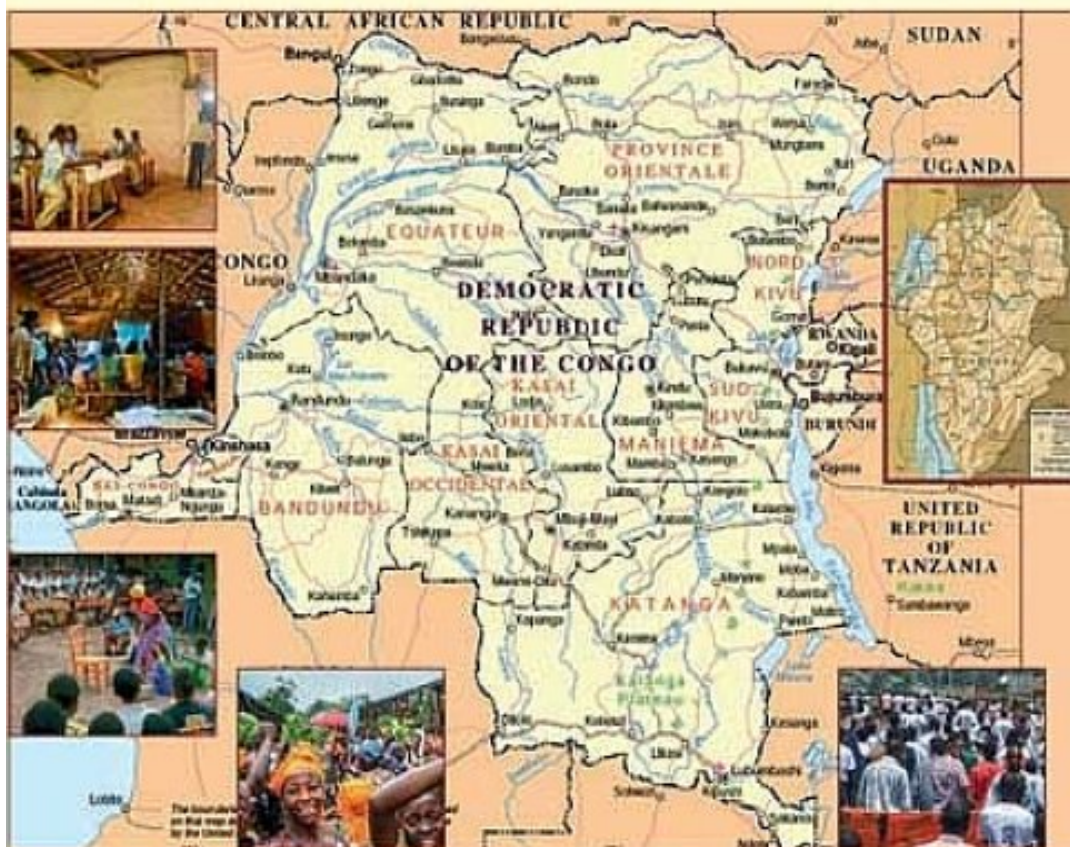


Civil Peace Service in the Great Lakes Region

*Challenges
and achievements*

zfd



Building Peace

Building the peace

EED (Evangelischer Entwicklungsdienst – German Church
Development Service)

AGEH Association for Development Cooperation

DED (Deutscher Entwicklungsdienst / German Development Service)

EIRENE International

WFD International Peace Service

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Ministry for Economic Cooperation and Development)



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

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

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

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

Any feedback from you will be most welcome.

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

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

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

The youth of Kimpese consider their problems...

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



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

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

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

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

Watchkeeping and networking system: CRAFOD's new projects

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

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

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

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

The mobile team

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

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

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

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

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

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

The following principles were expressed:

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

The following questions were raised:

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

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

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

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

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

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

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

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

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

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

The current results show:

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

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

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

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

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

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



Ms Cibalonza, a counsellor with HEAL Africa

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

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

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

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

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

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

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

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

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

Congolese women prove their dynamism

Edouard Madirisha

The Diocesan Commission for Justice and Peace (CDJP) in Uvira—in the eastern DRC—is a body within the particular Church of the Diocese of Uvira, whose mission is to raise the awareness of the different social players regarding our joint responsibility for creating a sustainable foundation for peace. To achieve this, no one should be excluded from CDJP Uvira's action and programmes. Active since 19 February 2003, it has its coordination bureau in Uvira and operates in 18 parishes. The main activity of CDJP Uvira is to promote and protect fundamental human rights for reconciliation and long-lasting peace.

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

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

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

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

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

“Women’s Dynamics saved us!”

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

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

An unshakeable commitment

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

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

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

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

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

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

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

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

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

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

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

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

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

paix; une tradition de gestion non violente des conflits est née et rend obsolète l'héritage de la violence et de la haine inter-ethnique.

Since 2005, several thousand locally-contained conflicts, in particular conflicts over land or among families, have been managed peacefully through the commitment and expertise of the peace committees; a tradition of non-violent conflict management has emerged, making the legacy of violence and inter-ethnic hatred obsolete.

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

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

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

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



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

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

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

Do you think the traumas of the survivors are curable?

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

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

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

Chiro and the peace caravan

Katharina Werlen

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

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

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

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

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

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

were supported and encouraged by Chiro and were then accomplished.

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

The impact of the project on development

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

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

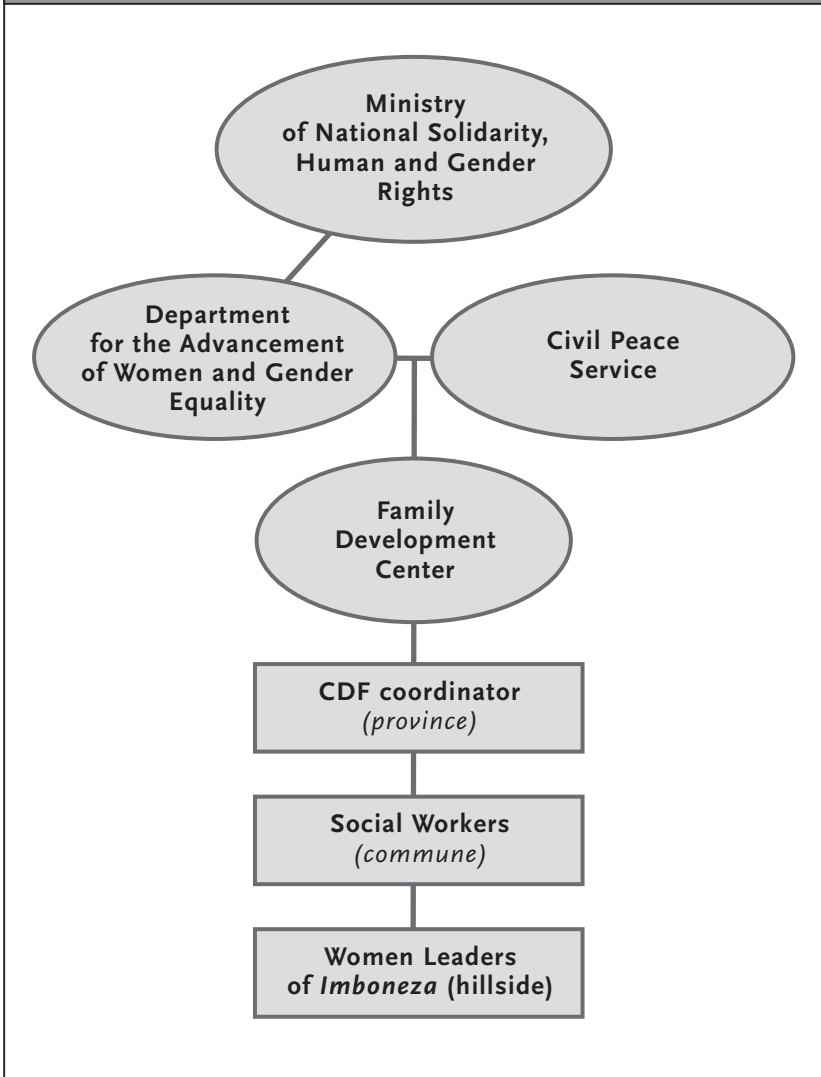
weeks after the birth of her seventh child, Mahoro's life suddenly changed. One rainy night, she had to flee to Murayi (Gitega) with all her children to escape from soldiers who had come to "pacify" the region of Rutegama. This commune is one of the worst affected by the massacres that immediately followed the death of president Ndadaye. Mahoro the teacher and her husband who had recently started working in retail left all their money and belongings behind them. The lives of their four sons and three daughters were more important at that moment. A few days later, when Mahoro's husband discretely returned to Munanira to see if he could recover their money to take care of his family's needs, he was caught by a military patrol. It was November 10th, and Mahoro lost her husband, who was shot in a valley downhill from her house.

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

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

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

CDF Diagram



would like to see “the creation of *talk groups*, composed, for example, of women who have lived through problems similar to those of Mahoro. Their testimony would be very beneficial to the community.” But, he adds, participation in these groups must be voluntary.

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

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

An efficient team

Innocent Nkeraguhiga is the executive secretary of the CDJP Muyinga, in charge of programme coordination, from organisation to realisation. “I love my work because it helps people to resolve their conflicts peacefully”, he stresses. These conflicts mainly concern family and land issues and are highly interrelated. Innocent Nkeraguhiga would like there to be a system of monitoring to follow the cases that are resolved in mediation.

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

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

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

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

tural and sports actions for reconciliation. She is also planning a system for monitoring human rights violations, and synergy between all the players involved in her projects. The Reverend Déo Hatungimana points out that the work of promoting peace and development is an action that is part of the Church's social contribution for the population in general. The recipients are not only Catholic and, regarding the players, it is normal that belonging to a religion is not a barrier. He admits, however, that for such an action which engages the Church, Christians, as players, are called upon to have more responsibility, which does not preclude people who are willing from assimilating them perfectly well.

Competent volunteers...

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

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

For Jacques Ndaruzaniye, the most common cases they deal with are problems of wasting of assets, land conflicts, cases of adultery, etc. "We listen to people in conflict every Wednesday and we handle the cases together", he said.

Bibiane Ryumeko thinks people prefer them to the courts because of their discretion and the disinterestedness they show: "They come to us because we don't ask for anything. They know us and trust our discre-

comments. Be that as it may, these consultants intend to continue their job, but ask for better working conditions: “We lack the means to move around and communicate, and a cupboard for filing our dossiers. We also need encouragement because we are volunteers and it is not always easy, with our other obligations”, G n rose Kunzi concludes with this gentle hint.

Satisfied beneficiaries

R v rien Miburo and Jacqueline Misago are a young couple who received counselling from the CPJP in Rugari: “After a disagreement, my wife left home when we were planning to christen two of our children. I turned to the CPJP for help with a reconciliation”, R v rien Miburo recalls, admitting that he had been unfair towards his wife. The consultants reconciled the couple and the household now lives in peace:



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

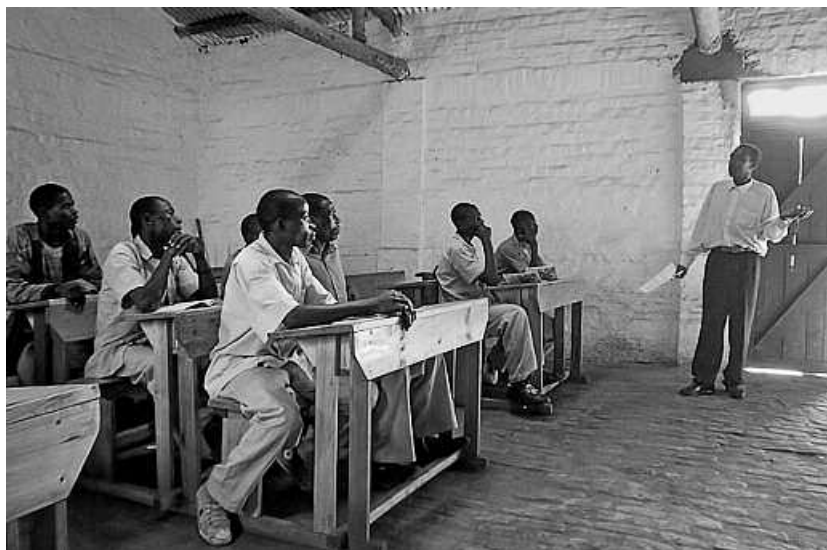
Active training

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

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

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

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



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



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

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

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



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

VJN: Young people contribute to transborder Peace

Nina Harder and Dsubimana Emmanuel

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

3. What can the peace experts of CPS contribute within this context?

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

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

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

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

Bonn, May 2007