



COLLEGE OF ARTS AND SOCIAL SCIENCES

CENTER FOR CONFLICT MANAGEMENT

MA IN PEACE STUDIES & CONFLICTS TRANSFORMATION

**CONTRIBUTION OF FAITH BASED ACTIVITIES IN REHABILITATION OF
OFFENDERS: CASE OF RWANDA PRISON FELLOWSHIP - MUSANZE
PRISON**

**A thesis presented and submitted to the University Rwanda in partial fulfillment of the
of the requirement for the a award masters' degree in peace and conflict transformation**

BY

Mary TENGERA

SUPERVISOR: Dr Innocent RUGARAGU

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DECLARATION

I, Mary TENGERA I hereby to declare that this study entitled “*Contribution of faith based activities case of prison fellowship to the habilitation of prisoners in Musanze Prison.*” is my original study work and has never been submitted for any academic award to any university or higher learning institution. Nevertheless, the material used of other scholars and publications are acknowledged as indicated in references and bibliography.

Signature.....Date /...../2019

APPROVAL

This thesis has been submitted for examination with my approval as the university supervisor.

DR. I. RUGARAGU signature..... Date.../...../2019

University of Rwanda, College of Arts and Social Sciences
Center for Conflict Management

DEDICATION

To my beloved Husband B Mureramanzi

To my beloved Children M Christine, M I Favour, M K Bright

To my Twine Sister M.Kantengwa

To Beloved parents all extended Family and friends

I dedicate this book to you.

Thank you for your support.

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ABBREVIATIONS AND ACRONYMS

AA: Alcoholic Anonymous

APA: American Psychological Association

FBOs: Faith Based Organizations

NRS: National Réhabilitations Services

PFR: Prison Fellowship-Rwanda

RCS: Rwanda Correction Service

TIG: Travauxd'Intérêt Général

UNESCO: United Nations Educational, Scientific and Cultural Organization

ABSTRACT

This research investigated the Contribution of Faith Based Activities in rehabilitation of offenders: Case of Rwanda prison fellowship - Musanze Prison. Generally, it focused on identifying the different offender rehabilitation faith based programs conducted in Musanze Prison, their opportunities, and influence to the rehabilitation of offenders in Musanze Prison. Similarly, this study used a qualitative design and was conducted on a sample of 85 respondents selected by using purposive sampling methods from a population composed of 722 inmates currently attending different Faith Based rehabilitation activities.

The findings of this research have revealed the faith based offender rehabilitation programs delivered in Musanze Prison focus on cognitive rehabilitation programs and welfare programs. The cognitive programs include the counseling and psychotherapy, biblical teaching, socio-healing and reintegration, and peace and reconciliation, while the welfare programs focus on providing basic needs such as food stuff and other equipments. These programs contributed greatly to the rehabilitation of offenders mainly through individual wound healing, the reconciliation with the God, development of a sense of self discipline, development of the good relationship with other prisoners; shaping the capability of love, help and solidarity among prisoners, creating and strengthening the ability to apology and forgiveness, and strengthening the unity and reconciliation between genocide perpetrators and genocide survivors, and the survival of prisoners.

However, the study findings disclosed some limitations challenging for the smooth running of faith based offender rehabilitation programs. These include mainly the ineffective integration of all prisoners in PFR programs due to its methodological approach centered on Christianity doctrine and principles indirectly marginalizing offenders not believing in Christianity religion. Other challenges include ineffective running of the rehabilitation programs related

to the welfare due to budget constraints; prisoners' lower level of awareness of rehabilitation programs. and Ineffectiveness running and follow up of the rehabilitation programs due to the volunteerism nature of Faith Based rehabilitation programs leading staff to feel unmotivated to work

Considering the research findings, three main recommendations were suggested to: adopt an integrating framework involving all the prisoners in their respective religious sects, look for financial support from the different partners that can support welfare programs and staff incentives, organize awareness campaigns encouraging prisoners to join prison fellowship programs, and put in place the follow-up mechanisms of rehabilitation programs delivered in prisons.

Key words:

FaithBasedOrganization,Offender,Rehabilitation

CHAPTER ONE: GENERAL INTRODUCTION

1.1. Background of the study

The interest to conduct this study originates from a profound concern with regard to the profound debate among scholars on rehabilitation of offenders and effectiveness of different rehabilitative programs on criminal reoffending. Similarly, this study, focused on the FB activities as one of the main rehabilitation measures suggested by modern criminal justice system as alternative and complement to traditional rehabilitative prison programs which for a long time were arguably criticized of being ineffective to counteract criminal recidivism (Coll, et al., 2009:22, Winkoff, et al., 2012:8, Jung, et al., 2010:4.) In fact, it was commonly argued by criminal justice practitioners that the real purpose of modern penology of sending criminals to prison is to reform them from dishonest into honest and law abiding citizen by inculcating in them distaste for crime and criminality (Wormith, 2007:45).

With this regard, correction services designed and implemented different policies putting in place rehabilitation programs (Education: Counseling, Moral Recognition Therapy, reasoning and rehabilitation, Wellness rehabilitation, Community Rehabilitation, etc. of offenders worldwide. These programs were designed based on postulates and philosophy of rehabilitation and reformation theories putting an emphasis on the objective of imprisonment that should be the reform of the offender, through the methods of individualization (MacKenzie, Doris L., 2006:29, Mamie, 2006:32) and preventing offender recidivism (Harris, 2006). Indeed, rehabilitation had got momentum in field of both criminology and penology. The nature and scope of rehabilitation requesting correction services worldwide to help prisoners to readapt and restore prisoners to a former position or rank in society (Debbie, 2012) has led this program to be crosscutting and multidimensional approach involving different partners. Among them include

Faith Based Organizations whose values are based on faith, religious beliefs and social values of the particular faith group (Githigaro, 2012; Watson, 2012:17).

Indeed, faith based rehabilitation related programs of criminal offenders theoretically situated in the idea that religious belief and commitment should deter criminal behavior(Lane, 2009). However, different preceded studies in field of criminology and religion (Mears, Roman, Wolff, & Buck, 2006:23) showed that the definitions of what constitutes a “faith-based” program differ both in practice and theory (Mears, Roman, Wolff, & Buck, 2006:85), they can include fellowship, bible study, prayer groups, chaplain or worship services, and mentors-as well as secular programming (Mears et al., 2006:9). Briefly, Harden (2006:38) argued that to be faith-based, these programs must be situated in a faith tradition and be designed to further that particular faith’s mission. Accordingly, the Prison Fellowship- Rwanda conducts the different programs in line with the reintegration of offenders in Prison. Generally, these include the social healing and reintegration, gender equality and human right, biblical based counseling, social economic advancement, peace building and reconciliation, research and development. In context of this study, the reintegration of offender was studied in perspective of Peace building and reconciliation of offenders within the prison and community.

However, there are few empirical studies on the contribution of FB activities at improving offender behavior (Jodi L , 2009: 329) and contradictory findings in studies focused on religion- crime relationship (Hirschi and Stark, 1969:112, Albrecht and Alcorn, 1977:98; Higgins and Albrecht) different studies (Freeman, 1986:82, Johnson, Larson, Li, and Jang, 2000:15, Johnson) conducted over the last decades had confirmed a positive religion-crime relationship from a number of different areas. With this regard, these studies mounted support that religious participation can minimize the risk big masses of bad behavior people including minors and

delinquency people in forms of criminal behavior people (Evans, et al., 1996:67). In the same vein, this research was meant to explore the contribution of faith based activities on rehabilitation of offenders in Rwanda, particularly in context of peace building and reconciliation of offenders within the prison and community.

Rwanda constitution 2003 that has amended in 2015 art 37 gives an equal consideration to all religious groups as a result there are a diversity of religious groups in Rwanda count to 1000 registered now but this study will discuss only faith based activities carried out by Rwanda Prison Fellowship (RPF) in rehabilitation of prisoners particularly in Musanze prison. These rehabilitation programs focus on six key areas: (1) Socio-healing and Reintegration, (2) Gender equality and Human right, (3) Biblical counseling, (4) Social economic advancement, (5) Peace building and reconciliation, and (6) Research and development. However, the scope of this study has not covered all the areas listed in this paragraph, but rather the research focused on peace building and reconciliation programs viewed in two folds: (1) peace and reconciliation in terms of interpersonal relationship among offenders in prison which may be characterized by (trust among prisoners, compliance with prison rules, good relationship amongst themselves) and peace and reconciliation in sense of rehabilitation and reconciliation with the rest of the community (compliance with social norms and self-discipline against reoffending, interpersonal relationship with the victims and families).

1.2. Statement of the Problem

Over the centuries there has been a relationship between the religious values and crime prevention. Several studies on religion and crime relationship (Johnson and Jang, 2010: 17)

arrived to the same conclusions confirming consistent and mounting evidence showing that increasing religion activities has great impact to individual as regards to criminality.

Similarly in Rwanda, different reports on faith based programs underlined an impressive and championed record of highlights on influence of religious based rehabilitation programs targeting offenders in different prisons of Rwanda. Accordingly, Prison Fellowship-Rwanda (PFR) report (2017) indicated that since 2013, it helped a total number of 35,425 people to develop good relationship among themselves and to open a platform for discussion and peer support structures. In 2005, PFR supported 325 children of inmates and their family members in areas of education, health, safety and spiritual resilience. Similarly, since 1995 Prison Fellowship Rwanda (PFR) reached out to over forty three thousands (43,000) prisoners and they were transformed and mobilized through biblical based counseling. This Faith Based Organization helped also to form and supported 8 socio-economic cooperatives, which currently are operating in the Reconciliation Villages to become social interactions and self-sustaining communities. Particularly, in area of peace and reconciliation, PFR developed outreach programs through community dialogues and practical reconciliation efforts with a view to restore interpersonal relationship among prisoners, survivors and their family members which has been destroyed by the 1994 Genocide against Tutsi. As a result, a total number of 13 clubs were since 2002 created and are active in different prisons of Rwanda including Urumuri Club operating in Musanze Prison. Specifically in Musanze prison, the PFR from 2015 to September 2018 trained 2415 prisoners in peace and reconciliation programs. Among them 129 inmates were heartedly confessed and apologized for different crimes committed, while 16 inmates were recidivated and re-convicted by the court (RCS, Primary Data, Musanze Prison, 2018). Equally, the (PFR reports 2018) pointed out that from 2003 more than 300 clubs were formed in the community

and this has boosted socio-economic interactions among genocide survivors, prisoners including their family members and strengthened peace and reconciliation in Rwanda. Holistically, this information is corroborated with the African Journal of Criminology and Justice findings, which ranked Rwanda the 6th country globally and 3rd in Africa to have the best prisons rehabilitation programs with 36% of recidivism cases (New Times-Rwanda, 2014).

However, the achievements of religious based programs on rehabilitation of offenders worldwide and particularly Fellowship Rwanda in prisons, to the best of my knowledge there isn't a depth empirical academic research in establishing the influence of these programs on behavior change of inmates in prisons. Therefore, this study intends to examine whether Prison Fellowship contribute to the rehabilitation (behavior change) of Prisoners. Does faith programs lead to behavior change of prisoners?

1.3. Research questions

This study answered the following questions:

- ❖ What are the Faith Based Programs conducted in line with the rehabilitation of offender in Musanze Prison?
- ❖ What are the opportunities presented by these programs to the rehabilitation of offenders in Musanze Prison?
- ❖ How faith based activities influence rehabilitation of offenders in Musanze Prison?

1.4. Research objectives

4.1.1 General objective

The general objective of this study was to find out the contribution of Faith Based activities on rehabilitation of offenders, Case study of Musanze Prison

1.4.2. Specific objectives

- ❖ To find out different faith based programs in connection with rehabilitation of offender conducted in Musanze Prison.
- ❖ To identify the opportunities presented by these programs to the rehabilitation of offenders in Musanze Prison.
- ❖ To determine the influence of faith based activities on rehabilitation of offenders in Musanze Prison.

1.5. Scope of the study

This research was limited in space, time and within the theme of study.

1.6. Theme of the study

This study was limited to find out the contribution of Faith Based activities in rehabilitation of offenders: A case Study of Musanze Prison (2010-2018).

In view of that, faith based activities, rehabilitation and unity reconciliation policies were viewed as the main key government policies initiated in perspective of dealing with the rehabilitation of offender in Rwanda Prisons.

1.7. Time frame

This study covered the period of 2010 to 2017. This period of study referred to the date when RCS was created (Law n° 34/2010 of 12/11/2010 on the establishment, functioning and organization of RCS), and when Faith Based Organization started operating in Musanze Prison.

1.8 Significance of the study

This study is so important due to the significant impact the behavior change of prisoners based on the activities done faith based organization focusing on Prison fellowship and particularly Musanze prison. Thus, the significance of the study should be viewed holistically in social interests, academic and personal perspectives. With this regard, it equipped the researcher with knowledge about role of faith Based programs on rehabilitation of offenders in Rwandan prisons.

Besides, this study will be substantially meaningful for the Government and Faith Based Organizations as it serves a tool for evaluation and adjusting its rehabilitation programs for effective reconciliation and sustainable peace in Rwanda. Accordingly, the study pointed out the different opportunities of religious faith based program on rehabilitation of offenders, Identified the challenges met during the implementation of program susceptible to impede the rehabilitation offenders and proposed appropriate suggestions. It was thus, a momentum for the government, particularly the RCS and other government institutions in charge of rehabilitation of offender, the NRS and Faith Based organization to determine the conditions in which rehabilitation activities actually succeeded or failed to address the above objectives mentioned thereof, and identify what programs and interventions can work mostly to close the gap which exists between the Faith Based rehabilitation programs promised and performance of the rehabilitation programs on the ground in promoting unity and reconciliation of offenders before and after serving their punishments. Last but not least for academic relevance, this study is beneficial for reference to ongoing and future researches as its findings will put at light the extent of Faith Based program influence on unity and reconciliation and rehabilitation of offenders at large after the genocide against the Tutsis in Rwanda.

1.9. Organization of the Study

The research was organized into five chapters, from chapter one to five respectively.. Chapter one explains the general introduction and consists of background of the subject under investigation, problem statement, general objective and specific objectives of the study, research questions, the scope and the significance of the study .Chapter two covers review the academic literatures relevant to the theme under study with a look at glance on faith based activities and their effect on rehabilitation of offenders. Chapter three covers the methodology that guided the study in order to reach the pre-set objectives. It comprises the research design, the target population, sampling strategies and sample size, data collection methods and data analysis methods. The fourth Chapter deals with data presentation, data analysis and interpretation. Lastly, Chapter five portrays the conclusion and recommendations.

CHAPTER TWO: LITERATURE REVIEW

2.1. Introduction

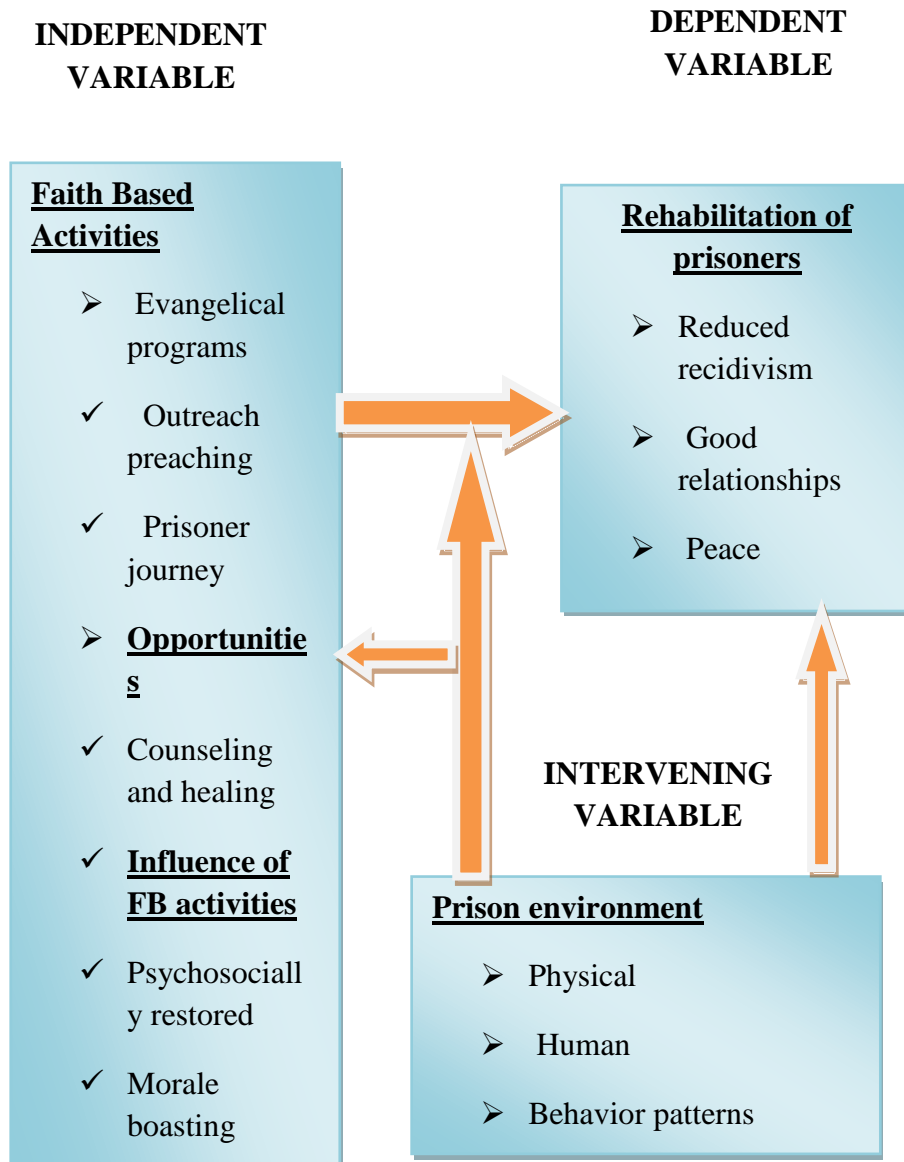
The chapter two scoured the contribution of Prison Fellowship Rwanda on rehabilitation of offenders. To achieve to this end, the literature review presented in this chapter was discussed in broad context of the contribution of Faith Based Organizations rehabilitation of offenders. This chapter consists of four sections: the introduction, definition of key concepts, the opportunities of faith based organizations on rehabilitation of offenders and challenges faced faith based organization in rehabilitation of offenders.

2.2. Definition of the concept

The relevance of creating a common understanding of concepts in a particular study was emphasized on by different scholars in academic settings. In this regard, Berg (1995:23) mentions that definitions can articulate contrary the initial understanding of a concept in relation to the study, particularly this study which has the same context, De Beer (1999:15) supported this argument by suggesting that an agreement can be reached about what concept means in a given study and how the concept is to be identified and examined. In the same way, the next concepts were in context of this study clarified: Faith based organization, Offender, rehabilitation.

2.2.1. Conceptual framework

Below is the conceptual frame work use in this study.



2.2.2. Faith based organizations

The concept FBO is a complex term to define. Accordingly, scholars underlined that up to now there is no one can define what is faith based organization (Sider & Unruh, 2004:109) Thus, the terms FBO should be viewed as a multidimensional, heterogeneous categorization, spanning many diverse types of organizations. However this difficulty in defining the concept FBO,

Rwandan legislation denotes this terminology FBO to Religious-Based Organizations (RBOs) (Law n°06/2012 of 17/02/2012 determining organization and functioning of religious-based organizations, article 2, paragraph 3). In provision of this article, a religious-based organization is defined “as an organization whose members share same beliefs, cult and practice”, In this study RBO and FBO is used interchangeable. The provision requires RBO or FBO to strictly adhere and conduct no-profit and apolitical activities (article, 5).

Indeed, the common to all of FBOs is the particular religious bonds or spiritual beliefs according to which their mission, history, and/or work are substantially found on (PEPFAR, 2012). Likewise, the concepts FBO mean any non-profit and apolitical institutions that has been impacted by stated religious or spiritual beliefs in its mission, history, and/or work.

Currently, Rwanda counts 1000 FBOs officially register (Note on Regulating Faith Based Organizations in Rwanda, http://rgb.rw/fileadmin/Key_documents/CSOs/2018) and they have a responsibility to show the rights of partner and to conclude agreements with other organizations either private or public entities (article 31, par.3, and article 8) for development of the country. In the same vein, 6 FBOs were identified as partners of Musanze Prison as far as the case study are concerned. These are: the Catholic Church, Anglican Church, and Seventh day Adventist Church, Temoins (Witness) de Jehova Church, Restoration Church, Zion Temple Church and Islam. All these conduct different faith based activities programs briefly highlighted in next subsection on definition of concept faith based program.

2.2.3. Faith based programs

The complexity in defining the term FBO as previously discussed makes difficult also to define the term faith based program. With this regard, Daniel et al., (2006: 352) pointed out that the argument about the faith based initiatives mostly consider the commonly definition of “faith base “program. However, this assumption seems in line with this study seems to be a pure and untruly

speculation as other studies showed. As matter of fact, it was argued on this dispute that researchers and policymakers gives out different views on how to FB programs can be categorized or they just used the term without explaining any meaning (Daniel et al., 2006). However, some scholars like (Smith & Sosin, 2001: 652, & Gais, 2004:45; DiIulio) highlighted that "faith-based programs are funded and carried out by a any religion, focus on the faith and religiosity of beneficiaries, and fully express faith in the way they deliver services". In this light, following the lead of researchers who employed the terms religious-based and faith-based service agencies as explained above, the terminology faith based program in contention of this study encompasses different non-profit and apolitical social programs or activities carried out by FOBs or RBO intending to support vulnerable groups to overcome the critical conditions they are experiencing. As far as this study is concerned, these programs are designated particularly to inmate rehabilitation. In criminal justice system, faith-based programs are not always having religious or faith focus (McGarrell et al., 1999:18). With this regard, different authors discussed Stemen, (2002:43) and argued how some programs be faith-based on the point that they are operated by religious persons or specific religion, but come to agree that faith is not always element of the religion or program ,they are the programs that simply provide to the needy in this study the needy is referred to inmates. Religious people normally provide different services, including shelter, job training, mentoring, and drug treatment (Roman et al., 2004:19–20). Similarly, Prison fellowship Rwanda has the fondermental responsibilities to provide different services to the prisoners.

(Mears et al., 2006:20) talked about a twelve-step programs focusing on offenders admission, recognition, submission, understanding and confession, readiness, humility, reparation, apology, integrity and mediation awakening, prayer groups, and mentors-as well as secular programming contribute to the behavior change of Prisoners .In Rwanda context, Prison Fellowship-Rwanda

conducts six main programs: social healing and reintegration, gender equality and human right, social economic advancement, peace building and reconciliation, research and development.

Furthermore, some literatures evidences that specific activities is not always oriented faith-oriented it depends on the organization and its effort the organization is putting. In view of that, Fulop, (2003: 2) in writing about mentoring programs for youth in the juvenile justice system in USA, mentioned for example the spectrum of mentoring related programs offered to different youth categories ranging from one level the other level of faith, faith focused, or “faith-oriented. Therefore, Based on this short discussion brought in this subsection, faith based activities can be grouped into two main categories: Those activities targeting the psychological behavioral change or cognitive activities such as education and training in civic education or theology, love, apology and forgiveness and those targeting the general welfare such as materials supporting to prisoners in their daily lives by providing clothes, sanitation equipment, foods distribution, etc. Indeed, faith based activities are universal however slight differences in implementation which depends on the context where FBOs operate. Given this classification, this study focused only on those faith based activities intending behavioral change of offenders and those activities that up lift the wellbeing of prisoners and a deep argument on the themes that has thoroughly explored in this subsection discussing the different activities of Prison Fellowship Rwanda, particularly in Musanze Prison.

2.2.4. Offender

Howard et al., (2006: 2) defined the term offender are persons who have been convicted in a criminal court of a crime. In the discussion of this definition the term offender is under Rwandan legislation refers to the definition given to the concepts of prisoner. Accordingly, the term prisoner means “a person serving a sentence in prison or by performing TIG following a court final decision (Law n° 34/2010 of 12/11/2010 on the establishment, functioning and organization

of Rwanda Correctional Service, “article 3, paragraph.5). This definition excludes the term detainee –“as any person incarcerated in accordance with a court decision but who has not been tried and sentenced” (article, 2, paragraph 6); A detainee or an offender who is in line with this study is also among the prison population concerned with the faith based programs. Therefore, the concepts offender, detainees, inmates and prisoners were contextually and interchangeably used to mean any person convicted over committing an act against the criminal code or omitting to do acts provided by the code and subsequently adjudicated law-breaker by an appropriate court. Therefore, the prisoners convicted by the court and serving their punishments in Musanze Prison belong broadly in scope of this definition.

2.2.5. Rehabilitation

Etymologically, the term rehabilitation originated from a Latin word *rehabilitare*, which means generally making fit again or re-enabling or coming to normal life. In the prison context it means preparing prisoners to go back to the society when they are use to the selves and to the society at large and law-abiding members of the large community.(Clear and Cole, 1997).Thus(Corinne et. al, 2018:6), in perspective of FBOs, the concept “rehabilitation” with its religious connotations suggests “that the prisoners could be changed morally, after being subjected to a specific regime”(Clear and Cole, 1997 in Corinne et. al, 2018:6). In fact both definitions above are commonly converged to the main objective of modern penal or correctional service policy centered on redressing the offenders and prevention of criminal recidivism. Similarly, the term rehabilitation will be used in context of this study to mean a range of activities and/or programs delivered to offenders with a view to change their criminal mindsets and prepare them to become good citizens the law binding within both prisons and society after their release. In Rwanda, rehabilitation of offenders is the primary responsibility of Rwanda Correction service: RCS according the law(Law n° 34/2010 of 12/11/2010 on the establishment, functioning and

organization of RCS, article 4) and other private and government institutions voluntarily interested in such as Faith Based organizations as case study of this study which is Prison Fellowship as Christianity international organization particularly Prison Fellowship Rwanda. The law n°34/2010 of 12/11/2010 was established for the functioning of organization Rwanda corrections service RCS on 28/04/2017, article 58). In provision of these both articles, RCS is responsible to establish effective policies to enable inmates to repent and change their behavior (Article4, paragraph 5) and partnering with other institutions in corrective education of inmates (Article 58). In the same perspective, different theories such as the hell fire theory developed by Travis Hirschi and Gottman, rehabilitation theory of Siegel will guide the discussion on the contribution of faith Based activities on rehabilitation offenders worldwide and particularly in Rwanda and hellfire theory will guide the faith based activities to the behavior change of Prisoners.

2.3. Theories on rehabilitation

2.3.1. Rehabilitation theory

“The theory of rehabilitation is based on thought that people are not natively criminal and that they can change from criminality to be useful to him/her self and that they can contribute positively to the development of the society. This theory articulates the way of punishing based on the idea that punishment when is given to the criminal or offender is to reform him/her, or rehabilitate him or her in order to make their re-integration into the society easier” (Siegel, 2005:72). In addition, Siegel (2005:371) stated the ideas rehabilitation covers and the views that given when criminals are offered proper care and treatment. It is on this point that they can be changed into productive and law-abiding citizens. Alike, the hallmark of this theory which discussed how there is a need for retraining or good treatment of the convicts so that when they return home after release can live an independent and lawful citizens.(Siegel, 2005). The application of this theory to my study is hinged on the above theory in the rehabilitative

perspective. This theory indeed captures the role played by prison fellowship Rwanda in the programs of rehabilitation purposely focusing on the behavior change of Prisoners through different activities offered to prisoner including welfare activities by PFR (Dinitz& Dine, 1979).

2.3.2. Hell Fire Theory

The hell Fire theory was developed and published by Hirschi and Stack in 1969 in their seminal article “Hellfire and Delinquency” it focuses on the relationship between “hellfire” and crime. Hellfire theory relies on the basis that religion deters individual-level criminal behavior through the fear of supernatural sanctions due to that fear of that threat, person is likely to change behavior due to fearing supernatural sanctions but also expectations of being rewarded if he/she lives normal life (life without crimes and delinquency). This theory measures the extent to which individuals who is condemned basing on religious moral grounds, is likely not to engage in re-offending or committing crimes again thus behavior change. (Heaton, 2006). However, hellfire is “atypically measure using one or more number of indicators is not only by beliefs regarding whether or not a certain act is a sin or considered morally wrong or by the frequency of church attendance, and by religious salience but also how important religion is in an individual’s daily life (Sloane and Potvin, 1986).

Within criminology, this theory underlies the domain of social control theories. Social control theories assert “that the impetus toward crime is uniform or evenly distributed across society”.(Sloane and Potvin, 1986:203)

According to the above author,” Individuals can break the rules unless controlled.”In the religion perspectives. Social control theories is all about following religious principle and that can encourage internalization of moral beliefs that help to normalize behavior and minimize the chances of returning to criminal behavior.((Sloane and Potvin,1986).This study therefore is

relevant to the hellfire theory because it attracts the attention and feelings of the prisoners in the sense that prisoners are likely to change their behaviors through the supernatural by internalizing the moral beliefs that normalize behavior and can minimize the chances of returning to criminal behavior.

2.4. Faith Based activities and offender rehabilitation

As previously discussed, the faith Based activities in connection to the offender rehabilitation were grouped into two main categories: (1) Cognitive rehabilitative activities, and (2) welfare rehabilitative programs. Equally, this section discusses these programs and their subsequent contribution to the rehabilitation of offenders.

2.4. 1. Cognitive rehabilitative activities

Cognitive rehabilitative programs focus on activities targeting the psychological behavioral change of the inmates. These activities include education and training in civic education, theology, love, apology and forgiveness a twelve- step programs, prayer groups, and mentors-as well as secular programming (Mears et al., 2006:47). These programs can be associated and discussed in lenses of two main programs among the six programs conducted by Prison Fellowship -Rwanda: social healing and reintegration as well as peace building and reconciliation.

2.4.1.1. Rehabilitation Twelve- step programs

Twelve steps is “a set of principles outlining a course of action for recovery from addiction, compulsion or other behavioral problems” (VandenBos, Gary R., 2007:13, Crnkovic, et al.1998:15). Originally, a twelve steps recovery program is a work of Alcoholic Anonymous (AA) published in 1939 in the book “*Alcoholics Anonymous: The Story of How More than One Hundred Men have recovered from Alcoholism*” (Bill, 2001:86). At the beginning the 12 steps recovery program was used for the recovery from alcoholism and it was integrated into other

programs as the time went on. To date this method is famously used in social science as a psychotherapeutic approach in behavioral change.

However, the twelve methods were interpreted differently by authors as cited above authors. For example the “*Story of How More Than One Hundred Men have recovered from Alcoholism*” is related to the rehabilitation theory which leads my study stated that “people are not natively criminal ,they can change from criminality to be more use full to themselves and they can contribute positively to the development of the society”(Siegel: 2005:371).

American Psychological Association d (APA) summarized the twelve steps as cited by (Bill, 2001:86). Into Honesty, Faith, Surrender, Soul Searching, Integrity, Acceptance, Willingness, Forgiveness, Maintenance, Making Contact, Service. These summarized twelve steps by American Psychological Associations, they defined them and interpreted as follows:

Step 1: Honesty

The honesty is based on offender admission of being powerless over a given misbehavior and the commitment to disengage or dissociate from the bad companion (Ernest Kurtz, 1979).

Step 2: Faith

This second step is centered on spiritual power that can deliver convicts from misbehave of convict spiritual truth that before a higher power can begin to operate, a convict has to believe that there is a greater power that could restore him to sanity (Dick B., 1998).

Step 3: Surrender

This principle is centered on offender willingness and decision making and transformation, and permanent change life. This is a result of understanding and care of God.

Step 4: Soul Searching

This principle is based on premise that the recovery is a process, not an event. In fact, an offender has a duty to make a searching all the ways to recover and have fearless moral inventory of him/her. Recovery or restoration.

Step 5: Integrity

This step focuses on sobriety and peace of mind. It is in fact based on the fearless of offender defects or confession of his fault and true kinship with God. Through integrity, the a convict will get out of isolation, receive forgiveness and develop forgive a sense of apology and learn to forgive and humility toward others, gain honesty and realism about him/herself through gaining this integrity he/she is able to be trusted in the society.

Step 6: Acceptance

This step is theorized on principle of accepting character defects and accepting to receive God's mercy and remove all these defects of character and therefore becoming entirely willing to let them go.

Step 7: Humility

The humility focuses on ability to remove the offender shortcomings. At this point of view, an offender rejuvenates a higher power to do something that cannot be done by self-will or mere determination but by the power of God.

Step 8: Willingness

This step focuses on realizing and making a list of persons harmed by the offender's actions, and became to actually willing to make reparations to them all and willingness to apologies

Step 9: Forgiveness

This step focuses on making direct amends to such people wherever possible, except when to do so would injure them or others. This helps the recovery of spirit and soul.

Step 10: Maintenance

This step is centered on continuous self-checking or examination and taking personal inventory and maintaining a spiritual progress in recovery by admitting the person's mistakes even promptly inflicted to others.

Step 11: Making Contact

This step focuses on improving the offender's conscious contact and relationship with God through prayers and meditation. This will help to discover the plan of God to the offender.

Step 12: Service

This step consists of sharing and imparting to others the spiritual awakening and to continuously keep practicing the entire 12 steps program in the offender's daily life and affairs.

Indeed, the process of a twelve steps program human structure is symbolically represented in three dimensions: physical, mental, and spiritual. With regard to the treatment of substance abuse according to which this theory was meant for at the beginning, Lyons, et al. (2013:45).

Indeed, a theory on twelve steps program was deemed to be relevant in context of this study in order to discuss the contribution of faith-based activities in the rehabilitation of offenders as it was tailored on offender spirituality and recovery approaches. The relevance of the twelve steps is articulated on the theories that guide this study that is the rehabilitation theory (Siegel 2005) and

hellfire theory (Hirschi and Stack in 1969) which proved the basis of behavior change of prisoners in Musanze Prison.

The twelve steps in Alcoholic Anonymous (AA) published in 1939 in the book “*Alcoholics Anonymous: The Story of How More than One Hundred Men have recovered from Alcoholism*” (Bill, 2001:86). States the steps of transformation from alcoholics (drunkardness) to normal life similarly, Prison Fellowship Rwanda through different programs contribute to the behavior change of prisoners.

Similarly, the American Association in defining and interpreting the twelve into Honesty, Faith, Surrender, Soul Searching, Integrity, Acceptance, Willingness, Forgiveness, Maintenance, Making Contact, Service is relevant to the study since the above definitions the transformational change of prisoners as a result to the programs of faith based organizations to the rehabilitation of prisoners.

2.5. Faith Based interventions and offender rehabilitation

As previously discussed, the faith Based activities in connection of offender rehabilitation were grouped into two main categories: (1) Cognitive rehabilitative programs, and (2) welfare rehabilitative programs. Equally, the discussion in this section focuses exclusively to cognitive rehabilitative activities and their subsequent contribution to the rehabilitation of offenders.

2.5.1. Cognitive rehabilitative programs

Cognitive rehabilitative programs focus on activities targeting the psychological behavioral change of the inmates. These activities include education and training in civic education, theology, love, apology and forgiveness a twelve- step programs, prayer groups, and mentors-as well as secular programming (Mears et al., 2006:97). These programs can be associated and discussed in lenses of two main programs among the six programs conducted by Prison Fellowship -Rwanda: social healing and reintegration as well as peace building and reconciliation.

2.5.2. Social healing and reintegration

Different studies conducted recently in Peace Studies highlighted the relevance of social healing in post conflict society. At this point of view, it is well recognized that without healing the capacity of post-conflict communities to build 'peace' (however defined) is greatly weakened if not threatened (Galtung, 2001: 27). The Rwandese unity and reconciliation are evident facts to prove this reality. Evidently, social healing and reconciliation of Rwandese in post genocide Rwanda contributed tremendously to revive the country and current development of the country.

In fact, Daniel Bar-Tal argued that each individual is a participant in a variety of social systems and dynamics (ethnic, gender, class, rural, urban) where a shared worldview is constructed, acquired and reproduced and where it is difficult to distinguish between social system and constituent members, between social dynamics and individual actions (Hutchison and Bleiker, 2008). This shows how much reconciliation and reintegration of genocide perpetrators in Rwandan society was indisputably a need for the sustainable peace building.

At this point of view, scholars (Geneviève, 2011:42) noted that after the physical and psychological trauma and the material deprivation that characterize most (if not all) post-conflict societies, healing can only be a long, complex and nonlinear process. The useful for this discussion, and representative of the wider literature, are Judith Herman's three stages of healing: (1) the guarantee of one's safety; (2) remembrance and mourning; and (3) reconnection with ordinary life (Judith, 1997). Indeed, though the path towards healing differs in different aspect either on individual level, group or community. (Riva and Riak, 2003). The establishment of survivors' safety is argued to take precedence over other needs because the issues of memory, mourning and the restoration of social connections and daily routines cannot occur without it. The implicit understanding is that some kind of political peace will bring a form of healing to individuals (psychological or psychosocial.), that post-traumatic suffering will disappear by itself and that addressing it, is a critical requirement for the county but the organizations have the

implement the programs that facilitate to unity and reconciliation. After the 1994 Genocide against Tutsi in Rwanda there were many organizations that were concerned to the reparations of citizens through different ways. In context of these prisoners in the prison, Prison Fellowship Rwanda had different approaches to restore hope, heal the trauma of the past and build social cohesion in Rwandan Prisoners and communities. Accordingly, the recent statistics of Prison Fellowship Rwanda showed that since 2013 it recorded a total of 35425 people impacted by the therapeutic medium program. In line with the building a healed and reconciled Rwandan society, this approach established trust and confidence among genocide perpetrators and open environments for discussion and peer-support structures.

In addition to the social healing and reintegration approaches, Prison Fellowship Rwanda uses also Biblical teaching program. The contribution of this approach to the rehabilitation of offenders was also discussed in next subsection.

2.5.3. Biblical teaching

Though, studies on spirituality and substance use disorders is generally considered to be limited in scope, few religious studies particularly in relation to spirituality and recovery affirmed a considerable contribution marked by a compendium religious oriented teachings. These include the studies focused on mechanisms of a spirituality-recovery relationship exploring relevant themes such as the impact of spiritual development, spiritually mature, and spiritual life on recovery outcomes, religious coping in substance abuse treatment, the relationship between purpose in life and recovery outcomes, and psychological wellbeing and recovery. The common to these literatures used biblical study contents and Christian theories theorizing the recovery as a result of developing a relationship with the divine. The findings affirmed indeed, there is indisputable significant relationship between different dimensions of spirituality such as spiritual beliefs, spiritual practices, spiritual maturity, and daily experiences of a spiritual life . Feeling a loving connection with God, feeling supported by God, drawing inner strength from one's faith

and biblical teachings as well as faith based activities at large. As a result, the behavioral change of offenders increases after participation in faith-based treatment and therefore associated with improved recovery outcomes. Normally this nature of activities require to be self disciplined and self alert In the same perspective, Prison Fellowship Rwanda with the support of prison journey volunteers, they preach the gospel in all prisons to make sure that prisoners receives the message about transformation through confessions, repentance and hence reconciliation. In the same views, the Prison Fellowship Rwanda arguably stated that the gospel act as a tool for building and restoring relationship with God whereby prisoners have been able to repent their offence they committed during 1994 genocide against Tutsi and other common crimes they are accused of.

Accordingly, the records from the Prison Fellowship Rwanda underlined that since 2015, a total of ten thousand and twenty three (10,023) prisoners countrywide have completed their studies and graduated through this gospel preaching transformation. (Prison fellowship report, 2017) In brief, from 1995 PFR reached out to over forty three thousands (43,000) prisoners with the Gospel (mass preaching) and about two thousand and ten (2,010) inmates have since been baptized and accepted Jesus as their Lord and savior. The PFR noted further that through bible based programs, those who committed crimes are transformed and mobilized to serve their neighbors, replacing the cycle of violence with a cycle of renewal and subsequently restoration of social cohesion. Indeed, based on the statistics above and the literature discussed under this subsection are not in discrepancy. In this context, religious theories are broadly viewed among cognitive behavioral change theories contending an undeniable contribution of faith-based programs in development and behavioral change of people at large and particularly prisoners in rehabilitation prisons.

2.5. 4. Peace building and reconciliation

Several research theorists and practitioners in field of genocide studies (Nets Z.R., 2007:150, NURC, 2010:32) agreed that the philosophy of reconciliation is prerequisite to rebuild a country destroyed by genocide like Rwanda. However, every country which has a hint on Genocide like Rwanda can wonder where to start? And which are the effective tools should be used to revive a country destroyed like Rwanda?

Surely, it is not easy for everyone to give a completed answer to these questions due to their complexity. But a partial and simple answer can arguably found in the text of the UNESCO Constitution stating that “since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed” (UNESCO Constitution, 1945).

Indeed, the government policy after genocide focuses primarily on peace building of common understanding of Unity and reconciliation, fight against genocide and genocide ideology, social trust and social cohesion programs. This policy encapsulates a multitude of principles, values that help to uproot the root causes of violence and conflicts. Peace and reconciliation are the core central road map and process that rebuilds relationships after bonds of social cohesion were destroyed due to violence. Particularly, the reconciliation represents a change in psychological orientation towards each other that leads to a mind-set in which the past does not define the future According to (Brounéus, 2003; Staub, 2014) .

In this context, Prison Fellowship Rwanda has been involved in the restoration of interpersonal relationship among offenders, victims and their families which was destroyed by the 1994 genocide against Tutsi through community dialogues and practical reconciliation efforts. In this context, the PFR used outreach programs and reached out to the affected communities and established unity and reconciliation clubs in prisons and surrounding communities.

As a result, a total number of thirteen clubs are operational in all prisons since 2002 and from 2003 more than three hundred clubs were formed in the community and this has boosted social-

economic interactions among genocide victims, offenders and their families. Furthermore, the Prison Fellowship Rwanda from 2003 to date PFR has built eight Reconciliation Villages in Rwanda's countryside (Prison Fellowship, report, 2017). The report indicate that these villages are home built areas that comprised of genocide survivors and genocide perpetrators living together and working together and caring for one another ,this has been a good practice for reconciliation because up to now the place is safe and peace full because they are living in peace and good harmony. These houses accommodate nearly 4000 affected families (PFR, 2019). Indeed, the Prison Fellowship Rwanda as a faith based organization operating in Rwanda performed different peace and reconciliation programs in connection to the rehabilitation of offenders in prisons.

2.5.6. FBOs social political context and influence on rehabilitation of offenders

The background and social political context involvement of societal actors (churches, families and nonprofit organizations) in rehabilitation of offenders is subsequent to the criminal justice reform philosophy to counteract the public critics contending the criminal justice system ineffective in rehabilitation of offenders and prevention of recidivisms. on the point , authors declares that there is a the same understandings of this criticism that ancient prison activities are not generally effective in behavior change of prisoners or helping former prisoners become law-abiding citizens when they return back to the community (Duwe and Byron, 2013).

As a way forward to this challenge, criminal justice reforms involving public justice approach were introduced. This new approach suggests the public justice framework focusing on the government partnership with other societal actors in criminal justice system. This reform embedded in philosophy of devolution according to which the state decentralizes the social safety net and the transfer of social responsibility to the private sector known as a newer deal which reached its political apex in the 1960s (Wineburg and Boddies 1999:17, Pallant, 2012:101).

This new system was followed by a number of studies (Barnoski and Lieb, 2001) discussed on how to evaluate the effectiveness of different correctional management activities to reduce reoffending but came to very similar understanding on what is effective in minimizing recidivism relating to the release from prison. With these New Deal Welfare policies, it was expected that the religious community will be able to solve entrenched social problems by harnessing the transformational power of faith (Heidi Rolland Unruh, Ronald J. Sider, 2005:207). Thus a question should be raised on the effectiveness of this policy. In this regard, different studies underscored evidences through testimony regarding the contributions of inmate rehabilitation programs operated by religious organizations.

These facts stated a lower rate of recidivisms among inmates who participated in such programs compared to the general prison population (Mary and Shaun, 1999:45). Indeed, this explains in one way or another the proliferation of Faith Based Organizations (FBOs) which are received attention in the global quest for better health for the World's poorest people. The behavior change programs which were important involve at least one of the following elements: 1) academic skills training 2) vocational skills training (e.g. acquiring and maintaining employment), 3) cognitive skills programs and 4) drug abuse treatment (Mackenzie and Hickman, 1998:89, Pallant, 2012:1). Generally, the current the Government- FBOs partnership to achieve to domestic and foreign policy objectives are considerably increasing worldwide (Pallant, 2012:1). As a result, this state-church partnership renders indeed, the social political complex web to be inevitable in rehabilitation of offenders. The proliferation of faith-based programs in most communities is a result of its advantageous approach to use mentoring, drug treatment, restorative justice, cognitive restructuring, or spiritual transformation. Thus, it came in the intention of this study a question to know if there are factual evidences to be based on and establish the effectiveness of FBOs in rehabilitation of offenders without basing on mere assumptions theorized by Christian theories in supporting their arguments. An attempt to scratch this question was discussed in next subsection.

2.5.7. Faith Based influence in rehabilitation of offenders

The broadness of the scope of offender rehabilitation makes difficulty to select appropriate criteria of reference when establishing this correlation. This is due to the fact that rehabilitation is an intuitive and psychic aspect. Again, it takes place in and outside the prison. Inside the prison, it is not easy to assess it except basing on simple relationships among prisoners and the literature on it was rare. In attempt to bridge this gap, this study used recidivism as an important criterion. To fully capture the FBOs program impact on recidivism, Duwe and King (2013:27) used four separate measures: re-arrest, reconviction, re-incarceration for a new felony, and revocation for a technical violation.

Indeed, different scholars obviously observed that, they ended up establishing the recognized impact on faith based organization programs in minimizing reoffending. Similarly, PFR has been involved in the recovery of personal relationship among inmates, survivors and their families which were killed and properties destroyed in the 1994 genocide against Tutsi through community discussions and tangible reconciliation efforts. In fact, at the center of Prison Fellowship's mission basis is "that crime is primarily a moral and supernatural that requires honest and supernatural solution". Prison Fellowship and many other prison ministries continues to believe that religion is the "critical element where the inmate can change behavior and it helps former prisoners to lead a crime-free life". The PFR mentioned that through different programs like one to- three-day seminars and weekly Bible studies that are normally done in different prisons, prisoners are taught to set goals that prepare them to be familiar to the society after their release. These programs teach concepts such as "surviving the prison environment, beginning a relationship with God in prison, overcoming problems, making good families, sharing all these prepare them to be familiar to the outside life when they are released".

In America, “some preliminary empirical evidence showed that regular participation in volunteer-led Bible studies is associated with reductions in recidivism (Johnson”, Larson, and Pitts, 1997:87). For example, Johnson, *et al*, found that “prisoners from four different New York prisons who attended 10 or more Bible studies during a one-year period prior to release were significantly less likely to be arrested during a one-year post-release when follow-up study.”

“Thus In a more recent study tracking these same prisoners for an additional seven years, Johnson found that regular participation in volunteer-led Bible studies remains significantly linked to lower rates of recidivism for two years and even three years post-release” (2004:19). Even for a substantial intervention it is not worthy to observe an effect two or three-years after release, but for a minor intervention like volunteer-led Bible studies, it is unheard of. However the contribution of FBOs in crime reduction, scholars underlined some challenges limiting them to fully achieve to their mission. These include the establishment clause that prohibits the government from preferring one religion over another (e.g., Christianity), the free exercise clause ensures that people can choose their own religious beliefs (Lanza-Kaduce& Lane, 2007:37), the time allocated to the FBOs programs and the Diversity of churches in Prison and personal religious beliefs. Given these challenges this study attempts to evaluate the contribution PF-Rwanda in rehabilitations in Musanze Prison.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1. Introduction

Chapter three basically explains the methods and techniques used data collection, and reporting. It consists of the research design, the population and sample size of the study. The sampling techniques and research instruments that were used for data collection, methods and techniques of data analysis and report compilation.

3.2. Research design

A research design is a plan how the researcher gets research participants and is able to collect data from them investigating the research problem. (Welman J.C, et al., 2001: 182-183). Similarly, this thesis followed qualitative research design (McMillan et al., 2007:109; Silverman, 2000:1-7) and this design helped to find out the contribution of Faith based activities on behavior change of prisoners in Musanze. In fact, this qualitative research design helped to generate comprehensive description of process, mechanisms, or settings and characterise participant perspective and experiences on the contribution of Faith Based Organizations on rehabilitation of offenders.

Qualitative research design helped indeed to systematically collect, organize and interpret data in a form of textual information of the subject under investigation. Indeed, considering rehabilitation of offender as a social phenomenon difficult to investigate and quantify, the qualitative research design was a useful. Inductive approach was used to helping the researcher to thoroughly understand and generate the novel insights on the concepts and contextual faith based programs into force in line with rehabilitation of offender in Musanze prison.

3.3. Population of study

D'hainaut, (1986:25) defined a population of study generally as a "large collection of individuals or objects that is the main focus of a scientific query". It is known "as a well-defined collection of

individuals or objects known to have similar characteristics.”All individuals or objects within a certain population usually have a common, binding characteristic or trait.(D’hainaut, (1986). The population study is that population to which the researcher wants to generalize the results of the study (Amin, 2003:15). Given that this study was conducted on a total population of 2500 prisoners serving their punishment in Musanze prison. This figure includes 722 inmates currently attending different Faith Based rehabilitation activities and 9 inmates re-offended and convicted by the court who are still serving their punishment in Musanze prison, the Coordinator of Prison fellowship and the Director of Musanze prison.

3.4. Sampling size and sampling techniques

A sample is a group of subjects selected from a population (Bluman 2004:5) ,(Welman et al. 2001:47). with a purpose to study the representative sample of a precisely defined target object or group was done so as order to make judgment about the whole target group (David S., 2005,Grinnell et al., 1990:132). In the same context, the sample size was determined by using a purposive sampling approach.

3.4.1. Purposive sampling

This study used purposive sampling where the researcher used her own discretion to select “representative” units from the targeted group (or) to gather that a sample is “representative” of the population (Amin, 2005:243, Jothikumar, 2005:14-16). This approach was useful to the researcher in selecting the respondents who were available, and displaying the willingness and consent to participate in different interviews by revealing information by virtue of knowledge (Dolores, 2007:147). Therefore, I selected 85 prisoners, RCS leaders and PFR purposely depending on the willingness and on differences in terms of gender, sentences, and education level and recidivism cases.

3.5. Data collection methods

The concept method refers to a set of procedures followed by the mind, a set of intellectual operations by which a discipline uses to achieve a certain objective or truth (Mucchelli, 1980:19). In addition, the researcher has to consider which data collection method is the most appropriate in the particular population in question (Welman J.C., et al., and 2001:127). Hence, this thesis used interviews, focus group discussion techniques and questionnaires to collect primary and also secondary data was used.

3.6. Data collection Procedure and Instruments used

Data collection procedures and instruments used based on the type of research design and type of data to be collected. This study followed a qualitative research design. Equally, primary data was collected through interviews, focus group discussion and questionnaires. The secondary data was collected by using the desk research method. With this regard, the researcher consulted the different documents published on the subject under investigation. These documents include mainly the reports, magazine and articles, library, etc. and information got from those sources enriched my research.

3.6.1. Primary data collection

Bluman (2004:111) defines primary data as “those collected from the grounds being afresh”. Likewise, Jothikumar, (2005:30) explained that fonder mental information which is collected by the researcher him/self for with the intention of getting a specific inquiry or study. The researcher has therefore decided to use interview, focus group discussion and questionnaires as the most appropriate techniques (Clark, 1999:67) to collect primary data. Similarly, the researcher held the interview and focus group discussion and distributed the questionnaires to the respondents in Musanze Prison.

3.6.1.1. Interview

An interview is a purposeful discussion between two or more people which gives the opportunity between the interviewee and interviewer to exchange ideas and information (Welman and Kruger, 2001:9). In the same hint, basing on what the respondents know as regards to their experience their respective domain, the researcher personally conducted a structured interview with different selected interviewees in Musanze Prison as one of the Prison in Rwanda where the Prison Fellowship operates, it accommodates both males and females. The key informants therefore were selected and interviewed among Musanze Prison leadership, Prison Fellowship representatives and elites in prisons that have experiences in prison concerning the Prison Fellowship operating in Musanze prison and all interview records were safely kept. Again, the questionnaires were used where by questions were set guiding the respondents to come out with their opinions clearly and were compiled on the basis of information gained from literature review and all the interviews and questionnaires were kept for latter references and transcription.

3.6.1.2. Focus group discussion was conducted.

“Focus groups are groups discussions arranged to examine a specific set of topics” (Kitzinger 2005:29). The group is focused because ‘it involves some kind of collective activity’ (Kitzinger 2005: 56). This method was primarily used to collect the prisoners’ views on the contribution of Faith Based programs on behavior change of offenders. Methodologically, the tenants of focus group (Bogardus, 1925:71, Merton 1956:43) agreed “that interviews involve a group of 6–8 people who come from similar social and cultural backgrounds or who have similar experiences or concerns”. Based on this statement, it is clear that the standard of extent and size of members in collective conversations held through focus group can be small or large (Kamberelis and

Dimitriadis 2008: 375). By using the focus group technique, the researcher used interview 10 focus group respondents among which 23 respondents were the convicts of common crimes who are in the committee of prison journey program and 57 were the convicts of genocide, they were in different groups depending on the categories mentioned above. Each focus group countered 6-8 research participants. All the population targeted was 772 prisoners who are involved in prison fellowship activities and interviewed 85 among.

3.6.2. Secondary data collection

The secondary data refer to the data which have already been collected and analysed by someone else and was used at the data collection process (Bluman, 2004:111). As far as this study is concerned, an in-depth research, as suggested by Clarke (1999:67), was conducted in order to know all relevant issues surrounding the Faith Based activities and rehabilitation of offenders worldwide and particularly in Rwanda. With this regard different sources in the field were consulted in order to obtain real information related to the subject in order to enrich the study. Among the sources checked in include internet, books, articles, thesis, laws, reports, and other publications from different public and private institutions. Indeed, the library-based research method expanded the package of knowledge of the researcher and widened the horizons based on in the course of determining the current status of faith-based activities as well as their subsequent influence on rehabilitation of offenders in Rwanda and particularly in Musanze Prison.

3.6.2.1. Case study approach was considered

Scholz and Tietje (2002:9) argued that “a case study approach presents an investigation into a contemporary problem within a real- life context”. The case study allows an investigation to retain the holistic and meaningful characteristics of real events’ (Mason, 1998:129). Thus, the research analysed some cases of faith-based activities and rehabilitation from different countries such as USA, Norway, England, South Africa, Nigeria, Tanzania, Kenya and Uganda, with a view to

evaluate the influence religious based activities on rehabilitation of offenders in Musanze Prison. The researcher also described Musanze prison as one of the prison among the thirteen prisons in Rwanda. Which is situated in Northern part of the country in Musanze District, it is on 40 m². The prisoners in Musanze prison are composed of men and women however the number of men is big than the number. Musanze Prison being composed of men and woman the researcher got enriched data because gender was considered in the research as gender policy is among the policies which are focused on for the development of the country and being one of the prisoners that the prison fellowship operates mostly motivated the researcher to conduct the research in Musanze Prison.

3.7. Data analysis methods

Considering the nature of the study the researcher took an advantage of using various methods in the analysis of data. They include historical method, exegetic method, library method, analytic method and comparative method.

Comparative method helped to find differences and similarities between compared facts. It also helped to discern the causal link between facts of similarities or differences (Zigama, 2009:22). Comparative method insists on each case and considers every fact in its details. This was important in analyzing the research findings obtained by using qualitative from diverse materials relating to Faith Based activities and rehabilitation policies.

3.7.1. Library based method was used

Document analysis method was proved to be one of the most commonly employed research methods (interviews, documentary analysis and observation) used in many academic researches (Stark and Torrance, 2005:34). This is probably due to the advantages it presents by supporting others research methods. According to Creswell (2009:.180), document analysis method has many

benefits. Firstly, it enables a researcher to obtain the language and words of participants in the sense that when the participants articulate some words that the researcher may not well conversant, the researcher can consult documents to get the meaning of the words drawn from the respondents, The sources of information is got from the news papers, magazines, internet and so on With these sources, it was highly expected that adequate amount of regular reports with all information among others were collected and analyzed in careful way in so as to draw the necessary information. The researcher looks the contribution of the FB activities and their influence in rehabilitation of offenders in Rwanda, particularly in Musanze Prison.

3.7.2. Exegetic Method

The exegetic Method consists of a critical explanation or interpretation of a text (Yochanan Breuer, (2004: 175-192). In this research, it was essentially used in interpreting different policies governing religious based activities and rehabilitation of offenders in Rwanda.

3.7.3. Analytic method

According to the Webster Comprehensive Dictionary, (1982)“analysis consists of the resolution of a whole unit into its parts or elements or the process of resolving a problem into its first element” (inductive reasoning). Moreover, the analysis has the ability to break down material to its primarily elements as regards to knowledge or understanding of the organization. Analysis may also include identifying parts, the relationships of the parts and acknowledging institutional principles of scientific system. Therefore, an analytical approach is the use of an proper way to break the problem down into the smaller pieces necessary to solve it.

As far as this study concerns, an analytic method enabled the researcher to examine the data collected from the field and provided more details about the general situation of the information collected. With this regard, the different interviews from interviewees and answers from

questionnaires were grouped, compared, analyzed and commented on by the researcher in order to provide detailed accurate information for the compilation of report.

2.7.4. Synthetic method

Webster Comprehensive Dictionary, (1982) underlines that the synthesis consists of the assembling of separate or subordinate parts into a new form. It is a process of reasoning from whole to a part and from general to the particular (deductive reasoning). In addition, the synthesis “requires the formulation of new understanding of scientific systems”. If analysis stresses of the parts, synthesis stresses the whole components of scientific systems and is recognized into new patterns. Therefore, in my thesis, this method helped to sum up the general content of each chapter into a squeezed it making it easier and effective to communication the research information.

3.8. Data Presentation

In an attempt to organize and analyze the data from qualitative studies, Leedy and Ormrod (2005:150,151) have described the data analysis spiral, “that is equally applicable to a wide variety of qualitative studies”. Leedy and Ormrod, (2005:150-151) comment that “in using this method, one passes through the data many times”. As a result, the researcher analyzes the data collected in order to understand the study clearly and in relation to comparisons between facts. In my research, in this method of data analysis it was consisted on summing up and study relations and comparisons of received information from the different focus groups and interviewees’ comments in order to enrich the research findings. Then, the researcher proceeded with the editing for the sake of identifying and correcting the errors discovered in interviews as well to make sure that questions have been answered satisfactory, the response provided are coherently and logically recorded to provide sufficient information.

3.8. Methods taken to ensure validity

Validity concerns the accuracy of the question asked, the data collected and the explanation offered,. Generally, it relates to the data and analysis used in the research” (Denscombe, 2002:100). Equally, the data and information were obtained from specific reliable and valid literature, interviews, case studies and questionnaires were used in a combined fashion to develop patterns and ways to ensure confidentiality to the respondents and also considering the validity of data and information that would be intended to measure properly.

3.9. Methods taken to ensure reliability

Reliability “generally relates to methods and techniques used to collect the data” (Denscombe, 2002:100). This is data is analyzed and describes how it was gathered and how the sample is being done systematically, that is being done in order. (Bouma,1993). The researcher therefore purposely chose and interviewed respondents who specialised in delivering religious based activities, correction services, criminal justice, law and security study fields and who are among the most experienced people as well as the prisoners. The interview findings were recorded down and some questions that were asked respondents were kept in order to ensure consistency. More to this, researcher kept attention at the confidentiality and anonymity towards respondents and leading questions to influence the respondent’s answers were avoided in any way. All relative sources that were used throughout were compiled and the reports were acknowledged to ensure a particular richness of data.

3.10. Ethical considerations

In this research, all the ethical implications were closely taken into consideration as stated by (Leedy and Ormrod, 2005:101-102). The researcher obtained the prior authorization to carry out a research from all targeted institutions involved in research (Rwanda Correction Service and

Prison Fellowship). In addition, the research participants were well aware about the nature of the research and she obtained the consent and choice of participation in this study freely.

Also the researcher managed the challenge of being a prison officer which is a problem to the respondents of which would result to biased results as respondents are prisoners but during her introduction she introduced herself as a student not a correctional staff at a moment and she assures them the freedom of security as they deliver their opinions while giving information, those who were free to give the opinions stayed and provided information and those who were not free they were free to go.

The interview questions were answered in safe environment, the anonymity of respondent and confidentiality of information will be observed except the findings made public. The researcher strived to maintain objectivity and honesty in reports without intentionally misrepresent or mislead others about research (Merriam, 1991:178).

CHAPTER FOUR INTERPRETATION OF FINDINGS AND DISCUSSION

As previously discussed in three first chapters that preceded this chapter, this thesis was meant to investigate the contribution of faith-based activities in rehabilitation of offenders: Case of Rwanda Prison Fellowship-Musanze Prison. Similarly, this chapter presents the study findings compiled from the respondents' perceptions on the subject under investigation mentioned above.

4.1. Study findings

As discussed previously in third chapter of methodology, this study followed a qualitative research design involving mainly the focus group discussion approach. Similarly, the study findings presented in this chapter were compiled from the respondents' interview reports collected from 10 focus group discussion formed by inmates who attend different faith based rehabilitation activities in Musanze Prison and key informants from PFR and prison leadership and . Generally, these interview reports are the output of narrated story subjected to the next three main themes:

- (1) Faith based rehabilitation programs delivered in Musanze Prison
- (2) Faith based programs opportunities to the rehabilitation offenders
- (3) Influence of faith based programs to the rehabilitation offenders

Given the thematic foci, above, each one was discussed. All focus discussion groups were interviewed in order to maintain an effective comparison of the respondents' opinions and control of biased information.

4. 2. Background Information of the Respondents

The respondents' background information and characteristics were assessed based on their gender, age, education level. Additional characteristics considered were also the adherence to the Prison Fellowship-Rwanda (PFR) and the recidivism and awareness of prison fellowship programs. This information appears in tables 4.1 to table 4.6

Table: 4.1. Gender of the respondents

Gender	Frequency	Percent	Valid Percent	Cumulative Percent
Male	75	88.2	88.2	88.2
Female	10	11.8	11.8	100.0
Total	85	100.0	100.0	

Source: Primary data

The Table 4.1 above reflects that the majority of respondents were male respondents (88.2%) compared to the female respondents who took 11.8% of the total respondents. This is because men are many compared to women in prison.

Table 4.2: Respondents age group

Age group	Frequency	Percent	Valid Percent	Cumulative Percent
20-30	24	28.23	28.23	28.23
31-40	30	35.3	35.3	65.53
41-50	28	32.95	32.95	96.48
51-60	3	3.52	3.52	100.0
Total	85	100.0	100.0	

Source: Primary data

Based on the information in table 4.2 above, the majority of respondents (96.48) fall in the age group between 20 and 50 years of age.

Table 4.3: Education levels of respondents

Level of Education	Frequency	Percent	Valid Percent	Cumulative Percent
Masters Level	2	2.36	2.36	2.36
Bachelors Degree	5	5.88	5.88	8.24
Diploma Level	8	9.41	9.41	17.65
Secondary Level	15	17.65	17.65	35.3
Primary Level	55	64.70	64.70	100.0
Total	85	100.0	100.0	

Source: Primary data

The information presented in table 4.3 reveals that the majority of respondents (64.70%) underwent primary school education, followed by 17.65% who have the S6. Other education levels (Masters Level, Bachelors Degree, and Diploma Level) were also represented at the lowest level. This might confirm that most likely non-professional crimes are likely to be caused by ignorance, since most of those who committed them were less formally educated.

Table 4.4: Distribution per period of sentence

Working Experience	Frequency	Percent	Valid Percent	Cumulative Percent
1-2 Years	8	9.41	9.41	9.41
2-4 Years	12	14.11	14.11	23.52
4-6 Years	14	16.47	16.47	39.99
6-8 Years	10	11.76	11.76	51.75
8-10 Years	25	29.42	29.42	81.17
Above 10 Years	14	18.83	18.83	100.0
Total	82	100.0	100.0	

Source: Primary data

According to the table 4.4 above, the majority of prisoners interviewed (29.42%) spent between 8 to 10 years serving their sentence, followed by 18.83% who reported that they served their punishment more than 10 years. In addition, 16.47% of respondents reported that they spent between 4 to 6 Years in prison, while 14.11% have 2 to 4 Years in Prison. Finally, 11.76% of respondents reported that they served their punishment with a period of 6 to 8 years, followed by 9.41% of respondents who spent only between 1 to 2 years of imprisonment. The study sought to know the respondents belongs in faith based organization as indicated in the next table.

Table 4.5: Respondents adherence to Faith Based organization

Adherence to the PFR	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	85	100.0	100.0	100.0
No	0	0	0	0

Source: Primary data

According to the information provided in Table 4.5, the respondents revealed that all of them are the members of faith based organization (100% of respondents). However, the interview held with the FGD 2 reported that due to the diversity in religious beliefs, not all the prisoners are comfortable with the Rwanda Prison Fellowship due to its principles grounded in Christianity. They mention particularly, their fellow prisoners belonging to Islam. Accordingly, one of the respondents in focus group FGR2 stated that: “I have a friend of mine who is a Muslim. Sometimes we take the time and discuss the lessons learn from the Rwanda Prison fellowship and reply: Well, the Prison fellowship is good and I saw a change in behavior of some of the prisoners who attended these programs. But, I should not myself adhere to the Prison Fellowship or attend your church services because the message given there is to some extent not matching to Islam religion. Based on this statement above, I discovered that not all of us find themselves in our church services even though the Prison Fellowship-Rwanda welcomes every one without any discrimination based on region whatsoever.”

Indeed, the statement above extracted from the respondents’ interview highlighted the challenges based on how other prisoners who do not pertain in Christian churches should benefit from and or be involved in Rehabilitation training programs conducted by Prison Fellowship Rwanda while they are not part of the Christianity religion. Furthermore, respondents were also asked if the court sentenced them before joining the faith based organization. The answers to this question are presented in next table 4.6.

Table 4.6: Respondents adherence to Faith Based organization

Inmates jailed before joining the FBOs	Frequency	Percent	Valid Percent	Cumulative Percent
Yes	69	81.17	100.0	100.0
No	9	10.76	0	0

Source: Primary data

The information portrayed in table 4.6 above shows that 81.17% of inmates were detained for the first time, while 18.83 were recidivists.

4.3. Presentation and interpretation of study findings

This section details the respondents' answers responding to the research objectives pre-set in first chapter of this study. By recapitulating them, these research questions focused generally on identifying the faith based rehabilitation programs delivered by the Prison Fellowship Rwanda in Musanze Prison, the rehabilitation program opportunities and their subsequent influence to the rehabilitation of offenders who are serving their punishments in Musanze Prison.

4.3.1. Faith based rehabilitation programs delivered in Musanze Prison

The literature on faith based activities shows that the Prison Fellowship- Rwanda conducts 6 programs in line with the rehabilitation of offenders. These are: Socio-healing and Reintegration; Gender equality and Human right; Biblical counseling; Social economic advancement; Peace building and reconciliation; Research and development. In context of this study, these faith based rehabilitation programs were classified into two main categories: Cognitive rehabilitative programs, and welfare rehabilitative programs. The first category include all rehabilitation activities focused on activities targeting the psychological behavioral change of the inmates, while

the second category focuses on all programs designed to uplift the welfare of inmates and/or their families such as the socio-economic support.

Asked the question in relation to the rehabilitation programs, the respondents' answers generally indicated that the Prison Fellowship–Rwanda runs mainly the cognitive rehabilitative programs in Musanze Prison. These programs are: Socio-healing and Reintegration (Counseling in Group/Individual therapy); Biblical counseling; Peace building and reconciliation. Accordingly, the respondent's answers are presented in next table 4.7.

Table 4.7: Respondents' Awareness on rehabilitation programs

Rehabilitation Programs	Frequency	Percent	Valid Percent	Cumulative Percent
Biblical Counseling	30	35.3	35.3	35.3
Social healing & reintegration	25	29.42	29.42	64.72
Peace building & Reconciliation	20	23.52	23.52	88.24
Socio-economic advancement	8	9.41	9.41	97.65
Gender equality and Human Right	2	2.35	2.35	100.0
Total	85	100.0	100.0	

Source: Primary data

The table above indicates that the cognitive rehabilitation programs (Biblical Counseling, Socio-healing and reintegration, and Peace building) are the main programs delivered by the PFR in Musanze Prison and they were marked by the majority of respondents (88.24%). Other programs such as the Social economic advancement, Gender equality and Human Rights were marked by few respondents with a rate of 9.41% and 2.35% respectively. This information was also reiterated in interviews held with the respondents.

With this point of view, one of the respondents from the focus group FGR 8 reported that:

When I arrived here in 2012, I thought that my life is ended, I started to think if I could serve my punishment and how my family will survive or not. These thoughts led me in critical situation where I was confused and even decide to commit suicide. The death was the only solution I believed to solve my problems. Instantly, I changed my mind and started to attend the church services and counseling which in few days later helped to recover. Today I cannot miss to attend the prison fellowship programs particularly attending the prayer groups.”

Furthermore, another respond from the focus group FGR 3 argued in the same perspective and stated that: “The majority of the programs we have in this prison carried out by the prison fellowship focus mainly on unity and reconciliation, and counseling through the Word of God individually read in Bible or preached by pastors coming from outside the prison.

Generally, all respondents in different focus groups expressed the same views on this thematic focus. Accordingly, the findings from the interview held with the Prison Fellowship Coordinator in Musanze Prison are similar to the different counts narrated by the inmates. Accordingly, this official reported that the main rehabilitation programs conducted by the Prison Fellowship – Rwanda in Musanze Prison focus generally on cognitive rehabilitation programs mentioned above in this subsection. He added further that other programs in line with the welfare of inmates are rarely performed due to budgets constraints. But when they receive some funds they provide some hygienic materials and other materials like additional food and other necessary to the prisoners. He also mentioned that they have a plan to continuously support other remaining programs, but the advocacy encouraging other partners is still going on. The welfare plays a big role in the rehabilitation of prisoners because the bible says that the good spirit stays in healthy body, having the above hygienic materials, food support and others have to do with the change of mind again

in Mathews Jesus says: *“I was sick necked you did not give clothes, I was in prison you did not visit me...”*

Indeed, taking care of the welfare to the rehabilitation of offender is applying the word of God which they proclaim changed their mind set basing on literature it is generosity that was talked about in the twelve stage that interpreted by American psychological associations. Based on the above respondents’ opinions on different programs conducted by the Prison Fellowship in connection to the rehabilitation of offenders, this study sought also to identify the opportunities of these programs to the rehabilitation of offenders in Musanze prison. In the same way, the respondents’ answers on this thematic focus were briefly presented in subsection.

4.3.2. Faith based program opportunities to the rehabilitation of offenders

The respondents’ answers on advantages of faith based rehabilitation programs varied to some extent among the different Focus Group Discussions. However, all the opinions arguably reported that the rehabilitation programs run by the Prison Fellowship - Rwanda in Musanze prison was relevant in their lives. Accordingly, the main opportunities listed by respondents include individual trauma healing and reconciliation with the God through program called prison journey. This is a two month biblical teaching program designed to offenders in prison and graduate are awarded a certificate of a completion. Generally, this program focuses on good new as written by Mark and through this program inmates develop a sense of self – discipline; strengthen the good relationship with other fellow prisoners; shaping the capability of love, help and solidarity among prisoners, creating and strengthening the ability to apology and forgiveness; unity and reconciliation between genocide perpetrators and genocide survivors.

These opportunities were deeply discussed in next section on influence of faith-based programs to the rehabilitation offenders.

4.3.3. Influence of faith based programs to the rehabilitation offenders

Influence of Prison Fellowship - Rwanda was discussed based on the respondents' answers focused on three main subheadings: The implication of Biblical Studies on rehabilitation of inmates, contribution of faith based programs in Social healing and reintegration of inmates; and the contribution of faith based programs in Peace building and reconciliation

4.3.3.1. Implication of Biblical studies on rehabilitation of inmates

The respondents' answers underlined the positive effect of rehabilitation programs in their lives. Accordingly, one of the respondents in FGD 7 stated:

I really appreciate the precious biblical lessons and preach from different evangelists. Before, attending these biblical sessions discussing the word of God, I was desperate and always I had a deep sorrow. Everywhere I was seated I have never thought positively. After joining the Prison Fellowship members, I learnt the truth of life. I discovered that I was in wrong way of the sin which will lead me in hell. Today, the throne of God reigns in me. Indeed, I have received the power of God and started the journey going to Heaven.

In fact, this statement and other similar reports extracted from the respondents' answers in different Focus Group Discussions (FGD 2, FGD 5, FGD 6, and FGD 7) show that Biblical based counseling influenced the behavioral change of the inmates. The authorities in charge of Musanze Prison also confirmed this information. Correspondingly, these authorities mentioned that they have noticed a big difference in behavior between the inmates attending the different rehabilitation programs run by the Prison Fellowship Rwanda and those who do not attend them. They added further that due to this valuable outcome, they sensitize all the prisoners to attend these programs. Indeed, the key role of biblical studies briefly pointed out by respondents can also

Similarly at this point of view, supporters of the Hell fire theory contend that “religion deters individual-level criminal behavior through the fear of a threat of supernatural sanctions and develops behavior change through the expectations of supernatural rewards if they do the righteous things”. The applies to be highlighted by looking at the literature discussing the theories of rehabilitation and the role of religion in behavioral change of inmate.

Accordingly, the proponents of religious rehabilitation programs (Evans, et al, 1995, Byron et al., 2006) believe that “the prisoners’ soul should be healed, restored too, after their dark past history through having a positive perspective in their lives, the prisoners have hopes for a better life due to rehabilitation programs”. At this point of view, the social control theorist acknowledges the roles that faith based plays in the rehabilitation of prisoners as from the findings of the study.

Religious activities in the prisons particular in Musanze Prison where the research was conducted, these activities helps to instill fear and the feelings of guilt on prisoners, and shows them the wrong they act they have committed and how it negates moral principles either in the prison ,the families and the society at large , especially when considering the supernatural sanctions in the hellfire theory where by a person harvest what has planted. Religious groups do this through sermons and preaching, seminars, chaplain, thus bringing to inmates the knowledge and belief in the supernatural, its principles and standards; and the consequences on defaulters

In addition, religious delinquent behaviors (Heaton, 2006). Indeed, respondents’ answers and the scholar’s argument above are evidently the facts to affirm that the biblical studies delivered by the Prison Fellowship Rwanda helped to transform and mobilize the prisoners to serve their neighbors, replacing the cycle of violence with a cycle of renewal and subsequently restoration of social cohesion in prison.

4.3.3.2. Contribution of faith based programs on inmates social healing and reintegration

The respondents' answers reported that the programs of social healing and reintegration delivered by the Prison Fellowship-Rwanda played a great role in their rehabilitation.

Generally, the respondents directed this discussion in line with counseling and psychotherapeutic programs they benefit from the Prison Fellowship-Rwanda. These treatment programs are administered to the inmate either individually or in groups. Accordingly, one of the respondents in FGD 1 reported that:

After 1994 Genocide against Tutsi, I felt insecure because I participated in genocide and killed innocent people. I felt a deep sorrow and frustration. I wanted to see the person to whom I committed the genocide crime. I can say briefly that my heart was locked and even I did not want to discuss what happened and or apologize. Since the time I attended the Prison Fellowship programs, my heart started to be open slowly and I talked to the counselors the problem I had. Briefly, my heart was deeply affected by the wounds of my historical background mentioned above. But this problem was cleared by interactions held with other fellow prisoners. The Prison Fellowship liaised with the family I offended to and helped me to contact them and apologized. This family of genocide survivors has forgiven me and last time they visited me here.”

Indeed, this information was also confirmed by the coordinator of the Prison fellowship in Musanze Prison. He stated that: “...We facilitate a big number of genocide perpetrators to reach to the genocide survivor families for unity and reconciliation purposes.”

At this point of view, scholars (Geneviève, 2011) noted that “after the physical and psychological trauma and the material deprivation that characterize most (if not all) post-conflict societies,

healing can only be a long, complex and nonlinear process.” Particularly in traumatized society like the post Genocide Rwanda, social healing and reintegration are the main drivers helped Rwandan to achieve to unity and reconciliation. In context of this study, the Prison fellowship-Rwanda used different approaches to restore hope, heal the wounds of the past and build social cohesion in Rwandan Prisons and communities. The most important includes Group/individual therapy. As mentioned indicated the respondents answers, this approach helps people individually and/ or in group format, whereby group members were given an opportunity to help their companions to overcome problems, as well as solve their own problem through discussion approaches. In relation to the building a healed and reconciled Rwandan society, the literature highlighted that this approach established trust and confidence among genocide perpetrators and open environments for discussion and peer-support structures.

4.3.3.3. Role of the Faith based programs in Peace building and reconciliation

After 1994 Genocide against Tutsi, peace and reconciliation are the core central road map and process that rebuilds relationships after bonds of social cohesion were destroyed due to Genocide against Tutsi. Similarly, the respondents’ answers reported that the prison fellowship programs helped them to achieve to the unity and reconciliation. This reconciliation can be viewed into twofold: The reconciliation with the genocide perpetrators themselves with God and the reconciliation with genocide survivors and the Rwandan society in general.

Equally, one of the respondents in FGD 5 witnessed:

I am a genocide perpetrator. The Prison Fellowship-Rwanda helped me to overcome the genocide ideology and apologize to the genocide survivors and their families to whom I killed their beloved. I repented to God, and asked forgiveness to particularly to the Genocide survivors and the Rwandan society. Today, I feel

free in my life and I hope that when I will finish my punishment I will have a good relationship with all Rwandese.”

Indeed the Director of the Musanze Prison confirmed also this information.

He stated that the Prison Fellowship - Rwanda is a good partner they have in rehabilitation of offenders. He added further that Prison Fellowship – Rwanda linked a lot of genocide perpetrators with genocide survivors to whom they committed Genocide.

This approach is good as it put together the genocide survivors and genocide perpetrators for reconciliation. Equally, the literature emphasized on the key role of reconciliation in peace building. Similar, scholars (Brounéus, 2003; Staub, 2014) argued that “the reconciliation represents a change in psychological orientation towards each other that leads to a mind-set in which the past does not define the future”. This is related to the rehabilitation theory which articulates that “a person is not born a criminal there any time any means this person is possible to change and become a good citizen binding the law in the society” .This is applied to the Genocide perpetrators in 1994 genocide against Tutsi that happened in Rwanda, the research showed that it is possible for genocide perpetrators to the extent that they are able to reconcile with victims and live together which most extent leads to peace and security in the society. At this point of view, reconciliation is viewed as a societal process that involves mutual acknowledgment of past suffering and the changing of destructive attitudes and bear into constructive relationships toward sustainable peace (Brounéus, 2003:20). In this context, Prison Fellowship Rwanda has been involved in the restoration of interpersonal relationship among offenders, victims and their families, which was destroyed by the 1994 genocide against Tutsi through community dialogues and practical reconciliation efforts. In this effort, the Prison Fellowship-Rwanda used outreach programs and reached out to the affected communities and established unity and reconciliation

clubs in prisons and surrounding communities. Therefore, the respondents' answers and literatures from different scholar are supportive evidence based in establishing undoubtedly the contribution Prison Fellowship-Rwanda in rehabilitation of offenders in Musanze Prison

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

This study intended to find out the contribution of Faith Based Activities on rehabilitation of offenders, Case study of Musanze Prison. In view of that, the summary of key findings discussion and conclusion presented in this chapter were limited to this objective.

5.1. Conclusion

I. The first key finding focused on identifying the Faith based rehabilitation programs delivered by the Prison Fellowship-Rwanda in Musanze Prison. The discussion with different focus groups and interviewees showed that these programs focus on cognitive rehabilitation programs, particularly the counseling and psychotherapy, biblical teaching, socio-healing and reintegration, and peace and reconciliation.

II. The second key finding described faith based programs opportunities to the rehabilitation offenders. Accordingly, the respondents answers in all focus group discussions listed some of these advantages mainly the individual wound healing and reconciliation with the God; development of a sense of self – discipline; development of the good relationship with other fellow prisoners; shaping the capability of love, help and solidarity among prisoners, creating and strengthening the ability to apology and forgiveness; as well as the unity and reconciliation between genocide perpetrators and genocide survivors all these advantages facilitated to behavior change of prisoners.

III. The third key finding tackled the influence of faith-based programs to the rehabilitation offenders. In the same point of view, the respondents' interviews reported that the different programs conducted by the Prison Fellowship-Rwanda contributed significantly to the rehabilitation of offenders in Musanze Prison.

IV. The finding four extracted that the welfare in the rehabilitation of prisoners plays a big role because as bible says the good spirit stay in the health body as religious people doing charitable activities to the needy is doing it to Lord Jesus their savior as the bible says in Math that I was in the prison but you did not visit me. Jesus was referring to himself as a prisoner who needed assistance from Christians. Therefore as servant of God it is their responsibilities to visit the prisoners and do charitable works to them.

5. 2. Recommendations

I. The contribution of Faith Based Programs in rehabilitation of offenders was undoubtedly recognized and established by both the respondents' interviews and the literature. However, the faith based activities should not discriminately focus on religious principles and doctrine. One group such as Christianity in case of Prison Fellowship-international/Rwanda, but rather use an integrated approach involving all religious sects. For example building prison fellow-ship team that include all the faith traditions resented in the prison or building programs that have more inclusive languages such as value-based programs versus using religious language that tend to exclude. These programs may involve religious doctrines and teaching, but not focusing to Christianity only. This will be helpful in rehabilitation of offenders, as the majority of inmates will feel concerned and involved in the programs.

II. Yet, the study findings also disclosed the issue of some rehabilitation programs related to the welfare of prisoners not running properly due to budget constraints. Therefore, it is recommended to all concerned institutions: government, civil society and private sector to contribute financially to the rehabilitation of offenders' programs not only in Musanze prison but all across the country. This may be in form of joint collaboration purposely to contribute to welfare of prisoners in Musanze in particular and all prisoners in general for the well being of prisoners as it was reviled

out by religious people that health body(mind) comes from health mind. Therefore, the mind change of prisoners may change when they have good health.

III. The prison fellowship is the key stake holder of Musanze and RCS in general as the leadership of Musanze reported so there is a need to establish mechanisms of sensitizing prisoners to join prison fellowship programs relating to the influence the programs have to the rehabilitation of prisoners. This is generalized to different faith based organizations that operates in Musanze particularly where the research was conducted but also to all prisons in General in order to make the use faith based organizations more efficiently for the rehabilitation of prisoners.

IV. Finally, it was also reported that the employees running the prison fellowship programs especially prison journey are volunteers. This can delay the programs and affect the beneficiaries of the rehabilitation programs and the follow up of the running process of the program as some of these volunteers may feel not motivated to full execute their duties and responsibilities. Therefore having assessed the contribution of programs like reconciliation programs and prison journey, I recommend to the prison fellowship leadership to find their salary in form of incentives formotivation to maintain the sustainability of these programs.

5.5. Suggestions for further Research

The following areas are recommended for further research:

- I. Analyze the challenges faced by the different actors (PFR, RCS, prisoners) involved in rehabilitation of offenders in Rwandan Prisons.
- II. Assess the effectiveness of the follow up mechanisms of the Prison Fellowship programs in rehabilitation of inmates. In the same perspective, there is need to conduct a quantitative study investigating the quality of the program and extent to which beneficiaries benefit from these programs particularly the unity and reconciliation between genocide perpetrators and genocide survivors. This will help the RCS and PFR to improve the offender rehabilitation strategies.

III. Restructure and review of faith based programs centered on integrated rehabilitation approaches involving all religious sects. However it was reported that the Prison Fellowship Rwanda is founded on Christianity doctrine. Thus, there is need to find out an integrated programs of rehabilitation involving all the religious sects (Muslims, Temoins de Jehova etc.). This program may use religious values as the religion is importantly significant in rehabilitation, but not focusing on one religion. It may for example be called valve based programs but the methodology can be religion based with similar language.

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APPENDICES

APPENDICES

APPENDIX A: IBIBAZO BIGENEWE ABAGORORWA

Bwana /Madamu,

Nitwa Marry TENGERA nkabandigukoraubushakashatsikuruharw’ IbikorwabyaPrison Fellowship mu kugororaabagororwa.Ububushakashatsibuzamfashakubonaimpamyabumenyiy’ ikicrocyagatat ucyakaminuza (Masters) murikaminuza y’ u Rwanda.Ni muriurorwegonifujeubufatanyebwanyu mu mfashagusubizaibibazobitandukanyebirikuriururupapurobizamfashagukoraububushakashatsi. Ndagijembizezakoibisubizobyosemuduhabizafatwank’ibangaibangakandikobizakoreshwamu riububushakashatsi.

Murakoze.

IKICIRO CYA MBERE: AMABWIRIZA N’ AMAKURU KU MUNTU USUBIZA IBI BIBAZO

Subizaburikibazoushyiraikimenyetsocya “V” mukazukariimbere y’ igisubizonyakuricyangwa se wuzuzaubusobanuroburambuye mu mwanyawabugenewe.

1. Garagazaigitsinacyawe:

Umugabo [] Umugore []

2. Uri mukihekicrocy’imyaka mu byicyicrobikurikira:

Imyaka 20-30 []

Imyaka 31 -40 []

Imyaka 41-50 []

51 Imyaka -60 []

3. Ufiteikihekicrocy’amashuri:

Dogitora /PHD []

- Ikicrocyagatatucyakaminuza (Masters)
- Ikicrocyakabiricyakaminuza (Bachelors Degree)
- Ikicrocyakabiricyamberecyakaminuza (Diploma level)
- Amashuriyisumbuye (Secondary level)
- Amashuriabanza (Primary Level)

4. Umazeigihekinganaikiufunze?

- Imyaka 1-2
- Imyaka 2-4
- Imyaka 4-6
- Imyaka 6-8
- Imyaka 8-10
- Hejuru y' imyaka 10

4. Eseuriumwemubagize prison fellowship?

Yego Oya

5. Wabawarigezeukagirwan'urukikomberoyokwinjiramuri Prison Fellowship?

Yego Oya

6. Nibaigisubizocyaweariyego, wakatiweinshurozingahe?

7. Hariryari.....

8. Ni ibihebyabwabya Prison Fellowship bikorerwamurigerazayaMusanze ?

9. Ibikorwahariicyobyagufashijemuguhinduraubuzimabwawe, imyitwarireyawendetse n' imibanireyawen'abandi?

Yego Oya

10. Bimwemuriibyobikorwa (Program) byagufashijekurutaibindi mu guhinduraimyitwariren'imibaniren'abandiniibihe?

.....

11. Esewumvabyaraguhinduye ho ikiugereranyijenambereyokubaumwemubagize Prison Fellowship?

**APPENDIX B: IKIGANIRO (INTERVIEW GUIDE) kigeneweabakozibaRCSna
PFR**

Bwana/Madamu,

Ibibazobikubiyemuriikikiganirobigamijegukusanyaamakuruazifashishwa mu
bushakashatsikuruharerw'ibikorwabya Prison Fellowship mu
kugororaabagororwamurigerezayaMusanze.

Amakuruatangwaafatwank'ibangakandiagakorehwagusamuriububushakashatsi.

MurakozegetangaumusanzuwanyumugirauruharemurikiKiganiro.

IKICIRO CYA 1: AMAKURU KU BANTU BAREBWA N'IKIGANIRO

1. Garagazaigitsinacyawe:

Umugabo [] Umugore []

2. Uri mukihakirocy'imyaka mu byicyirobikurikira:

Imyaka 20-30 []

Imyaka 31 -40 []

Imyaka 41-50 []

52 Imyaka -60 []

3. Ufiteikihekicrocy'amashuri:

Dogitora /PHD []

Ikicrocyagatatucyakaminuza (Masters) []

Ikicrocyakabiricyakaminuza (Bachelors Degree) []

Ikicrocyakabiricyamberecyakaminuza (Diploma level) []

Amashuriyisumbuye (Secondary level) []

Amashuriabanza (Primary Level) []

4. Umazeigihekinganaikiukoraakazikokugororainfungwa?

Imyaka 1-2 []

Imyaka 2-4 []

Imyaka 4-6 []

Imyaka 6-8 []

Imyaka 8-10

Hejuru y' imyaka 10

4. icyicirocy'umurimo (Status of employment)?

Uri umukoziuhoraho (Permanent employment)

Umukoziudahoraho (Temporary employment)

IKIKIRO CYA KABIRII: IBIBZO KU RUHARE RW'IBIKORWA BYA PRISON FELLOWSHIP MU KUGORORA INFUMNGWA

5. Ni ibihe bikowabya Prison Fellowship bikorerwamurigerezaya Musanze bigamije kugorora abafungwa?

6. Ni ayahemahirweatangwa abafungwa bafite muri izigahunda atumabagororokandetse bagahinduraim yitwariyabo?

7. Ni mu buhe buryo ibikorwabya Prison Fellowship bigerakuntegoyabyoyokugorora abafungwa?

8. Esenyumayoguhabwainyigishon' ibiganiro bitandukanye bya Prison Fellowship, habaharibamwe mu bafungwa barekuwe nyumabakongerabagafatwabagakatiwan' inkikokandibaribamwe mubagize prison Fellowship?

9. Niba igisubizoari "Yego", mwaduha ikigereranyo mu mibarecy' abobagororwa?

Murakoze kubw' ikiganiro tugiranye.

APPENDIX C: QUESTIONNAIRES RESEARVED TO PRISONNERS

These questionnaires are composed of both specific and general Questionnaires section to the staff of Faith Based Organizations (Musanze Prison Fellowship), the National Unity and Reconciliation Commission, prisoners of Musanze Prison, and members of Rwanda Prison Fellowship.

This is a research project for completion of Master Degree at Rwanda University. Selecting you as a respondent is done by random sampling. Whatever, information you produce to me, will be treated as confidential and it is entirely for research purposes only. Under no circumstances will such information be communicated to anyone else or any organization.

Section A-Back ground Information

Answering each question please put a tick on the right answer which is most appropriate unless otherwise requested.

14. Kindly indicate your sex.

Male Female

15. Kindly indicate your age group

20-30 years

31 -40 years

41-50 years

53 -60 years

16. Indicate your highest Employees Level of Education.

PHD or Doctorate level

Masters level

Bachelors Degree

Diploma level

Secondary level

Primary 7 Level

4. How long have you been jailed?

1-2 Years

2-4 Years

4-6Years

6-8Years

8-10 Years

10 Years and above

17. Do you adhere to any Faith Based organization?

Yes No

18. Have you been sentenced by the court and jailed before joining Faith Based organization?

Yes No

19. If yes how many times

20. If yes, which one.....

21. What are the different programs conducted by Faith Based Organizations in Musanze Prison?

22. Did these programs have helped you to change your life and rehabilitate?

Yes No

23. What are the main programs led you to rehabilitation?

.....
.....

24. How they have influenced you to rehabilitation?

.....
.....

25. Are these programs effective to your rehabilitation?

Yes No

26. If No, what suggestion can you provide in order to improve the faith based organization programs to current and future rehabilitation of offenders?

27. Do you know any prisoner graduated from the rehabilitation programs delivered by the Prison Fellowship or a prison fellowship member who was released and later re-arrested/recidivate and sentenced by the court?

28. YES[]NO[]

29. If YES, how many are they?.....

**APPENDIX D: INTERVIEW GUIDE RESERVED TO THE STAFF OF THE NCS
AND RWANDA PRISON FELLOWSHIP**

Dear respondent,

This interview guide intends to collect the information that that will be used in research on the “Contribution of faith based Activities in rehabilitation of offenders: case of Musanze Prison.” Any information provided will be exclusively used for the above mentioned purpose and it will be treated by confidentiality.

Your contribution is highly appreciated.

Section A-Back ground Information

Answering each question please put a tick on the right answer which is most appropriate unless otherwise requested.

1. Kindly indicate your sex.

Male Female

2. Kindly indicate your age group.

20-30 years

31 -40 years

41-50 years

54 -60 years

3. Indicate your highest Employees Level of Education.

PHD or Doctorate level

Masters level

Bachelors Degree

Diploma level

Secondary level

Primary7 Level

4. How long have you worked as a correction officer?

1-2 Years

- 2-4 Years
- 4-6Years
- 6-8Years
- 8-10 Years
- 10 Years and above

4. What is the status of your employment?

- Permanent employment
- Temporary employment

SECTION B – FAITH BASED ACTIVITIES AND THEIR INFLUENCE ON REHABILITATION OF OFFENDERS

5. What are the Faith Based Programs conducted in line with the rehabilitation of offender in Musanze Prison?

6. What are the opportunities presented by these programs to the rehabilitation of offenders in Musanze Prison?

7. How faith based activities influence rehabilitation of offenders in Musanze Prison?

8. After the release of prisoners who have joined Faith Based organization have your recorded some changes in behavior and/or recidivism of these prisoners?

9. Do you know any prisoner graduated from the rehabilitation programs delivered by the Prison Fellowship or a prison fellowship member who was released and later re-arrested/recidivate and sentenced by the court?

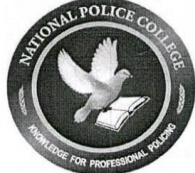
10. YES NO

11. If YES, how many are they?.....

APPENDEX G, TO WHOM IT MAY CONCERN

RWANDA NATIONAL POLICE

Musanze, 21 DEC 18



NATIONAL POLICE COLLEGE
TEL: (+250)788311956
P.O.BOX: 23 Musanze
E-mail: npc@police.gov.rw

TO WHOM IT MAY CONCERN

This is to confirm that **SP Mary TENGERA** is a student of Rwanda National Police College, undertaking a Master's Degree in Peace Studies and Conflict Transformation for the academic year 2018-2019. She is conducting a research on: "*Contribution of Faith Based Activities in Rehabilitation of Offenders: Case of Prison Fellowship in Musanze Prison*", for which she is required to collect data from relevant sources.

Any assistance rendered to her in this regard is highly valued by this College.

F NTIRUSHWA
CP
D/COMMANDANT & CI

APPENDIX F: PERMISSION TO CONDUCT A RESEARCH

RWANDA CORRECTIONAL SERVICE



MUSANZE PRISONS
B P: 212 MUSANZE
E-mail: musanzeprison@yahoo.com

SP MaryTENGERA

Musanze

Student

Reference no.....

Peace Studies and conflict transformation at UR

Rwanda National Police

P.O BOX 23

Email..npc@police.gov.rw

MUSANZE

PERMISION TO CONDUCT RESEARCH IN MUSANZE PRISON

1. With reference to the document "To whom it may concern" submitted

Showing the request to conduct research on the topic, **contributions of faith based activities case of Prison fellowship in Musanze** for your dissertation paper in Master's degree in peace studies and conflict transformation at the University of Rwanda, National Police College.Musanze.

2. The officers in charge are requested to facilitate you in your reaserch and data correction.
3. Regards

Protais MUHIZI
SSP
Director Musanze Prison



