

ifor



International Fellowship of Reconciliation
Internationaler Versöhnungsbund
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Movimiento Internacional de la Reconciliación
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**Women
Peacemakers
Program**

African Regional Consultation on Women and Conflict Resolution

April 10-16, 2000 in Harare, Zimbabwe



REPORT

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of the Netherlands Ministry for Development and Cooperation

**Report on
IFOR Women Peacemakers Program
African Consultation**

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TABLE OF CONTENTS

Introduction	p. 5
Participants	p. 5
Program	p. 5
Obstacles	p. 7
Conclusions	p. 8
Interviews' Answers from individual participants	p. 10
Active Nonviolence	p. 23
Finding Funding	p. 24
Address list of participants	p. 25

Photos cover, page 3 and 26: Janne Poort-van Eeden

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Introduction

The consultation was organized by the International Fellowship of Reconciliation (IFOR)'s Women Peacemakers Program (WPP). This was the third in a series of regional consultations for women working in conflict areas. The venue for the Africa consultation was the Zimbabwe Women's Bureau (ZWB).

The facilitators for the consultation were:

- Netsai Mushonga (vice chairperson of the Fellowship of Reconciliation/Zimbabwe (FOR/Z, and co-founder of the FOR/Z Women Peacemakers Program);
- Julienne Mukabucyana (of Rwanda, co-founder of the refugee women's peace group Vumilia, in Nairobi, Kenya);
- Joan McGregor (of South Africa, a consultant and trainer in community development).

The working group which planned and executed the consultation program included the three facilitators, plus

- Shelley Anderson (IFOR WPP program officer) and
- Janne Poort-van Eeden (IFOR WPP assistant).

Participants

A total of 20 women participated in the consultation, excluding the five working group members, and the five interpreters. Alette LaTorre of the Justice and Peace Commission of Colombia was also invited to attend, in order to share Latin American experiences in peacemaking, and to prepare for a possible IFOR WPP consultation for Latin America.

Several women invited to participate in the consultation were unable to do so, primarily because of visa problems,

such as the invitees from Nigeria. A young refugee woman from Ethiopia was unable to attend due to inability to secure appropriate travel documents.

One goal of the IFOR WPP Africa consultation was to support participants from Anglophone and Francophone Africa in reaching across the language divide. For this reason the Africa consultation was the first IFOR WPP consultation held in two languages. Half of the participants were French-speakers; consequently, preparatory information, program, resource materials, presentations, etc., were available and conducted in both French and English.

"We should invite politicians and men—they are violent and should learn nonviolence from our consultation."

Comment from participant.

Program

The general program for the consultation was determined by the working group during its two preparatory meetings in October and December 1999, in Harare. Several events were added to the program later on, such as a presentation by Ms. Salina Mumberngegwi, director of the Women's Action Group (13 April); a self-organized meeting of participants who are refugees to discuss refugee issues; an invitation (12 April) to a lunch time panel presentation by PADARE, a Zimbabwean men's group working against gender violence, organized by the Southern African AIDS Information Dissemination Service; a cultural presentation (the evening of 15 April) by a youth group from a slum area in Harare; a visit (13 April) to the Musasa Project's shelter for battered women, and to the Danhiko showroom, a Zimbabwean NGO which supports education and training for people with disabilities and from low economic groups, especially women.



The preparatory team at work in Harare.
Photo: Janne Poort-van Eeden

The impressive presentation on 15 April was conducted by the Amnesty International youth group, and consisted of poetry, songs and dramatic skits around domestic violence, sexual harassment at the work place, violence against women in prisons, and other violations of women's human rights. As many of the participants work with youth, it was a useful example of ways to get young people involved in human rights and development issues.



The much appreciated presentation by the Amnesty International Youth Group. Photo: Janne Poort-van Eeden

The presentation was especially poignant given the increasing political tension and violence in Zimbabwe. Guests from various nongovernmental organizations (NGOs), including the Fellowship of Reconciliation/Zimbabwe (FOR/Z—hosts of the consultation), had been invited to the presentation. Many were delayed by the unexpected roadblocks set up by armed government forces around Harare; there were long queues as security troops checked waiting cars, allegedly for weapons. During the presentation parents telephoned the Zimbabwe Women's Bureau (ZWB), asking that the children wait to return to Harare until it was safer. Accordingly, the IFOR WPP invited the entire troupe for lunch at the ZWB.

"We need a follow-up consultation to report back on what action we have taken after this consultation, and to learn more on peace building strategies, e.g., what is trauma counseling? How do you work with each class of victims of violence? How do we integrate soldiers and refugees back into society?" Comment from participant

FOR/Z is to be commended for its members' hard work towards the success of the consultation. FOR/Z members were always there, working to confirm flights back, photocopying, babysitting, picking people up at the airport at all hours, answering participants questions about Zimbabwe, etc. This is despite the fact that FOR/Z was heavily involved in a coalition effort to train election monitors, to ensure a free and fair, national election.

10 April

After optional visits to a rural community and/or the National Museum, participants were welcomed at a dinner. Afterwards, each participant introduced herself and her work, and used a map of Africa to give other participants some background to the conflict in her country.

11 April

After discussing expectations and setting ground rules for respectful listening, facilitator Julienne Mukabucyana began a day-long introduction to active nonviolence, including definitions, conceptual background and theory, and practical examples. Participants later received a resource list of further training courses and manuals on nonviolent conflict resolution. This introduction extended to the next day, focusing more on preparations for nonviolent action, analysis and strategy.

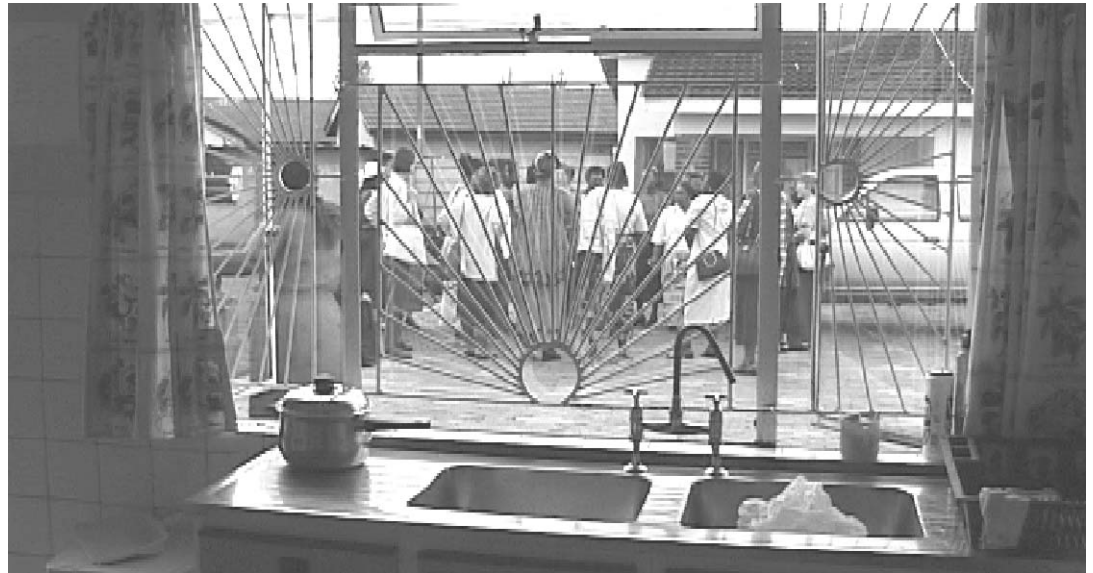
12 April

During the morning six participants (Netsai Mushonga/Zimbabwe, Julienne Mukabucyana/Rwanda, Winnie Kiiiza/Uganda, Teody Lotto/Sudan, Mari Nomo Messina/Cameroon, and Shelley Anderson) appeared on a popular national television breakfast show, to discuss the links between women's leadership, development and conflict resolution. The day included a continuation of the introduction to active nonviolence (see above); presentations by PADARE men's group on gender violence; opening session on reconciliation, with presentation of a case study on the South African Truth and Reconciliation Commission by Joan McGregor; an exercise on reconciliation, then a workshop on how women can use the media in building peace, rather than being used by the media.

“The exchange of ideas and learning about each others organizations was very useful. I learned new ways of peacemaking techniques.” Comment from participant

Women. Men have failed Africa—you women will not.” After the presentation there were small group discussions on regional networking and ways to analyze and strengthen participants’ work. The SMART concept was introduced during the session on “where do we go from here?”: planning should be Specific, Measurable, Achievable, Realistic, and with a Time-frame. An evaluation of the consultation was then conducted.

Visit to the Musasa Project’s shelter for battered women. Photo: Janne Poort-van Eeden



13 April

After a presentation from the director of the Women’s Action Group, participants visited various projects, including the Musasa Project’s shelter for battered women, and Danhiko.

14 April

Participants were put into pairs in order to exchange more deeply about their work, successes and obstacles. The afternoon session on post war reconstruction looked at women’s role in reconstruction at the grassroots, national and international levels, plus the need to break the silence around gender violence during conflict. The session on women’s rights and responsibilities continued the theme of promoting women’s role in peacebuilding. The evening session on fundraising was practical and informative, drawing both on the participants experiences and introducing them to new resources.

15 April

During the opening remarks to the presentation by Amnesty International’s YouthGroup on women’s human rights, a speaker (a Harare businessman) noted, *“This consultation should be called the African Parliament of*

Obstacles

Participants had to overcome many practical and some political obstacles in order to participate in the consultation. It is a sign of the importance to the participants of meeting other African women peace activists that they spent much time and energy to successfully overcome these obstacles. The main practical obstacles, rooted in the limited resources available for African women peacemakers, involved limited communications means and financial support. Most of the participants, in particular the refugees, did not have direct access to email, telephone or faxes, thus making communication a sometimes difficult and time-consuming process. Power outages, which knocked out electricity, also affected communications.

The difficulties of travel in Africa (no direct flights to Harare, a lengthy journey to reach an international airport, the need to have money in hand to pay for the air flight, etc.) meant that several participants travelled for five days before reaching the consultation. The IFOR staff spent a great deal of time organizing money transfers beforehand so participants could pay for their air tickets. In at least one case (Sierra Leone), transfers were impossible because of the conflict, so alternatives had to be found.

The main political obstacle faced was that of obtaining visas and other documents. Again, much time and energy

was expended in obtaining passports, United Nations travel documents, and visas. This could involve repeated travel to distant embassies (in some cases the nearest Zimbabwean embassy was located in another country). Many thanks are due to Cyril Ubiem of the United Nations High Commissioner for Refugees (UNHCR) in Nairobi for support in securing travel documents for the refugee women.

The WPP would like to express its deep appreciation to John Stewart for his unqualified support of the consultation, His generous contribution of time and energy were impressive. Thanks are also due to Netsai Mushonga of FOR/Z, who after long negotiations with the Zimbabwean Immigration authorities, was able to arrange for visas to be picked up by participants at the Harare airport, except in the case of the two invited participants from Nigeria. Both the Nigerian participants and the organizers were informed too late that it can take up to four months to secure visas for Nigerians travelling to Zimbabwe. This effort should not be underestimated.

It should be noted that the expensive and time consuming obstacle of securing the necessary travel documents was not limited to women living inside Africa. Much time and energy was expended by the IFOR secretariat, in particular staff member Isabelle Guillou, in persuading French civil servants to extend to facilitator Julienne Mukabucyana (a Rwandan refugee currently living in France) the necessary documents to return to France after the consultation.

One potential obstacle which was very successfully overcome was that of language. The overwhelming majority of participants felt that this barrier was successfully overcome, thanks to the skill and commitment of the team of interpreters: Petronella Utete, Sharon Nyahunzvi, Anne Chauvard, Casha Davis, and Veronica Kelly, who made themselves available at all hours in order to aid communication among the participants.

Conclusions

One of the most useful results of the consultation for participants, and an issue mentioned repeatedly in the evaluations under the questions "How would you like to see the consultation followed up?" and "What suggestions do you have for improving the next consultation?" was that of networking.

"By constant networking with others to be informed of what is happening around the world for peacemaking so that when we next meet [we] are well informed," wrote one participant. *"Follow up should include effective networking*

by participants," wrote another.

Meeting women peacemakers from other countries in the region and exchanging information with them was seen as of prime importance to the participants. This need may be a reflection of some of the communication and travel difficulties in the region. It may also reflect a need for emotional and material support in the face of seemingly insolvable armed conflicts. The value of this sense of solidarity that arose during the consultation should not be underestimated. Many participants remarked that they felt a renewed commitment to their peace work, after being with women who faced similar problems.

One difference that struck IFOR WPP organizers about the African consultation, in contrast to the WPP European and Asian consultations, was the high awareness of and identification with the whole region, rather than their specific country, on the part of participants. Participants frequently said "this is an African issue" or "this affects all of Africa". This, plus the strong emphasis on the value of networking, would seem to point to a strong potential for successful regionalization work.

In another sign of solidarity, the consultation, at Netsai Mushonga's request, issued a press statement calling for a free, fair, violence-free election, which was distributed to print and broadcast media. The FOR/Z is monitoring the press release's appearances, and may use the statement as a paid advertisement in various newspapers.

The Francophone participants proposed the setting up of a network to share information and show solidarity, a network they named Réseau des Femmes Africaines Artisans de la Paix (FAAP). They proposed a newsletter to be produced towards this end from Luanda, Angola, in Portuguese, French and English every three months, to begin in June 2000. Participant Clarisse Kaputu of Angola made a commitment to carry out production. Marie Nomo Messina of Cameroon said she would discuss with the Cameroon Minister for Women the possibility of a follow-up consultation in Cameroon.

The refugee women coming from Nairobi also appreciated the opportunity to meet other women peacemakers as equals, and to improve their conflict resolution skills. Several spoke of the difficulty in particular of their work, as they were watched by police in their host country, and considered in general as burdens on society, rather than as women with skills and ideas to contribute.

In terms of follow-up, the IFOR WPP will look at support publication of the proposed newsletter, and pursue a follow-up consultation, perhaps in Cameroon. The IFOR WPP is supporting a further conflict resolution training in August/September with the refugee women in Nairobi,

which will include sessions in organizational development and leadership. Specific requests from some of the participants to be linked with the International Campaign to Ban Land Mines will also be followed up.

One specific project that was also mentioned as a result of the consultation is that of a dialogue project to improve relations between Zimbabwe's Shona (76 percent of Zimbabwe population) and Ndebele (18 percent of population) communities. The Shona and Ndebele participants may work on such a project through the FOR/Z. Immediately after independence, government forces committed a massacre against Ndebele people, which has never been apologized for, and which remains

a source of tension between the two communities. Such a dialogue project could be very important given Zimbabwe's current situation. Some analysts have stated that if President Mugabe is unsuccessful in provoking sufficient black-white tensions in Zimbabwe, he may begin promoting violence between the Shona and Ndebele communities. While Zimbabwe's white population is approximately 100,000 (out of a total population of almost 12 million people), the larger amounts of people involved in a potential conflict between the Shona and Ndebele communities could have an even more devastating effect on the country's development.

Shelley Anderson

The sessions were highly participatory and generated a lot of involvement. Photo: Janne Poort-van Eeden



Responses during Interview Exercise

Teody Lotto, Sudan

1. *What is your definition of conflict resolution? Of peace?*
Conflict Resolution is a way forward when people do not have justice, cannot speak out truth and have no democracy in their lives. Peace: Truth, right of expression, freedom, etc.

2. *Please describe the nature of your work for peace.*
Promote traditional peace-making in the community. Teach women with the moving out from the force of war to a peaceful atmosphere. Trauma counseling, using the technique 'Body, Mind, and Heart' approach. Promote singing, dancing and drama in the form of role play. Teach civic education, mediation and negotiation, and human rights.

3. *How does the conflict in your community specifically impact on women and girls?*

Women and girls are always victims of rape. All basic needs are taken from them. Women lose husbands, sons, livestock. They die because of lack of medicine, no clean water, diseases like malaria, sun stroke, guinea worm, and aerial bombardments.

4. *Does the conflict have different consequences for women and girls than for men and boys?*

Women and girls are raped whilst men and boys are forced to fight. Girls are denied education for the slightest excuse. Girls forced into early marriages, and this has widened the gap in education between men and women.

5. *What are some of the obstacles for peace you face?*

War has taken too long. No support from external power. People (most) are uneducated, hence they don't know their rights. Peacemakers cannot cover the vast area of Southern Sudan, lack of transport, no mass media, no roads, no telephones. Factionalism among the rebels.

6. *What are some of the strategies you use to tackle this obstacle or these obstacles?*

Hold workshops for peace building and conflict management. We promote leadership training and trauma counseling. Started building peace demonstration centres in five regions. Networking with local women's groups and international groups to voice out the concerns of the women in our wartorn areas. Collaborate with churches.

7. *What do you need, both personally and organizationally, to overcome these obstacles?*

- Moral support

- Networking (internationally) of peacemakers
- Organizationally we need funding; we have stopped some activities, e.g., newspapers because of lack of funding.
- Donors should respond in time for the implementation of projects.

8. *How do you think women and girls in your community can be supported in working for peace?*

- Training in peace building, conflict management, human rights, civic education, leadership training and trauma counseling
- To be supported financially in order to cover all trainings mentioned above
- Moral support through prayers.

Moira Ngaru, Zimbabwe

1. *What is your definition of conflict resolution? Of peace?*
It is to eradicate conflict, using peaceful methods. Peace is the absence of conflict and war.

2. *Please describe the nature of your work for peace*

Educate both men and women to know their rights, to understand the laws and constitution, to lobby and advocate the implementation of human rights. To pressurise transparency of good governance to the entire community from the educated classes to the grassroots people.

3. *How does the conflict in your community specifically impact on women and girls?*

Domestic violence on women and girls. In national conflict, women lose husbands, sons and properties, plus livestock. Conflict brings poverty and women become poorer. Women and girls are always left to take care of children and livestock on their own. Violent conflict brings rape cases on women and girls.

4. *Does the conflict have different consequences for women and girls than for men and boys?*

Women and girls are raped. Boys and men are forced to go to war. Girls are always taken from school and used as wives during the liberation time.

5. *What are some of the obstacles for peace you face?*

Selfishness and corruption. Those in power do not want to relinquish power. Unemployment is increasing through the ailing economy.

6. *What are some of the strategies you use to tackle this obstacle or these obstacles?*

We educate the people to hold the leaders accountable for their actions. Anti-corruption movement has just been started. We formed the Women Coalition Group to put across all the messages concerning women to the public Holiday Peace Prayers in the City Center.

7. *What do you need, both personally and organizationally, to overcome these obstacles?*

Exposure is needed personally to learn more about Peacemakers Activities, both nationally and internationally. As an organization we need to network in the areas of peacemaking.

8. *How do you think women and girls in your community can be supported in working for peace?*

We need a Peace Campaign to make women and girls aware of what peace is, and on conflict resolution. To make them aware of the role they can play in peace building.

Mable Ngwenya, Zimbabwe

1. *What is your definition of conflict resolution? Of peace?*

My definition of peace is me and my colleagues in peace-making be exemplary, and that we have peace at heart. On conflict resolution: I have to involve all stake-holders to come together and we talk of peace, not differences.

2. *Please describe the nature of your work for peace*

The nature of work for peace: firstly it will be a blessing of the people of Zimbabwe who had never enjoyed the fruits of their country for twenty years, to initiate together and understand the meaning of peace. At the same time involve those responsible of differences, and stake-holders to see that fundamental rights and environmental rights are respected and protected at the same time.

3. *How does the conflict in your community specifically impact on women and girls?*

Women and girls are having a fear of being the victims and be deprived of their rights of dignity, and they are always marginalized in the society and traumatized all the time, and not even recognized as an important gender in the society.

4. *Does the conflict have different consequences for women and girls than for men and boys?*

It is yes and no, because the boys can be called at under age to go and cause conflict, men are the perpetrators of the conflict, not aware that their rights are violated, the consequences for women and girls is very tough as they are always the victims of conflicts in different ways. Most

important is that girls are taken away from education and told to be wives.

5. *What are some of the obstacles for peace you face?*

The obstacles to peace I am facing are that the people's rights are violated, and the community is being manipulated by those in power, in the sake of their own interest, just because they got into power, without taking care of the people, e.g. as the government of Zimbabwe is having more power, it is above the law. He does what he likes and is good for him, without consulting the citizens of the country.

6. *What are some of the strategies you use to tackle this obstacle or these obstacles?*

The strategies I use to tackle these obstacles are that people should learn to be confident, and resist in a peaceful way to what they do not like to happen to them. If they do not stand by their word or confidentiality, they will be always traumatized for life, and no development can come up in such a community.

7. *What do you need, both personally and organizationally, to overcome these obstacles?*

Personally and organizationally we need support from the community on mobilizing each other, and workshops being conducted among them, and through churches in order for them to understand what is meant by peace and the obstacles can be less.

8. *How do you think women and girls in your community can be supported in working for peace?*

Women and girls in my community can not be easily supported in working for peace, just because from the beginning they were marginalized as people who cannot make decisions. But as time goes it will be very easy through the understanding of peace. They will be preaching among people, they will have no problems on working, through organizational support and counseling the work goes.

Njeri Mugambi

1. *What is your definition of conflict resolution? Of peace?*

Restructuring the status quo and the process or finding ways and means to prevent further conflict.

Peace is living harmoniously with others at all levels, and being able to realise individuals' goals satisfactorily.

2. *Please describe the nature of your work for peace*

Advise refugees on their legal rights. Working with refugees from so many countries of the world. I feel that passing over peace messages to these people is necessary for them to have hope for the future, with specific reference to women. Most of the work is protecting the



Winnie and Njeri during their interview.
Photo: Janne Poort van Eeden

refugees who seek asylum in Kenya. Networking and tracing families for the refugees.

3. How does the conflict in your community specifically impact on women and girls?

Family separation, insanity, loss of sense of belonging, child labour, school dropouts, unwanted pregnancies, exploitation.

4. Does the conflict have different consequences for women and girls than for men and boys?

- Women being pressured into earning a living or bread winners for the families.
- Opportunities for the women ... a great deal, especially for the school going and the working class.
- All in all women are more at risk

5. What are some of the obstacles for peace you face?

- Lack of effective training towards peace initiatives
- No effective networking
- Lack of support team (for guidance)
- No organisation to specifically handle peace work (team)

6. What are some of the strategies you use to tackle this obstacle or these obstacles?

- Reading extensively articles on peace, attending seminars and workshops on peace initiatives.
- Targeting specific national and international public holidays to pass over messages of peace.
- We are trying to get connected to IFOR for guidance.
- Finding people who love peace so as to create a strong team.

7. What do you need, both personally and organizationally, to overcome these obstacles?

1. Training is the most important, as an individual and as an organization.
2. Interest in her part and then others

3. Contact office

4. Information material / effective communication.

5. Skill on fundraising and public relations and support.

8. How do you think women and girls in your community can be supported in working for peace?

Getting them involved in peace projects. Helping them acquire trainings and skills in public relations. Allowing the cycle of information gathering, project implementation and analysis to

Helping them to become active peace workers.

Encourage them to become active decision makers at all levels.

Rosaline M'Carthy

1. What is your definition of conflict resolution? Of peace?

- Conflict resolution is the process of identifying our differences and discussing them for the purpose of assuring at a compromise or agreement.
- Peace means a situation of wellbeing, quiet and non-violence at individual, community and national level, which leads to development. It includes peace making, peace keeping and peace building. It has spiritual, social, environmental and physical dimensions.

2. Please describe the nature of your work for peace

- Projects aimed at revisiting the human rights situation of women in the country; civic and voter education.
- Education and capacity building, training of trainers, literacy and skills training, peace and reconciliation, trauma healing workshops for ex-combattants and child soldiers.
- Sensitivation, advocacy and lobbying, experience sharing.
- Welfare projects, pregnant girls, abductees, rape victims, displaced persons.
- Addressing issues of poverty, agricultural and micro-credit projects
- Youth integration and peace education, projects at community level
- Call for stronger laws against violators of women's rights, e.g. rape and abuse. Call for establishment of family courts.

3. How does the conflict in your community specifically impact on women and girls?

This group has been affected thus: victims of rape, unwanted pregnancies, displaced and dispossessed. Increase in commercial sex workers leading to STD's and HIV/Aids. Heightening of traumatic experiences; lack of access to education at formal and non-formal levels; lack of access to information about issues affecting them. Loss of

confidence and self-esteem; discriminatory practices. Breakdown on marriages and women left to fend for themselves. Increase on poverty level, many female headed households. Lack of access to health facilities.

4. Does the conflict have different consequences for women and girls than for men and boys?

Yes. Lack of confidence and overall empowerment; many girl mothers and cases of sexual assaults; impact of culture on women and girls tend to affect some initiatives; many more aids victims among women. Pronounced effect of discriminatory laws against women and girls e.g. lower percentages of female enrolment and retention rates in schools. More awareness building for gender equality.

5. What are some of the obstacles for peace you face?

- These include emphasis on political gains and lust for power, individual interests; loss of family values; inability to address deep causes of conflict.
- Poor attitudes—greed, envy, jealousy, hatred etc. in people; focus on people and not on issues; display of unpeaceful behaviour.
- Inequitable distribution of resources.
- Slow pace of the disarmament process and problems with re-integration of ex-combatants. Absence of a feeling for remorse for atrocities committed. Lack of support for women by men and women themselves.

6. What are some of the strategies you use to tackle this obstacle or these obstacles?

Training provided in voter education, civic education; initiatives by the National Commission for Rehabilitation, Resettlement and Reintegration for resetting refugees and displaced; peace and reconciliation moves. Initiating dialogue between disputing parties; explaining main terms of Lome peace agreement; promotion of social, political and economic empowerment of women.

7. What do you need, both personally and organizationally, to overcome these obstacles?

- These include commitment, provision of human, material and financial resources.
- Clear vision, goals and objectives for improving the lot of women and train them for peace work.
- Training and capacity building (leadership, management, skills, peace building)
- Greater support required from family, community, men and women
- Networking among organisations of similar concerns
- Opportunities to network with women from other countries to see how best practices can be adopted.
- Create opportunities for knowledge gained to be effectively utilized.

8. How do you think women and girls in your community can be supported in working for peace?

- Put in place mechanisms for realizing 'Vision 2000' women's document presented to H.E. the President of Sierra Leone, on International Women's Day 2000, which calls for e.g. full implementation of CRC and CEDAW, speedy disarmament process, awareness building for peace and reconciliation, gender equality and promotion of enriched family life.
- Mobilize and sensitivize women about need for peace; provide the much needed resources for their education and training; make provisions for the well being of their families; develop traditional conflict resolution skills; embarked (??) on sustained peace education programmes at micro level.
- Increase women's participation in all phases of life and set up training centres.

Winnie Kiiza

1. What is your definition of conflict resolution? Of peace?

- Way of rebuilding torn apart situations
- Situation or atmosphere of truth, love and reconciliation

2. Please describe the nature of your work for peace

- Sensitizing the community on various aspects of violence. Make recommendations as how to (curb?..) the same. Follow up on recommendations. Impact evaluation (70% positive).
- Types of violence & solutions: child abuse, domestic, civil war, girl child, moral upbringing, defence tactics.

3. How does the conflict in your community specifically impact on women and girls?

- Irrespective of type violence, women are victims. Disadvantages: education, internally displaced, economic, shelter, abuse of war, psychological, separation (family reunification).
- Peace counselor to women—admit situation and accept situations. Economic set up of settlement camps, to begin legal issues. Go to protection officer, advice.

4. Does the conflict have different consequences for women and girls than for men and boys?

- Women are more vulnerable and tend to get involved in sexual encounters.
- Boys: abductions into war! Strong to fight
- Girls are taken in as concubines/wives, easy to manipulate.
- Men/boys victims of land mines, as they returned to get food, women /girls take on role as head of the home.

5. What are some of the obstacles for peace you face?

- Different ambitions among the people
- Pride among the community/families who are not

- ready to drop/shift their interests
- Active violence (ongoing)
- Women peacemakers not taken well
- Perpetrators of violence are not interested in message of nonviolence
- Funding of peace missions

6. *What are some of the strategies you use to tackle this obstacle or these obstacles?*

- Training for active politicians
- Introducing politicians to forums for peace
- Liaison with church leaders
- Use of music, drama, plays, as a different communicating tool, essays, poems.
- Use of public debate to school debate
- Use of newsletters, quarterly, with information from essays, poems, plays.

7. *What do you need, both personally and organizationally, to overcome these obstacles?*

- Training and information on matters related to peace; conflict resolution, counselling, networking.
- Conference is an eye opener
- Guidance and support (IFOR)
- Funding.

8. *How do you think women and girls in your community can be supported in working for peace?*

- Creating awareness on peace, through workshops, forums, seminars, training.
- Giving them necessary tools, like lobbying and advocacy, public relations, skills in fund raising, negotiating and networking.

Geraldine Onguti

1. *What is your definition of conflict resolution? Of peace?*

- Bring together two parties to an agreement.
- A stable environment for the individual, family, community or the nation.

2. *Please describe the nature of your work for peace*

- Provide peace education to different categories, politicians, civilians, combatants and community at large.
- Rehabilitation of war affected children, families and community by returned abductees cared for counseled, resettled in families and community.
- Strengthen family and community support mechanisms for war affected children.
- Awareness, advocate, lobby for children's rights and responsibilities.
- Improve education, trained practice skills for self sustainable families and children
- Nurture youth to self respect and develop a spirit of hard working.

3. *How does the conflict in your community specifically impact on women and girls?*

- Loss of secure family and community. Loss of cultural values and social welfare.
- Food security, displacement, loss of hope and confidence in life.

4. *Does the conflict have different consequences for women and girls than for men and boys?*

Have extra devastating problems of rape, forced early marriages, divorce in marriages, unwanted pregnancies, child headed families, threat of sexually transmitted diseases, especially HIV/Aids, stigmatisation as being the cause or source or curse of bad luck, discrimination and humiliation.

5. *What are some of the obstacles for peace you face?*

- Lack of support for women initiatives
- Political differences
- Individual interest for power
- Poor attitude
- Focus on people, not on the deep causes of the problem and solving them.
- Loss of physical and psychological norms and family values.
- Inequitable sharing of resources, power and development.

6. *What are some of the strategies you use to tackle this obstacle or these obstacles?*

- Peace and Reconciliation, Education and Peace building
- Promoting culture of non-violence, harmonious living among the people
- Economic empowerment and management, networking and advocacy
- Education through practical skill training.

7. *What do you need, both personally and organizationally, to overcome these obstacles?*

- Continue the capacity building for knowledge, skills, managerial and economical
- Support for resources, human, material and financial.

8. *How do you think women and girls in your community can be supported in working for peace?*

- Mobilize, sensitize on the need for peace and reconciliation.
- Establish centres for women and girls education
- Mobilize resources, material, financial and human resources be empowered.
- Support for empowerment of families.

Alette Latorre

1. What is your definition of conflict resolution? Of peace?

The political and social ideas and means of bringing the parties involved in the conflict to restore the broken social relations in benefit of all.

2. Please describe the nature of your work for peace

Accompany grass root groups in their processes of awareness of the situation of conflict, their organizational accomplishments and their initiatives of how to:

- live in the middle of war
- lobby the government and others for their human, social and ecological rights
- make the process known nationally and internationally.

3. How does the conflict in your community specifically impact on women and girls?

Specifically the impact is harder for widows, there are many that have to start from zero with their children.

Women and girls fear the abuse of their dignity, not only physical, but moral, emotional and social.

4. Does the conflict have different consequences for women and girls than for men and boys?

They all suffer the violation of their human rights, in different ways. But for women and girls in a very male oriented society, the consequences of war are worse, to recuperate in an after-conflict situation means that women and girls have to have equal opportunities to reconstruct their personal, family and social life.

5. What are some of the obstacles for peace you face?

- Lack of knowledge of human rights, and international humanitarian law
- Power and personal interests of government, military forces
- Continuous violation of human rights
- Impunity

6. What are some of the strategies you use to tackle this obstacle or these obstacles?

The community uses:

- information and formation on human rights, international humanitarian law, rights of the nations (drawn in Algeria)
- speak out the truth nationally and internationally
- lobbying and advocacy
- resistance (resilienza)
- demands for socio-political changes
- ● working for social development.

7. What do you need, both personally and organizationally, to overcome these obstacles?

I don't work alone, or the organization does not work by itself, it needs the community's presence and acceptance.

The community will need more physical, economical and spiritual support of national and international NGO's that will accept their way of life, understand their principle and criteria for organization and social development and are willing to accompany them in this process.

8. How do you think women and girls in your community can be supported in working for peace?

- Personal and family trauma counseling
- Formation on Human Rights, especially women's rights
- Support for the organizational women's rights efforts and decision making participation
- Financial support for their projects (community ways of self support and traditional women's ways of survival; agriculture, crafts, land management.

Mariama Lansana

1. What is your definition of conflict resolution? Of peace?

- Various methods undertaking such as negotiations, dialogue, mediation, to help solve conflicts
- Peace is absence of war, where there is development and good governance.

2. Please describe the nature of your work for peace

- Sensitizing people to forgive and reconcile with each other.
- Helping war widows and assaulted girls to adjust into their societies through skills training programs.

3. How does the conflict in your community specifically impact on women and girls?

Women and girls are sexually abused. Most women have lost their husband and they are now struggling to bring up their children with no income and assistance. Some girls have been forcefully recruited into the army.

4. Does the conflict have different consequences for women and girls than for men and boys?

Yes, it has.

5. What are some of the obstacles for peace you face?

- Some ex-combattants use guns to steal and rape.
- Lack of funds to re-integrate the ex-combattants into their societies forces them to use guns and steal.

6. What are some of the strategies you use to tackle this obstacle or these obstacles?

Organize peace forums, invite ex-combattants and educate them about peace, reconciliation and forgiveness.

We sollicit funds from international NGOs to help re-integrate our ex-combattants who are our fathers, brothers, and sons.

7. *What do you need, both personally and organizationally, to overcome these obstacles?*

We need funds.

8. *How do you think women and girls in your community can be supported in working for peace?*

- Educating them and involving them in peace education, trauma healing and counseling programs.
- Provide skills training programs for them
- Provide them with funds to be self-reliant.
- Provide them with security.

Agnes Mukobwa

1. *What is your definition of conflict resolution? Of peace?*

- Conflict resolution is when the two parties come face to face and dialogue on their differences and come to an agreement.
- Peace is free inner feeling with freedom of speech.

2. *Please describe the nature of your work for peace*

To help young single mothers to forgive who ever denied her freedom in life by counselling them and helping them to complete their education.

3. *How does the conflict in your community specifically impact on women and girls?*

- a. Women and girls are sexually abused.
- b. Most women have lost their husbands and as a result they are now struggling to bring up their children with no income and assistance.
- c. Girls are forced into early marriages and prostitution
- d. Some of these girls have resulted to drug addicts and trafficked
- e. Some girls were forcefully recruited into the army against their wish.

4. *Does the conflict have different consequences for women and girls than for men and boys?*

Yes, it has.

5. *What are some of the obstacles for peace you face?*

- a. When both parties refuse to ask for forgiveness or to forgive
- b. Lack of dialogue retarding the peace process
- c. Lack of security, development and funds

6. *What are some of the strategies you use to tackle this obstacle or these obstacles?*

- We look for a mediator
- We use the media to convey the message to the people.

7. *What do you need, both personally and organizationally, to overcome these obstacles?*

We need funds

8. *How do you think women and girls in your community can be supported in working for peace?*

- Educating them and involving them in peace education, trauma healing and counseling programs.
- Provide skills training programmes for them.
- Provide them with funds to be self-reliant.
- Provide them with security.

Clarisse Kaputo, Angola

1. *Quelle est votre définition de la résolution des conflits? De la paix?*

La résolution des conflits, c'est la gestion des conflits et le rôle que les gens jouent dans ces conflits. La paix est un état d'esprit et une manière de vivre.

2. *Veillez décrire ci-après la nature de votre travail pour la paix.*

Mon travail consiste à éduquer les femmes et la société en général à vivre en paix dans leur communauté. Cette éducation vise à changer la mentalité de guerre en une mentalité nonviolente, de réconciliation et de culture de paix, ce qui commence avec soi-même pour continuer avec la communauté. Je travaille à promouvoir le dialogue entre le gouvernement et les partis politiques qui sont dans le maquis. Je travaille avec les femmes parlementaires et juristes.

3. *Quel est l'impact spécifique du conflit dans votre communauté sur les femmes et les jeunes filles?*

Le conflit leur a inculqué une mentalité de guerre. Ceci du fait que le gouvernement insiste pour convaincre tout le monde qu'il faut faire la guerre pour avoir la paix.

4. *Le conflit a-t-il d'autres conséquences pour les femmes et les jeunes filles que pour les hommes et les garçons?*

Il y a deux types de conséquences:

- L'une affecte tout le monde: les gens sont devenus violents les uns envers les autres. La force est devenue une manière de se faire respecter.
- L'autre est que les femmes souffrent plus. Les pères de leurs enfants vont à la guerre ou ils les abandonnent tout simplement.

5. *Quels sont certains des obstacles à la paix auxquels vous devez faire face?*

- La propagande gouvernementale: faire la guerre pour avoir la paix.
- Les médias contrôlés par l'état, qui font qu'il est difficile de faire passer un message de paix. Il y a des pressions sur la radio catholique pour qu'elle quitte le pays.
- Les organisations des femmes autres que celles affiliées à l'état n'ont pas accès aux médias et aux moyens financiers pour faire leur travail.

6. Quelles stratégies utilisez-vous pour affronter cet ou ces obstacles ?

- Travail avec les organisations internationales pour soutenir les programmes d'action, avec les Nations Unies pour les droits humains, les ambassades.
- Travail avec les églises et la radio catholique pour assurer la diffusion de programmes.

7. De quoi avez-vous besoin, tant sur le plan personnel que sur le plan organisationnel, pour vaincre ces obstacles?

- Sur le plan personnel:
 - avoir des informations sur les autres conflits et le travail des autres organisations de femmes;
 - avoir une formation sur la gestion des conflits, le partage d'expériences avec d'autres femmes.
- Sur le plan organisationnel: informations, moyens financiers pour soutenir notre action pour la paix et intensifier notre travail.

8. De quel soutien les femmes et les jeunes filles de votre communauté ont-elles besoin pour travailler pour la paix?

Formation théorique sur la paix et formation pratique (professionnelle) pour avoir les moyens de se soutenir et de soutenir leurs enfants.

Cimpaye Modeste

1. Quelle est votre définition de la résolution des conflits? De la paix?

- La résolution des conflits est toute procédure utilisée (dialogue, consultation, conseil, etc) pour mettre fin aux conflits.
- La paix, c'est le bien-être de tout être vivant; être en mesure de réagir, de prendre des décisions selon ses droits, d'être.



Lina and Modeste during their interview.
Photo: Janne Poort van Eeden

2. Veuillez décrire ci-après la nature de votre travail pour la paix.

Mon travail pour la paix a trois thèmes:

- L'éducation non-violente des enfants scolarisés ou non selon leur milieu de vie et leur vie quotidienne.
- Etre une bonne messagère de paix pour la population, mouvements, ou partis politiques et au gouvernement de pays en guerre.
- Aider les enfants et femmes, réfugiés ou non, à vivre la paix sans toutefois ignorer leurs droits et leur devoirs (chercher des moyens qui peuvent m'aider à les aider à détruire les barrières de la guerre)

3. Quel est l'impact spécifique du conflit dans votre communauté sur les femmes et les jeunes filles?

- Manque d'hospitalité, esclavage sexuel (viol, terrorisme, traumatisme)
- Séparation des familles, sous-alimentation, augmentation du nombre de veuves et d'orphelins, analphabétisme, responsabilité dès le bas-âge.

4. Le conflit a-t-il d'autres conséquences pour les femmes et les jeunes filles que pour les hommes et les garçons?

Les femmes et les jeunes qui sont exposés au danger (hospitalité, viol, veuves qui ne peuvent pas facilement rencontrer leur famille (se remarier de peur de ne pas trouver quelqu'un qui la soutiendra). Education des orphelins (il sera très difficile à la jeune fille de se décider au mariage de peur de laisser ses petits frères et soeurs orphelins)

5. Quels sont certains des obstacles à la paix auxquels vous devez faire face?

- Comportement des différentes catégories de gens
- réfugiés: manque de confiance, refus de dialoguer, pauvreté, analphabétisation.
- masse paysanne: manque d'éducation, intellectuelle et sociale
- politiciens: intérêts personnels, refus de dialogue, méfiance & exclusion de la femme des processus
- la guerre
- manque de fonds

6. Quelles stratégies utilisez-vous pour affronter cet ou ces obstacles ?

- Visite et dialogue avec les différentes catégories de gens
- Utiliser différents média possibles dans la transmission des messages de paix
- Concrétiser le résultat du dialogue et les accords signés par les deux adversaires
- Organiser des marches de soutien aux accords précédées par des lettres ouvertes
- Etre solidaires avec les collègues artisanes de paix.

7. De quoi avez-vous besoin, tant sur le plan personnel que sur le plan organisationnel, pour vaincre ces obstacles?

- Sur le plan personnel: soutien financier, matériel et moral.
- Sur le plan organisationnel:
 - soutien financier et matériel et moral, séminaire et instruction sur la paix et la non-violence
 - bureau de travail.

8. De quel soutien les femmes et les jeunes filles de votre communauté ont-elles besoin pour travailler pour la paix? Instruction sur la non-violence, la paix et la réconciliation. Vivre l'expérience des autres femmes artisanes de paix et à partir de ça s'engager et être messagères de paix.

Marie Nomo Messina

1. Quelle est votre définition de la résolution des conflits? De la paix?

Un ensemble de choix et attitudes à avoir pour résoudre le conflit; promouvoir la justice, la tolérance, la vérité, le partage

2. Veuillez décrire ci-après la nature de votre travail pour la paix.

- Pour apprendre aux enfants à aimer la paix.
- Apprendre aux familles à apprendre leurs responsabilités, aider les enfants, les jeunes filles à se protéger et à se développer.

3. Quel est l'impact spécifique du conflit dans votre communauté sur les femmes et les jeunes filles?

Affecte les communautés, crée les instabilités familiales, dévalorise la femme, alourdit les responsabilités des femmes et les plonge dans l'insécurité et le désespoir. Par exemple amène les femmes à plusieurs mariages à cause du décès successifs des maris. La non scolarisation des filles ou le viol par des rebelles.

4. Le conflit a-t-il d'autres conséquences pour les femmes et les jeunes filles que pour les hommes et les garçons?

La souffrance est pour tous, hommes et jeunes filles et garçons, mais les femmes et les filles sont les plus affectées, parce que plus sensibles.

5. Quels sont certains des obstacles à la paix auxquels vous devez faire face?

- Manque de compréhension avec le partenaire
- manque de volonté et d'engagement des alliés
- insuffisance des moyens pour mener des actions
- insuffisance d'appui de la part des autorités
- ignorance des femmes.

6. Quelles stratégies utilisez-vous pour affronter cet ou ces obstacles ?

- Organiser une rencontre avec mon partenaire pour clarifier mes explications et mes idées.
- Ecrire au donateurs et bienfaiteurs pour avoir des fonds.
- Je vais aller rencontre des autorités pour une discussion et expliquer mes actions et les inviter à m'aider. La multiplicité des langues.

7. De quoi avez-vous besoin, tant sur le plan personnel que sur le plan organisationnel, pour vaincre ces obstacles?

- Moyens financiers
- Personnel qualifié
- Besoin des alliés
- Matériel didactique (auto, moyens de communication, fax, téléphone)

8. De quel soutien les femmes et les jeunes filles de votre communauté ont-elles besoin pour travailler pour la paix?

- Education
- Moyens économiques
- Leadership

Rebecca Ganbe Nodjiti Djéria

1. Quelle est votre définition de la résolution des conflits? De la paix?

- La résolution des conflits c'est chercher à trouver des solutions à ces conflits. Il faut suivre six étapes:
 - il faut définir le problème
 - décider de le traiter
 - formuler des solutions
 - sélectionner les meilleures
 - établir un plan d'application
 - évaluer et réviser la décision
- La paix, c'est un comportement. C'est vivre en harmonie avec les autres.

2. Veuillez décrire ci-après la nature de votre travail pour la paix.

- Promouvoir et développer une culture de paix durable.
- Développer la motivation des femmes avec idéaux de paix et de réconciliation
- Impliquer la femme dans tous les mécanismes de prévention et de résolution des conflits à tous les niveaux
- Former au respect de la personne humaine
- Lutter contre la pauvreté

3. Quel est l'impact spécifique du conflit dans votre communauté sur les femmes et les jeunes filles?

- Le conflit traumatise les femmes et les jeunes filles.
- Il joue sur leur santé physique et mentale (parce qu'elles sont abandonnées ou violées)
- Il les surcharge et les rend pauvre.

4. *Le conflit a-t-il d'autres conséquences pour les femmes et les jeunes filles que pour les hommes et les garçons?*

Les conséquences sont les mêmes, sauf que la femme est plus surchargée que l'homme pendant la période des conflits.

5. *Quels sont certains des obstacles à la paix auxquels vous devez faire face?*

- La guerre
- La discrimination raciale et de sexe
- Le non-respect des droits humains et de la personne humaine
- L'injustice sociale
- L'intolérance
- L'ethnocentrisme
- Le régionalisme
- La mauvaise gestion du foyer

6. *Quelles stratégies utilisez-vous pour affronter cet obstacle ou ces obstacles?*

- Le dialogue
- Informer et sensibiliser sur les méfaits de la guerre
- Eduquer et sensibiliser les gens sur le bien fondé de la culture de paix
- Former les gens sur leurs droits et devoirs afin qu'ils respectent ceux des autres.
- Prôner l'amour du prochain et la justice sociale
- Sensibiliser les gens à vivre la complémentarité en équipe

7. *De quoi avez-vous besoin, tant sur le plan personnel que sur le plan organisationnel, pour vaincre ces obstacles?*

- Formation supplémentaire sur les droits humains, à la non-violence et à la résolution des conflits.
- J'ai besoin d'échanges d'expériences et d'un soutien moral, matériel et financier pour mener à bien cette action de paix qui me tient à coeur
- Protection.

8. *De quel soutien les femmes et les jeunes filles de votre communauté ont-elles besoin pour travailler pour la paix?*

- La formation en droits humains, à la non-violence et à la gestion des conflits
- La protection
- Soutien matériel, moral et financier
- Solidarité agissante entre les femmes et les partenaires artisanes de paix.

Lina Souarka Elise, Chad

1. *Quelle est votre définition de la résolution des conflits? De la paix?*

- La résolution des conflits c'est un moyen, un processus non-violent de règlement des conflits, par exemple dialogue, table ronde.

- La paix, c'est une situation de concorde, de tranquillité, de calme. C'est une situation d'absence d'agitation, de conflit, mais encore une situation d'absence d'injustice sociale, où les hommes et les femmes sur une base d'équité prennent une part active au processus de développement tout en jouissant de tous les droits et de toutes les libertés fondamentales dans un environnement de sécurité.

2. *Veillez décrire ci-après la nature de votre travail pour la paix.*

- L'éducation par des moyens non-violentes des enfants en situations particulièrement difficiles (la guerre) en vue de les insérer dans le tissu social.
- Former les parents à l'éducation non-violente des enfants et à la culture de paix.
- Chercher des voies et moyens pour enrayer la montée croissante des violences dans les foyers, les établissements scolaires, les rues de nos villes.

3. *Quel est l'impact spécifique du conflit dans votre communauté sur les femmes et les jeunes filles?*

- Atteintes physiques et esclavage sexuel (viols et autres formes de violence)
- Enlèvement des jeunes filles particulièrement vulnérables
- Déplacements massifs
- Destruction des structures socio-économiques

4. *Le conflit a-t-il d'autres conséquences pour les femmes et les jeunes filles que pour les hommes et les garçons?*

- Les femmes et les jeunes filles subissent les services corporels les plus atroces (viols, esclavage sexuel)
- Elles sont les plus souvent prises comme armes de guerre pour obliger l'ennemi à décamper ou encore elles servent des butin de guerres aux belligérants.
- Traumatisme dramatique.

5. *Quels sont certains des obstacles à la paix auxquels vous devez faire face?*

- Le manque de confiance, la discrimination, le refus de dialoguer, la non implication des femmes dans le processus de la paix. La haine d'autrui.
- L'orgueil
- La peur de perdre la face
- Le refus de s'asseoir autour d'une même table de négociation.

6. *Quelles stratégies utilisez-vous pour affronter cet ou ces obstacles?*

- La culture de la paix afin de changer les mentalités
- Les communiqués de presse, lettre ouvertes à travers lesquelles nous faisons pression sur le gouvernement
- Marche de protestation active ou ville morte: par exemple après l'assassinat du vice-président de la ligue des droits de l'homme.
- Interpellation des hommes politiques à prendre en

compte l'unité nationale et l'intérêt supérieur de la nation dans leur discours et actions.

7. *De quoi avez-vous besoin, tant sur le plan personnel que sur le plan organisationnel, pour vaincre ces obstacles?*

- Plan personnel:
 - formation aux idéaux de la paix en vue d'en faire bon usage
 - bénéficier des expériences des autres
 - conseils des autres soeurs
- Plan organisationnel:
 - soutien des autres membres de l'association et de l'entourage (IFOR, MIR, Programme des femmes artisanes de paix)
 - moyens d'information (journaux) matériel

8. *De quel soutien les femmes et les jeunes filles de votre communauté ont-elles besoin pour travailler pour la paix?*

- Soutien moral, à travers les séminaires de formation
- Conseils
- Soutien matériel si possible création d'un centre où toutes les femmes et jeunes filles trouveront les informations sur la paix et la non-violence.

Priscille Ndjerareou, Chad

1. *Quelle est votre définition de la résolution des conflits? De la paix?*

- C'est la façon par laquelle on amène les gens qui sont en conflit à une réflexion sur les raisons de nos conflits, sur la manière dont ils agissent; la façon de les amener à mettre fin au conflit.
- La paix c'est la manière de vivre en harmonie avec les autres dans la famille et le pays en respectant les différences.

2. *Veillez décrire ci-après la nature de votre travail pour la paix.*

J'ai travaillé avec une organisation qui s'appelle EIRENE (au Chad) qui soutient les organisations qui travaillent pour la paix, la non-violence et les droits humains; nous offrons un lieu pour les gens qui s'occupent des finances et des organisations de base; nous intervenons dans l'église avec les femmes qui sont en conflit dans les familles; avec les enfants dans une petite école.

3. *Quel est l'impact spécifique du conflit dans votre communauté sur les femmes et les jeunes filles?*

Les femmes doivent travailler plus pour subvenir aux besoins et garder leurs enfants qui n'ont pas d'école. Elles s'ajoutent aux hommes pour soutenir la famille; les filles arrêtent l'école pour aider la maman à garder les enfants, etc.

4. *Le conflit a-t-il d'autres conséquences pour les femmes et les jeunes filles que pour les hommes et les garçons?*

Il y a des conséquences communes. Les jeunes garçons sont pris pour faire la guerre. Pour les jeunes filles elles deviennent veuves, avec beaucoup d'enfants. Elles arrêtent leur éducation pour travailler plus, pour survivre.

5. *Quels sont certains des obstacles à la paix auxquels vous devez faire face?*

La faiblesse des organisations des femmes, parce qu'elles sont jeunes, les membres ne savent pas ce qu'elles ont à faire. Le manque de ressources financières et l'intimidation des leaders.

6. *Quelles stratégies utilisez-vous pour affronter cet ou ces obstacles ?*

Il faut former des membres des associations à connaître leurs rôles dans les associations. Les aider à avoir des plans d'action, des stratégies, et des connaissances au niveau international.

7. *De quoi avez-vous besoin, tant sur le plan personnel que sur le plan organisationnel, pour vaincre ces obstacles?*

- Personnel: Plus d'information sur ce qui se passe dans les autres pays; des formations, ainsi que des échanges.
- Organisationnel: connaître d'autres organisations qui peuvent aider notre organisation à travailler plus. Connaître les organisations internationales qui peuvent aider les organisations de base.

8. *De quel soutien les femmes et les jeunes filles de votre communauté ont-elles besoin pour travailler pour la paix?*

D'être bien informées pour savoir qui a d'autres alternatives; donner beaucoup d'informations; montrer des exemples au gens qui travaillent pour la paix et offrir les possibilités d'apprendre; alphabétisation et formation professionnelle.

Kakozi Andjelani Chantal, République Démocratique du Congo

1. *Quelle est votre définition de la résolution des conflits? De la paix?*

- C'est le rétablissement des relations harmonieuses entre une ou plusieurs parties qui peuvent avoir des opinions ou buts opposés.
- La paix: c'est la manière dont les gens vivent en harmonie, c'est-à-dire chaque personne évite de frustrer l'autre ou chaque individu respecte la position de l'autre et fait monter l'opinion personnelle.

2. *Veillez décrire ci-après la nature de votre travail pour la paix.*

- La promotion du dialogue à tous les niveaux de la société en commençant par le cercle familial.

- Formation et éducation en matière du respect des droits des personnes y compris des droits des femmes et des enfants.

- Assister les victimes des violations des droits et les personnes affectées par les conséquences des conflits.

3. *Quel est l'impact spécifique du conflit dans votre communauté sur les femmes et les jeunes filles?*

- La lourdeur de la pauvreté
- La menace sur le plan sanitaire
- La surcharge des responsabilités familiales
- L'analphabétisme (en période de conflit, beaucoup d'enfants abandonnent l'école notamment les filles)

4. *Le conflit a-t-il d'autres conséquences pour les femmes et les jeunes filles que pour les hommes et les garçons?*

Les conséquences des conflits sont les mêmes pour les deux genres. Cependant la spécificité chez la femme est qu'elle se retrouve en charge de toutes les responsabilités familiales et communautaires.

5. *Quels sont certains des obstacles à la paix auxquels vous devez faire face?*

- L'extrémisme de certains membres des partis d'opposition.
- Le scepticisme et le fatalisme
- Le manque de volonté des hauts leaders politiques et chefs gouvernementaux à s'impliquer réellement pour une paix durable.
- L'implication des groupes étrangers qui attisent davantage les conflits entre les partis opposés.

6. *Quelles stratégies utilisez-vous pour affronter cet ou ces obstacles ?*

- La sensibilisation à la coexistence pacifique (inter-ethnique)
- Chercher les modèles de réussites des autres pays ou groupes et essayer de les adapter.
- Faire le lobbying des leaders politiques
- Coalition avec d'autres groupes étrangers.

7. *De quoi avez-vous besoin, tant sur le plan personnel que sur le plan organisationnel, pour vaincre ces obstacles?*

- La protection sur le plan personnel.
- La perfection des capacités, des connaissances en matière de résolution des conflits, des droits humains
- Soutien moral, matériel et financier.

8. *De quel soutien les femmes et les jeunes filles de votre communauté ont-elles besoin pour travailler pour la paix?*

- La protection, le soutien moral, matériel et financier
- La solidarité avec d'autres femmes et tous les hommes de bonne volonté qui partagent la même vision que nous
- Formation en droits humains, à la non-violence et à la gestion des conflits.

Nzigire Rukata

1. *Quelle est votre définition de la résolution des conflits? De la paix?*

Pour moi la résolution des conflits c'est la tolérance aux différentes tensions dans toutes leurs formes, c'est le respect de la diversité sociale entre individus. Tandis que la paix c'est la façon de veiller sur la tranquillité de l'autre.

2. *Veillez décrire ci-après la nature de votre travail pour la paix.*

Pour le moment nos efforts se concentrent sur l'éducation des femmes à la paix, sur des rencontres de femmes avec des thèmes différents à débattre ensemble, sur des concerts religieux musicaux pour la paix.

Mais nous sentons le besoin d'avoir un programme sur la paix dans notre organisation. Former des noyaux de femmes par commune pour ensuite continuer la formation des femmes dans le quartier jusqu'au foyer. Nous projetons aussi d'organiser un musée des femmes pour la paix.

3. *Quel est l'impact spécifique du conflit dans votre communauté sur les femmes et les jeunes filles?*

Dans ma communauté l'impact spécifique du conflit sur les femmes et les jeunes filles:

- Absence prolongée des femmes au foyer
- Oisiveté et mendicité des femmes
- Mauvaise éducation des filles et leur non-scolarisation
- Mariage précoce des filles
- Séparation et divorce des femmes
- Ignorance de la femme.

4. *Le conflit a-t-il d'autres conséquences pour les femmes et les jeunes filles que pour les hommes et les garçons?*

- Pour les femmes et filles:
 - violence
 - traumatisme
 - pauvreté
 - pillage
 - déviation sociale
- Pour les hommes et garçons:
 - pillage
 - animosité, tuerie abusive
 - banditisme
 - déviation sociale.

5. *Quels sont certains des obstacles à la paix auxquels vous devez faire face?*

- Analphabétisme/Ignorance
- Traumatisme
- Violence/certaines coutumes avillissantes
- Pauvreté
- Déviation sociale
- La Guerre

6. *Quelles stratégies utilisez-vous pour affronter cet ou ces obstacles ?*

- Différentes éducations: en approchant jeunes, femmes, hommes et enfants
- Diffusion par les media des résolutions prises
- Conseil de détraumatisation
- Appuis aux différentes activités de développement pour les femmes
- Encourager la formation et l'information de la femme.

7. *De quoi avez-vous besoin, tant sur le plan personnel que sur le plan organisationnel, pour vaincre ces obstacles?*

- Encouragement des initiatives des femmes à la base
- Solidarité des femmes
- Complémentarité entre les programmes de femmes pour la paix
- Appui financier aux programmes des femmes.

8. *De quel soutien les femmes et les jeunes filles de votre communauté ont-elles besoin pour travailler pour la paix?*

- Soutien moral
- Soutien financier aux activités génératrices de revenu et leurs différentes rencontres.

- Manque de confiance dans les négociations
- Non respect des engagements pris.

6. *Quelles stratégies utilisez-vous pour affronter cet ou ces obstacles ?*

- Essayer de les rencontrer pour dialoguer à travers des intermédiaires
- Faire des engagements écrits pour inspirer la confiance et essayer de tenir ces engagements.

7. *De quoi avez-vous besoin, tant sur le plan personnel que sur le plan organisationnel, pour vaincre ces obstacles?*

Leadership: les leaders d'opinions élus qui soient représentatifs et écoutés par les gens—et qui respectent les droits humains

8. *De quel soutien les femmes et les jeunes filles de votre communauté ont-elles besoin pour travailler pour la paix?*

- Education
- Moyens économiques
- Leadership

Rose Nantonge Tulio

1. *Quelle est votre définition de la résolution des conflits? De la paix?*

Le gestion des conflits

2. *Veillez décrire ci-après la nature de votre travail pour la paix.*

- Organisation de séminaires de femmes pour essayer de négocier pour la paix.
- Amener les femmes qui ont des maris à la guerre de leur conseiller d'abandonner les armes pour une négociation possible.

3. *Quel est l'impact spécifique du conflit dans votre communauté sur les femmes et les jeunes filles?*

Il affecte les communautés, crée des instabilités familiales, alourdit les responsabilités des femmes et les plonge dans l'insecurité à faire plusieurs mariages à cause du décès successifs des maris, les jeunes filles ne vont plus à l'école ou sont emportées par les rebelles.

4. *Le conflit a-t-il d'autres conséquences pour les femmes et les jeunes filles que pour les hommes et les garçons?*

Les conséquences ne sont pas différentes entre les deux, car il y a une situation de souffrance entre toutes ces personnes. Ce serait différent pour les pays non en guerre.

5. *Quels sont certains des obstacles à la paix auxquels vous devez faire face?*

- Difficultés du dialogue avec l'adversaire

Active Nonviolence

Nonviolence can be a strategic tactic in working for social change. Nonviolence can also be a way of life and a system of personal, social and international change based on the force of truth and the power of love to overcome evil, obtain justice and reconciliation.

Nonviolent action requires educated, trained groups. Severe conflicts require preparation for a long and determined commitment with a planned strategy. Group preparation brings strength through the involvement of each member and the development of unity among the members.

Group education has three steps:

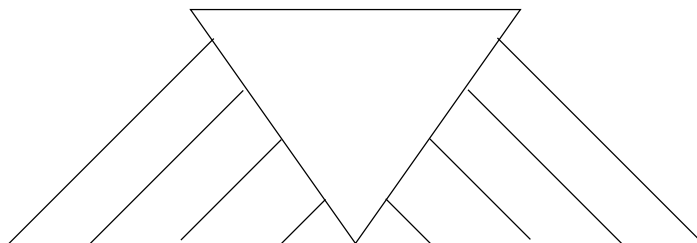
1. INTERIOR (MORAL) PREPARATION: learning to understand our own motivations and reactions and strengthening these as a group;

2. ACQUIRING ATTITUDES AND METHODS OF NONVIOLENCE: learning, training, preparing as a group to control reactions, overcome fear, and discover nonviolent responses;

3. BUILDING A STRATEGY:

a. Analyzing the situation

- defining the injustice is the group's first task. The injustice must be identified and named.
- discovering the pillars which support the injustice is the next step. Injustice can be seen as an upside down pyramid. The injustice can only stand as long as there are pillars supporting it. When these supports are removed—even a few of them—the pyramid will fall. It is the group's job to remove these pillars. To do this, the group must ask, "Why do those who function in those pillars do as they do? Why is the adversary the way he or she is? What are her/his positive points? How do we reach out to him or her?"



b. Finding allies, people who will support our action.

c. Building the alternative. It is not enough to remove injustice—something must be built to replace it. Even while we struggle to remove the pillars upholding injustice, we can plan for the future and build something constructive.

Finding Funding: WPP Information on Funding Sources

IFOR's Women Peacemakers Program does not fund other programs. However, we can act as a resource to help your organization find funding. In addition to some tips on how to get started, we also provide a very partial listing of possible funding sources for you to contact.

How to ask

Always write to the funding agency first: ask for their application forms, guidelines, criteria and deadlines. Explain very briefly your project and ask it if fits within their funding criteria. If they answer yes, send the completed application form with your proposal and budget. Your proposal should be very clear about what you want to achieve, how you will achieve your goals, and how the money will be spent.

Who to ask

Many embassies or diplomatic missions (especially the Netherlands, Germany, Sweden, Denmark, Norway and the USA) have special funds for development or for women's projects. They may also have libraries with information on other funding agencies in their countries. Ask for an appointment to talk about your project. Be confident and believe in your project! This will help you make others enthusiastic about supporting the project.

Dutch embassies, for example, have three funds: **Small Embassy Projects** (SEP, or KAP in Dutch), for small-scale local initiatives to improve the poorest's socioeconomic position; **Embassy Special Activities**, to support regional conferences, courses, exhibitions, publications, workshops, etc.; and **Regional Study Grants**, to improve the skills of educational workers.

Funders For Women's projects

The Global Fund for Women, 425 Sherman Ave., Suite 300, Palo Alto, California 94306-1823 USA. Tel. +1 415 853-8305 (fax 328-0384); email: gfw@igc.apc.org Maximum grant USD 15,000 for women's media, women's human rights and anti-violence against women project.

MATCH-International, 1102-200 Elgin, Ottawa K2 1L5 Canada. Tel. +1 613 238-1312 (fax 238-6867). Resource center and funding group, focusing on violence against women.

YWCA, Women's Grant Fund, 27 Quai Wilson, 1201 Geneva, Switzerland. Tel. +41 22 732-3100 (fax 731-7938).

United Nations Development Fund for Women (UNIFEM) Trust Fund in Support of Actions to Eliminate Violence Against Women, Women's Human Rights Program, 304 East 45th Street, New York, NY 10017 USA. Fax. +1 212 906-6705. Accepts proposals from non-governmental, governmental, and local organizations, with budgets between USD 10,000-50,000.

Mama Cash, PO Box 15.686, 1001 ND Amsterdam, the Netherlands. Tel. +31 20 689 3634; fax +31 20 683 4647; email: hanneke@mama.cash.nl. Maximum grant US \$1,500 for women's groups or projects.

The Tides Foundation, 1388 Sutter Street, 10th floor, San Francisco, CA 94109, USA. Tel. +1 415 771 4308; fax +1 415 771 0535.

Unitarian Universalist Service Committee, 130 Prospect Street, Cambridge, MA 02139, USA. Tel. +1 617 868 6600; fax +1 617 868 7102.

NOVIB, Amaliastraat 7, 2514 JC, the Hague, the Netherlands. Tel. +31 70 342 7621; fax +31 70 361 4461. Major Dutch funding agency.

Haella Foundation, Jan van Nassastraat 84, 2596 BW 's-Gravenhage, the Netherlands. Tel. +31 70 32 49929. Maximum grant US \$2,500.

Canadian International Development Agency (CIDA), 200 Promenade du Portage, Hull, Quebec K1A 0G, Canada.

Swedish International Development Agency (SIDA), Birger Jarlsgatan 61, S-10525 Stockholm, Sweden. Tel. +46 8 728 5100.

DanChurchAid, Norregade 13, DK-1165 Copenhagen K, Denmark. Tel. +45 33 15 28 00; fax +45 33 15 38 60.

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