



**UNIVERSITY of
RWANDA**

**COLLEGE OF ARTS AND SOCIAL SCIENCE (CASS)
CENTER FOR CONFLICT MANAGEMENT (CCM)**

**RELIGIOUS ORGANIZATIONS ON UNITY AND RECONCILIATION
PROGRAM IN POST-GENOCIDE RWANDA.
CASE OF IGITI CY'UMUVUMU ASSOCIATION**

**Dissertation submitted in fulfillment of the requirement of the Degree of Masters in
Peace and Conflict Transformation to the University of Rwanda in partial**

By

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DECLARATION

I declare that this dissertation is the results of my own work and has not been previously submitted for any other degree at the University of Rwanda or any other institution.

I also declare that the material used of other scholars and publications are acknowledged as indicated in references.

Name:

Signature..... Date...../..... /2021

DEDICATION

To my Almighty God, for your mercy, grace and love

To my wife and children

To my sisters, brother and friends

I dedicate this study.

ACKNOWLEDGEMENTS

First of all, I thank God for his protection and for giving me a healthy life, otherwise I would not have been able to complete this study. My deepest gratitude goes to my beloved family at large for their immeasurable support to the successfully completion of this study. From the bottom of my heart, I am very grateful to the Government of Rwanda and Rwanda National Police, for giving me the opportunity to undertake this study which will help me to contribute more effectively and efficiently in decision making as a senior police officer.

I wish to extend my great recognition to the leadership of University of Rwanda and National Police College, especially the Center for Conflict Management for facilitating our learning and success in the program. Special thanks to my Supervisor Dr Innocent Rugaragu for offering me the incomparable time and his contribution. He supported and advised me through my research, always encouraging me to bring this research to an excellent completion.

I also wish to express my sincere recognition to the leadership of National Unity and Reconciliation Commission (NURC), National Police College (NPC), Prison Fellowship Rwanda (PFR); Dr Antoine Rutayisire, Dr Samuel Rugambage, the General Secretary of Council of Protestant Churches of Rwanda (CPR), Canon Etienne Gahigi, Archdeacon Anglican Church in Bugesera district, Sheikh Musa Sindayigaya, Director of Planning and Finance in Rwanda Muslim Community (RMC), for their invaluable contribution, advice and encouragement rendered to my research.

I can never ignore to appreciate the dedication and willingness of other respondents who generously responded to the questionnaires of this research. Thank you very much to you all. I am very grateful to my colleague students, for their strong team spirit and encouragement along our academic journey. I also owe gratitude to all other people who rendered me their support during my studies.

To all, I just say special thanks and God bless you!

ABSTRACT

This study sought to assess how religious organizations perceive the process of national unity and reconciliation in Post-Genocide Rwanda, and how they contribute to its implementation. The study specific objectives were set as follows: to analyze how religious programmes have contributed to the unit and reconciliation, to assess how the religious massive initiatives contribute to the unity and reconciliation and to establish how religious emotional support contributed to the unity and reconciliation program in post-Genocide Rwanda.

This research used exploratory and qualitative approaches as relevant methodology to facilitate in-depth understanding and interactions between different respondents. The study population was limited to 40 respondents from different categories involving some members from Rwanda Muslims Council (RMC), some members from Roman Catholics Churches, members from Protestants churches, members from Genocide Survivors and members from Former Genocide Prisoners, and finally members from some officials from public and Private Institutions.

Findings of this research showed that religious organizations collaborate with government institutions in promoting unity and reconciliation and rebuilding Rwanda after the 1994 Genocide that heavily destroyed all social fabrics. The findings have also shown that religious organizations face challenges, which include the passive resistance to the programs of unity and reconciliation and the researcher provided some various recommendations.

The study makes significant contribute to peace and conflict transformation by indicating the weaknesses of religious organizations in implementing existing initiatives and the manner in which unity and reconciliation are reflected in the daily lives, and initiatives religious organizations have undertaken to promote unity and reconciliation.

Key words: *Religious Organizations, Genocide, Unity, Reconciliation and Peacebuilding*

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ABBREVIATIONS LIST AND ACCRONYMS

AEE : African Evangelistic Enterprise

FGD : Focus Group Discussion

NPC : National Police College

NURC : National Unity and reconciliation Commission

PFR : Prison Fellowship Rwanda

RGB : Rwanda Governance Board

RIC : The Rwanda Inter Religious Council

RNP : Rwanda National Police

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CHAPTER ONE: GENERAL INTRODUCTION

1.1 Introduction

This section clarifies the background of the research and introduces the problem statement. It presents the objectives, research questions, the significance of the study, scope and structure of the research.

1.2 Background of the study

In most countries all over the world, religious organizations have powerful structures, cultural norms and values that address the most philosophical and spiritual elements of human beings. According to Smok (2001:112), Religious group exist at all phases of the conflict resolution forum.

They are in education, conflict prevention, reconciliation, conflict transformation, inter-religious dialogue and building networks of local authorities for building peace. Religious members are keenly interested in personal and social peace. These highlights possible contribution of religious organizations as a force for peace and reconciliation.

Although many scholars give different explanations for the building of lasting peace and reconciliation, they all have common understanding in building peace among the society. It means that preventing, reducing, modifying and helping people recover from other forms of violence. It enables community to improve social cohesion at all levels of sustenance and the environment (Tschirgi, 2002). The government of Rwanda believed in that because it took a concerted effort from all facets of society, religious organizations being a major player to significantly contribute in building Unity and Reconciliation in society.

Peace is emphasized in Christian teachings; it is believed that reconciliation is central to faith in Jesus Christ (Lederach, 2005: 23-35). According to the Bible scriptures, 2 Chronicles 30: 11-12) people agreed to humble themselves and ask for forgiveness and there was reconciliation at the command of the word of the Lord. This is also emphasized by the death of Jesus (2 Cor 5:20) where people are invited and encouraged into reconciling themselves to God and reconciling also with those they have betrayed.

Lederach further identifies different core religious ideas or concepts that must be brought together in the struggle for peace and reconciliation. These concepts are mediation, truth which are linked with honest acknowledgment and accountability; forgiveness, including compassion, acceptance; justice which includes correcting what goes wrong and doing things right; and peace, including security, harmony, well-being (Lederach, 1997: 23-30).

This view was shared by Montville (1998), who stressed the need to rebuild a broken relationship, focusing on social reconciliation and strengthening its peace building (Lederach, 1997; Montville, 1998). The powers of religious organizations are derived from its credibility as a trustworthy institution with respectable values, with a unique leverage to promote reconciliation, capacity to mobilize people, local and international community to support peace process and to call for perseverance in times of adversity (Chepkorir, 2019: 8).

Worldwide, establishment of structures in religious organizations, which have been instrumental in peacebuilding and reconciliation include; efficient distribution of resources, recognition of the rights of others, community cohesion, and problem-solving training. Those structures have been contributed a lot in peacebuilding and reconciliation to the global issue in relation ethnic conflicts. This is evidenced by the key efforts to resolve ethnic conflicts, and these actions have been always led by the religious leaders (Appleby, 2004: 126)

The contribution of religious organizations on conflict and peace building however is a two-sided coin. It is either a source of violence or of reconciliation. It has also been observed that whereas religious organizations change people's attitudes and behaviors, some of them have incited its members to a deeper hatred of ethnic discrimination (Appleby, 2000).

In Rwanda, 1994 Genocide against Tutsi, more than one million people were killed. The victims were mostly Tutsi while the perpetrators were mostly Hutu, but both ethnics were predominantly Christian. During this uneventful ordeal, church buildings were not considered as sanctuaries but turned into slaughterhouses. This study focuses on better understanding the actual contribution of Religious Organizations on Unity and Reconciliation program in Post-Genocide Rwanda.

1.3 Statement of the Problem

Ideally, the religions play a key role in helping people to live in harmony, and they change human behavior and social attitudes. This is possible because religions have the power to win the hearts of their followers and others who can embrace their teaching and be influenced by their spiritualities and theologies of holy books. According to Chepkorir (2019: 92-93), Religious Organizations have a very important contribution to the promotion of reconciliation among worshippers and the establishment of lasting reconciliation and social cohesion. Therefore, the Christian churches together with the Islamic faith and other faith traditions have a responsibility to act and help to reduce the social problems.

Although, the contribution of religion is important to social cohesion in post-genocide Rwanda, some members of religious groups were deeply involved in the planning and execution of the 1994 Genocide against the Tutsi. However, despite this tragic history, post-Genocide period has been marked by efforts to rebuild the social fabrics that were destroyed during the 1994 Genocide against Tutsi. To coordinate efforts of reconciliation, the Government of Rwanda established the National Unity and Reconciliation Commission (NURC) in 1999. NURC realized that unity and reconciliation can be achieved through shared efforts from all key players, religious institutions included.

To this end, Religious Organizations and Churches have come together to contribute to the effort of government to bring about unity and reconciliation. Religious organization formed an umbrella called the Rwanda Inter-Religious Council (RIC) recognized by the law since 2018. RIC top mission is to advocate and promote Peace, Unity and Reconciliation as priority (Law N^o 72 / 2018 of 31/08/2018).

Religious organizations are making their contribution on unity and reconciliation through the use of evangelical programs, mass crusades, psycho-social support and emotional support mechanisms for promoting peace and reconciliation activities and programmes. These include mediation, forgiveness, reconciliation and trauma healing among others.

From the above considerations, the study has been established to assess the actual contribution of Religious Organizations on Unity and Reconciliation program in Post-Genocide Rwanda. The study further, seeks to identify the initiatives employed by the religious organizations to enhance unity and reconciliation program and identify the existing gaps by determining reasons of persisting genocide ideology.

To identify also why human remains are still being discovered while constructing public or private infrastructures in residential areas settled on by members of various faith traditions for long time. In other words, their liturgical life does not automatically translate into witness and service of life, both at community and individual levels.

In other words, this study seeks to identify some different gaps observed in implementation of unity and reconciliation programs, based on the findings from data collection. Though there are academic research done on Unity and reconciliation, but there are few recent literatures on academic research done to establish the actual contribution of religious organizations on unity and reconciliation program in Rwanda. Therefore, this research intends to examine the contribution made by religious organizations on Unity and Reconciliation programs in Post- Genocide Rwanda.

1.4 Research Objectives

1.4.1 General Objective

To assess the contribution of religious Organizations in enhancing unity and reconciliation in Post-Genocide Rwanda.

1.4.2 Specific Objectives

1. To analyze how religious programmes, have contributed to the unity and reconciliation in Rwanda.
2. To assess the contribution of religious massive initiatives to unity and reconciliation in Rwanda
3. To Establish how Religious emotional support, contributed to the unity and reconciliation program in Rwanda

1.5 Research questions

1.5.1 Main question

What are the contributions that the religious organizations made towards the Unity and reconciliations programs in Post-Genocide Rwanda?

1.5.2 Specific questions

1. How religious programmes have contributed to the unity and reconciliation in Post-Genocide in Rwanda?
2. What is the contribution of missive initiatives organized by the religious organizations to enhance unity and reconciliation in Post-Genocide in Rwanda?
3. How Religious emotional support, contributed to the unity and reconciliation program in Rwanda?

1.6 Significance of the study

The research is very crucial because of the significant contribution employed by the religious organizations. Their initiatives and activities have tangible outcomes on unity and reconciliation. Therefore, the significant of this research will benefit social groups, academic and research institutions as well as practitioners who might want to know the contribution of Religious Organizations to the Unity and reconciliation program.

The findings of this study can also benefit Rwandan society in general and other post-conflict countries where religion is a vital part of society's daily life, unity and reconciliation included. In addition, this study will benefit Religious Organizations since it can serve as a tool for assessing and improving their programs so as to contribute more effectively and efficiently to the unity and reconciliation for sustainable unity, peace and reconciliation in Rwanda.

This study will also highlight the challenges faced during the implementation of unity and reconciliation programs and hence set the strategies that help improving on the above challenges. Finally, the study will help other researchers to explore and carry out more research in the area of unity and reconciliation programs in their respective countries.

1.7 Scope of the Study

The study focuses on the ways used by religious organizations to promote unity and reconciliation in Post-Genocide Rwanda. In particular, the study analyzes how religious programmes have contributed to the unity and reconciliation. The study will assess how the religious massive initiatives such as emotional support contribute to the unity and reconciliation in Rwanda.

The study was carried out in Rwanda, especially in Eastern Province, Bugesera District, Mayange Sector, where there is “*Igiti cy’Umuwumu Association*” consisting of 54 families including Genocide Survivors, Admitted Genocide perpetrators and others who were not involved in the Genocide. The association was created in 2005 which is a community-based initiative. The aim was initially to restore Unity and Reconciliation in Rwandan society and it was initiated by Anglican Church through their reconciliation program implemented by Prison Fellowship Rwanda (PFR). This place was selected due to its suitability and accessibility in data collection.

The program involved sensitizing prisoners who participated in the 1994 Genocide about the importance of adopting a guilty plea at the Gacaca courts and asking for forgiveness. The program also targeted genocide survivors, encouraging them to forgive those who participated in the killings of their beloved ones.

1.8 Structure of the Study

This research is composed of five chapters. The first one is the general introduction of the research, includes the background of the study, statement of the problem, questions and objectives of the research, significant, scope and structure of the study. The second chapter covers various existing literature on contribution of Religious Organizations on Unity and reconciliation program.

The third chapter provides the method and methodology of study, consisting of a design, the target population which is divided into five categories, sample size and sampling techniques, data collection and data analysis, limitation of the study as well as ethical consideration. Discussion and interpretation of findings from qualitative approach were covered in chapter four in relation to the study objectives and theory relating to the study. Chapter five, covers the conclusions and recommendations to be used in future for promoting Unity, peace and reconciliation in Post-Genocide Rwanda.

CHAPTER TWO: LITERATURE REVIEW

2.1 Introduction

This chapter, covers major existing literatures on the topic under discussion. The research focused on the contribution of religious organizations in peacebuilding activities that contributes to the unity and reconciliation. The chapter also defined key concepts and put emphasis on theory underlying Religions, Genocide, Unity and Reconciliation in peace building. The researcher also related this literature to the prevailing situation and context so as help the reader to understand their relevancy and applicability in Rwanda.

2.2 Definition of Key Concepts

2.2.1 Religious Organization

Religious Organization is a complex term to be defined. Researchers underlined that there is no one single definition of what is Religious Organization (Sider & Unruh, 2004:109). In other words, the term Religious Organization is expressed and understood in different ways. Sider & Unruh (2004) called on Religious Organizations to play a greater role in society: to maintain social unity through common rituals and beliefs, to control social order, in order to adhere to religious principles. Coordination and control in the society, and provides an explanation and purpose for answering all existing questions.

The term religion refers to various beliefs and practices that define what the public considers to be sacred, things that lead to a union with God (Fasching and De Chant 200; Durkheim 1915). According to the views of different scholars like Sider and Lederach; leaders often use religious stories, and traditions, to make more sense of life and to understand the universe. Religious organizations, in fact, depends on the existence of society, value, importance, and so on. According to this view, religion has many purposes, such as providing answers to spiritual mysteries, providing emotional comfort, and setting aside time for fellowship and social control.

However, this makes it difficult to define the concept Religious Organization. Rwandan legislation denotes this terminology ‘Religious Organization’ (article 2, paragraph 3). Referring to Article 2, paragraph 3 of Law no 06/2012 of 17/02/2012

determining the organization and functioning of religious organizations, it defined it as “a society with members who share the same beliefs and culture, and their practices are similar”. The provision requires Religious Organization to strictly adhere and conduct no-profit and unpolitical activities.

Currently, Rwanda accounts for 771 registered Religious Organizations (RGB, 2020). They have a responsibility to show partnership and collaborations with other organizations; either private or public entities (Art 31, par.3, and article 8 of Law N° 06/2012 of 17/02/2012 determining organization and functioning of religious-based organizations), for development of the country. Similarly, Rwanda Inter Religion Council was established in the same line; to plan and coordinate their activities.

2.2.2 Genocide

The genocide was first recognized as a crime under international law in 1946 by the United Nations General Assembly. It was listed as an independent offense under the 1948 Convention on the Prevention and Punishment of the Crime of Genocide (Genocide Convention). The agreement was ratified by 149 countries (as of January 2018). The International Court of Justice (ICJ) has repeatedly stated that the treaty contains the principles of traditional international law.

This means that if states have ratified or abolished the Genocide Convention, all must comply with the laws and principles that state that genocide is a crime prohibited by international law. The ICJ also said that the cessation of genocide is a principle of international law (or *ius cogens*) and therefore, there is no legitimate undermining.

The definition of genocide as contained in Article II of the Genocide Convention is derived from negotiations and reflects the consensus reached between the member states of the United Nations in 1948 at the time of drafting the Convention. Genocide is defined in the same terms as the Genocide Convention in the Rome Statute of the International Court of Justice (Article 6), as well as in the statutes of other international bodies and interventions. Many countries have also committed genocide under domestic law.

Referring to the UN Convention on the Prevention and Punishment of the Crime of Genocide as adopted by the UN Assembly on 9/12/1948 and implemented on

12/01/1951, genocide refers to one of the following acts committed to destroy, in whole or in part, a national group, race, ethnicity or religious group, such as:

- a. Killing group members;
- b. Causing severe bodily or mental harm for group members;
- c. Intentional imposing on the structure of a social group calculated to destroy the body as a whole or in part;
- d. Develop strategies to prevent birth in the group;
- e. Forced transfer of group children to another group.

Therefore, referring to the above mentioned, 1994 Genocide against Tutsi, the regime then intended to eliminate all Tutsis and all others suspected of being their accomplices. The genocide hatred indoctrination convinced the Hutu extremist that Tutsis were enemies of the state and they did not belong to Rwanda.

2.2.3 Unity

Unity is often referred to as a form of state of various group or an affiliated group together to form one country or one organization. Merriam Webster dictionary defines unity as “The quality or state of being multiple to oneness, living in harmony or state of being one”. So, unity is trans-denominational it is rooted in the teachings of Jesus. Sometimes it is called practical Christianity because spiritual principles and values apply in daily life. Believers respect the truth contained in all major religions. Unity respects diversity and believe that all human beings are created equal, as a member of one family, human family.

2.2.4 Reconciliation

Ramsbotham (2012, p.246) defines reconciliation as a way to restore a broken relationship and to learn to live in a very non-violent way. Generally, after a country has gone through a conflict there is a need to start a new journey in peaceful coexistence of former disputants. Although reconciliation has been discussed much in literature, there has been no consensus on a single definition of reconciliation. This is probably because "reconciliation is a goal, and a way to achieve that goal"(Bloomfield, 2003, p.12), a process.

Moreover, the complexity to define reconciliation emanates from the fact that it occurs in different situations, for example, “between a man and a woman, the offender and the victim, between disagreed friends as well as between the conflicting countries or families” (Bloomfield, 2003, p.12). This shows that context is the central essence in defining reconciliation. There has been a discourse to define reconciliation and it has created divergent understanding among different schools of thought.

For example, some scholars have defined reconciliation “as a goal or a way, while others reflect an idea as a purpose and a way” (Kostić, 2007, p.3). Others consider reconciliation as a “focus and a place” (Lederach 1999, p.30), while Borer (2006) as stated in Sentama (2009, p. 30) affirms that “reconciliation exists in many dimensions which are spiritual, individual, social and relational, structural and ecological issues”. Different authors have interpreted reconciliation in different ways.

For Karen (2003, p. 3), reconciliation is defined as “the process of the society that includes acknowledging the past and changing the attitudes and behaviors that destroy it, in a relationship that builds sustainable peace”. Bloomfield (2003, p.12), on the other hand, defines Reconciliation as:

An over-arching process, which includes seeking truth, justice, forgiveness, healing and vice versa. In a very simple way, this justify the way to live with who were deceived the society, not necessarily loving them, or forgiving them, or forgetting the past in any way, but living with them, developing the level of collaboration needed to commonly living together with them in society, so that we can all live better lives than ever before.

According to Lederach (1999, p.31), reconciliation process talks about three deals important paradoxes: First, reconciliation promotes a past figurative language, on the one hand, and the search for long-term complementary explanations, interdependent future, on the other hand. Second, reconciliation provides a real opportunity for mutual forgiveness, where the anxiety of showing what happened and giving up supporting a new relationship is recognized and accepted. Third, reconciliation recognizes the importance of giving time and space justice and peace, rather than correcting mistakes and thinking about the future.

The word 'reconciliation' is used to describe a process or a solution or a goal. Reconciliation, as an outcome, is to improve relations between the former opposition parties. The nature and level of development required for a person to be reconciled to a particular issue is a matter of disagreement between theorists. Again, the reasons why a relationship can change so well can play a role in determining if reconciliation has really taken place.

That is, on some accounts, the two parties will be counted only for reconciliation in the event that their good relationship in the future is based on their emotional behavior or legacy of the past. While the outcome of reconciliation leads to a future characterized by peace and justice, the process of reconciliation usually leads to persistent negative feelings, suspicions, or evils caused by conflict and past injustice.

2.2.5 Peacebuilding

In 1992, the United Nations Secretary General Boutros Ghali in his Agenda for Peace publication described peacebuilding as “an act of knowing and supporting institutions that will strengthen peace in the absence of conflict” (quoted in Muriithi 2009, 3). In other words, peacebuilding includes the process of rebuilding the political, social, and economic spheres of society from conflict.

Furthermore, peacebuilding referring to address the root causes of conflict and if necessary, bringing together conflicted parties to negotiation and mediation. Additionally, peacebuilding requires the strengthening of economic and social justice as well as the establishment or reform of political governance and the rule of law (Muriithi). According to Bercovitch & Orellana (2009: 176) the role of religious leaders in conflict resolution is not new and, in the past, religious leaders have been involved in conflict resolution.

Although recognizing the broad conception of how to build peace, the main purpose of this study is only to understand the Contribution of Religious Organizations on Unity and Reconciliation Program. As far as the Rwanda Post-Genocide was concerned, the concept of peacebuilding reflected the various actions taken by those involved in the reconstruction of the Rwandan community in Rwanda Post-Genocide.

2.3 Contribution of Religious Organizations to Unity and Reconciliation

It is very likely that religious organizations could be used or sensitized to promote conflict or to mobilize for peace (David,2002). Generally, religious organizations can be defined as association, organizations or individuals who are encouraged by their spiritual culture and religion, principles, or values for the work of peace in relation with conflict resolution.

According to Chonko (1992), religion is a collection of cultural programs, beliefs, and worldviews that establish human-related symbols on certain supernatural or inanimate objects that are revered and worshiped through rituals and there are the principles of existence govern. followers on the cause and mode of life of the community; the design is designed and coordinated as an object of reliable assembly and may include the sun, moon, river, fire or some living person.

According to Larsen (2013) suggest that social unity is defined as the belief held by the citizens of a particular country that they claim to share a family, which helps them to trust each other. This definition brings us a little bit to a common understanding. It seems that there is a general agreement in the existing literature that ‘unity’ means ‘togetherness’, in accord or ‘agreement’ (to the point of disagreement), and that inequality does not contradict unity.

The idea is closely related to religious teachings that generally refer to spiritual unity, faith, and oneness in Christ. In other words, religious values often support rituals healing and restoration process of normal life and plays an important part in bring back the mentality and well-being of the community (Roberta,2007).

2.4 The contribution of religious programmes on unity and reconciliation

Reconciliation is key term used in public in various religious organizations and political spheres (Gunton, 2003, p. 13). In many countries around the world, religions have played a major role in resolving conflicts in order to promote reconciliation among the community. Some of these major religions include Christianity, Islam, Buddhism, Hinduism, Judaism, Sikhism, Taoism and the spirit of indigenous peoples (Kalman, 2009, p. 4).

The process of transforming people cannot be understood without relying on the contribution of religious organization. (Reychler 2008). One of the characteristics of an

increasing evangelical religion is that they just want to inspire people through the process of integrating people in specific mental networks (Haar 2004).

According to the Biblical scriptures, the contribution of Religious Organization on the unity and reconciliation as the bridging gap of reconciliation between God and human being, as well as people and their fellow beings for a better life in the society (Heist & Cnaan, 2016; Tomalin, 2012). Biblically, (Ephesians 2,15-17: 195), Paul makes it clear that Christ has reconciled us to God, giving us the ability to reconcile also with others. Paul focused on reconciliation between Jews and Gentiles in order to become more reconciled to God.

According to Montville (1998), argues that some people find that, it is very difficult to forgive, so that reconciliation is not achieved as desired, and that reconciliation is possible only when there is a public acknowledgement of involvement in actions that lead to injuries and losses. For them, acceptance and repentance are essential to reconciliation.

This means that by preaching word of God, public come up to recognizing injuries and losses is a major factor in reconciliation where the most destructive of collective violence is attended by a large number of people. Forgiveness through confession is another strategy used by religions and individuals to build peace and reconciliation.

According to Shriver (1995), Forgiveness is a key step towards lasting reconciliation and it is also a sign of the end of conflict. He added that, politically, forgiveness is an act that ties the moral truth about behavior, patience, self-sacrifice, and a commitment to repair broken relationships. He furthermore says that apologizing and forgiving requires first, the discussions about what happened, the behavior of those involved so that people can better understand what happened.

Basing to the above mentioned, Religious Leaders, in particular, have great power to change the life and behaviors of their followers and share their beliefs. When they speak, their message can have a powerful and positive effect on building trust and social cohesion. Religious organizations have initiated and engaged in promoting conflict prevention and uniting its believers through evangelical activities in order to promote peace, tolerance, acceptance, and respect, as well as reconciliation in society.

2.4.1 Approaches used by Religious Organizations in unity and Reconciliation

According to Chepkorir (2019), globally, religious approaches such as negotiation, mediation, truth telling and problem-solving workshops have been very useful in building peace and reconciliation in areas affected by ethnic conflicts. They have been useful in building peace and reconciliation in conflicted areas, like in South Africa, Colombia, Guatemala, and Kosovo.

Conflict resolution and peacebuilders and Religious Organizations from different religious backgrounds are becoming increasingly active in trying to end conflict and promote reconciliation after conflicts between parties because peace and reconciliation are part of a special message to religious people and families (Smock, 2006; Lederach, 2010).

Based on above scholars and observing the contribution of unity and reconciliation program is of great value to this study because those initiatives and approaches are very important in the process of maintaining lasting peace and reconciliation in conflicted parts. After witnessing the involvement of some religious members, during the 1994 Genocide against Tutsi, many religious and church organizations have embraced the idea of promoting Rwandans social cohesion.

Many have played a key contribution in the government's program of unity and reconciliation. Islam and different churches including the Roman Catholic Church, the Anglican Church, Association des Eglises de Pentecote au Rwanda (ADEPR) and many born again churches play a major role of social healing of the survivors of the 1994 genocide against Tutsi and all categories of people including Genocide convicts.

2.4.2 The challenges in the process of the unity and reconciliation

According to Dubois (2008), argues that a number of challenges have been identified in the process of lasting peace. Among them, the first one refers to some cases of religious leaders which may lack the ability for peaceful thought and make peace and thus do nothing. Second, some Religious Organizations, may have reservation to work with other octors of different religions to build peace in society.

Third, religious peace activists can be seen as those who preach the word of God excited to attract religious conversion instead to help the followers to emotionally change for peace, unity and reconciliation. From the point of view of Appleby (2006: 10), one of the common challenges that religious individuals and groups face in promoting peace and reconciliation, is that some religious leaders ignore their role in building peace among their believers. Appleby goes on to point out that some religious leaders do not have the capacity to use their assigned responsibilities to take practical action to build lasting peace among the community.

Religious organizations and individuals find themselves concerned about the reconciliation of both sides in conflict and their participation in the building of lasting peace in the aftermath of the conflict (Bouta, Nimer, & Orellana 2005). Appleby (2006) further argues that peacebuilding efforts can achieve tremendous success based on the following:

- a. Always promote peace and avoid using force to resolve conflicts
- b. Having a good relationship between different religions organizations in critical situation, as this will be the key to giving positive feedback to them

Appleby's thoughts were of great interest in this study because they helped to give feedback to religious organizations for focusing on peacebuilding and reconciliation in Rwanda post-Genocide against the Tutsi.

Another challenge faced in peace building according to Appleby (2004: p 126) is the lack of sufficient resources including lack of funds and insufficient volunteers resulting in some necessary activities being overlooked with only a few basic aspects of religious rituals. There is also a lack of training that would help them to promote peacebuilding. This idea of lack of resources is shared by Macaulay (2013) whereby it has had a negative impact because the peacebuilding process has not been successful due to lack of resources and limited capacity. The issue has led to the idea of sponsors of peacebuilding and reconciliation efforts after the conflict.

These sentiments aimed at raising and calling on religious leaders and their followers to be more involved in building peace and reconciliation in the aftermath of the conflict that has destroyed the social cohesion. For Macaulay (2013), argues that peace and reconciliation activists often face obstacles that some are afraid to tell the truth, and feel uncomfortable with them depending on how they respond to their attitudes. Macaulay

goes on to say that the lack of active involvement in peacebuilding for some religious leaders but rather the emphasis on rituals in their religious organization, the program of promoting peace and unity among their members is given very little time.

Macaulay confirmed that the lack of commitment to existing religious activities includes building peace and promoting unity and reconciliation among the society instead of being done properly it is given little time which making the concerns misunderstand their role in peacebuilding because they are not properly mobilized appropriately. According to Macaulay, religious leaders should be willing to commit themselves to their work of building and maintaining peace, unity and reconciliation as appropriate for the apostles and real followers of Jesus Christ.

According to Nimer (2011), the process to peace and unity and reconciliation is still long, so it requires the presence of joint efforts from individuals and religious organizations due to its role in peacebuilding. When this is properly done, religions in collaboration with other institutions work together to put in place joint efforts to ensure a great result in relation with peace, unity and reconciliation.

Nimers's ideas would help the religious peace makers and organizations in identifying other sectors that can collaborate in peace building and reconciliation process. A key reflection of the above-mentioned activities is that religious peace makers face numerous challenges. The study, therefore, provided a number of answers to the above challenges to overcome and preserve lasting peace and reconciliation in post-conflict era.

2.5 The contribution of massive Initiatives on unity and reconciliation program

In our days, the emphasis is on the role of religion as one of the most influential and easily transformed institutions. (Bosch 1999, pp. 376-393). So, religions have a big role to play in transforming people and that is not the case because religion has already shown a lot of people's roles in their transformation both in building a culture that governs them in society and in contributing to shape the quality of governance as well as political systems.

Galloza (2015) in his thoughts explaining how to exchange theology, clearly outlines the role religious organizations should play in society without any further consideration

that would seem to be a hindrance to religion. This is based on the word of God found in Matthew 28: 19-20 “Go therefore and make disciples of people of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching and exhorting them to observe all the things I have commanded you”.

However, it is not clear that we are living in a time of great calamity that has the effect of weakening and slowly destroying the society. This is especially true in the case of family values. Therefore, being a church in every society is to help heal and build the broken hearts of the people and the Christians in general.

In the case of Rwanda, in light of this, it often sees many churches working to save and unite the Rwandan community, including genocide survivors and perpetrators. It is the real work of religious organizations in any society rather than engaging in destructive politics. According to Powers (1994), religious individuals and organizations share a core set of beliefs based on the gospel and tradition. These beliefs include affirmation of equality and dignity for all; to support compassion and selflessness. Powers also affirms that existing efforts are being made to build peace for society programs.

Appleby (2000) argues that religious organizations are found in every phase of conflict transformation, they work in peace education and conflict prevention, in mediation and conflict resolution, in post-settlement social reconstruction and in the academies and courts where rights of human beings, including religious freedom, are given a deeper depth and cross-cultural grounding. Appleby's view is important because religious peacekeepers know they play a key role in restoring peace and reconciliation in ethnic conflict areas.

Some of the approaches in which peacebuilding is used by religious organizations according to Appleby (2000) include, facilitating peace agreement, providing a reliable platform for dialogue between conflicting parties. However, the impact that religious organizations can have on peacebuilding and reconciliation is no longer widely used because church leadership has not defined the theological level on the role of religious organizations as peacemakers.

Bartoli (2004) argues that religious peacekeepers have much to be proud for their contribution to peacekeeping and peacebuilding in the world; to join many other Christians from different religions who are struggling to live in order to control their

beliefs in a way that helps generally to build peace. Bartoli's sentiments reflect the role of religious organizations in maintaining unity and cohesion in in conflicted society.

The process of reconciliation in Rwanda, efforts to rebuild the social fabric has been marked and national Unity and Reconciliation program has been established and Religious Organizations and Churches have come together to contribute to this forum in The Rwanda Inter Religious Council (RIC) for advocate and promote Peace, Unity and Reconciliation as the priority. Globally, religious approaches like negotiation, dialogue, mediation, truth-telling and problem-solving, workshop have been instrumental in unity and reconciliation in areas affected by ethnic conflict such as Colombia, Guatemala, and Kosovo (Smock, 2006; Lederach, 2010).

2.5.1 Reconciliation as a dimension of Post-Violent Conflict Peacebuilding

Lederach (1998, p. 28-29) makes it clear that it is a serious problem to lack proper governance when it comes to identifying and finding a quick solution to today's conflict. He goes on to explain that there are intense negotiations with the peace agreement but yet very little preparation for making the process of lasting peace in the medium and long term.

Lederach goes on to point out that in order to have a clear and sustainable lasting peace process, there are important things that must be followed; some of which can be said to be the existence of structures that make it clear that, it is imperative to be considered holistically and comprehensively for all affected people, and think all about the possible issues are addressed.

This approach emphasizes the need to think creatively about the evolution of conflict and its continued transformation in the harmonization by linking roles, functions, and action in a holistic way to peacebuilding (Lederach, 1998, p. 79). According to Schreiter (2010), the Biblical principles of truth telling, forgiveness peace and Justice, guide the religious peace makers in their peace building and reconciliation mission.

Lederach (1997) says that reconciliation includes identifying and acknowledging what is true on what happened, striving to correct all wrongdoing, promoting justice and forgiving the perpetrators who have disclosed what happened and their roles and apologizing for what they did. Both Lederach and Schreiter's ideas were important in

this study because it helped to determine the proper way to build peace and reconciliation in Rwanda Post-Genocide, truth is one of the elements needed for forgiveness and reconciliation.

Chapman (2001), argues that knowing the truth about what happened and identifying the perpetrators and the cause of the conflict; it is very imperative and significant because it is the basis for real reconciliation. In addition, he said that when there is a revelation of the truth it leads to healing, and that encounters between the forgiven and the victim is what leads to true reconciliation. It is therefore important to find the truth about what happened and to find out why it happened and who are involved.

According to Lederach (2010), the best way to build lasting peace and reconciliation is a strong and positive and comprehensive concept because it includes the key elements of building a harmony in the society and continuing all the process which need to end the conflict and promote a peaceful relationship. Some of the strategies used to build peace and reconciliation is dialogue, reconciliation, participation, training, advocacy, coordination, facilitation and problem-solving Training. Reconciliation in other words is the process to restore freedom respect and good relationships in different communities.

2.5.2 Actors in Post-Conflict Peacebuilding

According to Bercovitch and Orellana (2009), argued that, since longtime ago, the role of religious organizations in conflict resolution has been very clear and appreciated. Since the 1990s, a number of textbooks have been written highlighting the role religion played in conflict resolution, peace building, and diplomacy. Wilson (1982) argues that the focus of religious organizations is normally based on its activities in the direction of setting goals and also highlights the implementation of those goals for the sake of society.

These goals are mainly aimed at keeping people in their daily activities for better performance and leading to trust and cooperation in doing good. He goes on to say that this allows people to overcome any evil and proves to be a good way to help resolve conflict as long as happened.

According to Abu-Nimer (2001), religious beliefs and rituals require unique ability to encourage people to reunify after conflict in society. So that unique ability, plays a big role in Conflict resolution.

Religion's role in conflict resolution is very important because each religion institution, has its own way of building peace that helps and is also used in the delivery of effective diplomacy and democracy. Said and Funk (2002: 37-38) suggest that, Religion is a normal and inevitable part of both conflict and conflict resolution. After all, religion is an important part of moral principles, and because it solves the deepest problems in human life (e.g., freedom and inevitability, fear and faith, security and insecurity, good and evil, holy and unclean), religion plays an important role in the ideology of everyone and in the life of peace.

The Rwandan Religious Organizations have joined hands with Government on the national reconciliation program in complementing top-down government strategies and bottom-up approaches. Religious organizations play an important role in human society as they change human behaviors and their social attitudes.

According to Nath, (2015) said and confirmed that, there are still some thinkers that are still in the dark, because some of them think that if religions eradicate from the society, there will be a lot of bad thinks that will be disappeared and people will live better in peace. According to Carney (2010), the process of reconciliation in Rwanda led to confirm that both ethnics Hutu and Tutsi attending prayers and worshipping, working and playing together.

Basing to the views of many church leaders, such as Desmond Tutu of South Africa or Bishop John Rucyahana of Rwanda (Carney, 2010; Appleby, 2004), believing that religious organizations can be used to promote a culture of peace and reconciliation in conflicted areas, as happened in Rwanda in the 1994 Genocide against the Tutsi and in South Africa. Religious organizations can be used to promote peace and reconciliation as they have been used effectively in other countries.

2.6 The contribution of Religious emotional support on unity and reconciliation

Religious leaders with varying degrees of success have been instrumental in building peace. For example, they provided emotional and spiritual support to the affected population, mobilized their people to fight for peace, unified conflicting parties, and promoted reconciliation and dialogue, democracy and normalcy (Bouta, Abu Nimer, and Kadayifci- Orellana, 2005).

Lederach's model states that reconciliation should be considered a journey towards a place where four components Peace, Justice, Mercy and Truth, meet up and that without one of these concepts, holding up reconciliation, it will not be sustainable. In that regard, the literatures shows that the ADEPR mainly focused on different fields (Counseling, Mercy and Truth) in their emphasis on forgiveness and repentance (Sundqvist, 2011).

They have neglected one of the parts in Lederach's concept (Justice) and they have put some emphasis on the fourth part (Peace) by mentioning relationship building, but they have not prioritized this in their reconciliation strategy. According to Lederach (2010), Religious initiatives have been put in place to facilitate the delivery of messages of reconciliation and even to achieve them from the grassroots level to reach out to the entire community for the message of reconciliation. The ADEPR has over one million members and many are Hutus.

This results in a perpetrator focus in the reconciliation process. This church confirms and emphasizes that the perpetrators must be helped and know that they too must heal their own wounds just as they have done to others. ADEPR members and leaders are involved in all activities in relation to unity and reconciliation in Rwandan society.

From the views of church leaders such as Desmond Tutu of South Africa (Carney, 2010; Appleby, 2004), it is clear that religious organizations can be used to promote peace and reconciliation in Rwanda Post-Genocide against the Tutsi because it has been used effectively in south Africa. Paul II (1999) argues that in many African countries, Religions play an important role in society's life because they make them to believe in a better life and hope for a better future.

In addition, the Church is seen as a guarantor of the well-being of its members and contributes to the building of the country. The church is also a place where everyone is respected and the work of reconciliation and forgiveness is done and it produces good results. So as long as religions organization and churches have significantly engaged in building lasting peace in numerous parts worldwide, after the conflict, many people have been involved in the persecution and implementation of conflicts.

According to Kubai (2005) points out that the Rwandan church was said to show an important engagement in the healing of hearts and reconciliation for those in conflict as they played a significant role in the 1994 genocide against the Tutsi. In addition, Kubai goes on to point out that Rwandan religious members were not the only ones involved in the horrific crimes, especially the killings in church buildings where many attacks on Tutsis took refuge.

He goes on to say that it is unfortunate that the church has undoubted authority and is highly respected by many members of their parish, as he put it. The church in its spiritual mission is called to strive for peace, justice, and reconciliation, thus helping to build a united society, where people can live in dignity. The church that has failed in its God-given mission to convert people from ethnic hatred to Christ must now pray and work to end centuries of hatred and conflict and seek to escape the slaughter of hundreds of thousands of Christians and live as Christians say so. teaching love, forgiveness, and reconciliation (Kubai 2005, 7).

Johnston and Cox (2003, 14) highlighted four characteristics that give religious and institutional leaders an important role in peacekeeping:

1. Effective and visible impact on the community;
2. Famous as a force for change policy based on respectful lines;
3. Unique means of uniting opposition parties including the ability to reform relations;
4. Ability to mobilize the people, the country and the international community to support the path of peace

The experience of ethno-religious conflict since the end of the Cold War has inevitably explored the relationship between religions and conflict resolution. In addition, the September 11 attacks on the World Trade Center and the Pentagon in 2001 brought

about a conflict of religions (Bercovitch and Orellana 2009). So, this paper is an attempt to get involved in the debate on religion and peace building by examining the example of faith-based organizations that have been involved in peacebuilding activities in one specific case.

2.7 The Theoretical Framework

This section will develop the theoretical framework which must demonstrate and understanding of theories and concepts that are relevant to the research problem and that relate to the broader areas of knowledge being considered. Psychodynamic theories of group change and reconciliation theories will be developed to explain and understand phenomena and why the research problem under study, exists. Those theories are selected due to its appropriateness, easy of application, and explanatory power of the study.

2.7.1 Theory on unity and reconciliation program

Psychodynamic theory

Psychodynamic theory was originally a theory of personality created by Sigmund Freud (1856-1939) between the 1890s and the 1930s among others collection of theories developed which have formed the basis of the psychodynamic approach to psychology. It has evolved significantly over the years, and many theorists have contributed to it.

Freud believed that human behavior could be explained by intrapsychic processes and interpersonal patterns outside of a person's conscious awareness and based on their childhood experiences. A general definition of psychodynamic theory is that forces outside of a person's awareness explain why they behave a certain way.

2.7.2 Goals of psychodynamic theory

This Psychodynamic theory is used to push people for the following;

1. Acknowledge their emotions; this means that people are becoming more and more familiar with each other's emotions and identifying them, which lead to help them to make better choices.

2. Identify patterns. It means that people may start to feel overwhelmed by their emotions, but also their behavior and relationships. Or, if people know something bad in their lives, counselor can help them understand why they make the same choice and give them the power to change.
3. Improve interpersonal relationships. This theory helps people understand their relationships, as well as how they express and interact.
4. Recognize and address avoidance. This means that everyone has their own way of avoiding negative thoughts; counselor can help people to determine when they are acting to distress and how to deal with their emotions in proper way.

There is a common debate in psychodynamic theories of group change that is the most important factor in post-conflict reconciliation includes the group's ways of thanking, mourning, apologizing, and forgiving. Apparently, accepting and acknowledgement responsibility for what happened in the past to another group, as well as assuring that such things will not happen in the future, could lead to a response to forgiveness that releases, at a deeper level, the resistance to completion. a process of mourning and progress in solving problems for a better future.

2.7.3 Linkage between the Theory with the Unity and reconciliation

This theory is essential to the Unity and Reconciliation because it involves the acknowledgment of emotions and improve the interpersonal relationship that result the promotion of confession and repentance in the society. It's one thing to know; there are still very different social factors to accepting it. To acknowledge through listening to your partner's stories confirms your experience and emotions and highlights the first step towards recovery of a person and the relationship.

At the same time, it is important that Reconciliation is based on a vision for the future in order to promote harmony (Lederach, 1997), which is reflected in the acceptance of what is wrong and the apology, and forgiveness. In order to ensure that the process to unity and reconciliation progress successfully, after divisions and violence, it requires a voluntary acknowledgment of the role played by the perpetrators, the acknowledgment of their involvement in violence and even an apology. On the other hand, it is best way, when survivors willingly forgive those who have betrayed them, it will lead to better relations between the conflicting parties.

2.8 Conclusion

This section presents a review of the literature, developed systematically based on research objectives and research questions that underpinning this research. This section examined in particular the research available on the contribution of Religious Organizations on Unity and Reconciliations Program in Rwanda Post-Genocide against Tutsi. The review of the literature shows that the Religions play an important role in the well-being of the people, as well as in the development process, conflict resolution and peace building. The fact that Religious Organizations are everywhere in the world is one of the easiest things to change people,

Various resources such as policy documents, research work, internet articles and newspapers were consulted to get into the essence of the study. Although, there is a lot of literature on the contribution of Religious Organizations on Unity and Reconciliations Program in Rwanda Post-Genocide against Tutsi. This literature, however, show that effort used in the process of unity and reconciliation in society based largely on the role of everyone, especially the role of survivors in forgiving and those who betrayed them also accepting their role and apologizing to them.

This can be understood or indicated by the number of community activities aimed at unity and reconciliation as one of the religious responsibilities in their daily activities. Religious Organizations have played a major role, and the community has been very active in participating in religious activities. Courageous survivors agree on the past and begin to unify with the families of perpetrators and released the perpetrators. Education has played a key role in reconciliation process since it was used to mobilize the Rwandan community to build the capacity to accept diversity for peace.

CHAPTER THREE: RESEARCH METHODOLOGY

3.1 Introduction

In this chapter, the study involves the research design used, the studied variables, the study area, the targeted population, procedures used and research instruments used in the collection of primary data, Data analysis, and ethical consideration.

3.2 Research Design

This research is exploratory in nature and the qualitative approach is used. It involves collecting and analyzing non-numerical data to understand concepts, opinions, or experiences. This approach was used because it can help to gather in-depth insights into a problem or generate new ideas for research. Exploratory research was also used due to its importance to the process of the research which varies according to the finding of new data or insight. Exploratory type of research is usually done to have a better understand the existing problem, but usually does not lead to a conclusive result (Bhandari, 2020).

The purpose of this chapter is to develop the methodology of the research approach and also to support the researcher to encounter the research findings. Research design is a detailed overview of how the investigation was conducted, usually including how the data was collected, the materials used, how the materials was used, and how to analyze the data collected.

The study was conducted as a summative study to understand the role of religious organizations in the process of unity and reconciliation in Rwanda Post- Genocide against the Tutsi. The aim of the study is to determine if there is evidence that can help to solve the research problem in a clear and convincing way.

In this study, the Qualitative approach is used for facilitating in-depth understanding and interactions between different people which will be instrumental in answering the research questions elaborated. This approach involves the collection and analyzing non-numerical data in order to understand concepts, opinions, or experiences from interviewees. Qualitative approach will be most relevant for this research because it allows the exploration of social interactions and processes that could lead to the understanding the role of Religious Organizations in Unity and Reconciliation program

in Rwanda Post-Genocide Against Tutsi. This will help people to better understand how to behave and how they perceive the process to the unity and reconciliation aspect.

3.3 Area of the Study

According to a study by Fraenkel & Warren (2002), the population refers to a complete number of people (subjects or events) who have the same characteristics in which the researcher is interested. The population of studies is determined, based on the random sampling system. As it emphasized by Bryman (2012), a case study included a detailed and in-depth analysis of a single case. The case study of this study focused on some Religious Members including some of their leaders, some of Genocide survivors and some of former Genocide prisoners.

The study was carried out in Rwanda, especially in Eastern Province, Bugesera District, Mayange Sector, Mbyo Cell where the “*Igiti cy’Umuwumu Association*” is located. This place was selected due to its suitability area for the study basing to the available sources of data collection which makes the study understandable.

This association is constituted of 54 families involving Genocide Survivors, Admitted Genocide perpetrators and others who did not participate in the Genocide. In addition, the relevant offices such as Head Office of Rwanda Interfaith Council (RIC) National Unity and Reconciliation Commission (NURC) and Prison Fellowship Rwanda (PFR) which are closely monitoring the activities of the Association and provide advice were also instrumental in this study.

3.4 Population of the Study

According to (Polit & Hungler, 1999, p. 37), the population is the total number of people that we are interested in doing research on. It can be understood in terms of subjects or information that can be included in research, depending on specific circumstances. The study population targeted, consisted of members of “*Igiti cy’Umuwumu Association*”, some members from Religious Organizations including Religious Leaders (like Rwanda Muslims Council, Roman Catholics Churches, Protestants), and some people from Genocide Survivors and Former Genocide Prisoners and some Officials from public and private institutions such as National Unity and Reconciliation Commission (NURC) as well Prison Fellowship Rwanda (PFR).

3.5 Selecting Procedures (Sampling)

In a qualitative approach, collection of important data is crucial and is done by selecting a smaller group that identifies the characteristics of the larger group from the population, with the aim of harmonizing the results for the entire population (Gay 2003). A stratified random sampling procedure and purposive sampling technique were used for selecting the participants in this study.

The researcher employed a stratified random sampling procedure technique to ensure a fairly equal representation of the variables for the study within each category (Religion members, Genocide Survivors and Formers Genocide Prisoners) and purposive sampling technique was applied in choosing respondents from Public and private institutions. Proportionate stratified random sampling and purposive sampling technique were employed to select 40 respondents from all mentioned categories.

3.6 Data Collection Methods

According to Mucchelli (1980), data collection methods refer to a set of procedures followed by the mind, a set of intellectual operations by which a discipline uses to achieve a certain objective or truth. In order to answer the research questions, both primary and secondary methods of data collection were used where primary data collection refers to the data from field research including administering of questionnaires, while Secondary data refers to the data from the library which have already been collected and analyzed by someone else and was used at the data collection process. Interview, focus group discussions (FGD) and documentary was be used as data collection methods in this study.

3.6.1 Interview

According to Bryman, (2012), the interview is probably the most widely employed method in qualitative research. Interview helps to collect much information of qualitative nature (Nicholas, 2011; Ranjit, 2014). Target group or individual discussions were conducted and involved respondents from individuals representing different categories of respondents (Religious organizations, Genocide Survivors, Former Genocide convicted).

The fact that this study intends to understand the contribution of religious organizations, interview was preferred to collect necessary and relevant data to answer the research questions. The semi-structured interview was used based on guiding questions elaborated both in Kinyarwanda and in English in order to facilitate respondents (ordinal people and those who are fluent in English). The answers in Kinyarwanda were translated in English by the researcher.

3.6.2 Documentary

This method provides secondary data and it refers to the data that a researcher uses which has already been produced by others (Matthews and Ross 2010). Different literatures such as newspaper, reports, policy documents, and books relevant to this research study were consulted with a view to inspire the background of the study, problem statement, and literature review at the end, to identify the gap and formulate the rationale of the study. It also helps the researcher in discussing the findings of the study particularly theories relating to the contribution of Religious Organizations in unity and reconciliation program.

3.6.3 Focus Group Discussion

The researcher also used two group discussions. These were people who initiated the “Igiti cy’Umuwumu Association” in order to understand the contribution of religious organization to the unity and reconciliation program in post-genocide Rwanda. According to Bryman (2012), focus groups discussion is necessary to interview a group of well-known people and have a certain experience to find out how they feel about the subject; and its number it varies from four to thirteen participants per group.

In this study, the researcher conducted interview with focus group composed respectively of 08 and 09 people from *Igiti cy’Umuwumu Association* for providing information on contribution of Religious Organizations on Unity and Reconciliation Program in Rwanda Post-Genocide against Tutsi.

3.7 Data analysis

In this section the researcher discussed and analyzed the answers provided by respondents to a variety of questions related to the research objectives. These guiding questions are also of particular interest in understanding the Contribution of Religious Organizations on Unity and Reconciliation Program in Rwanda Post-Genocide Against

Tutsi. This is in line with Bryman, (2012, p.586) who argued that both Narrative and thematic analysis are used to analyze and interpret the data collected through the discussion or interview, and are used to analyze what happened and the way people understand the situation. In this research, thematic analysis was employed to interpret and analyze the findings.

3.8 Ethical Considerations

According to Richards and Schwartz (2002), some important ethical concerns that should be taken into account while carrying out qualitative research are: anonymity, confidentiality and informed consent. The research made sure that all the above ethical issues were respected. The researcher created a close relationship and intimacy with the participants and encouraged voluntary participant in the research. Respondents participated on the basis of informed consent.

Saunders, Lewis, & Thornhill, (2012), commented on the principle of consensus that researchers provide adequate and reliable information about participation so that people can feel the impact and reach a complete, well-thought-out and free decision on whether or not to do so, without any coercion or coercion. The researcher took in account the privacy and anonymity of the respondents as an importance approach.

In the process of the data collection, the researcher enlightened to the respondents the purpose of the research as a requirement of academic award. The guiding questions were answered in a reliable manner where the values and behaviors related to privacy, confidentiality, anonymity, and confidentiality of the results were also shared to the respondents before data collection and were respected in the process of the research. The respondents were assured to keep confidential their names.

The language used in the data collection process was Kinyarwanda and the interpretation of the information was largely guided by the choice of words to express practical ideas. The researcher also avoided any bias in relation to the age, religion, or any other discrimination that could affect the quality of the information collected. The researcher valued the information provided with the evidences which were based on producing the report that will help other researchers due to the maintenance of objectivity and honesty in the analysis of data collected.

In addition, various authorities after having obtained my permission from University of Rwanda for conducting research, they helped and facilitated the researcher to meet individually the respondents and group of respondents, that can help the research in answering the guiding related to the research.

3.9 Study limitations and mitigating strategies

The research has been faced with some of the obstacles which included the restriction of movement due to Covid-19 pandemic which led to endanger the collection of data and to conduct properly interviews as requested; due to the measures that had been put in place to prevent the pandemic. To alleviate this problem, the researcher conducted a telephone interviews, and using the e-mail by sending guiding questions to the interviewees.

3.10 Summary of the Chapter

This chapter covers research methods and techniques used while collecting data for the successful study. It involves sampling techniques, research design, population of the study, limitations and mitigating strategies and data collection techniques that help the researcher to gather data for interpretation and analysis among others.

CHAPTER FOUR: DATA ANALYSIS AND INTERPRITATION OF FINDINGS

4.1 Introduction

This chapter covers data presentation, analysis and interpretation. The data were collected by use of interview, focus group discussion as data collection instruments. The study was exploratory and analyzed qualitatively. The findings were guided by the research objectives. The first part, analyzed how religious programs, have contributed to the unit and reconciliation in Rwanda. The second part assessed the religious mass initiatives, contribute to the unity and reconciliation in Rwanda. Third section established how Religious Emotional support, contributed to the unity and reconciliation program in Rwanda.

4.2 Characteristics of respondents

The respondents were divided into different categories which involved Religion members, Genocide Survivors, former Genocide Prisoners, and Representatives of public and private institutions which could provide helpfully information in relation to their position and their responsibilities. The information allowed to better understanding the contribution of Religious Organization on Unity and Reconciliation Program in Post-Genocide Rwanda.

The respondents are also helped to identify the initiatives employed by the religious organizations to enhance unity and reconciliation program and identify the existing gaps by determining reasons of persisting Genocide ideology cases and human remains still being discovered by others while constructing public or private infrastructures in residential areas settled by religious members for long time.

4.3 Information of respondents

Table 1: Age range of respondents

Age	Number	Percentage
18-27	09	22.5 %
27-45	11	27.5 %
46-60	12	30%
<60	08	20 %
Total	40	100%

Source: Primary data for January to April 2021

The table demonstrates that 22.5 % of the respondent were aged between 18-27 years, 27.5 % aged between 27-45 years; 30% were aged between 46-60 years while 20 % were aged over 60years. The age of the respondents' ranged between 18 years to 60 years old and above. This helped researcher to get enough information about the Contribution of Religious Organizations on Unity and Reconciliation Program in Post-Genocide Rwanda, and some respondents are experienced or involved in 1994 Genocide against Tutsi.

The respondents included, Genocide perpetrators, Genocide survivors, including also others who had fled the country in 1959 and some of their descendants. There are also religious leaders and some members of the religious community. It also included some of the Public and Private Officials working in or with Rwanda National Unity and Reconciliation Commission.

Table 2: Category of respondents

Gender	Genocide		Public& Private Officials		Total
	Survivors	Convicted	NURC	PFR	
Total	26	04	07	03	40
Percentage	65%	10%	17,5	7,5	100%

Source: Primary data for January to April 2021

The table above illustrates that the figures of respondents reflect the representativity of each group of respondents. This representation of respondents allowed the Researcher to gather relevant information from experienced people in relation to the contribution of Religious Organization on unity and reconciliation program in Post-Genocide

Rwanda. For the public and private officials, the Researcher based on their knowledge, position, duties and responsibility in relation to the problem statement.

Table 3: Respondents according to their Religious Organizations

Gender	Roman Catholics	Protestants	Adventists	Muslims	Others Churches	Total
Total	15	09	07	04	05	40

Source: Primary data for January to April 2021

As illustrated in the above table, all beliefs were considered purposely to be exposed to the different views from people with different beliefs and perception about the 1994 Genocide against the Tutsi. The respondents from Roman Catholic were presented by 37.5 %, the respondents from protestants were 22.5 %.; Adventists were 17.5 %, Muslims were 10 %, others churches 12.5 %.

4.4 Data analysis and interpretation of findings

In this section the researcher discussed and analyzed the answers provided by respondents to the guiding questions related to the research objectives. These guiding questions are also of particular interest in understanding the Contribution of Religious Organizations on Unity and Reconciliation Program in Post-Genocide Rwanda

The questions further, seeks to identify the initiatives employed by the religious organizations to enhance unity and reconciliation program and identify the existing gaps by determining reasons of persisting genocide ideology. To identify also reason why human remains are still being discovered while constructing public or private infrastructures in residential areas settled on by religious members of various faith traditions for long time.

4.4.1 The contribution of Religious Program to the Unity and Reconciliation in Rwanda.

Different Scholars and Religious activists have varying perspectives on the contribution of religious organizations and confirm its ownership powerful structures, cultural norms and values in the society as it addresses the most philosophical part and spiritual issues of human beings and religious organization occupies entire social concepts of

peace. Religions are now appearing at all levels, which making it easier to participate in conflict transformation.

They do so, through education in order to prevent conflict, mediation and conflict resolution, and also through inter-faith dialogue, in order to build networks that will connect them with local leaders for lasting peace (Smock, 2001). Conflict resolution with peacebuilders and religious organizations from different religions is becoming more involved in trying to end conflict and promote reconciliation after inter-party conflicts because peace and reconciliation are in a special message to religious people and families (Smock, 2006; Lederach, 2010).

Based on the above-mentioned scholars and looking at the role of the Unity and Reconciliation Program is of great value in this study because this program is very important, because it strives to build lasting peace and reconciliation in conflict transformation. After witnessing the role of some religious members, during the 1994 Genocide against the Tutsi, many religious and churches organizations accepted the idea of promoting Rwandan unity.

Basing to the above, some of the interviewees reported their views related to the objectives of the study as follows: the respondent as also one of the Religious Leaders from Protestant churches said that,

the combinations of confessions and problem-solving workshops are the approaches used by religious organizations in unity and reconciliation program and affirmed as effective to achieve their desired intention. He further said that in promoting Unity and reconciliation program, the formal and informal training, dialogues according to hierarchical leaders plans of each denomination have been put in place but the structure are not effective at all.

Another Religious leader from Adventists,

affirms that among the approaches used by religious organizations in unity and reconciliation program, truth telling and problem-solving workshop are considered relevant to sensitize people for forgiveness and repentance respectively to the Genocide survivors and Genocide

perpetrators. Additionally, to promotes unity and reconciliation program in Post-Genocide Rwanda; Religious organization have been put in place teachings for building a new hope and perseverance in Rwandans society.

One of the respondents from public institutions at the same time a Catholic believer said that “the approaches used by religious organizations in unity and reconciliation program are dominated by truth telling and healing dialogue through “*Ndi umunyarwanda*” and confirm their effectiveness”.

Additional to that, in promoting Unity and Reconciliation program, Peace Justice Commission in each Parish and in Small Christian Communities known as “*Imiryango remezo*” has been put in place and this approach affirmed to be effective.

Most of the respondents from Catholic church, said that various means to help the Rwandan community to live in unity and full reconciliation are used. They said that, Justice and Peace Commission has a special responsibility to teach and familiarize a culture of peace, human relations, unity and reconciliation among Christians, and the people of the Rwanda as a whole and they confirm that, this Commission is at all levels of the Catholic Church.

They also mentioned that, the methods of the Justice and Peace Commission in the Unity and Reconciliation Program include:

- a. To establish programs for educating and train different catholic believers on the program of unity and reconciliation
- b. Reconciling the perpetrators of the Genocide with Genocide Survivors or their families
- c. Wound healing program through moderators of Unity and reconciliation across the Catholic Churches.
- d. To educate young people about culture of peace that was built in justice and peace groups.
- e. Educate the public on conflict prevention and management
- f. Live broadcasts on Radio and Television and social media

According to the respondents from “*Igiti cy’Umuwumu*” in the interview conducted in two Focus Group Discussions (FGD), all of them revealed to be members of different Religious Organizations.

The respondents from the two FGD interviewed in the Association, reported that, the confessions, mediations and negotiations, truth telling and problem-solving workshops are the main approaches used by their respective religious organizations in Unity and Reconciliation Program. All of them testified that, other approaches that are conformed of being effective to promote reconciliation, are characterized by mutual support in “*Girinka Program*” and “*Ibimina*” (saving and credit in groups).

For the structures put in place by the religious organizations to promote unity and reconciliation program in Post-Genocide Rwanda,

the respondents, claim to have Unity and Reconciliation Clubs affiliated with different religions and affirm that these clubs are very important in maintaining unity and reconciliation among religious members especially in their “*Igiti cy’Umuwumu Association*”.

Some respondents from Islamic Organizational including one of the leaders of Rwanda Muslim Conference (RMC) said that, RMC has been involved in various activities of the Government’s Unity and Reconciliation Program.

Additionally, the Muslim Community of Rwanda, in collaboration with various relevant bodies, has taken steps to strengthen its contribution to the cause of unity and reconciliation among Rwandans. In these activities of unity and reconciliation we can mention the following:

- a. Teaching in Rwandan prisons with a particular focus on pleading guilty and apologizing
- b. Reconciling the families’ victim of 1994 Genocide against the Tutsi and their perpetrators
- c. Organize Muslim conferences that focus on people from different background in relation of unity and reconciliation.

- d. Establishment of Unity and Reconciliation Clubs in Islamic Community schools in Rwanda with a view to promoting unity and reconciliation.
- e. Organized sport activities for youth and discussions on unity and reconciliation
- f. They built the houses to vulnerable families of Genocide survivor
- g. Various acts of unity and reconciliation have been carried out to help Muslims to the truth telling, healing the wounds, apologize and forgiveness.
- h. Various activities have been organized to help Genocide convicted and released to return to normal life and good relations with others.

Table 4: The contribution of religious program to the Unity and Reconciliation

Approaches used considered as effective	Frequency		Structure considered as effective put in place	Frequency	
	Nbr	%		Nbr	%
Confessions, Problem solving workshops, Truth telling	16	40%	The formal and informal training, Dialogues Teachings	08	20%
Mediations and negotiations, Truth telling	17	42,5%	Peace& Justice Commission in each Parish and in Small Christian Communities	15	37,5%
Confessions Problem solving workshops, Truth telling Mediations and Negotiations	07	17,5%	Mutual support, (“Ibimina”) Unity and Reconciliation Clubs	17	42,5%
General Total	40	100%	General Total	40	100%

Source: Primary data for January to April 2021

The above findings demonstrate that, 40% of both religious leaders and believers said that the combinations of confessions, true telling and problem-solving workshops are the approaches used by religious organizations in Unity and Reconciliation Program and affirmed as effective to achieve their desired intention. 42.5% confirm that Truth

telling, Mediations and Negotiations are used as effective approaches to promote Unity and Reconciliation. 17,5% of the respondents reported that the combinations of Confessions, Problem solving workshops, Truth telling, Mediations and Negotiations are used as approaches in Unity and Reconciliation Program.

Regarding to the structures put in place by the religious organizations in Post-Genocide Rwanda, 20% of the respondents said that in promoting Unity and reconciliation program, the formal and informal training, dialogues and teachings according to hierarchical leaders plans of each denomination have been put in place, but the structure are not effective at all. 37,5% of respondents, reported that in promoting Unity and reconciliation program, Peace and Justice Commission have been put in place in each Catholic Parish and in Small Christian Communities known as “*Umuryango remezo*”

42.5% of respondents, most of them are from “Igiti cy’Umuwumu Association” said that, they have Unity and Reconciliation Clubs and mutual support (Ibimina) initiated by their respective religious organizations and affirmed that these clubs and mutual support are very important in maintaining unity and reconciliation between religious believers, especially in their Association.

Generally, regarding to the contribution of religious program to the Unity and Reconciliation in Rwanda, most of respondents from different religious organization said that, their religious organizations have been actively involved in implementing Unity and reconciliation programs.

To preserve the sustainability of the achievements of unity and reconciliation in Post-Genocide Rwanda, respondents said that;

Religious Organizations have put more effort into educating their followers to reveal the truth about what occurred during the genocide, as well as the combinations of confessions and problem-solving workshops, apology and forgiveness are the approaches used by religious organizations.

Although these approaches are used to build unity and reconciliation among Rwandans, there are some religious leaders and their followers who have not changed and still have an old mindset.

This goes hand in hand with what some literature revealed such as Appleby (2006:2) argues that the problems faced by religious leaders in building peace and reconciliation includes: the failure of some clergy to understand it and or establish their role in building peace in the community, lacking the ability to use their capacity as foreign activities.

Relationship between findings and Psychodynamic Theory

On this point of view, it is emphasized by Psychodynamic Theory whereby Freud argued that human behavior is often characterized by intrapsychic behavior and the way in which people compare themselves to others from the outside. This is largely related to what he or she grew up with or experienced from his childhood. The respondent's answers are linked with this theory as it helps people understand their relationships, as well as how they express and interact. It applies also that everyone has their own way of avoiding negative thoughts. counselor can help people to determine when they are acting to distress and how to deal with their emotions in proper way.

Psychodynamic Theory leads to debate that combine different ideas aimed at proving that group change is a powerful and important indicator of post-conflict reconciliation. There is a process of acceptance and apology, forgiveness and there is also mourning, all of this leads to reconciliation.

4.4.2 Religious massive initiatives; contribution to the unity and reconciliation

According to Sundqvist (2011:172) the religious organizations played a major role in strengthening repentance through their outreach programs in prison. It allowed the perpetrators to confess to their crimes. In partnership with Prison Fellowship Rwanda (PFR) different religious organizations have conducted different activities such as evangelism purposely to establish a safer place for the acknowledgement of perpetrators of Genocide responsibilities. They established a program of conferences and visits between prisoners and survivors and their families, due to establish and build a good relationship of fellowship based on the word of God.

Most of religious organization, have also organized programs to visit prisoners and ex-prisoners of 1994 Genocide against Tutsi in relation of giving them a better opportunity to witness about their role in the Genocide against the Tutsi.

The respondents consulted, all confirmed the existence of initiatives for unity and reconciliation within their religious organization.

Table 5: The Religious massive initiatives, contribute to the unity and reconciliation

The Religious massive initiatives	Frequency	
	Nbr	%
Evangelism in order to establish a safer heaven for the acceptance of prisoners' responsibilities in crime	27	67.5%
Gospel campaigns	5	12.5 %
Visits and assistance to vulnerable people both Genocide convicted and Genocide survivor	4	10%
Organized programs to visit prisoners and ex-prisoners of 1994 Genocide against Tutsi in relation of giving them a better opportunity to witness about their role in the Genocide against the Tutsi.	4	10%
General Total	40	100%

Source: Primary data for January to April 2021

Some respondents were reported that even if massive programs of Unity and Reconciliation are established and exercised within their religious organization, there are some people who are still resisting to change their mind.

For the cases of Genocide ideology which are still persisting, especially during mourning period and the fact that those who are suspected and arrested, were mostly members of religious organizations, one of the respondents from Catholic church confirmed that;

“Some Religious Leaders did for doing; not yet convinced and entirely transformed and sometime they don't have enough commitment.”

For this case, another religious leader said that;

Transformation and change of mindset always take time and it is because, some of those who participated in genocide pretends to repent and pretend to

ask forgiveness of what they did during genocide with a purpose of achieving what they want to achieve. But not come in their inner hearts.

The respondent from public institutions said that,

Normally the behavior change takes a long time to be rehabilitated due to the hatred messages, discrimination and judging each other basing on ethnic stereotype, sensitized for long period of time. Which means that some people still have such ideology.

For this case, the respondents from FGD 1 and FGD 2 both are from “*Igiti cy’Umuwumu Association*” said that,

“The perceptions of the people are very different, some have already transformed and accepting the truth- talking about what they have done, but there are still some others who have a racist ideology.”

This case of Genocide ideology that is still persist, and those who are suspected and arrested, are mostly members of religious organizations; one of the religious’ leaders from Anglican Church said that,

Churches and other religious organizations cannot create new hearts for people! Those who are convicted, accepted to change and others refused; that is a human reality. In additional to that, some of those people belong to churches has nothing abnormal about it, because 95% of Rwandans claim to be religious members and on the other hand, the genocide against the Tutsi was committed by Rwandans against Rwandans and it is no wonder those who deny or belittle are Rwandans.

The fact of going to church and even being a church leader does not make you an automatic saint! Even among the disciples of Jesus, there was a traitor (Judas) and a denier (Peter)! It was the religious leaders of the time that instigated the crucifixion!

Apart from the above mentioned, most of the respondents, confirmed that,

“The Genocide ideology has been taught for a long time, for the people to get out of it, it should also take a lot of time to be taught about its negative effects rather they are taught unity and reconciliation”.

One of the respondents from Catholic Church at the same time is priest, said that; I think that the Rwandan society as a whole, has been shocked by the 1994 Genocide against the Tutsi that have happened. Among those with Genocide ideology and deniers are in various categories. Some have seen it happen, some have been born after it. So, I think the brutality of the Genocide against the Tutsi in Rwanda has caused a lot of traumas.

So, I find them in all categories of life, including religious members.

It requires that, the various institutions (public, and stakeholder), all stand up and teach together, support each other, so that those with ideology are not left out. It requires to work hand in hand as a whole Rwandan society

For the reasons of still have the human remaining bodies of the Genocide victims being discovered in the places that are most of the time resided by the religious followers who sometimes even construct infrastructures on them without revealing such important truth; the point of view to this reason, the respondents from “*Igiti cy’Umuwumu Association*”, said that;

it might be from people who do not want to be exposed for their involvement in Genocide against Tutsi and others are also afraid that they will be in trouble as long as they reveal what they have seen and denounced or mentioned those who were involved in. Additional to that, they say that, religious organizations that belong to, as their believers, must put in place a continually program to teach them in line of promoting unity and reconciliation.

In addition to above mentioned, the respondents from *Igiti cy’Umuwumu Association*” also said that there is a religious mechanism in place to resolve disputes when occur, they believe that it is one of the reasons for sustainable unity and reconciliation among them.

One of the respondents from Catholic Church reports that: “Some few of religious members are still having the genocide ideology.” He also said that, “there is no continually program of promoting Unity and Reconciliation Program which might be the cause of do not reveal the truth on Genocide victims still hidden in their respective concessions”

Another point of view from one of religious leader from Anglican said that; it is because, some of those who participated in genocide pretends to repent and ask forgiveness of what they did during genocide with the purpose of being forgiven. But not come in their inner hearts. Even the so-called Christians, pastors and Bishops and so-called Fathers.

He furthermore said that,

Continually program to promote Unity and Reconciliation have been put in place by religious organization and the Bible teachings is the one way teaching true love, sensitizing people working together in cooperatives and raise one another from the bondage of poverty, education for all, sensitizing people to open against any kind of Genocide ideology.

Additional to this, he said that; lack of enough commitment and fear of not being able to respond appropriately, are the one of the challenges have the religious Organizations faced in unity and reconciliation program. The respondent said that, some people are not willing to reveal the truth on their role during 1994 Genocide against Tutsi. The respondent furthermore said that, lack of commitment to some religious members is one of the challenges religious organizations face in promoting Unity and Reconciliation Program.

In case of persistence of being discovered human remaining bodies of the Genocide victims in the places that are most of the time resided by the religious followers for long time he said that,

The respondent from Anglican church said that, this may be done without knowing it, as it can be done knowingly by people who are trying to hide their participation or knowledge of that reality.

He also mentioned that, the church is not populated by saints and even if it were sometimes, they are ignorant of the reality because pastors keep moving from place to place and very few, were in place during the genocide. They may build infrastructures on top of mass graves, without knowing it, and others may do it willingly, but not wanting to be discovered as having hidden that truth.

The respond from the Roman Catholic church, said that;

I think it's because of the fear of being prosecuted. But in the real sense, it is because people in general, have not yet embraced the seriousness of the 1994 Genocide against the Tutsi. People still have fear and prejudice. It reveals to us that healing a society that has been affected in this way, takes a very long time.”

There are some respondents both religious leaders and believers who mentioned the challenges in the process of the unity and reconciliation program where they said that;

There are some challenges in implementing program in promoting unity and reconciliation, which involve some religious members who do not have a common understanding in relation to the history of Rwanda that led to the 1994 Genocide against Tutsi, and the process of unity and reconciliation in particular. This leads to the tendencies for silent resistance.

They furthermore said that;

Such people might avoid showing openly their discomfort with the policy of unity and reconciliation due to the fear of being convicted for the crime of genocide ideology but in their daily life still trying to do not take part in activities aiming at promoting unity and reconciliation.

This challenge is emphasized by the researchers such as Lilja & Vinthagen (2014) show that people use different ways to resist policies or ideas they do not support or agree with, including avoidance or even openly resisting forces they view as against their beliefs.

In promoting unity and reconciliation, some of the respondents said that Religious Organizations who have included this program in their activities, do it continuously but in most cases, it is period and even non-existent.

Findings show that religious Organization have put in place initiatives aimed at promoting unity and reconciliation. Views from different respondents demonstrated that there is the high proportion of both religious leaders and believers, shared that getting involved in unity and reconciliation was very necessary for them, and provided different reasons.

Despite the fact that many scholars have associated the churches with violent conflicts, a number of researchers have also shown the positive role of religious organization in building peace and addressing violence. These scholars suggest that, if religious institutions and leaders are empowered to work with the local institutional partners, they can be potential contributors to peace-building, unity and reconciliation of the nation (e.g., Borer, 1996; Brewer & Higgins, 2010; Chapman & Spong, 2003).

This is emphasized by Psychodynamic theory developed by Sigmund Freud (1856-1939) whereby it articulates that improve interpersonal relationships. This theory helps people understand their relationships, as well as how they express and interact. It also recognizes and address avoidance which means that everyone has their own way of avoiding negative thoughts, counselor can help people to determine when they are acting to distress and how to deal with their emotions in proper way.

As demonstrated by respondents, religious organizations work in partnership with other institutions in executing initiatives aimed at promoting unity and reconciliation. However, it has also been observed that most of those initiatives are carried out during periodically especially in the three months of commemoration of the 1994 Genocide against the Tutsi.

Although, those initiatives are periodic based, the promotion of unity and reconciliation should not be focused only on the period of commemoration alone; rather should be integrated in the everyday life. This means that religious organizations should implement planned initiatives to promote unity and reconciliation instead of waiting for the period of commemoration.

As the researchers in the area of peacebuilding have demonstrated, peace is not a value associated with a certain period of time; rather, in order to build sustainable peace, people should seek to make peace in their culture and avoid attitude or behavior that would lead to violence. In order to ensure that unity and reconciliation is strongly established in the society, it is important to consider all activities designed for promoting of unity and reconciliation become an everyday practice, not limited to the period of genocide commemoration, even if the policy of unity and reconciliation itself originates from the consequences of genocide against the Tutsi and its ideology.

4.4.3 The contribution of Religious Emotional Support to the Unity and Reconciliation

According to Pearlman (2001, p 208) the perpetrators must heal from their wounds, as they have harmed others. Healing can make perpetrators to face their crimes, so that they engage with their victims, and engaging in a process that led to reconciliation. Members of the perpetrators group who were did not participate in the violence they also need to heal from the effects of their own group.

From the author's point of view, the role of religion in the healing of the hearts of Rwandans requires a great deal of effort in the process of unity and reconciliation, and various emotional support are used to change their mind. According to Chepkorir (2019), worldwide, religious approaches such as dialogue, mediation, truth-telling and problem-solving workshops have been instrumental in building peace and reconciliation in the area affected by conflict. This means that the role of religion in uniting its members or the community at large, is an important and possible action in restoring unity and reconciliation in the community.

One of the Religious Leaders from Anglican Church and being the one of the initiators of impactful program of Healing and Reconciliation which started immediately after 1994 with a great outreach to the churches and the community through African Evangelistic Enterprise (AEE) has shared his views on the interview guiding.

He confirmed that, the Anglican Church of Rwanda has had many projects dealing with Unity and Reconciliation mainly working with prisoners and survivors, the Religious Organizations have played a major role in the limits of its territory.

He furthermore said that, many emotional supports, in line of contributing to the unity and reconciliation program were conducted:

- a. They developed a training manual to use with churches for healing and reconciliation,
- b. They broadcasted messages on the radios relating to the Unity and reconciliation,
- c. They used open rallies to speak to big masses,

- d. They visited all the prisons and they saw mass conversions and confessions,
- e. They helped widows and orphans with different programs that mainstreamed healing, forgiveness and reconciliation,
- f. They grouped musicians who composed two albums full of songs of healing and reconciliation.

He also confirmed that,

they had a very diversified approach and they have seen great results that are visible through testimonies of healing and forgiveness; prisoners who confessed their role in the genocide and were reconciled with families they offended, and they are still hearing repercussions of that program even today.

Additional to that,

he said that, in the process they encountered some challenges such as lack of commitment or fear of not being able to respond appropriately for some of religious members including their leaders are often afraid of being tagged “Political” and that is why many of them are very timid in raising their voices on issues of national importance like Unity and Reconciliation.

Some respondents from the Catholic Church said that; conflicts are used to be resolved, especially at the Small Christian Communities known as “*Imiryango remezo*”. When they are unable to reconcile the parties, they appeal to the Parish Authority, and the Priest helps the disputes to resolve the dispute between them and reconcile.

Apart from scholars ‘views, this is also emphasized by Fred's theory were talked about acknowledging the emotions which means that people are becoming more and more familiar with each other's emotions and identifying them, which leads to helping them to make better choices. He talked about the identify patterns which mean that people may start to feel overwhelmed by their emotions, but also their behavior and relationships. Or, if people know something bad in their lives, the counselor could help them to understand why they make the same choice and give them the power to change.

Apparently, acknowledgement and accepting responsibility for what happened in the past to another group of people, as well as assuring that such things will not happen in the future, could lead to a response to forgiveness that releases, at a deeper level, the resistance to completion. a process of mourning and progress in solving problems for a better future.

Acknowledgement of what happened is a vital and necessary decision in building unity and Reconciliation. It is therefore important to know that there is still a serious problem for those who do not want to acknowledge what happened and their role. Acknowledgement through hearing one's history from the other, values what has happened and has a sense of what has been said and that is the first step towards a better relationship in society.

Therefore, the answers given by the respondents and combining them with the views of various scholars are solid and convincing evidence of the important contribution of Religious Organizations on Unity and Reconciliation Program in Rwanda Post-Genocide Against Tutsi.

4.5 Discussions and Interpretation of Findings

This section focuses on the discussions of data collected from different categories of respondents and presented in Chapter four. The researcher also interpreted them in relation to the theoretical framework of the research for understanding the relationship between Theoretical part of the empirical findings about contribution of Religious Organizations on Unity and Reconciliation Program in Post-Genocide Rwanda.

The findings are related to Psychodynamic Theory, which refers to explicit acknowledgement and acceptance past conflict that victimized one group of people, and there is also the belief that what happened will never happen again in the future; it is a significant step that can be a solution to unity and reconciliation through the exchange of forgiveness. This could lead to a better relationship in society and better planning for the future.

Respondents in this research have provided ample evidences for what the mentioned researchers said. These instances include silent resistance to the policy of unity and reconciliation. Here, it has been observed that some religious members both leaders and

believers, choose not to take part in activities aiming at promoting unity and reconciliation, and remain silent so that, the hatred within them does not come out openly, as that would amount to the crime of genocide ideology and other related offenses.

Even if some respondents reported that, they faced some challenges in their efforts to promote unity and reconciliation, they also shared that they have been using different approaches and initiatives to address the challenges. Building from such experiences, the respondents provided different mechanisms that they believed that it could help to improve the implementation of the policy of unity and reconciliation in Rwanda.

Considering answers from the majority of the respondents, it has been observed that the mechanisms are put in place which include, massive mobilization and sensitization initiatives on unity and reconciliation amongst the religious members as well as Rwandan population in general.

40% of respondents were confirmed that the combined approaches which include Confessions, problem-solving workshops and truth telling were used and considered to be effective in promoting Unity and Reconciliation. 42.5% of respondents, affirmed that mediations and negotiations, truth telling were used as effective approaches to promote Unity and reconciliation while 17,5% of respondents said that confessions, problem solving, workshops, truth telling, mediations and negotiations were the approaches used by Religious Organization and considered as effective to promote Unity and reconciliation.

The respondents from different categories were also reported that within their respective Religious Organization have been put in place the structures considered as effective to promote Unity and Reconciliation.

20% of respondents affirmed that, the formal and informal training, dialogues and teachings were considered effective to promote unity and reconciliation program; 37,5% of respondents confirmed that, peace & justice commission in each Parish and in Small Christian Communities is considered as the best way used in promoting Unity and Reconciliation Program. 42,5% of respondents affirmed that, the established mutual

support (Ibimina) and Unity and Reconciliation Clubs by the Religious Organization, were considered as effective structure in promoting Unity and Reconciliation Program.

4.6 Summary of Chapter

This chapter presented data collected and analyzed from different categories of respondents which involved some of Genocide survivors, Genocide perpetrators, religious members both leaders and believers, and some of officials working in public and private sector. The findings were resulted by the interview conducted and the documentary as well as focus group discussion were used as data collection methods.

The following main three themes were based on, in the analysis of the data collected: To analyze how religious programmes, have contributed to the unit and reconciliation in Rwanda; to assess the Religious massive initiatives, contribute to the unity and reconciliation and to establish how Religious emotional support, contributed to the unity and reconciliation program in Rwanda. Generally, all data collected, were presented, analyzed and interpreted and were apparently related to the Psychodynamic theory created by Sigmund Freud. The following chapter provides general conclusions and Recommendations.

CHAPTER FIVE: CONCLUSION AND RECOMMENDATIONS

5.1 Conclusion

The study assessed the Contribution of Religious Organizations on Unity and Reconciliation Program in Post-Genocide Rwanda. In this context, it sought to respond to the main question formulated as what contribution have the religious organizations made towards the unit and reconciliations program in Post-Genocide Rwanda.

In order to respond to that question, the study asked three interrelated specific questions:

1. How religious programmes have contributed to the unit and reconciliation in Post-Genocide Rwanda?
2. What is the contribution of missives initiatives organized by the religious organizations to enhance unity and reconciliation program?
3. How Religious emotional support, contributed to the unity and reconciliation program in Rwanda?

To collect data that helped respond to the above questions, a sample of 40 respondents was selected, to which researcher administered interview guide made of open-ended questions. To complement the information gathered from the documentary, an interview guide was developed and interview sessions carried out with different categorie of respondents which involve some members from Religious organizations including Religious Leaders (Rwanda Muslims Council, Roman Catholics Churches, Protestants), and some people from Genocide Survivors and Former Genocide Prisoners, some Officials from public and private institutions such as National Unity and Reconciliation Commission (NURC) as well Prison Fellowship Rwanda (PFR).

Findings of this research showed that religious organizations decided to collaborate with government institutions in promoting unity and reconciliation and rebuilding Rwanda after the 1994 genocide that heavily destroyed all social fabrics. As for the importance of getting involved in promoting unity and reconciliation, respondent from different categories stated that they considered unity and reconciliation as their duty.

Findings further, showed how respondents understand unity and reconciliation. According to the results, religious members consider unity and reconciliation as a policy aimed at restoring social cohesion among Rwandans. They view this policy as a

means by which perpetrators of the 1994 Genocide against Tutsi, asking for forgiveness and a channel through which victims offer forgiveness. This is done on voluntary basis, as repenting and forgiving are personal decisions.

Religious organizations have put in place various initiatives aimed at promoting unity and reconciliation, including setting up clubs of unity and reconciliation, providing training to people in healing who would assist those with trauma, and others. Findings show that these initiatives have helped in rebuilding social cohesion among members of religious organizations who are now credited to value unifiers such as the Rwandan identity they all share rather than persisting into genocide ideology.

Furthermore, findings of this study show that certain sources of resistance to change among religious members, deserve special attention as they hinder the execution of initiatives intended at promoting unity and reconciliation and efforts to build a sustainable peace.

The findings have also shown that religious organizations face challenges, particularly include the passive resistance to programs of unity and reconciliation, based on those hindrances above mentioned, the researcher provided various suggestions on what can be done to improve the implementation of unity and reconciliation initiatives. One of the suggestions is to organize training sessions for religious leaders to build their capacity so that they can be capable to address challenges they face as they execute initiatives of unity and reconciliation.

For this reason, there is a need for lasting cooperation between religions and the government as well as other stakeholders in order to promote the policy of unity and reconciliation among Rwandans. Therefore, the following recommendations should be taken into account.

5.2 Recommendations

Reconciliation in Rwanda is broadly recognized as a very important process. While this research provided evidence of the remarkable progress that has been realized, findings brought to light some challenges and weaknesses that need special and urgent attention. It is in this regard that the following recommendations are made in order to improve the process and maintain the existing benefits

5.2.1 Recommendations to the Religious Organization

First, after realizing that some religious organizations do not continually promote unity and reconciliation in their activities and even non-existent, they should integrate the teaching of unity and reconciliation in Sunday schools and other informal settings or religious gatherings to build a common understanding on the history of Rwanda, and maximize ownership by members of religious organizations. Particularly, religious institutions need to ensure that children are encouraged to recognize the value of living in a harmony and united nation whose citizens have overcome what divides them and prioritize elements that unite them as citizens who share the same nation, values and norms;

Second, according to the findings, some religions do not have enough initiatives to promote unity and reconciliation, they should elaborate and increase initiatives aimed at rebuilding relationships among Rwandans such as peace education to develop critical thinking and ability to address conflicts peacefully, value education to develop tolerance, acceptance and accommodation of differences, solidarity, etc.

5.2.2 Recommendations to Government

First, Government should sensitize its stakeholders to have full religious cooperation and to support them in their efforts to mobilize their believers in promoting unity and reconciliation policy.

Second, Government and all other stakeholders need to encourage truth-telling on the Genocide against the Tutsi, and to consolidate home-grown solutions like *Ndi Umunyarwanda*, *Itorero ry'Igihugu*, Reconciliation clubs, memory, *Umuganda*, *Ubudehe*, *Girinka*, etc.

Third, the government should put more efforts in assisting religious organizations in their initiatives of promoting Unity and Reconciliation Program, should also closely monitor their activities in general,

Based on above mentioned, consolidation of efforts is needed to implement the recommendations, Public and privates institutions including Religious Organizations should put in place a comprehensive plan for the implementation of these

recommendations from the lower to the highest levels of their structures and also establishing teams of skilled people at all level based to monitor the implementation and providing advice for better building sustainability of unity and reconciliation in Rwandan society.

5.3 Suggestion for further research

Considering the above findings and the recommendations drawn, the researcher suggests further studies to be conducted on “Why persistence of Genocide ideology and Human remaining bodies still discovered while people are being awakened to the truth-telling policy?”

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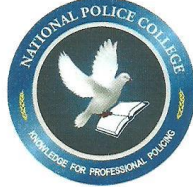
Thousand Oaks, California.

APPENDICES

Appendix I: Introductory letter

RWANDA NATIONAL POLICE

Musanze, 14 DEC 20



NATIONAL POLICE COLLEGE

TEL: (+250)788311956

P.O.BOX: 23 Musanze

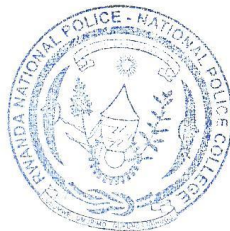
E-mail: npc@police.gov.rw

TO WHOM IT MAY CONCERN

This is to certify that **SSP Ildephonse RUTAGAMBWA** 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: "UNDERSTANDING THE CONTRIBUTION OF RELIGIOUS ORGANIZATIONS TO THE UNITY AND RECONCILIATION PROGRAM IN POST-GENOCIDE AGAINST TUTSI", for which he is required to collect data from relevant sources.

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


C BIZIMUNGU
CP
COMMANDANT



Appendix II: Letter to NURC

SSP Ildephonse RUTAGAMBWA

NPC Musanze

Tel; 0788590275

Email: rutiphonse@gmail.com

10 Apr 21

Executive Secretary of NURC

Kigali-Rwanda

Re: Request for collecting Data.

Dear Sir,

1. I am a post graduate student at University of Rwanda undertaking a Master's Degree in Peace and Conflict Transformation. As part of academic requirements for the award of the degree, I am expecting to carry out a research. The study is on the **Contribution of Religious Organizations to the Unity and Reconciliation Program in Post-Genocide Rwanda.**
2. It is in this regard; I would like to request for your assistance to get data from National Unity and Reconciliation.
3. Your assistance will be highly appreciated
4. Attached is the recommendation from the National Police College
5. Respectfully,



SSP I RUTAGAMBWA

PSCSC 09-20/21

NPC- Musanze

Appendix III: Response from NURC

NDAYISABA Fidele ES NURC <executivesecretary@nurc.gov.rw>

12 Apr 2021, 15:29



to tuyisabe, me ▾

Dear SSP Ildephonse,

We have received your request for data collection in line with your academic research. You are allowed to collect and use the available data in NURC documentation for the specific purpose of your request.

You can find documentation in "Documents" on the website of NURC www.nurc.gov.rw and you may liaise with Mrs. TUYISABE Floride (0788516964), the Acting Division Manager for Monitoring and Research here copied for more information not posted there.

NDAYISABA Fidèle

Executive Secretary

National Unity and Reconciliation Commission

KIGALI-RWANDA

Appendix IV: Letter to Bugesera district

SSP Ildephonse RUTAGAMBWA

NPC-Musanze

Tel: 0788590275

Email: rutiphonse@gmail.com

05 Mar 21

Mayor of Bugesera District

Nyamata-Eastern Province

Re: Request for Collecting Data

Dear Sir,

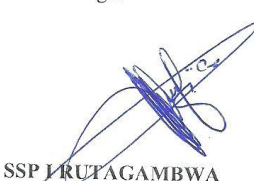
1. I am Post Graduate Student at University of Rwanda undertaking a Master's Degree in Peace and Conflict Transformation. As part of academic requirements for the award of the degree, I am expecting to carry out a research. The study is on **the Contribution of Religious Organizations to the Unity and Reconciliation Program in Post -Genocide Rwanda**.

2. It is in this regard, I would like to request for your assistance to get data from "Igiti cy'Umuvumu Association" located in Rwimikoni Village, Mayange Sector.

3. Your assistance will be highly appreciated.

4. Attached is the recommendation from the National Police College.

5. Respectfully,



SSP I RUTAGAMBWA

PSCSC 09-2020/2021

NPC-Musanze

Appendix V: Letter to respondents

Dear respondent,

My names are SSP Ildephonse RUTAGAMBWA (cell: 0788590275). I am a post graduate student at University of Rwanda undertaking a Master's Degree in Peace and Conflict Transformation. As part of academic requirements for the award of the degree, I am expecting to carry out a research. The study is on Understanding the Contribution of Religious Organizations to the Unity and Reconciliation Program in Post-Genocide Rwanda.

You have been selected to be among those to be interviewed. I would like you to answer them honestly and freely. All the information you provide will be treated with confidentiality and used for the research purpose only. No risks or benefits are associated with this study. Your cooperation will be highly appreciated and special thanks in advance.

Confidentiality

✓ () Please check this box to indicate your consent (yes). Don't check the box if you don't consent.

Participant's Consent Declaration

I understand that participation is voluntary. Refusal to participate will involve no penalty. I understand that I may discontinue participation at any time without penalty.

I declare that I am above 18 years of age.

And _____ I agree to audio taping. _____ I do not agree to audio taping.

Participant's Name and Signature: _____

Date: _____

Investigator's Declaration

I have explained and defined in detail the research procedures in which the interviewee has consented to participate.

Signature of Student Investigator and the date : _____

Appendix VI: Guiding Questions

GUIDING QUESTIONS

Instructions: Questions and answers by researcher and respondents.

Answer each question carefully and tick (...) or fill in your appropriate answer in the space provided.

- a. Gender Male (...) Female (...)
- b. Your age (in years): Please indicate by ticking your age bracket below.

Category		Sex		Respondents	
Age	Number	Male	Female	Category	Number
18-24				Genocide Survivors	
25-45				Genocide Convicted	
46-60				Religious Leaders	
<60				Religious members	

- a. Religious Organizations.....
 - b. Position in your church.....
1. What are the approaches used by religious organizations in unity and reconciliation program?
 - a. Confessions (...)
 - b. Mediations and negotiations (...)
 - c. Truth telling (...)
 - d. Problem solving workshops (...)
 - e. Others if any

.....

.....

.....
 2. Were these approaches effective in unity and reconciliation Program?
 - a. Yes (...)
 - b. No (...)
 3. What structures have been put in place by the religious organizations to promote unity and reconciliation program in Post-Genocide Rwanda?

.....

.....

.....
 4. Are these structures effective?
 - a. Yes (...)
 - b. No (...)

5. Despite the fact that the religious organizations have contributed a lot to the government's policy of unity and reconciliation program; why some cases of Genocide ideology still persist, especially during mourning period? And how come that those who are suspected and arrested, were mostly members of religious organizations?

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

6. What are some reasons why we do still have the remaining of bodies of the Genocide victims being discovered in the places that are most of the time resided by the religious followers who sometimes even construct infrastructures on them without revealing such important truth?

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

7. Does the Religious Organizations continually promote unity and reconciliation or it is only done periodically and casually?

- a. Continually program (...)
- b. Periodic Program (...)

8. Are there any plans and mechanisms by the Religious Organizations to prevent and manage future violent conflicts?

- a. Yes (...)
- b. No (...)

If Yes, what are they?

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

9. What challenges have the religious Organizations faced in promoting and enhancing unity and reconciliation program?

- a. Lack of enough training (...)
- b. Lack of enough resources (...)
- c. Lack of enough commitment (...)
- d. Fear of not being able to respond appropriately (...)

10. Briefly, what is the contribution of your Religion in the Unity and Reconciliation Program?

- a. When did the program start?
- b. What are some of its key achievements?
- c. Apart from the Government, who are your partners in the program?

Appendix VII: Originality Report

Ildephonse RUTAGAMBWA

ORIGINALITY REPORT

14%	12%	3%	7%
SIMILARITY INDEX	INTERNET SOURCES	PUBLICATIONS	STUDENT PAPERS

PRIMARY SOURCES

1	shss.nova.edu Internet Source	1 %
2	Submitted to University of Rwanda Student Paper	1 %
3	docplayer.net Internet Source	1 %
4	www.onlinemswprograms.com Internet Source	1 %
5	hdl.handle.net Internet Source	1 %
6	repository.out.ac.tz Internet Source	1 %
7	scholar.mzumbe.ac.tz Internet Source	1 %
8	www.coursehero.com Internet Source	<1 %
9	Submitted to Mount Kenya University Student Paper	<1 %