

ASSOCIATION OF THE SURVIVORS OF MAKOBOLA MASSACRES (ARMMK).



SYNTHESIS SUMMARY.

After organizing more than 11 seminar workshops, debates and reflections in the extreme part of the DRC in order to seek to establish appropriate mechanisms for conflict prevention and resolution, within the framework of the consolidation of peace through Face-to-face dialogue. The Association "ARMMK", in collaboration with Jewish-Palestinian Living Room Dialogue, continues to carry out research to help build a social, healthy and favorable environment for the peaceful coexistence of people who live together and share Misery and abundance. From this point of view, certain observations prompt us to make this analysis based on the data of the activities already carried out, the observed change and the obstacles.

In some provinces of the DRC, we are seeing security instability in Kasaï, North Kivu in Beni and North Katanga. This instability is caused largely by people with extreme ideology including armed militias, armed gangs and others. In the refugee camps, we see the flow of refugees from neighboring Burundi.

The question that prompts us to do this analysis is to help show some of the causes that may be the basis of this ideology of instability and the recommendations that we can propose to peace builders, our Governments and someone else The will to bring about peace by referring to the data of our various seminars already organized in the framework of the consolidation of peace through the dialogue face to face and the result of which is on the web page:

In a society emerging from war or war, certain characteristic traits linked to the effects of wars such as perception, prejudice, stereotype, discrimination, revenge, extremism are observed and remain most often In the social fabrics of the populations. Where appropriate peace building arrangements are not taken into account, these characteristics may change direction in order to be the source of conflict and increase violence and reinforce violent extremism. To help bring history to a new outcome and allow peacemakers to create a channel for people to evacuate their negative emotions and open up to a social, healthy and supportive environment for peaceful coexistence

through new Appropriate and effective approaches, peace builders must make efforts to seek appropriate instruments to seek appropriate tools for community rapprochement through face-to-face dialogue to help eradicate this scourge. In our societies, extremism takes many forms in its evolution, it can take the form of armed militias, armed bands or become radical or religious extremism according to the connotations linked to the duration. The new approaches have led our association "ARMMK" to use as instruments some didactic materials for the practical demonstration of new approaches such as:

1 ° The making of masks in the image of a few tribes of the DRC to serve as a practical demonstration of events during seminars and workshops organized for all social strata of local communities from the bottom to the top and to explain How people see, understand, interpret certain situations and act on them in order to create an atmosphere that can transform relationships and the world view. For what we can not say in words, certain movements of the body or signs can do.

Use of petroleum lamps for fishermen in Lake Tanganyika, here fishing is done during the night and lamps come on at night, but some perceptions may suggest that at night it is the day and convince the Accept this version provided their ideology is seated. The fish caught by the fishermen attest to the results of what was sown. School books as part of the strengthening of children's schooling, tables and chairs attesting to places where people sit, but the ideology of extreme people may lead to believe the opposite of truth. All these didactic materials are new approaches available to us to facilitate understanding of the parties during peacebuilding activities in order to realize our commitment to helping to build a peaceful society where harmony prevails And social cohesion and above all that we are convincing a local community, the majority of which is illiterate. Educational materials may change from one environment to another, depending on the environment in which they live, which is why a peace builder must exploit the environment before he or she carries out his or her activity to find out which materials to use To inform the public about the very cause of its activity on the ground and to facilitate understanding. Extremists wear mirrors or masks linked to their extreme ideologies, which is why peacemakers must exploit and use these tools to demonstrate effective mechanisms for managing this tool according to different perceptions, see how people see And interpret things according to the orientation of their ideologies and the way in which the population must take to face this orientation in order to avoid the risk of being plunged into extreme ideology and the extremist to Risks and dangers due to the harmful consequences of their commitments and the negative impact on their own families and to all communities in general because of their egocentric minds.



2°. Exploration of literature, dance, theater, songs, poetry, liturgies, ceremonies, the Barza of face-to-face dialogue, the framework of consultation and studies in the framework of the consolidation of the peace.



3°. Rent broadcast media spaces and, if possible, TV with the aim of facilitating the transmission of messages in order to reach a very large number of people and which in turn can transmit them to others, thus seeing the message of Peace to flourish everywhere inside and outside the country.



4 ° other appropriate teaching materials.... Etc.



People's membership can have several options and perceived in several ways depending on the meaning of the term and the backgrounds to which people find themselves. According to our observation people adhere for reasons:

- Conduct a struggle for social justice, democratic principles, freedom of expression, religious or cultural beliefs.
- Escape poverty and misery when food becomes scarce and the climate austere.
- Voluntarily engage in a taste for adventure or only love the ideology of the extremists or the dissatisfaction of their desires.
- Unemployment or the state of disappointment in life.
- Sometimes figure ancestral conceptions of ceremonies and rites to give people hope of conviction to be invincible and immortal.

suggestions

A. Organize broadcast media spaces and, if possible, TV, to facilitate the transmission of messages in order to reach a large number of people and which in turn can transmit them to others. The message will be to show the population the negative impact of violent extremism and its repercussions within our entire communities and also on the biological family. In addition, show the dangers to be covered and its consequences on socio-economic, socio-political and other conditions.

B. Multiply workshop seminars, debates, reflections on the issues that engage extremism and its implications for peace building and integrated and sustainable development.

C. Exploring literature, dance, drama, songs, poetry, liturgies, sports, ceremonies in the context of peace building, with the theme of violent extremism in And its negative impact in future generations, for example.

Optionally:

In some countries in the Great Lakes sub-region (Burundi - DRC - Tanzania), the Albinos have always suffered some vile acts of cruel treatment by the extreme. In 2013, the situation of persecution of the Albinos began in Tanzania and continued in Burundi and the DRC, causing deaths among the Albinos and the massive displacement in certain places towards the city centers as regards security and protection. After evaluation, we have drawn certain circumstances:

The fear of the other on the part of the Albinos towards the non-Albinos due to the mystical prejudices, sorceries and sometimes also and especially related to mercantilist interests to convert Albinos into exploitable raw material influences racial discrimination, stigma and The social marginalization of the spontaneous minority among the communities and especially the extremists. On the other hand, the inferiority complex of social stigma causing the Albinos in the rumination stress of discriminating fact, the complex difference.

Faced with such a mediocre and precarious situation, the ARMMK, in collaboration with OPA (Organization for the Promotion of Albinos), took some initiatives to try to eradicate this situation and show to other communities that Albinos are responsible human beings and who enjoy of all qualities like the others.

1 ° The ARMMK has rented a broadcast space of 30 minutes for 3 times a week in the community radio MIJAS of the Territory of uvira for the social marketing of acceptance - cohabitation and Peaceful integration of the Albinos in order to counter or discourage the People in memory of extremism and extermination of other human beings to end their prejudices and the Albinos to make their voices heard to other communities inside and outside.



This space has prepared the seminar workshop which was organized on 07/12/2013 with the theme "Albinos and its contribution to the consolidation of peace and revitalization of national cohesion" with the financial support of Jewish- Palestinian living room dialogue. The workshop was attended by all sectors of society, from local communities, local administrative authorities, national security forces, religious denominations, public and private institutions, schools and universities, civil society and many others.



In all of these accomplishments, the Albinos have demonstrated their talent, know-how, expertise and exceptional qualities to make an appropriate and effective contribution to peace building.

RESULTS OBTAINED:

- The message reached a significant population, some of the extremists acknowledged the mistakes made and today the Albinos live in good harmony and social cohesion with everyone.
- Building a social environment that is healthy and conducive to the peaceful coexistence of people who share poverty and abundance together.

As part of the consolidation of peace through seminar workshops, we continue because in some places some armed militias and gangs understand the justification of peace, some of which have already returned to their families in the territories of FIZI and UVIRA to Eastern DRC, despite unfavorable socio-economic conditions



As we have pointed out above, in a society that emerges from the events of wars or at war, certain characteristic traits linked to the effects of wars such as perception, prejudice, stereotype, discrimination, revenge, Extremism are observed and remain most often in the social tissues of the populations. Where appropriate peace building arrangements are not taken into account, these characteristics may change direction in order to be the source of conflict and increase violence and reinforce violent extremism. To help bring history to a new outcome and allow peacemakers to create a channel for people to evacuate their negative emotions and open up to a social, healthy and supportive environment for peaceful coexistence through new Appropriate and effective approaches, peace builders must make efforts to seek to implement appropriate instruments of community rapprochement through face-to-face dialogue to help eradicate this scourge.

In collaboration with all actors of peace and benefactors multiply the psychosocial rehabilitation centers to teach them the harmful consequences of their commitments.

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REINTEGRATION AND RECONCILIATION:

This phase is very important and requires special attention because it is a phase that includes the characteristics of all the human categories of the different environments with different orientation.

This category includes people who are distant from their families and who no longer know how to find them. They are used to the life of independence and may find it difficult to return to their respective families.

People who saw their parents died and their villages destroyed. They will find themselves orphans, and without families. Drugs or narcotics caught during the moment of extremism also created undesirable habits requiring above all money and others thought that extremism was for them their life.

To build peace 4 dimensions must be respected and taken into consideration:

1 ° the socio-political dimension:

Consists of the reintegration within their respective families of people who have long been taken away, taking into account the process of reintegration, creating rehabilitation centers to teach them the sense of patriotism and the well-foundedness of living in harmony and social cohesion. In addition, the implementation of the government's social cohesion policy in its sector plans.

In its sectoral policy, the Government should give preference to the education of children at an early age, provide them with adequate basic education and provide them with adequate materials in order to avoid juvenile delinquency or the orientation of their minds to political causes. Surroundings with extreme ideas.



2 ° The socio-economic dimension:

- To move closer together to integrate people whose ideology is extreme in economic development through the creation of income-generating activities in various fields such as: Fishing, Agriculture, Livestock, to avoid their isolation which is a negative factor for Any human being.
- Creation of centers for vocational training and apprenticeship in the different trades.
- Define a plan against unemployment and define how to pursue development.
- Proceed with the fight against the malnutrition of the families who will welcome them to avoid that the people to reintegrate do not return to their ideology with strong ideas.

Photo of a very vulnerable household with 5 dependent children.



Activities to develop and combat malnutrition in Lake Tanganyika.



3 ° The psychological dimension:

The person who has lived in the most difficult moments of his or her history has in mind the feeling of guilt, hatred, revenge, anger or loss. This person needs to be brought closer in order to remove his social isolation. Organize different events, dances, theaters, songs, poetry, liturgies, sports, games, ceremonies as part of peace building. Creation of mentoring, listening and psychosocial rehabilitation centers. 4. The spiritual dimension: It aims at reconciliation, restoration and total healing. This version can be accompanied by Biblical verses and verses from the Qur'an for Muslims. Themes related to pardons can be privileged and taught in churches, mosques, schools, public places, universities and other places.

The terms of this reference can be visited on our web page:

<http://traubman.igc.org/vidnigeriadrcongoeast.htm>

Bangwe-Makobola seminar for peace ... etc.

ASSOCIATION OF THE SURVIVORS OF MAKOBOLA MASSACRES (ARMMK).

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