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COUNSELING THE TRAUMATISED ADOLESCENTS OF THE BURUNDIAN WAR - A PASTORAL STUDY

Ruben Safari

Dissertation submitted in partial fulfilment for the requirements
for the degree

Magister Artium in Pastoral Studies

at the

North-West University, Potchefstroom Campus



Supervisor:
Prof dr W C Coetzer
POTCHEFSTROOM

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OPSOMMING

Hierdie navorsing is geïnspireer deur die ontsaglike nood aan pastorale berading onder die adolessente van Burundi sedert die burgeroorlog tien jaar gelede. Talle van hulle is getraumatiseer deur onder meer verkragting, misbruik, moord op familieleden en die afbrand van hul huise. As gevolg van die groot tekort aan pastorale beraders was hierdie adolessente verplig om op hul eie te probeer oorleef. Sommige was as soldate betrokke in gevegte tussen die opponerende faksies, sommige het lang tye in vlugtelingskampe deurgebring en sommige het straatkinders geword waar hulle aan seksuele immoraliteit, dwelms, alkohol en misdaad blootgestel is. As gevolg van al dié omstandighede gaan die meerderheid van hulle gebuk onder onverwerkte hartseer en emosionele pyn. Die oogmerk van hierdie studie was gevolglik om pastorale riglyne te formuleer waarvolgens dié jong generasie beraad kan word ten einde genesing van al die emosionele letsels en wonde uit die verlede te kan ervaar. Deur eksegeese is vervolgens sekere Bybelse beginsels geïdentifiseer wat verband hou met 'n aantal Bybelse persoonlikhede wat self verskillende vorms van trauma ervaar het. Hierdie beginsels is geïnkorporeer in die “beradingsmodel” wat in Hoofstuk 5 voorgestel word.

Waardevolle perspektiewe vanuit sommige van die ander dissiplines binne die Geesteswetenskappe is ook geïdentifiseer met betrekking tot die tipiese probleme en vrae waarmee adolessente worstel. Die impak van trauma, die verskillende fases van 'n traumatiese ervaring asook die roufasies het aandag geniet. Baie van die adolessente is getraumatiseer en het ook die ondervinding gehad om iemand aan die dood af te staan. Empiriese vraelyste is versprei onder 'n aantal adolessente, ouers, predikante asook 'n paar Christelike organisasies in Burundi. Dit het waardevolle inligting voorsien betreffende sommige van die basiese behoeftes van hierdie adolessente.

'n Aantal pastorale riglyne wat spesifiek fokus op die agtergrond, huidige omstandigede en behoeftes van die adolessente van Burundi, is uiteindelik aan die orde gestel. Hierdie riglyne kan gebruik word in die opleiding en toerusting van leraars en ook leke-beraders wat betrokke is by adolessente en hul behoeftes.

ABSTRACT

This research was prompted by the tremendous need for pastoral counselling among the adolescents of Burundi since the civil war ten years ago. Many of them have been traumatised through among others rape, abuse, the murdering of their parents, and the burning down of their houses. Because of the serious lack of pastoral counsellors, these young people have had to survive on their own. Some of them have been involved as soldiers in the fighting among opposing factions, some have spent a considerable amount of time in refugee camps, and some became street children where they were exposed to sexual immoralities, drugs, alcohol and crime. Because of all these circumstances, the majority of them are wrestling with overwhelming unresolved pain, hurt and grief. Many of them are depressed and without any joy, meaning or goals for the future. The aim of this study has therefore been to present some pastoral guidelines for counselling this young generation who is struggling to overcome the emotional scars and wounds of the past.

Through exegesis, certain Biblical principles have been identified pertaining to the lives of some Biblical characters that experienced different forms of trauma. These principles have been incorporated in the counselling 'model' proposed in Chapter 5.

Valuable perspectives from some of the disciplines of human sciences have also been identified with regard to the typical problems and questions that adolescents are wrestling with. The impact of trauma has been discussed, together with the different phases of a traumatic experience as well as the phases of 'n grieving process. Many of the adolescents have been traumatised as well as having the experience of losing somebody through death.

Empirical questionnaires were distributed among adolescents, parents, pastors as well as some Christian organisations in Burundi. These questionnaires provided valuable information with regard to some of the basic needs among adolescents.

Eventually, a number of pastoral guidelines were formulated that specifically focus on the background, present circumstances and needs of the adolescents of Burundi. These guidelines can be used in the training and equipping of pastors and lay counsellors that are involved with the counselling of these adolescents and their needs.

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CHAPTER1

INTRODUCTION

1.1 BACKGROUND

Braeckman (1996:27) discusses the history of Burundi. Burundi had been German colony since 1890, becoming a Belgian colony in 1919 until 1962, when it received independence. Before the arrival of the Europeans, the people of Burundi had been organised and lived together in its three ethnic components, namely Tutsis (14%), Hutus (85%) and Twas (1%). During the administration of the Belgians a lot of emphasis was put on the differences among the ethnic groups.

The Tutsis (a minority group) for example, were assessed as the superior race born for leading, as they presented certain traits similar to Europeans. Consequently, in many situations, they were appointed as foremen, while the Hutus were designated to do inferior jobs such as to cultivate as well as other hard labour (Braeckman, 1996:27). This strategy by the Belgians caused a lot of conflict and also led to civil wars.

According to Braeckman (1996:27), the first civil war broke out between the Hutus and Tutsis in 1965, some years after independence. In 1966 a military coup took place and Burundi became a republic. In 1972 a slaughter of Tutsis took place, but was immediately suppressed by the armed forces, which killed more than 100,000 Hutus. In 1988 the slaughter of Tutsis started again in the northern part of the country. Since 1993 the civil war has caused the deaths of thousands of Burundians from both ethnic groups (Tutsis and Hutus). The violence has been terrible, especially for the youth, since many of them have been involved in all the atrocities that took place. As recently as Tuesday 7 December 2004, the following was reported by the iafrica.com news service (2004) on the Internet:

“Hutu rebels from the National Liberation Forces (FNL) fired four mortar shells at the residence of Burundian President Domitien Ndayizeye in the capital, Bujumbura, but no one was hurt, the chief of security at city hall said Tuesday.”

The present study intends to evaluate the disruption of the war regarding the lives of especially the young people. It also wants to suggest appropriate counselling guidelines regarding these young people who survived the massacres.

1.2 PROBLEM STATEMENT

Rosenthal (quoted by Mackay, 2001:1) postulates that because of developmental changes that occur in the adolescents' psychology, they may suffer more serious emotional consequences as a result of exposure to community violence, compared to children or adults.

According to Hart (2001:14), the age of adolescence has gone up over the years because of different factors. He refers to many social commentators currently, who say that adolescence does not really end until age 28 or 30. So, when using the term 'adolescence' in this study, it refers roughly to a group of people between the age of 12 and 30.

Jansen (1988:16) describes the consequences of a civil war as follows: many people flee from their homes and communities, fearing attacks. The departure from the towns is unplanned and in response to life-threatening situations. Their contact with and means of support from their families and communities have been violently broken, leaving them without a means of obtaining food and shelter, support and education. During the period of war, people are killed, thousands of houses are destroyed or burnt and most people flee from their areas. The result of this has been a violent disruption in the development and life of these adolescents.

Herman (1992:3) traces commonalities in trauma between rape survivors and combat veterans, between battered women and political prisoners, between survivors of vast concentration camps created by tyrants who rule nations and the survivors of small hidden concentration camps created by tyrants who rule their homes.

Research has shown that exposure to combat; abusive violence and atrocities increase the risk for developing post-traumatic stress disorder (PTSD). Matsakis (1996:342) explains that PTSD is not restricted to combat veterans but is also found among individuals who spent time in war zones where they experienced life-threatening situations or were surrounded by death. Research proves that a traumatic event does not take years, months, weeks, or even hours to lay the foundation for PTSD - an individual can be traumatised in a couple of seconds. Schiraldi (2001:2) states that life does not prepare us for trauma. Following the exposure to traumatic events, millions of people develop PTSD. He continues to say that unless proper treatment is found, most of these traumatised people could secretly and needlessly battle distressing symptoms for life. On the other hand, because of a great volume of available research, there is cause for hope - people with PTSD can be helped.

According to Langberg (1999:52), PTSD is a condition marked by several criteria:

- People suffering from PTSD have had exposure to a traumatic event that involved actual or threatened death or injury during which they experienced panic, horror, and helplessness.
- They re-experience the trauma in dreams, flashbacks, intrusive memories, or anxiety in situations that remind them of the event.
- They demonstrate a numbing of emotions and lack of interest in or avoidance of others and the world.

- They experience symptoms of hyper-arousal such as insomnia, irritability, anger, outbursts, and difficulty in concentrating.

The important question is now to establish how to heal or help these persons. This is also the question that this study would like to respond to with regard to the traumatised adolescents of the Burundian War.

In responding to that question, Seamands (2001:34) proposes the following three phases in healing:

- Counselling and pastoral guidance;
- prayer for healing of memories and emotions; and
- follow-up and practical guidelines.

Seamands (2002:13) is convinced that certain areas of our lives need special healing by the Holy Spirit; they need a special kind of understanding, an unlearning of past wrong programming, and a relearning and reprogramming transformation by the renewal of our minds. This approach is especially applicable to persons that have been traumatised.

1.2.1 The importance of forgiveness

The literature emphasises the necessity of forgiveness very strongly with regard to the healing process of emotional pain, hurt and unresolved trauma. According to McMinn (1996:210) forgiveness is not only a clinical technique. He says forgiveness in its theological and spiritual context is profound, life-giving, and transforming. He adds that when we remove the religious context and think of forgiveness only as a clinical technique, we risk losing the essence of forgiveness.

Believers who sincerely believe in the Triune God and endeavour to apply the Biblical teaching to their lives, succeed and overcome the most difficult obstacles (Lotter, 1987:94).

With regard to the traumatised adolescents of the Burundian War, this important issue of forgiveness will be very relevant and needs to be addressed in this study.

Adams (1979:185) suggests that Christian counsellors need to learn the Biblical teaching about forgiveness. They must know the subject thoroughly, traversing the entire field again and again until they are entirely familiar with it. They must be acquainted with the exegetical and practical sides of the issues.

1.2.2 God is in control

Collins (1988:115) states that a conviction that God is alive and in control can give hope and encouragement, even when we are inclined to be discouraged and without hope. Paul the apostle wrote from the prison (Phil. 4:12) that he had learned to be content in all circumstances. There must be an awareness that God gives strength to his children and is able to supply all our needs. Paul had learned how to live joyfully, both in poverty and in prosperity (Phil. 4:11-12). Through his experiences and undoubtedly through a study of the Scriptures, Paul had learned to trust in God and this helped to prevent depression. This is part of the message that must be conveyed to every victim of trauma.

1.2.3 Jesus Christ as model

A further part of the message to be conveyed especially to traumatised adolescents is the necessity of following the model of Jesus' earthly ministry. According to His model, there is a unity between salvation and healing (Coetzer, 2004:17). When referring to the adolescents of the Burundian War, the emphasis here will be especially on *emotional* healing. Healing and salvation concern two sides of the same issue, because through each healing miracle that Jesus

performed, healing as well as salvation is concretely demonstrated - consequently both these aspects are united in Him as person. When the disciples of John the Baptist are sent to ask Jesus if He is indeed the Christ, he replies, "Go your way and tell John the things which you do hear and see: the blinds receive their sight, and the lames walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them" (Luke 7:22). The implication is thus obvious: the (emotional) healing of sick people as well as the proclamation of the Gospel go hand in hand.

1.3 RESEARCH QUESTION

How can adolescents that have been the victims of a civil war in Burundi ten years ago be counselled pastorally towards restoration and healing?

1.3.1 Questions that arise from this problem

- Which Biblical principles can be identified as a basis for the counselling of traumatised adolescents?
- What contribution can be made to this study from the results of research done in some of the other disciplines from the human sciences?
- What insights can be gained from a questionnaire distributed among a number of adolescents, parents and pastors that have been part of the Burundian War?
- Which pastoral guidelines can be formulated as a basis for counselling the adolescent victims of a civil war?

1.4 AIM AND OBJECTIVES

1.4.1 Aim

The aim of the proposed research is to indicate that adolescents have been traumatised through a civil war, and to propose guidelines to pastors and counsellors in order to effectively play their role in the healing process of the unresolved pain and hurt.

1.4.2 Objectives

The researcher will endeavour to follow the following objectives with the proposed research, namely to:

- Identify Biblical perspectives and insights that are applicable to the pain and hurt of adolescents;
- investigate the results of research done by other disciplines within the human sciences, with regard to unresolved shock, trauma and pain of traumatised adolescents;
- do a quantitative empirical investigation on the problem of traumatised adolescents through the distribution of a structured questionnaire among adolescents, parents and pastors that have been victims of the Burundian War; and
- propose pastoral guidelines for counselling traumatised adolescents.

1.5 CENTRAL THEORETICAL STATEMENT

Adolescents that have been the victims of a civil war ten years ago in Burundi can be counselled pastorally towards restoration and healing.

1.6 METHODOLOGY

The theory of Zerfass (1974:164) will serve as a broad basis for this study. The point of departure of the present research is from within the Reformed tradition. The New International Version of the Bible will be used and the way in which the Amplified Bible (1987: xiv) abbreviates the books of the Bible will be followed. Whenever the male pronoun 'he' or 'him' is used, this will include the feminine form of 'she' or 'her'.

Basis-theoretical section

- An exegetical study of some passages from Scripture related to trauma and counselling will be done. Exegesis will be done on the following passages:
 - 2 Kings 5:1-18: The trauma of a small Jewish girl will be compared to the trauma that a large number of Burundian adolescents went through.
 - Job 1:13-19; 2:7, 11-13; 42:10, 12-17: Parallels will be taken from the trauma that Job went through and applied to the experiences of Burundian adolescents.
 - Acts 16:16-40: Paul and Silas went through stress and trauma in prison. Guidelines from the way in which they handled this trauma can be applied to the situation of many Burundian adolescents.
 - Math. 26:37-46, 56, 65-68; 27:26-31, 35-44, 48: much can be learned from the way in which Jesus handled the trauma that he went through and guiding principles in this regard will be identified.

The exegesis will be done according to the grammatical-historical method (Du Toit & Roberts, 1979:59). Word studies will be performed where necessary, by utilising the dictionaries by Louw and Nida (1988) as well as Van Gemeren (1997). Different commentaries and theological dictionaries will also be consulted.

Meta-theoretical section

- A literature study will be done with regard to any contribution from other disciplines concerning the counselling of traumatised adolescents.
- The results of an empirical questionnaire will be evaluated and incorporated into the study. This method is chosen as a major instrument for data gathering in descriptive-survey studies

Practical-theoretical section

- Pastoral guidelines will be formulated that could serve as a basis for counselling traumatised adolescents. A hermeneutical interaction will take place between basis-theoretical aspects and meta-theoretical perspectives. This will enable the researcher to identify practical perspectives that could really make a difference in the future pastoral counselling of the traumatised adolescents of Burundi.

1.7 CHAPTER DIVISION

Chapter 1: Introduction, problem statement, and aims.

Chapter 2: Basis-theoretical perspectives on counselling traumatised adolescents

- Exegetical study of some passages from Scripture, related to trauma and counselling

Chapter 3: Metatheoretical perspectives on counselling traumatised adolescents

- A discussion of the contribution from other human sciences regarding the counselling of traumatised adolescents.

Chapter 4: Evaluation and integration of the results of an empirical research through a questionnaire.

Chapter 5: Practical-theoretical perspectives on counselling traumatised adolescents

- The formulation of pastoral guidelines for counselling traumatised adolescents

Chapter 6: Conclusion and suggestions.

CHAPTER 2

BASIS-THEORETICAL PERSPECTIVES ON COUNSELLING TRAUMATISED ADOLESCENTS

2.1 OBJECTIVES

The objectives of this chapter include a study of Scriptural examples of Biblical characters who suffered some form of trauma, among others - the slave girl, Job, Jesus, Paul and Silas – in order to provide guidelines for addressing the trauma in the lives of the adolescents of Burundi. By way of introduction, a short overview will be given of suffering in the Old and New Testaments, as well as different aspects related to the role of the church amidst adversity.

The method of Zerfass (1974:166) in terms of identifying basis-theoretical theories will be employed. This is attempted in this chapter by exegetical studies of the following Biblical passages: II Kings 5:1-19; Job 1:13-22; 2:7-13; 42:7-17; Matt. 26:36-47, 56, 66, 68; 27:27-31, 35-43, 48 and Acts 16:16-40. At the end of the discussion of each passage, a preliminary conclusion will be provided.

2.2 INTRODUCTION

God sometimes allows or, dare we say, ordains that we walk in the valley of the shadow, perhaps because it might be that there is no other way of discovering the power of his comforting rod and staff. Or perhaps it is because of some insensible providence of his own in which - in all his love and grace, and not through the slightest manipulation - he calls on us to be his servants. This usually takes place through our pains and frailties within wider purposes in heaven than we on earth could discern (Atkinson, 1991:14).

Time and again in God's world, the structured harmonies of God's creation have become discordant and harsh. The world is an ambiguous 'fallen' world, marked not only by the beauty of creation, but also by disorder, pain, struggle and death. For that reason, man as inhabitant of this world is also from time to time exposed to suffering in his life (Atkinson, 1991: 14).

2.3 BRIEF REMARKS ON SUFFERING IN THE OLD TESTAMENT

It is important for us to remember that in the Hebrew culture, material prosperity was often understood as a sign of God's blessings, while material suffering was understood as a sign of God's curse (Atkinson, 1991:19). Deut. 28 indicates as much in its antithesis between the blessings, which will come to the person who obeys God, and the cursings, which are consequences of disobedience.

In fact, there is much in the Bible that supports the view of Ps. 1:1, 6:

"Blessed is the man who does not walk in the counsel of the wicked..... The lord watches over the way of the righteous, but the way of the wicked will perish."

God is a good Creator, concerned for the well-being of his world. The people of God can trust him for their welfare and leave their well-being in his hands. This is a moral universe in which virtue is rewarded and evil is punished. God is time and again presented in the Bible as a God who is good, who rewards those who diligently seek him (Heb.11:6) and who live obediently in fellowship with him. Material well-being is sometimes part of the way God shows his blessings (Atkinson, 1991:19).

However, alongside the strong faith of Psalm 1, we need also to remember, for example, the kind of faith of Psalm 42, where the Psalmist is downcast because of his predicament. In Psalm 73, the psalmist is dismayed by his misfortunes and the contrasting prosperity of the wicked.

In these last two Psalms something of the darker and more difficult side of being a citizen of God's Kingdom is reflected. Those people that have been through pain and suffering have first-hand experience of this dimension.

With regard to suffering, the emphasis in the Old Testament is specifically on Israel's suffering as a consequence of its own disobedience. God's punishment is intended to bring Israel to repentance. On the other hand, some interest is shown in individual suffering as well, particularly in the wisdom literature. This individual suffering is presented as one part of a wider divine purpose. For example, Joseph's brothers sell him as a slave, condemning him to imprisonment in Egypt. Joseph later says to his brothers: "Even though you intended to do harm to me, God intended it for good, in order to preserve a numerous people, as he is doing today" (Gen. 50:20) (Cotterell, 2000:803).

Underlying some later thought is the concept of vicarious suffering. This is found in the servant songs of Isaiah and specifically in Isa. 52:13-53:12. The prophet speaks of an unidentified figure that has suffered for his people, and of one that will suffer for all people (Cotterell, 2000:803).

However, a full understanding of the redemptive suffering foretold in the Old Testament is accessible only after the inauguration of the new covenant.

2.4 BRIEF REMARKS ON SUFFERING IN THE NEW TESTAMENT

The New Testament writers' treatment of the theme of suffering focuses on the suffering of Jesus Christ, especially his suffering on the cross. However, they are also concerned with the suffering of Christians. While suffering may be the consequence of God's decision to create a universe of a particular kind, he actively shares in the experience (Cotterell, 2000:804).

According to Amundsen (1998:668), the sufferings that Christians experience can be divided into two categories:

- On the one hand suffering can be the direct result of grace. Only Christians can experience the civil war of spirit and flesh, described by Paul in Gal. 5:17, and graphically personalised in Rom. 7:14-25. Furthermore, when Christians are persecuted for Christ's sake, they are experiencing a type of suffering that in its cause and purpose is distinct from anything that the unregenerate suffer.
- Christians also suffer as a consequence of sharing in a fallen humanity in a fallen world. Here, their suffering does not differ qualitatively from that of the unregenerate. They too could bring suffering on themselves by their own errors.

In dealing with the daily lives of believers in Jesus Christ, the New Testament portrays the term 'suffering' not always in a negative sense. The apostle Paul says for instance, "Suffering produces endurance, and endurance character and character hope" (Rom. 5:3, 4).

According to Atkinson (1991:162), walking with God and having fellowship with him is a gift, which can produce blessings and profit even amidst the greatest suffering. Paul elaborates on the same theme in II Cor. 12. He was suffering through what he describes in v. 7 as "a thorn in my flesh, a messenger of Satan, to torment me". Three times he pleaded with the Lord to take away this affliction. But God replied: "My grace is sufficient for you, for my power is made perfect in weakness." Therefore, Paul is able to say, "I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. When I am weak then I am strong" (II Cor. 12: 8-10).

Exeter says, "Suffering will end, but when, we do not know, but we do know that the Lord will come, and he will transform our 'wounds into worships'" (cf. Atkinson, 1991:162).

Believers are not promised freedom from suffering in this world because Jesus himself said that they would have tribulation in the world (John 16:33). But simultaneously, there is the promise of grace as well. For some, there may be healing and restoration in this life. For others, that gift awaits them in the "new

heavens and the new earth,” where there will be no more pain, tears, or death (Rev. 21:1-4). However, for all believers in their present circumstances there is enough grace and there can be hope (Atkinson, 1991:162-163).

2.5 THE CHURCH IN ADVERSITY

Despite tribulations and suffering, the church is called to preserve its identity in the world.

Volt discusses the interplay between groups that may bring exclusion and conflict (cf. Dortzbach, 2002:24). Exclusion may be accomplished by elimination, abandonment or assimilation (you can survive and even thrive if you become like us; you can keep your life if you give up your identity).

Persecution and elimination tends to create martyrs and makes the oppressed more visible. Assimilation on the other hand, simply eliminates the identity. Abandonment might be indicated by the lack of a sense of community that Christianity has in the Western World today. The church there perhaps has both abandoned its own community and its society. In return it has been abandoned by many.

2.5.1 Equipping as a role of the church

When a church is amidst adversity, it is important that people should be trained and equipped in discipleship in order for the church to be strengthened (cf. Gen. 12:1-5; 24:1-67; Ex. 13:21; Num. 9:15–23; Deut. 1–33). Discipleship involves many facets. Some of the important tasks in this regard will include the following (cf. Dortzbach , 2002:24):

- Providing shelter for the homeless (cf. Ex. 22:21; 23:9; Num. 15:15-16, 29; Deut. 10:17–19).
- Providing for the poor (cf. Ex. 22:25–27; Is. 3:14-15; Jer. 20:13; 22:15-17).

- Taking care of the handicapped (cf. Lev. 19:19; Deut. 27:18).
- To speak on behalf of the oppressed (cf. Isa.10:1-3; Amos 4:1-2)

2.5.2 Counselling as a role of the church

In the New Testament, personal calamities were dealt with in the context of the wider community. People were expected to call in the elders, who would anoint and pray for the sick. They were encouraged to confess their sins to one another, so that broken relationships might be healed and harmony be restored within the new covenant community (James 5:14-16). In this regard, the Lord's Supper provided a special opportunity to heal relationships and pray for the sick. It was on the basis of the corporal community that Paul based his argument in Rom. 5 that Adam's sin was counted against all mankind and Christ's obedience was counted as righteousness. The messianic ministry of Jesus was about more than personal salvation; the aim was to restore individuals to community (Dortzbach, 2002:65).

According to Benner and Harvey pastoral counselling is focused on:

“... examining a particular problem or experience in the light of God's will for, and activity in, the life of the individual seeking help, and attempting to facilitate growth in and through that person's present life situation” (cf. Dortzbach, 2002:96).

When the life situation is one of violence and pain, the role of a pastoral counsellor is to facilitate moving through and beyond that pain.

Historically, the church has played a major role in exercising its gift of healing sick people. Smedes refers to Justin Martyr as well as Irenaeus, who reported gifts of healing and even resurrections of dead people (cf. Dortzbach, 2002:91). Both Tertullian and Cyprian testified to the presence of the gifts of prophecy, or visions, as

well as the gifts of healing and exorcism in North Africa. Origen said that he himself had seen such deeds performed by Christians in the power of the Holy Spirit.

Unfortunately, the decree of Emperor Constantine in the year 335 withdrew official recognition from places like the Aesculpia that had served both as a temple and a refuge for the sick. From that time, they were replaced by hospitals founded by devout and wealthy Christians (cf. Dortzbach, 2002:97).

However, throughout the Middle Ages and the Enlightenment periods of history the church still continued to be an agent of healing. It offered healing services and trusted God for unusual things.

In the early church, counselling appears as an important tool to help Christian believers to stand firm in their faith (cf. Dortzbach, 2002:97). For example, Paul commanded them to:

- “admonish one another” (Rom. 15:14);
- “encourage one another” (Heb. 3:13);
- “comfort one another with their words” (1 Thess. 4:18);
- “encourage one another and build one another” (1 Thess. 5:11).

John the Baptist was in a certain sense counselling the people that came out to be baptised by him. He used the Word of God (Luke 3:10-14) in answering various questions that they put to him:

The crowd asked him what they should do. He answered, “The man with two tunics should share with him who has none, and one who has food should do the same.”

The tax collectors also asked what they should do. “Don’t collect any more than you are required”, he told them.

Some soldiers asked him what they should do. He replied, "Don't extort money and don't accuse people falsely – be content with your pay."

Jesus himself used Scripture when Satan was tempting him in the desert (Matt. 4: 1-11). When Jesus sent out his disciples in mission, he asked them to preach the Kingdom of God and to heal the sick (Luke 9:2).

Through the Word as well as the church history, the church is thus provided and equipped with many examples and guidelines in order to be able to counsel traumatised, hurt and broken people.

2.5.3 Trauma and counselling in the church

In Biblical perspective, pastoral or Christian counselling fits appropriately within the context of the church as one of its ministries. As defined traditionally, pastoral counselling is the work of an ordained pastor. In view of the Scriptural teaching that all believers are to bear the burdens of one another, pastoral counselling can and should be a ministry of sensitive and caring Christians, whether or not they are ordained as clergy (Collins, 1988:17).

According to MacArthur and Mack (1994:302), counselling must never be thought of as a weekly hour of magic, or an independent ministry conducted aside from the church. They also add that preaching, teaching, evangelism, discipleship and counselling are all integral parts that make up effective Biblical ministry.

Oates says that in the past the pastor, regardless of his training, did not enjoy the privilege of electing whether or not he would counsel with his people. They inevitably brought their problems to him for his best guidance and wisest care and he could not avoid this if he stayed in the pastoral ministry. His choice was not between counselling or not counselling, but between counselling in a disciplined and skilled way and counselling in an undisciplined and unskilled way (cf. Collins, 1988:15).

What Oates is pointing out, is an exact description of the situation faced by church leaders in Burundi at present. Pastoral counselling is quite a new discipline and there are not many trained persons in this field. There is also a lack of academic training and courses at tertiary institutions. One of the very few persons who recently completed his studies in trauma counselling started a counselling centre that was not connected to any church. He follows a more secular approach, based on the human sciences in general. The result is, however, that he is not making much of a contribution towards resolving the enormous amount of pain and hurt, especially among the large number of church members, because his counselling does not seem to produce real change and results.

2.6 EXEGETICAL STUDY OF SOME PASSAGES FROM SCRIPTURE RELATED TO TRAUMA

Although the specific Greek term for 'trauma' (also 'trauma') does only appear three times in the New Testament (Luke 10:34; 20:12 and Acts 19:16), according to its definition, however, many Biblical events and situations that people went through could be described as traumatic.

This study will focus on four Biblical passages with examples of persons who in some way experienced pain, suffering and trauma.

2.6.1 The slave girl

II Kings 5:1-19

According to House (1995:271), Naaman's healing and conversion is one of the best-known and most popular stories in I and II Kings.

V. 1: Naaman is introduced as a great man who struggles to overcome a physical affliction. He is successful in his military career as the commander of Syria's army, a unit that allows Damascus to dominate the region. He had helped his king and nation to win important victories against Israel and Assyria (Hobbs, 1985:59, Wiseman,

1993:206). His king duly praises him for his work because he exhibits courage. Only one issue mars his life: leprosy. In spite of all his achievements, this high official Naaman is a leper (Farrar, 1981:50).

Nelson (1987:177) points out that leprosy comes as a distinct shock at the end of v. 1 after the narrator has extolled Naaman so highly. A part of the long misery inflicted by the Syrians on Israel was caused by the forays in which their light-armed bands carried away plunder and captives before they could be pursued. In one of these raids the Syrians had seized a Jewish girl and sold her as a slave. She was purchased for the household of Naaman.

V. 2: According to Gray (1977:504), this was a period of uneasy peace between Aram, with its capital in Damascus, and Israel, which was liable to be disrupted by border raids by bands. These bands were probably semi-nomad Aramean tribesmen, who sold their booty in the market of Damascus. According to Wiseman (1993:206), the King of Aram could be Ben-Hadad III, who had made a truce with Israel (II Kings 8-7).

Raiding parties into Israel thus provided a servant girl for Naaman's wife (House, 1995:207). According to Van Gemeren (1997:821), the basic meaning of the original term translated by the phrase 'raiding party' is a group or band of military personal. It most often refers to small parties of loosely organised raiders and their goal was usually not conquest, but pillaging and robbery. They captured a servant girl, and according to Feyerabend (1965:219), the original term (*naerah*) refers to a girl, maid, young woman, or servant.

2.6.1.1 The girl's healing message

II Kings 5:3-8

V. 3: This girl tells her mistress that Naaman could be cured if he would see "the prophet who is in Samaria". Through this an interesting contrast is emphasised

between this famous man and the humble servant girl who helps him (House, 1995:207):

- She is an Israelite – he is an Aramean.
- She is a maiden – he is a great man.
- She is a captive servant – he is a commander.
- She has nothing, for she simply waited upon Naaman's wife – he is famous and valued in the King's estimation.

Still, she shares the knowledge that her master needs most. Power and glory cannot save Naaman, but this information could. Although this girl is an exile and somebody in captivity, she is not bitter or unhelpful. Rather, she shares what she knows about the Lord and the prophet out of concern for Naaman and her mistress, and desires to see God's Name be glorified. In this way she acts like Daniel, Mordecai, Ezra, Nehemiah and other exiles who cared for the spiritual and physical well-being of their conquerors (Wiseman, 1993:207; Nelson, 1987:177; Farrar, 1981:51).

Vv. 4-7: Farrar (1981:51) is of the opinion that one of Naaman's friends mentioned the saying to the King of Syria. House (1995:272) on the other hand, is convinced that Naaman himself told the king what the girl had said because he was anxiously looking for any possible way of being healed. Benhadad was so struck by it that he instantly determined to send a letter with a truly royal gift to the king of Israel.

V. 8: Elisha's attitude helps the king of Israel, since Elisha intends to show Naaman that while the monarch does not heal, someone in Israel could cure him (House, 1995:60). Elisha's power as a man of God contrasts with the powerlessness of the unnamed man of state. This may well be done to emphasise Elisha's act as a testimony of God's power (Wiseman, 1993:207).

2.6.1.2 *Naaman's healing and salvation*

II Kings 5:14-18

Vv. 14–15: The healing of Naaman prepared him to confess that Yahweh was the only God (Gray, 1977:507).

House (1995: 273) postulates that this text contains one of the great accounts of gentile conversion in the Old Testament. Like Rahab (Josh. 2:9-13); Ruth (Ruth 1:16–18), and the sailors and Ninivites in Jonah (Jonah 1:16; 3:6-10), Naaman believes in the Lord. From Gen. 12:2-3 onward in the Old Testament, God desires to bless all nations through Israel. This ideal becomes a reality here due to the witness of the Israelite servant girl and the work of the Israelite prophet.

Naaman's confession includes a confession of faith. He states that no other God exists besides the Lord because only the Lord could heal him. Sadly, Naaman's confession of faith condemns most Israelites of that era, since they rejected the one true God and embraced gods that cannot heal. Jesus emphasises this point while rebuking the people of Nazareth in Luke 4: 23-30 (House, 1995:273).

Vv. 17-18: There is now a remarkable change in Naaman's life. A little while ago he had despised Israel's river (v. 12), now he wants the soil of Yahweh's homeland. He will sacrifice to no god but Yahweh. In contrast to his earlier haughty behaviour towards Elisha (vv. 11:12), his language towards Elisha now reflects more humbleness (vv. 15, 17, 18) (Nelson, 1987:179). The loads of earth were to prepare the base for a sacred place on which an altar could be erected and where the Lord God could be worshipped (Wiseman, 1993:208). According to Montgomery, the transportation of "holy" dirt from one place to another was a fairly common ancient custom (cf. House, 1995:273).

2.6.1.3 *Preliminary conclusions*

- Verse 3 seems to be the pivot point of the whole passage when the young slave girl communicates to Naaman's wife the message regarding God's healing power in Israel.
- Considering the girl's status as a captive and a slave living outside her home land, the way in which she handles her situation is astounding.
- Far from her parents and relatives, she overcomes sadness, anger, bitterness, anxiety and hatred towards the Syrian people around her and even loves Naaman's family where she is staying.
- The text demonstrates how she sympathised with Naaman's physical sickness.
- This slave girl's case is a wonderful example for other individuals who suffer from the consequences of war, like in Burundi.
- The recognition of God's power by the young captive girl helped her to cope with the painful situation of living among her own people's enemies.
- Through forgiveness and love, God's healing power can be communicated to the "enemy" and those who were responsible for the initial pain and trauma.
- In Burundi, traumatised adolescents need to learn God's powerful healing manifested in forgiveness as well as in love.
- In this regard, the church has a very important role to play.

2.6.2 Job

Job 1:13-22; 2:7-13; 42:7-17

The book of Job confronts us with trauma and suffering for which there is in a certain sense no explanation. There are uncertainties, puzzles and ambiguities in the life of faith that we have to leave within the mystery of God (Deut. 29: 29). We must allow God to have his secrets and receive from him the gift of faith to hold on to him amidst our uncertainties (Atkinson, 1991:160).

According to Andersen (1979:86), there is no coincidence in a universe ruled by the one sovereign Lord - hence Job's problem. Such mishaps are not a problem for the polytheist, the dualist, the atheist, the naturalist, the fatalist, the materialist or the agnostic - an annoyance, a tragedy even, but not a problem. Suffering caused by human wickedness or by the forces of nature is ultimately a problem only for a believer in the one Creator, who is both good and almighty. Therefore, this problem could arise only within the context of the Bible with its distinctive monotheism.

2.6.2.1 *Job's first test and reaction*

Job 1:13-22

Vv. 13–15: The first disaster spells an end to Job's agricultural enterprises. The animals are taken captive and the "boys" working the field are murdered. According to Habel (1985:92), the marauders are identified as "Sabeans", a people associated with the distant land of Sheba in southern Arabia (Gen. 10:7, 25:3). Since the Sabeans were famous traders (1 Kings 10:1ff; Isa. 60:6), the attacking party was probably a passing caravan (cf. 6:19). The calamity is total; the single fugitive services to testify to the ugly truth of what had happened. Something of the human peril of war is also at stake here (Atkinson, 1991:25).

V. 16: Job's second disaster came as a celestial fire that terminated his pastoral pursuits. God's fire may refer to lightening (as in 1 Kings 18:38), or to a supernatural

fire typical of ancient legends (Gen. 19:24; Num. 16:31). Ironically, it is Satan who uses God's fire to curse God's servant. The fugitive, however, interprets the calamity as an act of God, not of Satan (Habel, 1975:18)

V. 17: The third disaster parallels the first and masks the demise of Job's trading and transport activities. His camels are captured and his caravan "boys" put to the sword. The Chaldeans mentioned in the Bible were the rulers of the Neo-Babylonian Empire of Nebuchadnezzar. Job, however, belongs to an era centuries before that empire (Habel, 1985:92).

Vv. 18-19: According to Andersen (1979:87), the fourth disaster, the great wind, must have been a whirlwind of some kind, especially since only one house was demolished. The victims are called the young people, literally 'boys', the same term used to refer to 'the servants' killed in the preceding disasters. Perhaps here it includes Job's children, but more likely their death is implied by the circumstance that only the messenger survived.

According to Habel (1985:92-93), the 'great wind' from the desert that reduced Job's household to ruins, parallels the 'fire of God' in the second disaster, and as such represents a special act of God focusing on a particular target, not a typical tornado or storm wind (cf. Jer. 13:24).

V. 20: According to Habel (1985:93), Job's reactions are expressions of reverence and devotion. In his mourning Job worships, he "falls on the ground" in obeisance as he would before a king (cf. 2 Sam. 1:2; 9:6; 14:4) and "worships" his God in spite of everything.

Andersen (1979:87) also emphasises the positive attitude of Job. He describes Job's response as magnificent and his actions as deliberate and dignified, like David's (II Sam. 12:20) and Hezekiah's (II Kings 19:1).

Job did not curse God and he did not look for anyone to blame. He took it all as from the hand of God and fell to the ground in worship (Atkinson, 1991:23).

V. 21: Job's exclamation is the noblest expression to be found anywhere of a man's joyful acceptance of the will of God as one's only good. A man comes from his mother and returns to dust, and therefore Job sees only the hand of God in these events. It never occurs to him to curse the desert brigands or the frontier guards, or his own stupid servants, now lying dead because of their watchlessness. All secondary causes vanish. It was the Lord who gave; it was the Lord who removed; and in the Lord alone must the explanation of these strange happenings be sought (Andersen, 1979:88). As a righteous and blameless hero, Job 'blesses' God, rather than calling down 'curse' on those who harmed him (cf. Jer. 12:20; 18:21, 23) (Habel, 1985:93).

V. 22: Job did not charge God with wrong. In all this he did not sin and he did not accuse God of anything monstrous. From all this it is clear that Job did not worship God for the side effects of prosperity. He knew that "a man's life does not consist in the abundance of his possessions" (Luke 12:15). He knew what it meant to be simply a man of God. As naked as a newborn baby, he was himself no more (Andersen, 1979:88).

Job has proven that he is blameless by his pious response to Yahweh's afflictions (Habel, 1985:94).

2.6.2.2 Job's second test and reaction

Job 2:7-13

Vv. 7-8: Habel (1985:95) is of the opinion that the sickness with which Job is afflicted is probably not to be identified with a specific disease. Elsewhere, the term 'sores' is associated with skin disorders (Lev. 13:18-20), such as those experienced during the plague caused when Moses scattered ashes into the air (Ex. 9:9-11; cf. Deut. 28:27, 35).

In assessing the symptoms described by Job in the dialogue, Andersen (1979:91-92) expresses the viewpoint that the brief data point to boils, ulcers, or one of the

numerous diseases of the skin. The miserable wretch sat among ashes (cf. 2 Sam. 12:16). This self-abnegation was more likely his own sorrowful way of accepting his new status - a piece of human trash to be thrown out with other refuse in this place of discarded things. He scratched himself with a bit of broken pottery.

Vv. 9-10: Job's wife now comes on stage, or perhaps she has been there all the time, but silent and puzzled. She tempts her husband to self-damnation by urging him to do exactly what Satan had predicted he would do. Satan's temptation does not reach Job openly, because then he would recognise its evil source. It comes more subtly, through the solicitude of a loving wife. Her question is like a taunt: "Do you still insist in maintaining your integrity? What good has it done you?" If so, she has already lost faith, and wants Job to join her. At best her suggestion expresses a sincere desire to see Job out of his misery, and the sooner the better. She does not seem to see the possibility of the recovery of health and restoration of wealth. She sees death as the only good remaining for Job. He should pray to God to be allowed to die, or even curse God in order to die, an indirect way of committing suicide (Habel, 1975:92-93; Atkinson, 1991:27-28).

Habel (1985:96) explains Job's wife's reaction as an ultimate test to Job. He says Job faces his ultimate test when he hears the inviting proposition of his wife that he 'curse God and die'. However, the option is flatly refused. She is clearly not a patient comforter. Job rebukes his wife by likening her language to that of a 'shameless fool'. Job's closing speech in this episode again reveals the depth of his unquestioning piety. He is willing to accept all that Yahweh dispenses, whether good or evil.

The positive point to take from the reaction of Job's wife is that it, like Job's, is directed at God. The deep human emotion is at least expressed before God. The prophet Habakkuk does the same in his prayer of anger against God for allowing the rise of the Chaldean oppressors (Habel, 1985:96). He rails against God:

"How long o Lord, must I call for help, but you do not listen?

Why do you tolerate wrong?" (Hab. 1:22-23)

Whatever lay behind her words, Job rejects them with fury. But he does not call her wicked, merely foolish, that is, lacking in discernment. Instead of helping, the words of his wife and his friends cause him more pain and put him under more pressure than all the other things that had happened to him so far. He never curses God, although all his human relationships are broken. His attitude remains the same as before (1:21) (Atkinson, 1991:27-28).

2.6.2.3 Job's friends visit

Job 2:11-13

Vv. 11-12: The diverse geographical origins of these three “wise” men suggest that they each bring their own traditional wisdom to comfort Job and interpret his plight. The reaction of Job’s friends to the tragic conditions is to weep, tear their robes, and fling dust over their head. These actions are traditional expressions of mourning and extreme anguish. Thus, the friends perform a rite that symbolically calls forth the same sickness on them as an act of total empathy. They are one with the dust of death and one with Job in his sickness. The silence of the friends need not be explained on the basis of a particular ancient custom - the reason given is that “they saw his anguish was very great”. Seven days symbolise a complete period of suffering (Ezra 3:15) and mourning (Gen. 50:10; 1 Sam. 31:13) (Habel, 1985:97).

The silent presence of Job’s friends is more eloquent than words, for there was nothing to be said. Dykstra has put it well:

“Presence is a service of vulnerability. To be present to others is to put oneself in the position of being vulnerable to them. It means being willing to suffer in his or her own suffering. This is different from trying to become a sufferer. Presence does not involve taking another’s place. That would be demeaning. It would suggest, ‘I can take your suffering better than you can, so move aside. I will replace you’. Instead, presence involves exposing

oneself to what the sufferer is exposed to, and being with the other in that vulnerability” (cf. Atkinson, 1991:30).

V. 13: “No one said a word to him, because they saw how great his suffering was.” According to Feyerabend (1965:139), the term ‘suffering’ (*ki-eb*) has the meaning of pain, sorrow, or grief.

2.6.2.4 *Job’s restoration*

Job 42:7-17

Vv. 7-9: Only when the issue with Job has been settled, does God turn to the friends. Although they are condemned, God does not deal with them according to their folly. Job is clearly pronounced to have had the better of the debate. Job’s vindication over them is made public. Their roles are reversed! Now they discover that unless they could secure the patronage of Job, they might not escape the divine displeasure (Andersen, 1979:293).

The effective prayer of a righteous man to turn away God’s anger from the wicked (cf. Gen. 18) adds another meaning to Job’s sufferings that no-one had thought of (Andersen, 1979:293). Job the servant of the Lord, offers a prayer on behalf of his friends, through which they are relieved of the wrath of God and brought to reconciliation with their neighbour. The sacrifice was made and the prayer offered by one who was called ‘my servant’. This recalls unmistakably the theme from the prophet Isaiah in his servant songs and elsewhere (Isa. 42:1-4; 49:1-6; 50:4-9 and 52:13-53:12). In this sense the book of Job points beyond itself to the mediator between God and human beings, the man Christ Jesus who gave himself as an offering for sins and now lives for ever to intercede on our behalf (Atkinson, 1991:158).

V. 11: “... all the distressing calamities that the Lord had brought upon him.” According to Feyerabend (1965:322), the original meaning of the phrase ‘distressing calamities’ (*ra-ah*) is evil, badness, suffering, misfortune, destruction, or wickedness.

Vv. 10-17: In the text, Job's restoration is linked with his act of intercession. His restoration, however, is an act of grace, not a reward for his integrity or achievements as a hero. God does indeed cause the innocent to suffer evil; such things are part of his cosmic "design". After Job has been tested to the limit, Yahweh restores his fortunes twofold. The patriarch who was hailed as the greatest man in the ancient East and hedged around with abundant divine blessings (1:3, 10), enjoys even greater blessings in the post-disaster period of his life. He also lives twice the normal life span after his afflictions (Andersen, 1979:293).

Atkinson (1991:159-160) emphasises the fact that God's grace is given to the man of faith not in some distant heaven, but here on earth in this life, in which Job is still a pilgrim for some further 140 years. Grace meets us in the felt reality of our human experience and the beyond of God's love meets us here and now.

Du Toit *et al.* (1997:333) say that a sudden, unexpected or violent occurring loss may have an extremely strong impact on a person. In this case the person is confronted by the task of accommodating the loss, as well as mastering the experience of personal traumatisation. According to Parkes, three overlapping behavioural systems together explain much of the overall response to stress: the response to threat, the response to separation and the response to change (cf. Black *et al.*, 1997:10).

If these criteria were applied to Job, he could indeed be described as somebody who experienced in an unexpected way a threatening situation, a situation of separation, as well as a situation of change in his life. He had to accommodate his losses and master his experience of personal traumatisation. The history of his life brings us face to face with human perils of war, destitution, sickness, humiliation, bereavement and depression. In this regard, Atkinson (1991:15) points out the following examples:

- War is mentioned in the attack of the Sabeans (1:15);
- destitution in the loss of his sheep and camels (1:16-17);

- his humiliation is implicit in the turning of events from a man of wealth to a man sitting on the ash heap scraping his sores (2:8);
- his sickness is loathsome boils that cover his body from head to toe (2:7);
- he suffers bereavement in the loss of all ten his children (1:19);
- depression could be the result of multiple bereavements and the affliction of loss after loss;
- he also experiences an ultimate test of faith as his wife turns against him (2:9); and
- he also has to face the insensitivity of his three friends, as they try to force him to fit into their theory. They become increasingly hardened in their attitudes as he refuses to be moulded to their shape (3:39).

Eventually, the book brings us back to the all-sufficiency of divine grace and stands out amongst the wisdom literature in the Bible as a plea to see things from a divine and not a human perspective. There is a long, painful and arduous path to climb before we hear the Lord speaking, as he does at the end of the book (Atkinson, 1991:15).

2.6.2.5 Preliminary conclusions

- It is very hard to live near someone that is suffering and to be utterly unable to do anything.
- A person's own frustration often turns to irritation with one who is in pain and then he/she blames the suffering person for causing him/her such discomfort.
- Anger with God is a very common reaction to disaster.

- Even under the most severely traumatic circumstances, it is possible for people not to relinquish their faith in God. The Bible testifies that Job stayed blameless, righteous and a pious man amidst all his afflictions.
- It is always good to express all deep human emotions towards God, rather than turning away from Him.
- During trauma, people are in desperate need of counsellors and supporters whose help and encouragement do not re-traumatise the victim, but rather uplift and stabilise him/her.
- Relating to trauma, Job's faith and life outlines a picture of the person who victoriously went through extreme traumatic events without developing post traumatic stress disorder (PTSD).
- This book teaches the reader to walk with Job right through the depths of his struggle and follow the route up the hill. Only along this way could the significance of the Lord's gracious voice at the end of the story be grasped and understood.
- The book of Job provides the reader with effective and practical principles regarding the handling of trauma and suffering.
- For the traumatised adolescents in Burundi, Job's life has a rich and blessed message: the awareness that the life of the believer is in God's hands, who loves them and takes care of them, whatever the circumstances.
- Despite all his tribulations, Job did not choose the easy way out by terminating his life in a miserable way. Therefore his example could bring hope to all those who are experiencing painful circumstances, not to quit.

- The way in which God restored Job's health, wealth, and relationships, serves as 'n practical example and guideline for the traumatised adolescents in Burundi. Through the grace of God, healing and restoration together with a new experience of the meaning and joy of life are possible.

2.6.3 Jesus Christ

Matt. 26:36–47, 56, 66, 68; 27:27-31, 35-43, 48

2.6.3.1 *Jesus' agony in Gethsemane*

Matt. 26:36-47

Jesus has been resolute in his commitment to fulfil his destiny in the face of the opposition of the political and religious elite. This scene though, depicts great inner distress and struggle as he faces his martyrdom (Carter, 2000:509).

Vv. 36–38: Jesus is in Gethsemane, presumably on the Mount of Olives (26:30; cf. Zeph. 14 - the site of God's eschatological victory). He went with his disciples and said to them, "sit here while I go over there and pray". He took with him Peter and the two sons of Zebedee.

These three disciples were something of an inner group. They were the first to be called according to 4:18-22 (cf. 10:2); they experienced the transfiguration in 17:1-8. James and John, with their mother, sought the top places in God's empire and confidently declared they could drink or share Jesus' cup of suffering (20:20-24). They, like Peter (16:22), have trouble in understanding the cross as a consequence of Jesus' faithfulness and as preparation for the establishment of God's empire (Carter, 2000:509).

Jesus began to be distressed and agitated (14:9; 17:23; 18:31; 19; 22). Then He said to them, "I am deeply grieved, even to death, remain here and stay awake with

me". Jesus does not in this scene embrace his death calmly and generously (Carter, 2000:509).

Meier reflects on the hardship that it is often the result of God's call. He says that God's call may lead his followers through unbearable pain (26:37-39, 42, 44), as it did with Jesus (cf. Keener, 1999:637). By describing his sorrow "to the point of death", Jesus underlines the intensity of his grief. When a person experiences such pain, he or she typically needs the strength of others' presence. In the same way Keener (1999:639) says that no matter what their suffering, God's servants must obey the mission He has given them (26:39, 42, 44). Jesus had lived his life in total obedience to his Father's will and now he chooses the Father's plan over his own desire. Jesus' obedience is therefore an example for his disciples (7:21; 12:50). Thus, when the test arrives, Jesus summons all his disciples to "arise" to face it, ready or not (26:46).

Brown says that in Biblical tradition, one could ask God to change his mind, though there was no guarantee that he would do so (Ex. 32:10-14; II Kings 20:1-6; 2 Sam. 15:25-30) (cf. Keener, 1999:639).

According to Barclay (1975:348), the focus in the Garden of Gethsemane is on the battle over Jesus' soul. Important aspects in this regard are the following:

- The agony of Jesus: he was quite sure that death on the cross lay ahead. The lesson that everyone must at some stage learn is how to accept that which we cannot always understand.
- The loneliness of Jesus is prominent: he took with him his three chosen disciples, but they were so exhausted by the drama of these last days and hours that they could not stay awake. Jesus had to fight his battle alone.
- The trust of Jesus comes strongly to the fore. He starts his prayer with "Abba, Father". He spoke to his heavenly Father in a childlike, trustful and intimate way as a little child to his/her father.

- The courage of Jesus is clearly reflected. “Rise”, said Jesus, “let us be going”. Jesus rose from his knees to go out to the battle of life. That is what prayer is for. In prayer a man kneels before God that he may stand erect before men. In prayer a man enters heaven that he may face the battles of earth.

Vv. 39-46: It seems as if Jesus was not at this stage ready to face death by crucifixion. He had prayed alone previously (14-23), but in Chapter 26 his isolation is increasingly emphasised by physical separation from most of his disciples (26:36). In this specific situation he is distanced from three of them by their continual sleeping (26:40-45); then through Judas’s betrayal (26:46) and ultimately by a silent God who does not answer his desperate and repeated prayers (Carter, 2000:511).

For somebody to fall on his/her face is a common Biblical position for prayer and when encountering the divine (Gen. 17:3, 17; Num. 22:31; Dan. 8:17), as well as a position of desperation and anguish (Num. 14:5; 1 Sam. 20:41; 2 Sam. 9:6). His prayer is for the cup of death to be taken from him. He prayed to escape the terror and humiliation of crucifixion. The term ‘cup’ (*poterion*) refers to this imminent and overwhelming suffering of death by crucifixion. He was asking God to change plans, but God makes no response (Carter, 2000:511). According to Louw and Nida (1988:286), ‘to drink a cup’ means to undergo a trying and a difficult experience – to suffer. It is in this same context that Jesus said in John 18:11, “Shall I not drink the cup which the Father has given me?” or, “Shall I not suffer in the way in which the Father has indicated to me?” In this same sense Jesus is asking His disciples in Mark 10:38: “Are you able to drink the cup of suffering that I must drink?” or, “Are you able to suffer as I must suffer?”

“Yet not what I want but what you want.” Carter is of the opinion that Jesus’ resolution at this stage is not solid because the struggle continues through two more sessions of prayer. After the last prayer session, he says to his disciples, “See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.” This means that the Son of Man, the one who judges the cosmos and established God’s empire, is condemned by the religious and political elite and betrayed by one of his disciples.

2.6.3.2 *Jesus' arrest*

Matt. 26:47, 56

V. 47: The presence of a large crowd with swords and clubs at Jesus' arrest highlights both the physical violence of the process and the crowd's non-understanding of Jesus, who has set aside violent resistance (Carter, 2000:512, 515).

Everyone that was close to Jesus, from Judas to the disciples who planned to follow him until death, either betrayed or abandoned him. Moule postulates that people came armed as if Jesus were the leader of a rebellion (26:55) (cf. Keener, 1999:641). The term is usually translated with 'robber', and Josephus mostly applied this term to those that were viewed as revolutionaries, like those who violated the temple. According to Louw and Nida (1988:498), the term that is translated by 'robber', actually refers to an insurrectionist or a rebel (more in line with the meaning given by Josephus). For Matthew, Jesus came to conquer by way of suffering on the cross, not by way of wielding the sword. This attitude disappointed Jesus' disciples and they consequently fled (26:50-54, 56). Jesus was thus betrayed by those he trusted.

According to Carter (2000:515), Jesus provided the disciples as well as the Matthean community with three reasons for rejecting violence:

- Violence destroys those who employ it (26:52).
- Jesus trusts the Father's ability to protect him (26:53).
- Jesus recognises that his father's will for him include suffering (26:54).

With regard to Peter who drew out a sword, Jesus said: "He who takes the sword will perish by the sword". Violence can beget nothing but violence. One drawn sword could produce only another drawn sword to meet it. Jesus knew that war would settle nothing, but would produce only a train of evil and begets a grim horde of children worse than themselves (Barclay, 1975:352)

2.6.3.3 *Jesus' trial before the Sanhedrin*

Matt. 26:66-68

According to Keener (1999:652), Jesus is condemned as a false prophet. His prophet status is ridiculed (v. 68), challenged to fulfil a child's game of guessing and condemned according to the rules of Deut. 18:20. The Romans mocked Jesus as "King of the Jews" before and after the trial.

Caiaphas the high priest demands from the Sanhedrin their verdict concerning Jesus and they answer that he is worthy of death. This is the penalty for blasphemy according to Lev. 24:16 (Carter (2000:518)).

The Jews had reached such a peak of hatred that any means were justified to put an end to Jesus. Then followed the spitting on him, the buffeting, the slapping of his face and the mockery (Barclay, 1975:354).

2.6.3.4 *Jesus' trial before Pilate and the crucifixion*

Matt. 27:26-31, 35-43, 48

V. 26-27: Pilate decrees the sentence, as was required from somebody in his position (v. 26). A Roman court had to pronounce the method of execution, which for sedition in the provinces was normally crucifixion. The sentence normally declared, "You will mount the cross." The preliminary scourging here (v. 26) is more serious than the maximum thirty-nine lashes administered by synagogue communities (10:17; cf. 2 Cor. 11:23) and more severe than most Roman public corporal disciplines as well (cf. Acts 16:22; 2 Cor. 11:22), because this kind of scourging caused death itself. Brown states that, unlike the lesser beating, the more severe disciplines of flogging and specifically scouring accompanied the death sentence (cf. Keener, 1999:672). Whereas Romans used rods on freemen and sticks on soldiers, they used scourges on slaves and provincials of equivalent status (Keener, 1999:672).

Jesus was beaten with flagella – leather whips of which the thongs were knotted and interspersed with pieces of iron or bone, or a spike, which left bloody strips of skin hanging from the back. Some felt that the flagellum was merciful because it so weakened the prisoner as to hasten his death on the cross (Keener, 1999:673).

The charge that was levelled against Jesus in the Sanhedrin was that of blasphemy. The Jewish authorities, however, doubted that Pilate would listen to this charge. They feared that he would tell them to go away and settle their own religious quarrels. So, as Luke tells us, they appeared before Pilate with a three-fold charge, of which every item was a deliberate lie. They charged Jesus first with being a revolutionary, second, with inciting the people not to pay their taxes, and third, with claiming to be a King (Luke 23:2). They fabricated these political charges, all of them conscious lies, because they knew that only on such charges would Pilate act (Barclay, 1975:357).

According to Tertullian, Justin Martyr and Eusebius, Pilate must have sent a report of the trial and death of Jesus to Rome (Barclay, 1975:360). The report shows that the Jews held Jesus as somebody who was enlightening the blind, cleansing lepers, healing the palsied, driving devils out of men, raising the dead, rebuking the winds, walking on the waves of the sea dry-shod, and doing many other wonders. The report also mentions the fact that many Jews called him the Son of God. Because of this the high priests moved with envy against him with one false accusation after another, saying that he was a sorcerer and that he acted contrary to the law.

Vv. 27-31: According to Carter (2000:529), both the scarlet robe and the crown that were put onto Jesus, were traditional vestiges of royal power, status, domination, and wealth (Esth. 8:15). They put a reed in his right hand as a mock sceptre or symbol of power (11:9). They knelt before him and mocked him, as Jesus predicted in 20:19, saying, “Hail, King of the Jews”. They spat on him as did the Sanhedrin (26:67) and the opponents of the suffering servant in Is. 50:6 and took the reed and struck him on the head. After mocking him (27:29), they stripped him of his robe (27:28) and put his own clothes on him. Then they led him away to crucify him.

According to Barclay (1975:360), the Roman scourging was terrible because the victim was stripped and his hands tied behind his back to a post with his back bent double, conveniently exposed to the lash. The lash itself was a long leather thong, studded and with intervals of sharpened pieces of bone and pellets of lead. Such scourging always preceded crucifixion and "it reduced the naked body to strips of raw flesh, and inflamed and bleeding weals." Men died under it, and men lost their reason under it, and few remained conscious to the end of it.

The Jewish writer Klauser says, "crucifixion is the most terrible and cruel death which man has ever devised for taking vengeance on his fellow men" (cf. Barclay, 1975:364). He then goes on to describe the crucifixion. The criminal was fastened to the cross, already a bleeding mass from the scourging. There he hung to die of hunger and thirst and exposure, unable even to defend him against the torture of the gnats and flies that settled on his naked body and bleeding wounds. It is not a pretty picture, but that is what Jesus Christ suffered willingly for us. The Romans kept crucifixion exclusively for rebels, runaway slaves, and the lowest types of criminals. It was indeed a kind of punishment that was illegal to inflict on a Roman citizen.

Vv. 35-43: Carter (2000:531) comments on Jesus' shame and humiliation on the cross. As Jesus has predicted (20:19; 26: 2), as the crowd has demanded (27:22), and as Pilate has ordered (27:26), Jesus was crucified. They divided his clothes among themselves by casting the lot. This reference to Ps. 22:18 is the first of several outcries in this Psalm of lament by the persecuted righteous person against his enemies - crying for God's deliverance. The removal of clothes and the crucifixion of a person naked form part of the shame and humiliation of this form of execution. The time between his crucifixion (27:35) and death (27:50) is marked by mocking from three groups. The first group comprises two bandits that were crucified with him (27:38). The second group of mockers are some of those who passed by (27:39-40). The third group comprises the ever present Sanhedrin, the head priests, scribes (26:57) and elders (26:3, 47, 56).

Although Roman law allowed the execution squad to seize the few possessions that the condemned might have on his person, this was against Jewish custom (Keener, 1999:679).

V. 48: According to Keener (1999:684), the vinegar that was offered to Jesus was probably an attempt to revive him, perhaps to prolong the torment, probably in mocking pretence that Elijah had come to relieve him. Barclay (1975:366), however, maintains another viewpoint regarding this action. He says that in order to deaden the pain, the criminal was given a drink of wine as an act of mercy. The drugging cup was given to Jesus, but he denied it, for he was determined to accept death at its bitterest and at its grimmest, and to avoid no particle of pain.

In Mark 9:11 it is said that "The Son of Man will suffer much and be ill-treated." According to Louw and Nida (1988:757), the term used here for 'suffering' (*exoudeneo*) refers to ill-treatment with contempt; to ill-treat and look down upon. Also in 12:4 Mark refers specifically to Jesus' suffering: "They beat Him over the head and treated Him shamefully." According to Louw and Nida (1988:757), the term used here for shameful treatment (*atimazo*) refers to the treatment of somebody in a shameful and dishonourable manner (mistreatment).

2.6.3.5 Preliminary conclusions

- The suffering of Jesus Christ is an example of an extremely traumatic experience – not many individuals have been traumatised to that extent.
- Jesus' trauma developed and accumulated until it reached a climax: loneliness, physical violence, injustice in trial, bodily atrocities, condemnation to death, and eventually death on the cross.
- Although He was the Son of God, Creator of heaven and earth, he was nevertheless treated like a criminal and a bandit.
- His betrayal by one of his inner group as well as the lack of support by the others when the trauma reached a climax, must have been a devastating experience for him.

- His suffering comprised all kinds of atrocities, shame and humiliation before, during and after his crucifixion. He endured all those pains inflicted to his body, and in the spirit of love forgave the different groups involved in his condemnation to death.
- In dealing with the traumatised adolescents in Burundi, Jesus' life could serve as a model for those who have suffered severe loss, loneliness, injury, humiliation, shame, injustice and all kinds of atrocities.
- In Burundi, the church can apply the message expressed by Jesus to his disciples, that violence destroys those who employ it (26:52). In this way more vengeance and hatred could be avoided.
- The power of prayer can be utilised much more with regard to traumatised persons. Just like Jesus expected his disciples to pray for him while he was going through a traumatic experience in Gethsemane, prayer can be very encouraging and uplifting for those who have been through hardships and tribulations.

2.6.4 Paul and Silas

Acts 16:16-40

2.6.4.1 *Exorcism and imprisonment*

Vv. 16-24: In Philippi Paul experiences an encounter with a slave girl that has a spirit of divination. The girl's spiritual force intuitively recognises Paul's own supernatural power (v. 17). As Paul healed that girl, the slave's owners, whose motives Luke characterises as purely commercial, take Paul and Silas to the local magistrates who impose a standard Roman punishment of being beaten with rods (Barton & Muddiman, 2001:1049; Johnson, 1992:48).

To give force to their charge, the accusers are careful to intimate that the prisoners are Jews. The Jews had already in violent tumult been expelled from Rome, and both the populace and the magistrates would readily receive an accusation against men of that hated and persecuted nation. Two men who exercised authority over the colony stripped the accused and commanded the lictors to beat them with rods. Many strikes were inflicted before the cruel appetite of the mob was satisfied. In that punishment the victim was beaten on the naked flesh with thick rods by trained professional executioners. After scourging, the missionaries were cast into prison (Amot, 1978:291-293).

According to Louw and Nida (1988:223), the term 'beaten' in v. 22 (*rabdizein*) implies to be beaten or struck repeatedly with a stick or a rod. According to them, the phrase 'severely flogged' (*plege*) in v. 23 refers to a condition resulting from being severely hurt or wounded – 'wound'.

2.6.4.2 *The saving of the jailer*

Vv. 25-34: The scene of imprisonment and escape depicts another aspect of Paul's spiritual power as something that allows him to triumph over adversity. In prison, he sings hymns, and like the prophet Daniel (Dan 3:6) he is rescued by divine intervention from a punishment that he has incurred simply by being faithful to his God. Paul honourably stayed in jail when the earthquake allowed him to escape and by implication kept the other prisoners in place. He also prevents the jailer from a shame-induced suicide (v 28) (Barton & Muddiman, 2001:1049).

The result is a reversal of roles. Disregarding his original orders (v. 23), the jailer now treats his prisoners with honour (v. 30), washes their wounds (v. 33) and supplicates them for salvation (v. 30). Paul is thus able to use the shameful experience of prison to further his mission (v. 32), even in the middle of the night (vv. 25, 33). The jailer in his turn becomes a paradigmatic convert, hearing the word and responding in faith with his entire household (Amot, 1978:293).

2.6.4.3 *The shaming of the magistrates*

Vv. 35-40: According to Barton and Muddiman (2001:1049), the real losers in this drama are the colony's magistrates. As Roman citizens, Paul and his companion should not have been publicly humiliated, and they were certainly not going to let the authorities get away with this crude mistreatment (v. 37). The revelation terrifies the magistrates. Roman citizens had a right to higher standards of legal treatment than other inhabitants of the empire. Barton and Muddiman (2001:1049) refer to the example of a Roman senator, Verres, who had been prosecuted in Rome for a series of crimes against provincials, including the mistreatment of Roman citizens. This episode shows that Paul comes out with honour from a situation where he seemed to be humiliated, demonstrating above all that faithfulness and boldness in preaching God's word will be vindicated (Amot, 1978:293).

The imprisonment of Paul and Silas could indeed be described as a severely traumatic event. They were condemned without trial and were stripped, beaten and flogged by trained professional executioners. In jail they were put in an inner cell and their feet fastened in the stocks. In prison, the apostles coped with their misery by addressing to God their prayers and praise.

Eventually, God in his power reversed the roles. The jailer not only called Paul and Silas "masters", but also washed their wounds and gave them bread. In the same way, the magistrates came to them to apologise and beg them to leave the prison and the colony (Amot, 1978:293).

The scene of Paul and Silas in Philippi has a powerful message for any traumatised person: God is in control of the details of the believer's life. The stocks had no power to hinder or prevent the prayers of Paul and Silas. The believer can trust God for building his/her faith and also providing answers and solutions for the apparently impossible.

According to Amot (1978: 293), it is when you look from the bottom of a well that you descry the stars in daylight; on the surface, with the glare all around, although they are there, you cannot discern them. It is thus that faith's eye cannot pierce the

heavens so well from the bright surface of prosperity as from the low, low place of some great sorrow.

Therefore the church is called to emphasise the presence of God amidst all circumstances of life.

2.6.4.4 Conclusions

- Amidst the most severe traumatic circumstances, Paul and Silas could triumph over adversity.
- God is able to eventually allow a reversal of roles between abuser/aggressor and victim – this is all to His glory and not for the sake of revenge.
- Shameful experiences can be used by God to further His overall mission and purpose.
- Through God's miraculous intervention aggressors can be transformed into agents of the Kingdom of Heaven.
- The believer can come out with honour from situations where he/she seemed to be humiliated.
- God is the God of the impossible and He is in control of the details of the believer's life. This is a message that has to be proclaimed and ministered to the traumatised adolescents of Burundi.

2.7 PRELIMINARY CONCLUSIONS ON CHAPTER 2

- This Jewish slave girl who served in the household of Naaman is a wonderful example for other individuals who suffer from the consequences of war, like in Burundi.
- The recognition of God's power by the young captive girl helped her to cope with the painful situation of living among her own people's enemies.
- Through forgiveness and love, God's healing power can be communicated to the "enemy" and those that are responsible for the pain and trauma.
- In Burundi, traumatised adolescents need to learn God's powerful healing manifested in forgiveness as well as in love. In this regard, the church has a very important role to play.
- Even under the most severely traumatic circumstances, it is possible for people not to relinquish their faith in God. The Bible testifies that Job stayed blameless, righteous and a pious man amidst all his afflictions.
- During trauma, people are in desperate need of counsellors and supporters whose help and encouragement do not re-traumatise the victim, but rather uplift and stabilise him/her.
- For the traumatised adolescents in Burundi, Job's life has a rich and blessed message: the awareness that the life of the believer is in God's hands, who loves them and takes care of them, whatever the circumstances.
- The way in which God restored Job's health, wealth, and relationships, can serve as a practical example and guideline for the traumatised adolescents in Burundi. Through the grace of God, healing and restoration together with a new experience of the meaning and joy of life is possible.

- In dealing with the traumatised adolescents in Burundi, Jesus' life can serve as a model for those who suffered severe loss, loneliness, injury, humiliation, shame, injustice and all kinds of atrocities.
- In Burundi, the church can apply the message expressed by Jesus to his disciples, that violence destroys those who employ it (26:52). In this way more vengeance and hatred could be avoided.
- The power of prayer can be utilised much more with regard to traumatised persons. Just like Jesus expected his disciples to pray for him while he was going through a traumatic experience in Gethsemane, prayer can be very encouraging and uplifting for those who have suffered hardships and tribulations.
- The traumatised adolescents in Burundi are in need of the gospel of love, kindness and joy as they are called to forgive their aggressors and abusers who inflicted so much pain, hurt and suffering on them.
- From the imprisonment of Paul and Silas it is clear that God sometimes uses shameful experiences to further His overall mission and purpose.
- Through God's miraculous intervention, aggressors can be transformed into agents of the Kingdom of Heaven.
- God is the God of the impossible. He is in control of the details of the believer's life. This is a message that has to be proclaimed and ministered to the traumatised adolescents of Burundi.

CHAPTER 3

METHA-THEORETICAL PERSPECTIVE ON COUNSELLING TRAUMATISED ADOLESCENTS

3.1 META-THEORETICAL POINT OF DEPARTURE

A meta-theory is a theory in which scientific points of departure are spelled out and where there are contact points with other disciplines (Venter, 1996:89). These other disciplines are also investigating some of the same areas and subjects. In this way the horizon for the basis-theoretical perspectives is widened. Without the integration of meta-theoretical perspectives, the practice-theoretical formulations and exposition would not be scientifically sound.

3.2 OBJECTIVES

The objectives of this chapter are to review the viewpoints of the scientific disciplines of history, education, psychology, and anthropology regarding trauma and its effect on the adolescent. Initially, some background information with regard to the history of Burundi will be presented in order to understand the context and milieu of a large number of traumatised adolescents.

3.3 A BRIEF HISTORY OF BURUNDI

Burundi is one of the poorest and most densely populated countries in Africa. The region that is now referred to as Burundi was explored by Europeans as early as 1858, although it did not come under European administration until it became part of German South-West Africa during the 1890s. Burundi is situated at the heart of Africa, as its national anthem declares. Burundi borders with the Democratic

Republic of the Congo (former Zaire) to the west, while to the north is Rwanda and to the south and east is Tanzania.

The majority of the population belongs to the Roman Catholic Church. Over 90% of the people are subsistence farmers. Coffee provides 80-90% of the country's foreign exchange earnings (Nolting, 1994:236).

The history of Burundi has been characterised by civil wars between the two main ethnic groups - the Hutus and Tutsis. This despite the fact that they live together, speak the same language, share the same religion, and the same culture.

The present study focuses on the damage done especially to adolescents, as well as their needs, in the country since 1993 until today as a result of the conflict between the two mentioned ethnic groups.

According to Frydenberg (1999:322), United Nations statistics indicate that during 1993 there were 32 major and 15 minor wars. Frydenberg estimate that over the past decade at least 40 countries world-wide have been afflicted by ongoing wars and armed civil conflict.

Frydenberg (1999:322) estimates that during the 1980s, 1, 5 million children perished and 4 million were injured as a result of armed conflict world-wide. Consequently, each year a rising number of children and young people are forced to learn to cope with the experience of war and political conflict.

The Burundian genocide plunged the whole country into mourning, contrary to the previous civil wars that only affected certain regions. Nobody was spared; not the infants, nor the elderly. As United Nations and Human Rights investigators reported:

"The victims were hunted down even in their final places of refuge: orphanages, hospitals and churches. Fierce fighting in 1994, fuelled by hatred and resentment, has seen hundreds massacred without mercy. Men, women, children, and elderly of both sides have at one time or another been subjected to indiscriminate slaughter.

Hundreds of villages have been burnt to the ground, crops have been destroyed” (Hakizimana, 2001:11).

Hakizimana (2001:14) discusses four basic kinds of violence that were found in the Burundian genocide:

- Physical violence that involved injuries, killings and torture to the human body;
- economical violence that led to depravation and exploitation of mostly material goods, money and food;
- political violence based on deprivation of non-material goods such as freedom, repression and human dignity; and
- cultural violence that reduced the meaning, values and quality of life.

Central to the children’s losses through that horrific war, was the loss of family and homes. Often such losses also included the loss of provision for children’s basic necessities, forcing them to live as refugees or on the streets.

Hakizimana (2001:86-87) states that the disciplines of sociology, anthropology and psychology all emphasise the importance of social communities and add that we are who we are because of our connections with others in a variety of areas (such as family, peers, co-workers and society).

While most street children in Burundi lack the traditional and social networks of family, school and church, they meet their needs of acceptance and belonging by creating their own social communities on the streets. Many of these newly created societies do have their own rules and values.

3.4 ADOLESCENCE, A CHALLENGING PHASE OF LIFE

According to Meehan and Aston-Stetson (1997-1998:7), the formal study of adolescence began in the 1940s. It has been proved that the physical changes that take place during adolescence seem to be universal. The social and psychological dimensions of adolescent development are also highly dependent on the cultural context. Adolescence is a very challenging and demanding developmental phase of life and young people from about the age of 12 to 28 are in this phase. Very significant physical, cognitive and psycho-social changes take place during this time.

The biological and physical changes that take place during adolescence influence young people's lives considerably. The cognitive changes that take place allow them to engage in abstract thought, and this means that their intellectual horizons can expand to include much more possibilities. The social and psychological changes that take place also allow them to contribute meaningfully to society (Du Toit *et al.*, 1997:2).

According to Du Toit *et al.* (1997:3) key concerns for adolescents are related to issues about identity, autonomy, peer relations, intimacy and sexuality as well as achievement.

3.4.1 Identity

The search for identity is of paramount importance during adolescence and is a theme that may remain prominent for the rest of a person's life. Adolescents may sometimes think that they know everything and that they will live forever, but at the same time they may try on the face of another, seeking to find a face of their own, or sometimes try or risk quitting life because they question the meaning of life. They may wonder who they are, and where they are heading.

To come to terms with these questions, they may engage in a period of role-experimentation - this may entail a trying on of different personalities and behaviours

in an attempt to discover their true selves. The adolescent's search for identity is not only a quest for a personal sense of self and meaning, but also includes a need for recognition from others and society. He or she needs to be affirmed as a special and unique individual, who can make a meaningful contribution to life (Du Toit *et al.*, 1997:3).

3.4.2 Autonomy

Special concerns for developing adolescents are to become less emotionally dependent on parents, to be able to make independent decisions, and to establish a personal code of values and morals. Adolescents' struggle to become independent may sometimes be difficult for themselves as well as for those around them. In a healthy family the parents will gradually relinquish control, and adolescents will continue to be connected to parents as they move toward, and gain autonomy. Secure attachment to parents also promotes competent peer relations and positive close relationships outside of the family (Du Toit *et al.*, 1997:3).

3.4.3 Peers

During the teenage years, young people are increasingly involved with their peers and grow more distant from their parents. Adolescents spend huge amounts of time with their peers. The peers become very important to them and parents appear rather stupid, but at the same time they still need the support of their parents. Conformity to peer pressure could be positive or negative. Young people consequently need to negotiate their stand in society, cliques and in individual friendships (Du Toit *et al.*, 1997:4).

3.4.4 Intimacy

The capacity to be intimate in interpersonal relationships, especially with peers, starts to develop during adolescence. New friendships emerge that are not only based on the sharing of activities and interests, but also involve openness, honesty, loyalty,

and exchange of confidences. Dating starts to be important and the capacity to form trusting and loving relationships develops increasingly (Du Toit *et al.*, 1997:4).

3.4.5 Sexuality

During adolescence some form of sexual activity is often initiated, which brings along many issues and concerns for young people. They need to incorporate appropriate sexual behaviour into a still-developing sense of self, to resolve questions about sexual values and morals, and to come to terms with the sort of relationships into which they are prepared or not prepared to enter (Du Toit *et al.*, 1997:4).

3.4.6 Achievement

During adolescence important decisions with long-term consequences are made about schooling and careers. These important decisions are influenced by adolescents' achievement in school, by their evaluations of their own competencies, and by the advice they receive from parents, friends and teachers. A firm sense of confidence needs to be established to make these important decisions (Du Toit *et al.*, 1997:4-5).

Some adolescents may resiliently face the ups and downs of this phase and fulfil these bio-psycho-social developmental tasks, while others might encounter major problems. These problems could include drug and alcohol abuse, delinquency, adolescent pregnancy, suicide attempts or facing Aids in themselves or someone they love. Many highly intelligent adolescents fail at school, and many have negative self images, while many feel lonely most of the time. Others may venture into risky sexual relationships. Many adolescents also experience loss, trauma, discrimination, high levels of socio-economic stressors, conflict and relationship problems (Du Toit *et al.*, 1997:6).

The crucial question to ask is how adolescents can cope with all these problems and how can they be assisted. The facilitation of psychologists can assist adolescents in

the difficult transition from childhood to adulthood and can reduce the psychological distress, physical dangers and other possible problems that are part of this process. Those facilitators could foster holistic well-being, prevent the development of some problems, and enhance the ability to cope with others. They may also help to find solutions to their problems, manage conflict better, improve their relationships, cope with their feelings, state their needs, express what they want and have more positive views of themselves and others (Du Toit *et al.*, 1997:5, 6). Should such a young person also have the privilege of receiving pastoral counselling, the spiritual dimensions of many of his/her problems could also be addressed (Minirth & Byrd, 1990:29).

Frydenberg (1999:283) states that peer influences have long been portrayed as predominantly negative, opposed to the values of parents and of the wider society. However, factors in the spheres of the school and of the family can help adolescents cope with negative peer pressures in their lives. In this regard, research also points out that young people who received adequate social support within the family, such as affection and positive parenting, could handle trauma at any later stage much more effectively.

3.5 HISTORICAL BACKGROUND OF THE TERM 'TRAUMA'

Black *et al.* (1997:230) define 'trauma' etymologically as a bodily wound caused by external violence. Hicks (1996:15) points out that the English word 'trauma' is derived from the Greek word meaning *wound*. This meaning provides a graphic image of what takes place in human trauma.

The term post traumatic stress disorder (PTSD) is most commonly associated with Vietnam veterans. Yet, PTSD-like symptoms have been experienced by soldiers throughout the ages. In fact, war-related PTSD has been documented by historians, dramatists, military officials, and others at least as far back as the ancient Greeks and Romans. War-related PTSD was noted in England and France during the Middle Ages, in the Civil War in the United States of America (USA) and in the First

and Second World Wars, the Korean War, and other wars of this century (Matsakis, 1996:343).

During the First World War, many soldiers were shot because they just deserted their positions, wandering about in the local town or countryside because of what was then described as “shell shock”. At that stage the authorities did not have the necessary knowledge and insight into the devastating effect of trauma. Systematic, large-scale investigation of the long-term psychological effects of trauma was, however, not undertaken until after the Vietnam War. During this war, 59,000 Americans died and in the following couple of years there were 60,000 suicide cases among ex-soldiers. This compelled the authorities to take note of this serious problem (Coetzer, 2004:12).

In 1980, for the first time, the American Psychiatric Association (APA) included in its official manual of mental disorders a new category, called Post Traumatic Stress Disorder (PTSD) (DSM IV, 1995:427).

Shiraldi (2001:2) states that research regarding the treatment of PTSD is in its early stages. As yet no one treatment approach has been shown to be superior to any other for all people. Thus, he says, it is important that survivors and clinicians be informed about the range of treatment options so that they could make the best decisions possible about the treatment or combination of treatment approaches.

3.5.1 Human response to trauma

According to Ochberg (1988:4), victims of violence are normal people, who for a period of time are thrown dramatically off balance by abnormal events. It could imply suffering that leads to a questioning of their sanity and their virtue. They could have an inclination towards self-blame and also be at risk for physical and emotional illness. Usually, they respond well to support. Ochberg (1988:4) explains that victims of violence suffer more than just physical assault, as injury is inflicted on the mental, emotional and spiritual areas as well.

Freedy and Hobfall (1995:24) discuss the influence of psychological, social and biological factors contributing towards the maintenance of PTSD. They explain that PTSD usually begins with a catastrophic life event that could lead to biological, psychological and social dimensions of pathology. Research has proved that such dimensions of pathology complicate the healing process in the long term.

According to Ochberg (1988:86), PTSD is defined as an anxiety disorder produced by an uncommon, extremely stressful event (e.g. assault, rape, military combat, flood, earthquake, death camp, torture, an accident, head trauma), and characterised by the following:

- Re-experiencing the trauma in painful recollections or recurrent dreams or nightmares;
- diminished responsiveness (emotional amnesia or numbing), with disinterest in significant activities and with feelings of detachment and estrangement from others;
- symptoms such as exaggerated startled response, disturbed sleep, problems with concentration or remembering, guilt about surviving when others did not, and avoidance of activities that call the traumatic event to mind.

With regard to trauma it is also important to take into consideration on the one hand the different phases of a grieving process (should the person have lost somebody close to him or her), and on the other hand the different stages of a traumatic experience. Coetzer (1994:27) discusses these two processes as follows:

3.5.1.1 The different phases of a grieving process

- **Denial:** the person refuses to believe what is happening to him/her.

- **Anger:** this has to do with rage or anger against a person, persons or institution – very often there is also anger against God for allowing the loss to occur.
- **Bargaining:** this stage generally includes a combination of false and true guilt and is usually worked through fairly quickly.
- **Depression:** this step is vitally necessary. Individuals who suffer a significant loss should have a good cry. Not grieving could lead to a low-grade depression that could last for many years.
- **Acceptance:** this stage is relatively brief and almost automatic once the stages of denial, anger, bargaining, and depression have been worked through.

3.5.1.2 The different stages of a traumatic experience

- **The pre-impact phase**

Where people do expect a crisis, they can prepare themselves.

- **The impact phase**

People experience “psychical paralysis” – confusion regarding what is taking place. Persons are disoriented and usually experience stupor as well as amnesia - there is very little emotional involvement or concern.

- **A period of recoil**

The person moves out of the state of shock - he/she comes to the conclusion that there is no more danger and that life must be faced again.

- **The post-traumatic phase**

When symptoms extend for more than 4-6 weeks after the initial trauma, they are defined as post-traumatic stress disorder. After six weeks or more, if the traumatised person has not completed the recovery process (working through the various stages), the pain often begins to emerge in different forms.

- **The recovery phase**

During this phase the person starts to act rationally again – things start to fall in place.

3.5.2 Trauma as a reality in Burundi

The researcher was in Burundi when the civil war took place during 1993. He saw many people killed by swords, guns and fire. He observed the large number of casualties where some people lost limbs, others were critically injured and many houses were burnt down. He experienced the loss of family members himself and on several occasions nearly perished when ambushed.

It is very difficult to evaluate the number of orphans, widows as well as those who lost everything they possessed in Burundi. Some have already spent 11 years in refugee camps, while others have fled the country. The number of street children has increased enormously.

Another strange situation observed in the civil war is the way in which adolescents massacred their fellow pupils, their teachers and headmasters in schools. Some adolescents joined groups of rebels in the bush, while others became addicted to alcohol and drugs and terminated their studies. This was the case even with children whose parents were affluent. The result was that in their efforts to seek a solution for all the problems of the country, the political leadership put these adolescents in jail.

Peters *et al.* (1992:265) state that there is convincing evidence that exposure to aggressive models could increase the assaultiveness of institutionalised adolescents.

Frydenberg (1999:201) postulates that exposure to violence “teaches” violent behaviour. As inhibitions against aggressive behaviour are lowered, violence becomes normalised in the eyes of the perpetrator and observer. A combination of exposure to violence and a lack of perceived alternatives for resolving conflict change the standards for what is normal, acceptable, legitimate, and what is considered necessary in response to threat or insult.

The bad socio-economic conditions in Burundi have contributed towards an attitude of violence, hostility and cruelty among adolescents. What happened there is in a sense explained by Frydenberg (1999:205), when he says that an emergency of or an increase in difficult life conditions as a result of civil disorder, economic depression, political upheaval, defeat in war, or physical calamity, is apt to create a socially distressed atmosphere leading, to a sense of alienation, distrust, egocentricity, and hostility in the child milieu. He points out that sometimes youth conflicts are societal and address social issues. These could include the kind of conflict that the youth face when they are poor amidst an affluent society; when they lack the necessary skills for certain jobs; when ethnic minorities are stereotyped as dangerous or antisocial; or when the budgets or municipal services of certain communities are cut. Such things could diminish the quality of life or hamper affective functioning.

Most of these aspects were applicable to the situation in which the adolescents found themselves during the Burundian civil war, which contributed towards their attitude in general as well as their actions.

Frydenberg (1999:326) says that the experience of war-related trauma has also been linked to an increase in aggressive and delinquent behaviour in young people. An increase in juvenile crime during war time was first documented during World War I in Britain (Frydenberg, 1999:326). A similar increase was again documented during World War II (Frydenberg, 1999:326).

A range of reasons have been postulated for the increase in juvenile crime associated with war and armed conflict. According to Frydenberg (1999:327), the phenomenon has specifically been ascribed to a lowering of child supervision during war time, disorganisation of the school system, and an increase in thrill-seeking resulting from the excitement attached to the observation of war. Other authors suggest that any increase in juvenile crime during war time is an indicator of the anxiety, uncertainty and loss of control experienced by children and young people during times of war (Frydenberg, 1999:327).

During the civil war in Burundi all these factors played an important role. A large percentage of people, especially adolescents, went through the most severe traumatic experiences and never received any counselling or guidance.

3.5.3 Life and coping skills necessary to survive

Du Toit *et al.* (1997:1) state that adults cannot build a future for the youth, but they can build a youth for the future.

There is much ignorance in Burundi regarding the tremendous impact of trauma on the nation as a whole. Therefore, the large number of traumatised adolescents are actually in a 'dangerous' situation. They do not have much knowledge about the basic life and coping skills that are necessary to survive in any environment.

Life skills can be defined as those skills necessary for successful living and learning. Coping skills can be defined as those skills necessary for successful management of stressful situations. These terms were coined to describe a large range of skills or coping behaviours that were seen to be of importance to the individual for affective functioning in the modern world. The primary aim of teaching life and coping skills is to promote physical and psychological well-being (Du Toit *et al.*, 1997:6). The mastering of such life and coping skills would necessarily imply the diminishing of the effects of PTSD and the enhancement of a better life quality.

Examples of such coping skills covered in training programmes for youth include the following:

- Aids prevention;
- communication;
- conflict resolution;
- coping with anger;
- coping with anxiety;
- coping with change;
- coping with grief;
- coping with stress;
- loss and trauma;
- study methods;
- time management;
- problem-solving techniques; and
- sexuality education.

If you learn to resolve problems (PTSD) productively, this could lead to opportunities for growth and development (Du Toit *et al.*, 1997:141). Productive problem-solving involves:

- Having the right attitude;
- understanding the problem situation;
- coming up with alternative solutions;
- evaluating all solutions and deciding on the best solution; and
- planning and implementing the decision and evaluating the outcome.

Another important aspect regarding the treatment of PTSD is emphasised by Black *et al.* (1997:232). They argue that since there is the likelihood of a constellation of symptoms or levels of traumatising in PTSD as well as other long-term reactions, a multidimensional treatment protocol may be appropriate, using behavioural, psychodynamic and pharmacological techniques. Such a multidimensional approach would include various ways of intervention in PTSD, such as the following:

- Professionally qualified doctors, nurses and physiotherapists should attend to the medical needs of traumatised victims.
- With regard to all psychological needs, psychologists, psychotherapists and psychiatrists could contribute tremendously towards alleviating all aspects concerning psychological trauma. Psychologists could develop mentoring programmes that encourage pupils and students to continue with their studies and improve their performance. Such mentors could provide the youth with a sense of personal connection and encouragement to function well both academically and socially, say Meehan and Aston-Stetson (1997-1998:67).
- With regard to spiritual needs, pastors as well as pastoral counsellors could contribute enormously. Religious leaders could play a decisive role in the restoration and healing of damaged emotions and devastated ideals.

- Forums could be organised for diverse people to meet and mutually appreciate each other. Such a system of social support is known to be an effective tool in the healing process of a traumatised nation. Such support may include actions taken by congregations and churches, action groups, networking and training.
- Political involvement could alter the system of violence. By abolishing injustice, justice could be restored. In this the state has to take the initiative.
- According to Black *et al.* (1997:232), research has also shown the important role of loved ones with regard to trauma victims that are frightened and alone. They could reassure this person of their continuing love at a time when he/she might not be feeling loved and they could stay with him/her to keep him/her safe. In Burundi, the community as a whole is in need of such support. In this regard, institutions such as hospitals and mental health-care centres could play an important role in reducing the symptoms of PTSD. Concerning this aspect, Govender (1998:61) stresses the fact that one of the first steps to be taken needs to be the establishment of a psychological organisation that is ultimately accountable to society.
- With regard to children that have been maltreated, Peters *et al.* (1992:93) suggest that it is advisable to focus on prevention rather than treatment afterwards. The prevention programmes brought into both elementary and high schools in some countries could serve as a good example in this regard. Small discussion groups could serve as a vehicle for dispensing such prevention programmes. Facilitators who lead such small group discussions usually come from community agencies and teaching staff. Where such programmes have been implemented, the results indicate that the intervention programme not only positively affected already existing victimisation problems, but also considerably reduced the number of new

cases. They also emphasise the viewpoint that effective use of the intervention programmes would result in lower levels of theft, vandalism and other anti-social behaviour, which would save society large amounts of money. In all probability it would also improve classroom discipline and other aspects of the social climate of the class and the school.

Schools are uniquely positioned to help the youth to constructively manage the conflicts they experience. The implication is that the contribution of schools towards the cognitive development of adolescents is unquestioned. On the other hand, it is true that schools could also be conflict environments. School communities are often extremely heterogeneous with respect to ethnicity, gender, age, social-economic status, skills, knowledge and disability. This heterogeneity yields opportunities for learning and growth on the one hand, as well as providing a ground for conflict on the other hand. Research has proved, however, that co-operation among parents, teachers and children has been identified as a significant component of early intervention programmes. According to Frydenberg (1999:308), the need for multilevel interventions, including parents, the community, and even the media, is presented as an important aspect of major approaches to school-based prevention programmes for adolescents (Black *et al.*, 1997:233).

- Finally, political actions that seek to change the situation causing an event rather than to change individuals risk to resilience, is one of the nation's responsibilities. For example, the reduction in the access to and availability of firearms would be the single step most likely to prevent mortality from interpersonal violence.

3.5.4 Important signposts in dealing with the traumatised

The following are a number of important signposts emphasised in the literature when dealing with traumatised people:

- With regard to a healthy lifestyle, adolescents must be aware that the excessive use of alcohol is harmful to one's health, as it could lead to addiction, which is again associated with an increased risk for causing accidents, financial difficulties and interpersonal conflict. They must also be aware of the fact that Marijuana could act as a depressant, add to the risk of lung cancer and other lung diseases, lead to slow and confused thinking, impair one's memory, reduce energy and motivation, lead to loss of interest in any planned activity, affect one's ability to perform complex tasks, lead to distortions of perception of sound, colour, distance and time. Adolescents also need to be informed that cocaine causes hallucinations and delusions to frequent users. It reduces appetite, users may suffer from malnutrition and low weight, experience-reduced immune responses and hence being susceptible to diseases such as tuberculosis and other infections (Du Toit *et al.*, 1997:97-98).
- It is important, especially for young people, to be taught the basic underlying principles in managing a crisis situation as well as communication strategies to communicate effectively in such situations.
- In the domain of building social support systems, adolescents are called to know that everybody needs to be able to rely on other people, particularly during times of high stress, in order to maintain sound health. In the situation of coping with loss, awareness must be created that adolescents may also experience loss, as loss is inevitable part of life, and grieving is a universal human process. So, learning about loss as a human experience might help young people to understand these processes and the phase they might be going through (Du Toit *et al.*, 1997:333).
- With regard to trauma, Gootman (cf. Du Toit *et al.*, 1997:355) says that many people that have suffered a sudden, shocking loss could be helped by talking with a *counsellor* or *therapist*. In particular, teenagers who are behaving in unusual ways could probably use some guidance. Besides counsellors and therapists, adolescents could be assisted during traumatic events by service

and caring institutions such as the *police* (in charge of guarding, patrolling, watching, preserving order and protecting life and property); *social workers* that provide support in the pre-crisis, in the crisis stage, in the immediate post-crisis stage as well as in the short and long- time post-crises stage; and *volunteers* trained in different areas that affect the lives of victims.

- Adolescents also need to know that *hospitalisation* for traumatised people is necessary in the following circumstances (Simpson & Simpson, 1997:70):
 - If a person is hallucinating or hearing voices telling him/her to hurt others or him/herself, that person is out of touch with reality;
 - if a person is unable to control his/her feelings and is likely to harm someone else;
 - if a person is unable to function or to take care of him/herself, or no one at home to provide that care; and
 - if a person is not eating because he/she is too depressed to crawl out of bed, he/she is in danger of starving to death.

For such persons, hospitalisation provides a structured and safe environment.

- In the literature the importance of confession as well as the therapeutic value of talking to somebody about the trauma is emphasised. This aspect is confirmed by the latest findings in medicine and psychology as a major support for restoring trauma victims. Psychologist James Pennebaker reported the results of more than 2000 people who had suffered trauma, including physical abuse, rape, or the death of a loved one. Survivors were healthier, he found, if they managed to confide in someone about the event. Those who had not discussed their experiences developed more illnesses of various sorts – from headaches to lung disease (cf. Hicks, 1996:85). As part of the process of working through the symptoms of PTSD as young people, adolescents are thus required to talk to other survivors and read literature dealing with surviving.

They are also requested to become helpers for trauma victims. They could, for example, write notes of encouragement; notes that do not require an immediate response, but to be read again and again.

- It is also recommended to include survivors in all kinds of fun activities. Fun and humour could be a momentary distraction from pain and suffering (Langberg, 1996:203). In dealing with depression, Seamands (2002:127-128) suggests as remedy not being alone, seeking help from others and singing or making music.
- Forgiveness as a theological concept has made its way into the psychological literature as an effective tool for resolving anger and trauma. To forgive is to release resentment, hatred, bitterness, and desire for revenge for offences or wrongs done to the person. It is a closing of the account book and a release of the debtor... "so that we don't allow him to set up camp in our houses" (Schiraldi, 2000:70).
- Psychologist William James confirms that an important cure for worry is religious faith. Scientific research reveals that the proportion of Americans who believe in God has remained remarkably constant between 1944 and 1986 at around 95% (cf. Schiraldi, 2000:96).
- Research emphasises the important role of memorials in starting the grief process and in facilitating continued healing (Coetzer, 2004:68). Symbols and rituals play an important role in the healing process after trauma, especially when somebody died. In this regard Schiraldi (2001:45) says:

"Rituals are structured activities that help us heal. They help us focus our thoughts and feelings, experience them, and process them. They help us consider the meaning of what has happened, grieve losses, receive support, develop helpful new ways to view ourselves, and move ahead."

3.6 PRELIMINARY CONCLUSIONS

Key concerns for adolescents are related to issues about identity, autonomy, peer relations, intimacy and sexuality as well as achievement. Information with regard to all these areas from the other disciplines within the human sciences need to be incorporated into a model for counseling traumatized young people.

In this regard the history of trauma research is also very important. The counsellor must have the necessary knowledge regarding typical reactions of traumatized persons

The adolescents of Burundi have been exposed to some of the most severe traumatic experiences the past 11 years. Amidst the horror of the civil war these young people were also struggling with all the typical changes of adolescence.

Their experiences during the war include all the typical events that usually lead to post traumatic stress. The result of all this could lead to biological, psychological or social manifestations of pathology. Such dimensions of pathology complicate the healing process in the long term. Something of this pathology came to the fore when adolescents massacred their fellow pupils, teachers and headmasters.

During this stormy and unstable phase there was also a total lack of counselling or guidance for people in general. This resulted in a lack of knowledge regarding the impact of trauma on the nation as a whole. Consequently, there is a desperate need for education with regard to basic life skills as well as coping skills.

There is also a need for a multidimensional approach towards the large numbers of adolescents wrestling with symptoms of PTSD. As part of such a process, young people need to be educated regarding crucial aspects such as the following:

- All forms of addiction;
- crisis management;

- social support systems;
- the positive roles of therapists, police, social workers and volunteers;
- the importance of talking about the trauma;
- the importance of fun and humour;
- the importance of forgiveness;
- the importance of religious faith; and
- the importance of memorials, symbols and rituals.

CHAPTER 4

EVALUATION OF THE RESULTS OF AN EMPIRICAL RESEARCH THROUGH QUESTIONNAIRES

4.1 INTRODUCTION

The present chapter deals with a quantitative empirical investigation among young people, parents and pastors that are victims of the Burundian civil war. The investigation took place through the distribution of a structured questionnaire.

Three different questionnaires were distributed among 80 persons. The first questionnaire, directed towards young people, was distributed among 43 young people. The second questionnaire, directed towards the parents of some of the young victims, was distributed among 20 parents. The third questionnaire, directed towards the pastors of these families, was distributed among 17 pastors. For the sake of consistency, the questions of each questionnaire that focus on the same subject will be discussed together. The response was very good and all the questionnaires were completed and returned.

A very important question in general had to do with the obligation of the church in assisting traumatised people, and especially young people. All three groups gave a very substantial response to this question and the results will be evaluated.

In Appendices 1-3, examples of the three questionnaires are included. In Appendix 4 there is an example of the questions asked to the leaders of three Christian organisations that became involved in counselling and reconciliation in Burundi during the aftermath of the war. The researcher had a discussion with each one of them and different questions were asked concerning their churches, their counselling work as well as the way in which they approach those who have been hurt and wounded by the Burundian war. The researcher could make use of the transcripts of

these discussions in preparing the section of this chapter that deals with their involvement (4.5).

4.2 ADOLESCENTS AS VICTIMS OF THE CIVIL WAR IN BURUNDI

4.2.1 Pain and hurt experienced by adolescents

The content of this section is based on the answers by young people to questions 1 - 4 in Appendix 1.

Through the Burundian civil war, a large number of adolescents saw and experienced trauma and horror on a level like never before in their lives. Many of them saw their parents, brothers and sisters being killed in their presence by neighbours, for the simple reason that they were not of the same ethnic group. Those who succeeded to escape, encountered miserable living conditions in the refugee camps. Often there was no real shelter, not sufficient food or clothing against rain and extreme temperatures. During their attempts to escape it often happened that family members were separated – some of them never met again. The properties of their families that were left behind were destroyed, stolen or burnt down and livestock were confiscated.

Through a large number of responses it became clear that many of the women and young girls were raped and molested. The result was that some of them became pregnant and others have tested HIV positive.

Because of the war, there are a large number of disabled people who in some cases lost both their legs, arms as well as their eyes.

A further result is that many young people are orphans and had to abandon their studies because they lost all forms of support. Because of this, some of them opted

to become street children, others got involved in crime and became addicted to drugs. Many young girls became prostitutes and live a life of immorality.

Because of all these factors, a large number of adolescents have lost the meaning and joy of life and have no hope for the future. Many of them are still living in refugee camps where there is a permanent shortage of food as well as many other unmet needs. Their days are filled with worry and uncertainty

During this period of crisis a number of associations were founded with the focus on supporting these young people. The result was that many young people were saved and cared for by these organisations. Some were taken up in families and all their needs were addressed.

4.2.2 Attitude adopted by adolescents during the aftermath of the war

The responses to questions 2, 6, 7, 9, 12, 13 and 14 in Appendix 1 are applicable here.

The behaviour and attitude eventually adopted by adolescents after the Burundian crisis depended on various factors. Some of them are:

- Politicians deceived them and used them in acts of killing people, in destroying houses, burning cars and stealing people's possessions.
- Because of discouragement and a total lack of hope for the future, many of them turned to drugs and alcohol and terminated their studies.
- Many of the young people were to some extent pulled into the hostilities between the two main opposing groups. On the one hand there was the national army that pretended to defend the Tutsis. On the other hand there was a rebellious army that defended the Hutus. To some degree these young people were thus compelled to make a choice and defend their own ethnic group.

The consequence was that some of these young adolescents died in battles, while others were put in prison because of their crimes. Others were integrated into society where they continued with juvenile delinquency. Because of all the wrong deeds and negative influences it became practically impossible for most of them to return to school. Some were totally ruined and even became mentally ill.

Some 97% of the respondents indicated that in the period since the war, they over and over experienced memories and flashbacks of the tragic events that they went through during the war. Some 77% still have nightmares on a regular basis with regard to these events.

Fifty percent are of the opinion that their emotional wounds have not been healed. Except for those who really made a commitment to Jesus Christ, there are many who declare that it is still impossible for them to love or forgive those who hurt and abused them.

A further consequence of the war for these young people (like many others as well) was the contraction of a number of diseases, such as malaria, high blood pressure, HIV and aids.

Many of those who were not specifically threatened or wounded nevertheless became secondarily traumatised as they were surrounded by those who had been raped, molested, who lost limbs and eyesight, orphans, widows and many cases of suicides. They thus had to continue with their lives amidst a sick, hurt and unhealthy society. All these factors had a contagious effect on them.

4.2.3 Involvement of the church as experienced by the traumatised adolescents

The responses to questions 5 and 11 of Appendix 1 are applicable here. Some 81% of respondents indicated that they did not receive any assistance from the church

during the war. Nineteen percent, however, affirmed the help rendered by congregations to the persons and groups in the refugee camps.

From these results it is clear that there was not a specific concern from the part of the churches regarding adolescents as a group. The focus was much more on all the other affected people.

Despite these circumstances and facts, it is striking that most of the adolescents confirmed their positive relationship with God. It thus seems as if the usual role of the church through preaching, teaching, praying or caring did not contribute much in their situation towards this good spiritual relationship.

The following section highlights different possible ways in which the church could act amidst similar circumstances. The church could be a tremendous channel of comfort, support and caring for those that are desperate and overwhelmed by events.

4.2.4 Suggestions voiced by adolescents regarding the possible role of the church during difficult times

This section comprises suggestions voiced by adolescents regarding the restoration of life for those who suffered during the Burundian civil war (question 15 of Appendix 1).

They suggested first of all that the church must endeavour to instil comfort and peace in the hearts of those who have been distressed. They emphasised the importance of the Word of God and are convinced that pastors could play a tremendous role in guiding and admonishing all those afflicted to love God and to believe in Him.

They also proposed that the government should assist in a material way all those who were impoverished by the war, such as orphans, widows, disabled and old people. They also emphasised the necessity of establishing certain associations and committees with the sole task of assisting, supporting and caring for those that have been seriously affected by what happened to them because of the war.

They also expressed the desire that some political leaders be replaced – especially those who instead of stopping the war, blatantly stimulated and activated it. They also feel strongly about the prosecution, trial and appropriate punishment for the murderers, abusers and perpetrators. As part of their propositions, they included suggestions regarding a programme to eradicate the ethnical violence – this must be included in the school curriculum. Within this same context they also suggested a youth training programme that would include forums where the process of forgiveness and reconciliation could be launched.

Finally, they were very positive about the power of Christian hymns, melodies, music, games and dramas as part of a process through which the ethnical divisions that destroyed the nation could be eliminated.

4.3 PARENTS AS VICTIMS OF THE CIVIL WAR

4.3.1 Impact of the war on families

The questions in Appendix 2 were addressed to the parents of the war victims. From their responses a clear picture emerged regarding the impact of the war on families.

With regard to the answers to questions 1, 2, 6, 7, 8 and 9, it became clear that many families have been completely wiped out. Some experienced the loss of some members; others fled the country, while some ended up in refugee camps.

The loss of property has been common in various areas of the country. In many cases, an increased number of orphans and widows are living in miserable circumstances because of the war.

Some of the worse experiences for many were when many of their previous neighbours eventually happened to be the perpetrators that forced them out of their houses and persecuted, harmed and even killed them.

Parents confirmed the fact that many women and young girls were raped and molested. Because of the hard life relating to the war, famine and diseases have had a damaging effect on old people as well as young children. Parents described how the war has affected families as a whole, because conditions of life in general have radically changed.

Parents have also deplored the low morality that resulted from the war. In this regard they pointed out problems such as drug addiction as well as a general tendency towards killing, destroying and stealing. In certain families there have been a considerable number of suicide cases as well as cases of mental illness. Some 61% of the parents still have nightmares on a regular basis with regard to what they saw and experienced during the war. Some 72% indicated that they still experience triggers from time to time that activate memories regarding bad things from the past.

Juvenile delinquency within families is also very prevalent and especially for parents this is a big source of concern. Because of the general situation of insecurity, parents are also afraid to visit their relatives living in other areas of the country.

4.3.2 The attitude of the youth as perceived by parents

The data provided by parents in answering questions 2, 3 and 4 of Appendix 2 gave an indication of their observations regarding the attitude and hopes of the adolescents as a result of the Burundian ethnical war.

Apart from the destabilisation that parents themselves went through, their hardships were aggravated by the behaviour adopted by their adolescent children. Some political leaders had a persuading influence on some of the youth, with the consequence that these young people allowed themselves to be used in acts of killing members of other ethnic groups, destroying possessions and stealing material things. All these things made it more difficult for the parents of these youngsters.

In order to be able to perform deeds like these, adolescents were often encouraged to use drugs to deaden and suppress any kind of human feeling. These drugs have consequently resulted in the impairment of their memory, their minds and their logical

thinking and this complicated the whole process of secondary and tertiary education. Regrettably, for many parents the war has brought about an uncontrollable situation regarding their adolescent children – young people that are living without hope for the future.

During the war a large number of adolescents were involved in the fighting. Some were part of the national army on the side of the Tutsis, while others were involved with rebellious armed groups on behalf of the Hutus. Unfortunately, many of them died in the process because they were still too young for the stress of a war and also did not get sufficient training.

During the same period of time a considerable group of adolescents fled the country and at this stage have no desire to return home.

The response by parents to questions 5, 10, 11 and 12 of Appendix 2 gives an indication of their perception of the role of the church during the crisis period.

All the (100%) the respondents confirmed the fact that they realise how much they have grown spiritually as a result of the war. It simply means that what they have seen and experienced have helped them to come closer to God in their daily lives. They realise how deep the tragic events have affected them on the one hand, but on the other hand they also experienced the consolation and protection of the Word of God in a very special way. Most of them came to realise that Christ was the only one to rely on while people pass away, riches are destroyed or stolen and fleshly dreams regarding the future are shattered. One could summarise up by saying that the civil war has taught the Burundians a lesson specifically with regard to humility, patience, endurance and perseverance. At present the Christians in Burundi are actually much more involved with the church and much more committed to prayer than during the time before the war.

Parents gave testimony about the positive way in which people from the church related to them while they were going through the worst time in their lives. In this

regard they referred especially to visits, conversations, exhortations, prayers, caring, and emotional and material support.

On the negative side, they also experienced that certain people were not much concerned about those in pain and in a certain sense even sometimes caused more pain and hurt to them. During their time of suffering they learned much more about the Word of God, His power, the power of forgiveness, and the power of love and reconciliation. From their own pain they reached a point where they are now able to share their pain and hurt with others who are experiencing the same problems and who are willing to listen.

Despite what has been stated by parents regarding God and His protection, it seems that the church could have done much more. In the conversations with the parents there were not many examples of direct involvement by the church. In a sense the conclusion could be made that people themselves have been committed to seek the face of the Lord without any help from the church.

4.4 EXPERIENCES AND OBSERVATIONS OF PASTORS REGARDING THE CIVIL WAR

4.4.1 Impact of the war on the church

In this section the responses of pastors are discussed (Appendix 3, questions 1, 2 and 5). In these questions the focus is especially on the impact that the war had on the church. They stated that many pastors, like other citizens, died because of the hostilities throughout the country. Some of them fled to foreign countries, while others were confined to refugee camps all over the country. In many cases their possessions were stolen and in some places churches and properties were burnt down and destroyed. Some pastors lost their wives, children as well as relatives. They observed a lot of terrible things, like the setting on fire of hospitals, schools, shops, houses, offices as well as churches. Even things such as musical instruments were stolen from churches. Tragically, some pastors left their churches and joined the fighting groups.

The split within society among different ethnical groups penetrated the church as well, and the different rebellious movements had a number of supporters among church members. This fact caused a lot of emotional pain among true believers.

Another concrete influence on the church as a result of the war is the large number of orphans. They are totally dependant on the church for all their needs because they have lost everything. Many church members are also wrestling with a lack of food and basic necessities as well as a number of diseases. There are still many church members who live with fear and anxiety on a daily basis. It is difficult for them to experience love and trust towards God or anybody else because they have not yet received healing from all their wounds. They have not been counselled and guided towards restoration and a new life. In some cases it even happened that such church members have been involved in killing others and some even forced their pastors to leave the church. On the other hand, some cases are also known where church leaders mistreated their members because they did not belong to the same ethnic group.

Pastors have expressed their sadness and sorrow about certain churches, which compromised their faith and actually lost their identity during the crisis period. On the other hand, it is encouraging to observe the large numbers of Christians who grew spiritually and remained firm in their faith and who do have wonderful testimonies about spiritual victories as a result of the sufferings encountered during the war. These Christians reflect the love of Christ; they have forgiven those who hurt them and some of them have even settled many issues through reconciliation. In their conversations they are full of gratitude towards God in spite of what happened to them during the crisis. These are also the people who now realise their calling and responsibility to comfort and care for those who are suffering like them and to lead them back to Christ.

Pastors also observed another positive development in the healing process in the fact that more and more intermarriages between the two main ethnic groups started to take place. This is also symbolic of healing, reconciliation and forgiveness.

4.4.2 The different reactions of young people under stress, as perceived by pastors

Responding to questions 3, 6 and 7 of Appendix 3, the pastors gave a picture of the different reactions and behaviour of adolescents while being in a stressful situation. In some cases the young people have adopted very bad behaviour, to such an extent that the pastors were really shocked and appalled. Through the circumstances some of the adolescents have been drawn very far from God and they reacted against themselves, their parents, political leaders, church leaders and their nation.

Adolescents have contributed towards the chaos in schools and on university campuses in killing fellow pupils and students, teachers, lecturers and even their headmasters. They destroyed property, stole others' possessions and set alight many vehicles. On many occasions they also blocked the roads between townships and the capital city of Bujumbura. During those phases parents could not exercise any authority over their children because of the children's drug addiction. The drugs and alcohol as well as the intense exposure to violence and horror at such a young age actually changed their personalities and some of them left their homes and have not returned since. Political leaders have failed in their attempts to subdue adolescents and consequently decided to put many of them in jail. It is a sad fact that some of them were also killed when resisting apprehension by the security forces.

Church leaders themselves did not have the ability to handle adolescents who had already developed a tendency towards criminality. One of the results has been a total lack of interest in life, no ideals and no goals to pursue. Studies have been abandoned and the rate of juvenile delinquency went sky high.

Many adolescents left the country, changed their citizenships and renounced Burundian citizenship. During the war the rebellious movements involved thousands of young adolescents to fight against the government, its armed forces as well as the innocent population.

Pastors gave testimony about their own spiritual growth and the strengthening of their faith through all the tribulations. They also observed especially three categories among church members: a) those who are very far from God, like some of the adolescents; b) those who come to church without any concern or interest in what happened to other members of the same congregation; and c) those who are committed to their calling, reaching out to others and devoted in sustaining energetically the church's activities.

4.4.3 The effect of pastors' involvement with trauma victims

Pastors expressed the role they played during the crisis period with regard to traumatised people, in responding to questions 4, 8, 9 and 10 of Appendix 3. They indicated that many people came to them for help, like those who were in need of shelter, food, material or spiritual support.

They described their struggles in trying to visit those who were (and still are) in refugee camps. They provided them with food, clothes, tents and other basic necessities. They also shared with them the Word of God to encourage them in their painful situations.

Some congregations accommodated refugees and victims in their buildings where they were fed, helped in various ways and also provided with medical treatment. They provided them with money and enabled their children to go to school. A few churches who received assistance from non-governmental organisations could build houses for their refugees - especially those who could not do the building on their own, like the elderly, widows and orphans. Many churches were so poor that they did not have the means and resources to provide for those who asked for help.

In many cases, pastors felt obliged to share with others from the little provisions they had for their own families. Apart from the many requests for material assistance, pastors were overwhelmed by requests and pleas for emotional and spiritual

4.5.1 The first organisation: establishing a counselling centre

The counselling centre's director explained his desire to contribute towards the peace and reconciliation process in Burundi by establishing a counselling centre. He was convinced that people would not really be able to make peace and become reconciled until they were healed of all the hurt and pain they had suffered.

His counselling approach is based on Biblical principles as well as guidelines from the human sciences. His basic point of departure is the existentialist viewpoint that stresses man's freedom of choice as well as man's responsibility for his own actions. He also believes in respect for his clients as people created in the image of God. This becomes the basis for working with them and also promotes eventual healing.

His experience is, however, that the Burundian people in general are not responding satisfactorily to his services because many of them are of the opinion that they have not really benefited from his service. In spite of such critique, he has expressed his satisfaction with those who did receive healing and restoration through his centre.

The question has been put to the director of this centre whether he also intended to train pastors and equip churches with regard to counselling in order to reach more people, especially since he is actually one of the few trained trauma counsellors in the country. In his response he indicated that this was definitely one of his goals. Up till now he has already been involved with the training of Christian women movements that approached him for training on active listening skills and psychosocial counselling techniques.

His hope for the future is that church leaders would realise the importance of this kind of ministry and that they would invite him to be involved in the training of their leadership and members.

assistance. Many of them spent hours of just listening, encouraging, loving, exhorting and praying for them.

Some pastors indicated that they are quite comfortable in counselling those who were affected by the war, while others were uncomfortable for some reason. For some, the lack of knowledge has been a handicap in counselling those who came for help. For some of them it was for instance very difficult to counsel somebody who had been raped. One of the pastors said that all he could tell such a person was to go to a hospital. Most of the traumatised people were also advised to go to the psychiatric hospital because pastors did not have the knowledge and experience to handle such persons. Through their responses it became clear that their involvement were more focused on practical and material assistance than on emotional support. Their contributions on the spiritual level were in many cases also more focused on groups (such as teaching and preaching in the congregation) than on individuals.

With regard to adolescents as a group, it also became clear that the church did not specifically focus on them, their needs and their trauma.

4.5 CHRISTIAN ORGANISATIONS INVOLVED IN COUNSELLING AND RECONCILIATION

From the interviews with the leaders of three Christian organisations it became clear that they were alarmed by the critical consequences of the civil war in Burundi. Therefore, they have started to organise services for helping suffering people to cope with their circumstances.

The three organisations contributed in different ways. One of them started a counselling centre; the second one became involved in the training of counsellors. The third one organises reconciliation seminars for leaders of churches and Christian organisations.

All these services are offered outside the church. The content of the responses to the questions in Appendix 4 describes the contribution of these three organisations.

4.5.2 The second organisation: establishing a ministry of deliverance

According to the leader of the second organisation, they have started with a ministry of deliverance because they maintain the viewpoint that through this approach people could be liberated from the bondages of the devil. Their teaching is focused on the following Scriptures: Luke 4:18; Isa.61:1-2 and Acts 10:37-38.

This leader has expressed their intention to help people in distress; those overwhelmed by problems of life; those who are traumatised or wounded by the war as well as those who lost their family members. The message brought to all such persons is "Jesus is the answer."

The approach that they follow is based on an individual support method as well as a collective support method. The individual support method implies that the client expresses his/her problems and the counsellor listens to him/her, gives advice that will help to change or to cope with the situation. The collective support method implies that teachings concerning counselling are given through seminars and conferences.

Up until now, this organisation has already established branches in different towns all over the country. They are quite satisfied with the results as well as the number of people who experienced healing and freedom through their ministry of deliverance.

Those who have had their training are involved with prisoners, hospital patients, school children as well as poor people like orphans and widows. No indication was given of involvement with the training of pastors. Some church leaders maintain the viewpoint that this group was not well qualified academically in the field of trauma counselling.

4.5.3 The third organisation: establishing a ministry of reconciliation

The researcher himself is a leader of a Christian organisation in Burundi and has participated in a three-day seminar that was organised by an organisation that focuses on reconciliation. The main theme of the seminar had to do with forgiveness and reconciliation among all who have been hurt and wounded (emotionally and physically) as a result of the war.

These kinds of seminars are organised three or four times a year and the trainers and facilitators were people from outside the country. Participants in the seminars are not necessarily trained to help others afterwards; the focus is more on healing for them.

The leader of the organisation usually selects and invites those that he would like to attend – usually persons who have experienced hurt and trauma in the past. A better alternative would probably be to ask church leaders to send members who have been hurt and who are wrestling with unresolved pain and wounds and who wish to attend the seminar.

Another point of critique is the fact that the bill for the accommodation and the food is all paid from the funds raised by the reconciliation ministry. Participants therefore do not have to make any contribution towards the seminar. This factor makes it very difficult to determine whether they would have attended it should they have had to pay for themselves. It also complicates the evaluation process of possible benefits and results from such seminars.

4.6 SUMMARY

4.6.1 Adolescents

- They experienced trauma and pain on an unprecedented level.

- They were exposed to the horrors of war at a relatively young age.
- Many girls were raped and molested; some became pregnant; and some ended up with HIV.
- Some adolescents became orphans or street children; some ended up in crime; and some became prostitutes.
- Many lost the meaning and joy of life and have no hope for the future.
- A large number were forced to join the fighting groups and in this process many died.
- A considerable group left the country and do not want to return.
- Many young people are wrestling with emotional problems such as depression, flashbacks and nightmares because of so much unresolved hurt and memories.
- Some were secondarily traumatised by the pain and hurt of others.
- The large majority did not receive any assistance from the church; nevertheless many of them experienced spiritual growth.

4.6.2 Parents

- The war has affected families as a whole, because conditions of life in general have radically changed.
- A low morality has resulted from the war.
- Drugs were used by adolescents to deaden and suppress any kind of human feeling in order to be able to perform atrocities.

- These drugs resulted in the impairment of memory, minds and logical thinking and this complicated the whole process of secondary and tertiary education.

4.6.3 Pastors

- In those cases where the adolescents adopted very bad behaviour, the pastors were shocked and appalled.
- Because of the circumstances, some of the adolescents have been drawn very far from God and reacted against themselves, their parents, political leaders, church leaders and their nation.
- Adolescents have contributed towards the chaos in schools and on university campuses in killing fellow pupils and students, teachers, lecturers and even their headmasters.
- They destroyed property, stole others' possessions and set alight many vehicles.
- Church leaders themselves did not have the ability to handle adolescents who had already developed a tendency towards criminality.
- One of the results has been a total lack of interest in life with no ideals and no goals to pursue.
- Studies have been abandoned and the rate of juvenile delinquency went sky high.
- With regard to adolescents as a group, it also became clear that the church did not specifically focus on them, their needs and their trauma.

4.7 PRELIMINARY CONCLUSIONS

- Among the many Burundians who suffered because of the civil war, the adolescents as a group were affected most severely.
- In spite of the role played by the church as described by pastors, the adolescents and parents have not really experienced a difference at grass roots level. The church could not help them to resolve their emotional pain and stabilise their emotions. The result is that a large number of adolescents are still wrestling with unresolved grief and trauma. The symptoms of post traumatic stress disorder can be observed all over, even ten years after the war ended. Up till now many traumatised victims have thus not experienced the involvement of the church in a tangible way and many of them have lost all hope for the future. The healing and restorative power of the Word of God has thus not been proclaimed and communicated to the extent that it could really make a difference.
- Even Christian organisations, created in the first place to focus on suffering people, have unfortunately not done much in supporting traumatised adolescents.
- Since the end of the war ten years ago, actually nothing substantial has been done and no organised effort launched in order to ease the plight of the traumatised young people of Burundi.
- Moreover, there is a great lack of knowledge in Burundi to deal with the complicated issue of post traumatic stress disorder. There are only a few trained persons in the country, while the need is overwhelming. Consequently, there is a desperate need for trained pastoral counsellors to address people's needs. There is also a need for the training of a large number of pastors and other counsellors in order to be able to reach so much more people.

CHAPTER 5

PRACTICAL-THEORETICAL PERSPECTIVES FOR COUNSELLING THE TRAUMATISED ADOLESCENTS OF BURUNDI

5.1 OBJECTIVES

The main objective of this chapter is to propose a number of pastoral guidelines that can be used by pastoral counsellors in counselling the traumatised adolescents of Burundi. In order to achieve this objective, the basis-theoretical research results (brought about in Chapter 2) and metatheoretical research results (brought about in Chapter 3) will be put into hermeneutic interchange so that a practical-theoretical strategy can be designed.

5.2 GUIDELINES FOR PASTORAL COUNSELLORS

A large number of adolescents in Burundi are in desperate need of counselling because of the pain and hurt as a result of the civil war ten years ago. There are only a few pastoral counsellors in the country at the moment and they are unable to address the overwhelming need. The following guidelines can be communicated to pastors and lay counsellors to equip them to reach out specifically to the young people.

5.2.1 Important issues to be discussed

- **Relationship with Jesus Christ and unconfessed sin**

It is important to make sure that the counselee does have a relationship with Jesus Christ. If necessary, the person must first be introduced to the message of the Gospel as well as the necessity of a living relationship with Jesus Christ. All involvement with sin and ungodly activities must be terminated and confessed.

- **Hopeful tenacity**

An attitude of hopeful tenacity must be cultivated with regard to the future. This young person must realise and also take the inner decision that through the grace of the Lord, he/she would eventually survive, grow spiritually and emotionally and overcome (cf. Hicks, 1993:199).

- **God is concerned about the details**

For the traumatised adolescents in Burundi, Job's life has a rich and blessed message: the awareness that the life of the believer is in God's hands, who loves them and takes care of them, whatever the circumstances (cf. 2.3.2)

- **Examples from Scripture**

Use examples from Scripture with regard to the traumatised adolescent (the slave girl, Job, Jesus, Paul and Silas) and apply principles from these persons' lives to that of the victim (cf. Chapter 2)

- **God can and will restore the meaning of life**

The way in which God restored Job's health, wealth, and relationships, could serve as a practical example and guideline for the traumatised adolescents in Burundi.

Through the grace of God, healing and restoration together with a new experience of the meaning and joy of life is possible (cf. 2.3.2).

- **Jesus' example**

In dealing with the traumatised adolescents in Burundi, Jesus' life could serve as a model for those who suffered severe loss, loneliness, injury, humiliation, shame, injustice and all kinds of atrocities (cf. 2.3.3).

- **God uses crises**

From the imprisonment of Paul and Silas it is clear that shameful experiences can be used by God to further His overall mission and purpose (cf. 2.3.4). God can use the crisis that this adolescent went through to fulfil His purpose eventually (cf. 2.4).

- **Guidance and information regarding alcohol and drugs**

With regard to a healthy lifestyle, adolescents must be aware that the excessive use of alcohol is harmful to one's health. They must also be aware of the fact that Marijuana could act as a depressant, add to the risk of lung cancer and other lung diseases, lead to slow and confused thinking, impair one's memory, reduce energy and motivation, lead to loss of interest in any planned activity, affect one's ability to perform complex tasks, lead to distortions of the perception of sound, colour, distance and time.

- **Crisis management**

It is important for the Burundian young people to be taught the basic underlying principles in managing a crisis situation as well as communication strategies to communicate effectively in such situations.

- **The inevitability of loss and grief**

In a situation of coping with loss, awareness must be created that adolescents may also experience loss, as loss is an inevitable part of life, and grieving is a universal human process. So, learning about loss as a human experience may help young people to understand these processes and the phase they might be going through.

- **The different phases of a grieving process**

Should this young person have lost somebody close to him or her, he/she must know about the different phases of the grieving process, which are the following:

- **Denial:** the person refuses to believe what is happening to him/her.
- **Anger:** this has to do with rage or anger against a person, persons or institution – very often there is also anger against God for allowing the loss to occur.
- **Bargaining:** this stage generally includes a combination of false and true guilt and is usually worked through fairly quickly.
- **Depression:** this step is vitally necessary. Individuals who suffer a significant loss should have a good cry. Not grieving could lead to a low-grade depression that could last for many years.
- **Acceptance:** this stage is relatively brief and almost automatic once the stages of denial, anger, bargaining, and depression have been worked through. (cf. Elizabeth Kübler-Ross, as quoted by Coetzer, 1994:27)

- **The different stages of a traumatic experience**

It is important to look at some of the parallels between the different stages of grief and the different stages of a traumatic experience. Since traumatic-stress reactions are sometimes similar to these death-and-dying reactions, it may be helpful to keep

the stage of a traumatic experience in mind. Since traumatic events very often also involve the loss of life or loss of some sort, these reactions are often very much a part of the traumatic-stress reactions. Many of the adolescents of Burundi have been traumatised themselves, and in the same process also lost close relatives. Consequently, it will be important to pay attention to the stages of a grieving process as well as the stages of a traumatic experience.

- **The pre-impact phase**

Where people do expect a crisis, they can prepare themselves.

- **The impact phase**

People experience “psychical paralysis” – confusion regarding what is taking place. Persons are disoriented and usually experience stupor as well as amnesia - there is very little emotional involvement or concern.

- **A period of recoil**

The person moves out of the state of shock - he/she comes to the conclusion that there is no more danger and that life must be faced again.

- **The post-traumatic phase**

When symptoms extend for more than 4-6 weeks after the initial trauma, they are defined as post-traumatic stress disorder. After six weeks or more, if the traumatised person has not completed the recovery process (working through the various stages), the pain often begins to emerge in different forms.

- **The recovery phase**

During this phase the person starts to act rationally again – things start to fall in place.

- **Getting involved with other trauma survivors**

As part of the process of working through the symptoms of PTSD, it could enhance their emotional healing if young people were to start talking to other survivors and read some literature dealing with surviving. They are also requested to become helpers for trauma victims. They could, for example, write notes of encouragement to others; notes that require no immediate response, but to be read again and again.

- **Fun and humour**

It is recommendable to include survivors in all kinds of fun activities. Fun and humour could be a momentary distraction from pain and suffering (cf. 3.5.4).

- **The importance of memorials**

Symbols and rituals play an important role in the healing process after trauma – especially when somebody has died. Rituals are actually structured activities that help us heal. They help us focus our thoughts and feelings, experience them, and process them. They help us consider the meaning of what has happened, grieve losses, receive support, develop helpful new ways to view ourselves, and move ahead. The young people of Burundi must consequently be encouraged to use symbols and rituals in processing their pain and hurt (cf. 3.5.4).

- **Revisiting the site of the trauma**

For some victims, final 'closure' is only achieved after a visit to the original place where the traumatic experience took place. In such cases, this person can now confront the trauma from a perspective of experience and safety and very often new

insights and perspectives are gained. For some of the adolescents whose parents have been murdered and their houses burnt down, there could be some therapeutic value in such a visit to the original site, accompanied by a counsellor.

- **Church involvement and a pastoral support system**

Traumatized persons (and therefore also adolescents) must be invited to become part of a church community as well as youth cell groups. This would also serve as a support system for them. There are many spiritual, emotional and physical health benefits to be gained from fellowship with brothers and sisters in Christ.

- **Physical problems as a result of unresolved trauma**

Physical problems can be the result of unresolved grief and/or trauma. The counsellor must thus ask the counsellee regarding any physical problems connected to the period in which the trauma/grief took place. During the prayer session this aspect must then also be worked through (cf. Rothschild, 2000:20).

- **The role of triggers and flashbacks**

Flashbacks are a particularly upsetting form of re-experiencing the traumatic event. In flashbacks, the person feels that he/she is going back in time and reliving the trauma. Typically, flashbacks are visual re-experiences - however, they could also involve sensations, behaviour, or emotions. Triggers are cues - often harmless - that have become associated with the original trauma and in some way remind the person of the trauma or recall traumatic memories. The association may be obvious or subtle - they may trigger most of the memory or just certain fragments of it. Often, they trigger intrusions against the person's will. In the initial conversation the counsellee must be asked whether, since the trauma, there has been a pattern of triggers and flashbacks that brought back memories of the trauma. Aspects like these must also be kept in mind during the prayer session.

- **The role of dreams**

Nightmares are common purveyors of repressed memories. Sometimes they could be quite accurate repetitions of the traumatic event. Sometimes there are other objects, animals, persons or colours that are actually symbols of the trauma. Any dream that seems to have made a strong impression on the counsellee may well contain elements of repressed memory. Recurring dreams since a specific traumatic experience could also be indications of unresolved pain and hurt (cf. Fredrickson, 1992:119-137).

- **Abnormal fears**

The identification of any abnormal fears since the traumatic experience is important. When the counsellee expresses any such fears he/she must be asked about specific details, for instance their thoughts and feelings during the traumatic incident. Again, all these details are important with regard to the prayer session. Unless dealt with, abnormal fears could later be the cause of nightmares and general anxiety.

5.2.2 Practical steps to be taken

Dr. Merlé Friedman (*cf.* Coetzer, 2004:71), a psychiatrist, proposes the following four guidelines for counselling a traumatised person. These practical aspects can all be applied when counselling the traumatised adolescents of Burundi:

- **Tell the story**

Help the person to relive the event in a safe place, because through this approach this person will get control of all the details of the story. That part of the brain that controls the ability to speak normally has been influenced by the trauma and the result is that this person is not able to really relate what happened. He/she could just speak in telegram style. The real story, however, has to do with all the emotions and thoughts connected to each moment of the trauma. The main purpose at this stage is to give back a sense of mastery.

- **Reframe the guilt and self-blame**

A large number of persons who have been involved in some form of trauma experience guilt. They often blame themselves by saying, “I must not have done this or that – I should have done this or that...” The tremendous sense of *helplessness* during the trauma is often portrayed through this kind of thinking. If these feelings of guilt were not addressed, they stay for the rest of these people’s lives. Therefore, be on the lookout for any signs of guilt and lead the person to self-forgiveness.

- **All previous unresolved trauma must be attended to first**

Ask the counselee about his/her life history before the civil war in Burundi started ten years ago. Should there be signs of any previously unresolved trauma or grief, these should be attended to first. Trauma does have an accumulative effect and the events of the civil war could trigger all previous memories about negative incidents. These could then all contribute towards an overwhelming negative effect on this person.

- **Normalise the symptoms**

The counselee must understand that many of the typical symptoms such as nightmares and flashbacks (cf. Appendix 5) are actually normal for somebody who has been through such traumatic experiences. Emphasise that all these things are only temporary and with the necessary counselling would eventually clear up.

- **Go for mastery**

The main purpose of the whole process is to gain a sense of mastery over his/her life. Ask the adolescent what he/she usually does to counteract stress and encourage him/her to continue in this way if it is a healthy method. After the traumatic experience, the person must usually get back as soon as possible to all the usual things.

5.2.3 The prayer session

The prayer time is actually the heart of the counselling process and counselees must be properly prepared for this. Before a prayer session, 'homework' could be given in order to help counselees to get in touch with repressed memories and feelings. When the memories are recalled, there is a strong possibility of re-experiencing the emotions which originally accompanied the trauma. The reverse is also true: if certain feelings could be experienced, there is a possibility that the memories associated with those feelings would surface and the healing process can start (cf. Seamands, 2001:128).

5.2.3.1 Preparing for the prayer time

The following guidelines can be followed as a preparation for the prayer time. These are also ways of getting in touch with emotions:

- **The use of pictures**

Sometimes the counselee will be asked to go through old family pictures or high school or college yearbooks because this could be very helpful in situations where memories do not want to surface.

- **Taking journeys**

Taking journeys to places associated with painful memories could bring back buried emotions - former hometowns, schools, even churches connected with painful memories.

- **Role-play**

Role-play could be a powerful tool in helping people realise what they were actually feeling during the trauma. The counselee could speak directly to the counsellor or possibly to an empty chair in which the abuser/aggressor is supposedly sitting.

- **Memories and feelings must be owned**

The counsellor must constantly keep *coaching* for memories, meanings, and feelings. They all need to be *owned* before they can be *disowned*. Until pain is embraced, it cannot be given away. The adolescent cannot confess to God what he/she does not first acknowledge to themselves.

5.2.3.2 *Conducting the prayer time*

The following guidelines can be applied when conducting the prayer time:

- **Confession and repentance**

Lead the adolescent to confession and repentance of specific sins that may have become strongholds in his/her life.

- **Invite Jesus Christ to be Lord**

Ask the young person if he/she is now willing to invite Jesus to be the Lord of each area of his/her life. This is the foundation on which all future ministries would depend. Do this even for mature Christians, because for some the only reason that they still have problems is that Jesus is not Lord of one or more areas of their lives!

Prayer:

Lord Jesus, I acknowledge my need of you and accept you as my Saviour. I invite You now to be Lord of my life – my body (my sexuality), my mind, my emotions, my will, my spirit, my work, my time, my home, my family, my possessions and all my relationships. Thank You that your blood was shed that I might be free. Amen

- **Forgiveness**

Bring the person to forgiveness of any person whom they still need to release (all the abusers, transgressors, murderers and perpetrators). Unless we forgive others, we are not able to receive forgiveness for ourselves (Matt. 6:15). With regard to the situation in Burundi and the atrocities that people have done to each other, much time shall have to be spent on this theme. Some will find it hard to forgive the perpetrators, but the adolescent must realise that most of the time, and especially in cases of severe trauma, forgiveness will be a process rather than a decision of the mind that is only taken once. The example of the little slave girl in II Kings 5:1-19 who was willing to forgive and even give testimony about the power of the God she serves, is very applicable here (cf. 2.3.1)

- **Helping adolescents to put aside all feelings of guilt and condemnation**

Some people continue to live in guilt and condemnation because of previous actions that they are ashamed of. They need to receive God's forgiveness and also to confess all self-condemnation. Do not hesitate to ask the young person:

- *"Will you right now ask God to give you the grace to forgive yourself?"*
- *"Are you willing to abandon your strange desire to have higher standards than God does?"*
- *"Will you give up your right to condemn yourself?"*
- *"Will you ask God for the grace to never again remind Him of things He says He doesn't remember?"*

- **Repentance of aggressive feelings towards God**

People often feel angry and blame God for what was Satan's work. This needs to be repented and a rightful concept of the nature and character of God established in the person's life.

Prayer

Please forgive me, Lord, for blaming you for what others have done to me. I know that you hate what Satan has done in my life. Thank You for loving me and promising to set me free. Amen

Assurance of God's forgiveness needs to be given at this point and Scripture (John. 20:23) can be used to confirm this.

- **Pray against any bad pronouncements and negative words**

The interview stage may have revealed various pronouncements and negative words spoken about this young person by the abusers/perpetrators. Pray against the negative influence of such words and pronouncements on the mind and emotions of this person. Ask the Lord for healing of memories and emotions as well as the ability to forgive and release.

- **Praying for specific traumatic incidents**

Begin by reminding the counselee about the concepts of prayer, which are basic to memory-healing. Jesus Christ is the Lord of time and He wants to walk back into time with the counselee. He will deal with the situation as He would have, had this person asked Him at the time. The real problems are not with the person right now. Jesus wants to deal with the child/young adult in those places which needs the actual healing in the past. Make clear what the content of the praying will be. The counselee must talk to God and tell Him what he/she has been telling the counsellor, not hesitating to look at their list, if they feel it necessary. They must tell God precisely what they are feeling as they relive the original trauma - that is what the child, teenager, or young adult was feeling at the time of the trauma.

- **The counsellor's prayer could include something of the following:**

"Now, Lord Jesus, I want to bring before you a little 6 year-old boy named John. He wants to talk to you about some things which have caused a lot of pain. I know you are going to listen. So I bring you John."

"Now, John, just talk to Jesus and tell Him whatever is mostly in your heart."

Usually it would not be long before the counselee starts praying. However, if there is a long pause, be prepared to wait it out patiently and prayerfully. Sometimes it would be necessary to redirect their praying if they are too general, thus trying to avoid facing painful issues. Even during the prayer time, make every effort to help them relive the original emotions.

- **Coaching and encouraging**

Coaching and encouraging are part of this counselling process.

Statements such as the following are therefore appropriate and helpful:

- *"Why don't you also tell Jesus what you were feeling when that happened?"*
- *"Don't be afraid to let the feelings come up and the sounds come out as you talk to God about that."*

Or, if it seems as if they are struggling to maintain a tight control over their emotions:

- *"Don't be in a hurry: let's just stay with that memory for a while and let our emotions plug into it."*
- *"I have the feeling there is a lot of unexpressed pain in that one."*

If there is a rush of feelings with sobs and tears, wait patiently, praying silently in your heart. This time when the counselee shares his deepest hurts with the Lord is extremely important and should never be rushed.

○ **The inclusive "we"**

Sometimes the Spirit imparts a deep sense of discerning empathy in the counsellor's heart. Then feel free to enter into the very prayers of the counselee, praying as if you were the counselee, and using the inclusive "we".

For example:

- *"O Lord You know how we felt, we really wanted to die - we felt so ashamed and guilty we wanted to kill ourselves."*
- *"Lord, we were really angry at You, the fact is we hated You for taking Mother away from us... she was all we had."*

This approach often gives the counselee the courage to face his/her bitterness against God or someone else they are supposed to love and to verbalise it openly.

○ **Asking questions**

Sometimes there is a pause in the counselee's prayers and then it is helpful to clarify issues and emotions by asking such questions as:

- *What are you sensing to be the real issue in this?*
- *What was it that hurt you so much and made you so angry?*
- *I'm sensing that there is more involved than... is there a word or feeling that the Spirit is giving you about this?*

Here are some of the words that counselees sometimes give in reply:

- Abandoned
- Totally alone
- Annihilated
- Panic-stricken
- Like garbage
- Shamed
- Dirty
- Unjust
- Trapped
- Rejected
- Worthless
- Desperate
- Hopeless
- Wiped out
- Betrayed

It is thus important to identify every negative emotion (like abnormal fears) and every bad memory and pray specifically into that.

- **Look out for triggers, flashbacks and traumatic dream patterns**

Should there be triggers, flashbacks or repetitive bad dreams connected to the original trauma, prayer must specifically be focused on these areas. Ask the Lord for healing of memories and emotions.

- **Reversion to previous situations**

Do not be surprised if, when counselees re-experience a situation, they revert back to that time. Their voices might become like those of children and they may say and do things appropriate to that stage of life. They may also express in words now what they were not able to (or allowed to) then:

- *"Mama/Daddy, please don't leave me, or (hit me), or (do that)."*

Questions could also come pouring out, addressed to the people involved then, or to you, or to God, such as:

- *"How could he/she have done that to me?"*
- *"Why did they adopt me when they didn't really want me?"*
- *"Where was God in all this?"*
- *"How could they do that when they said they loved me?"*
- *"How could I ever have done such a thing?"*
- *"If I could only understand why!"*

- **Emergence of the unremembered**

One of the amazing experiences which could happen is the emergence of the heretofore unremembered. There might be comments such as the following:

- *"I just can't believe it; I had never remembered that before."*
- *"It's amazing - up till now, I could never remember anything before I was 8 years old, and now all those things have become clear to me."*

No wonder the Spirit is described in Rom. 8:27 as *"He who searches our hearts."*

- **Letting Christ minister to the past**

The counsellor should ask Jesus for His direct intervention and healing presence. Ask Him to minister to the counselee for his/her particular need at that time of the trauma. Imagery from the Bible and especially from Jesus' own ministry could then be applied to the specific needs of the counselee. The basic idea behind this use of Biblical imagery is to match the particular aspect of the character of Christ to the specific needs of the counselee.

(cf. Seamands, 2001:148).

- **Pray for physical problems**

Pray for any long-term physical problems that might be the result of the traumatic experience. Very often the unresolved emotions are the deeper hindrances for physical healing.

- **Closing words and scheduling a follow-up session**

A prayer session such as this is usually an emotionally draining experience. It is as if a high calibre gun has been fired and an emotional kickback is possible. It could also feel as if something has been taken away and there could even be withdrawal

symptoms. The person might even experience genuine physical symptoms like severe headache, nausea and vomiting, diarrhoea, or terrible fatigue. None of these things may necessarily happen, but it is much better to be prepared should they come to the fore. Sometimes such symptoms could also be an indication that more prayer is needed into some areas. The counselee must be reminded that healing of memories does not mean they no longer remember things, it only means that the *sting* and *pain* have been removed from these memories. They no longer have compulsive power over their lives. Relearning and reprogramming will now be possible and the counsellor and counselee will work together on that. The next session will especially focus on new thought patterns and ways of daily conduct.

5.3 PRELIMINARY CONCLUSIONS ON CHAPTER 5

The main objective of this chapter has been to propose a number of pastoral guidelines that can be used by pastoral counsellors in counselling the traumatised adolescents of Burundi. There is a tremendous need for pastoral counsellors to specifically address the overwhelming pain and hurt among adolescents. A counselling approach, structured according to the following principles, was discussed and proposed:

- **Important issues to be discussed:**
 - Relationship with Jesus Christ and unconfessed sin;
 - hopeful tenacity;
 - God is concerned about the details;
 - examples from Scripture;
 - guidance and information regarding alcohol and drugs;

- crisis management;
 - the inevitability of loss and grief;
 - the different phases of a grieving process;
 - the different stages of a traumatic experience;
 - getting involved with other trauma survivors;
 - fun and humour;
 - the importance of memorials;
 - revisiting the site of the trauma;
 - church involvement and a pastoral support system;
 - physical problems as a result of unresolved trauma;
 - the role of triggers and flashbacks;
 - the role of dreams; and
 - abnormal fears.
- **Practical steps to be taken:**
 - Tell the story;
 - reframe the guilt and self-blame;
 - all previous unresolved trauma must be attended to first;
 - normalise the symptoms; and

- go for mastery
- **Preparing for the prayer time:**
 - The use of pictures;
 - taking journeys;
 - role-play; and
 - *memories and feelings must be owned.*
- **Conducting the prayer time:**
 - Confession and repentance;
 - inviting Jesus Christ to be Lord;
 - forgiveness;
 - helping adolescents to forgive themselves;
 - repentance of aggressive feelings towards God;
 - praying against any bad pronouncements and negative words.
 - *Praying for specific traumatic incidents:*
 - Coaching and encouraging;
 - the editorial "we";
 - asking questions;

- look out for triggers, flashbacks and traumatic dream patterns;
 - reversion to previous situations;
 - emergence of the unremembered;
 - letting Christ minister to the past.
- Praying for physical problems; and
 - closing words and scheduling a follow-up session.

CHAPTER 6

CONCLUSIONS AND SUGGESTIONS FOR FURTHER RESEARCH

In this chapter the conclusions pertaining to each individual chapter of this study are presented and suggestions are made for further research.

6.1 BASIS-THEORETICAL PERSPECTIVES ON COUNSELLING THE TRAUMATISED ADOLESCENTS OF BURUNDI

6.1.1 The Jewish slave girl

- The Jewish slave girl who served in the household of Naaman is a wonderful example for other individuals suffering from the consequences of war, like in Burundi.
- The recognition of God's power by the young captive girl helped her to cope with the painful situation of living among her own people's enemies.
- Through forgiveness and love, God's healing power can be communicated to the "enemy" and those responsible for the initial pain and trauma.
- In Burundi, traumatised adolescents need to learn God's powerful healing manifested in forgiveness as well as in love. In this regard, the church has a very important role to play.

6.1.2 Job

- Even under the most severe traumatic circumstances it is possible for people not to relinquish their faith in God. The Bible testifies that Job stayed blameless, righteous and a pious man amidst all his afflictions.
- During trauma, people are in desperate need of counsellors and supporters whose help and encouragement do not re-traumatise the victim, but rather uplift and stabilise him/her.
- For the traumatised adolescents in Burundi, Job's life has a rich and blessed message: the awareness that the life of the believer is in God's hands, who loves them and takes care of them, whatever the circumstances.
- The way in which God restored Job's health, wealth, and relationships, could serve as 'n practical example and guideline for the traumatised adolescents in Burundi – through the grace of God, healing and restoration together with a new experience of the meaning and joy of life is possible.

6.1.3 Jesus

- In dealing with the traumatised adolescents in Burundi, Jesus' life could serve as a model for those who suffered severe loss, loneliness, injury, humiliation, shame, injustice and all kinds of atrocities.
- In Burundi, the church can apply the message expressed by Jesus to his disciples, that violence destroys those who employ it (26:52). In this way more vengeance and hatred could be avoided.
- The power of prayer can be utilised much more with regard to traumatised persons. Just like Jesus expected his disciples to pray for him while he was going through a traumatic experience in Gethsemane, prayer can be very encouraging and uplifting for those who have been through hardships and tribulations.

Traumatized adolescents in Burundi are in need of the gospel of love, kindness and joy as they are called to forgive their aggressors and abusers who inflicted so much pain, hurt and suffering on them.

6.1.4 Paul and Silas

- From the imprisonment of Paul and Silas it is clear that God can use shameful experiences to further His overall mission and purpose.
- Through God's miraculous intervention aggressors can be transformed into agents of the Kingdom of Heaven.
- God is the God of the impossible and He is in control of the details of the believer's life. This is a message that has to be proclaimed and ministered to the traumatized adolescents of Burundi.

6.2 META-THEORETICAL PERSPECTIVES ON COUNSELLING THE TRAUMATISED ADOLESCENTS OF BURUNDI

- Key concerns for adolescents are related to issues about identity, autonomy, peer relations, intimacy and sexuality as well as achievement. Information with regard to all these areas from the other disciplines within the human sciences need to be incorporated into a model for counseling traumatized young people.
- In this regard the history of trauma research is also very important. The counsellor must have the necessary knowledge regarding typical reactions of traumatized persons
- The adolescents of Burundi have been exposed to some of the most severe traumatic experiences the past 11 years. Amidst the horror of the civil war these young people were also struggling with all the typical changes of adolescence. During this stormy and unstable phase there was a total lack of counselling or

guidance for people in general. This resulted in a lack of knowledge regarding the impact of trauma on the nation as a whole. Consequently, there is a desperate need for education with regard to basic life skills as well as coping skills.

- There is also a need for a multidimensional approach towards the large numbers of adolescents wrestling with symptoms of PTSD.
- With regard to a healthy lifestyle, adolescents must be aware that the excessive use of alcohol is harmful to one's health.
- They must also be aware of the dangers of a drug like Marijuana.
- Adolescents also need to be informed that cocaine causes hallucinations and delusions to frequent users as well as reduced immune responses.
- It is important for the Burundian young people to be taught the basic underlying principles in managing a crisis situation as well as communication strategies to communicate effectively in such situations.
- In the domain of building social support systems, adolescents are called to know that everybody needs to be able to rely on other people, particularly during times of high stress, in order to maintain sound health.
- Besides counsellors and therapists, adolescents can be assisted during traumatic events by service and caring institutions such as the police, social workers and volunteers trained in different areas that affect the lives of victims.
- Adolescents also need to know that hospitalisation for traumatised people is necessary in the following circumstances:
 - If a person is hallucinating or hearing voices or when he is out of touch with reality;

- if a person is unable to control his feelings and is likely to harm someone else;
 - if a person is unable to function and unable to take care of himself; or
 - if a person is not eating because he is too depressed.
- In the literature the importance of confession as well as the therapeutic value of talking to somebody about the trauma is emphasised. As part of the process of working through the symptoms of PTSD as young people, adolescents are thus required to talk to other survivors and read some literature dealing with surviving. They are also requested to become helpers for trauma victims.
 - It is recommendable to include survivors in all kinds of fun activities. Fun and humour can be a momentary distraction from pain and suffering.
 - The importance of forgiveness must be emphasised because it is an effective tool for resolving anger and trauma. To forgive is to release resentment, hatred, bitterness, and the desire for revenge for offences or wrongs done to the person. It is a closing of the account book and a release of the debtor.
 - Research emphasises the important role of memorials in starting the grief process and in facilitating continued healing. Symbols and rituals play an important role in the healing process after trauma – especially when somebody has died.
 - From the questionnaires it has become evident that among the many Burundians who suffered because of the civil war, the adolescents as a group were affected most severely.
 - The result is that a large number of adolescents are still wrestling with unresolved grief and trauma, and the symptoms of post traumatic stress disorder can be observed all over, even ten years after the war has ended.

- In spite of the role played by the church as described by pastors, the adolescents and parents have not really experienced a difference at grass roots level. The church could not help them to resolve their emotional pain and stabilise their emotions. Up till now many traumatised victims have thus not experienced the involvement of the church in a tangible way and many of them have lost all hope for the future. The healing and restorative power of the Word of God has not been proclaimed and communicated to the extent that it could really make a difference.
- Even Christian organisations, created in the first place to focus on suffering people, have unfortunately not done much in supporting traumatised adolescents.
- Since the end of the war ten years ago, nothing substantial has actually been done and no organised effort launched in order to ease the plight of the traumatised young people of Burundi.
- There is a serious lack of knowledge in Burundi to deal with the complicated issue of post traumatic stress disorder. There are only a few trained persons in the country, while the need is overwhelming. Consequently, there is a desperate need for trained pastoral counsellors to address people's needs.

6.3 PRACTICE-THEORETICAL PERSPECTIVES ON COUNSELLING THE TRAUMATISED ADOLESCENTS OF BURUNDI

The main objective of this chapter has been to propose a number of pastoral guidelines that can be used by pastoral counsellors in counselling the traumatised adolescents of Burundi. There is a tremendous need especially for pastoral counsellors to address the overwhelming pain and hurt among adolescents. A counselling approach structured according to the following principles, was discussed and proposed:

- Important issues to be discussed:
 - Relationship with Jesus Christ and unconfessed sin;
 - hopeful tenacity;
 - God is concerned about the details;
 - examples from Scripture;
 - guidance and information regarding alcohol and drugs;
 - crisis management;
 - the inevitability of loss and grief;
 - the different phases of a grieving process;
 - the different stages of a traumatic experience;
 - getting involved with other trauma survivors;
 - fun and humour;
 - the importance of memorials;
 - revisiting the site of the trauma;
 - church involvement and a pastoral support system;
 - physical problems as a result of unresolved trauma;
 - the role of triggers and flashbacks;
 - the role of dreams; and

- abnormal fears.
- Practical steps to be taken:
 - Tell the story;
 - reframe the guilt and self-blame;
 - all previous unresolved trauma must be attended to first;
 - normalise the symptoms; and
 - go for mastery.
- Preparing for the prayer time:
 - The use of pictures;
 - taking journeys;
 - role-play; and
 - memories and feelings must be owned.
- Conducting the prayer time:
 - Confession and repentance;
 - invite Jesus Christ to be Lord;
 - forgiveness;
 - helping adolescents to put aside all feelings of guilt and condemnation;
 - repentance of aggressive feelings towards God;

- pray against any bad pronouncements and negative words; and
- praying for specific traumatic incidents:
 - coaching and encouraging;
 - the inclusive "we";
 - asking questions;
 - look out for triggers, flashbacks and traumatic dream patterns;
 - reversion to previous situations;
 - emergence of the unremembered;
 - letting Christ minister to the past;
- Pray for physical problems; and
- closing words and scheduling a follow-up session.

6.4 FINAL CONCLUSION

The goal with this practice-theoretical 'model' is to move counselees that are experiencing unresolved trauma, shock, and hurt to a point of emotional restoration as well as new spiritual growth. In this way they would be able to experience new joy and meaning in life. They would also be able to focus on the future and identify new goals as well as a future vision for themselves. They would then also be able to really contribute towards the future of Burundi as a healed and emotionally restored young generation. They could then reach out to others who might still be wrestling with the dragons of bitterness, despair and hopelessness because of the past.

6.5 SUGGESTED FURTHER RESEARCH

- Guidelines for counselling the ex-soldiers of the Burundian war.
- Guidelines for counselling the traumatised parents of the Burundian war.
- Guidelines for counselling those being political leaders during the Burundian war.
- Guidelines for counselling the refugees living in camps since the Burundian war.
- Guidelines for counselling all the disabled and maimed individuals of the Burundian war.
- Guidelines for counselling the mothers and daughters that were been raped and molested during the Burundian war.

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APPENDIX 1

Questionnaire for adolescents that have been victims of the civil war in Burundi.

1. How did the Burundian war affect your families?

2. How did the war destroy the life of adolescents?

3. What was the most overwhelming aspect of trauma that you experienced in the war?

4. Was there any specific aspect of trauma that you experienced?

5. Did you receive any support from parents, friends, church or political leaders?

6. Are you still wrestling with bad dreams or nightmares as a result of the trauma?

7. Could you say that you have been healed of the wounds caused by the war?

8. Are you enjoying life and do you have good expectations for the future?

9. Did you experience physical problems after the trauma that you did not have before?

10. Did you have sufficient opportunity to talk to other people about your trauma?

11. How would you describe your relationship with God?

12. How are other people around you affected by the war?

13. Do you experience any triggers that activate bad memories?

14. Have you reached a point of being able to trust other people; to love and forgive them?

15. In which way can traumatised adolescents be helped and assisted?

APPENDIX 2

Questionnaire for the parents of some of the young victims.

1. What devastating effect did the war have on the country and families?

2. What was the most affected age category in your family: children, adolescents or adults?

3. What was the youth's attitude during the war?

4. What effect do you think the war had regarding the future of the youth?

5. What kind of impact did your own trauma or that of your children have on your experience of God?

6. Did you start experiencing physical problems after the trauma that you did not have before?

7. Are you still wrestling with bad dreams or nightmares as a result of the trauma?

8. What was the most overwhelming aspect of trauma that you went through?

9. What type of triggers still bring back bad memories?

10. Which aspects helped you to survive?

11. What would you say is the role to be played by people around someone in distress?

12. What kind of advice or guidelines would you like to give to any other person going through similar trauma?

APPENDIX 3

Questionnaire for pastors regarding the war and the church in Burundi.

1. What devastating effect did the war have on the country, families and churches?

2. What are the typical characteristics of those affected by the war in your congregation?

3. Do you think that the war brought adolescents closer to God?

4. How many victims of trauma have come to you for counselling during the past year?

5. What are the characteristics of those who managed to cope well?

6. What are the characteristics of those who did not cope well?

7. How do those who did not cope well, experience God?

8. Did your involvement with the trauma of others have any effect on your relationship with God?

9. How do you help those who have been abused (raped, molested, etc.)?

10. How did you assist people living in the refugee camps?

APPENDIX 4

Questionnaire to the leaders of three Christian organisations involved with counselling and reconciliation.

1. What was your motivation in starting your ministry?

2. What kind of counselling method and approach do you apply?

3. How much time do you spend on each counselling session with a client?

4. Are you satisfied with the response of people with regard to your services?

5. How do you evaluate the results of your services?

6. Do you envisage teaching counselling principles to pastors in order to be applied in their churches?

APPENDIX 5

Common signs and signals of a stress reaction

[Coetzer, 2004:103]

- **Physical signs**
 - Fatigue
 - Nausea
 - Muscle tremors
 - Twitches
 - Chest pain
 - Difficulty in breathing
 - Rapid heart rate
 - Thirst
 - Visual difficulties
 - Vomiting
 - Grinding of teeth
 - Weakness

- Dizziness
- Profuse sweating
- Chills and fainting
- Shock symptoms
- **Cognitive signs**
 - Blaming someone
 - Confusion
 - Poor attention
 - Heightened or lowered alertness
 - Poor concentration
 - Hyper vigilance
 - Difficulty identifying familiar objects or people
 - Increased or decreased awareness of surroundings
 - Poor problem solving
 - Poor abstract thinking
 - Loss of time, place, or person orientation
 - Disturbed thinking

- Intrusive images

- **Emotional signs**

- Anxiety
- Grief
- Denial
- Severe panic (rare)
- Emotional shock
- Fear
- Uncertainty
- Loss of emotional control
- Depression
- Inappropriate emotional response
- Apprehension
- Intense anger

- **Behavioural signs**

- Change in activity
- Change in speech patterns
- Emotional outbursts

- Suspiciousness
- Change in usual communications
- Alcohol consumption
- Inability to rest
- Antisocial acts
- Non-specific bodily complaints
- Hyper alertness to environment
- Startle-reflex intensified
- Pacing
- Erratic movements
- Change in sexual functioning