



Citizenship

Student's Book

Senior

5



ASSOCIATE NURSING PROGRAM



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ASSOCIATE NURSING PROGRAM

CITIZENSHIP

student's book

SENIOR 5

First Edition

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FOREWORD

Dear Student

Rwanda Basic Education Board is honoured to present to you this Citizenship Textbook for Senior Five for Associate Nursing program which serves as a guide to competence-based teaching and learning to ensure consistency and coherence in the learning of Citizenship subject.

The Rwandan educational philosophy is to ensure that you achieve full potential at every level of education which will prepare you to be well integrated in society and exploit employment opportunities. The government of Rwanda emphasizes the importance of aligning teaching and learning materials with the syllabus to facilitate your learning process. Many factors influence what you learn, how well you learn and the competences you acquire. Those factors include the instructional materials available among others. Special attention was paid to the activities that facilitate the learning process in which you can develop your ideas and make new discoveries during concrete activities carried out individually or with peers.

In competence-based curriculum, learning is considered as a process of active building and developing knowledge and meanings by the learner where concepts are mainly introduced by an activity, a situation or a scenario that helps the learner to construct knowledge, develop skills and acquire positive attitudes and values. For effective use of this textbook, your role is to:

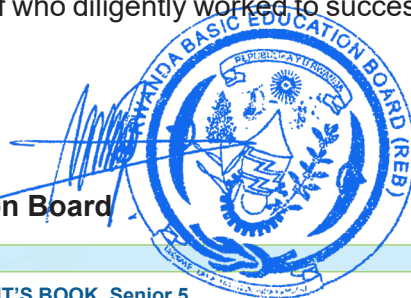
- Work on given activities including application activities which lead to the development of skills;
- Share relevant information with other learners through presentations, discussions, group work and other active learning techniques such as role play, case studies, investigation and research in the library, from the internet or from your community;
- Participate and take responsibility for your own learning;
- Draw conclusions based on the findings from the learning activities.

I wish to sincerely extend my appreciation to the people who contributed towards the development of this book, the Ministry of Health, Human Resource for Health Secretariat (HRHS), University of Rwanda, School of Nursing and Midwifery, Higher Learning Institutions and Rwanda Basic Education Board.

Special gratitude goes to University faculty, Nurses, Midwives, Teachers, illustrators, designers, HRH Secretariat Staff and REB Staff who diligently worked to successful completion of this book.

Dr. MBARUSHIMANA Nelson

Director General of Rwanda Basic Education Board



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MURUNGI Joan

Head of Curriculum, Teaching and Learning Resources Department / REB

LIST OF ACRONYMS

AJO:	Access to Justice Office
CBOs:	Community Based Organizations
CDR:	Coalition for the Defense of Republic
CEDAW:	Convention on the Elimination of All forms of Discrimination against Women
CHHs:	Child-Headed Households
CHK:	Centre Hospitalier de Kigali
CHUB:	Centre Hospitalier Universitaire de Butare
CND:	Conseil National de Développement
CNLG:	Commission National pour la Lutte contre le Génocide
CRC:	Convention on the Rights of the Child
DRC:	Democratic Republic of Congo
ETO:	Ecole Technique Officielle
FAR:	Forces Armées Rwndaises
ICGLR:	Countries of the International Conference on the Great Lakes Region
FARG:	Fonds d' Assistance aux Rescapés du Génocide
FGM:	Female Genital Mutilation
GBV:	Gender-Based Violence
GMO:	Gender Monitoring Office
HMD:	Holocaust Memorial Day
ICC:	International Criminal Court
ICGLR:	International Conference on the Great Lakes Region
IPV:	Intimate Partner Violence
MAJ:	Maison d'Accès à la Justice
MDR:	Mouvement Démocratique Républicain
MRND:	National Revolutionary Movement for Development
NARYSEC:	National Rural Youth Service Corps

NGOs:	Non-Government Organizations
NIC:	National Itorero Commission
NPPA:	National Public Prosecution Authority
NSC:	National Steering Committee
NYDA:	National Youth Development Agency
NYS:	Kenya’s National Youth Service
OAG:	Office of Audit General
PARMEHUTU:	Parti du Mouvement pour l’Emancipation des Hutu
PTSD:	Post-traumatic stress disorder
RIB:	Rwanda Investigation Bureau
RPF:	Rwandan Patriotic Front
RPPA:	Rwanda Public Procurement Authority
RTL M:	Radio Télévision des Milles Collines
SGBV:	Sexual Gender-Based Violence
UNAR:	Union Nationale Rwandaise
UNSCR:	United Nations Security Council Resolutions
VUP:	Vision 2020 Umurenge Program
YES:	Youth Environmental Service

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Key unit Competence:

Be able to analyze the causes and consequences of Genocide with a special emphasis on the Genocide against the Tutsi and devise ways of reconstructing Rwandan society as well as preventing Genocide from happening again.

Introductory activity 1

Many books and movies have been produced on different genocides that have been committed on this planet including the 1994 Genocide against the Tutsi in Rwanda and the Holocaust in Europe. Using them, analyze the causes that led to these genocides, their course and effects. Afterwards, suggest how genocide can be prevented from happening again.

1.1 Concept of Genocide**Learning Activity 1.1**

Using the Internet, search for United Nations High Commission for Human Rights and read the whole Convention on the Prevention and Punishment of the crime of Genocide of 9th, December 1948. This will help you to understand the international legal framework that deals with genocides.. Evaluate how this convention has been applied in Rwanda then after, describe different steps of genocide development.

The term “*genocide*” derives from two words: A Greek word ‘*genos*’ meaning origin or species, and a Latin verb ‘*caedere*’, meaning to kill. It was first, used by Raphael Lemkin, a Polish born American lawyer who taught law at the University of Yale in the 1940s. He used this term ‘genocide’ uniquely to make it different from other crimes of mass killings. Generally, it is the mass extermination of a whole group of people, an attempt to wipe them out of existence. Scientifically and legally, the definition of the term «Genocide» on the international level, adopted by the UN Convention, has remained substantially the same since it was initially formulated on 9th Dec 1948 in article 2 of the Convention on the Prevention and Punishment of the Crime of Genocide defines “genocide” as any of the following acts committed with intent to destroy, in whole or in part a national, ethnical, racial or religious group, these acts were followed by a series of characteristics of the crime of genocide, representing serious violations of the right to life and the physical or mental integrity of members of the group such as:

- Killing members of the group;
- Causing serious bodily or mental harm to members of the group;
- Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- Imposing measures intended to prevent births with the group;
- Forcibly transferring of the group to another group.
- Involvement of the government that puts in place all necessary mechanisms to destroy the targeted group;
- Intention of destroying or completely wiping out the targeted group;
- Selection of the group to kill therefore what differs from other mass crimes;
- Innocent people are killed because they belong to the targeted group;
- Cruel forms of killing are employed that involve torturing victims;
- Large-scale killing of the targeted group;
- Attacks and killings resulting from genocide are always intentional, not acc



Figure 1. Delegates attending the 1948 UN Convention on the Prevention and Punishment of the crime of Genocide of 9th, December, 1948

The UN Convention states that it is not just the acts of genocide themselves that are punishable, but also “conspiracy to commit genocide,” “direct and public incitement to commit genocide,” the “attempt to commit genocide” and “complicity in genocide.” It is the specific intention to destroy an identified group, either “in whole or in part”, that distinguishes the crime of genocide from a crime against humanity. The Convention also states that any country or state that endorsed the convention has the rights and legal authority to request any other state that ratified the convention to prevent against this crime of genocide. Genocide has two phases: one, destruction of the national pattern of the oppressed group; the other, the imposition of the national pattern of the oppressor.

Mass Atrocities or other crimes against humanity: According to international law and Rwandan organic law n°01/2012/OL of 02/05/2012 instituting the penal code article 120, define crimes against humanity as “any of the following acts when committed as part of a widespread or systematic attack directed against any civilian population because of its national, political, ethnic or religious affiliation: murder, extermination, enslavement, deportation...., Imprisonment in violation of law, torture, rape or any other form of sexual violence, persecution, enforced disappearance of persons, the crime of apartheid, other inhuman acts of a similar character.”

In contrast with genocide, a crime against humanity do not need to target a specific group. Instead, the victim of the attack can be any civilian population, regardless of his/her affiliation or identity. Another important distinction is that in the case of crime against humanity, it is not necessary to prove that there is an overall specific intent. It is sufficient to be a simple intent to commit any of the acts aforementioned. Mass

atrocities have been witnessed in China, Cambodia, Tibet, Argentina, El Salvador, Chile, Guatemala, Colombia, Bosnia and Sudan (Darfur) mass killing began when the Sudan Liberation Movement (SLM) and the justice and Equality (JEM) rebels took up arms in defense of the non-Arab population in Darfur who were the target of the Arab-led forces from Sudan however, they are not forms of genocide. The government responded with a heavy hand and organised ethnic cleansing against the non-Arab populations in Darfur. Many people lost their lives. The government got support from a local militia, Janjaweed.

Genocide is the mass extermination of a whole group of people, an attempt to wipe them out of existence. It is the specific intention to destroy an identified group, either “in whole or in part”, that distinguishes the crime of genocide from a crime against humanity. Thus, these acts were perpetrated against the Tutsi in Rwanda in 1994. This is why it is called the Genocide against the Tutsi in Rwanda. They were also perpetrated against the Jews by the Nazi (Holocaust/Shoah) in Germany.

Genocide is an international crime. For the Genocide to happen, it must be supported by the government. The government deliberates intentionally on eliminating part of its citizens and ensures that the plan is successfully executed. The government intending to commit genocide puts in place effective plans and measures to achieve the crime. The victims are killed not because of the crime they have committed, but because of belonging to a certain group of people meant to be eliminated or unwanted.

Application Activities 1.1

1. Carry out a research in a library or use internet and explain the tangible features of genocide.
2. Discuss acts perpetrated on victims of genocide and other mass atrocities /crimes.

1.2 Stages/Steps of Genocide development

Learning Activity 1.2

1. Explain the factors that lead to the development of genocide
2. In distinct steps, describe how the Genocide against the Tutsi in Rwanda occurred

The Genocidal government starts with classifying its people and divides them in “*us versus them*”, telling the people that there is a certain group of people within the country that has different origins and is distinguishable by nationality, ethnicity, race, or religion. It tries to show to the favored group that the targeted ones are the problem in the society and constitute an obstacle to the social wellbeing and development of the nation.

This Stage of classification of people is a primary method of dividing society and creating a power struggle between groups. This targeted group is then given symbols and dehumanizing names. The targeted group’s humanity is denied; the victim group is made subhuman. Words such as “vermin”, “snakes” and “cockroaches” are used to define the “other”, as well as comparisons to diseases, animals, or beasts. Hate gatherings are organized for torturing and exterminating the members of the targeted group in secret and in public, as a hatred campaign in different areas of the country is led by the people and politicians heading the state in different institutions.

The state usually organizes arms and financially supports the groups that conduct the genocidal massacres. Often militias are organized to carry out the Genocide, in order to provide deniability to the state. The government and powerful citizens or hate groups provide the necessary arms, equipment, and instructions to torture and perpetrate the Genocide. Extremists drive the groups apart. Hate groups broadcast and print *polarizing propaganda*. *Full extermination* is the aim of the killing, because the perpetrators do not believe the victims to be truly human.

Finally, after the Genocide or extermination of the targeted group, the perpetrators and their sympathizers, seek methods to cover up the truth and evidences, denying that they committed any crimes, intimidating and attacking the Genocide survivors and many other efforts to block investigations that could reveal those who planned and executed the Genocide.

Genocide denial is an attempt to deny or minimize statements of the scale and severity of an incidence of genocide for instance the denial of the 1994 genocide against Tutsi and the holocaust. Genocide denial is usually considered as a form of illegitimate historical revisionism. However, in circumstances where the generally accepted facts do not clearly support the occurrence of genocide, the use of the term may be an argument by those who argue that genocide occurred. They use some ways such as minimization of genocide in any behavior exhibited publicly and intentionally in order to reduce the weight or consequences of the genocide, minimizing how the genocide was committed. Altering the truth about the genocide in order to hide the truth from the people etc.

The different genocides recognized by the UN and international institutions have some differences and similarities. The essential difference of the 1994 Genocide against the Tutsi in Rwanda is that it is the only Genocide, committed by Rwandans versus Rwandans themselves and at the same time being stopped by Rwandans. Next to that, during the Genocide against the Tutsi, over one million of innocent people vanished within the extremely short period of only three months.

People in Rwanda killed their fellow Rwandans, neighbors, relatives, intimate friends and people who had intermarried, to mention but a few, in different areas all over Rwanda in 1994. The Genocide against the Tutsi was planned and committed in front of the eyes of UN peacekeeping and other international troops, who acted as mere bystanders instead of stopping or preventing the Genocide. Shockingly, they decided to withdraw their so called UN peacekeeping troops that were stationed in Rwanda while the Genocide against Tutsi was being committed.

Genocide never takes place suddenly. It is a culmination of a long process that usually takes place in distinct steps or stages. Various scholars have explained how genocide develops. Some of them include Gregory H. Stanton and Ervin Stab who have conceptualized the development of genocide as a progression. They have each provided a continuum of steps through which genocide develops.

The 10 stages of genocide according to Gregory H. Stanton

- **Classification:** is a primary method of dividing society and creating a power struggle between groups. Distinguishing people into 'us' and 'them' by race, identity, religion or nationality etc. In Rwanda, these identification cards were later used to distinguish Tutsi from Hutu in the 1994 Genocide perpetrated against the Tutsi.
- **Symbolization:** This involves giving names or symbols to classify the victim group to distinguish them by religion, race, ethnicity or other identifying factors may become mandated information for use by the government.
- **Discrimination:** The ruling class, caste, or ethnic group excludes "inferior" groups from full rights. Laws are passed segregating and separating disfavored

groups in housing, schools, transportation, hotels, and establishments, as well as laws against intermarriage. Usually takes a legal, cultural, custom, or political form used by the perpetrator group. They use power and authority to deny the rights of the victim group.

- **Dehumanization:** The perpetrator group treats the victim group as second class citizens. Dehumanization makes the victim group easily vulnerable to the dominant group. One group denies the humanity of another group, and makes the victim group seem subhuman. Words such as “*vermin*” and “*cockroaches*” (in German and Rwanda) are used to define the “*other*”, as well as comparisons to disease, animals, or beasts.
- **Organization:** Genocide is a group crime, so it must be organized. The state usually organizes arms and financially supports the groups that conduct the genocidal massacres. Often Militias are organized to carry out the genocide to provide deniability to the State. The government and powerful citizens or hate groups provide the necessary arms, equipment, and instructions to perpetrate genocide. Special army units or militias are usually trained and supplied with arms in readiness to carry out the nefarious activities
- **Polarization:** Efforts are made by the dominant group to draw a sharp wedge between them and the victim group. Hate groups spread propaganda to reinforce prejudice and hatred between the two groups. Extremists drive the groups apart. Hate groups broadcast and print polarizing propaganda. Laws are passed that forbid intermarriage or social interaction.
- **Preparation:** Meetings are held by perpetrators and plans are drafted for the impending genocide. Military plans and orders are drafted, and weapons are stockpiled and distributed. Sometimes former territories are annexed or invaded, and divisive treaties with neighboring States are developed. This is done to ensure that everything takes place. Adequate preparations that entail identification of victims and tools for use are made.
- **Persecution:** Members of victim groups are forced to wear identifying symbols. Segregation based on ethnic or religious identity, segregation into ghettos is imposed; victims are forced into concentration camps. Victims also deported to famine-struck regions for starvation. This stage begins with identification and separation of victims due to differences between them and the perpetrators. Death lists are dressed.
- **Extermination:** the method of killing because the perpetrators do not believe the victims to be truly human. Often the genocide results in revenge killings creating a downward spiral of death. Killing of all the members of the victim group begins at this stage. With time, the killings take on genocidal proportions.
- **Denial:** Denial is the surest indicator of further genocidal massacres. Perpetrators go to great lengths to conceal their acts and deny having committed any crime. The perpetrators and their sympathizers begin using

the forms of denial to defend their actions. Destruction of evidence, victim blaming and refusal to relinquish power will ensue the five forms of denial: deny the evidence, attack the truth tellers, deny genocide intent, blame the victims and deny that the facts fit the legal definition of genocide.



Figure 2. The stages of genocide

Source: Inspired by the eight stages of genocide of G.H. Stanton

Violence usually evolves from one stage to another. In most situations, limited discrimination transforms into progressive discrimination, persecution and violence against victimized groups. Occurrence of intense violence and discrimination leads to a higher chance of it progressing to mass killings or genocide.

Lesser acts of discrimination and violence against the victim group, change and transform the perpetrator group negatively. Actions against the victim group are based on devaluing them. They are seen as less human hence the need to be removed from the perpetrators' 'world'. All efforts by the perpetrator group are geared towards committing violence against them.

Consequently, there is a bad change in the behavior of the perpetrator group due to these efforts. Institutions are also changed or where possible, new ones are created to help further the goals of the perpetrator group. The attitude of by-standers and the rest of the population undergoes change too, for the worse. The victim group is then subjected to high level of intense violence, which culminates in genocide.

Application Activities 1.2

1. After genocide of the targeted group, explain methods used by the perpetrators to deny it
2. Discuss each of the ten stages in the continuum of violence as developed by Gregory H. Stanton.

1.3 Holocaust or Shoah (1939-1945)

Learning Activity 1.3

Use internet, textbooks or other available documents in your library and discuss this assertion: "Is it true that the Jewish Holocaust with the Death Camps and Modern Mass Murder became a particular case of genocide?"

Genocide has been observed in different parts of the world at various times. Some of them were the genocide of Jews (Holocaust) in Germany and the genocide against the Tutsi in Rwanda. Genocide where it happened around the world often came after or as an advanced form of crimes against humanity which in many of these cases were crimes organizing, preparing or signaling genocide crime. The Holocaust between 1940 - 1945, in which 6 million members of the Jewish community lost their life. During the Holocaust, 2/3 of the Jewish population that stayed in Europe were murdered, equaling 40% of all Jews living around the world during World War II. Between 1992 and 1995, there was Genocide against the Bosniaks (Muslim Bosnians) in Bosnia, committed by the government of Serbia, in which around 30,000 Bosniaks perished. The Genocide against the Tutsi in 1994, in which over one million Tutsi perished within only three months, comes as the third Genocide recognized by the UN in the 20th century.

The Genocide against the Tutsi in Rwanda happened 45 years after the Holocaust / Shoah committed by the German Nazis headed by Adolf Hitler. After the Holocaust, the international community and the UN decided to prevent such crimes and human-made catastrophes around the world by creating legal provisions.

1.3.1. What is holocaust?

The term “Holocaust” comes from two Greek words holókaustos: hólos, “whole” and kaustós, “burnt”, also known as the Shoah (Hebrew: HaShoah, “catastrophe”; Yiddish: Churban or Hurban, from the Hebrew for “destruction”), hence, Holocaust was the genocide of approximately six million European Jews during World War II.

The term Holocaust is derived from two Greek words holos (whole) and Kaustos (burnt). It thus literally means ‘burning of the whole’. This term is used today to describe the Nazi extermination of the Jews and other anti-Jewish activities. This was done between 1939 and 1945 during the Nazi regime period in Germany under Adolf Hitler.

It was a program of systematic state-sponsored murder by Nazi Germany, led by Adolf Hitler, throughout Nazi occupied territories. The nine million Jews who had resided in Europe before the Holocaust, approximately two thirds perished. In particular, over one million Jewish children were killed in the Holocaust, as were approximately two million Jewish women and three million Jewish men.

1.3.2. Causes of Holocaust

The causes of holocaust can only be understood by referring to the antisemitism. The hatred against Jews or antisemitism took root in stereotypes and myths that characterized the History of the European World. Even though the charge that the Jews were responsible for killing Christ has been refuted by historians, because crucifixion was a Roman punishment, not a Jewish punishment, the myth that the Jews were Christ killers (deicides) was impactful, because Christians believed if a people were capable of killing their god, they were capable of anything.

In the medieval period, the antisemitism went on growing. In the fourteenth Century in the context of the Black Death, which decimated from 1/3 to 1/2 of the European population, the Jews were deemed to be poisoning the wells and this was the source of contagion that led to this mass death.

By the sixteenth century, Jews were now mostly confined to ghettos or Jewish quarters, areas of cities or villages in which they were forced to live in isolation. Although Jews were granted the right to live in certain towns in Western Europe in return for taxes and services, occasionally they were attacked, killed, and expelled to neighboring countries.

During 18th and 19th centuries, different myths like myths of the Nazi ideology and the Myth of Aryans developed and contributed to the preparation and explanation of the Holocaust. This myth of Aryans was believed by a number of theoreticians, who included Joseph Arthur de Gobineau, who had expressed his ideas in his book untitled “Essay on the Inequality of Human Races (1853-1855). He stated that the Aryans or white race was superior to all other races. Other supporters of this myth

were Eduard Drumont and Huston Stewart Chamberlain. Therefore, the Nazis killed the Jews on the pretext that they wanted to keep the Aryan race pure.

In addition, the Holocaust was used as a means to quietly destroy an undesired minority. Jews were blamed for every woe of Germany. Nazis blamed the loss of World War I on the Jews, which made it legitimate to kill that group. In the same sense, with the World Economic Crisis in 1929, support for the Nazi party in Germany increased drastically. The party blamed Jews for the crisis, which appealed to the general public, who were in want of a scapegoat for their condition.

1.3.3. Preparation and execution of Holocaust: Genocide ideology



Figure 3. Adolf Hitler with a member of the Hitler Youth, Berlin

Source: <https://i.pinimg.com/564x/cc/11/87/cc11879587905a2fdbbf597622b07932.jpg>

Adolf Hitler used the Gobineau's theory of race inequality to sustain that the Germanic race was superior and therefore had to be protected from any contamination emanating from mixed marriage. According to de Gobineau, the intermarriage diminishes the proportion of the Aryan blood that they have. A practice that was consequently forbidden and this targeted the Jews.

Hitler claimed that since the Jews were declared impure, their aim was to intermarry with the pure Aryan people thereby corrupting the entire group and spread bad and harmful **ideologies** such as Marxism, internationalism, individualism and liberalism.

Another **myth** was the “*Myth on Jews*” developed in the 19th century was based on religious beliefs. The Jews were accused by the first Church members not to recognize Jesus Christ as the son of God and to have killed the son of God (deicide). Since then, the *Anti-Semitism* which was political, social and economic agitation and activities directed against Jews, was supported by the “Church Fathers”; who included Saints Ambrose, Augustine etc.

After the First World War, between 1914-1918 (WW I), many Germans blamed the Jews for Germany's defeat in World War I, some even claiming that German Jews had betrayed the nation during the war. In addition, at the end of the war a Communist group attempted to carry out a Bolshevik type revolution in the German state of Bavaria. Most of the leaders of that failed attempt were Jews.

As a result, some Germans associated Jews with Bolsheviks and regarded both groups as dangerous enemies of Germany. After the war, a republic known as the Weimar Republic was set up in Germany. Jewish politicians and intellectuals played an important role in German life during the Weimar Republic, and many non-Jews resented their influence.

Based on his anti-Semitic views, Nazi leader Adolf Hitler attacked the impressive role Jews played in German society during the Weimar Republic, especially in the intellectual world and in left-wing politics. He referred to them as a plague and a cancer.

In his book *Mein Kampf (My Struggle)*, translated 1939), which was published in 1926, Hitler blamed the plight of Germany at the end of World War I on an international Jewish plan and used terms such as *extirpation* and *extermination* in relation to the Jews. He claimed that the Jews had achieved economic dominance and the ability to control and manipulate the mass media to their own advantage. He wrote on the need to eradicate their powerful economic position, if necessary by means of their physical removal.

On April 7, 1933, the Reichstag enacted the "*Law for the Restoration of the Professional Civil Service*", the first anti-Semitic law passed in the Third Reich; the *Physicians' Law*; and the *Farm Law*, forbidding Jews from owning farms or taking part in agriculture. Jewish lawyers were disbarred, and in Dresden, Jewish lawyers and judges were dragged out of their offices, courtrooms and beaten. Jews were excluded from schools and universities (*the Law to Prevent Overcrowding in Schools*), from belonging to the Journalists' Association, and from being owners or editors of newspapers. In the same year, the books written by Jews were publically burnt.

In July 1933, the "*Law for the Prevention of Hereditarily Diseased Offspring*" calling for compulsory sterilization of the "inferior" was passed. This major eugenic policy led to over 200 Hereditary Health Courts being set up, under whose rulings over 400,000 people was sterilized against their will during the Nazi period.

On September 15, 1935, the Reichstag met in Nurnberg and passed two laws, known as "*The Nurnberg laws*". The first, the "*Reich Citizenship Law*" declared that only individuals of "German blood" could be citizens of the German *Reich* (state), thus depriving German Jews of their citizenship. The second, the "*Law for the Protection of German Blood and German Honor*", formalized barriers between Jews and

Germans, forbidding marriage and sexual relations between Jews and “Aryans.” Thus, the Nazis deprived German Jews of all civil rights and effectively excluded them from social and cultural life. Their policy was then aimed at expropriating Jewish property with a view to compelling Jews to emigrate from Germany.

From Jews physical violence to large pogrom

On November 7, 1938, a young Jewish Herschel Grünspan assassinated Nazi German diplomat Ernst Vom Rath in Paris. This incident was used by the Nazis as a pretext to go beyond legal repression to large scale physical violence against Jewish Germans. What the Nazis claimed to be spontaneous “public outrage” was in fact a wave of pogroms instigated by the Nazi party, and carried out by SA (Sturmabteilung or Storm detachment) members and affiliates throughout Nazi Germany.

These pogroms became known as “*the Night of Broken Glass*” (literally “*Crystal Night*”), or *November pogroms*. Jews were attacked and Jewish property was vandalized, over 7,000 Jewish shops and 1,668 synagogues (almost every synagogue in Germany) were damaged or destroyed. The death toll is assumed to be much higher than the official number of 91 dead, 30,000 were sent to concentration camps, including Dachau, Sachsenhausen, Buchenwald, and Orangeburg concentration camp, where they were kept for several weeks, and released when they could either prove that they were about to emigrate in the near future, or transferred their property to the Nazi.

The question of the treatment of the Jews became an urgent one for the Nazis after September 1939, when they invaded the western half of Poland, home to about two million Jews. Himmler’s right-hand man, Reinhard Heydrich, recommended concentrating all the Polish Jews in **ghettos** in major cities, where they would be put to work for the German war industry. The Warsaw Ghetto was the largest, with 380,000 people, and the Łódź Ghetto the second largest, holding 160,000. About 3 million of Jews were heaped together in those ghettos where they died of hunger and suffered from dreadful deprivations and diseases.



Figure 4. Major deportation routes to the extermination camps in Europe

Source: https://upload.wikimedia.org/wikipedia/commons/1/12/Extermination_camps_in_occupied_Poland_%282007_borders%29.png

The camps increasingly became places where Jews and Prisoners of War (POWs) were either killed or made to work as slave laborers, undernourished and tortured. It is estimated that the Germans established 15,000 camps and sub camps in the occupied countries, mostly in Eastern Europe. The transportation of prisoners was often carried out under horrifying conditions using rail freight cars, in which many died before reaching their destination.

Starting in December 1939, the Nazi introduced new methods of mass murder by using gas. First, experimental gas vans equipped with gas cylinders and a sealed trunk compartment, were used to kill mental care clients of sanatoria in Pomerania, East Prussia, and occupied Poland, as part of an operation termed *Action T4*. (**T4 Program**, also called **T4 Euthanasia Program**, Nazi German effort to kill the mentally ill, physically or mentally disabled, emotionally distraught, and elderly).

In the Sachsenhausen concentration camp, larger vans holding up to 100 people were used from November 1941, using the engine's exhaust rather than a cylinder. *Action T4* was a program established in 1939 to maintain the genetic purity of the German population by killing or sterilizing German and Austrian citizens who were judged to be disabled or suffering from mental disorder.

A need for new mass murder techniques was also expressed by the Nazi leaders. It was this problem which led the SS (Security Squadron) to experiment with large-scale killings using *poison gas*. Finally, Christian Wirth seems to have been the inventor of the *gas chamber*.

In January 1942, the Nazi leaders organized a conference in Berlin, the Conference of Wannsee, where they devised the “Final solution of Jews problem”, explicitly to kill the 11 million of Jews living in Europe. As head of the German SD or Security service, or Security Service, Reinhard Heydrich was asked by Nazi leader Hermann Göring to organize a “final solution to the Jewish question.” In addition, Adolf Eichmann was entrusted by the leaders of Nazi Germany with responsibility for carrying out and coordinating the “final solution”; the murder of almost 6 million Jews during World War II (1939-1945). Under Eichmann’s direction, Jews from all over German occupied Europe were sent to concentration camps to be killed.

About Jews concentration camps

A concentration camp is a place in which large numbers of people, especially political prisoners or members of persecuted minorities are deliberately imprisoned in a relatively small area with inadequate facilities, sometimes to provide forced labour or to await mass execution. The term is most strongly associated with the several hundred camps 1945.

Due to the role played by these prominent personalities, the concentration camps were built mainly in Auschwitz, Majdanek, Treblinka, Chelmno, Sobibor and Belzec where the majority of the deportees perished.

The **crematorium** was used to incinerate the bodies of people killed in the camp’s four gas chambers. Birkenau, along with the nearby Auschwitz complex, was the site of scientifically planned and executed genocide by Nazi Germany during World War II (1939-1945). It is estimated that between 1.4 million and 4 million people were killed at Auschwitz and Birkenau during the war. Although it was the Jews who were targeted by the “Final Solution”, among the victims were also the Gypsies, the Communists, Slavic, the Russian prisoners of war, the invalids, homosexuals, Jehovah’s Witnesses and any other person suspected of not adhering to the Nazi ideology.



Figure 5. Auschwitz concentration camp, Poland

When the WW II ended in 1945, on September 2nd, the entire Jewish secular and religious culture in Europe had been completely destroyed and near 6 million Jews and about 11 million of Non-Jewish Europeans were exterminated. The table below shows the estimated number of Jews killed in different extermination camps.

Table 1: Extermination camp and Estimate number of Jews killed

Extermination camp	Esmate number of Jews killed
Auschwitz-Birkenau	1,000,000
Treblinka	870,000
Belzec	600,000
Majdanek	79,000-235,000
Chelmno	320,000
Sobibór	250,000

Source: Lowe: Modern World History, 2005

In general, the following table shows us roughly the number of Jews killed Number of Jews killed during the Holocaust according to years.

Table 2: Jews killed by Year

Year	Jews killed
1939-1941	1,100,000
1942	2,700,000
1943	500,000
1944	600,000
1945	100,000

Source: Lowe: Modern World History, 2005

After the war, the Allies established an International Military Tribunal at Nuremberg in Germany to prosecute the surviving Nazi leaders for war crimes and crimes against humanity. Later, in 1948, a United Nations Organization resolution established crime against humanity as a crime under international law with no limitation period for the prosecution of those accused such crimes.

After the Holocaust, some 250 000 Jewish were survived and in 1947 the UN voted to partition Palestine into Jews and Arab States. The Israel, a Jewish State, was established in May 1948 as a homeland for the Holocaust Jewish survivors.

Consequences of holocaust

The genocide against the Jewish people or the 'Shoah' ended at the same time with the Second World War in Europe. Its consequences in terms of the loss of lives are enormous. It is estimated that six million Jewish people died.

The Nazis also killed other categories of people who were not Jews with the intention of purification of the race of Aryans. These include half a million Roma gypsies, a quarter of a million mentally ill and disabled people.

In addition, the Nazis committed other mass crimes by sterilizing deaf people, imprisoning homosexuals and they considered that Slavic people were sub-human and they intended to starve up to 30 million Soviet civilians and prisoners of war.

On the other hand, Jewish people reacted in different ways:

- In some places, the Jewish people resisted, for instance the Warsaw Uprising of 1943;
- Some of them fled from Germany and other countries such as Poland;
- Some put their children on Kinder transport trains, which took them to Great Britain where they were fostered and others tried to hide;
- In some places, the Jewish people accepted their fate and even cooperated with the Nazis;
- Some survived the concentration camps, often against all odds, etc.

Many Jewish people were saved by acts of bravery and compassion carried out by Jewish and non-Jewish people alike, e.g. Oskar Schindler. Schindler was an ethnic German and credited with saving the lives of 1,200 Jews, despite being a member of the Nazi party. His moving story was made into the film, *Schindler's List* in 1993.

After the war, Nazi leaders were put on trial at the Nuremberg War Crimes trials (1945–1946). Many were sentenced to death. War criminals continued to be found and put on trial, including high profile cases such as Adolf Eichmann in 1960 and Klaus Barbie who was put on trial in 1987. It is universally believed that such genocide must never be allowed to happen again.

Every year, 27 January is Holocaust Memorial Day (HMD). The date was chosen as the anniversary of the liberation of Auschwitz-Birkenau. Holocaust Memorial Day is an international day of remembrance – not only for the Jewish Holocaust, but also for subsequent genocides in places like Cambodia, Bosnia and Rwanda. All over the world, people honor the survivors and reflect on the consequences of the holocaust. In 1948, the nation of Israel was established as a state for Jewish people.

Application Activities 1.3

1. Why do you think the Nazi blamed the Jews for all their problems?
2. Describe what happen to the Jews and other targeted groups in extermination camps.
3. Do you think was the international community in a position to stop the Holocaust from taking place?
4. Discuss why the international community and other nations took a long time to stop the Nazi from killing the Jews.
5. Identify actions taken by the Jews to keep the memory of the Holocaust and promote healing and reconciliation.

1.4. Genocide against the Tutsi

Learning Activity 1.4

Use internet, read available books in your library or watch a documentary film on the 1994 Genocide against the Tutsi and answer the following questions:

1. Analyze its causes, its course and its end.
2. Discuss main actors of genocide against the Tutsi

The 1994 genocide against the Tutsi was a carefully planned and executed to annihilate Rwandan Tutsi. It was the fastest and cruelest genocide ever recorded in human history.

1.4.1. Causes of the 1994 Genocide against the Tutsi

It is so hard to identify the root causes of the genocide against the Tutsi in Rwanda. This because all Rwandans were united and shared the elements for national cohesion like same king, clans, language, values, same religion, culture and same country etc. However, the mainly among others, factors had contributed to the

disunity of Banyarwanda and led to the genocide:

The loss of cultural identity

The influence of colonial education is responsible for the derision and diminution of the Rwandan culture. The colonial education made Rwandans adopt Western culture at the expense of their own. They were conditioned to regard his traditional as archaic and barbaric. During the colonial period, the colonial masters deliberately applied a policy of “divide and rule”. The colonialists took the Tutsi and Hutu as two distinct “groups” instead of looking them as two social categories. The loss of their common cultural identity and the policy of divide and rule resulted in the first pogroms and massacres of 1959 and very far to the 1994 genocide against the Tutsi.

The hatred culture of Rwandans vis-à-vis other Rwandans under the two Republics

Rooted from colonial period and because of bad leadership under the First and the Second Republics, the hatred culture was promoted and supported by divisionism worsened by regionalism and nepotism. This undermined the national unity among the Rwandans.

Hatred indicators showed through vilification and name calling that Rwandans were accustomed to using while addressing each other. Such names like “snake, enemy, malicious, fake, false, robber...” All that fueled hatred against each other.

Institutionalization of untruthfulness and the culture of impunity

Under the two Republics, the crimes were committed with the beliefs that the culprits will never be apprehended. Indeed, some people who committed big and atrocious crimes were rewarded by being promoted to important administrative positions. Corruption, favoritism, cheating, embezzlement and diversion of public funds, suspicion and mistrust were common.

Persecution and impunity

During the colonial period, the colonizers had favored a group of “Tutsi elites” which was associated to colonial power as auxiliaries. When their alliance broke up in the end of 1950s, the colonizers changed alliance from supporting the Tutsi elites on power because some elite Rwandans member of UNAR spearheaded by King Mutara III Rudahigwa were advocating for immediate independence that provoke a break up with the Tutsi. This change is the origin of the political and violence which happened since November 1959 characterized by mass killings against the Tutsi and members of UNAR party their houses were burned and destroyed systematically. The same scenarios of mass killing targeting Tutsi repeated in 1963/64, 1973 and in 1990-1994 up the 1994 genocide against the Tutsi. They were scapegoats of the

failure of the government.

The authors of such massacres were never punished for the crimes committed. Contrarily, many of them were promoted to the post of responsibility. On the side of international community, it has always considered the respective governments of Rwanda as the true representatives of population. It has totally ignored the crimes committed and the injustices that those governments are responsible for.

The genocidal ideology

After recovering independence, on the 1/7/1962 until July 1994, the leadership of the PARMEHUTU political party led by KAYIBANDA and MNRD led by Juvenal HABYARIMANA, instead of correcting the past mistakes left by colonialists, they were rather encouraged the ideology by cementing hatred and divisionism towards the Tutsi as they denied them basic human rights including right to their country, education, job opportunities, etc.

The genocidal ideology identified the two antagonist groups like “Us” and “Them” or “You” and after proceeded by the nomination or qualification of those two groups. The genocidal ideology in Rwanda is based on ideas, attitude and practices of discrimination and hatred against the Tutsi. It has been implemented and disseminated by the political leaders since 1959. The Tutsi most important manifestation was persecution, killing, public hatred message, loose of goods and properties, exclusion from political and administrative functions, discrimination in many sector like education, forced exile, physical and psychological violence etc....

Since independence, the Tutsi have been identified as “enemies” of the Hutu. In 1960’s, the first president of the Republic, Grégoire Kayibanda, used the hatred speeches to qualify the danger of the Tutsi to the Hutu due to the attacks of Inyenzi (groups of refugees) from outside of Rwanda. From 1990 with the attack of RPF – Inkotanyi, the ideological speeches pointed out again the “double treat presented by the Tutsi (of internal and of external)”.

Between 1990 and 1994, the Tutsi have been qualified as the “enemy”, “outsiders” and “suspected” complots. From those qualifications and propaganda, many Newspapers and Radios, called upon all Hutu, “to kill all Tutsi before being killed”.

Besides the presentation of the threats against the Tutsi, another factor was the dehumanization or qualification of enemy not as humankind but as an animal like rats, snakes or cockroaches. The aim was to incite to direct and public reactions against the Tutsi considered as a “common enemy”. This shows that genocide crime before being act of physical destruction of enemy, the genocidal ideology begins by ideas developing the vision of a “group-enemy” to be exterminated.

Discriminatory leadership

Under the two Republics (1962 – 1994), the social inequality was maintained and encouraged by exclusion, favoritism and regionalism. It was under the Second Republic that the policy of “division, exclusion” and regionalism balance” was reinforced. The social promotion was not based on meritocracy; a choice that has generated negative effects on the development of the country and the relationship among Rwandans.

The prefectures of Gisenyi and Ruhengeri monopolized more positions of responsibility in the public administration. The “quotas system” was adopted in 1970’s as solution to social injustice. However, this policy led to the exclusion and discrimination of the Tutsi from schools and services. It deprived the Tutsi to enjoy their rights on education and employment.

Finally, the governments of the first and second republic had systematically ignored the problem of refugees who were roaming around in the neighboring countries since 1959. The reaction of the government to their request of returning to their country and recovering their properties and their rights was still the same stating that the country is overpopulated and could not receive any one other population. It was this repeated refusal that made the refugees to organize them self in a politico-military structure, named RPF – Inkotanyi and opted return by force.

1.4.2. Course of the genocide against the Tutsi

Genocide had already spread to whole country from 7th April 1994, the planners of genocide carry out a general genocide against the Tutsi, following the power vacuum and incitement from the media and genocidal planners, the presidential guards, “Interahamwe and Impuzamugambi” militias (created on September 1991) started a systematic elimination and extermination of Tutsi and key political personalities of the opposition who were against the genocide against the Tutsi.

Following the meetings held at the High Command of the F.A.R (Rwandese Army Forces), the interim government has been formed. On April 8th, 1994, the former president of National Council of Development / CND (*Conseil National de Développement*) and member of MRND, Dr SINDIKUBWABO Theodore was nominated President of Republic and KAMBANDA Jean as Prime Minister from the extremist wing of MDR known as *Hutu power* became head of the government that was exclusively made up of ministers belonging to extremist fractions that were in favor of the genocide against the Tutsi.

That meeting adopted also the “*Hirondelle operation*” which consisted of violating the cease-fire and breaking the fighting against RPF. By this operation, the Kigali City was “cleaned” using the list of Tutsi to be killed established before. On 9th April, an official communiqué announced the formation of a new government made up of extremist leaders from four political parties were represented in the government

because of their “power” element that was favorable to the genocide.

In a meeting held on the 11th April 1994, the interim Prime Minister KAMBANDA Jean called on leaders at *Hôtel des Diplomates* in Kigali, apart from Jean Baptiste HABYALIMANA, (the only one Tutsi) the leader of Butare Province, to apply in their respective Prefectures “*Hirondelle operation*”. He also openly called for “*Insecticide operation*” and what he called “the final solution” aimed at systematic extermination of the Tutsi and their accomplices, without “sparing neither babies, nor women, nor aged people as the insecticide does to cockroaches. It was after this meeting that genocide spread with a high speed throughout the whole country. It was “Apocalypse” promised one day by Colonel Thioester BAGOSORA.



Figure 6. Mass killing of Tutsi by Interahamwe and impuzamugambi in 1994 devastated the country

The genocide against the Tutsi was characterized by many forms of extreme violence. The main tools used during this genocide against the Tutsi are machetes, grenades, bullets, nailed bludgeons called “ntampongano y’umwanzi”, burning people alive, throwing living people into pit latrines, ditches forcing family members to kill each other among others.

At the beginning, the killers in small groups killed the Tutsi victims at their homes, on the roads or arrested them at the road blockers. However, later on, as the Tutsi used to escape and to look for asylums at the public offices and churches, the killers also went to attack and kill them in those places: church offices, commune offices, hospitals and health centers, school, stadiums, etc... There were no any safe places to get for protection.

Many victims of the genocide against the Tutsi were killed at their respective homeland, but a number of others had tried to look for asylum at some special places where they thought to get protection. The concentration of the Tutsi at such places was encouraged by the local authorities with the plan of facilitating and accelerating the mass killings because the assailants found the Tutsi in mass in one place. These places served as the “death camps”.

Such places included church offices (Kabgayi, Ntarama, Nyarubuye, Saint Famille, Nyange, Kibeho, Cyahinda, Adventist Church of Ngoma, Nyamasheke, Mosque of Nyamirambo, Mugina, Mibilizi, etc.

They also comprised commune offices such as Mugina, Musambira, Rwamatamu, Kamembe, etc. and hospitals and health centres such as Kigali Hospital Center “CHK”, University Hospital of Butare “CHUB”, Kibuye Hospital, Health Center of Kaduha, Mugonero, etc.

There were also schools like Collège Saint André Nyamirambo, Petit Séminaire Ndera, Saint Aloys Rwamagana, Collège Marie Merci Kibeho, Ecole Technique Officielle “ETO” Kicukiro, etc. and stadiums including Gatwaro in Karongi district today, Amahoro in City of Kigali and Kamarampaka in Rusizi district today.



Figure 7. Soldiers and interahamwe in the church killing Tutsi in 1994

April 12th, 1994, the interim government called also “Abatabazi” fled the capital of Kigali due to the advance of the RPF – Inkotanyi and settled in Gitarama, at Murambi. Later on, it will move to Gisenyi and in refugees’ camps located in Goma, Zaïre today Democratic Republic of Congo (DRC).

Finally, RPF – Inkotanyi soldiers stopped the genocide and scored victory over the genocidal forces on 4th July 1994 when Kigali City and Butare were liberated.

Main actors of genocide against the Tutsi

The main actors and killers include soldiers of the Rwandese Army Forces (FAR) and Gendarmerie. In particular, the elite Presidential Guard carried responsibility to begin killings; another group of actors is made up by civil authorities from the top to the local authorities: the members of the former President Habyarimana political party National Revolutionary Movement for Development (MRND) and the Interim government, the Préfets of prefectures, the Burgomasters, the communal councilors who basically mobilized and encouraged people to kill all Tutsi on hills;

There are militias such as “Interahamwe and Impuzamugambi”, respectively formed as youth wing of National Revolutionary Movement for Development (MRND) and Coalition for the Defense of Republic (CDR) political parties and members of Hutu Power.

The extremist Medias (newspapers and radios) who disseminated the along the day hate speeches during the genocide and encouraged the population to exterminate the Tutsi “enemy” namely Kangura, La Medaille Nyiramacibiri, RTLM or Radio Television des Mille Collines...

The large group of killers is composed of extremist Hutu in general over the country. The targeted group to be exterminated was the Tutsi without any distinction of age, religion, region, etc. According to the National Service of Gacaca Courts, 1 678 672 persons were guilty of having committed the crime of genocide against the Tutsi in Rwanda.

Application Activities 1.4

1. Assess the similarities and differences in the occurrence of the Holocaust and Genocide against the Tutsi.
2. How effective are the testimonies from the survivors, repenting perpetrators, genocide memorials and reports on the genocide in educating the people of Rwanda?
3. What ideas, behaviors and actions do you think may lead to a recurrence of genocidal violence in Rwanda if left to develop further

1.5. Consequences of Genocide against the Tutsi in Rwanda

Learning Activity 1.5

Read different documents or use internet assess the effects of the 1994 genocide against the Tutsi.

The consequences of the genocide are numerous at all levels of life of Rwandans. Some of them include the following:

Massive loss of lives

Many lives are lost in the genocide, more than one million women, men and children Tutsi were killed in this genocide. The Genocide against the Tutsi was carried out by the perpetrators of genocide, the majority executed it while those in authority mostly supervised it.

Destruction of property

Destruction of property occurred during the Genocide against the Tutsi, where anarchy and lawlessness reigned supreme. Private and public properties were destroyed and looted. Destruction of infrastructures and equipment. Homes were torched and destroyed and animals killed during the genocide.

Increased insecurity

In 1994, Rwanda was the third highest importer of weapons in Africa. Most of these weapons had been bought deliberately to perpetrate the genocide against the Tutsi. Wrong use of arms caused violence and unrest in the country leading to insecurity.

Post-traumatic stress disorder

The genocide had psychological consequences for people who witnessed horrible scenes. They experienced depression and post-traumatic stress disorder. The trauma experienced by the survivors was deep and those who healed from it were left with psychological scars. This was caused by the horrific actions the people were exposed to. These among others included rape, torture, murder, physical mutilations, psychological trauma due to sexual abuse, excessive degradation of human dignity and high rate of HIV/AIDS prevalence and extreme violence.

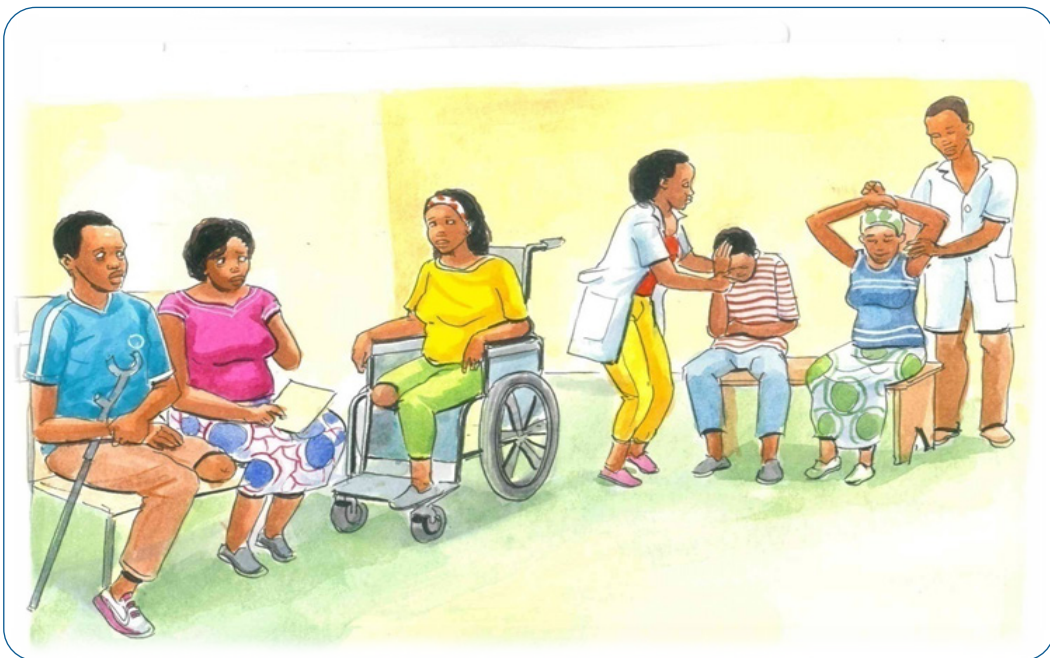


Figure 8. Genocide against Tutsi left many problems to the victims

High incidence of orphans

Many children lost their parents during the Genocide against the Tutsi. Some of these children were left to fend for themselves. This led to the increase in the phenomenon of child-headed households (CHHs). Rise in the number of widows, orphans, the disabled etc.

Human Rights violation

Violation of Human Rights began prior to the genocide but it reached its peak during the genocide.

Destruction of the social systems

The traditional protective structures, which held society together for many years, were destroyed. Family networks, judicial and education systems were severely affected. Efforts at rebuilding the structures were challenging. All these challenges made the post-genocide government experience problems in rebuilding the country. The country was also affected by the spread of HIV and AIDS and poverty. These issues were serious challenges to the efforts of the new government at rebuilding the society.

Mistrust among neighbors

Participation in the genocide by people known to the victims spoiled relations among neighbors. The victims mistrusted their neighbors who had participated in

the genocide or had been passive bystanders. Relations between the two groups were affected.

Decadence of the country's economy

During the genocide, most of the active population abandoned their economic activities for looting and killing; other abandoned the country as refugees and displaced people. The country recovered the development stage after their return and reinstallation. Disgrace of Rwanda's international image: after the genocide against the Tutsi, the country was only seen in negative way by considering almost the Rwandans as the killers. The Rwanda was also seen as a country destroyed without any humanity and hope for the future.

Problem of delivering justice

After the genocide, Rwanda faced the problem of delivering justice. At the end of the 1994 genocide against Tutsi, more than one million (1 678 672) were suspected of having participated in committing genocide had been apprehended and imprisoned. Considering the big number of these prisoners who waited to be judged, it was impossible to give justice to both victims and prisoners in a reasonable period. Alternatives solutions, such as Gacaca has been initiated for that purpose.



Figure 9: Asking and granting forgiveness is a sign of reconciliation after genocide against Tutsi 1994

Similarities and differences between the 1994 genocide against the Tutsi and other genocides

The 1994 genocide against the Tutsi and other genocides which have so far taken place in the world have the following as common features or similarities:

Thorough preparation and execution by the Government using militia or army; Large mobilization of means and human resources to execute the genocide intention of destroying or completely wiping out the targeted group;

Involvement of the government in coming up with the necessary measures to destroy the targeted group; Ruthless killing of the targeted group in masses;

Innocent people belonging to the targeted group were killed. The survivors were amputated, mutilated and maimed; cruel methods were used to torture victims before killing them. Some examples of torture methods that have been used are: burying them alive in mass graves, starving victims to death and fumigating them to death in gas chambers with poisonous gases.

Trauma has been caused to the survivors of genocides as a result of loss of their loved ones, loss of property and displacement. Authorities in the involved countries have strongly denied genocide.

Differences between the 1994 genocide against the Tutsi and other genocides

The 1994 genocide against the Tutsi is different from other genocides due to the following facts:

It was executed within a short period. Over one million people lost their lives in a period of one hundred days. People killed their fellow citizens, their relatives and neighbors. People who shared common culture fought, injured and killed each other. The government agents, church members, security were all organs actively involved in the Genocide.

Cruel methods were used in the 1994 Genocide against Tutsi. For example, torturing victims before killing them, people were buried alive in mass graves, women were raped before being killed, babies were crushed in mortars or being smashed on walls. It came to an end when the Rwandan Patriotic Front (RPF) defeated the genocidal forces in July 1994.

Application Activities 1.5

1. The 1994 genocide against the Tutsi led to both human and environmental disaster. Explain this statement.
2. The 1994 genocide against the Tutsi had a very bad impact in the sector of justice. Discuss this assertion.
3. Women are the category of people which deeply suffered during the 1994 genocide against the Tutsi. Write down a text of 200 words to explain how this happened.

1.6. Consequences of genocide in general

Learning Activity 1.6

1. Discuss the kinds of bodily injuries that the Jews and the Tutsi sustained during the genocides that befell them.
2. How did the injuries sustained by victims of the Genocide against the Tutsi affect or change their lives?

The world has witnessed genocide and mass killings in different places. Genocide has the following consequences:

- **Loss of lives:** Many lives are lost in the event of a genocide occurring, for instance, 6million Jews and more than 1,074,017 Tutsi were killed in the genocides.
- **Sustainment of injuries:** Many people sustain injuries during genocide perpetration. Such injuries change the lives of survivors forever.
- **Post-traumatic stress disorder (PTSD):** The occurrence of a genocide creates traumatic situations for the victims. Those who manage to survive do suffer from Post-Traumatic Stress Disorder (PTSD). The ugly scenes survivors witness and many troubling conditions they endure during the genocide bring about PTSD. Victims also experience other psychological disorders, depression and excessive anger.
- **Displacement of people:**Some victims flee from areas where genocide is taking place to look for safety.
- **High number of orphans and other vulnerable dependents:** The high number of deaths associated with genocide usually results in a high number of orphans and other vulnerable dependent. As a result, the society is tasked to take care of the orphans. In worse cases, such children are left to fend for themselves and most end up as child headed families.

- **Spread of sexually transmitted diseases and infections:** Women and girls are raped and in some cases, contract sexually transmitted infections and diseases such as HIV and AIDS, gonorrhoea, herpes or syphilis.
- **Damaged or destroyed relationships:** The victim group and the perpetrator group usually develop mistrust towards one another. This may prevent them from working together in future. Genocide damaged or destroyed the good relationships that existed between the victims and perpetrators.
- **Destruction of property:** During the occurrence of genocide, the victims' properties are usually targeted too. Some are destroyed while others are illegally or forcefully acquired by the perpetrators. All the genocides witnessed in the world have led to negative impacts. This is why the occurrence of genocide should be avoided by any society. Human beings should not plan or implement a plan to murder others. Rationality should guide us into solving any perceived or real problems in a peaceful and an amicable manner.

Application Activities 1.6

Compare and contrast the two genocide situations that we have learnt about in the form of a table. Below is a format for the table to fill.

1.7. Ways of addressing the consequences of genocide with special application to Rwanda

Learning Activity 1.8

Using the Internet, answer the following questions:

1. Explain ways in which the post-genocide government, civil society groups, non-governmental organizations, individuals and the community have used to address the consequences of Genocide against the Tutsi.
2. Examine ways in which community members can help reduce mistrust between the survivors and perpetrators of the Genocide against the Tutsi.
3. Talk about the Gacaca Courts that have promoted communal healing and rebuilding national cohesion.

The government alongside other partners and citizens has actively led in efforts aimed at addressing the consequences of genocide. Various measures have been adopted to deal with the consequences of genocide. Some of these measures include the following:

Gacaca courts

The Gacaca Courts were used to find out what happened during the Genocide against the Tutsi. Rwandans came together to talk about what happened in 1994. This laid the foundation for peace and reconciliation. A big number of genocide-related cases were tried through Gacaca Courts. They helped speed up genocide trials and strengthened unity and reconciliation by a find out the truth about genocide and putting an end to the culture of impunity.

Social reconstruction and reconciliation

The Rwandan society was gravely affected by the genocide. Its social structures were completely destroyed.

Social reconstruction means rebuilding the social structures that were once destroyed.

Reconciliation refers to the process of making parties in a conflict mend and then go on improving relations with each other. The two parties, after reconciling, re-establish friendly relations having put aside their differences.

A third party usually facilitates reconciliation by bringing the two parties in conflict to an agreement. Through the third party, the aggrieved parties open up for dialogue to arrive at a peaceful reconciliation. Reconciliation is an interactive process that requires a cooperative effort between the parties involved. Individuals or groups are encouraged to talk about the painful experiences they went through during the genocide. This enables healing to

take root among the survivors and perpetrators alike. The government can do this by making efforts to improve active bystandership, and promoting positive moral values and peaceful coexistence through policies and practices.

Reconciliation is usually an interactive process, which demands that parties involved move together for its attainment. It takes place over time, requires trust and risk taking. Trudy Govier provides the following 11-step process as being vital in the reconciliation process. The steps include:

Acknowledgement: The perpetrators should acknowledge wrong doing and apologize to the victim group. This creates room for dialogue, speeds up the reconciliation process and removes fear and suspicion between the two groups.



Apology: Apology is important towards attaining reconciliation and repairing broken relationships. It serves to inspire forgiveness and reunion between the perpetrator and victim group.



Forgiveness: Forgiveness contributes to reconciliation. The wronged party should be able to forgive. Forgiveness enables the wrongdoer and the wronged person to move on.



Fairness: The victims and perpetrators should be treated fairly without bias. This improves the relations between the two groups and eliminates mistrust.



Mutuality: Mutuality between the two groups in conflict creates impartiality and prepares a way for reconciliation.



Justice: Victims should feel that justice has been served for the wrongs committed by the perpetrators.



Peace: Reconciliation demands the existence of peace for it to be meaningful after conflicts occur.



Reintegration: Perpetrators should be reintegrated in the community with new roles which offer socio-economic support. The victims should re-accept the perpetrators. This improves social trust which is essential in the reconciliation process.



Reparation: These are the resources given to the victims of conflict such as finances and counselling. Such help is vital for reconciliation.



Restitution: This means giving back what was wrongly taken away from the victims by the perpetrators.



Redress: The perpetrator group should do something to correct wrongs they had done to the victim group.

Figure 10. The 11-step reconciliation process as adapted by Trudy Govier

For social reconstruction and reconciliation to be achieved, all parties involved in conflict should go through the reconciliation process. Redress should take place for social reconstruction of the Rwandan society to be achieved. This will bring about restoration of the broken social structures.

At Political level

After stopping the genocide against the Tutsi by the FPR, the immediate strategy was to rebuild peace and security as well as reconstructing Rwanda especially infrastructures which was demolished during the time of genocide against Tutsi. In July 1994, after the liberation of Rwanda, immediately the government of national unity was implemented and was composed of different political parties headed by the FPR Inkotanyi. This government implemented major strategies derived from the pillars: unity and reconciliation among Rwandans, good government, economic development of the country, security sustainability as well as social welfare of the Rwandans.

The government also implemented major mechanisms such as government agenda of not revenge and punish those who try to revenge after genocide, converging the RPF soldiers and FAR Army and form RDF force, repatriation of refugees who left from Rwanda before genocide and after genocide in 1994 as well as return all properties to their owners, sharing the land among Rwandans, remove ethnics from national identity and remain with one national identity card as a Rwandan, the merit on education and employments to all young generation in Rwanda.

In 1996, Rwanda force entered into DRC, for the purpose of preventing insecurity to Rwanda and fight against soldiers and militia who had participated in the genocide fled to the Democratic Republic of Congo (DRC), known as Zaire, and (infiltrators named abacengezi in Kinyarwanda) back from DRC and attacked Rwanda mostly in north and northwest and western party of Rwanda and return back the million civilians refugees, most of them Hutu who had been told that the RPF would kill them. Thousands died of water-borne diseases. The camps were also used by former Rwandan government soldiers to re-arm and stage invasions into Rwanda.

The attacks were one of the factors leading to the war between Rwanda and the Democratic Republic of Congo that took place in 1996. Former Rwandan forces continue to operate in the DRC alongside Congolese militia and other armed groups. They continue to target civilian populations and cause deaths, injury and harm.

Between May 1998 and 1999 in the office of the President “Urugwiro Village” ensued different meetings had discussion talks called “Urugwiro talks” and it happened after four years the time of RPF Force stopping the genocide against Tutsi. The reasons of Urugwiro talks was to find solutions of rebuilding the nation after it ruins during the time of genocide against Tutsi, this led all Rwandans to rise up and meet

together and design the policy and vision of the country. These dialogue talks took also most one year and a half and happened every weekend and people meet at Urugwiro and discuss how the Rwandans can easily be outing from transitional period and build new peaceful and development Rwanda. Different categories of Rwandan categories participated in these talks. The included the ministers, heads of prefectures, advocates, lecturers from university of Rwanda, people who were representatives of the past political parties such as MDR, MRND, PSD who did not immerse themselves in the genocide against Tutsi.

These talks or dialogues came up with a lot of strategies and new innovations such as implementing national constitution voted by the citizens and drafted by the researches and that's why its preparations spent almost three and a half years and citizen be involved to add their ideas and views as well as owning it as their national constitution.

The led dialogue and discussions built the program of vision 2020, different institutions including office of the Ombudsman, Office of Audit General (OAG), and Senate mention but a few.

The establishment of the Government of National Unity after the Genocide against the Tutsi. Institutional reform:

- Creation of the National Commission for Unity and Reconciliation;
- The National Commission for the Fight against Genocide;
- The National Commission for Human Rights;
- The National Electoral Commission and National Itorero commission as well as Rwanda Governance Board.
- The abolition of different identity cards with ethnic mention, the annual national dialogue conference, etc.

In context of preventing and fighting against genocide and its ideology, the government established national commission for the fight against genocide (CNLG) as well as FARG to matter of supporting genocide survivors.

Forgiveness

Forgiveness is the process of letting go feelings of anger and resentment towards an individual who has done something bad or caused harm. Forgiveness benefits both parties to a conflict and is crucial in helping to preserve and enhance relationships. Forgiveness usually takes time and demands patience from the parties involved.

Counselors have a role to play in achieving this process. Forgiveness is usually voluntary and people should not be forced to forgive. After forgiveness is achieved, reconciliation can now set in. Forgiveness enables victims and perpetrators of genocide to achieve reconciliation and sustainable peace.

According to Trudy Govier, forgiveness demands that the wrongdoer acknowledges his or her misdeeds to pave way for forgiveness. Victims should not take revenge on the perpetrators. This is because forgiveness is better and healthier in a post-genocide environment. We should remember that in forgiving the offender, the victim acknowledges him or her as a human being worthy of dignity and with the moral freedom to change his or her ways.

Judicial system.

Implementing the special chambers for genocide perpetrators trials. The aftermath of genocide against Tutsi, Rwanda faced invasive challenge of trial judging cases of the genocide perpetrators suspects and those who committed the crimes against humanity for the purpose of delivering justice for genocide victims as well as eradicating the culture of impunity. The genocide suspects were imprisoned, the number was very huge and over the judicial organs capacity, which was actually ruined and destroyed during the genocide against Tutsi.

To find the solution of the challenge, in 1996, enacted the organic law no 08/96 on 30th/08/1996 dealing with the crimes that constitute the crime of genocide as well as crimes against humanity.

The major elements included of this law were:

Implement special chambers within the first instance courts for specifically trying and judging the people who accused crime of genocide and crimes against humanity in Rwanda from 01 October 1990.

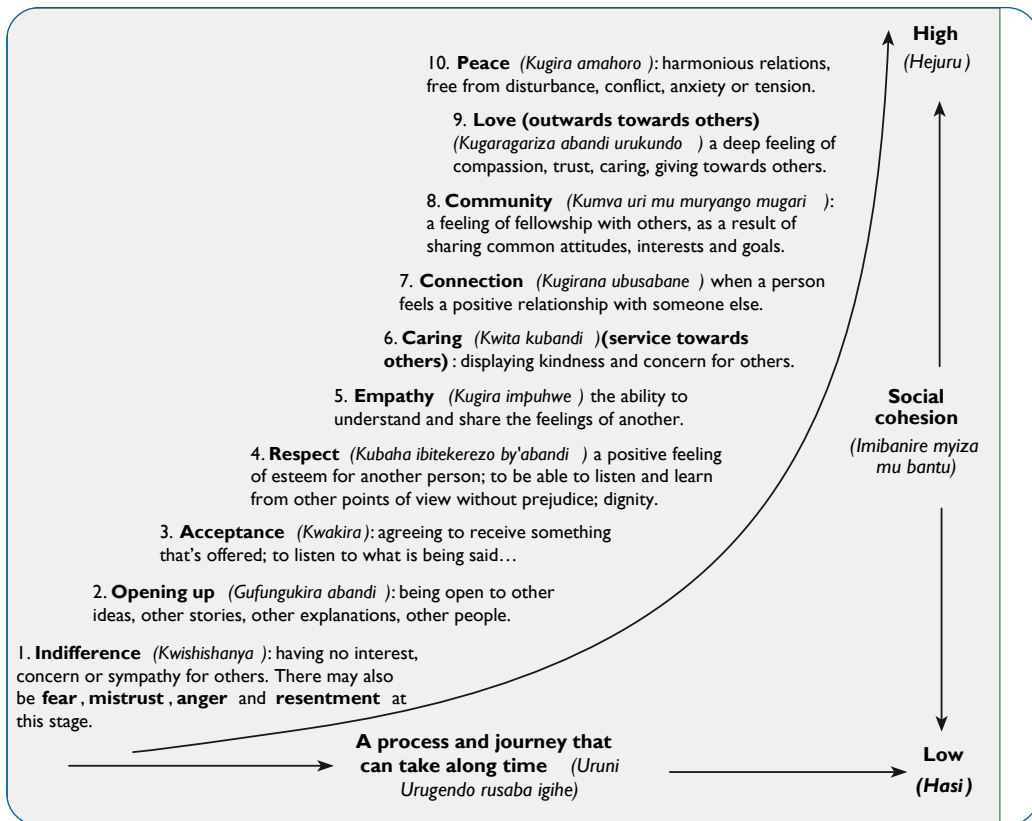
To put those who accused of genocide in different categories depending of tense of the crimes committed and related sentences in crime categories. Implement the ways of how the accused perpetrators can have a chance of agree the crime they committed, repent and ask forgiveness, testify the truth-telling testimonies of genocide against Tutsi, which based on reducing their penalties.

In 1998, genocide crime and crimes against humanity prisoners was counted to 130.000 and trial cases was only 1.300. This to say that, if trial and judging of this way of all genocide prisoners continued, it would take over 100 years. That's why the government of Rwanda, find the solution of this challenge, which was easier, genuine and fast of trying and judging the genocide cases. It is the "Rebirth of Gacaca".

Benevolence refers to the willingness to help, being generous or performing acts of kindness. Human beings are usually capable of expressing benevolence regardless of whether they are victims or perpetrators of violence. It involves development of empathic/ empathetic feelings, which leads an individual to take responsibility for assisting victims.

People who have suffered usually care about other peoples' suffering especially if they have experienced protective and healing processes. This involves having been helped by others or acting on other peoples' behalf at the time of suffering.

Therefore, the victim group reaches out to assist other groups undergoing similar situations to them. Thomas Vincent Flores developed a continuum of benevolence which together with relevant ideas from Ervin Staub, served as a basis for an adaptation that was made by Aegis Trust in the framework of the Rwanda Peace Education Programme in 2013. This adapted continuum of benevolence by Aegis Trust comprises ten steps.



The continuum of benevolence in 10 steps as developed by Thomas Vincent Flores with ideas from Ervin Staub and adapted by Aegis Trust

There is a need to have peace to address the consequences of genocide. We should all feel part of the Rwandan community and appreciate one another. This can be achieved by living together in harmony without conflict and tension.

The process of benevolence goes through the ten steps above. The 8th step, **community**, a feeling of fellowship with others resonates well with “Ndi Umunyarwanda” which means ‘I am Rwandan’. It enables us to see one another, regardless of the differences that may exist between us, as one people belonging

to one community. This has the potential of healing the wounds that were inflicted by the genocide against the Tutsi. We are all brothers and sisters; we belong to one family, Rwanda.

“NdiUmunyarwanda” means a call for individual and collective responsibility in rebuilding the broken social structures. It also rekindles the true Rwandan spirit of oneness, offers a reflection on the painful past and provides the determination to build a brighter future. It invokes the promotion of patriotism, integrity, self-worth, solidarity, tolerance, self-reliance, nationalism, social cohesion and shared language, values, norms and cultural practices.

All citizens of Rwanda need to keep the spirit of “Ndi Umunyarwanda” alive, as they owe it to themselves and to future generations. This will ensure that the social reconstruction and reconciliation process is not compromised and brings about national cohesion.

Application Activities 1.7

1. Explain challenges faced by individuals, the community and the post-genocide government in Rwanda during the social reconstruction and reconciliation process.
2. Examine the impact of revenge on an individual and the society at social and political levels.
3. Examine the importance of apologizing towards the improvement of relationships destroyed in a conflict.
4. Align the 8th step of the continuum of benevolence with ‘NdiUmunyarwanda’ and show how it can help in healing the wounds inflicted by the Genocide against the Tutsi.

1.8. Prevention of genocide in general

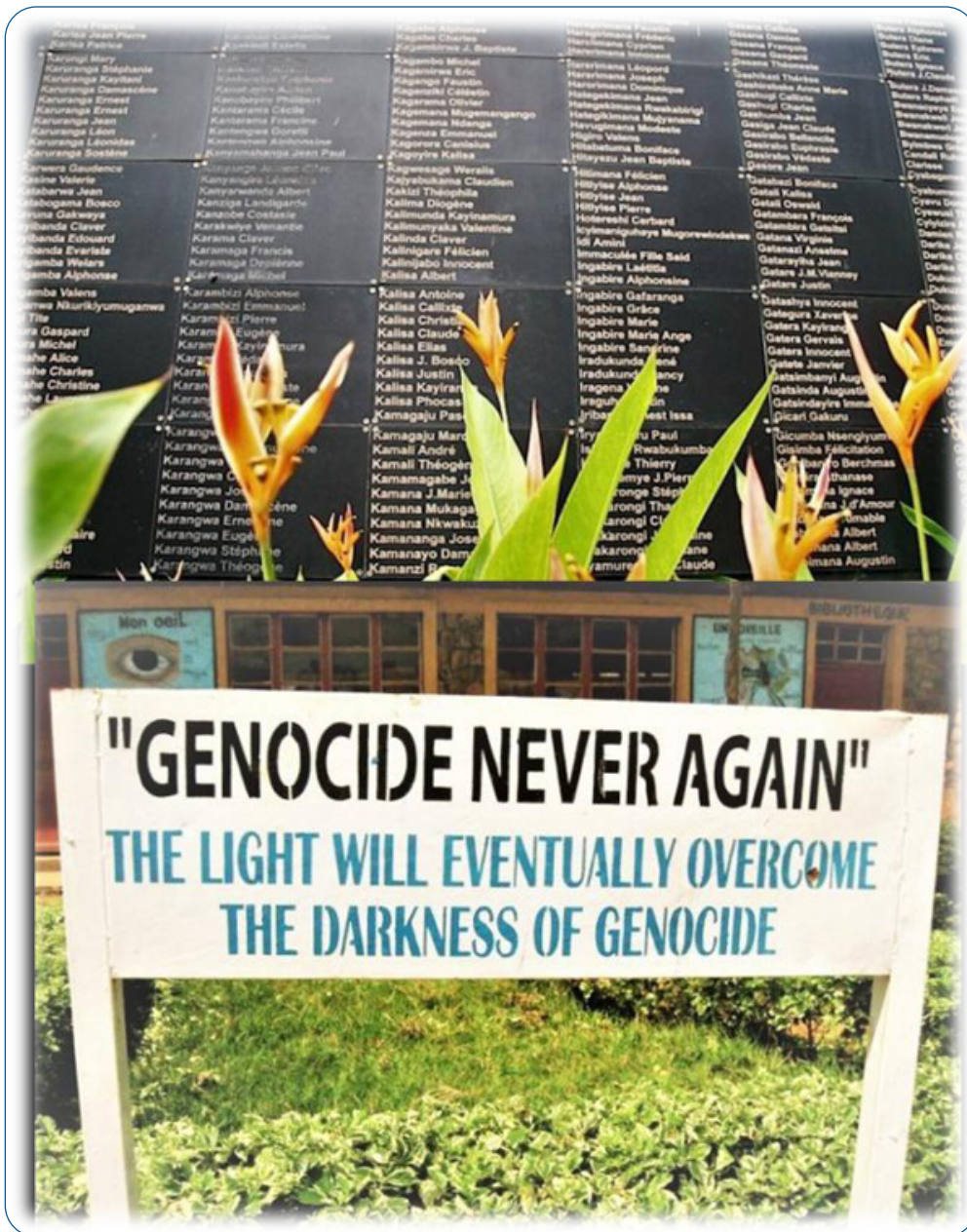


Figure12. Genocide never again

Source: http://www.richardswanda.org/wp-content/uploads/2011/07/284884_2248833668160_1467762132_32478548_5366937_n.jpg

Learning Activity 1.8

Using the Internet, answer the following questions:

1. Define the concepts of genocide and genocide prevention.
2. Account for any three factors that may lead to genocide.
3. Explain any two practices that can lead to genocide

All efforts should be made to keep the occurrence of genocide at bay. This should be done at the individual, societal and national as well as international levels. Some of the ways that promote peace, social cohesion and peaceful coexistence in order to prevent genocide include the following:

1.8.1. Development of critical thinking

Critical thinking lies at the heart of social cohesion. When people think critically, they are able to make conscious, responsible and positive decisions. Therefore, when incited to kill others they fail to honor such calls.

1.8.2. Promotion of empathy

Empathy is critical in achieving social cohesion, which keeps genocide at bay. **Empathy** is the ability to sense and understand the feelings of other people as if they were our own. Developing the feeling of empathy begins from the mind. We need to process feelings through successive mental activities by thinking, understanding, learning and remembering to feel the pain of others.

Being empathetic/empathic does not lower ones value in any way. Instead, it makes us humane and goes a long way in trying to help the victims. Empathy enables us to understand the perspective and to feel the pain of fellow human beings.

1.8.3. Active bystandership

A **bystander** is a person who is in a position to know about or see events happening in his or her environment. However, they are not directly involved in them. There are two types of bystanders, internal bystanders (members of the population where violence is occurring) and external bystanders (outside groups, organizations and nations).

Active bystandership: means that individuals, organizations and nations should intervene whenever situations that may lead to violence in a country occur. People should promote morality with responsibility and render both material and non-material support when called upon or on their own initiative when violence occurs. Active bystandership should be promoted in all segments of the population. All

leaders should speak against any form of verbal and physical attacks in any section of the population. To increase acts of active bystandership, it is vital to foster values such as empathy, love, respect and care for other people's welfare.

1.8.4. Individual responsibility

It is every individual's responsibility to prevent any act of violence from taking place. We should condemn violence through our actions and encourage practices or activities that promote a culture of peace in our communities. Where possible, we should pay attention to the following guidelines in an effort to resolve conflicts:

Remain calm after conflict;

Set the tone, do not overreact;

Analyze and understand where the conflict comes from;

Take total responsibility for personal action;

Use messages to communicate and express our needs and feelings;

Attentively and actively listen to the needs of others;

List and evaluate possible solutions. While doing this, be objective and fair;

Agree on a solution. It should not always work for you. It may work against you;

Keep your word and follow the agreement settled on. If you are dissatisfied, communicate it as soon as possible to clear the air;

Ask for assistance from a trusted friend if the conflict cannot be resolved.

1.8.5. Resistance to manipulation and incitement to violence

In most cases, leaders and those in authority are responsible for manipulating and inciting people to violence. As individuals and law-abiding citizens, we are supposed to resist calls to engage in violence. We should be guided by the principle that a leader is a first among equals. We should not shy away from identifying their mistakes to enable us live harmoniously in the society. Bringing pressure on our leaders will make them desist from hate speech and incitement that encourages violent attacks on other groups.

Application Activities 1.8

1. Discuss interventions that individuals, nations, regional and international organisations should undertake to prevent the occurrence of genocide.
2. Evaluate the effects of spreading propaganda, stereotyping, and racial and ethnic profiling in the occurrence of genocide
3. Recommend ways in which individual responsibility can be used to educate people to prevent the spread of violence?

1.9. Prevention of any future occurrence of genocide in Rwanda

Learning Activity 1.9

Examine measures taken by the post-genocide society in Rwanda to prevent any or the future recurrence of genocide.

Prevention of genocide demands a concerted effort from all individuals, the government and its partners alike. It should take a political, economic, social and psychological approach. Economic development, increased security during post-conflict reconstruction, prevention of new cycles of violence, an effective judicial system and development of other structural elements are important steps towards preventing any future occurrence of genocide. Essential to the prevention of genocide in Rwanda is the promotion of humanistic and national values such as the following:

Peace building

Genocide begins in the minds of the people; therefore, it is also in the people's minds that defenses of peace must be constructed. Peace building involves various efforts that usually begin with the creation of a culture of peace, which is accompanied by harmony, cooperation and co-existence among the people.

A peaceful environment gives rise to behavior that respects life and human dignity. It promotes observance of Human Rights and fundamental freedoms, rejection of violence and commitment to principles of freedom, justice, solidarity, understanding between people, observance of open communication, cooperation, harmony and observance of the rule of law.

Every effort should thus be channeled to the fulfilment of these needs to enable peace building to be achieved. This requires that we all put our forces together as individuals and members of the community to help the government and other

partners, both local and international, to promote peace. Some of the peace building activities may include rebuilding ruined houses, cleaning up neighborhoods, participating in business projects and sports. Such measures reduce mistrust, antagonism and hostility between conflicting groups.

Peace building equally requires the administration of justice in post-genocide society. Punishment of key perpetrators usually helps in reconciliation. In addition, victims are relieved when public discussions are held and other forms of justice are set on course, for example, the Gacaca courts and “Ndi Umunyarwanda” talks or retreats.

Resilience

Resilience refers to a person’s ability to recover easily and quickly from a problem or illness. The Genocide against the Tutsi was a great misfortune to individuals, community and the state. People went through horrendous moments during the 100 days of genocide. Survivors recovered at different rates. This is because the rate of resilience varies from individual to individual.

Survivors need to gain renewed trust with those they interact with in life. This is cultivated by taking care of other people. This experience leads to strong feelings of empathy, caring, sympathy and responsibility to help those in need. Generally, survivors should be exposed to experiences that express love, hope and care. One also needs moral courage to help those in need. This may only be possible where the basic and psychological needs of the survivors are adequately catered for.

Benevolence

Benevolence means the desire or inclination to do good to others. We should be good and generous to those around us regardless of the differences we have. This enables us to prevent any harm being done to other people. Benevolence should be expressed in our words and actions to fellow human beings. This demands that we develop trust, care and love for other people.

Awareness and memory

Awareness and memory about the genocide against the Tutsi should be made through a variety of ways such as:

- Inclusion of genocide studies in the curriculum;
- Establishing genocide memorials and museums;
- Establishing days for genocide commemorations;
- Coverage of the horrors of the genocide in mass media;
- Recording genocide events in books and other sources.

Through the above measures, awareness and memory of the genocide will remain in the minds of all people.

Telling the truth

To prevent any future occurrence of genocide, we should be truthful about what occurred. Telling the truth is one of the ways that enables a society to give room for reconciliation.

Repentance and forgiveness

All religions stress the importance of repentance and forgiveness in addressing human conflict. Those culpable of genocide should repent and the survivors should forgive. As we have already observed, the perpetrators must acknowledge their culpability of acts of genocide and apologize. This gives room for reconciliation and peace building efforts in a post-genocide society. Several Genocide survivors around the country accepted to live peacefully with perpetrators who had asked for forgiveness for their role in the 1994 Genocide against the Tutsi.

Reconciliation

Any attempts at reconciliation should begin with justice, individual and collective responsibility, acknowledgement and forgiveness. These factors are vital in the journey towards reconciliation. In a post-genocide society, the need for reconciliation can arise at the following levels:

- Individual
- Family
- Small group or community
- Intergroup or intercommunity
- National
- International

For reconciliation to occur, the elements of truth, mercy, peace and justice must be present. It is vital to repent, forgive and focus our attention on how we can rebuild our country. Reconciliation demands looking at the past and asking what was done. In the future, we need to ask how one can move beyond the wrongs of the past, having understood and acknowledged those wrongs.

Reconciliation leads to positive and constructive relationships. This makes former enemies see each other as fellow human beings who live and work together. It brings forth relationships characterized by respect, acceptance and trust. To enable healing, the survivors and perpetrators should both feel associated with the experience of commemorating the genocide against the Tutsi.

Dialogue and consensus building

Genocide recurrence finds a fertile ground where people do not talk to each other or disagree on issues. Everyone should be enabled to freely communicate their ideas. An open environment and mutual respect gives rise to dialogue and consensus building. It also demands accommodation of diverse opinions. Any emergence of controversial views should be handled in an honest manner.

Active listening

Active listening involves effective communication. Freedom of expression should be allowed for all individuals in a post-genocide society. However, such freedom comes with restrictions which call for responsibility to refrain from its abuse. Active listening demands that we shun ignorance and irresponsibility in our day-to-day lives. It also demands that we avoid being passive listeners. We should know what other people think and feel and avoid being selfish and equally take responsibility where we see Human Rights are being violated.

Inclusiveness

All human beings are equal and no one should be discriminated against in any way. All members of the society, regardless of the differences that may exist, should be treated equally and fairly. All people should be given all the services they require and equal opportunities and be subjected to similar laws by the state and its agents.

Exclusivity has been known to engender genocide. Every effort should thus be made to bring every citizen on board. Fundamental principles, in article 10 for national constitution all derived from “Urugwiro talks” another principle emanated from Arusha peace agreements. These fundamental doctrines, 6 of them, in their article 10 for 2013 national constitution, as it was amended in 2015 are as follows:

- To prevent and punish genocide crime perpetrators, fight against genocide denials as well as uprooting genocide ideology and its related cases;
- Uprooting discriminations and divisionism stems from ethnicity, district origins etc. and promoting unity among Rwandans;
- Power-sharing without greed;
- Build the constitutional and democratic government based on different political opinions, equality of Rwanda as well as gender equality which emphasized 30% of women in different positions in decision making organs;
- Build the government that struggle for social welfare of the citizens as well as implementing different ways of having the equal social welfare opportunities
- Find the solutions for the government through peace talks and mutual consensus.

Application Activities 1.9

1. Examine measures taken by the post-genocide society in Rwanda to prevent any or the future recurrence of genocide.
2. Discuss efforts you can make to promote peace building in a post-conflict community.
3. Analyze the effects of repentance and forgiveness in post-genocide Rwanda
4. Research and find out challenges experienced by the post-genocide society in Rwanda in their efforts to promote reconciliation.
5. Explain the importance of dialogue, consensus building and active listening in post-genocide Rwanda.

1.10. End Unit assessment

End of unit assessment

1. Explain the concept of genocide.
2. Describe the differences between the 1994 Genocide against the Tutsi in Rwanda and other genocides.
3. Describe the common features between genocides that have been committed all over the world.
4. Identify how genocide develops using the continuum of violence devised by Gregory H. Stanton.
5. Discuss the consequences of genocide.
6. Examine ways in which genocide can be prevented in any society.
7. Analyze the causes and consequences of the Genocide against the Tutsi.
8. Explain ways of addressing the consequences of genocide with special application to Rwanda.
9. Discuss ways through which future occurrence of Genocide in Rwanda can be prevented.
10. Describe Rwandan values and explain how they contribute to preventing genocide ideology.
11. Examine the way members of your community live with each other. Does the behavior that individuals display fit into a cohesive society?
12. Describe how you can dissociate from and speak out against evil and violent actions in society.
13. What are your feelings on the Genocide against the Tutsi and the Holocaust?

Key Unit Competence:

To be able to analyze and appreciate the role of democracy in enhancing good governance

Introductory activity 2

1. Research and find out the differences between a state and a nation.
2. Explain the meaning of democracy and good governance.
3. Discuss the role of democracy in enhancing good governance.

2.1. Concept of state**Learning Activity 2.1**

Use the internet and make research to find out the meaning of the concept of State.

A State is an organized political community that is controlled by a government. A State begins from the family level and is there for the well-being of the family. A nation, on the other hand, is a bigger community of people who have a common conscious of sharing similar historical, cultural and religious as well as linguistic identity and backgrounds.

State is a political organization of society, or the politic body, or, more narrowly, the institutions of government. The state is a form of human association distinguished from other social groups by its purpose, the establishment of order and security; its methods, the laws and their enforcement; its territory, the area of jurisdiction or geographic boundaries; and finally by its sovereignty. The state consists, most broadly, of the agreement of the individuals on the means whereby disputes are settled in the form of laws.

A state is a community of people occupying a definite territory organized under a government that is supreme over all persons and associations within its territory and independent from all foreign control or power e.g. the state of Rwanda, Israel, etc.

State refers to a group of people who are responsible for controlling (leading) a country or a state. e.g. ministers, members of parliament etc. Citizens have equal rights according to the laws of the state. States usually exercise judicial, executive and legislative powers. Additionally, states can be changed in terms of both their status and their boundaries.

A state comprises people, territory, power and sovereignty: *people* is population with a nationality, foreigners living on the territory and phenomenal residents who are foreigners for short durations; *territory* is a ground, underground, aerial space and maritime space; *a power* is a whole set of controls governed by rules and regulations of a Nation and *sovereignty* which is a political organization with a centralized government that has supreme independent authority over a geographic area.

In a federal union, the term “state” is sometimes used to refer to the federated polities that make up the federation. (Other terms that are used in such federal systems may include “province”, “region” or other terms.)

In international law, such entities are not considered states, which is a term that relates only to the national entity, commonly referred to as the country or nation.

A state usually has people, territory, boundaries and leadership. This gives a state the legitimacy that enables it to exercise power within its borders. All states have laws (written or unwritten) which guide them in their day to-day operations. States usually go out of their way to protect their interests. More often than not, a state will strive to protect its sovereignty without which, it ceases to be.

A state is also a polity under a system of governance with a monopoly on force

According Max Weber a German sociologist a “state” is a polity that maintains a monopoly on the legitimate use of violence. Some states are sovereign (known as sovereign states), while others are subject to external sovereignty or hegemony, wherein supreme authority lies in another state.

According to Thomas Hobbes, a philosopher, a state has four main duties:

- to defend the nation against foreign enemies;
- to preserve peace and internal security;
- to allow subjects to enrich themselves;
- to allow freedom that does not threaten security.

Sometimes, there is a confounding definition between “State” and “Government” which are often used as synonyms in common conversation and even some academic discourse. According to this definition schema, the states are nonphysical persons of international law, while governments are organizations of people.

The relationship between a government and state is one of representation and authorized agency.

A state can be distinguished from a government. The state is the organization while the government is the particular group of people, the administrative bureaucracy that controls the state apparatus at a given time. That is, governments are the means through which state power is employed. States are served by a continuous succession of different governments.

Application Activities 2.1

Comment this assertion “I am proud to be a Rwandan citizen”.

2.2. Concept of democracy

Learning Activity 2.2

Use different books in your library, make research, and find out the concept of democracy.

Introduction

After the 1994 Genocide against the Tutsi, the Government of Rwanda managed to make a number of achievements in the promotion of democracy. In the area of democracy, the democratization process culminated into the establishment of elected institutions both at local and national levels.

In 2003, a new constitution was adopted, presidential and parliamentary were organized. It also has as focal point the principle of multi-party system and separation of powers.

In addition, according to the Rwandan Constitution and the principle of power sharing, a political organization holding the majority of seats in the Chamber of Deputies cannot have more than fifty (50%) percent of Cabinet members. Moreover, the rule of law, one of the facets of constitutionalism in Rwanda is respected since state institutions act in accordance with the law.

Concept of democracy

The word “democracy” is made up of two different words. Those are Greek words “Demos” and “Kratos” which respectively translate to “people” and “power”. Etymologically, the term “Democracy” is defined as a form of government where power ultimately rests in people’s hands.

Basically, democracy is defined as the government in which the supreme power is rested in the people. In some forms, democracy can be exercised directly by the people but in large societies, it is by the people through their elected representatives.

In the memorable phrase of American President Abraham Lincoln, democracy is the government of “the people, by the people, and for the people”. Therefore, democracy is simply defined as “*A government of the people, for the people and by the people*” government where the citizens directly exercise their power, and have the right to elect the government representatives who collectively create a government body for the entire nation (like, a parliament).

Democracy is generally defined as the government of people, by people and for people. The underlying factor is that people own the sovereignty through transparently elected representatives by a majority vote. This representation of people reflects the citizens’ authentic free will. Democracy implies the respect of the following principles:

- The people’s sovereignty and the government’s (legislative, executive, and judiciary, *each power being independent from the other*) respect of the people’s free will as expressed by their votes.
- The guarantee of fundamental citizens’ rights, legal equality and the strict respect of law by every citizen;
- The constitution that clearly defines the main principles as well as performances and limits of political institutions, multiparty system and respect for social diversity.

In a democratic government, people have certain basic rights that the government cannot take away from these rights are internationally recognized and guaranteed. Freedom and democracy are often used interchangeably, but the two are not synonymous. Democracy is indeed a set of ideas and principles about freedom, but it also consists of practices and procedures that have been molded through history. Democracy is the institutionalization of freedom and has different features.

Democracy is against all kind racism; ethnic, religious and regional based ideologies. It is against any type of coup d’état or any government that does not respect its constitutional norms. In democracy, all elections must be transparent. The citizens differ in terms of opinions, beliefs, religion, cultures and aspirations and democracy must respect this social diversity because it is part of their ‘fundamental rights as well as their pillars of social dynamism.

In general, two key elements in and topics related to democracy are the participation of the people and the elections by the people and the transparency of the government. There are some restrictions in a representative democracy and, for that reason, participation will be necessary to maintain the connection between the government and the people. Nevertheless, to have an adequate functioning of

this participation and of the elections, transparency on behalf of the government is a necessary condition for a democracy.

2.2.1 Basic features of democracy

The main features of democracy are indisputable initial requirements that are imposed on all participants of political activities in the country. The basic features of democracy include the following:

Political freedom: this means, a freedom of choice, social order and form of government. It refers to the right of people to determine and change constitutional order and ensure the protection of Human Rights.

Equality of citizens: this means equality of all people before the law, equal responsibility of any committed offense and the right to equal protection before court. Equality is guaranteed for all citizens. The most important aspect is the equality of rights and freedom of men and women who have the same opportunities for their implementation.

Selectivity of state bodies

This implies formation of authorities and local government through the people's will. It ensures their ability, control and equal opportunity to exercise electoral rights for everybody.

Separation of powers

This means that interdependence and mutual restrictions are imposed on different branches of power: legislative, executive and judicial powers. It serves as a means of checks and balance in order to avoid the accumulation of powers in the hands of some individuals who would transform their power into a means of suppressing freedom and equality.

Pluralism

It refers to the diversity of social phenomena, broadening of the range of political choice, leading not only pluralism of opinions but also political pluralism, the plurality of parties, public associations, etc. Only when in conjunction with other principles, pluralism assumes universal significance for modern democracy.

2.2.2. Different forms of democracy

Forms of democracy

The main forms of democracy every country interprets the meaning of democracy in its own particular way. With a wide range of different geopolitical atmospheres, there is a large spectrum of democratic governments in existence around the globe. These include direct democracy, representative democracy, presidential

democracy, parliamentary democracy, authoritarian democracy, participatory democracy, Islamic democracy and social democracy. Moreover, to shed light on the above forms of democracy, the following explanations are provided.

Direct democracy

Direct democracy can only be exercised in areas with few people. A direct democracy is when citizens get to vote for a policy directly, without any intermediate representative or parliament. If the government has to pass a certain law or policy, it goes to the people. The latter vote on the issue and decide the fate of their own country. Direct democracy is practiced during a referendum. The people can even bring up issues themselves, as long as they have a substantial consensus on the matter. When the population is small, educated and mostly homogeneous, a direct democracy does not seem like a bad idea.

Indirect democracy

Indirect democracy or Representative democracy is practiced in many states in the world where citizens elect representatives who make decisions or laws that govern them on their behalf. Indirect democracy is when people choose to vote for who will represent them in the parliament. This is the most common form of democracy found across the World. However, most countries are too large and too complicated for direct democracy to work within their political borders. In those cases, people prefer to elect representatives on their behalf, rather than vote on every single issue.

A liberal democracy

Is a democracy that can take on different forms, since different countries have different needs and different ideologies.

The following types are just a few subsets of representative democracy.

Presidential democracy

Under a presidential democracy, the president of the state has a significant amount of power over the government. He/she is either directly or indirectly elected by citizens of the state. The president and the executive branch of the government are not liable to the legislature, but cannot, under normal circumstances, dismiss the legislature entirely.

Similarly, the legislature cannot remove the president from his/ her office either, unless the case is extreme. In a presidential democracy, the head of state is also the head of the government. Countries like the USA, Argentina, and Sudan employ this kind of democracy.

Parliamentary democracy

Is A democracy that gives more power to the legislature is called a parliamentary democracy. The executive branch derives its democratic legitimacy only from the legislature, i.e. the parliament. The head of state is different from the head of government, and both have varying degrees of power. However, in most cases, the president is either a weak monarch (e.g. the United Kingdom) or a ceremonial head (e.g. India).

Participatory democracy

This is the exact opposite of authoritarian form of democracy. There are different types of participatory democracy, but all of them yearn to create opportunities for all members of the population to make meaningful contributions to the decision-making process. It empowers the disempowered by breaking up the state into small networks and prefers to empower community-based grassroots politics. It values deliberation and discussion, rather than merely voting.

Today, no country actively practices this form of democracy.

Social democracy

Arose as a reaction to neoliberal policies in international economics. Under neoliberalism, profit-making entities like multinational corporations can easily infiltrate other political states, thus the power of the political state seems weak. Social democracy aims at empowering the state in favour of the neoliberal market. There are as many theories concerned with democracy as there are different governments in the World.

Application Activities 2.2

Etymologically, the term democracy means power of people, basing on your own experience and the Rwandan context, attempt another definition but do not exceed two lines.

2.3. Concept of good governance

Learning Activity 2.3

Make a research in library or use internet and find out the meaning of the term good governance

2.3.1. What is Good Governance?

The Government of Rwanda defines good governance as: “the exercise of political, economic and administrative authority to manage the nation’s affairs and the complex mechanisms, processes, relationships and institutions as well as leadership behavior through which citizens’ groups articulate their interests, exercise their rights and obligations and mediate their differences”.

The Government is committed to ensuring good governance at all levels of public administration. Laws were passed by the National Assembly that created checks against the abuse of executive power, mismanagement and corruption. This was a marked departure from the 1962-1994 era.

Institutions were created and given constitutional powers with which to ensure accountability and transparency. These institutions include the RPPA that ensures transparency in the award of government tenders; the Office of Auditor-General which audits all government accounts and expenditure; the Rwanda Revenue Authority which is a semi-autonomous body charged with tax collection.

In addition, the National Assembly was empowered as never before to take up its role as a check against the abuse of power, corruption and mismanagement. Government ministers and Directors General of institutions were to justify their ministry budgets and account for expenditure to the national assembly.

Governance as the normative sense has given the concept of ‘Good Governance’. It refers to the welfare in governance and improving the quality of governance. It enables the government to provide equal opportunities and fair delivery of goods and services to the people who are most marginal in society.

Good governance refers to mobilizing the people of a country in the best direction possible. It requires the unity of people in society and motivates them to attain political objectivity. In other words, it ensures proper utilization of all the resources of the state for its citizens that ensures sustainable development.

The term ‘Good Governance’ is very popular in the field of Public Administration as well as social sciences during the last decade. However, the concept of good governance is very old, like human civilization.

Good governance is a legal concept and a cornerstone of the modern state. It is the most modern of the three cornerstones of the state, whereas the rule of law and democracy concepts are the more classical yet still lively cornerstones.

Good governance is a term used to describe how public institutions conduct their affairs in the management of their activities and resources. It should be witnessed in all types of governance; public, state, corporate and global. Governance analyses

'*what is*' and good governance analyses '*what ought to be*'. Therefore, individuals entrusted with responsibilities should be held responsible and accountable for ethical and moral consequences of their actions.

Another way to think about good governance is through outcomes. Since governments carry out with goals like the provision of public goods to its citizens, there is no better way to think about good governance other than through deliverables, which are precisely the one demanded by citizens, like security, health, education, water, the enforcement of contracts, protection to property, protection to the environment and their ability to vote and get paid fair wages

Similarly, good governance might be approximated with provision of public services in an efficient manner, higher participation given to certain groups in the population like the poor and the minorities, the guarantee that citizens have the opportunity of checks and balances on the government, the establishment and enforcement of norms for the protection of the citizens and their property and the existence of independent judiciary systems.

According to UNDP, "Good Governance is, among other things, participatory, transparent and accountable. It is also effective and equitable. In addition, it promotes the rule of law. Good governance ensures that political, social, and economic priorities are based on broad consensus in society and that the voices of the poorest and the most vulnerable are heard in decision making over the allocation of development resources".

In international development, good governance is a way of measuring how public institutions conduct public affairs and manage public resources in a preferred way. Governance is «the process of decision-making and the process by which decisions are implemented or not implemented. Thus, Governance in this context can apply to corporate, international, national, or local governance as well as the interactions between other sectors of society.

The concept of "good governance" thus emerges as a model to compare ineffective economies or political bodies with viable economies and political bodies. The opposite of good governance, as a concept, is bad governance.

According to the World Bank report in 1992, "good governance is central to creating and sustaining an environment which fosters strong and equitable development and it is an essential complement to sound economic policies".

Governance needs some parameters to make it good. From the above definitions, it can be said that good governance has some Characteristics or indicators for the establishment of sound economic management and ensuring the relationship between the state and civil society. According to the United Nations, Good Governance is measured by the eight factors which are mentioned below.

These are mentioned below:



Figure 13. Characteristics of Good governance

Source: <https://schoolofpoliticalscience.com/what-is-good-governance>

Participation requires that all groups, particularly those most vulnerable, have direct or representative access to the systems of government. This manifests as a strong civil society and citizens with the freedom of association and expression.

Rule of Law is exemplified by impartial legal systems that protect the Human Rights and civil liberties of all citizens, particularly minorities. This is indicated by an independent judicial branch and a police force free from corruption.

Transparency means that citizens understand and have access to the means and manner in which decisions are made, especially if they are directly affected by such decisions. This information must be provided in an understandable and accessible format, typically translated through the media.

Responsiveness simply involves that institutions respond to their stakeholders within a reasonable time frame.

Consensus Oriented is demonstrated by an agenda that seeks to mediate between the many different needs, perspectives, and expectations of a diverse citizenry. Decisions need to be made in a manner that reflects a deep understanding of the historical, cultural, and social context of the community.

Equity and Inclusiveness depend on ensuring that all the members of a community

feel included and empowered to improve or maintain their well-being, especially those individuals and groups that are the most vulnerable.

Effectiveness and Efficiency are developed through the sustainable use of resources to meet the needs of society. Sustainability refers to both ensuring social investments carry through and natural resources are maintained for future generations.

Accountability refers to institutions being ultimately accountable to the people and one another. This includes government agencies, civil society, and the private sector all being accountable to one another as well.

2.3.2. Importance of Good Governance

Economic Development

Without good governance in a state, the economic development of that state is not stable. All elements of economic development, such as production, distribution, investment, and even consumption, face various obstacles. If good governance is established, such obstacles will be removed and the fair distribution of state resources will be possible.

Social Development

Good governance is essential for social development. The role of it does not end only with economic development. The result of development ensures that every class of people in society enjoys the basis of fairness. People of different religions, castes, and classes live in a society. Now, if there is no fair distribution of wealth among all these people, social discontent will increase. Again, the proper distribution of wealth is not enough. We have to make arrangements so that the minority people can walk without fear. In the same way, various reform laws have to be enacted to reduce the gap between men and women in society.

Political Development

Its relationship with political development is quite important. If the political leaders of a country are not active in establishing good governance, then its establishment in that country is not possible. Its success depends largely on the sincerity of the political leadership and adherence to the rules and regulations of the political establishment.

The constructive cooperation between the political institutions and the political parties and the formulation of programs for the welfare of the people play an important role in establishing good competition and good governance among themselves. For example, in a democracy, mutual cooperation between the government and the opposition helps to establish it in the country.

2.3.3. The link between good governance and Human Rights

Good governance and Human Rights are mutually reinforcing. Human Rights standards and principles provide a set of values to guide the work of governments and other political and social actors. They also provide a set of performance standards against which these actors can be held accountable. Moreover, human rights principles inform the content of good governance efforts: they may inform the development of legislative frameworks, policies, programs, budgetary allocations, and other measures.

On the other hand, without good governance, Human Rights cannot be respected and protected in a sustainable manner. The implementation of Human Rights relies on a conducive and enabling environment. This includes appropriate legal frameworks and institutions as well as political, managerial, and administrative processes responsible for responding to the rights and needs of the population.

The links between good governance and Human Rights can be organized around four areas:

1. Democratic institutions

When led by Human Rights values, good governance reforms of democratic institutions create avenues for the public to participate in policymaking either through formal institutions or through informal consultations. They also establish mechanisms for the inclusion of multiple social groups in decision-making processes, especially locally. Finally, they may encourage civil society and local communities to formulate and express their positions on issues of importance to them.

2. Public service delivery

In the realm of delivering state services to the public, good governance reforms advance Human Rights when they improve the state's capacity to fulfill its responsibility to provide public goods, which are essential for the protection of a number of human rights, such as the right to education, health, and food. Reform initiatives may include mechanisms of accountability and transparency, culturally sensitive policy tools to ensure that services are accessible and acceptable to all and paths for public participation in decision-making.

3. Rule of law

When it comes to the rule of law, human rights-sensitive good governance initiatives reform legislation and assist institutions ranging from penal systems to courts and parliaments to better implement that legislation. Good governance initiatives may include advocacy for legal reform, public awareness - raising on the national and international legal framework, and capacity-building or reform of institutions.

4. Anti-corruption

In fighting corruption, good governance efforts rely on principles such as accountability, transparency, and participation to shape anti-corruption measures. Initiatives may include establishing institutions such as anti-corruption commissions, creating mechanisms of information sharing, and monitoring governments' use of public funds and implementation of policies.

Conclusion

In conclusion, good governance is the proper management of the state, society, and resources. It seeks to protect the interests of people from all classes. It emphasizes on public sector management, the legal framework for development, accountability, transparency, and free flow of information.

When good governance is established in a state, people can easily guess it by some of its characteristics. Then characteristics of good governance like Participation, Rule of Law, Transparency, Responsiveness, Consensus Oriented, Equity and Inclusiveness, Effectiveness and Efficiency, Accountability can be easily noticed.

There is good governance for political, economic, and social development. Good governance and development complement each other. It protects the social, economic, and political rights of citizens irrespective of race, religion, caste, gender. As a result, a country's development index tends to go up.

Application Activities 2.3.3

1. Describe the achievements the government of Rwanda has made to improve Good governance in service delivery.
2. Analyze the characteristics of Good governance

2.4. State governance and the three powers

Learning Activity 2.4

Explain the roles of various actors of state governance in Rwanda

A state is an organized political community acting under a government. States differ in sovereignty, governance, geography, and interests. States may be classified as sovereign if they are not dependent on, or subject to, any other power or state. States are considered to be subject to external sovereignty, or hegemony, if their ultimate sovereignty lies in another state. A federated state is a territorial,

constitutional community that forms part of a federation. Such states differ from sovereign states, in that they have transferred a portion of their sovereign powers to a federal government.

The concept of the state is different from the concept of government. A government is the particular group of people that controls the state apparatus at a given time. In other words, governments are the means through which state power is employed; for example, by applying the rule of law. The rule of law is a legal maxim whereby governmental decisions are made by applying known legal principles. The rule of law is rule not by one person, as in an absolute monarchy, but by laws, as in a democratic republic; no one person can rule and even top government officials are under and ruled by the law.

The concept of the state is also different from the concept of a nation, which refers to a large geographical area and the people therein who perceive themselves as having a common identity. The state is a political and geopolitical entity; the nation is a cultural or ethnic entity. The nation state is a state that self-identifies as deriving its political legitimacy from serving as a sovereign entity for a nation as a sovereign territorial unit.

State structures (state institutions) are the visible embodiment (picture) of the idea of the state: The Ministries, agencies and forces created to act on the instructions of the individuals who have gained political decision making power (governments).

State institutions include:

- Legislatures, like the Rwandan parliament, to make laws
- Judicial Systems, like the Rwandan court systems, to interpret laws
- Executive agencies, such as the ministries and others, to administer the laws which control the domestic economy, education, trade, and diplomacy, for example
- Police and military forces, to provide security

A state can be distinguished from a government. The state is the organization while the government is the particular group of people, the administrative bureaucracy that controls the state apparatus at a given period of time. That is, governments are the means through which state power is employed. States are served by a continuous succession of different governments. States are immaterial and nonphysical social objects, whereas governments are groups of people with certain coercive powers.

Each successive government is composed of a specialized and privileged body of individuals, who monopolize political decision-making, and are separated by status and organization from the population as a whole.

Application Activities 2.4

Explain different state institutions and give an example for each.

2.5 Separation of powers in interdependence in a State

Learning Activity 2.5

Search and discuss the separation of powers in interdependence in a State

The notion of separation of powers in interdependence can be understood as the separation of government decision-making into the *legislative*, *executive*, and the *judicial* functions and their interdependence and collaboration. This aims at reinforcing constitutional protection of individual liberties by preventing the concentration of such powers in the hands of a single group of government officials. It must be noted that arrangements of checks and balances among the three organs allow an independent judiciary to hear and determine matters involving the interpretation of constitution, a legislature to scrutinize both primary and secondary legislation and having overseeing the activities of the executive.

However, it must be noted that the oversight of the activities of the executive by the legislature implies that the President of the Republic is responsible to the legislature in the political sense because political responsibility implies a day to day relationship between the executive and the legislature. Furthermore, the impeachment process enforces juridical compliance with the constitutional letter of the law and is quite different from the exercise of political control over the President's ordinary conduct of his or her office.

In Rwanda, the separation of powers is the principle that is explicitly guaranteed in the Constitution. Interestingly, the Constitution of Rwanda goes further by emphasizing that the judiciary is both independent and separate from the executive and the legislature. Furthermore, the separation of powers is enhanced by the principle of checks and balance, and thus it is important to note that the Constitution of Rwanda provides for checks and balance between the executive, the legislature and the judiciary. The power sharing arrangement does not stop the Parliament from having an oversight role over the activities of the executive. The Parliament of Rwanda is bicameral and is made up of the Chamber of Deputies and the Senate. The Government is obliged to provide the Parliament with all the necessary explanations on questions put to the Government concerning its management and activities.

In application of the principle of checks and balance, the President of the Republic after consultation with the Prime Minister, the President of the Senate, the Speaker

of the Chamber of Deputies and the President of the Supreme Court may dissolve the Chamber of Deputies. Elections of Deputies shall take place within 90 days after the dissolution. By consulting the Speaker of the Chamber of the Deputies, the power sharing arrangement is activated in so far the Speaker of the Chamber of the Deputies is not from the same political party with the President of the Republic.

However, as previously noted, the Constitution of Rwanda does not specifically exclude the possibility of the President of the Senate belonging in the same political party with the President of the Republic.

Nevertheless, as far as the Speaker of the Chamber of Deputies is consulted, power sharing becomes effective. The Constitution of Rwanda complies with the concept of the separation of powers.

Advantages of separation of powers in interdependence

The principle of separation of powers in interdependence enables the government to function smoothly. The following are advantages of having the three powers of the government.

- It makes coordination and administration easy.
- Facilitates division of labour and reduces concentration of power in a single arm.
- Reduces or eliminates the possibility of abuse of power.
- Enhances efficiency and smooth functioning of the government.
- Promotes the principle of checks and balances.
- Engenders transparency and accountability in the operations of government.
- Provides quality service to the people.
- Eliminates or reduces incidences of corruption in the management of public affairs.

Application Activities 2.5

Assess how the three powers of government are able to promote transparency and accountability in their operations.

2.6. The role of democracy in promoting individual citizenship

Learning Activity 2.6

1. Give the meaning of the term citizenship.
2. Using the Constitution of Rwanda, explain ways of becoming a citizen.

There is no democracy without the engagement of citizens. Engagement is thus both a right and a responsibility of citizens in establishing, developing, and sustaining democracy. Democracy is important and is popular sovereignty. As a "government of the people, by the people and for the people". At its heart is the concept of the population choosing a government through regular, free, and fair elections. As crucial in all systems of administration, Democracy plays a big role in promoting individual citizenship. Citizenship is more than voting or fulfilling public obligations. It is not only choosing officials and using the governmental system; citizenship involves making and shaping the system's structures and rules and citizenship are helpful for advocacy. Democracy, in theory at least, provides a mechanism for some form of rule by proportionate representation, with citizens empowered to bring about change through participation and persuade the powerful to act for the greater good. Democratic governments have time to make changes that are in the interests of everyone.

The roles of the government and the citizens need to be integrated to ensure accountability, transparency, effectiveness, and good quality provision of public services to the citizens. Citizenship is the legal right to belong to any country in this regard, citizens have rights, duties, and responsibilities to their country.

Citizens are expected to obey the laws of their countries. Democracy is crucial in promoting individual citizenship in the following ways:

Respect for the rule of law: In a democratic society, respect for the rule of law is vital. By abiding by the law, one avoids conflict with people. A good citizen does not violate the law one of the principles of democracy.

Enables individuals to exercise their rights and fundamental freedoms: Democracy allows an individual to exercise his or her rights and freedoms. Democracy also enables citizens to respect the rights and freedoms of each other. This improves the quality of one's citizenship.

- **Creates a bond of unity:** Democracy promotes unity among all individuals in a country. This enables them to help one another when the need arises. It also contributes to social justice in society. In a democratic government, all people respect one another, obey the rule of law and actively participate in nation building activities.

- **Enables peaceful coexistence:** Democracy enables peaceful coexistence among individuals. This enables them to respect the opinions and decisions of other people.
- **Allows for individual participation in various activities:** Active participation of individuals in their day-to-day activities is possible where democracy thrives. Therefore, individuals are able to promote the wellbeing of society in both socio-political and economic sectors.
- **Promotion of gender equity and equality:** In a democratic country, Democracy promotes gender equity and equality among citizens. Both men and women should be given equal rights, responsibilities, and opportunities so that no citizen should trample on the rights and freedoms of others.
- **Promotion of equity and equality in the society:** In a democratic state, all citizens are equal and are entitled to equal rights and equitable privileges. Individuals are thus able to enjoy various services while at the same time carry out their responsibilities. Democracy gives no room for discrimination of individuals.
- **Observance of honesty and integrity:** Democracy is anchored on high integrity and honesty. Based on respect for the rule of law, democracy develops integrity and honesty in all individuals.
- **Free flow of information:** Democracy enables citizens to make well-informed decisions because there is free flow of information. It also gives room for and encourages open debates
- among the people. Individuals are able to give and share their opinions with other people.
- **Commitment to negotiation:** Democracy uses a give-and-take or win-win approach that helps individuals to develop negotiation skills. These skills are exercised when dealing with issues that confront people in their day-to-day lives.

Application Activities 2.6

1. Justify how democracy enables peaceful coexistence among citizens
2. Examine the rights and responsibilities of citizens in a country

2.7. The role of democracy in enhancing good governance

Learning Activity 2.7

Assess the benefits of having the three powers of the government

Democracy is a key corner element in promoting good governance in a state. The following are ways in which democracy promotes good governance.

1. Allows for checks and balances in administration of the state

The three powers of government ensure there are checks and balances in their administrative duties. Through these measures, abuse of power and misuse of public resources is minimal. Therefore, those in power will exercise their responsibilities with the interest of their citizens at heart.

2. Promotes transparency and accountability

Democracy ensures that those entrusted with responsibilities observe high levels of transparency and accountability. Consequently, good governance is greatly improved.

3. Encourages efficiency in service delivery

Democracy ensures those entrusted with various responsibilities do their best in service delivery. Failure to do so means citizens will hold them accountable. Therefore, every effort is made to accomplish the set tasks.

4. Respect for the rule of law

Democracy is founded on the rule of law. No individual is above the law. This promotes development in a country as members of the society adhere to the laws of a country.

5. Involvement of citizens in decision-making processes

Democratic government has an integrative function, where citizen's participation contributes to the improvement of public virtues, citizens' feeling of being free citizens, giving a sense of belonging to their community. Therefore, democracy ensures that people are directly involved in decision-making on issues that affect them. Where elected leaders underperform in a country, democracy grants citizens an opportunity to remove such leaders through free and fair elections.

6. Encouragement of private initiative

Democracy encourages private initiative. This enables an individual to exploit his or her potential to the optimum. Consequently, it improves the lives of citizens by eradicating poverty and promoting growth and development.

7. Promotion of equity and equality

In most places, affirmative action has been accepted as a feature of democracy. It is meant to achieve uniform development by targeting the vulnerable members of the society. Their voices are heard and their interests are catered for during the allocation of development resources. This reduces marginalization in society.

Human beings, regardless of the differences in them, are all the same. This is because they are equal and possess the same rights and social status. This demands that all people be treated similarly at all times. Democracy does not encourage segregation of persons. It advocates that we should all treat people uniformly despite the differences in us.

8. Creation of an enabling environment for development

Democracy creates an enabling environment for development that positively influences good governance. Such an environment is useful in stimulating various programs that ultimately promote growth and development.

9. Facilitation of open communication

Democracy encourages open communication. As people express their views freely and exchange information, they are bound to be actively involved in the governance process. They articulate their interests, mediate their differences and freely exercise their rights and obligations.

10. The concept of decentralization:

Political decentralization refers to the transfer of political decision-making authority to local structures, usually occupied by elected officials. Thus, political decentralization aims to increase the voice of citizens by deciding who leads them through free, democratic regular vote. The National Decentralization Policy is based on the Government of Rwanda's commitment to empowering people to determine their own future. The policy also has its foundations in the fundamental laws of the country as well as in the political and administrative reforms the government has already implemented.

Leadership has been dispersed closer to the population; the people participate in choosing their leaders and in deciding on activities of their interests. Those local administrative entities start from the village upwards; they take decisions after consulting the people and have to provide them with quality services regarding their mandates and responsibilities.

Application Activities 2.7

3. Examine the different ways in which democracy allows for checks and balances in the government.
4. Assess the relationship between powers and the impact of impunity.

2.8. End Unit Assessment

End of unit assessment

1. Explain the following concepts:
 - a) State
 - b) Democracy
 - c) Good governance
 - d) Transparency
 - e) Accountability
2. What are the main characteristics of good governance
3. Suggest different requirements behavior of the state that contribute to the success of democracy.

Key Unit Competence:

To be able to analyze and appreciate the importance of national service and self-reliance in development.

Introductory activity 3

The youth, as adults, should contribute to the social transformation of Rwanda towards its Vision 2020 – 2050. How can national service be an easy way to help the Rwandans to achieve this goal?

3.1. Concept of national service**Learning Activity 3.1**

By using internet and / or textbooks from your school library, explain the concept of national service in Rwanda.

The term “national service” comes from the National Service (Armed Forces) Act of 1939 enacted by the Parliament of the United Kingdom on September 3, 1939. National service is a system either compulsory or voluntary government service or usually military service. In this regard, national service is a system where citizens (youth) people, upon completing a given level of education and meeting certain conditions, offer their services to the state. They are also expected to serve their nation with dignity, patriotism and pride. During this period, they are expected to provide free and voluntary services to the state.

National service can also be defined as an organized activity in which people serve the community in ways which contribute to social, economic and political transformation at no financial rewards. Through this service, many young people spend one or more years performing national duties in the army or in civil service. This makes training compulsory.

In most countries, national service takes the form of rendering military service to the state for a specific period upon completion of a given level of education. National service is identified with programmes in which people volunteer for civil service. The specific shape of the service is greatly influenced by socio-cultural variables of the particular society in which it is implemented.

National service is crucial in the socio-economic and political development of countries. It also fosters social cohesion and patriotism among the youth in a country. The youth become self-reliant and cases of unemployment and drug abuse are reduced.

Models of national service

Three models of national service have been adopted by world states. These are:

Compulsory service: this is where people of a given age, upon completing studies at a given level, must offer services for a specific period to the state.

Voluntary service: this is where those providing their service to the state do so out of their own will.

Blended service: this is a mixture between compulsory service and voluntary service. People of a given age are mandated to provide their service. Others, not falling into the compulsory categories but wish to provide their service to the state are equally allowed.

Application Activities 3.1

Explain three models of national service which have been adopted by world states.

3.2 Concept of self-reliance

Learning Activity 3.2

By using internet and / or textbooks from your school library, explain the concept of self-reliance in Rwanda.

Self-reliance is defined as being independent, which means relying on one's own resources to satisfy one's needs. This implies the ability to do or make decisions on our own. In most cases, the performance of the task is based on the individual's or state's ability, powers and resources. This is done without help or support from others.

Self-reliance arises out of the realization that we can put our resources and abilities to use in an effort to satisfy our needs. It demands diligence, patience, sacrifice, patriotism and commitment from the individual and the state. Self-reliance requires a change in mentality and strengthening the commitment of participants towards its implementation. People are empowered to undertake various responsibilities having realized their needs. Such an approach is characterized by:

- Identification of peoples' needs;
- Active participation of people in activities;
- Exchange of ideas, skills and values.

People and nations are expected to meet their needs in a sustainable manner. This can be achieved through self-reliance. Social interaction and consensus building are central to attaining self-reliance and giving people a duty to create a culture of dialogue. Self-reliance pays attention to the socio-economic and political needs of the people. It refers to the ability of people or states to:

- Achieve social cohesion;
- Enable social accountability;
- Mobilize resources;
- Build and maximize interpersonal capacity to address issues and take initiatives;
- Access material and monetary assets;
- Manage materials and monetary assets.

Self-reliance encourages people to improve their living conditions using homegrown initiatives and resources at their disposal. This concept is critical in spearheading community development. It also discourages over-reliance on external assistance. A nation's development is propelled and sustained by internal resources. Self-reliance is a strategy based on endogenous socio-economic engineering. Its philosophy is improvement from within.

Application Activities 3.2

1. Complete the following statement: Self-reliance pays attention to the socio-economic and political needs of the people and it refers to the ability
2. Explain how self-reliance encourages people to improve their living conditions?

3.3 Provision of national service in Rwanda, Africa and the world

Learning Activity 3.3

1. Discuss how Rwandan people were handling their problems in traditional society in different sectors such as defense, education, justice, local governance, justice, health etc. and then proposes which methods from Rwandan traditional society had been applied to our modern society.
2. Identify countries where national service is carried out in Africa and describe what is common in the provision of national service in Africa.

3.3.1. Provision of national service in Rwanda

National Service - “Urugerero Programme” is provided for in Article 48 of the Constitution of the Republic of Rwanda of 2003 revised in 2015. Urugerero activities actually started on January 17, 2013 and it was officially launched in Rwanda on January 22, 2013 in Rwamagana, Eastern Province.

Urugerero is a form of national service aimed at developing programmers that enhance growth in all sectors of the economy in Rwanda. The model is voluntary to all youths aged between 16-30 years. Other categories of the population are allowed to participate through voluntary service.

Their participation depends on their time, professional background and identified priorities.

National service is crucial in the socio-economic and political development of the country. It also fosters social cohesion and patriotism among the youth in the country.

Priorities focused on during Urugerero are identified at least 3 months before the date of commencement of mobilization and training of the participants.

In Rwanda, the adoption of national service was inspired by the concept of volunteerism practiced in traditional Rwanda. Today, national service exists under the term of Urugerero program. Through Urugerero activities, the youth are trained and initiated to military trainings for physical fitness. Thereafter, they are sent into their respective local communities to help in implementation on some national policies like sensitization and mobilization against some diseases like malaria, etc.

The Urugereroprogramme aims at developing programmes that enhance the current efforts put in place to accelerate growth in all sectors of the economy by adding a formalized voluntary service component.

The rationale of the volunteerism policy is:

- Educate Rwandans on the culture of volunteerism through activities of national development;
- Provide a framework where people are able to make effective use of their special skills and access unexploited potential which is an additional contribution to national development;
- Build satisfaction among volunteers for their role in volunteer work for increasing national production skills development associated with the volunteering activities.
- Provide an appropriate institutional framework for effective management, coordination and use of existing and future volunteer activities and resources.

- Provide a mechanism through which volunteer services can be recorded and accorded national recognition.

Urugerero is open to all Rwandan citizens, those living in the diaspora and non-nationals who may desire to participate and provide service to the country. In addition, university graduates who have previously participated in Urugerero are permitted to participate again. Participants are drawn largely from their own local communities and deployed to other areas.

The length of service for the compulsory category is usually 12 months. Out of which 2 months is for training (Gutozwa), basic military training and training in the specific domains of service during Urugerero. For the voluntary participants, the length of time varies from individual to individual. Participants go through three phases, for the compulsory category. The phases include mobilization and training, placement and graduation.

The cost of the service is shared between the state and beneficiary institutions or organizations. Activities of national service are coordinated by the Office of the President through the former National Itorero Commission (NIC).

Urugerero aims at developing programmes, which enhance efforts put in place to accelerate growth in all sectors of the economy. Participants undergo training related to domains of service, civic education and basic military training. Upon completion of training, participants are expected to implement what they learnt in the training.

The Intore, a person who has received the teachings from Itorero, engages in activities such as awareness campaigns in development projects for HIV and AIDS, gender balance, family planning, adult literacy and community work (Umuganda). They also engage in environmental protection activities, construction of shelter for vulnerable groups and support local leaders in

implementation of government policies. Throughout the programme, the students are taught values and attitudes such as integrity, humility and patriotism. This enables them to change their attitudes and contribute towards the development of their country.

In Rwanda, national service is known today as volunteerism and practiced through Urugerero. The term volunteerism is defined by International Labour Organisation as “unpaid, non-compulsory work, that is, the time individuals give without pay to activities performed either through an organization directly for others outside their own household.”

In Rwandan context, volunteerism is referred to as “Ubwitange” or “Ubukorerabushake”, which literally means a “free will action”, performed out of self-motivation and passion.

Adoption of national service was inspired by the concept of *ubwitange* (volunteerism) that was practiced by Rwandans in building the country. This commitment led ancient Rwanda to great achievements such as the expansion of the kingdom. Volunteerism in Rwanda is currently exhibited through provision of services to the community such as *Umuganda*, *Ubudehe*, *Umusanzu* (Communal self-help activities based on solidarity), *Abunzi*, local government councils (*Njyanama*), *Gacaca* judges, electoral commission agents, and community health workers (*abajyanamab'ubuzima*) among others that do not involve any salary payment in return and done out of free will for the purpose of benefiting the whole community.

There are voluntary interventions in various sectors which the Government of Rwanda has used volunteerism in such sectors like local governance, justice, health and electoral processes. This policy is aimed at providing guidance on the management, rights, responsibilities and roles for both the volunteers and the volunteering organizations.

3.3.2. Provision of national service in Africa and the world

a) National Service in Kenya

An Act of Parliament created the Kenya's National Youth Service (NYS) in 1964. The act mandated training and employment of the youth in service of the nation. The NYS is a voluntary programme targeting the youth between 18-22 years of age. At its inception, it aimed at creating a pool of trained, disciplined and organized youth through training and participation in national socio-economic programmes. Its primary roles had been nation building through volunteerism and service in the military during a state of war or public emergency.

The programme collapsed due to inadequate financial sustenance and was discontinued in 1989. The programme was relaunched in 2013 by President Uhuru Kenyatta. This has enabled the country to reduce high rates of unemployment in both the formal and informal sectors of the economy. In consultation with the Ministry of Public Service, Youth and Gender Affairs, the government of Kenya launched a 5-point vision in which the youth learn and provide services to the nation. The vision encompasses paramilitary training and service regulation, national service and youth re-socialization, dam and road construction, slum civil works and traffic control. The restructuring, rebranding and relaunching of the NYS was done to ensure the youth are empowered and meet the set goals.

Membership is open to interested applicants all over the country. The recruits must be medically and physically fit, unmarried and without dependents. They must have a minimum of D+ grade in the Kenya Certificate of Secondary Education. The youths are given a daily wage and expected to save 30% of their earnings to execute economic development projects of their own and improve their living standards. Upon completion of service, the recruits can take up free trade training

in various courses.

Being an institution for the youth, the NYS has adopted four broad strategies.

They include:

- Empowering the youth to engage in productive activities;
- Providing the youth with the necessary financial support and market linkages;
- Moulding the character of young people through training;
- Strengthening programmes which advance the health of the youth and their wellbeing.

The service is funded through national budgetary allocations. It also gets revenue from its commercial ventures in different parts of the country and to a limited extent, external funding from various development partners. Some of the commercial ventures include agriculture and infrastructural building including roads, bridges, dams and irrigation canals.

The recruits have managed to improve sanitation and human dignity in the country's largest slums of Kibera and Mathare. The youth also engage in other activities such as vector control in areas prone to tsetse flies and mosquitoes, construction of access roads in informal settlements, dam construction and improving food security. The service has considerable reach and spread. Its activities are carried out both at its headquarters and at satellite stations across the country. Since April 2013, the recruits have participated in public works in different parts of the country.

b) National Service in South Africa

The National Youth Development Agency (NYDA) was established in 2008. Government departments, civil society organizations and NYDA itself run the programmes. Some of the aims of NYDA are:

- Inculcating a culture of service by supporting the youth to participate in constructive nation-building activities;
- Enabling the youth to understand their role in the promotion of civic awareness and national reconstruction;
- Developing skills, knowledge and ability of young people to enable them make a smooth transition to adulthood;
- Improving youth employment;
- Harnessing the nation's untapped human resources to provide a vehicle for enhancing the delivery of the country's development objectives.

By 2013, the programme was voluntary, however, there are plans to make it compulsory. The programme is open to young people who are out of school and are below 35 years of age. However, some specific areas of the programme

demand that the beneficiaries be 25 years of age and above. Youth targeted in the programme include the unemployed, those in conflict with the law and students in higher institutions of learning. The participants must have completed Grade Ten.

Participants serve for various lengths of time. There are both below one year and more than a year programmes. They involve volunteering in fields such as health and social development, housing and community infrastructure, environment and nature conservation, water and sanitation and education.

The NYDA activities are organized in three categories. The first category involves unemployed, out-of-school and unskilled young people in a year of service. It comprises accredited learning and skills development, community development and exit opportunities. The second category involves high school and university students. They participate in community service activities as they undertake their studies. The last category is open to the young people and adults. They work in ad hoc community volunteer opportunities.

Apart from NYDA, the National Rural Youth Service Corps (NARYSEC) was created in 2010 by the Department of Rural Development and Land Reform to develop young people in rural areas. It undertook a pilot programme in 2008 to 2011. As a result, the Department of Environmental Affairs established the Youth Environmental Service (YES), which was launched in 2013. This programme targets youth aged 18 to 35 years who have successfully completed Grade 12. Both the NYDA and NARYSEC are voluntary. These programmes target the youth for national service enrolment. The country also has a compulsory community service for health graduates. It was established in the 1990s.

c) National Service in Israel

Israel's model of national service is mandatory, where conscription into military service is for all citizens over the age of 18 years. Exemptions are made on religious, psychological and physical grounds. The Israeli Defense Forces Law regulates the laws of service, duties and exemptions. The army educational corps is greatly involved in teaching students History, and Geography as well as other educational subjects. This is done to prepare them for military service once they finish high school. The national military service in Israel is compulsory for both men and women, where men serve for 3 years and women serve for less than 2 years.

Once one has completed military service, he or she is free to either continue serving in the military or enroll for further education in a university or college. From the military service, the youth are equipped with leadership skills, planning, teamwork and analytical skills that provide a base for building a career later on in life. They also train in basic military training, discipline, First Aid, physical fitness and chemical and biological warfare.

Women who choose to pursue national service in terms of community work or those who are married or have children are exempted from military service. This also provides a substitute national service for religious girls. The programme arose due to the reluctance of orthodox Jews to expose girls to military service and therefore, there arose a need for the formation of a national service for girls. The Ministry of Labour and Social Affairs runs the programme called SherutLeumi, whose literal meaning is national service. The programme is now open to male and female participants who are not serving in the army. They serve for a period of 1 or 2 years doing vocational work in schools, hospitals and nursing homes. They also volunteer to work in areas regarding law, teens at risk, immigrant assistance, special education, administration, geriatrics, environment, disadvantaged communities, internal security and other related non-profit organizations.

Israel's national civilian service is voluntary. It draws participants from high school graduates. The beneficiaries are free to offer service in any part of the country. Volunteers are also entitled to a host of benefits such as living in rented homes or being given an allowance to rent a house, a stipend, transport allowance, bonus at the end of service, grants and scholarships, reduced tuition and mortgage and allocation of land for settlement.

Application Activities 3.3

1. Explain the contribution of volunteerism in Rwanda.
2. What are the objectives of volunteerism in Rwanda?
3. Identify four broad strategies adopted by the Kenya National Youth Service.
4. Compare and contrast the model of national service in Rwanda and Kenya.
5. What are the challenges faced by the Kenya National Youth Service?

3.4 Activities through which national service is carried out in Rwanda

Learning Activity 3.4

1. Identify activities through which national service is carried out in Rwanda.
2. Examine the poverty reduction initiatives that have been established in Rwanda.

National service is carried out through various activities. In Rwanda, communities have made use of many tested ways. These have been utilized to help the country

develop all sectors of the economy. Since the pre-colonial era, Rwandans have made tremendous developments through the spirit of volunteerism. Volunteerism and volunteering are strongly embedded in the Rwandan culture. This is featured through mutual aid, community service and self-help activities.

A volunteer activity is defined as a self-motivated action performed by an individual or a group of individuals who contribute their time, skills, advice, talent and passion to the provision of services for the benefit of the larger community, without expecting a salary.

Very many Rwandan values and practices such as Ubutwari, Ubwitange and Ubunyangamugayo that evolved during the pre-colonial period are of relevance to the present societies. These practices can be harnessed to help build our modern states. The government has re-introduced these values and practices thereby promoting socio-political and economic progress in the whole nation. All able bodied citizens, both old and young, should strive to participate in these activities.

The term volunteerism is referred to as **Ubwitange**, which translates as 'free will action'. It is often performed out of self-motivation and passion. The people have undertaken various activities through mutual help such as Umuganda, Gutangaumusanzu, GuhekaAbarwayi, Ubudehe, Abunzi and Abajyananab'ubuzima. These activities bring together several families in providing community service. The main activities include the following:

3.4.1. Umuganda



Figure 14: Rwanda Citizens during Umuganda



Figure 15: Rwanda Citizens after Umuganda for medical checkup

Umuganda means coming together with a common purpose to achieve an outcome. In traditional Rwandan society, members of the community would call upon their family, friends and neighbours to help complete a hard task. The government adopted Umuganda service as part of its vision 2020 development programme. It has envisioned community service policy as being central in supplementing the national budget utilized in the construction and repair of basic infrastructure. Members of the community are expected to organize themselves in carrying out these voluntary activities.

No pay is given for services rendered. Umuganda service is carried out every last Saturday of the month in the whole country. Organization of Umuganda activities is undertaken at council meetings. The activities are planned prior to actual participation. Local leaders organize mobilization and sensitization of the local communities. Once this has been done, people meet and plan a date, usually over the weekend. Participation in Umuganda activities is compulsory for all able-bodied citizens. Umuganda brings social cohesion among community members.

3.4.2. Ubudehe

Ubudehe is a policy rooted in Rwanda's culture of mutual assistance. It involves members of the community coming together to plan and implement antipoverty measures. Through Ubudehe, members of the community in each village identify poor families. They come up with strategies to help alleviate poverty in the identified households. The government has identified economic categories to assist members of the community who are in need of intervention.

Table 3: The categories of households in Rwanda

Category of household	Characteristics
Category 1	These people need to beg to survive. They have no land or livestock and lack shelter, adequate clothing and food.
Category 2	These households have some land and housing. They produce food on their own land and they have no savings. They have no surplus produce to sell.
Category 3	This group can afford three meals per day, access health care and earn some income. They have livestock, land and are able to take their children to school.
Category 4	This group has larger landholdings with fertile soil and enough food to eat. They have livestock, paid jobs or own businesses and can access health care. They also have good housing, enough money to lend and can get credit from the bank.

From the above table, the categories eligible for help under Ubudehe are the first two categories 1 and 2. The Ubudehe categories are used equally in other programmes meant to cushion vulnerable or disadvantaged groups from the effects of poverty. They also benefit from mutual health insurance, school assistance and basic entitlements under the national policy for orphans and vulnerable children.

3.4.3. Itorero and Ingando

During the pre-colonial era, Rwandans had sound systems and practices which should be emulated. Itorero was a cultural school where Rwandans would learn language, patriotism, social relations, sports, songs and defense. Itorero nurtured and fostered the culture of volunteerism. It trained and inculcated in peoples' minds a set of values such as Indangaciro and preached against taboos and vices such as Kirazira. This enabled it to offer benchmarks upon which our value systems are anchored.

The word Ingando comes from the word 'Kugandika' which means going to stay in a place far from home, often in a group for a specific reason. Ingando traces its roots to the pre-colonial era. This practice has been re-introduced by the government to help in the reintegration of ex-combatants after the genocide against the Tutsi. The concept and practice has been since expanded to include school age youths and other groups. Today, the government has re-established Itorero to inspire positive values among Rwandans and boost volunteerism. This has instilled a high sense of patriotism, responsibility, selflessness and unity among the people.

3.4.4. Urugerero

Urugerero goes hand in hand with Ubukorerabushake. It is from the latter that Urugerero is built. All able-bodied youth are thus expected to provide voluntary and compulsory service to the state.

3.4.5. Ubukorerabushake (volunteering)

Development needs to begin at the community level. This makes Ubukorerabushake vital in development of a community in various ways. It is embedded in Rwandan values and practices, and has enabled us to develop our country. Community leaders have been instrumental in mobilizing and sensitizing people to provide free services to the community collectively. Communities have therefore, contributed to the socio-political and economic development of Rwanda. Such efforts have enabled our country to rise from the ashes of the post genocide era.

Application Activities 3.4

1. Assess the major strides that have been achieved through Umuganda.
2. Examine the challenges affecting the execution of Umuganda activities in your district.
3. Discuss the benefits of Ubudehe realized in the country.
4. Discuss how Itorero and Ingando have helped create social cohesion, peace and reconciliation in Rwanda.
5. Examine the benefits of Itorero and Ingando to the citizens of Rwanda.

3.5 Measures put in place to achieve self-reliance in Rwanda

Learning Activity 3.5

By using internet and / or textbooks from your school library, comment on different measures put in place to achieve self-reliance in Rwanda.

Self-reliance is crucial in the socio-political and economic development of a country. As individuals, we should support government efforts aimed at attaining these crucial aims. The Rwandan government is keen to promote self-reliance in the country. Towards this, it has come up with various measures. Some of these include the following:

3.5.1. Sensitization of the community to the importance of self-reliance

Self-reliance has empowered communities to provide for themselves without relying

on external assistance. In an effort to achieve self-reliance, the government has geared its efforts towards creating awareness of the importance of self-reliance. This has been done through its inclusion in the curriculum and campaigns to raise awareness to the population through publicity and advocacy measures.

3.5.2. Introduction of policies aimed at building inclusion and social cohesion

The government has introduced policies geared towards building inclusion and social cohesion in the population such as deepening the decentralization process, citizen involvement and increasing local community empowerment.

3.5.3. Poverty reduction initiatives

The government has introduced policies to help address poverty in the country. Partnership programmes have been initiated between the government and development partners to help in poverty reduction. Many strategies and programmes have thus been introduced to further alleviate poverty in the country such as Vision 2020 Umurenge Program (VUP), Ubudehe and Girinka.

3.5.4. Urugerero

Urugerero has changed the attitude of young people towards assisting the government in carrying out its development activities. This has enabled the country to reduce its expenses to some extent. The money saved is used for other development activities.

3.5.5. Ubukorerabushake (volunteering)

Members of the community, guided by their leaders, have come up with solutions to their problems. This is done with little or no assistance from the government and other external partners.

3.5.6. Promotion of the culture of Ubutore

The government has gone out of its way to promote the culture of Ubutore among the population. Through this culture, it has helped promote and entrench people's dignity. This has enabled leaders to promote cultural values among its citizens. It has also been able to train Intore mentors and establish structures of the same in government institutions and the population as a whole 'Intore Ntiganya-Ishakalbisubizo'.

3.5.7. Promotion of health insurance scheme

People can only be self-reliant if they are in good health. This is the reason behind the government's promotion of a health insurance scheme for its citizens. Various strategies have been undertaken towards this goal, for example, the change of government policy on health coverage. By 2013, over 90% of Rwandans had

benefitted from the Mutuelle de Santé health insurance policy. The same initiative has over 45,000 health workers trained to reach out to the rural communities who are in dire need of health services.

3.5.8. Establishment of the Agaciro Development Fund

The Agaciro Development Fund has been greatly instrumental in promoting self-reliance among Rwandans. As a home-grown solution, many people have found it useful in addressing their day to-day needs.

Through this initiative, the people of Rwanda help raise money for the fund annually. Money raised through the Agaciro Development Fund helps the country to finance some of its own development programmes. This minimizes the rate of government borrowing from other countries.

3.5.9. Formation of cooperative societies

Cooperative societies are crucial in promoting a culture of self-reliance among the people. Rwandans have formed these societies in various areas and different parts of the country. The government has facilitated these initiatives by creating an enabling environment for their formation and operation. People have pooled their resources together hence enabling them to develop economically. People are able to access finances through the cooperatives enabling them to make investments.

Application Activities 3.5

1. Discuss the challenges faced by Rwanda' in its effort to promote self-reliance in the country.
2. How can the government and the people of Rwanda overcome these challenges?
3. Explain the policies established by the post-genocide government aimed at building inclusion and social cohesion.
4. Assess the importance of sensitizing the community about self-reliance
5. Examine the poverty reduction initiatives that have been established in Rwanda

3.6. End Unit Assessment 3

End of unit assessment

1. Explain the concepts of national service and self-reliance.
2. How has national service and self-reliance helped improve the socioeconomic development of Rwanda?
3. Describe the relationship between national service and self-reliance.
4. Explain activities through which national service is carried out in Rwanda.
5. Assess measures put in place in Rwanda to achieve self-reliance.
6. Analyze the ability of Africans towards attaining self-reliance.

Key unit competence:

Be able to analyze specific national, regional and international strategies for the prevention of and response to gender based violence and child abuse and advocate their elimination.

Introductory activity 4

Using internet, carry out research on the Rwanda laws on the Prevention and Punishment of Gender-Based Violence (GBV) and find out the offences outlined in this law which are the most commonly committed in your village? Do you think the penalties stipulated for breaking this law are adequate? Why do you think many people commit GBV even with the existence of a law against it?

4.1 National commitments on GBV**Learning Activity 4.1**

Using internet or reading available books in your library or watching a documentary film on national commitments on GBV, evaluate what Rwanda has achieved up to now in terms of Gender -Based Violence laws.

4.1.1 Gender Based Violence laws

The most common form of Gender Based Violence (GBV) is when a man and a woman beat up or abuse each other. Gender Based Violence (GBV) refers to violence that targets individuals or groups based on their gender or sex. GBV takes many forms; it can be physical, such as when you slap or push or it can be psychological, such as when you threaten or humiliate. It can be sexual, (when one engages in rape, marital rape or touches another person sexually without his or her consent) or economic (when a person denies the other the opportunity to work, inherit property or access education). While gender-based violence can affect both men and women, women tend to be victims most of the time.

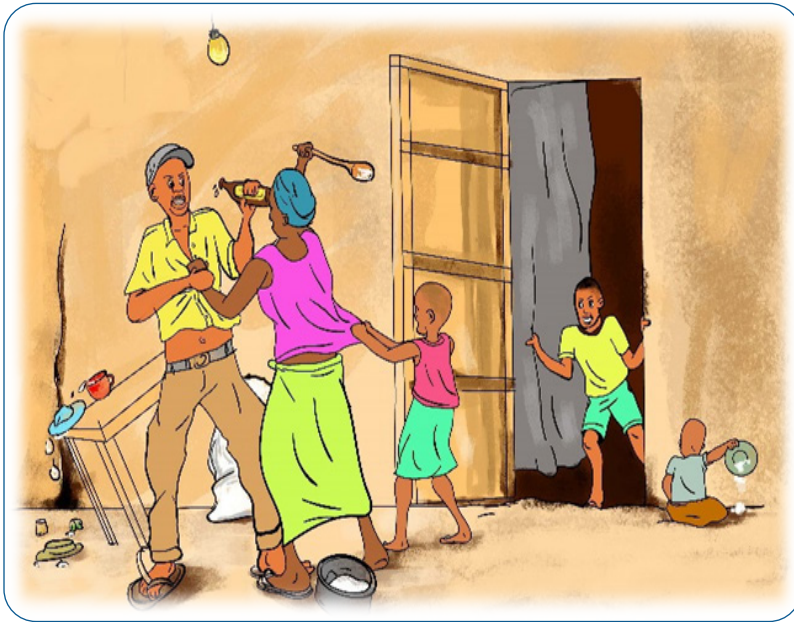


Figure 16: Family violence

In an effort to prevent and fight GBV, the Government of Rwanda has implemented laws. The Constitution of the Republic of Rwanda supports gender equality and guarantees equal rights for women and men. Article 11 of the Constitution asserts that all Rwandans are born and remain free and equal in rights and duties.

Any form of discrimination, including origin, tribe, clan, color, sex, region, social origin, religion or faith, opinion, economic status, culture, language, social status, physical or mental disability or any other form of discrimination is prohibited and punishable by law. The principle of gender equality is also enshrined in Article 16 of the Constitution, through which the Government has committed to establishing equity and equality at all levels of society.

Several other national laws also address the issue of gender equity and equality and GBV in Rwanda. The 1999 Rwanda Inheritance Law grants equal inheritance rights, including land, to male and female children of civil marriages. In addition, the 2005 Organic Land Law provides for women and men to have equal rights to own land.

In 2008, Rwanda adopted a law on the Prevention and Punishment of gender-based violence. The law defines the different crimes related to SGBV (sexual and gender based violence) and specifies their penalties.

Clearly, Rwanda has laws to protect individuals from GBV. The challenge however, is to bring about a change in the attitudes that promote GBV. Many people still view some forms of GBV such as spousal rape, beating of spouses, verbal insults and denial of property rights, as normal in the family. Such attitudes ought to end and all

people should work towards putting an end to cases of GBV.

4.1.2 Gender Based Violence (GBV) policy and strategic plan

The GBV policy and strategic plan is a legislative framework comprising of laws that govern conduct in the society. These consist of a set of enforceable rules and guidelines that can be enforced by Rwanda Investigation Bureau and which compel or prohibit certain types of behaviour. In addition to laws, the Government of Rwanda has put in place some policies to work hand in hand with the laws. The policies express government commitments and priorities that provide the framework for achieving certain goals. There are two significant policies in regards to GBV. These are the National Policy against gender-based violence and the National Strategic Plan for fighting gender-based violence.

a) The National Policy against Gender-Based Violence

This policy seeks to have a GBV-free society in Rwanda through effectively and efficiently preventing and responding to GBV. The policy aims to eliminate gender-based violence by focusing on three main areas:

- 1) **Prevention** creating an environment where gender-based violence is not tolerated and reducing the vulnerability of people who are at most risk of experiencing GBV.
- 2) **Response** providing a wide-range of services to victims of gender-based violence and eliminating impunity for those who commit gender-based violence.
- 3) **Coordination**, monitoring and building evidence – building coordination and monitoring systems and improving the data available on GBV.

As expressed in the policy, the government regards GBV as a violation of Human Rights and strongly supports gender equality and empowerment of women. The GBV policy places a responsibility on every individual to report GBV cases, to support victims of GBV and not to tolerate GBV in the community. The policy also recognizes that boys and men can also be victims.

You might have heard some people argue that traditions in Rwanda do not allow women to inherit property or that husbands have the right to discipline women by beating them. Such cultural practices and beliefs have promoted GBV in most African societies.

Effort from several government ministries is required to effectively deal with GBV issues in the country. The GBV policy, therefore, outlines the roles of various government ministries in policy implementation. The roles of several other important agencies are also outlined in the policy. These include:

- **The National Women's Council** raises public awareness on laws pertaining to GBV.

- **Gender Monitoring Office** acts as a ‘watch dog’, monitors and evaluates national performance on gender. It also analyses and disseminates national data on GBV after conducting assessments.
- **Rwanda Investigation Bureau (RIB)** has a Gender Desk to provide rapid and user friendly services to respond to GBV. RIB also promotes the understanding of the GBV Law and maintains statistics of reported cases.
- **National Public Prosecution Authority (NPPA)** – works to ensure prosecution of perpetrators of crime. It has a GBV unit to help in preventing, prosecuting and punishing GBV-related offences.

b) The National Strategic Plan for Fighting Gender- Based Violence (2011-2017)

The National Strategic Plan for fighting gender-based violence outlines the various interventions for prevention and response to gender-based violence in Rwanda. Plans and activities are organized under three broad areas, GBV prevention, GBV response and coordination, monitoring and building evidence.

I. Gender Based Violence prevention

The strategic plan focuses on two objectives of GBV prevention. They include:

- a) To foster a prevention-focused environment where gender-based violence is not tolerated
- b) To identify and support those most at risk in order to prevent gender-based violence.

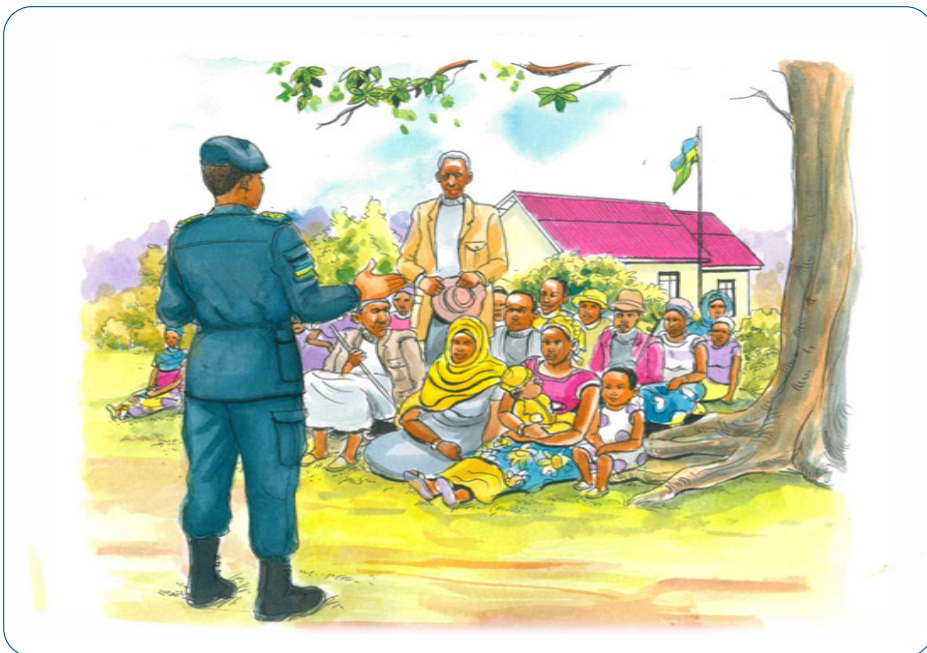


Figure 17: A security officer is addressing the umudugudu council on Isange one stop center services

The National Strategic Plan for Fighting GBV outlines several activities designed to foster a prevention-focused environment. They include the following:

- a) Conducting workshops and advocacy campaigns on gender and GBV for local and religious leaders, law enforcement agencies, families, school;
- b) Producing regular policy briefs on GBV and developing training for positive cultural values related to gender and GBV for students, teachers and other educational staff;
- c) Sensitizing local and religious leaders on positive gender attitudes so that they can pass these on to community members;
- d) Training media representatives on gender and GBV reporting;
- e) Establishing and strengthening 'men and boys for change' discussion groups at all levels in the country;
- f) Integrating anti-GBV programmes into all government administrative levels. Is and victims of GBV;
- g) Building the capacity of Community Based Organizations (CBOs) to promote positive cultural values that can help to reduce GBV in the community.

II. Gender Based Violence response interventions

The National Strategic Plan for Fighting GBV response intervention is guided by two broad objectives.

- a) Providing comprehensive services to victims of gender-based violence;
- b) Improving accountability and eliminating impunity for gender-based violence.

Interventions to provide GBV victims with comprehensive and victim-centered services include the following:

- * Providing One Stop Centres (OSC) for victims of GBV at district hospitals;
- * Providing free legal aid to all victims of GBV;
- * Providing GBV victim-centred services or facilities in all Rwanda Investigation Bureau stations;
- * Conducting training for professional service providers in the provision of comprehensive victim-centred care for victims of GBV;
- * Conducting awareness campaigns about service provision and access to all service providers and potential victims of GBV;
- * Supporting victims of GBV financially, medically, legally and psychologically.



Figure 18: Victims of Gender-Based Violence front of Isange One Stop Center for Supports

III. Coordination, monitoring and building evidence

This area of focus is intended to ensure that all interventions outlined in the National Strategic Plan are effectively coordinated and monitored to ensure success. Under this area, the National Steering Committee (NSC) on GBV has been established. Some of the major activities include:

- a) Collecting data on GBV in the country;
- b) Training community committees and other players in data collection and reporting.

IV. Important structures for fighting GBV in Rwanda

The National Policy against gender-based violence and the National Strategic Plan for fighting gender-based violence are two significant policy documents in Rwanda that define how important structures in the fight against GBV operate. These structures include the coordination mechanism, community structures for GBV and child protection and One-Stop Centres for GBV and Child Abuse.

V. The coordination mechanism

For effective implementation of the National Policy against gender-based violence, clear structures are created from the community level to the national level. Below is a structure of the coordination mechanism from the national to community level.

NATIONAL LEVEL

Ministry of Gender and Family Promotion, through a National Steering Committee, provides overall strategic direction and monitors implementation of the policy



DISTRICT LEVEL

Chaired by the Vice-Mayor in charge of Social Affairs

Implementation of anti-GBV activities in the district is monitored and coordinated by a committee



SECTOR LEVEL

Sector GBV and Child Protection Committee



CELL LEVEL

Cell Executive Secretary (assisted by the Social Affairs Officer)



UMUDUGUDU LEVEL

The Chief of Umudugudu collects information from the community policing committee and community health workers on GBV-related cases and activities

Figure 19: National structure for implementation of the National Policy against GBV

Source: Republic of Rwanda. (2011). National Strategic Plan for Fighting Against Gender-Based Violence, 2011-2016

Source: Republic of Rwanda. (2011). National Strategic Plan for Fighting Against Gender-Based Violence, 2011-2016

VI. Community structures for GBV

Community-based initiatives to address GBV are an important approach to prevent and respond to issues relating to GBV. Anti-GBV and Child Protection Committees exist at the Umudugudu, Cell, Sector and District levels. They are meant to raise awareness, gather information and coordinate GBV response services for victims.

They also identify vulnerable children and families and provide support services. The committees address GBV issues and protect children's rights. Monthly community gatherings are also used to discuss Intimate Partner Violence (IPV) and to make public any such cases. Neighbors may report instances of violence on behalf of victims who are unable to report. Rwanda Investigation Bureau also participates in Umuganda community gatherings and work with Community Policing Committees and Neighborhood Watch Programmes to address GBV related issues. In addition, they conduct media and community based awareness campaigns about GBV.

Community-policing committees have been established to respond to GBV at every Umudugudu. They help to put to an end to culture of silence and encourage people to approach affected families instead of waiting for victims to report, which they may not be able to do. Anti-GBV clubs exist in schools to empower the youth in the fight against gender-based violence. There also exist formal structures at the cell, sector, district and national levels called Children's Forums where children are able to share their experiences related to GBV and child abuse.

a) One-Stop Centres

One-Stop Centres (OSC), launched in 2009, serve as referral centres for victims of GBV and child abuse. This is where victims of GBV and child abuse receive several free services such as; medical care, psychosocial and legal support, prosecution of GBV and Rwanda Investigation Bureau supports in the form of collection of forensic evidence where necessary. The centres operate a 24-hour phone hotline, as well as short-term emergency accommodation for victims who are afraid to return home or need intensive support and time to heal psychologically.

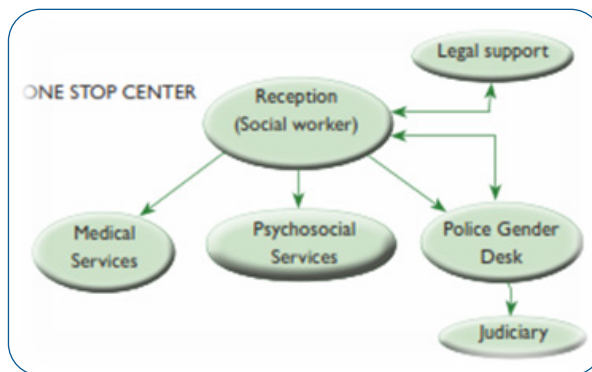


Figure 20: How One Stop Centres operate

b) Gender Desks

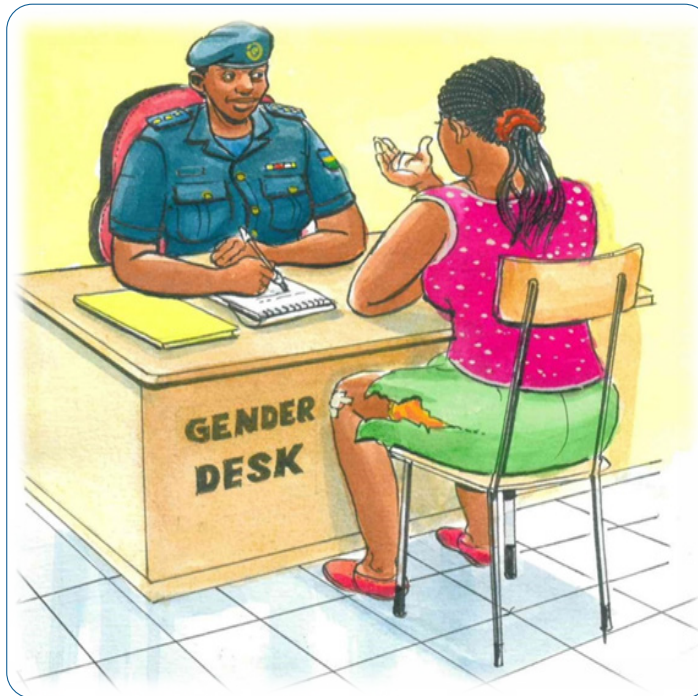


Figure 21: Gender desk at RIB which deals with gender violence issues

Gender Desks at Rwanda Investigation Bureau stations have trained staff that sensitize the population about the prevention, response and fight against gender-based violence. Victims or witnesses of sexual gender-based violence (SGBV) may call the Gender Desk through a toll-free hotline to report cases or seek help. The Gender Desks investigate gender based violence cases, counsel and assist victims to access health, legal and psycho-social support services. Rwanda Investigation Bureau Stations in Rwanda Work closely with health institutions to facilitate access to medical services for victims of GBV.

Application Activities 4.1

1. Explain the mechanisms used to fight GBV in your community.
2. Assess the role of activities conducted in your community to foster GBV prevention.
3. Explain the various forms of Gender-Based Violence.
4. Identify gender-based violence laws enforced in Rwanda.

Explain the role of Rwanda Investigation Bureau and community members in reporting cases of rape, domestic violence and child abuse.

4.2 Regional commitments to Gender Based Violence

Learning Activity 4.2

Using internet or reading available books in your library, conduct a research, find out and explain the regional commitments in the fight against gender-based violence.

Rwanda is party to international treaties that require it to provide effective protection and support for victims of gender-based violence. There are several important regional commitments to GBV, including the Maputo Protocol (2003), the ICGLR Protocol (2006) and The Goma Declaration (2008).

4.2.1 The African Charter on Human and People's Rights of 2003

Also known as the Maputo Protocol, the African Charter on Human and People's Rights of 2003

guarantees comprehensive rights to women. This includes the right to take part in political processes, social and political equality, control of their reproductive health and to put an end to female genital mutilation (FGM).

4.2.2 The protocol on Prevention and Suppression of Sexual Violence against Women and Children

The ICGLR Protocol of 2006 provides protection for women and children against impunity of sexual violence in the Great Lakes region. It has established a legal framework for prosecuting and punishing perpetrators of crimes of sexual violence in the region. The member states are required to provide legal, medical, material and social assistance, including counselling and compensation, to women and children who are victims of sexual violence.

4.2.3 The Goma Declaration (2008)

Application Activities 4.2

1. Explain the efforts made towards implementing the regional commitments in the fight against gender-based violence.
2. Do the Rwanda policies and laws on gender-based violence adequately address the regional commitments and policies?

This requires that member states provide the necessary protection for women and girls against gender based-violence, as well as assistance, care and support to GBV victims.

4.3. International commitments on GBV and child abuse

Learning Activity 4.3

Using internet or reading available books in your library, conduct a research and find out and explain the regional commitments in the fight against gender-based violence and child abuse.

Rwanda has also ratified several international conventions and implemented legal and policy frameworks that address the issue of GBV. The following are international commitments in the fight against gender-based violence and child abuse.

4.3.1 The Convention on the Elimination of All forms of Discrimination against Women (CEDAW)

This was adopted in 1979 by the UN. It aims at eliminating any form of political, economic, social, cultural and civil discrimination against women. States are required to enshrine gender equality into their national laws and eliminate customs that promote superiority of one sex or gender role stereotypes. In addition, states should establish tribunals and public institutions to protect women against discrimination.

Article 1 of the treaty defines discrimination against women as any distinction, exclusion or restriction made on the basis of sex which has the effect or purpose of impairing or nullifying the recognition, enjoyment or exercise by women, irrespective of their marital status, on a basis of equality of men and women, of human rights and fundamental freedoms in the political, economic, social, cultural, civil or any other field.

Article 2 requires states to enshrine gender equality into their national laws and remove all discriminatory provisions in their laws. It also requires them to establish tribunals and public institutions to guarantee women of effective protection against discrimination and eliminate all forms of discrimination against women by individuals, organizations and enterprises.

Article 5 requires states to eliminate prejudices and customs that promote the idea of the inferiority or the superiority of one sex or stereotyped roles for men and women.

4.3.2 The Convention on the Rights of the Child (CRC)

This affirms that children have a right to be protected from all forms of abuse or exploitation. States must take measures to provide protection through the standards it has set for health care, education, legal, civil and social services.

Article 19 of The Convention on the Rights of a Child declares that every child has a right to be protected from hurt or mistreatment of body or mind. The article states

that:

- a) Parties shall take all appropriate legislative, administrative, social and educational measures to protect the child from all forms of physical or mental violence, injury or abuse, neglect or negligent treatment, maltreatment or exploitation, including sexual abuse, while in the care of parent(s), legal guardian(s) or any other person who has the care of the child.
- b) Such protective measures should, as appropriate, include effective procedures for the establishment of social programmes to provide necessary support for the child and for those who have the care of the child, as well as for other forms of prevention and for identification, reporting, referral, investigation, treatment and follow-up of instances of child maltreatment described heretofore, and, as appropriate, for judicial involvement.

The Beijing Declaration and Platform for Action of (1995)

This was established to realize gender equality and equal Human Rights for women and girls in the world. It recognizes that violence against women including rape, sexual slavery and forced pregnancy, affects the whole society negatively. It directs states not to use customs, traditions or religious considerations that promote the discrimination and marginalization of women. States are required to ensure that women who are subjected to such violence receive justice. The following articles show the member states' declarations.

Article 17, conviction that 'The explicit recognition and reaffirmation of the right of all women to control all aspects of their health, in particular their own fertility, is basic to their empowerment'.

Article 29, determination to 'Prevent and eliminate all forms of violence against women and girls'.

Other international instruments provide protection for women in situations of armed conflict. The **Rome Statutes** (1998) of the **International Criminal Court** recognizes rape, sexual slavery, forced prostitution, forced pregnancy, forced sterilization, and other forms of sexual violence as war crimes and crimes against humanity.

The United Nations Security Council Resolutions (UNSCR 1325) in 2000 similarly calls on parties involved in armed conflict to put in place special plans to protect women and girls from SGBV. States must also prosecute those responsible for SGBV during armed conflicts, war or genocides.

Application Activities 4.3

3. Have you witnessed cases of child mistreatment in the country? Explain what the government has done to ensure children rights are protected.
4. Assess the efforts of the government and community towards implementing Article 29 of the Beijing Declaration and Platform for Action (1995).
5. According to the Rome Statutes (1998) and the UNSCR 1325 (2000), identify crimes committed against women during the genocide against the Tutsi in Rwanda.
6. Explain the protective measures outlined in the Rome Statute (1998) and the UNSCR 1325 (2000) that could have been provided for during and after the genocide against the Tutsi.

4.4 Role of Rwanda Investigation Bureau and community members in reporting rape, domestic violence and abuse cases

Learning Activity 4.4

Using internet or reading available books in your library, conduct a research and explain how Rwanda Investigation Bureau reports on rape and domestic violence

Generally, Rwanda Investigation Bureau bears a heavy responsibility in fighting rape, domestic violence and abuse cases. Rwanda Investigation Bureau have the following duties:

- Thoroughly conducting investigations on all alleged incidents of Gender Based Violence against women.
- Carrying out investigations in a manner that upholds the rights and needs of victims of abuse and violence while ensuring that they do not add to the burden experienced by the victim.
- Protecting all victims of crime.
- Preventing crime as much as possible and enforcing laws.

Rwanda Investigation Bureau officers are guided in their work by the Code of Conduct for Law Enforcement adopted by the 1979 General Assembly of the United Nations officials. In line with this code of conduct, while dealing with cases of rape, domestic violence and abuse, Rwanda Investigation Bureau officers have the following responsibilities:

- To take steps to ensure safety of the victims,

- To gather and preserve detailed evidence,
- To ensure that any children at the scene of the crime are given appropriate support/assistance as required, including referrals to appropriate agencies,
- To conduct detailed interviews with all victims and witnesses,
- To interrogate the offender or alleged offender at Rwanda Investigation Bureau station.

Rwanda Investigation Bureau Gender Desk receives reports, conducts investigations and recommends arrests and prosecution of perpetrators of Gender Based Violence. Through the Gender Desk at Rwanda Investigation Bureau stations, Rwanda Investigation Bureau work to prevent gender-based violence, provide rapid response to reports of rape and abuse, assist victims to get access to help and collect information on gender-based violence.

The Judicial Rwanda Investigation Bureau Unit responds to crimes on a daily basis and the Child and Family Protection Unit of Rwanda Investigation Bureau provides victims with referral services to specialized care. The Community Policing Unit at the Gender Desk provides community sensitization on gender-based violence. A centralized national Rwanda Investigation Bureau hotline directs one to the appropriate response unit.

Role of the community

The GBV policy places a responsibility on every individual to report GBV cases, to support victims and not to tolerate GBV in the community. Refusing to assist a GBV victim or refusing to provide testimony in a case of GBV is regarded as a criminal offence.

Where victims are unable to report violence to Rwanda Investigation Bureau, regular public meetings and the Community policing committees at Umudugudu level provide an avenue for neighbors to report cases of GBV and child abuse.

The Anti-GBV and Child Protection Committees that exist at the grassroots level in all districts similarly provide an avenue for gathering information and coordinating GBV response services for victims at the community level.

Application Activities 4.4

1. Assess the role of Rwanda Investigation Bureau and community members in reporting cases of rape, domestic violence and child abuse in the country.
2. Identify changes that have occurred since Rwanda Investigation Bureau and community members have taken up their roles in reporting cases of abuse.
3. How can Rwanda Investigation Bureau and community members make reporting of cases of abuse easier for society?
4. Explain why the role of Rwanda Investigation Bureau is critical in the fight against GBV.

Why would the work of Rwanda Investigation Bureau in the fight against GBV be weakened without the participation of the community?

4.5 Procedure for reporting rape and domestic violence

Learning Activity 4.5

Using internet or reading available books in your library, find out how and where to report GBV and child abuse cases. Provide a detailed account of how you would ensure such cases are reported.

In Rwanda, the different service providers support each other in dealing with GBV and child abuse cases. In the past, due to reasons such as the culture of silence, fear of stigmatization and lack of awareness about how to report cases of GBV and child abuse, many cases went unreported.

If a person happens to be a victim of GBV or witness such violence, there are several venues available for him or her to seek assistance. In an emergency, someone may call Rwanda Investigation Bureau hotline number 3512 or use 3677 for the Prosecutor's Office. To report cases of military-related violence against women and girls, someone has to call the free hotline (3945). If Rwanda Investigation Bureau station is near, someone has to rush and report the crime as fast as possible.

In cases of SGBV and child abuse, someone will be immediately referred to the nearest hospital or health centre for a medical test and primary medical care. After examination and tests are completed, Rwanda Investigation Bureau will hand over the results to the Judiciary officers. There are Gender Desks at Rwanda Investigation Bureau and Rwanda Defense Force, whose staff are trained in SGBV matters. In addition, there is an Access to Justice Office (AJO) or Mason d'Accès à la Justice

(MAJ) in each district. One of the three staff in the AJO is specifically in charge of the fight against GBV. If a victim first reports to a hospital or health centre, the medical staff will give primary medical care then forward or accompany him or her to the nearest Rwanda Investigation Bureau station to acquire a requisition form for medical examination from a Rwanda Investigation Bureau station. Some hospitals also have a Rwanda Investigation Bureau officer to whom the victims should report first.

Victims may report to the One-Stop Centres (OSC) where a social worker trained in basic counselling skills will meet them. The social worker does the following:

- Provides information to victims about their rights and the services available at the centre
- Opens a confidential file on each victim
- Guides victims to the appropriate service providers

The OSC has a Gender Desk where reports of GBV are made and investigation and subsequent prosecution of cases of GBV are initiated. If a victim of GBV goes to paralegals such as the HAGURUKA Association, they will first receive medical attention and then receive free legal assistance. A legal brief is prepared and forwarded to the Judiciary.

Rwandan state authorities address domestic violence within the broader context of Gender-Based Violence. The 2008 Law on Prevention and Punishment of Gender-Based Violence defines gender-based violence as any act that results in a bodily, psychological, sexual and economic harm to somebody just because they are female or male. Such act results in the deprivation of freedom and negative consequences. This violence may be exercised within or outside households.

The person raped meet a Rwanda Investigation Bureau official at a Rwanda Investigation Bureau station, closest to either your residence or where the incident took place. The designated official will take your statement. A person does not need to be alone, a friend or family member can be with you while you make your statement, and they can provide support and safety. Where necessary, the investigating officer will make sure that the victim is examined by a health care worker who will complete a health report and take any evidence for processing. Rwanda Investigation Bureau investigates the case and then hand it over to a state lawyer called a prosecutor. The service is free to the victim and both Rwanda Investigation Bureau official and the prosecutor will be able to give him or her information about his or her case.

Gender Based Violence is a part of the problem that many victims fail to report their cases, sometimes, it is simply out of ignorance. In case, the victims of GBV are minor, they are advised to report to their parents or guardians what kind of violence they have undergone. Then, the parents or guardians of victims have to report the case to the local authorities / leaders, or Rwanda Investigation Bureau. Besides,

the victims of GBV are advised to immediately go to the nearest Isange Stop centre for medical treatment.

In Rwanda, efforts have been made by the authorities to encourage the victims to report through initiatives such as the Isange One Stop centres where victims are supported medically, psychologically and offered legal aid. It is necessary to ensure that all agents that encounter the victims are trained in the fight against GBV; this includes the medical staff who are likely to be the first people to meet victims.

To push further these efforts, there should be a special focus on combatting the culture of silence ingrained in the Rwandan society as a whole. One way of doing this is to continue to encourage victims to speak out and share their experiences.

Victims of domestic violence and rape may be subject to “stigma and discrimination”. The Ministry of Gender and Family Promotion indicates that spousal rape, physical abuse, denial of property rights, verbal abuse and psychological harassment are often seen as a “normal” part of family life.

According to the Gender Monitoring Office, the Rwandan government department tasked with monitoring the delivery of services to victims of Gender-Based Violence, factors contributing to GBV include poverty, “illegal marriage, parental rejection of children, and lack of economic independence of women”

Legislation and Implementation

Rwanda’s 2008 Law on Prevention and Punishment of Gender-Based Violence prescribes a punishment of 10 years to life imprisonment for rape, and 6 months to 2 years for spousal rape (Rwanda 2008, Arts. 16, 19). The penalty for harassing one’s spouse is 6 months to 2 years’ imprisonment and for killing one’s spouse is life imprisonment.

Rwanda has several governmental departments that play a role in combating gender-based violence. Ministry of Gender and Family Promotion oversees, implements, monitors and evaluates the National Policy Against Gender-Based Violence. This Ministry has developed also a National Strategic Plan for fighting Gender-Based Violence, which includes objectives and cooperation among a variety of multisector stakeholders including governmental ministries such as the Ministry of Justice, Ministry of Education, Ministry of Health, and several others, as well as the Rwanda National Rwanda Investigation Bureau, local governments, NGOs, the media, and the private sector.

The Gender Monitoring Office (GMO) is responsible for gender monitoring on a national level, including the monitoring of GBV. The GMO monitors service providers such as National Rwanda Investigation Bureau, One-Stop Centres and local NGOs.

The Ministry of Gender and Family Promotion notes that in many cases, the Gender Desks are the first point of contact at Rwanda Investigation Bureau stations, providing “rapid, victim-oriented and user-friendly services to respond to GBV “ promoting understanding of the law, and maintaining statistics on reported cases. Officers at the Gender Desks have received special training on Gender-Based Violence.

The central Rwanda Investigation Bureau headquarters in Kigali and several government ministries run hotlines for victims of Gender-Based Violence. The director of gender and child protection at Rwanda Investigation Bureau noted that there is a toll-free line “3512” to report cases of GBV. Rwandan authorities have reportedly established “One-Stop Centres” that provide integrated services to victims of gender-based violence, including medical care, psycho-social support, legal support.

The International Center for AIDS Care and Treatment Program, which partners with the Government of Rwanda to provide HIV/AIDS services notes that One-Stop Centres services also include HIV testing, prophylaxis for HIV and STIs, emergency contraception and support for reporting incidents to the Rwanda Investigation Bureau. Some One-Stop Centres provide psychosocial and reintegration support to victims when they return to their communities.

Schools have also anti-gender-based violence clubs in schools to help educate students of their rights. There are also gender-based violence committees at the village or community level which “provide an opportunity to gather information and coordinate services”

In conclusion, the fight against domestic violence goes hand in hand with promoting gender equality. In that struggle, it is not only the government’s role to ensure that we are all free from this type of violence, but it is rather the role of all citizens to feel concerned and act towards ending it.

Application Activities 4.5

1. Discuss why many cases of GBV went unreported in the past and identify what is being done to solve the problem.
2. Describe what takes place at police stations, One Stop Centres and Gender Desks.
3. What is the role played by the GMO in the procedure for reporting rape and domestic violence?

4.6 Procedure for reporting abuse cases

Learning Activity 4.6

Using internet or reading available books in your library, carry out a research and identify specific steps that should be taken into consideration in Rwanda while reporting abuse cases.

“Children /women abuse” is any action (or lack of action) that endangers or harms a child’s physical, psychological or emotional health and development. Abuse occur in different ways and includes the following:

Physical abuse is any physical injury to a child /woman that is not accidental, such as beating, shaking, burns, and biting.

Emotional abuse is emotional injury when the child/woman is not nurtured or provided with love and security, such as an environment of constant criticism, belittling and persistent teasing. *Sexual abuse*, which is any sexual activity between a child/women including activities such as fondling, exhibitionism, intercourse.

All allegations of abuse should be reported to the civil authorities, and the organization will comply with the country’s requirements regarding mandatory

All states have a system to receive and respond to reports of suspected abuse. If someone suspects that a person is being harmed, or has been harmed, he/she should report the concerns to the appropriate authorities. Reporting possible suspect abuse can be a very sensitive issue, someone only needs to report suspect abuse case. She or he is not expected to be an investigator since that is not his/her job.

If someone suspects possible abuse, there are specific steps she /he must take into consideration such as:

- Gathering all the information someone can about the suspected incident or incidents and write it up in factual observations or information.
- Notifying her/his direct administrator local authorities in her/his village (Umudugudu) of the information she/he have that caused her/him to suspect abuse or she/he call the mandated reporters hotline RIB on 116.
- Informing the counselor that you believe you have a suspected case of abuse.

Violence against children, young people and women is a fundamental violation of their rights. Sexual, physical and emotional violence have a devastating impact on health and happiness and prevent children and youth from contributing to societies to their full potential.

Children are usually abused by people they know such as parents, neighbors, teachers, romantic partners or friends. Some girls in Rwanda who are victims of violence tell someone about it, and the rate is even lower for boys.

In many cases, children and young people do not seek help because they feel violence is their fault or is not a problem. Many also believe that women should tolerate violence, especially to keep the family together, and that men should hold the power in sexual relationships.

Violence causes emotional scars that often last much longer after the physical scars fade. Violence during childhood can also lead to mental distress, early pregnancy, sexual risk-taking, and even thoughts of suicide. Urgent action is needed to respond to the violence inflicted on children and young people.

When children/women are victims of violence, the effects can extend beyond physical scars. In addition to serious injuries, children who are victims of violence are also likely to miss or abandon school, or experience psychological distress. In some cases, this distress can even lead to thoughts of suicide.

All allegations of abuse should be reported to the civil authorities, and the organization will comply with the country's requirements regarding mandatory reporting of abuse, as the law then exists. The organization will fully cooperate with the investigation of the incident by civil authorities.

Violence, neglect, exploitation and abuse affect children and women in homes, families, schools, communities and other places where they should feel safe. To solve these problems, the Government of Rwanda make several important improvements. Some measures are in place:

Establishment of "One Stop Centres, where victims are report violence, receive mental health counselling, and access medical service.

Building a workforce of professional social workers and psychologists, legal experts, Rwanda Investigation Bureau and community volunteers known as "Inshuti z'umuryango" or friends of family" These Friends of Family help identify, refer and respond to cases of violence, abuse and neglect in their communities.

Finding loving family homes for children who previously lived in orphanages and other institutions. Development of the justice for children policy in 2013 and the justice for children guidance in 2017.

When children are victims of violence, the effects can extend beyond physical scars. In addition to serious injuries, children who are victims of violence are also likely to miss or abandon school, or experience psychological distress. In some cases, this distress can even lead to thoughts of suicide. All allegations of abuse should be reported to the civil authorities, and the organization will comply with the

country's requirements regarding mandatory reporting of abuse as the law then exists. The organization will fully cooperate with the investigation of the incident by civil authorities.

Application Activity 4.6

Describe the piece of advice and assistance you would give a victim of GBV who is ignorant of the laws and different mechanisms available for dealing with crimes of GBV and child abuse.

4.7. End Unit Assessment 4

End of unit assessment

1. Describe the national, community and school-based interventions for fighting GBV and child abuse in Rwanda.
2. Discuss the role of three government ministries in the fight against GBV and child abuse.
3. Explain the main objectives for prevention of GBV as outlined in the National Strategic Plan for Fighting Gender-Based Violence 2011-2016.
4. Describe the coordination of various mechanisms and stakeholders in the fight against GBV and child abuse at the national, district and umugudugu levels.
5. Analyze the effectiveness of community-based initiatives in addressing GBV and child abuse.
6. Explain the importance of the following international commitments in the fight against GBV and child abuse:
 - a) The Convention on the Elimination of All forms of Discrimination Against Women (CEDAW)
 - b) The Convention on the Rights of the Child (CRC)
 - c) The Beijing Declaration and Platform for Action
7. Describe the role of Rwanda Investigation Bureau and community members in fighting rape, domestic violence and child abuse cases in Rwanda.

Key unit competence:

Be able to appreciate national cultural heritage, cultural preservation and recognize their impact in lifestyle

Introductory activity 5

While there is universal cultural heritage, each nation has his own heritage. As a learner, explain the meaning of national heritage, identify and describe Rwandan national heritage

5.1. Elements of national heritage and the role of culture preservation**Learning Activity 5.1**

Think of the various elements of national heritage by giving examples. Explain your answer to your colleagues

Cultural heritage can be defined as the elements of the physical artifacts and intangible attributes of a society that are passed from past generations, maintained in the present and bestowed for the benefit of future generations. Cultural heritage includes tangible culture elements such as buildings, monuments, landscapes, books, works of art, and artifacts; intangible culture such as practices, representations, expressions, folklore, traditions, language, and knowledge, and natural heritage including culturally significant landscapes, and biodiversity. These elements of the culture heritage need to be preserved for the future to keep the memory of the past, to offer a sense of identity and continuity, thus promoting respect for cultural diversity and human creativity. They also form part of the tourism industry that produces the revenues for the country's economy.

Three key elements of heritage

The three elements used to describe historic heritage are Fabric, Stories and Culture. One or all of these things make up the historic heritage of a place.

Fabric

Fabric is the physical remains that exist today - it is what you can see or touch. They are divided into:

- **Artifacts** like different archaeological and ethnological objects preserved in National Museum of Rwanda in Huye District. They are the objects daily used by Rwandans in the past.



Figure 22: The artifacts of Traditional Rwanda in Museum

- **Man-made features and plantings** left behind from the past such Rwandan kings' palaces in Nyanza district, cave (*ubuvumo*) in Musanze District or *ikirenge cya Ruganzu* in Rulindo District. They can be also **buildings** ranging in size from enormous government buildings, to large homesteads, down to small huts, and even smaller castaway shelters.

1. Stories

Stories describe and explain our history - they are what you read, hear or watch. Stories can be told in many different ways. They tell us what happened in the past, the people involved, what events took place and why. In case of Rwanda, they include different myths and legends on Rwandan country and its populations: *ibirariby'insigamigani*, *imigani*, etc.

This domain can also account:

- **Visual records** like drawings, photos, old movies and maps allow us a glimpse into the past that often makes us want to find out more.
- **Written records** found in libraries, archives, museums and government departments help us to uncover more of the history behind the stories.

2. Culture

Culture describes the connection people have with historic places – what they feel, experience or do there. Our cultural experience is enriched by knowledge of the past. This includes:

- **Spiritual connection:** People get involved in conservation projects at places that are special to them. This category can include practices related to *kubandwa* and *guterekera*.



Figure 24: *Kubandwa* and *guterekera* are Rwandan ancient traditional religious practices

- **Pilgrimage, our identity** People make pilgrimages to places both to remember special events in their history. The examples are regular commemorations of the victims of the genocide committed against the Tutsi at memorials or mass graves.
- **Traditional skills** People still practice today skills from our past. In spite of expansion of modern consumption in Rwanda, some Rwandans maintain their traditional foods and drinks. For, they are still making an extraordinary yeast (*umusemburo*) for sorghum or banana beer to keep the skills for young generation.

Culture preservation plays a great role because heritage has been described as the “fingerprint of generations”. It refers to any prominent destination or object which is to be passed on to the future generations. While over the years, the term heritage has been used only to refer to the transfer of something from one generation to another; heritage is actually of two types- natural heritage and cultural heritage. Natural heritage comprises everything that comes in the biological sphere including flora, fauna, geological formations etc. Cultural heritage, on the other hand, is the legacy that is inherited from our ancestors, maintained in the present and passed on to the future generations for their benefit. For any nation, cultural heritage has always held an important place.

Application Activity 5.1

Explain what cultural heritage is and characterize briefly the importance of its preservation

5.2. Impact of differing cultures of lifestyle and habits

Learning Activity 5.2

Discuss how the evolution of Rwandan culture affected progressively lifestyle and habits of Rwandans

Our culture shapes the way we work and play, and it makes a difference in how we view ourselves and others. It affects our values—what we consider right and wrong. This is how the society we live in influences our choices. But our choices can also influence others and ultimately help shape our society.

What is the impact of cultures?

In addition to its intrinsic value, culture provides important social and economic benefits. With improved learning and health, increased tolerance, and opportunities to come together with others, culture enhances our quality of life and increases overall well-being for both individuals and communities.

Culture is the lifeblood of a vibrant society, expressed in the many ways we tell our stories, celebrate, remember the past, entertain ourselves, and imagine the future. Our creative expression helps define who we are, and helps us see the world through the eyes of others.



Figure 25: Hair style of Rwanda is the expression of generation and their thoughts

Individual and social benefits of culture

Intrinsic benefits

Participating in culture can benefit individuals in many different ways, some of which are deeply personal. They are a source of delight and wonder, and can provide emotionally and intellectually moving experiences, whether pleasurable or unsettling, that encourage celebration or contemplation. Culture is also a means of expressing creativity, forging an individual identity, and enhancing or preserving a community's sense of place.

Cultural experiences are opportunities for leisure, entertainment, learning, and sharing experiences with others. From museums to theatres to dance studios to public libraries, culture brings people together.

These benefits are intrinsic to culture. They are what attracts us and why we participate. Improved learning and valuable skills for the future. In children and youth, participation in culture helps develop thinking skills, builds self-esteem, and improves resilience, all of which enhance education outcomes.

Cultural heritage increases opportunities for education and lifelong learning, including a better understanding of history. Culture heritage in Rwandan national museums as well as cultural landscapes can serve as educational products and learning resources.

Vibrant communities

Culture helps build social capital, the glue that holds communities together. By bringing people together, cultural activities such as festivals, fairs, or classes create social solidarity and cohesion, fostering social inclusion, community empowerment, and capacity-building, and enhancing confidence, civic pride, and tolerance. The social capital created through culture increases with regular participation in cultural activities. Cultural engagement also plays a key role in poverty reduction and communities-at-risk strategies.

Culture is important to the vitality of all communities. In Rwanda, through different expressions of culture like gacaca, umuganda, traditional games as igisoro, traditional dances like ikinimba, imishayayo, ... revitalize connections between Rwandan community and neighborhoods. Diverse cultural heritage resources tell the story of our shared past, fostering social cohesion. They are intrinsic to the sense of place. Investments in heritage streetscapes have been shown to have a positive impact on sense of place. Benefits include improved quality of life for local residents, a feeling of pride, identification with the past, and a sense of belonging to a wider community.



Figure 26: Uniqueness Rwanda traditional Dance gives Rwandan identity

In cities, culture helps to develop compelling city narratives and distinctive brands, with unique selling points for tourists and business investors. Culturally rich districts also enhance competitiveness by attracting talent and businesses. Cultural heritage is also a factor in rural development, supporting tourism, community renewal, and farmstead conservation.

Application Activity 5.2

Through examples, demonstrate how the government of Rwandans uses culture to vitalize Rwandan communities in different sectors of life

5.3. Influences of culture on what is considered acceptable and unacceptable sexual behavior

Learning Activity 5.3

Establish relationship between culture and sexual behavior

Notions on sexual behavior

In order to explain the influences of culture on what is considered acceptable and unacceptable sexual behavior, it is imperative first of all to understand the meaning of sexual behavior biologically and socially or culturally. From a bio-evolutionary perspective, sexual behavior functions primarily to assure reproduction, and throughout most of human evolution, sexual activity was closely related to pregnancy and childbearing. Through evolutionary processes, numerous physiological structures have emerged that usually make sexual behavior pleasurable and easy to do, though sexual pain and problems are common.

The thoughts, emotions and physiological responses involved in sexual behavior are mediated by the brain and spinal cord. The limbic system, which encircles the upper end of the spinal cord below the cortical hemispheres in the brain, plays a crucial role in regulating emotions and sexual behaviors. Stimulation of parts of the limbic system can produce sexual arousal. The cerebral cortex, which processes memory, fantasy, language, and thinking, has multiple connections with the limbic system and plays multiple roles in sexual behavior. These neural structures are, in turn, influenced by countless biological, psychological, and social factors.

Although neural and hormonal mechanisms help to explain many aspects of sexuality, they are also influenced by social and cultural factors. Countless mixes of social and cultural inputs mediated by the brain at conscious and unconscious levels make human sexuality far more complex than the more basic sexual activities seen in other species.

Before the development of reliable, modern contraceptive techniques, sexual behavior was closely linked with reproduction in most societies. Whereas people in many parts of the world attempted to unlink sex from pregnancy by using potions, magic incantations, and pessaries (inventions worn in the vagina), most had little success. Given the close connection between sex and procreation, most cultures surrounded sexuality with rituals and morals that demanded and/or sanctified family commitments, even though many people failed to follow those rules in their entirety.

In the last four decades, the development of increasingly effective contraception and abortion techniques has allowed increasing numbers of people to avoid “procreational sex” (except when they want babies) and explore “recreational sex” (the fun side of sex). This adds to the already considerable variability within and among cultures in their sexual values and practices.

Cultural norms influence certain sexual behaviors but it is important to understand the context of cultures and traditions when talking about sexual activities. But we have to note that other factors besides cultural norms influencing sexual behaviors, such as individual will, peer pressure, gender and age. Cultural practices can be powerful drivers of behavior because these are standards people live by. They are

shared expectations and rules that guide the behavior of people within particular social groups. There are clear expectations that young men have to adhere to as they are constantly judged and assessed as to whether they live up to these expectations. The context becomes important in prescribing and endorsing certain norms and behaviors.

Acceptable and unacceptable sexual behavior

Cultural norms influence certain sexual behaviors but it is important to understand the context of cultures and traditions when talking about sexual activities. But we have to note that other factors besides cultural norms influencing sexual behaviors, such as individual will, peer pressure, gender and age. Cultural practices can be powerful drivers of behavior because these are standards people live by. They are shared expectations and rules that guide the behavior of people within particular social groups. There are clear expectations that young men have to adhere to as they are constantly judged and assessed as to whether they live up to these expectations. The context becomes important in prescribing and endorsing certain norms and behaviors.

Acceptable sexual behavior

Characteristics of acceptable also known as typical or normative sexual behaviors include that the behavior is spontaneous or intermittent, light hearted and playful, occurs between partners of similar age, size, and ability who may be the same and opposite genders, and typically decreases with caregiver guidance and supervision. Normative sexual behavior, does not cause discomfort, fear or shame and, is not coercive. In Rwanda, the ideal is that a sexual relationship takes place between married couples. In Rwanda, the ideal is that a sexual relationship takes place between married couples. The marriage is concluded between the fiancés (a girl and a boy over 21 years old) after observing cultural, judicial and religious requirements. In Kinyarwanda culture marriage, cultural marriage requirement is respected through at least five steps: kuranga, kurambagiza, gusaba, gukwa and gushyingira

Unacceptable sexual behavior

Unacceptable also known as problematic sexual behaviors involve sexual body parts in a manner that are developmentally inappropriate and potentially harmful to themselves or others. Problematic sexual behaviors include repetitive sexual behaviors involving oneself or others that may be frequent or excessive or include, sexual touching without permission, coercive or aggressive sexual contact, sexual contact with animals, transmitting sexual images via cell phone, the internet, and other electronic media, and persistent viewing or focusing on developmentally inappropriate sexual media or pornography involving young children or violence. Sibling sexual experiences are also included in this category.

This sexual behavior is more known as incest which is any sexual activity between blood relatives such as parent-child, brother sister even between cousins. Incest usually begins with touching and petting when the victim is very young. Unacceptable sexual behavior comprises also different forms of sexual abuse and violence such as:

- Female Genital Mutilation (FGM)
- Forced/early marriage
- Sex trafficking

Sexual abuses concern people of all ages, including children. The abuser may be a stranger, a family friend or acquaintance, or a family member. Then note that someone who sexually abuses a child demands secrecy from the abused person. The child is often threatened with harm if he/she tells anyone. The child may also be told that nobody will believe him/her. As a result, it is very important for young people to be encouraged to report when an adult, even a family member, touches them inappropriately or makes sexual advances at them. Children should be reassured that they are not to be blamed and that they did the right thing by speaking out.

Application Activity 5.3

Based on examples from Rwandan culture, demonstrate what is considered as acceptable and unacceptable sexual behavior.

5.4. Ways in which culture, human rights and social practices influence gender equality and gender roles.

Learning Activity 5.4

Cite and describe 3 activities that Rwandan traditional society assign respectively to boys and girls.

Gender is a social and cultural construction, which distinguishes differences in the attributes of men and women, girls and boys, and accordingly refers to the roles and responsibilities of men and women. It also refers to the state of being male or female in relation to the social and cultural roles that are considered appropriate for men and women. Applied to the notion of human rights, on one hand, *Gender Equality* implies that women and men, girls and boys have equal conditions, treatment and opportunities for realizing their full potential, human rights and dignity, and for contributing to - and benefitting from- economic, social, cultural and political development. Gender equality is, therefore, the equal valuing by society of the similarities and the differences of men and women, and the roles they play.

It is based on women and men being full partners in the home, community and society. Equality does not mean that women and men will become the same but that women's and men's rights, responsibilities and opportunities will not depend on whether they are born male or female. Gender equality is not only a fundamental human right, but a necessary foundation for a peaceful, prosperous and sustainable world. In Rwanda, there has been progress over the last decades: More girls are going to school, fewer girls are forced into early marriage, more women are serving in parliament and positions of leadership, and laws are being reformed to advance gender equality.

On the other hand, our society has a set of ideas about how we expect men and women to dress, behave, and present themselves. In this regards, *gender roles* in society means how we're expected to act, speak, dress, groom, and conduct ourselves based upon our assigned sex. For example, girls and women are generally expected to dress in typically feminine ways and be polite, accommodating, and nurturing. Men are generally expected to be strong, aggressive, and bold. Every society, ethnic group, and culture has gender role expectations, but they can be very different from group to group. They can also change in the same society over time.

For our country, Rwandan society is primarily characterized by a patriarchal social structure that underlies the unequal social power relations between men and women, boys and girls. This has translated into men's dominance and women's subordination. Gender inequalities have not seen as unjust, but as respected social normality.

During the colonial era, men's supremacy over women was reinforced. For example, the abrupt shift from a subsistence economy to monetary economy based on paid employment and a formal education system, weakened women's position relative to that of men. In particular, it weakened their bargaining position on matters concerning their access to and control over resources and the degree of their level of participation in the development process. However, historically there are many cases to show that although women largely played a dominant role in the Rwandan society, some positive tendencies existed within the Rwandan culture, which reinforced women's social role and ensured their autonomy. For example, women played a pivotal role in the management of household resources and participated in decision-making at different levels.

Today, Rwanda offers many opportunities that is contributing positively to the implementation of the national gender policy. The promotion of gender equality as a development goal is explicitly articulated in the key national policy as well as the constitutional and legal instruments, both at the national level and internationally.

Application Activity 5.4

Assess the impact of colonization on gender equality

5.5. End Unit Assessment 5

End of unit assessment

Based on three examples, demonstrate the impact of national cultural heritage and cultural preservation on Rwandans' lifestyle

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