

1. FORCED DISPLACEMENT IN THE WORLD

(PHOTOGRAPHS 1 - 2)

1. Desplazamiento forzado en el mundo (fotografías 1 - 2)

What you see in the photographs are displaced persons camps. What could be the reason why people leave their homes to live in camps like these? People live in camps like these for months or even years. Many children are born and grow up in these places, and never know any other home. What do you think it would be like to live somewhere like this?

To talk about displaced people, we need to understand certain concepts:

A refugee is someone who is forced to leave their home or place of residence because of war or persecution on the basis of race, religion, nationality, political beliefs, belonging to a certain social group or sexual orientation. When they flee, they leave everything behind and cross their country's borders, usually going to a country that borders their own. Refugees are protected by the 1951 Geneva Convention Relating to the Status of Refugees, which guarantees certain fundamental rights, largely relating to the concept of no-return: people with refugee status cannot return to their country of origin.

A displaced person is someone who has had to leave their home for similar reasons to those of refugees, but without crossing an internationally-recognised border, i.e. without leaving their country. Currently, the international community is not obliged to protect displaced people. Instead, they depend on their own country's government, since they are still within the country. The majority of them are in a situation of risk.

Refugees and displaced people are different from economic migrants, who are people who leave their homes with the aim of improving their economic situation, usually of their own will. June 20th is World Refugee Day.

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According to UNHCR, at the end of 2016, an average of 20 people per minute are forced to leave their homes and seek refuge, whether within their own country's borders or in other countries. The total number of displaced people is 65.6 million, of whom 22.5 million are refugees, 40.3 million are internally displaced people and 2.8 million are people who have applied for asylum¹.

There are refugee camps around the world, and they are not just in distant places or warring countries. Some of them are very close to us, such as the ones in France and Greece. As these photos show, some refugee camps are enormous and function like cities.

Calais, Francia: <http://e03-elmundo.uecdn.es/assets/multimedia/imagenes/2016/09/06/14731890413679.jpg>

Zaatari, Jordania: http://i.dailymail.co.uk/i/pix/2013/07/20/article-2371311-1AE19CB8000005DC-348_964x545.jpg

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Mogadiscio, Somalia: <https://www.conservativereview.com/wp-content/uploads/2017/12/refugee20tent20city.jpg>

Quios, Grecia: <http://www.abc.es/media/internacional/2016/09/15/refugiados-quios-kBfF--620x349@abc.jpg>

At the same time, it is important to remember the following:

¹ ACNUR: "Tendencias Globales sobre refugiados y otras personas de interés del ACNUR" (in Spanish): <http://www.acnur.org/recursos/estadisticas/> (Accesed 12th of January 2018).

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The world of refugees is no accident. Behind every refugee, there is a cause: there is a government, an army or some companies that produce this sort of situation in order to pursue their own interests. [...] The refugee problem does not just require one-off assistance. It requires a commitment to transform society. A recognition that a well society cannot be built on creating a state of unwellness in other countries. Statement by Mateo Agirre S.J., Director of the Jesuit Refugee Service, JRS (1994-2008).

WHAT IS THIS GUIDE AND WHAT IS IT FOR?

What is this guide and what is it for?

This guide is aimed at the teaching staff and it comprises a proposal to see and analyse the exhibition of photographs taken by the journalist Iván Benítez in the Rubaya mines in the Democratic Republic of the Congo (DRC).

Iván Benítez's exhibition is part of the “**Conflict-Free Technology**” campaign by the NGO ALBOAN, which aims to raise awareness of the link between certain devices such as mobile phones, tablets and computers, and the war in eastern DRC. In particular, this guide aims to assist reflection with students, following on from Iván Benítez's photographs, about the relationship between our way of life and the conflict in eastern Congo. In this way, we want to emphasise that we have the power to break the links between technology and violence, and we offer a range of proposals to do so.

We have categorised the photos into blocks, following their order in the exhibition, linking each block to a specific issue. To work with each block of photos, we suggest these two steps:

1. Observe the photos that make up each block. Analyse the observations, reflecting on the feelings they produce. To facilitate this process, we provide a series of questions at the start of each section or topic.
2. Share the personal reflection and interpretation of the information related to the topic in question, bringing up what lies beneath the things we see and feel and, as far as possible, analysing whether this is related to us personally.

The teacher, with the information and means available, can propose another categorisation or a different route. For example, if the students' questions guide the discussion in a different direction, they can cover topics that we have linked to other photos. The teacher will be the one who decides how much information to provide and how to guide the activity, on the basis of the age and nature of the group.

The <https://exposiciontlc.tecnologialibredeconflicto.org/exposicion/> website, which can be directly accessed through the mobile using the QR codes in the exhibition's brochure, gives access to the exhibition's pictures and to some audiovisual documents. Most audiovisual documents are in Spanish, but those that are in English or can be appreciated without understanding the language, are included in this document.

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2. CONFLICT MINERALS (PHOTOGRAPHS 3 - 7)

Look at the photographs and try to describe them. What can you see? What is the place like? What are its characteristics? What are the people you can see in the photos doing? Did you know that there is a direct link between these mines and us? That link is our mobile phones. Everyone knows that milk comes from cows, but where do mobile phones come from? What materials are they made from? Where do those materials come from?

You are looking at the mine and miners of Rubaya, where coltan is found underground. Coltan is a black, opaque mineral, formed of columbite and tantalite in various proportions. It is a very rare material in nature and it has gone from being of very little interest to being essential in our daily lives, as it is a vital component of technological devices. The Democratic Republic of the Congo is one of the world's most important areas for mining, especially in the eastern region. It is where 80% of the world's reserves of coltan are found, and without this mineral, the new technology revolution in general and the mobile device revolution in particular would not have been possible. Right now, you probably all have a little piece of Congo in your pocket or bag.

In addition to coltan (for tantalum), there are three other minerals that perform key functions: gold, tungsten and tin. Together, they are known as the **3T+G** because of their initials. These minerals are scarce and carry a high price. They are often called "conflict minerals" or, more crudely, "blood minerals", because they are closely linked to conflicts, abuse and violations of human rights.

Tantalum is used mainly to make electronic capacitors. Tantalum capacitors have a clear advantage over aluminium ones: they can store much more energy, even when they are smaller in size. This is why they are so important in manufacturing small devices such as mobile phones, laptops and tablets. Tin, meanwhile, is used to produce alloys with other metals to protect them

2. CONFLICT MINERALS (PHOTOGRAPHS 3 - 7)

from corrosion. For example, it is used to cover steel in the manufacture of tinplate. This is used for soft soldering (to join very small parts together) in mobile devices, computers, cars and, generally, in electronic printed circuits and transistors. **Tungsten** or **wolfram** is mainly used for perforation and cutting tools because it is a very hard, dense mineral. It is of strategic importance, partly due to its scarcity and partly due to its numerous applications. It is mainly used in the manufacture of the following products: incandescent lamps, electrical resistors, steel alloys, alloys for cutting tools, car spark plugs and ballpoint pens. It is also widely used in the weapons industry. In summary, tungsten is what makes mobile phones vibrate, tin is used to solder circuits and tantalum stores electricity. Finally, **gold** is used to cover cables.

The way that coltan is exploited in the Congo leads to the violation of human dignity. These are the words of Caddy Adzuba, a women's rights activist from DRC. You can see her full statement in the following video:

3. WORKING CONDITIONS IN THE MINES

(PHOTOGRAPHS 8 - 12)

What are the characteristics of the people who appear in the photos (age, sex, clothing etc.)? What are they doing? What do you think someone who works in a European mine would look like (work clothes, tools they might use, general characteristics)? Are there any differences between the people you see in the photos and the ones you have imagined? (You can do a comparison with the photo that appears below).

The miners in Rubaya (Congo) work in shafts at a depth of 50 metres below ground, without suitable lighting. There is not even enough oxygen down there, making the work more difficult because low oxygen levels mean any movement takes much more effort.

The majority of people who work in mineral extraction in Congo work by hand, in very difficult working conditions, without the safety provided by suitable work tools, without a set working day, with meagre salaries and, in many cases, using child labour. The working conditions are similar to slavery, which has serious consequences for both people's health and the environment. All this leads to numerous deaths and serious effects on health including blindness, respiratory problems and workplace accidents. It is common for people under legal working age to work in the mines, including small children. As well as the people who are directly involved in extracting minerals, many more work around the mine, such as the carriers and cleaners (mainly women), and those who provide services for the people who extract minerals.

There are many initiatives that aim to tackle this situation. The International Conference of the Great Lakes Region certification system means the mines are visited several times a year and categorised through a three-colour system (green, yellow or red), according to whether they are controlled by armed groups and whether there is child exploitation.

3. WORKING CONDITIONS IN THE MINES (PHOTOGRAPHS 8 - 12)

To find out more about this situation, you can watch these short videos:

- Video taken by Iván Benítez in the Mines of Rubaya:
<https://exposiciontlc.tecnologialibredeconflicto.org/exposicion-3/>

4. WOMEN'S WORK IN THE MINES (PHOTOGRAPH 13)

First of all, what are the characteristics of the people who appear in the photos (age, sex, clothing etc.)? What are they doing? Do you notice any difference between this photo and the previous ones?

Following the “coltan boom”, many rural families have stopped working in the countryside in favour of small-scale mining, which has had a significant impact on the lives of the women in these communities. Firstly, in small-scale mining, women are often not allowed to work in the quarries, partly because of sexist prejudice but also due to a biased interpretation of the law. They are, however, more involved in the work of cleaning, processing and transporting the minerals, which consists of crushing stones, washing them in nearby streams to separate the valuable substances from the impurities, bagging them and transporting them to nearby towns. The use of chemicals in the washing process not only harms the environment but also causes serious damage to the workers' health. They also carry out dangerous transport work.

Secondly, due to the scarcity of resources, boys' education in schools is prioritised and many girls living in refugee camps are obliged to marry very young or are prostituted. As well as this, women's voices have not been taken into account in the mining certification processes and, since their launch, women have been requesting an integrated development plan that includes the representation of women's interests and needs.

5. WHO DOES NATURE BELONG TO?

(PHOTOGRAPHS 14 - 17)

Who is that armed man? Why do you think he is there? What could his job be? He is a Congolese police officer and his job is to guard the loading of the bags of coltan extracted at the mine. Why do you think this police officer is needed?

Who gets the materials from the mines? Who gets and controls the profits that come from them? Who suffers the consequences of the mining and processing of these materials? What do the workers get for all their work? And, speaking of using natural resources, this is a question we should all ask ourselves: who does nature belong to?

The conflict in Congo has produced the most deaths of any conflict since the Second World War. More than five million people have been killed since 1998, a million people were displaced in 2013 and more than a hundred thousand women are raped every year. The war was not caused by coltan, but global capitalism has taken advantage of the situation and the coltan trade, far from bringing prosperity to the people, has often been used to finance the armed groups that control the mines, feeding the cycle of violence.

Sexual violence has been used as a weapon, because raping the women in a community weakens the community, breaking down the social cohesion that women foster. Child exploitation is also common: many children are forced to work in the mines and many girls are forced into prostitution. We must also bear in mind that many of the people who work in the mines are people displaced by the conflict, as the mines are the only financial resource available to them.

After considering all this, take another look at photo number 17. Try to imagine a day in the life of this person. What time do you think they get up? Where do you think they sleep? How old is the person? Have they got a family?

5. WHO DOES NATURE BELONG TO? (PHOTOGRAPHS 14 - 17)

ALBOAN supports responsible management or governance of natural resources: the very communities or people who live in those places are the ones who should decide which model of development they want, in accordance with the community strategies of each place. In the DRC, for example, the organisations and communities that work to achieve development and well-being out of mining should join forces.

6. TOXIC WASTE (PHOTOGRAPH 18)

The photo shows the raw materials and the final product: a mobile phone like the ones any one of us could have. How many of you have a mobile phone? Could you go a whole month without it? How many mobiles have you had before? What do you do with old or broken mobile phones? At the end of its useful life, where will it end up? What will happen to the 3T+G minerals in the phone?

Old computers, mobile phones, electronic devices, MP3 players, tablets, USB sticks, printers and more. Some devices break, others are outdated because of technological progress or planned obsolescence or simply a new model comes out with better features. This means that mobile phones form part of electronic waste. The term 'electronic waste' refers to all the electrical and electronic products that have reached the end of their useful life and are therefore thrown away.

There are many reasons why this excess of electronic waste is produced but, without doubt, we must mention these two key reasons: rampant consumerism and planned obsolescence (i.e. designing devices intentionally so that they do not last very long). Responsible consumption of mobile phones can help extend their useful life and reduce their implications in mineral extraction in DRC.

To get an idea of the scale of the problem, every European citizen produces, on average, 14 kg of electronic waste each year. Although forbidden by the Basel Convention, a lot of this waste is sent to certain African and Asian countries, as though they were products for the second-hand market, when in fact they end up in giant landfills full of waste technology. The human and environmental costs of these landfills are enormous, given that the devices contain highly toxic substances for human health and the ecosystem, such as mercury, cadmium, chrome and the chlorofluorocarbons that damage the ozone layer. One of the most notorious landfills is in the Agbogbloshie district of Accra, the capital of Ghana.

7. BREAKING THE CYCLE OF VIOLENCE

(PHOTOGRAPHS 19 - 20 - 21)

Look at photograph 19, which shows some young people in a prison yard. How old do you think they are? How long do you think they will spend in the prison?

Now look at photograph 21. What can you see? Compare photographs 19 and 20. What comes to mind?

Children in the Democratic Republic of the Congo cannot enjoy a peaceful, safe childhood. As the conflict escalates, more and more young people are jailed, and sexual violence increases. Social discrimination, dropping out of school and the lack of opportunities to move forward lead more people to commit crime, including young people. The authorities imprison these people, often for arbitrary reasons and without considering whether the crime was minor or serious.

According to the UN, the prisons in the Democratic Republic of the Congo are the worst in Africa. Common problems include the overpopulation of prisoners (North Kivu prison is designed for 150 prisoners but more than 850 are estimated to be jailed there), scarcity of food and medication, and the violation of the fundamental rights that guarantee human dignity. In addition, regular prisoners and military prisoners often share cells, along with women (who are victims of sexual and psychological violence and suffer unwanted pregnancies), children and adults.

In this context, the creation of opportunities is vital. The cycle of violence needs to be broken and, to do this, children and young people must have the opportunity to lead a different kind of life.

8. FORGOTTEN CONFLICTS AND INFORMATION (PHOTOGRAPH 22)

In this photograph you can see discarded information boards and, in front of them, an old person in a vulnerable situation. Why do we know so little about this conflict, when we have more and more access to information? when we are better informed than ever before?

The opposite of a lack of information is an excess of information, but they are two sides of the same coin: disinformation. Offering too much information about a topic leads to dismissing other aspects, which are often more important, controversial or enlightening. In many areas, it is not that these aspects are not mentioned but rather that they are given much less space in comparison with other aspects and they pass by unnoticed by the public. Likewise, we think we are very well informed about a certain issue but we don't realise that we are missing certain key things to really understand the situation.

But we need to add one more factor to all this: What is going on, if we are aware of something and we don't pay it any attention? Is it ignorance? Or indifference?

Other forgotten conflicts	
Somalia	Currently, 31% of the population is in need of humanitarian aid, there are 325,000 children suffering malnutrition and more than one million Somalians have had to leave the country, going to places like the Dabaab refugee camp in Kenya. We must not forget the internally displaced people in the country, also bearing in mind the increase in the number of displaced people since 2006 as a result of the actions of the terrorist group Al-Shabaab.
Eritrea	Eritrea gained independence from Ethiopia in 1993 but the conflict over the country's borders has caused 100,000 deaths and 1,000,000 displaced people. Furthermore, in spite of the existence of nine ethnicities in Eritrea, the government has established the superiority of one national identity, leading to conflicts between the ethnic groups. There have been countless violations of human rights.
Yemen	In May 1990, two Yemeni republics were joined and, since then, there have been altercations between the two former republics. The current conflict is based on the same problem as the others of recent decades: clans and sects, and currently the intervention of the governments of Saudi Arabia and Iran, mainly through financing armed groups.
Source: prepared by author based on data from Doctors Without Borders and United Nations Organization	

9. MOLIBA MAKASI, OR HOW TO OVERCOME DIFFICULTIES BY ROWING TOGETHER, EVEN THOUGH THE RIVER IS ROUGH (PHOTOGRAPH 23)

Look at photograph 23. What can you see? Where are these children? How are they feeling? What do you think they are doing? The text in the photograph says: “a ball, a family and you can almost forget about the conflict”. Do you think it is possible?

Behind the cycle of violence we have seen, there is a country and, above all, a people, with the capacity to build development in their land. They are capable of looking up and dreaming that another Congo is possible, and of working every day to make it a reality.

The Democratic Republic of the Congo is the second largest country in Africa in terms of surface area, after Algeria, and it has many different types of landscape, starting with the southern savannah up to the mountainous region in the north, passing through the Great Lakes of Africa. Congo has several national parks and five of them are UNESCO World Heritage sites. Sadly, at present, UNESCO has declared them danger zones because of the war. This diversity is not limited to the natural environment, as there is also rich cultural diversity: there are around 250 ethnic groups and it is thought that 242 different languages are spoken.

In this context the lyrics of the Uele river fishermen’s song acquire deep meaning: *Although the journey is hard, although the currents are strong, if we all row together, we will reach our goal.*

3. MOLIBA MAKASI, OR HOW TO OVERCOME DIFFICULTIES BY ROWING TOGETHER, EVEN THOUGH THE RIVER IS ROUGH (PHOTOGRAPH 23)

- Videos:
 - “Moliba Makasi” Song (Source: Didier Jeunesse - Des comptines et des chansons) <https://www.youtube.com/watch?v=wIeM4PM7aZw>
 - “Happy we are from Goma” (Source: Kelvin Batumike) <https://www.youtube.com/watch?v=fq1uN2jbPIg>
- “Moliba Makazi” Poster (Source: ALBOAN) http://www.educacion.alboan.org/system/card_es/2597/original/TLC_poster_10_es.pdf?1446660024
- “I am Congo Video Series” (Source: Enough Project) <https://enough-project.org/about/past-campaigns/rhfc/i-am-congo#close>

10. THE JESUIT REFUGEE SERVICE AND THE IMPORTANCE OF EDUCATION

(PHOTOGRAPHS 24 - 26)

Look at photograph 24. There are three people: who are they? The person facing away from the camera has an image on their clothes. Have you ever seen that image before? You can see part of a name on the clothes: "Jesuit Refuge...". Do you know this organisation? Do you know its full name? Are you aware of it?

Look at photograph 25. Where is this? What is the boy in the photo doing there? What about the women in photograph 26? What are these three generations doing?

ALBOAN collaborates with the Jesuit Refugee Service (JRS) in Goma, the capital of North Kivu. We serve 156,000 people spread across seven camps, and we offer several services in the settlements: food aid and emergency supplies such as blankets and tarpaulins to build shelters, psychological support for people with trauma resulting from displacement and violence, and literacy camps that create opportunities to improve employability by training in trades and work tools, so that the participants can go on to have a stable income.

Education is a fundamental right, and it is essential in creating a hopeful future. Education is closely linked to dignity. Access to education helps reduce the harmful consequences of conflict. What is more, education provides normality and order for children who have fled their homes, who have seen family members die and who have lived under the constant threat of violence. Education teaches many things but it is also the key to creating a different society in the Democratic Republic of the Congo.

It is a big help in a displaced community if the children are schooled, partly so that they do not miss a school year but, above all, because it normalises their lives. The trauma of displacement for children is greatly reduced if they have some sort of activity that they are familiar with.

Ines Oleaga – JRS, Jesuit Refugee Service

11. SYNERGIE DES FEMMES CONTRE LES VIOLENCES SEXUELLES AND CASA BULENGO (PHOTOGRAPHS 27 - 28)

What do the women in photos 27 and 28 have in common? They are all carrying something on their backs. One has firewood, another a baby... And the third woman? What has she got on her back? Why? The text in photograph 27 says: "the future of the whole community depends on the work of just one woman".

Imagine you are a woman and you live in a displaced people's camp in Masisi. Imagine you are the key to development in your society. Imagine that the future of the Democratic Republic of the Congo is in your hands (Video, "Displaced women" by ALBOAN)

Any project that aims to bring the Democratic Republic of the Congo out of chaos and poverty must place women at its centre.

The social system we live in is based on the construction of the sex we have at birth. This social construction and this system produce differences between men and women, conditioning and limiting the opportunities we have in society on a personal, work, political, economic and social level. The system sets up a series of power relationships and causes the position and condition of women to be weaker. Sexual violence has been used as a weapon in conflicts, with military and political aims.

Mining in DRC is closely linked to the serious situation experienced by women in Central Africa. Sexual violence has become a sort of terrorism. In other words, it is used to expel people from their communities and obtain control over the land where mining is carried out, as a weapon of war to create terror.

There is a direct relationship between sexual violence and illegal mining or, to be more precise, two direct links. On the one hand, the rape of women by armed groups to expel communities from their land and then exploit the natural resources and, on the other hand, attacks on women who work in

11. SYNERGIE DES FEMMES CONTRE LES VIOLENCES SEXUELLES AND CASA BULENGO (PHOTOGRAPHS 27 - 28)

the mines and the services associated with the mines as a way of having power over them. They are exploited in work (they are often not even paid) or they are victims of sexual exploitation.

The international community is increasingly concerned by this matter and, as a result, the United Nations Security Council has issued a number of resolutions. These resolutions deal with issues including women, peace and security. Particular focus is placed on the typical effects on women in times of unrest and insecurity. Their role in the processes of rebuilding peace is recognised and it is acknowledged that it is necessary for women to take part in decision-making arenas in order to transform the situations they face.

The association **Synergie des femmes contre les violences sexuelles** fights against sexual violence against women in DRC and has worked in partnership with ALBOAN since the year 2000. This body offers medical help, psychological support and economic reintegration. As well as this, they carry out awareness-raising work with the community which helps prevent sexual violence and also reinforces the message that the victims should be protected.

Casa Bulengo is an initiative run by the Synergy association and it is a space for women, managed by women, whose aim is to offer medical, social and economic assistance. Casa Bulengo offers psychological support, therapy and family mediation for people who have experienced sexual violence in Goma, supporting 25 women. This organisation's work is based on these principles: healing, remediation and empowerment. The duration of each woman's stay is variable, depending on the gravity of her situation and the time needed for physical recovery and to heal other sorts of wounds. What tends to happen is that when the families of these women find out that they have been victims of sexual violence, they are no longer accepted by the family and they are expelled from the community.

- *Mama Africa video (source ALBOAN).* <https://www.youtube.com/watch?v=4v6xGLQeFuU>

12. PROPOSALS FOR CHANGE (PHOTOGRAPH 29)

Here we can see the producer and the user. Where would you position yourself? Of all the people in the photo, who do you identify with the most? Which part of the chain of consumption are you in? What are the “us” and “them” relationships?

Every one of us can make use of the power we have as consumers to achieve conflict-free technology. But we should ask ourselves this question: what role do we play in consumer society? How can we use our habits, actions and purchases to influence the state of the globalised world and, in particular, technology?

To minimise the unwanted consequences of consuming electrical products, the first thing we should do when an electric appliance or other device breaks is to find out (on the internet or by calling the local council) where the nearest recycling facilities are. They will tell you how to discard your electronic waste.

Another way of supporting re-use and recycling is the Conflict-Free Technology campaign, through the Mobiles for Congo initiative. The income from collecting devices goes to support the humanitarian action programmes carried out by the Jesuit Refugee Service in eastern DRC. But we want to go even further than that, to deal with the root of the problem. To do this, we want to raise the profile of the alternatives that exist in the world of mobile technology, bringing to this field the traditional slogan of responsible consumption: “consume less, consume better”.

12. PROPOSALS FOR CHANGE

(PHOTOGRAPH 29)

What can we do?

If your mobile phone breaks:

- Check the company's **guarantee service**.
- Find out about phone repair companies. You will find many options online.
- Try to **fix it yourself**.
- If it's not possible, you can always **recycle it**.

If you have decided to get a new phone:

- Think about re-using an old one or buying a second-hand one (eBay, Craigslist, Wallapop).
- Evaluate the environmental and ethical criteria, not just the price.

There is also the company FAIRPHONE, which manufactures phones respecting ethical standards and human rights. They still buy materials in DRC but, through initiatives such as the Conflict-Free Tin Initiative (CFTI) and the Solutions for Hope Project, the profits are used to support families rather than armed groups. The phones have an open design, that does not follow the patterns of planned obsolescence, to guarantee a longer useful life and, to tackle the issue of electronic waste or e-waste, the company collaborates with several organisations in Ghana. (See <https://www.fairphone.com/es/>)

There are also many opportunities to influence society:

- Actively encourage the use of conflict-free technology in your surroundings.
- Inform and train the groups and people around you.
- Collect “mobiles for Congo” in your area. With these mobile phones, we will fund a number of projects that support people who experience the consequences of that conflict.
- Spread the word about the Conflict-Free Technology and our campaign.

12. PROPOSALS FOR CHANGE (PHOTOGRAPH 29)

► **Video:** “Lo que tu móvil esconde” (English subtitles) (Source: ALBOAN)
<https://youtu.be/uOAwhgU52NY>

If you want to know more, you will find information in our website www.conflictreetechnology.org

**We can all contribute to the end of violence
in the Democratic Republic of the Congo.
Join us!**