



**STUDY ON THE ROLE OF TRAUMA HEALING ON SOCIAL
COHESION AND COMMUNITY DEVELOPMENT:
Research conducted in the Provinces of Makamba and
Bujumbura-Mairie from July 25 to August 5, 2021.**

**Study carried out by
the Université Lumière de Bujumbura**



**American
Friends
Service
Committee**



United Nations Population Fund

Acknowledgements

As we complete this work, it is our pleasure to express our gratitude to the different stakeholders who contributed to its realization.

First of all, we would like to thank the American Friends Services Committee (AFSC), UNFPA, and Université Lumière de Bujumbura for their partnership which made this work possible.

We would also like to thank the administration authorities of the provinces of Makamba and Bujumbura - Mairie who allowed access to various areas where we conducted our research.

We would also like to thank the Psychologists, Psychosocial Assistants and Mediators who worked with AFSC in the provinces of Makamba and Bujumbura – Mairie, and who helped us to identify the participants in our study.

Finally, we would like to thank our respondents for their availability and their collaboration in the collection of data that allowed us to carry out this work.

ACRONYMS AND ABBREVIATIONS

AFSC: American Friends Service Committee

IGAs: Income Generating Activities

BBB: Building Bridges in Burundi

PA: Psychosocial Assistant

FECABU: Evangelical Fellowship of Christ in Africa in Burundi

NGO: Non-Governmental Organization

NDP: National Development Plan

PTE: Peace Through Empowerment

SHG: Self-Help Group

THARS: Trauma Healing and Reconciliation Services

ULBU: Université Lumière de Bujumbura

UNFPA: United Nations Population Fund

TRC: Truth and Reconciliation Commission

Executive Summary

The history of Burundi is characterized by cycles of violence since the middle of the 20th Century. Indeed, this period has been marked by series of violent conflicts in 1965, 1969, 1972, 1988, 1991, 1993, and 2015. This violence has driven thousands of people into exile, carrying with them pains, suffering, anger, revenge, and guilt.

Other events such as the despoliation of property, sexual abuse and ill-treatment have profoundly disrupted the personalities of the victims and their relationships with the environment. In a nutshell, the victims have been traumatized, and whatever the motives, the duration, or the circumstances of the tragedy experienced, they remain bruised in the depths of their personalities. They will keep indelible tracks for the rest of their lives unless psychological support helps them to gradually face their painful past.

AFSC, through its implementing partners THARS and FECABU, contributes to the alleviation of the suffering of these traumatized populations through the Psychosocial support provided by Psychologists, Psychosocial Assistants, and Mediators. Thanks to their interventions, victims of trauma make a journey towards trauma management. This management helps them to overcome their suffering, to accept, to live with their memories of the painful past, and to contribute to social cohesion and community development activities.

This is the environment that AFSC is trying to create for the victims of trauma in Makamba Province and Bujumbura City. Thanks to the different interventions of Psychologists, Psychosocial Assistants, and Mediators, supported by different structures that collaborate with AFSC, the victims of trauma manage to overcome their suffering and participate in social cohesion and community development activities.

Indeed, once they have recovered their health, former trauma victims participate in Income-Generating Activities through Saving and Credit Groups. These groups allow them to improve their agricultural and livestock activities, either individually or in groups, as well as other activities such as small trade. From everyone's donation, they manage to provide for their basic needs such as food, medical care, sending their children to school.

The study conducted in the provinces of Makamba, and Bujumbura City reveals that former trauma victims take part in community development activities such as the rehabilitation of roads, gutters and bridges, the construction of houses for the poor, the organization of and participation in sports

and cultural activities, etc. They also participate in social and community ceremonies such as weddings, mourning ceremonies, etc. In short, trauma management allows for socio-economic reintegration into the community.

According to the data collected in the province of Makamba and Bujumbura City, AFSC and other Local Organizations contribute a lot to good social cohesion, peacebuilding, and sustainable development. Intergenerational Dialogues are organized to allow community members to exchange on the different crises, to understand what had happened, and to have a common understanding on the history of Burundi.

Trauma management has enabled former victims to reconcile, work together for their development and Peacebuilding. Many young people have emerged from their traumatic situations and have been socially integrated. They form groups to help each other through farming and livestock activities.

At the social level, there is good cohabitation, good management of traumatic experiences, the reduction of ethnic cleavages, good management of political divergences of opinion, and others. The youths have developed skills in conflict prevention and peaceful conflict resolution in the community level and are actively working as peacemakers.

Based on the reality observed in the different localities of MAKAMBA and BUJUMBURA- City, AFSC's interventions deserve to be extended to other localities of the country because the victims of trauma are not only found in the two provinces. In addition, AFSC should extend its activities because the number of traumatized people is still high and new cases may still arise, especially with the recent government measure to demolish anarchic constructions.

Psychosocial Assistants need capacity building to adequately accomplish their mission in their areas of intervention. They also ask for encouragement because they believe that this is a job that requires considerable availability and physical effort.

Table of Contents

O. INTRODUCTION.....	7
Chap. I. Methodology	8
I.0. Introduction	8
I.1. Presentation of the Methodology	9
0.The Desk Review	9
1. Data Collection	9
I.2. Ethical Considerations	11
I.3. Challenges Encountered.....	12
I.4. Data Analysis	12
Chap II: Findings	13
II.1 The Trauma and its Consequences	13
II.1.1. War and Similar Events	15
II.1.2 Gender-based violence	16
II.1.3 Loss of Material Goods	18
II.2. The Impact of Trauma Management on Community Development.....	19
II.3 The Impact of Trauma Management on Social Cohesion	22
Conclusion	24
Recommendations.....	25
References.....	26
ANNEXES	27

O. INTRODUCTION

Burundi has a history of violence that polarizes opinion at all levels of Burundian society—from intra-community social relations to national political actors. As a result of this history of violence, Burundi and the international community put in place the Arusha Agreement (2000) for peace and reconciliation in Burundi. The Agreement provided for mechanisms for Transitional Justice which are the Truth and Reconciliation Commission and the Special Tribunal, but the success of these mechanisms depends on dealing with the past in terms of memory management. The analyses of the stakeholders of the Agreement highlighted the leading role that different ethnic and political interpretations of history play in Burundi's cycles of violence. It was therefore clear that one of the mechanisms of Transitional Justice in Burundi, the TRC, should be established with a mandate to "*Clarify the entire history of Burundi, going back as far as possible to enlighten the Burundian people about their past... in order to allow Burundians to have a common understanding of it*" (Article 8, Protocol I).

Despite the efforts of the various stakeholders (government, local civil society, international actors) over the past twenty years, the establishment of a collective understanding of history has not yet been achieved to better accompany community members in their efforts to deal with the past. There is a need to combine the efforts of organizations, institutions, etc. To put in place effective mechanisms leading to the sustainable reconciliation of Burundians with a transversal focus on memory management.

Burundi's violent past must be well-addressed. And dealing with the past will be a solution to many of the political, institutional, and societal problems faced by Burundians daily. Women and girls specifically face challenging times if this traumatic past is not well managed. In fact, failure to deal with this past exacerbates the continuum of violence, from the hyper-masculinities of the civil war to the violent masculinities that characterize social and political - relations. Frustrated and traumatized communities are at risk of becoming active participants in future community violence. This is due to a continued lack of a common understanding of history, supported by the lack of space for dialogue, persistent trauma, and weaknesses in civil society to support victims and youth in dealing with the past.

American Friends Services Committee (AFSC) has been present in Burundi since 2004 and contributes to peacebuilding efforts. The collaboration between AFSC and UNFPA dates back to 2016 with interventions in strengthening the social cohesion of youth in communities that still had the residual effects of the 2015 crises. AFSC's interventions and those of other partners were therefore necessary for these survivors to learn how to live with the memories of the past, to understand that they do not have to remain self-centered, and that they can continue to face life hustles and contribute to the development of their families, their communities, and the country in spite of the traumatic past.

Chap. I. Methodology

I.0. Introduction

Understanding and explaining are two scientific issues for educational research, according to Saada-Robert and Lentenegger (2002). It seems that they can also be applied in all social sciences. These Authors support three inseparable axes according to which an explanation should be analyzed:

- The epistemological point of view: i.e., the internal resistances that have appeared as obstacles to the advancement of knowledge.
- The methodological point of view: how the object of the study is constituted.
- The research process and procedures: what are the processes involved in the research, according to which steps.

Explaining and understanding form an inseparable couple, highlighting two aspects of scientific knowledge.

In this approach, before we explain, we must first understand. That is, to understand the meaning that people give to their experiences. In this perspective, this research is part of a qualitative-interpretive approach. It is preferable to opt for a comprehensive approach, in the sense of Schumans (2006) and Kaufmann (1996). They advocate for these comprehensive approaches in the human sciences. They lead the researcher to grasp from the inside, by relying on the value systems of the people encountered, to interpret and explain from the data collected.

Objectification is built up as the processes are highlighted and the different processes are organized among themselves. On the one hand, this requires an attitude of understanding coupled with attentive listening. On the other hand, it is necessary to distance oneself from the subject to carry out a critical analysis. It is in the back and forth between theories and the analysis of the discourses resulting from the transcriptions that objectivation can be built. This leads to a craft-like work as mentioned by Kaufmann (1996): the challenge is to explicitly formulate the relations that could appear between the different data resulting from the different research interviews transcribed and analyzed.

"The intellectual craftsman is the one who knows how to master and personalize the instruments of method and theory in a research project. He is at the same time: a man of the field, a methodologist, and a theorist, and refuses to let himself be dominated

neither by the field, nor by the method, nor by the theory. For to let oneself be dominated is to be prevented from working”.

One of the problems was to know how to approach objectively something that is subjective attached to a personal history, to traumatic events, without letting the researcher be trapped by a hasty interpretation, which could be so restrictive. It was therefore necessary to construct a method that will be explained in this chapter.

I.1. Presentation of the Methodology

This study was conducted in 5 stages: 1) desk/literature review and tools design, 2) interviewer training, 3) field data collection, 4) data analysis and 5) reporting.

0. The Desk Review

It was a review of project / program documents and AFSC annual activity reports. This review allowed us to have a good understanding of the program. It also allowed for a better understanding of the context and the problems identified as well as the targets, the different indicators, and the areas of intervention. This document review allowed us to design data collection tools (questionnaires and interview guides, etc.). These tools as well as the sampling and data collection schedule were shared in an inception report with AFSC for approval.

1. Data Collection

The data collection was done in two provinces (Bujumbura-City and Makamba). It was also important to interview the beneficiary populations, psychologists, psychosocial assistants, mediators, and some members of the administration. The selection of participants for the interviews was based on specific criteria such as having successfully completed the trauma healing intervention program for at least one year and having been a resident of the two survey provinces for at least two years at the time of our survey.

These interviews were complemented by 14 focus groups conducted by consultants with psychologists, psychosocial assistants and mediators who had participated in the trauma healing work of the beneficiary populations. Interviews were also planned with community members who had observed changes in the beneficiary populations of the trauma healing program and with members of the administration who were able to testify. The individual interviews were conducted by the team of investigators with a sample of 110 subjects, 60 in Makamba Province and 50 in Bujumbura-City with program participants.

The duration of the interviews and focus groups depended on the availability and cooperation of the respondents but did not exceed four days per province. Four interviewers per province were assigned to this work. At the beginning of each interview, each respondent was clearly guaranteed anonymity. The purpose of this research, which is to study how trauma healing has played a role in social cohesion and community development, was explained. Before starting the survey, the assistance of psychologists and psychosocial assistants was necessary for the introduction to the respondents.

The present sample distribution refers to the subjects with whom individual interviews were conducted by location and gender.

Province	Municipality	Zone	Men	Women	Total
Makamba	Kayogoro	Gatabo	4	12	16
	Makamba	Nyange	6	10	16
	Nyanza-Lake	Muyange	3	5	8
	Muha	Musaga	5	6	11
Bujumbura-Mairie		Kanyosha	5	6	11
	Ntakangwa	Buterere	4	4	8
		Kinama	4	4	8
		Cibitoke	4	4	8
		Kamenge	4	4	8
MAKAMBA	Kibago	Nyakazi	2	2	4
		Bukeye	2	2	4
		Jimbi	2	2	4
	Nyanza-Lake	Mvugo	1	3	4
		Mugerama	4	4	4
TOTAL General			58	52	110

The focus groups were conducted with psychosocial assistants and mediators as shown in the table below:

Number	Program/Project	Province	Municipality	Zone	Number of focus groups
1	Building Bridges in Burundi (BBB)	Makamba	Kayogoro	Gatabo	1
			Makamba	Nyange	1
			Nyanza-Lake	Muyange	1
		Bujumbura-Mairie	Muha	Musaga	1
				Kanyosha	1
			Ntahangwa	Buterere	1
				Kinama	1
				Cibitoke	1
				Kamenge	1
2	ETP Project	MAKAMBA	Kibago	Nyakazi	1
				Bukeye	1
				Jimbi	1
			Nyanza-Lac	Mvugo	1
				Mugerama	1
				TOTAL Focus group	14

I.2. Ethical Considerations

Collecting data on trauma recovery involves important ethical and deontological considerations. The primary objective of this approach was to conduct the interviews in the most respectful way possible for the various participants. The latter got our full attention in order not to exacerbate the after-effects of traumatic experiences. For this reason, advice from various professionals working with this category of people was necessary before hand. Secondly, complied with the rules of anonymity of the participants who offered testimony and the total confidentiality of the data. Also, during the interviews themselves, it was necessary to begin by reintroducing the purpose of the study and the social benefits targeted. During all interviews, an atmosphere of trust and mutual respect was established. For example, if a respondent was reluctant to speak about certain topics in the interview, he or she was not to be pressured to over react.

I.3. Challenges Encountered

The schedules of the various parties played a significant role in the difficulties of recruitment. The youngest, especially in Makamba province, had left, for the most part, for Tanzania to work in the fields, while others were engaged in other activities such as trade, which is why the interviews were conducted more with women than with men. In addition, we had to work with a sample of 50 subjects in Bujumbura City, rather than 60 subjects as we had planned. This was due to their unavailability. Thus, in total, this study consisted of a sample of 110 subjects (60 in Makamba and 50 in Bujumbura City) instead of the 120 subjects originally planned.

I.4. Data Analysis

The interviews were analyzed according to the principles of thematic content analysis presented by Laurence Bardin (1998). This work thus consisted in "identifying the 'nuclei of meaning' that make up the communication and whose presence or frequency of appearance could mean something for the chosen analytical objective." (P. 137). To analyze the data, it was necessary to categorize and curate the data collected.

In the first place, as Bardin advocates, it was necessary to have several "floating readings" of the whole corpus of discourse which had been the subject of a transcription. This is the stage of the pre-analysis, intended to impregnate oneself with the material, to acquire an overall view. A vertical reading of each interview transcript was carried out to identify the "nuclei of meaning", i.e., the smallest units of meaning found in the text. The goal was to penetrate "the cognitive and affective architecture of the interviewees" (p. 95). Several themes emerged from this process. Thematic groupings were undertaken, especially when individual themes or pieces of information did not mean enough. Inductively, that is to say, "from the similarities of meaning of the material analyzed" (Mayer, *et al.*, 2000), it was worth constituting a grid of categories of analysis projected on the contents, according to a transversal reading of the whole corpus. At this stage, Bardin warns, "we do not take into account the dynamics and the organization, but the frequency of the themes found in the whole of the discourses considered as given, segmental and comparable" (p. 229).

Once the corpus had been broken down into themes, the final task was to interpret its meaning in the light of the questions that the speeches had to answer or that they brought to light. An analysis focused on the individual discourse could have been preferred or the chronology of a few paths that would have highlighted the path of each subject. It turned out that at a certain point, there was a "saturation effect", i.e., several subjects were saying almost the same thing on a given theme, which made it possible to confirm and extrapolate the opinion on the particular theme.

Chap II: Findings

II.1 The Trauma and its Consequences

Trauma as a concept used in this chapter does not refer to physical trauma, but to various events that have serious emotional repercussions on a subject, resulting in personality disorganization, psychological and somatic disorders. The damage caused by these events is more severe in children who do not have the psychological and physical capacity to cope with them. Trauma involves two essential elements: the traumatic event and the behavioral changes resulting from this event, which are also called reactionary disorders.

The events that lead to traumatic consequences are varied. Before reviewing them, it should be noted that in the various writings on the subject, three criteria seem to characterize a traumatic event : unexpectedness or unpredictability, severity, and helplessness. There are several traumatic events and in the face of these events, the subject is helpless, disarmed. Events with these characteristics differ in their nature and in the person's ability to cope with them. In this chapter, two traumatic events will be considered. These are abuse and war:

Abuse is defined by Tourigny (1988) as all actions or deeds that a person does or fails to do, in a non-accidental manner, that are severe enough to threaten the physical or mental health, development or life of the victim. Referring to the literature on the subject, forms of abuse could be grouped into two categories: physical abuse and neglect. In terms of physical abuse, we are talking about people who are physically abused, regularly beaten, burned by cigarettes, by the iron, or by hot water, traumatized in several ways, sexually abused. What is traumatic for the individual is that these acts of violence directed against him or her are not isolated or accidental, but regular, like a pattern of relationships between him or her and the abuser. The most obvious manifestations of abuse are bodily injuries such as bruises, burns, fractures, traces of blows or ties (rope, cord, etc.). However, the most serious, less observable manifestations are behavioral disorders. Authors who have studied the problem of abuse agree on a certain number of behaviours, some of which can be found in traumatized subjects in general. (Tourigny, 1988, Deschamps 1992, Deltaglia 1979). Abused people are excessively fearful, looking for the other person's approval before allowing themselves to do anything. They develop an icy vigilance (Ajuriaguerra, 1984) that is to say an anxious and motionless attention towards the entourage. In addition, we notice that the abused individual manifests excessive behaviors in one or the other direction. They are aggressive or withdrawn and avoid contact. They may be overly lazy, seeking affection in an exaggerated way, or conversely, they may be completely indifferent. Moreover, abused subjects are more inclined to delinquent acts such as theft and alcoholism.

As for the war, this event was inspired by the observation of its effects and the multi form violence that it has brought about in the Great Lakes region of Central Africa, and more particularly in Burundi. The

war in question here has the particularity of having been fought between brothers: the victims, powerless, became *beasts to be hunted by members of their own community*. War, because of the violence and destruction it causes, is a highly traumatic event for the people who are its victims. Indeed, it was not a classic war in the sense that we generally understand it, i.e., two armies facing each other, but a war between members of the same community. Throughout its history, Burundi has experienced repeated crises that have cost human lives and caused traumatic situations in various parts of the country. Some of these crises are notably the ethnic conflicts of 1972, of 1993 after the assassination of President Melchior NDANDAYE as well as the popular demonstrations of 2015 linked to the third mandate of President Pierre NKURUNZIZA. All these periods are the source of trauma based on the loss of family members and material goods, as there have been many deaths, looting of property, exiles to neighboring countries, destruction of homes and other economic and social infrastructure, and massive internal and external displacement of part of the population. The events of war and killings in Burundi have had negative effects on relations between members of the Burundian community in general and on individual lives.

The physical and psychological trauma of the victims was compounded by the fact that their parents, siblings, and friends were killed before their eyes by neighbors they knew very well. They saw dead bodies, mutilated bodies or burning houses. Some were injured severely and still bear scars or have mutilated limbs. Others have been subjected to sexual violence that sometimes results in unwanted pregnancies and/or sexually transmitted diseases that are sometimes incurable. Another factor that has contributed to making the violence even more traumatic is the type of weapons used during the killings such as knives, spears, machetes, or even the burning of victims alive in their homes.

These acts of violence lead to psychological and behavioral disorders in the victims, in this case Post-Traumatic Stress Disorder (PTSD). Indeed, when a stressful situation escapes the subject's control, as is the case in a natural disaster (floods, earthquakes, tornadoes, etc.), certain specific symptoms frequently appear in the victims, which are grouped together under the term Post-Traumatic Stress Disorder. Since 1994, this syndrome has been considered by the DSM 4 (Diagnostic and Statistical Manual of Mental Disorders- IV) as a new illness under the heading of mental disorders and is defined as follows... "*a stress experienced by disaster victims who relive the threatening event in the form of dreams and flashbacks.*"

Victims of post-traumatic stress, regardless of the circumstance that produced it, relive the events and feelings of helplessness and terror either in their dreams or through flashbacks to everyday events that remind them of the original event. The victim is then plagued by the feelings they had when they were faced with the traumatic event, reliving a scene that took place in the past as if it were real. This creates a behavioral disorder that will disconnect him from his real environment depending on the frequency of this return to the past.

In this chapter, the traumatic experiences of the people we met in the two provinces of Makamba, and Bujumbura-City will be examined by trying to identify the main events that they experienced and that caused trauma.

II.1.1. War and Similar Events

The events of war and killings in Burundi have tainted relations between members of the Burundian community and have even given rise to a negative image of the country's authorities and certain institutions. In this section, we provide a brief overview of the social conflicts often observed, their origins, their manifestations, and their resolutions. Conflicts that disrupt social relations include land disputes, social injustice, marital conflicts, sexual violence, polygamy, family abandonment, extramarital sex, political and ethnic intolerance, theft, differing perceptions of the past, etc.

The past of a people is sometimes tinged with clichés, prejudices, and ideological misrepresentations that prevent certain social strata from discovering the reality. This is most often the case for communities that have a traumatic past for one or another category of the population. Given the different crises observed in Burundi, this hypothesis is real.

Speaking of the presentation of the past, the respondents say that they have information from parents, politicians, elders, the media, and neighbors. In analyzing this information, it varies from one source to another, as the respondents from MAKAMBA and BUJUMBURA MAIRIE testify through these words:

- Neither Hutu nor Tutsi killed the other, it was rather the power that killed. This was presented to us by our parents.

- Our parents told us that the Tutsis killed the Hutus, and the Hutus killed the Tutsis...

- "The parents told us that it was the wrong authorities at the time who killed the population of different ethnicity."

- "Our elders told us that in 1972 the Hutus and Tutsis killed each other, and the Hutu started up fleeing the country."

In analyzing the answers given about Burundi's past, it is noted that there is a discrepancy in the responsibilities of each party for war crimes.

Some say it was the Tutsis who killed the Hutus. Others say that it was the Hutus who killed the Tutsis. Still others maintain a certain neutrality by saying that the Hutus and Tutsis killed each other. Others accuse the authorities of the time of being responsible for the various crises that took place in the country.

This divergent perception of the past is at the root of suspicion and mistrust between the communities.

Among the events that caused the trauma, the loss of a loved one and the various abuses suffered during the various socio-political crises that Burundi has experienced, occupy a predominant place. Here are how the respondents explain it:

- *"I fled during the war; I took refuge in the forest, and there I lost my husband and my three children. Since I returned home, I have remarried three times and three times I have been widowed.*
- *"My parents died in 1972 and my husband died in 1993. Afterwards, we fled to Tanzania, and there I lost five children; now I am left with only one child, who is disabled.*
- *"The war stripped me of everything. They killed my husband, cut off his head and threw it in a toilet and then killed my three sons. After that, I took my two remaining daughters and we fled to Tanzania. When we returned, we found our house demolished, our cattle stolen, and now I am here totally destitute.*
- *"In 2015, horrible things happened in the city of Bujumbura. In our neighborhood of Mutakura, the police killed many people, especially the youth. Among those who were killed were my little brother and my cousin who lived with us. What hurt me a lot and continues to hurt me to this day is that we were unjustly accused of being fighters, that we were the ones shooting at the police, whereas in my lifetime I never touched a gun. We went into hiding in the Nyabagere valley, where we spent three days without eating, without drinking water, without washing our faces. When we returned home, we found that Dad had been taken to the central prison of Mpimba where he spent 5 years; it was only with the last presidential pardon that he was able to leave prison.*

We can see that the war was the cause of many traumatic situations. In the worst cases, these people could not bury their loved ones, let alone mourn and grieve. According to psychoanalytical theories, mourning does not allow one to forget what one has lost, but to survive the loss of a loved one to have the time to accept and deal with the grief related to the loss of the loved one.

II.1.2 Gender-based violence

One of the deepest causes of trauma in women is the various forms of violence they suffer in their homes, whether from their family or from their own husband. Concubinage (the fact that a husband takes a second wife, or several other wives makes him neglect his family in all aspects and the woman begins to suffer different evils that they are psychic (denigration, insults, poverty,) or physical (beatings,

burns, etc.)

Cohabitation is a factor that causes trauma for many people, especially in Makamba province. Most of the women told us of their unfortunate experiences when they are abandoned by their husbands who either take a second or third wife or abandon them and go to Tanzania to marry Tanzanian girls or women, leaving them in untold misery, with a whole progeny to take care of, while they have no source of income.

Here is how they explain it:

- *"My husband left me and took another woman and then they went to Tanzania. Before leaving, he first sold all our belongings: cattle, fishing equipment, and others. I and the children were left totally destitute. We have nothing to eat, the children no longer go to school because of the lack of school supplies, we have no clothes, we are in indescribable misery.*
- *"The men here cannot be satisfied with one woman. When he has sold the cassava, he takes a second or third wife. In this case, there is misery at home. For example, at present, the children and I cannot ask him for anything. If we ask for something, he insults us or even hits us. He does not take care of the children anymore, they have become destitute, whereas before he took another wife, they did not lack anything. Only the children of the second wife are treated well.*
- *"Dad rejected us and took another wife. From that moment on, he started to mistreat us, he did not take care of us anymore, he did not buy us school materials or clothes. Our mother struggled to provide us with food, but without success. We ended up becoming "street children" because we were kicked out of the house because we could not pay the rent. We ended up on the street begging to bring something to our mother at night so she could buy us food.*

These testimonies show how concubinage can be the source of all the evils in the family. The first wife and the children from the first marriage are the most unhappy. They are forced to assume parental roles such as providing for the family while they have neither the age nor the psychological maturity required. They undergo destructive parentification, which can be detrimental to their future lives.

Among gender-based violence, rape cannot be ignored. Rape has always been used as a weapon of war in the various conflicts that Burundi has experienced. The belligerents have used it to force young girls and women to follow them into the underground or to ransom the families of these victims. After having been raped, those who were able to escape experienced the ordeal once they returned to their families: rejection by their entourage, unwanted pregnancies, sexually transmitted diseases, children not

recognized by their fathers, etc.

Here is how they explain it:

- *"I was coming back from school; I was studying in the 6th grade, and I was 16 years old. I came across fighters, and they took me by force and brought me into the maquis. I was mistreated, they raped me; I carried their things and cooked for them. All I received as pay was to be raped, it was as if I was an object that they manipulated as they pleased. I was too traumatized, I cried a lot, but without any help. Afterwards, I was able to escape, and I returned home. But there too, things were not easy for me because I ended up with HIV/AIDS (crying...). Until now I have been here, helpless, because I did not go back to school, the family is too poor, you understand that it is too hard for me".*
- *"Here in the province of Makamba, we have been seriously bruised by the war, especially us women. After killing our parents, they attacked us. They raped me when I was 15. I went to get firewood, and that is when they took me by force and raped me. At home, I did not say anything because I was ashamed. But they finally found out because I got pregnant and was thrown out of the house. I took refuge at my cousin's house, and it was there that I gave birth to this child. As I was totally destitute, I did not have enough to feed and clothe my child. Until now we are here, he never went to school, when I think of his future, I am distraught.*

Rape is a heinous crime that has adverse consequences for the physical, psychological, and social well-being of the victim. The victim is plagued by feelings of helplessness, guilt, and personality disorders. Shame associated with accusations of misconduct and moral depravity by family or friends (there is a widespread belief that it is difficult to accept that the victim has been abused; it is believed that the victim has consented in some way) This leads to withdrawal, social withdrawal, and if nothing is done, it can lead to suicide or depression.

II.1.3 Loss of Material Goods

The repeated crises in Burundi have forced many people into exile. When they fled the fighting, they left everything behind: houses, fields, livestock, stores, etc. When they returned to the country, they found their goods stolen, their houses destroyed or occupied by those who stayed, their land plundered or occupied by others. These different situations have caused community conflicts that have disturbed the psychological and social well-being of the population, even causing trauma for some.

- *"When the war broke out, we fled. We left behind all our belongings: cattle, fields, trade, ... We left everything to save our skin. When we returned to our country, we found*

our land occupied by other people whose origin we do not know. When we went to the administration, they referred us to the CNTB (National Commission of Lands and Other Goods). The latter told us that we should share our land with the occupants because they had been occupying the land for a long time and we could not chase them away. This proposal shocked us too much because, in the past, we cultivated, we harvested, we had to eat, or even to sell to support ourselves. It hurts to beg when you have been self-sufficient in the past!"

- *"During the 2015 protests, we fled to the Congo. When we returned, we found that our house was demolished, the sheets and bricks stolen. Since then, life has been hard for us. I had fled with two children, and now I am unable to take care of them. Even the plot of land has been sold by my husband's family members because I am a widow. You understand that it is too hard for me because it is difficult to live in the city without a home.*

II.2. The Impact of Trauma Management on Community Development

Trauma survivors are actively involved in development activities (individual, group, and community). These activities consist mainly of membership of savings and credit groups (SHG: Self Help Group) which allow members to save and have access to credit. This allows them to engage in income-generating activities (trade, agriculture, livestock breeding, etc.), which enables them to meet their most basic needs (food, clothing, medical care, sending their children to school, etc.), as well as to engage in investment activities such as buying fields, plots of land,...

The former victims of trauma appreciate positively the contribution of the BBB program and the PTE project with the support of partner organizations implementing this program and project such as FECABU, Biraturaba, Kazoza keza. They say that they are satisfied with their support, but they would like to see an increase in the number of goats allocated to each group within the framework of the PTE project (one goat for five people is insufficient).

- *"...We are very grateful for the help AFSC has given us through its implementing partners, THARS and FECABU, ... it has helped us a lot in our lives. We got together to cultivate and raise livestock, and having manure for our fields, the harvest has increased a lot. Really, we are very grateful, and we ask them to continue to help us because among other causes of trauma, there is poverty. Since we are lucky enough to be healed, we would like them to*

continue to support us to avoid relapses.

It was found in the field that people who have recovered from trauma greatly appreciate the support provided by various organizations. However, they would like the support provided to be more consistent. For example, they would like each person to have one or two goats, they would like to have support for plots of land to cultivate, they would like to have access to drinking water, According to the chief of Bukeye hill "... *These organizations have contributed a lot to the development of the population of our locality, especially those who have been victims of trauma. Since they have been working together in SHGs, their situation has improved significantly. Currently, they are the ones who sensitize others to join these groups because they have already understood their usefulness.*

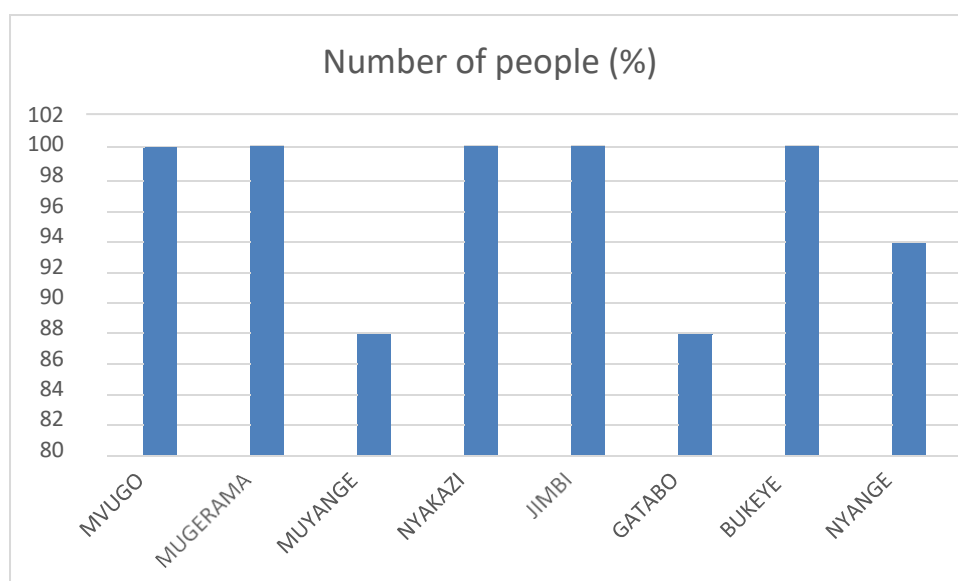
According to the chief of the Musama district, Kanyosha zone in the Bujumbura town hall "... *When people get together, they enrich each other, they help each other, they educate each other, and then they develop. These people had problems related to the trauma, and now they are doing business together, raising livestock, and this helps them a lot, because it allows them to forget the challenging times they went through*".

Trauma management allows the person to recover his or her natural abilities, to have peace of mind which allows him or her to establish healthier relationships with those around him or her. Such a person can face the different challenges of life and one of the major challenges is the fight against poverty. The members of the SHGs are committed to meeting this challenge and former trauma victims become active members in these SHGs.

The table below shows the level of participation of former trauma victims in community development and social cohesion activities through SHGs (Self Help Groups) by province:

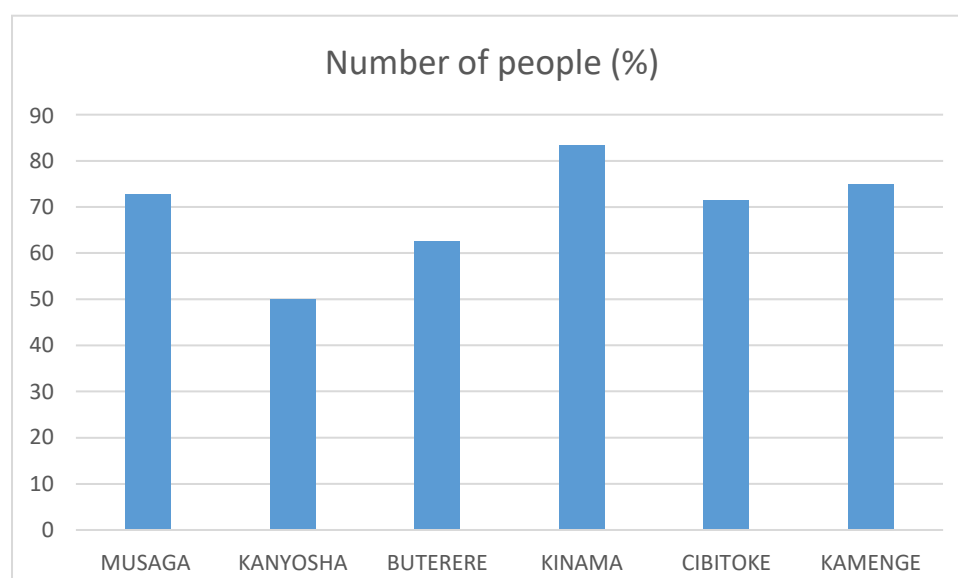
Province	Zone	SHG Membership		Non-membership in SHG		Workforce Total
		Workforce	%	Workforce	%	
MAKAMBA						
	MVUGO	4	100	0	0	4
	MUGERAMA	4	100	0	0	4
	MUYANGE	6	87.5	2	12.5	8
	NYAKAZI	4	4	0	0	4
	JIMBI	4	4	0	0	4
	GATABO	14	87.5	2	12.5	16
	BUKEYE	4	100	0	0	4
	NYANGE	15	93.75	1	6.25	16
	TOTAL	55	91.6	5	8.4	60

Here is how the SHG participation rate is presented graphically in the province of MAKAMBA:



Province	Zone	SHG Membership		Non-membership in SHG		TOTAL
		Workforce	%	Workforce	%	
Bujumbura-Marie						
	MUSAGA	8	72.7	3	27.3	11
	KANYOSHA	5	50	5	50	10
	BUTERERE	5	62.5	3	37.5	8
	KINAMA	5	83.3	1	16.7	6
	CIBITOKÉ	5	71.4	2	28.6	7
	KAMENGE	6	75	2	25	8
	TOTAL	36	72	14	28	50

The degree of adherence to the SHG is graphically presented as follows in the different zones of the Bujumbura City:



The reading of these tables reveals that the populations of the provinces of MAKAMBA and BUJUMBURA-City are very satisfied with the support provided by AFSC through its implementing partners. Indeed, 91.6% of the people interviewed in Makamba province participate in community development and social cohesion activities through the SHGs initiated by AFSC's program/ project, including PTE, BBB.

In Bujumbura City Hall, the level of participation in the SHG is 72%, which is also satisfactory.

II.3 The Impact of Trauma Management on Social Cohesion

Social cohesion activities consist of community mobilization for community service, sports activities, associative movements, etc. Former trauma victims themselves ask to join community development associations, which is an eloquent sign of change and a return to "normal" life. They are no longer afraid to approach others, to collaborate with those who were previously considered to be the cause of their misfortune. They have therefore developed a spirit of tolerance and mutual aid.

Neighbors are also comforted by the recovery of former victims of trauma. They no longer bear the pain of seeing their loved ones suffer, wander the streets, spend days and nights doing nothing, saying nothing, etc.

Another indicator of social cohesion is the concern of the formerly ill person to take care of himself, his children, to take care of the cleanliness of his body, his clothes, to live harmoniously with the other members of his community.

In case of conflicts, they are ready to find solutions by resorting much more to the Mediators than to the administrative authorities who sometimes ask them for bribes.

Former trauma victims are asked to give their opinions at meetings with grassroots administrators, and their opinions are taken into consideration. They can also ask neighbors for help, a sign of good psychosocial reintegration.

The participants in the programs/projects take initiatives to organize sports competitions, animate cultural evenings, build houses for the needy, etc. Currently, former trauma victims participate in social ceremonies (imanza) and take an active part in them by contributing to the preparations with their material and financial support. This is something that was not possible

before the trauma was dealt with.

Finally, in the SHG, if a member does not pay back the credit, he/she has contracted, instead of taking him/her to court, they try to solve the problem amicably, which is also an eloquent sign of social cohesion.

At the community level, there is evidence that former trauma victims are now integrated, admired, and respected. They take initiatives and participate in community work. Here are some excerpts:

- *"In collaboration with the administrative authorities, we organize ourselves to do community development work. Recently we made bricks for the construction of the house of an old indigent mother who had collapsed. We also participated in the unblocking of gutters and the rehabilitation of a bridge that had broken.*
- *"We have organized matches between returnees and those who stayed in the hills to strengthen peace and reconciliation. In these matches, the former victims of the trauma play a leading role: some are players, other referees, other coaches; there are even those who have little money and who gives prizes to the winners.*
- *"... Sometimes we get together with others and organize cultural evenings at the Kamenge Youth Center. In these evenings, we prepare songs and dances related to the return to peace and security. These evenings help us to get together, have fun and forget our worries.*

One of the characteristics of trauma victims is the abandonment of all relationships and excessive suspicion of others. The recovery of such a person begins with the change in the way he or she looks at others, not as enemies, but as someone open to healthier relationships. Having made peace with himself, he begins to make peace with others gradually. Belonging to SHGs accelerates this process of reintegration with the help of other group members.

Conclusion

In the end, we notice that the healing of the trauma is directly linked to the socio-economic reintegration of the victim. Indeed, to develop, a person needs all his or her capacities because the struggle is great.

As there is strength in numbers, a person who goes it alone will not be able to go far in his or her development, so the victim needs to better manage his or her time to build healthy relationships, whether it be business or just social.

Trauma management allows the former victim to enter SHGs (being open to relationships), through the groups they learn to work with others and generate income, which improves their quality of life.

According to data collected in the provinces of Makamba and Bujumbura-City, AFSC and other organizations contribute a lot to good social cohesion, peacebuilding, and sustainable development. This important contribution is witnessed by the youth of these provinces who have benefited from AFSC assistance through partner organizations.

The administration also recognizes the role of AFSC in the capitalization of peace at the level of its intervention zones through the various trainings and coaching given to the community. This community now plays a vital role in the peaceful resolution of conflicts, social cohesion, and community reconciliation. The administration admits a close collaboration with AFSC representatives in their field activities.

Recommendations

Based on the results of the data collected in the two provinces studied, the following recommendations can be made.

AFSC's interventions deserve to be extended to other locations in the country because the victims of trauma are not only found in the two provinces

An extension of the AFSC program in the provinces is necessary because the victims of trauma are still numerous and new cases may still arise, especially with the recent government measure to demolish anarchic constructions.

Psychosocial Assistants and Mediators need capacity building to adequately perform their missions in their areas of intervention.

Healing from trauma should be a cross-cutting theme for any intervention.

References

- Ajuriaguerra, J. and Marcelli, M. (1984). *Psychopathology of the child*. Paris : Masson
- Bardin, L. (1988). *L'analyse de contenu*. Paris : PUF
- Deltaglia, L. (1979). *Les enfants maltraités*. Paris : ESF
- Feldman, R.S; Giroux, S. (1984). *Introduction to Psychology: Contemporary approaches*: Montreal: Chenelière/ MC Graw-Hill.
- Foucault, P. (1995). *L'abus sexuel : Prévenir la récurrence* : Montréal : Les Editions LOGIQUES
- Kaufmann, JC. (1996) : *L'entretien compréhensif* : Paris : Armand Colin
- Lentenegger, N. (1999). *L'enquête et ses méthodes* : Paris : Armand Colin, 2^e édition
- Mayer, R, Quellet, M-C. (2000): *Méthode de recherche en intervention sociale*: Montreal: G; Morin
- Naniwe, A. (1999). *The phenomenon of trauma experienced by children during the ongoing crisis in Burundi*. Bujumbura: UNICEF
- Tourigny, M. (1988). *L'enfance maltraitée*. In *Actes du colloque : La violence et les jeunes*. Saint- Anne- des- Monts: CQEJ

ANNEXES

SURVEY QUESTIONNAIRE

Identification:

- **Province** :..... **City**:.....
- **Zone**: **Hill**:
- **Age** :..... **Sex** :.....

Survey Questions:

Have you gone through painful periods that would have caused trauma in your life (Woba waracye mu bihe bigoye vyoba vyarakomerekeje umutima wawe bikagutera n ihahamuka?

.....

If so, how did you experience this situation? (Ivyo bihe bigoye wabibayemwo gute?

.....

Did you receive any assistance? Of what nature? (Woba wararonse ubufasha? Bwa bande? Vyagenze gute?)

.....

What were the causes of these heart traumas that you went through? (Ni igiki catumyemugira iryo hahamuka?)

.....

How is the situation now? (Ubu mumerewe gute?)

.....

What are the main causes of trauma in your community? (Nizihe mvo nyamukuru zitera ihahamuka mukibano cawe? (Imigenderanire hagati y'ababanyi yifashe gute?) Are there still divisions within your community? Of what nature? How do you transcend them? (Hoba hakiri ho kwinubana ngaha mukibano iwanyu? Gufatiye kuki? Mukora iki kugira mubirengere?)

.....

Are there any conflicts in your environment? (Hoba hariho amatati/indyane zikunda kwibonekeza aha mukibano iwanyu? Zifatiye kuki?) How do you resolve these conflicts? (Ayo amatati muyatorera inyishu gute?)

.....
Who are the main actors in the peaceful resolution of conflicts in your community? (Ni bande bafasha cane mugutatura amatati bidaciye mu ngimba ngaha mukibano iwanyu?)
.....

Have you received any training in conflict prevention and peaceful conflict resolution? If yes, by whom? (Mwoba mwararenkejwe inyigisho mu bijanye no gukinga no gutatura amatati bidaciye mu ngimba? Mwazihawe na bande?)
.....

What impact has this training in conflict prevention and peaceful conflict resolution had on your daily life? (Izo nyigisho zagufashije iki mu buzima bwawe bwa minsi yoye?)
.....

How should conflicts be prevented in Burundi in general and in your community in particular, who would do it? What would be your role? (Hokorwa iki kugira dukinge ayo matati akunda kwibonekeza mu Burundi na cane ngahamukibano iwanyu? Vyo korwa na bande? Mweho mwokora iki?)
.....

Do you have enough knowledge (information) about the different crises that Burundi has experienced? (Mwoba mufisi ubumenyi bukwiye kuvyerekeye amagume canke ibihe bigoye uBurundi bwagiye buracamwo muri kahise?)
.....

How is this painful past presented to you? By whom? (Ivyo bihe bigoye canke ayomagume Uburundi bwacyemwo babibabwira kw'iki? Mu bibwirwa na bande?)
.....

Do you have a common perception (reading) of the past in your community?(Ivyashikiye Uburundi mubibona kumwe ngaha iwanyu mukibano?)
.....

If not, what are the consequences of these differences of opinion on our country's past?(Ni izihe nkwirikizi zo kutabona kumwe kahise k'igihu cacu?)

.....

Are there any organizations that intervene here in your community for a common understanding of the past? Which ones? (Aha mukibano hoba hariho amashirahamwe abafasha gutahura kumwe kahise ku Burundi?) Aya he?

.....

How did the training provided by these organizations help you? (Izo nyigisho mwoba mwarahawe n'ayo mashirahamwe zabafashije iki?)

.....

Are these organizations involved in other areas? Which ones? What's their relevance in your daily life? (Ayo Mashirahamwe hari ikindi kintu yoba afasha? Ikihe? Bibafitiye akamaro akahe mu buzima bwanyu bwamisi yose?)

.....

Are you organized locally in community associations? Of what nature? For what purpose? (Hari Amashirahamwe muhurikiyemwo ngaha mukibano iwanyu? Yerekeye iki? Abafitiye akamaro akahe)

.....

Do your associations/groups receive any support? From whom? In what areas? (Hoba hariho abafata mu mugongo ayo mashirahamwe canke imigwi murimwo? Bande? Babafasha iki?)

.....

Are you satisfied with their support? How? (Murashimishwa n'ivyo babafasha? Gute?)

.....

How do you appreciate their support? (Muravye ivyo babafasha mubivuga kw'iki?)

Are there other areas in which you would like to be supported? (Hoba hari iyindimigambi mwifuza ko babafashamwo? Nk'iyi he?)