



COLLEGE OF HUMANITIES

Development as advocacy? Violence against women in the context of war in the Eastern Democratic Republic of Congo: A challenge to the Church.

By

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Declaration

I, Matumaini Maramuke declare that this work is my original work and it has never been submitted at any other institution. The study has acknowledged other people's work.

Signature.....

Date.....

Matumaini Maramuke

As supervisor I agree to the submission of this thesis

Signature.....

Date.....

Dr. Clint C. Le Bruyns

Dedication

This work is dedicated to my parents, to my husband and to my friends.

Thanks

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I wish to express my sincere appreciation and many thanks to the following people who assisted me in this study:

- Glory be to the almighty God for many blessings and guidance given to me.
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- My family and friends for support and your encouragement.

Abstract

Apart from women being particularly vulnerable to sexual violence in wartime, war has a devastating effect on women's economic and social activities. The study argues that sexual violence against women in the Eastern DRC is the major factor that leads to women's vulnerability to poverty and their well-being. This dissertation seeks to examine and analyze how the development of women in the Eastern Democratic Republic of Congo has been affected by war.

Although the study explores the day-to-day lives of women in war torn Eastern Congo who have been sexually violated during war, it, has as its main aim to articulate various issues that women have faced in the context of ongoing war, and above all to understand how the church can advocate for their well-being.

In order to investigate these issues the study was designed to meet three main objectives:

- 1) To explore and explain what development of women constitutes in the given context
- 2) To investigate the extent to which the sexual violence in the war torn region in Eastern DRC has impacted on women's development.
- 3) To examine in what ways the Church is advocating for women's development in the context of war and sexual violence.

The results from the study show that the war has had a negative psychological and physical effect on the women in the war zone to an extent that they can no longer effectively participate in economic activities that enable them to provide for their families. According to the findings, this has been partly due to the total destruction of the instruments of economic production, particularly in the Eastern Congo where the mainstay is agriculture.

List of Abbreviations

AFDL	Alliance of Democratic forces for Liberation
AI	Amnesty International
DFID	Department for International Development
DRC	Democratic Republic of Congo
HIV	Human Immunodeficiency Virus
HRW	Human Rights Watch
ICCR	International Criminal Court Report
IRP	International Recovery Platform
NGO	Non-Governmental Organization
PCDF	People Centred Development
SLF	Sustainable Livelihood Framework
UN	United Nations
WHO	World Health Organization

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CHAPTER ONE

GENERAL INTRODUCTION

Introduction

This study explores development as advocacy; by looking at how violence against women in the context of war in the Eastern Democratic Republic of Congo has affected the lives and the well-being of women and how this is a challenge for the Church. The chapter presents the motivation and background to the study, aims of the study, the objectives, and research question and lastly key terms and the structure of the dissertation will also be outlined in this chapter.

This is a non-empirical study, the context is the eastern part of the Democratic Republic of Congo (DRC). The context is that of incessant violence that usually targets women and girls as the most vulnerable victims. This is because they are easily killed, maltreated, and raped violently. This situation has a negative influence on the general development of women in the affected communities because they are not free to plan their lives the way they want. Women are uncertain about their future let alone embarking on development projects. Insecurity is, therefore, a major obstacle to women's development in this context.

1.1. Brief motivation/Background

Violence, which has been defined as “any conflict involving the infliction of direct injury to persons or property” (Galtung, 1975: 282-304) is a global challenge because research has shown that more than 1, 6 million individuals perish every year due to violence excluding the unreported cases (Kirk-Duggan, 2006: 1). Domestic violence could be any form of violence that is meted to women within the context of the husband/wife relationship. Although violence against women appears to be a global challenge, it is more prevalent and challenging within the contexts of war like the DRC (Bartels et al 2010). Women are usually the most pathetic victims of such violence because they face every form of molestation. Being a woman myself and a citizen of the DRC, my experience of the violence is still shocking and

traumatic to me because some of my close relations are affected by the violence, which has informed my primary motivation for this study.

Secondly, the startling statistics in the literature of the women who are usually affected during violence in the DRC, have also prompted me to do an in-depth study of the situation to assess the impact of the violence on development. For instance, the Amnesty International Report in Bartels et al (2010) shows that the eastern province of DRC has the highest number of people who are affected by violence (Bartels et al., 2010). It is argued that 40,000 female civilians have been raped over the past ten years of conflict and war in DRC (Bartels et al., 2010). In addition, the United Nations reports shows that, apart from many violent incidences, only 27,000 sexual attacks in the South of Kivu province have been reported including rape cases (Bartels et al., 2010).

Thirdly, my final motivation for this study is to seek to investigate ways in which sexual violence against women has been a development issue, and to postulate a theological response, the basis of which the church can use to actively participate in caring for and addressing issues of violence against women in the communities.

1.2 Research problem and hypothesis

The research problem that underpins this research seeks to explore and assess the extent to which the context of war and violence against women in the DRC has served to inhibit women's development, and what role the church has played to advocate for the development of women in this context.

The hypothesis guiding this research states that violence against women within the context of war in the DRC has impeded women's development; and that the church has not done much to advocate for women's development within that context. Therefore, this research will argue that in the context of war and violence against women, the Church ought to be a refuge and a beacon of hope for the most vulnerable in the society by utilizing her prophetic voice to advocate for their development.

1.3. Research objectives and questions

Objectives

- 1) To explore and explain what the development of women constitutes in the given context.
- 2) To investigate the extent to which the sexual violence in the war torn region in Eastern DRC has impacted on women's development.
- 3) To examine the ways in which the Church is advocating for women's development in the context of war and sexual violence.

Questions

Main question:

The key research question that guides this research is: in what ways can the prophetic ministry of the church in DRC act as a tool to advocate for women's development in situations of war characterised by sexual violence?

Sub- questions

To answer the main research question, the following sub-questions will be explored:

- 1) What does development of women constitute in the given context?
- 2) To what extent, if any, has the war in Eastern DRC challenged women's development through sexual violence?
- 3) In what ways is the Church an advocate for women's development in context of war and sexual violence?

1.4 Theoretical frameworks

The study will use three major theories, sexual violence, and sustainable livelihood framework in order to articulate women's development and policy advocacy as a lens for addressing the research. Sharma, in her book: *An introduction to advocacy training guide* (1997: 10), suggests that policy advocacy is a dynamic process, which includes an ever-changing set of "actors, ideas, agendas, and politics." However, this advocacy process can be divided into fluid stages such as issue identifying, solution formulation and selection, awareness building, policy action, and evaluation. Sharma argues that taking into consideration elements such as identifying goals and objectives; using essential data and research; identifying advocacy and audiences; coalition building, shaping and directing

messages; fundraising; and evaluation will make a successful advocacy act possible (1997: 6-7).

However, the relevant element of policy advocacy that will be used in this research is building the political will to act on the problem and its solution. This is because, as stated by Sharma, building the political will to act on the issue is at the core of advocacy (Sharma 1997: 11). So building political will to act on the problem that women face in the Eastern DRC can make a change by providing a solution. She further explains that actions during this stage include coalition building, meeting with decision makers, awareness building and delivering effective messages. While the state is encouraged to build political will, the church ought to be prophetic. By being prophetic, the church can be relevant if it engages in advocating for the women who have been sexually violated.

Along the same line of ‘policy advocacy’ Young Eoin and Lisa Quinn (2012: 26) explain that policy advocacy is the procedure of negotiating and mediating a negotiation “through which influential networks, opinion leaders, and ultimately, decision makers take ownership of your ideas, evidence, and proposals, and subsequently act upon them.”

The main reason why the notions of ‘policy advocacy’ is relevant for this study is because it emphasizes the sense of bringing change in the lives of women who have been sexually violated in the community of Eastern DRC. This theory offers some important insights about change in the policy making as argued by Sharma (1997: 4): “putting a problem on the agenda, providing a solution to that problem and building support for acting on both the problem and solution.” Policy advocacy provides the groundwork for policy change; it emphasizes transformation in human lives and other problems that need change.

This theory of policy advocacy helps the researcher to frame the research questions in terms of looking at how the church can advocate for the women who have been sexually violated in the discourse of war. Policy advocacy will help the researcher to understand that the church does not only exist for itself but it also exists for people who are vulnerable to certain things. So this theory will help the researcher to explore how the churches in DRC can adopt the theory of policy advocacy which appears to be lacking in Eastern DRC.

In order for the church to bring about change in the lives of women who have been sexually violated, she needs to advocate for their safety and development and bring about change. In

so doing, this understanding will enable the task of discovering how the church through its advocacy work can respond to women's development that is challenged by sexual violence into the context of war.

1.4.1 Sexual violence

It is important in this study to use the theory of sexual violence against women in a country plagued by wars and ethnic conflicts. Sexual violence against women is not only physical and psychological, but it is also an effective way to humiliate the person. Sexual violence has been defined by the United Nation Declaration cited in Charlotte Watts and Cathy Zimmerman (Watts & Zimmerman, 2002: 1232) as "any act of gender-based violence that results in or is likely to result in, physical, sexual or psychological harm or suffering to women."

As the study is looking at how women in the DRC specifically in the East have been sexually violated in war, Leatherman (2011) in the book titled *War and conflict in the modern world: sexual violence and armed conflict*, observes how sexual violence in war encompass so much torture, and how it has affected the lives of so many women. Leatherman (2011: 32) argues that sexual violence "overtake one threshold after another; it normalizes extreme forms of violence." This is alluded to by Elisabeth Jean Wood (2006: 32), who in the article 'Variation in sexual violence during war' explains that in war, sexual violence varies in extent and takes distinct forms. She went on to explain that in war sexual violence takes the form of sexual slavery, whereby women are abducted to serve as servants and sexual partners of combatants for extended periods, in others it takes form of torture in detention, in some wars women belonging to particular groups are targeted. Wood's (Wood, 2006: 2) study shows how sexual violence is a "broader category that includes rape, coerced undressing, and non-penetrating sexual assault such as sexual mutilation."

1.4.2 Sustainable livelihoods framework

One cannot talk of development without talking about empowerment, economy, politics, and sociology. Unless women have access to well-being then there can be no development for them. Gustavo Gutierrez (1997: 15) explains that "development consists above all in increased wealth or, at most, a higher level of well-being." From this point of view in this study the development that the researcher is seeking to address is the development of the

well-being of women who have been affected by sexual violence in war, how sexual violence in war has affected their health and their progress after being violated. So, the sustainable livelihoods framework will be used in order to address women's development.

The sustainable livelihoods framework by the Department for International Development (DFID) (1999) indicates that the sustainable livelihoods framework presents the main factors that affect people's livelihoods. It emphasises the numerous relations between the various factors which affect livelihoods. Steve De Gruchy (2005: 62) in *A Christian engagement with the Sustainable Livelihoods Framework* explains that "the sustainable livelihoods approach stresses choice, opportunity and diversity since greater choice and flexibility yields greater capacity to survive or adapt to shocks and stresses from the vulnerability context." He went on to explain that livelihoods of people should be sustained in order for them to continue and flourish for this and for the next generations (2005: 63). So since this paper is looking at how the development of women in the Eastern Congo during the war has affected the lives of many women, this framework will present how there can be sustainable livelihoods for the long term.

1.5 Research methods

This study adopts a qualitative research method of data collection. Mouton (Mouton, 2004: 646) explains that in qualitative research "the emphasis is on the grounded theory and other more inductive analytical strategies." Therefore, this study is a non-empirical study; Mouton (2004) explains that empirical studies are observational or investigational rather than theoretical whereas non-empirical studies are based on theory. As a non-empirical study, this research is library-based and relies on a literature review of relevant published and unpublished books, journals, and magazines. Internet sources and databases will also be utilized to access information on the subject matter of violence against women in the DRC. This literature will be the primary sources of information. The resources will also include newspapers, reports and other available resources that will be relevant.

The background sources will be used mainly to acquire insights as to where the problems of war started and how it has been dealt with over the years.

1.6 Anticipated problems and limitations

Although much literature exists on the subject of violence against women and girls in the DRC, the anticipated problem is that the voices of the victims (women and girls) will be largely lacking because being the most vulnerable victims of violence, they might not have been able to report or record their experiences first-hand. Therefore, it is possible to have male-biased-voices from the literature.

1.7 Organization of the dissertation

Chapter 1: Introduction to the research project

Chapter one provides a general introduction and summary of the entire research project. It will discuss the motivation and objectives of the research and the methodology used and the importance of the study.

Chapter 2: Women, development, and the challenge of sexual violence

This chapter will explain what development of women means by using a gender lens.

Chapter 3: Sustainable livelihoods framework

In chapter three the study will address how the war destroyed the livelihood of women in Eastern part of Congo where their livelihood were ruptured by violent conflict and assets for constructing a livelihood. However, this chapter largely draws upon the Sustainable Livelihoods Framework as its analytical tool. So this chapter tries to understand how the sustainable livelihoods framework can be utilized in order to comprehend how violence alongside women in the setting of war shapes the present lives of many women in the East of DRC.

Chapter 4: The Church's advocating for women's development in context of war and sexual violence.

This chapter will explore how the Church can advocate for the plight of sexual violence of women in Eastern DRC.

Chapter 5: Summary and conclusion

This chapter summarise the thesis and draws on how the church can advocate for the victims of sexual violence in time of war by way of conclusion.

1.8 Conclusion

This chapter has outlined the background to the study, the research question, problem and objectives. The chapter also highlighted the methodology being used in the study. The theoretical framework and structure of the dissertation are also explained and outlined in the chapter. The next chapter will explore what constitutes the development of women, and the challenge of sexual violence.

CHAPTER TWO

WOMEN, DEVELOPMENT, AND THE CHALLENGE OF SEXUAL VIOLENCE

Introduction

Chapter One of this study provided a general overview of the study highlighting background information about the study, identification of the research problem, research question and objectives as well as the theoretical and methodological orientation to the study. This current chapter begins to address part of the research question by problematizing development discourse in relation to women. It especially responds to the question which asks what constitutes the development of women? The first section offers a brief description of key terms that are relevant to the study. The second section traces the evolution of development discourse in relation to women/gender. The third section looks at sexual violence in DRC and its challenges with specific reference to three aspects namely 1) re-conceptualizing sexual violence, 2) brief over view of the war, and 3) sexual violence in the eastern DRC. The fourth section explains how sexual violence influenced women's development.

2.1 Definition of relevant terminology

2.1.1 Development

Korten (1990: 67) defined development as “a process by which the members of a society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly distributed improvements in their quality of life consistent with their own aspirations.”

An examination of Korten's definition of development highlights key elements: ‘process, capabilities, sustainable, and life consistent with their own aspiration.’ This means that development for Korten is not something that does end at some point; rather it is a long lasting process. The other notable key point in Korten's definition of development is ‘sustainability’ in a sense that any good development should or must sustain people in the community, in order to live a good and sustained life. Contributing to this debate on

sustainability, Treurnicht in De Beer and Swanepoel (2000: 2) contends that “sustainable development merely includes the well-being of human beings.” Treurnicht further adds the notion of justice as a key dimension of development. According to him, where there is no justice development is unlikely to happen. He therefore concludes that justice is the most important element in the process of development.

This explains that development is not something to be imported or done to people, rather it is something that develops from within and that equips and helps the relevant people to realize their potential in order to utilize available resources entrusted to them equitably.

From Korten’s explanation it can be seen that development should be something that will sustain people’s lives in order for them to live a good and sustained life.

2.1.2 Gender

Gender issues affect women’s development given the fact that the issue of gender denotes the role and character played by women in society. Gender, according to an economist (Kevane, 2004: 1) refers to the pattern of roles, and identities that prescribe behavior for individuals, in their social roles as men and women. Furthermore, (Merriam-Webster, 2012b) defines gender as “the behavioral, cultural, or psychological characteristics typically associated with one sex.” In addition, gender according to Shakeshaft in Le explains that gender has been related so closely with women in many cases to an extent that they are synonymous. To that extent, Shakeshaft (cited in Le, 2011: 10) defines gender as a cultural term which “Is socially constructed and describes the characteristics that we ascribe to people because of their sex, the ways we believe they behave or the characteristics we believe they have based upon our cultural expectations of what is male and what is female” (Le, 2011: 10).

It is significant to distinguish between gender and sex for the purpose of this study. Sex refers to a physical, biological difference that separates or divides persons into one of the two groups: male or female. Whereas gender also divides persons into groups of male and female, however, gender is a constructed concept based on cultural and societal expectations rather than pure biological characteristics (Reeves & Baden, 2000: 3).

The gender issues affect woman’s development given the fact that the issue of gender denotes the role and character played by women in society. So in order for women to be fully

developed, they have to overcome the issue of being seen as second hand persons who cannot bring about change in society, as will be articulated later in this study.

2.1.3 Gender stereotypes

Gender stereotypes refers to the stable ideas about men's and women's individualities and abilities and how people must behave based on their gender (Allydog, 2014). Weyer (2007: 486) adds that gender stereotyping is "consensual beliefs about character traits that describe men and women", it also causes barriers to women's career progress.

However, stereotypes can be negative and positive as Allydog (2014) explains, many people are aware of the vulnerabilities of gender stereotyping, but they continue to generalize it. Examples of gender stereotypes are the role of females, which is their role is to marry and have children while the male stereotypes role is to be the financial provider. Allydog (2014) continues to explain that women in many cases put the well-being of others first before their own well-being, because they are loving, caring, nurturing and sympathetic, on the other hand males are competitive, independent, courageous and career-focused. To comply with their stereotypes, women are expected to be "caring, tolerant, intuitive, and gentle" as Coleman cited in (Le, 2011: 19) argues. Therefore, traditionally, women are understood to belong in the home to achieve their domestic roles. Cliffsnotes (2014) explains that these types of stereotypes can be destructive, because they can overpower individual expression and creativity as well as hinder personal and professional growth. Many researchers such as Shah (2009) believe that gender stereotyping can clarify the poor representation of women in leadership and also their development growth. Socialization theorists argue that "gender identity and differences are acquired through various developmental processes associated with life stages, such as schooling and work life" (Bartol, Martin, & Kromkowski, 2003: 9). The research done by Mitroussi and Mitroussi reveals that women in the UK and Greece choose not to seek leadership positions just because of the perceived stress caused by a conflict of roles (Mitroussi & Mitroussi, 2009)

In regard to what has been explained above one can argue that for instance when women are told that their roles are to be mothers and to be house wives rather than participating in the corporate world, this will actually set women back especially when they start thinking of family. In this way women's development will be affected since they will be trapped in one corner which I think will render them ineffective in today's society. This is in line with

Cliffsnotes (2014) who argues that this will lead women to very few women getting to the top in business etc since they are told to 'stay where they belong'.

Barker explains that though a simple definition of masculinity would rely on a gender binary in which particular traits associated with maleness are defined as 'masculine', feminist theory has long recognized that the characteristics most valued as 'masculine' are socially constructed, thus masculinity must be understood not as a natural trait, but something that must be achieved before one's peers (Barker and Ricardo, 2005: 5). Research on the construction of masculinity in Nigeria discovered that both men and women hold expectations of men's roles and both genders expect men to be evaluated according to the degree to which they fulfill social expectations of masculinity (Barker and Ricardo, 2005:5).

After defining some relevant key terminology that are relevant in this study, the following sub-section discusses the evolution of development discourses in relation to gender.

2.2 Women and development

2.2.1 Evolution of development discourses in relation to gender

Janet Henshall Momsen, a professor of geography asserts that until the early 1970s development policies were directed at women in their context as wives and mothers. This was based on the belief that economic growth would trick down to the poor and women would benefit from the economic position of their husbands (Momsen, 2004: 12). Consequently gender and development of women inferred that if a man is the only provider, the woman will be subjected to all kinds of submission imposed by the provider, so in most of the cases the result is abuse. But if both man and woman are generating an income in the family, there will be mutual respect towards each other. In this case, the development of women will not be hindered simply because she is a woman.

Although development affects both women and men in dissimilar ways, women have been the most affected people in the discourse of development (Momsen, 2004: 1). In the same vein the study done by Yeboah et al (2015: 7) titled *Omission of men from gender-development theory and praxis: A pathway for addressing the plights of women?* explains that research has shown that women continue to face "heavier burdens in the areas of vulnerability, limited participation and economic opportunities, resources, assets, social

exclusion and discrimination.” He goes on to say that this is because of their position and status in society (Yeboah et al., 2015: 7).

The Oikos Study Group (2006: 17) explains that, “the fact that traditionally women have more responsibility for child raising lessens their opportunities for economic activity.” One can concur with the above statement, because if a woman relies on a man in everything, she will definitely become helpless and may not be able to know what she is capable of in her own given society. Scholars are of the opinion that efforts to ensure women’s participation in development discourse have evolved in multiple ways as will be discussed in the sections below.

2.2.2 Women in Development (WID)

The discussion which gives emphasis to women’s integration into economic development was developed into what became popularly known as Women in Development (WID) (Yeboah et al., 2015: 9). According to Yeboah et al (2015: 9) the concerns of WID are equality, education and employment. Momsen in (Yeboah et al., 2015: 9) assert that women are disadvantaged economically due to their lack of access to the market. The Oikos Study Group states that the law has in the past discriminated against women when it comes to matters concerning education and economic opportunities and cultural influences have caused these practices to continue. This is the reason why the majority of women remain economically on the margins of society Oikos Study Group (2006: 18). This anti-poverty approach failed as it assumed that women from the South had time to get involved in these projects (Momsen, 2004: 13).

Yeboah et al. further explain that those disadvantages can be rejected as long as they provide women and girls with education and improved training by doing so their availability to the creative sector of the economy and hence market opportunities will increase (Yeboah et al., 2015: 9). Bradshaw et al (2013: 2) explain that the WID approach led to resources being directed at women and have made women’s significant productive or income generating contribution more visible. Bradshaw et al added that WID was accused of being insufficient in that it advocated for greater equality, but it did not attack the core problem of problem of “the unequal gender roles and relations that are at the basis of gender subordination and women’s exclusion” (Bradshaw et al., 2013: 2). Unless there is equal education for all, women will not have access to economy opportunities as men do.

WID was supported by Bosrup cited in Yeboah et al (2015) who asserts that in the pre-colonial Africa, women enjoyed equal status with men, but it has been changed and worsened by post war development thought which constrained women to the private sphere of the household (Yeboah et al., 2015: 9). According to Momsen by the 1980s WID advocates shifted their focus from the negative consequences of excluding women in the development process by ignoring their actual or potential contributions (Momsen, 2004: 13). On the other hand Kabeer cited in Yeboah et al asserts that excluding women results in a great inequality responsible for the increases in poverty among women (2015: 9). So once women are affected or excluded from having access to the economy, the result affects the whole society.

2.2.3 Gender and development (GAD)

This was another stage in the evolution of gender and development discourse. Based on the concept of gender and gender relations, Bradshaw et al (2013: 3) explains that in the 1980s, the gender and development approach arose out of the criticism of WID. GAD acknowledged that gender roles and relations are important in enlightening women's lives, with the term gender proposing that an emphasis on both women and men is necessary. GAD approach recognizes that it is not enough to augment women and girls into the existing progressions of development but there is also a need to problematize why they are omitted, the emphasis should be on addressing the inequalities of power which is the basis of that exclusion. Momsen also mentions that the subordination of women places gender within a bigger context of socially constructed forms of relations among women and men and how these relations shapes the development process of these power relations (2004: 13). Tinker, cited in Yeboah et al., emphasizes that isolating women from social, political and economic structures and seeing their subordination as penalties of errors of omission can fail to address the fundamental factors perpetuating and sustaining their sub-optimal livelihoods (Yeboah et al., 2015: 10). Mercy Amba Oduyoye, a Ghanaian feminist theologian and also a founder of the Circle of Concerned African Women Theologians explains that the tragedy of poverty of women "has altered much of Africa's traditional norms of human relationships, which consisted of upholding the dignity of human and the integrity of creation"(Oduyoye, 2001: 23). Gender and development within the GAD approach which focuses on questions related to gender construction and gender relations, attempted to address questions of power and structures. Momsen made a distinction between "practical" and "strategic" gender needs. He explains that practical needs focuses on those characteristics that would develop women's

lives within their present roles, while strategic gender needs, are directed to personal aspects that seek to increase women's ability to take on new roles and to empower them (Momsen, 2004: 13). Because of this, there is a need for gender to change in the structure of power relations.

GAD questions the concept of 'development' and its nature, Bradshaw et al (2013: 3) asserts that development implies a requirement to move from a narrow definition of it as economic progress to a more social or human centred development. Discussing human centred development according to Korten means that a people's movement is at the heart of development. Korten further explains that (Korten, 1990: 128) the strength of a people's movement is the fact that they build alliances with other people's movements that deal with related elements of the global crisis such as environment, human rights, women, peace, population and civil wars. They go beyond development to transformation which meets the concept of image of Shalom and reign of God. God's purpose for humanity is that men and women be the imago Dei through promotion of justice, peace, sharing and free participation for the well-being of all. Moreover the characteristics of transformation as argued Korten (1990) represent its strength such as life sustenance, equity, justice, self-respect and freedom, cultural fit, and spiritual transformation. Molyneux cited in (Bradshaw et al., 2013: 3) mentions that GAD seeks to address women's strategic gender welfares by trying to reject the existing forms of discrimination for example around land rights, or guaranteeing the right of women and girls to live free from violence. The work of the circle as mentioned by Musimbi Kanyoro (2002: 33) is that they play a "significant role in helping to create and sustain viable communities of women and men in the society," especially where women feel violated, rejected by the community just because they are women.

The section has discussed the evolution of development discourses in relation to gender, by explaining how gender in development was developed and the rise of gender and development. The next sub-section will now explore how sexual violence in DRC is a challenge to women's development, by conceptualizing sexual violence.

2.3 Sexual violence in DRC and it challenge

2.3.1 Re-conceptualizing sexual violence

Janie L. Leatherman, a professor of politics at the University of Fairfield states that sexual violence in a place plagued by wars and ethnic conflicts occurs in a place, and also involves

violent actions, perpetrators, victims, survivors and effects ranging from well-being to a broad collection of social consequences (Leatherman, 2011: 9). It is clear that it is inevitable in armed conflicts for people to experience violence. Leatherman (2011: 10) further explain that sexual violence in armed conflict is used against men, women and children. Nevertheless, Leatherman asserts that there is some significant dissimilarity in terms of its impact or effects. He states that sexual violence in armed conflicts might vary, as well as the consequences they face. One way that women greatly differ from men in the experience of rape is forced pregnancy (2011: 10). The effects of rape of men differ from women and vary culturally. Sexual violence against a male is often used to denigrate and feminize him (Leatherman 2011, Meger 2010).

Leatherman (2011: 30) points out that “sexual violence in conflict is both a challenging and difficult topic in many ways. Sexual violence in war is a socio-economic and political strategy for terrorizing, controlling, displacing and even eliminating targeted groups.” Some literature shows that sexual violence against women takes many forms in armed conflicts across time and cultures. Sexual violence in war is often accompanied by torture, brutal rape, sexual slavery, mutilation and cannibalism (Leatherman 2011, Dossa 2014, Lyn Snodgrass 2010). Lyn Snodgrass a senior lecturer in the Department of Political and Governmental Studies at the Summerstrand Campus (2010: 111) adds that in the case of DRC violence and rape have been perpetrated against women to an extent that even the so called peacekeepers have been accused of rape and other forms of sexual violence against women. In the same line of thought, Vittorio Bufacchi, a teacher in the philosophy department at University College of Cork (2007: 18) asserts that violence is the ‘use of physical force that injures damages, violates or destroys people or things.’ from the above statement, it can be seen that violence can destroy one’s life in so many different ways, as stated by Buffachi, violence ‘destroys people or things’ and in war many women are destroyed by being sexually violated. As Chery A Kirk-Duggan, a professor of theology and women’s studies and also a director of women’s studies at Shaw University (2006: 12) points out that violence is something that harms. Kirk- Duggan went one to say that “Violence can be blatant or subtle forms of aggression, hostility, cruelty, brutality, force, and the harsh wielding or misuse of power. Violence dehumanized and destroys creativity and one’s inner essence as it disallows one’s freedom. Violence is relational because it affects one’s entire way of being.”

However, Gerald Arbuckle, a codirector of the Refunding and Pastoral Research Unit in Sydney, Australia (2004) says that for him violence is not about damaging or destroying things. It is all about abusing people. “The tragedy is that it lowers their self-esteem, self-confidence; they experience a sense of powerlessness and subjugation.” It is believed that violence does not have a set of explanation rather it varies not only in societies but also between different groups within the same society at different times and in different situation (Arbuckle, 2004: xii). Sexual violence is then explained as “sexual acts committed against a person, or in which a person is caused to engage by force, threat of force or coercion such as that caused by fear of violence, duress, detention, psychological oppression or abuse of power, or by taking advantage of a coercive environment or a person’s incapacity to give genuine consent” Spangaro et al (2015: 1). On the other hand Dossa et al (2014: 242) mentions sexual violence as “acts of forced penetration of either a male or female.”

Above explanations serve to show how violence is bad and how it can affect ones development, hence the impact that sexual violence has on women’s development. As Bufacchi (2007: 112) pointed out the impression of violence is much more complex than death, therefore, he continues to argue, one should not expect the concept of death to tell her or him why violence is too bad and wrong.

The section has discussed various descriptions of sexual violence by exploring how sexual violence dehumanized one’s being.

2.3.2 Brief overview of the war in the DRC

To help us get a better insight of the violence, it is of great importance that we take a closer look at the war in DRC in which the sexual violence is taking place. Thomas Turner, a DRC country specialist and also author of ‘*The Congo wars*’ explains that in October 1996, the so called ‘Banyamulenge’ (Kinyarwanda speaking Congolese Tutsi) surrounded the Eastern Congo cities of Uvira, Goma and Bukavu, attacking the UN refugee camps near the cities cited above, transferring more than one million Hutu refugees back to Rwanda Turner (2013: 15) notes however, other refugees escaped westward, into the forests of Congo.

Many writers trace the war of DRC back to the genocide in Rwanda and Burundi. Nzongola – Ntalaja in Kilimani (2009: 10) points out that prior to DRC conflicts, “the construction of ethnic identity in Rwanda and Burundi by the colonial masters, fueled conflicts between Hutu and Tutsi in these countries” and these conflicts of Hutu and Tutsi in Rwanda and Burundi

produced so many Tutsi people into the North and South Kivu provinces of Democratic Republic of Congo.

Nest et al (2006: 31) assert that the exact backgrounds of the Congo war can be traced to President Laurent Kabila, due to his longing to become more independent from his Rwandan and Ugandan sponsors. Nest et al (2006: 31) further mentions that due to Kabila's desire to be independent, the "economic interest became significant for many actors in the war when they are unable to achieve an early victory and had to finance ongoing military campaigns."

Turner (2013: 16) explains that those who see mineral wealth as the main cause of conflict in DRC understand the war of 1996-1997 as a resource war much like the war of 'partition and pillage' that began in 1998. In the situation of DRC more especially the Eastern DRC which has so many minerals, among these minerals are immense deposits of Coltan. Longman cited in Kilimani Lambo (2009: 10) indicates that Laurent Kabila's Alliance of Democratic Forces for Liberation (AFDL) prospered in its spread across the Congo in the 1996-1997 war, giving generous business rights over Congo minerals to international companies. Longman further states that, there is solid evidence proposing that it is likely that Rwanda and Uganda have profited extensively and are still profiting from their participation in the conflict in Congo; his argument is that Rwanda and Uganda have become a transportation route for diamonds and other minerals extracted from the Congo. Longman writes that "the economic profit as a motive for the ongoing conflict can thus, not be ignored" (Kilimani, 2009: 11). It is clear that the culture of violence and also the original cause of rape in the Eastern DRC can be traced to the period 1996-2001 war. So from the year 1996 to 2001 it is believed that this is how the mass spread of sexual violence started to take place. The report undertaken by Melhado (2010: 210) shows that 75% of women and 65% of men are said to have been sexually violated, and their assaults were related to the conflict.

In the years 1996 to 2001 of the conflicts in Congo, a report of the International Criminal Court ("The Office of the International Criminal Court opens its first investigation . http://www.icc-cpi.int/pressrelease_details&id. Retrieved: November 4, 2015.," 2004) highlighted that women were not only sexually violated or raped but they were also in danger of involuntary prostitution, unwanted pregnancies and mutilation. However, women during conflicts also faced inhumane acts, such as shootings and introducing objects into their private parts. Despite the integration of all combatant groups into the army and despite the

election in 2006, the Eastern DRC continued to be the scene of the mass rape of women. The study done by Gorman in the area and reported in '*Sexual violence in the democratic republic of Congo*' (2010: 4) argues that the UN has named the DRC the "rape capital of the world" as an estimated 15,000 women were raped in eastern Congo in the year 2009 alone.

The section above has provided an overview of the war in the Congo and how sexual violence against women came to exist. The section explained how different authors view the conflict in the DRC, and it shows that some authors view the war as any economic war whereas others view it as an ethnic war. The next section will explain how sexual violence in armed conflict has negatively impacted the lives of women.

2.3.3 Sexual violence in the Eastern DRC

Sexual violence takes different forms from unwelcomed sexual comments to rape and murder. Wood a professor of political science, explains how sexual violence varies in extent and form across several war settings (2006: 308), Wood asserts that in some conflict zones, sexual violence takes different forms. She argues that in some places it takes the form of sexual slavery, whereby "women are abducted to serve as servants and sexual partners of combatants for extended periods," however, in other places "it takes the form of torture in detention" while in other places of war "women belonging to particular groups are targeted, in others the violence is indiscriminate" and in some other area of conflicts "only women and girls are targeted, while others 'men are as well'" (Wood, 2006: 308).

The study conducted by Gardam and Jarvis '*Women and armed conflict: the international response to the Beijing platform for action*' (2001: 12-13) indicates that violence includes the following acts; such as penetration of the vagina with any object, anal and oral sex; forced vaginal penetration, forced sexual intercourse and some other sexual acts with members of the family cutting off sexual parts, forced prostitution, as well as pornography. Forced impregnation, forced marriage, abortion that is forced, sex humiliation, medical experimentation on women's sexual and reproductive organs, and trafficking in women (Gardam and Jarvis, 2001: 13). Wood (2006: 308) indicates that some acts of sexual violence happen or occur in a private surrounding and some other acts do happen in public normally in front of one's family or community members.

The charges of sexual violence in DRC have ascended to this extensive period of insecurity and extremely brutal violence. Nolen cited in Meger (2010: 126) explains that since 1998, Congolese women “have been victims of rape on a scale never seen before” and, one can argue that since the so called war, women in the Eastern of DRC up until to today are still experiencing violence in many different ways. Meger an Australian researcher on gender and international relations (2010: 126) argues that many of the victims especially women who experienced sexual violence in the DRC have been exposed to horrific mutilation that goes far beyond mere rape. In the same way Mukwege and Nangini Congolese gynecologists (2009: 1) indicate that “the ongoing violence in the Eastern DRC is exemplary of the use of rape to not only terrorize, displace, and demoralize, but also to deliberately incur severe sexual trauma on a level that merits analysis in and of itself” Between November 2008 and March 2009 it was estimated that 1,100 rapes occurred per month for month (Mukwege & Nangini, 2009: 1). In addition Amina Mama a Nigerian-British writer, feminist and academic (pp. 3-4)(2000: 3-4) indicates that bringing about a feminist lens to bear on the meaning of militarisation, conflict, peace and reconstruction, women are taken as ‘toys for the boys’ and that makes them to be vulnerable to being raped anyhow. They went on to say that “Even in times of supposed peace, many women do not enjoy peace and security in their homes, workplaces or on the streets.”

Therefore, war has had a devastating effect on women’s economic and social activities. Galloy et al (2005: 26) argues that war and poverty have also involuntarily forced so many women and girls in the Eastern DRC into prostitution as a means of survival, and this makes them vulnerable to sexual violence. This has been described by Human Rights Watch, as “*laguerre dans la guerre*” cited in Martine Rene Galloy as ‘survival sex’ that creates situations “in which abusive sexual relations are more widely accepted and where many men, both civilians and combatants, regard sex as a service that is easy to obtain by means of coercion.” (Galloy, Sow, & Hall, 2005: 26). Melhado (2010: 210) explains that “despite the legal structures in place recognizing rape as a crime against humanity and a war crime, sexual violence remains low on the international radar. While mass rape in the Eastern Democratic Republic of Congo continues to be documented widely by NGOs and the UN, this has yet to curb the use of rape with extreme violence and end impunity for such crimes against humanity” (Melhado, 2010: 210).

It is acknowledged that sexual violence during war does happen and in all the armed conflicts, and this section has explained how women's sexual abuse during war in the DRC has had such an impact on women's lives, and how it affects them not only in that they are underprivileged but also how it affects their well-being physically leaving them without work. The next section will explore some consequences of sexual violence against women and how it has affected their growth or development.

2.4 How does Sexual violence affect women's development

Culturally in the DRC, women are normally perceived as the center of the community, because they are the "caregivers, child-bearers, nurturers, and workers for the community". The role of women in society "has been constructed as the locus or carriers of culture" and therefore, an attack on a woman in a given community where women are perceived as the core is an attack on that community (Kelly in Meger, 2010: 130). On the other hand McFadden a radical African feminist, sociologist explains that in Africa many women's struggles for right, common entitlement and a dignity. Mcfadden went on to say that Cultural and traditional in many cases have a huge impact directly and in close ways upon the exists and truths of each and every woman, "especially in societies that still treat women in basically feudal and undemocratic ways" (McFadden, 2001).

Although sexual violence in the context of armed conflicts is a longstanding phenomenon, it was only recognized as a crime in the 1990s (Dossa 2014: 242). Given the consequences of war throughout history, sexual violence in times of fighting is not accepted as something that is inevitable and accidental in conflicting period. It is not a surprise that sexual violence has not only occurred in the DRC, but it is a worldwide phenomenon. So according to Meger (2010: 120), "Sexual violence in war is most commonly explained by reliance on two myths: firstly, that the male soldiers have unfulfilled sexual urges and an irrepressible sex drive, and secondly, that the prevalence of wartime sexual violence is an abnormality caused by the disruption of normal morals and rules of society, caused by the conflict."

Mugawe and Powell cited in Zihindula (2010: 19) explain that violence against women has "gained international acknowledgment as a serious social and human rights concern affecting all societies." Mugawe and Powell went on to say that women who have survived sexual

violence in war are more likely to have unintended pregnancies because of the lack of using condoms and other contraceptives and therefore as a result, they develop so many new infections because of so many partners. (WHO, 2001) asserts that because of violence and being afraid of violence women's involvement in socio-economic development has been hindered and this hinders women's success in terms of the Millennium development goals and other opportunities in the national development goals.

Combrinck and Skepu in Zihindula (2010: 20) mention that it is essential that rape and other practices of gender based violence be agreed upon as a being traumatic experience. They went on to say that there is a need to "perceive rape not just as unwanted sex but also as a highly traumatic experience" (Combrinck and Skepu in Zihindula, 2010: 20). However, there are a number of other consequences of sexual violence against women that have a negative impact on their growth or their well-being. Some of the consequences are listed below.

2.4.1 Physical consequences

Sexual violence against women can have serious physical health consequences, Josse (2010: 1) notes that sexual violence has serious and multiple consequences for the physical health of women. Elisabet Le Roux (2014: 40) a researcher at the University of Stellenbosch in the unit of Religion & Development, explains that it is obvious that sexual violence against women "carries with it certain physical risks and consequences, which are usually aggravated by armed conflict. Physically, the mutilation of genital organs caused by extreme forms of rape and torture leads to reproductive dysfunction and is so widespread in countries like the DRC that vaginal destruction is now classified as a crime of combat by DRC doctors." In the same line of thought Goodwin (in Zihindula 2010: 20) explains that physical consequences might consist of so many injuries such as "fistulas or vaginal bleeding, infections, unwanted pregnancies and sexually transmitted diseases (STIs) including HIV". In most cases women who become pregnant in the process of having been raped are forced to experience unsafe aborting-practices (Zihindula, 2010: 20).

The study conducted by Amnesty International (AI) (2005: 12) provides an example of a 12 year old girl who was raped:

... "When I was fetching water, someone came behind me, 'she recalls'. I saw that it was somebody in military uniform. He took a stone and stuffed it in my mouth and carried me off

into the bushes, my cries were not heard at the nearby road and the soldier proceeded to rape me. When people finally came to my aid, he had fled” (Amnesty International, 2005: 12).

This is a story of a 12 year old girl which is very shocking, but in the case of DRC especially in the Eastern part of DRC this case is not rare. As mentioned earlier in Chapter One it is believed that hundreds of thousands of women and children have been raped and each one has her own version of a story to tell.

Amnesty International (2005: 22) contends that many of the women who have been sexually assaulted were being identified as having contracted the HIV infection. The table below explains the demographics of patients presenting after sexually violent attacks, according to age and sex.

Age	Female		Male		Total	
	Number of attacks	%	Number of attacks	%	Number of attacks	%
Under 5 years	29	1.1	1	0.01	30	1.2
5-9 years	54	2.1	0	0.0	54	2.1
10 to 17 years	604	23.6	3	0.1	607	23.6
18 to 29 years	1008	39.2	54	2.1	1062	41.3
30 to 49 years	661	25.8	30	1.2	691	27.0
Over 50 years	106	4.1	15	0.6	121	4.7
Total	462	96.0	103	4.0	2565	100.00

Source: (Duroch, McRae, & Graiss, 2011: 4)

The table shows how much women are vulnerable to violence during war and how it has destroyed the lives of many women and their well-being. In Eastern DRC, the International Rescue Committee has found that 56 percent of women have reported being sexually

assaulted and attacked by armed groups while they were going about their everyday activities (Freedman, 2011: 170).

2.4.2 Social consequences

Social consequences have a huge effect on the lives of survivors of sexual violence. According to Duroch et al (2011) the social consequences of being a victim of sexual violence varied considerably among hospital patients but included rejection by the family. The literature suggests that it is very important to understand how people view survivors of sexual violence. Such attitudes are frequently characterized by the blaming of survivors for being raped. Attitudes towards rape seem to be linked to traditional gender role stereotypes, in particular those related to sexual behavior Acock and Ireland in (Zihindula, 2010: 23).

Sexual violence against women has extreme consequences for the victim because the victim is more likely to blame herself for the attack, consequently, it is very hard for the victim to recover from the incident. Josse (2010: 178) explains that “sexuality touches on a myriad of values and taboos governing the behavior of both individuals and society at large being subjected to forced sex is a distressing and humiliating experience” Josse (2010: 178) adds that sexual violence against women breaks social conventions relating to sexuality. It normally exposes the victims to stigmatization, often to discrimination, and it may jeopardize their position in the society. In many cultures the victims of sexual violence are sometimes held responsible for their misfortune. The victims of sexual violence are made to “feel ashamed and are ostracized, whether by their families and communities, schools, employers, places of worship, legal institutions, or medical facilities” (Josse, 2010: 178).

Normally those who are victims of sexual violence in war or in peace find this violence impacts on their marriages. Duroch et al (2011) indicate that sexual violence against women has so much impact on their lives; they argue that many women are abandoned by their husbands once they know that she was raped. Some literature revealed that traditions in some cultures require a man or a husband to reject or abandon his wife after she has been raped or if the husband stays, he will be neglecting his wife by mistreating her (Josse, 2010; Human Rights Watch, cited in Zihindula, 2001).

Some of the reasons why the husband rejects his wife after she has been raped are, as stated by Josse (2010: 179):

- Being afraid of contracting sexually transmitted disease (STD) most especially HIV
- The consequences of unwanted pregnancy,
- Feeling stigmatized,
- Feeling dishonored by an act according to his culture.

These are some of the reasons why the husband abandons his wife who has been sexually abused in the discourse of war. These challenges that women face affects their development. Another social consequence that women face when they are sexually violated is the impact on family relations. Women who are victims of sexual violence are likely to be not be accepted by their families Neuhauser, 2011; Amnesty International, 2005). Le Roux (2014: 42) cited Turshen explaining that most of the women who have been sexually abused are dishonoured and humiliated and are often blamed for what happened. Victims of sexual violence are also marginalized by their own families, especially when the woman is infected with HIV. Families do not want the burden of caring for a person who is infected, and the presence of HIV in the community worries people (HRW cited in Zihindula (2010: 24).

Sexual violence whether in war time or in peace, can tear a family apart, Josse (2010: 180) explains that women “who have been forced to have sex with rebel fighters may be viewed as having defected to the enemy, and may therefore be stigmatized as opponents opening the way to rejection by family members or by the community at large.” Often women who have been sexually violated are afraid to go out in public because they are afraid that people will laugh at them in the community. Josse (2010: 180) states that in many cases women who experience rape are excluded from school and work. Josse goes further to say that sexual violence in this way is viewed as a “source of shame, and the victims are dishonored and perceived as unfit for marriage. Yet, in such societies, marriage is often the only way for a woman to achieve social or economic status of any kind” (Josse, 2010: 180).

So all these challenges mentioned above can actually destroy one’s reputation and psychological development in particular, because once a woman is affected in such a way

that she can't even control herself in terms of being among others feeling guilt most of the time it is very hard for her to be well developed socially or physically.

Literature reveals that women who have been sexually violated often isolate themselves from the society of their own accord just to avoid feeling threatened or humiliated (Josse, 2010; Bufacchi, 2007) and at times the victims of sexual violence are unable to function in society. Sometimes they cease their professional activities and stop acting out their daily tasks (Josse, 2010: 182).

2.4.3 Psychological consequences

Sexual violence against women can have a major emotional impact on the victim's mental health with awful consequences in the short or long term (Josse, 2010: 184).

Some authors demonstrate that most shared emotional responses displayed by victims of sexual violence are: fear, anxiety, anguish, depression, shame, guilt, anger, confusion, suicidal ideation, self-destruction tendencies and negative self-evaluation and also they face stigmatization and social exclusion (Josse, 2010; Zihindula, 2010). According to Josse (2010: 184), in many cases women who after experiencing sexual violence suffer fear that they did not have before the incident because they are afraid of repeated assault and also fear the social and medical consequences of the assault. So because of fear the victims cannot go to work in the fields, or be alone in an isolated place or area.

Numerous writers have observed an escalation of cases of rape in the Eastern DRC. Girls and women have been raped and mutilated in Eastern Congo. "Women are dying two types of death" argued Christiane Karumba the country director of Women for Women International in the DRC. "The two types of death are the physical and emotional death. The physical death is where you are no longer alive to walk the earth, and the emotional death is where you no longer see signs of hope and are dead inside although living" (United Nations, 2006 in Zihindula, 2010: 23).

The war has been used as a weapon to humiliate women. Bufacchi (2007: 121) explains that sexual violence as humiliation "destroys a person's self-confidence, it diminishes the sense of a person as a person, and it deprives a person of their self-esteem." He clarified that violence is bad because it violates or take away the integrity of someone (Bufacchi, 2007: 110). So in

the process of war in many cases women are oppressed in their being denied the right to be fully human because of being violated.

And in order to apply these realities to the Congo situation according to what occurred during the conflicts, Meger (2010: 119-135) states that, “the use of rape as a weapon in the Congo’s bloody war must be understood in relation to both social constructs of masculinity and the politics of exploitation that have shaped much of the country’s history”. Since the government was not capable of protecting civilians, especially women, this gave way to disorder even in the militias, peace-keepers and others to indulge in rape. Marion Pratt and Leah Werchick cited in Meger (2010) argue that, “rape has been a constant aspect of warfare throughout history and in today’s civil conflicts, it is a systematic and brutal weapon used against civilian populations”. Meger (2010: 119) further specified that, in DRC, “rape has been one of the most prolific weapons of the civil war affecting the country’s eastern provinces since 1998”. However, the measure of sexual violence committed against women in the DRC is incomparable in any preceding or recent conflict, as it has been alleged as a real weapon to reduce, correct, or exact revenge upon whole communities (Marion Pratt & Leah Werchick, 2004: 7). The government seems to have adopted a system of impunity of violence and therefore those who did these evil acts knew that they would get away with it. According to Pacere (2007: 4) “a progress report submitted to the United Nations General Assembly found that serious abuses were occurring daily and being committed by armed forces, the police, and militarized non-government forces alike” (Pacere, 2007: 4). In many instances the phenomenon of rape in war has been denied as an unsuccessful part the consequence; however research has shown that the issue of sexual violence in war is not yet over.

2.5 Conclusion

This chapter was a presentation of how women have been vulnerable to sexual violence in wartime. The chapter also reflected on the issues of gender and development in general and present various challenges women face in being women. It has been argued that there are numerous forms of violence that women face. These include oppression, forced prostitution, being sexually abused, mutilation and many other forms of violence. The chapter also highlighted some consequences that women face during war and how it has affected their development as human beings, it was argued that sexual violence against women has affected

them socially, physically and psychologically. In the context of Congo, this study has found that the fact that some of the victims of sexual violence are provided with medication implies that something is being done for the victims. However, looking at issues that these women are confronted with, it becomes clear that the level of sexual violence against women has affected them socially, physically and physiologically and needs more attention than mere medication. This calls for more efforts to ensure that the well-being of women is understood and well taken care of.

The next chapter will look at the sustainable livelihoods framework. The central objective of the next chapter is to explain how the church can adopt the sustainable livelihoods approach to address the issue of women's development in the context of ongoing conflict and resultant sexual violence.

CHAPTER THREE

SUSTAINABLE LIVELIHOODS FRAMEWORK

Introduction

Chapter Two of this study attempted to address the question of the development discourses with respect to women and challenges women face. The chapter paid attention to some terminologies that are relevant to this study, highlighted the role of women in society, and articulated different approaches to gender and development as well as the evolution of development discourses in relation to gender and lastly the chapter explored how sexual violence has impacted the development of women.

This Chapter draws upon the framework of sustainable livelihoods developed by the Department for International Development (DFID) (1999) and its application by Steve De Gruchy. The chapter is divided into four parts: the first part will explain the vulnerability of women in the context of war by conceptualizing what we understand about sustainable livelihoods, as well as what the approach tells us about the livelihoods of women who have been sexually violated in war. In the same section the researcher examines what makes women vulnerable. The second part will examine women, war and livelihood by combining different types of capital offered by DFID that people have in the community, while the third part focuses on transforming structures and processes. Finally the chapter will examine on the livelihood outcomes of women who have been sexually violated in the context of war, and will end by making observations and concluding remarks.

3. 1 Applying Sustainable Livelihoods Framework to vulnerability of women in the context of war

3.1.1 What is a sustainable livelihood?

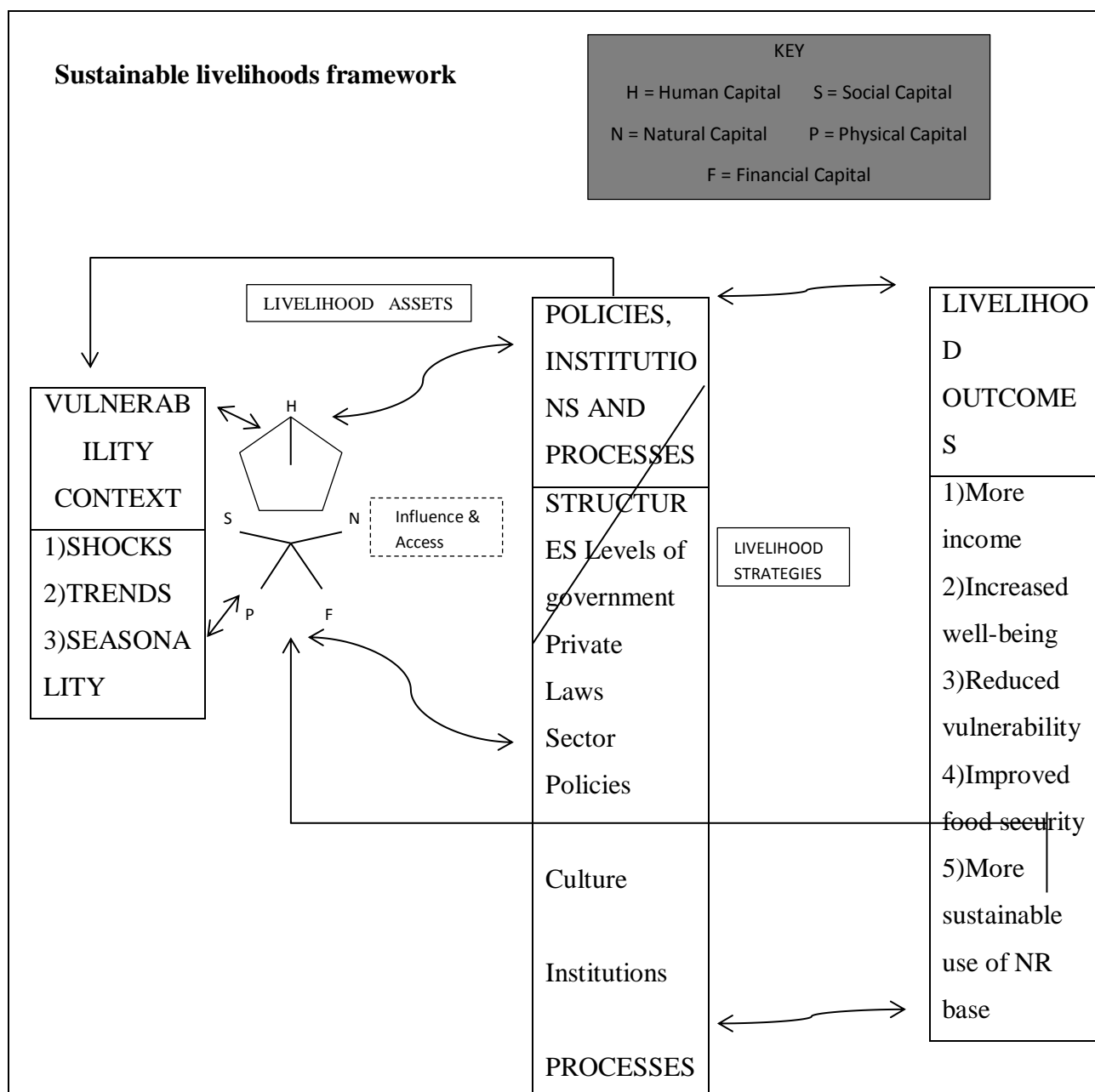
A sustainable livelihood is explained by DFID (1999) as ...a livelihood comprises the capabilities, assets (including both material and social resources) and activities required for a means of living. A livelihood is sustainable when it can cope with and recover from stresses and shocks and maintain or enhance its capabilities and assets both now and in the future, while not undermining the natural resource base.

However, De Gruchy (2005: 58) discusses that livelihoods is the heart of this approach of sustainable livelihoods framework. By livelihoods De Gruchy explains that, livelihoods is “what people do day by day to survive and flourish in the face of what comes their way, given the resources and relationships at their command, and the wider social arrangements that define their place and role in society.” Livelihood, say Chambers and Conway cited in De Gruchy encompasses “the capacities, assets and activities required for a means of living” (2005: 58). In the same line of thought the People Centred Development Forum (PCDF) in De Gruchy state that livelihoods is a way of existing or of sustaining life expectancy and meeting ones needs or needs of the community (S De Gruchy, 2005: 58). According to the International Recovery Platform (IRP) (page 1) livelihood is “making a living”, “supporting a family.”

The UK Department for International Development is a useful tool to understand the many issues that affect the livelihood of someone. The IRP mentions that sustainable livelihoods framework analyze livelihoods as a system and provides a way to understand:

1. The assets people draw upon
2. The strategies they develop to make a living
3. The context within a livelihood is developed
4. Those factors that make a livelihood more or less vulnerable to shocks and stresses (IRP, : 1).

With this explanation provided above, it can be said that sustainable livelihoods is one of many ways of placing people especially the vulnerable at the core of development. As stated by Mike Majale (2002: 3) the sustainable livelihoods approach is a complete approach that attempts to capture, and provide a means of understanding. Petersen and Pedersen (2010: 6) add that “the sustainable livelihoods framework is a tool for development work, by highlighting how to understand, analyze and describe the main factors that affect the livelihoods of people”. Figure 3.1 below presents a Sustainable Livelihoods Framework DFID (1999).



Sustainable Livelihoods Framework (DFID, 1999 section 2.1)

3.1.2 What does the approach tell us about the livelihood of women who have been sexually violated in war?

Though the framework is mainly used by the International development bodies to develop sustainable means to combat rural poverty which emerged towards the end of the 1980s

(Korf, 2003), the framework is used in the area of poverty, and though the theory does not present a model of reality, however it is useful in helping one understand the amount of issues that affect and influence a person's livelihood (Asiimwe, 2014: 30). The Sustainable Livelihoods Framework is constructed on the understanding that people require assets in order to be able to attain a helpful and sustained livelihood outcome. However, in many instances people in a community do have dissimilar types of assets that can be brought together in order to obtain the livelihoods that they search for (Peterson and Pedersen 2010: 7). To that extent the researcher employed the framework to understand the different challenges that women in Eastern DRC faced during war and see how they can meet their everyday needs.

3. 1. 3 What makes women vulnerable?

It is clear how Sustainable Livelihood Framework can be used to understand how violence against women in the context of war shapes the present lives of many women. The vulnerability situation frames the external surroundings in which people exist. People's livelihoods and the wider availability of assets are fundamentally affected by critical trends as well as by shocks and seasonality over which they have limited or no control (DFID 1999, section 2.2). Below are the factors that make up the Vulnerability Context as regards women's assets.

- Shocks which happen unexpectedly destroy many women's assets, especially in war it can have profound adverse effects on women's livelihoods. In war women suffer from lawlessness and physical damage. However, shocks destroy people's lives in many ways, in war people are forced to restraint from their homes areas and dispose of assets. As a result, shocks especially in war where sexual violence is rare may come to many women as a big shock. Cathryn Turton (2000: 15) argues that "people's livelihoods are largely affected by critical trends and shocks over which they have little control." According to Lynne Duffy (2015: 409) explains that "shock in the vulnerability context of the Sustainable Livelihoods Framework, the women's vulnerability continued throughout the leaving process and afterwards as they began to care for their families in new contexts." So all these things that happen to women are a shock to them especially as they start caring for their families in an unfamiliar context.

- Trends in many cases are more predictable where there is little to be done.
- Seasonality shifts in availability of food which is the biggest and most enduring source of hardship for poor women DFID (1999). De Gruchy (2005: 60) mentions that because of the shifts around prices, production and health make the livelihoods of women more difficult.

Vulnerability context draws attention to the fact that shocks, trends and seasonality are directly or indirectly responsible for many of the hardships faced by women in the DRC. In this way women's livelihoods makes them unable to cope with stresses, it may be predictable or not DFID (1999, section 2.2). Arguing about how shocks, trends and seasonality affect and destroy the lives of many women, when shocks in armed conflict take place people with less resources mostly women are the most vulnerable at experiencing hardships in life. The study done by Nadera Shalhoub-Kevorkian (2009: 42) explains how women suffer the consequences of the conflict in the Middle East in a Palestinian case-study:

... With the loss of my house, I lost my closeness to my husband and even my children, he sleeps at his parents and I sleep here with my children. We lost our ability to control our lives, we all sleep on the floor ... we lost it all, even our ability to cover the expenses for my college. I had only six months until graduation, to become a math teacher, to earn my own money, and have some freedom. Then, as a woman, I am expected to function, do everything for everybody, my husband, my brother, my children, my in-laws, bring new documents to the children's school, find new books, clothes, bags, and medicine for the family ... I know they are all suffering, they are all in pain ... but we women suffer the most ... the most. (Shalhoub-Kevorkian, 2009: 42).

The story above shows how much women suffer and how all of that affects their progress as women. The research done by Gorman (2010: 106) in "Sexual violence in the Democratic Republic of Congo" explains how sexual violence has an effect on communities where women in DRC are greatly involved in agriculture. Gorman went on to explain that women generally "account for 73% of those economically active in agriculture and produce more than 80% of the food crops." Furthermore the study edited by Galloy et al (2005: 25) reveals that 80% of the provinces of the Eastern Congo population are engaged in agriculture, and 70% are women. Gorman (2010: 106) explains that because of safety issues, numerous women do not go to the fields during the period of conflict and instability. He argues that injuries inflicted on women through rape and sexual violence normally leave women in the

Eastern Congo physically incapable of working. This explains how it has affected their livelihoods because of what is going on in the country. This has been described by Henriques a professor in the Criminal Justice Administration at John Jay College (2006: 133) who says that the conflict in DRC has increased the poverty calamity on a huge scale. It is estimated that more than one third of the population (16 million people) have critical food needs. In Eastern Congo it is believed that a significant number of people eat only once every two or three days. Henriques went further to explain that the assets that people had in the East such as land to grow food for export, are now “wracked by hunger and severe malnutrition rates among children under five have reached thirty per cent” (Henriques, 2006: 133).

Lautze (2006) cited in Asiimwe (2014: 37) discuss that the attacks that those women working in the fields experience such as mutilation of ears, lips and breast are amongst other reasons why women’s lives, which relies mainly on agriculture cannot be sustained in the given war situation. Apart from physical and sexual violence, their assets are also destroyed in the process. Mukwege and Nangini (2009: 2) discuss that war in the Eastern Congo has widowed a large number of women, and in these cases where women’s lives have been destroyed by means of ‘production and, as a result, they live below the poverty line and many rely on food aid.’ This explains how much the retardation of the development of women especially in the Eastern Congo has been affecting their well-being; their livelihoods cannot be sustained due to being unable to do what they used to do in order to provide for their families. Mukwege and Nangini went on to state that many women and girls throughout the war that has been going on in the country have been forced into survival sex, which makes them particularly vulnerable to sexual violence (Mukwege & Nangini, 2009: 2). So all those challenges that women face Asiimwe claims, increase women’s vulnerability ‘by frustrating their abilities to secure the necessities of life’(Asiimwe, 2014: 33).

In communities where there is reliance on women, particularly for agriculture, sexual violence will certainly have a negative economic effect often resulting in poverty and malnourishment. According to Asiimwe (2014: 37), “Alienation of women from the natural environment-a fundamental base of their survival through the use of violence against them, leads to reduced access to agricultural production, thereby increasing levels of hunger and malnutrition and increases people’s dependence on relief supplies provided by humanitarian agencies.” Looking at the percentages that women represent in the Eastern Congo in agriculture, and because of fear of being sexually violated or safety of their lives, their

economy has been affected because they are unable to do things they used to do, and they are unable to function as they used to function, because many of them are socially, physically, mentally, and psychologically affected. Therefore, it is impossible for the livelihoods of women to be sustained. De Gruchy (2005: 58) indicates that when the livelihood is not sustained the outcomes may be negative and it can serve to weaken the very resources that one's household has.

3.2 Women, war and livelihood: combining different types of capital

The sustainable livelihoods concept is very important in the development discussion because the framework demonstrates how in different contexts it can be achieved where there is access to a range of livelihood that include physical, natural, social, human, and financial capitals. However, since the livelihoods approach is more concerned with people, by describing what they have at their disposal to survive and hopefully flourish in the face of the vulnerability context is important (DFID, 1999 section 2.3). According to Asimwe (2014: 30) the assets are the “building blocks upon which humans are able to undertake production, engage in labour markets and participate in reciprocal relationships with others for their well-being.”

Physical Capital includes basic infrastructure such as water, sanitation, energy, transport, communications, housing and the means and equipment of production.

Social Capital De Gruchy (2005: 60) asserts that social capital is where people in the community draw their social resources in pursuing their livelihood objectives and helping in managing and recovering from shocks and insecurity. It includes networking, relationships of trust, membership of groups, networks, access to wider institutions. Farr (2004) explains that social capital is “complexly conceptualized as the network of associations, activities, or relations that bind people together as a community via certain norms and psychological capacities, notably trust which are essential for civil society and productive of future collective action or goods, in a manner of other forms of capital.” Putnam in Deng (2010: 233) explains social capital as “informal and organized reciprocal networks of trust.”

Some literature reveals that it is largely supposed that violent conflict has a negative effect on social capital, and war zones are thought to be “zones of social capital deficiency” (Deng, 2010: 231). In the same line of thought, Asimwe (2014: 35) notes that in Africa social capital

is one of the means bases for survival. She observes that social capital in several societies more especially rural areas “is mediated through cultural rules, norms and practices that guide people’s behavior in their daily social encounters” (Asiimwe 2014:35).

From the women’s perspective especially those who are not educated and those who owned the land, because of war many suffer, because they have no income.

Financial Capital financial resources available to people or community, which might be livestock, jewellery, cash, savings and credit. These are very important and essential for the search of any livelihood strategy (DFID 1999 section 2. 3).

Human capital, by human capital DFID (1999) indicates that if one has access to land, one may be ‘well-endowed with financial capital, because livestock can generate social capital’. However, in the case of women who live in a country like DRC, where war after war has affected their lives and their well-being, wars has impacted on their lives and human capital. As mentioned earlier that most of the women in the Eastern Congo are involved in agricultural for a living. According to Chambers (1995: 174) livelihood refers to “the means of gaining a living, including livelihoods;” for Chambers ‘development means good change.’ In the same line of thought Petersen and Pedersen (2010: 6) state that development first of all focuses on people, meaning focusing on what the problems are, for people who are vulnerable. In this case the livelihoods of women in Eastern Congo can never be sustained due to shocks that many women are still experiencing after being sexually violated in war, especially the costs of being healthy. For De Gruchy human capital refers to good health and ability to labour (De Gruchy, 2005: 60).

Human capital is the most important asset that any individual can boast of. Asiimwe asserts that the human capital asset is the most important of all and it can be divided into two categories. The first category Asiimwe mentions is the one related to ‘knowledge and skills acquired mainly through education,’ and the second one relates to the ‘physical human body that is in good health and therefore able to work on and transform the other forms of capital for a living’ (Asiimwe, 2014: 33). The two categories pointed out by Asiimwe are crucial, because in times of war and disasters imparting knowledge and skills through schools becomes a problem because education is always disrupted by war. As mentioned earlier in Chapter Two because of war women who have been sexually violated are unable in many instances to continue with their education and after incidents of sexual violence, women are mainly “pushed to live on the margins of society” (Asiimwe, 2010: 34). Chapter Two also

pointed out that those who were raped in some cases are chased out from school just because they were raped. All this can hinder one's livelihood.

The second category Asiimwe (2010: 34) referred to is the hardware component of human capital. He points out that when wars break out many people are affected, especially women whose health get destroyed by sexual violence, in the process of wars normally there is 'loss of skilled people' to attend immediately to those who are sexually violated. Once one's physical human body is not in a good health it "undermines their ability to work in a harsh war-torn environment that requires both good health and resilience," and because of war women are the most people who "suffer from physical violence during war that compromises their potential for survival" (Asiimwe, 2010: 34).

From my personal experience in the Eastern Congo, women are involved in developing products drawing from what is common to them. The products range from fetching firewood, medicinal herbs papyrus reeds, and many more that they draw from. From their products women provide care and income. In most instances their intention of doing what they do is for the household economy in order for them to have cash so that they can be able to meet some necessities that cannot be obtained through forest product extraction (Asiimwe, 2014: 37). So in the Eastern Congo the activity mentioned above does not take place anymore because women are afraid to go to their farms because of being violated, and that is one of the reasons why women are poor. Asiimwe (2014: 37) notes that violence disrupts many human activities and displaces people from their communities and it has held back from harvesting resources from the natural environment for their life sustenance.

Natural capital DFID (1999) indicates that in the context of the sustainable livelihoods structure, Natural capital is taken to mean the social resources upon which people draw in pursuit of their livelihood objectives. It refers to the natural resources that are accessible to households and communities as a whole for pursuit of their livelihoods. However, because of the conflict going on in the Eastern Congo many women are displaced and lack their land and even those who are not displaced are still afraid to go and work on their farms.

De Gruchy (2005: 60) argues that the five assets are very important in relation to one another, when seeking to escape from want. Clarifying the various roles assets play, Babbington (1999: 2022) asserts that "assets are vehicles for instrumental action (making a living), hermeneutic action (making a living meaningful) and emancipatory action (challenging the

structures under which one makes a living).” Bebbington went on to say that “assets give people the capacity to be and to act” (Bebbington, 1999: 2022). Asiimwe (2014: 37) argues that violent conflict disrupts the above human activities and displaces civilian populations from their communities, thus hindering them from harvesting resources from the natural environment for their life sustenance.”

Within the vulnerability context it is clear that “assets are both created and destroyed as a result of the shocks, trends, and seasonality of the vulnerability context” (DFID, section 2.3). El-Bushra and Sahl (2005: 100) explain that if only women can meet the responsibilities which war destroys, women’s livelihoods could have been well managed. But just because of war women’s well-being is not well sustained. In this case El-Bushra and Sahl explain vulnerability to mean “a depletion of a community’s capital (social, physical, political and psycho-social). The rest of this vulnerability is reduced resilience to external shock.” In their argument, El-Bushra and Sahl state that war has impacted on women both old and young, those who are displaced and the hosts, the war has impacted on their lives (El-Bushara & Sahl, 2005: 100).

3.3 Agency

The theory of agency seems to have multiple meanings and explanations. For instance a feminist Martha Nussbaum (2000), explains that agency can mean “practical reason and control over one’s environment;” in the same way Kabeer (1999: 438) explains that agency is the “ability to define one’s goals and act upon them.” According to Amartya Sen, the Bangladesh economist (cited in De Gruchy, 2003:27) agency is freedom; in his argument Sen states that a person should be free to do or achieve what she or he wants to achieve which is very important to him or her. For Sen “freedom is also the primary means of development” (S. De Gruchy, 2003: 27). Kabeer mentions that agency has positive and negative implications in relation to power. Therefore “in a positive sense of the ‘power to’, it refers to people’s capacity to define their own life-choices and to pursue their own goals, even in the face of opposition from others”. In a negative sense ‘power over’ means the “capacity of an actor or category of actors to override the agency of others for instance through the use of violence, coercion and threat” (Kabeer, 1999: 438).

In many of our African societies most women fail to exercise their agency in a way that is positive, because of the male domination. Using the example of Haiti, women demanded to be seen or to participate in policy making, so that they can have voices in the policy making. This is what they voiced: “we want to be present in all areas of decision making policy will no longer be made without us” (Merlet, 2001: 169).

Crucial powers behind such forms of agency as Lorraine Gutierrez, an psychologist explains, may possibly include stressful life events (L. M. Gutierrez, 2015: 201). It is obvious that women who have experienced a horrific experience such as in war become stressed with life, especially if they were forced to relocate from where they were staying. This is because they are exposed to a new life different from the previous one as well as exposed to new skills. According to El-Bushara and Sahl in their article *‘Fused in combat: Gender relations and armed conflict’* note that during conflict women are exposed to new life experiences and new skills that they gain in the course of war or after the war (El-Bushara and Sahl, 2010: 254). They went on to say that for women to be able to act on what they want to achieve, women need to be alert of the forces and structures working to their disadvantage.

During war women are people who suffer the most negative consequences. However, Paulo Freire, Brazilian educator and a philosopher cited in Asiimwe (2014: 40) suggests that “through conscientisation processes those who have been completely marginalized become radically transformed and are no longer willing to be mere objects, responding to changes occurring around them. Instead they decide to take upon themselves the struggle to change the structures of society, which until now have served to oppress them.”

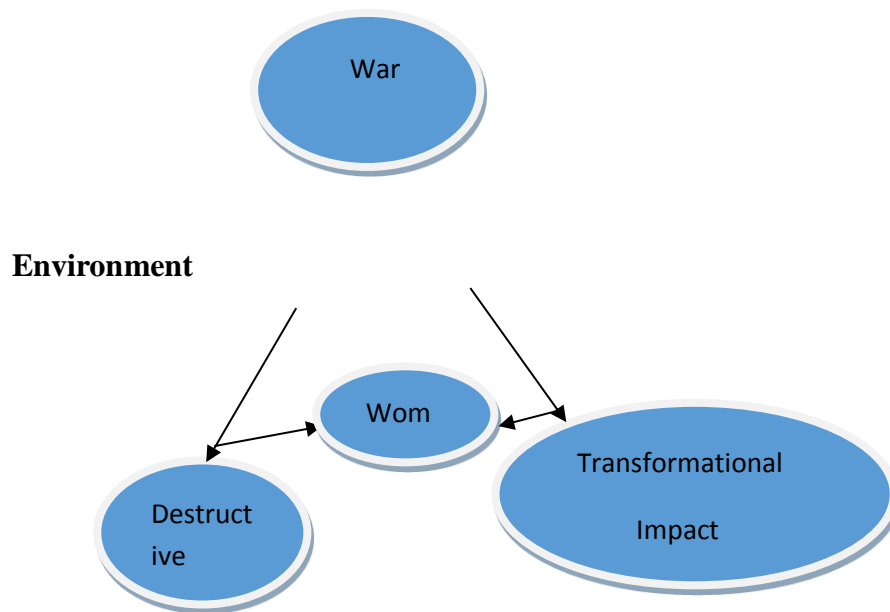


Figure 3. 2: War’s dualistic impact on women by Asiimwe (2014: 42).

The figure above shows how war affects women more than men. In war many goods and public health are undermined by the negative part of the conflict, and once public health is undermined, the result is that more women suffer the brutal effects of the damage than men (Asiimwe, 2014: 41). Luka Biong Deng a Sudanese director of the Centre for Peace and a lecturer of development studies, states that because of war many people have lost their beloved ones, loss of home, and family also community dislocation. This has resulted in the destruction of social capital more especially when violence perpetrators are from within the community (Deng, 2010: 233). He further mentions that, “It is thus generally assumed that violent conflict has a negative effect on social capital, and war zones are considered to be zones of social capital deficiency” such as it happened during the 1996 first war in the Congo where women bore the greater burden of the catastrophe where war destroyed almost all livelihoods, and assets-human, social, financial, natural and physical.

It is clear that in conflict there is great loss and hardship, but it also opens up “intended and unintended spaces from which women make and even negotiate gains” (Asiimwe, 2014: 42). As demonstrated in the Figure above on the left, war destroys lives and the livelihoods of women in a negative way, and on the right is presented the positive, the Figure shows the transformation impact on woman. Asiimwe (2014: 42) pointed out a key argument, because normally people don’t think that war can bring transformation but only destruction. Yes war

does damage lives of people and their livelihoods. But war does empower women on how to cope with their situation that they find themselves in. Gutierrez (2015: 204-205) elaborate on four sub-processes which describes empowerment.

- Increasing self-efficacy: by self-efficacy Gutierrez cited Bandura that one has to believe in her or his own ability “to produce and to regulate events in one’s life.” Gutierrez went on to say that self-efficacy does develop a sense of “personal power or strength” and it “increases the individual’s ability to act.” (Gutierrez, 2015: 204) In this way we can understand that war taught women to be self-sufficient by depending on their own ability to act on the situations that they face day by day.
- Developing a critical consciousness: in this case it consists of increasing an awareness on how political structures affect individuals. Critical consciousness has three cognitive components, identification with similar others, reduction of self-blame for past events, and a sense of personal responsibility for solving future problems.
- Developing skills: allows one to be able to develop the resources to be more powerful on the individual. Developing skills is an important link in the process of empowerment.
- Involvement with similar others: it allows one to be in contact with others with similar problem situation (Gutierrez, 2015:204-205).

3.4 Transforming structure and processes

Transforming structures and processes within the livelihoods context, DFID (1999, section 2.4) explains this refers to a range of structures, such as the institutions, organizations, policies and legislation that shape livelihoods. By policies De Gruchy means that it is an action that is designated to ‘achieve particular goals or targets’ (De Gruchy, 2005: 65) However, as DFID indicates structures are very important because they make process function. So an absence of appropriate structures can be a major limitation to development (1999, section 2.4), DFID further argues that in development the bigger problem is that transformation structures and processes does not normally work for the benefit of the vulnerable people, the failure of this shows that the governance arrangement fail to recognize the legitimate interests of those who are vulnerable.

3.5 Livelihood outcomes of women who have been sexually violated in the context of war.

The framework of sustainable livelihood speaks of the outcomes rather than objectives (De Gruchy, 2005: 63). The term ‘outcomes’ as indicated by DFID (1999 section 2.6) is preferable for two main reasons:

- **Sustainability:** provides a way of thinking about livelihoods and tries to promote responsiveness. The livelihood outcomes component of the framework is something of a mixture, combining the aims. The DFID argues that using the term ‘objectives’ would raise the question of ‘whose objectives’ whereas ‘outcome’ is more neutral and encourages one to focus on what actually happens.
- **Achievement-orientation:** It is intended to provide the basis for action.

The livelihood outcomes seek positive outcomes, such as increased well-being of the vulnerable, more income, increased well-being, reduced vulnerability, improved food security, and more sustainable use of the natural resource base (DFID 1999 section 2.6). Though undesirable outcomes sometimes occur, the aim, is to achieve positive outcomes only. As regards increased well-being DFID indicates that most people do not value material goods, but people value their well-being. To this extent, the well-being of women is affected by various factors such as ‘their self-esteem, sense of control, physical security of household members.’ In order for women’s well-being to be well sustained in the Eastern Congo, their livelihood outcomes should be well sustained, the question is who will make it possible for them? It is the view of the researcher that the church should be the mediator between them and the government.

Women’s Vulnerability increased in numerous sociocultural context. Simoni (2007) places the vulnerability of women within a wider set of socio-cultural and economic issues that most often disadvantages women. Women’s development has been hindered by economy and so other many factors. From the South African perspective for instance, the South African economy like that of other nations, can be usefully described only within the context of the global economy. Poverty and inequality have many faces. The majority of South Africans are affected by poverty in many ways and confronted with the on-going vulnerability to becoming poor Oikos Study Group (2006: 16). The history of the nation has been made by

social and environmental prejudice. The benefit of the few has been served best by creating structures to keep the many in abject poverty.

Kretzmann and McKnight in De Gruchy clarify that it is impossible to build a community on what they don't have. They argue that a fruitful community development grows out of what people have such as skills, capacities and assets of vulnerable women (S. De Gruchy, 2003: 31). This is correct, it is very difficult to build on what the community does not have. In the case of women living in the Eastern DRC, especially for those who were misplaced due to the war, many of them lost their assets. However, most of their assets were land because they used to cultivate in order to have what they need. But because of war their assets have been destroyed. Also, to build on what they have is impossible for some women living in the Eastern Congo. So it is very necessary to build on what people have in order to receive other help from outside. In many cases women in the Eastern DRC depend on others for help. All this shows how war has impacted on the lives of many, and their well-being. Before the war, when some of us were growing up, the lives of many were sustained, because they used to provide for themselves, but now the story has changed because of the negative effects of war.

3. 6. Conclusion

The focus of this chapter was to articulate the theoretical framework of sustainable livelihoods. It was of importance to use this framework of Sustainable Livelihood Approach even though it is largely used in poverty studies. The researcher finds it to be useful in enlightening the problem under study: Development as Advocacy? Violence against women in the context of war in the Eastern Democratic Republic of Congo: A challenge to the Church; based on the work of DFID and De Gruchy. However, the chapter also reflected on the issues of gender and development in general and presented various challenges that women face in being women. The definition of sustainable livelihoods was provided. Through this chapter, it is demonstrated that the sustainable livelihoods approach in general places people at the heart of what affects people in the community and how people can create livelihoods for themselves.

The next chapter will look at how the church can advocate for women's development in the context of war and sexual violence. The central objective of the next chapter is first to provide an understanding of advocacy and also to outline how advocacy can bring a good sustainable livelihood for the vulnerable women.

CHAPTER FOUR

THE CHURCH ADVOCATING FOR WOMEN'S DEVELOPMENT IN THE CONTEXT OF WAR AND SEXUAL VIOLENCE

INTRODUCTION

In Chapter Three, the discussion was centered on the framework of Sustainable Livelihood offered by the Department for International Development. The chapter discussed vulnerability of women in the context of war by conceptualizing what we understand sustainable livelihood to be, also what does the approach tells us about the livelihood of women who have been sexually violated in war. The chapter looked at different types of capital. It argued that women's livelihood was affected by war because many of their assets had been destroyed.

The present chapter sets out to explore the different ways the church can advocate for women who have been sexually violated in the context of war in the Eastern DRC. To that extent the focus of this chapter is to offer a brief discussion on the need of the church to embrace advocacy as a tool for bringing about change in the lives of the said women. The chapter is divided into three sections. It begins by conceptualising the term advocacy as well as policy advocacy. The second section expresses what the church has done in the context of sexual violence against women during war in the Eastern DRC. The third section will discuss the role of the church in advocating for women's development in the context of war and sexual violence, whereas the fourth section will explain why the church in DRC need to be involved in Advocacy or what the church can contribute. The chapter ends by highlighting the contribution of African women's theology in human dignity.

4.1 ADVOCACY

In order to explain policy advocacy, the paper will first describe advocacy before explaining policy advocacy, because the two concepts have different meanings. It is very difficult to give a specific explanation of the term 'advocacy' since authors differ in their understanding and

interpretation of the term advocacy. However, the explanation given below in a table is provided by some of the leading thinkers and experts in the field of advocacy.

Advocacy is explained by Ritu Sharma, an Indian co-founder of Women Thrive Worldwide (1997: 4) as appealing for, protecting or suggesting an notion in advance other folks. In this classification, advocacy is seen as an achievement focused at transforming the rules, arrangements or platforms of any type of institution. In the same line of thought Cohen, et al (2010: 2) refer to advocacy as an act of ‘calling to one’s aid’ or to speak out on behalf of someone, as a legal counsellor. Drawing from the explanation above, advocacy can be well understood as speaking for a certain group of people who are oppressed, marginalised, and the silent in order to bring change in their lives. By oppression, Iris Marion Young, American political philosopher, in an edited article by Heldke and O’Connor states that “oppression is when people reduce the potential for other people to be fully human.” In another words, oppression is said to exist when “people make other people less human” (Heldke & O’Connor, 2004: 1). To this extent, advocacy is to speak on behalf of someone who is treated in a way that is dehumanizing. According to the forgoing, to advocate for someone is to talk on behalf of the person.

John Casey in *‘Understanding advocacy: a prime on the policy making role of non-profit organizations’* (2011) explains Advocacy as “any attempt to influence public policy and practice or any other decisions of institutional elite. It involves the active espousal of a point of view or a course of action and can include high profile legal challenges and other openly political actions, as well as less visible, more subtle processes of influence.” Evangelical advocacy cited by Tearfund (2012: 1) explains that advocacy is “seeking with, and on behalf of, the poor to address underlying causes of poverty, bring justice and support good development through influencing the policies and practices of the powerful.” Tearfund views advocacy as “part of its mission to bring good news to the poor, motivated by the compassion of Christ”.

According to the clarification offered above by different writers, they all describe advocacy as bringing positive changes where it is needed in order to enhance a person’s quality of life, by influencing those in power. As shown above there are so many explanations of advocacy but all of them are similar to each other. It is necessary that we have an operational definition of advocacy to ensure that we are talking about the same thing when we use the concept. To

that extent, in this and subsequent chapters, by “Advocacy” we will mean speaking on behalf of women who have been sexually violated in times of war. How the church can use advocacy in bring change in the lives of women who have been sexually violated in times of war.

4.1.1 Policy advocacy

Policy advocacy is defined as a procedure of bargaining as well as facilitating a dialogue through which influential networks, opinion leaders, and, ultimately, those in charge of decision making take responsibility of one’s thoughts, proof, and proposal, and then act upon them (Young & Quinn, 2012: 26). On the other hand, Janson cited in Sherraden et al (2002: 209) is of the opinion that policy advocacy is “policy practice that helps powerless, stigmatized, and oppressed populations improve their well-being.” Mark Ezell in his book *‘Advocacy in the human services’* (2001: 23) suggested that policy advocacy contains of those purposive hard work to transform some particular being or suggested policies or efforts practices on behalf of or with a specific client or group of clients.

This chapter looks at how the church can advocate for the development of women who have been sexually violated in the discourse of war. However, this section has explored the understanding of advocacy and policy advocacy. The next section looks at what the church in DRC has done in the context of sexual violence against women during war, the section will describe how well the church in DRC has responded to the plight of women in the Eastern DRC.

4.2. What the church has done in the context of sexual violence against women during war

With regards to what the role the Church has played in advocating against sexual violence against women in the context of war in DRC, the study conducted by Whetho and Uzodike (2008: 73) in the context of the Democratic Republic of the Congo, explains that in DRC civil society, religions are the largest where by 79% of the population are estimated to be Christians. Adogla (2010: 17) adds that among the 79% Christians, the Roman Catholic Church is the largest Church in the DRC, with 50% of the population belonging to it, while Protestant denominations represent 20% of the population. Kimbanguists are also categorized as a Christian denomination and represent 9% of the population in DRC. There are other

religions such as Bahai with 0, 4% of the population, Islam that represent 9% of the population, and Animism/traditional religions with 0, and 7%.

Given the percentage of Christians it can be reasoned that the Church as an entity is an influential part of society (Le Roux, 2014: 101) However, in the 1980s Ch Didier Gondola (Gondola, 2002: 10), professor of history asserted that political support from Christian organisations played a vital role by helping the President Mobutu's regime with his dictatorship. Gondola asserts that the Catholic Church turned "a blind eye to human rights abuses and had collaborated with the regime". Gondola went further to say that, in return Mobutu promised the Catholic Church and the Kimbanguist church, an African Christian Church that he would ban all other independent churches that could have competed with them. The March of Hope that took place on February 16, 1992 and brought about change in the relationship between church and state.

According to Le Roux (2014: 101), the Catholic Church in the 1990s changed her way of thinking. Le Roux explains that the Catholic Church has considerable power and influence in a variety of spheres. Just like in the reign of the Mobutu regime the Catholic Church used to oppose the state's excesses and was seen to represent the 'voiceless' or the silenced Congolese. In the early 1990s the Catholic Church played a very significant role in democratising the DRC. During that time, the Catholic Church was able to oppose Mobutu's dictatorship. According to Le Roux, due to unending conflict, the Church struggled to offer moral guidance to society, or provide many health, education and communication services to their members as well as the broader community (Le Roux, 2014: 101). Gerard Prunier, French historian specializing in the horn of Africa and the more southerly African great lakes region (cited in Le Roux) states that in relation to the conflict in the Eastern province of Congo "the Catholic church is more than ever seen as a social guarantor of the last resort as well as the only moral and intellectual authority remaining in this society which has been ripped apart by war" (Le Roux, 2014: 101). Many others Church organisations have been silenced and cannot challenge the government. They are instead involved in doing whatever the government says.

Le Roux (2014: 102) indicates that churches in DRC are important and effective organisations that offer not only spiritual support and voice, but the churches are aggressively providing services. Le Roux explains that churches often work closely with NGOs, in

propagating a Christian agenda, through which they provide basic services such as medical care, counselling, education and training for those who have been sexually violated. He further mentions that some churches and denominations create NGOs to source funding and manage intervention activities. Le Roux offers one example of Panzi hospital in Bukavu in the Eastern Congo founded with the support from the national Pentecostal Church organisation called Pentecostal Church Organisation (CEPAC). And also HEAL Africa is situated in Goma city of the Eastern Congo which is also a non-governmental organisation (NGO) that provides medical, legal and social care for all Congolese especially sexual violence survivors.

Susan Sue Rakoczy, professor of spirituality at St. Joseph's Theological Institute in South Africa (2000: 8-12) adds that the role that churches can play to prevent violence against women is to help the organisations that work with violence against women with funds to support such organisations. What Rakoczy indicates is that this is very important because since the church is not getting involved in the situation of sexual violence the church must support the organisations that work in that area. However, Oduyoye, a Ghanaian Methodist theologian (2004: 99) argues that "in Africa, as in other areas of the world, the churches often wait for political crises to make statements, civil wars to work on reconciliation, natural disasters to provide humanitarian aid." She went on to indicate that in most cases the African Church tends to be a 'rear action' and that the church is rarely invisible on the front lines, she further states that the Church on many occasions "delayed in arriving on the scene afterward to pick up the pieces. In terms of being with the people in crises, the Church in Africa, with the significant exception of some clergy and lay leaders, has usually stood aloof and remained mute"(Oduyoye, 2004: 99). I am of the opinion that the above argument is true, many churches in Africa have kept quiet and do not challenge the wrong things that government do. Even if some churches have tried to work with NGOs in order to alleviate the predicament of women who have been violated in war in DRC, not much improvement has been made.

On the basis of this literature above, one can say that the Church in DRC is doing something to respond to the plight of sexual violence against women in the context of war. However, according to the research done by Le Roux the finding reveals that the Churches in the Eastern Congo offer little in regard to help for victims of sexual violence. The finding shows that many 'if not most' of the churches in the DRC desist in being involved in addressing

sexual violence and actively oppose mobilisation around women's issues (Akina Mama wa Afrika, 2011: 37 cited in Le Roux 2014: 102). What is difficult to understand about the Church in DRC is when it comes to the role of advocacy, is that the government is seen as above law and is unchallengeable.

The government takes advantage of the poor situation people live in. For instance, during the election 2011, a highly respected Methodist minister was among the heads of the electoral commission, but the government corrupted him and he gave a false report that the elections were free and fair which was totally wrong. Therefore, the Church instead of challenging the system it does nothing. So in my considered view, the Church in the DRC, does not take its place in society, the Church is supposed to be the light of the world in siding with the oppressed. When the church is waiting for the government to do things for the Church, the Church lost its prophetic role and it becomes irrelevant. As it is articulated by Oduyoye, a theologian, (2004: 99) "in spite of the pain and the ugliness of brokenness, there often seems to be a lack of concern in the churches in Africa on issues of women's being."

The World Council of Churches asserts that:

...it is deplorable that Churches are not coming forward to condemn these evil atrocities. The Churches seem to relegate sexual violence to the private sphere, and still understand violence as exclusively physical, disregarding the psychological, sociological and spiritual effects entirely, as well as the breakdown of community. "Open secrets" of religio-cultural, social and even Church practices which put women's lives at risk continue unabated or persistent, while sexual violence and the risks of HIV infection increase at an alarming rate every day... Instead of continuing with the unjust trend of blaming the victim or accusing the survivor, as if she is the one who is the sinner, the perpetrators of violence should be addressed for transformative justice (WCC, 2009).

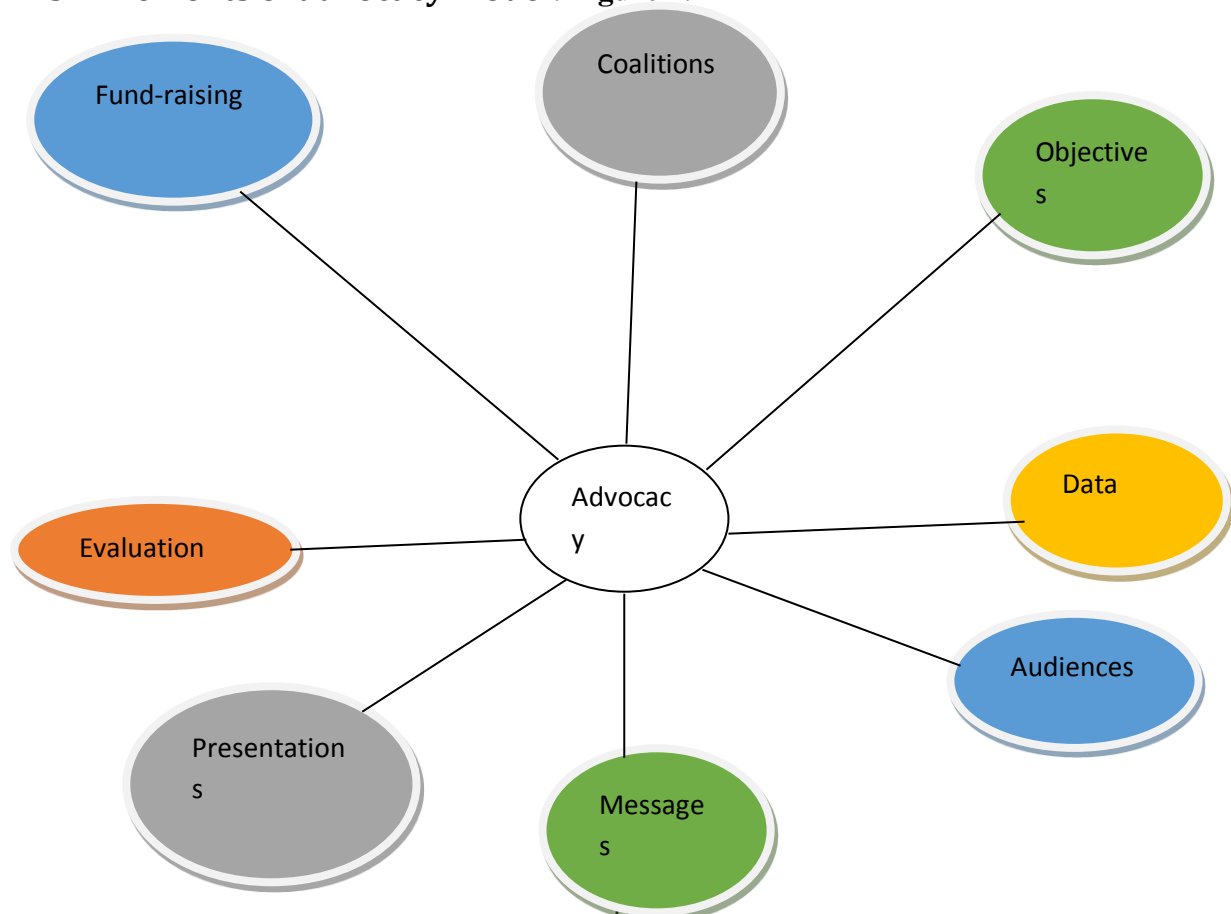
In my understanding, churches have failed to address the issues of women's sexual violence in the Eastern of DRC because they are not united and they have lost their identity. These Churches do represent God here on earth. They have forgotten their given mission. Churches have forgotten that they are the agents of God in the world and not the government.

Le Roux (2010: 2) attempts to critique the Church by asserting that the Church has been systematically absent in responding and addressing to the suffering of women. Le Roux holds that many of the African Churches believe that sexual violence is not a spiritual concern.

churches in DRC are powerful institutions with much influence in society, but churches in DRC appear to be failing to address the issues of sexual violence that have been affecting lives of women in so many different ways and the Church is still hesitant to address it and its consequences upon women's lives. John Howard Yoder, American theologian and a Christian ethicist (2003: 26) asserts that, "If the very nature of the Church is to confront evil with suffering, cross carrying love, and if the very nature of the state is to confront evil with threat and if necessary with violence against violence, one person cannot be involved simultaneously in both at the same time." In this regard one can agree with the above statement that the very nature and role of the church is to confront and challenge all forms of evil since its role is to make a just society and to advocate for the marginalized. But I do not think that the very nature of the state is to confront evil. If this was the case in Eastern of the DRC, if the state and the Church could work together, by being prophetic in what they are called to be, the situation of women being violated would have been dealt with by now. Until these two institutions find a common ground, then violence can be controlled because one person cannot be involved instantaneously in both at the same time.

4.3 The role of the church in advocating for women's development in the context of war and sexual violence.

4.3.1 Elements of advocacy model. Figure 4.1



Source: Sharma (1997: 6)

There are different models of advocacy, some theorists have connected policy advocacy to civil society while others have investigated advocacy as a development in policy investigation. However, in order to address the research question presented in Chapter One; the study presents models of understanding advocacy as presented by Sharma (1997). As shown in Figure 4.1 above, for the purpose of the study the elements will be explained below.

Sharma (1997: 5) indicates that in order for there to be successful advocacy, the following elements form the basic building blocks for effective advocacy.

1. **Identifying some goals and objectives** is a crucial element if an advocacy is to succeed (Sharma, 1997: 6). Sharma explains that the goal of advocacy must be refined to an advocacy objective based on answers to questions such as: Can the issue bring diverse groups together into a powerful coalition? Is the objective achievable? Will the objective really address the problem? (Sharma 1997: 6). Identifying some goals and objectives can be very helpful for the church in advocating for women who have been sexually violated in the discourse of war in the Eastern DRC. Kervatin (1998: 28) mentions that clear goals and objectives are very significant in policy advocacy. The Church need to clarify what is needed in order for them to be able to advocate for women whose lives have been affected by sexual violence. According to the Policy Project (2003) in *'Moments in time: HIV/AIDS advocacy stories,'* identifying and clarifying goals and objectives can lead to a successful advocacy.
2. **Using necessary data and research.** Sharma is of the view that using basic data and research are very important for making informed decisions when choosing a problem to work on, identifying solutions to the problem, and setting realistic goals. However, in addition, decent data can be the most convincing argument to advocates. (Sharma 1997:6).

In order for the Church to actively advocate for women who have been sexually violated in the Eastern DRC, the Church need to do a good research in order to have a solid data to convince the policy makers. According to Policy Project (2003: 22) in order for effective advocacy to take place, actors need to understand how the problem has been addressed over time, as well “the legal and policy documents that support or

undermine the issue, the current political situation, and the many actors who influence the policy process” (Policy Project, 2003: 22). Similarly Kervatin added that having done relevant research can help those who are involved in advocacy to better arrive at clear goals that explain the need for their advocacy (Kervatin, 1998: 28).

3. **Identifying advocacy audiences.** This is an important tool to be taken seriously. Sharma (1997: 6) indicates that once the concern and goals are carefully chosen, advocacy efforts must be directed to the people with decision making power like advisors, politicians, and ideally, also to the people who influence the decision makers such as staff, advisors, influential elders, the media and the public. For this reason, identifying the right audiences for the message by directing it to those responsible for decision making or to those who can be able to influence the decision makers is very important for a successful advocacy. Kervatin (1998: 28) explains that “it is important to know those who influence the decision makers and what circumstances can influence decision making.” The church need to identify the audience so that they can be able to address it well to those who are concerned with decisions making. Policy Project (2003: 24) states that identifying the right audiences for the advocacy message and direct it to people responsible for the decision making is a serious feature for successful advocacy.
4. **Developing and delivering advocacy messages.** This instrument of advocacy demonstrates that different audiences respond to different messages. For example, a politician may become motivated when she or he knows how many people in her or his district care about the problem (Sharma, 1997: 6).
5. **Building coalition.** Often the power of advocacy is found in the numbers of individuals or groups (Sharma, 1997: 7). Sharma went further to say that in advocacy, normally the power is within the hands of those who support the goal (1997: 7). Kervatin asserts that a successful advocacy can be influenced by building support through coalition-involving a huge number of participants, especially where policy and advocacy are new phenomenon (Kervatin, 1998: 28). Sabatier and Jenkins-Smith (1993) point out that the advocacy coalition framework demands that every advocacy

coalition group should be united around a core belief to hold the group together. So in the case of women in the Eastern Congo the core belief is that the church should work together to serve those who are marginalised and sexually violated in the context of war so that the church can advance their policy interest.

6. **Making convincing presentations.** A convincing argument is very important in achieving advocacy. So careful preparation of convincing arguments and presentation style can turn these brief opportunities into successful advocacy (Sharma, 1997: 7). According to Policy Project (2003: 96) if the Church wants to effect change in women's lives and their livelihoods in the Eastern DRC, convincing presentations can be made through workshops and also conferences, also programmes that explain the need for advocacy. Achmat argues that "making presentations through community engagement can be viewed as a way of facilitating empowerment of members as it is was a means by which grassroots people or the marginalised became more aware of the potential to change the world they live in a democratic society" (Achmat, 2004: 16).

The above strategies and techniques differ from time to time, but the model holds that the strategies and techniques of advocacy are the basic components of effective action. The strength of this model as mentioned by Kervatin is that advocacy does not limit itself just to one instrument or to one technique; however, one does not need to apply all the components in order to succeed (Kervatin, 1998: 32).

4.3.2. Dynamics of advocacy process

The following components are critical to the advocacy process (Sharma, 1997: 10). Sharma offers five fluid stages which are: identification, solution formulation and selection, awareness building, policy action, and evaluation (Sharma, 1997: 10).

- A. Stage one is the identification of an issue for policy action. This first stage speaks of agenda setting. Where there are an unlimited number of issues that need care, not all can get a place on the action agenda. In this case the advocates choose which problem

needs to be addressed first and attempt to get the target institution to recognize that the problem needs action.

- B. Stage two is solution formulation, and follows rapidly from stage one. In this second stage the advocates and some other key actors propose solutions to the problem and select one that is politically, economically, and socially feasible.
- C. Stage three is building the political will to act on the problem and its solution; this is the centrepiece of advocacy. In this stage actions comprise coalition building, consulting with decision makers, awareness building and delivering effective messages. Samuel (2007: 616) states that the primary emphasis of advocacy is to influence policy formulation, change, and implementation.
- D. The fourth stage is policy action. In this stage advocacy happens when a problem is recognised, its answer is acknowledged and there is political will to act, altogether at the same period. This connection is frequently in a little gap of occasion which activists need to take hold of. A thoughtful of the decision-making process as well as a concrete advocacy approach will enlarge the likelihood of generating windows of opportunity for action.
- E. The last stage is evaluation, and though this stage is often not reached, it is important. Good advocates evaluate the helpfulness of their previous hard work as well as to set fresh objectives build on their understanding. At this point advocates and the organization that accepts the policy transformation ought to occasionally assess the success of that transformation (Sharma, 1997: 11).

The stages mentioned above offered by Sharma are all important, since the policy advocacy is the prime purpose in this study. However, all the stages are very important in advocating for someone or for a group of people. But for the purpose of this study stage three which is characterised by ‘building the political will to act on the problem and its solution’ will be of much help for the study, because building the will to act on the problem that women face in a country plagued by wars is critical. So the church has to advocate for that action to happen in order to have a solution to end the entire problem that women are facing; as explains Gutierrez the very life of the Church is the service in the world (Gutierrez, 1988: 53). The Church exists to advocate for those who are marginalized and for those whose voice is not heard. Gutierrez went further to say that “a Christian life is centered around a concrete and creative commitment of service to others” (1988: 9). In Chapter Three it was shown that the

livelihoods of women are not well sustained because of war. So the importance of building the will to act on the problem that women face in the Eastern DRC is the point of departure for all reflection (Gutierrez, 1988: 7). He states that the eschatological dimension, tries to emphasize hope, great quality of life future quality of life. “The word of God gathers and is incarnated in the community of faith, which gives itself to the service of all” (G. Gutierrez, 1988: 8).

4.4 Why the Church in the DRC needs to be involved in Advocacy or what the church can do

Since advocacy is a process of change that stimulates respect for one’s right, the Evangelical Advocacy (2010: 12) explains that bringing justice is a fundamental concern of advocacy, though advocacy is wider than this. Based on the explanation given above regarding advocacy, advocacy is about change, and changes happen where there is a problem. Building on this view, Boylan and Dalrymple (2013: 2) citing Reamer are of the view that social justice is “an ideal condition in which all members of a society have the same basic rights, protection, opportunities, obligations and social benefits.” With this clarification of social justice, advocacy then will work to make sure that “service users and carers, who are often denied these basic rights mentioned above and opportunities are empowered not only to regain voice and agency but also to be recognised as citizens” (Boylan & Dalrymple, 2013: 2). Boylan and Dalrymple noted that the issues raised above are reflected in the explanation of advocacy by a Scottish executive that “... Advocacy is a crucial element in achieving social justice. It is a way to ensure that everyone matters and everyone is heard-including people who are at risk of exclusion and people who have particular difficulties in making their views known” (Boylan & Dalrymple, 2013: 2).

However, it is very important for the church to advocate for women’s development especially those who have been sexually violated during war in the Eastern DRC. Chapter Two explained the consequences that women face or experienced after being raped or sexually violated, and how it hinders their development of well-being. According to the research done by Le Roux (2014: 41) it was revealed that many women who were raped faced humiliation, stigmatisation, shame, some are being excluded from school some being chased from work just because they were raped in the course of war. As mentioned earlier in the previous

chapter, humiliation reduces one to feeling less human. Humiliation is one of the challenges that many women encounter after being sexually violated. On the same subject of humiliation Margalit cited in Neuhauser (2011: 22), says that humiliation is “any sort of behaviour or condition that constitutes a sound reason for a person to consider his or her self-respect injured.” However, sexual violence against women has so many social consequences.

Advocacy in this case will be very important if the church in DRC can advocate for women’s development to enhance policy changes in the government. Evangelical Advocacy (2012: 12) indicates that “advocacy can tackle the root cause of the problem as it can bring changes in policies and practices of those with power and can even change the balance of power in a given situation.” Teff and Campisi (2010: 16) state that fighting impunity has been a major focus for donors when addressing prevention of sexual violence, particularly in DRC. But it seems like this is not working, because in the DRC in the year 2006 Teff and Campisi argue that the government in Congo “passed a law on sexual violence that looks good on paper but there has been very little implementation” (Teff & Campisi, 2010: 16). So the moment has come when the Church in the DRC has to stand and be the voice for the silenced ones.

So in order for the church to advocate for the development of women in the context of war and sexual violence in Eastern DRC, the Church needs to act in order to bring about change. Gordon and Tearfund (2002: 37) provide the main reasons why the church should advocate for women whose development has been destroyed in the context of war and sexual violence:

- **The church should be motivated by the compassion of Christ** because Christ cares for people in want, people who are suffering injustice, oppression or poverty.
- **Accomplishing the assignment of the church to convey good news.** God values church to aid spread God’s kingdom. Gordon argues that in order to extend God’s kingdom the Church can act by “caring for those in need, defending the cause of others speaking out against injustice, working for change.” In this way advocacy is therefore part of the overall mission of the church (Gordon and Tearfund, 2002: 37).
- **Viewing the marginalised as agents of change.** Part of the development process is helping the marginalised to see themselves as a means of change. Therefore, advocacy work can help to achieve this, so that marginalised people may be more in control of their own lives and better able to participate in decision making that affects the future of their community and wider area.

- **Addressing root causes of poverty and injustice and providing long-term solutions.** Development work should deal with the root causes of poverty as well as tackling the symptoms, so that development will be sustainable. Advocacy tackles the root causes by asking what policies, practices or other factors are leading to poverty and injustice and challenging these.
- **Sharing good development practice** this is a key part of advocacy work that shows what works in practice and influences others to do the same. For Christians, this is part of what it means to be a light to the world, demonstrating God's Kingdom. Building on good development practice and promoting positive change is central to advocacy work. Advocacy work is not only about preventing negative change.
- **Leveraging greater change.** Advocacy work can generate or attract resources and actions that would not be available in individual development projects. As a result, advocacy work can have a significant multiplier effect on development work that is already happening (Gordon & Tearfund, 2002: 37).

According to the Summit Report on “end sexual violence in conflict global summit” (2014: 8), the overpowering mainstream of survivors of sexual violence in war never see justice for the abuses they have undergone, so rape and other forms of sexual violence against women as argued in the Summit Report have been considered as inescapable consequences of war and a lesser crime. The Summit Report (2014: 8) went further to indicate that survivors of sexual violence committed in conflict places fail to be given appropriate support, and peace and security efforts have been pursued with little regard towards women. However, “justice systems, too, are often ill-equipped to respond to cases of sexual violence, thereby limiting the number of successful prosecutions and reinforcing the culture of impunity” (“Summit Report On the end sexual violence in conflict global summit. London,” 2014: 9).

The Church must do more to advocate for the rights of women, since sexual violence dehumanizes and destroys creativity and one's inner essence as it disallows one's freedom Kirk-Duggan (2006: 2). The Summit Report states that the church should tackle rape and other forms of sexual violence against women in war, not only as a moral imperative but also as a major problem of fundamental importance to peace and security for women. Where sexual violence occurs in conflict it affects the development of women, triggers refugee flows and condemns victims to lives of poverty (Summit Report, 2014: 2). So advocacy is one of

the many ways or imaginable strategies, or ways to approach a problem, because it involves actions that always lead to a selected goal (Samuel 2007: 615).

Based on the definition above by Tearfund (2012), some functions of the church that relate to advocacy are:

- prayer for God to intervene
- modelling an alternative that can influence others
- social action
- seeking social justice through influencing those in power
- bringing peace and reconciliation
- prophetic role in speaking out against injustice
- confronting the unseen powers

However, the church has to influence those in power by using advocacy as a tool to advocate for women who have been sexually violated during war. According to Phiri and Nadar (2006b: 14-15) “within the discourses of liberation theologies which focuses on conscientising people in communities about their oppression, seeking theology to overcome such oppression altogether.” Therefore, advocacy is very important that the Church should take into account in advocating for women who have been sexually violated as proposed in this study, because women’s lives in the Eastern DRC have been negatively affected by the war: they feel rejected by their own families, feel abused, violated of human rights and more. So in order to bring change in the lives of women the church has to stand and advocate for women’s development and the well-being of women.

4.5 The role of African women’s theology in human dignity.

It is important in this study to acknowledge the notion of human dignity as it is at the centre of African women’s theology, though the intention is not to explain or give the background to the Circle of Concerned African Women Theologians. According to Ackermann, the theologians of the Circle “advocate a different vision of what it means to be a human being with dignity and worth” (Ackermann, 2008: 271). Oduyoye (2001: 16) also states that “the African women’s theological reflections intertwine theology, ethics and spirituality. It therefore does not stop at theory but moves to commitment, advocacy and a transforming praxis.” In the same line of thought Jansen (2009: 68) asserts that “the church has a big role

to play in bringing about social changes which in turn can enable development.” On the same note, Moyo a Malawian feminist theologian articulates that in all spheres of life women have to “acknowledge their own human dignity as God’s image, and decide to break the code of silence within the church” (Moyo, 2005: 134).

The work of Amanze (2010: 352) acknowledged that the Circle “work towards the transformation of their communities and institutions for gender justice.” It is also noted by Kanyoro that the focus of African women theologians is on “women’s humanity and as beings also created in the image of God” (Kanyoro, 2001). Therefore, women in the Eastern Congo are also titled to be fully human by ending the impunity and all sorts of violence against them in the country. According to Daniel Migliore, God’s power is not limited to liberation, but it also demands justice and creates order. In this way he argued that “the liberating power of God is abused and corrupted if it is not seen as the foundation of justice in human life” (Migliore, 2008: 44).

4.6 Conclusion

The focus of this chapter has been to articulate possibilities for the church to advocate for the well-being of women who have been sexually violated in the context of war in the DRC. It has been argued that in order for the church to respond to the vulnerability of women in the Eastern DRC the Church has to advocate for their well-being. It was articulated that advocacy is a process that brings change in the lives of people who are treated unfairly, change for individuals, through changing their personal situation and changing systems, structures and policies. In order to have transformative lives, the Church has to play a key role in challenging the policy makers in order to bring about change in the lives of women who have experienced the sexual violence in the context of war. In the context of DRC the study has found that the fact that the Church provides counselling among other things implies that the Church is taking action towards helping women who have been sexually violated in the Eastern DRC. However, looking at the issues that these women who have been sexually violated are confronted with, it becomes very clear that the help offered by the church is still not enough. Therefore, this calls for more efforts to guarantee that the sustained livelihood of women is well maintained and that justice is done.

In ensuring the well-being of women who have been sexually violated in the Eastern DRC, the Church has a role to play. In the next chapter, the attention will be given to articulating the implication for the Church's prophetic ministry of advocacy for this context.

CHAPTER FIVE

SUMMARY AND CONCLUSION

Introduction

The previous chapter focused on how the church can use advocacy in order to bring about change in the lives of Congolese women who have been sexually violated in the course of war in the East of the DRC. This chapter summarizes the study as well as reviews the implication of the ministry of the Church, its prophetic role, and advocacy of the Church in the context of war, violence, rape and many ills that have rocked the society in the Eastern part of the Democratic Republic of Congo. The chapter is divided into three sections. The chapter begins by summarizing the content of the previous chapters. The second section highlights the findings of the research and the third section lays down the implications of the Church's advocacy.

5.1 Summary of the study

This study is comprised of five chapters: In the first chapter of the study a general introduction to the study was provided including the background to the study. It also highlighted some of the academic sources (literature review) relevant to this study on which this study is based. The chapter also outlined the research problem and the research question which this study is attempting to address. The key research question that guides this research is: in what ways can the prophetic ministry of the church in DRC act as a tool to advocate for women's development in situations of war characterised by sexual violence?

To answer the main research question, the following sub-questions will be explored:

- 1) What does development of women constitute in the given context?
- 2) To what extent, if any, has the war in Eastern DRC challenged women's development through sexual violence?
- 3) In what ways is the Church an advocate for women's development in context of war and sexual violence?

The objectives that guided this research are:

- 1) To explore and explain what the development of women constitutes in the given context.
- 2) To investigate the extent to which the sexual violence in the war torn region in Eastern DRC has impacted on women's development.
- 3) To examine the ways in which the Church is advocating for women's development in the context of war and sexual violence.

The aim of Chapter Two was to describe the situation of women's development using the gender lens. The discussion was about the impact of sexual violence on women's development in the context of war. It was argued that women are the people who most experienced sexual violence in the context of war. It was also noted that women who have been sexually violated face so many consequences such as physical, social, psychological, mental as survivors of sexual violence.

Chapter Three provided a description of the Sustainable Livelihood Framework (SLF) by looking at what the approach tell us about the livelihoods of the women in war in the context of sexual violence, by analyzing what makes women vulnerable.

Chapter Four focused on the need for the Church to embrace advocacy as a tool to bring about change in the policy discourse in the Eastern Congo. This chapter highlighted why it is important to use advocacy as a tool to bring about change in the lives of women who have been sexually violated. The central argument of this chapter was that it is possible for the Church to embrace advocacy as a tool to bring about change, which is in line with the argument provided in chapter four, that, "advocacy is to speak on behalf of someone in order to bring change in the life of that person."

Chapter Five looked at the basis on which the Church can stand, and be the Church that speaks out against the injustices done to women's lives during war. It highlighted some of the models that the Church can follow in order to deal with the issues mentioned in Chapters two, three, and four.

5.2 A brief summary of findings

As has been detailed earlier, the study intended to gain a better understanding of violence against women in the context of war in the Eastern Democratic Republic of Congo, by trying

to understand what the church can do in order to bring about change in women's lives by advocating for them.

□ Throughout this research the researcher found out that the literature on the topic does exist, and a lot has been written on the issues of sexual violence against women in war. However, it was difficult to find specific writings that talked about sexual violence against women in the war in the DRC especially in the East as well as how sexual violence during war has affected their development, their well-being, their livelihood and how can the Church use advocacy as a tool to bring about change.

□ The study has served to point out the complexity of the sexual violence perpetrated against women in the war zone necessitates a multi-pronged approach to addressing the challenge. The study also adds its voice to the call for the Church to advocate for the women of Eastern Congo and promote the theology that will sustain the lives of the women and not the theology that will dehumanize them.

5.3 Implications for the Church.

5.3.1 Implications for Church's prophetic ministry of advocacy in the context of sexual violence

The Kairos document which is a Christian, biblical and theological comment on the political crisis in South Africa today was written from a South African perspective and this document, is an attempt by concerned Christians in South Africa to reflect on the situation of death in their country (World Council of, Programme Unit on, Service, World Council of, & Programme to Combat, 2009: 1). This same kind of ideas is valid to critic the current theological models that regulate the kind of activities the Church engages in to try to resolve the political crisis of rape, crime and violence in DRC.

The Kairos document provides a way of developing a model that can help resolve this confusing situation of sexual violence against women in the East of the DRC, an alternative biblical and theological model that will make difference to the future of DRC. It is a well-known fact that in the DRC as the war progressed from 1996, more and more women were experiencing different types of violence. Now people are tired of the un ending conflict and want the Church and government to determine what responses are appropriate for the predicament of the DRC situation (World Council of et al., 2009:1). It is very important for

the church to embrace a prophetic ministry of advocacy which sides with people who have been neglected in the community.

For the Church to be a prophetic church, it has to fit into the reality where by the injustices are the norms. So the Church cannot ignore the realities that people in the community face. Therefore, the purpose of the Church is to be engaged or involved in the world's life. This begs the question as to how the Church can accomplish its prophetic role when living in a place rocked by sexual violence against women in war, oppression, injustice and other social ills that hinder the prophetic role of the church. Sue Parry (2008: 77) indicates that the church needs to reclaim its prophetic voice by advocating on behalf of those who are silenced by "pleading for another to support, to recommend on behalf of another" so by the church doing so, the church will be playing its prophetic role in the lives of those women who's rights have been violated in the plight of war. Parry continues to say that 'Advocacy is needed against discriminating laws, policies and practices, particularly those against marginalized groups of people' (Parry, 2008: 78). Parry continues citing the Manicaland Zimbabwean Church, in the book titled "*The truth will make you free: a compendium of Christian social teaching by the churches in Manicaland, Zimbabwe (2006)*" where it is stated that:

... The Church that understands its role in society is a prophetic church that is, a Church that understands its social context and discerns its historical role. A prophetic Church is one that teaches the value of human solidarity- the value that says that human beings must never lose sight of the humanity of others. A Church, which teaches solidarity, should be able to teach social humanity. A prophetic Church is one which teaches and offers hope to the nation and to the world. To hope is to believe that human beings can make a difference in their own lives. We have the capacity to do what is right and to bring good news to the world (Parry, 2008: 78).

However, reading from the Gospel of Matthew Chapter 5:9, it is indicated that "Blessed are the peacemakers, for they shall see God". The response such as this is common because the discourse on religion tends to be linked with issues surrounding spirituality, heaven and in most cases God. Organisations that are religious should also be implicated or involved in social issues even though such implication at times has a tendency to be peripheral because they are understood to be secondary to the spiritual realm. Some writers have pointed out that the social actions of the Church are central to the spiritual character of the Church or religious organisations. These writers include Dietrich Bonhoeffer, (1955) Alistair Kee, (1986) Joseph Cardijn (1955) and Gustavo Gutierrez (1988).

Bonhoeffer (1955), a German theologian, highlighted some of the reasons why the Church should have an implication for prophetic ministry of advocacy in the context of sexual violence. He argues that, 'State and Church' reveals that the Church cannot be understood exclusively in spiritual terms. For Bonhoeffer, "a Christian does not live in a vacuum but in a world of government, politics and labour. Therefore, Christian ethics cannot exist in a vacuum" (Bonhoeffer, 1955, p. 5). What Christian ethics needs is a concrete instruction to respond to in a concrete contextual situation. The roots and background of Christian ethics is the reality of God as revealed in Jesus Christ. This reality is not manifest in the Church as distinct from the secular world, such a juxtaposition of two separate spheres is a denial of God having reconciled the whole world to himself in Christ. On the contrary, the commandment of God is to be found and known in the Church, the family, labour and government.

Kee (1986) asserts that God does not essentially result in the isolation of humanity, nor does God divest humans of their historical and social constitutive identity. It is the transcendence that sets the plan and humanity's situation which enlightens their identity and purpose.. It is in this sense that the eternal destiny can never be separated from our earthly destiny nor can religion be separated from morality. Therefore, social, political or economic activities are central to the life of the Church. Therefore, it is within this perspective that the Church should be involved unconditionally in the Church's prophetic ministry of advocacy in the context of sexual violence.

According to Gustavo Gutierrez, a Peruvian theologian and Dominican priest regarded as the founder of liberation theology, "amidst violence the Church should be part of a revolutionary process; this process is what defines its mission. The Church must place itself within the process of the struggle for justice (Gutierrez, 1978: 66). His argument goes further to assert that the Church's mission is defined practically and theoretically, pastorally and theologically in relation to the struggle for justice. Thorogood (1991: 47) adds that the Christian contribution towards social justice is in accordance with what the Prophet Amos says.

"Amos saw a particular situation in which people had to live, and he did not hesitate to point out the injustice which he saw there. He felt that the word of God which he had to speak was not only about false worship, but also about this lack of justice in Israel."

If we read the Pentateuch concerning social justice matters, we find out that, again and again the law of God has to do with individuals within society as a whole. It is said, “If there is a poor man among you...you shall...lend him sufficient for his need” and “If a Hebrew man...is sold to you,...in the seventh year, you shall let him go free” Deuteronomy. 24:14. God’s law that was given to His people in the Old Covenant shows His intention on how we should treat each other (Thorogood, 1991: 47).

The Church as a Christian organisation has a role to speak out for those who are silenced. Newlands and Smith (2010: 169) assert that the church’s role is to be “identified with those who are discriminated against” those who are vulnerable. In order for the church to be prophetic, it has to play its role by advocating for those whose voices are not heard in order to sustain and create a solid community and community without violence (Newlands & Smith, 2010: 171). The role of the church is to recognize the suffering of those women in the East of Congo whose rights have been violated, oppressed, discriminated and marginalized. Obery M Hendricks (2006: 5) noted that the Church needs to be always alarmed about issues regarding justice, because justice is an important goal for the church and justice was part of Jesus ministry to “radically change the contribution of authority and power, goods and resources, so all people particularly the little people, or the least of these, as Jesus called them might have lives free of political repression enforced hunger and poverty, and undue insecurity” (Hendricks, 2006: 5). As I demonstrated in my previous chapter it is difficult or impossible for justice to take place if the church cannot stand and advocate for women who have been sexually violated. What Hendricks pointed out is very important because justice is a major problem in so many countries; especially DRC where injustice has led many lives into suffering and these lives are not well sustained due to the everyday violence against women that does not want to end. So the Church has to work in this area of injustice to speak out to address social issues that affect people’s lives.

Therefore, the Church in its prophetic role, has to fight the injustices that is being done to women in the Eastern DRC, the Church should use advocacy as a tool to bring justice to those who are being sexually violated. So justice is not completely achieved since there are vulnerable people who have been silenced in all spheres. As mentioned in the previous chapter, in DRC 79% of the population are Christians, so since religious networks are the biggest sector in Congolese civil society, the Church should exercise its power to influence

the state. On the same subject Whetho and Uzodike (2008: 57) indicate that “religious groups wield enormous influence in the public space as providers of social services in a policy that has been characterized by years of misrule, declining state capacity and protracted conflict.”

So the prophetic role of the Church is to take a stand to advocate by addressing the injustice that has been done against women in the plight of war. Hendricks (2006: 124) argues that giving voice to those who have been silenced was very important to the Jews, since Jesus was also concerned about people’s lives: “Jesus articulated the people’s unspoken anger and resentment, not just to give vent to their feelings, but to empower them by giving them the inspiring thrill of hearing their own thoughts and sentiments spoken by someone just like them.” This is what the Church ought to do, by challenging the system that oppresses, marginalizes, violates. The Church must stand up and advocate for their unspoken anger. Therefore, the Church in her prophetic role is to be the voice for the silenced. Hendricks (2006: 125) offers some strategic goals of Jesus at the temple that were:

- To highlight abuses
- To validate the people’s complaints
- To invalidate the legitimacy of those in authority
- To empower the people by demystifying the authority’s power

These strategies pointed out by Hendricks are still relevant into today’s context of Churches to advocate for the well-being of women who have been sexually violated in the context of war. The Church’s prophetic role is to present God’s presence and action in all aspects of life, particularly on those aspects of life that dehumanize the women of God.

5.4 The reason for the Church’s involvement in advocacy for victims of sexual violence

The reason why the Church should be involved in advocacy in its prophetic ministry of advocacy in the context of sexual violence is seen in Moltmann’s argument which differentiates the Church as an appropriate candidate beyond other players who can do the same type of advocacy role (Moltmann, 1984: 48). According to Moltmann, some of the qualities of the Church enable it to be the better organisation over others to be involved in advocacy for the victims of violence in any given context. He argues that the nature of the

Church is neutral and self-critical, a fact that puts it in a prejudiced position to function as indicated below:

... The Church, Christian congregations and ecumenical organization have the clear task and duty of identifying, promoting, and realizing human rights. Authorities yet must exist and work in the public eye, those Christian organisations can be expected to be less influenced by selfishness and to be better able to enter the struggle for human rights with less prejudice than other institutions. This is why one can expect from them self-criticism as well as criticism of the egoism of the nation, states, classes, and races (Moltmann, 1984: 48).

Thorogood (1991: 50) is of the opinion that Christian responsibility and social justice as was Amos's view, which was focused on the rich and the poor, is of importance to day. According to Thorogood, "the struggle to make a just society is a religious matter." Even though many people who work for social justice are not Christians, several people from nations that are not Christians or religious do work for peace and justice. However, it is better that the Church cooperates with all these other organizations to advocate for the vulnerable, poor, oppressed and those who's their rights have been violated.

The Church has sadly closed its eyes and ears to the voice of their consciences regarding social problems affecting our societies (Thorogood, 1991: 52). This is for instance a similar situation in my country DRC where the church has not been heard even though the levels of violence, rape, crime and huge injustices have been committed against innocent people.

5.5 Responses of the Church in the context of war in the DRC

Apparently, little has been written on how churches in the DRC respond to issues of violence, regardless of the fact that statistics have shown how women and girls are vulnerable to violence. In the same line of thought Kirk-Duggan (2006: 5) mentions that if the Church does not address violence it will never vanish. Regarding the above statement, one can say that it is the role of the Church to help create a just society. It is said by Kirk-Duggan (2006: 6) that Church is the most holy institution in the world and needs to be the light and salt of the world. If it fails to address the injustices within the society, no other institution will be better placed to do so for those who are vulnerable or the oppressed.

I am convinced that in response to the conflict in DRC, the Church is called to have two ministries, a prophetic one and a peace-making one because these two can create the twofold

imperative for the Church (Ruether and Ruether, 1989: 152). They state that, “the prophetic imperative directs that the Church should dare to analyse and interpret events theologically. It should discern carefully the signs of the time and allow the mind of Christ to bear upon them.” According to Ruether and Ruether, the Church’s prophetic imperative stems from the conviction that promoting justice is an act that is not beyond the competences of the Church (Ruether & Ruether, 1989: 152). God is the only one that justice belongs to and not government or politicians. Therefore, the Church has the obligation to assume its prophetic role as God entrusted it to it. However, regarding the peace-making imperative, “the Church recognises that it is called by God to be catalyst of peace and reconciliation” So, by the Church’s nature in Christ, the Church is a peace-making in the community it lives in (Ruether and Ruether, 1989: 152).

5. 6 Conclusion

This chapter has provided a general summary of all the chapters, and some findings. Also, the chapter has reflected theologically on the unique focus on the prophetic role of the church, by highlighting some key reasons why the church should be involved in advocating for women who have been sexually violated in the context of war.

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