

Pathways to Peace

Editors: Christiane Kayser and Flaubert Djateng



Building Peace



Civil Peace Service (CPS) / BfdW –
Mano River Region, Great Lakes of Africa
and Cameroon

Building Peace

Brot für die Welt – Evangelischer Entwicklungsdienst (BfdW)

Bread for the World – Protestant Development Service

Financed by the BMZ (Bundesministerium

für Wirtschaftliche Zusammenarbeit – German Federal
Ministry for Economic Cooperation and Development)

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Introduction

Times are hard for peace activists. The global world seems to be turning in a rising spiral of violence, hatred and exclusion, but also of resignation and impotence on the part of those who are the principal concerned: local population groups. One more reason to identify and valorise our assets in the struggle against these adverse trends.

While discussing the topic for this publication we started from the hypothesis that it is important to illustrate the fact that the paths towards peace are many and that the work of conflict transformation cannot easily be reduced to high level mediations or the de-traumatisation of the population.

In a world that is increasingly inclined towards violence—which solves no conflicts and requires a growing number of victims, collateral or not—it is essential to take a closer look at alternatives that could help to push back the wave of violence and terror that threatens to engulf us.

Looking over towards our CPS partners in the different countries of Africa, we realised that in addition to the media work, the combat for human rights, the struggle against all forms of discrimination, the work around land ownership problems, capacity boosting for young people, etc., there are other elements that open up promising pathways towards peace.

In the first instance, there is **art for peace**.

You will see, in this publication, the creative and multiple ways art and artists can express, analyse and push forward the efforts of non-violent social transformation.

First of all Princess Marilyn Douala Manga Bell, the president of the *doual'art* initiative in Cameroon, known beyond the borders of the country, explains in words and pictures how, since 1991, the city of Douala has become the theatre of a continuous struggle against violence that combines the responsibility of the urban-dweller and freedom of expression.

Then Pierre Fichter, CPS peace worker with *World Dynamics of Young People (WDYP)* in Cameroon, tells how a research-action project on the appeal of violent groups for young people led to the “Stop terror!” initiative. Caravan for Peace. The passion of young people for strip cartoons, and—just like *doual'art*—the possibility for the public to take part in artistic creation are so many reasons behind an impressive success.

Also in Cameroon, Alexandre Vojvoda from the *Presbyterian Church of Cameroon (PCC)* in the English-speaking area explains how involving the public actively in community radio stations creates an instrument for non-violent social transformation. The sealed wall between the media and the audience falls; citizens become radio journalists.

After working in Sierra Leone for more than three years, Julia Krojer of the *Sierra Leone Adult Education Association (SLADEA)* tells us of her experiences with film as an instrument for peace. Films about fighting the Ebola virus, about the gender approach, but also and above all the production of a film based on the very popular Konkoroma radio series, illustrating everyday life and discussing major social issues. Violence as a part of most people's experience during and after the period of war is a recurring theme. The impact of artistic and media work such as this on the awareness of the population cannot be overestimated.

To end this part we have reproduced a more theoretical article from the *United States Institute of Peace (USIP)* on interaction and mutual enhancement between art and peace work on an international level. There is an increasing tendency to turn towards art to transform conflicts. The bibliography at the end of the article allows the reader to delve further into the subject.

Then we turn to the **traditional pathways towards peace.**

Flaubert Djateng from the *Zenu Network* in Cameroon explains the role played today by traditional funerals in Bamiléké country for the management of conflicts and a stronger social fabric. A tradition that is costly in terms of time, material and human resources, it is not only contested by people from other cultures, but also arouses an increasing amount of controversy among the young Bamiléké. It nonetheless fulfils an essential social function.

Evariste Mfaume, coordinator of the NGO *Solidarité des Volontaires*, CPS partner of *Eirene* in Fizi territory in Eastern DRC, illustrates the experience of the organisation with the councils of elders, the inter-community “barzas” and the theatre for peace within the scope of the “local dynamics for peace” approach. In this area shaken by war and rebellions, the local population needs to create ramparts against the rising violence.

We have also published an intervention on young people, violence and promoting peace by anthropologist *Scott Atran* at the Security Council of the United Nations in 2015. This paper stresses that the violent extremism in our globalised world does not emanate from traditional cultures but is more a sign of a loss of impetus, or even the destruction of these cultures, with individuals being unable to find a new social identity they desperately need and which they then seek in fundamentalism and extremism.

Lastly, we found it of interest to include a brief note by *Sulley Gariba* and *Thomas de Hoop* who work in Ghana on the necessity of closer examination of what is specific about the notions of evaluation and theory of change in African cultures instead of always tacking European concepts onto all sorts of cultures.

The third part focuses on **education for peace**.

In a historic article, Makarios Fandio of the *National Education Division of the Evangelical Church of Cameroon (EEC)* tells us about the background to the Protestant schools in Cameroon and discusses their contribution to promoting and building peace.

After two years as a CPS peace worker in the *Organisational Innovation Network (RIO)* in eastern DRC, Anja Vollendorf emphasises the importance of the active participation of the learners in any educational initiative. She speaks of the experiences with participation within the scope of education for peace and proposes tools.

Jehoshaphat Dogolea, Karen Domah and Rebecca Hackstein, all three working at the *National Adult Education Association of Liberia (NAEAL)*, tell us about their experience with the *Hand put it, hand take it* initiative in basic education work, and conflict transformation in the rural and urban communities in Liberia. The success of this intergenerational endeavour, which unifies the communities, has meant it is sometimes used in the Mosques and Churches. The reception extended to people coming from elsewhere has also improved. This is education for peace in the deepest sense of the word.

Maitre Christian Sondirya, the coordinator of the *Justice, Peace and Integrity of Creation Commission of the Baptist Community in Central Africa (CBCA)* in eastern DRC tells of experience with youth peace clubs in the border towns of Goma (DRC) and Gisenyi (Rwanda). This work began with the struggle against prejudice between the populations of the two countries and is intended to strengthen the participation of young people in peace work in an area where, on the DRC side, armed groups and violent conflicts are endemic.

The team from the *provincial coordination of government-regulated protestant schools in South-Kivu (CP-ECP/SK)* with CPS peace worker Julia Wöhrle, tell us about education for peace in South Kivu schools. Good governance and pacifying violent behaviour are their core concerns. The ultimate aim of the work is to establish a culture of peace in

an environment shaken by all kinds of violent conflict in which government players are often active protagonists.

Lastly, we are publishing excerpts from lessons learnt from the Peace Education Programme implemented in West Africa since 2001 by the *West African Network for Education for Peace (WANEP)*.

We hope this kaleidoscope of experiences and ideas on our three topics may enrich your work and enable us all to advance together towards a world that is less violent, more just and more stable.

Once again, any feedback from you will be most welcome.

*Christiane Kayser
Flaubert Djateng
Les Barthes, Yaoundé,
April 2017*

ART
FOR PEACE

A city as a theatre of struggle for peace – the experience of *doual'art*

By Princess Marilyn Douala Manga Bell*

“Liberty is not a stable, permanent state. It can never be taken for granted. We are constantly striving for balance”.

Joseph F. Sumegne, on the subject of La Nouvelle Liberté¹

The word “liberty” can be replaced by “peace”. In view of a global context particularly inclined towards violence, building peace *is a constant combat*.

Marilyn Douala Manga Bell

Context of violence

We often attribute the violence that shakes the world to wars between economically strong nations who start armed conflicts to appropriate the resources in the soil and subsoil of a third party country, the consequences of which exceed intentions in terms of cruelty and inhumanity (example of Al Qaida, Aqmi and Boko Haram).

We also believe such violence arises from the competition of these same nations to open up mass consumption markets that impose new, standardised political and cultural models on peoples, creating irreversible breaches with ancestral moral and spiritual values, with the ancient milestones in terms of society and heritage.

Those who govern, faced with the terrors and collective frustrations engendered by such violence, provide no satisfactory answers about the necessity of protection, the desire for change or the need for a decent

¹ Monumental work installed at the Deïdo roundabout in Douala (Cameroon) in 1996. It has become a symbol of the city. However, it was the subject of nation-wide polemics, due to the ethnic origin of the artist.

* Chairperson of *doual'art*

income. Millions of people are in fact driven to a massive exodus, braving all the dangers to end up at an inhospitable destination. Those who are forced to remain in the country witness and/or are involved in aggressions or local violence, from their immediate neighbourhood to the anonymous street.

Finally, each of us, in turn, is witness, victim or actor of this violence.

In this 21st century, the crisis is profoundly cultural. Planetary intermingling, aspirations to new, more equitable modes of consumption that respect the environment, the demand for more democratic governance that respects the citizen remain vague in the global context of an absence of critical, constructive thought, and are part of a general malaise, a questioning about the place of humanity, ... an identity crisis....

Art and culture have their place for stimulating the recognition (or even birth) of new social codes and educating for an individual and collective conscience and responsibility

doual'art: artistic activism in urban society

In the specific context of Cameroon and Douala, where a majority of people are excluded from political and citizen decisions, becoming increasingly poor, settling into moral destitution, taking refuge in their community, being subjected in their daily lives to all sorts of aggressions, the question that has been posed at *doual'art* since 1991 is of two orders: how can we foster the blossoming of new urban identities? How can we act in the short term to achieve peace that will be part of the long term?

As an activist, *doual'art* has offered more than sixty artistic events in the public space with the effect of giving visibility to certain local practices and habits, freeing the discourse of the locals, fostering attentiveness and dialogue (sometimes polemical), creating social links, mainly in neighbourhoods where thousands of people live, abandoned by the public authorities, far from basic social services ... The actions have also

brought emotion, poetry, dreams, the possibility of transcending reality, the components that constitute our humanity and stakeholders of our capacity to be creative and emancipate ourselves.

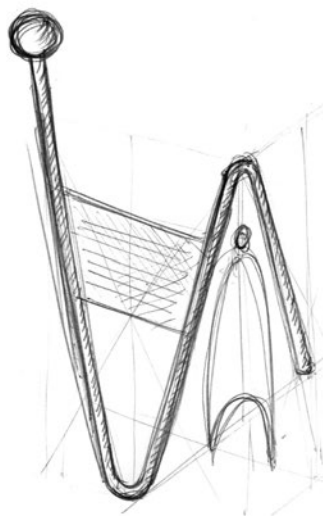
Some illustrations

The arches of memory

“Know where you come from to know where you’re going”—a very popular phrase which is a transposition of an idea from Fernand Braudel² who said “to hope, to move forward, you have to know where you came from”. Human beings need anchorage and roots to give them perspective and make progress. The relation with the past, present and future is a factor of peace. One of the foundations of peace is the feeling of belonging to a history and a heritage.

With the Project: *Douala, town of art and history*, *doual’art* offered, among other things, 18 “ARCHES OF MEMORY”, urban furniture by designer Sandrine Dole. The visitor passes under a metal arcade (interpretation of palm leaves woven into an arch at the entrance to a site to show there is a fête). They discover a short text in French and English which documents the history of a site or a building constructed between 1890 and 1960.

Giving free and immediate access to knowledge of history of the first institutions of Cameroon is one of the challenges *doual’art* set itself.



2 Preface by Fernand Braudel in “Histoire de l’Afrique noire” Hatier, 1972



In parallel, since 2001 the association has been organising guided tours with trained guides, tours that are intended principally for groups of young people, whether enrolled at school or not. After these visits, they are gripped by a feeling of pride. They realise they are part of a historical trajectory. They are reconciled with their past, the one that subsists in real life.

An anecdote. The 1st counsellor to the German Embassy had a tour of the arches, in the company of Didier Schaub, the Artistic Director of *doual'art*. Two Europeans who were approached by two young Cameroonian adults (20–25 years old) who exclaimed proudly: “Ah you are reading. That’s our history there! And do you know, there’s more over there!”. When the young people left, the visitor turned to their guide and said: “That’s the first time since I came to Cameroon that I have been spontaneously addressed in the street and not aggressively!”

La Nouvelle Liberté by Joseph Francis Sumeagne

This monumental work installed in 1993 has become the symbol of the town. It caused an open public debate, on two counts.

First of all, a public debate—the first in Cameroon—on ethnic division (the artist is not Douala) which was beginning to become seriously anchored in society. Speech became freer, tension was high, but gradually subsided. Today, the people who don't like the work can address those who do like it without clashing.

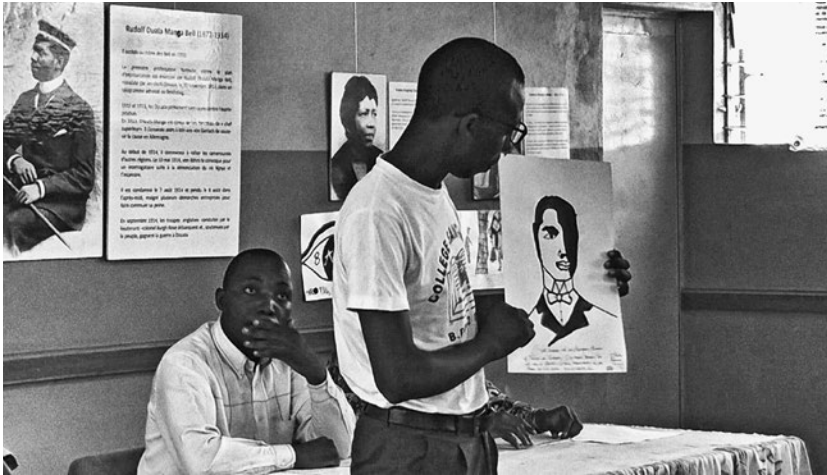
In the second instance, the polemics about the aesthetic stance. Those who rejected it as a “rubbish bin right in the centre of Douala” were



opposed to those who found in it a representation of their survival economy: recycling of objects.

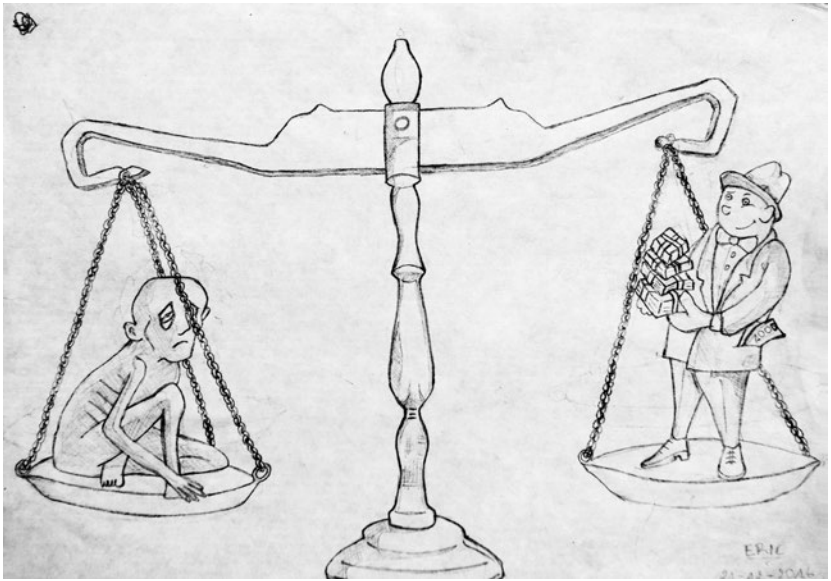
Thanks to this work, we can give the following definition of peace: “From a collective point of view, peace means the friendly understanding of all the individuals who make up a society. It does not imply that there is no conflict, but that there is a systematically calm and measured resolution of any difficulty important to the life of the community, principally through dialogue”³.

Human rights path in Douala



This ambitious project which started in 2015, draws on previous experiences of *doual'art*. It consists in enhancing young people's knowledge of history and the law, asking them to deliver up what they have understood in the form of a painting or drawing, then present these drawings orally to other people (their school mates or pupils from other schools or adults) and lastly to create a fresco on the wall of their school concerning the basic rights they are particularly sensitive about.

3 Wikipedia. <https://fr.wikipedia.org/wiki/Paix>





The young people, in the neighbourhoods and in the schools, showed a keen interest for learning to express themselves and be listened to. They represented a large number of rights they would like to see respected. The right to freedom of expression, at home and in public life, the right to inter-religious marriage, social security, health care...

These platforms that were offered to them developed in some the taste for discourse and reflection on rights and duties. We adopted this definition: "from a psychological point of view, peace means a serene state of mind and more generally a positive feeling of security. This can only exist if society assigns a place to the individual, if they can strike up an equitable relation with other people and so are fully recognised as a human being in their relationship to others."

To move towards peace, give young people proper information, channel their ideas and demands, lead them to maturity and mutual respect, without frustration.

Urban outfitting projects

Le Théâtre-Source Didier Schaub by Philip Aguirre y Otegui⁴, 2009–2013
A sculpture in the form of an open air amphitheatre above a natural spring allows the locals to no longer fear land subsidence or water pollution.



A space for games, shows, meetings and conviviality, it has given meaning to the collective life of the neighbourhood.

The people call it “the gem”. A woman said “we had nothing. Now we have more than Bonanjo”

Dignity restored. Relations appeased.

⁴ <http://www.doualart.org/spip.php?article583>

Pirogue Céleste by Hervé Youmbi⁵, 2011

Sculpture creating urban equipment for the public to sit down. The bow of the pirogue was designed by the young people of the neighbourhood, who documented the signification of this object with the head of a pirogue. They wrote a story for future generations.

⁵ <http://www.doualart.org/spip.php?article276>



Conclusions

The activism of *doual'art*, which began in 1991 on the question of Douala's identity as a city, trying to rehabilitate the human and heritage dimension in urban development, is not yet an answer. In a few years we may observe the impact of this work of ants, produced by the "laboratory" *doual'art*.

Thinking our cities, thinking of the place of the human being in our cities, creating places for young people and for peaceful cohabitation with the adults ... are all factors of peace.

Working together with artists from elsewhere, local artists and the local population makes it possible to compare views and take a new look at the environment which becomes an opportunity on which and with which to act.

Inviting artists from all over the world to come and meet the locals demystifies the difference of skin colour and appeases racial tensions.

Art is a bearer of discourse. Art creates social fabric. Art is entertainment. Art facilitates the transmission of knowledge. Art is a factor of cultural identity. Art liberates speech and defuses tensions.

Peace is inculcated over time in mentalities and practices thanks to constant action.

“Stop terror!”

An art caravan in Cameroon

By *Pierre Fichter**

The Peace Caravan “Stop Terror!” is a project implemented by the Cameroonian NGO World Dynamics of Young People (WDYP) and the Sweet Art’frika collective. Designed as a travelling show to promote non-violence, it was on the road in Cameroon for a year and a half in 2015 and 2016.

An art caravan as a response to violence

The Peace Caravan “Stop Terror!” was born of an idea of young artists from Yaoundé in the Sweet Art’frika collective. First of all, there was the desire to produce committed drawing with messages addressed to young people in Cameroon. The country’s geopolitical situation analysed with the World Dynamics of Young People in September 2014 during International Peace Day, brought to the attention of these artists the necessity of working more particularly on the problematic of conflict and peace building.

Then in January 2015, two events were to throw down a challenge to the pencils of *Lecèd* (the Artistic Director of *Sweet Art’frika*) and the team. On 10 January, there was an attack by Boko Haram in Maiduguri (Nigeria), and the dreadful discovery was made that the kamikaze was a ten year-old girl. The next day, the whole world learnt of the attack against Charlie Hebdo in Paris (France) in which illustrious graphic art-

* CPS peace worker at World Dynamics of Young People

ists were executed by two young French people claiming ties with the Islamic terrorist networks. *Lecèd* had had the opportunity to meet one of the artists from Charlie-Hebdo, Wolinski, a few years previously at a Cartoon Strip festival in Yaoundé.

A few weeks later, *Sweet Art'frika* proposed to WDYP to accompany the concept of Peace Caravan with the goals of raising the population's awareness and tolerance, and the search for and building of sustainable peace in Africa. The caravan was therefore designed as a tool for combating insecurity in Cameroon and the neighbouring countries, by making young people aware of their role in the struggle against terrorism and more generally as actors for peace in Africa, and more particularly on the risks of radicalisation and recruitment by armed groups.

The main target audience of the caravan was therefore young people. To reach them, the organisers decided the most important thing was to be present at youth events (forum, festivals, etc.) but also in schools. In all, after twenty or so stages, the Peace Caravan received almost 10,000 visitors.

Promote awareness and empower young people through art

While the heart of the caravan is an exhibition of drawings, it also comprises other parts: a forum for discussion and a workshop. In this sense, it is an interactive space in which the visitor can find information, join in, express ideas and even sign up, as we shall see further on.

It seemed to us to be essential to create this interactivity to be able to have a real impact on the young people coming to see our exhibition, and so the team of the caravan experimented with several tools. The awareness raising process takes place as follows: after visiting the drawing exhibition (drawings with messages alongside them), the visitor may be moved by certain images depending on the topics handled, come out with lots of different feelings, ideas and questions which are not necessarily channelled.



A “free style” workshop where pencils, paint and paper were made available, allowed people to express themselves directly if they wished by drawing to share their feelings or get their message across.

People wishing to discuss the problem issues handled, seeking information or to ask questions, could also talk to the team from the caravan formed by *WDYP*, in particular on the topics of the recruitment of young people in armed groups¹.

Other forms of events were also tested to try to empower the young people to carry positive messages and build peace in their community, as, for example the “say something about peace” operation. In exchange for having their portraits drawn by the artists from the caravan, the young people had to write a message explaining how they intended to

¹ World Dynamics of Young People, Recruitment of young people in armed groups in Cameroon, Published by: Friedrich Ebert Stiftung, 75 pages, Yaoundé, 2015.

join the peace building process. Then their portraits with their messages were circulated through the social networks.

Note in passing that the use of these networks turns out to be important for creating enthusiasm around the event and the messages conveyed. Many young people in Cameroon today are online almost constantly with their smartphones. In the team from the caravan, a webmaster was in charge of posting the aforementioned portraits on the occasion of the stages and news items related to the caravan's topics, and relaying particularly the events taking place in the Far North region, with the insecurity related to the terrorist group Boko Haram.

While it is still difficult to assess the effects of the caravan, we already know that it left a strong impression at its various stopping stages. Other organisations in Cameroon have since opted to work with artists. The concept of the caravan in fact demonstrated that young people could be attracted in large numbers, and encouraged to take an interest in serious topics by educating them playfully. We must not forget, on the one hand, all too often the discussion workshops run by the civil society organisations are not always accessible to the majority and secondly, in certain regions, artistic events are rare or even non-existent, a visit from a phenomenon like the Peace Caravan, has the power to make a strong impression on individuals, making them aware of certain problems, either by making them want to participate or because they discover they have a passion or a talent for an artistic discipline.

Special support for artistic projects

The quality of the concept and the method offered largely determine the capacity for awareness-raising and leaving an impression on the minds of the public. The role of an organisation such as *World Dynamics of Young People* is therefore to initiate, collaborate with the right people, and identify young talent. It is important to work with young artists who are capable of producing quality art work. If the artistic and technical aspects are mediocre, this will have less impact on the target audi-

ence. And so the young artists should be guided towards professional standards and this must be achieved by instigating a real partnership between the artists and the organisation.

Lastly, the role of civil society organisations within the framework of cooperation with artists is to provide special support to gain mastery of certain subjects, to be able to analyse the world around them, and incorporate this analysis into an artistic creative process. This artistic production must then be transformed in a tool for promoting awareness and building peace. Here again, an NGO that is to support the artists, must be able to guide the conception of their art works (drawing, song or theatre...) to make them pertinent and adequate for conveying precise messages.

World Dynamics of Young People has, for some time, in different activities, given precedence to this work with artists in Cameroon and the experience of the Peace Caravan has only strengthened our conviction that our work for change must necessarily be achieved through the development of socio-artistic projects. Two years after the start of this project, as the concept has created a certain amount of emulation, the young artists in the *Sweet Art'frika* collective have been invited on several occasions to share their experience within the framework of meetings in other African countries and are currently, in partnership with the American cooperation organisation, in the process of launching their *new concept of education for peace*: “**Strong Mind, Open Heart!**”.

If you want to understand how media work, produce your own media!

A Cameroonian community radio as conveyer of critical media competences

By Alexander Vojvoda*

“There is no such thing as unmanipulated writing, filming, or broadcasting. The question is therefore not whether the media are manipulated, but who manipulates them. A revolutionary plan should not require the manipulators to disappear; on the contrary, it must make everyone a manipulator.”

Hans Magnus Enzensberger¹

Education for peace goes far beyond workshops on peace work, media- tion, conflict management or de-traumatisation. It includes enhancing participation of marginalised and barely represented groups in communication processes and the production of media and thereby providing a “voice to the voiceless”—a key slogan of the community media movement around the world. Community broadcasters are communication non-professionals and through mastering new technologies and creating grass-roots media content a momentum of empowerment is created which can be used in sustainable peace building processes, fostering dialogue and preventing conflict escalation. In Cameroon one of

¹ Wardrip-Fruin & Montfort p 265

* Alexander Vojvoda is community manager at a local community radio station (CBS Radio 95.3 MHz) in Buea/Cameroon and peace worker for *Bread for the World* within the framework of the Civil Peace Service in Cameroon. He is a consultant to the CBS Radio 95.3 MHz in Buea on community development, community-based broadcasting and a peace journalism project.

Bread for the World's partner organisations, the Presbyterian Church of Cameroon (PCC) and the peace worker supporting them have gained a lot of experience in democratising media work.

1. When citizens become broadcasters

Since the late 1940s community radio initiatives have popped up around the world with the goal to involve citizens, local communities and marginalized groups in the programming and decision-making processes of radio stations, promote critical media competences and diversity of opinions, reduce commercial influence on media and breach the barrier between sender and consumer/audience.

In this context the remarks of Walter Benjamin in his essay *Reflections on Radio*² and Bertolt Brecht's *Theory of Radio*³ in the 1920s/1930s and subsequently Hans Magnus Enzensberger's publication on the *Medienbaukasten*⁴ (in English the publication is named *Constituents of a Theory of the Media*) in the 1970s provided a theoretical framework for the evolving community radio movement around the world.

Walter Benjamin expounds in his essay *Reflections on Radio* on key misperceptions in the media landscape which will become the main pillars of the community radio movement.

“It is the critical error of this institution [radio] to perpetuate the fundamental separation between performer and audience, a separation that is undermined by its technological basis. Every child recognizes that it is in the interest of radio to bring anyone before the microphone at any opportunity, making the public witness to interviews and conversations in which anyone might have a say.”⁵

2 Benjamin in Rosenthal (2014) p 364ff

3 Brecht (1975)

4 Enzensberger in Glotz (1997) p 95ff

5 Benjamin in Rosenthal (2014) p 364

Thus, community radios regard themselves as a public sphere, complimentary to mainstream media and emphasize the

- ◆ non-commercial or non-profit operation of community radio to ensure independence from economic interests,
- ◆ active involvement of local communities in the programming in the radio station,
- ◆ active involvement of local communities in management and decision-making processes of the radio station,
- ◆ importance to provide media access to groups and individuals which are under/misrepresented in media, marginalized or do not have access to communication structures, and
- ◆ necessity to provide an access to diverse and alternative opinions and perspectives

These aspirations pushed the first community-based broadcasters to master new challenges e.g. set up and maintain transmission infrastructure, equip broadcast studios, ensure the participation of local communities and equip these new voluntary programme producers with skills and knowledge to run radio programmes. The training for new programme producers was in some cases an informal introduction of several minutes to a more formal setting of a workshop of some hours and included an introduction to the studio devices, the mixer, live broadcasting and the facilities on-site.

The training of new volunteers is a big challenge for community radios, however it is essential in order to ensure an inclusive and open learning environment and establish a structured *learning-by-doing* atmosphere for all groups and persons of the local population and thereby ensure the building of media competences:

“Learning-by-doing is an important prerequisite of learning and understanding. The person who sat in front of a microphone, edited a feed or used a mixer understands the rules of media produc-

tion. This pre-condition allows the development of media competences. [...] Media competences include the knowledge and skills of how media create reality.”⁶

Therefore, the CBS Radio 95.3 MHz in Buea with the support of the CPS Programme in Cameroon, developed a training curriculum for voluntary programme producers to enable local communities and individuals to produce new radio programmes and guide them in their *learning-by-doing* process and practical acquisition of skills.

2. Citizen journalism workshop for community leaders and local CSOs – Supporting community members in their learning-by-doing process

The CBS Radio 95.3 MHz in Buea, Cameroon employs professional journalists and technicians to produce daily programmes and content, manage the technical aspects of the radio programmes and maintain the radio station.

However, a substantive part of the CBS programme is produced by VEBs (Voluntary External Broadcasters), which are members of the local communities, CSOs or NGOs who have expertise in a certain area and want to share this with the local audience e.g. formal/informal education or literacy programmes, HIV/AIDS, malaria prevention, women’s rights, youth issues, culture, local traditions and languages, information for handicapped persons, social issues, peace building, human rights, farming/agriculture and (local or traditional) music.

The VEBs usually have no formal training or background in journalism or communication. They acquired the necessary skills to produce a radio programme via *on-the-job* training, which is informal, spontaneous and *trouble-shooting* oriented training delivered by CBS journalists and technicians. The reason for the absence of a VEB training and edu-

6 Israel (2005) p 7

cation curriculum is the lack of resources for the development of training modules, trained media literacy educators and training materials.

As part of the Civil Peace Service programme in Cameroon, the CBS Radio 95.3 MHz in Buea developed a modular training curriculum for new VEBs to support and guide them in their *on-the-job* and *learning-by-doing* process and motivate community members, CSOs and NGOs to appropriate their local community radio as platform for the communities' concerns and needs. The involvement of new VEBs guarantees the presence of diverse perspectives and opinions in the programme and enhances the communities' ownership for the radio station.

Why guided *learning-by-doing* in community radio?

Community radios are usually self-organised, locally embedded and community run broadcasters, which offer air time to the local population, civil society and individuals to produce programmes on local and regional issues with the aim to inform, educate and also entertain the local community. Therefore, community radios depend on the active participation of the local population.

These voluntary programme producers have usually no or limited background in journalism or communication, however, they are e.g. members of an NGO working in rural development, organise HIV/AIDS prevention campaigns, produce a programme on literacy, are members of a youth or women's group or have a passion for the local music scene and share their music archive with the listeners. Hence, these citizen journalists have a specific expertise and via their radio programmes they share this knowledge and skills with the local population. Thus, community radios host diverse persons of different age, gender, professional and educational background or from rural and urban areas, etc.

A practical and low-barrier approach to train those persons is essential. *Learning-by-doing* is taking the different requirements and backgrounds of the radio producers into account and offers a space for trial and error processes and the new citizen journalists find their own way

through every day challenges of a radio programme. Some of the advantages of *learning-by-doing* approaches are⁷

- ◆ you can define the pace of your learning process
- ◆ there are no “helping hands” when you encounter a problem and therefore
- ◆ you will find your own solution to the problem

Learning-by-doing, however, can include some down sides and disadvantages like

- ◆ getting stuck with a problem and no solution has been found
- ◆ after a solution has been found, the motivation to continue the learning process can decrease
- ◆ solutions to problems may not be obvious
- ◆ some persons overstate their abilities or
- ◆ are inflexible in their working procedures after they found a solution/work-around

Therefore, the CBS Radio 95.3 MHz developed a training curriculum which ensures an open learning environment but also accompanies and guides the new citizen journalists in their learning process and gives them time to build capacities at their own pace and find their own solutions to problems. However, in situations where participants do not individually or collectively find problems the trainers give input, present good-practice examples and guide the VEBs through the solution process.

The main modules of the training for new VEBs are

⁷ Israel (2005) p 18ff

Module I: basic journalistic skills

The VEBs training concept is dedicated to the principles of learning-by-doing, however, the workshop organisers sought to build basic journalistic skills with the participants to develop a common understanding of journalistic work in a community radio and also elaborate on the working environment of a Cameroonian journalist.

The following modules were offered during the workshop

- ◆ An introduction to principles of community-based broadcasting and community radio
- ◆ An overview and history of the CBS radio
- ◆ An introductory input to radio concept writing was organised to provide a framework, establish important categories and indicators and discuss good-practice examples with the participants
- ◆ A Cameroonian law expert held a key note on Cameroonian media law and the changes in the Penal Code relevant to (citizen) journalists
- ◆ A senior journalist introduced the participants to the key terms and principles in radio formatting for news, information and live programmes
- ◆ A key note and practice module on interview techniques and live programmes was organised



CRTV senior journalist Matute Menyoli introduces participants to key principles of news and information programmes.

p. 37: Jesse Konang gives an overview on Cameroonian media law with focus on the current updates of the Penal Code for journalists and media houses

Module II: writing for (live) broadcasting and radio language

In the context of community-based broadcasting the choice of language and wording plays an essential role for the success of a (live) radio programme—if the “message has come across or not”. Community radios produce programmes on formal and informal education, health issues like Malaria or HIV/AIDS prevention, cultural and social topics and particularly with these kind of topics it is crucial to communicate in the language the audience understands and is familiar with. The citizen journalist needs to break the information down for the audience and avoid complicated phrases, foreign words or complex theoretical explanations.

In Cameroon, with over 250 ethnic groups and as many distinct local languages or vernaculars the use of local and commonly understood languages is key. English, French and Pidgin-English serve as cutting-across languages, however, Pidgin-English plays a special role as it is understood throughout the Anglophone areas in Cameroon and serves as a lingua franca. In the South West Region in Cameroon community radios broadcast in over 18 languages, whereby 11 local languages are spoken at one community radio.⁸

Henceforth, the VEBs workshop emphasised the importance of language-use in the proposed programmes and promoted the use of Pidgin-English and local vernacular to enable the citizen journalists to reach out to the part of the population which uses those as their primary



languages. In addition, the participants were provided with hands-on advice on how to write scripts for radio programmes.

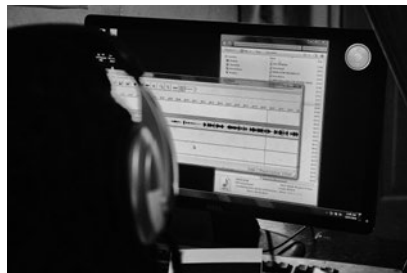
⁸ Vojvoda (2016) p 65f

Module III: technical skills and digital audio editing

The technical aspects of a radio programme can be terrifying and daunting for people who have not regularly worked with audio equipment, devices or computers. Therefore, the workshop also included three technical working sessions, namely a general introduction to

- ◆ the technical facilities of the radio e.g. main studio and pre-production studio, research area and technical desk
- ◆ the principles of digital recording with field recorders and microphones
- ◆ digital audio editing with free and open source software like *Audacity* and *Acoustica*. In addition, a step-by-step manual including sound files for multi-track editing session was provided to get familiar with the basic functions of the programmes

The goal of these sessions is to demystify the production of radio programmes as a complicated technical process and thereby reduce entry barriers for the new citizen journalists to a continuous participation at the radio station.



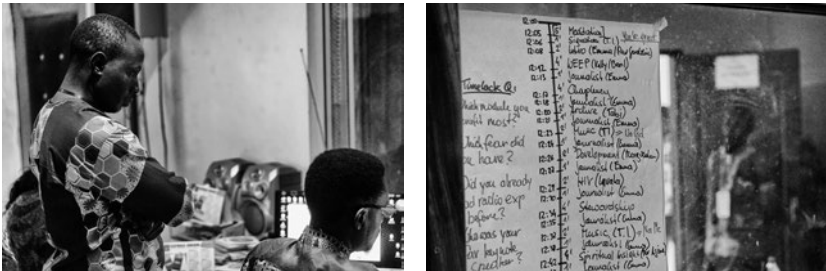
Workshop participants use the open-source software Audacity and Acoustica to produce an audio signation and edit their interviews and feeds for the workshop live programme.

Module IV: practical experience and live broadcasts

The workshop for new VEBs started and ended with a live programme broadcasted via the CBS Radio 95.3 MHz in Buea. For most of the participants it was the first time they were part of a radio programme and also probably the first time they heard their voices coming out of speakers.

On the first day, during a 60-minutes programme, participants introduced themselves, gave information on their personal background and spoke about their programme ideas. On the last day of the workshop the new citizen journalists applied their acquired skills, presented their detailed programme concept and were prepared for Q&A with a CBS journalist.

Through the two live programmes the participants and the workshop organisers could keep track of participants' progress and address any observations in the feedback after the last live programme. In addition, professional CBS journalists were part of the live programmes which proved to be a benefiting combination as the CBS journalists could give first-hand and practical advice on the production of a live programme and function as resource persons for the new VEBs.



A VEB listens to other VEBs during the live end-of-workshop radio programme (left). Programme control sheet (right) with the detailed schedule of the live end-of-workshop programme

3. Conclusion: empowering the local communities and challenges

The first workshop for new VEBs was essential for the CBS Radio 95.3 MHz in Buea to motivate community members and community leaders to take ownership of the CBS Radio in Buea as their local community station and experience CBS Radio as a way to communicate with the local population. The workshop motivated community members to produce new programmes including a series on the “co-habitation syndrome” and women rights, family and social counselling, HIV/AIDS prevention, a programme on the local archives and documentation centre and a programme for students of the University of Buea.

However, there are some areas to be addressed and considered during up-coming workshops for new VEBs.

Social, professional and personal background of new VEBs

The possibilities of volunteers to contribute to the CBS Radio programmes is limited by their social, professional and personal resources. In some cases, transportation costs to and from the radio station already exceed the resources available to voluntary citizen journalists. These basic costs constitute in some cases an insurmountable hurdle especially for groups and persons with low or no regular income e.g. students or market women, despite them being the main audience or target groups of community media.

In certain cases, preparation, production and broadcasting of the programme consumes a lot of time so that other income generating activities cannot be undertaken. A common phenomenon in community broadcasters is that voluntary community media work is being dropped in favour of a regular income or irregular programme production due to short or long-term job opportunities.

Promote mentoring and supervision of current journalists

The professional CBS journalists represent a rich resource for the new VEBs. The journalists work in two shifts from 5.30–14.00 and from 14.00 to 22.30 and thus are continuously present at the radio station and thereby can support the VEBs in the kick-off phase, especially during the first two or three programmes.

The journalists can provide immediate feedback on the content, revise scripts and advise on script writing, support in the digital editing of audio feeds or give emergency help during broadcasts. The new VEBs can gather vital information from the journalists and build up confidence, routine and commitment to the programme.

Consequently, CBS journalists can also function as trainers for upcoming workshops for new VEBs and thus an institutionalised mentoring process can be developed.



CBS journalists support the workshop participants with advice on script writing (left) and with editing of audio feeds (right) (all pictures Alexander Vojvoda)

Follow-up of VEBs

More emphasis needs to be put on the follow-up of the participants and their new programmes. The supervision and monitoring of the first two to three months needs to be intensified as this is the crucial phase which can mean the continuation or quitting of the programme.

The programme producers should report on the encountered problems and make suggestions on how they can be solved e.g. do they need individual training on the pre-production studio or digital audio editing, support in the programme organisation or shall some of their scripts be reviewed with the trainers or professional journalists. Also regular feedback of the station manager or journalists should be introduced.

In conclusion, community-based media face several challenges ranging from lack of financial resources or training capacities to infrastructural problems. Nevertheless, providing a structured introduction to the production of radio programmes benefits the volunteers and the radios through increased commitment and ownership of the communities for the radio station, building a diverse programme structure and thereby contributing to a diverse public sphere, ensuring the building of critical media competences among communities, which usually are not represented in the media.

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Film as a means to work for peace

By *Julia Krojer**

How can young adults express themselves? To free their minds, to have a platform where they can discuss their issues is a big step towards peaceful co-existence. Popular art and culture are ways to express someone's ideas and also to contribute to social change in order to work for peace in any given society. In this paper I would like to draw attention to examples of film making from Sierra Leone as a contribution to peace.

The film industry plays a significant role for entertainment. During the 1980s, a great number of American, Chinese and Indian films were screened in a lot of African cities. However, the rapidly-expanding Nigerian film industry came to replace these films. The influence of Nigerian films is reflected in the Sierra Leonean film industry which has gradually growing since the end of the civil war (1991–2002). According to Birgit Englert (2008: p. 3), “the liberalisation of radio and TV helped facilitate the emergence of new forms of popular culture which did not have space on the usually state controlled media.”

Popular culture features “a way of inculcating more socially responsible or desirable behaviour.” (Street 1997: p. 32) Here, the author refers to topics such as HIV/AIDS, poverty etc., which are typical subjects for entertainment-education (also called edutainment) interventions. Below will be discussed how the film medium uses popular culture and entertainment education as a platform for raising social awareness.

“The use of edutainment is premised on the hope that people would learn easily in the relaxed atmosphere occasioned by entertainment. Its roots can be traced to the didactic nature of moonlight stories and fire-

* BfdW peace worker with SLADEA, Sierra Leone from August 2013 until January 2017

side chats which many felt were better channels of socialization and education than the classroom.” (University of Ibadan, Nigeria)

“Entertainment-Education is the process of purposely designing and implementing a media message to both entertain and educate, in order to increase audience members’ knowledge about an educational issue, create favorable attitudes, shift social norms, and change overt behavior.” (Singhal/Rogers, 1999, 2002 cited in Singhal/Rogers 2004: p. 5)

According to Singhal and Rogers (2004: p. 5), “the general purpose of entertainment education interventions is to contribute to the process of directed social change, which can occur at the level of an individual, community or society”. These interventions contribute to social change in two different ways: “First, it can influence members’ awareness, attitudes, and behavior toward a socially desirable end. Here the anticipated effects are located in the individual audience members. [...] Second, it can influence the audience’s external environment to help create the necessary conditions for social change at the system level. Here the major effects are located in the interpersonal and social-political sphere of the audience’s external environment.” (Singhal/Rogers 2004: pp. 5, 6)

Stuart Hall (2003: 2) discussed the term culture and set high culture against popular culture. ‘High culture’ was understood to mean “the sum of the great ideas, as represented in the classic works of literature, painting, music and philosophy”, whereas ‘popular culture’ stood for “widely distributed forms of popular music, publishing, art, design and literature, or the activities of leisure-time and entertainment, which make up the everyday lives of the majority of ‘ordinary people’” of a particular time. In recent years, the anthropological definition has used the term culture “to refer to whatever is distinctive about the ‘way of life’ of a people, community, nation or social group.” (Hall 2003: p. 2, and Hall 1997: p. 2 cited in Englert 2008: p. 1) I would also like to add John Street’s (1997: p. 7) definition of popular culture, which provides the following summary: “Popular culture is a form of entertainment that is mass produced or is made available to large numbers (for example, on television). Availability may be measured by the opportunity to enjoy the product or

by the absence of social barriers to enjoyment of it (no particular skills or knowledge are required; no particular status or class is barred from entry)." Furthermore, Street (1997: p. 9) concludes that popular culture makes people feel things, it allows them to experience sensations and "[I]t does not simply echo our [their] state of mind", it also moves people. He also states that popular culture is a way to express the wishes and desires of the people (cf. Street 1997: p. 17).

I would like to give three examples from the Sierra Leone Adult Education Association (SLADEA) to show how the film media can work for peace and move people for a better society. WELTFILME.org a German NGO together with Xchange Perspective e.V. in cooperation with SLADEA, Culture Radio and MADAM carried out two short film projects "Sierra Leone on the Mend", documentations and fictional films on Ebola and "Sierra Leone on the Rise", films on gender equality. Each project trained 24 young adults, filmmakers and aspiring filmmakers, in writing, directing and producing fictional and documentary films. Media for Peace was taught as an approach for film making. In "Sierra Leone on the Mend" the participants were able to discuss their experiences with Ebola and could use the film media to share them with a broader audience, and also to portray a future where efforts are mobilised to heal traumas and where dreams are turned into realities.

The four fictional and four documentary films shed light on questions such as: How have Sierra Leoneans dealt with Ebola? What does life in Sierra Leone look like with or without Ebola? What can Sierra Leoneans do to make their aspirations come true?

The eight short films of "Sierra Leone on the Rise" discuss questions like: Do men and women have equal opportunities in Sierra Leone? Is gender equality considered to be a topic of social importance? If not, what has to be done to make a change?

The filmmakers were able to tour through the country via mobile cinema to show their films to reach and educate a huge number of people. The film screenings were followed by fruitful discussions to support dialogue among Sierra Leoneans. In addition, the films are distributed





internationally for the voice of the country's youth to reach a wider audience.

Another film project was "Konkoroma", awareness raising for peaceful elections, a cooperation between SLADEA, Culture Radio and Freetong Players International. This film is based on the radio drama "Konkoroma" which was developed in 2012 for peaceful election 2012, because of the success of the radio drama the group wished to develop it into a movie based on the popular story lines. For sustainability, the method "training on the job" was used and about 25–30 members of the three partner organisations were trained in directing, camera, light, sound and acting. Also involved in the project were some people from the Sierra Leonean film industry. Their participation was useful because it made Konkoroma and peace work and the organisations behind it better known in the film industry itself. A community living in the slums of Freetown and the police amongst others, were also involved in the film shooting for the purpose of awareness raising, which started already during the production of the film.

To think about social change for peace through popular art it is important to look at popular consciousness. Barber (1987: p. 4) concludes that art forms do not reflect an already-constituted consciousness, but rather "a window is given onto something is already fully present". Furthermore, it appears to the author that popular art forms "with their exceptional mobility [...] will play a crucial role in formulating new ways of looking at things" (Barber 1987: p. 4). It is also important to point out how this is implemented and influenced by environmental aspects, which is discussed by Karin Baber (1987: pp. 5, 30, 53): Firstly, she cites Trotsky (Trotsky 1970: p. 34 cited in Barber 1987: p. 5), whose opinion is that "[...] artistic creation" is "a deflection, a changing and transformation of reality [...]". Barber (1987: p. 5) then discusses how different environmental aspects influence expression, such as "by whom and by what means, in what circumstances, under what constraints, in whose interests, and in accordance with what conventions, these arts are produced." In addition, the historical context and economic environment,

which according to Barber (1997: p. 30) is one of dynamic individualism, also hold an important influence: “Popular art forms therefore cannot be understood by a vague general explanatory appeal to colonialism or social change. The new consciousness they articulate is highly specific and their meanings must be read through the details of local social, political, and economic experience which is continually undergoing historical change.” (Barber 1987: p. 53)

In order to understand popular art, Karin Barber (1987: p. 34) identifies the following: “If to understand what art forms are telling us about society, we have to understand them as art forms, this means not just appreciating their aesthetic qualities in some vague way, but engaging with them in a specific and detailed attempt to “read” them according to their own conventions. Their meanings, that is, are only communicable through a shared set of understandings between artist and audience, producer and consumer, about what kind of things can be said by what genre; about the significance of formal and thematic elements and relations; about the role of the audience in the event, and so on.” Furthermore, it is important to note that the artwork appeals to the audience by corresponding to something in their own experience or desires (cf. Barber 1987: p. 39).

In the film projects mentioned above, Sierra Leoneans express their wishes and desires which mainly are similar to the ones of the audience. The feedback of the audience is collected through questionnaires and discussions after the film screenings, which gives interesting insight into their experiences, interests and thoughts. The interaction with the filmmakers, who are leading the discussions serves a better understanding. The reaction of the viewers shows that film is the right format to expose challenges and give possible solutions.

The film “Konkoroma” was screened in the National Museum and about 100 people visited the event. In total 52 questionnaires were returned, 36 male and 16 female filled the forms. 100% stated that they learned something from the film. The following are some interesting quotes: *Corruption is bad, Corruption and violence is not good for us,*

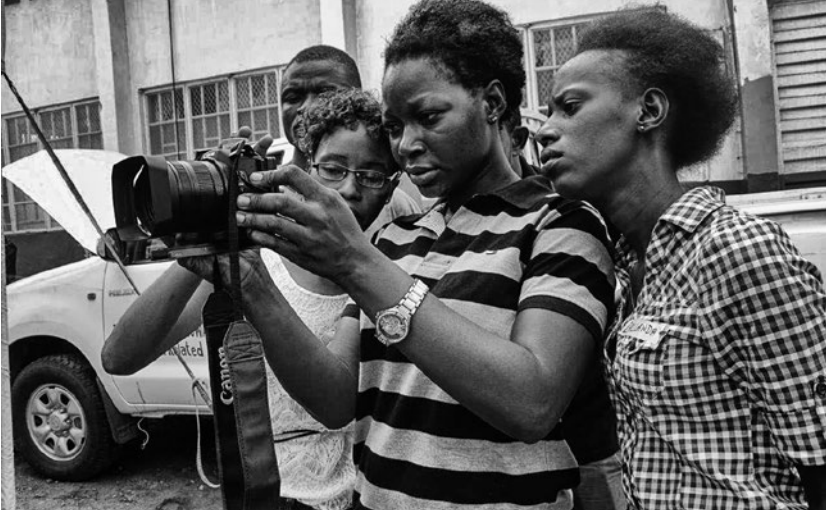
What I learnt from this is that we should stay away from corruption, avoid violence, There is a lot of pressure on the individual in the society to survive because of that they would do many things, That all of us have a responsibility to say no to corruption and violence; Violence is not the solution for any kind of conflict; The bad effect of bribery; That there are different forms of conflicts which are driven by corruption;

Almost 75% had experiences with violence during election periods, which shows that awareness raising on peace and conflicts is very important.

The question “Did the film inspire you to change your attitude or behavior in future?” was answered with yes by 97.2 % male and 93.8 % female. That underlines the success of the movie. We cannot see the change right now but at least the public was able to reflect on certain situations. Some interesting quotes: *To go and sensitise people in the slum areas during elections; To change my attitude towards corruption; To avoid bribery and violence; I would always do things the right way to contribute to peace and development; It inspire me to believe that whatever I may go through I should earn an honest living; That I am responsible for my own acts; The way we judge the police; To control anger;*

84,6% of the filled questionnaires found the discussion after the screening helpful. It was also reflected during the discussion that the film is appreciated and the messages such as corruption, exploiting young people’s vulnerability, violence, etc. understood.

Also answers from the audience of “Sierra Leone on the Rise” to the question “Did the films inspire you to change your attitude or behaviour in the future?” provides an interesting view: “To avoid violence, raping and learn good habits.”; “Well the films inspire me and have already changed my moral”; “Actually it is inspiring me about my future responsibility to be a good father by knowing how I will live with my wife and family.”; “Yes, we need to change our attitude to plan our future and to build up our country.”; “To educate children” and “It inspired me to change my attitude in terms of living with a woman.” These few statements show that the films have a great impact on individual thoughts at



least in the short run. Furthermore, the audience discussed their lessons learnt, where it was made clear that the films are educative in terms of human rights, violence and peace. People are aware of possible solutions on social, cultural and economic issues.

A strong statement which supports the idea of film as an educative tool was given by a viewer of the “Sierra Leone on the Mend” film screening who said: “If we would have seen the films before Ebola, we would not have gone through such a terrible time.” Of course, the film-makers had to experience the outbreak in order to be able to tell the stories and at the same time the audience had to experience the outbreak to understand the messages. But what is important here, is to prevent a further outbreak and to handle it in a more peaceful way. As somebody else stated, that they can use the film “Healing the wounds” as an example to learn about settling conflicts. The film “Healing the wounds” discovers a conflict of a village where the chief called the emergency service line 117 as soon as he suspected that the Ebola virus might have broken out there. The Kargbo family believes he is responsible for the death of their family members. The film team attempt to arbitrate between the

two sides and succeeded with their film project to restore peace in the community. This example shows that already during the making of the film the approach media for peace works for the protagonists and at the same time works as the final product to teach people. Konkoroma goes along with the same idea. The film making process was already used for awareness raising which was appreciated by the participants.

The idea of the film projects is to create social change on two sides, the film makers and the audience. The aim is that the film making process as a whole should be a contribution to peace. The trained film makers are now aware of Media for Peace and its positive impact on themselves and their audience so that we can hope they will continue working with this approach. A film maker stated that it was an important project for young filmmakers like him who would like to make a change in his country.

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The arts and peacebuilding: an emerging approach

*Extract from the web page of the United States Institute of Peace (USIP)**

Four-star Admiral James Stavridis, retired from the U.S. Navy and now Dean of the Fletcher School of Law and Diplomacy at Tufts University, advises those who want to understand Russia to stop reading “jargon-filled scholarly analysis from those political science journals” and to turn to works by Russian literary giants, such as Dostoyevsky, Tolstoy, and Solzhenitsyn. This, he writes, is the way to understand Russians and their leader, Vladimir Putin, for these artists illuminate Russia’s worldview, nationalism, and endurance like nothing else can. “Literature is the true lens. If you want to understand the Russian mind, remember that no other culture esteems its writers more than Russia. Every Russian can—and frequently does—quote Pushkin, Tolstoy, and Gogol; whereas you would be hard pressed to get a line of Whitman, Hemingway, or Toni Morrison out of a typical American... Russian literature shapes [Putin’s] worldview and illuminates the decisions of the Kremlin in powerful, focused prose.”¹

How, exactly, do these master writers interpret their national identity? Which aspects of their works are uniquely Russian and which portray something more universal about the human condition? What makes novels, poetry, theater, dance, music, painting, architecture, and film so

¹ James Stavridis, “What Russian Literature Tells Us About Vladimir Putin’s World,” *Foreign Policy*, June 2, 2015, <http://foreignpolicy.com/2015/06/02/what-russian-literature-tells-us-about-vladimir-putins-world>.

* www.usip.org/insights-newsletter/the-arts-and-peacebuilding-emerging-approach

compelling within and across cultural and national borders? And what might be their relevance for conflict and peace?

Research into these questions is young but growing as peacebuilders increasingly turn to the arts as a means of conflict transformation. Arts now appear in peacebuilding practice on a global scale, comprising a wide-ranging, colorful palette of activities. Governments, international organizations, academic institutions, civil society, and artists are all involved, whether through policymaking, research, funding, and/or practice. Many artists are themselves peacebuilders, incorporating themes of conflict, resistance, justice, hope, and reconciliation into their creative work and advancing social change through their art. The U.S. State Department and USAID both fund arts projects in conflict zones. The U.S. Institute of Peace (USIP) supports them through its grant-making. The World Bank, UNDP, UNFPA, UNEP, UNHCR, UNICEF, UN Women, and UNESCO all conduct arts programming for persons whose lives have been uprooted by violence. At a policy level, many governments, the UN, and regional organizations like ASEAN, OAS and OIC recognize the systemic relationship between artistic creativity, cultural heritage, social cohesion, and sustainable development. An example is the Danish government's new Pakistan Culture and Development Program, where arts, heritage, economic growth, intercultural dialogue, and social transformation are integrated.²

With this proliferation of activity, some but not all of those who work at the intersection of the arts and peace are employing empirical research methodologies to evaluate impact and better understand the power of the arts in conflict and postconflict settings. However, beyond project impact, more systematic research is needed as to whether and how the arts influence human behavior in relation to violence. This requires a multifaceted approach, drawing on insights from psychology, anthropology, neuroscience, education, economics, cultural theory, social criticism, aesthetics, cultural policy, and the various art forms themselves.

² "Pakistan Culture, Development Programme Launched," *The Nation*, May 27, 2015, <http://nation.com.pk/islamabad/27-May-2015/pakistan-culture-development-programme-launched>.

Moreover, research about the arts in relation to conflict and peace needs to take into account the unique characteristics of the arts in the context of dual praxis: creative-aesthetic and socio-political.

In conflict zones, often amplified by social media, the arts tell and interpret people's stories, heal trauma victims, mend communities, give voice to women and other marginalized groups, protest injustice, provide livelihoods, educate populations, express heritage, define identity, engage youth with alternatives to violence, and humanize the "other." This article presents a framework for understanding the transformative potential of the arts and suggests a way forward for this emerging field of violence prevention and peacebuilding practice.

From rational actors to devoted actors

The arts fundamentally change the discourse around conflict and peace. They provide new categories of analysis and new languages, verbal and non-verbal. The arts inspire, elicit, evoke, provoke, teach, challenge, memorialize, idealize, and unmask hidden truths. They are deeply ingrained in human experience: Since the Paleolithic period, Homo sapiens have drawn pictures, sung melodies, and told stories that originated in their everyday lives. Through the arts, humans engage their somatic, sensory, cognitive, affective, and symbolic faculties to manipulate and organize natural phenomena such as light, color, sound, mathematical proportion, and movement. The form this organization takes depends in large part on the cultural context of the creator. Thus the arts lie at the intersection of nature and culture, and open a gate to better understand the emotional and psychological drivers of conflict.

Contemporary scholars are confirming what artists have known intuitively for centuries: that humans are not entirely rational beings. Lisa Schirch and others have written about conflict's material, social and symbolic aspects³, and more recent empirical findings confirm the validity

³ For an overview, see Lisa Schirch, *Ritual and Symbol in Peacebuilding* (Bloomfield, CT: Kumarian Press, 2005), chapter 3.

of this multi-level approach. In a study funded by the National Science Foundation and the U.S. Air Force Office of Scientific Research through the Office of Naval Research, an interdisciplinary team of social scientists argues that the “rational actor” framework used by governments for decades is insufficient for understanding violent conflict. Human beings make decisions and choices not only on the basis of material expediency, but on the basis of their most deeply rooted values. Called “sacred values” by these researchers, these values may be explicitly religious in content, such as the importance of Jerusalem to followers of the three Abrahamic faiths, or non-religious, such as the value parents place on their children, or the willingness of someone to die for a cause. Those who hold these values view them as intrinsic to life itself. Sacred values are largely emotional and unconscious in nature and lie at the core of personal and communal identity. They do not characterize rational actors; rather, “when people construe issues central to a conflict as sacred values they become devoted actors: avoiding the rational logic of realpolitik, game-theoretic analyses, or the marketplace... Devoted actors treat sacred values as being above utility calculations and may make decisions that appear absurd when viewed through the lens of the rational actor model.”⁴

Anthropologist Scott Atran, who coauthored this study, addressed the National Security Council on devoted actors in 2006 and on April 23, 2015 became the first anthropologist to address the UN Security Council. During the Ministerial Debate on “The Role of Youth in Countering Violent Extremism and Promoting Peace,” he said that instead of negative messages countering extremist narratives, youth need ways to dream of lives of significance in comradeship and chances to create their

4 Hammad Sheikh, Jeremy Ginges, and Scott Atran, “Sacred Values in the Israeli-Palestinian Conflict: Resistance to Social Influence, Temporal Discounting, and Exit Strategies,” *Annals of the New York Academy of Sciences* 1299 (2013): 1–2. Similar conclusions to this survey research appear in studies using functional magnetic resonance imaging, i.e., that sacred values affect human behavior based on one’s sense of right and wrong irrespective of outcomes. See Gregory S. Berns et al., “The Price of Your Soul: Neural Evidence for the Non-Utilitarian Representation of Sacred Values,” *Philosophical Transactions B* 367, no. 1589 (2012): 754–76.

own local initiatives. Dr. Atran closed his remarks by calling for, among other things, “physical activity, music and entertainment to counter the growing global counterculture of violent extremism.”⁵

The transformative power of the arts largely lies in the fact that art operates—often simultaneously—in the physical, emotional, and existential realms. Existentially, the arts express and interpret the human search for meaning, purpose, community, identity, and values by which to live. These values, material or otherwise, are deeply embedded in the lives of individuals, groups, and nations, with roots in differing views of the world. The arts can open and enlarge someone’s worldview and enhance understanding of another’s, leading to empathy and inclusion. Alternatively, artistic media can intensify worldview disparities and de-humanize others. Slick, violent ISIS videos that repulse most people yet successfully recruit jihadis vividly demonstrate the potential of artistic techniques to fuel rather than heal conflict. More research is needed to better understand how creative content, production quality, and audience perceptions interact with various humanizing and de-humanizing effects.

Looking ahead

For arts-based peacebuilding to advance, several things are needed:

Adaptation and adoption of evaluation methodologies to align with the intrinsic attributes of the arts.

Artists and social scientists approach peacebuilding through the different methods of their respective professions. Evaluation of arts programs in relation to conflict and peace is thus often assumed to be problematic, when in fact, it is receiving thoughtful attention among arts prac-

⁵ Greg Downey, “Scott Atran on Youth, Violent Extremism and Promoting Peace,” PLOS blog, April 25, 2015, <http://blogs.plos.org/neuroanthropology/2015/04/25/scott-atran-on-youth-violent-extremism-and-promoting-peace/>.

tioners. Examples of those applying quantitative social science assessment techniques to arts-based interventions are the New York-based Battery Dance Company for its work in Jerusalem, and Bedari, an NGO in Pakistan. The challenge is not that arts programs cannot be evaluated quantitatively, but rather that quantitative methods do not fully capture the intrinsic attributes of the arts—such as creativity, nonverbal expression, worldview construction, and meaning-making—from which art’s civic, economic, and social benefits derive. Patrycja Kaszynska, Project Researcher at the Cultural Value Project of the UK Arts and Humanities Research Council notes, evaluation methods presently assume a “hierarchy of disciplines” in which “the econometric approach is itself a value choice.”⁶ In fact, current evaluation paradigms and practices, with theories of change and logic models, are based on Western assumptions of cause and effect that may not hold in, for example, African contexts, where traditional knowledge and quality of life are part of the investigative framework.⁷

Thus non-linear, systemic models such as the new Social Cohesion and Reconciliation Index (SCORE) developed by the Center for Sustainable Peace and Democratic Development and UNDP may prove fruitful for evaluating arts initiatives.⁸ Another promising approach is emerging from the recently formed Art X Culture X Social Justice Network. Its new Evaluation Learning Lab is building a framework of artistic characteristics and indicators to help assess the aesthetic process and the product or experience of art and social justice work. Among other things, this means “ensuring cultural competence in evaluation; elevating qualitative evidence and narrative discussion in tandem with mean-

6 Patrycja Kaszynska, “Culture and Economics: Looking for the Buried Hatchet,” The #culturalvalue Initiative (blog), April 18, 2014, <http://culturalvalueinitiative.org/2014/04/18/culture-economics-looking-buried-hatchet-patrycja-kaszynska/>.

7 Sulley Gariba and Thomas de Hoop, “African Theories of Change: Lost in Translation?,” 3ie, February 5, 2012, www.3ieimpact.org/en/announcements/2012/02/06/african-theories-change-lost-translation/.

8 See www.scoreforpeace.org/.

ingful quantitative measures; and articulating criteria for artistic as well as civic and social efficacy.”⁹

Social science and the arts differ epistemologically. The arts have their own language, logic, reference points and interpretive framework, inviting us to see the world through a new lens and use new assessment paradigms that can benefit the peacebuilding field. Exclusive imposition of the standards and methods of one domain on the other does a disservice to both when instead they could constructively inform each other to develop best evaluation practices using both qualitative and quantitative evidence.

More scientific research on the arts in relation to emotional and psychological drivers of conflict and peace.

The disciplines of psychology and neuroscience are especially relevant for their studies of traits such as prejudice, de-humanization, tolerance, empathy, fear, trust, and group identity. In January 2015, the El Hibri Foundation, Alliance for Peacebuilding, and Beyond Conflict convened a conference of psychologists, neuroscientists, peacebuilding practitioners and policymakers to discuss conflict and peace mechanisms in the workings of the human brain. Among the findings presented were that human behavior is driven largely by emotions rather than rational thought processes, and the importance of “sacred values” as described above in human decision making.¹⁰ One of the conference’s recommended next steps was the inclusion of artists in the conversation, which could become even more fruitful by adding other neuroscientists who directly study the brain’s cognitive and emotional processes in relation to the arts. These scientific research efforts need to be integrated to

9 “Evaluation,” Art X Culture X Social Justice Network, <http://artculturejustice.com/action-area/evaluation/>. “Neuroscience and Peacebuilding: Reframing How We Think About Conflict and Prejudice,” conference summary, March 5, 2015 (Washington, DC: El-Hibri Foundation, Beyond Conflict, Alliance for Peacebuilding), <https://s3.amazonaws.com/ehf-public/ehf-documents/Neuroscience+Conference+Summary>.

investigate possible relationships between art and the neural responses of (for example) empathy and hatred, and art's influence on the development of sacred values, both positive and negative.

Cross-sectoral convenings and trainings to form and inform communities of practice.

Arts-based peacebuilding requires the combined knowledge base of the professional arts community and traditional foreign affairs, conflict, and development experts. However, conversations between these two groups are rare and a sustained effort is needed to bridge the gap and encourage cross-sectoral collaboration. Regular convenings of these various stakeholders through conferences, training, joint work projects, etc. would help to address this.

Peacebuilders would benefit from a greater knowledge of the vibrancy of the arts sector, which includes not only creative artists, but also arts educators, arts administrators, art therapists, art historians, cultural policymakers, and others. Traditional peacebuilders also need to better understand what the different visual, performing, and literary art forms in various cultural contexts have to offer.

Conversely, artists who work in the peace and conflict field would benefit from developing their knowledge of conflict analysis, prevention, resolution, and transformation, and of basic practices and concepts such as mediation, negotiation, dialogue, rule of law, and theories of change, among others.

TRADITIONAL
PATHS TO PEACE

Funerals, a space for transforming family conflicts in the West of Cameroon

By *Flaubert Djateng**

Everyone who visits Cameroon is surprised at the importance of funerals in the life of the Cameroonians, especially those from the West, the Bamiléké. These funerals—which weigh heavily on the lives and on the budgets of families—have several significations and are, among other things, essential vectors of transformation of family conflicts, as well as instruments for strengthening the social fabric.

Funerals are first of all organised to accompany a cherished person who has left the family.

“When someone dies everything stops” is to be heard here and there regarding mourning. This is because mourning prevents you from carrying on your daily business normally. Work, appointments, leisure, in a word, everything that was planned has to be reviewed, or quite simply cancelled. But in fact, things do not all stop, rather we can say that everything begins. For in fact, as soon as we have lost a loved one, there are new activities which start up at a rhythm and pace that take up all your space, and that of your entourage: spouse, children, cousins, uncles and aunts, friends, neighbours, colleagues, members of tontines and members of the clubs you belong to. Now you have to add all these people on the side of the deceased and this is also valid for everyone who feels concerned. Everyone has to be kept informed, the logistics must be organised to host them, feed them, in a word, take care of them.

When we speak of organising to host them, in some cases this means preparing to manage 800 to 1,200 people. For a well-known person-

* CPs mobile team Bread for the World



ality, we may easily have 2,000 people who will need a chair under a tent, food to eat, something to drink and who will take part in cultural events including: dance, singing, worship or mass, traditional or modern funeral ceremonies, services from associations or guest groups, etc. This organisation takes place on two levels in the family in mourning: at the collective level, where the family must be seen by each guest to be united at this time of bereavement and the individual level where each person has their guests who have come to present their condolences and offer support. A “successful” funeral is a trial that requires strong organisational and managerial abilities. In the Bamiléké, it is imperative that the children attend these large assemblies. It comes as no surprise, therefore, that when they become adults, most are at the head of civil society organisations or commercial enterprises.

Funerals constitute a strong vector of culture, for they are times of ritual and other manifestations of worship and culture. It is by attending funerals that children are immersed and acquire a certain cultural identity. The ceremonies are organised in such a way that everyone concerned can mourn and are also able to accept the “departure” of the loved one. The family comes together to “weep” for the deceased and at the same time say goodbye to them. In the past, with the Bangoulap (a sub-group of the Bangangté of the larger Bamiléké group), the deceased was buried one to two weeks after they passed away, then the lamentations lasted for 9 days and lastly “the funeral” which is in fact a large ceremony to say goodbye to the deceased, cut off ties, accept the separation and organise life resuming without them. Nowadays, with the growth in population and the number of deaths that follow as a consequence, the ceremonies last on average two weeks. However, as in the past, there is still the possibility for a member of the family to pay tribute to the deceased after a year or two, depending on their financial means, by inviting friends and family once more to a ceremony which, this time, lasts for a weekend.

Another dimension of funerals is the role of regulation they perform within families. “A bereavement brings us together”, in other words, the



separation with a loved one enables the family to remain united. An outsider is sometimes astonished to see the mobilisation that accompanies a death. They do not understand why, when the deceased was alive, they were not given so much attention, and now that they are dead, people arrive from all over. It is very paradoxical because it may even happen that people mock a family that has not been able to scrape together the money to buy medicine, but spend large amounts of money on the funeral after the person has died. Those who mock have perceived the funeral in its economic dimension and have ignored the entire social dimension hidden behind the ceremonies.

The first element is the mobilisation that follows a bereavement. This is an occasion to see people from the family with whom we have lost contact. It is the occasion to show the new children who have been born since last you met. It is also the time to see new couples, especially if you did not attend the wedding. A united family is one for whom all the members are important to each other. Each time a person sees their sister, uncle or aunt, cousin, etc., it does so much good and the feeling is mutual. Information, news and other things are exchanged. Sometimes we evoke memories and plans can occasionally be made for new projects.

During funerals, young people sometimes seize the opportunity to meet their elders and ask advice on their projects, but especially to make appointments to meet to discuss how to benefit from the coaching of these elders. It is easier to arrange meetings in these moments for the aunts and uncles serve as excellent mediators for introducing the young people who need advice and support.

To manage funerals properly, many meetings are required for coordination and to make decisions. These meetings are called and run by the head of the family with the support of the uncles and aunts. Beyond the choices that are made and the distribution of tasks that follows for everything to run smoothly, these meetings are also times for examining what could lead to discord between the members of the family. First of all around the deceased, are there any debts? Were they in conflict

with someone or some group? Then, within the family, were there complaints or people in conflict; it is sometimes at funerals that the head of the family finds out about these issues. Depending on the degree of seriousness of the conflict, they will decide to deal with it on the spot or postpone it for another occasion (family meeting, etc.). They may also call special sessions to find a solution or delegate management of the crisis to a member of the family.

The family meeting. At family meetings, the members discuss family projects and take advantage of being together to resolve any conflicts identified at the funeral. During the funeral of Maman Mbiakop all the members of the family were present. The cousins who no longer attend family meetings were present. This was the occasion to find out why they had deserted this key moment in the management of the family. They were able to say they contested the meeting place. In fact, the main heir, head of the family, had fallen into the habit of calling the family meetings at their house, in a place that was not the home village of the founding father of the family, provoking the anger of the cousins who no longer felt at home. At the next meeting, the question was on the agenda.

Note that economically, the cost remains high and families are sometimes blocked and cannot manage to start the process. We have seen families who have gotten into debt to pay for a funeral. In view of the mobilisation and of the funds necessary, certain young people look at funerals today in a dubitative way. If this trend is reinforced and funerals become less important, these regulating functions would have to be resumed at another level. Otherwise, this will pose problems....

Nonetheless, up till now, every Thursday and Friday, we observe a movement of the population towards the region of the West of Cameroon, stronghold of the Bamiléké: there are private cars and coaches full

of passengers. On this occasion the price of transport rises and sometimes even increases by 70%. But people are willing to do anything to be able to attend a funeral. The economic crisis has arrived but the pace does not slow down. On an economic level, it cannot be justified; however, funerals remain the most attended event in the Bamiléké community. The tourist attraction aspect has sometimes been highlighted by certain analysts or again, the “attachment to tradition”, but we believe the role of regulation and preservation of social peace the funeral plays in the family should not be underestimated.

Education, traditional links and art in peace work in Fizi territory

By *Evariste Mfaume**

Background

Fizi territory lies in the southern part of South-Kivu province in the Democratic Republic of Congo. Farming, fishing, livestock breeding, artisan mining and small-scale trade are the main activities. This area is the theatre of conflicts and cyclical crises that are the basis of political instability and severe socio-economic depression. Local and international armed groups still persist, with the corollaries of recurring clashes, the displacement of the civilian population, human rights abuses and violations...

Cohabitation among the communities is strained by divergences often created on the basis of identity manipulation, the race for political and customary power, rivalry around the exploitation and management of natural resources, the control and inequitable management of available resources, and a culture of suspicion between communities. All these concerns further weaken the social fabric so the challenges of peace, community spirit and local governance are essential.

Today, it has to be acknowledged that despite the efforts deployed by the multiple partners in non violent conflict management, several significant centres of tension between the communities remain and are

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Please watch on YouTube our latest documentary about the courageous work of our partner organization SVH in DR Congo: <https://www.youtube.com/watch?v=viN8WtOXk28>

crystallizing. For a better grasp of the issues at stake in these violence epicentres, with the technical and financial support of the international Christian peace service EIRENE, in 2014 SVH carried out research within the framework of the CPS, leading to a report on 4 of the violence epicentres; the conclusions of this study adequately demonstrated the rise in the phenomenon of popular justice and the strain on cohabitation between the Bembe and Fuliiru communities in the epicentre of Mboko (Mboko, Makobola and Lusenda), in the Tanganyika sector; the boundary conflict between the Balala-south and Basimukuma-south groupings, with pernicious consequences on cohabitation between the neighbouring communities of Katanga-Malinde, Kitete-Sikutumwa (Mutambala sector); the conflict related to the control and exploitation of gold in the locality of Misisi opposing artisan diggers and the multinational corporation Casa mineral; and the conflicts located in Lulenge on the control and management of natural resources.¹

The “Local Peace Dynamics” (LPD) approach

The conflicts of customary and political power in relation to the management and use of natural resources, and other conflicts between and among communities have a negative impact on social harmony at local level. They weaken the capacity of community members to cope with the different effects of social division that result, in particular, in the deaths of people, the forced displacement of people presumed to be witch doctors, arrests, the presence of orphans, and especially the establishing of a climate of hatred and open suspicion between the members of the communities to give but these examples.

In the preparatory phase of the Local Peace Dynamics implementation, dialogue frameworks based on members of the local communities selected men, women and young people matching the criteria agreed in advance. The members of the LPD were chosen during the focus groups

¹ See the report at www.svh-rdcongo.org

organised to prepare the general assembly sessions. The general assemblies composed by the delegates from social strata are therefore important mechanisms for the approval and legitimisation of the members of the LPD.

Through the LPD approach, the identified players of the conflicts were at the centre, and by also integrating members of the communities with various interests, SVH lead key players, for example the men, women and young people in the villages of Makobola, Mboko, Lusenda and the surrounding area, to participate in the inclusive process. Starting from the identification of the challenges of peace with the support of the customary authorities, members of the LPD, to the implementation of peace solutions identified collectively. In a framework of regular dialogue between the communities, they meet, come to agreements and bring out constructive proposals and recommendations; the members of the communities are empowered and encouraged to become actively involved in seeking peace and the strengthening of social harmony in their milieus.

The local peace dynamics approach addresses the complexity of the underlying causes at the source of the conflicts and violence. It draws on the classical and traditional arts and creates interaction between the players. To mention but a few examples: peace education, participatory theatre, traditional dance, but also the merger of Lubunga-Rubunga into the Bembe-Fuliiru inter-community Barza.

Experiences with peace education

Young people are often rightly considered vehicles of peace or of violence. In the context of Tujenge Pamoja, young people are the basis of several conflicts and violent clashes between the communities; at the same time their efforts directed towards peace are promising. In the first case, the youths are often manipulated for destruction. They are mentioned regularly for having committed acts of popular justice, rape, enrolling in armed groups or participating in violent demonstrations.

The case of the violent youth demonstrations in Lusenda and in August 2016 in Kabondozi are concrete illustrations of this. In the demonstrations among refugees and residents of Katungulu on the over-exploitation of the forest's trees and wood, on all sides the players were in the majority young people. Similarly, the victims who were seriously injured were young people. In Kabondozi, the misunderstandings between the considerably manipulated young bembe and fuliiru disturbed the community peace between the two tribes.

On the other hand, we must praise young people's openness and commitment to peace. They are the ones most often who exchange messages of peace with the members of the other communities through participative theatre and even traditional dance. They play an active part in the initiatives developed and implemented by the LPD in Lusenda, Mboko and Makobola. They follow the commitments of the communities closely.

This aspect is of prime interest to the project which encourages boosting skills as a preventive measure and managing conflicts among young people. How can we encourage young people (girls and boys) in the process of promoting the culture of peace, non-violence and gender in the respective milieus of the project? To achieve this, the project uses the strategies of mixed sports matches between girls and boys, young Congolese players and refugees from Burundi, open exchanges and in 2017, social round tables will also be used in the schools in Mboko, Lusenda and Makobola.

The role of sport in the conflict transformation process is important. In the typical case, the mixed matches between Congolese players and Burundian refugees did help to reduce tension. The most recent case on 2 October 2016, on the occasion of the celebration of international non-violence day, the Tujenge Pamoja project facilitated football matches between these young people in Lusenda. Normally the matches between these two groups are not peaceful, they are marked by violence on both sides. Aware of what is at stake in terms of reconciliation of the communities of young Congolese people and Burundian refugees through the

fair play of sport, the project team built two mixed teams, that is to say, in which young people from the two communities played together independently of their belonging to either ethnic group.

Experience with participatory theatre

Theatre is a media tool and a means of distribution/transmission/exchange of information/messages, enabling reflection and communication. Theatre can strengthen the emotional and psychological appeal of an idea or a message and it offers an interesting and credible means of exploring sensitive subjects. It can change the way a person or a group thinks and acts.

There are several types of theatre: classic theatre is where the audience are passive consumers of information. The actor speaks – the audience listens. Participatory theatre is a form of theatre that allows the audience to participate, with interaction between the actors and the public/spectators. There are a number of different forms of participatory theatre²:

- ◆ The theatre of the oppressed is one strand: it can be a means of transforming society, instead of simply waiting for change to come. It is a form of interactive theatre that encourages exchanges between the participants.

The theatre of the oppressed applies the following four principles:

- ◆ Give visibility to the situation people are experiencing;
- ◆ Analyse the underlying causes of the situation, including its internal and external origins;
- ◆ Examine the solutions to these problems from both an individual and a collective point of view;
- ◆ Act for change in compliance with the precepts of social justice.

² See also “Theatre for peace” www.peaceworkafrica.net



Globally, the players start off with a dramatic situation borrowed from everyday life, for example an individual faced with discrimination. The play was headed for a sad endgame, with a protagonist who was abused and oppressed by an antagonist.

After the first performance, the content is discussed with the audience, and then certain scenes are acted again. While the situation is being acted again, the members of the public are called to intervene and stop the action, climbing on to the stage to replace the actors and express their own ideas in order to find solutions, while the other actors stay in character. The audience becomes aware that, just as in life, if they don't intervene, nothing will change. And change must be brought about strategically.

The TUJENGE PAMOJA project uses this approach in their work of participatory theatre. Two theatre troupes were contacted by the project. These were PAMOJA TUCHEZE (Let us play together) and the

union of young Burundian and Congolese filmmakers of Lusenda (UJCBC).

The first troupe, which had previously undergone several training programmes with Search for Common Ground, contextualised, through the shows, the state of popular justice, and its immense consequences in Makobola. The roles of the local authorities and civil society were spread out all through the presentations. Given that the women emerged as the majority of the victims of popular justice committed by young people, the actors played different roles in the scenes. On the one hand, some were considered victims and others as negative actors and the audience, through their interventions, took the position of neutral actor defining tracks towards constructive solutions.

Performed outside, on market day, the theatre allowed the public to interact with the actors on the local conflict situation. The participants presented the testimony of the victims. At the same time they proposed directions for finding solutions and recommendations from the perspective of effectively combating popular justice.

We could mention:

- ◆ Advocacy by the LPD towards the local authorities on increasing the security of senior citizens
- ◆ Advocacy by the LPD for local decision-makers on combating impunity
- ◆ Organisation by the LPD of public discussions on peace and social harmony
- ◆ Organisation by the LPD of community mediation sessions
- ◆ Organisation by the LPD of a discussion session with the representatives of the security services, society, the community leader and the young people to define together the local mechanisms for preventing and combating popular justice.

With the UJCBC troupe, the host communities and the refugees see themselves in the mirror of the young girls and boys living in the same villages; co-existing in a mixed group despite their differences. The presentations moved the members of the host communities and the Burundian refugees in Lusenda, Katungulu and Lulinda. In the first instance, the residents were very angry because the Burundian refugees occupied free of charge their land, which was assigned to them by the Congolese State in collaboration with the HCR; promises made to the landowners were not kept by the Congolese authorities, the HCR or their partners. They also reproached the refugees for being the source of insecurity in the area, etc.

Then the refugees also expressed themselves openly through this approach. While thanking the residents for the warm reception they were given, the Burundian refugees criticised the fact that the young Congolese boys abusively exploited the women and young girls among the refugees, taking advantage of their precarious economic situation; in addition, they acknowledged that, when they crossed Lake Tanganyika for DRC, they were welcomed by the Congolese State and the HCR. These two players considered it appropriate to install the camp at Lusenda where they are living. They ask the residents to target their complaints properly because the refugees are not responsible and can do nothing about this choice...

Participatory theatre helps liberate the minds of people whose hearts have been broken by the conflicts. It is therefore an important conflict transformation tool if it is supported by a constructive process of monitoring the resolutions emerging from the discussions between the public and the players.

The inter-community Barza, a tool for the pacification of the bembe and fuliiru leaders

In 2015, the conflict between the Bembe and Fuliiru communities was characterised by a climate of high suspicion and verbal and armed confrontation between the armed and unarmed leaders of the two communities. Basically, we find the presence of armed community groups installed in the Moyens Plateaux of Mboko and the abuses committed by these armed elements on the civilians. These are the Bwasakala Mai-Mai for the Babembe and Raia Mutomboki self-defence group for the Bafuliiru. Taking advantage of the blessing of the members of the communities, these two camps accused each other mutually regarding the perpetuation of the incidents on the unarmed people of the other community living in the Moyens Plateaux.

The leaders of the bembe community reproached the fuliiru and the armed group close to them for the following:

- ◆ Invading their traditional land in the Moyens Plateaux of Mboko and deliberately changing the names of certain villages, hills and rivers; with the intention of becoming independent;
- ◆ Active participation of the Raia Mutomboki armed group in the military operations of the FARDC against the Bwasakala Mai Mai, whom they describe as traitors who want to delocalise from their area.

The leaders of the fuliiru community reproached the Bembe and the armed group close to them for the following:

- ◆ Non-recognition of the indigenusness of the fuliiru community, which is a source of exclusion, despite having spent several decades in the place;
- ◆ The Bwasakala Mai Mai's harassing of the members of the fuliiru community in the Moyens Plateaux (women and young girls raped, pillaging of livestock and local produce, etc.).

In view of this situation, in August 2015, the Mboko LPD with the support of the TUJENGE PAMOJA project, organised a meeting for dialogue between the Bembe and Fuliiru communities. After this meeting, the two communities validly represented, expressed the wish to become more involved in the traditional institutions of each community; Lubunga for the Babembe and Rubunga for the Bafuliiru for long-term compromise for peace and social harmony between the communities. These frameworks for dialogue which give precedence to the traditional conflict resolution method, in which the members are attentively listened to and respected by the communities due to their ancestral values of guardians of unity and solidarity, human dignity and original justice founded on “UBUNTU” philosophy..., maintain the social balance, good relations in the present and future between the communities without discrimination.

This is how, in the session of 17 November 2015 organised by the LPD, the leaders of the two rival communities decided to merge their organisations into one, called inter-community Barza (Bembe and Fuliiru) the aim of which is to contribute effectively to the prevention and non-violent management of conflicts. The barza is conceived of as a place where the members of a village or a community can meet to discuss the different aspects of community life.

It is a framework for analysis and reaching agreements; discussing activities of community interest; treating shared problems; settling differences that oppose the members of the communities or conflicts within or between the communities; for seeking social harmony.

The inter-community barza is made up of people with a mandate from their respective ethnic communities such as the wise elders, the local chieftains (guardians of custom), women and young people. We already have two years experience, which allows us to identify here some traits that seem to us to be essential for understanding how the barza currently works and the impact it has on peace building.

In Mboko, the inter-community barza meets regularly (once a month) or in emergencies. Its aim is to analyse the problems that arise and, with

the support of the LPD and the TUJENGE PAMOJA project, through dialogue and mediation, find compromises of a nature to be respected by the community leaders.

The involvement of the inter-community barza was effectively indispensable in the process of inclusion of the members of the other communities (non-bembe) within the local councils for decision-making at the level of the districts of Mboko; but also in the process of reconciling the young bembe and fuliiru people in Kabondozi. For the inter-community barza and the LPD, far from alienating the sense of customary power, this inclusion mechanism enables the promotion of peace and harmony among the communities and as a consequence strengthens local unity and development. An exercise that is not easy but is successful thanks to the strategies developed and implemented by the LPD and the inter-community barza.

In the 13 districts of the coastal part of the village of A'AMBA there are at least more than two men and women members of the other communities who take part in the management of these local entities.

Young Kabondozi people for peace thanks to the efforts of the inter-community barza

The legitimacy of the local youth committees and the confusion of their roles and missions with those of the tribal mutual societies (BUGUMA) constituted the main bone of contention between the young people in the Bembe and Fuliiru communities of Kabondozi. Reciprocal accusations and denunciations with the security services (PNC, FARDC) followed by the arrests of the presumed perpetrators of trouble (fighting and public insults) were registered in 2016. Instead of working in unity for the common interest of the communities, these young people, with the support of certain adults pulling the strings, distinguished themselves in their conveyance of messages of tribal hatred towards each other.

The local authorities of Mboko did not have the capacity to found a strategy for peace and social harmony likely to be appreciated by the

two parties. This was also because these young players always call into question the neutrality of the authorities regarding conflicts between the bembe-fuliiru communities, Tanganyika sector. They reproach them with taking a position in the name of their political interests and the consolidation of their powers.

In June 2016 the inter-community barza, supported by the LPD, civil society and the youth bureau of the Tanganyika sector, carried out missions of good offices on three levels: with the young people first of all, the local authorities and then with certain local conflict entrepreneurs. On completion of these missions, the stakeholders agreed to meet in a session to seek reconciliation between the young people. This took place on 13 and 14 July 2016 in Mboko. The aim was to analyse the causes and the dynamics of the conflict in order to identify the strategies of non-violence in a consensual way.

This session, facilitated by the LPD and the inter-community barza, regarding their experience in the management of community conflicts, led to the accompaniment of a participative community assembly including the leaders of the two communities of Kabondozi for the election of a single youth committee. The efforts of the barza were consolidated once again to the extent that the young people without distinction were led to elect an inclusive local committee composed by all, on 19 August 2016. This process is not finished. The consolidation of the work with the inclusive local youth committee of Kabondozi is an indispensable ongoing work project for peace and social harmony.

Experience with traditional dances

The sites of the TUJENGE PAMOJA project have the advantage of cultural diversity both among the Congolese and with the Burundians. But for some years now, the area has been prone to conflicts between communities related sometimes to the crossing of different cultures. A large part of the violent conflicts between the communities of yesteryear arose from discrimination and social exclusion. People are excluded because

of their identity; in the worst cases, extreme intolerance with respect to the people of different ethnic groups leads to violent confrontations. The case of the residents of Lusenda and Katungulu against the refugees from Burundi in 2016 constitutes an illustrative example.

Rumour, prejudice, clichés and myths within the communities lead to discrimination, exclusion and hatred that feeds violence. The people who belong to other groups are judged according to clichés and generalisations. For example, a Congolese person develops a perception of female or male Burundi refugees as contemptible. Rumours spread in periods of increased tension; we create images of the enemy even between young people in the schools of Lusenda. The cultural perceptions encourage them sometimes, by separating “us” and “them”, describing the others as “the cause”, or “a threat”. This is the principle of the “scapegoat” which serves to reinforce the hatred between the communities.

The TUJENGE PAMOJA project works within this complicated context. We boost local capacities in terms of peace and peaceful coexistence by encouraging inter-cultural apprenticeship and reconciliation. The Tujenge Pamoja project helps to give people hope. Since October 2016, this project has been using Congolese and Burundian intercultural dances as an instrument for working on prejudice, rumours, clichés and myths that divide the host communities and the Burundian refugees. In our experience, each culture comprises songs and dances that can build or, on the contrary, destroy. It is the first type we are interested in. The traditional dances help to make the underlying causes of the conflicts visible and make it possible to learn how to resolve them peacefully. The reconciliation or conflict prevention process is not produced only on a cognitive level, but also implies very strongly capitalising on the cultural achievements of peace. It is at this level that the traditional dances play an important role. Peaceful cohabitation cannot be built through a programme of infrequent intercultural days to cultivate empathy and community tolerance. Often, we notice that the attitude of certain participants changes for the better or worse during

presentations of mixed traditional dances. This is encouraged, to bring out the sensitivities on all sides. The traditional dances open the way to reconciliation and heal internal wounds so that the people affected by numerous violent conflicts can live better with the burden of the past. Our target groups appreciate our approach to the traditional dances which requires direct cooperation between the project and the women and men members of the troupes, both refugees and residents in Lusenda. These troupes coming from the communities are both victims of the conflict situations directly or indirectly but are also the unavoidable agents of propagation of the messages of peace and social harmony.

During traditional events, participation in Lusenda is generally good

The cultural activities are not considered in isolation. They are a part of the approaches to peace and reconciliation used by the Tujenge Pamoja project. The target groups on the ground do not consider this approach an improvisation but identify with it; it asserts not only their dignity and individual identity but they also derive satisfaction from collective participation. Traditional dances have been used up till now in Lusenda. In 2017 they will be extended to Mboko and Makobola to help reconcile the communities in conflict. The Tujenge Pamoja project, through its gender section, allows for actions in this sense in the milieus of young people, schools in particular..

Youth, violent extremism and promoting peace*

By Scott Atran

On 23 April, 2015, Prof. Scott Atran addressed the UN Security Council, to our knowledge the first time an anthropologist has ever been asked to speak to this body. In particular, he spoke to the Ministerial Debate on 'The Role of Youth in Countering Violent Extremism and Promoting Peace.' His presentation on youth radicalization condenses in a very tight format his insights gained from wide ranging experimental and ethnographic research on young people who have joined violent extremist movements. Scott circulated links to his talk and the text, and he has agreed to let me post it here on PLOS Neuroanthropology so that it can reach the widest possible audience.



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Address to UN Security Council by Scott Atran.

* <http://blogs.plos.org/neuroanthropology/2015/04/25/scott-atran-on-youth-violent-extremism-and-promoting-peace/>

The youth need values and dreams

Presentation by Prof. Scott Atran

Your Royal Highness Crown Prince Al Hussein Bin Abdullah II, Mr. Secretary General, and distinguished representatives, I thank the Security Council and the Government of Jordan for letting me try to help.

I am an anthropologist. Anthropologists, as a group, study the diversity of human cultures to understand our commonalities and differences, and to use the knowledge of what is common to us all to help us bridge our differences. My research aims to help reduce violence between peoples, by first trying to understand thoughts and behaviors as different from my own as any I can imagine: such as suicide actions that kill masses of people innocent of direct harm to others. The key, as Margaret Mead taught me long ago, when I worked as her assistant at the American Museum of Natural History here in New York, was to empathize with people, without always sympathizing: to participate in their lives to the extent you feel is morally possible. And then report.

I've spent much time observing, interviewing and carrying out systematic studies among people on six continents who are drawn to violent action for a group and its cause. Most recently with colleagues last month in Kirkuk, Iraq, among young men who had killed for ISIS, and with young adults in the banlieus of Paris and barrios of Barcelona who seek to join it.

With some insights from social science research, I will try to outline a few conditions that may help move such youth from taking the path of violent extremism.

But first, who are these young people? None of the ISIS fighters we interviewed in Iraq had more than primary school education, some had wives and young children. When asked "what is Islam?" they answered "my life." They knew nothing of the Quran or Hadith, or of the early caliphs Omar and Othman, but had learned of Islam from Al Qaeda and ISIS propaganda, teaching that Muslims like them were targeted

for elimination unless they first eliminated the impure. This isn't an outlandish proposition in their lived circumstances: as they told of growing up after the fall of Saddam Hussein in a hellish world of constant guerilla war, family deaths and dislocation, and of not being even able to go out of their homes or temporary shelters for months on end.

In Europe and elsewhere in the Muslim diaspora the recruitment pattern is different: about 3 out of every 4 people who join Al Qaeda or ISIS do so through friends, most of the rest through family or fellow travelers in search of a meaningful path in life. It is rare, though, that parents are ever aware that their children desire to join the movement: in diaspora homes, Muslim parents are reluctant to talk about the failings of foreign policy and ISIS, whereas their children often want desperately to understand.

Most foreign volunteers and supporters fall within the mid-ranges of what social scientists call "the normal distribution" in terms of psychological attributes like empathy, compassion, idealism, and wanting mostly to help rather than hurt other people. They are mostly youth in transitional stages in their lives: students, immigrants, between jobs or mates, having left or about to leave their native family and looking for a new family of friends and fellow travelers with whom they can find significance. Most have had no traditional religious education, and are often "born again" into a socially tight, ideologically narrow but world-spanning sense of religious mission. Indeed, it is when those who do practice religious ritual are expelled from the mosque for expressing radical political beliefs, that the move to violence is most likely.

Last summer, an ICM poll revealed that more than 1 in 4 French youth—of all creeds—between the ages of 18 and 24 have a favorable attitude towards ISIS; and in Barcelona just this month 5 of 11 captured ISIS sympathizers who planned to blow up parts of the city were recent atheist or Christian converts. The unholy alliance of narrow xenophobic nationalism and militant jihad, which play off one another's fears, are beginning to destabilize the European middle class much as fascism and communism did in the 1920s and 30s, while inciting willingness to sac-

rifice among both nationalist xenophobes and militant jihadis. By contrast, our own research shows that even among native Western youth, ideals of liberal democracy no longer elicit willingness to make costly sacrifices for their defense.

Europe has a birth rate of 1.4 per couple, which means that without massive immigration it cannot sustain a viable middle class upon which every successful democratic society depends. Yet, Europe is arguably further from effectively dealing with problems of immigration than ever before. As one young woman from the Paris banlieu of Clichy-sur-Bois told us, she like so many others she hangs out with, feels neither French nor Arab, and because she will always be looked on suspiciously, she will choose the Caliphate to help create a homeland where Muslims can pool their resources, be strong again, and live in dignity.

But the popular notion of a “clash of civilizations” between Islam and the West is woefully misleading. Violent extremism represents not the resurgence of traditional cultures, but their collapse, as young people unmoored from millennial traditions flail about in search of a social identity that gives personal significance and glory. This is the dark side of globalization. They radicalize to find a firm identity in a flattened world: where vertical lines of communication between the generations are replaced by horizontal peer-to-peer attachments that can span the globe. Young people whose grandparents were Stone Age animists in Sulawesi, far removed from the Arab world, told me they dream of fighting in Iraq or Palestine in defense of Islam.

Although typically viewed in military terms, Al Qaeda, ISIS and related groups pose the greatest threat as the world’s most dynamic countercultural movement, one whose values run counter to the nation-state system represented here in the United Nations, and to its Universal Declaration of Human Rights. It has drawn youth from many places into the largest, most potent extraterritorial fighting force since WWII. And just as it took more than a decade for Al Qaeda to mature into a global menace, it may be many years before we see the full effect of ISIS, even if it is kicked out of its current territorial base.

Unless we understand these powerful cultural forces, we will fail to address the threat. When, as now, the focus is on military solutions and police interdiction, matters have already gone way too far. If that focus remains, we lose the coming generation.

So what might be done?

Foremost, continue your important work on problems of development, and on immigration and integration, with a goal to transform the much-lamented “youth bulge” into a “youth boom” by unleashing youth’s inherent energy and idealism.

Let me propose three conditions that I believe young people need, with brief illustrations. But each country will have to create and mobilize these conditions, suited to its own circumstances.

I. The first condition: offer youth something that makes them dream, of a life of significance through struggle and sacrifice in comradeship.

That is what ISIS offers. According to *Idaraat at-Tawahoush* (“The Management of Savagery”), the manifesto of the Al Qaeda in Mesopotamia and now ISIS, a global media plan should compel youth to “fly to the regions which we manage ... [For] the youth of the nation are closer to the innate nature [of humans] on account of the rebelliousness within them, which... the inert Islamic groups [only try to suppress].”

When I hear another tired appeal to “moderate Islam,” usually from much older folk, I ask: Are you kidding? Don’t any of you have teenage children? When did “moderate” anything have wide appeal for youth yearning for adventure, glory, and significance?

Ask yourselves: What dreams may come from most current government policies that offer little beyond promises of comfort and security? Young people will NOT choose to sacrifice everything, including their lives—the totality of their self-interests—just for material rewards. In fact, research shows that offering material rewards or punishments may only push truly “Devoted Actors” to greater extremes.

Research also shows that the greatest predictor of willingness to sacrifice is joining comrades in a sacred cause, which gives them a sense of special destiny and the will to fight. That is what enables initially low-power insurgent and revolutionary groups to resist and often prevail against materially more powerful foes who depend on material incentives, such as armies and police that rely mainly on pay and promotion rather than heartfelt duty to defend the nation. Sacred values must be fought with other sacred values, or by sundering the social networks in which those values are embedded.

II. The second condition: offer youth a positive personal dream, with a concrete chance of realization.

The appeal of Al Qaeda or ISIS is not about jihadi websites, which are mostly blather and bombast, although they can be an initial attractor. It's about what comes after. There are nearly 50,000 Twitter hashtags supporting ISIS, with an average of some 1000 followers each. They succeed by providing opportunities for personal engagement, where people have an audience with whom they can share and refine their grievances, hopes and desires. In contrast, government digital "outreach" programs typically provide generic religious and ideological "counter-narratives," seemingly deaf to the personal circumstances of their audiences. They cannot create the intimate social networks that dreamers need.

Moreover, counter-narrative messaging is mostly negative: "So DAESH wants to build a future, well is beheading a future you want, or someone controlling details of your diet and dress?"

Can anyone not know that already? Does it really matter to those drawn to the cause despite, or even because of, such things? As one teenage girl from a Chicago suburb retorted to FBI agents who stopped her from flying to Syria: "Well, what about the barrel bombings that kill thousands? Maybe if the beheading helps to stop that." And for some, strict obedience provides freedom from uncertainty about what a good person is to do.

Besides, once you are convinced of the mission's moral virtue, then spectacular violence is not a turn off, but sublime and empowering as Edmund Burke noted about the French Revolution, which introduced the modern notion of Terror as emergency defense of radical political change.

And make no mistake, few if any of those who join militant jihad, or xenophobic nationalisms for that matter, are nihilists. That is an accusation leveled by those who wishfully refuse to consider the moral appeal, and hence real danger, of such movements. Being willing to die to kill others requires a deep conviction of moral virtue.

In Singapore last week, some speaking for Western governments argued that the Caliphate is mythology, covering traditional power politics. Research with those drawn to the cause show that this is a dangerous misconception. The Caliphate has re-emerged as a mobilizing cause in the minds of many Muslims. As one imam in Barcelona told us: "I am against the violence of Al Qaeda and ISIS, but they have put our predicament in Europe and elsewhere on the map. Before, we were just ignored. And the Caliphate.... We dream of it like the Jews long dreamed of Zion. Maybe it can be a federation, like the European Union, of Muslim peoples. The Caliphate is here, in our hearts, even if we don't know what real form it will finally take."

Without recognizing these passions, we risk fanning them.

And any serious engagement must be attuned to individuals and their networks, not to mass marketing of repetitive messages. Young people empathize with each other; they generally don't lecture at one another. From Syria, a young woman messages another:

I know how hard it is to leave behind the mother and father you love, and not tell them until you are here, that you will always love them but that you were put on this earth to do more than be with or honor your parents. I know this will probably be the hardest thing you may ever have to do, but let me help you explain it to yourself and to them.

III. A third condition: offer youth the chance to create their own local initiatives.

Social science research shows that local initiatives, begun with small-scale involvement, are better than national and large-scale programs in reducing violence. It doesn't matter which government agencies you want to help facilitate this. Let youth engage youth in the search for meaningful ways to make sense of the issues on their personal agenda, whether that be about oppression and political marginalization, lack of economic opportunity, the trauma of exposure to violence, or problems of identity and social exclusion. And most of all support personal engagement, through mutual support and community-based mentors – because it is almost always a particular personal circumstance, shared with friends, that radical extremism probes for, draws out, and tries to universalize into moral outrage and violent action.

Consider this:

At just 16, Gulalai Ismail, and her sister Saba, set up the Seeds of Peace network with a group of school friends to change the lives of young women in Khyber Pakhtunkhwa, NW Pakistan. They began by focusing on women's place in society, and as their membership has grown, they are now training young activists to become local peace builders, challenging violence and extremism. They trained 25 young people in each of the last two years to join together to promote tolerance, non-violence and peace. The initiative is proving so popular that last year they had over 150 applicants.

The 50 trained young volunteers are now, in turn, reaching out to people in their communities who are vulnerable to radicalization. They hold study circles and one-to-one meetings with these people to develop and promote ideas for a peaceful future. Still in its early stages, the program will reach almost 1,500 young people in the next three years, growing a movement of activists against religious and political extremism. The results are a lot more remarkable, but Gulalai Ismail will not claim them publicly.

Imagine a global archipelago of such peace builders: if you can find concrete ways to help and empower them without trying too hard to control, they could well win the future.

In sum, what is most important is quality time and sustained follow up of young people with young people, who understand that motivational factors can vary greatly with context despite commonalities: be it for a young father from Kirkuk, a teenage girl from Paris, neighborhood friends from Tetuan, Morocco, or high school soccer buddies from Fredrikstad, Norway. It takes a dynamic movement that is at once intimately personal and global—involving not just entrepreneurial ideas, but also physical activity, music and entertainment—to counter the growing global counterculture of violent extremism.

Additional material on Scott Atran's research:

Scott Atran, 'Helping Terrorists Terrorize: How Our Overwrought Reaction Fosters Radicalization,' *The Huffington Post* (2013).

Profile at *The Guardian* including links to a number of opinion pieces.

'Here He Goes Again: Sam Harris's Falsehoods,' a piece at *This View of Life* written by Atran which addresses some of the ways that his research has been misrepresented.

Sara Reardon, 'Looking for the roots of terrorism,' *Nature*. Profile of and interview with Scott Atran from early 2015.

A fairly lengthy (41 minute) podcast of a discussion, Scott Atran – What Makes a Terrorist?, hosted by Chris Mooney for *Point of Inquiry*. (2013)

African theories of change: lost in translation?

By Sulley Gariba and Thomas de Hoop***

The word ‘evaluation’ has several different meanings in African languages. In the Yoruba language, evaluation is often associated with ‘ayewo’ which means ‘investigation’. The meaning ties in with the cultural concept of evaluation. Many African societies have ‘evaluation’ rooted in their traditions in that they undertake all kinds of ‘investigations’ before they embark on a major project—farming, marriage, travel, assessment of causes and sources of illness.

How important then are ‘traditional’ cultural concepts to ‘modern’ thinking on evaluation? “Very important” was the predominant feeling at the recent African Evaluation Association (AfrEA) conference in Accra, Ghana. There was a strong call for using African evaluation methods and African-based theories of change.

But what does ‘African-based theory of change’ really mean? The theory-based approach to impact evaluation is one that maps out the causal chain of a development intervention, from inputs to outcomes to impacts. It tests the underlying assumptions to answer the crucial question of ‘why’ a development programme should have an impact. An important aspect in a theory-based approach is a deep understanding of the context (White, 2009). What this means from the African perspective, is that each theory of change needs to be adapted to the specific local context.

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Participants at the AfrEA conference explored how African-based theories of change differ from western concepts. The answer lies in the understanding of the context. The 'investigations' conducted in many African societies are much like 'ex-ante' evaluative processes. They are based on traditional knowledge, societal norms, history, cosmology, and the long-term aspirations of people. The evaluators/investigators are elders and priests who are the custodians of traditional knowledge. Their analysis is usually based on animated group discussions about the quality of life to which people aspire.

The outcomes they look for are usually dignity, societal acceptance, conformity with societal norms. A 'rich' person is therefore defined not in terms of his wealth but in terms of the values shared with others as part of a cohesive community. Factoring in this subjective concept of who is 'rich' is therefore quite significant while creating indicators for impact evaluations.

While it is important to build local knowledge into impact evaluations, we need to reflect a bit more on how we could do this. African evaluators favouring this approach should propose many more explicit examples of Africa-based theories of change. They need to explain how these differ from Western-based theories. Africa-based theories of change should be examined critically vis-à-vis current theories of change. They should be carefully tested in impact evaluations, and combined with other African evaluation methods. This is the only way we can unravel and explicate the concept of Africa-based theories of change.

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PEACE
EDUCATION

The contribution of protestant schools to promoting and building peace in Cameroon

By *Makarios Fandio**

There have been protestant schools in Cameroon for more than a century and a half. They work, alongside the State and in collaboration with it, to bring the population in general and youth in particular a quality education as a contribution to the development of the Nation. Development and peace being interdependent and synergetic as understood by the United Nations, we have a right to wonder what the contribution of Protestant schools has been and is today in Cameroon in promoting and building peace? To answer this question, it is important to review the historical context of protestant schools in Cameroon. Afterwards, the question shall be to identify the stakes and analyse how these schools contributed to promoting and building peace during the pre-colonial, colonial and lastly post-colonial eras.

History remembers that the modern school was introduced to Cameroon by the protestant missionaries. Around 1844, Joseph Merrick, an Afro-American pastor of Jamaican nationality, created the very first school in Cameroon at Bimbia, near the town of Limbe in what is now the Southwest region of Cameroon. The second school was founded in 1848 by Pastor Alfred Saker, an English baptist missionary. Around 1859, there were approximately 7 protestant schools being run in Cameroon, in particular at Bimbia, Victoria (now Limbe) and Douala.

In 1884, after the signature of the protectorate between Germany and Kamerun (Douala), the Germans took possession of Cameroon, the Baptist Mission of London was obliged to cease its activities and step aside

* National Teaching Division of the Evangelical Church of Cameroon (EEC)

for the German missionaries from Basel (1884), the American Presbyterian Mission (1885) and the Baptist Mission from Berlin (1891). The first Catholic Missions, the Pallotine Mission to Kamerun, only arrived in 1890 and settled in Marienberg near Edéa, to avoid clashing with the Protestants already established in Douala. After the First World War in which Germany was defeated, Cameroon was placed under French and English mandate. All the German missionaries were expelled from the country. The Society of Evangelical Missions of Paris (SMEP) arrived in Cameroon in 1917, at the request of the Church of Cameroon for a transition period to replace the German missionaries. The Fraternal Lutheran Mission of Minnesota in the United States obtained authorisation from the French administration to establish itself in the North of Cameroon. Until the independence of the country in 1960, the sector of education was dominated by the protestants.

Originally, the educational action of the missionaries focused on setting up missionary stations, bible schools, literacy centres, craft training workshops, teacher training centres and catechists and seminaries. The prime aim of these organisations was to strengthen the action of evangelisation. Thus the first Cameroonian intellectuals, who were primarily ecclesiastical workers, were trained. Over time, the missionaries obtained authorisation from the colonial administration to open officially recognised school establishments. Note that before independence, reputed school institutions were created, including the Professional State School (1907), Foulassi teacher training college (1922), Elie Allégret teacher training college in Bafoussam and the Evangelical College of Libamba (1945).

Pre-colonial Cameroon was a mosaic of more or less related peoples, with sometimes diverging interests. The political, economic, social and cultural organisation differed from one region to another. Northern Cameroon on the political level comprised a multitude of small kingdoms or principalities which were regularly at war with each other, for example: Kotoko kingdom. The southern forest region and the coastal region, on the political level, formed a region with a diversified popula-

tion. There were no centralised groupings to the East, in the Centre, or South. The socio-political organisation was loose (no constraints), constituted by families, in clans with chiefs who had no binding authority over the subjects (sometimes called an acephalous society). In the “grass-fields” to the west of Cameroon, there were two types of organisation on a political level: on the one hand, the peoples organised into States of varying sizes and possessing powerful armies (Bamoun, Bali and Nso); and, on the other, the Bamiléké organised in hundreds of rival chiefdoms. In these regions, the chief had strong authority, and was assisted by a large entourage. Economic activity was based on livestock breeding and fishing. Farming was also practiced. There was also small-scale trading and crafts with many blacksmiths. There was trade, too, between the different chiefdoms and some traditional bartering survived.

In the pre-colonial era, there was obviously tension between the kingdoms and the peoples, but there was a prevailing relative stability. In addition, the different peoples were organised in one way or another and had their systems for resolving the conflicts that arose among them. Some people think the arrival of the missionaries and the colons upset the order of operation of the traditional African societies in general. For them, the education brought by the missionaries was more a source of division between the families and peoples, in favour of the Europeans, the better to consolidate their hegemony over the African peoples. Given that the protestant education was directly related to evangelisation, certain Africans and Cameroonians believed that the aim was above all to blind the people through the Bible in order to exploit the country’s wealth of natural resources to the hilt. However, others think that the society of yesteryear thrived on both a political and a socio-economic level thanks to the presence of the Protestant missionaries and their schools. Through the protestant education of this period, certain practices of gender discrimination, certain rituals in violation of human rights and dignity were gradually eradicated. In addition, the first intellectuals to benefit from this protestant education played an important role in the subsequent history of Cameroon. Being raised through the

teaching received in the very first protestant schools, they were the precursors of a free Cameroon.

The colonial era in Cameroon can be divided into two major phases, first of all the German colonial period from 1884 to 1916 and the period of the Society of Nations mandate and the trusteeship of the United Nations (UN) when Cameroon was administered by France and Great Britain from 1916 to 1960. During this period, political, social and economic life was dictated by the French administration in the French-speaking part and by the British administration in the English-speaking part. The traditional education system was disrupted and gradually replaced throughout the country by the creation of the missionary schools. Note that during both these periods, the protestant schools gave precedence to teaching in the local languages. This practice was later abolished by the colonial authorities, in particular in the part governed by the French. Many Cameroonians were taught in these schools. Instructed according to protestant values, they threw themselves into the struggle for independence, liberty and unity.

After Cameroon achieved independence, the major challenge was to build a country that was strong, prosperous, stable and peaceful. To do so, the country needed men and women who were trained and qualified. In this way, many former pupils of the protestant schools came to occupy high-ranking positions in postcolonial Cameroon until today and helped to build the country. However, some people are of the opinion that after more than 60 years of independence, this elite which came partially from the protestant schools has spent its time serving its own interests and the interests of the former colonial powers to the detriment of the country. Whatever the case may be, it should be noted that the country has remained stable until today, even if much still remains to be done on a political, economic and socio-cultural level from the perspective of the consolidation of sustainable peace over the years to come.

Regarding the situation in Cameroon today, in terms of education, the Protestant schools in Cameroon, like the other private establish-

ments, are governed by laws. Act No. 98/004 of 14 Apr. 1998 on educational guidance in Cameroon stipulates the following: “ARTICLE 2: (1) Education is a major national priority. (2) It is provided by the State. (3) Private partners contribute to the supply of education.”

This means that in Cameroon, education is above all the sovereign duty of the State and the Church is considered a mere partner which accompanies the State in its mission. Under the terms of article 24 (1): “The private teaching establishments contribute to the missions of Education.” Furthermore, the State defines the general mission of education as follows: “ARTICLE 4: the general mission of Education is to form the child with a view to its intellectual, physical, civic and moral development and its harmonious integration into society, taking into account economic, socio-cultural, political and moral factors.” Among the aims of education mentioned in article 5, we find the following aspects: “(2) training in the basic universal ethical values of dignity and honour, honesty and integrity, as well as the sense of discipline; (5) initiation into the culture and practice of democracy, the respect of human rights and liberties, justice and tolerance, the combat against all forms of discrimination, love of peace and dialogue, civic responsibility and the promotion of regional and sub-regional integration”. Act No. 2004/022 of 22 July 2004 fixing the rules relative to the organisation and running of private education in Cameroon groups together the founders of private school establishments in four organisations: catholic, protestant, islamic and secular. Regarding the founders of the Protestant establishments, they are grouped together in the Organisation of Private Protestant Education in Cameroon (OEPP) which comprises 14 protestant churches, including Presbyterian, Evangelical, Baptist, Lutheran, Anglican and Full Gospel. According to the available statistics, in 2010, the OEPP listed 912 pre-schools, primary schools and secondary schools, 172,247 pupils supervised by 6,471 men and women. The law of 2004, article 3, re-states that there is no distinction between public and private schools in these terms: “private schools or training establishments pursue the same goals as those assigned to public schools and training

establishments, that is to say the civic, physical, moral, intellectual, professional and technical training of young Cameroonians. In this respect, they apply the duly certified official or autonomous curricula and prepare for the corresponding qualifications.”

Given that education is a sovereign duty of the State, which considers the Churches, including protestant churches, and other private founders as partners, is it possible that the Protestant schools today are really working to promote and build peace in accordance with protestant values? Due to the fact that the educational aims stated by the public authorities of Cameroon are aligned with the protestant values preached in our schools, in particular: *dignity and honour, honesty and integrity as well as the sense of discipline; the culture and practice of democracy, the respect of human rights and liberties, justice and tolerance, the combat against all forms of discrimination, the love of peace and dialogue*, the Protestant schools, by the specific nature of their missionary vocation, position themselves as agents for promoting and building peace. Moreover, the President of the Republic, in his message on the occasion of the 48th edition of the Cameroon National Youth Day on 10 February 2014, invited the contribution of the Churches to address the challenge of the decline in public morality in the nation.

The current challenges for guaranteeing peace in Cameroon are:

- ◆ Harmonious cohabitation among the different religious communities;
- ◆ The creation of jobs for young people;
- ◆ The struggle against social injustice, favouritism and tribalism;

Through its pre-colonial history, the population of Cameroon today has a composition in the majority that is approximately 38% catholic, 26% protestant and 21% muslim. Since independence, these different faith communities coexisted in the different parts of the country in peace and sharing, until 2014 when the country became a target for terrorist attacks from islamic extremists. These attacks initially presented

a threat to peaceful cohabitation among the different faith communities, due to the susceptibility of stigmatisation of the Muslims by the Christians or Muslim calls to hatred against Christians. To meet this challenge of co-existence, the protestant schools have always opened their door to all without discrimination of gender, religion or tribal origin. During Religious Education classes, inter-religious learning is placed at the centre and not the domination of one religion by the other. Still within the scope of the interreligious dialogue, round tables are organised offering a platform to pupils to discuss among themselves but also with the leaders of the various faith communities.

The difficult problem of unemployment among young people in Cameroon today presents a threat to social peace in the short and the long term. There are many young people in Cameroonian society who, having completed their studies, cannot find jobs. Weary of the search, some try to earn a living driving a 'mototaxi', selling on the street, or as a "call-boxer" (vendor of mobile phone credit or call units), etc. Most of these young people are dissatisfied and sooner or later will be ready to express their exasperation in the street. We may remember that already in 2008, young people were among the instigators of the food riots. To understand the problem of unemployment in Cameroon, we must examine the education system. Since independence in 1960, the State has remained the principal source of jobs. Cameroonians have always had the mentality of going to school to gain a qualification in order to join the civil service. As we mentioned above, many of these civil servants in the wake of independence came out of the protestant schools. The current economic conditions no longer allow the government to hire large numbers every year. To address this problem of unemployment in the long term, for some years now the State has been aiming at making education more vocational and adapting it to the social, economic and cultural realities. And so to facilitate the integration of young people into the labour market, an approach by skills is applied in the schools through active and creative education. It is no longer a question of teaching the pupils theoretical knowledge, but of accompanying them in put-

ting their knowledge into practice in real, active life. However, for effectively putting into practice vocational training in the Protestant schools, difficulties remain. All the teaching staff must change their approach and teaching methods. Without adult re-training this would not work. Currently, the implementation of vocational training in the education systems comes up against more difficulties because of the reticence of the teachers on the one hand and the lack of appropriate training and didactic tools on the other.

Social injustice also creates centres of tension although latent in Cameroon, but which could at any time flare up and threaten peace. These social injustices show themselves in daily life by favouritism, tribalism and corruption... Moreover, since November 2016, the country has been dealing with a crisis in the English speaking areas, where the population is protesting against marginalisation. Aware of the existence of these social ills, a few years ago some protestant schools instituted classes on Life Skills during which the pupils are given instruction in good practices in terms of justice, equality, human rights, democracy and the promotion of peace, etc.

Note that the arrival of the missionaries in Cameroon and the establishing of Protestant schools inevitably changed the course of history of the pre-colonial peoples. However, protestant education from the pre-colonial era to the post-colonial era contributed at each stage to the combat against discrimination, repression and domination in favour of a free, independent nation of equal opportunity and peace. Faced with the current challenges and at a time when the protestant community in Cameroon is joining with the worldwide protestant community to celebrate 500 years of protestantism in 2017, the better to contribute to promoting and building peace, the protestant schools today must commit to teaching the country's young people with the aim of giving them a qualification and not just a diploma, young people capable of living, carrying and defending the values of protestantism such as: a taste for critical examination; a passion for truth in every domain, including the moral and spiritual dimensions; the taste for discovery; liberty of con-

science; fundamental equality among all human beings created in the image of God; the search for justice; the call to solidarity in society; the search for enhanced well-being of the community and humanity; the call to continuous self-assessment and reform.

Active participation in the field of peace education – an indispensable approach

*By Anja Vollendorf**

It has become indispensable nowadays to speak of active participation in the domains of training. This is an essential practice in schools in the work done with pupils, but also in the work of training for adults.

There are various reasons why active participation plays such an important role. For instance, to achieve better assimilation of contents, that is to say capacity boosting is enhanced with participative teaching methods. Then, the participants are more active and more engaged in applying participative methods. They also retain the contents better, and a participatory approach is more satisfying for them. In particular, adults with a wealth of life experience can assimilate new knowledge better into their repertoire of already acquired skills. This also implies that adults learn not only from the resource persons, but also from the other participants, that is to say mutually. So participation is an indispensable component of peace education work, but also in all training processes.

The following article focuses on:

- ◆ What we mean by “active participation”
- ◆ A few examples of participatory training for adults in peace work
- ◆ Lessons learnt in relation to the pathways to peace

* peace worker with RIO, Bukavu, DRC

1. What we mean by “active participation”

This means taking an active part in a peace training activity to help achieve the goals. This, of course, encompasses the idea of promoting peace through the activity of individuals or groups who have participated in peace education training. This also requires teachers who enable the training group to participate actively.

Active participation is not only the opposite of absence regarding a person in training; it is also the opposite of the mere presence of a person in a training session with no noticeable effect. Active participation can be blocked by the simple fact that a basic capacity is lacking for following the training. Thus the desire to engage for peace could be missing, or the participation could be motivated by external factors, the per diem fees, travel expenses reimbursed, etc.

Active participation is expressed in most cases verbally, through speaking and listening, or in writing, but in an approach to learning that includes all the senses, the ways of actively participating show themselves also in looking, singing, dancing, moving, changing place, etc. Active participation is expressed by the whole body. Peace is not restricted to the spoken word and listening.

2. A few examples of participatory training for adults in peace work

Very often a resource person gives a speech which sparks off a discussion or a debate that follows. The number of people who speak, or the quality of the speech is an indicator of participation. This is the classic method. But in large groups there are always participants who are silent.

Sometimes the active participation of women or other people, who have not yet spoken, is encouraged by the facilitator. Unfortunately this method is slightly paternalistic. To avoid this situation, it is possible to form crossroads after the speech. In this way, we hope in a smaller, more protected framework all the members of these crossroads can express

themselves. This is a good recipe if the group has this intention. It is also possible to reverse the systematic, i.e. do the crossroads first of all to seek out the knowledge and predispositions of the participants and afterwards do the speeches. The advantage is that the participants are better prepared to understand the speech and they have the feeling they have already gained knowledge. But the disadvantage is that this reinforces the impression of hierarchy between participant and teacher, as the “wise” teacher gives the “right” and “complete” ideas after the learners have worked.

It is possible to propose mini-groups (two or three people) if, after a speech, there is little enthusiasm for discussion. This works better in reticent groups. For groups with an extrovert culture, it is preferable to give more time to the presentation, even though there will be much duplication in the results if the same exercise was given.

But the comprehension depends on the atmosphere in the group. And fatigue is an undesirable element that occurs if there is too much focus on speaking and listening. To manage this, we can use some ice breakers at the beginning of a unit or games or activators. It may be useful for the facilitator to add this type of element to the programme, even if the “games” have nothing to do with the topic of the workshop.

The opportunity and effectiveness are even greater if the roles of facilitator and presenter are combined in such a way that the “games” become a vehicle for the contents. In relation to the effectiveness of a workshop, this way of facilitating active participation should be the main objective in adult training today. Human beings learn better with their whole body than with the brain only. By planning adult training in this way, the capacity of a facilitator/presenter demands more creativity, imagination, experience and effort than previously in the preparation of the workshops.

In four examples of work on peace education we can see how this can be achieved.

The examples A–C were taken from a workshop of the German association *Gewaltfrei Handeln e.V.*, modified and adapted in the context of

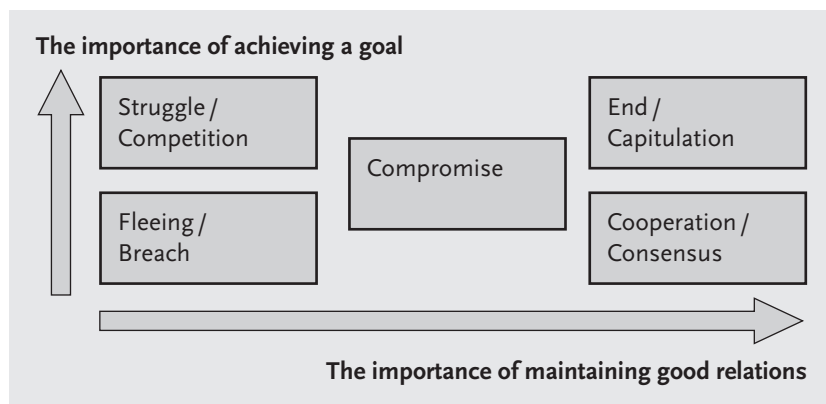
the DRC, in particular in the work of RIO (*Réseau d'Innovation Organisationnelle*) from the Regional Peace Centre (RPC) in Bukavu. The example D comes from experience with the sociometric facilities applied in the workshops as a means for the participants to get to know one another. But here, the facility is modified and adapted to delve into the challenge of peace with the participants.

Example A: the “dual concern” model

If you have a table or a grid, the conventional method for the presentation proposes to project them onto the wall or give participants individual paper copies of this image. A verbal explanation of a table is given and must be understood by the participants. Traditional active participation consists in asking questions and, where relevant, adding amendments, after the model is explained.

But you can also try to transmit this model by an image on the floor in the conference room, with the participants playing their roles, moving among the elements of the table like living figures in the game of the picture. Thus, each participant must become involved personally, with their body, in the system.

In relation to peace education, it was the following table, for example:



The goal of this model, according to the “dual concern” approach, is that each participant finds a personal attitude in relation to their behaviour when faced with some conflict situations. Given that in a conflict the players always have two aims that are more or less strong: the aim of promoting the relation with the other party and the aim of achieving their own goal.

First of all, the facilitator prepares the conference room. She writes the key words—(fleeing, etc.) on 4 pieces of cardboard/paper. She puts the pieces of cardboard in the 4 imaginary corners on the floor of the room. Around this square are the participants. They are standing up. After explaining the exercise to the participants as mentioned above, the facilitator asks the participants to decide on their behaviour in one of the following situations. The participants rush to the respective place. (Do the exercises before explaining the model!) The situations must be adapted to the context analysis.

The situations:

- ◆ A vehicle accidentally bumped into you. But you are injured.
- ◆ You are being burgled.
- ◆ Your boss wants you to do a job you really don't want to do.
- ◆ You want to buy rice, and you have to do it quickly, because you are already late, but the sales person does not want to drop the price.
- ◆ Someone wants to rape you.
- ◆ Someone shouts out an insult at you in the street: “Bastard”...
- ◆ You are being prevented from going to the poll booths.
- ◆ The cost of going to take part in an English class seems to you to be too high.
- ◆ They want you to take your children into a prayer room.

During and after this exercise the facilitator gives explanations according to the behaviour of the participants, something like this:

The behaviour depends of the priority level of an aim vis-à-vis the other in a given situation. In social conflicts, where it is a question of maintaining power, the personal relation factor has less value than in inter-personal conflicts. And there is personal behaviour that is not acceptable in certain situations.

“Achieve a goal” and “maintain the relation”; these two aims are important in most conflicts. But I find out I’m not going to succeed with the traditional mechanisms of fighting, fleeing or being resigned. Also, compromise only gives half a solution. Only cooperating to seek a common solution makes it possible to meet both aims.¹

Example B: Special role play “If I were a conflict”

This exercise also requires the active, physical participation of each participant without exception. The facilitator needs an empty room or a space that is empty except for chairs—with one chair for each participant. The facilitator tells the participants: “Imagine one moment, for yourself, at first in silence: if I were a conflict, how would you react when you saw me? (Pause)”

The facilitator places a chair in the middle of the circle of chairs of the participants, sits down and asks the participants once more to think about a possible pantomime position facing the conflict. This means I have to think about how I react when a conflict approaches me. There are several possible reactions. Can I imagine a non-verbal gesture to express my position?

¹ Explanation of the ideas: struggle/competition: it is confrontation, manipulation, there is no interest in the other party, we impose our own values on others. Fleeing/breach: we avoid, ignore a conflict, we don’t think a solution is possible, so we break off the relationship. Cease/capitulate: listen, withdraw, do the other a favour, accept the proposals for a solution from the other. Cooperation/consensus: listen, express yourself, search for the best solution, creativity, energy, determination. (Source: Gewaltfrei handeln e.V. workshop sheet).

After the pause the facilitator asks the participants gradually to show their gestures and place themselves or pose in the face of the conflict symbolised by the facilitator sitting on the chair in the middle.

Now the challenge for the facilitator consists in reacting each time to the gestures proposed, of valorising the gestures and sometimes finding alternatives. You must be sensitive to the situation of the participants. They should understand that this is an opportunity to develop reactions that are appropriate when faced with a conflict. The facilitator should work at this by revealing how they feel in relation to the gestures of the participants.

The aim of this item is to enable the participants to discover their own position in relation to a conflict. They give thought to their feelings and their behaviour in cases where they are involved in a conflict.

Example C: non-violent communication according to Marshall Rosenberg – the 4 chairs

Marshall Rosenberg's approach to non-violent communication can be presented in the classic way, i.e. visually with the help of a Beamer or flipchart, in the hope that it can be applied in the individual practice of the participants after the training. But to check and go into more depth on the comprehension at the same time, there is a tool to activate the participation of each participant working with 4 chairs.

To understand the approach, you must understand that the Marshall Rosenberg method aims to create human relations based on empathy, compassion, cooperation and respect. It allows a better relationship with oneself, understanding one's deeper needs and taking responsibility for various aspects of one's own life in an independent and responsible way.

The participant first of all learns how to express themselves on the following four domains:

1. Objective observation of the situation (putting aside judgements and evaluations).

2. Identification of the feelings aroused by the situation (distinguishing them from our interpretations and judgements).
3. Identification of the needs related to these feelings (the deeper aspirations, motivations, etc.).
4. Formulation of a request in order to meet these needs (presented in a positive, concrete and achievable way).

The facilitator presents 4 chairs in a row. On the back of each chair is a sheet of paper with the domains, one after the other: “observation”, “feeling”, “need” and “demand”. The facilitator asks the participants to communicate according to the domains by changing the chairs. First of all, she allows several participants to explore a domain, then she may ask a participant to relate the oral communication to a passage.

- ◆ a: Observation: when I see...
- ◆ b: Feelings: I feel...
- ◆ c: Need: Because I need/... is important to me
- ◆ d: Demand: Would you agree to... ?

The participant can speak with their neighbour as follows: “You do not take care of rubbish. I feel provoked, because for you, it has no importance. You are untidy. If you don’t take your rubbish off my land, I’m going to hit you.”

They will say: “I found your rubbish on my land 3 times” (observation). “I am frustrated” (feeling). “I would like my home to be tidy” (need). “Would you agree to discuss with me ordering a company to deal with the waste?”

The facilitator can give typical conflict situations depending on the context. The RIO has had positive results with the following situations:

- ◆ Family: father with a child who wants to marry a man from another tribe
- ◆ Transhumance: The farmer whose fields have been destroyed

- ◆ Health: Mother who does not want her child to have her tonsils removed
- ◆ Education: A girl who wants to go to school tells her parents this, or a student who can't study abroad because the Baraza (council of their village tribe) won't allow it
- ◆ Security: The peace worker who works with the chief of an armed group which is resisting the DDR, or the chief of the armed group resisting the DDR, or a policeman who sees young people building a barricade

Example D: Sociometric facilities for peace

In the facilities the participants find a place that suits them. On an imaginary line on the floor, between two extremities, one of which means 'yes' and the other 'no', the participants take up their physical position. They express their opinion by moving, non-verbally. But the facilitator can interview some people to identify the reason why the person has chosen a certain position (yes, slightly yes, slightly no or no). Although the verbal exchange is always limited, the facility arouses the active and light participation of many persons, which seems more spontaneous and direct than the contributions in the official discussions in a hall. The threshold of fear for active participation falls.

Possible questions:

- ◆ Do you think there is peace in Bukavu/Mwenga/Fizi...?
- ◆ Do you think that achieving peace is the most important thing for the population?
- ◆ Do you think the contributions of women for peace are appreciated in society?...

3. Lessons learnt in relation to the pathways to peace

Peace is not limited to verbal contributions, especially in a society where everyone talks of peace, including those who bring war. Peace is achieved by the mouths, ears, eyes, hands, feet, with the whole body of human beings. So, peace education work must already integrate the movement of the body into the verbal contribution, improve the integration of objectives of training of the participants. It is more effective and efficient than solemn speeches and frontal style training.

If the general goal is to promote peace in the sense that peace is more than the absence of war, from time to time it is important to take a stance. Is a society such as DRC already in transition or is it still in a war situation? Example D gives a good possibility of verifying whether we are perpetuating the mentality of people at war. After 20 years of war, who would dare to say we are at peace? Young people under 20 years old do not know what it would be like to live in peace. In Mwenga, a participant dared to say they had succeeded in letting war go. The armed groups are no longer there, but far away. Nonetheless there is still crime. There are also massacres and terrorism in the country. How do we understand the current context? The sociometric facilities provide an opportunity to discover that there are former positions that can change, that we should not necessarily remain in an attitude that is too simplistic and rigid.

There are also those who think that peace work per se consists in verbal exchanges after a good speech. All the other elements of training are games to combat fatigue and illustrate the content given by the speaker. But the exercises explained above show that the facilitator or even the presenter can use them directly to introduce a subject (example B), to intensify an explanation (example A) or even for an objective test of learning (example C). Very often the participants write on an evaluation sheet lots of things they have understood in a training course which uses the classic methods of verbal contributions, but to make sure they will apply it, to make really sure they have acquired from the training the capacity to put it into practice in the field of peace education, the

facilitator must use other tools, that emphasise doing rather than merely saying.

The tools for peace education work according to the examples A–D will make it possible to assess whether the participation of each participant is desired during the workshop and give the possibility of eliciting it. Greater longevity of the contents and lessons learnt during the training could be achieved, because the concentration of each participant is necessary as in examples A–D, either in the decision (examples A and D), or in the capacity of behaving in relation to an abstract idea personified (example B) or in the organisation of the words (example C).

With the use of the tools mentioned above, no-one can escape active participation and no-one is excluded from active participation.

Hand put it hand take it

Alternative basic education and peacebuilding in Liberia

*By Jehoshaphat Dogolea, Karen Domah and Rebecca Hackstein**

“The community has a good image now, some call it peace community”, says one of the participants in the peacebuilding trainings in Kpah Town, Bomi County in Liberia’s west. For almost a year now, NAEAL, the National Adult Education Association of Liberia, has been working with the community on the *Hand Put It Hand Take It* Project, which is funded by Bread for the World/Protestant Development Service. While literacy and life skill study circles for adults are the backbone of the project, it also seeks to support the local mechanisms for transforming conflict and building peace.

For this purpose, community members who are known for negotiating between conflict parties, who are approached by others to settle conflict and are generally respected in the community, are trained by NAEAL staff to become “peace facilitators”. The focus is on further enhancing their skills and increasing their repertoire of methods and interventions when addressing conflict within their community. Thus, they help to address conflicts at an early stage to prevent further escalation and thereby support the community leadership, which usually consists of the town chief, the chairlady or women’s leader and the youth leader. Furthermore, peacebuilding trainings are held for the youth of

* Collaborators and peacemaker of the National Adult Education Association of Liberia (NAEAL)

the communities, which focus on building communication skills and basic understanding of conflict transformation.

In the following, some of the experiences made on the *Hand Put It Hand Take It* Project will be shared, with a focus on the links between learning activities and more specific peacebuilding activities.

Creating a learning environment

Most of NAEAL's project locations are rural communities, in which the majority of adults has little or no formal education. NAEAL's study circles target adults from 17–70 years old who want to learn how to read, write and do basic calculations. For some of the learners, sitting in a study circle is the first time in their lives to hold a pencil, others have spent two or three years in primary school, but this lies many years back. Most adult learners make their living by farming cassava, rice or vegetables or selling at the market.

NAEAL's learning material focuses on functional literacy and numeracy skills, addressing skills in a way the learners can make use of in their everyday lives. For many learners being able to write their names is a major motivation to join the study circle, since they are then no longer forced to sign with their thumbprint at meetings or elections carrying the stigma of an ink-smearred thumb. Reading, writing and calculation in the study circle program is linked to general life skills. Participants learn about basic health care and hygiene, the prevention of the most common diseases in the communities (e.g. dysentery and malaria); they learn about using natural resources in a sustainable way, about their country Liberia and how the state functions. In the advanced study circles (Level 2), similar topics are addressed in greater detail and participants learn how to improve their small scale businesses. These topics have been identified and selected based on learners' interests voiced over the many years NAEAL has been conducting similar learning activities. Life skills topics help learners to keep up the tiresome work of painting letters and practicing basic calculation, because they see how

this enables them to access knowledge that positively affects their family's health and livelihood.

An important part of the learning process is the discussion of topics and ideas in the group. Usually, women and men participate in NAEAL's study circles together and especially many of the women report that they have never spoken in front of a group before entering the study circle. For many learners, expressing their ideas and sharing them with others is an integral part of their learning process. This experience and practice makes it easier for them to actively participate in general community meetings and to share their concerns there. Active participation is further encouraged by the notion of being "educated" now, which changes the learners' status in their own but also the community's perception. Study circles thus bring learning and the benefits associated with it into communities.

Furthermore, sessions on general life skills that are open for the whole community create learning opportunities for a broader target group. Usually, the community decides about a topic of most interest for them and then a local expert is invited by NAEAL to facilitate an evening session. Topics so far have covered a wide range of issues, from basic hygiene, to family planning and laws regarding sexual violence and rape, to raising of cattle.

Although NAEAL's prior focus has been on alternative basic education, the idea of bridging the gap between formal education for children and non-formal adult education has developed into intergenerational learning sessions. These are called *Firewood sessions*, evoking the old days when extended families used to gather around a fireside to share stories and wisdom. Firewood sessions involve the learners' pre-primary school and primary school aged children. Apart from the general practice of reading and writing skills, adults and children share stories and songs and elders are invited to tell the town's history and legends.

In summary, the learning activities that form the backbone of NAEAL's work span multiple generations and involve a big part of the community. Learning in various forms and about a range of topics is in-

roduced or enhanced and thus becomes part of community life over the course of several months. Community members report that the awareness of the importance of learning and education in general is raised.

Improved conflict behavior

The openness towards new ideas and a general appreciation for learning described above also provides the ground for the peacebuilding activities that complement the other project activities, as outlined in the introductory paragraphs. Core topics related to citizenship education/living together and specific conflict transformation are introduced in the study circles as well as during the peacebuilding trainings (here in greater depth and with more practical exercises), which not only reaches more community members, but also deepens understanding by providing several learning occasions in different groups.

All this seems to increase the openness of community members to make use of the learning. Participants of the peacebuilding trainings report this on different levels, regarding their personal lives, as well as their relationships and the wider community. A young man says, “I have learned to cool my temper when someone wronged me. I used to be a hard headed person but now I am quick to forgive” (Gowien).

A large number of conflicts in the communities seem to settle around relationships between women and men. These conflicts seem to quickly escalate and involve more and more people and have the potential of creating rifts within the wider community. A male participant (32 years old) relates some improvement in this area, “I used to fuss with my wife every day but I am now a changed person” (Kollieman). A community member from another town observes that “men no longer beat their wives and there is no more fighting in the town” (Manivalor). And another one assures, “I use the idea to settle conflict in my family and community” (Kpah Town).

Overall, the perception is that “conflict has reduced” (peace facilitator, Mesila Town). And that conflicts are settled in a constructive way,

“with kind words, unlike before” (participant, Kpah), “without hard feelings from both parties” (participant, Kollieman).

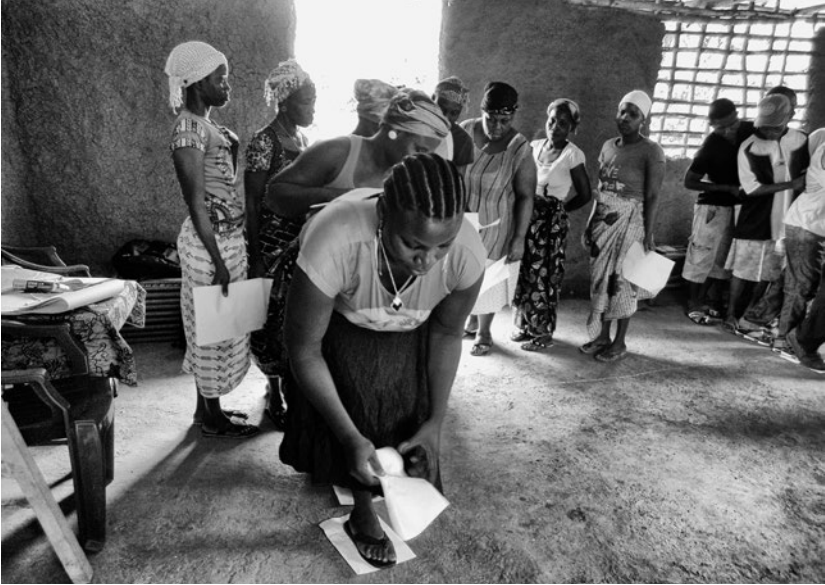
Feedback by various community members confirm that the peace facilitators are held in high esteem by the community members and that the trust in their capacities has greatly contributed to the effectiveness of their work, supporting the community leadership in addressing conflicts. A young woman participating in the peacebuilding training says “the [peace] facilitators are very truthful when judging cases” (Gowien) and another community member tells that “complaint now is brought to the leaders of the town instead of taking matters into our hands” (Gowien).

Furthermore, some community members, including representatives of the community leadership, state that less conflict issues need to be carried to the local court or the police to be settled, but can be addressed before reaching the level of escalation that makes this necessary. For instance, the town chief of Gowien in Bomi county appreciates the cooperation with the peace facilitators, which makes it possible to “settle matters in a professional manner without reaching out to court”.

All in all, the content of the peacebuilding trainings is perceived as being helpful and is even multiplied in additional settings: In Mesila, a community in the Grand Cape Mount county of Liberia, the community members report that the “peace messages” have been included in the weekly Friday prayer meetings at the mosque.

Building togetherness and unity

In one of the quarterly community monitoring meetings, in which representatives of the different project components, along with community leaders gather to discuss progress and challenges experienced in the course of the project activities, a literacy facilitator reports: “One good thing is that we have regular meetings now. Before, people did not attend, but now people attend meetings, also the old Mas” (literacy facilitator, Mesila). Similar feedback can be heard from different com-



munities. Interest in activities has grown, participation in meetings has increased, in general there is a feeling of increased togetherness and unity in the community. A learner connects this explicitly to the peacebuilding activities: “We were here, we were together, but since the program started, the togetherness has improved. The peacebuilding, how to talk to one another, to shake each other’s hand” (Manivalor).

The focus of the trainings is on practical skills to deal with conflict in a constructive, non-violent way. A lot of emphasis is placed on communication skills and reflecting on perceptions or assumptions about oneself or others. One of the peace facilitators explains, “the training has changed people’s lives positively. For example, those who were very disrespectful to others are now seen respecting them” (Gowien). Although the trainings were originally aimed at youth, the selection of participants was left with the community representatives. And it turned out that sometimes older community members join the sessions, because they see a need to improve their conflict behavior.

The intergenerational aspect of both the peacebuilding and the other learning activities has proven a strong uniting factor as well. Initially, in most communities, youth were reported as the main group involved in conflicts and a lack of communication or cooperation between younger and older community members was identified as a problem. The involvement of elderly community members in both, community monitoring meetings, but more especially in the Firewood sessions, has contributed to a changed attitude towards them. A fourteen-year old girl reports: “I never used to respect my parents but the Firewood session has made me respectful of my parents and the older people in my community, seeing them as human beings and I have changed into a respectful person” (Kollieman). A male adult learner (55 years old) participating in the Firewood sessions states that “I now have regard for older people in my community and I know that they also are a source of information” (Kpah Town). However, increased respect and concern seem to go both ways, as a mother and adult learner (33 years old) relates: “The program has added to my respect towards the human in that I cannot talk badly to my children now, not even beat them. If they wrong me, I punish them in other ways, by keeping them indoors for some minutes” (Kpah Town).

Beyond the community borders

The sense of increased togetherness among community members and the willingness and ability to address conflicts in a nonviolent way does not seem to focus exclusively on the community itself. It also seems to enable community members and probably even the larger community to embrace strangers more openly. A community member from Kollieman in Montserrado county says: “I now see people from different backgrounds as part of me and all respect is given to them”. Similarly, the youth leader of Mesila in Grand Cape Mount (29 years) stresses, there is “lot of improvement in the community, the program has helped us to be able to welcome strangers”.

On the other hand, community members make use of the skills and approaches they have learned in even more far-reaching ways. The peace facilitators of Manivalor and Mesila in Grand Cape Mount county relate the story of how a long-standing conflict between the two neighboring communities has been addressed. The two communities share a common road, school and football field that require their cooperation in brushing and maintaining the facilities. However, a conflict developed between two men of each community, one accusing the other of having an affair with his wife. The men sought allies in their respective home towns and so the conflict soon escalated, until it involved the communities as a whole, which made working together impossible. For months the common activities came to a standstill.

A dialogue session was initiated, involving the conflict parties, the peace facilitators of both communities and representatives of the community leadership. This first meeting brought no agreement, so after a while a second meeting was held. During the second meeting the urge to find a way out of the standoff prevailed and an understanding could be achieved. The conflicting men shook hands and embraced each other in the presence of community representatives of both towns. The participants decided to organise a formal occasion to demonstrate the restoration of peace between the two communities. It was called “peace league”, neighboring communities were invited and the event was completed with a football match. The peace facilitators further suggested to initiate a joined activity to reawaken the spirit of development between the two communities. It was therefore agreed upon that a joint cassava farm project should be undertaken by both communities. Currently, the project is ongoing, 10 youths from each community are involved.

Conclusion

The glimpses of NAEAL’s work shared above show how education in a broader sense provides opportunities, as well as a strong foundation for peacebuilding. This can be especially fruitful, if topics are addressed in

different formats, study circles, trainings or community sessions, spanning different generations and thus providing changing learning settings as well as varied methodological approaches.

It also shows that peace work thrives wherever basic needs or basic human rights are addressed. In the examples above, this refers especially to the right to education, for adults to be provided with opportunities to increase their functional knowledge and skills that enable them to improve their own life circumstances. In this sense, learning activities of different types become pathways to peace.

Will the peace clubs for young people in Goma and Gisenyi guarantee stability for Goma?

By *Maître Christian K. Sondirya**

Goma, town of paradoxes

Goma is the capital of North-Kivu province in eastern DRC. It is situated at the foot of the Nyiragongo volcano, just to the West of the Rwandan town of Gisenyi with which it is twinned. This tourist town has a population of over a million, the majority of whom are young people and children.

Since the speech at La Baule in France in 1990, which inaugurated France's wishes for "democratisation" in French-speaking Africa, the Mobutu regime had also been in difficulty in Zaire. The Sovereign National Conference did not seem to be leading to political progress and the conflicts (between Hutu and Hunde in the Masisi, for example) were escalating. The politicians were using the conflicts between communities for their own purposes and the notion of "doubtful nationality" became current in the Kivus referring to the banyarwanda Zairians. In 1994, in the aftermath of the genocide in Rwanda, a population of around a hundred thousand souls poured into the town of Goma and surrounding area. There followed a humanitarian, economic and ecological crisis.

On the basis of these different factors, a string of rebellions on the model of AFDL, RCD, CNDP and M23 emerged, the first of which swept away the regime of Mobutu. Armed groups were created representing the different communities and giving new perspectives to

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many young people. Initially, the end of Mobutu's dictatorship raised hopes of renewal and positive change among the population but in fact this situation generated above all a loss in human life, the destruction of Nature, the destruction of infrastructure and especially of the economic fabric of the town. And the most fearsome: the cohesion and trust between the mosaic of tribes in Goma deteriorated further. At the height of its agony, a volcanic eruption in 2001 destroyed a good part of the town, and today, Goma is still struggling to heal and recover from its wounds.

Does this sinister picture show that in Goma there is no longer any reason to hope for the advent of sustainable peace? Since 1993 until today, a generation of young people have experienced every form of violence; are they really a lost generation? Who are these youths? Are they taking initiatives to advance on the road to recovery?

It would be hazardous to answer this question for one who does not breathe with the city on a daily basis and understand the whole dynamics of the situation in and around Goma.

Youth of Goma: the new young people

On the basis of a number of meetings with the young people of Goma and interviews with both the youth and their leaders, we have come up with the following sketched profile of the new young generation:

- ◆ They are perfectly aware of the pitiful situation they are living in and are driven by the desire to make things change but discouraged by several obstacles weighing on them (political, economic and socio-cultural);
- ◆ They have a taste for the new technologies and often have a Facebook page and a What's App account before they have email;
- ◆ They have a special liking for culture and art. This can be seen by the groups of young singers in the churches or those who start up bands

in the neighbourhoods (the case of Innocent Balume is the most striking); the presence of artists who paint and draw at the largest festival of Goma, the Amani Festival, speaks volumes; poets who unabashedly proclaim their aspirations to peace; actors who shamelessly strip bare practices founded on prejudice and stereotypes;

- ◆ They have faith; go to church or the mosque. As for those who are in the street, they believe at least in God or Allah;
- ◆ They enjoy leisure pursuits despite the lack of infrastructure. It is not rare to find these young people playing football barefoot on stony ground, and the girls doing the “nzango¹” on a dusty surface.
- ◆ They enjoy countryside pursuits less and less following the narrowing down of the town space by the phenomenon of “kuchinjachinja maparcelle” (chaotic fragmentation of plots). However, they know how to go and draw water from the well, the girls and increasingly the boys, too.

However, this youth is facing challenges that affect them particularly such as poverty and destitution, the lack of infrastructure for blossoming (sports grounds, libraries, parks, theatre spaces, etc.), sickness and infection (cholera is endemic to Goma), the lack of appropriate parental or state supervision, etc.

Their greatest ambition is to live happily here in Goma. They interpret this happiness as being able to eat well, have proper accommodation, clothes, health care, education and have fun.

A number of initiatives which have been taken by Goma’s youth to preserve peace and stabilise the town. For example: the participation of this young generation in the Amani Festival in Goma, the creation of musical groups of young people for peace, theatre troupes for the promotion of peace, dance performances, and the setting up of clubs of friends, etc.

¹ This is a game played by women requiring two or more players. Goma has a Nzango club which runs its own activities at the Sports Circle.

It is against this background that the Justice, Peace and Integrity of Creation Commission of the CBCA initiated a project for the participation of young people in sustainable peace in eastern DRC by combating rumour, prejudice, myths and stereotypes. This project is targeted towards the 12 to 25 age group. The young people referred to are therefore those born after 1992.

From combating prejudice to the setting up of youth peace clubs

Everything started from the data we gathered from 2012 onwards to gain a better understanding of the situation, the hopes as well as the challenges facing the young people. Several categories of young people were approached in particular: school pupils, students, small traders, “street children”, children not enrolled in school, “hustlers” (*débrouillards*), etc... Already at that time, a certain portrait of Youth was beginning to emerge increasingly, and many of the features were mentioned above. The most fervent concern of this generation to be involved in promoting peace pushed us, in 2013, to select a core group of 30 young people, 15 girls and 15 boys, from all the different tribes and various neighbourhoods of the town of Goma, belonging to a school or a Church. These young people were trained in conflict transformation and peace building, in notions and actions of active non-violence, and in transformational leadership. This training allowed them to constitute youth peace clubs in their schools or churches, clubs comprising 30 young people each, each overseen by pairs of educators (a girl and a boy).

These clubs, accompanied by the trainers from the JPIC, meet regularly to organise peace activities such as forum-theatre with young people from Rwanda and the Congo, poems during school promotions, exhibitions of traditional dances at experience exchanging sessions, drawings and songs for peace at concerts, sports activities and courses to learn cooking and the language of the others at “peace camps”. They were able to share meals with albinos, with war displaced at Mugunga

and the street children from the town centre to encourage them and show them how useful they are to the society.

The members of the Goma peace clubs who benefitted from this experience for two years, decided to form 3 youth peace clubs in Rwanda (Gisenyi, Gasiza and Mahoko), 1 youth peace club in Kiwanja (Rutshuru territory) and 1 other at Sake (Masisi territory).

The participation of young people in sustainable peace. Myth or reality?

One of the crucial aspects of the stabilisation of the town of Goma is the building of reciprocal trust between the different tribes for true peaceful cohabitation. Investing in youth is the best way to achieve this goal.

Relative to this project, it is difficult to assert that peace has now been re-established at Goma. However, the action taken by the members of the peace clubs are more eloquent than a string of good intentions. In fact, the young people who joined the peace clubs have been able to improve their relation with the school authorities and this has had an impact on the success of their studies. In the classes where they study, the reports from the authorities show that the number of conflicts has decreased and the conflicts are managed optimally in collaboration with the management of the schools referred to. Several of these young people no longer see young Rwandans or Congolese as a threat but rather as an opportunity, and besides, one peace club grows tomatoes and leeks on a field in Rwanda and sells them in the Congo. The young people from the Congolese peace clubs are acquiring a taste for learning Kinyarwanda to easily communicate with their Rwandan friends; it is from this perspective that all the educational materials from said project were translated into Kinyarwanda to make communication easier. To support this initiative, a march for peace was authorised by the town hall of Goma, a march which brought together the members of the peace clubs of Goma and Gisenyi, an activity which was supported by Monusco.

On the eve of the dreaded date of 20 December 2016, these young people organised a concert for peace at the Institut Majengo in Goma, to say no to violence, no to politicking, manipulation and no to all the confusions around the “banyarwanda”. More than 2,000 young people attended this concert and signed an act of commitment for peace.

For the hearts column, two young people, members of peace clubs, one from the Nyanga tribe and the other Hunde, decided to get married this year after spending three years in the same peace club. We hope there shall be more marriages between different ethnic groups!

What if it isn't all as easy as we think?

The current context of the reigniting of Hutu-Nande ethnic conflicts in Sud-Lubero is deplorable. Several young people have enrolled in armed groups like the Mai-Mai Mazembe and Nyatura, many of them manipulated by the leaders of these groups to make them believe there is land which such and such another tribe has no right to access. This context is also the basis for a feeling of withdrawal into identity to the extent that the members of the youth peace clubs are increasingly misunderstood. We should also point out the administrative formalities at the DRC-Rwanda borders which discourage this type of cross border peace initiative, formalities motivated by the jagged relations between Rwanda and DRC. But the young members of the peace clubs only want to live in peace with their neighbours. Moreover, in Goma, several young people under 18 years of age have been enlisted for the future elections in DRC in the innocent desire to be able to cross the border with this paper in lieu of an identity card to go to the beach at Gisenyi in Rwanda. Furthermore, the politicising and instrumentalisation of the youth are threats that should not be ignored (during the events of January 2015, September 2016, it was surprising to observe that children under 12 years of age were throwing stones at the police with no clear understanding of why they were demonstrating ...)

And afterwards ...

Far from discouraging these young members of the peace clubs, to our astonishment, the challenges constitute a source of motivation. These young people clearly assert the role they have to play to influence the members of their families on the necessity of celebrating differences and of not allowing yourself to be manipulated by individuals who take advantage of the conflicts to gain a position. In their activities, they intend to continue with the multiplication of this approach of the peace clubs in other schools in Goma and in schools in Rwanda. In addition, in collaboration with the coordinators of the schools of Goma, they would like peace education and the promotion of peace activities to be included in the normal curriculum of the primary and secondary school pupils in Goma, given the specific challenges facing these pupils. These young people have decided to buy a field in Kibumba² to learn crop growing techniques from the young Rwandans.

Ultimately, the youths are aware of the fact that it is now a necessity to have peaceful leadership and they think that at no time can violence be considered a legitimate means to grab power. In the absence of models of peaceful leaders, they would like to constitute these leaders in the future which promises to be, in their opinion, bright.

The stabilisation of the town of Goma is a process. It should invest in the new youth which seems to be setting itself apart from the preconceived ideas about the superiority of one tribe over another; whose lack of experience, or even innocence constitutes fertile terrain for sowing and, in the long term, an abundant harvest. The experience of the youth peace club members constitutes a modest contribution to peace and the stabilisation of Goma but would like nothing better than to be rendered sustainable.

² Locality situated approximately 15 Km North of Goma.

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Interviews with Goma youth leaders, on the situation of the young people of Goma and their leadership, March 2017

Interviews with the provincial and urban authorities in charge of youth, about youth considerations and the situation of the young people of Goma, March 2017

Interviews with the street children of Goma, on their involvement in peace, March 2017

Interviews with the young people of the churches, on their role in the struggle against prejudice and stereotypes, March 2017

Peace education in schools

Experience of provincial coordination of government-regulated protestant schools in South-Kivu (CP-ECP/SK)
Democratic Republic of Congo

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1. Introduction

South-Kivu province is an area, like many others in eastern RD Congo, occupied by people from a variety of different ethnic, tribal and linguistic population groups. Instead of being capitalized on to constitute a force for development, this socio-ethnic diversity is very often badly exploited in the selfish interests of certain politicians, through manipulation of identity issues that lead to conflicts between the communities and even between tribes. This situation is at the basis of several ills including the existence of armed militia with tribal and ethnic tendencies which have always placed this part of the country in an unstable position. These different sensitivities have shown themselves at the level of relations between communities and tribes and constitutes a real obstacle to development and social harmony. This situation has consequences for human relations, and government-regulated Protestant schools are not spared, given that the conflicts all around the schools have negative influences both within the school community and outside of the schools. In an environment such as this, school pupils are both actors and victims of the individual and collective conflicts. Among

* team from CP-ECP/SK

the consequences noted as the effects of this situation, we can mention, among others:

- ◆ Tribalism, discrimination, intolerance, divisions between pupils from different ethnic groups and even teachers.
- ◆ All kinds of prejudice, suspicion, hatred, fear, inferiority or superiority complexes and violence,
- ◆ Lack of confidence, of social harmony and therefore of peace, etc.

In addition to the problematic noted here concerning the communities, there are specific problems related to the management of the schools and the methods used which are also sources of tension, conflict and violence.

Regarding management, the education dispensed in government-regulated Protestant schools in South-Kivu often suffers from poor management of material, financial and human resources.

In certain schools, the management method is unilateral and autocratic. The school heads manage them as if they were their private enterprises, despite the instructions from official quarters.

This model of management constitutes a handicap for the smooth running of the schools.

As for the teaching methods, in most schools, teachers use the traditional methods whereby the education of children is based on constraint, the forced inculcation of a subject, an aggressive attitude on the part of the teacher, creating fear, rebellion, timidity, intolerance, selfishness and violence among the learners.

These types of behaviour fostered both by the teachers and by the pupils do not favour social harmony within the school establishments, much less outside of them.

2. Achievements

To address the context mentioned above, several peace actions are of prime importance in and around the school community. With the aim of making Government-regulated Protestant schools in South-Kivu province places of peace, non-violence and good governance, the CP-ECP/SK initiated educational activities for peace, training in Active and Participative Management (APM) and active and participative methods, in this instance, Active and Participative Education (APE).

2.1. In relation to peace education

Training sessions were held to make peace workers available to the entire local community of pupils and teachers at school and in their living communities.

Thus, the educational players benefited from training and shared the knowledge they learnt with the pupils and colleagues, not to mention the members of their respective families and the communities where they live.

After each training session, the CP-ECP/SK creates and renders operational peace clubs made up of pupils under the supervision of the head of the school and the teacher having had the training.

The peace club is a place for conflict prevention and management and promoting the culture of peace. It is an intermediate space, which is based on a redefinition of the relations between pupils and members of the educational community, but also among the pupils themselves. This is an organization that works with three technical cells, that is to say the conflict prevention cell, the conflict management cell and the cell for promoting the culture of peace. These cells work under the coordination of a Chairman and a deputy and have the following attributions:

CELL IN CHARGE OF PREVENTION

- ◆ Organize (participate in the organisation) of cultural and sports activities about prevention,
- ◆ Conduct social integration activities for new pupils, pupils from all ethnic groups, marginalised groups, etc.
- ◆ Ensure the dissemination of the Internal Rules and other texts governing the running of the school towards the other pupils,
- ◆ Take part in the drawing up of a code of good behaviour, Internal Regulations and other instructions at the level of the school,
- ◆ Promote social values (distributive justice, solidarity, cooperation, human rights, children's rights, etc.),
- ◆ Make sure democratic rules are applied in the classroom and at the school.

CELL IN CHARGE OF PEACEFUL MANAGEMENT OF CONFLICTS IN SCHOOLS

- ◆ Identify and gather the denunciations of cases of violence and conflicts in the school,
- ◆ Lead the parties to the conflict to make use of non-violent (peaceful) means of resolving their differences,
- ◆ Give precedence to and promote dialogue, mediation and negotiation to resolve conflicts in schools,
- ◆ Perform mediation when the parties to a conflict do not agree on the means to be used for resolving the conflict,
- ◆ Create bridges between the school and the community when the mechanism used for conflict resolution requires it,
- ◆ Make sure the parties on both sides achieve satisfaction

CELL IN CHARGE OF PROMOTING THE CULTURE OF PEACE

- ◆ Contribute to drafting messages, slogans, songs, poems, narratives, scenarios, theatre plays, etc. to promote the culture of peace at school,
- ◆ Organise and/or participate in the organisation of cultural and sports activities in favour of the culture of peace,
- ◆ Organise the theatre for the transformation of conflicts at school.

For each peace club, specific objectives are defined around the connection with oneself, with others, with the community, nature and God. Once they have been expressed in acts, they facilitate the implementation of the necessary change that enables you to situate yourself in a living environment in such a way as to produce your own contribution to sustainable peace in the community.

What is already happening in the operational peace clubs in the educational milieu regards active listening and mediation between pupils and teachers in conflicts; the organisation of sports meetings between classes without a referee for education in non-violence, tolerance and respecting rules; the organisation of conferences—discussions on the contribution of pupils to peace; awareness-raising on the respect and internalisation of the Internal School Regulations; organisation of the theatre for peace; etc.

2.2. In relation to Active and Participative Management (APM)

Training sessions for teachers, heads of schools and parents of pupils were organised on APM to boost capacity for promoting good governance, an unavoidable factor in smooth development and social harmony.

This is training that aims at strengthening management capacities on the level of administration, teaching methods, resources (financial, material and human) and school heritage with a view to achieving the collective, participative and transparent management of a school.

After each training session bodies are set up for school management by actors trained with the support of CP-ECP/SK. These are the Management Council, Parents' Committee, Discipline Council, Teachers' Union and Children's Parliament. Their functionality and involvement in management of the school's resources lead to increased confidence and a good work atmosphere between the different players.

2.3. In relation to Active and Participative Education (APE)

Training sessions were organised for the benefit of teachers, heads of schools, advisers and academic inspectors with the aim of helping them to acquire the pedagogical and social skills to enable them to improve relations in the school (teachers, on the one hand, and between teachers and learners, on the other hand) and outside of school (family, school circle, etc.).

APE in itself is a method that preaches active participation of the pupil within a group to build their own knowledge. It aims to provide general information (didactic) to the teachers along the lines of several domains including: psychology, methodology, communication, psychopedagogies, etc., to transmit to the learners the knowledge, know-how, life skills and social skills that constitute the social dimension.

On the whole, CP-ECP/SK organises support in schools to ascertain how those trained apply the teaching and to work towards anchoring the results obtained in the school or paraschool community.

3. Results obtained

The training and other activities carried out by the CP-ECP/SK have had largely positive effects on the behaviour and attitudes of all the people involved in the education process within the ECP/South-Kivu. There is more cooperation, first of all between the pupils themselves and between the teachers: this creates a good atmosphere for learning and favours effective communication, thereby making discussions freer and

more democratic; and secondly, the teachers cooperate better with the school heads, and feel they are given more consideration by colleagues and the establishment.

Unlike the previous situation, the tensions and conflicts between the education players have greatly diminished. In other words, the school heads, teachers, parents' of pupils and the pupils are learning to trust each other more and cooperate increasingly well. The pupils, teachers and school heads—"drivers of peace"—evidence tolerance, collaboration and cohesion. All these players have become peace makers, working to prevent conflict, promote the culture of peace and peaceful conflict management in and around schools.

4. Obstacles encountered

In the execution of the activities, the CP-ECP/SK came up against the following difficulties:

- ◆ The inadequacy of the financial means for the activities of training in the greatest number of schools under its management and support for the schools where the actors have already been trained,

To date, the CP-ECP/SK manages 2,743 schools, whereas the interventions mentioned above cover less than 10% of the schools. Social harmony in the schools where the players have been trained is boosted, whereas in the other schools the problems of prejudice and the manipulation of identity issues persist.

- ◆ The inaccessibility of certain schools in rural areas, given the poor state of roads and the lack of security in certain parts of the province,
- ◆ Low level of technical and material support from the State authorities in the actions conducted by the CP-ECP/SK for the materialisation of their vision in the schools.

Lessons from WANEP's peace education program in West Africa since 2001

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– Excerpt –

Concept definitions

Peace education:

Peace education has been defined as a process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youths and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level¹. Peace Educators hope to create in the human consciousness a commitment to the ways of peace. Just as a doctor learns in medical school how to minister to the sick, students in peace education learn how to solve problems caused by violence. Peace education tries to inoculate students

¹ Susan Fountain, "Peace Education in UNICEF", United Nations Children's Funds Staff Working Papers, New York, 1999. Pg. 1

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against the evil effects of violence by teaching skills to manage conflicts non-violently and by creating a desire to seek peaceful resolutions of conflict². Peace education pedagogy is interactive, with the use of dialogue, deliberation and critical learning. Formal and informal collaboration with other groups and cultures in the community is encouraged. Peace education curricula offer diverse content, form, structure, skills and attitudes that address the needs of alternative perspectives³.

Non violence:

Non Violence means abstaining from the use of physical force to achieve an aim. It is a philosophy, a principle and a practice. As an ethical philosophy, it upholds the view that moral behaviour excludes the use of violence; as a political philosophy it maintains that violence is self-perpetuating and can never provide a means to a securely peaceful end. As a principle, it supports the pacifist position that war and killing are never justifiable. As a practice it has been used by pacifists and non pacifists alike to achieve social change and express resistance to oppression. For pacifists, of course, all demonstrations of their view and protests against violence must by definition be non violent⁴. It has been perceived as a general philosophy of abstention from violence in pursuit of political, social justice and independence from tyranny, because of the obvious fact that, violence is the weapon of oppressors, thus violence would surely help to prolong barbarity and further oppression. Non violence refers to the behaviour of people using non violent action, such as, but not limited to: demonstrations, boycott, non-participation and non-cooperation, maintained under nonviolence principles. It is a means of struggle for achieving political, economic and social justice transforma-

2 Ian Harris, "Peace Education: Definition, Approaches and Future Directions" in Peace Literature and Art- Vol. 1. University of Wisconsin- Milwaukee. U.S.A.

3 Eve Magi, "Meanings of the Main Concepts of Peace Education Among Estonian and American Secondary Students", Master Thesis. University of Tartu. 2000

4 Peace Pledge Union, "Non Violence-What's It All About", www.ppu.org.uk

tion, using non violent action as a strategy for realising change, rejecting the use of violence for achieving the desired political, economic and social justice evolution. The desire to pursue transformation effectively is the reason for the rejection of violence⁵.

Peer mediation:

Peer mediation is the use of trained student mediators to resolve disputes among their fellow students. The most common disputes mediated include arguments between friends, playgroup fights, property theft issues, rumours e.t.c. Peer mediation is perhaps an under inclusive name for the diverse conflict resolution programs implemented in schools. In its simplest form, peer mediation means training a small group of students to help resolve school disputes. The most common elementary school model features uniformed ‘conflict managers’ who monitor playgroup activity to resolve disputes before they become physically violent⁶. It is a negotiation based strategy that teaches student mediators alternative strategies to help resolve conflict among their peers. Such strategies may help keep many minor incidents from escalating over time into more serious incidents. More importantly, peer mediation teaches students an alternative set of skills that they can apply in conflict situations. Over time, students in schools with effective peer mediation program learn that there are alternatives to violence for solving personal problems or resolving interpersonal conflict⁷.

Mediation, which can be used in a variety of contexts, is a process whereby people involved in a dispute enter voluntarily into an arrangement to resolve the problem collaboratively. By establishing agreed ground rules for the conduct of the mediation, a neutral mediator ena-

5 Braham Maskanina, “Definition of Non Violence”, in The Venus Project Foundation site www.venusproject.com

6 William S. Haft and Elaine R. Weiss, “Peer Mediation in Schools: Expectations and Evaluations” in *Harvard Negotiation Law Review* (Vol. 1) Spring 1998.

7 Safe and Responsive Schools, “Creating a Positive Climate-Peer Mediation”, Nebraska.

bles the participants to identify the issues by talking about the situation from their own point of view, to be heard by the other participant(s), and to say what their preferred outcome would be. Together, the participants then draw up a written agreement. The mediator neither gives advice nor imposes a solution; responsibility and control rest with the participants. In schools where mediation schemes have been introduced, the process works along similar lines, but with pupils mediating disputes between pupils. Usually a whole group is given some training in conflict resolution after which pupils who are interested are invited to apply to go on to further training. Because of the age of the mediators and the people they are working with, there are clearly particular issues that have to be considered in school setting, such as disclosure of abuse or incidents that are so serious that the involvement of an adult in the school would be essential⁸.

Challenges of implementing peace education:

Based on WANEP's experience, the following are some of the critical challenges of implementing peace education in West Africa Schools:

- ◆ Lack of acceptability of the peace education concept by governments in West Africa as well as their lack of political will to adopt it as part of the education policy in their countries despite the increasing appreciation of its positive impact on the psycho social behavior of children who have already benefitted from the program.
- ◆ Lack of financial resources especially funding dedicated to peace education
- ◆ Lack of an appropriate and comprehensive Peace Education Curriculum that can be well adaptable to the local needs in each respective country of West Africa.

8 William Baginsky, "Peer Mediation in the U.K.: A guide for Schools", NSPCC Publications and Information Unit. London. 2004.

- ◆ Lack of coordination and collaboration between different initiators of Peace Education programs in West Africa.
- ◆ The limited gender dimensions and input to the peace education program and the risk of the program responding only partially to local contexts and conditions.
- ◆ There is lack of proper understanding and interest in peace education by all the stakeholders.
- ◆ Limited expertise and capacity for peace education available in the sub region.
- ◆ The contentious ambivalence of accreditation of peace education as an examinable subject which affects the level of seriousness attached to its teaching and learning in schools
- ◆ The methodologies currently used in formal learning in schools contrast with the peace education approach and tools which places more emphasis on cooperative learning, critical inquiry and discovery method than competition among learning students.
- ◆ The parents and guardians are often reluctant to support their children and wards from active participation in peace education programs and activities.
- ◆ The turnover of teachers and heads of schools from public schools through redeployment which affects the supervision and management of the support groups in benefitting schools.
- ◆ The frequency of strike actions by teachers of public schools which disrupts the program in these schools.