



***COLLEGE OF ARTS AND SOCIAL SCIENCES
CENTER FOR CONFLICT MANAGEMENT (CCM)
MA IN GENOCIDE STUDIES AND PREVENTION***

**PSYCHOSOCIAL LIVING CONDITION OF CHILDREN BORN
FROM WOMEN RAPED DURING THE 1994 GENOCIDE
PERPETRATED AGAINST TUTSI IN RWANDA**

A dissertation submitted to the University of Rwanda in partial fulfillment of the requirements for the award of Master's of Arts degree in Genocide studies and Prevention

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Kigali, October 2019

DECLARATION

I, Laetitia MUKAHIGIRO, declare that the work presented in this dissertation entitled” **Psychosocial living condition of children born from women raped in 1994 Genocide perpetrated against Tutsi in Rwanda** has never been presented for any degree in any other college elsewhere. References were given and in some instances quotations were made. It is on this ground therefore, that I declare this dissertation to be original and can allow me the award of a Degree in Genocide Studies and Prevention.

Name: **Laetitia MUKAHIGIRO**

Date and Signature:.....

DEDICATION

To
My husband, Jerome Nkunduje
and
Our children Gaella Isheja, Izere Gianna, Nkunduje Gyvan

I could never get to far without your support and encouragement

ABBREVIATIONS AND ACRONYMS

SEVOTA :	(Is known from its French abbreviation) Solidarité pour l’Epanouissement des Veuves et des Orphelins visant le Travail et l’Auto-promotion
WWI:	World War I, the First World War or the Great War
WWII:	World War II, Second World War
MIGEPROF:	The Ministry of Gender and family Promotion (MIGEPROF)
MOH:	The Ministry of Health
UN:	The United Nations
UNHCR	United Nations High Commissioner for Refugees
SGBV:	Sexual and gender based violence
ICC:	International criminal court The Hague in the Netherlands
ICTR:	The International Criminal Tribunal for Rwanda
HIV/AIDS:	Human Immunodeficiency Virus infection and Acquired Immune Deficiency Syndrome
CPPCG:	Convention on the Prevention and Punishment of the Crime of Genocide
UNCRC:	United Nations Convention on the Rights of the Child.
UNICEF:	The United Nations Children's Fund
WHO:	World Health Organization
ADHD:	Attention deficit hyperactivity disorder
JEM:	Justice and Equality Movement
SLM:	Sudan Liberation Movement
MINI:	Mini International Neuropsychiatric Interview
PTSD:	Posttraumatic Stress Disorder
DSM (IV):	Diagnostic and Statistical Manual of Mental Disorders

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ABSTRACT

In general , wars are fought by men but women or girls seem to suffer more. For instance a war might break up when a woman has not any protection. In former condition, the woman needs special care from any person, herself or even her surrounding which is next to impossible when in time of a war. Although it looked at women who were raped in other conflicts and genocides in general,

In April 1994 Rwanda experienced any crimes against humanity where a million of people perished and the execution was carried out by Rwandans and against Rwandans. This happened in the blink of an eye since no other Genocide had claimed such number in such quickness moreover. International community landed to worsen the situation since it was on the side of the tormentor rather that the tormented. Rape was utilized as the most destructive facility of perpetrators as female Tutsis were sexually abused and these horrible acts resulted into unwanted pregnancies. My research deals with ‘**Psychosocial living condition of children born from women raped in 1994 Genocide against Tutsi in Rwanda.**’

Most of the children who were born of rape are now at a marriageable age but sometimes getting spouses is not easy. They live in the prospect that no one will appreciate them on the ground of their birth. Such children belong to neither their fathers’ family nor to their mothers’ since the former are killers and are known as interahamwe who massacred Tutsis in the genocide.

They experience negative environment both in the community and within their home. Frequently the child experience ostracism from community. They have not a good reputation even the young people of same generation don’t love or consider them. That research on children born of rape shows psychological and social problems as well as identity problem, discrimination, and loneliness, depression and secondary trauma.

TABLE OF CONTENTS

DECLARATION.....	i
LIST OF ACRONYMS AND ABBREVIATION	iv
ABSTRACT	vi
CHAPTER I	1
GENERAL INTRODUCTION	1
I.1. Background of the study	1
I.2. Research problem.....	4
I.4. Objectives of the study.....	5
I.5.Significance of the study.....	5
I.6.Scope and delimitation of the study	6
CHAPTER II	7
LITERATURE REVIEW	7
2.1 Introduction	7
2.2 Conceptual framework	7
2.2.1 Psycho-social.....	7
2.2.3 Concept of rape	8
2.2.3.1 Legal definition of rape	10
2.2.3.2 Rape as a weapon of genocide	10
2.3 Theoretical framework	13
2.3.1 Psychological living condition	13
2.3.1.1 The prenatal health risk	13
2.3.1.2 Difficulties in attachments.....	14
2.3.1.3 Identity crisis	15

2.3.2.Social living conditions	17
2.3.2.1 Sexually transmitted diseases	17
2.3.2.2 Maltreatment and Neglect of children born from rape	17
2.3.2.3 Abandonment of children of children	18
2.3.2.4 Stigma and Discrimination.....	19
2.3.3 Impact of psychosocial problem on living condition of children born from rape.....	20
2.3.4 Rape in wartime and peacetime.....	21
2.4 Experience from other contexts.....	22
2.4.1 Children born from rape in war Former Yugoslavia.....	22
2.4.2 Children born from rape in Holocaust Genocide	23
2.4.3 Children born from rape in Armenia Genocide.....	24
2.4.4 Children born from rape in Sierra Leone war	25
2.4.5 Children born from rape in Darfur War	25
2.4.6 Children born from rape in DRC war.....	26
2.5 Conclusion.....	27
CHAPTER III.....	28
METHODOLOGY.....	28
3.1 Introduction	28
3.2 Methodological approach and research design	28
3.3 Case selection:Sevota	29
3.3.1 History of Sevota.....	29
3.3.2 Sevota’s Vision.....	29
3.3.3 Overall objective	29
3.3.4 Specific objectives of Sevota	30

3.4 Population of the study.....	30
3.6 Data collection methods	32
3.6.1 individual interviews	32
3.6.1.1 The material during the interview	32
3.6.1.2 Procedure to introduce in interview	33
3.6.1.3 Procedure to encourage interview discussion	33
3.6.2 Group interviews	33
3.6.3 Observation	34
3.7 Data analysis methods	34
3.7.1 Analytical	34
3.8.2 Comparative	35
3.7.3 Historical	35
3.8 Data processing	35
3.8.1 Data editing	36
3.8.2 Data management	36
3.9 Conclusion.....	36
CHAPTER IV.....	37
PRESENTATION AND DISCUSSION OF FINDINGS	37
4.1 Introduction	37
4.2 The psychosocial living condition of children born from rape	38
4.2.1 How the family cope up with these children.....	38
4.2.2 How peers cope up with children born from rape	43
4.2.3 How community cope up with children born from rape	45
4.3 The psycho-social impact of how the children born from rape are coped up	46

4.3.1. Identity crisis	47
4.3.2. Depression and stress	49
4.3.3. Secondary trauma	51
4.3.5 Alcohol dependence and alcohol abuse among children born from rape.....	52
4.3.7. Discrimination and moral harassment	54
4.3.8 Instability and lack of family support.....	56
4.3.9 Loneliness and social isolation of children born from rape	58
4.4 The resilience of children born from rape	59
4.4.1. Role of religion.....	59
4.4.2. Good governance of Rwanda via the children born from rape	60
4.5 Conclusion.....	61
5.2.1 How the family, the community, peers cope up with children born from women raped	62
5.4 Recommendations	64
5.4.2 To mother who are raped and give birth:	64
5.4.3 To the further research	64
APPENDICES	67
Appendix 1: INTERVIEW GUIDE QUESTION	67

CHAPTER I

GENERAL INTRODUCTION

The first chapter of this dissertation entitled '**Psychosocial living condition of children born from women raped in 1994 Genocide against Tutsi in Rwanda.**' Included six(6) points, those are: Background of the study , Research problem, Research questions, Objectives of the study Significance of the study, Scope and delimitation of the study.

The others chapter aimed to set by firstly outlining the definitions of key concept, the theories that talk about the rape, and life of children born from rape in genocide or war and then the experience of other context where genocide or other form of conflict happens. The other chapter, the research methodology used, and how it facilitated the collection and analysis of necessary data for the research and then the presentations of findings.

I.1. Background of the study

In the past many years, a very large number of people; men, women and children were killed in genocides or in massacres. The others were tortured, underwent any crimes against humanity and forced from their home. Many women were raped and the many children were born as the result of this sexual assault (Prunier, 2005). The rape negative effects were not manifested during the armed conflict. Later, destructive effects on the mental health of children born from rape and the women victims of rapes affected interpersonal and social in broad and evil way. It doesn't take much imagination to understand the humiliation and despair that accompany the sexual assault of female sex that has become a mainstay of the war in Genocide. (Nordstrom, 1996) However, the effect on these women and their communities is broader and perhaps long lasting.

In many cases of genocide or war all over the world, Rape has been perpetrated against all kind of human being : women, children and men alike. Instances reported include conflicts that took place in Asia and Europe during World War II (1939– 1945); in Europe during WW I (1914– 1918) ; Colombia (1964); Bangladesh(1971); Uganda (1987); Cambodia (1975– 1979); Bosnia-Herzegovina (1992–1995); Sierra Leone (1991– 2001); Democratic Republic of the Congo (1998– today); Kosovo (1998– 1999); Central African Republic (2002– 2003; 2012– today); Timor-Leste (1999); Liberia (1999– 2003) ;Sudan (2003– today); Syria (2011); Burundi (2004– 2007); South Sudan (2013– today),and Iraq (2011– today) to name a few. (Hughes, 2003)

The mass rapes that had been an integral part of those conflicts brought the concept of genocidal rape to international prominence. In the aftermath, the negative effects were widely spread and can be extending over an unlimited period. In massive sense, women were raped and children that born from this suffer from unspeakable atrocities in particular.

Rape is a lingering problem since it has been a recurring consequence during and after conflicts throughout history. It has always been manifested as a spin-off of conflict, rather than an integral part of military policy. It is used on the devastation of family and communities and its negative effects in aftermath bears both physical and psycho-social trauma.

The community through the collective responses of survivors and their friends families , and neighbors are affected by the victimization of raped women .Impregnation and forced intercourse are the representation symbolic conquest of women by the rapist. This conquest becomes generalized to the whole population as survivors, families, communities and witnesses internalize rape as an assault on their consciousness collective (Ruby, 2008)

Rape was always a common atrocity that because it was carried out massively during genocide and the some raped women got pregnant and gave birth to children from this abusive act. These children pose troubles in post-genocide in building their lives. It was found that families that have such children have challenges in educating them both in early stages of parenting and adulthood stage (Ervin, 2005). Also Social stigmatization that they feel renders them frustrated and they lack psychological source to maintain fullness and fitness in their lives. All around the world, rape is horror inflicted against women during any genocide or war. In this gruesome event, gender experience many abusive acts related to women's discrimination, such as political affiliation, ethnicity, and racial or religious group (Ervin, 2005).

In April 1994 Rwanda experienced any crimes against humanity where a million of people perished and the execution was carried out by Rwandans and against Rwandans. This happened in the blink of an eye since no other Genocide had claimed such number in such quickness moreover. International community landed to worsen the situation since it was on the side of the tormentor rather that the tormented (Kantengwa, 2014).

Rape was utilized as the most destructive facility of perpetrators as female Tutsis were sexually abused and this horrible act resulted into unwanted pregnancies.

These victims of rape were affected by trauma and stress resulting from sexual violence and the future remains uncertain for vulnerable survivors. Entirely of these consequences and others led to the high cases of psychological trauma crisis that is still found in the community of country Rwanda both in the raped women and children alike.

Rape was used to destroy the Tutsi mentally and physically and many women committed suicide after being sexually tortured or simply died as a result of their injuries. The rapes resulted in physical and psychological destruction of Tutsi women their families and their communities. Massacres kill the body rape kills the soul (Brouwer, 2015)

To be raped many times and gang raped were being on the various Tutsi women, many children born from that rape they don't know their fathers even the families they come from. Some boys were forced to rape their sisters and women encouraged their husband to rape and this is beyond imagination. (Desforges, 1999)Also, perpetrators raped women in their children's eyes and erasing this horrific memories from the latter is not easy.

Mothers find it so complicated to tell their children born of rape how they were born because it would inflict much energy to both mothers and their children. So the former prefer to keep it a secret but it is hard for the latter have right to know their fathers (Hughes, 2003). They may confront especially health problems due to the circumstances of their birth, and the psycho-social trauma of their mothers may affect negatively their early childhood and adulthood development.

Culturally, a child belongs to his father not his mother. Thus Tutsi survivors call these children Interahamwe, whereas the relatives of the Hutu rapists often abuse the children's mothers for testifying against their fathers and which sends them to jail. In the cultural norms and beliefs of Rwanda, rape and other gender-based violations carry severe social stigma and women who have been victim of rape are often marginalized by their own families and communities. (Mukangendo, 2010)

After 1994 genocide against Tutsis, there has been little attention in researching on how our society cope up with taking care of the children born of rape. The present research concerns the psycho-social living conditions of children born from women raped in 1994 Genocide against Tutsi in Rwanda , case of SEVOTA beneficiaries in Gasabo district.

I.2. Research problem

Rape was a big problem in the genocide against Tutsi, and its consequences have long lasting negative effects on mental health and psychosocial living condition. The exact number of children resulting from genocidal rape is not known. These children are profoundly disturbed by the social violent mistreatment that brought about on how they were born as well as their treatment by society.

Due to the extreme difficulties in life and lack of secure family networks, they may be particularly vulnerable and face challenges in their everyday life. They receive some attention as days go by since some of them have received various supports. So far we are not aware how the beneficiaries used the support to become better people in the society. But all in all the aid might help in one way or another (Kantengwa, 2014). Anybody can imagine how those who did not chance to get any help at all cope up; their living condition get from bad to worse. However existing studies pack a comprehensive and systematic study to deeply explore the psycho-social living conditions of these children and support.

A continuous research assessment of their situation is necessary. Besides, advocacy for them is highly needed. They need education, health care and better living condition like any other children since they have all rights like any other children regardless of their background. Moreover, they did not have a hand in the nature of their birth. Since nothing is born of a perfect condition, when given any facilities, these children can be strong people in the community.

In this regard, existing studies are too general. For example: Rwanda , Coping with children born from rape (Mukangendo, 2010), Parenting style and its psychological impact (Nikuze,2013), and The importance of understanding sexual violence in conflict (Brouwer,2015).The studies focusing on the psychological problems of these children and the social problems they face must be elaborated. Furthermore, differences participations to improve health and well-being of these children are still far from enough.

This is the challenge that this study ought to address. In summary therefore, that research endeavors to respond the following problem: “What are the psycho-social living conditions faced by children born from women raped during the 1994 genocide against Tutsi?”

I.3. Research questions

That researcher aims to respond the next questions:

1. How do the families, community, peers or friend cope up with the children born out of rape social and psychological ?
2. How the way children born out of rape are coped up by the family, community, peers impact on them psychologically and socially?

I.4. Objectives of the study

The general objective of this study is to explore the psycho-social living conditions of children born from women raped in 1994 genocide against Tutsis in Rwanda.

Specifically the study’s objectives are:

- 1.To show how the family, the community, peers cope up with children born from women raped social and psychological
- 2.To show the way children born out of rape are coped up by the family , community, peers impact on them psychologically and socially.

I.5. Significance of the study

The researcher have more opportunity to carry out a research study about that topic that seems to be the most interesting and that focuses on acquiring information and advice which can contribute to efficient improvement in solving some psychological and social problem faced by our society after 1994 genocide against Tutsi.

After its completion there will be many benefits. First, I will be the first beneficiaries because I will achieve to answer my research question. Secondly, to other researchers who will be interested in same case like the Ministry of Gender and Family Promotion (MIGEPROFE) responsible for gender, family and children ,the ministry of health(MOH) on the responsibility to improve living

conditions to Rwandans, Nongovernmental and governmental organization and other individuals who are in charge of solving youth problems, Rwandese society's in general and these children.

The information gathered from this research will be helpful for many reasons such as to understand and to point out consequences of sexual violence especially a case of genocide against Tutsis in Rwanda.

I.6.Scope and delimitation of the study

That research is limited to SEVOTA known from its French abbreviation that means 'Solidarity for Blossoming of Widows and Orphans' This organization aims at Self-Promotion and Work and it was created to restore the destroyed human relations during the Genocide against the Tutsis. SEVOTA was established in 28 December 1994 at Taba in Kamonyi District, Southern Province as a non-profit making organization. It has been expanding its activities in other districts of the country since 2003. It focuses on women who became pregnant out of rape during the genocide and children who were born from this rape.

The organization has 3,216 direct beneficiaries and about 12,500 indirect ones who are supported through its various programs. This research is limited to beneficiaries in Gasabo district.

CHAPTER II

LITERATURE REVIEW

2.1 Introduction

This chapter aims at reviewing written theories that related to the topic. It goes on defining key concepts, the theoretical framework and the experiences from other contexts. This literature review provides a general overview of the stigma experienced by child born of rape in European and African contexts during the 20th and the 21st centuries. They have received little international attention to date. The following paragraphs illustrate current academic interest which has grown. Key words searched were: child born of rape, psycho-social living condition, Rape, Genocide.

2.2 Conceptual framework

2.2.1 Psycho-social

The compound noun psycho-social is made of two words: Psychology and sociology. These words differ from their definitions and etymology. The words Psychology is the science of the nature, function, and phenomena of behavior and mental experience. In 1890, William James defined psychology as the science of mental life, both of its phenomena and their conditions.(William 1890)

According to the dictionary of the social sciences, sociology is defined as” a science whicinvestigates the origin development and functioning of all classes of social structures”. Sociology on the other hand deals with society and its culture. Otherwise, it is the systematic study of social behavior and human groups.(Hallon 2010)

Sociology focuses primarily on the influence of social relationships upon people’s attitudes and behavior and on how societies are established and change. In that perspective, it is defined as the study of human social life, groups and society. Sociology is, according to the researcher, the study of individuals in groups and social formations. People in society are linked by culture which differentiates them from other societies.

2.2.2 Child born from rape

A child is a young person of either sex. Biologically a child is generally a human between the stages of birth and puberty. Some vernacular definitions of a child include the fetus, as being an unborn child. The legal definition of child generally refers to a minor, otherwise known as a person younger than the age of majority.(Bornstein 2007)

In Rwandan culture a child is someone younger than you. Thus, parents call 'child' to any of their children no matter how old they are, this means even when the latter have grown grey hair. Article 1 of the UN Convention on the rights of the child and article 2 of the African Charter on the Rights and Welfare of the child both define a child as an every human being below the age of eighteen years. A Child is again classified as relationship with a parent or authority figure, or signify group members of a clan ,tribe or religion ; it can also signify being strongly affected by a specific time , place or circumstance.

It says Child born from rape when girls or women bear children as a result of sexual assault(rape). They may excluded by their communities and identified with the enemy and grow up stigmatized, they may be killed before reaching adulthood or even denied basic rights

In the case of children resulting from war rape, identity is genetically determined via the perpetrator's father. Within the victimized group, the child is often considered an enemy 'occupying the womb' of the mother. (Weitzman 2008)

When the children are visibly identifiable as sharing ethnicity with the tormentors they are particularly at risk for such abuse as in the case of child born from women raped as part of the genocide against Tutsis. In the scope of this research a child born from rape is referred to as children born as a result of rape of women perpetrated in 1994 genocide against Tutsis. According to the stage of human development nowadays they are young adult of 23 years old.

2.2.3 Concept of rape

Rape is a particular type of sexual violence: a penetrative sexual assault. Penetration may occur using an object or a human body part, and it is not limited to vaginal copulation. Men or women can be raped; men or women can be rapists. (Ruby, 2008)

Rape is an act of violence that is by definition committed against the victim's will. Some of the girls who were raped had preserved their virginity for their future husband.

(Wundt, 1910)As losing virginity was not enough, some these girls got pregnant and contacted some sexual transmitted diseases including HIV.

For those got pregnant through rape, most of them were snubbed by their lovers since in culture it is not easy to get married when you have produced a child since it produces a disgrace to both the girl and her family. Some of them resorted to minor men or failed to get husband whatsoever.

During genocide or war, rape and other form of sexual assault have been fought against in any kind of the population, men, women and children. It is committed to dehumanize not only one person but society in general. It's basically a crime of forcing a woman or man to submit to sexual intercourse against her/his will. The definition of rape also is inconsistent between governmental health organizations, law enforcement, health providers, and legal professions.

The United Nations defines Rape during war time as a tool "intended to terrorize the population, break up families, destroy communities, and, in some instances, change the ethnic makeup of the next generation." (UN, 2014).

According to UNHCR (2003), there are five common forms of sexual and gender based violence (SGVB), and one of them is: "sexual violence that includes: rape in wars and rape within the marriage; child sexual abuse, defilement and incest; forced sodomy rape; attempted rape or attempted forced sodomy; sexual abuse; sexual exploitation; forced prostitution; sexual harassment and using sexual violence as a weapon of war and torture" (p.11).

Rape during war is recognized under United Nations Security Council Resolution 1820 as a war crime and a crime against humanity. "Forced pregnancy" is specifically enumerated as a war crime and crime against humanity in the Rome Statute, which was the "first international criminal tribunal ever officially to criminalize forced pregnancy".

This analysis focuses on sexual violence and rape against women and girls during 1994 genocide against Tutsi in Rwanda. It took a gender-specific form when, only in the course of 100 days, up to half a million women were raped, sexually mutilated or murdered some of them after sometimes they gave birth the children as a result of that rape .

2.2.3.1 Legal definition of rape

Though definition vary, rape is defined in most jurisdictions as sexual intercourse or other forms of sexual penetration, by one person (the accused or the perpetrator) with or against another person (the victim).

In the period of immediately following World War II, when the London and Tokyo Charters attempted to establish a list of crimes against humanity, rape was not explicitly mentioned. International criminal scholars, such as Bassiouni(1992) contended that rape was indeed subsumed in the explicit, residual crime of other enhumance atc. In addition, international lawyers such as Selers, Patricia Viseur (2000) asserted that rape not only could constitute at least a part of crime against humanity, but that the Nuremberg Tribunal accepted evidence of sexual violence as valid in the prosection of crimes against humanity.

However , the ICC definition of crimes against humanity expressly included rape, sexual slavery ,enforced prostitution, forced pregnancy, enforced sterilization or any other form of sexual violence of comparable gravity, when committed as part of a widespread or systematic attack knowingly directed against a civilian population. As mentioned by Mackinnon and Catharine (2004) Gender-based persecution through such acts was also recognized as a crime against humanity.

In the 1994, Rwanda crisis developed into genocide. The secretary of the United Nations drafted the Statute of the Rwanda Tribunal and included an expressed provision for rape as a crime against humanity. The 1994 Genocide perpetrated against Tutsis in Rwanda was the first case in which the term rape , has been legally recognized as a method of genocide. However in Akayesu judgment in 1999, the tribunal Chamber concluded that the sexual assault described in the testimony constituted rape under 3. It is also found that these incidents of sexual violence to constitute an act of genocide, under the prohibition of causing serious or mental harm to members of the group.

2.2.3.2 Rape as a weapon of genocide

In genocide 1994 many different weapon were used. While the arms may be favored for mass killing, there is one weapon that all men carried and this was used massively. Surprisingly, women

encouraged their husband to rape. One can wonder why such women did not mind about diseases such horrible act can produce.

Kelly (2006) explained that rape is an instrument of genocide most often invoked sub-article of the UNGC intending to destroy a protect group by causing serious bodily or mental harm to members of that group, and imposing measures intended to prevent births from within a group. As highlighted by Totten et Bartrop (2009), the Akayezu judgment of the ICTR was the seminal decisions recognizing rape as an instrument of genocide.

The victim is raped in an effort to dehumanize and defeat the enemy, leaving an entire society with longtime suffering as victims cascade across generational divides. The scourge of rape affects not only the raped survivors, but the entire family and community in which they live. Rape leaves their lasting marks on the entire country's civil society such as HIV/AIDS which in turn affects the global politics and further the globalized world. Rape is not exclusively an attack on the body-politic (Nordstrom 1991)

Its goal is not only to maim or kill a tormentor but to control but to an entire socio-political process by crippling it. It is an attack directed equally against personal identity and cultural integrity. (Prewitt, 2010)

Rape is often used as means of murder, but victims may survive only to serve as daily reminders to those around them of the tragedies of genocides. Victims are frustrated amidst their families and communities especially when the atrocities caused pregnancy. As a matter of fact, rape affects three parties: the rapist through the child, the raped also from the child and the situation in general last but not the least from the child especially because he is found a reject and a laughing stock in the society.

2.2.4.Genocide

There are many authors and international legal definitions of genocide, a word coined by Raphael Lemkin in 1944. While there are various definitions of the term, almost all international bodies of law officially adjudicate the crime of genocide pursuant to the Convention on the Prevention and Punishment of the Crime of Genocide (CPPCG).

*“We are in the presence of a crime without a name. A crime so monstrous so undreamt of in history.” The assertion that genocide ‘shocks our conscience ‘ by Prof Raphael Lemkin who coined the term genocide by combining the Greek words *genos* (i.e race, tribe) and the Latin suffix *Cide* steaming from the Latin verb *caedere* (i.e to kill) According to him genocide must be threatened as the most heinous of all crimes. It is the crime of crimes, in fact one that does not only shocks our conscience , but affects deeply the best interest of mankind.*

Pursuant to article 2 of the Convention, the term genocide means any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

- (a) Killing members of the group;
- (b) Causing serious bodily or mental harm to members of the group;
- (c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- (d) Imposing measures intended to prevent births within the group;
- (e) Forcibly transferring children of the group to another group. (Century of Genocide 2004)

According to Raphael Lemkin (1946) The crime of genocide should be recognized as a conspiracy to exterminate national, religious or racial groups. (Vahakn Dadrian in 1975). Genocide is the successful attempt by a dominant group, vested with formal authority and/or with preponderant access to the overall resources of power, to reduce by coercion or lethal violence the number of a minority group whose ultimate extermination is held desirable and useful and whose respective vulnerability is a major factor contributing to the decision for genocide. (Totten, 2004)

In April 1994 Rwanda experienced any crimes against humanity where a million of people perished and the execution was carried out by Rwandans and against Rwandans. This happened in the blink of an eye since no other Genocide had claimed such number in such quickness moreover. International community landed to worsen the situation since it was on the side of the tormentor rather than the tormented. Rape was utilized as the most destructive facility of perpetrators as female Tutsis were sexually abused and these horrible acts resulted into unwanted pregnancies.

There were many cases of Genocide in World but the research focuses on genocide against Tutsis in 1994 Rwanda. The word of genocide is the key in this study because the researcher is dealing with the Genocide's victims and the consequences caused by it.

2.3 Theoretical framework

In the previous chapter, the research focused on the definitions of the key concepts and on the previous research. In this chapter she will discuss theoretical framework which will set the framework within which the narratives will be analyzed. It has identified the following theories for use within this research, namely: psychological living condition and social living condition of children born from women raped in genocide or war.

2.3.1 Psychological living condition

Psychological living condition (internal individual) is appearing in daily functioning, relationships, work, school, and other important domains for day-to-day function and life. It affects: Perception, Thinking, Mood and behavior. (William 1890)

Unlike everybody there are several different types of mental disorders that can affect children in general. It's easy to know when a child has a fever but a child's psychological life may be harder to identify because its symptoms are hard to perceive. Some of common psychological conditions on children include:

2.3.1.1 The prenatal health risk

Generally speaking, a health risk pregnancy is one that threatens the health or life of the mother or her fetus. There are many factors that place a pregnancy at risk, some of them is condition of pregnancy. Combining all significant variables related to maternal, neonatal and delivery factors into a single multivariate model, the many factors were found to be significantly associated with a higher risk of neonatal health risk.

The neonatal mortality rate in conflict zone where the girl or women pregnant through raped try to abortion because they don't want to give birth to rapist child. The women have always been the primary victims of war because of their gender. (Mukangendo, 2010)

For various reasons , women and girls who were raped lives in exploitative circumstances and they frequently try to abort such pregnancies (e.g. Nowrojee, 1996); where access to safe abortion is

illegal or inaccessible, these efforts take place through the use of various informal means (Who, 2000). Such means are not always successful, and such pregnancies sometimes nonetheless result in live births.

Additionally, the war baby are at risk of the traumatism of their mother. Such babies are at risk during the childbirth process, particularly if their mothers have experienced nutritional deprivation or lack of maternal care during pregnancy (CRLP, 1996). Moreover, the possibility of the mother's death or incapacity as a result of childbirth has important psychological consequences for children delivered live in isolation without a support network nearby.

Some of the girls who were raped in the genocide had preserved their virginity. As losing virginity was not enough, some these girls got pregnant and contacted some sexual transmitted diseases including HIV. For those got pregnant through rape, most of them were snubbed by their lovers since in our culture it is not easy to get married when you have produced a child since it produces a disgrace to both the girl and her family. Such problems of mother during pregnant it can cause the problems of fetus.

2.3.1.2 Difficulties in attachments

Attachments is a feeling of affection for a person. In the early stage of growth of children born from rape , the main social and psychological impact stems from the possibility of lack of long-term affective relationships, and neglect a difficult not limited to which they may be particularly likely to suffer but to children born of rape. When a mother kept her child, they may experience difficulties bonding. (Ervin, 2005)

Many survivors choose not to raise their children at all. If a child is abandoned, s/he may lack a close relationship with a caregiver as a result. The record of children's psycho-social development when institutionalized in early childhood is bleak. Even institutionalization under the best conditions is known to affect children's psycho-social development and physical health, depending on resources, ratio of care-givers to children, and the institutional norms (Sigal et. al, 2003).

Women who were raped in the genocide have indelible and horrific image in their mind. Being raped in bad and having a child from it is worse. These children become dreadful drags when they want to get married since men who want to marry them find that child an obstacle. When they take the child to his father, it also becomes a challenge to him since the child is regarded an evil to him.

It seems that a child who have the difficulties in infancy it has a negative impact in the stage of adulthood.

2.3.1.3 Identity crisis

An identity is the distinct personality of an individual regarded as a persisting entity. Is concerned largely with the question: “Who are you?” What does it mean to be who you are? Identity relates to our basic values that dictate the choices we make (e.g., relationships, career). These choices reflect who we are and what we value. (Wundt, 1910)

The children born from genocidal rape it is not surprising that in terms of early psycho-social development, the conventional wisdom is that the best possible outcome for such children is to be adopted at birth into a social environment where their biological origins are unknown (Williamson, 1993; Aaldrich and van Baarda, 1994). Yet as children enter adolescence and young adulthood they begin to reinvent themselves, create a meaningful mosaic of their identities, and ask questions about their roots and origins.

Normally, children who were adopted tend to demand information on their biological parents. Also a child who has one parent obviously asks the other so that he may seek his roots. For children born as a result of war, there may be particular irresistible needs in establishing contact with their parent in order to ascertain “who they are.

These issues can arise especially when war babies are adopted under the most auspicious circumstances. Children who experience neglect, stigma , or other psycho-social difficulties as a result of their origins demonstrate a similar need to ascertain their roots. For many children left behind by servicemen in Asian , Africa or Europe the desire to trace and make contact with their birth father becomes an imperative during adolescence.

Now that most of women were gang raped, it is not easy to identify fathers of the children who were born of rape. So children constantly ask their mothers who their fathers are and this hurts the women since it digs up the experience they underwent. The children are dilemma. Knowing their roots is their right but sad to say, it reminds them of the condition in which they were born. I wonder if they can remain fatherless or if it can face the truth

This has a negative impact on the children in that they look dumb whenever they are asked questions regarding their identification. Most of them prefer to use their uncles or their neighbors but it hatches complications when the fake fathers are contacted.

Indeed, the systematic repression of information about war babies in the former Yugoslavia has been justified by ministers, social workers and orphanages as necessary to protect both the mothers and the children from stigma (Daniel, 2003).

Some young ladies who were born of rape also are not getting married. They live in the prospect that no man will appreciate them on the ground of their birth. Even when they are married, they think of being tired of any time.

As a matter of fact, rape affects three parties: the rapist through the child, the raped also from the child and the situation in general last but not the least from the child especially because he is found a reject and a laughing stock in the society.

Psychologists assume that the identity formation is a matter of “finding oneself” by matching one’s talents and potential with available social roles (link is external). Thus, defining oneself within a social world is among one of difficult choice a person ever makes.

Often, in the face of identity struggle, many end up adopting darker identities, such as drug abuse, compulsive shopper, or gamble, as a compensatory method of experiencing aliveness or staving off depression and meaninglessness. (Lowell, 2010)

Identity may be acquired indirectly from parents, peers, and other role models. Children come to define themselves in terms of how they think their parents see them. If their parents see them as worthless, they will come to define themselves as worthless. Lack of a coherent sense of identity will lead to uncertainty about what one wants to do in life.

2.3.2.Social living conditions

Social condition (external individual) on the other hand deals with society and its culture. Otherwise, it is the systematic study of social behavior and human groups. Social phenomena are considered as including behavior which influences or is influenced by organisms sufficiently alive to respond one another. It describes the well being of individuals or communities and evaluate community well being in terms of social welfare.

2.3.2.1 Sexually transmitted diseases

It is an infection transmitted through sexual contact, caused by bacteria, virus or parasites. One effects has to do with the link between sexual violence in war affected areas and the transmission of HIV to local women through rape or sexual vagrancy. (Murphy and Knight, 2004).

Some of the girls who were raped in the genocide had preserved their virginity for their future husband. So they had denied sex to their boyfriends or fiancés until then. As losing virginity was not enough, some these girls got pregnant and contacted some sexual transmitted diseases including HIV. For those got pregnant through rape, most of them were snubbed by their lovers since in our culture it is not easy to get married when you have produced a child since it produces a disgrace to both the girl and her family. Some of them resorted to minor men of failed to get husband whatsoever.

We know that HIV rates are high in war affected regions partly due to these factors, and that in some cases rape is used with the explicit intent of spreading the virus, although in other respects the specific causal relations between these phenomena are not clearly understood (Gordon and Crehan, 2000).

Most sexual transmitted affect both men and women, but in many cases the health problems they cause can be more severe for women. If a pregnant women has that disease it can cause serious health problems for the baby conceive through rape.

2.3.2.2 Maltreatment and Neglect of children born from rape

Cruel or inhumane treatment of a person. The failure to provide for the child's basic needs. Neglect can be physical, psychological or educational, or emotional. Psychological neglect includes the lack of any emotional support and love, never attending to the child, spousal abuse , and drug and alcohol abuse including allowing the child to participate in drug and alcohol use.

Children of genocide rape who are allowed to live may be abused or neglected (WHO,2000). Indeed, family abuse and neglect of children in general is likely to increase under conditions of armed conflicts and societal stress, and like domestic violence against women , is one of the most understudied and commented on dimensions of children suffering during war. But ‘unwanted ‘ children conceive in rape may be at greater risk of such abuse, either by their mothers, who may be physically and psychologically unable to care adequately for the child or if the mother accepts the baby, by the extended family may torture her. (Loncar, 2016)

It is a big problem for those children. Children born from genocide rape experience negative environment both in the community and within their home. As consequence of their identity they can also experience abuse and neglect, exemplified by an incident in which a child encountering from a step father or when he was sent to live with the family of the child’s rapist, I mean his father.

2.3.2.3 Abandonment of children of children

Abandon is defined as a form of physical neglect resulting from the desertion of a child without arranging for his or her reasonable care or supervision. Withdrawing support or help despite allegiance or responsibility.

Children born of rape and exploitation appear likely to be abandoned, although this likelihood seems to vary by context. In Bosnia, for example it is guessed that the vast majority of babies carried to term by rape victims were abandoned at birth by their mothers (Daniel, 2003).

It is a big problem for those children. Children born from genocide rape experience negative environment both in the community and within their home.

As consequence of their identity they can also experience abuse and neglect, exemplified by an incident in which a child encountering from a step father or when he was sent to live with the family of the child’s rapist, I mean his father.

In general, child abandonment occurs when a parent, guardian, or a person in charge of a child either deserts child without any regard for the child’s physical health, safety or welfare and with the intention of wholly abandoning the child, or in some instances fails to provide necessary care for a child living under their roof. (Kathleen T. Mitchell, 2010)

Therefore, if a child is never integrated into a family as suggested by the local authority, the child will never fit in society and he will be an adult without roots, a social network, or (depending on the educational opportunities offered) without viable economic skills. This may not only ensure short-term economic and social vulnerability but also adversely affect the adult war baby's ability to marry or establish a family network during adulthood.

2.3.2.4 Stigma and Discrimination

Erving Goddman an influential sociologist defined stigma as: "The phenomenon whereby an individual with an attribute which is deeply discredited by his/her society is rejected as a result of the attribute. Stigma is a process by which the reaction of others spoils normal identity." (1963).

The Graca Machel Review (2000:24) states that ‘with supportive caregivers and secure communities, most children will achieve a sense of healing’ but in social environments where a child is stigmatized or unwanted, it may be precisely these relationships and this security that such a child lacks. As a child grows older and develops a sense of self and a need for social acceptance and belonging, he becomes sensitive to stigmatization or emotional abuse from close relatives, peers and members of the broader community.

The girls who were raped in the genocide had preserved their virginity. As losing virginity was not enough, and these girls got pregnant and contacted some sexual transmitted diseases including HIV. For those got pregnant through rape, most of them were snubbed by their lovers since in our culture it is not easy to get married when you have produced a child since it produces a disgrace to both the girl and her family. Even the mothers or child born from rape may be discriminated both in their families and community.

These children deny the rights like the others, they are dehumanized, called the names of their parents(enemy group) or likened to a disease.

Now that most of women were gang raped, it is not easy to identify fathers of the children who were born of rape. So children constantly ask their mothers who their fathers are and this hurts the women since it digs up the experience they underwent. The children are dilemma. Knowing their roots is their right but sad to say, it reminds them of the condition in which they were born.

The mothers who raised their children born from genocidal rape are likely to be extremely having few possession . This is related to the status of women in war-affected societies in general,

exacerbated by the stigma of having been raped, which may in turn be exacerbated by the “scandalous” choice to raise the child of rape.

It is well known that surviving wartime rape may result in social stigma against the rape victim him or herself (Salzman, 1998; Brownmiller, 1979; Stigalmeyer, 1994). This stigma, if it exists, will typically be exacerbated if the mother chooses to raise her child for a number of reasons.

2.3.3 Impact of psychosocial problem on living condition of children born from rape

A child with psychological problem is damaged for life. A mental health condition is by no means an indication of a child’s potential for future happiness and fulfillment. The most important thing to remember here is that early intervention can be very effective at preventing chronic, debilitating conditions. If parents recognize the early signs of a psychiatric disorder-whether it’s ADHD or depression or anxiety- and get a child treatment, the child gets much better chance of eliminating, or effectively managing symptoms that would otherwise interfere with relationships and her ability to succeed at school and at work.

With regard to the above overview, different researches explained rape and highlighted how rape was used as weapon of genocide during 1994 genocide against Tutsi in Rwanda. In addition researchers showed that rape has a nasty impact on rape survivors and their children they gave birth to. Indeed, they still face different psychological and mental health problems from the horrific rape. Despite all these hateful conditions, it seems as if rape survivors of the 1994 genocide against Tutsi have withstood the shocking they underwent in the genocide and they bring up the children born from the atrocities.

Furthermore, Richard al.(1999) has shown that victim of rape can be severely traumatized by the assault and may have difficult functioning, with disruption of concentration , sleeping patterns and eating habits. It is common for victims to experience posttraumatic stress disorder symptoms made by intense and unpredictable emotions. Despite all, raped survivors find it hard to deal with their memories of the suffered of the suffered traumatic event.

Self-blame is also among the most common of both short and long term effects. In a leading researcher on the psychological effects of shame, Tangney et al.(2002) have listed five ways behavioral self blame can be destructive including: lack of motivation to seek care, lack of

empathy , cutting themselves off from the other people , anger and aggression. In addition the same authors mentioned that shame is concerned to psycho social problems.

In brief, children born from rape feel guilt and frustration in their respective societies because of biological origin and violent crime committed with their father in 1994 genocide. That is why I regard rape as the worst weapon in wars, genocides or conflict since it disgraces self-esteem and dignity of brutalized at the deepest.

2.3.4 Rape in wartime and peacetime.

According to feminist analyses of sexual violence, rape has roots in the societal male-female power imbalance (MacKinnon, 1994; O'Toole, 2007; Sanday, 2007). The cultural backdrop to rape becomes the expression of domination, oppression, and inequality towards women. As a matter of fact, rape affects three parties: the rapist through the child, the raped also from the child and the situation in general last but not the least from the child especially because he is found a reject and a laughing stock in the society.

Women who were raped in the genocide have indelible and horrific image in their mind. Being raped in bad and having a child from it is worse. These children become dreadful drags when they want to get married since men who want to marry them find that child an obstacle. When they take the child to his father, it also becomes a challenge to him since the child is regarded an evil to him.

Socialization's gender of male entitlement over women's bodies perpetuates the cycle of violence and objectification against such women. There is some culture in which rape becomes symptom of pleasure.

They view body of women as sexual pleasure and as property as analogous to pain (Buchwald, Fletcher, & Roth, 2005). Thus, rape grows into a violent act from the socio-cultural soil of commodification, gender, socialization, inequality, of women's sexuality, and the eroticism of dominance during peacetime.

Even during war time or peacetime, rape is traumatic regardless of when it occurs. During war, it tends to be intention, frequency and of greater magnitude. It is mostly perpetrated by unarmed or armed military or political group to terrorize another group and to cause many consequences and trauma against another group who are primarily girls and women and to tear apart individuals, families, and communities. (Nordstrom, 1996)

Provided that war rape is a continuation of the violence perpetrated against women experienced during peacetimes but played out with greater frequency and intensity. Rape is one of the most terrible crimes on the Earth and it happens in every minute. The problem with groups who deal with rape is that they educate women how to defend themselves. What really needs to be done is teaching men not to rape.

2.4 Experience from other contexts

As well as there are the other Genocides or war in world and there are also the same consequences aftermath, rape has been used as a weapon against the women in target group and many children were born as the result of that rape.

2.4.1 Children born from rape in war Former Yugoslavia

Yugoslavia was a country in Southeastern and Central Europe for most of the 20th century. It came into existence after World War I in 1918 under the name of the Kingdom of Serbs, Croats and Slovenes by the merger of the provisional State of Slovenes, Croats and Serbs (itself formed from territories of the former Austro-Hungarian Empire) with the formerly independent Kingdom of Serbia. (Totten, 2004)

It was a mixture of ethnic groups and religions, with Orthodox Christianity, Catholicism and Islam being the main religions. Coinciding with the collapse of communism and resurgent nationalism in Eastern Europe during the late 1980s and early 1990s, Yugoslavia experienced a period of intense political and economic crisis. After the disintegration in the early 1990s, It was estimated that more than 100,000 people were killed and thousands of Bosnian women were systematically raped then many children born from mass rape campaigns were born to mothers who did not want them.

The wars in the former Yugoslavia provide examples of how rape and sexual torture were implemented as a systematic attempt to pursue genocide and ethnic cleansing.

Often forced to carry these children to term, most are said to have abandoned their babies (Stigalmeyer, 1994); those that have kept them face ostracism and severe poverty in post-war (Toomey, 2003). Massive rapes were carried out in villages, and thousands of women were kidnapped and raped repeatedly in detention camps. Women who were raped were told by the rapist soldiers that they were producing “little Chetniks”

In Kosovo war, women got pregnant because of rape have reportedly committed suicide and been killed by their families and their families killed the baby at birth. International and local actors contest these children' citizenship rights and ethnic identities (Carpenter, 2000); as a result, their rights to family , physical ,security, identity and to education may be severely restricted.

The information regarding the number and fates of these children born of rape in Kosovo is not easily found but it is estimated at around 20,000-25,000. During the month of January 2000 alone, international humanitarian organizations reported that at least 100 babies were born in Kosovo as a result of rape. Many more were likely born but not reported because of cultural stigma surrounding sexual violence. For Albanian women, rape is a fate worse than death, and it is likely that many women who became pregnant as a result sought abortion. (Kathleen T. Mitchell, 2010)

For many Kosovo families it was impossible for them to keep a baby that was born in the result of a rape even if the woman did not necessarily want to have an abortion. One Kosovo husband told a journalist that if his wife had been raped, he would have considered her “dirty, evil, the castle of the enemy.” He went on to say that women who become pregnant as a result of rape should give birth in secret and “if they are even more sensible they kill their scum-babies.” Those children who survived have been referred to as “children of shame.” (Hodgdon, 2014)

It has been estimated that between 20,000 and 50,000 women were raped during the violence in Bosnia, There are some evidence show that some of the children born from women raped are handicapped, although the other factors relating to the rape itself were primarily responsible (Daniel, 2003).

In many countries where genocide or war took place, little is known about the particular living condition by those children conceived as a result of rape or other form of sexual violence, but truly these are distinct from other children conceived in other circumstances.

2.4.2 Children born from rape in Holocaust Genocide

The Holocaust genocide was a genocide during World War II in which Adolf Hitler's Nazi Germany, aided by its collaborators, systematically murdered some six million European Jews, around two-thirds of the Jewish population of Europe, between 1941 and 1945. Jews were targeted for extermination as part of a larger event involving the persecution and murder of other groups,

including in particular the Roma and "incurably sick" as well as political opponents, gay men, Jehovah's Witnesses, ethnic Poles and Soviet prisoners of war. (Totten, 2004)

Rape was one of genocide's most destructive weapons in Holocaust Genocide, the survivor testimonies have attested to rape taking place in the Holocaust and under Nazi persecution, particularly. In both camps and ghettos, Jewish women were particularly vulnerable to the beatings and rape by Nazi guards, but also by liberators, people who hid them, aid givers, partisans and even fellow prisoners. Childbirth also came as a disadvantage to women's lives when they were in the concentration camps. This disadvantage struck them physically and emotionally. Once labor was over and the baby was born, the women vulnerable had to be killed along with their baby. (Totten, 2004)

Females deported from Poland and the Soviet Union for forced labor in the Reich were often beaten or raped. Pregnancy sometimes resulted for Polish, Soviet, or Yugoslav forced laborers from sexual relations with German men. If so-called "race experts" determined that the child was not capable of "Germanization," the women were generally forced to have abortions, sent to give birth in makeshift nurseries where conditions would guarantee the death of the infants, or simply shipped to the region they came from without food or medical care. (Kathleen T. Mitchell, 2010)

According to Nomi Levenkron "The exact number of women who experienced sexual violence during the Holocaust and the children born from rape cannot be determined.

The most women who survived preferred silence, she said, fearing that they would be stigmatized in their communities and their children from rape would not receive any attention aftermath.

2.4.3 Children born from rape in Armenia Genocide

Armenia is a nation, under former Soviet republic, in the mountainous Caucasus region between Asia and Europe. Among the earliest Christian civilizations, it's defined by religious sites including the Greco-Roman Temple of Garni and 4th-century Etchmiadzin Cathedral, headquarters of the Armenian Church. (Totten, 2004)

In 1915, leaders of the Turkish government set in motion a plan to expel and massacre Armenians living in the Ottoman Empire. Though reports vary, most sources agree that there were about 2

million Armenians in the Ottoman Empire at the time of the massacre. By the early 1920s, when the massacres and deportations finally ended, some 1.5 million of Turkey's Armenians were dead, the many women were had been gang raped. (Kathleen T. Mitchell). The children born from this atrocity were not cared of by anyone because the Armenian women genocide who survived were too frustrated to talk about what they had experienced.

2.4.4 Children born from rape in Sierra Leone war

Sierra Leone is a country in the West Africa , on the Atlantic Ocean. It's known for the white-sand beaches lining the Freetown Peninsula. The Sierra Leone civil war (1991-2002) broke out on 23March 1991 when the Revolutionary United Front , with support from the special forces of Charles Taylor's National Patriotic Front of Liberia , intervened in Sierra Leone in an attempt to overthrow the Joseph Momoh government. (Totten, 2004)

The decade-long civil war was characterized by murder, mutilation, rape, and massive displacement of the population. 257,000 women and girls in Sierra Leone were raped. The number of pregnancies that were carried so far is also unknown but it often estimated at between 4,500 and 5,760 pregnancies.

These children were at risk of marginalization and rejection. The anecdotal record suggests these children are deeply affected by the social upheavals that brought about their conception, as well as their treatment by society on the basis of their biological origins.

2.4.5 Children born from rape in Darfur War

Darfur is a region in western Sudan .The War in Darfur is a major armed conflict in the Darfur region of Sudan, that broke out in February 2003 when the Sudan Liberation Movement (SLM) and the Justice and Equality Movement (JEM) rebel groups began fighting against the government of Sudan, accusing it of oppressing Darfur's non-Arab population. The government reaction was to launch a campaign of ethnic cleansing against Darfur's non-Arabs in which has approximately 400,000 people were killed and Sexual violence, including rape and mutilation, has been carried out in a dramatic dimension in Darfur. Like the prevalence of rape, the number of children born as a result of rape and theirs life conditions in Darfur has not yet been determined. (Kathleen T. Mitchell, 2010)

According to some women's testimonies these children are like janjaweed (arab militiamen who killed and rape them) The fact to call these children janjaweed, a local insult that means "devil on horseback," underscores just how bitter the division between those who identify themselves as Africans and those who see themselves as Arabs has become, and points to the potential difficulty of acceptance and integration in the years ahead. (Lončar, Anger in adulthood in participants who lost their father, 2016)

In a conflict that began over land but has been fueled by ethnic strife, these children will carry a heavy burden. Long after when the fighting had ended, they had to endure living reminders of war. There is very little in the published literature regarding how many children have been born as a result of rape and their life condition in complex humanitarian emergencies to date since no investigation specifically directed toward identifying the outcomes of these children has been published.

2.4.6 Children born from rape in DRC war

The Democratic Republic of the Congo also known as DR Congo, DRC, Congo-Kinshasa or simply the Congo, is a country located in Central Africa. The country was known as Zaire between 1971 and 1997. The DRC borders the Central African Republic and South Sudan to the north; Uganda, Rwanda, Burundi and Tanzania to the east; Zambia to the south; Angola to the southwest; and the Republic of the Congo and the Atlantic Ocean to the west.

The Democratic Republic of Congo is slowly recovering from a conflict known as Africa's First World War, which led to the loss of some five million lives between 1994 and 2003, but many eastern areas are still plagued by violence as various rebel groups continue to operate from there. (Totten, 2004)

The systematic rape of women in the DRC is regarded as a tool of oppression that focused on a specific ethnic group and is generalized through terror that is justified through established national discourses. It was focused on the destruction of family and communities, The children born from rape are not valued in society. They are in care of their mother who have been traumatized with the consequence of rape of this renders these children as one of the most marginalized and vulnerable groups (Carpenter, 2000)

There are some evidence show that some of the children born from women raped are handicapped, although the other factors relating to the rape itself were primarily responsible (Daniel, 2003). In many countries where genocide or war took place, little is known about the particular living condition by those children conceived as a result of rape or other form of sexual violence, but truly these are distinct from other children conceived in other circumstances.

2.5 Conclusion

This chapter aimed to set the foundation for the rest of the thesis by firstly outlining the definitions of key concept, with a focus on how these definitions were adjusted historically to reflect the changes within Rwandan society. Secondly, there are the theories that talk about the rape, and life of children born from rape in genocide or war and then the experience of other context where genocide or other form of conflict happens. This was done in order to give an overview of “rape.” There was a particular focus on the cultural practices in the country, and noting the reasons that children born from rape choose not to tell anyone about their conception.

CHAPTER III

METHODOLOGY

3.1 Introduction

In the previous chapter I outlined the theoretical framework for this research. So the chapter II will explain methodological approach that was used, namely the qualitative case study approach through in-depth interviews. This section describes different methods and procedures that were used in this research during the data collection, data analysis and discussion of the findings. The research context will be explained in detail, based on the information received from the interviews. This is important as there is a need to understand the context in which the interviews took place.

3.2 Methodological approach and research design

Based on the purpose of the research, this study is exploratory research using qualitative methods, it is not aimed at testing a hypothesis from the starting point. However, theories that could have been initially considered as hypothesis were later discussed in correction with empirical findings. It is useful to explore a phenomenon but to expand on the qualitative findings (Kumar, 2011). This study was essentially exploratory in nature, given that the purpose of the individual and group discussions was to generate views about an abstract idea rather than a concrete policy proposal or to collect data about actual experiences.

As this research is about the psycho-social living conditions of children born from raped women, qualitative approach was used and it is exploratory and aims to explore respondents' opinions and experiences. For obtaining a specific type of data each method is particularly suited

-In depth interviews are optimal for collecting data on individuals' perspectives, experiences and personal histories related to the topic.

-Focus groups are effective in eliciting data in generating broad overviews of issues of concern to the cultural groups or subgroups represented and on the cultural norms of a group

-Participant observation is appropriate for collecting data in their usually contexts on naturally occurring behaviors (Kumar, 2011)

One instrument was used to qualitatively collect information, an interview guide. During data collection, researcher had direct contacts with interviewees.

3.3 Case selection:Sevota

3.3.1 History of Sevota

In aftermath some competences Rwandans who hardly survived the genocide managed to accept the new reality, faced it, and moved forward with bravery and determination.

With the support of partners Rwandans and international organizations began to care for the many affected by genocide. As a result, SEVOTA (Solidarite pour l'Epanouissement des Veuves et des Orphelins visant le Travail et l'Auto Promotion) was established.

SEVOTA is known from its French abbreviation that means Solidarity for Blossoming of Widows and Orphans aimed at Self-Promotion and Work, was thus born out of the need to restore the destroyed human relations during the Genocide against the Tutsis. SEVOTA was established on 28 December 1994 at Taba in Kamonyi District, Southern Province. It is a non-profit making organization. It has been expanding its activities in other districts of the country in 2003. The organization is currently working in nine districts across the country focusing on women who were impregnated out of rape during the genocide and their orphaned children and youth.

3.3.2 Sevota's Vision

To have a society where human dignity is valued, where men, women and children help each other for their full development and that of the country. SEVOTA has mission of contributing to an improvement of moral, social, political, cultural, and economic living conditions of its beneficiaries. Their main mission is to bring back peace in the homes of the widows and orphans. They help their beneficiaries to organize themselves in order to evaluate their own problems and those of the community and to find suitable solutions.

3.3.3 Overall objective

SEVOTA has the overall objective of promoting activities relating to peace, reconciliation, and the promotion of human rights, specifically women's rights and the policies concerning vulnerable children and youth, through the creation of a platform for dialogue and capacity-building.

3.3.4 Specific objectives of Sevota

- Strengthen the poverty reduction activities of beneficiaries;
- Mobilize widows, orphans and vulnerable children for a culture of peace, active non-violence, conflict prevention and resolution;
- To revitalize the positive values of the Rwandan culture based on solidarity, mutual aid and the education of children;
- Contribute to improving the care and development of orphans, children born to rape and vulnerable children;
- Contributing to the fight against ignorance and illiteracy;
- Strengthen environmental protection activities;
- Facilitate the updating of human vital forces and the organization of activities related to the development, mutual support between traumatized women, victims of violence and children.

3.4 Population of the study

The population is the group of interest to the researcher, the group to which the results of the study will ideally generalize (Gay & Airasian 2005). It is also known as a well-defined collection of individuals or objects known to have similar characteristics. It is made by all individuals or objects within a common binding characteristics or traits. It is in insight that in this study, In the present research the people who were supposed to give the information are SEVOTA beneficiaries in Gasabo district. According to the Coordinator, the organization in Gasabo district has 338 direct beneficiaries including 168 women victims of sexual violence and 170 children from rape. (In the scope of this research a child born from rape is referred to as children born as a result of rape of women perpetrated in 1994 genocide against Tutsis. According to the stage of human development nowadays they are young adult of 25 years old). Some of these beneficiaries are some staff of the institution and the study's population.

3.5 Sampling

Sampling is the process of selecting a few (a sample) from a bigger group (the sampling population) to become the basis for estimating or predicting the prevalence of an unknown piece of information , situation or outcome regarding the bigger group. A sample is a subgroup of the population you are interested in (Kumar R.2005). The researcher has used certain criteria to select the population of study. The subjects were composed of children from rape , their mothers, and some of these women are staff members of SEVOTA in Gasabo district.

Unfortunately , even if the target of the research was to collect data from all population , some of the research population refused to participate in the research for ethical issues. And in order to select a sample of respondents from the population the researcher chose to use a convenience sample which is simply one where the units that are selected for inclusion in the sample are available or the easiest to access. Convenience sampling is a non-probability sampling technique where subjects are selected because of their convenient accessibility and proximity to the researcher (Kumar R.2005). With that convenience sampling, the researcher have 39 participants; 27 children born from rape, 7 women who gave birth through rape, and 5 others who know these children in their everyday life. The inclusion criteria in the research participant were:

1. Personal voluntary to participate in the research
2. Child born from women raped in 1994 genocide against Tutsis
3. Relative of children who were born from rape.

About on progression and recruitment of research participants a researcher collected the participants in their available locations, and the interview was carried out at the location. They were telephoned and asked appointment at their respective homes where interviews were conducted. In the first meeting, each and every participant was invited to contribute to a scientific research in which the collection of information would remain confidential and anonymity would be guaranteed. In addition, it was explained to research participants that they were entirely free to decline participation and free to respond at their own will or stop their participation at any time without any consequence. The identification of these participants was hidden and because all participants live in different areas the interview took two weeks.

3.6 Data collection methods

The primary data were collected from beneficiaries of SEVOTA as well as the others who live with the children born from rape(neighbor or relatives).Beneficiaries were the key focus of this study. Concerning the categories of members, data were collected from groups and individual interviewees.

The interview method of collecting data involves presentation of oral-verbal stimuli and reply in terms of oral-verbal responses. This method can be used through personal interview method that requires a person to know of the interview and asking questions generally in a face to face contact. This sort of interview may be in the form of indirect oral investigation or direct personal investigation (Kumar, 2011).

In the case of direct personal investigation, the interview has to collect the information personally from the sources concerned. The method of collecting information through personal interviews is usually carried out in a structured way. As such we regard this interview as structured interviews. Such interviews involve the use of highly standardized techniques of recording and of a set of predetermined questions (Kumar, 2011)

3.6.1 individual interviews

Given that the method or technique of group interviewing was not considered enough in itself or relevant to elicit private information, these were followed by individual interviews. Therefore, due to the personal perspective and experience , and so private information , individual were used with extensive probing (Kumar, 2011). The interview can be conducted in many ways and this can be structured or semi structured interviews, telephone interview , etc..In this research, structured interviews were used. All research participants were asked similar question in the presence of researcher. The objective of this structured interview was to collect more and relevant information on how the children born from rape are perceived in the family, peers, community and the psychosocial consequences of they are perceived (Kumar, 2011).

3.6.1.1 The material during the interview

During the interview a range of material including tape recorders must be used. The recorder played a significant role by the time the recorded discussion on tape were played back and however salient point were now pick of after the discussion is over.

By consequence there is not any one among participants accept to be recorded. It means there was no record but the researcher used writing and drawing only.

3.6.1.2 Procedure to introduce in interview

To start interview the researcher begin to introduce himself, explain clearly the purpose of interview. At this point , researcher have to convince each participant that the objective of interview is not looking for any right or wrong answer but learn about participants views. It must be made clear to each and every interviewee that their views will be valued. In addition, researcher must also maintain a neutral attitude and appearance before the interviewee and during the all period of interviewing and finally bring the discussion to a close when all items have been exhausted (Kumar, 2011).

3.6.1.3 Procedure to encourage interview discussion

To facilitate useful, free-flowing discussion during interview the following are some used steps: Participants were asked to think about an item for a few minutes, then they were invited to share responses on the pre-meditated item and finally the short discussion took place on the given responses for more clarification.

3.6.2 Group interviews

Groups are meaningful if one wants to explore through and feelings, and not just behavior. Things that are not likely to emerge in the one to one interview are more likely to come out in focus groups because group dynamics can be a catalytic factor in bringing information to the fore (Vos et al.,2002:291).

Group interviews is used in this study in order to collect data notably with regard to mainstream opinions on consensus. The general conversations and discussions with respondents as a group around the topic, and thus the research themes were beneficial. The purpose was to access rich information on consensus, but particularly to see whether there were differences in beneficiaries' point of views. The researcher believed that it is more difficult to tell lies in a group than when people are interviewed individually. It was also an occasion to take notes about what was observed during the discussions with regard to respondents' behaviors and attitudes.

3.6.3 Observation

Observation is an important tool for all researchers and is frequently used to collect data in qualitative research. This technique has the strength because it provides direct access to the social phenomena under consideration. Instead of relying on some kind of self-report, such as asking people what they would do in a certain situation, you actually observe and record their behavior and participation in that situation. The observation method involves human or mechanical observation of what people actually do, feel, (Kumar, 2011), etc. In this research, participants' observation was used during the data collection by observing behaviors, gestures and physical reactions, etc of the research participants during the interview. I also looked at patterns of speech, such as how respondents talked about a participant subject under discussion, metaphors they used in responding, how do they take turns in conversation, etc.

Researcher used also Documentary technique defined as the approach to the study of a subject through studying, understanding (Kumar 2006). The present research reviewed published and edited sources and Internet sources relevant to the study were used. This set of methodology shall provide a rich source of information to the researcher.

3.7 Data analysis methods

As the research progresses, researcher need to analyze collected data and interprets them so that researcher and others can gain understanding of what is going on. (Lewis-Beck 1995) stated that the data analysis is the process in which collected data are chosen, evaluated and expressed as meaningful content. It is a process of inspecting, cleaning, transformation, and modeling data with the goal of highlighting useful information and suggesting conclusions. However, there are many types of data analysis. The method to use depends on the research, numerical methods and thematic analysis was used as suitable methods for the research analysis and interpretation of the results.

3.7.1 Analytical

Analytical method enables systematic analysis of information and giving more details on data collected. This method also allows the researcher to systematically analyze all information and data collected. It helps to thoroughly analyze the relationship of data collected, to interpret and draw the conclusion. (Kumar, 2011) This method of data analysis is employed after the data are

gathered and when it is time to analyze them thoroughly. At this part of work the researcher with the help of collected statistical information and their associated procedures will compare means by splitting the overall observed variance into different understandable parts.

3.8.2 Comparative

Comparative method helps a researcher to put into equilibrium existing information on certain issues with emerging realities or findings in newer studies. This method therefore enables comparing model adopted with other models to identify the link between them (Kumar, 2011).

3.7.3 Historical

The historical method is based on facts, analyses data for a precise period of time in the past, focusing on development of facts which are being studied, from their genesis up to their present situation (Kumar, 2011). The historical method is based on analyzing events and data of precise period of time in the past, focusing on development of facts which are being examined, from their genesis up to the end of the time concerned. In this kind of research, the historical method was used by the researcher to make assessment of information relating to consequences of genocide to make analysis and interpret data in the past in order to understand the current situation and future perspective.

3.8 Data processing

The completed instruments in data collection, like interview data sheets, field notes, tapes recorder etc all contained vast mass of data not easy for analysis. It is even not possible to obtain answers to research question straightaway from these collected data. They all need to be processed. Data processing process refers to the act of conversion of data into a form that can be analyzed(Dictionary of the English , 2009)

Data processing essentially involves classification and summarization of data in order to make them possible for analysis. In this research data processing occupied the intermediary stage of the research between data collection and analysis. Data processing involves two process ‘‘data editing and data management’’. (Kumar, 2011)

3.8.1 Data editing

The first step in data process during this research was the data editing. Data editing is the process of correcting errors in collected data. In this research , the first aspect checked during data editing was to ensure if there was an answer to every question . (Kumar, 2011) Because it can be appreciated that during the stress of interviewing, responses from the interviewees were not always recorded completely and legibly. To overcome such problem in this research , it was just after each interview was over that a thorough review of the interview data sheets was done to complete abbreviated responses, rewrite illegible responses and correct omission. A part from check listing for omissions, the accuracy of each recorded answer was also checked.

3.8.2 Data management

It is a critical component of most scientific research and one of the essential areas of responsible conduct of research (The Merriam-Webster Dictionary;2005).It consists of completion of data collection instruments (interview data sheets, observation data sheets,etc) As noted by the University of Edinburgh (2009).

By managing data it ensures that the research data and records are accurate, complete, authentic and reliable, the research integrity and replication then enhance data security and minimize the risk of data loss. It is in this insight that in this research, data management technique was used and has helped a lot especially in the classification and summarization of collected data in order to make these data comprehensible and possible for analysis in accordance with the research objectives and research theme.

3.9 Conclusion

This chapter looked at the research methodology used, and how it facilitated the collection and analysis of necessary data for the research. An overview of the research site and the respondents was also given, as well as the method of analysis, namely, narrative analysis. The following chapter is entitled ‘presentation of findings.’

CHAPTER IV

PRESENTATION AND DISCUSSION OF FINDINGS

4.1 Introduction

The purpose of this chapter is to interpret and to discuss the exploratory findings, concerning the living conditions of children born from women raped in 1994 who are the beneficiaries of Sevota in Gasabo district. These findings are connected to the study's theoretical framework aspects. The chapter has three major sections. The first section deals with the psychosocial living condition of children born from women raped in our society, the second with the psycho-social impact on how they are coped up with the family, community and peers whereas third portrays resilience of children born from raped women in 24 years after the genocide.

The following discussion utilized qualitative interviews with front line professionals currently providing support to children of genocide rape. That interview was focused on their psychosocial living condition and impact and these children are the beneficiaries of Sevota organization in Gasabo district. The researcher must have extensive experience in dealing with those children not only on how they are perceived in their families, community or their peers but also the impact of how they are treated in general.

The sub-themes are determined by the open questions in the interview protocol. On the results analysis, the researcher used an analytical framework that includes research topics and their sub themes or components with the corresponding open-ended questions and the results obtained thereto.

The data were collected via different prepared questions of interview addressed to the research sample consists of 39 interviewees and thus different Mini International Neuropsychiatric Interview (MINI) were elected as suitable tools for data collection. However, the interviews were reasonably detailed and took more time to conduct. We observed much enthusiasm and this embellished our conversations. Therefore, it is in this insight that the observation played a key role in collecting relevant and reliable addition data for this research.

To collect complete, valid and reliable data, active listening was at the center of the entire data collection process. (Kumar, 2011)The use of this attitude was based on the fact that research respondents might misunderstand the asked questions and consequently make unconscious

responses not related to the problem under investigation since the subject of study is sensitive discussion and traumatizing. That's why researcher was obligated to be empathic towards research respondents by listening carefully and accurately to what they were saying, codes the meaning behind the words uttered and picking up relevant non-verbal clues, such as the indications of confidence, hesitation, silences, etc

4.2 The psychosocial living condition of children born from rape

With exploratory data this section is concerned for three first research questions: the family's peer's community perception on the children of genocidal rape. Only three of the respondents of this study(women) were young girls during the genocides and through rape they prematurely and unwillingly became mothers after this nasty atrocity they resorted to get married and start making a family. The majority of the respondents (women) had been mothers before the genocide and they survived with some of children and unfortunately their husbands were killed during genocide.

After the genocide they decided to stay with surviving children and those ones they had got out of rape. In this study the researcher use the Convenience sampling (also known as availability sampling) which is a specific type of non-probability sampling method that relies on data collection from population members who are conveniently available to participate in study, the researcher have 31 participants; 17 children born from rape, 9 women had given birth through rape, and 5 others who know these children in their everyday life.

4.2.1 How the family cope up with these children

A family is a basic social unit consisting of parents and their children. Parents provide some human basic needs like food, shelter, clothes, education and protection. Besides, children get guidance advice from their parents and their have somebody they share their dreams and intentions with. It is well known that the family plays an important role in the social and psychological adjustment of every person light away from infancy extending to adolescence and even into adulthood. Children's social and psychological development depends mainly on the psychological and family environment and how this environment fosters the child social interaction with others.

That point include on how the family cope up with the children born from women raped. During interview the children born from rape the researcher interview the mothers and the children and some person who lives together with these children. The analysis of life stories of children and the

mothers respondents of this study reveals discourses of identity, because the women were gang raped, it is not easy to identify fathers of the children who were born of rape.

So children constantly ask their mothers who their fathers are and this hurts the women since it digs up the experience they underwent. The children are dilemma. Knowing their roots is their right but sad to say, it reminds them of the condition in which they were born. I wonder if they can remain fatherless or if they can face the truth. Apart from being gang raped, some of the women I talked to told me that they had been raped far from their respective homes and this makes almost impossible to identify the tormentors. This has a negative impact on the children in that they look dumb whenever they are asked questions regarding their identification. Most of them prefer to use their uncles or their neighbors but it hatches complications when the fake fathers are contacted.

This agrees with Weitsman's description of 'myth of genetic determination apparent in the patriarchal logic of rapists and communities who view children solely as inheriting the father's identity' (Weitsman, 2007, p.122). Words like 'little killers', 'eternal reminder of grief' or 'gift of an enemy' are within a social context that were highlighted by respondents 'views the reason why they are excluded and stigmatized by their family.

One girl said: *my family members call me 'little killer' even my mother. They said that I'm like my father who killed their parents and siblings in 1994 Genocide perpetrated against Tutsi. (Kacyiru, 08th January 2018)*

From the mother and children's perspective, their life stories revealed that they have a social stigma and they were a source of conflict in their family. This worries children are ever preoccupied by their future. They feel that no one will care for them. They reported they were abandoned by their family. In some cases maltreatment of those children was reported as they were not considered as a fruit of mutual love, but of the aggression, which is to be repressed, and forgotten.

Such children belong to neither their fathers' family nor to their mothers' since the former are killers and are known as interahamwe who massacred Tutsis in the genocide. On their other hand, if their fathers are identified, they don't recognize their children since they belong to Tutsis women. It is a big problem for those children. Children born from genocide rape experience negative environment both in the community and within their home. As consequence of their identity they can also experience abuse and neglect, exemplified by an incident in which a child

encountering from a step father or when he was sent to live with the family of the child's rapist, I mean his father.

24 years after genocide meant that their children born of rape are now in early adulthood and that stage of human life is characterized by to those young adults to accomplish their many responsibilities, including finding a home and mate, establishing a family or circle of friends, and/or getting a good job or getting married. For those children it seems difficulty because of lack of family support in their everyday life.

One girl said: *I have 23 years old but I can't doing a wedding, who will be my father or replace a killer? Who will be my siblings? There aren't any person in my family who are proud of me even my mum who remarried.* (Kinyinya, 05th Jan 2018)

Most of the children who were born of rape are now at a marriageable age but sometimes getting spouses is not easy. For instance, young men are not approved by the female age mates since they regard them as evils. Also girls families don't want marry their daughters to such men. When these young men get married, their wives suspect them of hatred which might be culminated into killing. If any argument or misunderstanding arises a wife may ran away thinking that her husband might kill her. The situation has confounded the men in that they find rebuking their wives very hard.

These children especially in early childhood were marked by miscommunication between mother-child or relationships. This was affected by both physical and psychological torture from genocidal rape. It caused the psychosocial negative impact on those children in their adulthood age. Their families find they tend to cry and any slighted provocation. When they fault, they are punished like any other children but they weep the loudest and these parents find rebuking them so hard. One boy said: *My mistake isn't like the others, when I do one little thing it is their occasion to tell me that I m a child of interahamwe* (Remera 06th Jan 2018)

As a matter of fact, rape affects three parties: the rapist through the child, the raped also from the child and the situation in general last but not the least from the child especially because he is found a reject and a laughing stock in the families.

The mothers traumatized by organized violence, their internal representation of the self and self-being-together-with child are damaged, and this in turn leads to her care giving system being negatively affected' (Almqvist & Broberg, 2003:12)

One mother said *‘when my son became very angry I immediately remembered the face of the killers who killed our parents and raped me and sisters. I would immediately withdraw my love from my son.’ (Remera 06th Jan 2018)*

At school such children tend to misbehave due to the fact that most of them indulge in drugs to swallow sorrow that is connected to their birth condition. They are most of the time absent from school, abuse school administration or beat their classmates. Thus they perform poorly and finishing their studies at least high school is very hard since they go to school dragging their feet.

Fearon & Mansell, 2001, p. 390 argue that in such cases, care-giving behavior is either unable to be carried out, or has to be carried out in a way that is disconnected from the emotional systems that normally automatically regulate care-giving behavior. For the reason why the child born from rape encountered the difficulty in everyday life.

Many respondents told that these children are violent, disobedient, aggressive towards the family member. Their perceptions toward these children seemed colored by the circumstances of their conception. One sister said *“I think that my sister is wicked. She can’t smile and she keeps quiet every time. She shows no interest about to communicate with us or the others.” (Kimihurura, 08th 2018)*

According to those children born from rape and their mother, they belong to neither their fathers’ family nor to their mothers’ since the former are killers and are known as interahamwe who massacred Tutsis in the genocide. On the other hand, if their fathers are identified, they don’t recognize their children since they belong to Tutsis women. It is a big problem for those children. Children born from genocide rape experience negative environment both in the community and within their home. As a consequence of their identity they can also experience abuse and neglect, exemplified by an incident in which a child encountering from a step father or when he was sent to live with the family of the child’s rapist, I mean his father.

When people saw his behavior, they kept saying that that is how children from Interahamwe it would behave and that that was a sign that they are the future killers. It’s troubling and everyone in the village was always scared of him.

Women who were raped in the genocide have indelible and horrific images in their mind. Being raped in bad and having a child from it is worse. These children become dreadful drags when they

want to get married since men who want to marry them find that child an obstacle. When they take the child to his father, it also becomes a challenge to him since the child is regarded an evil to him. A female child once said *'I sometimes saw my mother crying in pensive and troublesome mood whenever he she talked about the gruesome event she weathered in the genocide. When she mentioned that my father was rapist I hate myself and regret of having been born. Again I draw a curtain over since I did not have a hand in this.'* (Kacyiru, 08th Jan2018)

Frequently the child experience ostracism from family. *"My family members don't like me. Whatever I do they call me little Interahamwe. When I commit a same mistake like the others they say I want to kill. Whatever I do they say I have the behavior of a killer" the sad words for me.* (Kimihurura 08th Jan 2018)

Stigma is deeply discrediting, reducing the 'social whole' of a person to a tainted and discredited state [Goffman, 1990: 3]. Often the child of rape is treated differently from other family members and the community, particularly if the mother has married again. Left unresolved children may internalize the identity which is thrust upon them.

The testimonies of many mothers showed that to live with a child from rape it is an eternal burden They faces a lifetime of turmoil. : *This child is my burden forever it would be better to die with my husband and my parents in 1994 than to survive with him. I don't have any choice only God who will take me from this earth. "* (a mother, Kimihurura 11st Jan 2018)

Infants living in a violent atmosphere suffer the most development damage. They don't receive the amount of emotional and psychological attachment from their relative that is needed for their personal well being. According to James (1994) these infants may develop a high-pitched excessive scream, poor eating habits, and disruptive sleeping pattern which have significant negative impact on the child's early socialization skills. And by the time the child enters school, its negative feelings and emotions are expressed through aggressive play and fantasies , acting out , feelings of sadness, psychological and verbal aggressiveness towards others, etc.. (Marans &Cohen,1993).These children lack of sufficient respect of others , are more likely involved in early activities, and probably active members in gangs(Fraser, 1996).

Briefly the family cope up with them as everlasting mark for what they endured during genocide and as a living reminder of rape. During interview with children and mothers, many family

members don't proud of them , don't love them, only one case of a girl who told that she doesn't any problem in his family about that issue. They are perceived as nothing to offer, as unwanted, unloved, and invaluable, and they seems as a genocide perpetrator. As we see before the importance of family, it is clear that there are problems caused by lack of a good family.

4.2.2 How peers cope up with children born from rape

A peer is a person of the same age, the same social position, or having the same abilities as other people in a group. Peer support is the help and support that people with lived experience of a mental illness or a learning disability are able to give to one another. The following paragraphs included the relationship between the peers and children born from rape . During interview the researcher found what about how the peers perceive the child born from rape.

They look like they have something which affect how they think, feel, and act. The social stigma affect those children in different ways, their peers don't love and afraid of them.

The history of birth of those children make them unloved towards the others. Their parents did the horror in1994 , killed and raped, their children from rape have the same image of them towards the others.

(child) said :to be born from rape push me into depression I am not comfortable whenever I am in my family or in my classmate. I have some incompleteness feelings . (Kacyiru,11st Jan2018)

Most of the children who were born of rape are now at a marriageable age but sometimes getting spouses is not easy. For instance, young men are not approved by the female age mates since they regard them as evils. Also girls families don't want marry their daughters to such men. When these young men get married, their wives suspect them of hatred which might be culminated into killing. If any argument or misunderstanding arises a wife may ran away thinking that her husband might kill her. The situation has confounded the men in that they find rebuking their wives very hard Sometimes, these emotional issues provoked behavioral issues such as violence against their peers, introversion in social situations, and having a sad or depressed disposition. Underlying emotional and psychological issues also created a number of disturbing behaviors for respondents; sleep disturbance, depression and lack of energy was frequently reported among respondents. Additionally, many respondents even today practice extreme watchfulness due to fear of their safety being compromised.

The social stigma coupled with poverty and its consequences led some girls to get married quickly. It is notable that most of these early marriages did not last. During interview, the researcher had a conversation with a girl who born from rape who got married early. She said: *When I was 18 years I got married and after one year we are separated. My husband told me that I m like my father and I did not want to be remarried, I think it caused by I m from an evil person. My life became even worse.* (Kimihurura, 18th Jan 2018)

The findings of this study depict that children from genocide-rape survivors suffer different psychological problems caused by their origin. These include Post Traumatic Stress Disorders, depression and suicidal ideation, destructive behaviors such as drug/alcohol abuse and some antisocial personality disorders.

Traditionally children of mixed marriages have always been given the ethnic identity of the father [Destexhe, 1995: 37]. Culturally speaking lineage is derived from the father, the father's name plays a significant role in children's access to resources, the children from genocide rape perceive as child from an evil person or the child of who exterminated the country.

Children from rape are victims of the memory of the survivors of genocide and accompanying atrocities. they become an upsetting and reminder of the people who exterminated the Tutsi in 1994. Different interviewees don't afraid to call them "unwanted children" and labeled "Children of Bad Memories.

They are often disowned by friends and family and/or feel disconnected from peers as a result of the perceived personal experience. One respondent said: *With my origin I lost my humanity as a Rwandan. When my friend invites me to have fun I don't go there I feel ashamed to approach the others. I am not perfect and I am from evil person.*(Remera, 19th 2018)

At school such children tend to misbehave due to fat that most of them indulge in drugs to swallow sorrow that is connected to their birth condition.

They are most the time absent from school, abuse school administration of beat their classmates. Thus they perform poorly and finishing their studies at least high school is very hard since they go to school dragging their feet.

Briefly the peers of the children born from rape perceived them as little or future killer, and They don't proud of them to be the friends or companions.

4.2.3 How community cope up with children born from rape

A community is a group of people living in the same place or having a particular characteristic in common. After interview, the researcher remark that a large part of our community perceive children born from rape as belonging to the group of the genocide perpetrators. They seem as the persons who did the horror and the membership of genocide perpetrator. They look like the little killers and the reminder of the horror in 1994.

A neighbor of one family who has a child from rape said: *We are afraid because that little killer. He belongs to the evil person who killed the Tutsi in 1994 everyone has isolated from him. I think that one day he will kill every person in our village.*(Ndera,11th Jan 2018) These perception isolate them from their support network.

Community are an essentials part of our society, because we all depend and interact with each other . The same case where there is negative perception of someone in the community it cause the consequences in the everyday life. The children born from rape called also illegitimate or bastard “*ikinyendaro*” because the parents were not married to each other at the time of the birth.

Stigmatized as both illegitimate and as “enemy” children, their difficult situation seems to be further aggravated and complicated. They suffer more from the own mother’s instabilities and traumas caused by the rape and violence. They have experience negative environments both in the community and within the home.

As a consequence of their identity, they can also experience abuse and neglect, exemplified by an incident in which a child encountering abuse.

Most of the children who were born of rape are now at a marriageable age but sometimes getting spouses is not easy. For instance, young men are not approved by the female age mates since they regard them as evils. Also girls families don’t want marry their daughters to such men. When these young men get married, their wives suspect them of hatred which might be culminated into killing. If any argument or misunderstanding arises a wife may ran away thinking that her husband might kill her. The situation has confounded the men in that they find rebuking their wives very hard

Frequently the child experience ostracism from community. They have not a good reputation even the young people of same generation don’t love or consider them. One boy of 23 years said: *None can accept to marry her girl. One year ago I had a girl friend when his family know my birth*

history he refused me and tell her daughter to not love a child of interahamwe. He tell her that one day I will kill her as did my father. [he was crying] . (Kinyinya 07th Jan 2018)

In society they are perceived as the children of killers rather than victim. These children are known as the forgotten victims.

During interview, the researcher had a conversation with a girl who had been born from rape and this had got married at an early age. She said: *When I was 18 years I resorted to being married and after one year we were separated. My husband told me that I' m like my father and I decided to leave him. I swear not to get married again because I am thought of an evil person who should live alone. My life became even worse. (Kinyinya, 07th Jan 2018)*

The findings of that theme depict some negative in psycho social living condition of children born from rape in the family, community and peers , different psychological were highlighted including Post Traumatic Stress Disorders, depression and suicidal ideation, destructive behaviors such as drug/alcohol abuse and some antisocial personality disorders. An open interview and Mini Neuro Psychiatric Interview were used as suitable tools. The following paragraphs include the psychosocial impact on how the family community cope up with the children born from women raped in 1994 genocide against Tutsi in Rwanda.

4.3 The psycho-social impact of how the children born from rape are coped up

Exploring the psychological impact of being child born of genocide rape, a researcher highlighted some negative feelings among those children. Observing the appearance of the children from genocide rape when they said about them the researcher looked on them a depth of sadness and some of them they cried.

Much is understood after discussing with children born from women raped about the psycho-social impact on how they are perceived with their family or community and most likely children in different circumstances will experience these effects differently. Based on available evidence, however, it seems clear that children's development, sense of identity and psychological health may be affected in a variety of ways over the course of their young lives.

Many respondents, the mother the children themselves and the others who know or live with these children say that no one loves these children even extended family do not want to see them.

Consequently , these remains key factors that can weaken child from rape psychological status. From this analysis, it is well known that more the child is overprotected, this child is more vulnerable for psychological and social problems. Because their mothers conceive them under both psychological and physical suffering, they face several risks which continues to affect them and puts them under severe stress .There was a poor parent-child relationship, abuse, or neglect as a result of violent rapes that affect the parent's capacity to provide intimacy or care. Based on the research question and theoretical framework, the researcher is able to identify two broad themes allow us to discuss our results it is included the psychological and social living conditions of children born from women raped in 1994.

4.3.1. Identity crisis

The children born from rape in Genocide against Tutsi had identity problem in their early years of their development and this took some consequences in early adulthood stage in which they are. In this state of development, they begin to explore themselves their identities and ask questions related to their origins. Now that most of women were gang raped, it is not easy to identify fathers of the children who were born of rape. So children constantly ask their mothers who their fathers are and this hurts the women since it digs up the experience they underwent. The children are dilemma. Knowing their roots is their right but sad to say, it reminds them of the condition in which they were born. I wonder if they can remain fatherless or if they can face the truth. Apart from being gang raped, some of the women I talked to told me that they had been raped far from their respective homes and this makes almost impossible to identify the tormentors. This has a negative impact on the children in that they look dumb whenever they are asked questions regarding their identification. Most of them prefer to use their uncles or their neighbors but it hatches complications when the fake fathers are contacted.

Such children belong to neither their fathers' family nor to their mothers' since the former are killers and are known as interahamwe who massacred Tutsis in the genocide. On their other hand, if their fathers are identified, they don't recognize their children since they belong to Tutsis women. It is a big problem for those children. Children born from genocide rape experience negative environment both in the community and within their home. As consequence of their identity they can also experience abuse and neglect, exemplified by an incident in which a child

encountering from a step father or when he was sent to live with the family of the child's rapist, I mean his father.

They develop the concept about themselves that evolves over the course of their life. This may include aspects of their life that they have no control over, such as where they grew. However, the truth is that the actions of our lives and how we feel about life and others flow from our perceptions of who we are. This, as we shall see, is why the father figure is crucial in our lives. After the interview with these children the researcher remarked that the question of origins leads to the collapse of identity and anxiety of annihilation.

One child said: *I don't know who I am I don't have the way I can define myself I feel less gay, without pleasure and I don't believe that my life can be better. (Remera, 13rd Jan 2018)* As for the feeling of incompleteness that is often manifested on these some interviewed said that they have no pleasure in carrying out any activity and nobody is there to appreciate and to encourage them because of they came from an evil person who exterminate the country in 1994.

It shows that a child deprived his father disturb that child and affect their mental health, there is a serious problem between the well being and the attachment of children without fathers. It is in this case the problem of identity is arise. According to Erikson (1972) "successful identity allows a sense of personal well-being. The individual who realized his identity accepting, to feel good about himself, know where he goes and feels he is assured of consideration and esteem of those with him.

The children born of rape have no chance of living with their father because he is accused of committing genocide and his mother was traumatized by the consequences of genocide.

The children don't only included in the mother's family and also in the father's family the mother's family don't accept them because they come from Interahamwe. And their father's family don't consider them because they come from the tutsi women. It is a big problem for those children.

Because of that identity crisis these children have also attachment problems. Attachment is a sense of belonging to or connection with a particular other. However the significant bond between infant and parent is critical to the infants survival and development .(Joyce et al. (2000). Indeed if an

unwanted child is kept by his mother, he may experience difficulties bonding. It is in the same insight that one of interview mother said: *I feel that this girl is not mine I can't approach her I 'm alone. She is the most one thing which reminder me my suffering.* (Ndera,11st Jan 2018)

Another boy said: *I live with my mum and siblings but I'm like orphan without any parents, every parson hate me they said that I m a child of interahamwe I live alone in the house of my family* (Ndera,11st Jan 2018)

According to that problem the children born from rape in 1994 genocide against Tutsi have, after genocide our government try to remove from memory the three identities in order to promote the unity and reconciliation among Rwandans but there are same people who continue to live with that. Rwandan constitution affirms that all citizens are equal (Art. 16).

Those children are Rwandans, are equal and entitled to the enjoyment of rights and freedoms recognized and guaranteed by the law and are provided with the protections which are required by their childhood condition without any discrimination.

Every Rwandan has the right to an identity whose essential are elements a name, a nationality and family relations. The family unit is considered the natural basis of life and parents are provided the right and obligation to raise their children (Art. 24).

It has cultural and social centrality to the life of Rwandans, and the identity of children is interlinked with family, community, and wider society [UNCRC, 2002: para.7].

These findings agree with those in Kosovo where the children born from rape, their rights to education, family, identity and physical security were severely curtailed.

4.3.2. Depression and stress

Depression and post traumatic stress was the second psychological problem among the children born from rape .In the interview one of the interviewer(child) said:” *To be born from someone who killed persons it pushes me into depression and my mother was raped, the sad news for me I am bored” Stress and depression are serious problems for those children they often rely on passive or negative behaviors in their attempts to deal with problems.* Kinyinya, 07th Jan 2018)

The children interviews said that in everyday life, they have stress characterized by feelings of tension, frustration, worry, sadness. Depression is both more severe and long lasting. The researcher remark that these children report exhibiting much more anger and ventilation, avoidance

and passivity and aggressive, antisocial behavior. The depression of those children came from their mother who were traumatized during genocide and how the society perceive them.

These findings agree with Srouf (2005) who says that there is a transmission of Trauma from mother to child. Mothers with PTSD have difficulty containing their emotions, and their attempts to mitigate the pain lead to massive use of projection mechanisms, where severe emotions such as persecution, aggression, shame and guilt are split and projected onto their children.

One child said (girl) *Since I was grew up sometimes I saw my mother cried and troubled and spoke the same events in Genocide and speak the trouble caused by the rape of my father.*

When I hear that I can't explain the negative feelings I had this time. I am depressed, I regret my existence on earth(Kinyinya 07th Jan 2018)

Depression is a serious problem of life. Regardless of the source everyone can certainly argue that depression is a damaging problem it is huge personal challenge . However , Sandra (1997) understood depression as a state of low mood and inability to activity that can affect a person 's thoughts , behavior, feelings and physical well-being . It may include feeling of sadness , anxiety, emptiness, hopelessness, worthlessness, guilt, irritability or restlessness.

Depressed people may lose interest in activities that once were pleasurable and may contemplate or attempt suicide.

Women who were raped in the genocide have indelible and horrific image in their mind. Being raped in bad and having a child from it is worse. These children become dreadful drags when they want to get married since men who want to marry them find that child an obstacle. When they take the child to his father, it also becomes a challenge to him since the child is regarded an evil to him. A female child once said *'I sometimes saw my mother crying in pensive and troublesome mood whenever he she talked about the gruesome event she weathered in the genocide. When she mentioned that my father was rapist I hate myself and regret of having been born. Again I draw a curtain over since I did not have a hand in this.'*(Gisozi19th Jan2018)

While the above symptoms are naturally important in diagnosis and determining treatment , the personal testimony of those with depression is important when attempting to understand perception s of the self. It is in this way that depression statements were expressed by different children born from rape during the process of data collection.

Quoting one of the statements advanced by an interviewed boy , with depressed mood, he revealed: I'm unwanted. *Where can I find peace? Or find the love? I fell that I have burden on my heard, maybe I will joyful when I will dead..* Furth more , another interview expressed his feelings in the following words: *I don't know the end of my life. I don't have any future may be I feel I dead in my health .(Kimironko,15th Jan2018)*

All above statement and the others show how child born from rape are psychological damaged because of rape and its consequences .It is a common and serious problem that affect negatively how they feel and the way they think and how they act.

They have feelings of sadness and loss of interest in activities once enjoyed. There are many places all over the country the services to address to this problem and other psychological problem. There is the specialist in psychology in many services. Every district hospital has a mental service with a psychologist the many organizations have the service of counseling such as; Avega, Ibuka, Uyisenga ni Imanzi, Centres psychosocial and so forth. Our government tried to help everyone who has a psychological problem like depression.

4.3.3. Secondary trauma

After interview the third psychological problem was secondary trauma. When thoughts entered child born from rape and seeing how things had gone wrong, how they are facing different challenges in leaving with her family, seeing how much they are often blamed, they finally ends by feeling guilt and view themselves as unworthy to live. *“My grandmother told me that I was born from rape of her daughter, I became panicked .She told me also that I am illegitimate, my father raped my mother it was my first time to know the meaning of rape I finally have feeling guilt and view myself as unworthy to live. “ (a child) (Ndera,11st Jan 2018)*

These findings agree with Atkinson et al. (2010:138) who says that Secondary or ‘inherited’ trauma can impact on the development of a child. They describe this process of intergenerational transmission of trauma as a, ‘*dysfunctional community syndrome*’. The levels of resilience amongst rape survivors is variable, however all mothers to a lesser or greater degree were traumatized both physically and psychologically during the genocide.

It is conceivable that those children are victims of their father, they live with painful legacy and they live in the prospect that no one can appreciate them on the ground of their birth

Historical trauma of the genocide becomes entrenched in the cultural memory of population and is passed on from one generation to the next, thus normalizing negative and stigmatizing effects on future generations (Atkinson, Atkinson & Nelson, 2010: 138)

And as expressed by different interviews (mothers) most of them reported that their children consequently, within are traumatized not only by the way they are perceived by community and their families but also they have born that they are fathered by genocide perpetrator. The all statements mentioned above, it is clear that child born from rape suffer from lasting emotional and psychological pain from not only the trauma of their mother but also how are perceived in society. Raped survivors are still re-experiencing the psychological trauma of being raped as well as rearing their rape born children who are seen of reminder of endures atrocities in their everyday life.

4.3.5 Alcohol dependence and alcohol abuse among children born from rape

According to DSM-IV (1994), alcoholism is a psychiatric diagnosis describing an entity in which an individual uses alcohol despite significant areas of dysfunction, evidence of physical dependence, and related hardship. Alcohol dependence and alcohol abuse are two different forms of problem drinking. They occur when a person shows signs of physical addiction to alcohol and continue to drink, despite problems with physical health, mental health and social, family or job responsibilities. As highlighted by O'Connor PG (2007) alcohol comes to dominate the person's life and relationships.

In this research, during interview the researcher remarked the alcohol dependence and alcohol abuse among children born from rape.

However in this research four interviews children born from rape expressed alcohol dependence statements. The one of them told: *I like to drink very so much because of alcohol helps me to forget my sadness. I can't live without take alcohol. Alcohol is my best friend.*

Another one said : *I must do everything when I take some drink before (Gisozi19th Jan2018)*

The statement shows how the children born from rape behave and how much they have set in their mind that only drink can help them spend fruitful moment with problems in life.

Alcohol abuse is a psychiatric diagnosis describing the recurring use of alcoholic beverages despite negative consequences. DSM-IV criteria for Alcohol abuse include a maladaptive pattern of an

alcohol abuse leading to clinically significant impairment or distress. However in this research, there are symptoms of alcohol abuse among children born from rape. One reported: *by the time I get chance to find someone who gives me a drink, most of the time I automatically forget what I was doing within the rest of my business. I have even been sent out of my work because of drinking. But I am now going to stop it very soon.*(Kinyinya,05th Jan 2018)

4.3.6 Self blame, Shame and Guilt

A part from being marginalized and traumatized, child born from rape feel guilt and shame of the way they are have been conceived and born. They feel guilt for having brought on their parent' suffering.

Self blame, shame and guilt are among the most common psychological problem of both short and long term effects and functions as an avoidance coping skills that inhibits the healing process.

However, in interview many children blame themselves as they are burden to their mothers and the suffering of their mothers and they feel guilt of crimes committed by their fathers and this in turn affect their everyday life up to feeling ashamed not only in their respective families but also in the entire society. The children suffer from behavior self blame expressed : *My mother feel sad when he see my face. She didn't married, I abuse her future he is me who is caused my mother's problem. Another one said : When I was at school my classmate share each other with the stories about their parents but me I had anything to say immediately I was very angry and I had bad mood all day that why I gave up the school in 2 secondary school.* (Ndera,11th Jan2018)

Although what happened to the mother of children born from rape were not the results of thir fault, but the children still re-experiencing both self blame and guilt from the problem of the mother. Most of the children interviewees revealed that they are facing problems of self blame and guilt because of they are a reminder of both a rapist and killer. One boy expressed : *I know very well that not only my mother but also my family saw as a little or future killer, I know that I disturb everyone who has a relation with me.* (Gisozi 19th Jan 2018)

To overcome the above mentioned problems, children born from rape must bear in mind that to be born from rape did not any participation. They must learn with a sense of control over life , and re-learning to trust loved ones. They must help themselves to resolve psychosocial problem they are facing, because born from rape itself it is a very big challenge. It is especially stigmatizing in

cultures with strong customs and taboos in Rwanda. Despite all, within the support of family and friends, children born from rape are able to overcome the psychological and social problems which they are facing and maintain a healthy relationship with themselves and all society

4.3.7. Discrimination and moral harassment

As reported by Goodwin (1997), children born out of forced impregnation during the genocide face stigma in the aftermath. They are referred to “children of bad memories”. Children of hate, some have been maligned as devil’s children named little killer, by their own mother and the relatives.

Most of the children who were born of rape are now at a marriageable age but sometimes getting spouses is not easy. For instance, young men are not approved by the female age mates since they regard them as evils. Also girls’ families don’t want to marry their daughters to such men. When these young men get married, their wives suspect them of hatred which might be culminated into killing. If any argument or misunderstanding arises a wife may run away thinking that her husband might kill her. The situation has confounded the men in that they find rebuking their wives very hard.

Some young ladies who were born of rape also are not getting married. They live in the prospect that no man will appreciate them on the ground of their birth. Even when they are married, they think of being tired of any time. There are also women whose husbands mention the nature of their birth condition especially when the latter are drunk. This stirs the women up and they prefer beatings to being reminded of their birth condition.

After interview of this study, the researcher remarks a problem of discrimination of children born from women raped in society, they are scorned, teased or stigmatized on the basis of their social origins, particularly if they are living with their mothers in their family communities because the Rwandan physical features identify come from father’s lineage. The children born from rape come from Interahamwe. (a name given to a paramilitary organization whose members led the carrying out of the 1994 genocide against the Tutsi in Rwanda) these children are considered as a future killer, or little tormentor who will one day harm like his father did.

Such children belong to neither their fathers’ family nor to their mothers’ since the former are killers and are known as interahamwe who massacred Tutsis in the genocide. On their other hand, if their fathers are identified, they don’t recognize their children since they belong to Tutsis

women. It is a big problem for those children. Children born from genocide rape experience negative environment both in the community and within their home.

As consequence of their identity they can also experience abuse and neglect, exemplified by an incident in which a child encountering from a step father or when he was sent to live with the family of the child's rapist, I mean his father.

Many children said that they tried to hide their true identity and escape discrimination, this kind of rejection have dramatic effects. An another child said:

My siblings call me interahamwe they can't love me ,they accuse me to trouble their family. (Ndera, 11st Jan 2018)

Carpenter (2010) argues that the success of mass rape and forced impregnation as weapons of war depends not on what identity perpetrators ascribe to the children of the rapes but on how the affected community views the children. This stigmatization, especially in a patriarchal society, means that the community frequently ends up being the oppressor as the children are perceived as objects of shame and humiliation. These children said that they called the names not only stigmatize them but also the mothers who have decided to raise them "Devil's children", enfant d' Interahamwe, future killer. *One person said "My family called me bad child, and told that I m' coming to remind them the horror of my father who killed almost my mother's family members. Many times I receive the sad words from others not only my family but also my classmate or my peers that I m an evil person. {He cried} but there isn't any side of me in this mistake of my father. I m so suffering". (Remera, 14th Jan2018)*

These findings agree with those in Kosovo where those children born from rape have been referred to as "children of shame. And an amerasian war babies growing up in Vietnam after the war were labeled "dust of life"

The constitution of Rwanda (Art 5) talk about discrimination among children based on their birth conditions that is prohibited. Terms like unwanted children or child of bad memories or any other form of discrimination of children basing on the circumstances in which they are born shall be prohibited. No mention can be recorded in the civil status registry concerning the birth conditions of a child. In general, children born from rape are not considered as survivors but they are victims.

Rwanda is a strongly patriarchal society, and create conflicting social environments for children born from women raped during the genocide against Tutsi.

Today the official line states that all citizens irrelevant of previous ethnic identities are 'Rwandan'. However the experience within communities does not always mirror the position of government. Inevitably ethnic division and social exclusion still has roots in Rwanda, particularly in terms of children of genocide rape.

Consequently as a child grows older and develops a sense of self and a need for social acceptance and belonging, he/she becomes sensitive to stigmatization and emotional abuse from close relatives, peers and members of the broader community. Still in social environments where a child is stigmatized and unwanted, it has been found that with supportive caregivers and secure communities , most children will achieve a sense of healing (Graca Machel Review ,2000)

4.3.8 Instability and lack of family support

The researcher approved that these children have the problems related to instability of the hosting environment, sometimes to their grandparents' family, sometimes to aunts and uncles' family sometimes at mother family, another time in the step family because their mother got remarried after genocide. A girl said'' *where is my home? Before I lived with my mom, after two years she sent me to my uncle's family after 3 years to my other uncle. Now I live with a friend of my mother. so, who is really my home? In truth even me I don't know my home. I m like a bird in the sky. (Kacyiru 08Jan2018)* The constant change of environmental hosting caused an imbalance in their lives. The big problem they were confronted wherever they lived is the lack of affection and attachment.

These findings agree with SILLAMY N. (1980;1245) who says that affectivity is the simple and basic component of psychiatric life. It is through that individual place in the world and in relationships with others. He was able to establish the personality.

The researcher observed that these children, the problem of lack of affection and abandonment feeling caused the negative consequences in mental health. It increases the anxiety of the long term, they plunged into sadness situation, depression resulting in a lack of confidence and an underestimation of their abilities. If anxiety or sadness appears frequently to them, some are extremely sensitive and feel abandoned and discouraged.

one child replied : *I Don't have any person to take me care about my life I think it's because of my historical birth . I didn't any opportunity to continue my studies. I was a housemaid during 5 years I'm rejected and I'm like orphan without any parents (her mother remarried) any siblings, any friends. I m totally alone(Remera 13th Jan 2018)*

Human beings always need to feel comfortable and protected in order to develop harmoniously. In this respect, if he finds safety and love necessary, he will have a strong chance to become a stable and comfortable person the children born from rape had not those possibilities.

Some mothers remarried after genocide and didn't take of their children conceive in rape. Four children interviews are abused by families who educate them so they don't find easily someone who have been fortunate to enjoy the affection of some family members were able to identify with them. One person said: *When I was 16 years my uncle pick me up to his home, he told me he was going to help me to continue my studies but it was not true I was her house maid during 3 years my studies stopped and there was not any person in my family who want to take care of me. I'm unknown and invaluable.(Ndera,11st Jan 2018)*

The children have a big problem to identify because an imbalance in everyday life and haven't person to take care for him. This model is very important in the development of human personality.

After interview it remarks that the children of genocide rape in 1994 genocide are abused or neglected. Because the lack of family support or another support these are maltreated. One mother said: *I raise my son because I had not another choice. I didn't find one person who could raise him. I know that I treated badly but it is not my willing.(Kimihurura,18th Jan 2018)*

The closed and extended families refused to accept the children because they are from evil person . They have not anyone who can love or protect them. One boy said:"*I m like orphan without any parents and any relatives. That is way I chose to leave alone"* (Kimironko 15th Jan 2018)

According to this problem it is very complicated, "It is within the family that the child is born, educated and given to the community for the good of society when a child hasn't a family support may cause a big problem to her or him or to society. During interview many children said that they

were rejected with their family but there are two respondents affirmed that they have a support and love of their family.

There is evidence to suggest that religious faith can have a role in how mothers or other people conceptualize the identity and existence of their child in Rwanda. For some women religion can help strengthen the maternal bond. Some mothers said;” *I love my child because she is a gift from heaven and as others children. I forgave his father by Grace of God* “(Kacyiru 11st Jan 2018)

The church plays a significant role in conceptualizing that abortion is illegal in Rwanda. Every child is God’s will and a gift from heaven.

Constitution of Rwanda (art 24) argue that each Rwandan has right to a family. Each child has the right to have a family from his her birth where he she lives, grows, develops and which ensures all the protection and affection necessary to his her full development. In order to ensure appropriate direction and guidance, education as to respecting others and loving and serving the country for the full development of capacities of the child according to the national culture. During the education of the child the reprimand must not consist in traumatizing him her it is done with humanity and dignity.

The family unit is considered the natural basis of life and parents are provided the right and obligation to raise their children (Art. 24). Every child is entitled to special measures of protection by their family, society and the state under national and international law (Art. 28) [Republic of Rwanda, 2003].

4.3.9 Loneliness and social isolation of children born from rape

According to Fraser (1996) if children lack influential role models and opportunity in the early stages of their life, they fail to develop attachment to other individuals. Indeed these children are socially and psychologically scared by their experiences and find it difficult to reintegrate into communities that in some cases detect them. It is in the same way that in the research at hand most of the children and the mother expressed that the children born from rape are most of the time isolated from other children not only in their families but also at school and even in the community . And this feeling of loneliness has a negative impact.

They said that there have not friends in their everyday life. One child said: *I have no friends who keep I touch without me doing all the effort and even then it is spotty .I have a problem that has*

been ongoing for my entire life, pretty much.. Because I'm from a wicked person.(Kinyinya 05th Jan 2018)

Frequently the child experience ostracism from community. They have not a good reputation even the young people of same generation don't love or consider them

Friendless life ' lives are filled with boredom and wasted time. Depending on the age of the loner, they may live through a vision of hope for their future, or be filled with regret for being alone through the best years of their life. They look to their past with regret.

The researcher remark that these children live sad, depressing lives, they are not all that rare. they have no social lives. Such loners follow routines. They get up, go to work, go home, have dinner, watch tv, play on the computer, and then go to bed. They have almost nothing to look forward to and no drama or excitement in their lives. Every day is predictable and the same. One boy said: *I have 24 years I will not married I can't have a girlfriend I can't find a wife every person hates me.* (Gisozi 19th Jan 2018)

The children born from rape carry the burden of their traumatic conception and mother's pain with them. At school such children tend to misbehave due to fat that most of them indulge in drugs to swallow sorrow that is connected to their birth condition. They are most the time absent from school, abuse school administration of beat their classmates. Thus they perform poorly and finishing their studies at least high school is very hard since they go to school dragging their feet.

4.4 The resilience of children born from rape

Many years passed Genocide took place in Rwanda its consequences still there until today and in our future generation. After and during interview the respondents share the mechanism of defense to overcome the many problem they have.

4.4.1.Role of religion

The first one is Religion it plays role in healing process Religion was used to refer to the structures and "rituals" that people follow, and includes the "church, teachings by religious leaders and members of the congregation", The Christians believe a relationship with a higher being or power, known as God.

Cargioli (2011:1) focuses on how Christian healing from trauma is about the healing of “both the body and the spirit”. He explains that complete healing from trauma can only come from the healing of the “body, mind and spirit”

The one girl said: *I have many problem because of I m from someone who killed people in Genocide against Tutsi but when I go to play, and sing in church completely I feel free from my depression , God gives me the strength to overcome my all problems. I thank God He is my father,and my best friend.*(Ndera 11st 2018)

Religion help to them in their everyday life. Another women said: *My son is gift from God. All children is a blessing from God I love him I wish all the best to him. I don't agree with who call my son a little interahamwe.* (Kacyiru,11th Jan 2018)

4.4.2.Good governance of Rwanda via the children born from rape

After genocide against Tutsi in 1994 the current government tried to erase the ethnic among people and all people are Rwandans not Tutsi, Hutu Twa and every person has some right. The constitution of Rwanda (Art 5) talk about discrimination among children based on their birth conditions that is prohibited. The children born from rape in genocide against tutsi are Rwandans and treated as the others. They have right to education, to medical service, and to others services in country there is no discrimination because of their birth condition. Government implement many program in order to rebuilt Rwandan identity such as Ndi Umunyarwanda program.It was initiated with an ultimate goal of building a national identity and to foster a Rwandan community that is based on trust and unity. According to that one person said:” *I' m not a little killer I m Rwandan, I have all right in my native country , and I must contribute a quarity work to my country, our government is our responsible.*” (Kimihurura 18th, Jan 2018)

Another thing, our Government gave accord to other NGO to help or to take care of the children born from rape like Sevota. Sevota tried to help the women and the children contributing to an improvement of the moral, social, political, cultural, and economic living conditions of its beneficiaries. One mother said : “ *I survive with a support of Sevota. I thank so much this organization because it helps us to rebuild our future and to love our children*”.(Kacyiru 08th Jan 2018)

Another boy expressed: *“When my mum started to participate in Sevota She loved me and she called me his child, the first thing I healed in my eyes since I was born”*.(Kacyiru 08th Jan 2018)

There are other reason for the resilience of children born from rape but all is according to our Government. . This can only be achieved if there is political support which would establish tribal leadership to create momentum on this issue.

4.5 Conclusion

The psychological impact of those children are complex or vague and lasting in that it profoundly frustrate the primary needs of them in their young adolescents: well being and security, attachment, identity, a way of understanding the world and spirituality . They confront endless struggles of social hurdles and identity both externally and internally.

To overcome all these problems they must be closely monitored and specific support should be offered to them To ensure that no one in community or in family don't stigmatize both child and mother. It is very important. Later adoption and foster adoption should be considered if the child is mistreated, totally rejected, or otherwise neglected. Despite all removing the stigma of rape is the first and foremost crucial step to see that the ripple effects to no continue to haunt raped survivors and their child born from rape in particular and our global society in future generations in general.

CHAPTER V

SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 Introduction

The last chapter of that dissertation entitled “**Psycho-social living condition of children born from women raped in 1994 genocide perpetrated against Tutsi in Rwanda**” included the summary of findings in line of the objectives of the study, general conclusion, the recommendations to: Sevo, to mother who are raped and give birth, and to the further research.

5.2 Summary of findings

On how the family, the community, peers cope up with children born from women raped social and psychological; the psychological impact of those children are complex or vague and lasting in that it profoundly frustrate the primary needs of them in their young adolescents: well being and security, attachment, identity, a way of understanding the world and spirituality . They confront endless struggles of social hurdles and identity both externally and internally.

The way children born out of rape are coped up by the family , community, peers impact on them psychologically and socially; the findings of that theme depict some negative in psycho social living condition of children born from rape in the family, community and peers , different psychological were highlighted including Post Traumatic Stress Disorders, depression and suicidal ideation, destructive behaviors such as drug/alcohol abuse and some antisocial personality disorders. An open interview and Mini Neuro Psychiatric Interview were used as suitable tools.

5.3 General conclusion

It is not easier to treat victims who have both psychological and social wounds. The children born from rape face painful legacy ,their special needs and problems must be taken seriously. At the end, it can be concluded that children born from women raped in 1994 Genocide perpetrated against Tutsi in Rwanda have experienced routine instability within family, community , group membership, education, and in terms of psychological and social security

The respondents in this study have suffered more terribly and have had to cope with many of social, economic, psychological and emotional obstacles which have made the life extremely difficult. Healing those problems requires policies capable of encompassing traumatic and deeply

saddening histories with culturally specific empathy, to help aid vulnerable people included mothers and children to access their full capabilities.

The strength and courage it has taken to sustain themselves and their child in post genocide Rwanda is a remarkable feat and deserves the respect and support of others. At no point has the intention of this research been to pass judgment, and any discussions on repercussions of parenting on the child must be considered in context to the profound difficulties facing mothers.

All crime against humanity , such as rape and other forms of sexual assault must be evitable and combated all over the world. Those crime take many consequences in aftermath. Awareness about the consequences of that , needs to be raised and solutions for children born from women raped' problems need to be implemented and done. More efforts need to be put on 'group therapy' and 'family therapy in taking into account problems facing children from rape. To make sure that all of the victims are benefiting psychosocial support in order to avoid worsening their future life much efforts should be made by, Non-Government Organizations, Government organizations and community.

Rape is one of the most terrible crimes on the Earth and it happens in every minute. The problem with groups who deal with rape is that they educate women how to defend themselves. What really needs to be done is teaching men not to rape

To overcome the above mentioned problems, children born from rape along with their mothers must bear in mind that they did not have hand in what befell them. They must learn with a sense of control over life, and learn to promote trustworthy and love among them. They must help themselves to resolve psychosocial problem they face. It is stigmatizing in our culture with strong customs and taboos in Rwanda. Despite all, within the support of their family and friends, they must feel that they ought to fit in society since what does not kill you makes you stronger.

5.4 Recommendations

“To Sevota” : This organization help to build their life again it must continue to help them but not only moral assistance but the psychosocial assistance to help cope with their antecedent , live in harmony in mother’ s family and help them to build a bright future.

“To mother who are raped and give birth”: The love a mother feels for her child is a source of hope and healing from the horrors of genocide. The love between a mother and child minimizes the brutalities of genocide. That is why the mother try to love and help their children. In case of fail they must go to the psychosocial assistance center .24 years pass they live today with the challenges but be strong, and don’t stay in sadness, our government proud of them. They have a real and honest opportunity to build a life again.

“ To the further research” However some aspects were not studied under this research project. Therefore suggestions will be given for future researchers who may wish to carry out research on child born from rape.

They could explore include:

- the difference between the children born from rape in peacetime and in wartime
- Economical problems of children born from rape in 1994 Genocide against Tutsi.
- Evaluation and Monitoring the existing psychosocial assistance services already established and its impact on children born from rape.

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APPENDICES

Appendix 1: INTERVIEW GUIDE QUESTION

1. IBIZITABWAHO MU NYOBORABIGANIRO

DIALOGUE GUIDELINES

1. Uko babanye cg babana n'imiryango yabo.

How families cope up with children born of rape

2. Uko abandi babana muri rusange babafata

How other children treat children born of rape

3. Uko inshuti zabo zibafata cg uko babanye n'inshuti zabo

How their peers or friends perceive them or how they cope up with their friends

4. Uko babafata cg babayeho mu muryango nyarwanda ingaruka bibagiraho mu buzima bwabo.

How children from rape are treated and its impacts

5. icyaba cyarahindutse ku buzima bwabo kuva Sevota yatangira kubafasha

What has SEVOTA contributed to them so far

6. icyo bakorerwa kugirango imibereho yabo irusheho kuba myiza

What they need for the betterment of their conditions

2. UMWIRONDORO

CV

-Names(pseudonyms)/ Amazina

Names

-Igitsina

Sex

-itariki yavutseho

Date of Birth

-Amashuri afite

Education level

3.IBIBAZO BIGENEWE ABANA

QUESTIONS REGARDING TO CHILDREN

1.Waba uzi uburyo wavutsemo?

Do you know your birth condition?

2.Ese umuryango wawe ubona ugufata gute?

How does your family treat you?

3.Abandi bantu bo se ubona bagufata gute?

How does your environment treat you ?

4.Inshuti zawe mubana zo ubona zikwakira gute ?

How do your friends regard you ?

5.Uko bariya bose bagufata nuko wowe ubwawe wiyumva haba hari ingaruka bikugiraho mu buzima bwawe ?

What impact do they way you treat yourself or they way others treat you have on your living condition ?

6.Niki ubona cyahindutse ku buzima bwawe kuva watangira kuba muri Sevota ?

What has SEVOTA has contributed towards your life ?

7.Wumva wakorerwa iki kugirango imibereho yawe irusheho kugenda neza ?

What do you need for improvement of you living condition ?

II. IBIBAZO BIGENEWE ABAGORE BABYAYE BAFASHWE KU NGUFU

QUESTIONS REGARDING WOMEN BORN OF RAPE

1.Wumva umerewe ute iyo ubona uyu mwana n'uburyo yavutsemo ?

How do you cope up with your child and condition in which he/she was born

2.Ubona umuryango wawe cg abandi bafata uyu mwana mu buhe buryo?

How does your family and your surrounding treat your child?

3.Ese waba uzi uko inshuti ze zimufata niba azifite ?

Do you know how his friends regard him/her

4.Ni izihe ngaruka mbi zabaye kuri uyu mwana zikomoka kuba yaravutse ku gufatwa ku ngufu ?

Which challenge that your child experience resulting from the condition in which he was born?

5.Haba hari impinduka zabaye mu buzima bw'uyu mwana kuva aho atangiriye kuba muri Sevota?

Has SEVOTA contributed anything to him/her?

6.Wumva yakorerwa iki kugirango imibereho ye irusheho kugenda neza.

What do you need for the betterment of your living condition?

III. IBIBAZO BIGENEWE ABAYOBOZI BA SEVOTA

QUESTIONS REGARDING SEVOTA ADMINISTRATION

1. Uyu mwana ubona umuryango we umufata gute?

How is this child treated in his family?

2. Ese abandi bantu bo bamufata gute?

How is he/she treated with his environment?

3. Ni izihe ngaruka utekereza ko zagera kuri uyu mwana zitewe no kuba yaravutse muri ubu buryo?

Which consequences that this child can experience resulting from the nature in which he /she was born?

4. Niki ubona ko cyahindutse nyuma yuko uyu muryango ubayeho mu buzima bw'uyu mwana

What has SEVOTA contributed towards this child's living condition?

5. Niki wumva cyakorwa kugirango imibereho yuyu mwana irusheho kugenda neza?

What can be done for betterment of this child's living condition?