



# **TALENTS DES FEMMES AUTOCHTONES ET RURALES/MAHARIFA YA WAMAMA VIJINI (INDIGENOUS AND RURAL WOMEN'S SKILL)**

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**Coordination office of North-Kivu**

## **SYNTHETIC RAPPORT OF MAHARIFA YA WA MAMA VIJINI ACTIVITIES**

**Elaborated by Madame Narcice BALINGENE**

**Chairwoman of Administration council**

*Execution Year- 2023*



# MAHARIFA YA WAMAMA VIJIJINI (INDIGENOUS AND RURAL WOMEN'S SKILLS)



## PRESENTATION OF INDIGENOUS AND RURAL WOMEN'S SKILLS/asbl

### From Creation)

#### (Preface)

Rural and Autochthone women constitute a plaque and the pillar in the maintenance of the sustenance defense and the rural economic family, based on the rational utilization of natural resources. The natural resources potential and the biodiversity that reinferring the Democratic Republic of Congo, benefit of the conservation and the management by the indigenous people and specially of the Indigenous and Rural women's skills. By the way it was discovered that indigenous and Rural women remain background in the decisions on the natural resources and knowing a lot of difficulties that stopped their emergences. Even the decisions on the Earth patrimony whose are at time principals factors in the Acquisition efforts , sometimes are repressed, starting of practice and considerations of negative traditional and bad customary practices so Naturel knowing do of Indigenous people, the rural communal dependent of forests and the naturel resources have so far contributed at the conservation of the forests until for now and specially the part that play indigenous and Rural women, this adds the necessity of the conservation enabling to contribute at the quality of resources for present generation and future with the women competition ;

Furthermore the situation of poverty of indigenous and rural women of the East part of the DRC in particular and it reduces their role that they are playing in the conservation of the nature and the biodiversity.

It's evident that the Indigenous and rural women and villagers cannot be self-ruling and developed that by his involvement and its participation in the authority of taking of decisions and mostly their taking in advance in the development socio-economic

Though, despite the emergence of development associations and the defense of the Human Right, and the less defense of Indigenous and rural women, they are weak attention on the Indigenous and rural women and mostly those living in the place, where there is no a lot of security of the Congolese state, and where they don't invest in the development Action.

We have noted that Indigenous and Rural women in their united and solidarity constitute a force and can work in the positive change of their own rural and forest area;

MAHARIFA is anxious and concerned to ensure effectively the representation and the participation of Indigenous and rural women of forester areas very hide in the process of empowerment and mostly those don't have the capacity to access at the information, while it is better shown, that they have the capacity assert and skills in agriculture and others activities of self- development endogenous.

In this Struggling for the emergence of the Indigenous and rural women MAHARIFA:

- Support on the acts, Agreement and International convention and relatives regions at the conservation of the biodiversity, (Such as the United nations Convention on the biodiversity, Aichi's Objectives, l'IUCN's directive lines on the governance forms of the Biodiversity etc.), show up the implications Indigenous people and local commune in the management of the biodiversity, with an accent on the women;

- To refer at the conclusions of the conference of Beijing on the women, the protocol of Maputo bringing the Africans states to sign the women Rights, considering likewise the united nations 'convention against all discriminations forms at the women respect ,
- Hold care of the statement of the United nations on the Indigenous people rights,

**INDIGENOUS AND RURAL WOMEN'S SKILLS/MAHARIFA YA WAMAMA VIJINI « MMV Asbl»** In siglum is a Non-Governmental Organization Humanitarian and of Durable Development that has seen the day on the date of 15 November 2019 in the town of Goma, Province of North-Kivu in Democratic Republic of Congo.

**Indigenous and Rural women's skills/MAHARIFA YA WAMAMA VIJINI « MMV Asbl»** in siglum was registered under National Ministry of the justice, Human Rights and Cares of Stamp N° **JUST/SG/20/22479/2021 DU 19/07/2021 à**

#### **The Particulars of MMV Asbl**

Office of the co-ordination finds on the Avenue Maendeleo, Quarter Mugunga, Town of KARISIMBI, Goma town, Province of North-Kivu in DRC.

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## **II. (INTERVENTIONS FIELDS)**

- 1.Environment protection;
2. Alimentary Security
- 3.Health
- 4.Education;
- 5.Children protection
- 6.Infrastucture
7. Human Rights and Justice

## THE PREVIOUS REALIENATION OF INDIGENOUS AND RURAL WOMEN'S SKILLS/Asbl

Tableau n°1 : Tableau d'analyse du profil historique des réalisations de TALENT DES FEMMES AUTOCHTONES ET RURALES Asbl

Year	Title of Project/Program	Amount of funding in USD( \$)	Sponsors	Expectations Result
2022	Consolidation Project of measures of resilience against the COVID-19 at North-Kivu	13000	FIMI	Sensitization and distributions of Sanitary boxes
2022	Activity on international mother's day of 8March	3000	ICCA Consortium FIMI	celebration of international mother's day of 08 march 2022 in Masisi territory exactly in KANEENA village and in BWEREMANA with Indigenous women and not Indigenous of MASISI have been gathered under the Topic: <b>(Parity of gender today for a durable future);</b>
2021 until now	AVEC Project	1000	MMV Asbl	put in place an Association of Villagers of Loan and saving for bringing Indigenous and rural women together.
2019 until now	-Farming Project of indigenous and Rural women in the agriculture	5000	MMV Asbl	Distribution of Agricultures boxers(Cabbage,Onion,Tomatoes) in favor of 990 households vulnerable those had access at the earth in Masisi territory and area near Goma town/Mungunga et Lac vert
2019 until now	-Farming Project of Indigenous and Rurales Women in the cut and seam	3900	MMV	To train Indigenous and Rural women in the cut and seam and in the les reinsert

2019 until now	-Farming Project of indigenous and Rural women in the environment protection	4500	MMV Asbl	<ul style="list-style-type: none"> <li>- Put in place of nursery(trees) and distribution of 5000 plantling in the KAMURONZA area in the Masisi/Sake territory and in the MUGUNGA quarter in Goma town for the protection of the environment,</li> <li>- Put on place of nursery(trees) and distribution of 10000 plantling in the MUBUGU company and KALIMA in KALEHE territory/SUD-KIVU made of Brazier et Briquettes.</li> </ul>
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### **I. Environment protection**

- ✓ -Briquettes
- ✓ -Trees
- ✓ -Sensitization

### **II. Protection of the Biodiversity**

- Protection of the area protects
- Tourist Sites(Downfall water, Aquatic sites for the fishes and the Birds)
- Medecinal Plants

**III. Empowerment :** Struggling against marginalasitaions, made of houses's basket , AVEC, Agriculture, cut and seam, Handwork art, Exploitation of traditional knowledge and Kindness, sell of medicals leaves.

Tableau : Besoin en compétences organisationnelles et du personnel

Strategic Field	Sectorial Flap	Inner skills	Opportunities of outer skills
Institutionnel Support	Consolidation of the capacities	not	Yes
	Searching of Funding	Not	Yes
	Acquisition of equipments	Not	Yes
	Revisit of regulation texts	Not	Yes
	Structuration of CDV	Not	Yes
Politics	Democracy and good governance	Not	Yes
	Pacific Transformation of conflits	Not	Yes
Economics	Agriculture, Herding	Not	Yes
	Organisation of the production unit (small commerce, AGR)	Not	Yes
EDUCATION	Training of workmanships	Not	Yes
	Rehabilitation of Education infrastructures	Not	Yes
	Support at the children vulnerable education	Not	Yes
BASICS INFRASTRUCTURES	Rehabilitation of roads to take agricultural	Not	Yes
	Rehabilitation of markets	Not	Yes
Environment	Reforestation	Not	Yes
	sewerage of Area	Not	Yes
Human Rights and Justice	Human Right	Not	Yes
	SGBV	Not	Yes
Health	The reproduction and Sexual health	Not	Yes
Humanitarian Emergences	Alimentary Security	Not	Yes
	WASH	Not	

	SHELTER AND NFIS	Not	
	PROTECTION	not	
	Precocious Recovery	not	



## ANNEX SOMES PICTURES OF OUR REALIENATION







**COMMUNAL ACTIVITIES**







**SALINE OF PIGEON DUNG**



**AVEC GOMA'S PERIPHERY KIZIBA**







### CUT AND SEAM



### POTTERY MADE OF BRAZILERS





**VISIT OF FIMI'S TEAM IN DRC**



**ART ACTIVITY**



**MEDECINAL PLANTS**





**NURSERY OF FRUITERER TREES ,NO FRUITERE TREES AND WILD TREES**





**MADE OF BRIQUETTES AT MUGUNGA**





SENSITIZATION AGAINST COVID19



**TRADITIONAL STUDWORKS ART**























Bonzi tree is very benefit for the humane life, Thiers leaves play a great role in the coverage of our houses, and they are using on the place of sheet metal, this tree gives yet the fruits eaten by people and by animals as the mouse, theirs fruits have same shapes as pineapple.



KALUNDA tree that was commented at the second position return yet because it is among trees that had the right of supporting the bridge that facilitate the way of indigenous and rural people toward the others rivers





CHUNVU's tree that you have seen over helps to sustain the bridge and often finds at edge of rivers and the Indigenous and rural community uses it as a support for sustaining their bridges as you have seen on the picture near the bridge, grace at their roots that resist at the power of water, as you see near the plants is still young that the Indigenous women multiplies the seeds and restore the site a long way of the great rivers for struggling against his disappearing in the future and this disappearing can create unacceptability of the lands, villages and followingness of their agricultural products and others. their fruits are also eating by the bat indeed in leaving that tree disappear we are occasion the disappearing of the bat and the future generation remains without information.





MUSUKU tree: it is a tree at many value :

- Serves to light in the house; grace at his sap that is lightning like the candle and give the light in the house
- This sap serves in the treatment of fontanel not closing to the new born if we mix with the back tortoise
- Serves to chasse evil spirit when we light it the house its smock ensures the impermeability of evil spirit and the same phenomenon, chasse the mosquito
- Relieves the stomach-ache to the children.
- And others information about this tree are in the video.



MUNGOMANGOMA tree, it is a tree that gives the red wood, is in the same family with MBOBOLO, KALUNDA and LIBUYU





Such as you have seen it, the first image going up the CHOKO river during the period of cruses it is the place where fishes have the habit to enter during the rainy season to leave the great toward the confluent, that place is kept to put the barrier a lot of trap of fishes before rain season begin. The second image, it is already in process to immigrate fishes.



The river here, it is the second CHOKO whose the fishes don't immigrate because of bad practices of the community. This second one merit to be restored of good practices.





Here we have the saline for the birds usually called LUKONDO in the locale language, it is a mythic place where the birds have the habit of coming to take water, this water has a particular character (Salted) and with the principle microorganismal constitute their alimentation, the Indigenous and rural commune of this area have the habit of raising the trap made through the wild palm for catching up birds.

### TRANSMISSION OF TRADITIONAL KNOWLEDGES



AND





(Transmission of traditional knowledge at the Indigenous young and for the protection of our life mode



After the made of these Harpoons serve for the procurement of certain Aliment(Crabs)traditional to the indigenous people and no Indigenous and this aliment is used in the prevention of the malnutrition.





This Indigenous man explain the value of wild Palm and comment from this plant we can obtain other traditional object to value our tradition and our culture including certain aliment as caterpillar that are rich in vitamins.



This traditional cloth wears by these ladies and these indigenous women which are wearing during the events for valorising their cultures are taken to the wild Palm leaves. These materials are called in the traditional language (MBIKU, MONDO) Wild Palm.





Wild Palm : it is a plant to multiple Virtue , it has given us the local drink, traditional (plats, Cloths), even aliment more prefer as those caterpillars their up.



Always in the valorisation of our culture, these Indigenous young learn how to fashion traditional basket, these materials for the basket is taking to our forest from the traditional plant called (MUKOLO, MBUSI, KEKELE) that serve also for production of our traditional chairs, and the traditional basket for men.



This man is fashioning man basket takes in the tree illustrate their up(MUKOILO)





These traditional chairs are fashioning by the trees illustrate their up(MUKOILO, KEKELE,MBUSI)



This traditional cap is fashioning by leaves called in the traditional language BUKOBYAKOBYA(MUKOILO,KEKELE,MBUSI).





The valorisation of our culture, of our life mode, of our tradition are taken of the forest and the Lands, behold an available forest for the MAHARIFA YA WA MAMA VIJIJINI organisation to facilitate all misevaluation of our traditions and cultural.





**AWEKEN PROGRAM FOR EMPOWERMENT OF INDIGENOUS AND RURAL YOUTH**

This program shows the implication of indigenous and rural youth in the struggle to the environment protection but also allows the reduction of pressure did on our forest for struggle against the climate change in producing the briquette at the place of the trees and wood for the building of houses or hut. It is a giving Activity of the Income because after the sensitization on the Environment protection. The population comes to procurement for the construction.







Always in his program, the indigenous and rural youth present you groundnuts fields, groundnuts harvested, the dry groundnuts and ready to the transformation toward the supermarket to facilitate the growth of benefit of their agricultural products.







The Indigenous women during the harvest in their field of cassava agriculture at KAMBAKA.



## TRAINING IN HANDWORK ART



Practice of weaving of manager basket after the training on the implication of the indigenous and rural women's skills in the struggle for the environment protection ; the prevention of the climate change and the empowerment.



Satisfaction Feelings by the beneficiary of the training on the weave of manager basket that shows in saying the using of plastic, plastic destroy our environment and pollute our lands and our forest, to give information of using our basket disappear sachet and others plastic helps us to keep our lands clear and fertile.





Women empower themselves from these baskets





Certain women empower themselves for adopting the training of production of cap by the grass called BUKOBYAKOBYA in the local language.



Picture of all team's members of the coordination with 12 Indigenous delegates of villages.





During the training of 6 experts from Goma.



A session of sensitization on the empowerment of the indigenous and rural at KAMBAKA territory of KALEHE, South-Kivu province of DRC.







An empowerment Activity of the indigenous and Rural women on the Palm oil production at KAMBAKA, territory of KALEHE, South-kivu province.



A session of sensitization on the empowerment, the environment protection with Indigenous women of KALUNGU territory of KALEHE, South kivu province







Harvest in the groundnuts field by Indigenous and rural of KANEENA territory of MASISI, North-kivu province.







A session of sensitization on the empowerment, the environment protection with indigenous women of KALUNGU territory of KALEHE, south-kivu province.



During the harvest in the field's maize of the indigenous women of KANENA territory of MASISI , North-kivu province.





Sensitization session on the empowerment of the indigenous women of KALUNGU territory KALEHE, province of South-kivu





sewing activity of the field of sweet potatoes by Indigenous women of KALEHE, province of South-Kivu



Session of transmission of knowledge on the made of modern baskets by the indigenous women of KALUNGU territory of KALEHE, province of south-kivu.

Fait à Goma le 10/01/2023

Pour **MAHARIFA YA WAMAMA VIJIJINI**  
**Madame Narcisse BALINGENE CHIPERE**

