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CPC LEARNING NETWORK

Weaving the Web:

Documenting the Good Shepherd Sisters' Approach to Community-Based Development and Child Protection in Kolwezi, Democratic Republic of Congo

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Columbia University - NY | March, 2018

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This report was funded by Private Anonymous Foundation and ERG

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I. Objective, Context, and Methodology

Background to research and objective of the documentation process

The goal of this document—and the research process that underpins it—is to articulate the model that the Good Shepherd Sisters (GSS) have been implementing in Kolwezi in the Democratic Republic of Congo (DRC). By consulting with stakeholders from multiple levels—the Good Shepherd Sisters and their staff, participants in their programs, community members who are not involved in the program, government and non-government partners, and mining company representatives—we aimed to document what the Good Shepherd Sisters have been doing in Kolwezi over the past five years with an eye to provide constructive recommendations about the future of the program, which is currently under review for possible replication in areas around Kolwezi. Some of the key questions that underpinned the research design were the following:

- **What are the risk factors for children and families, and what are the mitigation mechanisms that community members make recourse to in the program area?** How does the community understand risks and child development? What are the locally-driven child protection mechanisms, and does the community feel ownership over the existing protection mechanisms? What are the government child protection mechanisms (i.e. those provided for by the government), and how does the community perceive such mechanisms?
- **How is the Good Shepherd Sisters' child protection program contributing to mitigating child protection-related risks and to strengthening the existing protective mechanisms?** How has the program strengthened effective mechanisms that pre-dated the program? What lessons can be learned from the Good Shepherd Sisters' grassroots model, for the sake of project extension and/or replication by the Good Shepherd Sisters or others?
- **What can be improved?** In other words, what are the barriers to and limits on the GSS program's full functioning? How can the Good Shepherd Sisters deepen their positive impact in the future?
- **What should the GSS measure to gauge progress over time?** The research aims to provide a framework to organize information on the program in the future for a better tracking of its progress towards its intended outcomes.

History and context of the region: Meanings of the mines and quarries

The work that the Good Shepherd Sisters have begun in Kolwezi could not be situated in a more appropriate location. The reason that this region is so apt for community engagement is that several factors have coalesced in a complex way to undermine the very notion of community itself. Some of the factors at play include not only the presence of the mines themselves but also kleptocratic governance and an explosion in artisanal mining in a way that allows for almost entirely unmitigated economic exploitation. The neighborhood of Kasulo stands as a visual example of the crumbling of community in a place governed by the importance of the mines: as people found veins of cobalt in their yards, they dug into their own couryards and living rooms, down and further down still, and as each family dug down, the neighborhood began to crumble. Today, little remains of the community's infrastructure except for the remnants of homes that fell to the cobalt rush. A company that has purchased exclusive purchasing rights from the government has built a wall around the neighborhood to better regulate the coming and going of cobalt from the community.

Over half of the world's cobalt is mined in the Democratic Republic of Congo before it is sent to China to be refined for use in batteries. Much of that cobalt—as well as a host of other minerals—is mined in Lualaba Province. The mines rule life in Kolwezi, so who governs the mines governs life.

Mines as a central organizing principle for everyday life

The centrality of mines in people's lives—economically, politically, socially—cannot be overestimated. The mines in Lualaba Province are both the region's life source and the source of many of its ills. Mining is nothing new for the region; what has changed is the explosion of artisanal mining in the wake of the fall of state-led mining. The centrality of mines is so strong that the region does not produce much fruit or many vegetables—nearly everybody is working in the mines and quarries rather than farming—and the region does not have any factories to produce items like pens or toilet paper; all of these items are imported from elsewhere, even internationally from Zambia. The lack of basic farming and basic industry are a matter of concern to many, who have noted that the region is dependent on a single source of revenue and thus subject to market volatility and subsequent food insecurity.

A breakdown in government leadership and control: The rise of kleptocracy

Governance of the mine occurs in a way that minimizes the population's contributions; the mines are commonly understood as a natural resource that should exist for the country but whose benefits accrue only to the mining companies and the government, a "sharing of spoils." There is also a common understanding that—although local officials are likely to participate in this sharing of spoils—the responsibility for the plunder goes much further up the ladder, to the national government, to the governments of international countries whose mining companies benefit, and to the mining companies themselves. There is much anger toward the government, and citizens feel powerless to change their situations.

Governance in the region is understood by most of the population with whom we interacted to be abysmal with a clear demarcation understood by the population in these terms: before and after GECAMINE (the state-run mining company that provided not only employment but also healthcare, education, social services, and the like). In the absence of government-led mining, the area has become a veritable Wild West for mining minerals of all sorts. Many people highlight that the mining companies (either industrial mining companies or purchasing companies) work directly with the government, which then accepts money on behalf of the population without transparency, and the money is never reinvested in community life or socioeconomic development.

The religious leaders with whom we spoke summarized the common understanding of the region's recent history in this way: "The problem started when the workers of GECAMINE weren't paid. The workers' payments were seven months in arrears, then more; the morale to work became seriously low. There were men who came to work and fainted there from hunger. They were brought to the hospital and given porridge, and afterwards, they would wake up. This was happening at different periods in time. Because people were falling, people started—and especially tradespeople—leaving Kolwezi to go set up shop in Lubumbashi, and Kolwezi became like a ghost town. So the workers, they saw that the situation had become serious, so they started collecting little stones; the stones that brought in a lot were diamonds and tourmaline. There were men who came to buy these—which the local populations sold them to survive—and then they went to resell these products in Lubumbashi. Then, companies started coming here, and…the tradespeople who had left came back, you see. And the fathers, mothers, and children who had found themselves in a famine situation [after GECAMINE's departure] ended up in the quarries. Then the international community began asking questions: how are children in these quarries where there are uraniferous minerals? That can cause congenital defects for pregnant women. They started to prohibit that, but there were others who came to fight it. You can stop somebody from doing something, but he doesn't have other means to survive. You forbid him, but that's why it's difficult to to forbid. Even if you arrest them, can you arrest all the women here? People ended up in the quarries to find a solution. You need initiatives. The State had said that children going to primary school shouldn't pay school fees, that it's free, but when they go home, they need to eat. If the child can't eat, he's going to go to school for free but then go into the quarries. There needs to be work. There needs to be community development."

With the government either missing in action or actively participating in kleptocratic dealing with certain mining companies, there remains a void in governance and security. Community women who participated in this study noted that the region was known for rejecting the presence of police. With humor and pride, these women noted, for example, that the community had burnt down certain police stations in the recent past to demonstrate to the government that they did not believe in the form of governance that was available.

State failure and the emergence of an Uber model of mining

Many of the community's predicaments are correlated with it being an unruly artisanal and small-scale mining area, lacking even the most basic forms of labor organization and safeguards. The

opportunistic presence of workers from other parts of the country and beyond, who were lured to Kolwezi to participate in the "gold rush" for the extraction and sale of highly valuable minerals, undermined the community's cohesion.

In the wake of the fall of GECAMINE—and with few industrial mining companies having come to fill its place—household economies in the area rotate exclusively around the manual (or "artisanal") extraction and processing of copper and cobalt, ahead of sale to so-called négociants. Artisanal and small-scale mining attracts adult labor from most households in the area. There are few or no other economic outlets. In the absence of other possible employment outcomes and given the illegal nature of most of the artisanal and small-scale mining (ASM) extraction activity, artisanal miners all partake in a highly exploitative sector – they are all part and parcel of a race to the bottom, where their hard work is remunerated just a few dollars per week. Purchasers are able to shift all of the risk from potential hazards to small-scale miners, who undertake the work without insurance, safety or security measures, guaranteed income, or any other workers' rights that should be guaranteed. It is, in many ways, an Uber model of mining in which companies make agreements with the government to secure unique purchasing rights without ever engaging citizens as workers.

Children and the mines

Children tend to reproduce the parental model; they follow them to work in the mines from a very young age and they take to do the same from as young as six or seven years old. Similarly, orphans and children with a single parent engage in artisanal mining, finding no other way to fend for themselves. With ASM being so predominant, in the absence of valid alternative livelihoods and of an affordable education system, families are trapped into a vicious cycle of poverty, with children standing out as the most vulnerable. Although there is no clarity about the scale of the problem, all respondents agreed that children commonly work in the mines. "There are lots of children in the mines," said one government representative simply and nonchalantly. Which children end up in the mines and quarries? According to participants, the children who are likely to end up working in mines and quarries are already more vulnerable because of family situations than their counterparts who are not in the mines. One digger summarized: "there are those who stay with their grandmothers, others who are orphans.

Some come from divorced families, either the mother has remarried another man or the father has remarried another woman. This child will be chased out by his stepmother or stepfather. These are the children who become vagabonds; some of them will start going into the quarries in the evenings to make ends meet, to feed their grandmothers and others who are in the home. You'll hear that little children are in the quarries, but after a while, they'll start to look like big people, saying, 'Oh, I need some land [to dig],' or, 'I need this material.' He says that, then the men are going to rape him because they've given him something. We don't know if they [these rapists] are demons or people." The language used to describe children who take to the streets or who vagabond for lack of a solid family structure is "shegués." Another miner explained simply that "children are in the quarry because it is work that produces money."

What do “the mines” or “the quarries” represent for community members? Community members highlight that the mines and quarries are their life source, but most descriptions of the mines highlight their potential dangers and the ways in which they place the population at risk. The most obvious dangers of the mines that community members note are landslides and mine collapses, but there are many other cited dangers that are more likely to affect the women and children who work in and around mines. Several examples include the following:

- “Me, I work in the artisanal quarry. I know the quarry. I don’t like to see children in the quarries. There are many scandals there, little girls of 14 years old who are taken out of the neighborhood to go to the little bars of the quarries. I ask why the State allows these hotels to exist; they should get rid of them. These hotel-bars bring difficulties to the quarries. Take a little girl, when a boy has already promised her money, he will go into the tunnels, the pits in the quarries, without taking the danger into account. If he dies, he dies. If he comes back, he comes back. What’s bad is the presence of bars and hotels that should not be in the quarries. That’s where the scandals happen!” (Member of School Committee)
- “You, young girl who likes to go in the mines, eeeeeh! [makes a sign of shame upon her face]. You can miss the chance of giving birth because of that water in the quarries is dirty water. Maybe the water is somewhat deep, and you enter in it, and all of this is in the water [indicating all of the parts of the body that would be underwater, from thigh to hip]. Then a woman will be sick; she can even become infertile if that uranium penetrates her body too much. That’s all.” (Economic Empowerment Program participant)

Despite the known dangers, many noted that simply chasing the children from mines was likely to be harmful as well. One miner explained the conundrum this way: “the bad thing that I see is, lately, they have begun chasing children out of the mines. They’ll chase them but to where? The child looks around, he has no family, none who can help him anyway, and he says, ‘I need to go in the quarries to look for how to live.’ They chase them, but they are still—I don’t know how he can live. He’s the one looking for food for his grandmother where he lives.”

What are children known to do in the mines? With the mines and quarries so central to life in Kolwezi, it is no surprise that children come and go from the mines “without really thinking about it,” as one non-governmental organization (NGO) worker put it. The roles that children are known to play include:

- Collecting and selling minerals: “on the other side [of that avenue], it’s easier to find children who collect copper products and re-sell them to merchants. That kind of child lives in that reality,” said one NGO worker. “Sometimes when we go to the field, we ask children, ‘What is that money going to help you with?’ Sometimes children say, ‘No, it will help me to pay for school supplies,’ especially during the month that children go back to school, but sometimes there are other children who are still there during the school year.”
- Washing tailings to extract the remnants, an activity largely confined to women. “Among 100 people washing tailings, you’ll find one man,” said one respondent.

Methodology for the study

This qualitative study used a number of tools to generate and synthesize data to understand the approach of the Good Shepherd Sisters in developing and implementing their program in Kolwezi.

Phase I: Review of project documents

The research team reviewed the documents that the Good Shepherd Sisters and the Good Shepherd International Foundation provided relative to the project. These included: the situation analysis and stakeholder analysis that were undertaken prior to the program implementation; the program's strategic plan; and monthly and annual reports that the program generated. Later in the research process, we received more detailed documents specific to the monitoring and evaluation components of the project, including the forms used for data collection and the report templates used for reporting. An initial analysis of the project documents is included in Annex 1.

Phase II: Training of research team, program team, and data collection

The research team was comprised of four individuals: Mark Canavera, the co-director of the Care and Protection of Children (CPC) Learning Network at Columbia University, and three Congolese researchers: Marie Chantal Mwamini Libakale, Bonfils Munyiwabene Cheruga, and Blanche Mwanawabene Cirezi. In late October 2017, the research team received training that covered: ethics and informed consent; approaches to qualitative research; conducting group discussions; conducting in-depth interviews; and familiarization with the research tools themselves. The training also allowed for discussion of translation of key terms between French and various forms of Kiswahili. The training schedule is available in Annex 2.

The research team collected data in late October and early November 2017. For interviews, research team members were responsible for taking notes and creating a transcript of interviews that they had conducted. Group discussions had both a group discussion facilitator and a note-taker, who was responsible for creating the transcript for the group discussion. Interviews were conducted in French, Kiswahili, or English, depending on the preferred language of the respondent. Transcripts were completed in French by early December 2017 with the research team providing Kiswahili-French translation of the transcripts as needed.

Respondents were identified purposively and represented the following focal groups:

- Government representatives, including both technocrats working in child protection and community development and politicians elected to public office;
- Administrative authorities;
- Workers in human rights or child protection-related non-government organizations;
- Representatives of mining companies;
- Community members participating in GSS programs, including:
    - Adolescent boys and girls participating in the child protection program;
    - Adolescent girls and young women participating in the economic empowerment program;

    - Members of the parents' committee for the informal school;
- Community members not participating in GSS programs, including:
    - Women selected from the broader community;
    - Adolescent girls from the broader community;
    - Miners;
    - Religious leaders; and
- The Good Shepherd Sisters and the program staff.

In all, the research team consulted 90 people, not including an additional listening session with seven staff members. This multi-stakeholder approach was designed to triangulate perceptions, highlighting areas where there was consensus and lack thereof. The disaggregation of these 90 people by age and by sex is as follows:

	Men	***Women***	***Adolescent boys***	***Adolescents girls***	***Total***
Group discussions	27	20	6	19	72
Interviews	9	9	0	0	18
Subtotal	36	29	6	19	90

This disaggregation highlights the limitation of not having purposively sampled enough adolescent boys for the data collection.

The research tools that the team used to collect data are included in Annex 3. There were seven tools developed or adapted from previous pieces of research for this study:

1. An informed consent guide;
2. A group discussion guide with group-specific instructions for various constituencies;
3. Interview guides for the following stakeholders:
    a. The Good Shepherd Sisters;
    b. Those working in case management (from a variety of backgrounds, including government and non-government);
    c. Child protection workers (again, from a variety of backgrounds, including government and non-government);
    d. Corporate Social Responsibility (CSR) representatives from mining companies; and
    e. Customary leaders.

When an individual could participate in more than one of the interviews laid out (such as either the case management or the child protection worker interview), the research team consulted with each other to determine which of the interview tools would be most appropriate. Occasionally, the research team members conducted open interviews rather than semi-structured interviews. Each of

the research team members also conducted at least two observation exercises—one in the community of Kolwezi and another with the GSS program.

Phase III: Data analysis

The data were analyzed thematically between December 2017 and February 2018. For the analysis presented in section II of this report, the principal investigator reviewed all transcripts to identify the key themes that emerged; after regrouping the data into these seven themes, he reviewed the transcripts a second time to ensure that these categories captured the distinguishing features of the Good Shepherd Sisters' work. Simultaneously, the other research team members provided a thematic analysis of the group discussions to generate the most common child protection risks and protective factors that children and families are facing in the Kolwezi area. The results of that thematic analysis are available in Annex 4 and inform the below analyses as well. A thematic analysis of the case stories is available in Annex 5.

II. Defining features of the community-based child protection model

Overview of the Good Shepherd Sisters' program

The Good Shepherd Sisters' program started in 2012 at the invitation of the Bishop of Kolwezi, who had seen the sisters' work in Kenya and thought that it might be applicable to his diocese. A small group of Good Shepherd Sisters traveled to settle in Kolwezi and open a mission, and most of the original founding members remain in Kolwezi today.

The Sisters settled in Kolwezi to tackle children and women's rights violations in the artisanal mining communities clustered around the peri-urban area of Kolwezi, known as Domaine Marial, home to 50,000, by and large ASM families. To address these issues, the Sisters engaged in a long-term effort of getting to know the community and of mustering up trust and acceptance locally.

Through their field exposure and in-depth research conducted from 2011, the GSS developed a five-year Strategic Plan to address the state of protection issues and economic deprivation of the communities in Domaine Marial, affecting first and foremost women and children. The plan prescribed a holistic, multi-component program tackling Child Protection (CP) as one key target. Program implementation lasted from 2013 to 2017.

In a place where life is so dependent on "the mine," many people are asking themselves what life will look like "after the mine"—that is, they are wondering what infrastructure, social services, employment, food security, and other core requirements for human life will exist once the minerals in the mines have been depleted. The phrase "the after-mine" (l'apres-mine) emerged frequently in the data. By creating the space for people to imagine alternative futures, the GSS are adopting a powerful approach that both models a new future that is more community-focused and respectful of human

rights while also creating related opportunities in the present. The GSS program is perhaps a sign of what could come after the mine if conditions were to change. There is tremendous power in this approach in a place so dominated by "the mines."

An important note to flag is that the GSS program has adopted a largely geographic definition of community, and the community where the program was piloted was a specific neighborhood, Kanina. This approach to desfining community (e.g., "we work in Kanina") works in part because of the context, which is to say that there are communities that grow up around and evolve with the mines, such as the one near Kanina. As the GSS move forward, however, they will want to consider the reality that communities are never static nor necessarily geographically defined. They are constantly evolving. The program may want to test the boundaries of geographical conceptions of community as they move forward.

A) Radical inclusivity

Universal freedom is an ideal best represented not by those who are already at the pinnacle of racial, gender, and class hierarchies but rather by those whose lives are most defined by conditions of unfreedom and by ongoing struggles to extricate themselves from those conditions.
–Angela Davis, preface to "When They Call You a Terrorist", p. xiv

The Good Shepherd Sisters and their staff are not afraid to reach out to others unlike themselves, to start from the furthest margins of society to make manifest the dignity of all human beings and to create meaningful relationships with people at the margins of society. The Good Shepherd Sisters and their staff are, in this way, radically inclusive, and this radical inclusivity serves as the cornerstone of their programs. There is no open door or closed door for the Good Shepherd Sisters; there is simply no door at all. As one of the children who studies with the Good Shepherd Sisters explained, "We have neighbors, and perhaps our neighbor's child is mistreated. You come to the Good Shepherd Sisters and tell them about this mistreatment. You tell them in the office, and they go to go help the family. Sometimes there are difficult cases. They help people outside of the program; it's not only those of us who study that they help but they help others also."

Not only is everyone invited, the sisters and their staff want to make the program work for the most vulnerable children and families. At all stages, the focus on human dignity—on meeting people where they are, both geographically and emotionally—serves as the program's touchstone. In a setting that is driven by a focus on the material, this focus on the spiritual in a meaningful, deep, and slowly built way has tremendous worth for the people of Kanina, a neighborhood or area in Kolwezi.

In one analogy, we might think of the approach that the Good Shepherd Sisters are using as the creating of a spider web that links various components of the web. Like a spider web, the community engagement that the sisters undertook did not start at the center of the community—i.e., with decision-makers and power brokers—but at the margins with people whom others did not consider or prioritize. In looking for the first group of people that they would work with, the sisters identified

uneducated teenage women. "The first group of girls were in [sex work] to earn food," explains one sister. "There were a number of teen mothers. The level of literacy was very low. They were 14, 15, 16, 17, and couldn't even write their names. We didn't have staff, so we were teaching them sewing, right here in the corridor. We had nothing. We looked around and tried to find a sewing machine, but at first we did the sewing by hand. The idea was also to give them a sense of human dignity and also to create a space where they could come talk to us."

From the very beginning, then, the Sisters were signaling to the community that they were interested in people who are considered "important" or "powerful" or "able to help them" but rather the most marginalized, those on the outskirts. This was a powerful message that should also serve as a starting point for future endeavors.

The Good Shepherd Sisters, not being from Congo or from the region but sharing the language of Kiswahili, are able to act as "neutral brokers" who are not aligned more closely with one ethnic group or another, but continue to emanate signs that they are working on behalf of the *entire* population.

Question to girls and young women in the economic empowerment program: what does Good Shepherd do?

- The work that Good Shepherd does is enormous. They help us. We study for free and do other things. We get free cloth, many things!
- We sew for free. They give us cloth and wraps to sew for free.
- We study the sewing cut, cooking, our rights, life skills. Really, we study a lot of classes that can help us.
- We study moral and civic education, microfinance, catering, home economics, French…
- Textile technology, craft technology, mechanization…
- The sewing cut…
- Hygiene, how to cut fabric…
- Leisure activities…
- They go walk around in the quarries to get the children out. They go into the community to sensitize girls who haven't studied, and they bring them here [e.g., to the center].
- Lots of things. We go on the radio to talk about mother's rights, the rights of those who work in the mines, things like that.
- We go into other schools to tell others about our rights, the things that we learn here.
- They help us to know our rights.
-The mothers who haven't studied, they bring them here to begin to study—cutting the fabric, cooking, reading and writing, sewing.
- And how to live well!
- The right to free time, the right to education, the right to food, the right to survival, the right to medical care, the right to know your father and mother, the right to a family…
- …renters' rights, the right to speech, the right to be free from violence.

One current threat to the radical inclusivity is the fact that the informal school is full, meaning that some people are not understanding the limits and feeling excluded, left out. This tension created by the finite number of school spaces and the deep needs of the community is likely to continue to be one that the Good Shepherd Sisters will need to manage as the program moves forward.

B) Comprehensive human rights and development programming

One of the most unique and important aspects of this so-called "child protection program" is that it is not exclusively focused on children or on traditional child protection approaches. The Good Shepherd Sisters have designed a program that finds its roots in good community development practice, a human rights value framework, and the prioritization of child protection and women's empowerment; importantly, the child protection and women's empowerment components of the work are not stand-alone but central and embedded in the broader approach. Rather than creating silos, as most agencies do, the Good Shepherd Sisters have designed a human-centered approach. The list of activities that the women who participate in one of the programs were able to list in the box to the right indicate the breadth of the program's scope. This strategy is a far more comprehensive approach to child protection than other NGOs in the region are demonstrating; most of the other "child protection agencies" are (or are perceived to be) orphanages.

Some of the core components of this "child protection program" included that are not typical components of international child protection programs are:

- A human rights framework that includes human rights monitoring, documentation, and awareness-raising, including children's rights (but not focused only on children's rights);
- A sustainable livelihoods component that includes both alternative livelihoods with an eye to food security (farming and animal husbandry) and skills development; and
- The centrality of education and nutrition as core child-level interventions.

Overall it is important to note that this strategy is a coherent one that, because of its holistic, human-centered nature, is able to engage the community through multiple outlets rather than simply through a child protection framining, which can alienate communities. Rather than treating women's protection and empowerment or child protection as isolated work strands, removed from the daily concerns of community life, the strategy situates women's and children's protection and empowerment in a broader poverty reduction and governance framework. By treating women's empowerment and child protection as interwoven with community development, the strategy holds a higher chance of being relevant than programs that work on women's and children's issues in isolation. The governance and citizenship components of the strategy are crucial. At the activity level, weaving together education, livelihoods, and governance-focused work is likely to be necessary for future programming success.

The informal school serves as the center of the Good Shepherd Sisters programs in Kanina, and it is in many ways the program's beating heart. Strengths and weaknesses of the school include:

Strengths	Weaknesses
- Widespread appreciation for the free nature of the school, which abates many parents' concerns - The free lunches are probably pivotal to the school's success in keeping children in school and out of the mines; also helps to palliate potential under-nutrition issues in the region - The education provided in the school is not only focused on the government subjects but also focuses on civic education, rights, solidarity, and other components related to community development	- Stakeholders at several levels mentioned that the school isn't quite "up to par" in some ways—physically, quality of instruction, love of teachers for students - Some children admittedly come to school only for the free lunches (this may not be a weakness but should be considered) - Longevity / sustainability—the community is practically begging the Good Shepherd Sisters to open a secondary school, which does not seem to be part of the strategy for now

But the heart would not work without all of the other components of the program that have built up over time that serve not only as auxiliary but as integral components of the program. The other components of the program help adults to see themselves in the work of Good Shepherd and to commit to human rights at large, not simply children's rights (which often struggle to gain long-term traction with adults, especially after an "external actor" has left). Crucial elements of the additional programming include:

- The Economic Empowerment Program, which provides skills training to women and girls. The sisters noted that the government curriculum, which they are required to follow, is quite limiting, and creative approaches will be needed to better align this work with the local market.
- The Alternative Livelihoods Program includes basic farming and animal husbandry, skills that have almost entirely disappeared from this region that depends on mines. The Sisters expressed disappointment that the program's yields had not yet substantial.
- Human Rights Monitoring and Governance are two components of the program that are less well-documented, but it is clear that the program is recording and denunciating violations of human rights, including: police corruption and involvement in local gang activity; employment violations by mining companies; and awareness-raising work on human rights and civics.

A number of risks or threats exist that should be monitored as the program moves forward. First, the informal school is so visible and tangible that it risks becoming the "only" intervention that people perceive, which would transform it from an informal, catch-up school to more of a "typical," non-transformative school. The free nature of the school is necessary in context, but it also creates issues around expectations and sustainability. Second, the building of the program's new center, which is concentrated in one place, geographically isolates the sisters and the staff from the broader community; they used to rely upon the community for space, both physically and symbolically. Some

community members thought of the Sisters as more distant in recent years than they had been at the program outset. Third, the parent-teachers association did not feel closely associated to activities and sidelined. (The Sisters have monitored this situation and worked to better engage parents since the time of data collection.) Fourth, in the early days, some of the children noted that they felt stigmatized at the school. This stigmatization is an inherent risk in a program like this one, but it is not one that should be ignored if the work is to be truly community-embedded. Finally, some children who are finishing school are returning to the mines; the need to identify next steps is already urgent.

C) Focus on both process and outcomes: Taking time to build human relationships

The process of building up the program through relationships

What the Good Shepherd Sisters and their staff do is almost secondary to how they do it: given the human-centric nature of the work, which has been noted above, their focus on ensuring that their approach work makes people feel dignified means that the *process* of doing the work becomes as important as the work itself. There are several ways to consider this dual focus on process and outcome.

First, from a temporal perspective, the Good Shepherd Sisters are not in a hurry or working on a pre-set timescale. Taking time to get to know people and to make themselves known to the community was a crucial component of the first phase of the work, and it did not have a set time period or deadline. What was important during this initial phase was how the sisters were doing the work: in a way that showed their desire to connect with the community and that centralized relationship-building. The Sisters and staff are not in a hurry. They take time to build relationships.

The Sisters have already been living and working in Kolwezi for five years, and when asked about their future plans, they are planning on spending at least another five years there. This ten-year commitment allows them to embed themselves in the community and represents a major segment of their lives. By contrast, most humanitarian aid projects last six months or one year. (In South Sudan, a worker recently told us that at two years into the field experience, they were “ancient” and that they had “been here forever.”)

The process of establishing the program was integral to what the program eventually came to resemble. Crucially, the Good Shepherd Sisters did not have a preconceived program in mind when they arrived to the area; they arrived only with an invitation from the Bishop, open hearts, and a sense of wanting to help. They took their time to get to know various communities to see where their own experience might best be matched. As they describe the first year that they spent in Kolwezi, the Sisters describe the process of visiting a number of communities to see where their presence was welcome; this step alone—which indicates a willingness to be told to leave, rather than a presumption of being welcome—cannot be overestimated.

Ultimately, the Sisters began their work in Kolwezi through a process of community meetings held in a couple's home. In addition to their community meetings, which people throughout the community still remember and describe, the Sisters began visiting the mines. The importance of the Sisters' strategy of taking time to get to know the community—becoming the "walking Sisters" who, without a car or a truck, would walk to and from the mines each day—cannot be overemphasized; it allowed them to get to know community members and structures. The act of physically moving to meet people where they are emerged repeatedly in the data as a strength of the Sisters' approach: one child explained, "If we don't come to school for two weeks, they [the Good Shepherd Sisters and staff] come find us at home."

Everybody started to get to know the sisters in the mines. In a sense, this associates the Sisters "in opposition to" the mines, a conceptualization that carries some risk, given that the mines are so central to livelihoods in the region. But it also demonstrated tangibly the Sisters were willing to meet people where they are—a strong emotional connection. One of the committee members explained the importance of embedding this work in the community: "If a seed doesn't produce, that's because the seed has met unwelcoming earth. And if you have a seed but nowhere to plant it, it is useless."

Put simply, the Sisters started with people at the center of their work and built the program and its structures and networks around them. This was a qualitatively different approach than many humanitarian or development workers take—a slow, relationship-building approach rather than a quick, project-like one focused on outputs. Healthy relationships with people—making them feel dignified and worthwhile—is as much a hope-for outcome of the program as any of the school attendance sheets or crops of corn harvested.

In addition to the conceptual slow, relationship-building approach, there were also concrete steps that the Sisters took to focus on processes and to understand their local surroundings:

- The undertaking of a strong stakeholder analysis was an excellent step for identifying existing resources. This stakeholder analysis, much like the program, involved many community members in the very process itself, and included various levels of chiefs in the neighborhood, government representatives, and other civil society components.
- The inclusion of home visits as a core component of the work, which will be addressed more in a below section, is also a core reason that the program is able to adhere and to remain community- and people-centric.

The project's connection to and growth out of the leadership of the Catholic church is evident, and it is also clear that to implement the project, the Good Shepherd Sisters have taken consistent steps to engage government leadership when possible (see below).

Unique insider-outsider status

The fact that the Good Shepherd Sisters speak Kiswahili but are not from the Congo creates a very special, perhaps non-replicable relationship with the community. They are similar to and can speak the same language as the population in Kolwezi, but they do not share a cultural history. In the same vein, the Bishop's insistence that the Good Shepherd Sisters wear veils, distinguishing them in the community, also contributes to this dynamic in a special way; the Bishop has given the Sisters a special mark to let the community know that they are "special."

Risks, threats, and considerations for moving forward

As the Sisters look to expand the program, their arrival in new locations is quite different than their original arrival in Kolwezi. Today, they arrive by car—rather than by foot—and sometimes at the invitation of mining companies. Working to ensure a humble, grounded approach to engage communities from the very beginning should be a central approach; although, with a car parked in the yard, it is difficult to imagine walking kilometers to a site to get to know people. Remaining committed to the literally grounded approach of walking to sites should not be discarded.

There is also a risk of becoming embedded in local power dynamics. The Sisters will need to create spaces to reflect on theit relationship with various segments of the community in an ongoing way. Rather than becoming complacent, they may sometimes need to refresh the relationship with the community. The data revealed a number of complaints about transparency, a lack of understanding in fact about how children were being chosen for the informal school or how people were being involved in the alternative livelihoods program. Regular feedback sessions with the community should be structured and regular.

D) Tracking progress: relatively sophisticated monitoring and evaluation

Monitoring and evaluation is both a strength and an area of improvement for the Good Shepherd Sisters' program in Kolwezi. The monitoring and evaluation processes that the program has put in place are stronger than most community-based organization's monitoring.

Central to the monitoring and evaluation process are home visits, which are the starting point both for identification for the program and then a monitoring process. This is very grounded, human-centered monitoring, and home visits—as long as they are respectfully undertaken—are an excellent tool that can weave monitoring into programmatic processes.

There are also quantitative measures that are collected regularly with children participating in the program in various ways. The children who attend the informal school are tracked by program staff in terms of height, weight, and school performance. Although these are basic measures, they are a good starting point, especially if they are used strategically by program staff to monitor progress. The program staff do interesting follow-up with the routinely collected data. First, they use the school performance measures to identify students who are doing extremely poorly and use that as an indicator that something needs to be recalibrated for such students. (A home visit would likely be

undertaken for such students.) The program staff also keep a special eye on the school performance of new students.

The program monitors the number of child abuse cases that are coming to them. This is a useful starting point for ensuring proper referrals and follow-up for child maltreatment, and it forms the basic scaffolding for the program's case management system.

There are many ways in which the program's monitoring and evaluation could be made more robust. First, the program should start tracking a more comprehensive set of indicators on a certain number of children. Working with the community to determine which indicators these should be would be a way to ensure the coherence and relevance of the program and to retain its community-focused nature.

Ultimately, to prove effectiveness, the program would need to develop a comparison group with children and families who are in similar circumstances to those who participate in the program but who are not in areas covered by the Good Shepherd Sisters' programs. This is a difficult and costly endeavor, but the program could start thinking about ways in which to do this so that the impact of interventions can be measured.

There is significant pressure for organizations to estimate the number of working children in the region. Although this may not be the role of the Good Shepherd Sisters, they are nonetheless strategically positioned to support such an endeavor, which could potentially be undertaken with academic institutions and/or human rights monitoring groups.

Finally, the program should build out some ways to measure and monitor the relationship with community and strength of the other components of the program, including:

- To what extent the livelihoods and the economic empowerment components of the program are contributing to changes in people's lives (beyond anecdotal evidence);
- Means to continuously measure and monitor the strength of the relationship with various constituents in the community; and
- Ways to measure social norms change and behavior change, which is a growing field for evidence generation in global child protection and family welfare.

E) A strategic approach to engaging the powerful

The Good Shepherd Sisters have engaged community leaders, religious leaders, the government, and mining companies in various ways. In many ways, the Sisters represent the voice of the community to these groups. In this setting, many respondents noted that local "authority" does not derive its community status through tribal or ethnic networks; rather, local authorities are statutory authorities with formal connections to government. The most powerful people in the local setting are elected officials and representatives of mining companies; these two groups are perceived to work together

and often to the exclusion of other power-holders. The Good Shepherd Sisters have nonetheless strategized the ways to approach and engage both groups.

Persistent engagement with political authorities

After they had established community relationships, the Good Shepherd Sisters knew that they would need to weave a web of relationships with the relevant political and technical authorities, which they have done slowly over the years. The Good Shepherd Sisters' approach of starting with the most vulnerable was not always a welcome approach among all government bureaucrats, but it certainly sent a strong message.

Today, government representatives across a number of agencies express high levels of enthusiasm for the work of the Good Shepherd Sisters, and this enthusiasm is rooted in several factors:

- **Persistence:** one elected official noted that they ignored the Sisters, who came to sit in their office every day. Finally, recognizing the Sisters' persistence, they agreed to an audience and were duly impressed by the work they saw in the field.
- **Professionalism and low overhead costs:** government representatives noted that the Good Shepherd Sisters worked directly with populations. "Good Shepherd is the most sought-after agency working on child labor in this region," said one high-ranking government official. "Many agencies keep most of the money for their staff and only give a little bit to the population. Good Shepherd is the opposite."
- **Engaging the government continuously:** although the government itself recognizes that it does not have many services to offer, representatives note that Good Shepherd Sisters keep them informed and involved. At times this can serve as a hindrance; for example, the alternative livelihoods programs are limited to tailoring and catering in line with the government programs while a basic market analysis would likely demonstrate a moribund market for such activities.

Many NGOs consider themselves to be working under the auspices of the State and only as government proxies. "We are just en eye," said one NGO representative (surprisingly from a human rights-focused NGO), adding, "we connect to the State." Despite the State's weakness in providing services, NGOs are expected to be subservient: "you know, local actors are partners of the State…. It's like a fish; he needs water to be able to live, and we as local actors, we need the State. The State is our parent because it's the State." The Good Shepherd Sisters inform the government and keep them engaged, but they do not adopt this same approach of subservience. One government technocrat suggested that the Sisters working directly with the community was a source of frustration for him. In explaining how he believed the sisters should act in the future, he said, "They should respect hierarchy. Sometimes, when they have a problem, they go directly to the mayor or to the ministry. After they ministry, my office is informed instead of their starting with my office to get oriented." Despite such minor snafus, this respondent noted much respect for the work of the Sisters.

One over-arching question that the government engagement begs is to what extent it will limit the Good Shepherd Sisters if ever they need to critique the government. Moreover, given the government representatives' own recognition—or perhaps admittance—that they are unlikely to have much to offer to children and families, engaging with the government does not seem to be a strong avenue for changing community realities in the near future. There is much talk of what the government *should* do, almost no talk of what it *will* do. Government representatives were surprisingly frank, with one or two exceptions, about their lack of direct service provision.

Cautious engagement with mining companies while retaining ability to critique

The Good Shepherd Sisters are increasingly approached by mining companies to support their work, especially through corporate social responsibility avenues. Although, as noted elsewhere in the report, there are ways in which transparency can improve for the Good Shepherd Sisters' programs, they are quite clear in their communications with mining companies. Put simply, the Good Shepherd Sisters are willing to say no to processes proposed by mining companies that do not align with their own values. They have refused several projects in which they have learned that mining companies or others (such as some international NGOs) have been dishonest.

One significant challenge is that, institutionally, the government and the mining companies are not really interested in improving children's lives. Leveraging change is likely to emanate from customers of products that contain cobalt, a point that was made clearly by representatives of both mining companies and government representatives. This reality will require that the Good Shepherd International Foundation develop a strategic engagement plan with mining companies, a risky endeavor that will require much planning and discussion.

F) Transparency, refusal to engage in corruption

"Our transparency is a threat."
– Good Shepherd representative

Of the many shortcomings of the program that community members highlighted, corruption was not one of them. Although many community members complained about transparency (especially selection of children for school), there were not a single allegation that the Sisters were corrupt. That is a major strength to be built upon. This reality is major in the Democratic Republic of Congo, where most people understand NGOs to be part and parcel of a kleptocratic governance system.

The Sisters themselves insist that their work contribute to a culture shift around corruption. There are a number of ways that the Good Shepherd Sisters insist on non-corruption, even items that are not necessarily "corrupt" but rather part of NGO culture in the DRC and elsewhere. The Sisters' own opposition to corruption is a strong signal to staff and to the community. The sisters live modestly and are vocally opposed to corruption. They bring snacks to meetings rather than providing the ubiquitous per diem. They do not play into an existentially corrupt governance system.

- For trainings and workshops, the Sisters do not offer per diems. This fact was lamented by a number of government and NGO partners who have worked with the Good Shepherd Sisters.
- The Sisters publicly proclaim that they will not taking of money for jobs or kickbacks. They understand that such practice is common in Kolwezi—as it is in other parts of the world—and they work hard to send a signal that they will not tolerate such an approach.
- They refuse to engage with organizations that require kickbacks, including some international NGOs that have approached them proposing such schemes.

Respect from some components of government has increased because of this transparency.

III. Challenges and gaps, especially as they relate to moving forward

A) Challenges

Maintaining the focus on human dignity while expanding and professionalizing

Much of the discussion circulating among the Good Shepherd Sisters, their staff, and their supports is about the program's *expansion*. There is not only an implicit but an explicit understanding—and expectation, perhaps, from both the community and from donors—that the program will expand to reach more children and community members in Kanina as well as other sites in the greater Kolwezi area. It is important for the Good Shepherd Sisters themselves to consult internally and with their community partners to understand what is driving this desire to expand; if the goal is to better enhance the dignity of more children and families, then the impetus is well-founded. Conversely, however, many organizations feel the drive to grow simply because it is what is expected when, in fact, remaining the same size may be what is best for program participants.

These considerations are especially important for the Good Shepherd Sisters because the work has been designed in a way that it works well at a small scale; this approach allows the Sisters who founded the program to remain in constant contact with the community that they are serving, the people for whom and with whom they are working. They have focused on recruiting staff who share their values and on mentoring staff over the years. (Despite such efforts, there have been some relatively clear instances of the team having recruited some staff who do not quite share the same ideas and values as the founding team; respondents to multiple tools indicated that there had been teachers recruited who hit students or were unduly severe with them.)

Another word that emerges frequently when Good Shepherd Sisters and staff discuss the program is *replication*. It is not obvious that the program could "scale up" or be replicated quickly while retaining the core features that have made it unique and successful. Much of the program's success is based upon the close relationships built with community members, the long timescale, and the other features described above. The program cannot be copied and pasted. The approach, wherever it is

applied, will still require much time, deep and meaningful human interaction, and the presence of "insider-outsiders" who are part of the community but also objectively apart from it in some key ways.

There are, of course, options for eventual expansion, but none of them should preclude continued engagement in Kanina, where the work has only just begun. Moreover, whatever the path forward, community members in Kanina—as well as in any new communities where the work might be undertaken—should necessarily be part of the design and planning processes.

A somewhat alternative plan for moving forward might involve those core staff who set up the Kanina program becoming trainers to others who would like to do community development and human rights work, an approach that would mirror, for example, the path that the Senegalese NGO Tostan has taken in positioning itself as a leader in training on community-led development approaches. This approach, however, should be thought of in a longer time frame after the Good Shepherd Sisters have honed their approach after more years. The obvious downside of the approach is that it removes the Good Shepherd Sisters and their staff from the very communities where they have built inroads over the past five years.

Watchdog or lapdog?

The Good Shepherd Sisters are likely to find themselves eternally torn between serving as a "watchdog" to the mining companies and the government—reporting on or advocating around human rights abuses that they have perpetrated—and a "lap dog," or a trusted partner of the government and the mining companies. This conundrum of "watchdog or lapdog" is certainly not unique to the Good Shepherd Sisters in Kolwezi; indeed, it is a central theme of media and human rights activists' work.[1]

Collaborating with the mining companies and with the government is likely to become increasingly difficult as they invest more and more money in initiatives without addressing root causes of problems. If the Good Shepherd Sisters are more vocal about the human rights violations that the government and companies are perpetrating or supporting, their relationship is likely to become more strained. The Good Shepherd Sisters will need to prepare for this strain and to mitigate its effect on their ability to work with the populations who are at the center of their work.

The most viable strategy for both working with communities to ensure their ability to advocate for their own rights—much as the women and children of the program currently do but also the program staff who are undertaking human rights documentation and monitoring—and simultaneously critiquing those who are violating their rights is partnership. The Good Shepherd Sisters have already successfully partnered with human rights and environmental rights groups to communicate human

[1] See, for example, The Danish Institute for Human Rights. 2006 Annual Report. Theme: Watchdog or Lapdog. https://www.humanrights.dk/sites/humanrights.dk/files/media/billeder/udgivelser/ifmr20uk2006.pdf

rights abuses in a way that does not jeopardize their relationship with the government, and continuing to master this fine balancing act will be crucial moving forward.

B) Gaps

Parenting

Nearly every group discussion highlighted that broken families—most typically, families in which a father had left his first wife to establish a second family, with resulting kinship patterns spanning several forms of step-parenthood—were a key root cause of child protection concerns. The treatment of children living with step-parents was commonly noted as a protection concern and, moreover, one that trumped even basic concerns like having enough to eat: one adolescent girl noted, with approbation from the broader group that she was part of, that children would prefer to eat inadequately while staying with their grandparents, who would treat them with love and respect, than to stay with step-parents who might feed them more but mistreat them. Although less commonly described, children who had lost a parent were also described as being very likely to suffer abuse and maltreatment. (In one dramatic example, an adolescent girl said that some deceased parents would, as angels, pray from heaven for their children to come join them there rather than remain on earth where they would be mistreated by their new step-parents.) In other group discussions, children highlighted that even some parents who were capable of taking care of their children sometimes chose not to do so. Despite the prevalence of family composition and parenting concerns as a major factor affecting children's wellbeing, the research did not reveal any major parenting initiatives with the Good Shepherd program that are focused on inter-personal dynamics and maintaining a health family. There were many references to children's rights as a parenting "guide" but primarily in a scolding fashion of being told what not to do—e.g., don't hit children, don't marry children young, don't send children to the mines, and so on.

There are any number of successful parenting programs that have been tested in sub-Saharan Africa that might be studied for potential lessons learned and core components that might be adapted to the Kolwezi context. The program may benefit from explicit references to gender dynamics and how men and women can support each other as parents.

Health education, especially sexual and reproductive health

The lack of a dedicated program on sexual and reproductive health is a surprising gap in the program, given how often issues related sexual and reproductive health, especially child-bearing, emerged in the group discussions as a core concern of women and girls. Indeed, the messages about early marriage that most resonated with girls were those messages that suggested that early marriagecould lead to infertility. This exchange among adolescent girls highlights this fear:

Facilitator: What are the consequences of early marriage [a child protection risk that the girls had just cited]?
A: There are some girls who will need to give birth by Cesarean. There is, for example, a pocket on the inside that is not yet very well developed. It is not good to get married before the right age.
B: They will do a Cesarean on you.
C: Other girls [who marry early] don't give birth.
D: Others die.
Facilitator: Why will they die?
A: Because they don't have the strength to give birth.

The pathologization of the mine vis-à-vis pregnant women was due almost entirely to a belief or an understanding that pregnant women who frequented the mine would give birth to children with physical deformations. On the flipside, however, the miners we interviewed even suggested that women with disabilities themselves—who, in their telling, might not otherwise be able to attract men to father children with them—go to the mines to get pregnant!

All told, there is clearly significant need for additional information about sexual and reproductive health for men, women, boys, and girls, and the program should consider how best to integrate this element into its broad human rights and community development framework.

IV. Recommendations and considerations for moving forward

Taking the long view

As the Good Shepherd Sisters continue their work in Kolwezi, some important tenets that should guide their work should be tenacity and perseverance. The Sisters and their staff are working at the very heart of an issue and in a location where the world has found—and will continue to find—reasons to avert its gaze. The government and the international community, likewise, have abdicated and are likely to continue to abdicate their responsibility to protect their citizens and to uphold human rights. A community-grounded human rights and development program that centralizes those who are most likely to suffer violations and deprivations—women and children, sub-groups within these two broad categories—is of urgent and likely ongoing need. The Good Shepherd Sisters have dived right into this complex and difficult nexus, but their future strategy might not be best served by thinking about when to "exit" or "withdraw."

It is comprehensible and defensible for the Good Shepherd Sisters to be planning a long-term strategy that remains embedded in—and increasingly driven by—specific communities around Kolwezi for the coming generation. The Sisters themselves—who arrived in Kolwezi some five years ago—are already thinking of their own work on a ten-year timescale, and organizational planning should also organize around a similar timescale.

A longer timescale has different implications for resources, roles, and responsibilities. It suggests the need for modest, but regular, injections of resources rather than a rapid injection followed by an exit

withdrawal: one analysis has likened this approach to a "drip feed."[2] Rather than short-term, project-focused funding, the Good Shepherd Sisters—and their partners—might try working to identify resource streams that will be more modest but regular in nature. In an increasingly "project-focused" approach to humanitarian and development work, the task will not be easy, but it will be important for the project's long-term prospects.

Retaining the focus on human rights and human dignity

Taking the long view will also require the Good Shepherd Sisters—and their partners—to move slowly, deliberately, and thoughtfully. There will certainly be moments when the deliberate and considered approach that the Good Shepherd Sisters and staff have used up until now will be punctured—the release of international human rights reports on child labor in the cobalt sector, for example, which are opportunities that the Good Shepherd Sisters should seize upon while not allowing them to dictate the rhythm or, especially, the nature of the work.

In continuing to move forward, the Good Shepherd Sisters, staff, and partners must always retain the focus on human dignity and use this as well as the program's clear focus on societies' most marginalized as the program's moral measuring stick. *Growing* the program should be less important that continuously ensuring that the program is enhancing human dignity. In a humanitarian apparatus where higher numbers of beneficiaries are often equated with increased impact, the Good Shepherd Sisters should retain their sense of purpose, understanding that a community-centric approach cannot exist for the needs of mining companies, technology companies, or donors. The Good Shepherd Sisters know this implicitly—the human-centeredness of their work is demonstrable—but it will be an important guiding principle as the work moves forward.

Beyond serving as a principle, however, the focus on radical inclusivity and human dignity should also serve as an *operational* aspiration. To that end, some of the questions that the Good Shepherd Sisters and staff should be asking themselves—and hopefully some of the processes outlined above in this very document will also help to serve this purpose—how to ensure that they are creating operational processes that remain centered on human dignity for all. Some very basic examples would include:

1. Creating operational guidance—or retaining operational processes—that explicitly targets society's most vulnerable people. The Good Shepherd Sisters explicitly started their programs with women and children working in mines, with sex workers, and with others who were societally powerless. In refreshing programs—or in extending or establishing new ones—it will be crucial to ensure that the Sisters and staff are working to perform such outreach, even if it takes longer and is liable to undermine the organization's public "status." Beginning with a stakeholder analysis, the Good Shepherd Sisters and staff can then explicitly focus on the most marginalized stakeholders and work to reach—and to centralize—those people.

[2] Foster, Geoff. 2005. "Bottlenecks and drip-feeds - Channelling resources to communities responding to orphans and vulnerable children in southern Africa." London: Save the Children. Available at https://resourcecentre.savethechildren.net/library/bottlenecks-and-drip-feeds-channelling-resources-communities-responding-orphans-and

2. What operational processes can ensure that people feel valued and heard? The above narrative highlights some of the important steps that the Good Shepherd Sisters undertook in Kanina to make sure that there were ongoing communications processes with the community—regular meetings to hear about what the community prioritized, community sessions to share their ideas, and the like. Such community dialogue processes should be part and parcel of any community-embedded approach, and it will be important for the Sisters and staff to ensure that they maintain them in Kanina. Any new potential areas of work should also begin with long listening processes. As the Good Shepherd Sisters and staff move into new areas, the importance of walking there—not arriving in trucks or vehicles—may be important. Such an approach sent a strong message about the Good Shepherd Sisters' humility in Kanina, and it will be important to find ways to continue to project such humility and closeness to the ground.

Measuring success

Despite some promising practice concerning measuring child-level outcomes, the Good Shepherd Sisters' program has a long way to go in measuring success. The trick will be to balance the resource needs of measurement initiatives with resources dedicated to programs.

Concerning program measurement and evaluation, a few ideas emerge about paths forward:

1. There will need to be robust measurement of child- and family-level outcomes. Ideally, these indicators would be developed in conjunction with the community in an iterative process. What does a holistic definition of child and family well-being mean in the Kolwezi context, and how can it be measured without draining programmatic resources?
2. To remain conversant with national and international priorities, finding robust ways of measuring child labor—that are both locally relevant and in dialogue with international definitions (not always an easy balancing act!)—will be an important step forward.
3. The program might also consider trying to measure violence against children and violence against women, areas which have benefitted from significant strides in recent years and which could be adapted to the Kolwezi context.
4. Finally, for the various measures to be able to demonstrate program impact, the Good Shepherd Sisters should consider ways to measure comparatively with those who are not participating in the program. There are serious ethical considerations to take into account when measuring comparison groups in settings of extreme deprivation like Kolwezi, but there are ways to mitigate risks to enable measurement that improves overall program quality.

Fostering collective action

In a region where notions of community have been severely undermined, one of the primary challenges facing the Good Shepherd Sisters is how to foster collective action. The program has, in some ways, worked toward a collective action model—through, for example, the farming cooperative

Maisha and the Parent-Teachers Association at the catch-up school—and moving forward, it would do well to consider additional ways of promoting collective action.

There are three platforms for collective action that the program could make additional linkages to. The first—and the one with which the program has operated the least to date—is through miners' syndicates or cooperatives. The recommendation to work more with these cooperatives emanated from both government representatives, who are quite cognizant of the lack of state support to workers in the post-GECAMINE era, and, importantly, from miners themselves. Some Good Shepherd staff expressed reluctance about working with some miners' cooperatives, noting that some of these cooperatives were established by those exporting metals as a means of price-controlling.

Nonetheless, there are clearly some miners' cooperatives that workers themselves appreciate. Take this testimony from a miner: "This cooperative is a union of those who defend miners. For example, if you go to the market (*maison de vente*) and you disagree with the trader on the price—you may be sent to SAESSCAM and from there you will be sent to the court (*parquet*). It is this cooperative that is going to come listen to what you have been told, what you should do and what you shouldn't do. Once they've seen the miner himself, they will know how to help him with counsel for what to do in the quarry—'in the mine, don't do this; don't steal from others'—so all of the miners' grievances, we bring to the cooperative. It is the cooperative that we consider like our father, like our lawyer. We go there, and they respond." Next steps of the program should seek to learn more about these mining cooperatives and how to support them meaningfully.

Another obvious community-level structure that contributes to community structure, belief systems, and social dynamics are the various churches, largely Protestant, that are part of life in Kolwezi. There will be obvious challenges to overcome in creating strong linkages with these churches; first and foremost, many of the religious leaders with whom the research team interacted manifested a worldview that put considerations of witchcraft and demonism in the forefront; in their descriptions, witches and demons are active participants in community life, often serving as scapegoats for the deprivations and violations of human rights that the population is subject to. It is difficult to imagine how the human rights and human dignity framework that underlies the Good Shepherd Sisters' work in Kolwezi will find meaningful common ground with some elements of this universe of witches and demons. Moreover, some religious leaders indicated that there were positions promoted by the Good Shepherd Sisters—such as the abolition of corporal punishment—that were in contravention of community values. As one religious leader explained, "If your child is disrespectful, the relative who sees that child can punish him and then come tell me that he has done so. Such as, 'I saw your child doing this, and I hit him.' But today, if you dare to punish a child who isn't yours, his parent will be against you, and things can go downhill from there, and you become that family's enemy. Good Shepherd will also come say that this child's rights have been violated, so correction in society will be

difficult in the sense that the community is not the same as it once was. So, we need to find a way to fight against all of that."

That being said, the Good Shepherd Sisters have demonstrated the ability to connect with people from all walks of life, and there is no denying the powerful influence that these churches play in citizens' spiritual and emotional lives. Finding meaningful connection with them—and, indeed, working to bridge these worldviews—would be an important contribution that the Good Shepherd Sisters could make as the program evolves. There are already good relationships at play, and it will be important to see how these relationships can translated into mutually agreed meanings for the foundations for collective action.

> *At the church, there is an illustration. In America, a white man had a very beautiful house that was unfortunately struck by lightning. He went to court to bring a suit against God. He filed his claim against God. He said to the judges and the lawyers, "God destroyed my house. Since my house is destroyed, God should pay me for my house." This dossier mixed everyone up. One man said, "This man is right. If God destroyed his house, he is right to file this claim." The others asked, "How so?" The man responded, "We're going to call together all of the churches." So they called together all of the churches. All of the churches came to present themselves. The judge had one question for them: "Do you know God?" The churches said, "Yes." "Is it true that you know God? Is that correct," asked the judge. They all said, "Yes, we know him." The judge told them that God destroyed this man's house. "Now you're going to repay this man's house since God destroyed it, and you are God's representatives on earth and know Him." The Christians asked the judges to do a cost estimate, and everyone contributed, and they collected the amount, and they rebuilt the man's house.*
>
> -Religious leader

Third, although they are small and somewhat sporadically organized, there exists a network of human rights NGOs who are operating in Kolwezi and the broader region. Continuing to engage with them, to promote their work, and to participate in their platforms will be an important sign of solidarity and a basis for collective human rights-focused action moving forward. Indeed, some religious leaders indicated that there was solidarity between them and human rights activists—overlapping in areas like visiting prisoners—that could prove fertile ground for networking-building.

Finally, the core cohort of actors who will lovingly take forward the work that the Good Shepherd Sisters have begun are the women and children from Kanina who have already come to realize their rights. The Good Shepherd Sisters already have organized sessions by which these women and children are sharing their learning, their awakening to human rights, and their newfound confidence in settings around the town, including churches, schools and community gatherings. These steps are important, but more important will be working hand-in-hand with them to continue designing the program and its expansion. The women and children of Kanina will be core promoters of the next phases of work, yes, but they should also be key designers and implementers of the next steps. Even some of the youngest children are demonstrating a solidary attitude of paying it forward. When asked what they have learned at the Good Shepherd informal school, one student described the learning this way: "If another student doesn't have a pen, you help him. If you have a lot of pens, you give him one and give one to another friend as well. If he has more pens than he needs and you don't have one, he will also give you one."

The Good Shepherd Sisters and staff have taught by example, and the women and children that they have accompanied will become the next generation of teachers. As one chid summarized succinctly, “We are studying social coaching and learning about the public good…. If someone falls, you help him up. That’s what we’re learning.”

Annex 1: Document review synthesis

Initial Analysis: Good Shepherd Sisters Program in the Democratic Republic of the Congo, Document Review of Community-Based Approach for Protection, Empowerment, and Development in Domaine Marial, Kolwezi

August 25, 2017

Mark Canavera

This brief analysis of some core documents pertaining to the Good Shepherd Sisters' Program in the Democratic Republic of the Congo has been developed to share my reflections on how the program's strategy, design, and implementation align with internationally recognized effective strategies for community-based child protection programming. These analyses are offered humbly and tentatively and are basely solely on my reactions to reading core programmatic documents. To structure this analysis, I have listed seven factors that—through a systematic review of global evidence—have been shown to make community-based child protection mechanisms effective. In a second column, I have then highlighted ways in which the Good Shepherd Sisters have already addressed these factors in the programs as well as some questions that remain for me. Finally, in the third column, I provide suggestions and challenges to consider as you begin to expand the Domaine Marial program.

As an overarching point, it is important to note that I find the overall strategy to be a winning one: rather than treating women's protection and empowerment or child protection as isolated work strands, removed from the daily concerns of community life, **the strategy situates women's and children's protection and empowerment in a broader poverty reduction and governance framework.** By treating women's empowerment and child protection as interwoven with community development, the strategy holds a higher chance of being relevant than programs that work on women's and children's issues in isolation. The governance and citizenship components of the strategy are crucial. At the activity level, weaving together education, livelihoods, and governance-focused work is likely to be necessary for future programming success. Bravo!

KEY FACTOR FOR EFFECTIVE COMMUNITY-LED CHILD PROTECTION	PROMISING STRATEGIES AND APPROACHES	REFLECTIONS ON STRENGTHENING OR CONTINUING PROMISING PRACTICE MOVING FORWARD
1. Community ownership **Communities that feel collectively responsible for addressing locally defined child protection issues and experience a sense of ownership over group processes and activities tend to be more effective than groups that have less or no sense of ownership.**	The location of this project in the Catholic church is a strength; without being a government structure or official decision-making entity, the Catholic church is precisely the kind of "mid-level" entity that can leverage its connection to higher-level leaders, its moral authority, and its dedication to communities and preferential treatment for the poor. Concerning project implementation, the	Community ownership that is derived from ethnicity or traditional power structures seems likely to be extremely challenging in these mining settings, given the dislocation of people who do not share cultures, heritages, or traditions coming to settle in them. It will be important to continue looking for ways to structure and to enhance community ownership: Parent-Teachers Associations (with

	establishment of the Parent-Teachers Association is likely to have been a determining factor in ensuring community participation.	strong democratic election and decision-making mechanisms) are likely to continue to be the main approach. Other mechanisms to explore: women's associations; mining and labor associations; rotating savings clubs. Potential resource: Oxfam community protection committees in DRC.
2. Building on existing resources **An inherent challenge for all child protection workers is to work with communities in ways that respect local culture, build on positive practices, and support the transformation of harmful practices.**	The importance of the sisters' strategy of taking time to get to know the community (becoming the "walking sisters" immediately after arrival) cannot be overemphasized; it allowed them to get to know community members and structures. The undertaking of a strong stakeholder analysis was also an excellent step for identifying existing resources. My two critiques of the stakeholder analysis are these: 1) it tended to pathologize certain groups (e.g., families, which were described more as "problems" than as a core element of human functioning and societal organization); and 2) the categories of stakeholders are not always clearly delineated and may need some clarification or streamlining.	**Moving forward, a stakeholder analysis should be a first step in every site.** It may help to have slightly more structure to the stakeholder analysis—not simply characteristics, motivation, and capacity but also various groups' skills, processes, and activities that can be built upon. **The role of the Good Shepherd Sisters should also be made explicit in the stakeholder analysis**, which will help to clarify the Good Shepherd Sisters' own strengths and weaknesses, a process that should help them to determine how they can position themselves in the project implementation, determining what they should do and what should be done by others. Potential tool: community stakeholder mapping from TPO Uganda.
3. Support from leaders **The support of non-formal and formal leaders, such as traditional leaders, elected community officials, religious leaders and respected elders, enables effective work by child protection groups, since it builds trust and legitimacy, and provided positive role modelling within the community.**	The project's connection to and growth out of the leadership of the Catholic church is evident, and it is also clear that to implement the project, the Good Shepherd Sisters have taken consistent steps to engage government leadership when possible. The identification of strategic leverage points in this sense—working with high	**Work to cultivate leadership in the government and among the women and children who have benefited from the program should be continued.** Additional areas of leadership cultivation to explore: 1) **Interfaith leadership:** how can the Catholic leaders work with leaders from other denominations and faiths? Potential resource: Channels of

	capacity/medium motivation or low capacity/high motivation leaders—was an excellent approach. That being said, there doesn't seem to be much about how to engage the government representatives who are low capacity/low motivation/corrupt. I know these are the toughest cases, but should anything be done? (Or would addressing this group endanger the program?)	Hope Malawi project lessons learned. 2) If traditional leadership is on the wane in these communities, how can the Good Shepherd Sisters identify ***other*** **forms of less visible community leadership that are emerging—labor movement leaders? Wealthy individuals? Landowners?** [See Lauren Coyle's research from Ghana.] 3) The project could try to cultivate more **leadership from representatives of the mining companies.** Is there some latent hope to ignite here? CSR schemes to tap into? How we do move from OECD practices to changes by the mining representatives on the ground? Potential resource: Getting Corporate-Community Relations Right.
4. Child participation **Where children participate more fully in community-based protection, their activities, creativity and resourcefulness tend to increase the effectiveness of the groups.**	There does seem to be some interesting child participation promotion happening within the project, with children visiting churches and schools to deliver self-developed child rights messages. Nonetheless, child participation may be an area that the project can focus on even more moving forward.	**Children and youth who were involved in this first phase of the project will be pivotal for the successful inclusion of child participation in any future work—their views should be carefully listened to, documented, and promoted. They should be leaders of the next phase.** It may also be possible to link to the work of the African Movement of Working Children and Youth, a coordinated grassroots effort.
5. Management of issues of power, diversity, and inclusivity **Effective community-based child protection groups tend to be those made up of both women and men, and in which representatives of diverse groups – including very poor and marginalized people share**	The program's approach—a community development, poverty reduction, and governance framework with a clear focus on women, boys, and girls—is a good starting point for managing power, diversity, and inclusivity. The leadership of women in	**The program may need some additional strategizing on the engagement of men and boys in changing gender relationships.** (This strategy is mentioned, but I don't have a clear handle on how it was implemented.) It's also unclear

power in the discussions, decision-making and work of the group.	implementing the program (the Good Shepherd Sisters) should also continue: how will women continue to be leaders in future sites? On male engagement, presumably men are quite involved in the PTA, which is a good starting point.	how the following issues are managed: - Ethnic diversity (how are power differentials between groups addressed?) - The inclusion of people with disabilities and the elderly
6. Resources **To be effective, community-based child protection groups need a mixture of human and material resources.**	The resource factor may be a weakness in the program (or perhaps I haven't considered or read enough information). It is clear how the program is working to address resource concerns for individuals (although some of the livelihoods trainings offered do seem quite "classic"—e.g., sewing and baking), but the strategy for ensuring that community groups have the financial and human resources to carry the work forward is less clear. The livelihoods component is crucial (and the program probably wouldn't work without it), but it doesn't necessarily address how the school and PTA could keep functioning. It's also unclear what capacity-building for organizing is happening.	Three primary reflections on this area of work: 1) On human resources: what skills do the PTA, the leaders, government representatives, and others need to sustain this program and become champions themselves? **What kind of capacity-building program is needed to provide this?** 2) On financial resources: Linking to the above point about leadership from the mines, financially the mining companies should be doing much more. **Who can be linked into the project for more concerted CSR advocacy?** 3) On the livelihoods component for women and youth: is there a proper market analysis to inform the training schemes for the women and youth? To what extent are the livelihoods trainings helping them to enter the market and to make a living? Potential resource: Women's Refugee Commission Market Toolkit.
7. Linkages **Linkages with formal systems were instrumental both in supporting the work of community-based groups and in expanding their reach and scope of impact. Linkages with non-formal systems, such as traditional justice systems and**	The Good Shepherd Sisters seem to play a linking and a coordinating role here. **That is not necessarily a bad approach, especially given the strategic, and special, position of the Catholic church in Congo, which can work from the "middle out"!**	**Do the Good Shepherd Sisters want to continue to be central to coordination and linkage efforts?** If so, what is the long-term plan for making this viable—sisters who are dedicated to these projects for a decade or more?

religious groups, can be highly valuable in engaging local networks, building trust and filling gaps in places where the government has little capacity.	Formal system: clear linkages to the Ministry of Education and the Ministry of Social Affairs for the school activities and the case management referrals. Informal system: there may not be other informal systems to link to than those included in the current project; see item 3, column 3 for additional ideas.	(Again, I don't think that this is a bad strategy, but decisions should be made.) If not, which other community members could take on this role over time? Resource on mid-level leadership: "Levels of Action."

Two last thoughts on expanding the program:

1. **Please, take it slow!** Expand your work with quality, and make sure that you have the capacity—and that all of the stakeholders have the capacity—to continue to this work in a way that empowering to communities, not simply imposing new projects on them.
2. From progress reports, it is obvious that there was an implicit way that the Good Shepherd Sisters prioritized and phased their work. Moving forward, however, **it would be helpful to make these implicit assumptions about timing and phasing explicit**: which of the pieces of work must be tackled first, and what is the strategic order and phasing for the rest? After the "getting to know you phase"—community consultations, "walking with" people and getting to know them, stakeholder analysis, the sophisticated situation analysis—I suspect that schools and livelihoods are the first-round components that will provide high visibility and help the projects to gain community trust. But all along, the project must also be building the governance and citizenship components and bringing gender equity activities to the proceedings.

Annex 2: Research training schedule - *Programme de formation de recherché*

Documentation of the Child Protection Model – Good Shepherd Foundation

Documentation du Modèle de Protection de l'Enfant – Fondation Bon Pasteur

	Monday, October 22 2017 *lundi 23 octobre 2017*	Tuesday, October 23, 2017 *mardi 24 octobre 2017*	Wednesday, October 24, 2017 *mercredi 25 octobre 2017*
8:30am – 10am	Participant exercise: getting to know you *Exercice parmi les participants : se connaître* Understanding qualitative research *Comprendre la recherché qualitative*	Practice interview with feedback *Repetition d'entretien avec feedback* (1 or 2 times) *(1 ou 2 fois)*	Practice group discussion with feedback *Repetition de discussion en groupe avec feedback* With the Good Shepherd sisters and staff?
10am – 10:15am	Health break *Pause*		
10:15am – 12noon	Key skills of a qualitative researcher *Les compétences clés d'un enquêteur qualitatif* • Role-play activity • *Activité de jeu de rôle*	Review of remaining interview guides* *Revision / relecture des autres guides d'entretien*	First pilot « group discussion » - to be planned with Good Shepherd if possible?
12noon to 1pm	Lunch *Déjeuner*		
1pm to 2 :30pm	Informed consent *Le consentement éclairé*	Introduction to group discussions *Introduction aux discussions de groupe*	Planning and tool review with research team and François
2 :30pm – 2 :45pm	Health break *Pause*		
2 :45pm – 4 :30pm	Introduction to in-depth interviews *Introduction aux entretiens en profondeur*	Review of group discussion guide** *Révision / relecture du guide pour les discussions de groupe*	First pilot interviews – to be planned with Good Shepherd (Blanche and Bonfils with Marie and Mark observing)
4:30pm – 5:00pm	Review of first interview guides* *Revision/relecture des premiers guides d'entretien*	Introduction to note-taking *Introduction à la prise des notes*	Feedback on pilot interviews

*Review topics for key informant interview guides:

1. Questions a clarifier / Questions to clarify
2. Questions a supprimer / Questions to remove
3. Questions a ajouter / Questions to add

**Review topics for group discussion guide

1. Signaler les questions / clarifications / simplifications qui pourraient améliorer le guide de focus groupe
2. Proposer une vignette pour la case vignette

Annex 3: Data collection tools

Tool 1: Informed consent guide

Consentement éclairé

Bonjour. Je m'appelle **[inserer votre nom ici]**. Je suis chercheur pour la CPC Learning Network, et je travaille en collaboration avec les Sœurs du Bon Pasteur qui, comme vous le savez, font des activités ici à Kolwezi pour améliorer le bien-être des enfants et de la communauté. Le but de mon étude est de comprendre comment les enfants et leurs familles vivent dans votre communauté. Je veux mieux comprendre les risques auxquelles font face les enfants dans votre communauté et comment réagir face à de tels risques lorsqu'ils surviennent. Je veux comprendre comment nous pouvons aider les enfants et les familles pour leur bien-être et à avoir un environnement paisible où ils peuvent prospérer. Je veux aussi mieux comprendre ce que les Sœurs du Bon-Pasteur font ici dans la communauté, ce que vous appréciez dans leur travail et ce que vous pensez qui pourrait être amélioré. Il n'y a pas de bonnes ou de mauvaises réponses ; je veux tout simplement écouter vos idées et apprendre de vous.

Avant de commencer la recherche et de vous parler de la façon dont vous prenez soin de vos enfants, je veux d'abord vous dire quelque chose de très important. Je veux demander votre permission pour vous parler, vous poser des questions et enregistrer vos réponses. S'il y a quelqu'un ici qui souhaiterait ne pas participer à cette discussion, vous êtes libre de signaler que vous voudriez abandonner, à tout moment pendant notre discussion. Et vous êtes libre de vous retirer.

S'il vous plaît vous devez savoir que nous ne donnerons pas d'argent ou de cadeaux aux participants qui choisissent de parler avec nous. Nous apprécions votre temps, mais nous ne sommes pas en mesure de vous indemniser.

Nous espérons que cette discussion va durer environ **[insérer ici la durée approximative]**.

De plus, tout ce que nous nous dirons est confidentiel. Nous n'enregistrerons pas votre nom pour le partager avec d'autres personnes. Nous n'identifierons pas les intervenants dans notre rapport et dirons que M. Vital a dit ceci, ou Mme. Marie a dit cela. C'est confidentiel. Nous demandons également que vous ne parliez pas d'autres personnes en utilisant leurs noms. Si vous souhaitez partager des exemples de votre communauté, veuillez parler en terme général plutôt que de parler des enfants en particulier ou de leurs familles.

Lorsque nous aurons recueilli des informations qui nous diront comment mieux aider les enfants, nous rédigerons un rapport. Nous partagerons ce rapport avec les sœurs du Bon Pasteur et leurs collègues pour leur donner des idées sur la façon d'améliorer leur travail avec la communauté.

Je vais enregistrer cette discussion pour mes propres besoins de prises de note. Je ne partagerai pas l'enregistrement ou les notes avec qui que ce soit d'autre. L'enregistrement et les notes seront conservés sous clé.

Donc, je vais demander à chacun de vous la permission avant de poursuivre notre discussion.

S'il vous plaît, avez-vous des questions ?

Etes-vous d'accord à participer à cette étude ?

Donc, nous pouvons maintenant poursuivre notre discussion parce que vous êtes d'accord.

S'il vous plaît noter que si après notre conversation vous avez des questions, votre contact sera Sœur Catherine Mutindi. Son contact est: 0997046048.

Tool 2: Focus group discussion guide

[Se présenter et administrer le consentement éclairé. Expliquer que nous allons commencer avec des questions générales avant de passer à une activité participative et ensuite une case vignette.]

Questions sur le travail des Sœurs du Bon Pasteur (entre 30 minutes et 1 heure de temps)

[Les premières questions changeront selon le groupe cible.]

Groupe cible	*Questions*
Bénéficiaires du Bon Pasteur	1) Parlez-nous des activités des Sœurs du Bon Pasteur. 2) Qu'est-ce que vous avez apprécié le plus dans les activités des Sœurs du Bon Pasteur ? 3) Qu'est-ce que les Sœurs du Bon Pasteur pourraient améliorer dans leurs activités ?
Questions pour les non bénéficiaires du Bon Pasteur	1) Est-ce que vous avez entendu parler des Sœurs du Bon Pasteur ? Si oui, qu'est-ce que vous avez entendu ? [Si non, on peut passer à l'activité 1] 2) Est-ce que vous avez une impression favorable ou défavorable du travail des Sœurs du Bon Pasteur ? Expliquez s'il vous plait. 3) Qu'est-ce que les Sœurs du Bon Pasteur pourraient améliorer dans leurs activités ?
Questions pour le Comite de Parents d'Elèves	1) Comment est-ce que ce comité a été mis en place ? 2) Quelle est la mission de votre comité ? Autrement dit, quels sont vos buts et objectifs ? 3) Qui sont les membres de votre comité ? Est-ce que les parents pour les enfants qui viennent d'intégrer l'école peuvent devenir membre du comité ? Si oui, comment est-ce qu'ils peuvent adhérer ? Comment est-ce que vous consultez les parents qui ne font pas partie du comité avant de prendre les décisions ? 4) Quelles sont les activités du comité ? 5) Donnez-moi un exemple d'un désaccord que vous avez eu dans le comité et comment vous l'avez géré.

Activité 1 : Lister et classer

Durée : Entre 1 heure de temps et 1h30

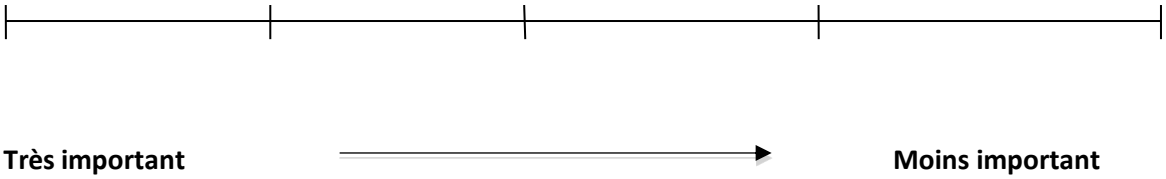
Objectif : Comprendre les perspectives des participants sur les défis liés au bien-être de l'enfant et à la protection de l'enfance.

Etapes :

1. Demandez aux participants d'identifier les facteurs contribuant au fait que les enfants se sentent **mal, en danger et anxieux.** Le preneur de notes ou un secrétaire préalablement choisi parmi les

participants du groupe notera ces éléments sur les fiches. Alternativement, les participants peuvent décider d'identifier des objets qui représentent chacune des réponses.

2. Demandez aux participants de réfléchir afin de **déterminer si autre chose doit** être pris en considération.
3. Demandez aux participants de classer toutes les réponses par ordre d'importance le long d'une ligne tracée avec le scotch sur le sol (voir ci-dessous). Les participants peuvent discuter, expliquer et débattre entre eux, expliquant ainsi davantage pourquoi les différents éléments sont importants.



4. Une fois le classement finalisé, demandez aux participants d'expliquer pourquoi ils ont convenu de ce classement et de mettre en avant les zones de doute ou de désaccord n'ayant pu être surmonté.

5. Répétez les étapes (1 à 4) pour répondre à la question suivante : **Quels sont les éléments contribuant au fait que les enfants se sentent bien, en sécurité et tranquille ?**

Activité 2 : Case-vignette

Durée : 30 à 45 minutes

Objectif : Obtenir des informations sur l'aide ou les services connus proposés aux enfants et aux familles, les perceptions sur cette aide/ces services, et des **recommandations visant à les améliorer**.

Activité : Lire à voix haute une vignette localement pertinente sur un défi en termes de protection de l'enfance pertinent pour la communauté. L'histoire doit également être écrite ou dessinée sur le tableau de conférence de façon à être aisément visible par tous les participants.

Chercheur : « Je vais maintenant vous lire une courte histoire sur un enfant ayant un problème. Lorsque vous écouterez cette histoire, je souhaite que vous pensiez à ce qui pourrait arriver à cet enfant si cela s'était produit dans votre communauté ».

Vignette 1 (fille) : C'est l'histoire d'une jeune fille de 14 ans, issue d'une famille séparée et qui vit chez son père avec sa marâtre qui la maltraite ; ne lui donne pas à manger, à se vêtir, l'insulte avec des paroles choquantes en lui demandant de se marier ou de se débrouiller ailleurs comme dans les

carrières pour subvenir à ses besoins. Elle est parfois battue par son père quand elle sort même si elle a demandé la permission. Son père est gardien et creuseur artisanal mais refuse de lui payer les frais scolaires et lui demande de le suivre dans la mine, elle refuse car elle veut aller à l'école.
Vignette 2 (garçon prive de la liberté) C'est l'histoire d'un garçon de 13 ans. Un papa du quartier lui a proposé de rester chez lui, afin de monter la garde de sa maison et de ses biens quand il est en déplacement. L'enfant a accepté l'offre qu'on lui avait donnée par ce dernier. Il restait à la maison, alors de fois, le papa allait au voyage, et il restait, et il gardait bien les biens de ce papa-là. Un jour, le petit est allé jouer au foot, il avait fermé et cadenassé la porte, et au retour, le papa a trouvé que la porte était bousillée, on a cassé la porte, et on a pris l'argent qui était dans la maison. Et directement quand l'enfant est rentré là, et le papa a demandé à cet enfant que : « Tu as volé mon argent qui était ici ? ». Et l'enfant a répondu « Tu sais que nous restons avec toi chaque jour, je ne vole jamais, je n'ai jamais volé votre argent ! » Le papa a insisté que : « Non c'est toi qui a volé, il faut que tu dises là où il y a mon argent ! » Et le papa est tombé sur l'enfant et a commencé à tabasser l'enfant, jusqu'à ce qu'il lui a dit : « je veux t'amener à la police pour que tu puisses citer la personne qui détient mon argent ! » Il a acheminé l'enfant à la police, il a donné quelque chose à la police, et la police a chicoté l'enfant, jusqu'au point de mettre l'enfant en prison avec les grandes personnes. L'enfant n'a pas pu continuer avec les études, il a été privé de sa liberté, on lui a privé de la parole, c'était un peu en bref l'histoire de cet enfant.
Vignette 3 (garçon sans soutien) Un enfant de 13 ans vivait dans sa famille très bien, et il étudiait et bénéficiait de toutes choses ; subitement son père qui était soldat avait muté pour aller travailler dans un autre endroit. Lorsqu'on avait muté son père à Kinshasa, ce dernier a promis de revenir pour prendre sa famille sous prétexte qu'il est allé préparer la maison mais sans suite. Un mois après sa mère est décédée à Kolwezi et l'enfant est resté chez une connaissance de sa mère. Comme l'enfant est resté sans son responsable ou quelqu'un qui pouvait prendre soin de lui, l'enfant a préféré travailler dans la carrière comme forca sans expérience juste pour subvenir à ses besoins.

Assurez-vous que tout le monde comprend bien l'histoire. Vous pourriez même demander à un participant de répéter l'histoire. Puis posez au groupe les questions suivantes :

Chercheur : Si cet(te) enfant vivait dans votre communauté, que lui arriverait-il selon vous ?

Questions préliminaires :	**Exemples de questions de sondage neutres :**
- L'enfant obtiendrait-il de l'aide ? - Que pourrait faire l'enfant ? - Quelqu'un offrirait-il une aide ? - A qui pourraient-ils demander de l'aide ?	- Dites-m'en plus. - Veuillez me donner un exemple. - Qu'en pensent les autres ? - Comment cela fonctionne-t-il ? - Quoi d'autre ?

- Où pourraient-ils aller pour obtenir une aide ? - Sauraient-ils comment obtenir de l'aide ? - Se sentiraient-ils en sécurité en demandant de l'aide ? - Qu'arriverait-il aux autres personnes de l'histoire ?	- Pourquoi ? Pourquoi pas ? - Que se passe-t-il ensuite ? - Veuillez expliquer.

Si la discussion se meurt malgré l'utilisation de questions d'enquête neutres visant à faciliter le flux naturel de la discussion au sein du groupe, le chercheur doit stimuler le débat en posant des questions plus concrètes :

1. Quelles sont les **personnes** qui aideraient/devraient aider dans la communauté ou peut-être hors de la communauté ?
   - ✓ Chef/enseignant/professionnel de la santé/voisin/parent/famille/amis

2. Quel est le **processus** visant à traiter ces problèmes dans la communauté ?
   - ✓ Compte-rendu/orientation/prise de décision/médiation familiale/CWC

3. Quels sont les types **d'aide/services** disponibles au sein de la communauté/hors de la communauté ?
   - ✓ Médical/psychologique/aide familiale/refuge

4. Comment le problème serait-il résolu ou quel serait le **résultat** final ?
   - ✓ Qu'arriverait-il en définitive à l'enfant/auteur du crime/fratrie ?

Demandez aux participants quelles recommandations ils feraient pour s'assurer que l'enfant est mieux protégé contre tout danger et que le risque que le danger se reproduise est réduit au minimum. Des questions de sondage éventuelles incluent :

- Qu'est-ce qui aurait pu aider l'enfant à rechercher une aide ou faciliter son accès à une aide ?
- Comment l'aide/les services dont a bénéficié l'enfant auraient-ils pu être améliorés ?
- Qui d'autre aurait dû participer au processus ? Que pourrait-on changer pour qu'ils s'investissent à l'avenir ?
- Le risque que le danger se reproduise est-il toujours présent ? Si tel est le cas, que pourrait-on faire pour réduire ce risque au minimum ?
-

Tool 3: Case story interview guide

Guide d'Entretien - Etude de Cas

[Se présenter et recueillir le consentement éclairé]

J'aimerais que vous partagiez une histoire de cas avec moi qui reflète ou qui représente bien votre travail avec les enfants et les familles vulnérables.

Instructions pour sélectionner le cas.

- Nous aimerons que vous choisissiez un cas récent qui représente une situation que vous rencontrez souvent dans votre travail.
- Ça doit refléter les défis et conditions de vie des familles que vous rencontrez souvent dans votre travail.
- Ça doit aussi refléter les interventions que vous menez assez souvent dans votre travail.
- Vous devrez bien connaître le cas concret que vous sélectionnez.
- Vous devrez avoir fini de travailler avec l'enfant et la famille dans le cas.

Est-ce qu'il y a un cas que vous connaissez qui remplit ces critères ? [Si non, demander à la personne de nous indiquer une autre personne dans la communauté qui serait en mesure d'être interviewée pour une étude de cas.]

Etes-vous prêt(e) à recevoir nos questions sur ce cas ?

Commençons.

1) Veuillez résumer en bref la situation de l'enfant et/ou de sa famille qui a fait que vous êtes entré(e) en contact avec eux.

2) Veuillez résumer en bref ce que vous avez fait avec l'enfant et/ou sa famille.

Comment et pourquoi avez-vous procédé ainsi ?

3) Veuillez décrire les soutiens, les services, et les autres choses qui ont été faits pour l'enfant et/ou sa famille, et pourquoi.

4) Veuillez décrire, de façon générale, comment l'enfant et/ou les membres de la famille ont été associés à la prise de décision dans le processus de traitement de cas.

5) Veuillez décrire les changements dans la situation de l'enfant et/ou de sa famille suite à l'aide social.

6) Etes-vous satisfait(e) avec la manière dont ce cas s'est déroulé ? Pourquoi (ou pourquoi pas) ?

7) Pensez-vous que l'enfant et/ou sa famille était content avec la manière dont ce cas s'est déroulé ? Pourquoi (ou pourquoi pas) ?

8) Pendant ce processus quelles sont les difficultés que vous avez rencontrées ?

Comment vous y avez apporté des solutions ?

Merci de votre temps. Avez-vous des questions ou des commentaires pour nous ?

Tool 4: Child protection worker interview guide

Entretien en profondeur : Travailleur de la Protection des Enfants

[Se présenter et recueillir le consentement éclairé]

Questions de protection de l'enfance

1. Parlez-moi de la vie des enfants dans cette communauté.

2. Quelles sont les principales sources de risques auxquelles sont exposés les enfants dans cette communauté ?

    Les sources de risques sont-elles identiques ou différentes pour les filles et les garçons ? S'il vous plaît, expliquez.

    Les sources de risques sont-elles identiques ou différentes pour les enfants d'âges différents ? S'il vous plaît, expliquez.

3. [Si le travailleur n'a pas mentionné l'exploitation minière comme un risque potentiel] L'exploitation minière représente-t-elle une source potentielle de risques pour les enfants de cette communauté ? S'il vous plaît, expliquez.

Expérience personnelle

4. Dites-moi pourquoi vous avez décidé de devenir travailleur de la protection de l'enfance.

    Qu'est-ce qui vous a motivé ?

    Avez-vous reçu une formation formelle ? Si oui, où et pendant combien de temps ?

5. Quelles sont vos activités quotidiennes avec les enfants et les familles ou avec les autres ?

    Parlez-moi de votre travail avec les enfants et les familles. Que faites-vous ?

Stratégies locales de protection de l'enfance

6. Quels sont les stratégies / processus locaux pour affronter les risques que vous avez identifiés auxquels font face les enfants ?

    Autrement dit, quand les enfants font face à ces risques, qu’est-ce que la communauté fait pour y réagir ?

S'il vous plaît expliquer ou donner des exemples (sans nommer ou identifier des individus en particulier).

7. Quelles sont les principales forces des stratégies ou processus que vous avez décrit ? Autrement dit, qu'est-ce qui marche bien dans la communauté en ce qui concerne la mise des enfants à l'abri des risques ?

8. Quelles ONG (à part le vôtre), associations, groupes, églises, ou comités existent-ils dans la communauté pour aider les enfants et les familles ? (Faire une liste.)

[Pour chaque ONG, association, groupe, église, ou comite listé, demandez :]

Qui sont les membres / participants, et comment ont-ils été sélectionnés ?

Quel type de formation ou de renforcement des capacités les membres ont-ils reçu ?

Quels sont leurs rôles et responsabilités ?

Comment travaillent-ils ?

9. Comment se fait la coordination entre les différents acteurs locaux de protection de l'enfance ?

Est-ce que vous vous réunissez ? Si oui, avec quelle fréquence ?

Quelles sont vos activités communes ?

Comment partagez-vous les rôles et les responsabilités dans la communauté ?

Relations entre les acteurs communautaires et le gouvernement

10. Comment décririez-vous la relation et les liens entre les acteurs locaux de protection de l'enfance et le gouvernement ?

11. Cette communauté a-t-elle accès à des agents ou des services gouvernementaux actifs dans le domaine de la protection de l'enfance ? Si oui, demandez:

Quels types de cas leur sont-ils référés et comment (par exemple, par référence du chef, contact direct par la famille, etc.) ?

Quels sont leurs rôles et responsabilités ?

Comment travaillent-ils ?

Comment sont-ils perçus par les membres de la communauté ?

Quelle est leur efficacité ?

12. Que faut-il faire pour renforcer les liens entre les acteurs locaux de protection de l'enfance et le gouvernement ?

Recommandations

13. Quelles recommandations avez-vous pour améliorer la protection de l'enfance et le bien-être familial dans cette communauté ?

Tool 5: Customary chief interview guide

Entretien en profondeur – Chef coutumier

[Se présentera et administrer le consentement éclairé]

Problèmes de protection des enfants

1. Parlez-moi de la vie des enfants dans cette communauté.

2. Quelles sont les principales sources de risques auxquelles sont exposés les enfants dans cette communauté ?

> Les sources de risques sont-elles identiques ou différentes pour les filles et les garçons ? S'il vous plaît, expliquez.
>
> Les sources de risques sont-elles identiques ou différentes pour les enfants d'âges différents ? S'il vous plaît, expliquez.

3. [Si le chef n'a pas mentionné l'exploitation minière comme un risque potentiel] L'exploitation minière représente-t-elle une source potentielle de risques pour les enfants de cette communauté ? S'il vous plaît, expliquez.

Stratégies de protection de l'enfance

<u>Stratégies locales</u>

4. Quels sont les stratégies / processus locaux pour affronter les risques que vous avez identifiés auxquels font face les enfants ?

> Autrement dit, quand les enfants font face à ces risques, qu'est-ce que la communauté fait pour y réagir ?
>
> S'il vous plaît expliquer ou donner des exemples (sans nommer ou identifier des individus en particulier).

5. Qui est impliqué dans ces activités, stratégies, ou processus pour répondre aux risques auxquels les enfants sont confrontés ?

6. Quel est votre rôle dans le processus ?

> Qu'est-ce qui guide vos décisions et qui consultez-vous ?
>
> Collaborez-vous avec d'autres chefs (de bloc, cellules, différents communautés) sur les problèmes des enfants ?

Les parents et les autres adultes de la communauté vous informent-ils lorsqu'ils ont des inquiétudes quant au bien-être et à la protection d'un enfant ? [Si oui] Pouvez-vous me donner des exemples de comment ils vous informent ?

Les enfants et les jeunes de la communauté vous informent-ils lorsqu'ils ont des difficultés ou s'inquiètent pour d'autres enfants et jeunes ? [Si oui] Pouvez-vous me donner des exemples de comment ils vous informent ?

7. Comment les relations entre vous et les autres chefs sont-elles évoluées au cours des cinq dernières années ?

Ces changements ont-ils modifié la façon dont vous travaillez avec les enfants et les jeunes vulnérables ?

<u>Relations entre les chefs coutumiers et le gouvernement</u>

8. Comment est-ce que vous collaborez avec le gouvernement local en ce qui concerne les enfants ?

Pouvez-vous me donner un exemple.

Avez-vous des réunions régulières ? [Si oui] Qu'est-ce que vous discutez lors de ces réunions ?

9. Quand les enfants ont des problèmes que vous n'arrivez pas à gérer vous-même, est-ce que vous les referez au gouvernement ?

[Si oui] Quels types de cas leurs sont référés ?

[Si oui] Comment est-ce que vous informez le gouvernement ?

[Si oui] Qu'est-ce que vous faites dans le suivi de ce cas ?

[Si oui] Qu'est-ce que le gouvernement fait dans le suivi de ce cas ?

10. Qu'est-ce qui pourrait être amélioré dans votre relation avec le gouvernement pour aider les enfants et les familles ?

Relations entre les chefs coutumiers et les Sœurs du Bon Pasteur

11. À l'heure actuelle, qu'y a-t-il de positif dans les relations entre les Sœurs du Bon Pasteur et vous en matière de protection de l'enfance ?

Qu'est-ce que vous faites ensemble ?

En tant que chef, vous sentez vous bien respecté et soutenu par les Sœurs du Bon Pasteur ? S'il vous plaît, expliquez.

12. Quelles sont les lacunes ou les problèmes dans les relations entre vous ?

13. Que faudrait-il faire pour améliorer les relations entre vous et les Sœurs du Bon Pasteur ?

Tool 6: Mining company Corporate Social Responsibility (CSR) representative interview guide

Entretien en profondeur – Directeurs du Corporate Social Responsibility (CSR), Sociétés Minières

[Se présenter et administrer le consentement éclairé]

Veuillez noter : nous n'effectuons pas cette interview dans le cadre d'une mission de devoir de diligence (*due diligence*, ou diligence raisonnable) ou d'enquête à notre compte, nous travaillons en collaboration avec les Sœurs du Bon Pasteur pour améliorer leurs programmes et leur approche de la protection communautaire des enfants ciblant multiples intervenants, y compris les sociétés minières.

1. Parlez-moi de la relation de votre entreprise avec la communauté locale et de vos efforts de responsabilité sociale dans cette communauté.

> Quelles sont vos initiatives spécifiques ?
>
> Que faites votre société dans le cadre du devoir de diligence ?

2. Nous nous intéressons particulièrement à la question de la protection de l'enfance. À cet égard, faites-vous partie d'une initiative de traçabilité et de devoir de diligence (due diligence ou diligence raisonnable) de l'offre de cuivre / cobalt ?

> Si oui, quelles directives suivez-vous ?
>
> Pouvez-vous nous expliquer ce que vous faites ?

4. Selon vous, qu'est-ce qui pourrait être amélioré dans les initiatives de de devoir de diligence (due diligence ou diligence raisonnable) pour les sociétés minières ?

5. Comment (le cas échéant) interagissez-vous avec les communautés autour de Kolwezi sur la question de l'éradication des pires formes de travail des enfants ?

> Avec qui travaillez-vous dans la communauté locale ? Dites-moi comment travaillez-vous avec eux.
>
> Pensez-vous que votre relation avec la communauté locale (ou les communautés) a changé à la suite de vos efforts de responsabilité sociale ? Si c'est le cas, comment ? (Sonder les changements positifs et négatifs.)

6. Quel rôle pensez-vous que les sociétés minières devraient jouer dans les futurs efforts pour aller de l'avant ? [Autre formulation] Quels changements / améliorations aimeriez-vous voir dans votre engagement avec les communautés autour de Kolwezi ?

> En général, comment les efforts visant à protéger les enfants pourraient-ils être améliorés à l'avenir dans cette communauté ?

Y’a-t-il des étapes spécifiques que vous pensez que les entreprises du secteur privé comme la vôtre peuvent jouer dans ces efforts ?

7. Comment (le cas échéant) interagissez-vous avec les Sœurs du Bon Pasteurs (et / ou d'autres organisations) sur la question de l'éradication des pires formes de travail des enfants ?

8. Quels changements / améliorations aimeriez-vous voir dans votre engagement avec les Sœurs du Bon Pasteur ?

Tool 7: Good Shepherd Sisters interview guide

KII GUIDE – Sœurs du Bon Pasteur

[Se présenter et administrer le consentement éclairé]

Questions contextuelles

1. Concernant l'intégration des Sœurs du Bon Pasteur dans la communauté, il y a probablement beaucoup à apprendre pour les ONG et autres. Les Sœurs du Bon Pasteurs ont été connues sous le nom des « sœurs qui marchent ». Expliquez le processus que vous avez utilisé pour être connues dans la communauté.

    Qui était les premières personnes à vous accueillir dans la communauté ?

    Comment est-ce que vous avez ressenti que la communauté a commencé à vous accepter ?

2. Pourquoi avez-vous choisi de vous concentrer sur les enfants qui travaillent dans les mines ?

Travail des Sœurs du Bon Pasteur

3.. Parlez-moi du travail que vous faites dans la communauté. [Chaque sœur peut parler de son projet.]

    Comment est-ce que vous avez commencé ce travail ?

    Quelles sont les activités principales ?

    Qui y participent ? Comment ces personnes sont-elles sélectionnées ?

4. Comment est-ce que vous savez si votre programme a marché ou pas ?

    Quels sont les signes de succès que vous recherchez ?

    Comment faites-vous le suivi et l'évaluation ?

5. Expliquez-nous les différents comités, groupes, ou coopératives que vous avez installés ?

    Quelle est la composition de chacun ?

    Qui sont les membres, et comment ont-ils été sélectionnés ?

    Comment travaillent-ils ?

    Quels sont leurs rôles et responsabilités ?

    Quelle est votre implication dans les affaires traitées par les comités ou les groupes ?

    À quels défis sont-ils confrontés ?

6. Quels sont les groupes communautaires (associations, églises, mosquées, coopératives, ristournes) avec lesquels vous collaborez pour la mise en œuvre du programme ? Décrire ce que vous faites ensemble.

Relations avec les autres structures

ONG

7. Décrivez vos relations avec les autres ONG nationales et internationales qui travaillent ici à Kolwezi.

Si vous avez collabore, qu'est-ce que vous avez fait ?

Décrire les mécanismes de coordination qui existent pour que vous vous concertez.

8. Comment est-ce que la coordination entre les ONG pourrait être amélioré ?

Gouvernement

9. Comment est-ce que vous collaborez avec le gouvernement ?

Qui est votre porte-parole principale au niveau du gouvernement. [La réponse peut être différent pour les différents projets.]

Expliquez leur rôle dans la mise en œuvre de votre programme.

10. Qu'est-ce qui pourraient améliorer votre collaboration avec le gouvernement.

Sociétés minières

11. Décrivez vos collaborations avec les sociétés minières.

12. Qu'est-ce qui pourrait être amélioré dans ces collaborations ?

Conclusion

13. Si vous auriez pu faire une chose différemment dans la mise en œuvre de ce programme, qu'est-ce que vous changeriez ?

14. Quelle est votre vision pour l'avenir du programme ?

[NOUS DEVONS DEMANDER DE VOIR TOUTE DOCUMENTATION DE PROJET DISPONIBLE.]

Annex 4: Thematic analysis of the group discussions on child protection risks and protective factors

Discussion de groupe (e.g., hommes, femmes, etc.)	Liste des tous les éléments de risque sortant de la discussion	Mots utilisés pour décrire ou expliquer ces éléments	Elément classé comme étant le plus important dans le vote
Adolescents de la communauté	Le fait de vivre avec sa marâtre ou son parâtre après le décès de l'un des parents	-Orphelin de père ou de mère. -Remariage	La non scolarisation
	Maltraitance par les familles d'accueil « les familiers »	-L'ingratitudes à tous les travaux que peut faire l'enfant dans cette famille - sentiment de n'est pas être aimé ou apprécié dans cette famille : « source du chagrin au cœur »	
	La méchanceté des parents		
	Jalousie ou tendance à vouloir vivre comme d'autres enfants plus aisés : chercher à vivre au-dessus de ses moyens	Les autres bien habillés et de l'argent de transport nous a	
	Mauvaise éducation	« Mauvais enfants », le fait de n'est pas écouter les conseils des parents	
	L'irresponsabilité des parents « Les mauvais parents »	« les parents qui ont l'argent mais qui n'aiment pas l'enfant » ne satisfait pas aux besoins scolaires comme payer les frais scolaires	
	Envoie des enfants dans des carrières et puis les parents	Les parents qui envoient les enfants amener à manger dans des carrières mais donnent à	

	s'emparent de tout le revenu	leurs enfants une petite quantité de nourriture.	
	La non scolarisation	Le manque des études.	
	Le fait d'acquise les enfants de la sorcellerie		

Discussion de groupe	**Liste de tous les éléments de protection sortant de la discussion**	**Mots utilisés pour décrire ou expliquer ces éléments**	**Elément classé comme étant le plus important dans le vote**
Adolescents de la communauté	Amour familial	Etre à l'aise à la maison dans la famille	Non classifié
	politesse	En écoutant les conseils des parents	
	En cas de perte des parents ou l'un des parents, bonne condition de vie dans la famille qui reçoit l'enfant	même si ses parents sont morts là où il reste chez autrui on l'aime et on lui donne ce qu'il veut	
	Soins de santé	s'il est malade on l'amène à l'hôpital	
	La scolarisation jusqu'au bout et dans des meilleures conditions	il peut demander à sa maman de l'amener à l'internat sa maman lui accorde il l'amène à l'internat il va se sentir aussi bien	
	Bonne éducation	, si il fait une faute tu le conseille là ce n'est pas ça c'est ceci, l'enfant aussi si	

		le parent n'est pas là il reste avec ses petits et à ses petits il va aussi dire ce qu'il faut faire….	
Discussion de groupe (e.g., hommes, femmes, etc.)	**Liste des tous les éléments de risque sortant de la discussion**	**Mots utilisés pour décrire ou expliquer ces éléments**	**Elément classé comme étant le plus important dans le vote**
les adolescentes de l'EEP	Orphelin	Manque des parents, tu peux avoir perdu tous tes deux parents les familiers de ton père te récupère mais tu ne vas pas bien vivre là, toutes les injures seront sur toi, les autres enfants volent mais on accusera que toi - tout ce qui ne marche pas dans la maison ça sera toi, on t'accusera de la sorcellerie	Carrière, la non scolarisation et puis divorce
	Divorce	Séparation des parents et puis remariage de l'un des parents avec qui l'on vit qui génère une souffrance infligée par le parâtre ou la marâtre « l'enfant sera trop attristé » - peut être le mari de ta mère ne pourra pas aimer ces enfants, et la marâtre aussi ne pourra pas peut être vous aimer, là vous serez au milieu pas vraiment différent des orphelins	
	La faim	Manque de la nourriture	

	carrières	-La survenue d'éboulement dans les carrières qui aboutissent le plus souvent à la mort, -les enfants tombent victimes dans les disputes des creuseurs, -vous voyez les enfants là quand un camion verse les déchets après avoir extrait des minerais sur une altitude quelconque, une pierre peut atteindre l'enfant ce qui arrive d'ailleurs -dans la carrière il y a l'insécurité car il y a personne pour protéger l'enfant là -va se comporter comme un « shege » si une fille va là, son éducation est détruite -Les carrières détruisent les enfants avec l'argent qu'ils ont là, l'argent leur donne la folie -ils ont des injures !!! Ils provoquent les filles, ce sont des shege. - une fille dans la carrière c'est pour devenir une pute, c'est ce qui les amène dans les carrières	
	La pauvreté	tout ça c'est par manque d'argent. Car on cherche comment se oindre, de l'huile, avoir des souliers ou aussi qu'on puisse la dresser les cheveux, là	

		elle peut même se rencontrer avec des garçons qui vont l'engrosser, tout ça	
	Mariage forcé et ou précoce	on peut aussi t'imposer une grande personne qui peut avoir l'âge de ton père et on t'impose que tu puisses le prendre en mariage, c'est probable qu'il soit un féticheur pour qu'elle fasse des gris gris sur toi ou même te tuer pour des sacrifices, des telles choses.	
	Manque des habits	- l'autre peut aller chez les voisins pour demander à manger, il peut être empoisonné - il peut aller voler, on l'attrape et là il est en insécurité	
	La non scolarisation	- vous voyez un enfant qui n'a pas étudié ne connait pas ses droits -Lui se comporte comme un impoli -tu n'as pas étudié c'est ainsi que tu iras dans les carrières ou voler les chemises d'autrui au quartier, si on t'attrape tu es déjà en insécurité	
	ségrégation		
	Méchanceté des parents	quand on gronde l'enfant comme ça, on ne sait là où il va, quand vous maltraiter l'enfant peut devenir	

		pute dans des hôtels, peut devenir vagabond, les enfants commencent à devenir des vampires	
	Les travaux lourds	nous voyons comment les petits enfants en train de préparer les briques, et met plus de 3 briques sur la tête tout ça a une conséquence sur la croissance de l'enfant	
	Les parents qui envoient leurs enfants dans la débauche	-il y a de ces parents qui envoient leurs filles dans la débauche, pour que leur fille leurs amène à manger, même d'aller voler des choses-là pas bon - mais quand l'enfant revient encore avec la grossesse, elle commence encore à la gronder…	
	influence	il y a d'autres jeunes filles qui vivent très bien et dans des meilleures conditions, mais quand elle voit il y a une fille de l'autre coté qui sort avec un garçon, elle aussi veut aussi sortir avec un garçon par influence. Voilà ce qui détruit les jeunes filles et les met dans l'insécurité	
Comité des parents du CPP	**Liste de tous les éléments de protection sortant de la discussion**	**Mots utilisés pour décrire ou expliquer ces éléments**	**Elément classé comme étant le plus important dans le vote**

	Parents vivants et responsables	si tu as te deux parent vivants, qui te font scolariser et te donnent des conseils	**Non classé**
	il faut amener l'enfant à l'Eglise	il faut que l'enfant s'approche de la prière	
	La scolarisation	La sécurité c'est inscrire l'enfant à l'école et lui donner des conseils.	
	Grandir sous le toit familial	il faut que l'enfant puisse vivre dans sa famille	
	Liste des tous les éléments de risque sortant de la discussion	**Mots utilisés pour décrire ou expliquer ces éléments**	**Elément classé comme étant le plus important dans le vote**
	Décès des parents	dans l'ancien temps on récupérait toute la famille du défunt mais ce dernier temps on ne le fait plus et si on prend la famille c'est probablement à cause des bien que le défunt a laissé et puis en un certain moment on les accuse tous de la sorcellerie et on les fout dehors	En premier passe le décès des parents, carrières et puis avoir l'argent précocement chez un enfant
	divorce	il ya un papa qui s'était marier à une fille qui avait trois enfants, et quand il a mis au monde un enfant avec lui, lui a demandé de ramener les autres enfants chez leur père, ce papa avait besoin de la traque(femme) et non	

		de remorque(les enfants avec lesquels elle était venu)...	
	Mauvaise compagnie	un enfant et un autre en train de fumer.	
	Ivresse des parents		
	Avoir l'argent précocement pour l'enfant	Ce dernier ne considèrent plus ses parents comme des personnes car il a son argent, on ne lui donne pas du foufou, lui a son foufou dans sa poche	
	carrière	-quand les enfants entrent dans les carrières pour y entrer, les enfants prennent du chanvre, là ils pénètrent dans des profondeurs, il faut d'abord qu'ils prennent ca et avec tous ses effets chez l'homme… - Ce dernier ne considèrent plus ses parents comme des personnes car il a son argent, on ne lui donne pas du foufou, lui a son foufou dans sa poche (source) d'insubordination - Quand il trouve cet argent dans des carrières les études pour lui n'ont plus des valeurs	

		- ce qui est mauvais là c'est la présence des bars, des hôtels ne doivent pas être dans des carrières (scandale)	
	Chaumage des parents		
	Mauvaise éducation		
	Film : manque de censure	Tu vois un film où une femme et un homme se tiennent nus comment l'enfant va faire ce film-là	
	Liste des tous les éléments de protection sortant de la discussion	**Mots utilisés pour décrire ou expliquer ces éléments**	**Elément classé comme étant le plus important dans le vote**
	Orienter les enfants vers l'Eglise	il faut que toi parent, tu sois aussi croyant car si tu crois en Dieu ce lava te permettre de conduire l'enfant dans le même chemin	Non classifié
	la scolarisation	-l'autre chose c'est amener l'enfant à l'école - si tu amènes l'enfant à l'école même Dieu l'éduque il y a des cours de morale comment vivre le bien et le mal et son intelligence s'épanoui	
	Respect des droits des enfants	L'enfant de kanina a droit à l'eau propre…	

	Besoin d'une bibliothèque	est –il possible de nous construire une bibliothèque ? Parce que en lisant là-dedans ca génère des bonnes pensées !	
	Lieu de loisir	un terrain de football pour l'occuper pendant beaucoup de temps ! il faut qu'il ait un loisir pour lui.	
	Liste des tous les éléments de risque sortant de la discussion	**Mots utilisés pour décrire ou expliquer ces éléments**	**Elément classé comme étant le plus important dans le vote**
LES ENFANTS DU CPP	Non scolarisation		La non scolarisation
	La pauvreté	un enfant si il trouve que lui la vie le complique, il va même amener l'eau froide il commence à aller vendre	
	La faim	il y a d'autres enfants qui chez eux ils ont passé la nuit affamé alors si seulement il n'a rien il n'a pas de travail il va seulement à la carrière et se dit …..	
	Irresponsabilité des parents	il ya d'autres mamans qui ont l'argent , il y a d'autres enfants chez eux ils ont l'argent ,les	

		voitures et autres mais le papa refuse d'envoyer d'enseigner l'enfant ,de l'envoyer à l'école pour étudier parce que lui aussi quand il était enfant on ne l'avait pas amener à l'école pour étudier… -mauvais cœur des parents.	
	Maltraiter les enfants	-les insulter, peux être que l'autre a déjà perdu son père et toi tu commences à l'injurier ohhh voilà pourquoi ton papa est déjà mort… - comme le tabasser, le refuser de manger	
	L'insubordination	L'enfant qui n'écoute pas les conseils de ses parents	
	Mauvaise compagnie	on peut même dire les amis rancuniers	
	Mauvaise éducation	ne pas éduquer l'enfant va faire qu'ils arrivent dans cette situation de fuir la maison	
	Perte d'un parent	…je suis mon beau-frère n'aime pas me voir tu vas lors quitter et partir ,tu pars seulement parce qu'on ne t'aime pas…	
	Liste des tous les éléments de protection sortant de la discussion	**Mots utilisés pour décrire ou expliquer ces éléments**	**Elément classé comme étant le plus important dans le vote**

	Conseil des parents	…il va ici on lui dit ça il écoute on lui dit ça il écoute, là il va bien se sentir..	
	Conseils de l'Eglise complète les conseils de l'école	moi je peux lui conseiller qu'il commencer à aller d'abord à l'église si dimanche il va à l'église le lundi il vient à l'école là on continue à le conseiller et ce qu'on lui conseille à l'église et à l'école c'est ce qui va l'aider qu'il soit bien	
	Vivre dans des bonnes conditions	tu vas à l'école tu rentres bien tu joues avec tes petits, on ne te tabasse pas, quand tu arrives tu manges on ne t'insulte pas on ne te fait rien, tu ne dors pas affamé c'est là que tu vas bien te sentir à l'intérieur et dire que chez nous on est bien	
	Le fait de ne pas injurier les enfants par les parents	…peut-être que tes parents t'insultent et toi tu vas te sentir mal mais il peut y avoir quelqu'un…	
Discussion de groupe	**Liste des tous les éléments de risque sortant de la discussion**	**Mots utilisés pour décrire ou expliquer ces éléments**	**Elément classé comme étant le plus important dans le vote**
LES FEMMES DE LA COMMUNAUTE	Mauvais amis	oui s'il a des amis qui ont un mauvais comportement, ils vont lui faire entrer aussi…	**Priver à manger aux enfants**

	Maltraiter les enfants	-moi je vais ajouter je dis ceci un enfant, si un enfant fait mal toi parent il ne faut pas le taper, parce que si un enfant tu l'habitue à le taper il ira faire du mal	
	Méchanceté des parents	…la méchanceté dépasse l'enfant va fuir…	
	Le fait de défendre l'enfant à tort	…là l'enfant tu lui défends ce qu'on vient te donner un mauvais rapport c'est comme si tu le cache pour ton enfant…	
	La faim, manquer à manger, priver la nourriture à l'enfant.	-Un autre enfant si tu lui donne la nourriture qui n'est pas suffisant, il n'est pas rassasié cet enfant va commencer à aller vagabonder sur les maisons d'autrui pour trouver à manger pour se rassasié - ça aussi ça fait que l'enfant quitte la maison il va aller sur la route et voler les beignets il part avec…	
	Ne pas payer les habits à l'enfant	il y a un autre enfant pour qui on ne paye pas les habits il commence à être gêner pour aller même à l'école	
	Le manque de collaboration ou l'harmonie entre les deux parents.	il y a un autre parent, le papa, il fuit ses enfants il va dans un autre endroit il laisse les enfants dans la maison sans responsable, il y personne pour prendre des responsabilités.	
	Les parents qui fuient les enfants	…il y a un autre parent, le papa, il fuit ses enfants il va dans un autre endroit il laisse les enfants dans la	

		maison sans responsable…	
	orphelin	la tristesse des enfants, ça leur dépassent, les enfants sont tristes dans leur cœur	
	Accuser les enfants de la sorcellerie	-traiter l'enfant de sorcier ce n'est pas bien -la sorcellerie chez les enfants de deuxième, le père si tu as pris une deuxième femme, la première, vous prenez une seconde femme vous mettez les enfants en danger car les enfants ne seront pas bien, les enfants seront seulement des sorciers même si leur maman est encore en vie mais l'enfant quand il ira la voir on lui donne à manger	
	Liste des tous les éléments de protection sortant de la discussion	**Mots utilisés pour décrire ou expliquer ces éléments**	**Elément classé comme étant le plus important dans le vote**
	Donner à manger à l'enfant		
	L'habiller, le donner et du savon (satisfaire aux besoins des enfants)	Le nourrir, l'habiller, lui acheter l'huile que le savon ne manque pas, aller à l'école parce que si l'enfant tu lui accompli ses besoins, il n'aura pas l'envie d'aller faire les mauvaises choses.	
	Le scolariser		

	Sourire avec des enfants	et puis parfois sourire avec les enfants quand vous voyez s'il y a une chose amusante pas seulement toi maman jusqu'au visage il y a des rides, l'enfant vient te dire ça Maman ceci cela : ehhh sors !!!	
	Ne pas tabasser les enfants ni les insulter	il faut laisser à insulter qu'on laisse parce qu'un enfant si on l'insulte chaque fois, il ne sera pas à l'aise il va commencer à avoir peur de chez lui à la maison	
	Un peu d'argent de poche pour l'enfant		
	Laver les enfants avec de l'eau		
Discussion de groupe	**Liste des tous les éléments de risque sortant de la discussion**	**Mots utilisés pour décrire ou expliquer ces éléments**	**Elément classé comme étant le plus important dans le vote**
LES CREUSEURS	**CETTE ACTIVITE N'A PAS ETE FAITE CAR LES REPONDANTS N'ETAIENT PAS DISPOSES**		

Annex 5: Thematic analysis of case stories

Analyse des case stories

1/similarités dans la manière de traiter les cas parmis les prestataires :

•les cas sont rapportés soit par la victime soit une personne tierce, membre de la communauté qui est en contact avec les activités du service

•participation de la communauté dans le processus

•nécessité de faire participer d'autres partenaires dans la résolution du problème (police de protection, membre de la famille, responsable religieux et locaux, tribunal, police)

•recours à la famille et ou l'entourage pour la vérification ou plis d'information sur les faits rapportés (connaître pourquoi, conditions de vie de la victime) :"...il me faut voir la famille et voir la famille m'aide aussi à comprendre cet enfant comment il vit, quelles sont ses habitudes ?...", "...il a effectué une descente à domicile..."

•les histoires racontent les cas des enfants de moins de 18 ans vivant des situations vulnérables, orphelin ou vivant une situation de parents séparés"... l'enfant est un orphelin, son père était décédé et il est décédé pendant que l'enfant était encore petit..."

•tout les prestataires parlent du non respect de droit des enfants ce qui déclenche leur implication dans l'histoire :"...comprenne et respecte les droits des enfants..."

•les cas ont été rencontré dans les activités organisés par les prestataires :"...contextuellement dans le cadre de notre structure, nous venons d'assister un jeune garçon de moins de 18 ans un mineur, c'était un jour de passage parce que souvent nous avons l'habitude de passer à la prison s'entretenir avec les détenues…..alors un jour de passage à la prison..."

•les prestataires sont impliqués dans les investigations pour aider les victimes et cela ils le font gratuitement :''nous somme des avocats nous venons en aide aux personnes de faible moyens'',ce que nous faisons est gratuit"

•la procédure se passe en collaboration avec la victime et son entourage (famille où il vit)

•le prestataire veuille au suivi du cas reçu jusqu'à ce que une solution soit trouvée au niveau des autorités et ou de la famille:'' ...l'amène nous on reste et eux continu avec l'enfant et nous va faire encore le suivi de l'enfant"...le procureur, de comparaitre à l'audience gratuitement ..."

2/les differences

•les prestataires du bon pasteur se charge de rapporter les cas aux autorités compétentes (police de protection, autorités locaux) pour des cas où avec la famille il n'arrive pas à trouver une attente dans la protection de l'enfance et font les suivi des cas "...lorsque là je n'est pas trouvé solution il as chassé cette famille cet enfant il les as encore remis sur dans la rue ,j'ai changé des stratégies quitter de là chef de quartier... je suis partie à la police pour la protection de l'enfant et là il y a eu une solution..."

•les prestataires de autres organisations se charge de la procédure juridique uniquement alors que ceux du bon pasteur s'intéresse à la procédure juridique mais aussi à la réinsertion de la victime, ils veillent à ce que la victime retrouve ses droits:

3/les méthodes ne sont pas les même et depende plutôt de ce que veut la victime:"...

C'est l'enfant lui-même qui as exprimer le … je lui ait posé la question tu veux aller où ?tu veux quoi ?(imitation voix de l'enfant) ; ohh non je voudrais que je trouve une solution que je sois dans notre maison que je sois avec maman... et je lui ai posé la question tu pense que il ya quelqu'un qui peut te trouver solution à ça et c'est comme ça que l'enfant me dira ...par exemple la police !quand il as parlé de la police ahhh je me suis dit que il connais quelques choses c'est comme ça que j'ai amorcé alors les procédures ..."entre une victime qui a déjà acquis une connaissance sur la protection de l'enfance et ceux là qui ignore, il y a une différence dans la procédure et la manière dont la victime associé les membre de la communauté surtout quand la victime a déjà été informé sur les activités des prestataires dans la communauté :