

**AVEGA AGAHOZO WOMEN ASSOCIATION  
ON RECONCILIATION AND PEACE BUILDING  
AMONG GENOCIDE VICTIMS IN RWANDA**

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Masters in Conflict Resolution

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## DECLARATION A

"This thesis proposal is my original work and has never been presented anywhere by anyone for any academic award in any other institution".

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Name and Signature of Candidate

03<sup>rd</sup>/04/2013

Date

## DECLARATION B

This thesis proposal has been submitted at Kampala International University for examination with my approval as the university supervisor.



Dr. Kibuuka Muhammad  
Supervisor

03<sup>rd</sup> / 04 / 2013

Date

## **DEDICATION**

This report is dedicated to my family members respectively to my husband NTIRUSHWA Emmanuel and my children UWASE Emmanuella, Umutoni Ines TETA, UMUHIRE Leslie for their love, support and care.

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I am thankful to the Almighty God for his daily guidance and protection.

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## **LIST OF ACRONYMS**

RPF	Rwandan Patriotic Front
AIDS	Acquired Immune Deficiency Syndrome
UNDP	United Nations Development Programme
MINECOFIN	Ministry of Economics and Finance
HIV	Human Immune Virus
UN	United Nations

## ABSTRACT

The study intended to establish the relationship between activities of AVEGA AGAHOZO Women Association and reconciliation and peace building in Rwanda after the Genocide. The study employed a descriptive correlational, ex post facto and cross sectional survey designs. A sample of 346 respondents was taken. The questionnaire was used to answer 4 research questions which included; profile of respondents; degree of activities of AVEGA AGAHOZO Women Association; level of reconciliation and peace building in Rwanda after the Genocide; and relationship between the degree of activities of AVEGA AGAHOZO Women Association and level of reconciliation and peace building in Rwanda after the Genocide. Data analysis was done using frequencies and percentages, means and Pearson's Correlations. The findings indicated that most respondents (160 or 46.2%) were in middle adulthood age of 40-59, 126 (35.4%); were females (214 or 61.8%); had a secondary level of education 95(27.5%), had Bachelor's degree, very few 12(3.5%) had Masters Degree; 186 (53.8%) were married and 160(46.2%) were singles; majority had stayed with AVEGOR for more than five years (79.2%); were Catholics 113(38.4%), protestants were 112(32.4%) and Muslims were 101(29.2%); Tutsi were 208(60.1%) and Hutus were 138(39.9%). The degree of activities of AVEGA AGAHOZO Women Association was generally very satisfactory (average mean= 3.80). Respondents were also very much satisfied with all social activities (overall mean= 3.78). Economic and livelihood activities were very satisfactory (average mean = **3.73**). All activities of education and legal were very satisfactory, (overall mean =3.79). The level of reconciliation and peace building in Rwanda after the genocide was very high (overall mean=3.27). There was a significant relationship between the degree of activities of AVEGA AGAHOZO women Association and level of reconciliation and peace building in Rwanda ( $r = 0.961$ , sig. = 0.000). From regression analysis, all activities taken together had a positive and significant influence on reconciliation and peace building, contributing over 94% (Adjusted R square = 0.940). But, regression wise, only education and legal activities ( $\beta = 0.903$ , sig. = 0.000) had a positive significant influence on reconciliation and peace building. The general and economic and livelihood activities had a negative influence on reconciliation and peace building. The researcher recommended that there is a need for AVEGA AGAHOZO Women Association to increase on training volunteers in trauma counseling who help others from their own villages and cells. Management should increase home visits to people given assistance, keep on testing them to ensure an improvement trend, increase on teaching their staff, members and volunteers techniques of records management and organize more workshops and training on entrepreneurship skills. To increase the level of reconciliation and peace building, management should sensitize people and encourage them to always help persons from the other group when they have a need, encourage them to always feel sympathetic whenever they see a member of the other group suffering and to have feelings that acts of perpetrators should not make all members of other group bad people and also teaching them to believe that they all harmed each other, so there is need to forgive and forget and that they are all equally blamed for what happened.

## CHAPTER ONE

### THE PROBLEM AND ITS SCOPE

#### **Background of the Study**

The reconciliation and restoration of peace among the conflicting parties, in the aftermath of a violent conflict, remains one of the major challenges worth taking up in post-conflict peace building (Sentama, 2009). In this regard, Rwanda offers a typical example of a society torn apart by a violent conflict. The genocide of 1994 destroyed relationships between Rwandans, who yet continue to live next to each other. It is in this regard that a study on how to restore their relationships becomes worthwhile to undertake, and this is what the present study endeavours to do. But why does the study lean toward an exploration of the role of cooperatives in this regard? Two reasons are put forward. Firstly, it is commonly agreed that peace building can either be driven from above (the top-down approach) or from below (the bottom-up approach) (Tønnesson, 2005; Keating and Knight, 2004; Haugerudbraaten, 1998; Lamazares, 2005; Ramsbotham et al., 2005; Lederach, 1997; Oda, 2007). However, there is little knowledge with regard to the bottom-up approach to peace building, notably when it comes to the mechanisms or methods to be used in order to overcome the painful past between conflicting parties.

While there has been growing interest in peace initiatives that occur on various tracks at the local level, there is still unfortunately little research in the field of conflict resolution and peace studies on grassroots peace work and, particularly, people-to-people initiatives (Gawerc, 2006). Most research energy is often focused on the top level—external actors or political leaders and activities—while the middle and grassroots levels are neglected (Lederach, 1998; Orjuela, 2004; Gawerc, 2006). Even the current methods of grassroots peace building only —involve leaders for the grassroots who then in turn spread knowledge to their communities or villages (Brounéus,

2008). Approaches to peace building by people-to-people (ordinary people in this case) themselves, instead of people's representation by their community leaders (see Lederach, 1997) or with the intervention of a third party, remain, at least to my knowledge, an unexplored dimension. This is also what Oda emphasizes when he holds that —ordinary people are excluded and disqualified from peace-related responsibilities, which constitutes somehow a vacuum in the area of peace research (Oda, 2007). This study is thus aimed at filling this gap.

The introduction of a gender perspective at the international and national level has led to better understanding and appreciation of women's participation during and after armed conflict, as well as their central role in the reconstruction of post-conflict societies. Several international conferences and resulting documents have recognized women's role and their contributions to matters of peace and security.

After the genocide, Rwanda continues to struggle with reconciliation and building restoration of relationships across the divides—genocide survivors and former genocide perpetrators, as well as their respective family members, in the context of deeper poverty (Hagengimana, 2000 and 2001; UNDP, 2005; CNUR, 2000; MINALOC, 2001; MINALOC and MINECOFIN, 2006). In this regard, both Uvin (1998) and Zorbas (2004) argue that if poverty, inequality, exclusion and prejudice fed into the dynamics of genocide, it follows that reconciliation has, as a necessary foundation, the notions of economic development, equality, participation, tolerance, human rights and the rule of law. In order to have a clear and realistic insight into the role that women in Rwanda have played in the peace building efforts, it is useful to look at the events of the 1994 genocide and their aftermath. The war and genocide affected men and women differently. It is estimated that more than 250,000 Rwandan women and girls were victims of some form of

sexual violence<sup>1</sup>. Most of those who died, who never returned to Rwanda after fleeing, or who were imprisoned on charges of genocide were men. Thus, many war widows and other single women who survived were saddled with the responsibility for caring for families single-handedly, taking care of orphans, and assuming duties traditionally carried out in patriarchal Rwanda by men. The 1994 genocide and its aftermath have had tremendous effects, with ramifications felt both in and outside the country.

In this regard, many individuals, governments and organisations came out to offer solutions towards reconciliation and peace building through a number of approaches, such as poverty alleviation, fighting against inequality, exclusion and prejudice, it follows that 'reconciliation' has, as a necessary foundation, the notions of economic development, equality, participation, tolerance, human rights and the rule of law.

One of the major post-genocide challenges in Rwanda is to cope with the deep cracks in interpersonal relations between different social categories, the healing of which might take longer than expected. In the aftermath of genocide, revisionism, negationism, the controversy of ethnic identity, psychological trauma, the survivors' poor living conditions, and the security of genocide witnesses constitute a non-exhaustive list of challenges Rwanda is facing. "Living together' in the post genocide context remains a day-to-day challenge not only for local authorities but also to every community member". Given the above, the rebuilding of social cohesion has been, still is and will remain for the years to come, one of the crucial components of Rwanda's reconstruction process.

As a matter of fact, 'unity and reconciliation' remained a controversial phrase not only among Rwandans but also among the international community. Genocide and mass atrocities left Rwanda with deep wounds

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and broken relationships to the extent that this phrase was perceived as a dream or, at least, a utopian ambition. "How can we ask the genocide survivors to live with the criminals?" is an illustrative question that was normal to put at the start of the post-genocide period. In order to restore social cohesion, however, it was seen as a necessity since "there was no other solution than creating favourable conditions for peaceful coexistence" (IRDPA).

The 2010 *Rwanda Reconciliation Barometer* developed by the NURC claims the relationship between the ethnic groups to "have improved since the end of the genocide". At the same time, empirically-driven observers perceive Rwanda as making tremendous progress as regards unity and reconciliation. Rwanda is on the track towards adopting a consensus among the "citizens who trust one another, lead by principles of tolerance, mutual respect, equality, complementary roles/interdependence, truth, and healing one another's wounds caused by our shared history, people sharing the common objectives of laying the foundation of sustainable development". The philosophy of *Rwandanité* – referring to 'national identity' – ensues.

Despite the progress noted, there are still limitations the Rwandan society needs to deal with. In actual practice ethnicity still plays a huge role in Rwanda. Job distribution is one of the areas in which it is most in evidence. The Government is Rwanda's biggest employer, but everywhere jobs are scarce and there is stiff competition for the few jobs available in both Government and the private and non-governmental sector, and accusations of favouritism on ethnic grounds are common. Ethnicity is also still prevalent in other domains: as one interviewee said, after elections the question is often "How many are 'ours'? How many 'theirs'?", rather than "How many competent people?" or "How many people sharing my views?" have been elected.

An important issue for the government of Rwanda is the promotion of gender equality and women's empowerment as a prerequisite for sustainable

peace and development. This is echoed in the words of President Paul Kagame during the official opening of a gender –training workshop for Parliamentarians in 1999.

*"The abrupt shift to monetary economy, formal education and modern technology played a key role in restructuring gender relations to the disadvantage of women. These imbalances are not only an obstacle to the country's development but constitute a form of social injustice. It is imperative to our lawmakers, policy makers and implementers to have an objective and correct analysis of the gender question in order to design appropriate corrective policies and programmes. The question of gender equality in our society needs a clear and critical evaluation in order to come up with concrete strategies to map the future development in which men and women are true partners and beneficiaries. My understanding of gender is that it is an issue of good governance, good economic management and respect of human rights"<sup>2</sup>*

Despite long history of marginalization, and molestation by their male counterparts, since pre-colonial days, Rwandan women joined in a non-profit organization AVEGA-AGAHOZO was created on January 15th 1995 , by 50 widows who themselves are genocide survivors. The association was approved by Ministerial decree no. 156/05 on 30th October 1995 their important role occurred at a greatest hour of need soon after 1994 genocide which led to the violent death of an estimated one million Tutsis and moderate Hutus in just 100 days. Sadly the misery continues for thousands who live in untold hardship. AVEGA-AGAHOZO was formed to address the needs of these people, including: Widows, Orphans, Children who have become the heads of household, those who have lost some or all of their children, the elderly and the handicapped survivals. Having emerged from



the 1994 genocide and its devastating effects, Rwanda has since moved on as a progressive post-conflict country with notable development initiatives that have played a leading role in peace building and reconciliation.

Headquartered in Kigali, Rwanda, AVEGA AGAHOZO was founded in 1995 to help widows and their dependents escape the poverty, anguish and misery that filled their lives following the genocide of 1994. Today, AVEGA AGAHOZO has centers across Rwanda and includes among its members more than 20,000 widows and more than 71,000 dependants and orphans. Of the 300,000 to 400,000 survivors of the Rwandan genocide, widows outnumber widowers ten to one. It is the widows and orphans who witnessed the atrocities committed and, in many cases, suffered extreme violence themselves. Many are haunted by the genocide and still cannot talk about their experiences.

Sexual violence was often used to humiliate and degrade women during the killings, with between 250,000 and 500,000 women raped during the 100 days of violence. Many of these women were traumatized or ashamed and are seeking help now only because they are ill.

For these women, AVEGA AGAHOZO is a refuge, providing medical services, psychological counseling, education and training, housing and legal services. The central problem to be addressed in this dissertation is the role played by women Association "AVEGA AGAHOZO" after genocide in Rwanda.

The inequalities are prevalent in most male dominated societies around the globe and Rwanda being our area of study is no different. Women are more likely than men to be illiterate and suffer extreme poverty, because of this, their rights are frequently violated, and they have little access to local resources or opportunities. There were countless atrocities, amputations, and sexual exploitation of young girls, women and children, with many used as child-soldiers in this process. Historically, women have been discriminated against and under-represented in the traditionally male-

dominated political and socio-economic structure in Rwanda. In this environment, men made themselves leaders while the women did the bulk of the farm work, Rwanda women have historically constituted the majority of the rural labour force, often as informal agricultural workers or petty traders. They have played a key role in food production and in providing basic goods for the family, but despite this, women are also frequently insecure." (Barnes et al, 2007).

### **Statement of the problem**

The problem around which this thesis turns consists of how to reconcile people of Rwanda, restore interpersonal relationships and build up peace after mass violent conflicts and atrocities against each other in what is globally known as the Rwandan genocide. Peace building and reconciliation are always a big challenge everywhere in any post-conflict period (Sentama, 2009; Schirch, 2005; Miall, 2004; Ramsbotham et al., 2005; Lederach et al. 2007; Staub, 2003). After the violence that existed in the genocide, the conflicting parties were separated from one another. Reconciliation and peace building became a problem as a result, because there was a lot of fear, suspicion, mistrust, hatred and misperception, since people were no longer friendly, open and trusting, as they used to be. As a result, differences, negative stereotypes and hostilities increased, and the change in communication patterns set in, as people moved farther and farther apart. How to break down these negative and dehumanizing attitudes and behaviours and building positive ones, and how to overcome differentiation and build peace has been a difficult task.

One of the greatest obstacles to reconciliation and restoration of peace after the genocide violence is that conflicting parties are separated from one another, there is too much fear, suspicion, mistrust, hatred and misperception, since people who had been friends, open and trusting each other, are no longer so. There are negative stereotypes, hostility and the

change in communication patterns set in, as people move farther and farther apart (Sentama, 2009; Burgess, 2003; Lederach et al., 2007; McMoran, 2003). Therefore to break down these negative and dehumanizing attitudes and behaviours and how to overcome differentiation and increasing positive ones, is a difficult task.

In the aftermath of the genocide, Rwanda continues to struggle with reconciliation and peace building among the survivors and perpetrators and their respective family members, (Sentama, 2009; Hagengimana, 2000 and 2001; UNDP, 2005 and MINECOFIN, 2006). As a result, various individuals and organisations have joined hands with the government of Rwanda in the struggle towards reconciliation and peace building. While different reports have come out to document the efforts of such organisations and individuals, most of them are purely qualitative. This study quantitatively examines the activities of one of such organisations in the names of AVEGA AGAHOZO Women Association and extent to which such activities have contributed towards reconciliation and peace building in Rwanda after the genocide.

### **Purpose of the study**

This study; i) described the activities of AVEGA AGAHOZO Women Association and the extent of reconciliation and peace building in Rwanda after the genocide; ii) identified the strengths and weaknesses of respondents in terms of activities of AVEGA AGAHOZO Women Association, reconciliation and peace building in Rwanda after the genocide; iii) tested the null hypothesis of no significant correlation of activities of AVEGA AGAHOZO Women Association and extent of reconciliation and peace building; iv) validate the top-down (from above) and the bottom-up (from below) approaches to peace building; v) identified gaps in the existing literature and vi) contributed to knowledge generation by bridging identified gaps.

## **Objectives of the study**

**General:** This study established the correlation between activities of AVEGA AGAHOZO Women Association and extent of reconciliation and peace building after Rwanda genocide.

## **Specific objectives**

The specific objectives of this study were;

1. To determine the profile of respondents in terms of age, gender, education level, tribe, religion and marital status.
2. To determine degree of activities of AVEGA AGAHOZO Women Association in the struggle of reconciliation and peace building in Rwanda.
3. To determine level of reconciliation and peace building in Rwanda after the genocide.
4. To determine if there is a significant relationship between the degree of activities of AVEGA AGAHOZO Women Association and the level of reconciliation and peace building in Rwanda after the genocide.

## **Research Questions**

This study wanted to answer the following questions;

1. What is the profile of respondents in terms of age, gender, education level, tribe, religion and marital status?
2. What is the degree of activities of AVEGA AGAHOZO Women Association in the struggle of reconciliation and peace building in Rwanda?
3. What is the level of reconciliation and peace building in Rwanda after the genocide?
4. Is there a significant relationship between the degree of activities of AVEGA AGAHOZO Women Association and the level of reconciliation and peace building in Rwanda after the genocide?

## **Null Hypothesis**

4. There is no significant relationship between the degree of activities of AVEGA AGAHOZO Women Association and the level of reconciliation and peace building in Rwanda after the genocide.

## **Scope**

### ***Geographical Scope***

This research was carried out with in Kigali, the Capital city of Rwanda. Kigali is also housing the headquarters of AVEGA AGAHOZO women association and it is the major center of its activities. That is why the study concentrated in this area.

### ***Theoretical Scope***

This study was guided by two approaches to peace building, which include the top-down (from above) and the bottom-up (from below) approaches (cited in Sentama, 2009). The top-down (from above) approach emphasizes peace building and reconciliation by external actors (international bodies or national governments) while the bottom-up (from below) approach, emphasizes peace building and reconciliation by local non-state actors (Oda, 2007; Tønnesson, 2005; Keating and Knight, 2004; Haugerudbraaten, 1998; Lamazares, 2005; Ramsbotham et al., 2005; Lederach, 1997).

### ***Content Scope***

The variables investigated upon in this study included activities of AVEGA AGAHOZO Women Association, which was the independent variable. The activities investigated upon include provision of medical services, psychological counseling, education and training, housing and legal services, regular visits to those suffering from AIDS, nutrition support (antiretroviral therapy for HIV), assisting widows who wish to testify against those accused of genocide; in national, international and community-based Gacaca courts

and helping members become involved in income-generating activities, such as business projects, farming, knitting and basket-weaving.

The dependent variables investigated upon in this study were peace building and reconciliation in Rwanda after the genocide. Peace building aspects investigated upon included the processes or the activities of monitoring and supporting national peace through mediation, facilitation, creation of mediation offices and arbitration among tribes. Thus peace building and reconciliation involve a wide range of activities associated with capacity building, and societal transformation, with a major concern being the repairing, or positive transformation, of broken human relationships. Peace building also included early warnings and response efforts, violence prevention, advocacy work, civilian peacekeeping, humanitarian assistance, ceasefire agreements, normalization and peace consolidation.

### ***Time Scope***

The study was conducted within a period of one year, from February 2012 to February 2013. The data collected concerned facts from 1994 to present day.

### **Significance of the study**

This research is intended to be of use to humanitarian actors and peace builders the world over. This is so because it will discuss the techniques that the Rwandan women association "AVEGA AGAHOZO" employed in their efforts to bring humanitarian relief to genocide survivors. These techniques could be of use to in other parts of the world.

The research can also be of great use to students of Peace and Conflict Studies. The skills used by these women could be a model to students intending to be involved in the art of negotiation and conflict management. It is also expected that this research will potentially be beneficial to diplomats because diplomacy is mostly about negotiation and persuasion.

The research aims to highlight the importance of ensuring that gender sensitive should be considered during and after conflict situations.

### **Operational Definitions of Key Terms**

**Peace building;** Peace building in this study referred to the processes or the activities of monitoring and supporting national peace through mediation, facilitation, creation of mediation offices and arbitration among tribes and so on.

**Reconciliation;** is defined as mutual acceptance by members of formerly hostile groups of each other. Such acceptance includes positive attitudes, but also positive actions that express them, as circumstances allow and require. Structures and institutions that promote and serve reconciliation are important, but reconciliation must include a changed psychological orientation toward the other. If reconciliation between groups occurs following intense violence, it is likely to be gradual and progressive.

**Rwandan Genocide;** This was used to refer to the slaughter of an estimated one million Tutsis and some moderate Hutus, during a period of 100 days from 7<sup>th</sup> April to 16<sup>th</sup> July 1994.

We understand

**Survivor;** This term was used to refer to any person who escaped a planned extermination of a group of people to which they belonged (genocide).

## CHAPTER TWO

### REVIEW OF RELATED LITERATURE

#### **Concepts, Opinions and Ideas From Authors/Experts**

#### **Activities of AVEGA AGAHOZO Women Association**

This section gives a thorough review of the activities of AVEGA AGAHOZO Women Association in the perspective of building reconciliation and peace in the post genocide Rwanda. However before a thorough examination of AVEGA AGAHOZO Women Association, we examine a brief historical over of Rwanda and its genocide.

#### ***Historical Overview***

Rwanda's history has shaped the role women have played at different periods. Rwanda's pre-colonial history is marked by a centralised system of administration under the monarch (umwami) assisted by chiefs (abatware) and advisors (Abiru). The queen mother (umugabekazi) played a crucial role in state matters as the chief adviser to her son. Rwanda's existence as a nation state dates from the 11th century. During the pre-colonial era, clan membership was the defining component of identities and rivalries. From 1957 onwards, Rwanda experienced massive social and political upheavals, resulting in large -scale massacres of Tutsi people in 1962, 1967 and 1973.

The post-independent regimes were characterized by the institutionalization of ethnic polarization of the population, regional and religious based discrimination, political repression, economic hardships and large numbers of refugees. This preceded the 1990 civil war that was started by the Rwandese Patriotic Front (RPF), a Tutsi-dominated rebel group comprised mainly of Rwandan exiles based in Uganda and led by Paul Kagame, the current President of Rwanda. From 1990 to April 1993 there were many reform initiative s aimed at restoring peace, democracy, human rights and national unity, including peace talks in Arusha Tanzania, and the



signing of a peace pact between the National Revolutionary Movement for Development (MRND) government and the RPF. Political parties were allowed to operate and Agathe Uwilingiyimana became the first women prime Minister appointed in Rwanda.

Women's traditional roles within the family Popular Rwandan dictums, such as 'the hen does not crow with the cocks' 'in a home where a woman speaks, there is discord' and 'a woman's only wealth is for an explanation of this concept. In traditional Rwandan society, women's responsibilities included educating the children, welcoming visitors, managing the household, advising their husbands and maintaining traditions. A gender-based division of labour was instilled at an early age. Among other skills, 'boys were taught to defend the interests of the family and the nation [and] were initiated in combat techniques ... Girls, on the other hand, were groomed to help their mothers in the household chores. They learned obedience, respect, politeness, submission and resignation ...' Thus to 'build a house or animal pen, go to the battlefield, milk the cows, ensure the family income and defend and protect the family were tasks assigned to men, while doing the housework, educating the children [and] pounding grain were tasks specific to women in rural areas.' Often illiterate, women in pre-genocide Rwanda were poorer than men.

They conducted 65–70% of agricultural work across the country, including heavy work such as carrying water and firewood. Yet they did 'not possess and [did] not have the capacity to control natural, economic and social resources. 'From a young age, the [Rwandan] girl ...experiences different forms of violence that she does not discuss.

According to tradition, physical violence is perceived as a punishment. In most cases, women accept it as such ...The inferior status of the woman [and] her ignorance encourage her into submission and expose her to rape and sexual services ... Women also suffer from psychological violence ... The woman is obsessed by the behaviour that is expected of her. She suffers

from a total dependence on her husband.', in pre-genocide Rwandan society, male domination within the family was the norm, yet norms are always subject to exceptions, and the extent to which traditional gender roles had evolved by the time of the genocide is rarely specified. African

'The Rwandan woman is absent from political life, where social and political decisions are made, she stays inside the home and therefore cannot participate in public debates ...She ...cannot make any decision for herself.'

This characterization of Rwandan women, while overly simplistic, does hold some truth. In particular, in the period before the genocide, while women were not completely 'absent from political life. Despite this reality, there have been some powerful women throughout Rwandan history who challenge the notion that the Rwandan woman 'cannot make any decision for herself'. In particular, the Queen Mothers in pre-colonial Rwandan society held substantial influence as adviser to the King, to the point that some early European explorers spoke of Rwanda as a territory ruled by a Queen.

One notable example is that of Kanjogera, who became the most important person in the Kingdom.' A century later (albeit with few women in leadership roles in between), Agathe Uwilingiyimana became Prime Minister of Rwanda. Nicknamed 'the rebel' Uwilingiyimana was consistently at odds with the President's extremist clique. As Minister for Education, Uwilingiyimana abolished the ethnic quota system in schools, encouraged girls to pursue science subjects and to continue onto University and increased the representation of women in decision-making positions in her department. Now regarded as a national hero, Uwilingiyimana is particularly renowned for her promotion of the rights of women and the girl-child and her fight against ethnic and sexual discrimination. She became one of the first victims of the genocide, sexually assaulted and killed by the Presidential Guard on 7 April 1994.

Women achieved no leadership positions under colonialism. (The special schools created for chief administrators were exclusively reserved for

men, while women were trained in housekeeping.) Following independence, there was only one female government minister under the First Republic, Agathe Uwilingiyimana was appointed Prime Minister of Rwanda in July 1993.

### **AVEGA AGAHOZO Women Association**

According to information from its website AVEGA AGAHOZO is a nonprofit organization founded by 50 women who lost their husbands in the Rwandan genocide of 1994. Headquartered in Kigali, Rwanda, the organization includes among its members more than 20,000 widows and more than 71,000 dependents and orphans. Its centers across Rwanda provide medical services, psychological counseling, education and training, housing and legal services. Between 250,000 and 500,000 women were raped during the 100 days of violence, 67 percent of whom contracted HIV as a result. The three health centers set up by AVEGA provide medical care through regular visits to those suffering from AIDS, as well as nutrition support to the more than 1,500 AVEGA members receiving antiretroviral therapy for HIV. AVEGA also assists widows who wish to testify against those accused of genocide; in national, international and community-based gacaca courts, an estimated 800,000 perpetrators have been convicted so far. In addition, AVEGA has helped its members become involved in income-generating activities, such as business projects, farming, knitting and basket-weaving.

### **Reconciliation**

Although it is increasingly and commonly used in a range of diverse contexts, there is generally a lack of common understanding about the definition of reconciliation (Sentama, 2009). Reconciliation is a complex and contextually varied concept (Evaldsson, 2007; Kostić, 2007). Some writers suggest that reconciliation can be referred to as goal/outcome, or as a

process, while others consider the concept to be both a goal and a process (Kostić, 2007; Bloomfield, 2005; Villa-Vicencio, 2006; Borer, 2006; Bar-Tal and Bennink, 2004). Others such as Lederach (1997) consider reconciliation as a place; while Borer (2006) holds that reconciliation occurs at many dimensions—spiritual, personal, relational and social, structural and ecological. Furthermore, reconciliation is often restricted to interpersonal relationships, and becomes defined in terms of bringing together former adversaries on the basis of a minimum mutual acceptance. This implies the restoration or transformation of the minimal acceptable relationships between former adversaries, which build on a minimum of mutual acceptance, in a viable and cooperative manner (Lederach, 2002; Kostić, 2007; Galtung, 2001; Villa-Vicencio, 2006). In this regard, a minimum acceptable relationship between former adversaries is defined in terms of the existence of mutual trust, positive attitudes and behaviours, and the consideration of the parties' needs and interests. Other researchers argue that the goal of reconciliation, beside mutual accommodation and acceptance of former adversaries, also includes forgiveness. In this regard, acknowledging the past stands as a key condition for adversaries to be able to engage in building a common future (Kostić, 2007).

Other discussions about reconciliation touch upon its character or approach, by making a distinction between individual reconciliation and national unity and reconciliation (Kostić, 2007). The first type (model) of reconciliation is concerned with what is called *intrapersonal reconciliation*; the process by which individuals who suffered from, or conducted, violence need to reconcile with themselves. It is often referred to as trauma healing (Stovel, 2006).

The second type (or model) of reconciliation is called *interpersonal reconciliation* (IR), sometimes also called *thick* reconciliation, associated with a religious paradigm—with individuals as units of analysis. It is concerned with the reparation of relationships between victims and those who harmed

them or their loved ones (Stovel, 2006). Here reconciliation happens to individuals, usually between two (a group of) people (survivor and perpetrator), but also sometimes with an individual themselves. The interpersonal understanding of reconciliation is characterized by a shared comprehensive vision, mutual healing and restoration, and mutual forgiveness'. Its elements also include confession, sacrifice, and redemption (Borer, 2006). Although this model varies according to individual emphasis, certain concepts are strongly identified with it, including healing, apology, forgiveness, confession, and remorse. In this model, individual reconciliation can foster sustainable peace if and when the following core elements, outlined by Assefa, are taken into consideration: (a) honest acknowledgment of the harm/injury each party has inflicted on the other; (b) sincere regrets and remorse for the injury done; (c) readiness to apologize for one's role in inflicting the injury; (d) Readiness of the conflicting parties to let go' of the anger and bitterness caused by the conflict and the injury,(e) commitment by the offender not to repeat the injury; (f) sincere effort to redress past grievances that caused the conflict and compensate the damage caused to the extent possible; and (g) entering into a new mutually enriching relationship.

The third model of reconciliation can be described as **political reconciliation**, often referred to as National Reconciliation (NR), and also called *thin* reconciliation, associated with a national or political paradigm with socio-political institutions and processes, as units of analysis. Some also talk of National Unity and Reconciliation (Borer, 2006). This approach to reconciliation, unlike the second (thick reconciliation), assumes that former enemies are unlikely to agree with each other or even to get along very well. In this regard, one important aspect of NR is the development of a political culture that is respectful of the human rights of all people'. As Borer stresses, NR's emphasis is that the state should strive to build legitimate and representative state institutions which respect fundamental human rights and

in which it is the state's responsibility to create a culture of rights based upon an inclusive and democratic notion of citizenship (Borer, 2006). He also emphasizes that in contrast to thick reconciliation, the NR model, considered as secular, is a model in which people hear each other out, enter into a give-and-take with each other about matters of public policy, build on areas of common concern, and forge compromise with which all can live (ibid).

In sum, the NR model of reconciliation is most closely associated with the following terms: tolerance, rule of law (justice), democracy, human rights culture, conflict resolution, transparency, and public debate. In this regard, the international, hybrid and domestic tribunals are seen as part of a top-level approach to reconciliation. Truth and Reconciliation Commissions (TRC) have become an almost routine element of post-conflict peace building in countries emerging from internal conflict.

At the middle level approach, problem solving workshops, conflict resolution training and peace commissions offer what is called a middle-out approach to peace building. It is based on the idea that the middle range contains a set of leaders with a determinant location in the conflict which, if integrated properly, might provide the key to creating an infrastructure for achieving and sustaining peace (Lederach, 1997).

At the grassroots level, the focus is on the population represented by its leaders—meetings for leaders from both sides of conflicting parties with the help of aid workers who are trained in such meetings (Brounéus, 2008). As far as this study is concerned, reconciliation is restricted to the process involving the transformation or change at the interpersonal relationship level after a conflict has caused a rupture in people's relationships (*thick* reconciliation), given that it is focused on individuals as units of analysis; that is, the restoration of damaged relationships among parties in harmful conflicts (Tarekegn, 2005; Lederach, 2006; Ramsbotham et al., 2005). The context of post-genocide Rwanda reminded us that (as discussed at the beginning of this chapter) the need to overcome or transform the enmities

between genocide survivors and former genocide perpetrators, as well as their respective family members developed during the genocide, suggests a need for reconciliation (Lambourne, 2004).

In this regard, the interpretation of reconciliation is restricted to the alteration of negative conflict attitudes through enhancing mutual trust and understanding, and challenging misperceptions and distrust, among other negative relational aspects (Ericson, 2001; Staub, 2000). It is also concerned with mutual acceptance of one another by members of formerly hostile groups. Such acceptance includes positive attitudes, but also positive actions that express them, as circumstances allow and require (Staub and Pearlman, 2001 in Staub et al., 2005).

Therefore, this thesis maintains, respectively, Evaldsson's theoretical understanding and Love's practical understanding, of reconciliation as:

...a process, which includes the reduction of animosity and of negative, derogatory or hostile attitudes and feelings, as well as the enhancement of positive, peaceful, non-violent attitudes and feelings (among which trust, tolerance and respect are particularly important), between the parties after a conflict has caused a rupture in their relationship. (Evaldsson, 2007)

...bringing together people who are divided through conflict, to meet; listen and hear each other's story; to develop mutual understanding, respect, tolerance; to take responsibility for past wrong and to forgive; and to seek new ways forward through more coextensive relationships. (Love, 1995).

The above contentions consider reconciliation as an encounter suggesting that a space for the acknowledging of the past and envisioning the future is the necessary ingredient for reframing the present. For this to happen, people must find ways to encounter themselves and their enemies, their hopes and their fears (Lederach, 1997). Being distinct from forgiveness, reconciliation is a process that is conditioned on the attitude and actions of the offender. Even if the offender confessed his or her wrong to the one he

or she hurt, and appealed for forgiveness, the offended person could justifiably say, I forgive you, but it might take some time for me to regain trust and restore our relationship.

Considering all these above developments, there is a need to emphasize that interpersonal relationships restoration is not synonymous with reconciliation; rather the former is one aspect of the latter. Therefore, throughout this study, the use of the term reconciliation is restricted to the restoration or transformation of relationships between conflicting parties; a process affected by various factors, to be discussed further below. In this regard, a point of departure is that, as touched upon previously, it is generally suggested that interpersonal reconciliation necessitates favourable contact among members of conflicting parties that allows them to work together or play together in a way that heightens a sense of shared humanity and promotes empathic personal contact and mutual respect (Hamburg, 1998). It is in this perspective that, in order to build reconciliation, scholars such as Lederach and Crocker call for a social space where people can recount their experiences and share perceptions and feelings with one another through an encounter (Lederach, 1997; Borer 2006; Crocker et al., 2007). In this regard, a report from Caritas International suggests three elements that are important for opening up spaces for reconciliation.

First, people need safe, hospitable spaces. This means that basic human needs, such as being free from physical harm, and having shelter and food, are met. Without these basic needs being met, conflicting parties may continue to live in fear and anxiety.

Second, spaces for reconciliation have to be places where conflicting parties can act graciously and experience graciousness. Breakdowns in relationships are ultimately about a loss of trust, which is likely to be restored when conflicting parties are reasonably sure that their trust will not be broken again, and when trust is not forced or threatened.



Therefore, safe, hospitable spaces allow conflicting parties to rebuild trust as they experience graciousness. Expansive acts of graciousness are denied as relationships breakdown. Graciousness, unlike gratuitous acts of violence, has a purpose; it allows conflicting parties to rebuild trust, and to feel hospitality, and it can help restore their broken spirit.

Third, spaces for reconciliation are places where conflicting parties can discover or build something new. The free character of the space means that the parties do not know everything that can come out of it. If the experiences that victims had were highly traumatising, the experiences of the new may be of discovering their own personal strengths and those of their communities. Paralysis may be replaced by renewed confidence and the ability to build something anew with others (Caritas International, 2002, 2006).

In connection with the above developments, the literature on reconciliation and peace building (relational peace building or interpersonal reconciliation) generally suggest a number of factors led by the engagement of conflicting parties, which assumes an encounter. The process generally implies a space where both truth and forgiveness are validated and joined together, rather than being forced into an encounter in which one must win out over the other, or envisioned as fragmented and separate parts (Lederach, 1997).

## **Peace Building**

It is generally held that peace building has been practiced since ancient times and later as a form of confidence-building during the Cold War and an instrument in reducing conflict around issues of economic inequality (Paffenholz and Spurk, 2006; De Zeeuw, 2001). It is commonly argued that the birth of modern peace building started with the Hague peace conference in 1898, followed by the foundation of the League of Nations, resulting in the creation of the United Nations (UN) at the end of World War II with the main

objective to monitor and support world peace through mediation, facilitation, good offices and arbitration between states. Yet Johan Galtung (1976) is credited with coining this concept, in contrast to terms such as peace keeping and peacemaking. Galtung defined peace building in relation to structure of peace', the scope being concerned with inter-state wars and relationships (Oda, 2007; Mazurana and McKay 1999; Ramsbotham et al., 2005).

Peace building analysis and practice gained significant international momentum in the early 1990s, with the end of the Cold War, as the focus shifted away from inter-state conflicts to the management and resolution of armed conflicts within states (Miall et al., 1999; Eriksson et al., 2003). The argument was that because the nature of conflicts had changed, since the end of the Cold War, it was necessary to change the process, the goals, and the actors that can lead to peace (Galama and Tongeren, 2002). It was during this period that the concept of peace building became popularized by former UN Secretary-General Boutros Boutros-Ghali while making clear the functions of UN organizations for conflict resolution in post-Cold War era.

In fact, since 1990, despite the belief that the end of the Cold War in 1989 was to have introduced a new era of peace, rights and privileges of human beings, pervasive and pernicious violent conflicts most of which having been occurred within countries, have persisted in many parts of the world (Prager and Govier, 2003; Maynard, 1999; Paris, 2004; Gawerc, 2006). Secessionist struggles, civil wars, local warlord-ism, collapsing states, gross human rights violations and genocide characterized this period. The level of violence in many of these cases was intense in many countries, such as in the former Yugoslavia, Sri Lanka, Somalia, Kosovo, Haiti, Sierra Leone, Rwanda, and others, notably in Africa (Staub et al., 2005; Prager and Govier, 2003). It was in this context that the idea of peace building gained significant international momentum, with the central idea to provide countries emerging from violence with the skills and resources they required,

not only to rebuild, but also to prevent future violence (Atack, 2004; Prager and Govier, 2003; Cousens in Cousens et al., 2001).

As pointed out above, the first international appearance of the concept of peace building was found in the 1992 and 1995 editions of *An Agenda for Peace*, proposed by the former UN-Secretary General Boutros Boutros-Ghali. Boutros-Ghali's 1992 report proposed a new framework to manage international armed conflicts. Proclaiming the advent of a new generation of peace missions in the post-Cold War era, Boutros-Ghali suggested the use of innovative concepts, notably 'peace building', limited to the post-conflict period and defined as action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict (Boutros-Ghali, 1992; Jeong 2002; De Zeeuw, 2001; Paffenholz and Spurk, 2006).

Since 1992, peace building had remained focused on post-conflict situations, reflecting the linear thinking about conflict, where peace building takes place only after the phases of preventive diplomacy (conflict prevention), peacemaking (conflict ending) and peacekeeping (conflict management) have been completed (De Zeeuw, 2001). This was found to be the shortcoming that the *Supplement to An Agenda for Peace* (1995) rectified. Therefore, since 1995, the use of the concept of peace building took a broad perspective in relation to two types: efforts to reinforce preventive diplomacy, and efforts to buttress peacemaking (Boutros-Ghali 1992, Jeong 2002). While differentiating between peacemaking, peace building and peacekeeping, Boutros-Ghali had emphasized the importance of structural peace building in the post-conflict period, stating its functions as: rebuilding the institutions and infrastructures of nations torn by civil war and strife; and building bonds of peaceful mutual benefit among nations formerly at war (Boutros-Ghali, 1992; Mazurana and McKay, 1999). Over time, however, the structural orientation of peace building has been expanded upon by those who view peace building as encompassing equality and social

justice, improved relationships, and meeting of basic needs (Fisher, 1993; Lederach, 1995a-1995b; Mazurana and McKay, 1999).

Concepts of peacekeeping, peacemaking and peace-enforcement have been reframed, and military-focused missions have been replaced with a broader notion of peace building efforts. Simultaneously, the notion of neat, chronological phases of conflict followed by stabilization, transition and consolidation have proven problematic when applied to the realities of complex peace operations and development. There was a need both to respond more effectively to the immediate crises, and to plan post-crisis responses in the context of long-term peace-building strategies (CPHS, 2006). Despite some contentions that peace building remains a complex concept that is difficult to define, there is a general and common understanding, reflecting the above developments, that peace building can be defined in two ways.

There is a common understanding that peace building is an elastic concept that may be either broadly or narrowly defined (Sentama, 2009). On the one hand, peace building, narrowly defined, concerns the post-conflict/violence period, commonly termed post-conflict peace building, to refer to a wide range of activities associated with capacity building, reconciliation, and societal transformation, with a major concern being the repairing, or positive transformation, of broken human relationships. This was, as discussed previously, the first conception of the United Nations document *An Agenda for Peace* (1992), in which peace building was viewed as a long-term process that occurs after violent conflict has slowed down or come to a halt (Maiese, 2003). This refers to the fourth phase of the peace process that takes place after peacemaking and peacekeeping operations; the focus being on addressing the causes and the effects of the conflict (World Bank, 2006; Bourtos-Ghali, 1992; Lederach, 1997; Harbottle and Harbottle, 1997; Jeong, 2002). Alongside preventive diplomacy, peacemaking and peacekeeping post-conflict peace building was the fourth

pillar of a comprehensive approach by the UN and other multilateral bodies concerned with peace and security, not only between states but just as importantly, within them (Boutros Boutros-Ghali, 1995; Cousens in Cousens et al., 2001).

On the other hand, peace building, broadly defined, is understood as a broad umbrella that encompasses not only long-term transformative efforts, but also peacemaking and peacekeeping (short-term operations), which point to the conflict cycle, which refers to conflict escalation and de-escalation. In this encompassing and broad view, peace building includes early warning and response efforts, violence prevention, advocacy work, civilian and military peacekeeping, military intervention, humanitarian assistance, ceasefire agreements, normalization and reconciliation. The process is thus concerned with prevention, peacekeeping, peacemaking and peace consolidation/reconciliation (Ramsbotham et al., 2005; Lambourne, 2004; Haugerudbraaten, 1998; Maiese, 2003).

It is in relation to these two ways of understanding peace building that the concept of interpersonal relationships peace building is positioned. As far as this study is concerned, the focus is restricted to the *narrow* understanding of peace building known as post-conflict peace building to refer to the long-term process that occurs after a violent conflict. In this regard, post-conflict peace building appears to be presented as a multifaceted, multilayered effort that needs to address cause-and-effect factors in the security, political, economic, and reconciliation spheres, which implies post-conflict peace building effort on the personal, relational, structural, and cultural dimensions. According to Lederach et al. (2007), these dimensions seem to be linked, and equally importantly, despite the shortage of literature on how they relate to each other. Since this relationship goes beyond the limits of this study, it is important to briefly describe each of these dimensions in order to clearly position the interpersonal relationship dimension, which constitutes the particular focus of this study.

The personal dimension of conflict refers to the consideration that conflict changes individuals personally, emotionally and spiritually and centres on desired changes at the individual or personal level. The destructive effects of social conflict must be minimized, and its potential for personal growth must be maximized, efforts being centred on the treatment of mental health problems. Typical emotional effects include depression and trauma, where a person is often left with intense feelings that negatively influence his or psychological well-being. After an experience of violence, an individual is likely to feel vulnerable, helpless, and out of control (Maiese, 2003; Lederach, 1997).

The relational or interpersonal dimension focuses on the causes and the effects of war-related hostility through the repair/restoration and/or transformation of damaged relationships. It refers to people who have direct face-to-face contact; and when conflict escalates, communication patterns change, stereotypes are created, polarization increases, and trust decreases. As discussed further in this thesis, the relational dimension lies squarely in the reconciliation sphere.

The structural dimension focuses on the socio-economic and political conditions that foster violent conflict. It underlies the causes of conflict, and the patterns and changes it brings about in social structures. The root causes of conflict are typically complex, but they include skewed land distribution, development-related issues (such as poverty), environmental degradation, democracy, and unequal political representation. In order to establish lasting peace structural causes of the conflict are analyzed and social structural change is initiated (Lederach, 1997; Maiese, 2003; CPHS, 2006).

The **cultural dimension** refers to violent conflict causing deep-seated cultural changes, for example, the norms that guide patterns of behaviour between elders and youth, or women and men. It is concerned with the cultural causes of the conflict, the conflict in the cultural patterns of a group, and to the way that culture affects the development and handling

of conflict (Lederach, 1997; Ramsbotham et al., 2005). This dimension is argued to embody the other three dimensions. Considering the above dimensions of post-conflict peace building, it follows that this study is restricted to the **relational dimension** of conflict, which focuses on the restoration or (positive) transformation of interpersonal relationships—relational peace building. But, since a clear understanding of this dimension is provided later, this study's focus is firstly positioned based on ways in which peace building is approached.

### **Theoretical Perspectives**

This study was based on two approaches to peace building, namely the top-down (from above) and the bottom-up (from below) approaches (cited in Sentama, 2009). The top-down (from above) approach emphasizes peace building and reconciliation by external actors (international bodies or national governments) while the bottom-up (from below) approach, emphasizes peace building and reconciliation by local non-state actors (Oda, 2007; Tønnesson, 2005; Keating and Knight, 2004; Haugerudbraaten, 1998:4; Lamazares, 2005; Ramsbotham et al., 2005; Lederach, 1997). However, it is observed that most texts dealing with peace building often tend to promote a concept that is heavily approached in a top-down manner.

The reason for overemphasizing the top-down approach to peace building is perhaps due to the fact that official peace building has emerged as an international involvement in conflict situations, and therefore is mainly associated with the work of outsiders, donors and intervention forces (Paris, 2004; Prager and Govier, 2003; Keating and Knight, 2004; Tønnesson, 2005). Consequently peace building finds itself much more frequently approached in a top-down manner (Lederach, 1998, Killick et al., 2005), thus following the single paradigm (liberal democracy and market economy)—liberal internationalism—guiding the work of most international agencies aiming to transform war-torn states into 'liberal market democracies' (Paris,



1997:2004). These liberal market democracies are often sought to be transplanted and implemented in all war-torn countries, with the assumption that it would suffice to export the market democracy model in order to secure a peace-built on the basis of democratic and economic liberalism (Jeong, 2002), with less attention paid to actions of local actors, who are simply taken as implementing partners' (O'Reilly, 1998; Haugerudbraaten, 1998). John Paul Lederach stands as one of the writers who challenged the top-down approach to peace building.

In Lederach's view, the single most important aspect of encouraging an organic perspective of peace building politics is to create a genuine sense of participation, responsibility, and ownership of the process across a broad spectrum of the population (Lederach, 1997; Voget, 2007; Jeong, 2002) instead of transplanting international liberal democracy, to be blindly implemented by local peace building actors. Prager and Govier (2003) also hold that it is very difficult for outsiders to intervene constructively, so as to build within a country a capacity for sustaining non-violence and better relationships. In this regard, Tongeren et al. (2005) state that the international community, as it is embodied by the UN, has too often proven ineffective when faced with the harshest realities of world conflicts. They also emphasize that since the nature of conflicts has changed, shifting from inter-state to intrastate, so must the strategies to solve them change. It is in this regard that many hold that the top-down approach needs to be supplemented with bottom-up approaches, or grassroots peace building initiatives. Their point is that peace building solutions must be adopted by local actors and cannot be forced from above (Juma, 2005; Paffenholz, 2003 and 2006). This is one of the reasons behind this study's focus on peace building approached from below. In so doing, it becomes necessary to elaborate further on this approach.



### ***Peace building from below***

Despite the growing body of literature challenging the top-down approach to peace building, there is a need for more research regarding the effectiveness of the bottom-up approach. Since the early 1990s, the literature on peace building has burgeoned, while within the conflict resolution field a number of scholars and practitioners have led a revision of thinking about the complex dynamics and processes of peace building. This includes the idea that the effectiveness of peace building processes must be based not merely on peace agreements made by governments and elites, but more importantly on the empowerment of communities torn apart by war, to build peace from below, in order to enhance sustainable citizen-based peace building initiatives (Ramsbotham et al., 2005; Lederach, 1997). These shifts in thinking have moved the emphasis in conflict resolution work from an outsider neutral approach towards partnership with local actors, and it is this relationship which is one of the key characteristics of peace building from below. In the perspective of peace building from below, solutions are derived and built from local sources (Ramsbotham et al., 2005).

While emphasizing the role of leaders for each category, Lederach (1997) developed a conceptual model based on the view that people possess a potential for peace. He proposed a pyramid model of an affected population, consisting of three categories: *top level* (key political and military leaders with high visibility), *middle range* (leaders respected in sectors such as education, business, agriculture, health, religion, NGOs or ethnic groups), and the *grassroots* (leaders of local communities, indigenous NGOs or local health officials). In this model the significance of the middle-range approaches to peace is systematically formulated. Lederach's framework, in which a great deal of attention is paid to indigenous resources, thus shows a substantial shift from state-centric to multi-track approaches to peace building (Oda, 2007). Lederach calls peace building by the middle-range and grassroots members of an affected society peace building from below

(Lederach, 1997; Oda, 2007; Harpviken et al., 2004). In this regard, Thania Paffenholz (2003, 2006) uses the term *community-based bottom up peace building* to describe the Life and Peace Institute's (LPI) approach towards peace building during more than a decade in Somalia. This approach emphasizes the importance of having a broad-based and participatory process, where local people are empowered to actively participate in the peace and reconciliation process. For Paffenholz, peace building from below is both a practice and an attitude. As a practice, it means peace building engaged at the local level by the people who live in the midst of violence. As an attitude, it rests on the assumption that those most affected by violence, and who understand and have to live with its consequence, are likely to be best placed to find the most appropriate solutions to it (Paffenholz, 2006:6; McDonald, 1997).

Whereas people within the conflict are normally seen as a problem, with outsiders providing the solution to the conflict, in the perspective of peace building from below, solutions are derived and built from local sources, where a myriad of grassroots and community-based organizations (which represent local interests, local opinions and local cultures) are decisive actors in the work of grassroots peace building (Ramsbotham et al., 2005).

While this does not deny a role for outsider-third parties, it does suggest a need for a reorientation of their role. Therefore, peace building from below may be broadly defined as practice, by local non-state actors, utilizing various resources, to create amicable relationships with national, ethnic, racial, religious or political others, and to build a social structure which is able to promote a sustainable peace. Yet, as Oda (2007) argues, this type of peace building remains invisible, and which therefore constitutes a vacuum in peace research. Empirical studies regarding the role of grassroots, non-state actors appear to make a great contribution to this area the main aim of this study.

## **Underlying Causes of the Genocide of 1994 in Rwanda**

The Rwandan genocide in 1994 was preceded by a civil war and an ideology of exterminating batutsi that went on for several decades. The genocide was orchestrated and fomented by the government but perpetrated in large part by the civilian population. Analysts have divergent views as to the actual causes of the Rwandan genocide but all are in agreement on the issue of bad governance policies of discrimination and wanton abuse of human rights being the major root causes.

The genocide shredded the country's social fabric and created huge challenges in terms of meeting the needs of hundreds of thousands of orphans and widows and internally displaced people. The civil war and genocide had a disproportionately strong impact on women, such as rape and many of genocide survivors became widows, heads of households, and caretakers of orphans.

## **Legal and Constitutional Reforms**

Recovering from genocide and its consequences required more than the conventional methods. In the case of Rwanda, a country emerging from its dark past and forging a bright future of stability and prosperity, this called for marshalling all efforts to achieve the common good. The commitment of central government was demonstrated by new policies and laws. Important legislation institutionalized gender equality.

The new law on inheritance and succession, which give women and children equal rights, is now used as a point of reference in sensitizing general public on issues of gender equality. The anti-violence bill will soon be enacted. The most fundamental change in the legal and constitutional framework is the adoption of the 4th June 2003 constitutions with its strong content as gender. The building of partnership between government, civil society and community based organizations for a common purpose of promoting women's participation in governance is another unique

contributing factor, this is contrary to the common tendency for civil society and government to clash over their interests, regarding the specific role played by women in local governance, the policy of decentralization occurred before the new constitution decreed that 30% of decision-making posts be filled by women .

Women participation in Gacaca courts following the 1994 genocide, the country faced unprecedented challenges to their judicial system. Hundreds of thousands of genocide suspects were in jail awaiting trial. The system of justice was so overburdened that it could not cope. The government of Rwanda undertook a restructuring of its justice system to include indigenous, traditional methods. In creating a national institution to revive and formalize Gacaca, the government of Rwanda indirectly contributed to the promotion of women's participation.

Women are represented in all Gacaca courts, the representation of women judges in these courts is 29%. This is an important achievement given that women did not traditionally serve as Gacaca judges or observers. The responsibility of settling community disputes was reserved for a community's wise and respected men (Inyangamugayo). This institution presents yet another opportunity which women have seized to advance their participation in the democratic process and governance. The skills they acquire and the experience will later be used to qualify them for leadership when the duration of these courts expire.

## **Related Studies**

### **Truth and the restoration of interpersonal relationships**

There is a common argument that truth-telling/seeking which goes hand in hand with truth-seeking and post-conflict peace building goes hand in hand. Scholars and practitioners of peace building, as well as populations of war-torn societies, increasingly agree that some kind of formal accounting

of the past is essential to achieve lasting, self-enforcing peace in war-torn states. Truth-telling/seeking) is increasingly considered a necessary, if not vital, component of the peace building process. Truth-telling advocates offer a host of reasons why exposing and publicly accounting for wartime misdeeds is an essential component of the relational peace building process (Mendeloff, 2004). The argument is that truth-telling creates objective opportunities for people to see the past in terms of shared suffering and collective responsibility (Bloomfield et al., 2003).

Proclaiming the truth tells victims that the world does not regard such behaviour as acceptable, which contributes to feelings of safety and begins to restore the group's connection to the world community. It is also argued that by exposing the truth of past crimes, victims or survivors can begin to heal from the trauma of war and receive closure. Once they have begun to heal, they can then work towards reconciling with their former adversaries. This is an individual therapy, which is connected to relational peace building. Often harm-doing is thought to be mutual. Even when one group is clearly the perpetrator, as is the case in the 1994 genocide in Rwanda, there appear to have been some forms of mutual victimization over the course of history, or some acts of revenge following violence. However it is contended that truth is only one ingredient, and an important step in itself, since truth alone will not bring reconciliation (Huyse, 2003; Freeman and Hayner, 2003). But, some believe that truth-telling leads directly to trust, empathy and even forgiveness. This conviction is notably clearly present in the label truth commission (SPRC and JICA ReSpESA, 2006). Here, it is worth emphasizing that truth-telling/seeking is generally and often limited to Truth and Reconciliation Commissions (TRC), Workshops, and International Tribunal Courts. In this regard, one of the most popular transitional mechanisms in recent years is what has come to be known, in its generic form, as the Truth Commission. Yet, as is often argued, one of the shortcomings of truth commissions is their inability to secure meaningful cooperation from

perpetrators, given that they don't involve them (Freeman and Hayner, 2003). Recent findings also suggest that truth-telling through TRCs may even be re-traumatizing (Brounéus, 2008).

### **Acknowledgment, apology and forgiveness and the restoration of interpersonal relationships**

There is a common contention in psychodynamic theories of group change that an essential ingredient of successful restoration of interpersonal relationships after violence involves group processes of acknowledgement, mourning, apology and forgiveness. The point is that explicit acknowledgement and acceptance of moral responsibility for past events that victimized the other group, along with assurances that similar events will not happen in the future, can activate a response of forgiveness that releases, on a deeper level, resistance to completing the mourning process and moving forward into problem-solving for a better future. In fact, it is commonly argued that when perpetrators *acknowledge* what they have done, knowledge becomes, in a sense, truth, and survivors are assured (at least to some extent) that the past will not repeat itself. This in itself contributes to survivors' healing and facilitates dialogue. However, for the act of acknowledgement to be effective it must be both completed and detailed (Jeong, 2002). The next step is *contrition*, which involves the taking of responsibility for past actions, to express regret, apologize, and directly ask for forgiveness. Again, sincerity, as judged by the victim, is the key to the success of this step (Jeong, 2002).

The first two steps by the oppressor/aggressor prepare the ground for the final psychological step, which is the survivor's voluntary forgiveness of past injuries. It may take time for survivors to express their forgiveness, but true acknowledgement and contrition by the other side will in themselves have a positive effect on relations between the parties. Genuine forgiveness does not take place if anger and resentment are denied or ignored, although

forgiveness does not necessarily assume an attitude of superiority of self-righteousness. These three elements (acknowledgment, contrition-apology, and forgiveness) are essential in order for victimized groups to be reassured that they will not suffer the same abuse in future (Jeong, 2002:106).

It is generally argued that apology and forgiveness are two sides of the same emotional coin (Hauss, 2003). They can occur at the private level only, or they may also affect the interpersonal relationship. As Barkan and Karn observe, apology can help —bridge the victim's need for acknowledgment and the perpetrator's desire to reclaim humanity|| (Barkan and Karn, 2006). The same function can be said of forgiveness, which may be defined not only as a form of acknowledgment but also as an obligation toward the repentant offender (Schimmel, 2002:46). Conceived as such, both apology and forgiveness are assumed to restore the relationship between perpetrators and survivors. As Hauss holds, the causal mechanism involved is that they help define the past in a mutually agreed upon manner between the oppressors and the oppressed against, thus shaping the identities of both through a process called re-negotiating history. The oppressors who committed human rights violations and other atrocities have to take responsibility for their actions, and apologize. By the same token, the oppressed against have to find the space in their hearts to forgive those who victimized them, even though the pain and suffering will never disappear. But forgiving is just as important as apologizing in any society which wishes to put its struggles behind it and create a more peaceful and cooperative future.

Apologies and forgiveness expressions are considered as important because intractable conflicts generate such deep and searing emotions. Even after the fighting stops, people still feel the pain, hurt, anger, fear, and hatred that produced the conflict and its horrors in the first place. Without apology and forgiveness, people remain locked in the value systems that produced the conflict (Hauss, 2003). By apologizing, the wrongdoer party

indicates to the other that he or she is sorry for what he or she did, that they should not have done it, and that they will not do such a thing again. In acknowledging wrongdoing and responsibility, expressing sorrow, and taking initiative to restore the relationship, he or she attempts to bridge the gap with the partner or friend who was hurt.

The other will accept the apology only if she or he trusts the wrongdoer enough to regard her or him as sincere and credible (Govier and Werwoerd, 2002). Some argue that (when perpetrators are still alive) apology has symbolic meanings not only for survivors, but also for perpetrators of violence. Their argument is that apology from aggressors is a vital condition for survivors to forgive and move on to the promise of a more peaceful future. Moreover, offenders can recover their own humanity through apology proceeding from an admission of past misdeeds. Therefore, real liberation comes through a process of forgiveness following apology (Jeong, 2005; Long and Brecke, 2003).

In the case of the 1994 genocide in Rwanda, some argue that forgiving is difficult (although necessary), as the very idea of it can be offensive, considering the deep level of atrocities committed. It is also argued that it is difficult for many survivors to consider forgiving those members of the perpetrator group who did not personally participate in violence; that is, those who either belong to the perpetrator group or who were passive bystanders. As Shyaka argues, prior to the restoration of mutual friendly relationships, one who has caused harm to the other should admit and regret his/her wrongdoings, apologize for them and if need be, give compensation (Shyaka, 2004). However, there is still little research regarding the connection between acknowledgment, contrition-apology, and forgiveness, and the improvement of broken relationships, especially in the aftermath of horrible atrocities such as the 1994 genocide in Rwanda.



## **Justice and the restoration of Peace**

The bulk of the literature concerning the relationship between justice and peace building in attempting to rebuild human or social relationships after violence has been written from a conflict resolution perspective. By contrasting mercy' or amnesia' (letting go of the past, the forgive and forget approach) and retaliation (cleaning the slate by avenging the past (Ramsbotham et al., 2005), with other paths to relational peace building, there is a broad contention, in the literature, that justice stands as another important aspect of peace building in a post-conflict situation where there is a need to deal with the perpetrators of war crimes and other human rights abuses (Lambourne, 2004; Ramsbotham et al., 2005). Justice represents the search for individual and group rights, for social restructuring, and for restitution. It is argued to be different from mercy, which articulates the need for acceptance, letting go, and a new beginning (Lederach, 1997). However, justice is a complex concept, which has substantive and symbolic, economic and social, legal, and psychological meanings. It may be *retributive*, *restitutive (or reparative)*, *restorative*, or *distributive (or economic)* (Lambourne, 2004; Abu-Nimer 2001).

Although retribution (through international tribunals) originally meant a settling of accounts, involving both the punishment of evil and rewarding of good deeds, it has become associated solely with punishment and revenge in common usage in the twentieth century (Abu-Nimer, 2001:312). Restitution, meaning the recovery of losses or compensation to rectify harm, generally takes the form of a financial payment made to the offended against either by the offender or the state. Restorative justice puts emphasis on restoring relationships between parties in a conflict, instead of inflicting punishments. Restorative justice is based on recognition of the humanity of both offender and offended against, and the goal is to heal the wounds of every person affected by the conflict or offence. However, since options are explored that focus on repairing the damage, the concept of restitution also

plays a role in the implementation of restorative justice. Therefore, restorative justice appears, in general, to be characterized by four key values: (a) *encounter*, creating opportunities for both victims and offenders, and community members, who want to meet to discuss the crime and its aftermath; (b) *amends*, expecting offenders to take steps to repair the harm they have caused; (c) *integration*, seeking to return survivors and offenders to whole, contributing members of society; and (d) *inclusion*, providing the opportunity for parties with a stake in a specific crime to participate in its resolution (Van Ness and Strong, 2003).

Distributive justice, or economic and social justice, is concerned with giving each person his or her proper share and achieving a fair outcome, and is linked to both restitutive and restorative justice. In cases where one group has suffered economic discrimination over many years, economic justice may take the form of programmes to lift the disadvantaged groups out of poverty. Social justice is closely linked to economic justice, and is achieved when socially disadvantaged groups are provided with some means (most commonly structural) of achieving social equality with the dominant group. The main point is that when people have been wronged, they express a desire for justice, which can be interpreted as a human need to feel a sense of justice.

However, it is argued that what type of justice is necessary varies with individual circumstances and predispositions, the type of wrong and the local context. Clearly, different people have different priorities and needs in relation to justice (Lambourne, 2004). Besides truth-telling/seeking, which goes hand in hand with acknowledgment, contrition-apology, forgiveness expressions, and justice, in relational peace building, the literature on relational peace building also emphasize that education and communication are important factors.

## **Education and the restoration of Peace**

Education is believed to help counter the negative attitudes. It can aid in humanization by conveying the idea that we are all part of a vast, interdependent, worldwide family sharing fundamental human similarities. (Hamburg, 1995). While it is often contended that education, in terms of school system, can be a prerequisite for peace, the fact that it can also serve as a conflict-exacerbating factor (factor playing a role in the creation of causes of conflict) is also be emphasized. This is so since, as Seitz holds, education has too often been manipulated in the pursuit of domination and oppression.

Education systems segregated along ethnic or religious lines, such as those in Northern Ireland, Israel and Palestine, the former Yugoslavia and Rwanda, help to perpetuate dramatically divergent views of both history and current events. A segregated education system can hinder the development of meaningful relations across ethnic or religious divides (Seitz, 2004). A 1996 report from the UNESCO Commission on Education placed great emphasis on a type of education called 'Learning to Live Together'. In this regard, programmes designed to educate in an intelligent and peaceful way have been developed globally and are encompassed in a number of different educational models (Huyse, 2003). One of these is 'Education for Reconciliation', in Ireland. It is in this context that education for peace, known as *peace education*, is advocated.

Peace education refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level (Fountain 1999 in Seitz, 2004) Other prejudice reduction programmes are advocated, and include formal education,

community conferences or festivals, and mass media campaigns (Ryan, 1995).

Furthermore, Lederach advocates conflict resolution training approaches at the middle range level of peace building. Training approaches, which differ from problem solving approaches, generally aim at raising awareness (educating people about conflict) and imparting skills for dealing with conflict. In terms of education, training programmes are developed to provide participants with an understanding of how conflict operates, the general patterns and dynamics it follows, and useful concepts for dealing with it in more constructive ways. In terms of the development of skills, training has the more concrete goal of teaching people specific techniques and approaches for dealing with conflict, often in the form of analytical, communication, negotiation, or mediation skills. In contrast to problem-solving workshops, the focus of training is internally, rather than externally, oriented (Lederach, 1997). One of the key benefits of peace education, commonly advocated by writers in peace and conflict studies, is that it increases communication for mutual understanding among participants.

### **Communication and the restoration of Peace**

There appears to be a common understanding that interpersonal violent conflict often involves a breakdown in communication, and that where adversaries are unable to talk to each other, it is unlikely that they can resolve their differences. It is also argued that without communication, the other is frequently dehumanized, and mistrust and fear prevail. Conflict transformation, then, frequently involves finding ways to restore communication and encourage dialogue, which can occur at all levels, from the grassroots up to heads of state (Van Tongeren et al., 2005). This is thus assumed to lay the groundwork for the reciprocal enactment of acknowledgement of transgressions, apologies for these, forgiveness of these, and assurances that such acts will not occur in the future (Fisher, 2001). In this regard, it is argued that opening channels of communication

and interaction is crucial, as it asserts a shared humanity, challenges prejudices and shows opponents that division is not the means of addressing conflict issues, and creates opportunities (offers space) to address relational issues (International Alert, 2006). When channels of communication are opened, the hostile person can discover that her or his 'enemies' do not, in fact, wish her or him harm, and she or he comes to see the aggressiveness in her or his own behaviour; and as a result becomes less defensive and hostile (Forbes, 1997).

However, communication per se does not assure conflict transformation, since in certain cases, it can actually worsen communication outcomes. Poor communication is very likely to exacerbate conflicts (Krauss and Morsella, 2000). In this regard, it is generally stated that what is needed is effective communication between former enemies, which is one of the essential elements for relational peace building (Jeong, 2005; Maiese, 2003). Effective communication refers to communication which is open and empathic between conflicting parties (Maiese, 2003). Yet, effective communication requires safe spaces that will help to change perceptions, build trust, open communication (not defensive) and increase empathy. This is so since interpersonal communication can be difficult at the best of times, because of misunderstandings, hurt feelings and prejudices. The point is that if no safe spaces are provided, communication between conflicting parties can be extremely negative, even leading to destructive outcomes.

Safe spaces advocated for constructive communication, involve dialogue in traditional problem-solving workshops (open dialogues in which problem identification and the generation of solutions towards understanding, is nurtured), and in joint projects that are unrelated to the conflict's core issues, and that rather centre on shared interests (Maiese 2003). As Krauss and Morsella's study found, communication, coupled with a genuine desire to solve a problem that conflict parties share in common, makes the restoration of their relationships more likely (Krauss and Morsella,

2000). Buber (1958) perceives open and honest communication as a true encounter between equals, and terms such rare meetings dialogical moments.

It follows that the relational aspect of the communication process, the fact that communication takes place between people and influences every aspect of their relationship is central to understanding why certain communications succeed while others do not. Obstacles to communication include not only the words spoken during the interaction, but also non-verbal behaviour, prior experiences and pre-existing attitudes, beliefs, or perceptions. For example, strong and extreme emotions such as anger, fear, sadness, and distress can cause people to become *defensive* and avoid open communication, especially when they are in the presence of others whom they perceive as being the cause of such emotions. When one is faced with aggressive behaviour, either verbal or physical, open interpersonal communication will also be impossible. In this regard, one remedy is to find and sustain a supportive climate for effective communication between conflicting parties (Chaitin, 2003).

Supportive climates include situations which encourage descriptive speech, in which the listener perceives requests for information as genuine; that is, problem-oriented atmospheres, in which mutual solutions to conflict, rather persuasion, are nurtured. In addition, participants in the communication should not have been coerced into taking part in the interpersonal dialogue (Chaitin, 2003). In this regard, the context—the situation in which the communication takes place stands as one of the key factors affecting the nature of communication. This includes shared contexts such as culture, as well as personal contexts such as family or religion (Caritas Internationalis, 2002, 2006). Therefore, genuine dialogue/communication stands as a necessary condition for parties to reconcile their relationships (Abu-Nimer, 2001). Yet, the process of relationships peace building also points to socio-economic issues.

## **Socio-economic issues and the restoration Peace**

There is a wide argument that one of the major prerequisites for relational peace building is successful socio-economic development. Socio-economic factors have notably often been cited as one of the major causes of conflicts, notably in the developing world. For example, theorists believe that competition for scarce resources is a common factor in almost all ethnic conflicts in Africa. Therefore, it is often argued that socio-economic development, often referred to as structural transformation (poverty reduction, distribution of resources, health insurance, job creation, or simply the satisfaction of material needs) is essential for peace building. Economic development, through cooperation, it is often thought, should reduce ethnic conflict and increase respect for individual rights. As Forbes holds, people drawn into networks of cooperation and exchange become tied together by their practical economic interests. Under the influence of these new interests and engagements, they begin to see their clashing commitments in a new and clear light. People gradually learn to see each other as individual members of a family and to recognize their own interest in upholding a common set of basic rights for all (Forbes, 1997).

Efforts in post-conflict peace building have thus tended to focus on re-ignition of the economic engine, to facilitate resuscitation of full-scale economic activities and setting the country on a path to peaceful and inclusive development (UNDESA, 2004). In the case of post-genocide Rwanda, the United Nation's Economic Report on Africa (2003) offered an assessment of the economic reconstruction after the genocide, stating that the 1994 genocide was conditioned by poverty and resource scarcity, and that possible solutions in the economic sphere have to occur in tandem with interpersonal relationships improvement (Cannon, 2005). This is connected to some empirical evidence, which show that poorer countries are more likely to experience violent conflict, while conflict-affected countries tend to

experience higher levels of poverty. The point is that violent conflict results in the destruction of economic and human capital.

A country emerging from conflict is faced with damaged physical infrastructure, scarce employment opportunities, reduced foreign investment and increased capital flight. Statements taking socio-economic development as a key factor in promoting peace building thus emphasize that when economic and social opportunities exist, the transition to peace is more sustainable and, hence, in post-conflict peace building, more effort should be made to create economic opportunities in order to increase the probabilities of lasting peace. The argument is that the creation of socio-economic opportunities is vital to prevent the reoccurrence of violence in post-conflict societies, given that these opportunities: (a) reduce social tensions and restore interdependent relations that help transition to peace; (b) help redress grievances of people and create a wider middle class upon which democracy can be built; and (c) raise hope and trust in people (Yakhyoev, 2006). Walter's study of civil war suggests that improvement in economic well-being, among other things, decreases the risk of experiencing war anew (Brounéus, 2003 in Brounéus, 2008).

In the work of truth commissions, around the world, the importance of economic compensation has often been emphasized; economic justice (Boraine in Brounéus, 2008), since after violence there are often vast socio-economic gaps between former perpetrators and survivors. Yet, socio-economic development discussed in Truth and Reconciliation Commissions is only for survivors (through reparation and compensation), in contrast with economic development, which benefits all parties to a conflict. For example, Lambourne (2004) argues that improvement in socio-economic conditions for survivors is a key step to reconciliation. Yet, generalizing, this would be questionable, notably in poor countries, since offenders might also be suffering the same socio-economic problems (as is the case in Rwanda).



However, there remains a lack of agreement about the specific relationship between socio-economic development and relational peace building or conflict. Despite the small amount of literature connecting socio-economic development to the restoration of human relationships, it is sometimes argued that human relationships demand more than a simple increase in socio-economic indicators, given that they require psychological or emotional change from hostile attitudes to more moderate or positive ones. The argument is that unless conflict resolution efforts address the emotional and symbolic roots of ethnic violence, as well as the tangible interests at stake, they will continue to be ineffective (Byrne et al., 2008).

Ryan also notes that there is little evidence that economic development promotes peace, given that this theory overstates the power of economic development to change identity and underestimates the attachment to ethnic identity whatever the economic situation (Ryan, 1995). Despite the lack of agreement about the evidence that socio-economic development promotes or builds peace, the broad contentions supporting this view suggest that it can be effective to transform human relationships, following violence, when self-interest cuts across the divide. This refers to the contact between divided parties around something of equal importance for both of them. For example, Bloomfield (2003) argues that where poverty affects people on both sides of the conflict, the poor can increase their resources by joining together to fight for more equitable resource sharing. In the particular case of Rwanda, Zorbas argues that poverty reduction is connected with reconciliation. In her research on reconciliation in post-genocide Rwanda, she concluded that poverty reduction is a key part of the answer to a widowed Rwandan woman's question: how can I forgive, when my livelihood was destroyed and I cannot even pay the schooling of my children? In this regard, her argument was that the widow's question was insightful because it implies that if someone would help her restore her livelihood, and help her pay the schooling of her children, the groundwork

would have been laid for the process of forgiveness and/or reconciliation to become thinkable (Zorbas, 2004). In connection with the above factors, the literatures on relational peace building also suggest the importance of the country's culture, rituals and symbols in the restoration of peace.

### **Culture, rituals and symbols in the restoration of Peace**

It is generally argued that the way in which a community deals with a violent past is intimately linked to its customs and culture (Bloomfield, 2003). These include cultural rituals ceremonies, myths, and other symbolic actions and expressions. Schirch holds that a ritual has three specific characteristics. First, it occurs in a unique social space, set apart from everyday life. Second, communication operates through symbols and emotions rather than relying primarily on words or rational thought.

In ritual, individuals learn by doing, and utilize nonverbal communication. Third, ritual confirms and transforms people's worldviews, identities and relationships with others. The symbolic dimension focuses on how worldviews shape people's understanding of their problems. It includes the perceptual, emotional, cultural, value-based, and identity-driven aspects of conflict. When two cultures understand the world in vastly different ways, they may be unable to see conflict from the other's point of view. As Schirch holds, ritual theorists (such as Emile Durkheim) claimed that more formal ritual spaces were used to define group identity, create internal solidarity, and permit individuals to engage in and express relationships with others. She holds that doing something together helps them [people doing it] feel as one (Schirch, 2005). Symbolic approaches to peace building thus involve creative strategies aimed at shifting perceptions (Schirch, 2005). While culture is often viewed as an obstacle to addressing conflict, particularly by theorists rooted in the material or social dimension of conflict, symbolic approaches can also use culture as a source for peace building (Schirch, 2005). The point is that each culture has a tradition for handling conflict. Here culture refers to the fabric of meaning in terms of which human beings

interpret their experiences and guide their action (Geertz, 1973 in Schirch, 2005).

In this regard, Schirch argues that symbolic approaches to peace building, which focus on how people's worldview shapes how they understand and make meaning of conflict, include efforts to shift or transform worldviews or perceptions through creative strategies to engage people's physical and sensual selves, their emotions, their identities, and their values. She argues that cultural groups share common ways of being, values, social structures, and rules of interaction, and that they develop common ways of addressing conflict (Schirch, 2005). Cultural responses to the past vary from one society, or context, to another. Some societies embody a natural urge to forgive the injustices inflicted on them in the past.

Others focus on justice (legal, distributive or restitutive), while others display a strong aversion to letting bygones be bygones. For example, the *ubuntu* philosophy is often emphasized as a cultural principle in South Africa in reference to the numerous relationships of individuals. This concept denotes the essence of human togetherness or solidarity, and tolerance or compassion. For example in Zimbabwe, the concept refers to *unhu* in the Shona language.

In Uganda or Tanzania, it refers to *obuntu* (human generosity respectively in Luganda language and Haya and Nyambo languages). In Rwanda and Burundi, the concept refers to *ubumuntu* (humanism) or simply *ubuntu* (to refer to human generosity). In the particular case of Rwanda, some cultural approaches to post-genocide peace building, at the local level, along with the National Unity and Reconciliation Commission (NURC), enacted in March 1999, are worth relating. These local mechanisms include *gacaca* jurisdictions, *ingando* (solidarity camps), *abunzi* (mediators or conciliators), *itorero*, and *ubusabane*.

Other local initiatives (notably involving ordinary people) that are focused on socio-economic activities are comparatively less talked about, as

far as post-genocide peace building is concerned. Apart from cooperative organizations, which are currently advocated by the Rwandan Government as alternatives to post-genocide recovery, other initiatives include various associations, local NGOs, *ubudehe* and *umuganda* (community action), which mobilize people towards socio-economic ends. The first five local cultural approaches, beside community action towards socio-economic ends) are developed below:

### ***Gacaca***

*Gacaca* tribunal is a modernized form of a very traditional justice mechanism; that is, culturally familiar to Rwandans. Literally, 'on the lawn', *gacaca* is the traditional reconciliatory justice adopted by the Government of Rwanda to handle some categories of genocide cases. It is based on the traditional practice of community conflict resolution carried out openly with the participation of the whole community. Being inspired by the Rwandan traditional culture of an informal system of justice, where people used to sit together in *agacaca* (grass) and settle their disputes, the *gacaca* jurisdiction (court or tribunal) was established in 2001, in the wake of the 1994 genocide.

The system was judged necessary in order to establish the truth' and eliminate the culture of impunity', while speeding up the process around those who were being detained on genocide charges, thus overcoming the chronic problem of the overcrowded prisons and delays in trying those accused (more than 200,000 people were imprisoned). *Gacaca* jurisdictions were charged with hearing cases of crimes of genocide and other crimes against humanity committed between October 1, 1990 and December 31, 1994. The main objectives of the system were: (a) the reconstruction of what happened during the genocide; (b) the speeding up of the legal proceedings by using as many courts as possible; and (c) the reconciliation of all Rwandans, and building their unity. The *gacaca* system invites the participation of ordinary people assisted by lawyers, but remains a

permanent court that follows the rules set out in the law, which deals with the crimes of genocide. The court hears the cases of those accused of the lower (second and third) categories of genocide; i.e. not those of the planners and ring leaders (Bloomfield, et al., 2003; MINIJUST, 2008).

***Ingando (solidarity camps).*** *Ingando* is taken from the Rwandese verb *Kugandika*, which refers to halting normal activities, in order to reflect on, and find solutions to, national challenges. Ingandos are traditional approaches developed by the National Unity and Reconciliation Commission as a tool to build coexistence within communities. Ingando are aimed at enabling Rwandans to come to terms with the past by facing history, forging a common vision for a united future, and creating a forum for trust building and critical analysis of national challenges with a view to searching for solutions to address them.

At the beginning, the first beneficiaries were ex-combatants from the Democratic Republic of Congo (DRC). The programme later expanded to include school youth and students at secondary and tertiary levels. By 2002, the training was extended to informal traders, and other social groups including survivors, prisoners, community leaders, women and youth. Today, ingandos are carried out countrywide, and touch numerous categories of Rwandans: pre-University students, University lecturers, sex workers, provisionally released prisoners, youth, women, community leaders and other public service workers. Ingandos entail residential camps, bringing together between 300 and 400 people per programme, for between 3 weeks to 2 months, depending on the time available and the focus of the sessions. Topics are covered under five central themes: analysis of Rwanda's problems; history of Rwanda; political and socioeconomic issues in Rwanda and Africa; rights, obligations and duties; and leadership. A National Ingando Centre has been built in Nkumba, Northern Province, as a permanent facility house for the programmes (NURC, 2007).

In ancient Rwanda, ingandos were first developed by the military. With the advent of colonialism, it was a well entrenched practice. As Rwanda sank deeper into postcolonial conflict the institution of Ingando lost its relevance and was no longer practised. Moreover, the royal institutions, which had held Rwanda together for centuries were abolished. Faced with disasters (wars, natural calamities etc), the Mwami (King) mobilized and prepared the population through Ingandos.

**Abunzi** (Mediators /conciliators) *Abunzi* is a word stemming from the *kinyarwanda* word *Kwungà* to reconcile or to restore. These are elected officials at community level who manage minor social conflicts, and reconcile people, thereby reduce tensions in the community. Therefore, *abunzi* are community reconcilers, elected by the population on the basis of their integrity. This process reinforces unity and aids reconciliation (NURC, 2007).

**Itorero** *Itorero* (which does not yet have an appropriate translation in English) is an informal education system aimed at national civic education. It is a platform that aims to provide a forum for Rwandans in various social groups to discuss national unity, reconciliation and other social and development issues affecting the country. The process generally culminates in some convivial activities, notably entertainment, whereby people perform cultural dances known as *ibitaramo* (community evening parties where songs and dance are performed).

**Ubusabane** (convivial party) *Ubusabane* is a Rwandan traditional event where people organize a get together festival (party in which people share food and drinks, and dance) with the aim of fostering unity and reconciliation, and promoting friendship and partnership among communities. Ubusabane can also be used as an opportunity to celebrate a successful achievement. From 'convivere' (*com*: together plus *vivere*: to live'), the concept of conviviality literally means *to carouse together*.

## CHAPTER THREE

### METHODOLOGY

#### Research Design

The designs used in this study included ex post facto, retrospective, descriptive correlational and cross sectional survey designs. The ex post facto and retrospective designs were used because the study involved the use of both current and past facts about genocide and AVEGA AGAHOZO Women Association. The descriptive correlational design was used to establish the relationship between Activities of AVEGA AGAHOZO Women Association and reconciliation and peace building among genocide victims in Rwanda. On the other hand the cross sectional survey design was used because data were collected at once from a large number of the sampled respondents.

#### Research Population

The study population involved all the members of AVEGA AGAHOZO Women Association. These were categorized as staff and beneficiaries. In Kigali, the number of staff is about 100 while other members (beneficiaries) are over 2500. Based on this data, the total population of the study was estimated to be at least 2600. Although there are many beneficiaries of AVEGA AGAHOZO Women Association, only those directly connected from the Kigali branch were contacted.

#### Sample Size

From the population of 2600 respondents, the researcher arrived at a sample size of 346, computed using Slovene's formula, which is stated as;

$$n = \frac{N}{1 + Na^2}$$

Where n is the sample size we, N is the population and  $\alpha^2$  is the level of significance which is 0.05. Thus, using this formula, the sample size is computed as follows;

$$\begin{aligned}
 n &= \frac{2600}{1 + 2600 (0.05)^2} \\
 &= \frac{2600}{1 + 2600 (0.0025)} \\
 &= \frac{2600}{6.5} \\
 &\approx \underline{346}
 \end{aligned}$$

### **Sampling Procedures**

The purposive sampling was utilized to select the respondents based on these criteria: The respondent had to be;

1. Male or female staff or beneficiary of AVEGA AGAHOZO Women Association.
2. For both staff or beneficiary, the respondent must have been in contact with AVEGA AGAHOZO Women Association for at least a year
3. The respondent had to be a Rwandan national.
4. The respondent had to be either a Hutu or a Tutsi.

From the list of qualified respondents chosen based on the inclusion criteria, the simple random sampling was used to finally select the staff, while convenient sampling was used to select the beneficiaries with consideration of the computed minimum sample size.



## **Research Instruments**

Three sets of questionnaire were designed and distributed to the concerned respondents. The first set involved questions on the profile of respondents and all these questions were closed ended and structured.

The second set of questionnaires involved questions on the activities of AVEGA AGAHOZO Women Association and the third one involved questions on reconciliation and peace building among genocide victims in Rwanda. For each of the sets 2 and 3, a 4-point Likert Scale was applied. Respondents were asked to write the number corresponding to their appropriate answer, in the space provided before each question. The responses based on Likert Scale included; 1=Strongly disagree; 2=Disagree; 3= Agree; 4=Strongly Agree.

## **Validity and Reliability of the Instruments**

Content validity of the instruments was ensured through use of valid concepts and/or words which measure the study variables. The instruments were given to content experts to evaluate the relevance, wording and clarity of questions or items in it, after which a content validity index was computed. A content validity index of 0.7 was used as the minimum CVI to declare the instrument content validity, as per Amin (2005). The Cronbach alpha coefficient was used to ensure reliability of the instrument and was computed using SPSS. A Cronbach Alpha stated by Amin (2005) of 0.7 was used to declare the instrument reliable.

## **Data Gathering Procedures**

### ***Before the administration of the questionnaires***

1. An introduction letter was obtained from the College of Higher Studies and Research for the researcher to solicit approval to conduct the study.
2. After approval, the researcher secured a list of the qualified respondents from AVEGA AGAHOZO Women Association head quarters in Kigali and selected the sample size.
3. The respondents were explained about the study and were requested to sign the Informed Consent Form (Appendix 3).
4. The researcher reproduced more than enough questionnaires for distribution.
5. Select research assistants who assisted in data collection; they were briefed and oriented in order to be consistent in administering the questionnaires.

### ***During the administration of the questionnaires***

1. The respondents were requested to answer all applicable questions completely and not to leave any part unanswered.
2. The researcher and assistants requested respondents to fill questionnaires within three days.
3. On retrieval, all returned questionnaires were checked if all are answered.

### ***After the administration of the questionnaires***

The data gathered were edited, coded and entered into the computer and statistically analysed using the Statistical Package for Social Sciences (SPSS).

## Data Analysis

Data on profile of respondents was analysed using simple frequencies and percentage distributions. Means were used to determine the extent of AVEGA AGAHOZO Women Association and level of reconciliation and peace building. An item analysis based on means was used to identify the strengths and weaknesses of respondents in terms of AVEGA AGAHOZO Women Association activities and level of reconciliation and peace building. The following numerical values and response modes were used to interpret the means;

### A. For Extent of AVEGA AGAHOZO Women Association activities

<i>Mean range</i>	<i>Response range</i>	<i>Interpretation</i>
3.26 - 4.00	Strongly agree	Very satisfactory
2.51 - 3.25	Agree	Satisfactory
1.76 - 2.50	Disagree	Unsatisfactory
1.00 - 1.75	Strongly disagree	Very unsatisfactory

### B. For level of reconciliation and peace building

<i>Mean range</i>	<i>Response range</i>	<i>Interpretation</i>
3.26 - 4.00	Strongly agree	Very high
2.51 - 3.25	Agree	High
1.76 - 2.50	Disagree	Low
1.00 - 1.75	Strongly disagree	Very low

The Pearson's Linear Correlation Coefficient (PLCC) was used to determine the significant relationship between the extent of AVEGA AGAHOZO Women Association activities and level of reconciliation and peace building and to test the study null hypothesis.

## **Ethical Considerations**

To ensure confidentiality of the information provided by the respondents and to ascertain the practice of ethics in this study, the following activities were implemented by the researcher:

1. The respondents and entities were coded instead of reflecting their names.
2. Solicited permission through a written request to the concerned officials of AVEGA AGAHOZO Women Association included in the study.
3. Requested respondents to sign in the *Informed Consent Form* (Appendix 3)
4. Acknowledged the authors quoted in this study through proper citations and referencing.
5. Presenting the findings in a generalized manner.

## **Limitations of the Study**

The anticipated threats to the validity in this study will be as follows:

- 1) Intervening or confounding variables beyond the researcher's control such as honesty of respondents and personal biases. In order to minimize such conditions, the researcher requested respondents to be as honest as possible and to be impartial/ unbiased when answering the questionnaires.
- 2) The research environments were classified as uncontrolled setting where extraneous variables would influence on data gathered such as comments from other respondents, anxiety, stress, motivation on the part of their respondents while on the process of answering questionnaires. Although these were beyond researcher's control, efforts were made to request the respondents to be as objective as possible in answering questionnaires.

- 3) Testing: Consistencies in data collection were maximized by orienting and briefing the research assistants on the data gathering procedures.
- 4) Instrumentation: The research tool was not standardized hence validity and reliability tests were done to arrive at reasonable data measuring tools.
- 5) Attrition: There was fear that a representative sample could not be reached as computed due to circumstances within the respondents and beyond the control of the researcher. The researcher distributed questionnaires exceeding the minimum sample size and avoided this situation.

## CHAPTER FOUR

### DATA PRESENTATION ANALYSIS AND INTERPRETATION

#### Profile of Respondents

Respondents were described in terms of age, gender, education level, tribe, religion and marital status. Closed ended questions were employed to collect data about their personal profiles and analyzed their responses using frequencies and percentage distributions as summarized in table 1.

**Table 1**  
**Demographic characteristics of Respondents**

<b>Category</b>	<b>Frequency</b>	<b>Percent</b>
<b>Age group</b>		
20 – 39	104	30.1
40 – 59	160	46.2
60 and above	82	23.7
Total	346	100.0
<b>Gender</b>		
Male	132	38.2
Female	214	61.8
Total	346	100.0
<b>Education level</b>		
Primary	68	19.7
Secondary	95	27.5
Certificate	37	10.7
Diploma	47	13.6
Bachelors	87	25.1
Masters	12	3.5
Total	346	100.0
<b>Marital Status</b>		
Married	186	53.8
Single	160	46.2
Total	346	100.0
<b>Years With AVEGOR Women Association</b>		
Less than 5 years	79	22.8
5 - 9 years	150	43.4
10 years and above	117	33.8
Total	346	100.0
<b>Religion</b>		
Protestant	112	32.4
Catholic	133	38.4
Muslim	101	29.2
Total	346	100.0
<b>Tribe</b>		
Hutu	138	39.9
Tutsi	208	60.1
Total	346	100.0

Results from Table 1 indicates that most of the respondents 160 (46.2%) were in their middle adulthood age of 40-59, 126 (35.4%) followed by those in their early adulthood age of 20-39 102(30.1%). It can therefore be deduced that though all age categories were represented, adult respondents dominated in this study.

As far as gender is concerned, most of the respondents were female that is to say 214 (61.8%) and minority were males with 132 (38.2%). The males dominated in this study because the Association under study was founded by women and is majorly managed by women.

Pertaining education level, majority of the respondents were in secondary that is 95(27.5%) followed by those of Bachelor's degree 87(25.1%), while very few 12(3.5%) had Masters Degree. This however indicates a need for more education and building of human capital in the post genocide Rwanda.

Concerning their marital status, 186 (53.8%) of the respondents were married and 160(46.2%) were singles. This corresponds with the information in Table 1 that majority of respondents were in their middle adulthood age of 40 – 59, an age bracket where we expect most people to be married.

Concerning years of contact with AVEGOR Women Association, results in Table 1 indicates that majority 150 (43.4%) had stayed with AVEGOR Women Association for a period of 5-9 years, followed by those of 10 years and above 114(33.8%). This indicates that most of the respondents have been in AVEGOR Women Association for at least five years.

As for respondents' religion, majority were Catholics 113(38.4%), followed by protestants 112(32.4%) and finally Muslims 101(29.2%). This shows a fair distribution of among religions in the study area. This may be true because the study took place in the city where almost all religions in the

country are represented. Finally, concerning respondents' tribe, the Tutsi dominated the sample with 208(60.1%) while the Hutus were 138(39.9%).

### **Degree of Activities of AVEGA AGAHOZO Women Association in Reconciliation and Peace Building in Rwanda**

The independent variable in this study was activities of AVEGA AGAHOZO Women Association in Reconciliation and Peace Building in post genocide Rwanda. In the second objective of this study, the researcher wanted to determine the degree of activities of this Association as perceived by the staff and recipients of the services. These activities were broken into four areas, including general activities, social, economics and livelihood and education and legal. To measure the degree to which each activity was perceived, the researcher asked 37 qualitative questions, for which respondents were required to indicate the extent to which they agree or disagree with each. Each of these questions was measured on a four point Likert scale, where 1 = strongly disagree, 2 = Disagree, 3 = Agree, 4 = strongly agree. Respondents were required to rate each item by writing the right number in the space provided before each question. Their responses were analyzed using SPSS and summarized using means as indicated in table 2. The following key was used in the interpretation of means;

<b>Mean range</b>	<b>Response mode</b>	<b>Interpretation</b>
3.26-4.00	strongly agree	Very satisfactory
2.51-3.25	Agree	Satisfactory
1.76-2.50	Disagree	Unsatisfactory
1.00-1.75	Strongly disagree	Very unsatisfactory



**Table 2A**  
**Degree of General Activities of AVEGA AGAHOZO Women Association**  
**Item Analysis n=346**

<b>Items on Management of demobilization packages</b>	<b>Mean</b>	<b>Interpretation</b>	<b>Rank</b>
Giving group counseling to people who experienced genocide trauma.	3.98	Very satisfactory	1
Taking traumatized people to Psychiatric Centres to receive treatment	3.96	Very satisfactory	2
Educating people about trauma, HIV/AIDS and its effects	3.89	Very satisfactory	3
Assistance to widows living with HIV/AIDS, e.g. financial support.	3.88	Very satisfactory	4
Gathering a big number of counselors	3.88	Very satisfactory	4
Decreasing people with traumatic disorders and psychological problems	3.87	Very satisfactory	6
Raising awareness on trauma issues and HIV/AIDS	3.85	Very satisfactory	7
Giving individual counseling to survivors and perpetrators.	3.84	Very satisfactory	8
Making follow-ups to those given counseling and Psychiatric treatment	3.83	Very satisfactory	9
Educating members on the nature of HIV, e.g. helping them to follow their course of ARV correctly, and how to increase their CD4 count.	3.75	Very satisfactory	10
Raising community awareness and readiness of need to support victims	3.70	Very satisfactory	11
Training of counselors to do group counseling.	3.69	Very satisfactory	12
Training both men and women as counselors equally.	3.66	Very satisfactory	13
Training volunteers in trauma counseling ready to help others in their villages and cells.	3.40	Very satisfactory	14
<b>Average mean</b>	<b>3.80</b>	<b>Very satisfactory</b>	

The means in Table 2 indicated that respondents rated the degree of most activities of AVEGA AGAHOZO Women Association as generally very satisfactory as indicated by the average mean of 3.80. These results indicated that most aspects in the general activities were rated very satisfactory. The most satisfactory aspect in this category giving group counseling to people who experienced genocide trauma (mean=3.98) and the least, although also very satisfactory was training volunteers in trauma counseling ready to help others in their villages and cells (mean=3.40).

These results indicated that respondents are satisfied with the general activities of AVEGA AGAHOZO Women Association. It also implies that AVEGA AGAHOZO Women Association is consistently doing its work for which it was formed. It further indicates that women have played a big role in reconciliation and peace building in Rwanda, after the genocide. Despite

gender imbalances always perceived in our societies, these findings indicate that women can equally play a significant role in building peace and so need not be neglected. It is also true that in many societies in Rwanda are still despising women and look at them as people who are less than men in most of the human endeavours. AVEGA AGAHOZO Women Association activities prove to us that women are very good in peace building, sometimes they can be better than men.

**Degree of AVEGA AGAHOZO Women Association Activities in Terms of Social, Economic and Livelihood, Education and Legal**

The same means were used to summarise respondents’ satisfaction with the activities of AVEGA AGAHOZO Women Association as summarised in table 2B. Still the following key was used in the interpretation of means;

<b>Mean range</b>	<b>Response mode</b>	<b>Interpretation</b>
3.26-4.00	strongly agree	Very satisfactory
2.51-3.25	Agree	Satisfactory
1.76-2.50	Disagree	Unsatisfactory
1.00-1.75	Strongly disagree	Very unsatisfactory



**Table 2B**  
**Degree of AVEGA AGAHOZO Women Association Activities in Terms of**  
**Social, Economic and Livelihood, Education and Legal**  
 Item Analysis n=346

<b>Activity</b>	<b>Mean</b>	<b>Interpretation</b>	<b>Rank</b>
<b>Social Activities</b>			
Helping survivors to obtain seeds, home goods, clothes & mattresses.	3.98	Very satisfactory	1
Helping to improve shelter conditions of widows and orphans	3.98	Very satisfactory	1
Giving widows support for agricultural activities.	3.95	Very satisfactory	3
Helping genocide widows and orphans re-build their houses	3.95	Very satisfactory	3
Assistance to older widows via Hardship Grants and nutrition.	3.87	Very satisfactory	5
Helping to connect survivors to donors like Red Cross and others	3.77	Very satisfactory	6
Teaching volunteers techniques of records management.	3.40	Very satisfactory	7
Making home visits to people they always give assistance.	3.36	Very satisfactory	8
<b>Average mean</b>	<b>3.78</b>	<b>Very satisfactory</b>	
<b>Economic and Livelihood Activities</b>			
Helping survivors to start their own income generating projects	3.98	Very satisfactory	1
Monitoring members' projects to help them improve and succeed.	3.88	Very satisfactory	2
Teaching members how to start small businesses e.g. keeping animals, growing vegetables, etc.	3.88	Very satisfactory	2
Organizing members into groups and cooperatives	3.88	Very satisfactory	2
Organizing project management seminars & workshops for members	3.79	Very satisfactory	5
Giving workshops and training on entrepreneurship skills	3.31	Very satisfactory	6
<b>Average mean</b>	<b>3.73</b>	<b>Very satisfactory</b>	
<b>Education and Legal</b>			
Participating in preparation of commemorative activities of anniversaries of the genocide.	3.99	Very satisfactory	1
Giving vocational training opportunities to orphans	3.98	Very satisfactory	2
Giving legal assistance/ support to members in courts and Gacaca.	3.87	Very satisfactory	3
Giving scholarships to children- primary, secondary and tertiary levels.	3.86	Very satisfactory	4
Providing information about the status of Gacaca jurisdictions	3.84	Very satisfactory	5
Identification of legal cases and treating them accordingly	3.69	Very satisfactory	6
Organizing training workshops for paralegals to train members on land laws and property rights.	3.46	Very satisfactory	7
Ensuring that most cases are handled via mediation committees.	3.44	Very satisfactory	8
Making home and office visits to identify cases that need assistance.	3.40	Very satisfactory	9
<b>Average mean</b>	<b>3.79</b>	<b>Very satisfactory</b>	
<b>Overall mean</b>		<b>Very satisfactory</b>	

Regarding social activities, results in Table 2B indicated that respondents were very satisfied with all activities in this category. This is indicated by the overall mean of 3.78, which falls under very satisfactory on the interpretation guide. Social activities were lowest on making home visits

to people always given assistance (mean=3.36) and on teaching volunteers techniques of records management (mean =3.40).

Regarding economic and livelihood activities, results indicated that, still respondents are very much satisfied with AVEGA AGAHOZO Women Association activities, with an average mean of **3.73**. This also implies that AVEGA AGAHOZO Women Association is doing well in providing economic and livelihood activities to the survivors of the genocide. Results indicate that AVEGA AGAHOZO Women Association is best in helping survivors to start their own income generating projects, with a mean of 3.98 and least on giving workshops and training on entrepreneurship skills, with a mean of 3.31, which is still very satisfactory.

Concerning education and legal all activities were ranked very satisfactory, with the overall mean of 3.79. AVEGA AGAHOZO Women Association was rated highest on participating in preparation of commemorative activities of anniversaries of the genocide (mean=3.99) and the least was making home and office visits to identify cases that need assistance (mean=3.40). This also indicates that AVEGA AGAHOZO Women Association helps a lot in helping genocide survivors to acquire education and also in providing legal aid.

### **Level of Reconciliation and Peace Building in Rwanda After Genocide**

The dependent variable in this study was reconciliation and peace building in Rwanda after the genocide. In the third objective of this study, the researcher wanted to determine the level of reconciliation and peace building in Rwanda after the genocide as perceived by the staff and recipients of the services. To measure the level of reconciliation and peace building in Rwanda after the genocide, 33 qualitative questions were asked in the questionnaire for which respondents were required to rate the level of reconciliation and peace building by indicating the extent to which they

agree or disagree with each of the item or questions asked, where 1=strongly disagree, 2=Disagree, 3=Agree and 4=strongly agree. Their responses were analyzed and described using means as summarized in table 3;

**Table 3**  
**Level of Reconciliation and Peace Building in Rwanda After Genocide**  
**Item Analysis n=346**

Indicator of Reconciliation and Peace Building	Mean	Interpretation	Rank
The violence has created great loss for everyone	3.98	Very High	1
I believe in forgiveness as encouraged by God	3.97	Very High	2
I feel like we should all forgive other groups who harmed us during genocide.	3.95	Very High	3
I feel bad about my group's acts against the other group.	3.90	Very High	4
There can be a better future with the two groups living together in harmony.	3.88	Very High	5
I believe not all members of other group participated in the genocide	3.88	Very High	6
I would like my children to be friends with members of the other group	3.86	Very High	7
I would work with members of the other group on projects that benefit us all	3.86	Very High	8
I need to be forgiven for my actions against the other group.	3.85	Very High	9
I feel that I need to be forgiven for my group's actions against the other group	3.85	Very high	10
I would help a member of the other group who suffered the genocide.	3.84	Very High	11
I like members of my group and other group to be forgiven & treated equally	3.83	Very High	12
I often do not think about revenging against the other group	3.75	Very High	13
My rate of starvation has reduced.	3.71	Very High	14
I have been able to mourn family members who have died.	3.66	Very High	15
Actions of some people in my group were also harmful to the other group	3.65	Very High	16
I think my group should ask for forgiveness from the other group	3.63	Very High	17
I believe I should be the first to forgive members of the other group.	3.58	Very High	18
I feel a bit relaxed of traumatic I was in after the genocide;	3.56	Very High	19
I need to be forgiven for not acting in a helpful way	3.56	Very High	20
I feel that we should put more efforts in peace building and reconciliation than understanding how genocide was committed.	3.54	Very High	21
I can forgive members of the other group, knowing justice will be done	3.54	Very High	22
My group needs to be forgiven for its actions against the other group.	3.50	Very High	23
I believe some members of my group also participated in the genocide	3.49	Very High	24
I can forgive people of the other group who amend for what their group did	3.47	Very High	25
I believe it is God to punish those who harmed others & not us to punish them	3.44	Very High	26
I think each group should make amends to the other	3.40	Very High	27
I believe we all harmed each other, so we need to forgive and forget	1.72	Very low	28
I we are all to blame for what happened	1.33	Very low	29
Acts of perpetrators should not make all members of other group bad people.	1.20	Very low	30
A person from the other group has ever helped me	1.17	Very low	31
I would feel sympathetic if I saw a member of the other group suffering	1.16	Very low	32
I have ever helped a person from the other group	1.16	Very low	33
<b>Average mean</b>	<b>3.27</b>	<b>Very High</b>	

**Key to Interpretation of means**

Mean range	Response mode	Interpretation
3.26-4.00	strongly agree	Very high
2.51-3.25	Agree	High
1.76-2.50	Disagree	Low
1.00-1.75	Strongly disagree	Very low

Results in Table 3 revealed that the level of reconciliation and peace building in Rwanda after the genocide was rated as generally very high (overall mean=3.27). However, results indicate that the level of reconciliation and peace building in Rwanda after the genocide was highest on the belief that violence has created great loss for everyone (mean=3.98), belief in forgiveness as encouraged by God (mean=3.97), feeling bad about own group's acts against the other group (mean=3.88), belief that there can be a better future with the two groups living together in harmony (mean=3.95), feeling that groups should forgive each other with whom they harmed each other during genocide (mean=3.90). The level of reconciliation and peace building was rated very low on individuals having ever helped a person from the other group (mean=1.16), feeling sympathetic if one saw a member of the other group suffering (mean=1.16), a person from the other group having ever helped the respondent (mean=1.17), feelings that acts of perpetrators should not make all members of other group bad people (mean=1.20), belief that all harmed each other, so there is need to forgive and forget (mean=1.72) and belief that all to blame for what happened (mean=1.33).

These results indicate that as far as reconciliation and peace building is concerned, AVEGA AGAHOZO Women Association has done a good job and the level of reconciliation and peace building has gone up. However, some areas need some more intervention to increase the level of reconciliation and peace building, as it was found to be low.

### **Significant Relationship Between Degree of Activities of AVEGA AGAHOZO Women Association and Level of Reconciliation and Peace Building in Rwanda**

The last objective in this study was to establish whether there is a significant relationship between the degree of activities of AVEGA AGAHOZO Women Association and level of Level of Reconciliation and Peace Building in

Rwanda. On this, the researcher tested a null hypothesis that there is significant relationship between the degree of activities of AVEGA AGAHOZO Women Association and level of Level of Reconciliation and Peace Building in Rwanda. To achieve this last objective and to test this null hypothesis, the researcher correlated the means for degree of activities of AVEGA AGAHOZO Women Association and level of Level of Reconciliation and Peace Building in Rwanda, using the Pearson's Linear Correlation Coefficient, as indicated in table 5.

**Table 5**  
**Regression Analysis between Dependent and Independent Variable**  
**Level of Significance = 0.05**

Variables Regressed	Adjusted R Square	F	Sig.	Interpretation	Decision on Ho
DAAAWA Vs LRPB	.940	1358.839	.000	Significant influence	Rejected
Coefficients	Beta	t	Sig.		Rejected
(Constant)		-4.638	.000	Significant influence	Rejected
General Activities	-.005	-.066	.947	No significant influence	Accepted
Social Activities	.169	1.720	.086	No significant influence	Accepted
Economic and Livelihood Activities	-.099	-1.482	.139	No significant influence	Accepted
Education and Legal Activities	.903	10.349	.000	Significant influence	Rejected

Legend:

DAAAWA = Degree of Activities of AVEGA AGAHOZO Women Association

LRPB = Level of Reconciliation and Peace Building

Regression analysis results in Table 5 indicated that on the overall, the activities of AVEGA AGAHOZO Women Association have positively and significantly influenced reconciliation and peace building in the post genocide Rwanda. These findings indicated that activities of AVEGA AGAHOZO Women Association have contributed over 94% towards reconciliation and peace building in the post genocide Rwanda (Adjusted R square = 0.940).

However, the coefficients in this Table indicate that of all the four activities studied, it is only education and legal activities (Beta =0.903, sig. =0.000) which have a positive significant influence on reconciliation and peace building, others do not. The general and economic and livelihood activities were found to have a negative influence on reconciliation and peace building (have negative beta values). This implies that these activities have created more differences and instability than the peace they are expected to bring. The reason for this may be that the Association solicits assistance and gives it to people, but may be many are not satisfied with the



way it is distributed, hence distrust against one another and so the reconciliation is delayed and peace does not prevail in such situations.

## **CHAPTER FIVE**

### **FINDINGS, CONCLUSIONS AND RECOMMENDATIONS**

#### **Introduction**

This chapter presents a summary of the major findings, conclusions and recommendations based on the study objectives and study hypothesis. The researcher also suggests areas for further research.

#### **Summary of Findings**

This study was intended to correlation between the degree of activities of AVEGA AGAHOZO Women Association and the level of reconciliation and peace building in Rwanda after the genocide. It was guided by four specific objectives, which included determining the: i) demographic characteristics of the respondents in terms of age, gender, education level, tribe, religion and marital status; ii) degree of activities of AVEGA AGAHOZO Women Association in the struggle of reconciliation and peace building in Rwanda; iii) level of reconciliation and peace building in Rwanda after the genocide; and iv) determine if there is a significant relationship between the degree of activities of AVEGA AGAHOZO Women Association and the level of reconciliation and peace building in Rwanda after the genocide.

The findings indicated that most respondents (160 or 46.2%) were in their middle adulthood age of 40-59, 126 (35.4%) and 102(30.1%) were in their early adulthood age of 20-39 years; respondents were females that (214 or 61.8%); majority had a secondary level of education 95(27.5%), only 87(25.1%) had Bachelor's degree, while very few 12(3.5%) had Masters Degree; 186 (53.8%) were married and 160(46.2%) were singles; majority 150 (43.4%) had stayed with AVEGOR Women Association for a period of 5-9 years and 10 years and above 114(33.8%); majority were Catholics 113(38.4%), protestants were 112(32.4%) and Muslims were 101(29.2%);

the Tutsi dominated the sample with 208(60.1%) while the Hutus were 138(39.9%).

The degree of activities of AVEGA AGAHOZO Women Association was generally very satisfactory (average mean= 3.80), indicating that people are very satisfied with the general activities of the Association. Respondents were also very much satisfied with all social activities (overall mean= 3.78).

Respondents were also very much satisfied with AVEGA AGAHOZO Women Association economic and livelihood activities (average mean = 3.73), implying that the Association is doing very well in providing economic and livelihood activities to the survivors of the genocide, especially in helping survivors to start their own income generating projects (mean = 3.98).

All activities of education and legal were ranked very satisfactory, (overall mean =3.79), although participating in preparation of commemorative activities of anniversaries of the genocide was rated highest (mean=3.99).

The level of reconciliation and peace building in Rwanda after the genocide was found to be generally very high (overall mean=3.27). Reconciliation and peace building was found to be highest on the belief that violence has created great loss for everyone (mean=3.98); belief in forgiveness as encouraged by God (mean=3.97); feeling bad about own group's acts against the other group (mean=3.88); belief that there can be a better future with the two groups living together in harmony (mean=3.95); feeling that groups should forgive each other with whom they harmed each other during genocide (mean=3.90) and so on.

There was a significant relationship between the degree of activities of AVEGA AGAHOZO women Association and level of reconciliation and peace building in Rwanda ( $r = 0.961$ , sig. = 0.000). All the activities of AVEGA AGAHOZO women Association were found to be positively and significantly correlated with reconciliation and peace building.

From regression analysis, all activities of AVEGA AGAHOZO Women Association taken together had a positive and significant influence on reconciliation and peace building in the post genocide Rwanda, contributing over 94% (Adjusted R square = 0.940). However, of the four activities, only education and legal activities (Beta =0.903, sig. =0.000) had a positive significant influence on reconciliation and peace building, others did not. The general and economic and livelihood activities were found to have a negative influence on reconciliation and peace building.

## **Conclusions**

In this section, the researcher gives conclusion to the study findings in relation to the study purposes.

### ***A. Strengths***

The degree of the general activities of AVEGA AGAHOZO Women Association is very satisfactory for all aspects considered in this study. Also the degree of all social, economic and livelihood as well as education and legal services is also very satisfactory.

The overall level of reconciliation and peace building in Rwanda was very high, but almost perfect on the belief that violence has created great loss for everyone, belief in forgiveness as encouraged by God, feeling bad about own group's acts against the other group, belief that there can be a better future with the two groups living together in harmony, feeling that groups should forgive each other with whom they harmed each other during genocide.

### ***B. Weaknesses***

The degree of activities of AVEGA AGAHOZO Women Association was least satisfactory on training volunteers in trauma counseling ready to help others in their villages and cells.

Social activities were also least satisfactory on making home visits to people always given assistance and on teaching volunteers techniques of records management.

Economic and livelihood activities were less satisfactory on giving workshops and training on entrepreneurship skills.

Education and legal activities least satisfactory on making home and office visits to identify cases that need assistance.

The level of reconciliation and peace building is very low on individuals having ever helped a person from the other group, feeling sympathetic if one saw a member of the other group suffering, a person from the other group having ever helped another, feelings that acts of perpetrators should not make all members of other group bad people, belief that all harmed each other, so there is need to forgive and forget and belief that all to blame for what happened.

### ***Testing of Hypothesis***

The null hypothesis of no significant relationship between activities of AVEGA AGAHOZO Women Association was disproved.

### **Validation of Theory**

The theory or the top-down (from above) and the bottom-up (from below) approaches to peace building approach were partly approved and partly disproved in this study. This study found that complete reliance on foreign intervention, let it be physical, material and so on does not significantly contribute to reconciliation and peace building. However, intervention by local people themselves and the forgiveness which originates from the nationals may go a long way in enhancing peace building after a conflict.

## **Recommendations**

There is a need for AVEGA AGAHOZO Women Association increase on training volunteers in trauma counseling who can be ready to help others right from their own villages and cells.

The management of AVEGA AGAHOZO Women Association increase on home visits to people given assistance, so as to monitor whether there is improvement in their lives and a change in their beliefs and attitudes towards other people. They should also keep on examining or testing them to ensure an improvement trend. That is why they need to train more counselors. They should also increase on teaching their staff, members and volunteers techniques of records management, so that they can be able to make follow-ups every after a given period of time.

More workshops and training on entrepreneurship skills needs to be given to members and beneficiaries. This will increase the speed at which they recover from the trauma and possibly increase the speed at which they reconcile and make peace with others.

In order to increase the level of reconciliation and peace building, there is need for the Association management to sensitize people and encourage them to always help persons from the other group when they have a need or a problem, encouraging them to always feel sympathetic whenever they see a member of the other group suffering and to have feelings that acts of perpetrators should not make all members of other group bad people. Also people should be taught to believe that they all harmed each other, so there is need to forgive and forget and that they are all equally blamed for what happened.

### **Areas for further research**

Prospective researchers and even students should be encouraged to research on the following areas;

- (a) The public opinion on Mass education training on conflict resolution
- (b) Effects of conflict resolution strategies among different tribes in Rwanda
- (c) And also on cultural diversities, beliefs and genocide in Rwanda

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**OFFICE OF THE HEAD OF DEPARTMENT, ECONOMICS AND EDUCATION,  
OPEN AND DISTANCE LEARNING  
COLLEGE OF HIGHER DEGREES AND RESEARCH (CHDR)**

Date: 16th September, 2012

**RE: REQUEST OF NYINAWUMUNTU ANGELIQUE MCR/36717/113/DF  
TO CONDUCT RESEARCH IN YOUR ORGANIZATION.**

The above mentioned is a Bonafide student of Kampala International University pursuing Masters in Conflict Resolution.

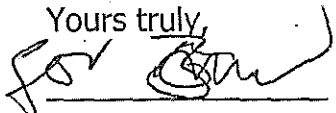
He is currently conducting a research entitled "**Avega Agahozo Women Association  
On Reconciliation and Peace Building Among Genocide Victims in Rwanda**".

Your organization has been identified as a valuable source of information pertaining to his research project. The purpose of this letter is to request you to avail him with the pertinent information he may need.

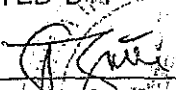
Any information shared with him from your organization shall be treated with utmost confidentiality.

Any assistance rendered to him will be highly appreciated.

Yours truly,

  
Dr. Ssemugeni Fred  
Head of Department,  
Education, Open and Distance Learning (CHDR)

NOTED BY:

  
Dr. Sofia S. T. Gaito  
Principal CHDR

## APPENDIX IB

### TRANSMITTAL LETTER FOR RESPONDENTS

---

Dear Sir/ Madam,

Greetings!

I am a Master of Master of Conflict Resolution (MCR) candidate at Kampala International University. Part of the requirements for the award is a Thesis. My study is entitled, "**Activities of AVEGA AGAHOZO Women Association on Reconciliation and Peace Building Among Genocide Victims in Rwanda**". Within this context, I request you to participate in this study by answering this questionnaire. Kindly answer all questions and do not leave any option unanswered if possible. Any data you will provide me shall be used for academic purposes only and no information of such kind shall be disclosed to others.

I kindly ask you to fill this questionnaire so that I can collect it within atleast three days!

Thank you very much for your wonderful cooperation.

Yours faithfully,

**Nyinawumuntu Angelique**

Researcher

**APPENDIX II  
CLEARANCE FROM ETHICS COMMITTEE**

Date \_\_\_\_\_

**Candidate's Data**

Name: Nyinawumuntu Angelique

Reg.: MCR/ /113/DF

Course: Master of Conflict Resolution

Title of Study: Activities of AVEGA AGAHOZO Women Association on Reconciliation and Peace Building Among Genocide Victims in Rwanda

**Ethical Review Checklist**

**The study reviewed considered the following:**

- Physical Safety of Human Subjects
- Psychological Safety
- Emotional Security
- Privacy
- Written Request for Author of Standardized Instrument
- Coding of Questionnaires/Anonymity/Confidentiality
- Permission to Conduct the Study
- Informed Consent
- Citations/Authors Recognized

**Results of Ethical Review**

- Approved
- Conditional (to provide the Ethics Committee with corrections)
- Disapproved/ Resubmit Proposal

**Ethics Committee (Name and Signature)**

Chairperson \_\_\_\_\_

Members' \_\_\_\_\_

**APPENDIX III**

**INFORMED CONSENT**

I am giving my consent to be part of the research study of Ms. **Nyinawumuntu Angelique** that will focus on **Activities of AVEGA AGAHOZO Women Association on Reconciliation and Peace Building Among Genocide Victims in Rwanda.**

I shall be assured of privacy, anonymity and confidentiality and that I will be given the option to refuse participation and right to withdraw my participation anytime.

I have been informed that the research is voluntary and that the results will be given to me if I ask for it.

Initials: \_\_\_\_\_

Date \_\_\_\_\_

## APPENDIX IV A

### FACE SHEET: DEMOGRAPHIC CHARACTERISTICS OF THE RESPONDENTS

**Direction:** On the space provided before or after each option, indicate your best choice by ticking mode (√):

1. Your age \_\_\_\_\_ Years

2. Gender (Please Tick): \_\_\_\_\_ (1) Male \_\_\_\_\_ (2) Female \_\_\_\_\_

#### 3. Education level

\_\_\_\_\_ (1) Primary

\_\_\_\_\_ (2) Secondary

\_\_\_\_\_ (3) Certificate

\_\_\_\_\_ (4) Diploma

\_\_\_\_\_ (5) Bachelors

\_\_\_\_\_ (6) Masters

4. Marital status \_\_\_\_\_

5. Years of collaboration with AVEGA AGAHOZO Women Association \_\_\_\_\_

6. State your religion \_\_\_\_\_

7. State your tribe \_\_\_\_\_

## APPENDIX IVB

### QUESTIONNAIRE TO DETERMINE EXTENT OF AVEGA AGAHOZO WOMEN ASSOCIATION ACTIVITIES

This questionnaire aims at helping AVEGA Agahozo Women Association managers get more knowledge about the perceptions of members towards their activities, hoping that it will result in a valuable contribution to the improvement of the Association performance.

**Direction:** Please write your rating on the space before each option which corresponds to your best choice concerning participation of AVEGA Agahozo Women Association in each activity in your area. Kindly use the scoring system below;

Rating	Response Mode	Description
4	Strongly Agree	You agree with no doubt at all
3	Agree	You agree with some doubt
2	Disagree	You disagree with some doubt
1	Strongly disagree	You disagree

#### AVEGA Agahozo usually participates in...

##### General Activities

- \_\_\_ 1. Raising awareness on trauma issues and HIV/AIDS
- \_\_\_ 2. Educating people about trauma, HIV/AIDS and its effects
- \_\_\_ 3. Raising community awareness and readiness of need to support victims
- \_\_\_ 4. Gathering a big number of counselors
- \_\_\_ 5. Giving individual counseling to survivors and perpetrators.
- \_\_\_ 6. Giving group counseling to people who experienced genocide trauma.
- \_\_\_ 7. Taking traumatized people to Psychiatric Centres to receive treatment
- \_\_\_ 8. Making follow-ups to those given counseling and Psychiatric treatment
- \_\_\_ 9. Decreasing people with traumatic disorders and psychological problems
- \_\_\_ 10. Training of counselors to do group counseling.
- \_\_\_ 11. Training both men and women as counselors equally.
- \_\_\_ 12. Training volunteers in trauma counseling ready to help others in their villages and cells.
- \_\_\_ 13. Assistance to widows living with HIV/AIDS, e.g. financial support.
- \_\_\_ 14. Educating members on the nature of HIV, e.g. helping them to follow their course of ARV correctly, and how to increase their CD4 count.

##### Social

- \_\_\_ 15. Teaching volunteers techniques of records management.
- \_\_\_ 16. Helping genocide widows and orphans re-build their houses
- \_\_\_ 17. Helping to improve shelter conditions of widows and orphans
- \_\_\_ 18. Giving widows support for agricultural activities.
- \_\_\_ 19. Helping to connect survivors to donors like Red Cross and others
- \_\_\_ 20. Assistance to older widows via Hardship Grants and nutrition.
- \_\_\_ 21. Helping survivors to obtain seeds, home goods, clothes & mattresses.
- \_\_\_ 22. Making home visits to people they always give assistance.

##### Economics & Livelihood

- \_\_\_ 23. Organizing project management seminars & workshops for members

- \_\_\_24. Helping survivors to start their own income generating projects
- \_\_\_25. Monitoring members' projects to help them improve and succeed.
- \_\_\_26. Organizing members into groups and cooperatives
- \_\_\_27. Giving workshops and training on entrepreneurship skills
- \_\_\_28. Teaching members how to start small businesses e.g. keeping animals, growing vegetables, etc.

**Education and Legal**

- \_\_\_29. Giving scholarships to children- primary, secondary and tertiary levels.
- \_\_\_30. Giving vocational training opportunities to orphans
- \_\_\_31. Identification of legal cases and treating them accordingly
- \_\_\_32. Making home and office visits to identify cases that need assistance.
- \_\_\_33. Giving legal assistance/ support to members in courts and Gacaca.
- \_\_\_34. Ensuring that most cases are handled via mediation committees.
- \_\_\_35. Organizing training workshops for paralegals to train members on land laws and property rights.
- \_\_\_36. Providing information about the status of Gacaca jurisdictions
- \_\_\_37. Participating in preparation of the commemorative activities of anniversaries of the genocide.



## APPENDIX IVC

### QUESTIONNAIRE TO DETERMINE LEVEL OF RECONCILIATION AND PEACE BUILDING

**Direction:** Indicate the extent to which you agree or disagree with each of the following items about **reconciliation and peace building**. Please write your rating in space before each item which corresponds to your thinking. All answers are equally acceptable as there is no wrong answer. Answer key;

Rating	Response Mode	Description
4	Strongly Agree	You agree with no doubt at all
3	Agree	You agree with some doubt
2	Disagree	You disagree with some doubt
1	Strongly disagree	You disagree with no doubt at all

- \_\_\_1. I believe in forgiveness as encouraged by God
- \_\_\_2. I believe it is God to punish those who harmed others and not us to punish them
- \_\_\_3. I believe we all harmed each other, so we need to forgive and forget
- \_\_\_4. I we are all to blame for what happened
- \_\_\_5. I like members of my group and other group to be forgiven and treated equally.
- \_\_\_6. I believe not all members of other group participated in the genocide
- \_\_\_7. I believe some members of my group also participated in the genocide
- \_\_\_8. I feel bad about my group's acts against the other group.
- \_\_\_9. I feel that we should put more efforts in peace building and reconciliation than understanding how genocide was committed.
- \_\_\_10. I feel like we should all forgive other groups who harmed us during the genocide.
- \_\_\_11. I have been able to mourn family members who have died.
- \_\_\_12. I feel that I need to be forgiven for my group's actions against the other group.
- \_\_\_13. I need to be forgiven for my actions against the other group.
- \_\_\_14. I often do not think about revenging against the other group
- \_\_\_15. I need to be forgiven for not acting in a helpful way
- \_\_\_16. I think each group should make amends to the other
- \_\_\_17. I believe I should be the first to forgive members of the other group.
- \_\_\_18. I think my group should ask for forgiveness from the other group
- \_\_\_19. I would feel sympathetic if I saw a member of the other group suffering
- \_\_\_20. I would like my children to be friends with members of the other group
- \_\_\_21. I would help a member of the other group who suffered the genocide.
- \_\_\_22. I would work with members of the other group on projects that benefit us all
- \_\_\_23. My group needs to be forgiven for its actions against the other group.
- \_\_\_24. Actions of some people in my group were also harmful to the other group
- \_\_\_25. A person from the other group has ever helped me
- \_\_\_26. I have ever helped a person from the other group
- \_\_\_27. Acts of perpetrators should not make all members of the other group bad people.
- \_\_\_28. The violence has created great loss for everyone
- \_\_\_29. There can be a better future with the two groups living together in harmony.
- \_\_\_30. I can forgive people of the other group who amend for what their group did
- \_\_\_31. I can forgive members of the other group, knowing justice will be done
- \_\_\_32. I feel a bit relaxed of traumatic I was in after the genocide;
- \_\_\_33. My rate of starvation has reduced.

*Thanks a lot!*

## APPENDIX V: RESEARCHER'S CURRICULUM VITAE

### PERSONAL DATA

Name : NYINAWUMUNTU Angelique  
Place of Birth : Butare, Rwanda  
Date of Birth : 24/08/1979  
Sex : Female  
Marital Status : Married  
Nationality : Rwandese  
Email : [angenyina21@yahoo.fr](mailto:angenyina21@yahoo.fr)  
Contact : +250781485124

### SUMMARY OF EDUCATION

2011-2013 : Kampala International University – M.A. Conflict  
Resolution and Peace Building  
1995-1999 : Bachelors Degree in Law at Kigali Independent  
University  
1994-2000 : Secondary Studies: 6 years, section: nursing:  
Diploma  
1988-1994 : Primary School at Mututu Primary School, Nyanza,  
Certificate of Primary Leaving

### PERSONAL PROFILE

Highly self motivated, customer service oriented, analytical thinking, innovative, intercultural competencies, flexible and conscientious and leader astute.

### CAREER OBJECTIVES

To utilize the available opportunity to acquire skills and become proactive member from whom the world society can benefit.

## **WORKING EXPERIENCE**

2005 – up to date : Administrator / Director at AMIZERO Company  
2001 – 2003 : Administrator at AKAGERA Motors  
2000 : Cashier at Bank of Kigali

## **LANGUAGE PROFICIENCY**

	<b>Speaking</b>	<b>Writing</b>	<b>Hearing</b>
English	Excellent	Very Good	Outstanding
French	Very Good	Very Good	Very Good
Kiswahili	Good	Good	Very Good