



***Report on women's dialogues to dream and imagine a community, a country and another Africa in the future in Kilongo village, Kifumashi Locality, Bukanda Sector, Haut-Katanga Province, D.R. Congo***

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**Image1** : *The women of Kilongo participating in the women's dialogue to dream and imagine a community, a country and an Africa in the future (overall picture taken on the last day)*

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# Plan of the women's dialogue report to dream and imagine a community, a country and another Africa in the future

1. Introduction
  - 1.1 Date and place of the dialogue
  - 1.2 Number of participants
  - 1.3 Objectives of the dialogue
2. Dialogue/reflection process
  - 2.1 What does development mean to you?
  - 2.2 Back in time
  - 2.3 Consider and evaluate the present
  - 2.4 Imagining and dreaming the future
3. Conclusion and recommendations

# 1. INTRODUCTION

**Date of the dialogue:** From November 26 to November 2021

**Location of the dialogue:** Kilongo Village, Kifumashi Locality, Bukanda Sector, Haut-Katanga Province, D.R. Congo

**Number of participants :** 16

**Characteristics of women who participated in the Kilongo dialogue in the DRC**

-Representative of different ages and generations (18-30 years; 31-50 years, 51-75 years)

-Mostly farmers and charcoal producers for the survival of their households

-Majority at primary school level and others illiterate

Survive on small income-generating activities and small businesses

-Women from the locality of Kilongo near the MMG mining company

**Objective:** To facilitate a broad and deep dialogue among women in the local community around topics related to their experiences and aspirations for development alternatives.

## 2. DIALOGUES AND REFLECTIONS

### FIRST DAY OF DIALOGUE IN KILONGO

#### **ACTIVITY: 1WHAT DOES DEVELOPMENT MEAN TO YOU**

This was a contact meeting and introductory session to the women's dialogue with the facilitation team.

After a presentation on the dialogue and Activity 1 by the trainer and a few statements by the facilitators, each woman took the floor to give her point of view on development.

Each participant spoke about the development and faithful notes were taken as well as some pictures to illustrate (see below)



**Image2:** *Facilitation team with the women of Kilongo on the first day of the dialogue (introduction of participants and facilitation team)*



**Image 3:** *A woman from Kilongo on the first day of the dialogue (presentation)*



**Image 4:** *Facilitation team member Francine explains to the women the purpose of the dialogue on the first day*



Statements made by the 8 women of Kilongo in relation to Activity 1 on development  
**(results)**



**Image 5:** *Madame Marie Claire gives an explanation of the development according to her*

*"For the development of my house, I am first of all a seamstress, that is to say that for my house to develop I need to acquire all the tools for a sewing workshop. This is what can bring the real development of my house because I will pay for the studies of my children and it is the studies that are the real development for a family. For the development of my community of my village I pray to review a little the problem of the schools..."* **Marie Claire**



**Image: 6** *Madame Francine, a woman from Kilongo, speaking about development*

*"The development of my house first, I have many children who like to study and to ensure the development of my family and as you came to help us think about an idea and see how to undertake an activity that can then give me a little income so that I can manage to pay for the studies of his children there is that the development for my house. For the development of my neighbor it depends first of all on my development. If I am developed at this time, I also want to interest him in the activity in which I have been trained and I will also ask him to follow suit so that together we can develop our families well..."* **Francine**



**Image:** Mbombo Rosalie, a woman from Kilongo, speaking about development

*"I wanted to speak a little for the development of my house what I ask is that the associations support me with a little means to either raise chickens or ducks or always with our activity of agriculture that it helps us with agricultural inputs so that I know how to hold my house well for the development of my family and also to pay the studies of my children"* **Mbombo Rosalie**



**Image 8:** Woman from Kilongo talking about development

*"Within the framework of the development of my house I thought this the project is to have a job and as soon as I have the job I will have the means which will allow me to set up restaurant an activity and that will allow me to take care of all the needs of my house as long as I do not have means I cannot do anything. For the development of my neighbor I only want to encourage him so that he also puts himself in the life to manage because if my neighbor does not manage it will develop a certain jealousy in me when it sees me progress and evolve and when there is jealousy a bad thing can happen between us two. So, I have the obligation to initiate him in what I do, so that he also develops his family.*

*For the development of our community, we first want to have peace and security because there are bandits who break into our homes. Yes, we have the end, when we have peace and security, even our families will develop well and we will live in peace. Another major problem that I want to add for my community is that we lack a radio station because sometimes we can go and complain to the chieftdom but there is nothing being done.*



**Image 9:** Woman from Kilongo talking about development

*"For the development of my house as soon as I find the job where I am hired somewhere at that time I will know how to make my family develop. For the development of the neighbors who are around me I like as me I have cultivate, I sell the embers, I also wanted and also can in box and the not do what I do also for the development."*





**Image 10:** Martha, a woman from Kilongo, speaking about development

*"For the development of my family, first of all, it is a problem of work... That's why we think as you are there you can help us in that sense..." **Marthe***



**Image 11:** Kambel Marie, a woman from Kilongo, speaking about development

*"I wanted to talk about community development first. Because, educating a woman is to educate the women of the world. We have come here to learn, we are going to pass it on to others so that they can wake up and work and development will be seen in our community. For the development of our community, today the inhabitants of their own houses are made to leave and the village does not evolve. They have to leave them, because when in a village there is a large number of people and the development will be quickly noticed. Then we ask for a social home in our village. Because in this home, we can have a mother who knows how to sew. She can sell her products, and this can help her to develop her house. This social home will also help to recover the illiterate women of the village. They can go there to learn to read and write. My family's beat chicken now, I usually take care of the small business and breeding. But to achieve this, I need a small start-up fund. As soon as I have this fund, I can sell and breed as usual" **Kambel Marie***



**Image 12:** *Woman from Kilongo talking about development*

*"Development for me is that my husband finds a job, my neighbor and everyone in the village of kilongo.*

## **SECOND DAY OF DIALOGUE IN KILONGO**

### **ACTIVITY BACK2. IN TIME**

#### **1. The stories (three stories given by the women)**

Story by Madame Jacquis with transcription



**Image 13:** *Mrs. Jacquis*

*"From 1972, I grew up as a child of the Gécamines agent. I knew neither dollars nor other currencies, except for the silver coins that I saw. I started my first primary year at Gécamines. My father found his pension in 1978 and we went to Likasi, where we continued with our studies. I grew up during the period of President MOBUTU. We were always given cookies, milk and porridge at school. Even if we could leave hungry at home, we knew we had to eat at school. I could go home with*

*these stories in my bag at home. From President MOBUTU to Laurent Désiré KABILA, there was some difficulty, wars here and there and we started to suffer. I had managed to pay for milk for my first child. But all those who came after him did not even know the color of the milk. At one point I bought apples for the house, some of the children don't even know apples. All this, because there is not a good development. If only we had the means to give each child a fruit after eating. Here in KILONGO, there are not even fruit trees. We only have to take advantage of the trip to Lubumbashi to buy fruit and bring it to the children.*

*That's when 2009 I arrived here in KILONGO. I will talk about what I experienced. My husband was going to sell the freighters in different places. Then he found a piece of land in 7 kilometers from here to farm. It was a little hard for me at first. With effort, I got used to it. At that time, we did not use chemicals, we harvested 100%. Corn, sweet potatoes, peanuts,... In 2012, there was an incursion by Bakata Katanga militiamen. We fled the village to Lubumbashi, leaving everything. After one or two months, we came back here. All the products of the field were already ripe. There was no loss of anything, except our ... "*

## A Kilongo woman's story



**Image 14:** Woman from Kilongo

*"We arrived in this village in 1994 remember well it was in August the 15. Coming from you. We found in this village only 4 houses built with adobe bricks, the rest were made of straw. There was no mill, no hospital, no school. It was in 1996 that we saw a group of white people come to this village. And that's when they told us that they had come to prospect for this mining quarry. In this village at that time there was no man, no one who could speak French well, so they took my husband, he is the one who led them to the quarry. The whites informed him that they were going to recruit the*

*men of the village to work. And it was true. No one was left without a job. All the villagers were in joy. There was only the road to Sakina, not the one you take today.*

*When these whites arrived, the men of the village traced this road with their axes. It was then that the whites entered the village in large numbers. The company EXACO had hired many people from the village without distinction. Young, adult or old, all were taken to work. And it was the first company that had received in this village. The day of the workers' pay, the whole village was in joy. The small businesses begin*

*In the past, we used to have small health centers, and now we are starting to talk about nurses and midwives. At that time, we cultivated our fields without the use of chemicals. When EXACO closed down, we were still suffering. It was in 1998, 1999 and 2000. The village began to empty.*

*When the company ENVIL MINING arrived in 2006, it also hired many people from the village. I am not talking about the present MMG company, but rather the former ENVIL MINING. The people ate well, dressed well and developed. When there was a world crisis, many people lost their jobs again and suffered because ENVIL MINING had closed. After that came the present company MMG. They do not recruit in the village. They only take people who come from Lubumbashi. Only day laborers. They say that we are villagers, we have not studied, while there are graduates in this village. In the past, we used to cultivate without fertilizer, without chemical products. But when ENVIL MINING came, we were given chemicals for our fields. We thought it was a help, but we realized that we had to pay back a lot. That's why many of the villagers withdrew.*

### **Story by Kata Marie-Image 15**



*"In we1994, started in the farm of Mrs. Sakina. The one who started the village KILONGO, it is a TCHOKWE, Mr MUTEBA MIJI who lives until now in MIKALO. We were together with him in the farm as workers. When he asked for a place to cultivate, Mrs. Sakina sent him to the bottom of her concession, because there was bush everywhere.*



*On the part he had received for cultivation he built a house where he lived with all his family. Mr. KILONGO was a monkey hunter around the farm of Mrs. Sakina. He saw that he could not manage to make daily trips to Kapeshi to hunt. So he wished he had a small house closer to the farm to hunt at night. That's how Mrs. Sakina approached Mr. MUTEBA MIJI to tell him about the situation. It is thus that Mr. KILONGO proposed to Mrs. Sakina that MUTEBA MIJI goes to live with him where he was. When Mr MUTEBA MIJI had problems in the farm, and that one makes him leave the farm, it is thus that Mr who KILONGO remained in this village. That is to say that this village did not begin with KILONGO, this village began with a TCHOKWE Mr. MUTEBA MIJI. I was present next to Mrs. Sakina while he asked for the land.*

*In 2004 we were with Mr. Moïse Katumbi. He came with his two machines and gave them to the artisanal miners. The diggers started to extract the minerals from Monday to Friday and he came to buy them every Saturday to bring them to Lubumbashi. There were even landslides at that time. The first time, one person died and the second time, three people died in the landslide. He took charge of the funerals of all the dead people and paid for everything without any problem. We had exposed the bodies on the other side where there is the school today. We continued with Moïse KATUMBI. And at one point, he gave us flour, oil, fish and the whole village received.*

*When he had to leave, he came back here to the village to tell us that he will bring us white people who will look after us well. Those who will employ your husbands and children. We went to the other side of the camp to welcome him and some 7 white people. During our exchanges with them, they asked us what we wanted, and we told them that we were looking for work. So, on their second arrival, they came with the company ENVIL MINING. This company employed several people and it was them who taught us how to grow vegetables. We saw how the village was developing, because we managed to get our children into school.*

*When there was a world crisis in ENVIL2007, MINING had closed. From then on, we struggled again until the company MMG arrived in With2012. MMG, life is different from that of the time of ENVIL MINING. Everything doesn't seem to be going very well. But we still manage to do market gardening.*

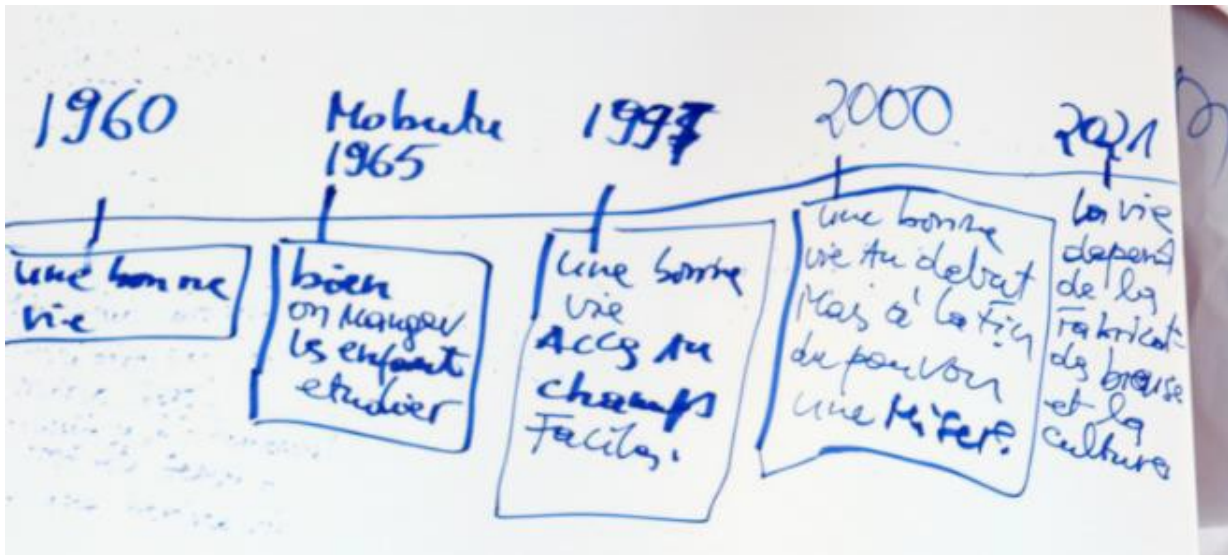
## 2. A chronology



**Image: 16**Ms. M. Marie presents the timeline



**Image 17:** Woman from Kilongo presenting the historical timeline



**Image18:** Historical timeline from 1960 to 2021 with what works and what doesn't

### **THIRD DAY OF DIALOGUE IN KILONGO**

#### **ACTIVITY 3. CONSIDER AND EVALUATE THE PRESENT**



**Image 19:** Facilitator-led workshop to consider and evaluate the present





**Image 20:** *Facilitator-led workshop to consider and evaluate the present*



**Image: 21** *Woman from Kilongo during the Consider and Evaluate the Present activity*

ACTIVITE III  
considérer et évaluer le présent

Points POSITIFS	Points NEGATIFS
<ul style="list-style-type: none"> <li>- Electricité (Projet) (dans les maisons et hab.)</li> <li>- Projet PONT Kijumashi.</li> <li>- Ecoles. (Bourses)</li> <li>- Structure sanitaire.</li> <li>- Culture subventionnée</li> <li>- Embauche à court terme.</li> <li>- Bureau de localité.</li> <li>- Stade.</li> <li>- marché</li> </ul>	<ul style="list-style-type: none"> <li>- la délinquance juvénile</li> <li>- la présence de mine détruit et l'éducation des jeunes</li> <li>- mauvaise utilisation de l'internet et télép.</li> </ul>

**ACTIVITY IMAGINE 4. AND DREAM THE FUTURE -**

*Stories and drawings*



**Image:22** Elderly Kilongo woman imagines and dreams the future (below her story)

*"I say this, for the minerals they are taking, my children and my grandchildren have no work. How can we talk about development? We only die with agriculture, which is not well supported so that we can have good crops. How are we going to live?"*





**Image: 23** Madam presents the map of Kilongo and imagines and dreams the future (story and drawing below)



**Image 24:** Dr. Nelly Madila, Facilitator, recording a summary of what works and what doesn't

Group 1:

- Elisee
- Ghislaine
- Marie
- Francine
- Rosalie

SECTEUR	PROBLEME
SANTÉ	Coût des services - Ambulance - Paquet d'activités complém. - Hématologie + allergies cutanées
EDUCATION	- Instruction des mamans de Kisumu
SOCIO-ECON.	- Héritage des points d'eau des districts - AGR en associations - Station RADIO

Group 2:

- Nya Esther
- Katorde Kasuya
- Kati Kalenge Sakaki
- Nzondi Kayssa
- Njinya Tshikuta Parie

Social	Problemes	concerns
	- éliage - Commerce - réparation des puits d'eau - réhabilitation de la route - Engagement de nos adultes et nos enfants de 11M3.	l'eau potable transport de récoltes.

Group 3:

- Hani Clark
- Marthe
- Ngalwe

SECTEUR	PROBLEMES
Education	Augmenter les options surtout techniques
Sociales	- Alphabétisation - Construct de Puits - avoir l'eau potable
Culture	Fournir les Etranger + les femmes culture moderne
Santé	Rendre plus les gens unies

- ACTIVITE IV
- Imaginer l'avenir
1. Station radio - le futur
  2. Internet
  3. Ponts et routes améliorés
  4. Paquet d'activités
  5. Alphabétisation des mamans apprenant aux enfants de métiers
  6. Diversifier les sections unives
  7. Université
  8. (création et une manifestation) à partir de (émission)

Image 25: Summary of group work results (dreaming the future, problems by sector





**Image 26:** *Kilongo women rejoicing on the last day of the dialogue after the election of their committee*

### **3. CONCLUSION AND RECOMMENDATIONS**

This dialogue allowed the women of Kilongo to make their voices known and to become aware of their role in the development of their home, village, country and continent.

The lack of work for women, the lack of a social center for the supervision of women, the lack of financial and material support for income-generating activities, the lack of support for women in agriculture, difficulties in accessing health care due to the lack of a risk pooling system, the lack of technical schools, the lack of drinking water sources, the lack of a micro-credit structure, the lack of a community radio station in Kilongo are problems raised by the women of Kilongo.

At the community level, some actions have been taken and require financial support before they can become autonomous.

Establishment of a committee of women of Kilongo who will implement the activities Aide Aux Femmes de Kilongo (AFK), the activities will focus on training and setting up income-generating activities (sales of embers and reforestation with fruit trees, raising chickens and layers, raising pigs) and setting up a savings bank and micro-credits for the women of Kilongo

-Establishment of the local committee of the mutual AFIA program for Kilongo, in order to allow households to access health care without falling into poverty or paying hidden, here it will be a question of registering households in Kilongo and finding a partner who can

pay a share of the annual household contribution to cover health care needs (\$120/household/year)

And once the manages produce in their activities, they can contribute without problems.

-Advocacy with organizations that can support women's projects related to agriculture, livestock, women's entrepreneurship, construction of a social home and installation of a community radio.