



Triennial Report and Future Development August 2002-August 2005



History

In 1998 when the African Great Lakes Initiative (AGLI) sent letters to all Yearly Meetings in the the African Great Lakes Regions asking if they would like to have a delegation visit them, David Niyonzima of Burundi who was then the Burundi Yearly Meeting General Secretary responded quickly.

A year earlier, when David Niyonzima and his family was in exile in Nairobi-Kenya, he had organized a seven-day workshop on trauma healing, to which 28 delegates were invited from Rwanda, Burundi, D.R Congo, Uganda, Kenya and Tanzania, to learn and exchange idea on issues of trauma.

During that workshop that took place from the 16th to the 22nd December 1997 at ACK Guest House, Nairobi, it became obvious that the situation varied in one country from another. But both the participants and the facilitators agreed that there is a “need to heal, reunite and strengthen the communities” (*Healing the Trauma in the Region of the Great Lakes of African workshop report*).

AGLI visited Burundi in 1999 and the Trauma Healing and Reconciliation Services (THARS) was launched under the auspices of the Burundi Yearly Meeting. Carolyn Keys from U.S.A. was one of the first trainer who spent the first two years training, organizing and laying the foundation of the work.

In 2002, when David Niyonzima returned with a master’s degree in counseling from George Fox University in Or-

gon, he came up with concepts of establishing what he called the “Listening Centers” and “Support Groups” throughout the communities.

Because of the various constraints that were encountered by the fact that THARS was under the legal status of the Church, it became necessary to register THARS as an independent, non-political, interfaith and local organization.

The Burundi Government recognized THARS as an Not-for-profit organization and registered it under the *Ordonnance Ministérielle* N° 530/430 of July 8, 2002, granting it the full authority to operate its programs throughout the whole country.



Sign post on the Bujumbura airport road

Introduction

This report recounts the activities undertaken by the Trauma Healing And Reconciliation Services (THARS) between August 2002 and August 2005. This report briefly covers events of these three years, but it must be emphasized that what was done before that was not insignificant.

Taking the metaphor of a river for this Triennial Report August 2002-August 2005 we at THARS have, in the past three years, learned to appreciate the characteristics of a river. A river becomes a river when individual streams flow into it.

The staff of THARS reflects the individual streams that have flown into the river to make it what it is today. Their diversity, ethnic backgrounds, religious beliefs, talents, expertise and commitment helped THARS to grow into a river whose waters bring a healing to the communities.

The clients of THARS are also the streams that make up the river. Without them THARS could not exist. As they grew in strength and embarked on a healing process, our staff also grew in experience and knowledge.

Burundi is the country that needs a lot of refreshing healing river. For the entirety of its post-colonial history, it has been subject to periodic bouts of severe ethnic violence. As

in Rwanda, the dominant Hutu and Tutsi groups have had an enduring animosity. Following the 1993 assassination of President Melchior Ndadaye, Burundi's first democratically

elected president, a renewed cycle of violence has gripped the country. Though significant steps have been taken toward the creation of a lasting peace to the point of establishing a new democratic government on the 26 August 2005, there are untold number of less-visible scars. As communities and families have been torn apart, the psychological trauma, post-traumatic stress disorder and other severe problems

related to the violence have grown endemic in this nation of about seven million.

Trauma has the effect of stopping the flow of the streams and ultimately the flow of the river itself. It causes a perturbation that results in a loss of a sense of self, a relational disconnection with others, a lack of harmony with the nature and a lack of peace with God. THARS seeks to heal, rebuild and strengthen the "flow" of blocked and disturbed waters. As our logo shows a tree that symbolizes life, that tree will only be straight and stand healthily when the river will continue to flow and people joining hands to play a role, each one in his/her capacity.



Announcing a conference at Novotel

Mission

Trauma Healing And Reconciliation Services is a group of psychosocial practitioners and peacemakers who work to contribute to the healing and peacemaking in the Great Lakes region of Africa in particular, using a holistic approach which brings people of all walks of life to psychosocial healing and resolution of differences.

Vision

We see ourselves as a group of psychosocial practitioners who are working to restore hope and health in an environment where the community will live in a healthy future. We see our work as being a facilitation for people of all walks of life to build a culture of peace and harmony, where mutual respect and listening skills enable people to understand each other, have compassion for one another and care for one another; where traumatic hurt and psychological wounds are healed; where justice prevails and where people find peaceful alternatives for resolving their differences and foster reconciliation.

Values

- Raising awareness and sensitivity
- Making mental health services accessible
- Building helping capacity
- Peace-building and reconciliation.

Objectives

1. To facilitate and coordinate workshops on trauma healing.
2. To establish local sites where families, groups and individuals in need of trauma assistance can be treated.
3. To train people in trauma healing and reconciliation.
4. To foster solidarity among counselors of trauma cases and encourage research in this field.
5. To build and strengthen the capacity for dealing with trauma by means of seminar, conferences and literature.
6. To promote effective methods for nurturing the healing process, including using music, theatre, dance and sports.
7. To educate the public and international community about issues of trauma and to encourage action on these issues.
8. To provide activities, community forums and exchanges and skillstraining that will contribute to reconciliation.



THARS Headquarters

Report from the Coordination.

Over the past three years, we watched Trauma Healing And Reconciliation Services grow in a tremendous way. In providing our most needed services to the Burundi community, we felt that we achieved what we had set up as goals in our yearly strategic planning, except the establishment of the Central Africa Trauma Training Institute (CATTI) which is still our dream.

Our organization has served not only the people we call the “clients”, but the whole country that has been in transition from war to a peace process. We believe that the positive change, healing, growth and strength of the population that we are observing are the results of the impact that our organization is making to the mental health aspects.

- ✓ We have provided professional counseling services to groups, families and individual who needed assistance.
- ✓ We have trained teachers, youth workers, religious leaders, women’s organizations representatives and many members of the civil society in trauma healing and reconciliation.
- ✓ We have established listening centers and shelter houses where people have found their healing.

- ✓ We have organized 3 National conferences for trauma service providers and fostered solidarity among them.
- ✓ We have produced educative/awareness materials, tools and self help instruments, including a bi-monthly Newsmagazine.
- ✓ We have continued to do the lobbying to educate the public and the awareness raising on the media, locally and internationally on the issues of trauma and encouraged people to take positive actions to make the difference.

I would like to thank all who contributed in one way or another for the progress of Trauma Healing And Reconciliation. A particular gratitude goes to the USAID that accepted that we get the sub-grant under the Search for Common Ground, the USA Embassy, African Great Lakes Initiative, the Norwegian Church Aid, Swiss Cooperation, Care International-Burundi, Quaker-Hilfe and many individuals such as Roger and Mildred Minthorn, Lon and Raelene Fendall, Peggy and David Parsons, Rand and Phylis Michael, whose prayers and material contribution made us arrive thus far.

We thank our partners in the Integrated Victims Of Torture project, namely Search for the Common Ground, Ligue Iteka, the Association pour la protection des Droits Humains et des Personnes Détenues, and the Synergie Burundaise pour la Lutte contre les Violences Sexuelles, for their care and their cooperation. I would like to thank the members of the THARS Board and all the staff, past and present for their perseverance, and their support without which THARS could not have reached where it is now.

I thank you.

David Niyonzima



THARS
Coordinator

Staff at THARS 2002-2005

Coordination Center staff

David Niyonzima, Coordinator & Counselor
 Charles Berahino, Logistic Manager & Counselor
 Félicité Ntikurako, Program Manager & Counselor
 Anicet Ndikuriyo, Financial Manager
 Dina Ndayizeye, Office Manager
 Mathieu Shalif, Project Manager
 Virginie Minani, Counselor
 Gertrude Ndayishimiye, Receptionist
 Venant Hatungimana, Driver
 Frediane Simenya, Resource Center Officer
 Elie Ndorere, Housekeeper
 Ntirandekura Léopold, Housekeeper
 Ntirwonza Ruben, Housekeeper

Chefs of Antenna/Satellite offices

Valery Emmanuel Hakizimana, Counselor-Ngozi
 Cyriaque Niyonkuru, Conflict transformation, Ngozi
 Ostophere Ngendakuriyo, Counselor-Ruyigi
 Espérance Kamikazi, Counselor-Makamba
 Alexis Nibigira, Counselor-Bujumbura
 Pontien Bararunyeretse, Counselor-Muramvya
 Augustin Habonimana, Counselor-Gitega

Listening Centers managers

Potito Nzeyimana, Counselor Assistant
 Anne Nduwamahoro, Counselor Assistant
 Médiatrice Niyibogora, Counselor Assistant
 Zipora Bizishaka, Counselor Assistant
 Isaac Baseka, Counselor Assistant
 Jean Gahungu, Counselor Assistant
 Sébatien Manirakiza, Counselor Assistant
 Gédéon Mwana, Counselor Assistant
 Cassilde Miburo, Counselor Assistant
 Françoise Nimenya, Counselor Assistant
 Emmanuel Nikobamye, Counselor Assistant
 Moise Banderembako, Counselor Assistant
 Casimir Nibizi, Counselor Assistant
 Sauvathille Niyibogora, Counselor Assistant
 Aline Nkurunziza, Counselor Assistant
 Nathanael Nkorerimana, Counselor Assistant
 Aloys Simbandumwe, Counselor Assistant
 Celestin Sindimwo, Counselor Assistant
 Ernest Toyi, Counselor Assistant

Shelter Houses managers

Nivyimana Elysée, Social Worker
 Hatungimana Consolate, Social Worker

Programs

Consultants

Margaret White, 2002
Janet Dotson, 2003
Peggy Parsons, 2003
Carolyn Keys, 2005

Clinical Psychology interns

Crystal Waitekus 2002
Augustin Habonimana 2003
Grace Baraka 2004
Susan Muchiri Wanjiku 2004
Alexis Niyibigira 2004
Suzanne Kwizera 2004
Frediane Simenya 2005

Guest Speakers at THARS Conferences

Sue Nolwesky, 2002
Rachel Fretz, 2002
Emmanuel Seheye, 2002 & 2004
Jerome Ndiokubwayo, 2002
Father Michael Lapsley, 2003
Mongezi Mngese, 2003
David Niyonzima, 2002 & 2003
Paul Nkuzimana, 2005
Sylvère Suguru, 2005
Antoine Rubagumya, 2005
Carolyn Keys, 2002, 2003 & 2005
Barbara Suntrum, 2002,2003

Evaluators of the VOT Project , 2004

Sylvestre Barancira
Nathalie Zajde Nathan
Karine Kaneza
Bindende Kamwanga



Working on THARS Newsmagazine

- The awareness raising and sensitization program
- The trauma healing and conflict transformation training
- The victims of torture psychosocial intervention
- The listening centers and support groups establishment
- The sexual violence rehabilitation program
- The research and database compilation program

Description of programs

The awareness raising/sensitization program We make people aware of trauma issues and educate both the public and the clients on the importance of healing the trauma. Our message is that people need not to suffer because there are services now available to help them. We educate the public to break the silence, for example when cases of rape occur.



Logistic Manager

We have produced fliers and pamphlets and distributed them in great number, explaining what trauma is, how it affects people and suggestions for a healing process. Along with a bi-monthly newsmagazine called *Ntiwihebure*, with testimonies of clients who experienced healing, we give talk shows and interviews on local radios and television, broadcasting messages of hope and health.

The trauma healing and conflict transformation training program. We used our successfully adapted curriculum to conduct workshops and seminars. The training is both theoretical and practical. For the training of the community practitioners, over half of the workshop is spent in practicum, giving learners the opportunity to test their skills and to role play so that they would see for themselves how the methods work from that perspectives.

They are also trained to make appropriate and timely referrals in cases beyond their capacity. Part of the training is dedicated to covering norms or standard of practice which include professional standard of care, protection, making and following up on clinical referrals and accessing other services such as legal or medical services.

Topics that are taught include: What is trauma?

Listening skills; Understanding the cycle of violence; Traditional ways of handling grief and loss; Stages of trauma recovery; and Working with Traumatized children.



Workshop in session

Another important aspect of THARS' work is the widely used and highly successful Alternatives to Violence Program (AVP) pioneered by the Quakers for use in the New York State prison system, AVP provides non-violent options for the resolution of conflict. Since 2002 basic AVP training has been provided to many people. Many hope that this program can help to restore the humanity that has been buried under decades of civil war and ethnic conflict.

The Victims of Torture program. This program was established in 2003 to address the specific needs of victims of torture. This program brought together the expertise of organizations working in Burundi for peace building, Trauma healing community organizing and human rights advocacy.

In this program, THARS partnered with Search for Common Ground, the Ligue Iteka (Burundian League of Human Right) and



Victim of burning

and the Association pour la Protection des Droits Humains et des Personnes Détenues (APRODH). Our services included: individual therapy

(crisis, brief and long-term psychotherapy), group therapy, couple therapy and family therapy.

After a series of sessions, the victims have defined themselves as a community and found what is now known as "support groups". It is in these support groups where a safe space has been created in order for these victims to share their fears, experiences and emotions.

Listening centers and support groups establishment.

This program is under the main focus that we called clinical intervention. In order to effectively serve the Burundi community, we put at the disposition of the most affected community professional counselors.

These men and women are stationed in what we called antenna or satellite offices in 6 provinces where the need is felt: Bujumbura, Gitega, Ngozi, Muramvya, Makamba and Ruyigi. In addition to ensuring continual psychosocial clinical inter-

vention they are primary referral destination for the community practitioners and hence carry a case-load of people needing services beyond those available in the community.



Healing through dance

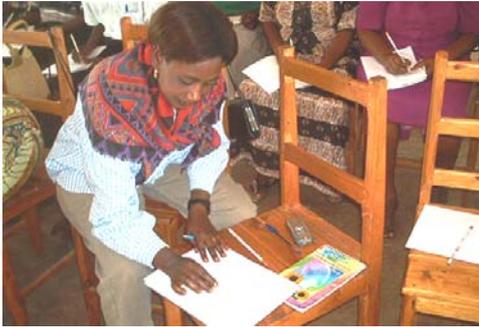
The listening centers provide safe spaces, quiet and discreet places for effective counseling and support services to those who need help or simply need to express their pain and concern.

Sexual Violence Rehabilitation program. This program developed from the realization that there were more and more rape cases throughout the country. The victim of Torture project helped us to understand that there was a great need to address issues of sexual violence and abuse almost separately. An exciting new partnership began when THARS was invited to work in synergy with other local organizations in what is now known as the Synergie Burundaise de Lutte Contre les Violences Sexuelles (SBVS), supported by the Swiss Agency for Development and Cooperation.



Seminar banner

Under this program we manage two shelter houses where rape victims and sexual violence survivors are welcomed for a given period of time, as our staff provide them with



Art psychotherapy

psychosocial support and clinical/medical assistance when necessary.

During the time the survivors are in the “shelters”, our staff undertake the

initiative to approach the families or communities to persuade them to welcome back the survivors and be part of their healing process. It is an advocacy intervention to motivate and sometimes challenge the community to play a role in the victims reintegration.

Research and database program. This program developed when students from various universities got interested in our work. Thanks to the US Embassy and George Fox University, we expanded our resource center by shelving more books in our fields of interest.

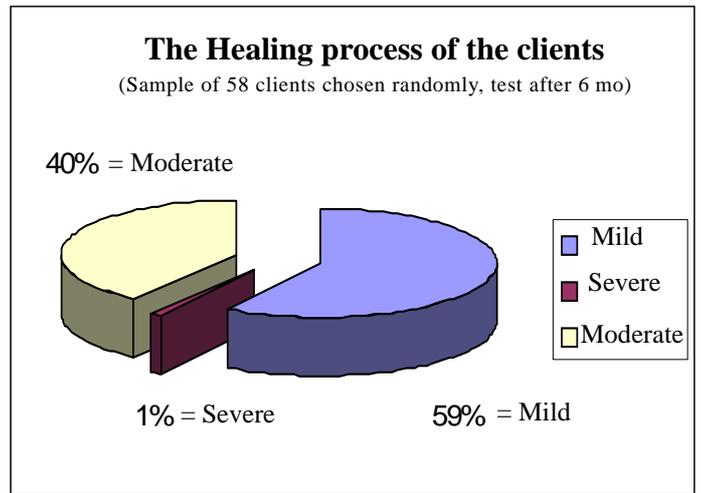
Also our resource center manager keeps records of all our services and number of our clientele on both the sexual violence and torture survivors. Thanks to the data



THARS resource center

tracking forms and instruments, we have been able to get the picture of where Burundi is in terms of areas that has most of the torture survivors, rape victims

(children, young adults and old) and the process of healing of our clients (the moderate, severe, and mild). Interested organizations have consulted our research findings and database to enrich their services to the Burundi community.



Statistics:

- Total of listening centers 23
- Total of clients received at our center 11824
- Total of victims of torture treated 1128
- Total of training sessions 242
- Total of participants in training sessions 14625
- Total of psychosocial activities organized 341
- Total of community leaders visited 1094
- Total of support groups formed 69
- Total of self help literature distributed 1575
- Total of Newsmagazines distributed 3000
- Total of victims of sexual violence/rape 592

Summary of Impact

Three years into this project, we at THARS feel that we are making good progress towards our goals. We see clear measurable products and effects and we have good indicators that the impact of these things will be real. This summary covers all six of our centers, and addresses the impact of our goals to help survivors of trauma. Human healing can only really be told in human terms, so in order to give an impression of the impact that our work is having here we summarize a few of the situations that we have addressed, and the gains that have been made. We have changed places and names to protect the confidentiality of our clients but all of the situations are real.

Near Kibimba lives a woman named Rachel. She is young, and married with two children. Rachel’s husband is in prison for torturing her. Rachel’s husband is quite a bit older than her. He was experiencing sexual performance difficulties and blamed his wife. To ‘punish’ her for her supposed failure he attacked her with a Machete. Rachel was nearly killed. He aimed to decapitate her but missed high, so she has a horizontal scar from the middle of the back of her head, through her right ear and onto her right

cheek. He did not stop with one blow. She has a defensive wound on her right hand that nearly split her thumb from the rest of her hand, and she has a scar on her right shoulder that runs vertically to the middle of her back. Rachel nearly died that day and then barely survived a long hospital stay complicated by poverty. Her husband was prosecuted, but for a long time she could not even begin to speak about what had happened to her. Someone eventually suggested that she visit the listening room that had recently been opened by THARS in her community. During her first session with the listener she could do nothing but cry. Over time, with encouragement and support she has been able to get her story out, and resolve her traumatic memories. With the help of THARS she is seeking medical treatment for her hand which is still not functional. Recently she was able to tell her story to a group of women at a training organized by the local center. This educated the women and clearly empowered Rachel.

In Makamba there is a man who was the pastor of a local church. He had some very normal human relationship conflict with some of the members of his church. As a result of this he ended up leaving that church and starting another. His new church did well and his former church elders decided to get rid of him. They signed a paper denouncing him to the local military as a rebel. He was arrested and tortured. His torture included being 'hog-tied' and hung for an entire night, numerous beatings, losing his teeth to a pistol whipping, and having the soles of his feet beaten bloody. His torment ended only when another church leader intervened on his behalf and got him transferred to a jail in another city where he received a trial and was acquitted of all charges. His torturers are now on trial.

This pastor found the THARS listening room by attending a local education seminar put on by the center. As he listened he realized that he was in great need of the services himself. He stayed after and spoke to the local director, and was given an appointment. He has received help in attaining much needed medical attention for his remaining health problems and he has started psychotherapy. It is very common for us to have participants in our trainings realize that they are in need of our basic services.

Just outside of Ruyigi, the local government soldiers were told that there were rebels nearby. They went out looking for rebels. The only people they found were some men sitting and drinking, but the drinkers said that they thought that they might have heard something over "that way". The soldiers charged off in the direction indicated, guns

drawn. A group of three men working in a field saw soldiers coming at them with guns, the men ran. The soldiers saw the running men and decided that anybody who was running was probably a rebel. They apprehended the three men and took them to the military compound where they were repeatedly beaten and tortured in an attempt to get them to admit that they were rebels. Realizing at some point that they had made a mistake and were torturing farmers, the military released them after making them sign a document declaring that they would be killed if they were found to be involved with any further rebel activity. In this case the local THARS counselor heard about these men and sought them out, offering services that were gratefully accepted.

In Gitega, a 28 year old woman was raped by rebel soldiers. She bore a child from this rape, but had great difficulty adjusting to motherhood. While this child was still young, government soldiers attacked her family compound, and she witnessed the execution of her parents and siblings. She was the last to be killed, and survived, only when the soldier who was doing the killings said "I'm tired, I have been killing people all day and I want to quit". This is a good example of the complicated trauma that THARS sees every day. This woman was subjected to a second trauma without having resolved the first one. She has received support and extensive therapy at our center.

In Bujumbura Rural, rebel soldiers attacked a woman in her home. They killed her father and her brother, and raped her, and her mother and her sister. Shortly thereafter her mother committed suicide, and her sister disappeared. This woman came to a THARS center seeking tests for pregnancy and AIDS. She was helped to get these services, and offered psychotherapy because it was clear that she was suffering from debilitating post-traumatic stress disorder. After starting with sessions three times a week, she is now coming once a week and has begun to resume her normal activities that produce enough money to live on.

Finally, we discovered that in one area of Bujumbura Rural, that the local people were taking matters into their own hands, because they had no access to courts, and because the police totally neglected their community. It came to the attention of the local THARS representative that the local community had a "torture tree" Where local people who misbehaved were punished by their peers. People were being severely injured for minor offences like fighting with their spouse or stealing their neighbour's vegetables. The THARS staff person organized a meeting where the local people were presented with non-violent means of



Children also need healing

conflict resolution, and education on the effects of torture. It was a tough sell, but we believe that some progress was made because we have investigated to find out how the “torture tree” was being used and we found out that the use of “torture tree” has stopped.

Often it feels as if our progress is small in comparison to the size of the problem. But we now have files full of cases where a huge difference has been made in the life of individuals. And we are beginning to see changes in the communities where we work. It is difficult work, but all of us feel good about doing it.

Case study

This case study is based on some of the Trauma Healing And Reconciliation clients’ experiences. Their names and other details are always changed for confidentiality reasons.

Judith is one of the clients who have been helped in one of the listening centers. As she approached one of our listening centers, she told us her story.

Before 1993 Judith was leading a normal life. Her husband worked as a civil servant. During the crisis that erupted after the death of Melchior Ndadaye, her husband was killed on the way home from work along with her three children who were also coming home from school. She said that she still remember where these loved ones have been buried in a common grave. After the killers looted all their belongings and burned both their main house and the stall of their cows, they left.

Judith, her two children and other fellow women whose husbands had just been killed, fled towards the neighbouring town. In fleeing, they went through the forest but soon after, they fell in a group of other killers. These killers demanded to kill Judith’s little boy but she pleaded for mercy for her son and said: “Kill me first before you kill him”. One of the killers said: “Let this woman go, because these political issues were orchestrated by men”. They finally let her join the other women who had been captured as they fled and who were guarded in a place. At night the women overheard that the killers were going to kill them. Upon hearing this, they decided to flee one by one in the nearby banana plantation.

The following day they heard the regular army firing their guns. The killers left the place and fled. The women remained in the hiding place until the afternoon when they decided to show themselves to the soldiers. They put up their arms and the soldiers inquired about their plight and they finally gave them water and put them in their truck to take them to an Internally Displaced People’s (IDP) camp,

where many other people were kept for protection and lived for a long time (most of such camps are still in existence).

After several months, Judith borrowed money to do some little commerce. She decided to sell a locally brewed beer to get some income. Even though her business was going normally. Judith says that she was not normal. During the day she was OK even though she was very fearful of people. She expected that either a Hutu or a Tutsi could kill her at any time. “At night it was worse,” she said, “I went to bed as usual, but many times I found myself laying folded on a street, cold, and not remembering how I got there”. It was her sister who always helped her back into the house and who comforted her.

In serving beer she could not look at her clients eyes. She believed that any time somebody could strike her dead. After a while, she felt that she needed to sell little basic food such as beans. After borrowing more money from a religious wellwisher, she asked her son to escort her to a market to buy what she wanted.

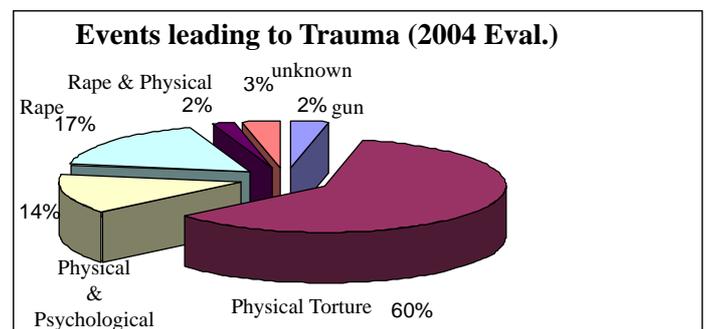
As Judith was going to the market with her son she fell in a band of men wearing military uniforms. These men threatened to kill her son. Again she pleaded for her son, and begged if they could spare his life. These men had knives and they shouted that they wanted that boy out of the place. The boy left crying all the way and Judith charged him to tell his two sisters that since she was dying they should go to their anty.

The men dragged Judith in a bush and they raped her repeatedly. They left her at about six o’clock p.m. when she was bleeding at almost the point of dying. She crawled slowly on her knees and arrived at her home at about nine o’clock p.m. and found her children miserably sitting in front of their house. Her sister came and warmed water to wash her. The following day she took her to the hospital.

It was after several weeks that Judith realized she was pregnant. Judith says that since she had no choice, she carried the pregnancy and bore a child. Unfortunately after two days the child died. “Even though I had got this baby from the fierce animals,” Judith confessed, “I was greatly



Conference at Novotel



grieved by the death of my child. This death affected my mental health and I became almost schizophrenic. I did not want to be comforted by anyone because during the time I was pregnant some had told me that it was something I wanted. I therefore did not want to see anyone around me. Someone suggested I go to church and since I wanted healing, I reluctantly accepted. But during mass in my catholic church, my eyes filled with lots of tears. I looked around and spoke to myself loudly and disturbed the order of worship until they told me never to come back to church.

It was not until the beginning of workshops and seminars on peace organized by various Non-Governmental Organisations for people to come together, that Judith started to be less fearful of people. One of the people she met in one of the reconciliation workshops suggested to her to go to the Trauma

Healing And Reconciliation Services listening center.

Judith says that when the THARS personnel created a safety environment, for her to share her experi-

ence and what she went through, a feeling of relief and peace started to get hold of her. She said that it took several sessions to put her on a healing process.

Judith later told us: “Today I feel as a human being again, a person and not an animal!” In another THARS seminar Judith met “other people who encountered worse situation than what I through”. “I met”, Judith narrated, “a lady whose both hands were cut by her own husband. And when I talked to her, I felt as if my troubles were smaller as compared to what Francine had gone through. It was as if my own healing got completed by the healing of that whose situation was worse than mine. I thank THARS for all they did for us”.

Future Developments

THARS is committed to working in partnership with other national and international organizations, universities and churches. We recognize the importance of pooling resources and sharing our experiences and learning.

In our future developments, we would like to strengthen the partnership with more organizations. We have in mind organizations such as: The Trauma Centre for survivors of

Violence and Torture, based in Cape Town, South Africa; The Center for Victims of Torture, based in Minneapolis, USA; The Southern African Trauma Coalition (SATC); the Rape Crisis, based in Cape Town in South Africa; Medico International and FATRA in Frankfurt, Germany, the Northwest Medical Team based in USA, the United Nations High Commission for Refugees, the Catholic Relief Services, UNICEF, etc.

It is our hope that in a near future our Antenna/satellite office of Goma in the Democratic Republic of Congo will be fully functional. Some listening centers in the refugee camps in Tanzania and strong working relationships with trauma service providers in Rwanda would bring our dream of healing the African Great Lakes Region come true.

Along with making accessible mental health services to the communities through the listening centers in the remaining most hurt areas, we need facilities to establish the Central African Trauma Training Institute (CATTI) to be able to serve better our region. We invite voluntary services from visiting counselors, psychiatrists, consultants and clinical psychology interns.

We would like to offer opportunities to the business community, companies, foundations, churches and general public who are getting this report, to help us, meet the needs of the suffering communities by: providing accessible mental health care; developing and implementing training on different levels of trauma management and conflict transformation to a range of front-line workers, including teachers, social workers, religious leaders, police, emergency workers and health canter's workers.



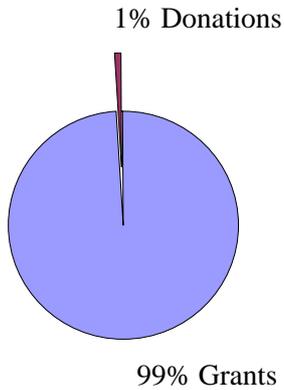
Consequence of unhealed trauma



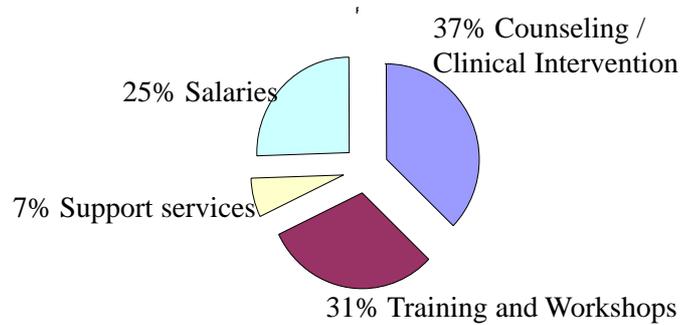
THARS Vehicle and driver

Financial Information

Income for the Period of August 2002-August 2005



Expenditure for the Period of August 2002-August 2005



External Auditing is done on a monthly basis for the VOT Project. The other donors required auditing at end of each project grant.

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