

**A DIALOGUE SEMINAR ORGANIZED FOR ALBINO AND NOT ALBINO
BY ORGANIZATIONS "ARMMK" AND "OPA".
In Uvira, on 07/12/2013 TO NOTRE DAME PARISH TO TEARS Mulongwe.
LARGE ROOM OF YOUTH CENTRE.**

INTRODUCTION

Fear of the other part in Albino Albino due to non prejudice mystics, Witchcraft, discrimination and sometimes especially related to mercantilist interests convert the Albino into usable raw material affects racial discrimination, stigma and social marginalization of the minority among spontaneous communities. On the other hand the inferiority complex, the social stigma resulting in the Albino stress rumination fact (discriminator).

Curb the fear of the other, the social stigma, the complex difference and inferiority, stress rumination discriminator sentiment, rising social isolation negative factor for every human being. Given these factors, the organization (Action) for the Promotion of Albino (OPA) and the Association of Survivors of massacres Makobola (ARMMK) organized a seminar dialogue face to face for people and Albino non Albino in the great hall of the Parish of Our Lady to Tears Youth Center located on Avenue Mulongwe Uvira Kalehe city of Uvira territory of Uvira in the province of South Kivu in the DRC.

Theme: "ALBINO AND ITS CONTRIBUTION TO THE CONSOLIDATION OF PEACE IN DRC. "

The seminar was attended by 53 people including six dignitaries among them include:

Government Members.



- The Administrator of Uvira Territory represented by Mr. Joseph Djunga Civil Affairs,
- The head of City of Uvira represented by Mr. Mamadou Mangala,
- The sub-division of Teaching Primary, Secondary and Vocational represented by Mr. Rev. ISENGE Paulo Chief Technical Unit,
- Humanitarian Affairs represented by Mutambala Claude;
- The National Police of Congo (PNC) represented by the commander KAMPARA NZIRABOBA,
- The National Intelligence Agency (ANR) represented by Ms Riziki Migani.

Also present were

- Not-for-profit association,
- Members of religious denominations,
- The Youth Representative,
- Albinos and not Albino.

Were Prevented:

- MONUSCO,
- The BCZS / UVIRA
- The SONAS,
- OCHA

The seminar began at 9:00 was facilitated by two consultants including Professor and Trainer Mr. DAVID KABANGE Organization for the Promotion and Albino LUBANGU Lumenge Jacques Association of Survivors of massacres Makobola (ARMMK).

Moderation was held by Mr. Ir BITONDO Bruno Organization for the Promotion of Albinos.

Opening speech authorizing the commencement of operations was made by Mr. Mamadou Mangala representative of the head of city of Uvira and welcomed everyone and the importance of holding such a seminar facing for the community of Uvira territory in particular and the Democratic Republic of Congo (DRC) in general during this period of National cohesion.

The head of City of Uvira represented by Mr . MAMADOU Mangala.



Speaking in turn Mr. Moderator process has welcomed all participants to the presentation, the justification of the major reasons that pushed the holding of such a seminar:

- A felt need, expressed by non Albino,
- A need raised by the minority Albino victim of social stigma, fear of the other, and the stress of rumination discriminative feeling, by its contribution to the mental, technical and intellectual advancement.

53 people Seminar participants were classified into 3 categories:

1 Category: Albinos Phenotypic: That is to say, born Albino by Parents are Albino and Albino.

- Men's: 5
- Women: 4
- Boys: 6
- Girls 4
- Children: 4

2 Category: Albinos Genotype: This is - to - i.e. not albino but with genes of albinisms and put the World Albino. Knowing this category came with their children.

- Men's: 2
- Women: 4
- Children: 5.

3 Categories: The No Albino.

- Men's: 9
- Women: 4
- Boys: 4
- Girls: 2

OBJECTIVES OF THE SEMINAR:

The goals are many but we pulled some of them:

- Revitalization of the intra-citizen national cohesion (and not majority minority Albino Albino) and Acceptance - Cohabitation and Pacific Integration of Albinos in intake in the consolidation of peace in the DRC.
- Raise the Social Isolation negative factor for every human being suffered by albinos.
- Accept change attitudes by educational reform methods of training, information and instructions. Short "The Pedagogy of liberation albinos called" Social Marketing. "

- Ensure an integrated comprehensive training; conscientization building various capacities contribution to the consolidation of peace, acceptance, and Cohabitation participant Integration of Albinos in the majority in the eastern DRC, in the border region of Great Lakes Inter dominated the problem of discrimination and inter-human from Soma, color and other Intra...

After the development of the moderator, the word has come to the consultant, Mr. Jacques LUBANGU LUMENGE non Albino ARMMK. During his presentation, Mr. Jacques Lubangu lumenge was struck on the notion of a general nature related to the consolidation of peace, revitalizing the intra-citizen national cohesion (and not majority minority Albino Albino) and elements that others use it to do bad habits inhumane.

Among these we can mention:



PERCEPTION:

How to perceive by the sense organs (eyes, nose, ears, etc. .. Language) according to the experiences, interests, values and cultures depend on people and are obstacles to peace between our communities but the best way to reduce this is the frank and sincere dialogue.

PREJUDICE:

The opinion held in advance of something, someone or some group without good reason or sufficient knowledge or experience.

Cause:

- Family and Social Education,
- Needs to be part of a group;
- Culture

THE STEREOTYPE:

When you see all the members belonging to any group as having a negative trait.

DISCRIMINATION:

The group favoring one over the other:

Cause:

- Social isolation, sabotage;
- Distrust,
- Exclusion ... etc..

Numerous examples have shown that presentation of the first consultant.

2 ° Consultant, Professor and Instructor, Mr. DAVID KABANGE itself being Albino began by demonstrating the label ALBINO from the outset, their difficulties and Cohabitation Acceptance-Pacific Integration within our communities starting from concrete examples and solutions to overcome them.



BACKGROUND:

We find two kinds of Albino which among them we can mention: among other things:

- Phenotypic Albino;
- The Genotype Albino;

ETHYMOLOGIES THE NAME "ALBINO".

According to Professor Sir David Trainer and KABANGE "ALBINO" comes from the Latin word meaning: WHITE-Negros.

This name is interpreted in many ways in our communities according to the prejudices and perceptions of groups. Some wonder where rank, are **the whites** are the **Negros** or as **intermediate** colors.

In the DRC, for example, in the national language Kiswahili, spoken by 95% of the population of the East "**ALBINO**" are called "KASA" which signified **a tree that produces poison**. Others call them "ZERO, ZERO" which means **Empty, Empty** or **nothing**, a name taken from a neighboring country Tanzania DRC.

In the national language Lingala, a language spoken by 95% of the population WEST of the DRC "**ALBINO**" are called "**Ndundu**" which **means being naked**.

All these inhuman names put albinos in a bad state of contempt, stress, social exclusion and isolation from non Albino.

PHENOMENON ALBINISM.

Professor David KABANGE during his presentation also demonstrated the phenomenon of albinism and is grouped into three phenomena:

- Bio social phenomena,
- Pathological Phenomena,
- Psychological Phenomenon.

For this demonstration, the professor referred to the case itself has experienced.

1° BIO Social Phenomenon:

Mr. David KABANGE itself being ALBINO was born Albino non parents, but as a child jumbucks (Girl and Boy).

- **Biologically:**

- The girl is black;
- The Boy David Albino.

In their culture to the world an Albino was interpreted by the family as the birth of a spirit, a poison, a person who will bring misfortune in society. Having regarded to these prejudices the only solution was to order every time to kill an Albino at birth. As David was born, we would not do otherwise; they should also suffer the same fates as the other according to their ancestral customs and let his sister who fulfilled the conditions to be a legitimate child. Having been struck by the affection of his child's mother went DAVID hide her child in a Catholic Congregation of the Sisters, but still account

when the family learned that the mom went to hide her child from the sisters, the family decided to kill the mother and bury without the others knowing.

Other similar examples have continued showing how Albinos are victims whenever assaults and murders.

- **Socially:**

Despite these challenges, today the organization for the promotion of Albino is committed to eco-development which is a new vision of development that supports both of which were often ignored by the classical theory of development. This is the environment and social structure: That is - ie the set of relationships uniting human beings for the rational use of environmental resources. This eco-development advocates a number of orientations, mental attitudes to adopt for sustainable development:

- Accept the ethics of development;
- Accept solidarity with future generations;
- Accept the social reorganization to sustain human actions;
- Accept produce adequate resources necessary needs changing mentalities.

As part of training, the organization for the promotion of Albino has already implemented a versatile training of 45 days to 20 Parents Albino, income-generating activities (soaps, IT Intellectual training), and 50 non Albino People.

For the Media, in collaboration with the "ARMMK" establishment of a space within the Broadcasting Radio Messenger People Association.

2 ° Pathological Phenomenon

In some cultures when a mother gives birth a child, usually people learn the gender of the child, likeness and population organizes a celebration towards the family. But in other families after having information that the mother gave birth to an albino, many adjectives occur even going to misinterpretations (hoodoo, obstacle ... etc) how to survive Albino, cohabitation ... etc..

3° PSYCHOLOGICAL phenomenon.

The Genoa Albinisms attack in large parts the body, eyes, hair, nails.

Teaching Professor DAVID was the practical demonstration. At the end of his presentation, Professor came to demonstrate the position of the Albino in its evolution to its environment including:

At the bottom of ages is considered by non Albino as a child enrolled at the school called: **It's still bad.**

At the age of adolescence the child is in a school called: **It is beginning to be**

At the age of progress that is - i.e. when the child has the chance to graduate or have lots of money and be rich: Dad must begin to enter the chest **is said is very good the family becomes rich dad did**

well. And as a point of encouragement Professor urged all participants in his words: "Life is God," "Let us love each other we without exception", "Let us love our enemies and forgive them," "Only God Know the future of a person "," Let us stand and work, study. "So we have to consolidate peace because peace is the tranquility and security without violence is when someone is exposed to any human involvement.

After presentation of the Professor, the participants took time to share the 2nd round of the meal.



TRADE WORK ON THE THEMES.

Methodology:

Methodology we had taken was Participatory: It is - to - say after following the presentations of the various consultants on the topic, participant's implementation issues to analyze discuss and circulate among them and ultimately, the stakeholders from the examples of situations encountered will show participants to analyze the causes and take appropriate solutions in the framework of acceptance, coexistence **QUESTIONS:**

- 1 Is there a peace between Albino Albino and not within our communities? Between Albino and Its Environment (creatures, humans ...)? If not what is the constant and say why.
- 2 What should Bringing The Albino to contribute to the consolidation of peace in the DRC.
- 3 Does genotypic Albinos are also free or Peace?
- 4 Does the mother who gave birth to a child Albino is proud to walk with her child everywhere?
- 5 ° what is the degree of coexistence between Pacific and phenotypic Albino Albino Albino non genotypic face?

INTERVENTIONS:**Speaker 1: a non-albino person:**

- No peace between Albino and non-albino.

Findings:

- Albinos are marginalized within the community;
- Depends on the family;
- Exclusion in some families;
- Stigmatized.
- Stereotypes

Why?

- Morphological trait.
- Ignorance

What to do?

We need more awareness sessions through various activities (seminars, workshops, dialogues ...) to show the merits of this cohabitation Pacific for our community.

Speaker 2: Person not Albino:

- No peace between Albino and non-albino.

Findings:

- Family discrimination.
- Cultures and customs

Why?

Factors: Stereotype, prejudice.

Speaker 3 : Albino Phenotypic.

This lady has illustrated his presentation with an example: One day her husband had traveled to Bujumbura the capital of Burundi, wanting to take his neighbor's plot took this absence will hurt and attack this mom to take her land, from interventions of other people's mom had the chance to enjoy its plot.



Observation:

- Discrediting;
- Devoid of law.

Why?

- Factors: Stereotype.

Speaker 4 : Genotypic Albino.

After my room at the hotel and have already spent a night in this room, during his visit to the hotel, we crossed paths with the owner of the hotel who came to acquire the situation in his house, to his surprise he found a room in me in there, with a tone of regret it asked the hostess that has allowed him to make an Albino housed within the hotel, after several interviews the owner allowed the hostess to pay my money to prevent other clients do not fouies the hotel because of the presence of the Albino.

Observation:

- Factors Prejudice and Stereotypes, contempt.

The same person took an example of studies class when an Albino able to pass the exam, people say he has succeeded because it is super terrestrial and failure cases, they argue that it fails because it is Zero, Zero or empty empty memory.

Why?

- Stereotypes factor;
- Suspicion ... etc..

Speaker 5: Genotype Albino.

Only God knows the secret of pregnancy, a pregnant mother can give birth to an Albino Albino or not. However, the birth of an Albino becomes a poisoned chalice for some families despite that we have already given birth to other non-albino children with the same husband. Dad child deeply regrets the newborn, the woman is destabilized is receiving threats. Some women with grief and disappointment even manage to try to kill the newborn.

Observation:

- Family discrimination.

Why?

- Sabotage contempt.

Speaker 6: Albino genotype.

I was abandoned by the whole family because I gave birth to my second child Albino they described a second doll will still led the cry, mystics misfortunes in homes and m ' were forced to divorce at the moment I am home with my two children despite poverty.

Observation:

- Family Discrimination;
- Devoid of love;
- Prejudice.

Why?

- Morphological Factors.

7 ° Speaker 7: Albino Girl.

Observation:

Exclusion, discrimination, disrespect.

Speakers 8: Non Albino : Sub-division of Teaching.



Education of all children without exception.

What to do?

Be encouraging, dynamic, Working to contribute to the consolidation of peace because peace is the work of everyone and everyone (not Albino Albino) can bring its contribution to the building, to be united, objective and let us love one other so that the Sociability and crime coexist together.

DIFFICULTIES

- Since Albino had long suffered from people or organizations that come to exploit whenever they had to realize their projects in order to draw interest without any time to think about the Albino, they had a bad image of the past. This time they had confidence in this seminar because they themselves were part of the organizers.
- The funds earmarked for this seminar was so inadequate as we received other Albino who have traveled 50 km from UVIRA, with their children (Baby) because they followed the program on community Radio Messenger People our space and preferred future also attended this seminar. We were forced to endure paying fees to the Hotel, their food and pay their transport costs and return.
- Supervision of the highest authorities of Government who came supervised our seminar. These factors have affected our budget forecast upward because it would not do the opposite.
- The Increased rates Albino-school children for reasons of vulnerability and poverty;
- Lack of supervision;
- Their bodies are so fragile, they are devoid of Medical Aids (Medical care);
- Lack of easy to walk because of the hot sun without hat.

RECOMMENDATIONS:

At Level 1 Local Communities:

- Acceptance Cohabitation-Pacific Integration between Albino and non-albino.
- Dialogue, Face to Face between Albino and non-albino.
- Creation within our communities by city consultation frameworks to resolve disputes whenever in case of need.

• For Albinos:

- Fight against mental poverty by participating in all the intellectual as well as economic activities because dirt can become magic.
- Increase awareness raising sessions, seminars, workshops on acceptance-cohabitation and integration with non Albino in other cities to SANGE , LUVUNGI and KAMANYOLA.
- Exit of social isolation and lift ignorance.
- To promote income-generating activities for self psycho-social support.

At Level 2 the Government of the DRC

- Involvement of the State in the case of Albino (Framing, Protection and Promotion);
- Support Albinos in their projects Awareness, Training and Information;
- Ensure children are schooling Albino (Boys and Girls) to remove ignorance, indigence.
- Facilitate health insurance at all;
- Develop effective consideration the degree of vulnerability of Albino and indigence;
- Grant Professionals benefits to fight against this social isolation and poverty of families.

3 For the Partner DIALOGUE.

- Strengthen cooperation between our organizations and financial support for these projects to increase awareness, dialogue for the well - being of our community;
- Supporting our income-generating activities for self-care;
- Continue to advocate the cause of Vulnerable and Destitute to ensure Acceptance-Cohabitation and Integration Albino Albino and not in an active lifestyle.
- Assist in the education of children Albino.

4 To the International Community and the UN Albino.

- Implementing intentions protections and promoting active living Albino.

Conclusion:

The seminar that we have just completed has been of great importance in our communities and not Albino Albino. We still would like to thank Dialogue Face to Face through Libby and Len Traubman and for the financial contribution that made the seminar takes place.

The seminar started at 9:00 ended at 16 hours in a good atmosphere between Albino Albino and not a family photo.



BUDGET OF SEMINAR**RECETTES**

N°			
1	DIALOGUE CONTRIBUTION		1000 Dollars us
2	ARMMK		470 Dollars us
3	ORGANIZATION ALBINOS		100 Dollars us
	TOTAL		1.570 Dollars us

SPEND

N°			
1	Food for Participants	53 x 10 dollars us	530 dollars us
2	Transport	53 x 10 dollars us	530 dollars us
3	Conference Hall		70 dollars us
4	Notes blocks	44 x 1 dollars us	44 dollars us
5	Pens	44 x 0.5 dollars us	22 dollars us
6	Invitation Cards	70 x 0.15 dollars us	10.5 dollars us
7	Reportage		100 dollars us
8	Catering , Accommodation 4 visitors from Albinos 50 km from UVIRA	12.5 X 4 Part.	50 dollars us
9	Supervision Of Members Government	6 x 20 dollars us	120 dollars us
10	Establishing a frame work for consultation		50 dollars us
11	TOTAL		1.526.5 Dollars us

DIFFERENCE : RECETTE- SPEND = 1.570 dollars us – 1526.5 dollars us = 43.5 Dollars us

We invited many members from our Government seminar because the problem Albino requires Government intervention, it would invite members of various department of the Government to come acquire difficulties faced by Albino in their lives and we put our forces together to seek solutions to good acceptance-coexistence and integration.

For ARMMK.

Jacques Lumenge LUBANGU.

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