

THE PYGMIES OF THE GREAT LAKES

**By Clemence Bideri and
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Occasional Paper No. 02/2004

**An assessment of the Batwa/Bambuti Situation
in Burundi and Eastern part of the Democratic
Republic of Congo and Batwa/Bambuti Organisations
in Bukavu (DRC) and Bujumbura (Burundi)**

Norwegian Church Aid's *Occasional Paper* series aims at informing and stimulating debates concerning development policy and practice within our own organisation and beyond. The perspectives in this series are drawn from the experience and reflections of our own staff, overseas partners and the various networks with which we co-operate.

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Executive Summary

We visited 14 Bambuti/Batwa villages during our one and half week stay in the Democratic republic of Congo (DRC) and Burundi. We saw how these indigenous people – who for thousands of years had lived in harmony and symbiosis with nature – are now living on the mercy of others. Men and women who used to be proud of their identity and uniqueness have been reduced to beggars and outcasts.

Many Bambuti in Congo are now living on the fringe of the forest where they or their parents used to hunt and gather. They are so close to the forest, in fact they can touch it with their hands, but entering it could lead to arrest, punishment or even death. They have lost their “birthrights”.

“What used to be my home has now become a park and I am not allowed to live there anymore.” This was the sentiment of many of them.

Idjwi Island

Approximately 6 500 Bambuti live on Idjwi Island under very difficult circumstances. They live more or less like tramps, being kicked from place to place. They have no rights to the land in which they live and no fishing rights, a key source of their food.

“We have to fish even though we are not allowed to, but we don’t catch the amount of fish we need. We are starving and the Chief may ask us to leave the area whenever he pleases,” they said.

The chief has so much power and he can use the Bambuti for his own endeavours and interest. The Bambuti fishermen at Idjwi were born on the island and do not wish to go to the forest. They need assistance to acquire the right to the land in which they live. They need support and income to acquire the necessary capacity and rights to fish in Lake Kivu. They also need protection from being threatened and being viewed not as resources but a problem in their own community.

Mainland

In the villages we visited on the mainland several Bambuti remembered well when they were forcefully evicted from the forest. The forests had become National Parks and World Heritage Sites – not for indigenous people, but for tourists and game. At the same time, these huge forest areas had become a playground for political interests. People in uniform had turned the forest into ‘killing fields.’

They now live close to the park, but cannot get in. They construct shelters using the same materials and technique as they did way back in time. But now, these shelters don’t work. Shelters made of leaves gave them the necessary protection while they were hunters and gatherers, moving from camp to camp in the forest. For people living in one place more or less permanently, this kind of shelter is almost obsolete. The risk of being forced to leave makes it hard for them to build solid and more reliable mud houses.

The Bambuti of Congo and Batwa of Burundi suffer in their present situation. They lack clean water, among other necessities, and most of them don't own the land in which they live. The Chief of the area uses the Pygmies for his own interest and ask them to leave when he sells the land, or when he is not interested in having them on his property any more.

Deprived of a much-needed diet, which traditionally, for many of the Bambuti was meat, tubers and vegetables, they suffer from nutritional deficiency. Very often the Pygmies are given infertile pieces of land, thus compromising their chances to produce sufficient food. One of the reasons why children in Idjwi cannot go to school is because of lack of sufficient food and the subsequent hunger.

In Bujumbura we met Batwas who have university education, sitting in the Senate and even in the Parliament. They represented a real minority, but were very clear on how important basic and higher education was. Very few Pygmies can afford schooling. To send a child to school is not only expensive; the family may also lose an important contributor in the household chores. Like in every other community, education is a key area for development and success. A number of the indigenous organisations we met had education as a top priority.

These Pygmies are living within a vicious circle. With little or no income, they cannot afford the necessary agricultural tools and equipment. Without tools and with poor soil, they cannot produce the food they need. Without sufficient food and clean water they get diseases and therefore cannot work to get the income they need.

The hygienic condition in the villages is not satisfactory. When they lived in the huge and vast forest – moving from camp to camp – sanitary facilities were not an extreme necessity. In the relatively densely populated villages, sanitation easily becomes a serious problem. The Pygmies have no tradition of digging latrines and they seldom do it. Medical care is not easily accessible since most of the Pygmies live far from health centres or dispensaries. Those who live close by often cannot afford the necessary medical care.

“Have you ever considered how you would feel if you were a Batwa?”

This was a question raised by a Batwa to a Bantu. To the Bantu, the question was like an awakening from a dream. It created new reflections and thoughts on how the Batwa should be treated. “I am still struggling with that question”, he said.

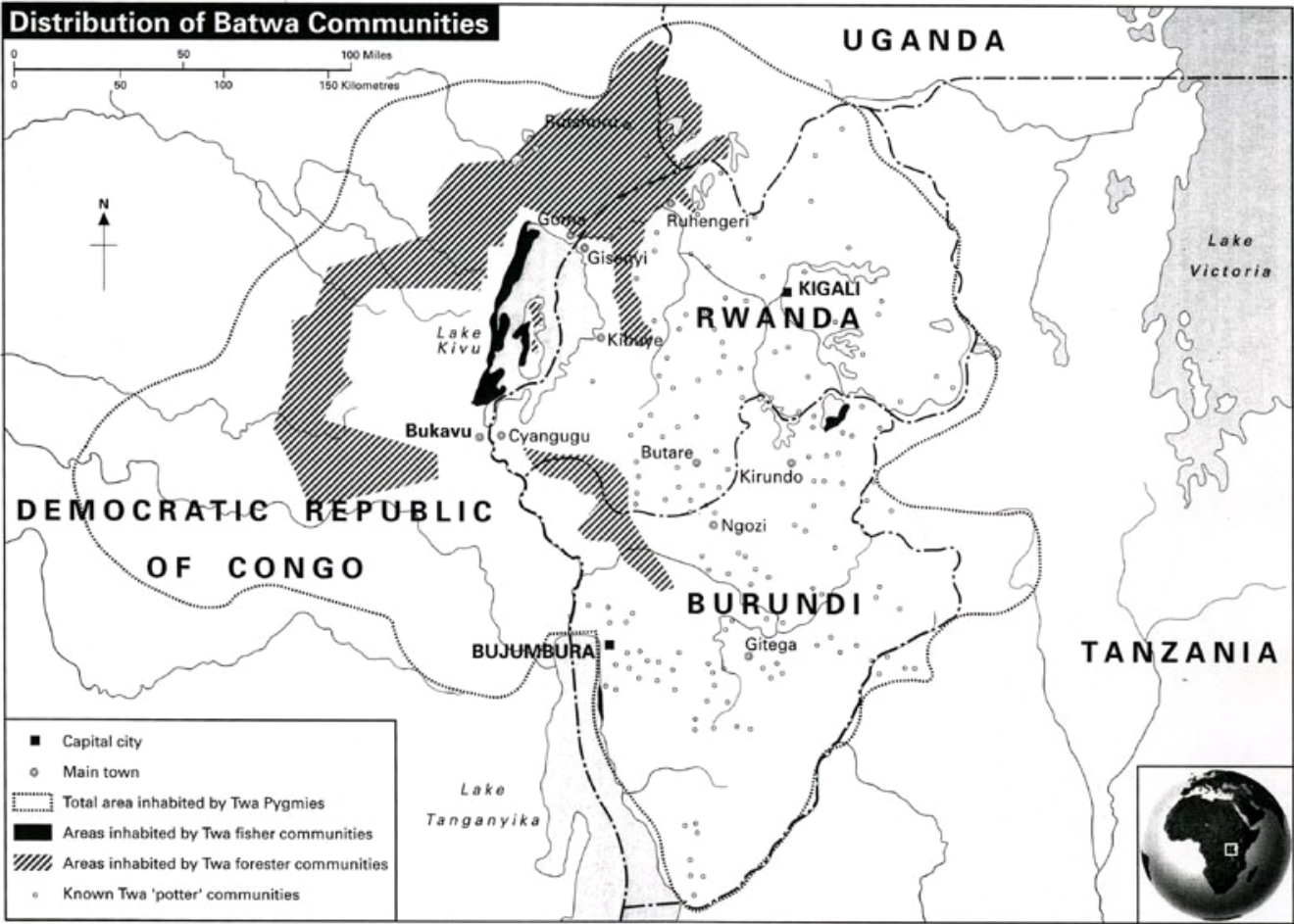
Putting yourself in Pygmies' shoes and walking mile after mile with them could lead to more understanding, hence policy change and a way forward. We all need to think differently and change our minds and attitudes when we meet people who through generations have been looked down upon as social, intellectual and economical underdogs.

“I have been indoctrinated with the belief that the Batwa are lowlifes and I should not sit or eat with them. That is the way of thinking we grew up with”, said the Bantu.

There is no doubt that the Bambuti and Batwa need support. This report ends by presenting recommendations for increased co-operation between NCA and local

organisations in South and North Kivu, and in Burundi. The recommendations (see chapter 4) are linked to key areas such as:

- Human Rights and advocacy,
- Rights to land and water
- Shelter and housing,
- Fishing rights.
- Competence building



Source: From MRG, "The Batwa Pygmies of Great Lakes region"

Chapter 1

1.1 Introduction: Why NCA and Pygmies?

For several years, NCA has been working with the Batwa of Rwanda and to a certain extent, it has also supported the same groups in Burundi and Congo. Its involvement has not been extensive in terms of finances, substance or even geographically.

Most of NCA's engagements related to indigenous people of Africa has been among the San (Bushmen) of Southern Africa. Organisations like Kuru Family, SASI (South Africa San Institute), WIMSA (Working Group of Indigenous Minorities of Southern Africa) and IPACC (Indigenous Peoples of Africa Co-ordinating Committee) are part of NCA portfolio. Projects and programmes created for and by the San people have been supported in parts of the region – with Botswana, Namibia and South Africa as priority areas.

“New” groups of San people in Angola will hopefully be supported by NCA in the near future. NCA is also in the process of creating an indigenous programme between the San people of Southern Africa, the Hadzabe of Tanzania and the Batwa of Great Lakes.

Additionally, NCA wants to strengthen its indigenous people's involvement in Rwanda, and develop more concrete relationship with the Hadzabe of Tanzania through local organisations working with the Hadza-people. Recommendations for a Human Rights approach related to improved involvement with the Hadzabe of Tanzania and Batwa of Rwanda are in the process of being developed.

NCA is more aware of and has worked with indigenous people during the past few years. Indigenous people like the San, the Batwa and the Hadzabe are all in very difficult situations. The Batwa of Rwanda were reduced by about 50 per cent, to approximately 20 000 - 25 000 people in 1994. Close to 25 per cent were killed in the tragic fight for political power in the country and approximately the same number of Batwa fled to neighbouring countries as refugees. Between 800 000 and 1 million people were killed in what has been referred to as a genocide.

The San of Southern Africa in many cases live like slaves. Several hundred have been forced out of Kalahari in Botswana and relocated to barely habitable settlements, where no one else wants to live. A settlement policy implemented by force by the government of Botswana, has created huge problems for thousands of San.

Only a few hundred Hadzabe live in Tanzania. This limited group (in numbers) needs to stand together in solidarity, and needs local and external assistance, co-operation and support to survive.

In the new global strategy plan for NCA (2005 – 2009), NCA has explicitly underlined the need for support to indigenous people. NCA pledges to promote economic, social and cultural rights of the poor and vulnerable, and give priority to issues of basic rights for minorities and indigenous people.

The Norwegian Government has also stressed the need for increased involvement and support for indigenous people and highlighted Africa and Asia as new priority areas. Latin America has been a priority for the Government for many years.

The need for co-operation among indigenous people and support to the mentioned groups is immense. NCA wishes to be involved in the very challenging work, which has to be done to “save” indigenous people. That is why NCA decided to do this assessment and hopefully, increase its support to the indigenous people of the Great Lakes area.

1.2 Terms of Reference

Background:

DRC is a vast country covering 2 345 410 square kilometres with a population of about 50 million. Globally, Pygmies number between 250 000 to 350 000 people. They are found mainly in the forest region of Central Africa (Cameroon, Central Africa, Equatorial Guinea, Congo-Brazzaville, Gabon, Burundi, Rwanda, Uganda and DR Congo). The total Batwa/Bambuti population is estimated at 70 000 – 90 000.

Traditionally, these Pygmies are hunters and gatherers, living in the thick tropical forests of DRC. The Bambuti from the DRC have been driven out of their forests due to exploitation of the natural resources there; this has been done without financial compensation to the Pygmies for their land or compensation in terms of other cultivable land. A large number of them have thus, found themselves landless and live as squatters on other people’s land and risk being evicted.

Like their Rwandan and Burundian counterparts, the Pygmy people of DRC are often victims of discrimination. They are often considered immoral, dirty, deceitful and uncivilised. They are often described as creatures, not human beings. The forest-based way of life is the basis for the extreme discrimination and inhuman consideration. Some Pygmies have been victims of cannibalism in the recent past; rebel groups fighting in the forests kill and consume them.

Burundi is a small country in Central Africa, measuring about 27 835 square kilometres. The Batwa of Burundi number around 30 000 to 40 000 people, that is, between 0.45 and 0.6 per cent of a total population of 6 million. They live in no particular areas of Burundi but are spread throughout the country. The majority of

them are landless. Many are labourers on other people's farms, small-scale farmers or beggars.

Challenges:

The Pygmies are neglected in all areas of development. They are treated as inferior and are hence the victims of scorn and exploitation. They are also very vulnerable to HIV/AIDS due to lack of formal marriages, polygamy and little information related to HIV/AIDS.

The general feeling and attitude of the people around these Pygmies is that they would prefer to see them settled, abandon their traditional way of life and initiate their own way of earning a living.

Purpose of the visit:

- To present to NCA, suggestions on where it should focus its increased involvement related to Batwa/Bambutu (Pygmies) of the Great Lakes area.
- To present to NCA, suggestions on which local organisations related to Batwa/Bambutu people it should co-operate with in DRC and Burundi
- To come up with the kind of needs, support and co-operation that NCA can give to the Batwa/Bambutu of DRC and Burundi.
- To present to NCA, proposals for exchange visits/arrangements between the Batwa/Bambutu of DRC, Burundi and Rwanda.
- To present proposals for exchange visit/arrangement between Batwa of Rwanda, San of Southern Africa and Hadzabe of Tanzania

1.3 Programme

Sunday – 25th January 2004

Travel to Bukavu (DRC)

Meeting (introduction to) some Pygmy organisations in Bukavu at 2. pm.

Monday – 26th January 2004

Boat to Idjwi South, visit Karama and Kisiza village (stay overnight at the Island)

Tuesday – 27th January 2004

Visit Idjwi North (Kagohwa and Bugarula villages)

Back to Bukavu.

Wednesday – 28th January 2004

Visit Muyange and Chombo villages (Close to Kahuzi-Biega National Park)

Back to Bukavu

Thursday – 29th January – 2004

Separate meetings with PIDP, UEFA, AAPDMAC and CAMV in Bakavu.

Friday – 30th January – 2004

Travel to Goma, DRC by lhusi boat at 10:00

Visit Mudja and Kikomo

Travel to Masisi

Saturday – 31th January - 2004

Visit Mukohwa and Mubambiro-villages

Travel back to Goma

Sunday – 1st February – 2004

Visit Kashwa II and met representatives from Kalengera Village visiting Kashwa II, Visit Chanzo and Jomba (twin villages close to Uganda border)

Back to Goma

Monday – 2nd February – 2004

Meeting with organisations in Goma

Back to Kigali – Rwanda

Tuesday – 3rd February – 2004

Travel to Bujumbura – Burundi

Informal meeting with UNIPROBA

Wednesday – 4th February – 2004

Visiting Kibumbu (Kumurwapore), Mwaro Province

Meeting with CNEB

Thursday – 5th February – 2004

Meeting with UNIPROBA

Travel back to Kigali – Rwanda.

1.4 Methodology

The methodology of the assessment was divided into:

- Review of literature related to Batwa/Bambutu relevant for the assessment.
- Visit to 14 different Batwa/Bambutu villages in DRC and Congo
- Interviews with relevant Batwa/Bambutu organisations and key-persons representing the Pygmies.

Each village visited chose a man (usually an elder) and a woman to speak on its behalf. We also let other Pygmies – young and old, women and men - to give comments or add to what was said by the two. Usually, there were representatives from the Bambutu/Batwa organisations-PIDP, CAMV, AAPDMAC, UEFA when travelling in Congo (DRC), and UNIPROBA when in Burundi (See chapter 4)

We divided the villages into three groups according to their locations. Group 1 at the Idjwi-Island, group 2 close to Bukavu in Kavumu area (both groups in South-Kivu). Group 3 in North-Kivu (Goma, Masisi and Rutshuru-area). Due to travel changes, we had little time in Burundi. The Burundi-situation is presented separately. The “group-presentations” end in a list of priorities (the villagers’ needs) according to what we heard from the Bambutu/Batwa themselves.

French and Swahili were used and translated into English. The representatives from different Batwa/Bambutu organisations participated actively in the discussion. They were also challenged in every village on what they did for the pygmies. The organisations' feedback to what they are doing, priorities etc. is compiled in Chapter 4.

1.5 Terminology

The Pygmy people of the Great Lakes region use different names when referring to themselves. All the indigenous people we met in the Kivu regions used Bambuti and not Batwa when they talked about themselves.

The term "Pygmy" is not an easy one. According to MRG (Minority Rights group) the term is used by non-Pygmy people, but rarely by Pygmies themselves. We experienced that the Bambuti in South and North Kivu used both terms Bambuti and Pygmy. In Burundi they never talked about Bambuti, but Batwa or Pygmy. Through this report we will use Bambuti – or Pygmy – when we are in DRC, and Batwa and Pygmy when referring to Burundi.

When the term "Congo" is used we always mean the Democratic Republic of Congo (DRC)

Chapter 2

2.0 Background to the situation in Burundi and The Democratic Republic of Congo (DRC)

2.1 Common background

The indigenous people of the Great Lakes area are not only said to be the original inhabitants of the equatorial forests in Africa, but also among the first people on earth. The Pygmies, the San of Southern Africa and the Hadzabe of Tanzania, may be among the "first of the first" to roam the earth and the African continent.

The forests were the home of these Pygmies. They lived and adapted to the forest's vegetation and the climate. Here they found what they needed for their food, medicine and livelihood—in form of herbs, roots, fruits, nuts, game and other available resources in the forest. They had their sacred sites and their own religion and beliefs, with the forest as the centre. The forest was their mother and father, and indeed their God.

In the forest, the Pygmy boy became an adult and a 'real man' through ritual of *Nkubi*. This was an initiation, in which a boy between nine and eleven was circumcised, secluded in the forest and later integrated into the society as a true Mbuti. They also had their own music, songs and dance. The Pygmy girls

had a ritual in connection with their first menstruation. Men and women together had a common spiritual ritual called *Molimo* – when God is singing and visiting the Pygmy-camp.

They knew the forest very well; they knew how to protect and preserve it and not exploit it. For thousands of years their way of life was sustainable.

As the original people of the Great Lakes area, the Pygmies have been colonised several times. First by farmers, then by pastoralists and finally by European colonialists. This common background for the Pygmies of Rwanda, Burundi and DRC has been the baseline for these people's development, or the lack of it.

The pygmies tried to defend themselves and their forest against the intruders, but in most cases they lost. The forests have been cut down, or their rights to live in them denied. In Burundi and Rwanda there is no forest left except for parks which have been nationalised. These national parks are for game and tourists – not for indigenous people.

The hilly-sides of these two countries are today turned into farmlands, commercial plantations and pasture. Burundi – with between 30 000 and 40 000 Batwa – and a total population of about 6,5 million people, is not bigger than “Hedemark fylke” (county) in Norway. As a geographically small country with a considerable population, It is understandable that Burundi's forest – to a large extent – is cut down.

In DRC the situation is different and there are areas where the indigenous people can live traditionally, hunting and gathering. In the Ituri forest, for example – made famous by the anthropologist Colin Turnbull – there are groups of Bambuti living on hunting and gathering. The situation is different in Virunga- and Kahuzi-Biega parks, which were nationalised, and the Pygmies forced to leave.

Congo has a more diverse history than Burundi and huge variations in language groups. Pastoralism was not practised in the same way as in Burundi, and the forest to a large extent still remains in great parts of the country.

The pre-colonial kingdoms of Rwanda, Burundi and the south-western part of Uganda were dominated by agricultural and pastoral economies. The Batwa were a kind of underclass in a society dominated by Bahutu and Batutsi. Battles for land through conquest, between Bahutu and Batutsi resulted in the Batwa's lose of their areas. The Europeans left but the two dominant groups are still acting as colonisers in the Great Lakes area.

2.2 Background to the situation in Burundi.

In Burundi (see map on page 16), a small landlocked country, 6.5 million people are “fighting” for survival. The population density is about 230 per square kilometre. Burundi has the second highest population density in Africa.

Burundi ranks as the third-poorest country in the World Bank's statistics with US\$140 per capita in 1998. 37% of the children under 5 years are underweight (1995-2000), and the probability at birth of not surviving to age 40 are 50 per cent (per cent of cohort, 1995-2000)

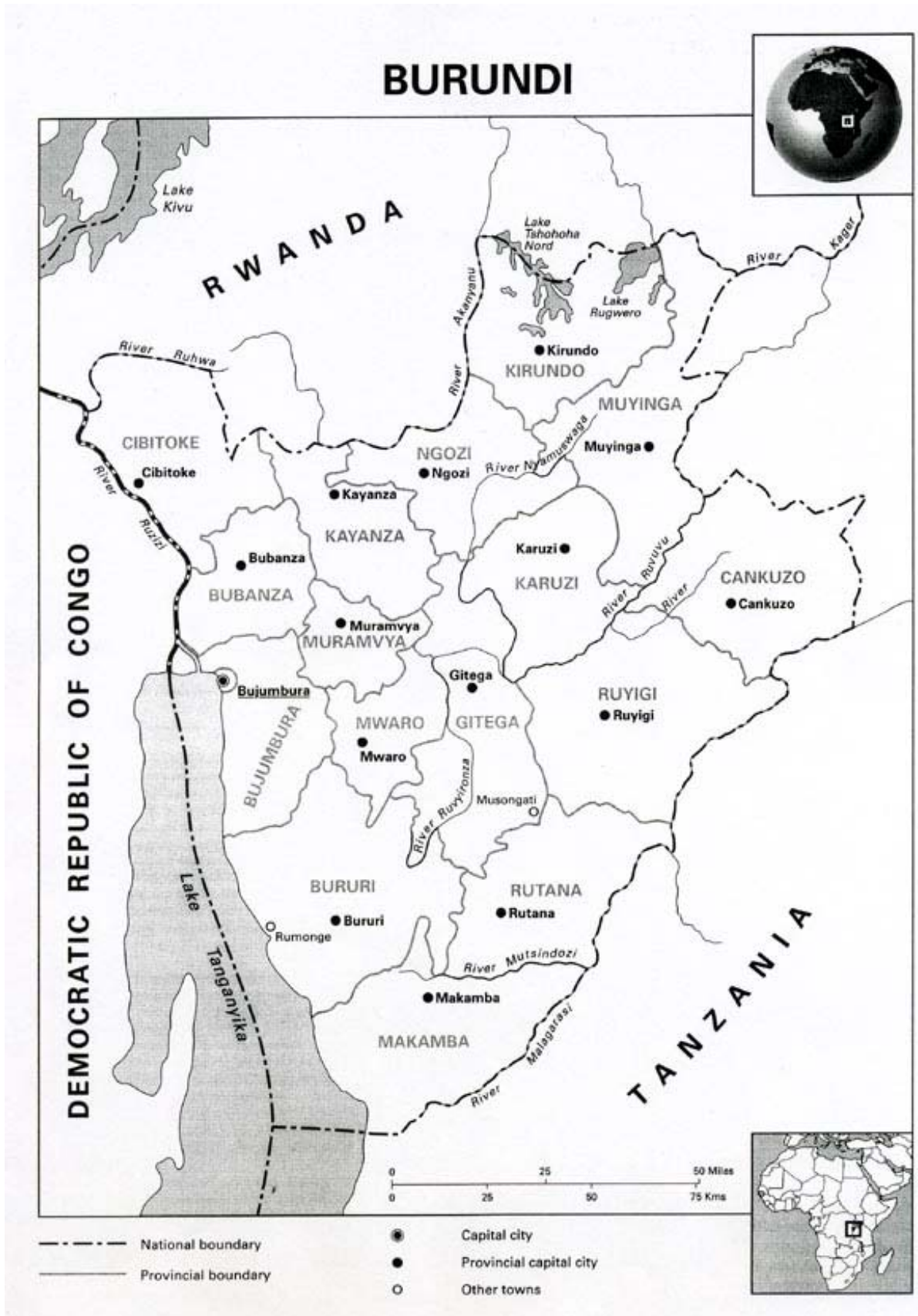
One of Burundi's main problems is pressure on land. Over 90 per cent of the people living in this hilly country work as farmers. Less than 1 ha of land per farmer, and the soils are deteriorating day by day because of overexploitation. 80% of Burundi's export earnings come from coffee production, followed by tea and cotton. Burundi's trade deficit is considerable. Export earnings in 1998 were about US\$ 49 million, while imports were about US\$ 102 million. Its budgetary deficit (foreign debt) was about US\$ 1.1 billion in 1998 and its service cost over 58% of export income. This enormous imbalance would have been impossible to handle without huge international assistance. Burundi's foreign aid has declined dramatically during the past few years because of insecurity and war.

Burundi is well known for what was incorrectly called "ethnic" conflicts. It has primarily been a fight for positions and between classes – not between ethnic groups. It has been a battle between certain elite and people who want democratisation and rights. Therefore, it has been and still is - first and foremost - a political conflict aimed at maintaining or capturing power.

But we should not forget that elite and power struggle has been to a great extent related to ethnicity. In the early 1972 for example, between 100 000 and 200 000 Bahutu were killed after a coup attempt, and more than 300 000 people fled, all Bahutu, to Tanzania, Zaire and Rwanda.

Today about 84% Bahutu, 15% Batutsi and less than 1% Batwa live in Burundi. Usually the minority needs protection from a majority. This is true for the Batwa, but not for the Batutsi. They have traditionally been the superior in the country. Controlling politics, financial arena, military and the civil service. The Batutsi have been dominant even if they numerically have been a minority.

Very often the political conflicts in Rwanda and Burundi have been presented as a conflict between two groups, the Bahutu and the Batutsi. This is natural, since these are the two largest groups, but too simplistic. It is important to remember the indigenous people of the area. The Batwa lived here long before the Bantu people arrived; lived as hunters and gatherers in the forest, which used to cover these hilly areas of Central Africa.



Source: MRG 2000, "BURUNDI: Prospect for peace".

Huge forest areas are turned into agricultural landscapes with cultivation and pasture covering most of the country. Since the 1970s, hunting has been illegal. During independence a land redistribution policy was implemented. It failed to benefit the Batwa. Most of the Batwa saw with shock their forest cut down or converted into National parks. Game and tourists were preferred to the real inhabitants of the forest, the Batwa. Rough discrimination has rendered them landless potters, beggars and servants of other people.

The situation for the Batwa in Burundi has been more or less parallel to that of the Pygmies in Rwanda. The conflict in Burundi has been less heated but prolonged. They have been drawn into the conflict between the two other groups and felt caught in an avoidable trap. They deny rumours that they support the Batutsi, an allegation that the Bahutu have used as an argument for abusing and killing them.

The Batwa people are more or less powerless and in practice, they take the side of the dominant group in the area they live. The result is that a Batwa group living in an area associated with one group won't dare to visit fellow Batwas living in an area dominated by the other group. Even if the Batwa are not part of the conflict as such, they – by living close to the two other groups – are drawn into the conflict. They see what is going on and sometimes are forced by the army to participate in looting etc.

The government of Burundi has attempted to change the situation of the Pygmies. Through affirmative action, the government of Burundi has got a Mutwa woman in the National Assembly and three Batwa (one of them a woman) in the Senate. Some of them have university education and competence in several subject areas.

2.3 Background to the situation in DRC

2.3.1 Exploitation and National Parks

Congo's land area is 2.3 million square kilometres (bigger than Norway, Denmark, Sweden, Great Britain, Greece, France, Spain and Portugal put together). Its population is above 50 million people. When combined, life expectancy, income and adult literacy, UN's Human Development Index ranks Congo at number 141 out of 174 countries. 30% of the population live in towns, 70 % is a rural population.

After the "Scramble for Africa", King Leopold II of Belgium managed to "get" and "define" the borders of the "Congo Free State" and looked at it as his own playground. Under his rule the country was exploited and natural resources shipped to Europe – no matter the costs to local people. Force was used to crush all attempts of resistance and different groups were set up against each other. Traditional systems and culture were destroyed. In The Congo Free State "owned" by King Leopold II, villages were burned, looted and destroyed in order to force people to collect rubber for the European market.

About 8 million people perished in the forced collection of wild rubber. This tragic colonial history is one of the reasons for the latter conflicts in the area.

Since 1996, DRC has been torn apart by armed conflict. More than 3 million civilians have been killed. The “Alliance of Liberation Forces” – supported by Uganda and Rwanda - created a war which is now characterised as one of the bloodiest in the continent ever. Thousands of refugees and displaced people have been running around trying to survive under very difficult circumstances.

This conflict – like so many other conflicts – affects first and foremost the most vulnerable people – children, women and indigenous people.

Traditionally the Pygmies have lived in symbiosis with nature. Their knowledge of their environment has, through thousands of years, made it possible for these indigenous people to survive in the huge forests of Congo.

One-eighth of the world’s remaining densely moist tropical forest (half of Africa’s forest area) is found in Congo. Only Indonesia and Brazil have larger forest areas. 1 108 000 sq. km of Congo is forest – 47% of the land area (1993). The area around Lake Kivu and Lake Edward – bordering Rwanda/Uganda has more than 60 endemic plants. About 180 000 sq. km (7.7% of DRC) are protected areas. 4 of the country’s 18 parks and reserves (9 of these are National Parks) are World heritage Sites. Two of them are Virunga- and Kahuzi-Biega National Parks, both in traditional Pygmy areas (see map page 22 and 25). The flora and fauna in these areas are protected by legal instruments, and in practise all traditional hunting in the parks is banned by law. People are not permitted to live in the park, but it’s open to the public (tourists).

South-Kivu, where Kahuzi-Biega is located, is one of DRC’s most densely populated provinces. More than 6 million people live here, due to the fertile volcanic soil. Up to one million refugees from Rwanda and Burundi have also been living in the province. Pressure on the park has intensified during the last 10 years due to population density and people looking for gold in the forest. The military offensive in 1996/7 when Laurent Kabila ousted President Mobutu broke up Rwandese refugee camps in the forest. Still there are Rwandese Interahamwe (extremist Rwandan Bahutu militia) and other refugees living in Kahuzi-Biega making the forest a hiding place for military people and a dangerous area for Pygmies or others who would have liked to use the forest.

2.3.2 War and financial constraints

“Without peace in Congo we can’t have an African renaissance”, said South Africa’s President Thabo Mbeki, referring to the peace process in Congo, in January 2004. In the past few years, Congo has served as a feeder to South Africa’s economy. South Africa may have participated in the creation of peace

and stability in Congo at the national level, but still there are riots in eastern parts of Congo close to the border of Burundi and Rwanda.

The battle between soldiers might be over, but on another level, an economic battle for Congo's natural resources has just begun. Fighting for resources has up to now been done with AK47s and grenades. Nobody won, but it seems – according to some observers - that SA and Mbeki have won the control over Congo's economic future. Despite the fact that the South African sponsored peace is still fragile, Mbeki and Congo's President Kabila have hastened to start the next phase – reconstruction and investment.

The country relies heavily on external support and donor aid. Accompanied by Mbeki, huge South African companies like Mvelephande and Afriminerall Holdings visited the war torn country in the beginning of 2004. They signed a memorandum of understanding with the Congolese government worth an estimated R 60 billion over the next decade. The investment will among other things be related to gold, copper and cobalt mining, logging, road and railway construction and buying of hotels. There is also talk about developing and increasing the power production with South African input from Siemens and Eskom. It is predicted that the increase will expand electricity to the whole of Congo, Botswana, Angola and Namibia.

There is a need for external investment but there is also a great probability that the "big brother" in the South will exploit the country. No one has said anything about the implication of this 'foreign investment' and take-over by huge companies to the local people – and definitely nothing about the indigenous people.

Foreign investors should have demanded – if they had the moral integrity – that vulnerable groups like the indigenous people should be among the local beneficiaries. "No support unless we see that vulnerable people – including Bambuti - are involved", they should have said. But are the indigenous people again going to be the losers? If nothing in particular is implemented for the Pygmies of Congo they will certainly be left out.

The war and political interests at the top level have created discrimination and huge challenges for the Bambuti. They have been evicted from their ancestral land, which has been converted into National parks and defined as part of the world heritage. Still, there are Interahamwe militia living and threatening the lives of the Pygmies. Up until now, the Bambuti are not included in national census. In practice, they are denied their right to a national identity, which makes it impossible for them to exercise their civil rights such as participating in elections and other processes.

Last year the Bambuti of Ituri forest fell victim to cannibalism. According to a UN Security Council report, these inhuman acts were perpetrated by soldiers hiding in the forest. This act of cannibalism has been said to be a deliberate attempt to wipe the Pygmies out of the Ituri forest. Grotesque stories are told, of how people have been killed, cut into pieces, cooked and eaten.

A conflict or war usually affects women and children in a special way. Pygmy children and women have been raped and forced by the combatants to play the role of porters, healers and guides.

Chapter 3

3.0 How do they live today?

3.1 Idjwi Island.

We visited 13 different Bambuti villages in South and North Kivu. In South Kivu we visited 4 villages at **Idjwi- island** and 2 in the Kavumu area (see map at page 22)

Idjwi is a huge island in the middle of Lake Kivu. The majority of the Pygmies on the Island survive on fishing and farming. Most of them live inland or at the West Coast of the island. In addition to fishing and farming they also do craft work like basketry, pottery and making canoes, paddles and fishing equipment including nets, harpoons, fish traps, etc.

According to PIDP and CAMV, approximately 6 500 (1300 families) out of Idjwi's 166000 inhabitants are Pygmies (figures from the National Vaccination Day in 2002). They live both inland and along the cost of the island. We visited 4 villages: Karama (23 families) and Kisiza in South-Kivu, and Kagohwa (14 families) and Bugarula (30 families) at North Kivu.

Idjwi is divided into two administrative units with two residing chiefs – one for each unit. The Bambuti living on the Island are totally dependent on the Chief. He “owns” the land and may if he wishes kick out the Bambuti. The Bambuti have no money to pay for the land and therefore have no rights to live, to cultivate or in anyway utilise it. They are totally dependent on the Chiefs' mercy. As long as the Pygmies work for the Chief or he sees them as an asset, he lets them stay.

The Bambuti at Idjwi live in very simple houses. Several of the houses are made of leaves which is the traditional building material in the forest: easy to construct and easy to abandon. For living permanently at the Island, there is a need for more secure shelter and better houses. We saw some mud houses, which were however in bad shape. Mattresses made of leaves were common. One reason for not building better houses could be that the Pygmies don't know whether they can stay or not. If they had “shambas”(small plot) which belonged to them - and therefore in no danger of being evicted, they would probably build better shelters.

“Now we work for others. We would like to have our own land and get income for ourselves”, said a villager at Kisiza. The villagers at Karama told us how they were forced to leave an area because a Bantu had bought the land where

they used to stay. They have discussed with the Chief about taking over the land, in which they now living. The Chief had agreed, but the Bambuti cannot raise the “money” required. The price is four cows (one cow costs around 200 US\$).

The villagers say that they have a relatively good relationship with the Chief. As long as they paid and followed his instructions, the Chief treated them the same way as the Bantus. The problem is that the Bantus usually are better off and can pay whatever the Chief demands. When you pay for a piece of land you seal the agreement both in writing, but also visualise it by having a party where the buyer brings beer and all people attending witness the handing over of the land.

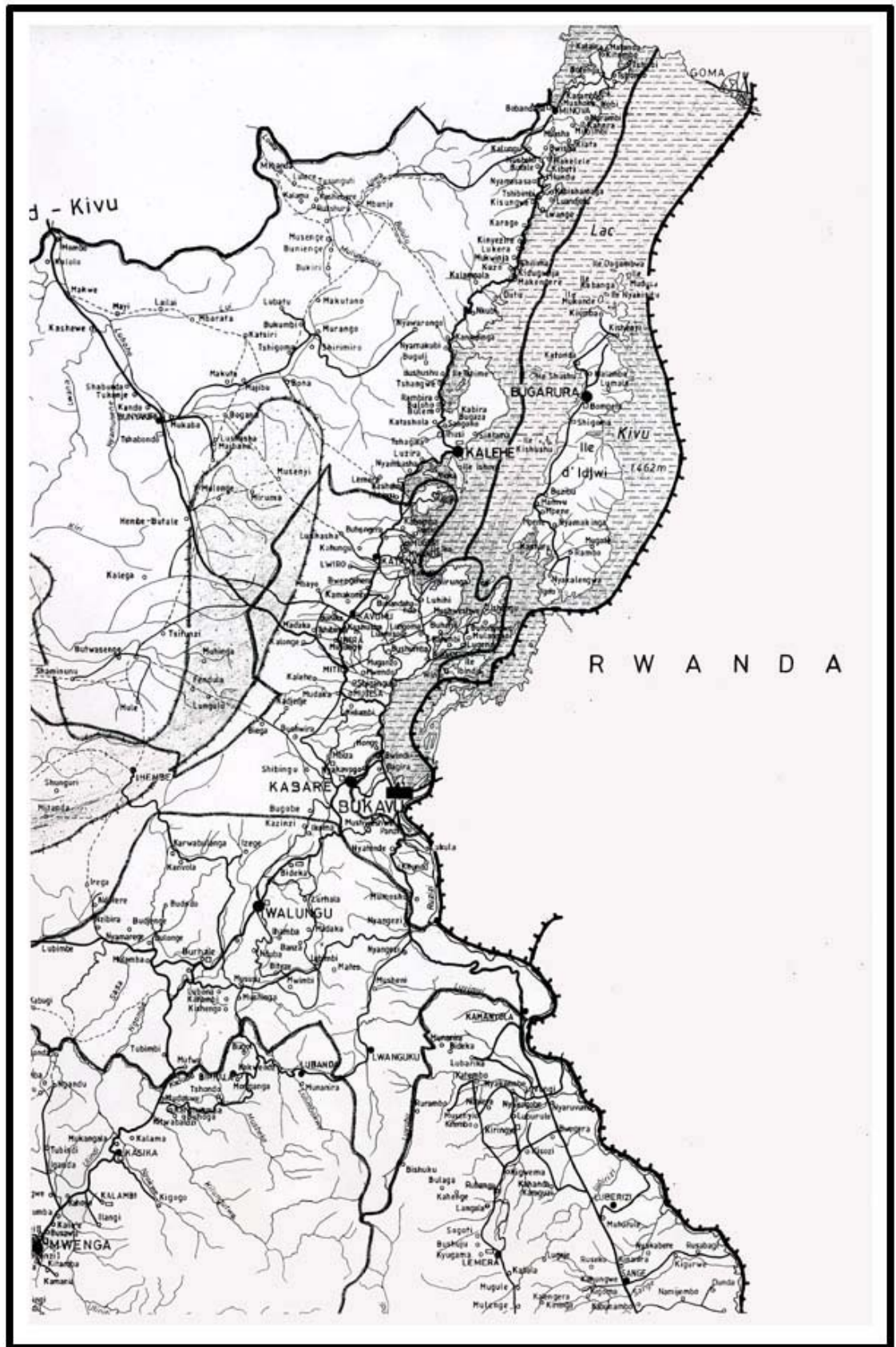
In addition to farming, people at Karama, Kagohwa, Kisiza and Bugarula work as fishers. They have different kinds of nets and some also had small boats. Due to poor equipment, the catch was usually much less than what they required. Boat owners have to pay a fee of 5 US\$ per month to fish in the lake. This fee is collected by representatives from the local authorities. The fee is a huge problem and very often they are caught fishing without a licence. One fisherman told us how he was arrested for 14 days, paid 20 US\$ to get his net back, and was even flogged several times.

The Island is huge and some game live on it. They hunted “if some small game passed by”, as one of them put it. But the Pygmies were not allowed – according to rules to hunt on the island.

Food is a big problem for the Bambuti at Idjwi. Lack of enough fish, meat, and vegetables has led to serious malnutrition especially among the Pygmy children, and a high mortality rate among the Bambuti in general was registered.

There are several Catholic churches at Idjwi. The one we saw had, in addition to a huge church building, a primary and a secondary school. Some Pygmy children from Karama and Kisiza went to school, but for most of the parents, school fees were too high. Lack of education and very difficult access to health facilities (dispensary, medicine etc) were characteristics for the villages we visited at the Island.

Several women produce pottery both for own use and for sale. For the Pygmy people in general, pottery has become one of their main sources of income. Earlier, also charcoal was produced and sold, but the Chief has forbidden it.



Source: "Carte Administrative, Province du Sud Kivu, DRC, Goma (I.M.)

All the Pygmies at the Island were born there. They have never lived in the forest as hunters and gatherers and had no interest of “going back” to the bush. They know of course that their ancestors were traditional hunters and gatherers: that they were the indigenous people of the Great Lake areas. Nevertheless, their desire is to live as fishermen and farmers with some livestock in Idjwi.

PIDP, CAMV, AAPDMAC and UEFA were, or had been, involved at the Island (see chapter 4)

When we asked the four villages for a priority list related to their needs, the differences between them were minimal. They came up with the following:

NO	Priority	Why
1.	Land	They wanted to secure their future by getting their own land
2	Tools for agriculture and fishing	Through land, agriculture and fishing they could secure their own income
3.	Education	Education was stressed in all four villages at Idjwi
4.	Shelter/houses	They needed better houses, which was a priority if they got their own land.
5	Health	Need for better access to health facilities.

3.2 Kavumu area.

Kahuzi-Biega National Park is close to Bukavu - 20 km west of the city. To the left of the road from Bukavu to Kalehe you may see the border of this huge forest (see map page 18). The park covers 6 000 sq. Km. The forest became a National Park in 1970 and in 1981 it was declared a World Heritage site by UNESCO. During the period 1960 to 1975 the expulsion of the Bambuti from the park was completed. More than 6 000 Bambuti had to leave the land where they were born and had lived since time immemorial.

Assistance from the local authorities to help the expelled Pygmies was minimal. The different families had to help themselves and find areas where they could settle. Most of them settled in areas between the park and Lake Kivu. The two villages we visited were in the Kabare area: Muyange and Chombo (see map at page 25).

The two villages are not far from Bukavu and are easily accessible by car. Muyange and Chombo are very close to Kahuzi-Biega. If the situation was different from what it was, it would have been easy for the Bambuti to use the forest daily.

The Bambuti of Kahuzi-Biega had for generations and thousands of years lived as traditional hunters and gatherers before they were forced out of the forest. Traditionally, the forest people spent periods travelling between different camps in the forest and also interacting with Bantu-villages close to the forest. They exchanged meat and honey with resources they could get from the villagers outside.

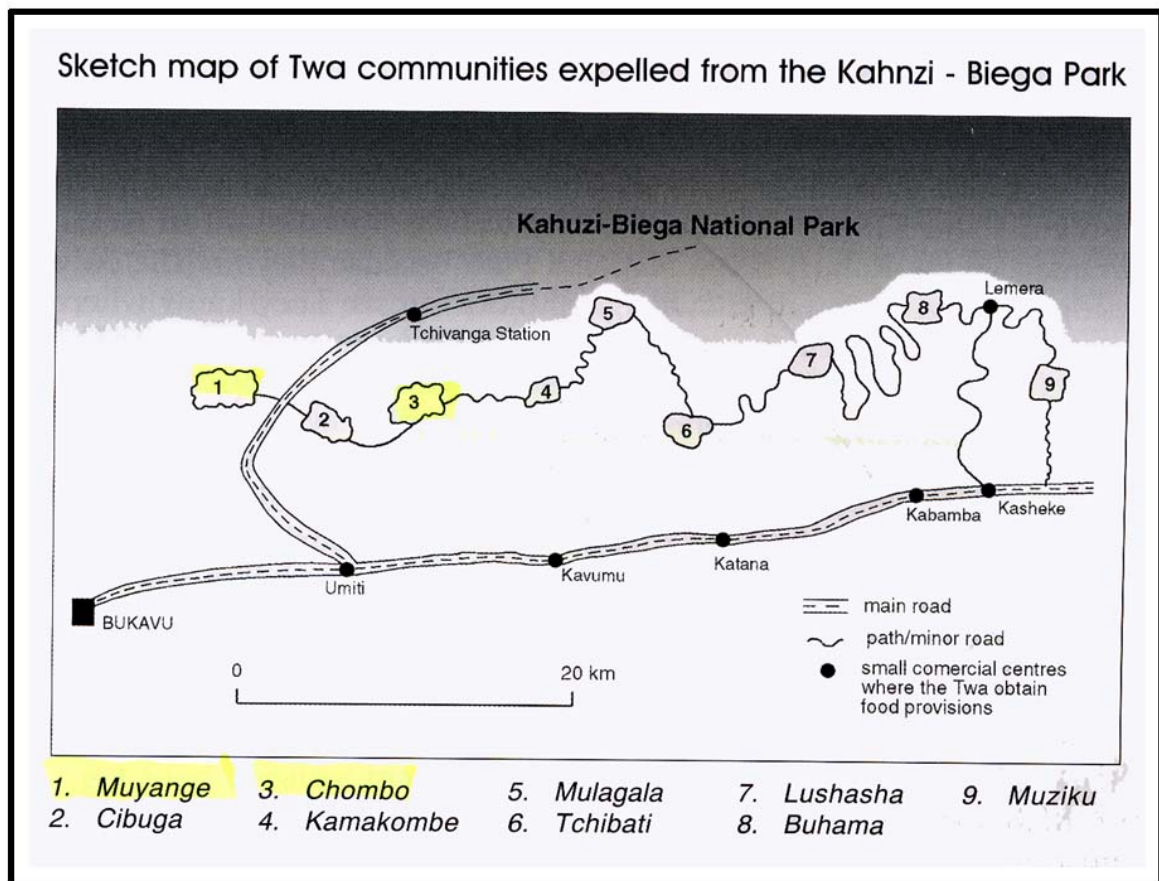
The expulsion of the Bambuti deprived them of all the resources they had access to in Kahuzi-Biega. The daily life of hunting and gathering, moving around from camp to camp in the forest, were suddenly destroyed. Hunting game, collecting honey, and gathering roots and tubers were all gone. Outside the forest they can't get necessary plants for medicine curing different kinds of illness. They can't practise their spiritual and religious life in the same way as earlier. The initiation of males for example can only be performed in the forest and is now impossible because of their new environment.

In **Muyange village** we met representatives of 50 families. Several remembered very well when they had to leave the forest. One of the elders told us how the authorities had moved them out of the forest. "In the forest we could live together and have close relationships with people living in different camps. Here it's much more difficult – we are split into different villages", he said. "There we could collect and hunt, and cut timber. Now all these are strictly forbidden", he continued.

They are scared of going back to the park. According to what we heard they may be killed or have to pay 200 US\$ if they are arrested inside Kahuzi-Biega. Some of them have been used as tourist guides in the park earning 2 US\$ per month – which is way too little to survive on.

Twice – in July and August 2003 – the village was attacked by Interahamwe militias who have been located in the park since 1994. The militia destroyed the village and stole whatever resources they had. They were convinced that it was Rwandan people who attacked them. From their looks and their language they could tell who they were.

Many of the villagers lived in traditional temporary houses, which was rational when they lived in temporary camps in the forest, as they moved from one place to another. Outside the forest, these shelters do not give the necessary cover and protection. Lack of food, water, medicine, education, shelter and land were some of the issues stressed by several Bambuti. They had a dispensary/health clinic nearby, but complained about Malaria and Cholera attacks and no treatment.



Source: IWGIA Doc. No. 101, 2000 "Heading toward Extinction"

Just like in Idwji, here they have a good relationship with the local authorities and stresses that if they managed to buy the land they lived on, they could secure the area.

We met the same situation at **Chombo-village**. "We feel like refugees in our own country. We don't have any rights, we may be thrown out of this area any time", explained a woman. This and others from the Bambuti villages close to Kahuzi-Biega functioned as "centres" for the Bambuti. "Bambuti come here to stay as refugees in our village", we were told.

When asked about priorities, we got – more or less the same feedback – as at Idwji.

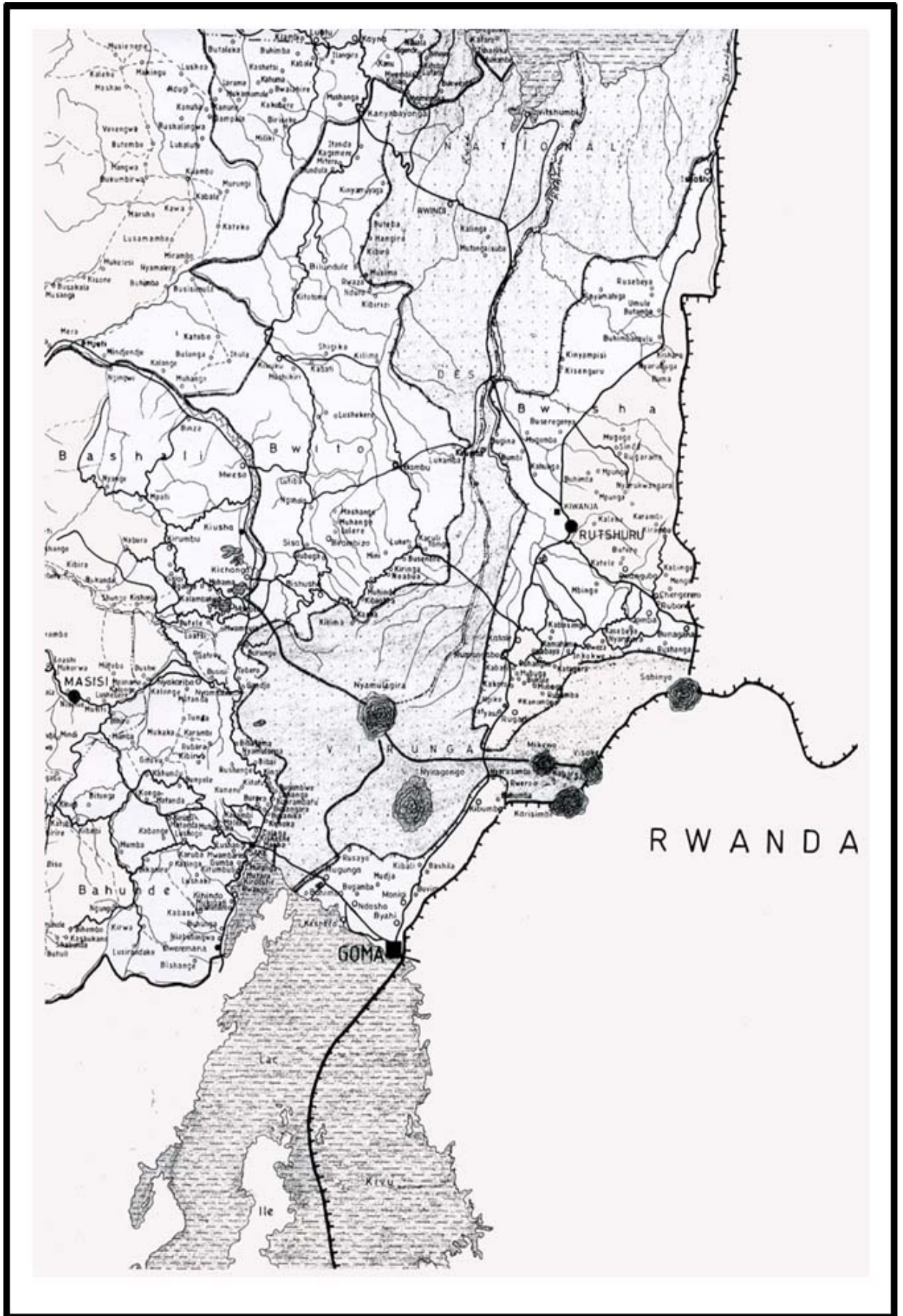
NO	Priority	Why
1.	Shelter/houses	There was a great need for better houses
2.	Land	All agreed that they needed land. Some wanted to go back to the forest, but also they underlined the need for shelter and houses
3.	Education	In a society where also the Bambuti experience that they became more

		integrated in the local society, there is a great need for education
4.	Tools for agriculture	Better agricultural production will give them more food and income.
5.	Health facilities/medicine	Better access to medicine and health facilities are necessary.

3.3 Goma, Masisi and Rutshuru area

In January 2002, Goma and its surroundings were partly covered by lava after the volcano on Mt. Nyiragongo in the Virunga Park erupted. People had to flee for their lives. Houses, vehicles and other kinds of property were burned down as people watched. Two years later, Goma town is very much affected by volcanic eruption. The runway at the airport is partly closed. Parts of the city centre are still in ruins because of the eruption. But daily life is going on. Congo as a poor country has to live with the situation, and hopefully build a new city centre on top of the lava.

We visited 6 different villages in North-Kivu. Two of them – Mudja and Mubambiro – were close to Goma city. Kikomo and Mukohwa



Source: Carte Administrative, Province du Nord-Kivu, Goma 1997

are in the Masisi area, and Kashwa II and Chanzo village are in the Rutshuru area, not far from the Ugandan border.

Access to **Mudja** was very difficult by car due to absence of good roads and very rough lava-covered areas. We met Mr. Muhima Sebazungu who represented "all" the Bambuti in the area. Mudja consists of 70 families, and they own the land in which they live. "No one can kick us out of this land, but why don't we get any support, aren't we Congolese?" asked Sebazungu. None of the people had ever lived in the forest. "Our ancestors decided to leave the forest way back in time and they found this place. We don't want to go back to the forest. Berries and roots, which the Pygmies ate earlier, don't exist any longer," we were told.

The Bambuti in this area and in **Mubambiro** live under very difficult conditions characterised by miserable housing, lack of water and education, and far from the health clinic. We heard stories about how women gave birth without water, shelter or mattresses.

Few men were in the village when we arrived. They had all gone to collect and make charcoal. 35 men, 48 women and 68 children lived in Mubambiro. The Bambuti in this village had lived in Virunga Park but had to leave. "They took our bows and arrows and ordered us to leave the forest," one said.

Several people in this village wanted to go back to the forest – if possible. Many of them went into Virunga park often to collect roots and make charcoal.

Kikomo and **Mukohwa** villages are both in the Masisi area. This area is still tense. Several child-soldiers walking around with AK47s like toys on their backs were seen. UN had a camp close to Kikomo and we heard tragic stories about human suffering and exploitation.

A total number of 180 people live in Kikomo. They had to leave the forest and their traditional way of life only one and a half year ago. War and insecurity forced them out of an area where they had lived for generations. When challenged to go back to hunting and gathering when the situation changes, they all said no! "We would like to stay where we are - practicing agriculture. We have our own land, but need tools and livestock".

They complained about discrimination from the Bantus. "In this area we feel discriminated against. Some of the Bantus don't even want to sit or eat together with us."

The area they have is on a hilly side, 20 minutes' walk from the main road, and not far from a robust market.

Mukohwa village was close to the main road too and was easily accessible to all. The people lived temporarily in the area. They had land not so far away but had to leave when threatening soldiers and war became part of their daily life. "We didn't hunt in the area where we used to stay, but had small shambas and worked as farmers", we were told.

In Mukohwa they talked both about clans and families. It was difficult to say how many people live in the village, but it is estimated to be around 150 people.

People living in **Kashwa II** – close to Rutshuru, and **Chanzo** not far from the Uganda border, lived under same conditions as in the villages visited in Goma and Masisi. We were met by a person saying: “We have been living in darkness for so long. Can you help us?”. The land they use and live on in Kashwa II and Chanzo is not theirs. “We are living as birds – from place to place”, one told us.

16 families live in Kashwa II and 25 in Chanzo. Some of the men in the two villages wanted to go back to the forest in the future – if possible. The head of the village stressed that he wanted to go back to the forest. “We would gather and hunt – we would even take care of the forest on behalf of the government” he said enthusiastically. The women were much more sceptical about leaving their current place of residence. For several women, pottery was a source of income, even though the market had collapsed.

Lack of access to water was a big problem. In Kashwa II, they had to pay for water. They paid local authorities 15 US\$ per month or 20 cent of a dollar for a can of about 20 litres.

The situation of the people in all six villages we visited in North-Kivu was the same. Their situation can be summarised as follows:

- Either no land, or small shambas which they now owned.
- Lack of sufficient food
- Lack of water
- Lack of education.
- Limited access to medicine and health facilities.
- Lack of shelter and housing.
- Lack of clothing.
- Lack of agricultural- and household tools.
- High mortality rate.

The Goma- Masisi- Rutshuru –villages’ priorities were:

No	Priority	Why
1.	Land	Very few people wanted to go back to the forest. Their priority was to get their own land for agriculture.
2.	Shelter -housing	Many Bambuti live as they did in the forest. Temporary houses which are not adapted to a more permanent living.
3.	Education	Both women and men stressed the need for education.
4.	Water	The women especially stressed access to water.
5.	Health care/medicine	Again was it women who stressed the need.

3.4 Kibumbu village (Mwaro-Province, Burundi – see map on page 16)

The present situation for the indigenous people of Burundi – the Batwa – is both similar and different from Congo. The Pygmies of the Great Lakes – including Congo and Burundi – are closely linked to each other. They know about each other and the Pygmy organisations in both countries are cooperating. But it’s easy to point out some of the differences:

- The Bambuti/Batwa of Congo live in a country, which is 84 times bigger than Burundi.
- According to some estimates only 16 000 Bambuti/Batwa are living in Congo and 30 000 to 40 000 in Burundi.
- Burundi has only one organisation working with and for the Batwa. Congo has several.
- In Burundi there are Batwa people both in the Senate and one sitting as member of the Parliament. You don’t have Bambuti representation at that level in Congo.
- Several Batwa have higher education in Burundi. You may also find some Bambuti with university degrees in Congo, but the educated Batwa are more visible in Burundi than in Congo.
- The Batwa of Burundi have their own people representing them at all levels. This is much more difficult in Congo.
- According to UNIPROBA both media and representatives from the Bahutu and Batutsi are usually very positive to Batwa-people and their interests. In Congo we felt that the Bambuti organisations stood more alone.

“It is by the grace of God that we have got education”, said one of the representatives from UNIPROBA. He stressed how privileged some of the Batwa in Burundi were. “Through our education we can more easily represent and talk on behalf of our fellow Pygmies”, he said. UNIPROBIA is the only

well known Batwa-organisation in Burundi. Several well-educated Batwa represented the organisation. They had a separate office in town headed by Ms. Nicayenzi Liberate, the president. She is also a member of Parliament.

To own land is a tradition among the Bahutu and the Batutsi. "Owning land" had been irrelevant for people living in forest camps. But in Burundi where most of the forest cover is depleted, and people have to settle in villages, land has become part of their identity. All Burundians need an identity card, but to get one you need to state where you are living. i.e. permanently living. For many Batwa this has been a headache. Land-rights are important. Land gives identity, freedom and possibilities.

Kibumbu-village is in Mwaro province – two to three hours' drive from Bujumbura. NCA had earlier supported the Pygmy people of this village with shelter. New solid and permanent houses have been built. An association of Bahutu, Batutsi and Batwa was created and is responsible for erecting the houses. The three first houses were built by youth from Kenya, Burundi, Uganda, Congo and Rwanda. They participated in a youth campaign creating reconciliation and peace among people. The three houses were erected in two weeks by 100 youth under the supervision of professional constructors.

20 families are located at Kibumbu. They all seem very satisfied with the houses they have got. Before they moved to Kibumbu they lived in a valley not far from here. There they had "no" space and limited resources for agriculture and production. Kibumbu is definitely better, they said, but complained about depleted soil and uncertainty regarding land ownership and size. "We don't know the exact size and area which is ours. If we can't get fertilisers we need livestock whose dropping we can use as manure."

A Few days before we arrived, a hailstorm had totally destroyed their crops and year's harvest.

Some of the women who had produced pottery for years, complained about how difficult it was to compete with industrially produced plastic containers. "We can't compete with these new products. We have lost our income and don't know what to do," said one woman.

Lack of clean water creates unhealthy conditions and causes diseases. There was a great need for better water resources.

Their knowledge about HIV/Aids is limited. They have heard about it and they know a little bit about how it spreads. No education in HIV/Aids prevention has been carried out.

Several of the children attend primary school close by, but the drop out rate is high. UNIPROBA –which attended the Kibumbu meeting – stressed the need for taking education seriously. Ms. Liberata used her own background and position as an encouragement when she underlined education as the way to freedom and independence.

The priorities of Kibumbu-villagers:

NO	Priority	Why
1.	Education	The Batwa of Kibumbu saw education as a solution to poverty.
2.	Livestock and fertilisers	Livestock/fertilisers will give food and increase their income.
3.	Water	Clean water will reduce diseases etc.
4.	Health	Better access to medicine and health facilities needed

Chapter 4

ORGANISATIONS WORKING FOR AND WITH THE INDIGENOUS PEOPLE

Centre d'accompagnement des Autochtones pygmees et Minoritaires Vulnérables (CAMV)

Introduction

CAMV was established in February 1995. It was founded by educated Bambuti/Pygmies who had experienced and seen the difficulties their own people had lived under and gone through for decades. Key words like poverty, social discrimination, extreme illiteracy, segregation, ignorance, exploitation, expulsion from the forest and deforestation were used as a description of the situation and reason for the creation of the organisation.

Aims and objectives for CAMV

CAMV's main objective is working to:

“Assure the total and global integration of the Pygmy people in the modern society”.

Other objectives are:

- To defend and protect the rights of autochton (indigenous) Pygmies.
- To inform the autochton Pygmies about their rights and duties through bulletins, publications, seminars etc.
- To assist the pygmies families with humanitarian aid.

Activities

CAMV has been involved in activities related to the Bambuti for several years. Their activities have mainly been related to:

- Humanitarian assistance (seeds, tools for agriculture, blankets, clothes etc.)
- Information and Communication (several reports have been produced. Many of them transformed into newsletters)
- Education, research and training (CAMV has established committees/small offices in a number of the Bambuti villages. These committees have volunteers with varying levels of education)
- Actively working with issues related to Human Rights (competence and awareness building etc)
- Peace and Reconciliation
- Environmental protection (in some of the villages there are committees dealing with woodwork and other activities related to the forest. At Idjwi Island committees work with fishing, boats etc)
- HIV/Aids

Geographical priorities

Priority areas have been eastern parts of DRC, like Kabare, Kalehe, Fizi, Mwenga, Shabunda, Maniema, Kalemie, Moba and Manono in South Kivu. CAMV is also engaged in North-Kivu. They are planning to set up offices in Goma and Beni, where they already have village committees. CAMV is a national organisation with the whole DRC as its working area. It is also involved in the Great Lakes through contacts with parallel organisations in Burundi and Kigali.

Network

CAMV has several local, regional and international partners. Local partners include: "Heritiers de la justice", CARITAS (Catholic Church in Bukavu), RAPHY (Pygmy Network for Eastern DRC). Regional partners are AIMPO (African Indigenous and Minority Peoples) – Rwanda, CAURWA – Rwanda, IPACC (based in South Africa), UNIPROBA-Burundi. Its International partners are: MRG-UK, Rain Forest Foundation-UK, ICCO-Holland, Front Line – Ireland and NCA.

Financial routines

CAMV produces annual financial accounts and has internal auditing. According to CAMV's co-ordinator, there has been no demand for external auditing from funders. The main reason has been the relatively small amounts of funds they receive from each donor. CAMV's financial routines can be changed and adapted to the financial demands and routines, which NCA requires on for its support.

Assessment of CAMV

- Of all the different "pygmy-organisations" we met, CAMV was one of the most relevant and credible. They have been actively working for and with the

Pygmies of South-Kivu for years, and it is well established among the Pygmies and in the different villages.

- When CAMV talks about “integration of Pygmies into the modern society” we understood them to mean a satisfactory social integration and solidarity, to become a part of the social entirety without giving up social “self” (traditions, history, language etc.). It is not an assimilation, which would mean making the Pygmies like other people in their thinking, talking, and behaviour.
- CAMV produces reports and financial statements, which seem to be relevant and satisfactory for what they are doing. Should NCA support CAMV, there is a need for CAMV to engage an external auditor and to adapt to the NCA financial format. We don't think that's a huge problem for CAMV.
- CAMV is well known among the Bambuti in South-Kivu. The Pygmy people who have been in contact with the organisation are well satisfied with its work. The local staff at the office in Bukavu seem to be committed and integrated into CAMVs thinking and policy.

Year Established	1995, 29. February
Person Interviewed	Mr Pacifique Mukumba-Isumbisho
Designation	Coordinator
Staff	7 (full time in Bukavu), 2-3 working part-time for production of material.
Physical address	2 Boulevard du lac, Batiment hygiene (ECN/OMS) La botte Bukavu
Postal Address	Box 157 Cyangugu/Rwanda
Phone	00250 085 32 121 + 243 977 06 271
Fax	00250 53 83 34
E- mail	camvorg@yahoo.fr
Budget	50 000 US\$ (2003) Expenses: 31 000 US\$ (2003)131 150 US\$ (2004)
Main partners/funders	ICCO, Front Line Ireland, MRG, Rain Forest Foundation (UK)

Union Pour L'émancipation de la Femme Autochtone (UEFA)

Introduction

UEFA was started in 1998. It was not easy to establish a Pygmy organisation with issues related to indigenous women as the main focus. Health, hygiene, literacy, and agriculture were some of the areas, which UEFA started with in the late 1990s. Micro credit was also a main issue, but the project failed because of misunderstanding and lack of awareness and incompetence. Some of their projects and initiatives have been destroyed because of interruption from Interahamwe's attacks on Bambuti villages. According to UEFA Bambuti women are discriminated against by Bambuti men. Bambuti men have difficulties accepting the fact that there was an organisation whose concentration was on the Bambuti women.

Aims and objectives

- Reinforce capacity at grassroot level for groups of especially women
- Support socio-economic, legal and cultural initiatives for women in DRC and Africa in general
- Promote mutual aid and co-operation among Indigenous women
- Fight discrimination and marginalisation of the Bambuti women
- Support sustainable development initiatives
- Creation of space for Indigenous women to voice their concerns
- Promotion of mother and child protection

Activities

UEFA has been working with several different key areas related to the Bambuti like:

- Humanitarian Assistance (food delivery, shelter)
- Counselling (related to violence, sexual violence). Counselling also for men who have been violent against women.
- Human Rights education (competence building, awareness, learning for transformation)
- Rehabilitation of schools, and financial support for education – uniforms and material.
- Long term development related to livestock (rabbits, pigs, guinea pigs)
- Health (related to sexually Transmitted Diseases, HIV/Aids etc.)
- Distribution of seeds
- Craft production (production of "suitcase", design from Cameroon)

Target Groups

The main target has been the Bambuti women living in South-Kivu.

Geographical priorities

UEFA has offices in Bukavu, Kinshasa and Goma. They also have supervisors in several of the villages. South-Kivu is the main geographical entry point for their interventions.

Network

UEFA is one of the main partners representing RAPHY. UEFA is very satisfied with RAPHY while PIDP withdrew from the network due to co-operation problems. The Co-ordinator of UEFA is also a member of CCVS (Coalition Centre les Violence Sexuelles en RDC).

Financial routines

UEFA has its own accountant and submits annual audited financial accounts. It seems that UEFA is looked at as a solid organisation working with and for the Bambuti women. They have during the last two years received more money than what they have budgeted for. According to the co-ordinator, the reasons are threefold, 1) fluctuations in the exchange market, 2) changes in the projects, which demand more money and 3) new partners during the financial year which have increased their income.

Assessment of UEFA

- The situation of the Batwa women is very difficult. It is very relevant and important to have an organisation working primarily for the indigenous women. UEFA and its leaders seem to be very committed and engaged.
- Awareness and capacity building for women are important. Both were high on UEFA's priority list.
- UEFA is looked at as a financial and substantial indigenous organisation. With their personnel and commitment, we think they can handle increased financial support and adapt to NCAs financial routines.

Year established	1998
Person Interviewed	Ms Adolphine Muley
Designation	Coordinator
Staff	5 (in office in Bukavu), 2 (in Kinshasa office), 3 (in Goma office)
Physical Address	3 Avenue de L'athenee, Bukavu – Sud- Kivu
Postal Address	B.P. 127, Chyangugu, rwanda
Phone	00250 08527744, 00250 08637014, 00250 8829705, 00243 813178341, 00250 08424805
Fax	00250 538334
E-mail	uefafr@yahoo.fr
Budget -2002	53 000 US\$
2003	67 000 US\$ (received in 2002) 58 500 US\$ 170 000 US\$ (received in 2003)
Main partners/funders	British Embassy, UNICEF, FAFO, "Global fund for women" World Bank, IRC, UNDP

Action d'Appui pour la Protection des Droits de Minorites en Afrique Centrale (AAPDMAC)

Introduction

AAPDMAC has come up with a 3-year Activity Plan (2004 – 2006) for which they are still seeking funds.

Aims and objectives for AAPDMAC

AAPDAMC mentioned 1) Education for peace, 2) Revolving fund and 3) Human rights as their main areas for involvement.

Activities.

Revolving fund was one of the main areas where AAPDMAC was involved. When AAPDMAC's involvement was discussed in some of the villages visited, several Pygmies complained about the organisation's policy and support.

Geographical priorities.

AAPDMAC is first and foremost working in South-Kivu

Network -No information available

Financial routines

They presented simple financial routines. Some funds received from external partners have been audited.

Assessment of AAPDMAC

- Most activities seemed to be one time projects, most of which collapsed
- Staff were not very confident when they presented their activities

Year Established	1996
Person Interviewed	Mr. Sinafasi Makelo Adrien and Tuteene Kusimwray Herman.
Designation	Co-ordinator (Mr. S.M.Adrien)
Staff	5 fulltime staff (including a cleaner)
<u>Contact details</u>	
Physical address	110, Avenue Patrice-Emery Lumumba Bukavu
Postal Address	Box 127 Cyangugu/Rwanda
Phone	+250 084 47180 / 084 94739 / 088 29917 / 085 38152 + 243 081 31 78 341
Fax	+250 53 83 34
E-mail	sinamake@yahoo.fr apdmac_ong@hotmail.com
Budget	36 374 US\$ (2003) Expenses: 28 000 US\$ (2003)
Main partners/funders	UN, Rain Forest Foundation (UK), Minority Rights Group.

Programme d'Integration et de developement du peuple Pygme au Kivu (PIDP)

Introduction

PIDP started in October 1991 mainly in Maniema, North and South Kivu with 3 main pillars to be addressed: Equality, Justice and Development for the Bambuti. The organisations produce a newsletter called “BAMBUTI” issued every 3 months. A radio programme called “Voice of the forgotten” was transmitted in French every Monday. Each Saturday a programme for Bambuti was transmitted in Swahili. PIDP has developed a plan/strategy including budget for the next 3 years.

Aims and objectives for PIDP

- To defend the rights of the downtrodden Bambuti and protect their interests
- Integrate the Bambuti into the process of socio-economic development

Activities.

- Promotion of human rights especially the indigenous people’s rights
- Agriculture, Livestock and Housing
- Education for children and adults
- Promotion of art and craft
- Add value to the Pygmy culture
- Health and hygiene
- Environmental protection

Geographical priorities.

PIDP operates in South and North Kivu and Maniema.

Network

Local partners include LINAPYCO (National network of Wambutu in DRC) and CRONG (Network of Development NGOs). Regional partners are Africapacity, based in Cameroun. International partners are: Save The Children, FAO, Minority Rights Group International, FPP, European Union, Rain Forest Foundation- UK, Oxfam, IRC, CARITAS.

Financial routines

PIDP has a full time accountant. They deliver financial accounts and have – when required - an external auditor.

Assessment of PIDP

- Mr. Ilundu Bulambo Stephan is a born Bambuti educated at “Institut Supérieur de Développement Rural de Bukavu”. His subjects are social sciences and rural development. He is very well experienced and started working for PIDP in 1995. He is a resource person for the Bambuti of Congo.

- PIDP has had organisational problems during the past years. This has created problems both inside the PIDP and in its relationship with other organisations working with indigenous people.
- PIDP is not a member of the RAPHY network. RAPHY was very much appreciated by the other Bambuti organisations, but not by PIDP. They did not have a definite answer to why they withdrew their membership.

Year Established	20 th October 1991
Persons Interviewed	Ms Colette Mikila (bukavu) Mr Ilundu Bulanbo Stephan (Bukavu) Mr Joseph Itongwa Mukumo (Goma)
Designation	Director, Women Department. Acting Co-ordinator (South Kivu) Provincial Director (North Kivu)
Staff	10 office staff (including cleaner and watchman) plus 16 others at field level in the 7 territories of South-Kivu.
<u>Contact details</u>	
Physical address	242 Avenue Patrice E. Lumumba Commune d'Ibanda-Bukavu Province du Sud Kivu, DRC
Postal Address	B.P. 95 Cyangugu/Rwanda B.P. 1098 Bukavu, DRC
Phone	+250 085 18184
Fax	+250 53 82 44
E-mail	pidpkivu@yahoo.fr
Budget	65 000 US\$ (2003) Expenses: 29 000 US\$ + US\$ 5000 received from IWGIA in connection with 9. August – International Indigenous day (2003)
Main partners/funders	Save The Children, IRC, Rain Forest Foundation, FPP, IWGIA, European Union, FAO, CARITAS

Unnissons Nous Pour la Promotion des Batwa (UNIPROBA)

Introduction

UNIPROBA was started in 1999. Education and competence building are key areas

for the organisation. Several of the UNIPROBA personnel have university degrees. Three people are sitting in the Senate, and one – the UNIPROBA president – is a Member of Parliament. UNIPROBA is the only Pygmy organisation in Burundi working with and for the indigenous people. UNIPROBA has very good contacts inside different milieus like the media, the political establishments and civil society. The organisation has representatives in all the 17 provinces. Most of the representatives have bicycles for transport and communication in the province. The executive committee meets every week. All of them are volunteers.

Aims and objectives for UNIPROBA

UNIPROBA is supporting the Batwa in different ways. “People in need, needs to be supported in all ways”, it says. A key area for support is:

- To mobilise the Batwa to work for their own rights

Activities

With external support UNIPROBA has supported primary education for many children. A little less than 200 secondary school children have been supported. UNIPROBA has supported separate projects for women (pottery, agriculture) and for men (fishing, agriculture) Motivation and education have been incorporated into the different activities UNIPROBA has implemented. Other activities have been:

- Lobbying together with and on behalf of the Batwa (land rights etc.)
- Working for education and competence building
- Organising workshops related to human Rights, HIV/Aids, and health.
- To mobilising for and encourage people to create income generating projects (fishing, brick building).
- Capacity building (English education)

Geographical priorities

UNIPROBA’s headquarter is located in Bujumbura. They have volunteers working all over the country and representatives in all the 17 provinces.

Network

UNIPROBA has close contact and links with Bambuti/Batwa organisations in Rwanda and DRC. They have several international contacts and are using the local media for information and communication.

Financial routines

UNIPROBA has used receipts as financial feedback to donors. Usually they get small amount of funds from donors and receipts have been satisfactory for the supporters. UNIPROBA have no problem being supported by NCA through CNEB – if possible. UNIPROBA sees the necessity of financial routines (audited accounts) if supported by NCA.

Assessment of UNIPROBA

- UNIPROBA seems to be well known in Burundi. They had volunteers working in all provinces, and the head office in Bujumbura had executive meetings every week. The people we met from UNIPROBA seemed committed to the indigenous people of Burundi.
- UNIPROBA is the only organisation supporting Batwa on a national level. UNIPROBA could be a prospective co-operating partner for NCA in Burundi.
- Advocacy, Human Rights, water development are all crucial in UNIPROBAS plans and strategies. These key issues are also NCA-priorities.
- UNIPROBA seems to have potential to increase and develop further the important work they have done and are doing. There is a need for competence building in areas like accounting etc.

Year established	1999
Person interviewed	Ms. Nicayenzi Liberata
Designation	President of UNIPROBA
Staff	Only one paid. The rest are volunteers.
<u>Contact details</u>	
Physical address	BP 5125 Mutanga. I, Bujumbura Burundi
Postal address	BP 5125 Mutanga. I, Bujumbura Burundi
Phone	00 257 212325
Fax	00257 212325
E-mail	chraid@cbinf.com
Budget	
Main partners/funders	Tocaire, ICCO, Norwegian refugee Council, MRG, World Bank.

OTHER ORGANISATIONS THAT SOUNDED PROMISING:

- Sauti ya Injili (Radio) operating in Goma and Bukavu
Lack funding to carry out effective broadcasting

- ECO-ACTION
Started in 1996. Budget 2003: \$181,000 Expenditure 2003: None
Got funding from Dian Fossey Fund long time ago.
We experienced some activities in North Kivu

Chapter 5

Recommendations

1. To work for The Bambuti and The Batwa's rights to live where they want!

Diversity is a very important component of nature and our world today. It is crucial for both the future of the earth's ecosystem and that of humanity. Therefore, we need to stress the importance of a global diversity of life forms. All human beings, including indigenous people – like the Pygmies of the Great Lakes areas – are part of this diversity. Just like everyone else, the Pygmies have a right to live and develop themselves according to their culture and traditions. In Rwanda, Burundi and DRC, Pygmies suffer from loss of traditional forest areas and other natural resources. They are living as an underclass among people who regard themselves as superior compared to the Batwa and Bambuti.

During our stay in Congo and Burundi we saw the Bambuti and Batwa living in different situations but always in difficulty. They are struggling for their rights and survival as normal human beings with a history, a culture and traditions, which are important to preserve.

But for the Batwa and Bambuti people to preserve their collective identity, there is a need:

- 1) To actively work in solidarity with local development organisations and groups with the Pygmies as their overall priority,
- 2) For conscious and effective involvement of the Pygmies themselves, and
- 3) For support from external actors.

NCA and local organisations should be vocal and should support the rights of Pygmies of the Great Lakes to go back to their land – including the forest.

2. Rights to land and water.

The Bambuti and the Batwa have lost their land. Most of those we met live on the mercy of the Chiefs or the local authorities. The Pygmies have no rights to the area in which they – if they haven't paid for the land or if the authorities haven't officially given it to them. We were informed that access to land was not a problem – if they had the money/cows needed to pay for it.

The Pygmies should have the same rights to land as non-Pygmies. There should be no disparity between women and men. NCA should work for the land rights of Bambuti and the Batwas. Where possible, NCA should support in the purchase of land and supply of water. This should be discussed with the Pygmies themselves, local organisations working with the Pygmies and the local authorities. Land and water rights may be a sensitive policy issue and to purchase land has to be discussed and assessed before it is implemented. If and when rights to land and water are achieved, land must be clearly demarcated, officially registered and monitored by NCA and partners. Land allocated to the Bambuti and Batwa should be of satisfactory quality, with access to clay and clean water.

3. Fishing Rights

At Idjwi Island about 6500 Pygmies live mainly on fishing. Also in the eastern side of Lake Kivu, Bambutis survive on the fish they catch in the lake. All the Pygmy people of Idjwi were born on the island and therefore deserve better access to the lake. Most of them do not have any rights to the lake. They are often caught fishing without a licence. Their nets and other fishing equipment are confiscated, and others are even imprisoned. The situation now is characterised by discrimination and exploitation. Among the Bambuti fishermen, there is a great need for licences, better fishing equipment and boats. The Bambuti of Idjwi, local organisations and local authorities together with NCA should find a lasting solution to the problems faced by Idjwi fishermen.

Provision of better boats, better fishing equipment and fishing rights should be a priority.

4. Education

Access to education is a key issue for the Pygmies. In general, a few of the Bambuti and the Batwa can afford to go to school. However, many drop out after a short period of time. Traditionally, cultural events like the honey season, spiritual rituals and clay collection could hardly be adapted within the daily school programme. Nevertheless, the lifestyle of most of the Pygmies we met has changed. Many live close to school and would in fact go to school if they could afford it. Some Bambuti children attend the Kashatu primary and secondary schools.

The Bambuti of Eastern Congo get more and more assimilated into the local Bantu society. As a result of this, they are losing their own distinct identity and taking on the identity of the Bantus. It is important to hamper all attempts of a greater assimilation of the pygmies to the Bantu thinking and ways of life. Education is one crucial way of doing this.

Education is closely linked to income since employment is easily accessible for the educated. With land and fishing rights the day to day lives of the Pygmies

are better secured. Increase in income will hopefully lead to higher chances of going to school. The indigenous Bambuti and Batwa organisations we met stressed the need for education. UNIPROBA in Burundi, and UEFA and CAMV in DRC were all explicitly strong on the need for education. Education should be important for NCA's further co-operation with Bambuti and Batwa in DRC and Burundi.

5. Support to local organisations working for the Pygmies

We travelled with representatives of CAMV, PIDP, UEFA and AAPDMAC in DRC and UNIPROBA in Burundi. We also spent time with each organisation separately. All these organisations are working with and for the indigenous people of the Great Lakes. It is very important that NCA-Kigali and NCA-Bukavu are working closely with local organisations in order to find organisations that are best equipped to implement a policy, which all the parties agree on. It is not easy – after a short time with representatives from the mentioned organisations - to be entirely clear on which one we should closely link up with. What is clear is:

- NCA needs to co-operate with one or more of the mentioned organisations. They have all been working with the Bambuti and Batwa for several years and are experienced and well known in the area.
- We received feedback from the Bambuti/Batwa about the different organisations. In Chapter 4 we have a presentation and an short assessment on each organisation. From our point of view, we think that CAMV and UEFA in Bukavu made a very good impression. UEFA – which has women- and women rights as their main focus – is very important. In Burundi we met only UNIPROBA which seems to be serious and committed in their engagements among the Batwa.

6. 9TH August – The day of the Indigenous people.

August the 9TH is the international day of the indigenous people. This day should be a day of reflection and solidarity with the Bambuti and Batwa people. The Church Councils in Bujumbura, Kigali, Bukavu and Goma – together with the local churches - should develop special liturgies and sermons for the Sunday service, which is close to the mentioned date. NCA- Kigali and Bukavu should take the initiative to establish 9TH August as a day of solidarity and remembrance. A special “programme” (workshops, exhibitions etc.) could be developed by the indigenous organisations for this day. This is especially important in Rwanda, Burundi and the eastern part of Congo where thousands of indigenous people are living under very difficult conditions.

7. Capacity and competence building.

Lack of education and competence is a huge problem among indigenous people. The Bambuti and the Batwa need skills and competence in several areas. One key area is how to present themselves and how to sell pottery and other products. There is still a need for quality earthenware in the Great Lakes area, and many Pygmies know how to produce them.

In a society where it is necessary to stand up and defend your rights, to work against discrimination and exploitation, to do advocacy and be a leader - one needs relevant, visual and efficient competence.

More economic support necessitates the need for relevant financial feedback. The different Bambuti and Batwa organisations we visited have limited financial experience. Most of the supporters of indigenous organisations in Bukavu, Goma and Bujumbura do not demand audited reports. According to international standards, when funding exceed a certain amount, there is a need for financial feedback according to international standards.

We recommend that NCA assists new partners in capacity and competence building. Relevant skills should be discussed with the relevant people and organisation. Necessary competence building related to financial and organisational skills should be ensured before economic support commences.

8. Holistic approach

There is a need for a holistic approach to NCA's involvement among indigenous people of the Great Lakes area. Access to land, water, fishing, education, health and shelter are all important for the Bambuti and Batwa. But they all have to be seen in a wider context and linked to each other. The Pygmies are in a situation where they need input and support in all the mentioned areas.

Discussions at NCA regarding increased co-operation and support need a holistic approach to ensure that all relevant issues and problems are taken into consideration before any decisions are made.

9. Exchange visits

In November 2003, NCA arranged "inter-African Indigenous Peoples workshops" in Tanzania and South Africa. The Batwa of Rwanda, the Hadzabe of Tanzania and the San people of Southern Africa met first in the Yaeda valley/Kidero Mountains in Tanzania, then in the Northern Cape province close to the Kalagadi Transfrontier Park.

The purpose of the visits was for the indigenous to experience, by living together, the complexity and difficulties related to land rights and access to natural resources, to share experiences of the role of cultural resources, intangible heritage and indigenous knowledge in land restitution, participation in National Parks management and creating sustainable livelihoods.

All support organisations – both indigenous and non-indigenous - should come together to learn more about indigenous efforts to manage cultural resources and institute an "indigenous" paradigm for development.

We recommend that two different exchange visits be planned:

- Through our visit to Bukavu, Goma and Bujumbura and in an earlier assessment of NCA's engagement with the Batwa in Rwanda, we saw the links and need for increased co-operation between the Bambuti and Batwa organisations in the three countries. Easy travel requirements and geographical accessibility should make such an exchange visit reasonable – both financially and logistically. This should be organised if possible in the autumn of 2004.

- NCA- Kigali and Bukavu should also plan for an exchange visit as a return visit after the “Inter African Indigenous workshop” in Tanzania and South-Africa. This is a challenge both financially and logistically, but smaller than what it was in November. With experience from Tanzania and South Africa, with local NCA offices both in Kigali and Bukavu, NCA is well equipped to arrange it. It is expected that an exchange visit is arranged and that NCA and partners in South Africa, Tanzania, Rwanda, Burundi and Eastern Congo should plan for a visit in 2005.

Appendix 1.

Interview Guide

1. Name of Organisation
 2. Year established
 3. Person Interviewed
 4. Designation
 5. Number of Staff (professional/support)
 6. Annual Budget
 7. Planned Budget
 8. Funders
 9. Description of Organisation's activities
-
1. Sectoral Focus (democratisation, gender, human rights, economic justice, conflict prevention)
 2. Target groups
 3. Geographical focus (national, regional, local)
 4. Outreach capacity
 5. Extent to which gender is incorporated into organisation' s programmes
 6. Extent to which HIV/AIDS is factored into organisation's programmes
 7. Involvement of other actors/partners in organisation ' s programmes (does the organisation belong to a network and if so which [local, regional etc])
 8. Method of intervention (advocacy and lobbying, education and training, provision of legal aid, research, other)
 9. Extent to which organisation links grassroots to policy makers and how this is achieved
 10. Links with the government

11. Does the organisation produce publications (regular e.g. newsletter, books, does it have a web site?)

Administrative and Governance Structures

12. Does organisation have a board (who constitutes the board)
13. What are the reporting structures and governance structures (e.g. annual general meeting, quarterly board meetings, regularity of meetings, disciplinary code)
- 14 (Copy of the constitution)

Financial

- 15 . Main funders
16. For how long have they been supporting the NGO
17. What proportion of your funding comes from main funder
18. Core funding (amount)
19. Project funding (amount)
20. Other sources of revenue
21. Reliability of funding sources (and conditionalities attached to the funding)
22. Name of Auditors and credentials
23. Regularity of Audits
24. When last audited
25. Copy of audit report

Meeting targets

26. What targets has the organisation set to measure performance and if so, how it has performed against the set targets
27. If targets were missed, what were the major constraints (probe delivery rate against demand)
28. If targets were exceeded how does the NGO account for the success
29. What scope is there for expansion (contraction) of activities and what would be the cause

30. Does the organisation have a strategic plan (get a copy) and who is involved in the planning
31. How are the plans implemented and monitored

Institutional Capacity

32. What areas need strengthening in the organisation and what is being done to deal with them
32. What are its main operational constraints (e.g.lack of transport, qualified staff, political constraints) and how is it dealing with them

Appendix 2

Persons/Organisations met:

Democratic Republic of Congo

Mr Joseph Kahayira	NCA-Coordinator
Ms Adophine Byayuwa Muley	Coordinator "Union pour l'emancipation de la Femme Autochtone" (UEFA)
Mr Prince Ciramba	Project officer - UEFA
Mr. Sinifasi Makelo	Co-ordinator "Action d'appui pour la protection des droits de Minorites en afrique Central" (AAPDMAC)
Mr Tuteene Kusimweray Herman	AAPDMAC
Mr Pacifique Mukumba-Isumbisho	Coorinator "Centre D'accompagnement des Autochtones Pygmees et Minoritaires Vulnerables " (CAMV)
Ms Aline Wababusho Toyo	CAMV
Mr Ilundu Bulambo	Coordinator "programme d'Integration et de Development de people Pygmees au Kivu" (PIDP-Kivu)
Mr Pandasi Malenga	PIDP-Kivu
Mr Lutaichirwa Feller	ETN
Mr David Ngufu	ETN
Mr Jonas Nkango	AMADI
Mr Hangi Prosper	Pygmees Walikale/Mutongo
Mr Ngando Radjabu	ECO-Action
Mr Urbain Ngobobo As-Ibungu	ECO-Action
Mr Gervais Munyororo Yade	AOIDE- CONSED
Joseph Itongwa Mukuzo	PIDP-North-Kivu
Mr Bisimwa Rusaki	PROCCUDE
Mr Janvier Hangi	BDENA

Kenrick Justin	The Forrest Peoples of Africa in the 21st Century ". Present predicament of Hunter-Gatherers of the central African Rainforests. Indigenous Affairs No. 2/2000
Kenrick Justin & Lewis Jerome	"Evolving Discrimination" Against the Forest people (Pygmies') of central Africa. Indigenous Affairs No1/2001
Lewis Jerome	"The Batwa Pygmies of Great Lakes Region" Minority Rights Group International report, 2000
Reyntjens Filip	"BURUNDI: Breaking the Cycle of Violence" Minority Rights Group International report, 1995
Reyntjens Filip	"Burundi: Prospects for Peace" Minority Rights Group International report, 2000
Stephan Ilundu Bulambo	"The Impact of the Congolese Conflict on the Indigenous Pygmy Population" Indigenous Affairs No 3/2003
Tromp Beauregard	"SA heavyweights cement DRC peace" The Sunday Independent, January 18, 2004