A COMPASSIONATE RESPONSE TO VICTIMS OF
SEXUAL ABUSE IN SITUATIONS OF CONFLICT

FORMATION WORKSHOP, GOMA (RDC)
April 2-9, 2017

TRAINING MANUAL
English Version

By Fr. Bernard Ugeux, M. Afr

Sponsored by the JPIC Commission, USG-UISG, Rome
A COMPASSIONATE RESPONSE TO VICTIMS OF SEXUAL ABUSE IN SITUATIONS OF CONFLICT

Formation Workshop, Goma (RDC)
April 2-9, 2017

TRAINING MANUAL
English Version

By Fr. Bernard Ugeux, M. Afr

Sponsored by the JPIC Commission, USG-UISG, Rome
Available in PDF on www.jpicroma.org/. Please share with the JPIC Secretariat if you are able to use any part or the whole of this report.

June 2017

English translation from French by Camille Piche, OMI

JPIC Secretariat
Via Aurelia 476, 00165 Roma, Italy
Tel: (39)06.6622929 Mobile: (39)3314348103/(39)3400611596
E-mail:jpicusguisg@lasalle.org or jpic.cosec@lasalle.org
CONTENTS

7 Foreword

PART ONE: PASTORAL AND PSYCHO-SOCIAL WORKSHOP

9 Monday, April 3
9 Introduction by Father B. Ugeux
11 Reflections on the social commitment of the consecrated by Father B. Ugeux
19 Work on burning subjects and cases to be studied

22 Tuesday, April 4
22 Presentation of IFHIM
26 Case study

27 Wednesday, April 5
27 God to the test of evil and suffering, by Father B. Ugeux
33 Working in thematic groups on hot topics
35 Final Declaration
38 How to follow up the session

39 Thursday, April 6
39 About the prison universe by the abbots A. Cishugi and P. Masilanga
42 The Diocesan Justice and Peace Commission of Goma by Father J.P. Mihigo

PART TWO: TRAINING ON THE PROTOCOL

47 Friday, April 7
48 Saturday, April 8
49 Presentation of the Protocol By Messrs. Jose Ordonez and Papy Ndondoboni,

68 EVALUATIONS

68 Synthesis of evaluations of the pastoral and psycho-social part
70 Synthesis of Part of the Protocol Assessments
73 Closing of the Workshop
76 Schedule of the Workshop
78 List of Facilitators
79 List of Participants and Staff
A Compassionate Response to Victims of Sexual Abuse

FOREWORD

A formation workshop was held from April 2 to 9, 2017 at the Spiritual Center of the Pallotine Fathers of Keshero (Goma, RDC) on A Compassionate Response to Sexual Abuse of Victims in Situation of Conflict. This workshop was meant for consecrated persons working amongst victims in the Great Lake Regions. It was organized by the Justice, Peace and Integrity of Creation Commission (JPIC), of the UISG-USG (Rome) at the request of the British Government, represented by the United Kingdom Embassy of the Holy See. The objective was to make better known in the region, the International Protocol Relative to the Documentation of an Inquiry in Sexual Violence Linked to Conflict. The workshop was developed on two fronts: four days consecrated to pastoral and psycho-social approaches and two days on the study of the Protocol itself.

Here is the document that presents the results of this international workshop. If this document is so ample, it is due to the fact that in the eyes of the British Government, as well as those of the UISG-USG, this international workshop is considered as a pilot project. In fact, the results of this workshop is meant to allow other groups involved in the same problems, in other countries and on other continents, to profit from the fruits of this common experience. It will be translated in many languages.

We will, thus, find in this report the methodology as well as the content of the interventions, work of the small groups and evaluation of the plenary. This document, however, is not exhaustive. On one hand, it does not pretend to give all the answers to complex problems that were discussed. On the other hand, due to the choice of an inductive and interactive methodology, a good part of the work was given to exchanging on experience and expertise and on debates and interventions on the occasion of the exposés. It is simply impossible to report on all the rich dialogue that was exchanged as well as in the informal exchanges of the participants during breaks and meals. Thirty eight persons participated from different countries and Congregations (RDC, Rwanda, Burundi, Italy). They had been selected by their major superiors or by their bishops and most of them had previous local experience and particular expertise. To the reader, we leave the appreciation of the richness of this report.

I wish to thank, particularly, Sr. Sheila Kinsey who represented the UISG-USG in the preparation and participation of this workshop, the team that prepared and animated and those who intervened, some coming from far, to bring their experience and experience. The links created during the workshop will be maintained as a working group that has been setup, networking in solidarity.

The reader may freely use all that is provided in this document for his/her personal edification as well as for further local engagement. It is our hope that it will assist in acquiring improved competence to live one’s ecclesial and professional service under the impulse of the Holy Spirit, spirit of justice and compassion, following our Lord Jesus Christ who leads the way and enlightens all our endeavors. Let us remain united.

Père Bernard Ugeux, M.Afr.
Conception and Coordinator of the workshop.
bernard.ugeux@mail.com

1. The French version of this document is available in Word on www.jpicroma.org/. In the Protocol, the diagrams may move because of difference in software. If internet access is available, it is best to use the PDF version of the Protocol or the PowerPoint. The English version is distributed in PDF and may be downloaded from the same website. The PowerPoint is likewise available for download.
REFLECTION
By Fr. Maurice Bellet

What good you are able to do for others,
Do it of good heart and as best you can,
What you are unable to do,
Have no regrets or anguish.
It is in God’s hands.
Part One

PASTORAL AND PSYCHO-SOCIAL WORKSHOP

Monday, April 3, 2017

Morning

SESSION 1

INTRODUCTION

By Fr. Bernard Ugeux

What a joy it is to welcome so many of you from all the regions of the Great Lakes (RDC, Rwanda and Burundi) and from Rome to this workshop.

ORIGIN OF THE SESSION

We are seeking a compassionate response to victims of sexual abuse in the situation of conflict. In these last months, women and men religious of RDC and of Rome worked on this project with the Ambassadors of the United Kingdom to the Holy See and of the Democratic Republic of Congo (DRC). The development of this project was facilitated by the Justice, Peace and Integrity of Creation (JPIC) Commission of the UISG-USG. Aware of their experience and recognizing that the priests and religious men and women are the most worthy of trust in conflict zones, the United Kingdom (UK) Embassy approached the UISG, requesting a partnership as compassionate companions of the victims. A professional team from the UK developed an international protocol on documenting and investigating sexual violence in situations of conflict. Religious men and women would not need to be involved directly in this professional work, but need to be informed on the process involved.

You know that we have advised our partners from the UK that we would hold days of pastoral work to prepare this Protocol, as this will develop mainly the juridical and humanitarian question, while we address other preoccupations as consecrated, psycho-social and pastoral actors.

This workshop is offered in accord with the Bishop of Goma, Mgr. Théophile Kaboy. Most of the bishops of Eastern RDC were informed and many sent a priest from their diocese.

THE SPIRIT OF THE SESSION-workshop

The majority of those of you who responded to the invitation have a real experience of the confrontation and suffering of persons, who in differing ways are victims in the Great Lakes Region. If you have registered to attend, it’s surely because finding yourself among people confronted with similar dramatic situations and sharing your experiences would help you to better serve the Lord and the victims you encounter. The length of your experience will vary—some will have had a lengthy practice, for others it will be of short duration. Amongst us there are also persons who have developed an expertise as they have received a certain formation: doctors, psychologists, infirmarians, IFHIM (Institute of Integral Human Formation of Montreal), the priests also have received formation in theology and human sciences, etc. However, we are convince that we can all learn from

---

2. Missionaries of Africa, designer and coordinator of this workshop.
3. Cf. Letter of invitation from the JPIC Commission of the UISG-USG.
4. He came to visit and encourage us from the first day of our meeting. We are grateful to him.
one another. That is why I invite those with a specialty to share with everyone in listening to what the Lord wants to tell us by his Holy Spirit, who also acts in the little ones. We, therefore, ask you to take an attitude of humility and mutual listening. For all of us, the basis of an attitude of humility is the experience that we all have of our poverty and our fragility, facing great physical, moral and psychological suffering. Facing a person who is in profound distress, we are first of all a human being, a Christian who lives compassion, before being a specialist who is master of certain methods and often finding ourselves unable even to say the right words.

At certain times, however, to deepen certain specific questions, this will not prevent us from drawing on the expertise of specialists among us.

**The Method**

As we are convinced that we have to learn from one another, we have decided to use an inductive and interactive method. What does this mean? We will hold alternate activities: work in small groups, have personal reflection, work in large groups, prayer and liturgy.

We wish to start with your burning questions and with the cases you would like to study with others. That’s why, from the beginning, we will have solid and profound small working groups to build the session starting from your preoccupations. We have prepared a draft that you will find on the paper you have here, which will be adjusted as we do our work. We will do that during the four days, we will be working on the pastoral plan. Other than those two days is the study of the UK Protocol. Evidently, we will not be able to treat all the questions nor deepen our understanding of some, but we are certain that other informal interactions you will have among yourselves—pauses, moments of rest and perhaps contacts after the workshop—will enrich you.

**A few points we have prepared**

- A first presentation, concerning the involvement of the consecrated in society at the service of the poorest, in the steps of the merciful Christ and in the perspective of the Social Doctrine of the Church, will give us a spiritual and ecclesial basis for our work.
- During the session, I will touch on the difficult question of our confrontation with evil and suffering with regard to the will of God and his ‘almighty power’.
- An introduction to the IFHIM method, with five persons among you who have been formed to that method to help us deepen and learn from our experiences.
- We will also be enriched by physical exercises developed by ‘Capacitar’.
- Two prison chaplains will talk about abusers, predators, and Rev. Jean-Paul of the Diocesan Commission Justice and Peace Program (CDJP) from Goma will talk of the work done by the diocese in welcoming the victims. We will also receive two persons who will witness to the difficult journey of resilience.
- During our sharing, we will no doubt meet other issues such as trauma (ESTP), resilience, empathy, compassion. The important thing is to take care of onself’ (burn out, secondary traumas)—one thing we must not forget during our sharing. Let us always keep in our minds the Christian spiritual dimension. The Church is not an NGO, even if we must be professional.
- We also invite you to take note of the content of the folder you have received. 5
- Concerning our liturgical and spiritual life, it is an essential way of bringing our work and all the sufferings expressed to the Lord. The working groups are invited to make use of their creativity.
- As to the future, we are thinking of forming a network that would allow participants to remain united. It would be sustained by the UISG.
- Sr. Angeline Dakouo will talk to us of an alliance to live amongst one another. This will consist of listening to the other (to the very end), confidentiality, mutual reception, punctuality, respecting all that is shared, the silence of cell phones and all that permits working together in a real, fraternal climate.

*Fr. Bernard Ugeux, M.Afr.*

---

5. See the diverse and specific dossiers and the book *Let us Live!* published by the GCRA of Bukavu.
A Compassionate Response to Victims of Sexual Abuse

P.S. We would like to especially thank the Wheaton Franciscan Sisters (OSF), the Brothers of Christian Schools (FSC), the Missionary Sisters of Our Lady of Africa and the Missionaries of Africa that provided the initial funds for the project. The United Kingdom has reimbursed these funds and has entered into a contract with UISG for possible future funding.

**Formation of small working groups and presentation of the members to one another in a personal way, sharing their personal journey, their journey and expertise**

Facilitator: Sr. Angeline Dakouo, member of GCRA, graduate of the Institute of Integral, Human Formation of Montréal (IFHIM), of Bukavu

There were six small working groups, seven participants in each group. The criteria for composing these groups were:

- A diversity of priests and religious men and women,
- Men and women,
- From different congregations,
- Different experiences and expertise,
- Coming from different places,
- They functioned with great complementarity.

**Session 2**

**A FEW REFLECTIONS ON THE SOCIAL INVOLVEMENT OF THE CONSECRATED WORKING WITH VICTIMS OF VIOLENCE, AT THE HEART OF SOCIETIES IN CONFLICT, PARTICULARLY IN THE GREAT LAKES**


**Introduction**

In our days, an increasing number of the consecrated (priests, women and men religious) are involved in Sub-Saharan Africa among the most vulnerable and excluded. This evolution is due to the teaching of the magisterium and options of the General Chapters of religious congregations for which the Justice and Peace dimension is recognized as an integral part of their religious vocation. Already, Pope Benedict XVI, had evoked that at the Second African Synod (*Africae Munus*) and we know that Pope Francis strongly insisted on that during the Year of Consecrated Life. The consecrated men and women find themselves, therefore, more and more at the forefront of the struggle against injustices and exclusions, at times at the peril of their lives as has been observed in the last 20 years in the Great Lakes region. The three countries here represented at this session are all, in one degree or another, in a state of trauma. That is why an increasing number of consecrated persons are forming themselves to warmly welcome and reintegrate the victims of violence. They are, thus, exposed to great suffering that may affect them physically, psychologically and even spiritually. One may not expose oneself to evil at work in actions, persons and society without feeling the brunt of it. To the words of Paul, exclaiming “Death, where is thy victory”, sometimes echoes the plaint of the psalmist, “All day I cry to you Lord, I seek you, why do you reject me Lord, why do you hide your face from me? (…) Storms have beset me Lord, fear has reduced me to silence. My soul is troubled Lord, my life is on the brink of Sheol” (Psalm 87 of Friday’s complines). How many times have we finished our days offering to the Lord the people we have encountered, as questions and doubts assail us. For we are not humanitarians and, even if we end up doing the same work as humanitarians, it is in the name of the Lord, of his great compassion and vocation, that as consecrated men and women we devote ourselves wholeheartedly to the suffering people of God.

**A. The Compassion of Christ**

---

6. This lecture takes up several passages from my lecture given at Keshero on Oct. 2015 on the social commitment of the consecrated.
A Compassionate Response to Victims of Sexual Abuse

The source of our apostolic and pastoral engagement is the compassion of Christ that we contemplate in the Gospels. Should we remove from them all the stories of healing and the parables or teachings of Jesus on compassion and mercy, there would be a big void. That is why I wish to start by pointing to the compassion of Jesus in the Gospels.

I will first start by explaining what I understand by living with compassion. It’s allowing oneself to be touched by a person’s suffering in such a profound way that one feels concern, called to action and at times deeply moved (to the entrails), all the while keeping a distance so as not to let oneself be overwhelmed by one’s suffering, because it is the other person’s suffering which cannot and must not become mine. Should I let myself be absorbed by the other or imagine I have to carry that suffering instead of that person, I will be unable to bring that person any comfort at all. I will not be respecting the mystery of or the path that person is called to journey on. I am no longer listening, which supposes a distance where each one fully exists in an exchange, but in confusion. One who cannot take into account this distance—which by the way is not at all indifference—is unable to really understand and, therefore, receive the two participants with respect and in freedom and, therefore, is unable to assume the responsibility of a helping relationship, which supposes that I am able to recognize the other person in his/her uniqueness. That is why no true compassion exists with altruism, without love.

Pope Francis writes (Evangeli Gaudium 193): “We incarnate the duty of hearing the cry of the poor when we are deeply moved by the suffering of others”. (cf. citations in your dossier)

The compassion of Christ

If the experience of an authentic compassion helps to express one’s humanity, it also allows one to be transfigured by the Holy Spirit in one’s being as a Christian. Saint Paul says that love is the greatest of spiritual gifts (1Cor 13, 13), where he describes its many aspects (Chapter 13).

I greatly appreciate the way that the Orthodox tradition presents spiritual life. It insists that transfiguration is a process of ‘divinisation’ of the person. The feast of Transfiguration and the light of Tabor are at the heart of their liturgy. The Transfiguration transforms us following the example of Christ, but in smaller measure, in icônes of the tenderness of the Father. As Jesus answered Philippe, “He who sees me sees the Father”, in the same way we are invited to offer those we associate with a reflection of the face of Christ that invites them to meet him. But, who would dare say, he who sees me sees Jesus? But are we not asked to allow ourselves to be profoundly transfigured such as to offer, whether by the way we look at someone, our smile, our availability…especially, our compassion, a reflection, a trait of the healing touch of Christ that expresses His kindness. So compassion “talks about and reveals God” and invites us to pass from the body of scripture to the body of the suffering person.

(Luciano Manicardi)

So there is one aspect of the person of Jesus mentioned in the Gospels that touches on those He associated with in His time as it is for believers today—it’s His active compassion.

In the Gospels, we meet a rarely used verb in the New Testament, which could be translated as “to be moved in ones entrails”. This can be found, for example, four times in the Gospel of Mark. In Mk 1: 40-42, it is said that hearing the request for purification of the leper, Jesus was moved to His entrails and stretched out his hand saying, “I will, be cleansed.”

A second passage concerns the invitation to His disciples by Jesus to come to a secluded spot in a deserted place to find rest. There were so many demands placed on them that they even had no time to eat. Gone with them by boat on the opposite shore of the lake, they had been preceded on foot by great crowds that had hastened to meet them. Seeing them, Jesus was moved in His entrails (literal translation) as these crowds were like sheep without a shepherd (Mk 6, 31-34). The master expresses here His compassion for the crowds as well as for the disciples…which is at times difficult to reconcile.

In Mk 8, 1-3 Jesus is again facing a crowd that followed Him, this time during three days and find themselves without food. Jesus is profoundly touched by their hunger for His teachings that makes them forget their hunger…until the situation becomes untenable He tells his disciples “I am moved to my entrails’ as they have followed us for three days and have nothing to eat and cannot simply be sent away fasting, especially as many have

7. Extract of Bernard Ugeux, Compassion.
A Compassionate Response to Victims of Sexual Abuse

come from far. This troubles Him deeply, this time not because they are without a shepherd, but that they have such a thirst to hear His words and find themselves without opportunities to receive His message. This concrete compassion expresses Jesus’ profound humanity and concern for all. On that day, this occasion will lead to a concrete act, the second multiplication of the bread, which again shows that He does not merely nourish the hungry, but satisfies them even beyond their wish (there are basket-fulls of leftovers).

The last mention of His compassion that moves His entrails doesn’t come from Jesus Himself but from those around Him that have heard others talk of Him and know that He allows Himself to be touched and responds to their demands. In Mk 9, 14-29, the father who brings to him his epileptic child, who has sometimes fallen in the fire, and says, “If you are able to help us, have pity on us and do something”. This translation of the TOB does not render the literal expression “being profoundly moved in his entrails for us”.

One may also cite other passages in Mark where the compassion of Jesus is manifested in the absence of this verb; in other Gospels as well, particularly that of Luke. Take for example the parable of the merciful Father (Lk 15), or the healing of the woman suffering from hemorrhage that I commented elsewhere (Lk 5, 21-43). In fact, the ultimate expression of His compassion is certainly His passion, where the words He speaks as He was being crucified are an extreme expression of love: “Father, forgive them, they know not what they are doing” (Lk 23, 33-34). It is not possible, therefore, for a Christian to dissociate compassion from the experience of the cross: “There is no greater love than to give one’s life for one’s friends” (Jn 15, 23). The cross is the summit of compassion and when we allow ourselves to act with compassion, we invariably encounter the cross.

Jesus’ attitude in facing persons who are suffering is not first and foremost a trait of His personality, of a particular sensitivity, neither does it express a gift of healing. It is at the center of His ministry from the very beginning of His public life, as He consciously and voluntarily puts in practice the prophecy of Isaiah that we read in Lk 4,18-21) (TOB).

“The spirit of the Lord is upon me, for he has anointed me to bring good news to the poor; he has sent me to proclaim liberty to captives and to give the blind new sight, to set the downtrodden free (18), to proclaim the Lord’s year of favor (19). He then rolled up the scroll, gave it back to the assistant and sat down: This text is being fulfilled today even as you listen (20).”

He, therefore, announces to the people: today in my own person is inaugurated a new era of liberation and compassion—here is my Father’s project of salvation for Israel and for the world. What is important is not the number of Christ’s healings, but the interior motives that reveal the love of the Father for us. “Who sees me, sees the Father” (Jn 14, 9).

So in Jesus, we often see more than just compassion, we see mercy. Pastor Daniel Bourguet, who lives like a hermit, makes a difference between compassion and mercy. In compassion, the person suffering has not hurt the person who is journeying with him/her. Mercy is solicited by the person who had inflicted suffering on the other. Bourget takes the example of Ephraim to whom God decided to manifest His tenderness, while he is lamenting that he has offended him (Jer 31, 18-20); and the example of the merciful father who was abandoned by his young son (Lk 15). He shows that mercy surpasses compassion as it is accompanied by forgiveness on the part of the compassionate victim. We can, therefore, affirm that mercy is the summit of compassion as forgiveness is the summit of love, as both require greater gratuitous love.

Our vocation: to be merciful and compassionate as the Father is merciful.

B. Recent magisterial positions concerning the social engagement of the Church, and the consecrated, today

1. The Second Special Assembly for Africa of the Synod of Bishops, Nov. 2011

The theme of this Assembly was “The Church in Africa at the service of reconciliation, of justice and peace. “You are the salt of the earth…You are the light of the world” (Mt 5, 13-14)

In Africæ Munus, the post-synodal Apostolic Exhortation, Pope Benedict XVI insists on the importance for the African Church of the Compendium of the Social Doctrine of the Church along with the Catechism of the Catholic Church.

A Compassionate Response to Victims of Sexual Abuse

Church, which at the present is more in use.

95. The evangelization mission of the Church in Africa draws from many sources: the Holy Scriptures, Tradition and sacramental life. As many synodal Fathers remarked, the ministry of the Church effectively relies on the *Catechism of the Catholic Church*. However, the *Compendium of the Social Doctrine of the Church* is a guide for the mission of the Church as ‘Mother and Educator’ in the world and society, because of that it is a pastoral tool of the first order. A Christian who nourishes himself at the authentic source, Christ, is transformed by him to become ‘light of the world’ (Mt 5, 14) and transmits He who is ‘the Light of the World’ (Jn 8, 12) his knowledge must be animated by charity. In effect, knowledge that wants to be wisdom that is able to guide humanity in the light of the first principles and of his final end, needs to be elevated by the ‘salt’ of charity.

Concerning the consecrated, we read:

117. By the vows of chastity, poverty and obedience, the life of consecrated persons becomes a prophetic testimony. It can, therefore, become models of reconciliation, of justice and peace, even in circumstances of strong tensions. Community life shows it is possible to live in fraternity and be united, even where ethnic or racial origins are different (cf. Ps 133,1). It can and must believe and show that today, in Africa, those who follow Christ Jesus, find in Him the secret and the joy of living together: mutual love and fraternal communion, lived daily and consolidated by the Eucharist and the liturgy of the hours.

2. Vita Consecrata, the apostolic exhortation of St. Paul II 25-3-1996—it is older than Africa and remains very actual

51. Pope John Paul II insists on the obligations of consecrated communities to develop a spirituality of communion. This happens in the “constant dialogue of charity, especially where today’s world is torn by ethnic hatred or homicidal folly.” By their very existence the consecrated are a sign: as there are people who meet as ‘brothers, sisters and people of different ages, languages and diverse cultures and accept to be a sign, always possible and a communion able to harmonise all differences’

75. (…) The search for divine beauty urges consecrated persons to be preoccupied with the divine image that is deformed on the face of their sisters and brothers, faces deformed by hunger, faces deceived by political promises, faces humiliated by contempt of their culture, faces horrified by daily and blind violence, tormented faces of the young, faces of women humiliated and wounded, tired faces of migrants who have not been welcomed with kindness, faces of the elderly deprived of minimal conditions necessary for a decent life. Consecrated life shows, by the language of action, that divine charity is the foundation and the stimulant of gratuitous and diligent love. (…)

82. Predilection for the poor and promotion of justice (…) Strong from this lived testimony, consecrated persons, in conformity with their choice of life and remaining free from political ideology, are able to denounce the injustice perpetrated against many sons and daughters of God and engage themselves in the promotion of justice in the social field where they work.

3. The social involvement of Pope Francis

Since the beginning of his pontificate, Pope Francis was heavily engaged in the defense of the poor and for the promotion of social justice. It is impossible to cite all the texts where he expresses himself on the subject, but the apostolic exhortation *Evangelii Gaudium* can be interpreted as an exposé—program where he firmly associates the joy of the gospel, the missionary thrust and engagement for the most helpless (that he often calls the ‘rejects’ of society).

Christian faith always implies a desire to change the world (83). He cites many texts from his predecessors to show us that this is not something new that he is telling us, such as:

- “The Church cannot and must not remain outside the struggle for justice” (183).
- “Evangelization implies and demands the integral promotion of each human being” (182).
- “God desires the happiness of all his children, on this earth also” (182).
- “I exhort all communities to have an awakened and constant attention to the signs of the times” (51).

A. Evangelization has a social character (EG 176-258)

Confession of faith can only be realized by a social commitment. The human person has found a place in the
heart of God, because God Himself took our flesh (He became human). And as a human, lives with His brothers and sisters and His life is made up of various social ties and social relationships, God not only wants to penetrate the heart of an individual but all social situations and all social ties. Evangelization seeks then to collaborate in this liberating action of the Spirit and thus create a close link between “evangelization” and “human promotion”. The reception of this “Good News” that God loves me must provoke in my life and actions a desire and a search for the good and happiness of others (178-179). And this should not be “a little charity a la carte”, but a commitment to building the Kingdom of God in the world. We pray, “Thy kingdom come!” And Paul VI already said: it is the entire man who is evangelized. The Pope was quoting here a phrase that our founder, Cardinal Lavigerie, used when he launched the “Anti-Slavery Campaign” in the Church of Gesu in Rome on 23/12/1888 “Nothing human can be Foreign to it “

Following the example of Christ, our faith urges us to commit ourselves to the development of the most abandoned of society. The Pope asks us to be “attentive to the cry of the poor” by helping them(187).

The life of faith extends to political commitments: “It is embarrassing to talk about ethics, solidarity, the distribution of goods, the defense of jobs, the dignity of the weak, of a God who demands a commitment to Justice “(203), adding that” politics, so denigrated, is a noble vocation and one of the most precious forms of charity because it seeks the common good “(205).

Faith calls for a commitment to justice and social peace. In this field the pope has strong words:

- The dignity of the human person and the common good are above the tranquility of some who do not wish to renounce their privileges (218).
- Peace is built day by day in the pursuit of an order willed by God, which involves a more perfect justice between us (219).
- Being a faithful citizen is a virtue, and participation in political life a moral obligation (220).

We know that his first visit was to Lampedusa (July 8, 2013), where thousands of migrants from Africa and the Arab countries cross the Mediterranean at the peril of their lives. Hundreds drown each year and he spoke on that occasion of the “globalization of indifference”!

But I would like to take particular note of his commitment to all forms of slavery, because we know many contemporary forms of slavery in the provinces of the two Kivus. On 1 January 2015, in his 48th World Day for Peace letter, “No more slaves, but brothers and sisters”.

4. The root of slavery

Today, as yesterday, at the root of slavery, there is a conception of the human person that admits the possibility of treating it as an object. When sin corrupts the heart of man, and distances him from his Creator and his fellow men, they are no longer perceived as being of equal dignity, as brothers and sisters in humanity, but are seen as objects. The human person, created in the image and likeness of God, by force, by deceit, by physical or psychological constraint, is deprived of one’s freedom, marketed, reduced to being the property of someone, treated as a means and not as an end.

Alongside this ontological cause—and refusal of humanity in the other—other causes concur to explain the contemporary forms of slavery: poverty, underdevelopment and exclusion, especially when they are combined with lack of access to education or with a reality presented by weak or non-existent work opportunities. (…)

An application to the situation in the Great Lakes by B. Ugeux

At a symposium on contemporary slavery in Bukavu, I asked myself why there are so many slave practices here, when we are in a very Christianized region.9

“This subregion is characterized by a high rate of Christianization, Catholic Church and Protestant intermixed, not to mention other groups of Christian origin. If we limit ourselves to the Catholic Church, according to the statistics

9. Contemporary Slavery and Christian Faith: What does the Church teach? By Bernard Ugeux, M. Afr. Missionary Symposium and SMNDA, 27-28 April 2013. Among the contemporary slavery practices in Bukavu, mention was made of (but not limited to) the work of women and children on construction sites, child labor in mines, Women carriers, small domestic servants, child soldiers, girls sex slaves of armed groups, minors prostitutes by moms, night watchmen, prisoners; The Pygmies of Kahuzi Bienga, etc ...
of baptisms in our provinces, the majority of baptized Catholics include businessmen, civil servants, politicians and, among them, many ranked in the armed forces. How many ignore and disregard the rights of their brothers and sisters whom they employ or command? Do they know the civil code? And the Social Doctrine of the Church? Have they even had the opportunity to study this doctrine? And for those who know it, do they respect it?

Is there not a great risk of understanding Christian life solely as a set of devotions and pious rites that dispenses with social justice? Sunday Mass, rosary, adoration, way of the cross, processions, pilgrimages, prayer groups, receptions for a child’s baptism, first communion or marriage...is it enough to be a Christian? Perhaps in the past, during the first evangelization, the early missionaries put too much emphasis on devotions and in a colonial context forgot the Christian's commitment in the name of the Gospel, to justice and right. Since then, the Church has insistently returned to human rights and justice and peace (see below). Indeed, should we not pass from legitimate devotions to a personal and community commitment in the service of justice and peace?

The prophet Amos denounced (Ch.8, 5), “You say, when will the new moon pass that we may sell our wheat? (...) We will decrease the ephah (measure), we will raise prices. We will falsify the scales to deceive. (V.6) Then we will buy the wretches for money, and the poor for a pair of shoes, and we will sell the sweepings of the wheat. (V.7) The Lord swore by the glory of Jacob, he will never forget any of their deeds (V.11)”. Indeed the days are coming, says the Lord, that I will send famine in the land, not the scarcity of bread and the thirst for water, but the hunger and thirst for hearing the words of the Lord.

In Isaiah 58: 6-10 we read: “Is not this the fasting that pleases me—to break down unjust chains, to undo the thongs of the yoke, to let the oppressed go free, and break every yoke? (V.6) Is it not to share your bread with the hungry, and shelter the homeless poor among you, to cover the man who is without clothes, and not turn from your own kin?” (V.7) This question is also asked of consecrated persons, as we saw in *Vita Consecrata*. Certainly, we need a strong spiritual life with regular times of community prayers that may involve devotions (beads, worship, the way of the cross, etc.). But these necessary practices must never be dissociated from a concrete prophetic commitment to justice and peace. Never dissociate adoration from the washing of the feet.

In his letter on slavery, Pope Francis evokes the commitment of the consecrated:

“... I would, however, like to recall the immense work that many religious congregations do in silence, especially women who have been carrying out this work in favor of the victims for many years. These institutes operate in difficult contexts, at times dominated by violence, seeking to break the invisible chains that bind victims to their traffickers and exploiters; chains whose meshes are made of subtle psychological mechanisms that make victims dependent on their executioners through blackmail, threats to them or their loved ones, but also by material means such as confiscation of identity documents and physical violence. Activities of religious congregations are mainly based on three fronts: relief to victims, psychological rehabilitation and training, and their reintegration into the society of destination or origin. This immense work, requiring courage, patience and perseverance, deserves the esteem of the whole Church and of society.

B. The prophecy of the consecrated

Pope Francis speaks of this in his apostolic letter for the Year of Consecrated Life. “The consecrated have a prophetic vocation which exposes them to risks. I am waiting for you to awaken the world, because that which characterizes consecrated life is prophecy. As I said to the Superiors General, ‘evangelical radicalism’ is not only demanded to the religious, it is demanded of all. But the religious follow the Lord in a special way, in a prophetic way. This is the priority that is now called for: to be prophets who testify how Jesus lived on this earth ... a religious must never renounce prophecy.” (November 29, 2013) (II, 2)

“The prophet receives from God the ability to scrutinize the history and interpret events in which he lives; he is like a sentinel watching at night who knows when dawn arrives (Is 21:11, 12). He knows God and knows men and women, his brothers and sisters. He is able to discern and denounce the evil of sin and injustice, because he is free; He must answer no other master but God; he has no other interests than those of God. The prophet inevitably stands on the side of the poor and helpless, because God Himself is on their side.” (II, 2).

In *Vita Consecrata* there is also a long exposé by Pope John Paul II on the prophecy of consecrated life. The prophetic stance of the consecrated can be described in two ways:
On the one hand, it is the very testimony of consecrated life (the primacy of God, the values of the Gospel, and community life) that has prophetic value.

84. The prophetic character of consecrated life was strongly emphasized by the Synod Fathers. It is presented as a special form of participation in the prophetic function of Christ, communicated by the Spirit to all the People of God. As such, this propheticism is inherent to consecrated life due to the fact that it requires a radical involvement into the sequela Christi and requires that he engage himself in the mission that characterizes it. The function of sign, which Vatican II recognizes in consecrated life, is expressed by a prophetic testimony of the primacy of God and the values of the Gospel in Christian life. By virtue of this primacy, nothing can be preferred to personal love for Christ and the poor in whom he lives. (...).

It is the radicality of consecrated life, with the practice of the three evangelical counsels and fraternal life. The contemporary world needs such testimony.

85. Our world, in which the way of Jesus often seems lost sight of, is in urgent need of a strong prophetic testimony from consecrated persons. This testimony will first rest on the affirmation of the primacy of God and the good things to come, as revealed in the sequela Christi and in the imitation of the chaste, poor and obedient Christ totally devoted to the glory of his Father and the love of his brothers and sisters. Fraternal life itself is a prophecy in act in a society which, sometimes without its acknowledgement, aspires deeply to a fraternity without frontiers. Fidelity to their charism causes consecrated persons to offer their testimony everywhere with the frankness of the prophet who does not hesitate to risk his life. The coherence between proclamation and life confers a particular persuasive force to the prophecy.

The exhortation also evokes fidelity to the point of martyrdom which is far from being theoretical in our regions of the Great Lakes, where since the beginnings of evangelization and, especially during the last twenty years, innumerable consecrated persons have experienced martyrdom due to their faith and religious commitment.

86. In this century, as in past eras of history, consecrated men and women have testified to Christ the Lord by the gift of their lives. There are thousands of them who, forced to take refuge in the catacombs because of the persecution of totalitarian regimes or violent groups, are hampered in their missionary activity, in action for the poor, in care of the sick and marginalized, and often by pouring their own blood, being thus fully configured to the crucified Lord. (...)

Finally, the prophecy of consecrated life is expressed through three major challenges:

87. The prophetic mission of consecrated life responds to three main challenges addressed to the Church herself: these are lasting challenges that, in a new and perhaps more radical form, are experienced by contemporary society, at least in some parts of the world. They directly concern the evangelical counsels of poverty, chastity and obedience, and encourage the Church, especially consecrated persons, to reveal their profound anthropological significance and to testify to it. The choice of these vows, in fact, far from constituting an impoverishment of authentic human values, present themselves rather as opportunities for their transfiguration.

Conclusion

Commitment to Justice and Peace

For a Christian, one can not dissociate compassion and prophecy. The Church has invested heavily in the care of the sick and victims of wars since the first centuries. All of Jesus’ public life was marked by cures and gestures of compassion. There are many congregations and Christian groups (as in the Charismatic Renewal) dedicated to health and healing. It must not be forgotten, however, that Jesus was also indignant at the way the little ones were treated. In the line of the great prophets of the First Testament, he denounced the rejection of the most fragile (treated as waste, as Pope Francis would say) and identified himself with them: “what you do to the least of mine ... “ (Mt 25: 31). One of the results of the impact of armed conflict on the consecrated is their awareness of the importance of committing to justice and peace. For they have experienced in their flesh and heart the consequences of injustice and violence. Indeed, it is not enough to treat the victims, it is necessary to act on the roots of the blind violence which causes so many to be abandoned even today. Compassion and indignation marked the life of Jesus., Both must have their place today in the Sequella Christi. Consecrated persons can also
play a central role in the area of reconciliation in a context of conflict and division. Their community life and personal involvement in mediation between individuals and groups is necessary.  

For Pope Francis, the prophet: “is able to discern and denounce the evil of sin and injustice, because he is free; He must answer to no other master but God; he has no other interests than those of God. The prophet invariably stands on the side of the poor and defenseless, because God Himself is on their side.” (II, 2)

The Pope knows that on certain days, it will be a challenge, especially when one is overwhelmed by events. He says, “Sometimes, as it happened to Elijah and Jonah, there may come the temptation to flee, to escape the prophet’s task because it is too demanding, because one is tired, disappointed with the results. But the prophet knows he is never alone. To us also, as to Jeremiah, God said with confidence: ‘Do not be afraid ... because I am with you to defend you’.” (II, 2)

In the document, Let us Live! published by the Christian Group of Reflection and Action in Bukavu, following the international and ecumenical meeting in July 2012, one can read about the commitment of consecrated persons to the victims of violence: “Our world needs prophets who know the situations of these men, women and children, to enlighten them and accompany them with a view to constructive choices that humanize them.” This mission is demanding because it requires the ability to assume the consequences of one’s commitment (contempt, humiliation, martyr) with great inner peace. What are the means that could be helpful for the religious to assume this prophetic role of caring for abused women? The document quotes: information, denunciation, commitment according to the charism of each congregation, competence, collaboration, monitoring and evaluation. Emphasis is placed on community involvement or at least in relation to the community, which is thus informed about actions taken and can support its members. It is also important to collaborate with lay people. The document concludes: “Eastern DRC is comparable to the victim of bandits, left moribund along the road to Jericho (Lk. 10, 25-30). Like the Levite, avoiding contact with the abandoned wounded, we often do not act because we are worried about what can happen to us because of our position or commitment. And yet, history has given us the example of many men and women who have risked their lives because of their faith” (p.116).

Finally, a great challenge must be met to educate mentalities in order to change the behavior of contemporary African men towards women who claim their dignity and autonomy. The example of consecrated feminine life can be decisive for changing attitudes in this field.

ANNEX

Excerpts from the Bukavu Symposium (January 2015): B. Ugeux on the impact of armed conflicts on consecrated life.

The price of commitment in the wake of Christ

Assuming violence-related hardships have been part of consecrated life since its origins and in many parts of the world. It is a dimension of self-giving to the Lord and, for apostolic congregations, of their consecration to the service of the Church and the world. No doubt some young people sometimes go to our congregations to find intellectual or material advantages, some security, or for girls, a life other than that of a mother who is exploited by excessive matrimonial and family demands. But sooner or later they must discover that consecrated life is not a refuge and that the trials of life and the apostolate are part of it as in all life. This is what Pope Francis says in his Apostolic Letter for the Year of Consecrated Life: “We too, like all other men and women, have difficulties: nights of the spirit, disappointments, illnesses, decline of forces due to old age. It is precisely in this that we should find ‘perfect joy’, to learn to recognize the face of Christ who made himself in all things like us, and to experience the joy of knowing ourselves like him who, out of love for us did not refuse to submit to the cross.” (II, 1) Acceptance of the cross is at the heart of our lives, especially when we are exposed to armed conflicts and all forms of violence. It is not a question of being passive, but of consenting to the Paschal mystery at the heart of our action against the injustice and evil that surrounds us on every side.

For the Pope, “It is in these uncertainties that we share with many of our contemporaries our hope, the fruit of faith in the Lord of history, which continues to repeat itself: ‘Do not be afraid ... For I am with you (Jer 1: 8)’. (I, 3)

Be united to be strong in trials

10. Bernard Ugeux, La compassion, j’y crois, op.cit.
11. Dans ce cas, il est bon qu’ils travaillent en lien avec la commission diocésaine Justice et Paix et la commission diocésaine pour la famille (là où elle existe....).
Those of us who have gone through such trials have also experienced the importance of community support. It is when confronted with armed conflicts and violence of all kinds that the consecrated realize how essential unity is in community life. This is the time to stop petty rivalries and power struggles to encourage one another. Indeed, no one knows in advance how he or she will react at the time of the ordeal. Some, who seem strong and sure of themselves, may be the first to hide and want to flee, while others who seem more fragile may exhibit strength of character and courage and be able to support the faith and audacity of others. We must not judge anyone, for everyone has his own fragility. Unity is the strength of a community of consecrated men and this is built on a day-to-day basis. If brothers and sisters do not live fraternity, reciprocal esteem, mutual acceptance and fraternal support, on a day when there is a serious danger, it is not a divided community that will be able to discern properly. For it is indeed a matter of community discernment in this context. We must then make decisions that bind the future. Given the way women are the main targets in armed conflicts in our region, it should also be noted that the risks are not the same when it comes to women’s or men’s communities. Pope Francis encourages those consecrated to communion: “Be therefore women and men of communion, make yourself present courageously where there are disparities and tensions, and be a credible sign of the presence of the Spirit who infuses into the hearts the passion for all to be one” (cf Jn 17:21). (I, 2) Indeed, religious men and women, on an equal footing with all other consecrated persons, are called to be “experts in communion”. He adds: “I am therefore waiting for the spirituality of communion indicated by St. John Paul II to become a reality and for you to be in the front line for the great challenge that lies before us,” the New Millennium: “to make of the Church the home and the school of communion” (II, 3).

Afternoon

Session 3

Small group work on identifying hot topics that participants want to discuss and the specific cases they want to study together from their practice.

Each group will propose two hot topics and a case study to the larger group.

Facilitator: Sr. Angeline Dakouo.

Session 4

In Plenary: gathering of burning issues and case studies proposed by small groups. Discussion with a view to selecting priorities for the rest of the session.

Facilitator: Fr. Bernard Ugeux

A. Hot issues resumed from small group exchanges

We cite here without classifying the answers given from a first selection identified in small working groups.

- Should we not do something lasting, integrating moral and psychological assistance with material and financial help, because in everyday practice, we encounter real cases that require intervention, not just words, but also material, financial means, to work upstream on the causes of all these situations by laying the responsibility vertically or hierarchically at the level of Diocese?
- How to enforce laws on sexual violence in the country?
- How to avoid being invaded by the story of the person you are listening to or accompanying?
- How to help people break the law of silence by overcoming the customs and habits to denounce sexual violence that is lived in families especially when the rapist is a member of the family or is the nearest neighbor?
- Ex: A girl raped by her mother’s husband. Her mother forbids her to denounce this evil, for fear of losing her marriage. How can we help this mother to overcome this custom, as being deprived of means she counts only on her husband. She chooses to sacrifice her daughter, in order not to lose her husband.
- How to help a rape victim in his/her social identity?
- How to help an adult rebuild self-esteem?
- How to help girls raped by close family members (parent, uncle, brother, ...)
- How to accompany victims of rape (such as minor girls), who come out with a pregnancy or a sexually transmitted disease especially HIV?
- How to make it clear that epilepsy is a disease like so many others to better help an epileptic child when the family believes he is bewitched?

14. The martyrrology of the Church tells of the courage of these fragile people, like Blessed Anwarite, who was very young at the time of his martyrdom.
A priest adopted two twins abandoned by their mother. These children do not dare call him Dad, Why? How can that situation be handled? How to help them overcome stigma in school?

How to accompany the survivors and how accompany and prepare the families and the community to welcome them, especially in the case of kidnapped victims who return to the village after a time spent in the bush with the kidnappers?

How to detraumatize a girl accused of sorcery and violated by the healer (sorcerer) supposed to treat her?

Rehabilitation in the apostolate of a rapist, pedophile and abusive priest so that he can recover his balance?

How can families be restored to their dignity?

How to help street children integrate into society (schools, small trades, ...)?

What can we do as religious, for the government to implement the right to free education?

What strategies can be put in place to involve the State in its approaches to the vulnerable?

How to learn to help without encouraging dependency?

How do we, as consecrated pastoral agents, assist families who are victims of poverty?

In monitoring cases of vulnerability, do not stop at action (a gift), but continue to associate compassion.

How can we help victims of rape or AIDS to get out of their situation and integrate into society. Cases of single parent families. How to help a couple understand that family responsibility rests with both parents?

What methods or techniques could be employed to help cure the vulnerable (victims of sexual violence, AIDS, the kidnapped ...). This is in order to help them to heal themselves and overcome their trauma.

Reintegration into the family and community of girls who have been abducted by militia. How accompany them so that they can rediscover a positive image of themselves, rediscover their place and assume their role in the family, in the community and in society as a whole.

Children of rape are a time bomb. As they grow up, how can we lead them to the truth?

Stigmatization in the community. How can we cure from shame and guilt that so many victims of sexual violence suffer?

Acquire strategies, (a series of procedures) on how to sensitize vulnerable people from their guilt.

Victims of social injustice linked to the spoliation of land. Many people are victims of the spoliation of their land because of the selfishness of more powerful and the irresponsibility of the state. This is the case of old plantations transformed into farms. In time, each plantation reserved a portion of land for the population that served as employment. For some time now, the new buyers arrived with land titles granted by the State. Whole populations are obliged to evacuate the place where they reside, and as a result, they crowd into camps for the displaced. Listening to these victims, we notice that their future and their problem is a time bomb. This is the case for Masisi in North Kivu. The same can be said of Bukavu where the hospital was demolished, the sick chased out and abandoned to their sad fate. How do we accompany the victims of spoliation of land?

Victims of violence due to sexual delinquency in the religious world: The identity crisis of the children of priests. During the spiritual accompaniment of our candidates to religious life, there are cases of internal wounds of victims of sexual violence perpetrated by the consecrated. How can we accompany them?

B. Lists of burning issues to be studied in small thematic groups

As a result of the reports of the work of small groups, the Assembly decided to retain the following subjects. They were then divided into thematic groups.

- How do we educate the people who send us on mission to give us the material means for our work?
- How do we tackle the causes of violence and injustice?
- The social identity of the victim of rape?
- How do we help an adult rebuild self-esteem?
- How do we accompany a minor girl who is raped and infected with HIV?
- How do we help the family and the community to welcome the victim of abduction?
- How do we detraumatize a girl accused of sorcery and raped by a sorcerer-healer supposed to treat her
- Rehabilitation of a pedophile priest in the apostolate
- How can pastoral agents help families affected by poverty (such as family breakdown)
- What can be done to help victims of rape or AIDS to get out of their situation and integrate into society?
- How can we accompany the victims of the spoliation of their land?
Morning
EVALUATION OF YESTERDAY BY THE ANIMATION TEAM

We were struck by the richness of working together, coming from so many different congregations and with diocesan priests. Similarly, the complementarity between men and women. We have seen the joy of being here and spontaneous trust developed in sharing in a setting marked by security and confidentiality. From the outset, we saw a real investment in small groups as well as in the large group; As can be seen in the choice of highly relevant hot topics and cases being studied together. The inductive and interactive method of working together went well. We have felt a thirst for further information and training, and to deepen the very complex challenges we face. We have also been affected by the heavy burdens that some of us bear in the exercise of their responsibilities, sometimes in great isolation. There is a great difference between the means available in the city and the situation in rural areas. There is also the need to better prepare oneself to be able to assume the responsibility of listening. Some are appointed to this work without prior preparation, hence the importance of the complementarity between our experiences and our expertise. We also feel the need to work as a team (if possible interdisciplinary), to supervise and to be part of a supportive network. We hope that listening during these six days will help us feel less alone. Moreover, in our work, it is important that we take care of ourselves, make sure to restore our energies. Finally, our strength in dealing with all these problems is our Hope, which is why the moments of prayer and liturgy during the day are important. Let us listen carefully to the Spirit who speaks to us in our hearts and through others.

We thank Archbishop Kaboy for his visit, which reminded us that we are here in the name of the Gospel, not as NGOs, and that after this meeting it is important to follow up.

Sessions 1 & 2
PANEL PRESENTATIONS OF THE INSTITUT OF INTÉGRALE HUMAIN FORMATION OF MONTRÉAL (IFHIM)

Facilitators: Sr. Angeline Dakouo, Sr. Laetitia Bazira, Sr. Clementine Hungisa, Sr. Thérèse Kongolo, and Sr. Jacqueline Nyamugagaza, graduate trainers from IFHIM.

Plan
0. Personal presentation
1. Presentation of IFHIM
2. IFHIM training tools
3. How this training helped us (personal testimonies)
4. The impact for each of us of training in the ministry and in the mission.
   - Attitudes of empathy and compassion for victims of abuse
   - How to listen and act (testimony)

0. Unfolding/Personal presentation—who are we?

As we begin our interventions, it is important to present ourselves, and these being very personal, they are not published here for reasons of confidentiality.

1. Presentation of IFHIM

IFHIM is an international training center that offers the process of integral human formation. It was founded in 1976 by Dr. Jeannine Guindon, psychologist, psychotherapist, professor and lecturer of international reputation. Since 1984, the Institute has been led by Marie-Marcelle Desmarais, MSS, accompanied by a team of about 20 professionals specializing in IFHIM programs and prepared for integral human training through and by the empowerment of vital human forces.
The goal of formation

Integral human formation emphasizes the personal pathways based on experiences gained in order to acquire greater autonomy and greater openness to the environment and to others.

Sharing the journey, Laetitia allows one to discover how he/she was stuck in her/his superego giving her/him a great deal of freedom and allowing her/him to intervene in a proper manner.

It also aims to ensure that people, because of this openness, learn to work with others to bring about changes that bring wellbeing, peace and life to people of diverse backgrounds.

An experience: We share our experience of a concerted effort to prepare this session.

The vital force of love teaches us to look at people beyond their differences.

One experience: Thérèse shares her experience of working with child-mothers, allowing them to reintegrate into society when they were rejected by their families.

Thus, the personal transformation made on the basis of an in-depth work on oneself, in interaction with others, brings about social transformation. Indeed, people who commit themselves to training also accept to work on themselves. This personal journey makes it possible to be able to move others. It is an important key to integral human formation.

An experience: Clementine shares how the fact of having worked through her multiple traumas during the training now allows her to contribute in different sessions and missions of restoring vital human forces in traumatic experiences.

2. The approach and tools which the IFHIM training offers (we will quote a few)

a. The IFHIM approach.

The approach of the IFHIM (Institute of Integral Human Training of Montreal) is not a method. Indeed, with this approach, it is a question of following the person in what she tells me and expresses through her whole being. Each trauma is unique and is experienced by such and such a unique person as well. Ex: The person experiences his/her traumatic experiences with his/her values and limitations. It is an approach to empowerment and the restoration of vital human forces. The latter helps the person discover that the drama lived did not lessen him/her. This approach leads to inner freedom and psychic autonomy.

b. Some tools—vital human forces, signs of these forces, re-reading.

We find the vital human forces and the signs of these forces in lived experiences at the beginning, that is in love. It is thanks to the rereading of them we can discover their significance. To better understand, we will see it in an experience that someone may give.

Intervention of Angeline: requesting an experience from the group.

A participant gave the experience of a patient to whom she had to announce that they had just discovered a cancer, which the other doctors had been hiding.

How to re-read the experiences of empowering the vital human forces

The re-reading of the lived experience is therefore one of the tools to put a person in touch with his/her strength, to put him/her back on his/her feet. It consists in helping the person to discover that by opening up to one’s lived experience one will find signs of these forces.

But first of all, what are these vital human forces and how to empower, restore them? Instead of giving you the theory, I will take an example to help you understand. A mother has her birthday. Her nine-year-old wants to give her a present. He goes to pick flowers, puts them in a vase with water and hastens to offer his bouquet to his mother. But here he stumbles on the carpet of the room, the flowers and water on the floor and the vase breaks. Two reactions are possible: either the mother gets worked up and says “what did you do? You broke my vase.” The child is thwarted in his desire to please his mother and feels guilty. Or else the mother goes to help her child get up and asks: “Did you want to offer me flowers?” The child replies: “I wanted to please you, for it’s your birthday.” The mother embraces her child. She has just empowered and restored her child’s strengths.
Psychological forces have no color, culture, social class, or age. They are universal. In this approach, we speak of five forces: the pursuit of goals, hope, will, competence and fidelity. Love is the synthesis of all these forces.

But in an experience, where are our vital human forces? In daily life, three paths present themselves to us. The path of emotions or emotional burden, that of obligations or internal constraint and that of decisions or free and responsible choice. It is on this last path that our forces are essentially found. In everyday life, we are regularly called upon to make interior displacement, that is to say to pass from emotions or obligations to a decision (a free choice) by clarifying its objective for in the first two cases there is no objective. The way to do that is by taking care of the body.

*Body management: Clémentine and Thérèse*

The energy budget:

— watch over the basic rhythms: food, sleep and rest; disposal.
— physical management by physical exercises

How do we spend our energies?

We spend our energies through intellectual work, manual labor, emotional investments. When I spend energies through intellectual work it is important to recover them through relaxation: walking, manual labor.

If I practice manual labor, if I spend energy, I can change activities such as listening to music, reading, etc.

In case of strong, affective experience, the contraction and relaxation of the muscles helps to recover one's energies.

N.B Recovery of energies is done according to the meaning I give to my life.

Another tool to detraumatize people is that of body management by exercises of contraction and relaxation. It aims to dislodge the affective overcharge from his body. Indeed, the emotions, these affective charges are recorded in my body. Ex.: Sometimes when I speak to someone who has lost her husband, she begins to cry, while her husband died 20 years ago and more...so it's recorded in the body, in the muscles.

How to dislodge affective charges? These are anger, fear, great sadness, intense joy as well. As they entered into us suddenly, violently, brutally, they contract our whole body and lodge in our musculature. They will have to be dislodged by intense contraction and relaxation exercises, with the objective of removing them from ones body.

### 3. How has this training helped us (personal testimony)

During our training we had to work on our counter forces which paralyze the empowerment of the vital human forces and that are manifested in the interactions

Everyone shares their experience and shows how the training has helped him/her.

**Angeline:** She worked on the issue of social castes from her milieu of origin and has become an element of peace and reconciliation.

**Thérèse:** Allowed her father to leave.

**Clementine:** Worked on the trauma experienced during the war. This has given her more ability to give freedom to people grappling with a lack of freedom.

**Jacqueline:** Working on herself during the training has allowed her to regain her identity, which allows her to commit with more freedom and love to anyone.

Working on oneself allows one to conquer his/her freedom by seeking ones bearings in oneself and not outside of us. These exercises must be renewed until the emotional charge is no longer disturbing. After the exercises, one must resume a psychic stance.

Effective means to dislodge these affective charges are to run, swim, walk on the spot faster and faster, push-ups, skipping rope.

**Clementine:** Shows some exercises that help dislodge: lift a rock, push the ceiling... The participants made them together.

While accompanying a person, the intervener must check on where the person is at in order to bring her/him to
a decision. This can be done by returning to one’s objective. For example, the question can be asked: What led you to come and see me? Or: By doing this or that, what did you want to accomplish?

4. Development of the IFHIM approach by testimonies and accompanying presentations

Attitudes of empathy and compassion for victims of abuse.

a. How to welcome: First is personal preparation to have more space in me for the other. Good body care to be present in my ownself and to the other. This involves watching over my basic rhythms, and dislodging fatigue and emotions. It is always with the aim of helping the person by following what she/he is going through and offers me. If I’m tired I will not listen to the person. Know how to manage one’s emotions before, during and after the encounter.

How to welcome the person who comes to me:

- Welcome with great love, without prejudice.
- Adopt the attitude of Christ who made himself one of us.
- Mutuality: create links with the person so that they feel loved and respected.
- The importance of form and substance.

b. 1) How to listen and act (Testimony).

2) How to listen and act. Sharing the experience of accompanying a victim of sexual violence.

In listening, certain elements are essential: such as creating the conditions for welcoming and linking with the person, observation, perception of the person in order to better see his/her physical attitude and affective disposition (mood) in order to better help. Be interested in the person.

Listening experience: Laetitia—experience of a woman who was raped and who recognized love in her before she was taken to the forest. About the child of rape, the accompanying work helped her to recover her child, even if others wanted to demolish her life. At 12 years old, she was taken to the forest. She spent four years and on leaving was pregnant.

Experience: How do women who are victims of rape feel? Sense of shame, guilt, feeling of loss of dignity, permanent fatigue.

What we can deduce from this experience? The importance that the assaulted person can differentiate himself/herself from the person who assaulted him/her. It is not enough to tell him that it is not his/her fault. Who will he/she believe? The neighbors who say it’s her fault, sometimes also her husband or I who tells him/her the opposite. He/she needs to see it within himself/herself for himself/herself and by himself/herself.

How? In fact, this is the issue. She feels guilty, while rape does not belong to her. As her perceptions are blurred because of the emotional burden she lives, I make her repeat everything she did not to be violated. Often women would reply, “I did nothing,” “Look, you told me that...”. She struggled, tried to flee...To whom belong all these actions? To her. And what did his aggressor do? He hit her, threw her to the ground, raped her...Who owns these actions? To him. Seeing what the person has done, what the rapist has done, who must be ashamed, who has struggled...or whoever threw him on the ground...? She then sees clearly that it is the latter who must be ashamed. Some women exclaimed: “But it is he who should be ashamed, and I am ashamed in his place!” A click is made. She begins to raise her head, to look me in the eyes...And LIFE then prevails.

To confirm that she is different from the aggressor, I ask them what she’s going to do with her shame now that she realizes that rape does not belong to her. I do not let go of her until she sees that she must now set it aside, even if the dialogue with her has to continue...or there is another way.

You can read all the testimonies in detail in the book.

Integral human formation helps the person to be his own provider of care in order to acquire psychic autonomy.

—I can sympathize without putting aside my objective.
**A Compassionate Response to Victims of Sexual Abuse**

**Afternoon**

**Session 3**

In small groups, case studies selected by the major group. Each small group studies a different case.

*Facilitator: Sr. Angeline Dakouo*

**Suggested Case Studies**

**Group 1**

History of an incest involving minors with HIV infection.

**Group 2**

Aged 14 years, Kanzi is a single daughter and is married to a man after a month of engagement. One month after the marriage she develops a mental disorder. She is led by her in-laws to a pastor for prayer, but the latter accuses Kanzi’s parents of bewitching their daughter. In her mental state, Kanzi enters the bedroom of a neighbor who rapes her. Kanzi is taken to a hospital where the doctor identifies a positive pregnancy test. Questions: How to help Kanzi in her trouble? How to help the two families in conflict? How to help Kanzi’s husband, shocked by the rape of his wife who thinks that this pregnancy is the result of rape?

**Group 3**

A man with AIDS rapes a girl who contracts the disease. The child's parents are in prison because they accused the guilty gentleman who turns out to be the child of the customary chief. He is left free. Everyone is afraid. What can be done from a pastoral point of view?

**Group 4**

The case of domestic violence against a minor leading to a strong trauma: how to help the traumatized woman, how to help the child to rebuild her life, how to find and help the man who abused her?

**Group 5**

A young girl is dragged by armed men in the bush. She finally escapes, pregnant with a child she does not want. They manage to persuade her to keep this child and eventually to love her and to take good care of her. Her daughter becomes a teenager, on the occasion of her confirmation she harasses her mother to have the contact details of her father because she would like him to offer her a new dress like her friends. Her mother does not dare tell her how she was conceived because of shame and by fear of hurting her.

**Group 6**

The crisis of identity of the children of priests to whom one hides their origin.

Each small group can handle one or two cases. The report to the large group deals with the conclusions, the fruits of this reflection (perhaps touching on the roots/origins of the problem, if one has the time).

**Session 4**

In plenary, reports of the work and lessons to be learned in the practice of welcoming victims.

*Facilitator: P. Bernard Ugeux*

We do not have the space here to present the different cases and the conclusions to be drawn. The substantive issues that were impacted in these studies were repeated during Wednesday’s day during the thematic working groups’ deepening of the burning issues.
ASSESSMENT OF THE SECOND DAY OF WORK BY THE ANIMATION TEAM

Participants appreciated the IFHIM presentation. The interveners worked well together and showed themselves vulnerable by talking about their own integration path. We felt the importance of networking. They clearly showed the necessity of doing personal work on oneself and of taking into account the physical dimension. They gave the essential notions of this method, which was not easy in such a short time. The method of welcome and accompaniment still requires a surplus of information and deepening during the workshop. Small groups became more and more fraternal and appreciated the work on the case studies. These has made it possible to touch on the extent to which each case is unique and complex and requires a holistic approach. Some cases stirred the participants. The difficulty for those working in remote areas to perform interdisciplinary work of this kind was noted. Hence the importance of setting up a network after the workshop.

SESSION 1
GOD OVERCOMES EVIL AND SUFFERING
By P. Bernard Ugeux, M.Afr.

INTRODUCTION

The scandal of suffering and the difficulty of talking about fragility

This theme is one of the most difficult to manage in our pastoral life and in our ministry and apostolate. Because we are confronted with the question of suffering, the question of evil, the enigma of evil. The enigma of evil: at the end of creation ‘God says it was good’ and, about man, ‘it was very good’ and then, almost immediately after, there is Adam who tries to take the place of God, who finally hides after wanting to know what good and evil was like. We see in the end that there is definitely evil in our world which sometimes expresses itself through suffering, fragility etc....

Basically we really have no explanation. Why? Why, in this beautiful world created by our God, is there evil? And why does this evil seem so often to trump the Good News brought by Jesus? And when we are confronted with people who, in the midst of terrible suffering—a child’s death, marital failure, professional failure, sexual abuse—and at the heart of our own experience, you and I, when we are faced with failure, our limits, our doubts, we are there, faced with our fragility, feeling sometimes so destitute.

But at the same time we realize—and I’m sure it’s your experience—when we’re dealing with people who are very fragile, very worried, very destabilized and who have this famous phrase that you have often heard and that is: “What have I done to God!” , that it is impossible for us to say to them: “It’s because of what you have done to God. That’s what God wants, as if we knew it as well as God and that is how God acts. Jesus said that God did not punish in this way. And we know that often, when we are faced with such a sum of suffering, it is better simply to be silent than to want to explain the mystery at all costs...!

We must, however, dare to speak because we are questioned: “God! You say that God is Love! How does he allow that?” We cannot argue. We are obliged to dig into our own faith, into our own depths. And in this struggle, which is sometimes the struggle of Jacob, where we are there with this God of whom we want to say: “But tell me your name and then tell me what You want, that I might say the right a word”.

THE ENCOUNTER WITH FRAGILITY

I believe that the experience of encounter with fragility and suffering in others and in ourselves is at the heart of our faith, at the heart of both the Good News and, for many, the rejection of the Christian gospel. I am going to dig this deeper with you because I think that we are still heirs of a certain discourse that we have heard at certain times on the suffering, on the will of God, on the omnipotence of God. We realize that a superficial discourse is sometimes unbearable for our contemporaries and therefore we can ask ourselves the question: is this what Jesus taught?
Personally I always say: If we have no explanation as to the origin of the suffering or the evil, in any case, we do have an answer. This answer is compassion and justice, indignation. That is to say, facing the victims of the evil that surrounds us, the Christian answer is not to give a solution to the enigma of the presence of evil, but to reach and touch the affected people with compassion and justice. And I insist heavily on both, for there may be a temptation to forget justice in certain prayer groups, new communities, etc., which place a great deal of emphasis on healing, compassion, accompaniment ... and certainly it must also be done.

Here we care for the victims and we also have to ask ourselves the question: but at the same time we are fighting against these structures and these operations that make the victims more and more numerous in our society? I believe that it is not consistent to limit ourselves to caring for the victims of our world and the excluded, if on the other hand we do not question the way our world is making more and more excluded. It is not necessarily the same people who will have a social commitment as well as a commitment of compassion, but I believe that the Church, in its ministry of healing and reconciliation, is called to do both. Therefore, in this formation, we have associated the pastoral dimension with the legal dimension present in the Protocol.

The All-Powerful God and Man’s Suffering

In moments of suffering, we would like to have an omnipotent God, who would also allow us to be all-powerful in our response. What does it mean to be omnipotent? How is this omnipotence of God expressed? We are going to broaden the question of the omnipotence of God because for many people it is not bearable that God is omnipotent and does not intervene in all events. However, we note that this is not the case.

On the omnipotence of God

When we recite our creed, we say, “I believe in God the Father Almighty.” I do not at all question the theological language we use, it is part of tradition—I am simply trying to put myself in the shoes of people who are more or less Christianized, who are in our communities and for whom expressions are incomprehensible and sometimes destabilizing. What is the omnipotence of God? It is true that when one hears ‘Almighty Father’, it does not correspond to the usual experience of the parents. They know that if they were all-powerful with their children, there would be no relationship between them. For children have their freedom. If you question spouses, it is obvious that in terms of their love, if one of them is ‘almighty’, there is no relationship. Because that which says ‘relationship’ says ‘interaction’ or the one, sharing with the other, provokes in the other a response, a change ... etc. So when we say ‘Almighty Father’, does this omnipotence mean an all-powerful paternity? In any case, at the time of the cross, it can not be said that the paternity of God has been all-powerful!

We realize that we use words that are not easy to understand. It is even more shocking for people who, considering that they have done all they have to do to be good Christians, suddenly live a drama humanly insoluble in their family. “Well, this ‘Almighty’ God is not all-powerful!” We also see the cry of Job or the cry of the Psalmist at certain times. Job’s cry, “But I am just!” I’ve always done the right thing. And the Psalmist also at certain times said to God, “But you do not do your work: what interest do you have in me going to the pit?”

As you said, there are a lot of people who have trouble with that kind of thing. If we take a classical discourse, reading for example in the Catholic Catechism, concerning the omnipotence of God: “Nothing is then impossible for Him and He disposes of His work, He established order, which remains fully submissive and available to Him, He is the master of history. The omnipotence of God is by no means arbitrary, so that nothing can...” When one hears this, if one takes his words in their immediate sense: that the order of the world is entirely subject to God constantly, seeing what is happening as disorder on our planet, that there are millions of child slaves, millions of people dying of hunger, we wonder. “What does it mean that the order of the world is entirely submissive to Him?” While the whole of humanity appears to be in total disorder and governments are overwhelmed as much by financial issues as by the ecological crisis. There, one realizes the importance of trying to understand what it means, when one says that God completely disposes of his work.

What “omnipotence” of God?

In relation to the representation of God, such as the Holocaust (massacre of Jews during the Second World War) the genocide of Rwanda or other mass massacres, we find ourselves before an enormous mystery. When Benedict
XVI went to Auschwitz (where tens of thousands of Jews were gathered and murdered) on May 28, 2006, he said, “Where was God in those days? Why did he stop? We can not penetrate the secret of God. We only see fragments and we make a mistake if we want to judge God and history.” And his answer was, addressing God in a psalm: “Wake up, do not forget your creature, man.” It is very important to face this question because it questions us about our image of God.

I will start from the reflection of a Jewish philosopher, because they are obviously the first concerned by the Shoah. Hans Jonas gave a lecture which was discussed at the time, ‘the concept of God after Auschwitz’. According to him, the Jews were at times, to be pursued because of their faith. But they saw these trials most of the time as the price to be paid (again!) To be the chosen people and the opportunity to bear witness. For them it was God who allowed or even sent them these trials to enable them to witness the uniqueness of the election. But that God could have taken the risk of the total extermination of the Jewish people, this no longer belonged to this image of the Jewish people's sacrifice for its election. It seemed like absolute evil.

Jonas then asks himself the question and says to himself: “Since Auschwitz there have been three statements that we have had about God that we can no longer reconcile today: that God is all love, that He is omnipotent and has a coherent attitude with man.” Indeed, God has revealed himself as a God of the Covenant, with whom man can enter into a relationship and has a project that unfolds. There is always the great mystery of God, but, nevertheless, there is a certain coherence in the deployment of this project in which man can inscribe his freedom. Now, he said, since the Holocaust happened, we can no longer keep all three together. This is the reasoning he does and I invite you to follow, simplifying it: “If God is all love and he is all-powerful, but he has allowed the Holocaust, he is incomprehensible, incoherent. If God is omnipotent, is coherent and if he has let the Shoah happen, he is not all-love. If God is all love and he is coherent and he has let the Shoah happen, he is not omnipotent.” This is the reasoning of Jonas. We can not reconcile all three, according to him.

Should we then drop one of the three affirmations, and then what, he asks himself? We can not question the fact that God is all love and we can not question the fact that God has an intelligible project for the history of mankind. Then he begins to question the omnipotence of God and, to question this omnipotence, he draws on an old tradition of Kabbalah (the ancient Jewish mystical tradition), which is called the Tsim-tsum. It says that after God created the whole world, before the creation of man, he occupied all creation, all space. When he created man, God contracted himself to free space for man's freedom. In this contract, and this is what is called the Tsim-tsum, God has freed a space where he has definitely prevented himself from intervening in the freedom of man. So, says Jonas, God could no longer intervene at Auschwitz because he has rendered himself helpless, and, he says, God trembles to see what man is going to do with his freedom.

**A powerful but vulnerable God in the relationship**

So this is the position of Hans Jonas. As Christians, we are confronted with the same reality. How then can we speak of the omnipotence of God in the face of evil which resists? What we believe is that God is truly omnipotent as the creator of heaven and earth, for he has drawn from nothing all that exists. That its omnipotence is also deployed in the fact that it keeps us in being permanently, since creation is permanent. And then God is the one who will recapitulate all history at the end of time. This is what the Catechism of the Catholic Church says when one says: “History is subject to it.” However, from the moment God created the world with laws, it was St. Thomas himself who said: “God cannot prevent the laws of creation from being what they are. If there is a miracle from time to time-very often miracles are an acceleration in relation to these natural laws-God does not, however, pass his time in changing the laws of creation, he acts through this order of the world he inaugurated in creation. And he said it was good.

Now, God created man with his freedom, in his image and likeness. In creating man free, he gave him the opportunity to take his power or deny it. That’s what Adam did. He tried to take the place of God. “You will be like gods”; He wanted to know what good and evil was, that is to say, he had the temptation of omnipotence which is in all of us. God, therefore, took the risk of creating free human beings who might be tempted to take his place, thus even having the freedom to say “God does not exist.” By creating man as such, God took a great risk, for he renounced his omnipotence when he was in relation, because he accepted this vulnerability for himself, that his love be refused, that his creation be flouted, let it be denied. And this is what happened when Jesus was rejected and then murdered.
There is a very fine article by Father Moingt on the gratuitousness of God, saying: “It is extraordinary for God to have put so much trust in man and in man’s freedom, to accept to create in front of him a partner with whom he wants to have a relationship of freedom, responsibility, entrusting him with creation, and taking the risk that man destroys everything.” “Adam, where are you?” This is God who seeks Adam from the very beginning of creation. So we see the position of this God who offers himself as a vulnerable God and who is basically in the same position as any father or mother of a family vis-a-vis a child. That is, no one can force someone to love him. You can make all the attempts at seduction you want, but you know well, whether it exists in a couple, whether in the relations between parents and children, or in a relationship between confreres or sisters, I cannot force the other to love me. Nor to be loved. I can only try to love him, to show him that he/she is important to me, but I cannot force him to love me. In this sense God does not act almighty with us either. It is offered, it does not impose itself.

God first presents himself as love—and it is the Jesuit Francis Varillon who said: “God is only love, all the other attributes of God are the attributes of love.” This God is a God who with this vulnerability, to be welcomed or be refused, who takes the risk, at each birth, of creating a new being, who will have to choose at a certain time, at a certain age of life, if he/she accepts God in his life. So it is a God who, at the same time, empowers us in our freedom and is therefore not impotent, contrary to what Jonas says. For Jonas, God is impotent because he made a contract with us, he left space and forbade himself from intervening.

God is not powerless, even though He has given us freedom, for at the same time as He created the world, redemption was announced. He knew that we would not always use our freedom fairly. That is why He is also the one who sent us the Holy Spirit and joined us in our freedom. By asking us to open ourselves to this Spirit and let Him act, God invites himself in. And when we open ourselves to the Holy Spirit—which is the Spirit given by Jesus on the cross—and when we freely consent to let ourselves be loved by God, then something extraordinary happens. We discover how his power is unfolded in our weakness, not his omnipotence, because I am not only continually in the presence of that God whom I can refuse or accept, but experience his power of love and free gift. Every morning the Gospel awakens me to welcome his tenderness. Here is his power: healing power, power of restoration, power of transfiguration—that is what the orthodox tradition insists on. In the Latin tradition, emphasis has instead been placed on redemption, but the orientals put more emphasis on transfiguration, on divinization.

And indeed, when we devote ourselves to God, when we allow him to establish his dwelling in us, at that moment divinization is realized.

You must have experienced that yourself. Personally, it has often happened to me, in spiritual accompaniment or when I give a retreat, to receive people sometimes terribly hurt by life or who have gone through many hardships. The day when they really accepted to be guided by the Holy Spirit, they bloom, they are transfigured. The most beautiful proof I have received of the existence of God is by contemplating the action of the Holy Spirit in the hearts of people who really said ‘yes’ as Mary.

So what is a responsible relationship to God? In the father-child relationship, God is not ALL-powerful. But in this relationship of the child who welcomes the Spirit of the Father, like Jesus, to be transfigured, he is extraordinarily powerful. This shows that God is very respectful of our freedom; God is a love that is offered. Peguy also said of God: “What I expect of you is not the prostration of a slave, but a child’s love.” It is there that we are called to responsibility, that is where we are called to acknowledge our source, to receive from our source and that is what we do in the sacraments. In the sacraments, I receive myself from my God continually, I receive this life, I receive this grace, I receive myself from Him. But I know that at any moment I can say no and He waits, because He is a God who offers Himself and is faithful. He is the merciful Father of the prodigal.

We are called to live this responsibility with this God who is both profoundly powerful, deeply vulnerable, but who is not an all-powerful heathen deity who manipulates all events and to whom we must offer victims. The danger, when one has a vision of a God who manipulates all events and people, is first of all that he appears to be arbitrary in everything he sends us. Why are some so tried and others apparently spared? What injustice! Then we have the temptation of turning to magic. Because there is a great difference between magic and the spiritual path. And nowadays there are still many people who remain in the magic mode, precisely because they have no relation to a personal God, then they replace religion by magic. What are they doing? In magic, there is the idea
that there are forces, powers, which are needed to be able to exist. There is also an immediate connection between two rather fusional terms: “if the person who has the power pronounces the right words at the right time, he will automatically obtain the expected result”. This is magical thinking: it manipulates forces. And if it did not work, it was not the right person, the right time or the right words. But there is an automatism of magic which is a form of omnipotence over a force or over God. We act as a pair: the intervener who acts and the force that reacts.

What is Christian prayer? It’s not ‘two’ elements, it’s three, it’s a triangle: Myself, God, the Demand. In the sense that if I want to receive life, if I desire to obtain such grace, I will not automatically obtain it as by magic. I address my request to God. I expose my suffering, my request, and then I trust Him as to how He will respond. There is nothing automatic, it is the encounter between two freedoms, mine in the request, His in the answer. The danger is to use pilgrimages, medals, novenas and a plethora of rites, to forcibly obtain something from God. Certainly, the Bible says, “A poor man has cried, God listens.” He always listens, indeed. But we must let God be God. There is what I ask, there is what I receive. A Protestant pastor wrote a book called ‘God’s modesty’. I believe that we need a minimum of discernment in the spiritual life, and that it is important in the great moments of life to seek advice, to be accompanied because sometimes we are so taken up by a demand that we see nothing else. One must learn to perceive how God can respond in another way, offering me another grace than the one I asked for. But he is never indifferent.

**About the will of God**

Let us return to the question of the will of God. When we speak of the will of God, we know from experience, we can not simply say to a person who discovers he-she has cancer, “one must accept the will of God.” Because we are well aware that it is not God who sends to one cancer, to another a car accident, and to another unemployment etc. Because the will of God, the deep desire of God as the Father who has the womb of a mother, is that we allow ourselves to be loved as beloved children and have love for one another. What is God’s will for someone who is in great suffering, in the struggle against sickness, perhaps in despair, God’s deepest desire is that above all, the person will not cut himself/herself off from Him. That is the will of God. To do the will of God is to try to maintain a filial relationship with the Father no matter what misfortune happens to us. It is evident that if I tell someone that his misfortunes are sent to him by God, how can you expect him to live this filial relationship of trust and to go to his Father with his suffering? He asks, “Why me? God is unjust “

Indeed, we have to do the will of God, that is to adhere to his project of love which is that we live as his beloved children, that we be fully alive, which does not mean to always be in full health from every point of view...

When I say that I am totally alive, this does not mean that we can be without suffering or death, which are part of our human experience, but to live with it and not accuse him.

**The enigma of evil**

It is true that, in some cases, we remain troubled. When a suffering arrives at its terrible climax, when one sees at times successive immense trials in the same family, can this suggest sorcery? Is it not possible that one might think there is a spell or curse? There are even moments, and I have personally lived it in my own life, where one is scandalized by a feeling of injustice. When there are so many trials that follow each other in a person’s life and you ask yourself: “But how do these people still have the courage to get up in the morning?” This is a great mystery because we have the temptation to say to God, “You do not do your work”. This is perhaps the hardest test in our consecrated life.

Our faith teaches us: “I believe that the grace of the Lord is at work, but for the moment I do not see any signs and I do not understand.” That’s why I think you have to be humble when you’re close to some people and say, “I do not have an answer for you, but what I want to tell you is that I am beside you, in His name, and that it is a way for Him to say to you: ‘I do not forsake you’. But I have no explanation for what happens to you. “I think we need to have this humility at certain times, otherwise we will say anything and allow ourselves to take the place of God by interpreting what he is doing or what he should do. Sometimes people say, after a terrible ordeal, “This trial was a grace for me.” But it is for them to say it, they say it afterwards, when they have crossed it. But it’s not up to us to tell someone in advance: “It’s a grace for you!” Because a trial can lead to praise... or suicide! Let’s stop saying, this is the will of God, accept it! (In Swahili: “ni mapenzi ya Mungu, inafaa kuvumilia!”)
This is how, it seems to me, we can try to accompany people in great difficulty. When I teach Renewal groups, I sometimes ask them, “How do you talk to God and how do you respect his freedom? Certainly, one must have the audacity to ask for healing—and here I think that in the classical Church, one lacks audacity, one does not believe enough in charisms, but on the other hand one must not let this audacity become a kind of obstinate therapeutic effort, in the sense that, until we have obtained what we have asked for, we are going to invite more groups to come, chains of prayer, novenas and healing rooms, that are very fashionable at the moment. We must keep this balance: dare to ask as a confident child, convinced that his father hears and at the same time does not require him to do ‘our’ will.

**Conclusion**

These are some elements of reflection, in which I am very conscious that in all I am saying, these are only stammerings, an attempt to say a word that is a word of hope in situations where there is no hope. In the end we do not have all the answers. What I think is really important is to clear up everything that can be a perverse speech that ends up cutting people off from God. What God are we talking about? Is this the God of Jesus Christ? We continually have to re-meditate the Word of God, take up this Word of God, trying to enter into this mystery of a love that has gone as far as suffering and to death without sacrificing suffering and without telling us to seek it. Yes, when I am facing the enigma of evil, I am invited to “let God be God” and to accept not to understand everything in this world.

*To welcome the Good News is to consent to let oneself be loved*

From the point of view of the oldest and deepest Christian tradition, and in my opinion the most authentic, the most important healing, which is in fact also salvation, is to arrive at welcoming as a word that is said to us personally, tenderly: “You are my beloved child, in you I have put all my love.” (Matthew 3,17) To hear that this word is addressed to us personally, as we are doing today. Dare to believe, even in the midst of suffering of an irreversible illness, in the night of anguish, in the solitude of isolation in the feeling of abandonment. Getting to know oneself as a son, a beloved daughter in the darkness of a fragile and wounded faith, threatened by illness, is Christian healing. It is the salvation that Christ brings and we know that there are many who believe that their sickness is a punishment. They feel they are victims or feel guilty...

To let oneself be loved like a son, like a beloved daughter... The most difficult thing in life is not to love. It happens to us all at one time or another to make an act of love, more or less gratuitous. I say “more or less” because we know how much we recede in almost all our acts of love in one way or another, if only in the pleasure of feeling loved. Yes, I think that we make gestures of love that are sometimes free, but the most difficult remains to let ourselves be loved. It is the consequence of a whole education, of what we have been able to go through as trials, as devaluing messages received from our parents or educators... We often retain: “You will be loved insofar as...or from the moment when...or when you will be like this or that. This feeling that we must deserve love, that we never live up to the expectations of others. There is a great difficulty in letting oneself be loved by one’s spouse, one’s parents, one’s friends, simply letting oneself be loved, abandoning oneself to love, without seeking at all costs to deserve it. It is not therefore a question of seeking to be loved, but of accepting what is given. It is an act of disempowerment, of consent, because at that moment love is not a reward, it is a grace, a pure gift. We are not masters or owners. To let oneself be loved, in joyful gratitude, is the end of omnipotence. It is to receive one’s self from God in praise, it is to receive one’s self from the other in the positive gaze that she/he can lay upon us. (...) when we are fragile, we cannot really see with the eyes of the heart, to recognize the hand of God, if there is a community that surrounds us or accompanies us, sometimes through one person. It is the responsibility of the Christian communities to make the tenderness of God visible to the eyes of the heart, thanks to the people who live there. This is how the incarnation continues, through men and women who accept to love to the end, who live by the Spirit and pose acts that give hope. Sometimes simply little gestures, all humble, small gestures of tenderness. It may be a smile, a spring flower, or you can hold the hand of a sick man in silence, and you do not know if he’s in a coma. All these little signs are also an expression of Christian brotherhood, or are simply human, and introduce us into the maternal tenderness of God. The response of God and the Christian to evil is the compassion of a community, the compassion one receives from God Himself. It is also the commitment to justice, to fight the causes of suffering and exclusion. To become an icon of the Father’s tenderness through
gestures of compassion and defense of human dignity, in order to help, to allow every man, woman to become what he is. What he is as the beloved child of the Father, even in the midst of frailty and trial.

P.S. Elements of a bibliography—Bernard Ugeux, Crossing Our Frailties, ed. De l’Atelier, Bernard Ugeux, The Compassion I Believe, ed. Bayard; Xavier Thévenot, Souffrance, Bonheur, Ethique, éd. Salvator; Bernard Sesboüé, Croire, ed. Droguet and Ardant. We can also add the works of François Varillon and Maurice Zundel.

Sessions 2 & 3

Work in small thematic groups. They were composed on the basis of burning questions or case studies that were raised on the first day. People with special expertise have joined the corresponding group.

Facilitators: Sr Angeline Dakouo and Sr. Julienne Singbatilani, Superior General of the Sisters of Jesus Educator in Bondo (DRC) Coordinator of Caritas

Proposed Approach for Working in Thematic Groups

From the concrete realities that we live and began to describe during these first two days and concerning the theme that we chose:

- What are the calls of the Lord that we discern through what his people live, what are the signs of the times?
- In our response to these calls as consecrated:
  - What attitudes to promote? (what personal conversions?) in dioceses and congregations in order to better accommodate and respond to the sufferings we encounter?
  - What priorities should be chosen for—through our practice, our commitment—to improve the situation we encounter, what changes in the pastoral, social, economic and politics, to choose to announce the Good News of the Kingdom, compassion, consolation and justice?
- Present the results of this work in the form of a written proposal of about 20 lines to be submitted to the major group for approval, which would be a sort of final declaration of our workshop (see below).

Thematic Group Responses

Report of the thematic group reports. For the most part, the report is included in the final declaration below.

- How can we make those responsible more aware of the means that are necessary to work at welcoming? (See the final declaration)
- Question of abuse of consecrated persons. (See the final declaration)
- How to welcome and reintegrate victims of violence and AIDS?

I. What is the Lord’s call that we have discerned through the sufferings and injustices of the people entrusted to us (sign of the times)?

- Accept my helplessness because I cannot answer all the victim’s need.
- Take Jesus’ attitude and value the person: don’t look at the person’s sin, but look at the sinner, don’t look at the rape, but look at the rape victim.
- Welcome the victims with love and listen to them, accompany them until they regain their dignity and feel themselves considered in society.
- Consider the victims as persons loved by God, created in his image. Persons that question us, who need to love and be loved, to be treated with respect.
- An internal disposition to welcome the victims and give them of our time.
- Have a reception center for these victims: open 24 hours a day, welcome them with love.
- Enter into the feeling of the other (empathy). The situation of the other does not leave me indifferent, the suffering of the other touches me. It is a matter of considering the person and not the act.
Speaking of the Lord’s calls for our communities: (See the final declaration)

II. From our response as consecrated:

What attitudes (behaviors) to promote in our dioceses, congregations, the society where we live to better welcome and respond to these sufferings?

- To have the attitude of Jesus (vis-a-vis the adulterous woman): to consider the person’s dignity.
- Have the image of the merciful father who considered the prodigal son as his son. He did not look at the adventures lived by this son, he took him as a son and gave him or testified to his worth (by giving him a ring, beautiful clothes...). These are attitudes of respect.
- Feeling ready to welcome the victims. Let my community help me with these steps and support these efforts.
- The impact of this Workshop on our communities:
  - An obligation to restore to the confreres, sisters, inviting them to take charge of this listening because it is the business of everyone.
  - Stimulate the community to follow up on the victims, to accompany them, to give them an ecclesial dimension as there is already support on the psychological and therapeutic dimensions.
  - Help the community to look with compassionate, a compassion that is active. A look that does not judge, does not condemn, as in our days, people continue to label the vulnerable (eg, you are an Interahamwe, ...)
  - In most cases, victims do not like to meet the eye of those who accuse them and point them as people who have suffered sexual violence. When one is a victim and one is labeled, one lives in a continual fear of being criticized, of being at the mercy of everyone.
  - Have the attitude of Jesus during the multiplication of the loaves: “Give them yourselves to eat”.
  - Make of accompaniment a matter of all my community. Do so discretly, even if the community and parish are involved.
  - Be aware of the risks that await us at all steps of the way.
  - Think about our supervision or our own support so that we are able to accompany the victims.
  - Help victims believe and make their decision.

What priorities should be chosen in order to improve the situations we face from a pastoral, psychosocial, medical, economic, political, JPIC perspective in order to, through our involvement with local communities, announce the Good News of the Kingdom of compassion, consolation and justice in these places of distress?

- Catechise the victim, showing him/her his/her place in the plan of God (if they exist, it is because they count in the eyes of God and if it seems He has left him/her—it’s that God has a wonderful plan for her/him). Help her restart with her life.
- Teach her small trades and handicrafts to occupy her, because the more she is idle, the more she will tend to think of her trauma and imagine the whole scenario and fall into discouragement. But the more her mind is occupied, the less she will have to think of what has happened.
- Provide the victim with the minimum she needs immediately (housing, food, clothing ...), bring her to the hospital for disease prevention (STDs). Find people and a place available to welcome, listen and provide assistance. Find a job for the victim. Find material to help. Security: a safe place is needed for these people.
- Welcoming him: seeing his physical, psychic state and thinking about his restoration: see if the victim can return to school (for the youth), look for activities adapted to adults. Make efforts for a reintegration process.
- Have a mini-listening center to welcome the victim:
  - Create income-generating activity for the victim
  - Be in contact with lawyers at the parish level to denounce the abusers
- Make the parish committee (Patients’ Committee) aware of the different needs of victims. From this commission, work to restore the victim. Make this committee define how they can help. This allows for a multidisciplinary dimension to help (psychologist, doctor, nurse, chaplain, ...). All these people have to work in synergy or network.
- Educate Christian communities to address these questions about sexuality, often taboo issues.
A Compassionate Response to Victims of Sexual Abuse

- Train through recollections, to the compassion of Christ in front of the sinner (see the gospel of adultery, the gospel of the good Samaritan...)
- Form a community either at the level of the basic living ecclesial communities (CEVB), at the parish level, attitudes of reception and integration without discrimination as these victims are stigmatized
- From a health point of view: assure appropriate examinations
- From the legal point of view: denouncing the culprit to bring justice
- From an economic point of view: assure work that will enable them to be housed, to find food, to be educated or to educate their children, in the case of a mother
- Train people to listen and to mediate
- From the spiritual point of view: surround them with prayer

For the committee:
- Have regular meetings for committee coordination
- Engage other people with skills to strengthen the process

Conflicts linked to land grabs (see final declaration).

Session 4

Plenary: lessons learned from best practices, points to deepen, the final declaration is taken from the thematic group work.


DECLARATION FINALE

Propositions addressee a nos superieurs

From April 2-9, at Keshero, Goma, 38 religious men and women and diocesan priests with origins in Congo, Rwanda, Burundi and Italy (Rome) participated in a workshop in view of forming themselves to accompany victims of sexual abuse in countries around the Great Lakes in partnership with the British Government Protocol on questions presented by two experts. At the end of their workshop, they drafted proposals for their ecclesiastical and religious authorities, the bishops and the major superiors of their place of origin, and more generally for all other persons concerned. These proposals were unanimously accepted. By disseminating them, they undertake to inform their superiors and to endeavor to put them into practice where they work and in the field that concerns them.

1. How to sensitize ecclesial leaders on the means needed to work for the reception of vulnerable people, etc.

In places where structures exist:
- Congregations and dioceses must specify their priorities, which will allow a thorough study of the real needs of the area, and therefore must first train the persons destined to assume this mission, for goodwill is not enough.
- Clarify the responsibilities of the persons concerned and the source of the resources.
- Collaborate closely with our authorities (Superiors, Bishops), that is to say to have a regular exchange, to account for the use of everything that is placed at our disposal, to collaborate with the experts, as well as between congregations, because “unity is strength”.
- Make projects that must be signed by the Superiors.
- Trust the person appointed for this service and give her/him time (stability in the service).
In places where structures are lacking:

Give a positive answer to the call of Pope Francis: “dare to go in the peripheries, the broken zones” to discover the real victims (the poor). In case of insecurity that would prevent the installation of a community, supervise remotely or by proximity to relieve the brothers and sisters.

2. How address the causes of violence and suffering with particular attention to families in crisis (where street children, minors prostitutes, etc.) come from.

The fragility of the State and the non-application of the Laws create bad governance which destroys the family (the basis of the whole society) and leads to the following consequences: impunity, corruption, loss of moral values, injustice, popular justice, street children, prostitution, settling of accounts, chronic insecurity, armed groups, conflicts, ethnic groups, various complicity (non-exhaustive list).

The cures:

Working with Catholic networks for civic education of the masses: the family, Catholic Action Movements, the Pastoral Family Commission, schools, associations, health structures...

- Raise awareness of the malaise (fragility of the state) and to seek solutions together.
- Create a civic training program adapted to each level and in which local authorities are involved (at the grassroots level).
- Applying the Law: e.g., free primary school (DRC) as in other countries of the subregion and as written in the constitution.
- We are also concerned about teachers’ working conditions: salaries, school structures, etc.

3. How do we make Christian communities safe and fraternal places open to the reception of victims of violence and/or HIV/AIDS.

A painful finding: there is a double penalty for victims—the violence they have suffered and their rejection by society and even Christian communities (mistrust, stigmatization, rejection of the child of rape by a “stranger” etc.).

- The phenomenon of this violence continues in our regions. There is an urgent need to coordinate and revitalize existing initiatives or to create them where there are none (at the level of a diocese, a parish or a congregation) an organization that would be particularly charged with the the management of services to these victims. Do not rely solely on congregations or individuals.
- Underline the gravity of the consequences of violence on the people and fight against their trivialization. A quarter of the rapes occur in neighborhoods and families. It is a pathology that kills. The Gospel puts us into action.
- Don’t be interested only in the victim individually but also in his entourage that is often also traumatized.
- To sensitize and train the Christian communities to break the taboo of silence and dare to speak clearly about these tragedies (see the document “Let us live” of the GCRA of Bukavu).
- Promote in the communities a culture of non-violence (so dear to Pope Francis) so that they live the welcome, the respect of people without discrimination, the practice of justice by relying on the strength of relations between members of the community. Take care of the material needs of the victims.
- Multiply the listening centers with trained people.
- Provide a special budget at the level of the diocese, parish or community to meet emergency needs.

4. Consecrated involved against violence in society, we find that these also exist within the Church where some of the consecrated are abused or are abusers.

We see the sufferings and the injustices that the people entrusted to us are going through.

- The loss of confidence in the pastor and the consecrated person that leads to a crisis of faith and the negative portrait of the consecrated, the complicity of the consecrated in abuses (such as abortions).
• Silence on issues of homosexuality.
• The lightness and trivialization of religious commitments, the crisis of moral authority which pushes the pastor to focus especially on the side of his vulnerability instead of putting value on being a protector of life.

We feel the following calls to revalue the image of consecrated life:

• Call to strengthen the sense of belonging to Christ by reviving the identity of the consecrated person.
• Giving and restoring life by accompanying the abused and the abuser to truth to make aware of the evil that has been done.
• Denounce the use of witchcraft and fetishism in religious houses.
• Report misappropriation of funds.

Therefore we recommend:

• To review the discernment and integral and integrated formation of priesthood candidates or religious life at all stages. Do not limit oneself to an intellectual formation nor sectorize the training, i.e., without taking into account the totality of ones humanity.
• Establish specific listening offices to accompany and restore consecrated abusers and their victims.
• Encourage the ecclesiastical tribunal to do its work in this field, i.e., take into account the crimes that have been committed and work with the criminal justice system. To apply the law.
• Training in the dioceses of consecrated persons to help others in crisis, who fall into addictions (sexuality, alcoholism, consumption of pornography, idleness, etc.).
• Encourage the denunciation of evil by breaking the law of silence, as the Church demands today, instead of merely shedding a small dowry in compensation and hiding the identity of the abuser.
• Hire a lawyer to open ecclesiastical courts in all dioceses.
• Fight against all forms of favoritism, tribalism and “colonialism” in the Church and, especially among clerics and consecrated persons, as these are also forms of violence.
• Combat embezzlement of funds and material goods in the Church.

5. We found that a significant source of violence is conflict related to land grabbing.

The causes of this situation:

• The conflict between customary law and land law.
• The predominance of land law over customary law.
• Complicity of the State in the granting of land titles.
• Corruption: the State does not protect its heritage.
• The leonine agreements signed with the multinationals.
• Land grabbing by dignitaries and foreigners at all levels.
• Concessions of the Church.
• Ethnic manipulation by certain dignitaries and political intoxication.
• Problems of succession (inheritance).

Recommendations for restoring peace:

• Dioceses: Read and circulate again the letter of CENCO of 18/2/03 “I have seen the misery of my people, too much is too much”.
• Local and Foreign Dealers: Protect the concessions and their property, but let them cede portions of their land for a fee.
A Compassionate Response to Victims of Sexual Abuse

- Church (Diocese): Definitively disengage from certain lands in order to resolve amicably the problem of former employees living on these concessions.
- Customary leaders: Protect heritage and think about future generations. That the government supervise the customary chiefs in order to avoid abuses of power.

The Workshop of Keshero from 2 to 9 April 2017.
Unanimously Accepted.

**How to Assure a Follow Up to this Session**

- Creation of a network of corresponding and mutual assistance
  The JPIC Joint Commission of the UISG and the USG encourages the creation of a network between the participants in order to continue the research and sharing begun once we have returned to the field. This can be a valuable help for them and those who work in remote areas and would need advice or support (perhaps even a visit?). It is also a request of the British Government in partnership with the Protocol. A network of local relays will feed the wider network.
- Evaluation of the impact of the session on our practices.

British donors want an evaluation of the impact of this session on our future practices after a certain time (in addition to the on-site assessment). They wanted statistics that would show the improvement of our effectiveness through the session. They were told that no such statistics could be provided, each one returning to his place of work to continue his activities and that we can not quantify a difference in our practices.

There are, however, several possibilities to satisfy them through a qualitative evaluation.

1. After three months (around July 15, 2017), we will be asked to evaluate the extent to which this training has helped us improve our work. For example, how to listen, invest, work with others, practice interdisciplinarity, connect with patients / victims, network, and so on.
2. To what extent we will have used the Protocol document (which will be released in French only in two months and of which we do not know when it will reach us). This seems to be the most important point for them.
3. Transmission of experiences gained through networks, including other churches.
4. The transmission of acquired knowledge by sharing the content of our work. For example, whenever you make a restitution or use elements of the session with other groups, you take note of the subject, the day, the duration, the number of participants (with their signature). It is a way of providing statistics.
5. To what extent the participants were able to achieve the objectives they set themselves following the workshop. This means that we have to set targets at the end of the session. Several of us shared their preferences. To continue!
Thursday, April 6, 2017

Morning

EVALUATION OF WEDNESDAY BY THE ANIMATION TEAM

It was a very powerful day because we were able to deal with the burning issues that drive us, even though we are aware that we can not solve all the problems here. We could not go as deep as some would have liked. We saw in some group reports that they would have liked to go further. However, being able to speak in confidence and truth has provoked emotions and may have a therapeutic dimension for some. Some sensitive questions that are rarely addressed in the Church were delicately dealt with and at the same time the complexity of the problems and the attitude of certain ecclesiastical or other authorities do not encourage us to dare speak the truth. It is an invitation for all of us to respond with our own integrity in our ministry and our apostolate. The workshop methodology worked well.

The introduction to the day by the conference on the suffering and omnipotence of God was appreciated because it was an invitation to change our gaze on realities that strike us but which should not be artificially spiritualized. That prepared us for more internalized listening in small groups.

SESSION 1 & 2

THE PROBLEM IN RELATION TO ABUSERS AND RAPIST FROM THE PRISON:
EXPERIENCE AND VIOLENCE AS A BASIS FOR COMMERCE

Facilitators: Rev. CISHUGI Kalanga Adrien, Chaplain of Bukavu Central Prison, Abbot MASILANGA Pierre, Chaplain of the Central Prison of Kindu

I. History

The present paper is the result of reflections by the “PREDATORS”, “PERSECUTORS” in detention at the central prisons of Bukavu in South Kivu and Kindu in the province of Maniema. It is the expression of their concern or dismay, for the most part, because they do not often understand the phenomenon of “rape” or they consider their sentence very cumbersome given the context in which “rape” occurred. Perhaps by going back in history we can bring them elements of understanding of their situation as it presents itself today. Of all the violence, that towards women is probably the most practiced: it is a problem that goes back far in history. In the Bible, there are fairly eloquent traces of sexual violence. This is the case of:

- Dina, the daughter of the Patriarch Jacob, who was violently raped by a young prince (Gn 34: 2)
- Leah and Jacob himself who were forced to marry (Gen 29: 23-28).
- Tamar the daughter of King David was raped by her brother (Gen 38:24).

Elsewhere as in Latin America, slaves were permanently exposed to rape. Some masters could obtain slaves to satisfy their sexual desires according to their will and without the consent of their slaves.

In history, the law against sexual rape dates back to a fairly distant period:

- The first written mention of rape is recorded in the Hammurabi code
- The gods or goddesses of Greek mythology also resort to rape against humans.
- In our traditional societies, rape is prohibited. Among the Bashi, for example, the rape of a woman was inconceivable. The perpetrator of such an act was excluded from society and no one could assist him in case of necessity.

II. The Problem of Sexual Violence Today

If we speak too much in these days, it is due to the fact that sexual violence is present in many circumstances and especially during the period of the wars which waged in the East of the Democratic Republic of Congo, forms of savagery without common measure. Several reports from national and international NGOs cited the cases:
- After rape, introduction of shots into the female genitalia
- After rape, the woman’s genitalia cut with a razor
- Rape with chilli pepper pestles
- Rape with bits of wood
- Rape using both sharp rods
- Rape with rifle tips
- Not to mention the “ordinary” rapes

This is the image of some of our abusers, the perpetrators of rape in our prisons today. In the face of all that what does the law say.

**III. Sexual Violence Act**

Before March 30, 2002, the Criminal Code restricted only five preventive measures relating to sexual violence, namely: Article 336 of the Family Code provided for the offense of forced marriage, while Article 164 of Law No. 024/2002 of 18 November 2002 on the Military Penal Code also criminalized all measures designed to hinder the births of religious, nationality, ethnic or racial groups targeted by acts of genocide (such as acts of forced sterilization).

These incriminations, some of them dating from colonial time (see Colonial Decree of 18 December 1930 on rape and indecent assault), rape was regarded as an exclusively male offense, the accomplishment of which could not be realized without the introduction of the sex of the man into that of the woman and indecent assault could not happen without direct physical contact between the aggressor and his victim. In 2006, legislation sought to modernize the legal provisions on sexual violence so that they are more in line with the realities of time and of country.

Offenses related to sexual violence are now governed by: Law No. 06/018 of 20 July 2006 amending and supplementing the Decree of 30 January 1940 on the Congolese Criminal Code.

- Act No. 09/001 of 10 January 2009 on the protection of the child, which applies when a minor is a victim or a perpetrator of sexual violence, under the “specialis generalibus derogant” principle “The special law derogates from the general law”.
- Act No. 08/011 of 11 July 2008 applicable to the transmission of HIV/AIDS under the principles “specialis generalibus derogant” and especially “lex posterior, lex melior”, to say: the most favorable law applies to the accused; The perpetrator of the transmission of HIV/AIDS, instead of being sentenced to life imprisonment and a fine, is punishable by five to six years of prison. The clemency of the Congolese legislator can, two years later, review the repressive regime of this offense.

**IV. Factors Affecting the Acts of Sexual Violence in the DRC**

It is true that the social, political, security and life circumstances may also explain the acts of rape. The real causes of sexual crimes are at three levels according to the inmate surveys in our two central prisons in Bukavu and Kindu:

- The personal level
- The relational level
- The cultural level

1. **The personal level**

Certain factors explain sexual violence such as:

- Ignorance of the law on sexual violence
- The trickery of adults who use material means to abuse minor girls
Lack of self-control and consciousness
- The dress and make-up of girls and women considered provocative for some men
- Poverty
- Lack of means to marry
- The irresponsibility of some parents who expose or even push their children to prostitution

2. The relational level
Factors favoring sexual violence include:
- Unemployment
- Access to social networks and pornographic films
- Separation of military personnel from their families
- Lack of schooling and supervision of children

3. The cultural level
- Customary practices for marriage of minor girls
- The view that sexual violence, including the rape of young virgins, is a cure for certain diseases, including AIDS, or a chance to have a lot of money ...

Beyond all these considerations, rape took another form.

V. VIOLENCE AS A COMMERCIAL FUND

1. By national and international NGOs
At this stage, Joël Mapatano speaks of the absence of monitoring of NGO activities by the State. “Of course, rapes committed in the DRC have stimulated a compassion that has engendered international solidarity ...”. It is a funny type of compassion. According to some analysts, the credits granted to the grassroots groups have never reached them, pocketed by unscrupulous animators.

Other analysts believe that this is only a small part of the aid allocated to victims of sexual violence (...). These projects include the distribution of a few derisory sums of money or a few pennies to the victims as rotating microcredit. In an environment in which the abuse of social assets and the illicit environment are not sanctioned, more and more people express doubts about the final destination of these funds.

Observers argue that some local officials of international NGOs involved in sexual violence support activities create their own associations, led by their relatives, to capture these funds at the source. And of course the funding does not reach the victims. Joël MAPATANO gives an example to illustrate this situation: “It is reported that an international NGO to monitor a fund equivalent to 2000 US dollars granted to victims of sexual violence by microcredit had spent 1800 US dollars to ensure The follow-up (...). This is what would explain the fact that the alleged beneficiaries remain in a static situation: receiving aid that does not help them in any way, they remain in a perpetual state of need ... for the happiness of the humanitarian Businessman.

2. By tribalism and the race to power
We are in the political and administrative world where all is allowed either to retain one's post or to accede to noble functions. For this purpose, there are many people who have been accused of rape (of minors) or have been trapped. The wealthiest get away with huge sums to save their honor. Those who do not have enough resources come to enlarge our list of “PREDATORS”. In many cases, the victims are young girls manipulated for this purpose.

3. Through poverty
Parents or close relatives encourage their offspring to declare that they are raped in order to get a little money. Worse still, men accompany their wives in this shameful practice. To silence the case, they require the predator to give a certain amount of money or documents to part of his house. Among the victims of slanderous denuncia-
tions, there are workers commonly called “boys”. When the employer does not want to pay his/her meager salary, he/she alerts the police that the worker has raped his/her child (four to nine years). What is worse, these unfortunates are subjected to the rigor of police brutality. Lacking money, they are often thrown in jail.

4. The dowry

Our prisons are full of poor people who, having missed paying the dowry, are dragged before the police and to justice as rapists. Sometimes the “rapist” already has more than one child with his wife and lives peacefully at home. It is unfortunate that even the clan, thirsty for money, mingles with the affair. How many times have we seen these “victims” or raped women visiting their husbands in their place of detention sharing sexual pleasure with them. And often new births follow. It is in this sense that we echo this statement of an accused convicted of rape in Goma who said that it was at the time of his arrest that he knew that the rape was bad.

5. Social networks and drug abuse

The facts mentioned above may cause our compatriots to trivialize rape. Moreover, many cases are committed under the effects of alcohol and drugs. The Congolese state lacks responsibility when certain sexual practices take place in our prisons, even under the impotent eyes of the prison authorities. Joël MAPATANO adds: “There is also reason to wonder whether, following steen all the scenes of rape and sex for sex in novels and movies made available to the public and sold at street corners for 50 cents, rape ends up becoming trivialized in the subconscious of the readers and spectators. It is reasonable to believe that some have changed sexual habits as a result of having seen or read scenes whose description is not far from evoking the abuse and contempt of women.

Conclusion

Sexual violence in the DRC, in general, and in the East, in particular, are particularly worrying, as justice seems to incriminate the poor. The bar often offers pro bono lawyers, but for the most part they do not succeed, their advice being demotivated.

While sexual violence demolishes victims and destroys social structures, some national and international NGOs find ways to enrich themselves. “The misfortune of some is the happiness of others,” they say. For us, at the end of these meetings, we propose to the participants and members of the Christian Reflection and Action Group (GCRA) present among us to write two letters:

1. One for all prisoners in dungeons and prisons for rape who recognize their crimes;
2. Another for the accused and convicted of false rape. To all of them show our compassion and show them the merciful face of God.

We could jointly consider some actions in favor of those victims of false rapes who have been languishing in our prisons for years.

Afternoon

Session 3 & 4

PRESENTATION OF A HOLISTIC APPROACH FOR VICTIMS OF SEXUAL VIOLENCE IN THE FRAMEWORK OF A DIOCESAN JUSTICE AND PEACE COMMISSION: THE EXPERIENCE OF THE DIOCESE OF GOMA (DRC)


National Strategy for Combating Sexual Violence

Normative and institutional framework

The national strategy to combat sexual violence comprises six chapters, namely:
1. Background and justification
2. State of gender-based violence in the DRC
3. The challenges to be addressed by the national strategy to combat sexual violence.
4. Strategic framework
5. Institutional framework for implementation

The constitution of the DRC lists 57 articles on human rights, fundamental freedoms and the rights and duties of the citizen and the state:

- Article 14 of the Constitution lays down that “the authorities shall ensure the elimination of all forms of discrimination against women and shall ensure the protection and promotion of their rights and shall take all civil and political matters, economic, social and cultural rights, all appropriate measures and take measures to combat and ensure the full participation of women in the development of the nation.”
- Against all forms of violence against women in public and private life.
- Women have the right to equitable representation in national, provincial and local institutions.

Internationally:

International commitments of the DRC as members of the United Nations and regional organizations

- The Objectives of Development (objectives 5 and 17)
- The United Nations Conventions on the Elimination of All Forms of Violence against Women and on the Rights of the Child.
- UN Security Council Resolution 1325 of June 2000, which requires effective measures to prevent and suppress sexual violence in order to contribute greatly to the maintenance of peace and security in the DRC.
- Resolution 1888, adopted on 30 September 2009, protects women and children from sexual violence during conflicts.
- Pact on Peace, Security, Development and Democracy in the Great Lakes Region.
- The DRC has ratified the Convention against all Forms of Discrimination Against Women since 1979 and has a periodic report to the United Nations on the status of implementation of the Convention. This legal instrument.
- The UN Security Council resolutions 1325 of 2000, 1612 of 2005, 1674 of 2007 and 1756 insist on taking into account the gender-specific needs of young girls and girls in the management and resolution of conflicts.

Comprehension of Terms

Gender-based violence is generally defined as any act or omission that is harmful in spite of the will of a person and that results from distinctions between male and female, adult and child, young and old, since GBV, a large majority are girls and women.

UN Security Council resolution 48/104 of 1993 on the elimination of all forms of violence against women focuses on violence against women, girls define in these terms:

Any act of violence directed against the female sex and causing or likely to cause physical, sexual or psychological harm or suffering to women, including threats of such acts, coercion or arbitrary deprivation of liberty, whether of public life or private.

In the DRC, there are two types of gender-based violence.

- Sexual violence as defined in Law No. 06/018 of 20/07/2006 amending and supplementing the Decree of 30/01/1940.

These include rape, sexual intercourse with a minor, strong and early marriage, sexual harassment and mutilation, procuring, incitement of minors to debauchery, sexual slavery, exploitation and trafficking, sexual exploitation of children, prostitution and forced pregnancy, forced marriage, zoophilia (coupling with animals), forced sterilization, child pornography, child prostitution and the deliberate transmission of sexual infections.
Other gender-based violence, particularly affecting girls and women, which are made up of various forms of non-sexual abuse, ranging from domestic violence, physical or emotional violence, to socio-cultural, professional, institutional violence, etc.

**Institutional frame**

All public and private institutions as well as natural and legal persons likely to be involved in operating the national mechanism.

It has three levels:

- Coordination: assured by the government of the Republic through the Ministry of Gender, Family and Child.
- Steering Committee: composed of the Ministry of Gender, Family and Child, Ministry of Justice which also has human rights in its attributions, Minister of Planning, The Ministry with the administration of the interior and the security of the territory and its attributions, The Ministry of Defense, Ministry of Social Affairs
- International cooperation, AVIFEM: National Agency for the Fight against Violence Against Women, young and small girls.
- Execution: AVIFEM, STAREC: national program for the stabilization and reconstruction of eastern DRC

**DIOCESAN COMMISSION JUSTICE AND PEACE PROGRAM TO COMBAT SEXUAL VIOLENCE**

**INTRODUCTION**

The CDJP is one of the four departments of Caritas Development Goma

1. BDD: Diocesan Development Office
2. BDOM: Diocesan office of medical works,
3. Emergencies
4. The Justice and Peace Commission (CDJP)

**Diocesan Justice and Peace Commission**

The activities of the Diocesan Justice and Peace Commission are part of Strategic Objective 2 of the Caritas Strategic Plan. This objective aims to contribute to the consolidation of peace, democracy and respect for human rights through participatory governance in the province of North Kivu.

*The programs of CDJP/Goma*

- Peace and reconciliation program (actions promoting peaceful coexistence, dialogue and exchange between communities)
- DDR program for children and adults (supervision of children in CTO, family tracing, reunification and integration) for adults (economic reintegration)
- Program to combat sexual and gender-based violence

**PRESENTATION OF THE SGBV (SEXUAL AND GENDER-BASED VIOLENCE) PROGRAM**

**Context.**

As a result of armed conflicts affecting eastern DRC, tens of thousands of women, girls and men under certain circumstances have been victims of sexual violence and rape committed in a systematic manner by fighting forces and civilians in rural areas and urban areas.

Many women and girls have been repeatedly raped or been raped by several combatants and in many cases have been used as sexual slaves by armed groups. Some were raped near the bodies of their family members.
Activism of armed groups

Several armed groups are still active and operate in the province, in the Diocese: the Mai Mai raia mutomboki, the NDC Guidon, May Mai Mazembe, La Fontaine, APCLS of Janvier Karairi, FDLR and CNRD, Nyatura, the Ventura.

Clashes between these armed groups and the FARC cause displacement of the populations, hence the presence of displaced camps here and there.

General Janvier Karairi, APCLS

Actions carried out by the CDJP

Action on the sexual and gender-based violence program is operational and straddles the departments of the Diocesan Justice and Peace Commission and the Caritas Diocesan Medical Office since 2005 thanks to the financial support of Caritas Australia. Initially focused on sexual violence (commonly known as the VVS program: victims of sexual violence), it was reformed in the last half of 2010 following government guidelines and financial partners to finally adopt the SGBV concept in 2011.

Thus, the SGBV program will target: survivors of sexual violence, mothers of vulnerable children and people with disabilities.

The policy of the program is to ensure awareness, identification, registration (data collection tools) through listening houses and / or centers for socio-economic reintegration, orientation of survivors to medical structures (Survivors of rape, disabled persons, poor children) for socio-economic reintegration activities in order to give them a new taste for life, self-esteem, and being respected in society…

Activities

Preventing and combating sexual and gender-based violence is an aspect of advocacy and human dignity.

The main objective of this program is to prevent sexual violence against women and to respond to sexual and gender-based violence, and is actively involved in the following four areas:

Medical:

Look after medical care (fistula repair, HIV/AIDS testing, availability of STI kits and PEP kits for the management of sexually transmitted infections and survivors, and support for administrative costs to medical facilities for their participation.

- The care of survivors, medical care for fistulas, rape and vulnerable children and complications due to disability (if necessary), availability of medical and medical data collection tools Management of survivors, popularize the data collection tools, the national protocol of medical care.
- Ensure the analysis of the medical data collected, organize capacity building workshops for nursing staff, organize supervision within the supported medical structures, follow-up of the patients in the hospital and in the community.

Psycho-social:

- Build and equip the listening houses and/or socio-economic reintegration centers, strengthen the capacities of the counselors, ensure listening, counseling and dedramatization of survivors, provide formative supervision, plan to organize psychosocial data.
- Popularize the national protocol of psychological care, to ensure the analysis of the psychosocial data collected, to compile and to share them.

Legal-judicial:

- Follow-up of legal and judicial files.
- The assumption of legal costs
- The prosecution of perpetrators
- Mediation and family reintegration
- Advocacy
Socio-economic:

- Ensure the identification of the beneficiaries (survivors), organize meetings for the implementation of the project, select beneficiaries (survivors) in socio-economic reintegration pathways, organize capacity building sessions, provide inputs and/or economic means for start-up activities, ensure the promotion of self-care for survivors and children of rape through:
  - The formation of cautionary groups acting in solidarity and
  - Promote the culture of saving and seeking well-being.
Part Two

TRAINING ON THE “INTERNATIONAL PROTOCOL RELATIVE TO THE DOCUMENTATION AND INVESTIGATION OF SEXUAL VIOLENCE ASSOCIATED WITH CONFLICT”

2nd edition

Evaluation by the Animation Team of Thursday

The presentations by the two prison chaplains in Bukavu and Kindu was very impressive. They have realized that being imprisoned in certain subhuman conditions is also a trauma. Especially for those who have not been convicted. The description of the rapists’ share of the tortures they afflicted in addition to the rape shocked and moved the participants. This presentation was seen as a revelation for some and, for many, an invitation to greater compassion (without obscuring the rights of justice) and involvement in relation to prisoners. The dedication and effectiveness of the chaplains despite very difficult circumstances were highlighted. Inter alia, to protect the detainees from the authorities, the prison system and the dysfunctions of the judicial system. The presence of the Church is real through the chaplaincies where they work together consecrated and lay, with the participation of prisoners. For chaplains, the questions and reactions of the group were an encouragement. Subsequently, the good work carried out by the CDJP of Goma has greatly edified. The importance of legal knowledge and a holistic approach where all dimensions of the person are considered. This was an invitation for participants to follow up and take account of all dimensions of victim care (up to economic, social and legal aspects). The testimony of the two ladies was greatly affected by their vulnerability, their humility and also the signs that they are making a beautiful journey of resilience. May they again be thanked.

Morning

Session 1

INTRODUCTION TO THE “INTERNATIONAL PROTOCOL RELATING TO THE DOCUMENTATION AND INVESTIGATION OF SEXUAL VIOLENCE ASSOCIATED WITH CONFLICT”

2nd Edition

Facilitator: Jose Ordonez, Advisor/Researcher, Case Matrix Network (Netherlands)

Session 2

WHAT IS SEXUAL VIOLENCE RELATED TO CONFLICT AND ATROCITIES

Facilitator: Jose Ordonez, Advisor/Researcher, Case Matrix Network (Netherlands)

Afternoon

Session 3

SEXUAL VIOLENCE LINKED TO CONFLICT AND ATROCITIES IN THE DRC

Facilitator: Papy Ndondoboni, UN Joint Office for Human Rights (DRC)

Session 4

ACCOUNTABILITY AVENUES: NATIONAL AND INTERNATIONAL HOMES

Facilitator: Papy Ndondoboni, UN Joint Office for Human Rights (DRC)
Morning

Evaluation of Friday by the Animation Team

The group appreciated the effort made by the two experts to appropriate the new version of the Protocol and then transmit it in French while trying to adapt it to the realities of the DRC. They synchronized well. We are grateful to them. They also appreciated their concern to associate the group with participants’ reactions, questions and examples from their own practice. It also enriched the experts. Some issues were noticed such as ensuring the safety of the entire stakeholder chain as well as the retention of survey data. Hence the importance of the vigilance and protection of our collaborators and witnesses, in addition to the victims. One was struck by the contrast between the relevance of the laws and the judicial system, the recognition of international laws by the DRC and the poverty of the achievements on the ground, in the framework of corruption and impunity. The clarification of concepts such as genocide, crimes against humanity or human rights was helpful. Practical examples from the practice of Papy Ndondoboni were appreciated. It was noted that oral and intake work with victims/survivors should not be limited to oral communication. It is good to keep written documents so as not to lose the memory of important facts that can be very useful for the future. Especially given the lack of reparation that everyone laments.

Sessions 1 & 2

WORKING WITH SURVIVORS OF SEXUAL VIOLENCE RELATED TO CONFLICT AND ATROCITIES, THEIR FAMILIES AND COMMUNITIES: AN INTRODUCTION

Facilitator: Jose Ordonez, Advisor / Researcher, Case Matrix Network (Netherlands)

Afternoon

Session 3

WORKING WITH SURVIVORS OF SEXUAL VIOLENCE RELATED TO CONFLICT AND ATROCITIES, THEIR FAMILIES AND COMMUNITIES: TRAUMA, CHILDREN, MEN AND BOYS

Facilitators: Papy Ndondoboni, Joint United Nations Office for Human Rights (DRC), Jose Ordonez, Adviser / Researcher, Case Matrix Network (Netherlands)

Session 4

WORKING WITH SURVIVORS OF SEXUAL VIOLENCE RELATED TO CONFLICT AND ATROCITIES, THEIR FAMILIES AND COMMUNITIES: TESTIMONY, INFORMATION AND A HOLISTIC APPROACH

Facilitator: Papy Ndondoboni, UN Joint Office for Human Rights (DRC)

NOTE CONCERNING STATEMENTS ON THE PROTOCOL. IN ORDER NOT TO CUT ARBITRAIRELY THE DIFFERENT POWERPOINTS WHICH HAVE BEEN PRESENTED, ALL THE MODULES WILL BE REGROUPED TO FOLLOW ONE ANOTHER.
TEXTS OF THE PRESENTATION OF THE PROTOCOL FROM THE UNITED KINGDOM

What is Sexual Violence Related to Conflict and Atrocities


Definition:

- Sexual violence is any act of a sexual nature perpetrated without consent, or any act that violently targets the sexual function of a person.
- Sexual violence is broader than just unwanted sexual penetration—it can include any sexual contact, forced nudity or other acts committed with sexual motive.
- Sexual violence can include physical violence that targets the victim’s sexual organs or sexual function, such as genital mutilation, forced abortion or forced sterilization.
- Sexual violence need not necessarily be perpetrated with physical force or violence—contextual circumstances may be sufficient to restrict the victim’s ability to give genuine and voluntary consent. Gender-based violence is any form of violence that targets men or women differently because of their role in society.
- Gender-based violence can include the use of different forms of violence against men and women or violence to punish men or women who do not conform to their social roles.

Almost all forms of sexual violence are also forms of gender-based violence. However, not all gender-based violence is sexual.
IMPACTS OF SEXUAL VIOLENCE

Who can be Affected?

Every Person

Anyone can be sexually abused—men and women, boys and girls, seniors and young people. Men may be victi-

• Do not assume that only beautiful young women will be targets of sexual violence—it is power, control and

• Sexual violence against men and boys is extremely underreported and should be specifically recognized and

• In many situations, women and children are at higher risk of sexual violence—it can also be used to disprop-

• Someone who is forced to commit sexual violence against another person is a victim.

• All victims of sexual violence do not have obvious physical injuries or stereotyped emotional responses—they

Responding to Sexual Violence

Survivors of sexual violence must deal with the physical, emotional and/or psychological harm inflicted by the perpetrator.

They may then continue to be treated wrongly by:

- Families that abandon them or make them feel guilty.
- Communities that reject them or exclude them.
- Authorities that are hostile or do not react.
- Governments that deny any acknowledge or reparation.
If you investigate or document sexual violence, you have the ability to empower survivors by helping them to sustain accountability.

**MYTHS AND STEREOTYPES**

- The victim is culpable because of prejudice in a certain manner.
- All victims have shame-fear.
- All persons who have difficulty in remembering, lie.
- Real victim cry-refuse to discuss.
- The majority of accusation are false.
- Only women can be victims.

**MODELS OF SEXUAL VIOLENCE**

- Terrorize the civil population
- The method of interrogation or punishment
- Target a specific group (political, racial, religious)
- As a military tactic or way of attacking civilians
- Taking advantage of a coercive environment or respect of the law
RECOGNIZING SEXUAL AND GENDER-BASED VIOLENCE

Exercise
Discuss the following scenarios? Which include sexual violence? If not, why not? Which include gender-based violence (based on gender)?
Do these scenarios constitute crimes within the legal framework of the DRC?

- An adolescent receives chocolate and medication from peace maintenance troops in exchange for sexual favors.
- Masculine prisoners of war are photographed in the nude in humiliating positions.
- A woman in an occupied zone accepts to have sexual relationships with superior officer to protect herself from the rank-and-file.
- Interrogated by the police, he is tied to a chair while his penis and testicles are hit with a knotted cord.
- The chief of the local police shows evident signs of getting sexually excited while beating and verbally abusing prisoners.
- A prisoner fasting from food is threatened that a ‘rehydration tube’ will be inserted in his anus.
- All those men of military age are imprisoned in a detention camp. Many are beaten and later killed.
- An adolescent is obliged to undress and do gymnastics in public.
Reparation

*International Protocol Relating to Documentation and Investigation of Sexual Violence Associated with Conflict—Part III, Chapter 6: Reparation, Pages 75-82*

**Reparation under international law**
- Equal and effective access to justice.
- Proper, effective and timely reparation.
- Access to relevant information on violations and redress mechanisms.

**The indication of reparation**
- A civil action for damages.
- Proceeding the responsible person before the civil court for the injury (person or entity) to claim damages.
- Human rights litigation—action before a national or international human rights mechanism (ombudsman, commissions) to seek redress.
- Prosecution—claim for damages in criminal proceedings.
- An administrative program for reparations and assistance to victims—which should be implemented by States in situations of large-scale violations.
- The International Criminal Court Victims Trust Fund—supports victims of genocide, crimes against humanity and war crimes subject to the jurisdiction of the International Criminal Court.

---

**CONSIDERATIONS AND PRINCIPLES OF REPAIR**

- Proportionate to the gravity of the prejudice caused
- Based on the victims
- Targeted to the special needs of the victim
- Effective and comprehensive
- Adequate
- Sensitive from the point of view of gender

---

**The Forms of Harm to be Documented**
- Physical damage, e.g., Immediate and long-term injuries and diseases, including reproductive health problems
- Mental injury, such as trauma, depression and mental illness
- Social harm, e.g., stigma, ostracism, damaged reputation, divorce or loss of marriage opportunities and other sources of moral damages
Economic damage, e.g., loss of income and earning potential; opportunities lost, including employment, education and benefits; medical expenses incurred and the cost of future rehabilitation care, including psychological services; the cost of the legal process (legal assistance/expert fees); the cost of raising a child born of rape and raising children by a single victim of parents after losing the marriage or remarriage opportunities and the ostracism of the family unit; displacement.

**How to Document the Prejudice**

- Ask pertinent questions during the interview.
- Document and take photos of physical injuries.
- Obtain copies of material proof such as medical certificate, legal costs, and other associated expenses.

**Accompany Survivors and Survivors Introduction**

*International Protocol on Documentation and Investigation of Sexual Violence Associated with Conflict, Part IV, Chapters 7-10: Documentation in Practice: Preparation of documentation, Pages 84 - 159.*

The most important requirement in the documentation and investigation process. **Do not harm.** The guiding principle of any investigation or documentation on sexual and gender-based violence is not to harm, especially in the case of children.

This involves thinking about possible negative impacts of cooperation for the survivor/witness (e.g., social, legal, psychological, security, data protection) and doing everything possible to prevent or minimize them in your work, which implies respect and support of the survivors’ autonomy.

**Who Causes Damage to Survivors**

All members of your team should meet the following basic training standards:
- All members of your team should be appropriately trained and audited to deal with sexual violence—including interpreters, interviewers, analysts, support staff and intermediaries.
- The *International Protocol* and these training materials can be used to train team members on the basic standards of documentation.
- All members of the documentation team should also be trained and aware of the following problems:
  There are specific considerations when working with child victims or witnesses of sexual violence.

If you or your colleagues accompany, interview or refer children to services, you should be trained on issues such as:

- Don’t harm confidentiality and enlightened consent
- Appropriate care according to the age of the survivor
- Specific challenges and vulnerabilities
- Prevention against a new trauma

**EVALUATION OF THE RISKS AND RESEARCH**

Before undertaking all documentation on sexual violence, research and meticulous planning is crucial. It is essential to understand the context in order to help the survivors remain in security and give the responsibility to the author of the wrong. An attentive research will allow you to discover what information is already accessible to the public and evaluate the following problems:

- The crimes, the context and the community
- The risks for the witnesses, the employers and the facts (?)
- The supporting services available

**Research**

Research is a key part of the preparation phase before any investigation or documentation of sexual violence can begin. It allows you to understand the context, plan your approach, identify gaps in the information available, and recognize and minimize risks to survivors, witnesses or staff. Some information will be readily available from
open source reports or from international organizations, some may only be available locally or from national authorities/NGOs. Analysis of the amount of information possible before starting the survey.

**Hazard and Risk Assessments**

During the planning phase, it is your responsibility to make complete and thorough assessments of the threats and risks for those with whom you will interact, your own team and your information.

This means identifying potential threats to survivors, witnesses or team members and analyzing the risk or likelihood of these threats occurring.

**Evaluating the Risk to Survivors/Witnesses**

For each of these problems, you should assess the severity of the potential damage, identify individual vulnerability, analyze the risk or probability of occurrence, and look for potential mitigating factors.

**Evaluate Risks to Team Members**

<table>
<thead>
<tr>
<th>Violent and retaliation of suspects</th>
<th>Causing traumas</th>
<th>Coercion or pressure from the family</th>
</tr>
</thead>
<tbody>
<tr>
<td>Denial of access to services</td>
<td>Impact on the family</td>
<td>Stigmatisation or social reject</td>
</tr>
<tr>
<td>Punishment by the family</td>
<td>Arrest or juridical penalty</td>
<td>Loss of work</td>
</tr>
</tbody>
</table>

For each of these problems, you should assess the severity of the potential damage, identify individual vulnerability, analyze the risk or probability of occurrence, and look for potential mitigating factors.

**Evaluation of Risk of Evidence/Information**

<table>
<thead>
<tr>
<th>Access to and in the region</th>
<th>Dangers present</th>
<th>Activity of armed groups and terrorists</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kidnapping</td>
<td>Targeting specific investigators</td>
<td>Military equipment not exposed</td>
</tr>
<tr>
<td>Evacuation plan for urgent situations</td>
<td>Local or ethnic team members</td>
<td>Trauma by procuration</td>
</tr>
</tbody>
</table>
The following factors may be relevant when planning custody and maintaining evidence or information:

- Confidentiality and control of information
- Security and capacity of storage
- Ability to collect and transport information
- Maintain the links to possession of proof

Questions on the overall strategic plan based on research and risk assessments:
- What is the goal and expected outcome?
- Do we have the ability to do this appropriately?
- What will we do with the evidence / information?
- What and how will we prioritize?
- What resources are available?
- What are the security risks? What is their severity?
- How will we communicate the results?

**Documentation of Sexual Violence Related to Conflict and Atrocities**

**Preliminary questions for research and evaluation**
- What did you find through your research and analysis?
- What is your objective?
- What underlying acts do you investigate?
- What will be the scope of your investigation?
- What are the risks?
- What resources do you need and how much will they cost?

**An Information-gathering Strategy**
- What is your strategy for gathering information?
- What information about sexual violence related to conflict and atrocities is needed?
- What are your information gaps?
- Where will you get the information?
- How will you gather the information?
- How will you store and transport the information?
- How will you organize the information?

**Procedures to be put in place**
- What to do with new information obtained during the process?
- How will you review the procedure.
- What are your codes of conduct?
- What are your basic operating procedures?
- Self-care.

**Types of evidence**

Before undertaking any documentation process, practitioners should be aware of:

- The law governing evidence
- Evidentiary and procedural requirements

**In particular:**

- Classification of evidence
  All evidence can be classified according to the following four groups:
  - Testimonial evidence
  - Documentary evidence
  - Digital proof
  - Physical evidence (including forensic evidence)

- Evidence in domestic prosecutions
  What rules of procedure and evidence will national courts follow to prosecute sexual violence related to conflict and atrocities?

The adoption of rules of procedure and evidence that reflect the differences in scale and context of sexual violence. The main differences between international and national courts are as follows:

- Elements of crimes,
- Modes of responsibility, and
- Rules of procedure and evidence.

**COLLABORATION/PREVIOUS SEXUAL CONDUCT/LACK OF CONSENT**

- Rule 96
  ICTY, ICTR
  Rules of Procedure and Evidence: 70-72 ICC

  - The corroboration of the testimony of the victim is not necessary
  - The information on previous sexual conduct of the victim may not be admitted as evidence
  - The lack of consent may be inferred from the environment of constraint which characterized the war, mass violence and detention.

  The corroboration is not required to prove a crime within the jurisdiction of the ICC (Rule 63)
Questions for discussion

1. What questions/dilemmas concerning the evidence came out of the inquiry and pursuit of sexual violence in RDC?

2. What new juridical strategies were created in order to facilitate the process?

3. Was there discussion of adopting the procedural rules and similar evidence to those of the international courts?

Accompany Survivors: Trauma and Children

*International Protocol Relating to the Documentation and Investigation of Sexual Violence Associated with Conflict*, Part VI, Chapters 15-17: Trauma, Sexual Violence Against Children, Men and Boys, Pages 231 - 281

Duty of specialists
Documenting sexual violence related to conflict and atrocities through a trauma-based approach means that stakeholders must:

- Understand the nature and impact of trauma on survivors of sexual violence,
- Respond adequately to trauma needs before, during and after the hearing of survivors / survivors and other witnesses,
- Implement strategies to mitigate the possibility of retraumatization,
- Understand how the trauma can affect the memory and testimony of a witness.

Definition of trauma

- An emotional reaction to a terrible event (American Psychology Association).
- Major physical or mental harm, including threats to life or physical integrity (Health and Human Rights Info).
- A person who suffers psychological trauma suffers from significant mental harm in response to a violent, painful or destabilizing event: a traumatic experience.

The dynamics of rape trauma

- Fear of being wounded, killed, “afraid of being annihilated”;
- Dehumanization, extreme objectification;
- Loss of control of body and events, feelings of confusion and helplessness;
- Destruction of identity—violent interference of the author in a body, physical intrusion;
- Transgression of intimate space, both physical and psychological;
- Humiliation;
- Pain, torture.

Typical and frequent reactions to trauma caused by sexual violence

- Acute stress reaction
- Anxiety
- Depression
- Dissociation
- Symptoms of post-traumatic stress disorder
- Substance abuse
POST-TRAUMATIC STRESS DISORDER

Criteria to be met for a diagnosis of PTSD

The person must have experienced or witnessed a traumatic event that involved death, serious injury or a threat to alleged or actual physical integrity, and reacting with extreme fear, helplessness or horror.

- The person should report experiencing a number of symptoms involving reliance on the event, avoidance, and hypervigilance; and
- Symptoms should last for at least one month and cause clinically significant disarray or malfunction.

Some typical signs:

- Episodes of repetition of the trauma in the form of “flashbacks”
- Dreams or nightmares
- Detachment from others, absence of reaction with respect to others
- Anhedonia (inability to experience pleasure)
- Avoidance of trauma-related activities and situations
- Involuntary neurovegetative action with hypervigilance
- Spasms
- Insomnia
- Anxiety or depression
- Suicidal thoughts

Mitigating retraumatization: strategies to work with trauma

a. Ensure both physical and psychological safety BEFORE, DURING AND AFTER an interview

- Ensure that physical space is safe, accessible and comfortable
- Ensure that the location is discreet
- Become familiar with anchoring (stabilizing) techniques in the event that people begin to experience symptoms of retraumatization, including flashbacks, increased agitation, fear, etc.
- Ensure that all team members are experienced, trained and attentive
- Ensure that there are “security checks” after the interview:
  - Discuss with the person the possibility that painful memories may recur after the interview.
  - Check if the person has support at home, if someone is aware of what they have experienced
  - Ask the person how she feels now that she has told her story
  - Refer the person to appropriate services, if applicable
  - Conduct a baseline risk assessment of self-harm

b. Promoting trust

- Ensure that roles, procedures and objectives are clearly explained and understood
- Ensure that expectations are understood and managed
- Ensure that relationships between survivors / witnesses and team members are courteous and professional
- Ensure that the people heard and all members of the team understand the confidentiality parameters and limitations.

c. Choice

- Ensure that the approach is focused on the survivor
- Ensure that the person gives his/her informed and unreserved consent
- Ensure that people listened to understand that they have full control over the interview.
d. Collaboration and participation
- Ensure that survivors are consulted and feel they are part of the survey
- Ensure that survivors have a system through which to communicate with stakeholders and express grievances
- Ensure that survivors receive updated information on a regular basis and that they can stop the interview at any time.

e. Empowerment
- Ensure that survivors are aware of their rights and prerogatives.
- Ensure that survivors fully understand the documentation and all possible recourse.

Effects of trauma on the memory and testimony of the witness

A) Avoidance
- Traumatized witnesses/survivors may simply avoid discussing aspects of the event or even the event in its entirety.
- Once the interview has begun, survivors may not be able to provide details.
- They may not be willing to think about what has happened or to discuss it or deny that it has even happened or report only partial details (e.g., tell the interviewer that they have been raped but their child has not been affected when their child has in fact been raped many times before their eyes).

B) Inability to remember
- Victims are more likely to be mentally prepared and to repeat the main aspects or central aspects of a traumatic event (e.g., author-related aspects) and focus on what they felt rather than peripheral aspects (e.g., appearance of the witness or the physical environment).
- The traumatic experience can change the memory: it is responding to trauma in order to re-establish a sense of identity and a sense of self.
- The attributes of traumatic memories are different from those of normal memories. Traumatic memories are not voluntary but can be experienced as an intrusion or flashback triggered by particular stimuli. They are more disjointed and lack narrative structure at the time of recall.
- Inconsistencies in testimonies provided by a traumatized survivor may arise from temporary memory loss followed by increasing memory, rather than from a voluntary omission.

Engaging with Sexually Abused Children

1. Principle of safety (do not harm)

Risk Assessment

Individual characteristics of the child (age, stage of development, maturity, education, disability, gender, minority, etc.).
- Socio-cultural context (security and environmental situation in which he/she lives, main caregiver, relationship of the child with his/her family/aregivers, etc.).
- Specific vulnerabilities (such as displacement, sexually transmitted diseases, being a parent or head of household).

In the presence of a child, it is important to obtain the informed consent of the parent or caregiver (if applicable) and the consent of the child.

When a child has the legal capacity to consent to participate in the process, only his/her consent needs to be obtained, unless the child's level of maturity and development makes “informed” consent difficult. If the child is under the age of consent to participate in the process, it will be necessary for the parent or adult responsible for consenting to the process, and the child must then give his/her informed consent.

In the absence of specific legislation, the following general rules should apply (although consideration should also be given to the child’s level of maturity):
Orienting/coordinating guidance mechanisms

- Physically: After guidance for medical treatment, children may suffer from long-term health problems and will need effective treatment.
- Psychologically: Children may need support to cope with post-traumatic stress, build trust and understand the feelings they have.
- Social: Children may need integrated support in the school environment (where such an environment exists in one form or another), and help to build positive relationships.
- Childcare: Children need a safe place to recover. If the abuse occurred in their homes and by continuing to stay at home, they continue to be victims of prejudice or neglect.

Intervenors in contact with survivor/witness children should ensure that:

- Children are refered to appropriate services when these children are at risk of receiving little or no social support, including the risk of children being isolated from their families and being stigmatized.
- Establish clear practices for the storage and sharing of confidential information and access to such information to ensure that the best interests of the child still prevail.
- Support parents and caregivers by informing them of available support services for the child and the family.

The following model contains a 5-step framework for conducting interviews:

<table>
<thead>
<tr>
<th>Planning and preparation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Explanation and communication</td>
</tr>
<tr>
<td>Story and clarifying</td>
</tr>
<tr>
<td>Verification</td>
</tr>
<tr>
<td>Evaluation</td>
</tr>
</tbody>
</table>

INTERVIEWS

Interview of survivors: testimony and information

International Protocol Relating to the Documentation and Investigation of Sexual Violence Associated with Conflict, Part V, Chapters 11-12: Interviews and Additional Information Collection, Pages 160 - 202

The interview

The interview is a very common method of collecting information from survivors and other witnesses, and can be very useful if done properly, with sensitivity and professionalism. However, if they are not conducted properly, interviews have the potential to traumatize survivors and witnesses, put them at additional risk and produce less reliable or usable information. Any person involved in the interview of survivors or witnesses of sexual violence must be well trained and experienced, especially in the case of children.
IF YOU CAN NOT GUARANTEE THESE STANDARDS, DO NOT MAKE ANY INTERVIEWS.

The interview can answer the following questions:

- What?
- Who?
- When?
- Where?
- Why?
- How?

A successful interview must be planned and monitored. A logical and coherent structure and a detailed written plan will be very useful.

THE FRAMEWORK OF THE INTERVIEW

Planning
- Establish the objectives of the interview and write a plan
- Identify important and potential issues
- Evaluate the interviewee's profile and make contingencies for potential reactions or needs
- Consider practical preparations and the most appropriate location for the interview

Explanation and communication
- Introduce yourself/team and create good relationships
- Explain the purpose of the interview and the difficult questions
- Behave in a respectful and professional manner and give reassurance
- Introduce basic rules and procedures for interview
- Clarify possible future use of information and obtain/document informed consent for the interview

Story and clarifying
- The narrative may be a voluntary recall or a managed conversation
- Identify, develop, examine and summarize problems that are important to you or the person you are hearing
- Clarify inconsistencies or gaps in the narrative

Verification
- Summarize the information, read the declaration
- Opportunity for witness to add/clarify information
- Explain the next steps and answer any doubts
- Discuss the services available to the survivor and how to connect in the future

Evaluation
- Review and evaluate the information obtained
- Identify all leads or other avenues of investigation
- Evaluate your own performance in the interview
Select the location of the interview

- Confidential-
- Adequate regarding religion-
- Facility of culture
- Costs of access
- Security of transportation
- Survivor going to and returning from location
- Access to the place by other persons
- Presence of other individuals to the place

Types of questions

- Open-ended questions invite a narrative response from the interviewee and can provide useful topics for additional questions—you should ask open-ended questions to get an answer and get a full version.
- Closed questions normally limit the interviewee’s answers to very specific answers, usually a simple “yes” or “no” answer.
- Illuminating questions may be required if you encounter an inconsistency in the interviewee’s version or do not understand what the interviewee is saying.
- Challenge questions are used when the version of the interviewee is not consistent with other information/evidence in your possession—you may choose to challenge the answer based on this additional information.

Use open-ended questions—questions that give parameters but require more than one word as a response—at the beginning of the interview to encourage the interviewee to open up and obtain a voluntary narrative.

Use closed-ended questions—which are likely to produce yes/no answers—when you need to clarify the details or stimulate the interviewee’s memory or if he/she is reluctant to provide narrative answers.

- Avoid suggestive questions—questions that imply facts or suggest a particular response—especially in the case of children.
- Questions that are poorly formulated—multiple questions or forced-choice questions—are difficult to understand and answer for respondents.

Your questions should be designed to get as much information as possible from the interviewee and not to express a personal opinion or judgment.
This is not really what happened, right?
That's when he took the clothes off you?
What did they look like and what did they say?
Were the uniforms red or blue?

Remember to ask questions about all aspects of sexual violence as an international crime—the Evidence Booklet (Appendix 1) provides detailed examples of questions to help establish the information for each of the categories in bars above.

Information on specific acts of sexual violence

- The type and degree of detail you need to establish about specific acts of sexual violence will be different depending on your mandate and jurisdiction—remember the principle of safety.
- If you are investigating sexual violence as a crime, you may need to establish specific details about penetration or parts of the body, depending on the elements of the crime in your jurisdiction.
- If you document sexual violence for advocacy or reporting purposes, it may not be necessary for you to establish this level of detail—if the interviewee is experiencing difficulties, do not insist.

Physical evidence

- Physical evidence corresponds to any physical or material object that may provide relevant information to establish that sexual violence has occurred, or that may provide a link to the crime scene, the victim or the perpetrator.
- The amount and type of physical evidence of sexual violence that can be recovered will vary depending on the date of the violence, the physician’s examination of the victim and the possibility of accessing the place in question.
- The material evidence may corroborate or help to establish certain facts, but you will need other forms of evidence to be relevant.

Types of elements of material proof

| Physical material—clothes, scratches, bedding, preservatives, towels, rope-ribbon, adhesive. |
| Proof of using force—bruises, burns, gash, scars, internal or external wounds. |
| Proof of use of arms—cartridge case, shrapnels, knives, instruments of torture. |
| Electronic-digital articles—telephone, computer, other electronic equipment. |
| Biologic and medico-legal proofs—blood, sperm, hair, skin, bone, teeth. |

Collection of material evidence

- Have you received any professional or vocational training?
- Do you have the necessary legal powers?
- Can you properly store and preserve them?

If you answer no to any of these questions, you should not collect material evidence as you may not be able to use them later, and such collection may even be illegal in your jurisdiction.

Material evidence that has been improperly handled is unusable.

Some jurisdictions may require substantive evidence to corroborate other information about sexual violence—you must conduct your research and understand the local requirements as well as the rules of evidence for corroboration and other evidence-related issues.
Material evidence is not required to prove or corroborate sexual violence as an international crime or as part of the documentation for advocacy or outside the judicial sector—but you need to get confirmation.

If you do not need to gather material evidence for your investigation/documentation, you should not do so—is it possible to use other information to establish the same facts?

Consider sketching, photographing, or video recording the article rather than collecting or removing it—the testimony of survivors and witnesses can also provide related information.

You should only collect material evidence in exceptional circumstances or if it is the only way to record or preserve evidence (even if such evidence is secure)—but you must then maintain the continuity of evidence.

If you do not have adequate facilities/resources to store the evidence, you should not collect it—physical evidence that has not been handled or stored properly is often unnecessary.

**Continuity of evidence**

This is a way of demonstrating where a document or article comes from.

This is a way of demonstrating that the document or article was not falsified in the period between its collection by the intervener and its use as evidence of a sexual crime.
JUDICIAL ASSISTANCE TO VICTIMS

Experience with ASF’s quality approach

INTERVENTION STRATEGY

The NGO’S

Roles:
- Collection of data
- Supervision of victims
- Sensitization
- Intermediate
- Observation of trials

Actions:
- Continuing training by a lawyer
- Regular evaluations
- Provision of a lawyer’s service

Support:
- Support for the collection of data on the basis of concrete projects in the form of an ad hoc form, completed by the NGO

The Advocate

Mission:
- Legal aid
- Restitution of procedures to victims

Continuing process:
- Selection of lawyers among those in the pool
- Discussion on the Defense Guideline
- Participation of the project team in hearings to evaluate the lawyer’s performance
- Transmission of activities and procedural documents to the project team
- Keep a file for each case

Implementation:
- Signing a contract with the lawyer for each case

The project team

Constitution:
- Coordinator based in Kinshasa
- Interior Assistants

http://blog.casematrixnetwork.org/toolkits/
EVALUATIONS

SYNTHESIS OF THE PERSONAL WRITTEN EVALUATIONS OF THE PASTORAL AND PSYCHO-SOCIAL GROUP

1. What did I again discover?

- Increased awareness of the extent and severity of violence and suffering in the DRC. Everyone is affected, it is at all levels and the State is often complicit. Experience of sharing has shown that it is often worse than imagined (15).
- The role of the Church is irreplaceable, we have seen a living Church, which engages in many ways including listening centers. Consecrated, priests we are wounded healers. As a Christian, a priest, we must welcome all victims without letting ourselves be overwhelmed, and give opportunities for redress. (9).
- The wealth of our active participation in the workshop and the sharing as a groups and in small groups, the openness, trust, honesty, warm and fraternal atmosphere. Concrete experiences show that we are facing the same suffering and that we are not alone. Our three countries are affected by these tragedies. The commitment of so many people.
- IFHIM’s contribution to the restoration of the person, the management of personal energy and the importance of being followed. Joy for IFHIM members to share their experience We have received tools of detraumatisation, such as body work. (9).
- With regard to rapists and abusers, the testimony of the prison chaplains has allowed another look at those who are often manipulated and victimized in a certain way, especially when we see prison conditions. They also need to be accompanied. The work of the chaplains (8).
- Fr. Bernard’s exposition on the suffering and on the will of God “Almighty” has edified and given a more spiritual dimension to our approach. He gave answers to the question of God’s attitude at the heart of this suffering and invited us not to “inflame” or spiritualize the dramas lived (8).
- The help received for the detraumatisation, to better welcome and listen to the victims, to live true compassion. Interest in discovering people of reference in the group. In listening, keep the correct distance (8).
- Invitation to dare break the silence (5).
- Discovery of the laws of the country, rarely applied (4).
- What is resilience, the importance of relying on what is alive and positive in the victim we receive (3).
- The image of the hummingbird: believe in the little that we can achieve (3).
- The importance of working together, of complementarity, of synergy, of interdisciplinarity (3).
- To dare to speak of the violence perpetrated by consecrated persons (2).
- The contribution of the Protocol for taking responsibility and practical advice (see other evaluation) (2).
- The manipulation of armed groups and the role of local leaders (2).
- Youth case studies/how poverty and family instability lead to delinquency/the importance of sensitizing communities/the rejection of rape victims (1).

2. What did I better understand?

- The call to leave the convent (Pope Francis) and go to the survivors to testify to love and compassion (in deeds). We are consecrated, not NGOs, it is also our vocation. The source of our commitment is Christ. (9).
- The approach of the FHIM, the importance of working on oneself and being accompanied (9).
- The deplorable situation of the prison environment (8).
- Violence in our country, bad governance and impunity, complexity and seriousness of the problems (7).
- Consider the executioners as any person created by God, help them to rebuild themselves even if sanctions are needed (6).
- Compassion in the New Testament. The suffering and “omnipotence” of God, his vulnerability, pay attention when we speak of the “will of God” to the survivors (6).
- By offering hospitality, empathy and compassion, do not let yourself be invaded. Being exposed to suffering makes us fragile (5). Be prepared to welcome the other (3).
Suffering and disgust before what is done to women. Also work on traditions (3).

Work for the reception of victims and abusers by going to the very end and at the heart of their problem (3).

Spoliation of land (see Masisi), the role of armed bands, underground agents (3).

The important role of the Church, which often has to replace the State in the care of the victims and provide all kinds of help. Networking and social pastoral care (2).

The burning questions and the place of the Church (2).

Resilience and the joy of living beyond the pain endured (2).

Holistic treatment of victims for their economic reintegration (2).

Acting against suffering with attention to the family. Telling the truth to children born of rape, helping to mourn and keep hope. Dealing with abuse by consecrated persons in the Church. Together raise the awareness of other Christians and of our Superiors. Bring my drop of water to do my best where I am. Deepening of what I already knew about sexual violence. Interest in discovering the abilities that are in the people who have been victims. Managing emotions while listening to stories. The legal framework concerning sexual violence. False rapes: an invitation to vigilance! The relevance of the work of the GCRA and the document Let us live.

3. What I want to explore.

The psychological accompaniment of the survivors. Help them to reintegrate (psychological and socio-economic), live compassion and empathy, use a method of interview (16). Trauma management, do no harm, help release emotion, how to accompany abducted and tortured people. Have practical exercises (6).

Knowledge and application of laws, legal process, fight against impunity and false accusations, responsibility of the State (5).

To deepen the training and techniques of the IFHIM (5).

Dealing with abuses on consecrated persons (4).

Secondary trauma, how not to be invaded by what one sees and hears, PTSD (3).

The Hummingbird Lesson (2).

Improve listening offices through support and networking (2).

How to respond to adolescents born of rape about their father (2).

Treatment of prisoners, the guilty (2), the follow-up of perpetrators who have served their sentence, human rights in prisons (2).

Fight against stigmatization by the entourage (2).

Land conflicts and armed bands (2).

How to collect the data correctly and codify the names of the people you listen to. (security).

Documentation on the international investigation into sexual violence.

That the religious feel engaged in social life.

Divide the session into three: prison environment, method of accompaniment and violence on the consecrated (religious).

Best practices to adopt for the DRC.

The role of the CDJP in the solution of tribal conflicts.

The creation of a network for the follow-up to the workshop.

Principles and what needs to be considered for reparation.

The accompaniment of the couples by the Pastoral of the Family

Listening center: what strategy to mobilize human, financial, material resources to create it.

How to deal with violence when the judicial institutions do not work?

The Christian answer to the question of evil.

Prevention.
The care and restoration of victims at all levels.
Forms of violence.
Interdisciplinary case studies.
To deepen the root causes of all these sufferings and the quest for answers.


More tools and practices in the presentation of IFHIM, including follow-up exercises and how to conduct the interview. How to accompany the survivors psychologically (6).
Management of secondary trauma, how to protect oneself (2).
Visit a reception center or a prison (2).
I did not lack anything and am thankful (2).
Tools related to the topics dealt with in this final document (1).
Need expert doctor and experienced psychologist to work where we are (1).
Workshop participants come from the same region, whereas there are many abandoned victims elsewhere (1).
Prepare the orientation modules in advance (1).
I did not fully understand the All-Power of God, how to make it understood in an unjust world? (Cf. The attached statement in this document) (1).
It is necessary to find support for the network (1).
I did not benefit fully because of the work of interpretation (1).
How to respond to adolescents born of rape about their father (who is sometimes a priest)? (1).
How to accompany the mother, daughters (1).
Difficulty in socio-economic management due to lack of means in parishes (1).
Stigma and guilt in survivors, how to help rebuild their lives? (1).
How, at the heart of the disaster of this violence, to address the causes at the level of villages, communities, collaborating with civil society and those responsible in the denunciation and popularization of laws.
Treatment of burning issues, also in Burundi (1).
The concrete pastoral attitude towards the dysfunction of justice, impunity and corruption (1).
Deepen the exchanges in the group (1).
Nothing is lacking if our superiors and authorities take account of our final proposals. Everyone is well-intentioned and in synergy (1).
Going beyond the victims to act on the level of justice (1).

Synthesis of Personal Written Evaluations on the Protocol

1. What did I discover again?

Discovery of many notions and legal concepts and the functioning of justice and investigation. (14) Notions such as war crimes, genocide, crimes against humanity, and human rights have become clearer (4)
The existence of numerous national and international laws (recognized by the DRC) that deal with sexual violence in the DRC (12), and yet many participants are surprised that they are so little applied.
How to conduct the interview (5).
The importance of going all the way into the follow-up of the survivors (5).
How to come to legal aid and give access to justice (2), the importance of taking good care of the evidence (3), to follow up, to be assisted because the task is cumbersome (2).
Rehabilitation and reparation for victims (3).
• The complexity of the investigation process, the process for obtaining evidence to obtain redress (3), in this area the Protocol provides practical advice on investigation, care, levels of responsibility (2); The second edition is more developed than the first, it has taken advantage of experience.

• Signs of trauma (3).

• Gender-based violence.

• Discovery of the richness of the Protocol.

• The contacts between us and the importance of networking, synergy.

• To take account of cultural and religious data in relation to the victim.

2. What I understood better:

• Confidentiality in the investigation (request the consent of the person) and in the collection and the management of information (7).

• The interview process (7), “do not harm”, the risk of retraumatizing the victim in the interviews or hearings (6), the interview setting, preparing the interview, setting goals, (4), victim safety before, during and after (2), have a contextual approach that takes into account time, place, economic status, culture (1).

• Legal concepts, non-application of laws due to the dysfunction of the judicial system (6).

• The complementarity of expertise and interdisciplinarity (observed during the training between the speakers) (4), the holistic aspect (integral) (1).

• The investigation procedure (3).

• The consequences of trauma on the memory and signs of PTSD (3).

• The complementarity with what IFHIM (2) does.

• Importance of well documenting cases (2).

• Accompany the victims to the end (2), have a complete structure (which deals with all aspects) (1), accompany children (1).

• How to take charge and guide victims / survivors (2).

• Engaging with victims is a way of committing to human rights.

• The image of the hummingbird.

• The security situation in eastern DRC.

• Good use of PowerPoint for presentation.

• Some Congolese are committed to human rights in the judicial structure, not only NGOs.

• The different forms of sexual violence.

• Reparation and rehabilitation.

• Sexual violence does not exist only in the DRC.

• A part of the Protocol must already be applied.

• In a trial, the sexual past of a person should not be taken into account.

• The four groups of evidence.

4. What I want to explore:

• Listening and legal accompaniment, the stages of the procedure (11).

• The content of the Protocol and begin to apply it (6).

• Collection of documentation (4).

• Do not forget the rape of the handicapped, the mentally ill, the street children (on them and amongst them) (2).

• Resilience and holistic support (2).

• The forms of prejudice and reparation (2).

• Human Rights (2).

• The process of detraumatisation to develop resilience, the role of the law.
National and international accountability in order to lead to reparation.
- The interpenetration of different fields to arrive at a trial.
- How to report rape.
- Working with NGOs.
- Networking.
- The role of the Church and the existing means, compassion.
- PTSD (post-traumatic stress disorder).
- Links between the listening center, protection and socio-professional reintegration.
- Restoring the strengths of the victims (see IFHIM).
- The interview, its steps, security, how it can prepare a legal process.
- The safety of victims and witnesses, the risks involved.

5. What I missed:
- Having the documents in hand (6).
- The session provided only an introduction to the Protocol, although the time allotted was well exploited (1), the time was rather limited (4).
- The ability to understand laws and procedures (3).
- Quite theoretical and lacking practical application (2).
- The struggle against corruption in the DRC and the protection of survivors (2).
- No mention was made of the tormentors and the predators, the disabled, the children of the street.
- Need for material assistance to implement the Protocol, especially if it is in very isolated places.
- The expertise and knowledge of this subject.
- How to manage countertransference.
- Have the Protocol document and start a listening center.
- It was mainly centered on the judicial process.
- Thank you, I am very satisfied.
- That the Protocol be handed over to the national authorities of the DRC, even if it is not a treaty or a convention.
Evening

Evaluation of Saturday by the Animation Team

The deepening of the Protocol has brought interesting practical elements, particularly from the legal point of view, although there were some reiterations in relation to what had already been presented. What has been said about the methods of interviews has well completed the contributions of IFHIM. The contribution of certain participants from their practice (for example, Sr. Thérèse Kongolo) has helped to enrich and put into perspective certain theoretical points. People were thirsty to intervene and the exchanges were rich. The elements provided by the experts are sufficiently complete to enable the participants to present them in their environment (see document in the appendix, which contains all the PowerPoints in PDF format). Everyone feels the need to make his personal synthesis of all these contributions, according to his/her spiritual path. Openings have been made in relation to our practices. One feels the need to express a great thanksgiving for this workshop which was almost suppressed. The week was very rich and participants are interested in staying connected and starting to set personal goals. Indeed, in the evaluation requested by the British (see document on the continuation of the workshop), one insists on the way in which one's personal objectives have been put into practice. To the question asked about who has already identified personal goals, many concrete answers have been given, among others the desire to create bridging groups and to care for the follow-up of the people in charge. As well as better associating our communities with our personal commitment. It was felt that the participants wanted to exploit the fruits of the workshop once they had returned to their environment. One facilitator saw the possibility of exploiting this work in the context of female genital mutilation in a country in West Africa. We are awaiting the publication of the second edition (in French) to exploit the new annexes which seem particularly practical.

CLOSING OF THE WORKSHOP

A Thanksgiving Mass allowed us to thank the Lord for all these graces by offering our work and our goals (by depositing our records at the foot of the altar) and by sharing our thanksgiving freely after communion.

A festive meal accompanied by gifts and dances allowed us to reiterate the joy of being together during this fruitful week. After celebrating the palms, all left on Sunday morning. We thank the hospitality team and staff of the Pallottins Center in Keshero (Goma) for their smiling hospitality.

I especially thank the animation team for their commitment and valuable help in developing and leading this pilot project. Let it be useful elsewhere, for the greater number.

Special thanks to Sr. Sheila Kinsey, who came from Rome to encourage us on behalf of the UISG-USG.

For the report,

Father Bernard Ugeux M.Afr
Designer and coordinator of the Workshop, with the animation team
ANNEXES
WORKSHOP PROGRAM

Sunday, April 2

Afternoon
Welcome—installation of the participants
Evening to welcome, meet and socialize, allowing all to get to know one another.
Information is passed out containing:
Workshop program,
List of participants,
Composition of the small groups,
Extracts of Evangelii Gaudium of Pope Francis on the social engagement of Christians.
Concerning vulnerable Christians by B. Ugeux,
God’s tenderness,
Contemporary presentation of psychic traumatism,
Text on creating secure spaces in the Church by B. Ugeux,
Conference by Bibiane Cattin presenting the IFHIM method,
Badge and welcoming photo.

FIRST PART
PASTORAL AND PSYCHO-SOCIAL WORKSHOP

Monday, April 3

Morning
Session 1
Introduction to the session
Facilitators: Fr. Bernard Ugeux, M.Afr., Coordinator of the workshop and Sr. Angeline Dakouo (IFHIM)
Formation of working groups, members present themselves to one another in a personal way—their journey, their work and their expertise.
Facilitator: Sr. Angeline Dakouo

Session 2
Biblical and Doctrinal Approach
Jesus and compassion in the New Testament.
Social involvement of consecrated persons according to the social messages of Pope Francis).
Facilitator Fr. Bernard Ugeux

Afternoon
Session 3
Working in small groups, highlighting burning topics that the participants want to discuss and in light of their practice, the particular cases they would like to study together.
Facilitator: Sr Angeline Dakouo

Session 4
In plenary: sharing in common the burning questions studies of cases proposed by the small groups. Discussion in view of choosing the priorities to be retained in the following sessions.
Facilitator: P. Bernard Ugeux

Tuesday, April 4

Morning
Sessions 1 & 2
Presentation of panel following the method of the Institute of Integral Human Formation of Montreal (IFHIM).
Facilitators: Sr. Angeline Dakouo, Sr. Laetitia Bazira, Sr. Clémentine Hungisa, Sr Thérèse Kongolo, and Sr. Jacqueline Nyamugaragaza, formators with diplomas from the IFHIM

Afternoon
Session 3
In small groups, study of the cases selected by the group. Each small group studies a different case.
Facilitator: Sr Angeline Dakouo

Session 4
In plenary, report on the work done and the lessons learnt for the practice of acknowledging the victims.
Facilitator: Fr. Bernard Ugeux

Wednesday, April 5

Morning and Afternoon
Session 1
Theological presentation on the confrontation with suffering and evil in reference to the will of God and His ‘all-mighty power’.
Facilitator: P. Bernard Ugeux
Session 2 & 3

Working in small thematic groups. They are composed on the basis of the burning questions or studies of cases brought forward on the first day. The persons with a special expertise join the corresponding group.

Facilitators: Sr Angeline Dakouo et Sr Julienne Singbatilani,
Supérieure Générale des Sœurs de Jesus Educatrice à Bondo (DRC)
Coordinatrice de Caritas

Session 4

Plenary: Lessons to learn from best practice. Questions to deepen.

Thursday April 6

Morning

Sessions 1 & 2

The problematic related to the abusers and those who committed rape from the prison experience and rape as a basis for commerce.

Facilitateurs : Abbé Adrien Cishugi, Aumônier Général de la Prison Centrale de Bukavu (RDC) (où beaucoup d’auteurs de forfaits sont en prison) avec l’Abbé Pierre Masilanga, aumônier de la Prison de Kindu (RDC)

Afternoon

Sessions 3 & 4

Presentation of a wholistic approach victims of sexual violence within the Diocesan Commission of Justice and Peace. The experience of the Diocese of Goma (RDC).

Facilitator: Rev. Jean-Paul Mihigo, lawyer, responsible for the CDJP of the diocese of Goma (RDC), and two witnesses that shared their journey of resilience

SECOND PART

‘International Protocol Formation relative to the documentation and inquiry into sexual violence linked to conflict’. 2nd edition

Friday, April 7

Morning

Session 1

Introduction to the ‘International Protocol relative to the documentation and inquiry into the sexual violence linked to conflict’, 2nd edition

Facilitator: Jose Ordonez, Consultant-Researcher, Case Matrix Network (Netherlands)
A Compassionate Response to Victims of Sexual Abuse

FACILITATORS

Facilitators for the pastoral and psychosocial workshop, the animation team:

Fr. Bernard Ugeux, M.Afr.—responsible for the permanent formation of the Missionaries of Africa, Bukavu (RDC), Africa, coordinator of the GCR (JPIC M.Afr., Bukavu), conceived and coordinated the Keshero Workshop.

Sr. Sheila Kinsey FCJM—executive co-secretary of the UISG-USG JPIC Commission, Rome.

Sr. Salina Dakouo, CRM—graduate of the Institute Integral Human Formation Institute (IFHIM) of Montreal.

Rev. Adrien Cishugi—diocesan priest, chaplain of the Central Prison of Bukavu, RDC.

Facilitators for the modules on the Protocol:

Jose Ordonez—CMN Associate—Advisor of SGBV, lawyer of the Ontario Bar in Canada, worked on research programs on the victims of sexual violence based on gender in RDC, Case Matric Network (Netherlands)

Papy Ndondoboni Nsankoy—lawyer of the Kinshasa-Gombe Bar since since 2,000, presently works as consultant for the Joint United Nations Office on Human Rights on Programs for access to justice for victims of sexual violence based on gender.
LIST OF PARTICIPANTS and STAFF

Sr. Françoise Anyumusoko  
Little Sisters of the Evangélisation  
Wamba

Sr. Laetitia Bazira  
Saint Famille Helmet  
Bakavu

Sr. M. Béatrice Buregeya Vumilia  
Saint Vincent de P. Roeselare  
Goma

Sr. Jeannette Byamungu  
Xavérienne  
Bukavu

Sr. Clémentine Hungisa  
FMM  
Lubumbashi

Sr. Devota Kabuo  
Saint Chrétienne  
Rutshuru/Goma

Sr. Audacieuse Kahababo  
Miss Sr Ste Gemma  
Bukavu

Sr. Elisabeth Kajabika  
Carmélite Missionnaire Thérésienne  
Goma

Sr. Chantal Kalombo  
Saint Ursula  
Fungurume Katanga

Sr. Furaha Kamanyula  
SMNDA  
Bukavu

Abbé Aurélien Kambale  
Diocésain  
Butembo

Père Joseph Kambale  
Saint Croix  
Butembo

Sr. M. Bernadette Kaswera  
Compagnie de Marie  
Kyondo/Beni

Sr. Thérèse Kongolo  
Compagnie N. Dame  
Kalemie

Père Emmanuel Lengaigne  
Missionnaire d’Afrique  
Bukavu

Sr. Angèle Libono  
Filles de la Charité  
Kinshasa
A Compassionate Response to Victims of Sexual Abuse

Sr. Aimerance Lukengerwa
Filles M. Reine de Apôtres
Bukavu

Abbé Pierre Masilanga
Diocésain
Kindu

Abbé Eustache Mastaki
Diocésain
Goma

Sr. Denise Mbuilu
Saint Marie Kisantu
Kinshasa

Père Richard Musodja
Spiritain
Lubumbashi

Sr. Colette Mwamini
Ursulines de Tildonk
Goma

Sr. Stéphanie Ndagijimana
Sisters of St. Bernadette
Gitega/Burundi

Sr. M. Constance Nguru
Servites de Marie
Butembo

Sr. Anne Marie Nn’ihwe
Educatrices Dorothée
Bukavu

Abbé Etienne Nsengiyumva
Diocésain
Goma

Père Patient Nshombo
Missionnaires d’Afrique
Kinshasa

Sr. Jacqueline Nyamugaragaza
Filles M. Reine de Apôtres
Bukavu

Sr. M. Goretti Nyirabahutu
Pallottine
Kigali/Rwanda

Sr. Georgette Tubape
Sisters of Piccole Figlie
Goma

Sr. Thérèse Wenga
Carmélite Missionnaire Thérésienne
Goma

Abbe Patient Wilela Itumba
Diocésain
Uvira

LIST OF STAFF

P. Bernard Ugeux
Missionnaire d’Afrique
Bukavu

Sr. Angeline Salina Dakouo
Carmélite Missionnaire Thérésienne
Bukavu

Abbé Adrien Cishugi
Diocésain
Bukavu

Sr. Julienne Singbatilani
Jésus éducateur
Bondo

Sr. Safi Christine Bahati (translator)
SMNDA
Bukavu

Abbe Jean–Paul Mihigo (external intervenent)
Diocésain CDJP
Goma

Sr. Sheila Kinsey (representative of the UISG-USG)
FCJM
Rome