



COLLEGE OF ARTS AND SOCIAL SCIENCES

CENTRE FOR CONFLICT MANAGEMENT

MASTER'S PROGRAM IN PEACE STUDIES AND CONFLICT TRANSFORMATION

**THE ROLE OF CHRISTIAN WOMEN IN THE PROCESS OF CONFLICT
RESOLUTION AND PEACE BUILDING IN RWANDA.**

**A CASE STUDY OF MOTHERS UNION, ANGLICAN CHURCH, REMERA
PARISH**

ACADEMIC YEAR: 2018-2019

A Thesis submitted in partial fulfillment of the requirements for the Award of Master's Degree
of Arts in Peace Studies and Conflict Transformation.

Prepared by EMMANUEL GATERA

Reg. No: 219014943

Supervisor: Rev, DR CELESTIN HATEGEKIMANA

AUGUST, 2021.

DECLARATION

I GATERA Emmanuel Hereby confirm that this dissertation thesis titled "*the role of Christian women in the process of conflict resolution and peace building in Rwanda. A case study of mothers union, Anglican church, Remera parish*" This research is my original work and has not been presented to any other Institution. No part of this research should be reproduced without the authors' consent or that of University of Rwanda .

Date: 01/08/2020

Signature.....



EMMANUEL GATERA

CERTIFICATION

This is to ensure that this research project titled “*the role of Christian women in the process of conflict resolution and peace building in Rwanda. A case study of mothers union, Anglican Church, Remera parish*” is an original study conducted by Emmanuel Gatera, under my guidance and supervision.

Date: 01/08/2020

Signature 

Dr. Celestin HATEGEKIMANA



COLLEGE OF ARTS AND SOCIAL SCIENCES
CENTRE FOR CONFLICT MANAGEMENT

AUTHORISATION TO SUBMIT THE CORRECTED DISSERTATION

I, undersigned **Dr. SHYAKA MUGABE Aggée**, member of the panel of examiners of the dissertation done by **Emmanuel Gatera** entitled *“the role of Christian women in the process of conflict resolution and peace building in Rwanda” A case study of mothers union, Anglican church, Remera Parish.*

Hereby testify that, he entered the suggested corrections by the panel of examiners and stands with authorization to submit required copies to the administration of CCM for administrative purpose.

Done at Kigali Date:

.....

Signature of the examiner:

For Administration of the CCM MA Program: Name, Signature

DEDICATION

This research project have been of great to me thus making me to dedicate it to my Supervisor Rev, **Dr. Celestin HATEGEKIMANA**, my family members, my children and my wife for the contribution that they have offered to me foe the above work

ACKNOWLEDGMENT

This research would not have been a success without the support and guidance of various people. In the whole process of this research, I give special thanks to God for his mercy rendered to me.

I would like to extend my indebtedness to the University of Rwanda and specifically the Master's program in Peace Studies and Conflict Transformation of the Centre for Conflict Management (CCM), which shaped and guided me in the academic sphere to produce this research work. I also have to acknowledge my felt gratitude to my supervisor Rev, Dr. Celestin HATEGEKIMANA who worked tirelessly despite his busy schedule; he sacrificed a lot of his time to ensure that this research work is a success.

Furthermore, I am thankful to my teachers and lectures who guided me from primary school to university. I also wish to thank all people who kindly accepted to answer my interview and interview despite their other duties.

My thanks also go to all participants in this research for having provided information used in this study. I cannot forget to express my grateful acknowledgement to my classmates and friends for their enormous academic and moral support during all my academic lifetime with them.

EMMANUEL GATERA.

ABBREVIATIONS

DDR	Disarm, Demobilize and Reintegrate
EU	European Union
ICWPP	International Committee of Women for Permanent Peace
IOM	International Organization for Migration
NATO	North Atlantic Treaty Organization
RWPL	Rural Women Peace Link
UNDP	United Nations Development Program

LIST OF TABLES

Table 3.1: Target Population of study	19
Table 4.2 : rate of the respondent	24
Table 4.3: Age of the respondent.....	25
Table 4.4 : Education of respondents.....	26
Table 4.6: The role of women in church.....	28
Table 4.7. Correlation between role of women in church in, peace building, and conflict resolution.....	29
Table 4.8 Challenges faced by women in church in the process of peace building and conflict resolution.....	30
Table 4.9. Impact of the women in the church in the process of peace building.....	32
Table 4.10: Correlation between impact of the women in church on peace building and conflict resolution.....	34

LIST OF FIGURES

Figure 2.1 Conceptual Framework	17
Figure 4.2: Classification of respondents by gender.....	26

TABLE OF CONTENT

DECLARATION	i
CERTIFICATION	ii
DEDICATION	iv
ACKNOWLEDGMENT.....	v
EMMANUEL GATERA.	v
ABBREVIATIONS	vi
LIST OF TABLES	vii
LIST OF FIGURES	viii
TABLE OF CONTENT	ix
ABSTRACT.....	xii
CHAPTER ONE: GENERAL INTRODUCTION	1
1.1 Background of the study	1
1.2 Statement of the problem.	4
1.3. Objectives	5
1.3.2. Specific Objectives	5
1.4. Research questions.....	5
1.5. Significance of the study.....	6
1.6. Scope of the study.....	6
1.6.2. Geographic scope.....	7
1.6.3. Time scope	7
1.7 organization of the study.....	7
1.8 limitation of the study	7
CHAPTER TWO: LITERATURE REVIEW	9
2.0. Introduction.....	9
2.1 Definition of key concept.....	9
2.1 Theoretical Literature.....	9
2.1.1 Role of women in the church in peace building	9
2.1.2 Christian women and Conflict Resolution.....	10
2.1.2.1 Mothers union and peace building.....	10
2.1.2.2. Women relief and Development in the process of peace building.	11
2.1.2.3. Impact of women in the church in the process of reconciliation	12

2.1.3 . Role of Christian women in peace building process and conflict resolution.....	12
2.2 Empirical literature	12
2.4 Theoretical framework.....	14
2.4.1 Conflict Transformation theory	14
2.4.2 Personal theory.....	15
2.4.3 Relational theory.....	15
2.4.4 Cultural theory of change.....	16
2.5 Conceptual framework.....	17
2.6. Summary of the study	17
CHAPTER THREE	18
RESEARCH METHODOLOGY.....	18
3.0. Introduction.....	18
3.2. Target population of study.....	19
3.2.1 Sample size	20
3.2.2. Sampling techniques	21
3.2.3. Snowball sampling technique	21
3.3. Data correction method.....	21
3.3.1. Primary data	21
3.3.2. Secondary Data	22
3.3.3. Questionnaire	22
3.4. Data correction instrument.....	22
3.4.2. Structured interview/ Administered questionnaire tool	22
3.5. Data analysis procedure	23
3.6. Ethical considerations	23
CHAPTER FOUR.....	24
MOTHER’S UNION OF THE ANGLICAN CHURCH IN CONFLICT RESOLUTION AND PEACE BUILDING,.....	24
4.0 Introduction.....	24
4.1. Rate of the respondent	24
4.2. Respondent according to the demographic resolution.....	25
4.2.1 Age of the respondent	25
4.2.3 Gender of the respondent	26

4.4.3 There are challenges faced by women in church in the process of peace building and conflict resolution in Rwanda.	30
4.5. Impact of women in the church in the process of peace building and conflict resolution in Rwanda	32
4.5.1. Impact of women in the church in the process of peace building and conflict resolution.....	32
CHAPTER FIVE.....	35
SUMMARY, CONCLUSIONSAND RECOMMENDATIONS.....	35
5.1. Introduction.....	35
5.2. Summary of the study	35
5.2.1. Role played by Anglican Christian women in peace building process and conflict resolution in Rwanda	35
5.2.2 . Challenges faced by women in church in the process of peace building and conflict resolution in Rwanda	35
5.2.3. Impact of women in the church in the process of peacebuilding and conflict resolution in Rwanda	36
5.3. Conclusion	36
5.4. Recommendations.....	37
5.5. Areas for further research	37
REFERENCES	39
APPEDIXES	41
QUESTIONNAIRE	42

ABSTRACT

This research titled “conflict resolution and peace building in Rwanda” has the general objective to analyse the role of Christian women in the process of conflict resolution and peace building in Rwanda. This objective is supported by specific objectives, namely (1) To examine the role played by Christian women in conflict resolution and peace building process in Rwanda, (2) To examine the challenges faced by women in church in the process of conflict resolution and peace building in Rwanda (3) To evaluate the impact of women in the church in the process of conflict resolution and peace building in Rwanda. In order to achieve these objectives, the research methodology used notably the interview and desk review for data collection. Findings revealed that the conflict resolution and peace building mandate was not clear in maintaining of peace among people in Rwanda.. however are some of this common line of study was to know the responsibility of women in church women in the process of peace building and conflict resolution in the post 1994 genocide against Tutsi in Rwanda. Concerning the success or of conflict resolution and peace building in Rwanda, findings show that the job of ladies in the congregation during the time spent harmony building and compromise in the post 1994 decimation against Tutsi in Rwanda. The investigation found that job of the ladies in the congregation in harmony building and compromise assumed a key job in Rwanda in marinating and introducing harmony within the region. The reasons of failure mentioned by the study participants were that conflict resolution numbers were small compared to the number of and peace building they were required to contain. For the existence of conflict resolution and peace building achievements or failure in Rwanda, findings reveal that discovering as indicated by target two summed up utilizing a variable of proposed to break down the difficulties looked by ladies in chapel during the time spent harmony building and compromise in Rwanda. The main challenges highlighted by findings are language barrier within the community & respondents could be busy other were very hard to alive to them because of the pandemic of Covid 19 which have struck the whole world and left us in curfew of not only moving but even keeping social distance from one person to another . This made the researcher use snowball technique for getting data, interviews that take short time and making of specific appointments. The researcher concluded that the influence of women in church had a role and a factor on peace building project institutional management practice aids the peace building and resolution especially

where we have implementation of Anglican church in Rwanda where most of women in church played the key factor in peace building and peace reconciliation in Rwanda

Keywords: Conflict resolution, peace building, women in church, Christian women, mothers' union.

CHAPTER ONE: GENERAL INTRODUCTION

1.1 Background of the study

There has are some significant move in the idea of international disagreement and the work of women in the church regarding peace building and conflict resolution in most global countries in world. Intrastate confrontations have emerged to be the major threat to global and regional peace since late 1994 genocide against Tutsi in Rwanda. the role that Christian women have participated in peace building of the Rwanda after genocide. The Anglican Church, in particular, has engaged in reconciliation initiatives after the 1994 genocide in Rwanda of against Tutsi which lead to more than one million dead in a week. Peace Building in any society in the wake of historical injustices that coalesced around the 1994 genocide requires renewed efforts from the community level. This shows the need for the Christian women to initiate, oversee and facilitate reconciliation because.

Based on the existence of the memories of genocide in 1994 against Tutsi in Rwanda, and coupled by other historical injustices such as displacement of persons, land grabbing and inequitable distribution of resources, it is more likely that the cycle of violence and conflict could continue. The Christian women leadership stands a chance to initiate a framework of confessing and forgiving. As a result, reconciliation at the community level could extensively give Rwanda an opportunity to break the conflict cycle among communities and enhance these communities to exchange perspectives on the root of their conflicts, express their grievances in public church forums, forgive their enemies, possibly initiate dialogue and clear the way for healing as well as building relationships.

The basis of reconciliation, facilitated by the Anglican Christian women , requires the need to address historical pains and identities of 1994 genocide against Tutsi. In light of this, it emerges that the foundation of social division within violent conflict is the creation of enemy images. Gross Stein revives the concept of enemy images of ‘Against versus Tutsi’ with the content and reciprocity of enemy images. Such images as a set of beliefs that individuals or groups hold. When a group shares common images of the other, the images can easily become stereotyped (Jamin Ibrahim, 2010)

A communally held stereotyped image is usually simple in structure, and helps to create the political context in which action sometimes violent against the other can occur thus leading to genocide. Enemy images are maintained even without concrete evidence regarding the others supposedly malicious intentions. Since human nature requires the development of personal identity, reconciliation by the community members, and facilitated by the Christian women , significantly address why a personally held identity defines how an individual views oneself, and reflects ones desires about how to be viewed by others. There is nothing inherently destructive in the human need to hold an identity. However, one aspect of personal identity is the individual’s social identity the part of a person’s self-image structured by ones membership in a particular social group.

. The creation and maintenance of an in-group and an out-group often requires forming images of a competing group as an “enemy”. Holding such images can culminate in conflict or genocide if not managed . It is important to note that social identity only rarely leads to violent conflict through the creation of enemy images.

However, Anglican Church female in Rwanda have been involved in these processes. Furthermore, a major five-year (2015-2020) Gender, Peace and Security Program has been launched at the African Union and in Rwanda it was done at Anglican church Remera parish to serve as a framework for the development of effective strategies and mechanisms for church process and conflict resolution in Rwanda and its security. It is also designed to enhance protection of Christian women in conflict and post conflict situations in Rwanda. Numerous new regional initiatives designed to strengthen peace and security in the (GLR materialized since 2009), and efforts are underway to integrate a gender perspective into them. Some of these initiatives focus on combating Sexual and Gender Based Violence under the leadership of the International Conference on the Great Lakes Region (ICGLR). SGBV is still a scourge of huge proportions, in conflict, post-conflict and peaceful situations, fuelled by a widespread climate of impunity. In comparison, Christian women 's participation in peace and stabilization processes remains at their lowest. African countries have shown very different levels of commitment to Gender Equality (GE), Women Empowerment (WE), and Women Human Rights (WHR), with Rwanda being one of the most advanced.

Anglican church Remera parish have been at the fore front line in peace building and reconciliation which have read to a lot of families gained their unity and most of them having gained more understanding of the peace bulling and reconsolidation in Remera parish, this was based in Anglican Christian women having groups which monitored and oriented most of their Christian women especially teaching them about peace building and reconciliation process emergences of the prayer group which was regarded as cell group were created with an aim of monitoring and easing Anglican Christian women in educating women and children in peace building and reconciliation, the imagines of 10 cells group which were created under the

umbrella of Anglican women group society called mothers union helped a lot in facilitating the union of women in the church and the unison which made them to talk with single voice thus creating peace facilitation and peace building in Remera parish, mothers union monitored the program by moving to the nearby society educating them and having guided them more about the peace building and reconciliation process, this maintained a lot of emerged program which was related with peace building where every cell group had their responsibility and accomplishment of their aim in peace building and reconciliation.

Overall these initiatives pose significant opportunities for synergies between and among countries, but also some risks of overlaps and duplications.

1.2 Statement of the problem.

The reality for Christian women in post conflict situation necessitates their contribution in peace-building. Christian women have increasingly been brutally affected during conflicts as they have become an easy target because of little protection and access to services, justice, and economic security due to their lack of involvement in societal development. According to Klot (2014), the interest to protect the fundamental rights of women is unrepentantly lacking in most of the post conflict resolution. Moreover, the justice and security sectors in post conflict reforms have continuously left glaring gaps in addressing the needs of women. Taking a closer look on women in Africa and specifically in Rwanda, most of them suffer from male biases which emanates from the patriarchal character of African societies.

Anglican Christian women in Rwanda involving themselves in peace building of Rwanda this has created the Christian women and the government as the major role in educating community about. Most Christian women have been involved in the family building process and other

roles thus creating a gap in involving them in, however much have been done to make sure that Christian women are part of but Christian women have been neglecting the role by diverting and assuming that the role belong to the government, thus hindering the inclusivity of the Christian women in the peace building and the and addressing the challenges that women face during the conflict such as rape, poverty and single family eruption, the church have tried different method of making the women among the leader in the most peace keeping group but the situation remain difficult as the government hinders the project by feeling that the role belong to it, however by the inclusivity this has tried to solve the family problem and minimized illiteracy within the family.

1.3. Objectives

The general objective of this study is to analyse the role of Christian women in the process of peace building and conflict resolution in Rwanda.

1.3.2. Specific Objectives

- i. To examine the role played by Christian women in peace building process and conflict resolution in Rwanda.
- ii. To examine the challenges faced by women in church in the process of peace building and conflict resolution in Rwanda.
- iii. To evaluate the impact of women in the church in the process of peace building and conflict resolution in Rwanda.

1.4. Research questions

This research is guided by the following research questions:

- i. What are the role played by Church women in peace building process and conflict resolution in Rwanda?
- ii. Which are the challenges faced by women in church in the process of peace building and conflict resolution in Rwanda?
- iii. What the impact of women in the church in the process of peace building and conflict resolution in Rwanda?

1.5. Significance of the study

The advantage of this study to the government to the community had been helpful to the government as it have helped the government win the purpose of peace keeping and resolution in the government this helped to keep the information in the library for future reference that enhanced peace and unity in the community and the development of the country within the region

the researcher in depth understand Christian women in peace building. It further helped the researcher to identify peace building and conflict management using Christian women for maintaining the peace building and conflict resolution by maintaining harmony and resolution by the fact o helping and assisting the member.

However, the research was of more important to the government as it helped to elaborate some of the disadvantages which quoted by the researcher and help it in improving peace building and conflict management using the Christian women inclusivity in the projects

1.6. Scope of the study

The of the study have taken in the at Remera parish and the same time to helped the nation at large .

1.6.2. Geographic scope

This research has been conducted in Anglican Church of Rwanda, Remera parish

1.6.3. Time scope

The project took a duration for 3 years where the Remera parish have been a the case study of the research to make sure that the content of the topic this have been arranged and organized by the women in the church in Remera parish.

1.7 organization of the study

First places introduces more about the introduction of the study, objective statement of the problem that the researcher may encounter while assessing the study as indicated

Chapter two provide the literature review of the whole document that present the peace building process, this included the theoretical framework of the whole study that connect the topic with the study ,conceptual framework describe and explain how the variables relates themselves and how they depend from each other

Chapter three describes the methodology used in the research which helped the research to conduct the full research with the given date framework and information from Anglican church Remera parish.

1.8 limitation of the study

The researcher anticipates a situation where some respondents could be busy other were very hard to alive to them because of the pandemic of Covid 19 which have struck the whole world and left us in curfew of not only moving but even keeping social distance from one person to

another . This made the researcher use snowball technique for getting data, interviews that take short time and making of specific appointments.

CHAPTER TWO: LITERATURE REVIEW

2.0. Introduction

2.1 Definition of key concept

Conflict resolution this is result of the disagreement between either community or a group of people it can either be positive (Deutsch & Coleman, 2000).

Mothers union Mothers Union, a unique group of people dedicated to making a difference started in Rwanda. It has been a long journey of growth and expansion in the Kigali Diocese, being the first to establish Mothers Union in the entire Anglican church of Rwanda (Barsky, & Zhang, leadership 2012).

Peace building: Peace building is a long-term process of encouraging people to talk, repairing relationships, and reforming institutions. For positive change to last, everyone affected by a destructive conflict has to be involved in the process of building peace. Transforming relationships is key to putting an end to violence

2.1 Theoretical Literature

2.1.1 Role of women in the church in peace building

Over a years, there have been significant contributions towards church. Most of these literatures explicitly differentiate role of Christian women in peace building from peacemaking by the fact that Christian women brings sustainable solution for peace among warring communities. Authors such as Lund, give a comprehensive procedure for establishing peace while on the other hand help in eradicating illiteracy within the community, emphasizes on the importance of gender based peace-building. His definition has largely been borrowed by various international organizations which perceive.

In addition to the above, other scholars have come up with other definitions of peace building. For instance, according to Barnett, et al. McCarthy (2016) in his definition perceives peace building to be activities. The position however is contradicted by Porter who defines peace building based on. In addition, recent studies indicate that people establishes peace utilizing processes that are meaningful within the contexts of their own culture.

2.1.2 Christian women and Conflict Resolution.

As stated above, that there are some of the areas where Christian women are designed some opportunities for making and maintaining peace in the society, women has been used as the common within pace maintains and conflict resolution and commonly for maintain the solution of the conflict resolution, Christian women have been so and Dearing with the maintaining of the peace that is the mostly that dominate the offering and domination of the Rwanda and the developing unity

Women have been keeping and maintain the resolution of the peace by handling some of the common Remera parish have maintained, this unity have been developed and other this maintaining the closeness of the community

2.1.2.1 Mothers union and peace building

Mothers Union has a number of various events throughout the year. These events include Mary's day which is normally celebrated in March, there is Noam's day celebrated in July and these are celebrated in every parish. In addition to this there are also M.U conferences at parish lever and also one at the archdeaconry level. Each year there one big conference at the diocesan level that brings together all M.U. members throughout the diocese. There are also other events that are carried out in parishes as planned

women have been the making the situation looking so bearable and the maintain, in governors women have been the commonly be used to maintained governors. Women have been in the fore front in making sure that community by maintaining sure that the common peace women maintained the peace by having the solution.

Women have been used in the most method of peace maintaining and reconciliation for the maintaining for the Rwanda, the commonly peace maintaining and resolution in the by mandating the community Remera parish have been in the forefront.

By good governors which have been fore fronted by group of women having the role of the government have been using the good governors of the women by maintaining, community and the government maintaining harmony.

2.1.2.2. Women relief and Development in the process of peace building.

Women have been in the development by processing building the building of the churches in Rwanda have been mostly been developed by the women having joined their hands together and coming out with a common solution of where they can be and mostly used in the churches of Rwanda women development have been in the fore front of the having reconciliation and more of the facilities been allocated to the as the most common and the more prospect ii Rwanda

Development have channeled to the most of the women projects for them having the ability to develop and maintaining the equity, maintaining of the house hold and the community having be able to child the development without having any of the objectives and dis objective in the commonly within the community in Rwanda, more have been done by most of the lady's having more of the organization in Rwanda and setting them to have the relief food project within the

community in Rwanda. This have been so obvious thus making the movement to have adequate and viable method of maintain peace within the community in Rwanda.

There have been so many and lot of the development have done by men but at last the came been out of the obvious according to the expectation of the result however this have saved the relief in women by them having the right heart to bargain and maintain peace in the community around and within the development of Rwanda at large.

2.1.2.3. Impact of women in the church in the process of reconciliation

The advantage and the impact of the women in the community have been in the development for the this have so brewing in the community as development of the community women have been in the forefront of breaching the development by making sure all the peace of the project have been in the development.

Women group have been the best in using the process of the reconciliation and the most common the families, the processing of the common in the maintaining by having many and a lot of the development and maintaining of the role that of the women

2.1.3 . Role of Christian women in peace building process and conflict resolution

2.2 Empirical literature

Quay (2011) in his investigation containing The differentiating employments of land by cultivators and pastoralists have been the wellspring of neighborhood level clashes across Kenya, particularly in zones where rivalry for land is mounting.¹⁵⁰ The expanded recurrence of contentions stems to a limited extent from the development of private property, business ranches and private ranges thus called 'land snatching' that has lessened the land accessible for pastoralists. Agro-pastoralist clashes are pervasive among networks around the Tana River best

between pastoralist Orma and Pokomo ranchers. Encouraged by deficient land organization, the recurrent idea of contention that outcomes from introductory conflicts between settled cultivators and meandering pastoralists have kept on increasing, to where networks prepare state armies for assurance, elevating the force of patterns of brutality.

Another prominent examination was by Atsede et al (2012) The issue of ethnicity, having risen during the pioneer time frame, has been dynamically complemented since freedom with the rise of ethnicity as a factor in national governmental issues. Ethnicity in Kenya turned into a national worry as ahead of schedule as during the pilgrim time frame yet was complemented in the post-freedom period during the execution of the strategy of Africanization. Ethnic pressures grew particularly around the structure of access to financial chances and redistribution of a portion of the land previously claimed by the white pilgrims.¹⁴⁸.

Idowu (2011) Ethnicity has been commonly cited as the common cause of conflicts in Kenya. The nation is ethnically various, with at any rate 42 unmistakable ancestral gatherings, and it has been set up that ethnic recognizable proof in Africa is solid. Collier for instance, sees that the clan and family bunches remarkable degrees .¹³³ proof demonstrated a significant method of taking care of aggregate activity issues, however it can likewise have negative ramifications for non-members.¹³⁴ This is essentially in light of the fact that brutality has been sorted out the induction is that of "ethnic contempt." But this scorn must be qualified. It is connected to discretionary governmental issues and rivalry among fresh introductions in an area, bunches with enormous land proprietorship, and local gatherings who feel undermined by the others. This example appears to concur with some exact investigations led by researchers like Hegre et al. where their discoveries discovered proof of a positive relationship between's ethnic assorted variety and the frequency of common war. The idea of contentions in Kenya was changed by

multiparty governmental issues during the 1990s. The nation over, clashes broke out between or inside ethnic gatherings..(Mohan, 2011)

2.4 Theoretical framework

This is the base of the argument where every idea are argued according to the ethnic purpose of the transformation, the ethnic works relates with the moral aspect in such a way that they have to be dealt with the matter of the social and moral oral that complies with either side of the strong aspects and the communication organization deal

Theoretical frame work this aspect we relate the story with the writers and their theories that are closely related to the story given according to their argument, theories help in most of the writers being able to explain themselves and in the laterally spent having the same ideal of having the same nature of the magnitude and the aspect of the more argument according to the real and dynamic aspect of the collaboration between the cardinal value

In other hard theories relate the whole aspect with what has eve happened and can be simply explained according to the theory it would be very easy for someone to be able to explain within the guideline of the theory than any other aspect value as per assumption in the coordinal value of the information

2.4.1 Conflict Transformation theory

. conflict transformation theory is an aspect where conflict its self can be used to relate the other factor and explain its magnitude and the aspect of the transformation, however these theories can be used tolerate to other aspect by the peace building and conflict resolution in a way that it can be easily manipulated . this have been in advance to consider the area where the conflict has happened and then easily being transformed and manipulated in a method that can salty bring

peace within the common ethic aspect and the transformation coordination in the value the writer Jean Paul Lederach in the 1980s thinking based on conflict resolution. Has used the other method of traditional di-lunacy in the peace resolution and the conflict act that might be even worse in the conflict resolution within the very made aspect of the intent (conceived primarily in political terms).

Conflict transformation has been of the fore front aspect in the leaving communication that can easily demon and diminish every aspect of the value within the acquired line on the life transformation and the conflict aspect in the monument deals . (Lederach 2010).

2.4.2 Personal theory

Personal theory is the aspect where one can believe that apart from ascertain aspect of the act can be done other aspect can happen to transform the attained earl of the spent however we have different personal theory that are create by the religious believe where ascertain group of the individual believe they can be transformed if they see something they believe happening, this theory has been explained by different writers where (Lederach 2012).this writer argued that apart from personal believe that can transform peace no there aspect can make community to have change in their lives however it might be very difficult to build personal believe to every personnel,

2.4.3 Relational theory

depicts come where ones eye to eye connections and want to know social, force relationship, just, informative, intelligent parts contention. social measurement alludes examples correspondence association influenced struggle, manners in which individuals see, want, what they seek after, and connections. includes, for example, individuals connections; in what manner,

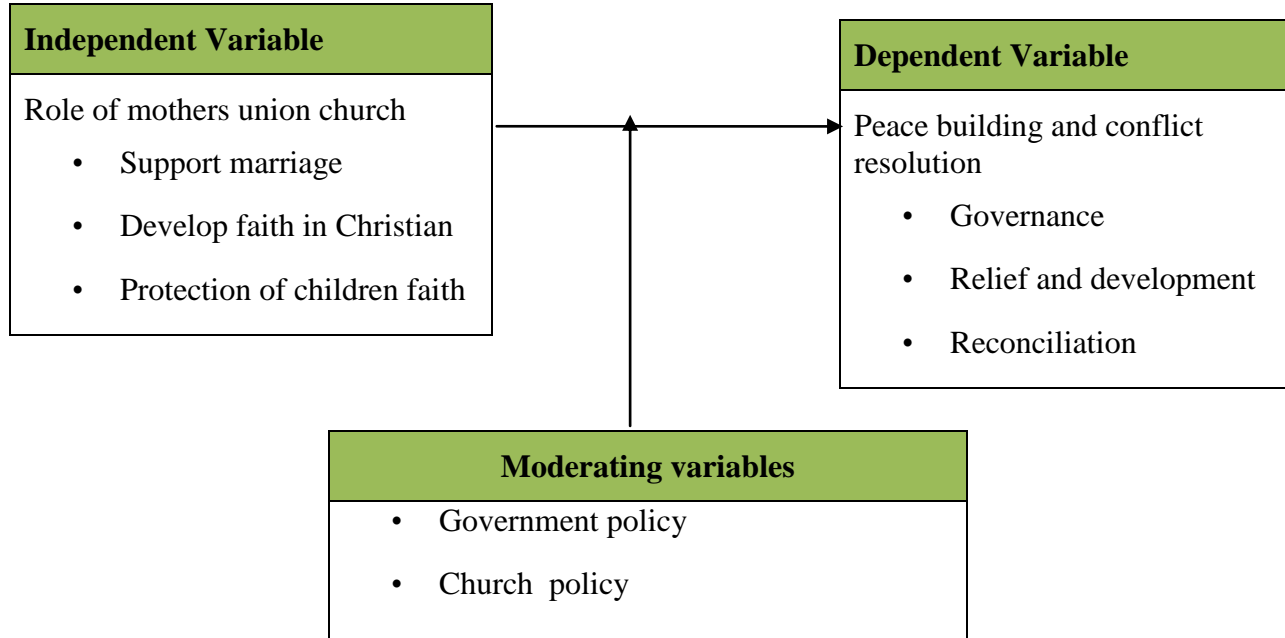
assemble would see on them alone, one another including their method of for more ; do they have expectations and which make them to have life and other aspect to be living, their examples of correspondence and communication? Mediation looks to limit ineffectively working correspondence and amplify common comprehension, just as attempting to bring to the surface social expectations, fears, objectives of the individuals in question.

2.4.4 Cultural theory of change

It has been there to alludes and transform delivered strife examples gathering life, personality, manner in which influences examples reaction struggle. looks how struggle influences and changes the social examples of gatherings. Intercession looks to advance and expand upon the assets and components inside that culture for usefully reacting to and dealing with struggle. end inside clashes are unavoidably engaged with procedures progress. Inquiries concerning t ought is required, begin, and really occurs, key decisions contention intercessions. down to earth the hypothetical establishment contention change, speculations progress recommend procedures change occurs consequence the usage of explicit projects. Speculations progress identify with how specialists accept /foundational occurs, explicitly activities create outcomes. Again and again compromise mediations are basically founded on the 'best estimates' of for the most part all around proposed yet under-educated gatherings about what may work. Hypotheses of progress look to address this through systematic evaluations of the entire scope of mediations for starting change

2.5 Conceptual framework

Figure 2.1 Conceptual Framework



Source: Researcher Fieldwork (July 2020)

2.6. Summary of the study

The whole summary of this writing the actual interpretation of the more aspect that can be done by the most people, however women peace and reconciliation spent can be there be brought by the more fact that wherever there is peace building there must be reconciliation of the it's the factor that most of them aiming as the common aspect of the happening, governance have played a big role to the women who have been subjected to the overcoming and the reliefs development of the people who might be at any time be affected by one way or another however the whole outcome of it being the reconsolidation process which have tube brought out by the peace building.

CHAPTER THREE

RESEARCH METHODOLOGY

3.0. Introduction

This chapter displays the research methodology that the researcher used to conduct the study however he explained more about research design used in the study, data collection methodology used, population, sample size of the study which helped him to come up with the solution.

3.1 Description of the study area

Anglican church Kigali is one of the oldest church in Rwanda which have a history of being there before even genocide against Tutsi, the church have been great advantages to their member and even to the people who are living within the same environment to it, however since then it has been working upon peace building and reconciliation of the genocide which had elapsed against Tutsi in Rwanda .

Anglican church started way back from the time of colonization but this was not retrieval the main beginning of the crush where in 1948 the missionary who were here back in Rwanda had a common goal of introducing many of the Rwandans how to believe in Christ, after the colonization they divided their land into different style where most of the shares were given to the church Anglican church then developed from there where they have been in so much in program of the peace building and the reconciliation process where this happened after the genocide in Rwanda.

3.1. Research design

In the process of the research making and the data analysis procedure the researcher have attempted to use descriptive research design and analytical research design where most of the questioners was managed and filled to their maximum Knowles capacity (Mugenda and Mugenda 2013) this met by the main purpose of the case study was the role of Christian women in peace building process and conflict resolution (Saunders, Lewis & Thornville, 2009).

3.2. Target population of study

Under this study, the population is defined as counting all people or items with the features the researcher want to refer to purposively to collect the reliable data. Therefore, the population for this research includes the staff from Anglican Church because this study “role of Christian women in peace building process and reconciliation” it’s the key part of portfolio Anglican church. While the total population of the church are around 100 member of the church in Remera

Table 3.1: Target Population of study

Mothers union	70
Key informants	10
Opinion leaders in the church (deacons, members of protocol, church wardens, Father’s union leaders...)	20
Total population	100

Source: Fieldwork Data, July 2020

Women in church were subjected to be the 70 which are in different position with the church we have mothers union, women in the other sectors like organization of women in the various sector who have been championing the peace building in the Remera parish,

Key information were considered in the above tale who are the pillar founder in peace building and reconsolidation they include the manger of different sectors, cell managers the church leaders including the managerial personnel in this section the researcher were 10.

Opinion leader in the church these include leaders of the church deacon in the church fathers union leader, mothers union leader, security leader and all leaders who are chosen within the circle of the Remera church parish for making decision in Remera parish while the opinion leader combined were 20.

Source: Research fieldwork, July 2019

3.2.1 Sample size

A sample is a part of population, or a subset from a set of unit, which is provided by some process or other, usually by deliberate selection with the object of investigating the properties of the parent population or set. The sample was mix of staff of Anglican Church and selected member around Kigali. The sample size is limited to 80respondentbeing calculated from sloveins formula's

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

n= represent sample size

N= whole population of the church

e= Error to be encountered

$$n=100/1+100(0.05)^2 =80$$

Where:

p =0.5, Probability of accepted hypothesis,

q=0.5, Probability of rejected hypothesis,

d=0.1, error limit.

3.2.2. Sampling techniques

The sample technique can be totally the method where most of the difference was of differed to the method used to create the person who might be the same made the judgment/ purposive sampling technique was the best method where its preferred to be used within the cardinal value of the aspect the reason why the reached phase choose to use the purposive method of the technique made sure that ha has facilities the to rise the method of the finding within the techniques this have been brought out by the fact that some of the respondent having great information which can be of great use to the researcher and other development of the prefers project.

3.2.3. Snowball sampling technique

the researcher uses to trail a chain of the respondent to respondent to his/her questioners, snowball sampling technique was use as we are in the pandemic of Covid era which the researcher find it hard to contact the respondent this method was of the great advantage to the respondent for the researcher used detailed personnel to come with their chain of the respondent to apply in the questioners this was of great advantage as the church member allowed and agreed to give the contact detail of the other church respondent who they could have known that they have a great information concerning women in church and peace building and reconsolidation .

3.3. Data correction method

During this research, information used was both data.

3.3.1. Primary data

the process of investigation, from the field for the first time being and not being collected by someone in the past by use of questionnaires. It was the original information from the population under investigation.

3.3.2. Secondary Data

Secondary data was collected. These documents included any written materials that contain information about the issue wished to study. This data was collected from the documents provided by Anglican Church parish.

3.3.3. Questionnaire

In conducting, a tools were used in order to obtain all topic tending to focus the investigations on the documentation and structured interview used the, questioners and questioners in the management of this part of the data collection. This openly help in explaining the person involved which information to give at the expected duration of time.

3.4. Data correction instrument

3.4.2. Structured interview/ Administered questionnaire tool

In the words of ENON C. J. (1996), the administered questionnaire engages the use of written down objects to which the respondents gave an individual answer in verbal and the researcher put it written form. They can be constructed into forms namely, prepared in an open and closed ended form. The researchers used questionnaires because they are based on specified objectives. These 80 structured questionnaires were given in hands to a selected number of respondents who deals with microfinance institutions in Rwanda especially Remera District in order to get fresh data available at that time. one of the interview has the following respondent who quoted the following

“ Christian women has been of the great impact in the peace building and reconciliation chapter for it has helped the society to develop socially and manage to control conflict in the society “

3.5. Data analysis procedure

The data collected is not self-explanatory to the final users, it requires additional editing through data processing, analysing, in order to be converted into meaningful format that can give the sound and helpful information to the users.

The activity of data processing and analysis is undertaken after data collection, where the researcher after collecting the needed data sit in comfortable place and try to arrange and group/classify the data from the field in order to analyse them with less tiresome. To process data is the exercise of transforming respondent's views into the meaningful form which is self-explanatory to the most of users. In processing the data, the researcher put in categories the qualitative and quantitative data which yield the relevant information responds to the objectives of the study. In processing collected data, the editing and tabulating techniques were used purposively to assess the impact of microfinance institutions on development of rural economic activities in Rwanda.

3.6. Ethical considerations

The research recommendation letter and consent form that he obtains from the supervisor in the university of Rwanda has been be taken to the Anglican church of Rwanda Remera parish of whom they gave authorization of the data collection which was bide as the concept form of this process . This recommendation letter identified the researcher as a legalized researcher and it enabled him to obtain the secondary and primary data he was looking for. He could introduce himself to the respondents, tell them the purpose of the research, as well request them to voluntarily participate in providing data. He assured the respondents that their responses would be kept confidential and no damage would result from the data they are ready provided.

CHAPTER FOUR
MOTHER’S UNION OF THE ANGLICAN CHURCH IN CONFLICT
RESOLUTION AND PEACE BUILDING,

4.0 Introduction

Chapter four represent the finding according to the respondent mothers union and peace building where all data have to be analysed and calculated using the SPSS method data have to analysed as per questioners and the respondent choose method where they have ticked according to their choices. Chapter four also deal with other aspect of maintaining the data quorum and manipulating whether the data which have been used for the data analysis have been collect according to the expectation of the researcher.

4.1. Rate of the respondent

Table4.2 : rate of the respondent.

Attendants	Total number	Percentage
Answered	80	100
Not answered	0	0
Total	80	100.0

Source: Fieldwork research, June 2020.

According to the table 4.2 the response rate refers to the amount of the people who answered the questionnaire. From the table, it is seen that 80 questionnaires were distributed and filled in; it was of great pressure to the researcher. The fact that all the questionnaires all came back to the researcher shows how the respondents were so excited to be part of the research, which was also

an encouragement for the researcher. Another reason is the fact that by observation, women are active in churches and committed to all activities happening at the church.

4.2. Respondent according to the demographic resolution

various manners, where foundation of the people who have answered decides degree to which he/she is prepared and ready good data. The table beneath shows the data on spellbinding qualities of to decide their development, level of getting, information; it incorporates their ages, instructive level, sexual orientation and inside the Anglican Church of Rwanda, Remera area.

4.2.1 Age of the respondent

Table 4.3: Age of the respondent

Age of the respondent	Frequency	Percent
18-40	50	66.7
Beyond 41	B	33.3
Total	80	100.0

Fieldwork research, June 2020

The investigation looked to decide the appropriation old enough examination people who answered . The examination researched the piece of the people who answered as far as age. As appeared in Table 4.3, dominant part (67.7%) of the people who answered were matured somewhere in the range of 18 and 40 years, while the rest 33.3% of the people who answered were matured from 41 years or more, hence demonstrating that the age were very much conveyed with young women being the most participant of the study. As one can see, young women in church are active, and when it comes to peace-building and conflict transformation,

they are still key actors, whether in the church or beyond. However, it could be concluded that from the above table, even though young women are active, the need of people with experience in the church was pivotal for this study.

4.2.2. Education level of the respondent.

Table 4.4 : Education of respondents

Education level of respondent	Frequency	Percent
primary level	29	38.7
secondary level	29	38.7
University level	22	22.7
Total	80	100.0

Fieldwork research, June 2020

From the information appeared in table 4.4, the respondents found to have essential level are 38.7%; auxiliary level are 38.7%; and college level are 22.7%. This made the scientist to accept that most of the respondents (61.4%) were instructed to the degree of understanding the job of ladies in chapel during the time spent harmony building and compromise

4.2.3 Gender of the respondent

Figure 4.2: Classification of respondents by gender

Respondent's gender	Frequency	Percentage
Female	60	75
Male	20	25
Total	80	100.0

Source: Fieldwork research, June 2020

The study shows that majority of the respondents 75% were female while minority of the respondents were male 25%, this implies that, even though the research was targeting women in the church, both men and women had a chance to give their views on the roles of women in peace-building and possible challenges that they met during the process. In this study, men participated as key informants in the leadership position or as opinion leaders in the church. This trend also shows how the objective one “to examine the role played by Anglican Christian women in peace building process and conflict resolution in Rwanda” is applied here.

4.4 Key issue identified in this research

4.4.1 Women in the Anglican Church, Remera parish play a crucial role in peace building

This segment expects to analyze the pretended by Anglican Church ladies in harmony building procedure and compromise in Rwanda, because of tending to target one of this examination "to look at the pretended by Anglican Church ladies in harmony building procedure and compromise in Rwanda". All the 80 polls were dispersed and come back with reactions varying. It was 100% reaction rate. This segment presents the discoveries separated from those surveys.

Table 4.5: The role of women in church

Stakeholders	Strongly disagree	disagree	Neutral	agree	Strongly agree
They help in peace building	2%	5%	21%	21%	49%
They help in conflicts transformation	9%	14%	18%	21%	36%
The help preparing young couples	12%	18%	10%	20%	39%
They market peacefully information	14%	20%	6%	15%	41%
They contribute to community development	4%	14%	12%	20%	50%

Strongly Agree=5; Agree=4; neutral=3; Disagree=2; Strongly Disagree=1

Source: Fieldwork research, 2020.

Table 4.6 indicates that out of the 80 respondents, 50% confirmed the contribution of women to community development, 49% had strongly agreed that women help in peace building, 41% agreed with the statement that they help in marketing peaceful information, and 39% agreed that women in the church, grouped in Mothers Union (MU) play a pivotal role for couples getting ready to be married. But when we look at the variables of peace building, conflicts transformation, preparing young couples, marketing peacefully information, and contribution to community development, they are all the pillars and key factors in mitigating conflicts within the church members and the society at large.

One key informant highlighted the fact that, after the genocide, there were over than 50 successful women – headed households within the congregation, managing over 120 orphans. If these women had failed to educate these children, they could go to streets and take drugs, and becoming a big threat for the community security. These women were also active in organizing

training for the youth in the church, a youth that was dominated by the orphans from a direct or indirect consequence of the 1994 genocide against Tutsi (Interview with a key informant, July 2020). On this point, one can conclude that women are playing a good role in peacemaking in the church and the community at large in the post-1994 Rwanda. In fact, training young couples before they get married and educating orphans through women-headed household is unseen strategy of mitigating conflicts and security at the family level, and at the community at large.

4.4.2 There is Correlation between role of women in church, peace building and conflict resolution

This section looks at the correlation analysis of role played by Anglican Christian women in peace building process and conflict resolution in Rwanda using Pearson correlation model.

Table 4.6. Correlation between role of women in church in, peace building, and conflict resolution

		Role of women	Peace building and conflict resolution
Role of women	Pearson Correlation	1	.064
	Sig. (2-tailed)		.394
	N	75	75
Peace building and conflict resolution	Pearson Correlation	.064	1
	Sig. (2-tailed)	.394	
	N	80	80

Fieldwork research, June 2020

Correlation analysis of role of Anglican women in church and peace building and resolution was done. Table 4.7 indicate that role of Anglican women initiation is significantly correlated to peace building and resolution ($r=.064$, $p<0.01$). There was strong correlation between role of women in church and peace building and resolution.

. This requires church leaders, dominantly men, a mind-shift by acknowledging the capacity to address conflicts arising in the church and the society at large. In other words, the correlation in table 4.7 proves why the integration of women in key post-conflict processes through the church channels is pivotal. In the context of the church and beyond

4.4.3 There are challenges faced by women in church in the process of peace building and conflict resolution in Rwanda.

The table below indicated the challenges faced by the Christian women in the process of peace building and conflict resolution in Rwanda, this will describe the responded as per closed ended questioners and at the end of every interpretation we quoted one of the respondents as witness.

Table 4.7 Challenges faced by women in church in the process of peace building and conflict resolution

Strongly Agree=5; Agree=4; neutral=3; Disagree=2; Strongly Disagree=1

Respondent	disagree	Strongly disagree	Neutral	Agree	Strongly agree
Women are harassed as they try to challenges community members	10%	10%	14%	36%	30%
Ignorance by the community on the capacity of women	10%	12%	10%	41%	27%
Social protection hinder them from talk	9%	9%	22%	20%	40%
Low representation in innovation and project management	8%	8%	16%	22%	48%
Exclusion from decision making	9%	13%	10%	41%	27%

Fieldwork research, June 2020.

Table 4.8 indicates that out of the 80, respondents 36% & 30% agree and strongly agree (respectively) about women being harassed by the community as they try to get involved in the resolving conflicts within the church and the community at large. According to a respondent, this behavior from the Church and the community is gender related, as women are still portrayed as weak and unable to perform some tasks that they say are for men (Individual Interview, July 2020).

Secondarily, 41% & 27% agreed and strongly agreed (respectively) that the community is still ignorant about the capacity of women to solve conflicts. This is not necessarily an issue of gender discrimination, just ignorance. One respondent who was upset by that mindset from the church and from the community mentioned the history of Ndabaga, a courageous woman who was famous at war, even where men were unable (Interview with a Key Informant, July 2020).

Thirdly, 20% & 40% agreed and strongly agreed (respectively) that Social protection hinders women from talking in public due to some negative perceptions both from the church and the community about women who talk in public, or who can challenge men in the public. One respondent even mentioned some nicknames that they call them like "*Ibishegabo*" and they even use sometimes humiliating names like "*Indaba*". This sort of intimidation from the church and the community hinders some fearful women from participating in community development and its process of peacemaking and conflicts transformation.

Fourthly, 22% & 48% agreed and strongly agreed (respectively) that low representation in innovation and project management for women in the church hinders them from participating in

the process of peace-building and conflicts transformation. The reality of contemporary world is that, if you can't access information, you can't do anything. This trend is closely linked to social exclusion that was agree by 41% & strongly agreed by 27% of the respondents. If you are underrepresented, you level of decision-making becomes very weak.

Respondent quote “ *mother union have managed to provide peace building and control society from mischief of society conflict*”

4.5. Impact of women in the church in the process of peace building and conflict resolution in Rwanda

4.5.1. Impact of women in the church in the process of peace building and conflict resolution

The table below has been looking for impact of the Christian women in the process of peace building this helped in controlling and manage the peace building in the society of Rwanda

: Strongly Agree=5; Agree=4; Undecided=3; neutral =2; Strongly Disagree=1.

Table 4.8. Impact of the women in the church in the process of peace building

Impact of women	Strongly disagree	disagree	Neutral	agree	Strongly agree
They have transformed the community	6%	12%	14%	24%	42%
Got a chance to participate in peace building talk	6%	8%	10%	37%	37%
Improved income because of community have been sharpened to better direction	5%	10%	13%	30%	40%
Improved standard of living	14%	10%	16%	20%	38%
Improved self esteem	8%	12%	12%	34%	33%

Fieldwork research, July 2020

Table 4.9 they have transformed the community, 24% agreed with They have transformed the community ,14% neutral with the statement they have transformed the community , 12% disagreed with the statement they have transformed the community , 6% disagreed with the statement that They have transformed the community.

Table 4.9 indicates that out of the 80 respondents, 40% had strongly agreed improved income because of community have been sharpened to better direction, 30% agreed with the Improved income because of community have been sharpened to better direction ,13% neutral with the statement improved income because of community have been sharpened to better direction,10% disagreed with the improved income because of community have been sharpened to better direction , 5% disagreed with the statement that Improved income because of community have been sharpened to better direction.

Table 4.9 indicates that out of the 80 respondents, 38% had strongly agreed improved standard of living, 20% agreed improved standard of living ,16% neutral with the statement improved standard of living,10% disagreed with the improved standard of living ,14% disagreed with the statement that Improved standard of living.

Table 4.9 indicates that out of the 80 respondents, 33% had strongly agreed improved self-esteem .34% agreed with the Improved self-esteem, 12% neutral with the statement Improved self-esteem, 12% disagreed with Improved self esteem18% disagreed with the statement that Improved self-esteem.

Quote from the respondent “*Christian women especially mother union has played a key role and factor in peace building in the Rwandan society*”

Table 4.9: Correlation between impact of the women in church on peace building and conflict resolution

The table below shows the correlation analysis which interplate and compare the variable as per description of the topic whether it supports the respondent or does not support the respondent according to the topic

Correlations			
		Impact of the Christian women	Peace building and conflict resolution
Impact of the Christian women	Pearson Correlation	1	.646**
	Sig. (2-tailed)		.000
	N	75	75
Peace building and conflict resolution	Pearson Correlation	.646**	1
	Sig. (2-tailed)	.000	
	N	80	80
** . Correlation is significant at the 0.01 level (2-tailed).			

Table 4.10 indicates that project acceptability is significantly correlated to peace building and resolution ($r=.646$ $p<0.01$). This implies that women in church would result to peace building and reconsolidation. The table above merely shows that justice and peace are not possible without the involvement and participation of women. That is what that correlation means, that even why today, peacekeeping missions have become gender sensitive around the world.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

The past section managed research discoveries and conversation on the discoveries, itemizing the discoveries acquired during information assortment and the procedure utilized in the translation of information. This section presents the outline of discoveries, ends and proposals acquired from the discoveries of the investigation just as the recommendations for future examinations.

5.2. Summary of the study

5.2.1. Role played by Anglican Christian women in peace building process and conflict resolution in Rwanda

job of ladies in the congregation during the time spent harmony building and compromise in the post 1994 decimation against Tutsi in Rwanda. The investigation found that job of the ladies in the congregation in harmony building and compromise assumed a key job in Rwanda in marinating and introducing harmony in. As indicated by the extraordinary number of respondents the analyst found that 49% of respondents had emphatically concurred that they help in harmony building, 36% concurred with Community change; 39% had unequivocally concurred made feeling of Directing managing of the network, 41% concurred with the Market tranquil data; half had firmly concurred Contributed to Contribute to network advancement.

5.2.2 . Challenges faced by women in church in the process of peace building and conflict resolution in Rwanda

The discovering as indicated by target two summed up utilizing a variable of proposed to break down the difficulties looked by ladies in chapel during the time spent harmony building and

compromise in Rwanda. As showed on table 4.7, the investigation found ladies in chapel were tested by different factor '. As indicated by the extraordinary number of respondents the specialist found that 36% had concurred that Women are irritated by network, 25% emphatically concurred with Ignorance from the network; 38% had unequivocally concurred made feeling of Legal security block them from talk, 48% concurred with the Sanitize them in development and undertaking the board; while 25% concurred with the Include them in dynamic.

5.2.3. Impact of women in the church in the process of peace building and conflict resolution in Rwanda

The. As indicated on table 4.8, The investigation discovered that women involvement in the peace building and the resolution has impacted a lot in the community as it has influencing the peace building in the process. that 42% had strongly agreed that They have transformed the community, 37% agreed with Denied of the right to participate in peace building talk; 40% had strongly agreed Improved income because of community have been sharpened to better direction 38% agreed with the Improved standard of living; 33% had strongly agreed Improved self esteem

5.3. Conclusion

Rwanda which had led to genocide against Tutsi in 1994. Therefore on the influence of women in church had a role and a factor on peace building project institutional management practice aids the peace building and resolution especially where we have implementation of Anglican church in Rwanda where most of women in church played the key factor in peace building and peace reconciliation in Rwanda

5.4. Recommendations

we recommend Anglican church to have a view to in peace building and conflict resolution have been fruitful thus contributing in peace building and conflict resolution after genocide against Tutsi in 1994 which elapsed in Rwanda .The study therefore recommended that the church policy makers and other local peace building associations, in Remera parish Anglican church should ensure that women in church should have the same study in maintain and contributing inn peace building and conflict reconciliation in Rwanda.

Another recommendation which helped in peace building and conflict resolution process we recommend the government should support most of the Christian women projects in different churches within Rwanda which deals with peace building and conflict resolution process as this has been elaborated from the above research that women are capable of contributing in peace building and conflict resolution process.

Non-governmental organization other peace building groups and civil society should maintain their effort in supporting peace building by providing and supporting the concerned women in the church whether financial or knowledge wise in providing more effort in the peace building and conflict resolution in Rwanda.

5.5. Areas for further research

The examination recommended the accompanying further of territory research

1. A examination ought to be carried on the job of the other church part in chapel during the time spent harmony building and compromise in Rwanda.

2. A investigation ought to likewise be conveyed to set up more data about other network association and commitment that lead to harmony working in Rwanda .

Further examination ought to be done on the interceding impacts segment variable on the connection between harmony building, church network factor and the other network leaving around Kigali.

REFERENCES

- Akisimire, R. (2010). Microfinance Credit Terms and Performance of SMEs in Uganda; A case study of SMEs in Mbarara Municipality. 17-32.
- AMFI.(2013). 2012 Annual Report on Microfinance Sector in Kenya.17-46.
- Atieno, R.(2012). Gender, Institutes, Access to Finance and Development of Small-Scale Enterprises in Kenya. CSAE Conference on Economic Development, 10-25.
- Atsede, W., Mwita, J. I., & Saidimu, J. (2012). Challenges of Microfinance accessibility by SMEs in Tanzania. Thunderbird International Business Review, 54(4),
- Beck, T., & Demirgüç-Kunt, A. (2008). Access to Finance:
- Beck, & demigric, H. S. (2008). Microfinance and Sustainable Microentrepreneurship Development. Institute of Rural Management, 2(10), 2250-3153.
- Belily , Y. K. (2018). Joint Liability and Peer Monitoring under Group Lending. Contribution to Theoretical Economics, 2(1), 40-62.
- Benardphilip, A. (2018). Default Incentives, Peer Pressure and Equilibrium Outcomes in Group-based Lending Program. Working Paper IFPRI. 101-125
- microfinance, law. (2008, July). Banking the unbanked: Technology's role in delivering accessible financial services to the poor. <http://www.gdrc.org/icm/govern>. Retrieved from.
- Stephen f gudz, M. (2015). Group Lending, Local Information and Peer Selection. Journal of Development Economics, 27-50.
- Ghatak, M. (2015). Screening by the Company you keep: Joint liability Lending and the

Peer Selection Effect. *Economic Journal*, 110, 601-633.

Ghatak, M., & Guinnane, T. (2015). The Economics of lending with Joint Liability:

Theory and Practice. *Journal of Development Economics*, 60, 195-228.

Glisovic, J., & Meritxell, M. (2012). Financing Small Enterprises: What role for

Microfinance Institutions? Washington DC: CGAP, 81, 1-16.

Gupta, S. (2008). Microfinance in Africa: Harnessing the potential of a continent.

Microfinance Insight. An Intellect publication, 6(3), 147-158

Hans, V. B. (2009). Innovations in microfinance: Looking beyond income poverty.

Retrieved from SSM: <http://www.ssm.com/abstract>

Holmstrom, B. (1979). Moral Hazard and Observability. *Bell Journal of Economics*, .

Idowu, F. C. (2011). Impact of Microfinance on Small and Medium Enterprise in Nigeria.

Proceedings of the 7th International Conference on Innovation and Management,

Kiraka, R. N., Kobia, M., & Katwalo, A. M. (2013). Micro, Small and Medium

Enterprises Growth and Innovation in Kenya: A case study on the Women

Barsky, & Zhang, leadership 2012.

APPEDIXES

QUESTIONNAIRE TO BE RESPONDED BY SELECTED INSTITUTIONS STAFFS

Dear Sir, Madam,

I am **Emmanuel Gatera**, Masters Students at the University of Rwanda (UR), College of development studies in partial fulfilment of the award of Master's Degree in peace studies and conflict transformation. I am carrying out a research titled "THE ROLE OF CHRISTIAN WOMEN IN THE PROCESS OF CONFLICT RESOLUTION AND PEACE BUILDING IN RWANDA." A CASE STUDY OF MOTHERS UNION, ANGLICAN CHURCH, REMERA PARISH"

I humbly request you to fill this questionnaire in order to allow me collecting more and adequate information. You have to tick in the boxes provided for the multiple choice questions, and write in the space provided for open ended questions. Information is only for academic purpose; therefore was not used to any third party.

Thank you very much for your kind collaboration.

Emmanuel Gatera

Tel: 0788307374

Thank you very much for your kind collaboration.

Demographic Questioner's

1. Age of the respondent

a) 18-40 years

b) Above 41

2. Level of education

a) Primary Education

b) Secondary education

c) University level

3. Gender of the respondent

male

female

4. How long have you been a member of Anglican church ?

a) 2- 5

b) 6-10

c) Last 15

Objective B:

To examine the role played by Anglican church women in peace building process and conflict resolution in Rwanda

Put a cross [X] where applicable 1= Strongly disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree

	1	2	3	4	5
Role of women in church					
They help in peace building					
Community transformation					
Directing and guiding of the community					
Market information					
Contribute to community development					

Part C

To examine the challenges faced by women in church in the process of peace building and conflict resolution in Rwanda

Put a cross [X] in the ways of participation 1= Strongly disagree, 2 = Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree

	1	2	3	4	5
Challenges faced by church in women					
Women are harassed by community					
Ignorance from the community are challenge					
Legal protection hinder them from talk					
Sensitize them in innovation and project management					
Include them in decision making					

Part D: To evaluate the impact of women in the church in the process of peace building and conflict resolution in Rwanda

Put a cross [X] where applicable 1= Strongly disagree, 2= Disagree, 3= Neutral, 4= Agree, 5= Strongly Agree

	1	2	3	4	5
Impact of women in church					
They have transformed the community					
Denied of the right to participate in peace building talks					
Improved income because community have been sharpened to better direction					
Improved standard of living					
Improved self esteem					

Thank you for your participation!!!