

Our contribution to peace: a patchwork of complementary actions



Civil Peace Services (CPS)/EED (Great Lakes Region of Africa and Mano River Region)

Flaubert Djaleng • Christiane Kayser • Marie José Mavinga



Building the peace



The vision of the Partners of Civil Peace Services (CPS) – Mano River Region / Church Development Service, an Association of the Protestant Churches of Germany (EED)

- *A sub-region characterized by a culture of peace, equality, justice, fair play and responsible citizens;*
- *A transparent and accountable governance system at all levels, capable of providing services for the citizens;*
- *Effective and efficient control of the economy and other state resources, utilized for the good of all;*
- *A sub-region free of ethnic and religious bigotry and where everyone enjoys equal rights, opportunities and protection;*
- *Providing the necessary enabling environment through advocacy and other peaceful means, for women and youth to fully realize their potentials;*
- *A vibrant and proactive Mano River Union (MRU) functioning in harmony with the Economic Community of West African States (ECOWAS), to facilitate the unimpeded movement of people, goods and services within the region;*
- *Effective networking and cooperation among CPS Partner Organisations within the Mano River Region.*

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.

Building the peace

EED (Evangelical Development Service, Evangelischer Entwicklungsdienst, Service des Eglises Evangéliques en Allemagne pour la Coopération Economique)

Financed by BMZ (German Federal Ministry for Economic Cooperation and Development, Bundeministerium für Wirtschaftliche Zusammenarbeit, Ministère Allemand pour la Coopération Economique)

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Ministère Allemand pour la Coopération Economique)



Civil Peace Services (CPS; Ziviler Friedendienst or ZFD)

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1. Introduction

The Civil Peace Service Programme (CPS) of the EED, the Church Development Service of the association of Germany's Protestant Churches, in cooperation with its partners in the Democratic Republic of Congo (DRC) and in the Mano River region of West Africa, seeks to strengthen, in a lasting way, civil organizations and groups – governmental and non-governmental, local, regional and national – around two important objectives. These are:

1. *To contribute to efforts to move beyond conflicts that are regional, ethnic, political, religious, etc.*
2. *To strengthen local initiatives by working together with populations as active players, rather than victims of change*

These objectives emerge from contextual analyses, as well as visions of peace and stability that are developed together with our local partners. In light of the wealth and diversity of the efforts of CPS partners, we decided that we would provide in this booklet an outline of the many approaches to peace building. To do so, we first need to redefine what we mean by the concept of peace, and to reflect upon the perceptions of CPS and its intervention rationale. Next, the contributions of various partners will permit the reader to explore the diversified universe of peace work. Lastly, we return to the links among us and our attempts at networking that, for us, constitute essential elements in peace-building in Africa, a fragmenting continent in a globalized world.

We thank all our colleagues in partner organisations and all the professional support persons who contributed by providing descriptions of their peace work during the workshop of October 2008 in Goma, notably Jessie Bohr, Willy Bongolo, Odile Bula Bula, Birgit Embalo, Pierre Kahenga, Emilie Lukombo, Lyn Lusi, Hortence Kavuo, André Masiala, Zeffy Mata Bantala, Angèle Mazimi, Murhega Mashanda, Ibond Rupas A'nzam, Donat Tunamau Vema and Desirée Zwanck.

We hope you find this an interesting and useful read. Please don't hesitate to contact us with your comments and suggestions.

*Christiane Kayser, Marie José Mavinga, Flaubert Djateng
Goma / Kinshasa / Bafoussam, February 2009*

2. Peace: a used and abused concept

When we speak about our contribution to peace, there is a large risk of getting lost in clichés that are tied up with the concept of peace. Peace-building work has become a veritable “marketplace” in the development world, in the same way that “humanitarian” work, the “gender” approach and numerous other key words have become fashionable in the vocabularies of donors and of those seeking financing. It is therefore essential that we define in exact terms what we mean by peace in the context in which we work. This is why the various programs of the Civil Peace Services of EED work together with partners and colleagues in each region to develop a vision of peace that is rooted in the realities in which they live. On page 1 of this booklet you will find those visions from the Democratic Republic of Congo (DRC) and the Mano River Region (Sierra Leone and Liberia). Nevertheless, we will try here to bring together several essential elements that define our conception of peace.

Peace is not a passive concept. Peace cannot be defined as an absence of something; rather it is better defined as the opposite of violent conflicts, that is as something positive defining a way of people and communities living together.

Peace is not an apolitical concept. Unlike some schools of thought, we do not reduce peace to an individual or psychological question. Peace does affect individuals in the framework of their community and social life. There are conflicts in any human community; it would be absurd to ignore them and to preach only kindness between people. To achieve peace, it is necessary to develop a culture of negotiation and take into account the existence of divergent and contradictory interests.

Lasting peace cannot be built on the basis of injustice. Peace that is based on oppression and terror is the “peace of graveyards”. Such a situation will inevitably result, sooner or later, in revolt and violence. This is why our concept of peace encompasses the notion of justice and the fight for the creation and more equitable distribution of wealth.

Peace cannot be brought in by outside forces. Professional peace workers are not neutral saviours who come to bring peace to countries and communities as if they were amorphous or eternally war-torn and just waiting for salvation from outside. Those who come to contribute to peace efforts do not bring the solutions; they develop these together with local partners who are engaged in peace work.

Peace grows from within. It therefore needs awareness-raising, mobilisation and organisation of the affected populations. It should be grounded locally while benefiting from the work of global peace advocacy.

Peace is an individual and collective commitment. To achieve stability and peace, it is necessary for affected individuals and groups to commit themselves to work in a constructive way against injustice and misery, safeguarding their accomplishments by creating local and international alliances.

Peace is a culture. It develops on the basis of intercultural crossroads and nourishes itself through the productive transformation of conflicts of interests.

Peace is not learned in the classroom; it springs from and builds itself on the basis of political, economic and cultural realities. It cannot be pasted like a generic schema onto any given situation nor can it be taught in workshops using all-purpose modules. It emerges from analyses of all the factors and actors that divide or unite, to become a way of addressing life.

There is much literature and many theories that can feed into our reflections about peace. Once again, it is not a case of trying to separate the “true” from the “false”. Rather, our aim is to exchange ideas and then test and adapt them together. We would like to provide two examples of thoughtful reflections on peace.

The first example comes from the website of the Association “Grains of Peace”. It attempts to redefine the concepts of both peace and violence. We believe that this offers food for thought and action, particularly around individual and societal links.

This text is drawn from the website of the organisation, Grains of Peace; see also: <http://www.graines-de-paix.org/en/>

Peace and violence – towards new definitions

Definitions of peace ()*

Peace is neither the absence of war nor the opposite of war. To define peace as the absence of war is to reduce it to a passive concept, incomplete and remote. The field of peace is much vaster, because the field of violence is much vaster than that of war. Nor is peace the absence of violence; it is in fact the *opposite of violence*.

Peace implies activity, not passivity. It is a commitment that is put into practice everyday in all of our interactions. To be a passive bystander in the face of violent interactions kills peace. Remaining passive sends out the wrong signal. It authorizes violent people to increase the level of violence. It is only by having the majority create a counterbalance, where peace is at the fore in human interactions, that we can provoke a calling into question of “violent people” and awaken them to the good that is inside of each of them. By remaining passive, we disassociate ourselves from this counterbalancing effort and we side with the violence of others – even if we are the gentlest of beings.

Peace requires a positive combativeness in our relationships, especially when faced with our own impulses. But to define peace as the victory of reason over instincts is incorrect. It is not by fighting that we achieve inner peace, but by cultivating an inner state of appeasement. As opposed to a fight, it is a relationship that needs to be built: with one-self, then with others. Reason alone is insufficient – it’s with the heart that this can happen.

(*) The definition of the words peace and violence are the subject of numerous well-known scientific studies. See, for example, *David Adams* www.culture-of-peace.org/

Peace is a perpetual weaving of warm-hearted relationships between those living side-by-side, based on human values and individual creativity in order to overcome difficulties, clashes and one's own frustrations.

Peace is a strong and enduring *relationship of living well together*, based on respect, serenity, cordiality and good intelligence between humans. It is built as much on heartfelt emotion as on reasoning. It is by virtue of human warmth that we can transcend violence.

Peace is a *choice of life, one where human interaction is built on those impulses of humanity* capable of reversing the tendency of powerful, vindictive or angry people to become violent and this by appealing to their heart and to their reason. It is a choice of life that is at the same time individual, collective, economic and political. If violence appears to be omnipresent, then the fields of peace are also omnipresent. It is up to us to cultivate these fields.

Violence is inherent – a delusion

To say that the human being is fundamentally violent is incorrect. Violence is neither the primary characteristic of humans, nor is it an immutable personality trait.

To say that humans are inherently violent is as tendentious as is a magazine that covers only war. In the first place, it is the will to live, to live well and to protect oneself that are inherent in human beings, as are parental love and affection. Indeed it is the desire for peace that is inherent in the human being, as is the desire for fulfilment. But no statistical study can easily prove this.

It is not the desire for peace that is missing in each human being; it is rather that this is masked by the lack of a positive self-image, appearance and outlook. It is also know-how that is so lacking.

To say that some people are fundamentally violent and others are not is equally incorrect, with some rare exceptions. Certainly,

some people can sometimes become aggressive in specific situations: when they are attacked (or feel they have been) and/or when they let negative emotions overcome them. Aggression can sometimes lead some people to opt for violence, and even unlimited violence. Others find violence stimulating, like a narcotic or a distraction to fill their own personal void. But, statistically, outside of war situations, those who resort to violence are less numerous than those who resolve their conflicts without it.

Even those who are most violent are not violent all the time. Generally, they exercise violence only a small fraction of the time, of their lives. Even those who think they can develop a virile image through violence have an enormous need to receive and to give affection. Indeed, what is virility for if it is not for seduction?

Speaking well of violence

Saying that violence is inherent in human beings only comforts those who engage in violence, who are tempted by it, or who are plagued by insecurities. Speaking well of violence increases its acceptability, and thus contributes to it. When violence increases, as is now happening, it is necessary to counter its acceptability. This message of positive transformation has to be spread: each human being has the capacity to cultivate peaceful behaviour to overcome violent reflexes and also to transform the behaviour of others.

Uses of violence

He who speaks about using violence is speaking about using a tool. Violence is neither a personality trait nor an emotion, but rather a tool. Ideally used as a last resort, this tool is one of many tools at the disposition of animals and human beings defending themselves against attacks and ultimately death.

Because violence is only a tool to be used as a last resort, its

place lies in the strong-box or safe of our being. The tool of violence is like an insurance policy against catastrophes – it should only be used when there is a risk of death.

Apart from its use in exceptional situations, violence is a contradiction of one's human values, one's humanity, one's faith, one's ethics, one's democratic principles, and one's sense of justice. This is the case when violence is used as a tool of domination by the powerful. It's also the case when violence is used as a tool of expression by those who believe themselves powerless.

Definition and level of violence

When we speak about peaceful relationships, we say that violence is unacceptable because it involves a lack of respect for the humanity of one another. But what kind of violence are we speaking about, and what level of violence?

Definition of violence

We define violence as an attack on the physical, moral and psychological integrity of another or others.

Levels of violence

We can say that there are four possible levels of violence:

- fatal
- causing irreversible harm or injury
- causing injury that can be healed
- having benign consequences (but not without consequence – one can never know whether there will be any psychological consequences later on)

These four levels are not limited to physical violence; they can equally involve violence that is moral or psychological. Each of these three

forms of violence can result in mere annoyance, a more lasting injury, permanent damage, or even death.

Avoiding the use of violence

We tend to forget that many people have been able to avoid using violence. They are generally people who have learned to trust their human values, their creativity, and their own identity. They express themselves – depending on the situation – with words, with symbolic acts, with mass movements, in music or art, or with affectionate facial expressions or gestures. They trust their courage and convictions to resist any incitement to violence from their entourage or those who govern them.

We also forget that even though a human being may feel aggressive in a given situation, that same human being can be marvelously freed of that aggression as soon as he or she is offered a kind gesture, a gesture of humanity. This feeling of freedom and well-being is still more powerful for those who then turn it around and offer the same kind gestures of humanity to those around them.

Not only can exaggerated violence be neutralized for good when human beings decide to turn the page on violence and to immerse themselves in empathy with others, but above all, even the most violent people can feel the strongest sense of relief when they rediscover the use of their human values and creativity to resolve conflicts and reinforce their own identity.

Peace as a personal, collective and political choice

Peace is a personal life choice that is based on fulfilment in the lives of all and thus the development of the self, while violence is a personal life choice based on the destruction of others' lives and above all, of oneself.

More than anything else, peace is a collective, economic and

political responsibility, exercised ultimately by those whose personal convictions about peace and human values are the most powerful influences.

The second example that illustrates our definition of peace is the conclusion of an article written by the French researcher, Béatrice Pouligny. It concerns peace-building in our globalised world of the 21st century. It appears that her definition of peace being linked to the state and to law, as well as her critical view of the interventions of the United Nations system and other international players in peace-building, fit well with the field experiences of our partners in the Great Lakes and Mano River Region. Her refusal to accept the idea that the world can be divided into a peaceful West and a warlike “rest of the world” can help shape our reflections on a path towards better governance and more stability in Africa.

“BUILDING PEACE”¹

By Béatrice POULIGNY

Researcher at the International Centre for International Studies and Research (Centre d'Etudes et de Recherches Internationales or CERI)

Conclusion

To understand what conditions are necessary for peace-building in any given society, one must try to render intelligible the various transformations that cut across it, both in its structure and its rules, so as to evaluate the bases on which reconstruction is possible. In fact, far from being the natural reference point for the “interna-

¹ *Annuaire Français de Relations Internationales*, vol. 4, 2003, pp. 791–799

tional community,” a “democratic or lawful state” i.e. good governance is the product of concrete histories, the expression of visions from around the world and of social relationships. It is a project built on compromise and successive processes. Local resources for peace are not necessarily found where one normally looks; to identify them, the interveners should accept to go further than appearances and understand the transition from war to peace in all its different collective and individual dimensions, including those that have till now generally been underestimated and relate more to psychoanalysis. This presupposes not just a veritable revolution in the body of intelligence that is developed in local contexts, but also the engineering of peace promised by the United Nations.

The debates on these questions, generally made difficult by opposing ideologies in the comprehension of what constitutes sovereignty and interference, are complicated substantially by a growing divide at the United Nations – reinforced by the imperatives of the war on terror – between Western countries and the rest of the world, as if there were still two distinct worlds, one peaceful and the other warlike. These events risk, however, of reminding us more and more violently of the inherent impasse that such a vision causes. The objective of global security invites us, on the contrary, to renew the idea (even the ideal) of reconciling the myriad “diversity” of practises, interests, and socio-economic situations with the universal human condition. This bringing together is what it will cost the “international community” and countries that claim to represent it if they hope to contribute to “peace-building” around the world.

3. Civil Peace Services: the perceptions and rationale of intervention

Often the perception of the Civil Peace Services is that of a few “peace angels” dispatched from Germany to bring a pre-assembled package of “peace” to other countries and communities.

First error: as we have seen, the CPS can only be useful in the long-term if it subscribes to the initiatives of local organisations, and if these initiatives help develop a more just society, capable of negotiating conflicting interests in a constructive manner. Béatrice Pouligny has shown us that it is necessary to understand and analyze the myriad “diversity” of practises, interests and situations if one is to operate in a useful way. This work cannot be done by an individual “peace agent”, but should instead be based on a communal effort by all organisations and affected populations.

It is thus important to adapt the “Do No Harm”² methodology. This was originally developed to prevent interveners coming from outside from causing damage by trampling with their large footsteps over territory that is unfamiliar to them. “Do No Harm” has to be developed into an instrument for local interveners and the professionals who are sent to support them.

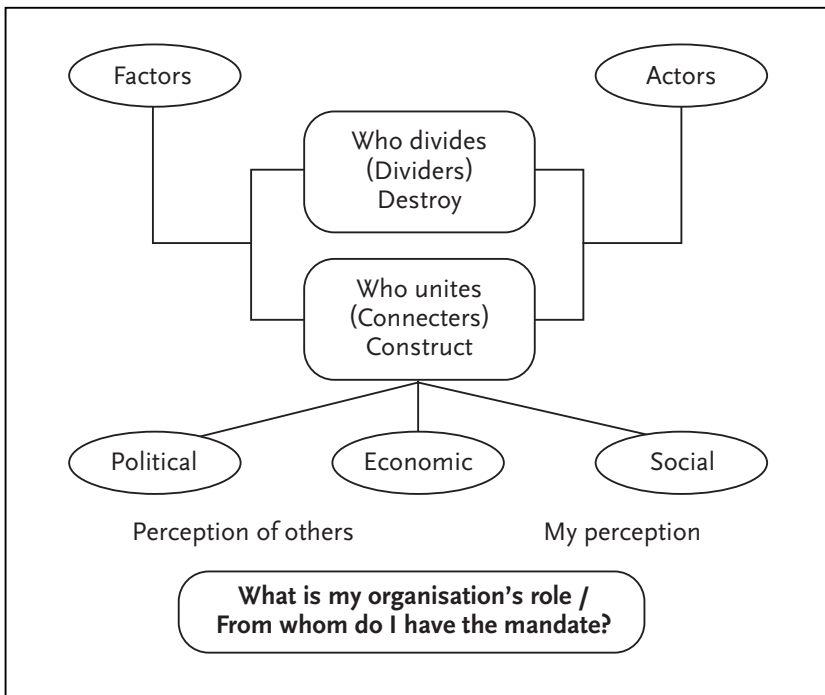
In fact the tools of analysis for the **actors and factors** that influence the conflict, the **elements that divide** people **and** also those that **unite** them should all be used by the local interveners working together with the aim of reinforcing the local capacities for peace. The logic of the least harm by interveners coming from outside is secondary in this respect. There are informal French translations for the tools of “Do No Harm” that are used by some of our colleagues and partners in Africa, but to our knowledge none of these has been systematically readapted so as to

² See “Do No Harm: How Aid Can Support Peace – or War” by Mary B. Anderson. Copyright © 1999 by Lynne Rienner Publishers, Inc. See also: **CDA Collaborative Learning Projects, Website: www.cdainc.com**

be based on the realities of local organisations. One could put forward the argument that the local actors are not neutral and are in fact stakeholders in conflicts. In our view, this is an even stronger reason to strengthen the capacity of the various local interveners to analyze the actors and factors in conflict, as well as to permit them to re-position themselves on this complex chequerboard. In particular, the question of the legitimacy of their role and place in relation to their work dealing with conflict needs to be handled by all the actors, partner organisations and professional support persons.

Simplified “Do No Harm” Table

(an extract from a report resulting from the CPS Great Lakes workshop in Goma, October 2007; see: www.peaceworkafrica.org)



4. The work of CPS in the Democratic Republic of Congo: margins for action and legitimacy

In October 2008, the partners and professional support persons from the CPS Great Lakes network met in Goma to work on “Our contribution to peace”.³ Below are several fundamental components that they come up with, which underpin their commitment to peace:

What allows us to operate:

- *Conviction and motivation to re-establish social justice*
- *The confidence of the populations*
- *Membership in a Church*
- *Available competencies that need to be enhanced*
- *Observed suffering and the resulting anger that it makes one feel*
- *Knowledge of the context*
- *Observed commitment at the grassroots level (decision-makers and other actors)*
- *A disfunctional public administration*

Our margins for action:

- *The potential offered by the presence of churches*
- *The available competencies that can be mobilised within local organisations*
- *The results of lobbying activities*
- *The results of strengthening the production capacities of the populations*

Our legitimacy:

- *The confidence of the populations*
- *We are not working alone; possibilities exist for synergy of activities*

³ See the complete report in French at: www.peaceworkafrica.org

- *The pertinence of our activities*
- *The reputation and credibility of local organisations*
- *Being part of – and sound integration within – the milieu of action*

This list is far from being exhaustive. It is also necessary to discuss the pitfalls that are contained in some statements and to develop strategies to counter them. For example, our integration in this or that milieu gives us legitimacy, but at the same time it can also lock us into existing hatred and exclusion. How do we manage this? Exchanges and dialogue among us have allowed us so far to deal with and move beyond community loyalties, while keeping our feet on local ground.

But such a list does help us better understand what gives all of us the energy and courage to work long-term for peace.

Recent developments in the DRC confirm our hypothesis that peace cannot be made from the outside. The interventions of the United Nations and other military and civil “peace-makers” cannot be effective without complementary local processes. Here we offer you a “slap in the face” by Thierry Vircoulon, who himself worked for the United Nations Mission in the Democratic Republic of Congo (MONUC). He notes the failure of these external interventions and proposes a change in methodology. For us, this text is a challenge that also addresses first and foremost the local and regional actors in the DRC who appear here only as victims. His provocative analysis was published in the French daily, *Libération*.

Congo-RDC : The failure of the peace-makers

(Libération 07/02/2009)

by Thierry Vircoulon, researcher at the French Institute of International Relations (Ifri)

At the end of October 2008, in the province of North Kivu in the Democratic Republic of Congo (DRC), a warlord by the name of Laurent Nkunda managed, in a few weeks, to defeat the Congolese army, provoke a humanitarian crisis, commit human rights violations⁽¹⁾, show the utter ineffectiveness of 17,000 blue helmets of MONUC⁽²⁾ and checkmate the peace process that the international community had sponsored in the region since 2002. This failure is more than a simple unfortunate event in a peace process marked by violence; it lays bare not just the collapse of the process but also and above all, its incapacity to deal with the very heart of the “Congolese problem”, the Kivus.

Contrary to widespread belief, Eastern Congo is not a victim of any lack of interest on the part of the international community; that community has not been stingy with funds to promote peace in one of the most violent regions on the planet. The United Nations has deployed there its largest peace-keeping mission; the European Union has twice organised military operations (Artémis in 2003 and Eufor in 2006); donors have mobilised 4 billion dollars for the reconstruction of the DRC, which, along with Sudan and Afghanistan, hosts one of the world’s largest concentrations of international NGOs. Last but not least, a steady procession of special envoys from the United Nations, the African Union, the European Union, etc., shuttles back and forth between North Kivu, the Secu-

¹ Well-documented by Human Rights Watch.

² MONUC: United Nations Mission in the Democratic Republic of Congo.

rity Council, and European and African capitals to advance the cause of peace.

Nevertheless, the number of peace agreements between the warring factions and the number of high-level diplomatic meetings contrasts sharply with the worsening of the situation on the ground where the warlords have been operating as they like for more than 12 years. It is not a matter of disinterest of the numerous peacemakers from the international community; rather, it is their methodology that needs to be seriously reconsidered.

Far from rapidly resuscitating the Congolese economy and improving the lives of 60 million Congolese people, the gold rush of donors and NGOs each day further disorganises a phantom state, undermined by in-built corruption and incapable of fulfilling even its most basic obligations. Distributed in a very unequal way that favours the east of the country, international aid leaves other provinces sinking in extreme poverty, intensifying the established trend of dubious methodology and dependence that have taken root in the DRC and suppressing the maturity of Congolese civil society.

Far from dissuading the warlords and protecting civilians, MONUC is “Congolised”. Despite the annual operating budget of 1.2 billion dollars, more than 17,000 men and peace-keeping contingents endowed with equipment and training far superior to that of the militias of child soldiers, MONUC gives the impression of a giant body without any muscle, incapable and/or reluctant to obey its own mandate, allowing the killing of civilians without taking any action other than issuing press releases. Even more serious, its reputation has been tarnished by several sexual and corruption scandals – never punished – implicating Indian and Pakistani contingents in gold smuggling in the east of the country. MONUC has become, as a result, the subject not just of constant jokes but also

anger among the Congolese people, who didn't hesitate to show their discontent with violence in 2004 and 2008.

Far from leading to lasting peace agreements, the numerous sponsors of the peace process and the multiplication of forums for dialogue have merely created a veritable international labyrinth where diplomatic officials and unofficial diplomacy criss-cross, where the rivalry between the institutions, states and diplomatic egos rules, and where the international system of decision-making becomes murky. No fewer than three mediators (one for the UN, one for the African Union and one for the East African Development Community) are mandated to resolve the crisis in North Kivu, not counting all the secret emissaries and the special envoys that have already been designated.

Confronted by important problems of internal incoherence in the management of the peace process, the international community that funds the ongoing negotiations should urgently undertake a work of self-criticism so it can reform its ineffective methodology and rehabilitate military constraint, as well as impose a clear and effective division of labour among the negotiators and the donors in order to try to bring solutions to specific problems of a region that combines extreme poverty, poor governance, land tenure struggles and the illegal exploitation of natural resources. Paradoxically, the failure of the Congolese peace process, which has resulted in the displacement of 300,000 people and an as-yet-to-be determined number of deaths in North Kivu at the end of 2008, can be explained as much by the behaviour of the war-makers as it can be by that of the peace-makers who should now make courageous decisions if they wish to try to resolve the conflict rather than just freeze it – as usual.

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Don't limit your fields of activity...

Another common misperception is that the CPS is reduced to working in precise and restricted areas: among them mediation, management of conflicts and detraumatization.

Yet there are many ways to contribute to peace and it would be an error to reduce the Civil Peace Services and its partners to restricted fields of action. To give just one example: if, in the context of conflict or crisis prevention a professional support person comes to strengthen a well-known and influential civil society organisation in its communications, this in fact contributes to peace...

In the DRC, networking and exchanges between and among organisations working in different regions in this enormous and fragmented country are important in tackling prejudices, hatred and conflicts.

The challenge is rather to develop together a common vision of peace, to regularly analyze the evolution of the context without being caught up by rumours, and to put in place a system to monitor the effects and impacts relating to peace-building.



5. Civil Peace Services: multiple and diverse efforts, one common objective

To strengthen local organisations means to strengthen their peace work on the basis on five key dimensions: **Psychological, Intellectual, Cultural, Economic and Political**.

In terms of the **psychological** dimension, populations in crisis and conflict zones are traumatised and profoundly marked right to their cores. The activities of the partners of CPS/EED strengthen in local populations their self-respect, their courage, their willingness to take charge of their own lives and their desire to change things. They are able to give rise to hope among traumatised persons and increase their commitment to seeking peace. By easing their suffering, by bringing them appropriate health care, their integrated humanitarian activities towards the development of the community and within local cultures are the best psychological support for people in distress.

In terms of the **intellectual** dimension, those who promote violence don't hesitate to use manipulation and denunciation, in this way using the populations for their own designs of destruction and promotion of violence. To reduce the extent of the damage caused by the manipulation and to diminish the rumours that kill, the CPS/EED partners work to increase the capacity of analysis among the populations, to strengthen their skills, foster the emergence of critical thinking, create room for reflection and contextual analysis.

In terms of the **cultural** dimension, the contexts of violence are characterised by the destruction of communities and the withdrawal into ethnic identities and of individualism that reinforce the fragmentation of the society, a situation that favours the escalation of brutality and devaluation of human life. The CPS/EED partners work towards increased respect and solidarity among people and communities who share the same living space, developing instruments and space for communication between actors in conflict, bringing verifiable information,

inventing mechanisms for creating and sharing a common vision. They also work to move away from any traditions that favour domestic violence and encourage the conception of new cultural and spiritual values that promote social peace and commitment to social transformation.

War and acute conflicts destroy the mechanisms of wealth production and place populations in a position of dependence. In terms of the **economic** domain, the CPS/EED partners strengthen the means of production through access to micro-credit, support in the form of inputs and materials and the promotion of small-scale agricultural and economic enterprise.

In terms of the **political**, destabilised zones are in the grip of irresponsible and power-craving politicians who use and abuse their positions to perpetrate violence and suffering for their own ends. The CPS/EED partners develop advocacy, lobbying and negotiation activities, and facilitate the emergence of the authority of legitimate local government by drawing on local resources. They work towards the development of constructive counter-powers.

These dimensions are cross-cutting and intertwining. The principle is that in this framework each partner organisation progresses in its own areas of excellence and that the professional support persons come to strengthen its work. We include action/research as an integral part of our efforts.

The various networks of CPS partners serve to create links and mutual reinforcements between and among the various parties of this chequered pattern.

We would thus like to offer here several examples of the multiple and diverse kinds of work done by the many CPS partners. These examples do not nearly cover the full extent of the interventions of each partner. They offer only a small glimpse of the large mosaic.

A. HEAL Africa in Nord Kivu and in Maniema brings multifaceted support that allows women to regain their health, their interior peace after the trauma of the culture of violence, and then permits them to reinsert themselves back into their communities and into their active lives. Kerstin Hamme was with HEAL Africa from February 2007 to July 2008 as a peace worker in detraumatization. Part of her work can now be taken over by the trained CCEF colleagues from Kinshasa. Since October 2008 Desirée Zwanck facilitates HEAL Africa's research and publication work.

HEAL Africa in North Kivu and Maniema: women move forward ... without leaving the men behind

The program, "Heal my People Maniema" (GMPPM) of HEAL Africa commissioned a study to analyze the impact of micro-credit on the empowerment of women at the grassroots level. The report from the study (see also www.peaceworkafrica.org for the English and French versions of the text) shows that the efforts to strengthen women in a conflict setting should focus on three central points: physical and psychological therapy, economic support and dialogue with the men in the communities. ***It shows the necessity of directing peace-building activities towards the daily realities of rural people struggling for survival.***

Since 1993, war and armed conflict have ravaged the Democratic Republic of Congo, leading to social and economic breakdown. In the isolated province of Maniema in Eastern Congo, despite a relatively stable period from 2004 until today, the consequences of the conflict still stigmatise the region. The communities still suffer from severe poverty and economic inequalities, which are exacerbated by the absence of functioning infrastructure that would afford them suitable and reliable social services.

In addition to the adversity experienced by most people in Maniema, women are at an even greater disadvantage due to gender related factors: their unequal rights and obligations within the household; their reproductive role; their limited control over resources and information;

their heightened vulnerability to sexual and economic exploitation and the impact of gender-based models in the construction of identity, perspective and expectation.

Encouraging women's empowerment by strengthening their natural potential to foster their development in a sustainable way, their agency and their autonomy, must be seen as its own objective. By recognizing this priority when it comes to the central role of women as providers and networkers, women's empowerment can then help ease the overall plight of communities. In view of this, in a post-conflict environment like Maniema, it is crucial that reconstruction efforts in the rural communities deal with the problem of gender relations described here, and in the process, choose to strengthen women's position and their communities.

To respond to this need, GMPM was created in 2005, as an emergency relief effort for the medical and psycho-social reintegration of women and girls who were raped during or after the war. This was part of the Program of Reintegration of Ex-combattants and Refugees, financed by the Federal Republic of Germany through the German Bank for Development (KfW) and set in the context of on-going cooperation between the Congolese and German governments, with the aim of establishing lasting peace in the Great Lakes region. It offered surgical treatments and psychological counselling to women who had suffered sexual assaults, as well as efforts to reintegrate them within their families and communities through mediation and strategies of sensitisation. The training of local counsellors and close cooperation with religious and other community leaders are vital elements of GMPM.

HEAL Africa rapidly established its outreach to local communities, thereby qualifying as a viable partner for the third component of the program, namely the revival of local economies.

As a result, in 2006 another component was added to GMPM; a micro-economic approach intended to offer micro-credit and training on income-generating activities (IGA) to women who had suffered sexual assault and to other marginalized women. The women who participated in this program formed six-member groups of solidarity; each

group elected a president, a vice president and a treasurer. They then received micro-loans in the form of livestock and poultry. One portion of this initial support is reimbursed to the program and then used as start-up funds for new groups composed of other needy members of the community. The micro-credit program also involves mediation between husbands and wives, additional IGA training, as well as literacy training.

Extract of a study, done by Desirée Zwanck, professional support person from CPS DRC working with HEAL Africa

Gendered experiences in the aftermath of war

While both men and women were traumatised by wars and civil wars that took place in the province of Maniema, their experiences were very different. The biggest difference is that women and girls were less involved in military action but they bore the brunt of the attacks on the civilian populations. All the armed factions used rape and other forms of sexual abuse as a systematic strategy that directly affected women, even though men too were victims of sexual violence. In the aftermath of war, women who had survived rape were often rejected by their husbands and families because of the cultural stigma that hold the victim responsible for the rape.

Some women stayed in their homes but are now widows, or else their husbands are still absent, traumatised and demoralised. Many women are now the de facto heads of households and are sole caretakers of their families. Economic resources, means of transport and the infrastructure for social services were destroyed. Till today, there are deficits of household goods such as clothing, cooking utensils, even of basic necessities such as salt and cooking oil, which need to be flown in, and thus their cost is accordingly high. This makes it even more difficult for women to fulfil their traditional role as providers of the basic needs for their families.

These problems are exacerbated by the lack of education and access to public or state institutions, and this means women are not sufficiently informed about their human rights and their rights as citizens of the Con-

golese state. The recent KAP (Knowledge, Attitudes and Practises) study done by HEAL Africa showed that the war created a culture in which sexual exploitation, rape and abuse of women and girls have become the societal norm. Women in Maniema are ill-prepared to reject these discriminatory customs or to denounce acts of violence inflicted on them.

Ex-combattants (most of whom are men) are often difficult to reintegrate into their communities. The war plunged these men into a state of suffering that depicts its own crisis of masculinity. The war experience and the post-war economic poverty severely affected traditional masculine images of “protector”, “builder” and “master of the household”, and conditioned the acceptance of sexualized violence as a cultural custom. The social legacy of the war in Congolese rural communities has left many men demoralised and incapable of returning to a productive and integrated way of life.

The beneficiaries of the work of HEAL Africa speak

Testimony of a leader of a group in the health zone of LUBUTU in North Kivu who benefited from economic support

My name is Fatuma Swedi. I am president of Group Number 4, in the health zone of of Lubutu. Our group consists of six women and four of us have benefited from free health care, notably very expensive operations to repair their fistulas.

With the unfortunate events that we lived through – rape, rejection by our families, stigmatisation – we were badly traumatised and it was impossible for us to work at anything at all.

Thanks to the psychological care that we received from the counselors of HEAL Africa, we have been able to recover and today we are able to take on work because of the economic support we received free of charge within HEAL Africa. In brief, we received three pigs (sows) and one sheep, and after six months one of our sows produced five piglets. As laid out in the program, for every animal we received we should repay one piglet and with five piglets we thought it right to give back three piglets for the three pigs we received, and that left us with two piglets.

The first sow became rebellious, so to avoid problems with the rest of the pigs, we slaughtered it and sold the meat on the market in Lubutu. We got \$50 and that allowed us to buy a new younger sow, and each member of the group also received two kilograms of meat and so we were also able to eat that meat, which is something rare after the war. Three months later, one sow gave birth to three piglets and another sow to seven, so we have now ten new piglets, plus the other two that we still had after we paid some back, for 12 piglets. The sheep also gave birth to a lamb, so that that now gives us 15 pigs and two sheep.

We then held a meeting and we decided that:

- a) Each member of the group should take one piglet to raise at home.
- b) Of the 11 pigs left, we would sell seven to be able to buy what we needed to make household soap, because that's a real need in our community.
- c) The other four that remained would be kept as our group capital so we could continue to raise livestock and multiply our activities.

NB: We are extremely happy because we are now able to send our children to school and eat meat to get animal protein that we've been missing since the war.

B. The Congolese Centre for the Child and the Family (CCEF) in Kinshasa works to detraumatise youth and adults. The Centre has developed a very good reputation throughout the DRC for its training of trainers and practitioners in psychotherapy. Petra Meyer has initiated and consolidated this training from September 2004 to September 2007. At CCEF's request she comes for field visits from time to time.

Impressions and effects of psychotherapy training

The Congolese Centre for the Child and the Family (CCEF) put in place a program of mental rehabilitation for every child, youth, adult and elder who lives with the weight of psychological trauma and with every kind of difficult situation, all of which would be insurmountable without the help of a third party.

The CCEF program was broadened to include the training of trainers in psychotherapy. To this end and as part of CPS, EED made available to CCEF a psychotherapy specialist to train and to prepare others to replace her after her three-year contract.

Two people were central to this, namely Madam Lukombo Mundeke Emilie and Madam Kankolongo Bibiche, who together with the specialist formed a team of three. The German specialist, Petra Meyer, finished her contract and returned to Germany. She continues to support the CCEF through regular visits.

Trained and still under supervision, Emilie and Bibiche acquitted themselves beautifully of their new tasks of training, supervising and intervening whenever needed. These two women are the pride of CCEF and its psychotherapeutic activities. From our own impression and from what we hear, there is good reason to believe that this activity has been well implanted in Kinshasa, the capital, and in the provinces of the DR Congo.

Here are some reactions from these two people who benefited from the training in psychotherapy.

The remarks of Bibiche, General Secretary of the YWCA, trainer and practitioner in psychotherapy.

As a participant in the first training session, I can say that this training was instructive, interesting and practical for me. That is because:

- the methods used were adapted for my level of comprehension, even the new concepts and the most complex ones;
- the atmosphere and ambiance of the group made the training a forum of not just apprenticeship but also of relaxation (resourcefulness);
- the participatory method and the work in small groups made participants not just colleagues but also good “friends” whom we could count on;
- the supervision and psychotherapeutic sessions, both individual ones and in groups, taught me a lot and helped for the work;

- the subjects covered satisfied my curiosity and my needs as a practitioner and trainer.

As for the apprenticeship with the trainer in the advanced session, I have the impression that I learned a lot, that I improved my competencies and my self-esteem as a trainer. I acquired experience how to communicate with others, and on working with an open spirit and heart so as to be able to aid the group and attain the necessary skills as an intervener in psychotherapy and a trainer of trainers.

The effects of this training:

This training helped me know myself better (my strengths and weaknesses) and to develop my capacity to manage my problems and to help others do the same. I learned techniques to care for people in distress. This changed my own perception of distress and of human beings, as well as of the world. I have become more realistic, more pragmatic but also more sensible and tolerant.

To work alone in the third session, that is Emilie and I without Petra, was an experience of co-animation that I appreciate a lot because it seemed to be still more enriching since we knew that we were both working with the same concerns and the same objective. In moments of doubt and difficulty, you look for solutions together. I am satisfied because, in spite of everything, the message seems to have come through.

When I look back, I notice that a lot of things have changed and my family and friends notice the same thing.

The remarks of Emilie, Administrative Director, Trainer and Practician in charge of the psychotherapy unit at CCEF

A chemist by training and experienced in social work, I found this psychotherapy training gave me an opportunity, at last, to help people in situations of distress.

The training was practical, adaptive, instructive and interesting, and the atmosphere and ambiance created by working in groups helped us to relax, to get close to each other, to be open to others and it encouraged a good climate for apprenticeship. It also opened us up to the methods to use in order to encourage understanding and assimilation of the subjects we covered, including those that were the most difficult and complex. And it prepared us for individual and group supervision that helped us forget about ourselves and overcome difficulties we encountered while caring for our clients.

It is easier for me to speak about the effects this training had on me, my environment and my work. So, for me, this training was both an apprenticeship to strengthen my abilities in caring for people in distress and for training of trainers and interveners in psychotherapy. In addition to that it was therapy for my own problems.

For the first part of the training as intervener and trainer, I devoted myself to listening to acquaint myself with and understand my clients so that I could help them overcome their distress and I acquired good experience in facilitating both short-term and long-term training. This helped me improve not just my competency but also the quality of my work by increasing my own self-esteem, my confidence in myself and in others, and by developing my empathy, sensitivity, tolerance of others, and also my spirit of openness and collaboration.

It gave me the ability to sensitise the population about psychotherapy, traumatism and some behavioural problems on radio and television, as well as at conferences on psychological suffering, and the publication of an article in our magazine, *Children and Society*, made some people curious and interested enough to contact and consult us.

The facilitation of the second training session under the supervision of our trainer, who offered so much appreciation, encouragement and affection when she formulated her observations to help us improve, reassured us and prepared us for the third session which we, Bibiche and I, co-animated. Although this exercise demanded a lot for just the two of us, with the documentation, exchange of ideas, discussion and

sharing, it was rewarding, not stressful, and we felt the complimentarity and bonding, and the mutual support we had from each other was calming, reassuring and invigorating.

Under individual supervision, the relationships we had with some participants, who were happy to be able to overcome some of their problems, allowed us to learn to help a person in distress, and reassured and encouraged us to continue this activity.

As for the second component, therapeutic training allowed me to know myself better, to discover my own abilities and my vulnerabilities, to improve my interpersonal communications, and to alter my perception of the human being and the world.

The work with my own various fears (phobias) permitted me to overcome them and in this way also overcome some of my psychological problems and to reassess my own way of thinking (cognitive restructuring). The result is an increase in my own esteem and my ability to manage my problems, my indulgence of both myself and of others, and success in my job of emancipating myself and learning to manage my emotions, especially in public.

The sharing of this experience within our CPS/DRC network has brought other partners in the network to request our expertise to strengthen their capacities and affect the supervision of their own trainers and interveners with an aim to improve their efforts to handle the psycho-social care of people in distress.

This encourages us and pushes us, given the demand, to increase the small group of trained practitioners in psychotherapy and to set up practises offering psychotherapeutic care.

C. The Regional Centre of Support and Training for Development (CRAFOD) in Bas Congo opens communication channels between and among peoples and decision-makers using an approach of participatory governance.

Marianne Hövermann was with CRAFOD as a peace worker from May 2005 till December 2008. In particular she introduced a gender approach.

Implantation of Groups of Action for Public Participation (NAPO) in two municipalities of the city of Matadi in Bas-Congo

After the presidential and legislative elections, the central power announced that participatory democracy was under way in the Democratic Republic of Congo. On the eve of the local elections, a diagnostic analysis showed weaknesses and concerns, these in particular:

- fear among the people of the post-electoral socio-political context;
- the powerlessness of the population in the face of politics and national development programs;
- non-existence of dialogue between leaders and those they lead;
- the absence of any forum for consultations between leaders and those they lead;
- the lack of any monitoring or control of the management of the public sector by the people;
- the absence of mechanisms permitting the population to participate in the management of the public sector

Against this gloomy backdrop, in September 2008, CRAFOD launched activities to provide assistance to the population of the city of Matadi for exercising their citizens' rights in the post-electoral period, namely within the municipalities of M'vuzi and Nzanza, with financial support from the Embassy of Canada as part of its Project to Support Citizen Participation (PAPC). The activities involved in this backstopping are as follows:

1) Identify and sensitise community social leaders.

Thirty social leaders, members of grassroots groups, associations of producers of goods and services, sports groups, youth clubs and societies, as well as opinion leaders of whom there are 15 per municipality, were identified and sensitised on citizen participation.

2) Training of trainers on citizen participation.

This session was animated by a consultant trainer from PAPC and included six modules:

1. the rights and responsibilities of citizens;
2. citizen participation and local governance;
3. gender and local governance;
4. organisation and animation of NAPO;
5. techniques for organising and animating Tribunals of Popular Expression (TEP);
6. advocacy and lobbying

3) The implantation of Groups of Action for Public Participation (NAPO).

Seven Groups of Action for Public Participation (NAPO) were set up to animate the 11 districts of the two municipalities. Each NAPO comprised 15 members. The Groups had the task of animating and mobilising the population to participate in development efforts and/or revindicate their rights on questions affecting life in the community.

4) Organisation of workshops to analyze the context across the 11 districts of the municipalities of Nzanza and Mvuzi.

Seven workshops on contextual analysis were held for the members of the seven NAPO Groups operating in the municipalities of Nzanza and Mvuzi in the city of Matadi. At the end of these analyses, the members of the NAPO Groups developed plans of action to strengthen their citizens' participation in each urban district.

The approach of CRAFOD permitted the NAPO Groups to under-

stand the importance of well-functioning local governance. The Groups decided to organise Tribunals of Popular Expression (TEP) to which they would invite leaders of public and para-statal services.

D. The Network for Organisational Innovation (RIO) in South Kivu facilitates, among other things, incorporating peace education in schools. It develops approaches and curricula and organises specific training for partners from the educational sector.

Jessie Bohr has integrated RIO as a peace worker since May 2007. She works in peace education and networking.

Integrating peace education into schools

The Network of Organisational Innovation (RIO) offers assistance to several educational associations, NGOs and religious faiths working in the realm of peace education. The experience so far is actually oriented towards schools, school administrators, teachers, pupils and students.

The provinces of North and South Kivu have been the scenes of extreme violence. In the scholastic milieu, as indeed everywhere, illustrations of this are numerous. The results of a study on the functioning of parent committees and school administrators in Kivu highlighted the need to integrate peace education into the education system both as a discipline and as a subject within other disciplines in programs of activities and in the para-scholastic program. The trained teacher will be the focal point in the training of colleagues and their students and, as a result, the central element for the whole society. The student converted to the cause of peace will be a vehicle for building peace in a sustainable way, a mainstay of a peace education campaign that can easily reach all sectors of the population.

Incidentally, we have noticed that conflicts are present at all levels and among all actors in school settings, and that these conflicts have their origins either in school or outside. The conflicts that prevail in the Great Lakes countries do not spare the school setting. This can be attributed to the lack of socialisation in the culture of peace. In the school set-

ting, we have noted several cases of violence (arguments, insults, offensive language, threats, cruelty, vandalism, blockades, illegal detention of the authorities, angry demonstrations, rape ...) and all of these invoke the risk of escalation in a context of hatred.

The RIO program permits us to provide the teachers with the toolkit they need to become artisans of peace, to control conflicts, and to develop non-violent mechanisms to help the students and other members of the scholastic and outside communities to develop and use tools of peace.

E. In the municipality of Kisenso in Kinshasa, the Centre for Management Training and Organisational Development (CEFORMAD) facilitates the setup of instruments of governance that involve disadvantaged youth and the creation of conditions for them to buy into development efforts in the municipality.

Marie José Mavinga is the director of CEFORMAD and one of the three facilitators and coordinators of CPS in the DRC.

Organising social and collective life in a municipality by integrating youth and decision-makers

In the municipality of Kisenso in Kinshasa in the DR Congo, the Centre for Management Training and Organisational Development (CEFORMAD) was asked to propose and implement a methodology that permits the participation of all the living forces in the municipality, without ignoring the administrative authorities and security forces, for development that is self-driven.

After this, we noticed some elements that illustrated our contribution to peace; the youth, for example, entered into the process and fought against banditry, the theft of cables, and erosion. If they hadn't, how many people would have been attacked by delinquents? How many houses would have been swept away by erosion? These are things that disrupt social peace – both individual and collective.

Some observations	Anecdotes / testimonies	Various observed changes
<p>Organisation of the population to confront theft of electrical cables</p>	<p>SNEL, National Electricity Company, no longer mocked by the population that once called it the “National Enemy of Light Company”</p>	<p>Joint patrols of youth and police in districts with problems</p> <p>Patrols organised by the youth, supervised by the district leaders.</p> <p>Thieves arrested and thefts stopped, lights on in the affected areas.</p>
<p>Participation of the police commander at meetings with all the delegates of the population</p>	<p>The commander details the constraints of the police: short-staffed at night, insufficient ammunition, inadequate coverage of the area...</p> <p>Explicit request from the people via the Consultative Local Committee of the municipality to the Ministry of the Interior requesting increased police presence, better equipped police and better salaries for the police.</p>	<p>Decision of the Ministry to open more police posts for better police coverage of the area.</p> <p>More obvious collaboration with the population to track the gangs, thieves and others who break the law.</p> <p>Mutual confidence and respect: improved relations between police/security forces and the population.</p>
<p>Participation of youth “delinquents” at coordination meetings organised by CEFORMAD in their districts</p>	<p>We invite them as they were with their outfits and hair styles, etc...</p>	<p>They were accepted by the whole assembly (made up of adults, among others) and contributed their ideas to the discussions</p>

Some observations	Anecdotes / testimonies	Various observed changes
Regarding the payment of taxes by the population	A president of the Consultative Local Cttee of the municipality explains very clearly in front of the mayor, district leaders, and the governor's delegate the importance of the population paying taxes if only for the reason that they serve to resolve the the problems affecting the municipality.	List of taxes published. The population comes to the municipality for information. State civil services become functional, such as those for registering births, deaths, marriages, etc.
Anti-erosion measures	Everyone should protect their plot of land and their house; all the occupants are obliged to do this.	With every rain, all the inhabitants of a district make sure they channel the run-off. On each plot a hole is dug to absorb the running water, and this is maintained and checked by the Consultative Local Cttee of the municipality and by all the neighbours.

It is worth noting that throughout this process of backstopping in Kinsenso, and until now in fact, the population showed maturity in the organisation of the collective social life, in relation with those who govern them, and in the setting up of community initiatives, etc. In short, they have demonstrated a clear and natural disposition for taking charge of their own affairs. Kinsenso's experience has made it an example for the whole city, province and country.

F. The Regional Support Service for Integrated Development (SADRI) develops and organises the work of “peace-makers” to ensure peaceful cohabitation in war-torn communities in Katanga. SADRI has applied for a peace worker.

1. Reconciliation between the Katangais and Kasaiens in the city of Likasi

In 1992 and 1993, the province of Katanga was hit by ethnic tensions known as the “Katangan–Kasaien conflicts”, which caused widespread destruction. The Katangan political leaders incited the native Katanga people to send all the Kasaien people back to their provinces of origin in East and West Kasai.

Two well-known sentences in Swahili recall this period of sad memories: “*Kubapakala mafuta pa tumbo, kubatelemushe pa djandja bende kwabo*”, which says that coating the stomachs of the Kasaiens with oil will grease the rails so that they will go back to where they came from; and: “*Baweke mipeto kuma nyumba yabo bende nayo kwabo*”, which is to say that the Kasaiens should put wheels on their houses and take them with them when they return to their lands of origin.

The terror invoked by these troubles forced all the Kasains, who lived in rural areas that the Katangans called “the kitchen”, to gather en masse in cities, known as “the living room”.

In Likasi, one of three main cities of the Katanga province which is located about 120 kilometres from Lubumbashi, the Kasaiens, roughly 11,000 people, were crammed into the compounds of the school complex of *l’Athénée de Likasi* and in the station of Congo’s National Railway Company (SNCC). As a result, several people, and especially children, died from epidemics or violent confrontations.

The Kasaien community set up the Marlinza Market, in the area where that they were residing and over time, this market became remarkably prosperous compared with that of the Katangans.

In 2001, the Regional Support Service for Integrated Development (SADRI) organised a training seminar on peaceful conflict resolution

in Likasi. Twenty people from the two communities took part in this test seminar. After the seminar, armed with newly acquired knowledge, the 20 participants created the Association of Peace-makers (AFP).

When the new urban authority, the Honourable Petwe Kapande, came to power, he wanted both markets to merge because he felt that the city would never flourish if it maintained its legacy of conflict. In this way, the Association of Peace-makers became involved in helping the actors involved in the conflict to reconcile their differences. At the end of a mediation process organised by AFP, the two communities agreed on the following resolutions:

1. The Katangans agree to accept Kasaiens in the central market, also known as the Market of Kikula.
2. The Katangans agree to give back to the Kasaiens all that was taken from them during their displacement from the “kitchen” to the “living room”, namely their homes and their farmland.
3. The Kasaiens agree to return to the central market and follow the rules, with respect for others.
4. The Kasaiens agree to sell to everyone at the same price and without using any passwords used to identify one of their own.
5. The urban authorities agree to provide market stalls free of charge rather than selling them as originally instructed.

These resolutions were implemented as soon as they were drafted. To the satisfaction of everyone, the authority that foresaw putting an end to the former Kasaien Market Marlinza within a month, saw the two markets fuse within three days. The Market Marlinza was disbanded and all the Kasaien vendors joined the central market. The unified market was renamed Amani Market, or Peace Market. Still today both communities work there together harmoniously. In addition, since then, members of the Kasaien community, who were previously chased from the rural areas, have returned to the fields without experiencing any problems. Some of them have even become peace coordinators.

2. Reconciliation between civilian populations and Mai-mai ex-combattants in the territory of Mitwaba

The territory of Mitwaba is in one of the areas in the province of Katanga that was hit by the war of “aggression” which has been taking place in the Democratic Republic of Congo since 1998. Over the course of this war, several self-defence and resistance groups were formed to confront the Armed Forces of the DRC’s (FARDC) abuse of power and ineffectiveness as well as the worrisome advance of rebel forces. These groups were known as the Mai-Mai.

Initially, the Mai-Mai movement was welcomed because it showed itself to be one that would save the people. Unfortunately, as time went on, the Mai-Mai ended up spreading terror and grief in the zones they occupied, as illustrated by the violent acts they committed while supposedly protecting the population – looting, rape, murder and cannibalism...

With the end of the war, a process to demobilise and reintegrate the Mai-Mai was initiated. They returned to their areas of origin where they found that they were mistrusted and even hated by the civilian populations against whom they had turned against during the war. This made social reintegration of the Mai-Mai difficult. In many villages where the two groups – civilians and Mai-Mai – lived together, the clear social lines that divided the ex-comattant Mai-Mai and the rest of the population were clearly discernable.

It is in this context that SADRI, in collaboration with the Association of Peace-makers, organised in 2008 two training seminars on techniques of conflict prevention and peaceful resolution for social leaders coming from the two groups – the ex-comattant Mai-Mai and the rest of the population – in two cities in the territory of Mitwaba: in the city of Mitwaba (administrative centre in the territory, 466 kilometres northwest of the city of Lubumbashi) and in the city of Kyalwe (356 kilometres northwest of Lubumbashi).

At the end of the two training seminars, the trainees from each city

formed a mixed peace committee. The members of these two committees committed themselves to work hand-in-hand for peace. As such, they launched a process of reconciliation and social reintegration of Mai-Mai ex-combattants. In this way, one can see the changes in attitude of the population, such as the *rapprochement* between people who had formerly been in conflict; more and more the enemies of yesterday began to trust each other, spreading messages of peace. The Mai-Mai ex-combattants persuaded each other to emerge from the social wilderness where they had been hiding.

2.1. In Kyalwe

The members of the peace-making committees succeeded in resolving two conflicts:

- a traditional conflict involving three families who all aspired for same throne. That only one family could claim and that would be contested by the other two.
- a conflict between the Mai-Mai ex-combattants and the rest of the population. Before our intervention the city was divided into two camps: the camp of the Mai-Mai ex-combattants on one hand, and the rest of the population in the other, living together in fear, distrust, and in hatred of each other.

Concerning the traditional conflict, the committee successfully brought together the three families that were formerly in conflict. They agreed to recognize the results of the ballot box and each accepted relinquishing some of their family's interests to collaborate with the elected chief. He, in return, promised to protect his rivals. In addition, they came together in fishing activities to strengthen their *rapprochement*.

As for the conflict between the Mai-Mai ex-combattants and the rest of the population, the committee members managed to initiate a process of social intermingling, with the collaboration of the traditional leaders and the involvement of the community of Mai-Mai ex-combattants.

One of the strategies adopted to strengthen and consolidate the implementation of this process was the distribution of building plots to newly returned ex-combattants in an area that had previously been occupied exclusively by non-Mai-Mai, and for the non-Mai-Mai in an area that had been occupied exclusively by Mai-Mai ex-combattants. To illustrate how well the civilian population accepted the Mai-Mai ex-combattants, it is worth noting that an ex-combattant was elected president of the parents' association of the Kyalwe primary school. The two parties got together to undertake various development activities. The members of the committee collected 1,000 Congolese francs from each member and began small businesses in order to have the means to establish a communal farm in the next growing season.

2.2. In MITWABA

The committee in Mitwaba tackled an on-going conflict in a village called Kwiwongo, 54 kilometres east of Mitwaba. Kwiwongo was held by the Mai-Mai and it found itself divided into two villages two kilometres apart, called Kwinyongo 1 and Kwiwongo 2.

The conflict was started by the intervention of CONADER in this zone. In effect, a Mai-Mai group that had been at the front, left the village with the chief of the locality, as its leader, whereas the centre of Mitwaba received financial support from CONADER. Upon the return of the Mai-Mai group to the village, they were not accepted by those who had stayed behind, who were led by the land chief and who had not benefited from the assistance from CONADER. In this way, the group of returnees was obliged to leave with their leader and create their own village known as Kwinyongo 1, beside the first one, Kwiwongo 2. The children who came from Kwinyongo 2 were treated poorly because the school was located in Kwinyongo 1. As a result, those who felt that they were being mistreated in Kwinyongo 2 prepared for self-defence.

In an intervention, the committee met and exchanged with the two groups and identified a number of common interests. By assisting in

the process, SADRI succeeded in highlighting and emphasizing the interests common to both sides. The two groups agreed to meet to discuss that which divided them and that which united them, with the objective of reunifying the village and restoring the chief of the locality. The two parties identified a strategy to reunite the both villages. It consisted of dividing the inhabited land that separated them into plots, building a social infrastructure (school, health centre, market, wells) and by reintegrating isolated families into the social structure.



6. Advocacy and Research-Action: two essential axes in peace efforts

We work in difficult situations where pressure on local, national and international decision-makers is necessary for social transformation that brings lasting peace. It is important that we maximize our professional skills in both areas of communication and advocacy. We are also starting to foster exchanges between our partners from different regions of Africa. Here is an example of this kind of work.

How to be more effective and increase solidarity in our efforts to stop the culture of violence against women in our societies?

In January 2009 in Goma in the DRC, HEAL Africa gathered together activists working to combat violence against women; the activists came from North and South Kivu, from Ituri and also Cameroon.

Here are some of the ideas that emerged:

Questions at the outset:

- How can we have more solidarity and be more effective in our work to combat violence against women?
- What attitude should we adopt so that we do not continue to view women as victims, but as survivors who are capable of being actors in advocacy?
- How to involve men?
- How to make the voices of survivors and our voices heard?

Extracts of the summary by Christiane Kayser, EED/CPS

Violence against those who are seen as weak and defenceless, and particularly violence against women and girls, has become, alas, a culture in a good number of our African societies. This takes many

forms, from abuse to sexual slavery, to repeated rape and even murder. The authors of these crimes are not only armed men but also a good number of civilians. Laws do exist that forbid such practises, but they are often not enforced. Corruption and malfunctioning judicial systems, bad governance and the ineffectiveness of state services create a situation of impunity. But the worst is that our communities and societies are far from prepared to condemn those who inflict violence on and traffic human beings, and that it is the survivors and those close to them who are held in contempt, condemned and marginalized. The survivors are doubly victimized; they are isolated and sent out of the camp of the “others”, who we do not believe feel obliged to protect them. At the same time, the international media have a tendency to reduce Africa to a bloody battlefield populated by hordes of savages and the African woman to a dying survivor.

In the Democratic Republic of Congo, in Cameroon and in other countries, human rights activists, the people committed to social transformation, combat these growing phenomena and fight against this intolerable situation. They struggle for the recognition of the dignity of women and their essential role in the development of our societies.

At the same time, the decision-makers and authorities at all levels should be pressured to contribute in an effective and rapid way to change the situation. And yet, the struggle against violence having become a sort of international and regional “marketplace” in which the many different initiatives compete with each other for donor funds – the initiatives in information, in advocacy and that aim to create a synergy among all the actors engaged in the combats against violence and for the dignity of woman, need to be strengthened.

The culture of violence against women is not just a judicial or

political problem; it has become a social phenomenon anchored in our cultures. Arguments not just about traditional practises but also religious ones are raised to solidify this culture. But the culture of video clips that reduces the woman to a sexual object also exerts an enormous influence on the youth in our societies. How do we rise to these challenges?

We have come up with some ideas to strengthen our advocacy capacities:

ADVOCACY DOES NOT MEAN POWERLESSNESS

Advocacy that limits itself to complaints about an intolerable situation is not effective. It makes us powerless and reduces us to the status of beggars who are waiting to be saved by a benevolent force from outside on which we become dependent.

We should rather take inspiration from the courage and spirit of the initiatives of affected women on the ground that have decided they will no longer allow themselves to be locked into the status of victims.

OUR ADVOCACY SHOULD BE BASED ON CLEARLY DEFINED STRATEGIES WITH WELL LAID OUT OBJECTIVES AND PRIORITIES.

These strategies and objectives can differ according to the situation and the case. It is important to clarify our role and the sources of our legitimacy in this work. Who are we and in whose name do we speak? Instead of speaking for the survivors, we should speak and work with and through them.

ALL ADVOCACY SHOULD BE SOUNDLY BASED IN AN ANALYSIS OF THE PROBLEM, OF THE AFFECTED ACTORS AND OF THE MAIN OBSTACLE TO CHANGE

The scale and the cultural roots of violence have numerous and complex causes. We often tend to place blame, look for explanations, or even justifications. But this will not help us advance. Instead, it is necessary to identify the key factor that prevents the situation from changing.

OUR ADVOCACY SHOULD BE DIRECTED AT WELL-DEFINED STAKEHOLDERS AND WE SHOULD RALLY ALLIES TO OUR CAUSE.

For this we should examine the role of the various actors and set priorities as to whom our advocacy will be directed. Who are the stakeholders, who are our allies and who are our adversaries in this struggle?

WE NEED TO CLARIFY THE CONCEPTS THAT WE USE

We use many approaches in our work (sensitisation, consciousness-raising, mobilisation) to achieve our objectives. Other approaches such as lobbying and advocacy should also be included in our plan.

Sensitisation involves providing information to make populations better informed about an issue, a problem or an event. In this, the animators bring information and the populations play a passive role;

Consciousness-raising that aims to make people more aware of certain facts and other phenomena. In this, animators bring information while paying attention to perceptions of the population, by listening to them and by helping them to discover their own potential as actors.

Mobilisation permits populations to become active and work together to attack social vices or problems that affect the community.

In contrast,

Lobbying is a technique used by interest groups who create a “lobby” (a word meaning a foyer or corridor) to modify laws or regulations in their own favour;

Advocacy permits the advocate to plead a cause with specifically identified people or groups (decision-makers and others) with the goal of changing their perceptions and in this way, creating an environment that favours the mobilisation of resources (human, material and financial) to facilitate social transformation initiatives.

While sensitisation and consciousness-raising bring information to populations and allow them to express themselves, the goal of lobbying and advocacy is **to influence the stakeholders**, namely the people or groups of people in **positions of power**. As it was stated earlier, it is necessary to clearly identify the central point of our advocacy or lobbying on the basis of an analysis of the situation and of obstacles to the our social transformation goals.

It is necessary to be able to identify at what level to treat the issue (debate the subject) that central to our action.

WE SHOULD BE CONSCIOUS OF THE IMAGE THAT WE PRESENT AS ORGANIZATIONS AND SHAPE IT AS MUCH AS POSSIBLE.

Let's verify what perception others have of our initiative. We should avoid anonymous writing or statements. Anonymity negates responsibility, it does not foster debate and reduces action to a simple tract.

LET'S GROUND OUR ADVOCACY IN FACT, NOT ON RUMOURS

Whether it's elaborate studies or small-scale analyses of individual cases, let's make the foundation for our arguments transparent. Let's avoid gratuitous accusations and tattling. We can make denunciations on the basis of analyses and facts. Instead of looking for scapegoats, let's find paths that lead to solutions.

LET'S DEFINE OUR LIMITS FOR MANEUVERING AND SET PRIORITIES

Before we begin, let's analyze the relationships between possible results and the resources we have to work with. For example, work on legislation is only justified when the judicial system functions; if it doesn't, there is a risk of wasting resources.

LET'S PREPARE OUR RESPONSE TO OPPOSITION AND TO AN EVOLVING SITUATION

Our advocacy activities are inevitably going to produce opposition because we want to change things. It is therefore important that we prepare ourselves for new situations, for new obstacles, for readjustments in strategies and alliances, in keeping with the situation as it evolves.

TOGETHER WE ARE STRONGER; CAMEROONIAN EXPERIENCES HAVE SHOWN CONGOLESE PARTICIPANTS THAT THE PROBLEM GOES BEYOND THE CONGOLESE BORDER AND THAT THERE ARE MANY WAYS TO TACKLE IT.

Peace work is unable to adapt to changing situations and to remain energized without the necessary research component that allows the work to refocus. Exchanges with research and academic institutions are enriching and important for fieldwork. At the same time, researchers profit enormously from the contributions and inquiries of practitioners.

In addition, research programs allow dialogue between actors in different African countries. The CPS programs of the EED collaborate with several research institutions (the Pole Institute in Goma, for example). In 2009, the Free University of the Great Lakes (ULPGL) in Goma will join the CPS network and have a professional support person at its disposal. In addition we facilitate contacts amongst African research institutions. Below, we offer our readers contributions from two EED professional support persons who work on peace issues and conflict resolution at the Research Institute of Guinea-Bissau (INEP). Their contribution opens our horizons with comparisons with different African regions, permitting us to see not only the differences but also to identify cross-cutting issues. Among other things, the crucial role of local initiatives in the transformation of conflicts emerges clearly.

Conflict Prevention and Peace-building in Guinea-Bissau Research programmes of INEP, Bissau

by Birgit and Idrissa Embalo

The *National Institute for Research and Studies (Instituto Nacional de Estudos e Pesquisa / INEP)* is the main research centre for social sciences and empirical studies in Guinea-Bissau. INEP plays a leading role in research and public debates on conflict prevention and peace-building, democracy, good governance and poverty reduction in the country. As a public institution, INEP leads the discussion of national development strategies and is responsible for research activities and programmes related to the sustainable development of Guinea-Bissau.⁴

⁴INEP has produced numerous studies, reports and evaluations for bilateral and multilateral cooperation projects of the Guinean state, for International Organisations (WB, UNICEF, WHO, UNDP etc.) and for various NGOs.

Chronic Political Instability in Guinea-Bissau

Since its independence in 1973, chronic political instability has been one of the main features of Guinea Bissau. This derives mainly from the prominent role of the army in national politics and poor governance. Since the end of the military conflict / civil war (1998–1999), the authorities in Guinea Bissau have been striving to restore the credibility of state institutions and attempting to consolidate peace and promote development. But this has been largely unsuccessful.

Between 2000 and 2008, the country witnessed one *coup d'état* and four military attempts to take over power. In the last four years there have been four governments with four different prime ministers. The former President Nino Vieira returned to the country in 2005 and quickly dominated the political scene again. In the Casamance region (southern Senegal and on the northern border of Guinea-Bissau), rebels staged an uprising once more and a warlike situation with a lot of damage hung over the north of Guinea-Bissau for months. A stability pact of the three major political parties, signed in March 2007, aimed at promoting cohesion and national consensus on some of the more pressing challenges facing the country. However, the expectations were short-lived and the pact collapsed. This led to the dissolution of the parliament, throwing Guinea Bissau back into a situation of political crisis.

Finally, parliamentary elections on 16 November 2008 resulted in a two-third majority in the National Assembly for the PAIGC (*African Party for Independence of Guinea and Cape Verde*) and its leader, Carlos Gomes Junior. The vote of the population for national union and a strong government that can build up social cohesion was overwhelming. One week after these free, transparent and democratic elections, an alleged attempt by a military faction to kill President Vieira illustrated the country's fragility once again. Notwithstanding the successful November 2008 legislative elections, the

permanent threat of military intervention in politics adds to the risks of government paralysis. (www.internationalcrisisgroup.org, 29.01.2009). Legitimised by the declared will of the Bissau-Guinean people, the new prime minister now has a “last chance” to win the support of many international donors.

INEP Research project “Violence and Local Strategies of Conflict Management in Guinea-Bissau”

Due to the chronic political crisis of Guinea-Bissau, INEP is concentrating much on conflict research and peace-building programmes. Currently, the Institute carries out two projects in this field. Birgit and Idrissa Embaló, EED professionals at INEP since 2003, coordinate the research project “*Violence and Local Strategies of Conflict Management in Guinea-Bissau*”. In cooperation with Bayreuth University (Germany) this project started theoretical and empirical work in Guinea-Bissau in late 2006 after a two year preparation phase at INEP. It is financed by the German Volkswagen Foundation. Seven Guinean researchers from INEP participate in this project, four of them doing their PhD and Masters theses.⁵

The principal question for conflict research and peace-building measures in Guinea-Bissau is how societies deal with social and political violence when they are confronted with state fragility or the absence of significant state structures. Various processes of informal privatisation of the state can be noted in Africa and elsewhere: for example the expropriation of the monopoly of violence of the state by mafia-like groups or the substitution of central state tasks,

⁵Guinean academics never had the possibility to do post-graduate studies in their home country because the recent founded university (2004) only offers B.A. courses. For the first time ever this research project trains three PhD candidates and one master candidate (2 women and 2 men). Similar to “DAAD sandwich program” INEP and Bayreuth University share academic responsibility for their formation.

such as health care or education, by non-governmental organisations (Klute, Trotha 2004). Instead of using negative qualifications for the transformation of statehood such as of “weak” or “failing” states (Chabal, Daloz 1999), the research project proposes to name political and legal situations that are found in Guinea-Bissau ‘*heterarchical settings*’. These are opposed to the *hierarchical* representation of the state as standing above and disciplining other power groups within the society (Bellagamba, Klute 2008). This concept overcomes the deficiency reasoning of the “failed state” debate in pointing at central traits of current political (state and non-state) orders in Africa, namely at the plurality of competing power groups and the mutable and unstable intertwining of state and non-state orders (Klute, Embaló, Embaló, Jao 2008).

The research project links theoretical debate about social orders and the legal systems of the post-colonial African state (emergence of local power groups and neo-traditional forms of chieftaincies) with extended case studies of conflicts and local strategies of conflict management at different places in Guinea-Bissau and in some neighbouring countries.

Young people in Guinea-Bissau are a main social actor in conflicts, especially violent conflicts and in collective vigilante justice. The empirical findings demonstrate that they are involved in a lot of conflicts, not only inter-generation disputes, due to the demographic factor (50% of population under 18). In the east of Guinea-Bissau, with predominant Mandinga and Fula Muslim societies, “traditional” local strategies of conflict management and interethnic dispute settlement seem to be functioning to a certain degree. Local “traditional” authorities, the *régulo* (local chief), village elders and other “mediators” of the local societies and their strategies of conflict settlement are respected.

Birgit Embaló is carrying out her field study in Bairro Militar /

Bissau, focusing on the impacts of urbanization on local conflict management. This quarter of town is particularly known for violent outbreaks in recent years and its abandonment by state authority intervention. Crime rates are high; some events and riots in *Bairro Militar* give evidence of social discontent and political rebellion of Bissau's youth. A disastrous security situation, the high potential for *vigilante* justice and a population consisting mainly of veterans of the liberation war and their families have contributed to the 'architecture of fear' with certain "forbidden" areas in the quarter. But this situation has been mitigated remarkably by interventions of *Bairro Militar's* civil society which came to force in recent years. The high level of activism and the willingness of the local population and their "leaders" to fight against violence and criminality hint at a *particular vitality* of social and political leadership on the local level (Bellagamba / Klute 2008). They reflect a certain maturity, political consciousness and "self-organisation capacity" of the Bissau-Guinean urban population. Despite the severe political crisis and state failure today – ten years after the war – there seems to be little place for ethnic divides and for a culture of impunity.

Spiritual institutions of genuine African religions exist in Guinea-Bissau side by side with religious authorities and institutions of monotheistic religions, for example Muslim *Gam'mu* gatherings for the lecture of the Koran. They are of high relevance in the daily life of the Bissau-Guinean population. Idrissa Embaló is studying the enormous transethnic and transnational demand of religious and spiritual institutions for conflict resolution in various regions of Guinea-Bissau. As far as conflict situations are concerned, these institutions are ambivalent and a kind of two-edged sword. People place more trust in religious and spiritual institutions of conflict management than in the formal legal apparatus. For example, the legal and moral authority of *Gam'mu* Muslim gatherings for the lec-

ture of the Koran and of palaver-court-like sessions held for conflict resolution during *Gam'mu* meetings, seem to be much stronger than that of state jurisprudence.

INEP colleague Caterina Viegas does research on the intervention of women in order to maintain social peace. Among the Pepel ethnic group, which lives in the Biombo region near the capital, the woman's role in conflict settlement is considered of utmost importance, indeed sometimes indispensable. Women organize, prepare and realize ceremonies in the realm of family and community life (e.g. weddings); they are also active in the socio-professional domain. The most frequent conflicts registered at the local court of Biombo are those on heritage and dowry or wedding, a predominately female domain in the Pepel matrilineal society. Current research focuses on female *baloberos* (shrine priests) and on the obsession cult of *kansaré* directed against witchcraft which is mostly carried out by women.

Bissau International Conference "Violence and Local Conflict Management in West Africa and Beyond" (1. – 5. 12. 2008)

In the context of this conflict and peace research project, 40 scholars from more than a dozen African and European countries met at the huge international conference "Violence and local conflict management in West Africa and beyond" organized by INEP and Bayreuth University in Bissau. The case studies from 14 African countries presented at the conference bore witness to varying degrees of *heterarchy*, ranging from less marked forms in Southern Africa to competing *para-states* in the DR Congo, as shown by Christiane Kayser (Evangelical Church Development Service (EED), Bonn & Pole Institute, Goma, DRC). Modes and institutions of conflict resolution presented at the conference varied greatly, ranging from violent modes, including wars, to pacific religious modes, and from

institutions such as the International Court of Justice to institutions of local cultures and civic communities.

All contributions underlined the prevalence of local modes of conflict resolution, a part of it, however, bearing the risk of uninterrupted chains of violence, often by means of witchcraft. Remarkable was the similarity of findings by Idrissa Embaló for Guinea-Bissau and Franz Kogelmann (Bayreuth University, Germany) for Nigeria that religious modes of conflict resolution, in this case local Islamic tradition or Islamic law, are morally more binding than state law. Trans-national and trans-border conflicts are frequent in Africa, as was demonstrated particularly for the Casamance region by Abdoulaye Diallo (PROCAS/GTZ, Ziguinchor, Senegal) and Jordi Tomas (ISCTE, Lisbon, Portugal). Their research on local conflict resolution shows that in trans-border and trans-national conflict situations non-state political actors and organisations can also contribute to peace agreements and stability, parallel with or in opposition to state order and its legal conceptions. “Reconciliation”, as opposed to the imposition of legal norms by the hierarchical state, seems to be the predominant mode of conflict management. In many cases, however, this mode seldom reflects more than negotiated peace agreements or truces between the conflicting parties, in short a remarkable fragility of peace (Klute, Embaló, Embaló, Jao 2008).

Knowledge transfer of these research insights to the practical application level, to the Guinean public and to expert audiences, such as local “traditional authorities”, the decentralisation office in the Ministry of Internal Administration, the security sector reform office (EU) and the juridical reform office (Ministry of Justice) are some of the next steps in the project for 2009.

INEP Action – research “Voz di Paz / Voice of Peace”

The second peace-building programme is the Interpeace-INEP action research “*Voz di Paz / Voice of Peace*”, initiated at the invitation of the UN Peacebuilding Support Office in Guinea-Bissau (UNOGBIS) in July 2005. Interpeace seeks to address recurrent political tensions blocking the country’s national reconciliation process and economic renewal. The programme’s research team at INEP gathers people’s own opinions on what needs to be done to improve their lives. The team also aims to prioritise and share these “voices from the field” with Guinea-Bissau’s political class, including the use of radio and video. Young people are a focal group at all levels of the Interpeace programme.

For an initial period of two years (2007–2009), the *Voz di Paz* research team examines and acts upon themes related to electoral law reform, security sector reform dialogue and implementation, and the national reconciliation process. The overall strategy of the programme consists of building inclusive partnership networks to promote constant dialogue and reflection on past and present sources of democratic instability. At the core of the strategy lies respect for local values and visions and open communication. The researchers rely on a network of regional “antennae”, who are local Bissau-Guinean representatives of the country’s regions, asked to facilitate collective reviews of issues of concern to their communities. The network also aims to sustain communication and build “emotional bridges” between the capital and the countryside.

Conclusion

The research on conflict management strategies in the climate of political instability of post-conflict African countries proves to be very efficient. The results gained so far in Guinea-Bissau demonstrate fundamental similarities with other African countries, first

and foremost a dominant tendency for local conflict resolutions all over the continent. By the same token, the research of INEP shows Bissau-Guinean particularities and relates these specific empirical findings to broader theoretical notions of political order (heterarchical settings), valid for the analysis of African conflict constellations in general. The successful work of INEP highlights the importance of conflict and peace research done by an African research institute from within for the challenges of peace-building in Africa.

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7. Partner organisations and professional support persons – an effective complementarity

During a networking workshop in October 2008 in the DRC, participants expressed in their own terms the specifics of the work for each partner organisation, as well as the complementarity between the organisation itself and the CPS professional support person sent to strengthen it. These tables provide a more complete overview of the areas of intervention for the various partners. They also illustrate the changes already effected by the work (effects/impacts) and take stock of the main difficulties.

Heal my people / HEAL AFRICA (Nord Kivu et Maniema)

Specifics

Holistic payments:

- Medical expenses
- Psychological expenses
- Socio-economic rehabilitation

Our contribution to peace

- Various community leaders from various ethnic groups and religious faiths joined together through the Néhémie Committees for conflict resolution and for community development in Maniema and North Kivu
- Socio-economic rehabilitation that leads to reduced poverty (employment creation) and the involvement of youths in various activities by renewing a spirit of hope that makes people more responsible
- Using mediation (conflict resolution in the case of rape) to gain

acceptance of the women within their families and communities, the women regain their self-esteem

- Heal Africa lobbies the authorities and informs the international community about the situation in the country using national and international journalists and also contributed by proposing a law against sexual violence that was later adopted
- Production of a film (LUMO) that shows the actual situation in the DRC, the suffering of women who are victims of rape, the actions of the team to re-establish trust and hope; this film was broadcast around the world
- A House of Women (*wamama simameni*) as a forum for consultation

Observed changes

At the individual level:

- Physical and mental healing
- Women who have been raped accepted within the family and community
- Self-payment of costs of women who have been raped

At the organisational level:

- Children attend school
- Material contribution to restart production
- Improved diet in the community

At the societal level:

- Resolution of conflicts through the acceptance of women within their families and communities (mediation)
- Circulation of money through income-generating activities
- Creation of community banks

By supporting women in associations, we help the community to develop and reduce poverty. This leads to a renewal of the spirit of **hope**, to reconstruction and makes people **responsible**, it helps to “build peace”.

Difficulties

- Logistics (we are not well equipped)
- Poor state of roads
- The population only partially literate
- Violence against women (all forms of violence)
- Absence of a professional support person

Role of the professional support person

- Evaluation of impact
- KAP (Knowledge, Attitudes and Practises) study
- Documentation and publication
- Technical backstopping
- Improved practises (acquisition of strong points across projects)
- Information on self-evaluation (facilitation)

Our accomplishments in 6 health zones over 3 years

- Women and girl victims of sexual violence (WGVSV) identified: 11,850
- WGVSV cared for: 7,100
- WGVSV treated more than once: 4,330
- WGVSV healed: 5,446
- Psychological cases cared for: 7,042
- Personnes sensibilisées : 610.153
- WGVSV given economic support: 4,328
- Community members supported: 2,588
- Number of associations (60 people per association): 115

CRAFOD (Bas Congo)

Specifics

- Promotion of market chains for animals and plant products
- Strengthening of community and institutional capacities

Our contribution to peace

- Promotion of entrepreneurship of youth (give youth opportunities to prevent them from joining militias)
- Strengthening capacities of Civil Society Organisations for advocacy and lobbying activities
- Coordination of Groups of Action for Public Participation for aiding and supporting development for a contextual analysis for the implementation of action plans for development of each decentralised administration entity
- Rejuvenating the Council of Pastors, the Union of Young Community Protestants, the Justice, Peace and Protection of Nature Commission, for a synergy with other partners in the defense of human rights and promotion of good governance in central Kongo

Observed changes

At the individual level:

- Solid understanding of holistic development
- Commitment of each actor in support of the process of holistic development
- Change in behaviour and communication with staff members of CRAFOD

At the organisational level:

- Partners cover their own costs (of their own future)
- Dynamisation of rural organisations
- Less changing of members of associations (stability)
- Gender approach internalised (equity and ethics)

At the societal level:

- Adoption of spaces for dialogue (CGAAD, NAPO, TEP)
- Frank collaboration among state and the non state actors
- Reduction in the number of cases of harassment
- Steady emergence of a culture of citizenship: each group, entity, individual knows and progressively plays their role in local governance

Difficulties

- Citizens ignore their rights and responsibilities
- Lack of consultation between the various support actors in holistic development
- Poor income for peasant farmers
- Defective basic infrastructure (roads, bridges)
- Persistence of retrogressive practises, ways and customs that demean the human being

Role of the professional support person

Technical advisor responsible for the following:

- Reflect with the technical staff on strategies and activities to promote citizen participation in local governance
- Backstopping for members of CGAAD, NAPO, CJPSC and the Commission of Young Protestants in their strategies for self-determination
- Help CRAFOD with contextual analysis and preparation of advocacy and lobbying activities
- Assist CRAFOD in capitalising on the various lessons learned
- Reflect with the technical staff on putting together and implementing a policy of management of the environment

RIO (Sud Kivu)

Specifics

- Peace education
- Transformation of conflicts

Our contribution to peace

- Transfer of new skills and tools of peace
- Teachings intended to integrate the themes of peace education and transformation of conflicts into kindergarten and primary schools

- Room for consultation of inter-ethnic societies for consolidating peace in South Kivu
- Backstopping for reconciliation consultations between clerical and tribal communities in conflict (mandate of the 2008 synod)

Observed changes

At the individual level:

- Acquisition of new skills and tools in peace education and transformation of conflict by civil society actors (teachers, religious faiths, NGOs)
- Increased capacity for contextual analysis and conflict management by civil society actors
- Teachers develop education themes of peace education and transformation of conflict in various courses for kindergarten, primary and secondary schools

At the organisational level:

- Work in synergy with civil society actors
- Integration of programs of peace education and conflict transformation by civil society organisations with specific strategies, linked to their target groups
- Professionnalisation of some civil society organisations
- Plan for reconciliation consultation between clerical communities formerly in conflict

At the societal level:

- Higher level of comprehension of the need to participate in the election
- Plan for implementing the peace process around the parks (Itambwe/Kahuzi Biega)
- Validation of stakes involved in inter-community conflicts by various communities (stakeholders) of the high plateau of Minembwe

Difficulties

- Limited knowledge of the English language by the personnel of RIO
- Staff insufficient for capitalising on and monitoring activities
- Strong solicitation for technical and material support
- Lack of means for paying the expenses of the peace committees that were set up
- Absence of a resident legal expert

Role of the professional support person

- **Collaborator:** member of staff of RIO; participation in meetings involving information, training, project conceptualisation, activity planning, self-evaluation, editing of reports, evaluation of impact, etc.
- **Advisor:** clarification of the demands of some donors, identification of ways to access new support, strengthening of management tools
- **Innovator:** introduction of new tools in the practice of peace and conflict transformation (debate, NP/PAV, CINEDUC, GALS), disseminating lessons learned in the area of conflict resolution
- **Ambassador:** provide a realistic picture of life and organisations in Germany. Provide a realistic picture of life and organisations in DRC (socio-economic, political, security contexts, etc., the organisational context of RIO and local dynamics). Facilitate contacts with local, foreign and international organisations. Preparations for welcoming visitors, translation and presentations

SADRI (Katanga)

Specifics

Strengthening participation in citizenship:

- Collaboration with communities in a holistic way
- Support for economic activities
- Promotion of peaceful cohabitation
- Taking into account general and common interest in decision-making, the disparity between rural areas, the challenge of their self-pro-

motion, and the vulnerability of urban areas to violent reactions when there are signs/demonstrations of bad governance, are factors to be considered

Our contribution to peace

- Fulfilment and development of the population (security personnel, acquisition and use of skills and assurance of means of survival)
- Building capacity of organisations (thematic training aimed at specialised groups)
- Peaceful and democratic cohabitation of communities formerly in conflict
- Interaction among actors to integrate the degree of representation of groups and the interests of the marginalised

Observed changes

At the individual level:

- Fulfilment (know-how, social consideration, development/use as a resource person)
- Security of both people and the people's cultural heritage (Kasaiens in Likasi, Mai-Mai in Mitwaba)
- Livelihood (survival) assured (fields, roads, Market Amani) and access to basic social services (schools)
- Engendering sense of responsibility (capacity to manage resources)

At the organisational level:

- Peaceful and democratic cohabitation of groups (tribal communities, marginalised groups and industrial miners: "start of the process")
- Harmonisation in economic and political conflicts linked to the distribution of resources and of competencies/powers between the private and public sectors (EMAK & SAESSCAM)
- Increased capacity of citizen organisations (civil society): thematic training, use of their coordinators as consultants

At the societal level:

- Development of interaction among social, political and civil service actors
- Weaving a spider's web of structures of collaboration
- Social representation especially in rural areas and with regard to groups that feel marginalised

The communities backstopped in this process of peace succeed at achieving mixed productive activities:

Mixed communal fields

Rehabilitation of agricultural roads

Setting up of local mixed committees for conflict management

Difficulties

- Weak capacity for capitalisation and systematisation for more sustainability of our activities
- Lack of a systematic analysis of conflicts with regard to a strategic channelling of efforts
- Reduced strategic capacity of the team of SADRI

Role of the professional support person

Expected goals/objectives:

- To undertake activities relating to peace promotion foreseen in SADRI's on-going program.
- Strengthen the competencies of SADRI and increase the effectiveness of its activities in the area of conflict prevention, management and transformation.

Tasks to be fulfilled:

- Strengthen capacities in conflict prevention
- Non-violent communication
- Strengthen existing peace initiatives
- Lead workshops on the prevention, management and transformation of conflicts

- Capitalise on lessons learned
- Initiate advocacy and lobbying activities
- Support the analysis of the impact of activities
- Support the production of peace materials (equipment and documents)

CEFORMAD (Kinshasa)

Specifics

- Training
 - Management of organisations
 - Organisational development
 - Teaching the skills of backstopping of the ILD
 - Management of the IMF
 - Training of trainers
 - Training of backstoppers on governance
 - Management of conflicts
- Backstopping
 - Of trainees
 - Of organisations
 - Of the implementation of participatory processes

Our contribution to peace

- Participatory processes in KINSENSO: administration of proximity, accessibility of the population to basic services
- Reflection on the education system and promotion of natural resources (adaption of the educational program to the realities of the country, collaboration with actors and religious faiths, government ministries, enterprises, organisation of civil society)
- Balancing training and employment: the university puts entrepreneurs and employment creators on the market, rather than unemployed who constitute a breeding ground for violence (UPC)
- Training in backstopping of leaders of local governance

- Strengthening organisational capacities
- Focal point CPS network (contact with administrations, embassy and other actors, handle financial management and organise logistics)

Observed changes

At the individual level (trained persons):

- Acquire skills to bring new ideas into their organisations
- They have developed the sense of listening
- They have developed a good reputation

At the organisational level:

- Clarification of roles (organigram)
- Creation of a good work atmosphere
- Adaption to new orientations (use of a diversity of tools: **obmemo**)

At the societal level:

Creation of a network of trained actors

Difficulties

- Set limits for the work area (context is too vague)
- Too many events that arise
- Research material not always available
- Pinpointing role of CEFORMAD with relation to peace (strategy)

CCEF

Specifics

Supervising and caring for people in conflict (with themselves)

Training of trainers and psychotherapeutic practitioners

Our contribution to peace

People in difficult situations or in distress are cared for and given the ability to:

- Construct mechanisms for resolving intra- and inter-personal conflicts

- Undertake development activities and be able to accomplish them
- Equip interveners with psychotherapy skills
- Reintegrate children and youth in difficult situations by educational or professional sponsorship and prepare them to live in an organised world and to live with others (adults and youth)

Observed changes

At the individual level:

- Psychological and emotional maturity of team members and trained persons
- Increase in self-esteem
- Changing of attitudes and restored trust

At the organisational level:

- Research for suitable information on how to get out of a difficult situation or one of distress
- Solicitation for training of interveners in psychotherapy so as to better care for people in conflict

At the societal level:

- Circulation of information and communication within the central team, with the beneficiaries and their partners (families of beneficiaries)
- Social reintegration
- Re-establishment of the family (basic structure)

Difficulties

- New approach
- Results are not immediately apparent (work on the human being)
- Influence of religious philosophies/subordination of understanding to the mystical-religious that rejects the essence of rational and scientific explanation
- Working space not yet finished

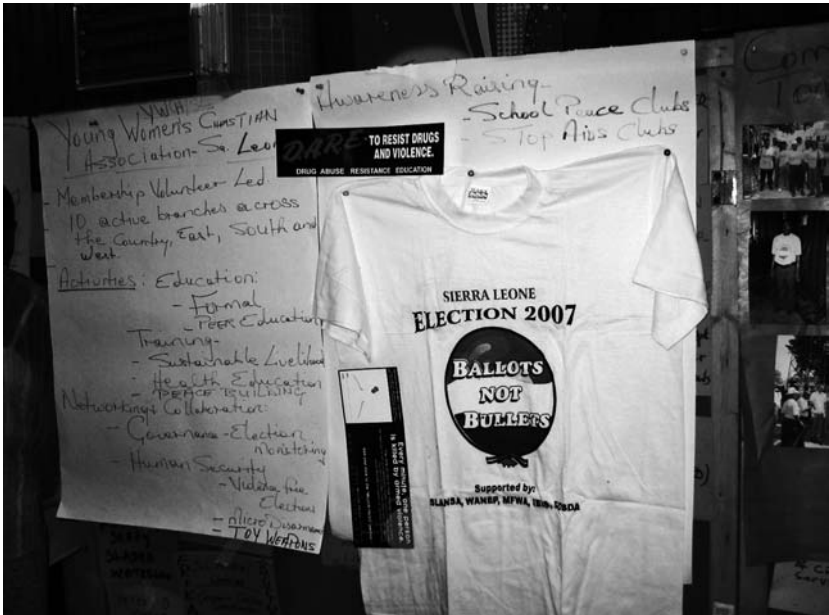
Role of the professional support person

Status:

member of the central team

Role:

train a Congolese correspondent in sensitisation and public awareness in the domain of psychotherapy



8. CPS networks: pathways of synergy and complementarity

During the CPS/EED workshop in October 2008, strengthening the network and finding its identity was the order of the day. We aim to create not a fixed and static network but rather the strengthening of professional and personal links for work that is more efficient and impacts that are more visible. In this spirit, we have also been inviting partners and professional support persons backed by AGEH and Eirene in Germany.

We offer here some analyses and proposals for synergy and complementarity that were done by participants, along with their definitions of the work of the network.

Complementarities with other members		CEFORMAD Appui institutionnel	
	Heal Africa & CCEF Integration of victims of clashes between the police and Bunda Dia Kongo	CRAFOD	SADRI Rational management of natural resources
	CENADEP Strengthening of civil society activities in Kongo Central		RIO Development of themes of peace education and conflict transformation
Network activities	Facilitation of exchanges among resource persons within the network (costs of voyages) Support the organisation of provincial activities linked to local governance in support of members (workshops, conferences, forums) Publication of lessons learned by members of CPS/RDC (booklets, CDROM)		

Complementarities with other members	Heal Africa Training on Gender Action Learning System (GALS)	CRAFOD Exchanges & reflection on the links between peace and development	CEFORMAD Backstopping in organisational development and gender integration
	CCEF Training of supervisors in psychotherapy in South Kivu	RIO	SADRI Exchange of experiences and of documentation on economic rights and on natural resource management
	BACKSTOPPING GROUP Moderation of a symposium on good governance, documentation on governance and peace, lessons learned from the exterior on good governance and conflict resolution		
Network activities	Participation of network organisations in a symposium on good governance in November in Bukavu Facilitate contacts with other organisations that support peace agendas Advocacy/lobbying of government institutions and the international community based on the results of research, contextual analysis and important meetings		

Complementarities with other members	CEFORMAD Adaptation/development of new directions/themes and capacity-building	CRAFOD & SADRI & CEFORMAD & CCEF Make the most of their adherence to the gender dynamic with EED & Western Congo	
	RIO & CRAFOD Interaction, capacity-building and synergy among actors	SADRI	CRAFOD Economic self-promotion
	RIO & Heal Africa Conflict resolution and gender (men & women, original communities and those that are not, industrial and small-scale enterprises – artisanal and small-scale farmers)	CCEF Question: What system in terms of an exit strategy for cases of distress (insecurity of actors/security forces)? Maybe the CCEF should intervene in the area of “detraumatisation”?	
Network activities	Work on the theme of identities, peace and resources Work on the theme of “population movements” Evaluate the impacts of the groups in action		

Complementarities with other members	CCEF
	RIO & Heal Africa & CRAFOD & CEFORMAD For traiding/strengthening of capacities – supervision of interveners
Network activities	Forum on youth and peace

Complementarities with other members	RIO & CRAFOD & SADRI Improvement of training curricula: backstopping process Putting together themes (research – action)	CEFORMAD	RIO & CRAFOD & SADRI & CCEF & Heal Africa Provision of services
	Network activities Prepare data/analysis and the strategies to be provided to the church leadership for lobbying Continue analyses and put together strategies for lobbying by the leadership of the ECC Capitalise on and publish the results of the contextual analysis work, of the strategies and of lobbying		

Complementarities with other members		CEFORMAD Backstopping and training	
	RIO Transformation of conflicts	Heal Africa <i>Guéris Mon Peuple Maniema/ Nord Kivu</i>	SADRI Community approach and Amani Market
	CCEF Training of trainers in psychotherapy (exchange of experiences)		CRAFOD Promotion of market chains of animal and plant products, adoption of spaces for dialogue, environmental management of sites occupied by displaced populations
Network activities	Organisation of forums Promulgation of the mandate of the professional support person Publish (show the realities of Congo) Integrate university youth into the CPS workshops		

The CPS network in the Mano River Region started with similar reflections that will be capitalised on later. We are also reflecting on the complementarities and links among the various sub-regional networks.

9. Conclusion

Peace work requires strengthening of “local capacities”, which should be recognized and promoted. They may take very diverse forms.

CPS dedicates itself to strengthening these capacities. In another booklet in this series, we have already dealt with the challenges of intercultural cooperation work, which is difficult but at the same time it is an opportunity.

The approach that involves sending out EED personnel attempts to make the most of this opportunity. It puts the local partner organisation in the centre, and in this way it makes this intervention lasting by strengthening the existing structures rather than putting in place short-lived “projects”.

In view of the progress of the partners organisations in contextual analysis, care is taken to send personnel who contribute a veritable “added value” in contexts that are more and more complex.

The creation and strengthening of the partners’ network on the national, regional and sub-regional levels is another “peace-bringing” element in fragile and destabilised environments.

We have identified some key points that should be respected:

- Defining and redefining the involvement and the common interests on the basis of how we work together (bilaterally between all the actors) provides a healthy foundation and an attitude of solidarity that is necessary in a culture of peace
- Putting in place and strengthening the mechanisms of a culture of negotiation with regard to inevitable intercultural clashes
- Taking more into account the local organisation in the preparation (thereby including future colleagues of the professional support person)
- Working on multilateral communication among all the actors: encourage frank feedback from those in charge

Individually, our contributions to peace may be modest and limited, but by forging stronger links amongst ourselves and by progressing together we can gain influence in this world where violence continues to come more easily than negotiation, where hatreds and prejudices still prevail, and where strategic analyses that reach out to those who are most affected are still rare.

We wish you all courage and endurance, curiosity and the desire to learn, creativity and success. Let us create an innovative and efficient leap forward in peace work.



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- **CCSL (Council of Churches in Sierra Leone)**
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