

Security Crisis and Resilience of Migrants: Between Emergency and Empowerment of Victims in Barsalgho District / Burkina Faso

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Abstract: For the last 8 years Burkina Faso has faced severe armed terrorist groups attacks in many parts of the country. Many citizens, particularly from villages in the northern region, are moving away from their farms and other economic assets in order to save their lives in the neighborhood cities. Thus, the displacement of these populations mainly women and children lead them to sick asylum making them extremely vulnerable. Such situation calls for attention and raised the question of their humanitarian care. As such, this paper aims to shed light on the type of mechanisms of resilience capacity building initiatives that have been used in Barsalgho to ensure the survival of the Internal Displaced Populations (IDPs). Based on their age and gender the study evaluates the empowerment initiatives developed by and for these vulnerable people. This research uses an indebt qualitative method with a total of 34 interviews and 40 households 'observation. The results indicate that the populations facing eviction following attacks refuse to resign themselves to idleness and are most of the time trying to reconvert themselves to any activity to preserve their human dignity. As such, they are developing means of resilience such as trading, farming, livestock which unfortunately up to now are not sufficient. Humanitarian aid need not only to provide them with food and clothing but to integrate existing initiatives in order to better empower the population.

Keywords: Resilience, Migration, Humanitarian Aid, Burkina Faso

1. Introduction

Sub-Saharan is particularly affected by increasing violence perpetrated by so-called non identified terrorist groups. For the last ten years. These groups operate in Burkina Faso and some of its neighborhood countries. Such situation has led to more mobility of local population in many villages in the north side of the country. NGO and Humanitarian services have been involved in supporting thousands of people who are forced to leave their houses, farms, belongings and heritages [1]. In this mobility, *migrants* face many challenges. Among them women, youth and children are the most vulnerable

people. They face lot of challenges in their move and usually leave behind them their means of subsistence. The vulnerability is from two aspects: lack of subsistence such as food, water and health care and also, the lack of family (sometime they are separated from their families or they have lost their family members and so do not have any reference for their future life. Therefore, these people need assistance such as emergency shelter and various services (e.g., health, psycho-social assistance and education in addition to means for survival). Having found refuge, displaced individuals may face discrimination [2]. Acts of violence, socioeconomic and natural shocks, are other forms of human dignity violations which have been creating psychosis among local populations

and forcing them into unplanned forced displacement/mobility [3] (E. Ferris, C. Stark, 2012; M. Asplet, 2013). The problem of forced displacement lies in the fact that populations leave their homes and belonging (wealth) due to crisis of any kind for survival. As a result, at their destination, these displaced populations live in precarious conditions within the host community which in turn need to be resilient to cope with unpredictable circumstance which lead to share resources such as water, health care services, means of productions etc. *"Hidden from the eyes of the outside world, these people live in the most inhumane situations, sometimes without shelter or food. And the states that have the primary responsibility to provide protection to their nationals do not necessarily have the means or the political will to provide these people with safety and assistance"* [1] (p. 96). [2, 4, 5, 6] depicted the existential precarity of IDPs who struggle to articulate their departure and destination lifestyles, despite societal resilience efforts underpinned by charitable and humanitarian works [2, 4, 5, 6]. Resilience *"can be seen as a dynamic process involving positive adaptation in the face of significant adversity"* [7] (p. 4). Similarly, [8] (p. 80) consider that *"generally, resilience is defined as the presence or maintenance of competence despite a context of risk. Competence is then presented as a successful adaptation to the environment"* [8]. Any unexpected displacement has enormous consequences on both departure and arrival zones. In addition to the disruption of social ties, cultural practices, and the forced distancing between native lands and individual [9], displaced people abandon civil acts of identity, and other assets in their mobility [2]. The situation of extreme destitution of people in displacement situations, whether refugees or internally displaced persons, calls for the mobilization of resources to safeguard their humanity and safety. In this sense, the Office of the United Nations High Commissioner for Refugees (UNHCR) has provided assistance to nearly 3,800 people and 50,200 Malian refugees in Burkina Faso and Niger respectively, as well as to 4,010 internally displaced persons in Mali. Its priority was to provide protection and meet their basic needs in a timely manner [10]. These different interventions would justify according to [5], the altruistic actions of humanitarians: *"both humanitarian and development actors aim to save lives in the short and long term, and both are eminently political in that they want to reduce, or even end, the abuses suffered by suffering humanity"* [5] (p. 492).

The assistance provided by non-governmental organizations goes beyond materials: legal assistance structures are set up and training is initiated for people in displacement situations on sexual and gender violence and women's rights [1]. This training option could be explained by the large number of women in the IDP population. In 2020, 84% of the 848,000 internally displaced persons in Burkina Faso were women [11]. The urgency of humanitarian assistance has led UNHCR to scale up its interventions, which consist of economic empowerment and capacity building activities [10]. However, this assistance is not limited exclusively to a theoretical provision of capacities because the

displaced people need to live to be open to capacity building and guarantee their dignity as humans. For this reason, *"Material assistance given to IDPs consists of the distribution of food, the distribution of cooking materials, the distribution of land for agricultural use, the distribution of fertilizer. These activities are linked to the protection of IDPs, even if this link has not often been established"* [10] (p. 107). In more general, IDPs are not included into the options put into place to bring about changes. From this point of view, displaced persons benefit from assistance that contributes to safeguarding their dignity as human beings and, *"in general, humanitarians contribute to the dissemination of norms about human rights, access to natural resources and production systems"* [6] (p. 17). The observation is that in the face of the urgency of care, the main thing remains the safeguarding of their humanity and the relegation of their empowerment to second order. Empowerment is a paradigm of social investment aimed at giving the population *"the means to overcome increasingly uncertain risks"* [12] (p. 46). It refers to actions of resilience, empowerment, and responsibility of the individual to take charge of his or her economic and social destiny. In the district of Barsalogo, these empowerment initiatives come from IDPs themselves and from technical and financial partners such as NGOs. However, the priority given to the urgency of safeguarding their humanity is hampered by the ever-increasing number of vulnerable people and the sharp decline in funding sources. In order to ensure their resilience, the populations must invest for their survival, their empowerment in order to avoid perpetuating humanitarian action and facilitate the care of new arrivals on the site. It is therefore necessary to question the relevance of the sustainability of these different interventions because *"humanitarian aid and reception are only temporary measures. Yet, it is necessary to ensure that displaced people are assisted in rebuilding livelihoods and to find long-term sustainable solutions"* [2] (p. 14). The issue of sustainability of interventions becomes relevant as it is one of the operative aspects of the concept of internal displacement. Indeed, it constitutes the third moment of the displacement process, which occurs when things get settled in the crisis zones from which the displaced come from. The challenge is therefore to boost the individual autonomy (ability to take charge of themselves) of IDPs and to build their resilience. At this stage *"the focus should be on developing sustainable solutions for IDPs. As such, development and humanitarian assistances need to coordinate their efforts so that they are able to, build sustainable livelihoods for them"* [9] (p. 19). The theory of social action is applied here to understand the survival mechanisms from humanitarian, states related actions and victims of migration. The first conceptualization of this concept was Max Weber in a scientific approach [13]. He aimed at understanding how human behavior can be explained by a causality of a social nature. According to him, sociology being the study of society through the observation of behavior, it is appropriate to focus on social interactions to understand the mechanism. As a result, it assumes that human actions depend on the reactions of others. As such, when a possible

it allows for the identification of resilience initiatives developed by IDPs. A quantitative method would also allow us to understand the occurrence of initiatives in order to know what proportion of individuals react to the crisis to reorganize their survival. However, based on our research aim, we have opted for an essentially qualitative approach because as [14] states, the accuracy of the results, their scientific validity, the diversity of the results collected, and their generalization and explanation contribute to the validity of a research technique. A random sampling was used for the data collection mainly through observation and interviews. Given that most of the IDPs are women and children and face the same challenges, random sampling was most suitable according to those who are present on the site during interview periods. The technique consisted of observing in the spatial area occupied by the IDPs a step of 1/10 houses, with a saturation target left to the discretion of the sponsors of the collection. Only the person responsible for the housing unit was interviewed. Because of the particularly difficult security situation in the area, data collection was carried out by experienced field agents, recruited locally in the host areas. Two agents were recruited for this purpose, and each administered two pre-test interviews, after which amendments were made before the interviews began. The needed support from the third party is due to the fact that travel between cities in the context of high insecurity was difficult. Thus, the choice of collecting data through intermediaries was justified by such constraints, also the quarantine of the cities by the authorities due to the coronavirus disease. As mentioned by [1] (p. 105), "access to displaced persons is made difficult by the uncertain security situation". Saturation was observed by the research team with 34 recorded interviews in addition to observation. Recorded data were systematically transcribed and thematic analyses was applied. In the following section, we are discussing the research results.

3. Results

The data collection allowed us to group the main results around three major themes: the initial survival assets of the IDPs, the resilience mechanisms implemented, and the livelihood prospects envisaged.

3.1. Initial Survival Assets of IDPs

Data was collected from 34 respondents (men and women) of different geographical origins. Households' groupings of up to 40 households were also observed in the research field. These groupings are an assembly of households but with a representative for each group. They are generally very close people, often with consanguinity ties: spouses, cousins, nephews/nieces, in-laws etc. Most of the displaced were either farmers, or traders. The forced and unplanned nature of the displacement prevented many of them from making the move with their belongings. Regardless of gender, the forced migration of victims of terrorist violence resulted in the loss of all their assets. This has worsened the precarious situation of women who usually have limited access to resources. In this

sense, S. Z. (43 years old) lost "2 oxen, chickens and 6 sheep", on top of his crops he usually uses for his family subsistence. This is also the case for O. M., who is responsible for 14 people, "except for the donkey and the cart that I was able to take with me and use it to carry my family, I left all my belongings there. I had some millet that stayed there too". This household head used his animal and his cart, which remain his only assets, as a means of transport to bring his family to the migrants' center. This is also the case of S. B. (48-year-old man, 2 wives, 15 children). He claimed that: "*I didn't come with anything good. I did not come with food, nor with my chickens or cattle. I also had two motorcycles but one of my children had gone to a neighboring village with one and the armed people forced him to abandon it. Now I only have one motorcycle left*". The goods that have been taken away in this fight are essentially means of transport and consumer goods that IDPs cannot reinvest to build their resilience. As in the case of carts, two-wheelers were used to two families. Investment goods such as poultry and ruminants that could constitute a stock of reinvestment capital were abandoned in their own villages and districts. No respondent claimed to have taken any assets with them. Such situation shed light on the actual living condition of these people who found themselves into terrorists' attacks.

In addition, the exodus led to the professional disorganization of the population who were farmers in most case. As a result, their lands the only source of income are left behind meaning that, these people have to be reconverted or that the district where they seek the asylum share their resources which was not even enough for them. In the pattern of disruption; the lack of land in addition to the loss of the usual client network for traders, IDPs have experienced the trouble for their income-generating activities that constituted their local survival initiatives. At the age of 41, S. S., married two spouses and is a father of 13 children, some of them use to go to school, he has lost his economic assets, which consisted of animals and goods. As he says, to give us an idea, "I lost 65 bags of beans that were left and some animals. These are things that I used to buy to resell". Not only is terrorism a factor in the destitution of the population, but also in the extinction of lifestyles, as traders have been forced to abandon their financial assets and stocks of goods. To illustrate his situation, S. K., 37 years old, 2 spouses, 6 children declared: "*What I was able to get out of my house was only some clothes. As a food trader, I lost everything. I had a stock of millet, beans, sesame etc. that I had bought to resell, and it was not less than 50 bags. It all stayed there*". In terms of survival capital, As already said, it is worth mentioning that the IDPs interviewed were farmers and traders in their districts of origin, some of them doing all these activities at the same time: farmer and trader. The non-specialization reflects the scope of these activities, but the main point is that they had an adapted way of life that was disrupted by the phenomenon of terrorism. All of them have lost their initial wealth and have to survive. They are trying to rebuild their life in the host environments where they have found refuge. They are trying to build up their resilience in the face of the precariousness created by their

displacement. In this sense, they have been innovated to be able to survive while possible.

3.2. Resilience Mechanisms Developed for the Survival of Internally Displaced Populations in Barsalgho

With this sudden and imperative displacement, the displaced people welcomed in Barsalgho have suffered various losses and have become so vulnerable in all extent. The mobilization of resilience capacities takes place through the recovery of their human dignity at first instance followed by the acquisition of minimum basic means of survival such as food, water and sanitation and finally the financial autonomy. In this context of humanitarian emergency in Barsalgho, in addition to the actions of the government of Burkina Faso, there are NGOs such as Action Contre la Faim (ACF), Help, Oxford Committee for Famine Relief (Oxfam), Catholic Relief Services (CRS), and the Red Cross all working to support IDPs. These different NGOs intervene in the field of health, nutrition, WASH (Water, Sanitation and Hygiene) with the construction of latrines, the rehabilitation of boreholes, the distribution of hygiene kits, dignity kits (menstrual hygiene management), the distribution of essential household items, food, shelter, and cash.

As can be seen people who for long have been independent in this basic need have to now rely on external support. In some point it takes away a minimum dignity and therefore extract need for these people so that they are able to hang on. All of them have the deep hope that they are able to return to their homes one day. The different activities of the humanitarians are implemented through targeting tools that focus on the assessment of household needs in health, laundry, essential household items, shelter etc. Organizational work is done in the field to rationalize interventions. In the field of washing, for example, there are ratios, *«like 20 people for a latrine, 15 liters of water per day and per person. But in an emergency situation, it is 50 people for a latrine. The system includes blocks of latrines and blocks of showers, and we form management and hygiene committees, with the site manager supported by the community»* (K. S., resource person, humanitarian). The recovery of human dignity is achieved through the conquest of the basic needs of life, namely food, clothing and housing. While some IDPs have access to food through the Burkinabe government, nongovernmental organizations and individuals, it is worth noting that some IDPs are making individual efforts to strengthen their livelihoods, such as S. S. (41 years old, 2 spouses and 13 children), who is developing a trade as a business opportunity and negotiating for farmland to cultivate or carry out other empowerment activities. This is kind of isolated case but most of them are trying to survive by developing some few initiatives that remain very hard given to the social context as a whole in the country. "IDPs don't like to stay idle. In one case, when we arrived, we found that they had gone elsewhere in town because there was nothing to do in the host area. Some went to villages in Togo or Benin with a hope that they can have a kind of independent life by being able to continue farming and support their families. So, apart from the disabled

and the women, we can see that IDPs do not remain static in one area and they don't rely on supports for their basic needs. The household heads; where possible; usually move to areas where they hope to find something for their families to survive" (S. J. humanitarian). From this point of view, IDPs do not remain inactive in the host areas. They undertake actions to strengthen the resilience of their families. Thus, when they arrive in a place, they try to secure their families, and men generally go to cities to look for job. Some will go to gold sites to carry out activities or undertake artisanal gold mining. Most of time where possible, they refuse to sit and wait for help. Those who remain on receiving assistance are those who do not have any choice so far. They have not undertaken any work that could contribute to their socioeconomic resilience. This does not mean that they don't want, it means they have not been able to do so for some reasons. These displaced people rely on the donations that individuals and legal entities give them. "People come to count us and give us food, money, soap and buckets" (S. B., 48 years old, 2 spouses). Despite the government and NGOs support, the respondents consider food donations to be insufficient. This is quite the result of family reunification, which maintains a dynamic workforce with migratory movements. "The donations are not enough because we have had foreigners who join us. That's why it's not enough" (Z. B., 65-year-old woman, 25 people in charge). The lack of food is also explained by the conditions of access, which require the verification of people's identity. This condition is experienced as a constraint, since the lack of documents limits the access of IDPs to donations, as in the case of O. S. (37 years old, 3 spouses, 11 children): *"I'm not going to lie, I buy my food myself, since I don't have any papers to be able to access food"*. K. S., a humanitarian, explained the inadequacy of food distribution in the following terms: "Food is inadequate because of the precariousness of the situation, and even the frequency of distribution. Otherwise, food needs are evaluated but they are not covered". Although the respondents' appreciation of the support. The testimony of B. A. (2 spouses, 6 children) is illustrative: "well, the aid is food; in any case I will not lie. Before, we used to give food, but now, when you are given food, you have to manage it through the month". From this point of view, it is the quantities that are implicitly evoked with the question of management requirements in mind. In addition, internally displaced persons are provided with housing and cash that contributes to the restoration of human dignity. These are essentially tents that have been made available to them at the reception sites and cash distribution activities that provide for the difficulties faced by the displaced families. *"It is to support vulnerable families because we know that families are destitute, they no longer have income generating activities. So, we have to give them cash to meet a certain number of needs, otherwise they are totally insecure"* (K. S. humanitarian, resource person). Few respondents were able to move around with a few belongings to reconstitute their survival on the reception sites. A. A. (37 years old, 2 wives, 6 children) indicates that he owns: "3 concrete houses, 2 of 10 sheets and 1 of 8 sheets". Explaining where he got the resources to build

his houses, he states: "At home, we did not all come here together. One half stayed with the livestock and the other half came here. We took turns. Some stayed for a while and then the others came back to replace them. When the situation got worse, we lost lot of the livestock and then we couldn't risk the lives of our people anymore, so they move with the rest of the animals to come here. So, it was the few sheep I had left that I sold to buy the plot and build the houses" (A. A., 37 years old, 2 wives, 6 children). These comments highlight the planning and risk taken by A. A. and his family. This technique has nevertheless allowed them to safeguard some of their property and preserve their dignity. According to K. S. (humanitarian), the acquisition of land has become difficult: "I am outraged by the fact that in Bourzanga I have seen internally displaced persons who arrived during the crisis and who were able to buy land for housing purposes. These cases are few, whether in Tougouri or Kongoussi". These initiatives show that most of IDPs when possible, refuse to give up, they take initiatives to be independent and take care of their family through trying to build houses to live etc. In addition, it should be noted that choices are made regarding the schooling of children. According to the respondents, the lack of means encourages the under-schooling of children measured according to the family units. For example, S. B. (48 years old, 2 spouses) is the father of 15 children, but only 4 of them (all boys) attend school. The situation is similar in the family unit of the community health worker interviewed. He is the father of 4 children and only 1 attend school. The practice of cultural activities such as weddings, baptisms, and funerals has slowed down. Internally displaced persons explain this by their economic precariousness and the shift in their mind which is more about survival than reproduction. "We really can't do it, because even if you want to, since the conditions are not there, it is difficult" (S. S., 41 years old, 2 spouses, 13 children). Only two respondents mentioned difficulties in organizing these social activities, while the vast majority recognized their continuity. The question arises as to the origin of the resources that ensure this continuity, since they were unable to take any goods with them when they left their homes. However, it appears that some families are formed in these sites and weddings are celebrated as well. Not with lot of resources are invested in this. Similarly, assistance from the social network has become symbolic: "*With the current situation, you only have to give, so you give what you can*" (O. M.). IDPs help each other, do not have major conflicts, and maintain their cohesion with the local populations who help them with food. From the above, the results indicate that IDPs receive food and housing from individuals and legal entities, or in some cases own their own homes. The food donations are appreciated in different ways, but this is related to the social costs of each IDP. Efforts are made to ensure that children continue their schooling. Cultural practices such as weddings are very few but does exist because people are trying to survive with the basic needs. As IDPs are aware of their living conditions, what are their prospects?

3.3. IDPs in Barsalogo and Intersectionality

The analysis of prospects requires questioning the

intersectionality in a situation of crisis leading to migration. Some of the IDPs are really working hard to be able to take care of their family. This is essential for men. And failing to do so give them a certain feeling as if they have failed in their life as a man. This is well stated by a (community health worker, 36 years old, 1 spouse, 4 children). For him, "our dignity as a man does not exist. Then a man who cannot take care of his family is psychologically sick." The social role of men in the context of insecurity causing internal migration goes beyond what is perceived as those mostly affected by the this are women and children. This what eyes can see because the reality, migration in context of insecurity where migrants are running away from their homes and belonging affect mainly men who are losing what is believed being their reason for life. When "*a man who cannot take care of his family and has to rely on donations and external support, this man is no longer a man as such...beyond sex, being a man means being responsible and taking care of your wife and children...when you cannot afford to do so, then there is a problem...*" (N. V. 63 years old).

The optimism and the hope to return back to their village is what keep them alive. S. S. (41 years old, 2 spouses, 13 children): "We have nothing, but since we have the fields there, we're going to go and cultivate and raise livestock so that we can take care of our families. We don't have anything else besides our farms. If we are safe, we will cultivate and gain back our masculinity as it stands". The latter's words do not allude to any aid, because aid is subordination and subordination is not male but female. For the interviewee, the land remains his primary capital with which he plans to reconnect and this reconnection means their ancestor and life.

This phase constitutes "the return" or the" settlement and includes distinct activities that are not deployed at the same time as the emergency phase. It will take place when the security situation has calmed down. "In the humanitarian cycle, this is a very specific phase that is not relevant at this stage" (D. J. Humanitarian). The operating principles of the projects would therefore explain the fact that the interventions for the moment do not plan for the post-crisis period. However, most of the interviewees remain optimistic and deep hope that they want to return. They don't really think for a settlement where they are now. The aim to return home in a context marked by extreme destitution is part of their masculinity. Based on the loss of initial wealth, it is an ambitious adventure because it requires the mobilization of financial resources. The analysis of the speeches highlights a generalization of the spirit of assistance. Indeed, all the speeches highlight the need for assistance to facilitate resettlement in the villages of arrival. "We don't have anything to start over on our own, but we have to do so to regain our identity as human beings but as men" (S. P, a IDP 56 years with 1 wife and 7 childrens) or "if they could help us with what we believe can be done to ease us in a more sustainable way.

Although the main prospect remains the return, the respondents do not have the means to ensure their resettlement and place their hopes in development projects and humanitarian aid. What types of aid are appropriate for

someone in a situation of displacement who is hoping to return home. In addition to the financial expectations formulated by the respondents, the assistance actors implement various activities, the main one being the provision of "basic survival packages". In a humanitarian crisis situation, the emergency becomes a necessity for subsistence, which is achieved through the safeguarding of the primary needs of individuals: physiological needs, nutritional needs, and the need for shelter. From this perspective, in Barsalgho, the donations that are distributed are essentially food kits (oil, millet, flour, beans), dignity kits, wash kits, cash and shelters. All the respondents' comments concur with this. The urgency and the desire to safeguard the survival of the population do not allow for the implementation of sustainable mechanisms of self-employability or employability. The results also indicate that people's needs are not limited to in-kind food donations. They want sustainable aid that can be used for investment. In this sense, it appears from several interviews that the population surveyed would like to receive training in trades or other non-farming activities. However, this result is the result of follow-up questions asked during the interviews and not of systematic answers showing a strong interest in this point. For the resource persons, this is not included in the emergency that lasts only 3 months. Emergency activities are not also activities of sustainability. The question of training is rather situated in the recovery activities, in the development issues, which explains the lack of intervention at this level and at this stage.

4. Discussion

The results indicate that in their "fight", the first concern of the displaced populations is to save their lives, which is done by abandoning the wealth on the spot. Indeed, when escaping is necessary, victims do not have time to take their belongings, even their essential needs [2]. The option of leaving without wealth, in extreme destitution is underpinned by the urgency of the situation experienced and the hope of finding assistance in a host area. However, the exodus can be explained and quickly motivated by belonging to a host family, as [1] who revealed that displaced persons are also losing their social identity. Beyond the lack of capital, mainly economic, which justifies the indigence of displaced people, there is the concern of the psychological impact. Specially for those who most of the time are not considered as the most vulnerable people such as men. As a result, humanitarian assistance can be presented as a constraint to the adoption of resilience measures by populations and infantilizes them. This point of view was analyzed by [15] as an opportunity to disempower citizens as we documented from our participants who were mainly men who since then feel powerless and losing even their masculinity in terms being able to take care of their family as it should have been according to them. This situation was also discussed by [15]. The activities carried out in the field are related to survival support as it is mainly food that is distributed to the displaced people. This is justified by the desire to protect and safeguard their dignity even if this leaves some of them feeling powerless and a feeling of failure.

However, it is not only food assistance because, as mentioned by [10], the interventions also include the allocation of plots of land for agricultural use and the provision of inputs. The weakness of this result is that it does not show much of the activities carried out in agricultural areas to make them accessible and usable in all seasons. In the same logic, "the needs of the population in danger have proven to be limitless and have naturally pushed us to think about development" [6] (p. 16) and reminds us, at the same time, "how absurd it is, according to [5], to separate the different types of aid according to their temporality" [5]. From this point of view, humanitarian actions would have development as a priority. This raises the issue of sustainable aid. The insidious question of humanitarian donations in relation to development was implicitly raised in the analysis of the nature of donations granted to populations, which led [2] to suggest that donations to displaced persons are part of the sustainability and can promote their empowerment capabilities if these donations take into account the reality on the ground.

5. Conclusion

The objective of this research was to understand the coping mechanisms developed for displaced populations as well as the capacity scope of humanitarian aid provided to them. The research made it possible to inventory the nature of the assets abandoned by the displaced populations and those that they were able to take with them and to evaluate their level of resilience and feelings toward support that they benefit. Most of them were not able to rebuild their resilience and keep up their position as men, provider of resources for the family. Humanitarian actions intervene mainly in the protection and safeguard of their dignity through the distribution of food survival kits. The debate on the sustainability of humanitarian actions is hardly raised among the populations that are victims, as they feel powerless and seem more concerned with their failure to fulfill their socially constructed role as head of the family. However, the field of intervention of NGOs does not escape the regulations in force in Burkina Faso, which require any legal entity involved in a development project to act under the technical supervision of a ministry under its jurisdiction and the financial supervision of the Ministry of Finance and Development. This requirement can be a constraint on the analysis of donations insofar as the technical supervisory authority can reserve the right to challenge services that are deemed inappropriate and not development-oriented. The research has highlighted the "assisted" attitude that emerges and can compromise the resulting development initiatives. It also shed the light on the challenges that face both the population who have to share their resources who need to cope with the unplanned migration. It turns out that even though they are not in a situation of displacement, cases of indigence and vulnerability may arise among the host population to a degree equivalent to that of internally displaced persons. It is therefore important to understand the host population's interpretation of the various interventions for which they are not eligible.

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