

**REPORT OF ACTIVITIES:
BARZA DIALOGUE FACE -TO – FACE
by
THE ASSOCIATION «ARMMK»
in collaboration with the
JEWISH-PALESTINIAN LIVING ROOM DIALOGUE IN CALIFORNIA.**

MBOKO and MAKOBOLA-KASENYA, DR CONGO

07 July and 14 July 2018.

PREAMBLE:

In order to strengthen conflict prevention mechanisms to help consolidate peace in our local communities, strengthening the tools that can enable the reintegration and reconciliation of local populations including migrant peoples is very important to facilitate the processes of conflict prevention.

Exchanges and collaboration between local communities. To achieve this goal, these tools must have an appropriate and effective database of consultation and collaboration to establish this structure. Given that the data constituting this database must come out of consultation between all layers of local communities at the base. The **Association of the Survivors of Makobola Massacres (ARMMK)** in collaboration with the **Jewish-Palestinian Living Room Dialogue in California, USA**, organized **two major activities**. One was in the **Fizi territory** in the city of **Mboko** for the communities local authorities, religious denominations, schools and refugees from the Lusenda camps on Saturday **07 July 2018**. The other was in the **territory of Uvira** in the city of **Makobola in Kasenyi**, for the benefit of local government officials and Barza members of face-to-face dialogue charged with monitoring and evaluating the consultation and collaboration process during **Saturday, July 14, 2018**.

The conference held in Mboko was attended by 125 people, including 50 women including 3 pregnant women and 75 men.

The Sharing and Sharing Workshop was attended by 45 people including 20 women and 25 men.

ACTIVITY PLAN OF THE CONFERENCE DEBATE:

- Reception of participants in a circle
- Presentation of each participant: Name and surname, Addresses and functions
- Introductory word
- Analysis questions based on the theme,
- Creation of the Database,
- Establishment of this database,
- Creation of a structure,
- Recommendations
- Conclusion.

I. CONFERENCE DEBATES "THE BARZA OF DIALOGUE FACING THE FACE AS IMPORTANT TOOLS FOR REINTEGRATION AND RECONCILIATION OF LOCAL COMMUNITIES"

Mboko, Fizi Territory, DR Congo

07 JULY 2018

[Mboko Video \(19 min – Aswahili\)](#)

On 07 July 2018, a conference was held in the **GEADES** room in Mboko, FIZI Territory, for local communities, local government officials, religious denominations, schools and refugees from the camps of Lusenda and the other Burundian populations who have been in DR Congo since 1972 and are currently reintegrated into local communities.

The conference held in Mboko was attended by 125 people including 50 women including 3 pregnant women and 75 men. Moderation was held by **Prof. THOMAS MUSISA**.

A. OBJECTIVES:

- Strengthen the consultation and collaboration framework with a reliable database based on the challenges and opportunities facing the Barza face-to-face dialogue after its implementation.
- Analyze the impact of social reintegration of refugees in local communities after the seminar workshop in the refugee camps of Lusenda.
- Strengthen the principles of collaboration, inclusive dialogue and peaceful coexistence.
- Analyze the evolution of local conflicts (within local populations, within fishing communities on Lake Tanganyika).

B. METHODOLOGY OF WORK:

The **interactive and participative method** which consisted in grouping all the actors according to their approaches in the consolidation of the peace. As teaching material: Reference Jewish-Palestinian Living Room Dialogue Booklet (Dialogue compared to debate, usual communication and dialogue). Finally, a game of dances to express the atmosphere of joy.

After the welcome by the moderator, the participants proceeded to identify them in turn. Speaking, Mr. LUBANGU LUMENGE Jacques, Legal Representative of the ARMMK Association spoke about the merits of strengthening this important tools of reintegration and reconciliation to contribute to the consolidation of peace and the prevention of conflicts by a Effective and dynamic database.

The discussions ranged around **3 Questions and under Questions** and submitted to the participants for analysis and whose answers were used in the development of the Database which could facilitate the establishment of this framework for consultation and collaboration.

3. Questions and under Questions

I. What is the definition of Barza? Give importance to reintegration, reconciliation of local communities and conflict prevention.

II. at the time of our ancestors, the Barza face-to-face dialogues existed and provided satisfactory results in peace building and conflict prevention. Can you give the procedures that these ancestors used and could be reference? Currently, what method can we adopt and use as an approach to make our Barza an important and effective tool for conflict prevention, reintegration and reconciliation of local communities?

III. Explain that Barza's help with face-to-face dialogue within the different layers will include:

- The family,
- The marginalized group, society,
- The local communities,
- The country,
- The international community

ANSWERS TO QUESTIONS :

I .1. Definition:

Barza is a pathway or school of knowledge and correction that brings people together around a circle to study issues of concern in order to find amicably appropriate responses. This framework of consultation and collaboration must be based on the culture of a people and the laws and regulations in force in each country.

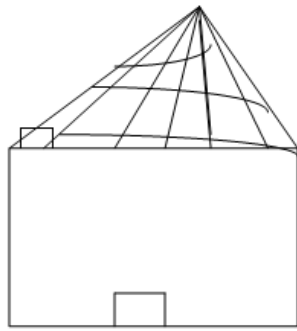
I.2. Importance:

- It is a framework of consultation and collaboration that allows the population to resolve their differences amicably and in a peaceful manner.
- Lift social isolation and the fear of speaking,
- Source of progress and which allows to know in depth,
- Limit conflicts within local communities.

II.ANSWERS

In the room, each tribe spoke about its custom as part of Barza's dialogue. But, it was found that our ancestors used the Barza dialogue face to face with different denominations and the most repeated had as denomination "**LUBUNGA**"

A hut with this form: LUBUNGA of our ancestors



In the middle of this Barza was a village chief who was mediator and surrounded by his relatives. The people in conflict came to resolve their differences within Barza's face-to-face dialogue amicably and the positive results were observed. In addition, the ancestors used didactic materials during the practical demonstration because many of them were illiterate. Currently, the growing rate of illiteracy is observed in our women's communities, and others do not want to hear about culture and are limited to modernization, so see the conflicts continue.

WHAT TO DO?

Participants did some work by following **the inductive method of iterative learning and adaptation** that is, working closely with local communities and marginalized people. To do this. **5 points** were put on the spot:

1 ° Creation of different Barza dialogue face to face within different layers including: Families, tribes, groups, churches, mosques, schools, and refugee camps, people with disabilities and Albinos... etc.

2 ° To analyze certain positive traits derived from the culture of the ancestors and which facilitated exchanges and collaboration such as the principles of peaceful cohabitation among all local communities, peaceful reintegration, forgiveness, reconciliation, mutual aid, ease in marriages with people of other ethnicities and foreigners ... etc.

3 ° create the process monitoring and evaluation bodies and provides the reports at the end of the month or quarter and which must be submitted to the hierarchical bodies and partners.

4 ° Collaborate with the local administration, with all religious denominations, with the media in place to facilitate listening and with anyone who can contribute to the construction of the community peace building.

5 ° Multiply the working sessions by organizing seminars workshops, conferences debates, reflections and others in order to expand the activities and especially that the sub-regions is vast.



III°. ANSWERS.

* At the level of the family:

- To be reassured of the creation of Barza of dialogue face to face in each family,

each tribe and its effective implementation. This response has been illustrated by concrete examples. According to, the President of the Civil Society who put the question to the participants in order to find someone among the participants who has already met two families among our brothers of the tribe **BANYAMULENCE** in conflict with the court for mutual accusation. On this question everyone answered no. Do not they have conflicts? The answer is that they have conflicts but they prefer to resolve their differences amicably within their respective families, which why for them, despite their differences, their resolutions in the first place come from themselves. Here is an example that we need to strengthen from our Barza dialogue face to face. A second case was her daughter who was at school at Lake Mboko Institute who was raped and pregnant by a boy. Despite the decision of my extended families to file a complaint so that the boy would be handed over to the police for imprisonment, but I decided to submit the case in front of the family Barza and we arranged the case out of court. **The speech of the President of the Civil Society is in the video in Kiswahili language.**

*** At Group or Company level and Local communities:**

- Creation of Barza dialogue face to face in each group or society because the dialogue creates a social environment, healthy and conducive to the peaceful cohabitation of people brought to live together in good harmony and good social cohesion. The Barza of face-to-face dialogue makes the group more cooperative in resolving their differences. **The speech is in the video in Kiswahili language.**

*** At country level:**

In order to successfully manage the population in the context of peace building, development and others, the country needs dialogue and if at the local level the Barza are already established, the Database can serve the country. Drawn some realities from the grounds. The collaboration between all the component layers. **The speech is in the video in Kiswahili language.**

*** At the international level:**

This framework of consultation and collaboration will be an important asset to show the international community the realities within our local communities because lasting peace requires close collaboration with local communities. From where, to support this framework of consultation, it is to contribute to its success for the well being of the local communities. **The speech is in the video in Kiswahili language.**





C. OBSTACLES:

Some features were identified by participants as barriers to data development, including some laws and regulations in the country. To this concern, the representative of the local administration and the lawyers on the spot gave decent clarifications and which convinced the participants. For them, **the laws and regulations of the country came to complement the cultures and not to abolish them**; the administration supports this idea and only requires a close collaboration.

D. SUCCESS:

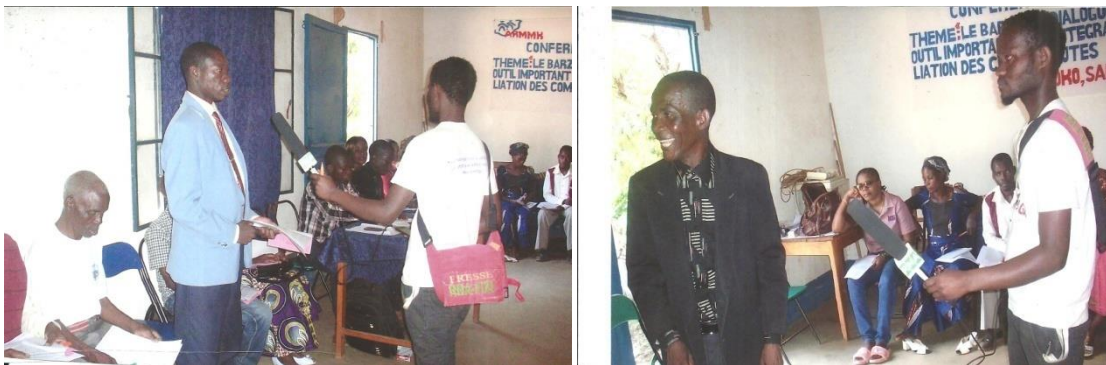
The success we observed during the conference debate was the active participation of more than 120 people as planned and some participants had to attend the conference outside the room because the seats reserved for participants were overwhelmed by the growing number of participants.



In addition, the space reserved for the media to give the word of direct awareness to the various participants allowed other people who did not have time to come to the conference debate to follow the message through their radio stations at home. **2 Local Radios** covered these activities including Radio: **RNA-FIZI** and Radio **RTO**. In addition, the **BBC** radio broadcasts a few times through this radio **RNA** which means "**RADIO NGOMA YA AMANI**" in **Swahili**. This radio broadcasts in the Burundian refugee camps in Lusenda and the other radio is called "**Radio Tanganyika Hope of the Oppressed**" in English "**Radio Tanganyika Espoir des opprimés**" in French, and transmits in the Nundu Free Methodist Hospital.

The massive presence of refugees from the Lusenda refugee camp, almost 15 km from Mboko, also includes Burundian refugees who have been refugees since 1972 and are currently reintegrated into our local communities. The motivation of the local population to see the Barza of dialogue face to face within their households.





II. WORKSHOP OF EXCHANGE AND SHARING THROUGH THE BARZA OF DIALOGUE FACE-TO-FACE AND RECONCILIATION

Kaseny-Makobola, South Kivu, DR Congo

14 JULY 2017

This activity is the continuation of the activity of 07 July held in Mboko, but this stage was organized in the territory of Uvira in the city of Makobola in Kasenya, for the benefit of local administrators, members of the Barza of dialogue face face to face in charge of monitoring and evaluation of the consultation and collaboration process; and 2 representing refugees from the Lusenda refugee camp, one of whom is in charge of the Barza for face-to-face dialogue in the camp. This activity was enhanced by the presence of the head of the Bavira Groupement in the chiefdom of Bavira in Makobola on Saturday, **July 14, 2018 at the FADO** school, under a mango tree. This activity saw the participation of 45 people.

OBJECTIVES:

- Strengthen the consultation and collaboration framework to ensure the monitoring and evaluation of the process in grassroots local communities.
- Training of 45 leaders on methodological approaches and application of the Database so that in turn these leaders begin to demonstrate learning and adaptation methods for peace building and conflict prevention at through the barza of dialogue face to face within families, communities, groups, tribes, in refugee camps ... etc.

This procedure should also help people who are already preparing for elections of their leaders at the national level to have an intellectual baggage to know that elections are passing but the peaceful coexistence between people will remain forever and that each person needs the to live and develop. Hence the growing need to create a social environment, healthy and conducive to the peaceful coexistence of people who are brought to live together in good harmony and good social cohesion through the Barza dialogue face to face.





E. DIFFICULTIES:

At the level of taking pictures of families during the conference debate, we found some defects related to the decision and in the room people were taken on both sides.

Given that the staff we received far exceeded the number we had planned, we were forced to reduce certain charges including hotel rooms, the catering of members of the Association, as well as transportation for internal members. Process monitoring and evaluation bodies must go door-to-door to collect results from families, tribes, groups or societies. In spite of the **voluntary** work that they undertake to provide to the population, but this organ requires a **small premium of encouragement and motivation for the restoration** and to pay the **expenses of transport**. This situation compels us to solicit funds partners to advance this activity properly.

F. RECOMMENDATIONS:

In addition to the recommendations during the conference debate, the participants wished to accentuate the program of the multiplication of Barza of dialogue within families, groups, tribes, in refugee camps, in churches, mosques, schools, people with disabilities and Albinos. This multiplication should allow us to carry out large and very intense activities while minimizing the expenses, since sensitization at these levels must be supervised by the heads of the families. The work of the consultation and collaboration framework will be to collect the information, to organize the workshops, reflections, to look for activities in the other places or provinces, to organize the sessions of explanation of the process for the good be from all entire communities and

submit activity reports regularly. Participants also suggested working closely with local and national media in all peace building activities, as the country and sub-regions are vast and some of the most remote people can use their posts radios to follow Barza's messages of dialogue face to face at a distance. This task also requires the support of partners for its effective fulfillment as participants have suggested the increasing state of vulnerability of populations caused by increasing poverty and misery. The participants in the debate conference preferred the proliferation of activities on the ground. According to the president of the Burundian refugees, many people were eager to attend the conference debate but they missed the transport costs, as **UNHCR** did not give them the transport fee or the vehicle because this activity was not organized by **UNHCR**. But **UNHCR** facilitated their exit from the camp following the invitation to participate. Now, they would like such an activity to be organized again in Lusenda to see a large population participate.

CONCLUSIONS:

In general, all the activities carried out differently proceeded very well, according to the scheduled schedule of **07 July and 14 July 2018** in the territory of **FIZI in Mboko** and in the **Territory of UVIRA in Makobola Kasenya**.

These activities allowed the participants to collect data and create a database that will be a guideline and reference in the fulfillment of the mission assigned by this initiative for peace building and conflict prevention through the **Barza of dialogue face to face**. The membership of **170 participants** with less expenditure was caused by the growing interest of this local community which has already noted the need for this unit of consultation and collaboration in the community rapprochement, and the importance that these Barza can bring to the within their local communities.

The more than 14 seminars and workshops, reflections, conference debates, and discussions already held in collaboration with **Jewish-Palestinian Living Room Dialogue in California** have enabled local communities to gain new approaches to peace building and conflict prevention and an appropriate methodology of working on the need for face-to-face dialogue and to feel very close to the peace process and that they can also contribute to their contribution to building the community building of peace in the **Democratic Republic of Congo (DRC)** in general and in the **Great Lakes sub regions** in particular through their **Barza de face to face dialogue** and see thousands of people heal. The data in this database with reference to customs and laws and regulations of the country should always have additional data updated according to the customs of local communities.

CONTACT:

Jacques Lubangu
 Association of the Survivors of Makobola Massacres (ARMMK)
 Bangu-Makabola, DR Congo
 + 243 813 913 566
 Skype: lubangujacques
armmk2@yahoo.fr or armmk3@gmail.com

Mboko Video (19 min – Aswahili)