



COLLEGE OF ARTS AND SOCIAL SCIENCES (CASS)

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GIRINKA (ONE COW PER FAMILY) PROGRAM AND SOCIAL REINTEGRATION

IN RWANDA

CASE OF GAHANGA SECTOR IN KICUKIRO DISTRICT

**A dissertation submitted in partial fulfillment for the requirement of the award of a
Master's Degree in Peace Studies and Conflict Transformation**

By

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Musanze, May 2020

DECLARATION

I, KAYUMBA Faustin, hereby declare that this thesis is my original work and to the best of my knowledge believe that where otherwise designated, the thesis is my own work and has not been presented elsewhere for any award or academic qualifications.

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DEDICATION

I would like to dedicate this study to the almighty God, my mother Nyiranjishi Teddy, my wife Tabaro Riziki Clemantine, to all my children, family, friends and colleagues who helped me to make this study became a reality.

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God bless you all

ABSTRACT

The purpose of this study was to establish a correlation between *Girinka* (one cow per family) program and social reintegration in Rwanda, a case of Gahanga sector in Kicukiro district, with 59% of community under ubudehe category 1 and 2, eligible for the program. Liberal theory of poverty was used throughout the research to achieve the objectives: to analyse the impact of poverty reduction on social reintegration; to assess the impact of household wellbeing on social reintegration; to analyse the impact of economic empowerment on social reintegration by answering the research questions: how does poverty reduction impact on social reintegration? How does household wellbeing impact on social reintegration? How does the economic empowerment impact on social reintegration?

Qualitative approach was used to have opinions and perceptions of the targeted population comprised of 664 people from Gahanga Sector which thus, meeting the total number of 95 people as a sample size; 75 were beneficiaries and 20 were local leaders. Purposive sampling was used in selecting the preferable respondents considering their characteristics proportional to the study objective. The main sources of data collection were primary and secondary. For the purpose of the study and to achieve its objectives, an interview guide was compiled in questions formulated and elaborated from the topic.

The study guided by poverty liberal theory, findings showed that poverty hinders social reintegration in Gahanga sector, however, *Girinka* program one of the homegrown solution for poverty alleviation, has transformed the living conditions of beneficiaries to social reintegration, such as social interaction, acceptance and participation in community based activities in Gahanga sector. The study also recommends continuous support from MINAGRI/RAB, MINALOC and local leaders for close follow-up and monitoring of the progress of the program.

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LIST OF ABBREVIATIONS

AID	: Acquired Immune Deficiency Syndrome
EDPRS	: Economic Development and Poverty Reduction Strategy
FAO	: Food and Agriculture Organization
HIV	: Human Immunodeficiency Virus
HGS	: Home Grown Solutions
MDG	: Millennium Development Goals
MINALOC	: Ministry of Local Government
MINAGRI	: Ministry of Agriculture & Animal Resources
MINECOFIN	: Ministry of Finance and Economic Planning
NISR	: National Institute of Statistic of Rwanda
RGB	: Rwanda Governance Board
RAB	: Rwanda Agriculture Board
RPF	: Rwanda Patriotic Front
SDG	: Sustainable Development Goals
VUP	: Vision 2020 Umurenge Programme

CHAPTER ONE: INTRODUCTION

1.1 Background of the study

Globally, the diminishing of natural resources versus population growth rate, unequal income distribution and conflict, has led countries into extreme poverty (World Bank 2016). This means that the poorest in the world are often hungry, have less access to food, education, regularly have no light at night, suffer from much poorer health and malnutrition within the community. Poverty is a problem for most of the countries irrespective of their level of development. Therefore, combating poverty is a global issue considered as a priority. According to Balkenhol (2015), in the recent days, programs or schemes have been proliferating in all parts of the world to address poverty issues (Salia, 2016).

Worldwide, access and efficient provision of development program can enable the poor to smooth their consumption, better manage their risks, gradually build their assets, develop their micro enterprises, enhance their income earning capacity, and enjoy an improved quality of life. Brigg (2015), conducted a study in Turkey and where he found that different programs especially farming constitute powerful tools to reduce poverty and improve the wellbeing of the community. Brigg further, observed that one fifth of the population of Turkey was at risk of poverty even though it is not a poor country according to global standards. However, much more is being observed in the African continent.

Countries in Africa have been suffering from lack of means of survival, malnutrition and food insecurity that results from global climate change, population growth rate and ethnic based conflicts that persist especially in the continent (Luchuo, 2013). Depending on the magnitude of the problem, it is unfair for the regional states themselves to deal with this daunting task in light of the program crises that is facing most of the states in Sub-Saharan Africa. Therefore, to achieve sustainable development, there is a need for comprehensive poverty reduction strategies in the region. This is why schemes of different programs are set to effectively mitigate the escalation of poverty within different African countries (Salia, 2014).

Despite poverty being a social ill that no country has so far combated to the end, achieving full success in alleviating it and making all people in the state satisfied with their income is the goal and state responsibility. While in the starving countries of Africa, poverty means having no

home, no food, and no clothing on a regular basis, it is different to the developed countries where poverty is closely connected with deprivation of excess pleasures and purchases such as expensive devices, expensive clothing, and sophisticated foodstuffs. Furthermore, there is no consensus on the issues that causes poverty and solutions to each type, therefore this remains a promising field for research and discussion.. What seems true is that poverty is bad and should be alleviated, especially given that even in the 21st century of democracy and resource availability; some nations are starving without fundamental social basic needs, more especially in the Sub-Saharan African countries (World Bank report, 2018).

Rwanda is a land-locked small developing country located in Central Africa and any mention of it instantly brings to mind the 1994 Genocide against the Tutsis. This tragedy claimed up to a million lives and left two million homeless, and left the country deeply traumatized and with a divided society with a number of victims and destruction of properties (Desforges, 1999). The genocide devastated Rwanda's social, political, economic, and security fabric, people were dehumanized, devalued, discriminated and socially excluded. The population was plunged into extreme poverty, and vast tracts of land and livestock were destroyed resulting to Rwanda being among the poorest countries in the world (Hegre, 2008).

Furthermore, poverty is caused by lack of resources and capabilities to acquire basic human needs such as food, water, clothing and shelter which results in prevalence of diseases, malnutrition, and infant mortality and coupled with a short life expectancy (NISR, 2016), this also hinges on the situation of not having enough money to meet basic human needs for survival (Morduch, 2018, p.21). Johnson and Rogaly (2014) emphasize that poverty can also be understood as vulnerability to downward fluctuations in income which results in social exclusion and social stigma (Mickelson & Williams, 2008). However, Nalunkuuma (2016) argues on the possibility of poverty reduction as a process of increasing income and economic stability, which will lead to improved fulfilment of basic needs and services and developing a range of assets that will reduce household vulnerability to physical, social and economic shock.

It is in this context, since 2000 that Rwanda has established a set of inclusive policies with the goal of transforming the agrarian subsistence economy into a sophisticated knowledge-based society where every-citizen feels involved, belonging, socially integrated and moving together in sustainable equitable development. These policies defined in a framework called Vision 2020 and beyond, with mainly socio-economic objectives include transforming Rwanda into a middle-income country, with per capita income of about \$900 (from \$290 in 2000), and

transforming the structure of the economy such that the industrial and service sectors will take over by 2020 based on home grown initiatives, including *Girinka* program for poverty and child malnutrition reduction in line of social-economic reintegration (Brady & Spence, 2010, p.80).

Rwanda considers *Girinka* (one cow per poor family) among other strategies contributing to social protection by providing income support to poor households or those at risk of falling into poverty, as well as interventions to help them overcome financial barriers to accessing public services such as health care and education and economic growth. Before being supported by Economic Development and Poverty Reduction Strategy (EDPRS1 &2), the Vision 2020 Umurenge Programme (VUP), among other national social protection programs/strategies in place enabling graduation from extreme poverty as channelled in different ministries. (Brady & Spence, 2010, p.86)

In the Rwandan history, cattle have always represented an economic reserve, an economic guarantee and a sign of social comfort. Social status was often acknowledged through the possession of cattle, as one of cultural greetings in Kinyarwanda is about having a cow “*Girinka*” (RGB, 2014, pg. 45). This was also in Rwanda’s pre-colonial era of social-economic classes, where the rich/wealth were considered as those that owned cattle. This is why during the Genocide against the Tutsi, the looting and killing of victims’ cows was a weapon used by genocide perpetrators as social exclusion, because they knew how Rwandans valued cattle in their culture (Mironko, 2004). The concept of *Girinka* was first introduced by King Mibambwe Gisanura, who decreed that “no Rwandan child was ever to lack daily milk again while others had plenty”. Since then, Rwandans have built a culture of giving cattle to one another, as dowry or milk to those in need, and consider having a cow as a blessing, good wishes and valued within the society (RGB, 2014, p.46).

Girinka “one cow per poor family” programme is one of Rwanda’s home grown initiatives as solutions to social-economic development, it was introduced by His Excellency the President of Rwanda and approved by the cabinet on 12/4/2006 and has been implemented in Rwanda since 2006 for poverty reduction, and reduction of child malnutrition (RGB, 2014, p.46). The program has been contributing to the revival of traditional values and norms that promote social cohesion and integration including among others the involvement, solidarity, brotherhoods, acceptance, and integrity.

Furthermore, in this scheme the government gives the poor family one cow by selecting from *Ubudehe* categories one and two families, in turn, the beneficiary will gift the female calf born from their cow to the neighbour considering the mentioned categories (RGB 2014, p.47). Based on the government's criteria of selecting beneficiaries, potential beneficiaries must not own any cow; must have constructed a cow shed; must have at least between 0.25 – 0.75 hectares of land, of which some must be planted with fodder; must be an *Inyangamugayo* (person of integrity) in the community; must be considered the most vulnerable citizen (poor) by the community and must have no other source of income falling in the category (*ubudehe*) one and two (MINAGRI, 2015). Giving a cow is/was meant to improve the level of these most vulnerable families within the community.

Social reintegration is the process of transforming people from darkness into a society. This is a means of changing individual or group wellbeing to be socially accepted in the community. A process of valuing individual or group that has been socially, politically, economically and psychologically excluded from the society into social adaptation, positioning, social participation, interaction and identification within a community (Vesna, 2013).

Girinka program meant for poverty reduction has transformed the wellbeing of the society in Rwanda (World Bank, 2017). The programme has been building trust among divided families and community members by improving the wellbeing of the vulnerable groups (Hahirwa & Karinganire, 2017) whereby every poor and most vulnerable family was/is to receive one dairy cow and the main objective of the programme was reducing poverty and child malnutrition (MINALOC, 2015). This, therefore, improves the wellbeing of the excluded vulnerable citizens and with a feeling of being socially reintegrated through cow products for consumption and generating income in the community of Gahanga Sector.

Gahanga Sector is located in Kicukiro District, City of Kigali, and it is characterized by unfertile area with the population of 44,416 out 348, 055 in the district, where 664 are beneficiaries of the program since from 2007 distributed in six cells. The Sector has 26,374 of the population under *ubudehe* category 1; the citizens that are very poor and unable to feed themselves without assistance and category 2 who can only afford to eat once a day. This means 59% of Gahanga community fall under the category of vulnerable citizens, the neediest and eligible to the program. (Gahanga Local Administration report, 2020).

1.2 Statement of the problem

The government of Rwanda strive to improve the wellbeing of the citizens through various home grown initiatives including *Girinka* “one cow per poor family” program, one of Rwanda’s home grown initiatives to socio-economic growth. Rwanda’s poverty reduction actions are broad; they include building rural agricultural structures, increase the incomes where people start to learn savings, and providing public protection services such as social unity and health insurance (*Mutuelle de Santé*), education service and employment opportunities for different people, while safeguarding the economy, social and culture of the most vulnerable families (RGB, 2018, p.36).

Some scholars, are of the view that improved wealth contribute to social reintegration of the most vulnerable members that have been excluded by extreme poverty (Hilary, et al., 2015 p.4). That improved standard of living stimulates psychological mind set of the group/individuals feel relatively deprived from some rights and now socially considered involved and positioned in the community.

In the history of Rwanda, *Girinka* program has been considered as a sign of wealth, gratitude, blessing to the family, helpful in promoting relationship between families within the society through cow production, revival of cultural values (cow as dowry) among others, this program has also tackled other social aspects viewed in the response, participation, adaptation and social identification of the program beneficiaries into community based socio-economic development activities, which indicates that the vulnerable group have/now socially reintegrating through *Girinka*. It is also argued that *Girinka* program has built the capacity of the most vulnerable people by contributing to social protection services, creating employment in a sustainable manner that brings social reintegration of the beneficiaries such us social interaction, being valued, unit and reconciliation.

According to the findings of Michelle Rugema in his research on the impact of *Girinka* programme he observed that the program had a positive impact on beneficiaries by providing access to nutrition, health care services, water, education, and credit (Rugema, 2014). However, the research did not tackle the program beneficiaries’ social reintegration. Furthermore, the study on assessing the impact of *Girinka* program on its beneficiaries’ livelihoods, food security and climate resilience, improved beneficiaries’ household wellbeing by Kayigema (2013), did not go beyond the discussion of how the *Girinka* beneficiaries were also social-reintegrated.

Since *Girinka* program was initiated, there is limited research in the literature found so far on it, showing the achievement of social reintegration after implementation of the program. Not knowing the impact of these efforts may lead policy makers to develop uninformed policies which would compromise the ideal that the program is contributing to sound economic goals but also social reintegration of the beneficiaries (Cruz-Saco, 2008). Therefore, knowing the impact of the *Girinka* program on the beneficiaries' social reintegration in the Rwandan community, is required for better planning and supporting poverty reduction programs for sustainable development. Consequently, the purpose of this research is to analyse the impact of “*Girinka* (one cow per family) program” on social reintegration in Rwanda, using Gahanga Sector as a case study.

1.3. The purpose of the research

This research intended to contribute to the existing knowledge and will be useful to policy makers and planning for the effectiveness of the program.

1.4. General objective

Generally the objective of this study was to analyse the impact of *Girinka* (one cow per family) program on social reintegration in Rwanda, using the case of Gahanga Sector.

1.4.1. Specific objectives

- i. To analyze the impact of poverty reduction on social reintegration in Gahanga sector;
- ii. To assess the impact of household wellbeing on social reintegration in Gahanga sector;
- iii. To analyze the impact of economic empowerment on social reintegration in Gahanga Sector.

1.5. Research questions

- i. How does poverty reduction impact on social reintegration in Gahanga Sector?
- ii. How does household wellbeing impact on social reintegration in Gahanga Sector?
- iii. How does the economic empowerment impact on social reintegration in Gahanga Sector?

1.6. Scope and Limitation of the study

The study was divided into categories such as content scope, time scope and geographical scope. The study was carried out at Gahanga sector, Kicukiro district in Kigali city. This research looked into the aspects of the impact of *Girinka* (one cow per family) program on social reintegration in Rwanda; Gahanga sector as a case study. The research covered a period of eight years from 2012 to 2019. This period was taken into consideration due to the availability of data related to the study.

1.7 Significance of the study

This study has improved the researcher's skills and knowledge related to the study and acts as an important requirement for award of Master of Arts Degree in Peace Studies and Conflict Transformation. This research report will be available at the University library which will be used by other researchers. This study also found out how *Girinka* program has impacted the most vulnerable households to social reintegration and gave recommendations. The research may also help Gahanga sector leaders to improve implementation of the program in order to achieve government goals and sustainable development, and it may also assist policy makers as a reference material in their quest to improve policy formulations regarding the program.

CHAPTER TWO: LITERATURE REVIEW

2.1. Introduction

This Chapter covers the overview of the existing literature, defines the key concepts and gives the general knowledge of the research context, principally discussing specific objectives such as the impact of poverty reduction, cultural awareness and economic empowerment on social reintegration of the of *Girinka* program beneficiaries to the community, conceptual and theoretical framework.

2.2. *Girinka* program

Girinka “one cow per poor family” program has been implemented in Rwanda since 2006 for poverty and child malnutrition reduction (RGB 2018 P.2). The word *Girinka* is a traditional word which means “have a cow” in Rwandan language greetings and blessings in the culture. The program is in itself, therefore, symbolic giving back value to Rwandans the respect that they had in their tradition.

Girinka is a native agricultural community based occupation for mitigating poverty, malnutrition and stunting in children, historically has been economically valued in Rwandan culture to share and support each other (Acs, Desai, & Klapper, 2008). *Girinka* is a program that was established in 2006 by current Rwandan President Paul Kagame to reduce Rwanda’s high rates of poverty and child malnutrition. In the process, the Rwandan government has reclaimed the cow as a traditional symbol of prosperity. As current researcher above definitions, I appreciate the first one because the content of it has a real meaning in the line of my research study.

2.3. *Ubudehe*

Historically, in Rwanda *ubudehe* is a term used to explain the culture of collective work done within the community to solve their own problems with their locality with a purpose to help individual or needy households. However, *ubudehe* programme was revived in modern Rwanda in 2001 and laid a way to motivate collective actions against poverty reduction at the *Umudugudu* level. According to guidelines residents meet to find out solutions for existing problems including poverty, identifies root causes of poverty and its outcome. The community establishes the names of the heads of households and categories that you fall under community

knowledge, participation and local solutions and strongly considered in economic development strategy, poor in rural areas (Zawde, 2010). Furthermore, the steps includes looking at local categories of poverty, the characteristics of each category, mobility between categories, causes and impacts of poverty, and the roles of security, risk and vulnerability, social cohesion, crime and conflict, and social exclusion (Brady & Spence, 2010, p.91).

In addition, the four *ubudehe* categories are Category 1: Very poor and vulnerable citizens who are homeless and unable to feed themselves without assistance. Category 2: Citizens who are able to afford some form of rented or low class owned accommodation, but who are not gainfully employed and can only afford to eat once or twice a day. Category 3: Citizens who are gainfully employed or are even employers at labour. Within this category are small farmers who have moved beyond subsistence farming, or owners of small and medium scale enterprises. Category 3: Citizens who are gainfully employed or are even employers of labour. Within this category are small farmers who have moved beyond subsistence farming, or owners of small and medium scale enterprises. Category 4: Citizens classified under this category are chief executive officers of big business, employees who have full-time employment with organizations, industries or companies, government employees, owners of lockdown shops or markets and owners of commercial transport or trucks (MINALOC, 2015).

2.4. Poverty

Poverty is all about lack of financial resources or may result to poor distribution of the available resources which is needed to survive (Williams, 2008, p.43). Poverty means that the income level is so low that affect negatively the living standards. Poverty stricken people and families might go without proper housing, clean water, healthy food, and medical services. Each nation may have its own threshold that determines how many of its people are living in poverty, (James C, 2019). Poverty lead to the victim being socially excluded in living patterns and capability deprivation in the community (Saunders, 2003, p.7). Reference to the concept, also during and after genocide against the Tutsi in Rwanda, many people left their homes and properties were destroyed which led to hunger and extreme poverty (Masahara, 2001, p.14). The government of Rwanda had to put in place various home grown strategies to respond to the prevailing problem that was affecting the Rwanda society including poverty reduction.

2.5. Poverty reduction

The world has made substantial progress in reducing hunger and extreme poverty that has resulted from prolonged conflicts and climate change through MDGs that have been in existences since 1990s (Fukuda, 2010). With the persistent hunger and extreme poverty on the African continent, substantial progress has been remarkable in the sub-regions except in the North Africa since 1990 (Economic Commission for Africa, 2016).

The year 2012 the continent had not met MDGs target, had an alternative of setting for alleviating poverty by the year 2015, because they had failed to achieve it. This is because the rise in population is higher than the rise in income growth. International development effort continued in 2016 the transition was made from the MDGs to the continental and global sustainable development plan: the agenda 2030 for Sustainable Development goals (SDGs) and African agenda of 2063 which are more linked to eliminating poverty in all its dimensions, forms, combatting inequality within and among countries, preserving the planet, inclusiveness and sustainable economic growth and empowerment. African countries including Rwanda have also adopted integrated strategies for combating poverty reduction (Lucci, & Lally, 2016).

It is this context the government of Rwanda has used integrated approaches in many sectors for poverty reduction/alleviation by adopting home grown solutions including *Girinka* programme (one cow per poor family) for poverty reduction which has got impact on the wellbeing of the beneficiaries as well as integration to the society.

Nalunkuuma (2016) argues that poverty reduction is to generate income and have economic stability, which will lead to improved wellbeing and provision of services and developing a range of assets that will reduce household vulnerability to physical, social and economic insecurity.

Johnson and Rogaly (2014) highlight that poverty can also be understood as vulnerability to have no means of income here we can say that this income was uplifted by *Girinka* program. They further observed that fundamentally, poverty is a denial of choices and opportunities, a violation of human dignity or rights. It also means lack of basic capacity to participate effectively in society forums, not having enough food, clothes for the family, school and health insurance; not having the land on which to grow one's food or a job to earn one's living. It means insecurity, powerlessness and exclusion of individuals, households from the community. It means susceptibility to violence, and it often implies living in marginal or fragile

environments, without access to clean water, relative deprivation rights and services necessary for survival with dignity. According to Jonathan & Shadidur (2012) poverty also includes low levels of health and education, poor access to clean water and sanitation, inadequate physical security, lack of voice, and insufficient capacity and opportunity to better minimum living standard.

2.6. Food security

Food security is when all people, at all the time, have physical and economical sufficient access and nutritious food that meet their alimentary requirement and preferences for an active and health living. Therefore, this is a when the community is able to have a complete balanced diet food for their households and also able to change the preferences to be healthy (FAO, 2009).

Furthermore, family food insecurity is the inability to have or consume a balanced and complete diet or sufficient quantity of food in a social acceptable community, where one is not expected to be in that miserable condition. This is often determined by the household's financial power to access adequate food to eat. (Valerie 2001).

2.7. Food Sustainability

Food sustainability is an answer to poverty reduction and citizen's wellbeing and how food helps human integration, solution to social issues, means to self-confidence and environmental health (Lang & Barling, 2012). However, the global food system makes a significant contribution to climate changing greenhouse gas emissions with all stages in the supply chain, from agricultural production through processing, distribution, retailing, and home food preparation. Policy makers are also increasingly aware of the need to answer these concern, but at the same time they are faced with a growing burden of food insecurity and nutrition-related issues, and the tasked is with ensuring that there is enough food to meet the requirement of the multiplying world population growth (Garnett, 2013).

2.8. Household income

This is a measurement of the generated revenues of people sharing a particular family or home. It includes every form of income such as wages, salaries, retirement income, food insurance production, and investment gain. In Girinka programme, the beneficiary household income is the production earned from the cow and their cost in terms of sales and final consumption

expenditure (Narayan & Pichette, 1999). This earning result to the household economically empowered to access needs for the living within the community (Catherine, 2011, p.10).

2.9. Community wellbeing

The community wellbeing based on economic, social, cultural, environmental and security are discussed based on ideas at the initial village level for their development within the society (Robinson and Green, 2011). Initiatives that transforms the living conditions of the most vulnerable individuals/family in community without destroying environment. The community with minimum ability to access equitably national social-economic development facilities in place. (Phillips & Pittman, 2009). Reduced economic inequality leads to community growth which is a set of means and ways that focuses on stimulating the inborn abilities and potential that are found in all human communities to become drivers of their own development, organise themselves to handle key problems, concern that they all enjoy and feel belong. In this way Girinka program beneficiaries feel empowered, valued and socially accepted in community participation, decision making which allows them socially feel reintegrated to the society they belong (Gilchrist A, & Taylor M, 2016).

2.10. Social reintegration

This is a process of humanising or revaluing an individual or group of people/community back into a desired society. It is still a huge term in which reintegration considers that the affected group is social and economically inclusion (Tobie & Masabo, 2012). According to (Cruz-Saco, 2008) while defining social integration stated that it is “highly desirable outcome that reflects the existence of social cohesion, a strong institutional foundation and a culture of societies are better off if they promote social integration through inclusive policies that reduce economic inequality and poverty, and promote sustainable and equitable development acceptance”.

Also according to Jeannotte argued that social integration would mean the process of nurturing societies that are firm, safe protected and free equal rights to state resources as well as non-discrimination, tolerance respect for diversity, equality of opportunity, security and participation all people including the vulnerable groups and persons in the community (Jeannotte, 2008, p.6). While Social cohesion which reflected as positive integration, in New Zealand policy context, it was a proposed indicator framework as a way of measuring settlement outcomes for both immigrant and host which appeared to have exclusion among them, and providing an indication of whether social cohesion is being achieved. It was social

policy goal that had recently appeared in policy statements in relation to outcomes associated with immigrant settlement (Spoonley P, et al., 2005). Social cohesion is based on the willingness of individuals to cooperate and work together at all levels of society to achieve collective goals (Jeannotte, 2008, p.4).

While social integration is the practise through which incoming or excluded group are accepted into the social arrangement of that community. Social integration together with economic and identity integration are three main forms of the new coming experiences in the society that is receiving those people. Higher level of social integration add to a closer social distance between groups and more consistent practices and values. This means bringing together various groups irrespective of their languages, race, culture etc., without losing one's identity. This gives access to all areas of community life and eliminates discrimination among the groups.

In a broader context, social integration is a dynamic and structured process in which all members participate in dialogue to achieve and maintain peaceful social relations and acceptance. It is also focused on the need to move to safe, stable and fair community by fixing situations of social breakup, social fragmentation, polarization, and consolidated conditions of social integration towards peaceful social relations of cohabitation, cohesion and collaboration, (Victor et al, 2016).

The third definition is better than other and it is related with my research study and defines well what social reintegration is.

2.11. Social inclusion

Social inclusiveness is a concept viewed as a result of social integration the excluded members are now included in societal determinants. Laidlaw Foundation in 2002 initiated a policy discussed on the needs of families and children. The purpose was to put forward by highlighting on poverty social dimensions connecting poverty and economic vulnerabilities or unfairness leading to social exclusiveness, discrimination and injustice. In Laidlaw foundation of 2002, discussed on social inclusion by using Maslow hierarchy needs of motivating an individual by providing needs or wellbeing requirement to empower the excluded person and promote him/her for inclusiveness within the community by focusing on poverty reduction policies (Jeannotte, 2008, p.2).

2.12. Social exclusion

Between 1996 and 1998, Russian households faced negative consumption shocks and economic hardship, human financial crisis and welfare problems and poverty resulting to societies' social fabric and social exclusion. (Lokshin & Yemtsov, 2001). The concept social exclusion that first rose in Europe, in awake of prolonged and large scale unemployment, lack of participation in economy which results to poverty deeply rooted in societies and unresponsiveness to economic progress that is generated by growth and this is related to social isolation. Persistent poverty in some ways must be rooted in social and political norms and institutions (Hickey & Andries, 2007). In Britain the study of portion on poverty vulnerable families with numerous deprivations of rights to the survival raised in percentages from 14% by 1983 to 1999 by 24%. The data informed policymakers to establish poverty reduction strategies thus impacted on social inclusion of the most vulnerable group (Gordon, et al., 2000).

In Rwandan context social exclusiveness occurred in the post genocide against the Tutsi 1994, where a group of Rwandans were in a worst situation of trauma and extreme poverty, barriers in social participation, interaction and acceptance, excluded in economic advantages like land opportunities and in community decision making. The vulnerable group members lost hope and felt excluded and socially stigmatized by the community as they have nothing either for themselves or to offer in the society. The also community consider the group as irresponsible and unproductive. Understanding how social exclusion affects different groups may assist in planning specific ways to encourage social inclusion by putting in place policies to eradicate or mitigate poverty within the community and also social exclusion when not tackled results to poverty (Department for International Development, 2005).

Worldwide, lack of food, income generation and means to social protection services such as clean water, health and education insurance that has been prevailing in countries as social discrimination and exclusion of individuals or groups leading to inability to social identity, adaptation, social acceptance and participation in society activities and decisions. Poverty alleviation is a moral, economic, social and political essential to human being. Therefore, governments have the obligation to ensure that measures are set to mitigate root causes of poverty by establishing fundamental needs such as food for survival, equal and fair opportunity for health and knowledge to maintain wellbeing of the citizens (World Bank report, 2016).

Prevalence of vulnerability resulting from inefficiency of government programs on poverty reduction led to the attention of General Assembly to review Copenhagen commitments and set up reasonable measures to curb extreme poverty and enhance the standard of living by 2015, of which the MDG one (1) was endorsed by Millennium Summit.

Reducing poverty should be included in national policies and programs in accordance to international developments goals by United Nations agenda summit on poverty reduction of 2008-2017 (Economic Commission for Africa, 2016). This informs the governments to setup different home grown initiatives to eradicate poverty and enhance the wellbeing of vulnerable to the community social reintegration.

In the social perspective on development it needs to address poverty in all its forms to uproot it for the source causes. This requires promoting community based approaches to poverty eradication by advocating for the most vulnerable people encouraging their full participation in all aspects of political, economic and social life, especially a voice and consideration of policies that affect the poorest and most vulnerable groups of the society they belong. Mixed measures focused on poverty alleviation requirements by implementing policies geared to have shared and equal social protection attention.

Though various programs have been initiated by African leaders to reduce poverty in order to improve the wellbeing of the people as well as social reintegration of those that had been vulnerable in the community, the continent still has half of the extreme poverty percentage indicated in the world (Beegle et al., 2016). Statistics shows that extreme poverty concentration in African, most especially in sub-Saharan countries such that 398 million people were still under US \$ 1.90 per day in 2013, resulting from persisting conflict and climate changes (World Bank, 2018). This has been a need of national governments and international bodies conducting poverty analysis from the root causes to why some of the groups and communities are unable to access food, clean water, healthy and education services and then come out with poverty and malnutrition home based reduction strategies.

Social inclusion defines individual or group members in the community being involved in activities and responsibilities (World Bank, 2013). This includes participation and having access to the needs in place required for the living and other social-economic activities in a given society. This also an aspect where every member in the community have a right and access to food, water, electricity and social protection services such as, health care and

education which signifies that vulnerable individual or group is now able to be identified, accepted, participate and contribute to the society he/she is belonging.

In other words to improve the terms on which people take part in society requires to enhance their capability, dignity and chances while identity implies social inclusion with that society. This is because social exclusion is viewed as lacking identity, discrimination by gender, race, ethnicity, occupational status, disability status and location, frequently accompanied by low earnings and lack of minimum production means. This is why in Africa, where social exclusion has many forms and eventually based on poverty legacy, it requires countries to contextualise in home beside cultural solutions.

In Rwanda culture, a cow symbolises wealth, brotherhood strengthening through donating cows for dowry and also culturally cows have been considered as a relief to differences and hatred to create relationship among Rwandan society. Also from the cow products get milk, meat, and blood which were sources of food while horns for women jewellery and hides for decorating houses and used for other different cultural activities. Therefore, cows productively change the life of the beneficiaries through consumption, usage and sale (RGB 2018).

Also according to Rwanda Governance Board (2018, p.2) *girinka* programme is transforming the wellbeing of the beneficiaries through poverty reduction by securing food and generating income for social protection insurance and providing manure fertilizers for agriculture. Finally, beneficiaries are socially reintegrating in the community.

2.3 Discussion on objectives

2.3.1 The impact of poverty reduction on social reintegration

Historically, poverty has been among the weapons that caused social exclusion and relative deprivation in the post genocide against the Tutsi in Rwanda, however, the Rwandan government has initiated different programs for poverty reduction which also viewed also as tool of maintaining social reintegration and one of them is Girinka Program.

Nalunkuuma (2016) stated that poverty alleviation is a continuous practice of generating income and economic empowerment that improves the wellbeing by having fundamental needs and social services, developing a series of productive asset to alleviate family social and economic vulnerabilities. Johnson and Rogaly (2014) emphasize on poverty being viewed as the absence of individual or group rights to human nature, which can be solved by providing means of income generation such as Girinka program.

Girinka program acts a tool of humanising or revaluing an individual or group of people/ community back into a desired society by enabling vulnerable persons to interact and participate in public activities. This is referred as social reintegration which argues that the affected group is social and economically integrated to the society (Tobie & Masabo, 2012). Therefore, when people are able to assess social protection services, financial services, shelter, and clean water, food thus vulnerable person/group feel reintegrated into society and able to interact, participate in public activities because he/she is accepted and identified as member of the community.

2.3.2 The impact of household wellbeing on social reintegration

The program of *Girinka* “one cow per poor family” has been implemented in Rwanda since 2006 for poverty and child malnutrition reduction among other home grown initiatives (RGB 2018 P.2). The *Girinka* program has improved the living standards of the most vulnerable households within the community through its products that enable beneficiaries to access and have their basic needs. The cow is considered as a social asset that allows the owner to be valued and recognized or accepted socially to participate in social-economic cooperatives that exists in the community.

The program of owning a cow is an agricultural native knowledge based approach to poverty and malnutrition alleviation in Rwanda that place the important economic value of cows and cow ownership and cultural sympathy of giving support to the most vulnerable people, (Desai, & Klapper, 2008). It is in that context, Rwandans traditionally claim that a cow symbolises prosperity of the country. As current researcher above definitions, I appreciate the first one because the content of it has a real meaning in the line of my research study.

Through improved household wellbeing, the programme beneficiaries are social recognized where people have purpose of living and thus brings self-confidence into society and participate in public services viewed as social reintegration to the society (Jeannotte, 2008, p.8). Following their wellbeing the beneficiaries have an opportunity of voluntarily be involved in community national programs and social security protection services, such as community gathering (*inteko*), *Umuganda*, *Ubudehe*, *Girinka* programme training, *mituelle de santé*...(Chika, 2017).

Therefore, *Girinka* beneficiaries this time though the animal husbandry training they have during receiving the cow, improved wellbeing from the cow products, cow as cultural valued in the community, they are now keen to know and participate in national development and social protection programs available in their community because they feel considered and involved.

In post genocide against the Tutsi era, most of Rwandan was among the poverty vulnerable group that had felt socially excluded from the society due to the tragedy affected all sectors (Ansoms, 2009). In the process of humanising or revaluing an individual or group of people/ community back into a desired society, the Rwandan government have in place policies, social protection strategies and development programs. Therefore, *Girinka* program was/is one the government programs for improving the wellbeing of the beneficiaries, and in due course is social reintegrating of the vulnerable group back into the social cohesive society (Brian, 2012).

Social reintegration is considered to be opposite to social exclusion that enables the community to access society rights of identity to social acceptance, positioning and participation to equal opportunities within the community (Cruz-Saco, 2008). In addition, the program was initiated with purpose of reducing poverty which improved beneficiary living conditions that enhanced unity and reconciliation, thus social reintegration into the community.

There is a need to assess beyond the main objective of the program and examine progressively to its effect in the beneficiary's social reintegration to the community.

Traditionally *ubudehe* was a culture which to support each other in community members need a help in order to be well integrated by having social assistance. *Ubudehe* activities included cultivation, housing and other social supports. The purpose of *ubudehe* by then was to improve living standards of the poor community in the society (Chika, 2015, p.6). Nowadays, the concept of *ubudehe* is based to select the most vulnerable citizens eligible to *Girinka* program among community development aspect in order to improve his/her living standards as result the beneficiaries feel equally considered and social reintegrated to the society.

2.3.3 The impact of economic empowerment on social reintegration

Girinka program brings a change in socio-economic aspects of the Rwandan society by providing its product to beneficiaries like selling milk, meat, increasing agriculture productivity and help to generate household income thus empowering economically to the beneficiaries social acceptance. From the organisation for economic cooperation and development (2014), the economic empowerment enables human being to socially contribute in different activities such as confidence to interact with others, in position to contribution in different social/civic activities as a results of being valued and accepted in that community.

Therefore, *Girinka* program brings the capacity to the beneficiary that allow them to be involved in above different social economic activities, accepted and valued in groups/community members which signify that beneficiaries are well socially reintegrated as results of economic empowerment.

2.4. Theoretical Framework

2.4.1. Liberal theory of poverty

Historically, the world has never been wealth. There has been an increasing range between the rich and people living in extreme poor conditions. Where the most vulnerable group eventually viewed differently from the society. In the post-cold war poverty control, illustrated on different theories including the poverty liberal theory concepts of poverty as a matter of morality, poverty as a matter of justice, and poverty as a matter of utility (Stark & Maurice, 2009, p.382)

For the first concept, poverty was assumed as unavoidable which requires a continuous reparation, sympathy and caring. It requires moral duty to the poor by rendering obligatory ethics and sympathy. This means that one in the community or society shouldn't be deprived rights or needs while others are able to offer, though one cannot have support but there is a need. In the moral concept argues that poverty is not required by anybody, therefore no one is accountable for the failure. This moral duty to the needy is motif factor for Millennium Development Goals, in the context of developed countries feel having an obligation to help the poor along the world, however, not as an obligation but benchmarks, stated by Kant (as incited by Stark & Maurice, 2009, p.399). From the moral concept, where poverty requires moral duty to the poor, *Girinka* programme in Rwanda was/is meant for poverty reduction by giving one cow per poor family in return its heifer is given to another in need. It's embodied in Rwandan culture one giving another from which some of the cows are contributed by fellow Rwandans who have (*Umworozi*) to those in need (poor) of cow/milk. In this process of giving one another is a moral obligation that builds trust and relationship and brotherhood in their community (RGB, 2018). This process signify that the program beneficiaries are socially reintegrated into the community.

The second concept understood poverty as injustice caused or either uncorrected by law and politic as result of unfairness and this is eventually the responsibility of the state to insure the right of the poor to survive, is addressed by recognizing their right through empowering the poor to come out of extreme poverty. As Thomas Paine enlightened, unfair legal systems, unequal distributions of natural resources like land and exclusion of ownership of properties whereby these resources only benefit and favour the elite which was/is exercised by

government and monarchies, the vulnerable always have a right to legal claim for the and it is the responsibility of the state (Stark & Maurice, 2009, p.400).

In this concept where poverty is understood as injustice caused by the state, responding to various problems including extreme poverty that affected the country during and after 1994 tragedy (Genocide against the Tutsi), in 2006, Rwandan government adopted *Girinka* program (one cow per poor family) among other home grown solutions (HGS) for poverty reduction/alleviation and malnutrition among its society (RGB, 2014, p.46). Thus, restoring justice because the poor are able to survive, unity and reconciliation that has enhanced social reintegration for most vulnerable persons/group in the Rwandan society.

The third concept view poverty inability to coordinate and peruse economic institutions and legal in order to have fair favourable development policies. In this context poverty is considered as a problem of utility of resources, state issue for analysis and have a solution. The theory states that the authority requires to lessening community pain and have pleasure and happiness. That according to its painful, poverty is required to be handled by the state machineries because is beyond the most vulnerable but for the entire society (Stark & Maurice, 2009, p.402).

According to the third concept which understands poverty as deprivation of happiness/well-being from the society. The state has responsibility to address the problem to avoid having a hungry community that later becomes angry and violent. It is in this context after the tragedy of genocide against Tutsi, where security sector and social-economic institutions were no long alive to protect its people which left a big number of Rwandan communities under the extreme poverty. It was the National unity led by RPF that adopted different programs for poverty reduction including *Girinka* programme to improve the wellbeing of the most vulnerable citizens to maintain a sustainable development (MINECOFIN, 2007), which brings social adaptation, interaction and community acceptance thus indicates social reintegration for beneficiaries into the society.

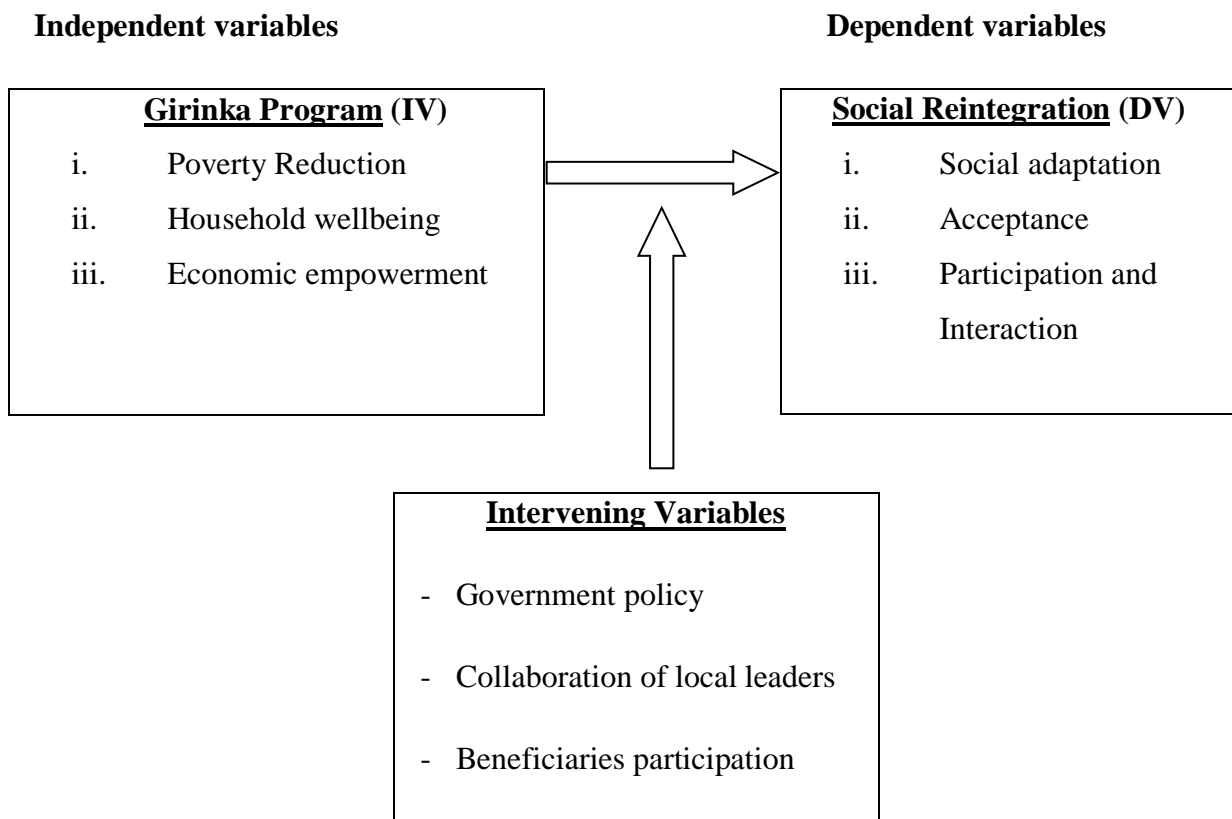
2.5. Conceptual Framework

Conceptual framework is required as a tool for analysing and gives understanding of the variables of the topic and also summarising the theories by the dimensions or constructs that constitute the two variables of *Girinka* program and social reintegration. The formation which the researcher assumes will explain the situation to be studied and operational understanding of the theories and concept (Yosef, 2009).

It gives the overview how the products of one cow per family (*Girinka* program) positively impacts beneficiaries' social reintegration through food security, purchasing power, the level and balanced diet and improved wellbeing of the beneficiaries. The research established the relationship between *Girinka* programme and beneficiary's social reintegration.

In this study, the researcher assessed how the *girinka* program, the independent variable has impacted on or transformed the beneficiaries through social reintegration which is the dependent variable and this was viewed in social acceptance, social interaction and ability to participate in community based programs in place.

Figure 2. 1: Relationship between Girinka programme and social reintegration in Rwanda



Source: Researcher, 2020

Independent Variable: These are variables that influence the other variable (dependent variables). In this research one cow per family (*Girinka* programme) is the independent variable that ensures cultural awareness (cow as dowry); economic empowerment and poverty reduction. Dependent Variable: These are variables that are influenced by other variables (independent variables). In this study, the dependent variable is social adaptation, acceptance and participation and interaction and intervening variables are Government policy, Beneficiaries participation and Collaboration of local leaders.

Conceptual framework gives the overview how the products of the cow (*Girinka* program) provided for reducing poverty and child malnutrition positively impact on social reintegration. Variation in the beneficiary wellbeing induce the individual feel secured and involved in society integration and cohesion by participation in civic, community and social activities, and national social-economic development programs such as *umuganda*, *ubudehe*, *gacaca*, community gatherings (*inteko z'abatwariye*), *irondo* and other social protection services.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1. Introduction

This chapter explains how the study was conducted. It sets out the methods that were employed in collection of data, source of information, methodology approach that was used in the study. For any research carried out, the choice of methods and techniques used were dependent on the objectives and purpose it has. Sarah (2012:33) and Thanulingmom (2007, P7) defined methodology as the combined means and procedures used to identify and understand any kind of work. It provides description of how the research was designed, taking the sample, collecting the data procedures and instruments. Bailey (1987, P.33) defined it as a philosophy of research that includes the assumptions and value which serves to validate the research standards used by the researcher for information interpretation and reaching data conclusion.

3.2. Research Design

The research had an exploratory research design using a qualitative approach in establishing the impact of *Girinka* program on social reintegration in Rwanda. Approaches are employed so that every part during the findings is drained to have meaningful output. Designing the study enabled the researcher to select relational means to explore and internalise the phenomenon through qualitative data collection method and data analysis instruments and interpretation of those data were used in this research (Bryman, 2012, p.65). The study was conducted in the Gahanga Sector, Kicukiro District where the target population was determined.

3.3. Target Population

In qualitative research, the researcher think of narrowing the study from a large population to specific determined number in order to save time, cost and the quality of the research (Asiamah, et al. 2017). Also according to Sarah 2012 in Julius (1990 p. 13) said that the targeted number is the entire group of people, organization, community, or church..., about which the researcher wants to draw a conclusion. Thus the population of Gahanga Sector is 44,416 people of which the target population is 684 divided into two categories; *girinka* program beneficiaries 664 selected from the vulnerable community plus 20 local leaders that prepare and coordinate the eligible beneficiaries in Gahanga Sector.

3.4 Sampling Techniques

In this research purposive sampling was used for the first and the second categories to have sample size from the target population. Purposive sampling (known as judgment) is a sampling technique in which researcher relies on his or her own judgment when choosing members of population to participate and most likely to contribute to the study (Monnheim & Richard, 1995). Therefore, using purposive sampling 75 respondents were selected from female and male *girinka* program beneficiaries basing the three criteria that he/she owns a cow at least 7 years, has been able to pass the heifer/calf (*kuzitura/kwitura*) to other and those who have productively benefited from the cow. The same method was employed to choose and engage 20 respondents from different administrative local leaders (village to sector), one from every entity level in Gahanga Sector.

3.5. Sample Design

Creswell (2004: 55, 56) said that designing a sample is a systematic range of selecting a desired examples or getting some items from certain products or materials for test for the general reflection. Using purposive sampling, the researcher determined sample size drawn from the Girinka program beneficiaries and their local leaders in Gahanga sector.

3.5.1 Sample size

This refers to the number of people a researcher determines as a sample for findings. According to Cochran (2014) a sample size is a certain number chosen from a given population for investigation purposes. Researcher chose a sample size influenced by the purpose of study or population size which was reliable and appropriate for the research study.

In qualitative research, a big number that exceeds 150 of the interviewees can be difficult and overwhelming the researcher, whereas less than 60 interviewees does not give a convincing findings and for a non- probability sampling, some units of population are more interested than others (Bryman 2012, p.25). Therefore, following the criteria using purposive sampling to determine a sample size from the target population, the 75 drawn from program beneficiaries plus the 20 local leaders chosen from Village level (13), Cells (6) and (1) at the Sector of Gahanga that constitute 95 respondents as the sample size. It was seemed that when the target population was small, less than one hundred for this reason a researcher must use all target population as simple size.

Table 3. 1: Sample design

Unit	Frequency	Sample size
Beneficiaries	75	75
Local leaders	20	20
Total	95	95

3.6. Data collection Methods

Data is facts or things certainly known and from which conclusions may be made. The main sources of data collection referred to when conducting this study were primary and secondary sources of data and there are different research instruments that were used.

3.6.1. Research Instruments

Interviews guide were used for primary data and documentation method for secondary data were contributed toward the formation of background information, needed by both the researcher in order to build constructively the project and the reader to comprehend more thoroughly the survey outcome.

3.6.1.1. Documentation Method

In the process some of the data are taken from the document through the review method. Information will be gathered from books, documents, other sources which include internet, report, newspapers, journals, government papers and the dissertations with information related with the research study (Kuula, 2000). Secondary data were collected from Gahanga Sector administration documents. However, was supplemented by primary data collected through interviews.

3.6.1.2. Interview Guide

An interview guide is list of questions formulated and elaborated by the researcher from the topic to guide him/her during the interview in the field of research. The research questions are clear and understandable for the respondent comfortable to answer (Turner, 2010 p.755). This contains all interviews conducted either one by one, or group discussions (Tian, 2016). It also argues on different types of interviews including structured or standardized interview questions, semi-structured and unstructured interviews that the non-directed and flexible in collecting primary data.

3.6.1.3 Unstructured interviews

Interviews are used to collect data, can be viewed as a conversation between two people or group to of people to extract required information from one another, however, this includes stimulating people's social truth for the interested party to have the meaning from the gestures and physical expressions on the focused topic (Clement, 2012). Primary information were gathered guided with open-ended questionnaires and inform of unstructured interview sometimes known as individual in-depth interview where the interviewee were required being freely open responding to the questions asked (Dana & Dawes, 2013, p.513). This decision was based upon the type of information to be collected and the proposed manner of data collection, as well as the time frame allotted for the study.

Therefore, in this study open ended questions require respondents to give fully their opinions and views regarding questions being asked in the study. This method was employed to have interviewee narration on how girinka program has transformed beneficiaries' wellbeing into social community, and furthermore, those inaccessible can also be reached at their convenient time.

3.7. Validity and reliability

The issues of validity and trustworthiness are critical for overall results of any research project. To ensure the content is valid, the researcher set up and administered adequate questionnaires proportional to the selected respondents for the best of the purpose of this study. Thereafter, all questions were checked to detect possible errors and eliminate unnecessary information. In addition, in order to ensure that the survey guide is intended to collect the necessary data for the research questions, a draft of the survey guide were taken to the supervisor of the research

for review so as to avoid potential ambiguities and expression which might cause unwanted responses.

The computation of the frequencies and percentages of respondents to all questionnaires were done. The high rank percentages of respondents were considered as a real response to the research's questionnaires. The secondary data were obtained from the official documents report of Kicukiro district.

3.8. Data processing and analysis

3.8.1. Data processing

Collected data was processed and analysed. This is editing and tabulation of data. The intention was to have information gathered clearly and briefly meaningful understood by different other readers.

3.8.2. Data Analysis

Analysing data include collecting related information, having interpretation to make sense out of the field findings against the theory. Data are collected from document, theme and narrative interviews. According to Onwuegbuzie, (2009), qualitative data are observations and non-numerical information obtain from secondary and primary data from the ground theory. This analysis indicates variations of the response in the sample, response to the various questions and variations among different respondents.

3.8.3. Editing

The editing helps the researcher to examine data, detect any errors and omission, and to correct them where possible. This was done through checking, inspection, correcting and modifying collected data to ensure the completeness, accuracy, uniformity and comprehensiveness.

3.8.4. Tabular Presentation

Tabular presentations was used for presentation of data inform of frequency and percentages. That information are presented inform tables to give a summary and understandable composition of a research interpretations of the study.

3.9. Consideration of Ethics

According to Resnik (2015) ethical considerations are very important in the research process. While conducting a research there are certain research ethics and limitation needed to adhered and attained (Homan, 1991). Hence, a researcher created a favourable amicable conditions with 95 respondents by respecting the required ethical standards. The researcher with an introductory letter from University of Rwanda firstly sought permission of Kicukiro District alongside Gahanga sector administration; explaining that the research was academic purposes only.

Interviewees were assured that all given information would be treated with strict confidentiality and their personal identity was kept anonymous and that the study is for academic purposes only. They were clearly informed that the participation is intended and that the respondents were free to agree or decline participation in research. Respondents was not forced into participating in the study. Participants consented in giving their opinions and also assured of its privacy maintained. The study development focus was respected and secured to avoid the risk and influencing the result by bias or rulings.

3.10. Limitation of the Study

During the study some respondents were hesitant to provide information saying that it is against professional secret and delay in gathering data due to the respondents who was mostly interested in carrying out their job requirements other than meeting the researcher. However, the researcher was able to assure the respondents of the essence of the study being for academic reasons and would benefit after the research. This trust made a good cooperation and the study was successfully conducted. Another significant constraints were the global pandemic COVID-19 including our country lockdown that interfered time-frame, but the researcher managed to be able to meet the requirement from Gahanga sector with and increased cost.

CHAPTER FOUR: RESEARCH FINDINGS AND DISCUSSION

4.1 Introduction

In this chapter, the researcher used different methods and techniques of research study, and then working parameters were used in analysing the data. The aim of this chapter is to present, analyse and interpret research findings about *Girinka* (one cow per family) program and social reintegration in Rwanda. Finally, it was necessary to recommend on the challenges facing the effective implementation of the program and social reintegration of the beneficiaries.

4.2 Characteristics of Respondents

The research was conducted at Gahanga Sector, Kicukiro District where the respondent's personnel irrelevant information is considered in relation to gender, marital status, education level, and occupation to avoid any bias.

4.2.1. Respondents by Gender

Table 4. 1: Distribution of respondents by gender

SN	Sex	Frequency	Percentage
1	Female	50	52.6
2	Male	45	47.4
		90	100

Source: Primary Data, 2020

This table 4.1 above, shows results from data collected revealed that gender of respondent participated in this research from Gahanga sector; 50 respondents with 52.6% of study was female while 45 respondents with 47.4% of study was male. The findings shows that the number of female are high than male. Among them are program beneficiaries and local leaders

4.2.2. Marital status

Marital status recorded from the respondents is as follows:

Table 4. 2: Shows the marital status of the respondents

SN	Marital status	Frequency	Percentage
1	Single	6	6.3
2	Married	60	63.1
3	Divorced	2	2.1
4	Widow(er)	27	28.4
	Total	95	100.0

Source: Primary Data, 2020

The marital status of the respondents shown above indicates the majority being married, higher than all others for it has 63.1% of the respondents, 27 respondents with 28.4% are widow(er), 6 respondents with 6.3% are single and 2 respondent with 2.1%. The status indicates that information was collected from the people that are mature with more experience and responsible people who have a purpose of living because they have children to take care for and family in general.

4.2.3 Educational level

Table 4. 3: Distribution by respondents by education level

SN	Education Level	Frequency	Percentage
1	Primary	52	54.7
2	High School	31	32.6
3	Undergraduate	8	8.4
4	Postgraduate	1	1.2
5	Informal education	3	3.1
	Total	95	100

Source: Primary Data, 2020

Finding above shows that 52 respondent with 54.7% have a primary school level of education, 31 respondents have High School with 32.6%, 8 respondents with 8.4% have a bachelor degree,

one respondent with 1.2% has master's degree this are the local leaders and three (3.1%) have informal education. The research revealed that many respondents have a primary school qualification as the majority that have been the most vulnerable families to extreme poverty in the community which impacted on their living standard and also are eligible for *Girinka* program that has improved the living condition and impacted on their social reintegration.

Table 4. 4: Distribution of respondents by occupation

SN	Occupation	Frequency	Percentage
1	Local leaders	20	21.1
2	Small Business	5	5.3
4	Agriculture activities	70	73.7
	Total	95	100

Source: Primary data, 2020

Information above indicates 20 respondent with 21% are local leaders, 5 respondents with 5.2% have small businesses, and 70 respondents with 73.7% is the highest group dominated by having different activities of agriculture for their survival. The research revealed that respondent local leaders contribute to the feasibility of the program in improving the wellbeing of the beneficiaries while many respondents (beneficiaries) have agriculture activities that are benefiting from *Girinka* program by increasing the levels of their agriculture production, having access to the market and able to contribute for social protection services that gives him/her to be valued and accepted in the society/social reintegration.

4.3 Presentation of the findings related to the research objectives

This section presents the findings related to the research objectives including primary data using questionnaires and interviews data.

4.3.1 The impact of poverty reduction on social reintegration

The researcher was interested to know how poverty reduction has impacted on beneficiaries' social reintegration. Majority of the respondents confirmed that poverty reduction strategies *Girinka* program in the society helps vulnerable families to improve their living standards and then now feel they are among human beings. Some of the respondents stated that when you are extremely poor you become angry and hate everybody, isolate yourself because you are also undervalued and excluded by the injustice society, because it is like no one cares about.

However, respondents appreciate the *Girinka* program which has improved their standard of living by transforming their life especially in the family where they are able to secure food, affording for social protection services such as medical insurance (*mituelle*), pay for education, electricity, clean water and access to the market thus enabling them to build confidence, valued and socially accepted in the community because they are now considered as capable to contribute to their society. Which makes them feel encouraged to position themselves in the community by participating in public activities because he/she trusts the leadership support and this finally makes program beneficiaries that had been felt excluded now being socially reintegrated in Gahanga community.

For instance a respondent held the following statement:

.....*“Girinka yatumye tubona amata, ifumbire, agafaranga, mbese twihaza mu biribwa, twishyura mituelle, twohereza abana kwishuri ndetse dushobora no kwigurira agacupa tukaganaira nabandi, ubu twavuye mu bwigunge ntapfunwe ryokujya mubandi dufite kuko ubu dufite ijambo”*.

Translated in English as:

.....Girinka (one cow per family) gave milk, manure for agriculture, able to secure for food, contribute for medical insurance (*mituelle*), sending our kids to schools and we are now confident to seat with others sharing a glass of beer because we are not ashamed of who we are feel we can interact with others as we are able to contribute within a community.

Narrated by respondent held in the statement below:

.....*”Iyo umuntu akennye biragoye gutekereza ko afite agaciro mu muryango nyarwanda, gutinya kujya mubandi kuko batwitaga abatindi badafite ninzara zo kwishima, aho gahunda ya Girinka yaziye twabonye amata turayagurisha tubasha kwigurira imyenda, gusana amazu tubamo ndetse tubona ifumbire idufasha mubuhinzi, yadukuye mubukene bityo bituma tubasha kwigarurira icyizere.*

Translated in English as:

When a person is poor, it is impossible to feel inclusive in Rwandan society, we used to be embarrassed getting closer to community members because they could undervalue us, but when we received a cow, we are now able to have milk, sell and buy clothes, soap and now able to join other without humiliation.

Table 4. 5: Impact of *Girinka* program in poverty reduction

SN	Scale	Frequency	Percentage
1	Food availability	40	42.1
2	Social protection services	35	36.8
3	Others	20	21
	Total	95	100

Source: Primary data, 2020

The information from different respondents, 40 respondents with 42.1% said that *Girinka* program has contributed to food security and means of access to other social services, 35 respondents with 36.8% said that payment of social protection services it is no long a burden them and 20 respondents with 21% was local leaders were confirmed the living condition of different families in Gahanga sector now they are healthy as they are able have basic needs. This implies that vulnerable families affected with extreme poverty had been excluded from others; however, through the products of *Girinka* brings back a hope and standard of living, hence regain confidence as they are identified and valued as members of the community who participate in public activities because now felt inclusiveness with in the society.

For instance one of the beneficiary respondents argued that:

“.....Nabonye girinka muri 2008 nyuma yo guhabwa amahurwa, namaze kwitura, nagurishije ikimasa, ngurisha amata (13Lts/day), mbona ifumbire, nazanye amazi n’umuriro mu mudugudu abandi bafatiraho, nkamira abandi baturanyi amata, nakamiye Centre de Santé iminsi 18 mu rwego rwo kunganira leta kurwanya igwingira ry’abana. Mba mwishyirahamwe ry’aborozi (Girinka mu nyarwanda) duhabwa amahugurwa nibitabo byo gusoma no gusobanukirwa gahunda za leta.....”

Translated in English as:

..... To the researcher “ I was given *Girinka* (one cow per family) in 2008 after receiving training of how to maintain it, I have already given its heifer/calf to the next vulnerable family as the cultural procedure is, I have been able to sell a bull and by land , am selling 13litrs of milk per day, get manure for agriculture, I also managed to install electricity and water in my premises as well as facilitating the village to take from there, giving milk to neighbours, and

also distributed milk for 18 days to the Centre de santé to cater for children observed with malnutrition and stunting in the village”.

He is also in cooperatives for farmers where they get training and books for awareness and now has shifted from social-economic category (*ubudehe*) two to three and the community respect him which was different compared before he had the cow”. This shows that *Girinka* improve the wellbeing of the beneficiaries through poverty reduction and the family is able to interact, position him/her self or by the community members, and the training acquired within the process makes them to be aware and participate in public activities within the community as sign of social reintegration.

4.3.1.2 The impact *girinka* program on culture awareness

In the Rwandan culture a cow is a solution to human problem and a unifying factor, when you have a cow you are considered to be immune from the curse, hatred and relief someone back to the family. The findings indicated that 82% of respondents with *Girinka* program have been able either to give off to another (*kwitura/kugabirana*) or facilitate the young generation to access to dowry where the groom’s family offer a token of appreciation to the bride’s family. This symbolic of appreciation is mainly in form of cows to enhancing Rwandan culture as well. Therefore, vulnerable families wouldn’t access and participate in this culture process when they are poor because they have nothing to offer, and they considered as people without culture, because a hungry person is an angry man that could easily commit crimes.

One of the respondent argued that; ... “*when I had a cow of course I had a meaningful word in my village, neighbours could invite me in their events, trust me and appreciated and valued my argument, I could also feel I can’t miss community development activities such umuganda, ubudehe, VUP.... because I thank the president for the girinka program.*”

This is important in promoting social reintegration or social inclusion in the society. Also building the capability and self-confidence into the vulnerable group of people allows them to be socially accepted. Therefore, *Girinka* program reduced poverty and promoted cultural activities by enhancing self-esteem and common identity participation in cow giving (*kwitura*) and dowry giving in Gahanga community. Overcoming cultural diversity and discrimination through the process of giving/*kwitura* and dowry which are cultural celebrated, has promoted

social interaction and relationship which signifies social reintegration of program beneficiaries that were among the most vulnerable families into the community.

4.3.2 The impact of household wellbeing on social reintegration

The findings revealed that extreme poverty affect the relationship within families and the vulnerable people feel or are excluded, especially in Gahanga sector. As social creatures, people need to associate and interact with others, but sometimes limited by their living conditions that they are stigmatized of. Indeed, the sense of relationships and connection with family members, friends, colleagues, and the local on global community.

Improved household wellbeing is one of key which facilitate members to be connected where it is easy and grounds for interaction with each other because they have something to spend either for the family of others to have friendship. Therefore, *Girinka* program generates income that improves household wellbeing enabling the vulnerable group had been excluded to social reintegration in the society because they now have means to survive such as food security, medical insurance and they can cater for other social protection services.

Majority of the respondents confirmed that *Girinka* program helps in fighting malnutrition and stunting the children by providing milk and manure to agriculture to secure food in the most vulnerable families and also able to sell milk get money to secure for social protection services like health insurance (*mituelle*), education for children, clean water and electricity. This builds public trust/ leadership as they see that they are equally cared for and the enhance their interest in social participation in community based activities such as umuganda, ubudehe, and other public development programs.....which promotes program beneficiaries' social adaptation, positioning, interaction and being socially accepted in that community hence socially reintegrated. Indeed, cultivating social reintegration in the community has never been more important without considering the wellbeing of the family.

The findings also indicated that about 79 % respondents with improved household wellbeing got from *Girinka* program facilitate movement (visit) from/to each other to share experience on the management of the animal husbandry and looking for the market cow products which involved social interaction, participation in public activities as sign of reintegration into society and local leaders witnessed program beneficiaries participation in community social-economic activities in Gahanga sector. Therefore, this shows that improved household wellbeing impact social reintegration at Gahanga sector and have a significant relationship between household

wellbeing and girinka beneficiaries' social reintegration at Gahanga sector. This also emphasize that without improved standard of living of the most vulnerable in Gahanga sector they cannot be socially reintegrate. Congratulation to the government of Rwanda for the provision of poverty reduction strategies including *Girinka* program which supported household wellbeing and social reintegration.

For instance one respondent stated that:

.....Previously, our living conditions were poor, even getting food was not easy , our children were exposed to malnutrition and diseases but now Girinka program has brought an answer to our wellbeing. We have built trust in our leaders by participating in public activities and strengthen relationship with our neighbours.

4.3.2.1 *Girinka* program impact on unit and reconciliation

Findings indicated that promoting unit and reconciliation is building the relationship and fairness among a divided people in a given society, therefore, equal justice means improving the wellbeing of the most vulnerable group to have them being socially reintegrated in the society. Therefore, girinka program has strengthened unit and reconciliation between families through giving cows to each other, a heifer/calf is given to another most vulnerable family chosen by the local administration whereby in the process of handing over (culturally *named kwitura*) the cow to the new eligible and needy family there is a relationship (*igihango*) built between the two families and there on building the community which signifies that they are unified.

For instance one respondent stated that:

...“Iyo ugabiye mugenzi wawe (kwitura/kuzitura) muba mugiranye igihango gikomeye y’uko mubaye abavandimwe, kandi muba mutezimbere umuco wo kugabirana no gukundana”.

Translated in English:

.... “If you give a cow to your neighbour then you have built a relationship between as relatives or friends which so far promotes the cultural of brotherhoods”.

Thus giving a cow or milking for your neighbour which is organised as ceremony in the village symbolise culture of love, equality, unit and trust from both either side from any harm or conspiracy. This shows that girinka program has socially reintegrated the beneficiaries who were the most vulnerable families by promoting unit and reconciliation in Gahanga sector.

4.3.3 The impact of economic empowerment on social reintegration

The study results indicates that *Girinka* program helps beneficiaries to get milk and manure thus, they empowered themselves where they start savings in the group which lead to get loans for their development. The economic empowerment for beneficiaries helps them to get back in Rwandan society because they have self-confidence, social adaptation and also to support other who have less capacity to him/her.

Some of the respondents confirmed that they were able to migrate from the lower *ubudehe* category to the next upper class, meaning that there was a transformation of the living standard through *Girinka* program by selling the milk where this business allow them to save more money in their respective cooperatives, availability of manure for increasing crop production for family and market and also employing other people to help him/her.

For instance a respondent stated that:

“...When I was given a cow I felt I was economically empowered because I was able to have milk, manure for agriculture, money from the bull I sold and acquired another piece of land, make savings, install electricity and water in my house, get friends because I had something to offer, considered as a rich person in the village and also skills from the trainings given to maintain the cow..”

The findings also indicated that *girinka* program beneficiaries are economically empowered, where 30 respondents are doing the business of selling milk, 25 respondents said that they start saving in their respective cooperative groups, 20 respondents confirmed that crop production was increased because they used manure fertilizers from *Girinka* and 20 respondents of local leaders witnessed implementation of the program, how beneficiaries are empowered and how they are socially reintegrated in the Gahanga community. Therefore, interpreting the above findings, the results indicate a correlation between economic empowerment and social reintegration at Gahanga Sector, which confirms a significant impact of economic empowerment on social reintegration at Gahanga sector.

4.3.3.1 The difference before and after the program beneficiaries in the community

Majority of the respondents argued that the difference is that the extremely poor families are the most vulnerable people in the community or the society they belong to. Respondents also stated that the vulnerable group/families always feel excluded from public activities and needs

either themselves or by the society or state leadership as an injustice. This is because they have nothing to survive on, give or contribute in their families and in the community in general. However, the president of Rwanda HE Paul KAGAME established *Girinka* program among other home grown solution for poverty and child malnutrition reduction which have improved the wellbeing of the most vulnerable people and contributed to social reintegration within Gahanga community. Now the vulnerable families after getting a cow, they drink milk, get manure from the cow dung for their crops, sell and get money to access the market, pay for health insurance (*mituelle de santé*), education and are also able to contribute to other community and social activities which allows them to interact with others in the village because they are no longer ashamed/embarrassed of how they are.

For instance some of the respondents (local leader) stated that:

...“Intandukanyirizo riri mbere na nyuma yaborojwe girinka mu mibanire n’abandi baturage, nuko mbere batinyaga kujya mubandi bitewe n’imibereho yabo mibi yo kutabona ibiryo n’amata yoguha abana, hakaba n’abarwazaga bwacyi bigatuma bagira ipfunwe ryo kujya mubandi ariko nyuma yokorozwa byatumye bajya mu bandi. Kandi nakera aboroye inka bitwaga abakire abandi bakitwa abatindi”.

Translated in English:

... “The difference before and after the program beneficiaries in the community is that before the vulnerable families were unable to interact or acceptable in their fellow members of the community due to their extreme poverty. They had nothing to give not food or milk for their child who had malnutrition and stunting which could relatively deprive them some the rights instead feel embarrassed to associate with others. In Rwandan history whoever had cows was considered as a rich person belonging the upper class while others were believed to be among the poor because they hadn’t cows, then that could create a gap between the two groups”.

Therefore, from majority respondent statements, this shows that *Girinka* program which was provided for poverty and malnutrition reduction in most the vulnerable families has improved household wellbeing and economically empowered the beneficiaries as well as their social reintegration in the community.

However, some respondents criticised the procedures used to select the program beneficiaries that for someone to be eligible should fulfil criteria including cow shed and planted fodder

which would sometimes be beyond capability of the most vulnerable families, hence ignoring opportunity to the program. Another criticism is that, the beneficiary will concentrate on taking care of the cow which doesn't have products at the beginning and sometimes may affect the beneficiary's living condition due to time spent pasturing the cow if not supported by the government.

CHAPTER FIVE: CONCLUSIONS AND RECOMMENDATIONS

5.1. Introduction

This chapter covers the summary of study findings, conclusion, recommendations and suggestion for future studies. The findings are based on the research objectives where each summary is done in consonance with the purpose and objectives of the study. A conclusion is also made according to each summary and objective. Finally, recommendations are made for each finding.

5.2. Summary of the findings

Findings show that *Girinka* program provided for poverty and child malnutrition reduction has transformed the wellbeing of most vulnerable households program beneficiaries through cow products such that they have secured, food and generated income for health and education insurance among other social protection services. This has enabled them to be valued and positioned as they are able to contribute in various events in the community, being socially accepted to participate in association and cooperatives and social interactions among others which to them signifies social reintegration to the society.

Findings from the majority of the respondents revealed that the most vulnerable households of the extreme poverty, belonged in category one and two of *ubudehe* and within these classes there are some rights being deprived from, therefore, the individual feels dehumanised, hopeless and undervalued within the society. However, *Girinka* program has social-economically transformed their living conditions through small businesses, farmers and different activities of agriculture while improving their wellbeing enabling interaction with others and social acceptance and now feel upgraded, socially reintegrated into the community they belong.

Furthermore, the study confirmed that poverty reduction strategy in the community of Gahanga sector helps vulnerable families to develop their living standards especially in the family where they secure basic needs thus build the confidence, then being identified as part and hence social reintegration in Rwandan society. Also majority of the respondents argued to the researcher that a cow was a source the food, income generated for paying medical insurance and education which is no long a burden to them while local leaders confirmed that the living condition of different families in Gahanga sector, now they are healthy. This implies that the most

vulnerable families living in extreme poverty that had been excluded or relatively deprived from some of the rights, not associating with others because felt embarrassed, now girinka program brings back hope, trust and participation in public activities which indicates social reintegration of the program beneficiaries.

The study further found out that there are several different activities and rights which you can't access and participate in when you are extreme poor. The community to whom you belong will always be undervalued because you have nothing material or nonmaterial to contribute in the society hence socially excluded. However, *Girinka* program for poverty and child malnutrition alleviation has improved the beneficiary standard of living which has impacted on social reintegration or social inclusion in the community of Gahanga Sector.

The study also revealed that according to the Rwandan history *Girinka* program is also promoting culture awareness which is said to be a unifying factor of Rwandans. Having a cow means being wealth, eliminating hatred, promoting unit and reconciliation through giving a cow to one another, reliefs sanctions and accusations, all these lead to strengthening relation with the families and community, self-confidence and social interaction, social acceptance and increased participation public and community development activities. Therefore, the provision of *Girinka* program for reducing poverty has promoted cultural awareness to the most vulnerable families and they were able to be socially reintegrated in the community.

5.2.3 The impact of household wellbeing on social reintegration

The findings revealed that improving the wellbeing of the household from extreme poverty eradicate the gap between community relationship, inequality and differences especially in Gahanga sector. Social reintegration cannot achieved without considering wellbeing of the most vulnerable group in the community.

The information provided by respondents show that *Girinka* beneficiaries were the most vulnerable of extreme poverty before getting the cow; which is one of the condition to be eligible for *Girinka* program. Therefore, the results of the research also show that after getting the *Girinka*, its beneficiaries improved their wellbeing and are social reintegrating.

Girinka beneficiaries increased skills, knowledge, experience and capabilities to accomplish different tasks through the training to receive a cow. Before the program skills was insufficient for good understanding of modern farming practices. On this point, the households interviewed

were happy with the *Girinka* program where they sincerely thanked H.E Paul Kagame as initiator of the program.

Research findings further indicate that *Girinka* program generates income to the beneficiaries and improves household wellbeing, increase trust and social acceptance in the society which are dimensions to reflect social reintegration in the community of Gahanga sector. Therefore, improved household wellbeing of the most vulnerable families promotes/drives social reintegration with a given society.

The study indicate how empowering the most vulnerable household impacts on social reintegration. *Girinka* program helps beneficiaries to generate income from cow products, have savings, get loans, access market, and then able to afford for social protection services themselves their development. The economic empowerment for beneficiaries helps them to get back in Rwandan society because they now self-reliance and have self-confidence of participating in community based activities.

The results also show that there has been an increase in the sales of cow products in some of the households which is improving their economic stability enabling beneficiaries to participation in financial associations or cooperative successfully, hence being valued in the community. Thus emphasize the unity through confidence brought by financial power which led to the social reintegration.

Some respondents also criticised procedures used to select the program beneficiaries based on capability to have a cow, that undermines the primary objective of the *Girinka* program meant for poverty alleviation in the most vulnerable households who may be skipped because he/she fail to meet the criteria.

5.2. Conclusions

In conclusion the study on the impact of *Girinka* programme (cow per family) on social reintegration confirmed that *girinka* program established for poverty and childhood malnutrition reduction has improved the wellbeing of the beneficiaries who were among the most vulnerable families of extreme poverty and now empowered. Findings address the liberal theory for poverty which explains poverty as matter of injustice, morality and utility, which requires state responsibility for social-economic remediation. This also confirms the Rwandan culture that having a cow is wealthy and who ever have a cow owns a word in the society. In conclusion household wellbeing brings successfully social reintegration in Rwandan society.

5.3. Recommendations

Girinka program is very important in the Rwandan society and requires continuous investment and support for its successive achievement. It is beyond its primary role of poverty and childhood malnutrition reduction as it was found to also contribute to social reintegration into the community and increases awareness in the public development activities and population trust in the leadership. In the result, it thus, requires proper planning and management to ensure sustainability and successful implementation of the program. Furthermore the recommendations to local leaders and beneficiaries were suggested:

5.4.1 To Local leaders

- There is a need of the local leaders for close follow-up of *Girinka* program beneficiaries in order to know who deserves a cow, preparing him/her by giving them enough trainings before and maintaining monitoring the progress by veterinary officer, the vulnerable whom are beneficiaries are ignorant for animal husbandry and sometimes fail to manage it dies or sell it premature.
- MINAGRI/RAB and MINALOC through the local leaders need to support the beneficiaries despite the category of *ubudehe* he/she follows under, because those who are in category one are the most vulnerable household, however they are sometimes skipped because they are unable to present all necessary requirement for capability to maintain the cow. Whereas they are among the most vulnerable and merited families. The objective of the program is uphold those living in poverty to life.
- The Local leaders need also to make close follow-up so that as beneficiaries improve the standard of living also advise the successful beneficiaries to migrate from the category of *ubudehe* to the next, in order to value the essence of the program objectives.

5.4.2. To *Girinka* Beneficiaries

- *Girinka* beneficiaries must own the interest and benefit of taking care of a cow as well, and understanding the reason of passing it to the next eligible identified neighbor without being forced by the local leaders to give it the next vulnerable family as some of them does.

- *Girinka* beneficiaries must attend all government events/activities to be updated in different programs of homegrown solutions and keen to migrate from one category of ubudehe to the next when their living conditions are improved in order to encourage the support provided by their state leadership and other donors of the program.

5.5 Suggestions for further research

The researcher limited his research on analyzing the impact of *Girinka* program (one cow per family) on social reintegration in Rwanda, however, there are other further research areas suggested:

- The impact of *Girinka* program on milk production in Rwanda;
- Contribution of *Girinka* program on crop productivity in Rwanda
- Role of *Girinka* program in development of market structure in Rwanda

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APPENDICES

RESEARCH QUESTIONNAIRES AND INTERVIEW GUIDE

Dear Respondent, my name is KAYUMBA Faustin a student of University of Rwanda; I am pursuing Master's Degree in Peace Studies and Conflict Transformation, I am conducting research related on this topic "*Girinka (One Cow per Family) Program and Social Reintegration in Rwanda, A Case Study of Gahanga Sector in Kicukiro*". My objectives are: to analyse the impact of poverty reduction on social reintegration in Rwanda; to analyse the impact of household wellbeing on social reintegration and to assess the impact of economic empowerment in Rwanda. This questionnaire is designed for academic purposes only and information given will be treated with confidentiality, and will be an aid in obtaining necessary data for my research topic. Finally your participation will contribute to you and Rwandan community.

Please do not hesitate to participate.

Instructions:

- Please put a tick () against an assumption if you agree with it
- Where the question requires you to explain, please write your answer in the provided space
- If you don't know or you don't have a response to the question, leave the blank and just jump to the following question.

Section A: Personal details /Umwirondoro

1. Gender/Igitsina

Male/Gabo

Female/Gore

2. Marital status/iranga mimirere

Single/Ingaragu

Married/yarashatse

Divorce/ Abatanye

Widow(er)

3. Educational level /Amashuri yize

Primary/Abanza

High school/ayisumbuye

Undergraduate/Kaminuza

Postgraduate/impanyabushobozi ihanitse

Others (specify)/Ibindi bisobanure

.....

4. What is your Occupation?/Ukora iki?

1. Local leaders/Umuyobozi munzego zibanza

2. Farmers/Umworozi

3. Small business/Ubucuruzi buciriritse

4. Agriculture activities/Ibikorwa by'ubuhinzi

5. For how long have you been in this occupation? /Umaze igihe kingana iki mu byo ukora?

Less than 3 years/Munsi yimyaka itatu

4-6 years/hagati 4-6

7 years and above/ Irindwi Kuzamura

6. Do you know Girinka programme?

Yes

No

SECTION B: QUESTIONAIRES FOR LOCAL LEADERS/IBIBAZO BYAGENEWE ABAYOBOZI BINZEGO ZIBANZE

1. How does poverty reduction impact on social reintegration in Gahanga Sector?

Ese kugabanya ubukene byatuma/bituma abari mu bukene bisanga/bisanzura mu bandi mu Murenge wa Gahanga? Sobanura

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2. **Does Girinka program socially reintegrate the beneficiaries to the community? How,**
Ese mubona Girinka yarakuye aborojwe mu bwigunjye, Sobanura?

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3. **How does the program contribute to the household wellbeing in Gahanga Sector?** Ni gute iyi gahunda ya girinka mubona itezimbere imibereho myiza mu muryango?

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4. **Does the program encourage the beneficiaries to participate in social-economic activities?** Ese Girinka yatumye umuturage usobanukirwa/yitabira gahunda zitezimbere abaturage, Sobanura?

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5. **Does improved household wellbeing have an impact on social interaction in community?** Ese mubona gutezimbere imibereho y’umuryango bizamura imibanire myiza mu baturage?
Sobanura?.....

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6. **Does girinka program empowered beneficiaries to social acceptance in community?** / Ese mubona gahunda ya girinka yarahaye ubushobozi n'ijambo aborojwe mu bandi? Sobanura?

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7. **What are the contributions of Girinka program to the unity and reconciliation in Gahanga sector?** / Ni akahe kamaro ka gahunda ya girinka mu bumwe n'ubwiyunge?

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8. **What was/is the difference before and after the program beneficiaries in the community?** / Nirihe tandukanyirizo mbere na nyuma yaborojwe girinka mu mibanire n'abandi abaturage?

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9. **Does community economic empowerment impact on the social reintegration in Gahanga Sector?** Ese guha ubushobozi mu bukungu umuturage bimufasha kugaruka mu muryango nyarwanda?

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10. **Does the program beneficiaries able contribute to the social protection service in Gahanga Sector, Explain?** / Ese girinka yafashije iki aborojwe muri gahunda y'imibereho n'iterambere ryabo mu Murenge wa Gahanga?

.....
.....
.....

11. **Do we have program beneficiaries change ubudehe category due to ginka effect?** Ese hari abaturage bazamuriwe icyiciro cy'ubudehe nyuma y'ingaruka nzinza ya girinka?.....

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12.

13. **How are the eligible cow beneficiaries prepared to have the cow after being selected?** /Nigute umuturage ugenewe girinka ategurwa mbere y'uko ayihabwa?

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SECTION C: QUESTIONAIRES FOR BENEFICIARIES/IBIBAZO KU BAGENERWA BIKORWA

1. **How does Girinka program reduce poverty in your family?** / Sobanura ukuntu girinka yagabanyije/igabanya ubukene mu muryango?

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2. **How does poverty reduction impact on social acceptance in the community?**/ Ese iyo ushoboye kuva mu bukene ukita ku muryango wawe, uhabwa akahe gaciro mu bandi baturage?

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3. **Compare both situations: Before and after getting a cow (Girinka) to household wellbeing?** / Mugereranye mbere na nyuma yo kugabirwa girinka niki icyahindutse mu mibereho y'umuryango?

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4. **Does improved household wellbeing impact your relationship with others?** Ese guhindura imibereho y'umuryango byatuma wisanga mu bandi baturage? Sobanura?

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5. **Does the program beneficiaries prepared for the reception of the cow? If yes, how?**
Ese aborojwe girinka barategurwa mbere yo kugabirwa? Gute?

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6. **Does girinka contribute to the family for social protection services? How?** Ese girinka igufasha/yagufashije kwita ku muryango, gute?

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7. **How does girinka help to understand and participate in community social economic activities?** / Nigute girinka igufasha kwitabira gahunda za leta zitezimbere imibereho myiza y'abaturage?

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.....

8. **What is the effect of failing to pass heifer/cow on to the next beneficiaries in the community?** Nizihe ngaruka ziboneka mu muryango igihe aborojwe girinka batitabira kwitura?

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9. **What does the family benefit from girinka to social interaction?** / Ese niki girinka yakugejejeho wowe n'umuryango gituma wumva ufite ijambo wisanga mu bandi?

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.....

10. **Does beneficiary economic empowerment have an affect ubudehe category?** / Ese mubona girinka itanga ubushobozi bwo kuva mu cyiciro cy'ubudehe urimo?

.....
.....

IMIRYANGO YOROJWE MURI GAHUNDA YA GIRINKA MUNYARWANDA KUVA 2007-2020
MU MURENGE WA GAHANGA

No	AKAGARI	IMIRYANGO YOROJWE KUVA 2007-2020
1	Nunga	112
2	Gahanga	103
3	Karembure	83
4	Kagasa	114
5	Rwabutenge	113
6	Murinja	139
TOTAL		664

Biteguwe na:

Kamugundu Samuel

Animal resources officer
wa

At Gahanga sector

Byemejwe na:

MUGAMBIRA Etienne

Umunyamabanga shingya bikorwa w'Umurenge

Gahanga



Figure 1

REPUBLIC OF RWANDA



Kicukiro, April 20th, 2020

Ref. n°.....~~561~~ 07.0103.05/20

**CITY OF KIGALI
KICUKIRO DISTRICT
P.o Box: 657 Kigali**

**SP Faustin KAYUMBA
University of Rwanda
Tel: +250 788625409**

RE: Data Collection Approval

Dear Sir,

Reference is made to your letter dated April 20th, 2020 requesting the authorization to conduct a research on «*Girinka (one cow per family) program and Social Reintegration in Rwanda*», Case study of Gahanga Sector in Kicukiro District.

After examining your request and according to the Law N° 45/2013 of 16/06/2013, stating on statistical activities organization in Rwanda, we have the pleasure to inform you that you are authorized to conduct your research in the District.

In order to assure the accuracy of collected data you should submit your research draft to the District before submission of the final report to your University.

Thank you.

A handwritten signature in blue ink, appearing to read "Umutesi Solange".

UMUTESI Solange

District Executive Administrator



Cc:

- Deputy District Executive Administrator
- Statistics Service

SP Faustin KAYUMBA
RWANDA NATIONAL POLICE COLLEGE
PO. BOX: 23 MUSANZE

Kigali 20./04/2020

The District Executive Administrator
Kicukiro District



Dear Madam/Sir,

RE: **REQUEST FOR PERMISSION TO CONDUCT MY RESEARCH IN GAHANGA SECTOR, KICUKIRO DISTRICT**

Dear District Executive Administrator, I am Superintendent of Police Faustin KAYUMBA and am doing master's degree in Peace Studies and Conflict Transformation academic year 2019-2020 at Rwanda National Police Collage.

In order to fulfill the requirement of the University of Rwanda, I am conducting a research on "Girinka (one cow per family) program and Social Reintegration in Rwanda" where I will use a case study of Gahanga Sector in Kicukiro District.

This therefore serves to request for the permission to conduct research by collecting data and interviews with local leaders and Girinka program beneficiaries in Gahanga Sector.

Attached herewith is a letter of authorization from the college.

Respectfully,

Faustin KAYUMBA
Superintendent of Police
Senior Command and Staff Police Course

CC: Executive Secretary Gahanga Sector

RWANDA NATIONAL POLICE

Musanze,

DEC 19



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 FAUSTIN KAYUMBA** is a student of Rwanda National Police College, undertaking a Master's Degree in Peace Studies and Conflict Transformation for the academic year 2019-2020. He is conducting a research on: "*GIRINKA (ONE COW PER FAMILY) PROGRAM AND SOCIAL REINTEGRATION IN RWANDA: A CASE STUDY OF GAHANGA SECTOR*", for which he is required to collect data from relevant sources.

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

F NTIRUSHWA
CP
D/COMMANDANT