Abstract

A FIELD ANALYSIS OF THE DYNAMICS OF CONFLICTS IN THE SOUTH KIVU /DRC

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This study is named a Field Analysis of the Dynamics of Conflicts in the South Kivu /DRC. There are several conflicts which are based on local authority, economic, social issues and land access and so on. In fact, youth have been manipulated by different stakeholders over several years past of conflict. They are enrolled in different armed groups such as Mayi Mayi and so on. We have noticed that there is also the case of misleading of the information among different local stakeholders in the milieu. There is a lack of education through youth. Then we have suggested an Acting Together Performance and Creative Transformation of Conflict Approach as well as we have done with pupils of MAKUNGU high school in Bukavu /DR Congo by sensitizing pupils and teachers in creating peace building clubs in order they may live in harmony with their colleagues and teachers also to take care of community and youth in general and that of the South Kivu province in particular.

It describes also the contribution of different stakeholders who are operational in promoting peace process in the South kivu province as well as Foundation Panzi which has been created by Professor Denis Mukwege. The aim of Panzi foundation is to promote women as a key stakeholder for the development of society. In fact, the mission of the Panzi Foundation/DRC is to fight against all forms of gender-based violence and provide holistic care to survivors of sexual violence and contribute to the empowerment of women and their leadership.

Who is WALUNGWA BITELA Christian?
Walungwa Bitela Christian has been nominated by Brandeis University in the United States of America on Acting Small Grants for Course of Development in Performance and the Creative Transformation of conflicts. He is an author of several publications on peace building, conflict transformation, human rights and carrying out research. He has got a graduated degree at The Teacher’s Training College of Bukavu / DR Congo. His core business is carrying out research in the following fields such as peace building, mining sectors, sexual violence, conflict resolution, literacy, translation of documents into French to English and English to French, even also to design projects in these fields mentioned above. Please feel free to be in touch with him.
INTRODUCTION

Since 1993, war and armed conflict have ravaged the Democratic Republic of the Congo, leading to the country's economic and social breakdown. In fact, these wars result in a tragic humanitarian catastrophe that lives of more than four million people died. In this way, the Democratic Republic of Congo has been undergoing post conflict reconstruction. In the same way, a fragile peace has been achieved with the organizing of the elections of 2006 and that of 2011 in the DRC, withdrawal of foreign troops, and implementation of the demilitarization process. Furthermore, the south and the north Kivu are continuing to be plagued on civilians, including forced displacement death, economic and physical insecurity and sexual violence.

In the same connection, we would like to remind that in the 1996 AFDL (Alliance des Forces Démocratiques pour la Liberation du Zaire) launched an attack against the former regime of Kinshasa where President Mobutu went to exile in Maroc. Then, late Laurent Desire Kabila took power on May 17th, 1997. That took simply 22 months. That war turning into a media event as the war of Banyamulenge. According to Washington Post quoted by Ambroise Bulambo Katumbu in the preface of Kisangani K.W Kinyalolo, New York, 15 November 2000 the President Kagame declared that he himself who conceived that war of 1996 in order to annihilate threat weighed on Rwanda to demolish Rwanda Hutu refugees camps. Moreover, the second malicious are living in the Eastern part of the DRC and to bring Hutu combatants in the interior of their home country. The objective was to pour President Mobutu out of the power.

In August 2nd, 1998, there were also another war which occurred in the South Kivu Province that war was lead by Banyamulenge according to different sources, the aim of that war was to prevent the genocide in the Great Lakes Region. It was a war of aggression against the DRC. René Lemarchand(2009: 237) argues that Banyamulenge politics have become more complex. Because they have been “instrumentalized” by Rwanda, to combat Rwandan expansionism and seek a modus Vivendi with the people of the Kivu. This was the position of Muller Ruhimbika, head of FRF(Force des fédéralistes pour les républicains) which has been found in Uvira 20, 2000. He added, Rwanda has been the source of major problems among the Banyamulenge.

In 2002, the belligerents to the second war (1998-2002) signed a peace agreement that has called for the merging of their fighting forces into a new national army, the Forces Armées de la République Démocratique du Congo (FARDC). However, this process did not to end rebel activity in the area. Some factions refused the integration others deserted and reconstituted themselves as armed groups. The primary response of the DRC government to this recreated rebel group was to continue to try to integrate them into the army. Yet, rather than providing the solution, this policy has ushered in a vicious cycle of army integration and disintegration that has become a major factor in sustaining the ongoing violence in the region. Due to the close interconnections between the army, civilian populations and armed groups, the army
introduction is not merely military issue, but goes to the heart of the dynamics of conflict in the RDC.

Section 0: The history of the elections in the DRC

The history of the elections in the Democratic Republic of the Congo has been marked by extreme challenges, starting with the 1961 assassination of the first elected Prime Minister, Patrice Lumumba. The elections in the Democratic Republic of the Congo would not be held again until the 2006 transition elections designed to consolidate the Congolese peace process after 10 years of civil war. The 2011 elections were an opportunity to reinforce a democratic culture with participation from the full range of political actors and the support of the international community has argued by The Centre Carter (2011:1). It added that the elections on November 28th, 2011 in the DR Congo reported several irregularities and are considered to have been held under strict control of the government.

In fact, the decentralisation has been launched since 2006, but no progress has been made as denotes by Kris Berwouts (2012:7). The decentralisation should consolidate democracy in the South Kivu Province. Furthermore, Good Governance, participation and accountability are not yet start at grass roots level in Uvira and Fizi territories. This process of promoting good governance at grass roots level such as youth is fundamental to reconstruct the state and restore its credibility on the ground. In this way Kris Berwouts (2012:3) argues that the Elections should be a school for democracy where citizens learn how democracy works. It will facilitate the renewal of the political landscape and the emergence of new leadership. It will encourage harmonious economic development based on the local grass roots initiative to the community. According to Human Rights Watch report of Oct 13, 2017 published in New York Stipulated that President Joseph Kabila has used repression, violence, and corruption to delay elections and maintain his hold on power, despite the end of his constitutionally mandated two-term limit on December 19, 2016. A power-sharing agreement mediated by the Catholic Church in late 2016 called for elections by the end of 2017. But the national electoral commission has now said that the elections could not take place until at least April 2019. Congolese civil society leaders and others have called on Kabila to step down by the end of 2017, and have proposed a brief post-Kabila transition to organize credible elections, led by people who cannot run for office themselves.

Section 1: THE DYNAMICS OF CONFLICT

In order to understand the conflict of the Eastern part of the DRC, or other such places, there seems a lot more work left in terms of upgrading the level of sophistication of analysis. As Donald Crummey (1996) states: ‘the real challenge is to see violence within its social setting, to appreciate its roots in social conflict, and to understand why and how people turn to it’. Lately there have been a number of promising approaches, in which the opportunities arising from the criminalization of economies and the instrumentalization of disorder take center stage. Koen Vlansseroot (2013:1) highlighted that the province of South Kivu has been at the heart of the conflict in the eastern DRC. Since the end of the Second Congo War (1998–
2003), the province’s potential to cause broader regional destabilization has decreased, but violent local conflicts have multiplied, fuelled by political opportunism and local struggles over land and power.

It will be better to explain the item of conflict. This item made confusion to different people. Then, there are different definitions among this one. We decided to pick up one of them after that we will give our own definition on that item.

According to William J. (1996:1-3) defines a conflict as normal and natural part of everyone’s life. He added that conflict is simply that disputes and disagreement that occur between people. While we tend to think of conflict only can also be positive. Conflict can lead to learning and growth. In fact, one could agree that without conflict there is no growth or progress, there is only stagnation. It is the constructive use of conflict that allows society to move forward. Conflict can of course be destructive.

As far as we are concerned, we may define a conflict as a difference thinking which opposes one or two persons. Those different interests are opposed due to the different views. In this context, we may speak about conflict. A conflict is different from violence. Violence consists of the actions, words, attitudes, structure or systems which cause physique harm, psychological, moral in order to prevent human being to reach their fully human potentiality. We may add that violence is an exercise of powerless or retaliation to such power. As far as human uses of power are concerned, often tend to turn into violent.

In fact, we cannot avoid a conflict. A conflict is creative. We are required to intensify a conflict. This will help us to make it visual. We would like to mention that we can not worse a conflict. We would like focus on stifling a conflict. Furthermore, a conflict is neutral that is to say it can destroy or build. Two stakeholders who are involved in it may destroy or build. As it has been said by SAIDI SANGO and NELSON BYAENE (2007:46), a conflict means “danger and opportunity”. It can be destructive in the meaning of it brings out the situation. If the situation is not good through the human relations, it has real painful. If, it has been taken into account with stakeholders who are involved in that issue. In this connection, we may say that it is a growth or a development. A conflict exists between people, but we may know how to resolve it. We may not ignore or neglect it.

In addition, a conflict is an outcome of the protagonist’s conduct and one’s own behavior as merely reactive. The implication is that the conflict will disappear if the adversary’s behavior is changed to one’s liking. We are required to do all our best to change their own behavior to become compatible with the adversary. The protagonist’s aim is to make the adversary give in to one’s demand by using dialogue accompanied by subtle manipulation. The assumption remains that the problem lies with the adversary and will disappear when the adversary makes accommodations. It is possible for anyone to learn better ways of dealing with conflict, and of taking advantage of the opportunities that conflict presents to us.

Furthermore, Women remain more vulnerable in conflict and post-conflict environments than men. In the Democratic Republic of the Congo, an estimated 25 000 cases of sexual violence against women and children are committed each year. It is in these spaces where police peacekeepers are mandated provide public safety and promote the rule of law.
During the Conference on Peace held in Uvira Bosco Muchukiwa (2013) argues that youth have been manipulated and used by different stakeholders over the past 50 years of conflict, calling this process “instrumentalization” by enrolled youth in different armed groups and demonstrations which occurred in the area. He further explained that there are two kinds of youth: violent and aggressive youth, and nonviolent youth, and he also described four kinds of conflict such as: political, inter-ethnic, environmental, and mineral exportation. The problem of manipulation of the community led to the death of chief Ndabagoye on April 25th, 2012 as denoted Kris Berwouts (2014:2). On the evening of Friday 6th June 2014, at least 33 unarmed Congolese civilians were killed in and around the village of Mutarule, on the plains of Ruzizi river, 9 km from Sange, between Uvira and Bukavu. He added that the biggest source of conflict on the Ruzizi plains in recent years was the killing of the chief of the administrative unit (the chefferie) in April 2012. Since the colonial period, the Barundi and the Bafuliru have shared this chefferie and have lived in permanent competition over the control of land for farming and grazing. The cohabitation of the two communities is complicated by the fact that the Bafuliru are considered to be autochthonous Congolese, while the Barundi, who have lived in Congo since at least the early 19th century, are related to the people on the other side of the border and also speak Kirundi. They are considered by many to be foreigners.

1.0. Women in Conflict and in peace operations

In fact, the importance of women in peace operations has been dealt with different UN Security Council resolutions such as 1325 (2000), 1888 (2009) and 1889 (2009). As far as Africa is concerned, the African Unions Solemn Declaration on Gender Equality in Africa also calls on member states to increase the participation of women and gender perspectives in peace support operations. These mechanisms all speak to the powerful and influential role of women in creating sustainable peace and highlight that when it comes to conflict resolution, women are an untapped resource.

In addition, UNSC resolutions 1820 (2008) and 2242 (2015) specified the task peacekeepers with preventing and responding to sexual violence and different crimes against women and children. This resolution urges for better integration of gender perspectives into peace operations and to double the numbers of women in peace operations by 2019. The High-Level Independent Panel on UN Peace Operations also noted that female personnel may play an important role in gaining the trust of women and girls in local communities.

1.1. The Dynamics of instability in the South Kivu

The conflict in the South Kivu province has been the most deadly one since the Second World War, and its social consequences have been disastrous. The fled of hundreds of thousands of Hutu refugees to Zaire after the Rwandan genocide in 1994 totally disrupted the complex and already fragile demographical balance. Among the refugees were members of Interhamwe militia, the group which organized the genocide in Rwanda.

Pressure on land in Kivu also increased with a number of disastrous consequences. Competition for access to land and the essentials for life such as water and firewood triggered conflict between groups forced to live together. These conflicts were poorly arbitrated by traditional elders, who themselves were weakened by upheaval and displacement, and who retained only a vestige of their previous powers.

1.2. Acting Together performance and Creative transformation of conflict
This new approach of resolving conflict has been edited by Professors Cynthia E. Cohen, Roberto Gutiérrez Varea and Polly O. Walker, Volume I and II (June and December 2011). For us, we organized workshops with teachers and pupils in order to strengthen this approach in the Congolese contexts. The main objective was focusing to the appropriation of the target groups of this approach which is effective to resolve conflict peacefully. In this context the Democratic Republic of the Congo in general and the south Kivu province in particular has teared by several armed conflicts which have broken socio economic and infrastructure cloth. The Democratic Republic of the Congo has got its independence in 1960; the rate of providing school at primary and secondary was higher in the central Africa. According to Ministry of Planning the Education to all p.20 (DRC, Ministry of Education) during the five decades, the rate of providing school has strongly fluctuated to reach the maximum score of 93% (primary) in 1972/1973. The report of EDS DRC 2007 highlighted in its millennium indicator blackboard, it is nowadays 61% up to now the Ministry of Planning, the Education to all p.20 added that the number of secondary teaching is increased to 2% in 1960 to stabilize between 20 and 24%.

Furthermore, the Acting Together resources focus the stories of creative and courageous artists and peace builders working in zones of violent, and demonstrate how performances of many kinds are used to support non violent resistance to abuses of authority, re-humanization of enemies, and reconciliation in the aftermath of violent conflict. This is the case of the Democratic Republic of the Congo in which we are living. It is a country in which is facing of different challenges such as armed conflict, youth manipulations, and land conflict and so on.

This is the meeting held with teachers of MAKUNGU High School in Bukavu on the use of Acting Together Approach in the Congolese context.

The meeting held with pupils of MAKUNGU High School about to make a peace club in which they may exchange about preventing and avoiding conflict in the school areas.
Pupils are aware of this new technique in their daily life by promoting peace through theatre.

Terms peace building and conflict transformation show that the works are interchangeably
aiming at creating change which is not mitigates violence; but also shows the underlying
dynamics that characterize and perpetuate a conflict ordinary system. It requires cooperation
of several actors of civil society, often for years, decades or generation. Cynthia E. (2011:9)
argues that ‘conflict resolution’, ‘peace’ and ‘coexistence’ may have negative connotations in places where they have been used to suppress rather than to understand and address the underlying sources of conflict. Peace building is not an effort to suppress conflicts, but rather an effort to channel ‘the energy directed by conflict in constructive, non violent rather that destructive and violent directions. Peace building is working toward ‘a world where diversity is embraced for its positive potential, respect for persons is a core value, interdependence between different groups is recognized, equality is actively pursued, and the use of weapons to address conflicts is increasingly obsolete. In this way, Conflict transformation requires a change of different stakeholders and it must be a process. We are required to be implicated in this approach so that peace may be effective in all over the world.

This is the team of pupils of Makungu High School/Bukavu and accompanied by the laureate Walungwa Bitela Christian who are involved in teaching Acting Together Approach.

As far as those pupils are concerned, they are so happy for this new approach of Acting Together. This will help them to prevent and avoid conflict in the school. It stresses to them to live in harmony with different people of the area.

In addition, the word creativity means a process involving the discovery of new ideas or concepts, or associations of existing ideas or concepts, fueled by the process of either conscious or unconscious insights. In this way, we share the same view with Lederarch (2011:11) describes the capacity required for the creative transformation of conflict as ‘moral imagination’. It allows individuals to simultaneously stay grounded in the troubles of the real world and be opened to the possibilities of a better one.

1.3. Panzi Foundation contributions in promoting peace in the south kivu

Panzi Foundation/DRC has been created by Rév. Professor Denis Mukwege Mukengere in 2008. The aim is to promote women as a key stakeholder for the development of society. The mission of the Panzi Foundation/DRC is to fight against all forms of gender-based violence
and provide holistic care to survivors of sexual violence and contribute to the empowerment of women and their leadership.

Actually, Panzi Foundation/DRC has four institutions such as legal Clinic, city of joy, Maison Dorcas and the International Center for Advanced Research and Training (ICART). It has got also several projects which are implemented with this non profit organization in the South Kivu Province. According to Annual Activity report (2013:19) denotes Panzi Foundation/DRC has provided medical care to 1,119 survivors of sexual violence, and 2,623 beneficiaries have been received psychosocial support through different outreach project activities.

Furthermore, through the fistula outreach program 522 women have been repaired, and the outreach team has identified several other women in need of fistula surgery. According to the same report 200 women who survived sexual violence received reparations support after legal procedures in an effort to facilitate their socio economic reinsertion and access to justice. Another thing 537 women received legal support through the Ushindi project, and 411 women have been provided with legal assistance and representation through the legal clinic.

Moreover, other activities and projects under Panzi Foundation/DRC, more than 1,300 women received socioeconomic reintegration support of different kinds. As far as concerned Badilika project is concerned means ‘change’ in Kiswahili. It focuses on the promotion of human rights, good governance, and development by promoting a change in attitudes and behaviors. It has organized different workshops, conferences to promote human rights and peace building activities in the South kivu Province.

There is also, Legal Clinic which is enhancing women’s rights through legal assistance and representation in the South kivu. It is strengthening local capacities to monitor abuses and improve protection of women’s rights. It focuses on ensuring access to justice for survivors of violence from remote areas and empowering local communities to protect women’s rights through a community based protection mechanism. In 2013, the legal clinic has helped file 411 complaints to the justice system linked to sexual and gender based violence. 133 cases were introduced in court, and a total of judgment obtained were 61 over the course of the year. Since the beginning in 2009, the legal clinic has responded to over 1, 100 requests for legal assistance, and more than 600 cases have been brought to court. Over 43,000 people have been sensitized on the issue of women’s rights, including through the distribution of more than 12,700 leaflets.

There is also the mediation case which is done by para legals regularly in the Legal Clinic office of Panzi Foundation. While those parties who are in conflict get a compromise they signed an agreement related to peace. This helps the community to live in harmony. In the same way, the legal clinic support also the organization of the so called ‘chambre foraine’. The perpetrators of sexual violence are jailed.

For Ushindi Project is concerned, it has created CDM (comité de mediation means mediation committee) in Mwenga territory. Where different parties are involved in conflict may resolve peaceful their problems which opposed to them.
In addition to that, we tried to give an overview of the contribution of Panzi Foundation in promoting peace. We didn’t like to talk about all activities which are done with different projects, but we decided to give a sample.

Section 2: THE CONTEXT OF ETHNICITY POLITISATION

The concept of ethnicity like that of race requires careful analysis; while term “ethnicity” is neutral sociologically “ethnocentrism” is pathological, destructive state of cultural and ethnic absolutism. It is often used when an ethnic identity is vested with power to subdue and surmount other identity sources. When a group that has power is identified with ethnocentrism it means that others who belong to other forms of identity than the dominant group are deprived, of resources or their human rights are denied.

What is pertinent and persuasive as a dividing line between different groups is the racist attitude held by a group which perceives itself as being superior to others. They were happy to devalue their culture, religion and social organizations in order to supplant their perceived superior civilization. Indeed there are times when race coincides with ethnicity or nation, so that all members of a given ethnic or national group share the same values as said by A. Torimo and P. Manwelo (2008: 70). We think that where ethnicity is the dominant feature, race may emerge as a subcategory.

As far as the DRC is concerned, Ethnicity in the South Kivu province has been politicized by local provincial, national governments and armed groups alike to further their own political legitimacy. In the same way, armed groups have also successfully used ethnicity to garner local support and to recruit and retain fighters. The most key identity based on conflict revolved around manipulation of different stakeholders in the region. Furthermore, the politicization of ethnicity can not be divorced from the issues of the land tenure and political leaders have manipulated ethnicity and land issues as means of securing their power base and control over economic resources such as agricultural land, forestry, and mining. In the South Kivu, land remains the strongest factor in determining economic survival. It contributed to the persistence of ethnicity based on militias and outbreaks of violence in the South Kivu Province.

2. Overview of MAYI MAYI

The phenomenon “MAYI MAYI” started earlier 1960 after the murder of the first minister of Congo Mr. Patrice Emery Lumumba and the political instability begun. Some close to him have got external fund. They made war against the government led by Joseph Kasavubu and restored the “ideal nationalist” of Lumumba. The famous among them was Pierre Mulele, former minister of youth in the government of Lumumba. Pierre Mulele with his close such as Gaston Soumialot, Christophe Ngbenye, Albert Gizenga and Laurent Desire Kabila started rapidly that war earlier 1964 which took Kivu even also to seize the part of Kasai oriental Province. That war didn’t take much time. It has been destroyed by loyal forces under control of Colonel Joseph Desire Mobutu.
In fact, people of Pierre Mulele have got insufficient means in order to struggle against the former regime. We may say that those people were ambitious. They were using weapons such as (machetes, knives, arrows, spears and so forth). They believed in the mystic forces in water. This was the origin of ‘Mayi Mayi’ means WATER in Kiswahili. The Mayi mayi is also believed in amulets and tattooing. They were thinking that “blessed water”, amulets and tattooing could make people invulnerable. As soon as watching that the called ‘blessed water” you could not be taken by a rifle. That invulnerability different condition as done with human beings would avoid.

Furthermore, after Pierre Mulele’s resistance movement, other popular called auto defense, movement has constituted in the different parts of the DRC. The tribal claims based on land and relatives to the civic right. They took different meanings according to their “milieu” The North Kivu Province movement was called “KATUKU” at Walikale , Ngilima at Masisi , Batiri at Rutshuru , lubero and Beni. In the South Kivu Province, we also found the SIMBA of Laurent Desire Kabila , the Bashikalangwa of Charles Simba in the Fizi territory and the Mudundu 4O in Walungu territory and so forth . Nowadays, there are proliferations of several armed groups in the south kivu province.

2.1. 1. The recent phenomenon of Mayi Mayi in the Fizi territory

The recent phenomenon of Mayi Mayi dated earlier 1980. There is not any political linkage with the former ones of 1960. The common points are based on the enrolment of the population and they believe in mystic forces. The aim of being MAYI MAYI is to protect their population against ‘ invaders’, as they opposed the Alliance of Democratic Force for the liberation in short (AFDL) of Kabila during the first Congo war and the Rassemblement Congolais pour la démocratie in short (RCD) during the second Congo war. In the South Kivu Province, the Mayi mayi are disseminated everywhere in the Province. But their principal homes are Uvira (Les moyens plateaux des Mitumba et la plaine de Ruzizi, Fizi (mainly in les hauts et moyens plateaux de Mitumba , presqu’île d’UBwari et la plaine lacustre de DINE , Nemba et Kazimia) and Kabare even also the territories of Walikale and Bunyakiri . The most of those people who entered in this phenomenon are marginalized youth. The growing marginalized of Congolese youth is certainly a key element behind the Mayi Mayi phenomenon: in the absence of alternative sources of employment, and with no safety net left in the traditional society, joining militias become the only rational option.

The Mayi Mayi Yakutumba , mainly active in the Fizi territory in the South Kivu , represent and defend the interests of the Babembe community and mainly opposed to the Federalist Republican Forces in short (FRF) , represent the Banyamulenge community . The Yakutumba group, named after its leader, commander Yakutumba Amuli , would be active since 2OO6 , and have approximately 2.000 to 4.000 troops at its disposal according to different interviews made in Fizi territory in 2014. Earlier March or April, the Federalist Republican Forces joined the national army of the DRC. It has been said that they will get military grades.
In fact, the Mayi Mayi was opposed to different regimes that followed one another after Lumumba until the beginning of war of 1998. They were rebelled to Mobutu regime in Ruwenzori, in Beni – Butembo even also in the Fizi territory. They were opposed to Laurent Desire Kabila campaign in 1996-1997. This has justified the presence of Rwandan Defense Forces (ex- Armée Patriotique Rwandaise) on the Congolese ground as quoted by Charles Nasibu Bilali (2004:9)

We would like to notice that the Mayi Mayi worked alongside with the Congolese government, they were treated as an independent entity and participated in the Inter Congolese Dialogue in 2002 and were given positions in the national assembly, provincial administration and army. However, after 2002, with the rebel threat contained, the Mayi Mayi groups were disassembled by regional military commanders and integrated into other military units (ICG 2006b: 15-16)

In the South Kivu Province, the Mayi Mayi are disseminated everywhere in the province. But their principal homes are UVIRA (les moyens plateaux de Mitumba et la plaine de Ruzizi) , Fizi (mainly in les hauts et moyens plateaux de Mitumba, presqu’ile d’Ubwari et la plaine lacustre de DINE, Namba et Kazimia) , Walungu, Shabunda(Raia Mutomboki) and Kabare even also the territories of Walikale and Bunyakiri . The most of those people who entered in the phenomenon of Mayi mayi are marginalized as KOEN VLASSENROOT quoted by René Lemarchand(2009 : 256) has persuasively argued, the growing marginalization of Congolese youth is certainly a key element behind the Mayi Mayi phenomenon: in the absence of alternative sources of employment and so on . There is a link between this political violence and the nature of bind its citizens to the social order, produced thousands of marginalized youth groups.

2.1.2. The Nowadays positions and Troops Concentrations

According to different sources nowadays, the Mayi Mayi Yakutumba and its main leader, Yakutumba Amuli, would be based in SEBELE (fizi) . According to diverse sources, their main base is Lulimba. The source mentioned that Chief ASANI ngungu, another commander, is actually present on the Ubwari peninsula, but it was very difficult for us to verify this information in which we have been spoken by our interviewers.

The mayi mayi Yakutumba are active in border area between the Mwenga territory and Fizi territory in Itombwe Massif, close to Minembwe. In this region there is large Banyamulenge presence, which often leads tensions, since the Banyamulenge, who are traditional stock breeders, claim Minembwe. As a result, the FRF (Federalist Republican Forces) was well presented in the area. The troop was based in Kamombo. The Yakutumba combatants, on their part, would be situated in the mining villages such as Minembwe, Kalingi and Lwiko.

The Mayi Mayi Yakutumba are present in chief towns Fizi and Baraka and in villages in the hauts plateaux and a long the shore of the Tanganyika lake. Both the Hauts- plateaux and the Tanganyika shore are strategic areas: the fertile plains on the hauts –plateaux are perfect for farming and the lake area is a commercial zone, since it’s densely populated, it permits fishing and has fertile soil too. Moreover, the lake connects the region to Tanzania and therefore is
interesting for traders. The Mayi mayi Yakutumba are sometimes concentrated in Yungu, Talama in the Fizi territory.

This source added that, the mayi mayi Yakutumba tend to be concentrated in commercial villages with transit/ market places and border crossings, SEBELE and Baraka for instance, are both transit places, with the latter also having boarder. Commercial markets are located in BARAKA, SIMBI, SEBELE, LULIMBA, MISISI, DINE, Ubwari peninsula, where the mayi mayi Yakutumba currently collect taxes. The Yakutumba group is also concentrated in and around artisanal mining villages, such as Baraka, Mukera, Ngalula, Nyangi, Milimba, Yungu and Ubwari peninsula. Especially Mukera, Misisi and Yungu are large mines and therefore strategical areas in the Fizi territory.

2.1.3. Sexual Violence issues in the South Kivu Province

The humanitarian community has faced several challenges in trying to protect women and girls in the DRC. Civilian based prevention strategies traditionally implemented by humanitarian actors are critical to addressing the underlying causes of sexual and Gender-based violence, as well as providing some measure of physical protection and accountability. However, real change in the shocking level of sexual level against women and girls in the eastern part of the DRC will require changes that go beyond the mandate of humanitarian agencies and civil society organizations. Real change will require substantial political will and action by national authorities, with concrete and sustained support from the international community.

DRC is struggling with both gender-based violence being in society and conflict related sexual violence. These will require inter-dependent yet distinct solutions. While the cases of sexual violence being documented across the country, including in non conflict areas, indicate that a significant percentage of reported cases are perpetrated by armed groups, there is no doubt that women and girls are also being sexually assaulted by civilians.

In the South Kivu, women and girls are being targeted by all armed groups with unparallel levels of brutality over the past years. In fact, The mutilation and torture become in relation to acts of sexual violence and more children among the survivors.

There is also problem of impunity unfortunately extends to members of Congolese security forces. The same forces who are tasked to protect women and girls from crime, including sexual violence.

The traditional gender roles and the already low status of women in Congolese society exacerbate their vulnerability to violence and exploitation. However, in the eastern apart of the DRC women’s and girls greatest risk of sexual assault comes from the war, the armed bodies involved in the conflict, and consequent breakdown of state entities such as the judicial system and police force that might otherwise provide some measure of security.

Furthermore, several stakeholders in South and North Kivu are implementing program focusing on prevention sexual assault by changing attitudes and behavior, including of security forces. While training in human rights, gender and conduct of war has a place, the assumption that changes in knowledge and awareness will in fact lead to changes in behavior
is under researched. Regarding the ensuring of these types of training become an integral part of the standard training package of Congolese security forces is an important and necessary step in the professionalization of the national army and police. The hard problem is that soldiers are not paying a good salary.

2.1.4. Armed conflict and domestic sexual violence

The majority of the direct victims of war are men, women face more insidious challenges, such as difficult in providing for families and coping with sexual violence. In fact, the consequences of a conflict in terms of sexual violence are not limited to the abuses performed by conflict stakeholders, nor are they limited to the period when the conflict was active.

Moreover, while the study of the causes of civil conflict is well known by the sub-discipline in international relations, less is known about how political violence affects society. In particular, there is a gap of systematical studies on the role of women and gender in analysis of political violence (Leiby 2009:445). The most of the combatants in armed conflict are men, so naturally men constitute the majority of the direct victims of military operations. Still now, the armed conflicts are likely to have important indirect negative consequences that often affect women arguably more so than men as denoted by (Plumper and Neumayer 2006:723). In war-torn societies women may have to bear more heavily the brunt of family resources and are more vulnerable to sexual violence. The perpetrators of sexual violence include both rebels and government forces. Sometimes, even peacekeepers commit sexual violence assaults of women during war as for further details you may see Nordas and Rustad 2013. Furthermore, there is the potential for more sexual violence overall as an effect of the general lack of law enforcement in wartime. In other words, during periods of civil conflict, one would expect women to face increased levels of violence in public as well as at home.

As focused on conflict related sexual violence, the most contributions mainly on periods of ongoing conflict. However, the evidence is scare when it comes to the long-term affects of conflict on sexual violence. In post-conflict environments, perpetrators may include members of the community, former combatants and family members who take advantage of impunity and an embedded culture of violence (Aas 2015:5). There is emerging evidence that domestic violence intensifies during times of armed conflict, and it is likely that a large share of rape happens in the home. Some reports also suggest that domestic violence continues to intensify after the conflict has ended such as the case of (Amnesty International, 2010).

2.1.5. The source of conflict in the South Kivu

The major source of conflict in the South Kivu province is focused on Land and property disputes impeding return and reintegration. Many land conflicts result from claims for the right to restitution after a long absence during which land has been transformed into pasture or farming land or taken over for habitation purposes.

As far as Uvira territory is concerned, the conflict in the Ruzizi plains in recent years was the killing of the chief of the administrative unit (the chefferie) in April 2012. Since the colonial period, the Barundi and the Bafulliru have shared this chefferie and have lived in permanent competition over the control of land for farming and grazing. In fact, the cohabitation of the two communities is complicated by the fact that the Bafulliru are considered to be
autochthonous Congolese, while the Barundi, who have lived in Congo since at least the early 19th century, are related to the people on the other side of the border and also speak Kirundi are considered by many to be foreigners.

Moreover, the area around the Ruzizi is very conflict sensitive, not only because of the cohabitation between farmers and livestock-breeders, but also because of the proximity of borders. Between Bukavu and Kamanyola the river Ruzizi separates Rwanda from Congo, and from Kamanyola to Gatumba the river is the border between Congo and Burundi. On Saturday evening, the UN mission in DR Congo MONUSCO issued a statement saying that “fierce fighting” had taken place the night before between the Bafuliiru on one side and the Barundi and Banyamulenge on the other side.

Furthermore, Conflict in the southern part of South Kivu exemplifies several important aspects of Congo’s many-layered problems and illustrates the enduring vulnerability of the Kivus. It starts with a local competition between communities for scarce resources, historically rooted. It is related to land and the fact that the local methods of regulating land issues are not functioning effectively due to the absence of the state at the local level as several practitioners explained. In fact, Conflict is linked to the fact that armed groups in the communities have started to lead their own life in the absence of a truly united, disciplined, well-trained national army. The local situation in which those communities are living is complicated by the existing and potential conflicts on the national and regional level and could trigger off violence on a much larger scale.

In addition, the South kivu will remain vulnerable as long as these big challenges are not addressed to bad governance and poverty which are endemic. We mean that the land issue remains a time bomb, and the Congolese state is still very fragile and cannot rehabilitate the legal instruments it needs to guarantee the rule of law. This requires the question of whether Congo is willing and able deliver results in reforming the security sector, democratizing its institutions and establishing an efficient and transparent administration. Another source of conflict lies in the contradiction between law and tradition in respect of land management. Despite the existence of land laws, land in the South Kivu and the majority of the country is managed and transferred on the basis of customary law. The registration procedure has enabled better informed groups to go to the land administration authorities to register plots.

For the second illustration focused on the Bembe and Banyamulenge communities in the Fizi territory, the area is also vulnerable because of the difficult cohabitation between agriculturalists (Babembe community) and pastoralists (Banyamulenge community), especially during the transhumance period (the seasonal movement of people with their livestock). Transhumance itself can become a source of conflict between those two communities. It doesn’t only does the passage of herds usually cause damage to the farmers’ crops. We may add that, it touches the sensitive area of access to and control of land. Furthermore, the cohabitation between pastoralists and agriculturalists used to be regulated by traditional institutions, through a tenure system uniting land applicants and land managers.

In addition, weapons are used by farmers to prevent herders from accessing pastures, and by herders to force access to pastures. People are regularly killed in that period of transhumance the question in such cases is usually how to manage the situation so that the incident remains between individuals, rather than becoming an issue between communities.
According to Oxfam reports (2015:2) recognizes that ethnic and political manipulation are real risks to long term stability, and highlight politicians as major cause of conflict. The perception offers clear insight into the relationship between community and religious leaders and national governments. We think that the principal means through which to prevent future conflict in the South Kivu province is to promote dialogue between all stakeholders at different levels, effective justice and rule of law and the disarmament of armed groups.

Furthermore, the population calls for changes in economic policies and sees poverty as a major factor also in violence in the south Kivu. In this way, we may add also, land disputes are common conflicts and it becomes reflected at all level. The population of the South Kivu in particular and the RD Congo in general want more political freedom and expression to be able to finally achieve peace and democracy, notably through the guarantee of real social and justice. The population is seen as a stakeholder in conflict transformation through citizen participation, whether at the level of decision-making.

2.1.6 The Crimes against humanity in the Fizi Territory

For Fizi territory is concerned, an army commander has been accused of leading mass rape of at least 51 women early 2011. One of the victims, as well as sources quoted in a UN report, all accuse LT Col KiBIBI MUTWARE of links to New Year's Day rapes in the town of Fizi. There have been numerous cases of mass rape in DRC’s conflict but this is believed to be the largest single incident allegedly involving the army. As far as Lt col Kibibi concerned has denied the charges said that the soldiers who raided the town had disobeyed orders. From an everyday fight between two men over a woman; violence escalated into a brutal punitive expedition by a group of government troops against the population of Fizi.

In fact, a soldier was killed right beside the Fizi General hospital, explained some people interviewed in the area. They noticed that started the panic and all our patients fled. The hospital of Fizi and the medical Charity Medecins sans Frontiers have treated 51 rape victims so far, however they expect more as women who fled the attacks slowly returned home. For the previous cases of rape in DRC, many survivors of sexual violence are expected to keep their plight secret to avoid being abandoned by their husbands and families. We have noticed that some of them I mean three of those women who have been raped, but they agreed to talk anonymously to us that they have been raped. I quoted ‘I was raped in front of my 2 children’. It was required to us to treat professionally this information in order to prevent the conflict which may arise between husband and wife. While a bembe woman is raped with another person is considered as a taboo in their culture.

Many people contacted who live by the hospital of Fizi said they saw him ordering his troops to attack the population to avenge their dead colleague. According to different person seen in Fizi argued that Col KIBIBI was the author of those atrocities which occurred in fizi territory. Even also some different local leaders, as well as UN peacekeeping mission Monusco confirmed this allegation. As far as MONUSCO is concerned, they have sent patrols from the day after the violence from its Baraka base, just around 36 km from Fizi to Baraka. Since 5 January 2011, this has encouraged the population to come back in the Fizi town where they occurred different atrocities.
CONCLUSION

To sum up what we have done as far for studying A FIELD ANALYSIS OF THE DYNAMICS OF CONFLICT IN THE SOUTH KIVU PROVINCE /DRC. We saw that the most conflicts which affect the South Kivu Province are due to different reasons. Some are based to land issues, economic and social issues. We noticed that there is also another problem of misleading of the information among different local stakeholders of the region.

REFERENCES


3. ICG2006B: 15-16 security sector reform in the Congo Africa Report


