



COLLEGE OF ARTS AND SOCIAL SCIENCES
CENTRE FOR CONFLICT MANAGEMENT (CCM)

**CONTRIBUTION OF NATIONAL SERVICE “URUGERERO” TO
COMMUNITY SECURITY: THE CASE OF GASABO DISTRICT**

A thesis submitted to the University of Rwanda in partial fulfilment of the requirement for
the Award of a Master degree of Arts in Peace Studies and Conflict Transformation.

By

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KIGALI: September 2022

DECLARATION

I, David Rwabuhihi hereby certify that this research, given in partial fulfillment of the requirements for the master's degree of Arts in Peace Studies and Conflict Transformation at the UR-CASS, is my original work and has not been previously submitted elsewhere. Furthermore, I certify that a comprehensive list of references is given, specifying all of the sources of the material mentioned or cited.

Signature :.....

Date:.....

DEDICATION

To my Precious Late Parents: GAHONGAYIRE Suzanne and RWABUHIHI Augustin,

To my beloved family and Rwanda Defense Force (RDF),

I dedicate this thesis.

ACKNOWLEDGEMENTS

This thesis was supervised by Dr. FURAHA UMUTONI ALIDA to whom I will always be indebted for her incommensurable patience, motivation, inspiring discussions, ideas, suggestions, and useful criticism, all of which made this dissertation and journey a truly delightful experience. I am also grateful to Dr. Innocent Rugaragu, CCM team and my colleagues whose support and encouragement gave me courage to keep writing this thesis to the end.

I am especially grateful to the Rwanda Defense Force (RDF), which gave me this tremendous opportunity to complete my formation.

Last but not least, I sincerely thank my family: my wife, children, brothers and sisters for supporting me throughout this thesis and my life in general.

God bless you all!

LIST OF ABBREVIATIONS AND ACRONYMS

DFID:	Department for International Development
EDPRS:	Economic Development and Poverty Reduction Strategy
EU:	European Union
FBOs:	Faith Based Organizations
GDP:	Gross Domestic Product
GOR:	Government of Rwanda
ICF:	Inner City Fund
IR:	International Relations (IR),
ISS:	Institute for International Strategic Studies
MINEDUC:	Ministry of Education
MINISPOC:	Ministry of Sport and Culture
MOH:	Ministry of Health
NEC:	National Electoral Commission
NGO:	Non-Government Organization
NIC:	National Itorero Commission
NISR:	National Institute of Statistics of Rwanda
NS:	National Service
NST1:	National Strategic for Transformation
NURC:	National Unity and Reconciliation Commission
OECD:	Organization for Economic Co-operation and Development
RDF:	Rwanda Defense Force
RNP:	Rwanda National Police
SDGs:	Sustainable Development Goals
UK:	United Kingdom
UN:	United Nations
UNDP:	United Nations Development Program
UNESCO:	United Nations Educational, Scientific and Cultural Organization
USA:	United States of America
WHO:	World Health Organization

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ABSTRACT

This research work titled “Contribution of National Service “Urugerero” to Community Security: The Case of Gasabo District”, assesses the contribution of National Service “Urugerero” to Community Security in Gasabo District.

In the post genocide society, it was difficult to think of sustainable development because of the persistence of the Human security issues. The achievements of the Government were noticeable, but it was very necessary to engage every citizen to boost the welfare. It is from this context that the National Service “Urugerero” begun. The paramount aim of National Service “Urugerero” is to equip all Rwandans, especially youths with good values that help to consolidate security in their community.

In this theoretical qualitative research, the argument is made to show how National Service “Urugerero” brought a great impact and has been valuable in peace and security building in the Rwandan society in general, and in Gasabo District in particular. Implementing the national manifesto as shined in the Constitution, the Government of Rwanda (GoR), has progressively worked to revive the volunteerism spirit in all citizens. The achievements of National Service “Urugerero”, in Gasabo District speak for themselves. However, the National Service “Urugerero” has encountered some challenges to be overcome to the betterment of its policy. This research work concludes that National Service “Urugerero” contributes to the Community Security and help to tackle human security issues. Recommendations are made to improve this volunteerism scheme to better set up a secured and safe society for all.

Key words: Security, Human security issues, Community Security, National Service “Urugerero”.

CHAPTER I: GENERAL INTRODUCTION

1.0. Introduction

This part provides background and the context of the study, which are followed by the problem statement, the study purposes and questions. The chapter covers also the scope of this study, significance and ends with the structure of this thesis.

1.1. Background and Context of the study

In different countries worldwide, security has been secularly perceived as the task, even the obligation of the security organs such as army and police only. The absence of these organs has been equivalent to insecurity. In the other hand, the presence of these security organs, in some zones, paradoxically inspires the fear. It represents the threat of security in the community.

This can be seen as sign of lack of confidence between people and their security organs. There are gaps to be filled up. The consequence of this lack of confidence may lead to a difficult collaboration between people and security organs for a secure community. That is the concept's essence of Community Protection as a strategy which builds bridge between communities and those security providers' organs to better create a secured and safe society.

As Rwanda seeks to re-weld the social fabric which has been severely torn apart by Genocide against the Tutsi of 1994, security has been thought of as a cornerstone of a sustainable development. In fact, as Will Bennet points out, "Security is a universal entitlement and a core part of human well-being. Where people cannot enjoy security, poverty and injustice are prevalent in other forms" (Bennet 2014:1). Merely because insecurity and lack of measures can generate a long-term lack of trust amongst citizens, communities and the entire nation and will have a negative impact on the whole financial development and investments. This will deplete state funds, which may be used in the growth and prosperity of the country. Thus, Rwanda, a state-nation, with its long traditions rooted in the customs and traditions found a good way to bring all citizens together for the safeguard of this global good that is security.

And this is the National Service we found as “Urugerero” in the ancient Rwanda. Altogether, children, adolescents, adults, old people, authorities and security organs, for an objective uptime: live in harmony.

This is the philosophy of Community Security which is “a powerful approach that builds human security and contributes to wider peace and development goals.

The main strength of Community Security as an approach is that it is flexible and allows for a range of interventions, as relevant to the context” (Bennet 2014:1).

Security has been considered among pillars in the Rwandan National Strategic Transformation (NST1, 2017-2024). Among the recommendations, implementing and ramping up domestic strategies based on Rwanda cultural context, values, and the state’s specific growth circumstances were taken into account in the establishment of the NST1 goals.

In the NST1, community security comes under the 3rd pillar on transformative leadership with the primary goal of consolidating good leadership and Justice as, the cornerstone for balanced and transparent national development. The community security falls under its first two (1) consolidating Rwandan principles and solidarity, devoted to a self-sufficient and secure Rwanda and (2) strengthening relationship between the government, the corporate sector, individuals, non-governmental organizations (NGOs), and faith-based organizations (FBOs) to accelerate national growth and individuals’ wealth. These two objectives will be achieved through 2 priority areas (1) Strengthen Rwandan cultural values as the basis for unity and tranquility by promoting principles and an attitude of achievement, loyalty, devotion, and charity while aiming for national pride and placing citizens first. (2) Protect the interest of people and their property by enhancing law enforcement via collaborative law enforcement agencies.

The ideology of crime prevention emphasizes organization solutions that enable the systematic use of partnership and problem-solving approaches to effectively tackle the proximate conditions that give birth to local safety problems such as criminality, social dysfunction, and criminal activities (NST1, 2017-2024).

According to Will Bennett, “Safer world has been using Community Security approaches in diverse contexts affected by conflict and insecurity for more than ten years” (Bennet 2014:2). From the same author, the Community Security is defined as a “an individual strategy for resolving instability that combines the perspectives of state formation, social protection, and growth. It functions by uniting a variety of governmental and civilized society entities using the ideology of crime prevention emphasizes organization solutions that enable the systematic use of partnership and problem-solving approaches to effectively tackle the proximate conditions that give birth to local safety problems such as criminality, social dysfunction, and criminal activities. To jointly identify the underlying causes of insecurity and devise effective approach to them, safety demand and supply sides are required. The strategy increases the ability and readiness of local governments, communities, and security agencies to confront their specific sources of risk. At the provincial and district and state level, it fosters a climate that is conducive to more extensive reforms and people-centered policies” (Community Security Handbook, 2014, p.10).

Community Protection was among seven aspects of human protection that the Human Development Report 1994 highlighted (Human Development Report, 1994).

“Urugerero” service involves the whole population, in six different categories from the child to old man. According to NISR, in 2018 the total populace of Rwanda was estimated to 12,501,156 inhabitants with a populace density of 507 people per square kilometer making it one of the most densely populated countries in Africa. Sixty six percent (66%) of the total population in Rwanda lives in rural regions while 34.0 % in urban areas (Worldometers.info,

2019). Kigali is the capital city with the smallest population of 1,132,686 compared to other provinces. Kigali city has 3 districts; Kicukiro, Nyarugenge and Gasabo. Gasabo district counts high in population at around 529,561 compared to 318,564 Kicukiro and 284,561 of Nyarugenge.

As stated by the data from 4th Census of Population and Housing (NISR, 2014), youth ages 16 to 30 account for 29% of the population, 51% of them is female and 48.9% is male. 20.9 percent of them reside in cities, while 79.1 percent live in rural regions. This means that Gasabo District is mainly populated by youth to the level of 153,572 people. In Rwanda, youth is defined as citizens aged between 16 and 30 years old (National Youth Policy, 2015).

The habitat of Rwanda which is an agglomeration of villages offers an important asset in the organization of community security. Thus, One of Kigali City's three districts is called Gasabo as well as the most populated one. The organization of community security becomes easier because the population live in more agglomerated villages than in rural districts.

Rwanda's economy has grown consistently at an annual rate of roughly 8% plus since 2001-2018, with GDP per capital more than tripling from \$211 in 2001 to \$719 in 2014. Forty eight percent (48%) of GDP was from the service sector in 2014, "Commerce and transportation accounted for 15% of this sector, while other services (information, communications, education, and hotels and restaurants) accounted for 32%" (NISR, MOH, and ICF International, 2015).

And these are the main sectors where the youth are more involved and active. After the 1994 Genocide against the Tutsi, population issues were seen with a focus on quality of life and population growth.

Today, the socio-political history and geographical framework of Rwanda necessitate a socioeconomic and ethical framework that ensures the nation's survival through all its citizens. Rwanda wants to guarantee human security, which extends beyond military concerns and

encompasses all facets of communal life, including economic, social, political, and ecological safety. Rwanda is seeking to reinforce values and norms and safeguard against genocide ideology. In addition, the country seeks to strengthen the country's political maturing.

1.2. Statement of the problem

In its preamble, the Rwanda's Constitution of 2003, amended in 2015 lays the foundation of the country's governance. It states, "Mindful that peace, security, unity and reconciliation of the people of Rwanda are pillars of development." The Government of Rwanda, has consequently and progressively worked to put in place policies that invite the participation of all citizens.

In the post genocide society, where the social fabric was torn apart, where the suspicion among people had reached its peak and the spectrum of the ethnic avatars occupied peoples' identity, it was impossible to think of sustainable development. It was urgent to cure the Rwandan society of all of these demons and illnesses. It was then necessary to engage every citizen in a process of reconciliation. From 1998 to 1999, National discussions, known as "Urugwiro Village" gatherings, have been held to explore how Rwanda may resolve challenges inherited from its contentious history for national reconciliation, freedom, justice, economics, and security.

The conclusions of these dialogues are the guiding concepts of the GoR's excellent governance. It is easy to witness the achievements which are the safety all over the country, the formation of administrative hierarchies from the national level to the lowest community called "Isibo" that is a small group of 10 to 15 households for the purpose of maintaining unity, security, hygiene and mutual help. Rwanda is also as an attractive country for doing business due to its safety and policies, modern infrastructures and the hospitality spirit of Rwandans. To overcome the suspicion that was generating perpetual conflicts in the community, it was

necessary to consolidate an approach of collective security and put the youth at the center of the country's dreams for the bright future.

The country also minimized the negative trap where each family inculcated in its children its own vision which sometimes speckled further division and lack of patriotism. It was from this end that the National Service "Urugerero" began. It aimed at equipping the youth with good values to better participate in the development, peace, security and reconciliation in their communities. Today, the youth are no longer the watcher of the community management; they are rather the essential participants in prevention of conflicts, vital part of conflict management and resolution.

1.3. Research questions

This research has been directed by a number of study issues that helped to deepen the understanding of National Service "Urugerero" in Rwanda's post genocide context; more specifically, its contribution in the community Security. This research project aimed at responding to the below study questions. The main question is: What is the contribution of National Service "Urugerero" to community security in Gasabo District? Furthermore, this study has the following specific questions:

1. How do we assess the general understanding of "Urugerero"?
2. How do implementers of "Urugerero" understand it?
3. What are the challenges within the implementation of "Urugerero"?

1.4. Objectives of the study

This study is comprised by a general objective and specific objectives. It explains the effort played by the National Service “Urugerero” in building peace and security within communities more specifically in Gasabo District.

1.4.1. The general objective

The primary goal of the current study is to evaluate the contribution of national service “Urugerero” to the community security in Gasabo District.

1.4.2. Specific objectives

The following are the inquiry's particular objectives:

1. To assess the level of understanding of “Urugerero” in general
2. To assess how the implementers of “Urugerero” understand it
3. To assess challenges for the implementation of “Urugerero”.

1.5 The significant of the study

The finding of the current inquiry will be significant to the National Service “Urugerero”. Overall it is valuable in peace and safety building in Rwandan society. However, it does also depict some of the loopholes in the implementation of its mission. Thus, its aim is to provide a comprehensive assessment of the National Services “Urugerero” and its contribution to the Gasabo District Public Protection and Sustainable Peace.

1.6. Scope of the research

The scope of the present inquiry is directed into 3 parts specifically in time, in domain and in space.

In time

The study covered 3 years of existence of the National Service “Urugerero” from 2017 to 2019. The year 2017 indicates the beginning of the study period and year 2019 justifies the function of the assessment of National Service “Urugerero”.

In domain

This study especially covered the matter related to fulfillment of the National Service “Urugerero” mission in Gasabo district. Specifically, the analysis focused on Community Security as defined in the Community Security Handbook of Safer world, 2014 Edition.

Geographical space

The study focused on one of the selected districts: Gasabo, which is part of Kigali City, the capital of Rwanda.

This district was selected because of the interest of its huge population. And in turn this facilitated researcher to minimize transportation cost as geographically this district is located near his home.

1.7. Study Significance

The significance of this study touched three dimensions: social, academic and personal interests. First of all, this subject seems to me personally interesting in so far as it discusses a topic related to the security which is my longtime career. It is a field of my preference.

1.7.1. Social interest

It is anticipated that the result of this study will offer useful information on National service “Urugerero”. Hopefully, this study will help the authorities to provide the lights on the problems experienced in the implementation of “Urugerero” philosophy. Thus, authorities will take positive actions towards enhancing the need for a better implementation.

1.7.2. Academic and scientific interest

First of all, writing a dissertation is an academic requirement for getting the degree which is also a personal interest in terms of getting more skills.

On the scientific perspective, this study will serve as documentation for future researchers who would like to work in the similar area; National Service “Urugerero” in Community Security.

1.7.3. Personal interest

As I already mentioned, the security is my preference, my life. Moreover, this research also intends to improve the researcher’s capacity regarding the security as senior planner in this field. The security, specifically the Community Security is the matter of the entire society.

1.8. The Structure of the study

This study is divided into five chapters and its structured as follows:

The first chapter depicts the broad introduction. The backdrop or context of the study is demonstrated in this section, which leads to the major issue of the research as well as research questions, research goals and the framework of the study.

The second chapter provides a literature review. The chapter briefly discusses the major literatures of National Service “Urugerero” in Rwanda, and Gasabo district in particular. Chapter three presents the research method used in this study. The part will discuss about the population, sampling methods and data collection. Chapter fourth analyzes the study's results before ending the study with recommendations and conclusion in chapter five.

CHAPTER II: LITERATURE REVIEW

2.0. Introduction

This chapter reviews the literature used in this thesis. The consulted literatures include a number of text materials from researchers in the field, journals, governmental manuals, various reports and useful online sources. It will be an opportune occasion to discuss the concept of security and the philosophies around it in relation to National Service of Rwanda “Urugerero” with a particular emphasis on local security as part of the seven aspects of human security.

2.1 The Concept of Security and its Philosophy

The issues of war and peace keeping had occupied an important place in the ancient philosophy since the antiquity. Thus, the cultural heritage of the great thinkers of that time, certainly the Greeks, became the foundation of the following centuries. For the ancient philosophers, security issues were associated with the phenomenon of harmony of the universe, society and humanity itself. For this reason, the studies conducted on the thoughts of the Greek philosophers are an important source of knowledge in this work.

These ancient thinkers teach us a lot, that the main determinants of security are hatred, war and combat, power and force. On the other hand, security was associated with love, peace and stability or the renunciation of violence. For others, security was a concept of social cooperation and integration. Finally, there are those who place security in both categories at once, seeking its source in the combination of hate and love, war and peace, power and stability. It is worth noting that neither peace nor safety is given to man once and for all. Human life is not stable. It is governed by many variables; from economics and politics, climate, culture, religion, to its own individual will and choices. Looking through the prism of achievements and observations conducted by ancient philosophers, as well as their successors who are the continuators of their thoughts, we also note that most of them advocated for the need to live in harmony and balance. It can be assumed that stability and balance are one of human desires and aspirations. In case

of harmony, great efforts are made to restore it as soon as possible. Regardless of the vision of the world and preferred views, it is not possible to fully reject the concept of war and peace. They are ubiquitous. There was a keen interest in security in every age.

dealing with the interpretation of security over the years and trying to link the quoted concepts with the ancient prototype. There are three major thoughts emerging from these philosophies.

1. Security as a common good

The idea of protection is the combination of many areas and disciplines, including military, sociology, economics, politics and others. Hence, the common belief that the term is poly semantic and it has many meanings. Due to that, the manner of interpretation may differ significantly for each of these disciplines or areas of knowledge. It must be mentioned, however, that protection, like tranquility, does not quite come freely once and for all. Therefore, it is not an invariable state or permanently assigned to given circumstances. Each state must face its own threats in its own way, despite the fact that their root can be very diversified. The threat may be caused by climate change or forces of nature as well as by intentional human activity. Referring to different ways of interpreting security by particular fields of knowledge, we can distinguish several of the most important ones. Thus, the basic dictionary definition of security, taken from the PWN Polish language dictionary, is the state of non-threat.

W. Pokruszyński in his study entitled “Philosophical aspects of security” points to different, interpretations of the discussed term. For example, social sciences interpret security as the ability to survive, preserve identity and independence, as well as opportunities for development. From the standpoint of political science, keeping safety is the ability of nations to defend themselves, to counteract potential threats, both external and internal.

Empedocles is one of the precursors of security concepts. He is the founding father of two principles functioning in the world order, namely: Hatred (war), which subtracts something and Love (peace), which connects and adds something. Such idea seems to continue Aristotle’s

devotion to the discussion on these principles along with observation of the necessary things (war and work) and useful things (peace and rest), and beautiful things combining the two previous in order, symmetry, proportionality, and clarity. This order of social life is created by legislation and that is why it is the most important in considering the issue of national security. However, this legislation organizes the social life around the common good of people creating the state - beauty. As M. T. Cicero underlined, it's because of the union of people around the common good and the common law. One of the more widespread views on security propagated by Sophists considers it as a common good deriving from social contract.

The philosophical trend, which was one of the first to focus on human affairs, was conventionalism. It was noticed then that many elements of social coexistence are not compatible with nature, which is why they are regulated on the basis of human decisions - contracts. The poet Pindar and the historian Herodotus are considered to be the precursors of the aforementioned concept. In their reflections, they underlined incompatibility of opinions that prevailed among Greeks, commenting that "the contract is the ruler of all people." This was to mean that all arrangements between people give source to the existing order of the world - security. Thus, security becomes a state resulting from a wider agreement between people expressed in the established law. This view was also popularized by sophists. As it turns out, their understanding of the contract of human things was much diversified.

There were, therefore, at least two ways to interpret the phenomenon of a social contract (law). One thought state that it was a form of wielding power (stronger), imposing their will on the weaker in order to exploit and reap the benefits.

Two, others like claimed that all contracts are a wicked invention of the weaker to protect themselves from the stronger ones than themselves. Both interpretations have been combined into one by Critias, a politician who was a disciple of sophists. In his opinion, the law was the invention of the weaker, who want to protect themselves from the strong, and religion is a way

to impose the will of a stronger - usually a ruler who wants to tame the crowd. It should also be noted that Sophists did not reject in their considerations the existence of the laws of nature. However, they had their own interpretation of this phenomenon. According to them, natural law was inextricably linked to the rule of a strongest. The dissemination of this concept meant that many sophists declared the need to return to nature - in other words, the rule of power. In conclusion, Trasymachus, whom Plato recalled in his work "The Republic", rejected moral and religious norms, claiming that they are purely conventional. Calicles in turn, known from Plato's work "Gorgias", despised the morality of the crowd, or colloquially recognized views, while glorified the law of a strongest, whose goal is power supported by energy and unscrupulousness.

There was also a second trend in the thinking of sophists. These, in turn, referred directly to the concept of state and security. Lycophron, who was a disciple of Gorgias, advocated the circumstances of the existence of the state, as an entity resulting only from a universal agreement whose purpose was to ensure the safety of its citizens. The philosopher also assumed that individuals who are part of the state give up portion of their individual, personal rights and thus obtain a safe shelter. The other disciples of Gorgias also reasoned in a similar way. Among others, Alcidamas stated, that all laws and arrangements are only conventional, serving the privileges and rights of particular groups - high-born or slaves.

Therefore, it is a kind of reference to the previously quoted concepts of the existence of law as the mean of service for the stronger or to achieve the safety of the weaker. Christian philosophy as we know it from the teachings of Saint Augustine was slightly transformed with the growing influence of Catholicism. Based on this teaching, freedom was recognized as the basic social principle and foundation of social and moral order. The path to this freedom leads through the eradication of sin that enslaves man. Having in mind the interpretation of biblical teachings

proposed by the precursor of Christian thought promoted by Saint Augustine, Thomas Aquinas and their successors.

Pope Pius XII also assumed that the Church has the right and duty to interfere in matters of social life. Morality results first of all from the laws of God, but we must not forget that it is alive, and thus subject to the decisions and behavior of people. Social life is constantly changing, evolving and adapting to change. Quoting his words: "Peace, because it is considered a fundamental value for human life as an individual and a community of people, whereas in the meantime each war is not a value, and only in some cases can be considered a defense of values". It can therefore be argued that the most effective strategy to ensure safekeeping and peace is to preserve the high morality of people. This striving for peace and security is a natural component of human nature.

Thus, several conditions of lasting peace in the world have been distinguished, including respect for human rights, social justice, high qualifications of state authorities and the existence of international organizations on a global scale. These concepts were continued and further developed by Saint John Paul II. Particularly noteworthy are his thoughts on security and peace. The Pope emphasized that these values are indispensable for social development and respect for human rights. In his argument, peace was given to people by God Himself, thus the peace is the carrier of the most important values, such as prosperity, harmony, happiness, and security. To sum up, the interpretation of security is different, and depends on the context and subjective views of the author. Ancient philosophy, including the ideas of Empedocles, Cicero, Herodotus and other philosophers, were reflected in the ideas of subsequent epochs. A good example here is Christian thought, which has been developed over the centuries and has been updated by new assumptions, among others, by Pope Pius XII and Pope John Paul II.

1. Security as the highest good

It is quite difficult to define the highest good for a human being, as it may turn out that it is variable differ for each person. Hence, based on the criterion of the highest good, ethics theories suggest numerous directions. What is more, depending on the era and views presented by a given philosophical school, it was often considered differently. In this case, the problem of determining the highest good arises, especially regarding how it is defined and how it is chosen. Sources of normative ethics indicate that human behavior and life should be in harmony with nature, and its imitation leads to good deeds.

The implementation of internal needs arising from nature is the foundation of good. However, this statement cannot be regarded as a universal truth guiding all the ancient philosophers who have discussed this subject in their deliberations. The source of discrepancy is the dispute concerning the actual nature of man and who he is, what his needs and desires are. Thus, what should he strive for and what to choose. The above considerations should be conducted in the context of the perception of a human being as a social being. Thus, the concepts of “small man” were developed, which is a reflection of the individual, and a concept of “big man”, an analogy of the community. This involves the need to choose one’s own good and good of community. This choice must be made for the sake of the hierarchical priority of one of them.

The decision, which of the presented goods is more important is an individual matter and individual choice. The philosophers of the ancient era lived in the conviction of the primacy of the collective good over the interest of the individual. It resulted mainly from the relation of both: goods and the point of reference - a supra-individual, social or national good. Ultimately, it should be pointed out that the collective good is nothing but the sum of all goods. At this stage of considerations, it is also important how to interpret the relationship of the individual (highest) good with the common good.

There are four basic approaches to this problem presented in the table below. Four ways to choose “good” are remarked as:

1. Classical: The common benefit is more essential than the ultimate benefit.
2. Postclassical: An individual good is a component of the collective good.
3. No classical: The individual good is more important than the collective good. The component part has a higher value than the total. The good of the community can be realized if it does not limit the good of the individual.
4. Neoclassical General: good is not the sum of individual goods. It has an intrinsic and syncretic value. Both dimensions of the good are not related.

The statement above allows the conclusion that in the past, there was a strong conviction about the supremacy of the general good over the individual - the primacy of the whole over a part. Dedication of the individual good to the public had its valid justification. Returning to the concept of a man as a social being, it is worth citing Aristotle’s assertion that a man living outside is either a god or a beast. It seems reasonable to dedicate one’s own good to the public. Thus, using the good of the community for the realization of one’s own needs can be considered ethically reprehensible.

The historical change in philosophical outlooks and trends, including the approach to liberalism, completely changed the above assumptions. It was not until the modern age that thinkers began to prove that the complete totality consists of small parts, and the sacrifice of one is depletion for the public. The reverse situation, the sacrificing of the general good to the individual is a depletion of a large sum of individual goods. Thus, everyone should strive to maximize their own happiness and goodness, thus building the good of the whole. Such considerations, although not strictly regarding security, allow to outline a somewhat broader spectrum of understanding of the highest good, whether in the context of happiness or security.

Security, as mentioned before, is a natural need, it is an essential value for every human being, thus finds its prominent place in science, philosophy and ethics. It was classified as a basic need in the well-known concept of the pyramid of Abraham Maslow's needs, also mentioned by B. Malinowski and other researchers dealing with the phenomenon of psychoanalysis. Research on the essence of security is reflected primarily in ethics as well as other modern natural sciences - theories of evolution, genetics, sociobiology, endocrinology, neurochemistry and others. It should be noted that the majority of achievements in this field were based on the research of Sigmund Freud and his followers. One of the most important assumptions resulting from Freud's teachings is the innate "urge to fight" resulting in aggression and war. It is assumed that although this drive is very important for humanity and its development, it is not the only motor of action. There is a second force that is a kind of counterweight - drive for love. Sigmund Freud, speaking on the subject of security, assumed that it is a state of balance between all biological drives of nature - creation and destruction, birth and killing, merger and dissolution, Eros and Thanatos. Therefore, all human life is subordinated to these forces, their implementation and strive to achieve their balance.

Concept of Eros	Concept of Thanatos
1. Formation	Disappearing
2. Birth	Death
3. Love	Hate
4. Cooperation	Fight
5. Altruism	Selfishness
6. Room	War
7. Security	Danger

The opposites shown above give a clear picture the equilibrium between the extremely different drives that govern human life - the human psyche. Balance of these forces is therefore broadly understood as safety and development of humanity; thus, their existence gives expression in

human actions and needs. The ideas of S. Freud presented above strongly coincide with the philosophical concept presented centuries earlier by the Greek philosopher Empedocles who claimed that there are two main principles governing human life - love and discord. These are differently called Freudian drives of life and death, contradictory and instilled in the nature of every human being.

The followers of the concept of S. Freud based on the achievements of ancient philosophers have also been modified. Special consideration was given to the modernization of the idea of a “man of culture” adding that man by his nature will strive to achieve two spheres - satisfaction based on biological needs and security resulting from living conditions in the community. The main assumption of this concept is that the need of a man is safety carried out as a part of community life. It also derives from the need for satisfaction and happiness, based on the fulfillment of biological needs.

However, it should be noted that biological, social and cultural needs are not separated from each other. They overlap each other while conditioning or interacting. What’s more, these needs are of a conscious nature, which means that their implementation has an impact on the overall sense of satisfaction and security. Defined in this way, security is a state of permanent and justified satisfaction, a sense of appreciation in relation to contacts with the environment and other people. Some contemporary researchers, such as Karen Horney assume that the disruption of this balance of sense of security and harmony is the cause of many civilization diseases and neuroses. In order to meet this challenge, people create preventive or adaptive mechanisms through resilience, aggressiveness or independence.

The advantage of one of the above roads is a symptom of lack of a sense of security that can result only from the internal balance of all three, in other words, the harmony of man himself and in the context of contacts with others. Such a healthy existence of a man results in the achievement of safety. It ensures the balance of social life, acceptance from the social

environment and reinforces mutual relations. The issue of security is also related to the way it is achieved. Safety itself is most often associated with care, control and rational peace as well as harmony. On the other hand, it is also incorrectly connected with threats, chaos and lack of rational order.

According to E. Fromm, this can be done in a variety of approaches and not necessarily via peaceful channels. The thinker assumes the existence of a whole series of opposing means - creation and destruction, war and peace. It is important that their effect is same. This is a reference to the aforementioned duality of human nature, the clashing drives of Eros and Thanatos. Fromm claimed, however, that destructive nature is not naturally congenital, but created by assimilated cultural patterns.

Developing this concept, the philosopher indicates the existence of two types of safety - healthy and sick. The first of these should be based on the affirmation of life and love. The latter, pathological security is based on enslavement of the other person and aggression. Each of us can choose his own way, not necessarily choosing this whether nice or terrible one. It is feasible to integrate both currents and achieve safety through so-called defensive aggression, occurring only in case of a threat, when escape or avoiding conflict is not possible. This form of behavior seems very natural, also suitable for animals.

The types of security proposed by E. Fromm can be classified as follows:

E. Fromm's ways to achieve security

Here are types of security and ways to achieve security:

1. Good and proper security: Achieved through the affirmation of life and love. It is based on reciprocity. The result is the achievement of healthy and permanent safety. It gives dignified living conditions.
2. Bad and inappropriate security: Achieved through destruction. The result is inappropriate and bad safety. It creates pathological conditions, unworthy of a human being.

3. Security justified, conditionally admissible: Achieved through defensive aggression, response to a threat. It is the last opportunity to ensure safety. It is justified and conditionally moral.

The above distinction shows how different types of security can be and how to achieve them. In the context of dispute about security as a highest good, it is very important how the circumstances without oppression are achieved. According to E. Fromm, the most convenient way is mutual respect, affirmation of love and life. Thus, the achievement of security results from the unification of people, their consistent cooperation for benefits and satisfaction. The state achieved can also be called the state of happiness. It is quite different from obtaining security by subjugating the enemy or eliminating it, as described earlier.

To sum up, security as the highest good is a universal value which subordinates all others, also the interest of the individual. J. Świniarski proves on the example of four ways of choosing the highest good, a changing approach to the problem over the changing epochs - from the classical up to neoclassical views. Struggle between life and death (Eros and Thanatos), deriving from the concept of Empedocles, found its place in modern psychoanalysis propagated by S. Freud. This clearly shows that the historical achievements have become an inspiration for the present.

5. Security as a paradigm of the past and present

Traditional approach to security at least three concepts has been shaped, namely, realistic, idealistic and empirical-materialistic. The first have its roots in the views of Empedocles and Aristotle, the second was propagated by Hesiod, Plato and Saint Augustine, and the third one by Homer and Heraclitus. Their repercussions in contemporary views are associated with the understanding of security as a union of war and peace, the second with binding it to peace, harmony and order, and finally the third one with war, dispute and struggle. Undoubtedly, changes in the reality deriving from technological progress and broadly understood development caused that the modern era emphasized such issues as good condition of the economy, fair relations within states and values such as freedom, equality and brotherhood.

Although modern times do not refer directly to antiquity, which is the main epoch of interest, the general outline of this issue will surely serve a purpose to build a broader perspective of discussion. Thus, it should be mentioned that, despite the fact that significant economic, politics and technological changes, the basic concepts of security, war and peace remained important, albeit in a changed form. This different approach was forced by the need to adapt to the new society model. Nowadays, security seems to be one of the most important social problems.

Also, the way of defining security is becoming wider due to the need to contain more and more new spheres of human life. Something that was once unthinkable is now common. An example of this may be cybersecurity. As we remember from history, the division of the world into two political and military blocs has ceased to exist, and in its place appeared the so-called period of “political and economic world order” associated with global, joint or international security. Contemporary concept of security has also been interpreted by modern philosophers. One of them was Karl Jaspers, according to whom the security is a result of competing separate political models - liberalism and totalitarianism.

They are respectively an expression of promotion of individual freedom or its denial. In totalitarianism, individual freedom is suppressed in order to ensure security as a lack of opposition and violence, both personal and structural. There is also a pictorial description of this security as a “desert” room. This is primarily about getting rid of political competition, and all natural desires of people. By achieving this fragile political stabilization, totalitarian countries become weak internally, displaying considerable external power. Similarly, liberal states are strong internally, but they lack centralization and subordination of individuals, which in turn translates into external weakness.

Due to the presented features of both regimes, it is noted that liberal societies react with fear towards totalitarian countries. This fear can lead to internal mobilization or panic. They are caused above all by the prosaic desire to live in a purely biological context as well as the

realization of higher values, such as freedom, and self-sufficiency. The philosopher's answer to these dilemmas is the difficult choice between annihilation and "life worth living". The first, biological option, orders subservience to totalitarianism to survive, thus giving up freedom for the sake of life from captivity.

The alternative, the second, existential option, orders the fight against totalitarianism, because life in denial of basic freedoms means that you are not still a man. So, it is a "life not worth living". Lack of freedom means violence, absence of personal security, and it is a place for oppression and terror. Only freedom, democracy and pluralism lead to integration focused on high values. In other words, only freedom and morality guarantee life in dignity. It is a kind of clash of two extremely different spheres – morality, values, and the biological need of life. The first of these is attributed only to a man, a being so advanced that he or she could understand and realize these higher concepts. Life and experience in the biological sense is characteristic for every organism or being. It can therefore be argued that Karl Jaspers' intention is to highlight the need for a balanced life between biological drives and social norms. In this case, safety in itself is achieved through this balance. Therefore, the described balance should take place on many levels, both individual and collective.

In other words, insecurity should be interpreted as a state of imbalance and lack of order, symmetry and proportionality. The safe state means harmony of possession, mental, somatic, and social condition - law and control. In fact, in the twenty-first century, security became one of the most important goals of every civilization. What is more, as J. Świniarski notes, the category of security has become so important that it wields other categories - war and peace, human nature and sense of life, freedom and sovereignty, happiness and prosperity. Because of the above, it is the subject of research and interest in many fields, not only philosophy, but also of political science, psychology, pedagogy, sociology, and even cybernetics.

The philosophical perspective, however, sees the essence of safekeeping in the forms of existence that ensure development, improvement, stabilization, and survival. Security has become more meaningful for modern times. It is treated as an autonomous value, with its own identity and becomes the supreme condition necessary to achieve all others. Thus, the implementation and provision of security is a fundamental duty of states and societies. Comparing this concept to the others presented earlier, it could be noted that modern security is a phenomenon for which several major dimensions can be distinguished, including political, military, economic, ecological, social, national, ideological, cultural, and others.

The presented broadening of the significance of the concept of security is connected above all with a significant civilization, development and process of shaping a new quality concept. Political aspirations in the global format are aimed at universalizing security and ensuring it in a collective context, strengthening it by deepening the interdependence of states. This assumption seems to be right, because the connection of common interests is a strong factor building unity among states and nations.

Achieving this on a global scale may be difficult, or even impossible. But on a smaller scale - for example in Europe, this vision can become feasible. Another aspect affecting security is the internationalization of societies. As a result of this phenomenon, the dependence of external and internal security is even stronger. Civilizational achievements are gaining importance.

According to Ryszard Zięba, the modern world is moving away from the state centric understanding of security and realizes the need for certainty of inviolable survival and development of freedom provided by non-state actors, thus shifts accents to its non-military aspects. Thus, we observe the emergence of new inter-state relations in spheres other than military, based on the economy, politics, culture, and others.

2.2. Definitions of key concepts

2.2.1. Definition of the concept of security

What is security?

First of all, inquiring as to what security entails raises philosophical concerns, particularly those relating knowledge, ontology, and procedure. If we make the assumption that security is fundamentally a disputed term, then such disagreements cannot be settled definitively in a few sentences. Rather, certain career paths will take the lead and will be imposed via use of supremacy. Keeping everything in mind, protection is utmost connected to the mitigation of risks. This is a treasured principle, particularly that if uncontrolled, it jeopardizes the existence of a particular connection in a particular period or in an entire the foreseeable periods. To be explicit, protection and preservation are not the same things, even though they frequently go hand in hand.

Security includes the ability to work toward long-held socio-political goals as an essential state. As a result, the simplest way to think of security is as "continued existence" with the "plus". This means that some separation with existing threatening risks, hence certain lifetime decisions. To put it bluntly, there are two common security philosophies, both deriving from varied and complex starting points.

The first philosophy equates security with power. Security is viewed as a commodity from such a standpoint. That is, actors must have certain things such as property, wealth, guns and militaries, just to mention a few.

Power, for instance, is regarded as a path to protection. The more force (particularly military strength) someone can amass, the more stable they are likely to have.

The following perspective questions the notion that safekeeping is derived using power. Rather, it considers safekeeping to be built on liberation, or an interest in fairness and the protection of rights. From this vantage point, safekeeping is viewed as an interaction between several players

instead of a product. These interactions can be interpreted in either pro or con standings. That is, safekeeping is defined as the lack of anything aggressive including events that enable and allow things to happen. This contrast is mirrored in the concepts of 'liberty from' and 'liberty to'.

Situationally, expressing protection is acquiring confidence in our connections through the sharing of specific commitments. In turn, this gives reassurance and predictability. This viewpoint contends that this was the interaction between the players involved, rather than specific goods such as nuclear weapons that is critical in comprehending the security-insecurity equation. Thus, while US policymakers believe Iran's nuclear armament would be a source of great danger, they do not feel the same about India's or Pakistan's nuclear arsenals.

As a result, according to the second concept, genuine or stable peace does not derive from having control over others. Rather, it results from working together to create a shared security, without depriving others their own security. Such a strategy was evident during the Cold War in Olaf Palme's plea for "shared security". Specifically, Williams argues that a notion that central character "must accomplish security not the same as the opponent and along with him" (Paul D. Williams, 2008).

The questions weather security is a shared good and what were the practical and theoretical ramifications of seeing it as a commodity ought to be taken seriously and discussed? This article from the European Journal of International Relations investigates the ramifications of the transition in cybersecurity from governments to markets. It contends that the move from government to corporate security services involves more than a change in methods. Rather, it has far-reaching consequences for how security is conceptualized and implemented in the new millennium.

A common benefit is semi, meaning that potential users cannot be prevented from accessing it; despite the number of receivers, it offers the same benefits. Preventive, restrictive, and defensive security are the three categories.

In contrast to discouragement, which is typically exhaustible but non-rival, and protection, which is both excludable and rival, prevention would be neither excludable nor non-rival. Markets are now more likely to provide intangible categories of stability, including safeguarding or preventive, than prevention because of the free-rider problem. This suggests that both the national guard and the choice of market or state have a big impact on the outcomes. Because of changes in Europe and North America, a theoretically informed knowledge of the contrasts between government and commercial security services is becoming increasingly important. Since the 1970s, there has been an increase in private demand for security agencies. Private security has become the norm in previously public locations, multinational firms and non-governmental organizations are increasingly utilizing private security.

The apparent growth in non-security risks has given the notion that individual rather than group security measures are preferable. States are increasingly becoming customers of private security. As the breadth of services purchased by states from private security companies increases and so is the market's effect on civil protection delivery.

In essence, the markets may affect state security policy by providing specific services. On a more particular level, using external consultants to define and analyze risks and solutions allows them to impact public security policy.

Security as a product rather than a social benefit has an impact on the meaning and execution of protection in democratic countries. The commodification of security influences who acquires security. The transformation of security stimulates an increase in the availability of security at the interpersonal basis. While national or international protection provision remains constant or declines; the values of security remain constant because, private security suppliers' profit

from consumer rivalry. They can be expected to promote individual over shared beliefs. The question how much protection is required ought to be answered. Private security service providers have an incentive to exaggerate the need for security in order to raise demand for their services. For example, the risks handled by the private security market focuses more on particular dangers, such as terrorism.

Security detail may also increase expenses for both governments and people. The duration of protection and the market is likely to provide only quick protection since it keeps failing to tackle the root causes of a danger (Krahman E., 2008).

Palme contend that 'international security', 'must be founded on a commitment to mutual survival rather than the fear of reciprocal annihilation' (Palme Report, 1982). In practice, this leads to advocating emancipatory politics that take justice and human rights problems seriously. In reality, the distinctions are often obvious, with adherents of the former concept emphasizing military power and followers of the latter emphasizing the need of protecting citizens.

Whose security?

The next critical and inescapable stage in this study's analytical system is to find whose protection we are discussing. There can be no threats or security discussions without a referent object since the idea is useless without anything to safeguard. As a result, we must define the corresponding components of our study. People have been the core focus of security throughout human history (Rothschild 1995). However, as previously stated, in the discipline of International Relations (IR), security was merged by 'the state'.

More precisely, it was merged with a certain idea of 'public interest' as outlined in the 1947 US National Security Act. This contributed to the rather perplexing notion that peace in global politics was equivalent with researching and supporting 'public safety'.

In reality, it is more correct to say what was being investigated (and defended) was 'state security' not least, since many governments were frequently hostile to certain ethnicities inside their boundaries.

There are several viable solutions to the issue, "whose protection should we be discussing?" As a result, discussions about who or what should be the ultimate reference subject for information security continue to prevail. For several years, the prevalent response was that when it came to global security, nations were the most significant referents. This viewpoint has come under increased scrutiny, notably since the Cold War's conclusion.

Either way, other experts suggest that primacy should be given to humans because protection makes no sense without reference to people. The issue, of course, is choosing which individuals to emphasize.

This viewpoint has served as the foundation for a significant (and fast developing) literature devoted to 'human security'. Naturally, Human Protection is not limited to weapons. It is also a matter of human decency. Another approach has concentrated on 'society' as the most significant remote point for geopolitics. It's because people may not always regard collective identity and societies in solely utilitarian terms; rather, being completely human entails belonging to certain groups of people.

Another viewpoint challenged the idea as a level of analysis, providing an analytical framework to evaluate possible referent objects from the lowest point (the individual) up to the level of the global system. This challenge comes through multiple sources of collective memory; including bureaucracies, states, regions, and civilizations. The analyst's role in this schema was to focus on the inescapable linkages and conflicts between the various levels of analysis.

Another approach, the fifth, has recently gained favor, urging for increasing emphasis to be devoted to planet Earth rather than this or that group of humans who happen to dwell on it.

This frame of view contends that security approaches must, at a primitive level, make ecological sense. They must, in particular, comprehend that humans are a part of nature and rely on earth's environment. Finally, the environment is the critical strong foundation around which the other human endeavors rely. All other referents are arguable without an inhabitable environment.

What is a security issue?

Whenever an analyst has determined the sense of security and whose protection they are concentrating on, it is critical to determine what constitutes a security concern for that specific referent. This entails investigating the methods via which risk agendas are created.

In other sense, who chooses whether any of the treasured values of a referential objects are endangered, and by what or whom? In one sense, most people have a unique set of security priorities that are shaped, in part, by factors such as their gender, age, religious beliefs, class, race, nationality and how they wish to actualize themselves in life.

Regardless of our own problems and fears, the majority of life's uncertainties are shared by other people and organizations. This implies that while researching security, it is critical to consider how representatives from different institutions and people develop danger concerns. It is also critical to remember that not all organizations, and hence not all threats are of equal political importance. Clearly, what the US National Security Council deems a danger will have more significant and immediate political ramifications for international politics than, say, Ghana's National Security Council's challenge - agenda, or the worries of HIV/AIDS patients living in one of Africa's numerous slums.

The enormous power and influence disparities that exist between people and groups in current international politics create significant methodological flaws for security students. Should we pay attention to the objectives of the strong, the powerless, or both? And how should an analyst's priorities be if these intentions clash, as they virtually invariably do?

The UN Secretary-General's High-level Panel of Experts on Threats, Challenges, and Change, comprised of sixteen distinguished global civil servants and former officials, was a contemporary example of the politics of generating threat agendas. Following extensive deliberation, the Panel reported that, in a more stable world, it defined six groupings of threats confronting the world's nations. These six are: economic and social threats such as poverty, infectious disease, and environmental degradation; inter-state conflict; internal conflict such as civil war, genocide, and other huge atrocities; nuclear, radioactive, chemical, and biological weapons; terrorism; and organized crimes (UN High-level Panel 2004:2).

However, it soon became clear that there was no agreement on which of clusters should be prioritized. Some, primarily developed Western states, deemed threats from terrorism and Weapons of Mass Destruction (WMD) to be the most pressing threat. Whereas many developing states believed that combating armed conflict and financial and social threats should be a top priority. Arguments about what constitutes a security concern fuel the academic field of security studies as well.

According to Williams (Paul D. Williams: 2008), security analysts should concentrate their work on issues concerning armed conflict and the threat and use of military force. According to this viewpoint, armed conflict in the nuclear age is not only one of the most pressing challenges confronting humanity. Rather, the potentially infinite broadening of the field's focus will dilute the concept of security's coherence, inherently limiting its evidential support and insightful utility.

On the other hand, some argue that if security is supposed to be about removing the most serious and imminent threats that prevent people from pursuing their treasured values, then for many of the world's inhabitants, a lack of effective healthcare systems is at least as important as the threat of military confrontation (Caroline Thomas, 1987, 2000). After all, the top three killers in the poor world are maternal deaths during childbirth, as well as juvenile respiratory and

intestinal illnesses that lead to loss of life from pulmonary failure or uncontrollable diarrhea. To counteract these assassins, governments throughout the world have been advised to focus on strengthening local capacity in order to accomplish two basic but vital goals: enhanced maternal health and higher overall living standards. (Garrett 2007)

In a world where a girl born in Japan in 2004 has an average lifespan of 86 years compared to 34 years for a girl born in Zimbabwe in the same year, such challenges are increasingly seen as a valid component of the global security equation. Security analysts have historically concentrated on the issues provided by conflict, as well as the careers and requirements of the world's 53 million troops. (IISS 2005: 358) Perhaps in the future, they should pay greater attention to the issues posed by illness, as well as the professions and demands of healthcare workers, of which the world needs at least four million more, according to one estimate. (Garrett 2007).

How can security be achieved?

In the end, researching security is vital because it may assist people - both individuals and communities - in achieving it. Inquiring as to how security may be accomplished entails not only that we understand what security is and how it manifests itself in various regions of the world, but also that there are specific players who, through their intentional efforts, can change the future in desirable ways. In this way, how we think about security and what we consider a stable environment will undoubtedly impact the access controls we advocate for. Most experts (Paul D. William, 2008) see ultimate or absolute security as a chimera: every human life entails some level of insecurity and danger.

The relevant question is thus: how much threat are actors ready to endure before taking corrective action? As seen by the US state's response to the 9/11 attacks, tolerance thresholds can fluctuate significantly depending on events and circumstances. Agents of security can take numerous forms and sizes in modern world politics. Typically, IR students are most aware with

state activities and arguments over how governments create and implement their security practices.

Likewise, multinational organizations' actions have long been a mainstay of security studies curricula. Less emphasis has been paid to non-state actors and the roles they might play as mediators of both protection and insecurity.

Protest movements, global humanitarian organizations, private security firms, rebels, and criminal organizations are all important examples. Furthermore, certain people have the ability to assist in offering security for specific referents in specific settings. This is sometimes due to the military might they may have. On other cases, their authority may arise from their ability to spread a promotional speech; consider how Archbishop Desmond. (Paul D. Williams, 2008).

2.2.2. Definition of Human security

Peacebuilding is not a novel concept, but it has seen a spectacular rebirth. It has been mentioned remarkably frequently in recent debates. Most individuals experience uneasiness as a result of daily concerns rather than fear of a catastrophic global occurrence. Will they and their families be able to feed themselves? Will they be laid off? Will their streets and communities be crimefree? Will an oppressive state abuse them? Will they be a victim of violence as a result of their gender? Will they face persecution because of their faith or ethnicity? (UNDP, 1994: 22). To begin understanding the notion of Security Studies, it is critical to first comprehend its attributes. Prezelj refers to the seven elements of Security Studies as the spectrum of dangers represented within the wide vision of Human Security. Human security is mainly comprised of seven concerns. Economic security, food security, health security, environmental security, personal security, community security, and political security are examples of these. Some of the economic security criteria include guaranteed basic jobs and income, as well as access to such social safety nets.

To begin understanding the notion of Security Studies, it is critical to first comprehend its attributes. Prezelj refers to the seven elements of Security Studies as the spectrum of dangers represented within the wide vision of Human Security. Human security is mainly comprised of seven concerns. Economic security, food security, health security, ecological security, personal security, social security, and political security are examples of these. Some of the economic security criteria include guaranteed basic jobs and income, as well as access to such social welfare.

Finally, political security is concerned with the preservation of all people's human rights and well-being. It also provides safeguards against official persecution, such as press freedom, free expression, and voting rights. Political security also includes the abolition of political incarceration, detention, persistent ill treatment, and disappearance. There are numerous linkages and overlaps among the seven aspects of human security. However, one aspect of human security is likely to spread like a raging hurricane to all types of human security. (UNDP, Human Development Report: 1994).

Thus, human security can be defined as the protection and preservation of human 'survival' and 'daily life' (apparently against premature mortality, avoidable ill-health, the vast challenge of illiteracy, and so on). Furthermore, it also includes the avoidance of various indignities that can shower injury, insult, and lack of respect on our lives (connected, for example, to starvation, financial ruin, incarceration, isolation, or - once again - lack of education or innumeracy). Following the previous debate, it may be claimed that the "underpinning" of the notion of human security must comprise at least the following unique elements:

1. a clear emphasis on individual person lives (as opposed to the aggregately technocratic idea of 'national security' - the preferred meaning of 'security' in the military setting).

2. a respect for society's and social structures' constructive role in making human lives more secure (avoiding a socially detached perspective of individual human situation and salvation, which is stressed in certain - but somewhat all - religious contexts).
3. a rational focus on the negative dangers to human lives rather than the covers every aspect of effective freedom in general (in contrast to the larger goal of promoting 'human progress').
4. a chosen focus, again, on the 'downside' in emphasizing the more elementary human rights, rather than the entire range of human rights.

Human security is crucial, but it is not the only consideration. The concept of human security defines one class of objectives among many others that may legitimately compete for our attention. There is a lot of overlap with other core concepts that have made their way into global social discussion, such as 'human development' or 'human rights.' Human security is related to 'human development,' 'human rights,' 'national security,' and 'individual devotion,' but it is not the same thing. It is just as vital to understand the distinctions involved as it is to recognize the interconnectedness and interlinkages of human security with other significant topics tackled in modern global debate.

The majority of individuals are concerned about the safety of their own lives and the lives of others. This broad concern must be addressed directly, and any more distant notion of security (such as military security or so-called national security) can be linked with it to the extent that it makes human existence more secure. A greater knowledge of human security is critical since it impacts people's lives. In the sense that it is frequently described in terms of military preparation and other aspects of national policy, the concept of 'national security' is somewhat removed from human lives. Of course, defense is crucial for the lives of individuals within a country.

The premise underlying development as freedom, and, by extension, the link between human security and freedom, is that freedom is both the fundamental goal and the major method of growth. The core notion here is that multiple types of freedoms (such as political liberty, social amenities, economic opportunity, and so on) are all vital in their own right, but they also complement one another. Each type of freedom serves as both a goal in itself and a means to additional freedoms.

The concept of freedom is wide and encompasses both freedom from insecurity and freedom to improve general living conditions and people's capacity to achieve what they value and have reason to seek. Human security is thus linked to one aspect of human freedom, and it is this aspect to which the Commission on Human Security's report is especially linked (Human Security Commission, 2003). We are particularly concerned with "downside risks" in the context of human security.

Even when overall growth is favorable, the threat of insecurity may still be persistent and substantial. As an example, even though South Korea had two decades of strong economic growth with much equity in the development of income gains, when the East Asian economic crisis hit in 1997, it turned out that a portion of the population had remained extremely vulnerable despite their previous participation in the economy's overall aggregative progress. The difficulty is that when things are going well, people frequently go up simultaneously, but when things go wrong, they tend to fall apart. Thus, when there are unavoidable risks, the conventional paradigm of expansion via equity does not give an appropriate assurance of security.

2. 2. 3. Definitions of Community security and Community

2.2.3.1. Community Security

Social Security is an individual's strategy to tackling insecurity that blends the concepts of human security, development, and state construction.

It works by bringing together a diverse range of governmental and civil society players from both the demand and supply sides of security to collaboratively identify core causes of insecurity and build coordinated solutions to them. The method increases populations', local governments', and security providers' capacity and willingness to tackle their particular sources of insecurity.

It fosters a climate conducive to broader changes and more people-centered policies at the subnational and national levels. Community Security fosters working partnerships between communities and service providers in the pursuit of mutually beneficial security improvements by bringing together a diverse spectrum of participants. Because they are determined by the community, these improvements might include anything from the creation of sustainable enterprises to better police, stronger infrastructure, or more cooperative relationships.

The structure and consequences of a Community Security process are thus determined by the demands and resources available in each setting, as well as the general safety and security situation within communities (Bennet, 2014:6).

Community security as a process

Community Security is a strategy that promotes a community-led approach to understanding and delivering security. Its primary goal is to improve the relationships and behaviors of communities, authorities, and institutions. The approach employs participatory evaluations and planning in order to contribute to a wide variety of security and development enhancements as determined by communities themselves. The process might result in anything from improved service delivery to decreased socioeconomic exclusion, improved intergroup interactions, or greater democratic government. The key point is that the issues addressed, the process used, and the results obtained all contribute to a more secure environment. (Bennet, 2014:6).

Community Security as an end-state

Security, like anything else, is something we experience. As a result, Community Security may also be viewed as a condition in which people feel safe and cherished as members of the population. This end-state is reached when the processes underlying Community Security are in place. It can also be reached when the tools to enable communities express their security requirements exist with local institutional ability and desire to respond to them (Bennet, 2014:6).

Achieving change at all levels

Through advocacy and the engagement of higher-level players in dialogue and decisionmaking processes, Community Security initiatives attempt to link improvements at local level up to subnational and national levels. It therefore seeks to guarantee that the advantages obtained at the local level are duplicated at the policy and geographical levels within the same country. In this way, Community Security is not a 'bottom-up' strategy that solely stimulates the grassroots level. Instead, it is a platform for broader collaboration that tries to use common capacities to address challenges at all levels. (Bennet, 2014:6).

Core approaches and values behind Community Security

Community security initiatives are cooperative, forward-thinking, adaptable, and complement current security measures. They are also conflict and gender sensitive and function at numerous levels. These techniques are based on the following values: inclusion, accountability, empowerment, transparency, human rights, justice, capacity building, resilience, and trust. Collectively, these values reinforce the overarching viewpoint that technological and administrative reforms alone will not result in long-term improvements in people's protection perceptions.

They must also include changes in the fundamental connections and behaviours that fuel insecurity and impede security initiatives. Working in collaborations between security companies and the community are required. It is not easy to form these alliances. Security

providers and the community are frequently at odds, and it is difficult to agree on definitions of "security," much alone strategies to improve it.

Public Security methods work impartially to establish common ground between diverse players and are aware that harsher security concerns like crime and violence are inextricably tied to larger human security issues such as people's health, education, and livelihoods. As a result, depending on the context, both limited and wide definitions of security might be used in Public Security projects.

Community security should be inclusive and add to existing local capacities and resources for peace. Every member of a community is seen as an active agent with important resources to contribute to the design and execution of coordinated security responses. Because the emphasis is on values and techniques rather than preset goals, Community Security is adaptable enough to handle a wide range of conflict and development concerns, depending on the needs and resources of each community (Bennet, 2014:7).

Working with security providers

Dealing with the cops as well as other security providers might be difficult, but without it, longterm security improvements are impossible to achieve. In other cases, communities may even regard their behavior as a security risk. There may also be sensitivity to the term "security," since some security companies believe it infringes on their area of expertise.

Furthermore, the term is identical with governmental protection, implying that security is imposed rather than offered. In these cases, utilizing a more neutral phrase like Community Safety or attacking the same issue from a different angle, such as through Community Based Policing (CBP), might avoid the sensitivity of the term security and inspire buy-in. This is not to say that CBP is the same as Community Security, but it is a security method based on ideals that are quite similar to those of Community Security (both CBP and local Security put communities at the center, and promote partnerships in enhancing security and safety).

Members of the public may directly express their concerns and begin to work together to influence the approach and behavior of police and other security actors by cautiously engaging into collaborations on sensitive subjects and incorporating security providers (direct or indirect) in Community Security procedures.

Communicating with police, various security providers who may be present, and local officials early on is also vital to ensure they do not get disillusioned with the process and obstruct its success. Changing the behavior of security providers necessitates ongoing activity at three levels: human, institutional, and social, since even as changes occur at the person level, a suitable structure capable of anchoring these values must also be constructed. Changing the practices of the cops and other security players is also insufficient. When the security providers' behavior merits it, the procedure must strive to alter the community's faith in them.

It necessitates a reciprocal leap of faith founded on mutual trust and respect, which goes beyond the idea that the cops are the lone public agency responsible for guaranteeing security and keeping order. Instead, Community Security initiatives seek to strike a balance between people's entitlement to institutional security and their civic obligation to contribute to public health and safety.

Community Security emphasizes a compact between security providers and the public that preserving security is their joint responsibility. Often, Community Security initiatives give the first chance for the public to interact with their police officers and other security players. For example, home guards, militias, militaries, armed organizations, border guards, neighborhood watch clubs, and so on may also be included.

Aside from long-term adjustments, simply dialoging with security firms can start to create the collaboration required for fear-free societies characterized by responsive and responsible security agencies operating in partnership with residents (Bennet, 2014:9).

2.2.3.2. What is a community?

The term "community" might be difficult to define. In general, it is something to which one belongs due to common geographical closeness. However, it also refers to groups of individuals who share common ideals, history, or identity. As a result, a community can be highly controversial, and it is not automatically a vehicle for positive good if some aspects of society are excluded. When identifying a 'community,' conflict sensitivity is essential since where the project operates might have a direct impact on a conflict environment.

One method to reduce the danger of increasing tensions is to recall that the term "community" refers to all individuals, groups, and institutions within a certain location, not simply individual community members. This unavoidably involves civil society groups, police and other security and justice actors, as well as municipal governments in charge of providing security and other services in that region. A coordinated approach is the first step in increasing participation and social capital.

It is important to remember that the location of your program activities, as well as the size of the area you focus on, can either encourage or demoralize participation. People are more inclined to participate in activities that take place on neutral ground, where their participation is unlikely to be interpreted as favoring one political, ethnic, or religious group over another (Bennet, 2014).

2.2.4. Definition of National Service (Urugerero)

The National Service (Urugerero) is a Rwandan effort that promotes patriotism, community cohesion, social responsibility, and volunteerism through instilling positive values in Rwandans, particularly young.

It promotes our country's socio - economic growth through integrated techniques, some of which are shaped by Rwandan culture and customs. National Service (Urugerero) is an organized process in which individuals serve the community in ways that contribute to social, economic, and political reform while receiving no monetary compensation.

The "Urugerero" initiative aims to establish programs that complement present efforts to stimulate growth in all areas of the economy by including a structured volunteer service component (NIC 2011).

2.3. Conceptual and theoretical perspectives of community security

2.3.1. Community security in general

Community Security was identified as one of seven characteristics of human security emphasized in the 1994 Human Development Report (HDR). The HDR advocated for a new understanding of security that puts people first. In the years thereafter, there has been growing agreement on this developmental, people-centered approach to security concerns. At the 2005 World Summit, for example, UN Member States acknowledged that "development, peace and security, and human rights are interconnected and mutually reinforcing" (Bennet, 2014:3). Developmental methods to foster security at the community level have grown via such publications as well as real activities on the ground. They have become an important component of both local and international efforts to improve security, stability, and more responsive institutions. Despite this, the term "community security" is not generally used or understood. Community protection, community safety, community-based security, and other terms are frequently used interchangeably. There is also confusion about how Community Security fits into efforts to avert violence and promote peace and security. Is it an outcome or a process? Is it only concerned with security issues, or with their many causes? And does it seek to change habits and relationships, or is it more concerned with institutional change?

The contribution of Community Security to development, security and peace building

"The idea of security has for far too long been construed sharply as stability of territory from external assault, or as defense of strategic interests in foreign policy," as it is stated. It has been more concerned with nation-states than with individuals, ignoring the reasonable concerns of

regular people seeking security in their everyday lives. Most individuals now experience uneasiness as a result of daily concerns rather than fear of a catastrophic world catastrophe. Job security, sustainable livelihood, health security, environmental security, and crime prevention are all rising issues for human security across the world. This should come as no surprise. The founding members of the United Nations have always prioritized both people's and territory security" (UNDP, Human Development Report 1994:22).

Foreign relations frameworks and agreements recognize the value of working on state-society ties in order to improve people's perceptions of peace and security. The 2011 World Development Report urged individuals to regain trust in the institutions tasked with ensuring security, justice, and economic prosperity. The OECD's third Fragile State Principle, supported in April 2007, underlines the need of fostering healthy state-society interactions through strengthening governments' legitimacy, accountability, and competency.

Three years later, the Dili Declaration, signed by leaders of developing nations, bilateral and multilateral partners, and civil society, underscores the importance of state-society ties in fostering the development of capable, responsible, and responsive states. State-society relations are also significant in the peace-building and state-building policies of the United Kingdom's Development partners (DfID), the European Union (EU), and the United States (US) (Stabilization Unit, 2014).

Despite the acknowledgment that efforts must be directed at establishing long-term improvements in state-society relations, foreign assistance for security and justice sector development has remained focused on physical and organizational reforms at the central government level. While policymakers have acknowledged the necessity of supporting genuine institutions, the underlying logic of programs has failed to catch up (The World Development Report 2011).

Security and justice programs often aim to increase the capacity of official security and justice providers in order to create more effective and responsive service delivery. While it is frequently assumed that such initiatives will help to the legitimacy of the state and hence to the overall stability of countries, many programs have failed to understand the role of society in preserving commitment to changes.

Programs that go beyond a technical approach to security and justice institutions and assist longer-term, more difficult and politically developed a strong interest in which communities are encouraged to develop the security and justice institutions that they desire and need are far more rare. Furthermore, the notion which only the state can or should exert power over security and justice obscures circumstances in which authority is challenged and divided, and different sources of legitimacy contend (OECD 2010).

As a result, Community Security has a potentially significant gap to fill. It contributes to both immediate and long-term solutions to security deficits, but crucially, it does so in a way that it seriously engages with the long-term goals of achieving legitimacy, public trust, and improved state-society relations. In places of continuing instability and societal fragmentation, development is greatly hampered. Underlying the security difficulties that stymie progress might be a complicated set of elements that include nearly everything that makes people feel unsafe. These issues might range from social exclusion to poverty, unemployment, crime, bad infrastructure, or resource rivalry, all of which are impediments to development and have the potential to spark violent conflict.

Secure communities with working, trustworthy connections between its members and local security actors are better positioned to recognize, manage, and minimize such potential conflict drivers upstream. Community Security connects security, peace, and development as mutually reinforcing strands of a cohesive, adaptable strategy by recognizing and addressing a wide variety of potential sources of insecurity.

It illustrates how a progressive, empowering approach may be used to put the idea of improved security for individuals into action. In summary, Community Security provides an important methodology for peace, security, and expansion because it allows populations to define and formulate strategies tailored to their specific needs and priorities, assisting communities in finding creative, collaborative, and preventative solutions to security challenges such as:

- State-citizen ties are weak/poor.
- Models and perspectives on security that are overly state-centric,
- Inadequate institutional resources and capability
- Difficulties in generating true accountability and creating political incentives for security and justice reform
- Lack of active citizenship and public participation on security and justice problems
- Tensions within and among communities, particularly among underprivileged groups
- Inadequate security models, such as inadequate rule of law and access to justice at the local level,
- a scarcity of excellent prospects for revenue generating and better living conditions,
- Gender inequality and its ability to fuel gender-based violence and conflict dynamics,
- The importance of reintegrating former soldiers into communities
- The necessity to decentralize or broaden the scope of security and justice services while upholding principles and accountability
- The necessity to foresee tensions and security concerns and act preventatively and constructively to address them.
-

2.3.2. Background to community security in Rwanda

Following the 1994 genocide against Tutsi, a culture of volunteering has emerged in several areas of Rwandan society. Mediators, Gacaca court judges, community health workers, youth league members of the council, national women council members, and municipal council members, among others, deserve particular appreciation for their contributions to Rwanda's reconstruction.

To boost the volunteerism initiatives already underway, the Rwandan government launched the National Service (URUGERERO) program as part of ITORERO ry'Igihugu to improve the culture of volunteerism targeting diverse sections of the public in a systematic manner (NIC POLICY, 2011). To boost the volunteerism initiatives already underway, the Rwandan government launched the National Service (URUGERERO) program as part of ITORERO ry'Igihugu to improve the culture of volunteerism targeting diverse sections of the public in a systematic manner (Constitute project, 2018).

It further states that the formation and operation of the National Service "URUGERERO" would be governed by organic legislation (National ITORERO Commission of Rwanda, 2011). This emphasis accorded to Urugerero demonstrates the necessity for an objective assessment of its impact on community security since its inception. Other nations, such as Israel, South Africa, and Nigeria, have long adopted a national services policy. Lessons learned from other nations operating comparable initiatives helped shape the concepts in this strategic framework.

2.3.3. Communities Security models

The ITORERO training component (Gutozwa) is unique to Rwanda since it is based on our cultural norms and values, while the "Urugerero" component shares parallels with other nations' models. The creation of the ITORERO Strategy's National Service (URUGERERO) Program is influenced by the experiences of other nations. Despite differences in context, learning from other nations operating comparable programs have been helpful in formulating the concepts in this strategy paper. The following is a summary of several models used by various countries (Rwanda, National ITORERO Commission, 2011).

2.3.3.1. Nigeria's Model

The NS is required of all graduates (domestic and international). The service is one year long and is divided into four sections: training, primary assignment, community development

service, and passing out parade. The program includes both men and women, and deployment takes place outside of the region of residency. The government collaborates with several foreign organizations, including the US embassy, DFID, UNESCO, and WHO. Specific community development assignments run alongside and are agreed upon by the community, and are an addition to the program. High performers are acknowledged at the pass out ceremony; participants get a uniform, monthly allowances, transportation allowance to and from the deployment location, and local transportation allowance. Participants must be under the age of 30 and have never served in the military forces or other government institutions.

2.3.3.2. Kenya's Model

NS is a volunteer program that seeks men and women between the ages of 18 and 22 who are physically fit, single, and without dependents. Paramilitary training is offered, and participants must support the army if required. Participation can continue up to two years and involves 10,000 people working on initiatives of national importance, primarily construction. There is no compensation, but you are supplied with free housing, meals, clothes, and medical services, as well as protection from work dangers. At the end of their service, participants can pursue free trade training, which only accepts up to 3,500 technically competent individuals every year.

2.3.3.3. Namibia's Model

The NS is a volunteer program for men and women aged 18 to 29, with participation lasting up to 6 months and separated into three phases: civic education (3 months), public sector service (3 months), and skills training (variable depending on choice of the participant). The program enrolls 1,000 people every year, divided into two sessions of 500 people each. Participants are supplied with food, lodging, clothes, free health care, and insurance, as well as a monthly stipend.

2.3.3.4. Ghana's Role Model

Ghana's NS is required to target university graduates under the age of 40 (men and women). The period of service ranges from 8 months to a year, and service regions are determined by public demand. Individuals who have completed a one-year non-graduate course.

2.3.3.5. Cameroon's Model

The suggested strategy is still in the works, but it underlines the following points: the service will be mandatory for youngsters aged 16 to 21, and optional for the rest of the population aged 22 and up. The number of participants suggested for the mandatory category is 5,000, and the term of service is 3 months with the option of being extended to a maximum of 1 year.

2.3.3.6. South Africa South

Africa's NS is still in the works, although the experimental program initially targeted exclusively unemployed young. However, the emphasis is shifting to four key target groups: students from secondary and postsecondary institutions, jobless young people, and youngsters in confrontation with the law under the age of 17. South Africa's NS is implementing a hybrid model of voluntary and mandatory participation for certain types of people, however these categories have yet to be defined. The program targets children between the ages of 15 and 35 who are in high school, higher education, jobless, or in dispute with the law.

2.3.3.7. Israel Model

The NS is a volunteer program that serves young people aged 18 to 22, including high school dropouts, marginalized youth, handicapped youth, and jobless youth. Participants' terms of duty range from one to two years. Volunteers are compensated in both monetary and nonmonetary ways. Financial benefits may include a stipend (pocket money), transportation costs, housing costs and utilities, a bonus at the conclusion of service, reduced tuition and benefits in mortgages, and the allotment of housing land. The NS is managed by an NGO, and the costs

of operating the system are borne by the state, benefactors, and workplace overhead charges. Payments to volunteers are split between the state and the NGO-managed work sites (National Itorero Commission of Rwanda, 2011).

2.3.3.8. Rwanda's Model

Based on the aforementioned experiences and lessons, as well as the Rwandan context, a hybrid approach (voluntary and compulsory) is implemented for various kinds of URUGERERO participants. The required category's target audience is young people aged 18 to 35 who have completed their secondary school. However, the ITORERO board of commissioners has the authority to modify the target demographic for the mandatory category whenever the necessity arises. Other segments of the population will be permitted to participate on a purely voluntary basis, based on their availability, professional backgrounds, and defined goals.

The board of commissioners will determine the number of participants for the national Service (Urugerero) in each intake depending on available resources. Priorities for National Service (Urugerero) are selected at least three months before mobilization begins and the training phase begins. The cost of the service will be split between the nation and the entities who will benefit from it. In terms of Itorero affiliation, a comparison of other nations' experiences shows that some have NS (Urugerero) under the ministry of youth, others under the ministry of education, and one under the office of the president. Based on our country's situation, the ITORERO commission will be an independent counsel reporting to the President of the Republic (Rwanda, National Itorero Commission, 2011).

Following the numerous models outlined above and in comparison, to the Rwandan model, it is worth noting that the Rwandan approach is now focused on pupils who have completed secondary school. The Urugerero is not yet concerned with distinct groups of youth, such as dropouts and criminals, as seen in other models. In Rwanda, there are three major reeducation

centers: one in Nyagatare District, another in Bugesera District (Gitagata), and a well-known one in Karongi District on Iwawa Island.

Furthermore, to avoid large expenditures for wages or other types of allowances, as seen in other nations, the basic functions of "Urugerero" are carried out in ad hoc facilities. What distinguishes the Rwandan model, which is the subject of our study, is the role performed by those young people in the community in which they live. Intore's job in the community is to create the spirit of peaceful departure and cohabitation through preaching life-long principles. To be the builders of a community free of recurring forms of conflict that threaten collective security.

2.4. Understanding “Urugerero” as a Community Security

Since 1994, the culture of volunteering has shown itself in several sectors of Rwandan society. Volunteers such as mediators, Gacaca court judges, health workers, national youth council members, national women council members, and local government council members are just a few examples of groups that deserve special attention for their contributions to Rwanda's reconstruction.

These are groups of people who have volunteered to serve the country in various ways. The government of Rwanda founded Itorero to inspire positive values among Rwandans and to expand the volunteerism activities already underway in order to develop the culture of volunteers targeting different segments of the people in a coordinated manner. Though the above-mentioned groups' contributions were not evaluated through the lens of National Service "Urugerero," they may be classified as Community Service.

Ubukorerabushake. Our cultural values motivate the work of these organisations, and all attempts to establish organized National Service (Urugerero) and community Service

(Ubukorerabushake) Programs will be based on them. The National Service (Urugerero) Program is outlined in Article 47 of Rwanda's constitution, which states that the formation and operation of the National Service (Urugerero) should be governed by organic legislation.

(Itorero Program Strategy (2013-2017)).

The government is reintroducing the culture of serving the country for no monetary reward through Itorero and similar initiatives to encourage patriotism, positive values, responsibility, and selfless service - attributes that contribute to national growth, promoting community stability, peace and understanding, and democratic governance.

A review of the models used by seven other nations was conducted in order to gain their experiences and lessons while contextualizing them to our own circumstances. The majority of the models assessed are aimed at young people aged 18 to 22, with a few extending up to 30 years of age yet only one country attaining 40 years. They also differ in whether the service is optional or required, with three making it necessary and the remaining three making it voluntary. One country used a hybrid strategy for distinct population groups.

The suggested model for Rwanda is a hybrid of the two, with National Service (Urugerero) mandatory for young aged 18 to 35. Other segments of the population join on a purely voluntary basis, depending on their availability. The Public Service (Urugerero) component is split into two parts: mandatory and voluntary. Service programmes are based on national priorities that are determined well before the service begins. Strategic decisions, such as vision, aim, and goals, are articulated in order to direct the Itorero program programming activities. "Selfless service to the Nation" has been recommended as the Urugero's slogan. The steering committee of Itorero proposes and the cabinet approves a symbol, a budget, and the National Service uniform (Urugerero). An operation and coordination model were formulated to promote and support the promotion of good values and service activities in which all Rwandans may participate. Itorero Commission is designed to plan, implement, and coordinate all Itorero

programs in collaboration with key stakeholders. The Commission's offices are located in Kigali City, with a branch in Nkumba dedicated to training leadership groups.

Based on the stated service priorities and available resources, plans that meet the requirements of different groups of the people participating in Itorero are produced. The approach outlines the ITORERO stages, which comprise mobilization and training, placement/serving, and graduation, as well as the acknowledgement of top achievers. The Itorero is largely funded by the government, but additional partners are urged to join and allocate support for the projects. Beneficiary National Service Institutions/Organizations (Urugerero); if government or others provide money for basic necessities when applicable.

Different stakeholders are brought in on a regular basis to contribute their knowledge and experience to the program. To guarantee that the system operates properly, a measurement and reporting mechanism is being built, as well as capacity training for Itorero employees and stakeholders. Participatory monitoring, evaluation, and reporting methods are promoted to ensure that all stakeholders own the processes and products and to increase their ability in these roles (Itorero Program Strategy 2013-2017).

Context analysis

Following 1994, the Rwandan government established mechanisms to foster social cohesiveness among Rwandans with the goal of re-building a Rwandan society based on good cultural values such as patriotism, truth, tolerance, respect, mutual support, and democratic governance. Volunteerism, Gacaca court system judges, health providers, national youth council members, national women council members, and local government council members, among others, deserve special appreciation for their contributions to Rwanda's reconstruction. These are groups of people who have volunteered to serve the country in various ways. Finally, in order to improve the volunteering initiatives currently underway, the Rwandan government has launched the National Service (Urugerero) program as part of "Itorero ry'Igihugu" to foster

the practice of volunteerism, targeting diverse sections of the people in a systematic manner. The Itorero is attempting to mobilize Rwandans and assist them in tackling the aforementioned concerns. The Programme will continue developing the participants individually, instilling a culture of solidarity and dedication to their nation in them. Such ambitions can be realized by voluntary involvement in a disciplined populace via a well-organized National Service (Urugerero) program (Itorero Program Strategy 2013-2017).

2.4.1. National Itorero Commission

Rwandans have come a long way in coping with the challenging difficulties inherited from the genocide and its causes since the 1994 genocide against Tutsi. In this regard, the Rwandan government determined that reviving "Itorero ry'Igihugu" was the only viable option for assisting Rwandans in achieving their goals and accelerating the rebuilding of their unity and cooperation by establishing a solid foundation of cultural values that guarantee the sovereignty, respect, and dignity that Rwanda legitimately deserves in the international community. Itorero will also assist in the reconstruction of a nation in which its residents are proud of their identity, a society that boasts of participatory development that benefits all citizens. The primary goal of the National Itorero Commission is to guide and shape Rwandans who aspire for their dignity. Rwandans who identify with their ideals and seek for positive and rapid transformation that results in socioeconomic progress based on national unity, excellent governance, and a sustainable economy powered by domestic people and technology resources.

The curriculum material of "Itorero ry'Igihugu" is specific to Rwanda since it is founded on ideas and values specific to Rwandan culture; yet, "Urugerero" (National Service) has much in common with what happens in other nations. The Constitution of the Republic of Rwanda, issued on June 4, 2003, as revised and modified to this day; in its Article 8 of the Constitution, establishes guidelines on which "Itorero ry'Igihugu" was established; this is where it specifies the aforementioned: "Considering that it is important to draw from our centuries-old history

the good attributes that characterized our predecessors that must be the foundation for the continuation and thriving of our Nation," National Service, either civil or military, should be organized by legislation." (The Constitution of Rwanda, article 47).

Five years after the revival of Itorero ry'Igihugu, Law N0 41/2013 of 26/06/2013 establishing the National Itorero Commission and specifying its role, mandate, structure and functions was voted in and published in the Official Gazette No29 of 22July 2013. The Commission is now an autonomous organ that has the mandate to manage its own human and financial resources. The current Strategic Plan is in place following the presentation of the Itorero Task Force's successes on the following deliverables:

- 1- Developing "Itorero ry'Igihugu" structures from the national to the local levels;
- 2- Training diverse types of Rwandans to maintain Rwandan cultural values, and
- 3- Itorero Mentor Training to ensure the stability and consistency of day-to-day mentorship of future generations of "Intore."

As a result, the National Itorero Commission's Strategic Plan (2013-2017) does not begin from zero. It is time to build on what was already accomplished while paying careful attention to highlighted problems and what needs to be done.

To achieve the country's main purpose of molding patriotic citizens characterized by observance of Rwandan cultural values and taboos, as well as having the culture of "Ubutore" (nobility of heart), the National Itorero Commission must develop a Strategic Plan that provides guidelines on elaborate and realistic objectives and activities that will enable the country to achieve this goal. The current Strategic Plan explicitly emphasizes the role of partners and stakeholders, as well as systems for monitoring and evaluating their operations. The National Itorero Commission's 2013-2017 Strategic Plan was developed in collaboration with a number of governmental and commercial organizations. Apart from a study of Itorero materials in the

literature, the rest of the Strategic Plan was woven together through meetings and interviews with partners, as well as National Itorero Commission employees and leadership.

A three-day training retreat was organized to collect critical popular details for the Plan's knitting and bringing together staff and leaders of the Commission at both the national and district levels. It also brought together representatives of RDF and NGO's such as Profemmes Twese Hamwe, and delegates of media houses. Those present assessed Itorero ry'Igihugu's existing position and developed primary results on which this Strategic Plan is based. Participants at the retreat analyzed the Commission's internal strengths and current prospects, as well as its vulnerabilities and risks that need be minimized, in order for the National Itorero Commission to accomplish its purpose as prescribed by the law that established it.

The National Itorero Commission's Strategic Plan (2013-2017) is divided into five chapters (5). The first chapter is an introduction that underlines that the actions of Itorero ry' Igihugu are the responsibility of all Rwandans at all governance and socioeconomic levels. This fact emphasizes the significance of Itorero as a vehicle via which numerous government program objectives might be met.

2.4.2. Strategic focus

Vision

The Itorero program anticipates a populace with a moral system that encourages volunteer service to the nation with the goal of developing unity, peace, patriotism, and democratic government, all of which lead to long-term social and economic reform.

Mission

Create a long-term institutional structure that allows willing segments of the people from various backgrounds to contribute to their own personal progress and also the well-being of the communities in which they reside or serve. Itorero also aims to provide a chance to strengthen

good values, develop a feeling of duty as a citizen to serve the country, and obtain knowledge and professional experience via their contribution.

Core Values

Unity – The condition of being united together to form a single oneness. A true carrier of "the same knowledge, view of the universe, and political life insight".

Patriotism – Love for the country and the administration of the State of Rwanda.

Selflessness – the abandonment with one's own goals in favor of those of others. The willingness to offer one's resources and time for the advantage of others instead of putting oneself first.

Integrity – the act of being consistent in one's activities, ideals, techniques, measures, principles, expectations, and results.

Responsibility - the responsibility and power to take the necessary steps to assure success The responsibility for the appropriate custody, care, and protection of funds allocated to an individual's possession or supervision.

Volunteerism – Volunteering is the practice of individuals working for a certain cause without receiving compensation for their time and skills. It is the desire to do a task or activity of one's own free will for the benefit of the larger community outside the volunteer's immediate family and friends.

Humility – characterized as a modest demeanor; a lack of false pride. This trait promotes one's readiness to listen toward others, consult, and make decisions based on accurate information.

Overall goal

The ITORERO's main purpose is to enable individuals to take an important role in the process of their communities while earning the experience, knowledge, and life skills required for job and citizenship satisfaction. The initiative will also help to achieve national goals.

Objectives

The following goals have been established in order to attain the Itorero's overarching goal: To teach citizens with civic knowledge and obligations in order to protect them from bad political influence.

To establish in Rwandans a realistic and objective attitude toward life based on national realities.

Accelerating growth with homegrown solutions founded on our beliefs and customs To instill ideals, the spirit of altruism, and community awareness in Rwandans via volunteer deeds.

Through common experiences, we may foster patriotic ideals, national unity, and healing, as well as destroy genocidal ideology.

To help Rwandans understand the advantages of both individual and collective participation in national development programs in terms of attitudes and benefits.

To foster leadership skills, self-improvement, and attitudes in a national mobilization of disciplined Rwandans, particularly young people.

To increase the employability of youth by providing career counselling, work experience, and skill development.

2.4.3. Target group

Itorero intends to develop various curricula to fit various segments of the population, including youngsters aged seven and older. Itorero targets all types of Rwandans.

These will receive Imidugudu instruction in an effort to help them develop into responsible, useful adults. The young completing their secondary school between the ages of 18 and 35 would be the primary focus of the mandatory category of the National Service (Urugerero). In accordance with their availability, professional backgrounds, and the defined Service Priorities, other demographic groups that choose to engage will be offered the chance to do so. The " Urugerero " Program will also appeal to Rwandan residents residing abroad. Non-citizens will

also have the ability to join and serve the nation if they so want. People who have previously participated in the " Urugerero " but are now retired and might like to do so again will be university graduates. The " Urugerero " Program will also persuade Rwandans living abroad to participate. Non-citizens who may like to take part and serve the nation will also be given the chance to do so. University graduates and retired individuals who have previously participated in the " Urugerero " but may choose to do so again will be given the opportunity to do so (Itorero Program Strategy 2013-2017).

2.4.4. National Service “Urugerero” Rwanda’s Model

As can be seen from the sections above, community services in Rwanda are a hybrid paradigm (voluntary and required) used for various participant types. Youth completing their secondary education between the ages of 18 and 35 make up the target demographic for the mandatory category. However, whenever it is necessary, the Itorero board of commissioners may alter the mandatory category's target audience. Depending on their availability, professional backgrounds, and prioritized needs, other segments of the population may participate voluntarily. It is created in accordance with Rwanda's long-term development strategy and the priority area 1 on "Reinforcing Rwandan culture and values as a basis for peace and togetherness" in the National Strategic Plan 2017–2024. (NST1, 2018).

2.4.5. VISION

The " Urugerero " program imagines a population with a value system that encourages civic engagement with the goal of fostering nationalism, tolerance, and democratic leadership that resulted in long-lasting social and economic change. Mission Create a long-lasting institutional structure that enables the willing people from all walks of life to contribute to their own personal development and the prosperity of the communities in which they reside or serve. The goal of " Urugerero " is to give people the chance to strengthen their morals, develop a feeling

of duty to serve their country, and do so while simultaneously having the chance to learn new skills and advance their careers (NST1, 2018).

As one of the systematic ways increasing the culture of volunteering in the Rwandan environment, the studies was motivated to evaluate how national service (Urugerero) contributes to community security. The findings from this study will also help create a plan for overcoming the difficulties encountered during the service of Uruguay.

2.5. “Urugerero” in building community security

This section focuses on the national service "Urugerero's" contributions to community security, particularly in the development of new moral principles and the promotion of peace.

2.5.1. Conflict and context analyses

Young people make up the majority of the population and are therefore more concerned about the future than older members of the community who are bound or held back by a terrible past. They are also better equipped by their values to create the Rwanda they envision, which is why the national service "Urugerero" is particularly involved in conflict analyses. Conflict analysis is typically the methodical study of the background of a conflict, including its context, origins, actors, dynamics, and connections with other conflicts.

A contextual perspective of a possible program will be given by the analysis's material taken as a whole. To determine whether Community Security is indeed the proper form of programming for a specific context—it might not be applicable everywhere—a conflict analysis is helpful. Iterative disagreement analysis is a process. Throughout the project cycle, it is crucial to practice understanding conflict dynamics in the operational area. Conflict analysis informs decisions about program entry points made by the Community Security Working Groups (CSWGs) that are in place, guides the relevance of the interventions being carried out during the implementation of action plans, and guides the direction of future action plans at the MEL stage.

In order to track potential effects of the Community Security intervention on the conflict and security dynamics, the conflict analysis should also be used to identify a small number of critical dynamics that can be continuously monitored inside the M&E framework. A conflict analysis should determine the effects of conflict on people's perceptions of safety and security at each stage and whether any persistent or unexpected threats have aggravated underlying conflict dynamics.

2.5.2. A synergy to solving problems

There will be greater access to and provision of human security, justice, and development if we adopt context-specific Community Security techniques to foster confidence, cooperation, and cooperative actions between community members and security providers at the local and national levels. This is so that communities may identify common sources of insecurity and injustice and prepare responses in collaboration with local and international security providers that best suit their respective needs and available resources. As a result, society will be safer and more just, which will promote development.

Together with authorities and security organs providers the “Intore” are always in the forefront in tackling ethnic suspicions and setting new philosophy of living, by any kind of actions such as helping survivors of genocide and the genocide’s perpetrators who accepted their guilty and finished their sanctions. Some isolated acts are considered as matured examples of “Ubutore” such as marriages from so-called ethnic group in perpetual rivalry, namely Hutu and Tutsi, whose conflicting avatars have generated in Genocide against the Tutsi.

The “Intore” are also involved in fighting poverty which can be cause of minor conflicts. And the programs they do implementing are supported by security organs and local authorities. In different clubs, Intore hold the rudder of the ship for a brilliant future, on their flag are inscribed the values of a radiant Rwanda: Unity and reconciliation.

Conclusion

From the beginning of this chapter various concepts of security, the philosophies revolving around it have been explained. The Chapter has reviewed a number of text materials such as doctrines, various reports and even governmental manuals. A particular focus has been made about National Service of Rwanda “Urugerero” with a particular emphasis on security in the community is one of the seven facets of human security. All these offer keys for good understanding and trigger an uninterrupted interest on this study.

CHAPTER III: RESEARCH METHODOLOGY

3.1. Introduction

This chapter's goal is to present and discuss the methodology and techniques employed to accomplish the research goals of this dissertation as outlined in chapter one. It presents an explanation of the techniques used as well as the philosophical justification for doing so in the current study. Qualitative method was used to carry out this research that took place during the covid 19. Because of the Covid-19 pandemic lockdowns and restrictions on movements and social interaction, this research relied more on secondary data and few primary data to collect the information required for our study, "Contribution of National Service (Urugerero) to Community Security: The Case of Gasabo District." This chapter will end with a description and the map of the Gasabo neighborhood.

3.2. Research design

The research design is the overall approach one uses to integrate the many study components in a logical and cogent manner, ensuring the successful answering of the research problem. It serves as the guide for the data gathering, measurement, and analysis processes. The goal of research is to acquire evidence that allows a researcher to solve the research problem as clearly and logically as feasible (De Vaus 2001:9). Additionally, it has been claimed that any erroneous causal relationships between a theory and the study question should be minimized in a research design (Bryman & Bell 2007). Deductive and inductive research methodologies are the two different categories.

Researchers that are concerned with creating hypotheses in a way that can be tested in the actual world use the deductive approach as a method (Bryman 2008). Contrarily, with inductive methods, researchers "start with thorough observations of the world and advance toward building a theory or hypotheses (Neuman 2000:49). The hypothesis is derived inductively

rather than deductively from the observations and discoveries of the inductive technique. The contribution to community security is the main emphasis of the current study.

Considering this, the research aims and research questions guide the selection of the research methodologies to be used in the current study. This study's primary goal is to evaluate how National Service (Urugerero) affects community security in the Gasabo District. Qualitative research was chosen by the researcher to accomplish this goal. A deductive approach is appropriate because the current study is exploratory in character and a theory is being tested rather than being developed.

3.3. Study description

A qualitative research design was used to collect data in Gasabo District. Gasabo District was chosen for its high population compared to other districts of Kigali city. Thus, its high number of people in urban area and youth in general. The motivation of Gasabo District choice also relies on Kigali as a capital city of the country. Data collection was carried out within the populations that are serving in “Urugerero”. In addition, authorities at the district level and National level were interrogated to authenticate the written literatures on the subject.

3.4. Study Setting

After the approval to carry out the study was given from the University of Rwanda, contacts were made to the district level and national level. According to the structure of “Urugerero”, there is a public officer in charge of Urugerero at the district level, whom the researcher contacted to provide the orientations in data collection at the community level. Participants under “Urugerero” were interviewed within their communities. Qualitative data were collected at district headquarters and to analyzed to assess the contribution of “Urugerero” in the Community security.

The population of the study

The study population is defined as the entirety of the participants or subjects that a study is interested in (Taylor and Ghoshal 2011). The Gasabo District served as the study's location.

The population consulted in this study is stratified into three levels: (1) National Level, which includes the authority at the national level in the National Itorero Commission as the institution responsible for setting policy for the National Service "Urugerero"; (2) District Level, which serves as the executive entity and includes the authority at the Gasabo District level responsible for Urugerero; and (3) Community Level. The community in Gasabo District, where the youth offer a variety of services to promote community security "Urugerero" services.

Inclusion criteria

Selected participants in the sample size met the following specific criteria (1) at the community level having between 16 – 30 years old (2) are serving under “Urugerero” within the community in Gasabo District (3) citizen in Gasabo district who are benefiting from “Urugerero” services (4) authorities working in Gasabo District and who have been involved in the implementation of “Urugerero” services at the district level (5) authority in the NIC who is responsible of “Urugerero” services.

3.5. Data collection

In conducting the study, the required data were gathered using an interview guide. Participants meeting criteria (criterion sampling) were interviewed and asked to give their point of view related to the interventions of “Urugerero” within the community including the concept of community security. But all this was done in accordance with covid-19 pandemic prevention measures and protocols.

Confidentiality

All respondents were informed ahead of time that all information gathered during the course of this research will be kept completely private and utilized solely by the researcher. To ensure further confidentiality, each subject enrolled in the research was given a unique identification number (ID) to ensure anonymity.

Informed consent

All respondents provided their informed consent. The participation in the research was voluntary. A copy of the informed consent forms of respondent is included in Appendix.

Ethical considerations

The study includes consideration of the structured questionnaire. The respondents were confirmed that their involvement of the study will not be revealed and that their *secrecy* will be preserved as well (Henslin, 1995). Moreover, briefing (Lincoln & Guba, 1985), means that the respondents involved in the study are assured that they will have a 100 percent right to pull back from the involvement at any time if they choose to do so (Kvale, 1996).

The data that the researcher collected are kept confidential. Information about the participants which has been collected during the research is put away and access restricted so that no-one but the researcher is able to consult it. Despite this ethical consideration of confidentiality, this research will be a property of the University of Rwanda Centre for Conflict Management.

3.6. Validity and reliability tests

The reliability is the quality of being trustworthy of something. Reliability is considered as “dependability” (Neuman, 2000: 170). During the research process, some concerns may arise, such as errors and bias. By using specific techniques, researchers may ensure that their findings are accurate thanks to the qualitative validity (Gibbs, 2008). So, verifying the accuracy of the

results from the perspective of the researcher, the participant, or the readers stand to determine the validity (Creswell & Miller, 2000). However, qualitative researchers such as this are more interested in authenticity than in validity (Neuman, 2000).

3.7. Data processing

Processing and analyzing data involve a number of closely related operations which are performed with the purpose of summarizing the collected data and organizing these in a manner that they answer the research questions and are aligned with objectives. The Data Processing operations are as follows and they were faithfully observed:

Editing: It is a process of examining the collected raw data to detect errors and omissions, and to correct these when possible. As a researcher, I edited this work numerous times.

Classification: A process of arranging data in groups or classes on the basis of common characteristics. This is what the researcher of this dissertation followed.

Tabulation: The process of summarizing raw data and displaying the same in compact form for further analysis. As a researcher and author of this dissertation I tabulated for further analysis as it may be needed. I did put data in an orderly arrangement, in columns and rows.

Tabulation is essential because of the following reasons:

- It conserves space and reduces explanatory and descriptive statement to a minimum.
- It facilitates the process of comparison.
- It facilitates the summation of items and the detection of errors and omissions.
- It provides the basis for various statistical computations. (Kumar, Ranjit 2005:32).

3.8. Presentation of Gasabo district

Geographic location and demography of Gasabo district

Gasabo district is located in the North East of Kigali City Province and bordered by Kicukiro district (South), Nyarugenge (West), Rwamagana (East) and Rulindo and Gicumbi (North).

The district's landscape or surface area is 430.30 km² of which 90% represent rural zone as indicated in the district graph below with the green line separating rural and urban areas

(Gasabo DDP, 2013).

Kigali city has 3 districts Kicukiro, Nyarugenge and Gasabo. Gasabo districts counts high in population at around 529.561 compared to 318.564 Kicukiro and 284.561 of Nyarugenge.

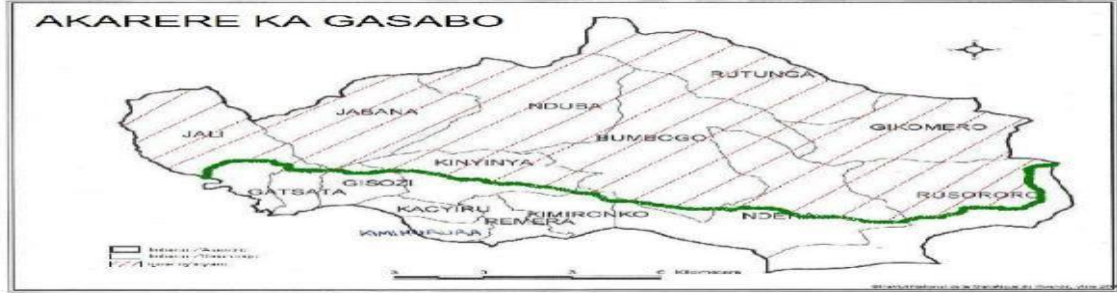
According to the data from 4th Population and Housing Census young people aged between 16-30 years is 29% of which 51.0% are female and 48.9% are male. Among them, 20.9% live in urban areas and 79.1% in rural areas (NST1, 2018). This means that Gasabo District is mainly populated by youth to the level of 153 572 people. In Rwanda, youth are citizens aged between

16 and 30 years old (National Youth Policy, 2015)

Decentralization structure

Gasabo District head office is located in the Remera sector, near the Head Quarters of Rwanda Development Board, in the zone called namely Gishushu. The Kigali City Master plan positions Gasabo District to be always the country's administrative centre. Therefore, this is considered as potentiality and many more important agency offices, hotels and other service centres will be relocated and/or located in Gasabo District. Administratively, the District has four level of administrative entities as defined by the National's Decentralization Policy. The top-bottom structures are as follow: District (Akarere) level, Sector (Umurenge), Cell (Akagali) and Village level (Umudugudu). Currently, the District has 15 Sectors, 73 Cells and 501 Villages.

Figure 1: Gasabo District Administrative map



Source: www.gasabodistrict.gov.rw

The figure describing Gasabo District boundaries and its sectors.

3.9. Conclusion

In this chapter we have discussed the research methodology and methods used to achieve the research objectives set out in chapter one. It was obvious to provide a comprehensive description of the methods employed and the philosophical justification of using these methods in the present study.

In conclusion, qualitative methods - using secondary data sources have been suitable because of covid-19 pandemic and its restrictions. However, few direct interviews were made without forgetting even the telephone calls in the framework of prevention of covid-19 pandemic. This approach was always driven by the ultimate objective of gathering sufficient information necessary to our study entitled “Contribution of National Service (Urugerero) to Community Security: The Case of Gasabo District”.

CHAPTER IV: PRESENTATION AND INTERPRETATION OF FINDINGS

4.1. Introduction

This chapter intends to analyze and interpret both primary and secondary data that are related to the topic under study. The purpose of this study is to explain the effort played by the National Service “Urugerero” in building peace and security within communities more specifically in Gasabo District. As we previously discussed, to better collect data and thus analyze the achievements and the challenges of the implementation of National Service “Urugerero”. We have stratified the population into 3 groups. At the community level, we interviewed 6 young people, individually because of the prevention measures of covid-19 pandemic prohibiting the gathering during the period of our data collection at the district level. We mainly used secondary data for National Service “Urugerero” achievements from various reports and we made a fruitful interview by telephone with the Director in charge of “Itorero”. Finally, the last stratification is at the national level where we also interviewed the Director in Charge of “Urugerero” through the telephone.

Though we did few interviews, the designed questionnaire guided us in those interviews we conducted either in person or by telephone. Collected data have been entered into excel for analysis. Responses that are similar have been clustered for analysis.

4.2. Implementation of “Urugerero” program

4.2.1 The organization of National Service “Urugerero”

As we have many times underlined in previous chapters, National Service “Urugerero” is nowadays dedicated to young people who finish the secondary studies and it is compulsory.

But we have also two kinds of “Urugerero” as described below.

Camped “Urugerero”: This kind of “Urugerero” begun in 2017 at the national level, and it cascaded to the province in 2018, to really begin at district level in 2019.

It is a selection of those who have been good performers in ordinary Urugerero. They are selected by the local authorities at Village and Cell, Sector and District levels. After their selection there are sent to a site chosen for their instructions.

When there is a need to create a site “Icyanya”, obviously the site is set where there is a biggest need of hands-on activities. For example, organizers tend to aim at solving some particular community – social problems such as: housing for the needy, kitchen gardens for the vulnerable population “Uturima tw’igikoni”, road or other infrastructure to mention but some.

Ordinary “Urugerero”, after the training “Gutozwa”, in ad hoc centers, the training awardees “Intore” return in their respective communities to perform diverse activities according to the needs of the communities. In small groups they participate in community life specially to help needy persons, but also to be the torchbearers of new values, new political philosophies of the new secure and united Rwanda.

This organization has been described in the interview with the Director of Urugerero at the Headquarters of NIC as follow.

First and foremost, let me say that the National Service ‘Urugerero’ is designed for these young men and women who have graduated from high school.

‘Urugero’ has two types. There is a **General Urugerero** that started in 2012 and is made up of all high school graduates, where after being trained from selected training centers, they are sent on field to do various activities in the community and elsewhere depending on the need.

Second is the **Camped Urugerero**. This one started in 2017 at the National level. In 2018 it was implemented at the Provincial and City of Kigali level. And in 2019 it was further decentralized at the district level. It is performed by the special youth who excelled in the general field.

The trainees are preliminary trained in training centers in the district where they receive theoretically the philosophy behind ‘Urugerero’, what it is and how it will be implemented, the values that should characterize ‘Intore’ and so on, so that they go to the field properly prepared.

About where the courses are held, the General Urugerero, is held in the centers and trainees go back home daily while for the Camped Urugerero, there is camp or site called ‘Icyanya’. When choosing “Icyanya”, the priority is given to the places or zones where there is a need for more hands-on activities, especially for those where there are persons who are socially disadvantaged and other problems: housing for needy households, kitchen gardens, repairing/building

roads or other infrastructures, cleaning canals and public places, and protecting the environment... Where the budget is needed, the District and NIC provide it. Like in ancient times, the people surrounding the site do participate by providing foodstuffs called 'Ingishywa'.

4.2.2 The domains of action

When they come back to their respective villages, the "Intore", do assessment of the needs of the communities they live in and prioritize according to the assistance of the administration and security organs. In one-word, National Service "Urugerero" tackles the Humana Security Issues identified during their training so as to ensure community security.

As we have discussed in previous chapters, "a feeling of insecurity arises more from worries about daily life than from the dread of a cataclysmic world event. For example, will they and their families have enough to eat? Will they lose their jobs? Will their streets and neighborhoods be safe from crime? Will they be tortured by a repressive state? Will they become a victim of violence because of their gender? Will their religion or ethnic origin target them for persecution or radicalization?" (UNDP, 1994: 22).

The post-genocide period was marked by several survival problems. The socio fabric has fallen apart which its effect in various areas. First of all, the economic problems have been exacerbated following the genocide that killed a lot of men who are, in the Rwandan culture, family bread winners. Despite the pro-poor programs like Vision Umurenge Program commonly known as VUP, the Ubudehe Program, and Girinka Program, some families did not graduate from the poverty.

It is this context that the "Intore" do intervene to alleviate some economic problems. Thus, in their activities they help the poor households to cultivate in order, not only to help them to do an economic activity but most importantly, to show them that the larger community of Rwandans is with them. To increase the income of the poor households, the "Intore" has inspired the community with the spirit of saving and unity, through the Saving and Internal

Lending Communities (SILC). These small groups have made some miracles in the poor households. Some women now have small business because of these SILC. In each village of Gasabo district, there is a SILC and so in entire district, there are 501 SILCs.

The minimum members of these are 10,000 members if one counts a minimum of 20. This scheme reinforces the Rwandan policy to increase the spirit of association and ultimately the spirit of saving and unity. This has catalyzed a social safety, cohesion and pacific cohabitation, which are the foundation of a community security and thus overall goal of the Itorero which is to empower people to play an active role in their communities' development. In addition, it empowers them to gain the experience, knowledge and life skills necessary for employment and fulfillment of their citizenship. And what is amazing is that they are also members of those SILCs. This synergy illustrates the new Rwanda, marked by "The power of unity".

The following is a testimony from one of the beneficiaries: "SILC helped me to get what I wanted, small business. I was a tailor before but now SILC has helped me to start a small business while simultaneously I sew clothes. Before I would not earn enough money to start a small business but because I am a SILC member, I do borrow capital from my group to support my investment. This helps me generate profit that enables me to reimburse the borrowed money with little interest and I also pay the membership share.

Being member of SILC groups is good, but there are a lot of people who do not have the ability and skills. Intore trains them to know basic skills about small business. It trains them to know the way they will go to make a living and the culture of saving. Gained knowledge and skills are so useful in the process of borrowing seed money for capital. These trainings change some community members mentality that one cannot start a business with an investment less than 100,000 RwF. Initially that is what they think. But after their training, one discovers that he or she can actually begin a small business even with 2,000 RWF only, and earn profit. When they get trained in various ways to do business with 10, 000 Rwf, they do business and earn again

10, 000 Rwf several times until one has 100, 000 Rwf”, said one member of SILC”.

In addition, another SILC member said:

Before I joined these groups, I was really a poor person who had nothing to lose. I have been a person who has nothing to do for my children, but since I joined those groups, I have really been a blessed person. Now, I have something I can do because of those groups. I started by borrowing 50,000 Rwf from SILC group and went to buy and resell cheaper clothes for four hundred francs (400Frws) each. That's how I started. Like other group members, I do return the borrowed money with little interest and borrow more to expand my business. So that's what happened, and now I'm in a happy situation of life.

Furthermore, another interviewee had this to say:

There is a difference. Before I became a "SILC" member, I was like a useless person. But after being in these groups, I got an opportunity to find where I can borrow money and make profits and progress with SILC. Before I went to SILC, I was sitting in the community doing nothing but when I got there, they lend me money that has helped me to progress. They loaned me money and I gave it back with a modest interest. Their interest rate is modest”.

Rwanda has the policy of fighting against the malnutrition, to fight against the crucial problem of the stunting for children under 5 years old. The 6th Rwanda Demographic and Health Survey (DHS), done under the supervision of NISR in 2020, has given a horrifying image of this problem that 33% of children under 5 years are stunted national wide. Certainly, a decrease of 5% if compared to the report of the same NISR in 2014/2015, and very big achievement if we consider that in 2000, the statistics showed that 48% of the children have the problem of stunting. This is a big problem of food security: the access to basic nutrition and food supply. In both “Urugerero”Camps and ordinary “Urugerero” in their respective communities the “Intore” build Kitchen gardens. Thus, they help to fight against the food insecurity in order to scale up the nutrition and then reduce the problem of stunting in the community. But building kitchen gardens do not only solve the problem of malnutrition but help households to save money they would use to buy vegetables.

The “Intore” are in the community on frontline of the mobilization in fighting against diseases and drugs. Before covid-19, where the role of youth volunteers -amongst them “Intore” constituted the inner group of problem solving in the community and they were highly appreciated. The “Intore” have been and continue to be the vehicles of knowledge about the family planning methods, about the prevention of HIV/AIDS and other diseases like malaria that burden the health of the community. Health security is more complex, and covers many

different issues such as access to safe water, living in a safe environment, access to health services and so on and so forth.

The water pipeline maintenance, the road rehabilitation can be both considered as actions contributing to a stable economy and healthy. Intore also build houses and toilets for needy persons, to promote hygiene as a source of infectious diseases among children and so improve health conditions.

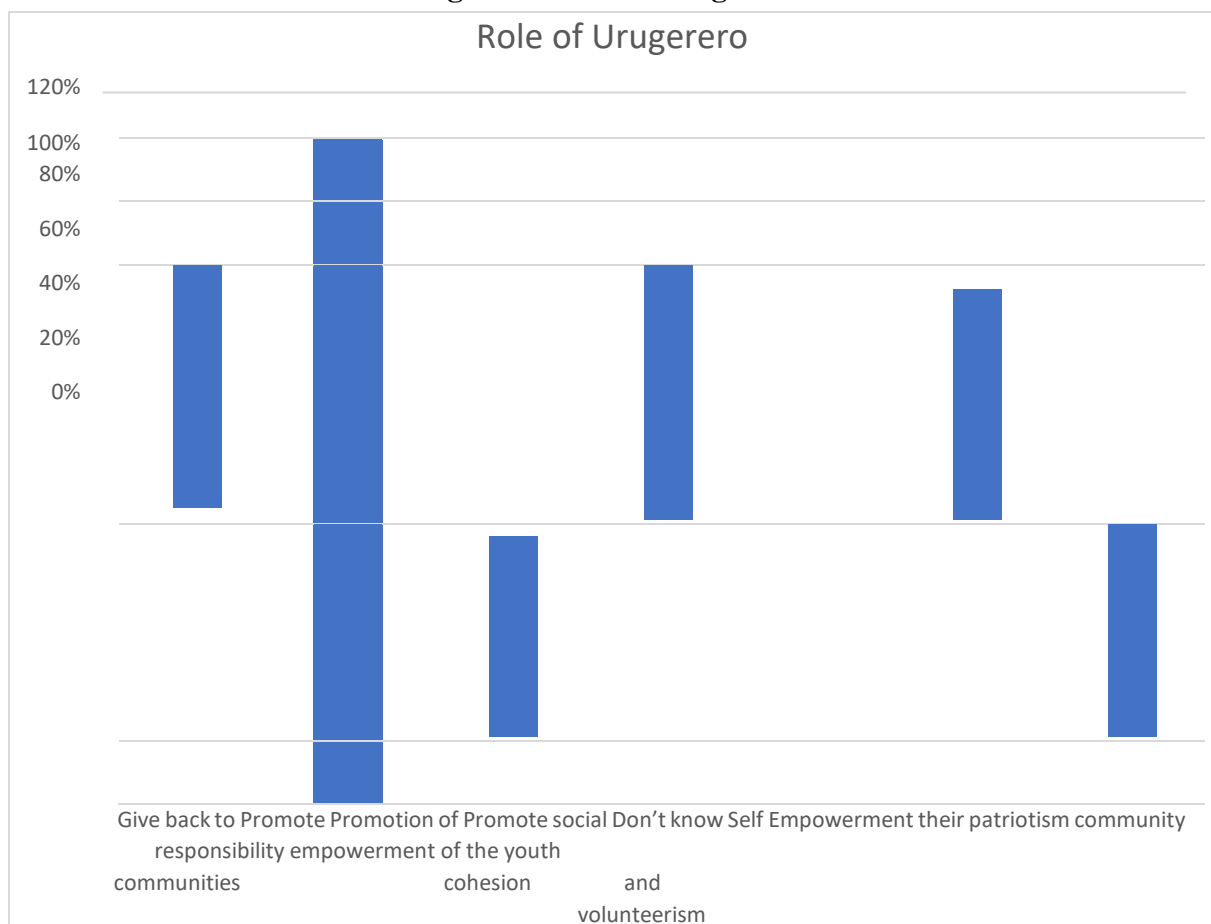
Environmental security is straightforward and cover such issues as prevention of water pollution, prevention of air pollution, prevention from deforestation, irrigated land conservation, prevention of natural hazards such as droughts, floods, cyclones, earthquakes etc. For example, Intore control both flood and soil erosion by maintaining water channels and the drainage systems clean. By caring for our environment, they improve environmental security. Community security on the other hand covers conservation of traditional and cultures, languages and commonly held values. It also includes abolishment of ethnic discrimination, prevention of ethnic conflicts, and protection of indigenous people. Intore promote the unity among the community. They create spaces where people in general and youth in particular meet and express freely their thoughts and feelings. There has been creation of specific youth clubs dedicated to the building of the socio-fabric. Those clubs will be discussed in a specific section below.

Finally, some youth during Rwandan war and the genocide against the Tutsi (1990-1994) were made the killing machine to destroy the society. This time around youth have to be the catalyst for the unity of all Rwandans and perpetuate the positive values as Rwandan president puts it: “we have chosen to be together” (President Paul Kagame: 2014). The politics can no longer use the youth to destroy but to build. And without considering their political ideology the youth get together to heal the Rwandan society. Where there is a need for budget, Government (District and NIC) provide it. There is also the participation of the population where the site “Icyanya” is operating. The neighboring population brings together the provisions of food; those provisions are called “Ingishywa” referring to the food provisions of the shepherds who go to seek pasture far away from their villages.

Through focus discussion on how they perceive the role of “Urugerero” within the community, the youth converged on its role of a continuous participation in improvement of some specific areas as they do during the camping. Specifically, “Intore” continue to improving education of youth in fighting against drug consumption as a cause of delinquency and banditry in the community. They are urged to promote livelihood and contribute to improve Itorero. These values have been confirmed at the national level to be among the specific objectives of Urugerero within the community. Individual responses from the focus group revealed that 100% of

services offered are for promoting patriotism. However some small number of youth , about 4% do not know exactly the role of Urugerero within the community.

Figure 2: Role of Urugerero



Source: Secondary data, 2017

Other structures of “Urugerero”. During our research on National Service “Urugerero”, we discovered other structures under the same name “Urugerero”. They are different in many aspects with the National Service, that we were analyzing. What are those other structures of “Urugerero? In fact, in order to enhance the culture of volunteerism targeting different categories of the population in a structured manner, the government of Rwanda established National Service “Urugerero” program as part of “Itorero ry’Igihugu” to strengthen the volunteerism efforts that are already going on (NIC Policy, 2011).

The National Service “Urugerero” Program is provided in Art. 47 of the constitution of Rwanda of 2003 on safeguarding and promoting national culture. It states that “The State has the duty to safeguard and promote national values based on cultural traditions and practices so long as they do not conflict with human rights, public order and good morals. The State also has the duty to preserve the national cultural heritage” (Constitute project, 2018). It also provides, the establishment and functioning of National Service “Urugerero” as determined by organic law (Rwanda, National Itorero Commission, 2011).

This mission given to “Urugerero”, shows that there is a need to carry out an objective assessment on its impact within the community security since its creation.

Currently “Urugerero” is being carried out in cells and villages though it started at the District in the year 2019 where the activities of “Urugerero” have been considered within the district action plan. We ought to appreciate the national level that created policies for “Urugerero” and played a big role in sensitization and training of youth. In 2016 – 2017 performance contract in the District of Gasabo signed a total amount of 126,425,300 Rwf to be allocated to support the activities of “Urugerero” (Imihigo, 2016-2017) so as to promote cultural values and norms. “Urugerero” has been considered in the National Strategic Transformation 1 in article 79 and 106. This year theme is “Self-reliance and promotion of cultural value (Ukwigira no kwihesha agaciro)”. This confirms how the country is relying among other strategies on community security.

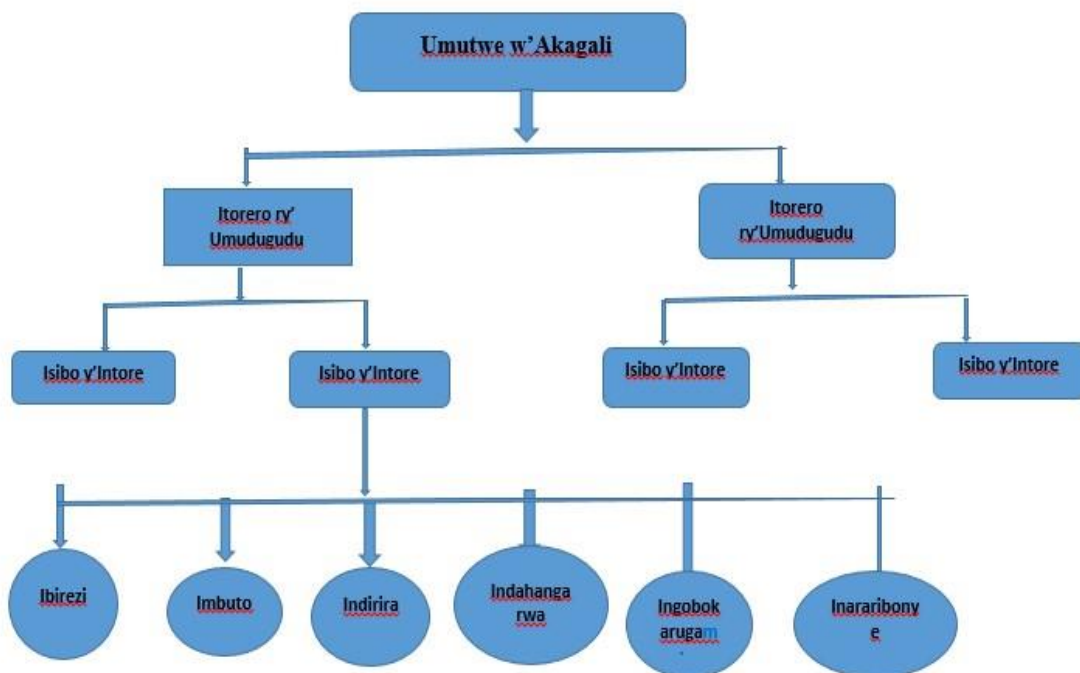
Information collected from the national level shows that serving the country under “Urugerero” is a cultural value of giving back, focusing on common interest of volunteerism.

Apart from the specific National Service “Urugerero” being specifically discussed, citizens are put under “Ingamba y’intore” “groups of Intore”, depending on age level where you find “Ibirezi” or children between 0-5 years old, “Imbutu” (seeds) between 6-12, “Indirirarugamba”

(The warriors) between 13-18, “Indahangarwa” (The braves) between 19-35, “Ingobokarugamba” between 36-55 (the highest commanders) and Inararibonye (Old retired) beyond 56 years old.

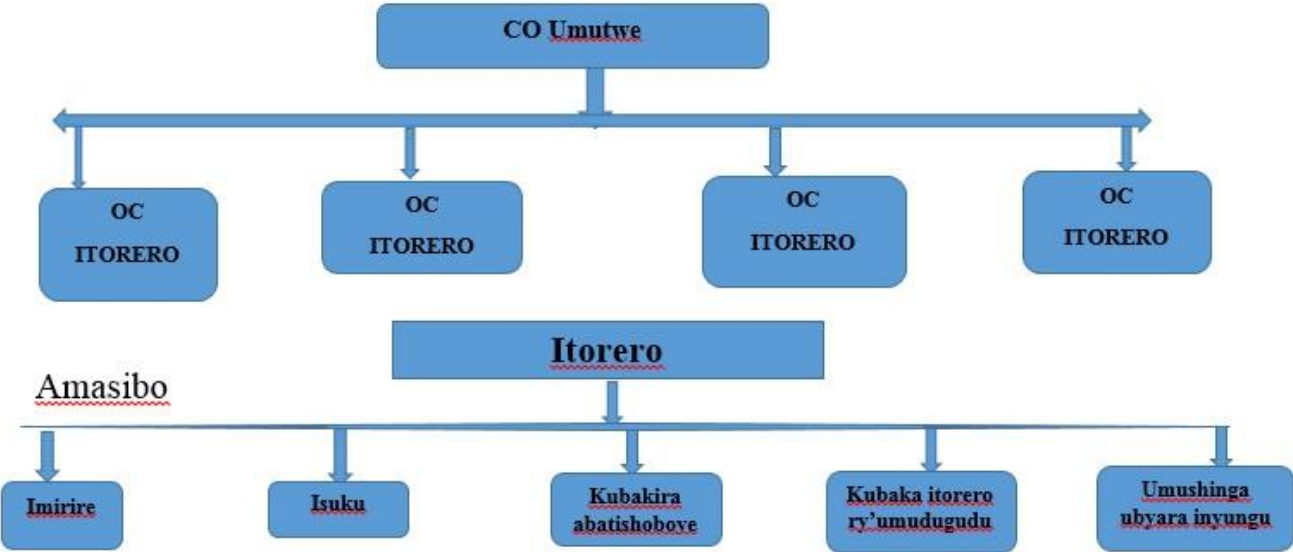
“Isibo y’intore” is a small group according to people living nearby in a same cell, through “amasibo”. People learn the values of the culture, performance in the daily duties. And all levels of ages and genders are represented in “amasibo” like those under education (Ibirezi, imbuto and indirira) and the ones serving already (indahangarwa, ingobokarugamba and the retired who are providing orientation and coaching). See the below figure and structure.

Figure 3: The structure of Urugerero at the Community level



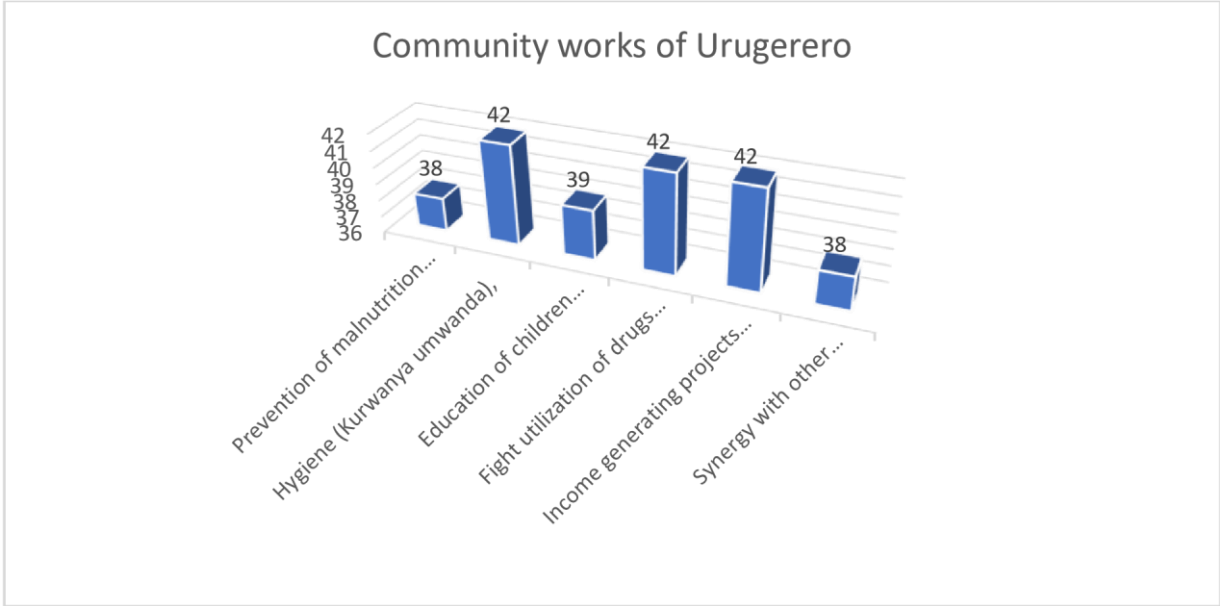
The structure of urugerero at the community level comes from the national level.

Figure 4: The structure of Urugerero at the national level



So “Urugerero” is a cluster of force put together to give back to the protection of the country and this is appreciated through promotion of the livelihood, accountability (ubupfura) and social cohesion. Other emphasized values are: hand work, technology and sciences that are speeding a sustainable development. Respondents also shared their perception on the interventions of “Urugerero” in the community as follow.

Figure 5: The community works of Urugerero.



Source: Secondary data, 2019

A continuous “Urugerero” is based on cell “Itorero” composed of “amasibo” shaping the ideas and motivation to face every challenge regarding everyday life such as security, development and social cohesion of the citizen.

It starts with training on knowing the country and its history, patriotism and protection, knowing the vision of the country and strategies of the achievement, self-reliance and problem solving culture.

The activities of “Urugerero” are dedicated to all Rwandans but until now because those who participate in “Urugerero” cannot be everywhere, it is simply a logic that the communities around the sites “Ibyanya” benefit more from the “Urugerero” than other communities.

Briefly, wherever “Intore” is, he or she has always to serve as an example, he or she is the catalyzer of the community development and socioeconomic wellbeing. “Intore” must play a role in all activities of the community, in helping to change the mindset of the people and to cooperate with other organs in many activities for the betterment of the community. Intore is like a spice that make the community more positive and confident despite the challenges.

4.3.The contribution of “Urugerero”in CS

Let us first try to recall the main ideas that underlie the concept of Community Security. The CS is a people-centered approach to addressing insecurity that integrates human security issues, development and state building paradigms. It works by bringing together a wide range of state and civil society actors from the security demand and supply sides to identifying root causes of insecurity, collectively and develop coordinated responses to them. The approach builds the capacity and willingness of communities, local authorities and security providers to address their own sources of insecurity.

If we only analyze the implementation of National Service “Urugerero”, we directly find out that “Urugerero” contributes very much in building community security. When building houses and toilets for needy persons can be simply see as a charity action, while educating people how

to fight against HIV/AIDS, Covid-19, Malaria and avoid the use of drugs can be taken as a simple exercise of how to mobilize people. While maintaining roads and water channels can be considered by someone as a simple civic duty, those activities in which we find Intore, as demonstrated above, are fundamentally a pillar of a complex architecture called security. It does not only solve the superficial problem of shelter and hygiene, health but it set up the foundation of peace, for the beneficiary and the whole community. It, furthermore, creates the spirit of togetherness and the belonging of one destiny.

To the question: “What do you do and how? What role do you play in security on a broader scale?”, one Intore responded in these words:

“Let me start by saying that to become ‘Intore’ you have to be trained. So, we are trained. What we have been trained and we to execute what we have been trained for in our communities, where we live”. Everywhere, ‘Intore’ is a “role model”. Intore must be involved in all activities that contribute to changing the mindset of the community, and collaborate with other institutions in many community development activities. In other words, ‘Intore’, urge Rwandans to embrace different values, including patriotism, and to do so in collaboration with other groups of ‘Itorero ry’Igihugu’ at the village level and Isibo. In the cause of national development and the organization of the Rwandan community, we play an important role because we are trained to train others because “Intore are trained to be sent in the mission” of transformation. In all our endeavors we must set an example and help the people to avoid anything that would resuscitate or revive and sow discord and divisionism among Rwandans so as to avoid the past ugly mistakes that lead to the war and genocide.

We feel that this is our responsibility because we too are the heirs of the future Rwanda. We must build the Rwanda we want, a new Rwanda with a new Rwandan who is free from any evil related to the division of Rwandans that led us to the Genocide against the Tutsi. In particular, we play an important role in improving public safety. Our role begins with a campaign where

we urge the people to be on the lookout for each other, to form anti-crime organizations, to provide information to the security services when they remarked any suspicious situation so that it must be fast-tracked.

But there are also human security issues, where we invest our physical force. We build for needy, houses, kitchens and toilets, and doing so we fight against poverty and disease. Some of us have farmed gardens to fight against malnutrition. We have set an example for hygiene and sanitation, in the maintenance of infrastructure such as road repairs. When you go everywhere in the community you will find savings and credit groups that we have helped the community to understand, establish and manage. Now some have made progress. We have also established the Unity and Reconciliation Forums, the Anti-Genocide, and Anti-Crime clubs, and beyond that all of us are ‘Volunteers’ and we are very active in various activities. You have seen how we got up and taught the people to prevent and fight against Coronavirus. For me, being an Intore is a great contribution to be made by every young person, and the best thing about this, is that we are working closely with the security services and the administration. The time of non-collaboration is over. We now see that people are safe because of these approaches, they are no longer afraid of seeing and collaborating with the security forces to improve communities and country.

And when the whole Umudugudu comes together to discuss and find solution of their problems, we have a community driven approach to understanding and providing security. This process uses participatory assessments and planning and seeks to contribute to a full range of security and development improvements as decided by communities themselves.

We know that the lists of needy persons in different areas are democratically drawn up by the whole community. Before creating the Kitchen Garden, house or toilets, by the “Intore”, the community choose those who are most needy so as to enhance their security. And in this process of building Community Security, the community is not alone, they are assisted by the

local institutions. It is in this collaboration that the government officials, private sector and civil society officials and security organs sometimes come with iron sheets to assist the community. And this really make a symbiosis end-state where people become the center of every policy. In this process of building Community security, “Intore” are in frontline, because they are trained to be also trainers of good values. The “Intore” are trained to be sent in mission “Intore itorezwa gutumwa”. In all activities, they have to give good example and help people to fight against anything which can bring divisionism, a historical sin among the Rwandans. After the Genocide against Tutsi, the youth have to be the cornerstone of the future. They have to spread the positive values such as good cohabitation, unity and reconciliation so as to rebuild the socio fabrics destroyed by the genocide. Thus, in Gasabo District there are some clubs, created under the initiative of “Intore”. But those clubs include other young people for better inclusion of the whole members of the community. We can mention three main clubs: unity club, never again club and Volunteers’ group.

Table 1: Clubs dedicated to Community Security

Name of the clubs	Numbers of the clubs in district	Members of clubs		
		Females	males	Total
Unity clubs	15	1720	2190	3910
Never again clubs	15	1350	1660	3010
Club anti-crimes	15	1830	2300	4220
The volunteers	15	4800	3840	8640

Source: Secondary data, 2019

The focused citizens group of “Urugerero” is the youth finishing the secondary studies. The name of this “Urugerero” is “Inkomezabigwi” (the steadiness of bravery). Semantically, the

name itself defines the goal the youth have. Their goal is to continue the bravery of their elders so that Rwanda continues to be safe and developed.

It is this purpose that they are trained to create new philosophy of living and a new Rwanda, the country where genocide is never again.

The techniques they use are mainly related to the mobilization. By door-to-door approach and by binomial groups, they mobilize people to be a watching-eye for the neighbor. Furthermore, they give first-hand information to the security organs about any abnormal thing they notice in the “Umugudugu” for further analysis. If there is an insecurity, they simply alert the police and the local security institutions.

A resident of one Village, delivered the appreciation of National Service “Urugerero” and specially “Intore”, in these words below:

" When these young women and men are in action, they do great things. For example, they started for me a kitchen garden. I saved money that I could have used to buy vegetables. That saved money is used to buy other things. Another example, recently the downstairs lounge was obstructed by the flood. These young women and men gathered one day and cleaned the lounge. I recently saw these guys put the money together to buy for needy families (about thirty people) basic health insurance. That example made me conclude that together we could alleviate the problems of some of us to make life better. Now we really have youths who have a vision, and there is an eye that mentor them. I have also noticed that nowadays, drug addicts and abuse of alcohol are reduced due to peer support. As adults, we have to learn those good values from them. I am proud of this program. It has boosted the unity and reconciliation among us. Youth are leading by example and so together we succeed.

4.4.Challenges

4.4.1 General perception of “Urugerero”activities

The level of understanding of “Urugerero”and challenges within the implementers. 3,156 youth are serving under Urugero in Gasabo district for more than 6 months. There is a gender disparity where 1648 females (52%) and 1508 male (48%). However, this is due to the normal disparity of female compared to male countrywide. And it does not have any negative impact on the implementation of “Urugerero”tasks. The level of satisfaction of the achievement of the objectives of “Urugerero” has been scored to 40% at the national level and different factors have been highlighted.

District level: National Service “Urugerero” is considered under performance contract so it is not going parallel to the financial plan which makes it hard to achieve. There is a specific budget allocated to the training but seems to be low according to the number of young people to be trained. This sometimes causes poor implementation.

The second challenge is relating to social class (Ubudehe Categorization) where most of people are under first and second social economic class that need financial assistance to achieve a certain level of self-reliance. According to National Institute of Statistics Gasabo district is ranked fourth lowest (26%) country-wide by percentage of poor population. The third challenge rely on the consistency of trainers at the district level where they move to other working places.

Community level: at the beginning of Urugerero there was a low level of understanding of interventions of “Urugerero” under the community. But by now, people are understanding “Urugerero”, as they are already into the categories of Urugerero” by age. Despite the low satisfaction, vis-à-vis the achievements, the satisfaction at the national level has been scored 80%, this is justified by the best level of understanding of government institutions on “Urugerero”objectives, strategies, policy and procedures approved.

Urugerero was officially launched by His Excellency the president of the republic of Rwanda the 16th November in 2007 after 81 years to promote the self-reliance and enhancing the Rwandan cultural values. The structure of “Urugerero” was also approved by the Ministerial meeting of 18th November 2011 and in 2012, officially as the national policy of volunteerism.

4.4.2 Challenges during the implementation

Community Level

At the community level, the youth encounter the problem of mindset. Since the first step is infusing new values in the community, the problem is the resistance of some people. This is solved by the persistence in doing good positively. The main tool to reach the change of the mindset is the repetition and the results of the experience of where there is adoption of new ways to do. For example, during the mobilization for the SILCs, it is good to use tangible examples of persons whom the life has positively changed in a progress way. The problem of lack of necessary materials to extend actions to all needy persons within the community. There is also some youth who like to have some incentives during their activities. They sometimes loose this spirit of volunteerism because someone discouraged them.

District level

There is a big challenge of budget. As a coordinating institution, there is a need of a budget line for Urugerero. In 2018, for the first Camping Urugerero “Inkomezabigwi”, the instructions gave to all districts from the national level 100 million Rwandan Francs to help the project. It was very complicated to make some cutting on other budgets, but it was done. In the 2019 budget the provisional budget was 175,425,800 Rwf. But it has not been sufficient and the exercise of cutting from other budgets once again occurred. The other problem is that “Urugerero” is not yet decentralized. The instructions are always from the central government and this can hamper a good coordination.

National

Even though the national level bore the policies creating “Urugerero” and played a big role in sensitization and training, there are some challenges due to the high centralization of Urugerero. There is a kind of gap between the national level as the policy maker and the district level as the executive and coordinating institution. At the national level there is a very big gap of the program of Urugerero. And so, there is a big problem of the budget. All camping “Urugerero” have been done roughly as if they were not programmed. This has caused some difficulties at District level that is coordinating and executing institution of Urugerero.

4.4.3 Challenges in contributing to community security

As we discussed, the contribution of “Urugerero” to community security is in one word, the alleviation of the feeling of insecurity arising from worries about daily life. Economic, food, health, personal, community, environment, political insecurities are tackled by the National Service Urugerero. Unfortunately, there are some areas that remain dark, without total change in the community. These include: domestic violence between spouses due to various causes such as resources mismanagement, extra marital affairs and so forth. Such violent conflicts cause insecurities in families and in the communities. For example, the domestic violence, death, school dropout, children’s delinquencies such as early banditry and prostitution.

4.5.Challenges in policy making

Naturally the new approach in planning is bottom-up approach. This approach produces positive impact mainly the appropriation of the planned program. It has been observed that between the executive organs, which are districts and the policy maker, -NIC- there is a big gap between the planning of the Urugerero, its implementations and evaluations.

Some of the above challenges have been pointed out by someone in charge of Itorero Gasabo District. He demonstrated the key issues for a successful Urugerero as catalyst for security.

First of all, let me begin by saying that National Service ‘Urugerero’, is an amazing program with amazing achievements. But as we know each rose has its thorn. The youths are the main implementers of this program of ‘Urugerero’ and some of them lack enthusiasm for ‘Urugerero’. I invite them and urge them to embrace the culture of volunteerism and to continue to dedicate themselves to their motherland Rwanda. What they do is in the philosophy of building a sustainable Rwanda with uniqueness culture. Our efforts must fill the gaps left by the lack of abundant natural resources. But what ‘Intore’ do is to promote the values and taboos of Rwandan culture, protect them from bad habits and dysfunctionality like abuse of drugs and alcohol.

As for the district administration where I work, the issue that has arisen at the beginning, in the execution of ‘Urugerero’ is the budget, the District Council has decided to create a budget line for ‘Urugerero’ on the budget for the training of ‘Intore’ and other financial needs for the activities. All have to be well and timely planned. I cannot forget to call upon the civil society and private sector to support the ‘Urugerero’ program in a variety of ways, including finance. The National Itorero Commission (NIC) is requested to determine an adequate budget to assist in the implementation of the program. I would like to conclude by making an appealing for a good coordination of “Urugerero” to better manage the ‘Intore’ and to continue to train them for the Rwandan preservation.

4.6. Conclusion

The chapter we are closing analyzed the data collected on the topic of our research “Contribution of National Service “Urugerero” to Community Security: The Case of Gasabo District”. Admittedly, the measures for the prevention of Covid-19 have limited our research population and therefore the quantity of data we have expected to collect. Despite this, the data collected are of an excellent quality for responding to our hypothesis which was that the Nation Service “Urugerero” contributes to the community security.

In fact, the young “Intore”, are working with enthusiasm and determination to stem the daily societal problems which are the root of insecurity. With insufficient means- one of the big challenges-, the young “Intore” are on the frontline as torchbearers of a new ideology or vision of community life. Thus, by providing solutions to the problems of nutrition, health, environment, by striving for unity to mend the social fabric torn by the genocide against Tutsi in 1994, by bringing people together to teach them how to make small savings, the young “Intore” establish the solid base of security. In few words, by solving the survival problems in the community, they do contribute to the Community security.

Despite the budgetary problems, the trial and error in the coordination, the National Service “Urugerero” turns out to be the catalyzer of the security. It remains to see whether domestic violence, which has now become an evil in society and a source of insecurity will be also well alleviated by “Intore”. And above of all if the vacuum of collaboration in the implementation between the policy makers and executors of these policies will filled up.

CHAPTER V: SUMMARY OF THE MAIN FINDINGS, GENERAL CONCLUSION AND RECOMMENDATIONS

5.0. Introduction

This chapter highlights a summary of major findings of our research whose topic is “contribution of national service (urugerero) to community security: the case of Gasabo district”. The chapter five presents the general conclusion and finally the possible measures that can be put into place to improve national service “urugerero” program or scheme.

5.1. Summary of the main findings

The major objective of this research was to assess the contribution of national service “urugerero” to community security in Gasabo district. For the success of this study, data have been collected from primary and secondary sources so as to draw important conclusions. After the research, the researcher came up with the following major findings:

The research has been guided by a number of research questions that helped us to deepen the understanding of National Service (Urugerero) in Rwanda’s post genocide context and more specifically its contribution in the Community Security. The objective of the study was to answer the following main research question:

What is the contribution of National Service “Urugerero” to Community Security? How do people perceive Urugerero? And more specifically this study lies on the hypothesis that National Service “Urugerero” brought a great impact and has been valuable in peace and security building in the Rwandan society in general. However, it does also depict some of the loopholes in the implementation of its mission. Thus, its aim is to provide a comprehensive assessment of the National Service “Urugerero” and its contribution to the Community Security in Gasabo District. The following are some of the major contributions.

- During this research, I discovered that Rwandan government has engaged in National Service “Urugerero” to set up sustainable community security by alleviating human

security issues which hamper the community peaceful cohabitation and cohesion for the unity. The most critical problems the “Intore” continue solve are the problems of hunger and malnutrition by innovatively coming up with kitchen gardens, the problem of hygiene and sanitation where every household has now a decent toilet. Furthermore, the poverty reduction is noticeable, and the culture of saving is rooted in the communities through Saving and Internal Lending Communities (SILCs) commonly known in Kinyarwanda as “Amatsinda” or “Ibimina”.

- The National Service “Urugerero” is greatly contributing to transformation of the society. Because of the enthusiasm of the youth in general, and particularly “Intore” and their positive consideration of the life the young people, are promoters of good values and a catalyzer of a good mindset. Today, the civic education mobilization has resulted in tangible dedications so that every adult person participates actively in community activities known as “Umuganda”. In each village, there is a group for “professional patrol” during the night commonly called “Irondo ry’umwuga”, and as a paramount achievement, the suspicion among the people have been replaced by the conciliatory cohabitation which is the reflection of unity and reconciliation.
- The National Service (Urugerero) is a home-grown initiative that helps to instill positive values in Rwandans especially youth, give back to their communities, promote patriotism, community cohesion, and social responsibility and volunteerism. It is enhancing the socio-economic development of our country using integrated approaches some of which are informed by the Rwandan culture and traditions. (NIC 2011).
- National Service (Urugerero) can be defined as an organized activity in which people serve the community in ways that contribute to social, economic and political transformation at no financial rewards. The “Urugerero” program is aimed at

developing programs that enhance the current efforts. It's put in place to accelerate growth in all sectors of the economy by adding a formalized voluntary service component (NIC 2011). Generally speaking, Government of Rwanda might continue to use National Service "Urugerero", to better promote Unity, peace, reconciliation and patriotism, which are the foundation for a sustainable community security towards a great nation Rwanda tends to dream of becoming.

5.2. Conclusion

The main objective of this study was to assess the contribution of National Service "Urugerero" to community security in Gasabo District. The study had following specific objectives:

- To assess perception of "Urugerero" activities within Gasabo District,
- To assess the level of understanding of "Urugerero" within the implementers,
- To assess the challenges of "Urugerero" within its three implementation phases,
- To assess challenges for the implementation of "Urugerero" services in contributing to community security.

Gasabo District has numerous achievements of Urugerero, and even though the beginning has been very difficult because of the gap between the National and the District. The perception of "Urugerero" in Gasabo District is positive. The district has appreciated the program even though there are still some challenges related to bad collaboration between National level and the district.

Despite the Covid-19 pandemic, National Service contributed to the community security. In fact, the young "Intore", are working with enthusiasm and determination to stem the daily societal problems which are the root of insecurity. Insufficient means is one of the big challenges the young "Intore" have as frontline torchbearers of a new vision of community life. Thus, by providing solutions to the problems of nutrition, health, environment, by striving for unity to mend the social fabric torn by the genocide against Tutsi in 1994, by bringing people

together to teach them how to make small savings, the young “Intore” establish the solid base of economic and social cultural security.

In a nutshell, by solving the basic need problems in the community, they do contribute to the Community security. Despite the budgetary problems, the trial and error in the coordination, the National Service “Urugerero” turns out to be the catalyzer of the security. It remains to be seen whether domestic violence, which have now become a criminal in society and a source of insecurity will be also well alleviated by “Intore”. Above all it is yet to be seen if the vacuum of collaboration in the implementation between the policy makers and executors of these policies will filled up by “Intore”.

5.3. Recommendations

Going forward, then recommendations based on this research dwells on the need to strengthen the collaboration between the NIC, Districts and Communities. This collaboration will ensure that all parties comply with the set objectives of National Service “Urugerero”, pursuant to the provisions of national policies. Thus, the greatest recommendation we formulate, as a researcher to both NIC and Gasabo District, is to continue National Service “Urugerero” program and certainly to harmonize the collaboration which is pertinent for security. When referring situations, some loopholes and challenges demonstrate that the NIC should harmonize the policy of National Service “Urugerero”. Also, the NIC should be willing to assist the districts during the execution of “Urugerero” and then reinforce collaboration. It is very remarkable that the National Service “Urugerero” has been like a godsend gift to the human security issues. Therefore, for its best benefit to the community, this research would commend the following specific recommendations.

To the communities:

The use of all categories of Itorero, from Ibirezi to Inararibonye, in order to create in all Rwandan, like in the past, the spirit or the pride to be Rwandan. This can also help to build and develop, the spirit of oneness “Rwandity” among all Rwandans (Ndumunyarwanda).

To District level:

The problem of the budget has to be fixed to better permit the extension of the action to many beneficiaries. In addition, even though the National Service Urugerero, do promote the spirit of volunteerism, “Intore” can receive some incentives to more motivate them and other national values. Finally, the district ought to avail all necessary -needed support for the “Intore”

To National Level

Extend the policy of the National Service “Urugerero” to all the possible youth and not only those finishing their secondary schools.

The National Itorero Commission can improve the collaboration and accompany the district in the whole process of “urugerero” specifically during “Urugerero” Camp. It can also avail the budgetary support. Moreover, specifically NIC ought to avail information of “Urugerero” in accessible and smart a public site.

Finally, it is important to state that the purpose of this academic work is not only to provide appreciations of National Service Urugerero and formulate recommendations. This dissertation has opened up more areas for future research while exposing the amazing achievements and certainly some flaws in policy implementation of National Service “Urugerero. It is therefore, critical to understand that the subject matter is not fully covered and the need for a continued inquiry into this topic is imperative.

Thus, other researchers may want to go further on analyzing National Service “Urugerero”, for its better understanding or use and want to know why the GOR does this and not that.

Therefore, in the further research one might want to consider this paper as a reference to expand the scope and improve results of the research. The consulted literatures and the recommendations we have formulated would be a source of great importance for both academician and practitioners.

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APPENDIXES

Appendix 1: GUIDING QUESTIONNAIRE FOR INTERVIEW IN ENGLISH

1. What is an Urugerero? Who are involved in Urugerero?
2. How are Urugerero participants organized?
3. Where does Urugerero carried out? In the camps called "Centres/Campings" are they organized? Or are the attendees allowed to return back to their homes?
4. If it is done in the camps (Centers/Campings), what are the main activities that Urugerero attendees are required to focus on? Where these activities require a budget, who provides the budget?
5. If Urugerero is conducted in camps called "Centers/Campings" are organized, where those in Urugerero are born (Communities), how do they benefit from urugerero?
6. In other words, what is the role of those who have been dismissed from the place where they were trained (Intore) in the real life of their place of residence? How do they deliver what they have been trained to where they live?
7. In other words, how do Intore mobilize Rwandans with different values, including patriotism?
8. What do Urugerero/Intore play in striving for the development and unity of the Rwandan community?
9. After the Genocide committed against the Tutsi in 1994, different solutions were sought to restore the unity of Rwandans, how the Urugerero/intore strive for the values of good relations and the culture of unity and reconciliation and of dedication in the family Rwandan?
10. How specifically do Intore play a role in promoting public security?
11. Show the activities that show that Intore are involved in the maintenance of security in their places of residence?
12. How do Intore in their families, in their villages work with each other, with government agencies, with security agencies (Police, Army, DASSO, NISS, Emergency Services...)?
13. Are there clubs (clubs) that the elites have formed related to the values that have been trained?
14. Are there any obstacles in achieving the role played by Intore related to the security of the Rwandan community?
15. For you as a person following Urugerero, what recommendations would you give to the problems that should be solved so that Urugerero can be a stable safety catalyst?

Thank you for your time

Appendix 2: INYOBOZI Y'IBIBAZO MU BIGANIRO MU KINYARWANDA

1. Urugerero ni iki ? Rukorwa na bande ?
2. Abarukora bategurwa gute?
3. Ese Urugerero rukorerwa he? Mu ngando zitwa “Ibyanya” ziba zateguwe? Cyangwa rukorwa abarurimo bataha mu ngo iwabo?
4. Niba rukorwa mu ngando ni ibihe bikorwa by’ingenzi Urugerero rwose rusabwa kwibandaho? Aho ibyo bikorwa bisaba ingengo y’imari, iyo ngengo y’imari itangwa na nde?
5. Ese niba Urugerero rukorerwa mu ngando zitwa “Ibyanya” ziba zateguwe, ubwo aho abari mu rugerero bavuka, bagerwaho bate n’inyungu z’urugerero?
6. Mu yandi magambo abavuye aho batorejwe (Intore) bagira uruhe ruhare mu buzima busanzwe bw’aho baba? Ibyo batojwe babigeza aho batuye gute?
7. Muri yandi magambo Intore zikangurira gute Abanyarwanda indangagaciro zinyuranye harimo izo gukunda igihugu?
8. Urugerero/Intore bagira uruhe ruhare mu guharanira iterambere no gushyira hamwe k’umuryango nyarwanda?
9. Nyuma ya Jenocide yakorewe Abatutsi mu 1994, hashakishijwe ibisubizo binyuranye, byo kugarura ubumwe bw’Abanyarwanda, ni gute abakoze urugerero/Intore baharanira indangagaciro z’imibanire myiza n’umuco w’ubumwe n’ubwiyunge ndetse n’uw’ubwitange mu muryango nyarwanda?
10. Ni gute by’umwihariko Intore zigira uruhare mu guteza imbere umutekano w’abaturage?
11. Garagaza ibikorwa bigaragaza ko Intore zigira uruhare mu mutekano w’aho zituye ?
12. Intore ziri mu miryango, mu midugudu iwabo zikorana gute hagati yazo, hagati yazo n’inzego za leta, hagati yazo n’inzego z’umutekano (Police, INGABO, DASSO, NISS, Inkeragutabara...)?
13. Hari amahuriro, Intore zaba zarashinze ajyanye n’indangagaciro ziba zatojwe?
14. Ese hari imbogamizi zihari mu kugera ku nshingano z’urugerero zijyanye n’umutekano w’umuryango nyarwanda?
15. Kuri wowe nk’umuntu ukurikirana urugerero ni ibihe byifuzo watanga ku bibazo byagaragaye bigomba gukemurwa kugira ngo koko Urugerero, rube umusemburo w’umutekano uhamye?

Murakoze gusubiza!

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