

University of Bayreuth

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Mobilities

Uhamaji wa wanyerwanda: Migration and Conflict in Ituri

Focus group: mixed young indigenous and Hutu people

2025-09-01

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Introduction/Informed consent

Hello Mr/Mrs

My name is ..., and I am a research consultant: investigator in a study project on mobility and conflict in the Great Lakes region initiated by Pole Institute based in Goma, a non-governmental development organisation in the DRC. This study is mainly concerned with the problem of internally displaced people in the DRC, especially displaced Hutus in the Geti and Boga areas of Ituri Province. I would like to thank you for the warm welcome and the time you have given me to talk to you. Before I begin, I would like to reassure you that the data analysis will be anonymous and that strict confidentiality will be respected. This interview will take a maximum of 90 minutes.

Do you now have any questions you would like to ask us/me about this research?

Do you agree to take part in this research as a resource person?

Main Questions	Answers to the main questions	Specific questions	Answers to the specific questions
<p>1. At what periods did Geti/Boga experience the displacement of Hutu populations?</p>		<ul style="list-style-type: none"> • In your opinion, what are the reasons for their displacement? • Which parts of your village are most affected by the displacement? • What are the difficulties that the displaced people encountered on their arrival in this entity? • What other displaced communities settled here before and after the Hutu? 	
<p>2. What can you say about your acceptance/integration of the Hutu community in your entity?</p>		<ul style="list-style-type: none"> • What kind of stereotypes or perceptions do you have of Hutu communities? • What are the main economic activities exercised by the displaced 	

		<p>Hutu? Are they accepted by the other communities of Geti/Boga?</p> <ul style="list-style-type: none"> • How do you assess the marital relations between the members of your respective communities and those of the Hutus? • Is the Hutu community integrated into local decision-making bodies? If so, which ones, how and over whom is it exercised? If not, why not? • How do you assess the participation of members of the Hutu community in the churches? What religious denominations do they attend? Do they hold positions of responsibility? 	
<p>3. In your opinion, what, in the past or at present, made people fight in your village?</p>		<ul style="list-style-type: none"> • What are the main causes of conflict between your community and other ethnic groups? • What are the most common types of conflict and how do they manifest themselves? • Who is affected by these conflicts at local level such as: <ul style="list-style-type: none"> - Authors/instigators - People involved in violences? • Do you think there are people outside your community who are at the root of conflicts between communities? If so, what would be their responsibility? • What are the most notable consequences of conflict? How do these consequences affect 	-

		women, children and young people?	
<p>4. What, despite the periods of crisis, conflict and violence you have experienced, has enabled you to live together? Can you analyse the factors that have enabled you to overcome your differences and protect your coexistence to some extent?</p> <ul style="list-style-type: none"> - Your traditions and habits - New practices/local initiatives - Belief systems - State intervention - Intervention by local and international NGOs? 			
<p>5. What do the authorities have to do to ensure a social cohesion and the living together between the communities of Geti/Boga?</p>		<ul style="list-style-type: none"> • Local authorities: politico-administrative and customary • The provincial authorities • The national authorities 	
<p>6. In relation to the subject of our discussion today, what would you have liked to have noted but which that didn't make it here?</p>			