

HEAL AFRICA

Health, Education, Action, Leadership Development

Conflict Mapping and Management in Nehemiah Committees North Kivu, Eastern Democratic Republic of Congo March 2011



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Report prepared by Cynthia Tarter

About HEAL Africa

HEAL Africa's hospital and community-based development work address the root causes of illness and poverty for the people of eastern Democratic Republic of Congo. Our mission is providing holistic care including physical, spiritual and social healing for Congolese people; training for health professionals; support to strengthen communities; encouragement for women in community leadership roles; and support for education and vocational training. HEAL Africa recognizes the importance of interventions that are integrated, whether that is medical, social, or spiritual. The goal of HEAL Africa is to see transformed societies: transformed from within.

At the heart of HEAL Africa's work are the Nehemiah Committees. Each committee consists of village leaders, men and women, who represent all faith groups and ethnicities in communities. They work together to help those most vulnerable in their village and resolve local conflicts in partnership with local authorities. Peace-building initiatives over the last several years have included training Nehemiah Committee members in conflict resolution, mapping, mitigation and mediation. They are HEAL Africa's first line of entry into communities for all our programs.

For more information please visit www.heal africa.com

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EXECUTIVE SUMMARY

The eastern part of DR Congo has experienced the brunt of war from 1994-2003, with an estimated 5.4 million deaths¹ country-wide through direct or structural violence connected to the conflict. The consequences are a deep and long-term disruption of culture in communities, families and youth. Grievances, inequitable access to resources, structural consequences of war such as poverty and unemployment, are transformed into triggers for violence and continuing conflict. Young adults feeling powerless to make progressions in life, motivated by promises of money and a power-identity of having a weapon, join armed groups.

Land conflict arises in issues over heritage, boundaries, and origin. Refugees and IDPs attempting return and repatriate are often viewed as ‘outsiders’ who threaten security, land ownership, and reinforce dualistic fears of local versus foreigners. Customary leaders dip their hand into the pot through selling pieces of land to wealthy individuals and taking a cut themselves. As underlying drivers of conflict, power and identity struggles combine to make land conflict a deep-rooted discord, in a country where rurally, land means living.

The immense challenge is to make steps towards to peace and reconciliation through relationships using approaches that invest in local partners, with the capacity to listen and work alongside communities. Conflict resolution expert John Paul Lederach writes, “The impetus that drives restorative approaches is not one that waits on the policy and decision from the highest level, nor does it assume that its particular action provides a comprehensive response to system-wide problems. Rather these efforts paint a different canvas of social change, which depends on the practices of accessibility, reconnecting people in actual relationships, and local responsibility.”² Commitment to such an effort comes with a willingness to delve into understanding aspects of structural violence in a fragile state that enables harmful practices exacerbating conflict.

The following report follows the implementation and evaluation of a 5 month project in North Kivu that included conflict mapping and mitigation training and other activities with Nehemiah Committee (NC) leaders and young adults, and the assessment harm and harm mitigation in HEAL Africa community program staff actions and projects. The Nehemiah Committees, which begin in 2000, are local synergies of pastors, priests, imams and community leaders. HEAL Africa works in collaboration with approximately 98 NCs in the provinces of Maniema and North Kivu, generally comprised of 12 members each. They are inter-faith, and strive to be successfully balanced by gender and ethnicity.

In total, 315 NC members, local leaders and young adults received training and were directly involved in project activities. 40% of those trained were women. Project results were

¹ International Rescue Committee, Burnet Institute. Mortality in the Democratic Republic of Congo: An Ongoing Crisis. Available from: http://www.theirc.org/resources/2007/2006-7_congomortalitysurvey.pdf

² Lederach, J.P. (2005). *The Moral Imagination: The Art and Soul of Building Peace*. (p.145). New York: Oxford.

obtained two ways: 1) through evaluation using a stratified random sample of 30% of committees represented in project and training activities, and 2) analysis of a harm and harm mitigation questionnaire completed HEAL Africa project managers.

The long-term impact of the project was to provide tools and capacity for local leaders to identify and defuse local conflicts. The unique make up of Nehemiah Committees define them as community groups positioned for momentum in conflict resolution in eastern DR Congo. The project's contribution to conflict resolution efforts are many and are discussed throughout this report. HEAL Africa's programmatic approach to building peace rests on a belief that strength arises from within communities and their ability to create, adapt and take ownership of tools, and find opportunities to mitigate and manage conflicts.

INTRODUCTION

The eastern part of DR Congo has experienced the brunt of war from 1994-2003, with an estimated 5.4 million deaths³ country-wide through direct or structural violence connected to the conflict. The consequences are a deep and long-term disruption of culture in communities, families and youth. The conflict is strongly tied to a battle over rich resources – the question of how many can profit from gold, diamond, cobalt and other mineral mining in the eastern part of the country. Roots of conflict have grown out of 40 years of profitable colonial Belgium rule until 1960 and continued to grow through 32 years of dictatorship rule by Mobutu from 1971-1997. The war, until its official end with the signing of peace accords in 2003, involved 8 countries, and the inundation of waves of violence in the east. Refugees and IDPs over the last several decades have entered in eastern DR Congo in migratory waves, adding a weight to insecurity and land conflict.

The state army (FARDC) has worked, largely unsuccessfully, to track and eliminate militia groups, such as the FDLR and CNDP, while both continue to violate human rights and leave communities torn. These human rights abuses damage the social fabric of eastern Congo and remain as sources of grief and shame for families. A 2008 population survey of eastern DR Congo found that of respondents 55% have been interrogated by armed groups, and 46% have been threatened and/or beaten by armed groups. 23% have witnessed sexual violence and 16% have experienced sexual violence.⁴ Grievances, inequitable access to resources, structural consequences of war such as poverty and unemployment, are transformed into triggers for violence as shame becomes anger, and hopelessness becomes frustration. Young adults feeling

³ International Rescue Committee, Burnet Institute. Mortality in the Democratic Republic of Congo: An Ongoing Crisis. Available from: http://www.theirc.org/resources/2007/2006-7_congomortalitysurvey.pdf

⁴ Berkeley-Tulane Initiative on Vulnerable Populations, (2008). *Living with Fear*. Berkeley, CA: Human Rights Center.

powerless to make progressions in life, motivated by promises of money and a power-identity of having a weapon, join armed groups.

Conflict mapping and analysis completed by HEAL Africa (HA) in over 69 North Kivu communities in 2009 and 2010, concur with an extensive body of research, that land conflict is the primary conflict in North Kivu, followed by socio-cultural conflict, both cutting across gender, inter-generational, and ethnic conflict. Underlying these conflicts are many factors, but a noticeable one is the absence of fair and just governance by territorial authorities and local chiefs in decision-making, and a mistrust of these actors by communities.

Land conflict arises in issues over heritage, land boundaries, and family origin. Refugees and IDPs attempting return and repatriate are often viewed as ‘outsiders’ who threaten security, land ownership, and reinforce dualistic fears of local versus foreigners. Identity is entwined with ethnicity and nurtures a view of some ethnic groups as perpetrators.

The possibility of large-group regression in eastern DR Congo is an unfeigned concern. Large-group regression is described as occurring, “...after a society has faced a massive trauma – involving drastic loss of life, property, or prestige...”⁵ In the absence of decentralized leadership and peace, the Congolese population have experienced decades of continued insecurity. Multiple chosen traumas are born and memories of peace lay far in the minds of adults, while trauma and cultural narratives are transmitted to youth, most who have never known life absent of insecurity and conflict.

A recent research report in April 2010 argued that rape in DR Congo, most often associated with armed groups, has increased dramatically among the civilian population, becoming ‘normal’⁶. Sexual and gender based-violence (SGBV) is one, among multiple conflicts. SGBV not only affects women, but helps maintain level of underdevelopment as women are economic earners and cultivators. The continuation of placing women as vulnerable and inferior mutes their intrinsic role in peace-building and development. An absence of knowledge around gender rights written in constitutional law helps to maintain gender discrimination. A culture of conflict may be rooting in eastern DR Congo and the risk of collective regression, and a long-term integration of culturally harmful patterns must be faced.

The immense challenge will be to instead, shift creation to peace and reconciliation through relationships with approaches that invests in local partners, with the capacity to listen and work alongside communities. Commitment to such a shift comes with a willingness to delve into understanding aspects of structural violence in a fragile state that enables harmful practices exacerbating conflict. The country’s weak state and poor governance, its vast minerals (mined and carried, then removed from the backs of its people), continuing violence and

⁵ Volkan, V. (2004). *Blind Trust: Large Groups and Their Leaders in Times of Crisis and Terror*. 57-87. Charlottesville, VA: Pitchstone Publishing.

⁶ Bartels, S. (2010). *An Investigation of Sexual Violence in Eastern Democratic Republic of Congo*. Harvard Humanitarian Initiative.

insecurity, land and socio-cultural conflicts contribute to the reality of eastern DR Congo, yet perpetuate its image as the infected wound of Africa. The repeated narrative of a hopeless country grows in the mind of the global world.

But the narrative is changing. In communities throughout Maniema and North Kivu Congolese women and men, young and old, Muslim and Christian, Hutu and Hunde are making strides together towards the restoration of social ties and relationships with one another to face conflicts, challenging themselves to look deeply at their own cultural narratives, and explore communication methods that reinforce connections. Community members that reach out to communicate across differences, and embrace roles as peace-builders and mediators, with a desire to understand the roots of conflict, are leaders in this movement of reconciliation and change.

PROJECT SUMMARY

The Nehemiah Committees (NC), which begin in 2000, are local synergies of pastors, priests, imams and community leaders. HEAL Africa works in collaboration with approximately 98 NCs in the provinces of Maniema and North Kivu, generally comprised of 12 members each. They are inter-faith, and strive to be successfully balanced by gender, ethnicity, and age. They are HA's first line of entry into the community for all programs. They have been the focus of income generating activities within small groups using rotating credit; they have initiated communal gardens, and self financing activities for vulnerable groups like orphans of HIV, families with children with disabilities, and survivors of sexual violence. They subscribe to a democratic governance document, and agree on the same purpose statement.

This five month 2010 project built off of outcomes from a 2009 intervention, which including mapping and analyzing local conflicts in partnership with NCs, along with training on understanding conflict. In 2010 HEAL Africa expanded their peace-building initiatives for this intervention in North Kivu, which included NC leaders and young adults. The implementation of this project rested on the belief that potential for peace lies within communities and existing resources, and principles of good governance help this to arise.

The long-term change the project sought was that activities would provide greater tools and capacity for local leaders to identify and defuse local conflicts. Four objectives follow:

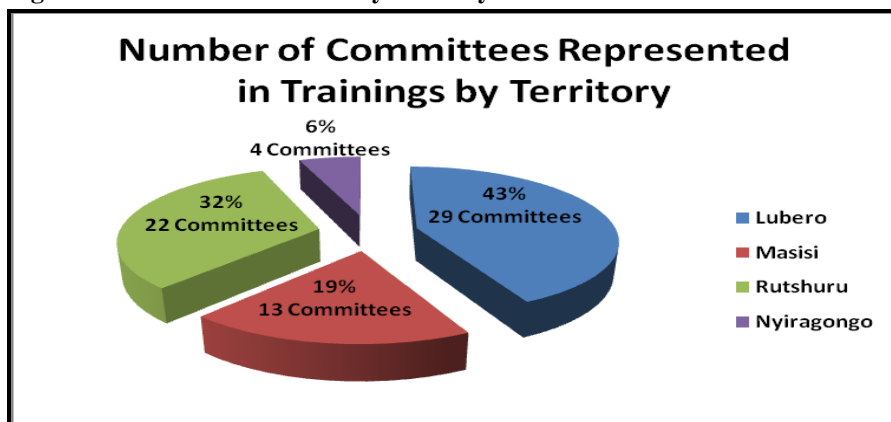
- Good governance modelled within the NC, in order to promote a culture of democracy, negotiation and respect for the will of the community
- Attitudes of peaceful cohabitation communicated
- Reduced extremist rhetoric through designing and implementing targeted messages
- Involvement of young people (who are frequently among the extremist elements of a community) in communication activities directed towards their peers

These objectives were addressed through training activities in the logical framework and action plan of this project (See Appendix A). There were three primary actors of this project: 1) HEAL Africa program staff, 2) Nehemiah Committee leaders, and 3) young adults.

- 30 HA community program staff received 5 days of training on conflict analysis, mediation, the role of women in peace-building, and harm and harm mitigation from a Do No Harm (DNH)⁷ perspective. This training was facilitated in partnership with HA trainers and a regional peace-building organization, RIO (Network for Organizational Innovation).
- 6 HA staff who participated in this training were selected as field trainers.
- 20 HA community program managers received and completed a harm and harm mitigation questionnaire to assess their programs understanding of HA's DNH approach, and contribute to developing and integrating new tools.
- 201 NC members and leaders, representing 68 North Kivu communities in 4 territories, received 3 days of training on conflict awareness, *Bon Governance*, mediation, community connectors and dividers, the role of media in conflict transformation, and land, heritage and family law. 6 trainings in total were carried out, each 3 days in length.
- 114 young adults, representing the same communities, received 3 days of simultaneous training on conflict mapping tools, mediation, connectors and dividers, and the role of media in conflict transformation. 6 trainings in total were carried out.

NC leaders and young adult participants also created messages of peace and were encouraged to share them with their community via print, radio, and/or verbally. NCs were asked to choose 5 people (1 male NC leader, 1 female NC leader, 1 local leader and/or chief, 1 female young adult and 1 male young adult) to participate. In the case of approximately 17 NCs, due to misunderstanding or insecurity, communities sent more or less than 5 participants.

Figure 1: Committees trained by territory



⁷ Anderson, M. (1999). Do No Harm: How Aid can support peace – or War. London: Lynne Reinner Publishers.

Please see Appendix B for an illustrative map North Kivu and these trainings. The table below provides a further breakdown of field trainings by location, gender, and community representation.

Table 1: Training participants totals by location, including female participation by %, NC members, leaders and young adults.

Training Location		Date	Total	% Female	Designation of Participants ⁸
1	Sake	20-22 Oct, 2010	68	38%	NC Members 38 Community Leaders 7 Young Adults 23
2	Kipese	26-28 Oct, 2010	45	40%	NC Members 22 Community Leaders 6 Young Adults 17
3	Lubero	1-3 Nov, 2010	39	37%	NC Members 19 Community Leaders 6 Young Adults 14
4	Kayna	7-9 Nov, 2010	49	41%	NC Members 21 Community Leaders 9 Young Adults 19
5	Kiwanja	11-13 Nov, 2010	67	41%	NC Members 33 Community Leaders 9 Young Adults 25
6	Bunagana	15-17th Nov, 2010	47	38%	NC Members 20 Community Leaders 8 Young Adults 19
Total			315	40%	

The unique make up of NCs in North Kivu seeking to collaborate across gender, age, ethnicity, and faith makes them groups positioned for momentum in conflict resolution in eastern DR Congo. The project's contribution to conflict resolution follows, but worthy of mention again is a programmatic approach to building peace that believes strength comes from within communities and their ability to create, adapt and take ownership of tools, to find opportunities to mitigate and manage conflicts through relationships.

⁸ The majority of Nehemiah Committees have community leaders (such as chiefs and/or female leaders of women's associations) as members, and therefore this breakdown is intended to give a sense of participation reach within their respective communities.

METHODOLOGY

The primary impact sought was an increase in the capacity of community leaders to identify and defuse local conflicts. The project included a preliminary supervision quota sample of 38 committees and a mid-project monitoring quota sample of 21 committees. The final evaluation, which is the primary focus of this reports' findings, included a random sample (SRS) of 30% of committees trained, stratified by four territories, each of which had approximately 5 people (3 members, 2 young adults) participate in training. Committee names were written on individual slips of paper, put into a container, and drawn randomly by territory. Stratification by territory was employed to reach a sample of committees from all trainings, and because territories face different types and levels of conflict. A harm and harm mitigation questionnaire was also implemented and the results were compiled and analyzed.

Using focus group discussion, individual interviews with training participants, restitution training participants and beneficiaries of mediation, evaluator's objectives were to identify output, outcome, impact, and conduct a process intervention appraisal (See Appendix C) This interventions' position within the field of conflict resolution and its activities prescribed use of a primarily qualitative conflict transformation framework within the commonly used DAC criteria⁹ of relevance, effectiveness and impacts. The evaluation employed a mixed-team approach - one internal expatriate evaluator and two external regional evaluators worked in collaboration.

A known challenge in assessment and evaluation of conflict management projects, and often any intervention operating in regions of insecurity and conflict, is the difficulty in capturing change in a fluid context. Such interventions often seek to measure attitudinal and behavioral changes of actors, an enormous challenge when different stakeholders interpret changes differently. Further, insecurity and travel conditions posed very real constraints to accessibility and safety. 12 committees were not included in the SRS draw because those communities were inaccessible by vehicle and/or because of insecurity. The evaluation methodology of conflict resolution and mitigation projects continues to evolve, and yet the identification of outputs, and likely outcomes and impacts remains achievable – particularly through participatory evaluation via a culturally and conflict sensitive approach.

Table 2: SRS selection of committees (n and %)

North Kivu Territory	n	%
Lubero	8	40
Masisi	4	20
Rutshuru	7	35
Nyiragongo	1	5
Total	20	100

⁹ Development Assistance Committee (DAC), Organization for Economic Co-operation and Development (2002).

ANALYSIS AND FINDINGS

The 3 key actors of this project were: HEAL Africa community program staff, Nehemiah leaders, and young adults. Therefore, analysis and findings is shared and formatted across these actors.

HEAL Africa Staff

The primary outcome of HA staff training and an assessment questionnaire was to develop and integrate tools to effectively address harm and harm mitigation. A Do No Harm framework is a vital programmatic approach that incorporates ways to address harm and harm mitigation in community programs in regions experiencing conflict. The development and dissemination of a questionnaire to monitor its application was equally important in order to assess the impact community programs have on conflict – how interventions strengthen local capacities for peace or add to dividers and tensions. The questionnaire was completed by 20 community program managers and asked respondents to reflect on past interventions, methods used to monitor harm & harm mitigation, and provide recommendations to strengthen and create new tools. The following tables provide some results from the questionnaire.

Below, HA staff members practice mediation in training.



Table 3

What actions strengthen interventions so that activities do not add to or intensify conflict?	%
Cooperation with local partners (authorities, churches NCs, NGOs) (%)	30
Working with all community members regardless of gender, ethnicity and faith (%)	30
Through research, conflict analysis and evaluations (%)	20
Confidentiality (%)	10
Neutrality (%)	10

This inbuilt staff understanding in HA programming facilitates the long term work and impact that strives to make HA staff key actors in strengthening local capacities for peace. Respondents were asked what kind of analysis they carry out before projects:

Table 4

What kind of analysis or assessment do you carry out in advance of intervention activities?	%
Conflict Analysis including: identification of current conflict in region, reality on the ground, contact with local authorities, and communication with other NGOs (%)	40%
Other types of analysis: participatory discussion, assessment of targeted goals, possible impact of activities on population, and needs analysis, situation, and risk analysis (%)	60%

The question above demonstrated a common underlying theme, which was that staff members comprehend the basics of DNH and conflict analysis, but lack the strategic tools and know-how to integrate it more concretely. Respondents were asked to reflect on the impact of projects carried out.

Table 5

What kind of methods do you use within monitoring & evaluation to analyze how the impact of an intervention affects the population and the dynamics of conflict:	%
Listening to community members through: interviews, participatory evaluation and dialogue (%)	60
Additional methods: assessing if objectives were met, and use of observation and inquiry (%)	40

- When asked what actions should be taken if an intervention involuntarily caused or added to harm, 70% of respondents said an open community discussion involving all stakeholders should be initiated; one including conflict resolution tools and mediation.
- Program managers then were asked to reflect and offer tools that HEAL Africa could implement to strengthen a DNH approach. Responses varied, but can be described as fitting within two categories: concrete and action related tools.

Table 6: Tools for reflection and identification of harm and harm mitigation

Concrete	Action
<ul style="list-style-type: none"> - Continuing DNH training for staff - Regular self-evaluations of DNH integration - Regular Internal evaluation of DNH 	<ul style="list-style-type: none"> - Ongoing staff dialogue - Regular meetings to discuss DNH - Better staff collaboration - Decentralize power

<ul style="list-style-type: none"> - Continued inclusion of beneficiaries in projects - Conflict analysis before and during projects - Apply checklist before each intervention - DNH checklist - Develop overall strategic DNH approach - Integrate DNH into participatory evaluation - Make results of this analysis available 	<ul style="list-style-type: none"> - Use methods of peace and collaboration internally - Honesty in all engagements - Staff opportunities to exchange experiences - Staff sincerely respects vision of HA - Support NC leaders in the field
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Within the structure of pre-intervention activities, and monitoring and evaluation, the avenues and opportunities to integrate DNH tools are many. Unintended positive effects were that the questionnaire itself became a tool for reflection, and making the results of this study available to all staff will now serve as a reflection tool. Results of analysis have made clear the need to integrate a DNH approach into programs at a more tangible level through:

- Conflict analysis checklists to ensure interventions are aware of current tensions in the field and opportunities for peace.
- The intentional integration of questions in project assessments that seek the views of beneficiaries on how activities affect them and their communities.
- A regular forum wherein HA staff strengthen collaboration between programs through dialogue on DNH and conflict sensitivity.

These key tools for reflection and identification are long-term changes which HEAL Africa believes can take effect, and with collaborative staff support, will be implemented.

Nehemiah Committee Leaders

The second key actors in this project are Nehemiah Committee (NC) leaders. NC leaders discussed the characteristics of good governance through training, aimed at strengthening democratic structures and decision making processes internally and externally. Characteristics of good governance include transparency, participation, responsibility, and inclusivity. A checklist to reinforce democratic structures via focus group

Below, NC leaders receive training on media



discussion was used. The final evaluation visit observed the impact of this checklist and training through pointed survey questions about decision-making and committee structure.

- NCs have an average of 11 members, with 4-5 female members. Committee female membership on average is 40%.
- Final evaluation results found that 50% of committees have a local chief and/or administrator as a member. Local chiefs are often slated to resolve conflicts, but may or may not be perceived as having transparency or sound judgment. 70% of committees sampled stated that local authorities are the primary block to resolving local conflicts. The NC of Bweremana, who has no local chief as member, stated in one case that although NC members had successfully resolved a land conflict when the chief was unable, it had garnered some resentment. A NC member of Kitsombiro said in relation to the justice system, “When you bring a case to court, the court plays a trick on us just like it was said in bad governance. When you are at the court, they will tell you: “Come on this date, we will proclaim the judgment”. But they will make sure they have communicated to you a wrong date so your opponent will come alone and they establish him papers unbeknownst to you.”¹⁰ With this tension in mind, the inclusion of chiefs marks an important avenue of collaboration, yet one that must be taken in patience, dialogue and with sensitivity.
- An unintended positive outcome of including young adults in training has been the shift towards committees integrating young adults as members. 35% of committees sampled now have 1 male and 1 female young adult as members, while all committees sampled include young adults as representatives in their regular meetings. This has created an impact on committee decision-making and the principle of inclusivity.
- 95% of committees sampled said that committee decisions should be made in a participatory way that includes both adults and youth, while 30% said that young adults are particularly well-positioned to understand roots of conflict.
- When asked by what criteria committees choose members, given a list of attributes such as gender, age, ethnicity, faith and others, 85% stated that competence was the number one criteria. 90% of committees were inter-faith and inter-ethnic, proportionate to their village population.
- Participation by women continues to be evaluated, and varied by committee. Of the 20 committees sampled, 1 committee has a female president, and 2 committees had a female vice-president. 50% of committees have female members in other roles such as secretary, treasurer, and/or logistician. While it appears to be recognized leadership roles should be available to women, further to be realized is the leadership role of women in decision-making and conflict resolution.

¹⁰ January 2010 focus group discussion – NC Kitsombiro

In addition to training aimed to reinforce democratic structures, NC leaders received training on conflict resolution and a special session on land tenure, heritage and family law. They were also trained on identifying connectors and dividers in their communities. The table below lists the primary connectors and dividers identified by participants:

Table 7: Connectors and Dividers (by % and territory)

Territory	Connectors	Dividers
Nyiragongo	Community associations (40%) Churches (20%) Markets (20%) Schools (20%)	Underdevelopment (54%) Power (18%) Tribalism (18%) Injustice (9%)
Masisi	Community associations (42%) Churches (21%) Schools (21%) Markets (16%)	Impunity (31%) Tribalism (23%) Power struggles (23%) Breach of Trust (23%)
Lubero	Church (30%) Association Meetings (26%) Inter-ethnic marriage (26%) Community projects (26%)	Bad governance (39%) Dishonesty (28%) Rumors (22%) Sorcery (11%)
Rutshuru	Community associations (36%) Church (25%) Language (20%) Sports & leisure activities (19%)	Impunity (43%) Bad governance (30%) Church (16%) Negligence (11%)

Identifying structures and activities which divide and connect within their respective communities was important to allowing a greater understanding of what drives specific local conflicts and methods for resolution, such as mediation. Central actors in a regional context of conflict have created tensions that divide communities, particularly related to land conflict, often with ethnic tensions.

In the sample, all committees shared stories of successful mediation since the training. The types of conflict NC members mediated were the two most common conflicts identified: land and family conflicts. For example often conflicts mediated were between a farmer and a livestock owner, or regarding heritage, or between a husband and wife. NC members and beneficiaries of mediation shared stories of conflicts and the process used to mitigate them. One such story of mitigation through mediation is included in the text box below. Through

observation, focus groups, and interviews, evaluators concluded NC leaders are successfully identifying and mitigating local conflicts.

NC leaders received a special training session on land, heritage and family law, and mediation as a means to strengthen their capacity to mitigate conflicts related to land, and respect laws and political authorities in mediating conflict. Receptivity to this training session was enormous, particularly in that participants felt open to raise specific examples of conflict related to law and land within the training and discuss them with the support of other participants.

- Indeed, 85% of training participants in the evaluation sample stated that the discussion of land laws and training on mediation were the most impactful parts of the training.
- Not surprisingly then, participants stated that active listening (40%) and engagement in community discussion (30%) were the two most important ways to resolve conflict.

NC leaders were trained on media and its impact on conflict resolution and transformation: the characteristics of media, how it may play a positive or negative role in conflict, and how messages for peace can be created and shared within their community. Participants wrote messages for peace together according to the conflict their community faces. They were encouraged to choose messages they believed most appropriate to share in their communities. 65% of committees sampled shared messages for peace. Most villages do not have access to local radio, so messages were often shared verbally (church, social forums, and in restitution training), or in print (poster or road signs). The photos below show how two committees in Rutshuru territory shared their messages on signposts facing the road.

Nehemiah Committee of Lubango Lubero Territory

“We met brothers who were quarrelling for inheritance. There is one son who was born outside the marriage, and his step-brothers thought that he had no right on the heritage. I invited them to talk and told them that I am sorry for them that their father died and they are now orphans. They told me then that the other boy is not their brother, so he was trying to claim the heritage for nothing. I asked them to recall that he also is their brother, they have one same blood. Though they are not obliged to share an equal portion with him, they are all obliged to give something to him. They decided to give him some of the goats their father left after the death. Before this, they were even ready to chase their step-brother from the mourning ceremony.

At the ceremony, after the offerings are collected during the funeral, the closest relatives of the deceased are invited in order to plan how to allocate the collected money. He came to meet me and all the people who present there to speak his gratitude. The step-brothers were with him. They said they were wrong segregating their brother and they were happy that we showed them the dangerous decision they were about to make.

We resolved the conflict using the techniques we learnt at the training, by listening.”

**Below, (Translated) Unity brings strength.
We are all children of the same father.**



Unity and strength brings development



Other messages shared included:

- In the absence of peace, there is no development.
- Together we can stand against rape: that mothers and daughters are free to do their work without fear.
- Stop arguments over the farm and stop poverty instead.

The results of shared messages will be a long-term impact that continues to be evaluated, but a preliminary unintended outcome is that those committees who shared messages via signposts have witnessed an increased interest by community members in the presence and purpose of NCs. Committee members stated that these print messages have given their committees more visibility as mediators, and as an association.

Another important observed outcome was that most committees chose to share message that were less targeted to specific types of conflict, and more targeted to messages of unity and development. One plausible reason for this may be related to treading carefully when resolving conflict, and committees wanting to portray themselves as a local capacity for peace to all of the community, as opposed to certain conflicts. A committee member of Kitsombiro said of their message, it "...includes prevention and intervention: it stops someone who is in action and discourages the person who hasn't acted yet"¹¹. Continual monitoring of this outcome as a contributor to increased community resilience is vital.

¹¹ January 2010 focus group discussion - Kitsombiro

Young Adults

The involvement of young adults in this project marked a new point of departure for NCs and HEAL Africa, one that takes into account an added level of inclusivity recognizing the value of an intergenerational approach to conflict mitigation and mapping. As young adults are often a catalyst for central actors to perpetuate conflict, or they are actors themselves in conflict, the need to perceive them as community peace-builders was clear.

Young adults were trained in conflict mapping tools and developing communication messages for their peers. When asked during our evaluation, which tools they remember and find most useful, young adults overwhelmingly stated that understanding the 3 types of conflict

Below, Young adults pose for a group photo in Kiwanja after completing the training.



Bweremana Young Adults Masisi Territory

“After the training, we resolved a conflict between a girl that is a finalist in a high school, the director of the school, and a young boy who was not attending that school. It happened that the boy came in the school to take the girl away in matters of love during class. The director of school was angry and decided to expel the girl from the school. The girl attained one of our teachings and knew we had training about solving conflicts. She came to us, to ask for help. She told us about how the problem started, and then we told her that she made a mistake mixing love with school. But still we went to the director and negotiated him to take back the girl in his school. He agreed but required that all should come to ask for forgiveness. We did this and showed these young people not to restart the cause, and the director accepted her back.”

“It would divide if we separated the director and the student, but we used the method of connection. We were connectors because we united them. We thought that conflicts were the business of adults, only though it is not like that. We also are to change conflicts and our way of living as young people.”

(latent, embryonic, and open) helped them analyze conflict between youth. Young adult’s shared multiple stories of youth conflict in their communities and one such narrative is shared in the box at left. When asked how to proceed in the face of inter-generational conflict, specifically regarding disconnected or distrustful relationships between local chiefs/leaders and young people, 75% young adults participants in interviews stated that the best practice was listening to one other.

The most often discussed youth conflict centered on issues between female and male young adults that involved jealousy, gender roles, friendship and marriage. As young adults navigated their way through conflicts that affected their lives, project staff viewed these conflicts as equally valid as land or family conflict, not trivial. In fact, the comfort level young adults felt in speaking openly about all types of conflict, including inter-ethnic conflict, made clear how important their

contribution is now, and will be in future interventions. 60% of young adults provided restitution training on conflict tools to other youth, while 30% shared their experience informally such as among friends, or with NC members.

Training sessions on creating communication messages for peace and connectors received more receptivity from young adults than NC leaders. In 3 committees sampled, youth shared messages for peace, while NC leaders did not. In total, 60% of young adults in the sample shared messages verbally, by print or in restitution training. For example, the young man pictured below shared his message on the side of his home. The message translated states: “Young people: unite with each other for the development of DRC”. One community member stated that after reading the message he felt encouraged and wanted to learn more about NC.

The young adults involved in this project were not only active participants and learners; they built relationships with other youth from communities they may have otherwise not reached on their own. They have shed light on the conflicts they face every day, and increased their capacity as peace-builders and credible voices in their communities. Training, supervision, and evaluation visits have all been opportunities of resilience for these young adults to share fresh perspectives with a different generation. Their excitement, application of tools, and the continued support from Nehemiah committees is also an important growing resilience factor.



RECOMMENDATIONS

HEAL Africa

- Implement the 3 tools for identification and reflection on harm and harm mitigation through the Do No Harm approach currently in place.
- Continue periodic questionnaires to assess harm and harm mitigation.
- Build the capacity and knowledge of DNH for community program staff, and particularly program managers through a series of mandatory trainings that use current projects as case studies.
- Invest in additional *Bon Governance* training for all community program staff to encourage greater collaboration and communication among programs while in Goma and in the field.
- Examine overlaps and/or contradictions of information between projects in the field and the possible unconstructive impacts.

Nehemiah Committees Program

- Build stronger relationships and collaborate with other organizations currently engaged in peace-building initiatives or peace committees in eastern DR Congo. This can particularly be fostered during time between funding.
- Conduct a thorough evaluation of the NC charter to assess how it currently serves or does not serve the principles of good governance, and the direction of HEAL Africa and future NC projects.
- Include within the charter a clause on the participation and leadership roles of women in committees.
- Include age in the charter as a factor of inclusion in terms of parity, and encourage committees to include 1 female and 1 male young adult as youth members or representatives.

- Encourage committees to include local chiefs as members.
- Re-evaluate and consider adapting the definition of NCs as autonomous, particularly in light of continuing conflict resolution projects, and as their image in communities change through media message and active mediation.
- Continue to carefully monitor the sharing of media messages, and the impact on communities.
- Embrace recognition that while some committee members may be well-suited to mediate conflict, others may not be and could be more suited to teach community members about conflict, create messages for peace, or manage community farms to benefit those identified as vulnerable.
- Develop clearly defined coordination of monitoring Nehemiah Committees through field travel with other HEAL Africa community projects.
- Create a checklist that allows for a measurement of performance level for individual committees. Monitor and track the development of new committees recently created.

Future Trainings

- Provide more unambiguous explanations of project activities to training participants so that activities pre, during and post-training occur.
- Continue to build capacity of NC members in conflict resolution and mediation with an emphasis on land, inter-ethnic, and gender conflict.
- Continue training on the role of media in peace-building and the creation, dissemination and tools for evaluation of media message by NC members.
- Develop and incorporate training methods that begin to shift away from the model of 'expert and listeners', but towards 'facilitator and active participants', using modules that call for understanding through dialogue.
- Include an outside conflict expert as field facilitator and carefully choose HEAL Africa staff trainers, particularly as some are new to training and understanding conflict themes.

- Invite with greater objectivity when organizing HEAL Africa staff training on conflict.
- Strengthen use of the chronological historical tool of conflict analysis, one that allows for continued acceptance that perspectives on a conflict and history differ according to parties involved. The anticipation is this tool's capacity to elevate empathy across difference.
- Focus more training on understanding peace, as well as identifying conflict. For example, include modules on definitions of peace and non-violent actions for peace.
- Every effort should be made, withstanding logistical constraints, to streamline and organize trainings *before* entering the field so all trainings are interchangeable in content and schedule.
- Reduce emphasis on teaching multiple conflict analysis tools and attempt to maximize training content, i.e. focus on quality more than quantity of information.
- Continue training in mediation, but with a further focus on other methods of resolution and reconciliation through collaborative activities and communication amongst local leaders.

Monitoring and Evaluation

- Include monitoring and evaluation as a project activity concretely, with adequate time allowance for project staff carrying out supervision visits or those evaluating to develop solid and achievable objectives.
- Continue to organize M&E around garnering results from a percentage of beneficiaries using a valid random sample, rather than attempting to reach all committees.
- For external evaluators and/or expatriates involved - embrace that M&E activity has a cultural context that creates a significant impact from the evaluation activity itself. Seek ways to incorporate both tested tools of analysis alongside cultural techniques of acquiring information and reflecting.

APPENDIX A
Logical Framework and Action Plan

Impact	Local leaders are equipped to identify and defuse local conflicts			
Key Actors	Outcome	Milestones	Impact	Monitoring and Evaluation
Key actor 1: HEAL Africa staff	Creation of tools for Reflection and identification of potential Harm and Harm mitigation in HA social transformation programs	A questionnaire to monitor harm and harm mitigation in HA interventions is drafted and administered twice in 5 months	HEAL Africa staff do not contribute to conflict between central actors.	Analysis and reporting of questionnaire on Do No Harm.
Key actor 2: Nehemiah committee leaders (gender-balanced, ethnically balanced community committees)	Modelling best practices in internal decision mechanism of Nehemiah Committees, and externally via facilitated dialogue with local leaders of different ethnicities.	Reinforced democratic process within the NC. Checklist for democratic structures applied within NCs.	NC members are modelling the message in their communities, congregations and in NCs, and successfully mediating conflict cases, without contributing to conflict between central actors. Local leaders of different ethnicities and groups (e.g. women, newcomers) have mechanism for dialogue to mitigate conflict.	Analysis and reporting of checklists. Analysis and reporting of impact evaluation tools for media messages
	Identification of potential dividers and connectors in specific local conflicts.	NCs apply best practices when facilitating dialogue with	NCs and Chefs Coutumiers are respecting laws regarding	Analysis and reporting of impact evaluation tools for application of

	<p>Increased number and variety of messages and proven uptake of media messages for mitigating conflicts and reinforcing action for peace</p>	<p>local leaders of different ethnicities regarding the forms of conflict they experience in their respective communities.</p> <p>Creation, testing and dissemination of media messages for 'division and connection'.</p> <p>Tools for testing impact of media messages introduced and used.</p> <p>Description of 5 local conflicts mediated by NCs.</p>	<p>land ownership and tenure, when resolving conflicts in this arena.</p> <p>Community has increased resilience to conflict agitators.</p>	<p>training by NCs.</p>
<p>Key actor 3: Youth leaders</p>	<p>Young people trained to identify intergenerational and interethnic flashpoints and model best practices for conflict</p> <p>Young people identify potential for division and connection in specific local conflicts among youth</p> <p>Young people design and disseminate messages for their peers to create an enabling environment for mitigating conflicts and reinforcing action for peace.</p>	<p>Conflict mapping tools taught and used by young people's groups</p> <p>Creation, testing and dissemination of media messages for 'division and connection'.</p>	<p>Youth have increased resilience to conflict agitators.</p> <p>Youth model the message in their youth groups at school, church and in the community.</p>	<p>Analysis and reporting of checklists.</p> <p>Analysis and reporting of impact evaluation tools for media messages</p>

Action Plan			
What	Who?	When	Remarks
KA1: Workshop with HA staff working in conflict zones	HA consultants	August	One session, 25 participants, 6 days, 1 external RIO trainer: Harm & Harm Mitigation. Special sessions in Conflict Management, Gender, and Land Tenure Law.
A questionnaire to monitor harm and harm mitigation in HA interventions is drafted and administered twice in 5 months	HA consultants with Gender advisor design questionnaire Self administered by project staff	August September, November	
KA2: Training sessions for reinforcing democratic process within the NC, and refresher on conflict resolution (dividers, connectors). In addition, training will include aspects of the Gender & Justice program that refer to laws regarding land ownership & tenure.	HA Consultants	September	One 3 day training session for 3 reps from each of 69 villages (207 total participants) i.e. same villages as for 2009 ZIVIK conflict mapping activity. Due to geographic distribution of villages, sequential training sessions will be held at 6 different locations by the same 3 trainers. Because 3 locations are in one direction from Goma, and 3 are in a different direction, there will be 2 training excursions of 3 sessions each (13 days for each excursion includes travel time).
Checklist for democratic structures applied within NCs	HA consultants with Gender advisor design questionnaire Self administered by NC leaders	September , collected in November	
Creation, testing and dissemination of media messages for 'division and	NC leaders with HA consultants and HA	September to November	

connection' by NCs	media department. Messages and media tools used and impact analyzed by NC leaders		
Description of 5 local conflicts mediated by NCs	NC leaders	October, November	
KA3: Training sessions on use of conflict mapping tools taught and used by young people's groups	HA Consultants Youth group leaders	September	3 day training for 2 YL reps from each of 69 villages (total 138 participants). For cost and time efficiency, the YL training sessions will be held concurrently with NC training (same location, but different classroom, with 3 different trainers).
Creation, testing and dissemination of media messages for 'division and connection'.	Messages and media tools used and analyzed by youth groups	September - November	
HA Coordination: Supervision	HA consultants	September - December	
Data collection and analysis	HA consultants with Gender advisor	September - December	
Report writing and publication	HA consultants with Gender advisor	December	

APPENDIX B

North Kivu map with training locations



Image above obtained from: <http://www.france24.com/en/20071010-DRC-Congo-Kunda-rebels-north-kivu>

- Training Venues:
1. Goma
 2. Sake
 3. Kipese
 4. Lubero
 5. Kayna
 6. Kiwanja
 7. Bunagana



APPENDIX C

Evaluation Objectives and Lines of Inquiry

Objectives	Lines of Inquiry
Output Identification	<ul style="list-style-type: none"> • What outputs were produced? • Were they of appropriate quality? • Were the outputs in line with the expectations of the proposal?
Outcome Identification	<ul style="list-style-type: none"> • What intended outcomes occurred? • What unintended positive and negative changes occurred? • What was the most important part of the intervention that contributed to change?
Impact Identification	<ul style="list-style-type: none"> • Is there evidence of the outcomes of the intervention being utilized? • Is there evidence of a transfer of change from participants to the wider community?
Process Intervention Appraisal	<ul style="list-style-type: none"> • Was the process of intervention implementation most appropriate in the context and stakeholder needs? • What lessons can be learned from this process and what recommendations given? • Did the intervention strive to include the participation and voices of women? • Did HA project staff act from within a conflict sensitive framework? How?