

WE ARE THE LIGHT: THE ANGLICAN WOMEN OF MATANA, BURUNDI



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*Women learning gardening through
The Mothers' Union Literacy and
Development Programme (MULDP)
Matana, Burundi*

Photo Credit: Alan Shatteen

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FOREWORD

It is an honour and a pleasure to write this foreword for Westina's paper on the women of Matana based on her first visit to Burundi in March 2011. I would like to take this opportunity to warmly invite the reader to a friendly encounter with women leaders in the Anglican Church of Burundi, Matana Diocese.

The first time the women leaders of the Matana Diocese met the women delegates from Trinity Church Wall Street and started discussing women's role in the community, we clicked! Westina gained the trust of every woman she met; she generously offered her personal testimony and, in exchange, Westina received the gift of her interlocutors' testimonies.

'We are the light' is a window into the lives of Burundian women, lives steered by principles of both tradition and modernity where Burundian women have to negotiate a line of equilibrium.

Writers from the international community often perceive Burundian girls and women as invisible victims; it is true that traditionally, girls grow up in a protected space. In Kirundi, our national language, one of the words used to designate a 'girl' is 'umunyakigo' meaning 'one who lives in the space hidden from the public'. The women's contribution is rarely fully recognised. Similar to St Mark's Gospel (Mark 6: 30-44), women and girls in developing countries are seldom taken into account. Today, if Jesus threw a feast for more than 5000 people in the Matana Diocese, women would not be counted. This would be because women in Matana would be busy organising a honourable reception for Jesus and the men with Him.

The reader will discover that women are not invisible victims but rather, invisible actors.

Thank you Westina for bringing a candle that highlights women's incredible contribution to poverty reduction. The Anglican Church and the Mothers' Union are making a difference through women's projects MULDP and Financial Education. It is my conviction that while interventions for women are critical, women leaders have a great responsibility – the responsibility of moving from invisible victims to visible actors; the determination to be equipped to provide women's alternative way and light the way; and a responsibility to mentor young women to move forward to have equal access to resources and opportunities. Westina's paper is a valuable contribution, a guiding light in this direction.

Mathilde Nkwirikiye

PREFACE

"WE are the light!"

Mathilde Nkwirikiye

Women and ordained lay leaders within the Anglican Communion are quietly working to confront the socio-cultural, economic and development challenges facing Burundi — a country landlocked with Rwanda to the north, Tanzania to the east, and The Democratic Republic of the Congo to the west. In late March 2011, as part of a group from Trinity Wall Street in New York City, I spent a week in Matana, a commune or village within the province of Bururi, located two hours south of the capital city of Bujumbura; a place so small it does not appear on any map.

On my first full day in Matana, Mathilde Nkwirikiye, the wife of Archbishop Bernard Ntahoturi graciously offered (almost insisted) that the women in our travel group meet with some of the other women leaders in Matana the following day. Through her gracious hospitality, we were able to meet twice with a few of the women leaders during our visit to Burundi.

At our first meeting, five women — three of whom were ordained priests -- joined us. On Ms. Nkwirikiye's front porch, we introduced ourselves, and our hostesses wanted to know if we were married, had children or grandchildren, and what we did professionally. We learned that among the five, there were twenty-six children, eleven grandchildren, and two were expecting another child. All were married. Four of the women worked with the Mothers' Union Literacy and Development Programme (MULDP) and one worked with Christian education. Clearly we were meeting with an exceptional group of women by any measure: they were well educated, ordained priests, married, family-oriented, and committed to helping other women.

As it began to rain, we moved inside where we could be dry and continue the conversation. I asked them to share their spiritual journeys, and that is when a new bond began to form. Each seemed to have had a personal spiritual awakening that included a vision as well as a church leader (both men and women) who encouraged them to consider lay or ordained ministry. One shared that she became ordained so that she could have "power"...a word not often heard from women in Burundi. I asked the women if they had arranged marriages; I will never forget how one of the women cut her eyes at me over her glasses, which caused us all to burst out into laughter.

We asked what a typical day was for women in the village. It would seem that the women are responsible for much of the work around the home, with many of the men doing little more than going for banana beer, seeing friends, and staying at the market place. "If he is kind" he will help with the cows or goats. In Burundi, the rights of girls and women to acquire land the most natural way, which is through inheritance, are almost non-existent. Therefore, if a cow or goat is sold, the man will keep the money for himself first.

We met again at Ms. Nkwirikiye's home for another three hours on our last full day in Matana. This time, it was as though we were old friends coming together. We spent some time discussing American attitudes toward marriage. They particularly wondered why a young woman would live with a man without marriage; and lamented the loss of tradition and values within Burundi. One of the grandmothers counseled the younger women in our group about marriage. "For the first three or four years, they (husbands) are really nice; and then for the next twenty-five years, you suffer. Then they get nice again." We laughed uproariously at her pithy humor and wise counsel.

A young woman priest who appeared to be in her late twenties or early thirties joined us; and she shared her story of being abandoned by her husband after the civil war, his giving as a reason that she was of a different ethnic tribe. She now found herself raising their three children alone; unable to tell others that her husband had left her because there is such a stigma about divorce. She broke down into tears, and we instinctively created a closer circle around her to share and support her grief.

We were so engaged in our conversation that we had not realized that the sun had begun to set, and we were bathed only in what was left of the natural light. Suddenly, the Archbishop walked in and spoke somewhat impatiently, "Turn on the lights! Why don't you have any lights on?"

Our hostess – his wife, Mathilde -- responded, with arms spreading wide to embrace our circle of women, "WE are the light."

It was at that moment that I knew what the title – and the focus – of this paper would be.

We Are the Light: The Anglican Women of Matana, Burundi.

I. STUDY QUESTION

"Since the 1950's women have tried to reconstruct development – to 'tame' it — by showing that the linkages between its social, economic and political elements have been neglected; by establishing ties with the excluded and discriminated against in order to broaden laws and rights to be inclusive; by building alternative indicators that made the invisible visible."

~ Devaki Jain

This will be primarily a qualitative inquiry that seeks to understand social phenomena within the context of the observations and interviews, with Matana, Burundi as a case study. Background information includes: 1) an inventory of current initiatives/programs in Sub-Saharan Africa that are led by women of faith, individuals/groups affiliated with institutions and faith-based organizations; 2) a comparative analysis of measures of gender discrepancies in poverty in Sub-Saharan Africa using established indexes (e.g., the Human Development Index, the Gender-related Development Index); and 3) meetings with the leadership of the Burundian Anglican Communion as well as women of faith leaders engaged in women's empowerment, and visits to at least three projects funded by the Trinity Wall Street Episcopal Church Grants Program/New York City.

Preliminary reviews of the literature and of existing data as well as discussions with subject matter experts suggest that there is little accurate information available for Burundi at this time. Therefore, this is an exploratory study to test the viability of the hypothesis that if the Anglican Communion is engaged in development initiatives for women in Burundi, there will be a positive difference in the lives of the women. The broad research question to be studied is: Are there models which can be identified whereby the church can bring about change for women in Sub-Saharan African countries such as Burundi?

What is the role of religion and faith-based groups/communities in creating systemic change for women in Burundi; and what is the role of international church organizations? Are there indigenous economic practices that the church can revitalize/adopt to respond to this crisis? Are there models where the church and faith-based groups/communities can support women in low human development in African countries such as Burundi in having equal access to resources?

Perhaps a way to think about the research project is to paraphrase Diane Eynon, director at the Institute of Executive Education at the Wharton School of the University of Pennsylvania, who asked at a panel held at Trinity Wall Street (that culminated a week-long series of activities sponsored by Anglican Women's Empowerment) : "Given the good news of the abundance of the gospels, what are the obligations of religious institutions, civil society and individuals in ensuring that women have equal access to resources; and what steps have individuals, NGOs, churches, and/or governments taken to ensure that women have access to these resources?" (Eynon, Diane, 2008).

Why Burundi?

In a country with over 81% of its population living in poverty, Burundi is ranked in the bottom ten (#174 out of 182 countries; #44 out of the 51 African countries) on the human development index (HDI) of the 2009 Human Development Report. The country is slightly smaller than the state of Maryland, yet has a population of over 10 million, of which 46% are under the age of 14 and only 2.5% are over the age of 65. While one of the poorest countries in the world, at 98% it ranks among the top ten countries for which the people say that religion is an important part of their daily lives (Crabtree, 2010). For three excellent resources on the history, politics, and culture of the country, see Lemarchand, Rene, 1995; Uvin, Peter 2009; and Watt, Nigel, 2008. See **Figure 1** for a map of Burundi.

Burundi has emerged out of a civil war that officially ended in 2006, with reconciliation, resettlement, and poverty alleviation as the main foci. While Burundi ratified the Convention of Elimination of All Forms of Discrimination Against Women in 1992, concerns about illiteracy, HIV/AIDS, domestic violence, and malnourishment among women continue to persist. Yet, it is a country where the Anglican Communion women leaders are quietly and effectively working to adopt gender responsive programs and initiatives. There is now an opportunity to make a crucial contribution during a time of rapid political, economic and social change in the re-building of the country. Within its existing Burundi partnerships, the Trinity Wall Street Trust has identified instances where women are at the heart generating constructive change.

Why the Anglican Communion?

In order to bring about effective change, there must be study, faith, and action. Between 2008 and 2009, in a series of consultations, Trinity Wall Street heard a clear call “to support financial stability of the Anglican Communion in Africa.” As a result, a team was organized -- made up of six Bishops (including Burundi) from across the continent, to recommend how Trinity Church could support efforts in Africa. In their final report, the Bishops not only articulated the plan for sustainability but also provided steps toward developing sustainability projects. (Meschack, et. al., 2010). These consultations, site visits, and eventual report provided evidence that the Anglican Communion in Africa is engaged in viable social programs that benefit women and men. Further, the Trinity Grants Program identified funding strategies to support strengthening the Anglican Communion in Africa with an emphasis on four key areas (i.e., leadership & contextual leadership, microfinance & vocational training, peace-building & democratic participation, and financial sustainability & stewardship).

As background, the first Anglican missionaries arrived in Burundi in 1935; one year later, the first Burundi Christians were baptized. In 1965, Reverend John Nkuzumwami was consecrated as the first national bishop, responsible for the newly created Buye Diocese, which covered the whole of Burundi and was a part of the joint Province of Burundi, Uganda, Rwanda, and Boga-Zaire (now the DRC). In 1975, Buye Diocese was divided into two, thereby creating Bujumbura Diocese. In 1989, the decision was made to divide the Province into three separate Provinces: that of Burundi, Rwanda and Zaire (Uganda had been made an independent Province in 1980).

This resulted in the formation of the independent Province of Burundi in 1992, which consisted of four dioceses: Buye, Bujumbura, Gitega (1985) and Matana (1990). In 1997, the Diocese of Makamba was established, and in 2005, Muyinga was introduced as the sixth and final diocese. In 2005, the name of the Province of the Episcopal Church of Burundi was officially renamed the Province of the Anglican Church of Burundi. Today, there are at least 625,000 Anglicans out of an estimated population of just over 10 million in Burundi (see The Anglican Communion Official Website, 2011).

The Province of Burundi, like most francophone Provinces and dioceses of the Anglican Communion, lacks well-trained church workers. For example, in 2004, among 162 acting ordained priests, only three held Master's degrees, fewer than fifteen held Bachelor's degrees, only thirty percent had secondary level education (trained in the Theological Institute of Matana), while seventy percent had primary school level education (trained in Bible Colleges).

The Anglican Province of Burundi is a strong partner of Trinity Wall Street during very challenging circumstances for that country. For over twenty years, the Trinity Grants Program has provided millions of dollars to projects throughout the Anglican Communion of Burundi. In 2006, Trinity Grants Program made a \$120,000 grant to support a holistic transformation in the post-conflict period in Burundi by training five hundred clergy and lay people (over a period of two years) in conflict resolution and church management with the purpose of educating and invigorating the whole church to tackle the challenges presented by HIV/AIDS, endemic poverty, and issues of good governance, as they relate to the mission of the Church.

In 2007, Trinity Grants made a \$112,329 two year grant for a livestock program, whereby the individuals learned how to keep their animals safe, healthy and productive with proper food, shelter, healthcare, and reproductive management. When a family was provided with a heifer, a spirit of goodwill rippled throughout the community as animals were passed from a Hutu family to a Tutsi family; thus encouraging a culture of working together and reconciliation by giving each other a gift of life instead of death.

Most relevant for this particular study was the 2009 grant made by Trinity Grants for \$175,000 over two years to train women in six dioceses in micro-enterprise development, including Matana. The Diocese of Matana in Burundi began a microfinance program in 2008. The diocesan project coordinator, Desire Majambere, partnered with the Mothers' Union to help develop strong systems of administration and evaluation and address challenges.

Why Women?

Women are changing the face of philanthropy – as ordained and lay leaders, as donors, as professionals, as fundraisers, as nonprofit leaders – in both formal and informal networks; and these voices have supported and encouraged gender analysis. In 2009, the Ecumenical Women of the United Nations issued a report entitled: "UN, Gender in the Church: Ecumenical Women's Guide to Advocacy (NGO)" in which the importance of gender analysis is underscored (Emily Davila, ed., 2009, pp 49 - 50):

Gender analysis aims to achieve equity, rather than equality. Gender equity takes into consideration the differences in women's and men's lives and recognizes that different approaches may be needed to produce outcomes that are equitable. Gender analysis recognizes that:

- Women's and men's lives and therefore experiences, needs, issues, and priorities are different
- Women's lives are not all the same; the interests that women have in common may be determined as much by their social position or their ethnic identity as by the fact they are women
- Women's life experiences, needs, issues, and priorities are different for different ethnic groups
- Life experiences, needs, issues, and priorities vary for different groups of women (dependent on age, ethnicity, disability, income levels, employment status, marital status, sexual orientation, and whether they have dependants)
- Different strategies may be necessary to achieve equitable outcomes for women and men and different groups of women

At a Trinity Grants Board meeting (Trinity Grants Board, 2010), it was observed that in Burundi, women suffered the most during the civil war. They were specifically targeted and terrorized as a tactic of war -- displaced, exiled, abducted, assaulted, tortured, wounded, maimed and killed. Most women during the war became defenseless, prey to male predators and rapists, and vulnerable to the worst kinds of social and economic exploitation. A small number of women stepped into violent roles traditionally played by men; some women even becoming accomplices to rape, murder, and torture. Death or absence of a husband brought power shifts in gender relations. Many women in Burundi are still struggling to recover from the many years of civil war.

Women in Burundi have opportunities to train, learn skills, and imagine new-more equal-relations. Studying how Anglican women in Burundi are supporting women's empowerment brings a unique opportunity to explore the relationship between church and financial stability.

Why Matana?

There are six dioceses in Burundi, of which Matana is one. Matana has one of the earliest and longest histories of the Anglican Communion in Burundi, beginning as early as 1935 when the former Ruanda Mission set up its first mission stations at Buhiga and Matana. Perhaps because of its beginnings, today Matana is both the home of the Provincial Theological Institute where students are trained for ordination as well as a Bible School for training lay church workers (called catechists). Within Matana, there are 32 parishes in the diocese, with ten sub-congregations and six secondary schools.

Matana is also the home of the Theological Education by Extension program (TEE). This is a program that began in 1990 as a leisure activity for those wanting to read and understand the Bible in more depth. In 1993, a missionary from Liebenzell Mission International in Germany arrived in Bujumbura and started to develop the program at the diocesan level; and in 1995, under the leadership of another missionary from CMS Ireland, TEE began in the diocese of Matana.

The third and current Archbishop of the Anglican Church in Burundi is the Most Reverend Bernard Ntahoturi (who is also Bishop of Matana). Although the Anglican Church of Burundi is not a dominant church like the Roman Catholic Church, Archbishop Bernard Ntahoturi is greatly respected as a reconciler; known for collaborative approach, commitment to transparency, and prophetic voice.

Perhaps it is not surprising then that we visitors from Trinity Wall Street were brought to Matana. However, the greater surprise was to learn that there are fifteen ordained women in Burundi, of which nine live and work in Matana, in a continent where there are few ordained women. During our visit, we counted three women attending the Institute and one woman in the Bible School. Clearly, the stars had lined up for a study of how women in the Anglican Communion were helping other women in Matana, Burundi.

Marshaling Evidence

Comparative Data - In order to have some basis of comparison, initial data was gathered for the three countries surrounding Burundi (i.e., Rwanda, Tanzania, and The Democratic Republic of the Congo), including but not limited to: the Democracy Index, the Human Development Index; the Human Poverty Index; the Gender-Related Development Index; the Global Hunger Index; the Gender Inequality Index; and the Global Gender Gap Report.

Program Inventory – Also collected was an inventory of current initiatives/programs focusing on women that were identified as being led by either the Anglican Communion, faith based organizations, or women of faith (individuals/groups) for Burundi, Rwanda, Tanzania, and The Democratic Republic of the Congo.

Meetings and Interviews – As part of a Trinity Wall Street mission group, I had the opportunity to meet with the leadership of the Burundian Anglican Communion, and with local leaders engaged in women's empowerment. I also observed first-hand the work occurring in Burundi and spoke with knowledgeable lay women leaders regarding program initiatives in Matana to benefit women.

Outcome

This white paper is the immediate outcome of my research, which hopefully will encourage others to undertake further in-depth study regarding the role of the Anglican Communion in creating systemic change for women in Sub-Saharan Africa countries such as Burundi. Included among the questions for possible further study are:

- 1) Is there a role for the church in creating systemic change for women in Burundi?
- 2) Are there inter-faith endeavors which are particularly effective?
- 3) Is there a difference when women of faith are involved in programs or initiatives? And
- 4) Are there model programs that support women in countries such as Burundi to ensure that women have equal access to resources?

II. COMPARATIVE DATA AND PROGRAM INVENTORY

Gender equality is more than a goal in itself. It is a precondition for meeting the challenge of reducing poverty, promoting sustainable development and building good governance.

Kofi Annan

As part of this study, initial data were gathered for the three countries surrounding Burundi for measures of poverty, gender, and democracy; and a compilation of programs for women and girls was made. Former Secretary General of the United Nations Kofi Annan argued that gender equality was a “precondition” to achieving the Millennium Development Goals -- eight goals to be achieved by 2015 - to free people from extreme poverty and multiple deprivations (United Nations, 2004). Based on the data gathered, Burundi is far behind in reaching those goals.

Gender, Poverty, and Democracy

One of the most telling determinants of a country’s competitiveness is its human talent, defined by the Global Gender Gap Report (Hausman, Tyson, Zahidi, 2010) as the skills, education and productivity of its workforce. Women account for one-half of the potential talent base throughout the world; yet Burundi is so underdeveloped that it was not included in the 2010 report. Closing gender gaps is not just a matter of human rights and equity for Burundi; it is also a matter of sustainability and viability.

With the exception of the February 2011 report by the International Monetary Fund (IMF Country Report No. 11/53), there is scant data currently available for Burundi, especially relating to women. However, comparisons could be made on a more granular basis for Burundi, Rwanda, Tanzania, and The Democratic Republic of the Congo. As shown in **Appendix B**, on selected indices – as measured by the Human Development Index, the Human Poverty Index, Global Gender Gap, and Gender Inequality Index – Burundi woefully lags behind Rwanda and Tanzania. Only the Democratic Republic of the Congo occasionally has lower measures. Still, when comparing Burundi with its neighbors on the Democracy Index, there are encouraging improvements; and the IMF Country Report cites significant progress toward normalization of political life.

Programs for Women and Girls

The marginalization of women was highlighted in the IMF Country Report as a historical challenge -- with access to education as well as legal, economic, and cultural restraints exacerbating women's ability to become economically self-sufficient. The Burundi government has identified two objectives to address this challenge. The first is to "promote gender equality and incorporate gender in the development process" (p. 61). The second objective is most relevant to the topic of this paper: "to mobilize financing and implement programs for women" (p. 61).

In a review of current programs provided by non-governmental organizations (NGOs) for women in Burundi, sixty-eight were readily found, of which only thirteen were led by women (see **Appendix C**). While this is by no means an exhaustive list, and does not include government initiatives, it does support the IMF's conclusion that significant progress has been made in several areas, including:

- Increased enrollment rates for women – 89.7% primary education in 2009 vs. 54.3% in 2005; and 7.7% secondary education in 2009 vs. 7.5% in 2005
- Boy/girl ratio in school 97.0% in 2009 vs. 78.0% in 2005
- Gender parity index in higher education - 0.49% in 2009 vs. 0.36% in 2005
- Increased literacy rate for women – 50.0% in 2009 vs. 38.0% in 2005

At the forefront of this change is the Mother's Union Literacy & Development Programme (MULDP) – an NGO funded by Trinity Grants Program – which is operating in every diocese in Burundi, and has proved to be highly effective. In fact, MULDP's literacy work is so successful that the Government of Burundi decided to make this the national model for their literacy program. Not only do the participants gain vital literacy skills, but the groups also provide them with discussion forums for overcoming issues of gender or ethnic inequality, environmental sustainability, HIV/AIDS prevention, human rights, health & hygiene, and family planning. Women learners have successfully gone on to generate independent incomes run small businesses and become part of community leadership groups.

III. MEETINGS, INTERVIEWS, AND OBSERVATIONS

“When we get to truth, what shall we do with that truth?”

Archbishop Bernard Ntahoturi

Our group had an opportunity to meet with the Archbishop Bernard Ntahoturi and seventeen members of his team (of which four were women). We learned that over 80% of the returnees from Tanzania are in the diocese of Matana; and not surprisingly, there are many land disputes, with returnees wanting their land back. To address these issues, the Church has established a Peace Committee, which is teaching conflict resolution, and has become a place of comfort, love, and peace. While all clergy are committed to be agents of peace, attaining peace is a difficult and long process. As the Archbishop profoundly asked, “When we get to truth, what shall we do with that truth?”

My experiences in Burundi have revealed that its people are pragmatic, tired of the many years of the civil war. One priest shared that he was almost killed five times, including twice by his own tribe; yet he pastors to everyone and preaches love and forgiveness for all. Another priest shared that his brother was poisoned by a neighbor at the age of two; his missionary father was killed when he was six years old; a sister was killed; and another sister was mutilated. When I inquired if they are Hutu or Tutsi, they asked me why it mattered: “We are one people, we must move on.”

The Archbishop outlined four priorities for the diocese of Matana:

- educating church leadership;
- educating young people;
- developing counseling programs (especially for domestic violence and drugs); and
- developing women.

Over the course of our week-long stay in Matana, we had ample opportunity to observe the aforementioned initiatives – at various stages of implementation -- within the aforementioned four areas. Two are of particular relevance for this research paper: educating young people and the development of women.

Educating Young People

The Matana Theological Institute has a relatively new study centre, partially underwritten by a German mission. The centre was opened officially in November 2010 by the Archbishop, and the German Ambassador to Burundi, His Excellence Joseph Weiss. Facilities included a library, an internet café and an office; all available to students of the Institute as well as the general public. The centre also provided facilities for self-study courses in a range of subjects including theology, mathematics, languages, as well as information technology.

In one primary school classroom that we visited, we saw fifty-two children were huddled together on benches – a much smaller class size than the over 100 students from the previous year. The principal shared that his most immediate need was latrines, and occasionally a child was seen quietly scurrying off into the nearby fields.

One of the six secondary schools within the diocese is located in Matana. In the residence halls, eight young people shared two bunk beds on thin mattresses in tiny rooms. Hanging from the ceilings were unbent coat hangers on which clothes were hung carefully over the beds. Many of these young adults were unable to go home to visit with family on holidays, and remained there throughout the full four years. Despite incredible hardship, their eagerness to learn with such scarce resources was evident in their inquisitive faces.

The Development of Women

As a result of the civil war, there has been an increase in the number of orphans, widows, HIV infected people, and street children. As a result, widows and unmarried women have been forced to abandon their farmlands and to roam the country with their children. It was suggested that young women, who are not interested in secondary school or not very good students, are being encouraged by their families to get married at a young age so that they will have someone to take care of them. In Matana and nearby villages, our group visited several projects and initiatives that supported financial independence and sustainability of women such as these.

We visited Rutana, a southern town in Burundi and the capital of the Rutana Province where a food security project harvesting maize was located. The women shared with us how this food security project has made a difference in their lives, teaching them how to fertilize and rotate crops, to reserve some of the best corn to plant later, to hold back corn to sell to when it is out of season so they could get a better price. Several women described how they had returned from Tanzania with no source of income, and could now not only take care of themselves but also some of the orphan children.

Back in Matana, at the vocational and counseling center, women and a few men were involved in several projects such as gardening, sewing, and jewelry making again sponsored by the (MULDP Her Grace proudly shared that membership has grown from 5,000 to 11,000 in the last five years.

On our last full day in Matana, we were divided into three groups to visit homes where families had taken in orphans. The homes were modest, made from brick, with dirt floors and no electricity; furnishings were equally modest. Each of the homes we visited was maintained by a single woman who had courageously chosen to adopt a child at infancy; one of these women had adopted a child from a different ethnic group. The Anglican Church gave each of these women a cow as a demonstration of thanks. Because many Burundians continue to measure wealth in cattle, a cow is a precious and proud possession.

IV. NEED FOR FURTHER STUDY

“Women and girls around the world face great challenges. In Africa, my home continent, and in many other places, our sisters make up 70% of the nearly 2.5 billion poorest and most vulnerable people on earth. They bear an unjust burden and this must change for the benefit of all humanity.”
Archbishop Desmond Tutu, Honorary Breakthrough Summit Co-Chair (2008)

At the historic summit held in Washington DC in 2008, women's organizations, faith communities and the international development community came together to address the issue of women in poverty. “Despite its global leadership on human rights and humanitarian aid,” stated Archbishop Desmond Tutu, Honorary Breakthrough Summit Co-Chair, “the faith community has failed to champion gender justice and the cause of women and girls” (Tutu, Desmond, 2008). This theme was continued in Faith at the UN, Gender in the Church: Ecumenical Women's Guide to Advocacy (Ecumenical Women, 2009), where we are encouraged to continually ask “where are the women?” while probing the role of leadership, money, and public church. In the village of Matana in Burundi, positive steps and actions are being taken whereby both male and female church as well as lay leaders work together to ensure greater gender equity for women and their families.

My hope is that others might be encouraged by this preliminary inquiry to undertake further in-depth research regarding the role of the Anglican Church in creating systemic change for women in Sub-Saharan Africa such as Burundi. My brief time in Matana has convinced me that there is a distinct and important role for women affiliated with denominations and faith-based groups/communities positively impacting and empowering the lives of women in developing countries. In an interview with Archbishop Bernard Ntahoturi when he visited Trinity Wall Street in November 2011, he commented, “As a community of faith, we affirm that we are all created in the image of God with the wisdom to support the empowerment of women; and the determination to value and to make their invisible contribution to the well-being of humanity visible.”

Based on my own preliminary work, some additional questions warranted for further study might include:

- What is the role of women affiliated with denominations and faith-based groups and/or communities in creating systemic change for women in Burundi?
- What is the role of Anglican ordained and lay women leaders in addressing the disparity of resources for women in Burundi?
- Are there indigenous economic practices that can be revitalized/adopted to respond to the needs of the women?

I would be remiss if I did not add a footnote about the impact of reconciliation on the women of Matana and the potentially powerful nexus of faith and the future. During a visit to one of the sub-parishes for Lenten Saturday service, there were three sermons from three different priests during the morning, and the priests' messages during all of them concerned the necessity to repent for deeds of murder and rape.

A widow sits beside a man who killed her husband; former child warriors – both young men and young women – sit throughout the church as believing Christians; and the pastor preaches of repentance and forgiveness. How are the women of Matana working through the process of reconciliation, and does it affect their ability to be self-sufficient and productive?

Because Matana is the home of the Provincial Theological Institute and a Bible School for training lay church workers, this location provides a unique opportunity to study an over-representation of Anglican-ordained and lay women leaders who have remained in the area as well as women who are the beneficiaries of their services and programs. Conducting interviews, data collection, and participant observation could provide new insights into answering that persistent question, "Where are the women?" Perhaps the answer just might be in Matana.

EPILOGUE

*The wolf will live with the lamb, the leopard will lie down with the goat,
the calf and the lion and the yearling together; and a little child will lead them.*
Isaiah 11:6

Kirundi is the language of Burundi, and it is difficult and complex to learn. A tonal language, there are five vowels (long and short); the number of consonants (both silent and spoken) can vary from 19 to 26; and there are high and low tones. During my visit there, I managed to only master *amahoro* -- which means peace and is widely used in greetings.

Thank goodness that music is a universal language which transcends all language barriers, and I enjoyed much singing and dancing while in Matana. My body swayed from side to side in an easy rhythm of their soothing music with sing-song melodic tones. Choral music or *indirimbo* is a fundamental part of Burundian music culture, and the multitude of church choirs (i.e., adult, youth, children, professionals, visiting) produce music full of calm, subtle and poetic feelings, with echoes of Christian plainchant or plainsong. Some of the songs are familiar (Down at the Cross, Let Us Break Bread Together) and I sang along in English, even though I did not know the words in Kirundi.

There was one choir for the Wednesday morning service for the Bible College; four choirs at the Lenten Saturday service at one of the sub-parishes; and six choirs at the cathedral on Sunday. For each choir, there was always a soloist who begins singing somewhere among the seated parishioners. After several opening lines of the song, the other choir members joined in as they moved to assemble in front of the chancel. I never saw an identifiable choir director and there was no written music, yet all seemed to know what to do. Foot stomping, hand clapping, and synchronized hand motions, with an occasional breaking out into spontaneous dancing, were all part of the joyful celebration; the drum their only instrument accompaniment.

For our last day in Matana, we joined the worship service at Saint Peter Cathedral, built from 5,000 hand-made bricks contributed by the villagers. As is their tradition, all of the young people were seated in the front of the church: the Bible and Institute students seated to the left; the secondary students seated to the right; and the young children (ages 3 to 12) seated on benches in the front of the pulpit. I lost count, but there were easily 300 children and youth seated before us, and another 700 adults seated behind us.

The high point for me was when I heard the sweet little voice of a three-year old girl, seated somewhere up front, singing the beginning chords of a song before the other children joined in. As the little ones quietly and orderly moved off the benches and assembled on the steps before the chancel, they sang a song about being children of God and reminding their parents to love and to take care of them. After they sang their second selection, mothers then brought their infants up in their arms or on their backs to join the children's choir so that the church could pray for all of the children in the congregation. It was a long, plaintive prayer, prayed by a disabled mother whose legs had atrophied beneath her, who walked on her hands slid into flip-flops, and who had adopted an orphaned infant from the hospital six years ago.

A country torn by years of civil and ethnic war, I have great hope for poverty-stricken Burundi; I am convinced that it will be the women and the children who will lead this country into a new beginning of peace, renewal, love, reconciliation, and forgiveness...for they are the light.



Photo Credit: Alan Shatteen

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Figure 1

Map of Burundi



APPENDIX A
Comparison of Gender, Poverty and Democracy

Democracy Index (2007)	Burundi	Tanzania	Rwanda	DRC
Type of Regime	Hybrid	Hybrid	Authoritarian	Authoritarian
Rank (n=167)		99.00	118.00	144.00
Overall Score (n=10)	4.51	5.18	3.82	2.76
Electoral Process and Pluralism (n=10)	4.42	6.00	3.00	4.58
Functioning Government (n=10)	3.29	3.93	3.57	0.36
Political Participation (n=10)	3.89	5.06	2.22	2.78
Political Culture	6.25	5.63	5.00	3.75
Civil Liberties	4.71	5.29	5.29	2.35

Source: Keklik, Laza. "The Economist Intelligence Unit's index of democracy." *The World in 2007*.

Human Development Index (HDI) (2007)				
HDI Value	0.394	0.530	0.460	0.389
Life Expectancy at Birth (years)	50.1	55.0	49.7	47.6
Adult Literacy Rate (% ages 15 and above)	59.3	72.3	64.9	67.2
Combined Gross Enrolment Ratio (%)	49.0	57.3	52.2	48.2
GDP per Capita (PPP US\$)	341.0	1208.0	866.0	298.0

Source: "Human Development Report 2009." *United Nations Development Programme (UNDP)*

Human Poverty Index				
HPI Value (HPI-1)	36.4	30.0	32.9	38.0
Probability of not Surviving to Age 40 (%)	33.7	28.2	34.2	37.3
Adult Illiteracy Rate (% ages 15 and above)	40.7	27.7	35.1	32.8
People not Using an Improved Water Source (%)	29.0	45.0	35.0	54.0
Children Underweight for Age (% aged under 5)	39.0	22.0	23.0	31.0

Source: "Human Development Report 2009." *United Nations Development Programme (UNDP)*

Gender-Related Development Index (GDI) compared to HDI				
GDI as % of HDI	99.1	99.4	99.8	95.1
Life Expectancy at Birth (years) (female as % male) (2004)	105.9	102.9	107.3	106.8
Adult Literacy Rate (% ages 15 and older) (female as % male) (2004)	77.6	83.4	83.7	66.8
Combined Primary, Secondary, and Tertiary Gross Enrolment Ratio (female as % male) (2004)	89.3	96.1	100.7	72.4

Source: "Human Development Report 2009." *United Nations Development Programme (UNDP)*

Emigrants/Immigrants				
Emigration rate (%)	5.4	0.8	2.7	1.5
Immigrant Stock (thousands)	81.6	797.7	435.7	480.1
Immigrants as a Share of Population (%) (2005)	1.1	2.0	4.8	0.8

Source: "Human Development Report 2009." *United Nations Development Programme (UNDP)*

Remittance (2007)				
Total Remittance Inflows (US\$ millions)	0.0	14.0	51.0	NA
Remittances per Capita (US\$ millions)	0.0	0.0	5.0	NA

Source: "Human Development Report 2009." *United Nations Development Programme (UNDP)*

APPENDIX A
Comparison of Gender, Poverty and Democracy

	Burundi	Tanzania	Rwanda	DRC
Global Hunger Index (2009)				
Proportion of Undernourished in the Population (%) (1990-1992)	44.0	28.0	45.0	29.0
Proportion of Undernourished in the Population (%) (2003-2007)	63.0	35.0	40.0	76.0
Prevalence of Underweight in Children under 5 years (%) (1988-1992)	***33.6	25.1	24.3	***27.5
Prevalence of Underweight in Children under 5 years (%) (2002-2007)	35.0	16.7	18.0	25.1
Under 5 Mortality Rate (%) (1990)	18.9	15.7	19.5	20.0
Under 5 Mortality Rate (%) (2007)	18.0	11.6	18.1	16.1
GHI (1990)	32.2	22.9	29.6	25.5
GHI (2007)	38.7	21.1	25.4	39.1
*** indicates author's estimates				
Source: "2009 Global Hunger Index"				
Global Gender Gap Report (2010)				
Rank (n=134) (2009)	NA	73.0	NA	NA
Rank (n=132) (2010)	NA	66.0	NA	NA
Score (2009)	NA	0.6797	NA	NA
Score (2010)	NA	0.6829	NA	NA
Source: "The Global Gender Gap Report 2010." World Economic Forum				
Gender Inequality Index (GII)				
GII Value (updated)	0.626	NA	0.605	0.802
Population with at least Secondary Education (female/male ratio)	0.6	0.6	0.9	0.3
Shares in Parliament (female-male ratio)	0.5	0.4	1	0.1
Source: "International Human Development Indicators." UNDP. Country Profiles.				

Appendix B
Current Programs Provided by Non-Governmental Organizations (NGOs) for Women in Burundi

Organization/Project Name	Religious affiliation	Gendered leadership	Gender of recipients	Project/NGO details	Country
ACORD	NA	Not women-led	Recipients include females (targeted in project to end violence against women, joint with Oxfam Int'l)	Has four main projects in Burundi: Peace building (2009-2011 focus), food sovereignty, women's rights and HIV/AIDs. Women's rights project involves organized trainings to educate communities about gender issues and judicial audits on sexual violence.	Burundi (present since 1994), DRC (since 1996), Tanzania (since 1991)
Muslim Women's Association	Islamic	Women-led	Female recipients (Muslim women)	Protects rights of Muslim women and ensures their integration into the development process	Burundi
Union des Femmes Burundaises	NA	Women-led	Female recipients	Promotes female rights and advocates an end to discrimination against women. Program areas include health, micro-finance, education, HIV/AIDS, female rights, and gender equality.	Burundi
Organisation pour la promotion et la protection des droits de la femme et de l'enfant	NA			Focuses on female rights, infant rights, education and health. Aims to protect vulnerable people, especially women and infants.	Burundi
Association des Femmes chef de Familles	NA	Women-led	Female recipients	Informes female heads of families of their rights and the services available to them	Burundi
Association pour la promotion economique de la femme	NA	Women-led	Female recipients	Promotes integration of women in development	Burundi
				Assists children and poor communities with food, education, healthcare, vocational training, etc. Also runs emergency programs, health services programs, etc. In Burundi, a program to promote school enrollment targets girls, and an earlier program taught women entrepreneurship skills; the Peace and Reconciliation project and Health Project are the main focuses in Burundi. In DRC, programs provide technical assistance in food security, including agricultural training and provision of seeds and tools;	
World Vision	Evangelical	Not women-led	Recipients include women	Creates family-based "children's villages" for orphans, providing education, training, and care; focus is on schooling	Burundi, Tanzania, DRC
SOS - Children's villages	NA	Not women-led	Recipients include females (girls)	Burundi: focus is on HIV/AIDS awareness, agriculture and human rights; Tanzania: supports partner organizations working with pastoralist communities; Rwanda: poverty reduction, peace and reconciliation, and civil society development/advocacy (also supported research to end violence against widows); DRC: collaborates with local and national-level church structures and NGOs in areas of poverty reduction, peace building and HIV/AIDS	Burundi, Rwanda, Tanzania, DRC
Trocaire	Catholic (overseas development agency of the Catholic Church in Ireland)	Not women-led	Recipients include women (select programs aim at increasing gender equality)		Burundi (since 1994), Rwanda (since 1994), Tanzania, DRC
Young Women's Christian Association/Union Chrétienne des Femmes Vaudoises (YWCA/UCF)	Christian	Women-led	Recipients include women	Promotes Christian values throughout the world; focuses on women's education and economic empowerment, leadership training, and ability to contribute to community development. Particular projects include	Rwanda (since 1995), Burundi, DRC (since 2001), Tanzania

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Organization /Project Name	Religious affiliation	Gendered leadership	Gender of recipients	Project/ NGO details	Country Rwanda (since 1999), Burundi, DRC
Forum for Activists Against Torture (FACT)	NA	Not women-led	Recipients include women	Focuses on human rights, advocacy and training; targets schools, prisons, local law enforcement and female ex-combatants. Trains police officers on sexual harassment	Rwanda (since 1999), Burundi, DRC
Regional Outreach Addressing AIDS through Development Strategies Project (ROADS) - Family Health International (FHI)	NA	Leaders include women	Recipients include women	Project is funded by USAID and aims to reduce HIV transmission, improve care, and reduce the impact of HIV/AIDS in East Africa. FHI is partnered with local, national and international, public and private organizations (including faith-based). An additional FHI project in Tanzania involved the development of three global family life education materials, each from both a Christian and Muslim perspective (the World Council of Churches Ecumenical HIV/AIDS initiative in Africa endorsed the curriculum) ¹	
Federation of African Women Peace Networks (FERFAP)	NA	Women-led (association)	Female recipients	Provides a platform in 16 African countries to advocate for gender-responsive approaches to conflict resolution and peace-building; calls for women's participation in conflict prevention, management and resolution.	
Community Outreach Team (COT) (Formerly Women's Peace Center and Youth Project) - Search for Common Ground (SFCG)	NA	Not women-led	Recipients include females (Programs target females)	COT carries out community interventions and promotes community reconciliation, dialogue and collaboration. Provides training, education, support to local associations, cultural/sporting events, community projects, etc. Began as a safe space for Burundian women; support to women is still a main focus.	Burundi
Collectif des Associations et ONGs Féminines du Burundi (CAFOB)	NA	Women-led (Association of gender-focused NGOs)	Female recipients	Umbrella organization of 52 groups. Improves the operational capacities of member associations and promotes the role of women in peace-building, and national reconciliation and development; unites displaced women and advocates for female participation in Burundian peace process; especially concerned with refugees	Burundi
Concertation des Collectifs des Associations Féminines de la Région des Grands Lacs (COCAFEM/GL)	NA	Women-led (association of organizations)	Female recipients	Investigates violations against women linked to culture and tradition and thereby works against ethnic and tribal barriers to female success	Burundi, Rwanda, DRC
Support to Combat Violence Against Girls and Young Women in the Great Lakes Region (Funded by CIDA)	NA	Not women-led (?)	Female recipients	Regional project to protect girls and young women from physical and psychological effects of sexual violence. Three phases: development and implementation of protocols on how to assist victims; raising community awareness through education and training; support for COCAFEM/GL	Burundi, Rwanda, DRC

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Current Programs Provided by Non-Governmental Organizations (NGOs) for Women in Burundi

Organization /Project Name	Religious affiliation	Gendered leadership	Gender of recipients	Project/NGO details	Country
L'Alliance des Femmes pour la Démocratie et le Développement (AFEDD)	NA	Women-led	Female recipients	Promotes the integration of gender in development and the socio-economic empowerment of women	Burundi
Lutheran World Federation in Burundi (operates via Department for World Service, in collaboration with National Council of Churches of Burundi and Action by Churches Together)	Lutheran	Not women-led	Recipients may include women	Program for Peace in Burundi promotes peace-building, community and economic development and reconstruction; runs income-generating projects, pastoral training and support to farmers, rebuilding of roads and schools, financial assistance in payment of school fees	Burundi
Act Alliance	Christian (related to the World Council of Churches and the Lutheran World Federation)	Not women-led	Recipients include females (irrespective of religion)	ACT is an alliance of 105 churches and church-organizations that provide humanitarian assistance in 140 countries. In DRC: ACT provides general relief and development items and support; also affiliated with Asmadi project (below); in Burundi: ACT members support resettlement and rehabilitation of civilians returning from exile in Tanzania through provision of seeds, tools, and household/farming items; in Tanzania: disaster and flooding relief; Rwanda: no programs, two ACT members are listed as active	DRC, Tanzania, Burundi, and to a limited degree Rwanda
Young Christians Association in Central Africa (AECA)	Christian	Not women-led	Recipients include females	Lobbies governments and the UN; to assist children in war situations; also liaises with the media on issues of child rights; focus is on children affected by war	Burundi
Jesuit Refugee Service (JRS)	Catholic (sponsored by Society of Jesus)	Not women-led	Recipients include females	International Catholic organization in 51 countries providing emergency assistance and development for displaced populations. In Burundi: goat project distributes animals, provides veterinary services and pastoral training to poor refugee families for food security; a larger program teaches subsistence farmers modern agricultural practices; JRS also provides assistance for secondary school students and constructs houses for vulnerable people. In DRC: education, teacher-training, health and reconstruction projects; support for ex-child soldiers. In Rwanda: education to Congolese refugees in camps. In Tanzania: no project information	Burundi, DRC, Rwanda, Tanzania
Burundi Food Security - Christian Reformed World Relief Committee (CRWRC) with Food for Hunger and local churches	Christian	Not women-led	Recipients include females	Emergency food security project to assist 24,000 individuals suffering from drought; distributed seeds and tools to families (*project may have finished)	Burundi (there is no CRWRC staff or Ministry Team in Burundi)
Oxfam-Quebec in Burundi	NA	Not women-led	Recipients include females	Current project is the socioeconomic reintegration of ex-combatants	Burundi

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Organization/Project Name	Religious affiliation	Gendered leadership	Gender of recipients	Project/ NGO details	Country
NetsforLife	Anglican/Episcopalian but partnered also with non-faith-based organizations (programs are implemented by local Anglican dioceses, churches and faith-based groups)	Not women-led	Recipients include females	Working to prevent malaria through community awareness and mobilization, distribution of nets, improving access to testing and treatment	Burundi, DRC, Tanzania
Preventing Mother-to-Child Transmission program by Episcopal Relief and Development (ERD)	Anglican/Episcopalian	Not women-led	Female recipients	Teaches women how to avoid HIV transmission during pregnancy, birth and breastfeeding	Burundi
HIV/AIDS awareness programs by ERD	Anglican/Episcopalian	Not women-led	Recipients include females	Promotes HIV/AIDS awareness. In Burundi and DRC, workshops train clergy and community leaders to teach prevention while care is provided to those infected and affected;	Burundi, DRC, Tanzania
Alleviating hunger and improving food supply programs by ERD	Anglican/Episcopalian	Not women-led	Recipients include females (targeted in DRC)	In Burundi and Tanzania : provision of training in new farming methods, pastoral business assistance, and creation of a networking group to diversify income sources for farmers; also, distribution of cows in Tanzania. In DRC: provision of technical training in new farming methods while agricultural programs target women to allow them to grow new crops in the Diocese of Boga.	Burundi, Tanzania, DRC
Creating economic opportunities and strengthening communities programs by ERD	Anglican/Episcopalian	Not women-led	Recipients include females (targeted in DRC)	In DRC: women participating in agricultural programs in Boga receive loans and training to expand farming businesses and earn additional income; livelihood training and financial support for women through micro-finance programs; peace and reconciliation programs train clergy. In Burundi, micro-finance associations provide HIV/AIDS patients a source of income	Burundi, DRC
Mothers' Union Literacy and Development Programme (MULDP)	Anglican/Episcopalian (working closely with the Episcopal Church of Burundi)	Women-led	Recipients include females	In partnership with the government of Burundi, MULDP promotes literacy and provides a forum for discussion on gender and ethnic inequality, and for learning about environmental sustainability, HIV/AIDS prevention, human rights, family planning, etc.	Burundi, all dioceses
Population Services International	NA	Not women-led	Recipients include females (targeted)	Raises HIV/AIDS awareness, promotes campaigns against malaria, waterborne disease and diarrhea, provides social marketing of condoms, etc. Targets sex workers, youth, children under five, mothers	DRC, Tanzania, Burundi, Rwanda
Adventist Development and Relief Agency (ADRA) Burundi	Seventh-Day Adventist	Not women-led	Recipients include women	House-building project	Burundi
CARE initiatives (only those with a focus on women are listed below; full project listing is available on website by country)					

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Organization/Project Name	Religious affiliation	Gendered leadership	Gender of recipients	Project/NGO details	Country
Great Lakes Advocacy Group Initiative (GLAG) (CARE)	NA	Not women-led	Female recipients	Facilitates region-wide advocacy on issues related to gender and conflict to reduce violence against women.	Rwanda, Burundi, DRC
A Positive Future for Women (UMWIZERO) (CARE)	NA	Not women-led	Female recipients	Aims to improve women's economic status through women's solidarity groups capacity building in micro-finance, saving and credit schemes, life skills promotion for women, and women's rights promotion	Burundi
Project Gezaho: Prevention of Sexual Violence and Promotion of Community Support to Victims (CARE)	NA	Not women-led	Female recipients	Aims to reduce sexual violence through community-based prevention efforts and medical and psychosocial care for victims.	Burundi
Patsy Collins Trust Fund HIV and Education (CARE)	NA	Not women-led	Recipients include women (targets girls)	Improves quality of and access to education for HIV/AIDS affected girls and vulnerable children; works with teachers, PTAs and school clubs to address problem of stigma	Burundi
ISHAKA – Courage for the Future (CARE)	NA	Not women-led	Female recipients	Encourages socioeconomic empowerment of 20,000 poor, adolescent girls in urban and peri-urban regions. Helps girls in a family context and girls who are heads of households access safe savings and financial resources and promotes their participation in village savings and loans solidarity groups	Burundi
New approaches to support women ex-combatants and women rice producers project (CARE)	NA	Not women-led	Female recipients	Prevention of sexual and gender-based violence, improvement of rice production and promotion of skills training for female ex-combatants; ultimately aims to increase income and economic empowerment.	Burundi
Food Facility Project (INABIGEKA) (CARE)	NA	Not women-led	Recipients include women (targeted)	Improves seed multiplication and food production for 15 seed multipliers groups and 200 women solidarity groups needing food; promotes food security and empowerment of marginalized people (especially women)	Burundi
NABACU They are our Children (CARE)	NA	Not women-led	Recipients include women (women and girls targeted)	Targets ex-child combatants and other youth traumatized by war. Works with community actors to increase war-affected children's access to vocational training opportunities, sexual and reproductive health services, and psychosocial counseling. Targets girls and young women.	Burundi
Kirumara II : Claiming Rights – Promoting Peace (CARE)	NA	Not women-led	Female recipients	Increases psychosocial and economic wellbeing of women affected by conflict by establishing 200 solidarity groups of women as an entry point for intervention. Promotes village savings and loans, women's rights awareness and psychosocial well-being.	Burundi
Caritas ventures:					

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Organization/Project Name	Religious affiliation	Gendered leadership	Gender of recipients	Project/ NGO details	Country
Caritas Burundi (general)	Catholic	Not women-led	Recipients include females	Two main project areas: works with other organizations (including CRS and European Caritas groups) to help communities recover from civil war through rehabilitation of schools, houses and infrastructure; peace and reconciliation; support for poor families in cases of dispute of land ownership. And HIV/AIDS prevention through establishment of 60 healthcare facilities and sensitization projects.	Burundi
Friends Women's Association	NA	Women-led	Female recipients	Caters to women's medical and social needs. Established a clinic in Kamege to treat and prevent malaria and HIV/AIDS, and to provide activities that assist orphans and vulnerable children.	Burundi
Catholic Relief Services (CRS)					
Multi-Year Assistance Program (MYAP) (CRS with International Medical Corps)	Catholic	Not women-led	Recipients include females (gender equality is a target)	Three areas: health (providing rations to malnourished children and HIV patients and their families; staffing health centers, working to improve child and infant nutrition); agriculture (rehabilitating lands, training farmers, working with tree nurseries) and community resilience. The community resilience program focuses on gender, training women and men on shared decision making regarding household assets.	Burundi (Kayanza, Kirundo and Muyinga provinces)
International Rescue Committee (general)	NA	Not women-led	Recipients include women	Focus areas for Burundi are good governance, youth and livelihoods, environmental health, and gender-based violence (below). In Rwanda: Civil society, health and child survival. In Tanzania: prevention of violence against women, multidisciplinary education for youth, refugees, food distributions, assistance to asylum-seekers, aid to disabled people in camps. In DRC: critical health and emergency response to displaced peoples, sexual violence (emergency care, counseling, prevention, advocacy, support), education, healthcare, local decision-making	Burundi, Rwanda, DRC, Tanzania
Preventing GBV by socially and economically empowering women (IRC)	NA	Not women-led	Female recipients	Use of Village Saving and Loan Associations to improve economic empowerment, and increase gender equality by providing opportunities for in-household dialogue over economic decision-making.	Burundi
Enhancing Service Delivery for Survivors of Gender-Based Violence (IRC)	NA	Not women-led	Female recipients	IRC collaborates with provincial Departments of Health to improve access to clinical care for survivors of sexual and domestic violence	Burundi
Church World Service (CWS)	Christian (ecumenical)	Not women-led	Recipients include females	No project listing. Works to eradicate hunger and poverty and to promote justice and rights. Assists refugees in Burundi and DRC. Has vocational training project in Burundi. Burundi School Safe Zone program promotes provision of safe and healthy educational environments for children.	Burundi, DRC, Rwanda, Tanzania

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Organization/Project Name	Religious affiliation	Gendered leadership	Gender of recipients	Project/NGO details	Country
CONCERN Worldwide	NA	Not women-led	Recipients include females	Project focus areas: Burundi: health, education and livelihood. Rwanda: health and nutrition, education, livelihood and HIV/AIDS. DRC: health, livelihood, and emergency. Tanzania: water, livelihood and emergency.	DRC, Tanzania, Burundi, Rwanda
Female Former Child Soldier Reintegration (Heartland Alliance)	NA	Not women-led	Female recipients	treatment, reintegration and community education program to assist former female child soldiers through establishment of residential rehabilitation centers and fostering a rural network of respected older women mentors/assistants	Burundi
The Great Lakes Regional Anti-Trafficking Protection Partnership (GRAPP) (Heartland Alliance)	NA	Not women-led	Female recipients	Three year initiative to provide protection, recover and reintegration services to victims of trafficking In DRC: primary and secondary healthcare, maternal and child care, immunization, nutrition, sanitation and hygiene, sexual and gender-based violence counseling and education. HIV/AIDS, agricultural livelihood training. In Burundi: Nutrition, primary healthcare, gender-based violence (medical and psychosocial care to survivors; workshops, awareness campaigns, community meetings; financial and technical support to groups involved)	Burundi, DRC
International Medical Corps	NA	Not women-led	Recipients include females (targeted in gender-based violence programs)	Focus is on child labor (Rwanda), agriculture, natural resource management, clean energy and leadership. In Tanzania, projects include "Enhancing the Role of African Women in Food Systems" and provision of scholarships to women to advance their participation in agricultural and environmental fields	DRC, Burundi
Winrock International	NA	Not women-led	Recipients include females (targeted in two projects in Tanzania)	Developmental branch of Catholic diocese of Bujumbura; focus areas are conflict resolution through farming (conflict management workshops and pastoral training); reintegration of ex-combatants; reintegration of child soldiers	Tanzania, Burundi, DRC, Rwanda
Bujumbura Diocese Development Organization (ODDBU)	Catholic	Not women-led	Recipients include women	Aims to increase local capacity of healthcare delivery. Provides private clinics (owned by local entrepreneurs and churches) with a market-driven incentive to promote sustainability. Imports pharmaceuticals.	Burundi
LifeNet International (Capital Christian Ministries International)	Pentecostal	Not women-led	Recipients include women	Project to assist 350 widows and their children; grants each widow a brick house, clothing and a milk goat for food and income.	Burundi
Microcredit - St. Anthony's Charities	Catholic	Not women-led	Female recipients	Project to assist families in need by distributing ninety heifers and providing training and education in animal management	Burundi
Province of Burundi - Trinity cow project	Anglican	Not women-led (?)	Recipients may include females	Establishment of a Savings and Loan program with fifty loan association groups of 10-20 women each, to promote the development of local business	Burundi (six dioceses)
Diocese of Matana - Savings and Loan	Anglican	Not women-led (?)	Female recipients		Burundi (Diocese of Matana)

Appendix B
Current Programs Provided by Non-Governmental Organizations (NGOs) for Women in Burundi

Organization /Project Name	Religious affiliation	Gendered leadership	Gender of recipients	Project/ NGO details	Country
Province of Burundi – microfinance	Anglican	Not women-led (?)	Female recipients Recipients may include females	Formation of ten women's loan groups throughout the six dioceses. Each loan group will participate in trainings in business planning, financial management and group management	Burundi (six dioceses)
Institut Théologique de Matana	Anglican	Not women-led (?)		Establishment of a computer lab for students and faculty	Burundi
Espace Dialogue by Apostles for Peace (Compagnie des apôtres de la paix - CAP)	Christian (?)	Not women-led	Recipients include females	Focus is on conflict resolution by promoting dialogue among Burundians about peace and reconciliation, and organizing training sessions on conflict management. CAP stresses the importance of traditional Burundi mechanisms for conflict resolution.	Burundi
Young Christian Students (YCS)	Catholic	Not women-led	Recipients include females	Main focus areas include: agriculture, economics, health, peace/security, and rehabilitation. Purposes include training students in issues of health, economics, social values, spirituality, etc.; promoting economic self-sufficiency among youth; encouraging solidarity and national peace and unity. Activities include school visits, organization of committees, conferences and youth groups; gospel; agricultural activities	Tanzania, Burundi, Rwanda, DRC
Main sources (listings):					
“Breakthrough Commitments Digest 2008.” Women, Faith and Development Alliance. <i>PDF</i> .					
“The Women’s Legal Rights Initiative: Gender-based violence programming in Rwanda: actors, activities, collaboration, coordination.” USAID. <i>PDF</i> . May 8 2006.					
Doha International Institute for Family Studies and Development: http://www.fsd.org.qa/common/ngo/country/bi.html					
Peacebuilding Portal: http://www.peacebuildingportal.org/index.asp?pgid=5&q=&undb_countries=137&undb_geofocus=08&undb_orgfocus=4&undb_types=08&sok=1#results					
ACT Alliance: http://www.actalliance.org					
InterAction: http://www.interaction.org/					
UN Women’s organizations: http://www.un.org/africa/osaa/ngodirectory/dest/countries/Burundi.htm#Associationdesfemmeschefdefamilles					

ABOUT THE AUTHOR

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Now an adjunct professor at General Theological Seminary, Dr. Matthews is also a spiritual director and retreat leader whose practice reflects contemplative living through “holy listening.” A much sought after inspirational speaker and popular author with three books in the Have A Little Faith series, she is a frequent contributor to Forward Movement and *Sacred Journeys: Fellowship in Prayer*; and is completing her fourth book entitled: “Reflections of a Fully Grown Woman: From Wall Street to Along the Charles River.”

Dr. Matthews earned B.S. and M.S. degrees in education at the University of Dayton; her doctorate in education at the University of Chicago; and completed postdoctoral research fellowships at both Northwestern University and the University of Wisconsin at Madison. She is a member of Trinity Wall Street Episcopal Church in New York City.

