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YOUTH INCLUSIVE INITIATIVES AND RECONCILIATION PROCESS IN RWANDA: A CASE OF HOPE AND PEACE FOUNDATION

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of the requirements of the award of Master of Arts
in Peace Studies and Conflict Transformation

By

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DECLARATION

I, Vincent Bihigi HABINTWARI, declare that this research entitled "Youth Inclusive Initiatives in Reconciliation Process in Rwanda" is my own work for the fulfillment of the requirements the award for a Master's degree in Peace Studies and Conflict Transformation. It has not been and will not be presented in any other Institution of Higher Learning for the award of degree.

Vincent Bihigi HABINTWARI

Signature...

Date:...../...../2021

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God bless you all.

DEDICATION

This work is dedicated to

my beloved wife MUKAMANA Bernadette

my mother and my children ISHEJA Ntwari Arriella and RUSA Ntwari Alvin.

ABBREVIATIONS AND ACCRONYMS

EU	: European Union
HPF	: Hope and Peace Foundation
IDEA	: International Institute for Democracy and Electoral Assistance
MYCULTURE	: Ministry of Youth and Culture
NURC	: National Unit and Reconciliation Commission
OECD	: The Organization for Economic Co-operation and Development
SIDA	: Swedish International Development Agency
UN	: United Nations
UNDP	: United Nations Development Program
UNFPA	: The United Nations Population Fund
UNICEF	: The United Nations Children's Fund
USA	: United States of America

LIST OF TABLES

Table 1: Sample size for each category 31

Table 2: Background Information of Respondents 36

Table 3: Reconciliatory activities of Hope and Peace Foundation 37

Table 4: Understanding the past 40

Table 5: Individual healing 43

Table 6: Intergroup interactions 45

Table 7: Intergroup trust 47

Table 8: Effective communication 50

Table 9: Perception of respondents of their social identity 53

Table 10: Comparative analysis of on key indicators of reconciliation 53

ABSTRACT

This research explored the role of youth led initiatives in reconciliation process in Rwanda using a case study of Hope and Peace Foundation. To achieve this objective, the researcher used a mixed research design using a triangulation of both qualitative and quantitative design. The findings of this research revealed that Hope and Peace Foundation undertake various socio-economic activities which had reconciliatory impact not only on its members but also on their respective families and the wider community. These activities include debates, conferences, commemoration, workshops, testimonies sessions, community works, development projects, collective sports and individual counselling sessions. In addition, Hope and Peace Foundations provided a forum for young to meet and confront their past, exchange ideas and experiences, socialize, interact and thus facilitating effective communication and strengthening social cohesion. As a result, respondents indicated to have transcended previous ethnic categorization and build a new national identity "Ndi Umunyarwanda". However, insufficient credible sources from which to learn the past, genocide ideology in some families and insufficient funding remain a critical challenge. The researcher therefore recommends all concerned stakeholders to avail required resources (material, financial, social) for effective participation of young people in reconciliation process.

Key words: Youth, Youth-led initiatives, Reconciliation

TABLE OF CONTENT

DECLARATION i

ACKNOWLEDGEMENTS ii

DEDICATION iii

ABBREVIATIONS AND ACCRONYMS iv

LIST OF TABLES v

ABSTRACT vi

TABLE OF CONTENT vii

CHAPTER ONE : INTRODUCTION 1

1.1. Background 1

1.2. Statement of the Problem 3

1.3. Research Objectives 5

1.4. Specific Objectives 5

1.5. Research Questions 5

1.6. Specific Research Questions 5

1.7. Significance of the Study 6

1.8. Conceptual Framework 6

1.9. Operational Definition of Key terms 9

CHAPTER TWO : LITERATURE REVIEW 11

2.1. The Process of Reconciliation in Post-Conflict Situation 11

2.2. Stages of Reconciliation....13
2.2.1. Replacing Fear by Non-Violent Coexistence....13
2.2.2. Building Confidence and Trust....14
2.2.3. Towards Forgiveness and Empathy....15
2.3. Aspects of Reconciliation....16
2.3.1. Units....16
2.3.2. Dimensions....17
2.3.3. Degree....18
2.4. Reconciliation in the Context of Rwanda....20
2.5. Youth-led Initiatives in Promoting Reconciliation....22
2.5.1. Youth Forums to uncover the past and confront history....22
2.5.2. Youth Networks to Promote Dialog....23
2.5.3. Youth networks to promote Contact and Interaction....24
2.5.4. Youth Networks for Changing Social Categorizations....25
2.5.5. Developing Grass-Roots Structures for Peace....26
2.5.6. Advancing Collaborative Activities....26
2.6. Theoretical Review....26
2.6.1. Realistic Group Conflict Theory....26
2.6.2. Social Identity Theory....27
2.6.3. Self-Categorization Theory....28
2.6.4. Intergroup Emotions Theory....28
2.7. Research Gap....29
CHAPTER THREE : METHODOLOGY....30
3.1. Research Design....30

3.2. Population and Sampling Techniques 30

3.3. Data collection techniques and Instruments 32

3.3.1. Questionnaire 32

3.3.2. Interview Guide 33

3.4. Data Collection Procedures 33

3.5. Data Analysis Methods 33

3.6. Validity and Reliability 34

3.7. Ethical Considerations 35

CHAPTER FOUR : DATA PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS 36

4.1. Background Information of Respondents 36

4.2. Activities of Hope and Peace Foundation in reconciliation process 37

4.2.1. Hope and Peace Foundation as a Forum for Understanding the Past 39

4.2.2. Individual Healing 41

4.2.3. Improved Social Cohesion 44

4.2.4. Promotion of Trust 47

4.2.5. Communication 49

4.2.6. Change of Individual Identity 51

4.3. Challenges 54

4.4. Discussion of Findings 56

CHAPTER FIVE : SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS 61

5.1. Summary 61

5.2. Conclusions 62

5.3. Recommendations 63

5.4. Areas for further research 64

REFERENCES 65

APPENDICES 77

CHAPTER ONE

INTRODUCTION

This chapter provides the background to the study, statement of the problem, research objective, research questions as well as the research delimitation and scope. It puts a particular emphasis on the rationale behind this research and its significance in the field of reconciliation. The chapter also provides a conceptual framework and defines key terms used in this research.

1.1. Background

Youth participation in reconciliation process is an important factor for ensuring sustainable peace and security. The focus on youth is not only based on their demographic numbers, which is increasingly growing (Pratley, 2011) but also on their involvement in various community-based peacebuilding initiatives (Felice and Wisler, 2007). Various reports and academic researches (Trivelli and Morel, 2019; World Bank Group, 2014; & Hartmann, 2016) highlight the predominant role of inclusive youth-led initiatives in developing creative responses to violence. Ikemenjima (2008) conducted a comparative research on the role of youth in post conflict reconciliation process in Liberia, Ivory Coast and Sierra Leone and concluded that youth remain the greatest actor to achieving lasting reconciliation due to their creativity and enthusiasm. Indeed, in post-conflict societies, youth do not only form the big part of the population but also the most affected category as either perpetrators or victims of the conflict (UNFPA, 2018).

McEvoy-Levy (2001) illustrated how youth in post-conflict Kosovo contributed to cross-cultural reconciliation. Some of their initiatives that greatly contributed to sustainable peace in Kosovo included peer-learning about conflict resolution, youth community service projects and sports competition to encourage reconciliation of antagonists. Similarly, Peace Direct (2019) found the contribution of youth in reconciliation process in Columbia.

In the same context, Kanyako (2015) conducted a research in Sierra Leone and found out that Peace links, a youth-led organization helped to reconcile antagonist parties through music, arts and drama as a tool for reconciliation. Youth have spearheaded different community-based initiatives around the world to advance peace through reconciliation activities. It is in this context that in 2012 the United Nations in collaboration with its key partners for peace established an inter-agency working group on youth and peacebuilding in order to support active participation of youth in reconciliation process (Rogan, 2016). In order to devise strategies and policies on youth contribution to peace and stability, this wider constituency of international partners developed the guiding principles on young people's participation in peacebuilding (UN, 2010). The principles are designed to inform participative, inclusive and intergenerational peacebuilding strategies and programmes that systematically promote and ensure participation and contributions of young people.

In the same line, the United Nations member states unanimously recognized the role of youth participation for sustainable peace through the resolution 2250 on Youth, Peace and Security (2015). This resolution puts youth at the centre of policies and process for sustainable peace and security. Similarly, the African Union member states stressed the participation of youth in peace process through the African Youth Charter that entered into force in 2009. Article 17 of the aforementioned charter recognized the important role of youth participation in reconciliation process by promoting peace, non-violence and lasting physical and psychological scars that results from involvement in violence, armed conflict and wars. In the same context, the Commonwealth Declaration on Young People (2009) recognized the role and active contributions of young people in promoting peace and in protecting and promoting commonwealth values such as tolerance and understanding, including respect for other cultures. This declaration highlights young people as a vital and valuable investment now and in the future due to their proven capability to lead change.

Rwanda as a member of the above mentioned international bodies and a country that has experienced one of the worst of all atrocities, the Genocide against Tutsi in 1994 has also considered youth participation in reconciliation process as a key to achieving sustainable peace. Indeed, Rwandan historical eras is characterized by divisions and discriminations which have had devastating effects on social relations and culminated into the 1994 Genocide against Tutsi. The government of Rwanda did not only establish proper legal framework but also conducive fora for youth participation.

It is in this context that both the National Youth Policy (2005) and National Policy of Unit and Reconciliation (2007) consider youth who currently according to index mundi (2020) constitute over 60% of the country's population as important actors in reconciliation process. Both documents appealed to the youth to establish frameworks through which they reflect and exchange views on their problems, look for sustainable solutions and commit synergy to a balanced, equitable and united society (Ministry of Youth, Culture and Sports, 2005). It is in this regard that various inclusive youth-led initiatives such as Hope and Peace Foundation were created to contribute to national unity and reconciliation program. Despite the existence of inclusive youth initiatives, there is little research-based evidences that depict their real contribution to reconciliation process. Thus, the need for this research that explored the role of inclusive youth initiatives in promoting reconciliation process in Rwanda.

1.2. Statement of the Problem

The inclusion of youth in Rwanda focuses mainly on reconstructing Rwandan identity (Ndi Umunyarwanda) among young people through Ingando, Itorero, Urugerero, Seminars and various socio-economic youth-led initiatives (Ministry of Youth, Culture and Sports, 2005).

Research findings suggest that inclusion of youth in reconciliation process proved to yield positive outcomes such as embraced values of unity, non-violence and tolerance, healing from wounds and pathing ways for forgiveness, reduced ethnic tensions and spreading messages of peace at the grassroots level (Mbanda, 2019*).* The National Reconciliation Barometer (2020) indicates that the status of reconciliation in Rwanda stood at 94, 7% from 92, 5% in 2015. In other words, there is no doubt that youth played an important role to achieve these results.

Notwithstanding the above benefits of engaging youth in reconciliation process, Considine and Conolly (2018) indicated that such outcomes are often impeded by the need for innovative and long-term funding, inclusive and locally-driven partnerships and the lack of policy support. In addition, Jaspal and Breakwell (2014) were of the view that young people growing in conflict zones are already politicized. Consequently, they ought to be considered as rights holders rather than simply resources to be used if sustainable peace is to be achieved through reconciliation process.

Similarly, Genocide ideology, denial, ethnic stereotypes and identity crisis continue to manifest among Rwandan youth and pause a serious impediment to the process of unity and reconciliation (NURC, 2007). Indeed, statistics from Rwanda Investigation Bureau indicates that 40.5% and 36.3 % of the suspects of genocide ideology and denial were under 35 years old in 2019 and 2020 respectively. These statistics indicates a propagation of genocide ideology among youth that can hinder youth-led initiatives in reconciliation process. Therefore, there is a need for this research to explore whether inclusive youth-led initiatives in Rwanda play significant role in reconciliation process or whether such initiatives have been obstructed by various the aforementioned challenges. Thus, this research helped to explore the role of inclusive youth initiatives in reconciliation process in Rwanda using a case study of Hope and Peace Foundation.

1.3. Research Objectives

The general objective of this study is to explore the role of inclusive youth initiatives in promoting reconciliation in Rwanda. In order to achieve this objective, the following specific objectives were devised.

1.4. Specific Objectives

This research aimed at achieving the following specific objectives:

i. To explore various reconciliation activities conducted by Hope and Peace foundation in promoting reconciliation in Rwanda
ii. To find out whether Hope and Peace Foundation activities have had a reconciliatory impact
iii. To identify challenges that may hinder inclusive youth initiatives aimed at promoting reconciliation process in Rwanda

1.5. Research Questions

This research is set out to answer the following main question: What is the role of inclusive youth initiatives in promoting reconciliation in Rwanda? To effective answer this question, the research discusses the following specific questions:

1.6. Specific Research Questions

i. What are the activities conducted by Hope and Peace Foundation aimed at promoting reconciliation process in Rwanda?
ii. Do Hope and Peace Foundation activities have a reconciliatory impact?
iii. Is there any challenge that hinder inclusive youth initiatives in promoting reconciliation in Rwanda?

1.7. Significance of the Study

Creswell (2009) noted that the purpose of describing the significance of the study is to convey the importance of the problem to the relevant audiences that may profit from reading and using the findings of the study.

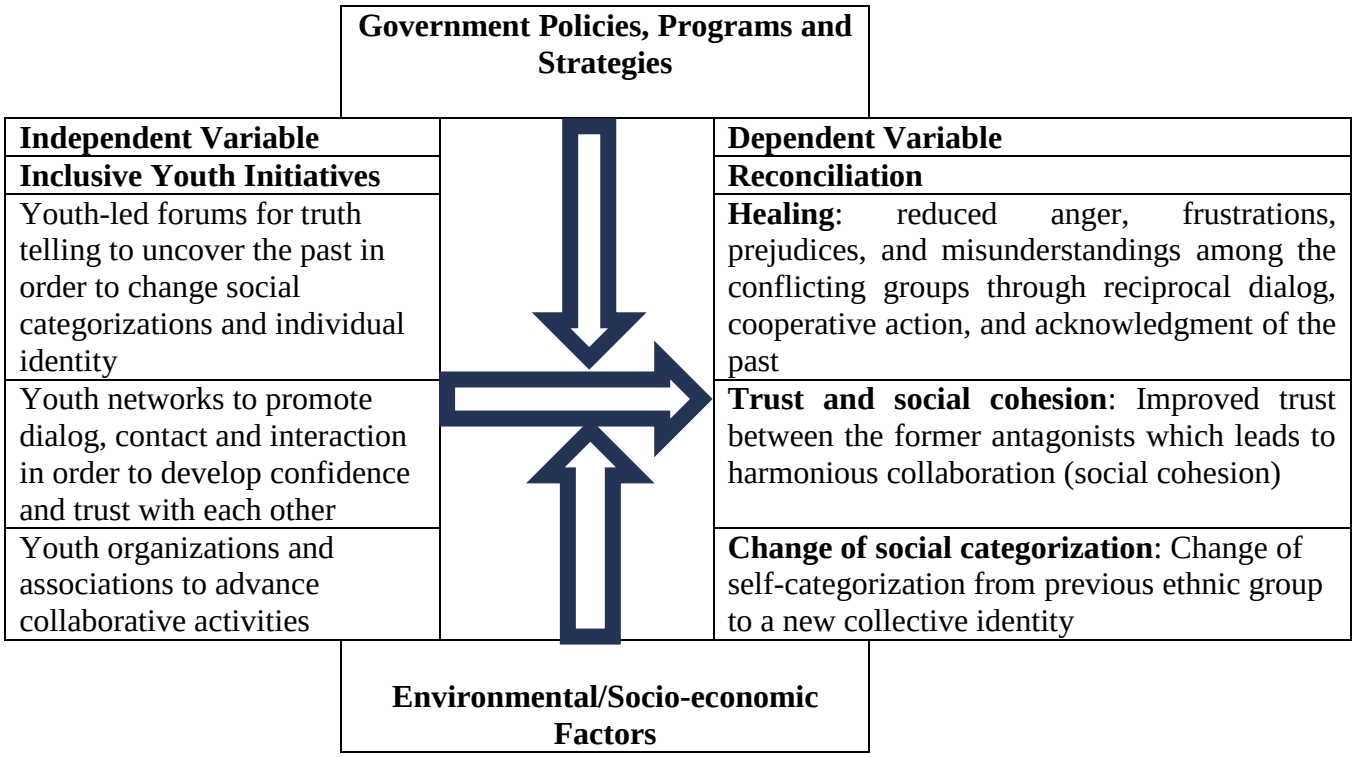
Similarly, Lovitts and Wert (2009) described the significance of a study as a substantial contribution at the empirical, conceptual, theoretical, or policy level; causes the community to see things differently; influences the conversation, research, and teaching; and has implications for and advances in the field or society.

The findings of this research therefore will benefit different actors in the field of reconciliation:

i. Policy makers will be able to devise relevant inclusive youth policies that took into account aspirations, concerns and experiences of young people in the field;
ii. Researchers and other academicians who are interested in the field of reconciliation will use the findings of this research for references
iii. The findings of this research will serve as a better learning experience for young people in particular and the general public.
iv. The researcher will also gain new skills in the field of reconciliation.

1.8. Conceptual Framework

According to Svinicki (2010), a conceptual framework is an interconnected set of ideas (theories) about how a particular phenomenon functions or is related to its parts. The conceptual framework for this study therefore focuses mainly on main activities conducted by Hope and Peace Foundation vis-à-vis their impact on reconciliation process among its members. The researcher believes that inclusive youth initiatives impacts positively on various aspects of reconciliation. The conceptual framework of this research therefore is designed to illustrate how various inclusive youth activities contribute to the process of healing, repair and reconciliation.



Hamber and Kelly (2004) present their conceptualization of reconciliation as a voluntary process of re-establishing broken relationships due to conflicts. They argue that this process need to have the following separate by interrelated five strands: (1) Developing a shared vision of an interdependent/fair society, (2) Acknowledging and dealing with the past, (3) Building positive relationships, (4) Significant cultural and attitudinal change and (5) Substantial social, economic and political change. In the same context, Skarr, Gloppen and Suhrke (2005) emphasized the importance of forgiveness and the need for rebuilding trust, expressed through the construction of a common narrative of the past and a shared vision of the future. They stress on relationship-building in a way that addresses the root causes of conflict. It is important to note that youth constitute a reservoir of energy in post conflict societies and are consequently important actors that can be used to contribute to sustainable peace building through reconciliation process (Schwartz, 2010).

In the same context, the Ministry of Youth, Culture and Sports (2005) considered youth as a vivid force for social change, economic development and progress. It is in this context, that one of the strategies for effective reconciliation is to include young people. According to UN (2009), the promotion of youth participation in peacebuilding requires multiple approaches: These approaches include a human rights-based approach grounded in World Programme of Action on Youth adopted in 1995; an economic approach that identifies youth as an important actor to the economic development of their country, and promote their access to economic opportunities. Other approaches are: a socio-political approach that connects youth to civil society and provides them with opportunities, training and support for their active engagement and participation in public life; and a socio-cultural approach that analyses the role of youth in existing structures and supports dialogue about these structures.

In the same context, UN Interagency Network on Youth (2010) stipulated that the application of these approaches are guided by the following nine principles: (1) Consider youth participation as an essential condition for successful peacebuilding; (2) Introduce and support policies that address the full needs of youth; (3) Involve young people in all stages of peacebuilding and post-conflict programming; (3) Value and build upon youth diversity and experiences; (5) Enhance the knowledge, attitudes, skills and competencies of youth for peacebuilding; (6) Enable youth ownership, leadership and accountability in peacebuilding; (7) Be sensitive to gender dynamics; (8) Do no harm; and (9) Invest in inter-generational partnerships in young people's communities;

In light of the above principles, governments ought to develop strategies to involve and include young people from different backgrounds, taking into account differences in age, gender, ethnicity, culture, religion, class, education, social status, place of residence, physical and intellectual abilities and interests, among others. This requires to respect youth experiences, including those who were associated with conflict and facilitate their active participation.

In addition, effective inclusion of youth requires support to young people and youth-led organizations/associations, networks and initiatives to reflect on patterns of inclusion and exclusion, and to work pro-actively to address discrimination, which is often one of the root causes of conflict. The aforementioned reconciliation interventions help to reduce deep-seated anger, prejudices, and misunderstandings among the conflicting groups; reestablish positive relationships among conflicting parties and prevent the re-occurrence of conflict (Kumar, 1999 & Gallagher and Hamber, 2015).

The above understanding is substantiated by social systems theory which posits that the whole remains greater than the sum of its parts (Luhmann, 2012). The social system theory seeks to explain how smaller parts of the system (small systems) come together to affect the greater complex system. This theory was used to analyze the existing inclusive youth initiatives in reconciliation process. The researcher analyzed various sub-systems of Hope and Peace Foundation such as public debates and conferences on reconciliation, joint community works, commemoration & testimonies and reconciliation clubs in order to assess how they affect individual members and trigger their involvement into sustainable reconciliation process. It helped the researcher to analyze how Hope and Peace Foundation members interact and influence one another to achieve their mission.

However, it is important to note that other factor contribute to achieving effective reconciliation. These include government support through established policies and strategies that encourage youth participation and contextual factors such as education and economic status. Indeed, as asserted by Mohamud, Muturi and Samantar (2018), youth inclusion may be affected by level and type of education, information accessibility and socio-cultural perspectives such as peer pressure, cultural practices and beliefs.

1.9. Operational Definition of Key terms

Youth: In the context of this research, the term youth is used to refer to young people born shortly before and after 1994 Genocide against Tutsi.

Youth Inclusive Initiatives: Refer to a set of activities conducted by young people born from either perpetrator, out of raping victims or who survived the 1994 Genocide against Tutsi through different youth-led projects, fora, association and organization in order to take active part in all aspects of reconciliation process.

Reconciliation: In the context of this research, reconciliation is defined as a process of establishing acceptable and peaceful coexistence between young people survivors of 1994 Genocide against Tutsi, descendants of perpetrators and those born out of rape during the Genocide with its ramification on their respective families and communities.

1.10. Scope and Delimitation of the Study

This study explored the role of inclusive youth initiatives in promoting reconciliation in Rwanda using a case study of Hope and Peace Foundation. This foundation is an organization composed by youth survivors of 1994 Genocide against Tutsi, youth born from perpetrators, and youth born out of rape of victims during genocide. It was created in 2013 and currently has 488 members located in City of Kigali. The vision of this organization is to build sustainable unity, hope and peace based on members' history and experiences. Its mission is to fight against genocide and its ideology, to promote unity and reconciliation, and to participate in peace building and conflict transformation. This organization was taken as case study in this research due to its uniqueness of having members from different backgrounds, experiences and history. A questionnaire was designed and administered to members of Hope and Peace Foundation to understand how their respective participation in the foundation's activities influenced their attitude, behaviors and understanding towards each other in particular and the general public. In addition, in-depth interviews were conducted with the representative of the foundation and the Executive Secretary of National Unit and Reconciliation Commission. These interview aimed at getting a clear picture of their perception on how participation in Hope and Peace Foundation's activities promoted reconciliation.

CHAPTER TWO

LITERATURE REVIEW

This chapter provides an extensive review of relevant academic literature related to inclusive youth initiatives in reconciliation process. It explores various inclusive youth-led initiatives and how they affect reconciliation. It provides evidence of what other academic researchers have already found on similar topics as well as some key challenges.

2.1. The Process of Reconciliation in Post-Conflict Situation

Reconciliation is a complex term to define as there is no consensus in academic literature on what it means, its requirement, its outcomes, and its necessity in post conflict societies. Researchers argue that the complexity stems from its dual nature of being both a goal and at the same time a process to achieve that goal (Anderson, 2009; Bloomfield, Barnes and Huyse, 2003). Etymologically, the word reconciliation originates from the Latin "re-conciliare, which means "to unite again". This implies a re-establishment of formerly existing relationship. It is in this context that Korostelina and Lassig (2013) defined reconciliation as a process of restoring crushed relationship between two or more parties.

Similarly, Bloomfield, Barnes and Huyse (2003) defined reconciliation as a comprehensive process aimed at developing mutual cooperation between former enemies after a rupture of relationship due to extreme injuries to one or more actors, so as to coexist together, develop minimum degree of collaboration in order to have better lives together than their have had while conflicting. It is in this context that reconciliation is important in post-conflict societies to ensure sustainable peace. Briefly, though there is no single definition among different researchers, majority of them agree that reconciliation remains a process that helps to find a way to live together (peaceful coexistence) for a common vision of the future; helps to rebuild relationships; helps conflicting parties to remember and acknowledge the past with a view to learn from it in order to undertake deep societal changes towards a better future.

Notwithstanding the above mentioned commonalties, some divergent views among researchers are worthy to mention. Some scholars argue that the word reconciliation has religious connotation. An illustrative example is a South African context in which Archbishop Desmond Tutu who promoted the policy of forgiveness took the lead of National Truth and Reconciliation Commission (Trivelli and Morel, 2019). This conception however, falls short of comprehensiveness as some people are not religious believers and consequently seems to be excluded from the reconciliation process.

Similarly, the religious conception took forgiveness as a tool to achieving reconciliation at the expense of the rights of victims to reparation and restoration. Yet, the later remains key determinants to achieving sustainable peace (Llewellyn and Philpott, 2014). In addition, religious believers or institutions took active role in some conflict and are consequently tainted as perpetrators and violators of individual fundamental rights; thus diluting the religious conception of reconciliation. An illustrative example is the case of the 1994 Genocide against Tutsi in Rwanda the role of the Church as an institution and some clergy was predominantly important in the intensification of violence (Deliperi, 2020).

Despite these divergent views, researchers agree on two major components for reconciliation to take place. The first is to deal with the past with its irreversible events while the second component of to deal with the future (Jenkins, Subedi and Jenkins, 2018). The first component implies the sacrifice of forgiveness as a stepping-stone towards the future while the second presupposes the absence of conflict. In other words, as Kriesberg (1997) put it, the need for safe and secure environment within which other activities can flourish; the search for the truth; re-building of new relationships; mutual trust; forgiveness and certain degree of justice are important dimensions of reconciliation. Briefly, as Huyse (2003) summarized it, reconciliation replaces fear by non-violent cohabitation; builds confidence and trust among warring actors and develops empathy between those who were antagonists in the conflict with a view to building sustainable peace. It must therefore bring radical changes in attitudes and ought to apply to everyone in society at all levels.

2.2. Stages of Reconciliation

Bloomfield, Barnes and Huyse (2003), there is neither a one size fit framework for reconciliation nor a short cut or simple remedy for healing the wounds and divisions post-conflict society. Indeed, re-establishing trust and common understanding between conflicting parties in post-conflict society is an essential challenge that ought to be addressed at whatever cost in the process of building sustainable peace. Therefore, one would not be wrong to affirm that reconciliation process follows a context-based and tailor-made approach. Each society affected by conflict has its own history, values, socio-economic factors, cultural characteristics among others. This implies that each society will have specific approach to reconciliation. However, Huyse (2003) attempted to provide three generic steps that must be initiated for reconciliation purposes. They include replacing fear by non-violent coexistence, building confidence and trust as well as developing empathy between both former enemies and all members of the society.

2.2.1. Replacing Fear by Non-Violent Coexistence

According to Parent (2011: 381), establishment of security and safety in post-conflict societies ought to take precedence over other needs in reconciliation process as issues of memory, mourning and restoration of social life cannot occur without it. Indeed, one of the dramatic consequences of violent and heinous conflict is its divisions not only among antagonists but also among all social classes within the society. Therefore, after such conflicts are stopped, there is a compelling need for peaceful coexistence between affected members of the society. Therefore, as Ewans (2017) put it, this means looking for alternatives to retaliation as it will neither bring the dead back to life nor does it repair the conflict damage.

Similarly, as Martin Luther King quoted in Barber and Myers (2004) put it “those who do not learn to live together as brothers perish together as fools”. Indeed, it is important to note that even in cruelest conflicts; there still exists small room for tolerance and civility. Not all members of the antagonist groups have been perpetrators; some of them saved lives of targeted victims.

In the same vein, Maggiori (2005) noted that each warring party needs to give up vengeance and opt for tolerance. Therefore, leadership ought to make sure that victims and perpetrators are freed from their respective isolations by establishing a renewed channel of communication between them. The leadership can either initiate platform such communication or a dialogue if those directly involved are not yet ready to talk. Apart from establish communication channels, there is also a need for safe and secure environment in which people can freely start the new life. Indeed, as Hamber (2007) put it, reconciliation is impossible unless minimum security is guaranteed to ensure peaceful coexistence. Indeed, ensuring peaceful environment plays a key role in reducing the fear among members of the society and promise that no revenge will take place.

It is worth to mention that the aftermath of violent and heinous conflicts is mainly characterized by suspicion among its members. US Institute of Peace, and Peacekeeping, and Stability Operations Institute (2007) was with the same view that warring parties continue to be opponents who agree to disagree and to use less violent means to deal with past disputes and build brighter future. Therefore, working on such suspicions and ensuring that acceptable communication is re-established is an imperative in post-conflict society. This must be supported by the rule of law so that social interactions are governed by equitable and acceptable terms. This helps to replace private justice by public institutions bound by accepted rules.

2.2.2. Building Confidence and Trust

This second stage in reconciliation process requires that warring parties restore confidence in themselves and trust in each other. Molm, Takahashi and Peterson (2000) defined trust as a inner belief to overcome worries by having kind expectations about others. As Kenworthy et al., (2015) observed it therefore, in post-conflict societies warring parties ought to work toward a process of reciprocal trust that permits smooth functioning of the society. Indeed, violent conflicts affect every member of the communities in one way or the other. Some are victims while others are perpetrators who in most cases ought to face justice at the end of conflict.

Fischer (2011) asserted that violent acts in conflict break social bonds among individuals and destroy the social fabric that binds a community together. Therefore, re-establishing trust is imperative for long lasting peace. The required mutual trust assumes the minimum of humanity in other people on the other side of the conflict that distinguish a person with his acts. That is hating the sin but not hating the sinner to promote the culture of non-violence (Clark, 2000). In addition, Sida (2018) found that the victim's capacity to discern the responsibility of perpetrators remains an important move in overcoming the generalized myth that all everyone in the other group is a criminal. Research findings found that trust serves as a means of reducing uncertainty and developing social bonds between warring parties (Molm *et al*., 2000, Cook *et al*., 2005). In other words, trusting another person or party on the other side of the conflict has the potential for triggering reconciliation.

2.2.3. Towards Forgiveness and Empathy

The next and last step in reconciliation process is forgiveness leading to empathy building between warring parties. As Halpern and Weinstein (2000) observed it, forgiveness comes from the willingness of both victim and perpetrators to listen and understand each other. However, Enright (2008) was of the view that empathy ought to be by truth-telling in order to create objective environment within which conflicting parties look at the past succinctly to discern its detrimental effects of everyone. This process helps all actors in conflict to recognize their common identity in order to transcend former lines of hatred. In the same context, Wade and Worthington (2005) noted that forgiveness remains a journey that had the following key components: grieving deeply, facing fear, developing self-awareness, developing empathy to others, remorse, acknowledgment and making sense out of what happened.

Moreover, empathy does not mean to let it go as if nothing happened. It is developed through story-telling, sharing experiences in peaceful environment. Sawatsky (2007) highlighted some conditions under which forgiveness and empathy building is most likely to occur. They include a conducive environment to freely express own experience, commitment to hear other's story, readiness to give up something, considers others as humankind and give life meaning.

2.3. Aspects of Reconciliation

Kriesberg (2007) outlined the following aspects of reconciliation process: They range from the units or parties involved, the dimensions of reconciliation, the degree of reconciliation, and the symmetry of each aspect.

2.3.1. Units

Violent conflicts destroy social ties binding people and communities together. Consequently, in post conflict societies, reconciliation is not only essential to warring parties but also to each and every individual members of the community at different levels. Bloomfield and Huyse (2003) highlighted that reconciliation involved different individuals, groups, communities or nations at different levels. In the same context, Kabwete (2018) differentiated succinctly the agents of reconciliation from individual, groups, ordinary and elites citizens. Kohen et al. (2011) noted that reconciliation ought to start within individuals (individual reconciliation), then extends to others (interpersonal reconciliation) in most cases victim and perpetrators and finally to groups, communities or nations. Indeed, as Lederach (2002) expressed it, reconciliation is all about one's internal world. It deals with one's feelings, emotions, perceptions and the way he/she interprets the surround world. Briefly reconciliation process involves different agents or units depending on the nature and magnitude of conflicts. The unit may be a single individual, a group of people, the community or even a nation or a country.

2.3.2. Dimensions

According to Kriesberg (2007) reconciliation incorporates a combination of truth-telling, restorative and retributive justice, safety and security. Similarly, Nets-Zehngut (2007); Janine (2012); and Natalya (2012) were of the view that accountability, reparations, Security, apology and forgiveness, and binding forces remain the key ingredients of reconciliation. In this research we will mainly focus on the four dimensions proposed by Kriesberg (2007).

Truth-telling is a fundamental factor in reconciliation. It helps former enemies to appreciate the past sufferings and the subsequent injuries that have been caused by either parties. Indeed, without truth, every party will remain at its isolation. The group of victims is aware of its suffering while the group of perpetrators is on the defensive side trying to deny the facts. Therefore, minimal recognition of injuries that one of the conflicting party has caused to the other is a key step towards reconciliation process as it enables shared understanding. As Borer (2006) put it, truth-telling had relevant and significance importance in reconciliation process particularly when it is done in public as everyone knows who did what to who. In other words, the public will know and recognize the suffering of the victim party and the responsibility of the perpetrator.

It important to note that truth-telling serve as the basis for proper justice. Indeed, as Llewellyn and Howse (1999) have observed it, victim party ought to obtain justice for the sufferings. Redress of the past sufferings also play a key role in reconciliation process. Rigby (2001) distinguished retributive and restorative justice and their contribution to reconciliation. Retributive justice on one hand denotes to discerning individual and their responsibilities in the conflict with a view to inflicting commensurate punishment. This helps to avoid generalized responsibility or the myth of collective guilty which can also worsen or cause further conflicts. On the other hand, restorative justice deals with compensation for the lost incurred by the victim. An arrangement is made to facilitation the restitution of what has been damaged or lost during the conflict.

Apart from this justice aspect, there is also a compelling need to establish legal framework to prevent not only the opportunity for revenge but also future similar conflicts. This will provide a forum for mutual respect among former antagonist parties. It is important to note that this is not a quick fix, it is a process that requires time. Indeed, past experience is still flesh in some survivors and the shame associate with the conflict still breaking news. Consequently, survivors may not be in a position to forgive while perpetrators may want to revenge. Strict application of the law will help to bridge this gap and pull all parties together.

2.3.3. Degree

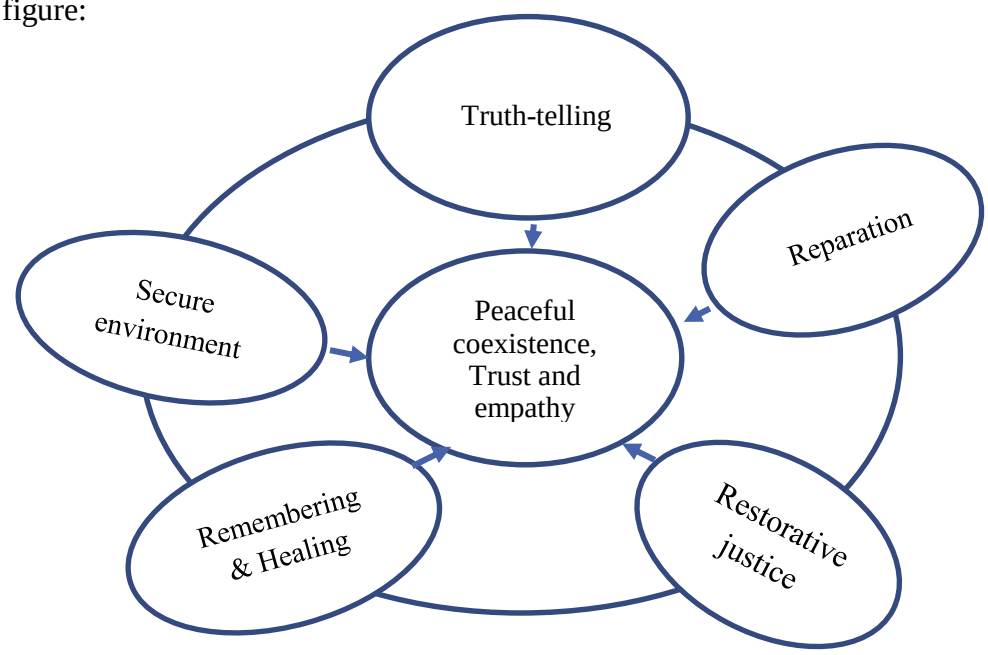
The extent or degree of reconciliation can be described through its dimensions as they are all supportive each other. Indeed, once one of the dimensions is achieved, it can be a stepping stone for others. For instance, truth-telling may pave a way to justice, healing, forgiveness and for possible peaceful coexistence. The degree of reconciliation therefore depends on the rate at which members of each group demonstrate the willingness to each dimensions. The more many members achieve reconciliation to certain dimensions, the more reconciliation in its entirety is likely to be achieved. In addition, Stedman (2002) highlighted that the size of people who reject or concur with reconciliation process indicate the degree at which reconciliation has been achieved. In other words, high level/degree of reconciliation is only achieved when members of all conflicting parties concur with reconciliation. Otherwise, when the big number rejects some or all aspects of reconciliation, they are more likely to influence others or even impede other reconciliation steps. Kriesberg (2007) illustrated this situation by Israeli-Arab conflict where may members of antagonist groups reject resolution of the conflict and consequently undermines any step toward reconciliation.

Briefly, as Ross (2006) summarized it, the degree of reconciliation depends on the level at which members of antagonist groups collectively demonstrate commitment to all aspects of reconciliation process.

Symmetry

Reconciliation requires all actors to come to terms with each other. This implies a sacrifice for losses of the past that cannot be recovered on one side and responsibility for past deeds on the other side. In other words, one group must be committed to apologizing while the other ought to forgive. In most cases, the victims are the one to forgive even if the apology is not expressly demonstrated. The symmetry aspect therefore depends on the way one side is willing to apologize while the other is committed to forgive. This process is dependent upon historical relationship between the antagonist parties. Researchers such as (Long and Brecke 2003; Ross 2006) indicate that inclusive cultural practices (stories, expression, enactments) ease the symmetry process and greatly contribute to reconciliation process.

In a nutshell, complete reconciliation is achieved when all aspects have been achieved by antagonist groups though at different level. All reconciliation aspects are equally important and mutually supportive depending on the circumstance and social context. In other words, you cannot achieve complete reconciliation if one aspect is missing. For instance, if there is no justice, or security, you cannot talk of reconciliation. The process of reconciliation can be summed up in the following figure:



Adapted from John Paul Lederach, 1996

The above figure indicates that for reconciliation process to be initiated, there is a need for safe and secure environment within which all people (victims, perpetrators and the general public) can live without fear of being re-victimized or innocently accused of having participated in the crimes of the past conflict. In addition, when there is a safe and secure environment, the next step ought to be truth-telling to unveil the past in its details. In this stage, responsibilities will be established, perpetrators separated from victims and the truth about the past will be established. This will led to the third step, reparation. The perpetrators will repair the damages caused to the victims. This step goes hand in hand with ensuring that justice is given to everyone who has been affected in one way or another. Though justice will be administered, the past cannot be taken for granted. There will a need for remembering and commemoration to ensure that the past never happens again. This will also help victims of the past to heal from its wound and consequently forgive those who hurt them in the past and coexist peacefully.

2.4. Reconciliation in the Context of Rwanda

In the context of Rwanda, reconciliation refers to the use of a comprehensive and integrative approach to confront the history in order to live the present peacefully and plan the future of the country. Typically, NURC (2010:3) noted that reconciliation is a contract, commitment, agreement, between Rwandans for embracing national culture and values such as mutual respect and equality, complementarity, trust and tolerance. This requires confronting own history with a view to healing its wounds and coming to terms for better present life. It is therefore believed that reconciliation will pave a way for other development efforts.

Dimensions of Reconciliation in the Context of Rwanda

a) Confronting the past, living the present and planning for a better future; the divisive conflict that led to 1994 Genocide against Tutsi in Rwanda has its root causes in the history of the country (Tiemessen, 2004; Brounéus, 2008; NURC, 2015). Therefore, common understanding of this past and confronting its division will set path to true reconciliation. In other words, as NURC (2015:xv) emphasized it, as many Rwandans understand and learn from their past, there is too much likelihood of higher degree of reconciliation.

b) Citizenship and Identity. Baubock (2007) defined citizenship as the status of being a citizen of country who enjoys equal rights with other citizens of the same country. In other words, policies and laws must be in place to ensure that all citizens equally enjoy fundamental rights and have equal obligations to the country. It is therefore believed that the more every Rwandan feels attached to his/her national identity, the higher reconciliation is to be achieved.

c) Political culture. Legitimate and inclusive political structures are believed to be the basis of reconciliation. In this context, NURC (2015:xvi) posits that the more citizens consider government structures as legitimate and non-discriminatory, the degree of reconciliation that is likely to be achieved increases.

d) Security and wellbeing. Security and wellbeing are founded on the fact that it is the primary role of the state to protect its citizens and safeguard citizens from external threats. Whenever citizens are safeguarded, they develop the zeal to commit themselves to national reconciliation processes (NURC, 2015:xvii).

e) Justice, fairness, and rights. Justice is a general aspect that is not only limited to restorative and retributive aspects but also other important aspects such as accountability, healing, forgiveness, social cohesion which are key to reconciliation (NURC, 2015:xviii).

It is in this context that Gacaca Courts were introduced for not only punishing the perpetrators but also for knowing the truth about the Genocide, healing the wounds it caused and ensuring that social bonds are re-established among Rwandans.

f) Social cohesion. Social cohesion is the final phase of all reconciliation efforts and a consequence of community reconciliation. Social cohesion is generally described in terms of interactions, confidence and trust among previous enemies that allows the functioning of the society (Govier and Verwoerd, 2002). Social cohesion therefore contribute to re-establishment of viable relationship among the victims and perpetrators of 1994 Genocide against Tutsi. It is therefore believed that when trust and frank social interactions are re-established among Rwandans, the degree of reconciliation will be increased (NURC, 2015:xix).

2.5. Youth-led Initiatives in Promoting Reconciliation

Researchers agree that young people remain key actors that must be included in reconciliation process for sustainable peace (UNDESA, 2003; UNICEF, 2011; Tolentino, 2017; Stine, 2015; Skalli, and Thomas, 2015). Indeed, not only young people in post conflict societies are a vivid force for change but also youth-led initiatives in reconciliation process in different context yielded positive results. Research findings indicate that youth initiatives include Youth-led forums to uncover the past in order to change social categorizations; Youth networks to promote dialog, contact and interaction in order to develop grass-roots structures for peace as well as youth organizations and associations to advance collaborative activities (Bloomfield, Barnes and Huyse, 2003).

2.5.1. Youth Forums to uncover the past and confront history

According to Andrews (2006:18), “what you are today is the result of your past and what you will become tomorrow is determined by how you live today”. The later statement highlights the importance of understating the past in reconciliation process. Indeed, there is a current need for reconciliation due to a painful and divisive past.

Confronting the past in order to overcome its divisions helps to ensure sustainable reconciliation (IDEA, 2003). Indeed, divided communities can only learn from their past problem and build a shared future out of them. In fact, someone who does not know where he/she come from cannot know where he/she is going. It is not possible therefore to forget the past and start completely fresh as if nothing had happened. A rational drive for building a brighter future is normally the need to change the undesirable past and ensure that it does not happen again.

Therefore, a common understanding of the past and its consequences helps to ensure that what happened will not happen again. The past must therefore be examined to its details to generate a more trustful and united present with a view to planning a brighter and safer future.

According to Sida (2003:20), confronting the past helps all conflicting parties to acknowledge its sufferings with a view to moving to constructive relationships, in attitudes and behaviour. Researchers unanimously found that common understanding of the past remains important step towards reconciliation (Kalayjian and Paloutzian, 2009:181). Although facing the traumatizing and painful past may seem to increase intergroup tension in the short run, Maddison (2016:207) noted that it is equally essential in order to address the fragmented relationships and to initiating psychological healing. Indeed, past storytelling helps establish a conducive environment for healing, forgiveness and possible coexistence. Various strategies have been used by different societies to confront the past. These strategies range from public confession in public, storytelling, commemorations and other inclusive ceremonies.

2.5.2. Youth Networks to Promote Dialog

Enright (2008) describe dialog as a commitment to listening to others with different viewpoints. This requires everyone interlocutor to acknowledge and contend others viewpoints even if you do not agree with it. Bringing together the previously antagonists on the same forum and enabling them to talk is a stepping-stone to further reconciliatory initiatives. Otherwise, if antagonist parties cannot seat on the same table, there is no hope that any other reconciliatory initiative can work.

According to Dessel and Rogge (2008) such kind of dialog involves individuals and groups with a view to exploring and understanding the root cause of past conflict, addressing them and building a better future. Researchers agree in four main activities that promote dialog. The first is category include problem-solving workshops bringing together conflicting groups in order to devise solutions to their disputes. The second is conferences; the third activity is related to conflict management training for future conflicts preventions; and the last activity is to ensure effective communication or dialogue.

2.5.3. Youth networks to promote Contact and Interaction

Research findings from different contexts suggest a strong positive direct link between inter-group interactions/contacts and positive intergroup attitudes (Binder *et al*., 2009; Ensari and Miller, 2002; Pettigrew and Tropp, 2006, and Tausch, *et al*., 2007). Indeed, creating space for personal interaction between different groups encouraged group members to bond with and unmask others. Through regular collaboration, communication and integration, young people reflect an inclusive national identity and develop friendships despite grievances that illustrates the power of personal interaction. Researchers have found that interactions between members of the group are likely to create friendships (Turner, Hewstone and Voci, 2007; Davies, *et al*., 2011). Indeed, such interaction are likely to take place in an environment characterized with some conditions such as cooperation, trust, frank communication, equality, familiarity (Turner and Feddes, 2011; Turner et al., 2007;).

Mackie *et al.*, (2008) found that group interactions stimulates changes in intergroup emotions and behavioral tendencies. Indeed, group membership is an individual self-identity that can shape how someone appraises any event that had impact on the group and triggers corresponding reaction.
Research findings have consistently found that inter-group appraisals play an important role in determining specific behaviours to both in-group and ou-grou (Mackie and Smith, 2002; Zomeren, *et al.;* 2004 and Leonard, Mackie & Smith, 2011).

2.5.4. Youth Networks for Changing Social Categorizations

Social categorization is the way people think of others due to their belonging to the same or different group. This self-identification in most case replaces the individual (I) with the collective (we). Therefore, as Seger, Smith and Mackie (2009) put it, collective group behaviour depends on individual self-identification to the group or other situations that can have impact of the group.

Therefore, change of social categorization-changing from one identity to another is a sign of self-regulation to group behaviours. In other words, once someone has joined the group, it is expected that his/her behaviour will change in one way or the other to conform to group behaviours. Otherwise, members of the group can also exhibit reluctant behaviours towards the group in case collective identity does not fit their emotions (Weisbuch AND Ambady, 2008, Smith *et al*., 2007; Kessler and Hollbach, 2005).

Generally, when self-identification (I) is replaced by collective identification (we) , it is an evidence that change of social categorization has taken place either due to emotion contagion, group influence or other positive attitudes of the group (Leonard, *et al*., 2011; Moons *et al*., 2009, Smith *et al*., 2007). Dessel and Rogge (2008) concluded that there are multiple benefits in inclusive youth forums that promote reconciliation. Among them; group members strengthen their social cohesion as each one will understand other's situation; develop a sense of collective identity; minimizes inter-personal divisiveness; values others points of view; clarifies one's beliefs; each one learns from others; helps to overcome previous individual categorizations; promote mutual respect and common understanding as well as effective communication with a view to conjugating their efforts towards solving issues of common interest.

2.5.5. Developing Grass-Roots Structures for Peace

Youth-led initiatives also help to create grass-roots structures to sustain peace at local level. In this context, young people sensitizes the community to promote peace and avoid conflicts. Such structures may be in a form of local peace clubs, regular sensitization campaigns, public training programs, mediation programs, among others.

2.5.6. Advancing Collaborative Activities

Youth-led initiatives also incorporate collaborative activities among members of the groups to help them engage in positive and productive activities. The assumption is that when they share common interest in what they do together, they are likely to move beyond previous isolation, frustration and anger towards a collaborative relationship and subsequently development.

In addition to economic development projects, collaborative activities provide members with much-needed social services. Collaborative activities not only brings financial benefits to participants but also promote commitment to social reconciliation.

2.6. Theoretical Review

This research is built upon intergroup relations and emotions theories as a framework to understanding the role of youth inclusive initiatives in reconciliation process. The following theories guided the researcher throughout the whole process:

2.6.1. Realistic Group Conflict Theory

The pioneer of Realistic Group Conflict Theory is Muzafer Sherif in 1966 and (Valentim, 2010). This theory postulate that group members interact on the basis of functional and interdependent relations. Sherif was of the view that members of the groups strive to achieve collective goals when they are in congruence with their respective personal emotions, feelings and aspirations. In the process of striving to achieve group goals therefore, members align their own behaviour to the standard behaviour accepted by the group.

When applied to this research, the researcher assumes that members of Hope and Peace Foundation though from different social groups share the same goals and are consequently likely to exhibit cooperative behaviours.

2.6.2. Social Identity Theory

This theory holds that relevant membership to a group influences individual feelings, behaviour and attitudes as well as the way of self-identification to the extent that I become we (Abrams and Hogg, 1990: 2). In other words, the individual self-image is derived from membership in social group. Put it differently, the mere self-identification in terms of an in-group membership creates preference to the members of the same group and indifference to members of different (Valentim, 2003). That is, the individual accepts the social identification to the group as a relevant self-concept. This theory has three fundamental assumptions. The first assumption relates to the distinction between individual and group identities. In the same context, Tajfel and Turner (1979) substantiated this theory and postulate that every individual self-categorization is organized within a continuum of two extremes defining his/her behaviours. At one extreme, there is individual self-identity while at the other there is collective/group identity. Interactions with other members of the group are controlled by common values while individual interactions outside the group are based on personal motivation and characteristics.

Therefore, the content of specific group behaviors lies on the basis of the salient social identity underlying them. It is therefore believed that when a member of the group defines himself/herself as a member of a particular group, the persons refers to group typical attributes, values and characteristics which differentiate the group from others. This theory is relevant to this research as membership to Hope and Peace foundation presupposes change of social categorization among its members and is likely to trigger a new social identity. The new social identity for the mere fact of belonging to Hope and Peace Foundation is likely to promote reconciliation among its members and the surrounding communities.

2.6.3. Self-Categorization Theory

Social categorization theory assert that when people categorize themselves in terms of a shared social membership, there is a tendency to accentuate intragroup similarities and intergroup differences in relevant dimensions of comparison with other groups (Turner, 1987:42). Self-categorization theory postulates that when a given social identity is made salient, self-perception becomes depersonalized, leading individuals to see themselves as interchangeable representatives of the relevant social category at stake.

Research findings (Smith and Henry, 1996; Turner *et al*., 1987) indicate that self-categorization instigates members to think of themselves as having the characteristics associated with group membership, a process called self-stereotyping, which leads to a perception of interchangeable representative of the group rather than as unique individuals. In this context, one may affirm that in-group memberships become part of the self. This new self-identity permeates in-group members and will ultimately empower them to influence one another and exchange ideas, emotions and actions. Consequently, the researcher believes that membership to Hope and Peace Foundation depersonalizes individual identities of its members and promote a collective social identity of the group which in turn promote unite and reconciliation among its members.

2.6.4. Intergroup Emotions Theory

Intergroup emotions are emotions people feel on account of their membership in a group to which they belong and with which they identify (Mackie and Smith, 2016:195). The guiding assumption of intergroup emotion theory is that when significant group identity becomes salient, people think of themselves and fellow in-group members as "we," as relatively interchangeable members of the group rather than as unique individuals. Intergroup emotions theory posits that categorization and identification processes generate group-level appraisals and thus group-based emotions about anything relevant to that membership and that such emotions in turn have pervasive effects on intergroup behavior (Spears *et al*., 2011).

Briefly, as Mackie, Smith and Ray (2008) put it, intergroup emotion theory tries to understand intergroup relations by stressing on emotions stimulated by belonging to, and by deriving identity from, a social group (processes called self-categorization and identification). These emotions are shaped by ways in which members of different groups see group-relevant objects and events. These emotions come become part and parcel of group membership itself and will ultimately direct and regulate specific intergroup behaviors. This theory is relevant to this research as far as membership to Hope and Peace Foundation is concerned. Indeed, the researcher believe that membership to Hope and Peace Foundation dictates emotional experience of its members and subsequently triggers their collective identity to the expense of their individual identity.

Although all the above intergroup relations and emotions theories are relevant to this research, the researcher mainly focused on intergroup emotions theory as the analysis framework for this research. It is understood that membership to Hope and peace Foundation made salient the previously ethnic emotions and created a made potent new reconciliation behaviors relevant to the new acquired national identity, I am a Rwandan "Ndi Umunyarwanda".

2.7. Research Gap

As discussed above, all theories were optimistic to the influence of group membership and subsequently intergroup relations on individual identity. However, they failed to explain sufficiently the situation of dual identities or even multiple social categorizations and the ways in which such specific identities are made salient or how a combinations of social identities may influence the way individuals interact with each other and the way in which different emotions may arise. Thus, this research will help to bridge the gap by analyzing behavior change of members of Hope and peace Foundation. It is worth to not that members of this foundation do not only come from different social categorizations but also had different identities.

CHAPTER THREE

METHODOLOGY

This chapter discusses the following aspects: research method, research design, population, sample, and sampling techniques. It also describes various procedures and instruments used in data collection process as well as data analysis techniques data analysis, and ethical considerations.

3.1. Research Design

Kothari (2004:31) defines a research design as a blueprint for the collection, measurement and analysis of data; an outline of what the researcher will do and how he/she will do it to facilitate efficient conduct of different research operations. In the same context, this study uses a triangulation approach of both qualitative and quantitative design. Qualitative design dealt with qualitative data from desk research, observation and information collected from interviews while quantitative design dealt with quantitative data collected through questionnaires.

3.2. Population and Sampling Techniques

A research population consists of all subjects that are being studied (Kumar, 2010:176). The target population for this research was 488 young members of Hope and Peace Foundation and the Executive Secretary of National Unit and Reconciliation Commission who is responsible for daily monitoring of all associations and organizations working in the field of reconciliation. Therefore, he is better positioned to evaluate the role played by inclusive youth initiatives in reconciliation process. The representative of Hope and Peace Foundation, the Executive Secretary of NURC and 15 representatives of different social categories (that is 5 per each category) were purposively sampled. The 5 respondents from each category were selected based on their leadership roles in their respective groups. In total 16 members of Hope and Peace Foundation including the representative of Hope and Peace Foundation were selected and interviewed in this research.

Indeed, purposive sampling technique, also referred to as judgmental sampling has been described as a deliberate choice of a participant due his/her qualities (Emmel, 2013; Etikan, Musa and Alkassim, 2016). The aforementioned respondents therefore were deemed to hold useful information on the core subject of this research by virtue of their positions. In addition, the researcher applied the following formula provided by Israel (2013) to determine the sample size among the remaining 472 members of Hope and Peace Foundation.

$n = \frac{N}{1+N(e)^2}$ where N=Population, e=Sample error,

$$n = \frac{N}{1+N(e)^2} = \frac{472}{1+377(0.05)^2} = \frac{472}{2.1925} = 215.7 \cong 216 \text{ respondents}$$

After the determination of sample size, the researcher ensured that proportional sample size for each category is obtained by applying Probability Proportional to Size for each category and calculating its respective Basic Probability Weights (Kothari, 2004:66). The following table indicates exact sample size for each category.

Table 1: Sample size for each category

Category	**Population**	**N**
Victims	**155**	71
Descendants of perpetrators	**258**	118
Born out of rape	**59**	27
Total	**472**	**216**

The researcher applied simple random sampling to obtained representative sample from the population (Singh and Mangat, 2013). This entailed assigning distinct identification number from 1 to 472 and then writing each of these numbers on a different slip of paper. These slip of papers were then put in a basket, picked randomly till 216 corresponding to the required number of respondents in this research.

3.3. Data collection techniques and Instruments

Primary and secondary data collection methods were used during this research. Kara (2013) highlighted that primary data are collected for a specific research problem under investigation, using procedures that fit the research problem best.

Similarly, Douglas (2015) referred to primary data as those collected for the first time by the researcher while secondary data is already collected or produced by others. Primary data for this research were collected using questionnaires, interviews, as well as direct observation through face-to-face interactions with members of Hope and Peace Foundations.

On the other hand, Smith (2008) referred to secondary data as those created by other researchers and made available for reuse by the general research community. These data may be used for description of contemporary and historical attributes, comparative research or replication of the original research, reanalysis, research design and methodological advancement as well as teaching and learning. The researcher collected secondary data by reviewing an extensive literature, academic researches, journals as well as relevant reports and documents.

3.3.1. Questionnaire

According to Bulmer, Vaus and Fieldong (2004) a questionnaire remains one of the principal research tools for discovering people's thoughts, experience, attitudes and orientations to future action. Through questionnaires, the researcher collected information related to the role played by inclusive youth initiatives in reconciliation process. The used questionnaire consists of 37 items subdivided into six categories corresponding to relevant reconciliation barometer namely: understanding the past, individual healing, social cohesion, trust, communication and individual identity.

3.3.2. Interview Guide

The researcher conducted in-depth interviews with the representative of Hope and Peace Foundation, 15 representatives of each social cluster in the foundation as well as the Executive Secretary of NURC. The interview was structured around seven questions aimed at getting a deeper understanding of the role of inclusive youth initiatives in reconciliation process. A particular emphasis was put on participation in youth-led association such as Hope and Peace Foundation and its impact not only on individual member's attitude, behaviours vis-à-vis reconciliation but also in their respective communities. Moreover, relevant issues discovered during the actual interview were also explored to allow the researcher to collect maximum information. Indeed, as Rubin & Rubin (2012) explained it, in-depth interviews help the researcher to talk to people who have knowledge of or experience with the problem under investigation with a view to exploring in details the experiences, motives, and opinion of others and learning to see the world from perspective other than his/her own.

3.4. Data Collection Procedures

The researcher formally requested authorization to conduct this research from relevant offices. These included the University of Rwanda, National Police College, the representative of Hope and Peace Foundation as well as the Executive Secretary of NURC. After getting a formal authorization, the researcher contacted concerned participants for convenient appointments. After fixing the appointments, then the researcher embarked on data collection process using the above-mentioned instruments.

3.5. Data Analysis Methods

Bergin (2018) describes data analysis methods as a set of scientific operations used to inspect, clean, transform and model data with a view to discovering useful information, arriving to conclusions and supporting decision-making process in a research.

For the purpose of this research, the researcher used various analysis methods with a view of testing various hypotheses of this research. Data analysis methods in this research included Framework Analysis Method to qualitative data as described by Dey (2004). This was done by making transcriptions, organizing data, familiarization, coding and developing themes (Lacey & Luff (2009). This helped the researcher to identify and mark the underlying themes in qualitative data and subsequently to group similar information together in categories and relate different themes to one another.

This in turn helped the researcher to move from descriptions to the actual meaning of these descriptions and their relationship with the subject matter under investigation. Nvivo software also helped the researcher to analyze scripts from interviews with a view to searching for similar statements. In addition, the researcher used quantitative analysis to statistical data using Statistical Package for Social Sciences. To this end, the researcher used bivariate analysis methods to test differences between the paired attributes of respondents on the role of inclusive youth initiatives in reconciliation. Indeed, Golberg (1998) described this method as a collection of statistical techniques that serve as a basis for drawing inferences about relationship among interrelated variables. Therefore, this method helped the researcher to draw inference on the relationship between various inclusive youth initiatives in Hope and Peace Foundation and their impact on reconciling its members.

3.6. Validity and Reliability

Muijs (2012) defined validity as the accuracy with which an instrument measures what it is intended to measure and yields data that really represents reality. Reliability on the other hand refers to the measure of the consistency of a concept (Edlund and Nichols, 2019). The questionnaires were first administered to other respondents other than those concerned by this research to test the clarity and simplicity of questions before being used in actual research. The researcher invested diligence and commitment to consistency throughout interviewing, transcribing and analysis stages.

In an effort to ensure validity and reliability, the researcher also used triangulation technique by relating and contrasting data collected from different sources to uncover different views. Similarly, the researcher strived to present all relevant views, be it positive or deviant to test the interpretation of findings. In the same vein, the researcher tried to adequately and systematically use original data where possible.

In addition, the researcher ensured that questionnaires are more effective and more consistent by testing Cronbach Alphas. After pilot project, questions were re-adjusted and all six categories have good reliability: Understanding the past (4 items, α=0.906), Individual healing (4 items, α=0.992), Social cohesion (8 items, α=0.847), trust (11 items, α=0.987), communication (3 items, α=0.991) and individual identity (7 items α=0.947).

3.7. Ethical Considerations

All used source of information in this study are acknowledged through a systematic referencing. In addition, the researcher requested the respondents to fill and sign an Informed Consent Form before the administration of questionnaire or the actual conduct of interviews. The informed consent binds the researcher to the obligation of ensuring the confidentiality of personal identification. No one else will have access to personal identification forms of respondents. The informed consent forms containing personal identification data will be kept separately with questionnaires to avoid any connection of the form with the corresponding questionnaire. It was also made clear that the information collected will be used for academic purpose only.

Notwithstanding the above ethical considerations, it was not easy to approach and interact with respondents on their dark, frustrating and shameful past. Consequently, the researcher approached the representative of the foundation and mentors of clusters who psychologically prepared respondents in advance. This made them able to share their experience without reservation.

CHAPTER FOUR

DATA PRESENTATION, ANALYSIS AND INTERPRETATION OF FINDINGS

This chapter makes a critical analysis of the data collected from the ground and presents major findings of this research. Data are categorized and analyzed as per corresponding research objectives and reconciliation barometer dimensions taking into account the conceptual framework of this research (section 1.9).

4.1. Background Information of Respondents

Before entering the presentation and analysis of collected data, it is important to provide an overview of respondents who participated in this research. This description is provided as per their sex, age, and experience as member of Hope and Peace Foundation. The following table provides an overview of respondents' background information.

Table 2: Background Information of Respondents

Respondents	**n**	**Sex (%)**		**Mean Age (SD[1])**	**Education level (%)**		
		Male	**Female**		**Primary**	**Secondary**	**University**
Victims	71	39 (55)	32 (45)	26 (3.6)	21 (30)	44 (62)	6 (8)
Descendants of perpetrators	118	71 (60)	47 (40)	24 (3.9)	64 (54)	50 (43)	3 (3)
Born out of rape	27	8 (28)	19 (72)	25 (2.1)	22 (83)	5 (17)	0
Total	**216**	**118 (54)**	**98 (46)**		**108 (50)**	**99 (46)**	**9 (4)**

[1] Standard deviation from the mean

In light of the above table, the average age for all respondents is around 25 years old with little variability. This is a good indicator that respondents of this research are generally young people who were born slightly before or after the 1994 Genocide against Tutsi in Rwanda. In other words, during the genocide most of them were too young (or not yet born) to witness or experience it though it had detrimental consequences of their life. Therefore, the researcher believes to obtain objective information from the respondents. In addition, the table indicates that male and female are proportionately represented with 54 % and 46% respectively.

There is no doubt that the researcher obtained balanced views from both male and female. Similarly, all respondents attended formal school at varying levels from primary to University. It is assumed therefore that respondents of this research have the required level of understanding that helped them provide relevant information.

4.2. Activities of Hope and Peace Foundation in reconciliation process

The respondents of this research indicated that Hope and Peace Foundation undertake various socio-economic activities aimed at promoting reconciliation. One of the respondents who has been working with young people for over 5 years in reconciliation process summarized it as follows:

> *Current Rwandan youth are playing a special role in reconciliation process….they are like a bridge between the old and the future generations,…they did not take an active role in 1994 Genocide,….they are simply the victims of our dark past,…being in a conducive environment that allows them to objectively learn our history,….having the leadership support, it is an opportunity that they are exploiting to build a new history without divisionism (*HPF217).

The aforementioned statement from the respondent underscores the role of youth in reconciliation process. Now a critical question would be to know various activities being done by youth and how they are doing them to build a new Rwandan history. The researcher therefore investigated various activities of youth with a view to evaluating their contribution in reconciliation process using a case study of Hope and Peace Foundation. The following table summarizes the views of respondents on various activities conducted by Hope and Peace Foundation.

Table 3: Reconciliatory activities of Hope and Peace Foundation

Activities	**n**	**Mean-SD**	**P-Value**
Debates	216	1.0(.0)	.00
Conferences	216	1.0(.0)	
Commemoration	216	1.0(.0)	
Workshops	216	1.0(.0)	
Testimonies sessions	216	1.0(.0)	
Community works	216	1.0(.0)	
Development projects	216	1.0(.0)	
Collective sports	216	1.0(.0)	

Individual counselling	216	1.0(.0)	

Source: Data collected from the field, March 2021

In light of the above table, all respondents without variation affirmed to have participated in the above activities within Hope and Peace Foundation. The average 1 to all items indicates the convergence of the views of respondents vis-à-vis various activities conducted by Hope and Peace Foundation in promoting reconciliation. The standard deviation indicate that all responses converge on the list of activities of Hope and Peace Foundation while the P-value indicates that there is statistical significance among respondents' view. In other words, all respondents affirmed the above list of activities conducted by Hope and Peace Foundation. During our interviews, it was also found that these activities greatly contributed towards reconciliation process among the members of the foundation and have had multiplier effects on their respective communities. One of the respondents expressed it as follows: "Being involved in activities of Hope and Peace Foundation brought me from my own isolation into an interactive group where we share our experience, sorrows and help each other to shape the future" (HPF 14). The later view is shared by most of respondents who were interviewed. Most of them claimed that active participation in Hope and Peace Foundation not only facilitates their contact and interactions but also reinforces their social ties and provides a forum for common understanding of the past and shaping a shared future.

Similarly, another interviewee revealed that "Through group interactions, not only conflicts are solved amongst victims and their perpetrators but also mothers resolve issues with their children (born out of rape) who often blame them for their suffering" (HPF1). Likewise, interviewees indicated that these activities went beyond to members of Hope and Peace Foundation to other members of the community in need. Highlighted examples include widow survivor who left alone and poor families of perpetrators. Another interviewee demonstrated how these activities have had a reconciliatory impact in the following statement: "It seemed close to impossible for a widow survivor left alone or a widow of Genocide perpetrator to see children of perpetrators or survivors

coming for support until we (members of Hope and Peace Foundation) started community works to build houses for them" (HPF 126).

Interviewees revealed that such activities sent a message that young people were simply innocent victims of history and promoted reconciliation not only among members of the association but also among families of perpetrators and victims of 1994 Genocide against Tutsi. It is therefore affirmed that Hope and Peace Foundation activities have greatly contributed to reconciliation process among both members of the foundation and the surround communities. A 27 year female respondents summarized it as follows:

> *Every time I would see the children of my parents' killers, I would quickly judge them as 'Interahamwe'. On the other hand, they were unhappy and lived with stigma for their parents' actions. Although we did not physically fight, our hearts were never at peace. Those who were also born out of rape face similar issues of stigma and identity crisis. Their maternal relatives refer to them as descendants of Interahamwe while they do not even know their fathers. This organization provided a platform where we meet and solve issues thus changing our mindset* (HPF 1).

Having found the later general view of various activities of Hope and Peace Foundation, the researcher evaluated their impact on various indicators of reconciliation barometer.

4.2.1. Hope and Peace Foundation as a Forum for Understanding the Past

Respondents of this research revealed that Hope and Peace Foundation provided a forum for learning and understanding the past. As one of the respondents from the survivors category said it: "I learnt from Hope and Peace Foundation that not all Hutus perpetrated the Genocide, rather some courageous ones saved many lives" (HPF 72). This view is shared by most of interviews who indicated that before joining the foundation they have a subjective understanding of the 1994 Genocide against Tutsi. They contend that Peace and Hope Foundation provided them with a platform to succinctly and objectively understand the past events. Most of them referred to "Turi umwe" training programme. Translated literally "We are one" is a training programme meant to train members of the foundation on Rwandan history in general and that of the 1994 Genocide in particular.

The following table provide an overview of the views of respondents on the way Hope and Peace Foundation helped them understand the past:

Table 4: Understanding the past

Indicator	n	Mean-SD	P Value
Understanding Rwandan history	216	1.0(.1)	.01
Truth-telling about the Genocide	216	1.0(.1)	
Peaceful coexistence	216	1.0(.0)	
Shared future	216	1.0(.1)	

Source: Data collected from the field, March 2021

The above table indicates that all respondents with insignificant variability perceive Hope and Peace Foundation as an opportunity to not only know the truth about Rwandan history that lead to 1994 Genocide against Tutsi but also to promote peaceful coexistence with a view to planning a shared future. Indeed, the mean of respondents' views indicates that they all affirmed to have understood the past from Hope and Peace Foundation while the standard deviation indicates that the variability around the mean is too small. The P-value indicate that the difference between respondents' views on the item of understanding the past is statistically insignificant. In the same context, interviewees revealed that Hope and Peace Foundation provided them with a platform to understand objectively the divisive and hatred Rwandan history that culminated into 1994 Genocide against Tutsi. One of the interviewee noted that:

> *Training programmes and workshops of Hope and Peace Foundation helped me to understand that we were initially all Rwandans but colonialism brought in social categories based on wealth which were later turned into ethnic groups….I then realized that despite the past events of Genocide, we have to re-build out national identity "Ndi Umunyarwanda" to ensure that Genocide never happens again* (HPF41).

In the same context, another interviewee claimed: "The Genocide should not stop us from building our nation; in fact, we should use it as a stepping stone to build a firmer nation that is more focused on long term development" (HPF1). In the same vein, interviewees indicated that understanding the past help them to overcome it in order to work for a better future.

Briefly, Hope and Peace Foundation provided a forum for participants to better understand the past with its realities with a view to coping with it and living peaceful present life. Understanding of the past also helped them to dissociate individuals with negative historical acts.

4.2.2. Individual Healing

"Before joining Hope and Peace Foundation, everyone lived in isolation with his/her own depression, frustration, sorrows and stigma but the foundation became a forum for individual expression and subsequent healing" (HPF6). Most of respondents revealed that they were depressed before joining Hope and Peace Foundation. On one hand, the victims or survivors of 1994 Genocide against Tutsi who were left without someone to comfort them or whom they can talk to express their inner feelings and who were labelling all people of the other side of the Genocide as perpetrators (Interahamwe). On the other hand, descendants of perpetrators who were not only frustrated and stigmatized for the deeds of their parents but also who were blaming the survivors for the suffering of their parents in either prison or refugees outside the country. In addition, young people who were born out of rape were either stigmatized as descendants of perpetrators (Interahamwe) while they do not even know their fathers.

Respondents revealed that "Nyumva Nkumve programme" was a golden tool used by Hope and Peace Foundation to help members heal from their psychological wounds. This was a programme meant for sharing life experiences, feelings between members of Hope and Peace Foundation. As one of the respondents urged it, "Through 'Nyumva Nkumve' programme, young people affected in one way or the other by the genocide, meet and discuss their issues, share ideas, and come up with concrete decisions" (HPF1). Apart from Nyumva Nkumve programme, respondents revealed that individual counseling programmes were organized for people with extreme cases of trauma.

One of the interviewee expressed it as follows: “We also do individual counselling for the extremely traumatized and carry social therapy for all members to participate in social activities in order to bring them together” (HPF53). In the same context, HPF7 revealed how counseling programme helped her to cope with trauma and live a new better life. She said:

> *I survived the 1994 Genocide against Tutsi that took lives of all my family members, after the Genocide I hate everyone irrespective of their ethnic categorization, ….one of my colleagues invited me to Hope and Healing Foundation, I had counselling sessions with one of the members who had similar situation to mine and with time, I started interacting with others, currently I also help those with extreme traumatic situation.*

In addition, respondents revealed that active participation in social activities greatly contributed to intergroup frank interactions and subsequently individual healing. Respondents indicated that every year the foundation hold a commemoration period in which sessions of testimonies are organized. Such sessions help individual members to express their inner feelings and heal from psychological wound. As one interview put it, “testimony sessions have tremendous power to heal…sharing your own anger, frustration and sorrow makes you free and ready to move forward” (HPF64). Similarly, HPF 11 revealed how testimony session helped her to explode which resulted into effective healing. She stated “If you want to heal your wounds, you have to publicize them…Hope and Peace Foundations helped us to publicize our wounds which we had stocked in our heart for long time”.

In the same context, one of the interviewees shared his personal experience on how Hope and Peace Foundation helped him to transcend his frustration and shame caused on one hand by her mother who was detained in central prison over her participation in 1994 Genocide against Tutsi and on the other hand by his father who was killed during the genocide. He said:

> *I was always frustrated and ashamed, I was both a survivor and a descendant of perpetrator; my father was killed during the Genocide but also my mother was in prison over her participation in killings; it is a total dilemma; ….I could not even pay visit to my mother in prison, I did not want to be associated with her atrocities, …joining Hope and Peace Foundation provided me with an opportunity to meet other youth with similar or even worse background to me,…..we help and comfort each other,…and we currently visit my mother with my colleagues* (HPF9).

The above background is shared by many members of Hope and Peace Foundation; many of them who were born out rape have such kind of wounds. Their mothers are survivors while the presumed fathers are killers. The researcher found worse cases in which the rapist contaminated the victims with HIV/AIDS and mothers transmitted it to their children who were born out of that rape. One of them revealed how the foundation helped them to heal from the wounds of their background and hardship of their lives as well as how they started a new life journey after joining the foundation. He said:

> *Originating from rape without knowing your father is frustrating and stigmatizing at its own, being contaminated with HIV from that rape is an added burden and losing your mother due to HIV acquired during that particular rape is worse than any human being can imagine. However, joining Hope and Peace Foundation helped me to cope with my past, …enjoy present life and plan for a better life in the future;….I can tell you that I currently help other young people who still experience trauma and stigma of their past to ensure that we build a sustainable future* (HPF8).

It is worthy to note that members of Hope and Peace Foundations proved to have healed from the wounds of their backgrounds which were traumatic, frustrating and stigmatizing on different levels due to their participation in the activities of the foundation. Indeed, as they revealed it, each and every one in his or her isolation thought to be the cursed. The above findings concur with the following table that illustrates respondents' perceptions on individual healing as a result of being a member of Hope and Peace Foundation.

Table 5: Individual healing

Indicator	**n**	**Mean-SD**	**P Value**
Forgiveness	216	1.6 (.01)	.00
Impossible to revenge	216	1.0 (.00)	
Individual feelings	216	1.8 (.01)	
Living at peace	216	1.4 (.00)	

Source: Data collected from the field, March 2021

In light of the above table, most of respondents with insignificant variability affirmed to have healed from psychological wounds resulting from being affected by the 1994 Genocide against Tutsi.

The average perception of respondents indicates that most of them affirmed to have healed from the wounds of the past. The mean discrepancy on some items in the above table is therefore explained by the fact that healing is not a quick fix rather a long process. In other words, all members of Hope and Peace Foundation recognizes its role in healing process though not completely achieved. Moreover, the P-value indicate that the discrepancy observed between respondents' views is statistically insignificant. As one of them put it, "healing cannot be achieved over night but joining Hope and Peace Foundation helped me embark on the process and currently I feel comfortable in my new family" (HPF 74). This perception is shared amongst members of Hope and Peace Foundation who claimed that togetherness, friendship and social interactions of its members impacted positively on individual healing and made them live at peace with their past. In other words, they claim that participation in activities of Hope and Peace Foundation helped them to understand their past, reconcile with themselves and learn to live a new normal life. Most of respondents revealed that Hope and Peace Foundation was not only a forum for people with tragic background but also provided a platform to share experience, learn from and help each other. This helped members of Hope and Peace Foundation to heal or at least cope with the wounds of their past and engage in new social life.

4.2.3. Improved Social Cohesion

The findings of this research indicate that membership to Hope and Peace Foundation improved greatly social bonds that ties members together. One of them expressed it as follows: "We are currently living as one family with many members living in different parts of the country but who regularly meet to discuss family issues and actively participate in family welfare activities" (HPF1). The later statement from one of the respondents indicates how social bonds have been established between members of Hope and Peace Foundation and how its members are living a shared life. In the same context, findings from questionnaires as summarized in the following table indicate a positive and significant level of social cohesion among members of Hope and Peace Foundation.

Table 6: Intergroup interactions

Indicator	n	Mean-SD	P Value
Ethnic prejudice in the foundation	216	1.3(.0)	.00
Ethnic discrimination	216	1.0(.0)	
Ethnic stereotypes	216	1.0(.0)	
Genocide ideology	216	1.0(.0)	
Assistance to someone in another ethnic group	216	1.0(.0)	
Assistance from someone in another ethnic group	216	1.0(.0)	
Borrow from someone in another ethnic group	216	1.0(.0)	
Lend to someone in another ethnic group	216	1.0(.0)	

Source: Data collected from the field, March 2021

In light of the above table, all respondents without variation affirmed to have gained values, behaviours, attitudes and life goals from Hope and Peace Foundation that helped them to desist genocide related practices and promoted social cohesion among the members of foundation. However, insignificant variability has been observed in respect of ethnic prejudice among the members of the foundation. This variability can be understood through the following statement of one of the interviewees who stated that "we still know that one is a survivor, the other is a descendant of perpetrator or born out of rape…. however, we do understand that what unite us (our national identity) is more important than social categorization imported by colonialism" (HPF5). The later statement clearly illustrate how members of Hope and Peace Foundation transcended their past and look forward for a brighter future. Though they still know their previous backgrounds, all respondents indicated that Hope and Peace Foundation helped realize that they share a common fate and consequently use the former divisions to build a new social identity "Ndi umunyarwanda". The national identity "Ndi Umunyarwanda" was reportedly a key to strengthening social ties among the members of Hope and Peace Foundation and an ingredient to improved social cohesion.

As one of the respondents put it, “after all, we have been all affected in one way or another by our shared past, we are all Rwandans, we are the same, we speak the same language, we have the same culture, no physical differences as can be seen from black and white, why can’t we coexist together and build our country together?”. This exclamatory statement from the respondent indicates the level at which “Ndi Umunyarwanda” philosophy helped in building new relationship and shaping the current social life among the members of Hope and Peace Foundation.

The researcher also found that social relationship went beyond previous categorization to inter-group marriage. One of them revealed to have engaged in intimate relationship and actually married a husband from another “ethnic group”. She said: “before joining Hope and Peace Foundation, I considered everyone in the other group as my enemy …after joining this foundation, I realized that we are all victims of our history, I started developing relationship with others irrespective of their ethnic categorization and I am currently married to someone who is not of my so called ethnic group” (HPF4).

Consequently, respondents affirmed to interact and assist each other irrespective of their background (social categorization). One of the interviewee put it as follows:” today, I ask a service to whoever who can assist in our foundation irrespective of his/her ethnic background. If the one to help is of whichever group, I am always hopeful to get help” (HPF12). Similarly, HPF6 revealed that “Hope and Peace Foundation restored my hope for life, love for others irrespective of their ethnic belonging ….and I can tell you that those that I considered previously as my enemies are the ones who mostly participated in my wedding” (HPF5). In the same context, respondents indicated to have asked and obtained services several times from members of the foundation of different background. One of them explained it in the following terms: ”currently, there is no such useless thing like Hutu, Twa or Tutsi, we transcended them, we are all Rwandans, we help each other to find solutions to our problems, ….and we work together for common good” (HPF1).

Briefly, respondents indicated that membership to Hope and Peace Foundation provided them with an opportunity for social interaction, restored their social life and helped them to create new relationships and friendships not only within but also outside the foundation. Illustrative examples include new friendship acquired among the members of the foundation or through community works outside the foundation.

4.2.4. Promotion of Trust

The researcher assessed the comfort of respondents vis-à-vis key factors in intergroup relations to measure the level of trust among members of Hope and Peace Foundation. The aim of the researcher was to evaluate how regular inter-group interactions and contacts between members of Hope and Peace Foundation impacted their behavioral tendencies towards other members of the foundation who were considered as being on the other side of the Genocide. Their views were summarized in the following table:

Table 7: Intergroup trust

Indicator	n	Mean-SD	P Value
Friendship	216	1.0(.0)	.00
Mistrust among members	216	1.0(.0)	
Divisions of the past	216	1.0(.0)	
Interaction with other ethnic group	216	1.0(.0)	
Intimate friend with another ethnic group	216	1.0(.0)	
Associating with another ethnic group	216	1.0(.0)	
Doing business with another ethnic group	216	1.0(.0)	
Working with another ethnic group	216	1.0(.0)	
Voting for another ethnic group	216	1.0(.0)	
Marrying from another ethnic group	216	1.0(.0)	
Leaving my child to another ethnic group	216	1.0(.0)	

Source: Data collected from the field, March 2021

The above table reveals tendencies of intergroup friendship, emotions, sociability as key indicators of existing trust among all respondents without variation. In other words, all respondents revealed to have close and trustworthy friends in the foundation, to have never experienced mistrust among the members as well as their commitment to working with other members irrespective of their background or the so called "ethnic belonging".

One of the respondents illustrated how being a member of the Hope and Peace Foundation "Hope and Peace Foundation helped me to realize that we are all end receivers who were only affected by the past in which we did not take any part; this understanding reduced the suspicion and mistrust I used to have towards members of the other ethnic group to the lowest level and greatly contributed to frank and open collaboration with them" (HPF1).

In the same context, another interviewee indicated that "Joining and interacting with others in this foundation helped me not only to know each other but also to develop team spirit and togetherness that promoted trust among ourselves. Currently, I trust everyone irrespective of their background till probably they will prove me wrong" (HPF5). The later understanding is shared by all respondents who indicated to have understood that past divisions that led to 1994 Genocide against Tutsi we invented and instrumentalized by politicians for their own interests. Respondents indicated that this understanding helped them to realize that they are the same and consequently helped them to overcome divisions and their detrimental consequences.

It is in this context that most of respondents indicated to regularly interact, do business, marry and socialize with members of other ethnic groups without reservation or mistrust. As one Of the Respondents explained it, "without trust nothing would have been achieved by the foundation, trust is the basis for all of our activities and initiatives…, you cannot plan any development project or community work with someone whom you don't trust, ….trust is like a tie that bounds us together" (HPF1).

4.2.5. Communication

Respondents of this research indicated that their membership to Hope and Peace Foundation facilitated their communication with other members of different ethnic groups whom they would not have previously dare to communicate to.

> *Effective communication is the basis for individual healing and the starting point for other reconciliation initiatives,….you cannot debate on the past, if you are not given an opportunity to freely express your ideas and you are assured that whatever kind of idea you bring on the table with be treated with respect* (HPF7).

This comment for one of interviewee indicates the perception of all respondents on the communication aspect among the members of Hope and Peace Foundation. All respondents who were interviewed highlighted their satisfaction on their communication with other members of the group. In the same context, another interviewee equal opportunity and treatment between members as follows: "In our foundation, everyone has equal opportunity to freely express his/her idea,… we entertain everyone's idea in a respectful and friendly manner" (HPF1).

In addition, one of the respondents indicated that even strange ideas are treated humanely to help everyone heal from the wounds. She said: "When I joined this foundation, I had signs of trauma, my colleagues provided with a space to express my inner feelings, …even when my words were detrimental to norms, they were treated with respect and instead I was counseled and brought back to norms humanly" (HPF17). In light of this statement, communication channels were established as tools to help members express their anger, trauma, frustrations, and experiences as a way of individual healing. Importantly to note is the way the foundation organizes debates and forums where everyone is given an opportunity to communicate his/her feelings.

HPF5 expressed it as follows:

> *We use to have debates over controversial issues,…everyone is given an opportunity to express his/her ideas,….I have never seen someone being stigmatized or marginalized due to his/her ideas,…even when they seem to be out of context, it is fine, we always learn from each other,…there is a better way of coming to terms without destroying anybody* (HPF 5).

This observation is shared by many respondents who affirmed to have joined the foundation being still in traumatic state. The more they were given an Opportunity to communicate in a Friendly environment, the better they were healed and able to participate in other activities of the foundation.

In a similar statement another respondent indicate: "before joining this foundation, I was in my own isolation, communicating to myself…this isolation only crystalizes my trauma,…after joining this foundation, I now communicate to other colleagues and help each other to be relieved from our traumatic past" (HPF17).

Considering different backgrounds of the members of Hope and Peace Foundation, everyone brought into the foundation his/her feelings, emotions, anger, experiences, frustrations and expectations. Effective communication therefore brought all these divergent views to a common level of understanding on which to build a better life. As one of the respondents put it, "when you manage to bring together different and radical views, it is an important step to building strong and sustainable project,…bring a victim and a perpetrator, was a daunting task but which is currently promising" (HPF1). The above findings were corroborated by the respondents through questionnaires summarized in the table below.

Table 8: Effective communication

Indicator	**n**	**Mean-SD**	**P Value**
Freedom of expression	216	1.0(.0)	.00
Forum to share experiences	216	1.0(.0)	
Constructive debates on relevant topics	216	1.0(.0)	

Source: Data collected from the field, March 2021

The above table indicates that all respondents without variability strongly agreed to all indicators of communication aspect. In other words, they affirmed that Hope and Peace Foundation provided them with a forum for free and equal expression where they share their own experiences, inner feelings and emotions in constructive way. All above findings led to important step which is the change in self-categorization, hence the new individual identity among the respondents.

4.2.6. Change of Individual Identity

> *Most of us did not know their true identity, what would be the identity of some who was born out rape, whose one parent killed the other, whose one parent was killed and the other is in prison over participating in the killing or someone whose parents identity was tainted with their atrocities; Hope and Peace Foundation helped us to build a new national and strong identity that goes beyond the past,…there is no Hutu, Tutsi or Twa, we are all Rwandans* (HPF1).

The findings of this research indicate that most of the respondents did not have social identity or were not happy with the social identity inherited from their parents. Indeed, some of them were neither Hutu nor Tutsi as they were born from Hutu who raped Tutsi female during the 1994 genocide; others were ashamed and frustrated to be called descendants of Interahamwe and did not want to bear the identity of their parents while others did not want to carry with them the mark that has been used to track and kill innocent people. Briefly, there was a generalized identity crisis among members of Hope and Peace Foundation.

In this context, one them highlighted that:

> *I was always frustrated due to my identity. I was neither a survivor of 1994 against Tutsi nor a Hutu or Twa; my mother was a Tutsi and rape by her killers, I did not have chance to know my father's family; I don't know if he was a Hutu, a Twa or even a Tutsi; the little I know is that I am a son of the killers. What do you think would be my identity? But thanks to Hope and Peace Foundation I knew that I am a Rwandan* (HPF7).

In light of this observation, the research findings indicate that it was always difficult for children who were born out rape to have their social identity. On one hand due to the process of how they were born and on the other hand due to the stigma associated with the process. Indeed, having born from rape without knowing your father in a challenge and in most communities this kid had a mark attached to him/her "Ikinyendandaro". A pejorative word connoting a child who was born out of extra marital relationship. The very extra marital relationship was in this case rape and the worst of it, the rape of Interahamwe. It brings with it an extra stigma be it to the victim or the kid. In extreme cases, this kind of rape was a mass rape or even rape of strangers to the extent that the kid will not able to know his/her biological father.

The findings also revealed that maternal relatives add to the stigma-by not considering the kid who was born from their killers of their own. The kid who was born in such circumstances was always in difficult situation to know his/her identity. In the same context, another respondent expressed his identity crisis as follows: "I was always ashamed of my parents actions ...I thought every Hutu participate in the killings during the 1994 Genocide against Tutsi, I was no longer willing to be called a Hutu,… I don't want to be identified as the son of the killers" (HPF5). The later concern was found to be prevailing amongst members of Hope and Peace Foundation before joining it. However, through different activities of the foundation, respondents affirmed to have progressively built a new identity. Similarly, other category of respondents who were victim born from the victims of 1994 Genocide against Tutsi experienced identity crisis on their level. One of them expressed it as follows: "I was always afraid to be called a Tutsi, as the recent history tells us, being a Tutsi was used as mark to be identified and killed, though current environment do not allow such dark past to repeat itself, but I don't want to carry that identification mark" (HPF57). The aforementioned identity crisis were evenly shared by many members of Hope and Peace Foundation.

However, the findings of this research indicate that this Foundation helped them to transcend dilemma and come up with a new national identity "Ndi Umunyarwanda". Likewise, findings from questionnaires revealed similarities with the above statements.

Table 9: Perception of respondents of their social identity

Indicator	n	Mean-SD	P Value
Those who come from the same region as I do	216	3.((.0)	.03
Those who belong to my ethnic group	216	4.0(.1)	
Those who share my religious beliefs	216	3.8(.3)	
Those who share my values	216	2.1(.1)	
Those who study or work with me	216	3.4(.3)	
Those who are of the same gender as I am	216	3.9(.3)	
Those who are the same age as I am	216	3.8(.0)	
As a Rwandan	216	1.0(.0)	

Source: Data collected from the field, March 2021

In light of the above table, most respondents with insignificant variability affirmed to have changed their social identity. Questions were asked to check whether respondents still identify themselves with different groups On the basis of subjective considerations. Findings indicate that most of respondents with insignificant variability avoids such categorization and tend to identify themselves as Rwandans. The researcher made a comparative analysis to cross-examine whether all evaluated indicators of reconciliation barometer have progressed to the same level.

Table 10: Comparative analysis of on key indicators of reconciliation

Comparison	N	Mean - (SD)	P-Value
Understanding the past	216	1.0 (.1)	.01
Individual identity	216	3.8(.3)	.03
Individual healing	216	1.0(.0)	.00
Social cohesion	216	1.0(.0)	.00
Trust	216	1.0(0)	.00
Communication	216	1.0(.0)	.00

In light of the above table, Hope and Peace Foundation contributed positively to all evaluated indicators of reconciliation process. The variability among respondents views is insignificant. In other words, the findings of this research indicate that Hope and Peace Foundation not only promoted reconciliation among its members but also had multiplying effects on the community in which they operate, particularly those who members of the community who benefited from community works, counselling sessions or workshops. However, respondents indicated some challenges that hampers effective achievement of required level of reconciliation. Among others, the lack of objective and reliable sources of Rwandan history, genocide ideology in the families and insufficient funding to support youth-led initiative in reconciliation process as well as difficulties related to healing deep wounds of some members.

4.3. Challenges

4.3.1. Insufficient Credible Sources of Rwandan History

One of the highlighted challenges by the respondents is the lack of credible and reliable sources from which youth can learn objectively Rwandan history. In absence of such sources, youth are mainly informed by online sources and social media which are not always objective or are manipulated by users for various reasons. One of the respondents substantiated this challenge as follows:

> *Today's youth are internet addicts, yet there are no sufficient and credible digital sources on our history,…Genocide perpetrators, negationist and deniers exploit this loophole to circulate their own views,… thus today's youth are much more likely to be intoxicated by those negative ideology circulating online* (HPF217).

In addition, other available sources include story tellers (elders) who have been on one side or the other of the genocide. Their stories are also biased depending the side on which they found themselves. One of the respondents expressed it as follows:

> *We did not have opportunity to learn Rwandan history in schools, if you are a descendant of the victim of 1994 Genocide against Tutsi you will in most cases be fed with stories of their suffering and how the other ethnic groups persecuted them, rare stories will tell you about brave people from the other ethnic group who saved lives. …similarly descendants of perpetrators will be always told stories aimed at covering their inhumane behaviours and seeding hatred ideology* (HPF1).

In the same context, another interviewee clearly explained his own experience as follows: "I learned that my mother participated in the 1994 Genocide against Tutsi from neighbors, she would not tell me the truth, she always claimed to be innocently imprisoned for being a Hutu" (HPF5). The above illustrations indicate how credible sources of Rwanda history are still scarce. Yet, learning from biased/subjective sources will also produce biased people now and in the future.

4.3.2. Genocide Ideology in Families

The second challenge encountered by youth in their journey towards reconciliation is the genocide ideology, denial and negation that still exists in families. Most of respondents indicated to have had such challenge in their respective families. As one of them highlighted it, "when I informed my parents of my intention to join Hope and Peace Foundation, they discouraged me, claiming that they cannot accept my relationship with young people from the other ethnic group. Another interviewee highlighted the daunting task of conciliating people born from antagonist parties as follows: "Reconciling descendants of survivors and those of their perpetrators is also difficult as some of them receive genocide ideological education in their families which slow down our reconciliation efforts" (HPF1).

4.3.3. Insufficient Funding

> *The implementation of youth-led initiatives requires a budget; yet most of them are either still at school desk or do not have sustainable employment, the National Unit and Reconciliation Commission intervene for specific events which are directly linked to their area of interest but cannot support other development projects* (HPF217).

The later statement indicate how insufficient funding remains a critical challenge to youth-led initiatives particularly in the field of reconciliation. Another interviewee stressed the need to have sustainable funding as follows: “in our strategic plan, we had planned for various development projects but we failed to implement them due to lack of funding; …yet these projects would serve as a source for sustainable revenues that would be used to support other non-profit initiatives” (HPF1). In light of these statements, youth-led initiative do not have sustainable income generation projects that would help them to finance other reconciliation initiative which are in nature non-profit.

4.4. Discussion of Findings

The findings of this research indicate that Hope and Peace Foundation conduct various activities aimed at promoting reconciliation not only among its members but also in their respective families and communities. They include debates on relevant topics, conferences, commemoration, workshops, testimonies sessions, community works, and development projects. Collective sports and Individual counselling sessions for extreme cases of trauma. These activities have been identified by different academic research and reports (McKone, 2010: 11, African Union, 2019: 15) to be effective in promoting reconciliation.

In addition, the findings of this research indicated that these activities play a critical role of educating youth on the past and healing its wounds, promoting communication, social cohesion and trust between young people descendants of victims and perpetrators of 1994 Genocide against Tutsi as well as changing their individual categorizations/identity. In this context, the findings of this research revealed that Hope and Peace Foundation provided a platform for young people to learn objectively Rwandan history and particularly the facts of the 1994 Genocide against Tutsi. Yet, various research affirmed that learning the past helps to break from it, heal its wounds and forgive with a view to building a better future (Yousuf, 2016; Psaltis and Clancy, 2017; Hay, 1998; Omar, 1998).

In the same context, Kohen *et al.* (2011:198) affirmed that recitation of the facts of the past paves way for future sustainable interaction-the possibility and the experience of living together in harmony. Similarly, the findings of this research revealed that Hope and Peace Foundation provided a forum for young people with wounds of the past to meet, interact, discuss and share their own experience which resulted into effective healing. This finding is in congruence with Nigro (2012: 528) who postulated that crying with someone heals more than crying alone.

In the same vein, Bar-Tal (2013:84) emphasized that before embarking on reconciliation journey one must reconcile with him/herself. Hope and Peace Foundation, therefore provided this opportunity for individual healing of its members before reconciling with others.

Moreover, the findings of this research revealed that Hope and Peace provided a platform for positive interaction and contacts that promoted trust among its members and their respective communities. Different research findings (Ensari and Miller, 2002; Binder *et al*., 2009; Tauscher, 2007; Pettigrew and Tropp, 2006) found a causal link between intergroup contact and improved intergroup attitudes, engagement, integration, and the development of mutual trust. Yet, researches (SIDA 2019:29, Becchetti *et al.*, 2014; Buford, 2009; NURC, 2008) found trust to be a prerequisite and substitute of formal contracts for individual and group interaction, for sharing hopes, goals and social life and subsequent reconciliation. Verdeja (2009:5) was of the same view that through sustained and personal interactions, former enemies are slowly rehumanized ….through this process, mutual respect serve as cornerstone of new relations….positive interactions foster peaceful coexistence, tolerance, community cohesion and cooperation and help catalyze dialogue to advance reconciliation efforts.

Similarly, Barbosa *et al*., (2019) stressed that trust remains crucial for reconciliation to take place. Indeed, as Govier, *et al.*, (2002:200) indicated it people cannot cooperate and work with each other unless their relationships are characterized by trust.

Uribe (2020) also highlighted that trust has positive effects on other attitudes such as recognition, tolerance and preference that potentially favour reconciliation. Indeed, Halpern and Weinstein (2004:567) described trust as the ability to regain empathy for another which is in turn associated with behaviours such as altruism, courtesy and cooperation which are important in reconciliation process.

Furthermore, the findings of this research revealed that social cohesion greatly improved between members of Hope and Peace Foundation to the extent that it is considered like a social family. In light of intergroup emotions theoretical framework (see section 2.4.4) inter-group friendship lead to increase of positive emotions to the expense of negative ones. In other words, friendship among members of Hope and Peace Foundation has greatly improved reconciliation behaviours while divisive behaviours have reduced. Indeed, various research findings found that group friendship remains a potent form of intergroup contact (Davies *et al.,* 2011; Turner and Feddes, 2011; Turner, Hewstone and Voci, 2007; Turner *et al.,* 2007) that presupposes positive behaviours such as cooperation, equality, closeness and engender self-disclosure. Such behaviours were found to promote changes in intergroup emotions, trust and positive behavioral tendencies. This therefore confirms the findings of this research that interactions, contacts and trust among members of Hope and Peace Foundation have greatly contributed to behavioral change and as a result to reconciliation process.

The findings of this research also revealed that members of Hope and Peace Foundation share common interest in development projects. The similar finding was proved by researchers Bloomfield *et al.* (2003) and Staub (2006) who argued that sharing common interests such as economic benefits, joint activities, and shared goals promote reconciliation.

Sentama (2009) conducted a similar research and found that collaboration by former perpetrators and survivors of genocide in economic activities through cooperatives not only enabled both groups to improve economically but also developed friendly relations, communication and peaceful collaboration both inside a cooperative working environment and also in the social sphere.

It worthy to note that the findings of this research revealed that friendship, group interactions, emotions and shared interests progressively developed sociability and cohesion among the members of Hope and Peace Foundation which greatly contributed to reconciliation process. Various researches concur with this findings. Berger-Schmitt (2002); Council of Europe (2004); Dura-Bellat *et al*. (2013); Dubet (2013); Green and Janmaat (2011) emphasized that shared goals, norms and values create affective bond, shared sense of belonging which are key elements of social cohesion. In addition, the findings of this research also indicate that membership to Hope and Peace Foundation helped its members to build a new identity "Ndi Umunyarwa". In the same context, Anderson (2002), Carron and Brawley (2012); Keating and Benton (2013) were of the view that group interactions create more cohesiveness between its members to the extent that the group becomes a factious family in which group identity prevails over individual categorization.

Briefly, the findings of this research revealed a positive development on key indicators of reconciliation behaviours among members of Hope and Peace Foundation that were evaluated by this research. The key indicators that were evaluated include relevant activities conducted by Hope and Peace Foundation and their impact on objective understanding of the past, individual healing, trust, communication, social cohesion and change of individual identity. The findings indicate that Hope and Peace Foundation generally conduct various activities ranging from social life to economic development activities. The research found that debates, conferences and workshops on relevant and controversial topics helped members to confront issues that illuminated their understanding of the past.

In addition, the findings of this research revealed that joint participation in commemoration and testimony sessions helped members of Hope and Peace Foundation to share their experiences, learn from each other and have a common understanding on their respective dark past. Similarly, the findings of this research revealed that participation in joint activities such as community works, collective sports and development activities helped members of Hope and Peace Foundation to not only reinforce social ties and promote social cohesion among its members but also to take reconciliation messages to their respective families in particular and the surround communities in general.

Moreover, the findings of this research revealed that Hope and Peace Foundation conduct counselling sessions to individual members in particular and members of the community in general with extreme cases of trauma. The findings of this research revealed that all the above activities promoted reconciliation at interpersonal level through behaviours such as peaceful coexistence, trust, effective communication and social cohesion among individual members. Reconciliation at interpersonal level has had multiplying effects on reconciliation in the families of the members in particular and the surrounding communities in general. Importantly to note is the way membership to hope and peace foundation helped to forge a new identity "Ndi Umunyarwanda among its members. Generally, the findings of this research revealed a positive interaction between evaluated indicators (understanding the past, individual healing, social cohesion, communication and social identity) that led to reconciliation not only among the members of Hope and Peace Foundation but also in the surrounding communities.

Notwithstanding the reconciliation impact of Hope and Peace Foundation however, the findings of this research revealed some challenges that undermines the foundation efforts. They include insufficient reliable and credible sources from which youth can learn the past, genocide ideology in their respective families and insufficient funding for youth led initiatives in reconciliation process.

CHAPTER FIVE
SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1. Summary

Young people in Rwanda constitute majority (60%) of the population. Participation of youth in reconciliation process therefore is an important factor for ensuring sustainable peace and security. This research assessed the role of youth led initiatives in reconciliation process in post genocide Rwanda using a case study of Hope and Peace Foundation. The main objective of this research was to explore various activities conducted by hope and peace foundation and their impact on reconciliation process. To achieve this objective the researcher used a mixed research design using a triangulation of both qualitative and quantitative design with a view to understanding the contribution of youth led initiatives on reconciliation process in post genocide Rwanda.

The findings of this research revealed that Hope and Peace Foundation undertook various socio-economic activities aimed at promoting reconciliation. These activities include debates, conferences, commemoration, workshops, testimonies sessions, community works, development projects, collective sports and individual counselling sessions. The findings of this research indicated that these activities had a reconciliatory impact not only on its members but also on their respective family members and the wider community.

The findings of this research had a positive impact on the way youth learned about the past with a view to living a peaceful present and planning a brighter future. In the same context, the findings of this research indicate that Hope and Peace Foundations provided a forum for young people to socialize, interact and thus facilitating effective communication and strengthening social cohesion between members. Similarly, the findings of this research indicate that Hope and Peace Foundation provided an opportunity for young people with frustrating and traumatic past to meet, exchange ideas and experiences that led to individual healing.

In addition, the findings of this research revealed that members of Hope and Peace Foundation actively participate in joint socio-economic activities that helped to transcend previous social categorization and build a new national identity, I am a Rwandan "Ndi Umunyarwanda". This had ramification effects in the families of the members as well as vulnerable people who benefited from community works in particular and other activities in general. The findings of this research however revealed some challenges that ought to be addressed for effective participation of young people in reconciliation process. These challenges include lack or even insufficient credible sources from which to learn the past, genocide ideology in some families and insufficient funding for youth led initiatives.

5.2. Conclusions

In light of the findings presented and discussed in chapter 4, a number of conclusions related to the research objectives can be drawn. Firstly, Hope and Peace Foundation conduct various activities that are relevant in promoting reconciliation process in Rwanda. These activities include debates, conferences, workshops, joint participation in commemoration period, testimony sessions, community work, economic development projects, and collective sports as well as counselling sessions for individuals with extreme case of trauma.

Secondly, the findings of this research revealed that the above activities have had a reconciliatory impact not only on the members of Hope and Peace Foundation but also on their respective families and the surround communities. Indeed, the findings of this research indicate that these activities helped the members to objectively understand the past that led to the 1994 genocide, to heal individual members with wounds of the past, to facilitate communication between members and importantly to change their previous social categorizations as they build a new national identity "Ndi Umunyarwanda". This led to peaceful coexistence with a view to planning a shared future.

However, the findings of this research revealed some challenges that hampers youth led initiatives in reconciliation process. The identified challenges include insufficient sources of reliable sources of Rwandan history in general and that of Genocide in particular, genocide ideology that still exist in some families and insufficient funding for youth led initiatives.

5.3. Recommendations

In light of the identified challenges (ref to section 4.3), the researcher has the following recommendations:

To address the challenge of insufficient and credible sources of Rwandan history from which young people can learn the past, the researcher recommends firstly the ministry of Youth, Culture and Sports in collaboration with the Ministry of Education and other relevant government and non-government institutions such as universities to avail sufficient sources of Rwandan history in general and 1994 Genocide against Tutsi in particular to facilitate young people to objectively learn from credible sources. They should be availed in both hard and digital format for easy access and encourage youth to learn and know their history so as to avoid some past mistakes such as divisionism and politicization of identities.

Secondly, the researcher recommends the Ministry of Youth, Culture and Sports should to increase the number of formal youth forums and their participants so as to give youth more opportunities to understand the lessons learnt from the past as they plan and work to build the future Rwanda.

In addition, to address the genocide ideology and denial that still exist in some families, the researcher recommends the Ministry of Local Government in collaboration with the Ministry of Gender and Family promotion and the National Unit and Reconciliation Commission to ensure that reconciliation programs are decentralized up to grassroots levels. This will help youth to have access to information they need to deal effectively with some genocide ideology, negationist and divisive politics from families, social media and other sources.

Finally, the National Unit and Reconciliation Commission in collaboration with its partners, both private sector and civil society ought to plan for sustainable funding for youth led initiative to yield expected results in reconciliation process. Indeed, most of their activities are expense-driven and non-profit in nature. Therefore, deliberate efforts should be used to financially support young people for effective participation in reconciliation process.

5.4. Areas for further research

The scope of this research did not allow the researcher to investigate in details the impacts of inclusive youth initiatives in reconciliation process on the general public. The researcher therefore recommends further research to investigate the impact of youth led initiatives in their respective communities.

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APPENDICES

ANNEX A: Questionnaire for Members of Hope and Peace Foundation

Dear Sir/Madam,

Thank you very much for having sacrificed part of your precious time to fill in this questionnaire despite your busy schedule. I am **Vincent Bihigi HABINTWARI**, a student at University of Rwanda, pursuing a Master's degree in Peace Studies and Conflict Transformation. I am currently conducting a research on "**Youth Inclusive Initiatives and Reconciliation Process in Rwanda**": **A Case of Hope and Peace Foundation**, as part of the academic requirements for the award of Master's degree. The information you provide through this questionnaire will be used solely for academic purposes and will be kept confidential. We appreciate your opinion on your different items of this questionnaire.

SECTION ONE: DEMOGRAPHIC INFORMATION

1. **Age**…….

2. Academic Qualification: Please answer by ticking (√) the appropriate box which you consider the highest attained education level

- Not attended school: ☐
- Primary ☐
- Secondary ☐
- Bachelor ☐
- Masters ☐
- Other (Please specify):_____

2. In which of the following categories do you find yourself most?

Genocide survivors ☐

Descendant of genocide suspects/perpetrators ☐

Born out of rape during the Genocide ☐

Other, Please specify……

SECTION TWO: Activities of Hope and Peace Foundation

3. What are the main activities that are performed by members of Hope and Peace Foundation for reconciliation purposes? Please answer by ticking (√) the appropriate box(es) which you consider the right answer(s)

Debates ☐

Conferences ☐

Commemoration ☐

Workshops ☐

Testimonies ☐

Community works ☐

Development projects ☐

Collective sports ☐

Counselling ☐

Others: Please specify……..

SECTION THREE: Outcomes of Hope and Peace Foundation's Activities

4. To what extent do you agree, on a scale from (1=totally agree, 2=agree, 3=Disagree, 4=totally disagree) with the following statements.

Individual Identity: As a members of Hope and Peace Foundation I identify myself most with:				
Those who come from the same region as I do	1	2	3	4
Those who belong to my ethnic group	1	2	3	4
Those who share my religious beliefs	1	2	3	4
Those who share my values	1	2	3	4
Those who study or work with me	1	2	3	4
Those who are of the same gender as I am	1	2	3	4
Those who are the same age as I am	1	2	3	4
I identify myself mostly as a Rwandan	1	2	3	4
Understanding the past: For each of the following statements, please indicate whether you agree or disagree (1=totally agree, 2=agree, 3=disagree, 4=totally disagree)				
The truth about the genocide against Tutsi in Rwanda, as it really happened, is openly discussed in our foundation	1	2	3	4
Understanding of true Rwandan history promoted reconciliation between members of our foundation	1	2	3	4
In our foundation we peacefully coexist	1	2	3	4
In our foundation we share a common vision to ensure a brighter future	1	2	3	4

Individual Healing: For each of the following statements, please indicate whether you agree, agree or disagree (1=totally agree, 2=agree, 3=Disagree, 4=totally disagree)				
I have forgiven those who hurt me thanks to Hope and Peace foundation	1	2	3	4
No member of our foundation would revenge for the events of the past.	1	2	3	4
I feel that I have healed from the wounds of the past	1	2	3	4
I have no choice but to reconcile with others in my community, or face the consequences	1	2	3	4
Social cohesion: For each of the following statements, please indicate whether you agree or disagree (1=totally agree, 2=agree, 3=Disagree, 4=totally disagree)				
I have never experienced ethnic prejudice in our foundation	1	2	3	4
There is no ethnic discrimination in our foundation	1	2	3	4
In our foundation, we don't judge each other on the basis of ethnic stereotypes.	1	2	3	4
Even if conditions would be favoring, no one would like to see Genocide happening again	1	2	3	4
How often do you do each of the following? 1=Always, 2=Often, 3=Sometimes, 4=Rarely, never				
Assist someone from another ethnic group materially or financially.	1	2	3	4
Receive financial assistance or material support from someone from another ethnic group	1	2	3	4
Borrow a tool or use a service from someone from a different ethnic group in your community	1	2	3	4
Lend a tool or give a service to someone from a different ethnic group in your community.	1	2	3	4
Trust: To what extent do you agree or disagree with the following statements? (1=totally agree, 2=agree, 3=Disagree, 4=totally disagree)				
Since we joined this foundation, relations have improved among members	1	2	3	4
We trust each other regardless social ethnic background	1	2	3	4
Rwanda's past does not divide members of our foundation today.	1	2	3	4
How comfortable would you feel in the following situations? Would you feel comfortable or uncomfortable (1=Very comfortable, 2=Comfortable, 3=Uncomfortable, 4=Very uncomfortable)				
Asking a favour from a neighbour of a different ethnic group	1	2	3	4
Having an intimate friend from another ethnic group.	1	2	3	4
Joining an association/cooperative made up mostly of people from a different ethnic group	1	2	3	4
To what extent would you approve the following situations? Would you strongly approve (1), approve (2), disapprove (3), or disapprove strongly (4)?				
Owning and operating a business with someone from another ethnic group.	1	2	3	4
Working for and taking instructions from someone from another ethnic group	1	2	3	4

Voting for someone from another ethnic group.	1	2	3	4
Marrying or having a close relative marry someone from another ethnic group	1	2	3	4
Leaving my child, or the child of a family member, in the care of someone from another ethnic group	1	2	3	4
Communication: To what extent do you agree or disagree with the following statements? (1=totally agree, 2=agree, 3=Disagree, 4=totally disagree)				
Every member in our foundation is free to share his or her individual experience with other members	1	2	3	4
We do always organize forum for members to share their individual experiences	1	2	3	4
I am free to give my opinion on any topic under debate in my foundation	1	2	3	4

Thank you very much for your time and effort to complete the questions above. Please feel free to share any comments/remarks or ideas about the questions with us.

ANNEX B: INTERVIEW GUIDE

Dear Sir/Madam,

Thank you very much for having sacrificed your time to attend this interview. I am **Vincent Bihigi HABINTWARI**, a student at University of Rwanda, pursuing a Master's degree in Peace Studies and Conflict Transformation. I am currently conducting a research on "**Youth Inclusive Initiatives and Reconciliation Process in Rwanda: A Case of Hope and Peace Foundation**" as part of the academic requirements for the award of Master's degree. The information you provide will be used solely for academic purposes and will be kept confidential. We appreciate participation and responses to this questionnaire.

1. Would you please introduce your self
2. You have been chosen as a key role player in reconciliation process in post genocide Rwanda, how do you value the role of youth in reconciliation process?
3. What are the activities conducted by Hope and peace Foundation to promote reconciliation in Rwanda?
4. How do the above mentioned activities trigger reconciliation within and outside the foundation?
5. Do you see any challenges impeding youth participation in reconciliation process?
6. How do you think these challenges can be addressed?
7. Do you have any other comment?

Thank you very much for your time

ANNEX C: Informed Consent Form

Study Title	Youth Initiatives in Promoting Reconciliation in Post-Genocide Rwanda. A Case of Hope and Peace Foundation
Name of the Researcher	**Vincent Bihigi HABINTWARI**

Part I Information sheet

I am a student at University of Rwanda, pursuing a Master's degree in Peace Studies and Conflict Transformation. I am currently conducting a research as part of the academic requirement. This questionnaire is one the tools for data collection in this research. Your participation in this research is voluntary. When you participate in this study, we will ask you to fill in a survey. The survey will take approximately 30 minutes to fill. Please note that there are no right or wrong answers, you can fill in the survey to the best of your knowledge. The information you provide will be strictly confidential. It will not be linked to any personal information and it will be used solely for academic purposes.

Part II: Certificate of consent

I have read the above information. I have had the opportunity to ask questions about it and any questions I have asked have been answered to my satisfaction. I consent voluntarily to be a participant in this study.

Name of participant	…….
Signature of participant	……..
Date	……..

RWANDA NATIONAL POLICE

Musanze, 14 DEC 20

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

MURC
Received by:
Date: 19/07/21
Signature:

TO WHOM IT MAY CONCERN

This is to certify that **SSP Vincent B. HABINTWARI** is a student at Rwanda National Police College, undertaking a Master's Degree in Peace Studies and Conflict Transformation for the academic year 2020-2021. He is conducting a research on: "THE ROLE OF INCLUSIVE YOUTH INITIATIVES IN PROMOTING RECONCILIATION IN RWANDA. CASE OF HOPE AND PEACE FOUNDATION", for which he is required to collect data from relevant sources.

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

C BIZIMUNGU
CP
COMMANDANT

COLLEGE OF ARTS AND SOCIAL SCIENCE (CASS)

CENTER FOR CONFLICT MANAGEMENT (CCM)

AUTHORIZATION TO SUBMIT THE DISERTATION FOR EVALUATION

I, undersigned Dr. Innocent Rugaragu, hereby testify that under mu supervision, Mr Vincent Bihigi HABINTWARI has successfully completed writing his MA dissertation titled:**Youth Inclusive Initiatives in Post-Genocide Rwanda Reconciliation: A Case of Hope and Peace Foundation**.

Therefore, he stands with my authorization to submit required copies to the Administration of CCM for evaluation.

Done in Nairobi-Kenya

Date: 07 June 2021

Name and Signature of the Supervisor

Dr Innocent RUGARAGU

EMAIL: ccm@ur.ac.rw P.O. Box 56 Huye WEBSITE: ur.ac.rw

UNIVERSITY of RWANDA

COLLEGE OF ARTS AND SOCIAL SCIENCE (CASS)

CENTER FOR CONFLICT MANAGEMENT (CCM)

AUTHORIZATION TO SUBMIT THE CORRECTED DISSERTATION

I, Dr. Uwizeye Dieudonne, main reader for the examination of the dissertation done by Mr.

..... Vincent Bihigi HABINTWARI .....

Entitled: YOUTH INCLUSIVE INITIATIVES AND RECONCILIATION PROCESS IN RWANDA: A CASE OF HOPE & PEACE FOUNDATION

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

Done at: ...Kigali.....

Date: 23/June/ 2021

Dieudonne Uwizeye, Ph.D.

Examiner

EMAIL: ccm@ur.ac.rw P.O. Box 56 Huye WEBSITE: ur.ac.rw

SSP Vincent Bihigi HABINTWARI

National Police College

Musanze

28 January 2021

Allowed

The Executive Director of

Hope and Peace Foundation

KIGALI

REQUEST FOR AUTHORIZATION TO CONDUCT A RESEARCH IN HOPE AND PEACE FOUNDATION

Dear Madam,

I hereby request you for authorization to conduct a research by collecting data and Interview in Hope and Peace Foundation.

In fact I am enrolled in Master's degree in Peace Studies and Conflict Transformation Programme at National Police College, Musanze and I am conducting a research on **"Youth Inclusive Initiatives and Reconciliation in Post genocide Rwanda. A Case Study of Hope and Peace Foundation"** for the partial fulfillment for the award of Master's degree.

Attached is a copy of the confirmation letter from National Police College.

Respectfully

Vincent B. HABINTWARI

SSP

Police Senior Command and Staff Course

1

Vincent B, HABINTWARI

ORIGINALITY REPORT

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