

The Fortieth Meeting of the DR Congo Council of Ministers of July 17, 2020: A discriminatory and worrying decision on the Banyamulenge civilian self-defense groups of Twirwaneho, Android and Gumino in the territoires of Mwenga, Fizi and Uvira.

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The Executive summary.

Introduction

In this part we have shown the lack of the real basis for the government decision ordering military operations against the Banyamulenge civilian self-defense groups, the only ones who defend the right to existence of members of their community who are threatened with uprooting and extermination on Congolese soil for several reasons, among others:

1. The silence of the government in the face of the Mai-Mai attacks and their Burundian rebel allies on the Banyamulenge villages which have caused several hundred deaths, currently estimates go up to 300 people killed; more than 130,000 cows looted and /or sold or consumed;
2. Some cases of collaborations between the FARDC soldiers and Mai-Mai in the killings of innocent civilians such as the FARDC position in Kivumu during the assassination of the ladies Nyamutarutwa and Nyamwiza who were killed after being viciously raped and suffered serious bodily mutilations to the genitals, as well Mr. Adoni, their companion in misfortune; but also the complicit silence of the regular army in the total destruction of all the Banyamulenge villages (28 villages) in the Itombwe region and other areas of the Hauts-Plateaux;
3. **The birth of the Banyamulenge civil self-defense groups was motivated by the need to survive against the plan to exterminate members of this community by the Mai-Mai and their Burundian allies, but also by the total inaction of the government armed forces in the face of this threat.**

We have also shown the two major concerns that motivated the writing of this article, namely:

- To show the government that its decision of July 17, 2020 risks being interpreted as an act of direct support for the objectives of uprooting the Banyamulenge on the soil of their ancestors for several reasons, among others:
 1. The total inaction of the soldiers of government army deployed in the Hauts-Plateaux of Uvira, Fizi and Itombwe in the face of the Mai-Mai attacks and the Burundian rebels which led to serious consequences for members of the Banyamulenge community;
 2. The failure of the Congolese government to punish in an exemplary manner the soldiers of the regular army suspected of having played any role in the looting of the Banyamulenge cows or the killings of innocent civilians;
- To share with our internal and external readers our pain and our anxieties vis-à-vis this government decision, so that everyone can, according to his/her means, denounce this Machiavellian plan tending to erase the history of the Banyamulenge people in DR Congo.

I. **The justifications linked to the birth of armed groups in the southern part of South Kivu.**

In this part we have shown the events that gave birth to community-based armed groups in the southern part of the Province of South Kivu, especially during the wars of the AFDL and the RCD.

Here we have shown that on the one hand we have the Mai-Mai who claim that their existence was motivated by the situation of aggression in which the country found itself during the years 1998 to 2002

on the part of Rwanda and Burundi, and that they formed themselves into armed groups with the objective of defending the sovereignty of the country which was threatened.

We have also shown that the Mai-Mai groups benefit from government support from the Laurent Désiré Kabila and Joseph Kabila regimes to the current government, and that they are even grouped around the political party known as the Mai-Mai Resistance Party which benefited of a ministerial post during Joseph Kabila's two terms.

Furthermore, we have shown that the current situation augurs a silent collaboration between the FARDC elements and the Mai-Mai and their Burundian allies, because it is them who carry out massacres, looting and destruction of villages to the detriment of the members of the Banyamulenge community under the surveillance of the regular army.

Alongside the local Mai-Mai militias, the Burundian armed groups of Red-Tabara, FNL and Forebu are still intervening against the Banyamulenge, on the grounds of their uprooting in their home environment.

In the second category, we have the armed group of Gumino which claims its existence because of the ethnic massacres which were perpetrated by the Mobutu and Laurent Kabila regimes during the wars of the AFDL and the RCD on the Tutsi soldiers of the regular army who were killed, not because they had joined these rebellions, but simply because they were Tutsi.

To this end we have shown that these massacres constitute acts of genocide, because the victims were killed only because of their ethnicity, and all those who were under the power of the Congolese authorities were killed in full without sparing even a single one survivor.

II. The security context of the Hauts-Plateaux of the territoires of Mwenga, Fizi and Uvira.

On this point we have shown that the total absence of State authority as the main cause of the activism of community-based armed groups in this environment.

It is in this area where the Babembe Mai-Mai armed groups of Yakutumba Amuli, Ebuila nicknamed Mtetezi and Aoci, the Bilozebishambuke of Bafuliru tribe and the Banyindu group of Mulumba in coalition with the Burundian rebels of Red-Tabara, FNL and Forebu are in a deadly conflict against the Banyamulenge who are weakly defended by their civil self-defense groups of Twirwaneho and Gumino.

At this level, we have shown that the main Mai-Mai bastion is in Kipupu at Ebuila Mtetezi who destroyed all the Banyamulenge villages in the region of Itombwe and who regularly carry out attacks at Mikenge IDP camp, Kalingi and elsewhere in the Hauts Plateaux region, with concrete examples of the human and material damages that these attacks caused to members of the Banyamulenge community.

But also we have shown that the attitude of the provincial government and the national government vis-à-vis the attack on Kipupu by the Banyamulenge civilian self-defense group has proved the existence of discrimination at the level of State institutions between the Congolese populations. *Because for the case of Banyamulenge, with all the horrors of war they have suffered since 2017, it is the total indifference of the provincial and national authorities, while for the retaliatory attack perpetrated against the stronghold of the Mai-Mai Ebuila group, it is the general compassion of the provincial and the national state authorities, which triggered the July 29, 2020 investigation by the provincial authorities.*

III. The contextual analysis of the government decision of July 17, 2020.

We have shown at this level that the decision ordering military operations against only the Banyamulenge civilian self-defense groups while sparing the Mai-Mai groups and the Burundian rebels is subject to criticism because it omitted in its analysis the essential elements which could help the government to determine:

- The real initiators of this war, so that they are put out of harm's way in order to restore peace in favor of all the local communities;
- The real causes of the war which shakes all the Hauts-Plateaux;
- Both human and material damage caused to all communities without distinction;
- The reasons behind the birth of the civil self-defense groups targeted by its decision of July 17, 2020.

IV. The real initiators of the war ravaging the Hauts-Plateaux of Uvira, Fizi and Mwenga.

At this level we have shown that the analysis of the written documents and the declarations as listed in our article, demonstrates beyond any shadow of a doubt that the initiators of the war are the members of the Bembe political and intellectual elite, and the names of some of them are mentioned in these documents and declarations, and they collaborate at some level with certain political figures of other communities whose militias intervene in this war against the Banyamulenge. As such we can mention the letter n ° 002/03/2019 of March 12, 2019 from Emo ya M'mbondo to the President of the Democratic Republic of Congo Mr. Félix Tshisekedi Tsilombo which alludes to an agreement between all the tribes living in the territoire of Fizi to forcibly drive out the Banyamulenge from this administrative entity.

The material executors of this ethnic cleansing plan are the Mai-Mai militias of the Bembe, Fuliru and nyindu communities who are actively collaborating with the Burundian rebels under the complicit gaze of the Congolese armed forces and sometimes with their direct support.

V. The causes of the war according to its initiators.

According to the allegations of the authors of the various documents at our disposal, the cause of this war is the creation of the Rural Commune of Minembwe, but the reality shows that most of the regions of the Hauts-Plateaux affected by this war are located outside the administrative limits of this municipality.

We can mention in this respect:

- All the Banyamulenge villages of the Itombwe Sector which were completely destroyed were located in the North-West of this commune, at least 20 to 50 km from its administrative limits.

- All the villages in the Tanganika Sector of the territoire of Fizi were completely ransacked by the Mai Mai and their allies, while they were more or less 30 to 50 km away from the Municipality of Minembwe;
- The villages of the Bijombo Group which were located further north between 80 and 130 km away from the Commune of Minembwe were completely destroyed.

From this analysis we found that this war targets the Banyamulenge as an ethnic group with a view to their uprooting in DR Congo for unknown reasons.

VI. The non-exhaustive assessment of this war.

VI.1. The non-exhaustive assessment of people killed in this war.

At this level we have presented the names on a non-exhaustive list of one hundred and thirty-six people killed, but current estimates go up to three hundred people killed.

VI.2. The non-exhaustive assessment of destroyed villages and looted or killed cows.

In this part, estimates go to at least three hundred villages destroyed and completely deserted by their inhabitants. However, we have mentioned for illustration a hundred of the destroyed villages, and we refer our readers to the part relating to the causes of the war for the necessary information.

At the Itombwe Sector level, we were able to identify 36 churches, 14 schools, three health centers and a training center which were destroyed. Unfortunately we were unable to obtain similar information for the other parts of the Hauts-Plateaux.

As for the number of cows looted or killed, they are estimated at around 130,000. Here we have attached some images of some cows that were cut with the machetes by the Mai-Mai attackers and their allies.

VII. The reasons behind the birth of Gumino, Twirwaneho and Android.

The reasons which gave rise to the birth of these groups vary according to the security contexts of the country from the years 1996 to the present day.

VII.1. The Reasons that gave rise to the birth of Gumino

Gumino's term kinyamulenge literally means "Let us stay here or in this place".

The members of Gumino justify their decision to withdraw from the regular army because of the massacres that the Congolese authorities ordered against the soldiers of the Tutsi ethnic group during the wars of 1996 and 1998, that is to say during the AFDL and RCD wars.

VII.1.1. During the AFDL war.

During the advent of the AFDL rebellion, in the national army, the Zairian Armed Forces of the time, there were Banyamulenge soldiers who had served the country with dedication and abnegation, and who had even accomplished warlike exploits which should be recorded in the annals of the national army, because of having fought and destroyed in the framework of civil self-defense, the pockets of resistance of the mulelist rebellion which had taken up residence in the Hauts-Plateaux d'Uvira, Fizi

and Itombwe. And when the AFDL war broken out they were all killed on the ground of their ethnic identity.

Thus, we will mention by way of illustration the names of fifteen soldiers of the Armed Forces of Zaire who were killed during this war. It should be noted that some of these soldiers were killed with members of their families for the simple reason that they were Tutsi.

VII.1.2. During the RCD war.

During the dissidence of certain members of the central government which gave birth to the politico-military movement of the RCD, the government of Kinshasa, through Yerodia Ndombasi and Mweze Kongolo, respectively Minister of Foreign Affairs and Minister of Justice, called on all Congolese populations to mobilize to kill the Tutsi, and never the members of the tribal communities of Wamba Dia Wamba, Emile Illunga, Lunda Bululu or Tambwe Mwamba who were the great tenors of this Movement.

This appeal was received with enthusiasm, and Tutsi families and all Tutsi soldiers were collectively massacred wherever they were deployed in the country in the service of the Congolese nation.

During this war, the following murder incidents were listed.

In Kinshasa: 172 people dressed in tires, sprayed with gasoline and cremated alive, they ran in the streets until they fell consumed by fire, to the applause of the public who demanded that they be turned to grill well.

In Lumbashi: 400 soldiers;

In Kamina: 380 soldiers;

In Kalemie, Moba and Pweto: 136;

Lubutu and Kisangani: 88.¹

Otherwise, the argument at the base of the dissent of the Gumino elements finds its source in the weakness of successive Congolese governments which have acted in these cases on the basis of ethnic impulses, by massacring innocent soldiers because of what they are and not because of the faults which were attributable to them.

VII.2. And the Twirwaneho who are they?

The Twirwaneho are Banyamulenge civilians who spontaneously organized themselves to resist the raid of their cows by the Mai-Mai before this war.

When the war broke out they organized themselves with their own means, despite their weakness in numerical and logistical terms, to resist the Mai-Mai enemy riddled with Burundian rebels from Red-Tabara, FNL and Forebu.

¹ Data collected from the colleagues of the victims of these massacres

It is because of this self-defense group that we still find some islets of the Banyamulenge populations in the Hauts Plateaux, otherwise the uprooting plan would be effective.

VII.3. And who are Android?

The Android and the Twirwaneho are civilians who resist the collective extermination plan to which they are subjected. These groups were created by the exceptional security circumstances in which they found themselves since 2017 regardless of their will.

In short, the civil self-defense groups targeted by the decision of the Council of Ministers of July 17, 2020 were born out of the pressing need to survive against the declared will of their Mai-Mai executioners and Burundian allies to uproot or destroy them on Congolese soil. They are not rebels to the government nor enemies of neighboring tribes, that is why the government decision regarding them should be tempered so that light is shed on the real responsibilities in this asymmetric war unfairly imposed on the Banyamulenge community.

VII.4. As for Colonel Makanika's dissent.

We reserve ourselves to comment on this subject, preferring to return his interview to the BBC when he was questioned on the motives for his dissent from the regular army, he replied simply that "he preferred to go and die with the members of his community who were abandoned to the Mai-Mai and the Burundian rebels by the government he serves with loyalty."

Conclusion

To conclude, this word of wise Solomon from Proverbs 16:12 should inspire the Congolese government in the settlement of the security situation of the Hauts-Plateaux of Uvira, Fizi and Itombwe: **"Kings hate acts of wickedness, because it is by righteousness the throne is established. "**

At this level, our wish is to see the Congolese government postpone its decision ordering military operations against Banyamulenge civilians who are fighting against their uprooting on their land, otherwise the government is engaged in a dead end adventure which will result in the total genocide of the members of the Banyamulege community of Hauts Pleaux d'Uvira, Fizi and Mwenga.

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Introduction

“The reason of the strongest is always the best, they say. This statement is the moral of La Fontaine's Fable the Wolf and the Lamb. The Wolf (The strong) justifies his claim to eat the lamb (the weak) by reasons of which the lamb successively shows the absurdity.²

The concrete illustration of this La Fontaine's Fable is presented to us by the Greek historian Thucydides in his History of the Peloponnesian War on a debate between the Athenians and the inhabitants from the island of Melos, located in the south of the Aegean Sea, east of Sparta. In this emblematic dialogue of the conflict between moral reason and the reason of the strongest, the Athenians demand that the Melians submit and pay a tribute, under penalty of seeing their city destroyed. The Melians assert their right to remain neutral, appealing to the Athenians' sense of justice and compassion for a small, peaceful and defenseless city. The Athenians answer curtly that justice does not apply between unequal powers, lay siege to Melos as they had threatened to do; having starved the city and obtained its surrender after several months, they kill the men of fighting age and enslave women and children.³

Indeed, the notorious weakness of the Melians in the face of the unequalled power of the Athenians is similar to the current situation of the Banyamulenge who are since 2017 under permanent siege of the coalition of the tribal militias Mai-Mai with the Burundians rebels of Red-Tabara, FNL and Forebu who threaten to destroy them in the face of the total silence of the regular forces. And the active members of this victim population who have organized themselves to fight against this extermination plan, are those that the government's decision of July 17, 2020 threatens to destroy by qualifying them as rebels who are at the basis of insecurity in their native environment.⁴

² www.ac-grenoble.fr/dissert_pluafort

³ Thucydides, History of the Peloponnesian War, 2. 34-2.46

⁴ The FARDC press release of June 19, 2020 deals with these civilian self-defense groups as armed groups, members of an ethnic group, supported by some fellow-believers who deserted the Armed Forces who have formed a rebellion that attack other local communities as well as the Democratic Republic of Congo armed forces: And the telegram from the Operational Sector Command Sukola II South South Kivu speaks of an enemy threat in the Hauts-Plateaux of Bijombo and Mikenge caused by the various attacks of the coalition of armed groups Makanika, Android, Twirwaneho and Gumino and others, whose object is to conquer the Locality of Mikenge, a strategic point to conquer the city of Minembwe.

Whoever wants to drown his dog accuses him of rabies, they say. It is inconceivable for the Congolese Government which passively witnessed the large-scale destruction of Banyamulenge villages, the systematic looting of their cattle, and sometimes with the active participation of FARDC elements and the massive killings of members of the civilian populations of this community, to designate today as rebels, the active members of this community who fought against its uprooting in their environment of origin, if not with the intention of supporting the ambitions of the local militias who swore by their demons of the ethnic hatred to uproot the Banyamulenge in the land of their ancestors.⁵

Indeed, the most delirious case of this silent collaboration of the FARDC with the Mai-Mai and their allies is illustrated by the assassination of the ladies Nyamutarutwa and Nyamwiza, and Mr. Adoni who were lured by the FARDC soldiers of the Kivumu Position to be massacred by the Mai-Mai not far from their military position, after the two ladies were viciously raped and mutilated. This is confirmed to us by the testimony of the survivor of this carnage whose name we keep silent for her personal security, who declared in an audio message that the soldiers of the Kivumu Position had promised the victims to accompany them to their fields of cassava located not far from their position, and when they arrived in the fields, the soldiers withdrew with a promise that the place was secure and that they had nothing to fear. And when the victims were getting ready to return to Minembwe from where they had come, the Mai-Mai appeared immediately. And the victims tried to escape by hiding in a ravine not far from this military position where they were flushed out and massacred, without these soldiers coming to their aid, while they were talking with the Mai-Mai before the latter burst on the victims to kill them (*taken from the audio message of the survivor of Kivumu*).

The situation in the Itombwe region also illustrates this reality as presented to us by the diagram which shows us the Banyamulenge villages that were destroyed by this mixed coalition in relation to the positions of the Regular Armed Forces assigned to Itombwe, where the most military positions were located within two kilometers of the villages that were destroyed and the FARDC soldiers did not intervene to protect the victims or these villages from the destruction (*see Annex 1 the Diagram of Itombwe Area / Attacks of Mai-Mai Figers and FARDC Positions*).

Faced with this situation of deliberate abandonment by the government armed forces in front of this sub-regional coalition of local militias and Burundian rebels determined to erase the Banyamulenge on the map of the DR Congo, as regularly uttered by the Mai-Mai warlords and their ideological⁶ and political⁷ sponsors on social medias as well as in their written publications of incitement to violence and `the massacre of the Banyamulenge,⁸ the absolute choice which the active members of Banyamulenge had before them was to organize themselves to fight against this occult plan in order to survive beyond the expectation of their tormentors.

⁵Letter n ° 002/03/2019 of March 12, 2019 from Emo Ya M'bondo Cape Town to the current President of the Republic announces this to the Head of State: "So that peace reigns in our territoire, Excellency, we would ask you to find, Mr. President, another place to place them even temporarily ... Any insistence on indefinitely settling the Rwandans in our home, His Excellency Mr. President, is perceived as a declaration of war against our people by the allies of these Rwandans... All the tribes living in Fizi agree with us that the question of interference by Rwandans in our region must be resolved and that as a priority: This letter reveals the existence of a prior agreement to uproot the Banyamulenge in DRC.

⁶See letter n ° 002/03/2019 of Emo ya M'bondo Cape Town signed by Welongo Juma (Vice president) and Bahininwa Rashid Isidore to the President of the Democratic Republic of Congo, Félix Tshisekedi Tshilombo, at p.2, paras 3, 8 and 9 this letter reveals the existence of an occult plan to uproot the Banyamulenge at home which was simmered behind the scenes by the local Babembe, Bafuliru and Banyindu communities; the writings of Dr. Philbert Bilombe confirm this reality as it appears in his article on the Banyamulenge annexed to this document, where he affirms that the war against the Banyamulenge will have to end in the outright cancellation of the decree establishing the municipality of Minembwe, failing that the Babembe will do it themselves; this same truth is affirmed in the declaration of October 25, 2019 by Yoram Eciba which conditions the end of the Minembwe war by the outright suppression of the rural commune of Minembwe.

⁷In an audio available to us, Ex. Minister of Rural Development Bitakwira affirms that the Municipality of Minembwe is one of the causes of the deadly conflict which is ravaging the Hauts-Plateaux of Uvira, Fizi and Itombwe, falsely alleging that it crosses three territoires including Fizi, Mwenga and Uvira, which is a deliberate way of poisoning the inhabitants of these territoires to unite to fight against this encroachment.

⁸The writings of Honoré Ngbanda on the Banyamulenge go directly in the line of intoxication of the Congolese populations, through his fomented history of the Rwandan refugees of 1959 who would have been installed by the UNHCR in Katobo, Lemera and Mulenge which he assimilates to the Banyamulenge, and the false accusation of the plan of balkanization of the eastern part of the DR Congo and its annexation to Rwanda which he attributes to the Banyamulenge, in order to incite the other Congolese to massacre the Banyamulenge.

On July 17, 2020 during the 40th Meeting of the Council of Ministers, the Congolese government adopted a decision ordering the destruction of these Banyamulenge civilian self-defense groups, the only ones who had blocked the road to this macabre project of their uprooting from their home land.

Far from us supporting any armed activism whatsoever, our approach aims to show the Congolese government that the effective implementation of its decision risks helping the Mai-Mai and their allies to achieve the objective of total uprooting of the Banyamulenge in their country, which objective would not be possible without the direct implication of the government armed forces.

So, the writing of this article was dictated by two major concerns:

- Show the government that the effective implementation of its decision of July 17, 2020 against the Banyamulenge civilian self-defense groups risks being interpreted as an act of direct support of the objectives of their uprooting on the soil of their ancestors for several reasons, among others:
 3. Because of having witnessed passively, through the soldiers of the regular army deployed in the Hauts Plateaux, the killings of innocent Banyamulenge civilians; the systematic looting of their livestock and the large-scale destruction of their villages by the Mai-Mai and their Burundian allies, a situation which gave rise to the civil self-defense groups targeted by its decision of July 17, 2020;
 4. For having failed to punish in an exemplary manner the soldiers of the regular army suspected of having played any role in the looting of the Banyamulenge cows, such as those of the Makutano Position in relation to the attack of October, 3rd2019 against the Banyamulenge civilians trying to save their herd of 300 cows from a Mai-Mai attack; or the killings of innocent civilians, such as those in the Kivumu position for the massacres and rapes followed by the mutilations of the ladies Nyiramwiza and Nyamutarutwa, and of Mr. Adonis;
- Share with our internal and external readers our pain and our anxieties vis-à-vis this government decision, so that everyone can according to his means, denounce this Machiavellian plan tending to erase the history of the Banyamulenge people in DR Congo.

I. The justifications linked to the birth of armed groups in the southern part of South Kivu

Indeed, the two Congo wars of 1996 and 1998 gave birth to two categories of armed groups with different claims as to their existence.

In the first category, there are the Mai-Mai groups from the Bembe, Fuliru and Nyindu communities claiming to have been driven by the feeling of patriotism to form armed groups in order to defend the country against the aggression of neighboring countries, in particular the Rwanda and Burundi which intervened in Congo during the AFDL and RCD wars.

During the governments of Mzee Kabila and Joseph Kabila, these Mai-Mai groups enjoyed a large audience until they obtained a ministerial portfolio under the label of the Mai-Mai Resistance Party (PRM) within two Joseph Kabila Kabange governments.

Kabila's big mistake was to use them for his political ends without being able to frame them under the discipline necessary for this category of irregular combatants.⁹ And one of the essential rule that had to be inculcated in the members of these armed groups was that of sparing the civilian populations as well as their property during armed hostilities as provided by Article 3 common to the Geneva Conventions of 1949.¹⁰

Under the current government, they continue to enjoy the same favors,¹¹ while they are the main source of all the insecurity in the entire Hauts-Plateaux region, in particular by the attacks they perpetrate against the civilian population Banyamulenge under the amused gaze of the FARDC, the consequences of which are never fail to affect other local communities, although to different levels.¹²

Alongside the local Mai-Mai militias, the Burundian armed groups of Red-Tabara, FNL and Forebu are still intervening against the Banyamulenge, not because they have an ethnic conflict with the Banyamulenge, but for political and economic reasons of looking for the rear bases for their subversive activities against their country of origin; and the economic means which they withdraw from the looting of the hundreds of thousands of the Banyamulenge cows which they loot and sell in connivance with their local allies.

What is more confusing in all this, is that the presence of these Burundian armed groups alongside the the Mai-Mai is often denounced by the victims of their attacks, and this presence is known by the Congolese government, but officially the latter has never recognized or denounced it. On the other hand, the government strives every day to prove to the whole world the existence of an ethnic war between the Bembe, Fuliru and nyindu ethnic groups against the Banyamulenge. It is this government silence in the face of the threat of extermination hanging over the Banyamulenge community from this infernal coalition which is interpreted by the victims as an act of complicity with their executioners.

Let us recall that the government had started military operations against these Burundian armed groups in 2018 at Rurambo, curiously, when they united with the Mai-Mai against the Banyamulenge, these operations were suspended *sine die* for reasons known only by the Congolese government.

In the second category, we have the armed group of Gumino which claims its existence because of the ethnic massacres which were perpetrated by the regime Mobutu and Laurent Kabila during the wars of the AFDL and the RCD on the Tutsi soldiers of the regular army who were killed, not because they had joined these rebellions, but simply because they were Tutsi.

Indeed, these massacres constitute acts of genocide, because the victims were only killed because of their ethnicity, and all those who were under the power of the Congolese authorities were killed in full without sparing a single survivor.

Alongside to the Gumino armed group, there is a civilian self-defense group known as Twirwaheho (or let's defend ourselves). This is made up exclusively of civilians who have organized themselves to fight

⁹The Geneva Convention requires irregular combatants to meet the following conditions: be under the authority of a person responsible for their subordinates; openly wear a distinctive sign recognizable from a distance; bear the arms openly; respect the laws and customs of war; be attached to a party to the conflict.

¹⁰According to the terms of this article, non-combatants should not be attacked, in other words they should not be considered as a military target and can never be the object of deliberate attacks.

¹¹This claim is taken from an audio message in Lingala claiming that the Mai-Mai are the true patriots who fight for the security of the country more than the other tribes who are in the regular army.

¹²The July 16, 2020 attack on the Mai-Mai Ebuila stronghold in Kipupu by the Banyamulenge civilian self-defense group Twirwaheho triggered a series of denunciations at the provincial and national level, forgetting that this attack is the direct consequence of the attacks that Mai-Mai Ebuila has regularly launched from Kipupu against the Banyamulenge, which completely destroyed twenty eight Banyamulenge villages in the Itombwe sector, up to those launched of the Mikenke displaced persons camp of May 28 and June 14, 2020 and those of Kalingi July 10 and 13, 2020.

against the plan of their extermination by these local militias stuffed with Burundian rebels in the face of the total inaction of the government armed forces.

And the government decision of July 17, 2020, on only the Banyamulenge civilian self-defense groups and not the Bembe, Fuliru and nyindu militias or the Burundian armed groups, while it is this coalition that destroyed 70% of the Banyamulenge villages, killed more than 300 people and looted more than 130,000 cows, seems to give a boost to ethnic cleansing plan of the Banyamulenge often claimed by these local militias and their ideologues¹³, because the adoption of this decision did not take into account the whole reality of the security situation as it prevails in the Hauts Plateaux.

And the eagerness of the provincial government of South Kivu to investigate the recent attack on Kipupu, the only one among hundreds that systematically destroyed several hundred Banyamulenge villages, killed hundreds of innocent lives and led to the looting of hundreds of thousands of the Banyamulenge community members, is an eloquent testimony to the unequal treatment to which the Banyamulenge are victims by the Congolese government in this unjust war which has been imposed on them.

Indeed, to be fair and just, the government's decision should take into account the real causes of the conflict that is ravaging the Hauts-Plateaux, the different responsibilities of the actors involved in this unnecessary conflict, the damage it caused to the victims, the real victims of this conflict as well as the reasons which are behind the birth of a particular armed group intervening in this conflict.

However, in reality, the government has all the information required to know the truth about everything that is happening in the Hauts-Plateaux, because there are soldiers from the regular army who, in principle, should give information about the realities that punctuate this complex conflict. Unfortunately, the observation is that the latter were deployed there, not to secure all the local populations as a whole, but only to supervise the Mai-Mai and the Burundian rebel's attacks against the Banyamulenge with a view to their total uprooting in their country of origin.

An audio of the speech presented by a resident of Kipupu during the investigation into the attack on Mai-Mai Ebuila on 16 July, 2020 attest implicitly this truth, because it denounces the withdrawal of the FARDC from Kipupu three weeks before this attack by the Twirwaneho. However, it is known in all the Hauts-Plateaux and even at the national level that it is the bastion of Mai-Mai Ebuila known as Mtetezi which sponsors all the attacks against the civilian population of Banyamulenge, especially:

1. Those which mainly destroyed the twenty-eight (28) villages of the Banyamulenge of the Sector Itombwe, but also several villages throughout the Hauts-Plateaux region;
2. The two attacks on the Mikenge displaced persons camp on May 28, and June 14, 2020;
3. Those of the villages of Kalingi on July 10 and 13, 2020; and
4. That of the last Sunday of August 2, 2020 which raided sixty-five cows in Kahwela.

All these attacks have caused hundreds of human lives lost, the looting of hundreds of cows that are brought to Kipupu by this warlord to be eaten or sent to Kamituga or Saramabila to be sold there.

¹³ See Yoram Eciba's declaration on the Minembwe war, a copy of which is attached to this document, but also the article by Dr. Philibert Bilombe in the appendix on the alleged chiefdoms of the so-called Banyamulenge in which they all affirm that only the suppression of the rural commune of Minembwe will put an end to the war which is raging in this area, and that in the absence of the absence of the Government to do it, the Babembe will do it themselves.

And there, the question that should be asked by anyone interested in the truth, is that of knowing the role played by this presence of the regular army in Kipupu, the real place of planning of all the attacks which destroyed the quasi -total Banyamulenge villages of the Hauts-Plateaux, mowed innocent human lives and caused raids of hundreds of thousands of cows, if it was not to coordinate the attacks of Ebuila against the Banyamulenge?

Let us see in the following lines the security context of the Hauts-Plateaux region of Mwenga, Uvira and Fizi.

II. The security context of the Hauts-Plateaux of the territories of Mwenga, Fizi and Uvira

The Hauts-Plateaux connecting the three aforementioned territories are experiencing an activism of community-based armed groups which were born mainly from the notorious failure of the Congolese state to extend its effective presence in this landlocked area to impose its authority there, for the security and peace of all inhabitants without distinction or discrimination.

In fact, since 1996 to 2002, several armed groups have been created following the prevailing security context in the country during the AFDL and RCD wars.

The first category of these armed groups encompasses the Mai-Mai groups which, in the past as now, are cherished children of the Congolese government. This is justified by the fact that in the current war, the soldiers of the government army made it easy for them to destroy entire villages, to loot hundreds of thousands of cows and to kill peaceful Banyamulenge civilians without being worried.

The obvious collaboration of the FARDC with the Mai-Mai is illustrated by the presence of the former in Kipupu from the start of this deadly conflict until three weeks before the attack of this Mai-Mai stronghold by the Goup of Twirwaneho Civil Self Defense.¹⁴

It is indeed unacceptable that the FARDC soldiers were in Kipupu throughout the period of the attacks which led to the complete destruction of all the Banyamulenge villages of Itombwe, without being informed of the operations carried out by the Mai-Mai and their allies against the peaceful Banyamulenge civilians, the looting of their hundreds of thousands of cows that they perpetrated and brought to Kipupu and the massacres of the civilian populations that they commit during these attacks. Indeed,

- The truth of this close collaboration of the FARDC elements in the operations of attacks against the Banyamulenge of the Itombwe region is confirmed to us by the incident which occurred on October 3, 2019, when three Banyamulenge civilians who were fleeing from a Mai-Mai attack from the village of Nkango, were directly attacked by the FARDC soldiers from the Makutano position to prevent them from saving their herd of three hundred (300) cows against the Mai-Mai. During this attack, three cows were directly killed, three others wounded by bullets, and their owners forced to flee, after one of them was wounded in the arm by means of a bayonet, and all their cows brought back to the Mai-Mai by these FARDC soldiers;¹⁵

¹⁴ This statement is taken from the welcome speech of the Provincial Commission of Enquiry of July 29, 2020 on the attack of Kipupu which denounces the departure of FARDC elements from Kipupu some three weeks before this incident.

¹⁵ Testimony of Rudahunga Jérôme, elder brother of one of the victims of the Makutano attack by the FARDC soldiers

- Likewise, the villages of Murambi and Bakura in Itombwe were destroyed following the complicity of the FARDC with the Mai-Mai, because the inhabitants of these villages had heroically resisted the attackers for several days, even managing to push them back until in their stronghold of Kipombo. When the FARDC soldiers in the Makutano position realized that the Mai-Mai had failed in the face of this Banyamulenge civil resistance, they went to convince the inhabitants of these villages and other surrounding villages that they were going to ensure their security themselves. And when the inhabitants who had stood up to these Mai-Mai attacks withdrew to their respective villages, the FARDC soldiers in turn withdrew to their position, and directly the Mai-Mai came to attack and burn the two villages.¹⁶
- Another piece of evidence of this close collaboration is attested by the agitation that was provoked at the provincial and national levels, by the attack on Kipupu of July 16, 2020 by the Twirwaneho Self Civil Defense group, while for the three years of Banyamulenge ordeal the same feeling of compassion was lacking (*see in the Appendix some of the images of the victims of the Mikenke Camp and similar other attacks*);
- It is in the same context that **Homer Bulakali**, one of the elected representatives of the Provincial Assembly of South Kivu of the UNC (Union for the Congolese Nation) openly called the Babembe during a meeting held in Baraka on November 30, 2019 to drive out the Banyamulenge from Fizi territoire, if not kill them, affirming that they are supported in this macabre plan by the Congolese government (*see the statement of the NGO Campagne Citoyenne de Paix et du Développement Durable of December 2, 2019 condemning Homer's Bulakali speech of November 30, 2019 in Baraka*).
- The recent intervention of the FARDC of August 02, 2020 alongside the Mai-Mai in an attack they had perpetrated in Kitasha against the Twirwaneho-Androit testifies a close collaboration of the FARDC with the Mai-Mait in the plan of uprooting the Banyamulenge in their environment of origin, even if they allege without proving that this intervention was intended to protect the houses not otherwise identified from being set on fire by the Ngumino. But also, if this attempt by the Ngumino to set fire to the said houses had really taken place, the intervention of the FARDC would fall within its well-known discriminatory practice in this conflict of intervening with muscular means to protect members of the local communities involved in this conflict against the Banyamulenge, while they passively or facilitated, in certain situations, the Mai-Mai to entire Banyamulenge villages, and the example of the Itombwe region and part of the rural commune of Minembwe¹⁷ constitutes a case in point¹⁸ (*See annex ACTUALITE.CD for information about the attack on Kitasha by the Mai-Mai and the intervention of the FARDC against the Twirwaneho-Androit*)

As for the elements of Gumino (literally, let's stay here in Kinyamulenge) of Banyamulenge origin, they fled the regular army seeking asylum in their home environment, because of the ethnic massacres that were perpetrated by the Mobutu and Kabila regimes in 1996 and 1998 against Tutsi soldiers during the AFDL and DRC wars.

¹⁶ Testimony collected from the victims of the burned villages following the complicity of the FARDC soldiers of the Makutano Po sition.

¹⁷ At the level of the rural commune of Minembwe, the villages of Kivumu, Masha, Rutigita, Monyi, Biziba, Kabungo, Rugezi, Nyamulombwe were completely destroyed whereas this is where the FARDC operations command of the Hauts-Plateaux of Fizi and Itombwe is located.

¹⁸See the Diagram of Itombwe Area/Mai-Mai Attacks and FARDC Positions which shows us that all the Banyamulenge villages that were completely destroyed by the Mai-Mai were located at most two kilometers from the FARDC Positions and some at one kilometer ; but also in certain situations, as for the villages of Bakura and Murambi, the FARDC soldiers withdrew to facilitate the Mai-Mai to peacefully destroy the villages of the unfortunate Banyamulenge civilians left to their own devices the very soldiers who were supposed to protect them.

It should be noted in passing that the victims were massacred under the orders of the Congolese governments of the Mobutu and Kabila times, not because they fought their governments, but because of their ethnicity.

During the AFDL war, all the massacred Banyamulenge soldiers were members of the FAZ who had loyally served the Congolese nation, and especially by fighting the mulelist rebellion which was composed largely by the Babembe (almost 70% of the mulelist troops in the eastern part of the country) and the Bafuliru. When the AFDL war broke out, these soldiers were all massacred simply because of what they are without taking into account the patriotic service rendered to the country by liberating the eastern part under Mulelist influence.

We should also point out that before these soldiers joined the regular army in the years 1968-1969, they had fought the Mulelist rebellion as part of civil self-defense, and their victory over the latter remains a cause of community mistrust between the Babembe, the Bafuliru and the Banyamulenge, because this antecedent is regularly exploited for political ends by these two communities who also constantly evoke against the Banyamulenge the crimes committed during the RCD rebellion as if this rebellion had been created by the Banyamulenge to the exclusion of other Congolese.

On the subject of the victory of the Banyamulenge civilian self-defense militia over the Mulelist rebels, otherwise known as the Simba, the writings of Koen Vlassenroot give us the following information: "When the Simba were driven back to the Hauts-Plateaux by the army and began to round up cattle and impose taxes, the rebellion turned into an ethno-military campaign against the Banyamulenge. The latter reacted by setting up a self-defense militia, trained and equipped by the Congolese army. This strategy proved to be successful: The Simba were defeated and the Banyamulenge population was able to regain the Hauts-Plateaux. However, the Banyamulenge felt that they had no other choice but to ask for the protection of the national army, this constituted an unforgivable collaboration with the enemy for their neighbors Babembe and Fuliiru. For the Banyamulenge, the (mulelist) insurrection was a socio-political awakening. Through their alliance with the government, they were granted better access to education, social services, the military and employment opportunities, much to the dismay of other communities.¹⁹

As for the Banyamulenge soldiers massacred during the RCD war, they had actively participated in the liberation of the country during the AFDL and when the war of the RCD rebellion broke out, they were selected and massacred all over the country, while they did not join this rebellion, which was not only

¹⁹Vlassenroot, K., *South Kivu, identity, territory and power in the eastern Congo*, Rift Valley Institute, St Luke's Mew, London, W11 1DF, United Kingdom, 2013, pp.30-31

made up of the Banyamulenge, because most of its first leaders were from other Congolese tribes whose members were not worried by the power of Kinshasa.

And it is these massacres which justified the reluctance of the Gumino elements to integrate the regular army by preferring to stay in their home environment, in defiance of all military rules.

And currently, since 2017 all the Hauts-Plateaux of Uvira, Fizi and Itombwe are in the grip of a war wrongly qualified by the government as an ethnic war, in which the Bembe armed groups of Yakutumba, Ebuila and Aoci, the Fuliru armed groups from different areas in these three territories working under the common name of Bilozebishambuke, and the Nyindu armed group of the self-proclaimed General Mulumba. All these groups fight, in coalition with the Burundian armed groups of RED-Tabara, FNL and Forebu, the Banyamulenge weakly defended by the Twirwaneho who are civilians who have organized themselves to resist the threat of extermination weighing on all members of their community, and the Gumuno.

Note that the presence of these Burundian armed groups in the Hauts-Plateaux is dictated more by political reasons attributable to the Congolese government, of having offered them its territory to exercise subversive activities against the government of their country of origin. And their intervention alongside the Mai-Mai tribal militias against the Banyamulenge makes us believe in the existence of a secret pact which would have been concocted with the aim of the ethnic cleansing of the Banyamulenge, in which the Congolese government cooperates silently with these Burundian rebels.

Thus, the government decision of July 17, 2020 ordering the destruction of the Banyamulenge civil self-defense groups supports our hypothesis of the government's alliance with the Mai-Mai coalition and the Burundian rebels in the uprooting plan of the Banyamulenge in the Congo, because had it not been for these civilian self-defense groups, the ongoing uprooting of the Banyamulenge in their native environment would already be effective.

It is in this context that this government decision can only raise concerns, because it was adopted without taking into account the real causes of the current conflict in the Hauts-Plateaux or its real initiators.

III. The contextual analysis of the government decision of July 17, 2020

Indeed, on July 17, 2020, the Council of Ministers meeting at its 40th Session adopted, among other measures, with the objective of restoring calm on the national territory, the decision to put an end to the activism of armed groups of Gumino, Twirwaneho and Android.

This decision seen as such seems to respond to the legitimate concerns of any state, since the primary responsibility of the state is to protect its own population.²⁰

In addition, this government measure also seems to respond to the common concern of all universal states to fight any rebel group that emerges on national territory in order to ensure peace and security for the entire population of the country.²¹

Thus, to meet this primordial need of the Congolese people, article 52 of the 2006 Constitution provides that: “All Congolese have the right to peace and security, both internally and internationally.”

Indeed, if, in accordance with this constitutional provision, the right to peace and security is recognized without distinction for all Congolese, then why would the Congolese Government have allowed the Mai Mai and their Burundian allies to destroy hundreds of villages, looting hundreds of thousands of cattle, and sometimes with the complicity of FARDC elements, and the massacres of hundreds of innocent lives of members of the Banyamulenge community, without a decision similar to that of July 17, 2020 being adopted with respect to this evil coalition?

In addition, why decide to destroy the Banyamulenge civilian self-defense groups, when the government clearly knows that had it not been for its failure to ensure the security of all the populations of the Hauts-Plateaux in general and of members of the Banyamulenge community and their property especially during this war, these civilian self-defense groups would not have emerged?

So, to avoid falling into the trap of political and ethnic manipulation, the government should determine before any decision:

- The real initiators of this war, so that they are put out of harm's way in order to restore peace in favor of all the local communities;
- The real causes which are at the basis of the war which shakes all the Hauts-Plateaux;
- The human and material damage caused to all communities without distinction;
- The reasons behind the birth of the civil self-defense groups targeted by its decision of July 17, 2020.

Indeed, the examination of the written documents at our disposal emanating from the Babembe community and the material and human damage caused to the Banyamulenge community lead us to believe until proof to the contrary that the decision of the government under examination is partisan in all its aspects, because it omits in the analysis of the security situation of the area in which this war is raging, the essential elements which would have helped it to adopt a decision free from any criticism.

Thus, the above-mentioned elements should be taken into account in the analysis of the security situation which prevails in the Hauts-Plateaux, and here below we will mention, among others:

IV. The real initiators of the said war which ravages the Hauts-Plateaux of Uvira, Fizi and Mwenga?

²⁰ Report of the International Commission for the Intervention of State Sovereignty, (CIISE), “The Responsibility to Protect”, International Development Research Center, Ottawa, December 2001, p.

²¹ Niyongabo, O., *International humanitarian law course*, ULGL, Bukavu, 2013, p.16

Although we do not claim to have all the evidence of this sensitive issue in which several actors intervene, the few written documents at our disposal show us without a shadow of a doubt that the influential members of the Babembe Community are the real initiators of this war.

As such we will mention the following documents:

- The petition of February 10, 2011 from the Babembe Community of Fizi to the Ministry of the Interior and Security, copies of which have been reserved for the Presidency of the Republic, the National Assembly, the Senate, the Prime Minister, the Ministry of National Defense and Veterans Affairs, to the Ministry of Decentralization, to twenty-eight diplomatic representations, to Representatives of Christian Churches, to the Provincial Assembly and Government of South Kivu, to the Ministry of the Interior of South Kivu, to the Administrator of the Territoire of Fizi and to the Chiefs of Collectivités and Groupement of the Territoire of Fizi. In this document on its 5th page, in the 9th point, its authors tell us about the **endless fratricidal conflicts that would arise if the Village of Minembwe is set up as a rural commune**. This is incontrovertible proof that the current ethnic cleansing conflict that the Banyamulenge are undergoing has been planned for a long time by the Babembe and what we are currently experiencing is only its material execution. This document was signed by twenty-six people including JEMSI MULENGWA who was a National Assembly representative at that time (see annex 3 copy of the said petition).
- The undated press release from the M'bondo diaspora relating to a contribution of \$ 5 to \$ 100 to support their sons who live in the bush with the aim of defending their land against plunder by Rwandans. Understand by that the Rwandans in question are the Banyamulenge, as if it is the Babembe who attribute the Congolese nationality and not the Congolese state.
- Letter Ref. 015 / CG / LIJM / 2019 of 04/13/2019 from the M'bondo Youth Reflection League on the **unloading of military effects in Minembwe from Kenya and Rwanda**. This document sufficiently proves the malicious intention of demonizing Banyamulenge by the members of the Babembe Community who seek to convince national and international opinion of the existence of a threat of destabilization of the country from Minembwe, by forgetting that the FARDC soldiers and the MONUSCO contingent are present in this area, and that the alleged unloading can never escape their attention.
- The declaration of 07/04/2019 of the Minembwe case Rural commune of the M'bondo student community in North Kivu. This declaration denounces the creation of the Municipality of Minembwe as **a cause of community conflicts which will lead to a bloodbath like that known in Yumbi in 2017**. Indeed, the bloodbath of the peaceful Banyamulenge civilian populations predicted by this document flows in all the Hauts-Plateaux from the year 2017, even outside the administrative limits of the rural municipality of Minembwe as will be demonstrated below.
- Letter n ° 002/03/2019 of 12/03/2019 from Emo ya M'Mbondo Cape Town to the President of the Republic, Félix Tshisekedi Tshilombo. **This letter denounces the Banyamulenge as Rwandans; the letter asked the President to find another place to install them temporarily so that a debate with the alleged indigenous peoples of the Fizi Zone can be conducted for this complex and urgent matter, and that failing to install them elsewhere, all the tribes living in Fizi agree to settle the issue of Banyamulenge interference as a priority**: Indeed, this letter to the President is irrefutable proof of the existence of a secret agreement that binds the bembe,

fuliru and nyindu coalition in the plan for ethnic cleansing of the Banyamulenge in their native environment. Why and where to move them and for what reasons? Because the creation of the Municipality of Minembwe cannot be a reason to drive out the Banyamulenge in the original environment that they share in common with the Babembe, despite the lies that they never cease to refine with regard to their national identity (see annex 4 of the letter to the President)?

- Yoram Eciba's statement on October 25, 2019 on Radio France Internationale **which conditions the end of the Minembwe war by the outright suppression of the rural commune of Minembwe.** In his statement, Mr. Yoram Eciba implicitly addressed the issue of the expulsion of the Banyamulenge in the territory of Fizi in these terms: "... We have Congolese in France. There are many who have acquired nationality. Have they never asked for land in France? No, that doesn't exist. And the day when they will ask for land in France, France will expel them. Otherwise, according to Mr. Yoram Eciba, the creation of the rural commune of Minembwe is sufficient cause for the Banyamulenge to be expelled from the Congo (see annex 5 of the statement of Mr. Yoram Eciba on RFI).
- The article by Dr. Philbert Bilombele on "the alleged chiefdoms of the so-called 'Banyamulenge' in the Democratic Republic of Congo: when the archives establish evidence to the contrary." On the last page of his article, Mr. Bilombele, like Yoram Eciba, **affirms that only the outright cancellation of the rural commune of Minembwe is likely to restore peace.** And always in the logic of his brothers who wrote the letter n ° 002/03/2019 to the President of the Republic Tshisekedi, **he affirms that in the absence of the public power to cancel this commune, the Babembe will do it themselves** (see annex 6 on "the alleged chiefdoms of the so-called" Banyamulenge "in the Democratic Republic of Congo: when the archives establish the opposite, by Dr. Philbert Bilombele BA (Hons), Fizi-RDC: fizimedia.com."

Indeed, all these documents sufficiently prove that, contrary to the allegations of the Babembe attributing the initiative of the war to the Banyamulenge, it is them who are the initiators and the material executors of the war that the Banyamulenge community has been undergoing for more than three years, and the creation of the rural commune of Minembwe is only a pretext because several regions of the Hauts-Plateaux affected by this war are not included in the administrative limits of this commune.

V. The causes of the war according to its initiators

According to the allegations contained in the various documents examined above, the causes of this war that the Babembe, Bafuliru and Banyindu initiated against the Banyamulenge would be the creation of the Rural Commune of Minembwe, but the concrete reality of the regions of the Hauts-Plateaux affected by this war shows the contrary. Because if in reality this war would have been caused by the creation of this commune, it would be limited to the level of this commune, and would not reach other regions located outside the administrative limits of this administrative entity.

Indeed, according to decree n ° 13/029 of June 13, 2013 conferring the status of city and municipality to certain agglomerations of the Province of South Kivu, the limits of the municipality of Minembwe as listed in article 8 of this decree are defined as follows:

1. In the North: the Kalingi stream and the Minembwe river;

2. To the south: The Sala stream and the Kabanja river;
3. In the East: The Mukoko range and the Rugomero forest
4. West: the Mategenya river.

Thus, contrary to the allegations contained in the aforementioned documents, most of the villages that were attacked and destroyed by the Mai-Mai bembe, fuliru and nyindu and the Burundian rebels are remote areas at these administrative limits of the rural commune of Minembwe. Thus:

- **All the Banyamulenge villages of the Itombwe Sector** which were completely destroyed, including those of Kwiruru, Murambi, Bakura, Makutano, Nkango, Malanda I, Nkango II, Nkango III, Nyamara, Nazareti, Bijanda I, Bijanda II, Bijanda III, Tulambo, Rushasha I, Rushasha II, Nyagisayo , Marunde I, Marunde II, Marunde III, Kivogerwa, Kuwimbogo, Kuwamakira, Gatenga, Kigazura, Mikenke I, Mikenke II, Kibundi, Gasiro I, Gasiro II, Nyabindi, Nyabihoma, Kurinjanja, Gihanama, Kuwabahanga, Risansi, Burembo, Rukwiza, Kidasi, Bikuba, Rugabano, were located in the North-West at more or less 20 to 50 km of distance from the administrative limits of the rural commune of Minembwe.
- **All the villages of the Tanganika sector of the Fizi of territoire** which were completely sacked by the Mai Mai and their allies, including Mikarati, Kabara, Kamombo, Mutanoga, Chakira, Mutenja, Ngoma I, Ngoma II, Gitasha I, Gitasha II, Kanogo, Nyamara, Nyagisozi, etc. were all to the north and more or less 30 to 50 km from the Commune of Minembwe and far from its administrative boundaries;
- **The villages of the Bijombo Groupement** in particular those Masango, Gihuha, Rubibi, Mbundamo, Gashararo I, Gashararo II, Gatoki I, Gatoki II, Bikuba, Chanzovu, Bijombo I, Bijombo II, Bijombo III, Shenge, Kagogo I, Kagogo II, Kagogo III, Kagogo IV, Kwirango I, Kwirango II, Mugeti, Gahuna I, Gahuna II, Kuwinkurankunzi, Kinyoni, Kanono, Gongwa, Gashigo, Murambya, Kuwagahura, Runywero, Maheta, Mukumba I, Mukumba II, Rubarati and Bikinga, etc. were located further north between 80 and 130 km away from the Commune of Minembwe.

This clearly shows us that contrary to Bembe claims that their war against the Banyamulenge was motivated by the erection of the commune of Minembwe on the so-called Bembe lands, but,

- the only truth is that **this war is targeting the Banyamulenge as an ethnic community with a view to their uprooting in DR Congo**, because the regions of the Bijombo groupement are not included in the part of the lands that the Babembe falsely claim to be theirs, and this is the very reason that the national identity of Banyamulenge is currently demonized by ethnic hatred instigators of all stripes such as Kwebé Kimpele, Honoré Bganda Zamboko, Yoram Eciba, Homer Bulakali Mwene wa Bene, Dr. Philbert Bilombe, Dr. Mulongeche, Rumonge, etc.

VI. The non-exhaustive assessment of this war.

VI.1. The non-exhaustive assessment of people killed.

Below is the non-exhaustive list of people killed during these Mai-Mai attacks and their Burundian allies.

No.	Names	No.	Names	No.	Names
1.	Byiringiro Bishenga	47.	Savimbi Fatake	93.	Semahoro
2.	Aaron Kibirira	48.	Mudahigwa	94.	Chubahiro musinga
3.	Gatabazi Ruziga	49.	Semahoro's cow keeper	95.	Kaba Ruhengu
4.	Byishimo Gasogi	50.	Semahoro's cow keeper	96.	Mutegetsi hope
5.	Elisha Muyehe Gihura	51.	Ndayishimiye Kabuteni	97.	Rugorora Muzungu
6.	Jackson gakingiye	52.	Mutebutsi Myaju	98.	Alexis Museveni
7.	Kanyamararo Nsamirwa	53.	Byambu Cosma	99.	Ruberandinda Mutajiri
8.	Ngabo Mvunabandi	54.	Pastor Enock Masomo	100.	Byicaza Karubandika
9.	Kadihira grandson	55.	Nyiranziza K.	101.	Rutiririza Bibogo
10.	Minerval Kamaga	56.	Pastor Jonas Ndagiyo	102.	Gapapa Dudu
11.	Claude Nderera	57.	Semabanga	103.	Buregeya Ntoyinkiko
12.	Mucyo Byicaza	58.	Giti	104.	Ntoyinkiko son in law

No.	Names	No.	Names	No.	Names
13.	Elias Nshimirwa	59.	Mubaya	105.	Ndayishimiye Nganizi
14.	Freddy nshimirwa	60.	Serugo mazuru	106.	Boaz Nkundiye
15.	Rubibi Madeda	61.	Peter Shema	107.	Semahoro Kimenyerwa
16.	Karire Gishokoma	62.	Abdallah	108.	Nyamwiza Mutoto
17.	Osborn Gatabazi	63.	Rurengera Bagabo	109.	Adoni Fabien
18.	Ntayoberwa Mukiga	64.	Kind Bagabo	110.	Nyamutarutwa Niyomurinzi
19.	Kiremwa Semakumi	65.	Mugenzason	111.	Rutare Mushambaro
20.	Byishimo	66.	Bagaza Barita	112.	Segabiro Kanyabugoyi
21.	Bisosi Jigija Sebayehe	67.	Buyoya Osé	113.	Mukiza Misengo
22.	Gaparaki Ngarura	68.	Musekera Manasseh	114.	Pastor Gapata Bidogo
23.	Rivuze Rugeyo	69.	Kibonge Bijavu	115.	Rutaramirwa Muhigi
24.	Mwungura Nyabihorwa	70.	Iranzi Gasaba	116.	Ngirumukamyi Nyakwana

No.	Names	No.	Names	No.	Names
25.	Nyirandegeye Migeri	71.	Munyakazi Changachanga	117.	Bitungwa Kijenga
26.	Rutunganya Muhwija	72.	Chubahiro Butsiriko	118.	Ngabo Ruberwa
27.	Gapapa Ndege	73.	Yakutumba	119.	John bukombe
28.	Bigabo Gitimbwa	74.	Mararo Ruberangeyo	120.	Mbyayingabo Padiri
29.	Bisenga Dieudonnéon	75.	Nkiriho Kanoro	121.	Sentozi Rwezangoro
30.	Kiruhura Sadam	76.	Seka Rugimbana	122.	Bakareke
31.	Freddy mutegwantebe	77.	Mandevu	123.	Kibonge Mutuganyi
32.	Mandela Nkundabatware	78.	Clement Ndiyunguye	124.	Rukumbuzi Byishimo
33.	Mannase Sebatutsi	79.	Mafunzi	125.	Muganga Iraqiza
34.	Rutabara Kameteri	80.	Pascal mugema	126.	Kabunda sendoto
35.	Byishimo Musabwa Mr.	81.	Sengabire Semiringa	127.	Rwamba Mududa
36.	Nkurunziza Byondo	82.	Sebaragirwa Shabutwa	128.	Pastor Rushikama
37.	Gatutu Rivuze	83.	Muraja Rutaganda	129.	Ndayambaje

No.	Names	No.	Names	No.	Names
38.	Byicaza Sahiriza	84.	Francois	130.	Chief Sadock Musinga Bikokora
39.	Bizimana Rugamba	85.	Mugaza André	131.	Mom Uziya
40.	Mvuyekure Gitama	86.	Bonk Serugo	132.	Mutebutsi Freddy
41.	Gisubizo Rwamba	87.	Bagaza Mashosho	133.	Sosthene
42.	Amos Muhizi	88.	Benjamin Zoziyamba	134.	Musore Budederi
43.	Bisore Ruboneka	89.	Rivuze Domitian	135.	Biregeya Sebashuka
44.	Rubibi Makuza Kasa	90.	Alexis Rutonda	136.	Habinshuti Uziyeli
45.	Mutebutsi Kabushoshi	91.	Imani Ndarwemeye		
46.	Biregeya Jerome	92.	Tambura Ndarwemeye		

VI.2. The non-exhaustive assessment of destroyed villages and looted or killed cows

Indeed, the non-exhaustive lists of the destroyed villages were presented in the part related to the causes of the war, and the results were presented for each part of the territory of the Hauts-Plateaux, namely Itombwe, Fizi and Uvira. We therefore refer our readers to this part for the necessary information regarding the destruction caused by the Mai-Mai attacks and the Burundian rebels in the Banyamulenge villages.

- **In the Itombwe sector** in territoire of Mwenga.

In this part we only present the social infrastructure, namely churches, schools, health centers and training centers that were destroyed in this region.

Churches, Churches, Health Centers and Training Centers destroyed in Itombwe

CHURCHES		CHURCHES	HEALTH CENTERS	TRAINING CENTER
1.	CELPA / Tulambo	EPTubangwa / Tul.	Tulambo CS	CF Mama Shujaa
2.	CELPA / Kigazura	Mahuno / Tul Institute.	CS from Bakura	
3.	CELPA / Marunde I	Biblical Institute / Tul.	CS from Malanda	
4.	CELPA / Marunde II	Kigazura		
5.	CELMC / Mikenke II	EP Marunde II		
6.	CEPAC / Kihanama	EP Malanda		
7.	CELPA / Rushasha I	Kukwe Institute of Nazareth		
8.	CEPAC / Kivogerwa	EPNkango		
9.	CELPA / Rushasha II	Tuungane Institute		
10.	CELMC / Kasiro I	Institu Makutano		
11.	CELMC / Kasiro II	Makutano Institute		
13.	CELPA / Nyamara	EP Bakura		
14.	CEMLC / Ruvumera	EP Kashorero		
15.	CADC / Linjanja	Hope Institute of Nkango		
16.	CELPA / Bijanda I			
17.	CELPA / Bijanda II			
18.	CELPA / Nkango I			
19.	CELPA / Nkango II			
20.	CELPA / Nkango III			
21.	CELPA / Makutano			
22.	CELPA/ Ruhangarika			
23.	CELPA / Lisansi			
24.	CELMC / Bakura			

25.	CELMC / Bikuba			
26.	CELPA / Murambi			
27.	CFR / Murambi			
28.	CELPA / Bakura			
29.	CEPAC / Lisansi			
30.	Methodist / Makutano			
31	CLMC / Burembo			
32	Methodist / Burembo			
33.	Committee / Kivogerwa			
34.	CLMC / Marunde			
35.	CLMC / Kidasi			
36.	CELPA / Nyamara			
37.	Methodist/ Rukwiza			

- **At the level of the Tanganika Sector in Fizi territoire**, here too, to avoid double work, we refer our readers to the section devoted to the causes of the war according to its initiators.
- **At the level of the Bijombo Group**, see the part to the causes of the war according to the initiators.

Indeed, the lists of the villages presented above are illustrative, but the estimates place them at about three hundred (300) (*see some photos of the rubble of the few houses for illustrative purposes in the appendix*)

As for the number of cows looted or killed, they are estimated at around 130,000 (*see appendix for the state of cows cut with machetes*).

It is inconceivable that all these heinous crimes were committed in a State (which has an imperative obligation to protect its citizens without discrimination) against a part of its population for more than three years, without attracting the attention and compassion of its leaders to stop them, and that they wait for the July 16, 2020 attack on the Mai-Mai bastion Ebuila Mtetezi, the defender of the Bembe cause of expulsion of the Banyamulenge in the DRC, so that ethnic compassion is unleashed to denounce a fictitious genocide, which is proof of express solidarity with the Mai-Mai for the uprooting of the Banyamulenge from their home environment.

On July 29, 2020, a commission of inquiry made up of provincial assembly representatives, the provincial Minister of the Interior and customary chiefs reportedly went to Kipupu to investigate the damage caused by the attack of July 16, 2020.

We believe that this initiative of the provincial government should also concern all the villages of Itombwe which were destroyed by the warlord of Kipupu, Ebuila, but also all the Banyamulenge villages of the entire Hauts-Plateaux region of Uvira, Fizi and Itombwe for more impartiality to also determine the material and human damage caused by the Mai-Mai attacks to the Banyamulenge community.

The fact-finding mission has just given the toll of 15 dead and 11 wounded which we deplore and blame the Congolese government for two reasons, namely:

- Due to having totally failed in its obligation to effectively extend its control over the entire Hauts-Plateaux territory to ensure security and impose peace for all local communities without discrimination;
- For collaborating silently through his army in the Mai-Mai and the Burundian rebels against the peaceful Banyamulenge civilians since 2017 until the Kalingi attacks of July 10 and 13, 2020 which triggered the retaliatory operation of the self-defense group Banyamulenge civilians who had no other choice but to take revenge against this declared enemy Ebuila;

From all of the above, it is more obvious that the initiators of this war of ethnic cleansing of the Banyamulenge are the Bembe, Fuliru and nyindu community leaders, and it is up to these leaders and their Mai-Mai militias that the decision of 17 July 2020 should be addressed and not to the Banyamulenge civil self-defense groups which were forced to defend themselves by a situation of absolute necessity provoked by the ethnic cleansing war which was imposed on them.

We are tempted to think that when state leaders are engaged in a spiral of acts that lead to the genocide of an ethnic or social group, they are often blinded by an overwhelming force that does not allow them to read their actions in light of the history of other similar events that have taken place in the past, otherwise the history of the Rwandan genocide in 1994 where Rwandan Tutsi were presented as **snakes** and **cockroaches** would be instructive for the Congolese authorities, or that of Bosnia and Herzegovina at the end of the 1980s where Bosnians were presented as a **disease**, a **gangrene** whose existence threatened the existence of other communities.²²

What is not said about the Banyamulenge to demonize them for the purpose of the current cleansing: **they are Rwandan refugees from 1959 who usurp the lands of the natives; they are used by the power of Kigali to provoke the balkanization of the eastern part of the country with a view to its annexation to Rwanda, facts which constitute a campaign of dehumanization and demonization of the members of this community to allow the Congolese government to get rid of them easily because they constitute a threat to the survival of the country as a unitary state** (see in annex the memo by Honoré Bganda Zamboko on the truth of the Minembwe war, Special Press Point by Honoré Bganda at the Kinois press, diasporanabisomoko, htm, p.1).

Can we be told the difference between the **Interahamwe**, this militia of the Habyarimana regime **which killed, raped and disemboweled pregnant Tutsi women to see how an embryo of a Tutsi child was**

²²Thompson, Quests, 1990, p.254-255, quoted by Laurence Robin Hunter, "Ethnic cleansing in Bosnia Herzegovina": Goals achieved? Review of the East, vol. 45/1/2005, p.1

lying in his mother's womb, and the Mai Mai militia? in the pay of the Congolese government which kills Banyamulenge women, after having raped and subsequently mutilated all their bodies including their genitals, like what was done to ladies Nyamwiza and Nyamutarutwa, following the complicity of the soldiers of the regular army of the Kivumu Position with the Mai-Mai of Musika?

VII. The reasons behind the birth of Gumino, Twirwaneho and Android

In all the countries of the planet, the security of people and their property is guaranteed by the State which fulfills this mission through its army and the police force.

It is in this context that article 188 of the 2006 Constitution provides that the army is republican. It is at the service of the entire Congolese nation.

According to this constitutional provision, it is the army which guarantees security and peace to the entire Congolese population in the name and on behalf of the State.

Unfortunately, in our big and beautiful country, the DRC, this army supposed to be republican and at the service of all, is at the service of politicians who use it for their personal ends.

Above we have shown that the reasons which militated for Gumino's dissent are massacres perpetrated against soldiers of the regular army of Tutsi ethnicity who were loyal to these same regime, which ordered their massacres such as it will be explained below.

And it was the Mai-Mai attacks against the Banyamulenge civilian population and the refusal of elements of the regular army to ensure their security and that of their properties that gave birth to Twirwaneho.

So, in this section, let's look at the circumstances that gave birth to each particular self-defense group.

VII.1. Reasons that gave rise to the birth of Gumino

Gumino's term kinyamulenge literally means "Let us stay here or in this place".

The members of Gumino justify their decision to withdraw from the regular army because of the massacres that the Congolese authorities ordered against the soldiers of the Tutsi ethnic group during the wars of 1996 and 1998.

Far from losing ourselves in details by producing the lists of all the Banyamulenge civilians who were massacred during the two wars, and even those of all the Banyamulenge soldiers who were massacred during the same wars (AFDL and RCD), in this part we will only mention a few names, especially for the soldiers killed during the AFDL on a non-exhaustive list, and for those who were killed at the time of the advent of the RCD war we will only give the number of victims, although we have their names.

It should be remembered that all these massacres constitute crimes against humanity and war crimes which are imprescriptible and in which certain political leaders of the country during the regimes of Mobutu and Mzee Laurent Kabila should answer in court.

And it is the same situation which is reproducing under another image today, with the tacit support of the current government in Mai-Mai in order to massacre the Banyamulenge in order to push them to flee definitively from Congo. The support which manifests itself in the total indifference that the Government has shown since the large-scale attack on Banyanyamulenge villages since March 2019, while the attack on the Mai-Mai Ebuila bastion was denounced whether at the provincial or national level.²³

VII.1.1. During the AFDL rebellion

During the advent of the AFDL rebellion, in the national army, the Zairian Armed Forces of the time, there were Banyamulenge soldiers who had served the country with dedication and abnegation, and who had even accomplished warlike exploits which should be recorded in the annals of the national army, because of having fought and destroyed in the framework of civil self-defense, the pockets of resistance of the mulelist rebellion which had taken up residence in the Hauts-Plateaux d'Uvira, Fizi and Itombwe.

Instead of rewarding them for their loyal and dedicated service to the nation, when war broke out they were all butchered and some with their families because of their ethnic identity.

Thus, we will mention by way of illustration the following names:

1. 1st SgtMaj. Chaziga Mihayo and his wife, the biological parents of the ex. Vice-Minister Kamanzi Kibibi;
2. Muhorana Adrien and his wife;
3. Sebahire Ndahiganwa and his wife;
4. The deacon Adj. Ndagano Setonde;
5. Sgt.Philemon Mvurumutsi;
6. Corporal Janson Kinyoni
7. SgtMaj Sebahiganwa and his two sons Sadock and Pablo;
8. Adj. Ndahinda Seruhororo;
9. Madame Kanyaruhago, mother of GnBde François Mugabo;
10. Victor Sebihunga;
11. Mrs Rugira Ntaremerwa
12. Rutiririza Bigege;

²³ On July 29, 2020 a provincial fact-finding mission went to Kipupu, and during the 43 Meeting of the Council of Ministers this attack was condemned by the national government, something never done for the hundreds of Mai-Mai attacks Banyamulenge villages.

13. Mathias Sebahire
14. Lt Gatongi Gafurumba;
15. Lt Kigeli Karema;
16. 1st Sgt. Zacchaeus Setonde Kazege.²⁴

All these soldiers were assassinated not because they were in cahoots with the AFDL rebellion, but because they were only Tutsi, and almost all were far from where the project of AFDL was conceived so that they may be suspected of maintaining a link of collusion with the Alliance.

So, there were some who were in Mwenga such as Rutiririza Bigege, Mathias Sebahire, Lt Kigeli Karema, Lt Gatongi Gafurumba, in Shabunda such as 1st SgtMaj. Chaziga Mihayo or Kalemie such as Deacon Adj. Ndagano Setonde, or in Kinshasa such as Adj. Ndahinda Seruhororo and Sgt. Sebananwa Padiri, far from the birthplace of AFDL.

In Sonia Rolley's Mapping report of 2009, the incident of the assassinations of Banyamulenge soldiers who served in the FAZ in the town of Bukavu is reported in these terms: "... Several families of Tutsi soldiers serving in the FAZ and accused of treason were executed on this occasion. The victims were killed either by bullets or by machetes. "²⁵

Did they really betray the country as alleged in the writings of this author, or because they were simply Tutsi? No, they had not betrayed the country, but they were killed simply because they were Tutsis, because the assassinations to which they were subjected constitute summary executions without preliminary judgment, the only one that could confirm or deny that they had betrayed the country or not.

This report documents several incidents of assassination of Banyamulenge civilians in Baraka, Fizi, Lweba, Lusenda, Mboko where hundreds of them were massacred by FAZ soldiers and Bembe militias, but also in Uvira, Sange, Luberizi and Kamanyola.

Let's see what were killed during the advent of the RCD war.

VII.1.2. During the RCD war

During the dissidence of certain members of the Congolese central government which gave birth to the politico-military movement of the RCD, the government of Kinshasa, through Yerodia Ndombasi and Mweze Kongolo, respectively Minister of Foreign Affairs and Minister of Justice, called on all Congolese populations to mobilize to kill the Tutsi, and never the members of the tribal communities of Wamba Dia Wamba, Emile Illunga, Lunda Bululu or Tambwe Mwamba who were the great tenors of this Movement.

This appeal was received with enthusiasm, and Tutsi families and all Tutsi soldiers were collectively massacred wherever they were deployed in the country in the service of the Congolese nation.

All these crimes committed against members of a single ethnic community are both crimes against humanity because of the systematic and generalized nature of their perpetration against the Tutsi

²⁴ Data collected from close relatives of the victims: It should be noted that some of the victims, their ranks are not mentioned because the people contacted were not informed on them.
²⁵ Sonia Rolley, Mapping Report, South Kivu, March 2009.

civilian populations who enjoyed special protection by the rules of international humanitarian law applicable during armed conflicts, but also war crimes for the Banyamulenge and the Tutsi soldiers North Kivu who were killed, while they had not also entered into dissent against the Congolese government.

But also these crimes take on the character of genocide, because all the victims who fell into the hands of the Congolese power were all massacred without sparing even a single survivor.

Currently, compatriots Bembe, Fuliru and Nyindu brandish against the Banyamulenge the crimes committed during the RCD rebellion, as if this Movement had been created exclusively by the Banyamulenge community. Which is a serious error in judgment often dictated by a feeling of visceral ethnic hatred they maintain towards the Banyamulenge. Currently, there are even those preaching that the Banyamulenge are Rwandan refugees from 1959 who would have passed through the camps of Katobo, Lemera and Mulenge, before reaching the Hauts-Plateaux of Uvira, Fizi and Itombwe where, according to their detractors, they seek to plunder the ancestral lands of the so-called indigenous people (*see annex 5 the letter from Honoré Ngbanda Zamboko and his letter to the UN Secretary General of July 10, 2020*).

During this war, the following assassination incidents were listed.

In Kinshasa: 172 people dressed in tires, sprayed with gasoline and cremated alive, they ran through the streets until they fell consumed by fire, to the applause of the public who demanded that they be turned to grill well.

In Lumbashi: 400 soldiers;

In Kamina: 380 soldiers;

In Kalemie, Moba and Pweto: 136;

Lubutu and Kisangani: 88.²⁶

All these soldiers and others whose names we do not have were killed, not because they had rebelled in the central government, but simply because they were Tutsi. And this is what gave a pretext for the dissent of the elements of Gumino who say that they were not ready to serve a government which kill those who are in its service, only because they are of such ethnic group and not because of their personal offences.

In other words, the argument at the base of the dissent of the Gumino elements finds its source in the weakness of the successive Congolese governments which acted in these cases on the basis of ethnic impulses, by massacring innocent soldiers because of what they are and not because of the offences which are attributable to them.

And did not the same behavior resurface in this war which is ravaging the Hauts-Plateaux of Uvira, Fizi and Mwenga, where the soldiers affected in this environment behave not like soldiers of the regular army with a republican mission for all the inhabitants of this milieu, but like those of an ethnic army who were assigned there to passively attend the attacks of the Banyamulenge, and

²⁶ Data collected from colleagues of the victims of these massacres

sometimes to provide essential help to the Mai-Mai and their Burundian allies in their mission to uproot members of this community in its natural environment?

In addition, the Congolese government, which is striving to prove to the world the existence of an ethnic war opposing the Bembe, Fuliru and Nyindu communities to the Banyamulenge, is it able to tell us the ethnic antecedent between the Burundian rebels and the Banyamulenge, so that we also fit into the logic of his analysis, especially since some of the elements of these Burundian armed groups are Tutsi?

And the bellicose rhetoric hollows out sponsors and ideologues of the uprooting of the Banyamulenge in the Congo, under the pretext that they are Rwandan refugees from 1959, does it not find its supporters among the circles of Congolese power,²⁷ if not these instigators and propagandists of violence and hatred towards the Banyamulenge would not already be unearthed to be prosecuted in justice?

VI.2. And the Twirwaneho who are they?

The Twirwaneho are Banyamulenge civilians who spontaneously organized themselves to resist the raid of their cows by the Mai-Mai before this war.

When the war broke out, they organized themselves with their own means, despite their numerical and logistical weaknesses, to resist the Mai-Mai enemy riddled with Burundian rebels from Red-Tabara, FNL and Forebu.

If currently, we can find some islets of civilian populations in the Hauts-Plateaux, it is following the action of these self-defense groups who sacrificed themselves to say no to ethnic uprooting, otherwise the uprooting plan would be effective.

In any case, the Mai-Mai should not be the cherished children of the FARDC unless they tell us that they are bound by the common pact of uprooting the Banyamulenge in their natural environment.

VI.3. And who are Android?

The Android and the Twirwaneho are civilians who resist the communal extermination to which they are subjected. They were created by the exceptional security circumstances in which they found themselves notwithstanding, as former US President John Fitzgerald Kennedy put it in that famous quote that: *"It is the fate of our generation to live the fights we didn't start in a world we didn't do."*

And Lamarck Jean Baptiste de Monet Chevalier did not recognize in his naturalist theory that: *"The environment creates the need, the need creates the organ, and heredity consolidates it."*

In short, the civil self-defense groups targeted by the decision of the Council of Ministers of July 17, 2020 were born from the need to survive against the declared will of their Mai-Mai torturers and their Burundian allies to uproot or destroy them on Congolese soil. They are not government rebels or enemies of neighboring tribes, and the government's decision towards them should be tempered so that light is shed on the real responsibilities in this asymmetrical war that has been imposed on them.

²⁷ The declaration of the NGO Citizen Campaign for Peace and Sustainable Development of December 2, 2019 on the incendiary speech of the Provincial Deputy of the UNC Homer Bulakali in Bakara on November 30, 2019 calling on the Babembe to drive out the Banyamulenge from the territoire of Fizi or to kill them by claiming that they are supported by the government in this macabre plan illustrates this reality.

In any case, the Congolese government should adopt an impartial attitude to find a solution to the very complex security situation which is shaking the Hauts-Plateaux, because according to our analysis these Banyamulenge peasants are not rebels in the government to order military operations against them.

But also, we think that the Congolese government is taken hostage by some extremists who have engaged it in this way which risks to uselessly consume a part of its population.

The former musical celebrity of Congolese Rumba, the late Franco Lwambo Lwanzo Makiadi in his song called "Princess Kikou" expressed this situation in these words translated into English as follows: "*You slandered me at mom's house, you slandered me at papa's, where have you seen a child refused because of gossip or on the basis of slanderous words?*"

In our opinion, **the Banyamulenge would be victims of gossip and slanderous words that their detractors continue to distill in the ears of the leaders of the country**, such as the balkanization plan which will involve the creation of the rural commune of Minembwe ,which according to the false allegations of the ex. Minister Bitakwira, **is an extra-commune which crossed the borders**, it leaves the territoire of Fizi to find itself in Mwenga, in Uvira...,²⁸ and which is, for Honoré Ngbanda, **a territory which would be the beginning of the balkanization of the east of the country and its annexation by Rwanda, through the intermediary of the former Rwandan refugees of 1959 who are the Banyamulenge.**²⁹ These kinds of words of intoxication and incitement to ethnic hatred would have motivated the reluctance of government armed forces to protect Banyamulenge civilians against attacks by Mai-Mai militias, by opting to work secretly with them for the uprooting the Banyamulenge in the Congo, and ultimately the pretext behind the government's decision of July 17, 2020 on the Banyamulenge civil self-defense groups (*see his letter to the UN Secretary General attached to this document*).

VI.4. As for Colonel Makanika's dissent

We reserve ourselves from any comment on this subject by preferring to return his interview to the BBC when he was questioned on the motives of his dissent from the regular army, he replied simply that "*he preferred to go and die with his family. who have been delivered to the mercy of the Mai-Mai and the Burundian rebels by the government he serves with loyalty.*"

Conclusion

To conclude, this word of wise Solomon from Proverbs 16:12 should inspire the Congolese government in the settlement of the security situation of the Hauts-Plateaux of Uvira, Fizi and Itombwe: "**Kings hate acts of wickedness, because it is by righteousness the throne is established.**"

And far from us, any idea of demagogy and flattery, we are sure that any Congolese in love with his country rejoiced on the day when President Félix Tshisekedi Tshilombo publicly consecrated the Democratic Republic of Congo to the Eternal God, the Creator of humanity, people, tribes and

²⁸Translated from the audio of the ex. Minister of Rural Development Bitakwira to an unidentified journalist on the issue of the rural commune of Minembwe which he describes as a village that has crossed the borders of the territoires of Fizi, Mwenga and Uvira as it had become an extra-commune, it is also among the major problems that we must deal with lucidity, and not excluding any tribe, not excluding any ethnic group from greater Kivu, all those who are against balkanization are welcomed: A lie intended to poison the local populations in order to incite them to unite against the Banyamulenge, the alleged beneficiaries of the alleged encroachment.

²⁹These allegations, as we will have time to prove their falsity with historical evidence, constitute an incitement to hatred, discrimination, violence and hostility towards the Banyamulenge, acts which are prohibited by article 20 (2) of the International Covenant on Civil and Political Rights to which the DRC is a party. These same allegations like those taken from the audio of the ex. Bitakwira constitute acts of propaganda for the war against the Banyamulenge which are prohibited by the same international instrument in the same article 20 (1), which acts must be prosecuted by justice.

ethnicities, including the Banyamulenge, and any decision ordering their destruction on the basis of rumors and slanders goes against His will, for this historic act of consecration of the DRC to God the Eternal also involved the Banyamulenge, simply because they are also an inseparable element of this great Congolese Nation which has been consecrated to God.

In view of all the above, we implore our Government to suspend its decision of July 17 on the alleged armed groups when they are in reality civil self-defense groups which were formed to protect theirs against genocide undertaken towards them by the Mai-Mai bembe, fuliru and nyindu in coalition with the Burundian rebels of Red-Tabara, FNL and Forebu, and this would spare our government from extending the list of governments which committed genocide by one part of the people that the Lord had placed under their power.

We can cite as such:

- the Ottoman empire over the Armenians;
- the Khmer Rouge under Pol Pot in Cambodia;
- the Nazi under Adolf Hitler over European Jews;
- the regime of Juvénal Habyarimana over the Tutsi of Rwanda.

May truth and justice be the basis of the unity of the Congolese people

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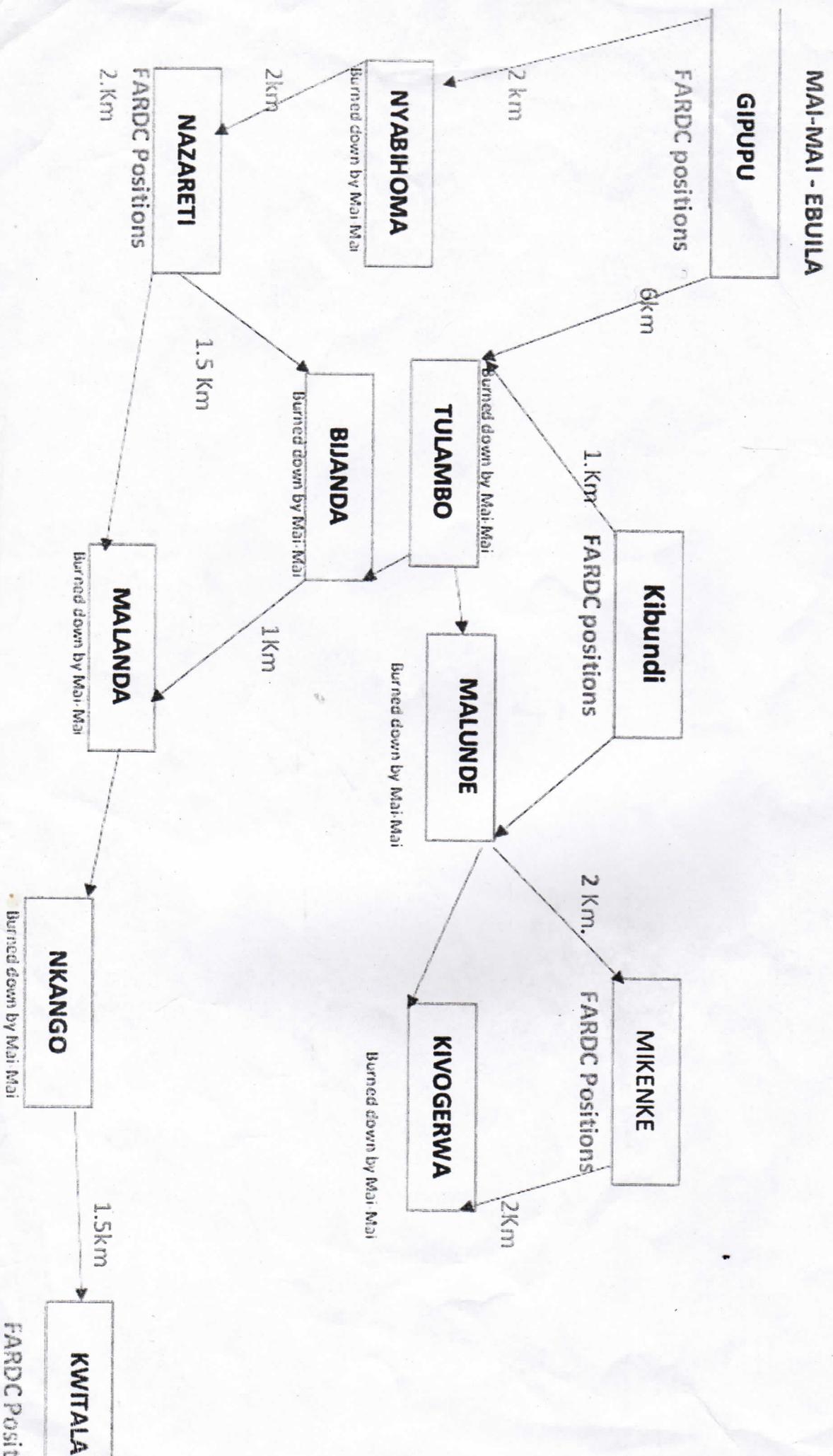
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II. APPENDICES

1. Diagram on Itombwe Attacks by Mai-Mai Fighters / FARDC Positions
2. Declaration of the NGO Citizen Campaign for Peace and Sustainable Development of December 2, 2019 on Homer's Bulakali speech of November 30, 2019 in Baraka.
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4. Letter n ° 002/03/2019 from Emo ya M'bondo Cape Town to His Excellency the President of the Democratic Republic of Congo, Félix Tshisekedi Tshilombo lamenting the Commune of Minembwe in the Fizi Zone .
5. Yoram Eciba's statement of October 25, 2019 on Radio France Internationale.
6. Dr. Bilombe's article on "The alleged chiefdoms of the so-called 'Banyamulenge' in the Democratic Republic of Congo: when the archives establish evidence to the contrary", fizimedia.com.
7. Some images the victims of the attack on the Mikenke IDP camp by the Mai-Mai Ebuila attack on May 28, 2020.
8. Some images of demolished houses.
9. Some images of cows cut or killed with a machete.
10. Letter of July 10, 2020 from Honoré Ngbanda Zamboko to the Secretary General of the United Nations in New York.
11. The Memorandum from APARECO to the Congress of the United States of America the United Nations and the African Union: The Truth about the Minembwe war.
12. Extract from the ACTUALITE.CD newsletter about the Mai-Mai and FARDC attack against the Banyamulenge civilian self-defense group of Twirwaneho and Gumino in Kitasha and Ngezi on August 02, 2020.

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DIAGRAM SHOWING ITOMBWE AREA /ATTACKS BY MAI-MAI FIGHTERS AND FARDC POSITIONS





**CAMPAGNE CITOYENNE
POUR LA PAIX ET LE
DEVELOPPEMENT
DURABLE**

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Connexion/Inscription



Paul Kabudogo RUGABA. 2 déc. 2019 1 min de lecture

⋮

DECLARATION OF CCPDD ON THE INFLAMMATORY SPEECH OF THE UNC DEPUTY OMER BULAKALI IN BARAKA CITY

Mis à jour : 18 déc. 2019

THE Citizen Campaign for Peace and Sustainable Development in DRC Congo, (CCPDD), is deeply shocked by the words of the UNC provincial deputy, Omer BULAKALI MWANAWABENE, at the meeting held on November 30, 2019 in Baraka (Fizi territory) in the province of South Kivu in the Democratic Republic of Congo, during which he pronounced a virulent speech calling on the people of the territory of Fizi to exterminate all Banyamulenge, or failing that, to drive them out of Congolese soil in an operation which, according to his plan, would begin December 2, 2019. Mr. Omer BULAKALI MWANAWABENE has, at the same time, said to be supported by the Congolese government in this macabre plan unworthy of humans.

CCPDD strongly condemns such incendiary remarks and has serious consequences and demands the dismissal of office and the arrest of Omer BULAKALI MWANAWABENE.

CCPDD calls on governmental and UN human rights NGOs to open their eyes to what is happening in the highlands of Fizi, Mwenga, and Uvira and to investigate and sanction string fencers.

The CCPDD praises the courage and bravery of SHIRIKA LA RAI Baraka's civil society for its clear position against violence and human rights violations.

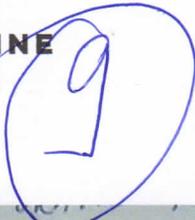
CCPDD calls on the government to take tough measures against Mr. Omer BULAKALI MWANAWABENE.

Done at Bukavu December 2, 2019

CCPDD Executive Comity.



**CAMPAGNE CITOYENNE
POUR LA PAIX ET LE
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OFFICE DE LA
 KATIKA JIJI LA BARAKA LINAPINGA MASEMI YA MWANA
 BUNGE HOMER BULAKALI, MCHAGULIWA KWENYE
 BUNGE LA JIMBO YA KIVU YA KUSINI KUPITIA JIJI LA
 BUKAVU, MASEMI YA CHUKI ALIYO YATAMKA KATIKA
MKUTANO WA HAMARANI ALIYOENDESHA JIJINI BARAKA
TAREHE 30/11/2019. SHIRIKA LA RAIA LINAKERWA
KUONA KWAMBA MCHAGULIWA HUYO SI WA TARAFU
 LA FIZI AD WA JIJI LA BARAKA, LAKINI ANAKUJA
 KUCHOCHeya VURUGU NA KUSABABISHA USALAMA
 MDOGO. NDIO MAANA TUNAALIKA RAIA WA BARAKA
 KUKAA KIMYA NA KUENDESHA SHUGULI ZAO KAMA
 KAWAIDA, NA PAMOJA TUTUMIKE KWA AJILI YA
 USALAMA WA JIJI LETU LA BARAKA.

IMEFANYIKA PA BARAKA, TAREHE
 01/12/2019

KWA NIABA YA URATIBU WA SHIRIKA LA
 RAIA/BARAKA



 APULO MSAMBYA JOSEPH
 URATIBU MKUU

COMUNAUTE DE BABEMBE

PETITION DE LA COMMUNAUTE DE BABEMBE RELATIVE A L'ERECTION DU VILLAGE MINEMBWE EN COMMUNE RURALE DANS LE TERRITOIRE DE FIZI

Transmis copie pour information à :

- Son Excellence Monsieur le Président de la République et Chef de l'Etat
Palais de la Nation
à Kinshasa /Gombe
(Avec nos hommages les plus déférents).
- Monsieur le Président de l'Assemblée Nationale ;
- Monsieur le Président du Sénat
Palais du Peuple
(Tous) à Kinshasa/Lingwala
- Monsieur le Premier Ministre et Chef du Gouvernement
à Kinshasa/Gombe
(Avec notre haute considération)
- Monsieur le Ministre de la Défense Nationale et Anciens Combattants ;
- Monsieur le Ministre de la Décentralisation ;
- Monsieur l'Ambassadeur de la Fédération de la Russie ;
- Monsieur l'Ambassadeur de la République Populaire de Chine ;
- Monsieur l'Ambassadeur de la République du Gabon ;
- Monsieur l'Ambassadeur de la République Unie de Tanzanie ;
- Monsieur l'Ambassadeur de la République du Congo ;

Contact :

(+243) 99 90 90 31 48
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Adresse :

Croisement des Av. OUA-UELE 25
Kinshasa - Kintamba

4. Conception d'une cartographie erronée, ne se basant sur aucune donnée chiffrée fiable sur le recensement de la population ;
5. Erreurs dans le découpage ou subdivision de localité à l'intérieur de Fizi, erreurs de nature à provoquer des troubles graves dans la contrée, et à violer la Constitution et les Lois de la République ;
6. Empiètement sur les secteurs, groupements et autres espaces des terres sur lesquels les autorités coutumières exercent leur pouvoir, et ce, en vertu de la Constitution et des Lois de la République ;
7. Non implication des autorités coutumières et populations locales dans la démarche entreprise ;
8. Ce vieux problème, connu, de tous, est à la base de tout malentendu, désaccord et déchirement entre les populations Bembe et Tutsi, communément appelés « BANYAMULENGE » ;
9. L'érection du Village Minembwe en commune rurale risque de provoquer et d'alimenter des conflits fratricides interminables entre les Chefs Coutumiers dépourvus et dépouillés de leurs pouvoirs légaux (pas de perception de tributs, par exemple).

Pour ce faire, et tout compte fait, cette démarche, est de non sens et sans fondement.

Le territoire de Fizi, sortant des guerres et rébellions à répétition, est présentement préoccupé par sa promotion, caractérisée par la relance socio-économique, en vue de son développement intégral, au lieu de la création, en son sein, des nouvelles entités politico-administratives.

Une telle démarche relève donc de la distraction pure et simple.

Eu égard à ce qui précède,

La Communauté Bembe:

- Rejette en bloc toute éventuelle tentative de création des nouvelles entités politico-administratives dans le territoire de Fizi, outre celles existantes ;
- Approuve et continue à approuver l'unicité du territoire de Fizi, constitué des entités politico-administratives traditionnelles et reconnues, dont les secteurs de Mutambala, Tanganyika, Ngandja et Lulenge, avec comme Chefs-lieux, respectivement Baraka, Mboko, Lubondja et Kilembwe.

POUR LA COMMUNAUTE BEMBE DE KINSHASA

LES SIGNATAIRES

N°	NOM-POSTNOM ET PRENOM	QUALITE	TELEPHONE	SIGNATURE
01	JEMSI MULENGWA	DEPUTE	0922113148 1822112235	
02	MAKANO SHANGOLA	MEMBRE	082 442 222	
03	MUTAMISALA-EBENGO	MEMBRE	0973455710	
04	ABEDI - MUHANZU	MEMBRE	0997067489 0814424498	
05	ELIE - NGABO	MEMBRE	0816245019	
06	D REGINE - KIZA	MEMBRE	0877455246	
07	MATYABU EHAHA TAYE	S.G/ETC	081424466	
08	Chantal NABUNZE	MEMBRE	0818279850	
09	Cholebwa-KAFULU	MEMBRE	inconnu	
10	A PENDEK - MUSA	MEMBRE	-	
11	ALUMBE - IVANGU MUSA	MEMBRE	081445227	
12	MUSAMBO ABEDI NABUNZE	MEMBRE	-	
13	SELEMIANI YAMBA	MEMBRE	081855462	
14	KAEZI ANIKI ZOU	MEMBRE	0876455401	
15	MWAMBA-WETUMBULA-JENIS	MEMBRE	0813205522	
16	BICAZA - KICHEMBA	MEMBRE	089263291	
17	JUSHA MASHANE MALANGU	MEMBRE	0814510354 0832632004 089901597	
18	AMISI - LWETCHA	MEMBRE	088817426	
19	D. SHERIAMAHANO	Ci foyaa	0815106181	
20	MICHA - YAMUNGU	MEMBRE	081847777	
21	E KE LA - M'TONGWA	MEMBRE	0814759630	
22	KISUBI NISIMOTA	MEMBRE	081550001	
23	SETEMANI - Antoine	MEMBRE	081434700	
24	MATAN ISANGOLO	MEMBRE	082272844	
25	NYANOE - FRANCOISE	MEMBRE	082156654	

Fait à Kinshasa, le 02/02/2011

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Lettre N° 002/03/2019

Cette Lettre s'adresse au Président de la République Démocratique du Congo, Son Excellence Monsieur Félix Antoine Tshilombo Tshisekedi.

Copies Transmises à:

- a) M. Le Dircab. Hon. Vital Kamerhe
- b) M. L'ex Dircab. Hon. Wilondja Mwilanya Nehemie
- c) M. Le Président de Emo 'ya M'bondo Mondial
- d) M. Le Président de Emo 'ya M'bondo Afrique
- e) M. Le Président de Emo 'ya M'bondo Kinshasa
- f) M. Le Gouverneur du Sud-Kivu
- g) M. Le Maire de la Ville de Baraka
- h) M. Le Chef de la commune Minembwe
- i) Tous Les Députés Nationaux et Provinciaux Ressortissants de Fizi
- j) Tous Les chefs de 5 Secteurs de Fizi.

OBJECT: Lamentations vis-à-vis du phénomène Minembwe-Commune de la Zone de Fizi.

Excellence Monsieur Le Président de la République,

Nous avons l'honneur de venir auprès de votre haute autorité présenter nos lamentations.

Au Nom de la Communauté Babembes d'Afrique du Sud et Ceux qui sont à Fizi en RDC, Nous dénonçons la dernière réalisation du gouvernement sortant qui a couronné les soi-disants Banyamulenges d'une commune rurale dénommée Minembwe dans notre territoire de Fizi.

Nous trouvons injuste et inacceptable la division territoriale telle qu'elle est aujourd'hui et qui se trouve être au détriment d'une large majorité de la population de la Zone de Fizi, dont les babembes.

Les peuples bembes reconnaissent rwandais tous ceux qui usurpent nos terres à Minembwe et s'inspirent de votre père d'heureuses mémoires Le Docteur Étienne Tshisekedi wa Mulumba qui n'hésitait pas de les appeler ainsi.

Nous connaissons bien l'histoire de notre terre, S.E. monsieur le président, Jamais dans l'histoire il n'existait un territoire des rwandais dans la zone de Fizi. Nous sommes surpris de voir

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que l'administration précédente a consacré nos terres sans aval de la population aux rwandais qui habitent certains districts de Fizi, dont Minembwe.

Les rwandais se comportent en usurpateurs et veulent dominer tout le monde. L'oppression et la domination auxquelles les peuples sont assujettis est hors norme et par conséquent intolérable.

* Pour que la paix règne dans notre territoire, Excellence, Nous demanderions que vous trouviez Monsieur le Président un autre endroit pour les y placer même provisoirement. Un débat avec le peuple autochtone habitant la zone de Fizi pourrait être le point de départ pour vous montrer la voie à suivre afin de résoudre ce dossier si complexe et urgent.

C'est le peuple congolais de Fizi qui connaît très bien le soi-disant munyamulenge, Excellence. Nous les avons logés, instruits et accueillis dans notre communauté pendant des décennies. Comment peuvent-ils se tourner contre nous aujourd'hui?

C'est nous qui les avons pris des enfants et avons montré comment vivre avec les voisins à cause de l'amour du prochain dont nous sommes caractéristique.

Comment est-ce qu'ils se tournent contre nous et deviennent nos bourreaux, détracteurs et fossoyeurs du sol et du sous-sol au vu et au su du gouvernement?

Excellence, que cette lettre serve d'un énième refus contre ce que nous trouvons être un complot contre notre peuple et territoire de Fizi.

* Toute insistance à installer indéfiniment les rwandais chez-nous, S.E. monsieur le président, est perçue comme une déclaration de guerre contre notre peuple par les alliés de ces rwandais.

* Tous Les tribus vivants à Fizi sont d'accord avec nous que la question d'ingérence des rwandais chez-nous doit-être réglé et cela comme une priorité.

S.E. monsieur le président, Nous avons dans la zone de Fizi: les babembes qui constituent 85%, Bazoba-Masanze 8.3%, Banyamulenges 1.5%, Babwari, ainsi que Babuyu.....d'ailleurs les soi-disants Banyamulenges ne constituent en aucun cas une minorité comme ils les prétendent une fois comparés au reste de notre population autochtone sous autres cieux car on trouve en RDC des tribus qui sont moins peuplées qu'eux en terme démocratique.

Nous avons, Excellence, aussi été surpris que Minembwe devienne une commune distincte pourtant des villages comme Bangwe(Makobola), Swima, Mboko, Lweba, Dine, Lulimba, Misisi..... sont plus développés que Minembwe.

À l'insu du peuple, une telle reconnaissance s'avère être simplement une provocation et inacceptable d'où nous vous prions Excellence d'intervenir le plus rapidement possible.

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Comme vous aimez la paix et ne voulez pas le sang du congolais couler encore pour rien en RDC, Nous vous prions de prendre en considération notre lamentations et d'appeler à un dialogue avec la population de Fizi pour trouver une façon plus acceptable de régler ce problème de terre usurpée par des rwandais. S'il vous plait. Excellence.

Le peuple bembe qui ont montré beaucoup d'attachement à votre père et qui vous aime tout de même, n'hésitera pas à vous accompagner dans votre mission d'établir la paix au pays Mr le président.

Veillez agréer Excellence Monsieur le Président l'expression de nos sentiments patriotiques.

Fait à cape town

Le 12/03/2019

Pour Emo ' ya M'bondo cape town(yabondocap@gmail.com)

Welongo Djuma

Vice président

Bahininwa Rashidi Isdort

Secrétaire Général.

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La Une **RIQUE** DIRECTE

Comment expliquer ce cycle de violences ?

À Kinshasa, des représentants de la communauté babembe ont exigé la dissolution de la commune rurale de Minembwe, préalable, ont-ils dit, « à la fin de la guerre » sur les Hauts plateaux du Sud-Kivu. Pour ces leaders d'une des communautés du Sud-Kivu dont les Mai Mai encerclent aujourd'hui Minembwe, les Banyamulenge sont d'immigration trop récente pour pouvoir revendiquer une commune. Ils pointent le fait que le RCD - rébellion soutenue par le Rwanda et dont la principale figure et actuel ministre de la Décentralisation, Azarias Ruberwa, est munyamulenge - avait déjà sous sa coupe voulu faire de Minembwe un territoire.

Le directeur des douanes, Yoram Eciba est le président de la communauté babembe. « Les motivations, les mobiles qui sous-tendent la création de la commune de Minembwe sont connues. Ça n'a pas commencé aujourd'hui. En 1999, quand ils avaient toute la force, quand ils avaient le pouvoir, ils avaient déjà créé un territoire là-bas contre la volonté des Babembe. Ce territoire a été supprimé, pourquoi ? Parce que ça ne va pas. Nous avons des Congolais en France. Il y en a qui ont acquis la nationalité, ils sont nombreux. Est-ce qu'ils ont jamais demandé une terre en France ? Non, ça n'existe pas. Et le jour où ils vont demander une terre en France, la France va les expulser. »

Pour les représentants de la communauté banyamulenge, la création de la commune de Minembwe est un prétexte. Celle-ci a été décidée par un décret en 2013, formellement installée juste avant les élections, comme des dizaines d'autres.

La menace de groupes armés

Depuis 2017 et jusqu'à ces derniers mois, les affrontements au Sud-Kivu se limitaient aux groupes armés, les civils étaient plus rarement ciblés. Il y avait d'un côté les rebelles burundais, FNL et Red Tabara, et des groupes mai mai, dont ceux des Babembe. De l'autre, les Gumino, un groupe banyamulenge et le RNC du général Kayumba Nyamwasa, hostile au président rwandais Paul Kagame. On parlait d'une guerre par rébellions interposées entre le Rwanda et le Burundi.

Depuis le début du mois de septembre, des milliers de Banyamulenge ont été contraints à se réfugier à Minembwe et restent sous la menace de groupes armés. Ils ont été dépouillés de leurs vaches, leur principale source de revenus, et dénoncent l'inaction des forces armées congolaises. Pour l'une des figures de la communauté banyamulenge, Enock Ruberangabo Sebinezza, ces Mai Mai, comme les rebelles burundais qui feraient partie de leurs assaillants, n'ont pas que le soutien des FARDC.

« On nous punit parce qu'on a refusé de collaborer avec les Rwandais. La preuve est que, aujourd'hui justement, le Rwanda envoie les Red Tabara pour collaborer avec les Babembe, les Batuliru, et non avec les Banyamulenge. Le cas des M23 par exemple. Nous, les Banyamulenge, on a fait une rupture totale avec le Rwanda. »

Cycle de violences

Du côté du la communauté babembe, représentée dans ces groupes mai mai, on dément tout lien avec les rebelles burundais et autres groupes étrangers. Les groupes yakutumba et ebwela n'auraient fait que se défendre contre les agressions du groupe banyamulenge Gumino. Pour le président de la communauté babembe et directeur des douanes, Yoram Eciba, ce sont les Banyamulenge qui sont à l'origine de ce cycle de violences.

La Une

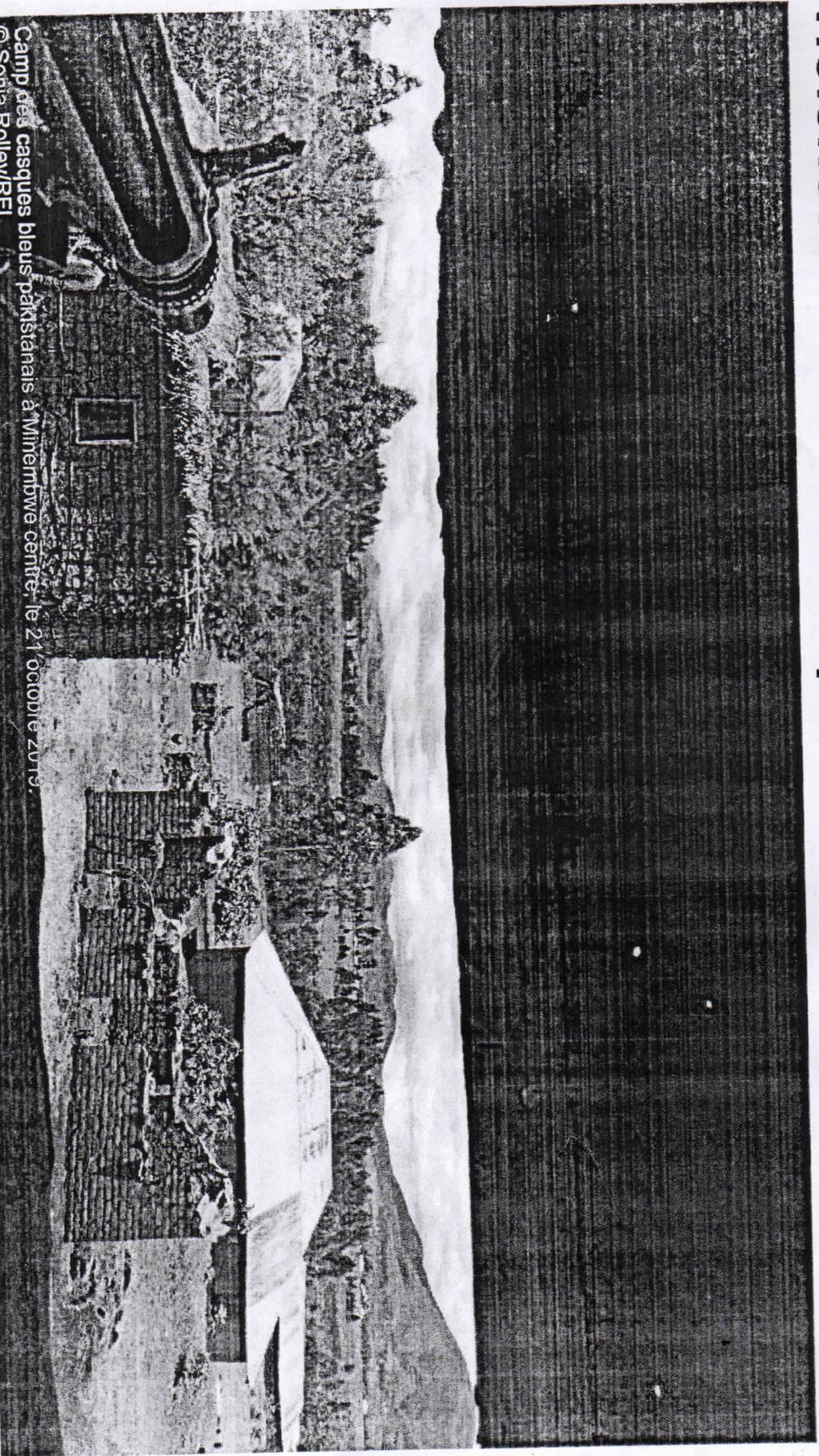
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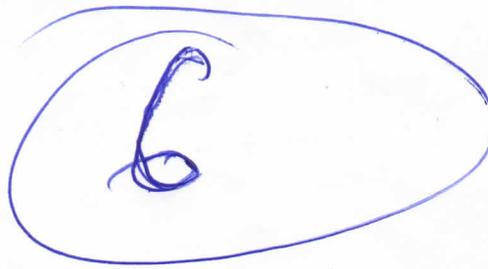
RDC: Minembwe assiégée, les raisons des violences sur les Hauts plateaux



Camp des casques bleus pakistanais à Minembwe centre, le 21 octobre 2019.
© Sonia Rolley/RFI

Par RFI

Publié le 25-10-2019 Modifié le 25-10-2019 à 04:44



RDC-Fizi : les prétendues chefferies des soi-disant « Banyamulenge » en République Démocratique du Congo : quand les archives établissent la preuve du contraire, Par Dr Philbert Bilombe B.A. (Hons)



Posted By: FIZIMediaEST on: février 24, 2020 In: LaPresse No Comments



Les Congolais ont été, une fois encore, estomaqués par la déclaration de la communauté dite « Banyamulenge » à l'issue d'un forum intracommunautaire tenu du 13 au 15 février 2020, sous le haut patronage du Mécanisme de Suivi de l'Accord d'Addis Abeba avec une participation à la hauteur de l'évènement de pas moins de trois ministres et du premier ministre en personne.

Le moins que l'on puisse dire en lisant la déclaration des « Banyamulenge » c'est qu'ils ont, pour la énième fois, déclaré la guerre aux Congolais, et ce en présence de nos dirigeants de toute évidence, font semblant de n'y rien comprendre.

En effet, les « Banyamulenge » continuent leur guerre à deux niveaux : la falsification de l'Histoire de notre pays et l'occupation de nos terres. Falsification de l'Histoire parce qu'ils ne s'identifient clairement à quelle ethnie du Congo ils appartiennent, ils emploient comme pour masquer la vérité le terme qui génère de « Communauté » pour s'identifier, alors que les Congolais autochtones s'identifient clairement par leur tribu ou ethnie avec fierté et sans aucune honte ! Rarement une peuplade n'aura été aussi complexée de son identité comme le sont les « Banyamulenge » du Congo.

En conséquence, la question reste entière. Car, d'une part, cette notion d'appartenance à une tribu et à un territoire précolonial voulue par l'Art.10 (3) de la constitution congolaise s'applique pas aux Congolais qui ont acquis la nationalité après l'indépendance du Congo.

De ce fait, les « Banyamulenge » ne peuvent en aucun cas se prévaloir d'une quelconque nationalité d'origine ou/et des quelconques terres ancestrales car ils sont, selon Weiss (148) « les descendants des émigrés Rwandais ».

Cette super-équation de l'érection d'une commune ou d'un territoire exclusivement Banyarwanda dans les territoires ethniquement Bembe, Fuleri, Vira, Nyindu et Lega continue à être le nœud du problème entre les autochtones Bembe, Nyindu, Fuleri, Vira, Lega et les immigrés Banyarwanda car il existe au Congo des territoires ethniques et des territoires étatiques.

D'autre part, enfin, la question reste entière parce que celui qui n'est pas congolais d'origine ne peut devenir congolais que par naturalisation. Or, l'alinéa 2 du même article 10 de la constitution énonce que l'acquisition de la nationalité congolaise est individuelle.

Il en ressort que l'acquisition de la nationalité congolaise par naturalisation ne peut, en aucun cas, s'opérer en masse. Ainsi, quiconque n'est pas congolais d'origine doit justifier, individuellement, la nationalité congolaise par naturalisation.

Conclusion.

Que les choses soient suffisamment claires pour les Banyarwanda dits « Banyamulenge » : si à Sun City ils ont imposé l'abrogation de la loi de 1981 sur la nationalité congolaise menaçant des armes, ils ne pourront plus croire qu'ils agiront toujours de la sorte pour revendiquer et obtenir un droit indu : l'indu est sujet à répétition et la fraude corrompt tout, omnia corrumpit dit-on en droit. Les terres des Babembe ne sont pas négociables.

De la même manière les Babembe avaient courageusement affronté les esclavagistes arabes et les colonialistes belges, de la même manière ils opposeront la plus farouche de résistances à l'occupant rwandais.

Il n'y a qu'une seule solution à la crise créée par l'érection frauduleuse de Minembwe en commune rurale : il s'agit d'une partie de l'Ubembe, pays des Babembe.

Or, les Babembe n'ont jamais demandé que cette partie de leur terre soit érigée, sans en remplir les conditions légales et réglementaires d'ailleurs - en commune rurale. Seule l'annulation pure et simple du décret créant la commune de Minembwe est susceptible de ramener la paix. A défaut par les pouvoirs publics de le faire, les Babembe le feront, mêmes.

Il est bien évident que la MONUSCO qui opère aux côtés des Banyarwanda dits « Banyamulenge » ne restera pas au Congo ad vitam aeternam. Le Rwanda et son armée n'impressionnent pas les Babembe.

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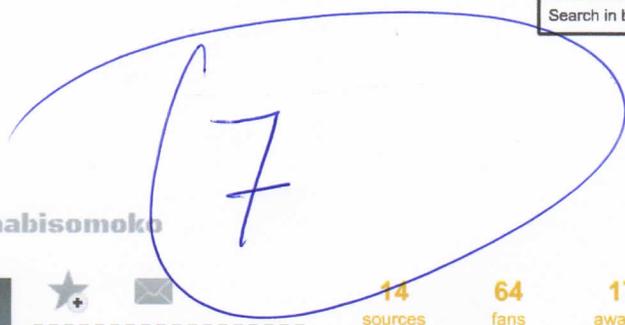




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HONORE NGWANDA ZAMBOKO ETALE LA VERITE SUR LA GUERRE DE MINEMBWE

Spécial Point de Presse d'Honoré Ngbanda à la Presse Kinoise ...



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La crise multidimensionnelle et essentiellement sécuritaire qui endeuille la République Démocratique du Congo depuis 1996 tire l'une de ses principales origines de la convoitise de certains de ses voisins de l'Est dont particulièrement le Rwanda. Ce pays qui est en prise au contraste d'une démographie galopante et d'une exigüité frustrante de son territoire a entrepris, depuis l'arrivée de Paul Kagamé au pouvoir à Kigali en juillet 1994, une macabre série de quatre agressions militaires, avec pour but de chasser de leurs terres ancestrales les populations congolaises autochtones de la région Est de la RDC, particulièrement celles des provinces du Sud Kivu et du Nord Kivu. Le but avéré de ces agressions répétées est d'occuper cette riche région de la RDC et de l'annexer ensuite au Rwanda. Et pour y parvenir, le président du Rwanda, Paul Kagamé, et le lobby expansionniste tutsi rwandais ont opté carrément pour la stratégie d'instrumentalisation de la tension et de la confusion qu'ils créent et entretiennent à dessein au sein des populations du grand Kivu. Ces agresseurs se servent à cet effet des réfugiés tutsi-rwandais exilés jadis au Congo et placés depuis 1959 sur les sites de LEMERA, MULENGE et KATOBO par le Haut-Commissariat des Nations Unies pour les Réfugiés (HCR)1.

Le présent mémo est donc élaboré pour dénoncer les velléités expansionnistes de Paul Kagamé et des lobbies hégémonistes tutsis rwandais qui poursuivent leur œuvre d'occupation militaire, de peuplement des terres congolaises par les populations étrangères d'origine rwandaise, de pillage des ressources naturelles du Congo, de balkanisation et de mise à mort de République Démocratique du Congo en tant qu'Etat souverain et membre de l'Organisation des Nations Unies.

Ce mémo stigmatise les manœuvres sordides du lobby politique et militaire rwandais qui s'évertue à créer de toutes pièces une fausse communauté congolaise dite «Banyamulenge» et composée de réfugiés rwandais. Et pour ce faire, ce lobby a fabriqué, contre toutes les normes administratives en vigueur en RDC, un nouveau territoire de Minembwe et cela, dans le seul but de faire main basse sur les terres congolaises du Kivu qui regorgent d'immenses richesses minières et agricoles.

Ce mémo dénonce enfin l'immigration frauduleuse des populations rwandaises aux États-Unis sous fausses identités congolaises.

La province du Sud Kivu est constituée de huit territoires administratifs à savoir Fizi, Idjwi, Kabare, Kalehe, Mwenga, Shabunda, Uvira et Walungu2.

Toutes les tribus qui les habitent ont été organisées par l'administration coloniale belge. Actuellement, ces tribus

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Mémorandum de l'APARECO
au Congrès des États-Unis d'Amérique, à
l'Organisation des Nations Unies et à l'Union
Africaine

**VERITE SUR LA GUERRE
DE MINEMBWE**

**Visée expansionniste de Paul Kagamé sur l'Est de la République
Démocratique du Congo et Immigration frauduleuse des populations
rwandaises aux États-Unis sous fausse identité congolaise**

Paris, le 23 AOÛT 2019

Par Honoré NGBANDA-NZAMBO KO ATUMBA
Président national de l'APARECO



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Introduction

La crise multidimensionnelle et essentiellement sécuritaire qui endeuille la République Démocratique du Congo depuis 1996 tire l'une de ses principales origines de la convoitise de certains de ses voisins de l'Est dont particulièrement le Rwanda. Ce pays qui est en prise au contraste d'une démographie galopante et d'une exigüité frustrante de son territoire a entrepris, depuis l'arrivée de Paul Kagamé au pouvoir à Kigali en juillet 1994, une macabre série de quatre agressions militaires, avec pour but de chasser de leurs terres ancestrales les populations congolaises autochtones de la région Est de la RDC, particulièrement celles des provinces du Sud Kivu et du Nord Kivu. Le but avéré de ces agressions répétées est d'occuper cette riche région de la RDC et de l'annexer ensuite au Rwanda. Et pour y parvenir, le président du Rwanda, Paul Kagamé, et le lobby expansionniste tutsi rwandais ont opté carrément pour la stratégie d'instrumentalisation de la tension et de la confusion qu'ils créent et entretiennent à dessein au sein des populations du grand Kivu. Ces agresseurs se servent à cet effet des réfugiés tutsi-rwandais exilés jadis au Congo et placés depuis 1959 sur les sites de LEMERA, MULENGE et KATOBO par le Haut-Commissariat des Nations Unies pour les Réfugiés (HCR)¹.

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¹ Voir Annexe n°1 : le Communiqué du HCR adressé aux réfugiés rwandais de Lemera, Mulenge et Katobo en 1959

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Six personnes ont été tuées dans les affrontements samedi 8 août entre la coalition Ngumino-Twigwaneho-Android et les milices Mai-Mai. Les combats se sont déroulés dans la localité de Kitasha, secteur de Tanganyika. C'est dans le groupement de Balala-Nord, territoire de Fizi (Sud-Kivu). Selon les sources militaires contactées par ACTUALITE.CD, cette localité est considérée comme un bastion des miliciens Mai-Mai Mtetezi.

Contacté par ACTUALITE.CD, Colonel André Ekembe, commandant du 112e bataillon basé à Mikenge, confirme cette information. Il ajoute que l'Armée est intervenue et a empêché aux combattants de s'en prendre aux maisons des civils qu'ils s'apprêtaient à incendier, particulièrement dans le village de Ngezi.

« C'était aux environs de 8h du matin ce samedi. Les Mai-mai ont été attaqués par cette coalition. Les miliciens Mai-Mai ont été délogés et les Ngumino sont allés jusqu'à Ngezi où ils ont commencé à incendier des maisons. Nous avons été obligés d'intervenir. Nous avons réussi à les repousser encore jusqu'au niveau de Kitasha. »

Par mes yeux, j'ai compté six morts du côté Ngumino et trois civils ont été blessés et sont en moment à l'hôpital de Mikenge », a-t-il dit.

Ce dimanche matin, la tension est encore vive. Les miliciens Mai-Mai se sont mis à la chasse des combattants Ngumino dans les montagnes de OMA et KAMOMBO où les affrontements sont en cours.