

**THE INFLUENCE OF
RWANDAN CULTURE ON THE
EXPRESSION OR NON-
EXPRESSION OF PAIN.**

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1. By way of introduction:

In the life of a person, there are moments of joy and moments of sorrow, that is to say where it is comforted to the pain. So to enter the world, the child pushes the cries of pain and to leave this world, the person utters the same cries. Thus, laughter as well as pain are the proper of the man.

2. Look at the term pain and the corollaries.

-According to the French dictionary, the term pain is a "feeling or painful emotion, result of a lack, a pain, an unfortunate event, so affliction, sorrow, sorrow."

pain as a painful physical sensation, may be acute or soured.

-the pain can be physical (like the bite of an animal) or moral (like the death of a loved one).

When the pain doubles or becomes acute,

When it is at the same time physical and moral, the person suffers and can become sad.

Thus sadness, as a painful and lasting affective state, presents itself as an invasion of consciousness by a moral pain which prevents it from being replayed. One always remains in boredom and melancholy.

3.How does the person express their pain or suffering?

-The child cries, his eyes and his face change, bust and cry. The child is sick.

-The adult speaks to others; He can measure the state of his discomfort .It is light or severe. He is transient or durable.

when the suffering becomes acute, the adult utters cries of pain, moans and cries. It is normal to express one's pains, one's sufferings, for it is the characteristic of human nature.

4. How does Rwandan culture allow you to express or not to express your pain, your suffering?

- At birth, the child who has not shouted is forced to do so, or provoked. But since then, it has led to tolerance of pain. It is an education in endurance, in cashing: Wirira: do not cry; - Ceceka: shut up, shut your mouth. Ihangane: support. (Hence the name of UWIHANGANYE) .WIBABARA: do not suffer. Thus, the child is taught not to express his pains. He is educated to be a brave person in order to overcome many of the difficulties of life. It is said: Ba Umugabo, Umugabo ntarira: Be manly, the man does not cry.

- From where came the adage (proverb): Amarira y'umugabo atemba ajya mu nda ": the tears of the man flow from within, do not externalize". Crying loudly, screaming, this is seen as a lack of courage. the child is educated to always keep his cool. This coolness allowed, formerly, to be healed by the fire (kwotswa): One applied a blade of hot iron to a determined place of the corp.

This training to kosher his pains creates silent people, closed (Hishamunda: caches in belly), a resigned person (Ngirente: I can not do anything), a reactionary person (Nsekambabaye). Hence the proverb: Agatwenge gaca hejuru y'agahinda (laughter flies over the sadness) and the other proverb: Imfura ishinjagira ishira: (the noble struts while he is suffering internally, the noble knows how to hide his sorrow).

Examples

"I saw my father being burned on the ribs to cure, it was said, rheumatism (Rubagimpande), when it was accumulated fatigue.

-I saw a woman, our neighbor, accept insision on the nape of the neck and sucked her blood by means of a vantouse (kurumika ukoresheje ingunga). It was done without anesthesia, please.

In family relations, a beaten woman with a wound in her head could easily say that she had banged herself against the pillar of the house, so as not to attract more misfortune from a tyrannical husband; hence the saying: Zirara zishya bwacya zikazima (the houses burn at night and go out in the morning, that is, we fight at night and in the morning we say that nothing has happened). Here comes the pretext of saving the image and honor of the family.

-Further names and proverbs to express his pains, his sufferings and his sadness in a roundabout way.

The names of the people:

The names of the people:

-RUBABAZA: death hurts

-NTAKABABAZA: Nothing hurts to miss the one to confide in.

-NTAKIRENDE: Where can I shout?

-NTAKIYIMANA: I cry to God, not to men.

-GASHAVU: the sad little girl

-NYIRASHAVU: The one who brings sadness

-NTAWUGASHIRA: sadness always remains in the belly, that is, in the viscera.

However, I point out some exceptions with the help of concrete examples.

- In 1965, in the first year of the orientation cycle, our teacher from Kinyarwanda, addresses all his class: - Ese ubu ndwaye iki? (What am I suffering from?)

Students: Urababara ute? (How do you suffer?) The teacher: that's it, showing on his belly with a closed, depressing point; Ndumva ikintu kigira gitya, ndababara (I feel something sinking, sinking and suffering).

Students: N'inzoka urwaye (they are intestinal worms)

The teacher: Ariko se, inzoka iryana itya? (Do worms hurt like that?)

Finally, let's study.

Another case is that of a good man, but always persecuted by the neighbors and always in the parables. When there was beer at his house, already at 9 o'clock, he was in a slight drunkenness, and he called all passersby to finish with him this beer; his wife was saddened when the children found nothing to drink when they returned from the fields. Then she said to her husband, "When we have the beer, drink as you please, but shut up in the house as my children will find beer on the way back from the fields."

This is the beer again, the wood man, but at 10 o'clock, he goes out and starts to sing, to show himself. His wife shouted: come back home. The husband replies: Reka nture ubwago baze bayinywe, abana ubashigishire igikoma (let me leave my sufferings and my misfortunes, the beer will be drunk and finished, prepare the porridge for your children).

5.CONCERNING THE SUFFERING DUE TO WAR, GENOCIDE AND EXILE,

these are indiscible, unspeakable, what is called in Kinyarwanda: AGAHOMAMUNWA (which closes or closes the mouth).

There are some rare exceptions that can be expressed in songs and testimonials when the proper trust and framework is ensured. Here the path of expression remains very long

-The painful experience of my mother.Celle_ci died on 27/07/2018 at Clinique de CHUB.Elle has worn from childhood, family suffering, historical Rwandan people whose genocide with 28 people killed (children, sons-in-law , daughters-in-law and grandchildren) and 23 years of osteriomylitis and fracture of the iliac bone. The atrocious pains became dumb that she could not express them to spare us from their acuteness for a week before her death she suffered a lot with moans.

Towards the end, she was able to implore the doctor to come and treat this person who was suffering a lot, who was moaning and thirsty. She spoke of her as being outside of herself. She had three days of calm and she died out in peace and in all her serenity of thought and solid mental life at the age of 99ans.

By way of conclusion: Rwandan culture makes it very difficult for the person to express their pain and suffering. It would be necessary to arrive at the right balance to retain and let go of emotions.

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THANK YOU