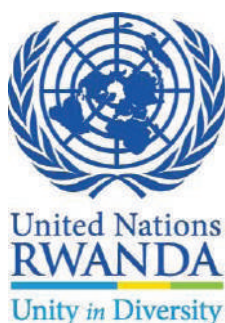




REPUBULIKA Y'U RWANDA
KOMISIYO Y'IGIHUGU Y'UBUMWE N'UBWIYUNGE



**IGIPIMO CY'UBWIYUNGE
MU RWANDA 2020**



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IMPINAMAGAMBO ZAKORESHEJWE

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CNLG:	Komisiyo y'Igihugu yo Kurwanya Jenoside
CRC:	Ikarita ya Raporo y'Umwenegihugu
CSO:	Ihuriro rya Sosiyete Sivile
EA:	Ahantu Hakorewe Ibarura
EICV:	Ubushakashatsi ku Mibereho y'Imiryango
FARG:	Ikigega cya Leta cyo Gufasha Abarokotse Jenoside batishoboye
FGDs:	Amatsinda y'Ingenzi y'Ibiganiro
GSC:	Ikarita y'Amanota y'Imiyoborere
ICT:	Amakuru, Itumanaho n'Ikoranabuhanga
KII:	Ibiganiro Bitangwa n'Abantu b'Ingenzi
MAJ:	Ikigo Gifasha Kugera ku Butabera
MDGs:	Intego z'Iterambere z'Ikinyagihumbi
MFIs:	Ibigo by'Imari Iciriritse
MINALOC:	Minisiteri y'Ubutegetsi bw'Igihugu
MRND:	Ishyamba rya Revolusiyo y'Igihugu Rigamije Amajyambere
NFPO:	Ihuriro ry'Igihugu ry'Imitwe ya Politiki
NISR:	Ikigo cy'Igihugu Gishinzwe Ibarurishamibare mu Rwanda
NURC:	Komisiyo y'Igihugu y'Ubumwe n'Ubwiye
REB:	Ikigo Gishinzwe Uburezi mu Rwanda
RGB:	Ikigo Gishinzwe Imiyoborere mu Rwanda
RRB:	Igipimo cy'Ubwiye mu Rwanda

INCAMAKE

Amavu n'amavuko

Iyi raporo ikubiyemo ubushakashatsi bwashyirahamwe uko ubwiyunge mu Rwanda bumeze, kuva mu mwaka wa 2016 kugera mu mwaka wa 2020. Igamije gusuzuma uko imbaraga za Guverinoma, sosiyete sivile, itangazamakuru, Abikorera, zashoboye kugarura ubumwe n'ubwiyunge mu banyarwanda kuva mu 1994. Mu mwaka wa 2010 Komisiyo y'Igihugu y'Ubumwe n'Ubwiyunge (NURC) yakozwe ubushakashatsi ku rwego rw'igihugu bwabaye ishingiro ry'igipimo cya mbere cy'ubwiyunge mu Rwanda. Ikindi gipimo cy'ubwiyunge mu gihugu cyakozwe mu mwaka wa 2015 kigaragaza ibyagezweho kuva mu mwaka wa 2010 ndetse n'ingorane ziri mu bwiyunge zikeneye kwitabwaho by'umwihariko. Mu byadindije ubwiyunge nk'uko bigaragara muri iyi raporo harimo imyumvire ishingiyeye ku moko ku iri gipimo cya 27.9%, ingengabitekerezo ya jenocide ikaba yari ku gipimo cya 25.8% n'ibikomere bituruka ku macakubiri na jenocide bitarakira neza kugeza ubu, ku gipimo cya 4,6%.

Igipimo cy'Ubwiyunge cy'umwaka wa 2020 kije nyuma y'imyaka 26 Jenocide yakorewe Abatutsi ibaye muri 1994 kandi mu bushakashatsi bwa siyanse mbonezamubano iyi myaka ikaba igize igisekuru. Hashingiwe ku byavuye mu Gipimo cy'Ubwiyunge cy'umwaka wa 2015, Igipimo cy'Ubwiyunge cy'umwaka wa 2020 kigamije kugera ku ntego 2:

1. Kwerekana uko ubwiyunge bumeze ubu mu Rwanda, binyuze mu bitekerezo by'abaturage n'ubunararibonye bafite;
2. Kumenya ibiteza imbere ubwiyunge n'imbogamizi zabwo no gutanga ibyifuzo ku cyakorwa ngo ubwiyunge bugumye gutera mbere.

Uburyo ubushakashatsi bwakozwemo

Ubu bushakashatsi bwiswe 'Igipimo cy'Ubwiyunge 2020 (RRB 2020)' bwakozwe mu buryo buvanzwe; bivuze ko hakoreshejwe uburyo bukoresha ibipimo bishingiye ku mibare n'ubukoresha ibishingiye ku bitekerezo. Ubushakashatsi bwakozwe mu Mirenge yose uko ari 416 y'Igihugu, kugira ngo ingo zisanzwe 9720 n'ingo 2880 zishingiye ku nzego cyangwa ibigo, kugira ngo bitabire ubu bushakashatsi. Muri rusange, ubushakashatsi bwakorewe mu ngo 12,600 zatoranyijwe hakoreshejwe uburyo bwo gutoranya icyitegererezo cy'ikusanya makuru. Guhitamo abitabiriyeye iryo kusanyamakuru rishingiye ku bitekerezo, ubushakashatsi bwakoresheje uburyo bwerekana undi wo kubaza uhariye ku wo ugezeho hamwe n'ubuhanga bundi bwo gutoranya bitewe n'intego ufite. Binyuze muri ubwo buhanga bwombi, kugira ngo Uturere n'inzego, kimwe n'abantu b'inararibonye mu gutanga ibitekerezo.

Mu gusesengura amakuru, ubushakashatsi bwagendeye ku nkingi esheshatu Komisiyo y'Igihugu y'Ubumwe n'Ubwiyunge yashyizeho mu gusuzuma aho ubwiyunge bugeze mu Rwanda. Hari ibipimo bishya n'ibindi bintu bimwe byongeweho kugira ngo bihuze ibipimo n'ibibazo biriho muri iki gihe.

Ibyavuye mu bushakashatsi

Imbonerahamwe ikurikira irerekana incamake y'ibisubizo byagezweho mu buryo bw'imibare kuri buri nkingi, impuzandengo y'amanota mu ijanisha rya buri nkingi, n'impuzandengo y'ijanisha ry'uko ubwiyunge bumeze ku rwego rw'igihugu.

Imbonerahamwe ya 1: Uko ubwiyunge buhagaze mu Rwanda mu 2020

Inkingi	Ibipimo	Ibisubizo (%) mu 2015	ibisubizo (%) mu 2020	Impuzandengo (%) mu 2020
1.Imyumvire ku mateka, iby'ubu, no gutekereza ejo hazaza h'u Rwanda	Imyumvire ku byabaye mu mateka	91.7	95.8	94.6
	Amateka n'uburyo ahererekanwa	93.5	92.8	
	Kugira ubwiyunge ubwawe	91.1	95.1	
	Gutekereza ejo hazaza	91.2	94.8	
2.Ubwenegihugu, ibiranga umuntu, umuntu, n'Inshinganoze	Ibiranga umuntu (Ubunyarwanda)	95.6	99.4	98.6
	Ishema ryo kugira ibiranga umuntu bisangiwe	97.3	98.2	
	Indangagaciro n'icyerekezo bisangiwe	96.6	99.0	
	Gukomera ku biranga Ubunyarwanda	97.4	99.2	
	Kugira imitekerereze isesengura ¹		97	
3. Ikizere n'uruhare rw'Abaturage mu miyoborere	Uruhare rw'inzezo	89.7	93.8	90.6
	Imikorere y'Abayobozi	95.4	94.8	
	Ushobozi n'uruhare rw'abaturage mu miyoborere	89.0	83.1	
4.Umutekano n'Imibereho myiza	Umutekano w'igihugu n'ubwiyunge	96.8	92.8	94.3
	Umutekano w'umuntu ubwe n'ubwiyunge	95.4	96.9	
	Umutekano mu by'ubukungu n'uburenganzira ku mutungo	88.2	95.2	
	Amahirwe angana yo kugezwaho ibikorwa remezo?	82.7	92.4	
5.Ubutabera, kugira amahirwe angana, n'Uburenganzira	Ukuri ku mateka no guhana icyaha cya jenocide n'ibyaha biifitanye isano	94.4	98.3	93.1
	Kwishyura imitungo yangijwe cyangwa yasahuwe mu gihe cya jenocide	88.2	91.4	
	Gusaba imbabazi no kuzitanga	93.7	95.8	
	Gukira ibikomere k'umuntu ubwe	88.6	86.7	
	Amahirwe angana n'uburenganzira bw'ibanze bwa muntu	89.5	93.4	
6.Imibanire myiza	Ubwizerane mu Banyarwanda	95.1	95.6	97.1
	Ubworoherane n'imikoranire mu Banyarwanda	96.1	96.9	
	Ubufatanye mu Banyarwanda	96.8	98.2	
	Ubusabane n'ubucuti mu Banyarwanda	96.4	97.8	
Impuzandengo		92.5	94.7	
7. Ibintu (uburyo, inzego) biteza imbere ubwiyunge mu Rwanda		98.7		98.3

¹ Twabibutse ko ibipimo n'ibimenyetso bibigize byakomeje kunozwa uko imyaka yagiye ihita. Kubera ibyo, ibisubizo bihari ni ibyerekanwa gusa ku nkingi n'ibipimo bitahindutse cyane cyangwa ibyongereyeho nyuma.

Nk'uko bigaragara mu mbonerahamwe ya 1, inkingi n'ibipimo hafi ya byose byagaragaje uko ubwiyunge butera imbere hagati y'umwaka wa 2016 na 2020, usibye ibintu bimwe na bimwe byasubiye inyuma. Ibipimo byagaragaye ko byasubiye inyuma ugereranije n'isuzuma ryo mu 2015 harimo uburyo amateka yumvikana kandi ahererekanwa byavuye kuri 93.8% mu 2015 bigera kuri 92.8% mu 2020. Isesengura ry'amakuru yakusanyijwe mu buryo bw'ibitekerezo rihuza uko gusubira inyuma n'ibyo abitabiriye ubushakashatsi bita "inyigisho zo ku mashyiga" cyangwa ukwigisha urwango rushingiye ku moko bigikorwa n'ababyeyi bamwe. Ibi bihuzwa n'ingengabitekerezo ya jenocide n'ibyaha bifitanye isano nayo bikiboneka, kandi bikagaragarira mu kuba abarenga 9.8% by'Abanyarwanda bitabiriye iri suzuma bavuga ko mu muryango ariwo mwanya w'ibanze amateka y'inzangano n'amacakubiri byigishwa muri iki gihe, mu gihe 8.6% bemeza ko hakiri Abanyarwanda bamwe bagikomeza kubiba ingengabitekerezo ya jenocide mu bandi. N'ubwo iyi ari impamvu ikwiye gutuma tutirara ahubwo tugashyira imbaraga zirushijeho muri gahunda z'ubumwe n'ubwiyunge, izo nyigisho zikwiye kumvikana mu rwego rw'inzira ndende y'ubwiyunge, aho kumvikana nk'intege nke zigabanya agaciro n'icyizere cy'amanota y'ibyagezweho.

Inkingi y'umuco wa politiki n'imiyoborere mu ndorerwamo y'ubwiyunge yagize ibipimo bibiri byagabanutse mu mwaka wa 2020 ugereranije n'umwaka wa 2015. Ibyo biri ku bitekerezo bijyanye n'imikorere y'abayobozi ku bijyanye n'ubwiyunge yavuye kuri 95.4% mu 2015 igera kuri 94.8% muri 2020, n'ibitekerezo bijyanye no kongerera ubushobozi abaturage no kugira uruhare mu miyoborere byavuye kuri 89% mu 2015 bigera kuri 83.1% muri 2020. Twakwibutsa ko 93.8% by'Abanyarwanda bagaragaje ko bashima uruhare rw'inzego, kandi bakabona ko izo nzego zose zikora ibiteza imbere ubwiyunge. icyakora, isesengura ry'amakuru yakusanyijwe mu buryo bw'ibitekerezo ryerekana ko Abanyarwanda banenga uko abayobozi bamwe bakunda kwirengagiza ibibazo by'abaturage, bakananirwa kubaha serivisi zikenewe. Bamwe mu basubije ibibazo babona ubuyobozi nk'ubwo nk'ikintu kibangamira ubwiyunge. Ku bijyanye no kongerera ubushobozi abaturage no kugira uruhare mu miyoborere, isesengura ry'amakuru yakusanyijwe ku buryo bw'ibitekerezo ryerekana ishusho y'uko bihagaze. Mu by'ukuri, ababajijwe berekana ko abanyagihugu ubu basobanukiwe n'ubushobozi bwabo bwo kubaza abayobozi ibyo babakorera, ariko bakanatekereza ko abayobozi bataragera ku rwego rwateganyijwe rwo guha agaciro ibitekerezo by'abaturage mu gufata ibyemezo.

Ku nkingi y'umutekano n'imibereho myiza, igipimo cy'umutekano w'igihugu n'ubwiyunge cyasubiye inyuma kiva kuri 96.8% muri 2015 kigera kuri 92.8% muri 2020. Dukurikije isesengura ry'amakuru yakusanyijwe mu buryo bw'ibitekerezo, ibi bifitanye isano cyane n'ibiherutse kuba bijyanye n'umutekano muke no kwigamba ibitero byenda gukorwa binyuze ku mbuga nkoranyambaga. Ariko amanota y'ibindi bipimo nk'umutekano w'umuturage ku giti cye, umutekano mu by'ubukungu no gushimira isaranganywa ry'ibikorwa remezo byariyongereye cyane.

Igipimo cyo gukira ibikomere kwa buri muntu kiri mu nkingi y'ubutabera, kugira amahirwe angana n'uburenganzira, cyaramanutse kiva kuri 88.6% mu 2015 kigera kuri 86.7% mu 2020; binagaragazwa n'isesengura ry'amakuru yakusanyijwe mu buryo bw'ibitekerezo aho abasubije bemeza ko hagikenewe imbaraga nyinshi zo gufasha ibyiciro bitandukanye

by'abaturage mu nzira yo gukira ibikomere. Banagaragaje ko, n'ubwo ihungabana rikunze kumvikana nk'iryibasira abarokotse jenocide, hari ibindi byiciro by'Abanyarwanda, nk'abahamijwe icyaha cya jenocide, abana babakomokaho ndetse n'abashakanye n'abakoze jenocide, babana n'ibibazo bijyanye n'ibikomere bikomoka kuri Jenocide yakorewe Abatutsi.

Mu gihe imbonerahamwe ya 1 yerekanye ibyavuye mu Gipimo cy'Ubwiyunge mu Rwanda mu mwaka wa 2020 ugereranyije no muri 2015, ni ngombwa kumenya ko atari ryo suzuma rya mbere ryakozwe muri urwo rwego. Komisiyo y'Ubumwe n'Ubwiyunge yakoresheje ubushakashatsi nk'ubwo, bitari mu 2015 gusa, ahubwo no mu 2010. Imbonerahamwe ikurikira iragereranya imibare y'ijanisha ku bipimo by'ubwiyunge mu Rwanda byo mu 2010, mu 2015 no mu 2020.

Imbonerahamwe ya 2: Kugereranya Ibipimo by'Ubwiyunge (IUR) byo mu mwaka wa 2010, 2015, no wa 2020

Inkingi	IUR 2010	IUR 2015	IUR 2020
1. Gusobanukirwa amateka, ubu, no gutekereza ahazaza by'u Rwanda	81.7	91.8	94.6
2. Ubwenegihugu, ibiranga umuntu, n'inshingano	95.2	96.7	98.6
3. Ikizere n'uruhare rw'Abaturage mu miyoborere	77.8	88.4	90.6
4. Umutekano n'imibereho myiza	74.7	90.7	94.3
5. Ubutabera, amahirwe angana n'uburenganzira	77.2	91.4	93.1
6. Imibanire myiza	87.3	96.1	97.1
Impuzandengo	82.3	92.5	94.7
7. Ibiteza imbere ubwiyunge mu Rwanda	—	98.7	98.3

Imbonerahamwe ya 2 iri hejuru ni ikimenyetso cyerekana iterambere u Rwanda rukomeje kugeraho mu bwiyunge. Mu by'ukuri, imibare irerekana neza ko ijanisha ry'ibipimo byose byiyongereye mu isuzuma ryakozwe kuva mu mwaka wa 2010 kugeza muri iri suzuma ryo mu mwaka wa 2020. Twabibutsa kandi ko, usibye gushaka gusuzuma uko ubwiyunge bumeze mu Rwanda mu 2020, ubushakashatsi bwashatse kumenya no gusuzuma ibyo Abanyarwanda bemeza ko bigira uruhare mu guteza imbere ubwiyunge. Ibi bikaba byarasuzumwe binyuze mu kwibaza uruhare ibigo n'inzego zitandukanye bigira mu guteza imbere ubwiyunge, n'ubwo inshingano zabyo z'ibanze zitaba ari uguharanira ubumwe n'ubwiyunge koko. Ibi byari bishingiye ku kuba ubumwe n'ubwiyunge mu Rwanda bifatwa nk'inshingano rusange ya buri muntu/ikigo/umuryango. Ibisubizo, nk'uko bigaragazwa mu ishusho ya 107, byerekana ko Abanyarwanda bashima uruhare inzego n'ibigo bitandukanye bigira mu guteza imbere ubwiyunge, kuko bigaragazwa kuri 90% kandi bikagaragara ko byiyongera guhera mu 2015. Nyuma yo kugaragaza ibigira uruhare mu guteza imbere ubwiyunge, abasubije basabwe no gutanga ibyo babona ko bibangamira inzira y'ubwiyunge. Kugira ngo bisesengurwe neza

bikaba byarashyizwe mu nsanganyamatsiko zitandukanye, nk’uko bivugwa mu ncamake mu mbonerahamwe ikurikira:

Imbonerahamwe ya 3. Inzitizi zibangamira ubwiye

Inzitizi	Ibyagaragajwe (%) mu 2010	Ibyagaragajwe (%) mu 2015	Ibyagaragajwe (%) mu 2020
Abanyarwanda bakibibira ingengabitekerezo ya jenocide n’amacakubiri	31.5	25.8	8.6
Imyumvire ishingiye ku moko.	30.5	27.9	1.8
Ibikomere bitakize byatowe na jenocide yakorewe Abatutsi na politiki y’amacakubiri.	11.6	4.6	26.9

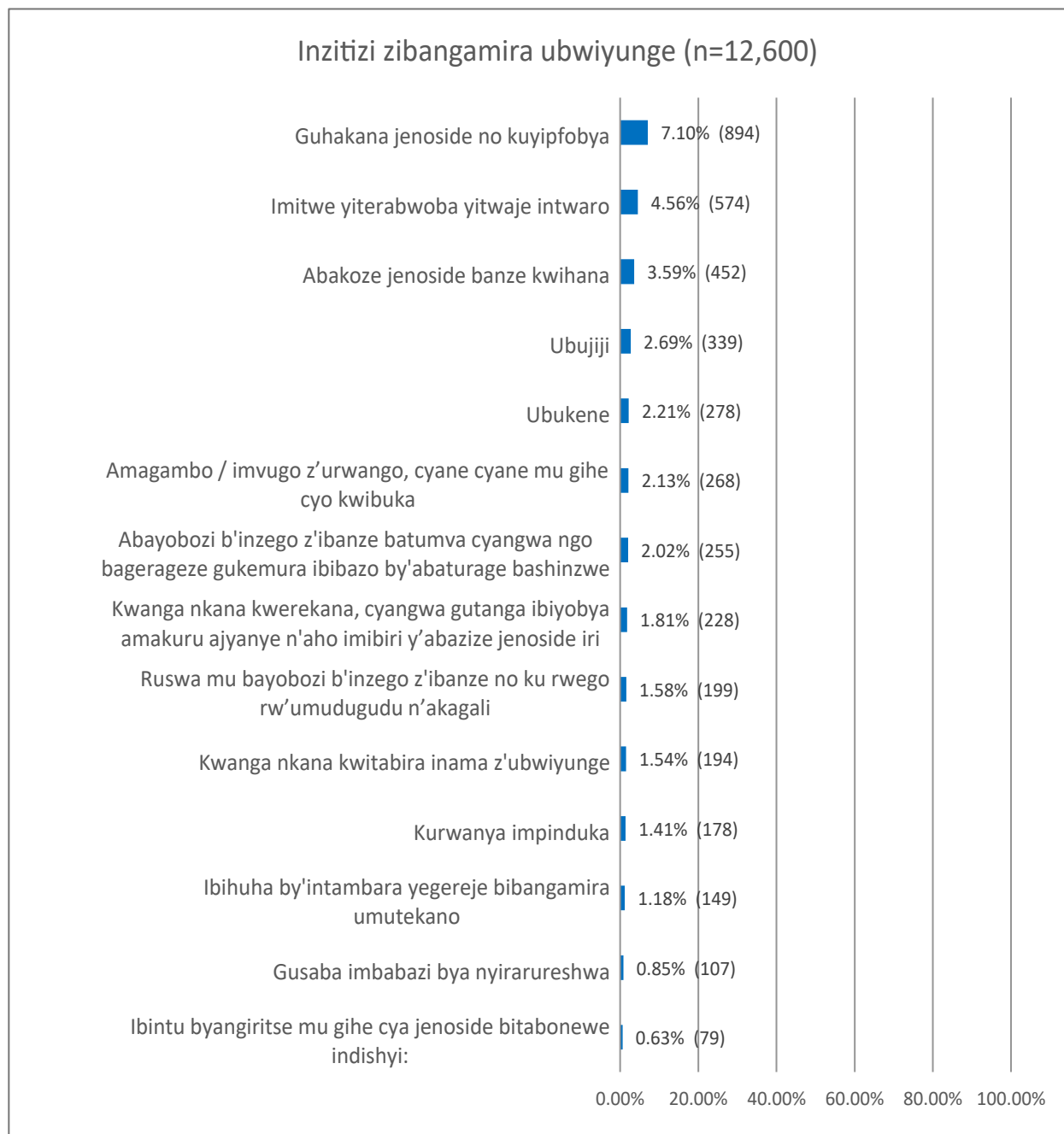
Nk’uko imbonerahamwe ya 3 ibigaragaza, hari ibyerekeye mu bushakashatsi bwo mu mwaka wa 2010 no muri 2015 ko bizitira inzira y’ubwiye. N’ubwo ingamba zo kubikemura zashyizweho zagize umusaruro ufatika, isuzuma ryo muri 2020 ryerekana ko hari ibikiri inzitizi z’ubwiye, n’ubwo byagabanutseho gato ugereranyije n’ibyavuye muri raporo za mbere. Imbonerahamwe ya 3 yerekana ko ingufu zashyizwe mu guhangana n’ikwirakwizwa ry’ingengabitekerezo ya jenocide na politiki y’amacakubiri, ndetse n’imyumvire ishingiye ku moko byatanze umusaruro. Urugero, igipimo cyarebaga niba hari Abanyarwanda bakibibira ingengabitekerezo ya jenocide na n’amacakubiri cyaragabanyutse kiva kuri 31.5% muri 2010, kigera kuri 25.8% muri 2015, no kuri 8.6% mu mwaka wa 2020. Iri gabanuka rinini rishingiye ku ngufu zashyizwe mu kurwanya umuco wo kudahana, no gushyiraho amategeko ahana icyaha cy’ingengabitekerezo ya jenocide n’ibindi byaha bifatanye isano nayo.

Mu mwaka wa 2020, ubushakashatsi ntibwasuzumye ikibazo kibaza niba hakiri ‘Abanyarwanda bakireba (bakarebera n’abandi) mu ndorerwamo y’amoko’, uretse ko ikibazo kimwe cyabajijwe mu nkingi y’Ubwenegihugu, ibiranga umwenegihugu n’inshingano ze. Aha, abasubije bagaragaje ko Abanyarwanda bibona nk’Abanyarwanda mbere y’ibindi, bivuze ko barenze ibyo bindi bibaranga bito. Ibisubizo kuri iki kibazo byerekana ko ijanisha ry’Abanyarwanda biyumvamo nk’Abanyarwanda mbere y’ibindi byose riyongereye kuva kuri 95.6% mu 2015 kugera kuri 98.2% mu 2020, bivuze ko abatabibona batyo ari 1.8% by’abasubije.

Ijanisha rito ryo mu 2020 (1.8) kuri iki kibazo, rigaragara nk’ikimenyetso cy’uko Abanyarwanda batagifite ikibazo ku bwenegihugu n’ibiranga umuntu (Ubanyarwanda) bisangiwe. Icyo ibi bivugwa mu buryo bwagutse, nk’uko raporo yisesengura rya Ndi Umunyarwanda ibigaragaza, ni uko Abanyarwanda babona ko ubwoko bushobora gukoreshwa mu kuzitira inzira y’ubwiye. Abanyarwanda bakagaragaza ibindi bitari ubwoko, urugero, nk’abihutira kwitabaza inzira z’urugomo n’ihohoterwa, abagifite ingengabitekerezo ya jenocide n’ibindi byaha bifatanye isano, nk’imbogamizi z’ingenzi z’ubwiye muri iki gihe.

Uretse ingingo zagaragajwe mu mbonerahamwe ya 3, Igipimo cy'Ubwiye cy'umwaka wa 2020 cyagaragaje izindi ingingo Abanyarwanda bagaragaza nk'izitizi z'ubwiye mu gihugu, nk'uko zagaragajwe mu ishusho ikurikira:

Ishusho ya 1. Izindi zitizi zibangamira ubwiye



Inzitizi zigaragara mu ishusho ya 1 nazo zemezwa ko zibangamira ubwiye. Nk'uko imbonerahamwe ibyerekanaga, Abanyarwanda batwe impungenge cyane cyane n'ihakana n'ipfobya bya jenocide, kubera ko iyo zitizi yasubiwe inshuro 894, aribyo bitanga ikigero cya 7.1%. Muri uwo mujyo umwe kandi hari n'amagambo cyangwa se imvugo zibabwirako kwanga cyangwa gutanga amakuru ayobya uburari ku hantu imibiri y'abazize jenocide yaba yarajugunywe, n'ibindi nabyo byagaragajwe nk'izitizi.

Indi nzitizi isa n'iteye ikibazo mu Banyarwanda ni ukuntu imitwe y'iterwabwoba yitwaje intwari yahisemo kwitabaza inzira z'ubugizi bwa nabi ku banyagihugu igatera igihugu. Uwo muco mubi wo guhohotera abandi ugaragarira mu bantu badatinye kwanga ku mugaragaro gukurikiza ingamba zashyizweho zo gusana igihugu nyuma ya Jenoside yakorewe Abatutsi. Ishusho ya 1 yerekana kandi izindi nzitizi nk'abayobozi bamwe b'inzego z'ibanze bananiwe gukemura ibibazo by'abaturage, abahamijwe icyaha cya jenoside banze kwihana, abasaba imbabazi bya nyirarureshwa, n'ibindi bizitira inzira y'ubwiyunge.

Ibyifuzo-nama

Hashingiwe ku mbogamizi n'ibindi bisubizo, abagize uruhare mu bushakashatsi ku gipimo cy'ubwiyunge batanze ibyifuzo-nama. Mbere na mbere, kumva ko ubwiyunge bukomeje kuba urugendo rugikomeza ni ikintu cy'ingenzi cyane. Muri uru rugendo rero, abaturage ku giti cyabo ntibashobora kuba ku kigero kimwe, ariko guverinoma cyangwa ubuyobozi bikomeje kugira uruhare runini mu gushyiraho umurongo, gutanga ubushobozi no gusigasira ubwiyunge bw'igihugu, bikaba bitanga inzira yizewe y'ubwiyunge bwa buri muntu. Ni ngombwa rero guhora tumenya kandi dushimangira ibintu biriho byizerwa ko bituma ubwiyunge bushoboka, nka 'Ndi Umunyarwanda', ariko hagashyirwaho n'ingamba zindi nshya zifasha gukemura ibibazo bikigaragara nk'ibizitira inzira y'ubwiyunge. Muri byo harimo ingengabitekerezo ya jenoside n'ibindi byaha bifitanye isano nayo, kwifashisha inzira y'urugomo n'ihohoterwa mu gukemura ibitumvikanyweho bisanzwe, ibintu byose bigikerereza ubutabera, ibijyanye n'ingamba z'ubuzima bwa buri muni, n'ingero nke z'aho bamwe mu bayobozi bakijegajega, cyane cyane mu nzego z'ibanze.

IRIBURIRO

Iyi raporo y’ubushakashatsi yerekana uko ubwiyunge bwifashe mu Rwanda, kuva mu mwaka wa 2016 kugeza mu 2020, akaba ari naho hashingiwe inyito “Igipimo cy’Ubwiyunge 2020”. Ubushakashatsi bukubiye muri iyi raporo bwakorewe mu Turere twose tw’u Rwanda, bukaba rero ari igisubizo cy’uko Abanyarwanda babona ubwiyunge mu gihe cyavuzwe haruguru.

Iki gice cy’iriburiro kiragaragaza amavu n’amavuko y’ubushakashatsi, isobanurampamvu y’ubwiyunge mu Rwanda muri make, incamake ivuga ku mbaraga Leta yashyize muri icyo gahunda ndende y’ubwiyunge uhereye mu 1994, impamvu y’iki Gipimo cy’Ubwiyunge mu mwaka wa 2020, intego ndetse n’ibibazo iyi raporo yibanzeho.

1.1. Amavu n’amavuko

Nk’ igihugu cyunze ubumwe kandi gifite ubusugire, u Rwanda rwabayeho kuva cyera mbere y’ubukoroni. Mu by’ukuri, mu gihe cyabanjirije ubukoroni, Abanyarwanda hafi ya bose bakundaga igihugu cyabo, bikabatera kumva ko basangiye ubunyarwanda, bityo ntibibonemo ubuhutu, ubutwa cyangwa ubututsi (Rutembesa, 2003). Mu gihe yari mu Rwanda mu myaka ya 1930, Umufaransa w’impuguke mu mateka, Louis de Lacger, yatangajwe n’uburyo Abanyarwanda bo mu myaka ya 1930 barangwaga no kumva ko basangiye igihugu kandi bakanagikunda koko (Gukunda igihugu). Dore uko yabonye u Rwanda:

Abaturage b’iki gihugu (u Rwanda) biyumvamo ko bagize ishyamba rimwe: Abanyarwanda, rikaba ari naryo ritanga izina ry’iki gihugu. Iyi myumvire isa n’iyo wasanga mu mahanga yateye imbere, bahuriye ku butaka bakomeyeho, ku muryango wabo, ku Karere kabo, ariko cyane cyane ku gihugu cyabo cyose kiyoboka umuyobozi umwe (de Lacger, 1930).

Kuri uyu mwanditsi, icyabaye ishingiro ry’uko gukunda igihugu, ni ukubaho k’ururimi rumwe gusa rw’ ikinyarwanda kugeza magingo aya ruvugwa n’Abanyarwanda bose mu gihugu hose. Ariko, umwaduko w’ubukoroni mu 1885 ntiwasenye ubumwe bw’Abanyarwanda gusa, ahubwo wanimitse amacakubiri n’itonesha rya bamwe nk’ingengabitekerezo za politiki. Mu by’ukuri, bakoresheje politiki ya “mbagabanye mbategeke”, abakoroni, cyane cyane Ababirigi, bimitse irondamoko mu Rwanda (NURC, 2004 or 2006). Muri uko kwimika irondamoko, kumva ubuhutu, ubutwa, n’ubututsi nk’ibyiciro by’abaturage bishingiye ku mibereho y’abo basangiye Ubwenegihugu bumwe (De Lacger, 1939) byaje guhinduka amoko (Harroy, 1984). Yunga muri icyo gitekerezo, De Heusch (1995) yasanze ko gushyira ubututsi, ubuhutu n’ubutwa mu moko atandukanye byarazanywe n’abacengezamatwara b’abakoroni bagiye babyerekana mu buryo bufitse. Ni muri icyo gihe haje ibitekerezo bishya birimo n’uburyo bwo gutandukanya Abanyarwanda hashingiwe ku miturire mu Rwanda. Kimwe muri ibyo bitekerezo ni icyerekana ko “Abatutsi” aribo baje mu Rwanda nyuma y’abandi, baturutse muri Ethiopia, akaba aribyo byabagiraga abanyamahanga, bagatandukana n’«Abasangwabutaka» b’Abahutu n’Abatwa! Uko kugaragaza ibintu uko bitari niko kwabaye intandaro y’ubwicanyi bwabaye nyuma y’icyiswe Impinduramatwara y’Abahutu yo mu 1959 (Louis de Lacger, 1939; Luc de Heusch, 1995).

Nubwo u Rwanda rwabonye ubwigenge mu 1962, Leta zagiye zisimburana nyuma zananirwe kunga Abanyarwanda. Ahubwo, Repubulika ya mbere n'ya kabiri zihembera amacakubiri ashingiye ku moko, maze igice kimwe cy'abaturage kivutswa uburengazira bwose, mu by'imibereho myiza, mu bukungu no muri politiki. Uhereye mu gihe cy'ubukoroni bw'Ababiligi bwaranzwe no gushyira ubwoko mu ndangamuntu, ikibazo cy'irangamuntu cyabaye igikoresheho cya politiki abanyapolitiki bumvaga ko aricyo gikwiye kwitabazwa (NURC, 2017). Iyo politiki y'amacakubiri yavuyemo kwica no kwirukana igice kimwe cy'Abanyarwanda mu 1959, 1963, 1973 n'indi myaka. Mu 1994, Abatutsi barenga miliyoni imwe bishwe na bagenzi babo b'Abanyarwanda, muri jenocide nk'uko yahawe izina n'Umuryango w'Abibumye (Umwanzuro wa Loni A /72/L.31)³Jenoside yakorewe Abatutsi mu Rwanda.

Muri Nyakanga 1994, nyuma yo guhagarika Jenocide yakorewe Abatutsi mu gihugu, nibwo FPR yashyizeho Leta y'Ubumwe bw'Abanyarwanda, yashyizweho hashingiwe ku Masezerano y'Amahoro ya Arusha. Birumvikana rero ko mbere gato, mu gihe na nyuma ya jenocide, u Rwanda rwasigaye ari igihugu gicitsemo ibice. Ni muri urwo rwego, igihe cya nyuma ya jenocide cyagaragaraga nk'igihugu gikwiye kugira Leta y'Ubumwe igomba gushyiraho ingamba zigamije kugarura ubumwe no kunga Abanyarwanda. Mbere yo gusobanura birambuye izo ngamba zashyizweho na Leta ngo hagerweho ubumwe n'ubwiyunge, ingingo ikurikira igaragaza muri make impamvu u Rwanda rwari rukeneye ubwiyunge.

1.2 Ubwiyunge mu Rwanda: Amahitamo rukumbi yo kongera kubaka u Rwanda nyuma ya Jenocide

Ikintu cy'ingenzi kandi cy'ingorabahizi ku bashakashatsi b'imibanire y'abantu ni ugusobanura icyo mibanire n'uburyo yasigasirwa. Ni gute amatsinda y'abantu ku giti cyabo asigasira imibanire myiza hagati yayo, hirengagijwe amakimbarane no guhangana bibaho mu bantu? Galtung, J. (2000) asobanura iri hurizo agira ati: "Kuba turiho bivuze byinshi, harimo n'uko dufite n'ubushobizi bwo gukemura amakimbarane, no kongera kwiubaka, no kongera kwiungana. Bigenda bite (Long & Brecke, 2003: 1)?" Ubugenzezi busanzwe n'ubudasanzwe mu byiciro byinshi by'imiryango itari iya Leta bwemera itandukaniro riri hagati yo gushaka inyungu z'umuntu ku giti cye n'ubwumvikane rusange mu muryango w'abantu. Byinshi muri ibyo byagaragaye kandi byerekana akamaro ko kwiungana - ubwiyunge hagati y'abahoze bahanganye ubwabo - nk'inzira imwe yuzuye yo kugabanya ihohoterwa ry'igihe kizaza no gukomeza umubano mwiza w'abaturage nyuma y'amakimbarane akomeye.

Amakimbarane akomeye akenshi atera umuntu umwe cyangwa itsinda ry'abantu bemera ko intego zabo zidahuye, bumva ko badashobora kubona ibisubizo by'ibibazo byabo mu mahoro. Muri rusange, imiryango y'abantu icyo yibasiwe n'ihohoterwa iba yamaze gucikamo ibice, kandi icyo hohoterwa risigara riyitandukaniye cyane hari n'ibibazo byinshi bikeneye gukemurwa kugira ngo yongere yiyubake. Ubushakashatsi bwinshi bwerekana ingorane imiryango y'abantu ihura nazo nyuma y'amakimbarane, nk'ibibazo byihutirwa byo guterwa inkunga n'ubutabazi bw'ibanze no kongera kubaka ibikorwa remezo by'imibereho, ubukungu na politiki byangiritse mu gihe cy'ihohoterwa (Themnér & Uta, 2016).

³ Iki cyemezo gikosora amakosa yari mu cyemezo A/RES/58/234 aho wasangaga kidasobanura neza ko Abatutsi aribo gice cy'abantu bari bagambiriwe kurimbirwa

Ikindi kitoroshye nyuma y'amakimbirane akaze ni ugukenera kwiwunga, mu yandi magambo kugarura umubano mwiza nk'uwa mbere y'ihohoterwa hagati y'abantu cyangwa amatsinda yabo. Imiryango nyuma y'amakimbirane ishaka gukemura ikibazo cy'ubwiyunge binyuze mu buryo butandukanye, harimo gushyiraho komisiyo z'ukuri n'ubwiyunge (Hirsch et al., 2012), komisiyo z'ukuri n'ubutabera, n'izindi nyinshi.

Kimwe n'ahandi nyuma y'ihohoterwa rikabije, u Rwanda narwo rwahisemo inzira y'ubwiyunge. Ariko ibi ntibyari urugendo rworoshye, kubera ko igihugu cyasigaranye abarokotse bahungabanye, imfubyi n'abapfakazi benshi, ibihumbi n'ibihumbi by'abafite ubumuga, n'abaturage muri rusange bahungabanye kandi batishoboye (NURC, 2014). Leta n'inzego zayo, cyane cyane Ingabo n'Abapolisi, bagize uruhare muri Jenocide, bari baratakaje icyizere cy'abaturage, ibyo bikaba byarabangamiye bikomeye inzira yo kugarura icyizere mu nzego za Leta n'iza Guverinoma. Kubera ibyo, imbogamizi muri rusange yakomeje kuba uburyo bwo guhuza no kunga igihugu cyangijwe n'ihohoterwa rikabije ry'uburenganzira bwa muntu, kandi gituwe n'abantu bafite ibikomere n'ihungabana.

Hatitawe kuri iryo curaburindi rikaze, ubwiyunge bwagaragaraga nk'uburyo budasanzwe, nk'inzira yonyine iganisha ku kongera kwiubaka kw'igihugu. Mu by'ukuri, Amasezerano y'Amahoro ya Arusha yari yaramaze kwerekana ubumwe n'ubwiyunge nk'inzira ikenewe kugira ngo hagaruke umutekano n'iterambere by'igihugu. Muri ayo masezerano, Guverinoma y'u Rwanda y'icyo gihe n'Umuryango wa FPR babonaga ko ubumwe n'ubwiyunge ari ikintu cya ngombwa cyatoranyijwe kugira ngo hongere habeho demokarasi, amahoro n'ituze, kugendera ku mategeko, imibanire myiza n'iterambere ryuzuye mu gihugu (NURC, 2010). Nyuma yo kuganira ku mpamvu z'ubwiyunge mu Rwanda nyuma ya Jenocide yakorewe Abatutsi, igice gikurikira kiragaragaza uburyo bukomeye Guverinoma y'Ubumwe bw'Abanyarwanda yashyize mu bikorwa icyerekezo cyayo cyo kongera kunga umuryango nyarwanda.

1.3. Imbaraga zashyizwe mu Bumwe n'Ubwiyunge kuva mu 1994

Kuva mu 1994, Guverinoma y'u Rwanda, ifatanyije n'abafatanyabikorwa n'abaturage, yafashe ingamba zikomeye zo kunga no guhuza abaturage b'u Rwanda nyuma y'imyaka myinshi ya politiki n'imigambi by'amacakubiri. Nk'uko byavuzwe mu gice kibanziriza iki, intambwe ya mbere yo kubaka igihugu no kwimakaza ubumwe n'imibanire myiza mu Rwanda byakozwe mu gihe cy'Amasezerano y'Amahoro ya Arusha aho hemejwe ko hazashyirwaho Guverinoma y'inzibacyuho y'ubumwe bw'igihugu amashyaka yose yari atumiwemo kandi akajyamo. Igihe ibyo ayo masezerano yateganyaga byananirwaga gushyirwa mu bikorwa, hashyizweho Guverinoma y'Ubumwe bw'igihugu mu 1994, ikomeza imirimo yo guhuza Abanyarwanda. Kimwe no mu yindi miryango nyuma y'amakimbirane, gahunda y'ubwiyunge mu Rwanda yatangiye ku nzira y'amahoro (amasezerano), hakurikiraho gushyiraho ingamba za politiki, amategeko n'inzego zigamije guteza imbere inzira y'ubwiyunge.

Mu 1999, Guverinoma yashyizeho inzira igaragara n'inzego zemewe zo guteza imbere ubumwe n'ubwiyunge ishira Komisiyo y'igihugu y'Ubumwe n'Ubwiyunge. Inshingano z'iyi komisiyo zari, kandi zikomeza kuba, guteza imbere ibikorwa by'igihugu bijyanye no kwiwunga

no guhuriza Abanyarwanda hamwe mu guteza imbere "Ibiranga umunyawanda no kubaka imyumvire imwe y'Ubanyarwanda" (NURC, 2014). Mu nshingano za Komisiyo y'Igihugu y'Ubumwe n'Ubwiye harimo:

- (i) Gutegura no guhuza ibikorwa bya gahunda y'Igihugu yo guteza imbere ubumwe n'ubwiye,
- (ii) Gushyiraho no gushakisha inzira n'uburyo bwo kugarura no gushimangira ubumwe n'ubwiye mu Banyarwanda,
- (iii) Kwigisha no gukangurira abaturage ibijyanye n'ubumwe n'ubwiye bw'igihugu;

Biragaragara ko guteza imbere ubumwe n'ubwiye bikomeje kuba inshingano nyamukuru ya Komisiyo kuva igishingwa.

Indi mbogamizi Guverinoma y'Ubumwe bw'Igihugu yagombaga gukuraho ni ugukurikirana mu nkiko imanza ibihumbi n'ibihumbagiza zikomoka kuri Jenocide. Ibi ntibyari gushoboka hifashishijwe ubutabera bw'inkiko zisanzwe. Itangizwa ry'Inkiko Gacaca mu 2001 nka gahunda y'ubutabera gakondo aho 'abarokotse, abatangabuhamya ndetse n'abakekwaho kuba barakoze ibyaha bahuriraga hamwe bayobowe n'abacamanza batari ab'umwuga batoranyijwe, bamenye ukuri banatange ubutabera kuri Jenocide' byashoboye kwihutisha inzira y'ubutabera. Ni muri urwo rwego, inkiko Gacaca nazo zagize uruhare mu guhuza no kwunga Abanyarwanda binyuze mu guteza imbere kuvuga ukuri, kwicuza no kubabarira. Ubutabera bwaratanze ari nako guteza imbere ubwiye. Guverinoma yakomeje guteza imbere ubumwe n'ubwiye binyuze mu ngamba zinyuranye⁴ zirimo gutangaza, muri Gicurasi 2003, Itegeko Nshinga⁵ ry'igihugu binyuze muri kamarampaka na nyuma y'inama nyunguranabitekerezo mu gihugu hose, no kwegereza abaturage ubuyobozi n'ububasha kugira ngo serivisi zegerejwe abaturage. Muri izo ngamba kandi harimo no gukora amatara asanzwe nk'uko biteganywa n'Itegeko Nshinga, gushyiraho Komisiyo y'Igihugu y'Itorero, Ndi Umunyarwanda itegurwa na Komisiyo y'Igihugu y'Ubumwe n'Ubwiye (NURC), no gutanga indangamuntu y'igihugu ku nshuro ya mbere kuva mu 1943 itagaragaza ubwoko ubwo ari bwo bwose bwa nyirayo.

Nk'urwego rushinzwe gutegura no guhuza imbaraga z'igihugu zigamije ubumwe n'ubwiye, Komisiyo y'Igihugu y'Ubumwe n'Ubwiye (NURC) yagiye ikora ubushakashatsi – bw'Igipimo cy'Ubwiye mu Rwanda – kugira ngo yumve kandi isuzume aho ubwiye bugeze mu muriyango nyarwanda.

1.4. Uko ubwiye buhagaze kuva mu 2016 kugera mu 2020

Kuva ishingwa Komisiyo y'Igihugu y'Ubumwe n'Ubwiye (NURC) ikora ubushakashatsi ku bumwe n'ubwiye mu Rwanda. Mu mwaka wa 2010, Komisiyo yakozwe ubushakashatsi ku rwego rw'igihugu bwabaye ishingiro ry'igipimo cya mbere cy'ubwiye mu Rwanda. Mu 2015, yakozwe ubushakashatsi bwa kabiri ku gipimo cy'ubwiye mu gihugu. icyo gipimo

⁴ Sentama (2014) atanga ibindi bisobanuro ku ngamba u Rwanda rwashyizeho zo kwimakaza ubwiye.

⁵ Ingingo ya 178 y'Itegekonshinga ryo mu 2003 iha ububasha Komisiyo y'Ubumwe n'Ubwiye n'ingingano zirimo gutegura no guhuza ibikorwa bya gahunda ziteza imbere ubumwe n'ubwiye.

kigaragaza ibyagezweho kuva mu mwaka wa 2010 kimwe n'inzitizi zibangamira inzira y'ubwiyunge. Mu bidindiza ubwiyunge icyo gipimo cyagaragaje harimo imyumvire ishingiyeye ku moko ku gipimo cya 27.9%, ingengabitekerezo ya jenocide yari ku kigero cya 25.8%, n'ibikomere bituruka ku macakubiri na jenocide bitarakira neza, ku kigero cya 4,6%.

Nyuma y'ibyifuzo bitandukanye, inzego za Leta n'abafatanyabikorwa bazo bashyizeho kandi bakomeza gushyira mu bikorwa gahunda zitandukanye zigamije gukemura ibibazo by'ubwiyunge no kuzamura imibereho y'Abanyarwanda. Ubu hashize imyaka 5 raporo igaragaza Igipimo cy'Ubwiyunge mu 2015 isohotse, itanga amahirwe meza yo gukora isuzuma⁶ ry'indi myaka 5 ry'ubwiyunge mu Rwanda. Kubera ibyo rero, twubakiye ku bisubizo by'Ibipimo by'Ubwiyunge mu Rwanda byo mu 2010 no mu 2015, iyi raporo yerekeye Igipimo cy'Ubwiyunge mu Rwanda mu 2020.

Igipimo cy'Ubwiyunge mu 2020 kije nyuma y'imyaka 26 nyuma ya Jenocide yakorewe Abatutsi mu 1994 kandi mu bushakashatsi bwa siyanse mbonezamubano iyi myaka igize igisekuru kimwe hafi. Ibi bivuze ko abantu bavutse nyuma ya 1994 ubu bamaze kuba bakuru. Byaba ari ngombwa kumenya icyo ab'iki gihe bazi ku bumwe n'ubwiyunge n'ibitekerezo byabo ku bihe biri imbere by'igihugu.

Icyo kabiri, Gahunda y'Igihugu igamije kugera ku Mpinduka, ariyo gahunda Leta igenderaho y'imyaka 7 izarangira mu 2024, yagaragaje guteza imbere ubumwe n'ubwiyunge, nka kimwe mu bice by'ingenzi byihutirwa. U Rwanda kandi rwarangije gusuzuma intego z'Umuryango w'Abibumbye z'Ikinyagihumbi (MDGs) rutangira Intego z'Iterambere Rirambye (SDGs) ryo mu 2030. Byongeye kandi, habaye ibikorwa bitandukanye bibangamira umutekano w'u Rwanda, nko kuzahara k'umubano w'u Rwanda na Uganda n'Uburundi, no kwica abasivili kw'imitwe y'iterabwoba yitwaje intwari iturutse mu bihugu duturanye.

Izo mpinduka n'ibindi byinshi byabereye ku rwego rw'igihugu, rw'akarere ndetse no ku rwego rw'amahanga, byagize ingaruka mu bice bitandukanye by'ubuzima mu Rwanda. Mu by'ukuri, nta gushidikanya ko ibyo bibangamira imibanire iri hagati y'abaturage muri rusange no mu miryango yabo. Ni ngombwa rero kumenya niba ubumwe n'ubwiyunge bw'Abanyarwanda bwarakomeje gukomera mu myaka itanu ishize, kandi niba aribyo, hamenyekane icyatumye ibyo bishoboka, hanamenyekane ibibushyigikira bikanabuteza imbere. Niba kandi bigaragaye ko bwacitse intege, ubushakashatsi bukerekana ibibangamira ubumwe n'ubwiyunge.

1.5. Ibibazo n'intego

Mbere yo gusobanura intego z'Igipimo cy'Ubwiyunge cyo mu 2020, ni ngombwa kwibutsa ko ubumwe n'ubwiyunge mu Rwanda bifatwa nk "'inshingano ya buri munyarwanda wese ndetse n'iy'inzego zose." Bufatwa nk "'inzira imwe rukumbi y'amahoro u Rwanda rwahisemo kunyura nyuma ya politiki y'ivangura n'amacakubiri yatumye igihugu kibamo intambara na Jenocide yakorewe Abatutsi mu 1994" (NURC, 2007). Ibi birashimangira ikigenderewe mu gushaka Igipimo cy'Ubwiyunge 2020 ko ari ugusuzuma aho ubwiyunge bugeze mu Rwanda

⁶ Komisiyo ya NURC yo gusuzuma uko ubwiyunge bumeze, bwiswe Igipimo cy'Ubwiyunge mu Rwanda, buri myaka itanu.

hifashishijwe gusesengura ibitekerezo by'abaturage ku bijyanye n'ubumwe n'ubwiyunge. Kubw'ibyo, hubakiwe ku byavuye mu Gipimo cy'Ubwiyunge cyo mu 2015, intego nyamukuru y'Igipimo cy'Ubwiyunge cyo mu 2020 ni ugusuzuma uko ubwiyunge bumeze mu banyarwanda, hagati y'umwaka wa 2016 na 2020. By'umwihariko, iki Gipimo cyo mu 2020 kigamije:

- 1) Gushyigikira inshingano ya Komisiyo y'Igihugu y'Ubumwe n'Ubwiyunge yo guteza imbere ubumwe n'ubwiyunge mu Rwanda binyuze mu gusobanukirwa neza ibitekerezo by'abaturage ku bumwe n'ubwiyunge;
- 2) Kongera gusuzuma no kubona inkingi nini n'ibipimo bijyanye no gukurikirana bikwiye uko ubumwe n'ubwiyunge bumeze;
- 3) Kumenya ibiteza imbere ubumwe n'ubwiyunge n'imbogamizi zabwo;
- 4) Gusuzuma ingaruka z'ibiganiro bya Ndi Umunyarwanda; no
- 5) Gutanga ibyifuzo n'inzira ikwiye kunyurwa ngo tujye mbere;

2. IBITEKEREZO BY'INGENZI BYAGENDEWEHO

Iki gice kirerekana ibitekerezo by'ingenzi byayoboye isesengura ry'ibyavuye mu bushakashatsi. Kirerekana urwego ubwiyunge bugomba kumvikanamo binyuze mu bitekerezo bisanzwe bihari ku ruhande rumwe, n'ibindi bitekerezo byagaragajwe ku rundi ruhande. Mbere y'ibyo, iki gice gisobanura icyerekezo ubwiyunge bugomba kumvikanamo muri iyi raporo.

2.1. Ubwiyunge: Incamake

N'ubwo ijambo 'ubwiyunge' rikoresheye cyane mu buryo butandukanye, haracyabura imyumvire imwe ku byerekeye icyo busobanura nyakuri. Ubwiyunge bukomeje kuba ikintu kigoye gusobanura bishingiye ku miterere yabwo (Evaldsson, Anna-Karin, 2007). Nk'inyongera kuri ibyo bintu n'ubundi bitoroshye gusobanura ni uko iki gitekerezo gisobanuwe nk'intego - ikintu umuntu agamije kugeraho – ndetse n'inzira - yo kugera kuri icyo ntego, bizamura impaka kuko ibyo bitekerezo byombi bihora byitiranywa. Nk'uko Kumar (1999) abivuga, ubwiyunge ni inzira yo kongera guhuriza hamwe abantu nyuma y'intambara, nyuma ya jenocide, cyangwa abantu bahejwe mu muryango wabo. Bwerekeza ku mbaraga zo guhuza abatuye igihugu n'imiryango yahuye n'amakimbirane akaze ashingiyeye ku gushyiraho uburyo bushya bwo kubana, gukira ibikomere mu buzima, gutsinda ubwoba no kutizerana mu nzego zitandukanye z'icyo miryango (Kronendorfer, 2018).

Ubwiyunge kandi bufatwa nk'uburyo butandukanye bwo gutekereza ku bikenewe ku miryango aho abaturage bahuye n'ibikorwa by'ihohoterwa ry'abantu benshi no guhonyora uburenganzira bwa muntu, bagarura icyizere n'ubufatanye. Ubwiyunge kandi bwuzuza ubutabera buhana bushimangira igitekerezo cyo guhana abakoze icyaha kugira ngo baryozwe ibikorwa byabo ariko bakaniyunga n'abo bahemukiye. Abashyigikiye ubwiyunge bashimangiye ko bugenda buhinduka bunagira imbaraga aho abahozeho bahanganye bagenda buhoro buhoro bubuka umubano mushya, bityo bigatanga inzira yo kubaka umuryango muto mushya cyangwa umuryango mugari.

Ubwiyunge bushobora kubonwa nk'inzira yo kugarura umubano mu mahoro hagati y'umuntu umwe n'undi cyangwa itsinda ry'abantu n'irindi, kandi ko ari byiza kugarura cyangwa no kongera kubana neza, byubaka kandi bitanga umusaruro kuruta mbere y'amakimbirane yabayeho mu muryango. Ibitekerezo biri inyuma y'ubwiyunge ni uko haba umubano mbere na nyuma y'amakimbirane yabayeho mu gihe runaka. Ubwiyunge, nk'ikintu cyubatswe, buragoye kandi byumvikana nk'ubusobanura inzira n'iherezo ubwabyo (IDEA, 2003). Byongeye kandi, ubwiyunge bubaho mu bihe bitandukanye no mu nzego zitandukanye bituma habaho kumva no kuganira mu buryo bwagutse hagati y'abashakashatsi, abajijutse, abafata ibyemezo ndetse n'abaturage basanzwe kugira uruhare runini mu nzira y'ubwiyunge. Nk'inzira, ubwiyunge ni igihe kirekire, inzira nyabagendwa kandi yagutse "aho umuryango uva mu mateka y'amakubiri ugafata icyerekezo kimwe cy'ejo hazaza" (ibid. p.13).

Ubwiyunge rero, ni ugukemura ibibazo byagabanije umuryango w'abantu mu buryo burambye kugira ngo wubake ejo hazaza heza hawo. Ni muri urwo rwego ubwiyunge bukubiyemo ibijyanye n'ukuri, ubutabera, ubworoherane, imiyoborere, uburenganzira bwa muntu, kugendera ku mategeko n'ibindi. Ubwiyunge kandi bwagiye busobanurwa mu buryo butandukanye, Uburyo bwa mbere bw'igisobanuro cy'ubwiyunge bureba icyo bita ubwiyunge hagati y'abantu ubwabo -inzira abantu bahohotewe, cyangwa bakoze ihohoterwa bakeneye kwiwunga hagati yabo. Bikunze kwitwa 'gukira ihungabana' (Stovel, 2006).

Uburyo bwa kabiri bw'igisobanuro cy'ubwiyunge bwitwa ubwiyunge hagati mu bantu, rimwe na rimwe nanone bukitwa ubwiyunge butajegajega, bijyanye n'imikorere y'amadini - bufata abantu nk'ibice bigize isesengura. Bureba kugarura umubano hagati y'abahohotewe n'ababagiriye nabi cyangwa abagiriye nabi ababo (ibid.). Aha ubwiyunge bubaho ku bantu ku giti cyabo, mu bisanzwe hagati y'abantu babiri (cyangwa itsinda) ry'abantu (abarokotse n'ababahohoteye), ariko na none rimwe na rimwe n'umuntu ku giti cye. Imyumvikanire y'ubwiyunge hagati y'abantu irangwa n'icyerekezo rusange gisangiwe, kuvurana ibikomere no kugarura umubano, ndetse no kubabarirana'. Mu bibugize harimo kandi "kwatura ukemera ibyo wakoze, kwicuza, no gucungurwa" (Borer, 2006). N'ubwo iyi mibonere itandukanye ukurikije ibyo umuntu yibandaho, ibitekerezo bimwe bigaragazwa cyane nabwo, harimo gukira ibikomere, gusaba imbabazi, kubabarira, kwemera icyaha, no kwicuza.

Muri ubu buryo bwo kubona ibintu, ubwiyunge bwa buri muntu bushobora kwimakaza amahoro arambye iyo ingingo z'ingenzi zikurikira zagaragajwe na Assefa (2008) zitaweho: (a) kwemera mu buryo bwuzuye ibyangiritse/ibikomere buri ruhande rwagize ku rundi; (b) kwicuza bivuye ku mutima no kwicuza ibikomere byakorewe abandi; (c) kwitegura gusaba imbabazi ku ruhare umuntu yagize mu gukomeretsa abandi;) (d) Kwitegura ku mpande zagiranye amakimbirane kurekura ibyatewe n'amakimbirane,(e) Kwiyeemeza ku bahemutse ko ibyo bakoze bibi bitazongera gusubira; (f) imbaraga zivuye ku mutima zo gukemura ibibazo byateje amakimbirane no kwishyura ibyangiritse ku buryo bushoboka; no (g) kwinjira mu mibanire mishya ikungahaza uwo mubano mushya.

Uburyo bwa gatatu bwo kubona ubwiyunge bushobora gusobanurwa nk'ubwiyunge bwa politiki, bakunze kwita 'Ubwiyunge bw'igihugu' (UI), kandi nanone bwitwa ubwiyunge buke, bujyanye na politiki y'igihugu hamwe n'inzego z'imibereho yacyo n'ibikorwa, nk'ibice by'isesengura. Bamwe babyita kandi ubumwe n'ubwiyunge bw'igihugu (Borer, 2006).

Ubu buryo bwo kwiwunga, butandukanye n'ubwa kabiri (ubwiyunge butajegajega), buvuga ko abahozze ari abanzi bashobora kutumvikana cyangwa ngo babane neza cyane. Ni muri urwo rwego, ikintu kimwe cy'ingenzi cy'ubwiyunge bw'igihugu ari 'uguteza imbere umuco wa politiki wubaha uburenganzira bwa muntu bw'abantu bose'. Nk'uko Borer (op cit.) abashimangira, mu bwiyunge bw'igihugu ikibandwaho ni uko "Leta igomba guharanira kubaka inzego za Leta zemewe kandi zihagarariye bose zubahiriza uburenganzira bw'ibanze bwa muntu" kandi aho igihugu gifite inshingano yo "gushyiraho umuco w'uburenganzira bugendera ku myumvire ishingiye kuri demokarasi no ku bwenegihugu". Muri rusange, ubu buryo bwo kubona ubwiyunge bw'igihugu bufitanye isano rya bugufi n'amagambo akurikira:

ubworoherane, kugendera ku mategeko (ubutabera), demokarasi, umuco wo kubaha uburenganzira bwa muntu, gukemura amakimbirane, gukorera mu mucyo, no kuganira ku bibazo rusange.

Uburyo bwa kane bwo kubona ubwiyunge ni Ubundi buryo bw'imibonere: Ubwiyunge nk'Imbabazi: Ubu buryo bundi bushimangira icyo twita kwizera ko hazabaho kubabarira: ubwiyunge ni kimwe mu bikorwa byo kubabarirana, guhindura amarangamutima amwe (kuva mu burakari ukajya mu bucuti) no kurenga imyizerere imwe n'imwe kuri wowe n'indi ifungura amahirwe y'umubano mushya, w'ingirakamaro ku mpande zombi. Bitangirana no kubona ko ubwiyunge ari uburyo bukwiye hose bwo gukemura ikibazo kirekire cy'imibereho. Bihita noneho byubaka imyumvire cyangwa ibisobanuro kuri iyi myitwarire igaragara ishingiyeye ku nyigisho z'imihindukire y'ibitekerezo yibwira ko ibitekerezo byahindutse kugira ngo bikemure ibibazo byihariye, bigaruka kenshi nk'uburyo bwo gukomeza imibanire myiza binyuze mu guhuza amarangamutima n'ibitekerezo nyabyo.

By'umwihariko, uku kwizera rusange ko hazabaho kubabarira byerekana ibi bikurikira: ikibazo cyo kujyana n'imihindagurikire y'ibintu aho abantu n'abasokuruza bahuye nacyo mu myaka miriyoni nyinshi (kuva babana mu matsinda) n'ikibazo cy'imibereho, uburyo bwo kugarura imibereho myiza n'inyungu z'ubufatanye n'ubwo amakimbirane n'ibikomere byanze bikunze bitabura. Nk'igisubizo, ubushobozi bugaragara kandi butandukanye bwerekana ubushishozi bwo kubabarira hamwe n'inzira y'ubwiyunge ko bishoboka; uburyo bugezweho bwo kwerekana imikorere yihariye, ifasha mu marangamutima, ubushobozi bwo gukemura ibibazo abantu bafite kugira ngo bivane muri iki kibazo cy'ingutu gisubirwamo. Hatabayeho uburyo nk'ubwo, Hana, A. (1989) aribwira ati: "Ubushobozi bwacu bwo gukora bwaba bugarukira ku gikorwa kimwe [amakimbirane] tutashobora kwikiza; ahubwo tugakomeza kuba ibitambo by'ingaruka zayo ubuziraherezo, ntitumeze nk'umupfumu ukibyitoza wabuze umuvuno wo kumena amarozi".

Ingero zaganiriweho mbere z'uko ubwiyunge bubonwa zerekana neza ko ubwiyunge ari igitekerezo kitoroshye kumva gifite ibidasobanutse byinshi bitewe n'ubunini bwacyo.

2.2. Ubwiyunge: icyerekezo cy'u Rwanda

Hakozwe ubushakashatsi butari buke hatoranywa abantu basobanukiwe inzira y'ubwiyunge nyuma y'ihohoterwa n'amahano nka Jenocide yakorewe Abayahudi (Longerich, 2010), ivanguramoko ryakorewe abirabura (Apartheid) muri Afurika y'Epfo (François du Bois na Antje du Bois-Pedain, 2009), Jenocide yakorewe Abatutsi mu Rwanda mu 1994 (NURC, 2014); amakimbirane ashingiyeye ku madini muri Irilande y'Amajyaruguru (Brewer & Higgins, 1998), igitugu cya politiki cyakozwe n'Abanyaustralaya b'abimukira ku banyarwanda Ositaraliya ba kavukire n'abanyarwanda Ositaraliya bitwa Torres Strait Islander bo muri Ositaraliya (Gunestone, 2007), n'abandi.

Ijambo ubwiyunge rikomeza gukurura impaka bwaba bufatwa nk'inzira ndetse n'intego (Skaar, 2013), ariko umuntu yavugaga ko buri nzira y'ubwiyunge yahujwe n'imiterere y'igihugu ndetse n'ubwoko bw'ihohoterwa ibihugu byahuye naryo. Mu by'ukuri, abahanga mu

gutekereza kure bagera kumva icyo gitekerezo cyangwa ibyo bitekerezo bigize ubwiyunge bivuga hanyuma bagashungura ibiranga icyo gitekerezo. Mu biganiriro nk'ibyo, abandi bahanga n'abagishyira mu bikorwa bahuriza ibitekerezo n'ibyifuzo byabo hamwe n'ukuri kwabo mu rwego rujyanye n'imico yabo n'ibibazo bwite byabo. Ni muri urwo rwego, Becker na Luckman bashimangiye bati: “ubumuntu buvuga ko iterambere ry'imibereho y'abantu rishingira ku myumvire y'abantu; cyane cyane imyumvire y'ibibi no kutarangiza gahunda zose z'imibereho n'ibibaho. Nk'ibinyabuzima bisanzwe, abantu barema imibereho yabo bwite, harimo amahame abagenga n'indangagaciro bagenderaho. Ibyo abantu babona rero ntibishobora kuba na rimwe ntaho bihuriye n'ibyo baha agaciro. Abantu bahuje imibereho imwe bakora umuryango wabo bwite, udashobora gusesengurwa ukurikije uburyo rusange butabogamye, ahubwo bakoresheje imibereho yabo bwite ishingiyeye ku buzima babaho binyuze mu biganiriro n'umutimanama wabo”.

Mu Rwanda igitekerezo cy'ubwiyunge kigana ku nkingi z'ingenzi zishingiye ku ndangagaciro zitandukanye zishobora kuganisha ku nzira y'ubwiyunge. Mu Rwanda nyuma ya Jenocide yakorewe Abatutsi, ubwiyunge bufatwa nk'igikorwa cyo kongera gusobanura icyo u Rwanda ari cyo no kubaka imyumvire imwe y'ubanyarwanda (NURC, 2010). Nk'uko biteganyijwe muri politiki y'igihugu y'ubwiyunge, Abanyarwanda bemeje imyumvire y'ubwiyunge ku buryo bukurikira:

Ubwiyunge ni umuco w'ubwumvikane bw'abaturage bafite Ubwenegihugu bumwe, bahuje umuco kandi bafite uburenganzira bungana; abenegihugu barangwa no kwizerana, kwihanganirana, kubahana, bafite uburinganire, n'ibyo bakora byuzuzanya/kwuzuzanya, ukuri, no komorana ibikomere byatewe n'amateka yacu, hagamijwe gushyiraho umusingi w'iterambere rirambye (ibid.).

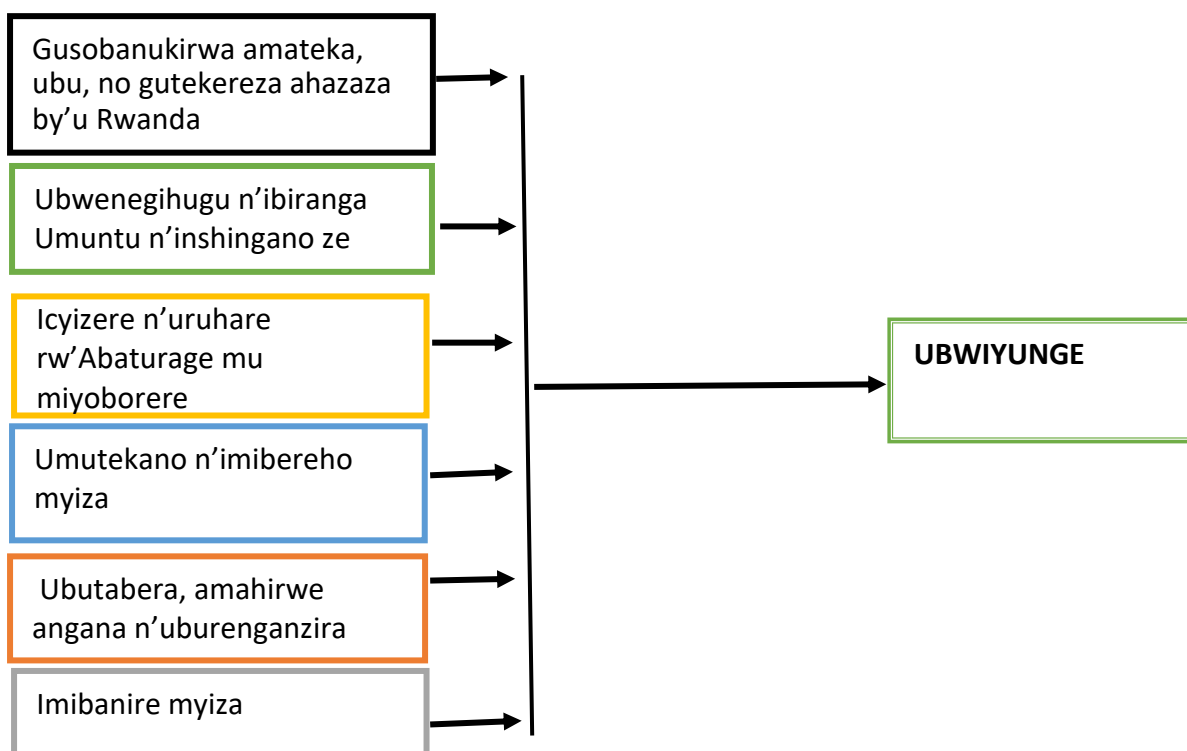
Ibisobanuro byavuzwe haruguru birerekana neza icyo Abanyarwanda baha agaciro ku bijyanye n'urugendo rwabo rw'ubwiyunge. Muri make, ibisobanuro byerekana indangagaciro zagariyaga muri buri suzuma ry'ubwiyunge mu Rwanda, haba mu mwaka wa 2010 ndetse no mu 2015, kandi zikaba ari nazo zizaranga Igipimo cy'Ubwiyunge cyo mu 2020. Zimwe muri zo rero ni, Ubwenegihugu bumwe, uburenganzira bungana, kubaha umuco, ukuri no komorana ibikomere, kwizerana, kworoherana no kwuzuzanya. Igice gikurikira gishyira izi ndangagaciro mu nkingi esheshatu, buri imwe ifite ibipimo bifitanye isano nayo bizatuma habaho isesengura ry'amakuru afatika ku bijyanye n'ubwiyunge mu Rwanda kuva mu mwaka wa 2016 na 2020.

2.3. Ubwiyunge mu Rwanda mu rwego rw'ibitekerezo

Ibipimo by'ubwiyunge byombi icyo mu 2010 n'icyo mu 2015 byagaragaje kandi bikoresha inkingi 6 mu rwego rwo gusuzuma urugero ubwiyunge bugezeho, arizo (1) gusobanukirwa ibyahise, iby'ubu ndetse no gutekereza ejo hazaza, (2) ubwenegihugu n'ibiranga umuntu, (3) umuco wa politiki, (4) umutekano n'imibereho myiza, (5) ubutabera, kugira amahirwe angana n'uburenganzira, (6) imibanire myiza. Turavuga kuri buri nkingi n'ibiyigagaraza, hamwe n'impamvu zituma izo nkingi zose zifite akamaro mu kwerekana Igipimo cy'Ubwiyunge 2020. Ikganiriro kandi kirareba izindi nkomoko z'amakuru asanzwe ariho kugira ngo hasuzumwe ko

akwiye n'akamaro afitiye ubu bushakashatsi. Ishusho ikurikira irerekana izo nkingi, n'uburyo zose zisesengurwa kugira ngo humvikane aho ubwiyunge bugeze mu Rwanda.

Ishusho ya 2: Urwego rw'ibitekerezo byifashishijwe



Ishusho ya 2 yerekana urwego ubwiyunge mu Rwanda buherereyemo. Nk'uko biza kuvugwa mu gice gikurikira, urwego rw'ubwiyunge mu Rwanda rushingiye ku bihe by'amateka yuzuye amacakubiri, icyenewabo na jenocide yakorewe Abatutsi Abanyarwanda banyuzemo. Buri imwe mu nkingi esheshatu ifite umubare w'ibipimo/ibimenyetso bigaragaza uruhare ifite mu bwiyunge bw'igihugu. Ingaruka ziterwa n'imikoranyire hagati y'ibyo bipimo hamwe n'ibikorwa bya buri gihe byiganjemo ibya politiki bituma habaho ibihe byiza bitera ubwiyunge mu baturage.

Igice gikurikira kiratanga ibisobanuro birambuye ku nkingi n'ibipimo bifitanye isano n'impamvu buri gipimo kijyanye n'Igipimo rusange cy'Ubwiyunge 2020.

2.3.1 Gusobanukirwa amateka, ubu no gutekereza ahazaza by'u Rwanda

Nk'uko byerekanywe hejuru, mbere y'ubukoroni Abanyarwanda biyumvagamwo ko bibumbiye hamwe basangiye igihugu cy'u Rwanda n'umutungo cyashoboraga kugira. Mu kubacamo ibice, abakoroni bakoresheje ibyiciro Abanyarwanda bisangagamo, aribyo byahinduwe amoko agize igihugu (Abahutu, Abatwa, Abatutsi). Mu by'ukuri amoko nyakuri yariho ahuje imibereho n'ubuyobozi ntiyari mu Rwanda gusa. Ahubwo yari azwi hose mu miryango igize Akarere k'ibiyaga bigari kazwi nk'Akarere kari ak'imisozi ihanamye yo muri Afurika y'Iburasirazuba.

Habayeho kugerageza gucukumbura no kwandika amateka nyakuri y'uko u Rwanda rwiubatswe nk'igihugu. Ubu abantu bagerageza kumva ukuntu amateka y'u Rwanda yagoretswe. Urugero, Igipimo cy'Ubwiyunge cyo mu 2015, cyerekana ko inkingi yo 'gusobanukirwa ibyabaye (amateka)' byari ku kigero cyo hejuru cya 91.7%. ibi bivuga ko rubanda rw'Abanyarwanda bashobora kumva no kwibaza mu mateka yabo, bitari ukumira bunguri ibyo babwiwe byose nta gushishoza ngo bamenye ukuri bwabyo n'aho byavuye.

N'ubwo amateka y'u Rwanda, kimwe n'ay'ibindi bihugu byinshi, akomeje kuba ikibazo cyo gusobanurwa n'abantu bayageraho, hari ibintu bimwe na bimwe byayaranze bimaze kumvikana uko biri. Kugerageza kugoreka ayo mateka hagamijwe kugera ku nyungu za politiki no guharanira izindi nyungu ntabwo ari uguhemuka gusa ahubwo ni no gushyira abantu mu kaga, kandi ni ubu bwoko bw'ubuhemu mu by'ubwenge bwateje amakuba n'ubwicanyi bwibasiye Abatutsi kuva mu 1950 kugeza muri Jenocide yabakorewe mu 1994.

Uburyo amateka yigishwa abana mu mashuri n'uko abwirwa rubanda muri disikuru zitandukanye z'abayobozi n'inzobere byabaye ikibazo. Kwerekana ibyabaye mu mateka nk'ukuri kudashidikanywaho, ukuri ndakuka kutagira ibisobanuro kuri bimwe mu bice by'amateka kandi udatanze ibitekerezo bitandukanye ku basomyi ni kimwe n'uburiganya mu by'ubwenge bwa mwarimu. Amateka yahoze yigishwa hagamijwe gushimangira itandukaniro n'amacakubiri hamwe n'imiterere y'ubusabane hagati y'amatsinda atandukanye y'Abanyarwanda; herekanwa gusa ubwikanyize bwa bamwe n'ubucakara bw'abandi, nta na rimwe hagaragazwaga imibanire yabo mu mahoro. Nta wagerageje gutanga aho ibyo byose byabereye n'uburyo umubano wagiye uhinduka ukurikije ibihe. Disikuru rusange, imivugo n'ibisigo hamwe n'ibindi byabayeho mu mateka byari bigendereye gusa ku gushimangira itandukaniro riri hagati y'abanyagihugu bigatuma inkuru z'amateka zihinduka uburozi bukabije. Ntibitangaje rero kubona ko mu gihe gito habaye akantu, byashobokaga ko ubwicanyi buhita buba.

By'amahirwe, Ubushakashatsi bwo mu 2015 bwerekanye ko habayeho ubushake bwo guhindura uko amateka yigishwa mu mashuri no mu mvugo za rusange. Igipimo cy'“imyigishirize y'amateka” cyabonye amanita 93.5%. N'ubwo aya manota ari hejuru, haracyakenewe kureba niba rubanda rw'Abanyarwanda rwemera neza niba amateka yigishwa ku buryo buboneye akanavugwa neza mu mbwirwaruhamywe rusange. Byongeye kandi nyuma yo kureba uko amateka yigishwa, haracyakenewe no kureba uko yigishwa mu miryango n'ibiyakubiyemo. Ibi biterwa n'uko habonetse raporo zivuga ko imvugo z'amacakubiri cyane cyane ashingiye ku moko zigikwirakwizwa mu miryango imwe n'imwe, bikaba byagirwa icyaha cy'ingengabitekerezo ya Jenocide n'ibindi byaha bifitanye isano.

Abanyarwanda kugira ubwiyunge ubwabo nyuma yo kumva neza amateka yabo n'uburyo yigishwa nta kuyagoreka ku nyungu za politiki n'ibindi ni ngombwa kugira ngo bongere kubaka umuryango nyarwanda wacitsemo ibice. Iki gipimo cyagize amanita 91.1% kandi kiba aricyo kiza hasi kurusha ibindi bigize iyi nkingi. Ni ngombwa rero kugumana iki gipimo kugira ngo harebwe niba harabayeho iterambere muri urwo rwego cyangwa ntaryo. Ibyo aribyo byose, kuba abaturage biyemeza gukomera ku bwiyunge ni ingenzi cyane mu kugana inzira y'ubwiyunge. Hatabaye uko kugira ubwiyunge ubwabo bidasubirwaho, inzira y'ubwiyunge ntacyo yageraho.

Kugira icyerekezo kimwe aho buri muntu wese abona ejo hazaza he n’ah’urubyaro rwe bitanga umusingi wo gukorera hamwe ngo bagire ejo heza. Ejo hazaza ha bose bivuze ko buri muntu amenya uruhare rwe n’umwanya afite mu byo akora kandi agomba kubibazwa n’abandi bahuje intumbero y’ahazaza. Mu mpera z’imyaka ya za 1990, Abanyarwanda bumvikanye kuri ejo hazaza ha bose aribyo byiswe “Icyerekezo 2020”. Ubu indi ntumbero yashyizweho yitwa ‘Icyerekezo 2050’. Ni iby’agaciro gakomeye kureba niba Abanyarwanda bagisangiye gusobanukirwa iyo mitekerereze mishya y’igihugu n’aho ituganisha. Ibi kandi binatuma dukomera ku byagezweho mu Cyerekezo cya 2020. Mu bushakashatsi bwo mu 2015, iki gipimo cyagize 91.2%, ariko kubera ibintu byinshi byabaye hagati y’umwaka wa 2016 na 2020, haracyakenewe irindi sesengura kuri iki gipimo. Muri ibyo bikenewe harimo gusubiramo integanyanyigisho y’amateka yifashishwa mu mashuri, guhugura barium ku bijyanye no kwigisha amateka, no gusohora ibitabo byigisha amateka.

Ni ngombwa kumenya ko bimwe mu bibazo bikomereye iki gihugu ari ukuntu amateka yagoretswe bikagira ingaruka k’ubwiyunge bw’Abanyarwanda. Ibi rero bigomba gukosorwa no kuvuga ukuri, gufata mu mutwe ibikwiye n’ibindi byakwitabazwa. Kimwe mu bibazo bijyanye n’amateka y’u Rwanda ni uko nta nyandiko nyinshi agira, kandi bifatwa nk’aho inyandiko arizo zihariwe mu kuvuga ukuri. Ni na ngombwa kureba uko abaturage bizera ukuntu ukuri kw’amateka kwavuzwe n’uko kwakwirakwijwe mu muryango nyarwanda n’ababashinze bese nk’abahagarariye inzego za Leta, amashuri, abanyamadini, ababyeyi mu miryango n’itangazamakuru.

2.3.2 Ubwenegihugu, ibiranga umuntu n’inshingano

Mu Gipimo cy’Ubwiyunge cyo mu 2015, inkingi ya kabiri yakoreshejwe yari Ubwenegihugu n’ibiranga umuntu n’inshingano ze. Kugira ngo tugereranye ubunini bwayo twakoresheje ibipimo bine (4), aribyo ibiranga umuntu, ishema ry’umuturage ku giti cye kumva ko ari umunyarwanda, indangagaciro n’icyerekezo bisangiwe, hamwe no gukomera ku bunyarwanda. Twabibutsa ko iyi ari yo nkingi yahawe amanota menshi kurusha izindi, angana na 96.7%, kandi ibipimo byayo byose byabonye hejuru ya 95%, ikibiruta byose kikaba gukomera ku bunyarwanda (97.4%) naho ikiri hasi cyane kikaba ibiranga umunyarwanda (95,6%). N’ubwo iyi nkingi iri hejuru kurusha izindi zose, ni ngombwa kumenya niba uru rwego rwo kwiyeze gukomera ku bwenegihugu n’ibiranga umunyarwanda ruzakomeza kubaho. Ibi ahanini biterwa n’imbaraga nyinshi zashyizweho kugira ngo abanyagihugu bibonemo ubunyarwanda nk’igisobanuro cy’ibanze cy’ibiranga umunyarwanda binyuze muri gahunda ya Ndi Ndiarwanda, ndetse no ku karengane kahise kari gashingiye kuri politiki y’irangamuntu. Byongeye kandi, Igipimo cy’Ubwiyunge 2020 kizasuzuma kandi uruhare rw’abaturage mu mahitamo yabo ajyanye n’icyo bari cyo, ndetse n’ibisobanuro baha umubano wabo n’igihugu cyabo. N’ubwo, nk’uko byavuzwe haruguru, ikibazo cy’Ubwenegihugu n’ibiranga umuntu bisa nk’aho byashinze imizi, ubu bushakashatsi buzasuzuma niba ibyo bitekerezo bikomeje kubaho cyangwa bigenda byoroha bitewe n’igihe gishize. Kuva mu 2015, hashyizweho ingufu mu gushimangira ubumwe bw’igihugu binyuze mu gusobanura ibiranga umunyarwanda no guteza imbere indangagaciro z’u Rwanda na kirazira zigenga umunyarwanda.

2.3.3. icyizere n’uruhare rw’abaturage mu miyoborere

Icyizere n’uruhare rw’abaturage mu miyoborere ni uburyo abantu bahuza kandi bakabona gahunda ya politiki barimo n’uburyo bayibonamo. Ni ugusuzuma imyifatire, imyizerere, n’amarangamutima y’abantu bafitanye isano ubihuje n’umurongo wa politiki bagenderaho n’ibyo ibagezaho bikaba ari byo byahawe inyito ya “Political culture” mu rurimi rw’amahanga mu Kinyarwanda bikaba byaba “umuco wa politiki” . N’ubwo ijamba umuco wa politiki ryaganiriweho mu gice cy’inyandiko n’ibitekerezo bitandukanye byatangajwe ku bijyanye no kuwusobanura no kuwupima, byaragaragaye ko ari ingirakamaro gutanga ibisobanuro bifatika ku biriho bivugwa. Byongeye kandi, mu gihe ibivugwa mu bigize umuco wa politiki bishaje, ubushakashatsi bwakozwe muri iki gihe bwo gutanga ibisobanuro n’ibiranga ubwoko butandukanye bw’imico ya politiki bwamenyekanye kuva habayeho imirimo y’ibiganiro bya Almond na Verba, Umuco Mboneragihugu, byatangajwe mu 1963. Binyuze mu bushakashatsi bwakorewe mu bihugu bifite demokarasi zitandukanye byo mu Burengerazuba bw’isi, ibiganiro bya Almond na Verba (1963) byazanye ubwoko butatu bw’umuco wa politiki, ari bwo umuco wa politiki ya giparuwasi, umuco wa politiki y’uyikora, n’umuco wa politiki yitabiriwe.

Umuco wa politiki ya giparuwasi ni icyo abaturage badafite uruhare runini mu gushyiraho ubayobora, igihe n’uburyo bayoborwa. Baba barambuwe burundu ubuyobozi ubwo aribwo bwose n’uruhare mu bibazo bya Leta, bityo bakaba ntaho bahuriye na gato n’ibibazo bya Leta. Mu muco wa politiki y’uyikora, abantu ku giti cyabo bemerewe kugira uruhare ku rugero ruto, cyane cyane bakurikiza amahame n’amabwiriza yashyizweho kimwe no kugirira icyizere inzego za Leta. Bagira uburenganzira buke bashobora gukoresha ariko ahanini baba bategerejweho kubahiriza amahame yashyizweho.

Umuco wa politiki yitabiriwe utuma umuturage agira uruhare rugaragara muri politiki, mu gutora, kwitabira inshingano afite ku gihugu, kubaza ibijyanye n’ibyemezo bya politiki byafashwe, kujya impaka no kuganira ku bindi biterekerezo bya politiki byakurikizwa. Umuco wa politiki yitabiriwe uhuza uburenganzira n’inshingano z’umuturage kandi ukemerera umuturage kuba mu mwanya wa politiki.

Kuvanga neza umuco wa politiki y’uyikora n’umuco wa politiki yitabiriwe bitanga umuco wa politiki y’igihugu iteza imbere umuco wa demokarasi. Encyclopedia Britannica isobanura umuco wa politiki w’igihugu nk’“imyifatire, imyizerere n’amarangamutima bitanga gahunda n’ibisobanuro mu nzira ya politiki ihamye kandi bitanga ibitekerezo n’amategako agenga imyitwarire muri gahunda yose ya politiki” (Badie et al., 2011).

Umuco wa politiki y’u Rwanda usobanurwa neza n’ingingo zibanza z’itegeko Nshinga ryo mu 2003 nk’uko ryahinduwe kugeza ubu, mu gika cya 6 n’icya 7 giteganywa ibi bikurikira:

‘Twiyemeje kubaka Leta igengwa no kugendera ku mategeko, ishingiyeye ku kubahiriza uburenganzira bwa muntu, umudendezo no ku ihame ry’uburinganire bw’Abanyarwanda bose imbere y’itegeko kimwe n’uburinganire hagati y’abagabo n’abagore;’ (igika cya 6)

'Twiyeje kandi kubaka Igihugu gishingiye kuri demokarasi yumvikanyweho kandi ishingiyeye ku mitwe ya politiki myinshi no kugabana ubutegetsi, ku bumwe n'ubwiyunge, ku miyoborere myiza, iterambere, ubutabera mbonezamubano, ubworoherane no gukemura ibibazo binyuze mu biganirwa;' (igika 7)

Mu gushyiraho Itegeko Nshinga no kuritorira mu buryo bwa referandumu, ubuyobozi bwa Guverinoma y'u Rwanda bwashatse gushimangira no guteza imbere uruhare rw'abaturage mu miyoborere.

Kuva mu mwaka wa 1994, Abanyarwanda bahisemo kugengwa na politiki y'ubwumvikane hamwe n'inshingano basangiye mu mitwe ya politiki itandukanye. Kuva hashyirwaho Guverinoma y'Ubumwe bw'Igihugu mu mwaka wa 1994 kugeza igihe hashyizweho Itegeko Nshinga mu 2003 ndetse na nyuma yawo, Abanyarwanda bagize uruhare mu kubaka igihugu aho abantu bakuru bese bagize uruhare mu bikorwa byose bishimangira kandi biteza imbere demokarasi ishingiyeye kuri uwo muco wa politiki. Uwo muco wo kugira uruhare mu bigukorerwa no kugira uruhare mu byemezo bya politiki y'igihugu biri mu Itegeko Nshinga, muri politiki yo kwegereza ubuyobozi abaturage, mu miterere n'imikorere y'imitwe ya politiki kandi bishimangirwa n'amatora y'abayobozi buri gihe abaturage babigizemo uruhare. Itegeko Nshinga kandi ryemeza politiki ihuriweho n'abantu bese hatoranywa abayobozi b'inzego zitandukanye za guverinoma baturutse mu mashyamba atandukanye. Batoranyijwe hirinzwe politiki itandukanya n'amacakubiri yazanye amahano na Jenoside yakorewe Abatutsi. Abanyarwanda bemeye gushyiraho urubuga rwa politiki aho ibibazo byose bya politiki biganirwaho ku nyungu rusange. Iri ni Ihuriro ry'Igihugu ry'imitwe ya politiki (NFPO) aho abahagarariye imitwe ya politiki baturira kugira ngo baganire ku bibazo by'iterambere ry'Igihugu mu bwisanzure kandi hagamijwe guteza imbere ubumwe bw'Igihugu kabone niyo baba batemeranya ku bibazo byihariye n'uburyo bwo kubikemura.

Kuva Igipimo cy'Ubwiyunge mu Rwanda cyo mu 2015 gitangazwa, ibigo byinshi na byo byatanze raporo zabyo. Raporo zizwi cyane zakozwe n'Urwego rw'Igihugu rw'Imiyoborere (RGB), kasohoye Amanota y'Imiyoborere (Governance Scorecard), Raporo ku Myumvire y'Abaturage (Citizen's Report Card), raporo ku bisubizo Abanyarwanda bishakamo (homegrown solutions), hamwe n'igipimo cy'itangazamakuru (media barometer), n'ibindi.

Muri raporo igaragaza amanota y'Imiyoborere ya 2019, havugwa ko Abanyarwanda bizeye cyane ubushobozi bwa Guverinoma n'inzego zayo n'amashami azigize gukora imirimo imwe n'imwe no kurangiza inshingano zimwe na zimwe. Muri byo harimo umutekano n'umudendeko (94.29%), kugendera ku mategeko (84.70%), uburenganzira bwa politiki n'ubwisanzure bw'abaturage (85.17%), kurwanya ruswa, gukorera mu mucyo no kubazwa ibyo ukora 84.28% (Ikarita yerekana Amanota y'Imiyoborere, 2019). Mu Gipimo cy'Ubwiyunge cyo mu 2015, ibyinshi muri ibyo bipimo cyane cyane ibijyanye no kugendera ku mategeko, uburenganzira bwa politiki n'ubwisanzure bw'abaturage byagize uruhare mu bibazo byabajijwe. Igipimo cy'Ubwiyunge cyo mu 2020 nacyo cyasuzumye ibi bipimo bito bikigize hibandwa kureba aho bihuriye n'ubwiyunge.

Mu buryo busa, ibyavuye mu Ikarita yerekana Amanota y'Imiyoborere yo mu 2019 byerekanye ko ubwitabire bw'abaturage mu miyoborere, bwasuzumwe mu nkingi y'''

ubwitabire no kudaheza”, bwabonye 73.00%. Kimwe mu bipimo cyari ‘ubwitabire bw’abaturage’ cyagize 72.68%.

Icyizere mu nzego z’abikorera cyapimwe muri Raporo ku miyoborere y’Abaturage yo mu 2019 (Reba RGB, 2018) aho cyabonye 63.8%. ibi byerekana igabanuka rinini ugereranije n’ibyavuye mu Gipimo cy’Ubwiye cyo mu 2015 aho cyagize 72.4% ndetse n’ibyavuye muri Raporo ku Miyoborere y’Abaturage yatanze mu 2018 aho cyari ku kigero cya 64.4%. Hashingiwe ku cyerekezo cy’izo Raporo z’Imiyoborere, icyizere cy’abaturage mu nzego z’abikorera cyagiye kiimanuka. Muri Raporo yo mu 2017, cyari kuri 74.9%. Ayo manota make ashingiye cyane cyane kuri serivisi mbi zitangwa mu makoperative, mu nzego zishinzwe gutwara abantu n’ibintu, no mu mahoteli na resitora.

Ibipimo byakoreshejwe byari ikoreshwa rya telefone n’ikoranabuhanga mu itangazabumenyi (ICT), serivisi zitangwa na za banki na za microfinance, imikorere y’amakoperative, serivisi yo gutwara abantu n’ibintu na serivisi zitangwa mu mahoteli na za resitora. Urebye intego y’Iyipimo cy’Ubwiye mu 2020, amakuru yavuzwe haruguru yerekeranye n’icyizere mu bigo byigenga, nta gaciro kakwiyongera mu gukusanya amakuru kuri ibyo bipimo bimwe na none. Ariko n’ubwo bimeze bityo, Iyipimo cy’Ubwiye cyo mu 2020 kizakoresha inzira zerekana icyerekezo zihari kugira ngo gisuzume icyo uko kugabanuka kw’icyizere mu bigo by’abikorera bishobora gusobanura ku bwiye, kandi gitange ibyifuzo k’ukuntu haterwa intambwe ijya imbere.

Muri urwo rwego rw’ibitekerezo, raporo nk’izo zerekana ko Abanyarwanda bemeje ko mu duce tumwe na tumwe tw’ubuzima bwabo ku bijyanye n’amasezerano bagirana na Leta dukeneye kurushaho kunozwa, kandi ko utwo duce tugizwe no kwitabira no kudaheza (73.0%), gushora imari mu iterambere ry’abantu n’imibereho yabo (68.53%), serivisi zinoze (70.54%) hamwe n’imiyoborere y’ubukungu n’iy’ibigo byigenga (76.43%). Raporo ku Myumvire y’Abaturage (2019) ishyigikira kandi bimwe mu byavuzwe haruguru muri Raporo ku Miyoborere y’Igihugu yo mu 2019. By’umwihariko, bivugwa ko 79.7% by’abaturage bishimiye uko imiyoborere n’ubutabera bimeze muri rusange. Iyi nkingi yarimo itangwa rya serivisi mu nzego z’ibanze (71.3%), ubutabera (76.4%), kubahiriza amahame y’imiyoborere myiza no kwizera abayobozi n’ibigo bitanga serivisi (88.5%), umutekano n’umudendeko (89.4%) ndetse n’uruhare rw’abaturage mu miyoborere myiza (73.1%). Hashingiwe kuri ibyo byagaragaye, Iyipimo cy’Ubwiye cyo mu 2020 kizashobora gutanga ibyifuzo bikwiye bijyanye n’ubumwe n’ubwiye hatagombye gukusanywa amakuru menshi ku bipimo bimaze kuvugwa muri izo raporo zihurutse gukorwa.

Ku bijyanye n’Abunzi, izo raporo zigaragaza ko komite zabo nazo zagize uruhare runini mu bumwe n’ubwiye. Nk’uko Inama ishinze Imiyoborere mu Rwanda (2019) ibivuga, komite z’Abunzi zagize uruhare mu gukemura amakimbirane mu miryango, bityo “zimakaza amahoro mu baturage bayo, zitanga ubutabera bwuzuye kandi buhendutse, zinashimangira imibanire myiza.” Bitewe n’uruhare runini bagize mu gukemura amakimbirane n’uburyo batanga ubutabera ku rwego rw’abaturage, Abanyarwanda bagaragaje ko bizeye komite z’Abunzi. By’umwihariko, mu turere twose tw’igihugu, abaturage banyuzwe n’amanota arenga 90%,

ayambere aboneka muri Rutsiro (98.5%) naho ayo hasi aboneka muri Nyamagabe (92.48%). Kuba komite z'Abunzi zishaka gukemura ibibazo mu gihe ziteza imbere ubwumvikane bivuze ko ziteza imbere ubumwe n'ubwiyunge hagati y'Abanyarwanda, kandi amakuru ariho arahagije byuzuye. Hashingiwe ku mpamvu zavuzwe haruguru, ntibyari bikenewe gukusanya andi makuru menshi ku bijyanye n'inkingi y'umuco wa politiki, ariko Igipimo cy'Ubwiyunge 2020 kizakoresha amakuru yatangajwe muri raporo ziheruka kugira ngo gitange icyifuzo gikwiye cyerekeye iyi nkingi n'uruhare rwayo mu rugendo rw'ubwiyunge mu Rwanda.

Bityo rero, gusuzuma ibyo bipimo mu 2020 ngo harebwe aho bihuriye n'urugendo rw'ubwiyunge ni iby'agaciro cyane. Ni na ngombwa kwibuka ko amateka y'u Rwanda yuzuyemo kwamburwa uburenganzira k'Ubwenegihugu ku Batutsi kuva mu myaka ya za 1950 kugeza mu gihe cya Repubulika ya mbere n'ya kabiri, aribyo byaje kuzurizwa muri Jenocide yakorewe Abatutsi. Imbaraga za nyuma ya Jenocide zagerageje gukemura iki kibazo kandi, n'ubwo iki kibazo kitagishinze imizi nk'uko byari bimeze mu bihe byashize, hagomba kurandurwa uburyo ubwo ari bwo bwose bw'imyumvire yangira igice kimwe cy'Abanyarwanda uburenganzira ku bwenegihugu. Ni ngombwa kubaza abaturage icyo batekereza ku kibazo cy'ibiranga umuntu, ubwenegihugu, inshingano n'uburenganzira.

2.3.4 Umutekano n'imibereho myiza

Inkingi yiswe "Umutekano n'imibereho myiza" ikubiyemo serivisi z'umutekano w'igihugu zitangwa n'inzego zinyuranye, nk'ingabo, polisi n'inzego z'ubutasi ndetse n'inzego nyinshi zishinzwe umutekano mu nzego z'ibanze, ariko kandi n'umutekano ku rwego rw'umuntu ku giti cye hamwe n'ibijyana nawo bitandukanye. Inzego z'umutekano zitanga umutekano ku busugire bw'igihugu ndetse n'umutekano w'abantu n'umutungo wabo. Zishinzwe kandi kubungabunga amategeko n'iyubahirizwa ryayo. Ibipimo byakoreshejwe mu gupima iyi nkingi mu Gipimo cy'Ubwiyunge cyo mu 2015 byari umutekano w'igihugu, umutekano w'umuturage ku giti cye, umutekano mu by'ubukungu, n'uburenganzira ku mutungo shingiro n'ibikorwa remezo, bifite aho bihuriye n'umutekano w'imibereho y'abantu muri rusange.

Icy'ingenzi gikwiye kuvugwa hano ni uko, bitabaye ugupfa gusubiramo amagambo, inkingi n'ibipimo bizigize muri iyi raporo bisesengurwa bishingiye ku ruhare bifite mu bwiyunge.

2.3.5 Ubutabera, amahirwe angana n'uburenganzira

Nk'uko byavuzwe haruguru, n'ubwo ubwiyunge bufite ibisobanuro bishingiye ku myemerere y'amadini muri iki gihe, bukoreshwa mu biganiryo-mpaka z'igihugu ndetse n'iz'amahanga nk'umuyoboro w'ubutabera bwunga (Krondorfer, 2018). Bukubiyemo ibintu bijyanye n'imyitwarire iboneye, imyifatire myiza, kubabarirana, kworoherana, no kwegerana.

Kuva mu 1994, ingamba zo kwiyunga mu gihugu zagombaga gutangirana no gukemura ibibazo by'ubutabera ku bahohotewe n'abarokotse Jenocide yakorewe abatutsi. Inzego z'ubutabera zisanzwe ntizashoboraga guhangana n'imibare y'abakoze ibyaha ndetse no guteza imbere

ubumwe bw'igihugu. Nibwo hashyizweho gahunda y'ubutabera gakondo/bw'inzibacyuho buzwi ku izina ry'"Inkiko Gacaca" kugira ngo iki kibazo gikemuke. Usibye izo nkiko, hashyizweho n'uburyo bwo gukemura amakimbarane bushingiye ku muco w' *Abunzi* (abahuza) batoranyijwe kugira ngo bakemure amakimbarane ku rwego rw'abaturage ari nako bateza imbere ubumwe n'ubwiyunge. N'ubwo inkiko Gacaca zarangiye, haracyari ikibazo cyo gushyira mu bikorwa ibyemezo bimwe na bimwe by'izi nkiko cyane cyane ikibazo cyo guha indishyi abahohotewe. Hari no gushyirwaho ingufu kugira ngo hamenyekane ahantu abantu bajugunywe ngo bashyingurwe mu cyubahiro. Ibi birakomeje kandi ahantu hose hibukirwa hubatswe neza inzibutso za Jenocide kandi imirambo igenda iboneka ijyanwa aho ishyingurwa mu cyubahiro gikwiye. Mu Gipimo cy'Ubwiyunge cyo mu 2015, iyi nkingi yari ifite ibipimo bikurikira: Ukuri, igihano ku bakoze Jenocide, indishyi z'imitungo yangiritse/yasahuwe, gusaba imbabazi no kuzitanga, gukora ibikomere umuntu ku giti cye, kugira amahirwe angana no kubahiriza uburenganzira bw'ibanze bwa muntu.

Muri Raporo y'Imiyoborere mu Rwanda (2019: 19) inkingi yiswe 'uburenganzira bwa politiki n'ubwisanzure bw'abaturage' yari ifite igipimo cyiswe 'kubahiriza uburenganzira bwa muntu n'amasezerano mpuzamahanga' gifite amanota 86.41%. N'ubwo iki gipimo gitanga amakuru y'ingirakamaro yerekeza ku bwiyunge, ibigo n'inzego byakorewemo ubushakashatsi kimwe n'uruhare rw'ibi bigo n'inzego mu bwiyunge ntibyigeze bigenzurwa bihagije. Ibi bituma biba ngombwa kugumana ibyo ibipimo byakoreshejwe. Bituma kandi hazabaho kwagura ibikorwa by'inzego hagamiywe gusuzuma ingaruka ubutabera buriho, amahirwe angana n'uburenganzira, byagize ku bwiyunge.

2.3.6 Imibanire myiza

Imibanire myiza irangwa n'abantu bakorera hamwe kugira ngo bakemure ibibazo bahura nabyo mu buryo bwubaha ibitekerezo bya buri wese. Mu kwibanda ku mibanire myiza, ubwiyunge bushyira imbere umubano w'abantu mu ntekerezo zabo, amarangamutima yabo, mu bwenge, no kwisubiraho (Longerich, 2010; François du Bois na Antje du Bois-Pedain, 2009; NURC, 2014). Guteza imbere imibereho myiza byabaye ishingiro rya gahunda za guverinoma zigamije imibereho myiza. Muri make, imibereho myiza ni igisubizo cya gahunda zitandukanye z'imibereho myiza zashyizwe mu bikorwa. Imibereho myiza igaragarira mu kwizerana, mu bushake bwo kuvugisha ukuri, kuvugira abanyantegere nke, guha abandi ijambo, uruhare rw'abaturage mu bibakorerwa no kumva ko ufite umuryango ubamo.

Mu gihe politiki y'ubwiyunge yibanda ku rwego rw'amategako, urwego rw'imibereho y'ubwiyunge rushingiye ku kwizerana mu kuvuga inkuru ziteza imbere ubwiyunge n'ubumwe hagati y'abahoze ari abanzi. Hari imbaraga zashyizwe mu nzego z'ibanze zo guteza imbere ubumwe hakemurwa amakimbarane binyuze mu Bunzi n'ibigo bifasha Ubutabera (MAJ) ndetse n'inama z'imidugudu za buri cyumweru zitwa Inteko z'Abaturage. Gushimangira umuryango binyuze m'Umugoroba w'Ababyeyi no mu bindi bigo mbonezamubano na byo ni imbaraga z'ingenzi zigamije guteza imbere imibereho myiza mu banyarwanda bihereye mu miryango. Iyi nzira ikubiyemo ubunyangamugayo no kwizerana kw'abaturage.

Hariho ubushakashatsi bwapimye imibereho myiza mu Rwanda, ariko iyi nkingi ikomeje kuba ingenzi ku Gipimo cy'Ubwiye 2020, kandi imyumvire ku biyanye nayo ishobora guhinduka kenshi dore ko ishingiyeye ku mibanire y'abantu bwite. Muri Raporo y'Imiyoborere mu Rwanda yo mu 2019, mu nkingi y'umutekano n'umudendeko, hashyizwemo igipimo 'ubwiye, imibereho myiza n'ubumwe' kandi cyagize amanota 93,99%. N'ubwo amakuru nk'aya afite agaciro, inkingi y'imibereho myiza muri iri suzuma izibanda cyane ku mikoranire ya buri muni mu baturage, n'icyo iyo mikoranire isobanura mu gusuzuma ubwiye mu baturage ubwabo, mu baturanyi, mu mudugudu, ndetse no hanze yawo hagati y'umwaka wa 2016 n'uwa 2020. Muri iyo myumvire, Igipimo cy'Ubwiye cyo mu 2020 kizazirikana amakuru asanzwe ariho, ariko kandi gikore ikusanyamakuru ryacyo kugira ngo gisesengure neza kandi gitange imyanzuro n'ibifuzo biyanye n'ikibazo kiriho kigwa.

Imbonerahamwe ya 4: Inkingi, ibyitezwe n'ibipimo bigize Igipimo cy'Ubwiye 2020

Inkingi	Ibyitezwe	Ibipimo
Gusobanukirwa amateka, ubu, no gutekereza ahazaza by'u Rwanda	Uko abaturage benshi bashoboye kumva no guhangana n'inkomoko y'amacakubiri yabo mu mateka, mu gihe biyemeje gutekereza ejo hazaza habo, niko ubwiye bushobora kubaho.	☐ Gusobanukirwa ukuri kw'ibyabaye/amateka ☐ Kwigisha amateka ☐ Kwiyezeza kwiyeza ☐ Gutekereza ejo hazaza
Ubwenegihugu, ibiranga umuntu n'inshingano	Kumva ko musangiyeye Ubwenegihugu, Ubwenegihugu nyabwo buhuriweho kandi bufitwe nk'inshingano buzateza imbere ubwiye	☐ Ibiranga abasangiyeye igihugu ☐ Ishema ryo kumva ko musangiyeye igihugu ☐ Indangagaciro n'icyerekezo bisangiyeye ☐ Kwiyezeza kugira Ubwenegihugu busangiyeye ☐ Kugira imitekerereze isesengura
Icyizere n'uruhare by'abaturage mu miyoborere	Uko abaturage benshi bemeza ko abayobozi n'inzezo baha agaciro ubwiye mu buzima bwa buri muni, hamwe no kugira uruhare kw'abaturage no kubaha imbaraga mu miyoborere, niko ubwiye bushobora kugerwaho.	☐ Icyizere mu buyobozi ☐ Icyizere muri Nyobozi ☐ Icyizere mu Nteko Ishinga Amategeko ☐ Icyizere mu bucamanza ☐ Kwiringira ibigo bitandukanye bya Leta ☐ Icyizere mu bigo byigenga ☐ Abaturage bitabira imiyoborere ☐ Guha ubushobozi abaturage mu miyoborere
Umutekano n'imibereho myiza	Uko abaturage biyumva muri rusange, mu	☐ Umutekano w'igihugu n'ubwiye

	by'ubukungu, no ku mubiri bameze neza kandi bafite umutekano, ni ko bazakomeza kwiyezeza kwiyezeza	☐ Umutekano w'umuntu ku giti cye n'ubwiyunge ☐ Umutekano mu by'ubukungu n'uburenganzira ku mutungo bikorwa remezo ☐ Gukwirakwiza neza ibikorwa remezo
Ubutabera, amahirwe angana n'uburenganzira	Uko habaho ubutabera, amahirwe angana no kubahiriza uburenganzira bwa muntu, niko ubwiyunge bugenda bwiyongera	☐ Ukuri ku byabaye no guhana abakoze Jenocide yakorewe Abatutsi n'ibiyaha bifatanye isano nayo ☐ Indishyi z'imitungo yangijwe/yasahuwe mu gihe cya Jenocide yakorewe Abatutsi ☐ Gusaba imbabazi no kuzitanga ☐ Gukira ibikomere k'umuntu ☐ Amahirwe angana no kubaha uburenganzira bw'ibanze bwa muntu
Imibanire myiza	Uko indangagaciro nyinshi zo kwizerana, kubahana, kwihanganirana, n'imibanire myiza n'ubucuti bigaragara mu baturage, niko ubwiyunge bushobora kubaho	☐ icyizere hagati mu Banyarwanda ☐ Ubworoherane n'imikoranire myiza mu Banyarwanda ☐ Ubufatanye hagati y'abaturage ☐ Ubwumvikane n'ubucuti mu Banyarwanda

3. UBURYO UBUSHAKASHATSI BWAKOZWE

Iki gice cyerekana amakuru ku buryo bwakoreshejwe muri ubu bushakashatsi n'ibikoresho twahisemo kwifashisha. Ikibanzweho ni igishushanyo mbonera cy'ubushakashatsi, aho ubwo bushakashatsi buzakorera, gutoranya abazakorera ubushakashatsi n'umubare wabo, uburyo buzakoreshwa mu ikusanyamakuru n'isesenguramakuru hamwe n'ibyo tuzifashisha mu kubikora.

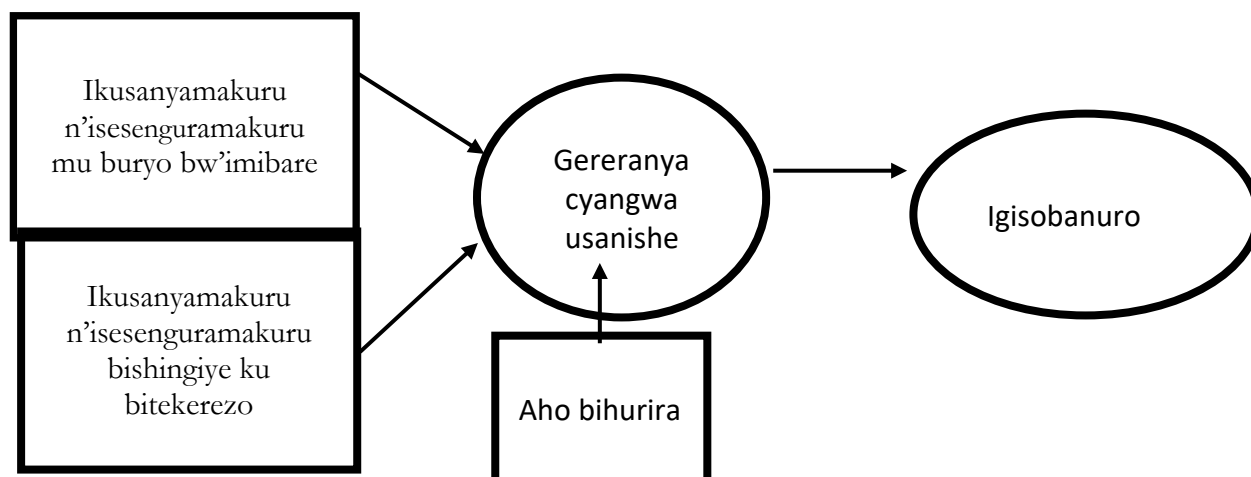
3.1 Kwitegura no guhuza ibikorwa

Nyuma y'imurika rya raporo ibanza, Komisiyo y'Igihugu y'Ubumwe n'Ubwiyunge yahisemo abashakashatsi b'ingenzi n'abo mu miryango itari iya Leta kugira ngo bagire uruhare muri ubu bushakashatsi ku Gipimo cy'Ubwiyunge mu Rwanda 2020. Iryo tsinda niryo rigize na Komite ngenzuramikorere, iyobowe na Komisiyo (NURC). Iyi komite yashyizweho ngo ikurikirane imigendekere n'ishyirwa mu bikorwa by'ubushakashatsi ndetse no gusesengura ibyavuye mu bushakashatsi. Komisiyo, yahaye akazi CAP Ltd ko gukusanya amakuru ashingiye ku mibare muri Gashyantare 2020 muri buri Karere n'Umurenge by'u Rwanda, no gukusanya amakuru ashingiye ku bitekerezwa muri Nzeri 2020 mu turere 10 twatoranyijwe aritwo: Gisagara, Nyarugenge, Gasabo, Musanze, Gisumbi, Rutsiro, Ngororero, Gatsibo na Ngoma.

3.2 Uburyo bwakoreshejwe

Ubu bushakashatsi bwakoresheje uburyo buvanze aho uburyo bushingiye ku bipimo by'imibare bwujijwe n'ubukoresha ibitekerezwa. Mu by'ukuri, ubushakashatsi ntibugamije gusa kugenzura uko ubwiyunge mu Rwanda bumeze, ahubwo hari no kumva byimbitse uko abaturage babubona, imyumvire n'imyitwarire yabo kuri bwo, ndetse n'ibisobanuro n'impamvu zabyo binyuze mu bitekerezwa. Kubera iyi ntego yagutse, uburyo bwo gucukumbura buvanga ibijyanye n'imibare n'ibitekerezwa nibwo bufasha kuko butuma haboneka ishusho nyayo y'ubushakashatsi bishingiyee ku mpamvu y'uko uburyo bumwe budahagije ngo intego zihariye z'ubushakashatsi zigerweho. Ishusho ikurikira iragaragaza ihuzwa ry'amakuru yakusanyijwe mu buryo bw'imibare n'ibitekerezwa.

Ishusho ya 3: Uburyo bw'igereranya rihuriranye



Byavanywe mu byanditswe na Creswell & Plano-Clark (2011)

3.3 Ishusho mbonera y'ubushakashatsi

Igipimo cy'Ubwiyunge 2020 ni ubushakashatsi mpuzangiro bwakorewe ku ngo z'Abanyarwanda bagejeje ku myaka 18 no hejuru yayo, bugamije kwerekana ishusho igereraniye mu mibare y'ubwiyunge ku rwego rw'Igihugu.

Ubushakashatsi mpuzangiro bukorerwa ku baturage batoranyijwe mu buryo bwa tombola, butanga amakuru avuye ku bahagarariye ibyiciro byose by'abaturage mu gihe kimwe cyagenwe -ibi bigatuma haboneka ibipimo bikwiye ku rwego rwemewe hashingiwe ku myaka, igitsina, n'ibindi biranga imibereho n'imiterere y'abaturage.

Icyiciro cy'abagejeje ku myaka 18 no hejuru cyatoranyijwe nk'ikibereye gukorwaho ubushakashatsi kugira ngo hasuzumwe neza uko ubwiyunge bumeze mu Rwanda. Byaragaragaye ko abantu bari muni y'imyaka 18 y'amavuko baba badafite ubukure buhagije bwo gusubiza ibibazo by'abashakashatsi ku buryo buboneye.

Ubushakashatsi bwakozwe ku ngo zigenga n'izishingiye ku nzego⁷ kugira ngo zitange neza ibisobanuro by'uko ubwiyunge mu Rwanda buhagaze. Uburyo bwo gukora ubushakashatsi bushingira ku mibare n'ubushingira ku bitekerezo by'abaturage bwombi bwarakoreshejwe ngo bwuzuzanye.

3.4 Ahakorewe ubushakashatsi, abakozweho ubushakashatsi, n'ibyagendeweho mu isesenguramakuru

Iki gice kivuga ku hantu hakusanyirijwe amakuru, abaturage batoranyijwe mu ikusanyamakuru n'ibyagendeweho mu kuyasesengura.

⁷ Ushaka ibindi bisobanuro ku bwoko bw'ingo, wareba igika kijyanye n'ibice byagendeweho mu gukora ubushakashatsi.

3.4.1 Abakoreweho ubushakashatsi

Ubushakashatsi bwakorewe ku rwego rw'Umudugudu. icyari kigamijwe kwari ukubona ibitekerezo bitandukanye bivuye mu gihugu hose. Ariko, kubera igihe gito, imidugudu yose ntiyagezwemo, ariko Imirenge yose y'igihugu yo yakoreweho ubushakashatsi.

Ku bijyanye n'abaturage bakoreweho ubushakashatsi, hibanzwe ku baturage b'u Rwanda bo mu Midugudu yatoranyijwe nk'ikitegererezo. Ibyiciro bitandukanye byitaweho, kandi abatoranyijwe bari bahagarariye abandi baturage ku buryo bwuzuye. icyari kigamijwe kwari ugukusanya amakuru yizewe ajyanye no gusobanukirwa ishusho yerekana uko ubwiyunge bumeze hakurikijwe uko Abanyarwanda babibona.

3.4.2 Ibyagendeweho mu isesengura

Igice cyagendeweho mu gusesengura ubu bushakashatsi ni urugo nk'uko byasobanuwe na Raporo y'Ibarura Rusange ry'Abaturage n'Ingo, Ibiranga ingo n'imiturire mu Rwanda ryo mu 2012 (MINICOFIN & NISR, 2014). Iyo raporo igaragaza ubwoko bubiri bw'ingo:

- a) Urugo rwigenga rugizwe n'umuntu umwe cyangwa benshi babana kandi basangira byibuze ifunguro rimwe rya buri muni. Abantu bo mu rugo rwigenga bashobora kuba bafitanye isano cyangwa ntayo, cyangwa se rukaba uruhurirane rw'abantu bafitanye isano cyangwa ntayo bafitanye. Ingo zigenga zishobora gushyirwa mu byiciro bine:
- (i) Ingo zigizwe n'umuntu umwe bivuga ko uwo muntu atanga ibyokurya bye bwite cyangwa ibindi bintu by'ingenzi kugira ngo abeho adahuje ibyo bikorwa n'undi muntu uwo ari we wese;
 - (ii) Imiryango shingiro igizwe n'umuryango umwe ugizwe n'abashakanye cyangwa batashyiranywe badafite n'abana, cyangwa se umwe cyangwa ababyeyi bombi ndetse n'abana babo ndetse hakabamo n'abakozi bo mu rugo;
 - (iii) Ingo nini zisobanuwe nk'urugo rugizwe na kimwe muri ibi bikurikira: umuryango shingiro umwe n'abandi bantu bafitanye isano, imuryango shingiro ibiri cyangwa myinshi ifitanye isano nta wundi muntu wiyongeyeho, imiryango shingiro ibiri cyangwa myinshi ifitanye isano wongeyeho abandi bantu bafitanye isano byibura n'umuryango umwe, n'abantu babiri cyangwa benshi bafitanye isano, ariko nta numwe muri bo ugize umuryango shingiro; na
 - (iv) Ingo zihuriye hamwe zifatwa nk'urugo rumwe rugizwe na kimwe muri ibi bikurikira: umuryango shingiro umwe harimo n'abandi bantu, bamwe muri bo bafitanye isano abandi ntibababwiranye, umuryango shingiro umwe harimo n'abandi bantu ariko nta n'umwe muri bo ufitanye isano n'uwo muryango; umuryango shingiro umwe cyangwa myinshi ifitanye isano harimo n'abandi bantu, bamwe muri bo bafitanye isano byibura n'umwe muri iyo miryango shingiro, cyangwa bamwe muribo ntaho bahuriye nawo; imiryango shingiro ibiri cyangwa nyinshi idafitanye isano, harimo n'abandi bantu cyangwa ntaho; abantu babiri cyangwa benshi bafitanye isano ariko nta n'umwe muribo ugize umuryango shingiro., wongeyeho n'abandi badafitanye isano; n'abandi batagira aho bahuriye gusa.

b) Urugo rw'urwego runaka rugizwe n'itsinda ry'abantu bahabwa ibibabeshaho n'urwo rwego, baba hamwe.

3.5 Uburyo bwo gutoranya icyitegererezo

Iki gice cyerekana uburyo bwo guhitamo ikitegererezo ku bakozweho ubushakashatsi bushingiye ku mibare n'ubushingiye ku bitekerezo bwerekana uburyo burambuye bw'uko iyo mibare yakozwe n'uko igabuye mu karere.

Ni ngombwa kumenya ko kubera igabanywa ridakwiranye n'uturere hamwe n'itandukaniro rishobora kuba ku gipimo cy'ibisubizo, hasabwa uburemere bw'ikitegererezo ngo hatoranywe imidugudu kandi hakoreshejwe isesengura ry'amakuru kugira ngo umudugudu nyirizina uhagararire ibisubizo by'ubushakashatsi mu Karere no k'urwego rw'igihugu.

3.5.1 Uburyo bwo gutoranya icyitegererezo mu ikusanyamakuru rishingiye ku ngano y'imibare

Igishushanyo mbonera cy'inyabutatu y'ikitegererezo ni cyo cyakoreshejwe. Mu cyiciro cya mbere, Uduce tw'ingenzi tw'ibarura 810 nitwo twatoranyijwe hakoreshejwe uburyo bw'amahirwe bwagenwe na Sampford buhwanye n'ingano (S-PPS) kuva ku rutonde rw'imidugudu 14.837 yatanze n'ikigo cy'ibarurishamibare (NISR). Utwo duce tw'ingenzi tw'ibarura 810 twashyizwe mu byiciro by'imijyi n'icyaro, kandi kubera igishushanyo mbonera cy'ikitegererezo, ikitegererezo cy'ingo zigenga n'iz'inzego cyakozwe mu buryo bwigenga. Mu cyiciro cya kabiri, umubare uteganyijwe w'ingo 12 mu mudugudu watoranyijwe mu cyitegererezo kiringaniye na buri Gace k'Ingenzi k'ibarura (EA).

Mu cyiciro cya gatatu, umuntu umwe wujuje ibisabwa (w'igitsina gore cyangwa gabo bitewe n'urugo rwatoranyijwe) yatoranyijwe ku rutonde rw'ababajijwe bose (ab'igitsina gore cyangwa gabo bafite imyaka 18 no hejuru) muri buri rugo kugira ngo asubize ibibazo. Iyo nta muntu n'umwe wabonekaga kubazwa mu rugo cyangwa iyo umuntu watoranyijwe atabonekaga nyuma yo gusurwa inshuro eshatu, imyitwarire y'ababajijwe yashyizwe ku rutonde nk'aho atabonetse. Ingo cyangwa abantu batabonetse ntibasimburwe.

Kuri iyi ngingo hakoreshejwe intambwe zikurikira:

Intambwe ya 1: Ibyitaweho mu ibarura rusange ry'igihugu byagabanijwe mu turere 30.

Intambwe ya 2: Gutandukanya Uturere tw'ingenzi 810 tw'ibarura (EAs) duhereye ku murongo w'igihugu niho ikitegererezo cyatoranyijwe cyavuye.

Intambwe ya 3: Uduce tw'ingenzi tw'ibarura kuri buri Karere twagabanijwemo utugize imijyi n'icyaro.

Intambwe ya 4: Kuri buri gace k'ibarura hakozwe urutonde rumwe, ku rugo. Urutonde rwabaye nk'ikitegererezo cyo gutoranya ingo zoroshye kumenya.

Intambwe ya 5: Ingo 12 zatoranyijwe hakoreshejwe uburyo bworoshye bwo gutoranya muri buri gace katoranyijwe. Ibisobanuro biratangwa ahakurikira.

Intambwe ya 6: Umuntu umwe wujuje ibisabwa yatoranyijwe ku rutonde rw'abemerewe kubazwa muri buri rugo.

a) Kwemeza ingano y'abantu bazabazwa

Ku bijyanye no kwemeza ingano y'abantu bazabazwa, hari hakenewe kumenya umubare nyawo w'abantu batoranyijwe kubazwa muri ubu bushakashatsi. Ibi ni ukubera ko, nk'uko byasabwe na Lenth (2001), "Ubushakashatsi ku rugero ruto bushobora kuba ugupfusha ubusa umutungo kubera kutagira ubushobozi bwo gutanga ibisubizo byizewe, mu gihe kandi n'ubunini burenze urugero bukoresha ibikenewe birenze urugero". Byongeye kandi, ubushakashatsi bufite urugero ruto busabwa bugira imbaraga nke. Ingano y'ikitegererezo, muri iki kibazo, yerekana umubare w'abitabiriye ubushakashatsi. icyemezo cyarwo gishingiye ku ishingiro ry'ikitegererezo-ngano cyo kubara no gukosora ibitanzo.

Intambwe ya 1: Kubara ingano y'ikitegererezo ku rwego rw'Akarere.

Ingano y'ikitegererezo ikwiye kuri ubu bushakashatsi yagenwe ahanini uhaye ku mikoreshereze y'iyi formulaire (Cochran, 1963; Krejcie & Morgan, 1970; Isiraheli, 2013) yatoranyijwe kurusha iyindi bishingiye ku buryo kubura ibigereranyo by'indangagaciro z'inkingi z'iyi nyigo.

$$n = DEff \left[\frac{Z_{\alpha/2}^2 \cdot p \cdot (1-p)}{d^2} \right]$$

Aho n = ingano y'ikitegererezo isabwa, Z = agaciro gasanzwe ka 1.96 gahuye na 95% intera y'icyizere, p = ijanisha rikora amahitamo (agaciro gasanzwe ka 0.5⁸), d = margin y'amakosa kuri 0.05%⁹, n'ingaruka z'ishusho 1.8¹⁰. Gukoresha indangagaciro zisanzwe zavuzwe haruguru byatanze urugero rw'ibanze rw'abantu 308 babajijwe.

Intambwe ya 2: Ibitateganyijwe

Mu gihe cy'ubushakashatsi, ababajijwe bashobora kunanirwa gusubiza (igice - cyangwa ibisubizo byose bitari byo) ku bibazo byabajijwe, cyangwa se ababaza bashobora kutandika neza ibisubizo byatanze mu rukurikirane nyarwo rw'ibibazo. Ibi byitwa ibitateganyijwe, kandi mu gihe bibaye, birashoboka kongera kubogama ku bigereranyo bitewe no kubura umubare ukenewe w'ibisubizo kuri kimwe cyangwa byinshi bigize ubushakashatsi.

Kugira ngo ukosore ibi bivuzwe haruguru, muri rusange bisaba gusuzuma igipimo cyo kudasubiza cya 5%, hanyuma kikiyongeraho 5% kugira ngo wite kuri ibi bintu bije

⁸ Ubu bushakashatsi bufite intego yo gutanga igipimo cy'ubwiyunge si ukureba niba buriho.

⁹ Ikigereranyo cyo kwibeshya cyari 10% nk'ikigereranyo cyo hasi ku hakorwa ubushakashatsi niyo mpamvu dufite 0.05 kubera ko agaciro ka Z kari 1.96.

¹⁰ Umubare ugamijwe w'ababazwa kuri buri (m) uzaba 12 bishingiye ku mubare w'ingo zigomba gusurwa muri buri tsinda n'itsinda rimwe ngo rikore akazi mu ngo 60 ku muni. ICC twateganiye ni 1/6.5 ariko ICC y'ukuri izabarwa nyuma y'ikusanyamakuru. Rero, umubare wabyo wagenwe hakurikijwe igiteranyo gikurukira: $DEFF = 1 + (m - 1) \cdot ICC = 1.8$. Igipimo cy'imikorere y'uburyo bukomaye bwo gutoranya ugereranije n'uburyo bworoshye bwo gutoranya, bisobanurwa nk'ikigereranyo kiri hagati yikosa risanzwe ukoresheje igishushanyo mbonera cyatanze hamwe n'ikosa risanzwe byavamo niba icyitegererezo cyoroshye cyakoreshejwe.

bitunguranye nko kudasubiza cyangwa kugira amakosa mu gufata amajwi. Kuri ubu bushakashatsi, ingano y'ikitegererezo yabaye $n + 5\% = 308 \times 1.05 = 324$.

Ingano ntoya ntangarugero yari 324 kandi yatekerezwaga ku murongo umwe n'ibyo cyangwa urwego rumwe. Kubera ibyo, ukubye urwo rugero n'uturere 30, ikitegererezo cy'imiryango yigenga yatoranyijwe ku rwego rw'igihugu ni $324 \times 30 = 9720$ by'ingo zigenga. Ibarura ry'ikitegererezo ryari rishingiye ku isesengura ry'amakosa y'ikitegererezo.

Umubare rusange w'ibice ugizwe n'imiryango yigenga hamwe n'ingo z'inzego, (nka gereza, amashuri yisumbuye, amashuri makuru...). Usibye ikitegererezo cy'ingo 9720 zigenga, kugira ngo ingo 2.880 z'inzego/ibigo, bityo haboneka ikitegererezo cy'ingo 12,600 z'ikusanyamakuru rishingiye ku ngano y'imibare.

b) Gutoranya Imidugudu ngo hakorwe ubushakashatsi ku miryango yigenga

Nk'uko ubu bushakashatsi bugenewe ingo zose zo mu Rwanda, gutoranya Imidugudu n'ingo mu Turere byashingiye ku cyiciro cy'icyitegererezo cyakozwe mu mibare y'ingo zabajijwe mu gihe cy'ibarura Rusange ry'Abaturage n'Imiturire ryakozwe n'Ikigo cy'igihugu gishinzwe Ibarurishamibare mu Rwanda, hamwe n'amakuru yavuye mu miryango ikomatanyirijwe hamwe Ubushakashatsi ku Mibereho (EICV5) bwakozwe n'icyo kigo (NISR) mu 2017 bwerekana igabana ry'ingo n'abaturage ku Karere no mu mijyi n'icyaro. Agace k'ibarura (EA) cyangwa imidugudu bigabanywa mu turere kandi bigatangazwa mu mbonerahamwe ya 4 ikurikira. Ni ngombwa kumenya ko mu guhitamo ibi hitabajwe Ikigereranyo cya Sampford gihwanye n'ubunini bwo gutoranya busanzwe bukoreshwa.

Imbonerahamwe ya 5: Umubare w'Imidugudu yatoranyijwe

Intara	Akarere	Umubare w'Imidugudu
Amajyaruguru	Burera	27
	Gakenke	27
	Gicumbi	27
	Musanze	27
	Rulindo	27
Amajyaruguru: Igiteranyo		135
Amajyepfo	Gisagara	27
	Huye	27
	Kamonyi	27
	Muhanga	27
	Nyamagabe	27
	Nyanza	27
	Nyaruguru	27
	Ruhango	27
Amajyepfo: Igiteranyo		216
Iburasirazuba	Bugesera	27
	Gatsibo	27
	Kayanza	27
	Kirehe	27
	Ngoma	27
	Nyagatare	27
	Rwamagana	27
Iburasirazuba: Igiteranyo		189
Iburengerazuba	Karongi	27
	Ngororero	27
	Nyabihu	27
	Nyamasheke	27
	Rubavu	27
	Rusizi	27
	Rutsiro	27
Iburasirazuba: Igiteranyo		189
Umuji wa Kigali	Gasabo	27
	Kicukiro	27
	Nyarugenge	27
Umuji wa Kigali: Igiteranyo		81
Igiteranyo cya byose		810

c) Guhitamo ingo no gutanga ibibazo bizifashishwa

Guhitamo ingo zitwa hano 'Secondary Sampling Units' (SSU) mu mudugudu cyangwa Agace k'Ibarura (EA) byakozwe hakurikijwe uburyo bwo gutoranya mu byiciro bibiri:

Icyiciro cya 1: Kuri iki cyiciro, imidugudu cyangwa Uduce tw'ibarura (EAs) byatoranyijwe hakoreshejwe uburyo bwo gutoranya bwagenwe na Sampford (Sampford's Probability Proportional to Size (Sampford's PPS)).

Icyiciro cya 2: Guhitamo ingo (SSU) mu Uduce tw'ibarura (EAs)

Guhitamo ingo 12 muri buri Gace k'ibarura (EA) byakozwe hakoreshejwe ikitegererezo cy'itoranya hashingiwe ku rutonde rw'ingo ziboneka ku murenge/selire cyangwa mu mudugudu ukurikije inzira imwe nko mu cyiciro cya 1. Ni ngombwa kumenya ko nyuma yo gutoranya ingo, indi intambwe yari iyo kumenya umuntu wemerewe kubazwa. Ikibazo cyahawe umwe mu bagize urugo ufite imyaka 18 cyangwa irenga.

d) Guhitamo amahirwe no kuringaniza ubushakashatsi bw'imiryango yigenga

Imidugudu yatoranyijwe ni iyo abaturage babarizwamo harimo imwe mu mibare ikurikirana ivugwa haruguru. Ku gace k'ibarura (umudugudu i) katoranyijwe mu cyiciro runaka, amahitamo (P_{1i}) yatanzwe n'uburyo (forumule) bukurikira:

$$P_{1i} = \frac{\text{\# of EAs to be selected} \times \text{\# of HHs in EA}_i}{\text{Total \# of HHs in all EAs in a stratum}}$$

Amahirwe (P_{2i}) y'urugo gutoranywa mu gace k'ibarura yatanzwe na:

$$P_{2i} = \frac{\text{\# of HHs to be selected in EA}_i}{\text{Total \# of HHs in EA}_i}$$

Amahirwe yose yo gutoranya urugo mu mudugudu yatanzwe na $P = P_{1i} \times P_{2i}$

Nk'uko igereranya ry'ibipimo by'abaturage ryakozwe no gufata umwanzuro bigizwe no gutoranya ibisubizo bivuye ku cyitegererezo kugeza ku baturage bose, byari bikenewe gupima ibisubizo ukoresheje uburemere rusange $W = 1 / P$.

Twibutse ko uburyo bwo kuringaniza ingo z'inze bwakozwe nyuma yo kubara amahirwe yo gutoranya azakoreshwa nyuma yo gukora urutonde rw'ibigo byose byo mu Ntara.

e) Guhitamo inzego

Guhitamo 'ingo' z'inze byakozwe hifashishijwe icyitegererezo cyatombowe aho muri buri Ntara, hafashwe gereza 1, ni ukuvuga gereza 5 zose hamwe, n'ibindi bigo 55 by'amashuri yisumbuye, amashuri makuru na kaminuza. Abantu 81 babajijwe muri gereza na 45 babajijwe muri buri shuri batoranyijwe batombowe muri buri gereza no mu ishuri. Kubahitamo

hakoreshejwe icyitegererezo cyatanzwe n'ikigo cyasuwe. Ibi byatumye haboneka abantu 2.880 babajijwe baturutse muri gereza n'amashuri. Ibisobanuro birambuye byerekanwa n'imbonerahamwe ikurikira.

Imbonerahamwe ya 6: Igabanya ry'ingo z'inzezo ukurikije Intara n'Umujyi wa Kigali

Intara	# Gereza	# Amashuri	Ababajijwe muri za Gereza	Ababajijwe mu mashuri	Ababajijwe bose mu mashuri yose	Ababajijwe bose muri gereza n'amashuri kuri buri Ntara
Umujyi wa Kigali	1	11	81	45	495	576
Amajyepfo	1	11	81	45	495	576
Iburengerazuba	1	11	81	45	495	576
Iburasirazuba	1	11	81	45	495	576
Amajyaruguru	1	11	81	45	495	576
IGITERANYO	5	55	405	495	2,475	2880

3.5.2. Uburyo bwo gutoranya mu ikusanyamakuru rishingiye ku bitekerezo

Ikusanyamakuru rishingiye ku bitekerezo ryakozwe hifashishijwe uburyo bwa Snowball (ikitegererezo gihereye ku babajijwe). Ukurikije ubu buhanga, ababajijwe batoranyijwe kandi babajijwe basabwa kuvuga no gusobanura uburyo bwo gutoranya ikitegererezo hashingiwe hashingiwe ku ntogo nabwo bwara koreshejwe kugira ngo hamenyekane abandi bushobora kubazwa mu batangabuhamwa b'ingenzi. Nko mu bushakashatsi bushingiye ku bitekerezo amakuru yatanze n'ababajijwe afite akamaro, kuko hakurikizwa ihame ryo kwiuzuzamo.

Ni muri urwo rwego, Marshall (1996) abona ko "... ingano y'icyitegererezo (sample) ikwiye mu bushakashatsi bugendera ku bitekerezo ni isubiza bihagije ikibazo nyamukuru cy'ubushakashatsi'. Kubw'ibyo, ikitegererezo cyahinduwe hitawe kureba ko:

- ✓ Nta makuru mashya cyangwa afatika yagaragaye yerekeye insanganyamatsiko yigwaho;
- ✓ Insanganyamatsiko yatejwe imbere ukurikije imiterere yayo n'ubunini bwerekana itandukaniro; kandi
- ✓ Amasano ari hagati y'inkingi z'ubushakashatsi/insanganyamatsiko yashyizweho neza kandi byemewe.

3.6. Uburyo bwo gukusanya amakuru n'ibikoresho byifashishijwe

Ubwoko bune bwo gukusanya amakuru nibwo bwakoreshejwe muri ubu bushakashatsi. Harimo: Kureba ibisanzwe byanditse, kubaza umuntu ku giti cye, kubaza abatangabuhamya b'ingenzi, n'ibibazo ku bagize amatsinda yagenwe harimo uyobora itsinda ry'ibiganiro. Amakuru yakusanyijwe yaturutse ahantu habiri - amakuru y'ibanze n'aya kabiri – nk'uko bigaragara mu bice bikurikira:

3.6.1. Amakuru y'ibanze

Aya makuru yavuye mu byasubijwe n'ababarijwe mu ngo zabo cyangwa mu matsinda yagenwe, hakurikijwe ibibazo by'ubushakashatsi.

a) Ibibazo byo mu ngo (household) zatoranyijwe kugira uruhare mu ikusanyamakuru

Ibaza muri buri rugo, rigendeye ku bibazo byateganyijwe, ryakozwe ku bantu 12,600 babajijwe. Inyandiko y'ibibazo yari igizwe n'ibibazo bitandukanye byatanzwe ku bipimo bikurikira:

Gusobanukirwa amateka, ubu no gutekereza ahazaza by' u Rwanda; Ubwenegihugu, ibiranga umuntu n'inshingano; icyizere n'uruhare by'abaturage mu miyoborere; umutekano n'imibereho myiza; ubutabera amahirwe angana n'uburenganzira; imibanire myiza. Ryari rigamiye kandi no kumenya ibindi bipimo bishobora gufasha gukemura ikibazo nyamukuru cy'ubushakashatsi.

Ariko, kugira ngo hirindwe ibisubizo byo kwikiza cyangwa bigaragaza kutagira aho ubogamiye, ibibazo byinshi byari bishingiye ku myumvire, bityo rero bikaba bizaba mu buryo bw'ibibazo bitanga ibisubizo mu nzego (5- Likert scales).

Mu gikorwa cyo gukusanya amakuru, uwayakusanyaga yari kumwe n'ababajijwe imbona nkubone. Iki gikorwa cyakozwe n'abashinzwe gukusanya amakuru babimenyereye/ n'abayobozi b'amakipe babihereye akazi kandi bose barabihugurirwa. Amahugurwa yari akubiyemo ibijyanye n'uburyo bakora ubushakashatsi, imiterere y'ibibazo n'ibirimo, abakusanya amakuru n'inshingano z'abashinzwe kubayobora, ndetse no ku myitwarire isabwa mu bushakashatsi. Amakuru abarika yakusanyijwe hakoreshejwe tableti za Android, igikoreshe cy'ikoranabuhanga gifite ibikigize bya KOBO: porogaramu y'ikusanyamakuru yemera kwinjiza amakuru mu buryo butaziguye, hanyuma amakuru akoherezwa muri SPSS kugira ngo asesengurwe mu buryo bw'imibare. Gukoresha tableti ya android byateje imbere ubwiza bw'amakuru n'umutekano wayo, bivanaho gukenera impapuro, kandi bigabanya igihe gikenewe n'ababarura mu gukusanya no kwinjiza amakuru bayandika.

Birakwiye kumenya ko hari ibibazo bimwe byerekeranye no gukoresha tableti za android byagaragaye. Ibi birimo ahanini nko kubura umuriro (w'amashanyarazi) nyuma y'amasaha make y'akazi n'izaniwe gukora neza nyuma y'iminsi mike. Ibi bibazo byose byakemuwe neza no gutanga banki z'ingufu z'umuriro ubitse (power banks) no gusimbuza tableti zifite inenge aho bikenewe. Aho ibi byabaga, abakusanya amakuru bari bahawe impapuro ziriho ibibazo bizakoreshe mu gihe tableti zidakora, hanyuma bakinjiza amakuru muri sisitemu nyuma yo kubaza.

b) Ibibazo byabajijwe abatangamakuru b'ingenzi (KIIs)

Ibibazo ku batangamakuru b'ingenzi byabajijwe abantu batoranyijwe bazi iby'ubumwe n'ubwiyunge. Ikiganiro cyakorewe ahantu hizewe kugira ngo na buri mutanga makuru w'ingenzi kugira ngo yemererwe gutanga amakuru mu bwisanzure. Ikiganiro kibanda ku bibazo bijyanye n'ibice by'ingenzi bigize ubushakashatsi. Amakuru y'ibanze yakusanyirijwe hamwe no kubaza umuntu ku giti cye; bivuze ko umushakashatsi akorana imbonankubone n'ababazwa bitabiriye ubu bushakashatsi. Byongeye kandi, inyandiko zerekana imyitwarire cyangwa ibimenyetso bifatika mu gihe cyo kubaza nabyo byarafashwe. Ni muri urwo rwego hifashishijwe inyandiko y'ikiganiro gishingira ku bitekerezo yakoreshejwe mu kuyobora ibiganiro. Ibibazo byabajijwe mu Kinyarwanda, bikorwa byemewe n'ababajijwe, nyuma bira-ndukurwa ndetse binahindurwa mu Cyongereza.

Imbonerahamwe ya 7: Urutonde rw'abatanze amakuru b'ingenzi

Ibigo bakomokamo	Abitabiriyeye
Komisiyo y'Igihugu y'Ubumwe n'Ubwiye (NURC)	Uhagarariye Komisiyo (NURC) hamwe n'Abayihagarariye mu Ntara bashinzwe Ubumwe n'Ibiranga umunyagihugu (National Identity)
Impuzamiryango y'Abarokotse Jenocide - IBUKA	Umunyamabanga Nshingwabikorwa
Komisiyo y'Igihugu yo Kurwanya Jenocide (CNLG)	Abayihagarariye
Umuryango washinzwe n'urubiruko rwarokotse Jenocide yakorewe Abatutsi - Never Again Rwanda	Uwuhagarariye
Umuryango w'Abapfakazi ba Jenocide yakorewe Abatutsi- Avega Agahozo	Uwuhagarariye
Komisiyo y' Igihugu y'Itorero (NIC)	Uyihagarariye
Abahagarariye Sosiyete sivile (Rwanda Civil Society Platform)	Uyihagarariye
Urugaga Rushinzwe Kwigenzura kw'ibitangaza-makuru (Media Self-Regulatory Body)	Uruhagarariye
Ihuriro Nyarwanda ry'Imitwe ya Politiki (National Forum of Political Organizations)	Uriyobora n'umukozi mukuru
Inteko Ishinga Amategeko Umutwe wa Sena: Komisiyo y'Imibereho Myiza n'Uburenganzira bwa Muntu	Umuyobozi wayo n'Umwungirije
Inteko Ishinga Amategeko Umutwe w'Abadepite: Komisiyo y'Ubwiye, Uburenganzira bwa muntu no Kurwanya Jenocide	Umuyobozi wayo n'Umwungirije
Kiliziya Gatolika: Komisiyo y'Ubutabera n'Amahoro	Uyihagarariye
Ishyirahamwe Modeste na Innocent (Association Modeste et Innocent)	Urihagarariye
Umuryango (Mvura-Nkuvu) ushinze kwita ku bahungabanye	Uwuhagarariye
Umuryango - Prison Fellowship	Uwuhagarariye
Ishyirahamwe ry'Abanyeshuri barokotse Jenocide yakorewe Abatutsi (AERG)	Urihagarariye
Umuryango w'Abavugabutumwa b'Abanyafurika (African Evangelistic Enterprise (AEE))	Uwuhagarariye
Umuryango - International Alert	Uwuhagarariye
Umuryango - Aegis Trust	Uwuhagarariye
Abashakashatsi n'Inarabonye	Prof Paul Rutayisire, Hon. Tito Rutaremara, Dr. Antoine Rutayisire, Prof. Francois Masabo, Dr. Aggée Mugabe Shyaka
Umuryango utari uwa Leta - Global Initiative for Environment & Reconciliation (GER)	Umuyobozi w'umukozi

c) Ibiganiro mu matsinda y'ingenzi

Mu rwego rwo kuzuza ibyabajijwe mbere, kugera ahatangirwa ibibazo n'ibiganiro mu matsinda y'ingenzi (FGDs) byateguwe kuri buri hantu hakusanyirijwe amakuru. Ibiganiro mu matsinda y'ingenzi byatumye itsinda ry'abashakashatsi rigenzura neza ibibazo byihariye bifitanye isano n'imyumvire ku bumwe n'ubwiyunge. Ibiganiro mu matsinda y'ingenzi byahuje ibyiciro bitandukanye by'abantu kandi buri wese yari afite abitabiriye bava ku 8 kugera kuri 12 kandi ntibarenga igihe cy'isaha 1. Aho ibiganiro mu matsinda y'ingenzi byaberaga kugira ngo hashingiwe kuba ari hafi y'aho abitabiriye ibiganiro batuye. Mu gihe cy'ibiganiro mu matsinda y'ingenzi, ababiyoboraga bakoresheje umurongo umwe nk'uwakoreshejwe mu ibazwa ry'abantu ku giti cyabo, ariko noneho ababajijwe bakaba barenze umwe, hakabazwa ibibazo ngenderwaho hanyuma bakareka itsinda rigakomeza rijya ku bindi bibazo bitandukanye. Gufata amajwi no kwandika bimwe mu bitekerezo by'ingenzi mu gihe cy'ibiganiro mu matsinda y'ingenzi byakozwe uko bikwiye hagamijwe kuzamura ireme rya raporo no kwerekana ibyavuye mu bushakashatsi.

Imbonerahamwe ya 8 : Urutonde rw'abashoboraga kwitabira ibiganiro mu matsinda y'ingenzi¹¹

Icyiciro arimo	Abitabiriye muri buri Karere katoranyijwe
Abarinzi b'igihango ¹²	Uwitabiriye 1
Abakoze Jenoside bakemera icyaha	Uwitabiriye 1
Abarokotse Jenoside	Uwitabiriye 1
Abashakanye n'abakoze Jenoside	Uwitabiriye 1
Abapfakazi ba Jenoside	Uwitabiriye 1
Abanyamadini n'amatorero	Uwitabiriye 1
Inyangamugayo za Gacaca ¹³	Uwitabiriye 1
Inshuti z'Umuryango ¹⁴	Uwitabiriye 1
Urubiruko rufite ababyeyi bakoze jenoside	Uwitabiriye 1
Ushinzwe kwita ku bahungabanye	Uwitabiriye 1
Imfubyi za Jenoside yakorewe Abatutsi	Uwitabiriye 1
Amashyirahamwe y'Ubumwe n'Ubwiyunge	Uwitabiriye 1
Igiteranyo cyabo bose	Abitabiriye 12

¹¹ Mu isesenguramakuru no kubahiriza ihame ryo kudashyirwa ku karubanda, abatangamakuru b'ingenzi banditswe amazina mu mpine nka (KI)bivuga Abatangamakuru b'ingenzi hakongerwaho umubare 1 kugera kuri 25 (umubare wa nyuma wabo bose) n'abitabiriye ibiganiro mu matsinda banditswe mu mpine (D) bivuga Akarere hakongerwaho umubare kuva kuri 01 kugera ku 10 (umubare w'Uture 10). Byose byakozwe nta wundi murongo wihariye.

¹² Aba ni abantu bashimwe ko barokoye abahigwaga n'abicanyi mu gihe cya Jenoside

¹³ Aba ni abantu b'inyangamugayo batowe n'abaturage babo kugira ngo baburanshe imanza mugihe cya Gacaca

¹⁴ Izi ni komite z'abantu bazwiho ubunyangamugayo batowe n'abaturage kugira ngo bafashe mu gukemura amakimbirane mu miryango (gukumira amakimbirane akaze)

d) Igikoresho gifata Amajwi n'amashusho

Igikoresho gifata amajwi n'amashusho cyakoreshejwe mu kuzuzanya n'ibindi bikoresho byose byo gukusanya amakuru kuko byatangaga videwo ishushanya ibyagaragaye muri rusange nk'uko byagaragajwe n'ababajijwe haba mu matsinda cyangwa abantu ku giti cyabo.

3.6.2 Icyiciro cya kabiri cy'amakuru

Ubushakashatsi mu bisanzwe byanditswe bwashuzumye amakuru y'ingenzi kandi aboneka ajyanye n'akazi ko gutegura uko ubushakashatsi ku Gipimo cy'Ubwiyunge mu Rwanda kimeze. Izi nyandiko zirimo raporo z'ubushakashatsi n'ibisohoka mu bushakashatsi bw'ibigo bitandukanye (ibitabo byanditse, raporo zakozwe, ibinyamakuru by'ingeri zose, n'ibindi byitabazwa). Amakuru y'ibanze yakusanyijwe yagereraniywe n'asanzwe ava mu nyandiko ziriho, cyane cyane amakuru yavuye mu Gipimo cy'Ubwiyunge mu Rwanda mu 2015 yerekeranye no gushakisha ibyagezweho ndetse n'ibibazo byagaragajwe ku bwiyunge.

3.7. Uburyo bwo gusesengura amakuru n'ibyakoreshejwe

Amakuru yegeranijwe mu buryo bw'imibare yakusanyijwe hakoreshejwe uburyo bwa "KOBO Collect" hanyuma yoherezwa muri SPSS kugira ngo asesengurwe. Isesengura ryabanjirijwe no kubika neza amakuru no kuyakorera isuku kugira ngo hamenyekane ibyaba byarabuze n'ibyisubiyemo, gukusanya inkoranyamagambo y'amakuru agizwe n'ingingo nkuru kandi zifite agaciro, kubika amakuru kuri disiki ikurwaho. Imibare isobanura n'isesengura ry'ibishushanyo byakoreshejwe mu gupima urugero rw'ubwiyunge kuri buri nkingi ibugize.

Birakwiye kumenya ko ibipimo byose by'ubwiyunge byahawe uburemere bungana mu gihe cy'isesengura. Kandi, ibisubizo mu nzego zari 5 byahinduwe yego cyangwa oya, aho bikenewe, kugira ngo kubara ibiranga ubwiyunge byorohe. Ni muri urwo rwego, ijanisha rya yego ryabazwe nk'ijanisha ry'umubare w'ibisubizo byemeza, aribyo, *Ndabyemera cyane / Byanyuze cyane / Ni Byinshi cyane na Ndabyemera /Mbyemera gutyo nyine/ku rwego rwo Hejuru*. Mu yandi magambo YEGO ivuga ijanisha ry'ababyemera bose (cyane cyangwa buke). Ubu buryo bw'imikorere bukurikiza ibyo Kane n'andi banditse muri 2004; berekanye ko guhindura muri Yego na Oya ibyari mu nzego 5 ntacyo bihindura ku makuru yatanze, kandi bitanga ibisubizo bimwe by'ibarurishamibare.

Amakuru yakusanyijwe mu buryo bw'ibitekerezo yatanze mu buryo bw'inyandiko. Mu gihe cyo gusesengura ayo makuru, ibitekerezo hamwe n'insanganyamatsiko zabyo, nk'uko byatanze n'ababajijwe, byasuzumiye mu majwi n'inyandiko zayo byinshi kugira ngo haboneke inyandiko imwe yumvikana. Amakuru yatawe mu buryo bw'ibitekerezo yerekanaga igicucu cyiri mu bisobanuro bivuze mu magambo y'Abanyarwanda. Uburyo bwo gusesengura bwari bugizwe cyane cyane no gutanga ibisubizo nk'ibisobanuro, byerekanwe mu mvugo itaziguye.

3.8. Amahugurwa ku bakusanyije amakuru n'isuzuma ry'ibikoresho byakoreshejwe

Bitewe n'uko byari bikenewe gukusanya amakuru afite ubuziranenge, abakusanyije amakuru bafite ubunararibonye ni bo bashakishijwe. Abo bakusanyamakuru bahuguwe n'abashakashatsi mbere yo gutangira akazi ahagenwe.

Ibi bikurikira ni byo byitaweho mu gihe cy'amahugurwa:

- (i) Akamaro k'ubushakashatsi (intego, imirimo yo gukora n'ibizavamo);
- (ii) Gusobanura amagambo n'ibitekerezo by'ingenzi biri mu bushakashatsi kugira ngo habeho kumvikana ku bisobanuro byabyo;
- (iii) Gusubiramo tekini zo gutoranya abagomba gukorwaho ubushakashatsi zizakoreshwa muri buri gice cy'inyigo n'umurenge;
- (iv) Tekinike yo gutanga ibibazo neza;
- (v) Uburyo bwo kwegera no gushishikariza ababajijwe (ku bitekerezo by'imyitwarire);
- (vi) Gusubiramo mu buryo burambuye inyandiko ikubiyemo ibibazo;
- (vii) Guteza imbere gukorera hamwe no kuganira ku mahame agenga imyitwarire y'inyigo;
- (viii) Kureba ishusho yose y'uburyo bwo gukusanya amakuru.

Binyuze mu myitozo yo kubikina, abagenewe gukusanya amakuru berekanye uburyo bwo gukoresha ubuhanga mu kubaza no kwitwara mu gihe bakusanya amakuru ahabugenewe.

Isuzuma ry'ibikoresho by'ikusanyamakuru ryari rishingiye ku bushakashatsi bw'ikitegererezo bwabanjirije ubwakoze nyirizina. Ubu bushakashatsi bw'ikitegererezo bwakorewe mu mirengye ya Kabuga na Rusororo; intego nyamukuru ikaba yari ukureba niba ababajijwe bafite ubushake bwo gusubiza ibibazo mu buryo babajijwe, niba ibibazo byumvikana neza, niba hari ugusobanura nabi amabwiriza y'abifashishwa mu bushakashatsi, igihe gikoreshwa mu kubaza. Ibi byatumye habaho kunononsora ibyakoreshejwe mu gukusanya amakuru

3.9. Ingamba zo kugenzura ubuziranenge

Urwego rwa mbere rw'igenzura ni abayobozi b'amatsinda n'abahagarikiye ubushakashatsi. Urwego rwa kabiri rw'igenzura ni abakozi ba Komisiyo y'Igihugu y'Ubumwe n'Ubwiye n'ibigo by'abafatanyabikorwa. Mu gihe cy'umwitozo wo gukusanya amakuru, abayobozi b'amatsinda n'abahagarikiye ubushakashatsi bakurikiraniye hafi uwo mwitozo kugira ngo umurimo wo gukusanya amakuru ugende neza. Ikusanyamakuru ryarakozwe kandi rikoherezwa kuri seriveri buri munsu na buri mukozi ukora ubushakashatsi uko umunsu ushize.

Byongeye kandi, uburyo bwo gukora ubushakashatsi hamwe n'ibyitabajwe mu kubukora byarangiye kuganirwaho nyuma yo gutanga ibisobanuro byatanze mu mahugurwa atandukanye arimo abashakashatsi, impuguke za Komisiyo y'Igihugu y'Ubumwe n'Ubwiye, n'abagize Inama y'Ubuyobozi n'abafatanyabikorwa ku rwego rw'igihugu

(abahagarariye Inteko ishingira amategeko - imitwe yombi, abahagarariye ubuyobozi bw'inzego z'igihugu n'iz'ibanze, amashuri makuru, Ikigo cy'igihugu gishinzwe Ibarurishamibare mu Rwanda, sosiyete sivile, itangazamakuru, amadini n'amatorero, n'ibindi) binyuze mu kwemeza raporo itangira.

3.10. Ubwishingizi ku buziranenge n'indangagaciro z'ubushakashatsi

Ubwiza bw'ubushakashatsi buterwa ahanini n'uburyo amakuru yakusanijwe neza; ni ukuvuga, amakuru yizewe kandi afite agaciro. Kugira ngo kwizerwa no kwemerwa bibeho, tekunike zo gukusanya amakuru zigomba gutuma haboneka amakuru ajyanye n'ikibazo nyamukuru cy'ubushakashatsi kandi cy'ukuri, bityo uko kwizerwa no kwemerwa bikaba ari ingamba z'uko kuba afatika kandi ari ay'ukuri (Mugenda na Mugenda, 2003).

Kugira ngo iyo ntego yavuzwe haruguru igerweho, muri ubu bushakashatsi hitawe kuri ibi bikurikira:

- (i) Guha akazi abakoze ubushakashatsi byashingiye ku bushobozi bwabo (abafite impamyabumenyi y'icyiciro cya kabiri cya kaminuza) n'uburambe mu gukora ubushakashatsi mu bumenyi bw'imibanire y'abantu (social science).
- (ii) Intego nyamukuru y'ubushakashatsi yasobanuriwe ababukora binyuze mu mahugurwa yateguwe
- (iii) Amahugurwa y'itsinda ryose ry'abakoze ubushakashatsi ku nyandiko y'ibibazo, inyoborabiganiro, n'ibiganiro mu matsinda hamwe na lisiti y'uko bigenzurwa, byarakozwe.
- (iv) Amahugurwa y'abandukura amakuru bwa mbere bayinjiza n'abayandukura bwa kabiri ngo bakosore amakosa yarakozwe mu rwego rwo kwirinda ikosa iryo ariryo ryose ry'imyandikire
- (v) Amagambo yoroshye kandi yumvikana yakoreshejwe mu gusobanukirwa neza ibikoreshe byose by'ubushakashatsi ku babajijwe
- (vi) Ubushakashatsi bw'ikitegererezo bwarakozwe mbere yo gukwirakwiza inyandiko y'ibibazo kugira ngo harebwe neza urwego rwo gusobanukirwa ubushakashatsi
- (vii) Uburyo bwo gukurikirana inzira yo gukusanya amakuru buri gihe bwashyizweho
- (viii) Uburyo bwo gutanga raporo buri gihe bwashyizweho

Ku bijyanye n'indangagaciro z'ubushakashatsi, ababukora basabwaga kubahiriza amahame agenga ubushakashatsi hitawe kuri ibi bikurikira:

- (i) Uruhushya rwo gukora ubushakashatsi rutangwa n'Ikigo cy'igihugu cy'Ibarurishamibare (NISR) rwaratanze ngo ruhe abashakashatsi ba CAP uburenganzira bwo gukora ubushakashatsi
- (ii) Ibaruwa ibemerera gukora ubushakashatsi yatanze na Komisiyo y'igihugu y'Ubumwe n'Ubwiyunge ngo yerekwe ababazwa bityo byorohere ikusanyamakuru mu midugudu yose yo mu gihugu.
- (iii) Ababajijwe bemejwe ko amakuru yatanze azafatwa nk'ibanga kandi agakoreshwa gusa mu nyungu z'ubushakashatsi.

- (iv) Gufata amajwi byasabye ko hagomba gusabwa uruhusa ku babazwa aho bibaye ngombwa.

3.11 Ibibazo nyamukuru byagaragaye n'ingamba zo kubikemura

Mu gihe cyo gukora ubu bushakashatsi ku Gipimo cy'Ubwiyunge 2020, cyane cyane mu myitozo yo gukusanya amakuru, ibibazo bimwe na bimwe byagaragajwe n'itsinda rishinzwe uwo umurimo. Inzitizi nyamukuru, ndetse n'ingamba zo kuzigabanya, harimo izikurikira, ariko ntizigarukira gusa aho:

- (i) Mu ngo zimwe na zimwe, abantu bose bujuje ibisabwa kugira uruhare mu kiganiro ntibari bari mu ngo zabo mu gihe abakusanya amakuru babasuraga. Kugira ngo iki kibazo gikemuke, ubutumwa butangaza ko hateganijwe urundi ruzinduko rushya mu rugo rwabo nimugoroba cyangwa umunsi ukurikira rwahabwaga umuyobozi w'Umudugudu cyangwa uw'Isibo.
- (ii) Mu mijyi, bamwe mu babazwa ntibabonekaga mu gihe cy'akazi. Ibi byagabanijwe no kongera gusura izo ingo nimugoroba cyangwa nyuma y'akazi.
- (iii) Ku rwego rw'imidugudu, guhitamo byibasiye ingo 12 gusa. Kenshi wasangaga ingo zitatanye kandi kuzigeraho bikomeye. Ibi byatumye hongerwa amafaranga y'urugendo akoresheya n'abakusanya amakuru kugira ngo boroherewe akazi barimo.
- (iv) Mu gihe cyo gukoresha tableti za android, ibibazo bimwe byagaragaye. Harimo gushiramo umuriro nyuma y'amasaha make y'akazi n'izaniwe gukora neza nyuma y'iminsi mike. Ibi bibazo byose byakemuwe neza mu gutanga amabanki y'ingufu z'umuriro (power banks) no gusimbuza izifite inenge aho bikenewe. Aho ibi byabereye, abakusanya amakuru bahawe impapuro zishingiye ku bibazo byakoreshezwaga mu gihe tableti idakora, hanyuma bakinjiza amakuru muri sisitemu nyuma y'ibibazo.

Ni ngombwa kumenya ko imbogamizi zabaye nkeya cyane, kandi ntizigire ingaruka ku kwizerwa n'ukuri kw'amakuru yatanze bitewe ahanini n'uko itsinda ryakoraga ubushakashatsi ryihutiraga gukemura ibibazo vuba na bwangu.

4. Ibisubizo: Uko Ubwiyunge buhagaze mu mwaka wa 2020

Iki gice kirerekana ibisubizo byavuye mu makuru yatanze yerekana uko ubwiyunge bumeze mu Rwanda. Mbere yo kwerekana ibisubizo ku kuntu ubwiyunge buteye, igice gikurikira kiravuga ku miterere y'abatanze amakuru.

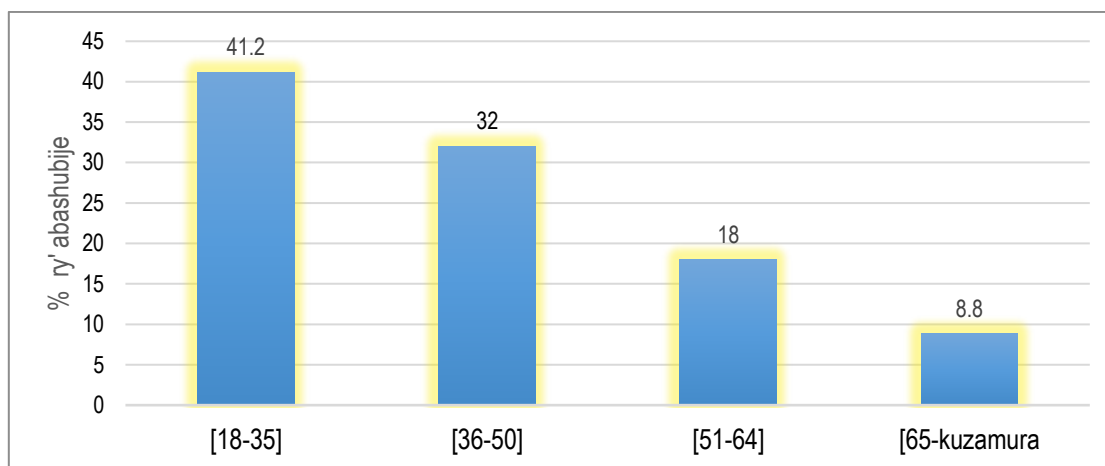
4.1. Abasubije ibibazo n'imibereho yabo

Imbonerahamwe ya 9: Abasubije ibibazo mu Ntara n'Umujyi wa Kigali hakurikijwe abagabo n'abagore.

			Igitsina gore	Igitsina gabo	Igiteranyo
Intara	Umujyi wa Kigali	Imibare	884	681	1565
		% ryo mu Ntara	56.5%	43.5%	100.0%
		% rya bose	7.1%	5.5%	12.5%
	Amajyepfo	Imibare	1575	1542	3117
		% ryo mu Ntara	50.5%	49.5%	100.0%
		% rya bose	12.6%	12.4%	25.0%
	Iburengerazuba	Imibare	1307	1547	2854
		% ryo mu Ntara	45.8%	54.2%	100.0%
		% rya bose	10.5%	12.4%	22.9%
	Amajyaruguru	Imibare	1088	1103	2191
		% ryo mu Ntara	49.7%	50.3%	100.0%
		% rya bose	8.7%	8.8%	17.6%
	Iburasirazuba	Imibare	1343	1402	2745
		% ryo mu Ntara	48.9%	51.1%	100.0%
		% rya bose	10.8%	11.2%	22.0%
Igiteranyo		Imibare	6197	6275	12472
		% ryo mu Ntara	49.7%	50.3%	100.0%
		% rya bose	49.7%	50.3%	100.0%

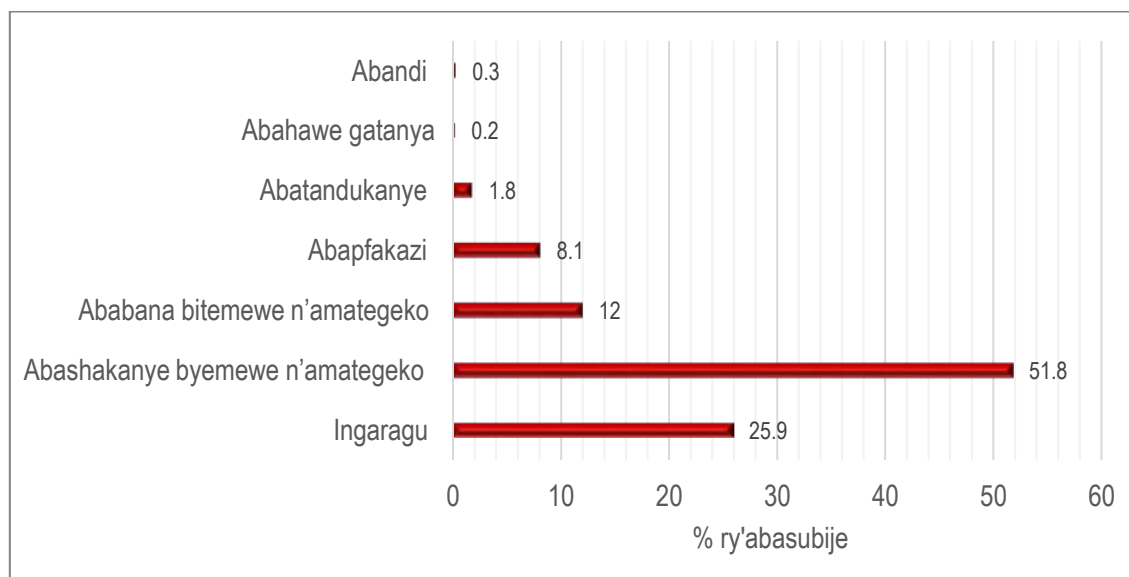
Urebye amakuru yerekanwe mu mbonerahamwe ya 10 iri hejuru biragaragara ko mu babajijwe ibitsina biringaniye; 49,7% b'igitsina gore mu gihe 50.3% ari igitsina gabo. Mu gihe ibarura rusange ry'Abaturage mu mwaka wa 2012 ryerekanye ko ku rwego rw'igihugu, 71% by'ingo zigenga ziyobowe n'abagabo na 29% ziyobowe n'abagore, ibi byagaragaye ku bijyanye n'ababajijwe hakurikijwe igitsina bishobora gusobanurwa igice n'uko abayobozi b'ingo b'abagabo bava mu ngo kumanywa bajya guca inshuro buri muni cyangwa mu kazi k'igihe kirekire. Intara y'Amajyepfo ifite umubare munini w'ababajijwe 25% ikurikirwa n'Intara y'Iburengerazuba ifite 22.9%. Umujyi wa Kigali n'Intara y'Amajyaruguru ni Intara zifite umubare muto w'ababajijwe: 12.5% na 17,6%. Ibi bishobora gusobanurwa n'uko ubushakashatsi bwateganyaga ko Akarere ariryo fatizo. Umujyi wa Kigali n'Intara y'Amajyaruguru bikaba bifite Uturere ducye: 3 na 5.

Ishusho ya 4. Abasubije ibibazo ukurikije icyiciro cy'imyaka



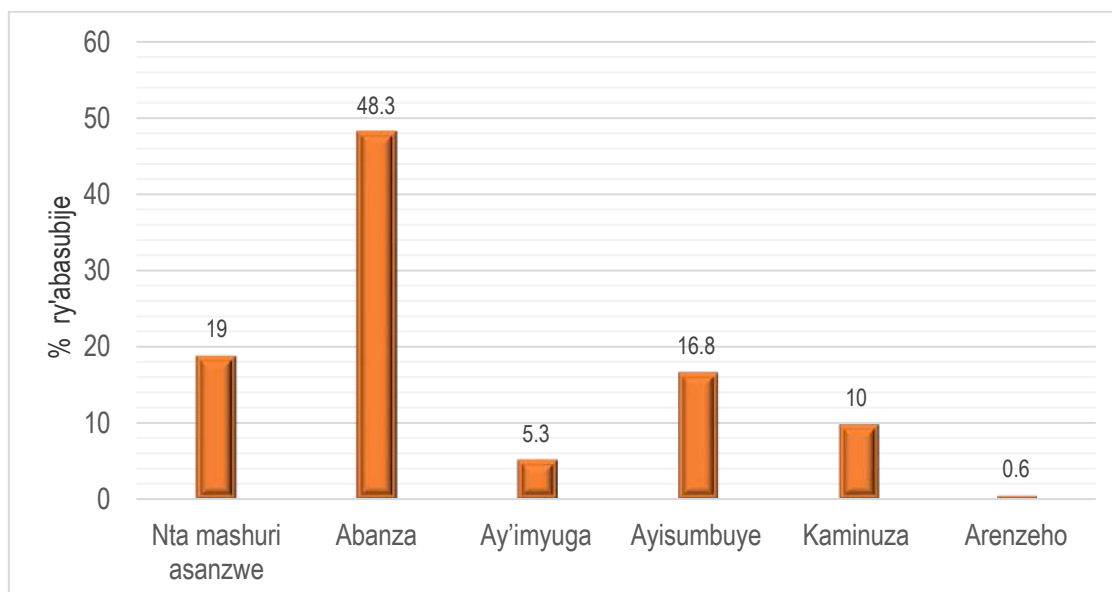
Ishusho ya 4 ivugwa haruguru yerekana ko ibyiciro byose by'Abanyarwanda, mu myaka, byitaweho muri ubu bushakashatsi, aho benshi (41.2%) ari abo hagati y'imyaka 18 na 35. Ababajijwe bafite hagati y'imyaka 36 na 50 bagize 32% mu abo hejuru yayo batarageza kuri 65 bakaba bangana na 18% naho abasaza bafite imyaka 65 n'irenga bitabiriye ubushakashatsi bangana na 8.8%. Ibyavuye mu bushakashatsi byerekana ukuri ko Abanyarwanda benshi bafite hagati y'imyaka 18 na 44 nk'uko byagaragajwe n'ibarura rusange ry'abaturage n'imiturire ryo mu 2012 (NISR, 2014); ariko ko abasubije ibibazo muri ubu bushakashatsi ari cyane cyane Abanyarwanda bagikora imirimo yabo mu ngeri zose z'iterambere ry'igihugu.

Ishusho ya 5. Abasubije ibibazo ukurikije irangamimerere.



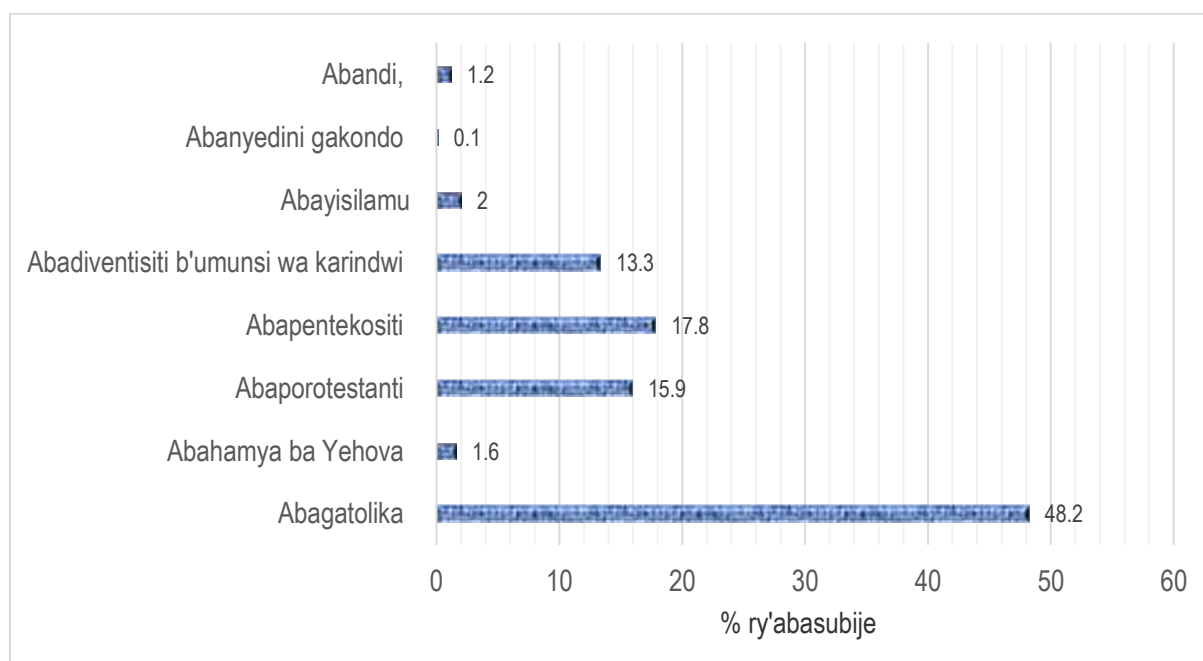
Ishusho ya 5 iri hejuru iragaragaza ko ibyiciro by'ingenzi by'Abanyarwanda, ukurikije irangamimerere, nabyo byitaweho muri ubu bushakashatsi. Ibisubizo byerekana ko abantu benshi bagize uruhare mu bushakashatsi ari abashatse byemewe n'amategeko (51.8%) bagakurikirwa n'abantu batarashaka babarirwa kuri 25.9%. Ibi bisubizo bishimangira ibyagaragaye mu ibarura rusange ry'abaturage n'imiturire 2012 bigaragaza ko Abanyarwanda bagera kuri 86% ari abashatse (MINECOFIN & NISR, 2014).

Ishusho ya 6: Abasubije ibibazo ukurikije urwego rw'amashuri bize.



Urwego rw'amashuri rw'ababajijwe rurangwa n'umubare munini w'ababajijwe bafite urwego rw'amashuri asanzwe y'icyiciro cya mbere cy'amashuri abanza cyangwa muni yacyo bangana na 48.3%. Abatarageze mu mashuri asanzwe bangana na 19% mu gihe abarangije amashuri yisumbuye 16.8% n'ay'imyuga 5.3%. Mu byiciro byose, ababajijwe bafite urwego rw'amashuri rurenze amashuri abanza ni 32.7% harimo 5.3% bakurikiranye amashuri y'imyuga, 16.8% bitabiriye amashuri yisumbuye na 10,6% bageze muri kaminuza n'izindi gahunda z'uburezi ziyiruta.

Ishusho ya 7. Abasubije ukurikije idini /Itorero barimo



Iyi shusho ya 7 irerekana ko Abanyarwanda bari mu madini n'Amatorero atandukanye yazirikanywe bakagira uruhare mu gutanga amakuru muri ubu bushakashatsi, aho benshi muri bo (48.2%) ari Abagatolika, bagakurikirwa n'Abapentekositi (17.8%), Abaporotestanti (15.9%), n'Abadiventiste b'Umunsi wa Karindwi (13.3%). Abayisilamu (2%) n'Abahamya ba Yehova babarirwa kuri 1,6% gusa, abavuga ko bari mu idini gakondo 0.1% n'abandi batagira aho babarizwa mu idini cyangwa Itorero bangana na 1.2%.

4.2. Gusobanukirwa amateka, ubu no gutekereza ahazaza by'u Rwanda

Gusobanukirwa amateka, ubu no gutekereza ahazaza ni ingenzi mu nzira y'ubwiyunge bw'u Rwanda ukurikije uburyo ibyabayeho mu mateka n'ibisobanuro byakoreshejwe kugira ngo habeho ivangura n'urwango mu baturage b'igihugu. Kumenya ko abantu basangiye imyumvire y'ibyabaye by'ingenzi by'amateka bifasha gukora ibizaba. Mu Gipimo cy'Ubwiyunge cyo mu 2010, iyi nkingi yari ifite igipimo cya 81.7%, yazamutse igera kuri 91.8% mu Gipimo cy'Ubwiyunge cyo mu 2015 kandi yerekana ko yiyongereye kugera kuri 94,6% mu mwaka wa 2020.

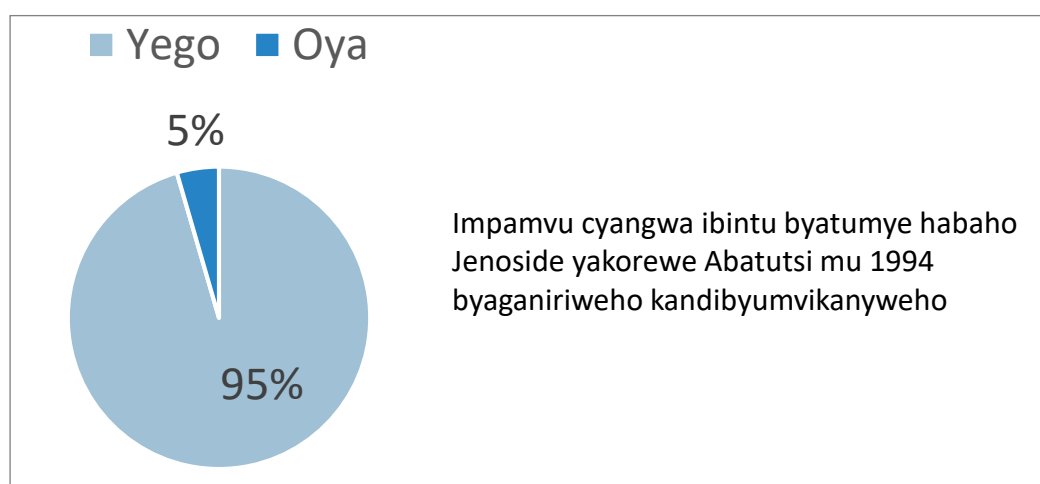
4.2.1. Ibitekerezo ku mateka y'ibyahise

Kimwe mu bibazo by'ingutu Abanyarwanda bahuye nacyo nyuma ya Jenoside yakorewe Abatutsi mu Rwanda ni icyateye iyo Jenoside yakorewe Abatutsi. Habayeho ibiganiro byinshi ku mpamvu zateye Jenoside yakorewe Abatutsi, kandi ababajijwe muri iri suzuma bibukije nyinshi muri zo. Muri zo harimo, politiki y'amacakubiri ashingiye ku moko, ubuyobozi bubi, guhezwa mu bya politiki no mu by'ubukungu kw'igice kimwe cy'Abanyarwanda, amashyaka ya politiki yashingiye ku moko, umuco wo kudahana, n'ibindi byinshi.

Nyuma ya jenoside Guverinoma y'ubumwe bw'igihugu yatangiye gahunda yo kugaragariza abaturage iki kibazo n'ibindi bibazo byinshi by'amateka ari nako batangira gushyira ahagaragara ibinyoma no kugoreka amateka nk'uko byakozwe n'ubutegetsi mu bihe byashize.

Ni muri urwo rwego mu gihe cy'ibibazo, ikibazo kigira kiti 'impamvu cyangwa ibyateye Jenoside yakorewe Abatutsi byaganiriweho ku mugaragaro kandi byumvikanwaho mu Rwanda' cyabajijwe abitabiriye ubushakashatsi. Ishusho ikurikira irerekana ibisubizo byatanze:

Ishusho ya 8. Ibitekerezo ku gusobanukirwa ibyabaye bifatika



Mu babajijwe, 95% bemeje ko impamvu cyangwa ibyatumye habaho Jenoside yakorewe Abatutsi mu 1994 byaganiriweho kandi byumvikanyweho. Iki ni igisubizo gikomeye cyane ku mateka y'u Rwanda urebye uko jenoside yabaye indunduro y'amacakubiri yatewe n'abanyapolitiki ndetse n'abayobozi bamwe b'amadini. Abitabiriye ibiganiro ku giti cyabo no mu matsinda yagenwe nabo berekana ishusho nziza yerekeye gusobanukirwa ibyahise. Umwe mu bitabiriye ibiganiro yabisobanuye mu magambo akurikira:

Amateka y'u Rwanda nanjye sinari nyazi neza, ariko uko amahugurwa twagiye dukora cyangwa tukajya mu matorero aya naya niho twamenye mu by'ukuri ko amateka y'u Rwanda bagiye bayagoreka. Twaje gusanga nk'ibyabaye mu Rwanda (ni ukuvuga Jenoside yakorewe Abatutsi) abantu bamaranyeye kandi bava inda imwe. Mpereye ku rubyiruko usanga amateka y'u Rwanda rwa Gasabo barayamenye uherye ku Buhutu, Ubutwa n'Ubututsi byari byarazanywe n'umwaduko w'abazungu. Ariko mpereye ku buryo nari narigishijwe ndetse n'uko mbibona ubu, twasanze ko abantu bamaranyeye bari abavandimwe, kuko kera nta bwoko bwabagaho; habagaho ubwoko bw'igisekuru cyawe, umuntu akaba Umunyiginya, Umucyaba, ..., biturutse wenda kuri sekuruza witwaga Kanyiginya. Niyo mpamvu wasangaga abantu basabana kuko nk'iyi wagiraga umwana urwaye mugenzi wawe yaragukamiraga¹⁵ nta kiguzi agusabye. Ni uko u Rwanda rwa kera rwari rumeze mbere y'uko Abakoroni batwinjizamo amoko yaje no kutugeza kuri jenoside (D08).

Nk'uko aya magambo yavuzwe haruguru abisobanura, Abanyarwanda bibuka ko baganiriye kandi bagashishikarira gusobanukirwa n'amateka yatumye Jenoside yakorewe Abatutsi ikorwa. N'ubwo izo mpamvu ari nyinshi, politiki mbi y'amacakubiri ishingiyeye ku moko - Abahutu, Abatutsi n'Abatwa - yazanywe kandi ishyirwaho n'abakoroni hamwe n'ubutegetsu bwa Kayibanda na Habyarimana, byerekanwe nk'impamvu nyamukuru ya jenoside muri aya magambo yavuzwe haruguru.

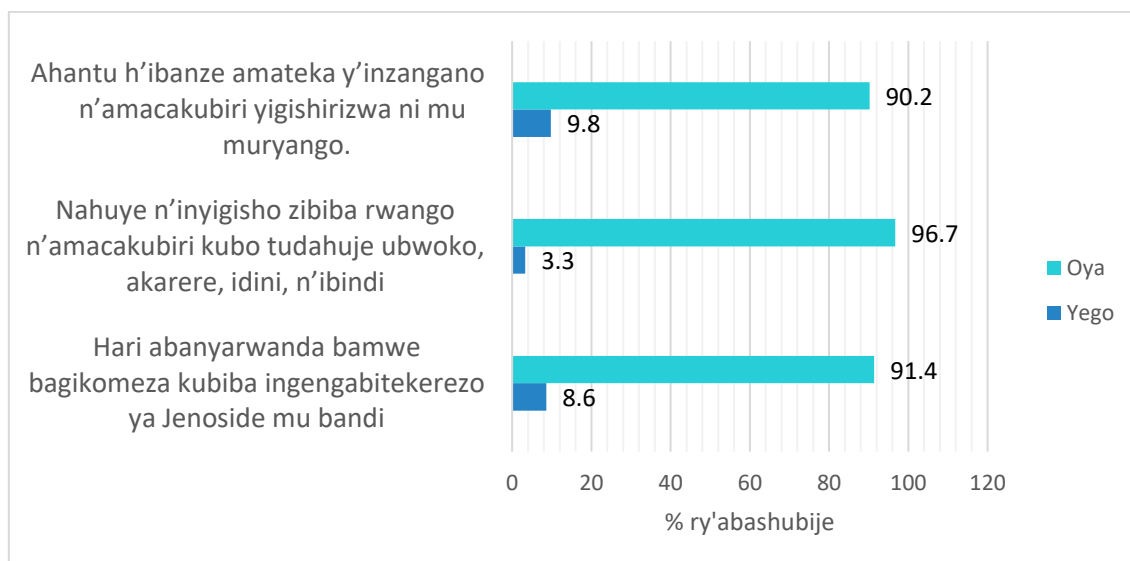
Tukiri ku bintu byateye amacakubiri mu mateka y'u Rwanda, twakagombye kumenya ko amateka agoretse yigishijwe kandi agakwirakwizwa mu Rwanda. Habayeho gusobanura ibyabaye byuzuyemo urwango rwacengejwe mu bantu kugira ngo babibe umwirya ku kera. Ku ruhande rumwe, hongeye gushimangirwa kumenya ko Abanyarwanda babona ko ibyateye Jenoside yakorewe Abatutsi byaganiriweho mu buryo bweruye kandi byumvikanyweho, ariko ku rundi ruhande ni ngombwa kureba uburyo amateka yigishwa kandi ahererekanwa kuko urugendo rw'ubwiyunge rukomeje.

4.2.2. Amateka n'uburyo ahererekanwa

Amateka akena ibihe turimo n'ibizaza; bityo rero ibintu by'ingenzi bigize amateka y'abantu n'uburyo bigenda bihererekanwa ku gisekuru kugera mu kindi bifite akamaro cyane. Mu Rwanda, kimwe no mu bihugu byinshi byo muri Afurika mbere y'uko ubukoroni butangira, amateka ahanini ahererekanwa mu mvugo.

¹⁵ Abanyarwanda bannywa amata nk'ikinyobwa cy'ingenzi ndetse bakayafata nk'ibyokurya. Buri mwana (ndetse n'abakuru), cyane cyane urwaye, ahabwa amata. Kubura amata uha umwana wawe bifatwa nk'urwego rwo hejuru rw'ubukene. Abanyarwanda bagiye basuzugura umuntu wima umwana we amata..

Ishusho ya 9. Amateka n'uko ahererekanwa



Umuryango ufite uruhare runini mu nzira y'ubwiyunge. Ibyo ababyeyi, abavandimwe, inshuti z'umuryango ndetse n'abaturanyi bavuga cyangwa bakora bifite uruhare runini mu kubiba ingengabitekerezo y'ubumwe n'ubwiyunge. Ikibabaje ni uko 9.8% by'ababajijwe mu gihe cy'ubushakashatsi bemeranyijwe n'amagambo avuga ngo 'ahantu h'ingenzi amateka y'inatangano n'amacakubiri yigishirizwa uyu munsu ni mu muryango'. Ibyo byanashimangiye n'amakuru yaturutse mu biganiriro, aho, urugero, umwe mu bitabiriye ibyo biganiriro yagize ati:

Ndibuka mu gikorwa twakoze mu 2019 tujya kwigisha amashuri makuru n'ayisumbuye abanyeshuri baratubwiraga ngo mutubwira ibi ababyeyi bakatubwira ibindi, ugasanga ba bantu babayeho muri ya myaka baracyafite ya myumvire yo kwigisha abana babo amacakubiri n'ivangura. Bivuze ngo haracyari ingengabitekerezo mbi yo ku mashyamba niko tubyita (KI23).

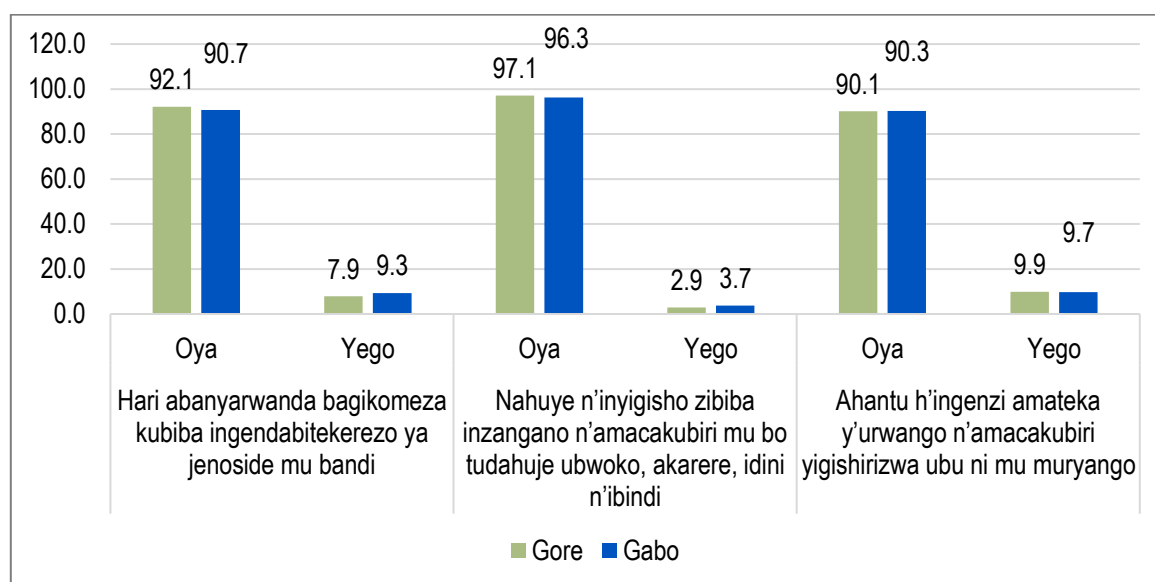
Abasubije hejuru basangiye ibitekerezo n'abanyeshuri bakiri bato ku bijyanye n'ababyeyi bakibona mu mateka y'amacakubiri ashingiye ku moko, kandi bagikwirakwiza ayo mateka agoranye mu bana. Ibi bishobora kuba bifite ishingiro kubera ko ababyeyi bemeza ko ari inshingano zabo kubwira abana babo ibyahise, nibyo, ariko akenshi babikora uko babitekereza, bikaba byaratewe n'ibyagoretswe byabayeho mu mateka ndetse n'ibyabayeho ubwabo. Ingorane zo kwigisha amateka ntizigarukira ku muryango wonyine. Mu by'ukuri, ababajijwe basobanuye ko bamwe mu barimu mu burezi busanzwe, na bo basangiye amateka amwe mu yagoretswe, bakunda no kwiyumva muri ayo mateka yagoretswe, bigatuma badashobora kwitandukanya n'amateka y'amacakubiri. Umwe mu babajijwe yabisobanuye muri aya magambo:

Rero, ku bijyanye no kwigisha amateka, uyu munsu hariho abo (abarimu bamwe) bigisha amateka batemera, hariho abigisha amateka hamwe ahandi bakifata, hari kandi n'abayigisha bikiza cyangwa bagendera ku magi kugira ngo bajyane na gahunda y'ubumwe n'ubwiyunge (KI21).

Nk'uko bigaragara muri aya magambo yavuzwe haruguru, abarimu, kimwe n'abandi Banyarwanda, na bo bahuye n'amateka y'inzangano yigishijwe kandi akwirakwizwa n'ubutegetsu bwahozeho. Kuba barigishijwe binyuze muri politiki nk'iyi y'amacakubiri, bikwiye kumvikana ko abarimu bamwe bafite ibibazo kandi bazafata igihe cyo kwitandukanya n'iyi myumvire kuri bamwe yabaye imyemerere. Ni muri urwo rwego uyu munsu bamwe muri aba barimu bahitamo kwirinda kwigisha ku bijyanye n'amateka, abandi bagasa nk'aho bakikoreye ibikomere by'amateka n'ipfunwe, bityo bakigisha amateka byo kwikiza, mu gihe abandi bajya ku rwego rwo kubangamira imbaraga z'ubwiyunge bigisha amateka agoretse, babishaka cyangwa batabishaka.

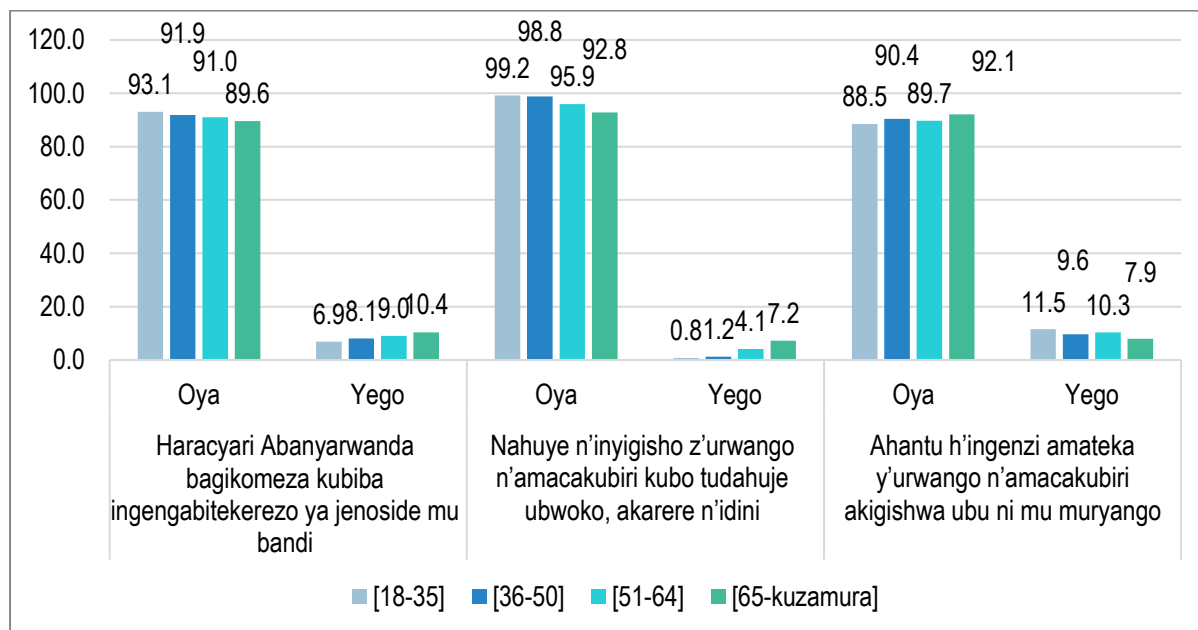
Igitekerezo gfitanye isano ya hafi n'uruhare rw'umuryango ni icy'abasubije ko hari Abanyarwanda bamwe bakomeje kwinjiza mu bandi ingengabitekerezo ya jenocide. N'ubwo ijanisha ry'ibitekerezo nk'ibi ari rito (8,6%) ugereranyije n'abatabona ko bihari (91,4%), hakwiye gushyirwamo ingufu kugira ngo n'uwo umubare muto w'ababona ko hari abagifite ingengabitekerezo ya jenocide ugabanuke. Mu byukuri, kunanirwa gukemura ikibazo cy'ingengabitekerezo ya jenocide yashinze imizi, n'ubwo ku ijanisha ryayo ryaba rito, bishobora gutanga inzira ku bintu bimwe bigize ibikorwa bya jenocide, nko kudahana, ivangura rishingiye ku moko, n'ibindi. Nk'uko umwe mu babajijwe yabivuze muri make, "hari ibintu byinshi bimaze kugerwaho (nko guteza imbere imyumvire imwe ku mateka y'u Rwanda), ariko urugendo ruracyari rurerure."

Ishusho ya 10. 'Amateka n'uburyo ahererekanwa' uko ibitekerezo byatanze hakurikijwe abagabo n'abagore



Ishusho ya 10 yavuzwe haruguru yerekana ko igitsina gore n'igitsina gabo bemeranya kurenga 90% ko uburyo amateka ahererekanywa muri iki gihe bidatera ikibazo gikomeye ku bwiyunge.

Ishusho ya 11. “Amateka n’uko ahererekanwa’ ibitekerezo byatanzwe ukurikije ibyiciro by’imyaka

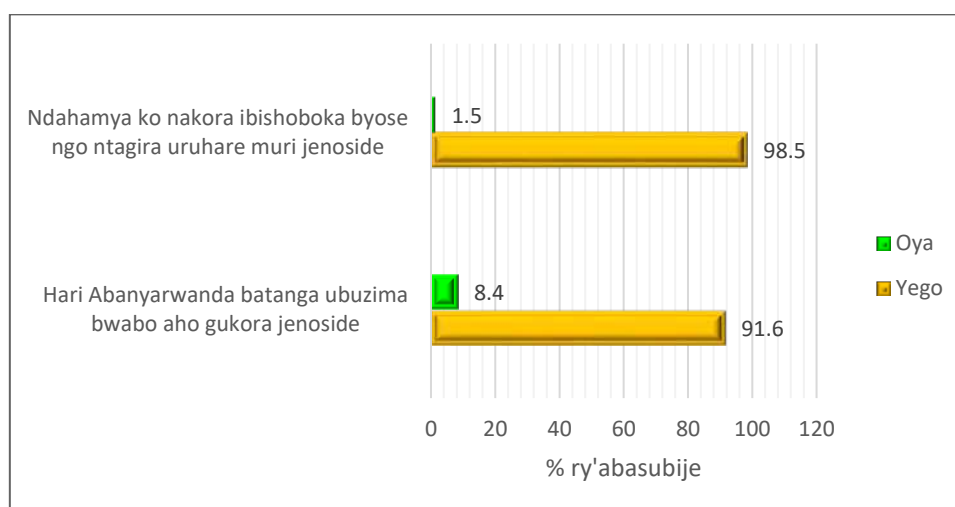


Kimwe n’ab’igitsina gabo n’igitsina gore, imyaka yose igize ibyiciro by’abasubije ifite igitekerezo cy’uko amateka n’uburyo ahererekanwa muri iki gihe biteza imbere ubwiyunge bw’Abanyarwanda bose. Ibi birerekanwa mu ishusho yavuzwe haruguru.

4.2.3. Kugira ubwiyunge ubwawe

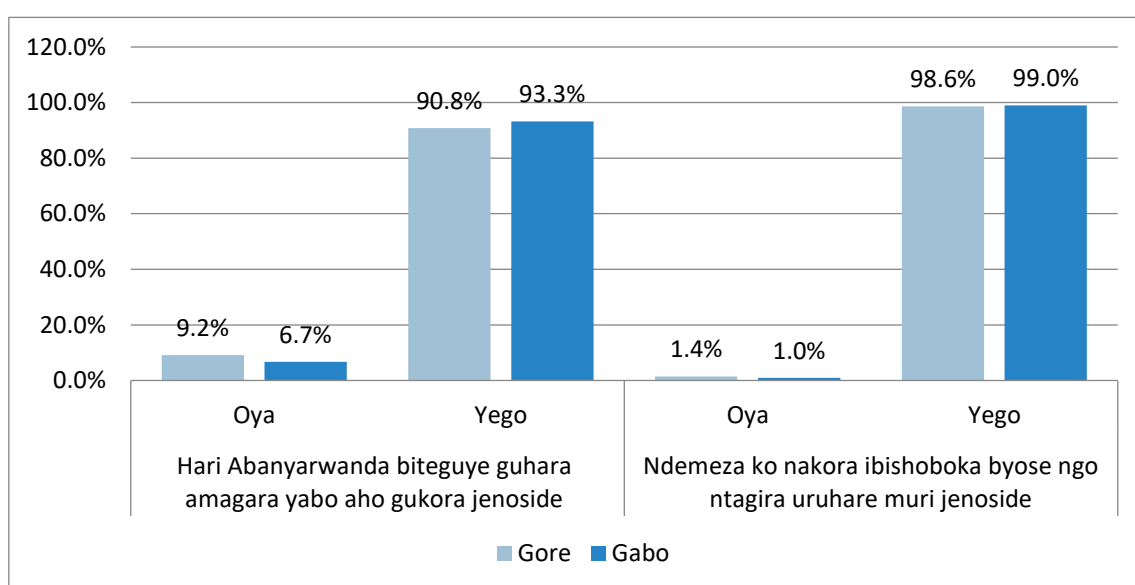
Niba inzira y’ubwiyunge igomba kugenda neza, hakenewe ko abantu basanzwe, biyemeza ku giti cyabo cyangwa bose hamwe, kurinda inzira y’ubwiyunge kugera ku musozo, aribwo bumwe nyabwo bw’abaturage. Ishusho ikurikira yerekana uburyo abantu babajijwe bagaragaje urwego rwo kwiyezeza kwiyinga n’ingano y’igitambo cyangwa igiciro biteguye gutanga kugira ngo birinde kubangamira iyo nzira y’ubwiyunge. 0788872909

Ishusho ya 12. Kugira ubwiyunge ubwawe



Abanyarwanda basangiye icyerekezo kimwe mu kubaka umuryango utarangwamo amacakubiri ayo ari yo yose. Biteguye gutanga ubuzima bwabo kugira ngo hatabaho gusubira mu macakubiri na jenocide. Biteguye guhara amagara yabo kugira ngo barinde ejo hazaza imyumvire iyo ari yo yose yo gusubira inyuma nk'uko bigaragara mu bisubizo byabo aho 98.5% bavuga ko biteguye gukora ibishoboka byose aho kugira uruhare muri jenocide cyangwa ibikorwa bifatanye isano na yo kandi 91,6% biteguye gukora ibishoboka byose ngo bakumire jenocide harimo no gutanga ubuzima bwabo. Uru rwego rw'umuntu ku giti cye bose hamwe rwo kwiyezeza kurinda imbuto z'ubwiyunge mu myaka n'ibyiciro byose by'Abanyarwanda byerekana urufatiro rukomeye rushingiye ku bwiyunge kandi rugashimangira intekerezo n'indahiro y'ubwiyunge mu gihugu ngo 'Ntibizongere na rimwe'. Hasi murabona ibisubizo bimwe bitandukanye ukurikije igitsina n'imyaka y'ababajijwe.

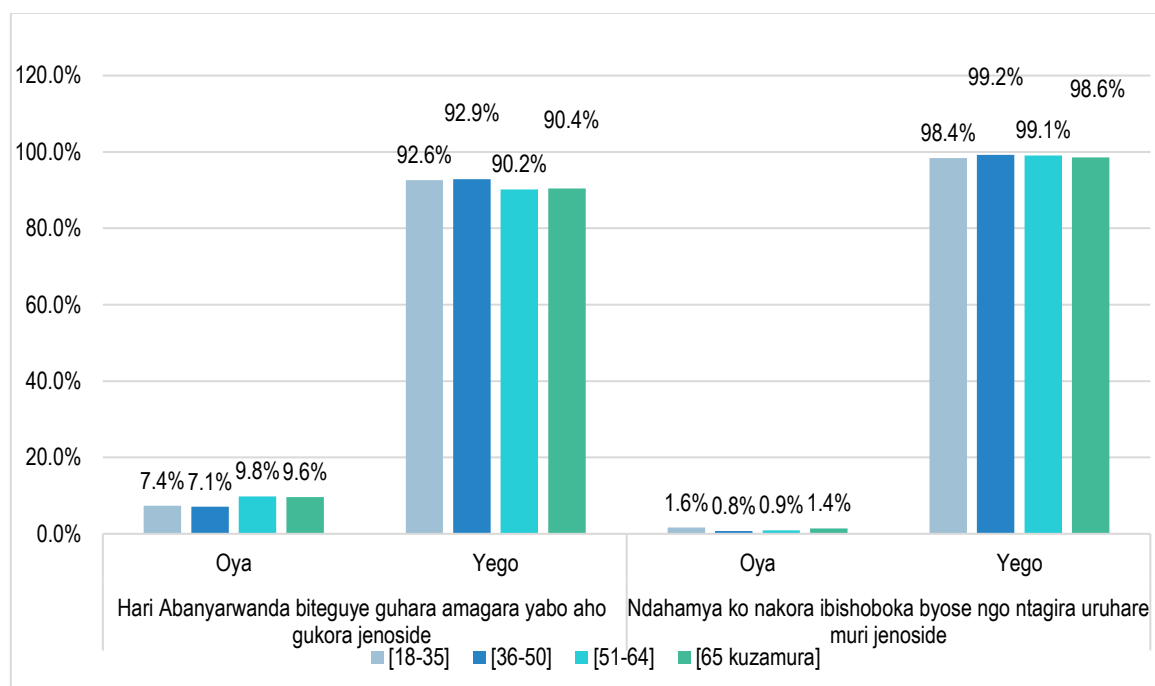
Ishusho ya 13. Ibisubizo ukurikije abagabo n'abagore ku “kugira ubwiyunge ubwawe”



Ibisubizo nk'uko bigaragara ku mbonerahamwe iri haruguru ntabwo bigaragara ko hari itandukaniro rinini ku gitsina. Ku kibazo cyo kwitanga, bigaragara ko abagabo bafite ubushake bwo gutanga igiciro kiruseho gato ariko kidafite agaciro cyane mu buryo bwo guhitamo urupfu aho kwishora muri jenocide. Ku byerekeranye no kwiyezeza inzira y'ubwiyunge, nta tandukaniro rinini riri mu bisubizo. Ibi byerekana ko Abanyarwanda bose -abagabo n'abagore- biyemeje gukurikira inzira y'ubwiyunge, kurinda no gushimangira ibyagezweho kugeza ubu, kandi bafite ubushake bwo kuba bahitamo gutanga ubuzima bwabo (gupfa) aho kwemera gusubira mu bihe byashize.

Ibitekerezo by'abasubije ukurikije ibyiciro by'imyaka itandukanye biragaragara mu mashusho akurikira.

Ishusho ya 14. Ibisubizo ukurikije icyiciro cy'imyaka ku kugira ubwiyunge ubwawe

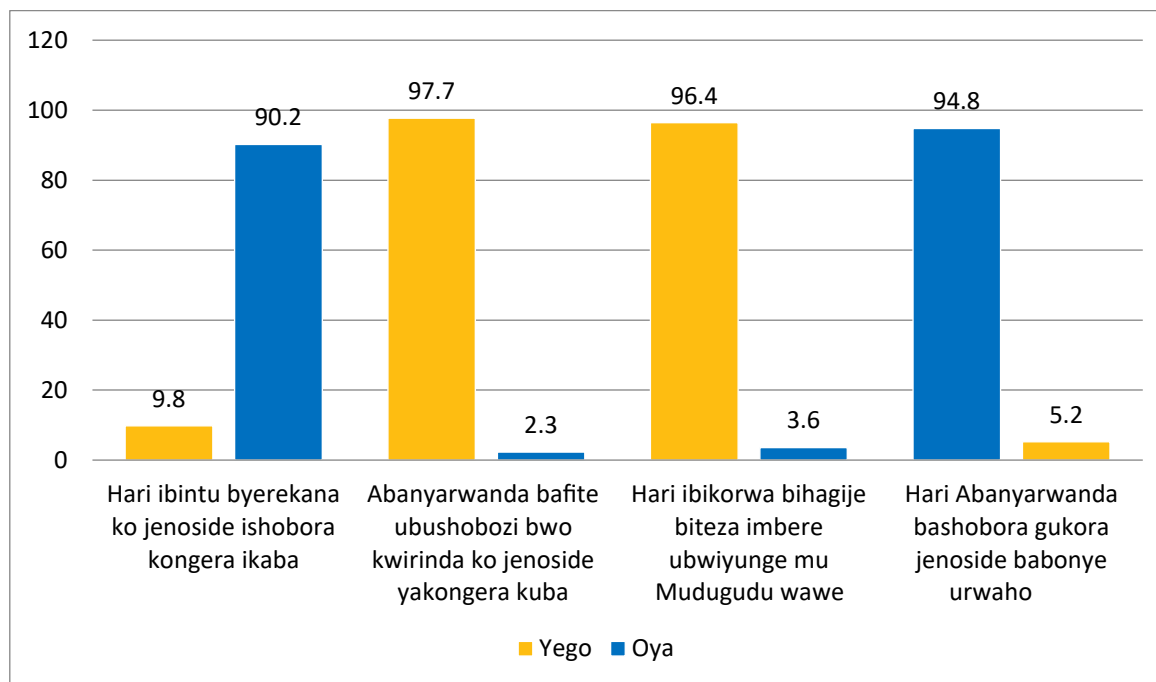


Ukurikije imyaka, nk'uko bigaragara ku mbonerahamwe yavuzwe haruguru, nta tandukaniro rikomeye riri hagati y'igiciro Abanyarwanda biteguye kwishyura kugira ngo bakumire jenoside. Ibitekerezo byatanze hafi mu buryo bungana mu myaka yose. Iki nacyo ni ingenzi kuko cyerekana ko abato n'abakuru bose biyemeje inzira y'ubwiyunge kandi biteguye kwigomwa byose kugeza no ku buzima bwabo kugira ngo bakumire jenoside.

4.2.4 Gutekereza ejo hazaza

Uburyo abantu mu muryango runaka basangiye icyerekezo cy'ejo hazaza bitanga icyerekezo cy'ukuntu bakorana cyane iyo bavuga ejo hazaza bafite ishema kandi bakerekana ubwitange bwuzuye mu kwiyezeza kugera kuri icyo cyerekezo.

Ishusho ya 15. Gutekereza ejo hazaza



Abanyarwanda bafite imitekerereze ireba imbere kandi bazi neza ko urugendo rugana ahazaza rugihura n'inzitizi zimwe. Nk'uko bigaragara mu ishusho ya 15, abarenga 90% by'Abanyarwanda ntibabona ukuntu jenocide yakongera kuba. Ni ngombwa kwibutsa ko igipimo cyo mu 2020 cyerekana itandukaniro ugereranije n'ibyagaragajwe muri 2015. Mu by'ukuri, umubare w'Abanyarwanda babonaga ko jenocide ishobora kongera kuba mu gihugu wari 15.9% mu 2015. Mu gihe ababonaga ko bidashoboka bari 84.1% (reba NURC, 2015). Igabanuka rimwe rigaragara no ku bindi bipimo nko kumenya niba Abanyarwanda bakongera gukora jenocide baramutse babonye amahirwe. Mu 2015 abemeranyijwe n'ibyo bari 28.9%, naho mu 2020 bageze ku kigero cya 5.2%

Igabanuka ry'ijanisha kuri ibyo bipimo 2 – kuba jenocide yakongera gukorwa no kuba hari Abanyarwanda bamwe bakora jenocide baramutse babonye amahirwe - rishingiye ku cyizere mu bushobozi bwa Leta bwo kuburizamo imyitwarire yose ijyana kuri jenocide. Mu by'ukuri, n'ubwo 9.8% by'abasubije bemera ko hari ibimenyetso byerekana ko hashobora kongera kuba jenocide mu Rwanda, 97.7% bemeza ko Abanyarwanda muri iki gihe bafite ubushobozi n'ubushake bwo guhangana n'icyo kibazo. Ibi byagaragaye mu biganirwa bitandukanye by'ababajijwe. Urugero, umwe mu babajijwe yagize ati:

Nshobora kwemeza ko jenocide idashobora kongera kubaho mu Rwanda. Urabizi, nubwo ingengabitekerezo ya jenocide ikiriho, iri mu bantu bake batagishoboye kureba imbere ngo babone ingaruka zayo zikomeje kwibasira igihugu cyacu. Jenocide ni ikibi kidashobora kwibagirana. Ntishobora kwemererwa kongera kubaho. Urabona, yabayeho kera kubera umuco wo kudahana. Abantu bashobora kwemererwa gushinga amatsinda mato no gutegura umugambi wo kwica abatwanyirye babo, kandi ntihagire n'umwe ubahana. Ariko uyu munsu, ntushobora gushinga itsinda ry'abantu

no kubika ibitekerezo byo gukora ibyaha ngo wo kutabihanirwa. Amakuru ahita amenyekana kandi ukabihanirwa. (D01).

Aya magambo yavuzwe haruguru aributsa uruhare rwa Guverinoma mu gukumira jenocide cyangwa mu kwemerera ko icyo cyaha gikorwa.

Mu by'ukuri, igitekerezo kimwe cyari cyatanze mu isuzuma ryo mu 2015 aho umwe mu bitabiriye yagize ati:

“Ndaguha urugero kuri jye ubwange. Nakoze jenocide kandi ubu ndi mu buroko kubera icyo cyaha nakoze. Ndaguhamiriza ko ndashobora kongera kujya muri ibyo bintu byo kwica abantu na none cyangwa gusahura imitungo yabo. Mfite abana kandi nta muntu n'umwe ubu ubitaho kubera ko umugore wange yapfuye. Iyo ndakora jenocide mba ndi kumwe n'abana banjye. Ubu nzi ingaruka zo gukora icyaha, naricujije ubu sinakongera kugikora”(reba NURC, 2015: 34)

Amagambo uwitabiriye DO1 avuga yemeza ko Guverinoma mbere ya 1994 yirengagizaga ibikorwa by'ubugizi bwa nabi nko gutegura umugambi wo kwica Abatutsi, ibyo bikaba aribyo byemeje kandi bigatera inkunga ibitekerezo, imyizerere n'amahitamo ko ibyaha byakorewe icyo cyiciro cy'abaturage byahabwaga umugisha n'abayobozi. Ni muri uru urwo rwego abaturage benshi batatindiganyije kuyoboka umuhamagaro rusange wa Guverinoma y'icyo gihe wo gukora jenocide bica Abatutsi. Ku byerekeye ibya nyuma ya jenocide mu Rwanda, usubiza muri aya magambo ashimangira ko kurwanya umuco wo kudahana ari imwe mu mpamvu zituma Abanyarwanda bemeza ko jenocide idashobora kongera kubaho mu Rwanda. Ku bwe, jenocide ntishobora kongera kubaho kubera ko abantu bumvise ko ari icyaha cyibasiye inyokomuntu kidashobora kwihanganirwa kudahanwa.

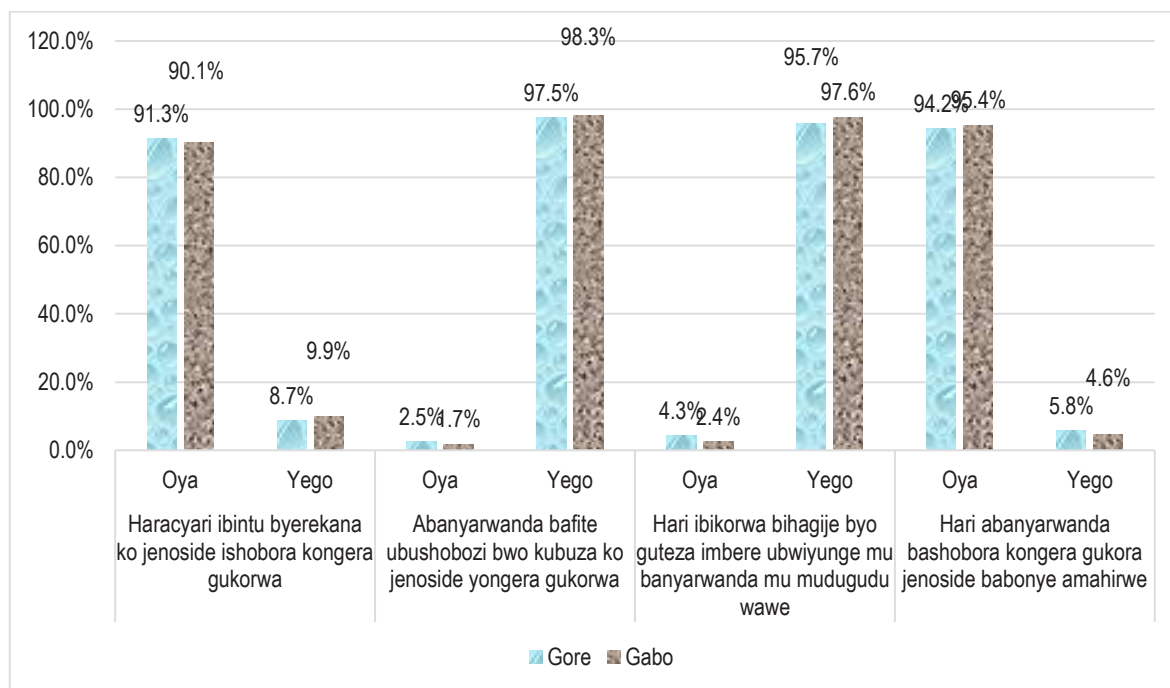
Twabibutsa ko kurandura umuco wo kudahana byari mu ntego eshanu zahawe Inkiko Gacaca zashyizweho n'Itegeko ngenga No 40/2000 ryo muri Mutarama 2001 rigenga ishyirwaho ry'Inkiko Gacaca no gutegura gukurikirana ibyaha bya jenocide n'ibindi byaha byibasiye inyoko muntu byakozwe hagati y'itariki ya 1 Ukwakira 1990 na 31 Ukuboza 1994. Raporo y'Urwego rw'igihugu rushinzwe Inkiko Gacaca igaragaza akamaro ko guca umuco wo kudahana kugira ngo hashimangirwe ubutumwa bwo kubaha uburenganzira bwa muntu mu rwego rwo gukumira jenocide. Dore igice cyakuwe muri raporo:

Gushyikiriza ubutabera abakekwaho jenocide bose kuva ku bayiteguye kugeza ku bayishyize mu bikorwa binyuze mu Nkiko Gacaca ni bwo buryo bwonyine bukwiye bwo gusiga isomo ryo kubahiriza uburenganzira bwa muntu ku Banyarwanda b'ingeri zose. Ibi byasobanuraga kandi ko umuntu wese wakoze igikorwa icyo ari cyo cyose cyahungabanyije uburenganzira bwa muntu mu gihe cya jenocide yagombaga kubiryoza. (...). Ibi ni ukubera ko umuco wo kudahana wari umaze igihe kinini mu Rwanda, aho abantu bamwe bashoboraga guhonyora uburenganzira bw'abandi kugeza aho babica nta bwoba bwo gushyikirizwa ubutabera (NGCS, 2012).

Byongeye kandi, 96.4% bemeza ko hari ibikorwa bihagije mu Midugudu yabo ndetse no mu miryango barimo biteza imbere ubwiye. Mu by'ukuri, n'ubwo 5.2% by'ababajijwe bagaragaza ko Abanyarwanda bamwe bashobora gukora jenocide baramutse bagize

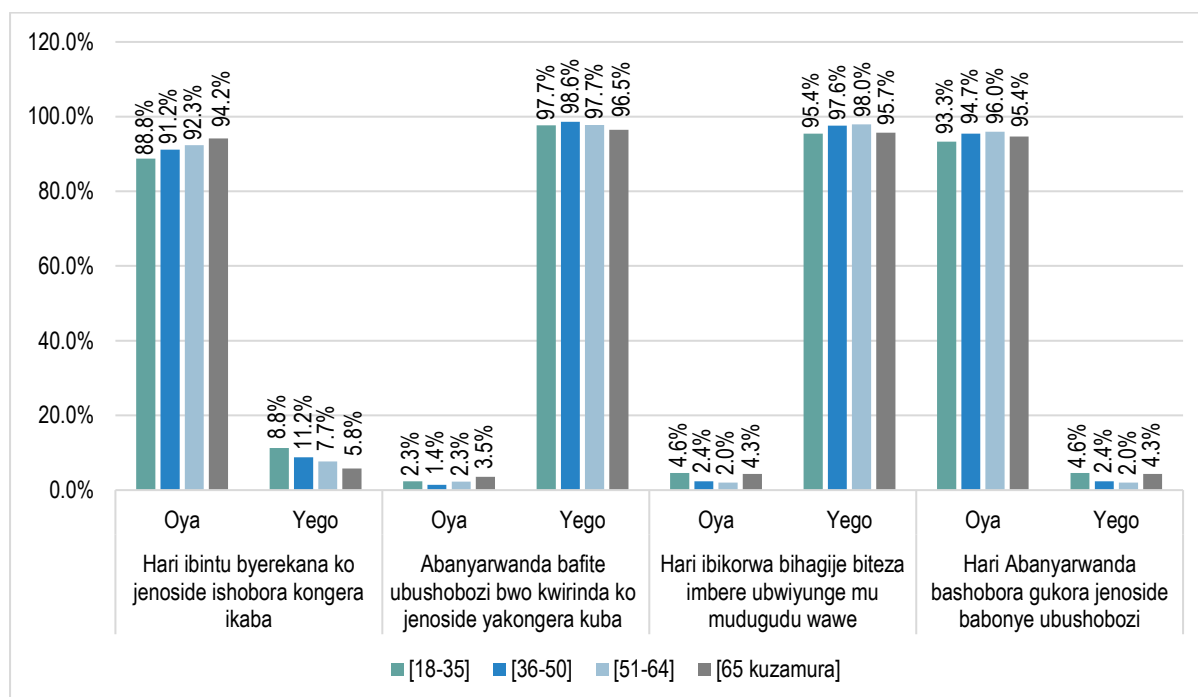
amahirwe, ubushakashatsi bwerekanye ko babona neza ingufu hamwe n'ubushobozi bwo kubirwanya. Iyi myumvire yerekana urwego rw'ubwumvikane Abanyarwanda bagezeho mu gihe cya nyuma ya Jenoside yakorewe Abatutsi ku bijyanye n'icyabateye gukora iyo jenoside ndetse n'uburyo gusubira muri icyo cyaha bidashobora kwemererwa kongera kubaho. Muri make, babikuyemo inyigisho ikomeye.

Ishusho ya 16. Uko Abanyarwanda babona 'gutekereza ejo hazaza' hakurikijwe igitsina



Imbonerahamwe iri hejuru irerekana ko nta tandukanirwo rishingiye ku gitsina rihari mu bijyanye no kwiyezwa inzira y'ubwiyunge no kwirinda ko habaho izindi mpamvu izo arizo zose zashobora kongera guteza jenoside.

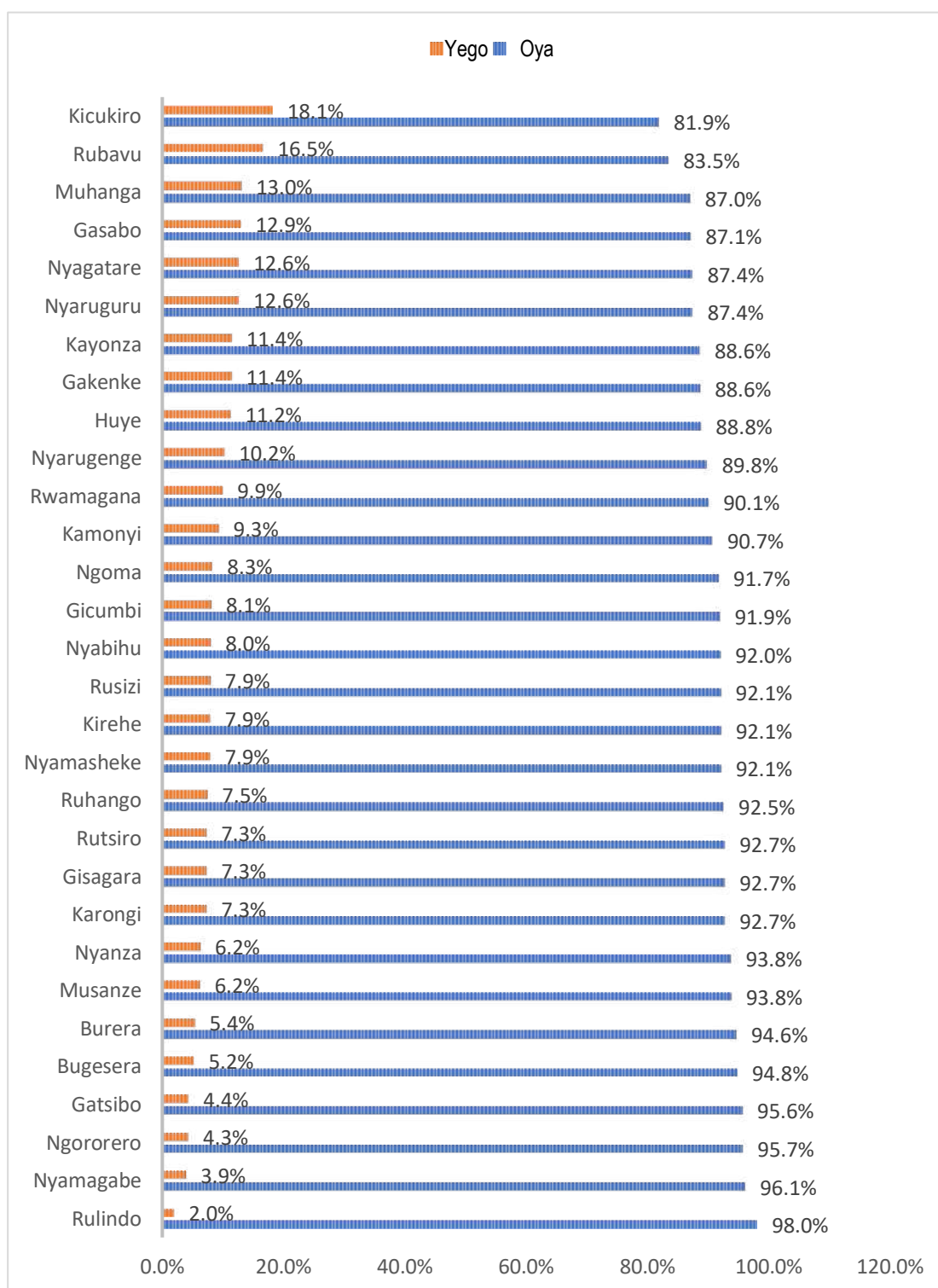
Ishusho ya 17. Uko Abanyarwanda babona gutekereza ejo hazaza hakurikijwe icyiciro cy'imyaka



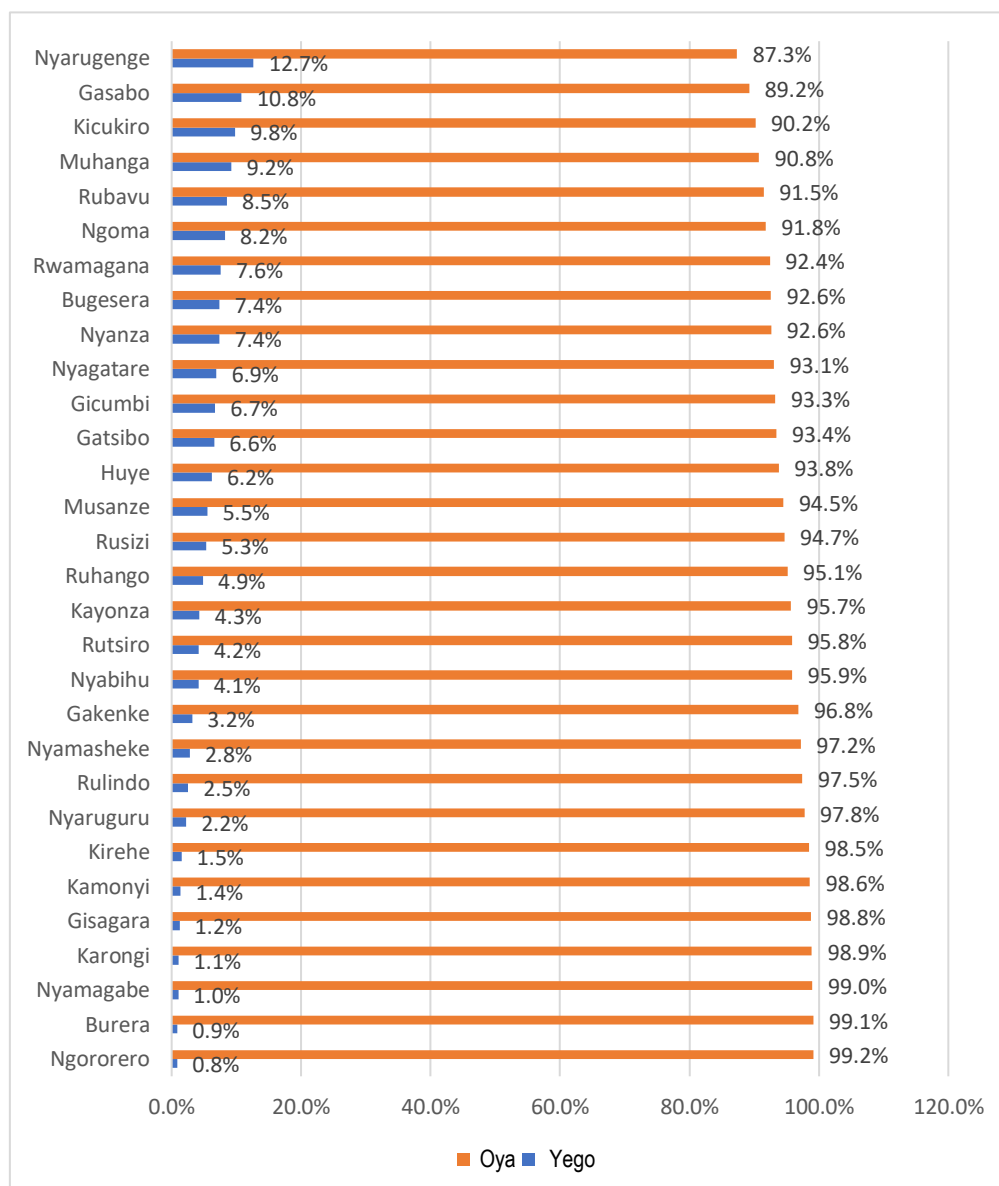
Ishusho ya 17 yerekana ko nta tandukaniro rikomeye riri hagati y'ibitekerezo mu byiciro bitandukanye ku bijyanye no 'kwiyezeza kwiyinga no gukumira ko hagaruka ibikorwa ibyo ari byo byose bijyana kuri jenocide'. Nk'uko bimaze kuvugwa haruguru, ibi ni ngombwa kuko byerekana ko Abanyarwanda b'ingeri zose bishimira akamaro k'ubwiyunge kandi bafite ubushake, banyemeje kwirinda ikintu cyose kibangamira inzira y'ubwiyunge.

Mu bushakashatsi bwakozwe, byari ngombwa ko hasuzumwa niba abaturage bashingiye ku bunararibonye no ku myumvire bafite bumva ko hari ibitera ubwoba urugendo rw'ubwiyunge. Mu ishusho iri hasi hari ibisubizo byerekana niba 'Hakiri ibibazo byerekana ko jenocide ishobora kongera kubaho mu Rwanda hirya no hino mu Turere, hamwe n'ibisubizo ku kumenya niba' hari Abanyarwanda bashobora gukora jenocide baramutse babonye urwaho rwo kuyikora'.

Ishusho ya 18. Ibitekerezo by'abaturage kuri buri Karere kuri 'Haracyari ibibazo byerekana ko jenocide ishobora kongera kubaho mu Rwanda'



Ishusho ya 19. Ibitekerezo by'abaturage kuri buri Karere kuri 'Hariho Abanyarwanda bashobora gukora jenocide baramutse babonye urwaho'



Duhereye ku ishusho ya 18 n'ya 19 zavuzwe haruguru biragaragara ko igabanywa ry'ibisubizo byerekana umubare munini muri rusange mu Turere twose. Itandukaniro mu mibare rishobora no kutaba ingirakamaro. Ibi ni ngombwa kuko byerekana ko igihugu cyose cyiyemeje kugana inzira y'ubwiyunge.

Ubushake no kwiyezeza bigomba gushyigikirwa n'ubushobozi bwo kurwanya, gukumira cyangwa guhangana n'umuntu wese wagerageza gukora cyangwa kwamamaza ingengabitekerezo ya jenocide.

Kuba 97% by'Abanyarwanda babona ko igihugu cyageze ku bikorwa bihagije byo guteza imbere ubwiyunge mu Turere twabo ni igikorwa cy'ingenzi cyagezweho. Byerekana ukwizera ko Abanyarwanda bafite ubushobozi bwo gukora ku buryo jenocide itazongera kuba mu gihugu. Uku kubibona gutyo bishimangira ibya mbere bijyanye n'urugero Abanyarwanda biyemeje kandi bakora ku buryo bagera ku bwiyunge hamwe no gukumira icyabasubiza mu ngengabitekerezo ya jenocide.

N’ubwo Abanyarwanda muri rusange babona ko nta bushobozi bwo kongera gukora jenocide buhari, kandi bakemera ko bagize inzira y’ubwiyunge iyabo ndetse bakaba baranamenye ibyateye Jenocide yakorewe Abatutsi, banibukije ko urugendo rutararangira. Ibi babishingira k’ukuntu hakiri abantu bamwe bakigaragaza ingengabitekerezo ya jenocide. Ibi nibyo uwasubije mu matsinda (KI 22), uturuka mu muryango utari uwa Leta, yerekanye agira ati:

Ibintu byinshi ubu byamaze kugerwaho mu kurwanya ingengabitekerezo ya jenocide. Ntekereza ko jenocide itakongera kuba kubera ubuyobozi bwiza dufite mu gihugu, ariko abantu ntibari bakwiye kwirara ngo bumve ko ibintu byose ari byiza. Ingengabitekerezo ya jenocide iracyari mu bantu bakuru, cyane cyane abafite imyaka hagati ya 40 na 65 (...). Abantu batitonde ingengabitekerezo ya jenocide yakomeza gukwirakwizwa mu rubyiruko bigatuma haboneka amahirwe yo kongera gukora jenocide. Reka nguhe urugero. Mu bikorwa dukora mu baturage mu Karere ka Nyagatare twageze aho duhura n’abantu badashaka kuja gushyingura abo badahuje ubwoko. Twabonye n’abadashaka kuja mu kiriziya, amatorero, utubari na korari kubera impamvu z’ubwoko. Ariko kubera ko bazi ko Leta idashyigikiye ibyo bintu by’amacakubiri barabihisha, nyamara bibera mu macakubiri; ariyo mpamvu ababishinzwe bese bagomba gukomeza gutegura ibikorwa by’ubumwe n’ubwiyunge (KI22).

Ibivugwa hejuru birahamagarira ababishinzwe bese gukomeza gukora ibikorwa by’ubwiyunge kubera ko abaturage bamwe bagifite ingengabitekerezo ya jenocide n’amacakubiri. Twibutse ko 8.6% by’abasubije bavuze ko abantu bamwe bakomeje kubiba ingengabitekerezo ya jenocide mu bandi, cyane cyane mu miryango (9.8%), impungenge mu byavuzwe haruguru y’uko ingengabitekerezo ya jenocide igumye gukwirakwizwa kandi ikongera amahirwe yo gukora ibyaha bijyanye na jenocide ikiye kwitabwaho. Nk’uko uwasubije abibona, ahantu nko muri za kiriziya no mu runyero hakenewe ingufu ziyongereye, byibutsa ibyo izindi nyigo na raporo zatangaje ko inzego z’amadini n’amatorero zananirwe kwamagana jenocide ku mugaragaro, ndetse amwe muri yo akaba atanga inkunga mu bitekerezo no mu bikorwa by’abakoze jenocide (cf. Longman, 2009; Carney, 2014; NURC, 2020).

Ibibazo nk’ingengabitekerezo ya jenocide n’ijanisha ry’abantu bagikomeza kubiba urwango rushingiye ku moko mu bandi zikwiye kwitabwaho ubutaretsa, ariko ntizikwiye kuvuguruzwa ibyagezweho mu rwego rw’ubwiyunge haba ku rwego rw’igihugu no ku rwego rw’abaturage ubwabo. Nk’uko umwe mu banyapolitiki b’ishyamba rizwi yabisobanuye:

Nyuma ya jenocide akazi k’ingenzi kajyanye n’ibyo kwigisha amateka ni ugukosora amateka yagoretswe ariyo yasenye ubumwe bwacu. Bikwiye kumvikana ko gukosora amateka yigishijwe imyaka myinshi, kugera ubwo abaturage bakura bayemera, bizasaba igihe kinini (...). Ariko reka nkubwire ko, kuba abantu bake bagifite ingengabitekerezo ya jenocide bakaba banga kwitabira ubwiyunge bidakwiye gufatwa nko gutsindwa mu rwego rwa politiki. icyiza ni uko abakiri bato batatoywe ayo macakubiri bazakomeza gukora no gutera imbere hamwe n’abandi Banyarwanda. Naho twe abakuzwe twanyuze mu nyigisho za kera, guhinduka bizasaba igihe kirekire.

Abantu bashobora kwitabira gahunda z'ubwiyunge ariko batariyunga. Ariko kubera ubuyobozi bwiza n'amategeko ariho ahana ingengabitekerezo ya jenocide, abazagira ingengabitekerezo zitanya Abanyarwanda bizaba ngombwa ko bazigumana mu mitima yabo baceceke, bityo bigabanye gukwirakwiza ingengabitekerezo ya jenocide. Iyo ni intambwe ikomeye y'ubwiyunge bw'igihugu. Noneho uko abantu bakomeza gukorera hamwe, kwigira mu mashuri amwe, kujya mu masoko amwe n'amakoperative amwe, etc., niko abantu ku giti cyabo bazabona ko ntacyo bapfa. Ni aho bazaterera intambwe y'ubwiyunge hagati yabo. Rero, nibyo ko ubwiyunge bugeza ku bumwe, ariko na none n'ubumwe bukageza ku bwiyunge (KI17).

Uwasubije KI17 ashimangira ko urugendo rw'ubwiyunge ari rurerure kandi rugenda rutera imbere, byibutsa ko bizafata igihe kirekire gukosora amateka yagoretswe akigishwa igihe kirekire. Uwasubije agaruka ku gitekerezo cy'uko ubuyobozi bwiza n'amategeko ahana icyaha cya jenocide bigira uruhare runini rwo gukumira ikwirakwizwa ry'ingengabitekerezo ya jenocide, bityo bigatuma ubwiyunge bugerwaho.

4.2.5. Incamake y'ibyagaragajwe ku 'Gusobanukirwa amateka no gutekereza ahazaza by'u Rwanda'

Iki gice cyerekanye ibyagaragajwe ku 'gusobanukirwa amateka no gutekereza ejo hazaza h'u Rwanda.' Hano, igitekerezo cyari uko uko abaturage benshi bashoboye kumva no guhangana n'inkomoko y'amacakubiri yabo mu mateka, ni ko barushaho kwiyemeza gutekereza ejo heza hazaza habo, ni nako ubwiyunge buruseho bushobora kubaho. Ibisubizo kuri iyi ngingo byemeje iki gitekerezo ku rwego rwo hejuru. Imbonerahamwe ikurikira irerekana ibyavuye mu Gipimo cyo mu 2020, icyo mu 2010 n'icyo mu 2015 kugira ngo tubashe gukurikirana impinduka zabaye mu myaka yashize.

Imbonerahamwe 10: Impuzandengo y'ibipimo ku 'Gusobanukirwa amateka, iby'ubu, no gutekereza ejo hazaza h'u Rwanda'

Inkingi	Ibipimo	Ibisubi zo (%) in 2010	Ibisubi zo (%) in 2015	Ibisubi zo (%) in 2020
Gusobanukirwa amateka, ubu no gutekereza ahazaza by'u Rwanda	1. Impamvu zateye jenocide zaraganiriweho mu by'ukuri zinumvikanwaho	88.2	91.3	95.8
	Amateka n'uburyo ahererekanwa			
	2. Nta munyarwanda ukibiba ingengabitekerezo ya jenocide mu bandi	68.5	74.2	91.4
	3. Guhura n'inyigisho zibiba urwango n'amacakubiri			96.7
	4. Mu muryango niho ubu amateka y'urwango n'amacakubiri yigishwa			90.2
	Kugira ubwiyunge ubwawe			
	5. Abanyarwanda biteguye guhara amagara yabo aho gukora Jenocide		89.7	91.6
	6. Bemeza ko bakora ibishoboka byose ngo batitabira Jenocide		92.6	98.5
	Gutekereza ejo hazaza			
	7. Jenocide ntiyakongera kuba na gato mu Rwanda	83.0	84.1	90.2
	8. Ubushobozi bwo gutuma Jenocide itakongera kubaho mu Rwanda		96.1	97.7
	9. Ibikorwa biteza imbere ubwiyunge mu banyarwanda mu midugudu			96.4
	10. Abanyarwanda bamwe biteguye kongera gukora Jenocide	60.1	71.1	94.8
	IMPUZANDENGO			94.6

Mu mbonerahamwe ya 10 yavuzwe haruguru, biragaragara ko ibipimo byose byerekana intambwe yatewe kuva mu 2015 kugeza mu 2020. Ndetse hari ibipimo bimwe bigaragaza izamuka cyane mu myaka itanu ishize. Hari ibitekerezo bivuga ko hakiri Abanyarwanda bagikomeje gukwirakwiza ingengabitekerezo ya jenocide mu bandi. Mu mwaka wa 2015, 25.8% by'abasubije bemeranyijwe n'ibyo bitekerezo, mu gihe mu mwaka wa 2020 8.6% gusa by'abasubije bemera ko babonye Abanyarwanda bagikomeza kubiba ingengabitekerezo ya jenocide mu bandi. Na none, umubare w'Abanyarwanda bemera ko jenocide itakongera kubaho mu Rwanda wariyongereye cyane uva kuri 84.1% mu 2015 ugera kuri 90.2% mu 2020, naho uw'abemera ko babanona ko hakiri amahirwe ko Abanyarwanda bakongera gukora jenocide waragabanutse cyane uva kuri 28.9% mu 2015 ugera kuri 5.2% mu 2020.

Nk'uko byasobanuwe mbere, ibi byagezweho bifatika bifatanye isano n'ukuntu Guverinoma yafashe icyemezo cyo kurwanya no guhana ingengabitekerezo ya jenocide, aribyo bituma na bake bashaka ko ingengabitekerezo ya jenocide ikwirakwira bikaba byagera n'aho jenocide

yongera gukorwa, bakomwa mu nkokora. Ariko ibi ntibyangombye gufatwa nk'aho hatakiriho ingengabitekerezo ya jenocide n'ibindi byaha bifatanye isano mu Rwanda. Byagombe kandi kwibutswa ko ingengabitekerezo ya jenocide itagifite ubukana nk'ubwo yari ifite kubera umubare muto w'abayifite, kubera ko, nk'indi ngengabitekerezo iyo ariyo yose, ihabwa ingufu na Leta/Ubuyobozi kugira ngo igire ingaruka mbi ku muryango w'abantu. Mu by'ukuri, ibisobanuro by'icyaha cy'ingengabitekerezo ya jenocide n'ibindi byaha bifatanye isano nayo ni byinshi kandi ntibyahagararira ku bipimo 2 gusa byavuzwe muri iki gice. Ibindi bitekerezo kuri iyi ngingo biraza kuboneka mu nzitizi z'inzira y'ubwiyunge mu Rwanda.

Kubera gushaka guhindura ibibazo bigendeye ku gihe gito n'akamaro k'ibibazo bimwe byihariye mu bindi bipimo by'ubwiyunge byasuzumwe, hari ibisubizo bimwe bitagaragara mu mbonerahamwe ya 10. Ariko ikigaragara muri rusange ni uko amanota y'ibipimo bitandukanye bishobora kugereranywa yerekanye ko habaye izamuka kuri ibyo bipimo. Ibi bivuga ko ubwiyunge bwashinze imizi mu muryango nyarwanda, kandi uko ibihe bigenda bijya imbere Abanyarwanda bumvise neza akamaro k'ubwiyunge, ukuntu ubwiyunge ari inzira, ibibazo birimo n'ukuntu iyo nzira igomba guhora ibungabungwa. Iyi myumvire iba ku ngamba nyinshi Guverinoma yashyizeho kuva habaho Leta y'inzibacyaho y'Ubumwe bw'Abanyarwanda mu 1994 no mu bihe byayikurikiye.

4.3. Ubwenegihugu, ibiranga umuntu n'inshingano

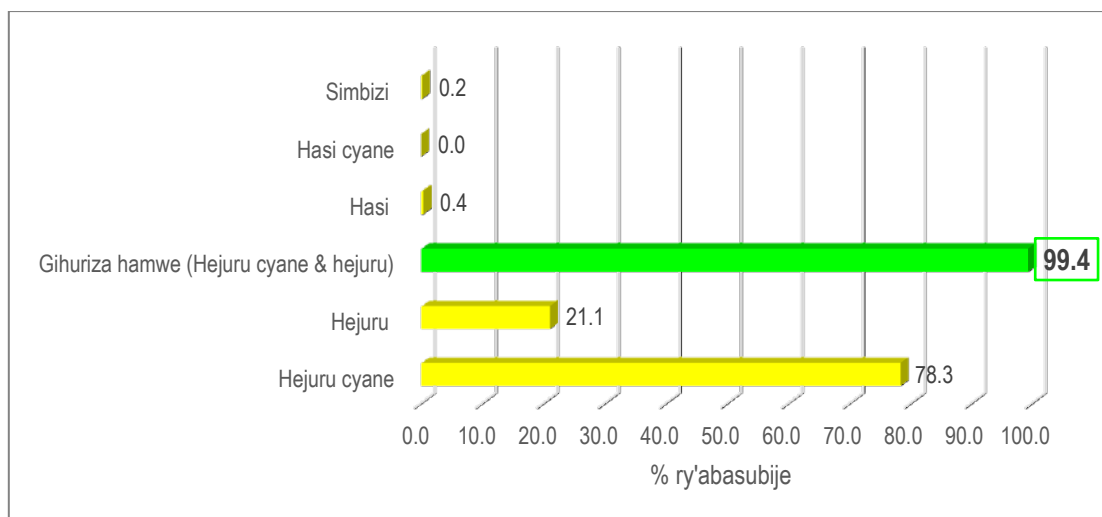
Ku bwenegihugu, ibiranga umuntu n'inshingano ze, habayeho kwiyoungera mu myumvire no kumenya ibiranga Abanyarwanda kuva mu gipimo cya mbere cyo mu 2010. Impinduka zijyanye n'iki kimenyetso birashoboka cyane ko zerekana ukwivugurura mu buryo Abanyarwanda babona ibibazo by'Ubwenegihugu n'ibibaranga. Mu bintu bitandatu byose byashingiweho mu bipimo by'ubwiyunge, iki kimenyetso n'ibikiri munsu ibipimo byose biri hejuru ya 95% byerekana neza ko Abanyarwanda ubu bafite icyizere rusange kandi bishimira ibibaranga n'Ubwenegihugu basangiye. Uku gusobanukirwa, kuva mu gipimo cyo mu 2010, kugenda kugira amanota menshi mu nkingi esheshatu zose. Byongeye kandi, iyi nkingi niyo yagiye amanota menshi kuva mu Gipimo cyo 2010. Kwiyemeza gukomera ku biranga umwenegihugu no kugarura ishema ry'igihugu byagize uruhare mu gukomeza kubona ibiranga umunyarwanda n'Ubwenegihugu bigaragara ko bikomeye. Ibi birashimangirwa n'ubushobozi bw'Abanyarwanda, bitandukanye no mu bihe byashize, bwo gutekerezanya ubushishozi ku bibazo bigira ingaruka mu buzima bwabo. Ubwizerwe bwarangaga Abanyarwanda mu bihe byashize aho bumvaga bakanakora ibyo babwiwe n'abayobozi b'icyo gihe, biragaragara ko bigenda bigabanurwa no guhora bahura n'ukuri.

4.3.1. Ibiranga umuntu

Abantu bakunda kumva ko bagize itsinda runaka cyangwa igihugu runaka babarirwamo. Umuntu ku giti cye ashobora gufata ibimuranga byinshi mu bihe bitandukanye. Mu gihe kimwe, Abanyarwanda bagize ibibaranga bishingiye ku bintu bito, nk'ubwoko bw'Abahutu, Abatutsi n'Abatwa, aribyo byazanye imyumvire ku bari bagize ayo moko bamwe babwirwa ko ari ba nyamwinshi abandi ba nyamuke, abanyapolitiki b'icyo gihe bashimangiye itandukaniro,

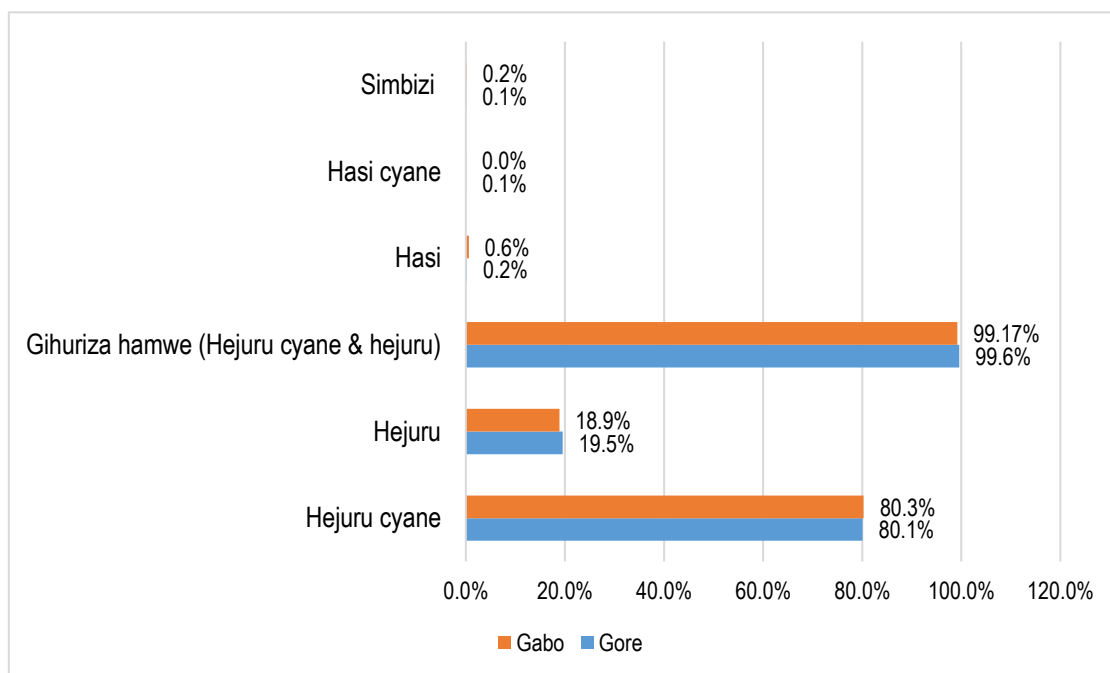
bashyiraho n'ibibaranga, nyama Abatutsi bagirwa abanyamahanga n'abanzi b'Igihugu. Iki nicyo gihe hari abagize ibibaranga bikemangwa n'Abanyarwanda bagenzi babo bo biyumvamo ko aribo benegihugu nyabo. Ibi bikaba aribyo byasenye Ubunyarwanda kuri bamwe. Kubaka imyumvire y'Ubunyarwanda rusange ni kimwe mu bikorwa bya mbere bya Guverinoma nyuma ya Jenoside yakorewe Abatutsi mu 1994. Mu bushakashatsi bwakozwe, habajijwe ibibazo bijyanye n'ibiranga umuntu rusange, ishema ryo kuba Umunyarwanda mu bandi. Mu ishusho ikurikira hari ibisubizo byatanzwe.

Ishusho ya 20: Ibitekerezo ku biranga umuntu



Nk'uko bigaragazwa n'ijanisha rikomatanyije mu ishusho ya 20, ubu Abanyarwanda bishimiye ibibaranga bafite. Abakoroni bashyizeho indangamuntu zishingiye ku byiciro by'imibereho y'abaturage kandi zikoreshwa mu gucamo ibice no gutegeka abanyagihugu. Ni ikuntu gikomeye cyagezweho ko igisekuru kimwe cya nyuma ya jenoside, abaturage bashoboye gukuraho iki kibazo cy'irangamuntu kandi bagaragaza ibibaranga nk'Abanyarwanda. 99.4% by'abasubije biyumva ko ari Abanyarwanda mbere ya byose, aho kuba Abahutu, Abatutsi cyangwa Abatwa, cyangwa se aho kugira ibibaranga bishingiye ku idini, Uturere n'ibindi. Iyi mitekerereze yo kugira 'irangamuntu y'Umunyarwanda mbere ya byose' ni impinduka ikomeye mu mitekerereze y'Abanyarwanda politiki y'amacakubiri yari yarashyize mu bibaranga bito bigatuma indangamuntu ishingiyeye ku bwenegihugu bari basangiye kandi ibatera ishema, ita agaciro.

Ishusho ya 21 : Ibitekerezo byatanzwe ku 'biranga umuntu' ukurikije abagabo n'abagore

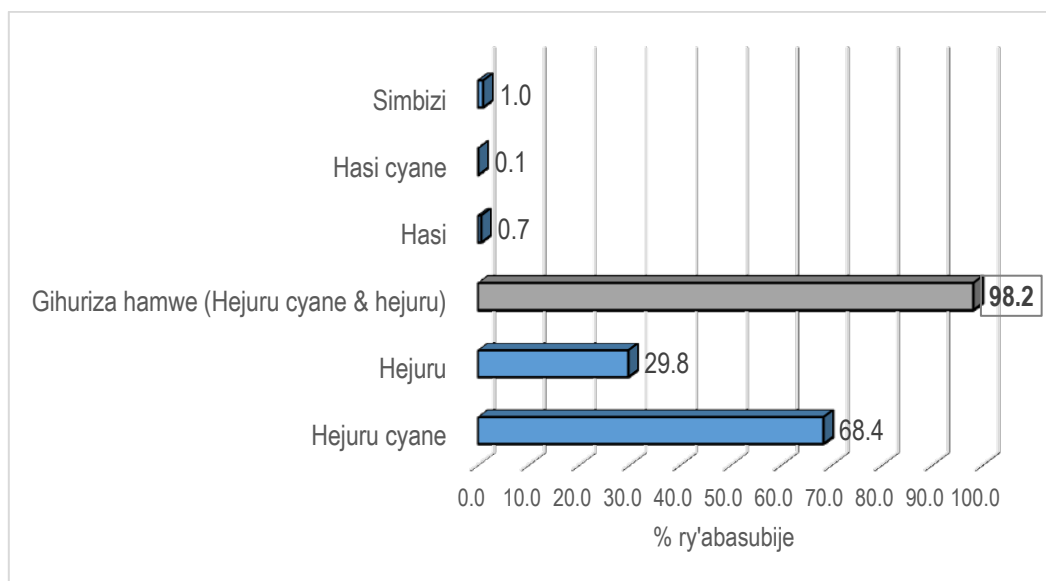


Abanyarwanda - ab'igitsina gore cyangwa gabo - basangiye imyumvire imwe ku bibaranga. Baha agaciro ukuntu igihugu cyabo cyongeye kubona icyubahiro kivuye mu baturage b'ibindi bihugu. Uyu munsu, nta Munyarwanda ugifite inyandiko imuranga iriho 'ubuhutu', 'ubututsi' cyangwa 'ubutwa', ahubwo ni Ubunyarwanda. Ubu Bunyarwanda bagaragaza ko busumbye ibindi byose biranga umuturage ni gihamya y'impinduramatwara mu mitekerereze y'abaturage.

4.3.2. Ishema ry'Abanyarwanda ryo gusangira ibibaranga

Kwishimira ibiranga umuntu bisangiwe bitera indi ntera y'ubumwe mu bantu. Kwishimira kuba umunyamuryango w'ishyamba rimwe risangira umuco n'ibindi bice by'ubuzima bw'imibereho ni ikimenyetso cyo gushimira byimazeyo abandi ndetse no kwishimira nawe ubwawe. Ibi birimo kwiyumva ko ufite aho uhuriye n'abandi muhuje Ubunyarwanda, aho kwiyumva mu tuntu duto tubaranga nk'amoko, amadini, n'ibindi.

Ishusho ya 22: Ishema ryo kugira ibibaranga bisangiwe



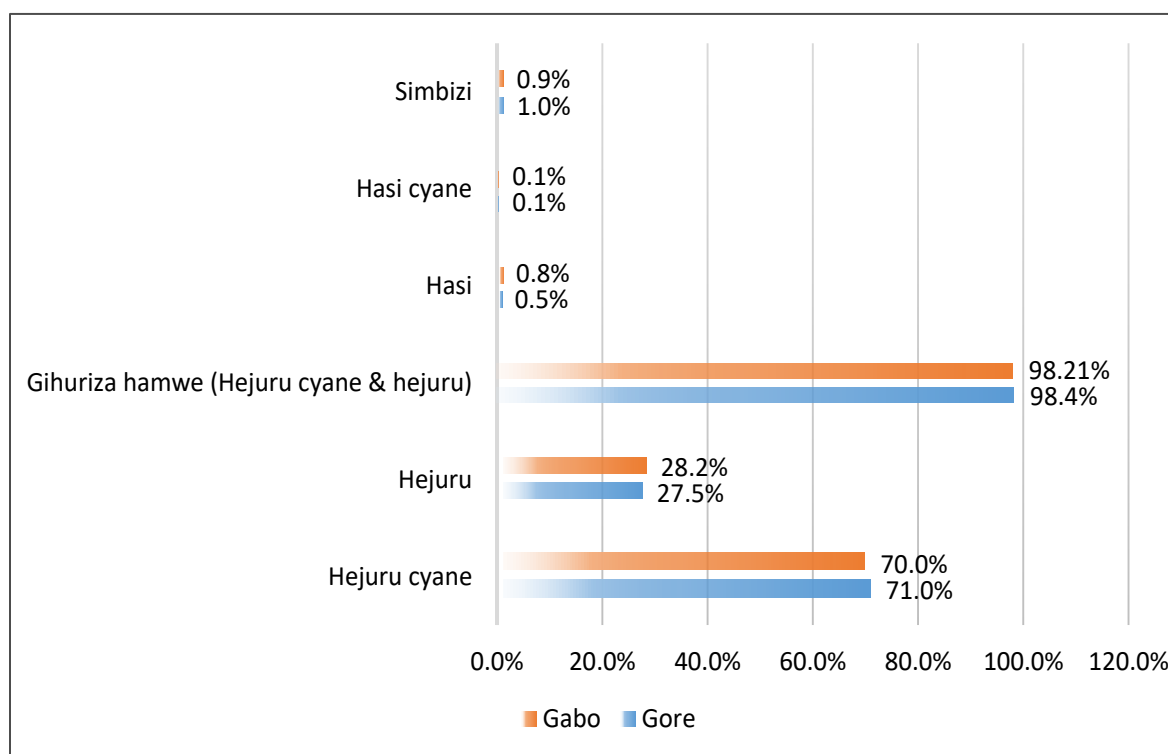
Ku rwego rwa buri muntu, 98.2% bagaragaje ko bishimiye kuba bafite indangamuntu basangiye. Indangamuntu isangiye ni iyo kuba Umunyarwanda kuruta ibindi byose no kuba Umunyarwanda ubu yishimira uburenganzira bwo kuba umunyagihugu nta guhezwa hashingiwe ku biranga umuntu bito nk'amoko, idini, n'ibindi. Ugereranyije n'isuzuma ryo mu 2015, ushobora kugira impungenge z'amanota iki gipimo cyabonye mu 2020. Ariko iyo urebye neza, usanga ikibazo kitari kibajijwe kimwe muri aya masuzuma yombi. Mu 2015 ikibazo cyari ukumenya niba hakiri Abanyarwanda bakibona mu ndorerwamo y'amoko, naho mu 2020 isuzuma ryibanze ku kumenya urugero Abanyarwanda bagezeho batibona mu bibaranga bito, ahubwo bibona mu Bunyarwanda mbere y'ibindi byose. Niyo mpamvu habonetse 98.2% bemeza ko Abanyarwanda bibona mu Bunyarwanda n'ubwo baba bafite ibindi bibaranga biyumvamo. Impuguke mu mashuri ya kaminuza twabajije yadusobanuriye akamaro ko kugira irangamuntu ishingiyeye ku bwenegihugu mu magambo akurikira:

Urabona ikibazo igihugu cyacu gifite ni abanyapolitiki baducamo ibice bakurikije izo ngirwamoko zacu. Naho ubundi, ikintu k'ingenzi mu iterambere rya buri gihugu ni ukuba abaturage biyumva mu bwenegihugu bwabo kurusha ibindi bito bibaranga. Ibihugu byose bitangira birema igihugu abaturage bese biyumvamo. Ikibazo cyacu cyabaye ukuntu abanyapolitiki bacu ba mbere bananiwe kubaka igihugu cyunze ubumwe abaturage bese biyumvamo, aho kugira abahora biyumva nk'abanyagihugu batuzuye. Ahubwo urebye tugira amahirwe mu Rwanda kuko ibidutanya aribyo bike kurusha ibiduhuza. Tuvuga ururimi rumwe, tubana mu midugudu imwe, nta gahugu k'Abahutu n'ak'Abatutsi, etc. Ubundi ibi ni ibintu byagombye gutuma tugira ingufu z'ubumwe. Igikenewe gusa ni ukurandura imitekerereze y'izi ngirwamoko zahimbwe zikatubibwamo. Ubundi turi igihugu cyagombye kuba igihangange (KI 19).

Nk'uko ubu buhamya bubitugaragariza, amateka y'u Rwanda muri rusange atwereka ko Abanyarwanda bahoze iteka biyumvamo Ubunyarwanda. Amacakubiri ashingiyeye ku moko yaracuzwe hanyuma abibwa mu Banyarwanda.

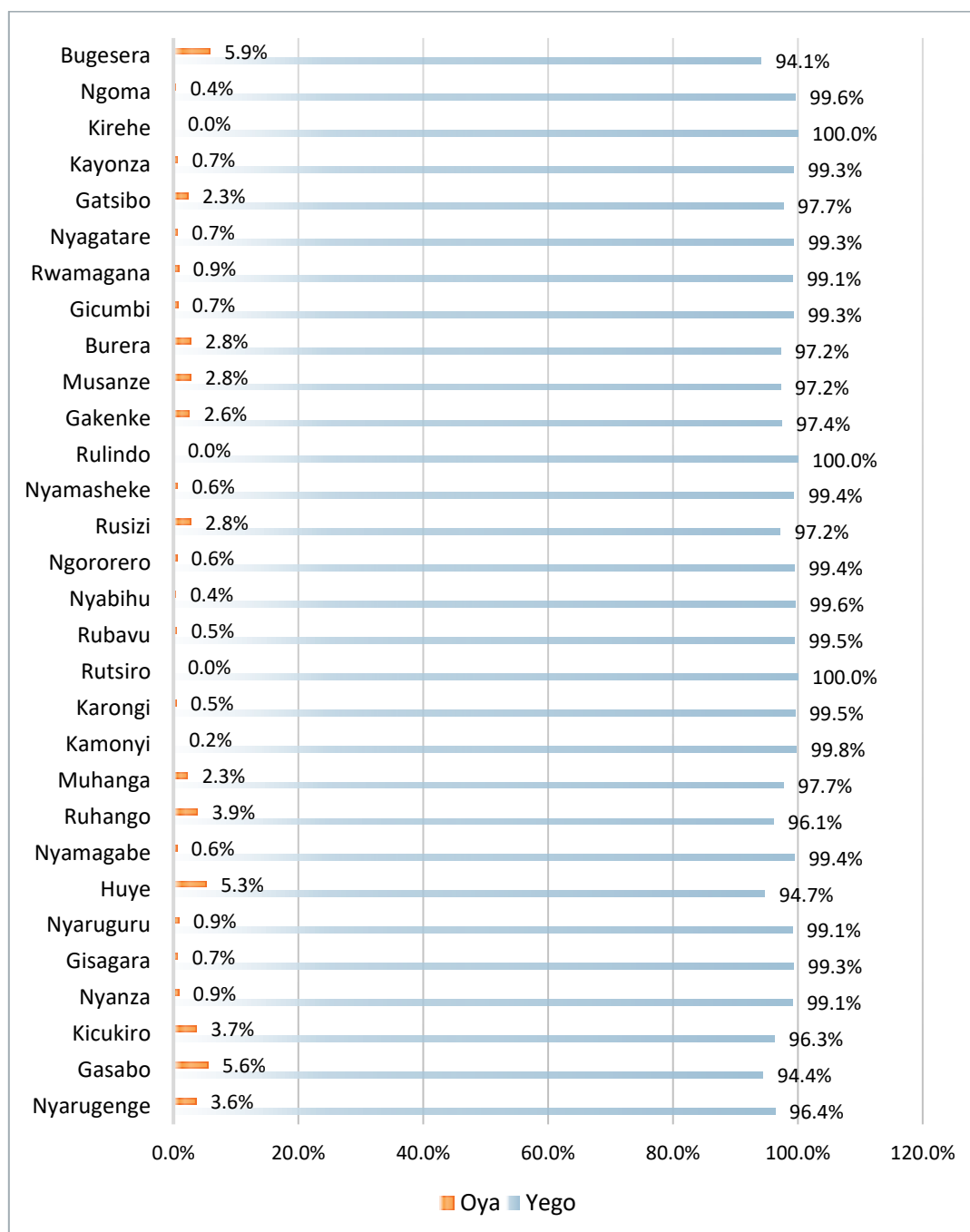
Ariko, na nyuma y’uko amoko akoreshwa mu gutandukanya Abanyarwanda bamwe bakibona nk’abanyagihugu buzuye abandi bakagirwa abanyamahanga bagomba kwirukanwa, ntabwo aba bigeze bibagirwa Ubunyarwanda bwabo ahubwo bakomeje kuburwanira kugeza babohoye u Rwanda muri 1994. Niyo mpamvu, aho gusuzuma niba Abanyarwanda bakibona mu ndorerwamo z’ibyiswe amoko y’Abahutu, Abatutsi n’Abatwa akaba ari nako babona abandi, ubushakashatsi butaha bukwiye gusuzuma niba hari Abanyarwanda bakishimira inyungu yo kwibona mu moko biyumvamo. Bityo, abantu babona ingaruka mbi zo kwibona mu moko kuko ubwoko ni ikintu abantu bashora kurema kandi kikaba ikibazo iyo bagikoresheje mu kugera ku nyungu zabo. Uwitabiriye ibiganiro KI21 yerekanye ko kimwe mu by’ingenzi byagezweho kandi Abanyarwanda bafitiye ishema ni ukugira indangamuntu isangiwe: “Kurema indangamuntu isangiwe bivuga ko igihugu gifite ubushake bwa politiki no kwiyezeza gukomeza ibiduhuza”. Ibi bigaragarira mu mategeko, gahunda n’ingamba zo gusangira ku buryo buringaniye ibyo batunze.

Ishusho ya 23: Ibitekerezo byatanzwe ku ‘Ishema ryo kugira indangamuntu, Ubwenegihugu busangiwe’ hakurikijwe abagabo n’abagore



Imyumvire yo kwishimira indangamuntu isangiwe ku Banyarwanda ntaho ibogamiye kubera ko bigaragara mu mbonerahamwe yavuzwe haruguru ko abagore n'abagabo bagaragaza imyumvire imwe. Ibyagaragajwe byanatandukanyijwe kuri buri Karere nk’uko bigaragara ku ishusho ikurikira.

Ishusho ya 24: Ibitekerezo by'abaturage kuri buri Karere ku Ishema ryo kugira ibiranga umuntu bisangiwe

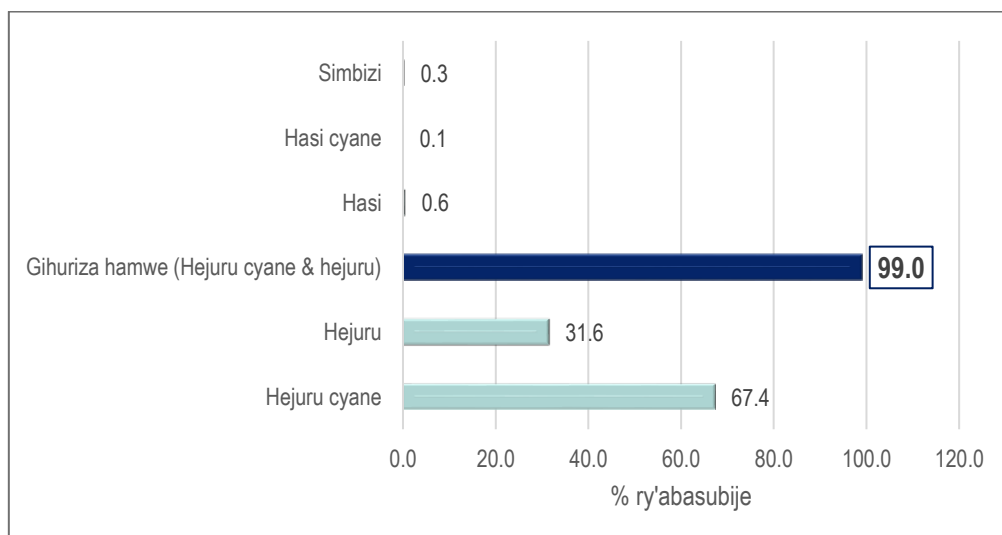


Ishusho ya 24 yerekana ko Abanyarwanda mu turere twose bafite imyumvire yo hejuru ku ishema ryo kuba Abanyarwanda, aribyo ndangamuntu yabo isangiwe. Mu turere tumwe, igipimo cyanagejeje ku 100% (reba Kirehe, Rutsiro, na Rulindo).

4.3.3. Indangagaciro n'icyerekezo bisangiwe

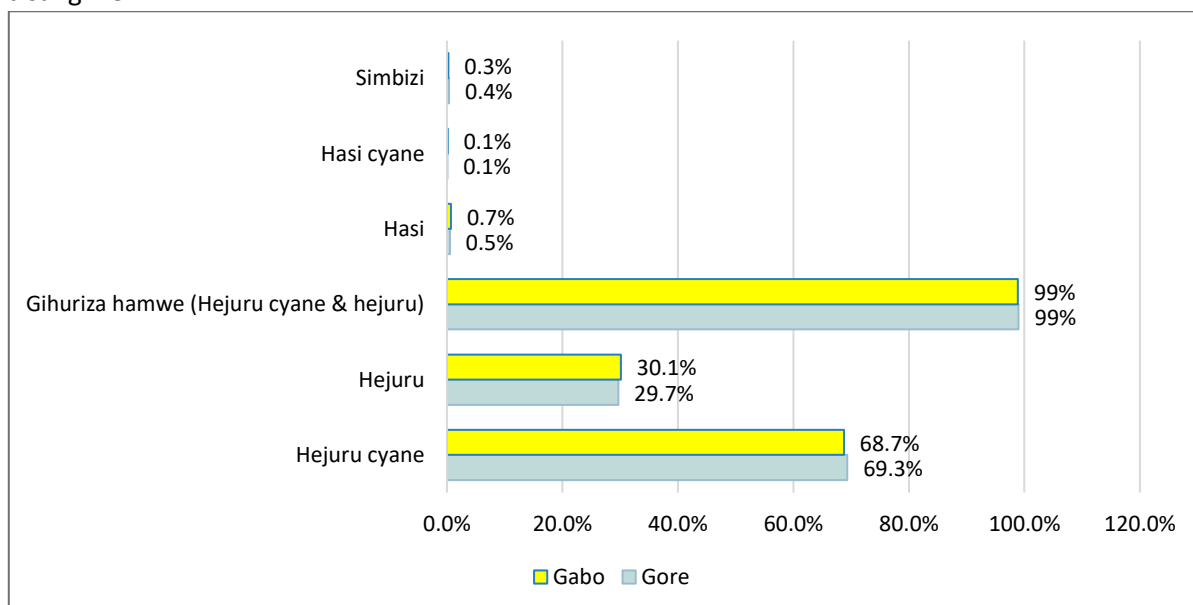
Ishema risangiwe ry'ibiranga umuntu rituma abantu bumvikana bakanagena icyerekezo cy'ejo hazaza bemera.

Ishusho ya 25: Ibitekerezo byatanzwe ndangagaciro n'icyerekezo bisangiwe



Kugira icyerekezo kimwe kw'abaturage bagize umuryango umwe nabyo byerekana ko abaturage bose bizera icyerekezo cy'ejo hazaza kandi ko bagize uruhare muri icyo nzira. Bivuze ko abaturage bumva uruhare rwabo mu gutuma ejo hazaza hashoboka. 99% by'abashubije basangiye iki gitekerezo. Bagaragaje ko bishimira indangamuntu y'ubunyarwanda basangiye hamwe n'icyerekezo cy'ejo hazaza. Kubyishimira bivuze ko biteguye kugira uruhare mu gikorwa cyo gutuma ejo hazaza haba heza, hamwe no kurinda ndetse no gushimangira ibimaze kugerwaho.

Ishusho ya 26: Ibitekerezo byatanzwe ukurikije igitsina ku ngingo y 'Indangagaciro n'icyerekezo bisangiwe'

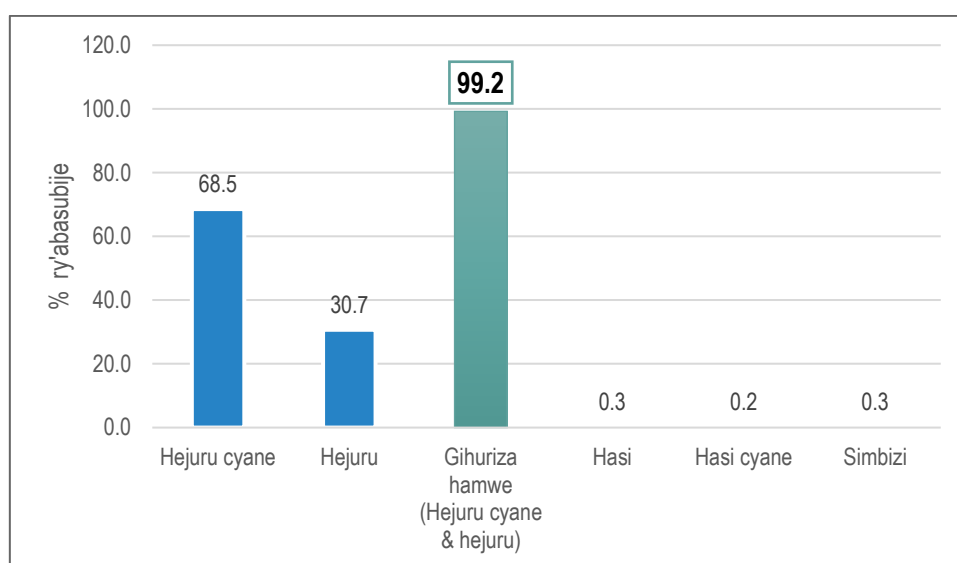


Ibi birashimishije cyane kuko impuzandengo y'ikigereranyo ku bagabo n'abagore iri hejuru, ikaba iri ku kigero cya 99%.

4.3.4. Kwiyezeza gushyira imbere Ubunyarwanda.

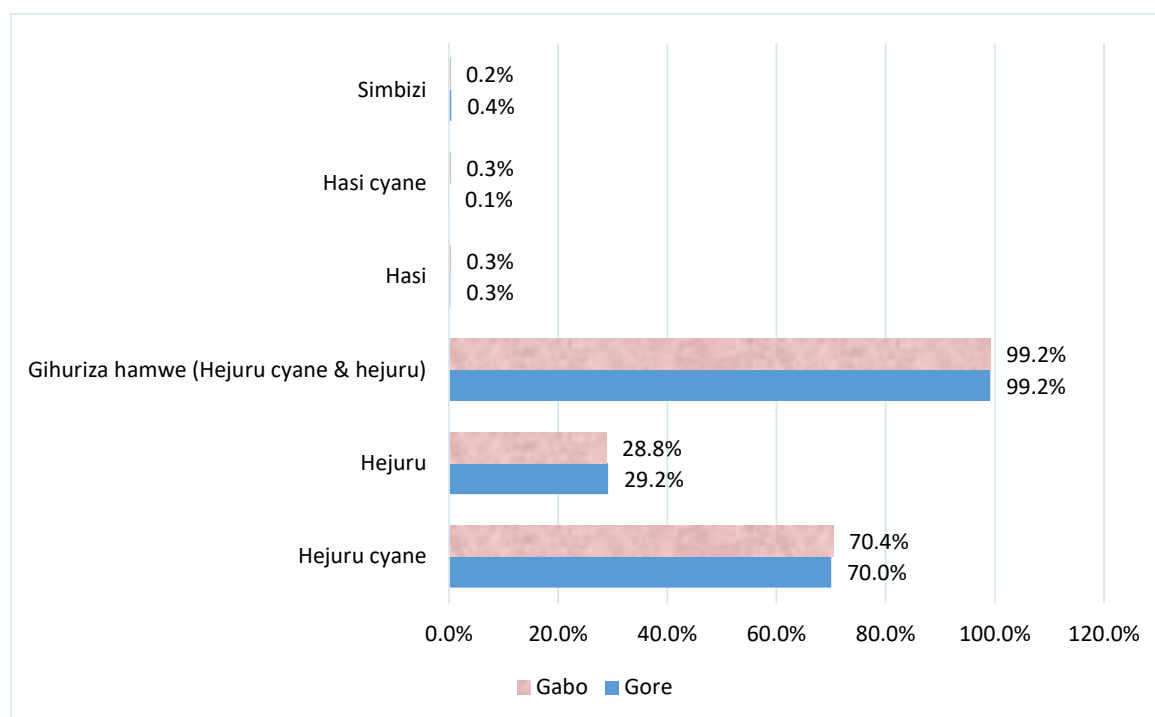
Kwiyezeza gushyigikira ubunyarwanda n'ubwenegihugu bisangiwe byerekana kwiyezeza gukurikiza imyitwarire n'indangagaciro by'igihugu bisobanura ko umuntu yiyumva muri uwo muryango cyangwa igihugu. Kugira Ubunyarwanda witeguye kurengera no guha agaciro ni ikimenyetso cy'ubwenegihugu no gukunda igihugu byombi biteza imbere ibyiza kuri bese. Mu ishusho ikurikira hari ibisubizo nk'uko byatanze n'Abanyarwanda babajijwe hashingiwe ku myaka n'Uturere batuyemo.

Ishusho ya 27: Kwiyezeza gushyira imbere 'Ubunyarwanda'



Kwiyezeza gushyigikira Ubunyarwanda no kumenya ibibaranga Abanyarwanda bahuriyeho ni ibintu by'ingenzi mu kubaka umuryango w'amahoro, ubwumvikane n'iterambere risangiwe. Iyo abantu baretse kwirebera mu byo batandukaniyeho bishyigikira cyane ibyo bahuriyeho bikaba ari byo bagenderaho, bikaba ari ikimenyetso cyo kwiyezeza gukomera ku gihugu, Buri wese akizera ko Ubunyarwanda buzakomeza kugenderwaho mu biranga kandi bigahuza Abanyarwanda kandi ko bukomeye kurusha ibindi bakwibonamo. 99.2% by'abasubije bagaragaje kwiyezeza ku buryo buri hejuru kubushyigikira no kubukomeraho, bivuze ko biteguye kwirinda impamvu iyo ari yo yose yatesha agaciro Ubunyarwanda, biteguye guhagarara no kubarwa nk'Abanyarwanda kandi biteguye kurengera agaciro n'ishema bijyana n'Ubunyarwanda.

Ishusho ya 28: ‘Kwiyemeza gushyira imbere Ubunyarwanda’ uko byagaragajwe ukurikije abagabo n’abagore

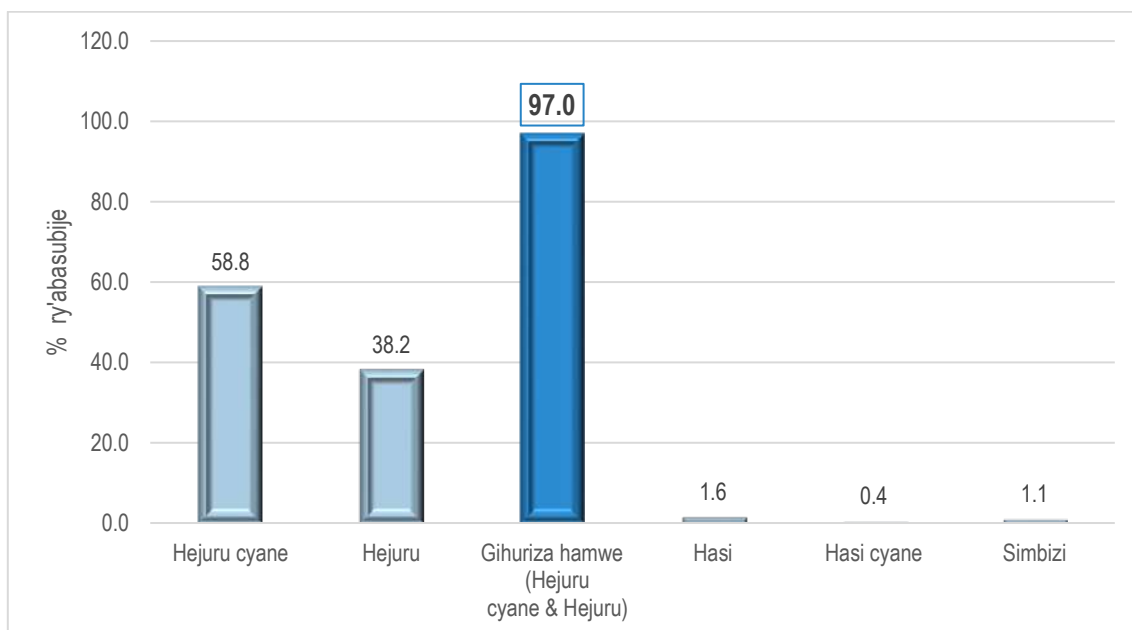


Kimwe no mu bundi bushakashatsi bwerekana ibipimo byabanjirije iki, Abanyarwanda b’abagabo n’abagore basangiye ugukomera ku Bunyarwanda. Uko kubukomeraho bigaragara ku bitsina byombi, mu Turere twose batuyemo no mu myaka yose bafite. Nk’uko bigaragazwa n’ishusho iri hejuru, kwiyemeza gushyira Ubunyarwanda imbere biri ku rwego rwo hejuru kuri bose. Uru ni rwo rufatiro rwiza rwo kubakiraho umusingi ukomeye wo gukunda igihugu no kugihararira biteza imbere ubumwe, kandi icyiza ni uko byita ku byo umuturage akeneye. Ni inkingi rero ikomeye mu guteza imbere ibikorwa by’ubwiyunge.

4.3.5. Kugira imitekerereze isesengura

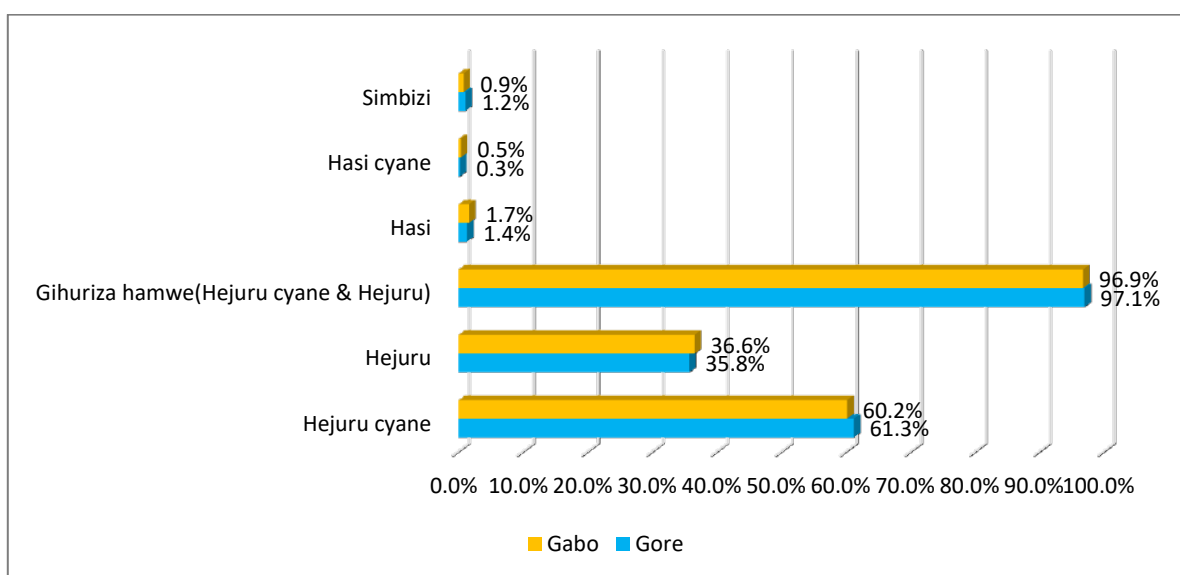
Kugira imitekerereze isesengura bituma abaturage babaza ibibazo, bagashaka ibisubizo ku bibazo bitoroshye ndetse bakanashungura ibitekerezo, imyizerere n’imyemerere by’abandi. Ibi ni ibintu by’ingenzi kuko bituma benshi badashyira mu bikorwa ibyo basabwe gukora byose batabanje kubisuzuma neza.

Ishusho ya 29: Kugira imitekerereze isesengura



Intego yo gusuzuma urugero rw'imatekerereze isesengura ijyanye n'agaciro ko gushyira imbere Ubunyarwanda n'Ubwenegihugu bifatanye isano n'ubushobozi bwo guhindura abantu n'uburyo batekereza batabanje gushishoza no gushungura ibitekerezo by'abayobozi. 97% by'abashubije bemeza ko bafite ubushobozi bwo gutekerezanya ubushishozi ku bibazo bagejejweho no gusuzuma ukuri kwabyo hanyuma bakifatira imyanzuro yabo. Ibi rimwe na rimwe biterwa n'urugero bafite rwo guhura n'ibindi bitekerezo byinshi abantu bahura nabyo muri iki gihe, bakesha ikwirakwizwa ry'amakuru atandukanye cyane cyane amakuru ava mu bitangazamakuru bitandukanye.

Ishusho ya 30: Uko abagabo n'abagore babona ingingo ijyanye n'imatekerereze isesengura



Ishusho iri hejuru irerekana ko Abanyarwanda abagabo n’abagore basobanukiwe mu bushishozi bwabo amateka y’igihugu, yatumye habaho amacakubiri na Jenoside yakorewe Abatutsi, kandi basobanukiwe neza ibibazo by’igihugu ndetse n’icyerekezo cy’igihugu muri rusange, kandi bagaragaza ko bafite ubushobozi bwo gusesengura mbere ya byose. Iki ni ikintu cy’ingenzi mu guharanira ko abantu bagifite ingengabitekerezo ya jenoside kandi bakigerageza gukwirakwiza ibinyoma bazabibazwa na rubanda ku buryo bworoshye.

4.3.6. Incamake y’ibyavuye mu bwenegihugu, ibiranga umuntu n’inshingano

Iki gice cy’ibanze ku bwenegihugu, irangamuntu n’inshingano. icyatekerezwaga hano ni uko imyumvire imwe ihuriweho n’abanyagihugu ku bwenegihugu, ibibaranga n’inshingano bafite, hamwe no gutekerezanya ubushishozi, bizateza imbere ubwiye. Ibisubizo kuri iyi nkingi byemeje icyatekerezwaga, nk’uko byavuzwe mu mbonerahamwe ikurikira, hamwe n’ibyagaragajwe mu 2010 na 2015 mu Turere twashoboraga kugereranywa.

Imbonerahamwe ya 11: Impuzandengo y’amanota ku bwenegihugu, ibiranga umuntu n’inshingano

Inkingi	Ibipimo	Ibisubizo (%) mu 2010	Ibisubizo (%) mu 2015	Ibisubizo (%) mu 2020
Ubwenegihugu, ibiranga umuntu n’inshingano	1. Ishema ryo kuba Umunyarwanda	97.9	97.3	99.4
	2. Abanyarwanda biyumvamo ubunyarwanda kurusha ibindi bibaranga	98.1	95.6	98.2
	3. U Rwanda ruyobowe n’indangagaciro zifasha Abanyarwanda kwiye	96.4	96.6	99
	4. Abanyarwanda barakora ibishoboka byose ngo barinde ubusugire bw’igihugu n’ubw’Abanyarwanda		97.4	99.2
	5. Abanyarwanda ubu batekerezanya ubushishozi buhagije ku buryo bifatira ibyemezo biboneye			97.0
	IMPUZANDENGO			98.6

Biragaragara ko ku bipimo bine byose byagereranyijwe hagati yo mu 2015 no mu 2020, byose byagaragaje ko byiyongereye, n’ubwo n’ubundi byari byarazamutse muri 2015 bigaragara ko byakomeje no kuzamuka mu mwaka wa 2020. Nta gipimo na kimwe cyigeze kigabanuka ku manota cyari gifite. Imitekerereze isesengura byari igipimo gishya cyatangijwe mu bushakashatsi ku gipimo cy’ubwiye cya 2020.

4.4. icyizere n'uruhare rw'abaturage mu miyoborere

Ku miterere, icyizere no gushimangira uruhare rw'abaturage mu miyoborere mu Rwanda byarazamutse cyane mu bintu bitandatu byose byashingiweho mu gupima ubwiyunge hagati ya 2010 na 2020. Amanota y'ibipimo yazamutseho arenga 10 ku ijana hagati ya 2010 (77.8%) na 2015 (88.4%) naho amanota arenga gato 2 ku ijana hagati ya 2015 na 2020 (90,6%). Ikintu nyamukuru kigize iyi nkingi ni icyizere abaturage b'u Rwanda bafitiye inzego nyinshi za Leta cyane cyane mu guteza imbere ubwiyunge. icyizere abaturage bafitiye inzego zimwe z'ingenzi n'imikorere yazo cyagiye cyiyongera buri gihe. Ibi kandi bishimangirwa n'ubundi bushakashatsi nk'ubwakoze ku Miyoborere y'u Rwanda (RGS, 2019) aho bivugwa ko abaturage bizeye inzego z' ubucamanza ari 88.34%, 91.81% bizeye inzego z'Ubushinjacyaha na 91.44% bizeye Urwego Nshingamategeko.

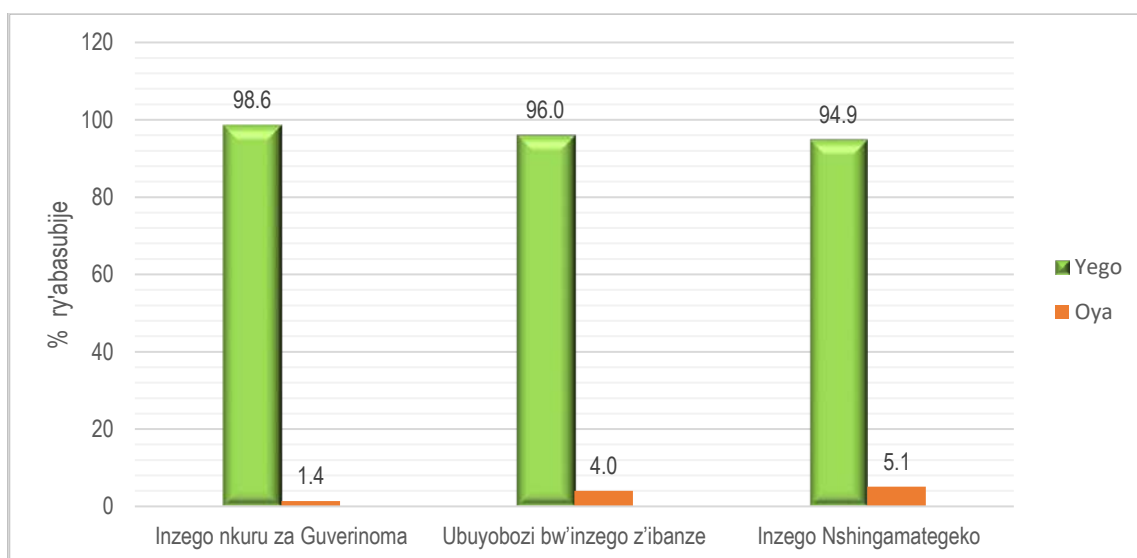
4.4.1. Kwishimira uruhare rw'inzego mu guteza imbere ubwiyunge

Inzego zishinzwe imirimo rusange kandi ni isura ya Guverinoma mu gukorana n'abaturage. Gupima urugero abaturage bishimira uruhare rw' inzego n' ibigo bya Leta ni ngombwa mu gusobanukirwa uburyo abaturage babibona. Ibi na byo, bitanga umwanya wo kureba uruhare rw'izi nzego n'ibigo, mu guteza imbere ubwiyunge n'ubumwe bw'igihugu.

a) Inzego z'Ubuyobozi

Inzego z'Ubuyobozi muri rusange zikorana cyane n'abaturage, gushyiraho politiki, gutanga serivisi n'ibindi. Inzego nk'izo zirimo inzego nkuru za Guverinoma, ubuyobozi bw'inzego z'ibanze n'ubuyobozi nshingamategeko.

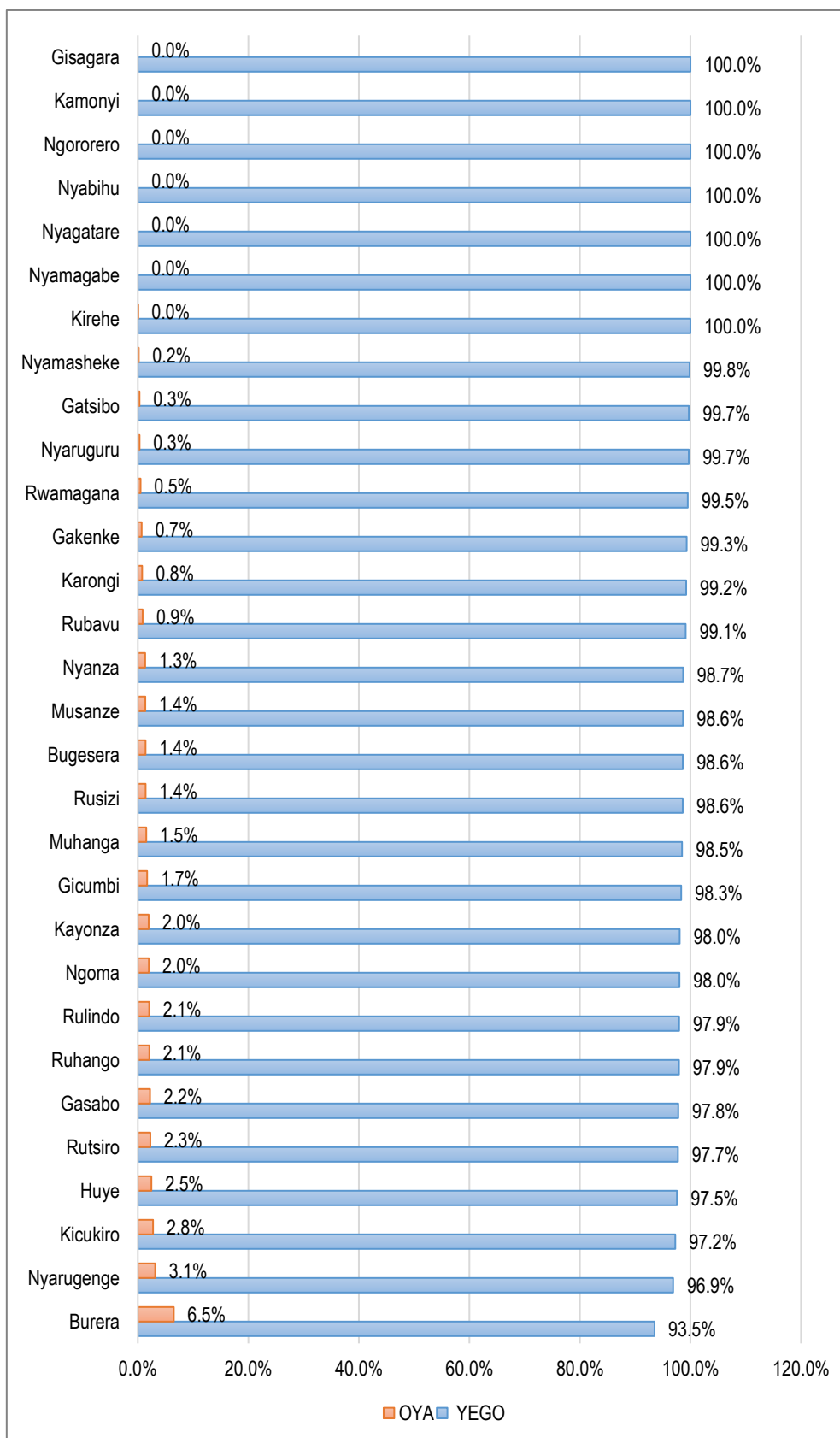
Ishusho ya 31: Inzego z'ubuyobozi



Abanyarwanda bagaragaza icyizere gihoraho kandi gihamye mu nzego z'ingenzi z'imiyoborere. 98,6% bagaragaza ko bizeye inzego nkuru za Guverinoma, 96% bagaragaza ko bizeye ubuyobozi bw'inzego z'ibanze, naho 94.9% bishimira imirimo yakozwe n'Inteko Ishinga

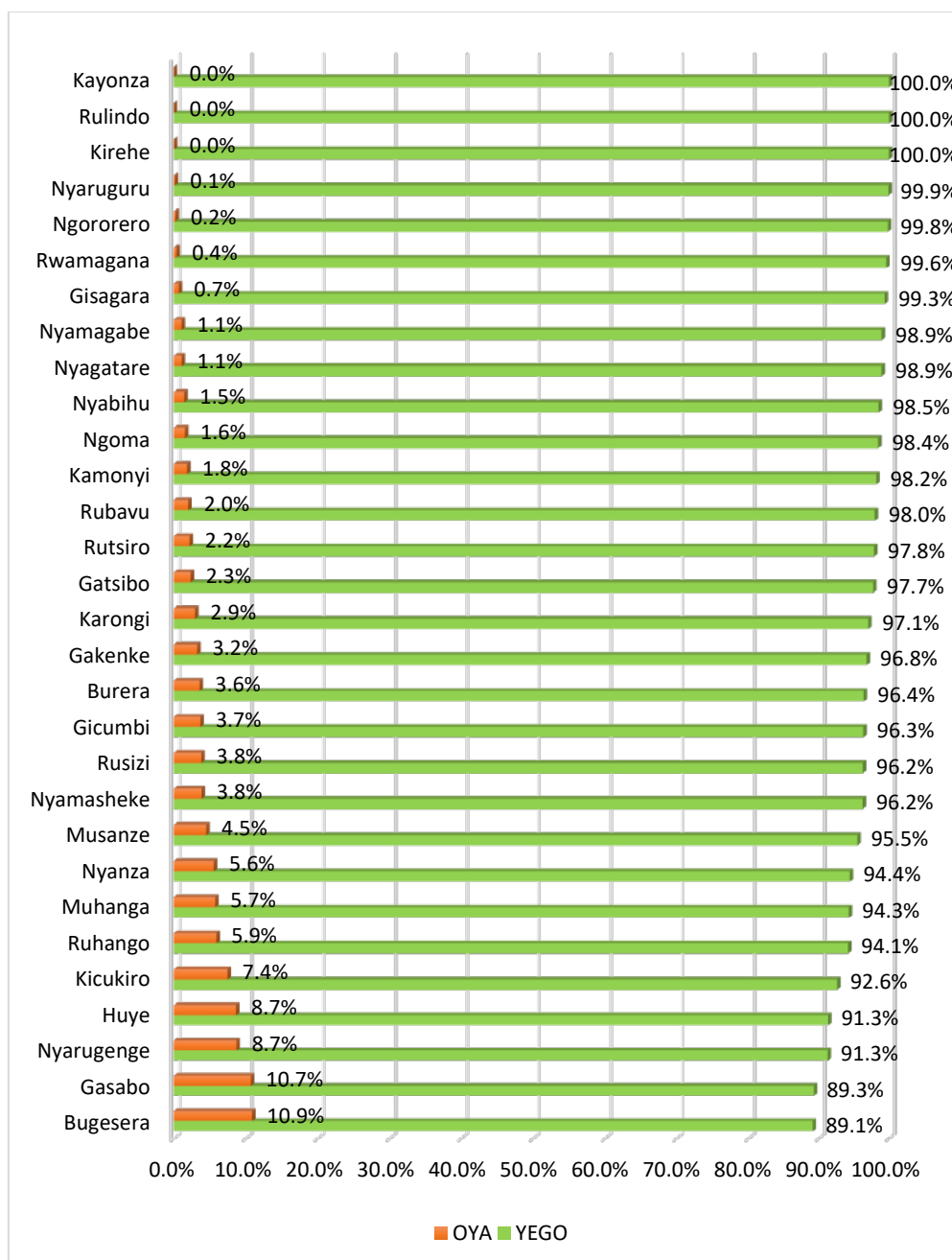
Amategako imitwe yombi. Iri suzuma rishimangirwa n'ibitekerezo rusange byavuye mu bushakashatsi bwakozwe n'Inama y'Imiyoborere y'u Rwanda nk'uko byavuzwe haruguru.

Ishusho ya 32: Ibitekerezo by'abaturage kuri buri Karere ku 'Kwishimira uruhare rw'Inzego Nkuru za Guverinoma



Muri rusange, biragaragara ko inzego nkuru za Guverinoma zishimirwa cyane mu Turere twose tw'igihugu. Ibi bivuze ko abaturage bazi inshingano zitandukanye z'izo nzego. Bazi rero aho bajya gushakira serivisi, bityo bakaba bafite uburyo bwo kumenya niba izo nzego zuzuza inshingano n'ibindi zikora ku buryo buhagije.

Ishusho ya 33: Ibitekerezo by'abaturage kuri buri Karere ku 'Kwishimira uruhare rw'ubuyobozi bw'inzego z'ibanze'



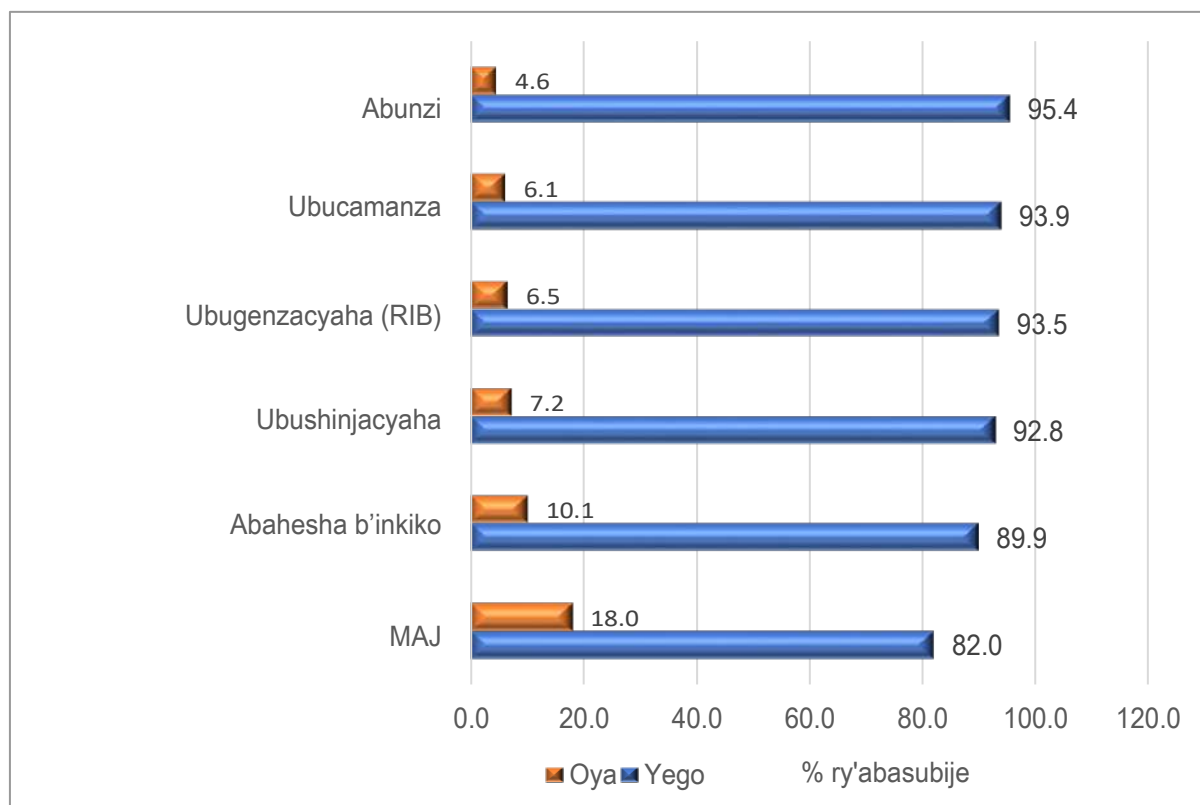
Biragaragara ko uruhare rw'inzego z'ibanze rushimwa mu Turere twose. Ibi ni ibintu bikomeye cyane kuko mu rwego rwo kwegereza ubuyobozi abaturage, Uturere n'Imirenge ni byo by'ingenzi mu bifasha abaturage. Ibikorwa rusange bya Leta hafi ya byose byahawe Uturere n'Imirenge. Imibereho myiza, gahunda z'ubukungu kimwe na gahunda zose za politiki

rusange bishyirwa mu bikorwa n'Uturere kugeza ku rwego rw'Umudugudu. Kuba abaturage bafitiye icyizere izo nzego ni ikintu cya ngombwa kugira ngo gahunda zinyuranye zigerweho harimo n'ibikorwa by'ubwiyunge n'imibanire myiza.

b) Inzego z'ubutabera

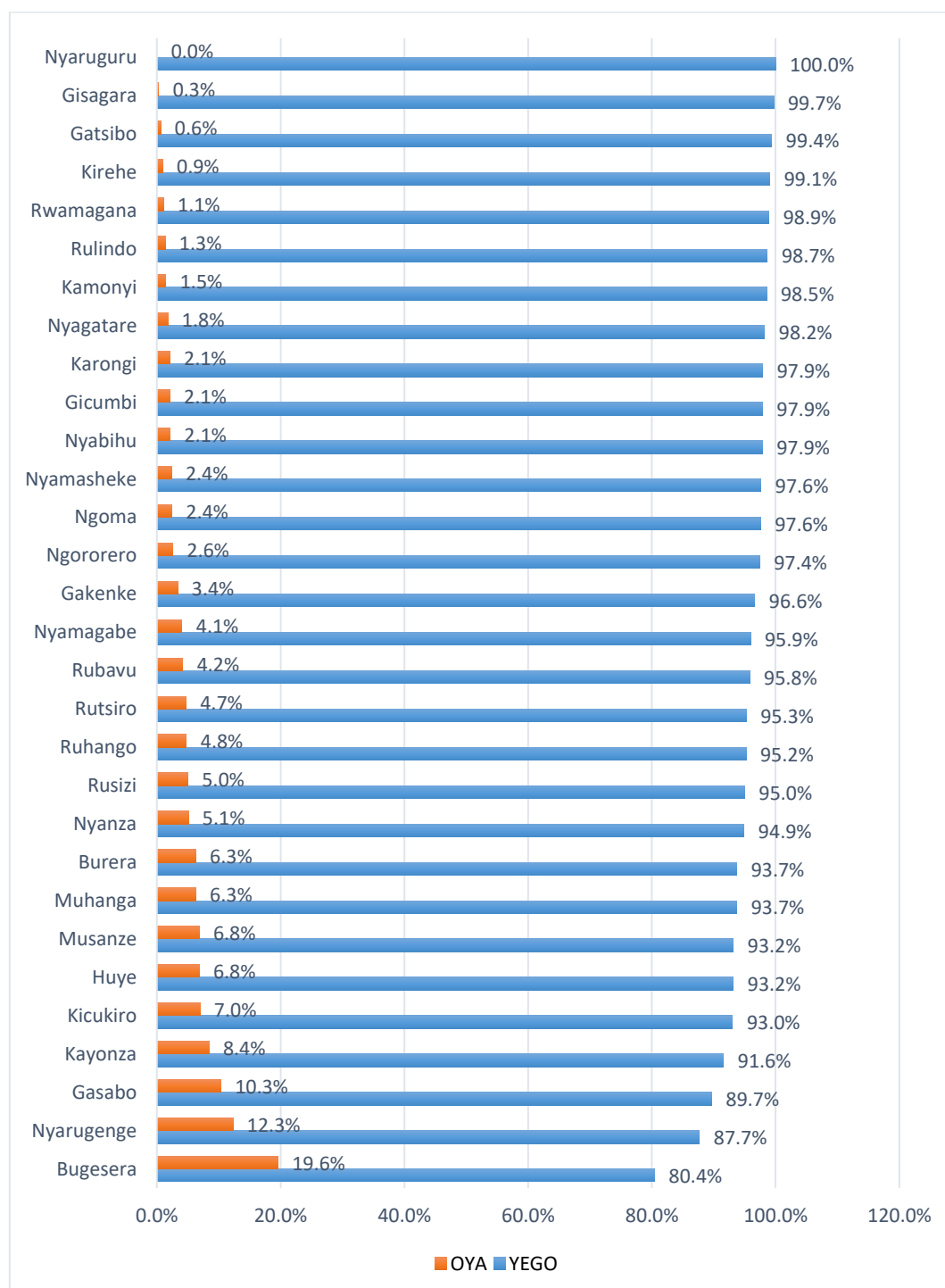
Inzego zitanga ubutabera zigira uruhare runini mu nzira y'ubwiyunge. Iyo abaturage batakaje icyizere cyangwa batumva uruhare rw'inzego z'ubutabera, bibaza niba zifite uburenganzira bwo gutanga ubutabera. Bitewe no kurandura umuco wo kudahana, hakenewe ko abaturage babona ubutabera bwuzuye no kutabogama kw'inzego zishinzwe ubutabera.

Ishusho ya 34: Inzego z'ubutabera



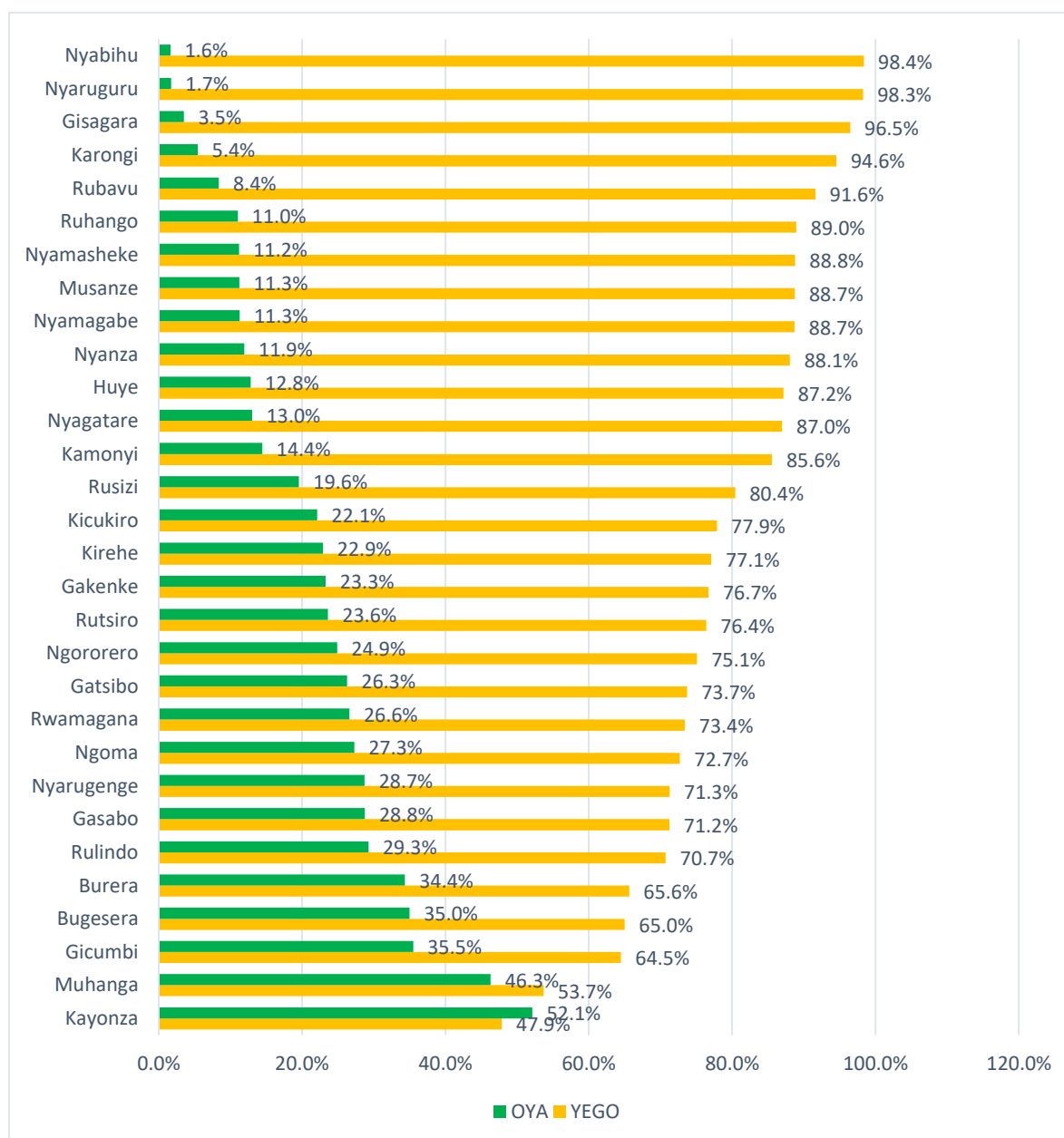
Icyizere mu nzego z'ubucamanza ni ikintu cy'ingenzi mu guteza imbere ubumwe n'ubwiyunge. Iyo abantu bazi ko bashobora kubona ubutabera buboneye uko bahagaze kose, nibwo icyizere mu butabera cyiyongera. Inzego zose z'ubutabera zigirirwa icyizere n'abaturage ku rugero ruri hejuru ya 80%. Iki cyizere kigaragazwa n'icyizere bafitiye urwego rw'ubugenzacyaha / RIB (93.5%), umurimo w'abunzi (95.4%), inkiko (93.9%), ubushinjacyaha (92.8%) na MAJ, (82%).

Ishusho ya 35: Ibitekerezo by'abaturage kuri buri Karere ku 'cyizere bafitiye Abunzi'



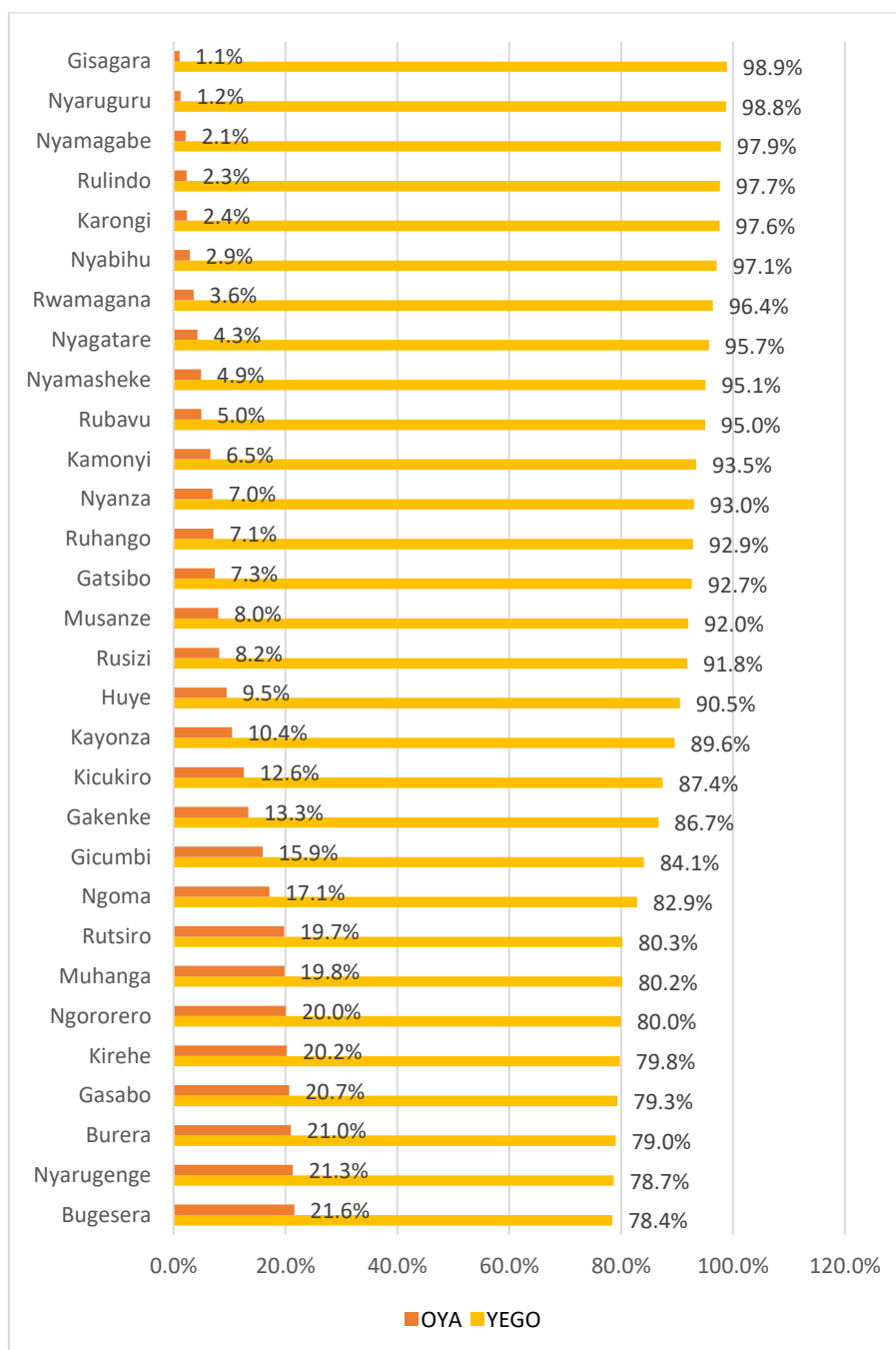
Mu Turere twose, abaturage bashima uruhare rw'Abunzi (abahuza) mu gukemura ibibazo byabo.

Ishusho ya 36: Ibitekerezo by'abaturage muri buri Karere ku 'cyizere ku 'Nzu z'abajyanama mu by'amategako' (MAJ)



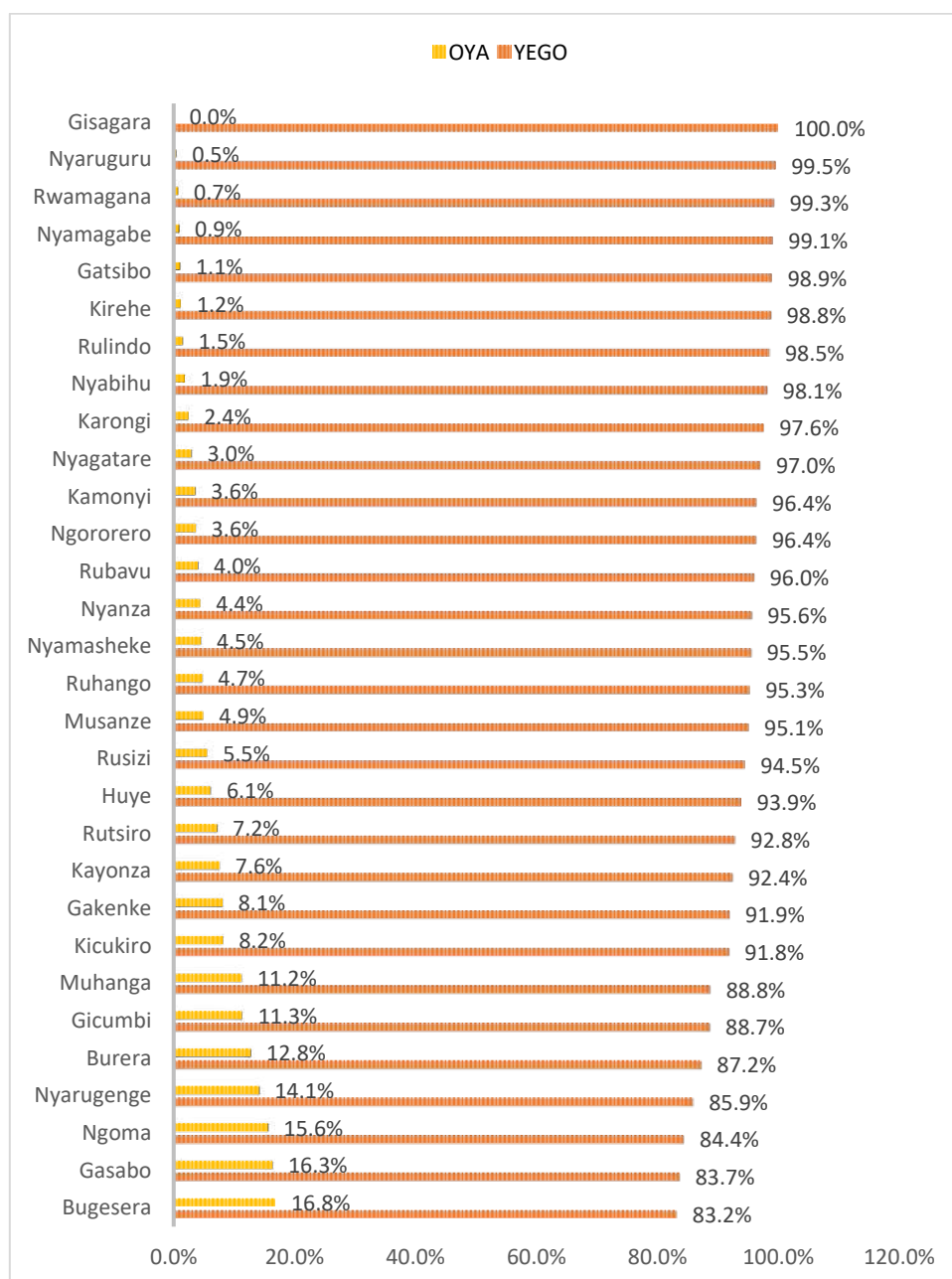
Ishusho iri hejuru yerekana ko ahantu henshi serivisi za MAJ zitishimiwe bihagije. Impamvu nyamukuru yabyo, nk'uko byagaragaye mu gihe cy'ikusanyamakuru, ni ukubera ko abantu benshi basa nk'abadafitte ubumenyi kuri uru rwego. Ibi bivuze ko hakenewe ko MAJ yimenyekanisha ku mugaragaro mu baturage kugira ngo babagishe inama mu by'amategako.

Ishusho ya 37: Ibitekerezo by'abaturage kuri buri Karere ku 'cyizere ku bahesha b'inkiko b'umwuga'



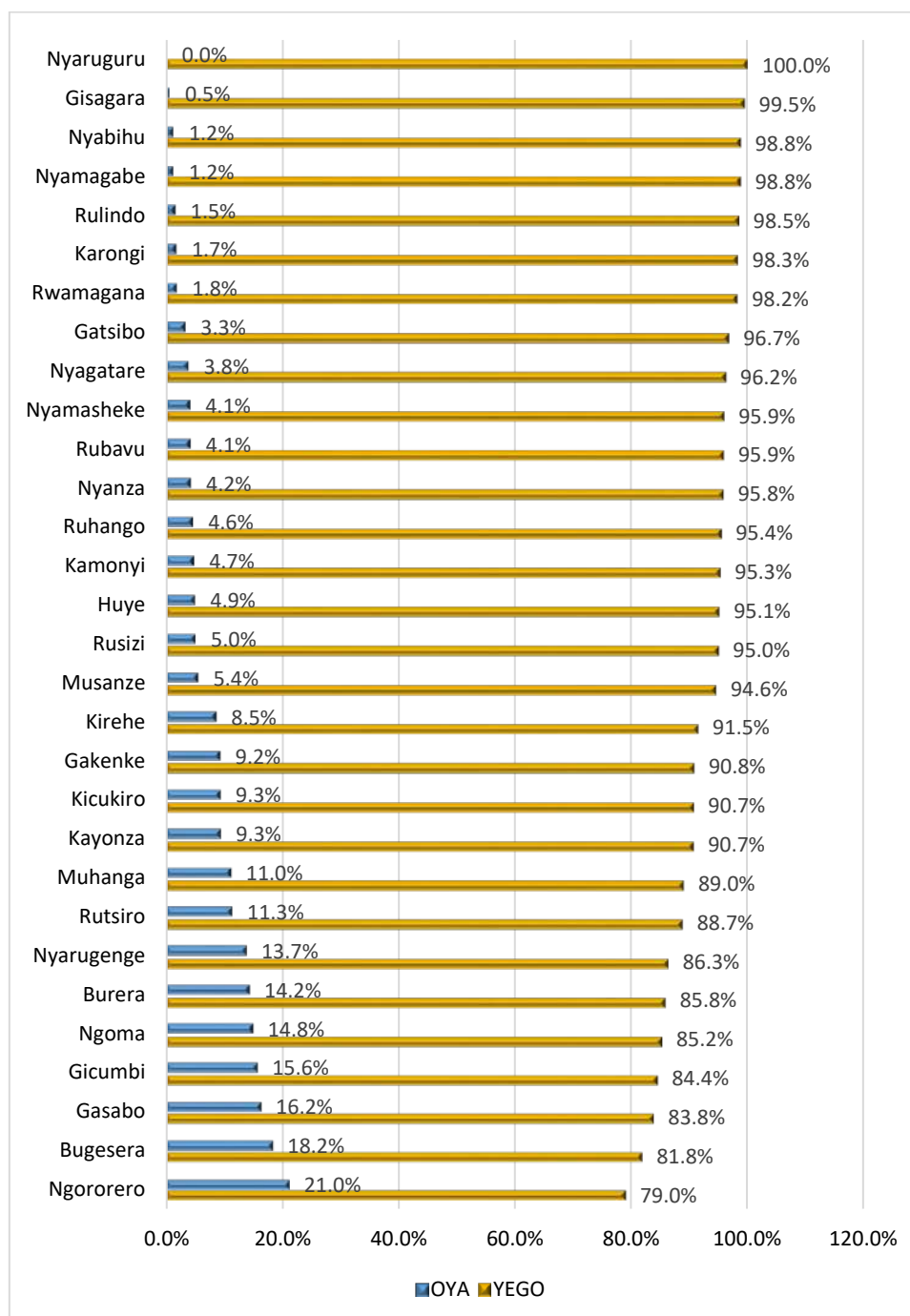
Ibitekerezo by'abaturage ku ruhare rw'abahesha b'inkiko b'umwuga nabyo bigaragaza urugero babonaho urwo ruhare, bikaba bihindagurika muri buri Karere kuva ku rugero rwa 78.4% kugera kuri 98.9%. Mu Turere twinshi, bikaba babigargaza ku rugero rwo hejuru.

Ishusho ya 38: Ibitekerezo by'abaturage kuri buri Karere ku 'cyizere ku ruhare rw'ubucamanza'



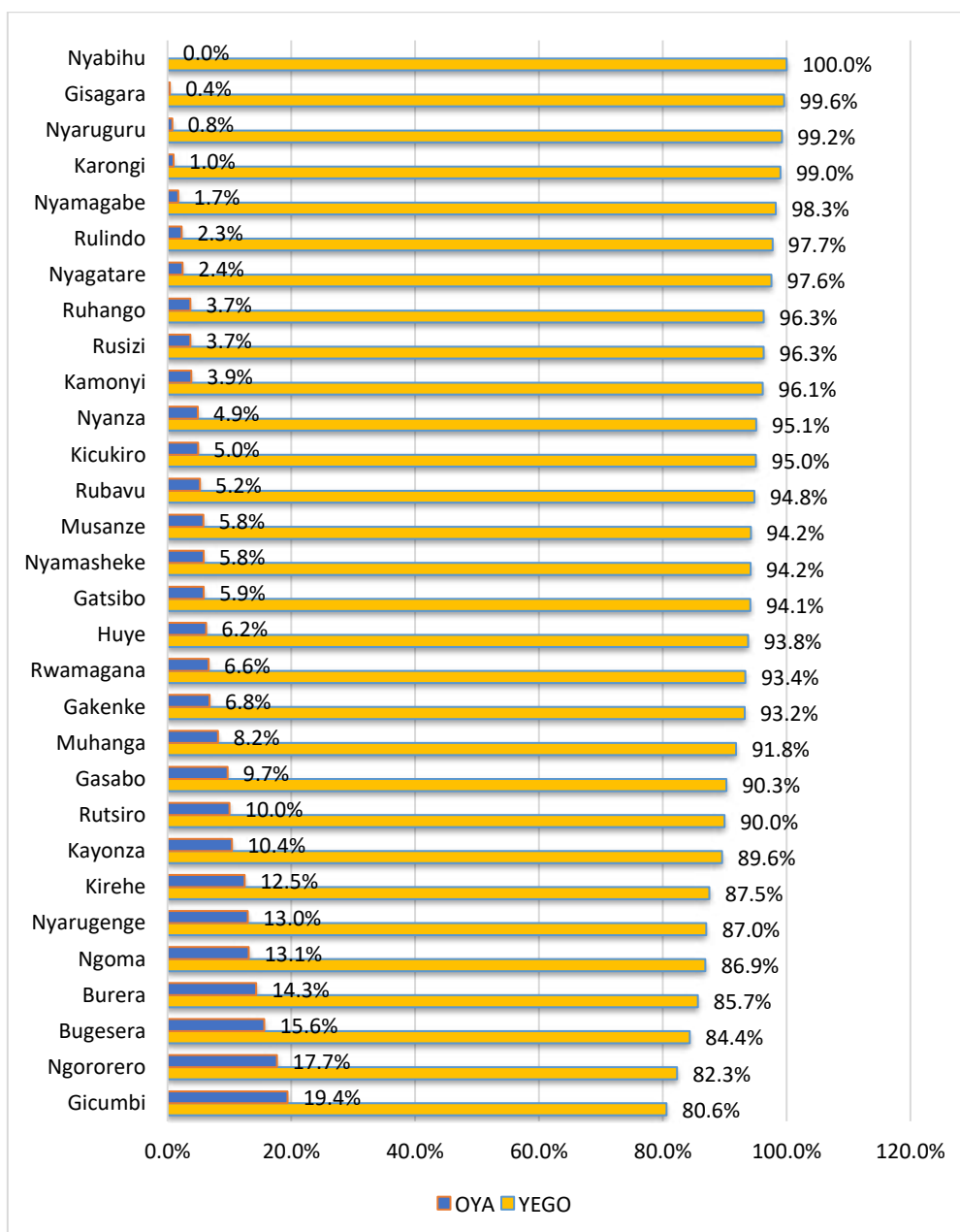
Biragaragara ko icyizere cy'abaturage mu bucamanza kiri hejuru hose mu gihugu.

Ishusho ya 39: Ibitekerezo by'abaturage muri buri Karere ku 'cyizere ku ruhare rw'Ubushinjacyaha'



Ubushakashatsi bugaragaza ko abaturage bizeye ubushinjacyaha ku buryo butandukanye. N'ubwo hari itandukaniro mu manota yatanze, muri rusange, hari icyizere mu bikorwa byakozwe n'ubushinjacyaha.

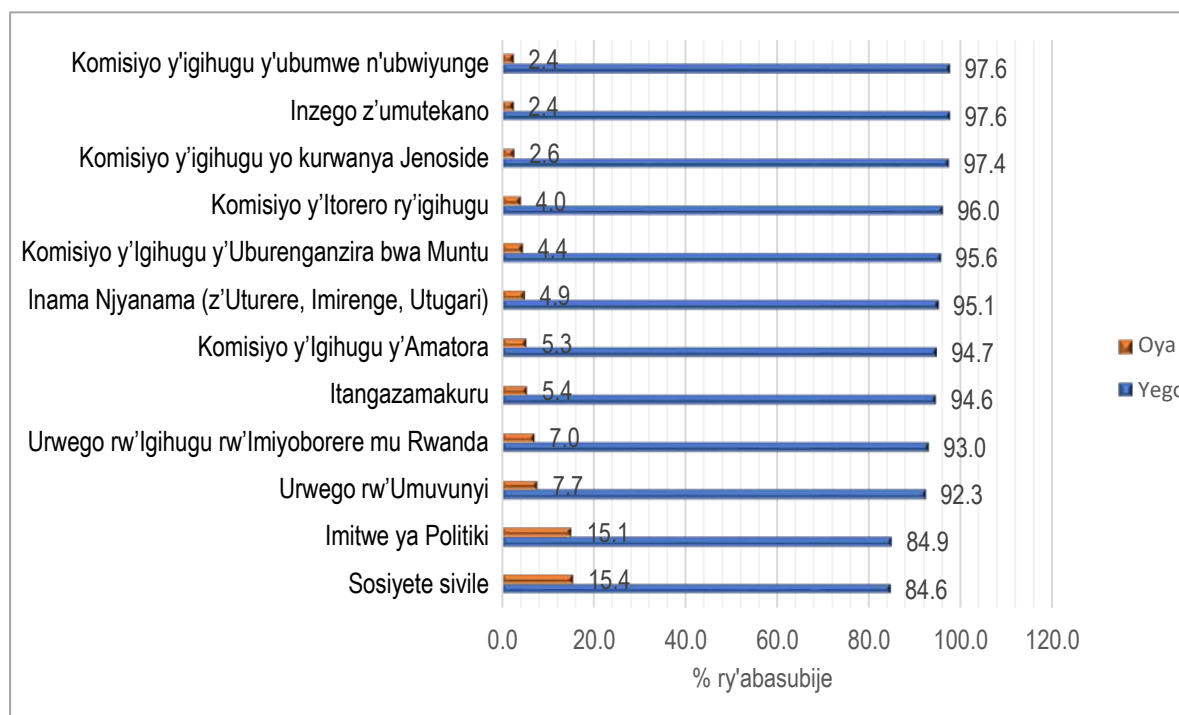
Ishusho ya 40: Ibitekerezo by'abaturage muri buri Karere ku 'Cyizere ku ruhare rw'Ubugenzacyaha mu Rwanda (RIB)''



Ibiro by'Iperereza mu Rwanda (RIB) ni ikigo gishya ariko cyaramenyekanye cyane kandi kiragaragara mu baturage. Kizewe ku gutanga ibisubizo byihuse n'ubushobozi bwo gufatira ibyemezo abagaragaweho ibyaha mu baturage. Ntabwo bitangaje rero kuba gihabwa agaciro cyane mu gihugu hose.

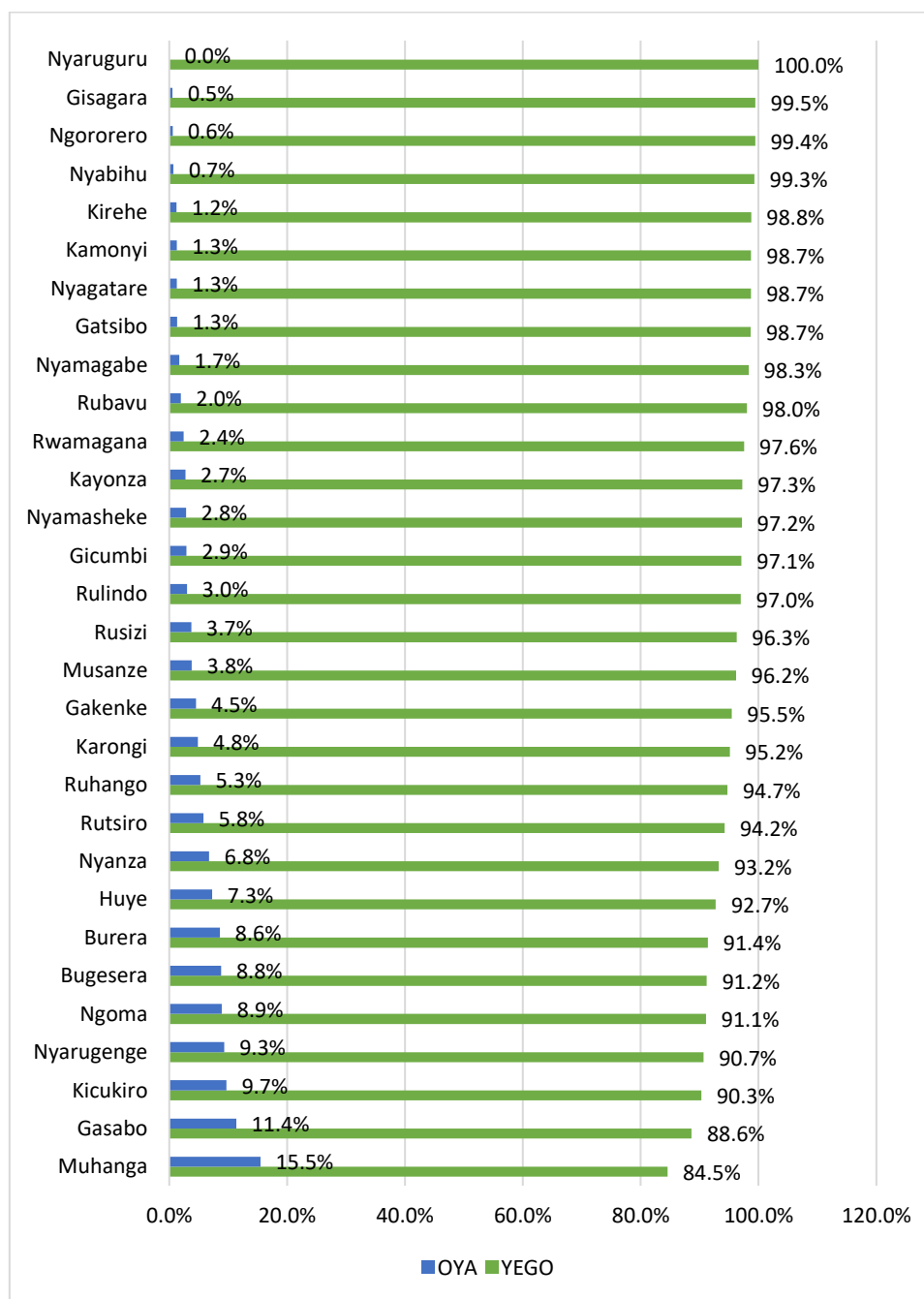
c) Izindi nzego

Ishusho ya 41: Izindi nzego



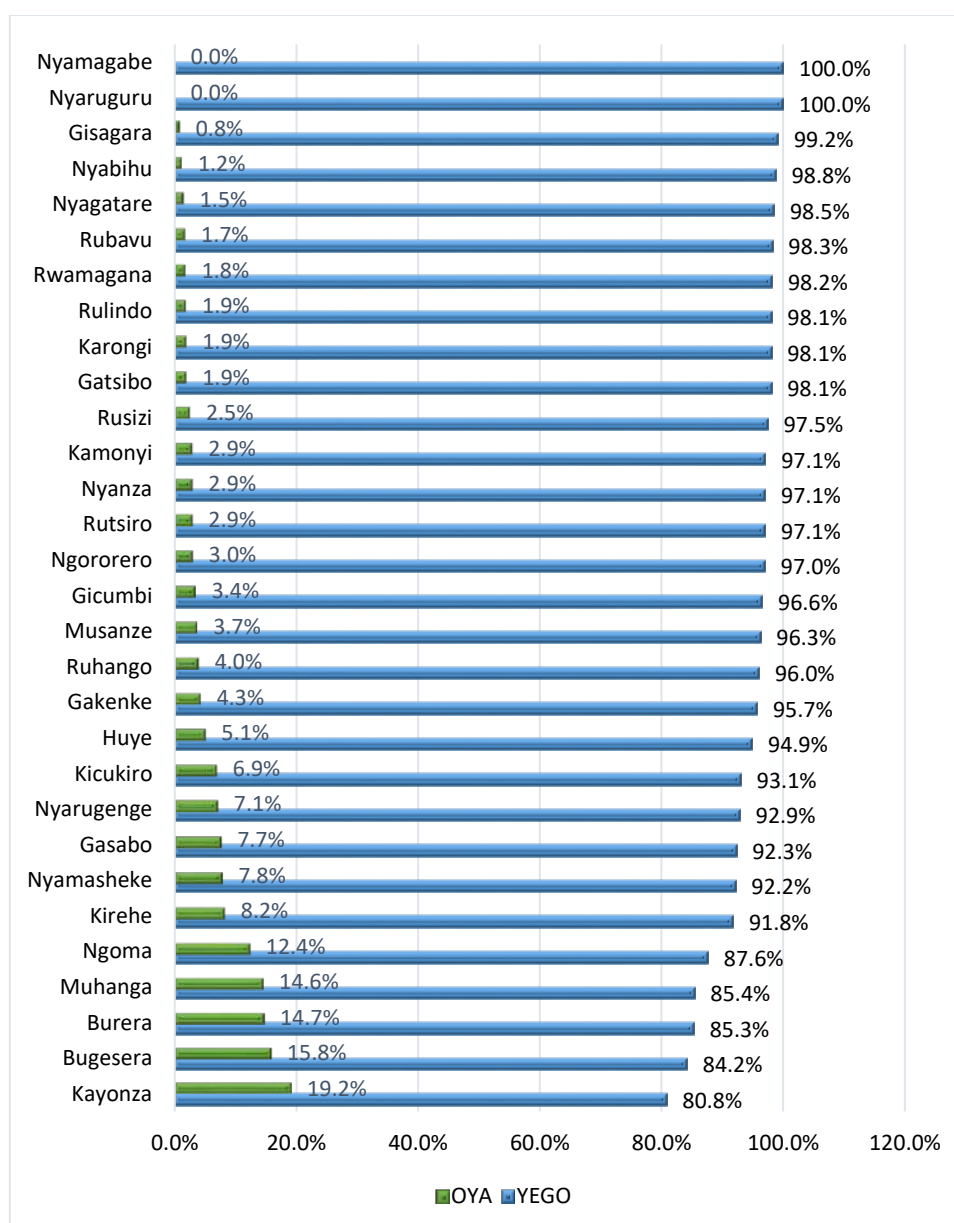
Abanyarwanda kandi bazi uruhare rw'inzego nyinshi mu guteza imbere ubwiyunge. By'umwihariko, Abanyarwanda bazi uruhare rw'inzego nkuru za Leta ziri ku isonga mu kurwanya ingengabitekerezo ya jenocide no guteza imbere ubumwe n'ubwiyunge arizo NURC (97,6%), CNLG (97.4%), NIC (96.0%), NHRC (95.6 %), kimwe n'izindi nzego za Leta. Ku buryo bw'umwihariko, Abanyarwanda bafitiye icyizere imirimo y'inzego zishinzwe umutekano. N'ubwo umutekano w'igihugu ufite amanota menshi 99.40% wahawe n'Ubushakashatsi bwakozwe ku Miyoborere bwo mu 2019, ubushakashatsi bw'Igipimo cy'Ubwiyunge cyo mu 2020 bwakoresheje inkingi y'ibanze ku bwiyunge bubona 97.6%. Amanota rusange y'iki gipimo 93.8% yerekana ko abaturage bizeye izo nzego kandi bazi neza ndetse banemeza uruhare rwazo mu guteza imbere ubwiyunge. Imiryango itegamiye kuri Leta, itangazamakuru, ndetse n'imitwe ya politiki nayo igenda irushaho kugirirwa icyizere n'Abanyarwanda kuko amanota yavuye kuri 70.8%, 77.2%, na 73.1% mu mwaka wa 2015 agera kuri 84,6%, 94,6%, na 84.9% mu 2020. Iyi raporo yasuzumye kandi ibitekerezo by'abaturage ku ruhare rw'Inama Njyanama z'Uturere, Imirenge, n'Utugari, isanga izo Nama Njyanama zihagarariye inyungu z'abaturage mu micungire y'inzego zitandukanye z'ibanze zishimirwa n'Abanyarwanda (95.1%).

Ishusho ya 42: Urugero rw'icyizere cy'abaturage kuri buri Karere ku 'Inama Njyanama z'Uturere'



Inama Njyanama z'Uturere ni inzego z'ubutegetsi zifite abahagarariye abaturage muri buri Nama. Bakorana n'ubuyobozi bw'Akarere mu gushyiraho gahunda z'Akarere no kureba niba izo gahunda zishyirwa mu bikorwa. Usibye Uturere duke twahawe amanota ari muri za 80, inyinshi zabonye hejuru ya 90%. Iki ni ikigaragaza ko abaturage bizeye Inama Njyanama z'Uturere mu kurangiza inshingano zazo.

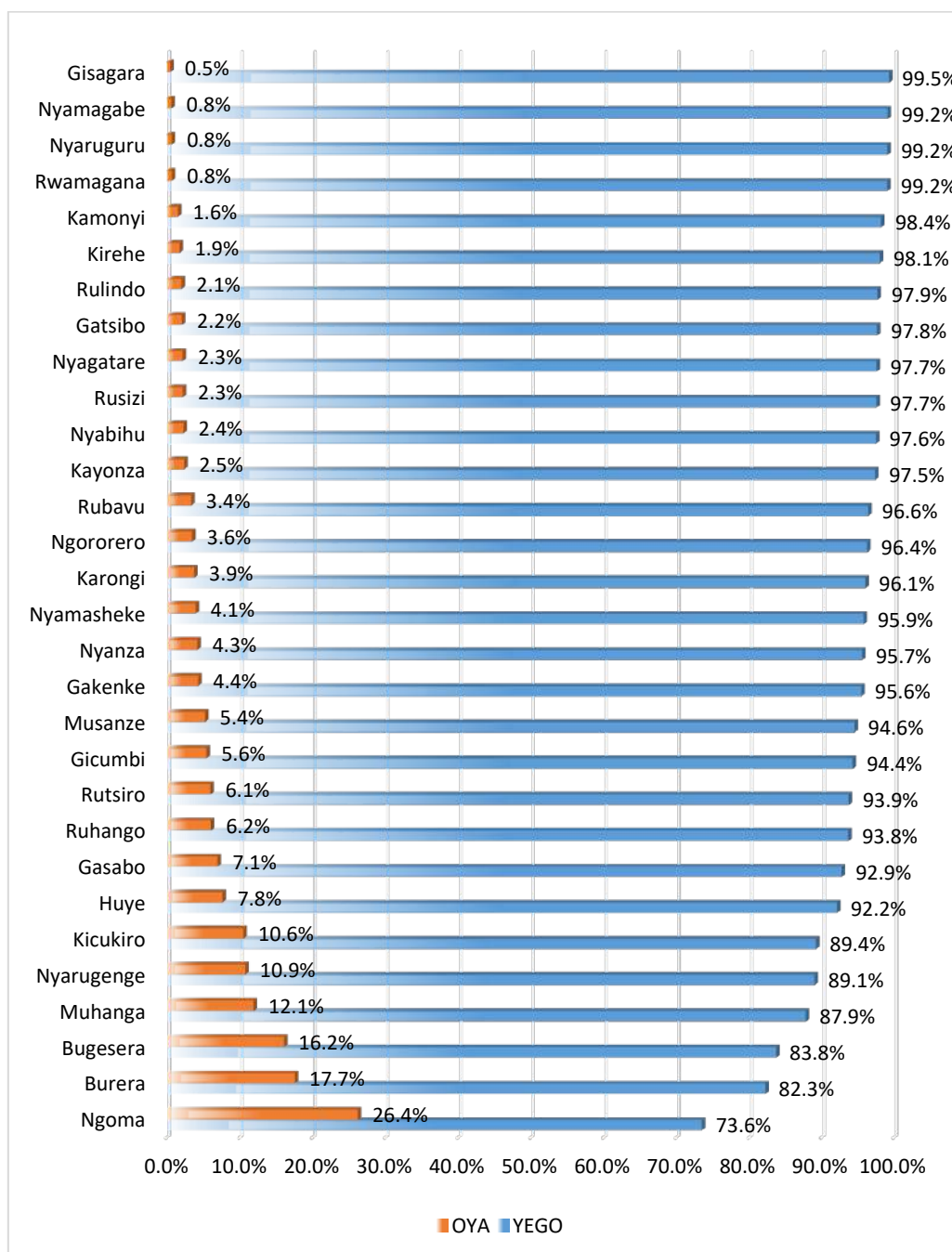
Ishusho ya 43: Urugero rw'icyizere cy'abaturage kuri 'Komisiyo y'Igihugu y'Uburenganzira bwa Muntu' kuri buri Karere.



Komisiyo y'igihugu y' uburenganzira bwa muntu mu Rwanda (NCHR) ni ikigo cy'igihugu gishinzwe uburenganzira bw'ikiremamuntu, cyagenwe n'Itegekonshinga, cyigenga kandi gihoraho gifite inyemezabushobozi ya "A" yatanze na Komite Mpuzamahanga ihuza ibikorwa by'inzego z'uburenganzira bwa muntu mu rwego rwo guteza imbere no kurengera uburenganzira bwa muntu (ICC). Iyo Komisiyo yashinzwe mu 1999 n'Itegeko N° 04/99 ryo ku wa 12 Werurwe 1999 ryemejwe n'Itegeko Nshinga rya Repubulika y'u Rwanda ryo ku wa 4 Kamena 2003 nk'uko ryavugururwe kugeza ubu mu ngingo ya 177 ryahaye Komisiyo y'Igihugu y'Uburenganzira bwa muntu mu Rwanda inshingano yo guteza imbere no kurengera uburenganzira bwa muntu. Muri iki gihe iyo Komisiyo igengwa n'Itegeko N°19/2013 ryo ku wa 25/03/2013 rigena inshingano, imiterere n'imikorere ya Komisiyo. Igipimo rusange cy'imirimo ya komisiyo kiri hejuru ya 90% uuretse mu Turere tune twa Muhanga, Burera Kayanza na Bugesera, dufite muni ya 90, ariko na none dufite ku gipimo kiri hejuru ha 80%.

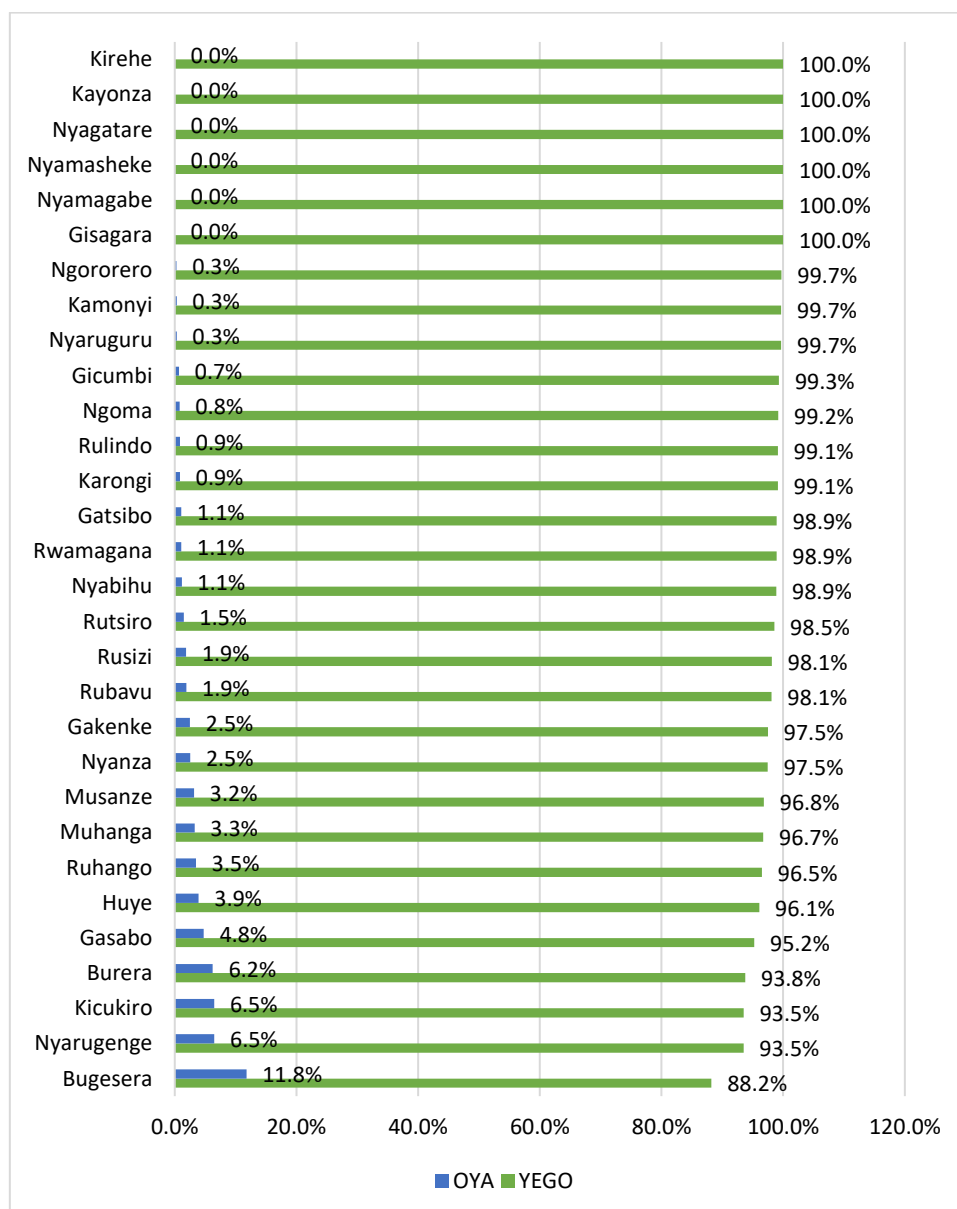
Urundi rwego rwite uruhare runini mu bikorwa by'ubwiyunge ni urw'itangazamakuru. Itangazamakuru ryagize uruhare rutari ruto mbere ya jenocide no mu gihe cya jenocide rikangurira abantu kwishora mu bwicanyi. Itangazamakuru ubu ryakanguriwe kwigisha rubanda no gutanga amakuru yizewe kubera imbaraga rifite mu guhindura imyumvire y'abaturage, n'uruhare rwaryo mu mateka ya Jenocide yakorewe Abatutsi.

Ishusho ya 44: Urugero rw'icyizere cy'abaturage ku 'itangazamakuru' kuri buri Karere



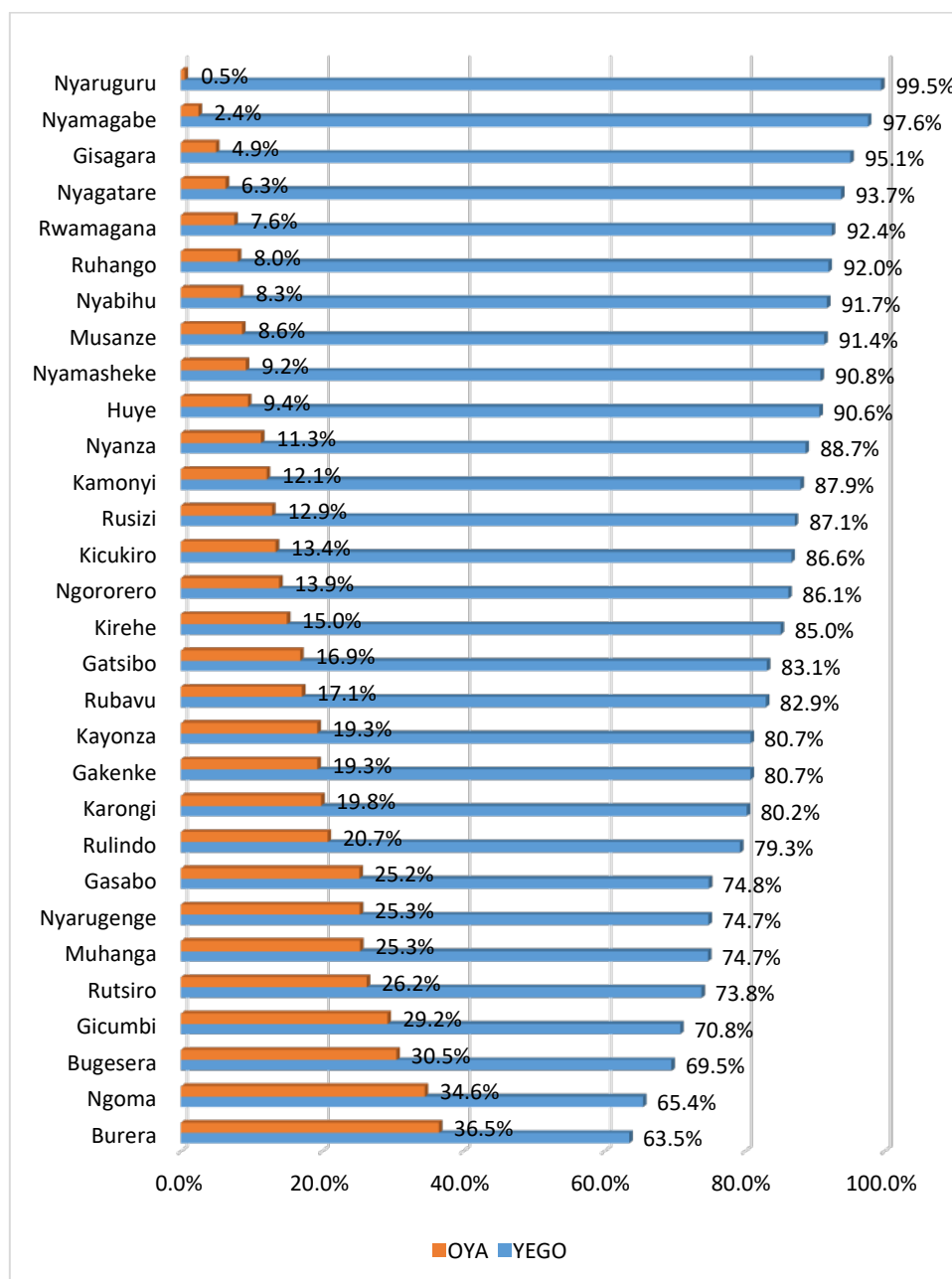
Biragaragara ko muri rusange mu gihugu hose, itangazamakuru muri iki gihe ryizewe n'abaturage, uretse Uturere duke aho amanota ari muri 80% n'Akarere kamwe kari muri 70%, mu tundi Turere amanota ari muri hejuru ya 90%.

Ishusho ya 45: Urugero rw'icyizere cy'abaturage ku 'Nzego z'umutekano' kuri buri Karere



Inzego z'umutekano mu Rwanda zagiye zigirirwa icyizere n'abaturage. Biragaragara ko mu Turere twose icyizere mu nzego z'umutekano kiri hejuru ya 90%. Ibi byagaragaye no mu bundi bushakashatsi bwakozwe. Urugero, muri raporo yo mu 2018 y'uko abaturage babibona yatanze n'Urwego rw'Imiyoborere mu Rwanda (RGB), abaturage bishimiye serivisi z'umutekano ku gipimo cya 87,98% mu gihe muri raporo y'imiyoborere ya RGB 2019, urwego rw'umutekano w'abantu n'ibintu rwagize 94.97%.

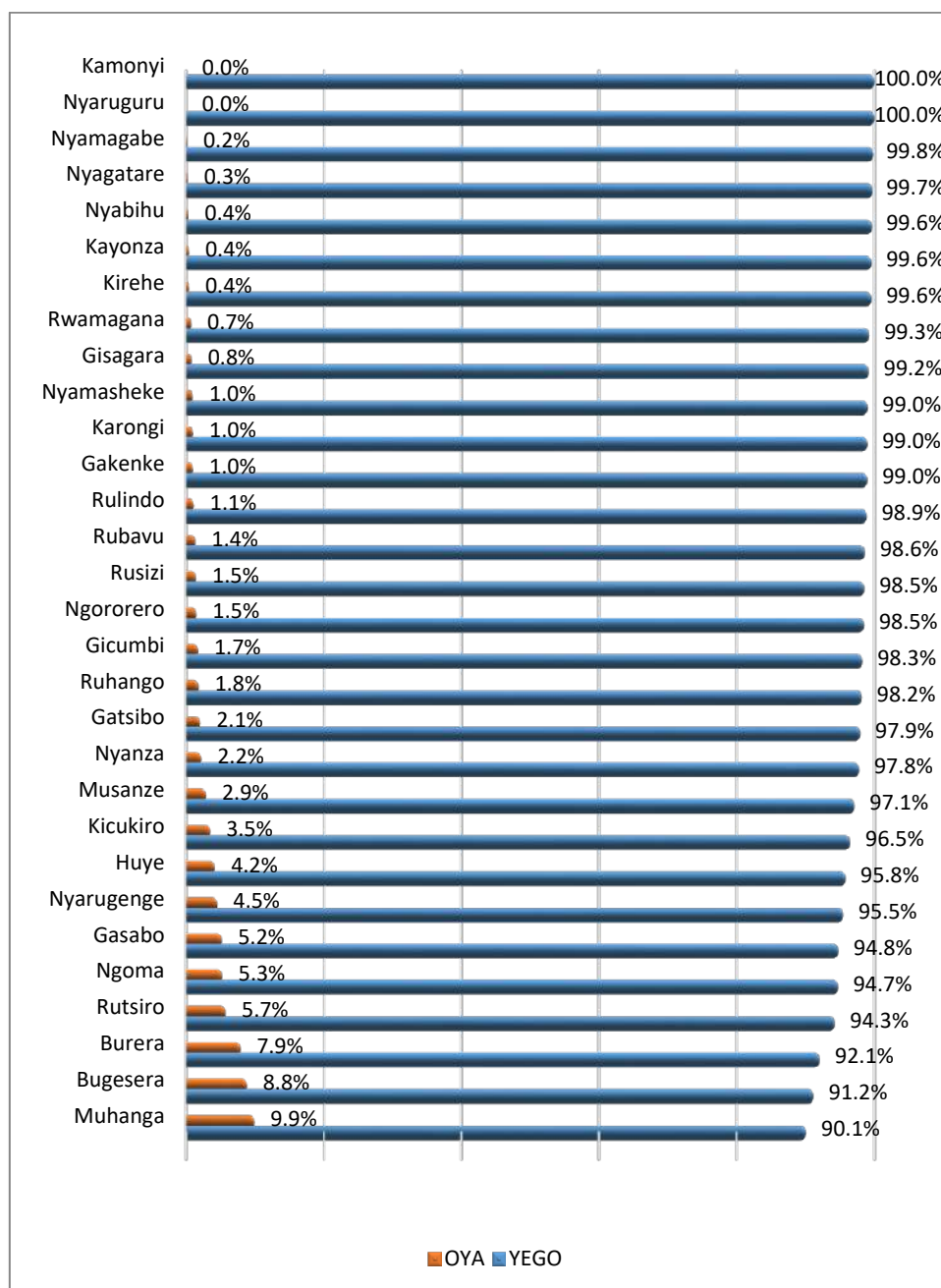
Ishusho ya 46: Urugero rw'icyizere cy'abaturage kuri 'Sosiyeze sivile' kuri buri Karere



Imikorere ya sosiyeze sivile ivugwaho mu buryo bunyuranye nk'uko bigaragara mu ishusho iri hejuru. Hamwe bayiha amanota menshi mu gihe ahandi bayihaye make bitewe n'uko babibona. Mu ishusho ry'imiyoborere ryatanzwe na RGB mu 2019, uruhare rwa sosiyeze sivile mu nkingi yo 'Kugira uruhare no kudahaza' rwagize amanota yose hamwe angana na 72.45%. Ibi rero ni ibintu bifatika byerekana ko abaturage bishimira ku buryo bugereranyije uruhare rw'imiryango itegamiye kuri Leta (sosiyeze sivile) mu guteza imbere ubwiyunge.

Naho ku bijyanye na Komisiyo y'Igihugu yo Kurwanya Jenoside bagaragaje ibi bikurikira:

Ishusho ya 47: Urugero rw'icyizere cy'abaturage kuri 'Komisiyo y'Igihugu yo Kurwanya Jenoside' byatanzwe muri buri Karere

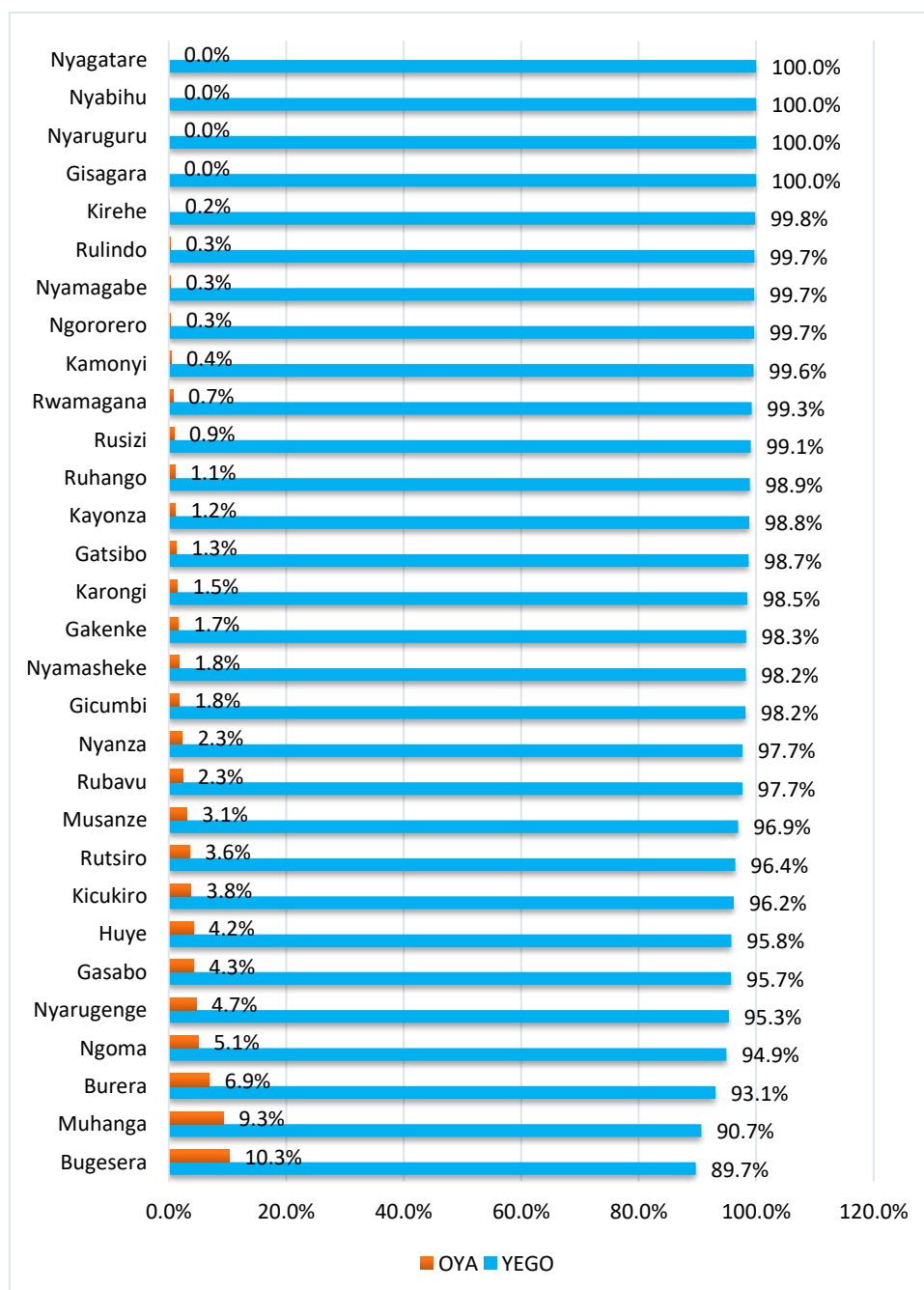


Komisiyo y'igihugu ishinze kurwanya Jenoside (CNLG), yashyizweho n'Itegeko N°09/2007 ryo ku wa 16/02/2007, riteganyaga ko iyo komisiyo ari ikigo cy'igihugu, cyigenga kandi gihoraho. Ifite ubuzima gatozi, kandi ikigenga mu buyobozi n'umutungo. Komisiyo ifatanyaga cyane na Minisiteri ifite kwibuka mu nshingano zayo. Inshingano zayo ni ugukumira no kurwanya jenoside, ingengabitekerezo yayo no guhashya ingaruka zayo. Komisiyo ikora ibikorwa byinshi birimo gutegura ibikorwa ngarukamwaka byo kwibuka Jenoside yakorewe Abatutsi. Kubera iyo mpamvu, abaturage bazi iki kigo kandi bagifitiye n'icyizere bishingiye ku nshingano zacyo zihuriza Abanyarwanda bose mu bikorwa byo kurwanya ingengabitekerezo

ya jenocide no gukomeza kwibuka Jenocide yakorewe Abatutsi. Uku kugaragara mu baturage nibyo bisobanura icyizere ifitiwe mu gihugu hose.

Ku bijyanye na Komisiyo y'Igihugu y'Ubumwe n'Ubwiye, ishusho ikurikira iratanga ibindi ibisobanuro:

Ishusho ya 48: Urugero rw'icyizere cy'abaturage kuri 'Komisiyo y'Igihugu y'Ubumwe n'Ubwiye ' muri buri Karere

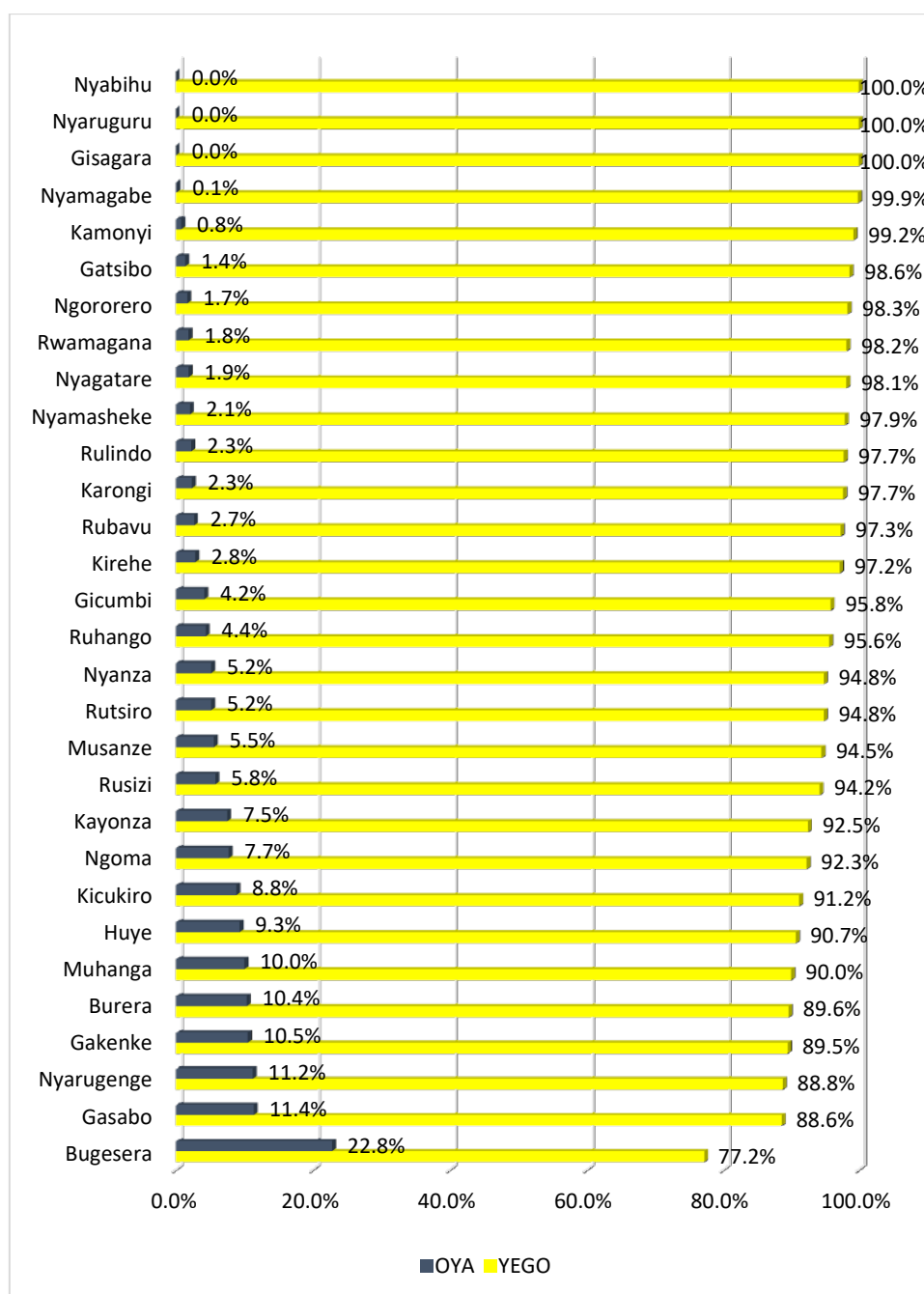


Komisiyo y'Igihugu y'Ubumwe n'Ubwiye (NURC) yashyizweho muri Werurwe 1999 hagamijwe guteza imbere ubumwe n'ubwiye mu Banyarwanda nyuma ya Jenocide yakorewe Abatutsi mu 1994 kugira ngo igaragaze intambwe ikomeye mu guhindura, ku buryo bufatika, ingaruka z'imiyoborere mibi ishingiyeye ku ivangura no ku guheza bamwe.

Iyo Komisiyo yabaye urwego rw'ingirakamaro mu nzira yo gushyira mu bikorwa politiki y'ubumwe n'ubwiye, kwizerana kw'abaturage n'imibanire myiza biganisha ku ntego nyamukuru yo kugera ku gihugu cyunze ubumwe. Abaturage bamaze igihe kinini bakorana na Komisiyo y'Igihugu y'Ubumwe n'Ubwiyunge. Iyo komisiyo irazwi mu baturage binyuze mu bikorwa byinshi. Ntibitangaje kubona abaturage bazi neza gahunda zayo kandi bakishimira uruhare rwayo mu guteza imbere ubwiye ariyo ntego nyamukuru yo kubaka u Rwanda rwunze ubumwe.

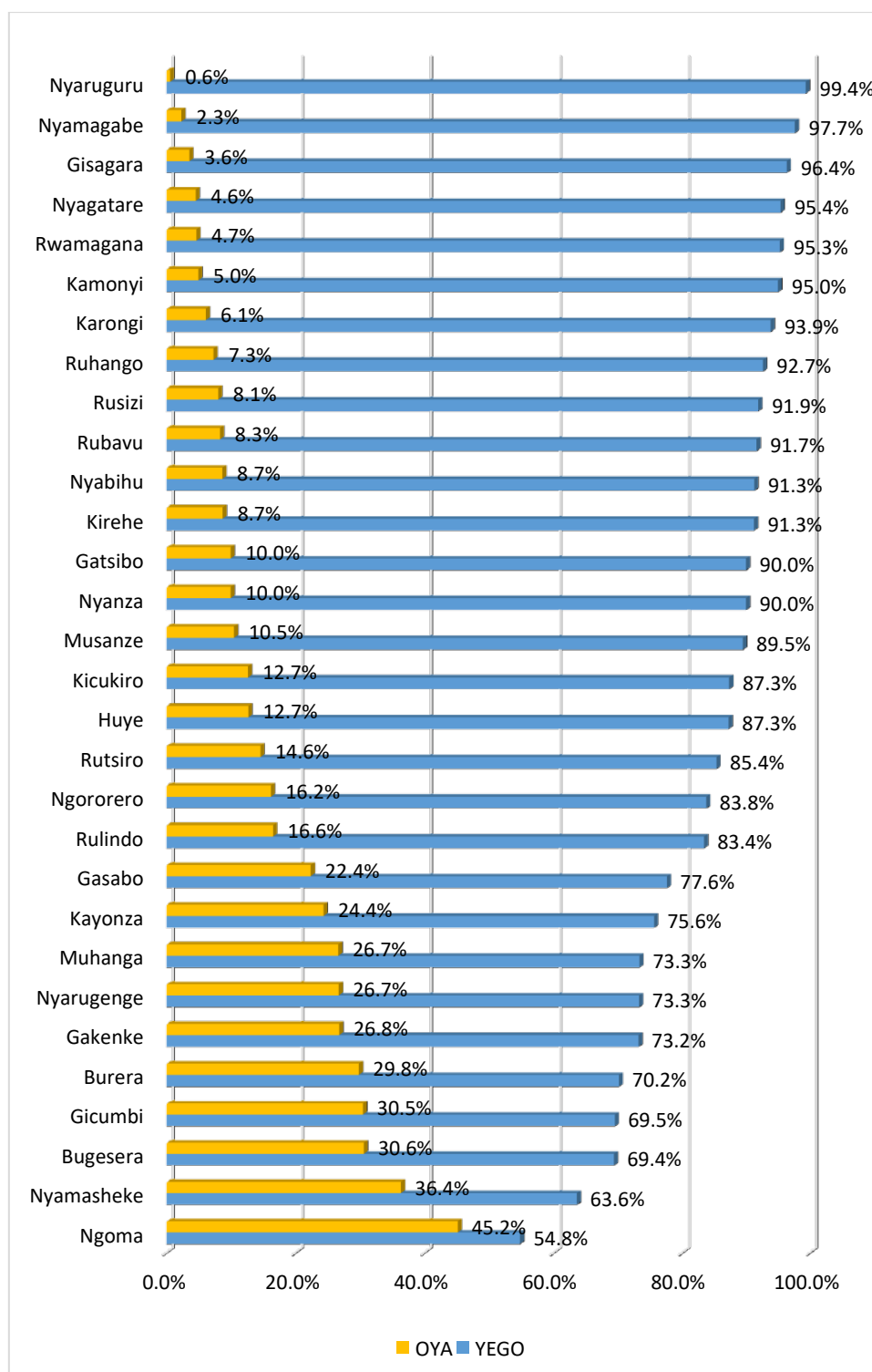
Ishusho ikurikira iratanga impuzandengo ku cyizere kigirirwa Komisiyo y'Igihugu y'Amatora muri buri Karere.

Ishusho ya 49: Urugero rw'icyizere cy'abaturage kuri 'Komisiyo y'Igihugu y' Amatora' kuri buri Karere



Komisiyo y'Igihugu y'Amatora (NEC) ishinze gutegura no gukoresha amatora ndetse no gutangaza ibyavuye muri ayo matora mu gihugu. Iyi komisiyo yashyizweho n'itegeko kandi ifite inkomoko mu biteganyijwe mu Masezerano y'Amahoro ya Arusha yashyizweho umukono hagati ya guverinoma y'u Rwanda n'Umuryango wa FPR-Inkotanyi mu 1993. Urebye amatora menshi Guverinoma yateguye ndetse n'abayihagarariye mu Turere, Komisiyo y'Amatora ishinze imizi mu baturage. Ibi bisobanura ko abaturage bamenye uruhare rwayo ndetse n'ibipimo bayihaye ku itangwa rya serivisi ndetse no ku nshingano zayo mu gihugu hose.

Ishusho ya 50: Urugero rw'icyizere cy'abaturage kuri buri Karere ku 'Mitwe ya politiki'

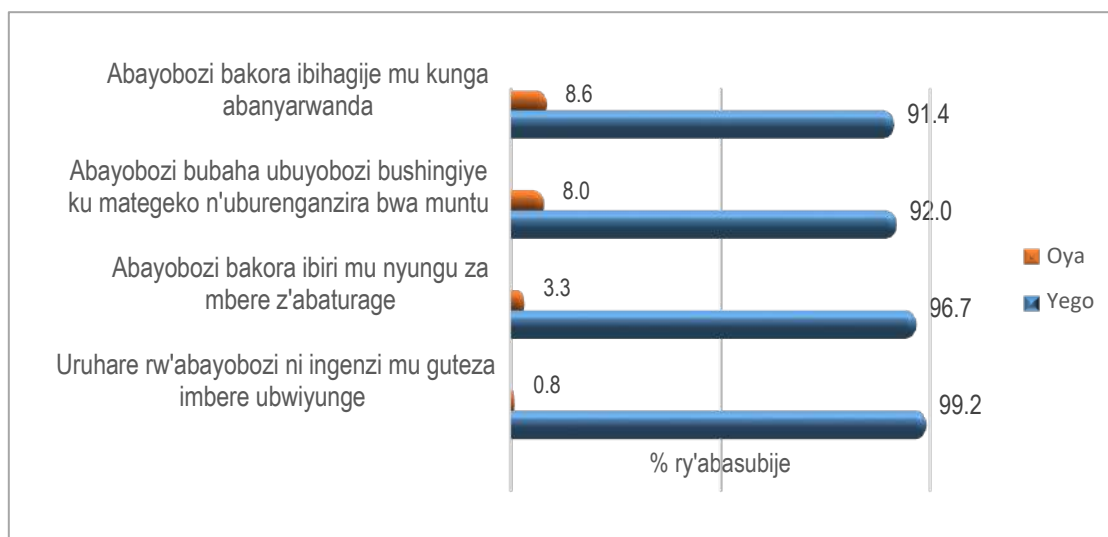


Imitwe ya Politiki igira uruhare runini mu bumwe n'ubwiyunge bw'Abanyarwanda. Nk'uko bigaragara mu ishusho iri hejuru, umubare munini w'abaturage (hejuru ya 83%) bashima uruhare rw'Imitwe ya Politiki mu guteza imbere ubwiyunge, bigaragazwa n'icyizere bayifitiye.

4.4.2. Iyemeranyijwe ku mikorere y'abayobozi

Ubuyobozi bugena gahunda yigihugu kandi aho imikorere y'abayobozi Atari myiza, icyizere cy'abaturage kiba gito, kandi gushishikariza abaturage nta cyizere bituma kugera ku ntego z'igihugu bigorana cyane. Abayobozi bafite uruhare runini mu kunga abaturage. Ubuyobozi bubi bwakoresheje amacakubiri na jenocide ariko ubuyobozi bwiza bukoresha za nzira mu kugarura ubumwe mu bantu.

Ishusho ya 51: Iyemeranyijwe ku mikorere y'abayobozi



Icyizere cy'abaturage kigaragaza uruhare rw'abayobozi mu guteza imbere ubwiyunge gikomeje kwiyongera. Ibyo bikaba bigaragazwa n'uko 99.2% by'abasubije bagaragaje ubwitange bw'abayobozi babo mu bwiyunge bw'igihugu. Amakuru yakusanyijwe mu buryo bw'ibitekerezo yemeranya n'uruhare rukomeye abayobozi bagira mu guteza imbere ubwiyunge. Mu kiganiro, umwe mu batanze ibitekerezo muri ubu bushakashatsi yagize ati:

Uruhare rw'abayobozi mu bwiyunge ni ingenzi cyane. Ubumwe bw'Abanyarwanda bwashyize n'abayobozi, kandi niba uyu munsu dukomeje gutera intambwe mu kubaka ubumwe bwacu, ahanini tubikesha ubuyobozi bwiza n'abayobozi beza. Rero, icyo twita ubuyobozi ni rwo rufunguzo rw'ubwiyunge, kandi umuyobozi wese agomba kuba urwo rufunguzo rufungura umuryango w'ubwiyunge (KI1).

Ibipimo ku kumenya niba abayobozi bakora ibifitiye inyungu abaturage byagaragaje 96.7%, byariyongereye kuva kuri 95.2% mu 2015. N'ubwo bimeze bityo ariko, ku bijyanye n'uko abayobozi bubaha amategeko n'uburenganzira bwa muntu, igipimo cyo muri 2020 kiri kuri 92.0% habayeho igabanuka ugereranyije na 95.7% muri 2015. Amakuru yakusanyijwe mu buryo bw'ibitekerezo ahuza n'ibyo ko imikorere mibi ya bamwe mu bayobozi b'inzeho

z'ibanze bananiwe guha abaturage serivisi zikenewe uko bikwiye. Umwe mu bitabiriye ubushakashatsi yasobanuye ibi bikurikira:

Ugomba kwibaza impamvu abaturage bahora bumva ko ibibazo byabo byakemurwa na Perezida cyangwa Minisitiri gusa aho kuba Umunyamabanga Nshingwabikorwa w'Umurenge cyangwa w'Akagari bibegereye. Ibi bituma umuntu yibaza niba abayobozi ku rwego rw'ibanze bafite ubushake n'ubushobozi bwo gukemura ibibazo by'abaturage. Ubu ni ubuyobozi bubi (KI22).

Amagambo avugwa hejuru yerekana ko abaturage bamwe benda gutakaza icyizere mu bushobozi bw'abayobozi b'inzego z'ibanze mu gukemura ibibazo byabo, akaba ari nayo mpamvu bagomba gutegereza kugeza igihe Perezida wa Repubulika cyangwa Minisitiri runaka azazira. Muri rusange, iyo abantu bakomeye gutyo, cyane cyane Perezida, basuye uturere, abaturage baturuka mu midugudu itandukanye kugira ngo bereke Perezida ibibazo abayobozi banze cyangwa bananiwe gukemura. Uwashubije aha haruguru aribaza impamvu umuyobozi wahawe ububasha mu nzego zegerejwe abaturage mu Rwanda yananiwe gukemura ibibazo by'abaturage. We abona ko ari ubuyobozi bubi. Byongeye kandi, abitabiriye ubushakashatsi bahujije ingorane z'ubuyobozi bubi n'ibibazo byo kongerera ubushobozi abaturage no kugira uruhare mu miyoborere. Hano, impaka zihuza politiki yo kwegereza ubuyobozi abaturage, intego nyamukuru yabyo ikaba ari ukwegera serivisi abaturage, kongerera ubushobozi abaturage no kugira uruhare mu miyoborere. Ababajijwe bavuga ko uko ubushobozi na serivisi byegerezwa abaturage, niko abaturage bafite amahirwe menshi yo kugira uruhare mu gufata ibyemezo bigamije iterambere ryabo.

Mu gihe ababajijwe bashimye cyane politiki yo kwegereza ubuyobozi abaturage kimwe n'ingamba zinyuranye zashyizweho kugira ngo uburenganzira bw'abaturage bwubahirizwe, ndetse n'abaturage bagire uruhare mu gufata ibyemezo nk'uko amategako abiteganyaga, basanga abayobozi b'inzego z'ibanze bakomeje guhura n'ibibazo bijyanye n'ishyirwamubikorwa rya politiki na gahunda nziza ku bibazo bya buri muni by'abaturage. Umwe muri bo yabisobanuye mu buryo bukurikira, agira ati:

"Ikibazo kivuka iyo ushaka guhuza izi gahunda n'ibibazo bya buri muni by'abaturage. Ku ruhande rumwe, urasanga bimwe byihutirwa bivuguruzanya hagati y'ibiva ku rwego rw'igihugu n'ibyo abaturage bashakaga. Ku rundi ruhande, aho gukoresha inzira zishoboka z'abaturage kugira uruhare mu gufata ibyemezo, usanga abayobozi b'ibanze bakoreshe urubuga ruhari (umugoroba w'ababyeyi, umuganda, n'ibindi), nk'imiyoboro banyuramo bamenyesha abaturage ibintu byatoranyijwe ngo bishyirwe mu bikorwa (KI16)."

Undi wabajijwe yakomeje yerekana ko bamwe mu bayobozi babi ku nzego z'ibanze ari ikibazo kigomba gucyemurwa kuko babangamira imbaraga z'ubwiyunge. Dore uko yabisobanuye:

Urabizi, icyo umuturage ashakaga ni uko umuyobozi amuha serivisi akeneye. Kunanirwa k'umuyobozi cyangwa kwanga gutanga iyo serivisi bivuze byinshi. Abayobozi bagomba kumenya ko abenegihugu atari injiji nk'uko babicyeka. Nyuma ya serivisi mbi zitangwa n'umuyobozi, umuturage ashobora kumureba agatangira kwibwira ko kwanga cyangwa kunanirwa gutanga serivisi nziza bitewe n'ubwoko badahuje. Nk'uko nabikubwiye,

ikintu cyose kigabanya ubushobozi bw'umunyarwanda kubona amahirwe yamufasha gukemura ibibazo cyangwa gukora ibyo akeneye kigarura ku buryo bworoshye amateka y'amacakubiri, inzangano n'ivangura ryakorerwa amatsinda amwe y'Abanyarwanda. Ni ikibazo gikomeye ku bayobozi. Uyu munsu, umuyobozi w'ishuri ashobora kwanga kwakira umunyeshuri, uwo munyeshuri akajya kubimenyesha umuyobozi w'Akarere. Umuyobozi ashobora gutinza cyangwa kunanirwa gufasha umunyeshuri mu gihe runaka kubera impamvu zinyuranye zitari ivangura rishingiye ku moko, ariko umunyeshuri akagenda agira ati: "Nari nzi ko bidakunda! Ni gute jye, umuhungu/umukobwa wa runaka nafashwa n'uwo muyobozi!!! Ibi birerekana uburyo imikorere myiza y'abayobozi ishobora gufasha mu guteza imbere ubwiyunge, n'uburyo imikorere mibi y'abayobozi ishobora kubangamira ubwiyunge. Iyo, nk'umuyobozi, utanze serivisi nziza ku baturage, nta kibazo bagirana nawe. Bazajya bashima uburyo uri umuyobozi mwiza, n'uburyo utanga serivisi n'amahirwe angana nta vangura iryo ari ryo ryose. Ariko icyo utanze serivisi ku bantu bamwe ukananirwa cyangwa ukanga gutanga serivisi zimwe ku bandi, abo bagutakariza icyizere bagatangira kukurebera mu ndorerwamo y'amoko, bikaba bibangamira inzira y'ubwiyunge (KI13).

Ibi byavuzwe hejuru birerekana ko Abanyarwanda, kubera politiki y'amacakubiri igihugu cyanyuzemo, bashobora gusobanura byoroshye serivisi mbi bahawe bakoresheje indorerwamo z'amoko, bikaba ari ikibazo ku rugendo rw'ubwiyunge. Undi mu bitabiriye ubu bushakashatsi yasobanuye ibyo avuga ko abayobozi bafite umwanya mwiza wo guhuza impande ebyiri zifite intego zidahuye batanga serivisi nziza mu buryo butavangura.

Uyu munsu, Umuyobozi w'Akarere cyangwa Umunyamabanga Nshingwabikorwa w'Umurenge cyangwa w'Akagari ukemura neza ibibazo by'abaturage byongera amahirwe ku baturage kugira ngo bizere ubuyobozi. Umuturage wishimiye imikorere y'abayobozi, utumva ko arenganyijwe, yizera cyane ubuyobozi, kandi ibyo bituma habaho inzira nziza y'ubwiyunge (D01).

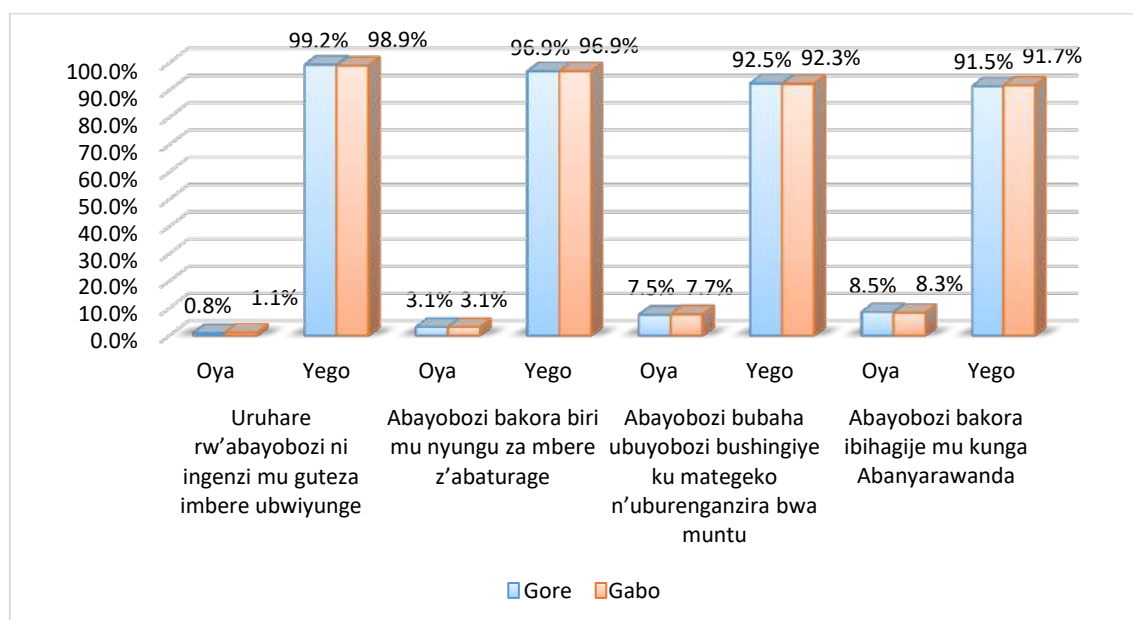
N'ubwo ubu bushakashatsi bwagaragaje ubuyobozi bubi nk'imwe mu mpamvu nyamukuru zituma icyizere cy'Abaturage no kwishimira imikorere y'abayobozi bigabanuka muri 2020 ugereranyije no muri 2015, ntabwo ubushakashatsi bwari bugamije gusobanura impamvu abayobozi bamwe na bamwe bahura n'ibibazo byo kudakemura ibibazo by'abaturage nyamara politiki yo kwegereza ubuyobozi abaturage yarashyiriweho koroherezwa kubona serivisi aho zikenewe. Bamwe mu babajijwe, ariko, babihuje n'igitutu kinini cyashyizwe ku bayobozi b'inzego z'ibanze kuva mu nzego zose, hejuru no hasi, kutagira ubushobozi ku ruhande rw'abayobozi b'ibanze bwo guhuza ibyihutirwa ku rwego rw'igihugu n'ibibazo by'ubuzima bwa buri munsu bw'abaturage, n'abandi benshi. Umwe mu bitabiriye ikiganiro yagaragaje ko atishimiye ukuntu ibibazo by'abaturage bidashyirwa imbere agira ati:

Abayobozi benshi bahugiye mu byo bita 'gahunda nini', bivuze ibikorwa remezo, iterambere ry'ubukungu... baha agaciro gacye ibyo umuturage avuga. Urugero, ubu abayobozi bahugiye mu kubaka amashuri (ku bijyanye na gahunda ya Leta yo kongera umubare w'ibumba by'amasomo mu rwego rwo kwitegura gufungura amashuri

nyuma yo kuyafunga kubera COVID-19) kandi bose bahugiye muri ibyo. Ariko uramutse ubabajije niba barigeze kugisha inama abaturage ku bijyanye nk'urugero, aho amashuri agomba kubakwa urebye intera igomba kugendwa n'abana bajya muri ayo mashuri, wasanga inama nk'izo zitigeze zibaho. Ibi ni ukubera ko, nk'uko (abayobozi) babivuga, gahunda nk'izo ziza nk'ibikorwa by'ingenzi byihutirwa bisaba ubwitange bwuzuye n'umuvuduko ukabije ("ibyo bikorwa biza bicanye maremare") (KI16).

Ubushakashatsi bwimbitse ku kibazo cyo kumenya impamvu abayobozi b'inzego z'ibanze basa n'aho bafite uruhare runini mu itangwa rya serivisi mbi no kugirana inama nke n'abaturage bugomba gukorwa kugira ngo hamenyekane byinshi ku mbogamizi z'ingamba zo kwegereza ubuyobozi abaturage ku nzego z'ibanze.

Ishusho ya 52: Uko Abagabo n'Abagore babona 'Imikorere y'abayobozi'

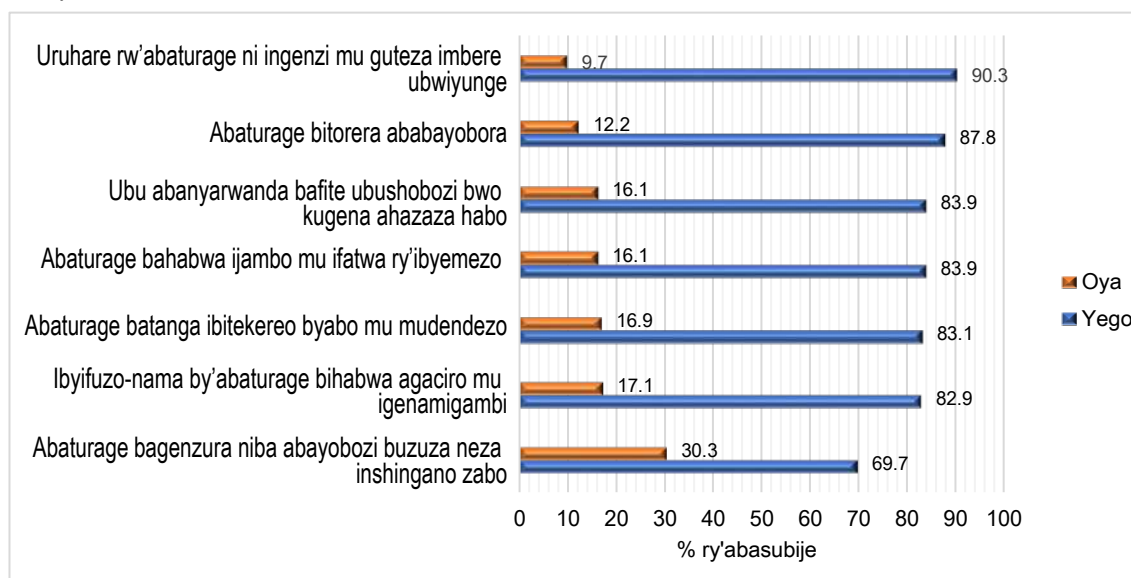


Biragaragara ko ababajijwe abagabo n'abagore bose bashimye ku rugero rwo hejuru imikorere y'abayobozi mu mu bipimo bine byakoreshejwe mu gusuzuma ibitekerezo by'abaturage kurri iyi ngingo.

4.4.3. Ibyumvikanyweho ku bijyanye no kongerera ubushobozi abaturage no kugira uruhare mu miyoborere

Guha imbaraga abaturage no gushishikariza cyangwa kongera uruhare rwabo mu miyoborere bibaha agaciro kandi bigaha ijwi abarikeneye kurusha abandi. Binateza imbere umuco w'ubuyobozi n'abaturage wo kubazwa ibyo bakora no gukorera mu mucyo.

Ishusho ya 53: Ibyumvikanyweho ku bijyanye no kongerera ubushobozi abaturage no kugira uruhare mu miyoborere



Muri ubu bushakashatsi, ubushobozi bw'abaturage n'ubwitabire buri ku kigero cya 83.1%. Ibi birenze ibyatangajwe mu bushakashatsi bwakozwe ku gipimo cy'imiyoborere (RGS) cyo mu 2019 aho buri ku kigero cya 72.68%. Nk'uko ishusho ya 53 ibigaragaza, uruhare rw'ibanze abaturage bafite mu bwiye rwasuzumwe bwa mbere mu 2020, rugaragazwa ku rugero rwa 90.3%, inkingi zimwe na zimwe zavuzwe hano zagabanutse mu bipimo ugereranyije no muri 2015. Ibipimo byo kumenya niba abaturage bagira ijamba mu byemezo bijyanye na gahunda zigira ingaruka ku buzima bwabo byasubiye inyuma kuva kuri 92.5% mu 2015 bigera kuri 83.9% mu 2020. Ni nako byagenze ku bitekerezo byo kumenya niba abaturage babaza abayobozi ibikorwa byabo, byagabanutse kuva kuri 83.4% mu 2015 bigera kuri 69.7% mu 2020, ibitekerezo ku kumenya niba abaturage bavugaga mu bwisanzure ibitekerezo byabo, byamanutse biva kuri 93.9% mu 2015 bigera kuri 83.1% mu 2020, no kugira ngo harebwe niba Abanyarwanda bafite imbaraga zo guhitamo ejo hazaza habo biva kuri 92.1% mu 2015 bigera kuri 83.9% mu 2020. Amakuru yakusanyijwe mu buryo bw'ibitekerezo ahuza kugabanuka mu manota y'ibipimo byavuzwe haruguru ku bayobozi bamwe na bamwe barya ruswa, cyane cyane ku rwego rw'ibanze, banga gutanga serivisi ku baturage keretse bahawe 'akantu' (amafaranga cyangwa ibindi bifite agaciro). Mu by'ukuri, abaturage bagenda barushaho kumva serivisi mbi no kwerekana ko batishimiye abayobozi bananiwe cyangwa banze gukemura ibibazo by'ubuzima bwa buri muni bw'abaturage, cyane cyane binyuze mu bitangazamakuru bitandukanye byigenga - ababajijwe batanze urugero rwa Radio na TV1 nk'ibyatanzwe cyane. Umwe mu bitabiriye ibiganiro mu matsinda y'ibanze yagize ati:

Mbere na mbere, reka nkubwire ko kuri jye, twe (abaturage) tugira ijamba mu byemezo byafashwe kugira ngo habeho iterambere ryacu. Iyo urebye uburyo ubuyobozi butunganijwe muri iki gihe, ubona ko abaturage bafite imiyoboro myinshi banyuzamo ibitekerezo byabo, kuva ku mudugudu kugeza ku rwego rwo hejuru. Kubw'ibyo, ngira ngo uyu muni abaturage bafite ijamba mu buyobozi bw'igihugu cyabo. N'ubwo bimeze bityo ariko, ushobora kubona abayobozi bamwe badakurikiza amategeko, ariko ibi bikorwa n'abayobozi ku giti cyabo, ntibiva mu miterere y'ubuyobozi.

Turabizi, nk'urugero, ko serivisi nziza ari uburenganzira bwa buri muturage kandi ko buri muyobozi afite inshingano yo guha abaturage serivisi nziza, ariko rimwe na rimwe turatungurwa no kubona umuyobozi runaka ateguka abaturage kwishyura serivisi igomba gutangwa nk' uburenganzira. Ibi bituma abaturage batakaza icyizere ku bayobozi babo. Ariko nk'uko nabivuze bikorwa n'umuntu runaka ntabwo ari ubuyobozi bwose (D02).

Mu gice kibanziriza iki abasubije bagaragaje ko abayobozi bamwe babi, cyane cyane mu nzego z'ibanze, ari yo mpamvu nyamukuru yatumye ibipimo ku bitekerezwa niba abayobozi bubaha amategeko n'uburenganzira bwa muntu yarasubiye inyuma mu mwaka wa 2020 ugereranyije n'umwaka wa 2015. Nk'uko bigaragara muri aya magambo yavuzwe hejuru (D02), ruswa ni cyo gisobanuro nyamukuru cyerekana impamvu abayobozi bamwe bigaragara ko bananiwe gutanga serivisi nziza ku baturage. Nk'uko uwabajijwe abigaragaza, mu gihe abaturage bazi neza uburenganzira bahabwa n'itegeko nshinga bwo kubona serivisi ku bayobozi babo ndetse n'inshingano z'abayobozi gutanga serivisi nziza, abaturage batungurwa no guhura n'abayobozi bamwe banga guha serivisi nziza abaturage keretse iyo batanze akantu (ruswa) ku muyobozi. N'ubwo uwabajijwe ashimangira ko ingero nk'izo z'abayobozi babi cyangwa barya ruswa ku giti cyabo kandi ko atari ikibazo gishingiye ku buryo ubuyobozi buteye, baracyagabanya icyizere cy'abaturage ku bayobozi babo.

Kujyana ibi ukabigeza ku rwego rw'abaturage babaza abayobozi ibyo babakorera, amakuru yakusanyijwe mu buryo bw'ibitekerezwa, ku ruhande rumwe, bashima ibyagezweho mu bikorwa byo guha imbaraga no gushyiraho uburyo butandukanye abaturage babaza abayobozi ibyo bakora. Nk'uko umwe mu basubije yabivuze,

Ubu, nta muturage wakwicecekeraga gusa iyo atanyuzwe na serivisi mbi zatanze n'abayobozi. Umuntu wese afite uburenganzira bwo gukomeza gutanga ikirego cye kugeza abonye ubutabera. Twabonye imanza nyinshi aho abaturage bavuze nabi ibyemezo by'abayobozi bamwe, bigatuma abo bayobozi bahatirwa kwegura cyangwa guhindura ibyemezo bari bafashe (D04)

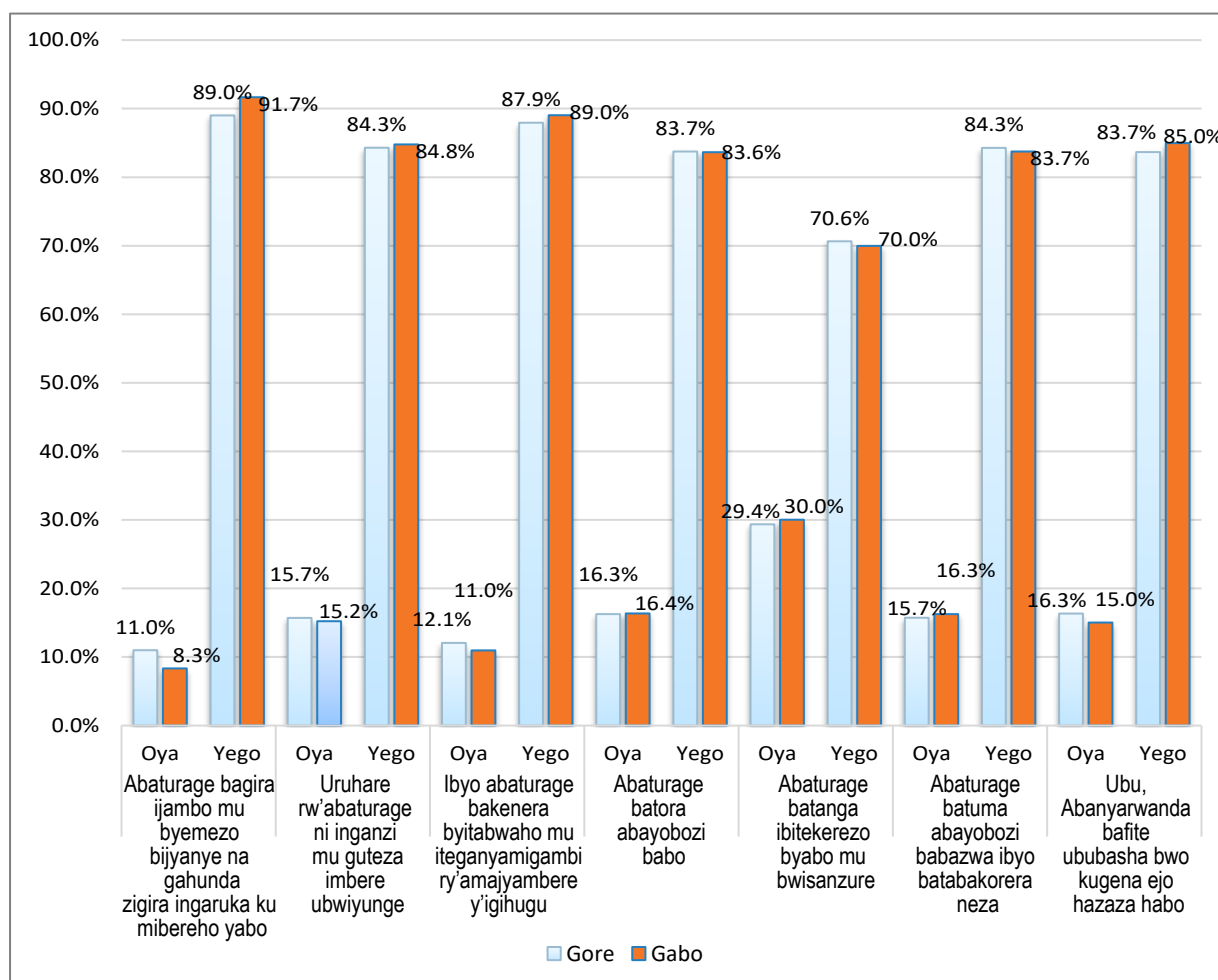
Ku rundi ruhande ariko, amakuru yakusanyijwe mu buryo bw'ibitekerezwa yerekana ko abaturage bakishaka bakibura, ku nzego z'ibanze, aho bashobora gutanga ikirego ku bitabanyuze bitewe na serivisi mbi z'abayobozi babo. Umwe mu bitabiriye ikiganiro yagize ati:

Ubu, hashyizweho uburyo butandukanye bwo gutuma abaturage bagaragaza ko batemeranya n'imikorere y'abayobozi, ariko nta kigo/urwego ruri mu nzego z'ibanze aho umuturage ashobora gutanga ikirego iyo ababajwe n'ibikorwa by'umuyobozi runaka. Uburyo buriho busa ni nk'uko mu Kinyarwanda bavugaga ngo "usanga uwo urega ari we uregera" bivuze ko abayobozi aribo bacamanza babo, cyangwa ko abaturage bisanga bagomba gutanga ibirego kuri abo bayobozi nyine bashinja (KI18).

Ibyo abitabiriye ubushakashatsi bavuze haruguru aha bishobora kumvikana nk'ikibazo mu rwego rw'ubuyobozi, kuko, nk'uko byagaragaye muri ubu bushakashatsi, uko abayobozi benshi bananiwe kwakira no gukemura ibibazo by'abaturage, niko batakaza icyizere mu baturage. Politiki yo kwegereza ubuyobozi abaturage mu Rwanda itanga inzego zitandukanye, nka Komite Njyanama (Inama Njyanama) ku nzego z'ibanze zigamije guhagararira inyungu z'abaturage no gutuma abayobozi mu nzego z'ibanze babazwa ibyo badakora neza, ariko iyo izo nzego zananiwe guhagararira neza no kurengera inyungu z'abaturage, abaturage ntibabatandukanya n'abayobozi batavuga rumwe. Rero, mu gihe hari ikigo ku rwego rw'ibanze, nk'uko byavuzwe n'uwasubije (KI18), byafasha cyane. Abantu bagomba gutekerezza uburyo ikigo gisa n'iki kivugwa cyaba gitandukanye n'ibiriho; cyangwa bakareba niba igikenewe gishobora kuba ari ugusobanukirwa neza imbogamizi uburyo bwifashishwa buhura nazo mu guhagararira no kurengera inyungu z'abaturage no gutanga ingamba zikwiye zo kunoza ibibakorerwa.

Ibitekerezo ku kongerera ubushobozi abaturage no kugira uruhare mu miyoborere hakurikijwe abagabo n'abagore bisa nk'aho bigaragaza imyumvire imwe ku bagabo n'abagore, nkuko bigaragara ku ishusho ya 54 ikurikira:

Ishusho ya 54: Ibitekerezo ku 'kongerera ubushobozi abaturage no kugira uruhare



Hafi muri ibi bice birindwi byose byagaragajwe byo guha imbaraga no kugira uruhare byakoreshejwe muri ubu bushakashatsi, ababajijwe b'abagabo n'abagore bagaragaza imyumvire yegeranye kandi ari ku rugero rwo hejuru ku bipimo byasuzumwe.

4.4.4 Incamake y'ibyavuye ku ngingo y' icyizere n'uruhare by'abaturage mu miyoborere

Iki gice cyerekana ibyasubijwe kuri iyi ngingo. Igitekerezo cyari, « uko abaturage benshi bemeza ko abayobozi n'inzego baha agaciro ubwiye mu buzima bwabo bwa buri muni, hamwe n'uko abaturage bagira uruhare bakanaha imbaraga imiyoborere, niko ubwiye bushoboka». Tuributsa ko ibisubizo, nk'uko byatanzwe muri ubu bushakashatsi, byemeje cyane icyi gitekerezo cyari cyitezwe. Ni muri urwo rwego, imbonerahamwe ikurikira yerekana urugero mpuzandengo rw'icyo gipimo muri 2010, 2015 no muri 2020 :

Imbonerahamwe ya 12: Impuzandengo y'igipimo ku cyizere n'uruhare rw'abaturage mu miyoborere

Inkingi	Ibipimo	Ibisubizo (%) in 2010	Ibisubizo (%) in 2015	Ibisubizo (%) in 2020
Ikizere n'uruhare rw'abaturage mu miyoborere	Uruhare rw'inzego			
	1. Guveninoma (Urwego rukuru rw'igihugu)	92.4	95.8	96.5
	2. Inteko Ishinga Amategeko (Sena n'Umutwe w'Abadepite)	91	91.1	94.9
	3. Inzego z'ubuyobozi bw'ibanze	84	87.4	96.6
	4. Inzego z'ubutabera	90	89.3	91.3
	5. Komisiyo y'Igihugu y'Amatora		87.5	94.7
	6. Komisiyo y'Igihugu y'Ubumwe n'Ubwiyunge		94.3	97.6
	7. Komisiyo y'Igihugu yo Kurwanya Jenocide		93.9	97.4
	8. Urwego rw'Umuvunyi		85.7	92.3
	9. Inzego z'Umutekano		92.1	97.6
	10. Itangazamakuru	69.2	77.2	94.6
	11. Komisiyo y'Igihugu y'Uburenganzira bwa Muntu		90.5	95.6
	12. Sosiyete sivile/Ibigo bitegamiye kuri Leta	70.3	70.8	84.6
	13. Imitwe ya Politiki	53.7	73.1	84.9
	14. Inama Njyanama (z'Uture, Imirenge, Utugari)			95.1
	15. Komisiyo y'Itorero ry'Igihugu			96.0
	16. Inama y'Igihugu y'Imiyoborere			93.0
	Guha ubushobozi abaturage no gutuma bagira uruhare mu miyoborere			
	17. Uruhare rw'abaturage ni ingenzi mu guteza imbere ubwiye			90.3
	18. Abaturage bafite ijamba mu byemezo biyanye na gahunda zigira ingaruka ku buzima bwabo	52.3	92.5	83.9
	19. Abaturage bitorera ababayobora	93.8	95.4	87.8

20. Ibyo abaturage bakeneye byitabwaho mu iteganyamigambi rigamiye iterambere ry'igihugu			82.9
21. Abaturage babaza abayobozi babo ibyo babakorera		83.4	69.7
22. Abaturage batanga ibitekerezo byabo mu bwisanzure		93.9	83.1
23. Ubu Abanyarwanda bafite ububasha bwo kugena ahazaza habo	56.5	92.1	83.9
Imikorere y'abayobozi			
24. Uruhare rw'Abayobozi ni ingenzi mu guteza imbere ubwiyunge		95.3	99.2
25. Abayobozi bakora ibiri mu nyungu z'abaturage	80.7	95.2	96.7
26. Abayobozi bubaha kugendera ku mategeko n'uburenganzira bwa muntu		95.7	92.0
27. Abayobozi bakora ibihagije mu kunga Abanyarwanda			91.4
IMPUZANDENGO			90.6

Muri make, habaye igabanuka ku bipimo bimwe na bimwe hagati ya 2015 na 2020. Muri ibyo gipimo harimo no kumenya niba abaturage bafite ijamba mu byemezo biyanye na gahunda zigira ingaruka ku mibereho yabo, aho byagabanutse kuva kuri 92.5% mu 2015 kugera kuri 83.9% mu 2020, ubushobozi bw'abaturage bwo kubaza abayobozi ibyo babakorera bwamanutse buva kuri 93.4% mu 2015 bugera kuri 69.7% mu 2020, ndetse n'uburyo abayobozi bubahiriza kugendera ku mategeko n'uburenganzira bwa muntu byavuye kuri 95.7% mu 2015 bigera kuri 92.0% mu 2020. Ikindi gipimo cyagaragaje igabanuka ni ukumenya niba abaturage batora abayobozi babo byamanutse bava kuri 95.4% mu 2015 bigera kuri 87.8% mu 2020. Igipimo cyasuzumye icyizere abaturage bafitiye inzego zigira uruhare mu bwiyunge cyerekanye kuzamuka ku bipimo byose. Igipimo rusange ku nkingi yose cyabaye 90,6% byerekana gutera imbere gato uvuye kuri 88.4% byo mu 2015.

4.5. Umutekano n'imibereho myiza

Ibiyanye n'umutekano nk'uko bigenda bivugwa mu nyandiko zinyuranye byagiye bihinduka kuva mu 1940 byerekana ku buryo bwimbitse kandi bwagutse imitekerereze ya kera ku ntambara, igisirikare, ingamba zikomeye z'igihugu na politiki y'uturere. Ibivugwa mu nyandiko z'ubu birimo ibintu bitatu bitandukanye n'ibisanzwe bivugwa mu za kera. icya mbere ni uko ibivugwa mu buvanganze bushya bifata umutekano, aho kuvuga kwirwanaho cyangwa intambara, nk'igitekerezo nyacyo cy'ingenzi; iri hinduka ry'imitekerereze ryerekana akamaro k'imibanire myiza y'abaturage n'isano iri hagati y'ibihungabanya umutekano wa gisirikare n'ibatari ibya gisirikare n'ahari intege nke. icya kabiri ni uko ibi bivugwa mu nyandiko bitandukanye kuko bikemura ibibazo bishya byatewe n'Intambara y'Ubutita ndetse no kwirukira intwari za kirimbuzi. icya gatatu ni uko ibi bivugwa mu buvanganze ubu usanga byandikwa cyane n'abasivili kuruta uko abasirikari babikoraho nk'inyandiko z'urwego rwo hejuru (Buzan et al, 2009).

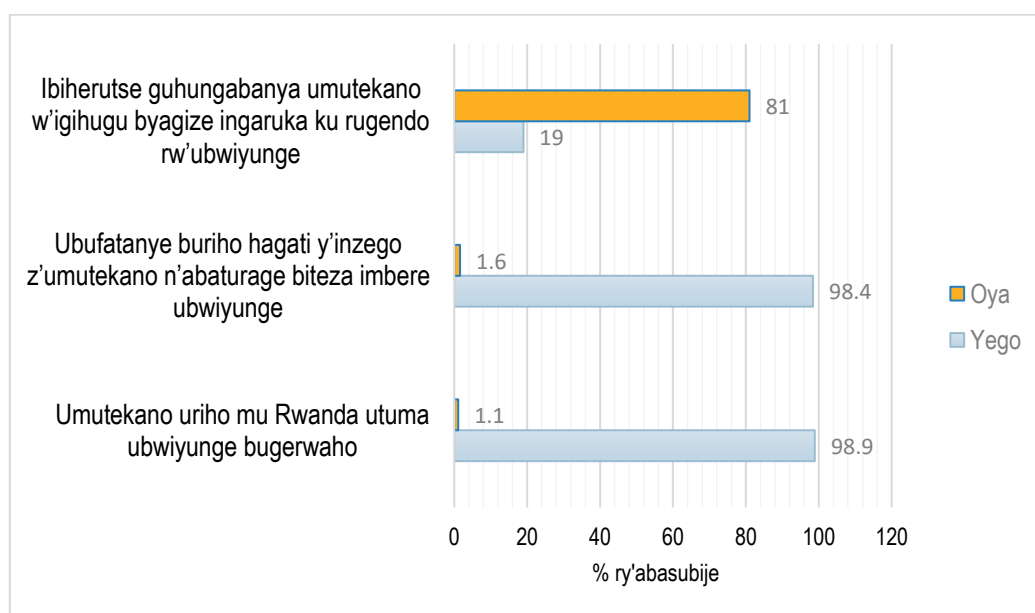
Ng'uko uko umutekano w'abantu wibohoye ugahinduka igitekerezo cy'ingenzi cy'abashakashatsi n'abashinzwe kuwubungabunga (Buzan et al., 2009). Mu by'ukuri, mu isi ya none, abantu batewe impungenge n'ibibazo byinshi: yego birimo intambara, ariko kandi

n’ubukene, inzara, gukandamizwa muri politiki, no kwangirika kw’ibidukikije, tubivuze muri make (Peoples et al., 2010). Ni muri urwo rwego, gahunda y’umutekano yaguwe ikaza ikubiyemo ibibazo nk’ubukene n’uburezi, bivuze ko abantu bumva bafite umutekano bitatewe gusa no gukumira ibiwuhungabanya bya gisirikare bijyanye n’imyumvire gakondo ishingiyeye ku mutekano wa Leta, ahubwo binyuze no mu kurwanya ibitera ubukene, ubuzima bubi, kwangirika kw’ibidukikije, n’ibindi (op cit., 2010). Kugira ngo rero umenye neza uko umutekano uhagaze n’imibereho myiza, iyi raporo ivuga ku bipimo bine byaganiriweho mu bice bikurikira:

4.5.1. Umutekano w’igihugu n’ubwiye

Igitekerezo cy’umutekano w’igihugu gikubiyemo ubushobozi bw’igihugu runaka bwo kurinda no kurengera abaturage bacyo. Uterwa n’ibintu bitandukanye birimo aho igihugu gihereye, uko politiki imeze muri rusange, n’uburyo abaturage bagira uruhare mu miyoborere, n’ibindi. Muri iki gice, uko umutekano w’igihugu uteye birigwa bijyanye n’urugendo rw’ubwiye, kandi ishusho ikurikira irerekana ibitekerezo by’Abanyarwanda muri urwo rwego:

Ishusho ya 55: Umutekano w’igihugu n’ubwiye

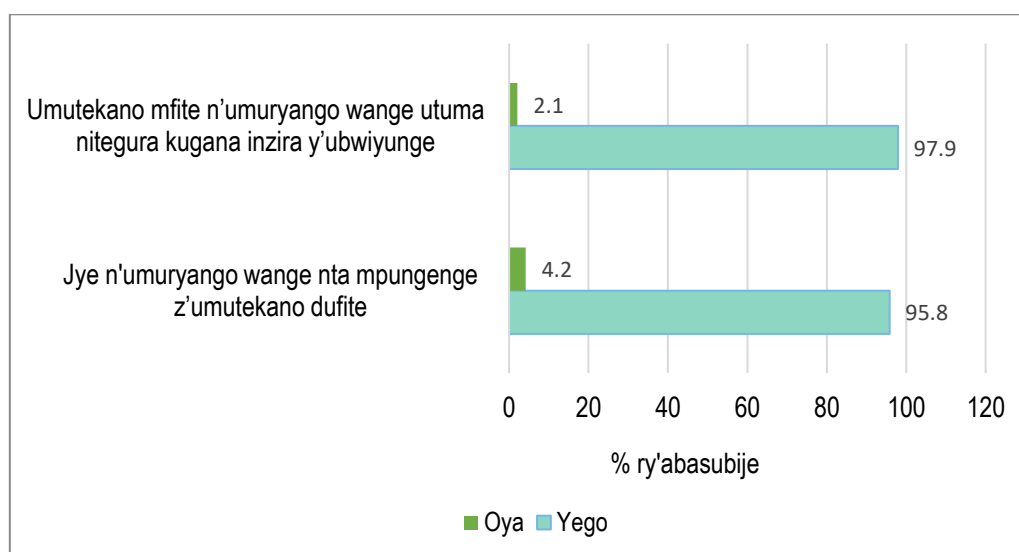


Hagati ya 2015 na 2020, u Rwanda rwagize ibibazo by’umutekano muke nko kugaba ibitero kw’imitwe y’iterabwoba yitwaje intwari mu Turere twa Nyuguru, Nyamasheke na Burera. Mu rwego rwo gusuzuma niba ibintu nk’ibi byaragize ingaruka ku nzira y’ubwiye, ibisubizo ku mibare yavuzwe haruguru byerekana ko 81% batahaye ko hari ingaruka z’umutekano muke mu rugendo rw’ubwiye. N’ubwo 19% by’abasubije batekereze ko ibibazo by’umutekano muke bishobora kuba byaragize ingaruka ku bwiye, abarenga 80% ntibabibona gutyo. Byongeye kandi, 98.4% by’abasubije bemeza ko inzego z’umutekano zifatanye ubufatanye bwiza n’abaturage, bikaba biteza imbere ubwiye. Iyi shusho nziza igaragazwa cyane na 98.9% by’Abanyarwanda babona ko umutekano uriho ubu utuma ubwiye bushoboka.

4.5.2. Umutekano w'umuntu ku giti cye n'ubwiyunge

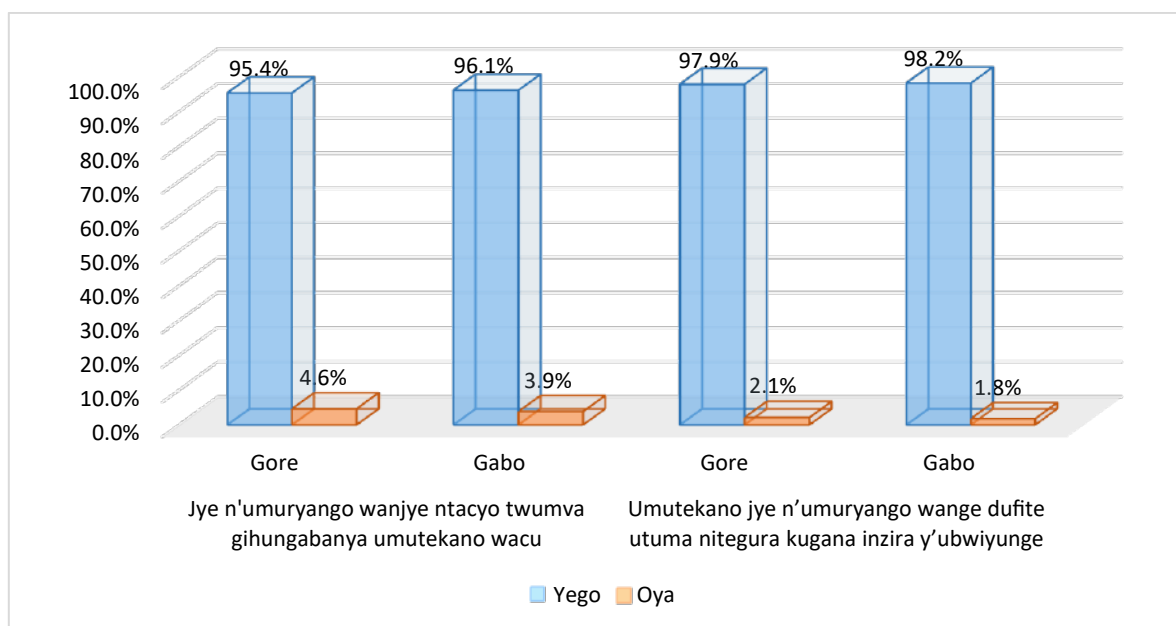
Usibye umutekano w'igihugu, hasuzumwe kandi uko umutekano n'imibereho myiza bimeze mu bijyanye n'umutekano bwite w'umuturage, igitekerezo cyerekana ko hari imbaraga zihariye zashyizwe mu kugabanya amahirwe y'ibyaha bikorwa, no guhangana n'ibyo byaha mu gihe bibaye. Kugira ngo hasuzumwe iyi ngingo y'umutekano, raporo yibanze ku rwego rw'umuryango, yiga ibitekerezo by'abagize umuryango ku bijyanye n'umutekano wabo bwite n'ubwiyunge, nk'uko bigaragazwa n'ishusho ikurikira:

Ishusho ya 56: Umutekano bwite w'umuturage n'ubwiyunge



Nk'uko byagaragajwe hejuru muri iyi shusho, Abanyarwanda barenga 97% babona ko urugero rw'umutekano bafite ku rwego rw'umuryango bituma bagira icyizere cyo kugira uruhare mu bwiyunge, kuko nta kintu babona kibangamiye umutekano wabo (95.8%). Kugira ngo winjire muri uru rwego rw'umutekano w'umuntu ku giti cye, ishusho ikurikira irerekana ibitekerezo byatanze ukurikije igitsina.

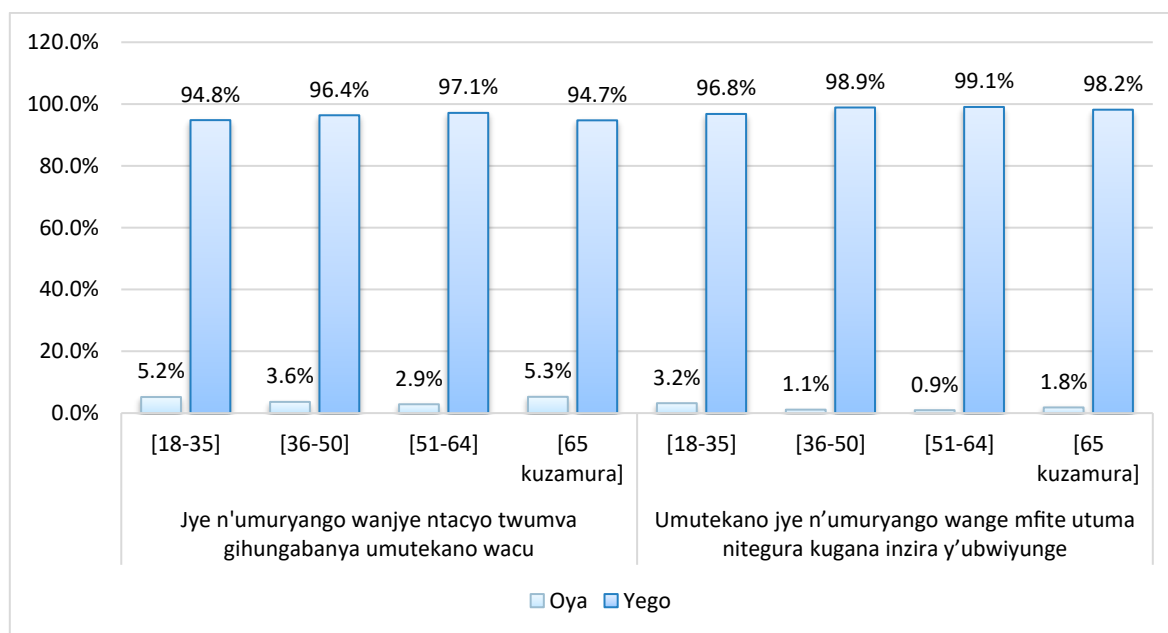
Ishusho ya 57: Ibyagaragajwe ku ‘umutekano’ w’umuntu ku giti cye n’ubwiyunge’ ukurikije abagabo n’abagore



Ishusho ya 57 yerekana uko Abanyarwanda babona isano iri hagati y’umutekano w’umuntu ku giti cye n’ubwiyunge, nk’uko byagaragajwe ukurikije igitsina. Nk’uko umuntu ashobora kubibona kuri iyi mibare yavuzwe haruguru, 95.4% by’ababajijwe b’igitsina gore bagaragaje ko bumva bafite umutekano w’umubiri, mu gihe 96.1% b’igitsina gabo babyumva kimwe. Mu buryo nk’ubwo, 97,9% by’igitsina gore bemeza ko umutekano bafite mu muryango no ku giti cyabo ari mwiza bihagije ku buryo utuma bagana inzira y’ubwiyunge bafite icyizere, mu gihe 98.2% b’igitsina gabo bemeza ko bafite imyumvire imwe. Iri janisha, n’ubwo harimo itandukaniro rito riri hagati y’ab’igitsina gabo n’ab’igitsina gore, ni icyerekana igipimo kiri hejuru cy’umutekano w’igihugu, nk’uko bigaragara mu ishusho ya 57.

Inzira imwe ishobora kugaragara mu gihe umuntu atandukanyije ibitekerezo k’umutekano w’umuntu ku giti cye n’ubwiyunge ukurikije imyaka. Ishusho ikurikira iratanga ibisobanuro birambuye.

Ishusho ya 58: Ibijyanye n'Umutekano w'umuntu ku giti cye n'ubwiyunge ukurikije icyiciro cy'imyaka



Iyi mibare yo mu ishusho ya 58 irerekana ko Abanyarwanda bari hagati y'imyaka 51 na 64 bumva bafite umutekano ku mubiri, haba ku giti cyabo ndetse no ku muryango wabo (97.1%). Icyo cyiciro kimwe cy'imyaka cyongeye kugira ijanisha ryo hejuru (99.1) mu bijyanye no kumenya niba umutekano umuntu afite ku giti cye no ku rwego rw'umuryango bimworohereza kujya mu bikorwa by'ubwiyunge. icyerekezo ku byiciro byose by'imyaka kiri hejuru ku bijyanye n'uko umutekano uhagaze ubu hamwe n'icyizere cyo kugira uruhare mu bikorwa by'ubwiyunge. Ariko, nta wabura kuvuga ko icyiciro cy'imyaka 18 kugeza 35 (urubwiruko) n'icy'imyaka 65 no hejuru (abageze mu za bukuru) bagaragaza igipimo kiri hejuru ku rwego rwo kumva bafite umutekano w'umubiri ku rwego rw'umuntu ku giti cye no ku rw'umuryango. Mu by'ukuri, ku kibazo cyo kumenya niba batigeze bumva ko hari ikibazo kibangamiye umutekano wabo bwite, ibi byiciro byombi bavuze 'oya' kuri 5.2% na 5.3%, mu gihe Abanyarwanda bari hagati y'imyaka 36 na 50, n'abari hagati ya 51 na 64 basubije 'oya' kuri 3,6% na 2,9%.

Imyumvire imwe yo kumva ko nta mutekano yongeye kugaragara ku mubare munini w'icyiciro cy'urubwiruko ugereranyije n'abandi, kuko 3,2% by'abari hagati y'imyaka 18 na 35 aribo bavugaga ko umutekano bishimira ubu ku giti cyabo no ku rwego rw'umuryango udatuma bumva biteguye gukora ibikorwa by'ubwiyunge. Amakuru yakusanyijwe mu buryo bw'ibitekerezo yahujije iyi myumvire y'umutekano muke mu rubwiruko n'ubushomeri buriho. Umwe mu basubije yagize ati:

Hari abantu benshi, cyane cyane urubwiruko, badafite akazi gatuma binjiza amafaranga. Aba bantu muri rusange bagira ibitekerezo bibi ku manywa n'inzozo mbi nijoro. Kudakora ni ikibazo kibangamiye amahoro, kandi bikabuza kwiwunga ku rwego rwo hejuru. Hariho ikintu kizwi nka 'time bomb'. Ndakubwiza ukuri ko ubushomeri ari

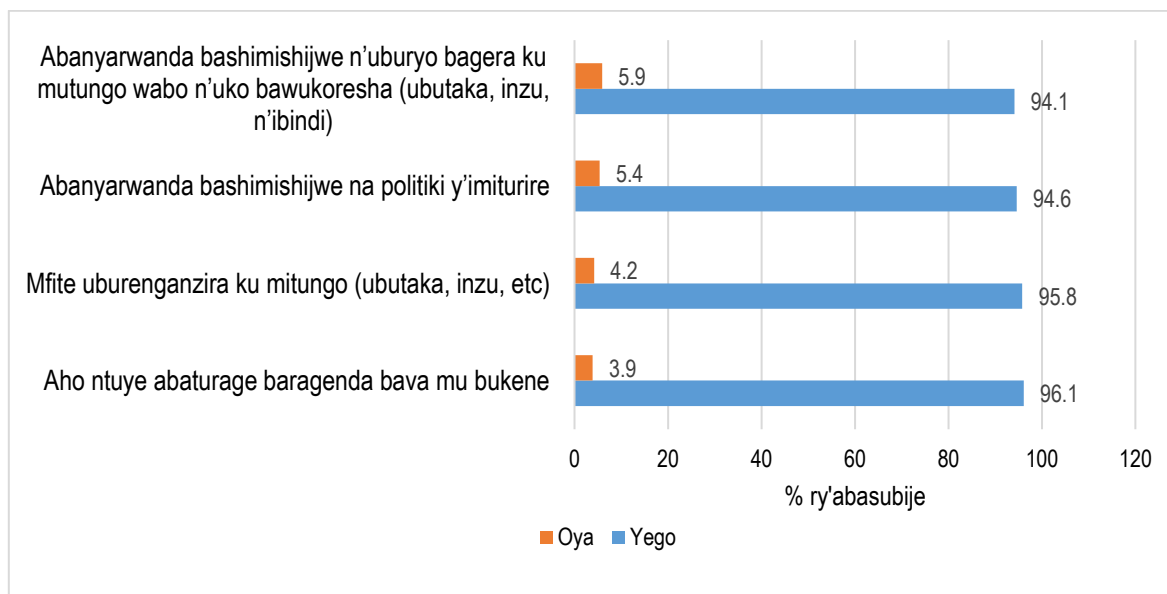
igisasu gihari kizaturika, kubera ko abantu badafite akazi ari abakandida boroshye kwinjizwa mu gisirikare n'imitwe y'inyeshyamba ziteganya gutera igihugu. Urabizi, abenshi mu binjizwa mu mitwe y'iterabwoba muri rusange basezeranywa kubona imirimo ibyara inyungu vuba, cyangwa bagasezeranywa imyanya myiza muri Guverinoma nibamara gutsinda intambara irwanya Guverinoma iriho (KI16).

Ikigo cy'Igihugu gishinzwe Ibarurishamibare mu Rwanda kivuga ko umubare w'abashomeri mu Rwanda wiyongereye uva kuri 13.1% muri Gashyantare 2020 mbere y'uko iki gihugu gihura bwa mbere n' icyorezo cya COVID-19, ariko kikaba cyarazamutse cyane kigera kuri 22.1% muri Gicurasi 2020 (NISR, 2020). Nk'uko raporo ibigaragaza, amatsinda nyamukuru yibasiwe n'ubushomeri ni igitsina gore (25.0%) n'urubyiruko (27.2%). Uwasubije (KI16) muri aya magambo yavuzwe haruguru abona ko ubushomeri bw'urubyiruko ari igisasu cyizagire igihe giturika, kubera ko nk'uko abivuga, urubyiruko rudafite akazi rushobora kwinjizwa ku buryo bworoshye mu mitwe y'iterabwoba n'inyeshyamba zisezeranya guha urubyiruko akazi keza cyangwa imyanya muri Guverinoma nibamara gutsinda intambara. Iki gitekerezo ni ukuri kuko urubyiruko rwinjiye mu mitwe y'iterabwoba hanyuma rugafatwa nyuma muri rusange ruhamya ko ababasabye kwinjira babasezeranyije akazi ko gucukura amabuye y'agaciro muri Kongo (DRC) cyangwa imyanya yo mu rwego rwo hejuru muri Guverinoma nibamara gutsinda Guverinoma iriho ubu mu Rwanda. Ibi birerekana uburyo ikibazo cy'ubushomeri ari ingorabahizi cyane ku bijyanye n'amahoro, umutekano n'iterambere.

4.5.3. Umutekano mu by'ubukungu n'uburenganzira ku mutungo

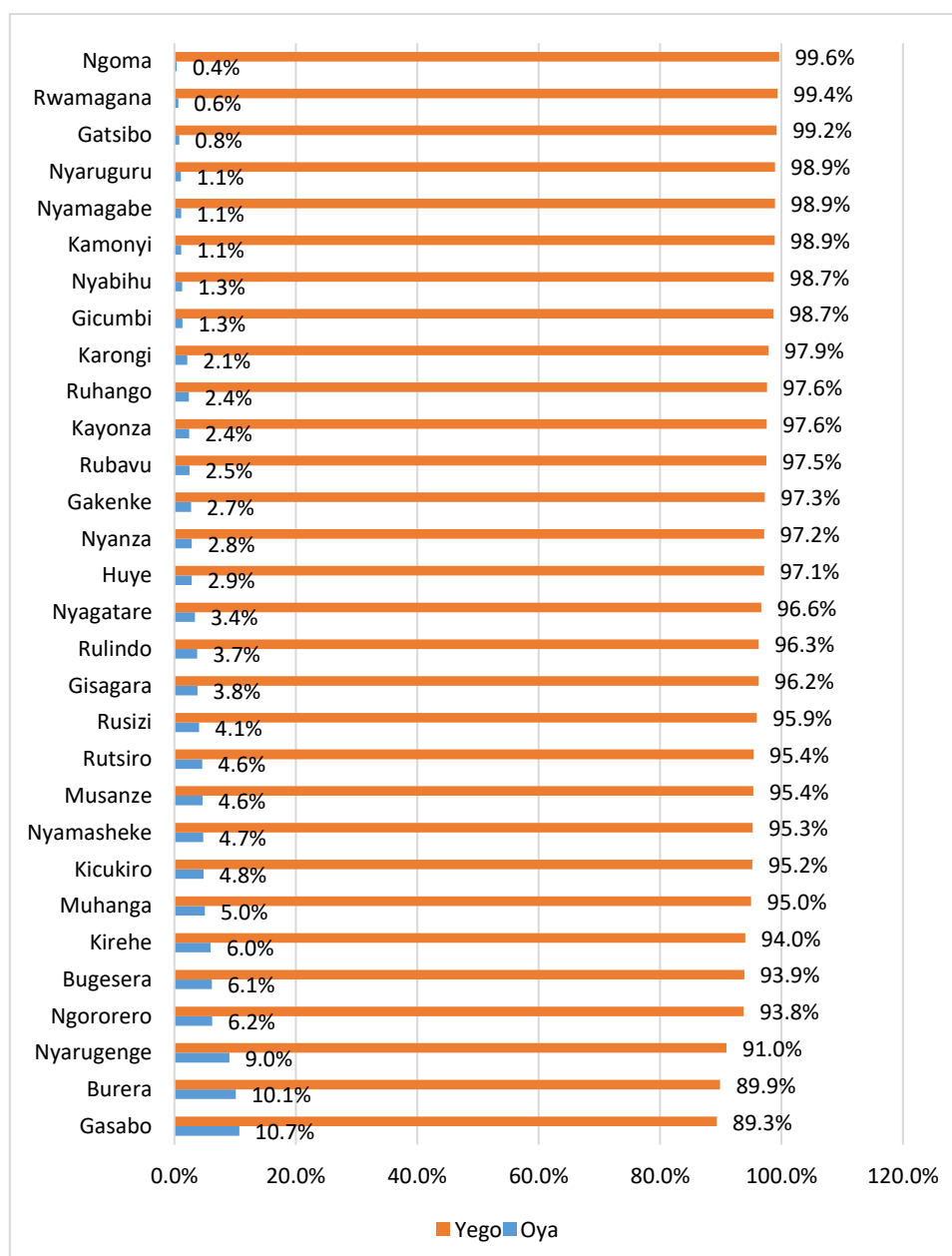
Umutekano mu by'ubukungu ni ikindi kintu cy'ingenzi ku mutekano nk'uko bisobanuwe muri rusange. Komite mpuzamahanga ya Croix-Rouge isobanura iki gitekerezo nk'ubushobozi bw'abantu, ingo cyangwa imiryango y'abaturage bwo kubona ibyo bakeneye mu buryo burambye kandi bubashywe. Ubushobozi nk'ubwo buterwa n'ibyo umuntu ku giti cye akeneye, ibimukikije muri rusange hamwe n'umuco uhiganje. Mu rwego urwo arirwo rwose, umutekano w'ubukungu ureba ubushobozi bwo kwihaza mu biribwa, kubona aho kuba, kugira imyambaro n'isuku, hamwe n'amafaranga akoreshwa nko kwivuza, mu burezi, ndetse n'ubushobozi bwo kwibeshaho. Ni yo mpamvu, ubwiyunge bwazumwe na none mu buryo Abanyarwanda babona umutekano mu by'ubukungu n'uburenganzira ku mutungo. Ibitekerezo byabo bigaragara mu mashusho akurikira.

Ishusho ya 59: Umutekano w'ubukungu n'uburenganzira ku mitungo



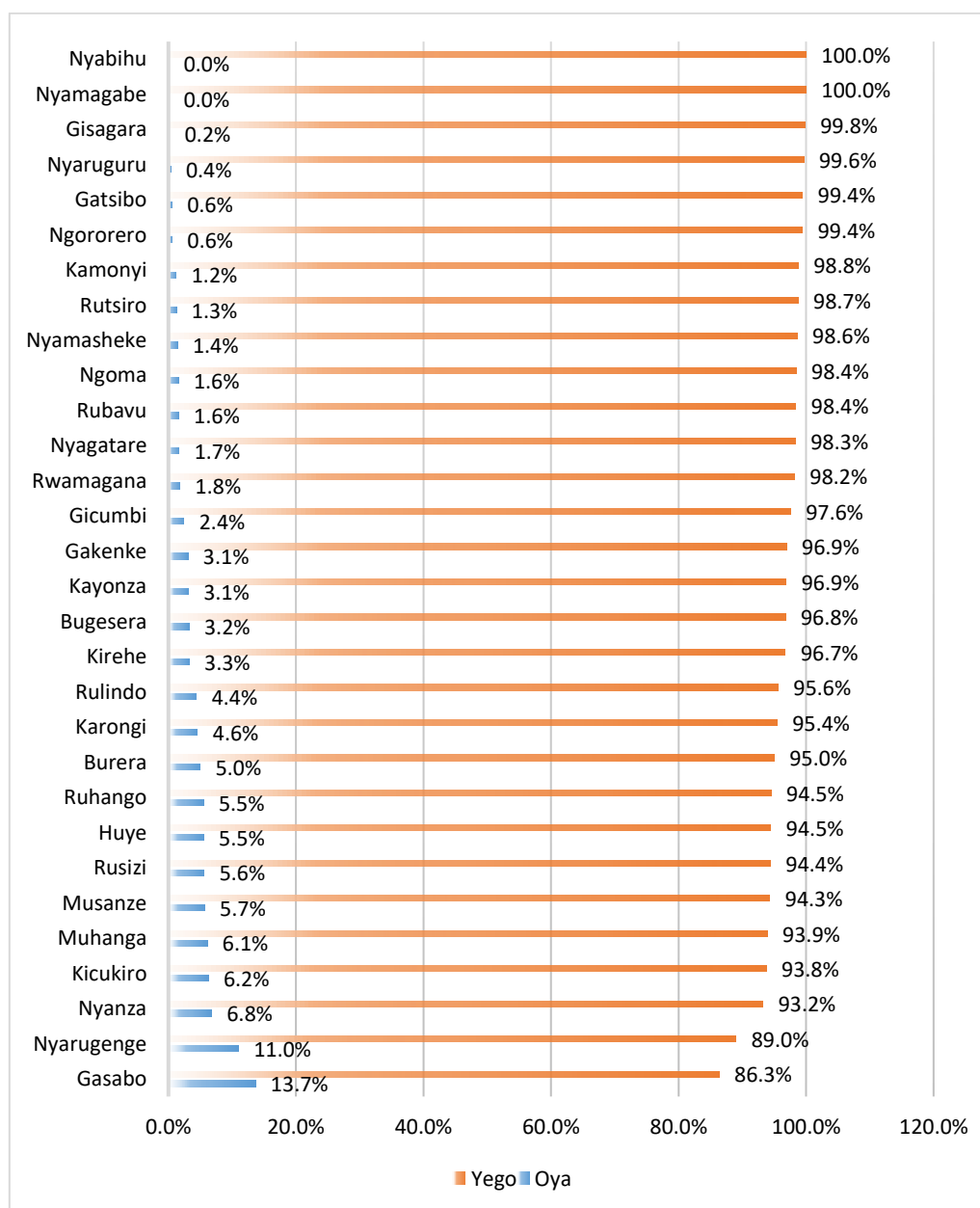
Nk'uko bigaragazwa hejuru mu ishusho ya 59, 96.1% by'abasubije bavuze ko Abanyarwanda bagenda bava mu bukene, ibyo bikaba bigaragaza ko abatuye u Rwanda bishimiye cyane umutekano mu by'ubukungu bijyanye no kugabanya ubukene. Uburenganzira ku mutungo nabwo buhabwa amanota menshi, kubera ko ibisubizo byerekana ko Abanyarwanda bafite uburenganzira ku mitungo (95.8%), banyurwa na politiki y'imiturire (94,6%) yatangijwe na Guverinoma y'u Rwanda, kandi banyuzwe no kubona no gukoresha umutungo wabo bwite (94.1%). Kugira ngo hatangwe amakuru menshi yerekeye ibintu bine ubushakashatsi bwasesenguyemo umutekano mu by'ubukungu, hakoze igereranya ku rwego rw'Uturere, nk'uko bigaragazwa n'imibare ikurikira:

Ishusho ya 60: Ibitekerezo ku buryo abantu bava mu bukene mu Karere kabo



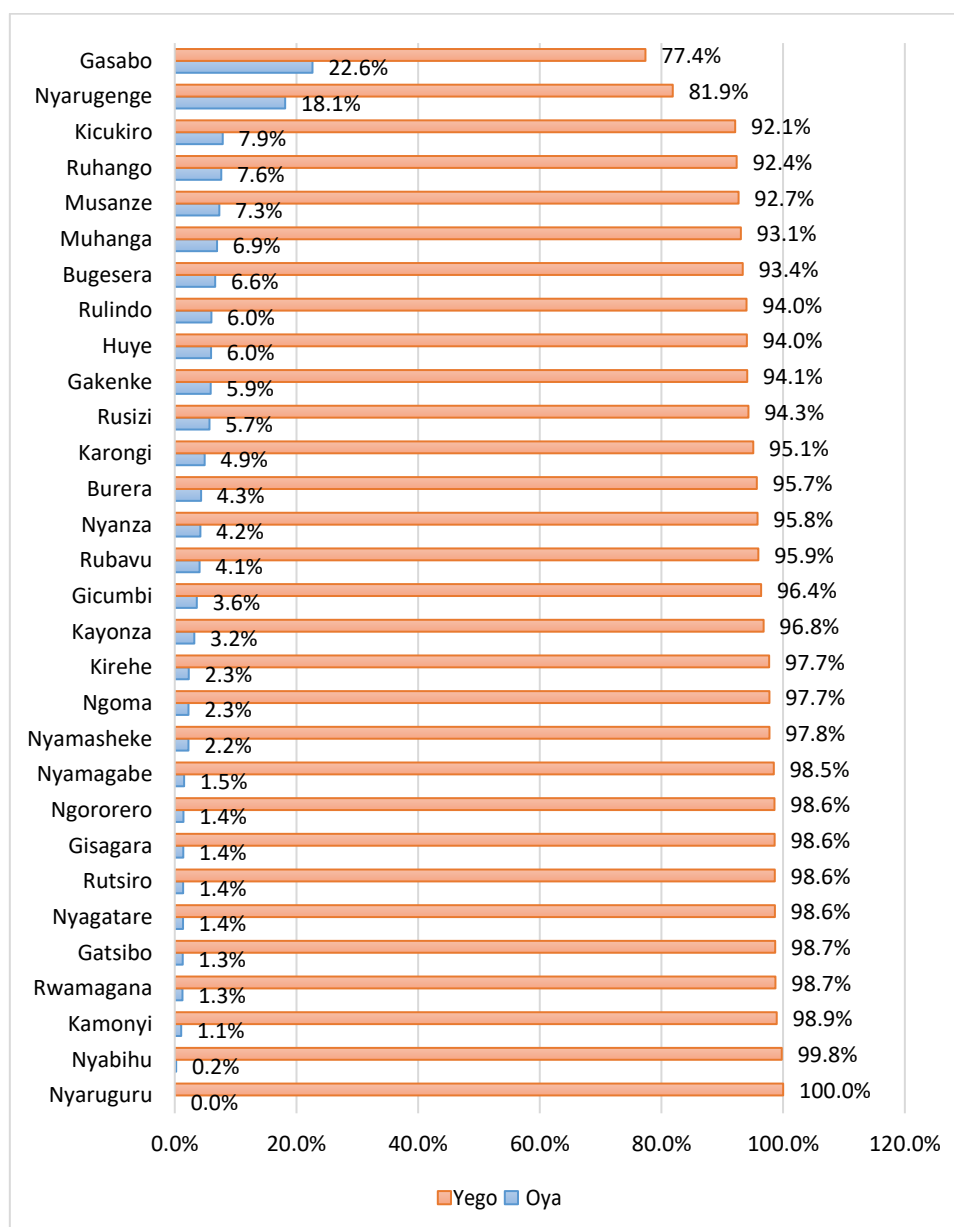
Ku rwego rw'igihugu, 96.1% by'abasubije bemeje ko abantu bo mu Turere batuyemo bava mu bukene, mu gihe 3,9% batabyemeraga. Nk'uko bigaragara ku ishusho iri hejuru, kugabanuka k'ubukene mu Turere twose 30 ni ukuri kwigaragaza. Mu rwego rwo gusesengura neza twagombye kumenya ko Uturere tubiri, Gasabo na Burera, twagize byibuze 10% by'abasubije batemeranya n'amagambo avuga ko abantu bava mu bukene mu Turere batuyemo. Ikigaragara ni uko ibyo bitari ku rugero runini ugereranyije n'abarenga 89% babyemeye, ariko ubushakashatsi bwimbitse kurushaho, bibaye ngombwa, bushobora gutanga ibindi bisobanuro kuri iyi ngingo muri Utu Turere impamvu abagera ku 10% babibona gutyo.

Ishusho ya 61: Ibitekerezo ku burenganzira bwa buri muntu bwo kugira imitungo (ubutaka, amazu ...) muri buri Karere



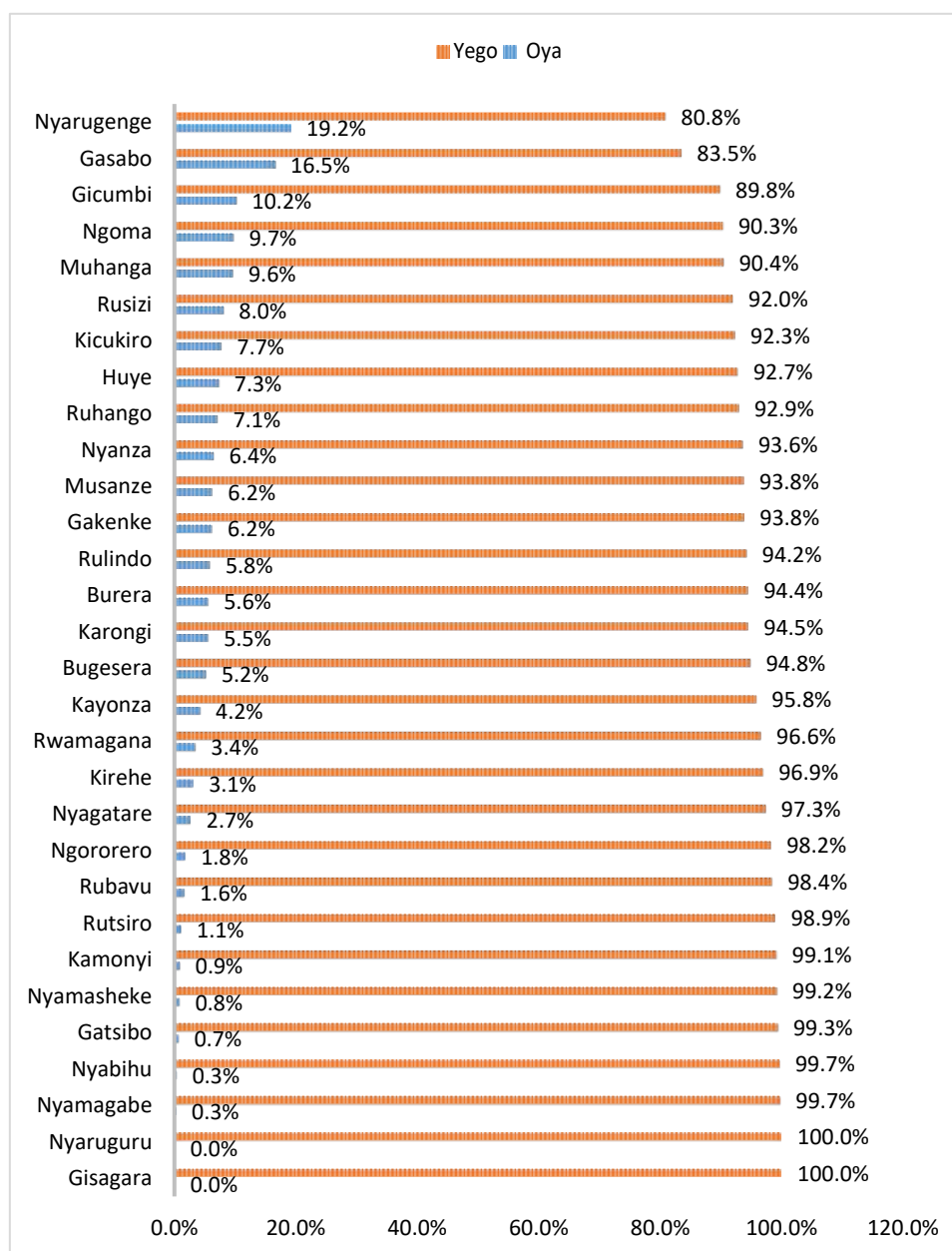
Ishusho ya 61 irerekana ishusho nziza y’ukuntu abantu bafite uburenganzira bwo kugira imitungo mu turere twose tw’igihugu. Mu by’ukuri, amanota meza ku rwego rw’Akarere agaragaza 95.8% yabonetse ku rwego rw’igihugu. Akarere ka Gasabo, kuri iyi nshuro gahuje n’Akarere ka Nyarugenge, ku 10% by’Abanyarwanda ku giti cyabo batemeranya n’amagambo avuga ko bafite uburenganzira bwo kugira umutungo. Mu gihe mu tundi Turere abarenga 93% bemeza ko bafite uburenganzira ku mitungo yabo, ariko ubushakashatsi bwimbitse kurushaho kuri iyo ngingo bushobora gutanga ubundi bushishozi buramutse bukoze.

Ishusho ya 62: Uko Abanyarwanda banyuzwe na politiki y'imiturire ukurikije Akarere



Ku bijyanye n'uko Abanyarwanda banyuzwe na politiki y'imiturire, uturere twose tugaragaza ko abaturage babyishimiye cyane kuko 94,6% bemeza ko banyuzwe na politiki yo gutuza abantu. Nubwo bimeze bityo ariko, Uturere twa Gasabo na Nyarugenge usanga dusangiye icyigereranyo kimwe kinini kw'ijana cyo kutanyurwa ugereraniye n'utundi turere. Ariko rero, 22,6% by'abashubije mu Karere ka Gasabo bavuze ko batanyuzwe na politiki y'imiturire, mu gihe 18,1% by'abashubije muri Nyarugenge nabo bagaragaje ko batishimiye politiki yo gutuza abantu. Nubwo iryo janisha ridafite akamaro ugereraniye na 77,4% by'abashubije banyuzwe muri Gasabo na 81,9% muri Nyarugenge, ubushakashatsi bwimbitse kurushaho bwazatanga urumuri rwinsi ku bijyanye n'uburyo ubwo buryo bugira ingaruka ku nzira y'ubwiyunge. Ku bijyanye no kubona no gukoresha umutungo w'umuntu nk'ubutaka, ibitekerezo by'abaturage bitandukaniye hakurikijwe uturere mu ishusho ikurikira'

Ishusho ya 63: Ibitekerezo ku kunyurwa kw'Abanyarwanda mu kubona no gukoresha umutungo wabo bwite (ubutaka, amazu, nibindi) ukurikije 'Akarere

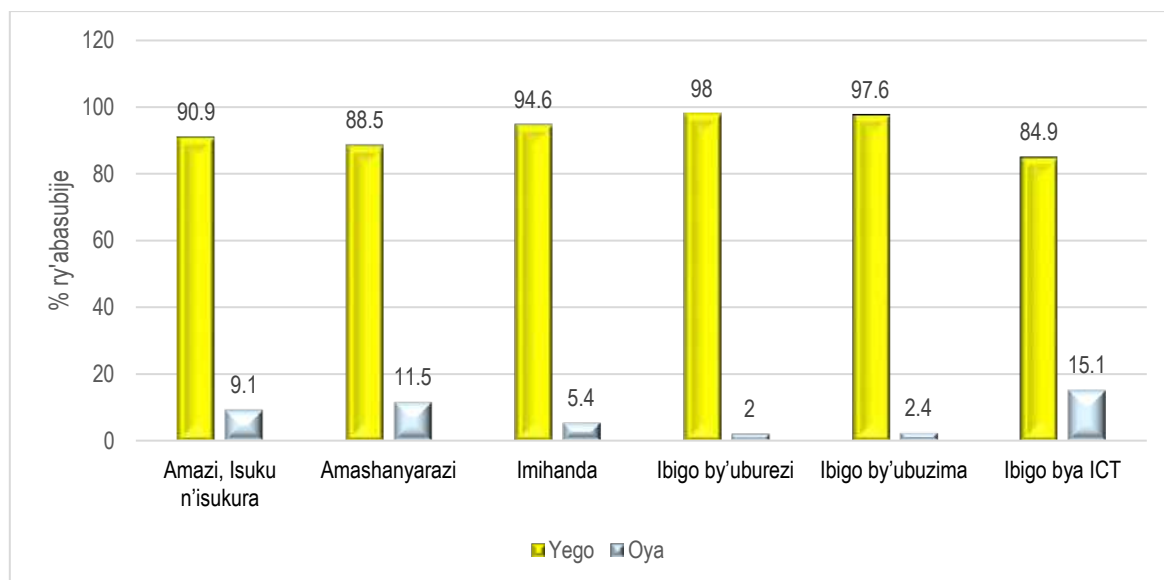


Ishusho ya 63 irerekana ku rwego rwa buri Karere uko Abanyarwanda banyuzwe mu kubona no gukoresha umutungo wabo bwite. Kimwe n'ibindi bintu mu isesengura ry'umutekano mu by'ubukungu, Abanyarwanda berekana urwego rwo hejuru rwo kunyurwa mu kubona no gukoresha umutungo wabo bwite (94.1%). Akarere ka Gasabo na Nyarugenge bagaragaje ijanisha riri hejuru (16.5 na 19.2) ku bantu batanyuzwe no kubona no gukoresha umutungo bwite. Twabibutsa ariko ko utu Turere twombi tunafite Abanyarwanda bagaragaza rwo kunyurwa mu kubona no gukoresha ubutaka ku rugero rwa 83.5% mu Karere ka Gasabo na 80.9% mu Karere ka Nyarugenge.

4.5.4. Ibitekerezo bijyanye no gukwirakwiza neza ibikorwa remezo

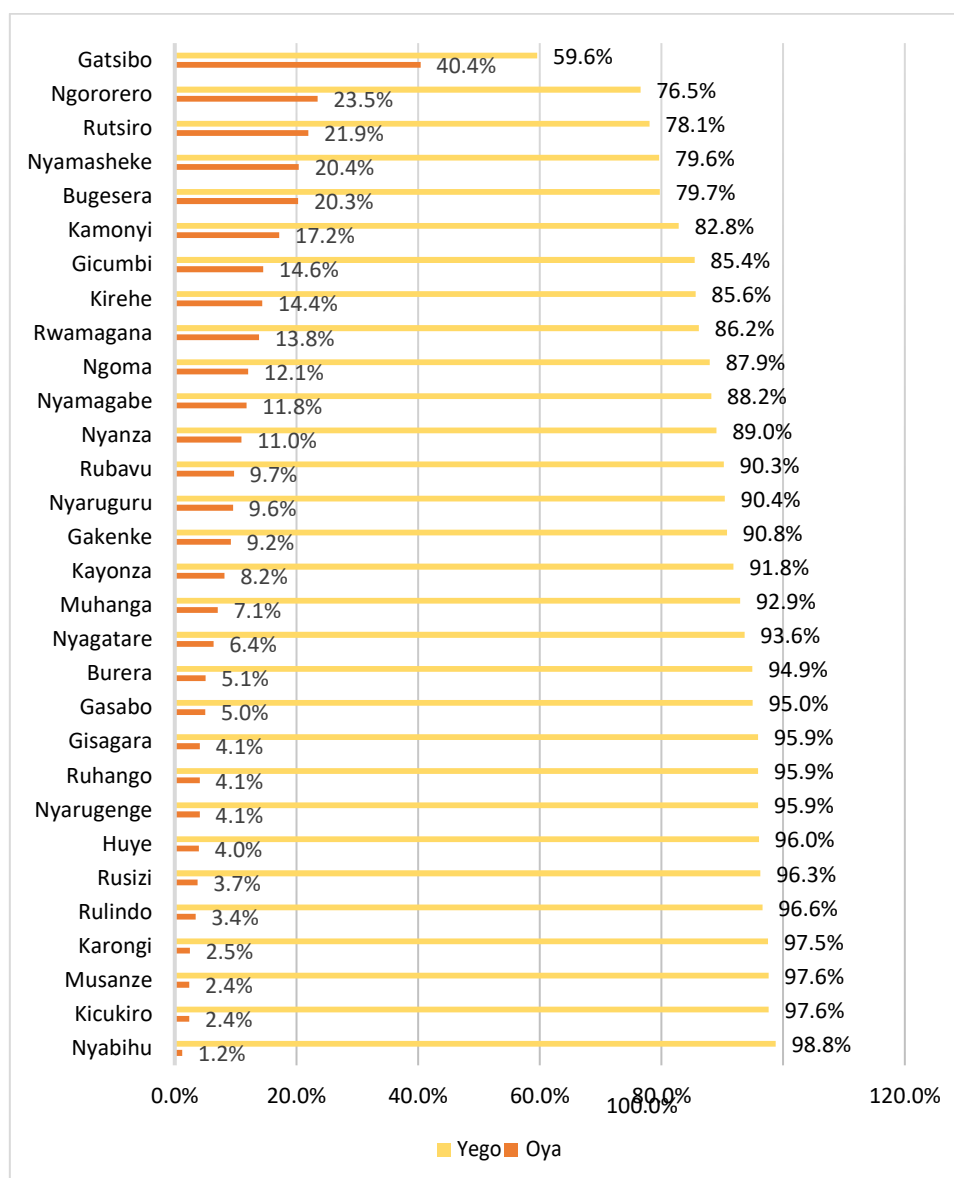
Ku bijyanye no gukwirakwiza ibikorwa remezo, hari ibimenyetso bifatika byerekana ko Guverinoma yashoye imari mu iyubakwa ry'imihanda, gukwirakwiza amazi n'amashanyarazi, no kubaka ibigo by'uburezi, ubuzima n'iby'ikoranabuhanga. Kugira ngo duhuze ishoramari nk'iryo n'ubwiyunge, ababajijwe basabwe gusesengura isaranganya ry'ibikorwa remezo mu bijyanye n'amahirwe angana kuri bese. Ibitekerezo byabo bigaragara mu mashusho akurikira:

Ishusho ya 64: Ibitekerezo cy'abaturage ku gukwirakwiza neza ibikorwa remezo



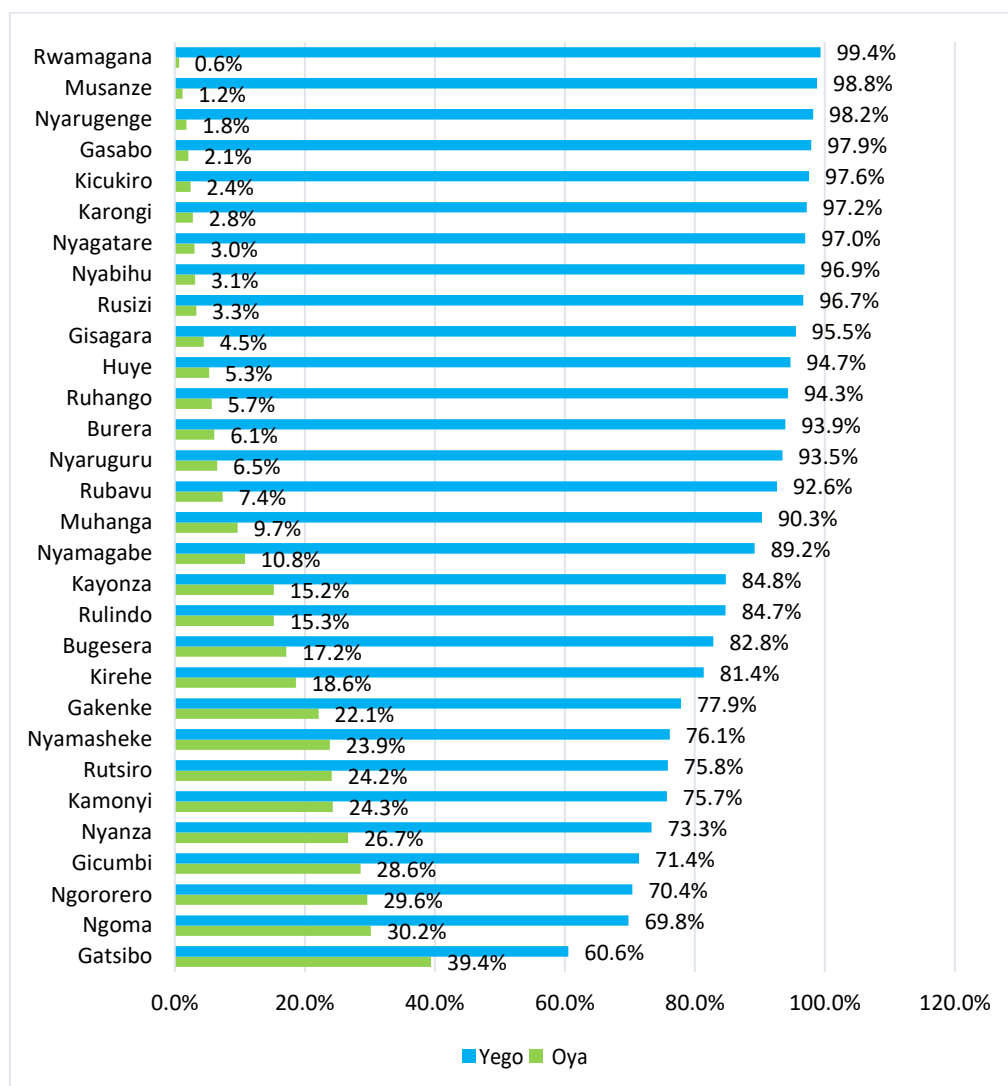
Nk'uko bigaragara ku ishusho ya 64, Abanyarwanda banyuzwe cyane no gukwirakwiza neza ibikorwa remezo bijyanye n'amazi, isuku n'isukura (90.9%), amashanyarazi (88.5%), imihanda (94.6%), ibigo by'uburezi (98%), iby'ubuzima (97.6%), n'ibya ICT (84.9%). Imibare ikurikira irerekana uru rwego rwo kunyurwa, ariko ku rwego rw'Akarere.

Ishusho ya 65: Ibitekerezo cy'abaturage ku 'Gukwirakwiza neza ibikorwa remezo amazi, isuku n'isukura' kuri buri Karere



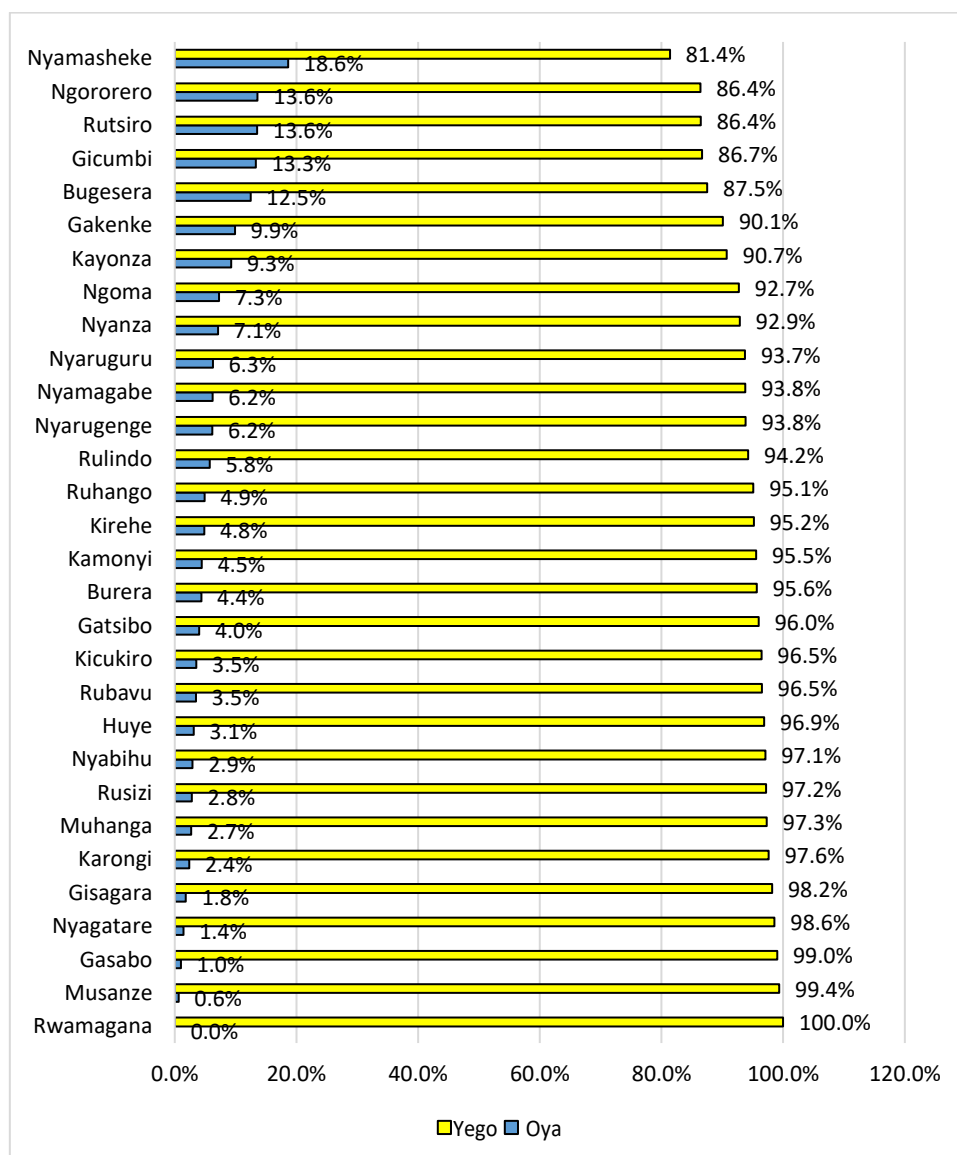
Ku bijyanye n'ibikorwa remezo by'amazi, isuku n'isukura, Uturere twose tugaragaza isura nziza, n'ubwo hari Uturere tugaragaza urwego rwo kutanyurwa rudashobora kwirengagizwa kuko bigaragara ko ruri hejuru. Urugero, itandukaniro riri hagati y'ijanisha ryo kunyurwa no kutanyurwa ugereranyije ntabwo ari rinini cyane mu Karere ka Gatsibo (59,6% banyuzwe na 40,4% batanyuzwe). Nanone, Uturere twa Nyamasheke, Ngororero na Rutsiro dufite ikigereranyo cyo kutanyurwa birenga 20%, ibyo nabyo bigomba gufatwa nk'icyuho ugereranyije n'utundi Turere.

Ishusho ya 66: Ibitekerezo by'abaturage ku 'Gukwirakwiza amashanyarazi neza' ukurikije buri Karere



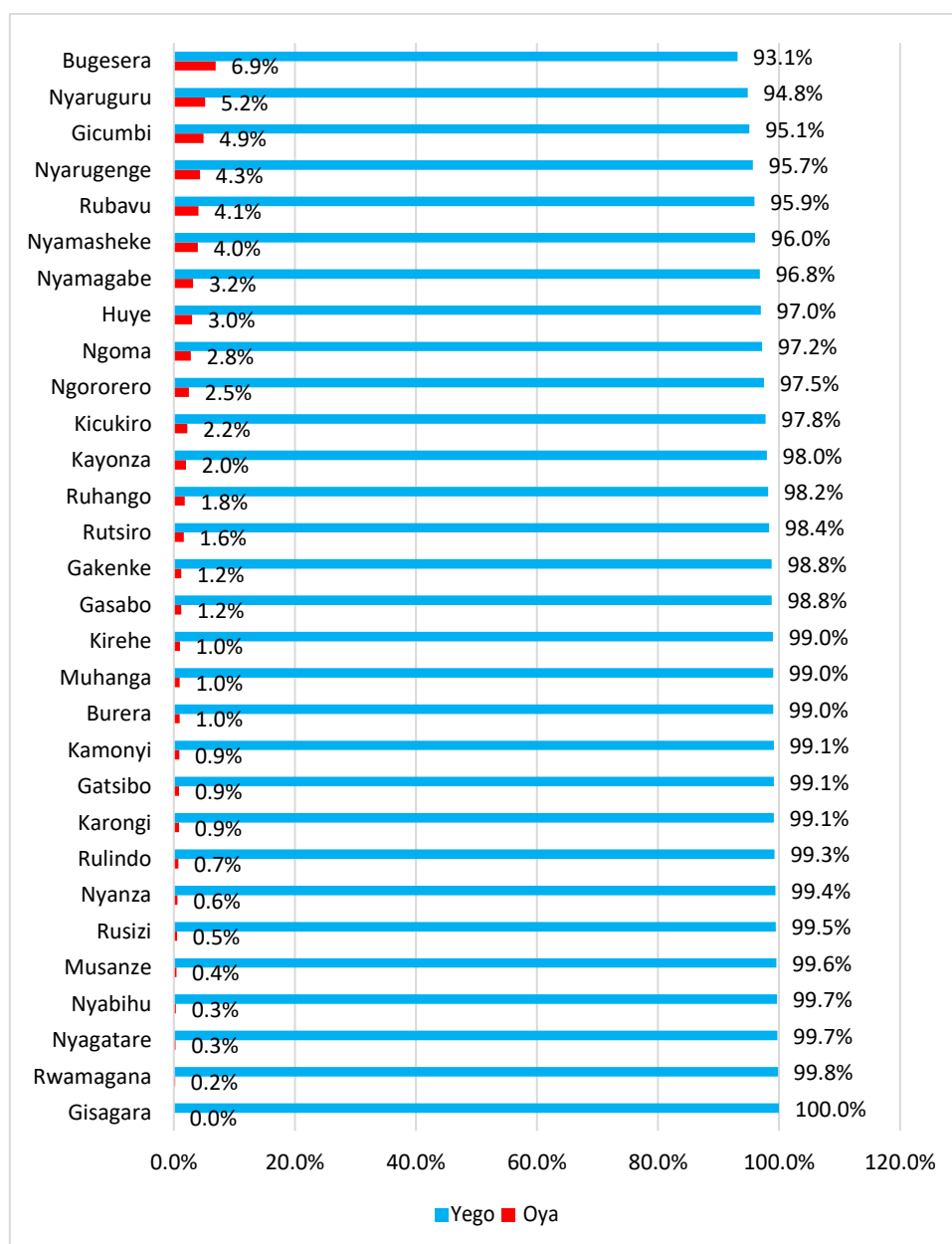
Ku bijyanye no gukwirakwiza amashanyarazi, urwego rwo kunyurwa ku baturage ruhagaze kuri 88.5%, ibyo bikaba ari ikimenyetso kigaragara cyerekana imbaraga zashyizwe mu gukwirakwiza amashanyarazi mu gihugu hose. Uturere tumwe na tumwe, cyane cyane utw'icyaro turacyasaba ishoramari ryinshi birerekanwa n'umubare munini wo kutanyurwa n'uburyo amashanyarazi yatanzwe kugeza ubu. Ingero zabyo ziri muri Gatsibo ku kigero cya 39.4%, Ngoma 30.2%, Gicumbi na Nyanza bifite amanota yo kutanyurwa arenga 26%, naho Gakenke, Nyamasheke, Rutsiro na Kamonyi naho bafite ibirenga 20%.

Ishusho ya 67: Ibitekerezo cy'abaturage kuri buri Karere ku 'Gukwirakwiza neza imihanda'



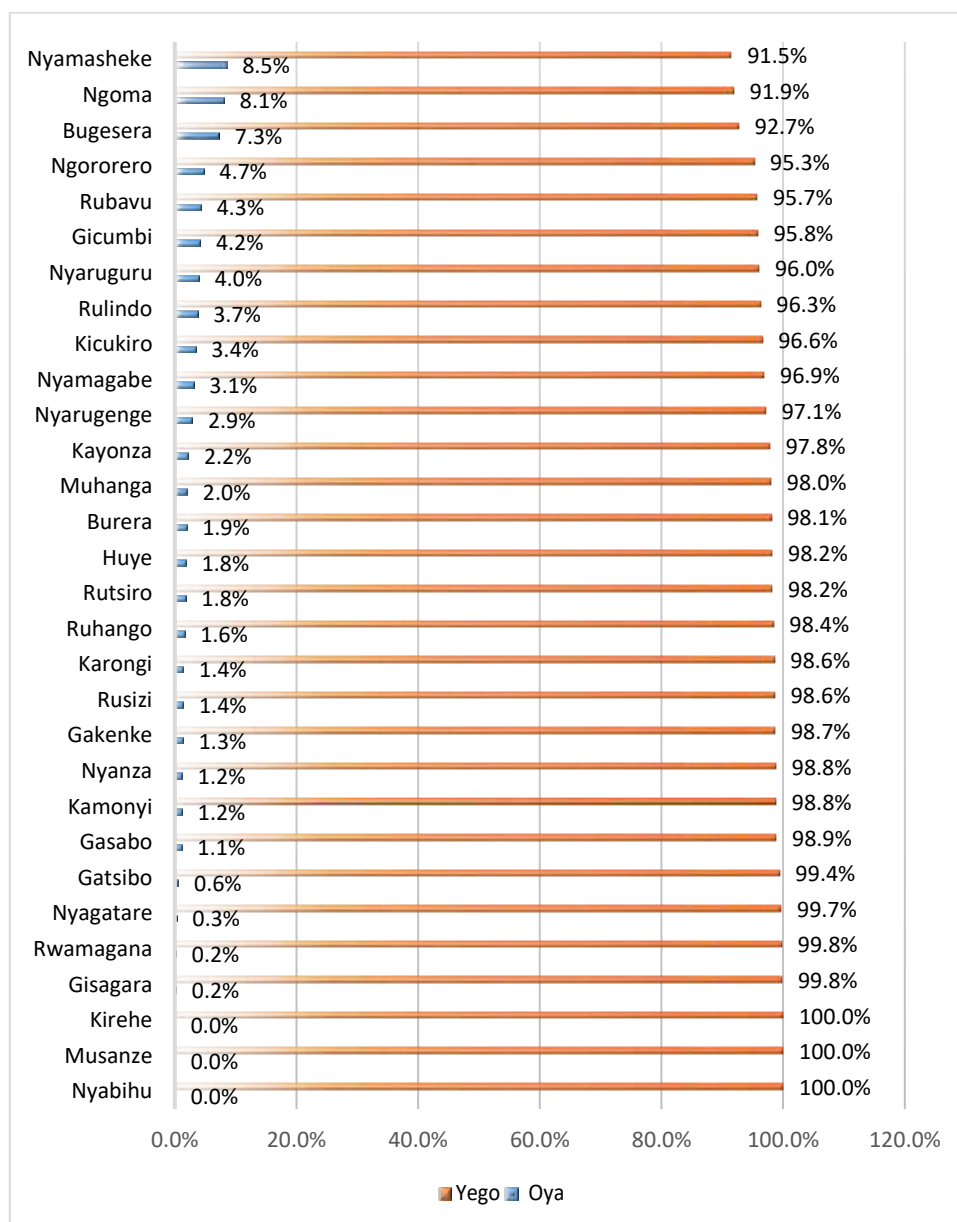
Ukurikije ibisubizo byatanze, Abanyarwanda banyuzwe cyane no gukwirakwiza imihanda (94,6%). Uturere twa Bugesera, Gicumbi, Nyamasheke, Ngororero na Rutsiro nitwo dufite kutanyurwa biri hejuru ya 10%.

Ishusho ya 88: Ibitekerezo by'abaturage kuri buri Karere ku 'Gukwirakwiza neza ibigo by'uburezi'



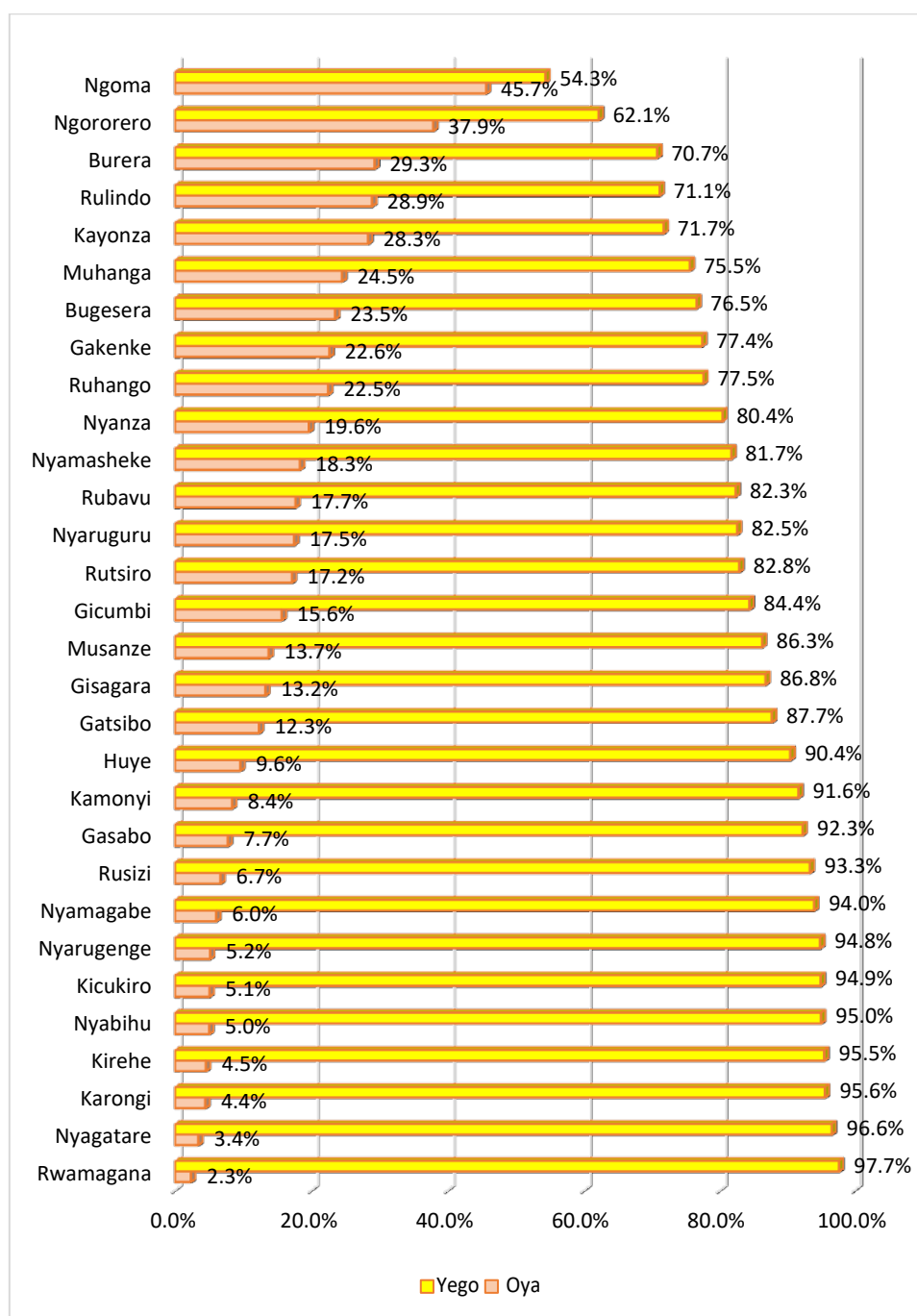
Kwishimira gukwirakwiza ibigo by'uburezi biri hejuru cyane ku rwego rw'igihugu (98%), ibyo bikaba bigaragara no mu turere twose kuko bafite amanota arenga 93%.

Ishusho ya 69: Ibitekerezo by'abaturage kuri buri Karere ku 'Gukwirakwiza neza ibigo nderabuzima'



Abanyarwanda bagaragaje ko banyuzwe cyane ku bijyanye no gukwirakwiza ibigo by'ubuvuzi ku rwego rw'igihugu (97,6%), ariko no mu Turere twose tw'igihugu kuko umubare uri hasi wagaragaje kunyurwa ari 91.9%.

Ishusho ya 70: Ibitekerezo by'abaturage kuri buri Karere ku 'Gukwirakwiza neza ibikoresho by'ikoranabuhanga mu itumanaho (ICT)'



Kubijyanye no gukwirakwiza ibikorwa remezo by'ikoranabuhanga mu itumanaho (ICT), ibimenyetso ku rwego rw' igihugu byerekana igipimo cyo kunyurwa ku rugero rwa 84.9%. Ku rwego rw'Akarere, ishusho muri rusange bimeze neza, ariko ibipimo byo kutanyurwa ku kwirakwizwa ry'ibi bikorwa remezo mu Turere tumwe na tumwe, cyane cyane utwo mu cyaro, bigomba kwitabwaho cyane. Nko mu Karere ka Ngoma (54.3% byo kunyurwa na 45.7% byo kutanyurwa), Ngororero (62.1% byo kunyurwa na 37.9% kutanyurwa), ndetse na Burera 29.3% na Rulindo 28.9% bagaragaje kutanyurwa, bafite naho mu Turere twa Muhanga,

Ruhango, Gakenke, na Bugesera naho bagaragaje kutishimira uko gukwirakwiza ibikorwa remezo bya ICT bihagaze hejuru ya 20%.

4.5.5. Incamake y'ibyasubijwe ku mutekano n'imibereho myiza

Iki gice cyibanda ku nkingi y'umutekano n'imibereho myiza n'isano bifitanye n'ubwiyunge. Kubera ko umutekano ufatwa nk'umusingi w'inzira y'ubwiyunge, igitekerezo cy'umutekano cyasuzumwe mu buryo bwagutse, umutekano w'abantu, ufata abantu nk'ikintu gifite aho gihuriye cyane n'umutekano. Ni muri urwo rwego, ibipimo ubushakashatsi bwakoresheje mu gusesengura imiterere y'iyi nkingi ari umutekano w'igihugu, umutekano w'abaturage ku giti cyabo bwite, umutekano mu by'ubukungu, no gukwirakwiza neza ibikorwa remezo (amazi, isuku n'isukura, imihanda, ibigo by'uburezi, ibigo nderabuzima, n'ibigo bya ICT). Igitekerezo cyari cyitezwe cyari uko, uko abaturage bumva bameze neza muri rusange, mu by'ubukungu, no ku mubiri wabo kandi bafite umutekano, niko barushaho kwiyezwa kugana inzira y'ubwiyunge. Ibisubizo by'ubu bushakashatsi byemeje iki gitekerezo ku rwego rwo hejuru. Imbonerahamwe ikurikira irerekana ibyavuye mu bushakashatsi ku gipimo cy'ubwiyunge mu mwaka wa 2020, ndetse n'ubwo mu mwaka wa 2015 hagamijwe kugereranya intambwe iyi nkingi yateye mu myaka ishize. Twakwibutsa ko, aho ibigize ibipimo bigomba gusesengurwa byahindutse uko imyaka yagiye ihita, bityo bikaba bidasa cyane cyangwa bitarakoreshejwe mbere, imbonerahamwe ikurikira irerekana ibisubizo bihari gusa.

Imbonerahamwe ya 13: Impuzandengo y'ibipimo ku mutekano n'imibereho myiza.

Inki ngi	Ibipimo	Ibisubizo (%) muri 2010	Ibisubizo (%) muri 2015	Ibisubizo (%) muri 2020
Umutekano n'imibereho myiza	Umutekano w'Igihugu n'Ubwiyunge			
	1. Umutekano w'u Rwanda ubu, utuma habaho ubwiyunge			98.9
	2. Ubufatanye buriho bw'inzego z'umutekano n'abaturage buteza imbere ubwiyunge		97.0	98.4
	3. Ibiherutse guhungabanya umutekano w'u Rwanda ntibyagize ingaruka ku nzira y'ubwiyunge			81.0
	Umutekano w'umuntu ku giti cy'e n'ubwiyunge			
	4. Umuryango wange nangye nta mpungenge z'umutekano muke mfite ku mubiri	86	95.9	95.8
	5. Umutekano mfite jye n'umuryango wanjye utuma twiyemeza kugana inzira y'ubwiyunge nta nkomyi			97.9
	Umutekano mu by'ubukungu n'uburenganzira ku mitungo			
	6. Aho ntuye abaturage bava mu bukene		90.3	96.1
	7. Mfite uburenganzira ku mitungo (ubutaka, amazu, n'ibindi.)	60.3	87.4	95.8
	8. Abanyarwanda bishimiye politiki y'imiturire			94.6
	9. Abanyarwanda bishimiye uburyo bagera, kandi bakoresha imitungo yabo (ubutaka, amazu, n'ibindi)			94.1
	Ibitekerezo kw'ikwirakwizwa ry'ibikorwa remezo			
	10. Amazi, isuku n'isukura			90.9
	11. Amashanyarazi			88.5
	12. Imihanda			94.6
	13. Ibigo by'uburezi			98.0
	14. Ibigo by'ubuvuzi			97.6
	15. Ibikorwa bya ICT			84.9
	IMPUZANDENGO			94.3

Nk'uko bigaragara mu mbonerahamwe ya 13, mu bintu byinshi byasesenguwe ibipimo byakomeje kunozwa uko imyaka yagiye ihita, niyo mpamvu yatumye ibintu bike cyane bifite ibisubizo bigereranywa. Ku kibazo cyo kumenya niba ubufatanye buriho hagati y'inzego zishinzwe umutekano n'abaturage bwateye imbere ubwiyunge, ibisubizo byo mu 2020 byerekana ko hiyongereyeho 1,4% ho gato ugereraniye n'ibyo mu mwaka wo mu 2015. Ku

bijyanye n’umutekano bwite w’umuturage, cyane cyane ku kibazo cyo kumenya niba ababajijwe bumva mu miryango yabo na bo ubwabo nta mpungenge z’umutekano izo arizo zose bafite, ibisubizo byo mu mwaka wa 2015 n’uwa 2020 bikomeza kuba bingana na (95.9% na 95.8%), byariyongereye kuva kuri 86% mu mwaka wa 2010. Ku bijyanye n’umutekano mu by’ubukungu n’uburenganzira ku mitungo, 96.1% by’abasubije bemeje ko abantu bariho bava mu bukenye mu Turere twabo, ibyo bikaba byariyongereye kuva kuri 90.3% muri 2015 kugera kuri 96.1% muri 2020. Muri ubwo buryo, hiyongereye cyane ibijyanye n’uko Abanyarwanda ku giti cyabo bafite uburenganzira ku mutungo nk’ubutaka, amazu, n’ibindi. Mu byavuye kuri 60.3% muri 2010 na 87.4% muri 2015 bigera kuri 95.8% muri 2020. Muri rusange, Abanyarwanda bemeranya cyane n’uko igihugu gifite umutekano wo mu rwego rwo hejuru ndetse n’imibereho myiza (94.3%), bikaba ari umusingi ukomeye wo kwiyezeza n’icyizere cyo gukomeza inzira y’ubwiyunge.

4.6. Ubutabera, amahirwe angana n'uburenganzira

Mu miryango ya nyuma y’amakimbirane, kimwe mu bibazo bikomeye kandi bitoroshye ni uguhitamo hagati y’ubutabera buca umuco wo kudahana ariko kandi bukunga n’abaturage. U Rwanda rwagize icyo kibazo nyuma ya Jenocide yakorewe Abatutsi mu 1994. Ku ruhande rumwe, Guverinoma y’ubumwe bw’igihugu nyuma y’amakimbirane yashakaga kuburanisha no guhana, mu buryo buboneye kandi bushishoza, abantu ibihumbi n’ibihumbi bagize uruhare muri jenocide. Ku rundi ruhande, byari ngombwa gutangira inzira yo kunga abaturage b’igihugu. Byagaragaye ko kwitabaza inzego z’ubutabera zisanzwe bitashoboraga kugera kuri izo ntego zombi z’ubutabera n’ubwiyunge. Iyi ni imwe mu mpamvu zatumye Guverinoma ifata icyemezo cyo gushyiraho Inkiko Gacaca mu mwaka wa 2001 kugira ngo ziburanishe ibihumbi by’abakoze jenocide bari bafungiyeye muri gereza nyinshi zo mu gihugu. Mu gihe kimwe kandi itangira inzira y’ubwiyunge bw’igihugu. Inkiko Gacaca zari zijyanye na gahunda y’ubutabera gakondo ihuza ubutabera bugamije guhana no gusubiza ibintu mu buryo. Izo nkiko zarangije imirimo yazo mu 2011 nyuma y’imyaka 10 zikora.

Inkiko Gacaca zimaze gutangira, byaragaragaye kandi ko abantu batandukanye bagize uruhare muri jenocide badafite amakosa angana. Ku rwego rwo hejuru hari abateguye bagatanga n’ibikoreshe byo gukangurira Abanyarwanda basanzwe kwica abaturanyi babo b’Abatutsi. Ku rwego rwo hasi hari Abanyarwanda basanzwe bishe abaturanyi babo babitegetswe n’ubuyobozi muri rusange.

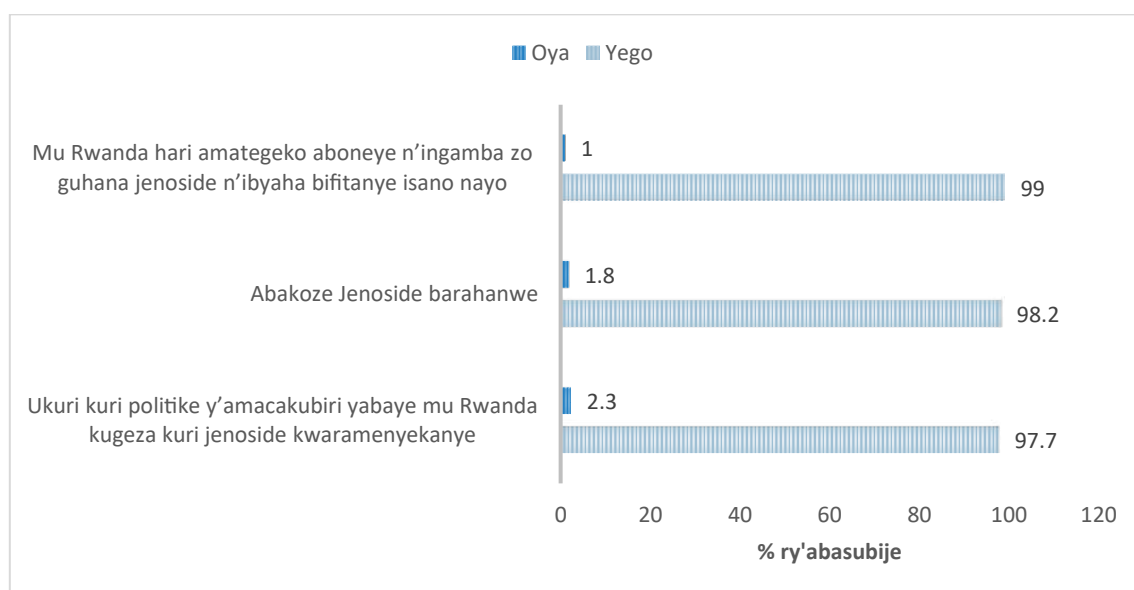
Mu rwego rwo guhuza ubutabera, ubwiyunge no kongera kugarura mu miryango nyarwanda abakatiwe n’Inkiko Gacaca, Guverinoma yashyizeho ‘Imirimo nsimburagifungo ifitiye igihugu akamaro’ (TIG), yari gahunda yemerera imfungwa zujuje ibisabwa kurangiza ibihano binyuze mu kugira uruhare mu bikorwa binyuranye bifiye igihugu akamaro. Mu ngingo zikurikira turasuzuma icyo Abanyarwanda batekereza ku mbaraga zose zashyizwe mu kubaka umuryango washingiye kandi utera imbere ku muco w’ubutabera, kugira amahirwe angana no kurengera uburenganzira bw’ibanze bwa muntu.

4.6.1. Ukuri ku mateka no guhana jenocide n'ibyaha bifitanye isano nayo

Kumenya neza ibyabaye, impamvu byabaye n'uburyo byabaye byose hamwe byiswe 'kuvuga ukuri ku byabaye' ni intambwe y'ingenzi iganisha ku bwiye nyuma y'amakimbirane. Inkiko Gacaca zatumye abahohotewe n'abagizi ba nabi kugana inzira yo 'kuvugisha ukuri' binyuze mu kwemerera abahohotewe n'abagizi ba nabi kumvwa bari mu ruhamwe. Izindi gahunda za Leta zashishikariye Abanyarwanda kwitabira ibiganiro byeruye ku mateka no guhuriza hamwe ibitekerezo no kureba ku byahise. Mu bihugu bya nyuma y'amakimbirane, ukuri kugira uruhare runini mu kuzana ubwiye. Muri izo gahunda zindi harimo Ndi Umunyarwanda n'amahugurwa n'inyigisho byo mu Itorero.

Usibye ukuri n'ubutabera, ni ngombwa kandi ko abahohotewe n'ababigizemo uruhare babona ko ubutabera butabera koko kandi ko bushinzwe no kurengera uburenganzira budasubirwaho bw'umuntu. Mu rwego rwo gusuzuma gahunda zose z'ubucamanza zashyizweho kugira ngo zikemure ibibazo by'ibihe bidasanzwe kandi by'umwihariko by'u Rwanda rwa nyuma y'amakimbirane, ubushakashatsi bwabajije Abanyarwanda icyo batekereza ku bibazo bimwe na bimwe by'ubutabera, amahirwe angana n'uburenganzira.

Ishusho ya 71: Ukuri ku mateka no guhana jenocide n'ibyaha bifitanye isano nayo



Ibyagaragajwe mu ishusho ya 71 yavuzwe hejuru byerekana ibitekerezo by'Abanyarwanda basanzwe kuri ibyo bipimo bitatu bijyanye n'amateka no guhana jenocide n'ibyaha bifitanye isano nayo. Abanyarwanda bemeza ko igihugu cyashyizeho amategeko ahagije kugira ngo ahangane n'icyaha cya jenocide, ingengabitekerezo yayo, ndetse kinashyiraho ingamba zishobora kurinda abantu guhembera ingengabitekerezo ya jenocide. Muri 2015, 95.4% by'Abanyarwanda babonaga ko hari politiki n'ingamba zifatika zemewe n'amategeko zirwanya amacakubiri na jenocide mu Rwanda'. Mu 2020, ibi uko babibona byarazamutse bigera kuri 99%, byerekana neza ko Abanyarwanda basanzwe bafite icyizere ko amategeko y'igihugu n'izindi ngamba bifitanye isano bihagije kugira ngo bahangane na jenocide n'ingengabitekerezo yayo.

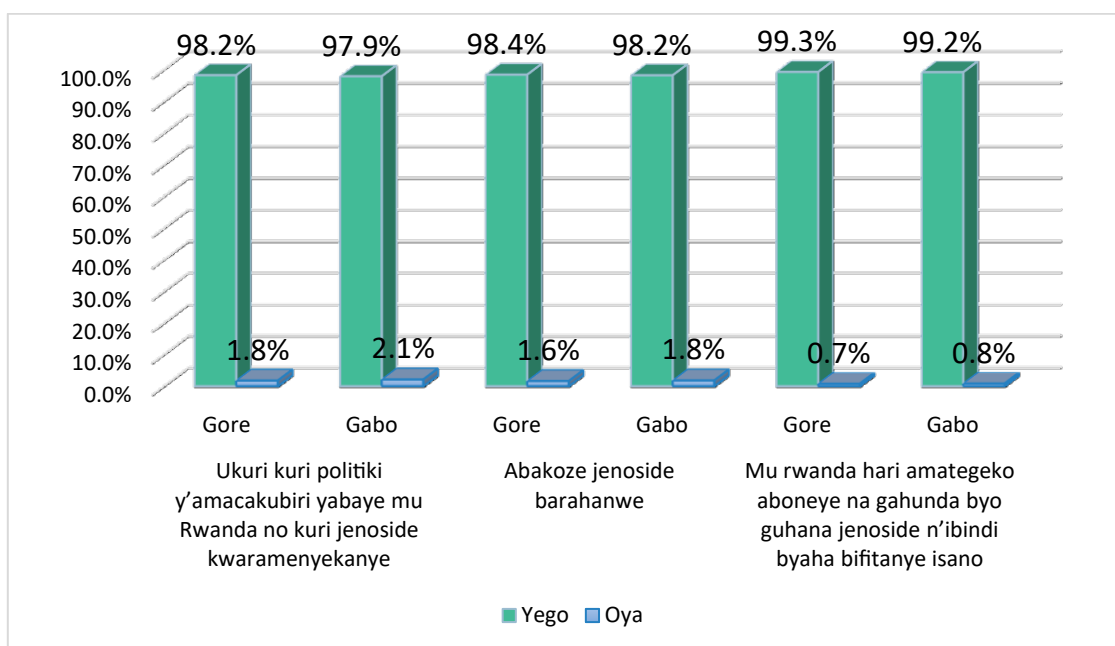
Uretse ibyo, Abanyarwanda bemeza ko abakoze jenocide bahanwe bihagije kandi ko muri rusange Abanyarwanda ubu bemeranyijwe ku rwego rw'ibanze ku cyateye jenocide n'ukuri kuri politiki y'amacakubiri y'ubutegetsi bwariho kwacukumbuwe kandi kuganirwaho ku buryo bwuzuye kandi henshi mu gihugu. Mu 2015, 95.8% bemezaga ko abakoze jenocide bahanwe bihagije. Umubare w'abasubije muri iki gihe muri 2020 bemeza ko ibyo ari ukuri ubu ni 98.2%. Mu mwaka wa 2010, bari 89.3%. Na none kandi, iyi ni inzira ihamye yo kwemeza ko abakoze jenocide bahanwe ku buryo bukwiye kandi ko igihano cyari gikwiye kandi kiboneye.

Kuva igipimo cya mbere cy'ubwiyunge cyatangira gukorwa mu mwaka wa 2010, mu Rwanda hagaragaye igitekerezo gihamye ko Inkiko Gacaca zatanze inzira yo kuvuga ukuri ndetse no kwiyinga. Uku kudahuzagurika mu bitekerezo rusange gushimangira inzira na gahunda bigamije kuvugisha ukuri ku byabaye. Mu mwaka wa 2010, 93.7% by'abasubije bemeje ko ukuri kuri jenocide yabereye mu Rwanda, nk'uko ibintu byagenze koko, ukuri kwagaragaye binyuze mu Inkiko Gacaca. Muri 2015, hakoreshejwe ibipimo bibiri bitandukanye: ukuri ku byabaye mu gihe cya Jenocide yakorewe Abatutsi, n'ukuri ku macakubiri yaranze amateka y'u Rwanda. Muri ibyo bipimo byombi, 93.3% na 93.0% by'abasubije bemezaga ko ukuri ku byabaye mu gihe cya Jenocide yakorewe Abatutsi kwagaragaye mu gihe cy' Inkiko Gacaca kandi ko ukuri ku macakubiri yaranze amateka y'u Rwanda nako kwagaragajwe.

Mu 2020, ibyo bipimo byahurijwe hamwe biza ku kigero cya 97.9% cy'abasubije, byerekana neza ko inzira igenda ikomeza kwemerwa na rubanda. Ibi bishimangirwa n'ibisubizo byavuye mu ikusanyamakuru rishingiye ku bitekerezo. Urugero, umwe mu bitabiriye ikiganiro, yagize ati: "Kuvuga ukuri bigira uruhare runini mu kwiyinga n'abantu. Mbere yo kwiyinga n'umuntu, bagomba kukubwira ukuri kose ku byabaye n'uburyo ibintu byagenze. Kuvuga ukuri ni umusingi ukomeye w'ubwiyunge (KI1)". Muri uwo murongo umwe w'ibitekerezo, undi yongeyeho ati: "kuvuga ukuri byari ingirakamaro cyane mu gihe cya Gacaca. Ikibabaje ni uko abantu bamwe bahisemo kutavuga ukuri kuri buri kintu cyose" (KI24).

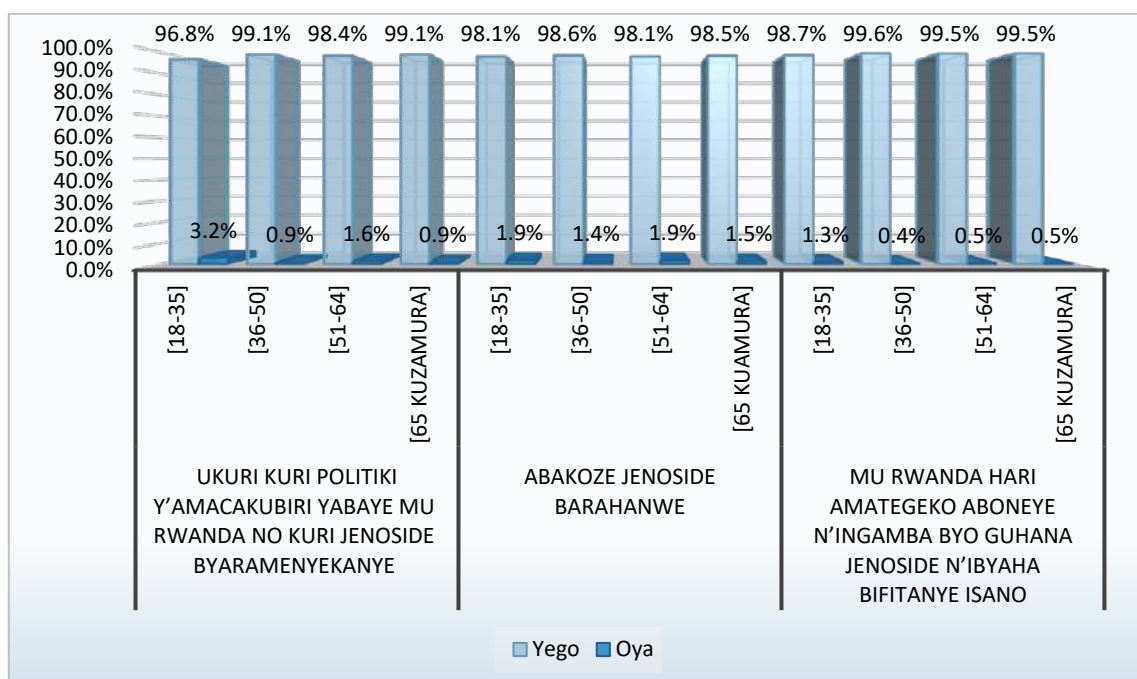
Icyo amagambo avugwa hejuru yerekana ni akamaro ko kuvuga ukuri mu kwiubaka kw'igihugu n'Abanyarwanda ubwabo. Kuba abarenga 97% bumva banyuzwe n'uburyo ukuri kuri politiki y'amacakubiri yaranze u Rwanda na jenocide byagaragaye bigira uruhare runini mu bwiyunge. Ariko, nk'uko byatangajwe n'abitabiriye ibiganiro, KI24, hari abantu bamwe batagaragaje ukuri kose kugeza uyu munsu. Ibi bivugwa cyane cyane mu gihe cyo kwerekana aho imibiri y'abazize jenocide iherereye, igipimo cyagize 85.4%.

Ishusho ya 72: Ibitekerezo byatanzwe ku 'ukuri ku mateka no guhana jenocide n'ibyaha bifitanye isano' hakurikijwe abagabo n'abagore



Ishusho ya 72 iri hejuru yerekana ibitekerezo by'abaturage b'igitsina gore n'ab'igitsina gabo babajijwe kuri ibyo bipimo bitatu. Ku bijyanye no kumenya niba ukuri ku mateka no guhana jenocide n'ibyaha bifitanye isano nayo, no kumenya niba ukuri kuri politiki y'amacakubiri yaranze u Rwanda no kuri jenocide kwarashyizwe ahagaragara, 98.2% by'igitsina gore na 97.9% by'igitsina gabo basubije bemeza ko aribyo... Byongeye kandi, ku byerekeye kumenya niba abakoze jenocide barahanwe bihagije, 98.4% by'igitsina gore na 98.2% by'abasubije b'igitsina gabo bavugaga ko ibyo ari ukuri mu gihe 99.3% by'igitsina gore na 99.2% by'abasubije b'igitsina gabo bagaragaje ko u Rwanda rufite amategeko n'ingamba zifatika zo guhana jenocide n'ibindi byaha bifitanye isano. Biragaragara ko nta tandukaniro rigaragara ukurikije ibitekerezo by'Abanyarwanda b'abagabo cyangwa ab'igitsina gore ku bipimo bitatu biri ku ishusho ya 72. Ibi bivuze ko muri rusange, Abanyarwanda basanzwe bahuje imyumvire kuri ibyo bibazo hatitawe ku gitsina cyabo.

Ishusho ya 73: Ibitekerezo byatanzwe ku 'Ukuri ku mateka no guhana jenocide n'ibyaha bifitanye isano nayo' ukurikije ibyiciro by'imyaka



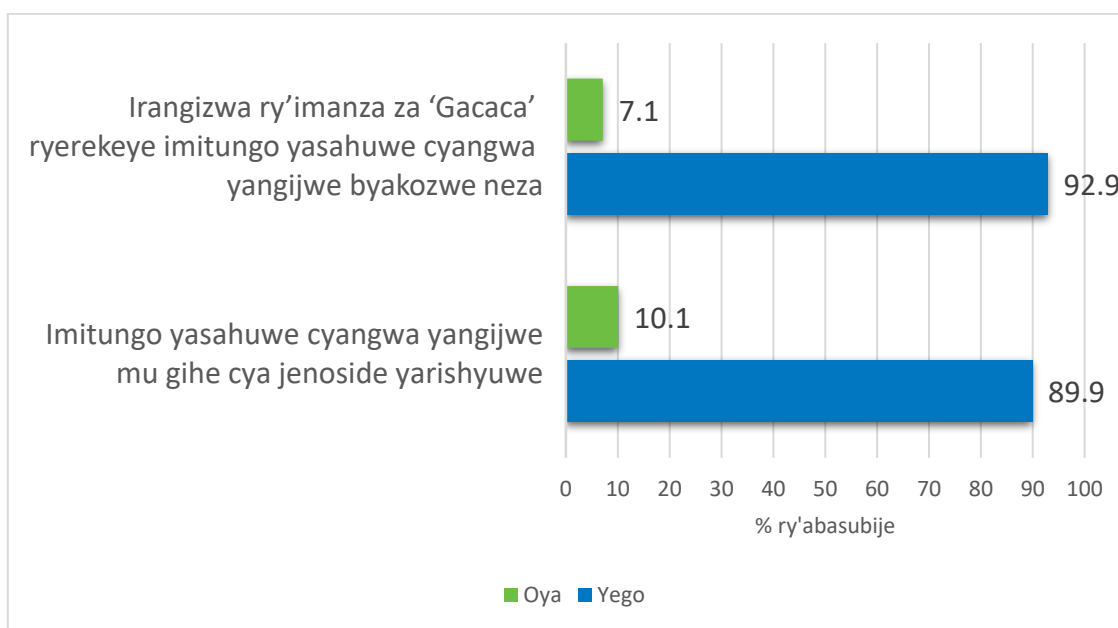
Nk'uko bigaragara ku ishusho ya 73, ku byiciro byose by'imyaka no ku bipimo bitatu byose, ibitekerezo by'abasubije hose bifite igipimo cyo hejuru ya 95%. Byongeye kandi, nta tandukaniro rinini rigaragara mu bitekerezo by'abasubije ukurikije imyaka y'ubukure bafite. Ibi bivuze ko n'abakiri bato babonye amateka y'igihugu bityo bakaba bashoboye kumenya uko ibintu biteye mu gihugu.

Bishobora kandi gutahurwa ko muri rusange abantu bakuze bagize igipimo kiri hejuru muri ibyo bipimo uko ari bitatu. Ibi bishobora guterwa n'uko abantu bakuze bazi neza amateka y'inkomoko n'ishyirwa mu bikorwa bya Jenocide kurusha urubiruko. Ku bijyanye n'igihano cy'abakoze jenocide, ibitekerezo by'abasubije mu byiciro bitandukanye by'imyaka barabishyigikiye ku rugero rwa 98.1% mu rubiruko (18-35) na 98.7% mu basaza bafite imyaka 65 n'irenga. Biragaragara rero ko ku bijyanye n'igitekerezo cy'ibyo bipimo bitatu, imyaka y'ababajijwe ntabwo ari ngombwa.

4.6.2. Indishyi z'imitungo yasahuwe cyangwa yangijwe mu gihe cya jenocide

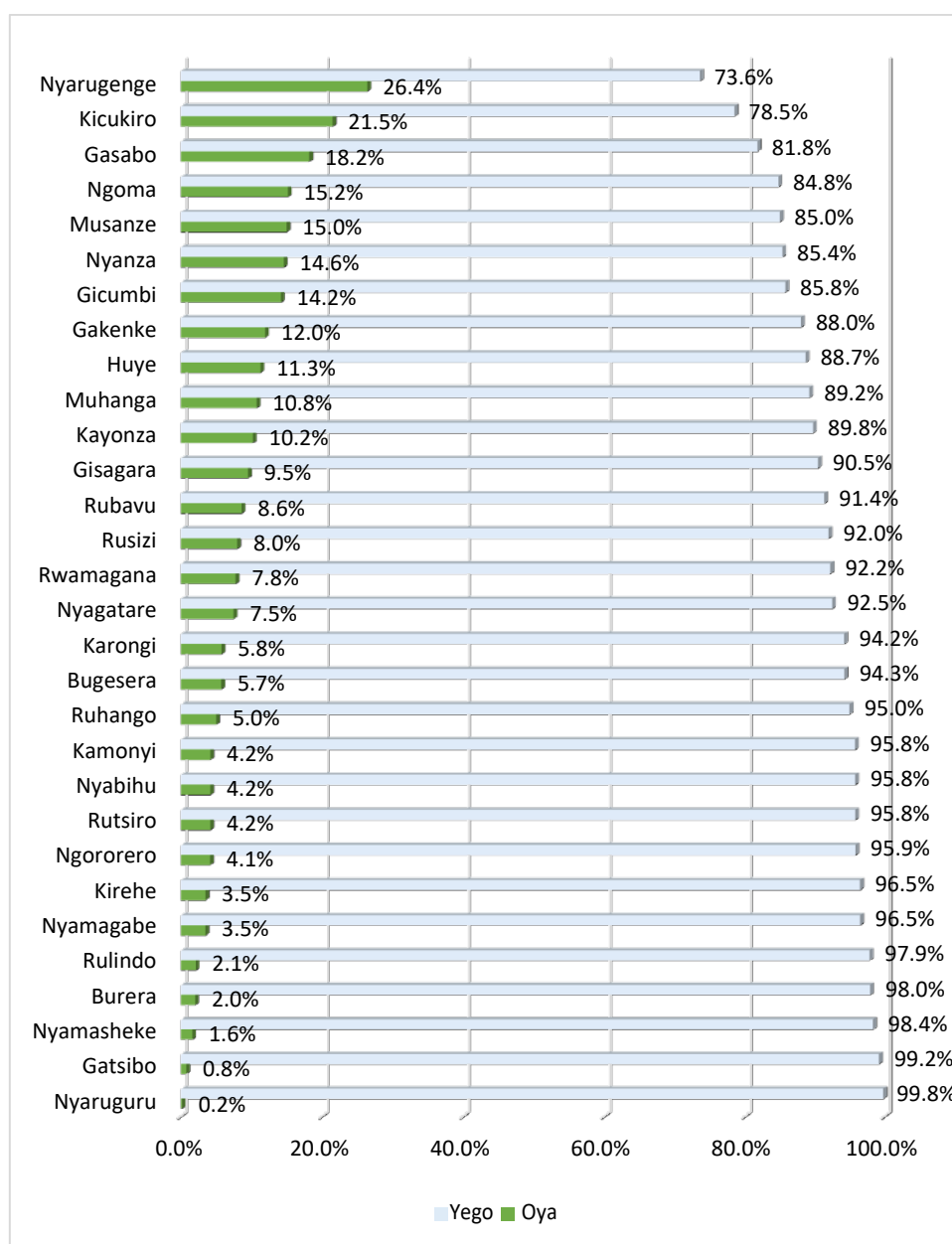
Ku bijyanye n'imitungo yasahuwe cyangwa yangijwe, muri rusange havugwa ko guteza imbere ubwiyunge mu Rwanda bisaba ko imitungo y'abarokotse yangiritse/yasahuwe, mu gihe cya jenocide yakorewe Abatutsi mu 1994. Ibyagaragajwe n'ubushakashatsi bufatika ku myumvire y'ababajijwe muri uru rwego birerekanwa mu ishusho ikurikira:

Ishusho ya 74: Ibitekerezo by’abaturage ku ndishyi z’imitungo yasahuwe cyangwa yangijwe mu gihe cya jenocide



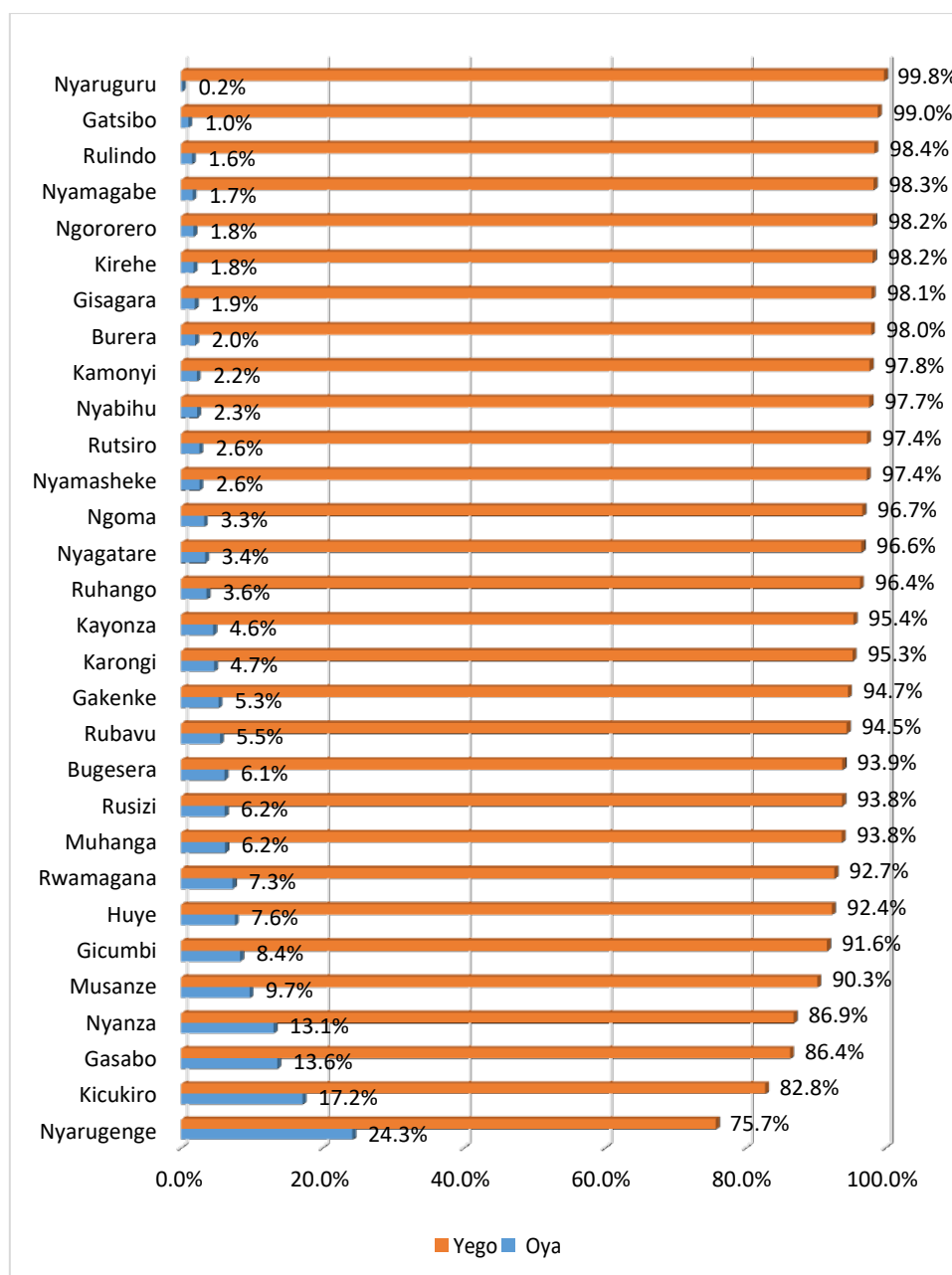
Nk’uko ishusho ya 74 iri hejuru ibigaragaza, 92.9% by’ababajijwe bagaragaje ko bishimiye uburyo irangizwa ry’urubanza rwa Gacaca ryerekeye imitungo yasahuwe cyangwa yashenywe mu gihe cya Jenocide yakozwe bavuga ko byakozwe neza mu gihe 89.9% by’ababajijwe bavuze ko imitungo yasahuwe cyangwa yarimbuwe mu gihe cya Jenocide yishyuye. Urebye imbogamizi mu kwemeza ko indishyi zikorwa, biratangaje kubona ababajijwe batekereza ko byakozwe ku rwego rushimishije.

Ishusho ya 75: Ibitekerezo by'abaturage kuri buri Karere ku ndishyi z'imitungo yasahuwe n'iyangijwe mu gihe cya Jenoside yakorewe Abatutsi



Urebye iyi mibare ivugwa mu ishusho ya 75, biragaragara ko Akarere ka Nyaruguru ari ko gafite umubare munini (99.8%) ku gitekerezo cy'abaturage bemera indishyi z'imitungo yasahuwe cyangwa yashenywe mu gihe cya Jenoside yakorewe abatutsi mu 1994, mu gihe akarere gafite umubare muto ugereranyije ku gitekerezo kimwe, ari Nyarugenge ifite 73,6%.

Ishusho ya 76: Ibitekerezo by'abaturage kuri buri Karere ku byerekeye gushyira mu bikorwa imyanzuro y'imanza za 'Gacaca' ijyanye n'imitungo yasahuwe n'iyangijwe muri Jenoside yakorewe Abatutsi



Nk'uko ishusho ya 76 ibigaragaza, ku bijyanye n'igitekerezo cy'abaturage cyerekeranye n'uko ishyirwa mu bikorwa ry'imanza za 'Gacaca' zerekeye imitungo yangiritse cyangwa yasahuwe bikorwa neza, akarere ka Nyuguru kaza ku mwanya wa mbere n'amanota 99.8% mu gihe akarere gafite amanota make ugereranyije ku kibazo kimwe ari Nyarugenge ifite 73,6%. Mu by'ukuri, nk'uko byagaragajwe hejuru, irangizwa ry'imanza za Gacaca riragenda neza mu turere dutandukanye. Ariko, hakenewe imbaraga nyinshi mu Karere ka Nyarugenge mu rwego rwo kurushaho kunoza imyumvire y'ubwiyunge kuko kuva kera imanza za Gacaca zifatwa nk'ishingiro ry'Ubumwe n'ubwiyunge mu Rwanda.

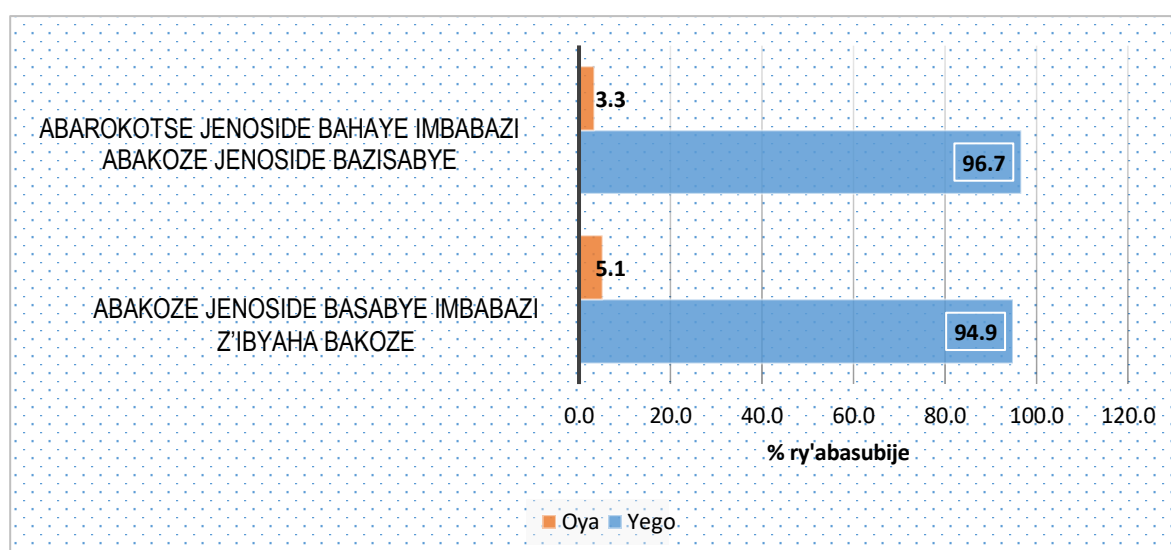
4.6.3. Gusaba imbabazi no kubabarira

Kugira ngo inzira y'ubwiyunge igende neza nyuma y'amacakubiri n'ihohoterwa bisaba impande ebyiri: abakoze icyaha n'abarokotse. Impande zombi zigomba kugira uruhare muri iki gikorwa abemera makosa kandi bagasaba imbabazi ku ruhande rumwe ku bushake, n'abatanga imbabazi ku rundi ruhande. Ubu ni uburyo bwiza bwo gushimangira umubano mushya nk'uko byabayeho mu Rwanda. icyakora, uretse abakoze jenocide n'abayikorewe, uruhare rwa Leta narwo ni ingenzi. Umwe mu bitabiriye ubushakashatsi yabisobanuye uko abibona muri aya magambo:

Ntabwo nshobora kubabarira umuntu nzi ko ejo azaza akanyica. Hari aho ngeze uyu munsu hanyemerera gutanga imbabazi. Aho hantu haterwa n'umutekano Leta yashyizeho. Abishe babikoze kubera ko Leta yabibemereye, bivuze ko kugira ngo ubwiyunge bubeho Leta nabwo igomba kubyemera. Urebye, niba Guverinoma y'igihugu yarashyizeho politiki yangiza ubumwe bw'abaturage bayo bikavamo Jenocide, igomba kugira uruhare mu kongera guhuza abenegihugu. Politiki y'igihugu y'uyu munsu ku bumwe n'ubwiyunge igira uruhare runini mu bwiyunge bw'abantu ku giti cyabo, kubera ko iyo Leta idatera intambwe ya mbere yo guhuza abaturage, nta muturage ku giti cye wari kwiye. Kubera iyo mpamvu, Leta igira uruhare runini muri uru rugendo (rw'ubwiyunge). N'ubwo umuturage ku giti cye yatanga imbabazi akavugaga ko yiyunze, ibikorwa nk'ibi ntacyo byaba bimaze iyo hatabayeho imbabazi n'ubwiyunge ku rwego rw'igihugu. Hatariho aho umuntu yasabira imbabazi, ntihashobora kubaho aho umuntu yatangira imbabazi (KI15)

Nk'uko iki gice kibimburira ibisobanuro kibivugaga, hari abantu batandukanye bagize uruhare mu gikorwa cy'ubwiyunge - abarokotse jenocide, abayikoze, Guverinoma, n'abandi benshi. Urebye ukuntu Guverinoma y'u Rwanda ishimwa kuba yarashyizeho uburyo bukwiye bwo gusaba imbabazi no kubabarira (reba KI15 haruguru), ibyagaragaye muri ubu bushakashatsi byerekana iterambere rikomeye nk'uko bivugwa mu ishusho ikurikira:

Ishusho ya 77: Gusaba imbabazi no kubabarira

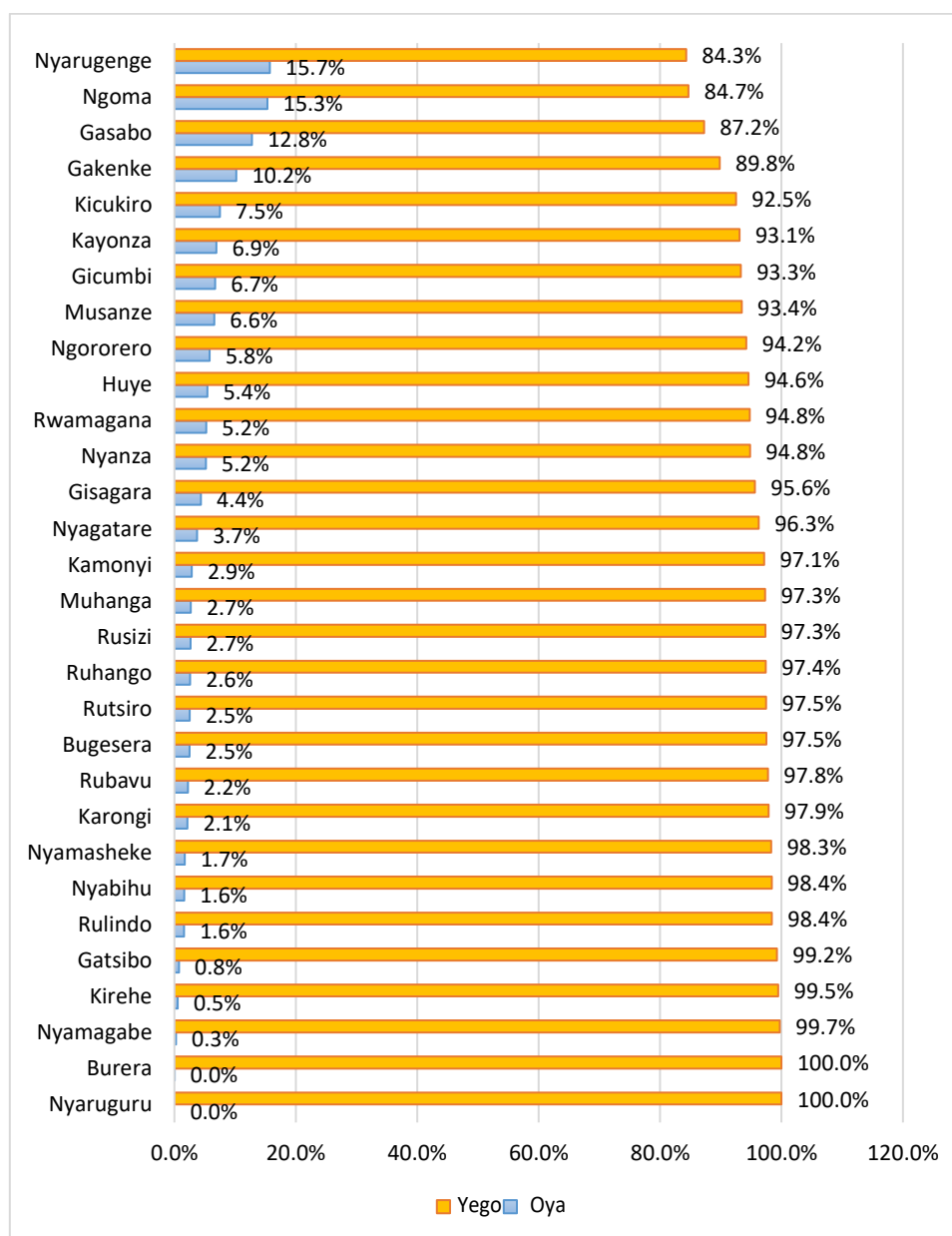


Iyi shusho ya 77 yerekana ko 96.7% by'abasubije bemeza ko abarokotse jenocide bababariye abakoze jenocide basabye imbabazi. Mu buryo nk'ubwo, 94,9% by'abasubije bavuga ko 'abakoze jenocide basabye imbabazi ku bikorwa byabo muri jenocide yakorewe Abatutsi. Ibi biragaragaza iterambere rinini mu mibanire hagati y'impande zombi kandi ingaruka kuri iki kibazo zigaragara ku mahoro ari hagati y'abacitse ku icumu n'abakoze jenocide yakorewe Abatutsi mu mpande zitandukanye z'igihugu usibye ahakiri ibibazo bike byihariye. Mu biganiro byo mu matsinda no mu biganiro n'abaturage, abitabiriye ubu bushakashatsi bashimangiye ko abarokotse jenocide biteguye gutanga imbabazi. Umwe mu bitabiriye ibiganiro yagize ati:

Reka dufate urugero rwa Gacaca. Inkiko Gacaca zagize uruhare runini mu bwiye hagati y'Abanyarwanda, kubera ko, niba umuntu yarasabye imbabazi akavugaga ukuri kuri Jenocide yakorewe Abatutsi, washoboraga kubona ko abayirokotse batangiye kubona uwayikoze ari umuntu. Ibyakozwe muri kiriya gihe kugeza uyu munsu byari bifite agaciro gakomeye kandi bigomba gukomeza gushimangirwa kuko byatanze ibisubizo (KI14).

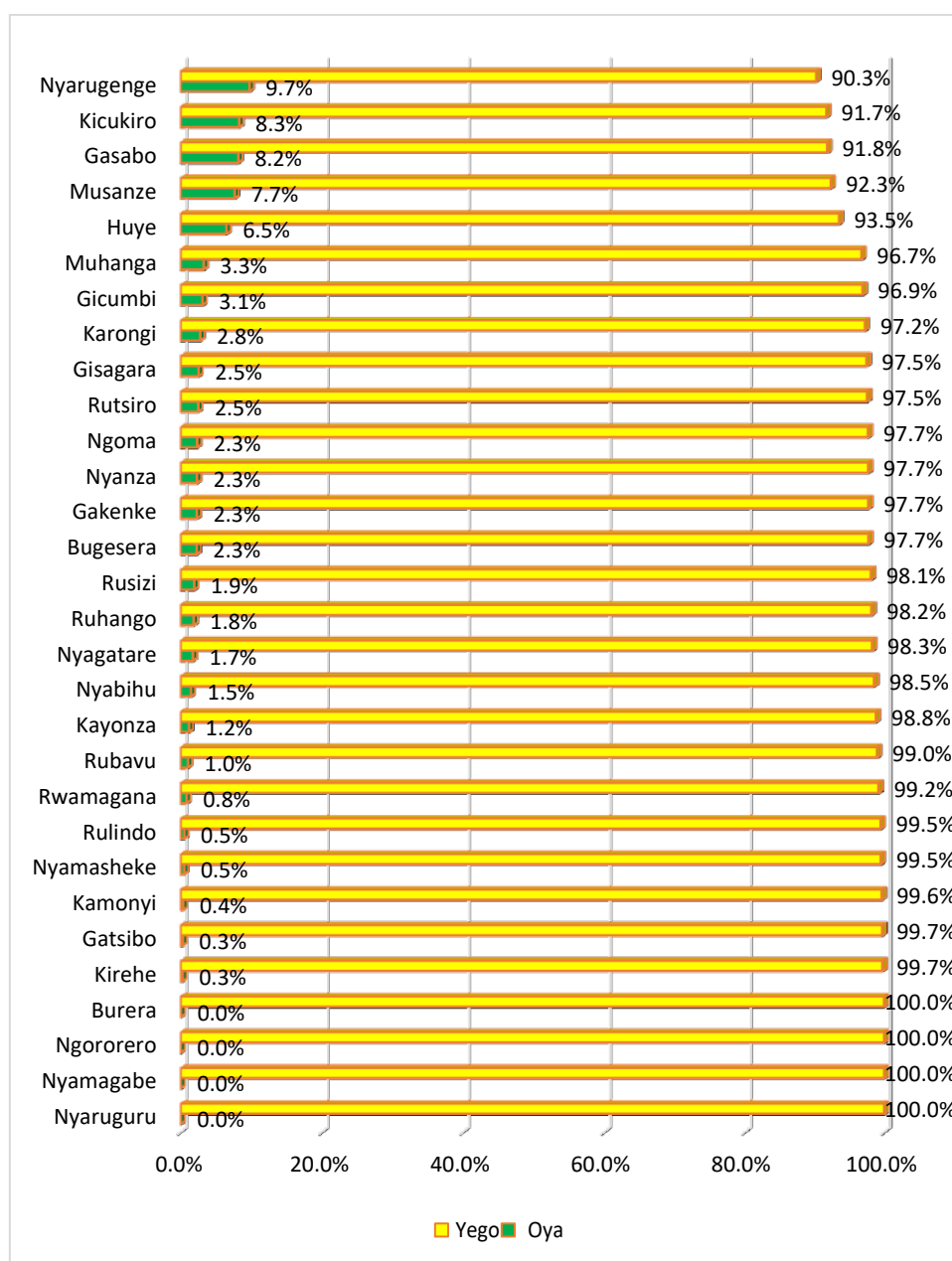
Ibyo uwasubije ibibazo by'ubushakashatsi (KI14) avugaga muri aya magambo ari haruguru ni ingirakamaro kuko byerekana ko gusaba imbabazi bigarura ubumuntu ku bakoze jenocide iyo bazisabye abayikorewe. Abantu benshi kw'isi ntibashobora kumenya no/cyangwa gusobanukirwa imbaraga ziva mu kuvugaga ngo 'Mumbabarire' cyangwa ngo 'Ndasaba imbabazi', ariko abarokotse jenocide n'abayikoze barabizi. Mu by'ukuri, abantu benshi bitabiriye ubu bushakashatsi ku mpande zombi berekanye akamaro ko gusaba imbabazi no kubabarira. Ku ruhande rumwe, abarokotse jenocide bagaragaje ko bakeneye kumva umuntu ubasaba imbabazi, kuko nyuma yo kubabarira bagarura ibyiyumviro n'ishema byo kumenyekana nk'abantu na none muri sosiyete. Ku rundi ruhande, abakoze jenocide bagaragaje ko bongeye kwemerwa nyuma yo kubabarirwa n'abaturanyi biciye benewabo mu gihe cya jenocide.

Ishusho ya 78: Ibitekerezo by’abaturage kuri buri Karere ku “kumenya niba abakoze jenocide basabye imbabazi ku byaha bakoze”



Urebye iyo mibare yavuzwe haruguru, bigaragara ko Akarere ka Nyuruguru kari ku rwego rwo hejuru (100%) ku gitekerezo cy’abaturage kijyanye n’uko abakoze jenocide basabye imbabazi ku byaha bakoze, mu gihe Akarere gafite amanota make ugereranyije n’icyo gitekerezo kimwe ari Nyarugenge ifite 84.3%.

Ishusho ya 79: Ibitekerezo by’abaturage, kuri buri Karere ku kumenya niba abarokotse jenocide baratanze imbabazi ku bayikoze bazisabye

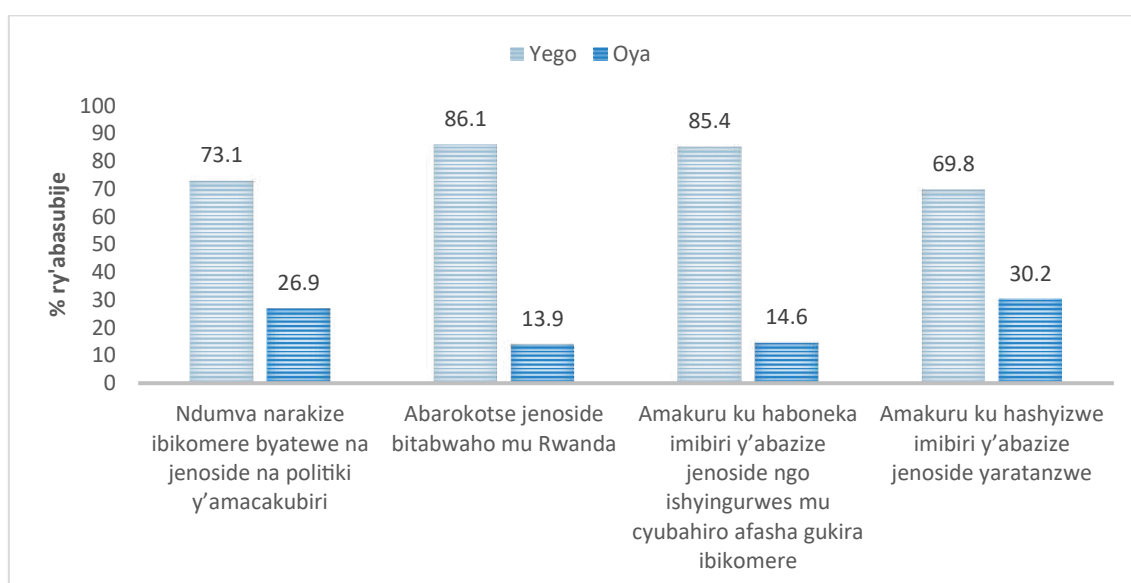


Nk’uko ishusho ya 79 ibigaragaza, ku gitekerezo cy’abaturage kijyanye n’uko abarokotse jenocide bahaye imbabazi abayikoze bazisabye muri buri Karere, Uturere tune aritwo Burera, Ngororero, Nyamagabe na Nyaruguru baza bwa mbere ku manota 100.0%, mu gihe Akarere gafite umubare muto ugereranyije imibare y’ijanisha ari Nyarugenge ifite 90%. Mu by’ukuri, gutanga imbabazi ku ruhande rw’abarokotse jenocide ni ikimenyetso cyiza muri gahunda y’ubwiyunge. Ni akarusho kiyongereyeho abayobozi bagomba kuzirikana kugira ngo ubwiyunge bugerweho mu Rwanda.

4.6.4. Gukira ibikomere umuntu ku giti cye

Hafi ya buri muturage w'u Rwanda yagizweho ingaruka, kandi arahungabana, kubera umurage w'amacakubiri n'ihohoterwa, by'umwihariko na Jenocide yakorewe Abatutsi mu 1994, haba mu ruhare rutaziguye yagize mu gukora iryo hohoterwa no guhohoterwa ubwabyo, ibikomere by'umuntu ku giti cye, cyangwa se ibikomere muri rusange ndetse n'urupfu rw'abo yakundaga. Abantu bagiye batakaza ibintu ku rwego rukomeye, bagira ibikomere ku mubiri, ndetse n'ihungabana ku mutima no mu bitekerezo mu Rwanda byongera ihungabana ry'uwabikorewe utava muri iki kibazo. Gukira ibyo bikomere utsinda ihungabana ni imwe mu mpungenge zigomba kwigwaho muri ubu bushakashatsi; ibitekerezo by'ababajijwe byerekanwa ku mashusho akurikira:

Ishusho ya 80: Gukira ibikomere umuntu ku giti cye



Nk'uko bigaragara ku ishusho ya 80 hejuru, 73.1% bumva ko bakize ibikomere byatowe na jenocide na politiki y'amacakubiri; 86.1% by'abasubije bagaragaza ko abarokotse jenocide bitabwaho; 85.4% by'abasubije bemeza ko bafite amakuru y'aho bashobora gusanga imirambo y'abazize jenocide kugira ngo babashyngure mu cyubahiro; 69.8% by'abasubije bavugaga ko amakuru ajyanye n'aho imibiri y'abishwe muri jenocide yakorewe Abatutsi yajugunywe yatanze. Ukurikije ibitekerezo by'abasubije, gukira ibikomere k'umuntu ku giti cye ntabwo biri mu bigaragara nabi ariko biboneka ko ari inzira ikomeza, ikenera kwitabwaho buri muni bitewe n'uburyo iteye. Akantu kose gato gashobora guhindura ibintu vuba. Ihinduka nk'iryo rishobora kugaragara mu by'ukuri kuko mu 2015 iki gipimo cyari kuri 88,6%, mu gihe mu 2020 ari 86.7%. Abitabiriye ubu bushakashatsi basobanuye ingorane zikomeje kubaho zijyanye no gukira ibikomere k'umuntu ku giti cye, mu magambo akurikira (KI16):

Hari ibintu byinshi byakozwe mu buryo butaziguye kugira ngo bigabanye ingaruka z'ihungabana, nka FARG, n'ibindi, ariko gahunda zigamije gukira ibikomere by'umuntu ku giti cye ziracyari nke cyane kandi ntizihagije. Iyo ugereranyije n'ibyo igihugu cyagezeho mu zindi nzego, usanga umuvuduko

twashyize mu zindi nzego urenze uwashyizwe mu bibazo byo gukira ibikomere by'umuntu ku giti cye. (...) Minisiteri y'ubuzima ikemura ibibazo by'ihungabana n'uburwayi bwo mu mutwe ntigomba kwibanda gusa ku bigo by'ubuvuzi byonyine, kubera ko imiti y'ubuvuzi idahagije kugira ngo ivure ihungabana (KI16).

Icyo amagambo avugwa hejuru yibandaho ni uko gahunda zo kuvura ibikomere zikeneye kwitabwaho kurushaho birenze imiti yo kwa muganga. Mu rwego rumwe nk'urwo, undi wabajijwe yakomeje yerekana ko, usibye imiti y'abaganga, gukiza ibikomere byatewe na jenocide bifitanye isano cyane no gusaba imbabazi no kuzitanga, arirwo rugendo rw'umuntu ku giti cye rusaba kandi rurenga ibisabwa n'amategeko. Uwasubije KI13 yabivuze muri aya magambo:

Gukira ibikomere (byo mu mutwe bifitanye isano na jenocide) ubundi bishoboka bitewe n'abaguhohoteye. Iyo abantu (bari barahamijwe icyaha cya jenocide) batekereje gusaba imbabazi mu nzira z'amategeko gusa (muri Gacaca cyangwa izindi nkiko zisanzwe), bivuga ko usabwa gutanga imbabazi azatanga imbabazi za mbuze uko ngira. Kubera ko gusaba imbabazi no kuzitanga bizaba byabaye kubera ko bisabwe n'amategeko (bifatwa nk'aho bitavuye ku muntu wicuza ibibi yakoze) usabwa imbabazi azazitanga, ariko ntazakira. Kugira ngo akire neza bizaterwa n'ukuntu uwagize nabi azasanga uwo yahemukiye (kumusaba imbabazi) amwereka umutima wicuza. Ariko uwahemutse nagenda avuga ngo – cyagwa uwahemukiwe akabyumva uko ngo: “mpa imbabazi, cyangwa n'iyi atabikora, nta kizaba k'uwahemukiwe, ntabwo uwahohotewe azakira ibikomere (KI13)

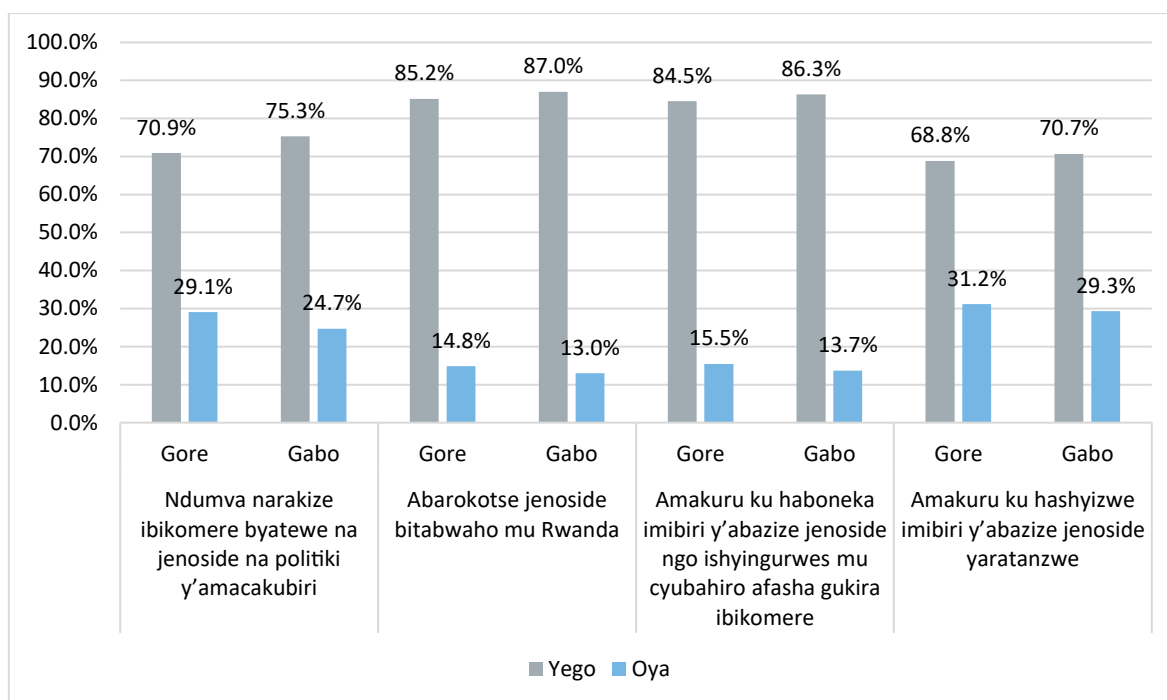
Icyo uwasubije (KI13) asobanura mu mvugo ye ya ruguru aha ni uko gukira ibikomere bisaba ibirenze ibyo ubutabera bw'inkiko butanga. Undi muturage witabiriye ibiganiro yabivuze agira ati: “Ubucamanza ntibuhagije kugira ngo bukize ibikomere byatewe na jenocide (KI21)”. Nk'uko uwasubije KI13 abivuga, gusaba imbabazi no kuzitanga bigira uruhare mu gukiza ibikomere. Aha ikibandwaho ni ukubona uwakoze nabi afata urugendo akajya kureba uwo yahohoteye, noneho akamusaba imbabazi yicuza nk'uko uyu muturage abivuga, mu gihe nta kwicuza by'ukuri bibayeho – uwasubije aravuga iyo byabereye mu rukiko – uwahohotewe azazitanga yikiza kugira ngo ave aho kandi kubera gushaka ubwiyunge bw'igihugu, ariko ntazaba akize ku giti cye. Uretse imbabazi za nyirarureshwa nk'uko zagarutsewe aha, ababajijwe banavuze ku ihungabana rigera no ku bisekuruza bikurikira, nk'uko bisobanurwa aha hasi:

“Mu by'ukuri, abantu babwira abana babo ibyo bahuye nabyo mu buzima, kandi ibyo ni byo bitera ibikomere byatewe n'akarengane mu mateka, politiki z'amacakubiri, na Jenocide yakorewe Abatutsi (...). Gukira ibikomere byatewe na jenocide si iby'umunsi umwe. Ni gute umuntu yakira ibikomere byo kubura abo bafitanye isano? Abo bantu (abishwe muri jenocide, abayirokotse, abayikoze, etc) bazakomeza kubaho bafite

ibikomere byayo iteka, kugeza igihe bazapfira. Bazanasigira ibyo bikomere ababakomokaho, bizwi nko guhererekanya ibikomere. Umwana ubyawe n'umuntu ufite ibikomere byatewe na jenocide azaragwa ibyo bikomere n'ababyeyi be nya nyuma y'urupfu (KI2)

Uwasubije KI2, asobanura ukuntu ihungabana rihererekanywa mu bisekuru by'urifite abihereye ku mateka n'ukuntu ahererekanywa. Nk'uko byagaragajwe mu nkingi yo 'gusobanukirwa amateka, iby'ubu no gutekereza ejo hazaza, hari Abanyarwanda bagikomeje gukwirakwiza ingengabitekerezo ya jenocide, by'umwihariko bahererekanya amateka agoretse ya politiki y'amacakubiri. Aho ibi bikorerwa cyane cyane ni mu muryango (ku mashyiga), aribyo bihura neza n'ibyo uwasubije hejuru yerekezaho, nk'iyo ababyeyi ngo bahererekanya ibyo bahuye nabyo mu buzima bwabo byiza cyangwa bibi, birimo n'ibikomere bafite byatewe na jenocide na politiki y'amacakubiri. Birashoboka rero kumva izamuka ry'ijanisha ku bantu bagifite ibyo bikomere bitakize muri urwo rwego rwo gusaba imbabazi bya nyirarureshwa (byo kwikiza) n'ihungabana rihererekanywa mu bisekuru by'abahuye naryo.

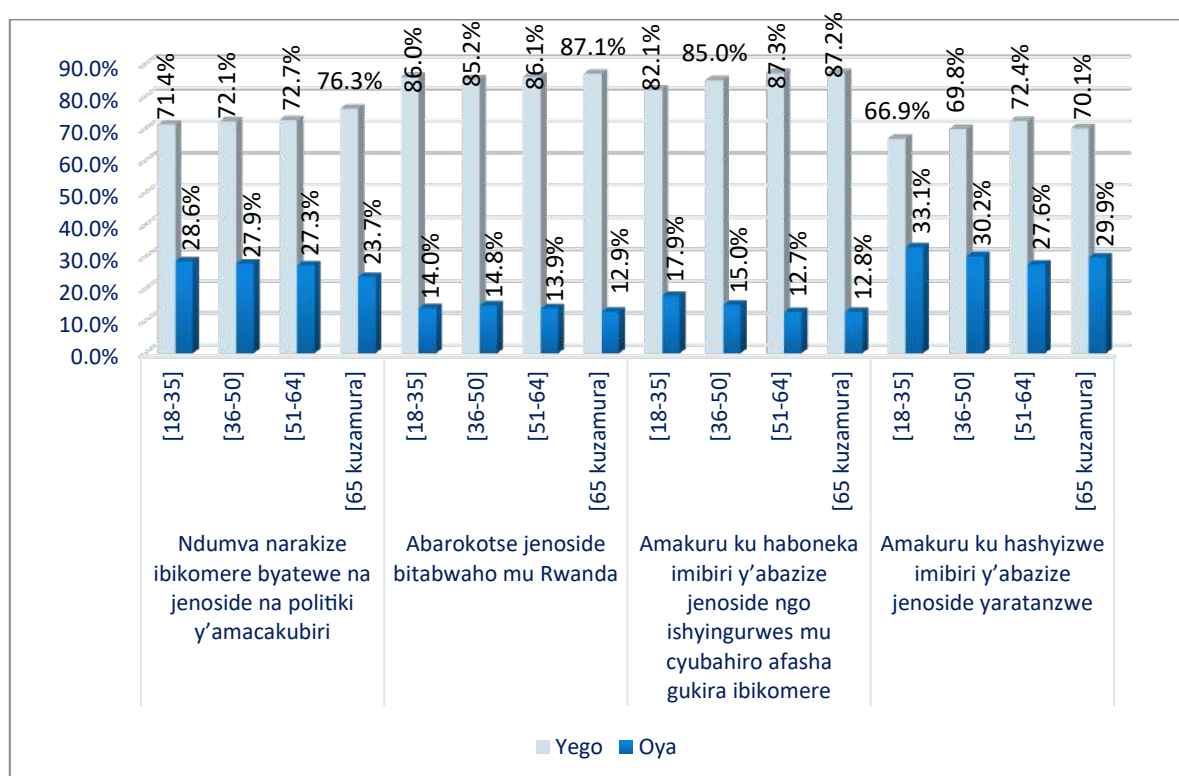
Ishusho ya 81: Ibitekerezo byatanze ukurikije abagabo n'abagore ku 'gukira ibikomere umuntu ku giti cye'



Nk'uko bigaragara ku ishusho ya 81, abantu b'igitsina gabo n'igitsina gore berekana ibitekerezo byabo ku gukira ibikomere kwa buri muntu k'urwego rutandukanye gato. Nk'uko ubushakashatsi bubyerekana kuri buri gipimo, igitekerezo gifata iyambere ku bantu b'igitsina gore no ku b'igitsina gabo ni icy'uko "abarokotse Jenocide bitaweho mu Rwanda" ku gipimo cya 85.2% ku bagore na 87% ku bagabo. Igitekerezo gikurikiraho ni ikivuga ku makuru y'aho ushobora gusanga imibiri y'abakorewe Jenocide ngo bashyingurwe mu cyubahiro bifasha gukira ibikomere; ibi byagize 84.5% ku bantu b'igitsina gore na 86.3% ku b'igitsina gabo. Naho

igitekerezo gikurikiraho ni "Ndumva narakize ibikomere byatewe na Jenoside na politiki y'amacakubiri" bishyigikiwe na 70.9% by'abagore na 75.3% abagabo. Amakuru ajyanye niba aho imirambo y'abazize Jenoside yaratanzwe, ni cyo gitekerezo cya nyuma cyagize amanota make aho ab'igitsina gore bagishyigikiye kuri 68.8% mu gihe ab'igitsina gabo bagishyigikiye kuri 70.7%. Hagomba rero gushakwa igisubizo cy'ubufatanye, cyane cyane ku bijyanye n'amakuru y'aho imirambo y'abazize Jenoside iherereye kugira ngo ubwiyunge nyakuri bugerweho,

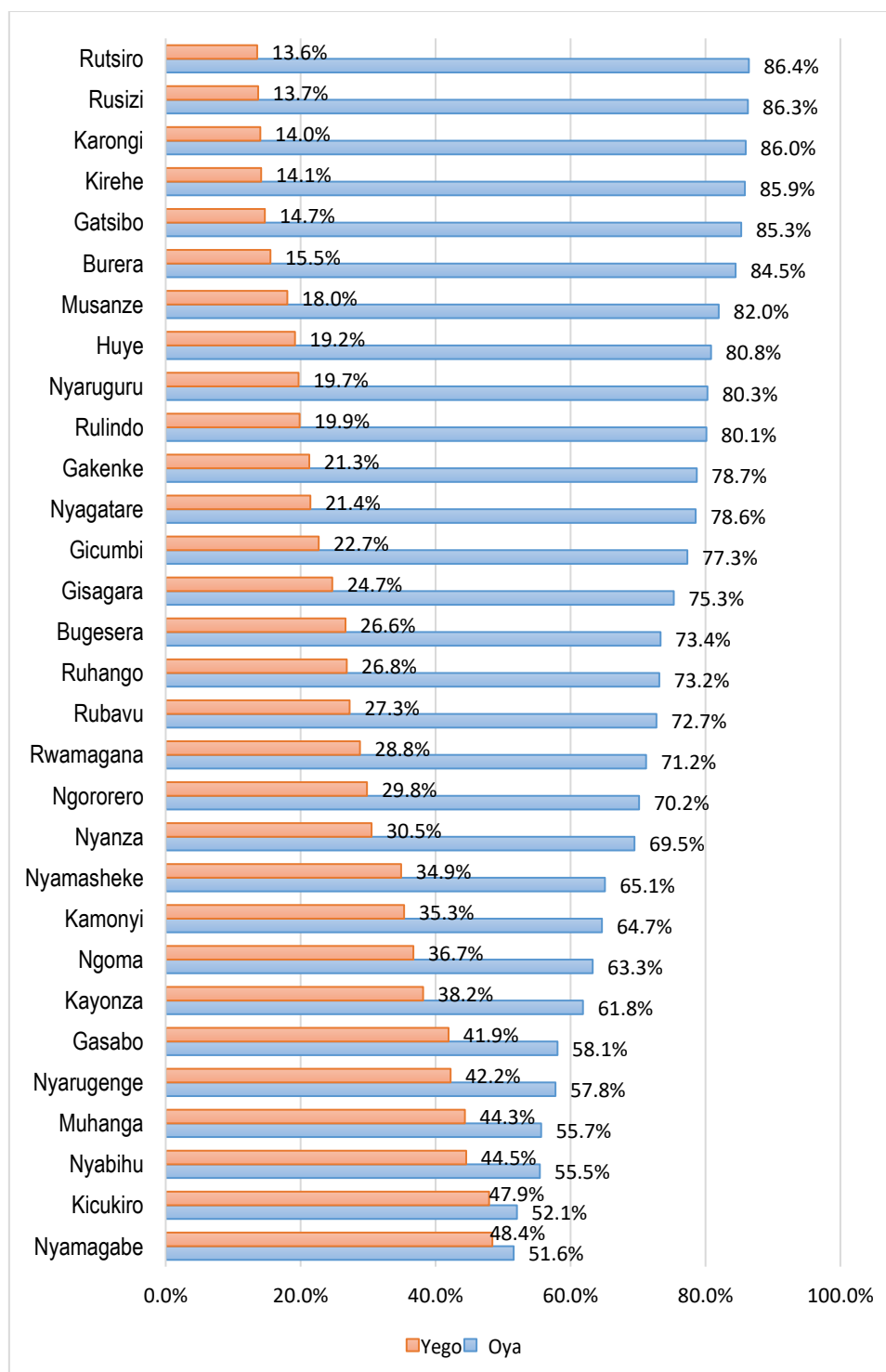
Ishusho ya 82: Ibitekerezo byatanzwe ukurikije ibyiciro by'imyaka ku 'Gukira ibikomere by'umuntu ku giti cye'



Ishusho ya 82 iri hejuru yerekana ko abasubije kuva mu byiciro bitandukanye bafite igitekerezo kimwe ku gushyigikira gukira ibikomere k'umuntu ku giti cye bigaragara mu nzego zitandukanye. icyakora, ku gitekerezo: "Ndumva narakize ibikomere byatewe na jenocide na politiki y'amacakubiri" mu rubyiruko ruri hagati y'imyaka 18-35 cyagize igipimo gito (71.4%) ugereranyije n'ibitekerezo by'abakuzze bafite imyaka 65 no hejuru yayo biri ku gipimo cya 76.3%. Ku bijyanye n'uko "abarokotse jenocide bitabwaho mu Rwanda", ibitekerezo by'abantu bo mu byiciro bitandukanye byabishyigikiye ku rugero rwa 86.0% ku rubyiruko (18-35); no kuri 87.17% ku bakuzze bafite imyaka 65 no hejuru yayo. Ku ngingo ivuga ku "makuru ku haboneka imibiri y'abazize jenocide kugira ngo ishyingurwe mu cyubahiro afasha mu gukira ibikomere", 82.1% by'abasubije byagaragaye ku ruhande rw'urubyiruko ruri hagati y'imyaka 18-35 na 87.2% by'abasaza bafite imyaka 65 n'irenga. Nyamara, ijanisha ryinshi rya 87.3% rigaragara ku bantu bafite hagati y'imyaka 50 kugeza kuri 64. Byaragaragaye ko amakuru ajyanye n'aho imibiri y'abazize Jenoside niba yaratanzwe, yaragize amanota make ugereranyije

n'ayayabanjirije. Kugereranya ibitekerezo bijyanye n'icyo gitekerezo byerekana 66.9% ku rubyiruko ruri hagati y'imyaka 18-35 bifite amanota make, mu gihe ari ku rwego rwo hejuru 72.4% ku bantu bari hagati y'imyaka 51-64, naho ku ruhande rw'abasaza bafite imyaka 65 no hejuru bashyigikiye icyo gitekerezo kuri 70.1%.

Ishusho ya 83. Ibiterekerezo byatanze kuri buri Karere ku ngingo ya “Numva narakize ibikomere byatewe na jenocide na politiki y’ivangura”

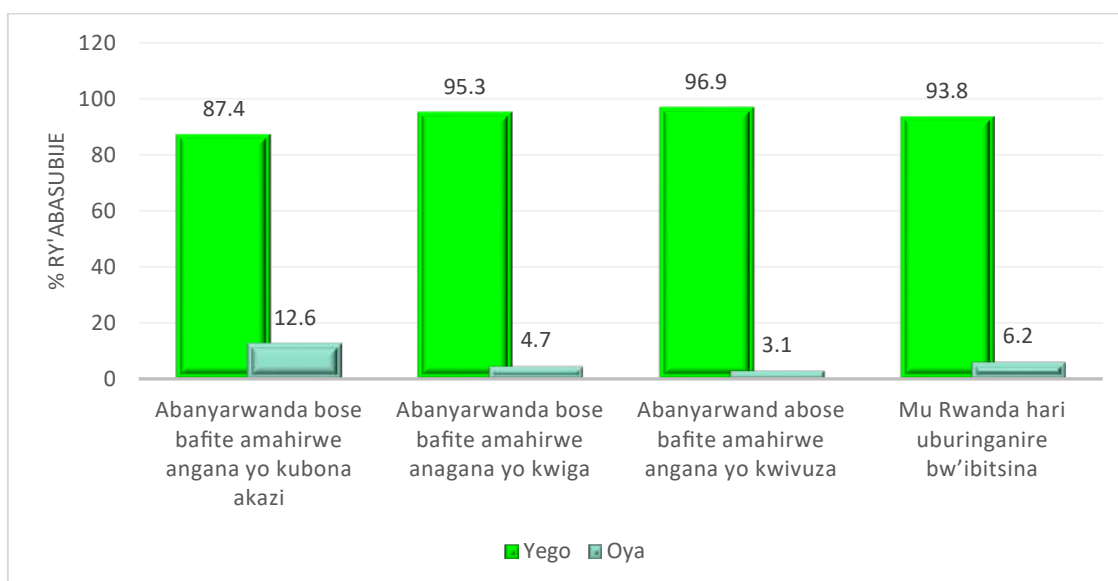


Ishusho ya 83 yafashije kwerekana uko gukira ibikomere ku munt uku giti cye bihagaze ukurikije buri Karere. Nkuko bigaragara Uturere twa Nyamagabe, Kicukiro, Muhanga, Nyabihu, Nyarugenge na Gasabo tugaragaza ijanisha riri muri 40 ry’abantu biyumva ko batarakira ibikomere byatewe na jenocide yaakorewe Abatutsi. Ibipimo mu tundi Turere nabyo biragaragaza ko hakenewe imbaraga nyinshi mu rwego rwo guhangana n’ibikomere bituruka ku bihe bikomeye igihugu cyanyuzemo.

4.6.5. Amahirwe angana no kubahiriza uburenganzira bw’ibanze bwa muntu

Kugira amahirwe angana no kubahiriza uburenganzira bw’ibanze bw’ikiremwa muntu ni ikindi gipimo cyakoreshejwe mu gupima aho ubwiyunge bugeze ubu mu Rwanda. Igitekerezo cy’ibanze muri urwo rwego ni uko guteza imbere ubwiyunge nyuma y’ihohoterwa bisaba ko hubahirizwa uburenganzira bw’ibanze no kugira amahirwe anagana mu bice byose by’ubuzima bw’Abanyarwanda. Igitekerezo rusange ni uko niba abaturage bumva bafite uburenganzira kandi bubaha, bazarushaho kwiyeemeza guca inzira z’ubwiyunge. Isuzuma ry’imiterere y’ubwiyunge muri iki gihe ritanga ibisubizo bifatika nk’uko ishusho ikurikira ibigaragaza:

Ishusho ya 84: Amahirwe angana no kubahiriza uburenganzira bw’ibanze bwa muntu



Ishusho ya 84 iri hejuru irerekana ko 87.4% by'abasubije bavuye ko Abanyarwanda bafite amahirwe angana yo kubona akazi. Ibi biragaragara binyuze mu bikorwa byo gutangaza imyanya y’akazi amashyirahamwe atandukanye akora akoresheje itangazamakuru rusange mu Rwanda ku buryo bugerwaho n’Abanyarwanda bafite. Mu buryo nk’ubwo, 95.3% by'abasubije bemeza ko Abanyarwanda bafite amahirwe angana yo kwiga. Aya magambo afite ishingiro kuko politiki y’uburezi ishingiyeye ku mitsindire aho gushingira ku bwoko cyangwa Akarere. Ku bijyanye no guhabwa serivisi z’ubuzima, Abanyarwanda bafite bishimira iyi serivisi kimwe nk’uko byavuzwe na 96.9% by'abasubije kubera ko ibigo nderabuzima bigerwaho n’Abanyarwanda bafite mu buryo bungana, mu gihe 93.8%

by'abasubije bavuga ko mu Rwanda hari uburinganire bw'ibitsina byombi. Hashingiwe ku bitekerezo bitandukanye batanzwe, hari inzira nziza muri urwo rwego igaragara no mu bindi bipimo bikomeye cyane mu kwerekana inzira y'ubwiyunge mu Rwanda.

Hariho ubwumvikane rusange ko Abanyarwanda bose bafite amahirwe angana. Mu miyoborere yo hejuru ya politiki, ariko, bigaragara ko hari uburyo bwo gushyira mu gaciro bushingiye ku bitekerezo bitandukanye nk'uburinganire bw'ibitsina, n'ibindi bintu bigenderwaho kandi byumvikana. Umwe mu bitabiriye ibiganiro yabisobanuye mu magambo akurikira:

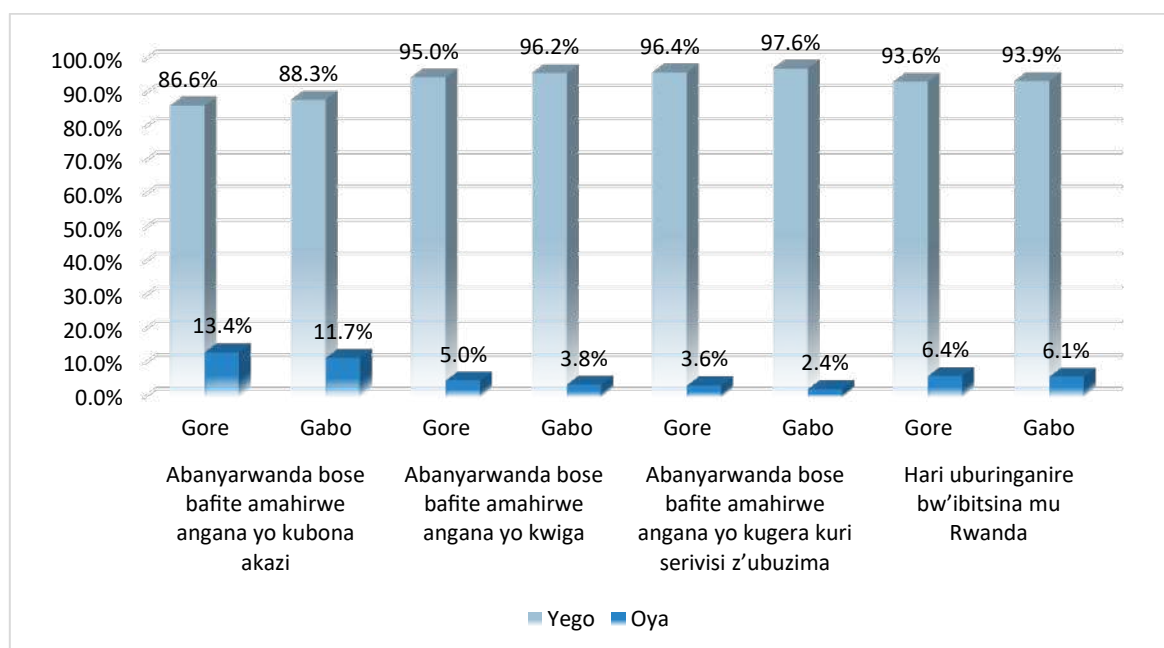
Ntekereza ko uburyo imirimo ibonwa ari bwiza. Urubyiruko ntirwitaye cyane kuri iki gitekerezo ko uri iki n'iki. Bari imbere baradusize. Benshi bazi ko ugomba gukora cyane kugira ngo ubone amahirwe. N'ubwo hashobora kubaho imyumvire idahwitse ituruka ku babyeyi, biragenda bigabanuka kuko hariho amategeko na politiki bidaheza kandi bitanga amahirwe angana (KI22).

Mu magambo asa n'ayo, undi yongeyeho ko:

Kera kuba Umuhutu byari uburenganzira bwo guhabwa amahirwe muri politiki, cyangwa akazi cyangwa kubona amashuri n'izindi serivisi. Kubera iyo mpamvu, abantu bashimangiraga ubwoko bwabo uko bikwiye, baheza abandi. Uyu munsu, kubera amahirwe angana kuri bose, nta nyungu ijyanye no kuba Abahutu cyangwa Abatutsi. Ibi bigabanya kwishingikiriza kuri ibi bitekerezo kandi biteza imbere ubumwe mu bantu kuko bazi ko bose bangana '(KI6).

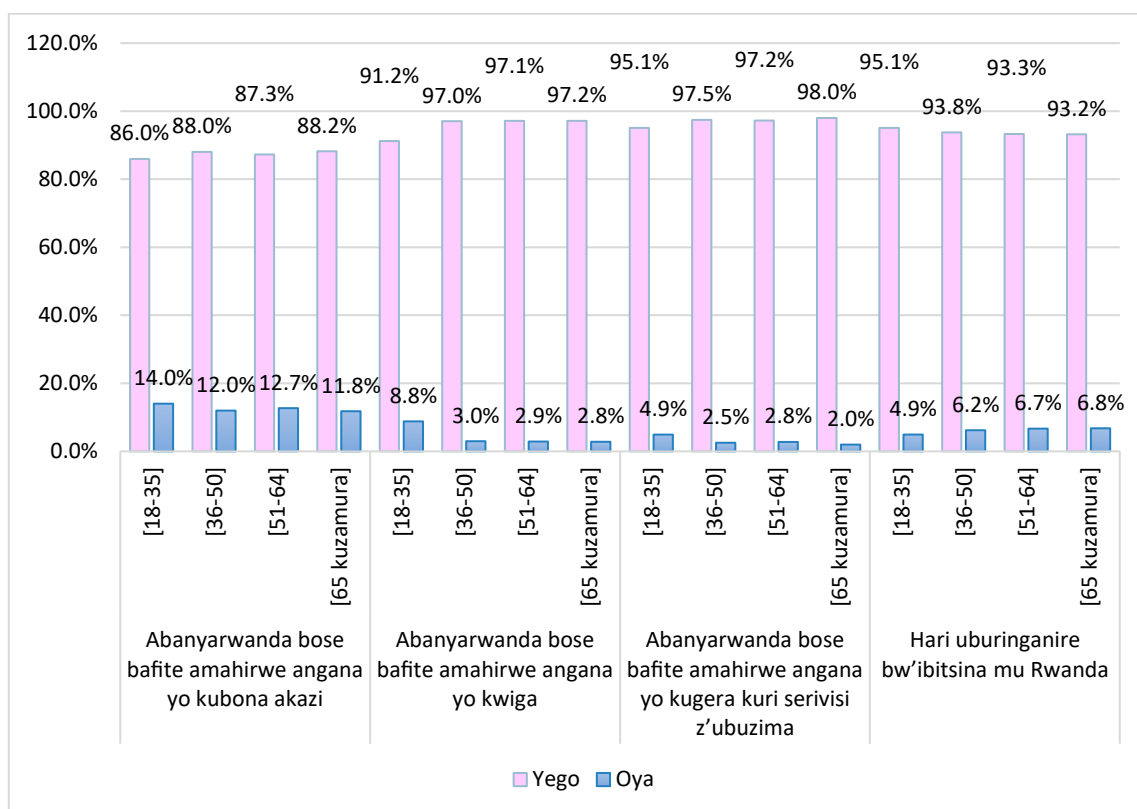
Muri rusange, byemejwe ko Abanyarwanda bose bafite amahirwe angana. Ikibazo gusa ni uko Abanyarwanda bamwe bashobora kubona amakuru ku byerekeye amahirwe ariho kurusha abandi. Uku kubona amakuru ku buryo butandukanye bishobora kuba biterwa no kutabona kimwe serivisi za interineti.

Ishusho ya 85: Ibitekerezo byatanzwe ukurikije abagabo n’abagore ku ‘Mahirwe angana no kubaha uburenganzira bw’ibanze bwa muntu



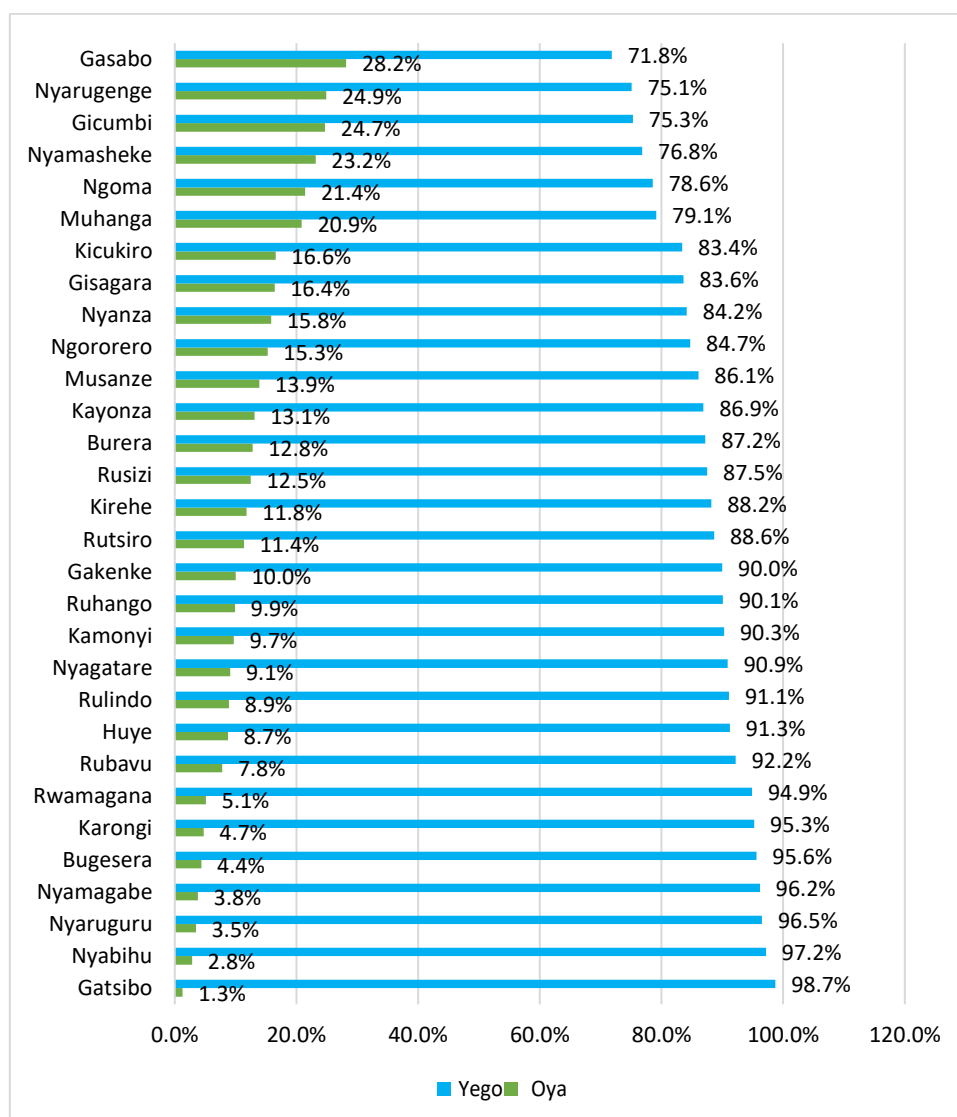
Ishusho ya 85 igaragaza ko ab’igitsina gabo n’igitsina gore berekana ibitekerezo byabo ku gutaga amahirwe angana no kubahiriza uburenganzira bw’ibanze birimo ikinyuranyo gito ku ijanisha. NK’uko ibyagaragajwe bibyerekana, ibitekerezo bifata iyambere ku bagore no ku bagabo harimo ko "Abanyarwanda bose bafite amahirwe angana yo kugera kuri serivisi z’ubuzima" bifite 96.4% na 97.6%, igitekerezo gikurikira ni ikivuga ko "Abanyarwanda bafite amahirwe angana yo kwiga" bifite 95% ku b’igitsina gore na 96.2% ku b’igitsina gabo; igikurikiraho ni uko "uburinganire bw’ibitsina mu Rwanda" bushyigikiwe na 93,6% by'abagore na 93,9% by'abagabo. ‘Abanyarwanda bose bafite amahirwe angana yo kubona akazi’ nicyo gitekerezo cyiza bwa nyuma gifite amanota make aho ab’igitsina gore bagishyigikiye ari 86,6% mu gihe abagabo bageze kuri 88.3%.

Ishusho ya 86: Ibitekerezo byatanzwe ukurikije icyiciro cy'imyaka ku 'Mahirwe angana no kubaha uburenganzira bw'ibanze bwa muntu'



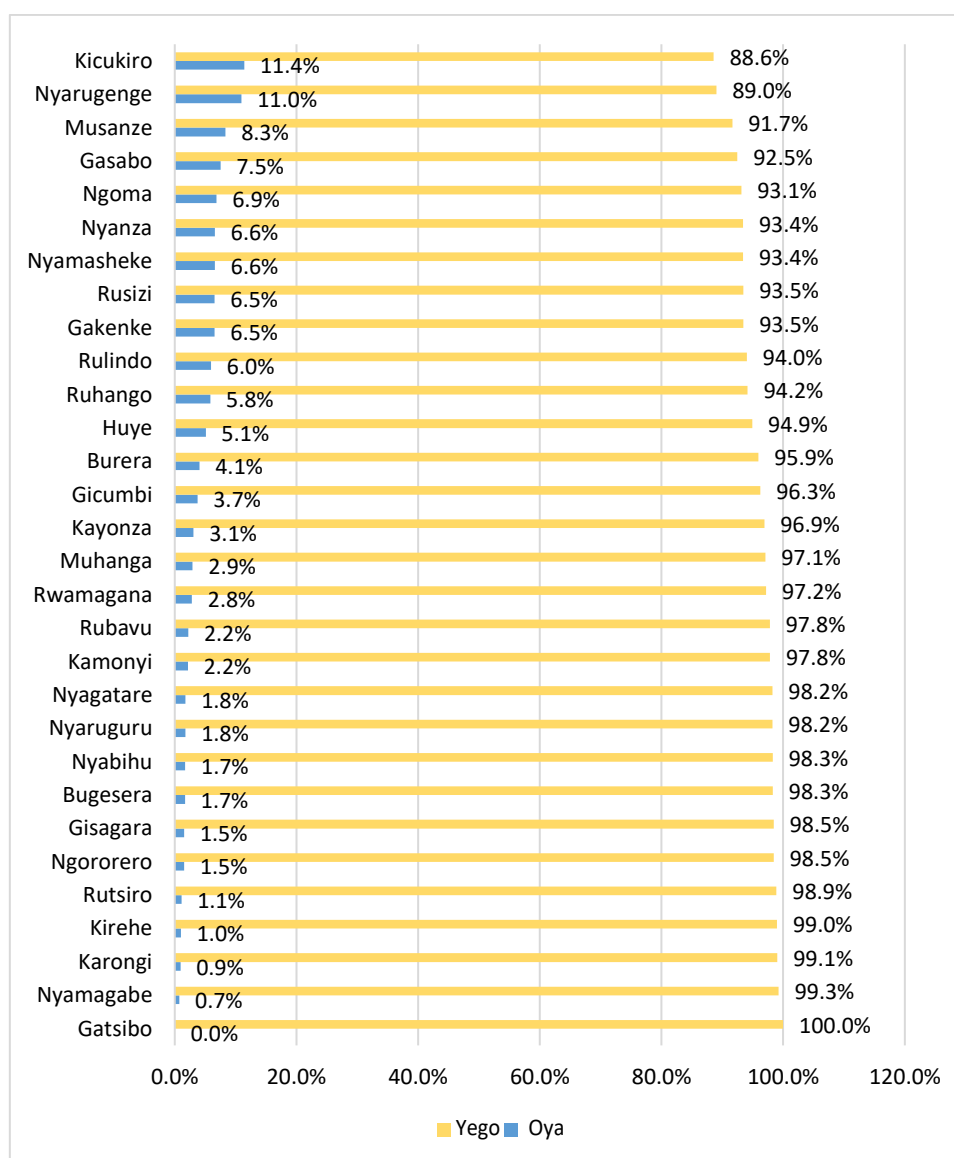
Ishusho ya 86 iri hejuru yerekana ko abasubije, mu byiciro bitandukanye, bumva kimwe amahirwe angana no kubahiriza uburenganzira bw'ibanze ariko ku nzego zitandukanye gato ukurikije ijanisha. Icyakora, nk'uko bigaragazwa n'amanota, kwemeza ko 'Abanyarwanda bafite uburenganzira bungana kuri serivisi z'ubuzima' nibyo biza mbere, bife ijanisha ryinshi, 96.4% na 97.6 %, ibitekerezo by'urubyiruko ruri hagati y'imyaka 18-35 byagize 95.1% ugereranyije n'ibitekerezo by'abasaza bafite imyaka 65 no hejuru yabyo byagize 98%. Ku bijyanye n'uko Abanyarwanda bafite amahirwe angana yo kwiga, ibitekerezo by'abantu bo mu byiciro bitandukanye byashyigikiye ayo magambo kuri 91.2% ku rubyiruko (18-35) na 97.2% ku bantu bafite imyaka 65 no hejuru yayo. Ku bijyanye n'uburinganire bw'ibitsina mu Rwanda, byagaragaye ko urubyiruko ruri hagati y'imyaka 18-35 rwagize ijanisha ryinshi rya 95.1% ugereranyije na 93.2% by'abakuze bafite imyaka 65 nirenga. Byagaragaye ko ibyavuzwe ku Banyarwanda bafite amahirwe angana yo kubona akazi byabonye amanota make ugereranyije n'ibindi. Kugereranya ibitekerezo bijyanye n'aya magambo byerekana ko 86% by'urubyiruko ruri hagati y'imyaka 18-35 bemeranya nayo, naho 88.2% by'abasaza bafite imyaka 65 n'irenga.

Ishusho ya 87: Ibitekerezo byatanzwe ukurikije Uturere ku gitekerezo kivuga ko 'Abanyarwanda bose bafite amahirwe angana yo kubona akazi'



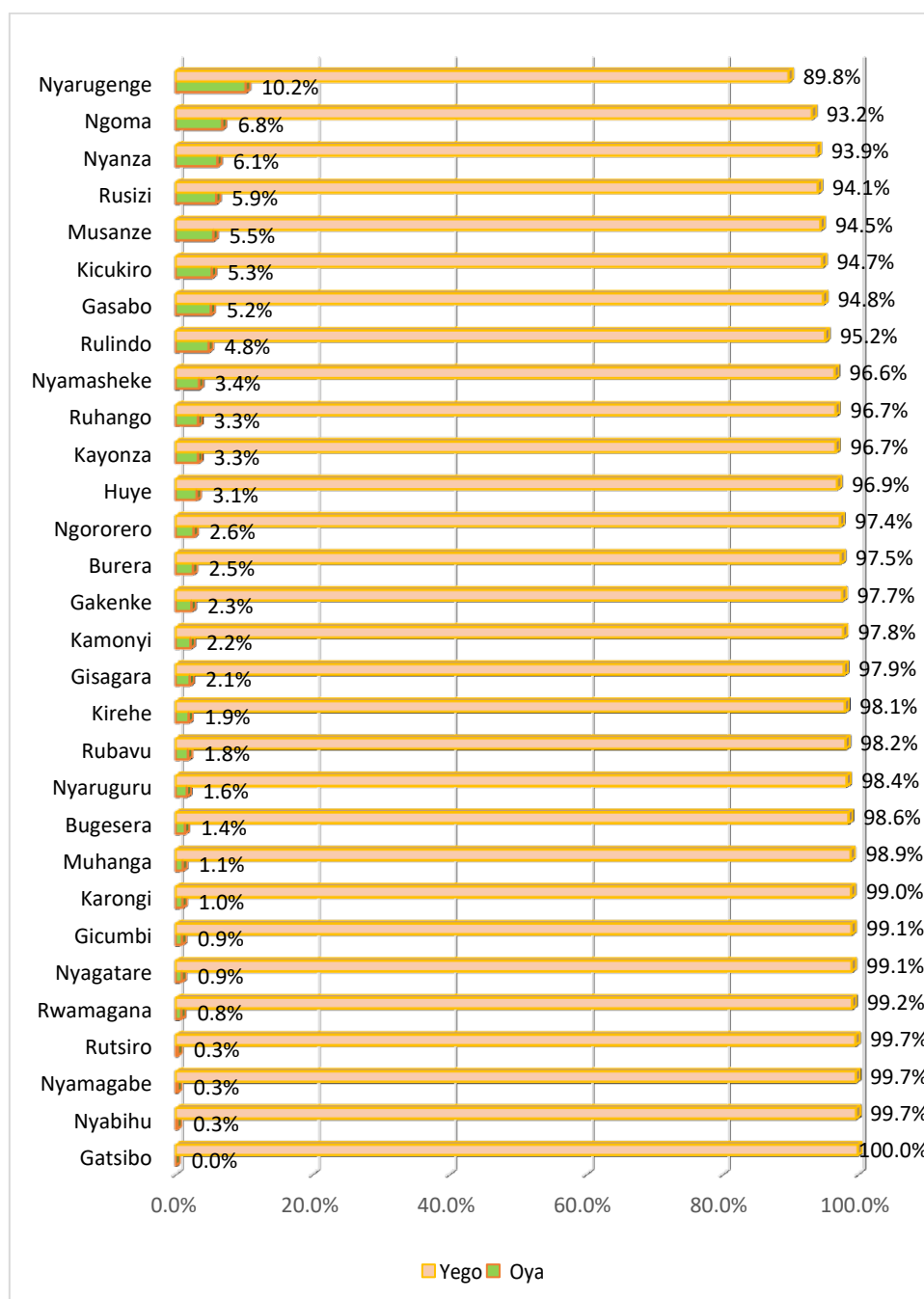
Nk'uko ishusho ya 87 ibiragaragaza Akarere ka Gatsibo gafite umubare munini 98.7% ku bijyanye n'amahirwe angana yo kubona akazi ku banyarwanda bose mu gihe Akarere kagize igipimo gito ugereranyije ari Akarere ka Gasabo gafite 71.8%.

Ishusho ya 88: Ibitekerezo byatanzwe ukurikije Uturere ku ngingo ivuga ko 'Abanyarwanda bose bafite amahirwe angana yo kwiga'



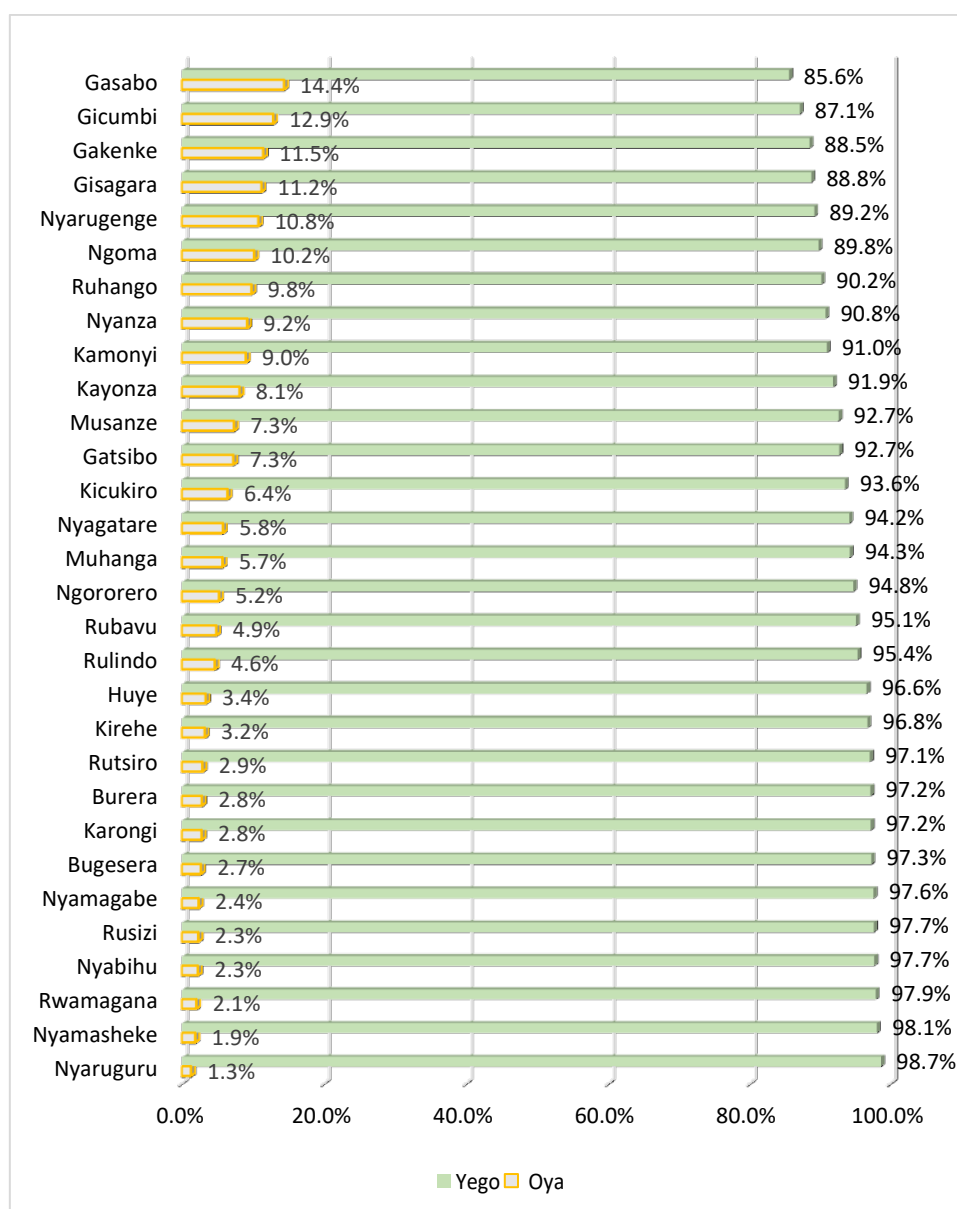
Urebye iyi shusho ya 88 iri haruguru, ku bijyanye n’uko Abanyarwanda bose bafite amahirwe angana yo kwiga, byaragaragaye ko Akarere ka Gatsibo kari ku rwego rwo hejuru rw’ijanisha: 100%, mu gihe mu gihe Akarere ka Kicukiro gafite ari ko gafite rito ku kigero cya 88,6%.

Ishusho ya 89: Ibitekerezo byatanzwe ukurikije Uturere ku ngingo ya 'Abanyarwanda bose bafite amahirwe angana yo kubona serivisi z'ubuzima'



Ishusho ya 89, iragaragaza ko Akarere ka Gatsibo kari ku rwego rwo hejuru rw'ijanisha 100% ku bijyanye n'uko Abanyarwanda bose bafite uburenganzira bungana kuri serivisi z'ubuzima, mu gihe Akarere gafite ijanisha rito ari aka Nyarugenge gafite 89.8%.

Ishusho ya 90: Ibitekerezo byatanzwe ukurikije Uturere k'uko 'Hari uburinganire bw'abagabo n'abagore mu Rwanda'



Ishusho ya 90 yerekanwe, iragaragaza ko Akarere ka Nyaruguru kari ku rwego rwo hejuru rw'ijanisha rya 98.7% ku bijyanye no kumenya niba mu Rwanda hari uburinganire bw'abagabo n'abagore, mu gihe Akarere gafite bike ugereranyije n'utundi Turere kuri icyo gitekerezo ari Akarere ka Gasabo gafite 85,6%.

4.6.6. Incamake y'ibyavuye mu butabera, amahirwe angana n'uburenganzira

Iki gice cyasuzumaga ibijyanye n'amahirwe angana, ubutabera n'uburenganzira bwa muntu nk'ibintu byagizweho ingaruka na jenocide. Bivugwa ko uko ubutabera, kugira amahirwe angana no kubahiriza uburenganzira bwa muntu bigenda byiyongera, niko ubwiye mu Rwanda bugenda bwiye. Kugira ngo tuvuge muri make iki gice, imbonerahamwe ikurikira irerekana ibisubizo byatanzwe mu 2020 ugereranyije n'ibisubizo byo mu 2010 no mu 2015 kuri buri gikimo kimwe.

Imbonerahamwe ya 14: Impuzandengo y'ibipimo k'ubutabera, kugira amahiwe angana n'uburenganzira

Inkingi	Ibipimo	Ibisubizo (%) muri 2010	Ibisubizo (%) muri 2015	Ibisubizo (%) muri 2020
ubutabera, amahiwe angana n'uburenganzira	Ukuri ku mateka, guhana jenocide n'ibindi byaha bifitanye isano nayo			
	1. Ukuri kuri politiki y'amacakubiri yabaye mu Rwanda no kuri jenocide kwamenyekanye		93.0	97.7
	2. Abakoze jenocide barahanwe	89.3	95.8	98.2
	3. Mu Rwanda hari amategako aboneye n'izindi ngamba zo guhana jenocide n'ibindi byaha bifitanye isano		95.4	99.0
	Indishyi z'imitungo yasahuwe cyangwa yangiritse mu gihe cya jenocide			
	4. Imitungo yasahuwe cyangwa yangijwe mu gihe cya jenocide yararishywe	70.8	88.2	89.9
	5. Gushyira mu bikorwa imyanzuro y'imanza za Gacaca ku mitungo yasahuwe cyangwa yangijwe birakorwa neza			92.9
	Gusaba imbabazi no kubabarirwa			
	6. Abakoze Jenocide basabye imbabazi z'ibyaha bakoze	80.4	93.9	94.9
	7. Abarokotse jenocide bahaye imbabazi abakoze jenocide bazisabye	89.9	93.5	96.7
	Gukira ibikomere umuntu ku giti cye			
	8. Ndumva narakize ibikomere byatewe na jenocide na politiki y'amacakubiri	78.5	88.6	73.1
	9. Abarokotse jenocide bitaweho mu Rwanda	69.0	88.6	86.1
	10. Amakuru ku hantu hajugunywe imibiri y'abazize jenocide kugira ngo ishyingurwe mu cyubahiro afasha gukira ibikomere			85.4
	11. Amakuru y'ajugunywe imibiri y'abazize jenocide yatanze			69.8
	Amahurwe angana no kuba uburenganzira bw'ibanze bwa muntu			
	12. Abanyarwanda bose bafite amahirwe angana yo kubona akazi	61.7	74.4	87.4
	13. Abanyarwanda bose bafite amahirwe angana yo kwiga		91.2	95.3
	14. Abanyarwanda bose bagera kimwe kuri serivisi z'ubuzima		93.0	96.9
	15. Hari uburinganire bw'Abagabo n'abagore mu Rwanda		89.6	93.8
	IMPUZANDENGO			91.5

Isuzuma rirambuye ry'amakuru, nk'uko bigaragara mu mbonerahamwe yavuzwe haruguru, ryerekana inzira nziza n'iterambere mu rwego rwo guca burundu umuco wo kudahana hashyirwaho ingamba zo guhana abakoze ibyaha no kwerekana ukuri kuri politiki y'amacakubiri yo mu bihe byashize, ibi biri kuri 99% by'ababajijwe mu 2020 mu gihe byari kuri 95.4% mu 2015. Ikindi cy'ingenzi cyasesenguye ni indishyi z'imitungo yasahuwe cyangwa yangijwe mu gihe cya jenocide yakorewe Abatutsi, aho abasubije bagaragaje ko abahohotewe bahawe ingurane ku gipimo cya 89.9% mu 2020 bivuye kuri 88.2% mu 2015 na 70.8% mu 2010. Abasubije kandi bemeza ko imanza za Gacaca zerekeye imitungo yangijwe cyangwa yasahuwe mu gihe cya jenocide zarangijwe ku gipimo cya 92.9%.

Ku bijyanye n'imbabazi, hari iterambere rinini ku bijyanye n'imibanire hagati y'abarokotse jenocide n'abayikoze mu mpande zitandukanye z'igihugu. Mu by'ukuri, ibisubizo byo mu 2020 bigaragaza ko 96.7% by'Abanyarwanda bemeza ko abarokotse jenocide bababariye abakoze jenocide. Uku ni ukwiyongera kugaragara uherye ku isuzuma ryabanje kuko icyo gipimo cyagize 93.9% mu 2015 na 89.9% mu 2010. Mu buryo nk'ubwo, 94.9% by'abasubije bavuze ko 'abakoze jenocide basabye imbabazi ku bikorwa bakoze mu gihe cya jenocide. Izi ngingo zombi z'ibitekerezo by'impande zombi ni ikimenyetso cyiza mu bikorwa by'ubwiyunge. icyakora, kugira ngo umuntu akire ibikomere ku giti cye, hafi ya buri Munyawanda yagizweho ingaruka ndetse aranahamuka kubera umurage w'amacakubiri n'urugomo. Ni muri urwo rwego, urugendo rwo gukira ibikomere rusanzwe rujyana n'ubukomere bw'umuntu ku giti cye, kandi Abanyarwanda basa nk'aho bahuza gukira ibikomere no gusaba no gutanga imbabazi. Hano, Abanyarwanda baha 73.1% kumva niba barakize ibikomere byatewe na jenocide na politiki y'amacakubiri, ibyo bikaba byaragabanutse kuva mu mwaka wa 2015 byari kuri 88.6% na 78.5% mu 2010. Igabanuka nk'iryo rigaragara ku gipimo cyerekana niba abarokotse Jenocide bitabwaho mu gihugu, kubera ko, mu gihe cyari gihagaze kuri 88,6% mu 2015, ubu gihagaze kuri 86.1% mu 2020, kivuye kuri 69.0% mu 2010.

Iyi nzira igabanuka isa naho igaragara ityo ugereranyije n'uko amakuru ajyanye n'aho imibiri y'abishwe muri jenocide atangwa. Mu byukuri, ibisubizo bya 2020 byerekana ko 69.8% by'Abanyarwanda aribo bashima uburyo ayo makuru asaranganywa kugeza ubu, nubwo 85.4% babona ko aya makuru afite agaciro mu gushyingura mu cyubahiro abishwe muri jenocide yakorwe Abatutsi, ari nako bifasha umuntu ku giti cye gukira.

Ku bijyanye no kurenganura no kubahiriza uburenganzira bw'ibanze bwa muntu, havugwa ko uko abaturage bumva ko uburenganzira bwabo bwubahirizwa kandi bagafatwa neza, niko barushaho kwiyezeza inzira z'ubwiyunge. Ibi birashimangira umwanya w'uburinganire no kubahiriza uburenganzira bw'ibanze bwa muntu mu nzira y'ubwiyunge, nk'uko bigaragazwa n'isuzuma rya 2020 ryerekana ko hari iterambere ryagaragaye ku buryo bungana kuri serivisi zitandukanye: uburezi 95.3% kuva kuri 91.2% muri 2015, serivisi z'ubuzima 96.9% ziva kuri 93.0% muri 2015, na 87.4% ku buryo bungana bwo kubona akazi ugereranyije na 74.4% muri 2015 na 61.7% muri 2010.

Hashingiwe ku bitekerezo bitandukanye by'abasubije, hari inzira nziza yo kongera ubwiyunge mu bijyanye no kugira amahirwe angana no kubahiriza uburenganzira bw'ibanze bwa muntu. Ariko, ni ngombwa guteza imbere kugira amahirwe yo kubona akazi kuko iki gipimo cyagize ijanisha rito ugereranyije n'ibindi bipimo biri mu nkingi imwe.

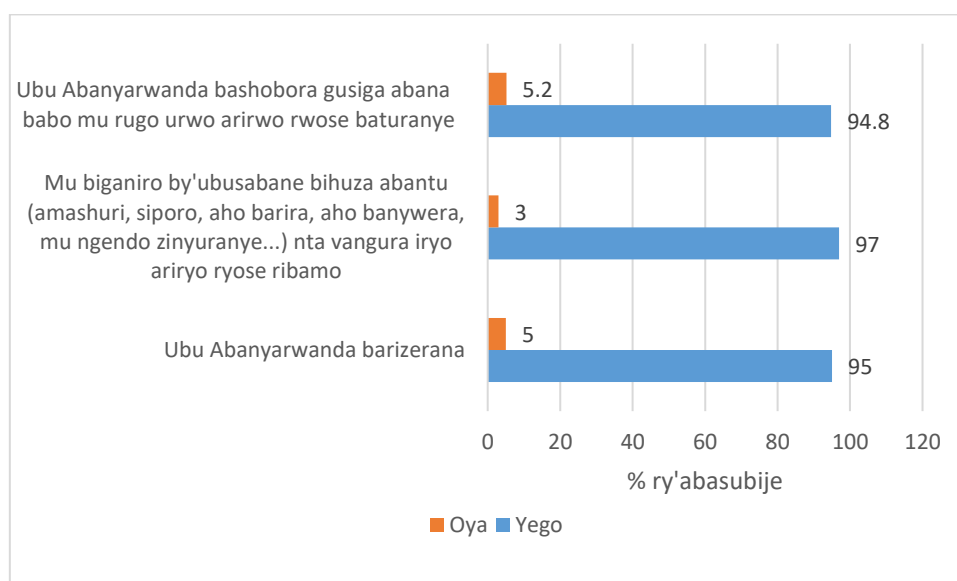
4.7. Imibanire myiza

Kugeza ubu mu Rwanda, hari impinduka nziza mu mibanire n'imikoranire, n'ubushake buhagije bwo gushyikirana nta vangura. Imibanire myiza ifatwa nk'ubujeni bufatanyaga abagize umuryango mugari, bityo ikaba ikimenyetso cya mbere cyerekana inzira y'ubwiyunge igenda neza. Ni muri urwo rwego, kwizerana, kwihanganirana, imikoranire myiza n'ubucuti hagati y'abaturage bigenda bigaragara. Ibitekerezo by'Abanyarwanda ku kuntu iyi mico yo kwishyira hamwe yinjijwe mu mibereho ya buri muni y'Abanyarwanda igaragara mu gice gikurikira:

4.7.1. icyizere mu Banyarwanda

Birazwi hose ko hatabayeho urwego rwo kwizerana mu bagize umuryango, uwo muryango ntiwabaho. Igitekerezo kibiri inyuma ni uko niba icyizere cyiyongera hagati y'abaturage b'u Rwanda, ubwiyunge hagati y'Abanyarwanda bushobora kugerwaho. Isuzuma ryerekana uko icyizere gihagaze mu Rwanda mu ishusho ya 91 ikurikira:

Ishusho ya 91: icyizere mu Banyarwanda



Ishusho ya 91 yerekana ko 94.8% by'Abanyarwanda basubije bagaragaza ko bashobora gusiga abana babo nta bwoba mu wundi muryango baturanye. Uru rwego rwo kwizerana ntirwari ruriho mu bihe byashize. Abanyarwanda babayeho batizerana kandi akenshi ubwoba bwabo bufite ishingiro. Mu bihe byashize, wasangaga ibirego by'amadayimoni n'uburozi ku bana b'abaturanyi. Abana bo mu muryango umwe ntibashoboraga kujya mu wundi muryango gukina.

Byongeye kandi, 97% by'abasubije bemeza ko mu hantu hahurira abantu basabana (amashuri, siporo, resitora, utubari, ubwikorezi rusange,) nta vangura iryo ariryo ryose rihari. Mu buryo nk'ubwo, ibyagaragaye byerekana urwego runini rwo kwizerana aho 95% by'abasubije bagaragaza ko uyu munsu Abanyarwanda bizeranye. Dufatiye kuri aya magambo, biragaragara ko umubano hagati y'amatsinda n'abantu babana bari ahantu begeranye wateye imbere cyane n'ubwo rimwe na rimwe haboneka ihohoterwa rishingiye ku byaha rusange. Ku bijyanye n'uko Abanyarwanda babanye ubu bishimangira ubwiyunge, nk'uko abitabiriye ibiganiro by'ubushakashatsi babigaragaje:

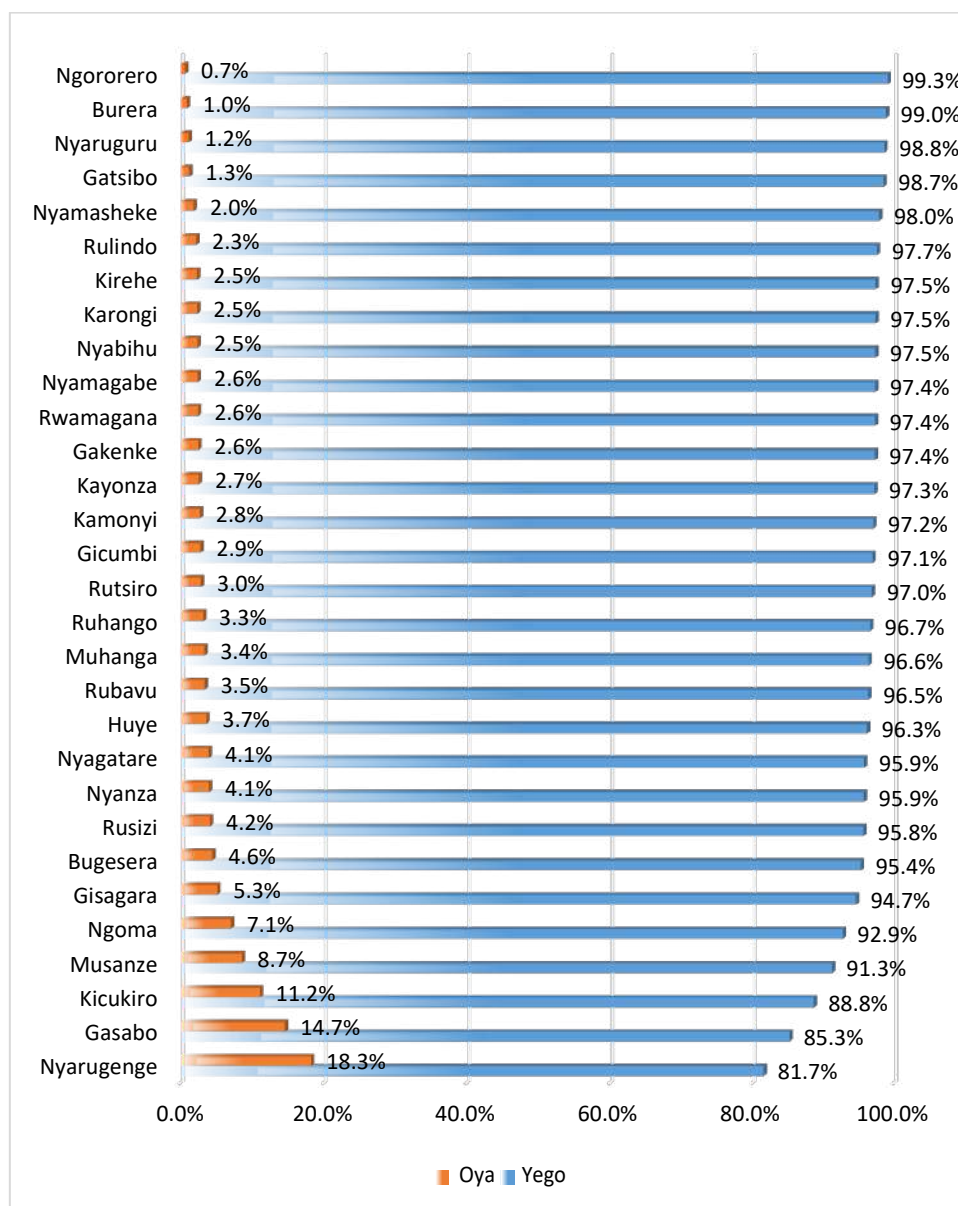
'Ubwiyunge ntabwo ari inzira igendwa ijoro rimwe. Ku rwego rw'ibanze, umuntu yavugaga ko Abanyarwanda babana mu mahoro ariko haracyari icyuho mu guteza imbere umubano ukomeye hagati y'abaturage kuko ibyo bisaba urwego runini rw'icyizere. Ikintu cyiza ni uko kuva urwego rw'ibanze rwo kubana ruriho nk'ishingiro, abasigaye bazakurikira buhoro buhoro' (KI19).

Ibyo uwitabiriye ubushakashatsi (KI19) avugaga hejuru birongera gutandukanya ubwiyunge bw'igihugu muri rusange n'ubwiyunge bwa buri muntu. Nk'uko abitabiriye ubushakashatsi babigaragaza, ubwiyunge ni inzira ifata igihe. Umubano w'abantu ushobora gufata igihe kirekire kuko bisaba urwego runini rw'icyizere, ariko mu gihe hari umusingi w'ubwiyunge ku rwego rw'igihugu, ibisigaye birakurikira buhoro buhoro. Ku bw'ibyo, biragaragara, ko imikoranire hagati y'Abanyarwanda n'uburyo babanye biri mu nzira nziza. Uyu munsu abantu baratamirana mu bikorwa bijyanye n'imibereho yabo nk'ubukwe hatitawe ku mateka yabo. Ndetse no gushyingiranwa bigenda byemerwa buhoro buhoro, n'ubwo aha ari agace inzitizi zikiriho bitewe n'abatabikozwa, cyane cyane ku babyeyi bamwe na bamwe. Urubyiruko ruragenda rukuraho izo nzitizi kandi ababyeyi akenshi usanga bagomba kubi bemerera n'ubwo baba babyumva ukundi. icyakora, hari n'ababyeyi bakizirika kuri ibyo bitekerezo bito, nk'uko bigaragara mu buhamya bukurikira bw'umwe mu bitabiriye ibiganiro by'ubushakashatsi:

Uyu munsu, abantu bashobora gushyingirwa byoroshye cyangwa kubona abana babo bashyingirwa mu 'bwoko' butandukanye n'ubwabo. Mfite rwose umwana washatse mu bundi 'bwoko'. 'Sinshobora gutinda mu bintu nk'ibi by'ivangura kuko, mbere na mbere, nizera ko mu Rwanda ibi ari ibintu byubatswe mu mibereho, ko amoko mu gihugu cyacu adahujwe n'umuco cyangwa imyitwarire runaka. Ushobora gushyingirwa mu bwoko uvugaga ko wiyumvamo kandi ukananirwa kurwubaka, undi muntu akarongora mu bwoko bundi kandi akagira urugo rwiza. Urukundo ntirugira inzitizi. Ntushobora guhatira umwana wawe gushyingiranwa n'umuntu adakunda ngo ni ubwoko ushaka gusa (KI1).

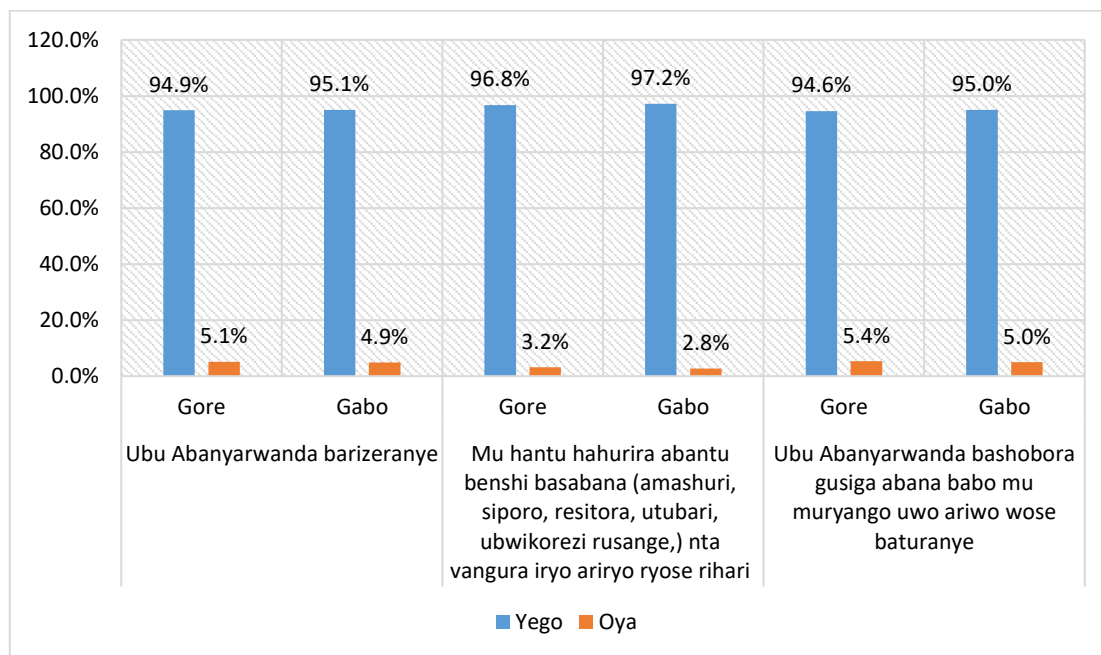
Ku bindi bisobanuro bijyanye n'icyizere mu Banyarwanda, ishusho ikurikira irerekana ibipimo ikurikije Uturere.

Ishusho ya 92: Ibyagaragajwe kuri buri Karere ku 'Cyizere mu Banyarwanda'



Biragaragara ko Akarere ka Ngororero kerekana urwego rwo hejuru rw'icyizere: 99.3% by'abasubije muri ako Karere barabyemeza. Naho Akarere kari ku rugero rwo hasi ni Akarere ka Nyarugenge gafite 81.7%. Biteye amatsiko yo kugumya gucukumbura kurushaho impamvu hariho itandukaniro ry'ahantu no kumenya niba koko iryo tandukaniro rifite ishingiro ukurikije imibare uko ibigaragaza.

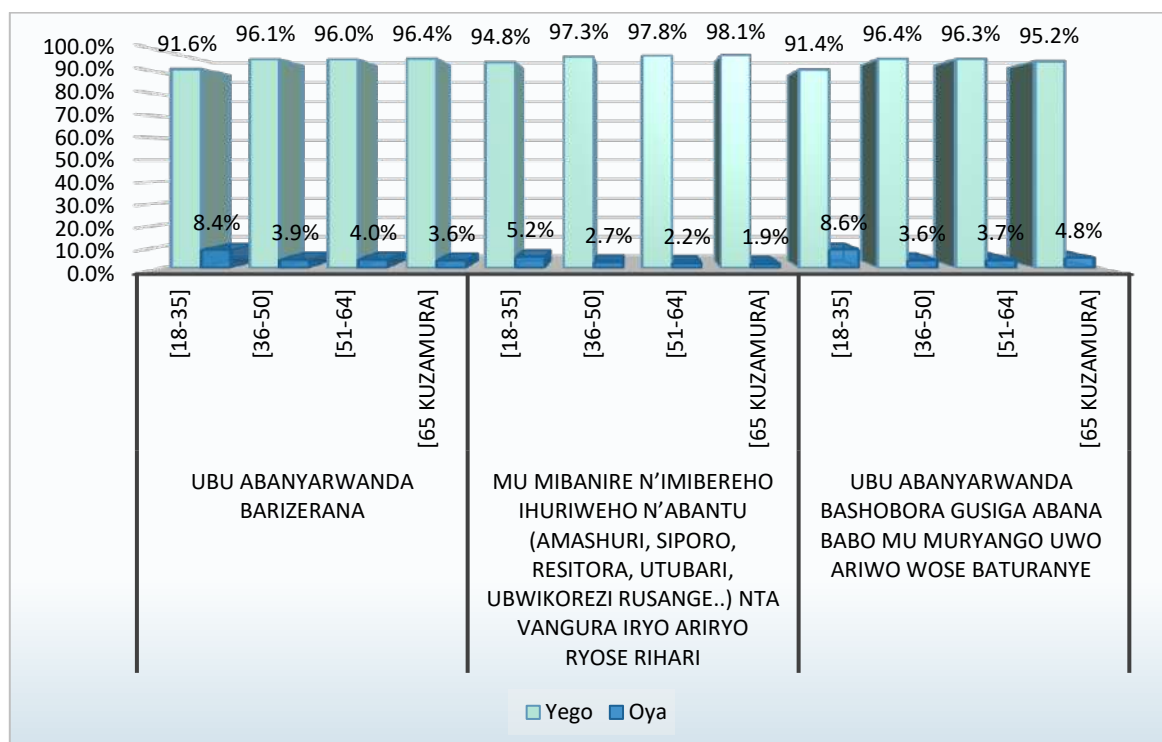
Ishusho ya 93: Ibitekerezo byatanze ukurikije abagabo 'abagore ku "cyizere mu Banyarwanda'



Ishusho ya 93 yerekana ibitekerezo by'Abanyarwanda b'ibitsina byombi ku cyizere mu Banyarwanda byerekana itandukaniro rito ku ijanisha hagati y'ab'igitsina gabo n'ab'igitsina gore. Nk'uko ubushakashatsi bubyerekana 96.8% by'abagore na 95.1% by'abagabo basubije bagaragaje ko nta vangura iryo ari ryo ryose ririhwo. "Mu mibanire n'imibereho ihuriweho n'abantu (amashuri, siporo, resitora, utubari, ubwikorezi rusange...) 94.9% by'abagore na 95.1% by'abagabo basubije bemeza ko "uyu munsu Abanyarwanda bizerana". Byongeye kandi, 94,6% by'abagore na 95.0% by'abagabo babajijwe bemeza ko uyu munsu Abanyarwanda bashobora gusiga abana babo mu muryango uwo ari wo wose baturanye.

Urebye ukuntu nyuma ya Jenoside yakorewe Abatutsi mu 1994, abantu batashoboraga no kuvuga, n'ukuntu abaturanyi batizeranaga rwose, ubu buhamya bw'Abanyarwanda bwemeza ko icyizere cyagarutse burashimishije kandi ni ubwo gushyigikira.

Ishusho ya 94: Ibitekerezo byatanze ukurikije icyiciro cy'imyaka ku 'cyizere mu Banyarwanda'



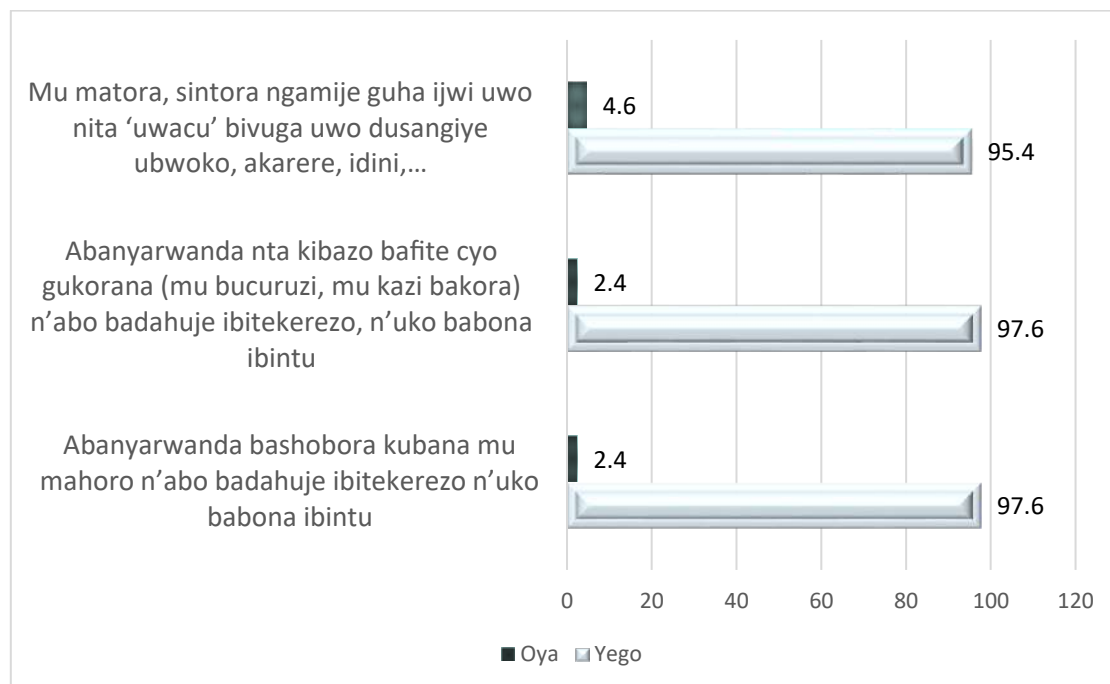
Ishusho ya 94 iri hejuru yerekana ko abasubije baturutse mu byiciro bitandukanye basangiye ibitekerezo bimwe ku rwego rw'icyizere mu Banyarwanda. Ku bijyanye n'imikoranire myiza mu buryo budaheza nko mu mashuri, siporo, resitora, utubari, n'ubwikorezi rusange 94.8% by'abasubije bafite hagati y'imyaka 18-35 na 98.1% by'abasubije bafite imyaka 65 no hejuru yayo bagaragaje ko nta vangura iryo ariryo ryose rihari.

Byongeye kandi, 96,6% by'abasubije bafite imyaka 18-35 na 96.4% by'abasubije bafite imyaka 65 n' irenga basangiye igitekerezo cy'uko uyu muni Abanyarwanda bizeranye mu gihe 91.4% by'abasubije bafite imyaka (18-35) na 95.2% bafite imyaka 65 gusubiza hejuru bemeje ko bashobora kwisanzura kandi bagasiga abana babo nta bwoba mu yindi miryango cyangwa mu baturanyi.

4.7.2. Ubworoherane n'imikoranire

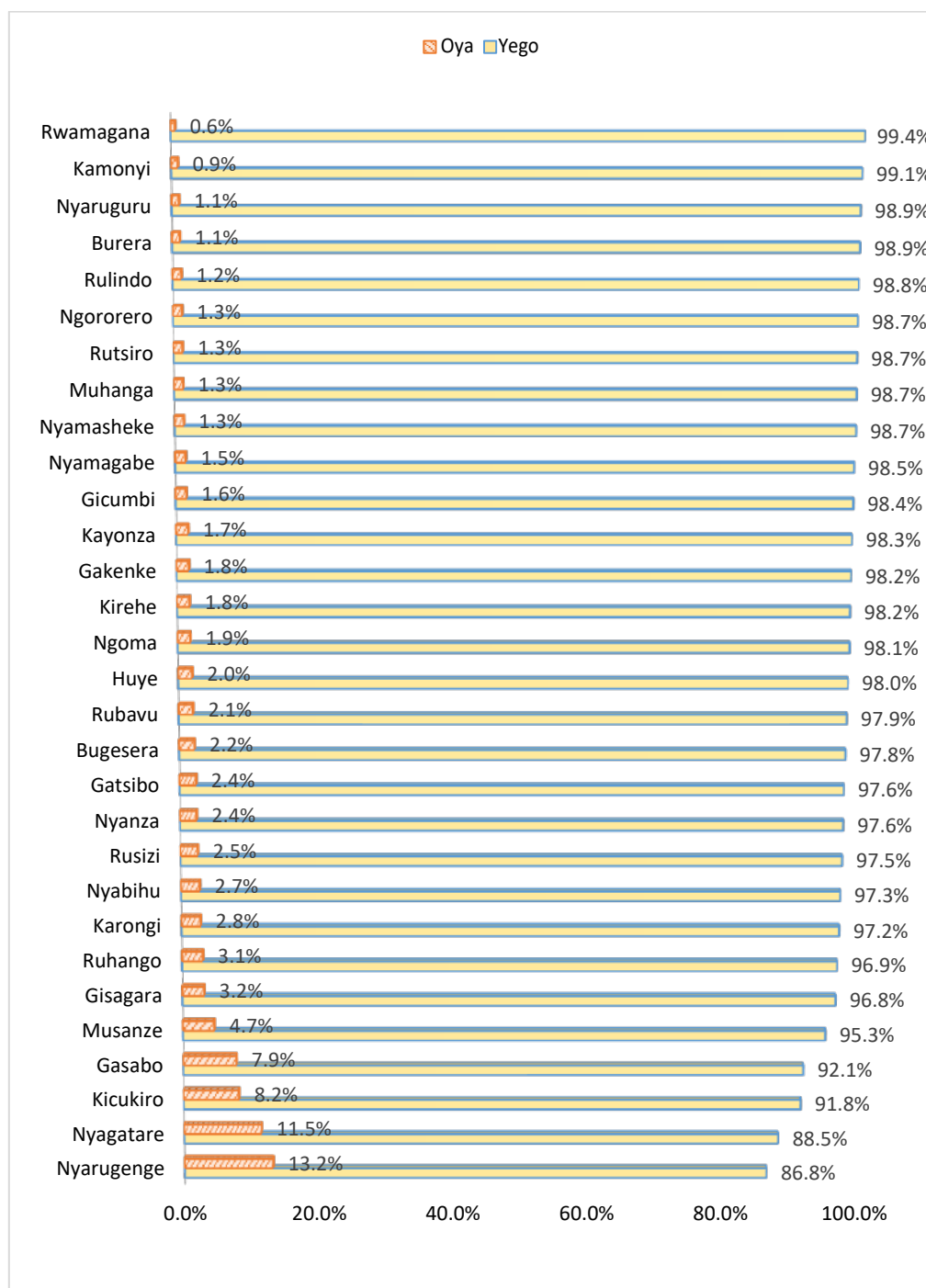
Ubworoherane n'imikoranire myiza mu Rwanda byabaye ikindi gipimo cy'ingenzi cyasuzumwe. Ni muri urwo rwego ibyagaragaye bifatika byerekana iterambere ryinshi nk'uko ishusho ikurikira ibigaragaza.

Ishusho ya 95: Ubworoherane n'imikoranire



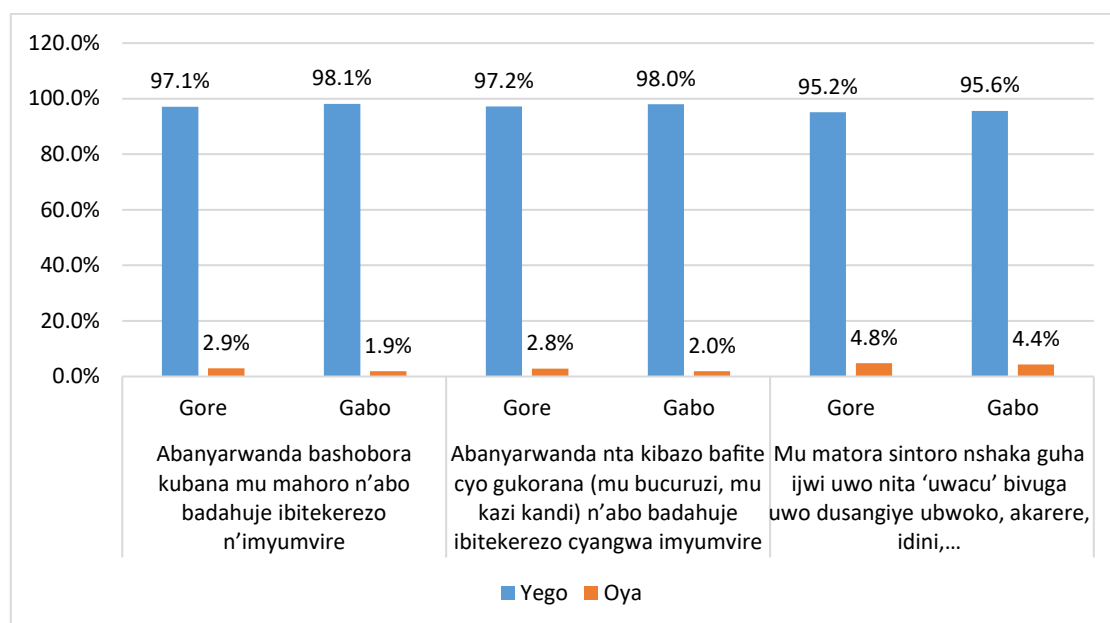
Nk'uko ishusho ya 95 iri hejuru ibigaragaza, 95.4% by'abasubije bavuga ko mu gihe cy'amatora, badatora byanze bikunze abo basangiye ubwoko, Akarere, cyangwa idini. Ni muri ubwo buryo, 97,6% by'abasubije bashimangira ko nta kibazo bafite cyo gukorana (mu bucuruzi, mu kazi bakora) n'abantu badahuje ibitekerezo cyangwa uko babona ibintu. Byongeye kandi, 97,6% by'abasubije bemeza ko hari kubana mu mahoro hagati y'abantu badahuje ibitekerezo cyangwa imyumvire imwe. Ibitekerezo byavuzwe haruguru by'abasubije byerekana ko hari iterambere ry'ibanze ryerekeranye n'urwego rwo kubana, kwihanganirana ndetse n'imikoranire myiza hagati y'Abanyarwanda, bikaba ikimenyetso cyiza cyane cyerekana inzira y'ubwiyunge.

Ishusho ya 96: Ibitekerezo byatanzwe hakurikijwe Uturere ku 'Ubworoherane n'imikoranire myiza'



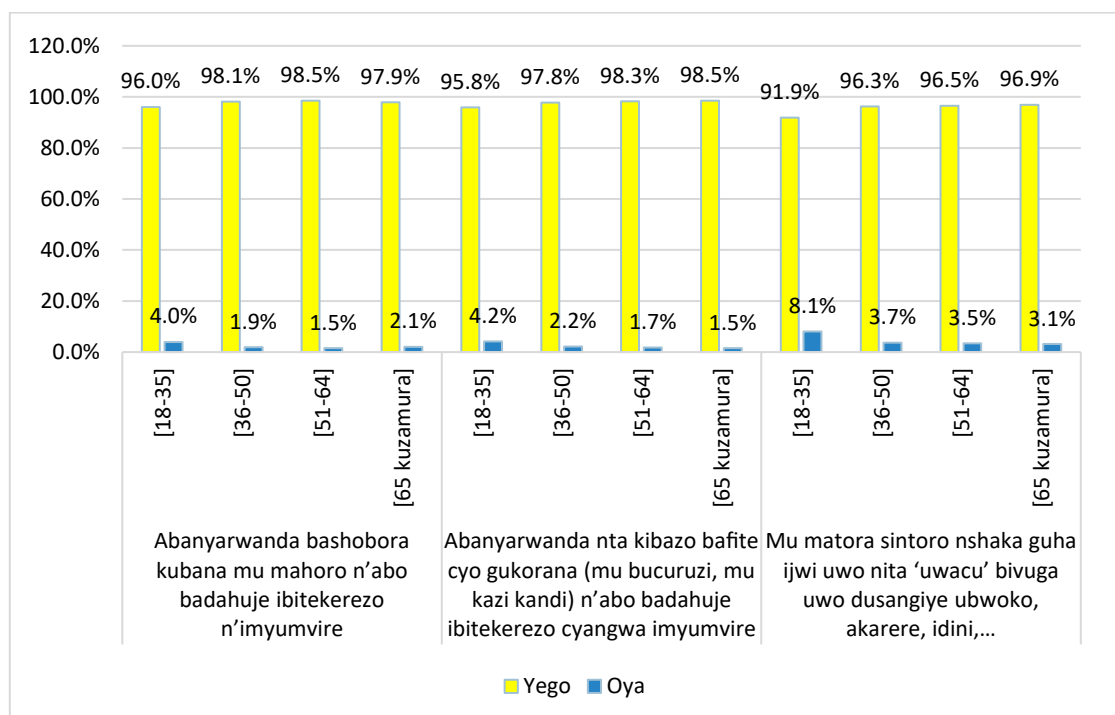
Ku bijyanye n' ubworoherane mu Banyarwanda, nk'uko bigaragazwa mu ishusho ya 96, abasubije bo mu Karere ka Rwamagana berekanye ikigero cyo hejuru: 99.4% mu gihe Akarere ka Nyarugenge gafite icyo hasi cya 86.8%.

Ishusho ya 97: Ibitekerezo byatanzwe ukurikije abagabo n'abagore ku ''Ubworoherane n'imikoranire myiza



Ishusho ya 97 yerekana ko abasubije b'igitsina gabo n'igitsina gore bemeza ko Abanyarwanda bashoboye kubana mu mahoro n'abo badahuje ibitekerezo cyangwa imyumvire ku kigero cya 96.4% by'abagore na 97,6% by'abagabo basubije bemeza ko ibyo bishoboka mu gihe 97.1% by'abagore na 98.1% by'abagabo basubije bemeza ko Abanyarwanda bafite amahirwe angana yo kwiga. Mu rwego rwo gusangira umwanya w'ubusabane nko mu kazi cyangwa n'ahandi, 97.2% by'abagore na 98.0% by'abagabo basubije bagaragaza ko Abanyarwandakazi nta kibazo bafite cyo gukorana (mu bucuruzi, mu kazi) n'abantu badahuje ibitekerezo cyangwa imyumvire mu gihe 95.2% by'abagore na 95,6% by'abagabo basubije bagaragaje ko mu matora gutora bidashingiye ku muryango, ubwoko, idini cyangwa ikindi kintu cyose ubushobozi bakubonamo.

Ishusho ya 98: Ibyatanzwe ukurikije ibyiciro by'imyaka ku 'Ubworoherane n'imikoranire myiza'

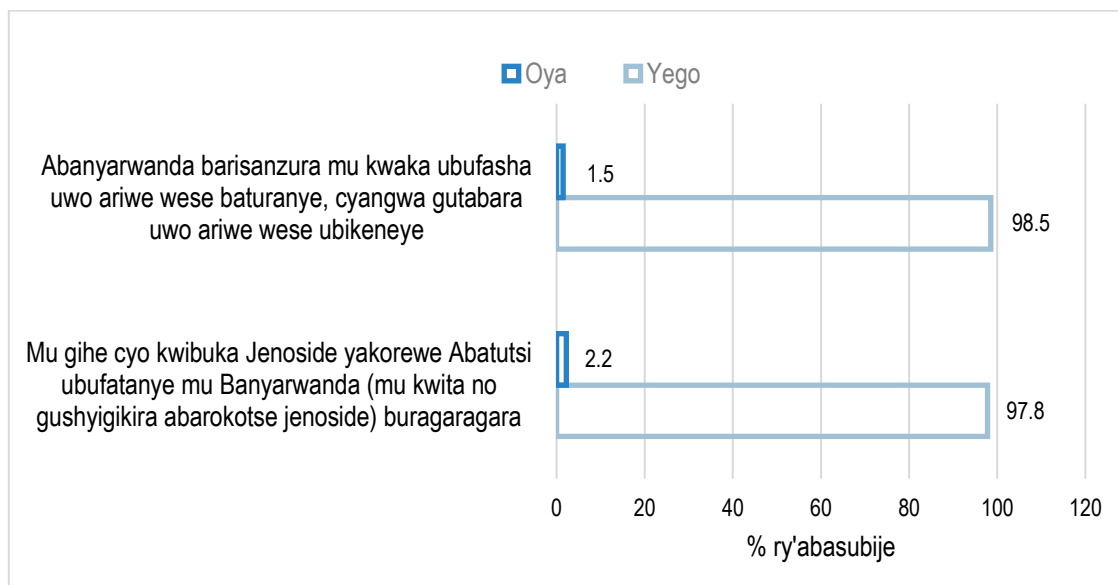


Ishusho ya 98 iri hejuru yerekana ibitekerezo by'abasubije baturutse mu byiciro by'imyaka bitandukanye ku bworoherane n'imikoranire mu Banyarwanda. 95.8% by'abasubije bari hagati y'imyaka 18-35 na 98.5% by'abantu bafite imyaka 65 no hejuru berekanye ko Abanyarwanda nta kibazo bafite cyo gukorana (mu bucuruzi, mu kazi) n'abo badahuje ibitekerezo cyangwa ityumvire mu gihe 96.0% by'abafite imyaka 18-35 na 97.9% by'abafite imyaka 65 n'irenga bemera ko Abanyarwanda bashobora kubana mu mahoro n'abo badahuje ibitekerezo cyangwa ityumvire. Kandi 91.9% by'abafite (18-35) na 96.9% by'abafite imyaka 65 n'irenga berekana ko mu matora badashaka guha amajwi uwo bita 'umwe mu babo' bivuze uwo basangiye ubwoko, Akarere cyangwa idini.

4.7.3. Ubufatanye mu Banyarwanda

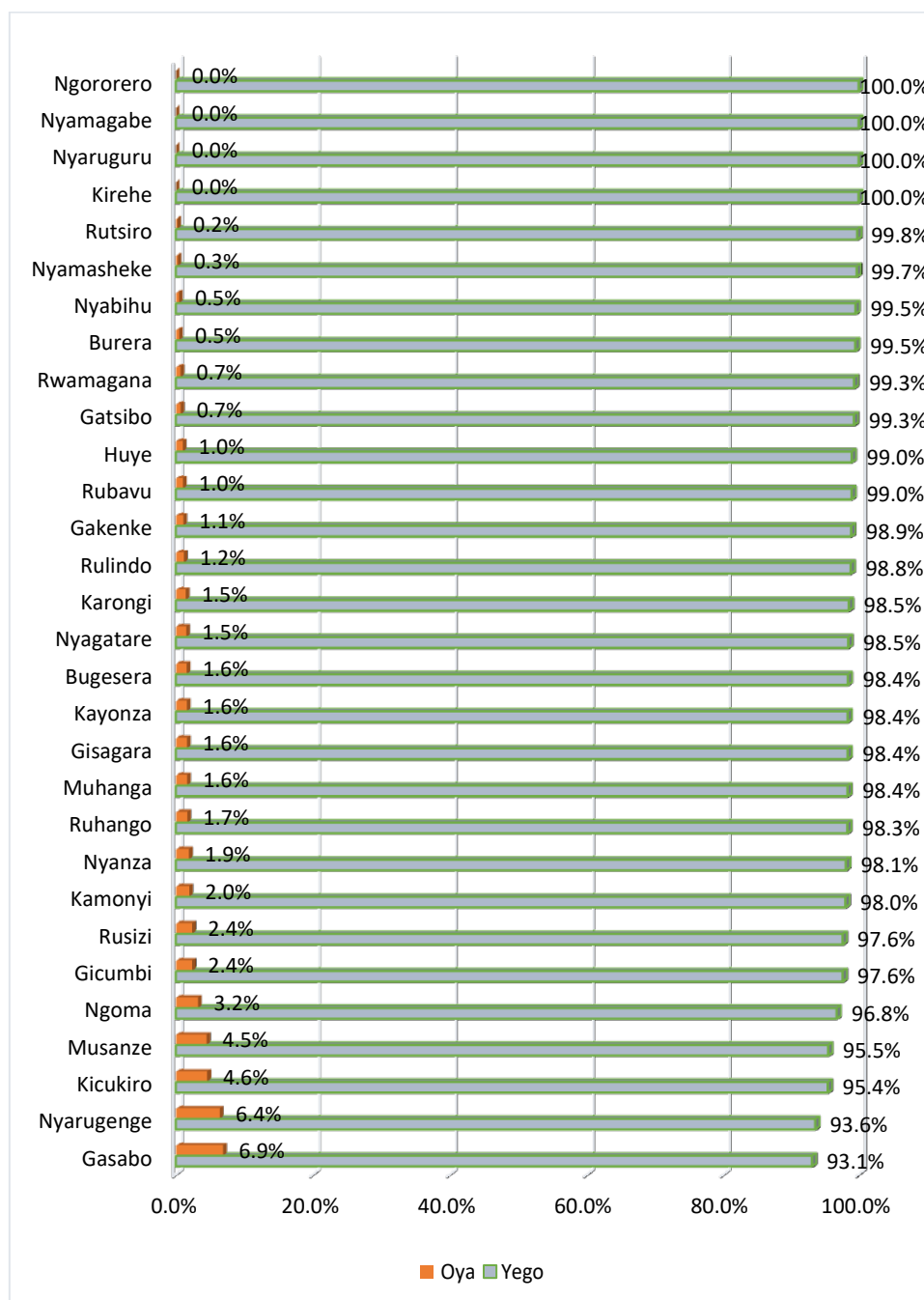
Bikunze kumvikana ko kwizerana, kwihanganirana ndetse n'imikoranire myiza ari ibintu by'ingenzi biteza imbere ubufatanye mu Banyarwanda. Ubufatanye ubwabwo bugaragarira mu kwitabira ibirori mbonezamubano mu nzego zitandukanye no gutanga inkunga ku bakeneye ubufasha. Mu Rwanda, kugira uruhare mu kwibuka Jenoside yakorewe Abatutsi no gutanga ubufasha butandukanye bw'ibikoresho, amafaranga n'ijambo ryiza ku barokotse jenoside, gutera inkunga abayikeneye nta vangura (yaba ubwoko, uturere amadini, ...), ni bimwe mu biranga ubufatanye hagati y'abantu. Igice gikurikira kirasesengura ibitekerezo by'abasubije ku bijyanye n'ibi bipimo.

Ishusho ya 99: Ubufatanye mu Banyarwanda



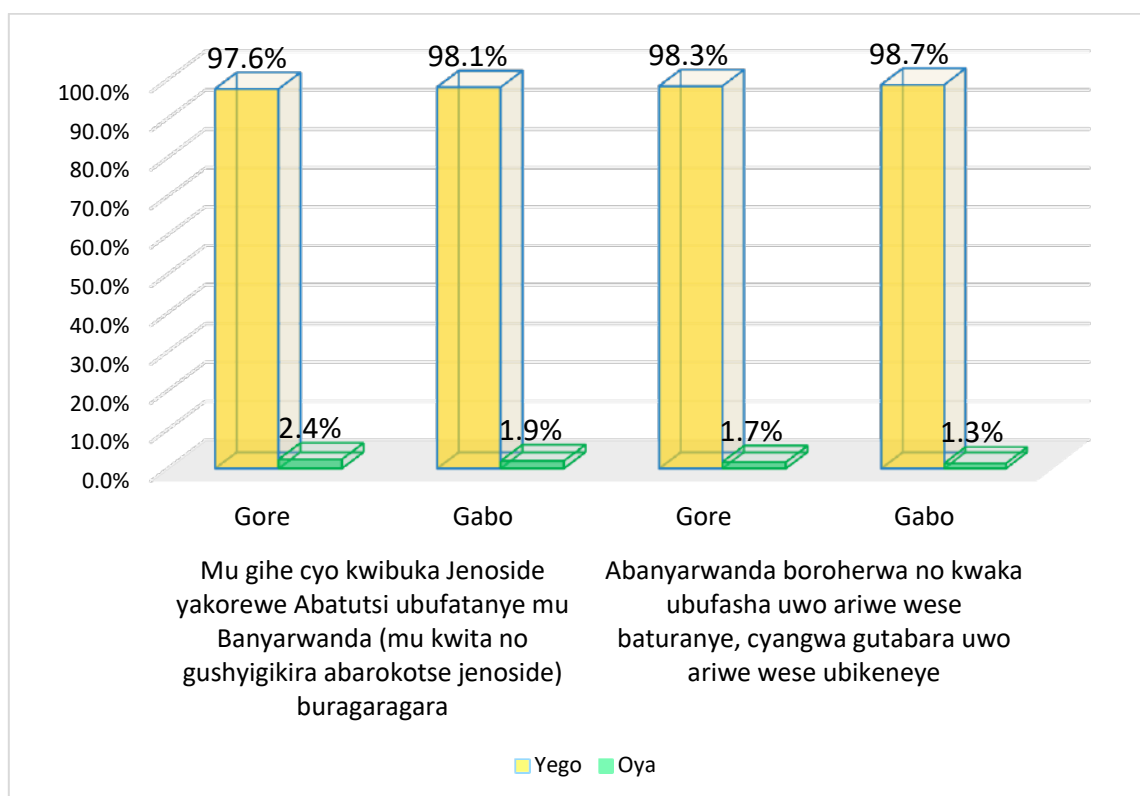
Mu ishusho ya 99 iri hejuru, biraboneka ko umubare munini w'Abanyarwanda (98.5%) bashyigikiye igitekerezo cy'uko Abanyarwanda badafite ikibazo cyo kwaka ubufasha ku baturanyi babo cyangwa ngo batange ubufasha ku muntu ubukeneye nta vangura. Abandi Banyarwanda 97.8% bagaragaje ko bumva kandi bashyigikiye abarokotse jenocide mu gihe cyo kwibuka Jenoside yakorewe Abatutsi. Ibi birerekana iterambere rinini mu bikorwa by'ubwiyunge dukesha ubukangurambaga n'amahugurwa binyuze muri gahunda zitandukanye za Leta.

Ishusho ya 100: Ibitekerezo byatanzwe ukurikije Uturere ku 'Ubufatanye mu Banyarwanda'



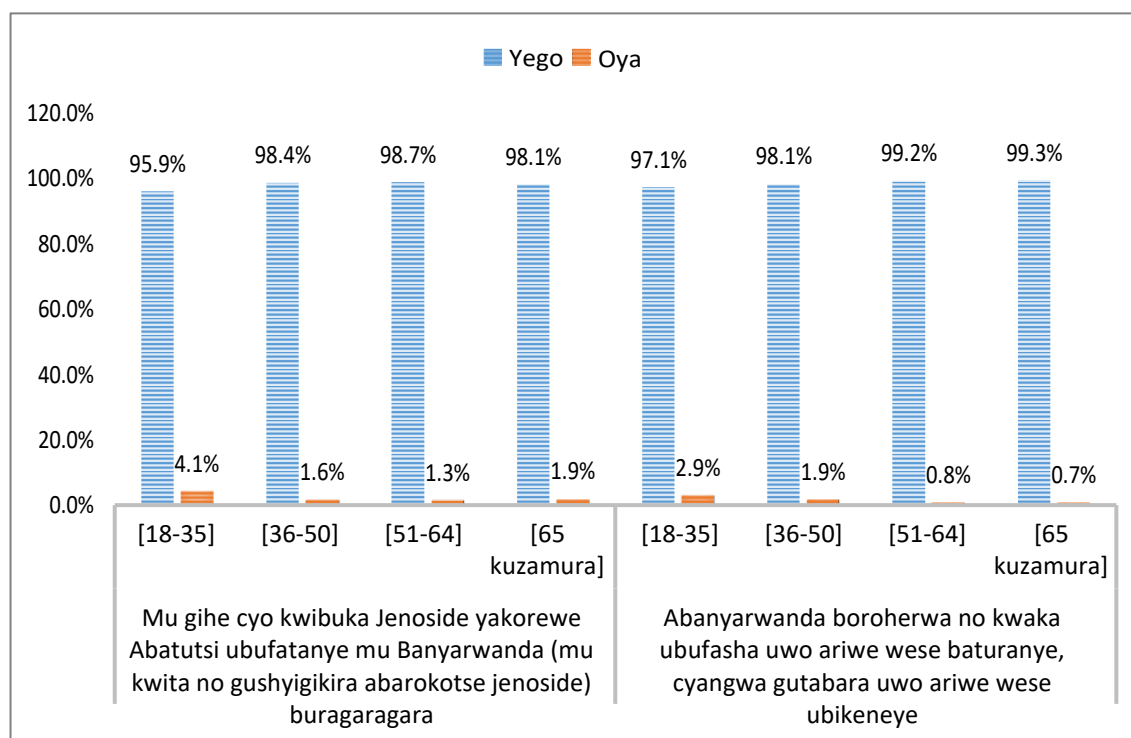
Duhereye ku ishusho ya 100, biragaragara ko abasubije baturutse mu Turere tune twa Kirehe, Ngororero, Nyamagabe na Nyaruguru bagaragaje ko hari ubufatanye mu Banyarwanda ku rugero rwa 100% babyemeza muri buri utwo Turere. Naho, abagera kuri 93.1% by'abasubije baturutse mu Karere ka Gasabo nibwo bemeza ko buhari.

Ishusho ya 101: Ibitekerezo byatanzwe ukurikije abagabo n'abagore ku 'Ubufatanye mu Banyarwanda'



Muri iyi shusho ya 101, ushobora kubona ko abasubije b'igitsina gabo n'ab'igitsina gore muri rusange bemeza ko Abanyarwanda boroherwa no gusaba ubufasha umuntu uwo ari we wese mu baturanyi babo cyangwa gutabara umuntu uwo ari we wese ubikeneye ku kigero cya 98.7% na 98,3% by'abasubije b'abagabo n'abagore; kandi ko Abanyarwanda benshi bagaragaza ubufatanye mu gihe cyo kwibuka Jenoside yakorewe Abatutsi nk'uko 97.6% b'abagore na 98.1% b'abagabo babigaragaje.

Ishusho ya 102: Ibitekerezo byatanzwe ukurikije ibyiciro by'imyaka ku 'Ubufatanye mu Banyarwanda'

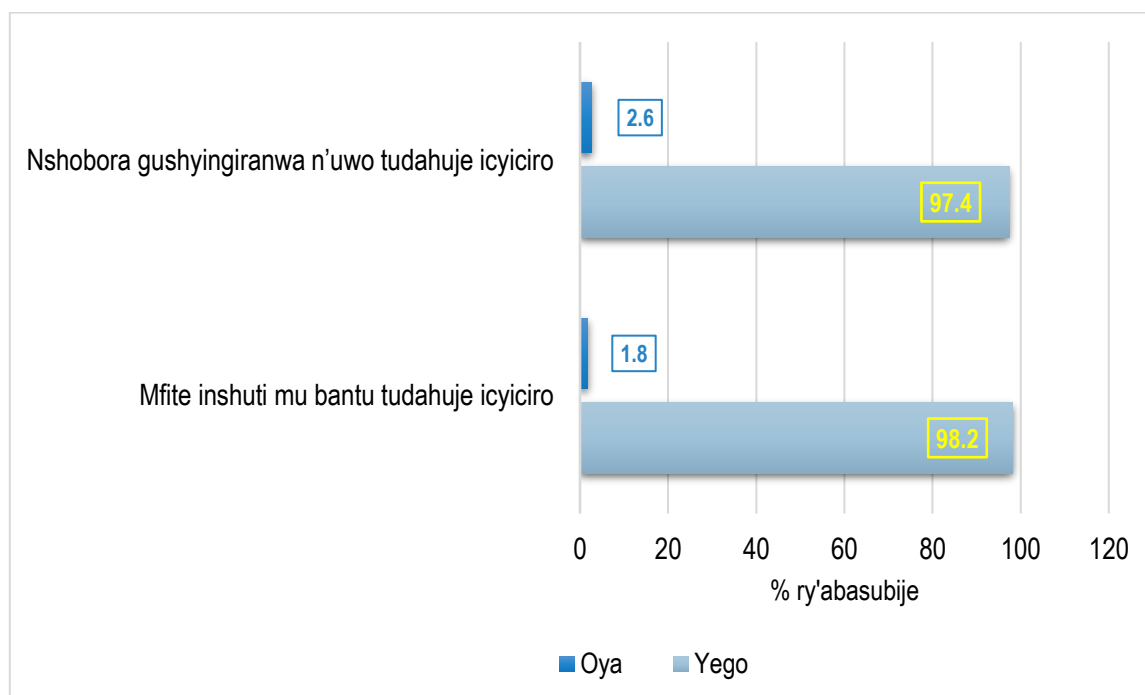


Ishusho ya 102 yerekana ibisubizo ukurikije ibyiciro by'imyaka byakoreshejwe mu bushakashatsi. Ikigaragara ni uko ibyiciro byose by'abasubije bavugaga ko mu gihe cyo kwibuka Jenoside yakorewe Abatutsi, Abanyarwanda bose bagaragaza ubufatanye kandi bagashyigikira abarokotse jenoside kandi ko muri rusange Abanyarwanda nta kibazo bafite cyo gusaba ubufasha ku baturanyi cyangwa no gutanga ubufasha mu gihe bibaye ngombwa batitaye ku myaka.

4.7.4. Ubusabane n'ubucuti mu Banyarwanda

Mu muryango gakondo w'Abanyarwanda, umwami n'abatware bakundaga gutegura ibirori bihuza Abanyarwanda bose ngo bizihize imihango imwe n'imwe. Byongeye kandi, Abanyarwanda bahanaga impano nk'inka n'ibindi bintu nk'ikimenyetso cy'ubucuti. Umubano wuzuye hagati y'imiryango wanyuraga mu guhana abageni. Ubu buryo abantu babanagamo hafi na hafi byafashaga gushimangira umubano hagati y'Abanyarwanda. Mu myaka yashize cyane cyane mu gihe cy'ubukoroni na nyuma yabwo, ubu buryo bwa gakondo bwo gukomeza ubumwe n'imibereho myiza bwashyegeshwe na politiki yo 'gucamo ibice abanyagihugu ngo ubategeke'. Imibereho y'ubumwe rusange yashenywe n'amacakubiri yakomejwe n'abakoroni n'abayobozi ba nyuma y'ubwigenge bananiwe kugarura iyo mibereho ishingiyeye ku bumwe bw'Abanyarwanda ahubwo bakomeza inzira y'amacakubiri ariyo amaherezo yaje kuvamo Jenoside yakorewe Abatutsi mu 1994. Nyuma hafashwe ingamba ko inzira y'ubwiyunge izagarura iyi ngingo y'ingenzi mu mibereho y'Abanyarwanda kandi igateza imbere imibereho ishingiyeye ku mahoro n'ubwumvikane irangwa no kwizerana n'ubucuti. Ahakurikira turareba ibitekerezo by'Abanyarwanda ku bijyanye no gusana iyo mibanire y'ubucuti.

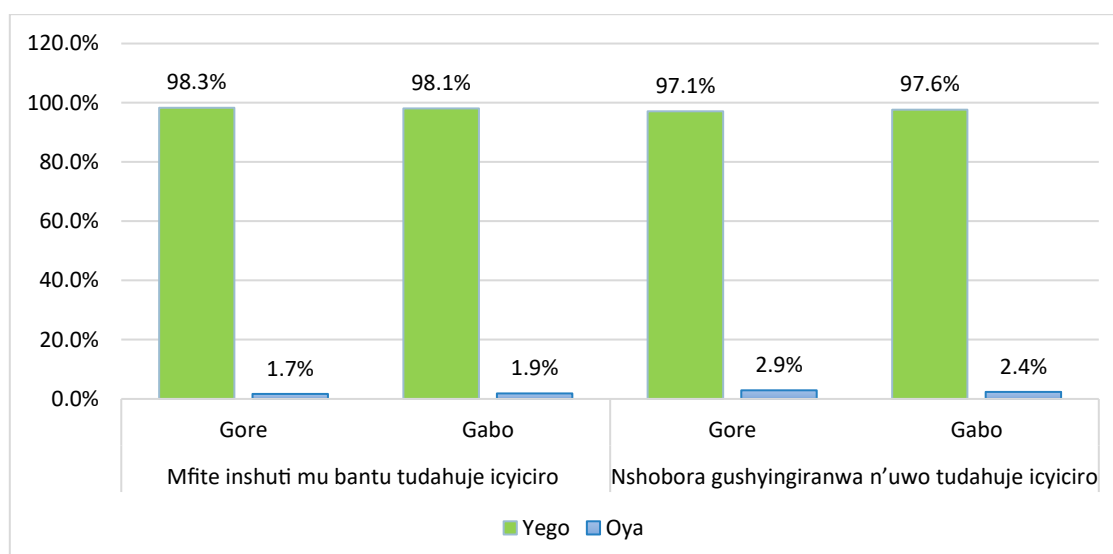
Ishusho ya 103: Ibitekerezo ku busabane n'ubucuti mu Banyarwanda'



Nk'uko ishusho ya 103 iri ibigaragaza, 97.4% by'abasubije bagaragaza ko ubu gushyingirwa hagati y'Abanyarwanda baturuka mu byiciro bitandukanye (ubwoko, akarere cyangwa idini) bishoboka. Mu buryo nk'ubwo, 98.2% by'abasubije bemeza ko bishoboka kubona inshuti mu bandi Banyarwanda badahuje icyiciro kimwe. Urebye ukuntu mu bihe byashize abaturanyi barebanaga urwikekwe, ibi birerekana ko hari iterambere rinini mu mibanire myiza hagati y'Abanyarwanda no ku bijyanye n'ubwiyunge mu Rwanda.

Mu ishusho ikurikira ya 104, turareba niba hari itandukaniro mu bitekerezo ku byerekeye ubusabane n'ubucuti ukurikije uko Abanyarwanda b'ibitsina byombi babibona.

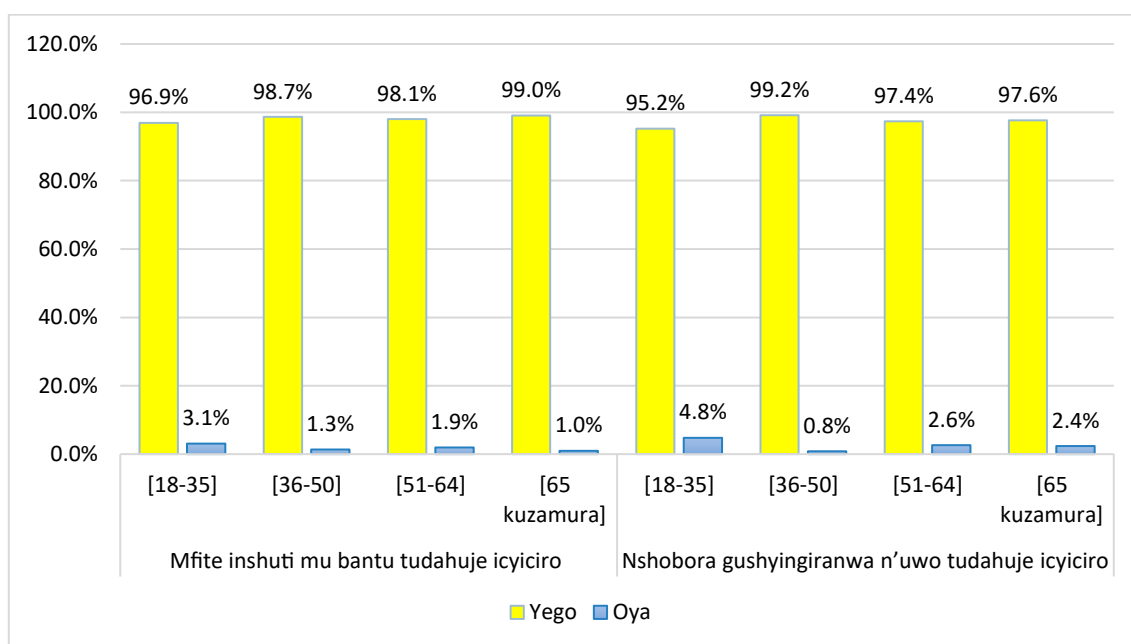
Ishusho ya 104: 'Ubusabane n'ubucuti mu Banyarwanda' ukurikije abagabo n'abagore



Muri iyi shusho, biraboneka ko abasubije igitsina gabo n'igitsina gore basangiye urwego rumwe rwo kwizera ubushobozi bw'Abanyarwanda mu gushyingiranwa cyangwa gushaka inshuti no gusabana mu byiciro byose by'imibereho y'Abanyarwanda. Nta tandukaniro rigaragara mu bitekerezo hagati y'abagabo n'abagore; byerekana neza ko ari igitekerezo cy'Abanyarwanda bose b'ibitsina byombi. Mu bisubizo, 98.3% by'igitsina gore na 98.1% by'igitsina gabo basubije bemeranya n'imvugo ngo 'Mfite inshuti mu bantu tudasangiye icyiciro kimwe' mu gihe abagore 97.1% n'abagabo 97,6% bemeza ko bashobora gushyingiranwa n'abaturuka mu byiciro byose by'imibereho y'Abanyarwanda.

Mu gihe cya jenocide, wasangaga abantu bishe abo bashakanye ndetse n'abana babo bwite kubera gusa ko babyawe na ba nyina cyangwa ba se b'Abatutsi. Ndetse na mbere yabwo, hari aho byari umuziro gushyingirwa mu bundi bwoko. Bakanabishishikariza abandi nk'urugero, muri rimwe mu mategeko icumi y'Abahutu yasohowe na Hassan Ngeze, bavugaga ko bibujijwe ko Umuhutu arongora Umututsi hakaba ababyemera gutyo n'ubwo hari abatarabigenderagaho. Ibi birerekana uburyo amacakubiri yari amaze gucengera mu muryango nyarwanda. Bamwe mu bashyingiranywe n'abo badahuje 'ubwoko' bafatwaga nk'abahemu mu byiciro byombi bakomokamo. Ni ibintu bihumuriza rero uyu muni kubona Abanyarwanda benshi berekana ko ibi bigenda bihinduka bikaba biri ku rugero rwo hejuru.

Ishusho ya 105: Ibitekerezo byatanzwe ukurikije ibyiciro by'imyaka ku 'Ubusabane n'ubucuti mu Banyarwanda'



Ishusho ya 105 iri hejuru irerekana ko, muri rusange, mu byiciro byose byasuzumwe, Abanyarwanda baturage k'uko umubano mu baturage b'ingeri zose wateye imbere cyane mu myaka yashize. Ku byiciro byose by'imyaka, hari ukwizera gukomeye ko abantu bashobora kugirana umubano cyangwa gushyingiranwa mu byiciro by'imyaka cyangwa by'imibereho bikagaragazwa n'ibyiciro by'imyaka yose.

4.7.5. Incamake y'ibyagaragajwe

Igice cyavuzwe haruguru cyasuzumye imibanire myiza nk'urufatiro rukuru mu bihuza umuryango w'abantu ikaba n'ikimenyetso gikomeye cy'uko inzira y'ubwiyunge imeze neza. Biragaragara rero ko uko Abanyarwanda barushaho kwizerana, kubahana, kworoherana no kwitabira cyangwa gushyira mu bikorwa imibanire myiza, niko ubwiyunge bugenda bugerwaho. Byerekanywe ko muri iki gihe mu Rwanda aho bigaragara ko hari impinduka nziza mu mibanire y' Abanyarwanda nta vangura, n'ubushake buhagije bwo kwitabira umubano n'abantu baturuka mu miryango itandukanye.

Isesengura rigereranya impinduka muri ibi bipimo uko imyaka yagiye ishira nk'uko bigaragara mu mbonerahamwe ya ikurikira :

Imbonerahamwe ya 15 : Impuzandengo y'ibyagaragajwe ku mibanire myiza

Inkingi	Ibipimo	Ibyasubijwe (%) in 2010	Ibyasubijwe (%) in 2015	Ibyasubijwe (%) in 2020
Imibanire myiza	Kwizerana mu Banyarwanda			
	1. Ubu Abanyarwanda barizerana	72.8	93.0	95.0
	2. Mu mikoranire y'abantu aho baturira (amashuri...) nta vangura iryo ariryo ryose rihari.		93.0	97.0
	3. Ubu Abanyarwanda bashobora gusiga abana babo mu miryango iyo ariyo yose baturanye		95.6	94.8
	Ubwoherane n'imikoranire			
	4. Abanyarwanda bashobora kubana mu mahoro n'abantu badahuje ibitekerezo cyangwa imyumvire		97.0	97.6
	5. Abanyarwanda nta kibazo bafite cyo gukorana (mu bucuruzi, mu kazi) n'abantu badahuje ibitekerezo cyangwa imyumvire		97.1	97.6
	6. Mu matora ntabwo ntora nshaka guha amajwi abo nita 'abacu' bivuze ko dusangiye ubwoko, akarere, idini....		96.8	95.4
	Ubufatanye mu Banyarwanda			
	7. Mu gihe cyo kwibuka Jenocide yakorewe Abatutsi ubufatanye mu Banyarwanda bose (kugirira impuhwe no gushyigikira abarokotse jenocide) buragaragara.		96.2	97.8
	8. Abanyarwanda biroroshye gusaba ubufasha ku bantu bose baturanye cyangwa gutabara umuntu wese ubikeneye	94.0	96.8	98.5
	Ubwumvikane n'ubucuti mu Banyarwanda			
	9. Mfite inshuti mu bantu tudasangiye icyiciro kimwe		97.0	98.2
	10. Nshobora kurongora cyangwa kurongorwa n'umuntu tudasangiye icyiciro kimwe		94.9	97.4
	IIMPUZANDENGO			97.1

Ku bijyanye no kwizerana mu Banyarwanda baturuka mu matsinda atandukanye, 95% by'abasubije bemeza ko Abanyarwanda bizerana ugereranyije na 93% mu 2015, na 72.8% mu 2010. Urugero rw'ubworoherane no gukorana rwariyongereye mu 2020 kuko ruhagaze kuri 97.6 % ugereranyije na 93% mu 2015, mu gihe abasubije 97.8% bagaragaza ko hari ubufatanye mu Rwanda, bigaragara ko byiyongereye kuva kuri 96.2% mu 2015. Ibyo bifite agaciro cyane kuko kwizerana, ubworoherane n'imikoranire ni ibintu by'ingenzi bigomba gutekerezwaho kugira ngo habeho inzira y'ubufatanye mu Banyarwanda. Umuco w'ubusabane n'ubucuti nawo wagaragaje ubwiyunge bw'abaturage n'umuryango nyarwanda, kubera ko urugero rwo gushyingiranwa rushoboka hagati y'amatsinda atandukanye ruhagaze kuri 97.4% mu 2020, bigaragara ko rwiye yongereye kuva kuri 94.9% mu 2015. Ubusanzwe, Abanyarwanda bateguraga ibirori bitsimbataza ubucuti, imibanire myiza no gusabana, kandi bigafatwa nk'inkingi y'ubumwe n'imibanire myiza, yaje gusenye na politiki y'amacakubiri. Ariko, iterambere rigaragara ryerekanwe muri iyi raporo ni gihamba cyo kugarura no gushimangira ubusabane n'ubucuti hagati y'Abanyarwanda; bikaba bitera ibyiringiro by'ubwiyunge bugenda bugerwaho muri iki gihe n'ejo hazaza.

Ikigaragara ni uko ubushakashatsi bwakozwe mu mwaka wa 2020 bwerekana ko mu mibare yose y'imibanire myiza ibipimo byerekana ikigereranyo kiri hejuru ya 95% kandi biri mu bihe byose, usibye kimwe, kiri hejuru mu bushakashatsi bwakozwe mbere ku bwiyunge cyerekana ko hari iterambere ry'imibanire myiza muri iki gihe. Ukurikije ibyavuye mu bushakashatsi, umuntu yavugaga ko muri iki gihe imibanire y'abaturage mu Rwanda ari myiza kandi ko yerekeza ku muryango w'amahoro n'ubwumvikane bw'ejo hazaza. Ibi ariko ntibikwiye kubonwa nk'aho twageze iyo tujya, ahubwo ni uburyo bwo kugera ku byo twifuza mu Cyerekezo 2050, 'u Rwanda Twifuza'.

4.8. Uko ubwiyunge buhagaze ubu mu Rwanda

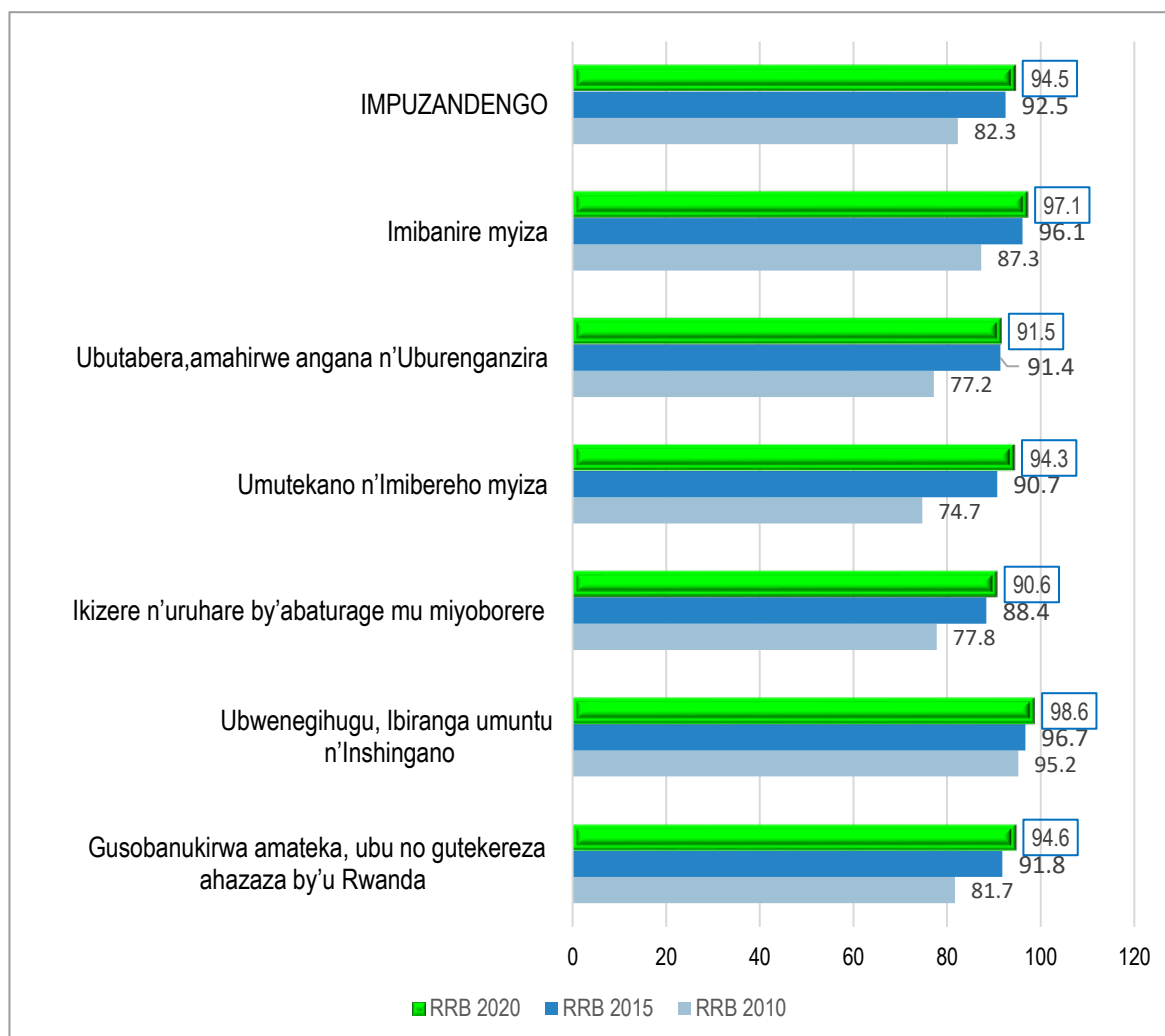
Urebye ibyavuye mu bushakashatsi byaganiriweho mu bice bibanziriza iki muri iyi raporo ushobora kumenya aho ubwiyunge bugeze mu Rwanda mu mwaka wa 2020. Imbonerahamwe ikurikira iratanga incamake y'ibyagaragajwe byose.

Imbonerahamwe ya 16: Uko ubwiyunge buhagaze ubu mu Rwanda

Inkingi	Ibipimo	Ibisubozo (%) mu 2020	Impuzandengo (%) mu 2020
1. Gusobanukirwa amateka, ubu no gutekereza ahazaza by'u Rwanda	Ibitekerezo ku byabaye bifatika	95.8	94.6
	Amateka n'uburyo ahererekanwa	92.8	
	Kugira ubwiyunge ubwawe	95.1	
	Gutekereza ejo hazaza	94.8	
2. Ubwenegihugu ibiranga umuntu n'inshingano ze	Ibiranga umwenegihugu/Umunyarwanda	99.4	98.6
	Ishema ryo kugira Ubwenegihugu /Ubunyarwanda busangiwe	98.2	
	Ishema ry'Ubwenegihugu /Ubunyarwanda n'icyerekezo bisangiwe	99.0	
	Gukomera ku biranga Ubwenegihugu/Ubunyarwanda	99.2	
	Gutekerezanya ubushishozi	97.0	
3. Ikizere n'uruhare by'abaturage mu miyoborere	Kwishimira uruhare rw'inze	93.8	90.6
	Ibitekerezo ku mikorere y'abayobozi	94.8	
	Ibitekerezo ku kongerera ubushobozi abaturage no kugira uruhare mu miyoborere	83.1	
4. Umutekano n'imibereho myiza	Umutekano w'Igihugu n'ubwiyunge	92.8	94.3
	Umutekano w'umuturage ku giti cye n'ubwiyunge	96.9	
	Umutekano mu by'ubukungu	95.2	
	Isuzuma ryerekeranye no gukwirakwiza neza ibikorwa remezo	92.4	
5. Ubutabera, amahirwe angana n'uburenganzira	Ukuri ku mateka no guhana Jenoside n'ibyaha bifatanye isano	98.3	93.1
	Indishyi z'imitungo yasahuwe cyangwa yangijwe mu gihe cya Jenoside	91.4	
	Gusaba imbabazi no kubabarirwa	95.8	
	Gukira ibikomere umuntu ku giti cye	86.7	
	Kugira amahirwe angana no kubahiriza uburenganzira bw'ibanze bwa muntu	93.4	
6. Imibanire myiza	Icyizere mu banyarwanda	95.6	97.1
	Ubwoherane n'imikoranyire	96.9	
	Ubufatanye mu Banyarwanda	98.2	
	Ubwumvikane n'ubucuti mu Banyarwanda	97.8	
IMPUZANDENGO		94.7	

Nk'uko bigaragara mu mbonerahamwe ya 16, igipimo cy'ubwiyunge mu Rwanda cy'umwaka wa 2020 kigaragaza ko bugeze kuri 94.7% mu mwaka wa 2020. Ukurikije inkingi esheshatu zose hamwe n'ibipimo byazo, dushobora kwemeza ko Abanyarwanda bateye intambwe igaragara mu bwiyunge. Mu kubyerekana, twakoresheje imibare ikurikira y'ibarurishamibare kugira ngo igaragaze urugendo rw'ubwiyunge mu Rwanda kuva mu 2010 ubwo ubushakashatsi bwa mbere bwakorwaga kugeza ku bw'ubu mu 2020 bukozwe nyuma y'ubwakoze mu 2015.

Ishusho ya 106: Kugereranya ibipimo byo mu mwaka wa 2010, 2015, na 2020

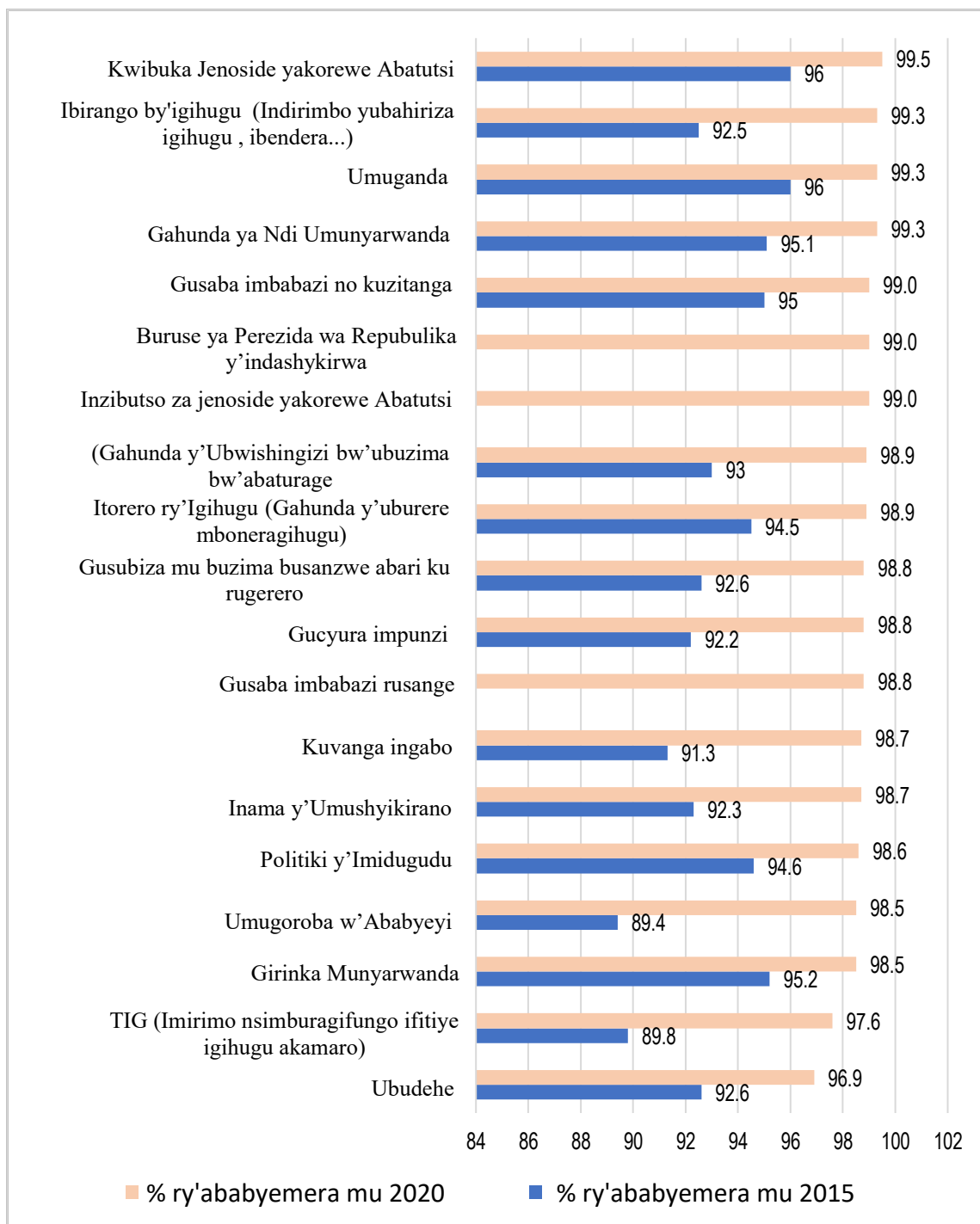


Ishusho ya 106 irerekana neza aho ubwiyunge bwavuye kuri 82.3% mu 2010, bukagera kuri 92.5% mu 2015, na 94.7% mu 2020. Iri ni iterambere ridasanzwe, ryerekana ubwitange bw'Abanyarwanda mu kubaka igihugu cyunze ubumwe kandi cyiyunze nyuma ya Jenocide yakorewe Abatutsi mu 1994.

4.9. Ibiteza imbere ubwiyunge mu Rwanda

Ababajijwe basabwe gutanga ibitekerezo byabo ku bijyanye n'uburyo bwashyizweho bugamije kuzamura imibereho y'abaturage no guteza imbere ubwiyunge mu Rwanda. Ibitekerezo by'Abanyarwanda bijyanye n'uburyo ubwo buryo bugira uruhare mu bwiyunge bugereranywa mu ishusho ikurikira.

Ishusho ya 107: Ibiteza imbere ubwiyunge mu Rwanda



Nk'uko bigaragara ku ishusho ya 107, inzira zose ziteza imbere ubwiyunge zirashimwa cyane kandi zizerwa ko zigira uruhare rugaragara mu bwiyunge mu Rwanda. Bishobora kuboneka ko

mu bice byose, buri nzira/nzego yagaragajwe haruguru iri ku rugero ruri hejuru mu 2020 ugereranyije no mu 2015, byerekana ko Abanyarwanda basanzwe bishimira uruhare runini izo nzira zigira mu guteza imbere ubwiyunge mu Banyarwanda. Ni ngombwa gushimangira ko izo nzira zo kugera ku bwiyunge zishyirwa mu bikorwa n'inzego zose zo mu gihugu. Ibi bijyanye n'ihame rivuga ko Abanyarwanda bose n'inzego zose bafite inshingano zo kureba niba igihugu kigenda cyunga ubumwe kandi cyiyunga. Mu by'ukuri, gahunda za Leta n'inzego zishobora kugira inshingano zihariye zitajyanye no guteza imbere ubwiyunge mu buryo butaziguye, ariko akazi kazo nako gashimwa harimo n'uburyo ziteza imbere cyangwa zibangamira inzira y'ubwiyunge. Kugira ngo birushemo ibi gusuzumwa neza, byaba byiza gushyira ingufu mu buryo inzego zimwe zishyira ubwiyunge muri gahunda zazo n'uburyo izo gahunda zigira uruhare mu bwiyunge.

4.10. Ibibangamira ubwiyunge

Usibye gutanga ibitekerezo ku bintu biteza imbere ubwiyunge, ababajijwe banasabwe gutanga ibyo babona ko bizitira inzira y'ubwiyunge. Kugira ngo ibitekerezo byabo bigaragare neza kandi biganirweho ku buryo bworoshye, ibitekerezo byabo byatondekanyijwe hakurikijwe uburemere bwabyo mu buryo birutana. Imbonerahamwe ikurikira irabyerekana.

Imbonerahamwe ya 17: Kugereranya ibibangamiye ubwiyunge mu bipimo byakozwe

Ibibazo	Ibisubizo (%) 2010	Ibisubizo (%) 2015	Impuzandengo (%) 2020
Abanyarwanda bakibiba ingengabitekerezo ya jenocide na politiki y'amacakubiri	31.5	25.8	8.6
Kurebera mu ndorerwamo z'amoko	30.5	27.9	1.8
Ibikomere bitakize byatewe na jenocide na politiki y'amacakubiri	11.6	4.6	26.9

Biragaragara ko usibye ikibazo cy'ibikomere bitakize gishobora kuba mu bizitira ubutabera n'ibifitanye isano, izindi nzitizi zishobora kuba mu gisobanuro cy'ubu cy'ingengabitekerezo ya jenocide n'ibifitanye isano nayo, nk'uko byavuzwe mbere. Byongeye kandi, imbonerahamwe ya 17 yerekana ko imbaraga zakoreshejwe mu gukemura ibibazo byagaragajwe mu Gipimo

cy'Ubwiye cyo mu 2010 n'icyo mu 2015 zatanze umusaruro ugaragara muri rusange. Urugero, hari ugutera imbere bigaragara mu kugerageza kugabanya ingengabitekerezo ya jenocide, kuko byavuye ku kigero cya 31.5% (2010) bigera kuri 25.8% (2015) no hasi ku 8.6% (2020). Bikwiye kumvikana ariko ko iryo terambere ribonwa gusa mu bijyanye n'igipimo cyo mu 2015 cyakoreshejwe mu gupima ingengabitekerezo ya jenocide, cyabazaga niba hakiri Abanyarwanda bagifite icyaha cyo kumenya niba kakiri Abanyarwanda bakibiba ingengabitekerezo ya jenocide na politiki y'amacakubiri! Aho ubundi, gufata igisobanuro cy'icyaha cy'ingengabitekerezo ya jenocide n'ibindi byaha bifitanye isano nk'uko byemejwe mu Gipimo cyo mu 2020, ijanisha ry' uko babona ingengabitekerezo ya jenocide gihagaze kuri 32.0%. icyo ibi bivuga ni uko ingengabitekerezo ya jenocide n'ibindi byaha bifitanye isano bigiteye impungenge ku nzira y'ubwiye, bivuze ko abo bireba bese by'umwihariko bakwiye gukomeza gushyiramo imbaraga zihagije mu kurwanya icyo cyaha. Gukwirakwiza ingengabitekerezo ya jenocide na politiki y'amacakubiri bishobora kuba byaragabanutse, ariko ibyagaragajwe byerekana ko ibindi bigize icyaha cya jenocide bikiboneka. Urugero, hakwiye gushyirwamo ingufu zihariye mu kurwanya ihakana n'ipfoby bya jenocide, imvugo z'urwango, no kwanga nkana kwerekana aho imibiri y'abazize Jenocide yakorewe Abatitsi yajugunywe.

Indi mbogamizi ibipimo by'Ubwiye byo mu 2015 no muri 2020 byagaragaje ko bizitira ubwiye ni ukuba hakiri Abanyarwanda bakibona bakabona n'abandi mu ndorerwamo y'amoko. Mu 2020, ubushakashatsi ntibwasuzumye iki gipimo ku buryo bw'umwihariko, ariko ikibazo kimeze nka cyo cyabajijwe mu nkingi y'Ubwenegihugu, ibiranga umunyarwanda, n'inshingano afite. Aha, abasubije bagombaga kwibaza niba Abanyarwanda bakibona nk'Abanyarwanda mbere y'ibindi byose bibaranga, bivuze ko barenze urwego rwo kwibona no kubona abandi mu byo Shapiro (2016) yita irangamuntu nto (ubwoko, idini, inkomoko, etc). Ibyagaragajwe muri iki kibazo byerekana ko ijanisha ry'Abanyarwanda bibona nk'Abanyarwanda mbere y'ibindi bibaranga ryazamutse kuva kuri 95.6% mu 2015 kugera kuri 98.2% mu 2020, bivuze ko abatibona batyo ari 1.8% by'abasubije.

Mu gushaka kumenya icyo Abanyarwanda batekereza ku bwenegihugu, Ubunyarwanda n'inshingano zabo, igitekerezo kibiri inyuma cyari uko Ubunyarwanda busangiwe nk'Ubwenegihugu kandi butagira abo buheza, n'abanyagihugu bumva inshingano zabo kandi batekerezanya ubushishozi biteza imbere ubwiye. Icyo ibi bivuga ni uko ibipimo biri muri iyi nkingi byakoreshejwe mu gusuzuma urugero Abanyarwanda biyumvamo ko Ubunyarwanda, bikaba byatuma ubwiye bushoboka cyane, kuko byavugaga ko barenze ibindi bito bibaranga bakwibonamo cyangwa bakabonamo abandi. Nk'uko ibisubizo bibigaragaza, urebye Abanyarwanda hafi ya bese (98.2%) bemera ko biyumva nk'Abanyarwanda bwa mbere kurusha ibindi bibaranga, uretse 1.8% bibona ukundi. Mu kumva neza kurushaho iri tandukaniro, mu yandi magambo 1.8% basubije ngo 'OYA' ku kibazo kibabaza niba biyumvamo ubunyarwanda mbere y'ibindi byose bibaranga; imbonerahamwe ikurikira irerekana muri buri Karere, ibyo basubije kuri icyo ngingo.

Imbonerahamwe ya 18. Ibitekerezo byatanzwe kuri buri Karere ku ngingo ivuga “Abanyarwanda bemera ko bibona nk’Abanyarwanda mbere y’ibindi”

Akarere	Yego	Oya
Nyarugenge	96.4%	3.6%
Gasabo	94.4%	5.6%
Kicukiro	96.3%	3.7%
Nyanza	99.1%	0.9%
Gisagara	99.3%	0.7%
Nyaruguru	99.1%	0.9%
Huye	94.7%	5.3%
Nyamagabe	99.4%	0.6%
Ruhango	96.1%	3.9%
Muhanga	97.7%	2.3%
Kamonyi	99.8%	0.2%
Karongi	99.5%	0.5%
Rutsiro	100.0%	0.0%
Rubavu	99.5%	0.5%
Nyabihu	99.6%	0.4%
Ngororero	99.4%	0.6%
Rusizi	97.2%	2.8%
Nyamasheke	99.4%	0.6%
Rulindo	100.0%	0.0%
Gakenke	97.4%	2.6%
Musanze	97.2%	2.8%
Burera	97.2%	2.8%
Gicumbi	99.3%	0.7%
Rwamagana	99.1%	0.9%
Nyagatare	99.3%	0.7%
Gatsibo	97.7%	2.3%
Kayanza	99.3%	0.7%
Kirehe	100.0%	0.0%
Ngoma	99.6%	0.4%
Bugesera	94.1%	5.9%
Impuzandengo	98.2%	1.8%

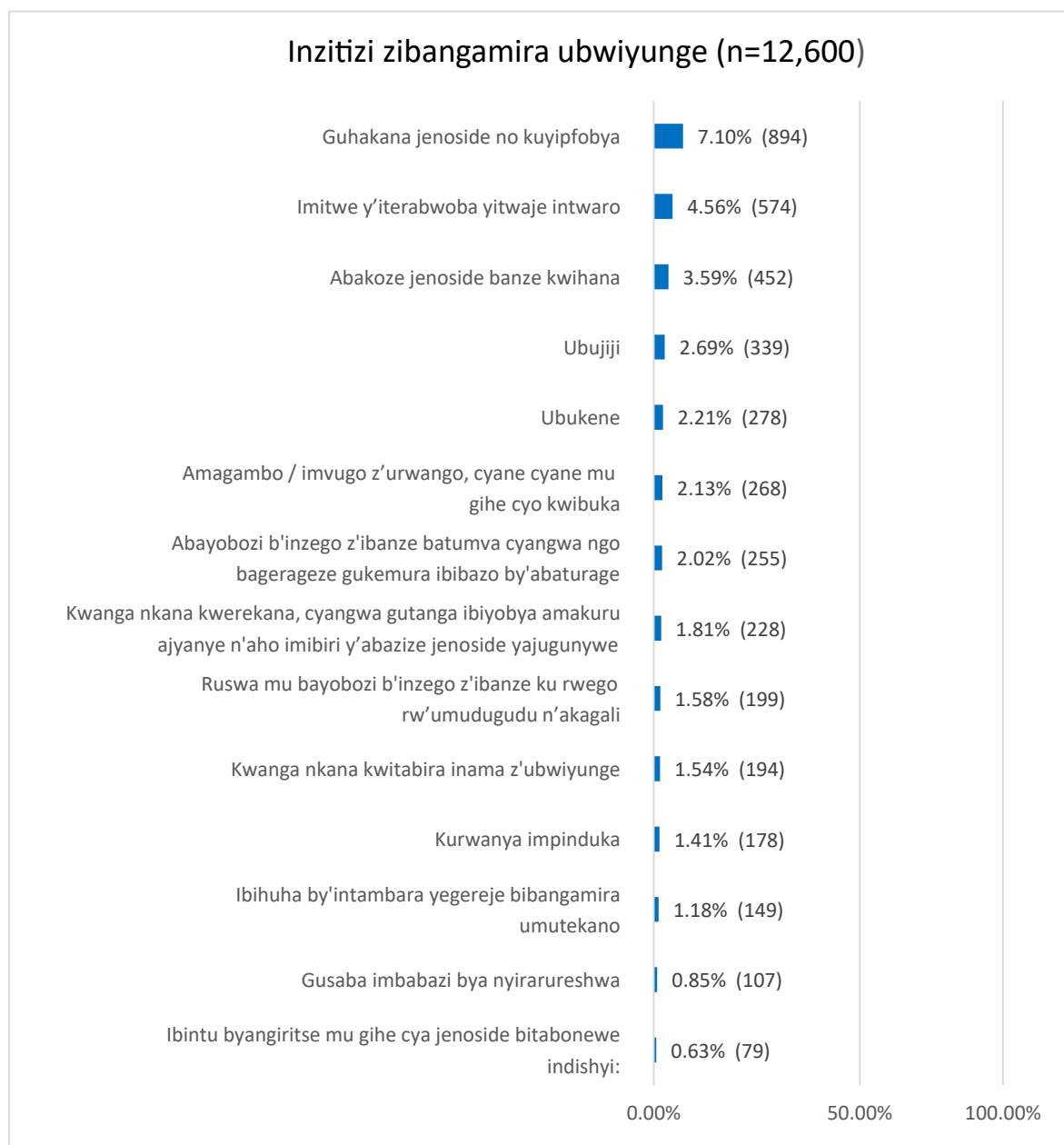
Ibyagaragajwe mu mbonerahamwe ya 18 birasa n’ibyerekana aho ibisubizo bihakana kuri iki kibazo “Abanyarwanda bibona nk’Abanyarwanda mbere y’ibindi bibaranga byose”, byirunze mu Turere tw’Umujyi wa Kigali no mu Karere ka Huye (kari mu Mijyi yunganira Kigali), Uturere twa Ruhango na Bugesera (twajya mu Turere tw’icyaro). Ubu bushakashatsi ntabwo bwacukumbuye impamvu Uturere two mu Mijyi dufite ijanisha rinini ry’abatanga ibisubizo bihakana (OYA). Bivuze ko iki cyaba ikibazo cyiza cyo gucukumbura mu bushakashatsi buzakurikira.

Gukira, umuntu ku giti cye, ibikomere byatewe na jenocide na politiki y'amacakubiri byafashwe nk'urwego rukizitira inzira y'ubwiyunge. Hano, umubare w'abatumva ko bakize ibikomere, nyamara, warazamutse cyane uva kuri 4,6% (mu 2015) ugera kuri 26.9% mu 2020; wari kuri 17.1% mu 2010 byavuye mu bushakashatsi bwo mu 2020 bijyanye no gukira ibikomere ku buri muntu biragaragaza ibyavuye mu bushakashatsi ku buzima bwo mu mutwe mu Rwanda bwo muri 2018 bwakozwe n'ikigo cy'Igihugu gishinzwe Ubuzima cyerekanye ubwiyongere bw'indwara zo mu mutwe zitandukanye mu baturage b'u Rwanda muri rusange, ndetse no mu barokotse jenocide by'umwihariko. Mu by'ukuri, ibyagaragaye byerekana inzira ebyiri z'ingenzi. Iya mbere, ibihe bikomeye byo kwiheba bihagaze kuri 12% mu baturage muri rusange, ariko bikaba kuri 35% mu barokotse jenocide. Iya kabiri, ihungabana rya nyuma y'ihungabana mu gihe cy'amahano rihagaze kuri 3,6% mu baturage muri rusange, mu gihe mu barokotse jenocide, ubu bwoko bw'indwara zo mu mutwe buhagaze kuri 27%. icyo ubu bushakashatsi bwerekana ni uko abo bireba bakora, haba mu bigo bya leta ndetse n'imiryango yigenga, bakeneye gushyira ingufu nyinshi mu gukemura ibibazo byo mu mutwe cyane cyane mu barokotse jenocide, ibintu biri ngombwa cyane mu gukomeza inzira y'ubwiyunge.

Usibye ingengabitekerezo ya jenocide ikigaragara n'ibindi byaha bifitanye isano nayo, igipimo cy'Ubwiyunge cy'umwaka wa 2020 bwanagaragaje imbogamizi zijyanye no gukoresha ibikorwa by'urugomo mu gukemura amakimbirane nk'indi nzitizi ikomeye y'ubwiyunge. Ubu bwoko bw'ibyagaragajwe busobanuye ko Abanyarwanda berekana impungenge bafitiye ibikorwa by'ihohotera bikomeje guhungabanya amahoro yabo ya buri munsu. Mu yindi miryango y'ahandi, ibikorwa by'ihohotera bigaragara gusa ko bibangamira amahoro n'umudendezo; ariko nyuma ya jenocide u Rwanda rwanyuzemo, ntibitangaje ko ikibangamira amahoro cyose kinabangamira ubwiyunge.

Uretse izo nzitizi 3 zerekanywe mu mbonerahamwe ya 17, igipimo cy'ubwiyunge 2020 cyagaragaje izindi nzitizi Abanyarwanda bemeza ko zibangamira imbaraga zishyirwa mu bwiyunge mu gihugu. Kugirango zerekanwe kandi zinagerweho ku buryo bworoshye, izo nzitizi zashyizwe mu ishusho izerekana ikurikije ubukana bwazo n'ijanisha ryazo nk'uko bimeze mu ishusho ikurikira.

Ishusho ya 108: Inzitizi z’ubwiyunge zisanishijwe n’ibipimo binini



Nk’uko bigaragara ku ishusho ya 108, ingengabitekerezo ya jenocide n’ibindi byaha bifitanye isano nibyo bizitira ubwiyunge kurusha ibindi, cyane cyane ihakana rya jenocide n’ipfobya ryayo, riri ku kigero cya 7.1%. Mu bushakashatsi bwakozwe ku ihakana n’ipfobya bya jenocide hagati y’umwaka wa 1995 na 2015, CNLG yasanze ko 16.1 % by’abantu 180 bitabiriye ubwo bushakashatsi bemeje ko hakiriho ingengabitekerezo ya jenocide mu Rwanda, kandi 83.9% bemeza ko iki cyaha kigenda kigabanuka. (CNLG, 2016). Tugendeye ku byagaragajwe n’ibipimo by’Ubwiyunge byo mu 2015 no mu 2010, umuntu yavugaga ko icyaha cy’ingengabitekerezo ya jenocide kitagabanutse, ariko ni ngombwa kumenya uko icyo cyaha cyagiye gisobanurwa, cyumvikana kinasesengurwa uko imyaka yagiye isimburana byarahindutse. Urebye ku Gipimo cy’Ubwiyunge cyo mu 2020, igisobanuro, n’uko ingengabitekerezo ya jenocide byumvwa binasesengurwa byakurikijwe ibiri mu itegeko No

59/2018 of 22/8/2018 ku cyaha cy'ingengabitekerezo ya jenocide n'ibindi byaha bifitanye isano. Iri tegeko rivuga ko umuntu ukoze igikorwa, mu ruhame, haba mu magambo, mu nyandiko, mu mashusho cyangwa mu bundi buryo, kigaragaza ingengabitekerezo ishyigikira cyangwa ihamagarira gusenya, umuryango w'abantu bahuje ubwoko, isano cyangwa idini, baba bose cyangwa igice cyabo, aba akoze icyaha gihanwa n'amategeko. Iryo tegeko kandi risobanura ko ihakana n'ipfobya bya jenocide, ibimeze nka byo n'ibyaha bifitanye isano nko kwiba, kwambura agaciro imibiri y'abazize jenocide, kwangiza inzibutso cyangwa ahandi abazize jenocide bashyinguwe, guhohotera abarokotse jenocide, bigize ibyaha bifitanye isano n'ingengabitekerezo ya Jenocide.

Ku bw'ibyo, n'ubwo ijanisha ry'Abanyarwanda bakwirakwiza ingengabitekerezo ya Jenocide na politiki y'amacakubiri ryagabanutse, ibyavuye mu bushakashatsi byerekana ko Abanyarwanda bagifite ibintu bitandukanye bigize icyaha cy'ingengabitekerezo ya jenocide n'ibindi byaha bifitanye isano nk'impamvu nyamukuru zizitira ubwiyunge mu Rwanda.

Indi nzitizi isa nk'iteye impungenge Abanyarwanda ni imyumvire yo kurwanya ikoresha ry'ubugizi bwa nabi mu gukemura ibibazo bitandukanye bitumvikanwaho. Ibi bigaragarira mu mitwe yitwaje intwari yibasiye igihugu, abantu banga nkana ibikorwa bya sosiyete bigamije kuzana impinduka nziza nyuma ya Jenocide yakorewe Abatutsi, ndetse no gukwirakwiza ibihuha by'intambara zenda kuba zihungabanya umutekano. Ubu bwoko bw'ibyagaragajwe bwerekana, bimwe mu bindi bintu, ko Abanyarwanda bagaragaza ko bumva ko hari ihohoterwa rihungabanya amahoro yabo ya buri munsu. Mu zindi sosiyete ibikorwa by'ihohoterwa bigarukira gusa ku guhungabanya amahoro, ariko muri sosiyete zanyuze muri jenocide nk'u Rwanda, ntibitangaje ko ibibangamira amahoro binabangamira ubwiyunge. Mu yandi magambo, ubwiyunge ni amahoro, kandi amahoro ni ubwiyunge.

Ishusho ya 108 yerekana izindi nzitizi, nk'abayobozi b'inzego z'ibanze bananiwe gukemura ibibazo by'abaturage, gusaba imbabazi bya nyirarureshwa bitavuye ku mutima, abakoze jenocide banze kwihana, n'ibindi. Kimwe n'ibyamaze kuvugwa, ibintu byose byerekanywe mu mbonerahamwe ya 17, iya 18 n'ishusho ya 108, bifatwa nk'aho bizitira inzira y'ubwiyunge, bityo rero bikaba bikwiye kwitabwaho by'umwihariko.

5. Umwanzuro n'ibyifuzo-nama

Ubu bushakashatsi kwasuzumye uko ubwiyunge buteye mu Rwanda hagati y'umwaka wa 2016 na 2020. Ni isuzuma rya gatatu nyuma y'iryakozwe mu mwaka wa 2010 na 2015. icyari kigamijwe cyane cyane ni ugushyigikira inshingano za Komisiyo y'Igihugu y'Ubumwe n'Ubwiyunge (NURC) zo guteza imbere ubumwe n'ubwiyunge binyuze mu gusobanukirwa neza ibitekerezo by'abaturage ku bumwe n'ubwiyunge, gusuzuma no kubona inkingi, ibipimo n'ibimenyetso bikwiranye n'aho ubwiyunge bugeze ubu, no kumenya ibintu biteza imbere ubwiyunge ndetse n'imbogamizi zabwo. Ubushakashatsi bwakoresheje uburyo buvanze bwo gushakisha amakuru aho ubushakashatsi bushingiye ku mibare bwuzuzanya n'ubushakashatsi bushingiye ku bitekerezo by'abatangabuhamya. Isesengura ry'ibyavuye mu bushakashatsi ryagendeye ku nkingi esheshatu, arizo gusobanukirwa ahahise (amateka), igihe turimo, no gutekereza ejo hazaza; Ubwenegihugu/Ubunyarwanda, ibiranga umwenegihugu n'inshingano ze; umuco wa politiki n'imiyoborere; umutekano n'imibereho myiza; ubutabera, kugira amahirwe angana n'uburenganzira; n'imibanire myiza. Isesengura ryasojwe no gutanga ibyifuzo-nama bitandukanye. Iki gice kikaba kigizwe n'ibice bibiri - umwanzuro, ibyifuzo-nama, n'ibyakwibandwaho mu bushakashatsi buzakurikira.

5.1. Umwanzuro

Urugendo rw'ubwiyunge mu Rwanda rukomeje gutera intambwe igaragara. Ibyavuye mu bushakashatsi byerekanye ko ubwiyunge muri iki gihe mu Rwanda buhagaze ku gipimo cya 94.7%, bukaba bwariyongereye buvuye kuri 92.5% mu isuzuma ryo mu 2015.

Ku bijyanye n'inkingi yo gusobanukirwa ahahise (amateka), iby'ubu ndetse no gutekereza ejo hazaza, ibyagaragajwe byerekana ko igipimo cyabyo cyiyongereye kuva kuri 91.8% mu 2015 kigera kuri 94,6% muri 2020. Iri zamuka ryatwe n'imbaraga zikomeje gushyirwa mu kubaka igihugu cyunze ubumwe ariko kizi neza n'ubusharire buri mu mateka yacyo, kandi gikomeza kwigira ku mateka cyagize kugira ngo kireme ejo hazaza heza. Ibipimo byose biri muni y'iyi nkingi biri ku kigero cyo hejuru ugereranyije no muri 2015, usibye ko ayo mateka n'uburyo ahererekanwa yagabanuka gake bijyanye n'ukuntu abaturage bamwe bakwirakwiza ingengabitekerezo ya jenocide, cyane cyane mu miryango yabo.

Naho ku bijyanye n'inkingi y'Ubwenegihugu/Ubunyarwanda ibiranga umwenegihugu /Umunyarwanda n'inshingano ze, igipimo cyavuye kuri 96.7% mu 2015 kigera kuri 98,6% mu 2020. Amanota y'ibipimo byose biri muni y'iyi nkingi yariyongereye, kandi ibipimo bishya – imitekerereze isesengura - byagize 97%. Ibi ni ibimenyetso byerekana ko Abanyarwanda bakomeje kwishimira Ubunyarwanda bwabo kandi basangiye, byerekana kandi ubushobozi bunini bwo guhitamo ibikwiye. Kuganira ku guhitamo ibikwiye biganisha ku nkingi ya gatatu, umuco wa politiki n'imiyoborere. Ugereranyije, igipimo cy'iyi nkingi cyariyongereye kiva kuri 88.4% mu 2015 kigera kuri 90,6% mu 2020, byerekana uburyo Abanyarwanda bashima cyane uruhare rw'inzego (93.8%) n'abayobozi (94.8%) mu miyoborere y'igihugu cyabo. Nubwo bimeze bityo ariko, kugereranya ibyavuye mu bushakashatsi byerekana ko amanota menshi y'ibipimo bimwe na bimwe yasubiye inyuma mu 2020, cyane cyane ibijyanye no kongerera

ubushobozi abaturage no kugira uruhare mu miyoborere, ndetse no ku mikorere y'abayobozi b'inzego z'ibanze. Ibyavuye mu bushakashatsi bigaragaza isano y'iri gabanuka n'abayobozi bamwe batubahiriza inshingano, cyane cyane ku nzego z'ibanze, ibyo bikaba ari ibimenyetso byerekana ko abaturage bakomeje kunenga no kumva ko abayobozi bamwe bo mu nzego z'ibanze bananiwe gutanga serivisi nziza nk'uko amategeko abiteganyaga. Ibi, bifatanije n'ikigero kinini cyo gutekerezanya ubushishozi, byerekana ko abaturage bazakomeza gusaba abayobozi babo serivisi nziza, bakaba banafata ingamba nyinshi zo kubibaryoza bitewe n'uko abo baturage bakomeza kumva uburenganzira bwabo n'inshingano zabo mu miyoborere y'igihugu cyabo.

Inkingi y'umutekano n'imibereho myiza yakomeje kwishimirwa n'abaturage, kubera ko yavuye kuri 90.7% mu 2015 ikagera kuri 94.3% mu 2020. N'ubwo mu bihe bya vuba aha umutekano muke mu bice bimwe na bimwe by'igihugu wahungabanyije amahoro ku rugero runaka, ibyo bikaba biha ishingiro ukugabanuka kw'ibipimo by'umutekano w'igihugu n'ubwiyunge, amanota y'ibindi bipimo byose yariyongereye. Abaturage bakomeje kubona no kwerekana umutekano w'igihugu nk'igikorwa cyiza kandi cyubakiweho ibindi bikorwa byose by'ubukungu n'imibereho myiza.

Ku bijyanye n'ubutabera, kugira amahirwe angana n'uburenganzira, ubushakashatsi bwerekanye ko amanota yavuye kuri 91.4% mu 2015 agera kuri 93.1% mu 2020. Hano havuzwe ko hagaragaye amanota ku bipimo hafi ya byose, nko ku ukuri, gusaba imbabazi no kuzitanga, no ku ndishyi z'ibyangiritse cyangwa imitungo yasahuwe mu gihe cya jenocide. Igipimo cyo gukira ibikomere umuntu ku giti cye nicyo cyagabanutseho gato, ibyo bikaba bifatanye isano no kuvuga ko uru rwego rutigeze rushyirwamo ingufu nyinshi ugereranyije n'izindi nzego zo mu gihugu.

Hanyuma, inkingi y'imibanire myiza yerekanye ko Abanyarwanda bongereye urugero rw'icyizere bafatanye, ubworoherane, ubufatanye no kumvikana hagati yabo. Ni muri urwo rwego, amanota y'inkingi yavuye ku kigero cya 96.1% mu 2015 agera kuri 97.1% mu 2020.

Ku bijyanye n'ibiteza imbere ubwiyunge, ubushakashatsi bwerekanye ko abaturage bishimira cyane uruhare rwa gahunda zinyuranye nka Ndi Umunyarwanda mu guteza imbere ubwiyunge mu Rwanda. Ariko, hari n'ibintu byinshi byagaragajwe ko bibangamira ubwiyunge. Muri byo harimo ingengabitekerezo ya jenocide n'ibindi byaha bifatanye isano nayo (32.0%), gukoresha uburyo bw'urugomo mu gukemura amakimbirane asanzwe (24.2%), ibibazo bijyanye no gutinza ubutabera (16.4%), ingamba z'ubuzima bwa buri muni bw'umuturage (14.7%), n'ibibazo bijyanye n'abayobozi bamwe badakora neza inshingano zabo cyane mu nzego z'ibanze (10.8).

Hashingiwe ku bibangamiye ubwiyunge byagaragajwe hateguwe ibyifuzo-nama bikurikira:

5.2. Ibyifuzo-nama

Mbere yo gutangira iki gice, ubushakashatsi bwakozwe bwahuye n'ikibazo kijyanye n'uburyo umuntu yasobanura iyi mibare y'ubwiyunge ugereranije n'impaka zivuga ko inzira y'ubwiyunge ikomeje guhura n'ibibazo byinshi, bikaba byatera ikibazo cy'ukuntu ubwiyunge burenga 90%. Ibyavuye muri ubu bushakashatsi byakemuye iki kibazo mu gutandukanya 'ubwiyunge ku rwego rw'igihugu' n'ubwiyunge ku rwego rwa buri muturage'. Impaka hano zavugaga ko ubwiyunge nk'urugendo abaturage bose bakora ku giti cyabo badashobora kuba ku rwego rumwe cyangwa ku muvuduko umwe, ariko ko igihugu cyatanze ibikenewe bikwiye kugira ngo ubwiyunge bwa buri muntu bugende butera imbere kandi bubeho. Niyo mpamvu, mu gihe Abanyarwanda bamwe ku giti cyabo bashobora kuba bari ku rugero rwo hasi muri uru rugendo, igihugu cyo cyageze ku bikorwa bitangaje bigaragazwa n'ibintu bifatika byerekana ko amoko atagikoreshwa nk'itike yo kubona amahirwe kurusha abandi bafite ibibaranga bitandukanye, kandi no kubera ko hari inzego zifasha aba gifite ingengabitekerezo ya Jenocide guhinduka, aho kubarebera abafite ingengabitekerezo nk'uyo nk'uko byahozze kera.

Ibyifuzo-nama bikurikira, byatekerejwe hitawe ku mbogamizi zagaragajwe, ariko nanone hitawe no kongera amahirwe menshi ahari yo kugira ngo buri munyarwanda ashobore kwitabira ibikorwa by'ubwiyunge abiyumvamo.

1. Ingengabitekerezo ya jenocide n'ibindi byaha bifatanye isano nayo: ibintu abaturage bagaragaje ko bibahangayikishije muri uru rwego ni uguhakana jenocide no kuyipfobya, byagarutsweho inshuro 894 bingana na 7.10%. Ibi birumvikana kuko, nk'uko inzobere mu bya jenocide zabigaragaje, guhakana jenocide nicyo cyiciro cya nyuma cy'icyaha cya jenocide. Ibyavuye muri ubu bushakashatsi byagaragaje ko inzira y'ubwiyunge mu Rwanda ikomeje kubangamirwa n'ingengabitekerezo ya jenocide mu bantu bamwe na bamwe, ibyo bikaba bigaragarira mu guhakana jenocide no kuyipfobya, kuvuga amagambo/imvugo y'urwango, cyane cyane mu gihe cyo kwibuka, kwanga nkana gutanga amakuru y'aho imibiri y'abazize jenocide yajugunywe. icyifuzo nyamukuru cyo gukemura iki kibazo ni ugukomeza kwigisha, cyane cyane urubyiruko, ibijyanye na jenocide, ingaruka zayo, n'uburyo ikumirwa. Mu rwego rwo kunoza uburyo amateka yigishwa kandi ahererekanwa, hatanzwe ibyifuzo-nama bikurikira:

- a) Bifashijwemo na Ministeri y'Uburezi, abafatanyabikorwa bashobora kongera mu byigishwa ibirebana na Jenocide yakorewe Abatutsi n'ingaruka zayo;
- b) Bifashijwemo na Minisiteri ifite mu nshingano kwigisha amashuri abanza, ayisumbuye n'andi mashuri, n'abafatanyabikorwa banyuranye, bagomba kwigisha amateka ababyiruka bose kugira ngo bamenye ibibi byabaye ariko batabahungabanyije;
- c) Hakwiye kugeza inyigisho z'amateka ku rubyiruko rutari mu mashuri asanzwe. Ibi bishobora gukorwa mu buryo bw'itorero, cyangwa mu bundi buryo;
- d) Abarimu bo mu byiciro byose mu burezi ubwo ari bwo bwose bagomba guha abakiri bato amahirwe yo kuganira ku kibazo cy'amoko mu Rwanda n'ingaruka zayo, ubumwe

n'ubwiyunge n'izindi ngingo ziri mu masomo y'amateka zigahabwa umwanya wo kuziganiraho mu rwego rwo guha ababyiruka umwanya wo kungurana ibitekerezo bagahabwa n' amahirwe yo kuganira ku nzego zashyizweho ngo bihangane n' ingaruka za jenocide nka FARG, AERG, AVEGA AGAHOZO, CNLG, n'ibindi;

e) Minisiteri y'Uburezi kandi ikwiye guteganya ibitabo byifashishwa mu kwigisha amateka mu mashuri kuko biracyari bike, bigasesengurwa neza n'inzobere n'abarimu bagahugurwa hitawe ko, kimwe n'abandi Banyarwanda, na bo bagizweho ingaruka n'amateka u Rwanda rwanyuzemo.

2. Indi mbogamizi abasubije bagaragarije impungenge ni ugukoresha inzira z'ubugizi bwa nabi nk'uburyo abantu bahitamo bwo gukemura ibyo batumvikanaho bisanzwe kandi byanze bikunze bibaho mu mikorere ya buri muni. Muri rusange abantu bemeza ko amakimbirane mu bantu abaho byanze bikunze, kandi ko icy'ingenzi mu kuyakemura ari ukureba ko yakemurwa mu mahoro mbere y'uho hazamo urugomo no guhohoterwa abandi. Nyamara, bitewe n'umuco wiganje mu bantu wo guhohoterwa, abantu ku giti cyabo n'amatsinda bakunze kwishora mu bikorwa by'urugomo, nk'ibitero by'imitwe yitwaje intwari ndetse no kurwanya byimazeyo gahunda zigamije impinduka nziza n'ubwiyunge.

Mu yindi miryango iyo ari yo yose, kwifashisha inzira z'urugomo bifatwa gusa nk'ibibangamiye amahoro, ariko mu Rwanda, nk'abagizweho ingaruka na jenocide, nyuma yayo, ikintu cyose kibangamiye amahoro kiba kibangamiye n'ubwiyunge, kubera ko amahoro adashobora gutandukanywa n'ubwiyunge. Ntabwo rero bitangaje kuba urugero rwa makumyabiri na gatandatu n'ibice bibiri (26.2%) ku ijana by'abasubije barabonye ko gukoresha inzira z'urugomo ari ikintu kibangamira ubwiyunge. Kugira ngo iki kibazo gikemuke, hatanzwe ibyifuzo-nama bikurikira:

a) Gushimangira guhuza inyigisho z'amahoro mu burezi busanzwe, ubudasanzwe, n'ubutamenyerewe, hibandwa cyane ku gufasha abiga kumenya imikorere n'imvugo bihembera umuco w'urugomo n'ihohoterwa;

b) Abari mu bikorwa kwigisha umuco w'amahoro baba inzego za Leta nka NURC, Sosiyete Sivile, AEGIS Trust n'abandi bakwiye gufatanya mu kureba uburyo uburezi bwagira uruhare mu kurushaho kumenya intandaro y'amakimbirane n'ihohoterwa no kumenya ibibuza amahoro haba ku muntu ku giti cye, mu miryango, mu gihugu, mu Karere no ku rwego mpuzamahanga n'ingamba zo kubaka umuco w'amahoro mu byiciro byose;

c) Abarezi n'abafashamyumvire ku muco w'amahoro bagomba kwihatira kugira umuco w'amahoro intego y'ubuzima kuko umuco w'amahoro ugamije guhindura umuntu ku giti cye n'imibanire mu bijyanye n'imyitwarire n'indangagaciro, kandi bagaha agaciro ijamba bigisha bakarangwa naryo mu bikorwa.

3. Ku bijyanye n'ubutabera no gukira ibikomere, ubushakashatsi bwerekanye imbogamizi zijyanye n'abahamijwe icyaha cya Jenocide banze kwihana (10.3%), ibikomere bidakira byarushijeho kuba bibisi kubera kwanga kwerekana aho imirambo y'abishwe mu gihe cya Jenocide iri, gusaba imbabazi bya nyirarushwa, n'ihungabana rigenda rihererekanwa kugera no ku bisekuru byavutse nyuma ya Jenocide. Ibyagaragajwe byerekanye ko gukira ibikomere kwa buri muntu biterwa na gahunda y'isanamitima mu gihugu rinyuze mu nzira z'ubutabera, ndetse bikanasaba ko abakoze ibyaha basaba imbabazi bibavuye ku mutima, n'abakorewe ibyaha bakababarira bivuye ku mutima. Ibi rero ni ibintu biterwa n'ubushake bw'abantu ku giti cyabo, ntibigomba kugerwaho binyuze mu nzira z'amategeko. Kugira ngo ibibazo bivuzwe hano bikemurwe, hatanzwe ibyifuzo-nama byinshi:

a. Abafatanyabikorwa mu gufasha mu gikorwa cyo kurekura abarangije igihanocy'icyaha cya jenocide bakwiye kwita ku ntambwe zinyuranye z'imyiteguro ikwiye mu gutegura Abarokotse Jenocide yakorewe Abatutsi n'abafungurwa, hagamijwe kugira ngo bagire imibanire myiza;

b. Minisiteri y'ubuzima n'abandi bafatanyabikorwa bayo (amashyirahamwe ashingiye ku madini, imiryango itegamiye kuri leta, n'abandi) bakora mu rwego rw'isanamitima ry' abantu ku giti cyabo bagomba gushaka uburyo bwo gufatanya burenze iby'abaganga bandika kuko bidahora iteka ari ingirakamaro ku ihungabana cyangwa ubundi bwoko bw'uburwayi bwo mu mutwe;

c. Abakora ibikorwa byo kubaka amahoro haba mu nzego za Leta cyangwa sosiyete sivile bagomba kugena ahantu hizewe (hari umutekano) wo kuganira no gutega amatwi abaganira bari mu matsinda mato. Umwanya mwiza wo kuganiriramo ugomba gushakishwa no gushyirwaho neza kugira ngo abantu bumve bafite icyizere cyo gusangira akababaro kabo.

d. Komisiyo y'Igihugu y'Ubumwe n'Ubwiyunge igomba gukomeza gufata Ndi Umunyarwanda nk'urubuga aho abantu basangira akababaro kabo mu buryo bwo komorana ibikomere no gufasha buri wese kwiye na mugenzi we;

e. Abakorera mu Nzego z'Ibanze bagomba gukoresha Ndi Umunyarwanda n'izindi mbuga zose zishoboka kandi zizewe mu gufasha abantu bafite amakuru ku hajugunywe imibiri y'abishwe muri Jenocide yakorewe Abatutsi. Ibi bizatanga umwanya mwiza kuri buri muntu wo kuganira, gusaba imbabazi bivuye ku mutima no kubabarira bikenewe mu gukira ibikomere ku muntu ku giti cyo.

4. Ubu bushakashatsi bwerekanye ibijyanye n'abayobozi bamwe b'inzego z'ibanze badakemura ibibazo by'abaturage nk'ikintu kibangamira ubwiyunge. Ikigaragara ni uko imikorere idahwitse ya bamwe mu bayobozi ifatwa nk'ikibuza abaturage amahirwe yo kwitabira ubwiyunge, kandi ko imikorere myiza y'abayobozi ifatwa nk'iyongera amahirwe yo kwitabira ubwiyunge. Nk'uko bigaragara mu mbonerahamwe ya 108, ibikorwa bimwe na bimwe nka ruswa no kunanirwa cyangwa kwanga kw'abayobozi gukemura ibibazo cyangwa ibindi byugarije abaturage bituma bamwe muri abo baturage bagwa mu mutego woroshye wo gusobanura ibyo bikorwa binyuze mu ndorerwamo y'amoko n'ivangura. Ibi noneho

bikaganisha ku myumvire ko abantu bamwe bafite amahirwe menshi cyangwa bahezwa bitewe n'abo bari bo. Kugira ngo iki kibazo gikemuke, hashobora gukorwa ibi bikurikira:

- a. Abafatanyabikorwa bagira uruhare mu guhugura abayobozi b'inzego z'ibanze by'umwihariko RMI, bagomba gutegura amahugurwa y'ubuyobozi, ariko n'amahugurwa ajyanye n'isanamitima no gukira ibikomere.
- b. Guha imbaraga abayobozi b'inzego zihari cyangwa gushyiraho inzego nshya zishimangira uko abayobozi b'inzego z'ibanze babazwa ibyo bakora. Uko abaturage bamenya uburenganzira bwabo niko bashobora no kubaza abayobozi ibyo bakora, Abayobozi rero bagomba kuba bariteguye guhura nabyo kandi bakemera kunengwa mu byo batakoze neza. Iki kikaba gifatwa nk'intambwe ya demokarasi aho abayobozi batagomba gushaka inyungu zabo bwite mu buyobozi ahubwo bagaharanira buri gihe inyungu z'abaturage bayoboye.
- c. Minisiteri ibifite mu nshingano kwegereza abaturage ubuyobozi igomba gukomeza kwigisha abaturage ku nshingano n'uburenganzira bafite. Ibyavuye mu bushakashatsi byagaragaje ko abaturage bamwe bagifite ubwoba cyangwa badashobora gusaba ibiri mu burenganzira bwabo, cyane cyane kubera ubujiji. 97% by'abasubije bagaragaje ko Abanyarwanda bashoboye gufata ibyemezo bikomeye kandi bisobanutse (bibasaba gutekerezanya ubushishozi), ibyo bikaba ari ibintu byiza byagezweho ku bijyanye n'inshingano z'abaturage no kugira uruhare mu bibakorerwa.
- d. Gutegura abayobozi, cyane cyane ab'inzego z'ibanze, kwemera kubazwa ibyo bakora: kwigisha abaturage ku burenganzira bwabo bigomba kujyana no guhugura abayobozi kugira ngo bumve ko bafite umwanya wo gukorera abaturage, kuko iyo bananiwe kubikora, urwego rw'abaturage rwo kwizera abayobozi babo ruragabanuka, bityo n'ubwiyunge bukabangamirwa.

5.3 Ingingo zikwiye kwitabwaho mu bushakashatsi buzakurikira

Hariho ingingo ibyagaragaye muri iyi raporo byagaragaje ko ubushakashatsi butaha bwakwitaho.

- a. Ibyavuye mu bushakashatsi byerekana ko Abanyarwanda barenga 98% bibona ko ari Abanyarwanda mbere y'ibindi bibaranga. Ibi biributsa ko, mbere y'ubukoroni abaturage bose b'u Rwanda bemeraga ko bahuje ikibaranga cy'ubunyarwanda. Ariko ubwo bumwe bwashenywe na politiki y'amacakubiri yashimangiraga ibindi bibaranga bito, biza gucibwa intege no gusenya ibiranga Abanyarwanda. Bitewe n'imbaraga nyinshi zashyizweho nyuma ya Jenocide yakorewe Abatutsi, uyu muni Abanyarwanda bongeye kubona ishema kubera ko basangiye Ubunyarwanda, bivuze ko barenze cyane imyumvire yo kwibona ndetse no kubona abandi mu ndorerwamo y'amoko y' Abahutu, Abatutsi, Abatwa. Kugira ngo hamenyekane niba ibintu bibi biranga amoko yubatswe bigifite agaciro ku baturage bamwe, ubushakashatsi bwo mu gihe kizaza bugomba kwibanda ku gusuzuma niba hari Abanyarwanda bagifite inyungu iyo ari yo yose babona mu moko cyangwa uturere bakomokamo.

- b. Ibyavuye mu bushakashatsi byagaragaje ko abayobozi b'inzego z'ibanze, baba bake cyangwa atari bake, aribo bafite uruhare runini mu itangwa rya serivisi itanoze, bigaragara ko ari kimwe mu bintu bibangamira ubwiyunge. Kugira ngo urusheho gusobanukirwa n'iki kibazo, ubushakashatsi bw'igihe kizaza bugomba gushaka kumenya ibibazo bijyanye no kwegereza ubuyobozi abaturage ku rwego rw'ibanze.
- c. Uturere two mu mijyi - mu Mujyi wa Kigali n'uw'Akarere ka Huye, ufatwa nk'umujyi wa kabiri - bisa nk'aho bifite uruhare runini mu gusubiza OYA ku kibazo kibaza niba "Abanyarwanda bibona nk'Abanyarwanda mbere y'ibindi byose". Icyo ibi bivuze ni ukwibanda ku bakomeje kwibona ubwabo hamwe na/cyangwa n'abandi mu ndorerwamo y'ibibaranga bito. Inyigisho z'igihe kizaza zigomba gushishoza kugira ngo zumve neza icyatuma Uturere two mu mijyi tuzamukai ugereranyije n'icyaro mu bijyanye no kwizirika ku biranga umuntu bito. Uturere twa Ruhango na Bugesera dushobora kwibandwaho kuko natwo twagize ijanisha riri hejuru muri iki kibazo.

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Imigereka

Umugereka wa 1: Ibibazo ku bwiye

INTRODUCTION /KWIVUGA UWO URI WE

My name is and I am a member of a research team working on behalf of the National Unity and Reconciliation Commission to conduct a survey on the status of reconciliation in Rwanda, and the impact of Ndi Umunyarwanda program on the reconciliation process. This questionnaire intends to collect information in this regard, and you are among the selected citizens who will participate in the survey. The information that you will provide will assist the National Unity and Reconciliation Commission to know the current status of reconciliation in Rwanda, and the impact of Ndi Umunyarwanda program in the promotion of reconciliation in Rwanda. I assure you that the information you provide will be treated in strict confidentiality and that your names will not appear anywhere while reporting the findings.

If you feel uncomfortable, you may refuse to answer any question, or end the activity of filling in the questionnaire at any time you want, and this will not have any negative consequence on you.

I thank you in advance for your acceptance to contribute to this study.

Nitwa....., nkaba ndi umushakashatsi watumwe na Komisiyo y'Igihugu y'Ubumwe n'Ubwiyunge. Ndi mu itsinda ririho rikora ubushakashatsi bugamije kumenya aho igipimo cy'ubwiyunge kigeze mu Banyarwanda, ndetse n'uruhare rwa gahunda ya Ndi Umunyarwanda muri urwo rugendo rw'ubwiyunge. Uri umwe mu Banyarwanda batoranyijwe kugira ngo uduhe amakuru y'uko ubwiyunge buhagaze aha iwanyu, ndetse n'icyo utekereza ku ruhare rwa gahunda ya Ndi Umunyarwanda mu guteza imbere ubwiyunge mu Banyarwanda. Amakuru uduha azahuzwa n'ay'abandi kandi amazina yawe ntabwo azagira aho agaragara muri raporo.

Uramutse wumva hari ikibazo udashaka gusubiza wacyihorera; ndetse uramutse ushatse guhagarika ikiganiro turiho tugirana nabyo wabikora igihe cyose ubishatse, kandi nta ngaruka ayo mahitamo yakugiraho.

Mbaye ngushimiye cyane kuba wemeye kugira uruhare muri ubu bushashatsi.

A. IDENTIFICATION/UMWIRONDO**i. Residence//Aho ubarizwa**

1. Province/Intara	.....
2.. District/Akarere	.....
3.. Sector/Umurenge	.....
4. Cell//Akagali	.....
5. Village/Umudugudu	.....

ii. Socio-demographic characteristics/Irangamimerere

Please indicate your socio-demographic characteristics /shyira ikimenyetso ahajyanye n'irangamimerere yawe

6. Sex//Igitsina	Male/gabo	
	Female/gore	

7. Age /Imyaka	18-25	
	26-30	
	31-40	
	41+	

8. Marital status /Irangamimerere	Single /Ingaragu	
	Married /Ndubatse	
	Divorced /Natandukanye n'uwo twashakanye	
	Widow(er) /Ndi umupfakazi	
	Other (specify) /Ikindi (kivuge)	.....

9. Education / Amashuri	No formal education/ntabwo nageze mu ishuri	
	Primary/Amashuri abanza	
	Secondary/Amashuri yisumbuye	
	Vocational training/Amashuri y'ubumenyi-ngiro/imyuga	
	University/Kaminuza	
	Other (specify)/ Andi (yavuge)	.....

10. Religion/Idini cg Itorero rishingiye ku myemerere	Roman Catholic/Umugaturika	
	Protestant/Umuporotestanti	
	Pentecost/Umupantekoti	
	7 th Day Adventist/Umudivantisti w'Umunsi wa 7	
	Jehovah's Witness/Umuhamya wa Yehova	
	Muslim/Umusilamu	
	Other (specify)/ Uwundi (wuvuge):	
	No religion/Nta dini mbamo	
11. Employment status/Ibyerekeye umurimo akora	Unemployed/Nta kazi mfite	
	Employed/Mfite akazi	
	Retired/Ndi mu kiruhuko k'izabukuru	
	Student/Umunyeshuri	
	Other (specify)/Ikindi (kivuge)	.....

**B. QUESTIONS RELATED TO VARIABLES AND INDICATORS OF RECONCILIATION /IBIBAZO
BIJYANYE N'INGINGO NGENDERWAHO Z'UBWIYUNGE**

**I. Understanding the past, the present, and envisioning the future of Rwanda
/Gusobanukirwa amateka, iby'ubu, no gutekereza ahazaza by'u Rwanda**

12. What do you think caused divisions and genocide in Rwanda? /N'iki ukeka cyaba
cyarateye amacakubiri na Jenocide mu Rwanda

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13. Show the extent to which you agree with the following views on the past, the present, and the future of Rwanda /Wemera ku ruhe rugero ibitekerezo bikurikira bijyanye n'amateka n'ahazaza h'u Rwanda	Strongly agree/ Ndabyemera cyane	Agree/ Ndabyemera	Disagree/ Simbyemera	Strongly disagree/ Simbyemera namba	Do not know/ Simbizi
	1	2	3	4	5

Opinions on the past of Rwanda /Imyumvire ku byaranze amateka y'u Rwanda					
1. The causes/factors of the Genocide against Tutsi have been frankly discussed and commonly understood in Rwanda /ibyateye Jenocide yakorewe Abatutsi byamaze kuganirwaho byimbitse kandi abantu babifiteho imyumvire imwe muri rusange	1	2	3	4	5
History and how it is shared /Amateka n'uburyo ahererekanywa					
2. There are some Rwandans who continue inculcating division and genocide ideology to others /Hari Abanyarwanda bakomeje gucengezamo abanda ivangura n'ingengabitekerezo ya Jenocide	1	2	3	4	5
3. I have come across teachings of hatred and division against those of different ethnicity, region, religion, etc.../Nahuye n'inyigisho zimpamagarira kwanga abo tudahuje ubwoko, akarere, imyemerere, etc...					
4. The main place where history of hatred and division is taught today is the family /Ahantu higurishirizwa cyane amateka y'urwango n'amakubiri uyu muni ni mu muryango					

Ownership of reconciliation /Gukomera ku guharanira kwiyinga					
5. There are Rwandans who would sacrifice their own life instead of committing genocide /Hari Abanyarwanda bakwemera gutanga ubuzima bwabo aho kwishora muri Jenocide	1	2	3	4	5
6. I am certain I can do anything possible to avoid participating in genocide /Ndemera ntashidikanya ko nakora igishoboka cyose ngo sinijandike mu bikorwa bya Jenocide					
Envisioning the future /Inzizi ku cyerekezo cy'ahazaza					
7. Hari impamvu zigaragaza ko Jenocide yakongera kuba mu Rwanda /there are still issues that show genocide can happen again in Rwanda					
8. What are those issues? /Izo mpamvu ni izihe?	.....				
9. Rwandans have capacity to ensure genocide never happens again in Rwanda /Abanyarwanda bafite ubushobozi bwatuma Jenocide itongera kuba ukundi mu Rwanda					
10. What shows that capacity? /N'iki cyerekana ubwo bushobozi?	.....				

11. There are sufficient activities of promoting reconciliation among Rwandans in your village/Mu mudugudu utuyemo hari ibikorwa bihagije biteza imbere ubwiyunge mu Banyarwanda					
12. There are Rwandans who are likely to commit genocide if they get opportunity/Hari Abanyarwanda bashobora kuba bakora jenoise baramutse babonye urwaho					

II. Citizenship, identity, and responsibility /Ubwenegihugu, ibiranga umuntu, n'ishingano

14. Choose the best level that represents your understanding /Hitamo urugero rugaragaza imyumvire yawe	Very high /hejuru cyane (1)	high /hejuru (2)	low /hasi (3)	Very low /Hasi cyane (4)	Don't know /Simbizi
	1	2	2	4	5
1. Being proud to be Rwandan /Guterwa ishema no kuba Umunyarwanda					
2. Rwandans view themselves as Rwandans first before anything else /Abanyarwanda biyumva nk'Abanyarwanda mbere y'ikindi icyo ari cyo cyose					
3. At present Rwanda is guided by values that help Rwandans to reconcile/Ubu u Rwanda rugendera ku ndangagaciro zifasha Abanyarwanda kwiungana					
4. Doing everything possible to protect the sovereignty of the country and Rwandans					

/Gukora ibishoboka byose mu kurinda ubusugire bw'igihugu n'Abanyarwanda					
5. Rwandans are now critical enough to take informed and responsible decisions /Abanyarwanda bamaze kugira ubushishozi buhagije ku buryo bakwifatira ibyemezo biboneye					

III. Political culture and Governance /Icyizere n'uruhare by'abaturage mu miyoborere

15. Show the extent to which you agree with the following views regarding the performance of leaders /Wemera ku ruhe rugero ibitekerezo bikurikira ku mikorere y'abayobozi	Strongly agree /Ndabyemera cyane	Agree to some extent / Ndabyemera gahoro	Disagree /Simbyemera	Strongly disagree /Simbyemera na gato	Do not know /Simbizi
	1	2	3	4	5
1. The role of leaders is crucial in promoting reconciliation /Uruhare rw'ubuyobozi ni ingenzi mu guteza imbere ubwiyunge					
2. Leaders do what is in citizens' best interest /Abayobozi b'igihugu bakora ibiri mu nyungu z'abaturage					
3. Leaders respect the rule of law and human rights /Abayobozi b'igihugu bubaha ihame ryo kugendera ku mategeko					

n'uburenganzira bwa muntu					
4. Leaders do enough to reconcile Rwandans /Abayobozi bakora ibihagije kugira ngo bunge Abanyarwanda					

16. Show the extent to which you agree with the following views regarding citizens' empowerment and participation in the governance /Wemera ku ruhe rugero ibitekerezo bikurikira ku bushobozi n'uruhare rw'abaturage mu miyoborere	Strongly agree /Ndabyemera cyane 1	Agree to some extent / Ndabyemera gahoro 2	Disagree /Simbyemera 3	Strongly disagree /Simbyemera na gato 4	Do not know /Simbizi 5
5. The role of citizens is fundamental in promoting reconciliation /Uruhare rw'abaturage ni ntagereranywa mu guteza imbere ubwiyunge					
6. Citizens have a say in the decisions related to programs that impact their life /Abaturage bahabwa ijamba mu ifatwa ry'ibyemezo bijyanye na gahunda zigira					

ingaruka ku mibereho yabo					
7. Citizens elect their leaders /Abaturage bitorera abayobozi babo					
8. Citizens' needs are taken into account during the planning process for development of the country/ Ibyifuzo-nama by'abaturage bihabwa agaciro mu igenamigambi rigamije iterambere ry'igihugu					
9. Citizens hold authorities accountable of their actions /Abaturage bagenzura niba abayobozi buzuza neza inshingano zabo					
10. Citizens express freely their opinions /Abaturage batanga ibitekerezo byabo mu mudendezo					
11. Today, Rwandans have the power to decide on their future /Ubu Abanyarwanda bafite ubushobozi bwo kugena uko ejo hazaza habo hagomba kumera					

IV. Security and Wellbeing /Umutekano n'Imibereho myiza

17. Give your opinions regarding the link between Rwanda's security, yours, and reconciliation? /Tanga ibitekerezo byawe ku isano iri hagati y'umutekano w'u Rwanda, uwawe bwite, n'ubwiyunge	Strongly agree /Ndabyemera cyane 1	Agree to some extent /Ndabyemera buhoro 2	Disagree /Simbye mera 3	Strongly disagree /Simbyemera na gato 4	Do not know /Simbizi 5
National security and reconciliation /Umutekano w'igihugu n'ubwiyunge					
1. Rwanda's current security allows for reconciliation /Umutekano w'u Rwanda uyu muni utuma ubwiyunge bushoboka					
2. The current partnership between security organs and citizens promotes reconciliation /Ubufatanye buriho hagati y'Inzego z'umutekano n'abaturage buteza imbere ubwiyunge					
3. Recent cases of insecurity have affected the journey of reconciliation /ibyabaye vuba aha bibangamira umutekano byagize ingaruka ku rugendo rw'ubwiyunge					
Personal security and reconciliation /Umutekano w'umuntu n'ubwiyunge					
4. My family and I do not feel any threat to our physical safety /Umuryango wanjye nanjye ubwanjye nta mpungenge dufitiye umutekano wacu					
5. The security my family and I enjoy					

allows us to feel ready to confidently engage in the process of reconciliation /Umutekano umuryango wanjye nanjye ubwanjye dufite utubashisha kwinjira muri gahunda y'ubwiyunge twemye					
Economic security /Umutekano mu by'ubukungu					
6. In my area people are getting out of poverty /Mu gace ntuyemo abaturage baragenda bava mu bukene					
7. I have right to properties (land, housing, etc.) /Mfite uburenganzira ku mutungo (ubutaka, inzu, etc.)					
8. Rwandans are satisfied with the settlement policies /Abanyarwanda banyuzwe na gahunda y'imiturire					
9. Rwandans are satisfied with access and use of personal property (land, housing, etc.)? /Abanyarwanda banyuzwe n'uburenganzira bafite ku mutungo (ubutaka, inzu, etc.) wabo n'imikoreshereze yawo?					

18. Give the extent to which you agree with the following statements regarding fair distribution of infrastructure? /Wemera ku ruhe rugero interuro zikurikira zirebana n'amahirwe angana mu kugezwaho ibikorwaremezo?	Very satisfied /Ndanyuzwe cyane	Fairly satisfied /Biranyuze	Dissatisfied /Sinyuzwe	Very dissatisfied /Sinyuzwe na gato	Do not know /Simbizi
	1	2	3	4	5
10. Water, hygiene & sanitation /Amazi, isuku n'isukura					
11. Electricity /Amashanyarazi					
12. Roads /Imihanda					
13. Education facilities /Amashuri					
14. Health facilities /Amavuriro					
15. ICT facilities /Ikoranabuhanga					

V. Justice, fairness, and rights /Ubutabera, amahirwe angana, n'uburenganzira

19. Give the extent to which you agree with the views below about justice in Rwanda? /Wemera ku ruhe rugero ibitekerezo bikurikira bijyanye n'ubutabera mu Rwanda?	Strongly agree /Ndabyemera cyane	Agree /Ndabyemera	Disagree /Simbyemera	Strongly disagree /Simbyemera na gato	Do not know /Simbizi
	1	2	3	4	5
Truth about the past and punishing genocide and related crimes /Ukuri ku byabaye no guhana icyaha cya Jenocide n'ibifitanye isano nayo					
1. Truth about divisive politics that characterized Rwanda and the genocide has been revealed /Ukuri ku macakubiri yaranze u Rwanda ndetse na Jenocide					

kwashyizwe ahagaragara					
2. Genocide perpetrators have been punished /Abakoze Jenoside barabihaniwe					
3. In Rwanda there are effective laws and measures to punish genocide and other crimes related to it /Mu Rwanda hari amategeko n'ingamba bihamye byo guhana Jenoside n'ibindi byaha bifitanye isano nayo					
Compensation of properties looted or destroyed during the genocide /Kwishyura imitungo yangijwe cyangwa yasahuwe muri Jenoside					
4. Properties looted or destroyed during the genocide have been compensated /Imitungo yasahuwe cyangwa yangijwe mu gihe cya Jenoside yarishyuwe					
5. Execution of 'Gacaca' judgements regarding destroyed and looted properties is done properly/ Imanza za Gacaca zirebana n'imitungo yangijwe cg yasahuwe zirangizwa mu buryo bunozwe					

Apology and forgiveness /Gusaba imbabazi no kubabarira					
6. Genocide perpetrators apologized for crimes they committed /Abakoze ibyaha bya Jenocide babisabiye imbabazi					
7. Genocide survivors have granted forgiveness to perpetrators who apologized /Abarokotse Jenocide bababariye abakoze Jenocide basabye imbabazi					
Individual healing /Gukira ibikomere					
8. I feel I have been healed from the wounds caused by the genocide and divisive politics /Numva narakize ibikomere byo ku mutima nasigiwe na Jenocide na politiki y'amacakubiri					
9. Genocide survivors are cared for in Rwanda /Abacitse ku icumu rya Jenocide bitaweho mu Rwanda					
10. Information about where to find bodies of genocide victims for dignified burial helps in healing /Kwerekana aho					

imibiri y'abazize Jenoside iri ngo bashyingurwe mu cyubahiro birafasha mu gukira ibikomere					
11. The information about the whereabouts of bodies of genocide victims has been given /Amakuru ku hantu imibiri y'abazize Jenoside iri yaratanzwe					
Fairness and respect of basic human rights /Uburenganzu bungana kuri bese					
12. All Rwandans have equal access to employment opportunities /Abanyarwanda bese bafite amahirwe angana mu itangwa ry'akazi					
13. All Rwandans have equal access to education /Abanyarwanda bese bafite amahirwe angana yo kwiga					
14. All Rwandans have equal access to health services /Abanyarwanda bafite amahirwe angana yo kwivuza					
15. There is gender equality in Rwanda /Mu Rwanda uburinganire hagati y'abagabo					

n'abagore burahari					

VI. Social cohesion /Imibanire myiza

20. Give the extent to which you agree with the views below related with the current status of social cohesion in Rwanda? / Ni ku ruhe rugero wemera ibitekerezo bikurikira bijyanye n'imibanire y'Abanyarwanda muri kino gihe?	Strongly agree /Ndabyemer a cyane	Agree/Ndabyemer a	Disagree /Simbemer a	Strongly disagree /Simbyemer a na gato	Do not know /Simbiz i
	1	2	3	4	5
Trust among Rwandans /Ubwizerane hagati mu Banyarwanda					
1. Today Rwandans trust each other /Ubu Abanyarwanda barizeranye hagati yabo					
2. In social interaction spaces involving contact (schools, sports, restaurants, bars, public transport, ...) there is no discrimination of any kind /Aho abantu baturira (mu mashuri, mu mikino n'imyidagaduro, restora n'utubari, mu modoka z'abagenzi, ...) nta bwishishanye buharangwa					

3. Today Rwandans can leave their children in any family within their neighborhoods /Uyu muni Abanyarwanda bashobora gusiga abana babu mu muryango uwo ari wo wose baturanye nawo					
Tolerance and interactions /Kwakirana mu budasa n'imibanire					
4. Rwandans can coexist peacefully with people with whom they do not share opinions or perspectives /Abanyarwand a bashobora guturana mu mahoro n'abantu badahuje imyumvire cyangwa imyemerere					
5. Rwandans have no problem working (in business, at work) with people with whom they do not share opinions or perspectives /Abanyarwand a nta kibazo baterwa no gukorana (mu kazi, mu bucuruzi, ...) n'abo tudahuje imyumvire					

cyangwa imyemerere					
6. In elections I do not vote seeking to give the vote to one I call 'ours' meaning the one we share ethnicity, region, religion, ... /Mu matora sintora ngamije guha ijwi uwo nita 'uwacu' duhuje ubwoko, idini, akarere, ...					
Solidarity among Rwandans /Ubufatanye n'ubucuti mu Banyarwanda					
7. During commemoration of the Genocide against Tutsi solidarity among all Rwandans (to sympathize with and support genocide survivors) is manifest /Mu gihe cyo kwibuka Jenocide yakorewe Abatutsi Abanyarwanda b'ingeri zose bagaragaza kwifatanya no kuremera abacitse ku icumu rya Jenocide					
8. Rwandans are comfortable asking for help to anybody in their neighborhoods, or coming to					

the rescue of anybody in need /Abanyarwanda bashobora kwiambaza uwo ari we wese mubaburanye, kandi batabara uwo ari we wese ubiyambaze					

VII. Factors promoting reconciliation in Rwanda /Ibifasha mu guteza imbere ubwiyunge mu Rwanda

21. Give your view on the role of mechanisms and institutions below in promoting reconciliation in Rwanda? /Garagaza uko ubona uruhare rwa gahunda n'inzego zikurikira mu guteza imbere ubwiyunge mu Banyarwanda?	Excellent /Birahebuje	Very good /Ni byiza cyane	Good /Byiza	Poor /Si byiza	Very poor /si byiza na gato
	1	2	3	4	5
Mechanisms /Gahunda					
1. Itorero ry'Igihugu (Civic education program)					
2. Ndi Umunyarwanda program /Gahunda ya Ndi Umunyarwanda					
3. National Dialogue /Inama y'Umushyikirano					
4. Girinka Munyarwanda (One cow per household)					
5. Ubudehe (community support)					
6. Umuganda (Collective action)					
7. Commemoration of the Genocide against Tutsi (Kwibuka Jenoside yakorewe Abatutsi)					
8. Inzibutso za Jenoside yakorewe Abatutsi					
9. Public apology/Gusaba imbabazi mu ruhamwe					
10. TIG (Travaux d'Intérêt Général)					
11. Umugoroba w'Ababyeyi					

12. Refugees' repatriation /Gucyura impunzi					
13. Military integration /Guhuza ingabo zahoze zihanganye					
14. Demobilization and reintegration of ex-combatants /Gusezerera no gusubiza mu buzima busanzwe abavuye ku rugerero					
15. National symbols (national anthem, flag, coat of arms) /Ibirango by'igihugu (indirimo yubahiriza igihugu, ibendera, ...)					
16. Villagization /Gutura mu midugudu					
17. Presidential scholarship for excellence /Buruse zitangwa na Nyakubahwa Perezida wa Repubulika ku bana batsinze neza cyane					
18. Apology and forgiveness /Gusaba imbabazi no kuzitanga					
19. Community Health Insurance Scheme / Mituweli (Ubwisungane mu kwivuzza)					
Institutions /Inzego					
20. National Itorero Commission /Komisiyo y'Itorero ry'Igihugu					
21. Unity Club Intwararumuri					
22. Office of the Ombudsman /Urwego rw'Umuvunyi					
23. Mediation Committees /Komite z'Abunzi					
24. MAJ (Maison d'Accès à la Justice)					
25. The media /Ibitangazamakuru					
26. Community-based reconciliation clubs /Amatsinda y'ubumwe n'ubwiyunge					
27. Associations and cooperatives /Amashyirahamwe n'Amakoperative					

28. Religious organizations /Imiryango ishingiyeye ku myemerere					

VIII. Factors hindering reconciliation in Rwanda /Ibidindiza cyangwa ibibangamira ubwiyunge mu Rwanda

22. What factors do you think hinder reconciliation in Rwanda? / **Ni ibiki mukeka byaba bibangamira ubwiyunge mu Rwanda?**

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Umugereka wa 2: Interview guide on reconciliation /INYOBORABIGANIRO KU BWIYUNGE

A. Understanding the past, the present, & envisioning the future

1. What is your view on the way the history of Rwanda is disseminated and understood today? /Wavuga iki ku buryo amateka y'u Rwanda ahererekanywa n'uko yumvikana muri iki gihe?
2. How does that relate to the future of Rwanda? /Ubona uko amateka yigishwa muri iki gihe bigira uruhe ruhare mu kubaka ejo hazaza h'u Rwanda?
3. How does that relate to reconciliation in Rwanda? /Ubona uko amateka yigishwa muri iki gihe bigira uruhe ruhare mu kwiyinga kw'Abanyarwanda?
4. Do you think Rwandans have embraced and owned reconciliation? How? /Ese urakeka ko Abanyarwanda bakomeye ku bwiyunge kandi bagize icyo gahunda icyabo?
5. Is genocide still possible in Rwanda? If yes, why, or if no, why? /Ubona Jenocide yakongera kuba mu Rwanda? Niba ari yego, n'iki cyakongera gutuma iba, niba ari oya, n'iki gituma itakongera kuba

B. Citizenship, identity, and responsibility /Ubwenegihugu, ibiranga umuntu, n'inshingano

4. What does having common national identity (Ubunyarwanda) mean to reconciliation? /Ese kugira Ubwenegihugu bumwe busangiwe (Ubunyarwanda) bimaze iki ku bwiyunge?
5. What does having a shared vision mean to reconciliation? /Ese kugira icyerekezo kimwe cy'igihugu bimaze iki ku bwiyunge?
6. What does having a shared culture mean to reconciliation? /Ese kugira igihugu gisangiye umuco bimaze iki ku bwiyunge?
7. Do you think Rwandans are critical enough to take informed and responsible decisions? Explain /Ubona Abanyarwanda bafite imyumvire ihagije yabafasha kwikorera amahitamo meza kandi bahazeho? Sobanura

C. Political culture /Icyizere n'uruhare rw'abaturage mu miyoborere y'igihugu

5. What is your opinion about the capacity and performance of leaders in promoting reconciliation? /Ubona ute ubushobozi n'uruhare rw'ubuyobozi mu guteza imbere ubwiyunge?
6. What do you think about Rwandans' capacity and participation in decision-making? /Wavuga iki ku bushobozi n'uruhare rw'abaturage mu byemezo bifatwa?
7. What is your view on the way the rule of law is applied and how does that relate to reconciliation in Rwanda? /Utekereza iki ku buryo imiyoborere ishingiye ku itegeko ishyingira mu bikorwa n'uruhare rw'icyo miyoborere mu bwiyunge bw'Abanyarwanda?

D. Security and wellbeing /Umutekano n'imibereho myiza

8. Does the status of security today allow for reconciliation? How? **/Ubona uko umutekano wifashe uyu munsu utuma ubwiyunge bushoboka? Gute?**
9. How do you see your family's and your secure in your village? **/Ubona ute umutekano wawe n'uw'umuryango wawe uyu munsu aho mutuye?**
10. What challenges do you face on your personal security? **/Ni izihe nzitizi ukunda guhura nazo zirebana n'umutekano wawe bwite?**
11. What have you done to address security challenges you have faced at personal level? **/Ese ni iki wakoze cyangwa ukora mu guhangana n'inzitizi zirebana n'umutekano wawe bwite?**
12. How do your daily living conditions help you in the journey for reconciliation? Is there any other way you think your living conditions should be to make easier your journey for reconciliation? **/Uko imibereho yawe ya buri munsu ihagaze igufasha ite mu rugendo rw'ubwiyunge? Hari ukundi wumva imibereho yawe yagombye kumera ngo wiyumve mu bwiyunge kurushaho?**
13. How do investments on roads, hospitals, schools and other sectors contribute to reconciliation? **/Ese ubona ishoramari rishyirwa mu kubaka imihanda, amavuriro, amashuri n'ibindi bikorwaremezo riteza imbere rite ubwiyunge?**
14. Do you think recent cases of insecurity impacted on reconciliation in Rwanda? Explain **/Ubona ibyabaye vuba aha bibangamira umutekano byaragize ingaruka ku bwiyunge mu Rwanda? Sobanura**

E. Justice, fairness, and rights /Ubutabera, amahirwe angana, n'uburenganzira

15. What judicial actions do you think contribute to reconciliation? How? **/Ni ibihe bikorwa bijyanye n'ubutabera bigira uruhare mu guteza imbere ubwiyunge? Ibyo bikorwa biteza imbere ubwiyunge mu buhe buryo?**
16. What issues related to justice are still hindering reconciliation? **N'izihe nzitizi zijyanye n'urwego rw'ubutabera zikibangamira ubwiyunge?**
17. What do you think about equality in front of the law in Rwanda? **Utekera iki ku kureshya imbere y'amategako mu Rwanda?**
18. Do you think Rwandans have equal chances to the country's opportunities? Explain. **/Ubona Abanyarwanda bafite amahirwe angana ku byiza igihugu gitanga? Sobanura.**

F. Social cohesion /Imibanire myiza

19. How do you perceive trust among Rwandans today? Is the status of trust among Rwandans affecting reconciliation positively or negatively? Explain. **/Ubona ute ubwizerane hagati mu Banyarwanda? Ubona uko ubwo bwizerane buhagaze uyu munsu buteza imbere ubwiyunge cyangwa buradindiza urugendo rwo kwiya? Sobanura.**
20. How do you perceive tolerance among Rwandans today? Is the status of tolerance among Rwandans affecting reconciliation positively or negatively? Explain. **/Ubona ute ubworoherane hagati mu Banyarwanda? Ubona uko ubwo bworoherane**

buhagaze uyu munsu biteza imbere ubwiyunge cyangwa buradindiza urugendo rwo kwiyunga? Sobanura.

- 21.** How do you perceive solidarity among Rwandans today? Is the status of solidarity among Rwandans affecting reconciliation positively or negatively? Explain. **/Ubona ute ubufatanye hagati mu Banyarwanda? Ubona uko ubwo bufatanye buhagaze uyu munsu biteza imbere ubwiyunge cyangwa buradindiza urugendo rwo kwiyunga? Sobanura.**
- 22.** How do you perceive conviviality among Rwandans today? Is the status of conviviality among Rwandans affecting reconciliation positively or negatively? Explain. **/Ubona ute ubusabane n'ubushuti hagati mu Banyarwanda? Ubona uko ubwo busabane n'ubushuti bihagaze uyu munsu biteza imbere ubwiyunge cyangwa buradindiza urugendo rwo kwiyunga? Sobanura.**
- G.** What factors do you think promote and make reconciliation possible in Rwanda? **N'ibihe bikorwa cyangwa gahunda ubona ziteza imbere zikanatuma ubwiyunge bushoboka mu Rwanda. Explain.**
- H.** What factors hinder reconciliation in Rwanda? **N'ibihe bikorwa cyangwa imyitwarire ubona idindiza/ibangamira ubwiyunge bw'Abanyarwanda? Sobanura.**
- I.** What do you think should be done to address the challenges? **Ni iki cyakorwa ngo izo nzitizi zikemurwe?**

**Umugereka wa 3: Selected villages in each District for private household survey/
Imidugudu yatoranyijwe muri buri Karere ifite ingo zigenga zakozweho
ubushakashatsi.**

Province	District	Sector	Cellule	Village	Urban/Rural
Umujyi wa Kigali	Nyarugenge	Gitega	Akabahizi	Izuba	Urban
Umujyi wa Kigali	Nyarugenge	Gitega	Gacyamo	Impuhwe	Urban
Umujyi wa Kigali	Nyarugenge	Gitega	Kinyange	Urugano	Urban
Umujyi wa Kigali	Nyarugenge	Kanyinya	Nyamweru	Nyamweru	Rural
Umujyi wa Kigali	Nyarugenge	Kanyinya	Nzove	Rutagara li	Rural
Umujyi wa Kigali	Nyarugenge	Kigali	Kigali	Kibisogi	Rural
Umujyi wa Kigali	Nyarugenge	Kigali	Nyabugogo	Gatare	Rural
Umujyi wa Kigali	Nyarugenge	Kigali	Nyabugogo	Nyabugogo	Rural
Umujyi wa Kigali	Nyarugenge	Kimisagara	Kamuhaza	Isimbi	Urban
Umujyi wa Kigali	Nyarugenge	Kimisagara	Kamuhaza	Tetero	Urban
Umujyi wa Kigali	Nyarugenge	Kimisagara	Katabaro	Umubano	Urban
Umujyi wa Kigali	Nyarugenge	Kimisagara	Kimisagara	Byimana	Urban
Umujyi wa Kigali	Nyarugenge	Kimisagara	Kimisagara	Sangwa	Urban
Umujyi wa Kigali	Nyarugenge	Mageregere	Mataba	Kwisanga	Rural
Umujyi wa Kigali	Nyarugenge	Mageregere	Nyarurenzi	Gikuyu	Rural
Umujyi wa Kigali	Nyarugenge	Muhima	Amahoro	Uruhimb	Urban
Umujyi wa Kigali	Nyarugenge	Muhima	Nyabugogo	Icyerekezo	Urban
Umujyi wa Kigali	Nyarugenge	Muhima	Tetero	Iwacu	Urban
Umujyi wa Kigali	Nyarugenge	Nyakabanda	Munanira li	Kanyange	Urban
Umujyi wa Kigali	Nyarugenge	Nyakabanda	Nyakabanda I	Munini	Urban
Umujyi wa Kigali	Nyarugenge	Nyamirambo	Cyivugiza	Karisimbi	Urban
Umujyi wa Kigali	Nyarugenge	Nyamirambo	Mumena	Akanyirazaninka	Urban
Umujyi wa Kigali	Nyarugenge	Nyamirambo	Rugarama	Gatare	Urban
Umujyi wa Kigali	Nyarugenge	Nyamirambo	Rugarama	Rusisiro	Urban
Umujyi wa Kigali	Nyarugenge	Nyarugenge	Biryogo	Nyiranuma	Urban
Umujyi wa Kigali	Nyarugenge	Nyarugenge	Rwampara	Rwampara	Urban
Umujyi wa Kigali	Nyarugenge	Rwezamenyo	Rwezamenyo I	Abatarushwa	Urban
Umujyi wa Kigali	Gasabo	Bumbogo	Ngara	Gisasa	Rural
Umujyi wa Kigali	Gasabo	Bumbogo	Nyagasozi	Urutarishonga	Rural
Umujyi wa Kigali	Gasabo	Gatsata	Nyamabuye	Musango	Urban
Umujyi wa Kigali	Gasabo	Gikomero	Gasagara	Bwimiyange	Rural
Umujyi wa Kigali	Gasabo	Gisozi	Musezero	Amarembo	Urban
Umujyi wa Kigali	Gasabo	Gisozi	Ruhango	Kanyinya	Urban
Umujyi wa Kigali	Gasabo	Gisozi	Ruhango	Rukeri	Urban
Umujyi wa Kigali	Gasabo	Jabana	Kabuye	Kabeza	Urban
Umujyi wa Kigali	Gasabo	Jali	Agateko	Urunyinya	Rural
Umujyi wa Kigali	Gasabo	Kacyiru	Kamatamu	Amajyambere	Urban
Umujyi wa Kigali	Gasabo	Kacyiru	Kamutwa	Umuco	Urban
Umujyi wa Kigali	Gasabo	Kimihurura	Kamukina	Izuba	Urban

Umujyi wa Kigali	Gasabo	Kimironko	Bibare	Imena	Urban
Umujyi wa Kigali	Gasabo	Kimironko	Kibagabaga	Karisimbi	Urban
Umujyi wa Kigali	Gasabo	Kimironko	Nyagatovu	Isangano	Urban
Umujyi wa Kigali	Gasabo	Kinyinya	Gacuriro	Umucyo	Urban
Umujyi wa Kigali	Gasabo	Kinyinya	Kagugu	Kabuhunde I	Urban
Umujyi wa Kigali	Gasabo	Kinyinya	Kagugu	Rukingu	Urban
Umujyi wa Kigali	Gasabo	Ndera	Cyaruzinge	Gashure	Urban
Umujyi wa Kigali	Gasabo	Ndera	Masoro	Matwari	Urban
Umujyi wa Kigali	Gasabo	Nduba	Butare	Nyamurambi	Rural
Umujyi wa Kigali	Gasabo	Nduba	Shango	Akazi	Rural
Umujyi wa Kigali	Gasabo	Remera	Nyabisindu	Rugarama	Urban
Umujyi wa Kigali	Gasabo	Remera	Rukiri I	Izuba	Urban
Umujyi wa Kigali	Gasabo	Rusororo	Kabuga I	Kabeza	Urban
Umujyi wa Kigali	Gasabo	Rusororo	Nyagahinga	Nyarucundura	Urban
Umujyi wa Kigali	Gasabo	Rutunga	Kigabiro	Karwiru	Rural
Umujyi wa Kigali	Kicukiro	Gahanga	Kagasa	Kiyanja	Urban
Umujyi wa Kigali	Kicukiro	Gahanga	Karembure	Kimena	Rural
Umujyi wa Kigali	Kicukiro	Gahanga	Rwabutenge	Rugando I	Rural
Umujyi wa Kigali	Kicukiro	Gatenga	Karambo	Jyambere	Urban
Umujyi wa Kigali	Kicukiro	Gatenga	Karambo	Ruhuka	Urban
Umujyi wa Kigali	Kicukiro	Gatenga	Nyanza	Murambi	Urban
Umujyi wa Kigali	Kicukiro	Gatenga	Nyarurama	Bisambu	Urban
Umujyi wa Kigali	Kicukiro	Gikondo	Kanserege	Kanserege Ii	Urban
Umujyi wa Kigali	Kicukiro	Kagarama	Kanserege	Kinunga	Urban
Umujyi wa Kigali	Kicukiro	Kanombe	Busanza	Antene	Urban
Umujyi wa Kigali	Kicukiro	Kanombe	Kabeza	Giporoso Ii	Urban
Umujyi wa Kigali	Kicukiro	Kanombe	Karama	Byimana	Urban
Umujyi wa Kigali	Kicukiro	Kanombe	Rubirizi	Kavumu	Urban
Umujyi wa Kigali	Kicukiro	Kicukiro	Kagina	Urugero	Urban
Umujyi wa Kigali	Kicukiro	Kigarama	Bwerankori	Gakokobe	Urban
Umujyi wa Kigali	Kicukiro	Kigarama	Karugira	Rutoki	Urban
Umujyi wa Kigali	Kicukiro	Kigarama	Kigarama	Mataba	Urban
Umujyi wa Kigali	Kicukiro	Kigarama	Rwampara	Amajyambere	Urban
Umujyi wa Kigali	Kicukiro	Masaka	Cyimo	Biryogo	Urban
Umujyi wa Kigali	Kicukiro	Masaka	Gako	Butare	Rural
Umujyi wa Kigali	Kicukiro	Masaka	Gitaraga	Kabeza	Rural
Umujyi wa Kigali	Kicukiro	Masaka	Rusheshe	Kanyetabi	Rural
Umujyi wa Kigali	Kicukiro	Niboye	Niboye	Munini	Urban
Umujyi wa Kigali	Kicukiro	Niboye	Nyakabanda	Indatwa	Urban
Umujyi wa Kigali	Kicukiro	Nyarugunga	Kamashashi	Kibaya	Urban
Umujyi wa Kigali	Kicukiro	Nyarugunga	Nonko	Mahoro	Urban
Umujyi wa Kigali	Kicukiro	Nyarugunga	Rwimbogo	Ruragendwa	Urban
Amajyepfo	Nyanza	Busasamana	Kavumu	Akirabo	Urban
Amajyepfo	Nyanza	Busasamana	Kibinja	Mukindo	Rural

Amajyepfo	Nyanza	Busasamana	Nyanza	Kigarama	Urban
Amajyepfo	Nyanza	Busasamana	Rwesero	Rugarama	Urban
Amajyepfo	Nyanza	Busoro	Kimirama	Ndamira	Rural
Amajyepfo	Nyanza	Busoro	Munyinya	Karambi	Rural
Amajyepfo	Nyanza	Busoro	Shyira	Rusharu	Rural
Amajyepfo	Nyanza	Cyabakamyi	Nyabinyenga	Kabuga	Rural
Amajyepfo	Nyanza	Cyabakamyi	Rubona	Rugendabari	Rural
Amajyepfo	Nyanza	Kibilizi	Mbuye	Karambi	Rural
Amajyepfo	Nyanza	Kibilizi	Rwotso	Bigarama	Rural
Amajyepfo	Nyanza	Kigoma	Butansinda	Karambo	Rural
Amajyepfo	Nyanza	Kigoma	Gahombo	Gicunshu	Rural
Amajyepfo	Nyanza	Kigoma	Gasoro	Sholi	Rural
Amajyepfo	Nyanza	Mukingo	Cyerezo	Kamabuye	Rural
Amajyepfo	Nyanza	Mukingo	Kiruli	Kigarama	Rural
Amajyepfo	Nyanza	Mukingo	Mpanga	Nyamazi	Rural
Amajyepfo	Nyanza	Mukingo	Nkomero	Kabarima	Rural
Amajyepfo	Nyanza	Muyira	Gati	Rwabihanga	Rural
Amajyepfo	Nyanza	Muyira	Nyamiyaga	Kabuye	Rural
Amajyepfo	Nyanza	Muyira	Nyundo	Jari	Rural
Amajyepfo	Nyanza	Ntyazo	Cyotamakara	Bayi	Rural
Amajyepfo	Nyanza	Ntyazo	Kagunga	Rusasa	Rural
Amajyepfo	Nyanza	Nyagisozi	Gahunga	Nyamugari	Rural
Amajyepfo	Nyanza	Nyagisozi	Kirambi	Gasiza	Rural
Amajyepfo	Nyanza	Rwabicuma	Gacu	Nyamiyaga	Rural
Amajyepfo	Nyanza	Rwabicuma	Nyarusange	Kamuvunyi A	Rural
Amajyepfo	Gisagara	Gikonko	Cyiri	Katiro	Rural
Amajyepfo	Gisagara	Gikonko	Gikonko	Manyinya	Rural
Amajyepfo	Gisagara	Gishubi	Gabiro	Kurutare	Rural
Amajyepfo	Gisagara	Gishubi	Nyakibungo	Rusasa	Rural
Amajyepfo	Gisagara	Kansi	Akaboti	Akabuga	Rural
Amajyepfo	Gisagara	Kansi	Sabusaro	Ruhangaye	Rural
Amajyepfo	Gisagara	Kibirizi	Duwani	Rwuya	Rural
Amajyepfo	Gisagara	Kibirizi	Ruturo	Agatongati	Rural
Amajyepfo	Gisagara	Kigembe	Gatovu	Akamana	Rural
Amajyepfo	Gisagara	Kigembe	Rubona	Nyakabuye	Rural
Amajyepfo	Gisagara	Mamba	Kabumbwe	Gahararo	Rural
Amajyepfo	Gisagara	Mamba	Muyaga	Butezi	Rural
Amajyepfo	Gisagara	Mamba	Ramba	Runazi	Rural
Amajyepfo	Gisagara	Muganza	Remera	Agaseke	Rural
Amajyepfo	Gisagara	Muganza	Saga	Bucaya	Rural
Amajyepfo	Gisagara	Mugombwa	Kibayi	Akarutsibuka	Rural
Amajyepfo	Gisagara	Mugombwa	Mugombwa	Migina	Rural
Amajyepfo	Gisagara	Mukindo	Mukiza	Bukamba	Rural
Amajyepfo	Gisagara	Mukindo	Nyabisagara	Rususa	Rural

Amajyepfo	Gisagara	Musha	Bukinanyana	Karishyira	Rural
Amajyepfo	Gisagara	Musha	Kigarama	Kagunga	Rural
Amajyepfo	Gisagara	Ndora	Bweya	Sabudari	Rural
Amajyepfo	Gisagara	Ndora	Gisagara	Nyabitare	Rural
Amajyepfo	Gisagara	Nyanza	Higiro	Amashya	Rural
Amajyepfo	Gisagara	Nyanza	Umubanga	Akamabuye	Rural
Amajyepfo	Gisagara	Save	Munazi	Kigwa	Rural
Amajyepfo	Gisagara	Save	Shyanda	Kagende	Rural
Amajyepfo	Nyaruguru	Busanze	Kirarangombe	Gitwe	Rural
Amajyepfo	Nyaruguru	Busanze	Nteko	Nteko	Rural
Amajyepfo	Nyaruguru	Busanze	Shororo	Rutabo	Rural
Amajyepfo	Nyaruguru	Cyahinda	Gasasa	Mugari	Rural
Amajyepfo	Nyaruguru	Cyahinda	Rutobwe	Rugarama	Rural
Amajyepfo	Nyaruguru	Kibeho	Mpanda	Banga	Rural
Amajyepfo	Nyaruguru	Kibeho	Nyange	Kigona	Rural
Amajyepfo	Nyaruguru	Kivu	Kimina	Kimina	Rural
Amajyepfo	Nyaruguru	Mata	Murambi	Mata	Rural
Amajyepfo	Nyaruguru	Mata	Rwamiko	Taba	Rural
Amajyepfo	Nyaruguru	Muganza	Samiyonga	Cyurukore	Rural
Amajyepfo	Nyaruguru	Munini	Giheta	Mashya	Rural
Amajyepfo	Nyaruguru	Munini	Nyarure	Muhororo	Rural
Amajyepfo	Nyaruguru	Ngera	Murama	Nyarugano	Rural
Amajyepfo	Nyaruguru	Ngera	Yaramba	Buhunga	Rural
Amajyepfo	Nyaruguru	Ngoma	Kibangu	Kiriro	Rural
Amajyepfo	Nyaruguru	Ngoma	Nyamirama	Bihembe	Rural
Amajyepfo	Nyaruguru	Nyabimata	Kabere	Nyarunazi	Rural
Amajyepfo	Nyaruguru	Nyabimata	Ruhinga	Cyumuzi	Rural
Amajyepfo	Nyaruguru	Nyagisozi	Mwoya	Nyagashubi	Rural
Amajyepfo	Nyaruguru	Ruheru	Gitita	Gahotora	Rural
Amajyepfo	Nyaruguru	Ruheru	Kabere	Mukaka	Rural
Amajyepfo	Nyaruguru	Ruheru	Ruyenzi	Ruyenzi	Rural
Amajyepfo	Nyaruguru	Ruramba	Gabiro	Bukoro	Rural
Amajyepfo	Nyaruguru	Ruramba	Rugogwe	Titi	Rural
Amajyepfo	Nyaruguru	Rusenge	Cyuna	Remera	Rural
Amajyepfo	Nyaruguru	Rusenge	Raranzige	Gasave	Rural
Amajyepfo	Huye	Gishamvu	Shori	Kinyovi	Rural
Amajyepfo	Huye	Huye	Rukira	Agahenerezo	Rural
Amajyepfo	Huye	Karama	Buhoro	Kibingo	Rural
Amajyepfo	Huye	Karama	Kibingo	Nkoto	Rural
Amajyepfo	Huye	Kigoma	Kabuga	Rwabuye	Rural
Amajyepfo	Huye	Kigoma	Rugarama	Kanyurapfundo	Rural
Amajyepfo	Huye	Kinazi	Gahana	Sogwe	Rural
Amajyepfo	Huye	Kinazi	Kabona	Rwambariro	Rural
Amajyepfo	Huye	Maraba	Gasumba	Taba	Rural

Amajyepfo	Huye	Maraba	Shanga	Shyinga	Rural
Amajyepfo	Huye	Mbazi	Gatobotobo	Rwabuye	Rural
Amajyepfo	Huye	Mbazi	Mwulire	Kaburuba	Rural
Amajyepfo	Huye	Mbazi	Tare	Kagarama	Rural
Amajyepfo	Huye	Mukura	Buvumu	Remera	Rural
Amajyepfo	Huye	Ngoma	Butare	Bukinanyana	Urban
Amajyepfo	Huye	Ngoma	Matyazo	Rurenda	Urban
Amajyepfo	Huye	Ruhashya	Gatovu	Kiyanza	Rural
Amajyepfo	Huye	Ruhashya	Muhororo	Taba	Rural
Amajyepfo	Huye	Rusatira	Gafumba	Kigarama	Rural
Amajyepfo	Huye	Rusatira	Kiruhura	Impinga	Rural
Amajyepfo	Huye	Rwaniro	Kamwambi	Karambo	Rural
Amajyepfo	Huye	Rwaniro	Nyaruhombo	Murambi	Rural
Amajyepfo	Huye	Simbi	Gisakura	Nyabisindu	Rural
Amajyepfo	Huye	Simbi	Nyangazi	Kabakobwa	Rural
Amajyepfo	Huye	Tumba	Cyimana	Abizerwa	Urban
Amajyepfo	Huye	Tumba	Mpare	Agasharu	Rural
Amajyepfo	Huye	Tumba	Rango B	Urugwiro	Urban
Amajyepfo	Nyamagabe	Buruhukiro	Byimana	Gakangaga	Rural
Amajyepfo	Nyamagabe	Buruhukiro	Munini	Gitovu	Rural
Amajyepfo	Nyamagabe	Cyanika	Karama	Karaba	Rural
Amajyepfo	Nyamagabe	Cyanika	Nyanza	Kibingo	Rural
Amajyepfo	Nyamagabe	Gasaka	Ngirya	Karambi	Urban
Amajyepfo	Nyamagabe	Gasaka	Nyamugari	Kigarama	Urban
Amajyepfo	Nyamagabe	Gatare	Bakopfu	Twiza	Rural
Amajyepfo	Nyamagabe	Gatare	Shyeru	Ruhanga	Rural
Amajyepfo	Nyamagabe	Kaduha	Musenya	Nganzo	Rural
Amajyepfo	Nyamagabe	Kamegeri	Bwama	Kigarama	Rural
Amajyepfo	Nyamagabe	Kibirizi	Bugarama	Kabarera	Rural
Amajyepfo	Nyamagabe	Kibirizi	Karambo	Nyirakiraro	Rural
Amajyepfo	Nyamagabe	Kibumbwe	Gakanka	Cyeru	Rural
Amajyepfo	Nyamagabe	Kitabi	Kagano	Kintobo	Rural
Amajyepfo	Nyamagabe	Kitabi	Mukungu	Uwurunazi	Rural
Amajyepfo	Nyamagabe	Mbazi	Manwari	Muhororo	Rural
Amajyepfo	Nyamagabe	Mugano	Gitondorero	Gituntu	Rural
Amajyepfo	Nyamagabe	Mugano	Suti	Matyazo	Rural
Amajyepfo	Nyamagabe	Musange	Masagara	Cyabasana	Rural
Amajyepfo	Nyamagabe	Musange	Nyagisozi	Ruhuga	Rural
Amajyepfo	Nyamagabe	Musebeya	Runege	Ruganza	Rural
Amajyepfo	Nyamagabe	Mushubi	Cyobe	Gaseke	Rural
Amajyepfo	Nyamagabe	Nkomane	Musaraba	Musaraba	Rural
Amajyepfo	Nyamagabe	Tare	Buhoro	Gisanze	Rural
Amajyepfo	Nyamagabe	Tare	Kaganza	Buremera	Rural
Amajyepfo	Nyamagabe	Uwinkingi	Bigumira	Magumira	Rural

Amajyepfo	Nyamagabe	Uwinkingi	Mudasomwa	Rushubi	Rural
Amajyepfo	Ruhango	Bweramana	Buhanda	Gakongoro	Rural
Amajyepfo	Ruhango	Bweramana	Murama	Karima	Rural
Amajyepfo	Ruhango	Bweramana	Rwinyana	Nyagitongwe	Rural
Amajyepfo	Ruhango	Byimana	Kirengeri	Nyabizenga	Rural
Amajyepfo	Ruhango	Byimana	Muhororo	Kigarama	Rural
Amajyepfo	Ruhango	Byimana	Nyakabuye	Muhororo	Rural
Amajyepfo	Ruhango	Kabagali	Munanira	Muremera	Rural
Amajyepfo	Ruhango	Kabagali	Rwoga	Kiyanja	Rural
Amajyepfo	Ruhango	Kinazi	Gisali	Kakireenzi	Rural
Amajyepfo	Ruhango	Kinazi	Kinazi	Karuhuga	Rural
Amajyepfo	Ruhango	Kinazi	Rubona	Rubona	Rural
Amajyepfo	Ruhango	Kinihira	Bweramvura	Gahororo	Rural
Amajyepfo	Ruhango	Kinihira	Kirwa	Wimana	Rural
Amajyepfo	Ruhango	Mbuye	Cyanza	Kabungo	Rural
Amajyepfo	Ruhango	Mbuye	Kabuga	Nyakabanda	Rural
Amajyepfo	Ruhango	Mbuye	Mbuye	Kanyinya	Rural
Amajyepfo	Ruhango	Mbuye	Nyakarekare	Bereshi	Rural
Amajyepfo	Ruhango	Mwendo	Kamujisho	Bugaramantare	Rural
Amajyepfo	Ruhango	Mwendo	Nyabibugu	Ntongwe	Rural
Amajyepfo	Ruhango	Ntongwe	Gako	Nyamahwa	Rural
Amajyepfo	Ruhango	Ntongwe	Kebero	Ruko	Rural
Amajyepfo	Ruhango	Ntongwe	Nyarurama	Nyamirambo	Rural
Amajyepfo	Ruhango	Ruhango	Bunyogombe	Kabega	Rural
Amajyepfo	Ruhango	Ruhango	Gikoma	Ryabonyinka	Rural
Amajyepfo	Ruhango	Ruhango	Musamo	Musamo	Rural
Amajyepfo	Ruhango	Ruhango	Nyamagana	Mujyejuru li	Urban
Amajyepfo	Ruhango	Ruhango	Rwoga	Kangoga	Rural
Amajyepfo	Muhanga	Cyeza	Biringaga	Munini	Rural
Amajyepfo	Muhanga	Cyeza	Kivumu	Musengo	Rural
Amajyepfo	Muhanga	Cyeza	Shori	Sholi	Rural
Amajyepfo	Muhanga	Kabacuzi	Butare	Nyirabwayi	Rural
Amajyepfo	Muhanga	Kabacuzi	Ngoma	Cyambari	Rural
Amajyepfo	Muhanga	Kibangu	Gitega	Muhororo	Rural
Amajyepfo	Muhanga	Kibangu	Rubyiniro	Mugari	Rural
Amajyepfo	Muhanga	Kiyumba	Remera	Kagitaba	Rural
Amajyepfo	Muhanga	Kiyumba	Rukeri	Munini	Rural
Amajyepfo	Muhanga	Muhanga	Nganzo	Masumo	Rural
Amajyepfo	Muhanga	Muhanga	Tyazo	Gitima	Rural
Amajyepfo	Muhanga	Mushishiro	Nyagasozu	Bandora	Rural
Amajyepfo	Muhanga	Mushishiro	Rwigerero	Rwuki	Rural
Amajyepfo	Muhanga	Nyabinoni	Muvumba	Nyamure	Rural
Amajyepfo	Muhanga	Nyamabuye	Gahogo	Kamugina	Urban
Amajyepfo	Muhanga	Nyamabuye	Gahogo	Rutenga	Urban

Amajyepfo	Muhanga	Nyamabuye	Gifumba	Samuduha	Rural
Amajyepfo	Muhanga	Nyamabuye	Remera	Gasharu	Urban
Amajyepfo	Muhanga	Nyarusange	Mbiriri	Nyarushora	Rural
Amajyepfo	Muhanga	Nyarusange	Ngaru	Remera	Rural
Amajyepfo	Muhanga	Rongi	Gasagara	Musenye	Rural
Amajyepfo	Muhanga	Rongi	Nyamirambo	Kabakungu	Rural
Amajyepfo	Muhanga	Rongi	Ruhango	Rukoma	Rural
Amajyepfo	Muhanga	Rugendabari	Mpinga	Buganda	Rural
Amajyepfo	Muhanga	Shyogwe	Kinini	Nyakaguhu	Rural
Amajyepfo	Muhanga	Shyogwe	Mubuga	Gasharu	Rural
Amajyepfo	Muhanga	Shyogwe	Ruli	Kavumu	Rural
Amajyepfo	Kamonyi	Gacurabwenge	Gihinga	Ryabitana	Rural
Amajyepfo	Kamonyi	Gacurabwenge	Kigembe	Nyakabungo	Rural
Amajyepfo	Kamonyi	Karama	Bitare	Kokobe	Rural
Amajyepfo	Kamonyi	Karama	Nyamirembe	Kigabiro	Rural
Amajyepfo	Kamonyi	Kayenzi	Kayanza	Nyabubare	Rural
Amajyepfo	Kamonyi	Kayumbu	Busoro	Manyana	Rural
Amajyepfo	Kamonyi	Kayumbu	Muyange	Kangenzi	Rural
Amajyepfo	Kamonyi	Mugina	Kabugondo	Cyeru	Rural
Amajyepfo	Kamonyi	Mugina	Mbati	Mbati	Urban
Amajyepfo	Kamonyi	Mugina	Nteko	Kona	Urban
Amajyepfo	Kamonyi	Musambira	Cyambwe	Rugarama	Rural
Amajyepfo	Kamonyi	Musambira	Kivumu	Nyagisozi	Rural
Amajyepfo	Kamonyi	Ngamba	Kabuga	Fukwe	Rural
Amajyepfo	Kamonyi	Ngamba	Marembo	Rugarama	Rural
Amajyepfo	Kamonyi	Nyamiyaga	Kabashumba	Kigabiro	Rural
Amajyepfo	Kamonyi	Nyamiyaga	Mukinga	Kayenzi	Rural
Amajyepfo	Kamonyi	Nyamiyaga	Ngoma	Munyinya	Rural
Amajyepfo	Kamonyi	Nyarubaka	Kambyeyi	Ruhuha	Rural
Amajyepfo	Kamonyi	Nyarubaka	Ruyanza	Gitega	Rural
Amajyepfo	Kamonyi	Rugarika	Kigese	Mibirizi	Rural
Amajyepfo	Kamonyi	Rugarika	Nyarubuye	Nzagwa	Rural
Amajyepfo	Kamonyi	Rugarika	Sheli	Ntebe	Rural
Amajyepfo	Kamonyi	Rukoma	Gishyeshye	Murambi	Rural
Amajyepfo	Kamonyi	Rukoma	Remera	Kabande	Urban
Amajyepfo	Kamonyi	Runda	Gihara	Nyagatare	Rural
Amajyepfo	Kamonyi	Runda	Kagina	Rugarama	Rural
Amajyepfo	Kamonyi	Runda	Ruyenzi	Nyagacaca	Urban
Iburengerazuba	Karongi	Bwishyura	Burunga	Nyamarebe	Rural
Iburengerazuba	Karongi	Bwishyura	Kayenzi	Buhoro	Rural
Iburengerazuba	Karongi	Bwishyura	Kiniha	Nyegabo	Urban
Iburengerazuba	Karongi	Gashari	Birambo	Nyabikenke	Rural
Iburengerazuba	Karongi	Gashari	Rugobagoba	Musongati	Rural
Iburengerazuba	Karongi	Gishyita	Kigarama	Gitwa	Rural

Iburengerazuba	Karongi	Gishyita	Ngoma	Murambi	Rural
Iburengerazuba	Karongi	Gitesi	Kirambo	Kirambo	Rural
Iburengerazuba	Karongi	Gitesi	Ruhinga	Ruhondo	Rural
Iburengerazuba	Karongi	Mubuga	Murangara	Rwakamuri	Rural
Iburengerazuba	Karongi	Murambi	Mubuga	Migina	Rural
Iburengerazuba	Karongi	Murambi	Nyarunyinya	Karambo	Rural
Iburengerazuba	Karongi	Murundi	Kabaya	Burwi	Rural
Iburengerazuba	Karongi	Murundi	Kareba	Ruhungamiyaga	Rural
Iburengerazuba	Karongi	Mutuntu	Byogo	Gititi	Rural
Iburengerazuba	Karongi	Mutuntu	Kanyege	Nyarubuye	Rural
Iburengerazuba	Karongi	Rubengera	Bubazi	Kigarama	Rural
Iburengerazuba	Karongi	Rubengera	Gitwa	Kibande	Rural
Iburengerazuba	Karongi	Rubengera	Mataba	Ruvumbu	Rural
Iburengerazuba	Karongi	Rugabano	Gitega	Cyarubariro	Rural
Iburengerazuba	Karongi	Rugabano	Mubuga	Gatwaro	Rural
Iburengerazuba	Karongi	Rugabano	Rwungo	Kabuye	Rural
Iburengerazuba	Karongi	Ruganda	Kivumu	Kagorora	Rural
Iburengerazuba	Karongi	Rwankuba	Bigugu	Nyantwa	Rural
Iburengerazuba	Karongi	Rwankuba	Nyakamira	Nyarushakera	Rural
Iburengerazuba	Karongi	Twumba	Bihumbe	Uwintobo	Rural
Iburengerazuba	Karongi	Twumba	Gitabura	Nyaruyaga	Rural
Iburengerazuba	Rutsiro	Boneza	Nkira	Gisoro	Rural
Iburengerazuba	Rutsiro	Gihango	Bugina	Karambi	Rural
Iburengerazuba	Rutsiro	Gihango	Ruhingo	Gasharu	Rural
Iburengerazuba	Rutsiro	Kigeyo	Buhindure	Gaharawe	Rural
Iburengerazuba	Rutsiro	Kigeyo	Nyagahinika	Nteko	Rural
Iburengerazuba	Rutsiro	Kivumu	Bunyoni	Kanyempanga	Rural
Iburengerazuba	Rutsiro	Kivumu	Kabujenje	Bitare	Rural
Iburengerazuba	Rutsiro	Kivumu	Nganzo	Bugarishya	Rural
Iburengerazuba	Rutsiro	Manihira	Muyira	Kamishunguro	Rural
Iburengerazuba	Rutsiro	Mukura	Kabuga	Sanzare	Rural
Iburengerazuba	Rutsiro	Mukura	Kageyo	Rukeri	Rural
Iburengerazuba	Rutsiro	Mukura	Mwendo	Gako	Rural
Iburengerazuba	Rutsiro	Murunda	Kirwa	Karuruma	Rural
Iburengerazuba	Rutsiro	Murunda	Twabugezi	Gatare	Rural
Iburengerazuba	Rutsiro	Musasa	Gisiza	Karambi	Rural
Iburengerazuba	Rutsiro	Musasa	Nyarubuye	Kabuga	Rural
Iburengerazuba	Rutsiro	Mushonyi	Kaguriro	Rugerero	Rural
Iburengerazuba	Rutsiro	Mushonyi	Rurara	Mukati	Rural
Iburengerazuba	Rutsiro	Mushubati	Gitwa	Gakoma	Rural
Iburengerazuba	Rutsiro	Mushubati	Sure	Kaduha	Rural
Iburengerazuba	Rutsiro	Nyabirasi	Cyivugiza	Gishahaga	Rural
Iburengerazuba	Rutsiro	Nyabirasi	Ngoma	Kazo	Rural
Iburengerazuba	Rutsiro	Ruhango	Gatare	Mwurire	Rural

Iburengerazuba	Rutsiro	Ruhango	Kavumu	Nyundo	Rural
Iburengerazuba	Rutsiro	Ruhango	Rundoyi	Matyazo	Rural
Iburengerazuba	Rutsiro	Rusebeya	Mberi	Kagano	Rural
Iburengerazuba	Rutsiro	Rusebeya	Ruronde	Nyamibombwe	Rural
Iburengerazuba	Rubavu	Bugeshi	Butaka	Akimitoni	Rural
Iburengerazuba	Rubavu	Bugeshi	Mutovu	Vuna	Rural
Iburengerazuba	Rubavu	Busasamana	Gasiza	Kibavu	Rural
Iburengerazuba	Rubavu	Busasamana	Makoro	Kamuzamuzi	Rural
Iburengerazuba	Rubavu	Cyanzarwe	Busigari	Kanembwe	Rural
Iburengerazuba	Rubavu	Cyanzarwe	Rwangara	Hanika	Rural
Iburengerazuba	Rubavu	Gisenyi	Bugoyi	Bugoyi	Urban
Iburengerazuba	Rubavu	Gisenyi	Kivumu	Ubumwe	Urban
Iburengerazuba	Rubavu	Gisenyi	Mbugangari	Rebero	Urban
Iburengerazuba	Rubavu	Gisenyi	Umuganda	Ihuriro	Urban
Iburengerazuba	Rubavu	Kanama	Mahoko	Kara	Urban
Iburengerazuba	Rubavu	Kanama	Rusongati	Muvebwa	Rural
Iburengerazuba	Rubavu	Kanzenze	Nyamikongi	Nyamikongi	Rural
Iburengerazuba	Rubavu	Mudende	Kanyundo	Nyamirama	Rural
Iburengerazuba	Rubavu	Mudende	Rungu	Rungu	Rural
Iburengerazuba	Rubavu	Nyakiriba	Gikombe	Rugerero	Rural
Iburengerazuba	Rubavu	Nyakiriba	Nyarushyamba	Ruvuzananga	Rural
Iburengerazuba	Rubavu	Nyamyumba	Kinigi	Nyamiko	Rural
Iburengerazuba	Rubavu	Nyamyumba	Rubona	Bunyago	Urban
Iburengerazuba	Rubavu	Nyundo	Kavomo	Burambo	Rural
Iburengerazuba	Rubavu	Nyundo	Nyundo	Kiyove	Rural
Iburengerazuba	Rubavu	Rubavu	Burinda	Nyabantu	Rural
Iburengerazuba	Rubavu	Rubavu	Gikombe	Bambiro	Urban
Iburengerazuba	Rubavu	Rubavu	Murara	Kabere	Urban
Iburengerazuba	Rubavu	Rugerero	Gisa	Gisa	Urban
Iburengerazuba	Rubavu	Rugerero	Muhira	Kasonga	Rural
Iburengerazuba	Rubavu	Rugerero	Rwaza	Cyanika	Urban
Iburengerazuba	Nyabihu	Bigogwe	Kijote	Bikingi	Urban
Iburengerazuba	Nyabihu	Bigogwe	Kora	Rukore	Urban
Iburengerazuba	Nyabihu	Jenda	Bukinyanya	Bugarama	Urban
Iburengerazuba	Nyabihu	Jenda	Gasizi	Munanira	Rural
Iburengerazuba	Nyabihu	Jenda	Kareba	Rubare	Rural
Iburengerazuba	Nyabihu	Jomba	Gasiza	Cyumba	Rural
Iburengerazuba	Nyabihu	Jomba	Guriro	Kabari	Rural
Iburengerazuba	Nyabihu	Kabatwa	Batikoti	Kamuhe	Rural
Iburengerazuba	Nyabihu	Kabatwa	Myuga	Rugendabari	Rural
Iburengerazuba	Nyabihu	Karago	Busoro	Ruhigiro	Rural
Iburengerazuba	Nyabihu	Karago	Gihirwa	Kanombe	Rural
Iburengerazuba	Nyabihu	Kintobo	Gatovu	Gatovu Centre	Rural
Iburengerazuba	Nyabihu	Kintobo	Rukondo	Kimpundu	Rural

Iburengerazuba	Nyabihu	Mukamira	Jaba	Rwanyirangeni	Urban
Iburengerazuba	Nyabihu	Mukamira	Rugeshi	Kamenyo	Urban
Iburengerazuba	Nyabihu	Muringa	Gisizi	Kinihira	Rural
Iburengerazuba	Nyabihu	Muringa	Mwiyanike	Ryanyirandaba	Rural
Iburengerazuba	Nyabihu	Muringa	Rwantobo	Rwandarugari	Rural
Iburengerazuba	Nyabihu	Rambura	Kibisabo	Gatare	Rural
Iburengerazuba	Nyabihu	Rambura	Nyundo	Ntagihendo	Urban
Iburengerazuba	Nyabihu	Rugera	Marangara	Gasayo	Rural
Iburengerazuba	Nyabihu	Rugera	Nyarutembe	Kibumba	Rural
Iburengerazuba	Nyabihu	Rurembo	Gahondo	Gitega	Rural
Iburengerazuba	Nyabihu	Rurembo	Murambi	Gisoro	Rural
Iburengerazuba	Nyabihu	Rurembo	Rwaza	Muturagara	Rural
Iburengerazuba	Nyabihu	Shyira	Kintarure	Kabuguzo	Rural
Iburengerazuba	Nyabihu	Shyira	Shaki	Kirwa	Rural
Iburengerazuba	Ngororero	BWIRA	Gashubi	Rukeri	Rural
Iburengerazuba	Ngororero	GATUMBA	Cyome	Ruvumu	Rural
Iburengerazuba	Ngororero	GATUMBA	Karambo	Nteko	Rural
Iburengerazuba	Ngororero	HINDIRO	Gatega	Gasharu	Rural
Iburengerazuba	Ngororero	HINDIRO	Rugendabari	Kabuga	Rural
Iburengerazuba	Ngororero	KABAYA	Gaseke	Mbandari	Rural
Iburengerazuba	Ngororero	KABAYA	Mwendo	Bukonde	Rural
Iburengerazuba	Ngororero	KABAYA	Nyenyeri	Kimiramba	Rural
Iburengerazuba	Ngororero	KAGEYO	Mukore	Kabuhake	Rural
Iburengerazuba	Ngororero	KAGEYO	Rwamamara	Mubuga	Rural
Iburengerazuba	Ngororero	KAVUMU	Nyamugeyo	Gatovu	Rural
Iburengerazuba	Ngororero	KAVUMU	Tetero	Kasumo	Rural
Iburengerazuba	Ngororero	MATYAZO	Gitega	Kabara	Rural
Iburengerazuba	Ngororero	MATYAZO	Rwamiko	Butare	Rural
Iburengerazuba	Ngororero	MUHANDA	Gasiza	Rukobora	Rural
Iburengerazuba	Ngororero	MUHANDA	Ngoma	Rucano	Rural
Iburengerazuba	Ngororero	MUHORORO	Mubuga	Mitsimbi	Rural
Iburengerazuba	Ngororero	MUHORORO	Rusororo	Ryabadanga	Rural
Iburengerazuba	Ngororero	NDARO	Bitabage	Kinga	Rural
Iburengerazuba	Ngororero	NDARO	Kinyovi	Gahunga	Rural
Iburengerazuba	Ngororero	NGORORERO	Kazabe	Ngororero	Rural
Iburengerazuba	Ngororero	NGORORERO	Nyange	Nyange	Rural
Iburengerazuba	Ngororero	NGORORERO	Torero	Nyamabuye	Rural
Iburengerazuba	Ngororero	NYANGE	Nsibo	Cyambogo	Rural
Iburengerazuba	Ngororero	SOVU	Birembo	Kabayengo	Rural
Iburengerazuba	Ngororero	SOVU	Kanyana	Ruganda	Rural
Iburengerazuba	Ngororero	SOVU	Rutovu	Ngugu	Rural
Iburengerazuba	Rusizi	Bugarama	Nyange	Muko	Urban
Iburengerazuba	Rusizi	Bugarama	Ryankana	Gihigano	Rural
Iburengerazuba	Rusizi	Butare	Gatereri	Kabuga	Rural

Iburengerazuba	Rusizi	Bweyeye	Gikungu	Rwamagare	Rural
Iburengerazuba	Rusizi	Gashonga	Buhokoro	Busekera	Rural
Iburengerazuba	Rusizi	Gashonga	Karemereye	Rugarama	Rural
Iburengerazuba	Rusizi	Giheke	Giheke	Rugombo	Rural
Iburengerazuba	Rusizi	Gihundwe	Burunga	Cyapa	Urban
Iburengerazuba	Rusizi	Gihundwe	Kagara	Nyandarama	Rural
Iburengerazuba	Rusizi	Gikundamvura	Kizura	Mutonga	Rural
Iburengerazuba	Rusizi	Gitambi	Cyingwa	Kabucuku	Rural
Iburengerazuba	Rusizi	Gitambi	Hangabashi	Runanira	Rural
Iburengerazuba	Rusizi	Kamembe	Gihundwe	Kabeza	Urban
Iburengerazuba	Rusizi	Kamembe	Ruganda	Kadashya	Rural
Iburengerazuba	Rusizi	Muganza	Gakoni	Muhuta	Urban
Iburengerazuba	Rusizi	Muganza	Shara	Ramiro	Rural
Iburengerazuba	Rusizi	Mururu	Kagarama	Kamatene	Rural
Iburengerazuba	Rusizi	Nkanka	Kamanyenga	Gatebe	Rural
Iburengerazuba	Rusizi	Nkombo	Bigoga	Gisunyu	Rural
Iburengerazuba	Rusizi	Nkombo	Rwenje	Rutarakiro	Rural
Iburengerazuba	Rusizi	Nkungu	Mataba	Rubona	Rural
Iburengerazuba	Rusizi	Nyakabuye	Gaseke	Rubona	Rural
Iburengerazuba	Rusizi	Nyakabuye	Mashyuzza	Nyamaronko	Rural
Iburengerazuba	Rusizi	Nyakarenzo	Kanoga	Kanoga	Rural
Iburengerazuba	Rusizi	Nzahaha	Murya	Buganza	Rural
Iburengerazuba	Rusizi	Nzahaha	Rwinziki	Kabugabo	Rural
Iburengerazuba	Rusizi	Rwimbogo	Mushaka	Kamabuye	Rural
Iburengerazuba	Nyamasheke	Bushekeri	Buvungira	Buvungira	Rural
Iburengerazuba	Nyamasheke	Bushekeri	Ngoma	Kanyovu	Rural
Iburengerazuba	Nyamasheke	Bushenge	Gasheke	Karambo	Rural
Iburengerazuba	Nyamasheke	Bushenge	Karusimbi	Karusimbi	Rural
Iburengerazuba	Nyamasheke	Cyato	Murambi	Murenge	Rural
Iburengerazuba	Nyamasheke	Gihombo	Butare	Nyakabungo	Rural
Iburengerazuba	Nyamasheke	Gihombo	Kibingo	Kigarama	Rural
Iburengerazuba	Nyamasheke	Kagano	Gako	Musagara	Rural
Iburengerazuba	Nyamasheke	Kagano	Ninzi	Murwa	Rural
Iburengerazuba	Nyamasheke	Kagano	Shara	Murambi	Rural
Iburengerazuba	Nyamasheke	Kanjongo	Kigarama	Gitwa	Rural
Iburengerazuba	Nyamasheke	Kanjongo	Raro	Rambura	Rural
Iburengerazuba	Nyamasheke	Karambi	Gitwe	Karongi	Rural
Iburengerazuba	Nyamasheke	Karambi	Kagarama	Wibungo	Rural
Iburengerazuba	Nyamasheke	Karengera	Gashashi	Karangiro	Rural
Iburengerazuba	Nyamasheke	Karengera	Miko	Rutare	Rural
Iburengerazuba	Nyamasheke	Kirimbi	Karengera	Karambi	Rural
Iburengerazuba	Nyamasheke	Macuba	Gatare	Buhoro	Rural
Iburengerazuba	Nyamasheke	Macuba	Nyakabingo	Rumamfu	Rural
Iburengerazuba	Nyamasheke	Macuba	Vugangoma	Wisovu	Rural

Iburengerazuba	Nyamasheke	Mahembe	Nyakavumu	Bisharara	Rural
Iburengerazuba	Nyamasheke	Nyabitekeri	Mariba	Buhinga	Rural
Iburengerazuba	Nyamasheke	Nyabitekeri	Ntango	Kayenzi	Rural
Iburengerazuba	Nyamasheke	Rangiro	Jurwe	Rugomero	Rural
Iburengerazuba	Nyamasheke	Ruharambuga	Ntendezi	Muko	Rural
Iburengerazuba	Nyamasheke	Ruharambuga	Wimana	Ryangange	Rural
Iburengerazuba	Nyamasheke	Shangi	Nyamugari	Amahoro	Rural
Amajyaruguru	Rulindo	BASE	Gitare	Gihora	Rural
Amajyaruguru	Rulindo	BUREGA	Butangampundu	Gashinge	Rural
Amajyaruguru	Rulindo	BUREGA	Taba	Ngange	Rural
Amajyaruguru	Rulindo	BUSHOKI	Giko	Rugote	Rural
Amajyaruguru	Rulindo	BUSHOKI	Nyirangarama	Terambere	Rural
Amajyaruguru	Rulindo	BUYOGA	Gitumba	Munini	Rural
Amajyaruguru	Rulindo	BUYOGA	Ndarage	Karambi	Rural
Amajyaruguru	Rulindo	CYINZUZI	Rudogo	Gasekabuye	Rural
Amajyaruguru	Rulindo	CYUNGO	Marembo	Nganzo	Rural
Amajyaruguru	Rulindo	KINIHIRA	Karegamazi	Bwishya	Urban
Amajyaruguru	Rulindo	KISARO	Gitatsa	Kabere	Rural
Amajyaruguru	Rulindo	KISARO	Mubuga	Murambi	Rural
Amajyaruguru	Rulindo	MASORO	Kabuga	Nyakibande	Rural
Amajyaruguru	Rulindo	MASORO	Kivugiza	Rebero	Rural
Amajyaruguru	Rulindo	MBOGO	Bukoro	Kalindi	Rural
Amajyaruguru	Rulindo	MBOGO	Rurenge	Gitaba	Rural
Amajyaruguru	Rulindo	MURAMBI	Gatwa	Amataba	Rural
Amajyaruguru	Rulindo	MURAMBI	Mvuzo	Rurama	Rural
Amajyaruguru	Rulindo	NGOMA	Munyarwanda	Nyaruvumu	Rural
Amajyaruguru	Rulindo	NTARABANA	Kiyanza	Kiyanza I	Rural
Amajyaruguru	Rulindo	RUKOZO	Buraro	Kivomo	Rural
Amajyaruguru	Rulindo	RUKOZO	Mbuye	Mujebe	Rural
Amajyaruguru	Rulindo	RUSIGA	Taba	Bitare	Rural
Amajyaruguru	Rulindo	SHYORONGI	Kijabagwe	Kabakene	Rural
Amajyaruguru	Rulindo	SHYORONGI	Rubona	Rwahi	Rural
Amajyaruguru	Rulindo	TUMBA	Gahabwa	Mafene	Rural
Amajyaruguru	Rulindo	TUMBA	Taba	Kamuragi	Rural
Amajyaruguru	Gakenke	Busengo	Birambo	Nyarubande	Rural
Amajyaruguru	Gakenke	Busengo	Kirabo	Rusebeya	Rural
Amajyaruguru	Gakenke	Coko	Mbirima	Murambi	Rural
Amajyaruguru	Gakenke	Cyabingo	Muhaza	Ntaraga	Rural
Amajyaruguru	Gakenke	Cyabingo	Rukore	Nyabisika	Rural
Amajyaruguru	Gakenke	Gakenke	Nganzo	Bwimba	Rural
Amajyaruguru	Gakenke	Gashenyi	Nyacyina	Bwiyando	Rural
Amajyaruguru	Gakenke	Gashenyi	Rutenderi	Gatwa	Rural
Amajyaruguru	Gakenke	Janja	Gashyamba	Gitovu	Rural
Amajyaruguru	Gakenke	Kamubuga	Kamubuga	Kanshenge	Rural

Amajyaruguru	Gakenke	Kamubuga	Mbatabata	Mwasha	Rural
Amajyaruguru	Gakenke	Karambo	Karambo	Gishingo	Rural
Amajyaruguru	Gakenke	Kivuruga	Rugimbu	Rurambo	Rural
Amajyaruguru	Gakenke	Mataba	Buyange	Mubuga	Rural
Amajyaruguru	Gakenke	Minazi	Gasiho	Gahombo	Rural
Amajyaruguru	Gakenke	Minazi	Raba	Sarabuye	Rural
Amajyaruguru	Gakenke	Mugunga	Rutabo	Gacemeri	Rural
Amajyaruguru	Gakenke	Muhondo	Gasiza	Gahabwa	Rural
Amajyaruguru	Gakenke	Muhondo	Ruganda	Mubuga	Rural
Amajyaruguru	Gakenke	Muyongwe	Karyango	Mahaha	Rural
Amajyaruguru	Gakenke	Muzo	Kiryamo	Munyinya	Rural
Amajyaruguru	Gakenke	Muzo	Rwa	Gihororo	Rural
Amajyaruguru	Gakenke	Nemba	Mucaca	Cyahafi	Urban
Amajyaruguru	Gakenke	Ruli	Gikingo	Rumasa	Rural
Amajyaruguru	Gakenke	Ruli	Rwesero	Nyarunyinya	Rural
Amajyaruguru	Gakenke	Rusasa	Rumbi	Bukiza	Rural
Amajyaruguru	Gakenke	Rushashi	Kageyo	Karambi	Rural
Amajyaruguru	Musanze	Busogo	Nyagisozi	Kabwenge	Rural
Amajyaruguru	Musanze	Cyuve	Bukinanyana	Mwirongi	Rural
Amajyaruguru	Musanze	Cyuve	Kabeza	Gashangiro	Rural
Amajyaruguru	Musanze	Cyuve	Rwebeya	Marantima	Urban
Amajyaruguru	Musanze	Gacaca	Gasakuza	Gataba	Rural
Amajyaruguru	Musanze	Gacaca	Karwasa	Karambi	Rural
Amajyaruguru	Musanze	Gashaki	Muharuro	Karuganda	Rural
Amajyaruguru	Musanze	Gataraga	Rubindi	Gataraga	Rural
Amajyaruguru	Musanze	Kimonyi	Birira	Mbugayera	Rural
Amajyaruguru	Musanze	Kinigi	Bisoke	Karambi	Rural
Amajyaruguru	Musanze	Kinigi	Kampanga	Rutindo	Rural
Amajyaruguru	Musanze	Muhoza	Cyabararika	Bwuzuri	Urban
Amajyaruguru	Musanze	Muhoza	Kigombe	Kavumu	Rural
Amajyaruguru	Musanze	Muhoza	Mpenge	Giramahoro	Urban
Amajyaruguru	Musanze	Muhoza	Ruhengeri	Burera	Urban
Amajyaruguru	Musanze	Muko	Cyivugiza	Nyagahondo	Rural
Amajyaruguru	Musanze	Muko	Songa	Karambo	Rural
Amajyaruguru	Musanze	Musanze	Cyabagarura	Rugeyo	Rural
Amajyaruguru	Musanze	Musanze	Nyarubuye	Nturo	Rural
Amajyaruguru	Musanze	Nkotsi	Gashinga	Buhanga	Rural
Amajyaruguru	Musanze	Nyange	Cyivugiza	Terimbere	Urban
Amajyaruguru	Musanze	Nyange	Muhabura	Ntarama	Rural
Amajyaruguru	Musanze	Remera	Kamisave	Mukinga	Rural
Amajyaruguru	Musanze	Rwaza	Bumara	Gisorora	Rural
Amajyaruguru	Musanze	Rwaza	Nturo	Rubabi	Rural
Amajyaruguru	Musanze	Shingiro	Gakingo	Ryambungira	Rural
Amajyaruguru	Musanze	Shingiro	Mugari	Rebero	Rural

Amajyaruguru	Burera	Bungwe	Mudugari	Sangabuzi	Rural
Amajyaruguru	Burera	Butaro	Gatsibo	Rweru	Rural
Amajyaruguru	Burera	Butaro	Nyamicucu	Kiringa	Rural
Amajyaruguru	Burera	Butaro	Rusumo	Runaba	Rural
Amajyaruguru	Burera	Cyanika	Kabyiniro	Mugarama	Rural
Amajyaruguru	Burera	Cyanika	Kamanyana	Kabira	Rural
Amajyaruguru	Burera	Cyeru	Butare	Butare	Rural
Amajyaruguru	Burera	Gahunga	Buramba	Buramba	Rural
Amajyaruguru	Burera	Gahunga	Kidakama	Kidakama	Rural
Amajyaruguru	Burera	Gahunga	Rwasa	Nyangezi	Rural
Amajyaruguru	Burera	Gatebe	Rwambogo	Murambo	Rural
Amajyaruguru	Burera	Gitovu	Runoga	Kiraro	Rural
Amajyaruguru	Burera	Kagogo	Kiringa	Kigote	Rural
Amajyaruguru	Burera	Kinoni	Gafuka	Kabeza	Rural
Amajyaruguru	Burera	Kinoni	Ntaruka	Nyabagenzi	Rural
Amajyaruguru	Burera	Kinyababa	Musasa	Gitoma	Rural
Amajyaruguru	Burera	Kivuye	Gashanje	Bitukura	Rural
Amajyaruguru	Burera	Nemba	Kivumu	Gashushura	Rural
Amajyaruguru	Burera	Nemba	Rubona	Kadehero	Rural
Amajyaruguru	Burera	Rugarama	Cyahi	Tatiro	Rural
Amajyaruguru	Burera	Rugarama	Karangara	Rukiko	Rural
Amajyaruguru	Burera	Rugengabari	Mucaca	Nkoto	Rural
Amajyaruguru	Burera	Ruhunde	Gaseke	Gatare	Rural
Amajyaruguru	Burera	Ruhunde	Gitovu	Tetero	Rural
Amajyaruguru	Burera	Rusarabuye	Ndago	Gitovu	Rural
Amajyaruguru	Burera	Rwerere	Gacundura	Moma	Rural
Amajyaruguru	Burera	Rwerere	Rugari	Gatovu	Rural
Amajyaruguru	Gicumbi	Bukure	Karenge	Karenge	Rural
Amajyaruguru	Gicumbi	Bwisige	Bwisige	Kabuye	Rural
Amajyaruguru	Gicumbi	Bwisige	Nyabushingitwa	Warufu	Rural
Amajyaruguru	Gicumbi	Byumba	Gisuna	Rwiri	Urban
Amajyaruguru	Gicumbi	Byumba	Nyamabuye	Gatete	Rural
Amajyaruguru	Gicumbi	Cyumba	Nyakabungo	Burambira	Rural
Amajyaruguru	Gicumbi	Giti	Gatobotobo	Matyazo	Rural
Amajyaruguru	Gicumbi	Kageyo	Gihembe	Muyange	Urban
Amajyaruguru	Gicumbi	Kageyo	Nyamiyaga	Rukomo	Rural
Amajyaruguru	Gicumbi	Kaniga	Rukurura	Karambo	Rural
Amajyaruguru	Gicumbi	Manyagiro	Remera	Shyigura	Rural
Amajyaruguru	Gicumbi	Miyove	Miyove	Murehe	Rural
Amajyaruguru	Gicumbi	Mukarange	Gatenga	Nyacyoroma	Rural
Amajyaruguru	Gicumbi	Muko	Cyamuhinda	Rwamitembe	Rural
Amajyaruguru	Gicumbi	Muko	Rebero	Nyampundu	Rural
Amajyaruguru	Gicumbi	Mutete	Musenye	Rukondo	Rural
Amajyaruguru	Gicumbi	Nyamiyaga	Jamba	Kumuremure	Rural

Amajyaruguru	Gicumbi	Nyamiyaga	Mataba	Ruyaga	Rural
Amajyaruguru	Gicumbi	Nyankenke	Rutete	Ryanterura	Rural
Amajyaruguru	Gicumbi	Rubaya	Muguramo	Gasheke	Rural
Amajyaruguru	Gicumbi	Rukomo	Kinyami	Gahondo	Rural
Amajyaruguru	Gicumbi	Rushaki	Gitega	Gitega	Rural
Amajyaruguru	Gicumbi	Rutare	Bikumba	Marembo	Rural
Amajyaruguru	Gicumbi	Rutare	Munanira	Mataba	Rural
Amajyaruguru	Gicumbi	Ruvune	Gashirira	Nyarurama	Rural
Amajyaruguru	Gicumbi	Rwamiko	Cyeru	Mukuyu	Rural
Amajyaruguru	Gicumbi	Shangasha	Kitazigurwa	Mubuga	Rural
Iburasirazuba	Rwamagana	Fumbwe	Nyakagunga	Akabeza	Rural
Iburasirazuba	Rwamagana	Fumbwe	Sasabirago	Karambo	Rural
Iburasirazuba	Rwamagana	Gahengeri	Mutamwa	Agasharu	Rural
Iburasirazuba	Rwamagana	Gahengeri	Rweri	Mataba	Rural
Iburasirazuba	Rwamagana	Gishali	Gati	Nyamabuye	Rural
Iburasirazuba	Rwamagana	Gishali	Ruhunda	Nyagahinga	Rural
Iburasirazuba	Rwamagana	Karenge	Kangamba	Kagese	Rural
Iburasirazuba	Rwamagana	Karenge	Nyamatete	Nyakabuye	Rural
Iburasirazuba	Rwamagana	Kigabiro	Cyanya	Kabuye	Urban
Iburasirazuba	Rwamagana	Kigabiro	Nyagasenyi	Rusave	Urban
Iburasirazuba	Rwamagana	Kigabiro	Sovu	Rugobagoba	Rural
Iburasirazuba	Rwamagana	Muhazi	Karitutu	Kingondo	Rural
Iburasirazuba	Rwamagana	Muhazi	Nyarusange	Kidogo	Rural
Iburasirazuba	Rwamagana	Munyaga	Nkungu	Rudashya	Rural
Iburasirazuba	Rwamagana	Munyiginya	Bwana	Rweza	Rural
Iburasirazuba	Rwamagana	Munyiginya	Nyarubuye	Kiyovu	Rural
Iburasirazuba	Rwamagana	Musha	Kagarama	Nyamigano	Rural
Iburasirazuba	Rwamagana	Muyumbu	Akinyambo	Akubugingo	Rural
Iburasirazuba	Rwamagana	Muyumbu	Murehe	Miyove	Rural
Iburasirazuba	Rwamagana	Muyumbu	Nyarukombe	Mugogo	Rural
Iburasirazuba	Rwamagana	Mwulire	Bushenyi	Rubiha	Rural
Iburasirazuba	Rwamagana	Mwulire	Ntunga	Rugarama	Rural
Iburasirazuba	Rwamagana	Nyakaliro	Gishore	Rugende	Rural
Iburasirazuba	Rwamagana	Nzige	Akanzu	Gikoni	Rural
Iburasirazuba	Rwamagana	Nzige	Rugarama	Kayibanda	Rural
Iburasirazuba	Rwamagana	Rubona	Kabatasi	Rusenyi	Rural
Iburasirazuba	Rwamagana	Rubona	Mabare	Urugwiro	Rural
Iburasirazuba	Nyagatare	GATUNDA	Nyamikamba	Gitovu	Rural
Iburasirazuba	Nyagatare	GATUNDA	Rwensheke	Kabuye	Rural
Iburasirazuba	Nyagatare	KARAMA	Kabuga	Kizunguruko	Rural
Iburasirazuba	Nyagatare	KARANGAZI	Karama	Makomo	Rural
Iburasirazuba	Nyagatare	KARANGAZI	Ndama	Akayange	Rural
Iburasirazuba	Nyagatare	KARANGAZI	Nyamirama	Nyamirama I	Rural
Iburasirazuba	Nyagatare	KATABAGEMU	Bayigaburire	Gikandura	Rural

Iburasirazuba	Nyagatare	KATABAGEMU	Nyakigando	Kamutara	Rural
Iburasirazuba	Nyagatare	KIYOMBE	Gitenga	Gitenga	Rural
Iburasirazuba	Nyagatare	MATIMBA	Byimana	Byimana I	Urban
Iburasirazuba	Nyagatare	MATIMBA	Rwentanga	Kagezi I	Rural
Iburasirazuba	Nyagatare	MIMURI	Mahoro	Nyabugogo	Rural
Iburasirazuba	Nyagatare	MUKAMA	Bufunda	Bufunda	Rural
Iburasirazuba	Nyagatare	MUKAMA	Rugarama	Bukire	Rural
Iburasirazuba	Nyagatare	MUSHERI	Ntoma	Ntoma	Rural
Iburasirazuba	Nyagatare	NYAGATARE	Barija	Barija A	Urban
Iburasirazuba	Nyagatare	NYAGATARE	Cyabayaga	Bihinga	Rural
Iburasirazuba	Nyagatare	NYAGATARE	Nsheke	Nsheke	Urban
Iburasirazuba	Nyagatare	NYAGATARE	Ryabega	Marongero	Rural
Iburasirazuba	Nyagatare	RUKOMO	Gashenyi	Rurembo	Urban
Iburasirazuba	Nyagatare	RUKOMO	Rurenge	Nyabwunyu	Rural
Iburasirazuba	Nyagatare	RWEMPASHA	Rutare	Nshuli	Urban
Iburasirazuba	Nyagatare	RWIMIYAGA	Kabeza	Rukiri Ii	Rural
Iburasirazuba	Nyagatare	RWIMIYAGA	Nyarupfubire	Rwimiyaga I	Urban
Iburasirazuba	Nyagatare	RWIMIYAGA	Rwimiyaga	Byimana	Urban
Iburasirazuba	Nyagatare	TABAGWE	Nkoma	Agafaru	Rural
Iburasirazuba	Nyagatare	TABAGWE	Nyagatoma	Runyeri	Rural
Iburasirazuba	Gatsibo	Gasange	Kigabiro	Rugarama	Rural
Iburasirazuba	Gatsibo	Gatsibo	Gatsibo	Rwimbogo	Rural
Iburasirazuba	Gatsibo	Gatsibo	Nyabicwamba	Rutovu	Rural
Iburasirazuba	Gatsibo	Gitoki	Cyabusheshe	Kivuba	Rural
Iburasirazuba	Gatsibo	Gitoki	Nyamirama	Kwishaba	Rural
Iburasirazuba	Gatsibo	Kabarore	Kabeza	Gatoki	Rural
Iburasirazuba	Gatsibo	Kabarore	Marimba	Rebero	Rural
Iburasirazuba	Gatsibo	Kabarore	Nyabikiri	Nyabikiri	Rural
Iburasirazuba	Gatsibo	Kageyo	Busetsa	Nyarusange	Rural
Iburasirazuba	Gatsibo	Kageyo	Nyagisozi	Nyagisozi	Rural
Iburasirazuba	Gatsibo	Kiramuruzi	Gakenke	Kayita	Rural
Iburasirazuba	Gatsibo	Kiramuruzi	Nyabisindu	Nyagashenyi	Rural
Iburasirazuba	Gatsibo	Kiziguro	Ndatemwa	Akamamesa	Rural
Iburasirazuba	Gatsibo	Kiziguro	Rubona	Ryanyiranyana	Urban
Iburasirazuba	Gatsibo	Muhura	Rumuli	Juga	Rural
Iburasirazuba	Gatsibo	Murambi	Murambi	Agasharu	Rural
Iburasirazuba	Gatsibo	Murambi	Rwankuba	Ikinyaga	Rural
Iburasirazuba	Gatsibo	Ngarama	Bugamba	Kinyinya	Rural
Iburasirazuba	Gatsibo	Ngarama	Kigasha	Nyantojo	Rural
Iburasirazuba	Gatsibo	Nyagihanga	Gitinda	Rushenyi	Rural
Iburasirazuba	Gatsibo	Nyagihanga	Nyagitabire	Kuwingeri	Rural
Iburasirazuba	Gatsibo	Remera	Kigabiro	Amataba	Rural
Iburasirazuba	Gatsibo	Remera	Rwarenga	Nyarubuye	Rural
Iburasirazuba	Gatsibo	Rugarama	Kanyangese	Nyabubare	Rural

Iburasirazuba	Gatsibo	Rugarama	Matunguru	Nyenyeri	Rural
Iburasirazuba	Gatsibo	Rwimbogo	Munini	Rweza	Rural
Iburasirazuba	Gatsibo	Rwimbogo	Rwikiniro	Byimana	Rural
Iburasirazuba	Kayonza	Gahini	Juru	Juru	Rural
Iburasirazuba	Kayonza	Gahini	Kahi	Tsima	Rural
Iburasirazuba	Kayonza	Gahini	Urugarama	Myatano	Rural
Iburasirazuba	Kayonza	Kabare	Cyarubare	Umuremampango	Rural
Iburasirazuba	Kayonza	Kabare	Kirehe	Rushenyi	Rural
Iburasirazuba	Kayonza	Kabarondo	Cyabajwa	Busindu	Rural
Iburasirazuba	Kayonza	Kabarondo	Cyinzovu	Munini	Rural
Iburasirazuba	Kayonza	Kabarondo	Kabura	Murambi	Rural
Iburasirazuba	Kayonza	Mukarange	Kayonza	Buhonde	Urban
Iburasirazuba	Kayonza	Mukarange	Kayonza	Kayonza Centre	Urban
Iburasirazuba	Kayonza	Mukarange	Nyagatovu	Akanyinya	Urban
Iburasirazuba	Kayonza	Mukarange	Rugendabari	Rugendabari	Rural
Iburasirazuba	Kayonza	Murama	Nyakanazi	Nyagahinga	Rural
Iburasirazuba	Kayonza	Murundi	Buhabwa	Mucucu	Rural
Iburasirazuba	Kayonza	Murundi	Karambi	Rushenyi	Rural
Iburasirazuba	Kayonza	Murundi	Ryamanyoni	Rwinyambo	Rural
Iburasirazuba	Kayonza	Mwiri	Migera	Mwiri	Rural
Iburasirazuba	Kayonza	Mwiri	Nyawera	Nyakabungo	Rural
Iburasirazuba	Kayonza	Ndego	Karambi	Murambi	Rural
Iburasirazuba	Kayonza	Nyamirama	Gikaya	Kinkoronko	Rural
Iburasirazuba	Kayonza	Nyamirama	Rurambi	Kabuya I	Rural
Iburasirazuba	Kayonza	Rukara	Kawangire	Butimba li	Rural
Iburasirazuba	Kayonza	Rukara	Rukara	Kinunga li	Rural
Iburasirazuba	Kayonza	Rukara	Rwimishinya	Mirambi I	Rural
Iburasirazuba	Kayonza	Ruramira	Ruyonza	Gitoki	Rural
Iburasirazuba	Kayonza	Rwinkwavu	Gihinga	Rubirizi	Rural
Iburasirazuba	Kayonza	Rwinkwavu	Mukoyoyo	Nyarwashama I	Rural
Iburasirazuba	Kirehe	Gahara	Butezi	Rwamabenga	Rural
Iburasirazuba	Kirehe	Gahara	Murehe	Nyamirondogoro	Rural
Iburasirazuba	Kirehe	Gahara	Nyakagezi	Mukundanya	Rural
Iburasirazuba	Kirehe	Gatore	Curazo	Rugari	Rural
Iburasirazuba	Kirehe	Gatore	Nyamiryango	Karambi	Rural
Iburasirazuba	Kirehe	Kigarama	Cyanya	Gakoni	Rural
Iburasirazuba	Kirehe	Kigarama	Kiremera	Irama	Rural
Iburasirazuba	Kirehe	Kigarama	Nyankurazo	Kivu	Rural
Iburasirazuba	Kirehe	Kigina	Rugarama	Kundengo	Rural
Iburasirazuba	Kirehe	Kigina	Ruhanga	Rwagasare li	Rural
Iburasirazuba	Kirehe	Kirehe	Kirehe	Byimana	Rural
Iburasirazuba	Kirehe	Kirehe	Nyabikokora	Rugero	Urban
Iburasirazuba	Kirehe	Mahama	Kamombo	Terimbere	Rural
Iburasirazuba	Kirehe	Mahama	Munini	Karambi	Rural

Iburasirazuba	Kirehe	Mpanga	Mpanga	Kabuye I	Rural
Iburasirazuba	Kirehe	Mpanga	Nasho	Pilote	Rural
Iburasirazuba	Kirehe	Musaza	Gasarabwayi	Kanyosha	Rural
Iburasirazuba	Kirehe	Musaza	Mubuga	Runyinya	Rural
Iburasirazuba	Kirehe	Mushikiri	Bisagara	Isangano	Rural
Iburasirazuba	Kirehe	Mushikiri	Rugarama	Rutare	Rural
Iburasirazuba	Kirehe	Mushikiri	Rwayikona	Rwayikona	Rural
Iburasirazuba	Kirehe	Nasho	Ntaruka	Nyagasozi	Rural
Iburasirazuba	Kirehe	Nasho	Rugoma	Kabigembe	Rural
Iburasirazuba	Kirehe	Nyamugari	Kagasa	Nyabayama	Rural
Iburasirazuba	Kirehe	Nyamugari	Kiyanzi	Kabuye	Rural
Iburasirazuba	Kirehe	Nyamugari	Nyamugari	Rebero	Rural
Iburasirazuba	Kirehe	Nyarubuye	Nyabitare	Nyamugari	Rural
Iburasirazuba	Ngoma	Gashanda	Munega	Gakuto	Rural
Iburasirazuba	Ngoma	Jarama	Ihanika	Umuka	Rural
Iburasirazuba	Ngoma	Jarama	Kibimba	Ibabiri	Rural
Iburasirazuba	Ngoma	Karembo	Karaba	Kigobe	Rural
Iburasirazuba	Ngoma	Kazo	Birenga	Karisizo	Rural
Iburasirazuba	Ngoma	Kazo	Karama	Mpandu	Rural
Iburasirazuba	Ngoma	Kibungo	Cyasamakamba	Amarembo	Urban
Iburasirazuba	Ngoma	Kibungo	Gatonde	Nyagatovu	Rural
Iburasirazuba	Ngoma	Kibungo	Mahango	Karambi	Rural
Iburasirazuba	Ngoma	Mugesera	Mugatare	Rwamenyo	Rural
Iburasirazuba	Ngoma	Mugesera	Nyange	Nunga	Rural
Iburasirazuba	Ngoma	Murama	Mvumba	Mvumba	Rural
Iburasirazuba	Ngoma	Mutenderi	Karwema	Cyanamo	Rural
Iburasirazuba	Ngoma	Mutenderi	Muzingira	Gatonde	Rural
Iburasirazuba	Ngoma	Remera	Bugera	Kumukiza	Rural
Iburasirazuba	Ngoma	Remera	Ndekwe	Ruhuha	Rural
Iburasirazuba	Ngoma	Rukira	Buliba	Kabeza	Urban
Iburasirazuba	Ngoma	Rukira	Nyaruvumu	Gafunzo	Rural
Iburasirazuba	Ngoma	Rukumberi	Gituza	Mfune	Rural
Iburasirazuba	Ngoma	Rukumberi	Rubago	Nyagakizi	Rural
Iburasirazuba	Ngoma	Rukumberi	Rwintashya	Rwimpongo li	Rural
Iburasirazuba	Ngoma	Rurenge	Musya	Runazi	Rural
Iburasirazuba	Ngoma	Rurenge	Rwikubo	Akabakanda	Rural
Iburasirazuba	Ngoma	Sake	Gafunzo	Rwumba	Rural
Iburasirazuba	Ngoma	Sake	Rukoma	Isangano	Rural
Iburasirazuba	Ngoma	Zaza	Nyagatugunda	Kabonero	Rural
Iburasirazuba	Ngoma	Zaza	Ruhinga	Kagarama	Rural
Iburasirazuba	Bugesera	Gashora	Mwendo	Ruhanura	Rural
Iburasirazuba	Bugesera	Juru	Kabukuba	Gikana	Rural
Iburasirazuba	Bugesera	Juru	Musovu	Nyaruhuru	Rural
Iburasirazuba	Bugesera	Kamabuye	Burenge	Senga	Rural

Iburasirazuba	Bugesera	Mareba	Bushenyi	Gitega	Rural
Iburasirazuba	Bugesera	Mareba	Rango	Matinza	Rural
Iburasirazuba	Bugesera	Mayange	Kagenge	Biryogo	Rural
Iburasirazuba	Bugesera	Mayange	Kibirizi	Gahinga	Rural
Iburasirazuba	Bugesera	Musenyi	Gicaca	Kidudu	Rural
Iburasirazuba	Bugesera	Musenyi	Nyagihunika	Kiruhura	Rural
Iburasirazuba	Bugesera	Mwogo	Bitaba	Gisasa	Rural
Iburasirazuba	Bugesera	Mwogo	Rurenge	Gitaraga	Rural
Iburasirazuba	Bugesera	Ngeruka	Murama	Kagege	Rural
Iburasirazuba	Bugesera	Ngeruka	Nyakayenzi	Murambi	Rural
Iburasirazuba	Bugesera	Ntarama	Kanzenze	Cyeru	Rural
Iburasirazuba	Bugesera	Ntarama	Kibungo	Rusekera	Rural
Iburasirazuba	Bugesera	Nyamata	Kayumba	Nyiramatuntu	Rural
Iburasirazuba	Bugesera	Nyamata	Nyamatayumujyi	Gatare I	Urban
Iburasirazuba	Bugesera	Nyarugenge	Gihinga	Nyarubande	Rural
Iburasirazuba	Bugesera	Nyarugenge	Ngenda	Muyange	Rural
Iburasirazuba	Bugesera	Rilima	Karera	Rwimirama	Rural
Iburasirazuba	Bugesera	Rilima	Nyabagendwa	Mukoma	Rural
Iburasirazuba	Bugesera	Ruhuha	Gikundamvura	Rukurazo	Rural
Iburasirazuba	Bugesera	Rweru	Batima	Batima	Rural
Iburasirazuba	Bugesera	Rweru	Nemba	Kigina	Rural
Iburasirazuba	Bugesera	Shyara	Kabagugu	Kabagugu	Rural
Iburasirazuba	Bugesera	Shyara	Rutare	Shyara	Rural

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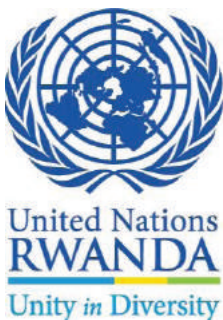
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**RWANDA RECONCILIATION
BAROMETER 2020**



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ABBREVIATIONS AND ACRONYMS

AERG	: Association des Etudiants Réscapés du Génocide
CNLG	: Commission Nationale de Lutte contre le Génocide
CRC	: Citizen Report Card
CSO	: Civil Society Organization
EA	: Enumeration Area
EICV	: Integrated Households Living Condition Survey
FARG	: Fond d'Assistance aux Réscapés du Génocide
FGDs	: Focus Group Discussions
GSC	: Governance Score Card
ICT	: Information, Communication and Technology
KII	: Key Informants Interview
MAJ	: Maison d'Accès à la Justice
MDGs	: Millennium Development Goals
MFIs	: Micro Finance Institutions
MINALOC	: Ministry of Local Government
MRND	: Mouvement Révolutionnaire National pour le Développement
NFPO	: National Forum of Political Organizations
NISR	: National Institute of Statistics of Rwanda
NURC	: National Unity and Reconciliation Commission
REB	: Rwanda Education Board
RGB	: Rwanda Governance Board
RMI	: Rwanda Management Institute
RRB	: Rwanda Reconciliation Barometer

EXECUTIVE SUMMARY

Background

This report is an assessment of the status of reconciliation in Rwanda, from the year 2016 to 2020. It seeks to assess how much efforts of the government, development partners, the civil society, the media, as well as those of private businesses have succeeded in bringing about unity and reconciliation among Rwandans since 1994. In 2010 the NURC undertook a national survey that formed the basis of the first national reconciliation barometer. A subsequent edition of the national reconciliation barometer was presented in 2015. The 2015 report highlighted the gains made since 2010, as well as challenges to reconciliation that needed special attention. Factors that hindered reconciliation as indicated in that report included ethnic-based stereotypes at 27.9%, lingering genocide ideology at 25.8%, and wounds resulting from past divisions and genocide not fully healed yet, at 4.6%.

The RRB2020 comes 26 years after the 1994 genocide against the Tutsi and in social science studies this would constitute a generation. Building from the findings of the RRB2015, the 2020 reconciliation barometer sought to achieve two objectives:

1. Indicate the current status of reconciliation in Rwanda, through citizens views and experiences;
2. Identify the reconciliation favorable factors and challenges, and suggest necessary recommendations for a way forward.

Methodology

Titled Rwanda Reconciliation Barometer 2020, the present research was carried out using a mixed-method approach, meaning both quantitative and qualitative methods. It was conducted in all 416 sectors of the country, where 9720 private households and 2880 respondents in institutional households were selected to participate in the research findings. In total, the study involved 12,600 households selected through probability sampling techniques for quantitative data collection. To select participants for qualitative data collection, the research used snowball sampling and purposive sampling techniques. Through these techniques, a number of Districts and institutions, as well as some key individuals were selected.

To analyze the data, the research was inspired by six pillars that the NURC set in assessing the status of reconciliation in Rwanda. Some aspects and new variables were added to adapt the indicators to the current context.

Results

The following table presents the summary of quantitative results per pillars, showing scores of each indicator, the average percentage of each pillar, and the average percentage of the status of reconciliation at the national level.

Table 1.The current status of reconciliation in Rwanda

Pillars	Indicators	Findings (%) in 2015	Findings (%) in 2020	Average (%) in 2020
1. Understanding the past, the present and envisioning the future of Rwanda	Understanding of facts	91.7	95.8	94.6
	History and how it is shared	93.5	92.8	
	Ownership of reconciliation	91.1	95.1	
	Envisioning the future	91.2	94.8	
2. Citizenship, identity and responsibility	National identity	95.6	99.4	98.6
	Individual proudness of a shared identity	97.3	98.2	
	Shared values and vision	96.6	99	
	Commitment to national identity	97.4	99.2	
	Critical thinking ¹		97	
3. Political culture and Governance	The role of institutions	89.7	93.8	90.6
	Leaders' performance	95.4	94.8	
	Citizens' empowerment and participation in governance	89.0	83.1	
4. Security and wellbeing	National security and reconciliation	96.8	92.8	94.3
	Personal security and reconciliation	95.4	96.9	
	Economic security and rights to properties	88.2	95.2	
	Fair distribution of infrastructure	82.7	92.4	
5. Justice, fairness and rights	Truth about the past and punishing genocide and related crimes	94.4	98.3	93.1
	Compensation of properties looted or destroyed during the genocide	88.2	91.4	
	Apology and forgiveness	93.7	95.8	
	Individual healing	88.6	86.7	
	Fairness and respect of basic human rights	89.5	93.4	
6. Social cohesion	Trust among Rwandans	95.1	95.6	97.1
	Tolerance and interactions among Rwandans	96.1	96.9	
	Solidarity among Rwandans	96.8	98.2	
	Conviviality and friendship among Rwandans	96.4	97.8	
AVERAGE		92.5	94.7	
Factors/Mechanisms promoting reconciliation in Rwanda		98.7	98.3	

As displayed in Table 1, almost all the pillars and indicators have seen the status of reconciliation progress between 2016 and 2020, except for certain aspects that regressed.

¹ It should be noted that indicators and elements that constitute them continued being improved along the years. Therefore, for variables and elements that were changed completely or added later, only existing results are presented.

The indicators that saw some regression in comparison to the assessment of 2015 include the way history is understood and shared that went from 93.8% in 2015 to score 92.8% in 2020. The qualitative data analysis relates this regression to sensitivity to what participants call “inyigisho zo ku mashyiga” or the teaching of ethnic hatred done by some parents. This is associated with the lingering genocide ideology and related offenses, and is seen in the fact that more than 9.8% of Rwandans who participated in this assessment said that the family remains the main place where history of hatred and division is taught today, while 8.6% argued that there were some Rwandans who continued to inculcate genocide ideology among others.

Where as this is a rationale for not relenting but putting more efforts in unity and reconciliation programs, such cases should be understood in the context of the long journey for reconciliation, rather than a weakness that undermine the validity and reliability of the scores.

The pillar of political culture and governance in the lenses of reconciliation saw two indicators whose 2020 scores regressed in comparison with those of 2015. These are views regarding leaders' performance in relation to reconciliation that went from 95.4% in 2015 to 94.8% in 2020, and views regarding citizens' empowerment and participation in governance that went from 89% in 2015 to 83.1% in 2020. It should be noted that 93.8% of Rwandans showed that they appreciated the role of institutions, and saw that these institutions were all working to promote reconciliation. However, qualitative data analysis show that Rwandans disapprove certain leaders' tendency to disregard problems of citizens, failing to provide them with needed services. Some respondents see such characters of some local leaders as a factor that hinders reconciliation. Regarding citizens' empowerment and participation in governance, qualitative data show a mixed image. Indeed, respondents show that citizens have now understood their capacity to hold leaders accountable, but also consider that leaders have not reached the intended level of valuing the population's ideas in decision-making.

Under the pillar of security and wellbeing, the indicator of national security and reconciliation regressed from 96.8% in 2015 to 92.8% in 2020. According to qualitative data, this is highly associated with recent events of insecurities and propaganda of imminent wars through social media. But scores of other indicators like personal security, economic security and appreciation of infrastructure distribution have considerably increased.

The indicator of individual healing under the pillar of justice, fairness and rights went down from 88.6% in 2015 to 86.7% in 2020, results that are reflected also in the qualitative data where respondents show that more efforts are still needed to assist various categories of the population in the healing process. They demonstrate that, while the tendency has been to associate trauma with only genocide survivors, there are other categories of the Rwandan society, such as former genocide convicts, children whose parents and spouses whose partners committed genocide, who live with mental problems caused by the genocide.

While table 1 has displayed the findings of Rwanda Reconciliation Barometer 2020 in comparison to 2015, it should be noted that NURC commissioned similar studies, not only in 2015 but also in 2010 as well. The following table presents a comparison of average percentages for all the six pillars between the RRB 2010, the RRB 2015 and the RRB 2020.

Table 2.Comparison between the RRB 2010, the RRB 2015, and the RRB 2020

	RRB 2010	RRB 2015	RRB 2020
1. Understanding the past, the present and envisioning the future of Rwanda	81.7	91.8	94.6
2. Citizenship, identity and responsibility	95.2	96.7	98.6
3. Political culture and Governance	77.8	88.4	90.6
4. Security and wellbeing	74.7	90.7	94.3
5. Justice, fairness and rights	77.2	91.4	93.1
6. Social cohesion	87.3	96.1	97.1
AVERAGE	82.3	92.5	94.7
Factors/mechanisms promoting reconciliation	—	98.7	98.3

Table 2 above is evidence of the progress that Rwanda has continued to make in terms of reconciliation. Indeed, figures clearly show that percentages of all indicators have increased in all assessments since the year 2010 to the present assessment of 2020. It should also be noted that, apart from seeking to evaluate the status of reconciliation in Rwanda in 2020, the research sought to identify and assess factors Rwandans believe contribute to the promotion of reconciliation. These factors were assessed through assessing citizens' opinions regarding the role various mechanisms and institutions play in promoting reconciliation, even if their primary mission might not be unity and reconciliation as such. This was based on the fact that unity and reconciliation in Rwanda is viewed as a cross cutting issue for which every individual person/institution/organization is responsible. Results, as presented in figure 107, show that Rwandans appreciate the role that various mechanisms play in promoting reconciliation, as all scores are beyond 90% with an observable high increase since 2015.

Moreover, apart from factors believed to contribute to promoting reconciliation, respondents were also asked to provide factors they saw as hindering the process of reconciliation. For easy analysis, the factors have been associated with various themes, as summarized in the following table:

Table 3.Factors hindering reconciliation

Factors	Findings (%) 2010	Findings (%) 2015	Findings (%) 2020
Rwandans who still sow genocide ideology and divisive politics	31.5	25.8	8.6
Ethnic and other divisive stereotypes	30.5	27.9	1.8
Unhealed wounds caused by the genocide and divisive politics	11.6	4.6	26.9

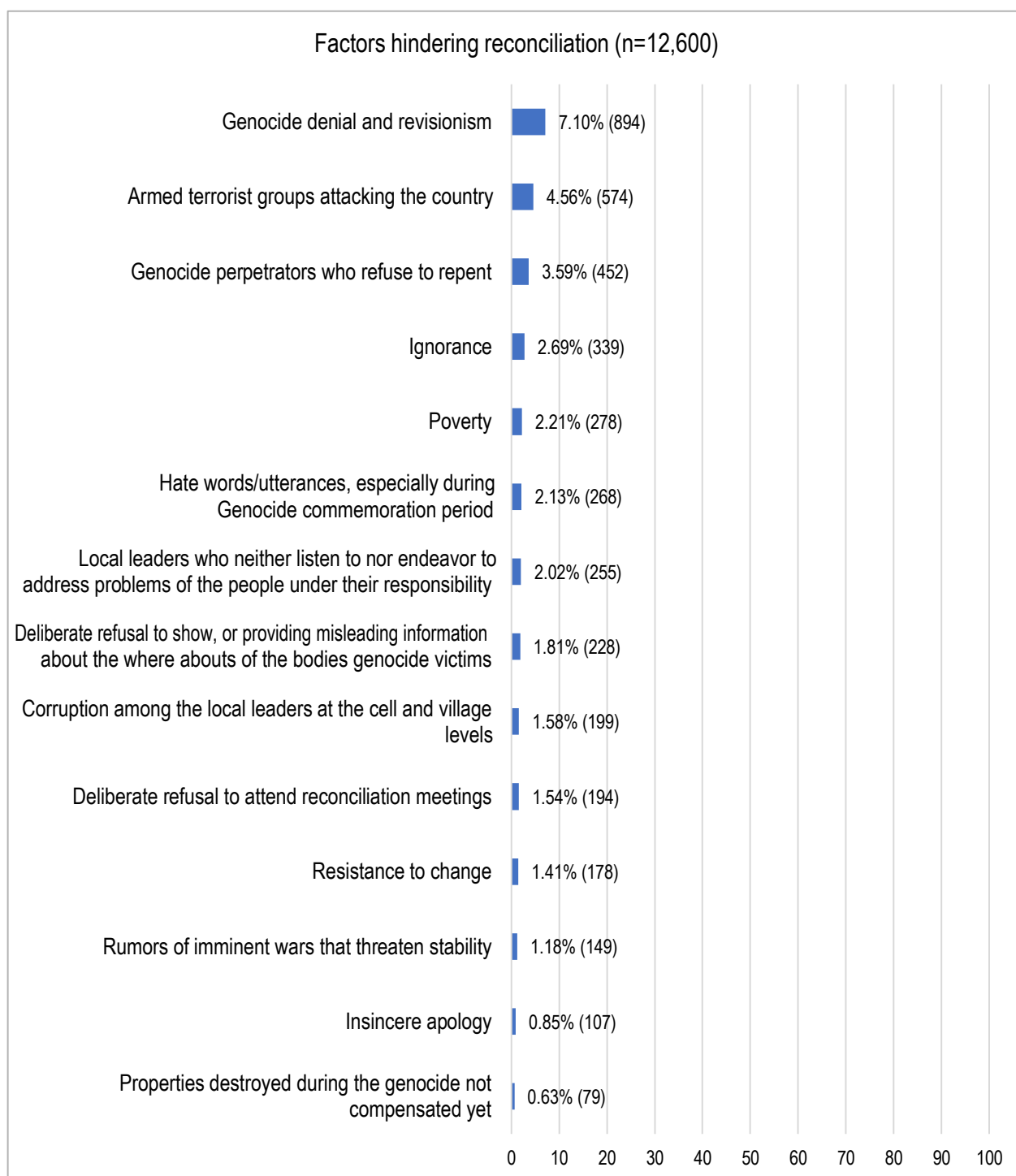
As table 3 displays, there are factors that were seen as hindering reconciliation in the 2010 and 2015 assessments. In spite of obvious results in addressing these challenges, the 2020 assessment shows that the same factors are still viewed as inhibiting the process of reconciliation, although at lower percentages comparing to past reports. Indeed, table 3 shows that efforts put in place to address dissemination of genocide ideology and divisive politics, as well as ethnic-based stereotypes bore fruits. For example, the variable that assessed whether there were Rwandans who still sow genocide ideology and divisive politics went down from 31.5% in 2010, to 25.8% in 2015, and to 8.6% in 2020. This big achievement is seen as a result of efforts to discourage the culture of impunity, and the enactment of laws to punish genocide ideology and other related crimes.

In 2020, the assessment did not examine the question of whether there are still Rwandans who view themselves and others through ethnic lenses, but a quite similar question is asked under the pillar of citizenship, identity and responsibility. Here, respondents reflected on whether Rwandans view themselves as Rwandans first, meaning that they have gone beyond tendencies to be attached to small identities. Findings on this question show that the percentage of Rwandans who view themselves as Rwandans first before anything else has increased from 95.6% in 2015 to 98.2% in 2020, meaning that those who did not agree with that statement were 1.8% of the respondents.

The smaller percentage of 2020 (1.8) on this statement should not be seen as a result of a miracle, but as evidence that Rwandans have no issues regarding citizenship and shared identity of Rwandans. What this means broadly is that Rwandans are not considering that ethnicity would be instrumentalized to hinder reconciliation as it used to be. As qualitative data have demonstrated, the fact of not seeing ethnicity as a threat to reconciliation is highly a result of the choice to base politics on ideology rather than ethnicity, as well as the policy of unity and reconciliation.

Apart from the three factors displayed in table 3, the RRB 2020 identified other factors Rwandans believe hinder efforts of reconciliation in the country, as portrayed in the following figure.

Figure 1.Other factors hindering reconciliation



Factors displayed in Figure 1 are also believed to hinder reconciliation. As the table displays, Rwandans are mainly worried about genocide denial and revisionism, because this factor was repeated 894 times, which gives the score of 7.10%. In the same line there is also hate words or utterances, especially during the commemoration period, deliberate refusal or providing misleading information about the whereabouts of the bodies of genocide victims, etc.

Another factor that seems to raise concern among Rwandans is the fact that some groups have resorted to using violent means against the country. This culture of violence is also seen in individuals who openly or covertly resist to initiatives put in place to rebuild the country after the Genocide against the Tutsi. Figure 1 provides other factors, such as local

leaders who fail to address problems of the people, people convicted for genocide crimes who refuse to repent, insincere apology, etc., that, similar to those already discussed, are as deterring the process of reconciliation.

Recommendations

On the basis of the challenges and other results, participants formulated a number of recommendations. First of all, understanding that reconciliation remains a journey in progress is fundamental. On this journey, individual citizens can not be at the same pace, but the government or the leadership remains a key player in creating, providing, and maintaining national reconciliation, which is a safe environment for individual reconciliation to occur. It is therefore crucial to continuously be aware and reinforce existing factors believed to make reconciliation possible, like Ndi Umunyarwanda, but also devise new measures that help to address factors seen as inhibiting the process of reconciliation.

1. INTRODUCTION

This report presents the assessment of the status of reconciliation in Rwanda, from the year 2016 to 2020, which justifies the title “Rwanda Reconciliation Barometer 2020”. Carried out in all Districts of Rwanda, this report is a response to the need to examine how Rwandans appraise the standing of reconciliation in the stated period.

The introductory section presents the background of the research, a brief rationale for reconciliation in Rwanda, an overview of reconciliation efforts the government of Rwanda has put in place since 1994, a rationale for the Rwanda Reconciliation Barometer 2020, and finally, objectives and questions the present report has addressed.

1.1. Background

As a united and sovereign country, Rwanda exists long before colonization. Indeed, in the pre-colonial period, all Rwandans loved their country, felt that they shared the Rwandan nationality, and did not identify themselves as Hutus, Twas or Tutsis, because they had their own clans which contained Tutsis, Twas and Hutus (Rutembesa, 2003). Being in Rwanda in the 1930s, the French specialist in history, Louis de Lacger, was astonished by the way Rwandans of the 1930s were characterized by the feeling that they shared the same country and really loved it (patriotism). Here is how he characterized Rwanda:

The indigenous of this country (Rwanda) have the feeling of forming one people, the Banyarwanda, which gives the name to this territory. This feeling is the same as the one noticed in civilized people who are attached to their land, to their family, to their District, and most importantly to their entire territory obeying to a same prince (de Lacger, 1939).

For the above writer, an element that was at the origin of that patriotism was the existence of one single language, Ikinyarwanda, which is, up to now, spoken by all Rwandans all over the country.

However, the advent of colonization in 1885 did not only destroy the unity of Rwandans but also it instituted division and favoritism as political ideologies. Indeed, with their divide-and-rule system, colonizers, especially the Belgians, instrumentalized ethnicity in Rwanda (NURC, 2004 or 2006). In this instrumentalization of ethnicity, the understanding of Hutu, Twa, and Tutsi as social classes that shared the same citizenship (De Lacger, 1939) got changed into ethnicity (Harroy, 1984). In the same line of thinking, De Heusch (1995) observed, the construction of Tutsi, Hutu and Twa as different ethnic groups was the ideologues of colonizers who presented it in this fallacious way. It is in this period where new theories such as that of settlements of separating Rwandans were developed. One example of these theories is the one that traced “Abatutsi” to be the late comers in Rwanda who migrated from Ethiopia, which made them foreigners unlike the ‘indigenous’ Hutus and the Twas. This fallacious definition is one of the causes of recurring killings that took place after the so-called Hutu Revolution of 1959 (Louis de Lacger, 1939; Luc de Heusch, 1995).

While Rwanda gained independence in 1962, successive governments failed to unite Rwandans. Instead, the First and Second Republics promoted divisions along ethnic lines, excluding one component of the population from all kinds of social, economic and political rights. Right from the Belgian colonial era, where identities were ethnicized by the introduction of identity cards bearing one's ethnic 'identity,' the issue of identity became a political tool to be used whenever politicians believed it was politically convenient to do so (NURC, 2017). Such divisive politics resulted into killings and expulsion of a group of Rwandans in 1959, 1963, 1973, etc. In 1994 over a million Tutsi got massacred by their fellow Rwandans in what the UN (UN decision A/72/L.31)⁷ has qualified as the Genocide against the Tutsi in Rwanda.

It was in July 1994, after stopping the genocide against the Tutsi in the country, that the RPF led the establishment of Government of National Unity in accordance with the Arusha Peace Agreement. It is therefore justified to argue that the period before, during and after the genocide left Rwanda a divided nation. In these circumstances, the post-genocide era presented the country with an immediate imperative of the Government of National Unity and its stakeholders to put in place measures to unite and reconcile the people. Before discussing in details measures put in place to enhance unity and reconciliation, the section below presents a brief rationale for why Rwanda needed reconciliation.

1.2. Reconciliation in Rwanda: the unique option for post-genocide reconstruction

The most important and enduring puzzle for social scientists is explaining sociality and how it is maintained. How do groups of individual actors maintain social order despite competition and conflict among themselves? Galtung, J. succinctly captured the enigma as he observed: "The fact that we are around testifies to a lot of conflict resolution capacity. And reconstruction. And reconciliation. How come (Long & Brecke, 2003: 1)?" Indeed, formal and informal observations of many levels of social organization acknowledge the tension between aggressive pursuit of self-interest and societal harmony (ibid.). Many of these observations also point to the importance of reconciliation- mutually conciliatory accommodation between former antagonists- as one process integral to mitigating future violence and maintaining societal relationships after violent conflict.

Violent conflicts often pit one person or group of persons who believe their goals are incompatible that they cannot find peaceful solutions to their differences. Generally, societies affected by violence are already divided, and the violence leaves them deeply divided with multiple questions to address for reconstruction. Studies highlight difficulties post-conflict societies face, such as immediate challenges of humanitarian support and post-conflict reconstruction of the social, economic and political infrastructure destroyed during the period of violence (Themnér & Utas, 2016).

⁷This decision corrects mistakes that existed in resolution A/RES/58/234 where it was not clarified that the Tutsi constituted the group targeted for extermination.

Another challenging legacy of violent conflicts is the need for reconciliation, in other words the restoration of pre-violence relations between the persons or groups. Post-conflict societies have sought to address the issue of reconciliation through a variety of methods, including setting up truth and reconciliation commissions (Hirsch et al., 2012), truth and justice commissions, and many others.

Similar to other post-violence societies, Rwanda also chose its path for reconciliation. But this was far from being an easy journey, given that the country was left with traumatized survivors, numerous orphans and widows, thousands of handicapped people, and a generally traumatized and vulnerable population (NURC, 2014). The State and its institutions, particularly the Army and the Police, having participated in the genocide, had lost credibility among the people, which made it difficult to restore trust in the State and Government institutions. Therefore, the overall challenge remained centered on how to unite and reconcile a country, not only devastated by serious human rights abuses, but also inhabited by wounded and traumatized people.

Despite this deep darkness the country was facing, reconciliation was identified as the unique option, the sole pathway towards national reconstruction. Indeed, the Arusha Peace Agreement had already portrayed unity and reconciliation as a necessary process for the stability and development of the country. In that agreement, the then Government of Rwanda and the RPF considered unity and reconciliation as an imperative prerequisite for the re-establishment of democracy, peace and tranquility, the rule of law, national cohesion, and a holistic development (NURC, 2010). Having discussed the necessity for reconciliation in Rwanda after the genocide against the Tutsi, the following section highlights the major mechanisms the Government of National Unity put in place to execute its vision of reconciling the Nation.

1.3. Unity and Reconciliation Efforts since 1994

Since 1994, the Government of Rwanda, working with partners and its citizens, has undertaken significant efforts to reconcile and unite the people of Rwanda following decades of divisive politics and policies. As stated in the previous section, the first step towards rebuilding the nation and fostering national unity and cohesion was made during the Arusha Peace Agreement in which it was agreed to form a transitional government of national unity in which all parties were invited and included. When this failed, a Government of National Unity was formed in 1994, and it continued with the work of bringing Rwandans together. As in other post-conflict societies, Rwanda's national reconciliation process started with the peace process (the agreements), followed by putting in place policies, laws and institutions to promote the reconciliation process.

In 1999, the government set up a formal process and structure for advancing national unity and reconciliation by establishing the National Unity and Reconciliation Commission. The mandate of the NURC was and remains to promote national activities related to reconciling and uniting Rwandans by promoting a re-defined "Rwandan identity and building a shared sense of Rwandanness" (NURC, 2014).

The functions of the National Unity and Reconciliation Commission include:

- (i) Preparing and coordinating the National program for the promotion of national unity and reconciliation,

- (ii) Putting in place and developing ways and means to restore and consolidate unity and reconciliation among Rwandans,
- (iii) Educating and mobilizing the population on matters relating to national unity and reconciliation

It is clear that promoting national unity and reconciliation remains the core function of the commission since its founding.

Another challenge the Government of National Unity had to address was to prosecute thousands of cases arising out of the genocide. This was practically impossible under the formal court system. The introduction of the Gacaca courts in 2001, a tradition justice system where “survivors, witnesses and alleged perpetrators converge under the supervision of lay judges to determine the truth and justice about the genocide” (Chakravarty, 2006:132) was able to expedite the process of justice. However, Gacaca courts also played a role in uniting and reconciling Rwandans through promoting truth telling, confession and forgiveness. Justice was served while also promoting reconciliation.

The government continued to promote national unity and reconciliation through different measures. These include, but are not limited to,⁸ the promulgation, in May 2003, of the Constitution⁹ through a referendum, and the decentralization of power and authority to bring services closer to the people. The measures also include the holding of regular elections as stipulated in the Constitution, the setting up of the National Itorero Commission, the introduction of the Ndi Umunyarwanda and the issuance of a national identity card that, for the first time since 1943, does not indicate any ethnic category of the holder.

As an institution tasked with planning and coordinating national efforts of unity and reconciliation, the NURC has been conducting research – titled Rwanda Reconciliation Barometer – to understand and assess the status of reconciliation in the Rwandan society.

1.4. The status of reconciliation: 2016-2020

Since its establishment, the NURC has been conducting research on various aspects of unity and reconciliations in the post-genocide Rwanda. In 2010 the Commission undertook a national survey that formed the basis of the first national reconciliation barometer. In 2015, the NURC carried out the second edition of the RRB. This assessment highlighted the gains made since 2010 as well as factors that hindered the reconciliation process. The Barometer showed that those factors included, among others, ethnic-based stereotypes at 27.9%, lingering genocide ideology at 25.8%, and wounds resulting from past divisions and genocide not fully healed yet, at 4.6%.

Following various recommendations, government institutions and their partners put in place and continued to implement different programs aimed at addressing the challenges to reconciliation and improve living conditions of Rwandans. It is now 5 years after the 2015 RRB was published, which gives a better opportunity for conducting another 5-year-assessment¹⁰ of reconciliation in Rwanda. Therefore, building from the

⁸Sentama (2014) gives more details about mechanisms Rwanda put in place to boost reconciliation.

⁹ Article 178 of the 2003 Constitution gives a mandate to the NURC whose functions include planning and coordinating programs meant for promoting unity and reconciliation

¹⁰The NURC commissions and assessment of the status of reconciliation, termed Rwanda Reconciliation Barometer, every five years.

results of Rwanda Reconciliation Barometer 2010 and 2015, the present inception report is about Rwanda Reconciliation Barometer 2020.

The 2020 Unity and Reconciliation Barometer comes 26 years after the 1994 genocide against the Tutsi, and in social science studies this would constitute a generation. This means that people born after 1994 have now reached adulthood. It would be important to determine what this generation knows about unity and reconciliation, and what their thoughts about the future of the country are.

Second, the National Strategy for Transformation, which is the flagship government program for the 7 years ending in 2024, has got, as one of its key priority areas, the promotion of national unity and reconciliation. Rwanda has also completed its UN Millennium Development Goals (MDGs) assessment and embarked on the attainment of the Sustainable Development Goals (SDGs) by 2030. Moreover, there have been various activities that have threatened the security of Rwanda, such as soaring relations with Uganda and Burundi, and killings of civilians by armed groups from neighboring countries.

These events and many others that have happened at the national, regional and international levels have had impacts on various angles of life in Rwanda. Indeed, there is no doubt that these events impinge upon the relationship between people, and on community and social cohesion. It is therefore important to gauge whether the unity of Rwandans has continued to be strong through the last five years and if that has been the case, to establish what has made that possible by identifying the supporting/favorable factors. Should it be found to have faltered, the study should highlight the factors that weaken or inhibit national unity and reconciliation.

1.5. Questions and objectives

Before elaborating on the objectives RRB 2020, it is important to remind that unity and reconciliation in Rwanda is seen as a “responsibility of every Rwandan and every institution.” It is viewed as “the only option for peace that Rwanda chose to undertake after the discriminatory and divisive politics that plunged the country into wars and the Genocide against the Tutsi” (NURC, 2007). This justifies the purpose of RRB 2020 to assess the status of reconciliation in Rwanda by analyzing views of citizens regarding unity and reconciliation. Therefore, building from the findings of RRB 2015, the 2020 reconciliation barometer sought to achieve two objectives:

1. Indicate the current status of reconciliation in Rwanda, through citizens views and experiences;
2. Identify the reconciliation favorable factors and challenges, and suggest necessary recommendations for a way forward.

2. THEORETICAL AND CONCEPTUAL PERSPECTIVES

This chapter presents key concepts that guided the analysis of findings. It presents the frame under which reconciliation should be understood through theoretical perspectives on one side, and conceptual framework on another one. Prior to that, the chapter describes the perspectives under which reconciliation should be understood in this report.

2.1. Reconciliation: an overview

Despite its increasingly common usage in a range of diverse contexts, there is lack of common understanding about the definition of reconciliation. Reconciliation remains a complex and context-dependent concept (Evaldsson, 2007). To add to the complexity is the fact that this concept is defined, both as a goal – something to achieve – and a process – a means by which to achieve that goal, which raises the controversy as the two ideas get always confused. According to Kumar (1999), reconciliation is a process of bringing together again individuals in post-war, post-genocide societies, or people who have been subjected to social exclusion. It refers to efforts of bringing together communities and societies that experienced violent conflicts by establishing new conditions for coexistence, social healing, overcoming fear and mistrust at different levels of these communities (Kronendorfer, 2018).

Reconciliation is also seen as a different approach of thinking about the needs of communities in which people have experienced acts of mass violence and abuse of human rights to restore their mutual trust and cooperation. It complements retributive justice that emphasizes on the idea of punishment of perpetrators to hold them accountable about their unhuman acts. Supporters of reconciliation put emphasis on the fact that reconciliation is dynamic whereby former adversaries move slowly in building new relationships, hence paving ground to building new community or society.

Reconciliation may be seen as the process of restoring a peaceful coexistence between one person or group of persons and another and that it is desirable to restore or even reconstitute a more viable coexistence perhaps even more constructive and productive than the pre-conflict state of social relations. The implicit assumptions are that there was a relationship before and after conflict which was damaged at some point. Reconciliation, as a construct, is complex and it is understood to mean both a process and an end in itself (IDEA, 2003). Moreover, reconciliation occurs in different contexts and at different levels allowing for a broader understanding and conversation among researchers, academicians, policy makers and ordinary citizens to engage richly on the subject matter of reconciliation. As a process, reconciliation is a long term, deep and broad process “through which a society moves from a divided past to a shared future” (ibid. p.13).

Reconciliation, therefore, is about dealing with the issues that divided a society in a sustainable manner in order to build a more desirable future. It is in this regard that reconciliation encompasses aspects of truth, justice, tolerance, governance, human rights, rule of law among others. Reconciliation has also been conceptualized in different models. The first model of reconciliation is concerned with what is called Intrapersonal reconciliation-the process by which individuals who suffered from, or conducted violence, need to reconcile with themselves. It is often referred to as trauma ‘healing’ (Stovel, 2006).

The second model of reconciliation is called interpersonal reconciliation, sometimes also called thick reconciliation, associated with a religious paradigm-with individuals as units of analysis. It is concerned with the reparation of relationships between victims and those who harmed them or their loved ones (ibid.). Here reconciliation happens to individuals, usually between two (a group of) people (survivor and former genocide convicts), but also sometimes with an individual themselves. The interpersonal understanding of reconciliation is characterized by "a shared comprehensive vision, mutual healing and restoration, and mutual forgiveness". Its elements also include "confession, sacrifice, and redemption" (Borer,2006). Although this model varies according to individual emphasis, certain concepts are strongly identified with it, including healing, apology, forgiveness, confession, and remorse.

In this model, individual reconciliation can foster sustainable peace if and when the following core elements, as outlined by Assefa(2008), are taken into consideration: (a) honest acknowledgment of the harm/injury each party has inflicted on the other; (b) sincere regrets and remorse for the injury done;(c) readiness to apologize for one's role in inflicting the injury; (d) Readiness of the conflicting parties to 'let go' of the anger and bitterness caused by the conflict and the injury,(e) commitment by the offender not to repeat the injury; (f) sincere effort to redress past grievances that caused the conflict and compensate the damage caused to the extent possible; and (g) entering into a new mutually enriching relationship.

The third model of reconciliation can be described as political reconciliation, often referred to as 'National Reconciliation', and also called thin reconciliation, associated with a national or political paradigm with socio-political institutions and processes, as units of analysis. Some also talk of National Unity and Reconciliation (Borer, 2006).

This approach to reconciliation, unlike the second (thick reconciliation), assumes that former enemies are unlikely to agree with each other or even to get along very well. In this regard, one important aspect of national reconciliation is 'the development of a political culture that is respectful of the human rights of all people'. As Borer (op cit.) stresses, the emphasis of national reconciliation is that "the state should strive to build legitimate and representative state institutions that respect fundamental human rights" and in which it is the state's responsibility to "create a culture of rights based up on an inclusive and democratic notion of citizenship." In sum, the national reconciliation model of reconciliation is most closely associated with the following terms: tolerance, rule of law (justice), democracy, human rights culture, conflict resolution, transparency, and public debate.

The fourth model of reconciliation is an Alternative Model: Reconciliation as Forgiveness. An alternative approach asserts what we call the forgiveness hypothesis: reconciliation is part of a process of forgiveness, transforming certain emotions (moving from anger to affinity) and transcending certain beliefs about oneself and the other, which opens the possibility of new, beneficial relations. It begins by observing that reconciliation is a ubiquitous mechanism for solving the enduring problem of sociality. It then builds a model or explanation for this patterned behavior based on an evolutionary theory of the mind that assumes the mind has evolved to solve specific, recurring problems such as how to maintain social relations through integration of emotion and reason.

Specifically, the general forgiveness hypothesis suggests the following: an adaptive problem that humans and our ancestors encountered for several million years (since they first lived in groups) is the problem of sociality, how to restore social order and the benefits of affiliation despite inevitable conflicts and injuries. In response, the often-witnessed and variously documented ability to forgive and the process of reconciliation are, hypothetically, modern manifestations of a functionally specialized, emotionally assisted, human problem-solving capability that we possess to explicate ourselves from this recurrent dilemma. Without such a mechanism, Hannah, A. (1989) supposed, "Our capacity to act would, as it were, be confined to one single deed [conflict] from which we could never recover; we would remain the victims of its consequences forever, not unlike the sorcerer's apprentice who lacked the magic formula to break the spell"

The previously discussed models on reconciliation make it clear that reconciliation is a complex concept that creates ambiguities owing to its diverse dimensions.

2.2. Reconciliation: the Rwandan perspective

A number of studies have been undertaken to understand the process of reconciliation in the aftermath of violence and atrocities, such as the Holocaust (Longerich, 2010), the racism of Apartheid systems in South Africa (François du Bois and Antje du Bois-Pedain, 2009), the Genocide against the Tutsi in Rwanda (NURC, 2014); religious conflicts in North Ireland (Brewer & Higgins, 1998), and the political oppression perpetrated by non-Indigenous Australians against Aboriginal and Torres Strait Islander Australians in Australia (Gunstone, 2007), among others.

The term reconciliation remains a contested one both as a process and as a goal (Skaar, 2013), but one could argue that each process of reconciliation has been adapted to the context of the country and circumstances surrounding the type of violence the countries have experienced. Indeed, theorists try to understand what the theory or theories are saying and then offer a critique of the theory's features. In light of such discussions, other scholars and practitioners adapt the theories to their own needs and realities in the context of their own cultures and situations. In the same vein, Becker & Luckman stressed: "humanism states that the development of social reality is rooted in the human consciousness; especially, a consciousness of the precariousness and non-finality of all social arrangements and occurrences. As normative beings, people create their own social reality, including their own norms and values. Observations therefore can never be value free. People sharing the same social reality form their own community, which cannot be analyzed according to a neutral universal methodology, but only by their own contextually bound social reality through a dialogical process-consciousness."

Rwanda's conceptualisation of reconciliation bends toward key pillars based on different values that may lead to successful reconciliation process. In the post-genocide Rwanda, reconciliation is conceptualized as an effort to redefine the Rwandan identity and build a shared sense of Rwandanness (NURC, 2010). As stipulated in the national policy on reconciliation, Rwandans have adopted a contextualized conceptualization of reconciliation as follows:

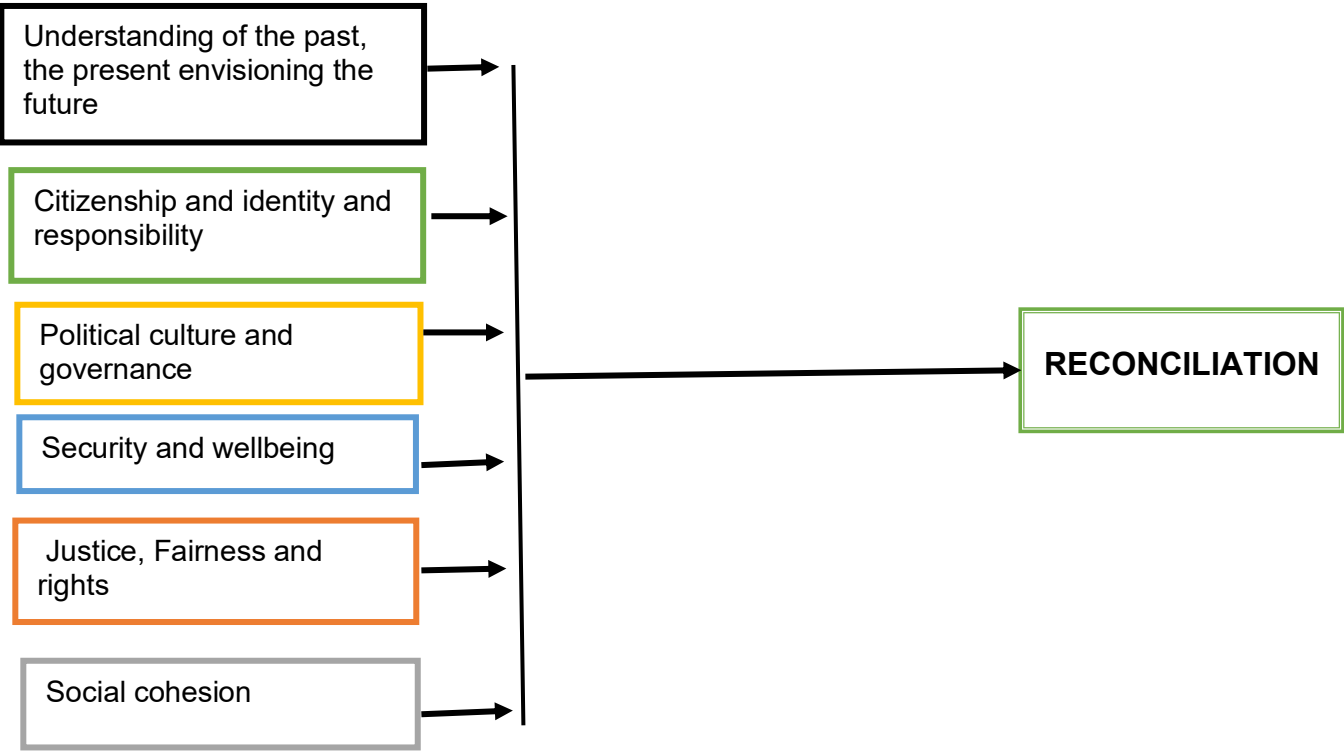
Reconciliation is a consensus practice of citizens who have common nationality, who share the same culture and have equal rights; citizens characterized by trust, tolerance, mutual respect, equality, complementary roles/interdependence, truth, and healing of one another's wounds inflicted by our history, with the objectives of laying a foundation for sustainable development (ibid.).

The above definition clarifies what Rwandans value in regard to their journey towards reconciliation. In summary, the definition brings to light values that have appeared in every assessment of reconciliation in Rwanda, be it the one of 2010 and that of 2015, and which also is characteristic of the RRB 2020. These are, among others, common nationality, equal rights cultural respect, truth and healing, trust, tolerance and complementarity. The following section puts these values under six variables, each with related indicators that have inspired the analysis of empirical data on the status of reconciliation in Rwanda, between 2016 and 2020.

2.3. Conceptual framework of reconciliation in Rwanda

Both the 2010 and 2015 barometers identified and used 6 key thematic indicators to assess the degree of reconciliation and national unity namely (1) understanding the past, present and envisioning the future, (2) citizenship and identity, (3) political culture, (4) security and wellbeing, (5) justice, fairness and rights, and (6) social cohesion. Below is a discussion of each pillar and the associated indicators, as well as reasons why all the variables matter for RRB 2020. The discussion takes into consideration other existing sources of information to assess their scope and relevance for this study. The following figure displays the pillars, their linkage with the Ndi Umunyarwanda, and how all of them are analyzed to understand the status of reconciliation in Rwanda.

Figure 2.Conceptual framework



The above diagram shows the framework within which the national reconciliation process in Rwanda is situated. As discussed in the section below, the Rwanda reconciliation framework is situated within the context of a history full of divisionism, nepotism, and genocide. Each of the six pillars has a number of variables that contribute to national reconciliation. The cumulative effect of the interaction among the indicators together with the prevailing policy environment create the right conditions that drive reconciliation among the people.

The following sub-sections provide detailed presentations and discussions of the pillars, indicators, their associated variables, and the rationale for each indicator as far as RRB 2020 is concerned.

2.3.1. Understanding the past, present and envisioning the future

As it has already been indicated, before colonization Rwandans felt united sharing the territory of Rwanda and the benefits it could provide. Colonizers used social classes to which all Rwandans adhered, which resulted into the instrumentalization of ethnicity in the country. In fact, the existence of clans as sociopolitical organizations was not unique to Rwanda. Indeed, this was a common reality among communities in the Great Lakes Region known as the inter-lacustrine region of East Africa.

Attempts have been made to provide an accurate historical record of the evolution of Rwanda as a nation. Today, people are gradually becoming aware of the way historical accounts have been twisted. The 2015 Rwanda Reconciliation Barometer, for example, shows that the pillar of understanding of facts' was highly rated at 91.7%. This means that the Rwandan public are able to establish and interrogate historical accounts, not simply by absorbing any account presented to them without questioning its veracity and source. Although Rwanda's historical past, like that of most other nations, remains a matter of interpretation by individuals who access it, there are certain aspects of it that are clearly known. To try and distort these for purposes of political mileage and expediency is not only disingenuous but also dangerous, and it is this sort of intellectual dishonesty that led to catastrophe and mass murder of Tutsis since the 1950 up until the genocide of 1994.

The way history is taught in schools to children and presented to the general public in different discourses by leaders and experts has been part of the problem. The presentation of historical events as incontestable rock-solid truths without a caveat on some of the areas of history and without providing the various perspectives to the readers is tantamount to intellectual dishonesty on the part of the teacher. History used to be taught to emphasize differences and divisions and the nature of relationships between the different groups that existed was presented only as one of dominance and servitude and never one of mutual peaceful coexistence. No attempt was made to provide context under which all this happened and how the relationship evolved over time. Public discourses, poems and other historical experiences were clothed only in terms of differences among the people making the historical account extremely toxic. Little wonder that even under the slightest of circumstances, it was possible for murder to happen.

Fortunately, the RRB 2015 indicated that there has been a deliberate attempt to change the way history is taught and presented in schools and in public discourses. This indicator 'history teaching' scored 93.5%. Although these scores appear to be high, there is still room to determine if the public is totally convinced that history is properly taught and presented in public discourses. Furthermore, apart from looking at how history is taught, there is also need to assess how history, especially what historical content, is talked about in families. This is due to the fact that there have been reports that divisive tendencies, particularly based on negative ethnicity, are still disseminated at family level, which can constitute the crime of genocide ideology and its other crimes related to it.

Ownership of reconciliation as a result of a proper understanding of the historical past as well as a teaching and presentation of history that does not distort facts or historical experiences for political or any other form of expediency is necessary to rebuild a broken society. This indicator scored 91.1% and was the lowest under this pillar. It is therefore necessary to retain this indicator to determine if there has been an improvement or not. In any case, the public commitment to reconciliation is a very important part of the reconciliation process. Without the unwavering public ownership of the process, reconciliation would not yield any results.

Sharing a common destiny in which each person sees their future and that of their children provides a basis for working together to attain that future. A common future means that each and every person knows their role and place in the scheme of things and is accountable to others for this common destiny. In the late 1990s, Rwandans agreed on a common vision for the future dubbed 'Vision 2020'. Today a new destiny has been formulated dubbed 'Vision 2050'.

It is pertinent to establish if Rwandans still share a common understanding of the new vision of the nation and the direction it is taking. This involves also taking stock of the achievements of Vision 2020. In RRB 2015, this indicator scored 91.2%, but with multiple events that characterized the period between 2016 and 2020, further investigation is needed for this indicator. Some of these include the revision of the history curriculum in schools, the training of teachers on the teaching of history, and the publication of different history books.

It should be noted that part of the problems facing this country has been the attempts to present historical facts in a distorted way to the detriment of the unity of Rwandans. This can only be corrected by the truth telling, memory and other tools that have been devised. One of the challenges of Rwanda's historical past has been the little written records, yet, written historical events are believed to provide a reliable historical source. It is also important to assess the extent to which the public has maintained the level of trust in the way historical facts are presented and disseminated in the Rwandan society by various actors such as government officials, schools, religious institutions, parents and the media.

2.3.2. Citizenship, identity and responsibility

In the RRB 2015, the second pillar used was Citizenship and Identity. In order to estimate its magnitude four (4) indicators were utilized, namely National identity, Individual proud of shared identity, Shared values and vision, and commitment to national identity. It should be noted that this was the highest scoring pillar with 96.7%, and all the indicators scored above 95% with the highest being commitment to national identity (97.4%) and the lowest being national identity (95.6%). Although the pillar had the highest score of all pillars, it is important to determine if this level of commitment to citizenship and identity continues to hold. This is mainly because of multiple efforts that have been put in place to entrench Rwandaness as the most fundamental definition of identity through Ndi Umunyarwanda, as well as due to the past historical injustices built around identity politics. Furthermore, RRB 2020 also sought to assess the place of citizens' responsibility in choice they make in regard to whom they are and where the meaning they give to their relationship with their country. Although, as indicated above, the issue of citizenship and national identity seems entrenched, this study assessed whether these views are persistent or malleable considering the passage of time. Since 2015, there have been efforts to galvanize national unity through a definition of Rwandan identity and the promotion of Rwandan values and norms that define a Rwandan.

2.3.3. Political culture and governance

Political culture and governance is the pillar that refers to how people relate and view the political system they are in and how legitimate it is to them. It is an assessment of the attitudes, beliefs, and emotions with which people are associated in relation to the political process and its outcomes (Winkle, 2018). Although the term political culture has been discussed in the literature with different views provided as to its definition and measurement, it has also been found to be useful once an operational definition is provided as to what is being described. Furthermore, while allusions to what constitutes political culture are as old as politics itself, a more contemporary exploration of the meaning and characteristics of different types of political cultures was made popular by and since the seminal work of Almond and Verba, *The Civic Culture*, published in 1963. Through surveys carried out in different Western democracies, Almond and Verba (1963) came up with three types of political culture, namely the parochial political culture, the subject political culture, and the participant political culture.

The parochial political culture is one where citizens have virtually no role in determining who, when and how they are governed. They are completely deprived of any authority or participation in the affairs of the state and are thus completely detached from state matters. In a subject political culture, individuals are allowed to participate only to a limited extent mostly complying with set norms and rules as well as having confidence in the institutions of state. They have a few rights that they can exercise but are mostly expected to comply with norms that have been set.

The participant political culture allows the citizen to actively participate in the political process, by voting, by participating in civic duties, question political decisions, actively debating and discussing alternative political ideas. A participant political culture balances rights with duties and obligations of the citizen and allows the citizen to be in the driving seat of the political process.

A proper mix of the subject and the participant political cultures produces a civic culture that allows the flourishing of a democratic culture. The Encyclopedia Britannica defines the political culture of a nation as "set of attitudes, beliefs and sentiments that give order and meaning to a political process and which provide the underlying assumptions and rules that govern behavior in the political system" (Badie et al., 2011).

Rwanda's political culture is best captured by the Preamble to the 2003 Constitution in the 6th and 7th paragraphs which stipulates as:

Committed to building a State governed by the rule of law, based on the respect for human rights, freedom and on the principle of equality of all Rwandans before the Law as well as equality between men and women;
(para 6)

Committed further to building a State based on consensual and pluralistic democracy founded on power sharing, national unity and reconciliation, good governance, development, social justice, tolerance and resolution of problems through dialogue; (para 7)

In formulating the Constitution and subjecting it to a referendum, the leadership of Government of Rwanda sought to strengthen and promote citizen participation in the governance process.

Since 1994, Rwandans have preferred to be governed by consensus politics with shared responsibilities among the different political contestants. Right from the formation of a government of national unity in 1994 to the enactment of the Constitution in 2003 and beyond, Rwandans have been engaged in nation building by the participation of all adults in all processes that deepen and promote a democratic political dispensation. This culture of citizen participation and engagement in the political decisions of the country is enshrined in the constitution, the decentralization policy, the nature and functioning of political organizations and is cemented by periodic elections of leaders by popular participation. The Constitution also guarantees inclusive politics by ensuring that the leaders of the different arms of government come from different political parties. To avoid polarizing and divisive politics that brought mayhem and genocide against the Tutsi, Rwandans agreed to set a political platform where all political issues are discussed in the public interest. This is the National Forum of Political Parties (NFPO) where representatives of political parties meet to discuss matters of national development in a free and responsible manner to promote national unity even when disagreeing on specific matters and approaches.

Since the publication of the 2015 Rwanda Reconciliation Barometer (RRB2015), a number of institutions have also produced their own reports. The most notable reports have been produced by the Rwanda Governance Board (RGB). These are the Rwanda Governance Scorecard (RGS), the Citizen's Report Card, and the media barometer, among others.

In the 2019 Governance Scorecard (see RGB, 2019), it is reported that Rwandans have maximum confidence in the ability of government and its institutions and branches to perform certain duties and functions. These include safety and security (94.29%), rule of law (84.70%), political rights and civil liberties (85.17%), and control of corruption, transparency and accountability 84.28% (ibid.,). In the 2015 edition of the RRB, many of

these indicators particularly those pertaining to the rule of law, political rights and civil liberties formed part of the body of questions asked. The 2020 assessment has also examined these indicators, focusing on their relatedness to reconciliation.

Similarly, the same RGS 2019 indicates that citizens participation in governance, captured in the variable 'participation and inclusiveness', scored 73.00%. One of the indicators is citizen participation which scored 72.68%.

Confidence in private sector institutions is captured in the Citizens Report Card 2019 (see RGB, 2018) where it scores 63.8%. This represents a significant reduction if compared with the RRB 2015 where it scored 72.4% and also in comparison with CRC 2018 where it was 64.4%. Based on the CRC trends, the public confidence in the private sector has been decreasing. In CRC 2017, it was 74.9%. The poor performance is largely attributed to poor quality services in cooperatives, transport sector, and hotels and restaurants.

The indicators used were the use of telephones and ICT, services provided by banks and MFIs, performance of cooperatives, transport services and services provided by hotels and restaurants. Considering the aim of RRB 2020, the above information regarding confidence in private sector institutions, there would be no added value in collecting data again on the same indicators. Nonetheless, RRB 2020 will use existing trends to assess what the decrease in confidence in private sector institutions could mean to reconciliation, and provide recommendations for the way forward.

In the same vein, the same reports indicate that Rwandans stated that certain areas of their lives in relation to the social contract with the state need further improvement and these are participation and inclusiveness (73.0%), investing in human and social development (68.53%), quality of service delivery (70.54%) and economic and corporate governance (76.43%). The CRC (2019) further supports some of the above findings of the GSC 2019. In particular, it is reported that 79.7% of citizens were satisfied with the delivery of governance and justice overall. This pillar included service delivery by local administration entities (71.3%), justice (76.4%), respect for principles of good governance and trust in leaders and service delivery institutions (88.5%), safety and security (89.4%) as well as the role of citizens in good governance (73.1%). Building from these findings, RRB 2020 will be able to formulate appropriate recommendations in regard to unity and reconciliation without seeking to collect more data on indicators already covered in recent reports.

In regard to Abunzi, the reports indicate that these committees have also played an important role in unity and reconciliation. According to RGB (2019), Abunzi committees have participated in resolving conflicts in families, thus "promoting peace in their communities, providing an inclusive and affordable justice, and strengthening social cohesion." As a result of their critical role in resolving conflicts and the manner in which they deliver justice at the community level, Rwandans have expressed confidence in the Abunzi committees. In particular, in all the Districts of the country, citizens were satisfied by a score of over 90%, the highest being Rutsiro (98.5%) and the lowest being Nyamagabe (92.48%). The fact that the Abunzi committees seek to resolve issues while promoting harmony means they promote unity and reconciliation among Rwandans, and existing information is sufficient enough. Based on the above reasons, there was no need to

collect more data on the political culture variable, but RRB 2020 will use information published in recent reports to formulate appropriate recommendation regarding this variable and its place in the journey for reconciliation in Rwanda.

Therefore, the 2020 assessment of these indicators in their link to the process of reconciliation is of great importance. It should also be remembered that Rwanda's history was replete with the denial of citizenship rights to the Tutsi since the 1950s through the period of the first and second Republics, which culminated in the Genocide against the Tutsi. The post-genocide efforts have attempted to address this issue and, although this issue is no longer as entrenched as it was during the previous eras, there is still need to eradicate any form of argument that denies one section of a people the rights to citizenship. It is important to interrogate the views of the public on the issue of identity, as well as the right to citizenship.

2.3.4. Security and well being

The variable termed as “security and wellbeing” covers national security services provided by various agencies, such as the army, the police, and the intelligence services as well as a host of local security agencies, but also security at the personal level with its various ramifications. Security agencies provide security for the sovereignty of the nation as well as security of persons and their property. They are also charged with maintaining law and order. The indicators used to measure this variable in the RRB 2015 were national security, personal security, economic security, and rights to basic assets and infrastructures. The same indicators were kept for the RRB 2020, particularly those pertaining to economic security and rights to basic assets and infrastructures, which are very associated with human security in general.

An important point to note here is that, far from being considered as mere repetition, indicators and variables in this report are analysed in regard to their contribution to reconciliation.

2.3.5. Justice, fairness and rights

As discussed earlier, although reconciliation has religious connotations root today, it is employed in national and international debates as a channel of restorative justice (Kronendorfer, 2018). It encompasses dimensions such as right conduct, virtue ethics, forgiveness, tolerance, and rapprochement.

Since 1994, the national reconciliation effort had to be undertaken while addressing the issues of justice for victims and survivors of the genocide against the Tutsi. The conventional criminal justice system was incapable of dealing with the numbers involved as well as promoting the unity of the nation. This is when the traditional/transitional justice system known as ‘Gacaca Courts’ were introduced to address the issue. In addition to the courts, a system of conflict resolution based on a tradition of *Abunzi* (mediators) was catalyzed to support the resolution of conflicts at the community level while also promoting unity and reconciliation. Although the Gacaca courts were closed, there is still the issue of enforcing some of the decisions of these courts particularly the issue of compensating victims. Additional efforts are being made to identify places where people are still buried. This is continuing and all the genocide memorial sites have been properly

built and bodies that are discovered are taken to the sites for decent burial. In RRB 2015, this variable had the following indicators: Truth, punishment of criminals, compensation of properties destroyed/looted, apology and forgiveness, individual healing, fairness and respect of basic human rights.

In RGS (2019: 19) the variable called 'political rights and civil liberties' had an indicator named 'respect for human rights and core international conventions' with a score of 86.41%. Although this indicator provides useful information that make refer to reconciliation, the institutions covered as well as the nature of these institutions' contribution to reconciliation were not adequately probed. This makes it necessary to retain the indicators that were used. It also allows for expanding the coverage of institutions by assessing the impact the current status of justice, fairness and rights has had on reconciliation.

2.3.6. Social cohesion

Social cohesion is characterized by people working together to address the issues that they face in a manner that respects each other's views and dignity. Targeting social cohesion, reconciliation prioritizes human relationships such as psychological, emotional, cognitive, and reparative (Longerich, 2010; François du Bois and Antje du Bois-Pedain, 2009; NURC, 2014). Promoting social cohesion has been at the core of the government's social programs. In a nutshell, social cohesion is an outcome of the different social programs that have been implemented. Social cohesion manifests itself in trust, willingness to speak the truth, speaking on behalf of the weak, giving others the voice, civic participation and a sense of belonging to a community.

Whereas the political aspect of reconciliation emphasizes on the legal framework, the social dimension of reconciliation lies on trust into storytelling that promotes reconciliation and unity among former enemies. There are efforts at local level to foster unity by addressing conflicts through Abunzi and the Maison D'Acces à La Justice (MAJ) as well as weekly village meetings called Inteko y'Abaturage. Strengthening the family through Umugoroba w'Ababyeyi and other social institutions are also important efforts aimed at promoting social cohesion among Rwandans beginning with families. The process involves personal honesty and interpersonal reliability.

There are studies that have measured social cohesion in Rwanda, but this variable remains crucial for RRB 2020, and perceptions in its regards might change frequently given that it is based on personal relationships. In the RGS 2019, under the variable 'safety and security', an indicator 'reconciliation, social cohesion and unity' was included and this scored 93.99%. While such information is valuable, the variable on social cohesion in this assessment focuses more on daily interactions among the people, and what such interactions mean to people's evaluation of reconciliation at their personal, neighborhood, village level, and beyond between 2016 and 2020. In this perspective, RRB 2020 has taken into consideration existing information, but also conduct its own data collection for proper analysis and formulation of conclusions and recommendations related to the question under study. On basis of the above, below is the table summarizing the pillars, hypotheses justifying the importance of such a pillar, and associated indicators as they inspired the analysis of data for the RRB 2020.

Table 4. Pillars, hypotheses and indicators for RRB2020

Pillars	Hypotheses	Indicators
Understanding the past, present and envisioning the future	The more citizens are able to understand and confront the sources of their historical divisions, while getting committed to envisioning their future, the more reconciliation is likely to occur.	• Understanding of facts • History and how it is shared • Ownership of reconciliation • Envisioning the future
Citizenship, identity, and responsibility	A shared sense of national identity, inclusive, responsible, and critical citizenship will promote reconciliation	• National identity • Individual proudness of a shared identity • Shared values and vision • Commitment to national identity • Critical thinking
Political culture & Governance	The more citizens believe that leaders and institutions value reconciliation in everyday life, coupled with citizens participation and empowerment in governance, the more reconciliation is likely to occur	• The role of institutions in reconciliation • Citizens empowerment and participation in governance • Leaders' performance and reconciliation
Security and well being	The more citizens feel generally, economically, and physically well and secure, the more they will be willing to commit themselves to reconciliation	• National security and reconciliation • Personal security and reconciliation • Economic security and rights to properties • Fair distribution of infrastructures
Justice, fairness and rights	The more there is justice, fairness and respect for human rights, the more reconciliation increases	• Truth about the past and punishing genocide and other related crimes • Compensation of properties destroyed/looted during the genocide • Apology and forgiveness • Individual healing • Fairness and respect of basic human rights
Social cohesion	The more values of trust, respect, tolerance, and positive social interactions and friendship are present among citizens, the more reconciliation is more likely to occur	• Trust among Rwandans • Tolerance and interactions among Rwandans • Solidarity among Rwandans • Conviviality and friendship among Rwandans

3. METHODOLOGY

This chapter presents information on approaches and methods used in the study. The focus is on the study design, study area, sampling protocol and sample size, data collection tools and methods, data analysis methods and tools.

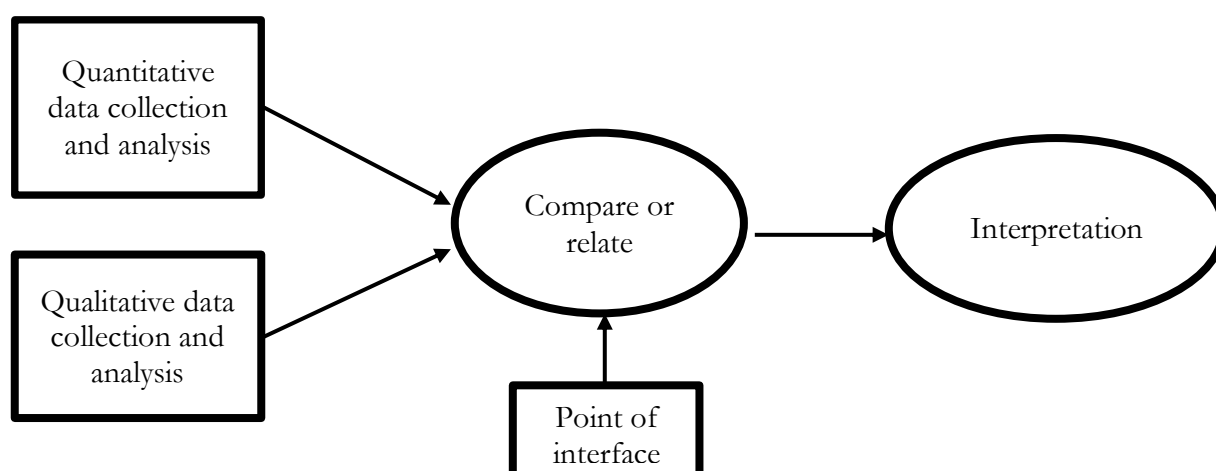
3.1. Preparation and coordination

Following the presentation of the inception report, the NURC selected key researchers and civil society actors to be involved in this research on the 2020 Reconciliation Barometer. That group constitutes the National Reference Group, chaired by the NURC. This committee was established to oversee the development and implementation of the survey and review the findings. The NURC hired CAP Ltd to implement the quantitative data collection in February 2020 in every District and sector of Rwanda, and qualitative data collection in September 2020 in 10 selected Districts, namely, Gisagara, Nyarugenge, Gasabo, Musanze, Gisumbi, Rutsiro, Ngororero, Gatsibo and Ngoma.

3.2. Methodological approach

This research used the mixed-method approach in which quantitative data were complemented by qualitative ones. Indeed, the assessment aimed at, not only tracking the current status of reconciliation in Rwanda, but also gaining a deeper understanding of perceptions, opinions, behaviors, as well as the underlying meanings and reasons behind them through people's narratives. With this broadened aim, a mixed-method approach is very helpful as it allows for a design in which the logic is based on the fact that a single method is not enough and adequate to address the study specific objectives. The following figure displays the convergent parallel approach as it was applied in this study.

Figure 3. Convergent parallel approach



Adapted from Creswell & Plano-Clark (2011)

3.3. Study design

The 2020 Reconciliation Barometer is a cross-sectional household survey of Rwandan population aged 18 years and above, designed to produce national-level and District-level estimates of reconciliation status. Cross-sectional surveys reflect a randomly selected, representative subset of the population, at one specific point in time - they provide estimates of relevant indicators at an acceptable level of precision by age-group, sex, other socio-demographic factors, etc.

The group of 18 years and above was selected as the most appropriate population to survey in order to better understand the status of reconciliation in Rwanda. It was determined that persons younger than 18 years old would not have the maturity to be able to answer the survey questions appropriately.

The study was conducted in both private and institutional households¹¹ to capture the reconciliation status in Rwanda. Both qualitative and quantitative research methods were used as complementary approaches.

3.4. Study area, population and units of analysis

This section discusses the area where the data were collected, the population from whom the sample was selected, and units of analysis.

3.4.1. Study population

Empirically, the study was conducted at the Village (Umudugudu) level. The purpose was to get various view points from the whole country. However, due to limited time, not all administrative villages were covered, although all sectors were surveyed. In regard to the population of this research, this study involved all Rwandan citizens aged 18 or above living in Rwanda. Various categories of participants were taken into consideration and the sample was both representative and inclusive. The aim was to collect reliable information pertaining to the understanding of the picture of the status of reconciliation as perceived by Rwandans.

3.4.2. Units of analysis

The unit of analysis for this study were the household as defined by the 2012 Rwanda Population and Household Census, Characteristics of households and housing Thematic Report (MINICOFIN & NISR, 2014). This report specifies two types of households:

- a) Private household consisting of one or more persons living together and sharing at least one daily meal. Persons in a private household may or may not be related, or may constitute a combination of persons both related and unrelated. Private households can be classified in four types:
 - (i) one-person households referring to a person who makes provision for his or her own food or other essentials for living without combining these endeavors with any other person:

¹¹ For more explanations on these types of households, see section on study units.

- (ii) nuclear households composed of a single family consisting of a married or unmarried couple without children or of one or both parents and their children and eventually their house employees;
 - (iii) extended households defined as a household consisting of any one of the following: a single-family nucleus and other persons related to the nucleus, two or more family nuclei related to each other without any other persons, two or more family nuclei related to each other plus other persons related to at least one of the nuclei, and two or more persons related to each other, none of whom constitute a family nucleus; and
 - (iv) composite households referring to a household consisting of any of the following: a single family nucleus including other persons, some of whom are related to the nucleus and some are not, a single family nucleus including other persons, none of whom is related to the nucleus, two or more family nuclei related to each other including other persons, some of whom are related to at least one of the nuclei and some of whom are not related to any of the nuclei, two or more family nuclei related to each other including other persons, none of whom is related to any of the nuclei, two or more family nuclei not related to each other, with or without any other persons, two or more persons related to each other but none of whom constitute a family nucleus, plus other unrelated persons; and non-related persons only.
- b) Institutional household comprising a group of persons who are being provided with institutionalized care.

3.5. Sampling methods

This section highlights the types of sampling methods for both quantitative and qualitative parts by presenting details on the sample size calculation and its distribution within District. Note that due to the non-proportional allocation of the sample to the Districts and the possible differences in response rates, sampling weights were required for the selection of villages and were applied in analysing the data to ensure the actual representative of the survey results at District and national level.

3.5.1. Sampling procedure for quantitative data collection

A three-stage sample design was used. In the first stage, 810 EAs were selected using Sampford's probability proportional to size (S-PPS) from the list of 14,837 villages provided by NISR. These 810 EAs were stratified by urban and rural, and because of the split-sample design, private and institutional samples were drawn independently. In the second stage, a fixed number of 12 households were selected by equal probability systematic sampling in each EA.

In the third stage, one eligible individual (female or male depending on the selected household) was randomly selected from the list of all eligible respondents (females or males aged 18 years and above) in each household to respond to the questionnaire. If no one was available for the household interview or if the selected individual was not available after three visits, the interview disposition was listed as unavailable. Unavailable households or individuals were not replaced.

At this point the following steps were considered:

Step 1: The national census sample frames were split into 30 Districts.

Step 2: The split of 810 Enumeration Areas (EAs) from the national frame the random sampling was used.

Step 3: EAs for each District were split into urban and rural EAs.

Step 4: For each EA one listing was compiled, for households. The listings served as sample frame for the simple random selections of households.

Step 5: 12 Households were sampled using systematic simple random sampling for each selected EA. Details are given below.

Step 6: One eligible individual was randomly selected from the list of all eligible respondents in each household.

a) Sample size determination

Regarding the sample size, there was need to determine statistically the true number of people selected for the survey. This is because, as suggested by Lenth (2001), "An under-sized study can be a waste of resources for not having the capability to produce useful results, while an over-sized one uses more resources than are necessary". In addition, studies with less than required sample size are characterized by less power. The sample size, in this case, refers to the number of participants included in the research. Its determination was based on the base sample-size calculation and Contingency correction.

Step 1: Base Sample-size calculation at District level

The appropriate sample size for this survey was determined largely from the application of this formula for proportions (Cochran, 1963; Krejcie & Morgan, 1970; Israel, 2013) preferred to the one based on means due to lack of the values of variances estimates of the study variables.

$$n = DEff \left[\frac{\frac{Z_{\alpha}^2 \cdot p \cdot (1 - p)}{2}}{d^2} \right]$$

Where n= required sample size, Z = standard value of 1.96 corresponding to a 95% confidence interval, p = percentage picking a choice (standard value of 0.5¹²), d = margin of error at 0.05%¹³, and the design effect of 1.8¹⁴. The use of the standard values listed above provided a basic sample size of 308 respondents.

¹²This survey has the purpose of producing the reconciliation index and not the prevalence.

¹³ The relative standard error was 10% as the minimum RSE on domains survey that's why we have 0.05 because the Z value was 1.96.

¹⁴ The target number of respondents per cluster (m) will be set to 12 based on the number of households that must be visited per cluster for a single team to accomplish is approximately 60 households in a day. The ICC we proposed is 1/6.5 but the exact ICC will be computed after the data collection. Therefore the design effect was estimated using the following equation: DEFF = 1 + (m - 1)*ICC = 1.8 therefore the A measure of efficiency of a complex sampling procedure compared to simple random sampling, defined as the ratio between the standard error using the given sample design and the standard error that would result if a simple random sample had been used.

Step 2: Contingency

During a research, respondents may fail to answer (partially — with erroneous answers or totally) to the asked questions or enumerators may not record properly given answers to a series of questions. This is called contingency, and in case it occurs, it can increase the bias of the estimators due to the lack of the required number of responses for one or more characteristics under study.

To correct the above, it is generally proposed to consider a non-response rate of 5%, and then increase by 5% to account for contingencies such as non-response or recording error. For this research, the sample size became $n + 5\% = 308 \times 1.05 = 324$.

The minimum sample size was 324 and was considered for one domain or strata. Therefore, by multiplying that sample by 30 Districts, the total sample of private households selected at country level was $324 \times 30 = 9720$ private households. The computation of the sample was based on the analysis of sampling errors.

The total number of study units is made of private households and institutional households, (prisons, high schools, higher learning institutions ...). In addition to the sample of 9720 private households, 2,880 institutional households were selected, making, thus, a total sample of 12,600 households for the quantitative data collection.

b) Distribution of villages for private households' survey

As this study targets all households in Rwanda, the sample selection and distribution within Districts were based on the sampling frame made of households' data collected during the 2012 Population and Housing Census by National Institute of Statistics of Rwanda, and the data derived from Integrated Households Living Condition survey (EICV5) conducted by NISR in 2017 showing the distribution of households and population by District and by Urban-Rural areas. The enumeration areas (EA) or villages are distributed within Districts and reported in table 6 that follows. Note their selection used the Sampford's Probability Proportional to Size Sampling Method.

Table 5. Distribution of Villages

Province	District	Number of villages
Northern	Burera	27
	Gakenke	27
	Gicumbi	27
	Musanze	27
	Rulindo	27
Northern Total		135
Southern	Gisagara	27
	Huye	27
	Kamonyi	27
	Muhanga	27
	Nyamagabe	27
	Nyanza	27
	Nyaruguru	27
	Ruhango	27
Southern Total		216
Eastern	Bugesera	27
	Gatsibo	27
	Kayanza	27
	Kirehe	27
	Ngoma	27
	Nyagatare	27
	Rwamagana	27
Eastern Total		189
Western	Karongi	27
	Ngororero	27
	Nyabihu	27
	Nyamasheke	27
	Rubavu	27
	Rusizi	27
	Rutsiro	27
Western Total		189
City of Kigali	Gasabo	27
	Kicukiro	27
	Nyarugenge	27
City of Kigali Total		81
Grand Total		810

c) Selection of households and administration of questionnaire

The selection of households named here Secondary Sampling Units (SSU) within the village or Enumeration Area (EA) was done following a Two-Stage sampling procedure:

Stage 1: At this stage, villages or EAs were selected using the Sampford's Probability Proportional to Size (Sampford's PPS) sampling method.

Stage 2: Selection of households (SSU) within EAs.

The selection of 12 households within each EA was done using the systematic sampling based on the list of households (sampling frame) available at sector/cell or village following the same procedure as in stage 1. Note that after the selection of households, the next step was that of identifying the eligible person to be interviewed. The questionnaire was administered to one member of the household aged 18 years or above.

d) Selection probability and weighting for private households' survey

The selected villages are those for which the cumulative population contains one of the serial numbers calculated above. For the sampled EA_i (village i) in a given stratum, the Selection Probability (P_{1i}) was given by:

$$P_{1i} = \frac{\text{\# of EAs to be selected} \times \text{\# of HHs in EA}_i}{\text{Total \# of HHs in all EAs in a stratum}}$$

The probability (P_{2i}) of a household being sampled in EA_i is given by:

$$P_{2i} = \frac{\text{\# of HHs to be selected in EA}_i}{\text{Total \# of HHs in EA}_i}$$

The overall probability of selecting a household in a village i was given by $P = P_{1i} \times P_{2i}$

As the estimation of population parameters was done by inference, consisting in extrapolating the results from the sample to the total population, there was a need of weighting the results using the overall weight $W=1/P$.

We note that the weighting procedure for institutional households was made after the calculation of selection probabilities to be performed after the listing of all institutions in provinces.

e) Distribution of institutional households

The selection of institutional households was done using random sampling where in each province, 1 prison was selected, making 5 prisons in total, and 55 other institutions like high schools, higher learning institutions, etc. Respectively, 81 respondents and 45 respondents were randomly selected in each prison and other institution. Their selection used the sampling frame provided by the visited institution. This made a total of 2,880 respondents from institutional households. Details on the sample distribution within institutional households are presented in the table that follows.

Table 6. Distribution of institutional households by Province

Province	# Prisons	# other types of institutional household	Sample per prison	# other types of institutional households	Sample per one other institutional household	Sample in other cases	Total sample per Province
Kigali City	1	11	81	11	45	495	576
Southern	1	11	81	11	45	495	576
Western	1	11	81	11	45	495	576
Eastern	1	11	81	11	45	495	576
Northern	1	11	81	11	45	495	576
TOTAL	5	55	405	55	495	2,475	2880

3.5.2. Sampling procedure for qualitative data collection

The qualitative data collection was conducted using the snowball sampling (respondent driven sampling). With this technique, respondents who were selected and interviewed were asked to identify other similar respondents. The purpose sampling technique was also used so as to identify potential participants in key informants' interviews and focus group discussions. As in qualitative research the information given by respondent matters, the principle of theoretical saturation was followed.

In this regard, Marshall (1996) observes that '...an appropriate sample size for qualitative study is one that adequately answers the research question'. Therefore, the sample was adjusted taking into account when:

- ✓ No new or relevant data emerged regarding a theme under study;
- ✓ The theme was well developed in terms of its properties and dimensions demonstrating variation; and
- ✓ The relationships among variables/themes were well established and validated.

3.6. Data collection methods and tools

Four types of data collection tools were used during this study. They include: Desk review, Individual questionnaire, Key Informants interviews and Focus Group Discussion Guides. The collected data were from two sources – primary and secondary data – as explained in the following subsections.

3.6.1. Primary data

These data were obtained from the information obtained through interviews, FGDs and questionnaires.

a) Household questionnaire

A household questionnaire, with closed ended questions, was administered to the 12,600 respondents. The questionnaire comprised of a range of questions set from the following indicators: political culture, human security, citizenship and identity, understanding of the past, transitional justice, social cohesion. It also aimed to identify other indicators that

might help to address the research problem. However, to avoid evasive responses or tendency to remain neutral, the majority of the questions were perception-based and were therefore in form of scale-questions (5- Likert scales).

In the process of data collection, the enumerator was in direct contact with respondents. This exercise was carried out by skilled data collectors/enumerators and team leaders recruited and trained for this end. The training covered issues such as survey methods, questionnaire structure and content, data collectors/generators and supervisors' responsibilities, as well as on survey ethics. Quantitative data were collected using Android tablets, an electronic tool equipped with Kobo Collect software allowing direct data entry, and data were transferred in SPSS for statistical analysis. The use of android tablets improved data quality and security, eliminated the need for paper, and shortened the time needed by enumerators to collect and enter data.

It is worth noting that some challenges regarding the use of these android tablets were observed. These mainly include their power discharge after few hours of work and those that failed to work properly after few days. All these issues have been properly addressed by supplying power banks and replacing defective tablets where needed. Where this happened, enumerators were provided with paper-based questionnaires to be used in case the tablet is not working and then enter the data into the system after the issue is addressed.

b) Key Informant Interviews (KIIs)

Key informant interviews were held with selected persons knowledgeable about unity and reconciliation. The interview was conducted at a place chosen by each informant to allow him or her to speak freely. The interviews focused on issues regarding the main components of the study. Empirical data were also collected through personal interviews, which implies that the researcher had direct face-to-face interactions /contact with respondents participating in this study. In addition, field notes for relevant behaviors or facts observed while interviewing were also being conducted. It is in this regard that a qualitative interview guide with open-ended questions guide was used. Interviews were conducted in Kinyarwanda, recorded with permission of interviewees, and later transcribed and translated into English. The following table presents the list of all key informants that participated in this research.

Table 7. List of participants in KIs

Institution	Participants
NURC	NURC Representative, and Unity & National Identity Regional Coordinators
IBUKA	Representative
CNLG	Representative
Never Again Rwanda	Representative
Avega Agahozo	Representative
National Itorero Commission	Representative
Rwanda Civil Society Platform	Representative
Media Self-Regulatory Body	Representative
National Forum of Political Organizations	Representative
Senate: Commission on Social Affairs and Human Rights	President and Vice President
Chamber of Deputies: Commission on Reconciliation, Human Rights and the Fight against Genocide	President and Vice President
Catholic Church: Justice & Peace Commission	Representative
Association Modeste et Innocent	Representative
Community-Based Socioterapy (Mvura-Nkuvure)	Representative
Prison Fellowship	Representative
AERG	Representative
African Evangelistic Enterprise (AEE)	Representative
International Alert	Representative
Aegis Trust	Representative
Researchers and Key personalities	Prof P. Rutayisire, Hon. T. Rutaremara, Dr. A. Rutayisire, Prof. F. Masabo, Dr. Aggée M. Shyaka
Global Initiative for Environment & Reconciliation	Representative

c) Focus Group Discussions (FGDs)

To supplement the interviews, site observation and FGDs were organized at each site sampled for data collection. The FGDs allowed the consultancy team to verify the relevancy of specific issues as well as perceptions regarding unity and reconciliation. The FGDs gathered different categories of people and each had 8-12 participants and not exceed 1 hour. The FGDs venue was chosen based on the proximity of the participants' area of residence. During the FGDs, the facilitators used the same guide as the one used for interviews, but this time involving more than one interviewee by asking guiding questions and then letting the group move into various topics. The voice recording and

note taking of the FDGs proceedings were carried out as appropriate in order to enhance the quality of reporting and presentation of findings. The following table displays participants who took part in FDGs.

Table 8. List of participants in FDGs¹⁵

Category	Participants in each selected District
Abarinzi b'Igihango ¹⁶	1 participant
Former genocide convicts	1 participant
Genocide survivors	1 participant
Spouses of genocide perpetrators	1 participant
Widows/ers survivors of genocide	1 participant
Faith Based Organisations	1 participant
Inyangamugayo za Gacaca ¹⁷	1 participant
Inshuti z'Umuryango ¹⁸	1 participant
Youth whose parents perpetrated genocide	1 participant
Mental Health counselor	1 participant
Orphans of Genocide	1 participant
Clubs for Unity and reconciliation	1 participant
TOTAL	12 participants

d) Audio – visual tool

The audio- visual tool was a complement to all other data collection tools as it provided a video that pictures the overall findings as expressed by respondents either in group or individuals.

3.6.2. Secondary data

The desk research involved the review of relevant and available documentation related to the task of designing the Rwanda Reconciliation Barometer. These documents include research reports and publications from various researchers and institutions (text books, reports, journals, newspapers, magazines, periodicals, and other resources,...). Data empirically collected were discussed in comparison with the existing literature, notably previous data of the 2015 Rwanda Reconciliation Barometer towards an exploration of achievements and/or challenges in reconciliation.

3.7. Data analysis methods and tools

Quantitative data collected using Kobo Collect were directly exported into SPSS for analysis. The analysis was preceded by data management and cleaning process to detect the missing and duplicated cases, compilation of data dictionary which consists

¹⁵ In the analysis and for condition of confidentiality, Key informants have been coded as (KI) to refer to key informants plus the number from 1 to 25 (the maximum number of key informants) and Focus Group Discussion participants have been coded as (D) to refer to District plus the number from 01 to 10 (the number of selected districts). All was done in no particular order.

¹⁶ Umurinzi w'Igihango is a person who has protected or still protecting the pact of Rwandan unity.

¹⁷ These are persons of integrity elected by local population to try cases during Gacaca Courts

¹⁸ These are committees of persons of integrity elected by the population to assist in family conflict resolution (prevention of violent conflicts)

of variable and value labels, the back-up of data on a removable disk. Descriptive statistics and graphical analysis were used to measure the level of reconciliation for each considered pillar.

It is worth noting that all reconciliation indicators were assigned equal weights during the analysis. In addition, the 5-Likert scales results were transformed into Yes or No to ease the computation of the reconciliation index. In this case, the percentage of Yes was computed as to the cumulative percentage of affirmative responses, namely: *Strongly agree/Very satisfied/Very high and Agree/Fairly agree/High*. In other words, YES represents the percentage of respondents who at least agree (cumulative of satisfied/Very high and Agree/Fairly agree/High) with the statement in the questionnaire. This procedure followed Kane et al. (2004) who demonstrated that, on a large sample, dichotomization of Likert scales data does not change the data structure, but, rather, yields in similar statistical results. These authors observed this using Mixed Effects Model and Factor Analysis with the Principal Components Analysis and Varimax method with Kaiser Normalization.

Qualitative data were presented in the form of text. During qualitative data analysis, concepts and themes, as used by respondents, were examined across different recordings and transcriptions to combine the material into a coherent text. Qualitative data thus portrayed the shades of meaning through the words of Rwandans. The method of analysis consisted especially in reporting results as text, illustrated in the direct speech.

3.8. Training of data collectors and review of data collection tools

Given the need to collect quality information, only experienced data collectors were recruited. The data collectors were trained by the consultants before the field activities.

The following aspects were covered by the training process:

- (i) the importance of the study (objectives, tasks and outputs)
- (ii) terms and concepts of the study to ensure consensus on interpretation
- (iii) review of sampling techniques to be used in each of the study zone and sector
- (iv) techniques of questionnaire administration
- (v) how to approach and motivate the respondents (on ethical considerations)
- (vi) detailed review of the questionnaire
- (vii) teamwork development and discussion on the code of conduct for the study, and
- (viii) road-map of the data collection process

Through a role-play exercise, enumerators demonstrated how to use the acquired interview skills and techniques on the field.

The review of data collection instruments was based on the pre-test survey. This pre-test was conducted in Kabuga and Rusororo Sectors, the main purpose being to assess whether the respondents were willing to answer questions in the way they are asked, whether the questions are well understood, the misinterpreting of the instructions by research assistants, the time taken by the interview. This led to the finalization of data collection instruments.

3.9. Control measures

The first level of control was the field team leaders and supervisors. The second level of control was the staff from the National Unity and Reconciliation Commission and partner institutions. During the data collection exercise, the team leaders and field supervisor made necessary follow-up to ensure smooth conduct of the data collection task. Collected data were saved and uploaded to the server on a daily basis by each enumerator at the end of each day.

In addition, the study methodology and tools were finalized after addressing comments from various workshops involving researchers, experts from the National Unity and Reconciliation Commission, and its Board Members and Stakeholders at national level (representatives from the parliament both chambers, the central and local governments, the Academia, the National Institutes of Statistics of Rwanda, the Civil society, the media, the Religious denominations, etc.) through the validation of the inception report.

3.10. Quality assurance and research ethics

The quality of a research study depends at the large extent on the accuracy of data collection procedures; that is, data reliability and validity. For reliability and validity to exist, the data collection techniques must yield information that is not only relevant to the research question but also correct. Thus, reliability and validity are measures of this relevance and correctness (Mugenda and Mugenda, 2003).

In order to hit the above target, in this study the following was considered:

- (i) Enumerators recruitment was based on competence (Bachelor degree holders) and experience in social science research
- (ii) The main objective of the study was explained to enumerators through an organized workshop
- (iii) Training of the entire research team on the questionnaire, interview guide and Focus Group Discussion and checklists was undertaken
- (iv) The training of data entry clerks and double entry data type was used to avoid any typing error
- (v) Simple and comprehensive words were used for better understanding of all research instruments by respondents
- (vi) A pilot study was conducted before the dissemination of questionnaire to check the level of understanding of the study
- (vii) The mechanism of the follow-up of data collection process on a regular basis was put in place
- (viii) The reporting system on a regular basis was put in place

Concerning ethical issues, enumerators were required to abide to research ethical standards by taking into consideration the following:

- (i) A research permit from NISR was issued for authorizing CAP LTD to carry out the study
- (ii) A clearance letter from NURC was issued and presented to respondents by enumerators for easy information access from all concerned villages in the country.
- (iii) Respondents were ensured that the information they give would be treated with confidentiality and used only for the purpose of the study
- (iv) Voice recording required a prior consent from respondents where applicable.

3.11. Main challenges and mitigation strategies

During the implementation of this 2020 Reconciliation Barometer, particularly during the data collection exercises, some challenges were experienced by the team in charge of the work. The main challenges, as well as the associated mitigation strategies, include, but are not limited to:

- (i) In some households, all eligible persons to take part in the interview were not present in the households when data collectors visited them. To mitigate this challenge, a message announcing that a new visit of the household was planned in the evening or the day after was given to the head of the village or Isibo.
- (ii) In urban areas, some respondents were not available during the working time. This was mitigated by re-visiting the households during the evening or afterwork hours.
- (iii) At village level, the selection targeted only 12 households. In most cases, these households were scattered and hardly reached. This led to the increase of the transportation fee used by the data collectors to facilitate their task.
- (iv) During the use of android tablets, some challenges were observed. These include their power discharge after few hours of work and those that failed to work properly after few days. All these issues were properly addressed by supplying power banks and replacing defective tablets where needed. Where this happened, enumerators were provided with paper-based questionnaires to be used in case the tablet is not working and then enter the data into the system after the issue is addressed.

It should be noted that the challenges were minimal and did not affect the reliability and validity of the data, mainly due to the promptness and readiness of the research team to address the challenges immediately.

4. Results: The Status of Reconciliation in 2020

This chapter presents the findings of this report, portraying the current status of reconciliation in Rwanda. Prior to presenting the findings of the status of reconciliation, this chapter discusses respondents' socio-demographic characteristics.

4.1. Respondents' socio-demographics

Table 9. Distribution of respondents by Province and gender

			Female	Male	Total
Province	City of Kigali	Count	884	681	1565
		%	56.5%	43.5%	100.0%
		% of Total	7.1%	5.5%	12.5%
	Southern	Count	1575	1542	3117
		%	50.5%	49.5%	100.0%
		% of Total	12.6%	12.4%	25.0%
	Western	Count	1307	1547	2854
		%	45.8%	54.2%	100.0%
		% of Total	10.5%	12.4%	22.9%
	Northern	Count	1088	1103	2191
		%	49.7%	50.3%	100.0%
		% of Total	8.7%	8.8%	17.6%
	Eastern	Count	1343	1402	2745
		%	48.9%	51.1%	100.0%
		% of Total	10.8%	11.2%	22.0%
Total		Count	6197	6275	12472
		%	49.7%	50.3%	100.0%
		% of Total	49.7%	50.3%	100.0%

In view of the information displayed in Table 9 above, it is clear that respondents are equally distributed in terms of gender. Indeed, females are 49.7% while males are 50.3%. These statistics are different from the ones that the Fourth Population and Housing Census has reported, which show that 71% of private households in Rwanda are headed by males and 29% by females. A possible explanation for this difference could be the fact that male household heads, especially in the rural areas, are generally the ones who leave the households for casual or permanent work during the day. It is strongly believed that when data collectors were visiting households, heads of male households were still at work. Table 9 also shows that the Southern Province comes with a large number of respondents with 25% followed by the Western Province with 22.9%. The City of Kigali and the Northern Province are the provinces with a small number of respondents with 12.5% and 17.6% respectively.

Figure 4. Distribution of respondents by age category

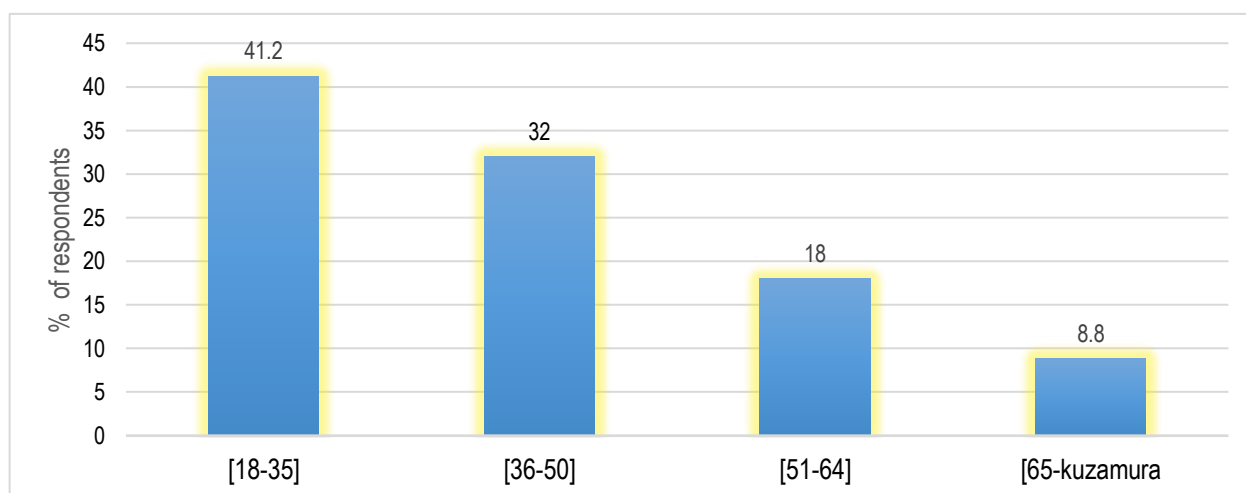


Figure 4 above portrays that the majority (41.2%) of the respondents are those aged between 18 and 35 years. Respondents aged between 36 and 50 years constitute 32% while elders aged 65 years and above who participated in the study were counted for 8.8%. These findings reflect the reality that the majority of Rwandans are aged between 18 and 44 years (NISR, 2014), but also that respondents in this research are mainly Rwandans who are still professionally active and engaged in various activities of national development.

Figure 5. Distribution of respondents by marital status

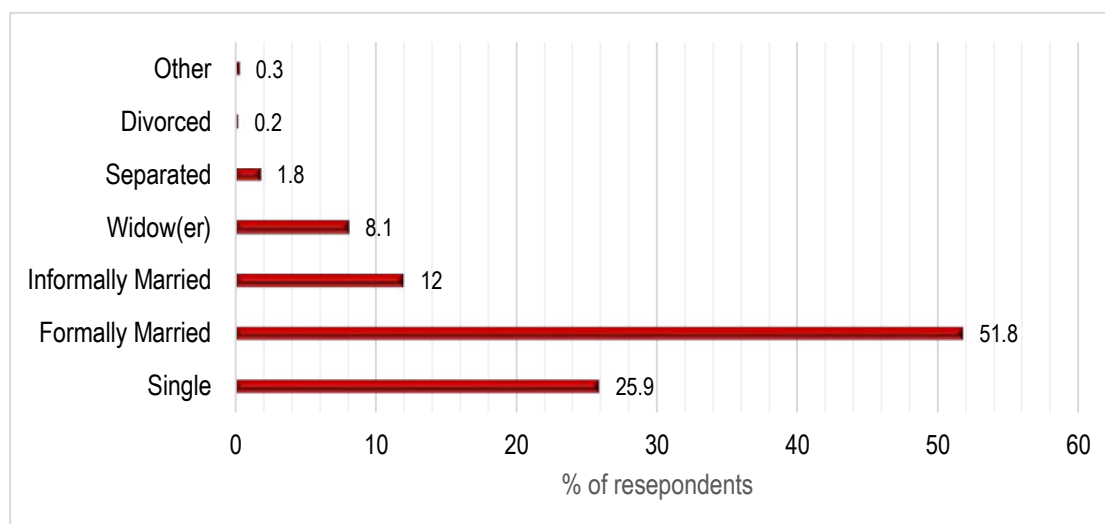
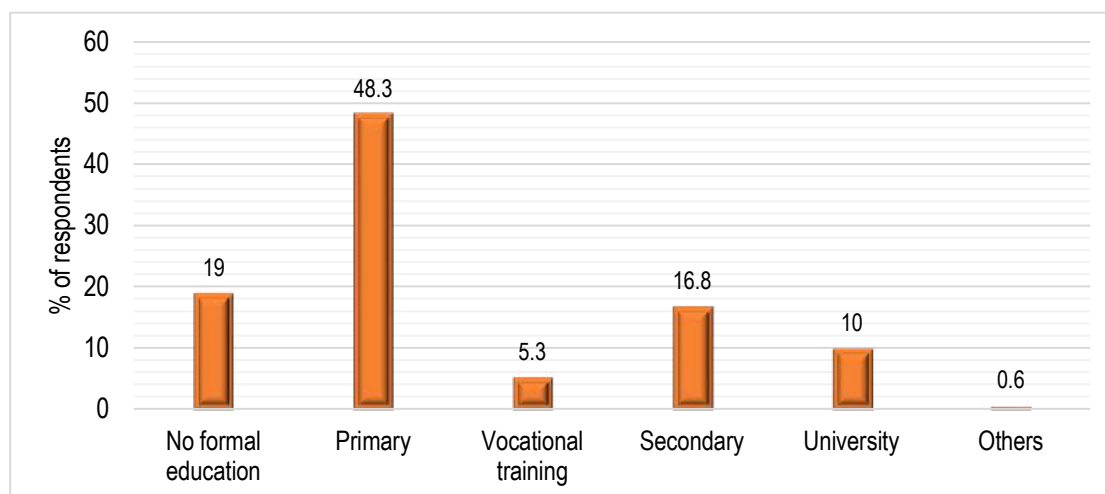


Figure 5 highlights that the main categories of Rwandans, in terms of marital status, have also been taken into consideration in this study. The results show that the majority of people who took part in the study were married (51.8%) followed by single people counted for 25.9%. These results corroborate those found in the Fourth Population and Housing Census that reveal that around 86% of Rwandans are married (MINICOFIN & NISR, 2014).

Figure 6. Distribution of respondents by level of education



The education level of the respondents is characterized by a large number of respondents whose formal education level is the first cycle of primary school or below. Those who have never been to school represent 19% while those who just completed the vocational training and secondary school are 5.3 and 16.8% respectively. In the entire sample, the respondents who have an education level beyond the primary school are 32.7% with 5.3% who followed a vocational training programme, 16.8% who have attended secondary school classes and 10.6% who joined the university and other postgraduate programmes.

Figure 7. Distribution of respondents by religion

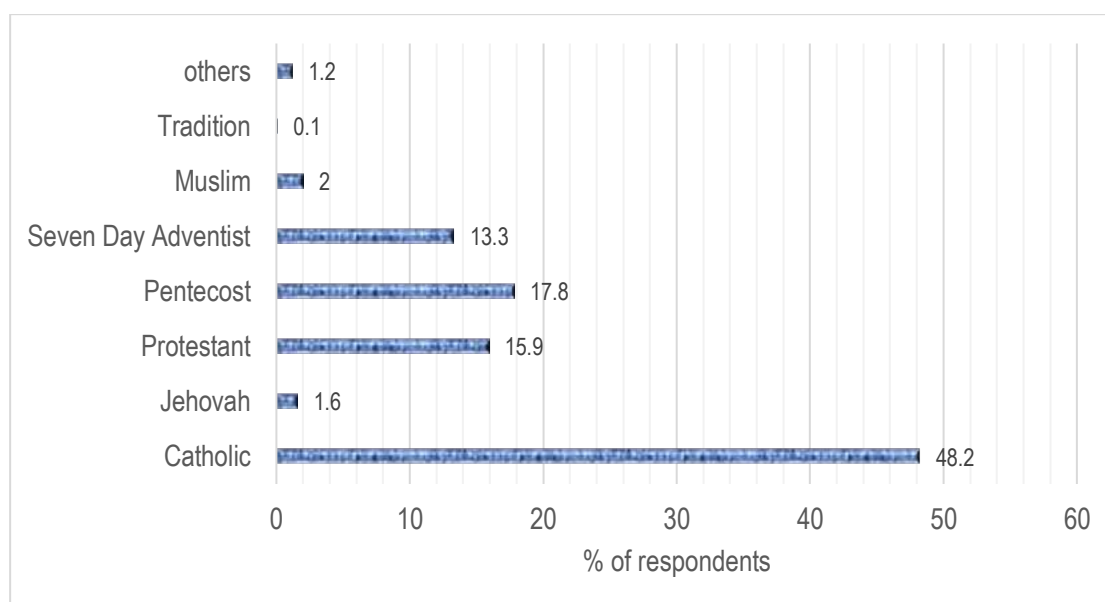


Figure 7 shows that Rwandans from various religious denominations have been taken into consideration, whereby the majority of them (48.2%) were Catholics, followed the Pentecost Christians, Protestants, and the Seven Day Adventists. The Muslims and Jehovah witnesses count for only 2 and 1.6% respectively. This consideration indeed appears to have respected the general trend of membership in religious institutions in Rwanda.

4.2. Understanding the past, the present, and envisioning the future

Understanding the past, the present, and envisioning the future is critical to Rwanda's reconciliation process given the manner in which historical events and their interpretation were used to drum up hatred among the peoples of the country. Knowing that the people share a common understanding of major historical events helps craft a common destiny. In the 2010 RRB, this variable had an overall score of 81.7%, rising to 91.8% in the 2015 RRB and showing a further increase to 94.6% in 2020 RRB.

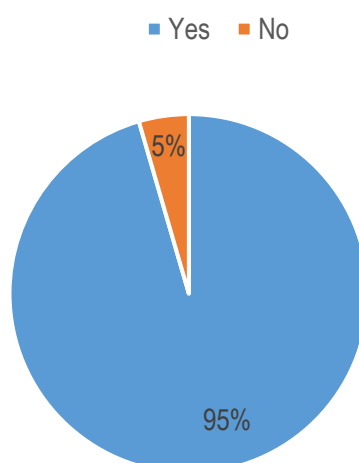
4.2.1. Opinions on the past

One of the most important questions in post genocide Rwanda was 'what really led to the genocide against the Tutsi?' There have been multiple discussions about causes of the Genocide against the Tutsi, and respondents in this assessment have reminded most of them. These include, but are not limited to, politics based on ethnic division, poor leadership, political and economic marginalization of a group of Rwandans, political parties founded on ethnic basis, the culture of impunity, and many more.

The post genocide government of national unity embarked on the process of raising public awareness on this and many other historical questions while also embarking on exposing the lies and distortions of history as done by the regimes in the past.

It is in this regard that during the survey, the statement the causes or factors of the Genocide against Tutsi have been frankly discussed and commonly understood in Rwanda' was presented to the respondents. Below is the distribution of responses.

Figure 8. Opinions on understanding the facts



Among the respondents, 95% agreed that the causes or factors that led to the 1994 genocide against the Tutsis had been frankly discussed and commonly understood. This is a very strong result considering that genocide was a culmination of the divisions masterminded by politicians and some religious leaders about the history of Rwanda. Participants in interviews and focus group discussions also show a positive picture

regarding the understanding of the past. In an FGD session, one of the participants clarified this as she said:

I also did not have a good understanding of the history of Rwanda. But since I started going into trainings and in Itorero, that is when we started getting good knowledge that the history of Rwanda had been distorted. I came to realize that, in regard to what happened in this country (to mean the Genocide against the Tutsi) for example, people killed their own relatives. If I start with the youth, for instance, you will find that the history that was taught to them focused on Hutuism, Tutsism, and Twatism as ethnic groups. Such a distorted version of the history of Rwanda was created by the white people (colonialists). But if I go back to what my parents used to tell us, the right version of our history is that Rwandans had no reason to use ethnicity to kill their own relatives, because Hutu, Tutsi and Twa were not ethnic groups in Rwanda. Rwandans considered aligned to other types of ethnicity, such as Umunyiginya, Umucyaba, ..., which derived from each and every Rwandans' great grand parents whose names were Kanyiginya, etc. This is the reason why all Rwandans felt united to one another; if your child got sick you could go to any of your neighbours and get milk²³, free of charge, to feed the kid. This is how the ancient Rwanda was before the arrival of colonialists who instilled negative ethnicity among us, which led to the genocide (D08).

As the above quote clarifies, Rwandans recall that they have discussed and developed an understanding of historic factors that led to the Genocide against the Tutsi. While these causes are many, divisive politics founded on negative ethnicity – Hutu, Tutsi, Twa – created and institutionalized by colonialists, Kayibanda, and Habyarimana's regimes, are highlighted as the main historical factors in the above quote.

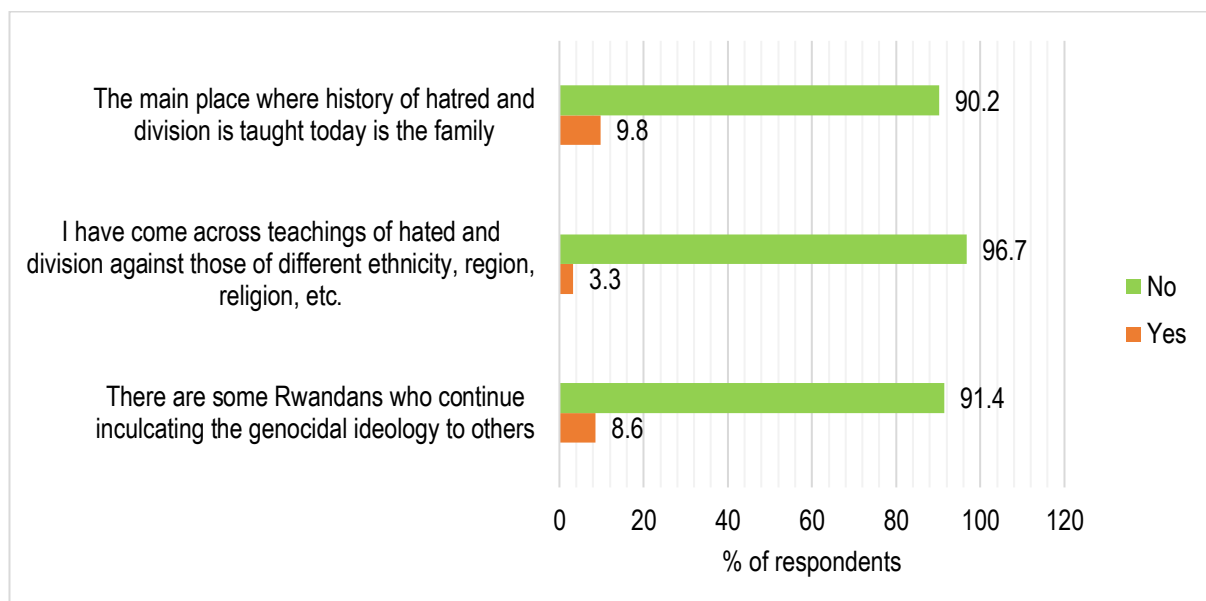
Still on the most divisive factors in Rwanda's historical narrative, it should be noted that the distorted history was taught and disseminated among Rwandans. There have been interpretations of events that were so laden with hatred that some individuals latched on these narratives to sow discord in the past. On the one hand, it is re-assuring to note that Rwandans view that causes of the Genocide against the Tutsi have been frankly discussed and commonly understood. On the other hand, it is important to look at the way history is taught and shared as the journey of reconciliation continues.

4.2.2. History and how it is shared

History shapes the present and the future and so the salient aspects of a people's history and the manner in which it is passed from one generation to another is extremely important. In Rwanda, like in most African societies before the advent of colonialism, history is mostly passed on orally.

²³ Rwandans take milk as the most important beverage and even food. Every child (even adults), particularly one who is sick, is given milk. Missing milk for your child is considered as the highest degree of poverty. Rwandans despised, and still despise, somebody who refuses to give milk to a child.

Figure 9. History and how it is shared



The family plays a very critical role in the reconciliation process. Discourses by parents, relatives, friends of the family and neighbourhoods play a very crucial role in shaping the ideology of unity and reconciliation. Unfortunately, 9.8% of the respondents during the survey agreed with the statement that 'the main place where history of hatred and division is taught today is the family'. The same is confirmed by the data from interviews, where, for instance, one participant said:

I remember when we were teaching young students in secondary and higher education. Students told us that in schools we teach them a certain version of history, but when they are at home their parents teach them other versions of history. You find that elder people who were alive during the times of divisive politics along ethnic lines still align with such kind of narratives. The bad thing is they do not keep it to themselves but continue to teach their children the distorted history that promotes divisions along ethnic lines. This means that we still have genocide ideology disseminated in families by parents (K123).

Respondent K 123 is a member of one of the two branches of the Parliament. She shares views of young students regarding parents who still align with the divisive history along ethnic lines, and who disseminate such distorted history among children. This might have its basis in the fact that parents believe it is their obligation to tell their children about the past, which is correct, but they often do so from their point of view, which is generally shaped by the distorted past historical events and their own experiences. The difficulty with the teaching of history should not be limited to the family alone. Indeed, respondents explained that some teachers in formal education, who also shared the same experiences of distorted history, tend to also associate with the distorted history, which makes them unable to dissociate with the divisive history. The following respondent, who works in the academia, clarified this saying:

So, regarding the teaching of history, today there are those (some teachers) who teach the history they do not believe in, there are those who teach history with reservations, and there are those who teach it to cover their faces or to throw a monkey wrench into the unity and reconciliation plans(KI21).

As portrayed in the above quote, teachers, like all other Rwandans, have also been victims of the history of hatred that was taught and disseminated by former regimes. Having been educated through such kind of divisive politics, it should be predictable that certain teachers have difficulties and take more time to dissotiate with such discources that to some have become beliefs. It is within this context that today some of these teachers choose avoidance as far as teaching history is concerned, others seem to carry historical wounds and shame, thus teaching history to just cover their faces, while others go to the level of willingly or not,hindering efforts of reconciliation by teaching distorted history.

Closely associated with the role of the family is the opinion of respondents that there are some Rwandans who continue inculcating the genocidal ideology to others. Although the percentage of such opinions is small (8.6%) comparing to those who do not see such a possibility (91.4%), efforts should be deployed to ensure that even that small percentage overcomes their penchant for genocide ideology. Indeed, failure to address deep-rooted genocidal ideologies, though with a smaller percentage, can pave ways to more ingredients of genocidal events, such as impunity, ethnic-based discrimination, etc. As one respondent summed it up, “there are many things that have already been achieved (as far as developing a common understanding of Rwanda's history), but the journey is still long.”

Figure 10. Disaggregate by gender on ‘History and how it is shared’

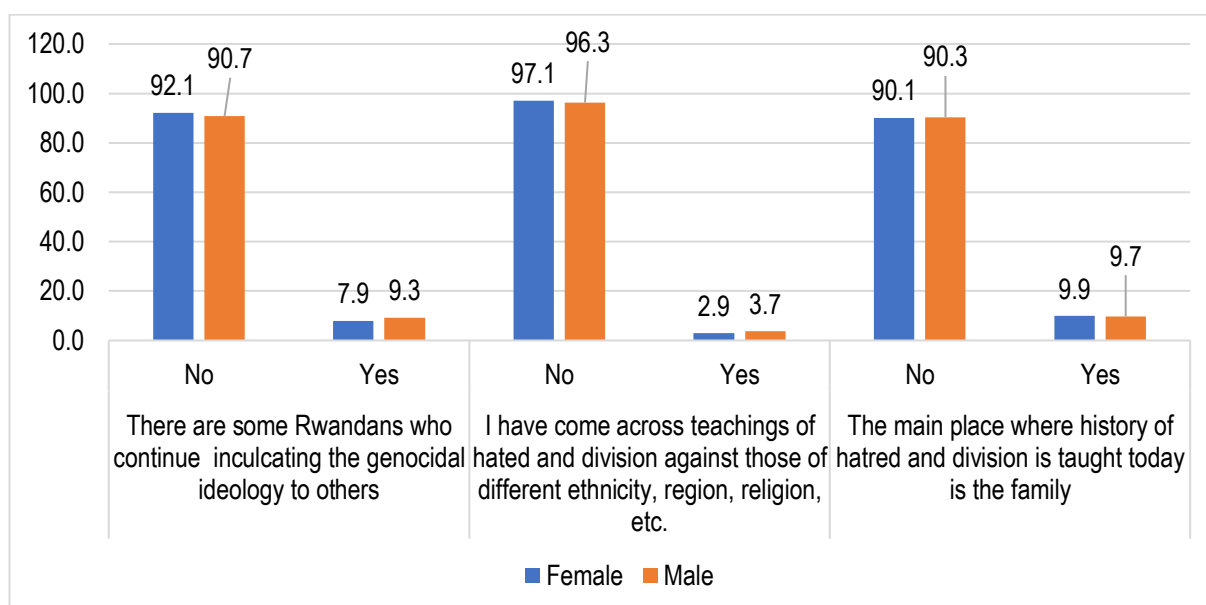
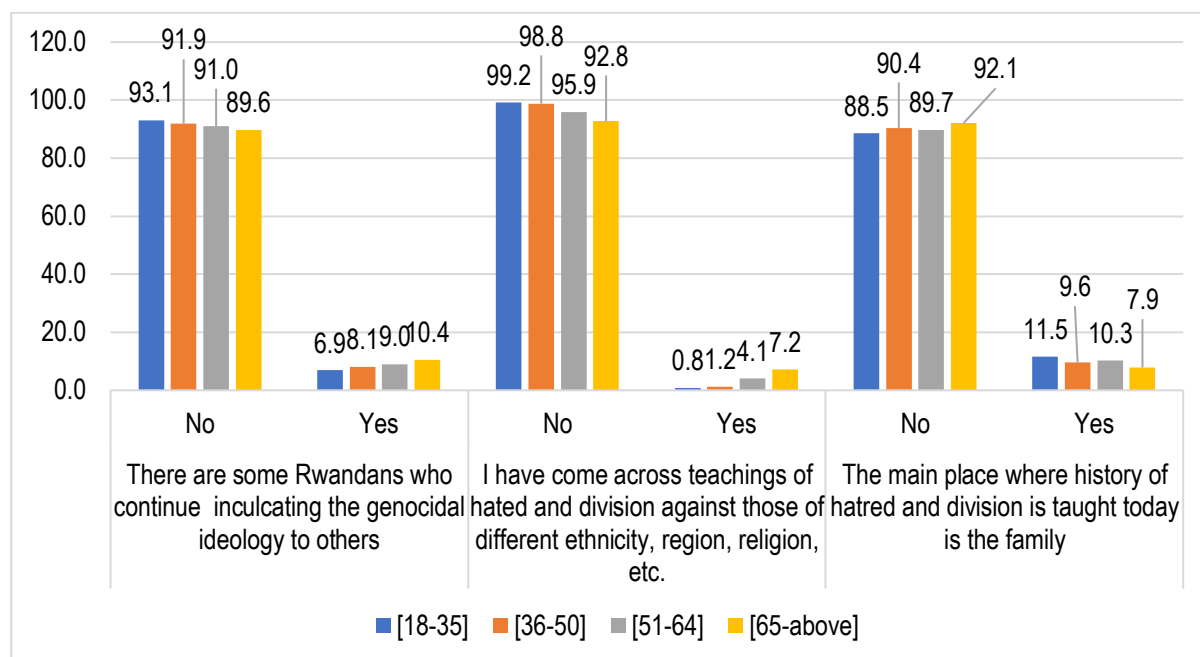


Figure 10 shows that both females and males agree beyond 90% that the way history is shared today does not pose a significant threat to reconciliation.

Figure 11. Disaggregate by age category on 'History and how it is shared'

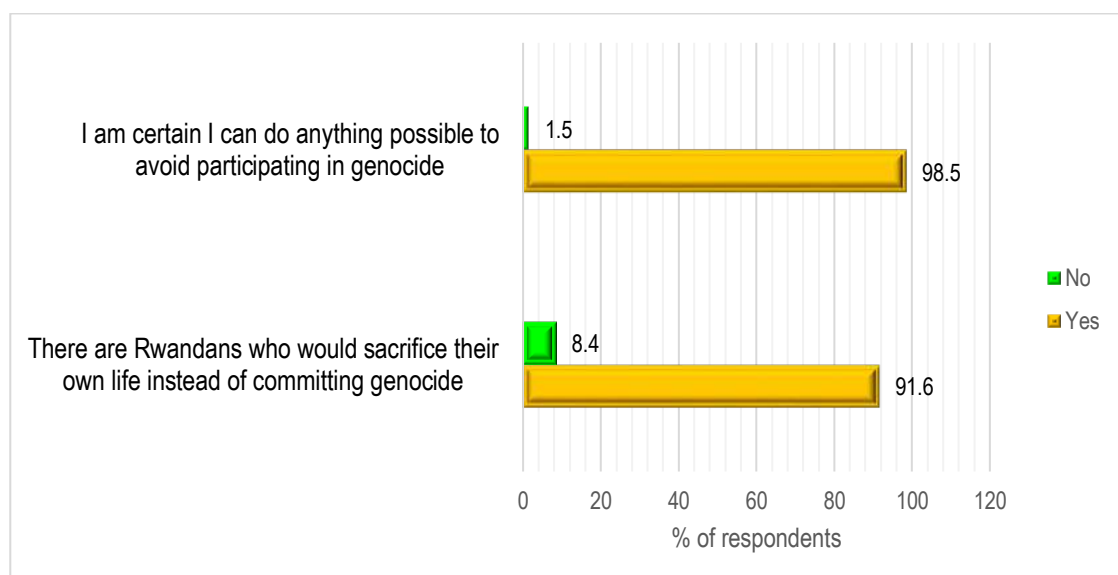


Similar to males and females, all ages that constituted the categories of respondents are of the opinion that history and the way it is shared today promotes reconciliation of all Rwandans. This is displayed in Figure 10 above.

4.2.3. Ownership of reconciliation

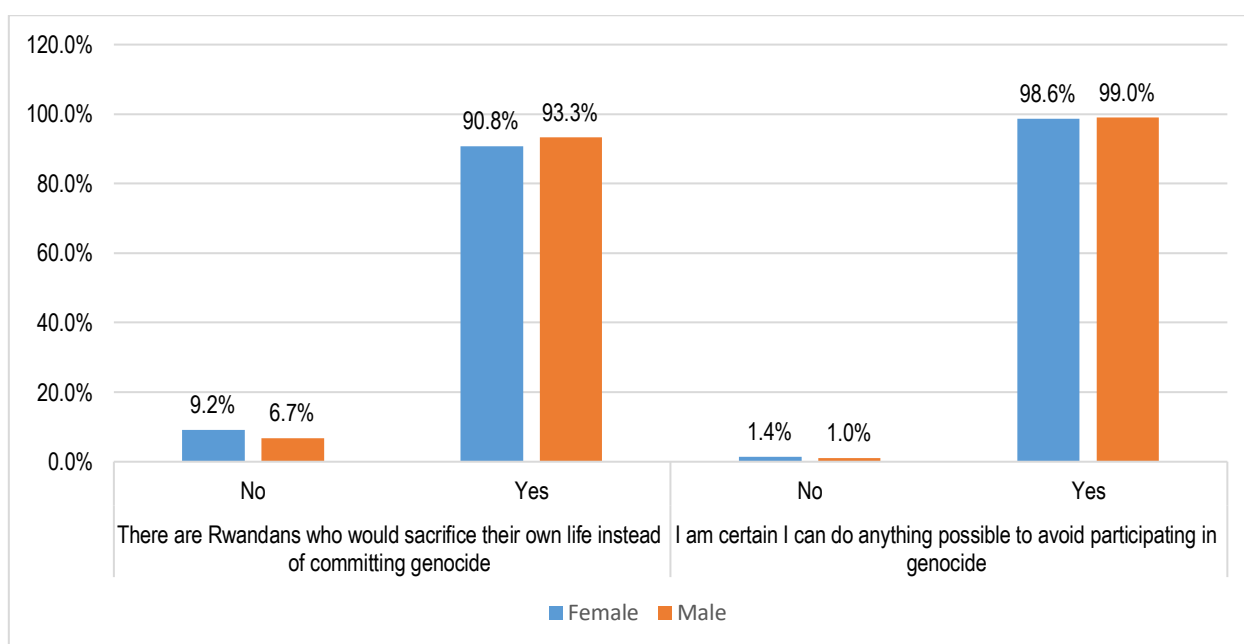
If the reconciliation process is to succeed, there is need for ordinary people to commit themselves individually and collectively to guard the process towards its final conclusion, which is the unity of the people. Below is the figure showing how the people who were interviewed indicated the degree of commitment to reconciliation and how much sacrifice or a price they are willing to pay to guard against any attempts to derail the process.

Figure 12. Ownership of reconciliation



Rwandans share a common destiny in terms of building a society free of any form of divisionism. They are willing to sacrifice their lives to ensure that there is no return to divisionism and genocide. They are ready to lay down their lives to safeguard the future from any retrogressive tendencies as indicated in their responses where 98.5 % say they are ready to do anything possible rather than be involved in genocide or related activities and 91.6% are ready to do whatever possible to prevent genocide including sacrificing their own lives. This level of individual and collective commitment to safeguard the fruits of reconciliation across the rank and file of Rwandans indicates a strong foundation upon which reconciliation is built and cements the 'never again' philosophy of reconciliation in the country. Below, the same responses are disaggregated by gender and age of the respondents.

Figure 13. Disaggregate by gender on the ownership of reconciliation

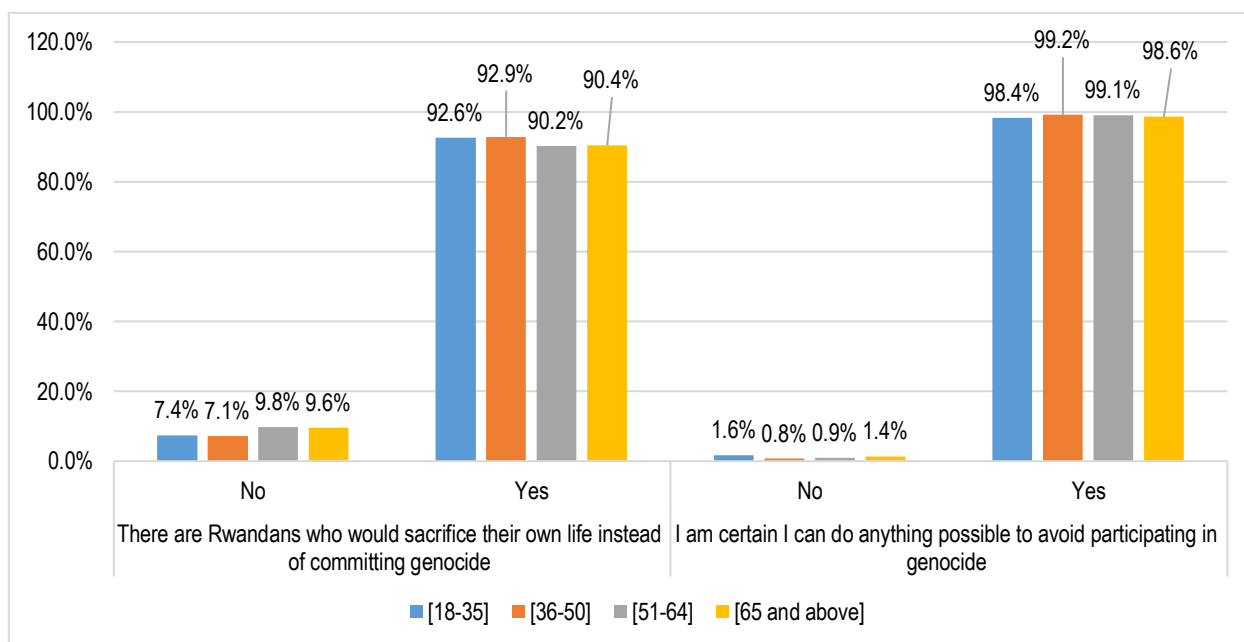


The responses as shown in the charts above do not appear to portray any significant differences across the gender. On the question of sacrifice, it appears men are willing to pay a slightly higher but insignificant price in terms of even preferring death than engaging in committing genocide. With regard to commitment to the reconciliation process, there is nearly no difference in views.

This shows that all Rwandans-men and women-are determined to pursue reconciliation, protect and consolidate the gains so far registered are willing to die rather than allow a return to the times of the past.

The views of the respondents according to the different age groups are presented in the following figure.

Figure 14. Disaggregate by age category on the ownership of reconciliation

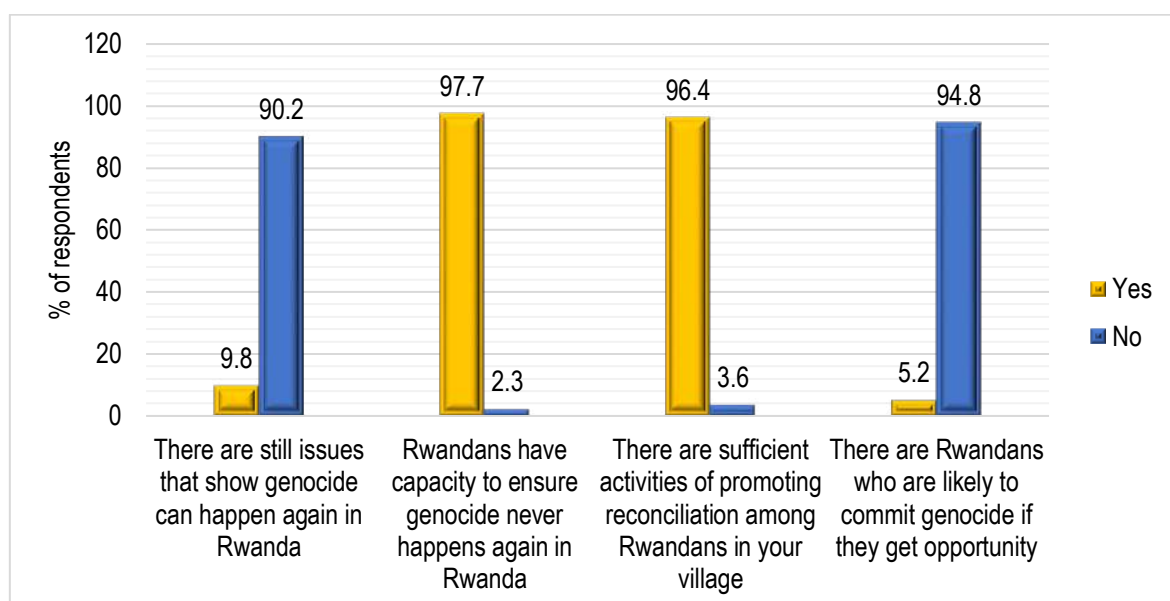


In terms of age, as shown in the chart above, there are no stark differences in views on how much price Rwandans are ready to pay to prevent a recurring genocide. The views are nearly uniformly distributed across all the age groups. This is an equally important observation since it shows that the young and the old are all committed to the process of reconciliation and are ready to sacrifice to the point of death to prevent a return to genocide.

4.2.4. Envisioning the future

How people in a given society share the vision of the future provides an indicator of how they work closely if they refer to that future with pride and show total dedication commitment towards achieving that vision.

Figure 15. Envisioning the future



Rwandans have a forward-looking mindset and they take cognizant of the fact that the journey to the future still encounters some obstacles. As displayed in Figure 15, more than 90% of Rwandans do not see the possibility of experiencing genocide again in the country, while 9.8% still see issues showing that genocide can still happen again. It should be noted that the 2020 scores show a difference in comparison to 2015 findings. Indeed, the percentage of Rwandans who saw the possibility for the genocide to happen again in the country was 15.9% in 2015, while those who did not see that possibility were 84.1% (cf. NURC, 2015: 40). The same decline is also observed on the variable on whether there were Rwandans who would try to commit genocide should conditions be favorable. In 2015, those who agreed with such a statement were 28.9%, while the score stands at 5.2% in 2020.

The drop out of the percentages of the two variables - the possibility of the genocide to happen again and the likelihood of certain Rwandans to commit genocide if conditions are favorable – is highly associated with the growing trust in the capacity of the government to counter all practices leading to genocide. In fact, although 9.8% of the respondents believe that there are signs that show the potential for genocide to happen again in Rwanda, 97.7% believe that Rwandans today have the capacity and will to counter that possibility. This was reflected in various interview sessions. During an FGD, a respondent, for example, said:

I can confirm that genocide cannot happen again in Rwanda. You know, even if the genocide ideology still exists, it is only among few people who are still unable to look ahead and see the consequences of the genocide that are still affecting our country. Genocide is an evil that cannot be forgotten. It cannot be allowed to happen again. You see, it happened in the past because of impunity. People could be allowed to form small groups and plan on killings their neighbours and nobody punished them. But today, you cannot form a group of people and harbor ideas of committing crimes and get away with it. The information will be known immediately and you'll be punished(D01).

The above quote reminds the role of the government in preventing genocide or in allowing such a crime to happen. Actually, the same thinking was also reflected in the 2015 assessment where one participant said:

I give you an example of myself. I committed genocide and I am now in prison because of that. I assure you that I can never engage in those things of killing people again or looting their properties. I have children and none is now taking care of them because my wife passed away. Had not I engaged in genocide I would have been with my children. I know the consequence of doing evil, I repented and I cannot repeat it again." (cf. NURC, 2015: 34).

The quote by participant D01 underscores that governments before 1994 disregarded criminal acts like plotting to kill the Tutsi, which confirmed and encouraged thoughts, beliefs and choices that crimes committed against that category of the population were blessed by authorities. This is the context under which mass populations did not hesitate to

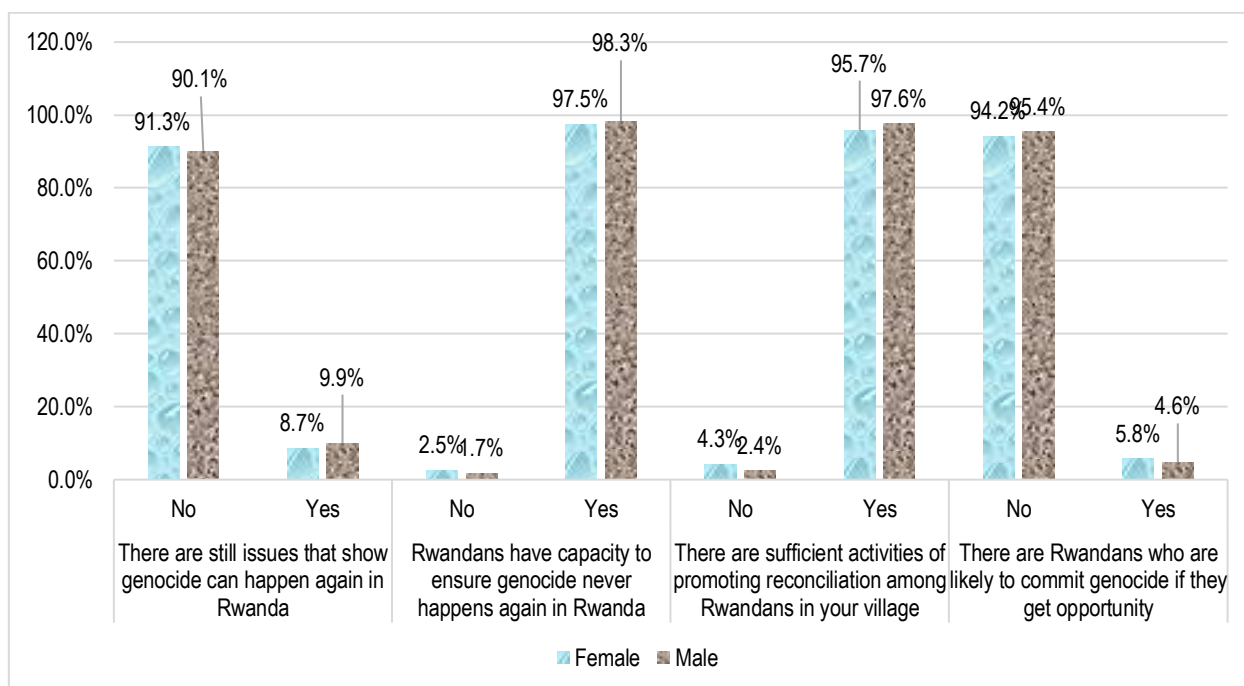
head the general call of the then government to commit the Genocide against the Tutsi between April and July 1994. Reflecting on the post-genocide Rwanda, the respondent in the quote underlines that fighting impunity is one of the reasons why Rwandans believe that genocide cannot happen again in Rwanda. According to him, genocide cannot happen again because people have understood that it is a crime against humanity that cannot go unpunished.

It should be recalled that eradicating the culture of impunity was among the five goals assigned to the Gacaca Courts established by the Organic Law no 40/2000 of January 2001 governing the creation of Gacaca Courts and organizing the prosecution of Genocide crimes and other crimes against humanity committed between October 1, 1990 and December 31, 1994. The report by the National Gacaca Services highlight the importance of fighting the culture of impunity to strengthen the message of respect of human rights to prevent genocide. Here is an extract from the report:

Bringing to justice all genocide suspects from the instigators to the implemeners through Gacaca Courts was the only suitable way to leave a lesson of respecting human rights to all Rwandans of all layers. This also meant that whoever had committed any act that violated human rights during the genocide had to be held accountable for it. (...). This is because the culture of impunity had become prevalent in Rwanda for a long time, whereby some people could violate the huma rights of others to the extent of killing them with no fear of being brought to justice (NGCS, 2012).

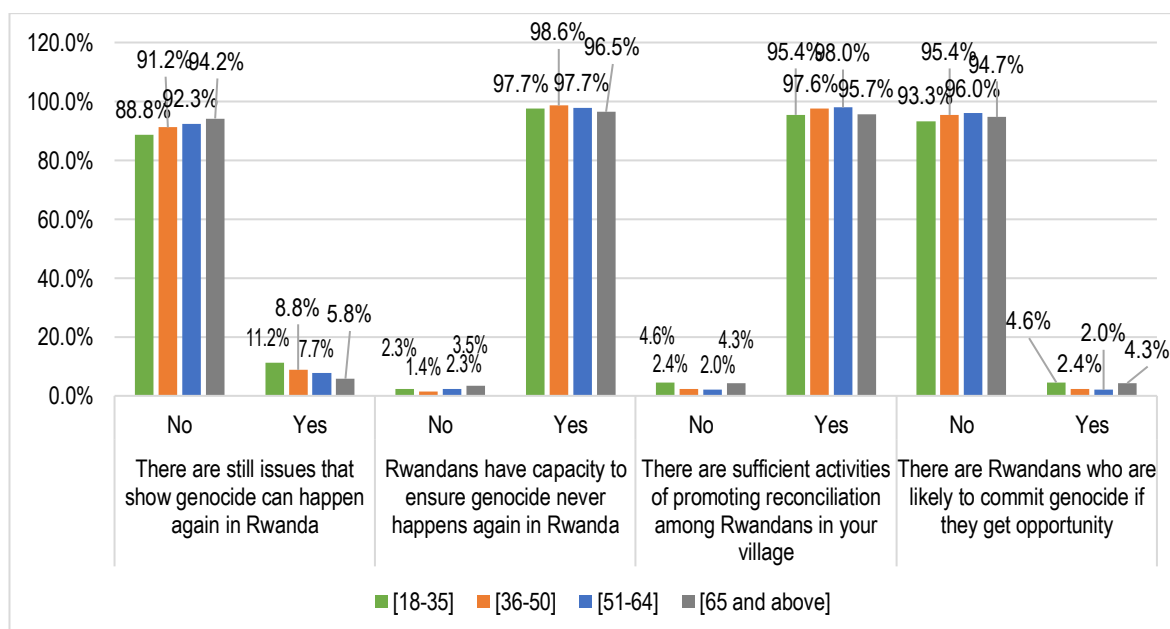
Moreover, 96.4% believe that there are sufficient activities within their local villages and communities that promote reconciliation. In fact, even if 5.2% of the respondents show that certain Rwandans are likely to commit genocide if they had opportunity, findings have shown a balanced view of the threats and the capacity to counter them. This balance shows the level of understanding that Rwandans have attained during the post-genocide period with regards to what led them to the genocide and how a return to that situation cannot be allowed to happen again. In short, they have learnt the lessons the hard way.

Figure 16. Disaggregate by gender on 'envisioning the future'



The above chart shows that there are no significant gender differences in terms of both the commitment to the process of reconciliation and the determination to prevent a return to any conditions that may lead to genocide again.

Figure 17. Disaggregate by age category on 'envisioning the future'



The above charts show that there are no significant differences in views across the different age groups on the commitment to reconciliation and prevention of a return to any form of genocide tendency. As has already been discussed above, this is important as it demonstrates that Rwandans of all ages appreciate the importance of reconciliation and are willing and determined to guard against anything that threatens to derail the process.

During the survey, it was also deemed important to assess whether people-based on experience and perception felt that there are issues that show genocide would happen again in the country. The following figures provide responses across the the Districts on this indicator, as well as the indicator on whether 'there are Rwandans who are likely to commit genocide if they got opportunity.'

Figure 18. Citizen opinions per District on 'There are still issues that show genocide can happen again in Rwanda'.

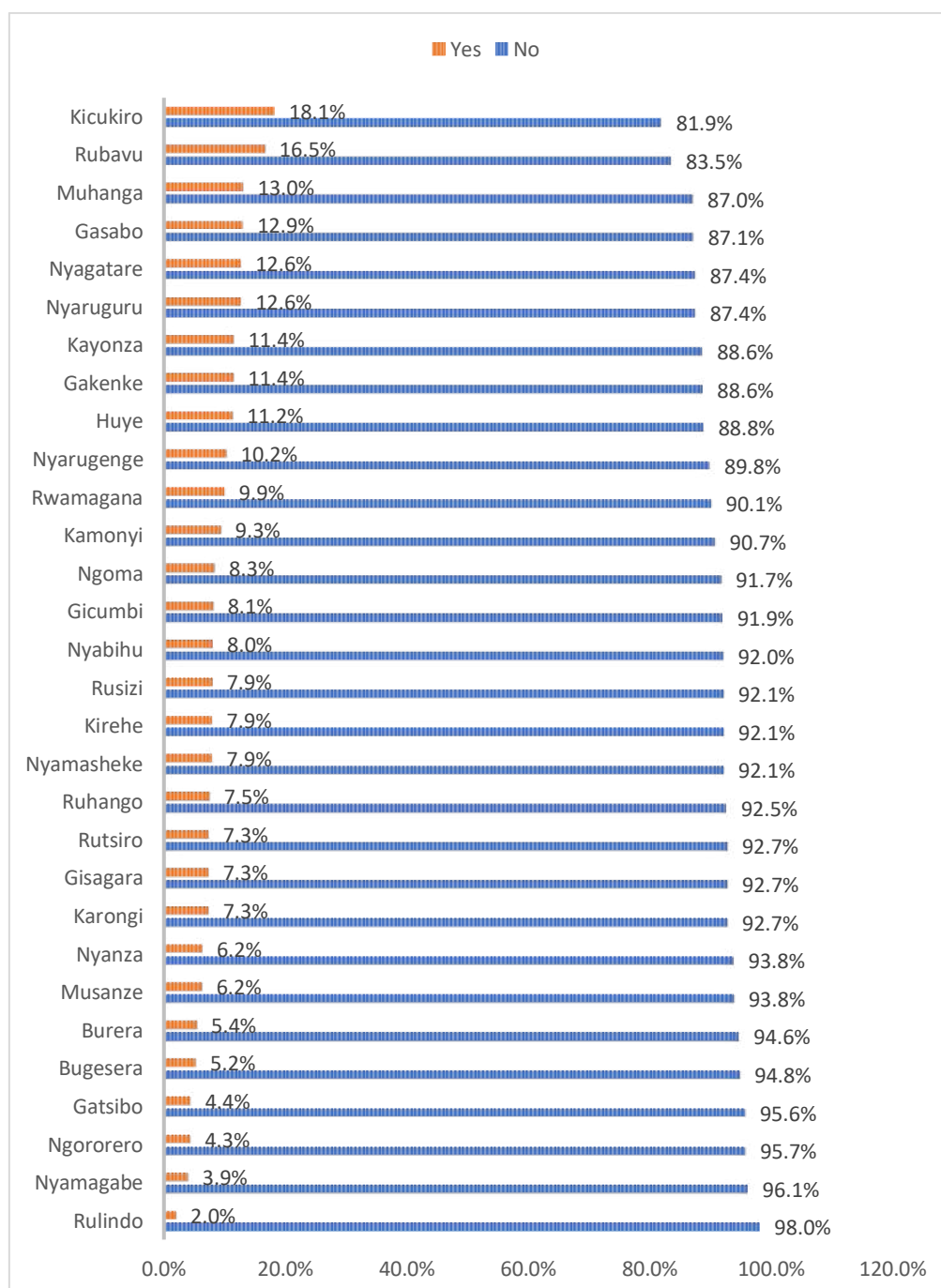
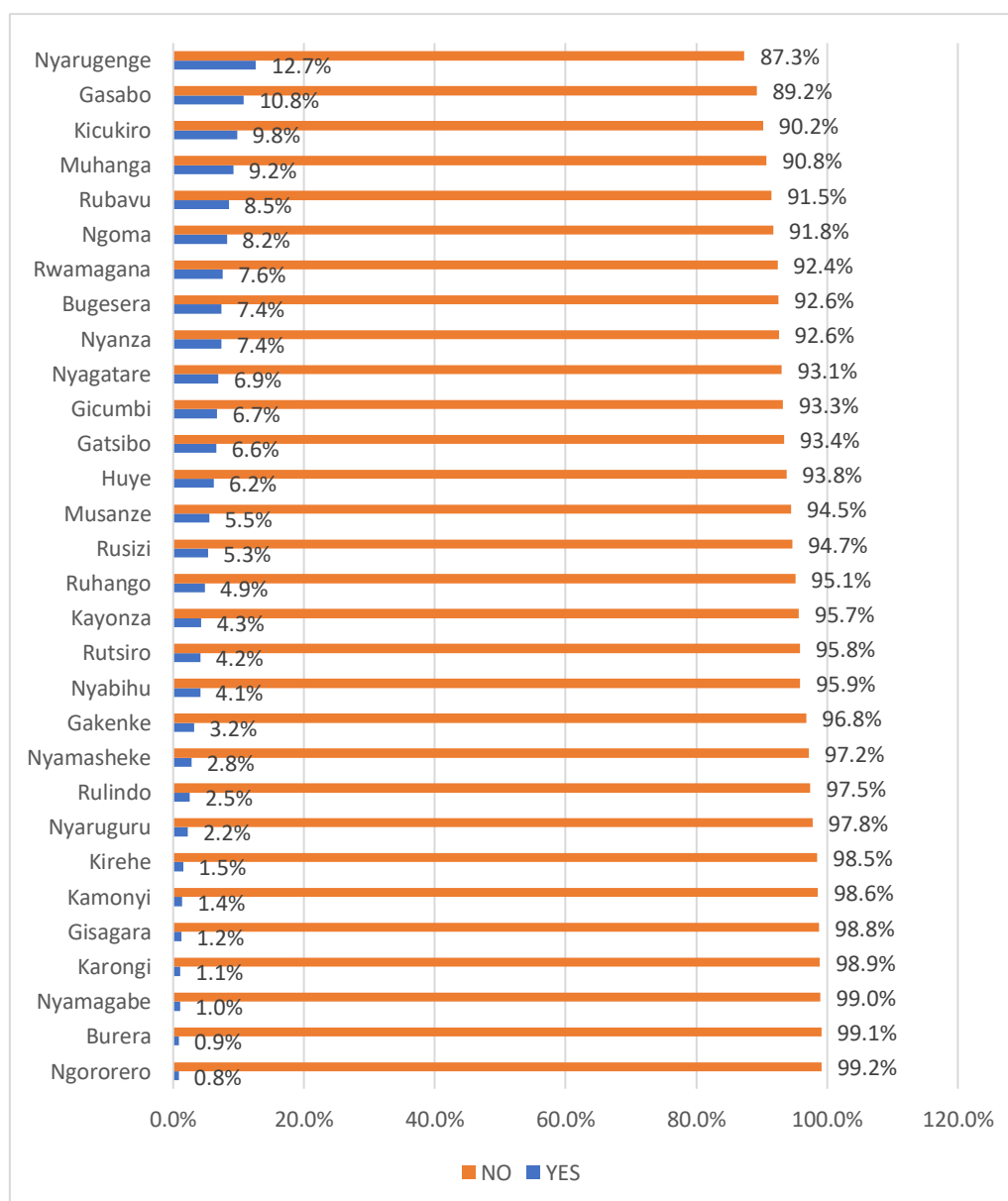


Figure 19. Citizens opinions per District on ‘There are Rwandans who are likely to commit genocide if they get opportunity’



From figures 18 and 19, it can be discerned that the distribution of responses shows an overall high score of Rwandans who do not see the possibility of the genocide to happen again in the country, as well as the likelihood that fellow Rwandans would commit genocide. The differences in scores may not be significant after all. This is important as it does show that the entire country is committed to reconciliation.

Determination, willingness, and commitment must be backed by capacity to resist, prevent or challenge anyone who attempts to create or propagate a genocide ideology. The fact that 97% of Rwandans perceive that the country has acquired such capacity, and given that 96.4% of Rwandans see that the country has got sufficient activities promoting reconciliation in their areas constitute remarkable achievements. They show the belief that Rwandans have the capacity to ensure genocide never happens again in their country. This observation confirms the earlier ones about the level

of commitment and determination expressed by Rwandans to reconciliation and to preventing any return to any form of genocide ideology.

In spite of the fact that Rwandans generally do not see the possibility of the genocide to happen again, as well as high scores in acknowledging that Rwandans have owned the process of reconciliation and have developed a common understanding of the causes of the Genocide against Tutsi, they also reminded that the journey was not over yet. They based this cautious remark on the fact some people continue to manifest the genocide ideology. This is what respondent KI22, a member of the CSOs, highlighted as she said:

Many things have already been achieved in terms of fighting genocide ideology. I think genocide is not likely to happen again due to the good leadership we have in the country, but people should not seat down and think that everything is perfect. The genocide ideology is still alive among elder people, especiall among those between 40 and 65 years. (...) If people are not careful, the genocide ideology can continue to be disseminated among the youth and create an environment for the genocide to happen again. Let me give you an example. During our field activities in Nyagatare District we came across some people who refused to assist in burial of persons of different 'ethnic group.' We also saw some people who refused to join certain churches, bars, or choirs due to ethnicity. Of course, because they know the government does not support such divisive practices, they hide their feelings but still live a divided life, which is the reason why all actors have to continue engaging more with unity and reconcilion (KI22).

The above extract calls all actors to continue working for reconciliation because some people still harbor genocide ideology. Recalling that 8.6% of the respodents said that some people continue to inculcate genocide ideology to others, especially in families (9.8%), the worry of the above quote that genocide ideology could continue being disseminated and increase the likelihood of genocidal crimes is relevant. According to the respondent, areas such as churches and bars require more efforts, reminding what other studies and reports have already established that religious organizations failed to openly denounce the genocide, some of them directly providing both ideological and institutional support to genocide perpetrators (cf. Longman, 2009; Carney, 2014; NURC, 2020).

Factors such as the genocide ideology and the percentage of individuals who continue to inculcate ethnic hatred among others deserve continuous attention, but they do not put into question the achieved results as far as reconciliation, both at the national and individual levels are concerned. As one member of a reknown political organization explained,

After the genocide the main task related to history teaching was about correcting the distorted history that destroyed our unity. You should understand that correcting the history that was taught for many years, that people had grown to believe in, requires a lot of time. (...) But let me tell you this. The fact that few people still harbor genocide ideology refusing to embrace reconciliation should not be taken as a failure of the

policy. The good thing is that, young people who were not taught such divisive ideologies will continue working and moving together. For us old people who went through such teachings, change will take a long time. People can embrace the policy of reconciliation while they have not reconciled. But with good leadership and existing laws that punish genocide ideology, those who still associate with divisive ideologies are forced to keep it within themselves and remain silent, which reduces the level of disseminating genocide ideology. That's a big step toward national reconciliation. Then, the more people continue working together, studying in same schools, going to same markets and cooperatives, etc., that's how individual persons make a step of realizing that they actually have nothing against one another. It is at that stage that individuals make a good step to reconcile with one another. Thus, it is correct that reconciliation leads to unity, but it is equally correct that unity leads to reconciliation (KI17).

Respondent KI17underscores the fact the journey for reconciliation is a long and progressive one, reminding that it will take a long time to undo the distorted history that was taught and disseminated for a long period. The respondent comes back to the idea that good leadership and laws punishing the crime of genocide play a significant role in discouraging dissemination of genocide ideology, thus providing a good environment for reconciliation to succeed.

4.2.5. Summary of findings on 'Understanding the past and envisioning the future of Rwanda'

This section presented findings on 'understanding the past and envisioning the future of Rwanda.' Here, the assumption was that the more citizens are able to understand and confront the sources of their historical divisions, the more they are committed to envisioning their future, the more reconciliation is likely to occur. Results of this variable have confirmed this assumption at a high level. The following table displays the findings of 2020 assessment together with those of 2010 and 2015 in order to be able to follow the changes that have happened across the years.

Table 10. Average scores on 'Understanding the past, the present, and envisioning the future of Rwanda'

Pillar	Indicators	Findings (%) in 2010	Findings (%) in 2015	Findings (%) in 2020
Understanding the past, the present, and envisioning the future	1. Causes of the genocide frankly discussed and commonly understood	88.2	91.3	95.8
	History and how it is shared			
	2. Rwandans no longer inculcate genocide ideology among others	68,5	74,2	91.4
	3. Encounter with teachings of hatred and division			96.7
	4. Family is where history of hatred and division is taught today			90.2
	Ownership of reconciliation			
	5. Rwandans ready to sacrifice own life instead of committing genocide		89.7	91.6
	6. Certain to do anything to avoid participating in genocide		92.6	98.5
	Envisioning the future			
	7. Genocide can never happen again in Rwanda	83.0	84.1	90.2
	8. Capacity to ensure genocide never happens again in Rwanda		96.1	97.7
	9. Activities promoting reconciliation among Rwandans in villages			96.4
	10. Rwandans are unlikely to commit genocide again	60,1	71,1	94.8
	AVERAGE			94.6

From table 10 above, it can be seen that almost all variables present positive improvements from 2015 to 2020. There are certain indicators whose scores saw very remarkable improvements in the last five years. These are views on whether there were Rwandans who continue to inculcate genocide ideology among others. In 2015, 25.8% of the respondents agreed with that statement, while in 2020 only 8.6% confirmed seeing some Rwandans who continue to instill genocide ideology among others. Similarly, the number of Rwandans who perceive that genocide would never happen again in Rwanda significantly increased from 84.1% in 2015 to 90.2% in 2020, whereas the score of the likelihood that some Rwandans would still commit genocide remarkably dropped from 28.9% in 2015 to 5.2% in 2020.

As already explained, these tangible achievements are highly associated with the government resolve to fight and punish genocide ideology, which discourages even the few who would want to see genocide ideology proliferated and culminating into the execution of genocide again. However, this should not be taken as implying that there is no longer genocide ideology and other related crimes in Rwanda. It should also be

recalled that genocide ideology is not more or less dangerous due to the number of those who have it because, like any other bad ideologies, it only takes the weakness, deliberate or not, on the side of the government/leadership, to see its rise and negative impact on the society. Indeed, the definition of the crime of genocide ideology and related crimes is broad and cannot be limited to only two variables discussed in this subsection. Further discussions on this are under the subsection of factors hindering reconciliation in Rwanda.

Due to the need to modify questions based on the lapse of time and the relevance of specific questions during the subsequent periods for which the reconciliation barometers were measured, some scores are not available in table 10. A general observation is that all the scores for the different indicators for which comparison can be made showed a rise in the score of that indicator. This means that reconciliation has taken deep roots in the social life of Rwandans and as time goes on. Rwandans have understood clearly the importance of reconciliation, the process itself, the challenges and the way it can be protected. This understanding is a result of the numerous government programmes that have been running since the setting up of the transitional government of national unity in 1994 and throughout the subsequent epoch.

4.3. Citizenship, identity and responsibility

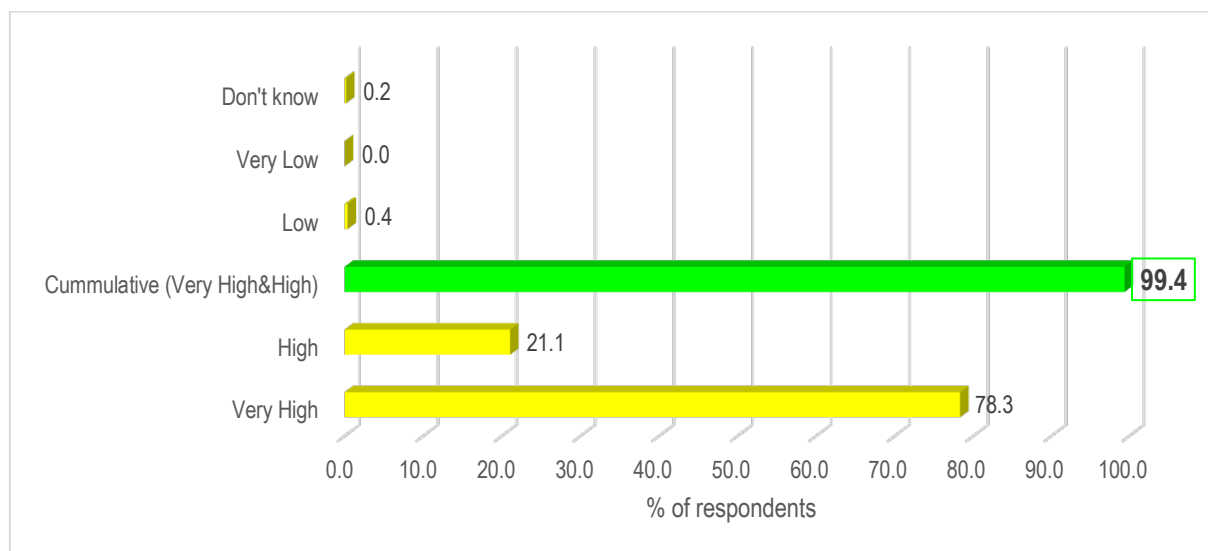
On citizenship, identity and responsibility, there has been a gradual increase in awareness and sense of identity of Rwandans since the first RRB 2010. The changes in terms of indicators most likely indicate a saturation in the manner in which Rwandans perceive matters of citizenship and identity. Of all the six composite variables of the RRB, this pillar has all its indicators scores above 95%, clearly showing that Rwandans now have a near universal confidence and pride in their identity and shared citizenship. This understanding has been consistent since RRB 2010. The commitment to national identity and the restoration of national pride have contributed to the stability of the view of identity and citizenship that appears solid. This is further strengthened by the ability of Rwandans, unlike in the past, to think critically about issues that affect their lives. The gullibility that characterized Rwandans in the past, where they would listen and do whatever they were told by the leaders of the time, is evidently being eroded by the constant exposure to facts.

4.3.1. National identity

Human beings like having a sense of belonging to a given social group or nation. An individual can take on multiple identities at different times. At some point, Rwandans were brought to associate with small identities, especially constructed ethnic groups of Hutu, Tutsi, and Twa, which led to the creation of the ethnic majority of Hutu, and the ethnic minority of Tutsi whom the then political discourse classified, symbolized and termed as foreigners, enemies of the nation, etc. This is the time when some Rwandans developed the feeling of being legitimate citizens, questioning and even rejecting the Rwandanness of the other part of the population, which highly destroyed the national identity. Building a sense of a collective national identity was one of the early tasks of the Government of National Unity after genocide against the Tutsi.

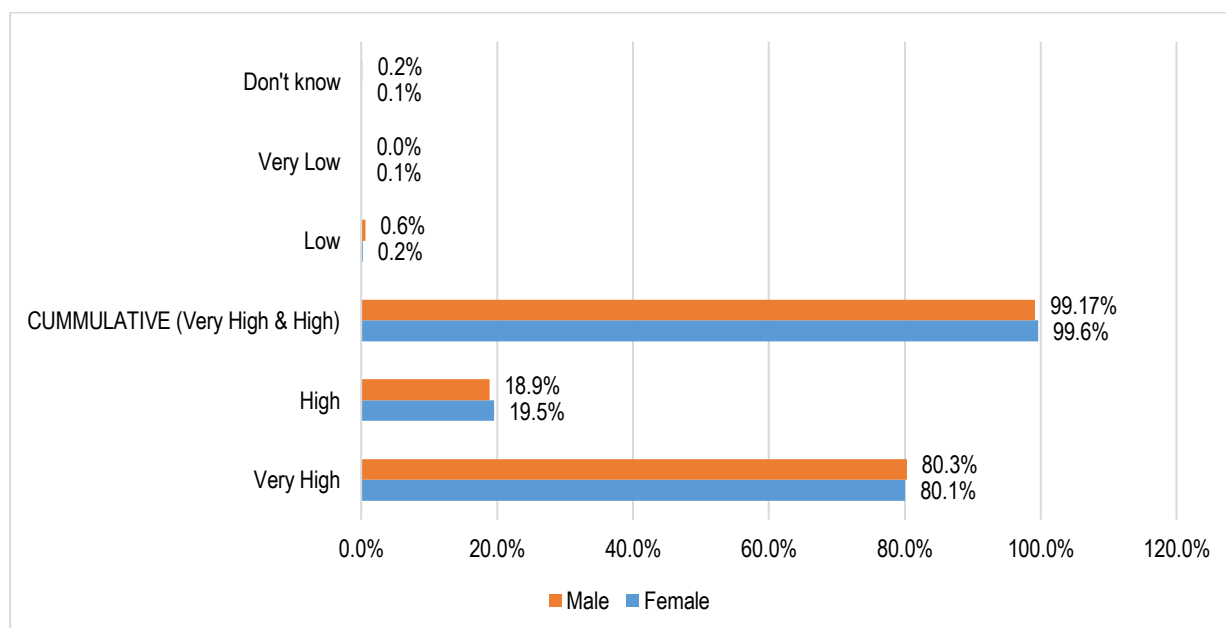
During the survey, questions around national identity, proud of being Rwandan among others were posed. Below are presentations of the responses.

Figure 20. Opinions on national identity



Today, as illustrated by the cumulative percentage in figure 20, Rwandans are proud of their national identity. The colonialists introduced a formal identification of people on the constructed identities that got used to divide and rule the people. It is therefore a very important achievement that, one generation after the genocide, the people have been able to shed off this identity crisis and forged a common national identity as 'Rwandan'. 99.4% of the respondents see themselves as Rwandans first, rather than viewing themselves as hutu, tutsi or twa, or even categorizing themselves along religious or regional lines. This 'national identity first' mentality is a paradigm shift in the thinking of Rwandans whom divisive politics had categorized into various small identities weakening the national identity that they all shared and were proud of before.

Figure 21. Disaggregate by gender on 'National identity'



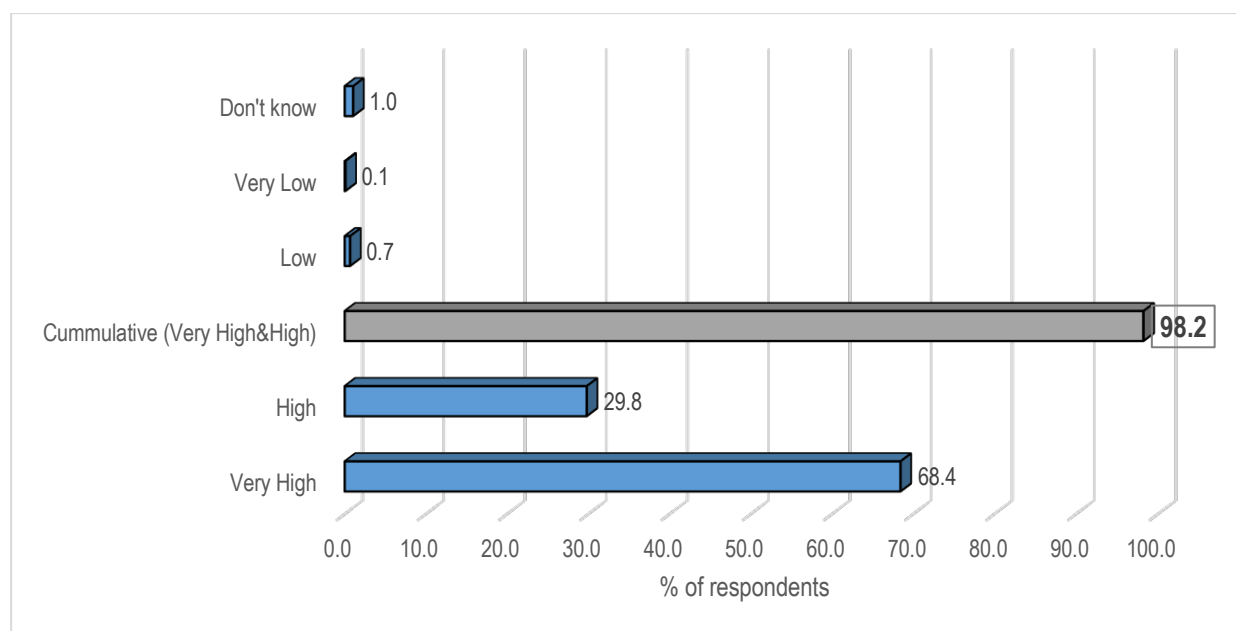
Rwandans – female or male – share the same sentiments about their national identity. They value that their country has regained its dignity and the people are respected by other peoples in other nations. Today, no one has a document that bears 'Hutu' or 'Tutsi'

or 'Twa' but Rwandan. This superiority of national identity over any other identities is evidence of the revolutionary change in the mindset of the people.

4.3.2. Individual proud of a shared identity

Being proud of a shared identity creates a bond of unity among people. Being proud of being a member of a community sharing culture and other aspects of social life is a sign of the deeper appreciation of others and of oneself. This entails being able to associate oneself with the shared national identity of Rwandans, rather than primarily viewing oneself in small identities like ethnicity, religion, etc.

Figure 22. Individual proudness of a shared identity



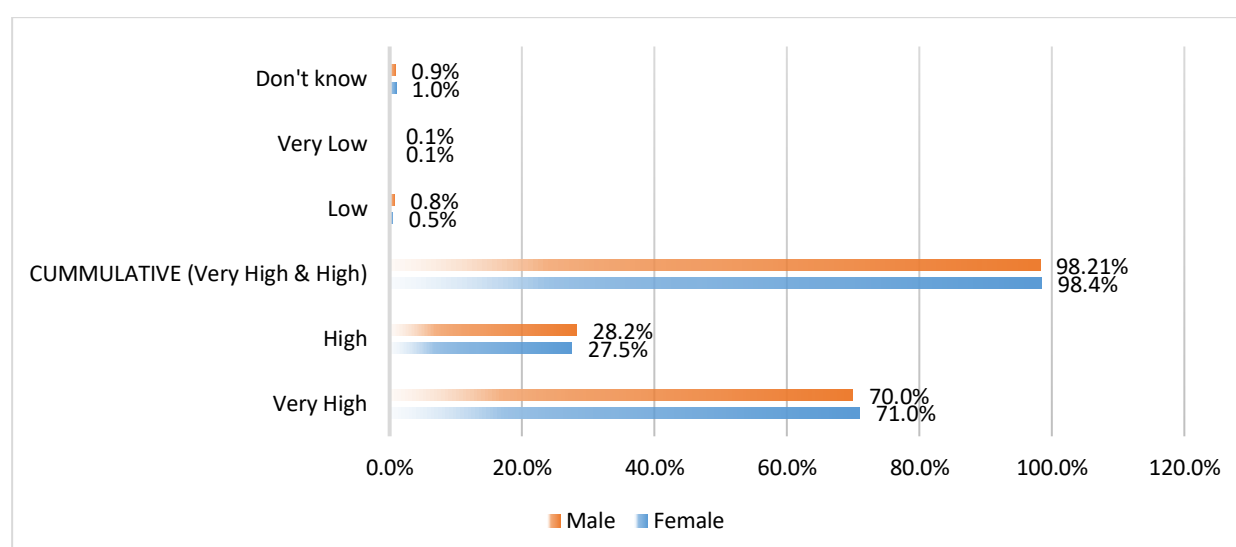
At the individual level, 98.2% indicated that they are proud of having a shared identity. The shared identity is that of viewing oneself as Rwandan first before anything else, and the fact that one now freely enjoys the privileges of being a national without feeling discriminated against on the basis of small identities like ethnicity, religion, etc. In comparison to the 2015 assessment, one might be tempted to question the 2020 score on this variable. However, a close look helps to see that the question is not the same for these two assessments. While the 2015 report assessed whether there were Rwandans who still viewed themselves and others through ethnic lenses, the 2020 assessment focused on examining the extent to which Rwandans had overcome the tendency to associate with small identities, thus identifying more with being Rwandans before anything else. Therefore, the 98.2% stand for the extent to which Rwandans identify themselves as Rwandans, even if they might have other small identities they associate with. A highly experienced member of the academia who contributed to this study explained the importance of national identity in the following terms:

You see, the problem our country has faced is that politicians divided us along so-called ethnic groups. Otherwise, the most important factor for any nation's development is to make sure citizens associate themselves with their national identity instead of identifying with small groups. All countries start with creating a nation to which every citizen identifies. Our

problem here has been that politicians failed to construct a unified nation all citizens feel proud of instead of always feeling like a second-class citizen. (...) Actually, we are lucky in Rwanda because elements that divide us are few comparing to those that unit us. We speak the same language, we live in the same villages, there is no area known as Hutuland or Tutsiland, etc. All these are elements that can make our country powerful. What is needed is to only eradicate these constructed ethnic groups that were brought and instilled among us. We are actually set to be a powerful nation (K119).

As the above quote illustrates, the history of Rwanda generally shows that Rwandans have always associated with the Rwandan identity. Divisions along so-called ethnic groups were constructed and instilled among Rwandans. However, even after ethnicity got used to classify a group of citizens as more Rwandans and the other as foreigners to be expelled, the later never forgot their Rwandan identity and continued to fight for their right to citizenship till the end of the struggle for liberation in 1994. Thus, instead of seeking to assess whether some Rwandans still view themselves and others through ethnic lenses – ethnicity seen in the sense of Hutu, Tutsi and Twa, future assessments should rather focus on examining whether there are Rwandans who still enjoy any benefits thanks to ethnic groups they are associated with. This way, people would be able to see the negative side of ethnicity because indeed, ethnicity is a socially constructed reality that becomes a problem when systemically used for some people's gains at the expense of others who otherwise would enjoy the same benefits. Participant K121 demonstrated that one of the biggest achievements that has made Rwandans proud of their shared identity is national identity: "The conception of national identity means that the country has the political will and determination to strengthen what brings us together. This is seen through the laws, policies, and the resolve to equitably share what is available."

Figure 23. Disaggregate by gender on 'Individual proudness of a shared identity'



The sense of proud in the shared identity among Rwandans is gender-neutral since it can be seen from the above chart that both women and men equally express this sentiment. The findings were also disaggregated by District, as displayed in the following figure.

Figure 24. Citizens opinions per District on “Individual proudness of a shared identity”

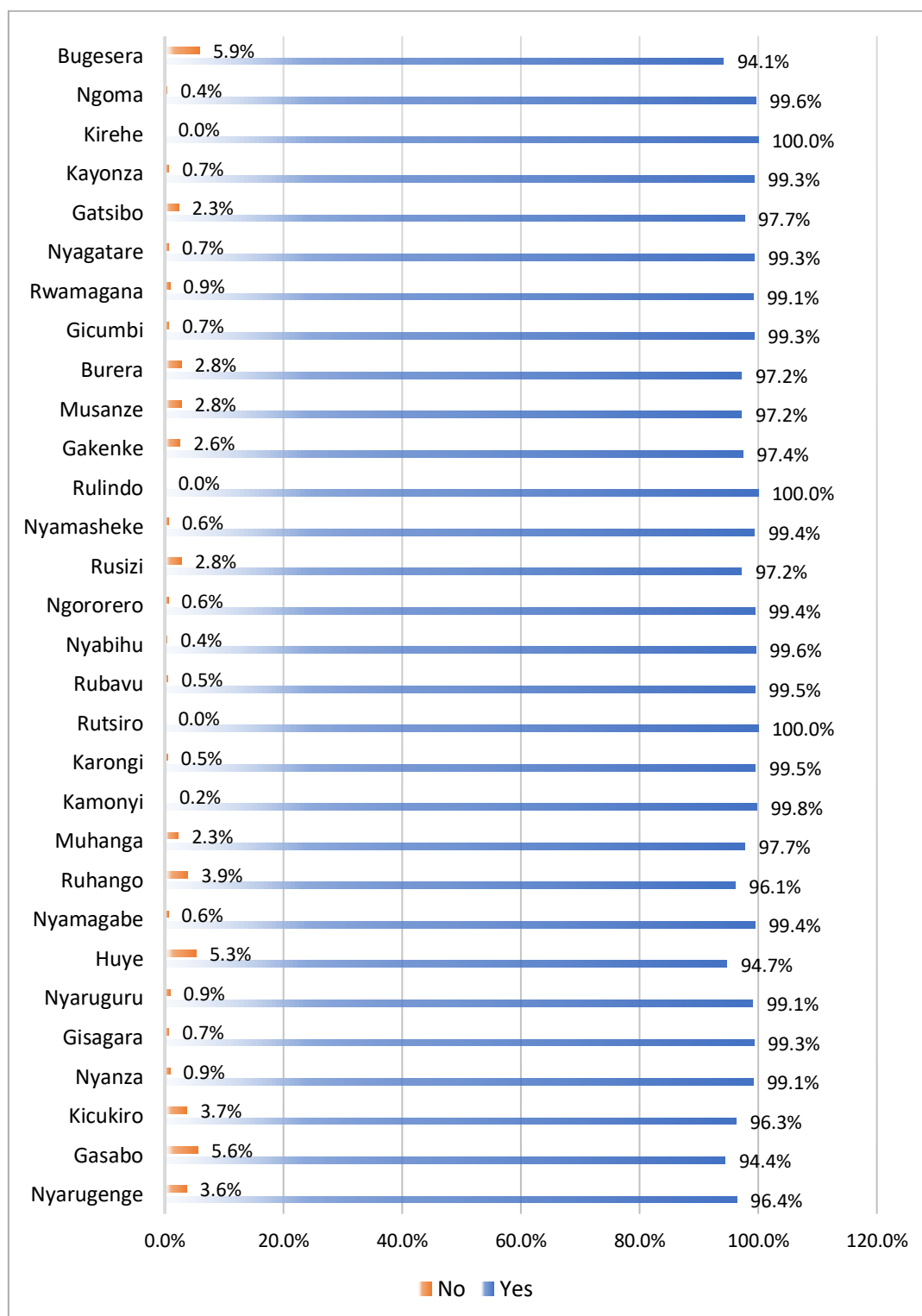
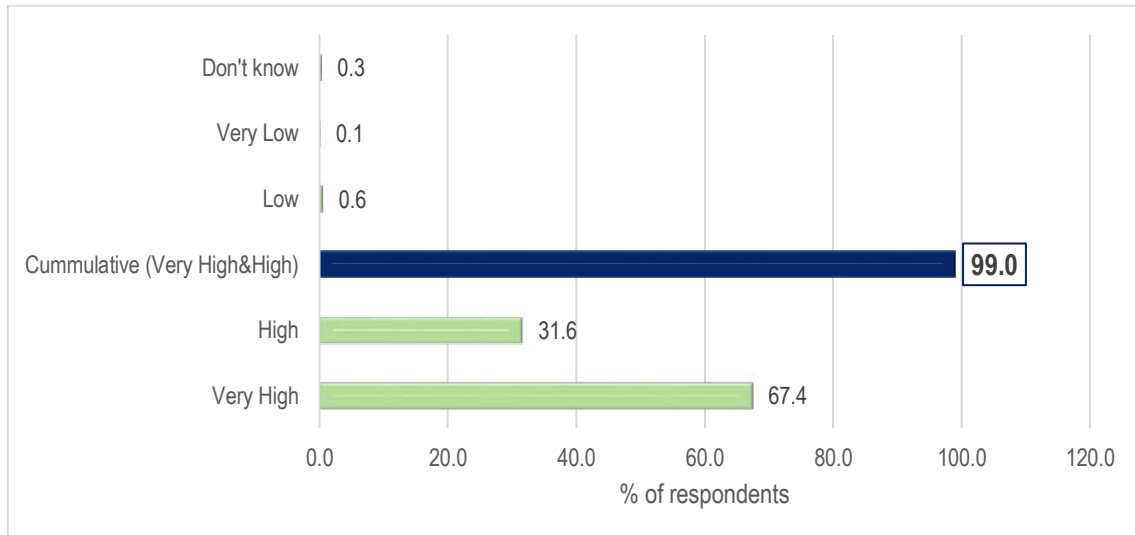


Figure 24 shows that Rwandans in all Districts have a high feeling of proud in being Rwandans, which is their shared identity. In some Districts, the score even went to 100% (see Kirehe, Rutsiro, and Rulindo,

4.3.3. Shared values and vision

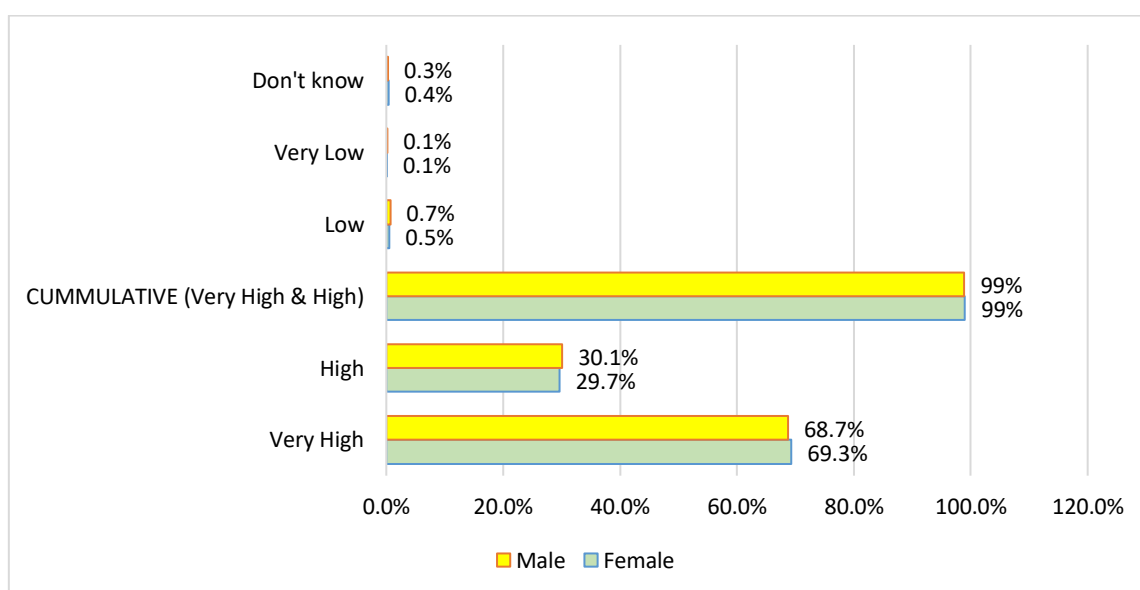
A shared pride, national identity allows people to agree and forge a vision of the future that they believe in.

Figure 25. Opinions on shared values and vision



Having a shared vision by a people is also an indication that all citizens believe in the direction of the future and that they have been part and parcel of that process. Moreover, it also means that people understand their role in making that future possible. 99% of the respondents shared this view. They indicated that they are both proud of the collective identity and vision for the future. Being proud means that they are ready to partake in the process of delivering that future while at the same time safeguarding and consolidating the gains that have been registered.

Figure 26. Disaggregate by gender on 'Shared values and vision'

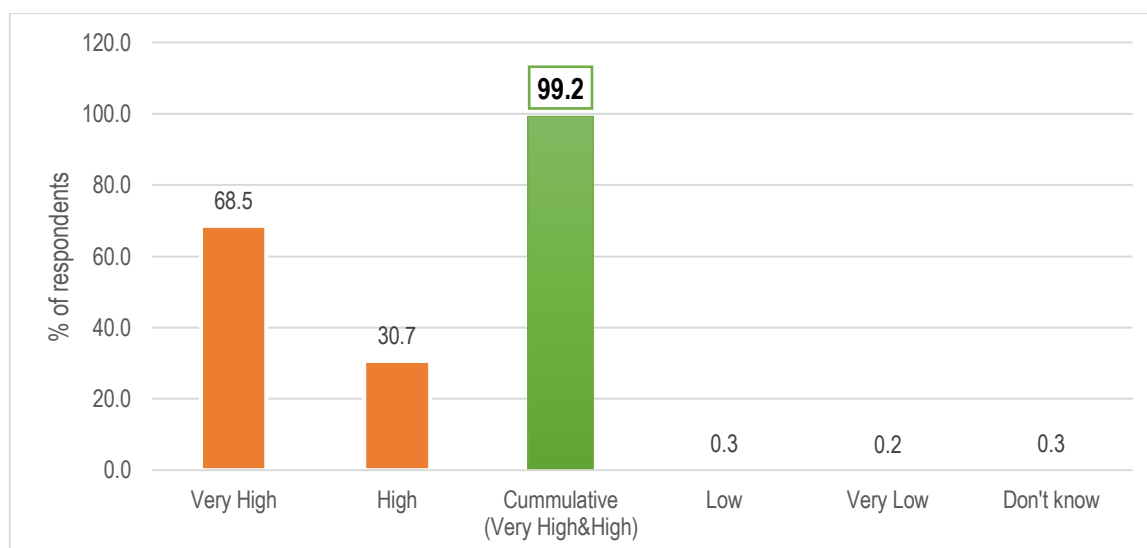


This is very interesting as the cumulative average for both males and females is high and equal (99%).

4.3.4. Commitment to national identity

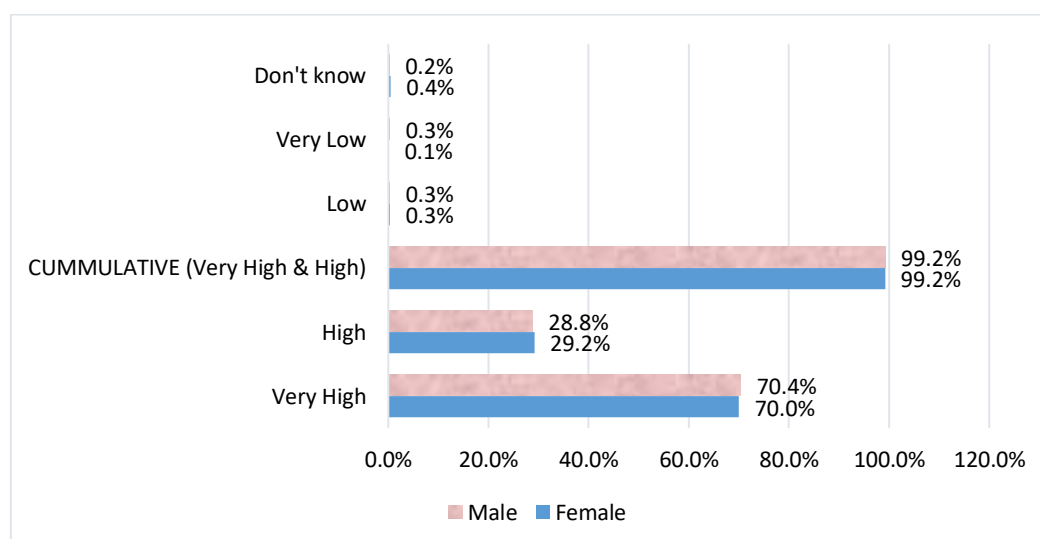
Commitment to a common national identity signals commitment to holding a national ethos and values that define a person as belonging to that community or society. Having an identity that you are willing to defend and cherish is a sign of national identity and patriotism which both promote the greater good for all. Below we provide the responses as provided by Rwandans who were interviewed on the basis of age and Districts of residence.

Figure 27. Commitment to national identity



Being proud of one's national identity as well as being aware of a collective identity and vision are very important ingredients to creating a society of peace, harmony and shared prosperity. When people shed off or relegate other forms of identity in favor of a national identity, which is a sign of the commitment to a national identity, then one is assured that the identity will stick and is solid. 99.2% of the respondents indicated this level of commitment, meaning that they are ready to guard against any tendencies to demean the identity, are ready to stand and be counted as Rwandans and are ready to defend the dignity and pride that goes with that identity.

Figure 28. Disaggregate by gender on 'Commitment to national identity'

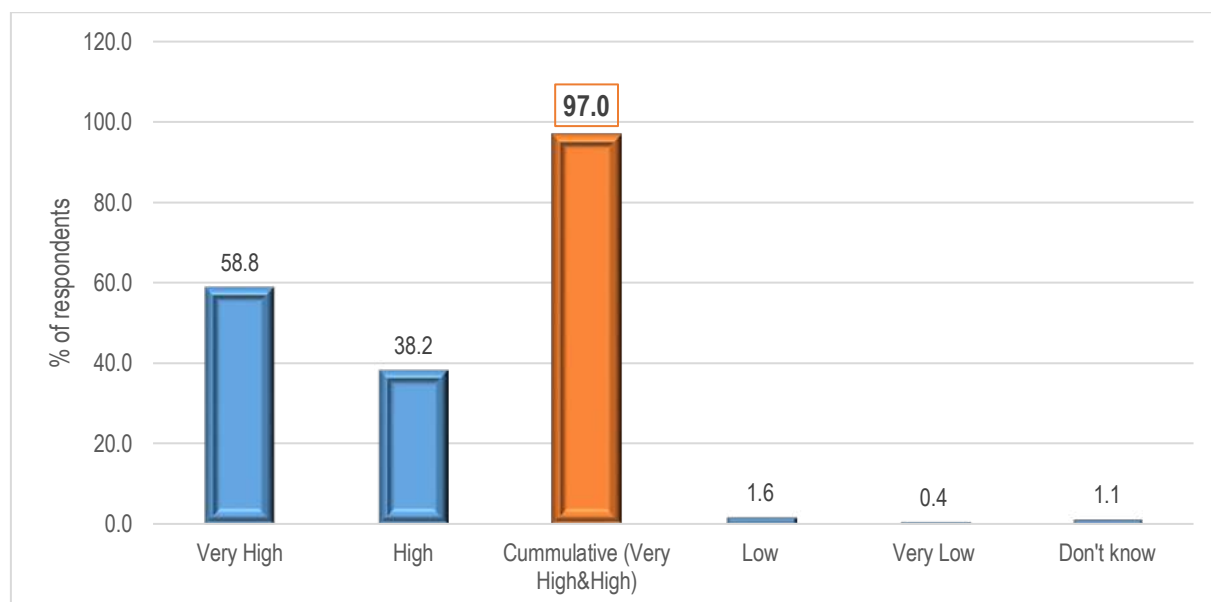


Like in the cases of all the previous indicators, both male and female Rwandans share a total commitment to national identity. This commitment cuts across gender, Districts of residence and age. As can be seen in the chart above, the commitment to national identity is absolute. This is a good foundation upon which to build a solid base of patriotism and national identity that promotes unity and the good of all while taking care of individual needs. It is a strong pillar upon which reconciliation activities can be developed.

4.3.5. Critical thinking

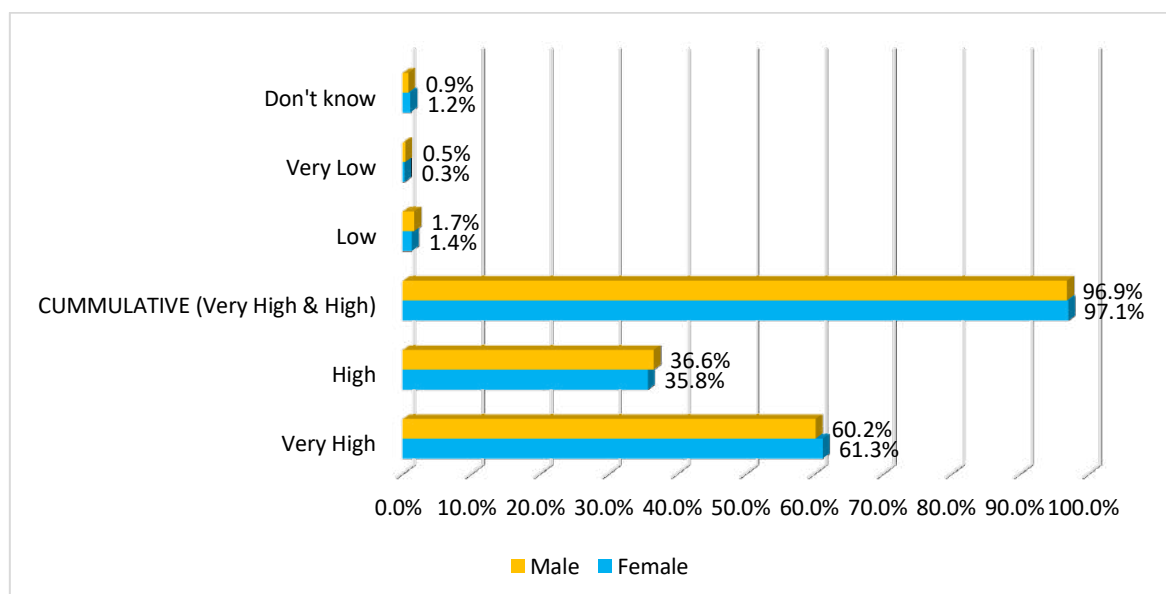
Critical thinking allows people to ask questions, seek answers to difficult questions and also question assumptions, beliefs and views of others. This is important as it allows the masses to not follow whatever they are told to do without subjecting it to critical scrutiny.

Figure 29. Critical thinking



The purpose of assessing the level of critical thinking in relation to matters of national identity and citizenship relate to the ability to influence people and their way of thinking without individual reflection and question of the views of leaders. 97% of the respondents believe that they have the capacity to think critically about the issues presented to them and to assess evidence and come to their own conclusions. This is partly a result of the level of exposure to alternative views that people are exposed to today, thanks to the proliferation of different sources of information particularly the diversified media sources.

Figure 30. Disaggregate by gender on 'Critical thinking'



The chart above shows that both male and female Rwandans have a critical understanding of the history of the nation, the factors that led to divisionism and genocide against Tutsi as well as a clear understanding of the national issues and vision of the country in general. This is an important element in ensuring that people with genocide ideology as well as attempting to spread falsehoods will easily be called to order by the masses.

4.3.6. Summary of findings on Citizenship, identity and responsibility

This section focused on citizenship, identity and responsibility. The assumption here is that a shared sense of national identity, inclusive, responsible and critical citizenship promote reconciliation. Results of this variable have confirmed this assumption, as summarized in the following table, together with those of 2010 and 2015 in areas where comparison could be made.

Table 11: Average scores on Citizenship, identity and responsibility

Pillars	Indicators	Findings (%) in 2010	Findings (%) in 2015	Findings (%) in 2020
Citizenship, identity and responsibility	1. Proud of being Rwandan	97.9	97.3	99.4
	2. Rwandans view themselves as Rwandans first before anything else	98.1	95.6	98.2
	3. Rwanda is guided by values that help Rwandans to reconcile	96.4	96.6	99
	4. Rwandans are doing everything possible to protect the sovereignty of the country and Rwandans		97.4	99.2
	5. Rwandans are now critical enough to take informed and responsible decisions			97.0
	AVERAGE			98.6

It can be seen that on all the four indicators for which comparison can be made between 2015 and 2020, all showed an increase in the scores. The changes in the scores however may not be significant because the 2015 scores were already high. It is however reassuring that none of the indicators declined in its score. Critical thinking was a new dimension that was introduced during the 2020 survey.

4.4. Political culture and Governance

On the nature, role and entrenchment of a political and governance culture among Rwandans, this has also evolved most dramatically of all the variables during the period 2010-2020. The pillar's score rose by more than 10 percentage points between 2010 (77.8%) and 2015 (88.4%) and by slightly more than 2 percentage points between 2015 and 2020 (90.6%). The main component of this pillar is the confidence that the Rwandan public has in a number of public institutions, especially in the promotion of reconciliation. The increased trust that the public has in some key institutions and their performance has grown over time. This is also confirmed by other surveys such as the Rwanda Governance Survey (RGS, 2019) where it is reported that public trust in the judiciary stood at 88.34%, 91.81% for the prosecution and 91.44% for the legislature.

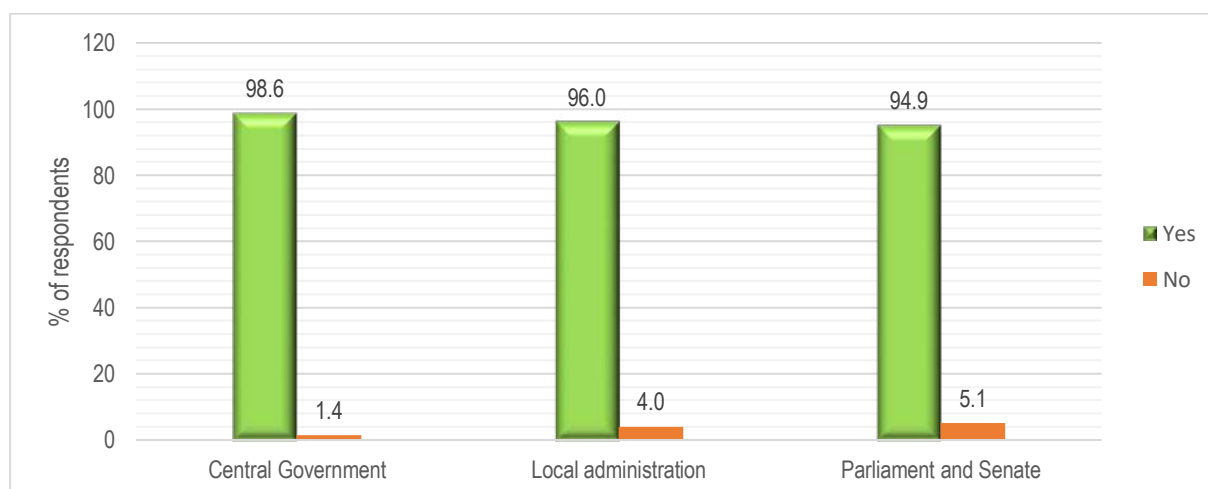
4.4.1. Appreciation of the role of institutions in promoting reconciliation

Institutions are responsible for public service and are the faces of the government interacting with the citizens. Gauging the level of appreciation of the public to the role of institutions is critical to understanding how the public views these institutions. This, in turn, gives one an opportunity to interrogate the role of these institutions in promoting reconciliation and national unity.

a) Administrative institutions

Administrative institutions generally interact most with the public, providing policy, services among others. Such institutions include the central government, the local government and the legislature.

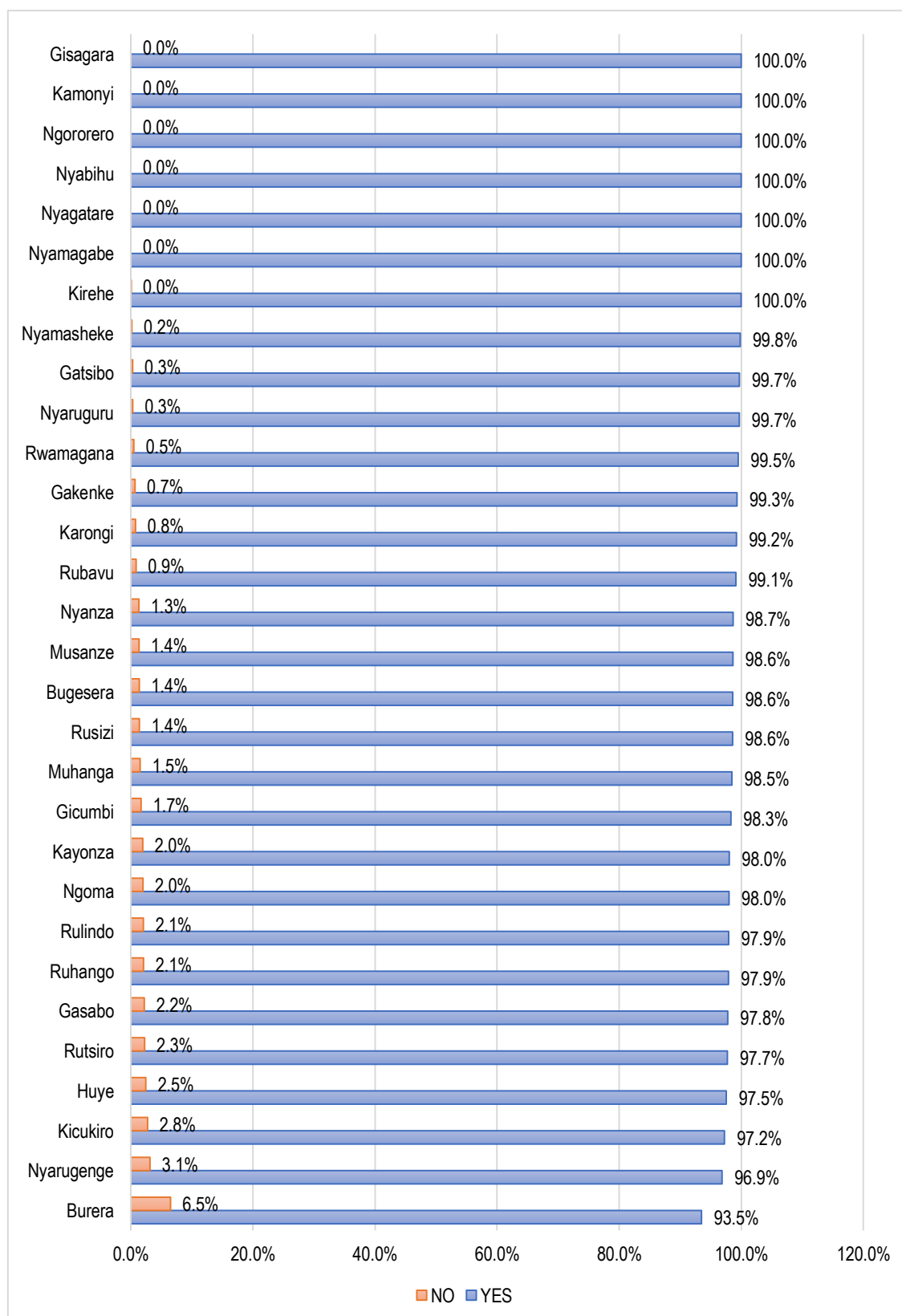
Figure 31. Administrative institutions



Rwandans show a consistent and persistent appreciation of the role played by main institutions of governance in reconciliation. 98.6% show appreciation of the role of the Central government, 96% show appreciation of the role of the local government and

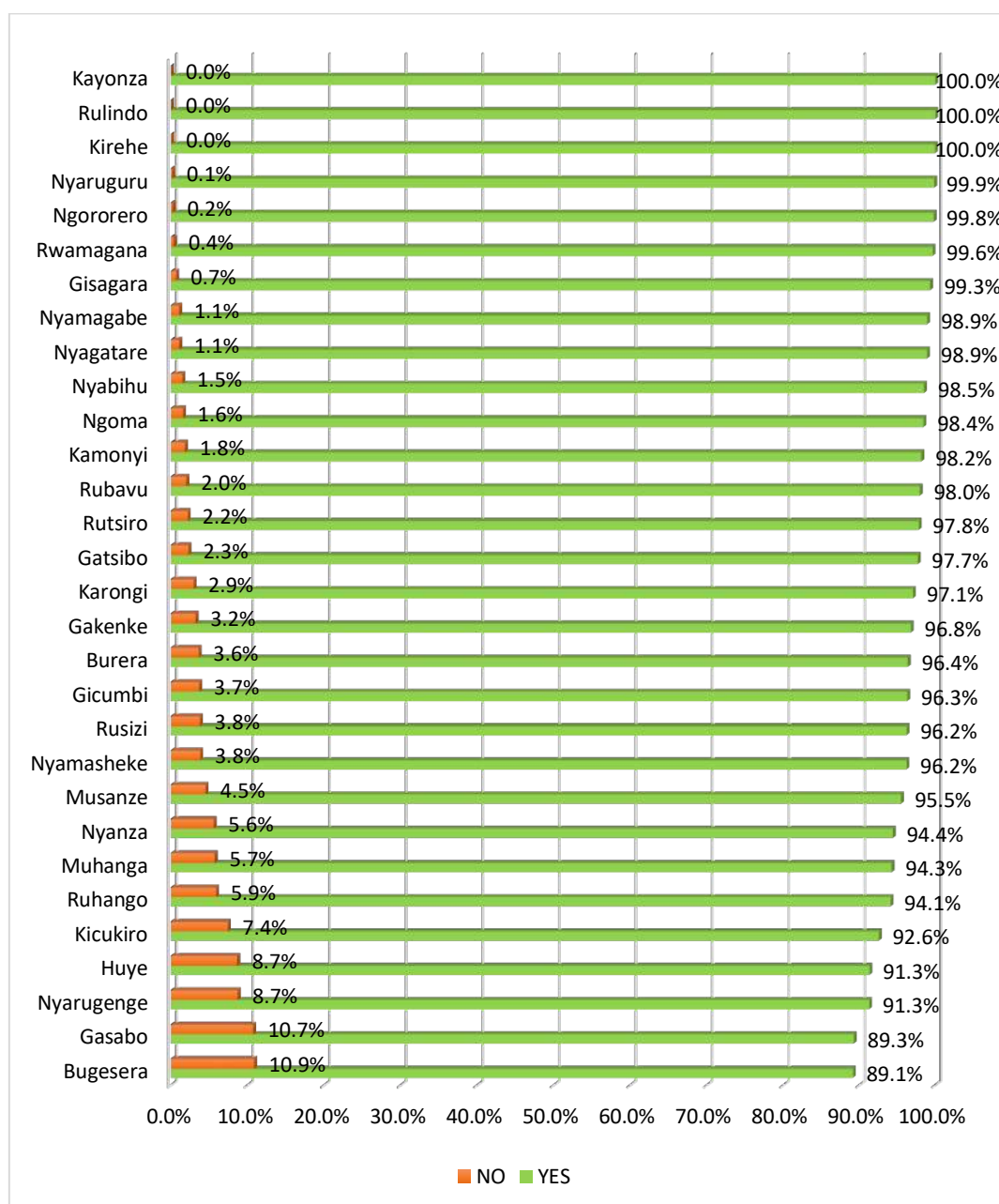
94.9% endorse the work done by the parliament and senate. This assessment is confirmed by public opinion in the surveys that have been done by the Rwanda Governance Board as stated in chapter 2. At District level, the appreciation of the role of the Central Government looks as follows.

Figure 32. Citizens' appreciation per District on 'the role of Central Government'



In a general sense, it can be seen that the Central government is well appreciated across the board in all Districts of the country. This means that people are aware of the different roles of the institutions. They therefore know where to go for what services and are therefore in a position to judge whether these institutions fulfill their duties and responsibilities adequately.

Figure 33. Citizens' appreciation per District on 'the role of Local administration'

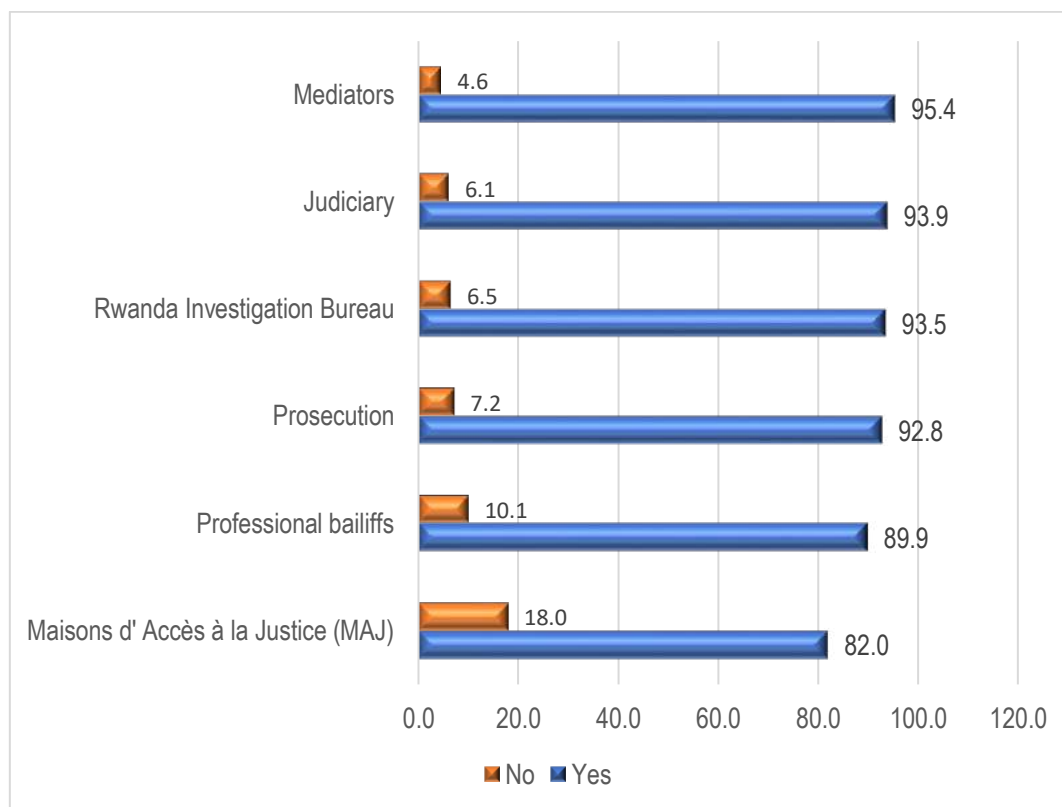


It can also be seen that the role of the local government is appreciated in all the Districts. This is very important because under decentralization, the Districts and sectors are the key service points for the people. Nearly all public services have now been devolved to the Districts and sectors. Social services, economic programmes as well as all public policy programmes are implemented by the Districts down to the village levels. That the public has a positive view of these institutions is a necessary condition for success of the different programmes including reconciliation and social cohesion activities.

b) Justice system institutions

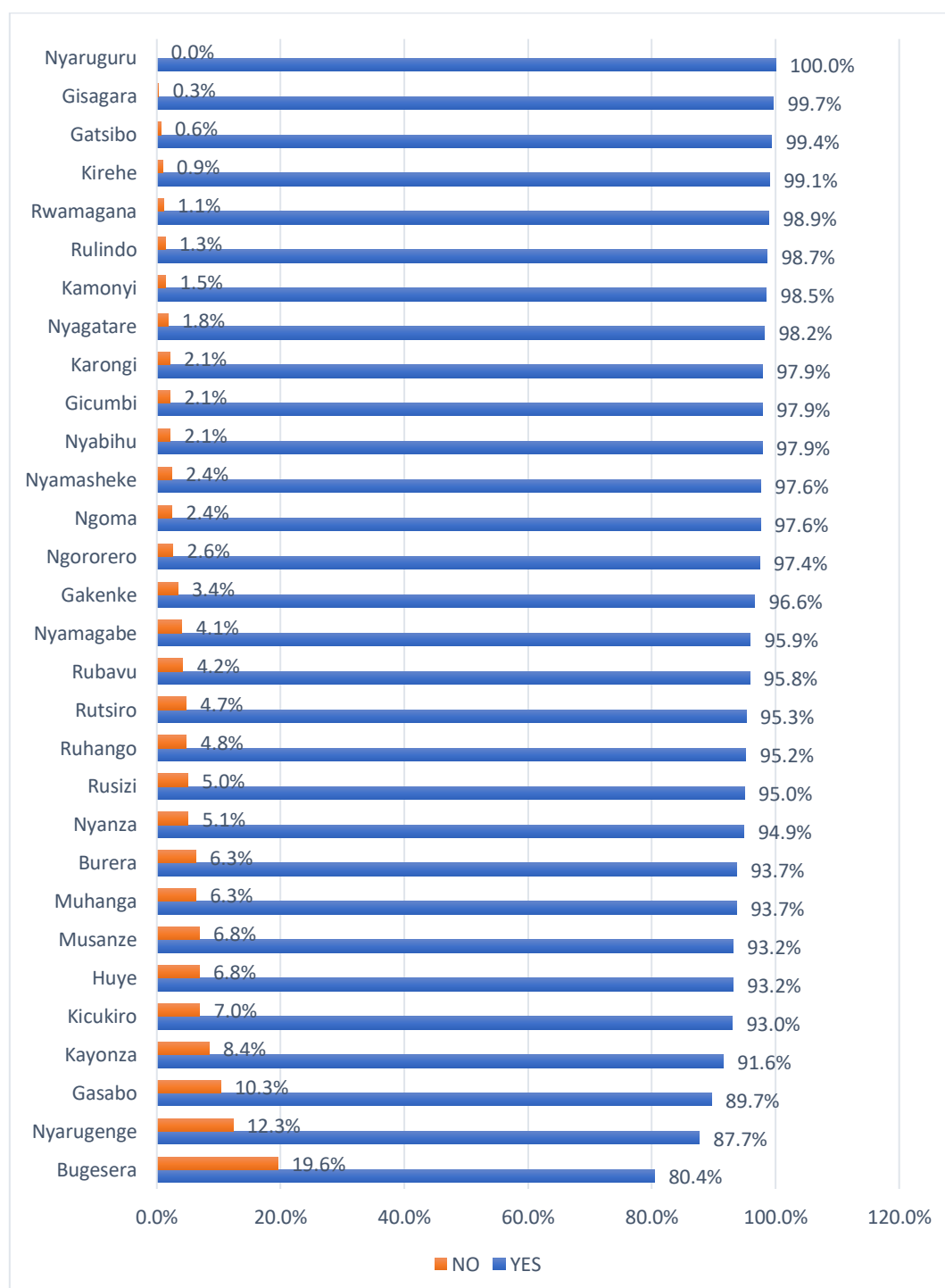
Institutions that deliver justice play a critical role in the reconciliation process. When the public lose trust or do not understand the role of justice institutions, they question their legitimacy to deliver justice. Given the need to eradicate the culture of impunity, there is need for the public to see fairness and impartiality of justice service institutions.

Figure 34. Justice system institutions



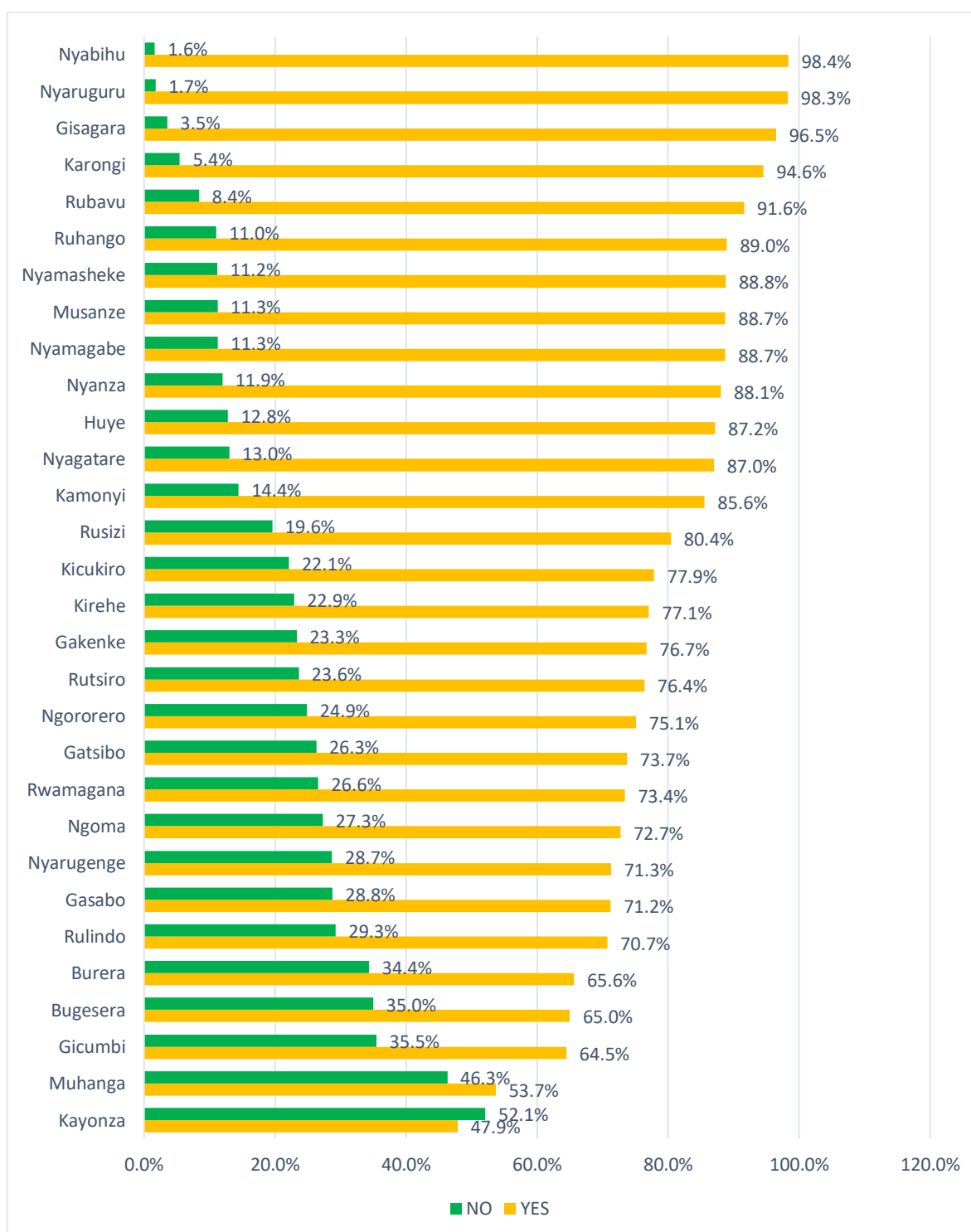
Appreciation of the role played by the judiciary is a key factor in promoting reconciliation and unity. When people know that they can expect to get fair justice whatever their status, then their trust in the justice system increases. The role the entire justice chain plays in promoting reconciliation is appreciated by over 80% Rwandans. This high rate is a result of appreciation in the role of the criminal investigation department RIB (93.5%), the work of court bailiffs (95.4%), the courts (93.9%), the prosecution (92.8%) and MAJ, 82%.

Figure 35. Citizens' appreciation per District of 'the role of Mediators'



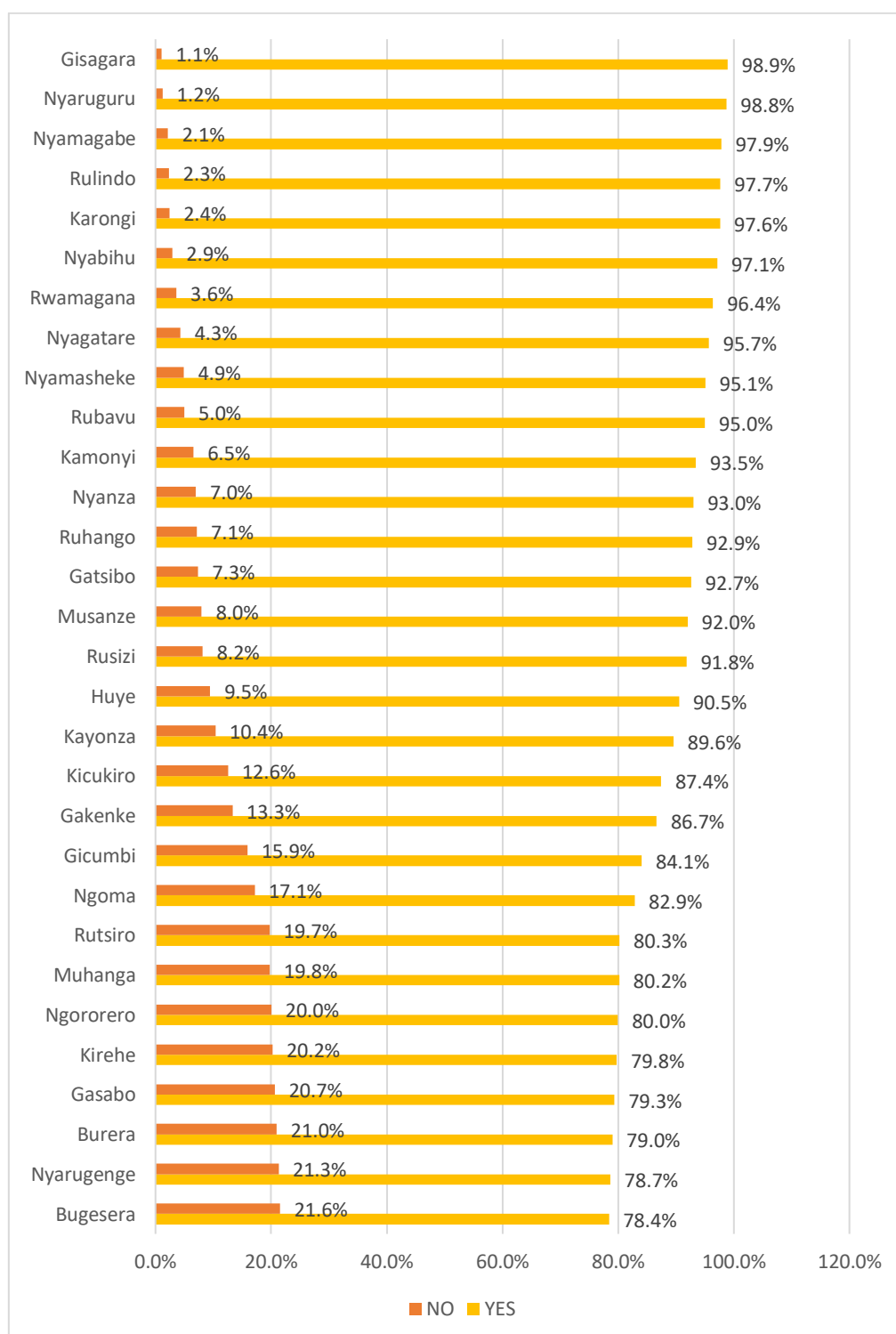
In all districts, the public appreciates the role of the mediators (abunzi) in addressing local issues.

Figure 36. Citizens' appreciation per District of 'the role of Maisons d'Accès à la Justice'



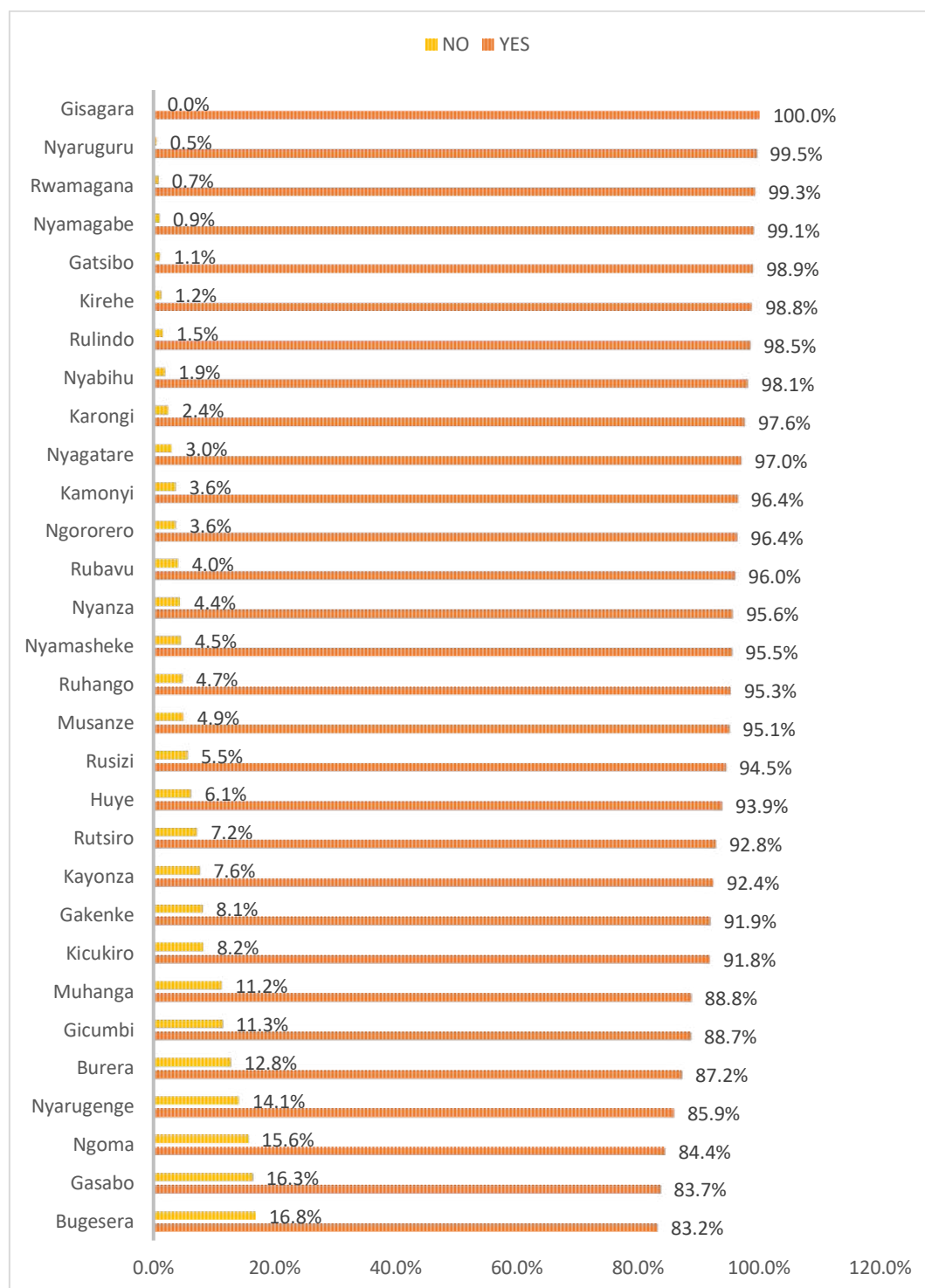
The chart above shows that in many places the services of the MAJ have not been adequately appreciated. The main reason for this, as it appeared during data collection, is because many people do not seem to have knowledge about this institution. This means that there is need for the MAJ to make itself publicly known to the population so that they can seek legal advice from them.

Figure 37. Citizens' appreciation per District of 'the role of Professional bailiffs'



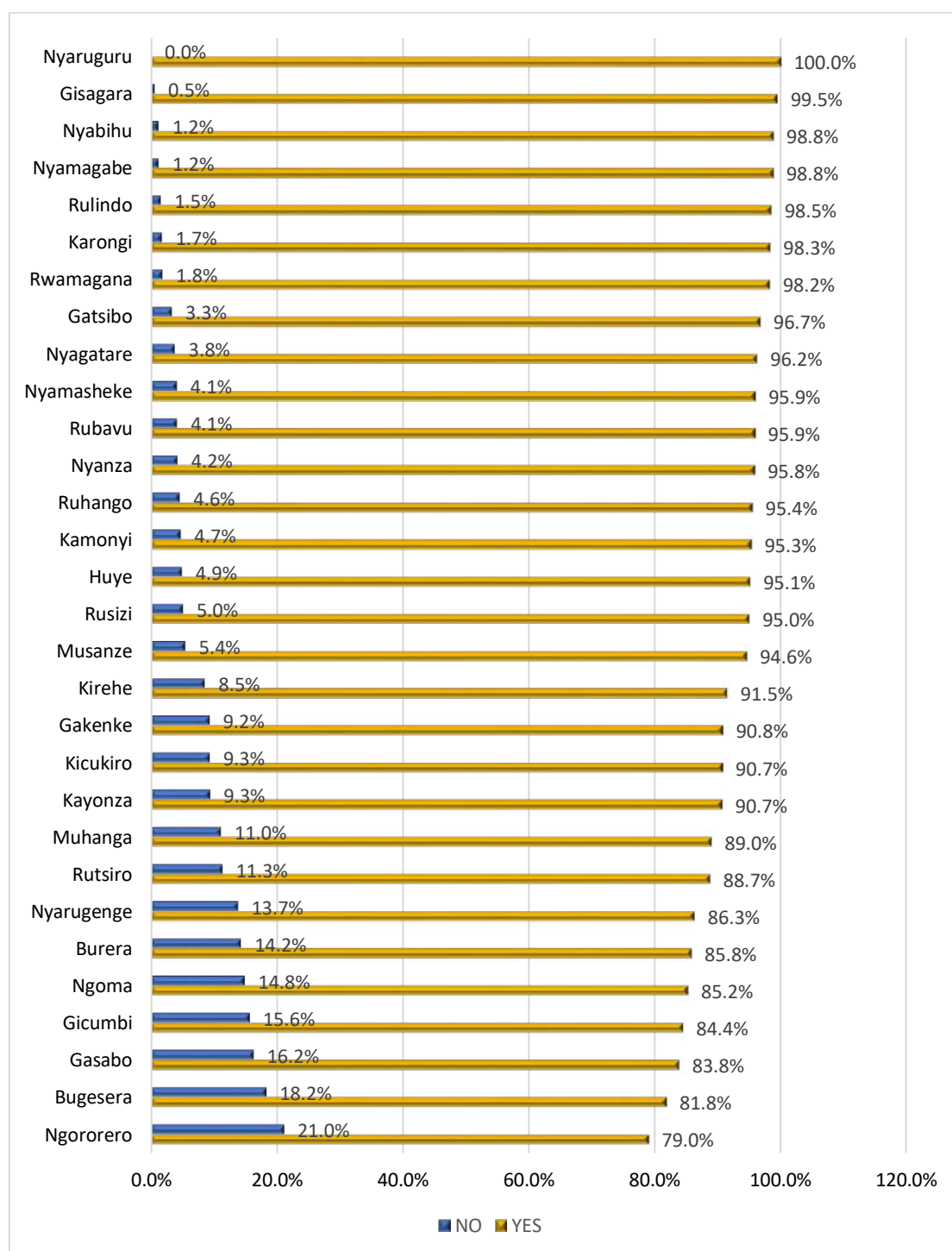
Public views on the role of professional bailiffs are also mixed. In some districts such as Gisagara and Nyaruguru, there appears to be very high awareness of the role of professional bailiffs.

Figure 38. Citizens' appreciation per District of 'the role of the Judiciary'



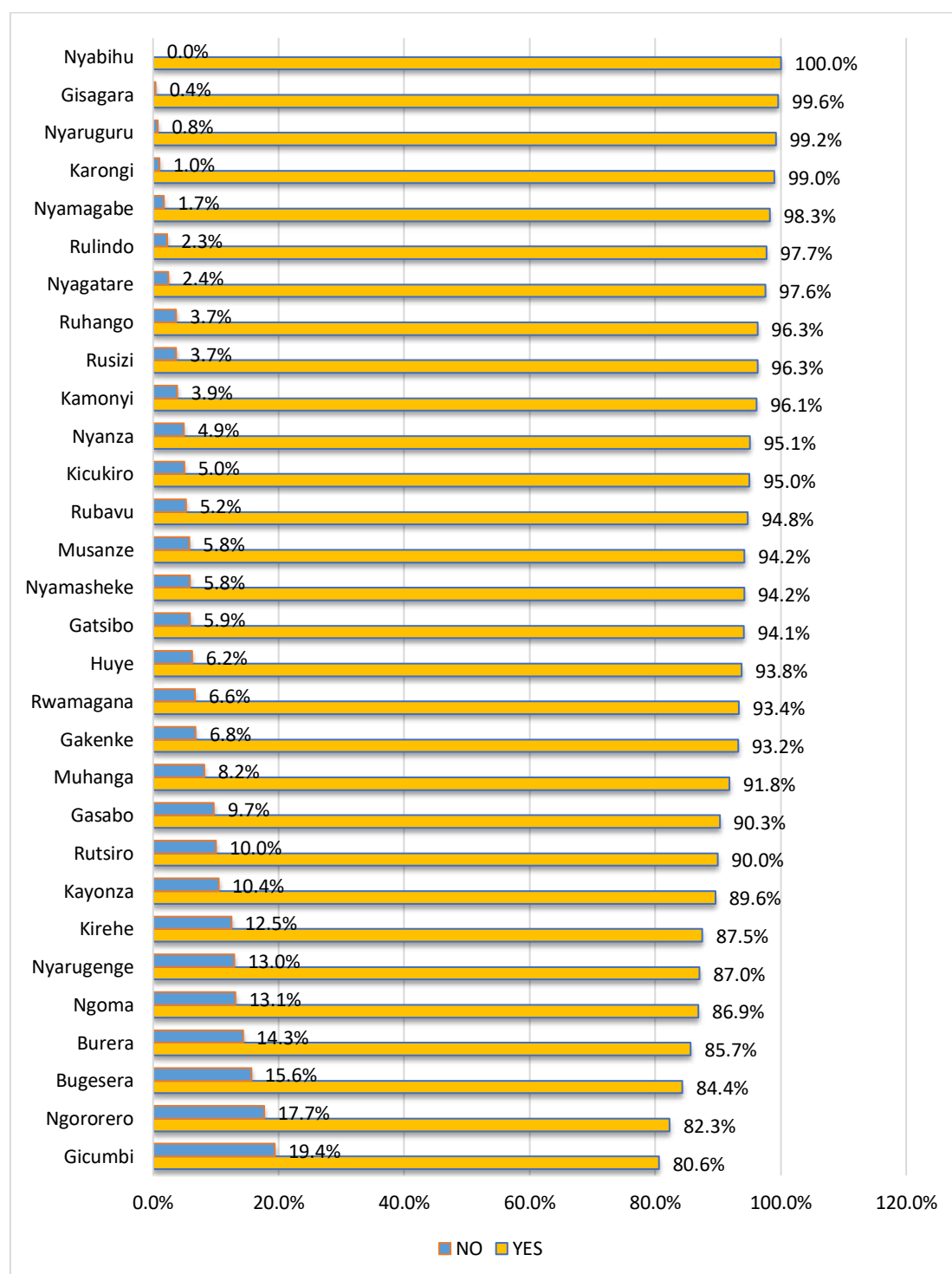
It is apparent that the public's appreciation of the role played by the judiciary is pervasive throughout the country

Figure 39. Citizens' appreciation per District of 'the role of the Prosecution'



The survey also indicates that the public appreciate to varying degrees the role of the prosecution in reconciliation. Although there are differences in the ratings, in general, there is high appreciation of the work done by the prosecution.

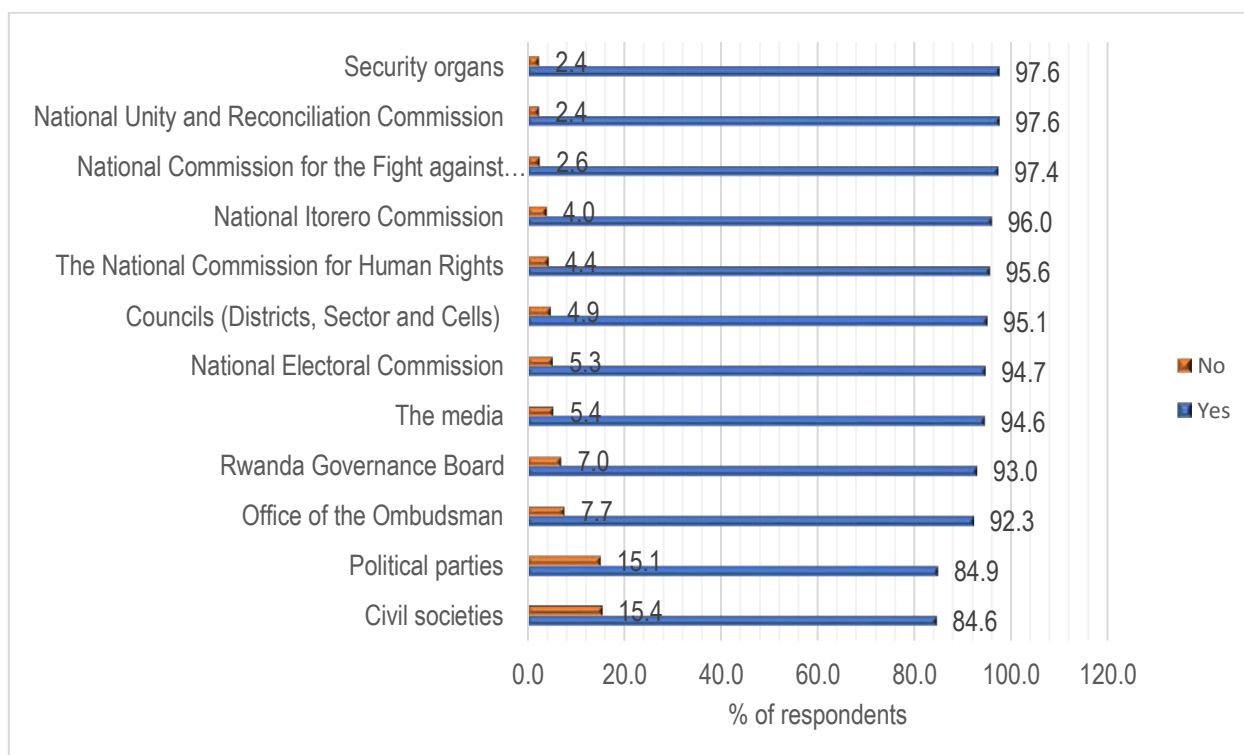
Figure 40. Citizens' appreciation per District of 'the role of Rwanda Investigation Bureau'



The Rwanda Investigation Bureau (RIB) is a new institution but it has become relatively popular and visible within the community. It is appreciated for its rapid response and the ability to apprehend criminal elements within the community. It is therefore not surprising that it is highly rated across the country.

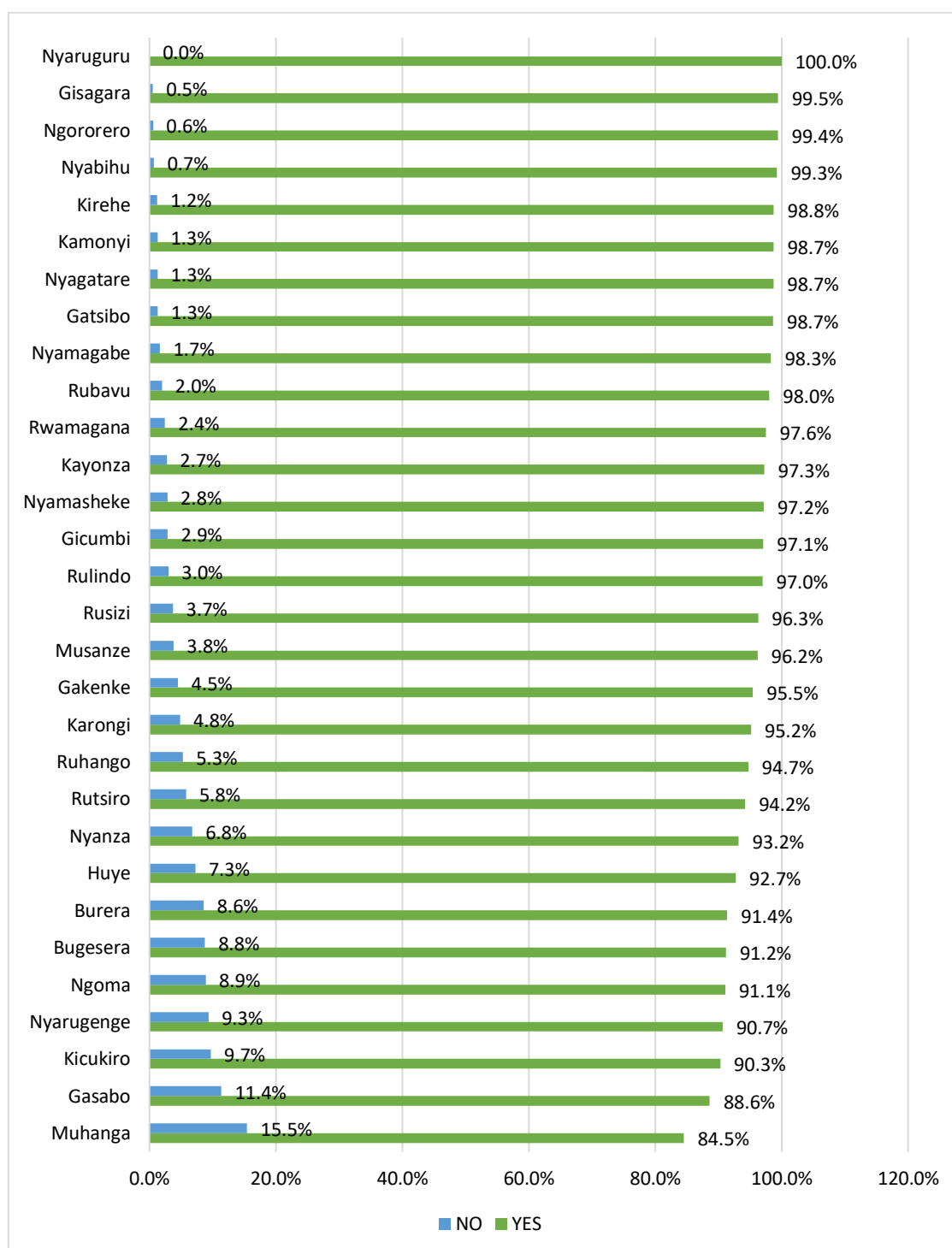
c) Other institutions

Figure 41. Other institutions



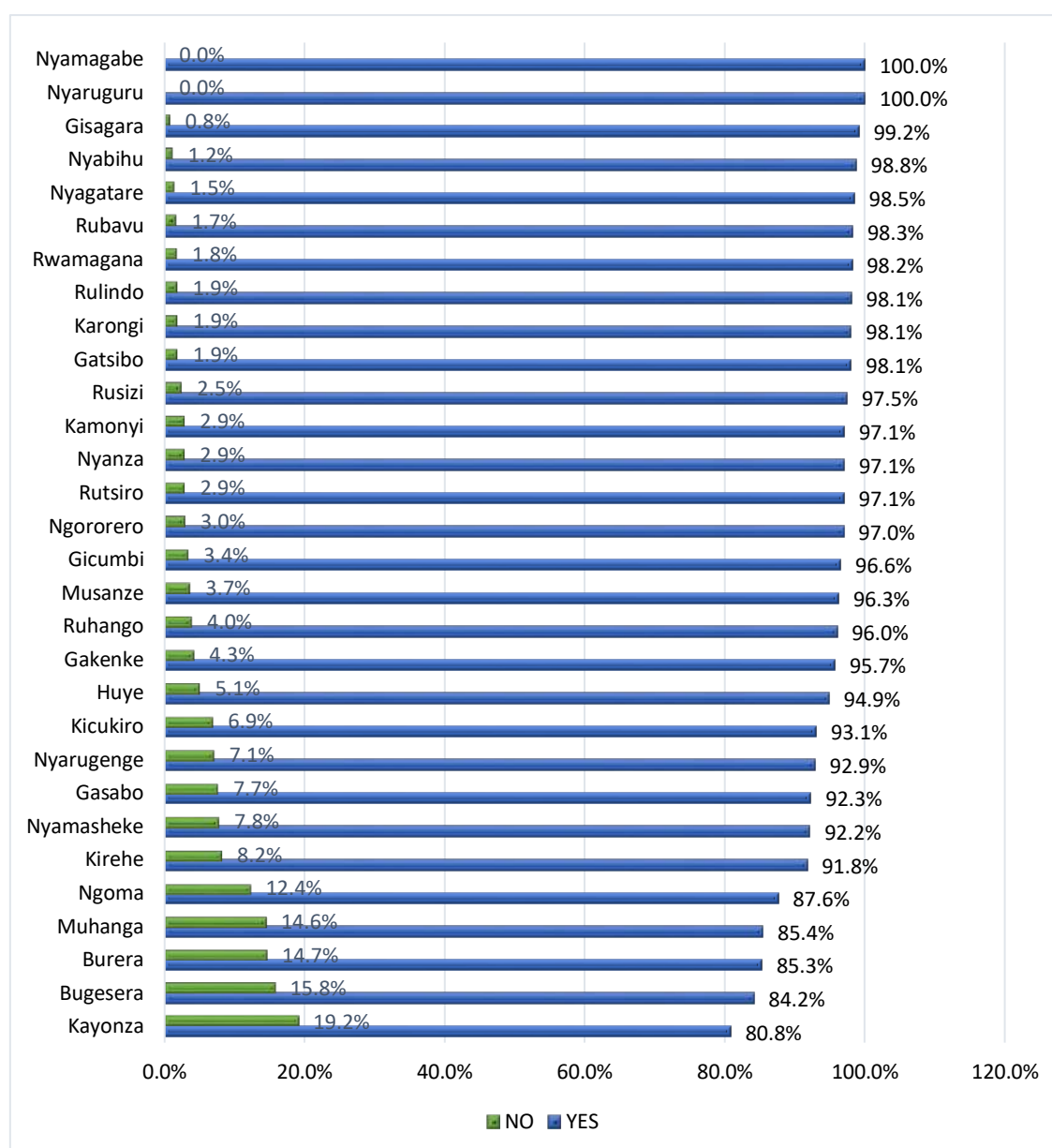
Rwandans are also aware of the roles played by many institutions in promoting reconciliation. In particular, Rwandans know and appreciate the roles of the main public organs at the forefront of fighting genocide ideology and promoting unity and reconciliation, namely the NURC (97.6%), the CNLG (97.4%), NIC (96.0%), the NHRC (95.6%), as well as the other public bodies. Of particular significance is the appreciation that Rwandans show over the work of the security organs. Although national security per se scores highly at 99.40% in the RGS 2019, the RRB2020 survey applied a reconciliation focused variable which scored 97.6%. The overall score of 93.8% indicates that the citizens appreciate the role of institutions in promoting reconciliation. Civil societies, the media, as well as political parties are also gaining more appreciation from Rwandans as scores went from 70.8%, 77.2%, and 73.1% respectively in 2015 to 84.6%, 94.6%, and 84.9% respectively in 2020. This report also assessed the level of appreciation of citizens regarding the role of Council Committees of Districts, sectors, and cells, and found that these committees that represent citizens' interest in the management of various local institutions enjoy a significant appreciation from Rwandans (95.1%).

Figure 42. Citizens' level of appreciation in 'District Councils' by District



District councils are administrative bodies with representatives of the people on each council. They work with the District authorities to put in place programmes for the District and to ensure the implementation of those programmes. With the exception of a few Districts that score in the lower 80s, the majority score above 90%. This is an indication that the public appreciate District Councils play in promoting reconciliation as the deliver on their mandate.

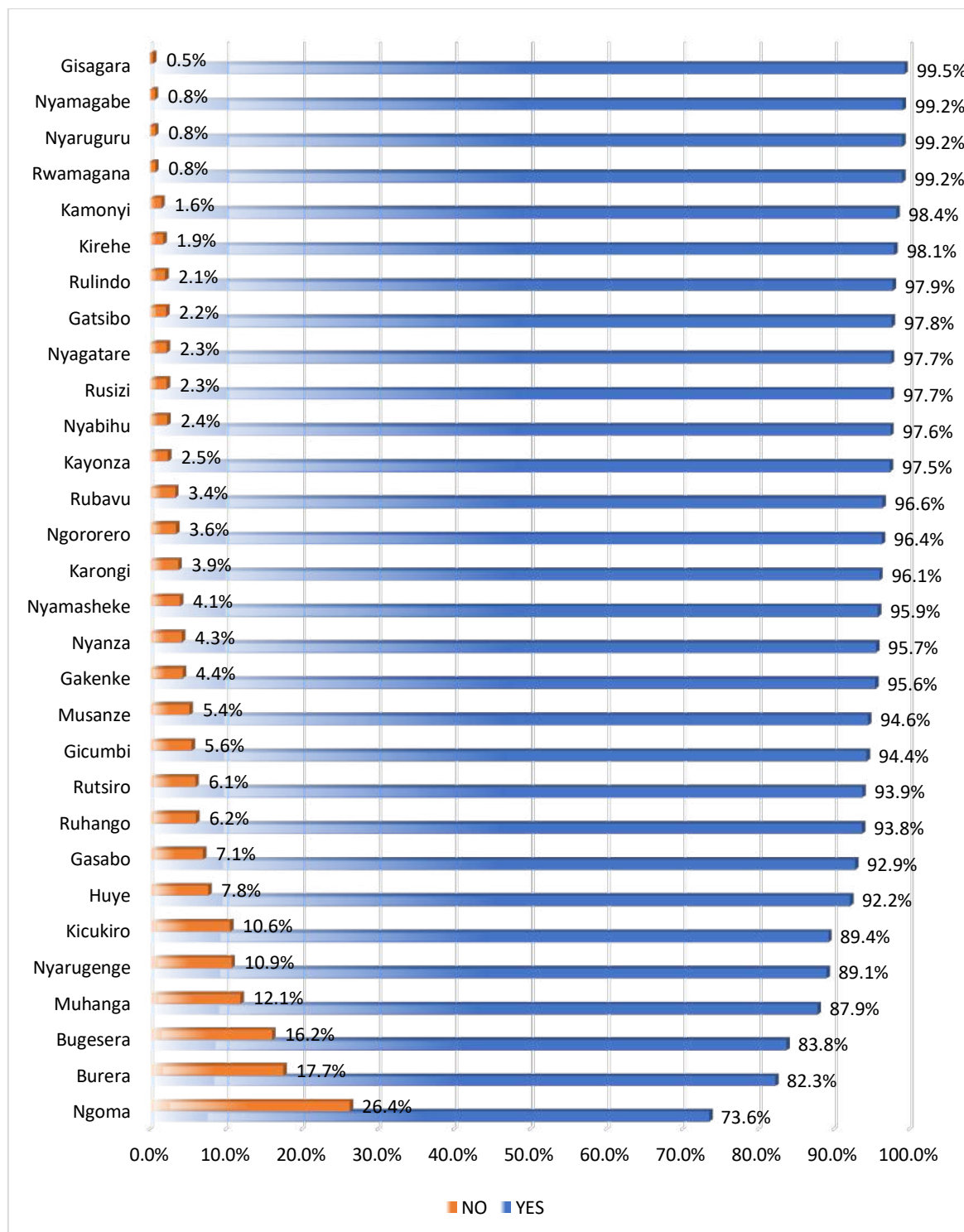
Figure 43. Citizens' level of appreciation of the 'National Commission for Human Rights' by District



The National Commission for Human Rights of Rwanda (NCHR) is a constitutional, independent, and permanent National Human Rights Institution with "A" Status accreditation from the International Coordinating Committee of National Human Rights Institutions for the promotion and the protection of Human Rights (ICC). It was established in 1999 by the Law N°04/99 of 12 March 1999 and was confirmed by the Constitution of the Republic of Rwanda of 4th June 2003 as amended to date in its article 177 which entrusts the National Commission for Human Rights of Rwanda with the mandate of promotion and protection of Human rights. The Commission is currently governed by the Law N°19/2013 of 25/03/2013 determining missions, organization and functioning of the Commission. The public rates the work of the commission in promoting reconciliation highly (above 90%) except in the four Districts of Muhanga, Burera, Kayanza and Bugesera that scored between 80 and 90%.

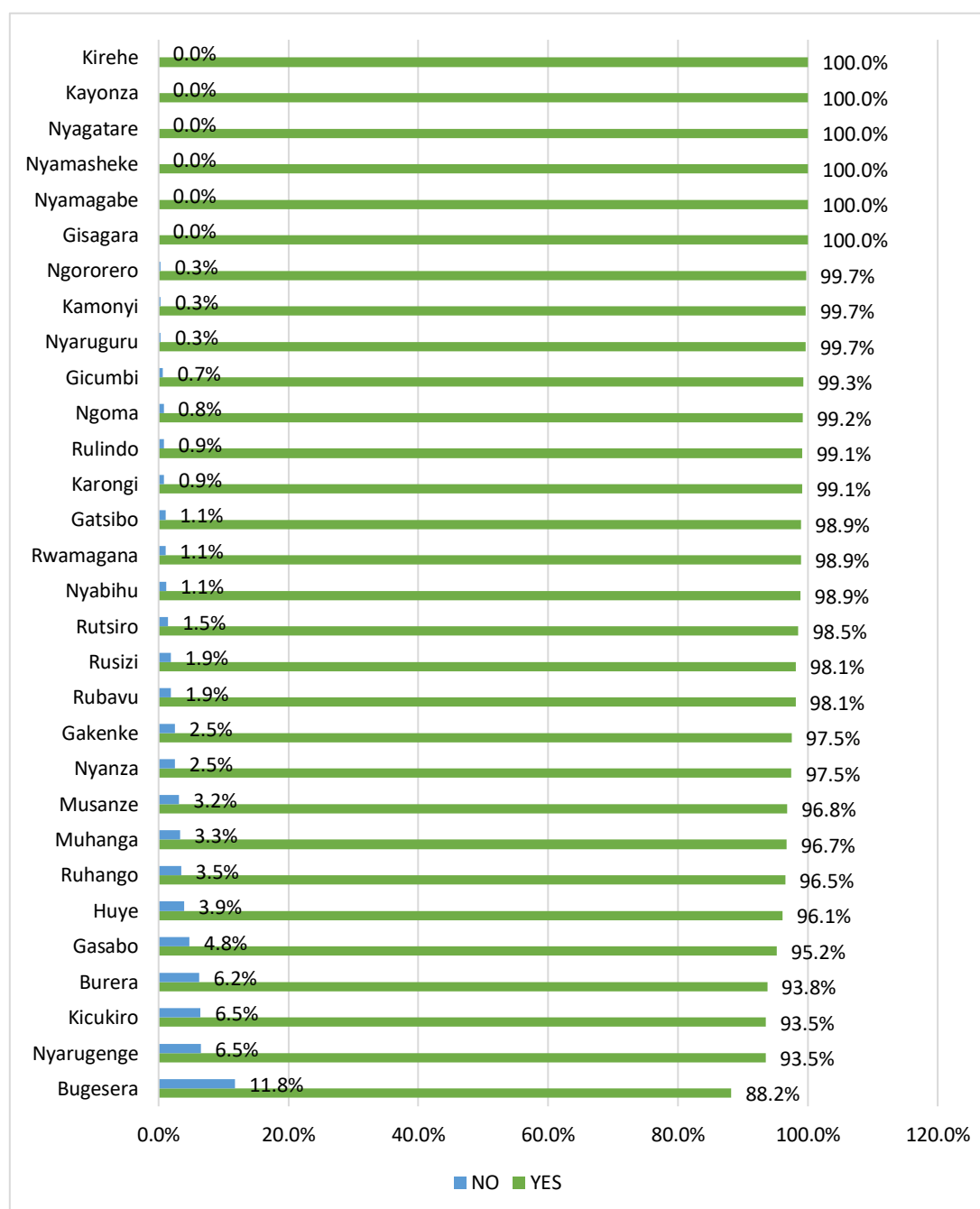
Another body that collectively plays a very important role in the reconciliation process is the media. The media played a negative role before and during the genocide by mobilizing people to engage in murder. The media today has been mobilized to educate the masses and provide information, especially because of its power to influence the public, and the historical role of the media in the genocide against the Tutsi.

Figure 44. Citizens' level of appreciation of 'the Media' by District



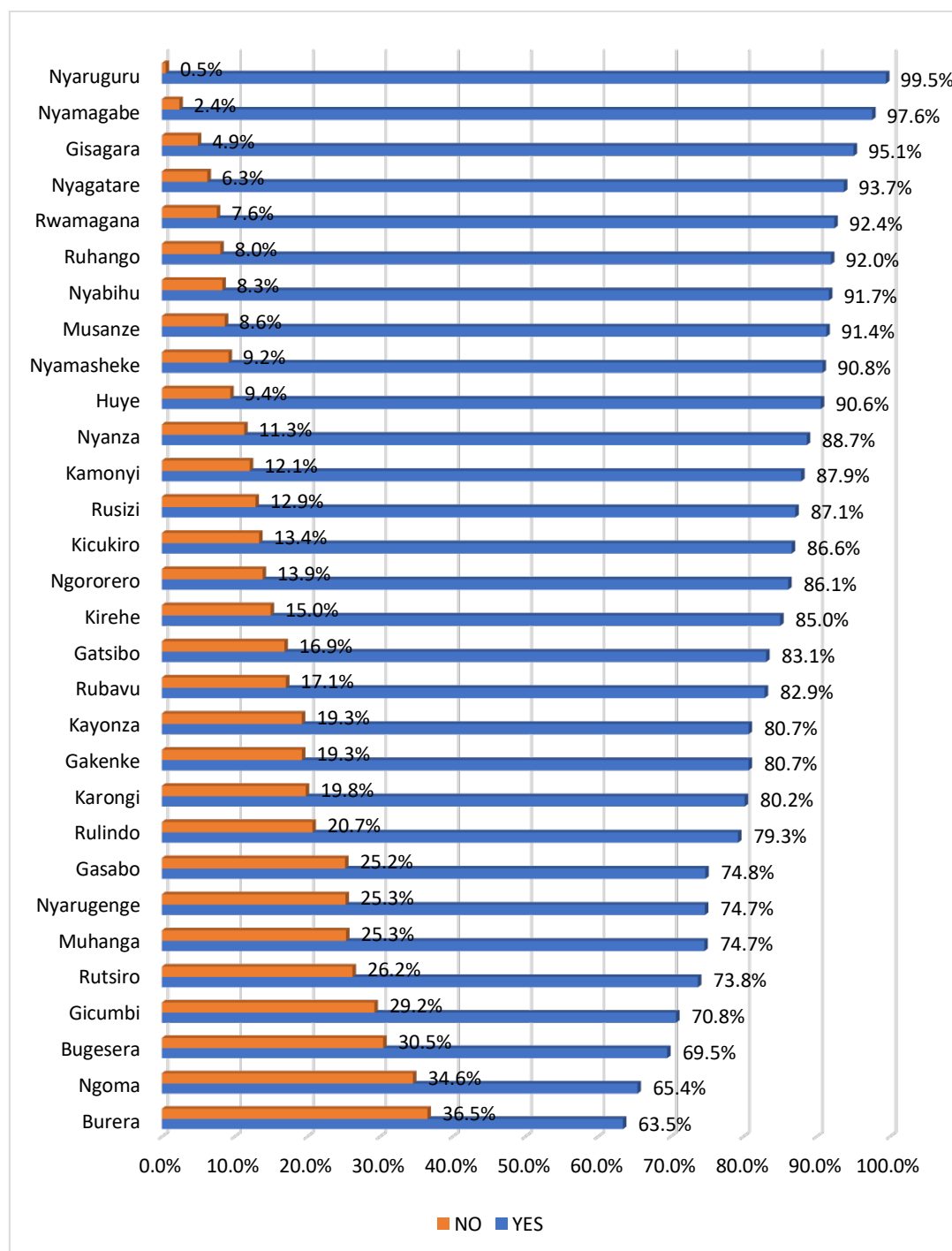
It can be seen that throughout the country, the public appreciates the contribution of the media that, except few Districts that scored between 80 and 90%, others scored more than 90%.

Figure 45. Citizens' level of appreciation of 'Security Organs' by District



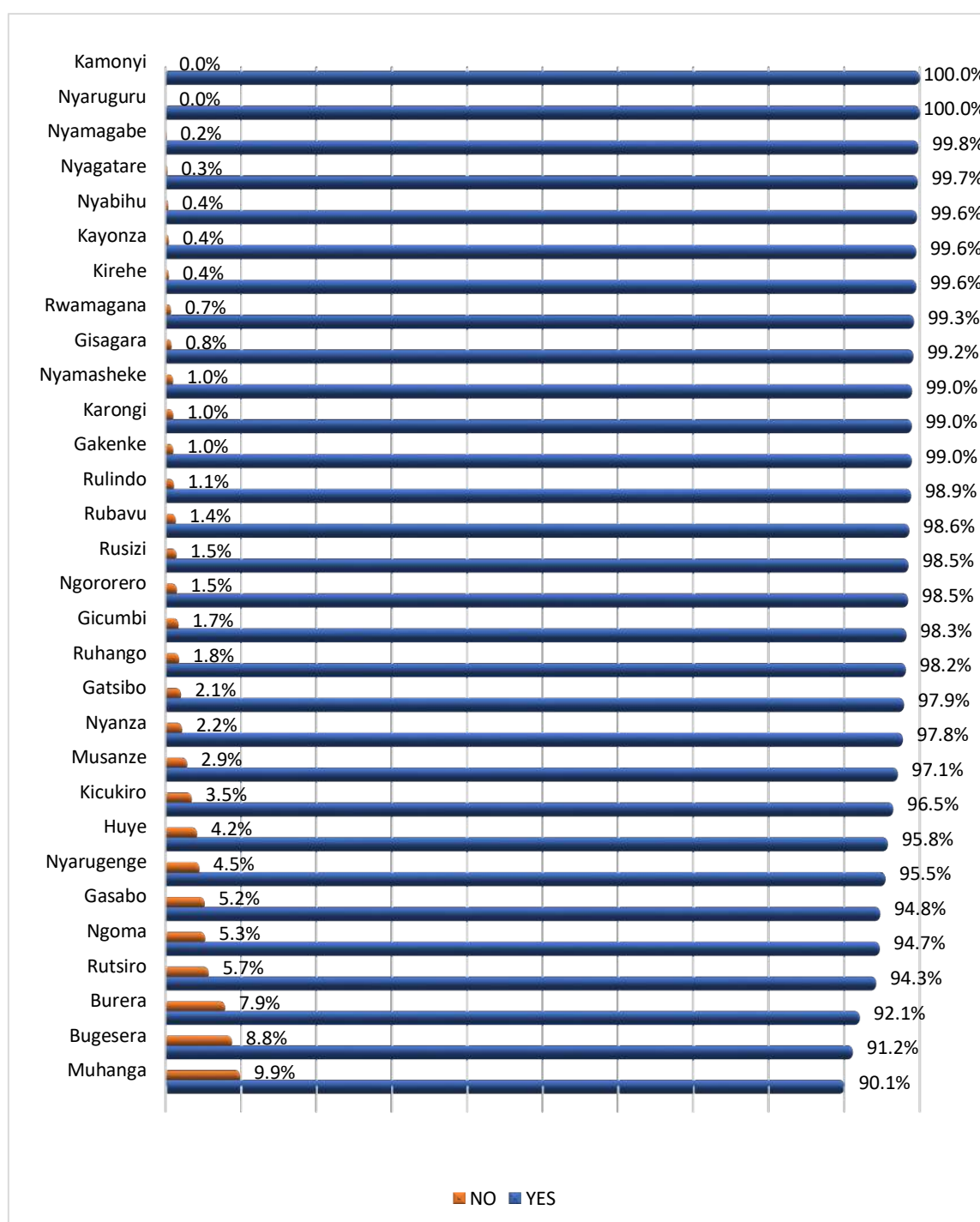
The role of security organs in promoting reconciliation in Rwanda has been consistently appreciated. It can be seen that in all the Districts the scores for the role of security organs are in the 90s. This has been the case even in other surveys. For example, in The RGB 2018 Citizen's Report Card, the public satisfaction with the security services was scored at 87.98% whereas in the RGB 2019 Governance ScoreCard, the safety and security sector scored an overall 94.97%.

Figure 46. Citizens' level of appreciation 'Civil societies' by District



The performance of the civil societies is mixed. Some places score them highly while in others they are scored relatively lower. In the 2019 RGB Governance ScoreCard, civil society participation in the pillar 'Participation and Inclusiveness' had an overall score of 72.45%. This is therefore a realistic reflection of the public understanding of the role of the civil society organisations in promoting reconciliation. As for the National Commission for the Fight against Genocide, scores in Districts are as follows:

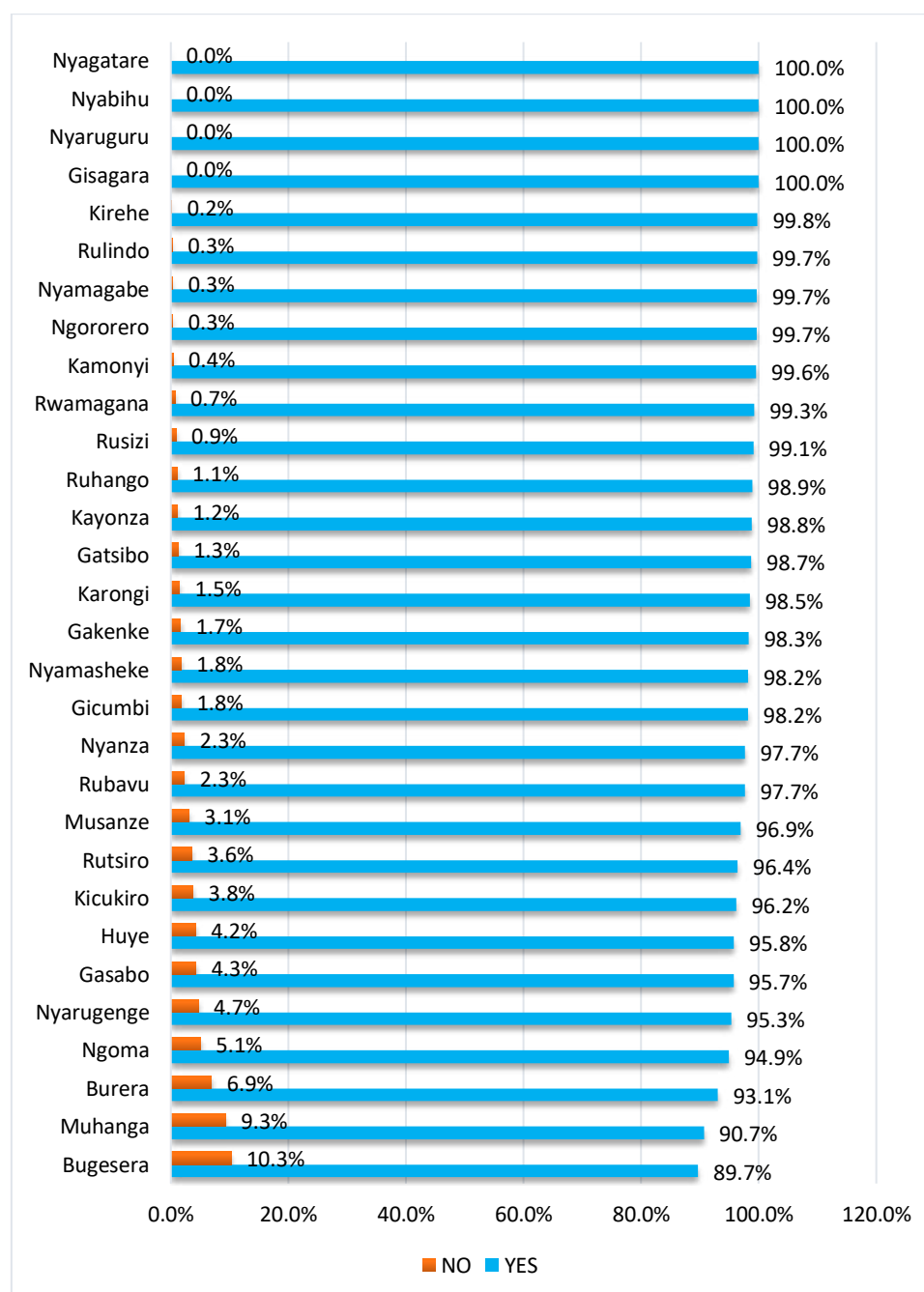
Figure 47. Citizens' level of appreciation of 'The National Commission for the Fight against Genocide' by District



The National Commission for the Fight against Genocide (CNLG), was established by Law N°09/2007 of 16/02/2007, which stipulates that the commission is a National, independent and permanent institution. It has a legal status and Administrative and financial autonomy. The Commission shall particularly collaborate with the Ministry having the memory in its attribution. Its mission is to prevent and fight against Genocide, its ideology and overcoming its consequences. The commission undertakes a number of activities including organization the annual national genocide against Tutsi commemoration events.

As such, public awareness of the institution and the trust is built around its mandate that brings together all Rwandans to fight genocide ideology and to keep memory of the genocide against the Tutsi alive. This presence in the communities explains the trust throughout the country. In regard to the NURC, the following figure provides more details.

Figure 48. Citizens' level of appreciation of the 'National Unity and Reconciliation Commission' by District

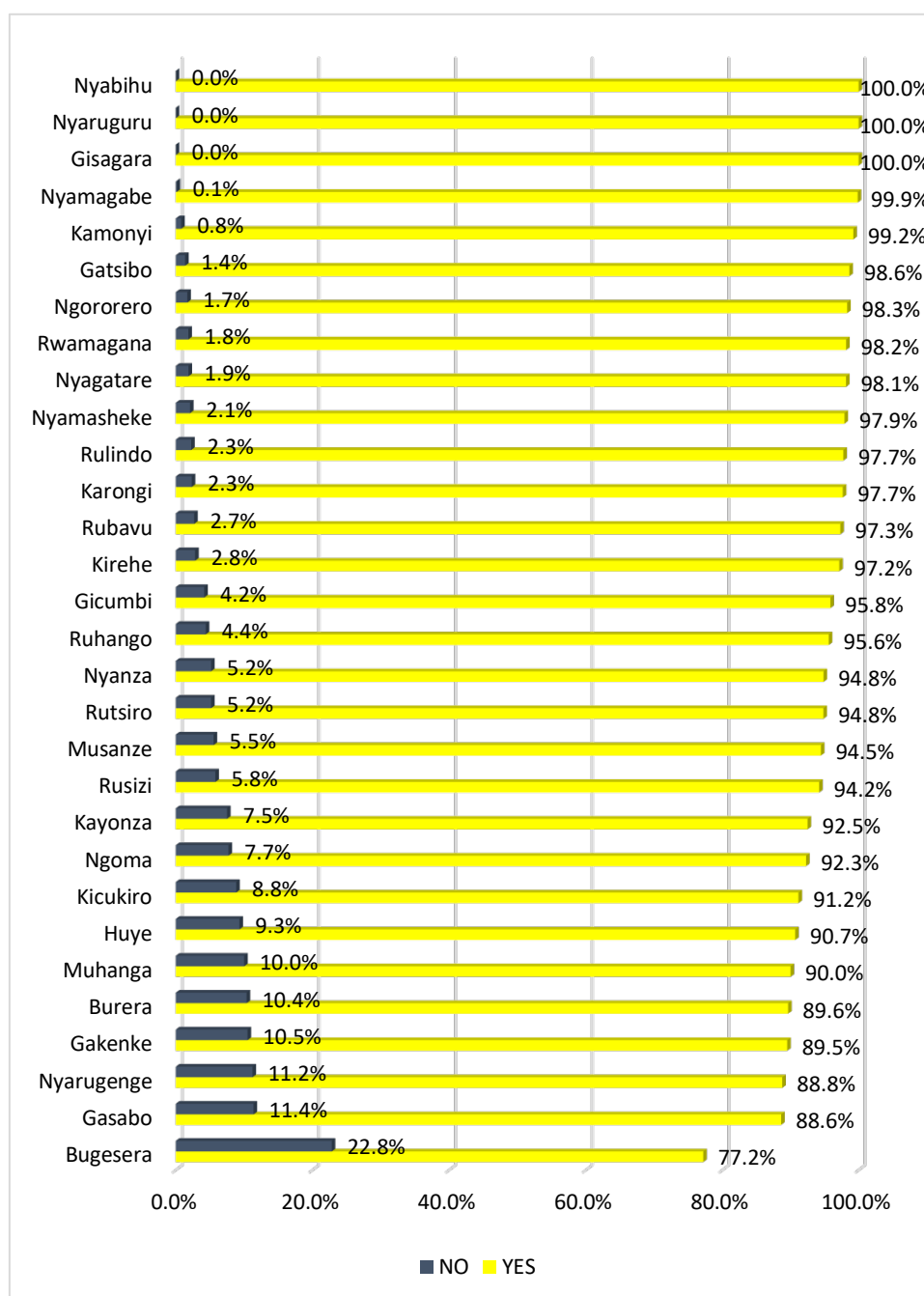


The National Unity and Reconciliation Commission (NURC) was created in March 1999 by a parliamentary law to promote Unity and Reconciliation among Rwandans in the aftermath of the devastating 1994 genocide against Tutsi to mark a major milestone in changing, fundamentally, effects of bad governance based on discrimination and exclusion.

NURC has been a pivotal institution in the process of unity and reconciliation policy implementation, social trust and social cohesion towards the main goal achievement of building a united country. The public has interacted with the NURC for a long time now. The institution is known among the public through its numerous activities. It is therefore hardly surprising that the public is keenly aware of its programmes and is appreciative of its role in promoting reconciliation which is its primary goal towards building a united Rwanda.

The following figure gives District averages regarding the trust bestowed upon the National Electoral Commission.

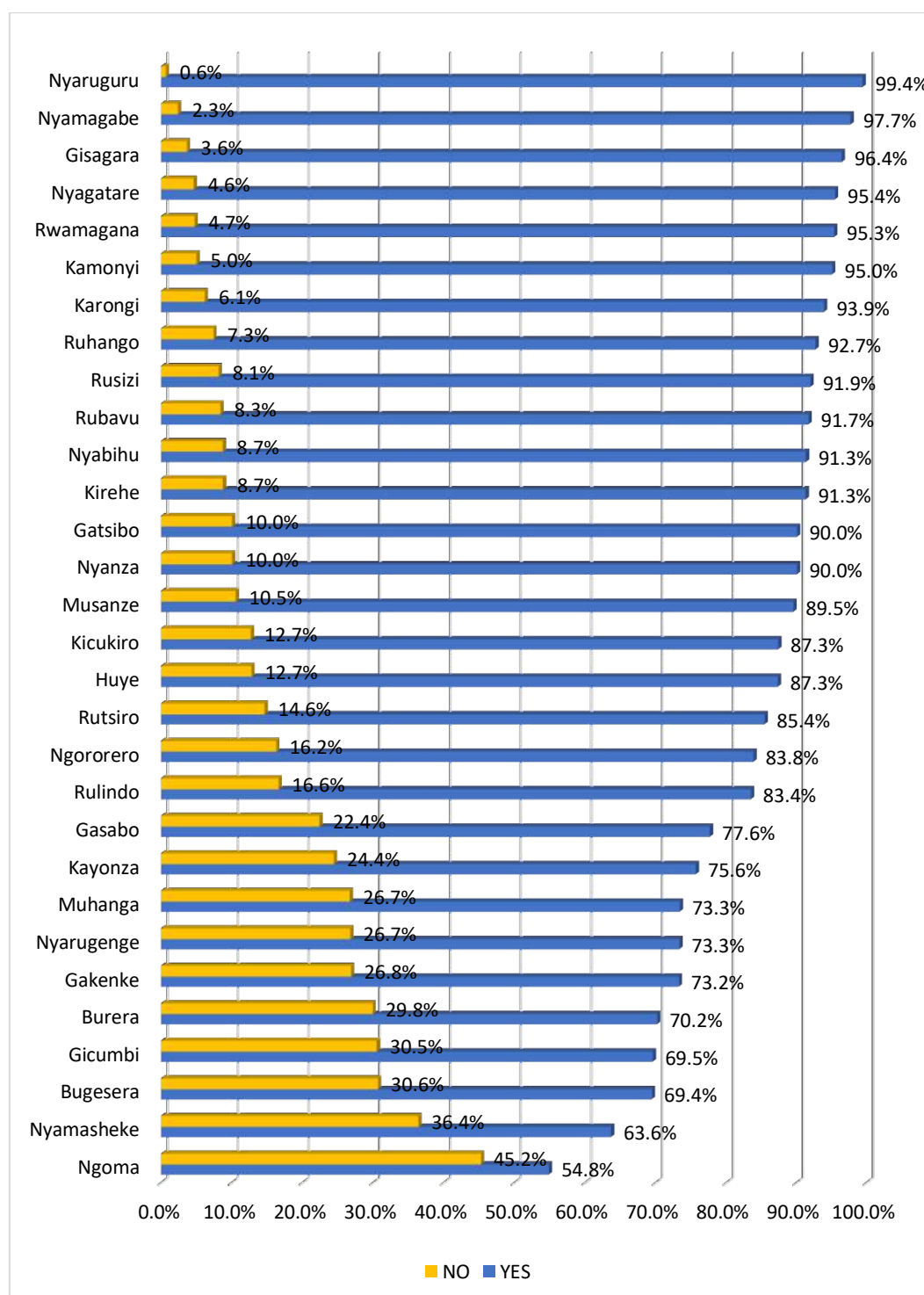
Figure 49. Citizens' level of appreciation of the 'National Electoral Commission' by District



The National Electoral Commission (NEC) is in charge of preparing and organising elections as well as publishing the results of those elections in the country. The Commission

is set by law and has its origins in the provisions of the Arusha Peace Accord signed between the government of Rwanda and the RPF in 1993. Given the numerous elections that the government has organised and its representations in the Districts, the NEC has deep roots in the community. This may explain the public awareness of its role and the high approval ratings by the public of its service delivery and roles throughout the country.

Figure 50. Citizens' level of appreciation of 'Political parties' by District

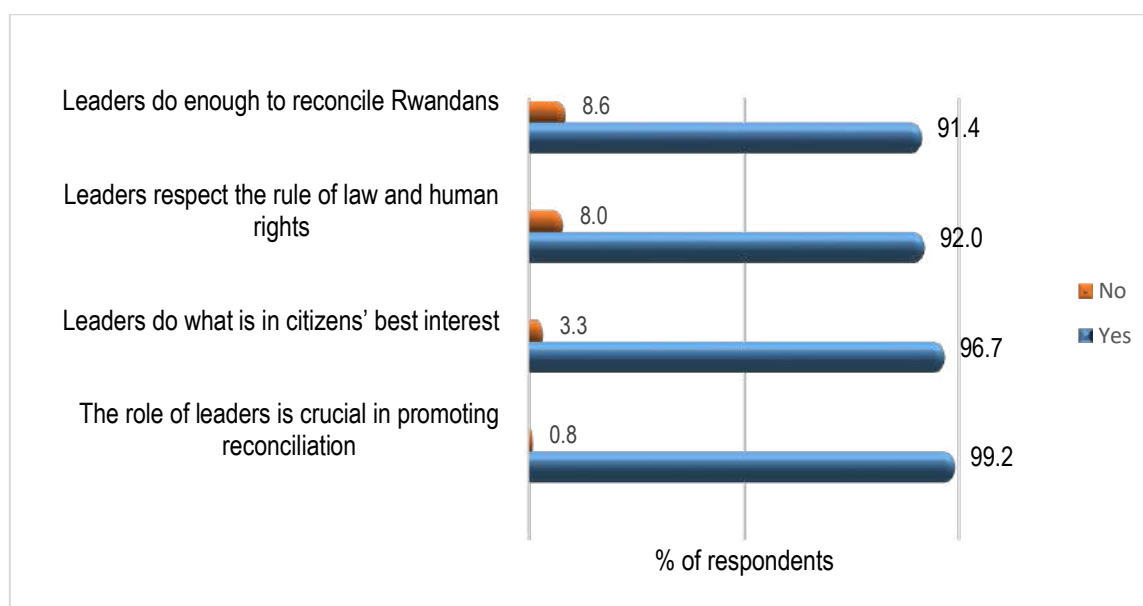


Political parties play an important role in bringing political ideas to the public domain. As can be seen above, the general approval ratings of political parties vary greatly across the country with very high ratings in some places and low ratings in others.

4.4.2. Agreement regarding the performance of leaders

Leadership drives the agenda of a nation and where the performance of the leaders is wanting, public trust is low and engaging the community without trust makes the attainment of national goals very difficult. Leaders play an important role in reconciling people. Just as bad leadership led to the genocide so does good leadership bring people back together.

Figure 51. Agreement regarding the performance of leaders



The appreciation of citizens vis à vis the leaders' role in promoting reconciliation continues to grow, which is proven by the fact that 99.2% of the respondents recognized the commitment of their leaders to national reconciliation. Qualitative data are in agreement with such the significant place leaders play in the promotion of reconciliation. During an interview session, a member of one CSO that advocates for the welfare of genocide survivors said:

The role of leaders in reconciliation is of a paramount importance. The unity of Rwandans was destroyed by leaders, and if today we continue to succeed in rebuilding our unity, it is mainly thanks to the good leadership and good leaders. So, what we call leadership is the key to reconciliation, and the leader ought to be that key that opens the door toward reconciliation (KI1).

The variable on whether leaders do what is in the best interest of citizens scored 96.7%, an increase from 95.2% in 2015. Nonetheless, when it comes to whether leaders respect the rule of law and human rights, the 2020 score (92.0%) presented a decrease from 95.7% in 2015. Qualitative data relate this to what they term as the poor performance of local leaders who fail to provide citizens with needed services as it should be. Reflecting on this issue, respondent KI22 explained:

You should ask yourself the question of why citizens always feel that their problems would only be addressed by the President or the Minister rather than the Executive Secretary of the Sector or Cell who are closer to them.

This makes one wonders if leaders at the local levels have confidence and ability to address citizens' issues (KI22).

The above account shows that citizens tend to lose faith in the ability of local leaders to address their problems, which is the reason why they then have to wait until the President of the Republic or a given Minister comes. Generally, when such high personalities, especially the President, visit local areas, citizens come from various villages to present to the President issues that local leaders have refused or failed to address. The above respondent questions why a leader who has been given authority in Rwanda's decentralized institutions would fail to address citizens' problems, which he views as weakness. In the same line of thinking, participants linked difficulties of leadership to issues of citizen empowerment and participation in governance. Here, arguments bring together the policy of decentralization, whose main aim is to bring services closer to the people, and citizen empowerment and participation in governance. Respondents argue that the more power and services are brought closer to the people, the more the latter are expected to have more chances to participate in decision-making for their development.

Whereas respondents highly appreciate the policy of decentralization as well as various strategies put in place to ensure respect of people's rights, and the inclusion of citizens in decision-making as provided by the law, they find that some local leaders continue to face difficulties relating the good politics and programs to the daily problems of the people. One of them explained this as follows:

"The problem rises when you want to reconcile these programs with the daily-life problems of the people. On the one hand, you find some conflicting priorities between what comes from the national level and what citizens want. On the other hand, rather than using the available channels of citizens' inclusion in decision-making, you find that local leaders use such tools (umugoroba w'umuryango, umuganda, etc., as channels through which they inform citizens about things that have been identified for implementation (KI16))."

While participant KI16, who is an active member of a CSO with experience in issues of governance, reconciliation and post-genocide reconstruction, focuses on showing how some local leaders struggle to link good policies to people's needs or problems, a member of another CSO went on to explain that failures of leadership at the local level undermine efforts for reconciliation. Here is how he reported it:

You know, what citizens want is only that the leader gives him/her the service she/he needs. The leader's failure or refusal to provide that service leads to many things. Leaders should know that citizens are not that ignorant. In front of poor services from the leader, a citizen can look at the latter and start interpreting the refusal or failure to provide good service as discrimination. As I told you, everything that limits the ability of a Rwandan to access opportunities that would help him/her address issues or satisfy his/her needs can easily bring back the divisive history of hatred and discrimination against certain groups of Rwandans. It is a big challenge for leaders. Today, a school director can refuse to admit a student, and the student comes to report that case to a District leader for example. The leader might delay or fail to assist the student at that particular moment for various reasons far from ethnic discrimination, but then the student goes away saying: "I knew it was not going to work! How

would me, the son/daughter of ... get assisted by that leader!!! This shows how leaders' good performance can help in promoting reconciliation, and how leaders' poor performance can hinder reconciliation. When you, as a leader, give good services to the people, they will not have any issues with you. They will go praising how good a leader you are, and how you provide services and equal opportunities with no discrimination of any kind. But when you provide services to some people and fail or refuse the same services to others, the latter will lose faith in you, and in some extreme cases, start linking that to ethnic discrimination (K113).

The above account shows, among other things, that Rwandans, due to the divisive politics the country went through, can easily interpret poor services as discrimination of various sorts, which is a challenge to the journey for reconciliation. Yet, a participant from another CSO clarified, leaders are well positioned to mediate between parties with incompatible goals by providing good services in a non-discriminatory way.

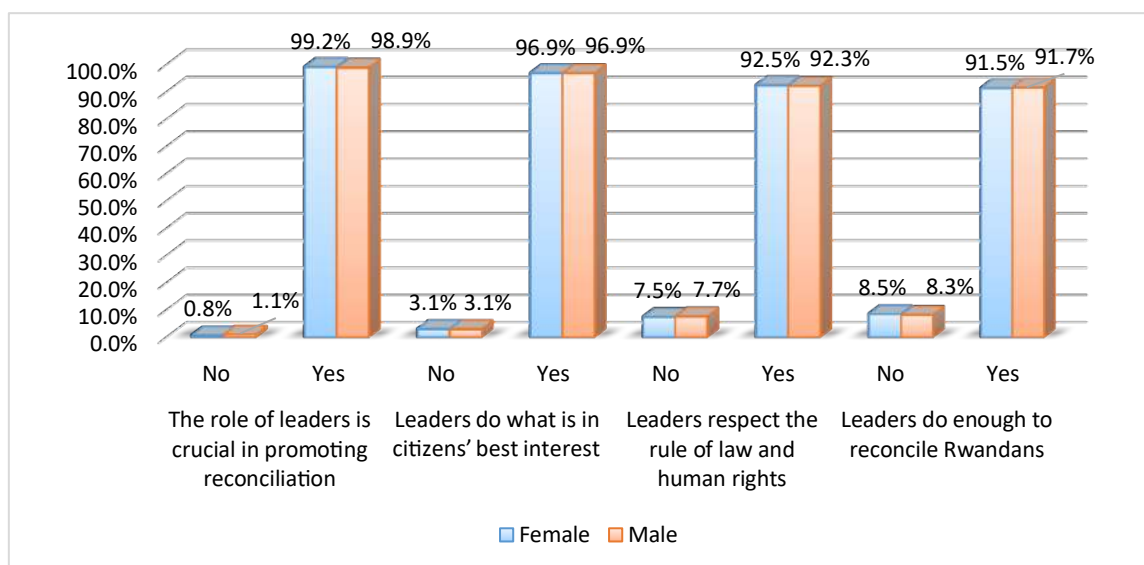
Today, the Mayor of a District or the Executive Secretary of a Sector or cell who addresses issues that made citizens suffer increases chances for the population to have faith in the leadership. A citizen who is satisfied with the performance of leaders, who does not feel discriminated against, trust more the leadership, and this creates a good environment for reconciliation to happen (D01).

Even if this study identified issues related to leadership as some of the main reasons why the score on how citizens appreciate the performance of leaders reduced in 2020 compared to 2015, it did not aim at explaining why some local leaders seem to fail responding to people's needs while the policy of decentralization is framed on the premises of facilitating service delivery at the local. Some respondents, however, associated this with too much pressures put on local leaders from all levels, top and bottom, the lack of capacity on the side of certain local leaders to reconcile national priorities with people's daily life problems, and many others. In an interview session, respondent K116 expressed displeasure vis à vis the limited consideration of citizens' priorities stating:

Leaders are busy with what they call 'big programs', to mean infrastructure, economic development [...] giving little attention to what citizens say. For example, today leaders are busy building schools (in reference to the program of the government to increase the number of classrooms in preparation of reopening schools after closing due to COVID-19) and are all full into that. But if you ask them if they ever consulted the population regarding, for instance, where the schools should be constructed considering the distance to be covered by the children who will go to those schools, you'll find that such consultations never happened. This is because, as they (the leaders) claim, such programs come as top priorities requiring full engagement and speed ("iby'o bikorwa biba biza bicanye maremare") (K116).

Systematic studies on the question of why local leaders seem to carry the biggest blame regarding poor service delivery and limited consultation with the people should be carried out to inform more about challenges of decentralization strategies at the local level.

Figure 52. Disaggregate by gender on 'Performance of leaders'

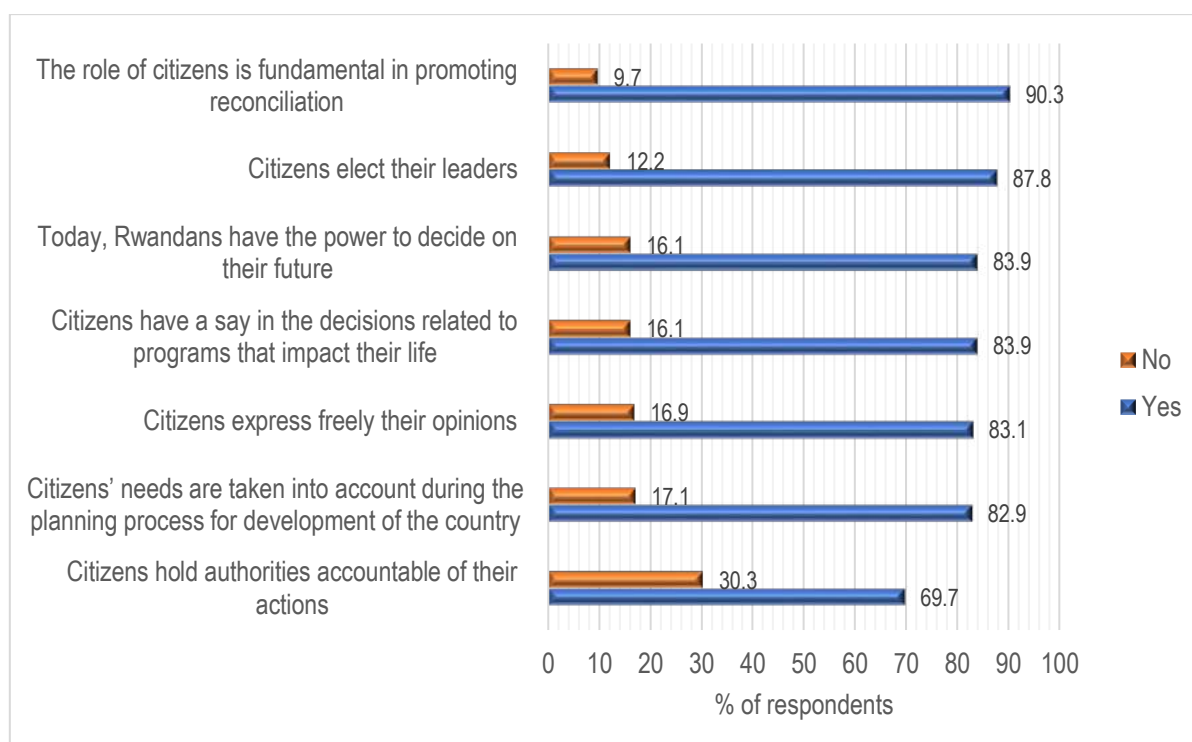


It can be observed that both male and female respondents rated the performance of leaders nearly the same way across the four dimensions used to assess public opinion.

4.4.3. Agreement on citizens' empowerment and participation in the governance

Empowering citizens and encouraging or growing their participation in governance creates a sense of dignity and gives voice to those most in need of that voice. It also promotes citizen and leadership accountability and transparency.

Figure 53. Agreement on citizens' empowerment and participation in the governance



In the current study, citizen empowerment and participation has been gauged at 83.1%. This is higher than that reported in the RGS 2019 at 72.68%. As figure 53 displays, the fundamental role citizens play in reconciliation that was assessed in 2020 for the first time and scored 90.3%, some variables as mentioned here saw a decrease in comparison to 2015. The variable on whether citizens have a say in the decisions related to programs that impact their life regressed from 92.5% in 2015 to 83.9% in 2020. The same happened for views on whether citizens hold authorities accountable of their actions that regressed from 83.4% in 2015 to 69.7% in 2020, opinions on whether citizens express freely their opinions that went down from 93.9% in 2015 to 83.1% in 2020, and for views on whether Rwandans have the power to decide on their future that regressed from 92.1% in 2015 to 83.9% in 2020. Qualitative data link the decline in scores of the above-mentioned variables to certain corrupt leaders, especially at the local level, who refuse to provide services to the citizens unless they are given 'something' (money or other goods). Indeed, citizens are increasingly getting sensitive to poor service and displaying displeasure with leaders who fail or refuse to address daily life problems of the people, especially through various private media – respondents mentioned the example of Radio and TV1 as the most used ones. A participant in a focus group discussion said:

First and foremost, let me tell you that to me we (citizens) have a say in decision taken for our development. If you look at how leadership is structured today, you'll see that citizens have many channels through which their ideas are heard, from the village to the top level. Therefore, I think today citizens have a say in the governance of their country. Nonetheless, you can find some leaders who do not follow the rule of law, but this is done by individual leaders, not the structure of leadership. We know, for example, that service is the right of every citizen and that every leader has the duty to provide citizens with good services, but sometimes we get shocked to see a certain leader oblige citizens to pay for the service that should be given as a right. This makes people lose faith in their leaders. But as I said it is done by a given individual not the whole leadership (D02).

In the previous section respondents showed that issues related to leadership, particularly at the local level, were among the main reasons why the 2020 score on views of whether leaders respected the rule of law and human rights regressed in comparison to the 2015 results. But why do certain leaders continue to fail providing good services to the people? The As above quote (D02) presents corruption as the main explanations for why leaders are seen to fail providing good services to citizens. As the respondent demonstrates, while citizens are aware of their constitutional rights to get services from their leaders and the duty of leaders to provide good services, citizens are shocked to encounter certain leaders who refuse to give services to the people unless the latter gives something (corruption) to the leader. Although the respondent underlines that such instances of failures in leadership and corruption were isolated cases of individual leaders and not a systemic problem, they still see them as causes for diminishing the trust of citizens vis à vis their leaders.

Taking the question of poor service delivery to the level of citizens holding leaders accountable, qualitative data, on the one hand, praise the tangible achievements in empowering and putting in place various mechanisms through which citizens hold leaders accountable. As one of the respondents stated,

Today there is no citizen who would just keep quiet when not satisfied with poor services from leaders. Everybody has the right to take his/her case further till she/he get justice. We've seen many cases where citizens have spoken out against some leaders' decisions, leading to the latter being forced to resign or change their decisions (D04)

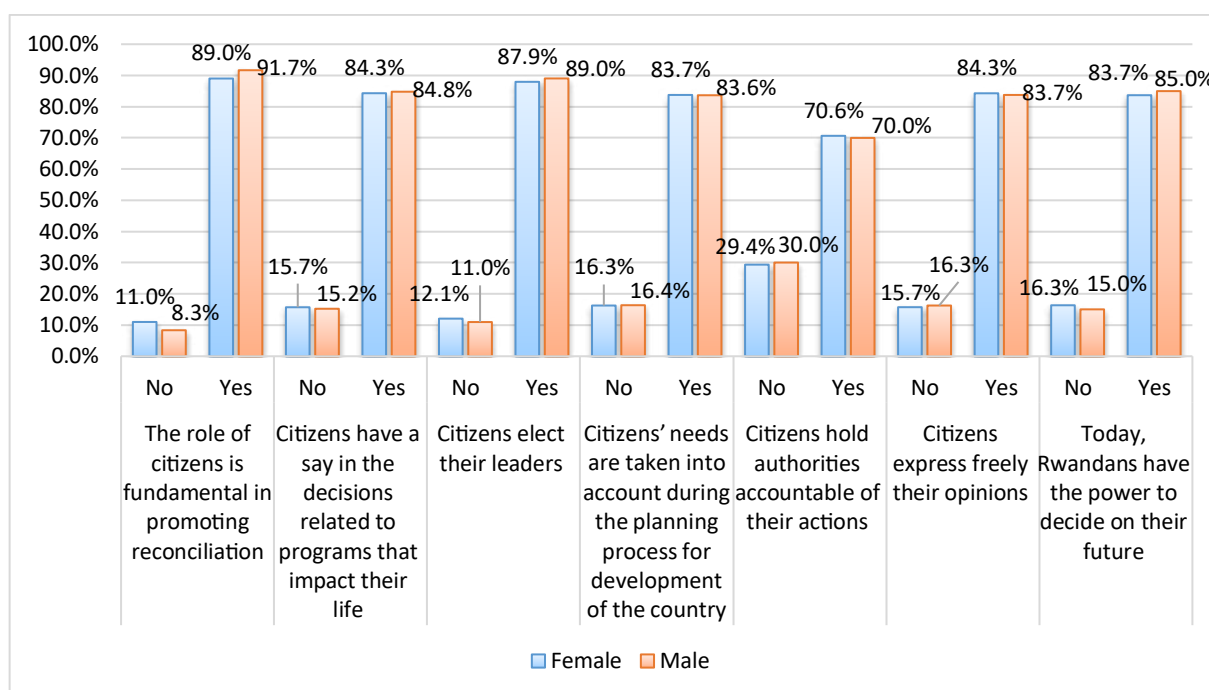
On the other hand, however, qualitative data show that citizens still lack an institution, at the local level, to which they could submit their discontentment vis à vis the poor services of their leaders. A church leader who contributed to this research said:

Today various mechanisms have been put in place to allow citizens to show their disagreements with the performance of leaders, but there is no agency/institution at the grassroots where to which a citizen can submit when he/she is annoyed with the deeds of the leader. Existing mechanisms seem to be like the Kinyarwanda saying "usanga uwo urega ari we uregera" literally meaning that leaders are their own judges, or that citizens find themselves in a situation of submitting their accusations to the same leaders they are accusing (K118).

What the above participant advances can be understood in the framework of issues of leadership, because, as it has been demonstrated in this study, the more leaders fail to address and take citizens queries, the more they lose credibility among the people. The decentralized system in Rwanda provides various institutions, such as Council Committees (Inama Njyanama) at the local level that are meant to represent citizens' interest and keep local leaders accountable, but when these institutions fail to properly represent and defend citizens' interests, the latter do not differentiate them with the leaders they disagree with. Thus, while having an institution at the local level, as claimed by respondent K118, would be helpful, people would have to reflect on how such a new institution would differ from existing ones, or whether what might be needed could be a proper understanding of challenges current mechanisms face in representing and defending citizens' interests, and provide appropriate strategies for improvement.

Once disaggregated by gender, opinions on citizens empowerment and participation in governance seem to portray almost similar perspectives for both males and females, as displayed in figure 54 below.

Figure 54. Disaggregate by gender on 'citizens' empowerment and participation in the governance'



Across all the seven dimensions of empowerment and participation used in the survey, both male and female respondents show the same inclinations. The ratings are nearly the same on each dimension taken for consideration.

4.4.4. Summary of findings on political culture and governance

This section presents results on political culture and governance. Here, the hypothesis is that the more citizens believe that leaders and institutions value reconciliation in everyday life, coupled with citizens participation and empowerment in governance, the more reconciliation is likely to occur. It should be mentioned that results, as presented in this study, have highly confirmed this hypothesis. In this respect, the following table presents the average scores of the variable in 2010, 2015 and 2020.

Table12 Average scores on Political culture and Governance

Pillar	Indicators	Findings (%) in 2010	Findings (%) in 2015	Findings (%) in 2020
Political culture and Governance	<i>The role of institutions in reconciliation</i>			
	1. Central Government/Cabinet	92.4	95.8	96.5
	2. Parliament (Senate and Chamber of Deputies)	91	91.1	94.9
	3. Local administration	84	87.4	96.6
	4. Justice system	90	89.3	91.3
	5. National Electoral Commission		87.5	94.7
	6. National Unity and Reconciliation Commission		94.3	97.6
	7. National Commission for the Fight against Genocide		93.9	97.4
	8. Office of the Ombudsman		85.7	92.3
	9. Security Organs		92.1	97.6
	10. The media	69.2	77.2	94.6
	11. National Commission for Human Rights		90.5	95.6
	12. Civil Societies	70.3	70.8	84.6
	13. Political parties	53.7	73.1	84.9
	14. Councils (Districts, Sector and Cells)			95.1
	15. National Itorero Commission			96.0
	16. Rwanda Governance Board			93.0
	<i>Citizens' empowerment and participation in governance</i>			
	17. The role of citizens is fundamental in promoting reconciliation			90.3
	18. Citizens have a say in the decisions related to programs that impact their life	52.3	92.5	83.9
	19. Citizens elect their leaders	93.8	95.4	87.8
	20. Citizens' needs are taken into account during the planning process for development of the country			82.9
	21. Citizens hold authorities accountable of their actions		83.4	69.7
	22. Citizens express freely their opinions		93.9	83.1
	23. Today, Rwandans have the power to decide on their future	56.5	92.1	83.9
	<i>Leaders' performance</i>			
	24. The role of leaders is crucial in promoting reconciliation		95.3	99.2
	25. Leaders do what is in citizens' best interest	80.7	95.2	96.7
	26. Leaders respect the rule of law and human rights		95.7	92.0
	27. Leaders do enough to reconcile Rwandans			91.4
	AVERAGE			90.6

In summary, there was a decline in the ratings over some indicators between 2015 and 2020. These ratings include, among others, the question of whether citizens had a say in the decisions related to programs that impact their life, where results decreased from 92.5% in 2015 to 83.9% in 2020, the ability of citizens to hold leaders accountable for their actions that went down from 93.4% in 2015 to 69.7% in 2020, and the extent to which

leaders respect the rule of law and human rights that moved from 95.7% in 2015 to 92.0% in 2020. Another variable that saw a decrease is whether citizens elect their leaders that went down from 95.4% in 2015 to 87.8% in 2020. The indicator that assessed the trust citizens have in the role institutions play in reconciliation showed improvement at all the variables. The overall index for the variable was 90.6% representing a slight improvement from 88.4% in 2015.

4.5. Security and wellbeing

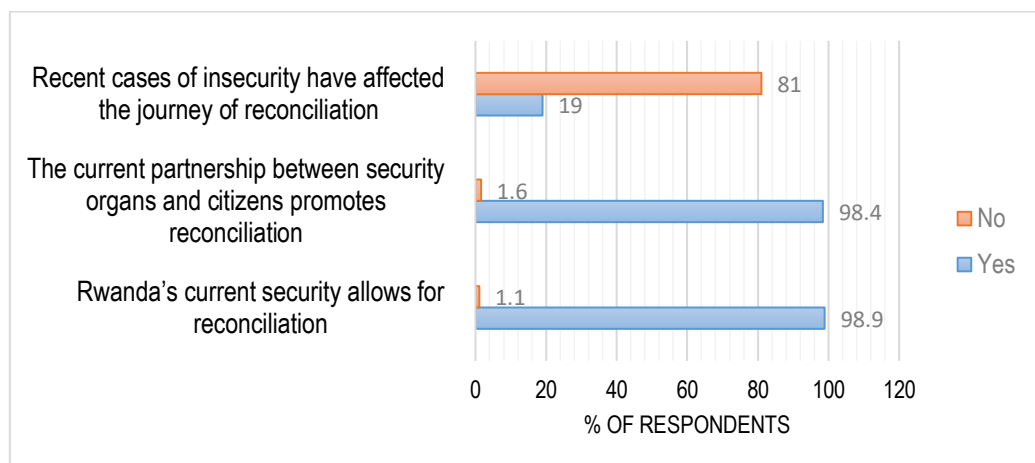
The literature about security has evolved since the 1940s to deepen and broaden the traditional focus on war, military, grand strategies and geopolitics. The new literature has got three elements that differentiate it from the traditional one. First, the new literature takes security rather than defense or war as its key concept, a conceptual shift that considers the importance of societal cohesion and the relationship between military and non-military threats and vulnerabilities. Second, this literature is distinct because it addresses the novel problems of both the Cold War and nuclear weapons. Third, the literature is much more a civilian enterprise than earlier military and strategic literatures (Buzan et al, 2009).

This is the context under which human security has emancipated to become a key concept of both researchers and practitioners (Buzan et al., 2009). Indeed, in the contemporary world, people are threatened by a multitude of issues: yes war, but also poverty, famine, political oppression, and environmental degradation to name but a few (Peoples et al., 2010). In this context, the security agenda is broadened to include issues like poverty and education, meaning that people feel secure not just through protection from military threats in accordance to the traditional state-centric view, but also through protection from the threat of poverty, ill-health, environmental degradation, and so on (op cit., 2010). To measure the status of security and well-being, this report refers to four indicators that are discussed in the following sections.

4.5.1. National security and reconciliation

The idea of national security entails the capacity of a given state to protect and defend its citizens. It is shaped by different factors that include location, political environment and participation of citizens in governance, among others. In this section, the status of national security is studied in relation to the journey for reconciliation, and the following figure presents opinions of Rwandans in this regard.

Figure 55. National security and reconciliation

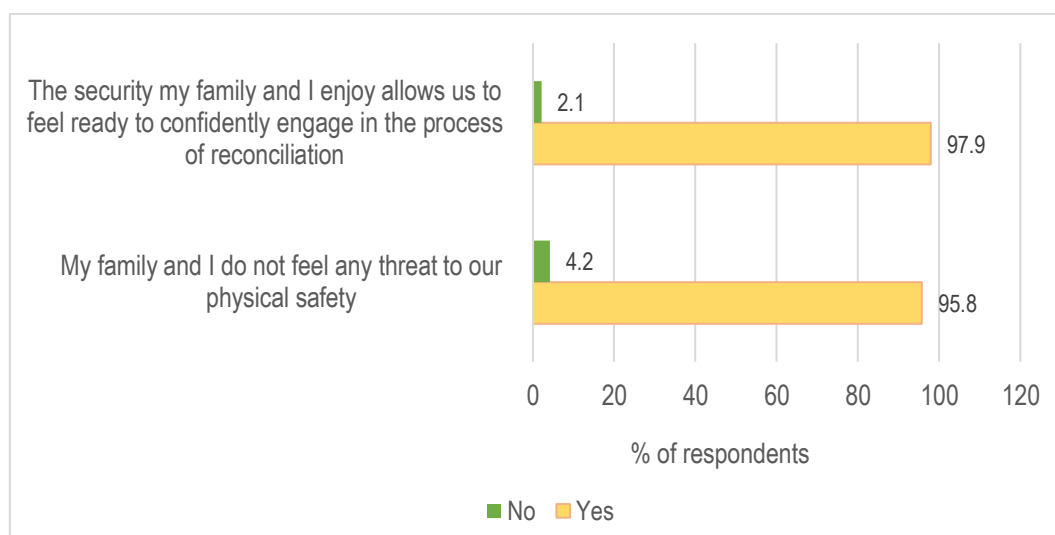


Between 2015 and 2020, Rwanda experienced cases of insecurities such as attacks by armed groups in Nyaruguru, Nyamasheke and Burera Districts. In an attempt to assess whether such events affected the process of reconciliation, results in figure 55 above show that 81% did not see any impact of such insecurities on the journey for reconciliation. Even if 19% of the respondents thought recent cases of insecurity might have affected reconciliation, more than 80% do not see it that way. Furthermore, 98.4% of the respondents believe that security organs have a positive partnership with the citizens, which promotes reconciliation. This positive image is reflected more by 98.9% of Rwandans who see that the current security status make reconciliation possible.

4.5.2. Personal security and reconciliation

Apart from national security, the status of security and well-being was also evaluated in relation to personal security, a concept that denotes existence of adequate efforts to reduce chances for crimes to happen, and to constructively deal with crimes in case they happen. To evaluate this aspect of security, the report focused on the family level, studying opinions of family members regarding their personal security and reconciliation, as displayed in the following figure.

Figure 56. Personal security and reconciliation



As displayed above, more than 97% of Rwandans perceive that the status of security they enjoy at family level make them confident to engage in the process of reconciliation, as they do not see anything threatening their physical safety (95.8%). To go deeper into this dimension of personal security, the following figure displays the opinions in consideration of gender.

Figure 57. Disaggregate by gender on 'Personal security and reconciliation'

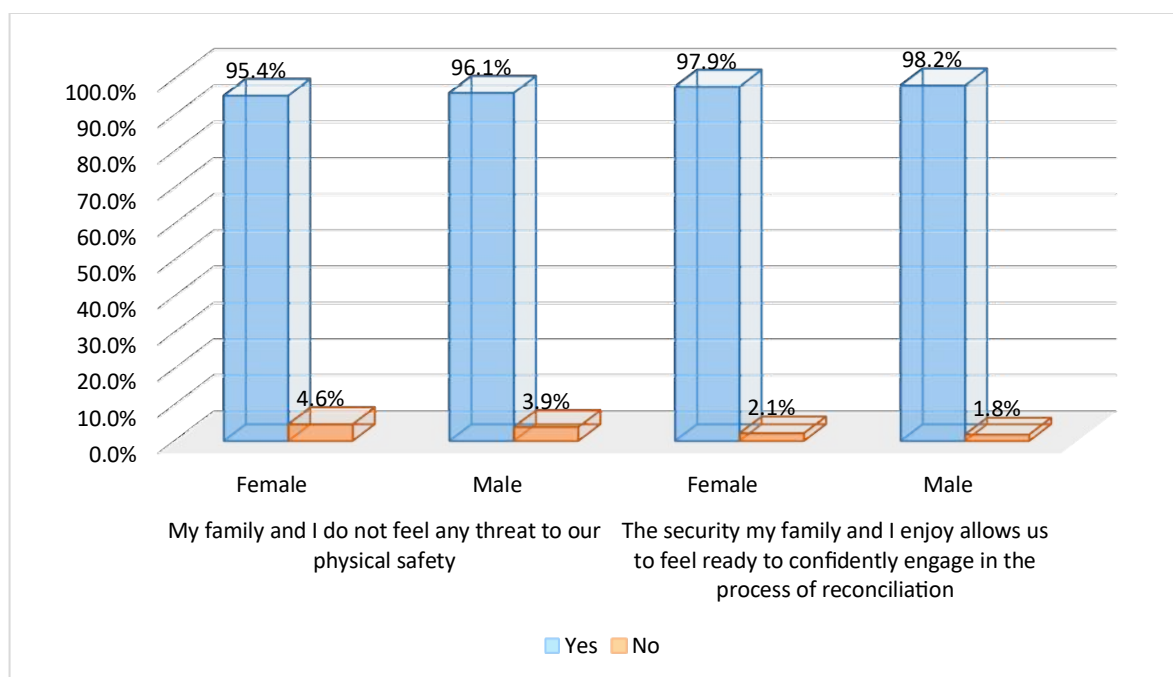


Figure 57 presents the view of Rwandans regarding the link between the status of personal security and reconciliation, as classified on basis of gender. As one can notice from the above figure, 95.4% of the female respondents expressed the feeling of physical safety, while 96.1% of males felt the same. Similarly, 97.9% females confirm that the security they enjoy at family and personal level is good enough to allow them engage in the process of reconciliation with confidence, while 98.2% of males confirm the same feeling. These percentages, in spite of the small differences between males and females, are evidences of the high score of national security, as presented in figure 57.

The same trends can be observed when one disaggregates opinions on personal security and reconciliation by age category. The following figure provides more details.

Figure 58. Disaggregate by age category on 'Personal security and reconciliation'

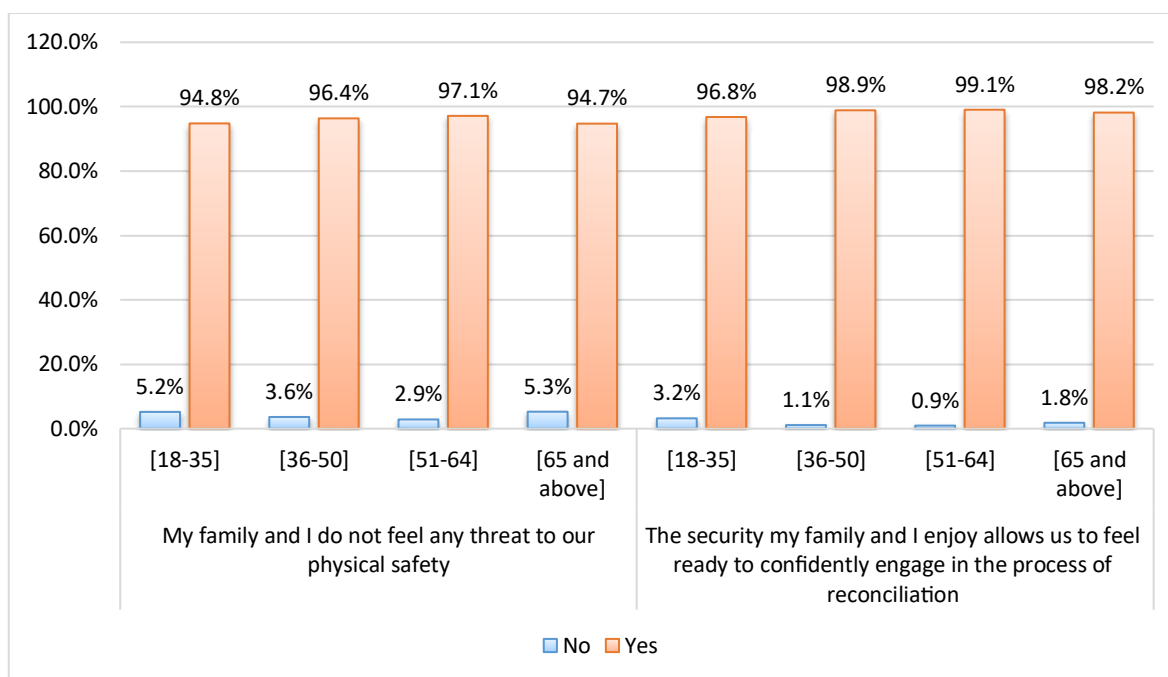


Figure 58 shows that Rwandans between the age of 51 and 64 seem to feel more safe physically, both at personal and family levels (97.1%). The same age category score the highest percentage again (99.1) in regard to whether the security that one enjoys at personal and family level allows to confidently engage in the reconciliation process. Tendencies for all age categories are high as far as their current status of security and confidence to engage in the process of reconciliation are concerned. However, one can not fail to note that the age category of 18 to 35 (the youth) and that of 65 and above (the elderly) scored higher on the the aspect of the feeling of physical safety at personal and family levels. Indeed, on the question whether they did not feel any threat to their physical safety, these two categories said 'no' at 5.2% and 5.3% respectively, while Rwandans between 36 and 50, and those between 51 and 64 said 'no' at 3.6% and 2.9% respectively.

The same tendency to feel insecure appears again to characterize a bigger number of the youth category comparing to the others, as 3.2% of those between 18 and 35 years old are the ones who say that the security they enjoy today at personal and family levels does not make them feel ready to confidently engage in the process of reconciliation. Qualitative data have associated this feeling of insecurity among the youth to unemployment. Respondent KI16 said:

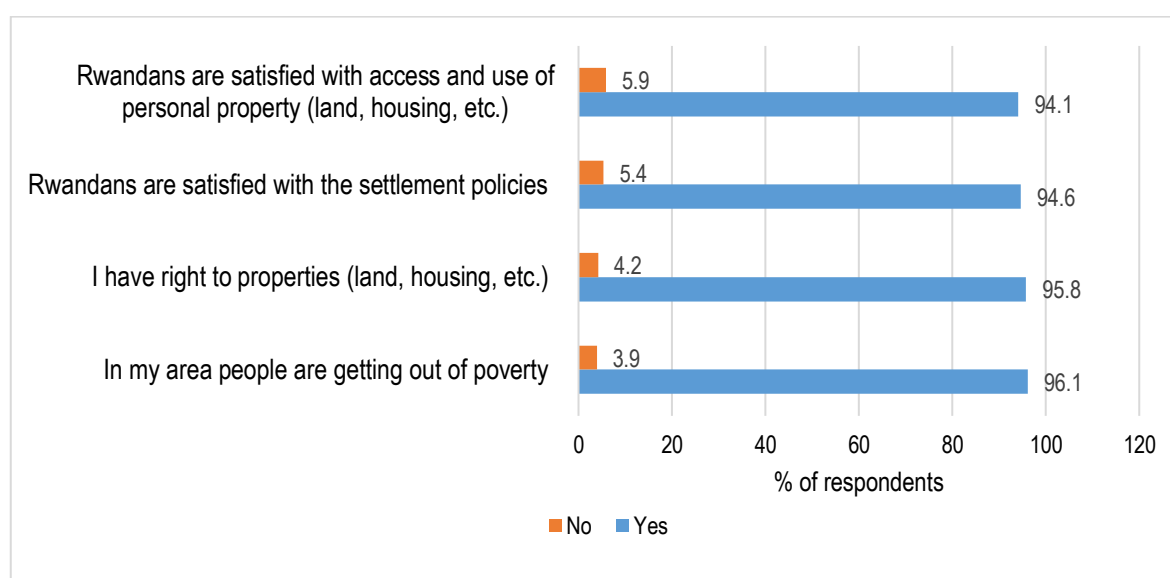
There are many people, particularly the youth, who do not have employment to generate income. These people generally have bad ideas during daytime and bad dreams at night. Unemployment is a threat to peace, and hinders reconciliation to a high degree. There is something known as 'time bomb'. I can tell you that unemployment is an existing bomb that will detonate, because idle people are easy candidates of recruitment by groups of insurgents planning to attack the country. You know, many of those that are recruited by terrorist groups are generally promised to go for lucrative jobs, or are promised very good positions in the government once they win the war waged against the current government (KI16).

The National Institute of Statistics of Rwanda reports that the unemployment rate in Rwanda has increased from 13.1% in February 2020 before the country registered the first case of COVID-19, but skyrocketed to 22.1% by May 2020 (NISR, 2020). As the report shows, the main groups affected by unemployment are females (25.0%) and the youth (27.2%). Participant KI16 in the above quote considers youth unemployment as a time bomb, because according to him, idle youth can easily be recruited by terrorist and insurgent groups that promise to offer the young people good jobs or positions in the government once they win wars. This observation is accurate because young people who joined terrorist groups and were captured later on generally testify that those who recruited them were promising jobs in mining in the DRC or top-level positions in the government once they win over the current government of Rwanda. This shows how crucial the question of unemployment is as far as peace, security and development are concerned.

4.5.3. Economic security and rights to properties

Economic security is another important aspect of security as it is broadly defined. The International Committee of the Red Cross defines this concept as the ability of individuals, households or communities to cover their essential needs sustainably and with dignity. Such ability depends on individual's physical needs, the environment and prevailing cultural standards. In any context, economic security considers the ability to cover for food, basic shelter, clothing and hygiene, as well as related expenditures like health care, education, and the ability to earn a living. Thus, the status of reconciliation was also assessed in the lenses of how Rwandans perceive economic security and rights to properties. Their opinions are displayed in the following figure.

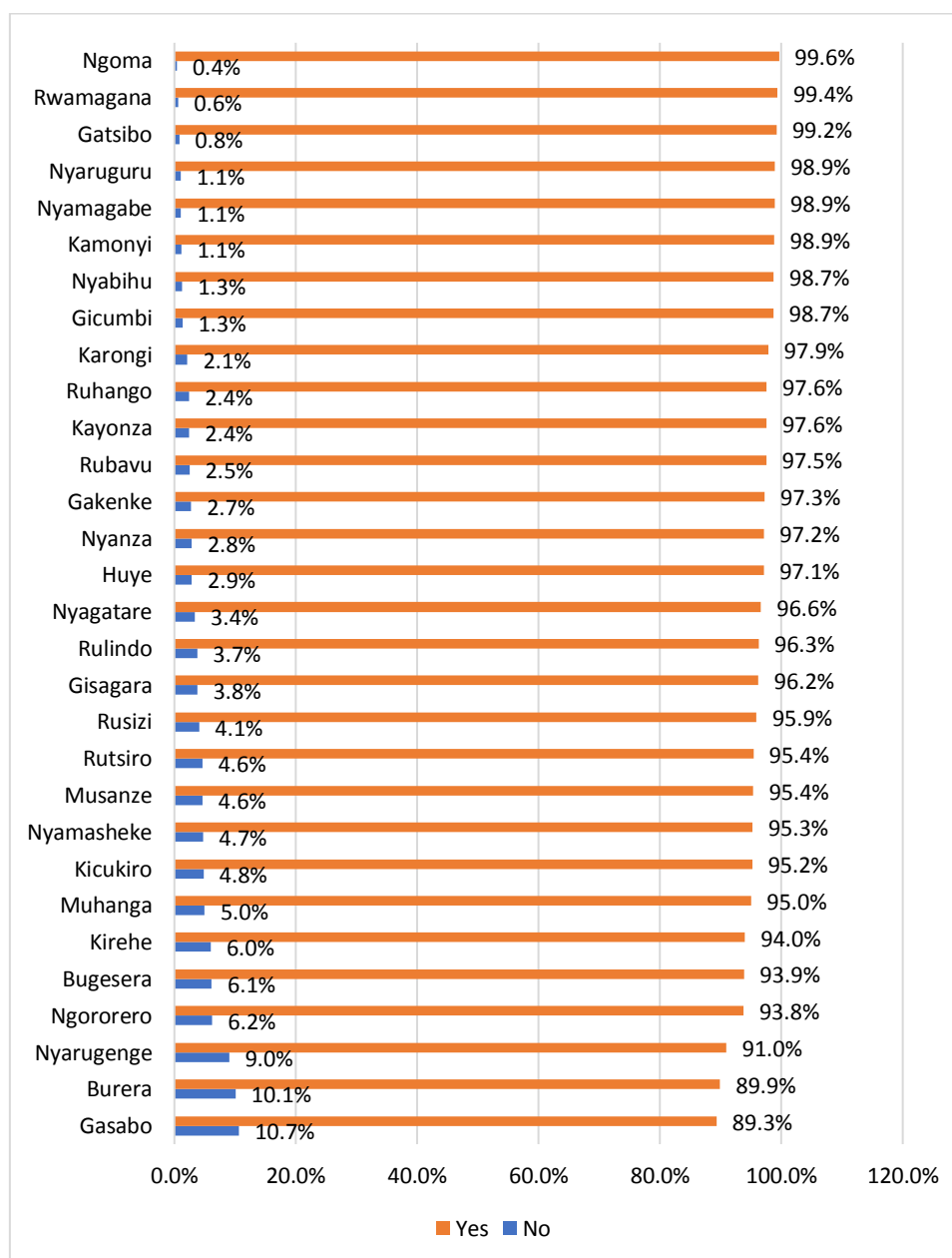
Figure 59. Economic security and rights to properties



According to the results, 96.1% of the respondents reported that Rwandans were getting out of poverty, which is proof that residents of Rwanda are highly satisfied with the status of economic security as related to poverty reduction. Rights to property is also given a high score, because results show that Rwandans have right to properties (95.8%), are satisfied with settlement policies (94.6%) initiated by the Government of Rwanda, and are

satisfied with access and use of personal properties (94.1%). To provide more information about the four aspects from which this study analyzed economic security, a comparison has been made at District level, as displayed by figures that follow.

Figure 60. Opinions on the way people are getting out of poverty in their areas by District



At the national level, 96.1% of the respondents confirmed that people in their areas were getting out of poverty, while 3.9% disagreed with this statement. As displayed in figure 60, poverty reduction in all the 30 Districts is a reality. For the purpose of analysis should be noted that two Districts, Gasabo and Burera, had at least 10% of respondents who did not agree with the statement that people were getting out of poverty in areas where they live. Obviously, this is less significant comparing to more than 89% of those who agreed with the statement, but comprehensive studies, if deemed necessary, could provide more insights about this point.

Figure 61. Opinions on individuals' rights to have properties (land, housing ...) by District

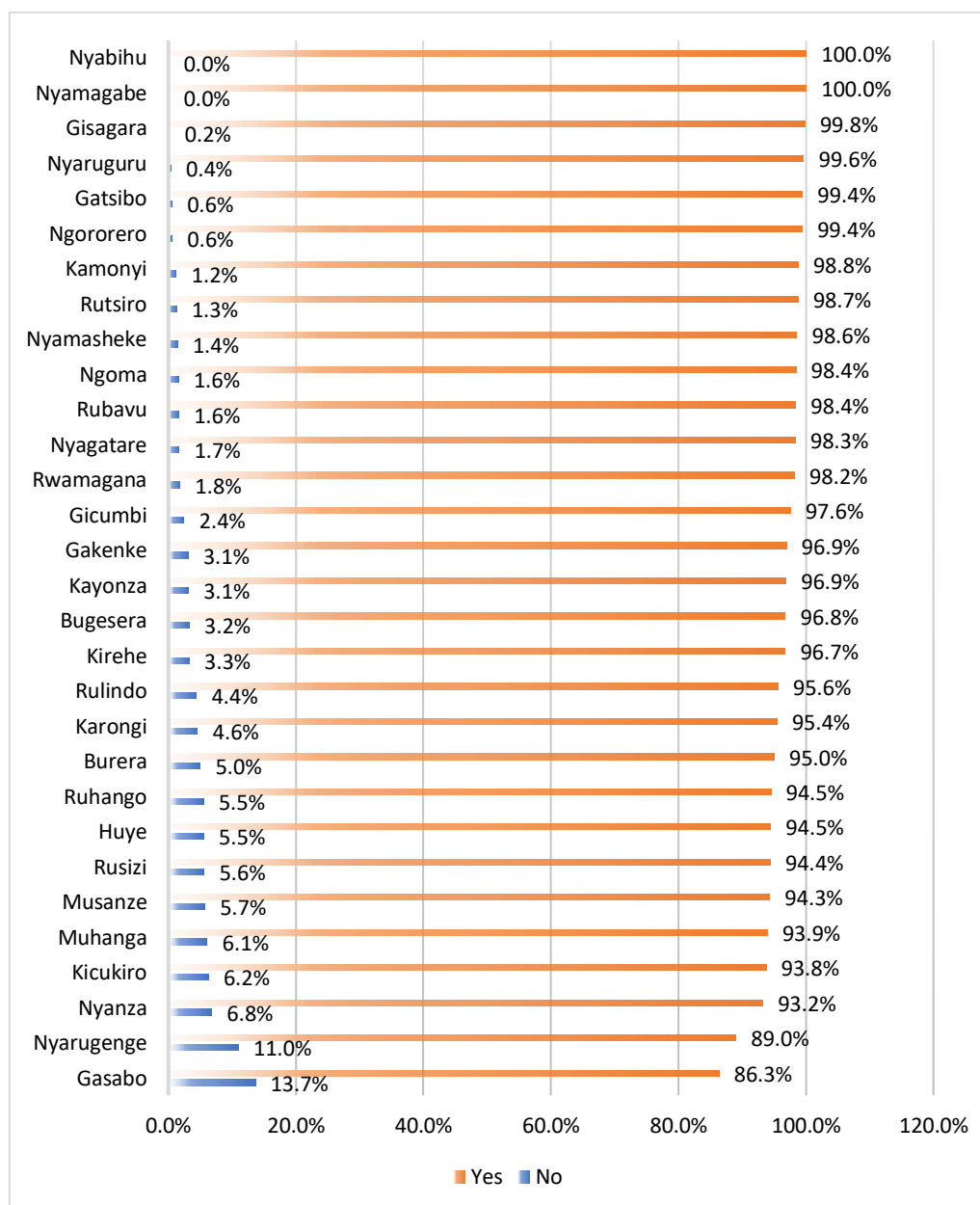
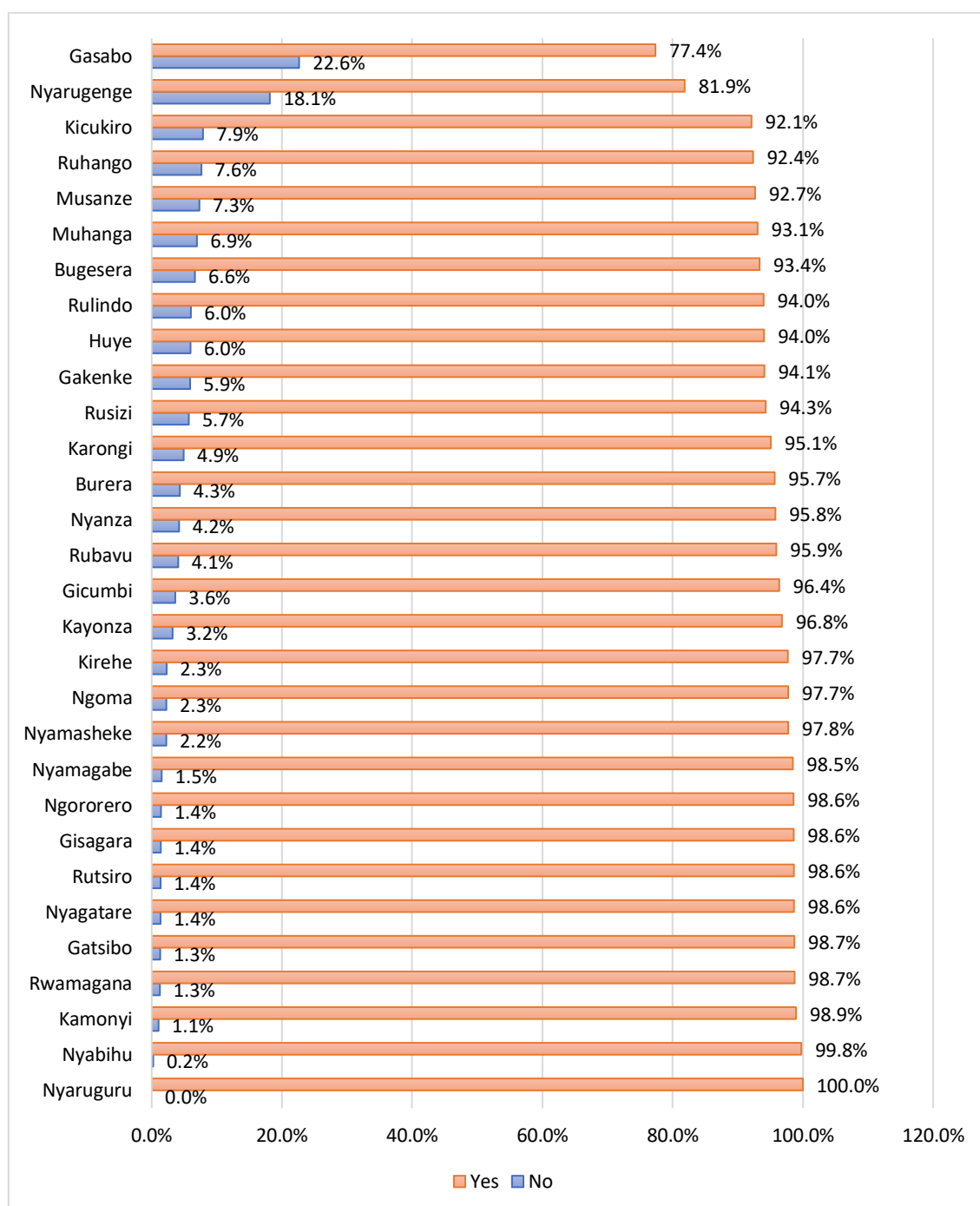


Figure 61 displays a positive image of the way people enjoy rights to have properties in all Districts of the country. Indeed, the good scores at District level reflect the 95.8% scored at the national level. A point that seems to create a noticeable pattern in this figure is the fact that Gasabo District, this time joined by Nyarugenge District, scores more than 10% of individual Rwandans who do not agree with the statement that they enjoy the right to own properties. This percentage is less significant comparing to more than 85% who confirm having rights to own properties, but systematic studies on this aspect could still provide more insights if conducted.

Figure 62. Opinion on Rwandans satisfaction with the settlement policies by District



In regard to whether Rwandans were satisfied with settlement policies, all Districts show an overwhelming satisfaction rate of 94.6% who confirm that they are satisfied with existing settlement policies. Nonetheless, Gasabo and Nyarugenge Districts tend to share the same pattern of bigger percentages of dissatisfaction comparing to other Districts. Indeed, 22.6% of the respondents in Gasabo District stated that they were not satisfied with settlement policies, while 18.1% of respondents in Nyarugenge showed also dissatisfaction with settlement policies. Although not significant comparing with 77.4% of satisfied respondents in Gasabo and 81.9% in Nyarugenge, comprehensive studies would shed more lights about the extent to which such patterns impact the process of reconciliation.

In regard to the access and use of personal property like land, citizens' opinions are disaggregated per District in the following figure.

Figure 63. Opinions on Rwandans' satisfaction with access and use of personal property (land, housing, etc.) by District

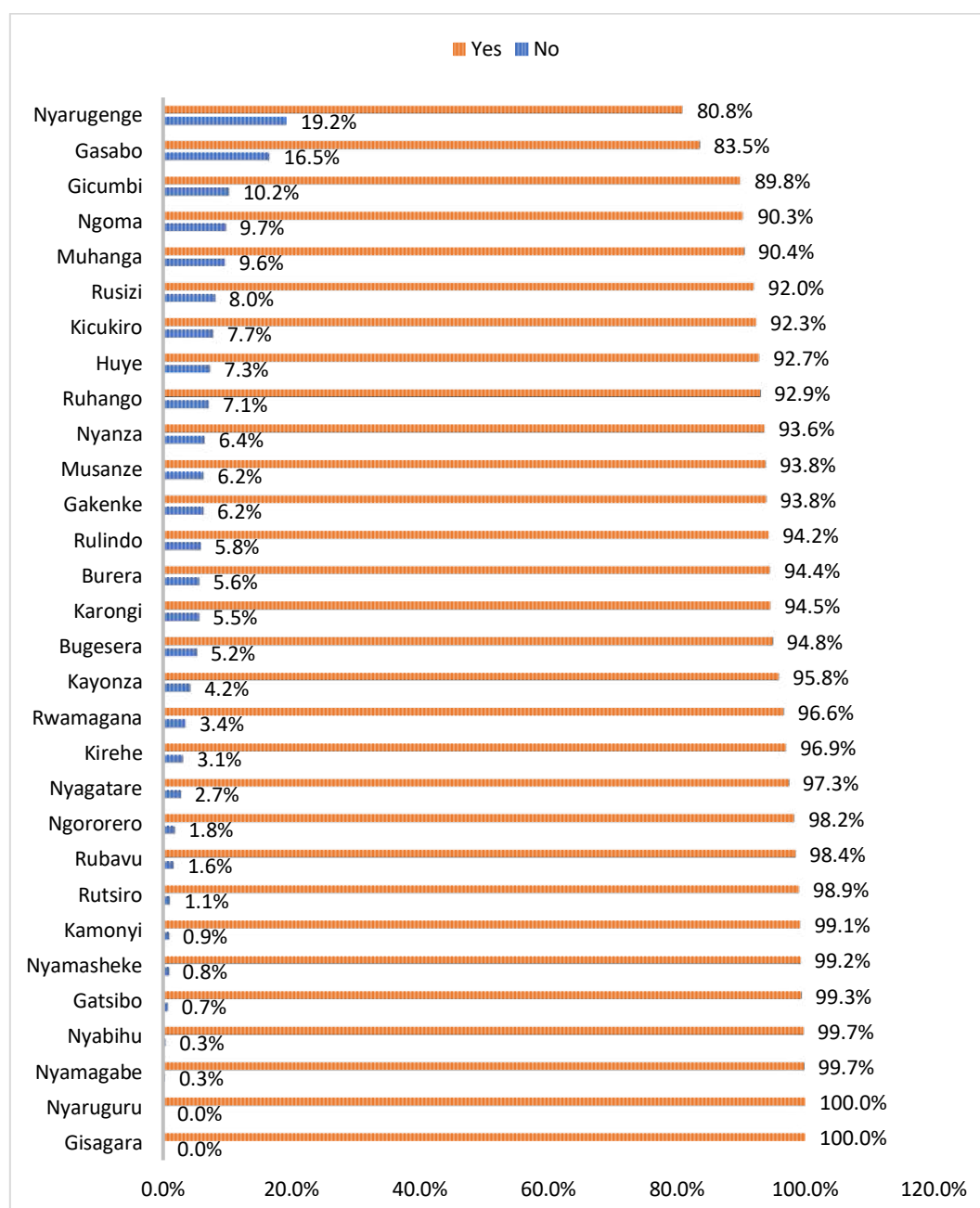
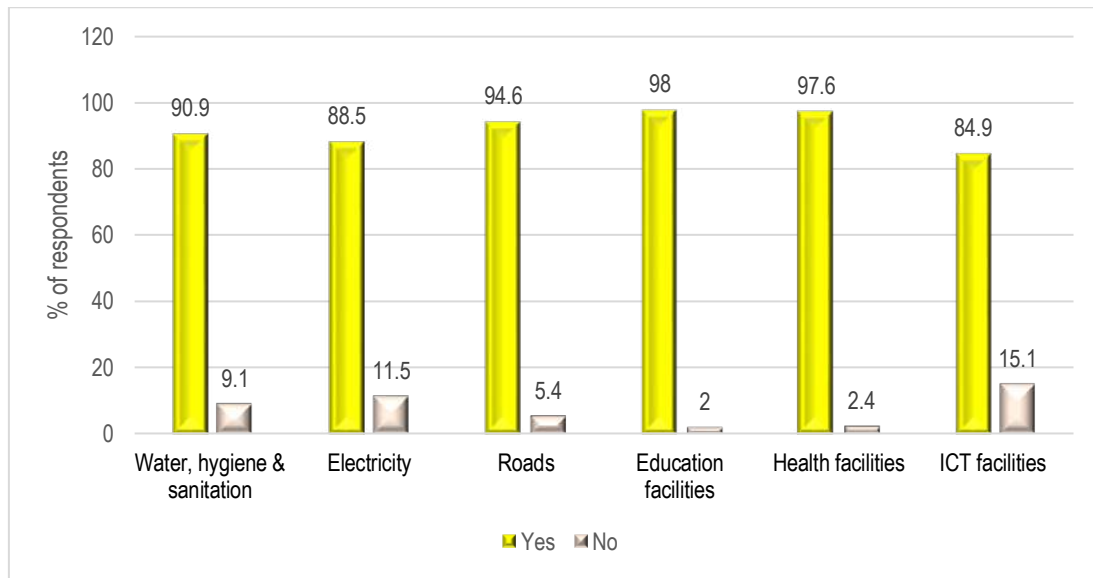


Figure 63 shows results of satisfaction with access and use of personal property at District level. Similar to other elements in the analysis of economic security, Rwandans show a high level of satisfaction with access and use of personal properties (94.1%). Here again, Gasabo and Nyarugenge District share the biggest percentages (16.5 and 19.2 respectively) of people who are not satisfied with access and use of personal properties. It should be noted, however, that these two Districts still have a high rate of satisfaction with access and use of land as their scores stand at 83.5% in Gasabo District and 80.9% in Nyarugenge District.

4.5.4. Opinions regarding fair distribution of infrastructure

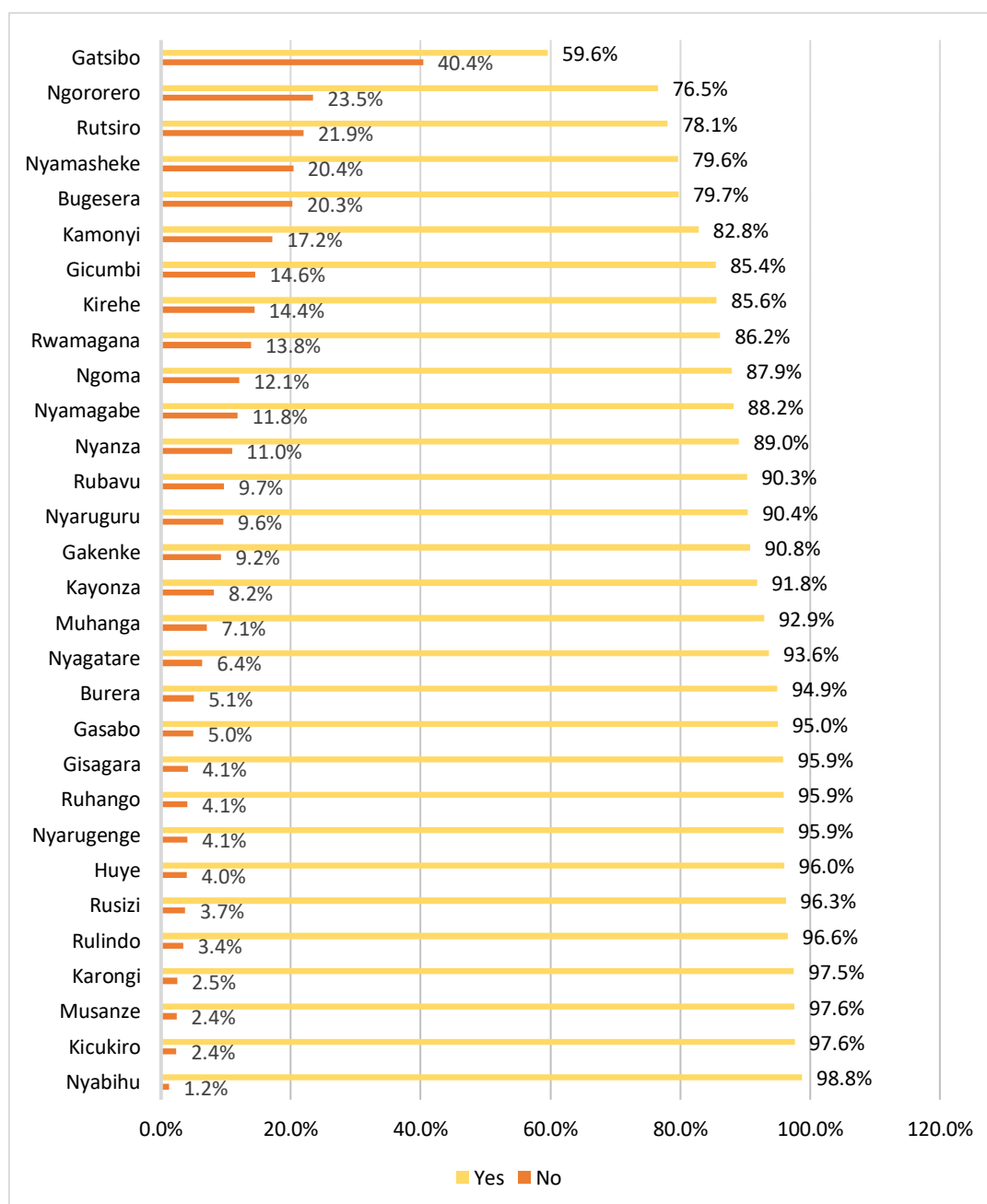
In regard to distribution of infrastructure, there are tangible evidences that the government has invested significantly in road construction, water and electricity distribution and construction of education, health and ICT facilities. To relate such investment to reconciliation, respondents were required to analyze distribution of infrastructure in terms of fairness. Their opinions are displayed in the following figure.

Figure 64. Opinions regarding fair distribution of infrastructure



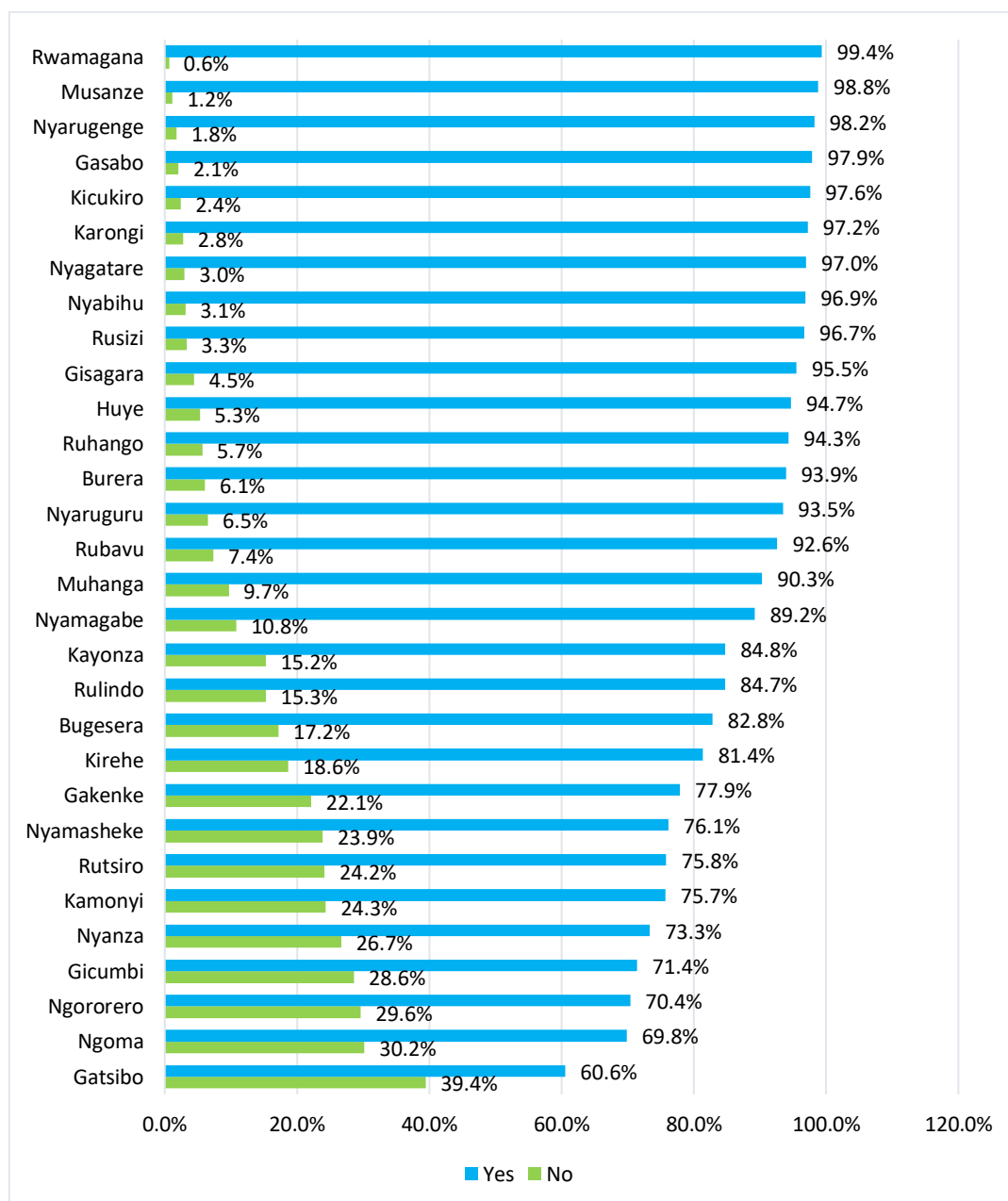
As displayed in Figure 64, Rwandans are highly satisfied with the fair distribution of infrastructures related to water, hygiene and sanitation (90.9%), electricity (88.5%), roads (94.6%), education (98%), health (97.6%), and ICT (84.9). The following figures display this level of satisfaction, but at District level.

Figure 65. Citizens' opinion on 'Fair distribution of water, hygiene and sanitation infrastructure' by District



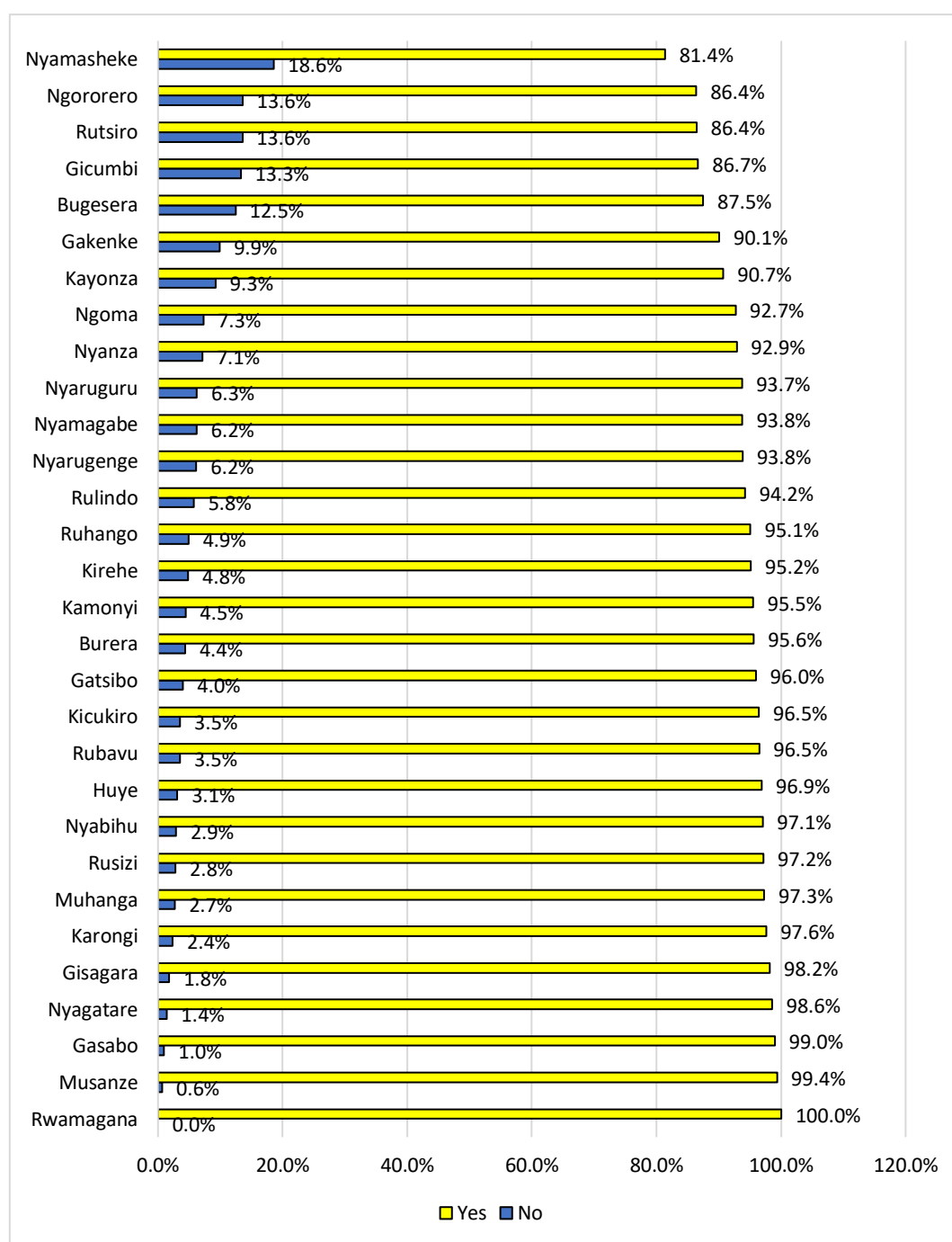
In regard to water, hygiene, and sanitation infrastructure, all Districts portray a positive image, although levels of dissatisfaction in various Districts cannot be neglected as they seem to be quite high as well. For instance, the difference between percentages of satisfaction and dissatisfaction is comparatively not that big in Gatsibo District (59.6% are satisfied against 40.4% dissatisfied). Also, Nyamasheke, Ngororero and Rutsiro Districts have dissatisfaction scores beyond 20%, which should also be considered as a gap comparing to other Districts.

Figure 66. Citizens' opinion on 'Fair distribution of electricity' by District



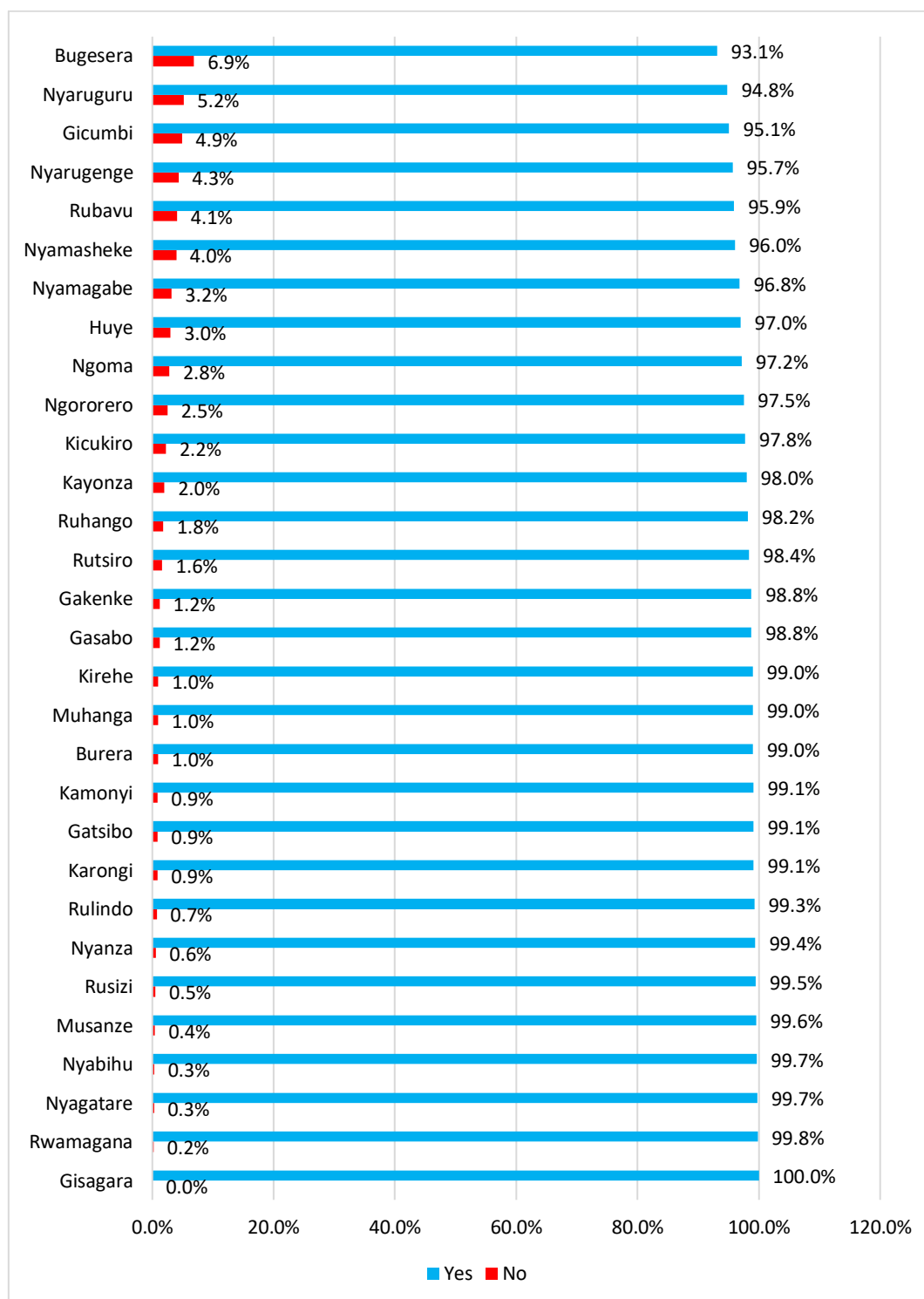
As for the distribution of electricity, the national level of satisfaction stands at 88.5%, which shows evidence for observable efforts put in the distribution of electricity nationwide. Some Districts, particularly rural ones still require more investments as they displayed high numbers of dissatisfaction with the way electricity has been distributed so far. Instances of these include Gatsibo with 39.4%, Ngoma with 30.2%, Gicumbi and Nyanza whose scores of dissatisfactions stand beyond 26% and Gakenke, Nyamasheke, Rutsiro and Kamonyi that have scores beyond 20%.

Figure 67. Citizens' opinion on 'Fair distribution of roads' by District



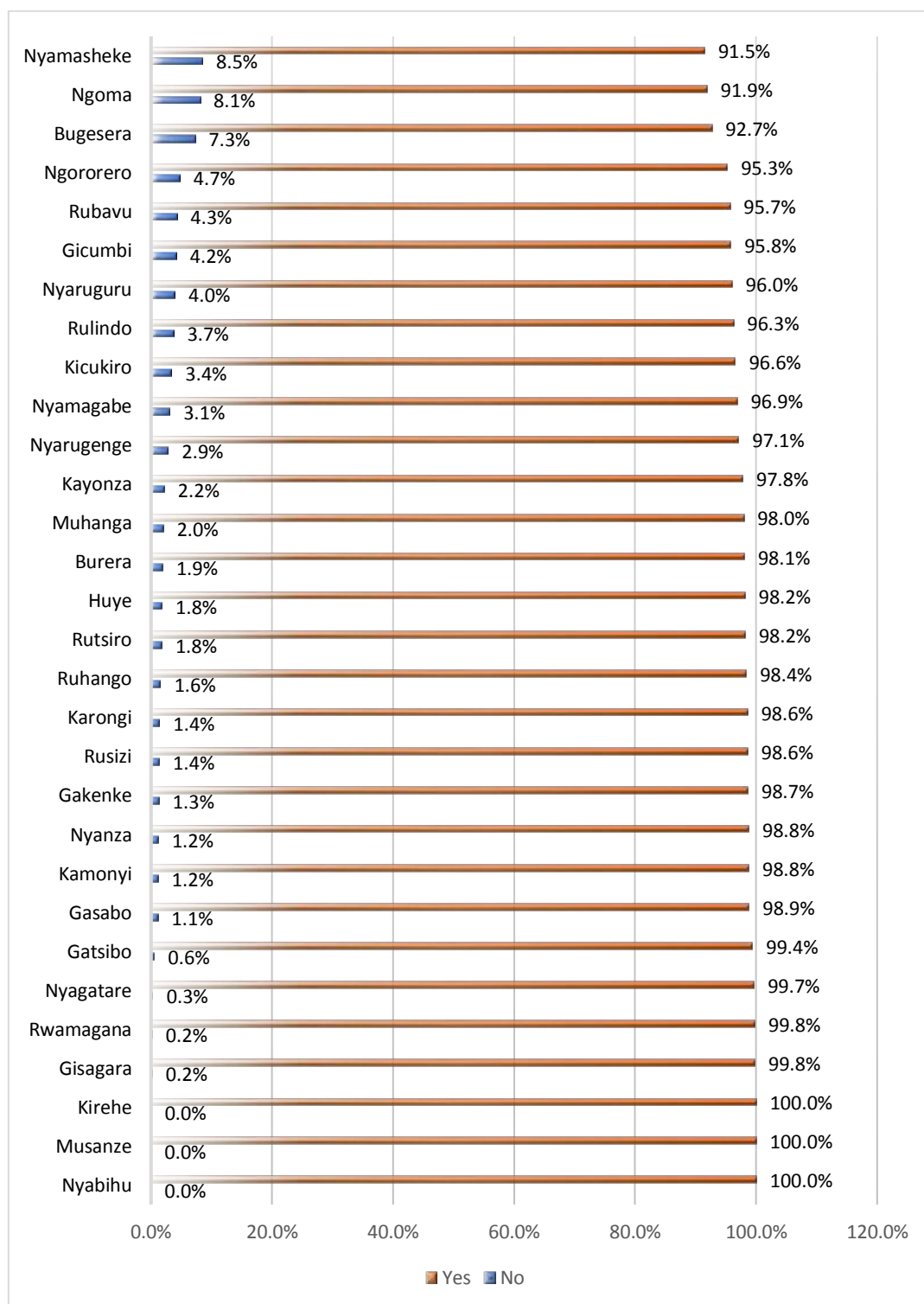
According to the results, Rwandans are highly satisfied with road distribution (94.6%). Districts of Bugesera, Gicumbi, Nyamasheke, Ngororero, and Rutsiro are the ones whose scores of dissatisfactions stand beyond 10%.

Figure 68. Citizens' opinion on 'Fair distribution of education facilities' by District



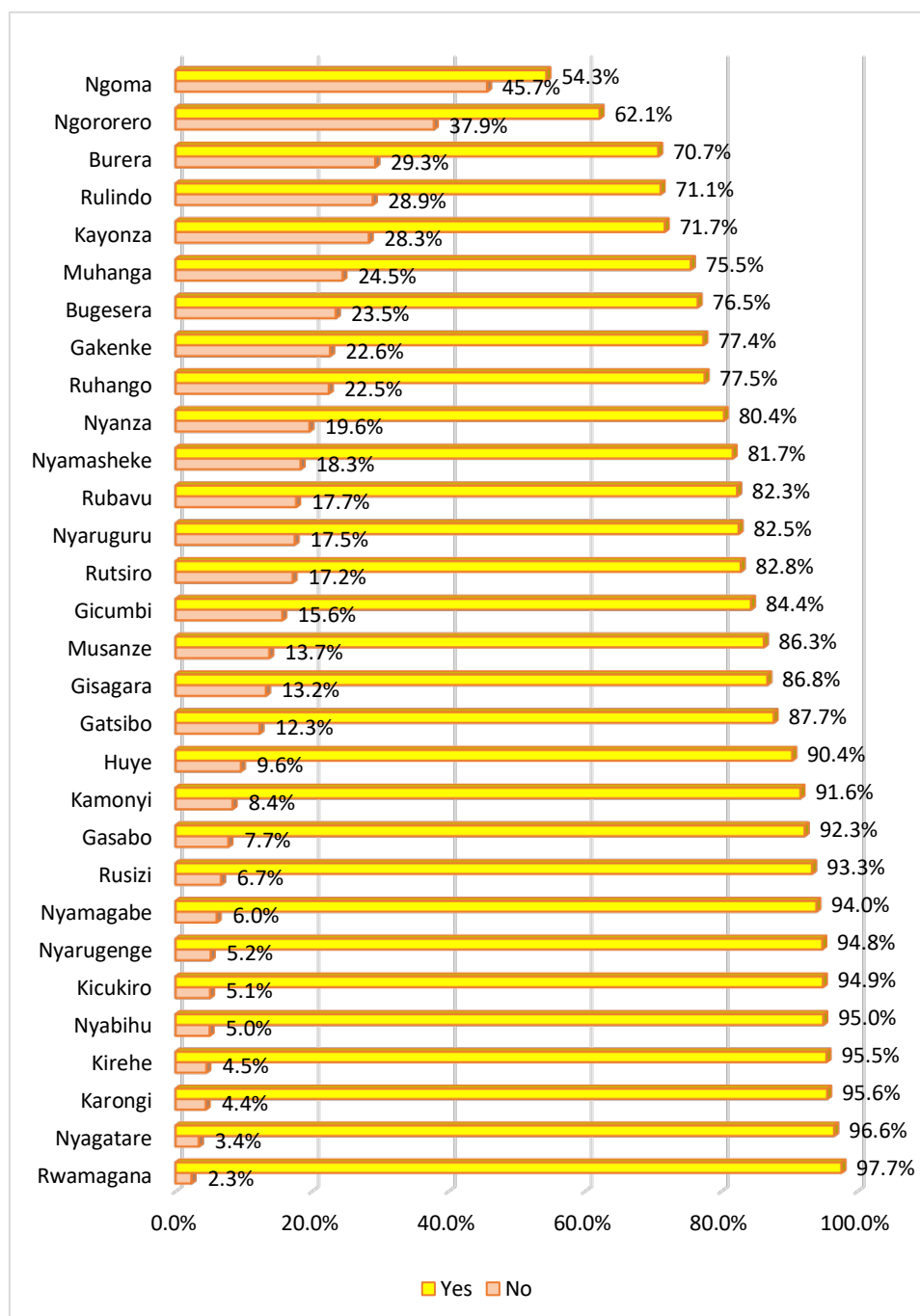
The satisfaction with distribution of education facilities is very high at the national level (98%), which is also reflected in all Districts because all of them have scores beyond 93%.

Figure 69. Citizens' opinion on 'Fair distribution of health facilities' by District.



Rwandans have also shown a high level of satisfaction regarding the distribution of health facilities at the national level (97.6%), but also in all Districts of the country as the lowest rate of satisfaction is 91.9%.

Figure 70. Citizens' opinion on 'Fair distribution of ICT facilities' by District



As for ICT infrastructure distribution, the national trends show the satisfaction rate of 84.9%. At District level, the picture is generally positive, but rates of dissatisfactions in certain Districts, especially in rural areas, need to be given more attention. These are Ngoma District (54.3% satisfaction against 45.7% dissatisfaction), Ngororero (37.9% dissatisfaction), Burera and Rulindo (29.3% and 28.9% respectively), and others such as Muhanga, Ruhango, Gakenke, and Bugesera whose scores of dissatisfactions with the distribution of ICT infrastructures stand beyond 20%.

4.5.5. Summary of findings on security and wellbeing

This section looked at the variable of security and wellbeing in its relationship with reconciliation. Considered as the foundation for the process of reconciliation, the concept of security was assessed in its broader perspective, human security, which considers people as the referent object for security. In this context, dimensions that the study used to analyse the status of the variable are national security, personal security, economic security, and fair distribution of infrastructures (water, hygiene and sanitation, roads, education facilities, health facilities, and ICT facilities). The assumption here was that the more citizens feel generally, economically, and physically well and secure, the more they would be willing to commit themselves to reconciliation. Results of this assessment have confirmed this assumption at a high level. The following table displays findings of the 2020 assessment, but also those of 2015 in order to estimate the progress that this pillar has gone through along the years. It should be noted that, where elements constituting the indicator to be analyzed have changed through out the years, thus not similar or were not used before, the table presents only results that exist.

Table 13: Average scores on security and wellbeing

Pillar	Indicators	Findings (%) in 2010	Findings (%) in 2015	Findings (%) in 2020
Security and Wellbeing	National security and reconciliation			
	1. Rwanda's current security allows for reconciliation	94.3	96.6	98.9
	2. The current partnership between security organs and citizens promotes reconciliation		97.0	98.4
	3. Recent cases of insecurity have not affected the journey of reconciliation		87.5	81.0
	Personal security and reconciliation			
	4. My family and I do not feel any threat to our physical safety	86	95.9	95.8
	5. The security my family and I enjoy allows us to feel ready to confidently engage in the process of reconciliation			97.9
	Economic security and rights to properties			
	6. In my area people are getting out of poverty		90.3	96.1
	7. I have right to properties (land, housing, etc.)	60.3	87.4	95.8
	8. Rwandans are satisfied with the settlement policies			94.6
	9. Rwandans are satisfied with access and use of personal property (land, housing, etc.)			94.1
	Opinions regarding fair distribution of infrastructure			
	10. Water, hygiene & sanitation		65.8	90.9
	11. Electricity		64.4	88.5
	12. Roads		76.3	94.6
	13. Education facilities		92.8	98.0
	14. Health facilities		91.1	97.6
	15. ICT facilities			84.9
	AVERAGE			94.3

As it can be observed in Table 13 above, many aspects on which indicators have been analyzed continued to be improved as years went by, which is the reason why only very few elements had results to be compared. On the question of whether the current partnership between security organs and citizens promoted reconciliation, the 2020 results show a slight increase of 1.4% from those of 2015. In regard to personal security, especially on the question of whether respondents felt their families and themselves were safe from any physical threats, the results of 2015 and 2020 remain almost equal (95.9% versus 95.8% respectively), increasing from 86% in 2010. With respect to economic security and rights to properties, 96.1% of the respondents agreed that people were getting out of poverty in their areas, which is an increase from 90.3% in 2015. Similarly, there is a considerable increase regarding whether individual Rwandans have rights to properties such as land, housing, etc. Indeed, scores moved from 60.3% in 2010 and 87.4% in 2015 to reach 95.8% in 2020. Significant progress is also observed in terms of right to infrastructure as all aspects (water, education facilities, health facilities, electricity, and roads saw their scores increase.

This is the results of multiple ongoing projects to construct basic infrastructure and increase population's access to electricity, water, hygiene and sanitation. All in all, Rwandans highly agree with the fact that the country enjoys a high level of security and wellbeing (94.3%), which is a big foundation for commitment and confidence in engaging with reconciliation.

4.6. Justice, fairness and rights

In a post-conflict society, one of the most challenging issue is the choice between a system of justice that fights impunity but also reconciles the people. Rwanda had that dilemma after the 1994 genocide against the Tutsi. On the one hand, the post-genocide Government of National Unity wanted to put on trial, in the most fair and just manner, the thousands of persons who had participated in the killings. On the other, it was necessary to start the process of reconciling the people of the country. It became clear that relying on the formal justice system could not achieve those twin objectives of justice with reconciliation. This was one of the reasons why the government decided to establish Gacaca courts in 2001 to try genocide convicts incarcerated in the numerous prisons in the country, while simultaneously beginning the process of national reconciliation. Gacaca courts were a traditional justice system that combines retributive and restorative justice. The courts closed in 2011 after 10 years of work.

Once the Gacaca courts started, it also became clear that different persons who participated in the genocidal killings did not have the same degree of culpability. At the top were those who planned and provided resources to mobilise ordinary Rwandans to kill their Tutsi neighbours. At the receiving end were the ordinary Rwandans who killed their neighbours on the orders of the elite and the leadership in general.

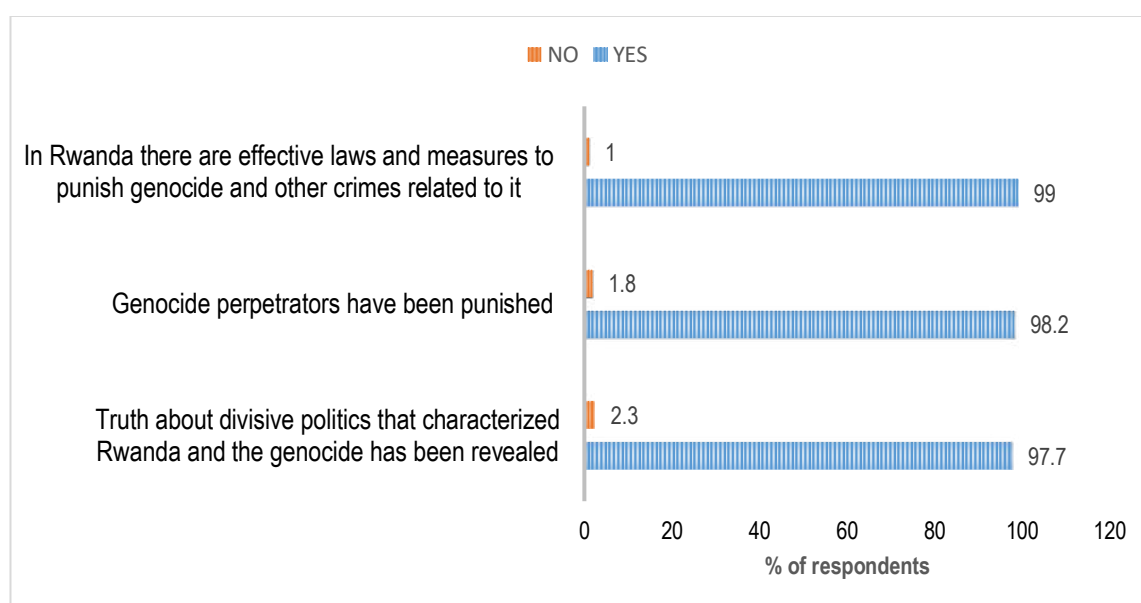
In order to blend justice, reconciliation and re-integration into society of those convicted and acquitted during the Gacaca courts, the government introduced the 'Travail d'Intérêt Général' (TIG), which was a program that allowed eligible prisoners to complete their sentences through participation in activities of national interest, such as clearing ground, road building, construction of houses for genocide survivors, clay mining, and brick and tile manufacturing. Below we examine what Rwandans think about all the efforts that have been undertaken to build a society founded and thriving under a culture of justice, fairness and the protection of people's basic human rights.

4.6.1. Truth about the past and punishing genocide and related crimes

Knowing exactly what happened, why it happened and how it happened collectively dubbed 'telling the truth about the past events' is an important step towards reconciliation in post-conflict societies. The Gacaca courts allowed victims and perpetrators to engage in a process of 'truth telling', making it possible for both victims and perpetrators to be heard in a public space. Other government programmes have encouraged Rwandans to engage in open discussions about the past and to collectively explore and reflect on the past. In post-conflict societies, truth plays a crucial role in bringing about reconciliation. These include Itorero workshops and seminars and Ndi Umunyarwanda dialogues among others.

In addition to truth and justice, it is also important that both victims and perpetrators view the justice system as just and fair as well as safeguarding the rights of the individual. As an evaluation of the entire system of justice instituted to address the catastrophic and peculiar circumstances of Rwanda's immediate post-conflict situation, the survey inquired of Rwandans what they think about some specific questions of justice, fairness and rights. The following figure deals with the views of ordinary Rwandans on three indicators as shown below.

Figure 71. Truth about the past and punishing genocide and related crimes



Findings presented in figure 70 show the views of ordinary Rwandans on the three indicators. Rwandans believe that the country has put in place enough legal safeguards to deal with genocide, the genocide ideology as well as put in place measures that can protect and safeguard people from ever trying to promote the genocide ideology. In 2015, 95.4% of Rwandans were of the view that there are effective legal policies and measures in place against divisions and genocide in Rwanda'. In 2020, this has risen to 99% clearly indicating that ordinary Rwandans have confidence that the laws of the country and other related measures are adequate to deal with genocide and its ideology.

In addition to that, ordinary Rwandans believe that former genocide convicts were adequately punished, and that in general Rwandans have developed an agreement regarding what caused the genocide. Another element on which Rwandans have come to reach a high degree of agreement is that the truth about the divisive politics of the past regimes have been unearthed, adequately discussed and internalized by the majority of Rwandans. In 2015, 95.8% believed that genocide perpetrators had been adequately punished. The proportion of respondents who believe this to be true is 98.2% in 2020. In 2010, it was 89.3%. Again, this is a consistent upward trend in the conviction that the genocide perpetrators were adequately punished and that the punishment was free and fair.

Ever since the first reconciliation barometer was produced in 2010, there has been a consistent view among Rwandans that the Gacaca courts provided a vehicle for truth telling as well as for reconciliation. This consistency in public opinion is an endorsement of the processes and programmes aimed at telling the truth about the past. In 2010, 93.7 % of respondents believed that the truth about the genocide in Rwanda, as it really happened, was revealed through Gacaca courts. In 2015, two separate variables were used-the truth about what happened during the genocide against the Tutsi and the truth about the divisions that characterised the past of Rwanda. In both cases 93.3% and 93.0% of respondents respectively believed that the truth about what happened during the genocide against the Tutsi was revealed during Gacaca and that the truth about the divisions that characterised Rwanda's past have been revealed respectively.

In 2020, a combined variable scored 97.9% clearly indicating a continuing upward trend of public approval and affirmation. This is confirmed by qualitative results. For example, one participant in an interview session with a prominent NGO working on genocide and reconciliation remarked: "Truth telling plays a big role in reconciling people. Before you reconcile with someone, they have to tell you the whole truth about what happened and how things went. Truth telling is a strong foundation for reconciliation (KI1)." In the same line of thinking, another one added: "telling the truth was especially useful during the Gacaca period. Unfortunately, some people chose not to tell the truth about everything (KI24).

What the above quotes portray is the importance of truth-telling in national and individual reconstruction. The fact that more than 97% feel satisfied with the way the truth about divisive politics that characterized Rwanda and the genocide has been revealed constitutes a big contribution to reconciliation. However, as reported by participant KI24, some people have not revealed the whole truth until today. This is particularly mentioned when it comes to showing the whereabouts of bodies of genocide victims, a variable that scored 85.4%.

Figure 72. Disaggregate by gender on 'Truth about the past and punishing genocide and related crimes

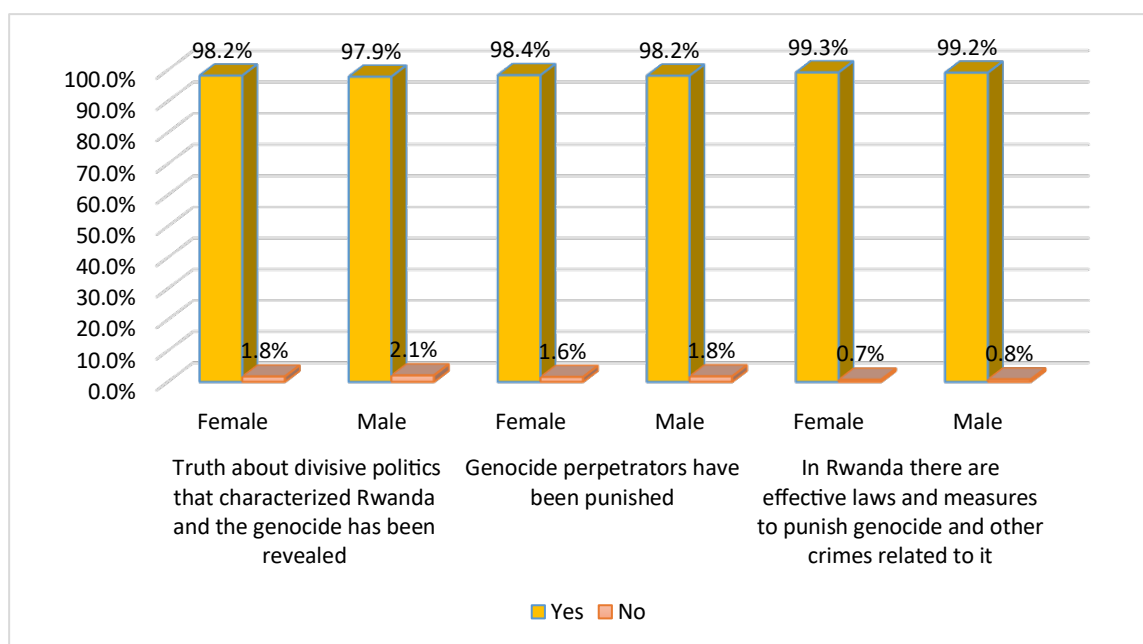
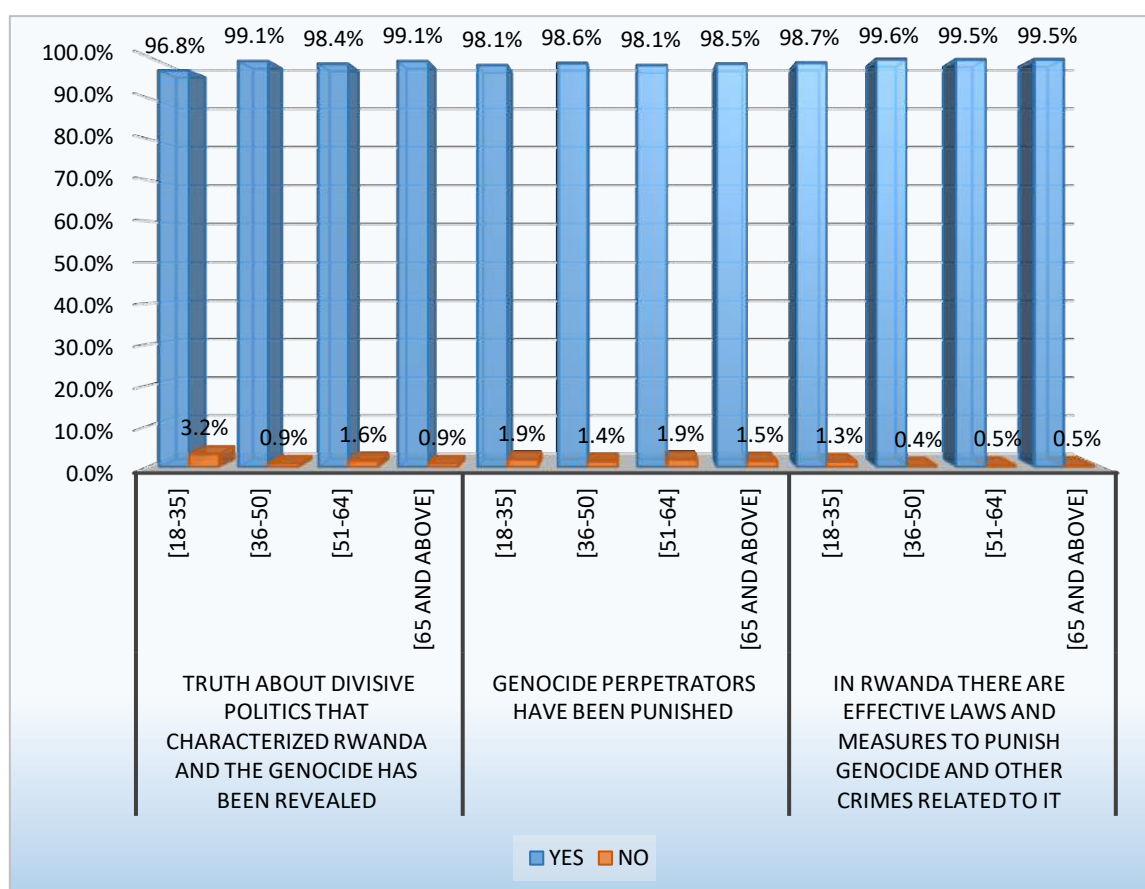


Figure 71 above shows the views of both female and male respondents on the three variables. With regard to whether the truth about the past and punishing genocide and related crimes, and on whether the truth about divisive politics that characterized Rwanda and how the genocide has been revealed, 98.2% of female and 97.9% of male respondents respectively believe that to be the case. Furthermore, on whether former genocide convicts were adequately punished, 98.4% of female and 98.2% of male respondents respectively are of the view that this is indeed the case while 99.3% of female and 99.2% of male respondents respectively indicated that Rwanda has effective laws and measures to punish genocide and other related crimes in place. It is clear that there is no significant difference in terms of the views of Rwandans-male or female on the three variables in figure 72. This means that generally speaking, ordinary Rwandans share the same perspectives on these issues irrespective of their gender.

Figure 73. Disaggregate by age category on 'Truth about the past and punishing genocide and related crimes



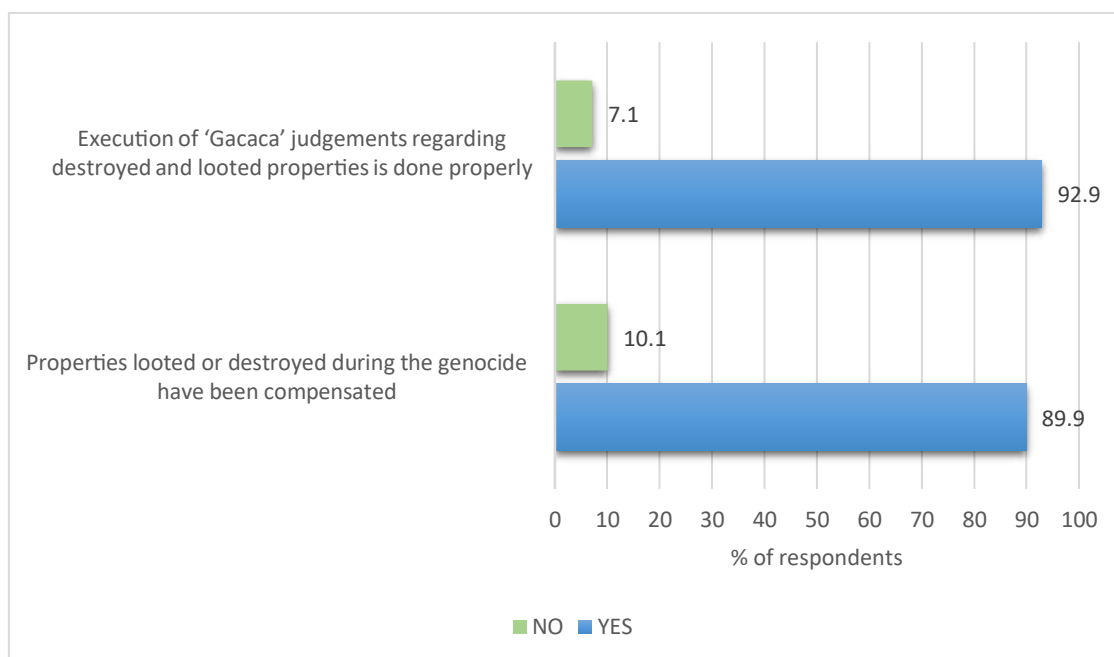
As can be visibly noticed from figure 73, for all age categories and for all the three indicators, all respondents' views have a score above 95%. Moreover, there are no significant differences in the views of respondents based on age. This means that even the younger people have appreciated the history of the country and are therefore able to judge the situation in the country.

It can also be discerned that generally speaking older people scored highly in all the three indicators. This may be attributed to the fact that older people know the history of the origin and implementation of the genocide better than young people. Concerning the punishment of genocide convicts, respondents' views from different age categories supported this statement with 98.1% for young people (18-35) and 98.7% for elder people of 65 years old and above. It is therefore clear that in terms of opinion of the three indicators, the age of the respondent is immaterial.

4.6.2. Compensation of properties looted or destroyed during the genocide

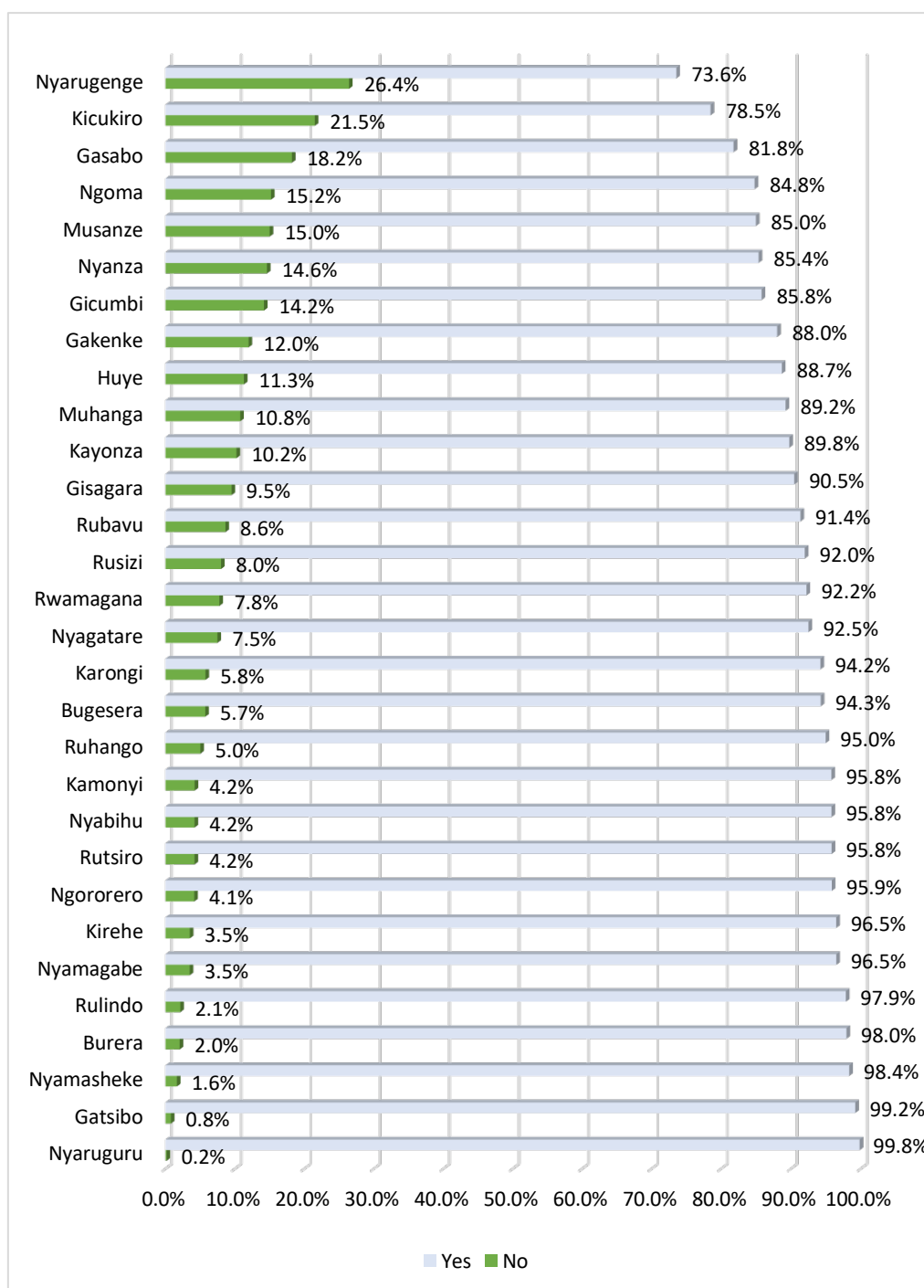
In connection with the above leading statement, it is generally argued that the promotion of reconciliation in Rwanda requires, among other things, that survivors whose properties have been destroyed/looted, during the Genocide against Tutsi be compensated. Empirical findings on respondent' perceptions in this regard are presented in the figure below:

Figure 74. Citizens' opinions on compensation of properties destroyed or looted during the genocide



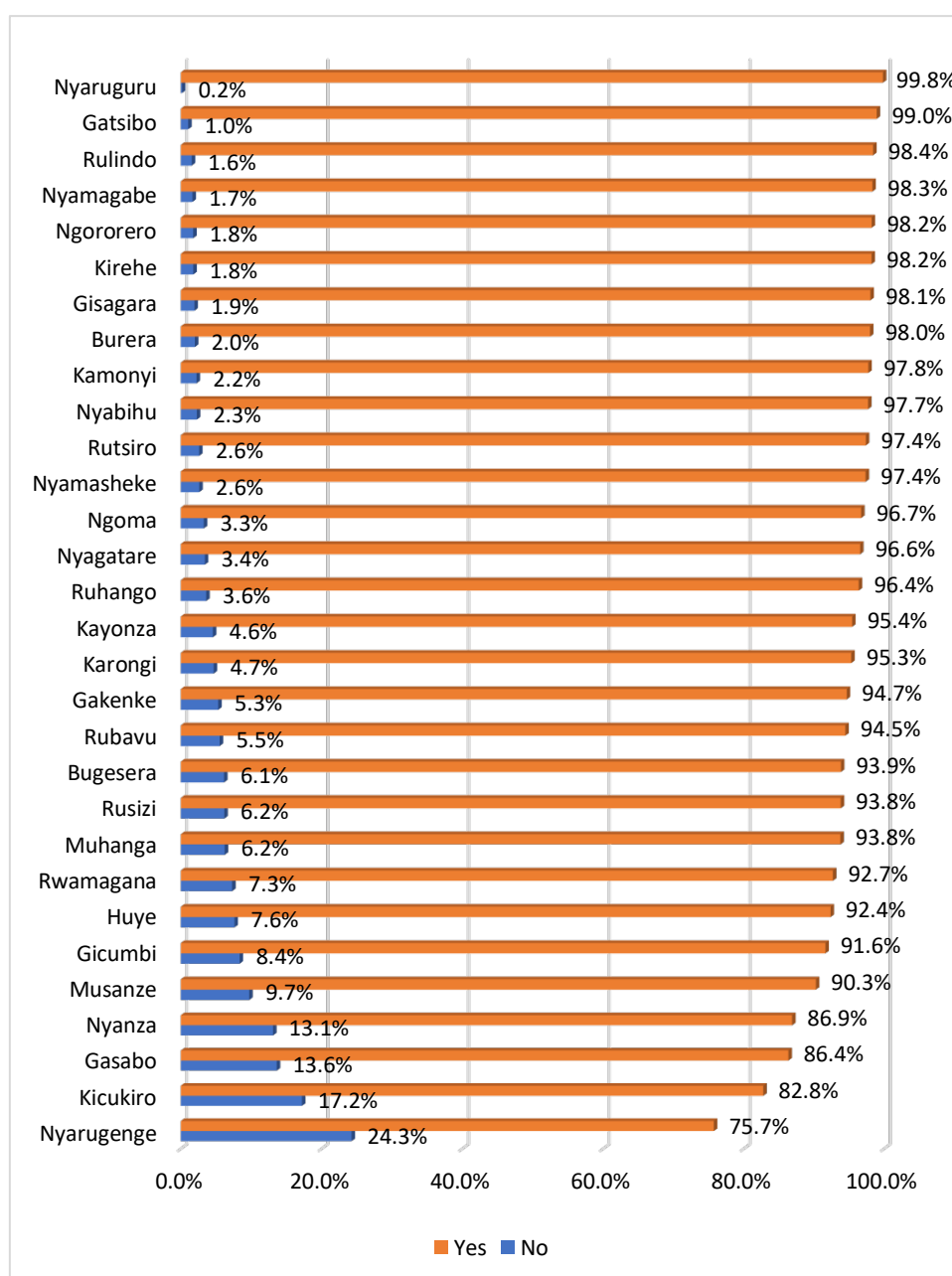
As figure 74 above indicates, 92.9% of respondents expressed satisfaction with the manner in which the execution of Gacaca judgement regarding properties looted or destroyed during the genocide has been done claiming that it was done properly while 89.9% of respondents asserted that properties looted or destroyed during the genocide have been compensated. Considering the challenges in ensuring that compensation is undertaken, it is remarkable to see that respondents consider this to have been done to a satisfactory level.

Figure 75. Citizens' opinion on the compensation of properties looted or destroyed during the genocide by District



In view of Figure 75 above, it appears that Nyaruguru District has registered the highest level of percentage (99.8%) on citizens's opinion on the compensation of properties looted or destroyed during the genocide of 1994 against tutsi while the District that registered the comparative least score on the same statement is Nyarugenge with 73.6%.

Figure 76. Citizens' opinion on whether Execution of 'Gacaca' judgements regarding destroyed and looted properties is done properly by District



As figure 76 portrays, for the statement regarding citizens' opinion on whether Execution of 'Gacaca' judgements regarding destroyed and looted properties is done properly, Nyaruguru District takes the lead with 99.8% while the District that registered the least score on the same statement is Nyarugenge with 75.7%. In fact, as per the above findings, the execution of Gacaca judgement is on good track in different Districts. However, more efforts are needed in Nyarugenge District to enhance the level understanding of reconciliation as Gacaca judgement has always been considered to be the foundation of Unity and reconciliation in Rwanda.

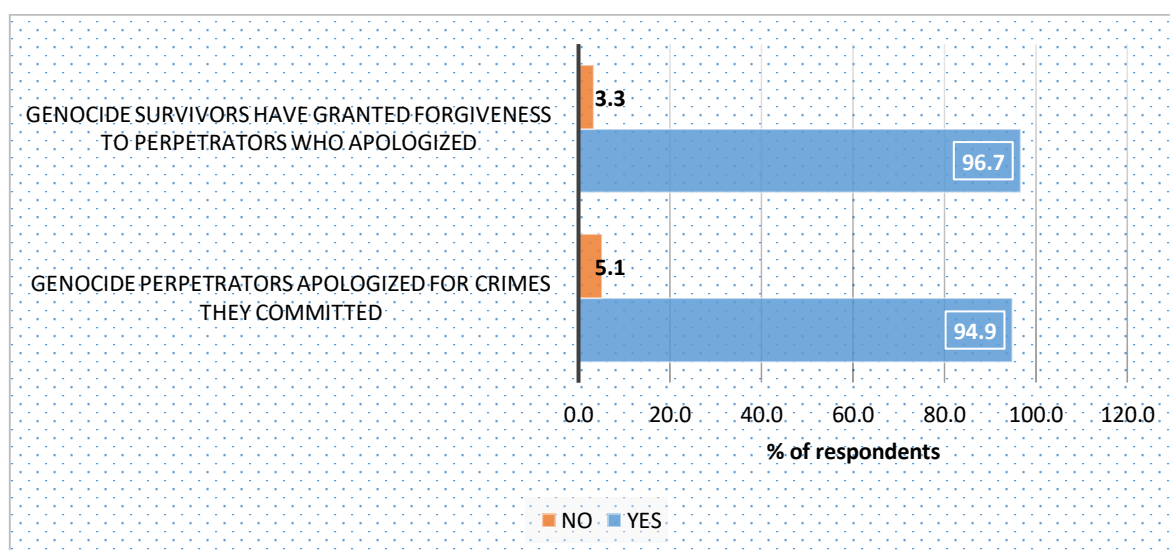
4.6.3. Apology and forgiveness

The successful reconciliation process after divisions and violence necessitates two sides: perpetrators and survivors. Both sides have to participate in this process by recognizing the wrongdoing and apologize on one hand, and voluntarily grant the forgiveness on another hand. This is the right way to reinforce renewed relationships as experienced in Rwanda. However, apart from genocide perpetrators and victims, the role of the government is equally fundamental. A participant from another organization that advocates for the welfare of genocide survivors clarified this as she observed:

I can not forgive someone when I know that he/she will come and kill me tomorrow. There is a place where I am today that allows me to grant forgiveness. That place is the secure environment the government has created. Those who killed did so because the government allowed for it, meaning that for reconciliation to happen the government has to enable it too. Infact, if the country's government created the political environment that destroyed the unity of its citizens resulting into the genocide, it has to play a role in uniting the citizens again. Today's national policy on unity and reconciliation contributes a lot in individuals' reconciliation, because if the government did not take the first step towards uniting the people, no individual citizen would reconcile. Therefore, the government is playing an important role in this journey (of reconciliation). Even if an individual citizen would grant forgiveness and claim to reconcile, such moves would be futile if there wre no forgiveness and reconciliation at the national level. Where there is no place for someone to ask for forgiveness, there can not be a place for someone to grant forgiveness (K115)

As the introductory section describes, there are various actors involved in the process of reconciliation – genocide survivors, former genocide convicts, the government, and many others. Considering that the Government of Rwanda is credited to have created the proper environment for apology and forgiveness to happen (see K115 above), findings in this research indicate significant improvements as reported in the figure below:

Figure 77. Apology and forgiveness

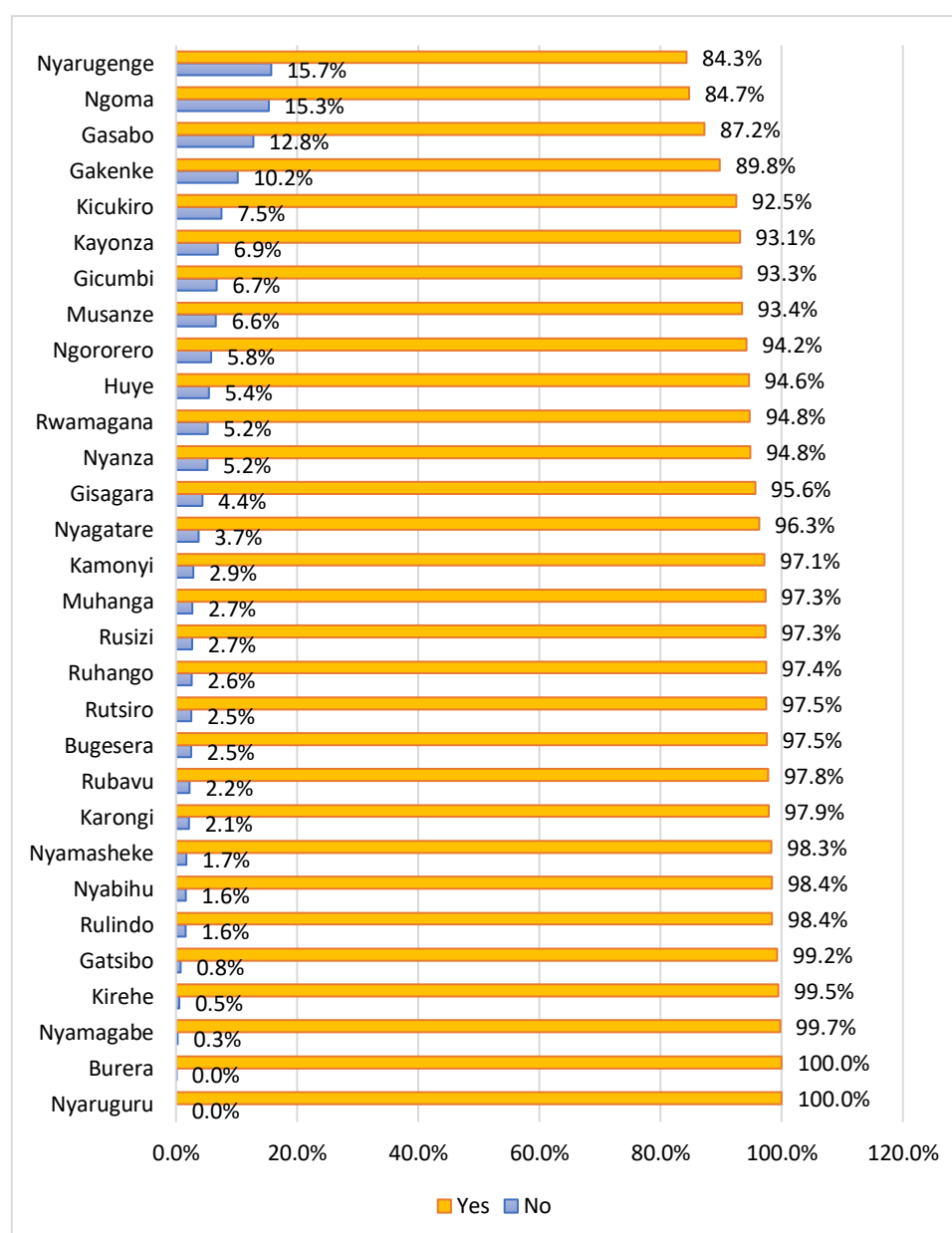


The above figure, 77, indicates that 96.7% of respondents affirm that genocide survivors have forgiven former genocide convicts who apologized. Likewise, 94.9% of respondents assert that former genocide convicts apologized for their genocidal acts. This marks a significant improvement in terms of relationship between both sides. The result of this situation is obviously a peaceful environment between survivors and former genocide convicts in different corners of the country. During the focus group discussions and interviews, participants emphasized the readiness of genocide survivors to grant forgiveness. For illustration, a member of a CSO that strives to reconcile genocide convicts and genocide survivors said:

Let's take Gacaca for instance. Gacaca courts played a big role in reconciliation among Rwandans, because, if someone apologized and said the truth about the genocide, you could notice that genocide survivors started seeing the perpetrator as a human being again. What was done during that time up to this day was very valuable and should continue to be emphasized because it produced results (KI14).

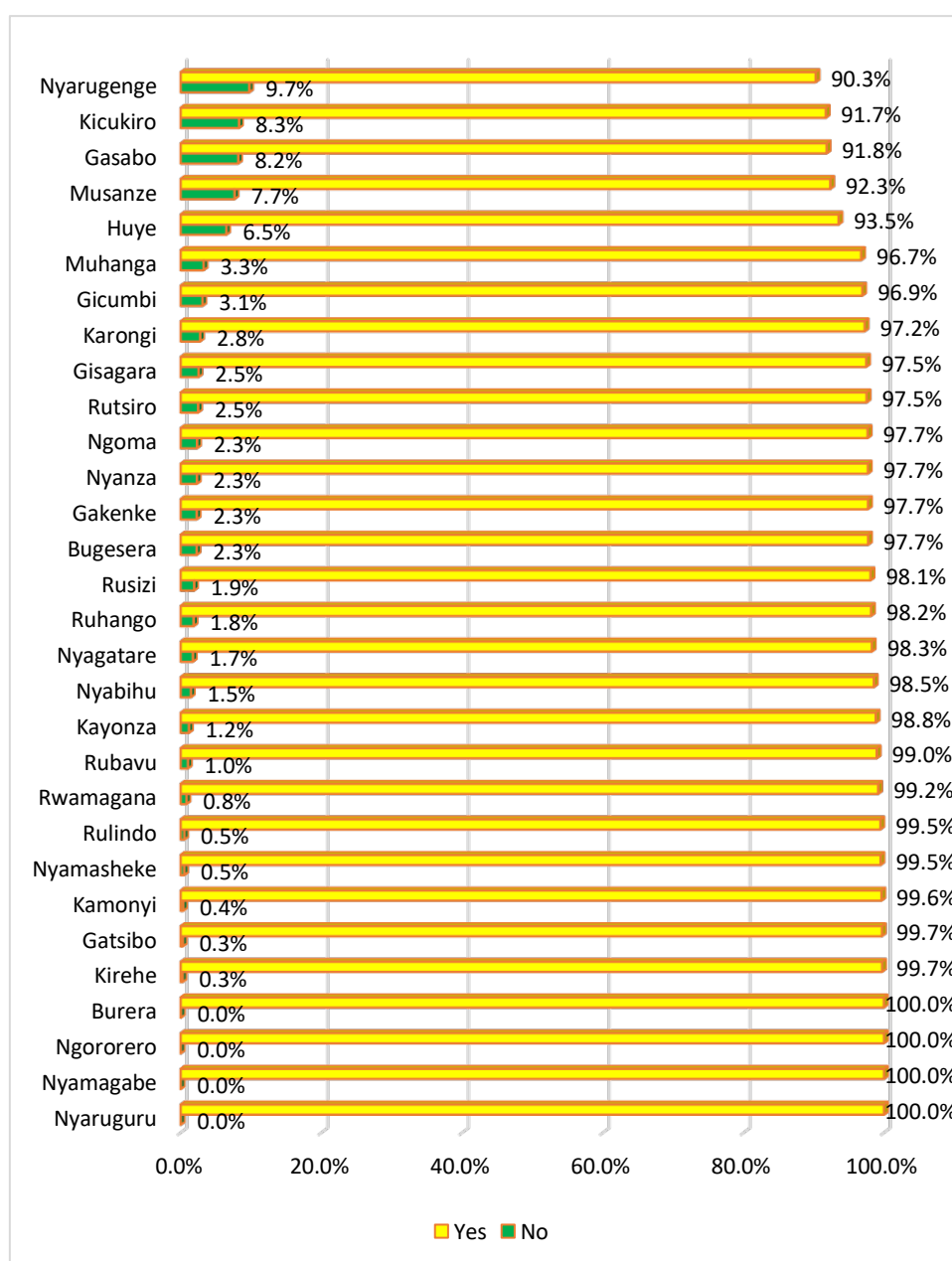
What participant KI14 shares in the above quote is significant as it shows that apology brings back the humanness among genocide perpetrators in front of their victims. Many people in the world might not know and/or understand the power of 'forgive me' or 'I apologize', but genocide survivors and former genocide convicts do. Indeed, many participants from both sides in this research showed the importance of apology and forgiveness. On the one hand, genocide survivors expressed the need to hear somebody ask for forgiveness, because after forgiving they recover the feeling and pride of being recognized as human beings in the society. On the other hand, former genocide convicts expressed the feeling of being accepted again after getting pardoned by neighbors for whom they killed relatives during the genocide. Disaggregated per District, the variable on former genocide convicts apologized for their crimes scored as follows:

Figure 78. Citizens' opinion on whether or not former genocide convicts apologized for crimes they committed by District



In view of figure 78 above, it appears that Nyaruguru District has registered the top level of percentage (100%) on citizens's opinion on whether former genocide convicts apologized for crimes they committed while the District that registered the comparative least score on the same statement is Nyarugenge with 84.3%. Then, the following figure shows the extent to which victims granted forgiveness to those who apologized.

Figure 79. Citizens' opinion on whether or not Genocide survivors have granted forgiveness to perpetrators who apologized by District

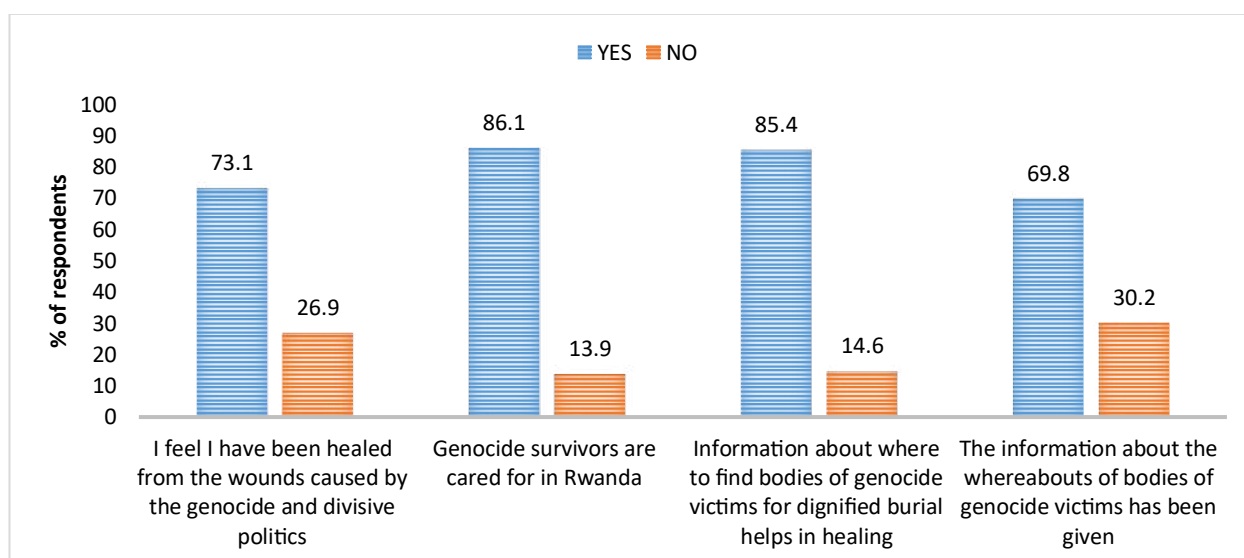


As figure 78 portrays, for the statement regarding citizens' opinion on whether Genocide survivors have granted forgiveness to former genocide convicts who apologized by District, four Districts namely Burera, Ngororero, Nyamagabe and Nyaruguru take lead with 100.0% while the District that registered the comparative least score is Nyarugenge with 90%. In fact, granting forgiveness on the side of survivors is a good indicator in the reconciliation process, it is an added advantage that leaders should take into account for more achievement of reconciliation in Rwanda.

4.6.4. Individual healing

Nearly every Rwandan citizen has been affected and so traumatized, by the legacy of the divisive past and violence, and particularly the 1994 Genocide against Tutsi, whether from direct involvement in perpetrating such violence, from personal injury, or from the injury or death of loved ones. The extent to which there has been severe material loss, physical injuries, as well as emotional and psychological trauma in Rwanda exacerbate individual status in this matter. Healing from that situation by overcoming the trauma is one of the concerns to be explored in this study; views of respondents are highlighted in the figure below:

Figure 80. Individual healing



As shown in figure 80 above, 73.1% feel that they have been healed from the wounds caused by the genocide and divisive politics, 86.1% of respondents indicate that genocide survivors are cared for, 85.4% of respondents affirm that they have information where they can find bodies of the victims of genocide for dignified burial to them, 69.8% of respondents assert that they have information about where abouts bodies of genocide victims has been given. Based on respondents' views, individual healing is not at the bad trend but it is a continual process that need more attention on a daily basis due to its fragile aspect. Any small incident may quickly change the situation. Such a change can be observed in the fact that in 2015 this indicator scored 88.6%, while the score is 86.7% in 2020. Participants in this study have explained continuous difficulties with individual healing in various ways, including claiming that mental health issues have been given little attention in comparison to other sectors of national reconstruction. On this, participant K116 observed:

There are many things that have indirectly been done to limit the impact of trauma, such as FARG, etc., but programs specifically aimed at individual healing are still very few and insufficient. When you compare with achievements the country has made in other sectors, you'll find that the speed we have put in other sectors is higher than the one put in issues of individual healing. The Ministry of Health that deals with issues of trauma and mental disorder should not only focus on health centers

alone, because medical prescriptions are not enough to deal with trauma (KI16).

What the above quote underlines is that individual healing programs need more attention that go beyond medical prescription. In the same context, another participant went on to show that, more to medical services, the healing of mental issues associated with the genocide is closely related to apology and forgiveness, which is an individual journey that involves but also goes beyond the legal mechanisms. Respondent KI13 illustrated this argument saying:

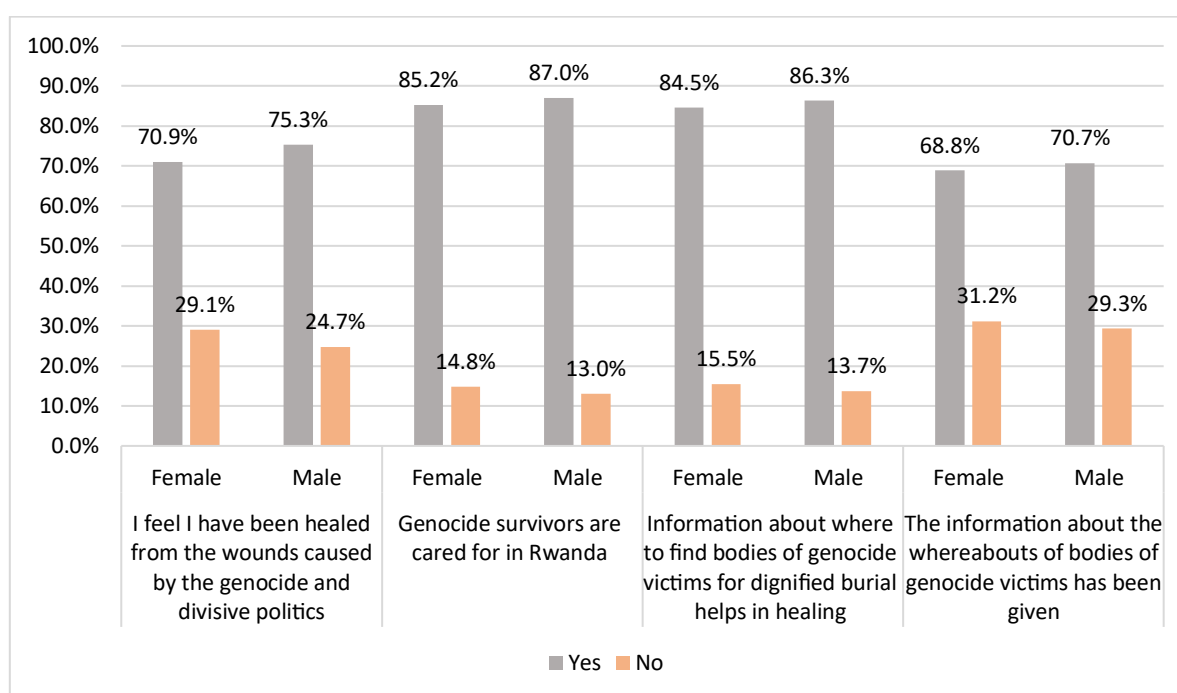
The healing (of mental issues associated with the genocide) is made possible by those who hurt you. If people (former genocide convicts) think he/she will ask for forgiveness only through legal mechanisms (normal courts or Gacaca Courts), it implies that the one being asked to grant forgiveness will do so just for the sake of doing it (azatanga imbabazi za mbuzukongira). Given that asking and granting forgiveness will have happened because it is required/motivated by the law (seen here as not coming from a remorseful heart of the wrongdoer), the one being asked for forgiveness will grant forgiveness, but he/she will not heal. To fully get healed will depend on the way the wrongdoer goes to meet the victim (to ask for forgiveness) showing a sincere and remorseful heart. But if the wrongdoer goes saying – perceived as such by the victim: “grant me forgiveness, but even if you don’t, nothing is going to happen to me;” then, the victim can not heal (KI13).

What participant KI13 explains in the above quote is that healing requires more than what the justice system can offer. Another participant shared this view as he said: “The justice dimesion is not enough to heal the wounds caused by the genocide (KI21).” According to participant KI13, apology and forgiveness contributes to individual healing. Here, emphasis is put on the need to see the wrongdoer making a journey to go and meet the victim, then sincerely and remorsefully ask for forgiveness. As this participant says, in the absence of such a sincere and remorseful apology – the participant made reference to the apology that happens in Court rooms/sites – the victim will tend to grant forgiveness just for the sake of national reconciliation and healing, but will not be healed individually. In addition to insincere apology as discussed here, participants mentioned also the inter-generational trauma transmission, as illustrated below:

“Honestly, people tell their children what they have experienced in life, and that is the main problem of wounds caused by historical injustices, divisive politics and the genocide against the Tutsi. Healing the wounds caused by the genocide is not an easy process. How can one heal from loosing his/her relatives? These people (genocide victims: survivors, former genocide convicts, etc.) will live with the wounds forever, till they die. They will even transmit them to their of springs, which is known as inter-generational transmission. The child born from a parent who lives with wounds caused by the genocide will inherit these wounds from the parent even after the later is dead (KI2).

Participant K12 works for one of the commissions put in place to deal with specific challenges of the Genocide against the Tutsi. He explained inter-generational trauma transmission in relation to history and how it is shared. As already identified while discussion findings about understanding the past, the present and envisioning the future, there are some Rwandans who continue to disseminate the genocide ideology, particularly through sharing the distorted history of divisive politics. The main place where this happens is the family, which synchronizes with what the above quote refers to as parents transmitting their good and bad life experiences, including the wounds suffered due to the genocide and divisive politics. It is therefore possible to understand the growing percentages of people claiming not to have healed from the wounds caused by the genocide and divisive politics in the context of sensitivity to insincere apology, and intergenerational transmission of traumatic experiences.

Figure 81. Disaggregate by gender on 'Individual healing'



As displayed in Figure 81, both males and females present their views on individual healing with a slightly different level of percentage. As findings indicate per score, the statement that takes lead respectively for both females and males includes "genocide survivors are cared for in Rwanda" with 85.2% of females and 87% of males, the next statement talks about information where to find bodies of genocide victims for dignified burial helps healing, this scored 84.5% of females and 86.3% of males, the next statement is "I feel I have been healed from wounds caused by the genocide and divisive politics" supported by 70.9% of females and 75.3% of males. The information about the whereabouts of bodies of genocide victims has been given, is the last statement which scored less percentage whereby females supported this statement with 68.8% while males arrived at 70.7%.

Figure 82. Disaggregate by age category on 'Individual healing'

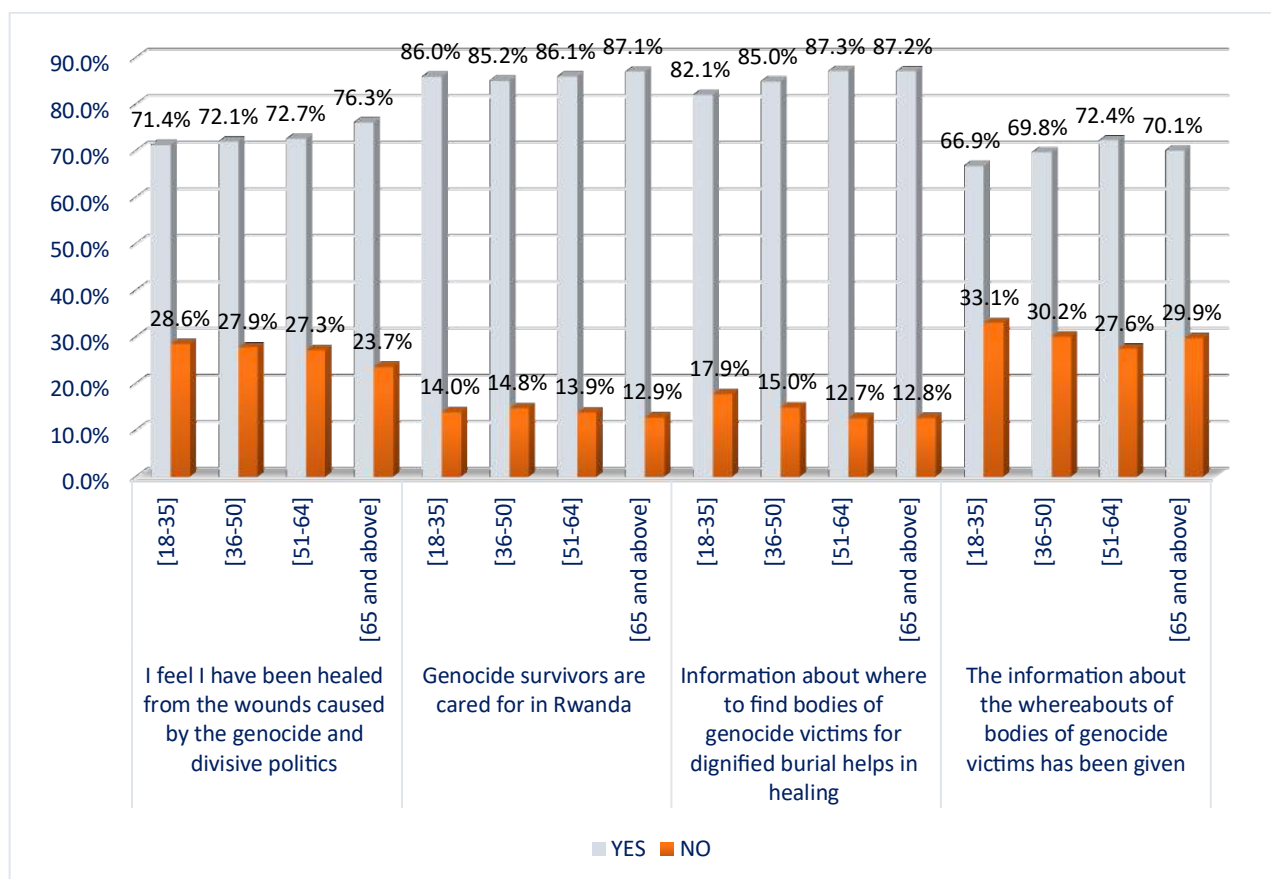


Figure 82 above portrays that respondents from different age categories are with the same opinion by supporting individual healing with different levels of percentage. However, for the statement: "I feel I have been healed from the wounds caused by the genocide and divisive politics" views from youth between 18-35 years old scored less percentage (71.4%) compared to views from elder people of 65 years and above rated at 76.3%. Concerning the fact that the genocide survivors are cared for in Rwanda, people's views from different age categories supported this statement with 86.0 % for young people (18-35) against 87.17% for elder people of 65 years old and above. For information about where to find bodies of genocide victims for dignified burial that helps in healing 82.1% of respondents were observed on the side of young people between 18-35 years old against 87.2% of elder people of 65 years old and above. However, a high percentage of 87.3% has been registered for people between 50-64 years old. It was found that the information about the whereabouts of bodies of genocide has been given, this statement scored less percentage compared to the previous ones. The comparison of views in relation with this statement shows 66.9% of young people between 18-35 years old rated as less while the highest one is 72.4% of people between 51-64 years old, on their side elder people of 65 years old and above rated this statement to 70.1%.

Figure 83. Disaggragate by District on “I feel I have been healed from the wounds caused by the genocide and divisive politics

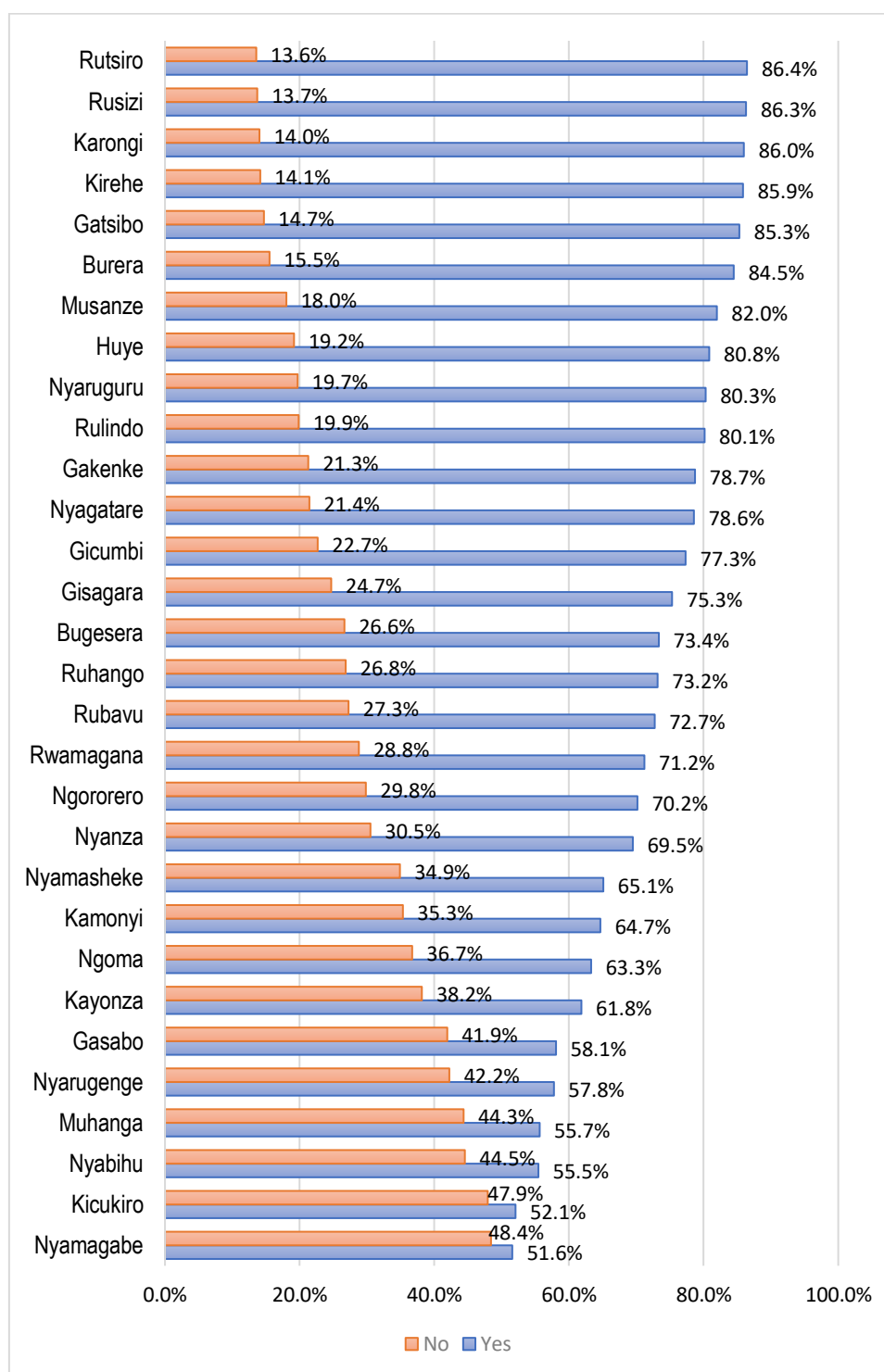


Figure 83 is helpful as it provides the status of individual healing at the District level. As it can be observed, data from Districts of Nyamagabe, Kicukiro, Muhanga, Nyabihu, Nyarugenge and Gasabo display percentages beyond 40 of people who feel they have not healed from the wounds caused by the Genocide against the Tutsi. Data from other Districts are also significant, which generally shows that more efforts are still need in order to address issues of wounds associated with traumatic events that befell the country.

4.6.5. Fairness and respect of basic human rights

Fairness and respect of basic human rights is another sub- variable that measured the current status of reconciliation in Rwanda. The theoretical argument, in this regard is that successful promotion of reconciliation after violence necessitates that respect of basic rights and fairness at all aspects of the life of Rwandans may be applied. The general hypothesis is that if citizens feel free and respectful, they would be more willing to commit themselves to national reconciliation processes. The assessment of the current status of reconciliation indeed provides empirical findings as the following figure portrays:

Figure 84. Fairness and respect of basic human rights

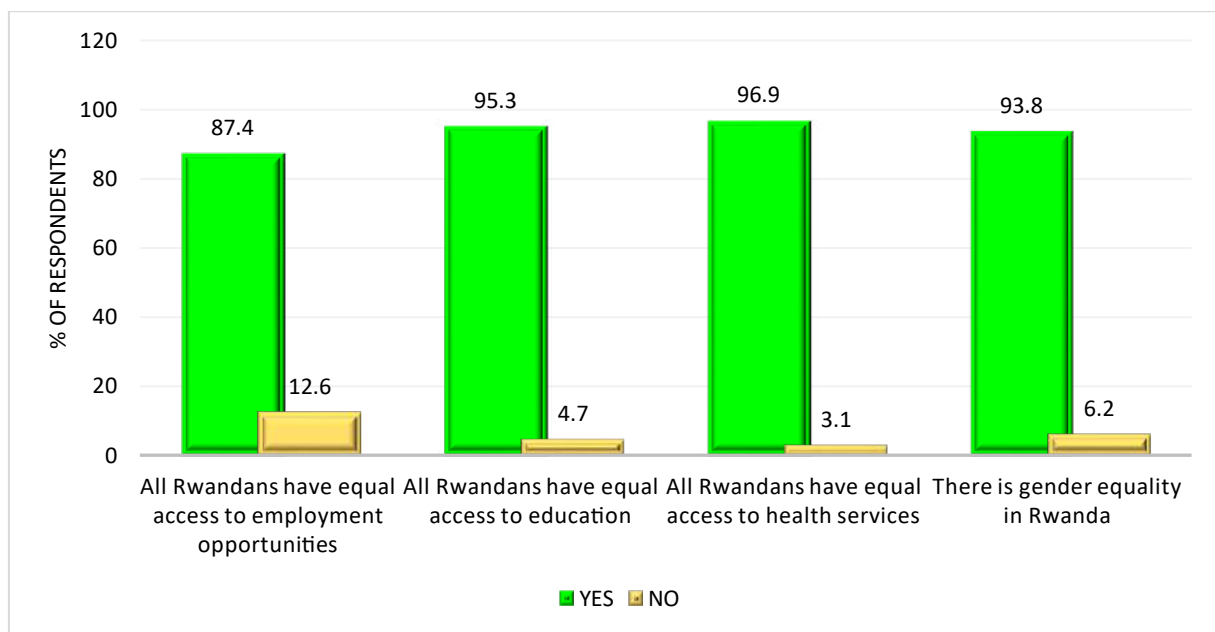


Figure 84 indicates that 87.4% of respondents assert that all Rwandans have equal access to employment opportunities. This is obvious through announcement process of different organizations using public media such as job in Rwanda accessible to all Rwandans. Likewise, 95.3% of respondents affirm that all Rwandans have equal access to education. This statement is justified by the education policy based on performance instead of regional or ethnic base. As far as access to health is concerned all Rwandans are enjoying this service equally as suggested by 96.9% of respondents due to access to health facilities to all Rwandans in an equal manner, while 93.8% of respondents assert that there is gender equality in Rwanda. Based on different views from respondents, there is a positive trend in this regard which is among other variables very crucial in the reconciliation process in Rwanda.

There is a general consensus that all Rwandans have equal access to opportunities. In the top political governance, however, there appears to have some form of balancing based on different considerations such as gender, and other subtle factors. Participant K122 explained this as follows:

I think the manner in which jobs are accessed is fair. The youth don't care much about this idea that you are this and that. They are ahead. Many know that you have to work hard to access opportunities. Even if there

could be some influence from parents, it is declining because there are laws and policies that are inclusive and ensure equitable access to opportunities (KI22).

In the same context, an official from another national commission added:

In the past being Hutu was a license either for privilege in politics, or employment or access to education and other services. As a result, people emphasized their ethnicity as appropriate, excluding others of others. Today, because of equal opportunities to all, there is no benefit associated with being Hutu or Tutsi. This reduces reliance on these considerations and promotes unity among people because they know they are all equal' (KI6).

In general, it is argued that all Rwandans have equal access to opportunities. The only challenge is that some Rwandans may have access to information about available opportunities than others. This unequal access to information may be structural such as lack of access to internet services.

Figure 85. Disaggregate by gender on 'Fairness and respect of basic human rights'

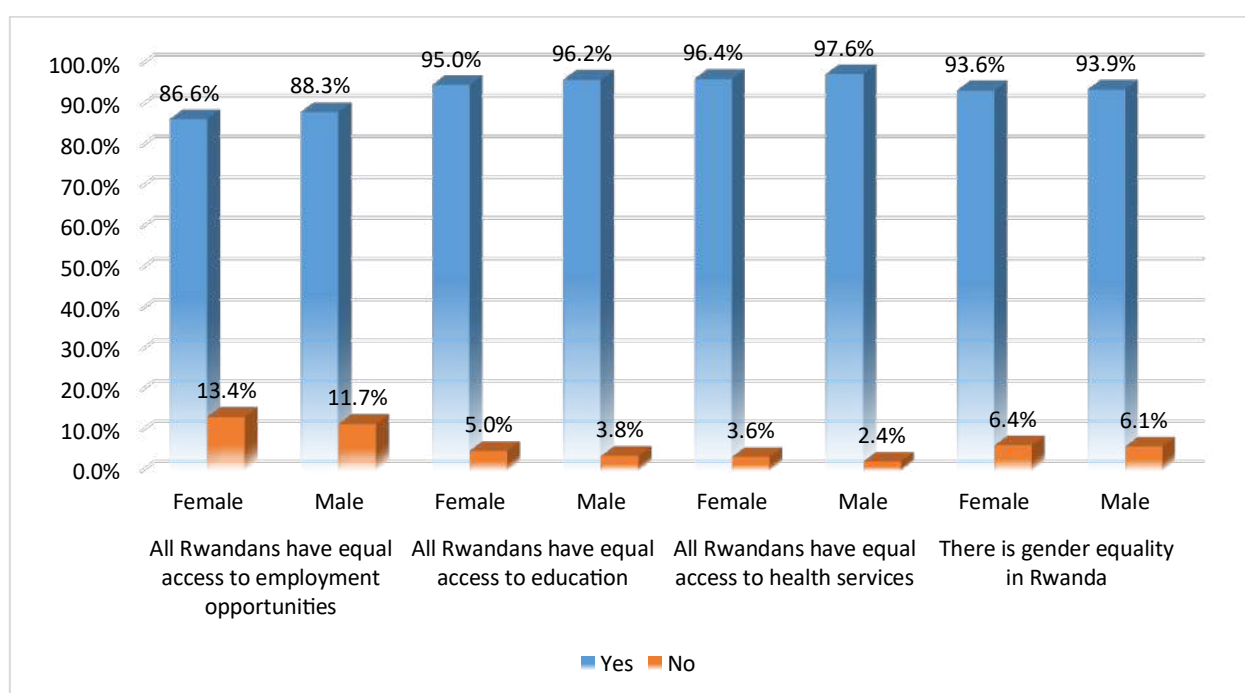


Figure 85 indicates that both males and females present their views on fairness and respect of basic rights with few differences in terms of percentage. As the findings indicate per score, the statements that take lead respectively for both females and males include "All Rwandans have equal opportunities to health access" with 96.4% and 97.6 %, the next statement talks about "Rwandans have equal access to education" with 95% of females against 96.2% of males, the next statement is "gender equality in Rwanda" supported by 93.6 % of females and 93.9% of males. All Rwandans have equal access to employment is the last statement which scored less percentage whereby females supported this statement with 86.6% while males arrived at 88.3%.

Figure 86. Disaggregate by age category on 'Fairness and respect of basic human rights'

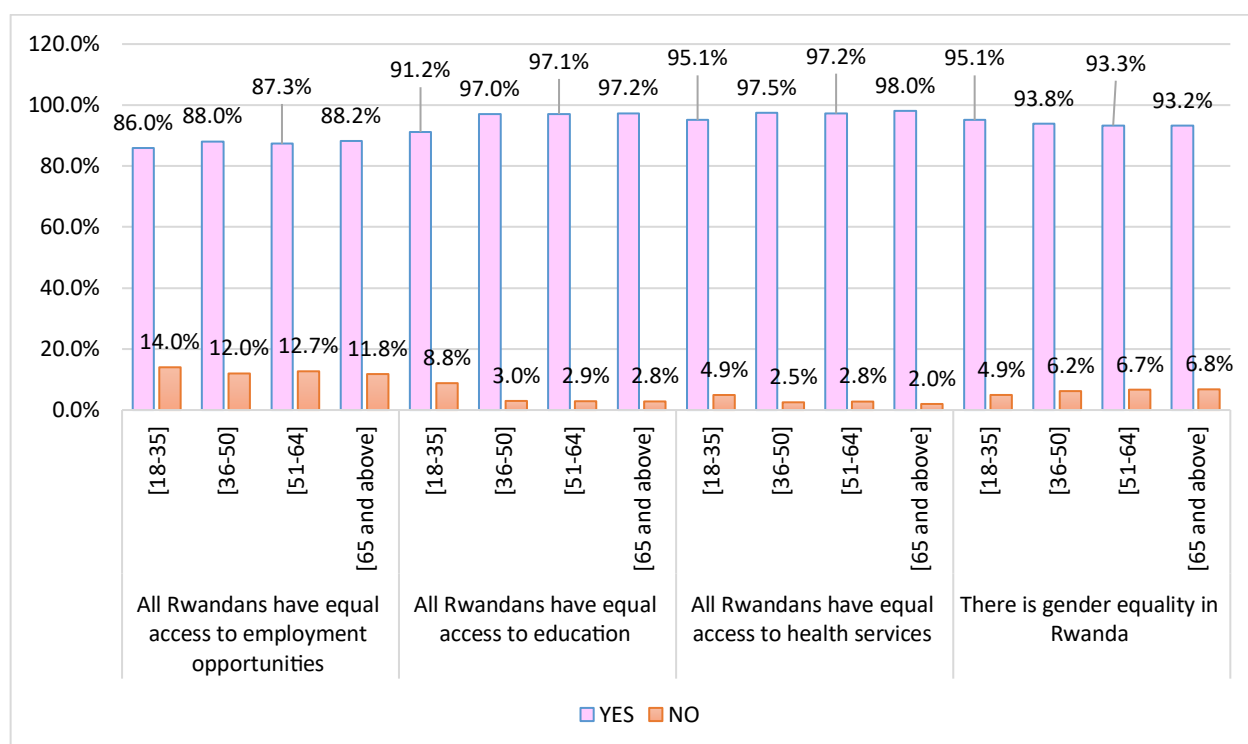
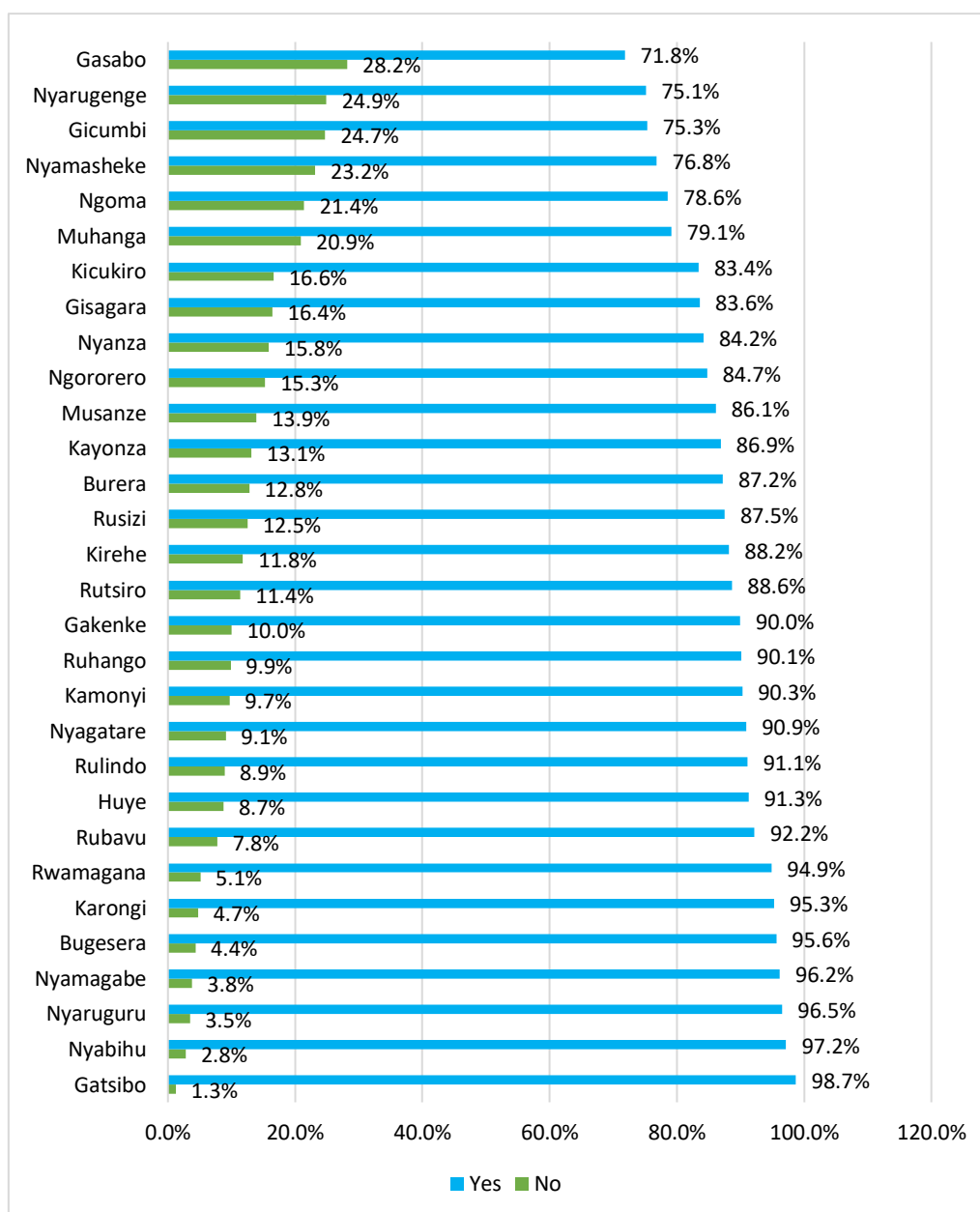


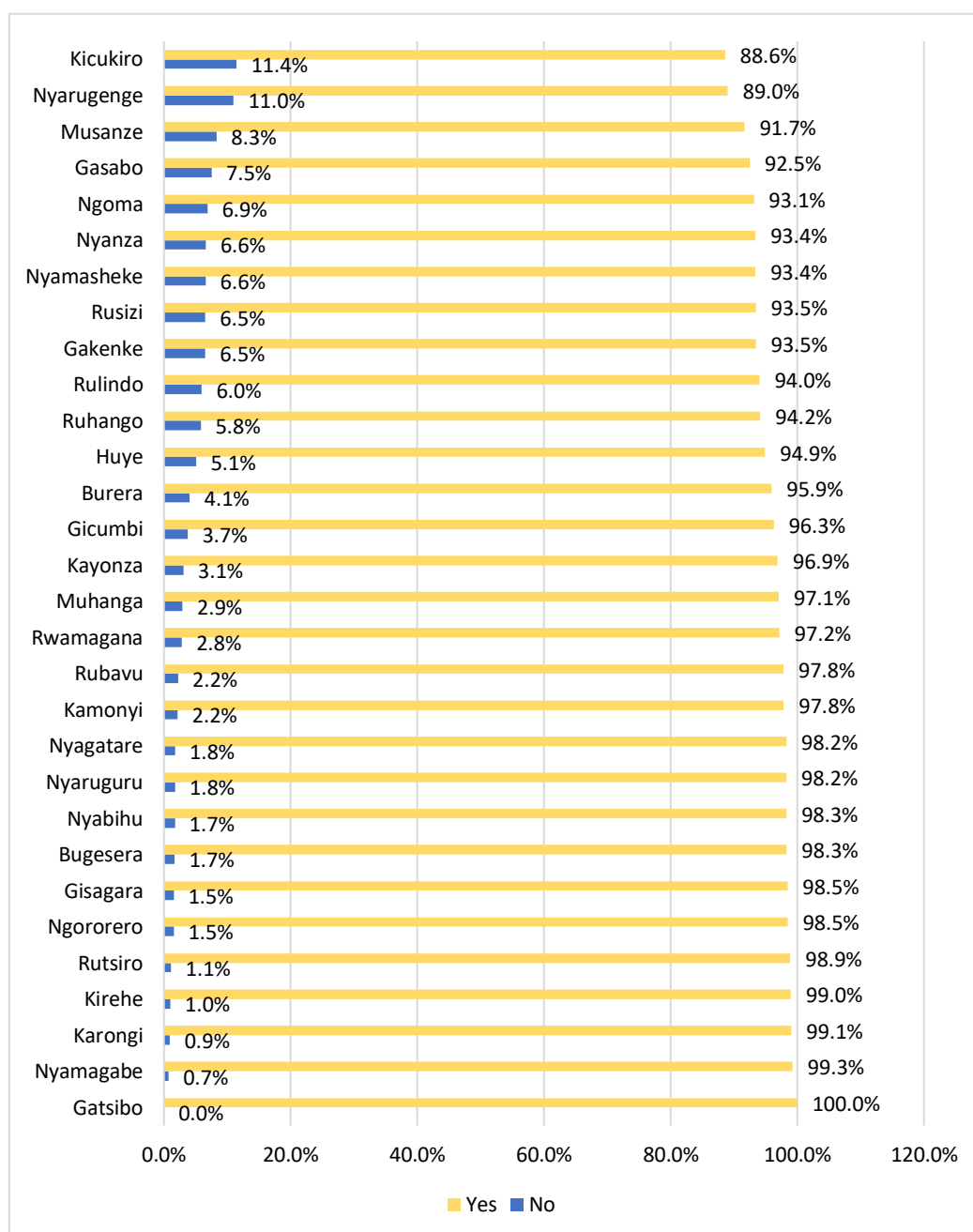
Figure 86 above indicates that respondents from different age categories are with the same opinion by supporting Fairness and respect of basic rights with different levels in terms of percentage. However, for the statement of all Rwandans have equal access to health services, it presented a high percentage, views from youth between 18-35 years old scored 95.1% compared to views from elder people of 65 years and above rated at 98 %. Concerning the fact that all Rwandans have equal access to education, people's views from different age categories supported this statement with 91.2 % for young people (18-35) against 97.2% for people of 65 years old and above. For the concern of gender equality in Rwanda, it was observed that young people between 18-35 years old scored a high percentage of 95.1% against 93.2% of elder people of 65 years old and above. It was found that the statement on all Rwandans have equal access to employment opportunities scored less percentage compared to others. The comparison of views in relation with this statement shows that 86% of young people between 18-35 years old do agree with the statement against 88.2% of elder people of 65 years old and above.

Figure 87. Disaggregate by District on 'All Rwandans have equal access to employment opportunities'



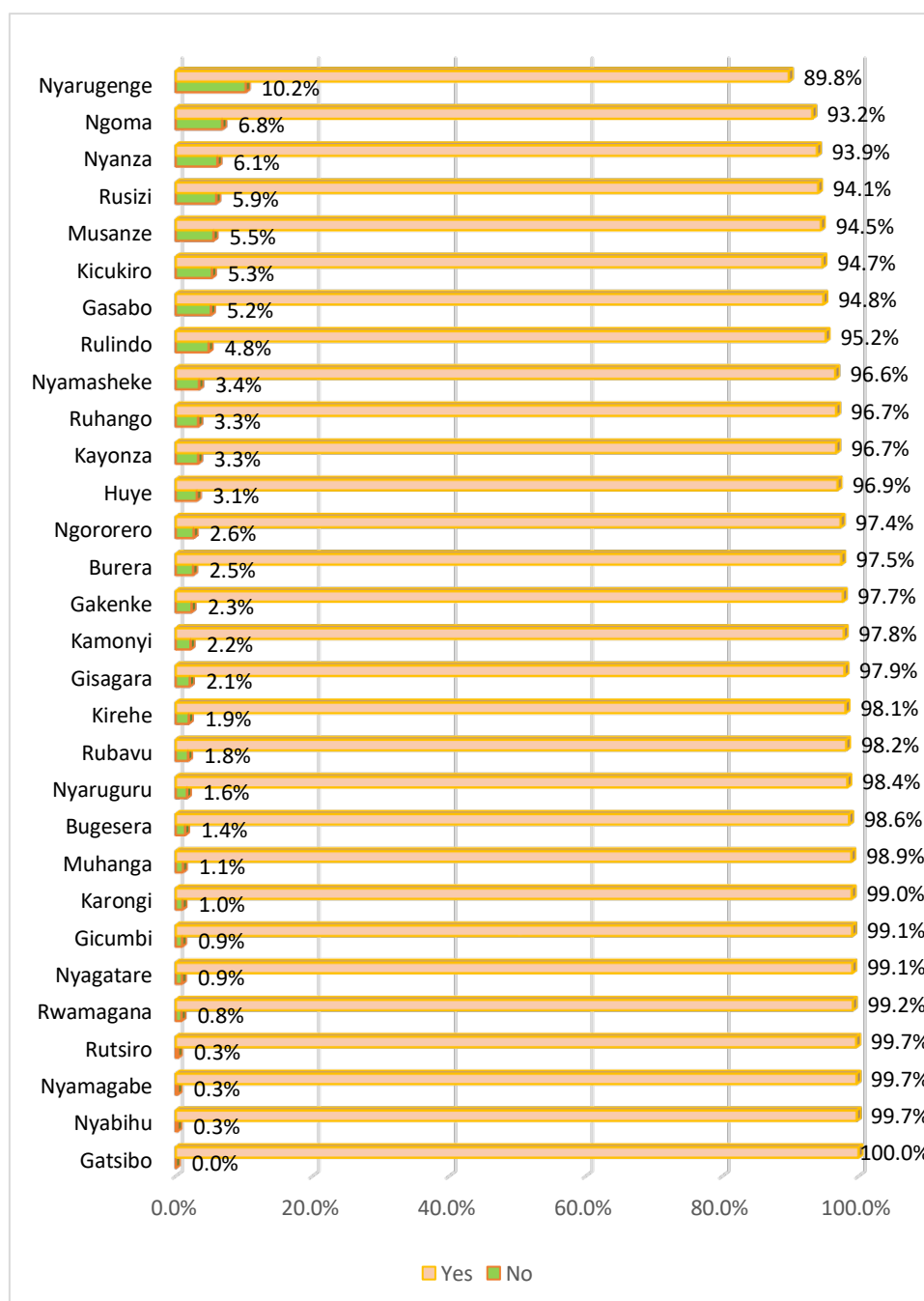
In view of figure 87, it appears that Gatsibo District has registered a highest level of percentage of 98.7% on the statement related to equal employment opportunities of all Rwandans while the District that registered the comparative least score on the same statement is Gasabo District with 71.8%.

Figure 88. Disaggregate by District on 'All Rwandans have equal access to education'



Considering Figure 88 above, as far as the access to education of all Rwandans is concerned, it was found that Gatsibo District has registered a highest level of percentage of 100 % on the statement while the District that registered the comparative least score on the same statement is Kicukiro District with 88.6%.

Figure 89. Disaggregate by District on 'All Rwandans have equal access to health services'



In view of Figure 89, it appears that Gatsibo District has registered the top level of percentage of 100% on the statement related to all Rwandans have equal access to health services while the District that registered the comparative least score on the same statement is Nyarugenge District with 89.8%.

Figure 90. Disaggregate by District on 'There is gender equality in Rwanda'

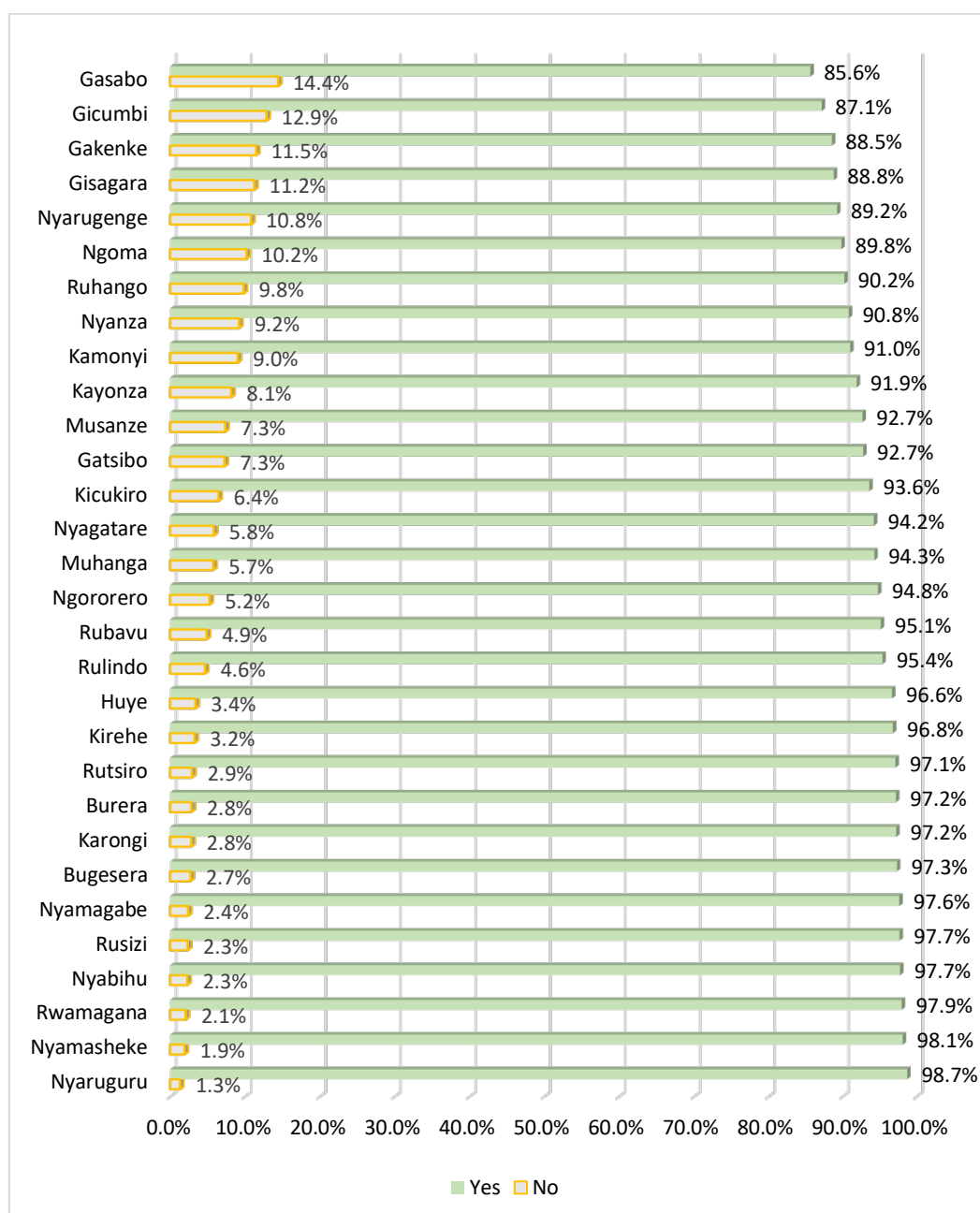


Figure 90 shows that Gatsibo District has registered a highest level of percentage of 98.7% on the statement related to whether there is gender equality in Rwanda while the District that registered the comparative least score on the same statement is Gasabo District with 85.6%.

4.6.6. Summary of findings on justice, fairness and rights

This section looked at fairness, justice and human rights as major casualties of the aftermath of the Genocide. It is hypothesised that the more there is justice, fairness and respect for human rights, the more reconciliation among Rwandans increases. To summarize the section, the following table presents the 2020 results in comparison with the 2010 and 2015 results on the same variable.

Table 14: Average scores on Justice, fairness and rights

Pillar	Indicators	Findings (%) in 2010	Findings (%) in 2015	Findings (%) in 2020
Justice, fairness and rights	Truth about the past and punishing genocide and related crimes			
	1. Truth about divisive politics that characterized Rwanda and the genocide has been revealed		93.0	97.7
	2. Genocide perpetrators have been punished	89.3	95.8	98.2
	3. In Rwanda there are effective laws and measures to punish genocide and other crimes related to it		95.4	99.0
	Compensation of properties looted or destroyed during the genocide			
	4. Properties looted or destroyed during the genocide have been compensated	70.8	88.2	89.9
	5. Execution of 'Gacaca' judgements regarding destroyed and looted properties is done properly			92.9
	Apology and forgiveness			
	6. Genocide perpetrators apologized for crimes they committed	80.4	93.9	94.9
	7. Genocide survivors have granted forgiveness to perpetrators who apologized	89.9	93.5	96.7
	Individual healing			
	8. I feel I have been healed from the wounds caused by the genocide and divisive politics	78.5	88.6	73.1
	9. Genocide survivors are cared for in Rwanda	69.0	88.6	86.1
	10. Information about where to find bodies of genocide victims for dignified burial helps in healing			85.4
	11. The information about the whereabouts of bodies of genocide victims has been given			69.8
	Fairness and respect of basic human rights			
	12. All Rwandans have equal access to employment opportunities	61.7	74.4	87.4
	13. All Rwandans have equal access to education		91.2	95.3
	14. All Rwandans have equal access to health services		93.0	96.9
	15. There is gender equality in Rwanda		89.6	93.8
	AVERAGE			93.1

A detailed assessment of data shows a positive trend and significant progress in terms of eradicating impunity by putting measures to punish perpetrators and revealing truth about divisive politics of the past, this stands at 99% of respondents in 2020 while it was at 95.4% in 2015. Another important aspect analysed is compensation of properties looted or destroyed during the genocide, where respondents demonstrated that victims have been compensated at the rate of 89.9% in 2020 from 88.2% in 2015 and 70.8% in 2010. Respondents also believe that Gacaca judgements regarding destroyed and looted properties during the genocide have been executed at the rate of 92.9%.

Concerning forgiveness, there is a substantial improvement in terms of relationship between survivors and former genocide convicts in different corners of the country. Indeed, 2020 results reveal that 96.7% of Rwandans believe that genocide survivors have forgiven former genocide convicts. This is a clear increase from previous assessments as the same indicator scored 93.9% in 2015 and 89.9% in 2010. Likewise, 94.9% of the respondents asserted that former genocide convicts apologized for their genocidal acts. This dual aspects of communication from both sides is a good sign in the reconciliation process.

However, for individual healing, nearly every Rwandan citizen has been affected and traumatized by the legacy of the divisive past and violence. In this respect, the journey to healing is generally associated with personal experience, and Rwandans appear to associate individual healing with sincere apology and forgiveness. Here, Rwandans give 73.1% to whether they feel healed from the wounds caused by the genocide and divisive politics, which is a decrease from the 2015 results of 88.6% and 78.5% of 2010. The same decrease is observed on the indicator of whether genocide survivors are care for in the country, because, while it stood 88.6% in 2015, it stands at 86.1% in 2020, which is an observable increase comparing to 69.0% in 2010. This declining trend seems to reflect an average appreciation of the way information regarding the whereabouts of bodies of genocide victims is given. Indeed, 2020 results show that 69.8% of Rwandans are the ones who appreciate the way such information has been shared so far, despite the fact that 85.4% consider this information valuable for a dignified burial of those victims, which in turn is helpful for individual healing.

As far as fairness and respect of human basic rights is concerned, it is hypothesised that the more citizens feel their rights are respected and are treated fairly, the more they would be willing to commit themselves to national reconciliation processes. This justifies the place of fairness and respect of human basic rights in the reconciliation process, which according to the 2020 assessment shows a remarkable improvement on equal access to different services: education 95.3% from 91.2% in 2015, health services 96.9% from 93.0% in 2015, and 87.4% on equal access to employment opportunities compared to 74.4% in 2015 and 61.7% in 2010.

Based on different views of respondents, there is a positive trend to enhance reconciliation as fairness and respect of basic human rights is concerned. However, a slight improvement needs to be applied on the employment opportunity as it scored less percentage compared to other indicators in the same area.

4.7. Social cohesion

Currently in Rwanda, there is a positive shift in inter-ethnic relations and interactions, a considerable degree of willingness to engage with people from different ethnic groups. Social cohesion is considered as a glue that binds a society together, thus it is the leading evidence of a successful reconciliation process. In this regard, trust, tolerance and positive interactions and friendship among members of the society become evident. The views of Rwandans on the extent to which these attributes of social cohesion have been infused in the day-to-day lives of Rwandans are indicated in the section that follows:

4.7.1. Trust among Rwandans

It is widely recognized that without a minimum level of inter-personal trust, a society would not function. The assumption is that if trust increases between Rwandan citizens, reconciliation among Rwandans is more likely to occur. The assessment of the current status of trust among Rwandans in this regard is presented in the figure that follows.

Figure 91. Trust among Rwandans

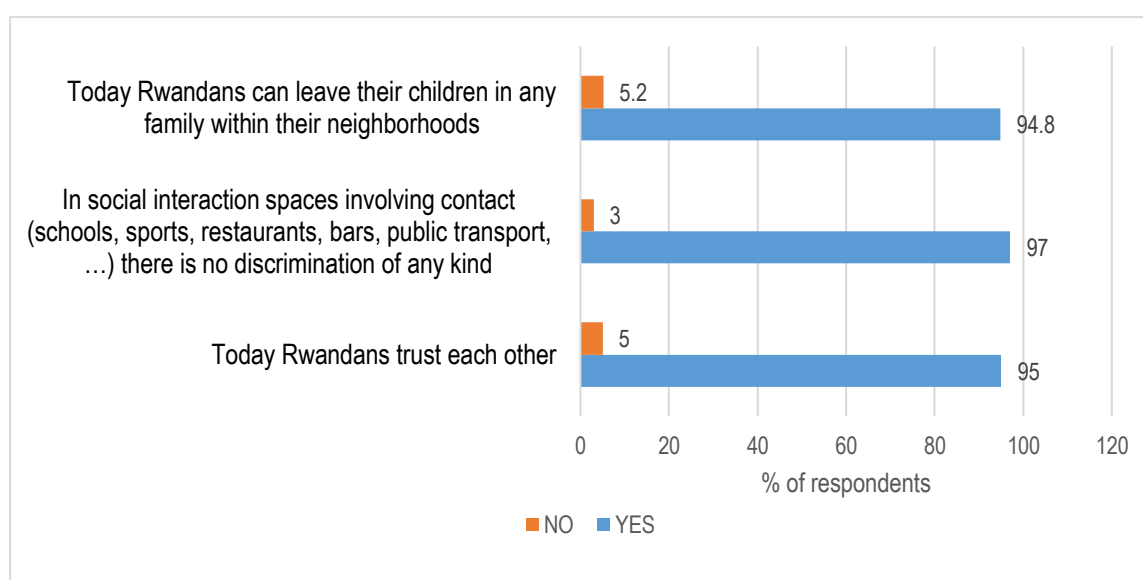


Figure 91 above shows that 94.8% of Rwandans indicate that they can free and without fear leave their children with another family in the neighbourhood. This level of trust was not there in the past. Rwandans lived in mistrust and often their fears would be justified. In the past, there were accusations of witchcraft and poisoning on children from the neighbourhoods. Children from one family would not easily go to another family to play.

Further, 97% of respondents believe that in social interaction spaces involving contact (schools, sports, restaurants, bars, public transport,) there is no discrimination of any kind. Likewise, findings point out to substantial levels of trust whereby 95% of respondents indicate that today Rwandans trust each other. From the point of view of the above statements, it is clear that relations between groups and people living in close temporal and spatial continuity have improved considerably despite occasional cases of violence that are of a general criminal nature. On whether the way Rwandans relate today strengthens reconciliation, participant KI19 observed:

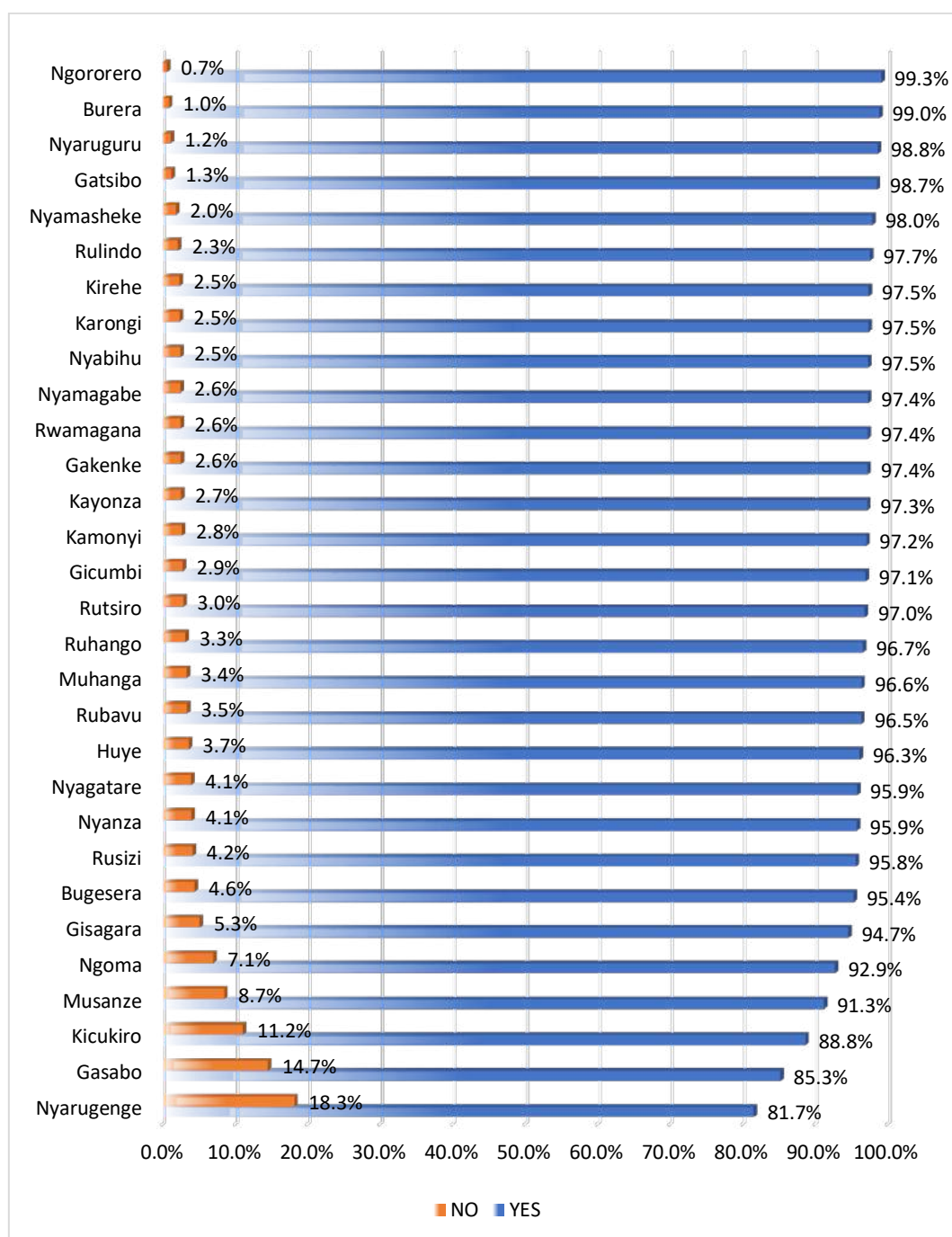
'Reconciliation is not a process that is achieved overnight. At a basic level, one can say that Rwandans are co-existing peacefully but there is still gaps in developing strong interpersonal relationships because these require a deeper level of trust. The good thing is that since the basic level of co-existence exists as a foundation, the rest will follow gradually' (K119).

What respondent K119 observes reiterates the distinction between national reconciliation and individual reconciliation. As the participant demonstrates, reconciliation is a process that takes time. Interpersonal relationships might take long as they require deeper level of trust, but when there is foundation for reconciliation at the national level, the rest follows gradually. Therefore, it is obvious, that the interaction between Rwandans and how they relate to one other is on the right track. Today people invite each other for social events such as weddings irrespective of their background. Even inter-marriages are slowly being accepted, although this is an area where barriers still exist on account of the eccentricities, mainly from parents who still remember the consequences of divisive politics vividly. The youth are pushing these barriers away and parents often find that they have to acquiesce even when they would have felt otherwise. However, there are also parents that have gone beyond such attachment to small identities, as demonstrated in the following testimony by respondent K11:

Today people can easily marry or get their children to their neighbors with different ethnic group. I actually have a child who got married in the other 'ethnic group.' I cannot linger into such discriminatory things because, first and foremost, I believe that in Rwanda these are socially constructed things, that ethnicity in our country is not synonymous with a certain culture or behaviour. You can marry in the ethnic group you claim to associate with and fail in your marriage life, and another person marries in the other ethnic group and lead a successful marriage. Love has no barriers. You cannot force your child to marry somebody He/she does not love just for the sake of ethnicity (K11).

For more details regarding the status of trust among Rwandans, the following figure disaggregates scores per District.

Figure 92. Disaggregate by District on 'Trust among Rwandans'



In terms of locational factors, it can be seen that Ngororero District shows the highest level of trust with 99.3% of respondents in that District standing on that claim. while the District with the lowest score is Nyarugenge District with 81.7%. It is curious to explore further why there are spatial and locational differences and whether these differences are indeed statistically significant.

Figure 93. Disaggregate by gender on 'Trust among Rwandans'

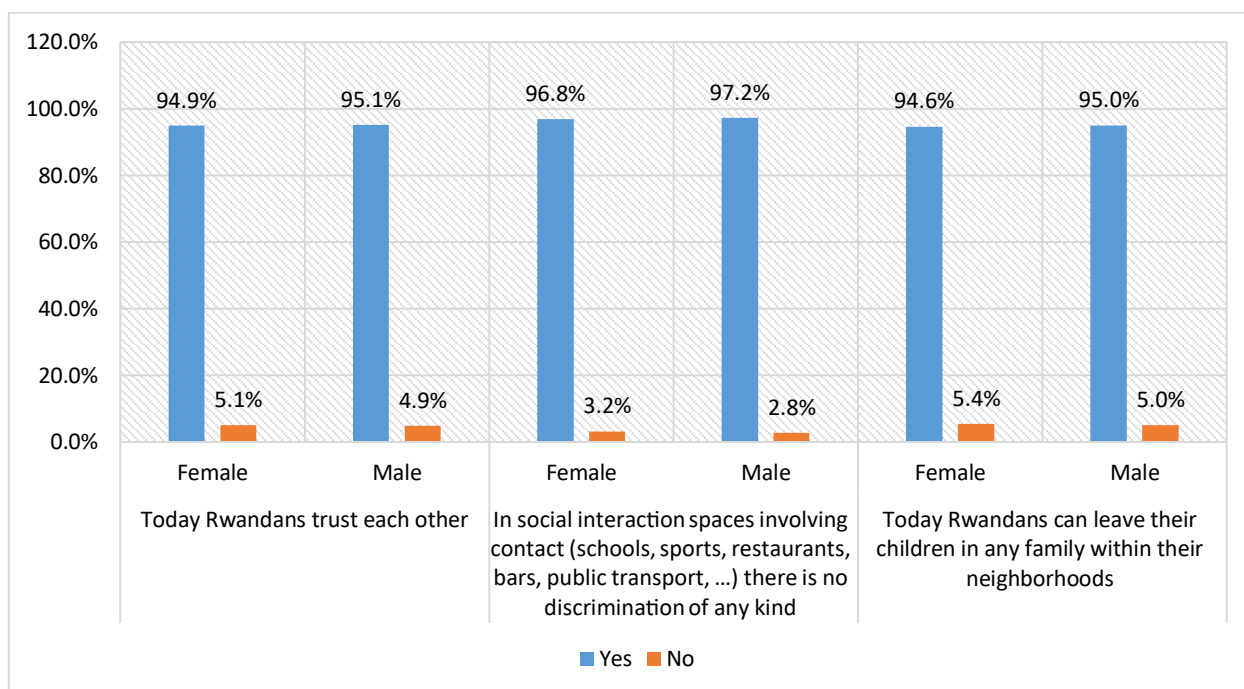


Figure 93 above shows the views of both male and female Rwandans on trust among Rwandans indicating a small percentage difference between men and women. As the findings indicate 96.8% of female and 95.1 % of male respondents indicated that there is no discrimination of any kind "In social interaction spaces involving contact (schools, sports, restaurants, bars, public transport,...) while 94.9% of female and 95.1% of male respondents believe that", today Rwandans trust each other". In addition, 94.6 % of female and 95.0% of male. Respondents believe that today Rwandans can leave their children in any family within their neighborhoods.

Considering that after the genocide against the Tutsi of 1994, people could hardly talk and neighbours had total absence of trust for each other, this testimony of Rwandans declaring that trust has been restored is inspiring and encouraging.

Figure 94. Disaggregate by age category on 'Trust among Rwandans'

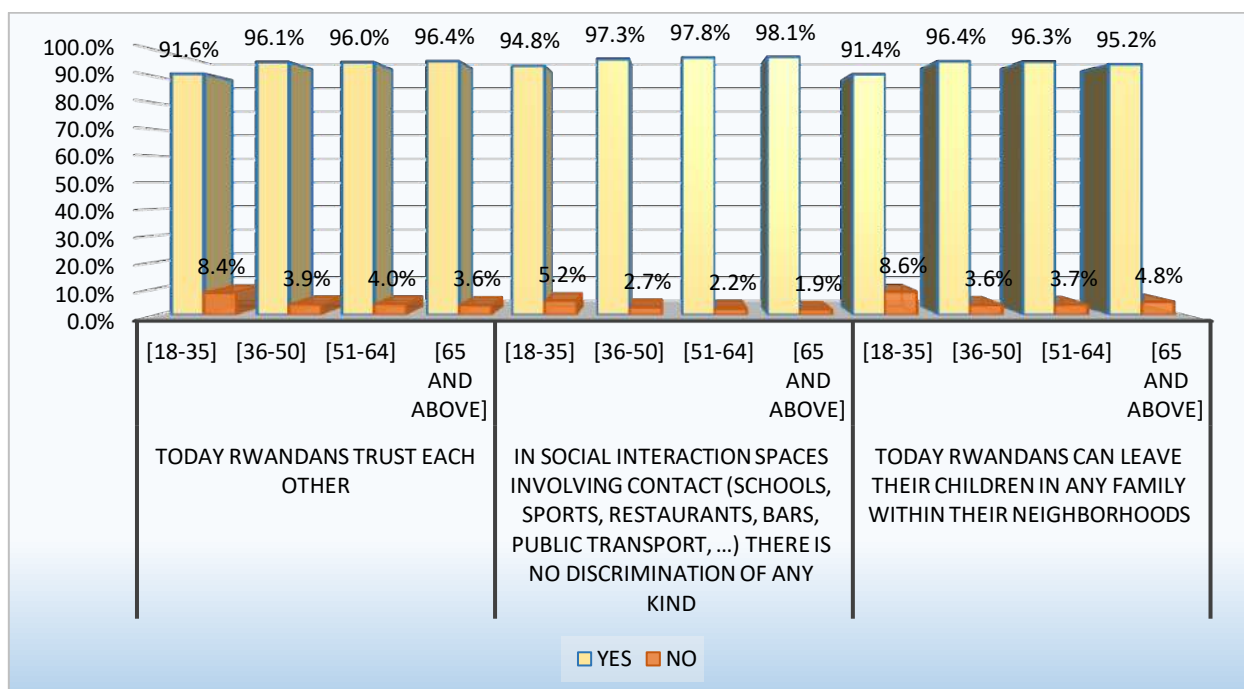


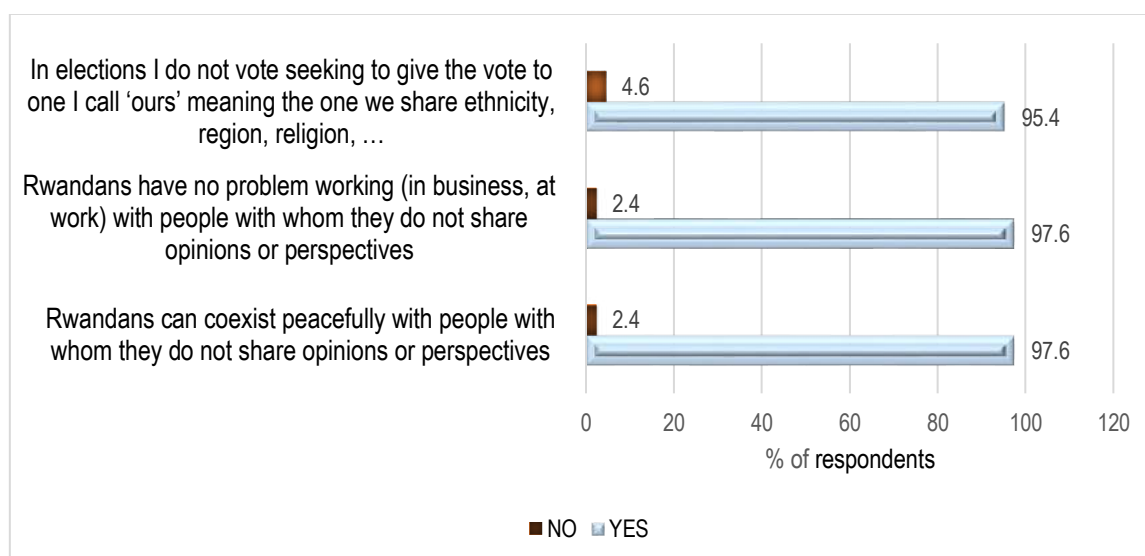
Figure 94 above shows that respondents from different age groups share almost the same opinions on the level of trust among Rwandans. In terms of social interaction in open spaces such as schools, sports, restaurants, bars, public and public transport 94.8% of respondents between 18-35 years old and 98.1% of respondents 65 years and above indicated that there is no discrimination of any kind.

Moreover 96.6% of respondents 18-35 years old and 96.4% of respondents aged 65 years and above shared the view that today Rwandans trust each other while 91.4% of respondents aged (18-35) and 95.2% of 65 years old and above confirmed that they can freely and without fear leave their children with other families or neighbours.

4.7.2. Tolerance and interactions

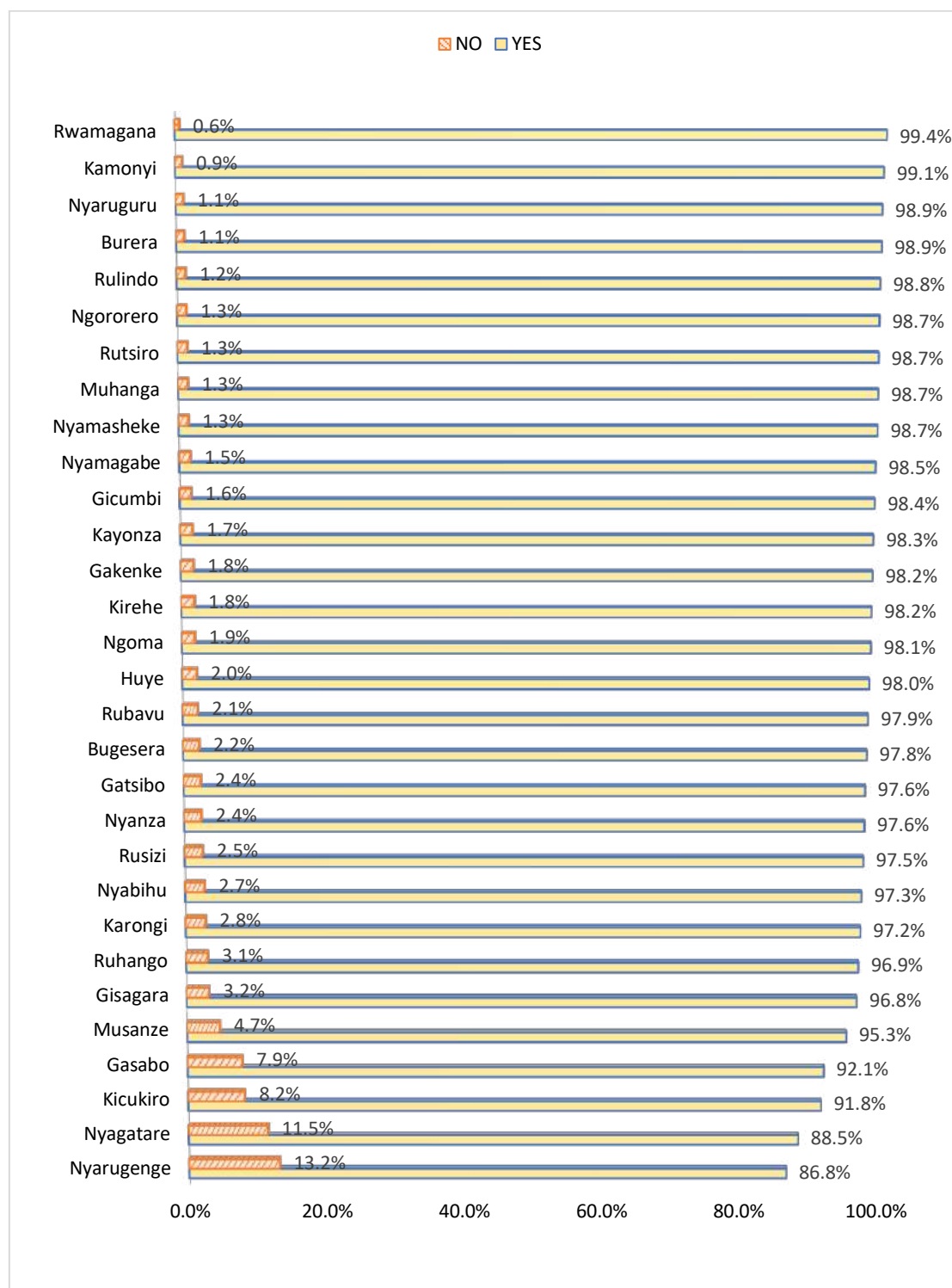
Tolerance and positive interactions among Rwandans constituted another important aspect that was assessed. In this regard empirical findings show significant improvements as the following figure shows.

Figure 95.Tolerance and interactions



As figure 95 above shows, 95.4% of respondents hold that during elections, they do not vote based necessarily on shared ethnicity, region, or religion in similar manner, 97.6% of respondents stress that they do not have any problem working (in business, at work) with people with whom they do not share opinions or perspectives. Further more, 97.6% of respondents assert that there is a peaceful coexistence between people who do not share the same opinions or perspectives. The above views of respondents show that there is a significant improvement concerning the level of coexistence, tolerance and the good working environment between Rwandans which is a very good indicator in the reconciliation process. Disaggregated per District, the variable on tolerance and interactions among Rwandans looks as follows.

Figure 96. Disaggregate by District on 'Tolerance and interactions',



On whether Rwandans are now tolerant of one another, from figure 96, it can be seen respondents from Rwamagana District has the highest score of 99.4% while Nyarugenge District has the lowest with 86.8%.

Figure 97. Disaggregate by gender on 'Tolerance and interactions'

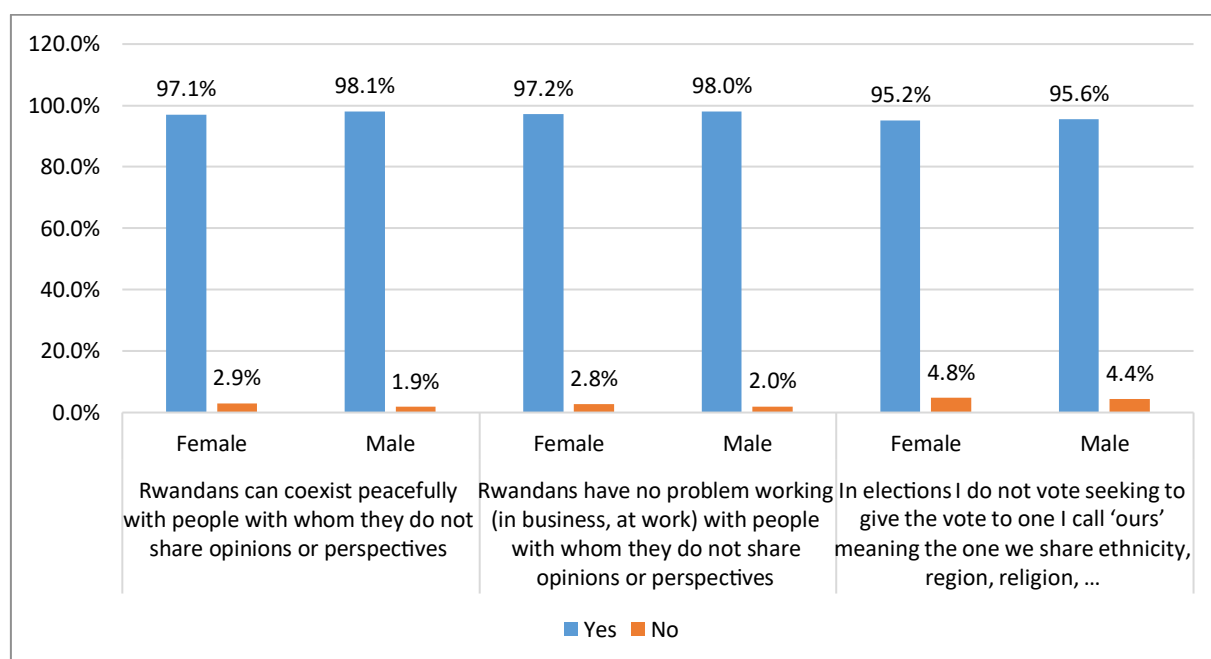


Figure 97 indicates that both male and female respondents believe that Rwandans are capable of living peacefully with people with whom they do not share opinions or perspectives other with 96.4% of female and 97.6 % of male of respondents affirming that this is possible while 97.1% of female and 98.1% of males respondents believe that Rwandans have equal access to education.

In terms of sharing intimate spaces such as workplace or business, 97.2 % of female and 98.0 % of male respondents indicate that Rwandans have no problem working (in business at work) with people with whom they do not share opinions or perspectives while 95.2% of female and 95.6% of male respondents indicated that in elections voting is not based on family, ethnic , religious or any other factor than merit.

Figure 98. Disaggregate by age category on 'Tolerance and interactions'

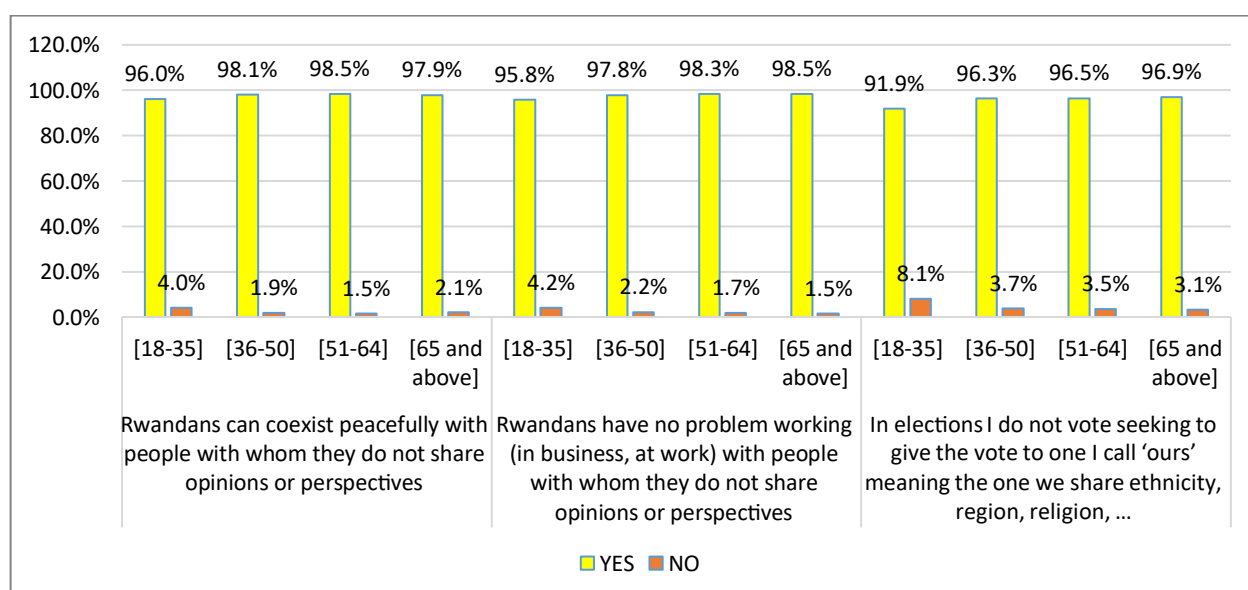
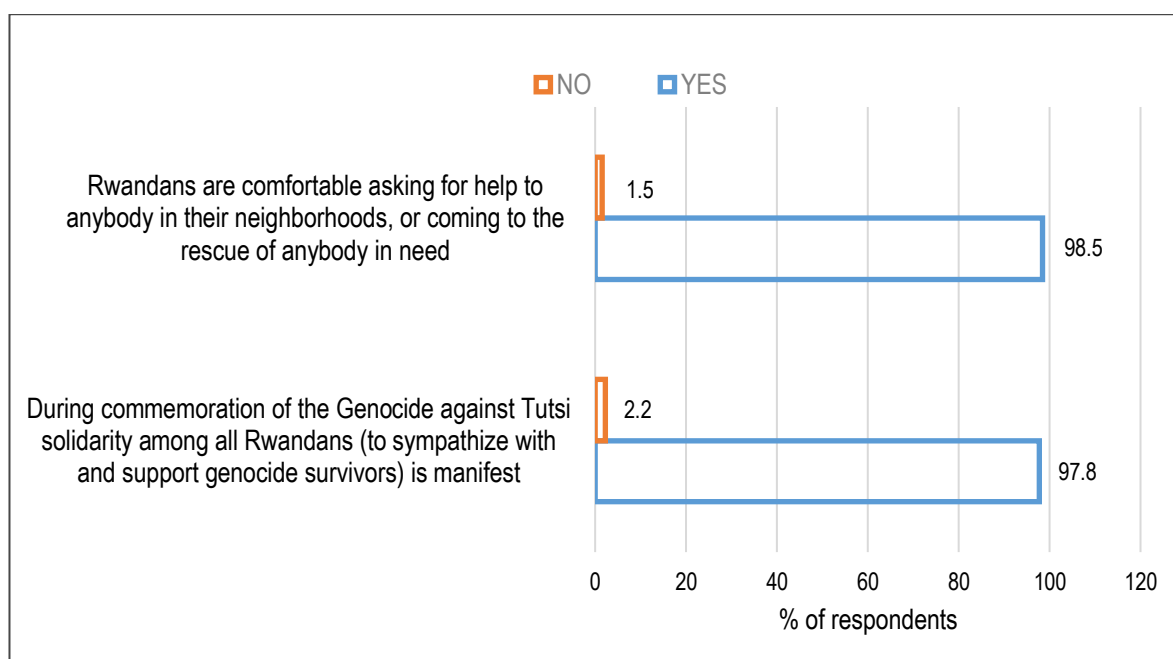


Figure 98 above indicates the views of different respondents from different age groups on tolerance and interaction among Rwandans. 95.8% of respondents in the 18-35 years bracket and 98.5 % of people 65 years and above indicate that Rwandans have no problem working (in business, at work) with people with whom they do not share opinions or perspectives while 96.0% of persons 18-35 years and 97.9% of persons aged 65 years and above believe that Rwandans can coexist peacefully with people with whom they don't share opinions or perspectives. Furthermore, 91.9% of persons aged between 18 and 35 and 96.9% of persons aged 65 years and above indicate that in elections they do not seek to give the vote to one they call 'one of their own' meaning the one with whom they share ethnicity, region or religion.

4.7.3. Solidarity among Rwandans

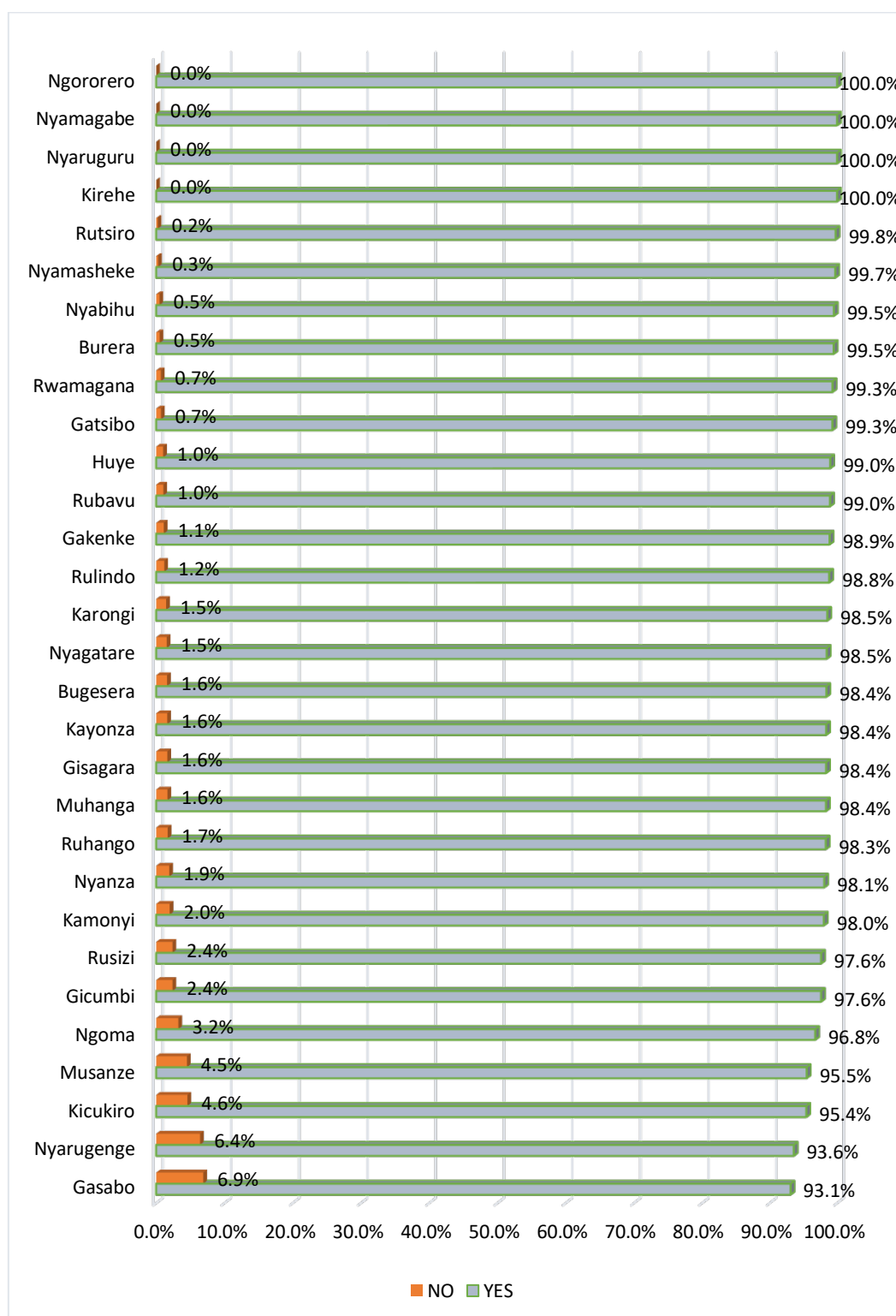
It is commonly agreed that mutual trust, tolerance and social interaction are important aspects that promote solidarity among Rwandans. Solidarity is itself manifested through participation in social events at various levels and rendering support to those in need. In Rwanda, participation in genocide commemoration and providing different forms of material, financial and moral support to genocide survivors, sharing with those in need irrespective of their status (e.g., ethnic, regional, and religious), are some of the characteristics that show solidarity among people. The section below explores the views of the respondents regarding these parameters.

Figure 99. Solidarity among Rwandans



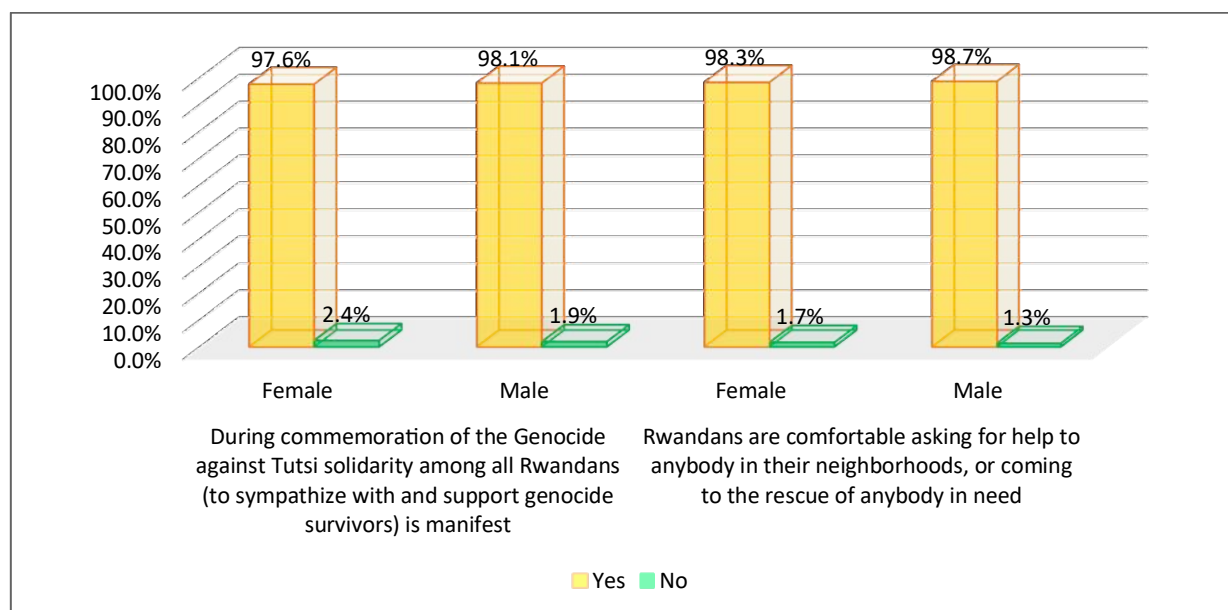
In Figure 99 above, it can be seen that a huge majority of Rwandans (98.5%) support the assertion that Rwandans have no problem seeking help from their neighbours or even providing help to anyone in need irrespective of their social or ethnic status. A further 97.8% of Rwandans indicated that they sympathize with and support genocide survivors during the commemoration of the genocide against Tutsi. This marks a great improvement in the process of reconciliation thanks to regular sensitization and workshops through different programs of the government in that area.

Figure 100. Disaggregate by District on 'Solidarity among Rwandans'



From Figure 100 above, it is clear that respondents from four Districts namely Kirehe, Ngororero, Nyamagabe and Nyaruguru indicated that there is total solidarity among Rwandans with 100%. In the meantime, 93.1% of respondents from Gasabo District believe that to be the case.

Figure 101. Disaggregate by gender on 'Solidarity among Rwandans'



In figure 101 above, it can be seen that both male and female respondents generally believe that Rwandans are comfortable asking for help to anybody in their neighborhoods or coming to the rescue of anybody in need 98.4% and 97.6 % of male and female respondents indicated that most Rwandans show solidarity during commemoration of the genocide against Tutsi.

Figure 102. Disaggregate by age category on 'Solidarity among Rwandans'

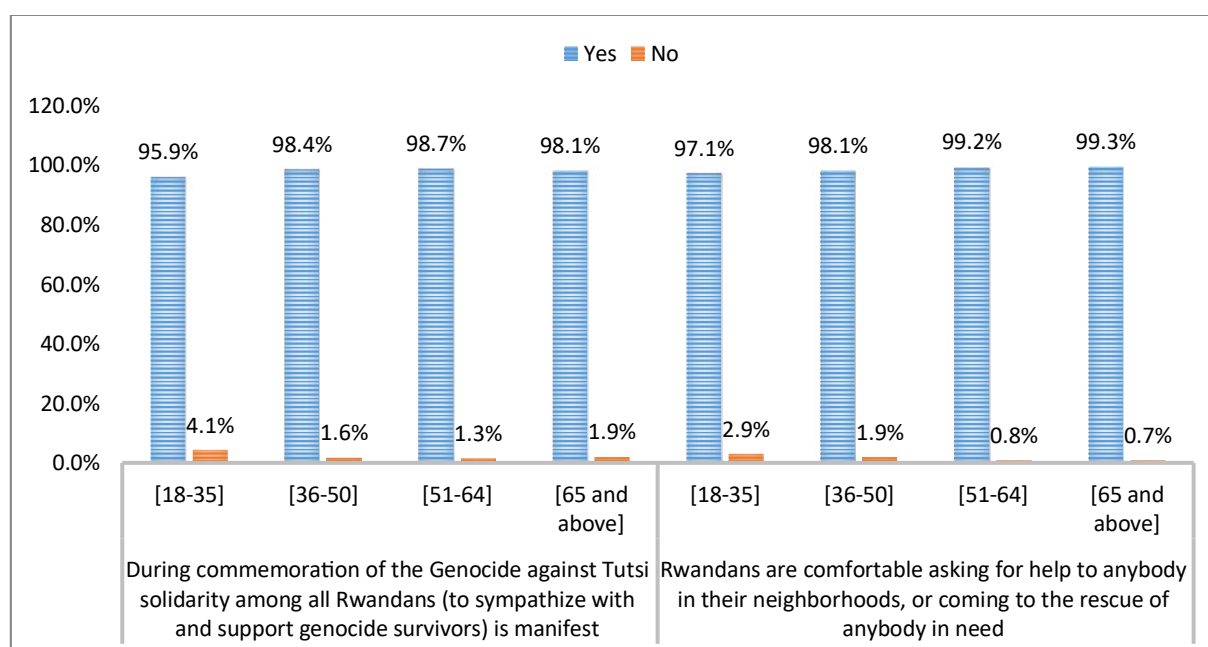
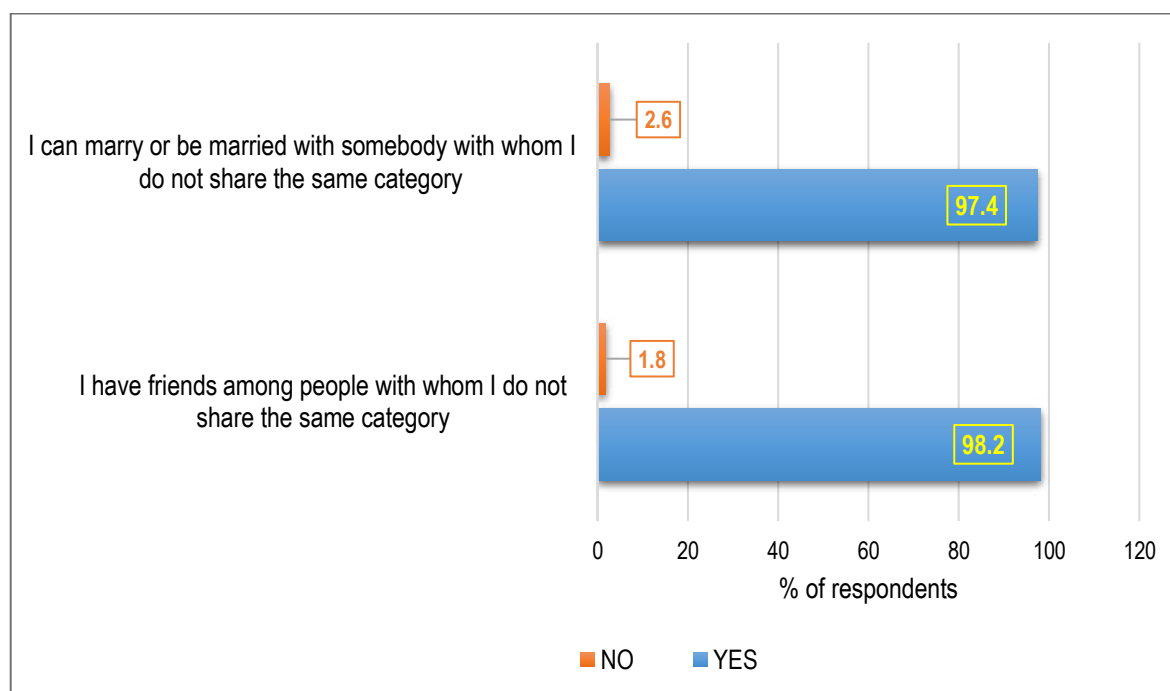


Figure 102 indicates the responses based on the age categories used in the survey. It is seen that all categories of respondents report that during commemoration of the genocide against the Tutsi, all Rwandans express solidarity and support to the survivors of the genocide and that Rwandans generally have no problem seeking help from neighbours or even providing help when necessary irrespective of age.

4.7.4. Conviviality and friendship among Rwandans

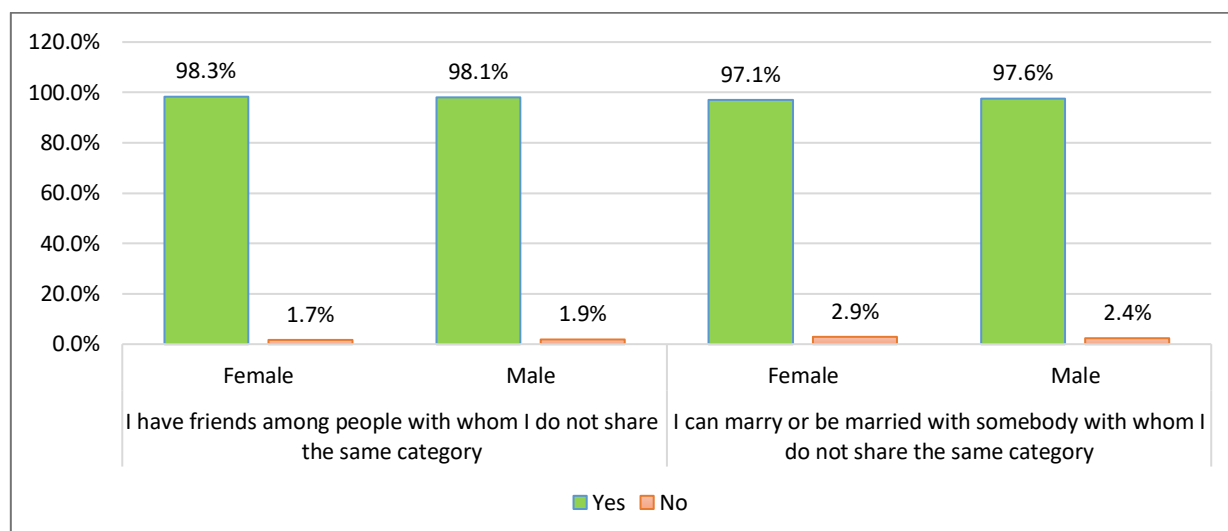
In the traditional Rwandan society, the king and the chiefs often organized events that brought together all Rwandans to celebrate certain ceremonies. In addition, Rwandan exchanged gifts such as cows and other items as a sign of friendship. The ultimate bond between families came through marriage. These means by which people became close helped cement the bonds between Rwandans. Over the years especially during the colonial period and after, this traditional way of guaranteeing social cohesion was eroded by the politics of 'divide and rule'. The social cohesion was destroyed by divisions perpetuated by the colonialists and the post-independence leaders who failed to restore this aspect of the Rwandan way of life and instead continued along the path of divisionism ultimately resulting into the genocide of 1994 against the Tutsi. It was assumed that the reconciliation process would restore this important aspect of social life in Rwanda and promote peaceful and harmonious living characterized by trust and friendship. Below we discuss the views of Rwandans regarding this restoration.

Figure 103. Opinions on 'Conviviality and friendship among Rwandans'



As Figure 103 above indicates, 97.4% of respondents reveal that today intermarriages between Rwandans from different social categories (ethnic group, regional or religion) is possible. Likewise, 98.2% of respondents affirm that it is possible to make friends among other Rwandans with whom they do not share the same social category. Given the past where neighbours looked at each other with suspicion, this marks a significant improvement in social relations among Rwandans as far as reconciliation in Rwanda is concerned. In figure 100, we examine if there is a difference in views on the aspects of conviviality and friendship as viewed by men and women.

Figure104. Disaggregate by gender on 'Conviviality and friend ship among Rwandans'



In Figure 104 above, one notices that male and female respondents share nearly the same level of belief in the ability of Rwandans to intermarry or make friends across social or other categories. There is no marked difference in views between men and women clearly indicating that it is a society wide observation that is gender-neutral. As per results, 98.3% female and 98.1 % male respondents agree with the statement 'I have friends among people with whom I do not share the same category' while 97.1% females and 97.6% males affirm that they can marry across social lines.

During the genocide, there were cases of people who killed their spouses and children simply because they had been borne by Tutsi mothers or fathers. Even before that it was considered a taboo to marry across social lines. Indeed, in one of the ten commandments of the Hutu published by Hassan Ngeze, it was prohibited for a hutu to marry a Tutsi. This is how far divisionism had penetrated Rwandan society. Those who married across social lines were considered traitors by either of the social category they were from. It is therefore reassuring to observe ordinary Rwandans exoress the view that this is changing.

Figure105. Disaggregate by age category on 'Conviviality and friendship among Rwandans'

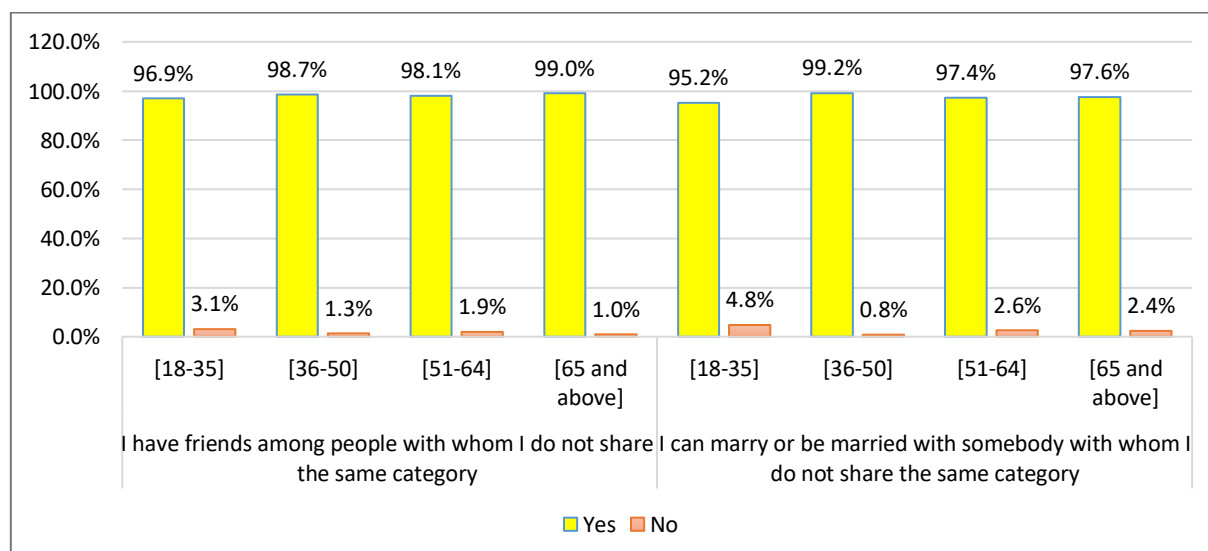


Figure 105 above shows that, in general, across all the age categories considered, Rwandans share a common view that social relations have improved tremendously over the years. For all the age categories, there is firm belief that people can form relationships or intermarry across social or other categories and this is an age-neutral observation.

4.7.5. Summary on social cohesion findings

The section above examined social cohesion as a glue that binds a society together and an important indicator of a successful reconciliation process. It is assumed that the more Rwandans trust, respect, tolerate, and engage or create positive social interactions and relationships, the more likely reconciliation would take place. It has been demonstrated that currently in Rwanda, there is a positive shift in inter-ethnic relations and interactions as well as a considerable degree of willingness to engage in connections with people from different social groups. Following is a comparative analysis of the shifts in these variables over the years as displayed in table 16.

Table 15: Average scores on social cohesion

Pillar	Indicators	Findings (%) in 2010	Findings (%) in 2015	Findings (%) in 2020
Social Cohesion	Trust among Rwandans			
	1. Today Rwandans trust each other	72.8	93.0	95.0
	2. In social interaction spaces involving contact (schools, ...) there is no discrimination of any kind		93.0	97.0
	3. Today Rwandans can leave their children in any family within their neighborhoods		95.6	94.8
	Tolerance and interactions			
	4. Rwandans can coexist peacefully with people with whom they do not share opinions or perspectives	92.4	97.0	97.6
	5. Rwandans have no problem working (in business, at work) with people with whom they do not share opinions or perspectives	91.9	97.1	97.6
	6. In elections I do not vote seeking to give the vote to one I call 'ours' meaning the one we share ethnicity, region, religion, ...		96.8	95.4
	Solidarity among Rwandans			
	7. During commemoration of the Genocide against Tutsi solidarity among all Rwandans (to sympathize with and support genocide survivors) is manifest		96.2	97.8
	8. Rwandans are comfortable asking for help to anybody in their neighborhoods, or coming to the rescue of anybody in need	94.0	96.8	98.5
	Conviviality and friendship among Rwandans			
	9. I have friends among people with whom I do not share the same category	92.4	97.0	98.2
	10. I can marry or be married with somebody with whom I do not share the same category	94	94.9	97.4
	AVERAGE			97.1

With regard to trust among people from different social groups, 95% of respondents confirm that Rwandans trust each other compared to 93% in 2015, and 72.8% in 2010. The level of tolerance and interactions has also increased in 2020 as it stands at 97.6% compared with 93% in 2015, while the respondents put solidarity among Rwandans at 97.8%, an increase from 96.2% in 2015. This is crucial because mutual trust, tolerance and interactions are important aspects to consider for paving the way for solidarity among Rwandans. The aspect of conviviality and friendship has also reflected community and family reconciliation, as the level of a possibility to intermarry between different groups stands at 97.4% in 2020 increasing from 94.9% in 2015. Traditionally, Rwandans organized convivial events illustrating friendship, celebrations and socialization considered as the backbone of the social cohesion, which got destroyed by divisive politics. However, observable improvements demonstrated by the scores in this report is evidence to the restoration and strengthening of conviviality and friendship among Rwandans, which inspire hope for successful reconciliation for the present and the future.

Evidently, the 2020 survey shows that in all the social cohesion variables indicators scores are all above 95% and are in all cases, except one, above those in the two previous reconciliation surveys indicating an improvement in social relations during this period. Based on these findings, one can argue that the current state of social cohesion in Rwanda is very good and portends for a peaceful and harmonious society of the future. This however should not be seen as an end but the means to achieving higher aspirations such as Vision 2050, 'the Rwanda We Want'.

4.8. The current status of reconciliation

In view of findings discussed in previous sections and sub-sections this report can thus determine the overall status of reconciliation in Rwanda in the year 2020. The following table gives the summary of all scores.

Table 16: The current status of reconciliation in Rwanda

Pillars	Indicators	Findings (%) in 2020	Average (%) in 2020
1. Understanding the past, the present and envisioning the future of Rwanda	Understanding of facts	95.8	94.6
	History and how it is shared	92.8	
	Ownership of reconciliation	95.1	
	Envisioning the future	94.8	
2. Citizenship, identity and responsibility	National identity	99.4	98.6
	Individual proudness of a shared identity	98.2	
	Shared vision and vision	99	
	Commitment to national identity	99.2	
	Critical thinking	97	
3. Political culture and Governance	The role of institutions	93.8	90.6
	Leaders' performance	94.8	
	Citizens' empowerment and participation in governance	83.1	
4. Security and wellbeing	National security and reconciliation	92.8	94.3
	Personal security and reconciliation	96.9	
	Economic security and rights to properties	95.2	
	Fair distribution of infrastructure	92.4	
5. Justice, fairness and rights	Truth about the past and punishing genocide and related crimes	98.3	93.1
	Compensation of properties looted or destroyed during the genocide	91.4	
	Apology and forgiveness	95.8	
	Individual healing	86.7	
	Fairness and respect of basic human rights	93.4	
6. Social cohesion	Trust among Rwandans	95.6	97.1
	Tolerance and interactions among Rwandans	96.9	
	Solidarity among Rwandans	98.2	
	Conviviality and friendship among Rwandans	97.8	
AVERAGE		94.7	

As displayed in table 16, the status of reconciliation in Rwanda stands at 94.7% in the year 2020. Based on the scores of all the six pillars and corresponding indicators, it can be concluded that Rwandans have made significant steps ahead as far as reconciliation is concerned. To illustrate that, the following figure uses statistical numbers to represent the journey of reconciliation in Rwanda since 2010 when the first assessment was conducted to the current 2020 assessment that comes after the one conducted in 2015.

Figure 106. Comparison between RRB 2010, RRB 2015, and RRB 2020

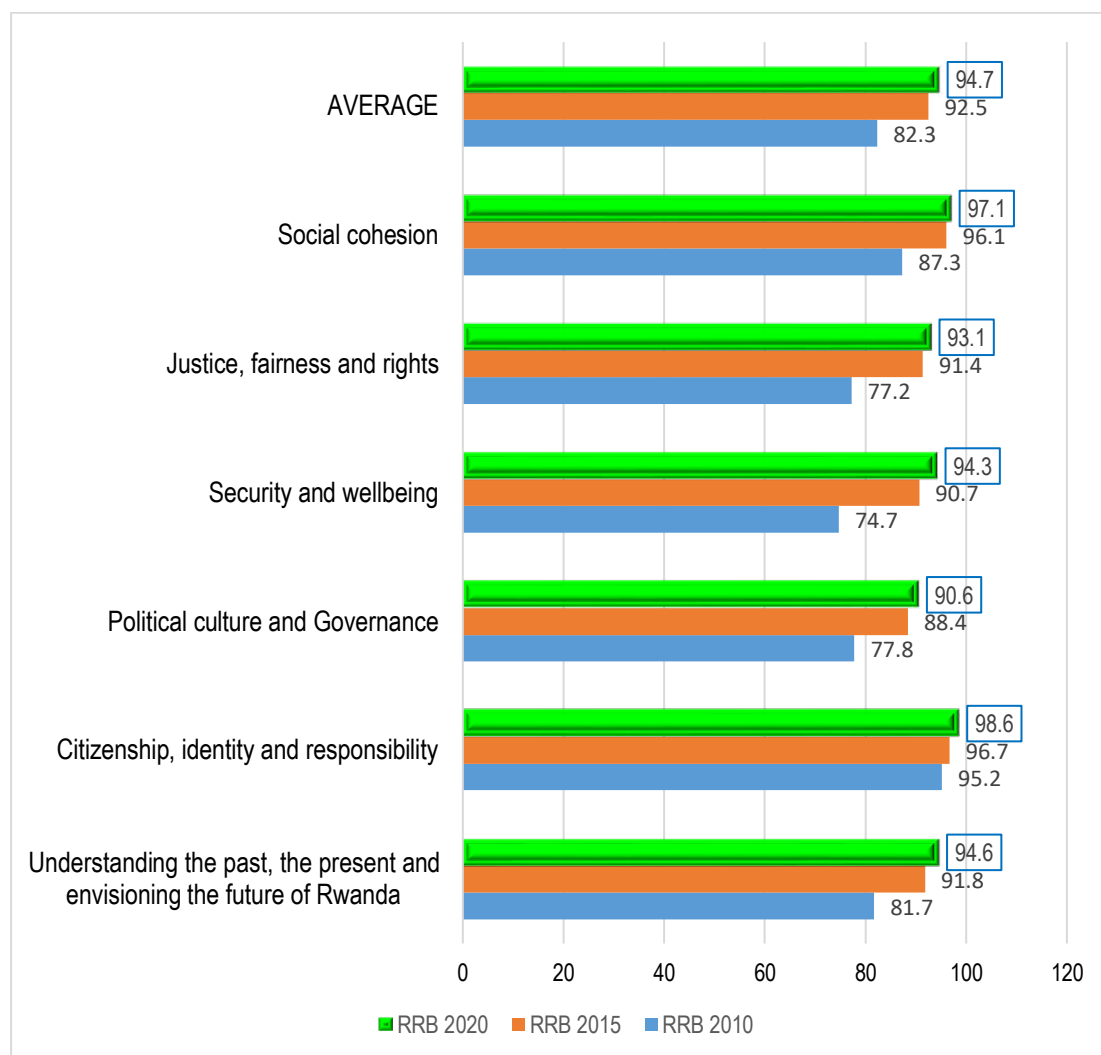
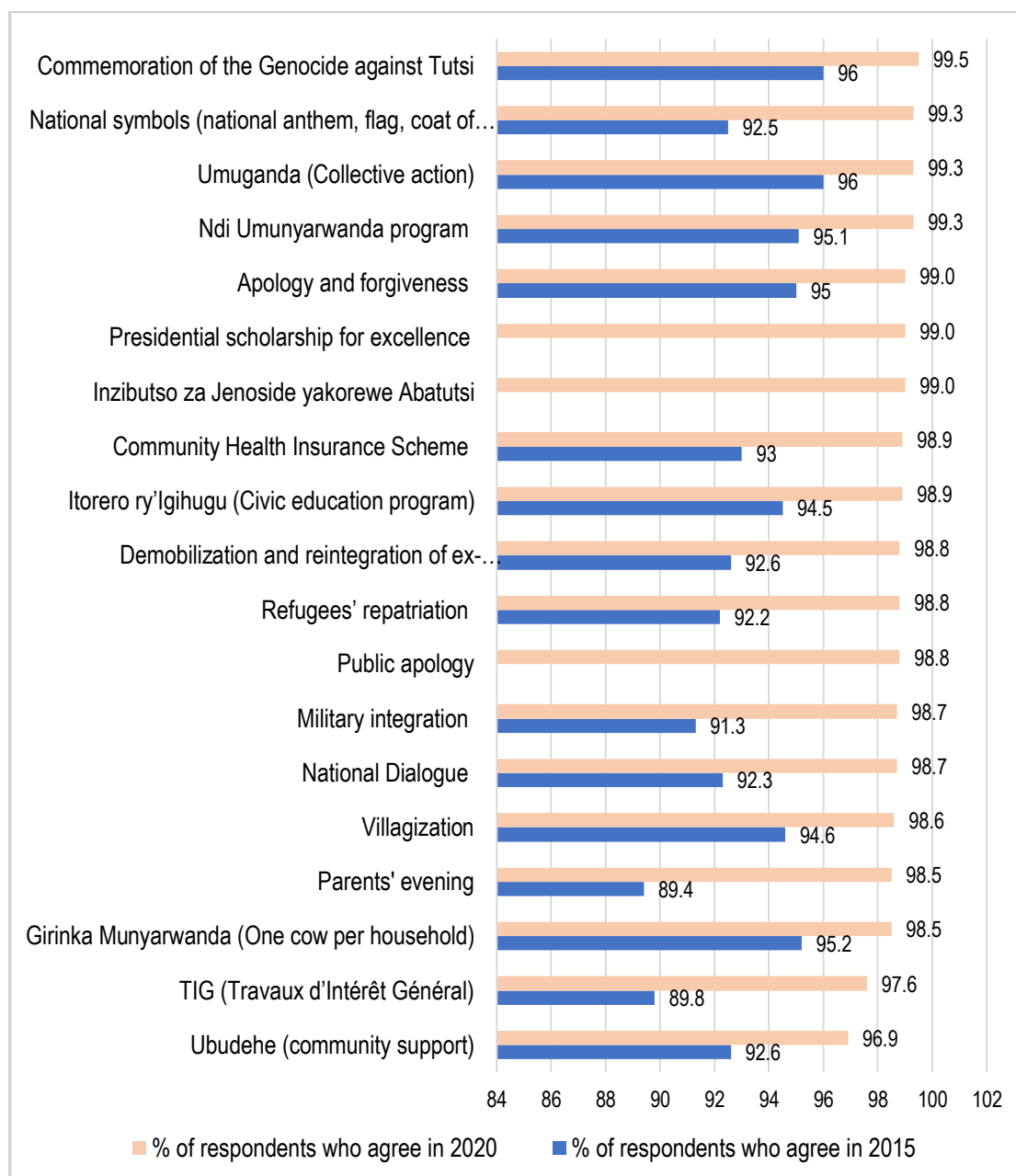


Figure 104 above shows clearly how the status of reconciliation moved from 82.3% in 2010, to 92.5% in 2015, and to 94.7% in 2020. This is a remarkable improvement, which shows the dedication of Rwandans to successfully build a united and reconciled country after the genocide against the Tutsi.

4.9. Mechanisms promoting reconciliation in Rwanda

Respondents were asked to give their opinions regarding mechanisms that have been put in place to improve living conditions of the people and promote reconciliation in Rwanda. Views of Rwandans regarding how these mechanisms contribute to reconciliation are quantified in the following figure.

Figure 107. Factors/Mechanisms promoting reconciliation in Rwanda



As displayed in Figure 105, all mechanisms are highly appreciated and believed to contribute to reconciliation in Rwanda. It can be seen that in all the cases, each mechanism identified above registered a higher score in 2020 than in 2015 indicating that ordinary Rwandans appreciate more the important role that these mechanisms play in promoting reconciliation among Rwandans. It should be highlighted that these mechanisms are implemented by almost all institutions in the country. This is in relation to the principle that all Rwandans and all institutions are responsible of ensuring that the country is united and reconciled. Indeed, government programs and institutions might have a specific mission that does not directly concern promoting reconciliation, but their work is also evaluated in the way it promotes or hinders the process of reconciliation. It would be interesting, for further assessments, to put focus on the way certain institutions practically integrate reconciliation in their programs and how those programs actually contribute to reconciliation.

4.10. Factors inhibiting reconciliation

Apart from providing views about mechanisms believed to promote reconciliation, respondents were also asked to give factors they saw as inhibiting the process of reconciliation. The following table displays the factors.

Table 17: Factors hindering reconciliation

Factors	Findings (%) 2010	Findings (%) 2015	Findings (%) 2020
Rwandans who still sow genocide ideology and divisive politics	31.5	25.8	8.6
Ethnic and other division stereotypes based	30.5	27.9	1.8
Unhealed wounds caused by the genocide and divisive politics	11.6	4.6	26.9

As it can be observed in table 17, tangible progress is seen in regard with the question of whether there are Rwandans who still sow genocide ideology and divisive politics. The score for this variable went from 31.5 (2010) to 25.8% (2015) and down to only 8.6% in 2020. This is an important achievement as far as fighting the crime of genocide ideology and other related crimes is concerned. Findings associate this result to efforts put in place to fight the culture of impunity, and the enactment of laws to punish genocide ideology and other related crimes.

Another factor the 2010 and 2015 reconciliation barometers presented as hindering reconciliation was the fact that some Rwandans were still viewing themselves and others in ethnic lenses. In 2020, the assessment did not examine this variable specifically, but a quite similar question is asked under the pillar of citizenship, identity and responsibility. Here, respondents reflect on whether Rwandans view themselves as Rwandans first, meaning that they have gone beyond tendencies to be attached and attach others to what Shapiro (2016) calls small identities (ethnicity, religion, race, origin, etc.). Findings on this question show that the percentage of Rwandans who view themselves as Rwandans first before anything else has increased from 95.6% in 2015 to 98.2% in 2020, meaning that those who did not agree with that statement were 1.8% of the respondents.

By seeking to assess views Rwandans have in regard to citizenship, identity and responsibility, the hypothesis was that a shared sense of national identity, inclusive, responsible and critical citizenship promotes reconciliation. What this implies is that indicators under this pillar serve to examine the level to which Rwandans feel attached to their national identity, which would make reconciliation highly possible, as it would mean that they have overcome tendencies to associate themselves and others to small identities. As findings show, almost all Rwandans (98.2%) assert that they feel Rwandans first before everything else, except the 1.8% who fall into the negative side of this variable.

To understand more this difference, in other words the 1.8 percent whose response was NO to the statement of whether they felt Rwandans first before anything else, the following table displays the disaggregation of the variable per District, portraying District averages of YES and NO responses.

Table 18.Disaggragate per District of “Rwandans believe they are Rwandans first before everything else”

District	Yes	No
Nyarugenge	96.4%	3.6%
Gasabo	94.4%	5.6%
Kicukiro	96.3%	3.7%
Nyanza	99.1%	0.9%
Gisagara	99.3%	0.7%
Nyaruguru	99.1%	0.9%
Huye	94.7%	5.3%
Nyamagabe	99.4%	0.6%
Ruhango	96.1%	3.9%
Muhanga	97.7%	2.3%
Kamonyi	99.8%	0.2%
Karongi	99.5%	0.5%
Rutsiro	100.0%	0.0%
Rubavu	99.5%	0.5%
Nyabihu	99.6%	0.4%
Ngororero	99.4%	0.6%
Rusizi	97.2%	2.8%
Nyamasheke	99.4%	0.6%
Rulindo	100.0%	0.0%
Gakenke	97.4%	2.6%
Musanze	97.2%	2.8%
Burera	97.2%	2.8%
Gicumbi	99.3%	0.7%
Rwamagana	99.1%	0.9%
Nyagatare	99.3%	0.7%
Gatsibo	97.7%	2.3%
Kayanza	99.3%	0.7%
Kirehe	100.0%	0.0%
Ngoma	99.6%	0.4%
Bugesera	94.1%	5.9%
Average	98.2%	1.8%

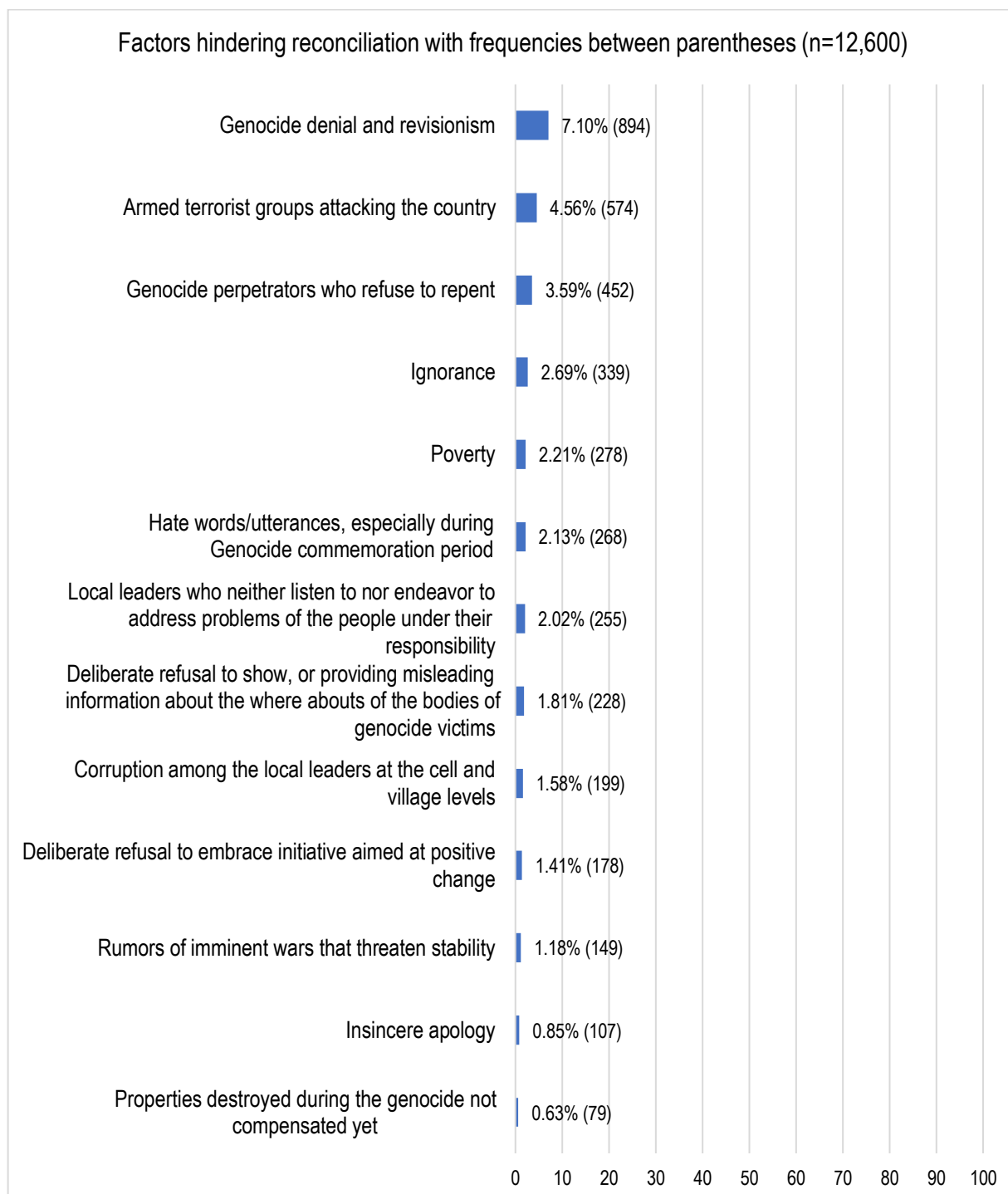
Findings displayed in table 18 seem to show concentration of negative responses to the statement “Rwandans feel Rwandans first before everything else” in Districts of the City of Kigali, as well as in Huye District (classified among the secondary cities), Ruhango and

Bugesera Districts (that can be classified as rural Districts). This study did not dig into understanding why Districts that tend to be urban have the bigger share of the NO responses to the above-mentioned variable, but this would be an important point to focus on for future assessments.

Individual healing from wounds caused by the genocide and divisive politics was identified as a sector that still hinders reconciliation efforts, and the RRB2020 show that it remains a challenge. Here, the number of those who DO NOT feel healed yet, significantly climbed up from 4.6% (2015) to 26.9% in 2020; it was 17.1% in 2010. The findings of 2020 regarding individual healing are reflective of the findings of the 2018 Rwanda Mental Health Survey. Conducted by the Rwanda Biomedical Center, this survey shows an increased prevalence of different mental disorders within the population of Rwanda generally, and within genocide survivors in particular. Indeed, the findings show two major trends. First, major depressive episodes (MDD) stand at 12% within the general population, but at 35% among genocide survivors. Second, post-traumatic stress disorder (PTSD) stands at 3.6% in the general population, while among genocide survivors, this type of mental disorder stands at 27%. What these findings imply is that actors, both in government institutions and private organizations need to put more efforts in addressing mental disorders, especially among genocide survivors, which is important for the process of reconciliation.

Apart from the three factors displayed in table 17, the RRB2020 identified other factors Rwandans believe hinder efforts of reconciliation in the country. For easy presentation and discussion, the factors have been grouped in table from the ones with higher frequencies and percentages to those with lower frequencies and percentage, as displayed in the following figure.

Figure 108. Other factors hindering reconciliation



Factors displayed in Figure 108 are also believed to hinder reconciliation. Among these factors, the one called genocide denial and revisionism appears to be the main concern for many Rwandans. Indeed, this factor was mentioned 894 times, which carries the share of 7.10% as the figure displays. This factor is in the same line with others like hate words or utterances, especially during the commemoration period, as well as the deliberate refusal to show, or providing misleading information about the whereabouts of the bodies of genocide victims. All these elements are part of the definition of what constitutes the crime of genocide and other related crimes, as stipulated by law No 59/2018 of 22/8/2018 on the crime of genocide ideology and related crimes. Indeed, this law highlights that

genocide denial, minimization of genocide, justification of genocide, disposition of or degrading evidence or information relating to genocide, stealing or destroying bodies of the victims of genocide, demolishing, damaging or desecrating a memorial site or a place where bodies of the victims of genocide are laid to rest, violence against a survivor of genocide, constitute crimes related to genocide ideology. Therefore, even if the percentage of Rwandans who disseminate genocide ideology and divisive politics has declined, findings show that Rwandans still view various elements that constitute the crime of genocide ideology and other related crimes as the main factors inhibiting reconciliation in Rwanda.

Another factor that seems to raise concern among Rwandans is the tendency to resort to the use violent means to address different types of disagreements. This is seen in armed groups attacking the country, in individuals who deliberately refuse to embrace societal initiatives aimed at bringing positive change after the Genocide against the Tutsi, as well as in disseminating rumours of imminent wars that threaten stability. This type of finding implies, among other things, that Rwandans are showing sensitivity to various types of violence that affect their everyday peace. In other forms of societies, violent experiences would solely be limited to threats to peace, but in a post-genocide society like Rwanda, it is not surprising that every threat to peace is also a threat to reconciliation. In other words, reconciliation is peace, and peace is reconciliation.

Figure 108 presents other factors, such as local leaders who fail to address problems of the people, insincere apology, genocide perpetrators who have refused to repent, etc. Similar to the ones already discussed, all factors presented in tables 17, 18 and figure 108 are seen as deterring the process of reconciliation, therefore deserving special attention.

5. Conclusion and Recommendations

This study assessed the status of reconciliation in Rwanda, between the year 2016 and 2020. It is the third assessment following the ones conducted in 2010 and 2015 respectively. It specifically aimed at supporting NURC's mandate to promote unity and reconciliation through a better understanding of citizens' views on unity and reconciliation, reviewing and coming up with pillars, indicators and variables appropriate for tracking the current status of reconciliation, and identifying reconciliation favorable factors and challenges. The study used the mixed-method approaches in which quantitative data were complemented by qualitative findings. The analysis of empirical findings was inspired by six pillars, namely, understanding the past, the present, and envisioning the future; citizenship, identity and responsibility, political culture and governance, security and wellbeing, justice, fairness and rights, and social cohesion. The analysis culminated into the elaboration of various recommendations. This chapter is made of three sections – the conclusion, recommendations, and points to consider for future assessments.

5.1. Conclusion

The journey for reconciliation in Rwanda continues to achieve tangible progress. Findings show that the current state of reconciliation in Rwanda stands at 94.7%, an increase from 92.5% in the 2015 assessment.

Regarding the pillar on *understanding the past, the present and envisioning the future*, findings indicate that its score increased from 91.8% in 2015 to 94.6% in 2020. This increase is attributed to continuous efforts to build a united nation that is aware of its bitter past and keeps learning from its history to create a bright future. All indicators under this pillar have seen their scores increase compared to 2015, except the one on history and how it is shared that saw a slight decline associated with the fact that some people continue to disseminate genocide ideology, particularly in families.

As for the pillar on *citizenship, identity and responsibility*, the score grew from 96.7% in 2015 to 98.6% in 2020. Scores for all indicators under this pillar increased, and the new indicator – critical thinking – scored 97%. This is evidence that Rwandans have overcome the tendency to be attached and attach other to small identities, that Rwandans continue to feel proud of their national and shared identity, showing also more ability to make informed and responsible choices. Discussing informed and responsible choices leads to the third pillar, *political culture and governance*. In average, the score of this pillar increased from 88.4% in 2015 to 90.6% in 2020, which shows how Rwandans highly appreciate the role of institutions (93.8%) and leaders (94.8%) in the governance of their country. Nonetheless, the comparison of findings shows that scores of certain indicators have regressed in 2020, precisely the ones about citizens empowerment and participation in governance, and the one on the performance of local leaders. Findings associate these declines to weakness, especially at the local level, which is evidence that citizens are continuously becoming critical and sensitive to failures of certain local leaders to provide good services as required by the law. This, combined with the high score of critical thinking, shows that citizens would continue to demand good services from their

leaders, making more steps to hold them accountable due to the fact that these citizens keep understanding their rights and responsibility in the governance of their country.

The pillar on *security and wellbeing* continued to enjoy high levels of appreciation from the citizens, as it increased from 90.7% in 2015 to 94.3% in 2020. Even if recent instances of insecurities in certain parts of the country destabilized peace to some extent, which justifies the decrease on the indicator of national security and reconciliation, all other indicators' scores increased. Citizens continued to view and portray the security of the country as the best achievement and the back bone of all other socio-economic initiatives.

With regard to *justice, fairness and rights*, findings indicated that the score increased from 91.4% in 2015 to 93.1% in 2020. Reference here was made to increased scores on almost all indicators, such as truth, apology and forgiveness, and compensation of destroyed or looted properties during the genocide. The individual healing indicator is the one that saw a significant decline, which is associated to factors such as insincere apology, intergenerational trauma transmission, and the claim that this sector has not attracted many efforts comparing to other sectors in the country.

Finally, the pillar of *social cohesion* showed that Rwandans have increased their levels of trust, tolerance, solidarity and conviviality among one another. In this respect, the pillar's score increased from 96.1% in 2015 to 97.1% in 2020.

Regarding the factors favorable to reconciliation, findings showed that citizens highly appreciate the contribution of various mechanisms like Ndi Umunyarwanda in promoting reconciliation in Rwanda. However, a number of factors were also identified as hindering reconciliation. These include genocide denial and revisionism, the penchant to resort to violent means, former genocide convicts who refuse to repent, unhealed wounds caused by the genocide, local leaders who fail to respond to people's needs, and many others. On basis of these and other challenges, the following recommendations were formulated.

5.2. Recommendations

Prior to beginning this section, the present research came across a question regarding the way one would interpret statistical measures of reconciliation in comparison with arguments that the process is still facing many challenges that problematize the reconciliation score of more than 90%. Findings of this research addressed this question by differentiating 'national reconciliation' from 'individual reconciliation'. The argument here was that reconciliation was a journey on which all individual citizens can not be at the same level or pace, but that the nation provided the proper environment for individual reconciliation to grow and happen. Thus, while certain individual Rwandans might be at a lower pace on this journey, the nation has made remarkable achievements evidenced by, not only tangible facts that ethnicity is no longer used as a ticket to get access to opportunities at the expense of others of a different identity, but also by the fact that mechanisms and institutions are in place to help those who still harbor genocide ideology to transform, instead of rewarding such and ideology as it used to be in the past.

The following recommendations, therefore, were formulated taking into account the identified challenges, but also the need to maximize chances for every Rwandan to confidently engage with the process of reconciliation.

1. The major elements for which citizens expressed worries is genocide denial and revisionism, which was repeated 894 times, representing the score of 7.10%. As genocide scholars have pointed out, denial is the last phase of the crime of genocide. Findings of this research found out that, while the rate of Rwandans who still sow genocide ideology and divisive politics is reducing, various aspects that constitute the crime of genocide ideology and other related crimes are still hindering the process of reconciliation in Rwanda. The main recommendations to address this challenge are:
 - a) Under the guidance of the Ministry whose functions include teaching at primary, secondary and tertiary levels, various stakeholders should incorporate the content related to the Genocide against the Tutsi and its consequences in their taught programs;
 - b) Under the guidance of the Ministry whose functions include teaching at primary, secondary and tertiary levels, various stakeholders should teach history to all young people so that they can know the misdeeds of the past without traumatizing them.
 - c) Under the guidance of the Ministry whose functions include teaching at primary, secondary and tertiary levels, various stakeholders should bring the teaching of history to the youth that are not in formal schools. This can be done in the form of ITORERO, or any other non-formal education.
 - d) Teachers at all levels and types of education should bring current issues such as the question of ethnicity in Rwanda, the policy of unity and reconciliation, etc., in history lessons in order to give young students an opportunity to discuss, among other things, certain institutions and organizations established to address consequences of the genocide, such as FARG, AERG, AVEGA AGAHOZO, CNLG, etc.;
 - e) The Ministry whose functions include teaching at primary, secondary and tertiary levels should avail more history text books whose content has been well analysed by experts, and train teachers taking into consideration that, similar to other Rwandans, they were also affected by everything that affected this country.
2. Another challenge to which citizens showed sensitivity is the tendency to resort to violent means as a preferred way of addressing conflicts that are actually normal and inevitable in everyday interactions. It is generally believed that conflicts are inevitable among human beings, and that the most important thing about addressing conflicts is making sure they are peacefully addressed before they become violent. Nonetheless, due to the dominant culture of violence, individuals and groups have relied on violent means, such as armed attacks and deliberate refusal to embrace programs aimed at positive change and reconciliation. In any other society, resorting to violent means would only be viewed as a threat to peace, but in Rwanda, which is a post-genocide society, any threat to peace is a threat to reconciliation, because peace cannot be dissociated from reconciliation, yet, and vice versa. It is, therefore, not a surprise that Rwandans see resorting to violent means as a factor that hinders reconciliation. To address this challenge, the following recommendations were given:
 - a) The Ministry whose functions include teaching at primary, secondary and tertiary levels should reinforce the integration of peace education in formal, informal and non-formal education, focusing more on helping learners to be aware of practices and discourses that promote the culture of violence;

- b) Actors, both public institutions, like NURC, and CSOs, like Aegis Trust, that have been working in the area of peace education should overcome the trend to dissociate peace from violence, preferring to emphasize the former in its distant relationship with the last one. It might be preferable to underscore the choice of peace as this is the value being reinforced, but transforming peace into a strategy for everyday life or a culture, requires seeing the benefit of making informed and deliberate choices to reject violence and adopt peace. The argument here is that violence is widely seen as good business (e.g., arms trade, excluding others for one's benefits, etc.) rather than peace.
 - c) Facilitators and/or teachers of peace education should strive to make peace education a strategy for life because peace education aims at individual and social transformation in terms of attitudes and values. The challenge here is for teachers and facilitators of peace education to live the word they teach.
3. Findings displayed challenges related to people convicted for crimes of genocide who refuse to repent, unhealed wounds, insincere apology, and intergenerational trauma transmission. Findings showed that individual healing benefits from national healing through judicial mechanisms, but also that it requires sincere and remorseful apology at the side of the wrongdoer and forgiveness from the heart by the victim. These are individual-based processes that are not necessarily achieved through legal mechanisms. To address issues mentioned here, a number of recommendations were provided:
- a. Stakeholders involved in releasing former genocide convicts should take more steps to prepare genocide survivors and the people being released to live in proximity again;
 - b. The Ministry of Health and other stakeholders (religious organizations, civil society organizations, etc.) working in the sector of individual healing should seek for collaborative approaches that go beyond medical prescriptions that are not always useful for trauma or any other types of mental disorder;
 - c. Actors involved in peacebuilding, both public institutions as well as CSOs, should create safe spaces (secure places) for dialogue and listening sessions in small groups. These spaces should be well structured to ensure that people feel confident to share their suffering.
 - d. The National Unity and Reconciliation Commission should ensure Ndi Umunyarwanda program is as a space through which people can share their suffering in view of mutually comforting one another and reconcile.
 - e. Local actors should use Ndi Umunyarwanda and other possible safe spaces in encouraging persons who have information on where bodies of the people killed during the genocide were thrown. This will offer a good environment for individual-based interactions, sincere apology, and forgiveness, which are necessary for individual healing.
4. This research identified that local leaders who fail to respond to the needs of people under their responsibility are also seen as hindering the process of reconciliation. The argument is that poor performance by leaders is seen as inhibiting chances for citizens to embrace reconciliation, and that good performance by leaders is viewed as increasing chances for citizens to embrace reconciliation. As shown in figure 108, some practices such as corruption and failure or refusal of local leaders to address problems or issues that are pressing for the citizens make some of these citizens easily fall into the tendency to interpret such practices as giving privilege to some while discriminating others on basis of whom they are. To address this, the following can be done:

- a. Stakeholders who intervene in the training of leaders, particularly RMI, should organize training in leadership and trauma healing for the benefit of local leaders;
- b. Stakeholders who intervene in the training of leaders, particularly RMI, should prepare leaders, especially at the local level, to accept being questioned and held accountable. The more citizens are aware of their rights and capable to hold leaders accountable, the more leaders need to be prepared to accept being confronted and criticized. The literature on democratization considers this as an unavoidable phase of democratic consolidation, which leaders ought to use for their own benefit and for the benefit of the citizens;
- c. The Ministry whose functions include decentralized units should empower existing institutions or create new ones that reinforce the accountability of local leaders. The main objective for this initiative would be making sure that citizens' problems are addressed without waiting for the intervention of top-level leaders, for instance the President of the Republic;
- d. Preparing leaders, especially at the local level, to accept being questioned: population education for their rights should go with training leaders to understand that they hold public positions to serve the people, because when they fail to do that, the level of citizens' trust towards their leaders diminishes, and reconciliation is hindered.

5.3. Points to Consider for future assessments

There are points that findings in this report have highlighted that future assessments would consider.

- a. Findings show that more than 98% of Rwandans view themselves as Rwandans first before any other identities. This reminds that, before colonization all citizens of Rwanda believed they shared the same identity of Rwandans. But this unity was destroyed by divisive politics that reinforced small identities, weakening and destroying the national identity that characterized Rwandans. Thanks to multiple efforts put in place after the Genocide against the Tutsi, today Rwandans have rediscovered pride in their shared identity of Rwandans, implying that they have significantly overcome tendencies to view themselves and others in ethnic - Hutu, Tutsi, Twa – lenses. To assess whether negative aspects of constructed ethnic identities are still significant to certain citizens, future studies should focus on examining if there are Rwandans who still enjoy any benefits due to ethnic groups or regions they are associated with.
- b. Findings have shown that local leaders, whether few or not, are the ones carrying the biggest blame for poor service delivery, which is seen as one of the factors that hinders reconciliation. For more understanding of this issue, future studies should seek to explore about challenges of decentralization at the local level.
- c. Urban Districts – those of the City of Kigali and Huye District, which is considered as a secondary city – seem to have bigger share of the no responses to the statement “Rwandans view themselves as Rwandans before everything else”. What this means is a concentration of those who continue to view themselves and/or others in lenses of small identities. Future studies should endeavor to deeply understand what makes urban Districts to score higher in comparison to the rural ones in regard to attachment to small identities. Ruhango and Bugesera Districts could be focused on as they also scored higher in this regard.

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Appendices

Appendix 1.

Questionnaire on reconciliation

INTRODUCTION

My name is..... and I am a member of a research team working on behalf of the National Unity and Reconciliation Commission to conduct a survey on the status of reconciliation in Rwanda, and the impact of Ndi Umunyarwanda program on the reconciliation process. This questionnaire intends to collect information in this regard, and you are among the selected citizens who will participate in the survey.

The information that you will provide will assist the National Unity and Reconciliation Commission to know the current status of reconciliation in Rwanda, and the impact of Ndi Umunyarwanda program in the promotion of reconciliation in Rwanda. I assure you that the information you provide will be treated in strict confidentiality and that your names will not appear anywhere while reporting the findings.

If you feel uncomfortable, you may refuse to answer any question, or end the activity of filling in the questionnaire at any time you want, and this will not have any negative consequence on you.

I thank you in advance for your acceptance to contribute to this study.

Nitwa....., nkaba ndi umushakashatsi watumwe na Komisiyo y'Igihugu y'Ubumwe n'Ubwiyunge. Ndi mu itsinda ririho rikora ubushakashatsi bugamije kumenya aho igipimo cy'ubwiyunge kigeze mu Banyarwanda, ndetse n'uruhare rwa gahunda ya Ndi Umunyarwanda muri urwo rugendo rw'ubwiyunge.

Uri umwe mu Banyarwanda batoranijwe kugira ngo uduhe amakuru y'uko ubwiyunge buhagaze aha iwanyu, ndetse n'icyo utekereza ku ruhare rwa gahunda ya Ndi Umunyarwanda mu guteza imbere ubwiyunge mu Banyarwanda. Amakuru uduha azahuzwa n'ay'abandi kandi amazina yawe ntabwo azagira aho agaragara muri raporo.

Uramutse wumva hari ikibazo udashaka gusubiza wacyihorera; ndetse uramutse ushatse guhagarika ikiganiro turiho tugirana nabyo wabikora igihe cyose ubishatse, kandi ntangaruka ayo mahitamo yakugiraho.

Mbaye ngushimiye cyane kuba wemeye kugira uruhare muri ubu bushashatsi.

A. IDENTIFICATION/Umwirondoro

i. Residence//Ahoubarizwa

1. Province/Intara	.....
2. District/Akarere	.....
3. Sector/Umurenge	.....
4. Cell//Akagali	.....
5. Village/Umudugudu	.....

ii. Socio-demographic characteristics/Irangamimerere

Please indicate your socio-demographic characteristics /shyira ikimenyetso ahajyanye n'irangamimerere yawe

6. Sex// Igitsina	Male/gabo	
	Female/gore	
7. Age /Imyaka	18-25	
	26-30	
	31-40	
	41+	
8. Marital status /Irangamimerere	Single /Ingaragu	
	Married /Ndubutse	
	Divorced /Natandukanye n'uwo twashakanye	
	Widow(er) /Ndi umupfakazi	
	Other (specify) /Ikindi (kivuye)	
9. Education/ Amashuri	No formal education/ntabwo nageze mu ishuri	
	Primary/Amashuri abanza	
	Secondary/Amashuri yisumbuye	
	Vocational training/Amashuri y'ubumenyingingiro/ imyuga	
	University/Kaminuza	
	Other (specify)/ Andi (yavuye)	.....
10. Religion/ Umuryango ushingiyeye ku myemerere	Roman Catholic/Umugaturika	
	Protestant/Umuporotestanti	
	Pentecost/Umupantekoti	
	7 th Day Adventist/Umudivantisti w'Umunsi wa 7	

	Jehovah's Witness/Umuhamya wa Yehova	
	Muslim/Umusilamu	
	Other (specify)/ Uwundi (wuvuge):	
	No religion/Nta dini mbamo	

B. QUESTIONS RELATED TO VARIABLES AND INDICATORS OF RECONCILIATION /IBIBAZO BIJYANYE N'INGINGO NGENDERWAHO Z'UBWIYUNGE

I. Understanding the past, the present, and envisioning the future of Rwanda /Imyumvire ku mateka, iby'ubu, no ku cyerekezo cy'ejo hazaza h'u Rwanda

12. What do you think caused divisions and genocide in Rwanda? /N'iki ukeka cyaba cyarateye amacakubiri na jenocide mu Rwanda

.....

.....

.....

.....

.....

.....

13. Show the extent to which you agree with the following views on the past, the present, and the future of Rwanda /Wemera ku ruhe rugero ibitekerezo bikurikira bijyanye n'amateka n'ahazaza h'u Rwanda	Strongly agree/ Ndabyemera cyane	Agree/ Ndabyemera	Disagree/ Simbyemera	Strongly disagree/ Simbyemera namba	Do not know/ Simbizi
	1	2	3	4	5

Opinions on the past of Rwanda /Imyumvire ku byaranze amateka y'u Rwanda

1. The causes/factors of the Genocide against Tutsi have been frankly discussed and commonly understood in Rwanda /ibyateye Jenocide yakorewe	1	2	3	4	5

Abatutsi byamaze kuganirwaho byimbitse kandi abantu babifiteho imyumvire imwe muri rusange					
History and how it is shared /Amateka n'uburyo ahererekanywa					
2. There are some Rwandans who continue inculcating division and genocide ideology to others /Hari Abanyarwanda bakomeje gucengezamo abanda ivangura n'ingengabiteker ezo ya jenocide	1	2	3	4	5
3. I have come across teachings of hatred and division against those of different ethnicity, region, religion, etc.../Nahuye n'inyigisho zimpamagarira kwanga abo tudahuje ubwoko, akarere, imyemerere, etc...					
4. The main place where history of hatred and division is taught today is the family /Ahantu higishirizwa					

cyane amateka y'urwango n'amacakubiri uyu muni ni mu muryango					
Ownership of reconciliation /Gukomera ku guharanira kwiwunga					
5. There are Rwandans who would sacrifice their own life instead of committing genocide /Hari Abanyarwanda bakwemera gutanga ubuzima bwabo aho kwishora muri jenocide	1	2	3	4	5
6. I am certain I can do anything possible to avoid participating in genocide /Ndemera ntashidikanya ko nakora igishoboka cyose ngo sinijandike mu bikorwa bya jenocide					
Envisioning the future /Inzizi ku cyerekezo cy'ahazaza					
7. Hari impamvu zigaragaza ko jenocide yakongeraga kuba mu Rwanda /there are still issues that show genocide can happen again in Rwanda					
8. What are those issues? /Izo mpamvu ni izihe?	.....				

9. Rwandans have capacity to ensure genocide never happens again in Rwanda /Abanyarwanda bafite ubushobozi bwatuma jenocide itongera kuba ukundi mu Rwanda					
10. What shows that capacity? /N'iki cyerekana ubwo bushobozi?	.....				
11. There are sufficient activities of promoting reconciliation among Rwandans in your village/Mu mudugudu utuyemo hari ibikorwa bihagije biteza imbere ubwiyunge mu Banyarwanda					
12. There are Rwandans who are likely to commit genocide if they get opportunity/Hari Abanyarwanda bashobora kuba bakora jenoise baramutse babonye urwaho					

II. Citizenship, identity, and responsibility /Ubwenegihugu, ibiranga umuntu, n'inshingano

14. Choose the best level that represents your understanding /Hitamo urugero rugaragaza imyumvire yawe	Very high /hejuru cyane (1)	High /hejuru (2)	Low /hasi (3)	Very low /Hasi cyane (4)	Don't know /Simbizi
	1	2	2	4	5
1. Proud of being Rwandan /Guterwa ishema no kuba Umunyarwanda					
2. Rwandans view themselves as Rwandans first before anything else /Abanyarwanda biyumva nk'Abanyarwanda mbere y'ikindi icyo ari cyo cyose					
3. At present Rwanda is guided by values that help Rwandans to reconcile/Ubu u Rwanda rugendera ku ndangagaciro zifasha Abanyarwanda kwiyinga					
4. Doing everything possible to protect the sovereignty of the country and Rwandans /Gukora ibishoboka byose mu kurinda ubusugire bw'igihugu n'Abanyarwanda					
5. Rwandans are now critical enough to take informed and responsible decisions /Abanyarwanda bamaze kugira ubushishozi buhagije ku buryo bakwifatira ibyemezo biboneye					

III. Political culture and Governance /Umuko wa Politiki n'Imiyoborere

15. Show the extent to which you agree with the following views regarding the performance of leaders /Wemera ku ruhe rugero ibitekerezo bikurikira ku mikorere y'abayobozi	Strongly agree /Ndabyemera cyane	Agree to some extent / Ndabyemera gahoro	Disagree /Simbyemera	Strongly disagree /Simbyemera na gato	Do not know /Simbizi
	1	2	3	4	5
1. The role of leaders is crucial in promoting reconciliation /Uruhare rw'ubuyobozi ni ingenzi mu guteza imbere ubwiyunge					
2. Leaders do what is in citizens' best interest /Abayobozi b'igihugu bakora ibiri mu nyungu z'abaturage					
3. Leaders respect the rule of law and human rights /Abayobozi b'igihugu bubaha ihame ryo kugendera ku mategeko n'uburenganzira bwa muntu					
4. Leaders do enough to reconcile Rwandans /Abayobozi bakora ibihagije kugira ngo bunge Abanyarwanda					

16. Show the extent to which you agree with the following views regarding citizens' empowerment and participation in the governance /Wemera ku ruhe rugero ibitekerezo bikurikira ku bushobozi n'uruhare rw'abaturage mu miyoborere	Strongly agree /Ndabyemera cyane	Agree to some extent /Ndabyemera gahoro	Disagree /Simbyemera	Strongly disagree /Simbyemera na gato	Do not know /Simbizi
	1	2	3	4	5
5. The role of citizens is fundamental in promoting reconciliation /Uruhare rw'abaturage ni ntagereranywa mu guteza imbere ubwiyunge					
6. Citizens have a say in the decisions related to programs that impact their life /Abaturage bahabwa ijamba mu ifatwa ry'ibyemezo bijyanye na gahunda zigira ingaruka ku mibereho yabo					
7. Citizens elect their leaders /Abaturage bitorera abayobozi babo					
8. Citizens' needs are taken into account during the planning					

process for development of the country/lbyifuzo by'abaturage bihabwa agaciro mu igenamigambi rigamije iterambere ry'igihugu					
9. Citizens hold authorities accountable of their actions /Abaturage bagenzura niba abayobozi buzuza neza inshingano zabo					
10. Citizens express freely their opinions /Abaturage batanga ibitekerezo byabo mu mudendezo					
11. Today, Rwandans have the power to decide on their future /Ubu Abanyarwanda bafite ubushobozi bwo kugena uko ejo hazaza habo hagomba kumera					

IV. Security and Wellbeing /Umutekano n'Imibereho myiza

17. Give your opinions regarding the link between Rwanda's security, yours, and reconciliation? /Tanga ibitekerezo byawe ku isano iri hagati y'umutekano w'u Rwanda, uwawe bwite, n'ubwiyunge	Strongly agree / Ndabyemeza cyane	Agree to some extent /Ndabyemeraho buhoro	Disagree / Simbyemera	Strongly disagree /Simbyemerana gato	Do not know /Simbizi
	1	2	3	4	5
National security and reconciliation /Umutekano w'igihugu n'ubwiyunge					
1. Rwanda's current security allows for reconciliation /Umutekano w'u Rwanda uyu muni utuma ubwiyunge bushoboka					
2. The current partnership between security organs and citizens promotes reconciliation /Ubufatanye buriho hagati y'Inzego z'umutekano n'abaturage buteza imbere ubwiyunge					
3. Recent cases of insecurity have affected the journey of reconciliation /ibyabaye vuba aha bibangamira umutekano byagize ingaruka ku rugendo rw'ubwiyunge					
Personal security and reconciliation /Umutekano w'umuntu n'ubwiyunge					
4. My family and I do not feel any threat to our physical safety /Umuryango wanjye nanjye ubwanjye nta mpungenge dufitiye umutekano wacu					

5. The security my family and I enjoy allows us to feel ready to confidently engage in the process of reconciliation /Umutekano umuryango wanjye nanjye ubwanjye dufite utubashisha kwinjira muri gahunda y'ubwiyunge twemye					
Economic security /Umutekano mu by'ubukungu					
6. In my area people are getting out of poverty /Mu gace ntuyemo abaturage baragenda bava mu bukene					
7. I have right to properties (land, housing, etc.) /Mfite uburenganzira ku mutungo (ubutaka, inzu, etc.)					
8. Rwandans are satisfied with the settlement policies /Abanyarwanda banyuzwe na gahunda y'imiturire					
9. Rwandans are satisfied with access and use of personal property (land, housing, etc.)? /Abanyarwanda banyuzwe n'uburenganzira bafite ku mutungo (ubutaka, inzu, etc.) wabo n'imikoreshereze yawo?					

18. Give the extent to which you agree with the following statements regarding fair distribution of infrastructure? /Wemera ku ruhe rugero interuro zikurikira zirebana n'amahirwe angana mu kugezwaho ibikorwaremezo?	Very satisfied /Ndanyuzwe cyane	Fairly satisfied /Biranyuze	Dissatisfied /Sinyuzwe	Very dissatisfied /Sinyuzwe na gato	Do not know /Simbizi
	1	2	3	4	5
10. Water, hygiene & sanitation /Amazi, isuku n'isukura					
11. Electricity /Amashyamba					
12. Roads /Imihanda					
13. Education facilities /Amashuri					
14. Health facilities /Amavuriro					
15. ICT facilities /Ikoranabuhanga					

V. Justice, fairness, and rights /Ubutabera, amahirwe angana, n'uburenganzira

19. Give the extent to which you agree with the views below about justice in Rwanda? /Wemera ku ruhe rugero ibitekerezo bikurikira bijyanye n'ubutabera mu Rwanda?	Strongly agree /Ndabyemera cyane	Agree /Ndabyemera	Disagree /Simbye-mera	Strongly disagree /Simbye-mera na gato	Do not know /Simbizi
	1	2	3	4	5
Truth about the past and punishing genocide and related crimes /Ukuri ku byabaye no guhana icyaha cya jenocide n'ibifitanye isano nayo					
1. Truth about divisive politics that characterized Rwanda and the genocide has been revealed /Ukuri ku macakubiri yaranze u Rwanda ndetse na Jenocide kwashyizwe ahagaragara					

2. Genocide perpetrators have been punished /Abakoze jenoside barabihaniwe					
3. In Rwanda there are effective laws and measures to punish genocide and other crimes related to it /Mu Rwanda hari amategeko n'ingamba bihamye byo guhana jenoside n'ibindi byaha bifitanye isano nayo					
Compensation of properties looted or destroyed during the genocide /Kwishyura imitungo yangijwe cyangwa yasahuwe muri jenoside					
4. Properties looted or destroyed during the genocide have been compensated /Imitungo yasahuwe cyangwa yangijwe mu gihe cya jenoside yarishyurwe					
5. Execution of 'Gacaca' judgements regarding destroyed and looted properties is done properly /Imanza za Gacaca zirebana n'imitungo yangijwe cg yasahuwe zirangizwa mu buryo bunoze					
Apology and forgiveness /Gusaba imbabazi no kubabarira					
6. Genocide perpetrators apologized for crimes they committed /Abakoze ibyaha bya jenoside babisabiye imbabazi					
7. Genocide survivors have granted forgiveness to perpetrators who apologized /Abarokotse jenoside bababariye abakoze					

jenocide basabye imbabazi					
Individual healing /Gukira ibikomere					
8. I feel I have been healed from the wounds caused by the genocide and divisive politics /Numva narakize ibikomere byo ku mutima nasigiwe na jenocide na politiki y'amacakubiri					
9. Genocide survivors are cared for in Rwanda /Abacitse ku icumu rya jenocide bitaweho mu Rwanda					
10. Information about where to find bodies of genocide victims for dignified burial helps in healing /Kwerekana aho imibiri y'abazize jenocide iri ngo bashyingurwe mu cyubahiro birafasha mu gukira ibikomere					
11. The information about the whereabouts of bodies of genocide victims has been given /Amakuru ku hantu imibiri y'abazize jenocide iri yaratanze					
Fairness and respect of basic human rights /Amahirwe angana kuri bese					
12. All Rwandans have equal access to employment opportunities /Abanyarwanda bese bafite amahirwe angana mu itangwa ry'akazi					
13. All Rwandans have equal access to education /Abanyarwanda bese bafite amahirwe angana yo kwiga					
14. All Rwandans have equal access to health					

services /Abanyarwanda bafite amahirwe angana yo kwivuza					
15. There is gender equality in Rwanda /Mu Rwanda uburinganire hagati y'abagabo n'abagore burahari					

VI. Social cohesion /Imibanire myiza

20. Give the extent to which you agree with the views below related with the current status of social cohesion in Rwanda? / Ni ku ruhe rugero wemera ibitekerezo bikurikira bijyanye n'imibanire y'Abanyarwanda muri kino gihe?	Strongly agree /Ndabyemera cyane	Agree/ Ndabyemera	Disagree /Simbemera	Strongly disagree /Simbyemera na gato	Do not know /Simbizi
	1	2	3	4	5
Trust among Rwandans /Ubwizerane hagati mu Banyarwanda					
1. Today Rwandans trust one another/Ubu Abanyarwanda barizeranye hagati yabo					
2. In social interaction spaces involving contact (schools, sports, restaurants, bars, public transport, ...) there is no discrimination of any kind /Aho abantu bahurira (mu mashuri, mu mikino n'imyidagaduro, restora n'utubari, mu modoka z'abagenzi, ...) nta bwishishanye bukiharangwa					
3. Today Rwandans can leave their children in any family within their neighborhoods /Uyu					

munsi Abanyarwanda bashobora gusiga abana babo mu muryango uwo ari wo wose baturanye nawo					
Tolerance and interactions /Kwakirana mu budasa n'imibanire					
4. Rwandans can coexist peacefully with people with whom they do not share opinions or perspectives /Abanyarwanda bashobora guturana mu mahoro n'abantu badahuje imyumvire cyangwa imyemerere					
5. Rwandans have no problem working (in business, at work) with people with whom they do not share opinions or perspectives /Abanyarwanda nta kibazo baterwa no gukorana (mu kazi, mu bucuruzi, ...) n'abo tudahuje imyumvire cyangwa imyemerere					
6. In elections I do not vote seeking to give the vote to one I call 'ours' meaning the one we share ethnicity, region, religion, ... /Mu matora sintora ngamije guha ijw uwo nita 'uwacu' duhuje ubwoko, idini, akarere, ...					
Solidarity among Rwandans /Ubufatanye n'ubucuti mu Banyarwanda					
7. During commemoration of the Genocide against Tutsi solidarity among all Rwandans (to sympathize with and support genocide survivors) is manifest /Mu gihe cyo kwibuka Jenoside yakorewe Abatutsi					

Abanyarwanda b'ingeri zose bagaragaza kwifatanya no kuremera abacitse ku icumu rya jenocide					
8. Rwandans are comfortable asking for help to anybody in their neighborhoods, or coming to the rescue of anybody in need /Abanyarwanda bashobora kwiambaza uwo ari we wese mubo baturanye, kandi batabara uwo ari we wese ubiyambaje					

VII. Factors promoting reconciliation in Rwanda /Ibifasha mu guteza imbere ubwiyunge mu Rwanda

21. Give your view on the role of mechanisms and institutions below in promoting reconciliation in Rwanda? /Garagaza uko ubona uruhare rwa gahunda n'inzego zikurikira mu guteza imbere ubwiyunge mu Banyarwanda?	Excellent /Birahebuje	Very good /Ni byiza cyane	Good /Byiza	Poor /Si byiza	Very poor /si byiza na gato
	1	2	3	4	5
Mechanisms /Gahunda					
1. Itorero ry'Igihugu (Civic education program)					
2. Ndi Umunyarwanda program /Gahunda ya Ndi Umunyarwanda					
3. National Dialogue /Inama y'Umushyikirano					
4. Girinka Munyarwanda (One cow per household)					
5. Ubudehe (community support)					
6. Umuganda (Collective action)					

7. Commemoration of the Genocide against Tutsi (Kwibuka Jenoside yakorewe Abatutsi)					
8. Inzibutso za Jenoside yakorewe Abatutsi					
9. Public apology/Gusaba imbabazi mu ruhame					
10. TIG (Travaux d'Intérêt Général)					
11. Umugoroba w'Ababyeyi					
12. Refugees' repatriation /Gucyura impunzi					
13. Military integration /Guhuza ingabo zahoze zihanganye					
14. Demobilization and reintegration of ex-combatants /Gusezerera no gusubiza mu buzima busanzwe abavuye ku rugerero					
15. National symbols (national anthem, flag, coat of arms) /Ibirango by'igihugu (indirimbo yubahiriza igihugu, ibendera, ...)					
16. Villagization /Gutura mu midugudu					
17. Presidential scholarship for excellence /Buruse zitangwa na Nyakubahwa Perezida wa Repubulika ku bana batsinze neza cyane					
18. Apology and forgiveness /Gusaba imbabazi no kuzitanga					
19. Community Health Insurance Scheme / Mituweli (Ubwisungane mu kwivuza)					

VIII. Factors hindering reconciliation in Rwanda /Ibidindiza cyangwa ibibangamira ubwiyunge mu Rwanda

22. What factors do you think hinder reconciliation in Rwanda? / **Ni ibiki mukeka byaba bibangamira ubwiyunge mu Rwanda?**

.....

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Appendix 2:

Interview guide on reconciliation /INYOBORABIGANIRO KU BWIYUNGE

A. Understanding the past, the present, & envisioning the future

1. What is your view on the way the history of Rwanda is disseminated and understood today? /Wavuga iki ku buryo amateka y'u Rwanda ahererekanywa n'uko yumvikana muri iki gihe?
2. How does that relate to the future of Rwanda? /Ubona uko amateka yigishwa muri iki gihe bigira uruhe ruhare mu kubaka ejo hazaza h'u Rwanda?
3. How does that relate to reconciliation in Rwanda? /Ubona uko amateka yigishwa muri iki gihe bigira uruhe ruhare mu kwiyeunga kw'Abanyarwanda?
4. Do you think Rwandans have embraced and owned reconciliation? How? /Ese urakeka ko Abanyarwanda bakomeye ku bwiyeunga kandi bagize icyo gahunda icyabo?
5. Is genocide still possible in Rwanda? If yes, why, or if no, why? /Ubona jenocide yakongera kuba mu Rwanda? Niba ari yego, n'iki cyakongera gutuma iba, niba ari oya, n'iki gituma itakongera kuba

B. Citizenship, identity, and responsibility /Ubwenegihugu, ibiranga umuntu, n'inshingano

4. What does having common national identity (Ubunyarwanda) mean to reconciliation? /Ese kugira ubwenegihugu bumwe busangiye (Ubunyarwanda) bimaze iki ku bwiyeunga?
5. What does having a shared vision mean to reconciliation? /Ese kugira icyerekezo kimwe cy'igihugu bimaze iki ku bwiyeunga?
6. What does having a shared culture mean to reconciliation? /Ese kugira igihugu gisangiye umuco bimaze iki ku bwiyeunga?
7. Do you think Rwandans are critical enough to take informed and responsible decisions? Explain /Ubona Abanyarwanda bafite imyumvire ihagije yabafasha kwikorera amahitamo meza kandi bahazeho? Sobanura

C. Political culture /Ikizere n'uruhare rw'abaturage mu miyoborere y'igihugu

5. What is your opinion about the capacity and performance of leaders in promoting reconciliation? /Ubona ute ubushobozi n'uruhare rw'ubuyobozi mu guteza imbere ubwiyeunga?
6. What do you think about Rwandans' capacity and participation in decision-making? /Wavuga iki ku bushobozi n'uruhare rw'abaturage mu byemezo bifatwa?
7. What is your view on the way the rule of law is applied and how does that relate to reconciliation in Rwanda? /Utekereza iki ku buryo imiyoborere ishingiye ku itegeko ishyingirwa mu bikorwa n'uruhare rw'icyo miyoborere mu bwiyeunga bw'Abanyarwanda?

D. Security and wellbeing

8. Does the status of security today allow for reconciliation? How? **/Ubona uko umutekano wifashe uyu muni utuma ubwiyunge bushoboka? Gute?**
9. How do you see your family's and your secure in your village? **/Ubona ute umutekano wawe n'uw'umuryango wawe uyu muni aho mutuye?**
10. What challenges do you face on your personal security? **/Ni izihe nzitizi ukunda guhura nazo zirebana n'umutekano wawe bwite?**
11. What have you done to address security challenges you have faced at personal level? **/Ese ni iki wakoze cyangwa ukora mu guhangana n'inzitizi zirebana n'umutekano wawe bwite?**
12. How do your daily living conditions help you in the journey for reconciliation? Is there any other way you think your living conditions should be to make easier your journey for reconciliation? **/Uko imibereho yawe ya buri muni ihagaze igufasha ite mu rugendo rw'ubwiyunge? Hari ukundi wumva imibereho yawe yagombye kumera ngo wiyumve mu bwiyunge kurushaho?**
13. How do investments on roads, hospitals, schools and other sectors contribute to reconciliation? **/Ese ubona ishoramari rishyirwa mu kubaka imihanda, amavuriro, amashuri n'ibindi bikorwaremezo riteza imbere rite ubwiyunge?**
14. Do you think recent cases of insecurity impacted on reconciliation in Rwanda? Explain **/Ubona ibyabaye vuba aha bibangamira umutekano byaragize ingaruka ku bwiyunge mu Rwanda? Sobanura**

E. Justice, fairness, and rights /Ubutabera, amahirwe angana, n'uburenganzira

15. What judicial actions do you think contribute to reconciliation? How? **/Ni ibihe bikorwa bijyanye n'ubutabera bigira uruhare mu guteza imbere ubwiyunge? Ibyo bikorwa biteza imbere ubwiyunge mu buhe buryo?**
16. What issues related to justice are still hindering reconciliation? **N'izihe nzitizi zijyanye n'urwego rw'ubutabera zikibangamira ubwiyunge?**
17. What do you think about equality in front of the law in Rwanda? **Utekera iki ku kureshya imbere y'amategeko mu Rwanda?**
18. Do you think Rwandans have equal chances to the country's opportunities? Explain. **/Ubona Abanyarwanda bafite amahirwe angana ku byiza igihugu gitanga? Sobanura.**

F. Social cohesion /Imibanire myiza

19. How do you perceive trust among Rwandans today? Is the status of trust among Rwandans affecting reconciliation positively or negatively? Explain. **/Ubona ute ubwizerane hagati mu Banyarwanda? Ubona uko ubwo bwizerane buhagaze uyu muni buteza imbere ubwiyunge cyangwa buradindiza urugendo rwo kwiyunga? Sobanura.**
20. How do you perceive tolerance among Rwandans today? Is the status of tolerance among Rwandans affecting reconciliation positively or negatively? Explain. **/Ubona ute ubworoherane hagati mu Banyarwanda? Ubona uko ubwo bworoherane buhagaze uyu muni buteza imbere ubwiyunge cyangwa buradindiza urugendo rwo kwiyunga? Sobanura.**

21. How do you perceive solidarity among Rwandans today? Is the status of solidarity among Rwandans affecting reconciliation positively or negatively? Explain. /**Ubona ute ubufatanye hagati mu Banyarwanda? Ubona uko ubwo bufatanye buhagaze uyu muni buteza imbere ubwiyunge cyangwa buradindiza urugendo rwo kwiwunga? Sobanura.**

22. How do you perceive conviviality among Rwandans today? Is the status of conviviality among Rwandans affecting reconciliation positively or negatively? Explain. /**Ubona ute ubusabane n'ubushuti hagati mu Banyarwanda? Ubona uko ubwo busabane n'ubushuti bihagaze uyu muni biteza imbere ubwiyunge cyangwa buradindiza urugendo rwo kwiwunga? Sobanura.**

G. What factors do you think promote and make reconciliation possible in Rwanda? **N'ibihe bikorwa cyangwa gahunda ubona ziteza imbere zikanatuma ubwiyunge bushoboka mu Rwanda. Explain.**

H. What factors hinder reconciliation in Rwanda? **N'ibihe bikorwa cyangwa imyitwarire ubona idindiza/ibangamira ubwiyunge bw'Abanyarwanda? Sobanura.**

I. What do you think should be done to address the challenges? **Ni iki cyakorwa ngo izo nzitizi zikemurwe?**

Appendix 3:

Selected villages in each District for private household survey

Province	District	Sector	Cellule	Village	Urban/Rural
Umujyi wa Kigali	Nyarugenge	Gitega	Akabahizi	Izuba	Urban
Umujyi wa Kigali	Nyarugenge	Gitega	Gacyamo	Impuhwe	Urban
Umujyi wa Kigali	Nyarugenge	Gitega	Kinyange	Urugano	Urban
Umujyi wa Kigali	Nyarugenge	Kanyinya	Nyamweru	Nyamweru	Rural
Umujyi wa Kigali	Nyarugenge	Kanyinya	Nzove	Rutagara li	Rural
Umujyi wa Kigali	Nyarugenge	Kigali	Kigali	Kibisogi	Rural
Umujyi wa Kigali	Nyarugenge	Kigali	Nyabugogo	Gatare	Rural
Umujyi wa Kigali	Nyarugenge	Kigali	Nyabugogo	Nyabugogo	Rural
Umujyi wa Kigali	Nyarugenge	Kimisagara	Kamuhiza	Isimbi	Urban
Umujyi wa Kigali	Nyarugenge	Kimisagara	Kamuhiza	Tetero	Urban
Umujyi wa Kigali	Nyarugenge	Kimisagara	Katabaro	Umubano	Urban
Umujyi wa Kigali	Nyarugenge	Kimisagara	Kimisagara	Byimana	Urban
Umujyi wa Kigali	Nyarugenge	Kimisagara	Kimisagara	Sangwa	Urban
Umujyi wa Kigali	Nyarugenge	Mageregere	Mataba	Kwisanga	Rural
Umujyi wa Kigali	Nyarugenge	Mageregere	Nyarurenzi	Gikuyu	Rural
Umujyi wa Kigali	Nyarugenge	Muhima	Amahoro	Uruhimbizi	Urban
Umujyi wa Kigali	Nyarugenge	Muhima	Nyabugogo	Icyerekezo	Urban
Umujyi wa Kigali	Nyarugenge	Muhima	Tetero	Iwacu	Urban
Umujyi wa Kigali	Nyarugenge	Nyakabanda	Munanza li	Kanyange	Urban
Umujyi wa Kigali	Nyarugenge	Nyakabanda	Nyakabanda I	Munini	Urban
Umujyi wa Kigali	Nyarugenge	Nyamirambo	Cyivugiza	Karisimbi	Urban
Umujyi wa Kigali	Nyarugenge	Nyamirambo	Mumena	Akanyirazaninka	Urban
Umujyi wa Kigali	Nyarugenge	Nyamirambo	Rugarama	Gatare	Urban
Umujyi wa Kigali	Nyarugenge	Nyamirambo	Rugarama	Rusiro	Urban
Umujyi wa Kigali	Nyarugenge	Nyarugenge	Biryogo	Nyirama	Urban
Umujyi wa Kigali	Nyarugenge	Nyarugenge	Rwampara	Rwampara	Urban
Umujyi wa Kigali	Nyarugenge	Rwezamenyo	Rwezamenyo I	Abatarushwa	Urban
Umujyi wa Kigali	Gasabo	Bumbogo	Ngara	Gisasa	Rural
Umujyi wa Kigali	Gasabo	Bumbogo	Nyagasozi	Urutarishonga	Rural
Umujyi wa Kigali	Gasabo	Gatsata	Nyamabuye	Musango	Urban
Umujyi wa Kigali	Gasabo	Gikomero	Gasagara	Bwimiyange	Rural
Umujyi wa Kigali	Gasabo	Gisozi	Musezero	Amarembo	Urban
Umujyi wa Kigali	Gasabo	Gisozi	Ruhango	Kanyinya	Urban
Umujyi wa Kigali	Gasabo	Gisozi	Ruhango	Rukeri	Urban
Umujyi wa Kigali	Gasabo	Jabana	Kabuye	Kabeza	Urban
Umujyi wa Kigali	Gasabo	Jali	Agateko	Urunginya	Rural
Umujyi wa Kigali	Gasabo	Kacyiru	Kamatamu	Amajyambere	Urban
Umujyi wa Kigali	Gasabo	Kacyiru	Kamutwa	Umuco	Urban
Umujyi wa Kigali	Gasabo	Kimihurura	Kamukina	Izuba	Urban
Umujyi wa Kigali	Gasabo	Kimironko	Bibare	Imena	Urban

Umujyi wa Kigali	Gasabo	Kimironko	Kibagabaga	Karisimbi	Urban
Umujyi wa Kigali	Gasabo	Kimironko	Nyagatovu	Isangano	Urban
Umujyi wa Kigali	Gasabo	Kinyinya	Gacuriro	Umucyo	Urban
Umujyi wa Kigali	Gasabo	Kinyinya	Kagugu	Kabuhunde I	Urban
Umujyi wa Kigali	Gasabo	Kinyinya	Kagugu	Rukingu	Urban
Umujyi wa Kigali	Gasabo	Ndera	Cyaruzinge	Gashure	Urban
Umujyi wa Kigali	Gasabo	Ndera	Masoro	Matwari	Urban
Umujyi wa Kigali	Gasabo	Nduba	Butare	Nyamurambi	Rural
Umujyi wa Kigali	Gasabo	Nduba	Shango	Akazi	Rural
Umujyi wa Kigali	Gasabo	Remera	Nyabisindu	Rugarama	Urban
Umujyi wa Kigali	Gasabo	Remera	Rukiri I	Izuba	Urban
Umujyi wa Kigali	Gasabo	Rusororo	Kabuga I	Kabeza	Urban
Umujyi wa Kigali	Gasabo	Rusororo	Nyagahinga	Nyarucundura	Urban
Umujyi wa Kigali	Gasabo	Rutunga	Kigabiro	Karwiru	Rural
Umujyi wa Kigali	Kicukiro	Gahanga	Kagasa	Kiyanja	Urban
Umujyi wa Kigali	Kicukiro	Gahanga	Karembure	Kimena	Rural
Umujyi wa Kigali	Kicukiro	Gahanga	Rwabutenge	Rugando I	Rural
Umujyi wa Kigali	Kicukiro	Gatenga	Karambo	Jyambere	Urban
Umujyi wa Kigali	Kicukiro	Gatenga	Karambo	Ruhuka	Urban
Umujyi wa Kigali	Kicukiro	Gatenga	Nyanza	Murambi	Urban
Umujyi wa Kigali	Kicukiro	Gatenga	Nyarurama	Bisambu	Urban
Umujyi wa Kigali	Kicukiro	Gikondo	Kanserege	Kanserege II	Urban
Umujyi wa Kigali	Kicukiro	Kagarama	Kanserege	Kinunga	Urban
Umujyi wa Kigali	Kicukiro	Kanombe	Busanza	Antene	Urban
Umujyi wa Kigali	Kicukiro	Kanombe	Kabeza	Giporoso II	Urban
Umujyi wa Kigali	Kicukiro	Kanombe	Karama	Byimana	Urban
Umujyi wa Kigali	Kicukiro	Kanombe	Rubirizi	Kavumu	Urban
Umujyi wa Kigali	Kicukiro	Kicukiro	Kagina	Urugero	Urban
Umujyi wa Kigali	Kicukiro	Kigarama	Bwerankori	Gakokobe	Urban
Umujyi wa Kigali	Kicukiro	Kigarama	Karugira	Rutoki	Urban
Umujyi wa Kigali	Kicukiro	Kigarama	Kigarama	Mataba	Urban
Umujyi wa Kigali	Kicukiro	Kigarama	Rwampara	Amajyambere	Urban
Umujyi wa Kigali	Kicukiro	Masaka	Cyimo	Biryogo	Urban
Umujyi wa Kigali	Kicukiro	Masaka	Gako	Butare	Rural
Umujyi wa Kigali	Kicukiro	Masaka	Gitaraga	Kabeza	Rural
Umujyi wa Kigali	Kicukiro	Masaka	Rusheshe	Kanyetabi	Rural
Umujyi wa Kigali	Kicukiro	Niboye	Niboye	Munini	Urban
Umujyi wa Kigali	Kicukiro	Niboye	Nyakabanda	Indatwa	Urban
Umujyi wa Kigali	Kicukiro	Nyarugunga	Kamashashi	Kibaya	Urban
Umujyi wa Kigali	Kicukiro	Nyarugunga	Nonko	Mahoro	Urban
Umujyi wa Kigali	Kicukiro	Nyarugunga	Rwimbogo	Ruragendwa	Urban
Amajyepfo	Nyanza	Busasamana	Kavumu	Akirabo	Urban
Amajyepfo	Nyanza	Busasamana	Kibinja	Mukindo	Rural
Amajyepfo	Nyanza	Busasamana	Nyanza	Kigarama	Urban
Amajyepfo	Nyanza	Busasamana	Rwesero	Rugarama	Urban

Amajyepfo	Nyanza	Busoro	Kimirama	Ndamira	Rural
Amajyepfo	Nyanza	Busoro	Munyinya	Karambi	Rural
Amajyepfo	Nyanza	Busoro	Shyira	Rusharu	Rural
Amajyepfo	Nyanza	Cyabakamyi	Nyabinyenga	Kabuga	Rural
Amajyepfo	Nyanza	Cyabakamyi	Rubona	Rugendabari	Rural
Amajyepfo	Nyanza	Kibilizi	Mbuye	Karambi	Rural
Amajyepfo	Nyanza	Kibilizi	Rwotso	Bigarama	Rural
Amajyepfo	Nyanza	Kigoma	Butansinda	Karambo	Rural
Amajyepfo	Nyanza	Kigoma	Gahombo	Gicunshu	Rural
Amajyepfo	Nyanza	Kigoma	Gasoro	Sholi	Rural
Amajyepfo	Nyanza	Mukingo	Cyerezo	Kamabuye	Rural
Amajyepfo	Nyanza	Mukingo	Kiruli	Kigarama	Rural
Amajyepfo	Nyanza	Mukingo	Mpanga	Nyamazi	Rural
Amajyepfo	Nyanza	Mukingo	Nkomero	Kabarima	Rural
Amajyepfo	Nyanza	Muyira	Gati	Rwabihanga	Rural
Amajyepfo	Nyanza	Muyira	Nyamiyaga	Kabuye	Rural
Amajyepfo	Nyanza	Muyira	Nyundo	Jari	Rural
Amajyepfo	Nyanza	Ntyazo	Cyotamakara	Bayi	Rural
Amajyepfo	Nyanza	Ntyazo	Kagunga	Rusasa	Rural
Amajyepfo	Nyanza	Nyagisozi	Gahunga	Nyamugari	Rural
Amajyepfo	Nyanza	Nyagisozi	Kirambi	Gasiza	Rural
Amajyepfo	Nyanza	Rwabicuma	Gacu	Nyamiyaga	Rural
Amajyepfo	Nyanza	Rwabicuma	Nyarusange	Kamuvunyi A	Rural
Amajyepfo	Gisagara	Gikonko	Cyiri	Katiro	Rural
Amajyepfo	Gisagara	Gikonko	Gikonko	Manyinya	Rural
Amajyepfo	Gisagara	Gishubi	Gabiro	Kurutare	Rural
Amajyepfo	Gisagara	Gishubi	Nyakibungo	Rusasa	Rural
Amajyepfo	Gisagara	Kansi	Akaboti	Akabuga	Rural
Amajyepfo	Gisagara	Kansi	Sabusaro	Ruhangaye	Rural
Amajyepfo	Gisagara	Kibirizi	Duwani	Rwuya	Rural
Amajyepfo	Gisagara	Kibirizi	Ruturo	Agatongati	Rural
Amajyepfo	Gisagara	Kigembe	Gatovu	Akamana	Rural
Amajyepfo	Gisagara	Kigembe	Rubona	Nyakabuye	Rural
Amajyepfo	Gisagara	Mamba	Kabumbwe	Gahararo	Rural
Amajyepfo	Gisagara	Mamba	Muyaga	Butezi	Rural
Amajyepfo	Gisagara	Mamba	Ramba	Runazi	Rural
Amajyepfo	Gisagara	Muganza	Remera	Agaseke	Rural
Amajyepfo	Gisagara	Muganza	Saga	Bucaya	Rural
Amajyepfo	Gisagara	Mugombwa	Kibayi	Akarutsibuka	Rural
Amajyepfo	Gisagara	Mugombwa	Mugombwa	Migina	Rural
Amajyepfo	Gisagara	Mukindo	Mukiza	Bukamba	Rural
Amajyepfo	Gisagara	Mukindo	Nyabisagara	Rususa	Rural
Amajyepfo	Gisagara	Musha	Bukinanyana	Karishyira	Rural
Amajyepfo	Gisagara	Musha	Kigarama	Kagunga	Rural
Amajyepfo	Gisagara	Ndora	Bweya	Sabudari	Rural

Amajyepfo	Gisagara	Ndora	Gisagara	Nyabitare	Rural
Amajyepfo	Gisagara	Nyanza	Higiro	Amashya	Rural
Amajyepfo	Gisagara	Nyanza	Umubanga	Akamabuye	Rural
Amajyepfo	Gisagara	Save	Munazi	Kigwa	Rural
Amajyepfo	Gisagara	Save	Shyanda	Kagende	Rural
Amajyepfo	Nyaruguru	Busanze	Kirarangombe	Gitwe	Rural
Amajyepfo	Nyaruguru	Busanze	Nteko	Nteko	Rural
Amajyepfo	Nyaruguru	Busanze	Shororo	Rutabo	Rural
Amajyepfo	Nyaruguru	Cyahinda	Gasasa	Mugari	Rural
Amajyepfo	Nyaruguru	Cyahinda	Rutobwe	Rugarama	Rural
Amajyepfo	Nyaruguru	Kibeho	Mpanda	Banga	Rural
Amajyepfo	Nyaruguru	Kibeho	Nyange	Kigona	Rural
Amajyepfo	Nyaruguru	Kivu	Kimina	Kimina	Rural
Amajyepfo	Nyaruguru	Mata	Murambi	Mata	Rural
Amajyepfo	Nyaruguru	Mata	Rwamiko	Taba	Rural
Amajyepfo	Nyaruguru	Muganza	Samiyonga	Cyurukore	Rural
Amajyepfo	Nyaruguru	Munini	Giheta	Mashya	Rural
Amajyepfo	Nyaruguru	Munini	Nyarure	Muhororo	Rural
Amajyepfo	Nyaruguru	Ngera	Murama	Nyarugano	Rural
Amajyepfo	Nyaruguru	Ngera	Yaramba	Buhunga	Rural
Amajyepfo	Nyaruguru	Ngoma	Kibangu	Kiriro	Rural
Amajyepfo	Nyaruguru	Ngoma	Nyamirama	Bihembe	Rural
Amajyepfo	Nyaruguru	Nyabimata	Kabere	Nyarunazi	Rural
Amajyepfo	Nyaruguru	Nyabimata	Ruhinga	Cyumuzi	Rural
Amajyepfo	Nyaruguru	Nyagisozi	Mwoya	Nyagashubi	Rural
Amajyepfo	Nyaruguru	Ruheru	Gitita	Gahotora	Rural
Amajyepfo	Nyaruguru	Ruheru	Kabere	Mukaka	Rural
Amajyepfo	Nyaruguru	Ruheru	Ruyenzi	Ruyenzi	Rural
Amajyepfo	Nyaruguru	Ruramba	Gabiro	Bukoro	Rural
Amajyepfo	Nyaruguru	Ruramba	Rugogwe	Titi	Rural
Amajyepfo	Nyaruguru	Rusenge	Cyuna	Remera	Rural
Amajyepfo	Nyaruguru	Rusenge	Raranzige	Gasave	Rural
Amajyepfo	Huye	Gishamvu	Shori	Kinyovi	Rural
Amajyepfo	Huye	Huye	Rukira	Agahenerezo	Rural
Amajyepfo	Huye	Karama	Buhoro	Kibingo	Rural
Amajyepfo	Huye	Karama	Kibingo	Nkoto	Rural
Amajyepfo	Huye	Kigoma	Kabuga	Rwabuye	Rural
Amajyepfo	Huye	Kigoma	Rugarama	Kanyurapfundo	Rural
Amajyepfo	Huye	Kinazi	Gahana	Sogwe	Rural
Amajyepfo	Huye	Kinazi	Kabona	Rwambariro	Rural
Amajyepfo	Huye	Maraba	Gasumba	Taba	Rural
Amajyepfo	Huye	Maraba	Shanga	Shyinga	Rural
Amajyepfo	Huye	Mbazi	Gatobotobo	Rwabuye	Rural
Amajyepfo	Huye	Mbazi	Mwulire	Kaburuba	Rural
Amajyepfo	Huye	Mbazi	Tare	Kagarama	Rural

Amajyepfo	Huye	Mukura	Buvumu	Remera	Rural
Amajyepfo	Huye	Ngoma	Butare	Bukinanyana	Urban
Amajyepfo	Huye	Ngoma	Matyazo	Rurenda	Urban
Amajyepfo	Huye	Ruhashya	Gatovu	Kiyanza	Rural
Amajyepfo	Huye	Ruhashya	Muhororo	Taba	Rural
Amajyepfo	Huye	Rusatira	Gafumba	Kigarama	Rural
Amajyepfo	Huye	Rusatira	Kiruhura	Impinga	Rural
Amajyepfo	Huye	Rwaniro	Kamwambi	Karambo	Rural
Amajyepfo	Huye	Rwaniro	Nyaruhombo	Murambi	Rural
Amajyepfo	Huye	Simbi	Gisakura	Nyabisindu	Rural
Amajyepfo	Huye	Simbi	Nyangazi	Kabakobwa	Rural
Amajyepfo	Huye	Tumba	Cyimana	Abizerwa	Urban
Amajyepfo	Huye	Tumba	Mpare	Agasharu	Rural
Amajyepfo	Huye	Tumba	Rango B	Urugwiro	Urban
Amajyepfo	Nyamagabe	Buruhukiro	Byimana	Gakangaga	Rural
Amajyepfo	Nyamagabe	Buruhukiro	Munini	Gitovu	Rural
Amajyepfo	Nyamagabe	Cyanika	Karama	Karaba	Rural
Amajyepfo	Nyamagabe	Cyanika	Nyanza	Kibingo	Rural
Amajyepfo	Nyamagabe	Gasaka	Ngiryi	Karambi	Urban
Amajyepfo	Nyamagabe	Gasaka	Nyamugari	Kigarama	Urban
Amajyepfo	Nyamagabe	Gatare	Bakopfu	Twiya	Rural
Amajyepfo	Nyamagabe	Gatare	Shyeru	Ruhanga	Rural
Amajyepfo	Nyamagabe	Kaduha	Musenyi	Nganzo	Rural
Amajyepfo	Nyamagabe	Kamegeri	Bwama	Kigarama	Rural
Amajyepfo	Nyamagabe	Kibirizi	Bugarama	Kabarera	Rural
Amajyepfo	Nyamagabe	Kibirizi	Karambo	Nyirakiraro	Rural
Amajyepfo	Nyamagabe	Kibumbwe	Gakanka	Cyeru	Rural
Amajyepfo	Nyamagabe	Kitabi	Kagano	Kintobo	Rural
Amajyepfo	Nyamagabe	Kitabi	Mukungu	Uwurunazi	Rural
Amajyepfo	Nyamagabe	Mbazi	Manwari	Muhororo	Rural
Amajyepfo	Nyamagabe	Mugano	Gitondorero	Gituntu	Rural
Amajyepfo	Nyamagabe	Mugano	Suti	Matyazo	Rural
Amajyepfo	Nyamagabe	Musange	Masagara	Cyabasana	Rural
Amajyepfo	Nyamagabe	Musange	Nyagisozi	Ruhuga	Rural
Amajyepfo	Nyamagabe	Musebeya	Runege	Ruganza	Rural
Amajyepfo	Nyamagabe	Mushubi	Cyobe	Gaseke	Rural
Amajyepfo	Nyamagabe	Nkomane	Musaraba	Musaraba	Rural
Amajyepfo	Nyamagabe	Tare	Buhoro	Gisanze	Rural
Amajyepfo	Nyamagabe	Tare	Kaganza	Buremera	Rural
Amajyepfo	Nyamagabe	Uwinkingi	Bigumira	Magumira	Rural
Amajyepfo	Nyamagabe	Uwinkingi	Mudasomwa	Rushubi	Rural
Amajyepfo	Ruhango	Bweramana	Buhanda	Gakongoro	Rural
Amajyepfo	Ruhango	Bweramana	Murama	Karima	Rural
Amajyepfo	Ruhango	Bweramana	Rwinyana	Nyagitongwe	Rural
Amajyepfo	Ruhango	Byimana	Kirenger	Nyabizenga	Rural

Amajyepfo	Ruhango	Byimana	Muhororo	Kigarama	Rural
Amajyepfo	Ruhango	Byimana	Nyakabuye	Muhororo	Rural
Amajyepfo	Ruhango	Kabagali	Munanira	Muremera	Rural
Amajyepfo	Ruhango	Kabagali	Rwoga	Kiyanja	Rural
Amajyepfo	Ruhango	Kinazi	Gisali	Kakirenzi	Rural
Amajyepfo	Ruhango	Kinazi	Kinazi	Karuhuga	Rural
Amajyepfo	Ruhango	Kinazi	Rubona	Rubona	Rural
Amajyepfo	Ruhango	Kinihira	Bweramvura	Gahororo	Rural
Amajyepfo	Ruhango	Kinihira	Kirwa	Wimana	Rural
Amajyepfo	Ruhango	Mbuye	Cyanza	Kabungo	Rural
Amajyepfo	Ruhango	Mbuye	Kabuga	Nyakabanda	Rural
Amajyepfo	Ruhango	Mbuye	Mbuye	Kanyinya	Rural
Amajyepfo	Ruhango	Mbuye	Nyakarekare	Bereshi	Rural
Amajyepfo	Ruhango	Mwendo	Kamujisho	Bugaramantare	Rural
Amajyepfo	Ruhango	Mwendo	Nyabibugu	Ntongwe	Rural
Amajyepfo	Ruhango	Ntongwe	Gako	Nyamahwa	Rural
Amajyepfo	Ruhango	Ntongwe	Kebero	Ruko	Rural
Amajyepfo	Ruhango	Ntongwe	Nyarurama	Nyamirambo	Rural
Amajyepfo	Ruhango	Ruhango	Bunyogombe	Kabega	Rural
Amajyepfo	Ruhango	Ruhango	Gikoma	Ryabonyinka	Rural
Amajyepfo	Ruhango	Ruhango	Musamo	Musamo	Rural
Amajyepfo	Ruhango	Ruhango	Nyamagana	Mujyejuru li	Urban
Amajyepfo	Ruhango	Ruhango	Rwoga	Kangoga	Rural
Amajyepfo	Muhanga	Cyeza	Biringaga	Munini	Rural
Amajyepfo	Muhanga	Cyeza	Kivumu	Musengo	Rural
Amajyepfo	Muhanga	Cyeza	Shori	Sholi	Rural
Amajyepfo	Muhanga	Kabacuzi	Butare	Nyirabwayi	Rural
Amajyepfo	Muhanga	Kabacuzi	Ngoma	Cyambari	Rural
Amajyepfo	Muhanga	Kibangu	Gitega	Muhororo	Rural
Amajyepfo	Muhanga	Kibangu	Rubyiniro	Mugari	Rural
Amajyepfo	Muhanga	Kiyumba	Remera	Kagitaba	Rural
Amajyepfo	Muhanga	Kiyumba	Rukeri	Munini	Rural
Amajyepfo	Muhanga	Muhanga	Nganzo	Masumo	Rural
Amajyepfo	Muhanga	Muhanga	Tyazo	Gitima	Rural
Amajyepfo	Muhanga	Mushishiro	Nyagasozi	Bandora	Rural
Amajyepfo	Muhanga	Mushishiro	Rwigerero	Rwuki	Rural
Amajyepfo	Muhanga	Nyabinoni	Muvumba	Nyamure	Rural
Amajyepfo	Muhanga	Nyamabuye	Gahogo	Kamugina	Urban
Amajyepfo	Muhanga	Nyamabuye	Gahogo	Rutenga	Urban
Amajyepfo	Muhanga	Nyamabuye	Gifumba	Samuduha	Rural
Amajyepfo	Muhanga	Nyamabuye	Remera	Gasharu	Urban
Amajyepfo	Muhanga	Nyarusange	Mbiriri	Nyarushora	Rural
Amajyepfo	Muhanga	Nyarusange	Ngaru	Remera	Rural
Amajyepfo	Muhanga	Rongi	Gasagara	Musenye	Rural
Amajyepfo	Muhanga	Rongi	Nyamirambo	Kabakungu	Rural

Amajyepfo	Muhanga	Rongi	Ruhango	Rukoma	Rural
Amajyepfo	Muhanga	Rugendabari	Mpinga	Buganda	Rural
Amajyepfo	Muhanga	Shyogwe	Kinini	Nyakaguhu	Rural
Amajyepfo	Muhanga	Shyogwe	Mubuga	Gasharu	Rural
Amajyepfo	Muhanga	Shyogwe	Ruli	Kavumu	Rural
Amajyepfo	Kamonyi	Gacurabwenge	Gihinga	Ryabitana	Rural
Amajyepfo	Kamonyi	Gacurabwenge	Kigembe	Nyakabungo	Rural
Amajyepfo	Kamonyi	Karama	Bitare	Kokobe	Rural
Amajyepfo	Kamonyi	Karama	Nyamirembe	Kigabiro	Rural
Amajyepfo	Kamonyi	Kayenzi	Kayonza	Nyabubare	Rural
Amajyepfo	Kamonyi	Kayumbu	Busoro	Manyana	Rural
Amajyepfo	Kamonyi	Kayumbu	Muyange	Kangenzi	Rural
Amajyepfo	Kamonyi	Mugina	Kabugondo	Cyeru	Rural
Amajyepfo	Kamonyi	Mugina	Mbati	Mbati	Urban
Amajyepfo	Kamonyi	Mugina	Nteko	Kona	Urban
Amajyepfo	Kamonyi	Musambira	Cyambwe	Rugarama	Rural
Amajyepfo	Kamonyi	Musambira	Kivumu	Nyagisozi	Rural
Amajyepfo	Kamonyi	Ngamba	Kabuga	Fukwe	Rural
Amajyepfo	Kamonyi	Ngamba	Marembo	Rugarama	Rural
Amajyepfo	Kamonyi	Nyamiyaga	Kabashumba	Kigabiro	Rural
Amajyepfo	Kamonyi	Nyamiyaga	Mukinga	Kayenzi	Rural
Amajyepfo	Kamonyi	Nyamiyaga	Ngoma	Munyinya	Rural
Amajyepfo	Kamonyi	Nyarubaka	Kambyeyi	Ruhuha	Rural
Amajyepfo	Kamonyi	Nyarubaka	Ruyanaza	Gitega	Rural
Amajyepfo	Kamonyi	Rugarika	Kigese	Mibirizi	Rural
Amajyepfo	Kamonyi	Rugarika	Nyarubuye	Nzagwa	Rural
Amajyepfo	Kamonyi	Rugarika	Sheli	Ntebe	Rural
Amajyepfo	Kamonyi	Rukoma	Gishyeshye	Murambi	Rural
Amajyepfo	Kamonyi	Rukoma	Remera	Kabande	Urban
Amajyepfo	Kamonyi	Runda	Gihara	Nyagatare	Rural
Amajyepfo	Kamonyi	Runda	Kagina	Rugarama	Rural
Amajyepfo	Kamonyi	Runda	Ruyenzi	Nyagacaca	Urban
Iburengerazuba	Karongi	Bwishyura	Burunga	Nyamarebe	Rural
Iburengerazuba	Karongi	Bwishyura	Kayenzi	Buhoro	Rural
Iburengerazuba	Karongi	Bwishyura	Kiniha	Nyegabo	Urban
Iburengerazuba	Karongi	Gashari	Birambo	Nyabikenke	Rural
Iburengerazuba	Karongi	Gashari	Rugobagoba	Musongati	Rural
Iburengerazuba	Karongi	Gishyita	Kigarama	Gitwa	Rural
Iburengerazuba	Karongi	Gishyita	Ngoma	Murambi	Rural
Iburengerazuba	Karongi	Gitesi	Kirambo	Kirambo	Rural
Iburengerazuba	Karongi	Gitesi	Ruhinga	Ruhondo	Rural
Iburengerazuba	Karongi	Mubuga	Murangara	Rwakamuri	Rural
Iburengerazuba	Karongi	Murambi	Mubuga	Migina	Rural
Iburengerazuba	Karongi	Murambi	Nyarunyinya	Karambo	Rural
Iburengerazuba	Karongi	Murundi	Kabaya	Burwi	Rural

Iburengerazuba	Karongi	Murundi	Kareba	Ruhungamiyaga	Rural
Iburengerazuba	Karongi	Mutuntu	Byogo	Gititi	Rural
Iburengerazuba	Karongi	Mutuntu	Kanyege	Nyarubuye	Rural
Iburengerazuba	Karongi	Rubengera	Bubazi	Kigarama	Rural
Iburengerazuba	Karongi	Rubengera	Gitwa	Kibande	Rural
Iburengerazuba	Karongi	Rubengera	Mataba	Ruvumbu	Rural
Iburengerazuba	Karongi	Rugabano	Gitega	Cyarubariro	Rural
Iburengerazuba	Karongi	Rugabano	Mubuga	Gatwaro	Rural
Iburengerazuba	Karongi	Rugabano	Rwungo	Kabuye	Rural
Iburengerazuba	Karongi	Ruganda	Kivumu	Kagorora	Rural
Iburengerazuba	Karongi	Rwankuba	Bigugu	Nyantwa	Rural
Iburengerazuba	Karongi	Rwankuba	Nyakamira	Nyarushekera	Rural
Iburengerazuba	Karongi	Twumba	Bihumbe	Uwintobo	Rural
Iburengerazuba	Karongi	Twumba	Gitabura	Nyaruyaga	Rural
Iburengerazuba	Rutsiro	Boneza	Nkira	Gisoro	Rural
Iburengerazuba	Rutsiro	Gihango	Bugina	Karambi	Rural
Iburengerazuba	Rutsiro	Gihango	Ruhingo	Gasharu	Rural
Iburengerazuba	Rutsiro	Kigeyo	Buhindure	Gaharawe	Rural
Iburengerazuba	Rutsiro	Kigeyo	Nyagahinika	Nteko	Rural
Iburengerazuba	Rutsiro	Kivumu	Bunyoni	Kanyempanga	Rural
Iburengerazuba	Rutsiro	Kivumu	Kabujenje	Bitare	Rural
Iburengerazuba	Rutsiro	Kivumu	Nganzo	Bugarishya	Rural
Iburengerazuba	Rutsiro	Manihira	Muyira	Kamishunguro	Rural
Iburengerazuba	Rutsiro	Mukura	Kabuga	Sanzare	Rural
Iburengerazuba	Rutsiro	Mukura	Kageyo	Rukeri	Rural
Iburengerazuba	Rutsiro	Mukura	Mwendo	Gako	Rural
Iburengerazuba	Rutsiro	Murunda	Kirwa	Karuruma	Rural
Iburengerazuba	Rutsiro	Murunda	Twabugezi	Gatare	Rural
Iburengerazuba	Rutsiro	Musasa	Gisiza	Karambi	Rural
Iburengerazuba	Rutsiro	Musasa	Nyarubuye	Kabuga	Rural
Iburengerazuba	Rutsiro	Mushonyi	Kaguriro	Rugerero	Rural
Iburengerazuba	Rutsiro	Mushonyi	Rurara	Mukati	Rural
Iburengerazuba	Rutsiro	Mushubati	Gitwa	Gakoma	Rural
Iburengerazuba	Rutsiro	Mushubati	Sure	Kaduha	Rural
Iburengerazuba	Rutsiro	Nyabirasi	Cyivugiza	Gishahaga	Rural
Iburengerazuba	Rutsiro	Nyabirasi	Ngoma	Kazo	Rural
Iburengerazuba	Rutsiro	Ruhango	Gatare	Mwurire	Rural
Iburengerazuba	Rutsiro	Ruhango	Kavumu	Nyundo	Rural
Iburengerazuba	Rutsiro	Ruhango	Rundoyi	Matyazo	Rural
Iburengerazuba	Rutsiro	Rusebeya	Mberi	Kagano	Rural
Iburengerazuba	Rutsiro	Rusebeya	Ruronde	Nyamibombwe	Rural
Iburengerazuba	Rubavu	Bugeshi	Butaka	Akimitoni	Rural
Iburengerazuba	Rubavu	Bugeshi	Mutovu	Vuna	Rural
Iburengerazuba	Rubavu	Busasamana	Gasiza	Kibavu	Rural
Iburengerazuba	Rubavu	Busasamana	Makoro	Kamuzamuzi	Rural

Iburengerazuba	Rubavu	Cyanzarwe	Busigari	Kanembwe	Rural
Iburengerazuba	Rubavu	Cyanzarwe	Rwangara	Hanika	Rural
Iburengerazuba	Rubavu	Gisenyi	Bugoyi	Bugoyi	Urban
Iburengerazuba	Rubavu	Gisenyi	Kivumu	Ubumwe	Urban
Iburengerazuba	Rubavu	Gisenyi	Mbugangari	Rebero	Urban
Iburengerazuba	Rubavu	Gisenyi	Umuganda	Ihuriro	Urban
Iburengerazuba	Rubavu	Kanama	Mahoko	Kara	Urban
Iburengerazuba	Rubavu	Kanama	Rusongati	Muvebwa	Rural
Iburengerazuba	Rubavu	Kanzenze	Nyamikongi	Nyamikongi	Rural
Iburengerazuba	Rubavu	Mudende	Kanyundo	Nyamirama	Rural
Iburengerazuba	Rubavu	Mudende	Rungu	Rungu	Rural
Iburengerazuba	Rubavu	Nyakiriba	Gikombe	Rugerero	Rural
Iburengerazuba	Rubavu	Nyakiriba	Nyarushyamba	Ruvuzananga	Rural
Iburengerazuba	Rubavu	Nyamyumba	Kinigi	Nyamiko	Rural
Iburengerazuba	Rubavu	Nyamyumba	Rubona	Bunyago	Urban
Iburengerazuba	Rubavu	Nyundo	Kavomo	Burambo	Rural
Iburengerazuba	Rubavu	Nyundo	Nyundo	Kiyove	Rural
Iburengerazuba	Rubavu	Rubavu	Burinda	Nyabantu	Rural
Iburengerazuba	Rubavu	Rubavu	Gikombe	Bambiro	Urban
Iburengerazuba	Rubavu	Rubavu	Murara	Kabere	Urban
Iburengerazuba	Rubavu	Rugerero	Gisa	Gisa	Urban
Iburengerazuba	Rubavu	Rugerero	Muhira	Kasonga	Rural
Iburengerazuba	Rubavu	Rugerero	Rwaza	Cyanika	Urban
Iburengerazuba	Nyabihu	Bigogwe	Kijote	Bikingi	Urban
Iburengerazuba	Nyabihu	Bigogwe	Kora	Rukore	Urban
Iburengerazuba	Nyabihu	Jenda	Bukinanyana	Bugarama	Urban
Iburengerazuba	Nyabihu	Jenda	Gasizi	Munanira	Rural
Iburengerazuba	Nyabihu	Jenda	Kareba	Rubare	Rural
Iburengerazuba	Nyabihu	Jomba	Gasiza	Cyumba	Rural
Iburengerazuba	Nyabihu	Jomba	Guriro	Kabari	Rural
Iburengerazuba	Nyabihu	Kabatwa	Batikoti	Kamuhe	Rural
Iburengerazuba	Nyabihu	Kabatwa	Myuga	Rugendabari	Rural
Iburengerazuba	Nyabihu	Karago	Busoro	Ruhigiro	Rural
Iburengerazuba	Nyabihu	Karago	Gihirwa	Kanombe	Rural
Iburengerazuba	Nyabihu	Kintobo	Gatovu	Gatovu Centre	Rural
Iburengerazuba	Nyabihu	Kintobo	Rukondo	Kimpundu	Rural
Iburengerazuba	Nyabihu	Mukamira	Jaba	Rwanyirangeni	Urban
Iburengerazuba	Nyabihu	Mukamira	Rugeshi	Kamenyo	Urban
Iburengerazuba	Nyabihu	Muringa	Gisizi	Kinihira	Rural
Iburengerazuba	Nyabihu	Muringa	Mwiyanike	Ryanyirandaba	Rural
Iburengerazuba	Nyabihu	Muringa	Rwantobo	Rwandarugari	Rural
Iburengerazuba	Nyabihu	Rambura	Kibisabo	Gatare	Rural
Iburengerazuba	Nyabihu	Rambura	Nyundo	Ntagihendo	Urban
Iburengerazuba	Nyabihu	Rugera	Marangara	Gasayo	Rural
Iburengerazuba	Nyabihu	Rugera	Nyarutembe	Kibumba	Rural

Iburengerazuba	Nyabihu	Rurembo	Gahondo	Gitega	Rural
Iburengerazuba	Nyabihu	Rurembo	Murambi	Gisoro	Rural
Iburengerazuba	Nyabihu	Rurembo	Rwaza	Muturagara	Rural
Iburengerazuba	Nyabihu	Shyira	Kintarure	Kabuguzo	Rural
Iburengerazuba	Nyabihu	Shyira	Shaki	Kirwa	Rural
Iburengerazuba	Ngororero	BWIRA	Gashubi	Rukeri	Rural
Iburengerazuba	Ngororero	GATUMBA	Cyome	Ruvumu	Rural
Iburengerazuba	Ngororero	GATUMBA	Karambo	Nteko	Rural
Iburengerazuba	Ngororero	HINDIRO	Gatega	Gasharu	Rural
Iburengerazuba	Ngororero	HINDIRO	Rugendabari	Kabuga	Rural
Iburengerazuba	Ngororero	KABAYA	Gaseke	Mbandari	Rural
Iburengerazuba	Ngororero	KABAYA	Mwendo	Bukonde	Rural
Iburengerazuba	Ngororero	KABAYA	Nyenyeri	Kimiramba	Rural
Iburengerazuba	Ngororero	KAGEYO	Mukore	Kabuhake	Rural
Iburengerazuba	Ngororero	KAGEYO	Rwamamara	Mubuga	Rural
Iburengerazuba	Ngororero	KAVUMU	Nyamugeyo	Gatovu	Rural
Iburengerazuba	Ngororero	KAVUMU	Tetero	Kasumo	Rural
Iburengerazuba	Ngororero	MATYAZO	Gitega	Kabara	Rural
Iburengerazuba	Ngororero	MATYAZO	Rwamiko	Butare	Rural
Iburengerazuba	Ngororero	MUHANDA	Gasiza	Rukobora	Rural
Iburengerazuba	Ngororero	MUHANDA	Ngoma	Rucano	Rural
Iburengerazuba	Ngororero	MUHORORO	Mubuga	Mitsimbi	Rural
Iburengerazuba	Ngororero	MUHORORO	Rusororo	Ryabadanga	Rural
Iburengerazuba	Ngororero	NDARO	Bitabage	Kinga	Rural
Iburengerazuba	Ngororero	NDARO	Kinyovi	Gahunga	Rural
Iburengerazuba	Ngororero	NGORORERO	Kazabe	Ngororero	Rural
Iburengerazuba	Ngororero	NGORORERO	Nyange	Nyange	Rural
Iburengerazuba	Ngororero	NGORORERO	Torero	Nyamabuye	Rural
Iburengerazuba	Ngororero	NYANGE	Nsibo	Cyambogo	Rural
Iburengerazuba	Ngororero	SOVU	Birembo	Kabayengo	Rural
Iburengerazuba	Ngororero	SOVU	Kanyana	Ruganda	Rural
Iburengerazuba	Ngororero	SOVU	Rutovu	Ngugu	Rural
Iburengerazuba	Rusizi	Bugarama	Nyange	Muko	Urban
Iburengerazuba	Rusizi	Bugarama	Ryankana	Gihigano	Rural
Iburengerazuba	Rusizi	Butare	Gatereri	Kabuga	Rural
Iburengerazuba	Rusizi	Bweyeye	Gikungu	Rwamagare	Rural
Iburengerazuba	Rusizi	Gashonga	Buhokoro	Busekera	Rural
Iburengerazuba	Rusizi	Gashonga	Karemereye	Rugarama	Rural
Iburengerazuba	Rusizi	Giheke	Giheke	Rugombo	Rural
Iburengerazuba	Rusizi	Gihundwe	Burunga	Cyapa	Urban
Iburengerazuba	Rusizi	Gihundwe	Kagara	Nyandarama	Rural
Iburengerazuba	Rusizi	Gikundamvura	Kizura	Mutonga	Rural
Iburengerazuba	Rusizi	Gitambi	Cyingwa	Kabucuku	Rural
Iburengerazuba	Rusizi	Gitambi	Hangabashi	Runanira	Rural
Iburengerazuba	Rusizi	Kamembe	Gihundwe	Kabeza	Urban

Iburengerazuba	Rusizi	Kamembe	Ruganda	Kadashya	Rural
Iburengerazuba	Rusizi	Muganza	Gakoni	Muhuta	Urban
Iburengerazuba	Rusizi	Muganza	Shara	Ramiro	Rural
Iburengerazuba	Rusizi	Mururu	Kagarama	Kamatene	Rural
Iburengerazuba	Rusizi	Nkanka	Kamanyenga	Gatebe	Rural
Iburengerazuba	Rusizi	Nkombo	Bigoga	Gisunyu	Rural
Iburengerazuba	Rusizi	Nkombo	Rwenje	Rutarakiro	Rural
Iburengerazuba	Rusizi	Nkungu	Mataba	Rubona	Rural
Iburengerazuba	Rusizi	Nyakabuye	Gaseke	Rubona	Rural
Iburengerazuba	Rusizi	Nyakabuye	Mashyuza	Nyamaronko	Rural
Iburengerazuba	Rusizi	Nyakarenzo	Kanoga	Kanoga	Rural
Iburengerazuba	Rusizi	Nzahaha	Murya	Buganza	Rural
Iburengerazuba	Rusizi	Nzahaha	Rwinziki	Kabugabo	Rural
Iburengerazuba	Rusizi	Rwimbogo	Mushaka	Kamabuye	Rural
Iburengerazuba	Nyamasheke	Bushekeri	Buvungira	Buvungira	Rural
Iburengerazuba	Nyamasheke	Bushekeri	Ngoma	Kanyovu	Rural
Iburengerazuba	Nyamasheke	Bushenge	Gasheke	Karambo	Rural
Iburengerazuba	Nyamasheke	Bushenge	Karusimbi	Karusimbi	Rural
Iburengerazuba	Nyamasheke	Cyato	Murambi	Murenge	Rural
Iburengerazuba	Nyamasheke	Gihombo	Butare	Nyakabungo	Rural
Iburengerazuba	Nyamasheke	Gihombo	Kibingo	Kigarama	Rural
Iburengerazuba	Nyamasheke	Kagano	Gako	Musagara	Rural
Iburengerazuba	Nyamasheke	Kagano	Ninzi	Murwa	Rural
Iburengerazuba	Nyamasheke	Kagano	Shara	Murambi	Rural
Iburengerazuba	Nyamasheke	Kanjongo	Kigarama	Gitwa	Rural
Iburengerazuba	Nyamasheke	Kanjongo	Raro	Rambura	Rural
Iburengerazuba	Nyamasheke	Karambi	Gitwe	Karongi	Rural
Iburengerazuba	Nyamasheke	Karambi	Kagarama	Wibungo	Rural
Iburengerazuba	Nyamasheke	Karengera	Gashashi	Karangiro	Rural
Iburengerazuba	Nyamasheke	Karengera	Miko	Rutare	Rural
Iburengerazuba	Nyamasheke	Kirimbi	Karengera	Karambi	Rural
Iburengerazuba	Nyamasheke	Macuba	Gatare	Buhoro	Rural
Iburengerazuba	Nyamasheke	Macuba	Nyakabingo	Rumamfu	Rural
Iburengerazuba	Nyamasheke	Macuba	Vugangoma	Wisovu	Rural
Iburengerazuba	Nyamasheke	Mahembe	Nyakavumu	Bisharara	Rural
Iburengerazuba	Nyamasheke	Nyabitekeri	Mariba	Buhinga	Rural
Iburengerazuba	Nyamasheke	Nyabitekeri	Ntango	Kayenzi	Rural
Iburengerazuba	Nyamasheke	Rangiro	Jurwe	Rugomero	Rural
Iburengerazuba	Nyamasheke	Ruharambuga	Ntendezi	Muko	Rural
Iburengerazuba	Nyamasheke	Ruharambuga	Wimana	Ryangange	Rural
Iburengerazuba	Nyamasheke	Shangi	Nyamugari	Amahoro	Rural
Amajyaruguru	Rulindo	BASE	Gitare	Gihora	Rural
Amajyaruguru	Rulindo	BUREGA	Butangampundu	Gashinge	Rural
Amajyaruguru	Rulindo	BUREGA	Taba	Ngange	Rural
Amajyaruguru	Rulindo	BUSHOKI	Giko	Rugote	Rural

Amajyaruguru	Rulindo	BUSHOKI	Nyirangarama	Terambere	Rural
Amajyaruguru	Rulindo	BUYOGA	Gitumba	Munini	Rural
Amajyaruguru	Rulindo	BUYOGA	Ndarage	Karambi	Rural
Amajyaruguru	Rulindo	CYINZUZI	Rudogo	Gasekabuye	Rural
Amajyaruguru	Rulindo	CYUNGO	Marembo	Nganzo	Rural
Amajyaruguru	Rulindo	KINIHIRA	Karegamazi	Bwishya	Urban
Amajyaruguru	Rulindo	KISARO	Gitatsa	Kabere	Rural
Amajyaruguru	Rulindo	KISARO	Mubuga	Murambi	Rural
Amajyaruguru	Rulindo	MASORO	Kabuga	Nyakibande	Rural
Amajyaruguru	Rulindo	MASORO	Kivugiza	Rebero	Rural
Amajyaruguru	Rulindo	MBOGO	Bukoro	Kalindi	Rural
Amajyaruguru	Rulindo	MBOGO	Rurenge	Gitaba	Rural
Amajyaruguru	Rulindo	MURAMBI	Gatwa	Amataba	Rural
Amajyaruguru	Rulindo	MURAMBI	Mvuzo	Rurama	Rural
Amajyaruguru	Rulindo	NGOMA	Munyarwanda	Nyaruvumu	Rural
Amajyaruguru	Rulindo	NTARABANA	Kianza	Kianza I	Rural
Amajyaruguru	Rulindo	RUKOZO	Buraro	Kivomo	Rural
Amajyaruguru	Rulindo	RUKOZO	Mbuye	Mujebe	Rural
Amajyaruguru	Rulindo	RUSIGA	Taba	Bitare	Rural
Amajyaruguru	Rulindo	SHYORONGI	Kijabagwe	Kabakene	Rural
Amajyaruguru	Rulindo	SHYORONGI	Rubona	Rwahi	Rural
Amajyaruguru	Rulindo	TUMBA	Gahabwa	Mafene	Rural
Amajyaruguru	Rulindo	TUMBA	Taba	Kamuragi	Rural
Amajyaruguru	Gakenke	Busengo	Birambo	Nyarubande	Rural
Amajyaruguru	Gakenke	Busengo	Kirabo	Rusebeya	Rural
Amajyaruguru	Gakenke	Coko	Mbirima	Murambi	Rural
Amajyaruguru	Gakenke	Cyabingo	Muhaza	Ntaraga	Rural
Amajyaruguru	Gakenke	Cyabingo	Rukore	Nyabisika	Rural
Amajyaruguru	Gakenke	Gakenke	Nganzo	Bwimba	Rural
Amajyaruguru	Gakenke	Gashenyi	Nyacyina	Bwiyando	Rural
Amajyaruguru	Gakenke	Gashenyi	Rutenderi	Gatwa	Rural
Amajyaruguru	Gakenke	Janja	Gashyamba	Gitovu	Rural
Amajyaruguru	Gakenke	Kamubuga	Kamubuga	Kanshenge	Rural
Amajyaruguru	Gakenke	Kamubuga	Mbatabata	Mwasha	Rural
Amajyaruguru	Gakenke	Karambo	Karambo	Gishingo	Rural
Amajyaruguru	Gakenke	Kivuruga	Rugimbu	Rurambo	Rural
Amajyaruguru	Gakenke	Mataba	Buyange	Mubuga	Rural
Amajyaruguru	Gakenke	Minazi	Gasiho	Gahombo	Rural
Amajyaruguru	Gakenke	Minazi	Raba	Sarabuye	Rural
Amajyaruguru	Gakenke	Mugunga	Rutabo	Gacemeru	Rural
Amajyaruguru	Gakenke	Muhondo	Gasiza	Gahabwa	Rural
Amajyaruguru	Gakenke	Muhondo	Ruganda	Mubuga	Rural
Amajyaruguru	Gakenke	Muyongwe	Karyango	Mahaha	Rural
Amajyaruguru	Gakenke	Muzo	Kiryamo	Munyinya	Rural
Amajyaruguru	Gakenke	Muzo	Rwa	Gihororo	Rural

Amajyaruguru	Gakenke	Nemba	Mucaca	Cyahafi	Urban
Amajyaruguru	Gakenke	Ruli	Gikingo	Rumasa	Rural
Amajyaruguru	Gakenke	Ruli	Rwesero	Nyarunyinya	Rural
Amajyaruguru	Gakenke	Rusasa	Rumbi	Bukiza	Rural
Amajyaruguru	Gakenke	Rushashi	Kageyo	Karambi	Rural
Amajyaruguru	Musanze	Busogo	Nyagisozi	Kabwenge	Rural
Amajyaruguru	Musanze	Cyuve	Bukinanyana	Mwirongi	Rural
Amajyaruguru	Musanze	Cyuve	Kabeza	Gashangiro	Rural
Amajyaruguru	Musanze	Cyuve	Rwebeya	Marantima	Urban
Amajyaruguru	Musanze	Gacaca	Gasakuza	Gataba	Rural
Amajyaruguru	Musanze	Gacaca	Karwasa	Karambi	Rural
Amajyaruguru	Musanze	Gashaki	Muharuro	Karuganda	Rural
Amajyaruguru	Musanze	Gataraga	Rubindi	Gataraga	Rural
Amajyaruguru	Musanze	Kimonyi	Birira	Mbugayera	Rural
Amajyaruguru	Musanze	Kinigi	Bisoke	Karambi	Rural
Amajyaruguru	Musanze	Kinigi	Kampanga	Rutindo	Rural
Amajyaruguru	Musanze	Muhoza	Cyabararika	Bwuzuri	Urban
Amajyaruguru	Musanze	Muhoza	Kigombe	Kavumu	Rural
Amajyaruguru	Musanze	Muhoza	Mpenge	Giramahoro	Urban
Amajyaruguru	Musanze	Muhoza	Ruhengeri	Burera	Urban
Amajyaruguru	Musanze	Muko	Cyivugiza	Nyagahondo	Rural
Amajyaruguru	Musanze	Muko	Songa	Karambo	Rural
Amajyaruguru	Musanze	Musanze	Cyabagarura	Rugeyo	Rural
Amajyaruguru	Musanze	Musanze	Nyarubuye	Nturo	Rural
Amajyaruguru	Musanze	Nkotsi	Gashinga	Buhanga	Rural
Amajyaruguru	Musanze	Nyange	Cyivugiza	Terimbere	Urban
Amajyaruguru	Musanze	Nyange	Muhabura	Ntarama	Rural
Amajyaruguru	Musanze	Remera	Kamisave	Mukinga	Rural
Amajyaruguru	Musanze	Rwaza	Bumara	Gisorora	Rural
Amajyaruguru	Musanze	Rwaza	Nturo	Rubabi	Rural
Amajyaruguru	Musanze	Shingiro	Gakingo	Ryambungira	Rural
Amajyaruguru	Musanze	Shingiro	Mugari	Rebero	Rural
Amajyaruguru	Burera	Bungwe	Mudugari	Sangabuzi	Rural
Amajyaruguru	Burera	Butaro	Gatsibo	Rweru	Rural
Amajyaruguru	Burera	Butaro	Nyamicucu	Kiringa	Rural
Amajyaruguru	Burera	Butaro	Rusumo	Runaba	Rural
Amajyaruguru	Burera	Cyanika	Kabyiniro	Mugarama	Rural
Amajyaruguru	Burera	Cyanika	Kamanyana	Kabira	Rural
Amajyaruguru	Burera	Cyeru	Butare	Butare	Rural
Amajyaruguru	Burera	Gahunga	Buramba	Buramba	Rural
Amajyaruguru	Burera	Gahunga	Kidakama	Kidakama	Rural
Amajyaruguru	Burera	Gahunga	Rwasa	Nyangezi	Rural
Amajyaruguru	Burera	Gatebe	Rwambogo	Murambo	Rural
Amajyaruguru	Burera	Gitovu	Runoga	Kiraro	Rural
Amajyaruguru	Burera	Kagogo	Kiringa	Kigote	Rural

Amajyaruguru	Burera	Kinoni	Gafuka	Kabeza	Rural
Amajyaruguru	Burera	Kinoni	Ntaruka	Nyabagenzi	Rural
Amajyaruguru	Burera	Kinyababa	Musasa	Gitoma	Rural
Amajyaruguru	Burera	Kivuye	Gashanje	Bitukura	Rural
Amajyaruguru	Burera	Nemba	Kivumu	Gashushura	Rural
Amajyaruguru	Burera	Nemba	Rubona	Kadehero	Rural
Amajyaruguru	Burera	Rugarama	Cyahi	Tatiro	Rural
Amajyaruguru	Burera	Rugarama	Karangara	Rukiko	Rural
Amajyaruguru	Burera	Rugengabari	Mucaca	Nkoto	Rural
Amajyaruguru	Burera	Ruhunde	Gaseke	Gatare	Rural
Amajyaruguru	Burera	Ruhunde	Gitovu	Tetero	Rural
Amajyaruguru	Burera	Rusarabuye	Ndago	Gitovu	Rural
Amajyaruguru	Burera	Rwerere	Gacundura	Moma	Rural
Amajyaruguru	Burera	Rwerere	Rugari	Gatovu	Rural
Amajyaruguru	Gicumbi	Bukure	Karenge	Karenge	Rural
Amajyaruguru	Gicumbi	Bwisige	Bwisige	Kabuye	Rural
Amajyaruguru	Gicumbi	Bwisige	Nyabushingitwa	Warufu	Rural
Amajyaruguru	Gicumbi	Byumba	Gisuna	Rwiri	Urban
Amajyaruguru	Gicumbi	Byumba	Nyamabuye	Gatete	Rural
Amajyaruguru	Gicumbi	Cyumba	Nyakabungo	Burambira	Rural
Amajyaruguru	Gicumbi	Giti	Gatobotobo	Matyazo	Rural
Amajyaruguru	Gicumbi	Kageyo	Gihembe	Muyange	Urban
Amajyaruguru	Gicumbi	Kageyo	Nyamiyaga	Rukomo	Rural
Amajyaruguru	Gicumbi	Kaniga	Rukurura	Karambo	Rural
Amajyaruguru	Gicumbi	Manyagiro	Remera	Shyigura	Rural
Amajyaruguru	Gicumbi	Miyove	Miyove	Murehe	Rural
Amajyaruguru	Gicumbi	Mukarange	Gatenga	Nyacyoroma	Rural
Amajyaruguru	Gicumbi	Muko	Cyamuhinda	Rwamitembe	Rural
Amajyaruguru	Gicumbi	Muko	Rebero	Nyampundu	Rural
Amajyaruguru	Gicumbi	Mutete	Musenye	Rukondo	Rural
Amajyaruguru	Gicumbi	Nyamiyaga	Jamba	Kumuremure	Rural
Amajyaruguru	Gicumbi	Nyamiyaga	Mataba	Ruyaga	Rural
Amajyaruguru	Gicumbi	Nyankenke	Rutete	Ryanterura	Rural
Amajyaruguru	Gicumbi	Rubaya	Muguramo	Gasheke	Rural
Amajyaruguru	Gicumbi	Rukomo	Kinyami	Gahondo	Rural
Amajyaruguru	Gicumbi	Rushaki	Gitega	Gitega	Rural
Amajyaruguru	Gicumbi	Rutare	Bikumba	Marembo	Rural
Amajyaruguru	Gicumbi	Rutare	Munanira	Mataba	Rural
Amajyaruguru	Gicumbi	Ruvune	Gashirira	Nyarurama	Rural
Amajyaruguru	Gicumbi	Rwamiko	Cyeru	Mukuyu	Rural
Amajyaruguru	Gicumbi	Shangasha	Kitazigurwa	Mubuga	Rural
Iburasirazuba	Rwamagana	Fumbwe	Nyakagunga	Akabeza	Rural
Iburasirazuba	Rwamagana	Fumbwe	Sasabirago	Karambo	Rural
Iburasirazuba	Rwamagana	Gahengeri	Mutamwa	Agasharu	Rural
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Iburasirazuba	Rwamagana	Kigabiro	Cyanya	Kabuye	Urban
Iburasirazuba	Rwamagana	Kigabiro	Nyagasenyi	Rusave	Urban
Iburasirazuba	Rwamagana	Kigabiro	Sovu	Rugobagoba	Rural
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Iburasirazuba	Rwamagana	Musha	Kagarama	Nyamigano	Rural
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Iburasirazuba	Rwamagana	Muyumbu	Murehe	Miyove	Rural
Iburasirazuba	Rwamagana	Muyumbu	Nyarukombe	Mugogo	Rural
Iburasirazuba	Rwamagana	Mwulire	Bushenyi	Rubiha	Rural
Iburasirazuba	Rwamagana	Mwulire	Ntunga	Rugarama	Rural
Iburasirazuba	Rwamagana	Nyakaliro	Gishore	Rugende	Rural
Iburasirazuba	Rwamagana	Nzige	Akanzu	Gikoni	Rural
Iburasirazuba	Rwamagana	Nzige	Rugarama	Kayibanda	Rural
Iburasirazuba	Rwamagana	Rubona	Kabatasi	Rusenyi	Rural
Iburasirazuba	Rwamagana	Rubona	Mabare	Urugwiro	Rural
Iburasirazuba	Nyagatare	GATUNDA	Nyamikamba	Gitovu	Rural
Iburasirazuba	Nyagatare	GATUNDA	Rwensheke	Kabuye	Rural
Iburasirazuba	Nyagatare	KARAMA	Kabuga	Kizunguruko	Rural
Iburasirazuba	Nyagatare	KARANGAZI	Karama	Makomo	Rural
Iburasirazuba	Nyagatare	KARANGAZI	Ndama	Akayange	Rural
Iburasirazuba	Nyagatare	KARANGAZI	Nyamirama	Nyamirama I	Rural
Iburasirazuba	Nyagatare	KATABAGEMU	Bayigaburire	Gikandura	Rural
Iburasirazuba	Nyagatare	KATABAGEMU	Nyakigando	Kamutara	Rural
Iburasirazuba	Nyagatare	KIYOMBE	Gitenga	Gitenga	Rural
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Iburasirazuba	Nyagatare	MATIMBA	Rwentanga	Kagezi I	Rural
Iburasirazuba	Nyagatare	MIMURI	Mahoro	Nyabugogo	Rural
Iburasirazuba	Nyagatare	MUKAMA	Bufunda	Bufunda	Rural
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Iburasirazuba	Nyagatare	NYAGATARE	Cyabayaga	Bihinga	Rural
Iburasirazuba	Nyagatare	NYAGATARE	Nsheke	Nsheke	Urban
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Iburasirazuba	Nyagatare	RUKOMO	Gashenyi	Rurembo	Urban
Iburasirazuba	Nyagatare	RUKOMO	Rurenge	Nyabwunyu	Rural
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Iburasirazuba	Nyagatare	TABAGWE	Nkoma	Agafaru	Rural
Iburasirazuba	Nyagatare	TABAGWE	Nyagatoma	Runyeri	Rural
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Iburasirazuba	Gatsibo	Gitoki	Cyabusheshe	Kivuba	Rural
Iburasirazuba	Gatsibo	Gitoki	Nyamirama	Kwishaba	Rural
Iburasirazuba	Gatsibo	Kabarore	Kabeza	Gatoki	Rural
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Iburasirazuba	Gatsibo	Kageyo	Nyagisozi	Nyagisozi	Rural
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Iburasirazuba	Gatsibo	Remera	Kigabiro	Amataba	Rural
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Iburasirazuba	Kayonza	Kabarondo	Cyabajwa	Busindu	Rural
Iburasirazuba	Kayonza	Kabarondo	Cyinzovu	Munini	Rural
Iburasirazuba	Kayonza	Kabarondo	Kabura	Murambi	Rural
Iburasirazuba	Kayonza	Mukarange	Kayonza	Buhonde	Urban
Iburasirazuba	Kayonza	Mukarange	Kayonza	Kayonza Centre	Urban
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Iburasirazuba	Kayonza	Mukarange	Rugendabari	Rugendabari	Rural
Iburasirazuba	Kayonza	Murama	Nyakanazi	Nyagahinga	Rural

Iburasirazuba	Kayonza	Murundi	Buhabwa	Mucucu	Rural
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Iburasirazuba	Kayonza	Murundi	Ryamanyoni	Rwinyambo	Rural
Iburasirazuba	Kayonza	Mwiri	Migera	Mwiri	Rural
Iburasirazuba	Kayonza	Mwiri	Nyawera	Nyakabungo	Rural
Iburasirazuba	Kayonza	Ndego	Karambi	Murambi	Rural
Iburasirazuba	Kayonza	Nyamirama	Gikaya	Kinkoronko	Rural
Iburasirazuba	Kayonza	Nyamirama	Rurambi	Kabuya I	Rural
Iburasirazuba	Kayonza	Rukara	Kawangire	Butimba li	Rural
Iburasirazuba	Kayonza	Rukara	Rukara	Kinunga li	Rural
Iburasirazuba	Kayonza	Rukara	Rwimishinya	Mirambi I	Rural
Iburasirazuba	Kayonza	Ruramira	Ruyonza	Gitoki	Rural
Iburasirazuba	Kayonza	Rwinkwavu	Gihinga	Rubirizi	Rural
Iburasirazuba	Kayonza	Rwinkwavu	Mukoyoyo	Nyarwashama I	Rural
Iburasirazuba	Kirehe	Gahara	Butezi	Rwamabenga	Rural
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Iburasirazuba	Kirehe	Gatore	Curazo	Rugari	Rural
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Iburasirazuba	Kirehe	Kigarama	Cyanya	Gakoni	Rural
Iburasirazuba	Kirehe	Kigarama	Kiremera	Irama	Rural
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Iburasirazuba	Kirehe	Kigina	Rugarama	Kundengo	Rural
Iburasirazuba	Kirehe	Kigina	Ruhanga	Rwagasare li	Rural
Iburasirazuba	Kirehe	Kirehe	Kirehe	Byimana	Rural
Iburasirazuba	Kirehe	Kirehe	Nyabikokora	Rugero	Urban
Iburasirazuba	Kirehe	Mahama	Kamombo	Terimbere	Rural
Iburasirazuba	Kirehe	Mahama	Munini	Karambi	Rural
Iburasirazuba	Kirehe	Mpanga	Mpanga	Kabuye I	Rural
Iburasirazuba	Kirehe	Mpanga	Nasho	Pilote	Rural
Iburasirazuba	Kirehe	Musaza	Gasarabwayi	Kanyosha	Rural
Iburasirazuba	Kirehe	Musaza	Mubuga	Runyinya	Rural
Iburasirazuba	Kirehe	Mushikiri	Bisagara	Isangano	Rural
Iburasirazuba	Kirehe	Mushikiri	Rugarama	Rutare	Rural
Iburasirazuba	Kirehe	Mushikiri	Rwayikona	Rwayikona	Rural
Iburasirazuba	Kirehe	Nasho	Ntaruka	Nyagasozi	Rural
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Iburasirazuba	Kirehe	Nyamugari	Kagasa	Nyabayama	Rural
Iburasirazuba	Kirehe	Nyamugari	Kiyanzi	Kabuye	Rural
Iburasirazuba	Kirehe	Nyamugari	Nyamugari	Rebero	Rural
Iburasirazuba	Kirehe	Nyarubuye	Nyabitare	Nyamugari	Rural
Iburasirazuba	Ngoma	Gashanda	Munege	Gakuto	Rural
Iburasirazuba	Ngoma	Jarama	Ihanika	Umuka	Rural
Iburasirazuba	Ngoma	Jarama	Kibimba	Ibabiri	Rural
Iburasirazuba	Ngoma	Karembo	Karaba	Kigobe	Rural

Iburasirazuba	Ngoma	Kazo	Birenga	Karisizo	Rural
Iburasirazuba	Ngoma	Kazo	Karama	Mpandu	Rural
Iburasirazuba	Ngoma	Kibungo	Cyasemakamba	Amarembo	Urban
Iburasirazuba	Ngoma	Kibungo	Gatonde	Nyagatovu	Rural
Iburasirazuba	Ngoma	Kibungo	Mahango	Karambi	Rural
Iburasirazuba	Ngoma	Mugesera	Mugatare	Rwamenyo	Rural
Iburasirazuba	Ngoma	Mugesera	Nyange	Nunga	Rural
Iburasirazuba	Ngoma	Murama	Mvumba	Mvumba	Rural
Iburasirazuba	Ngoma	Mutenderi	Karwema	Cyanamo	Rural
Iburasirazuba	Ngoma	Mutenderi	Muzingira	Gatonde	Rural
Iburasirazuba	Ngoma	Remera	Bugera	Kumukiza	Rural
Iburasirazuba	Ngoma	Remera	Ndekwe	Ruhuha	Rural
Iburasirazuba	Ngoma	Rukira	Buliba	Kabeza	Urban
Iburasirazuba	Ngoma	Rukira	Nyaruvumu	Gafunzo	Rural
Iburasirazuba	Ngoma	Rukumberi	Gituza	Mfune	Rural
Iburasirazuba	Ngoma	Rukumberi	Rubago	Nyagakizi	Rural
Iburasirazuba	Ngoma	Rukumberi	Rwintashya	Rwimpongo li	Rural
Iburasirazuba	Ngoma	Rurenge	Musya	Runazi	Rural
Iburasirazuba	Ngoma	Rurenge	Rwikubo	Akabakanda	Rural
Iburasirazuba	Ngoma	Sake	Gafunzo	Rwumba	Rural
Iburasirazuba	Ngoma	Sake	Rukoma	Isangano	Rural
Iburasirazuba	Ngoma	Zaza	Nyagatugunda	Kabonero	Rural
Iburasirazuba	Ngoma	Zaza	Ruhinga	Kagarama	Rural
Iburasirazuba	Bugesera	Gashora	Mwendo	Ruhanura	Rural
Iburasirazuba	Bugesera	Juru	Kabukuba	Gikana	Rural
Iburasirazuba	Bugesera	Juru	Musovu	Nyaruhuru	Rural
Iburasirazuba	Bugesera	Kamabuye	Burenge	Senga	Rural
Iburasirazuba	Bugesera	Mareba	Bushenyi	Gitega	Rural
Iburasirazuba	Bugesera	Mareba	Rango	Matinza	Rural
Iburasirazuba	Bugesera	Mayange	Kagenge	Biryogo	Rural
Iburasirazuba	Bugesera	Mayange	Kibirizi	Gahinga	Rural
Iburasirazuba	Bugesera	Musenyi	Gicaca	Kidudu	Rural
Iburasirazuba	Bugesera	Musenyi	Nyagihunika	Kiruhura	Rural
Iburasirazuba	Bugesera	Mwogo	Bitaba	Gisasa	Rural
Iburasirazuba	Bugesera	Mwogo	Rurenge	Gitaraga	Rural
Iburasirazuba	Bugesera	Ngeruka	Murama	Kagege	Rural
Iburasirazuba	Bugesera	Ngeruka	Nyakayenzi	Murambi	Rural
Iburasirazuba	Bugesera	Ntarama	Kanzenze	Cyeru	Rural
Iburasirazuba	Bugesera	Ntarama	Kibungo	Rusekera	Rural
Iburasirazuba	Bugesera	Nyamata	Kayumba	Nyiramatumu	Rural
Iburasirazuba	Bugesera	Nyamata	Nyamata y'umuji	Gatare I	Urban
Iburasirazuba	Bugesera	Nyarugenge	Gihinga	Nyarubande	Rural
Iburasirazuba	Bugesera	Nyarugenge	Ngenda	Muyange	Rural
Iburasirazuba	Bugesera	Rilima	Karera	Rwimirama	Rural
Iburasirazuba	Bugesera	Rilima	Nyabagendwa	Mukoma	Rural

Iburasirazuba	Bugesera	Ruhuha	Gikundamvura	Rukurazo	Rural
Iburasirazuba	Bugesera	Rweru	Batima	Batima	Rural
Iburasirazuba	Bugesera	Rweru	Nemba	Kigina	Rural
Iburasirazuba	Bugesera	Shyara	Kabagugu	Kabagugu	Rural
Iburasirazuba	Bugesera	Shyara	Rutare	Shyara	Rural

Appendix 4.

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ET LA RECONCILIATION**



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ABBREVIATIONS ET ACRONYMES

AERG	: Association des Etudiants Rescapés du Génocide
CNLG	: Commission Nationale de Lutte contre le Génocide
CRC	: Citizen Report Card
EA	: Enumeration Area
EICV	: Integrated Households Living Condition Survey
FARG	: Fonds d'Assistance aux Rescapés du Génocide
FGDs	: Focus Group Discussions
GSC	: Governance Score Card
ICT	: Information, Communication and Technology
KII	: Key Informants Interview
MAJ	: Maison d'Accès à la Justice
MDGs	: Millennium Development Goals
MFIs	: Micro Finance Institutions
MINALOC	: Ministère de l'Administration Local
MRND	: Mouvement Révolutionnaire National pour le Développement
NFPO	: National Forum of Political Organizations
NISR	: National Institute of Statistics of Rwanda
NURC	: National Unity and Reconciliation Commission
REB	: Rwanda Education Board
RGB	: Rwanda Governance Board
RMI	: Rwanda Management Institute
BRR	: Baromètre de la Réconciliation au Rwanda

RESUME

Contexte

Ce rapport est l'évaluation de l'état de la réconciliation au Rwanda, de l'année 2016 à 2020. Il évalue dans quelle mesure les efforts du gouvernement, de la société civile, des médias ainsi que ceux des entreprises privées ont réussi à amener l'unité et la réconciliation entre Rwandais depuis 1994 que la Commission Nationale de l'Unité et la Réconciliation mène des recherches. En 2010, la Commission a entrepris une enquête nationale qui a servi de base au premier Baromètre de la Réconciliation nationale. Une édition ultérieure du Baromètre de la Réconciliation nationale a été présentée en 2015, soulignant les progrès réalisés depuis 2010, ainsi que les défis à la réconciliation qui nécessitaient une attention particulière. Les facteurs qui ont entravé la réconciliation comme indiqué dans ce rapport comprenaient les stéréotypes ethniques à 27,9%, l'idéologie du génocide persistante à 25,8% et les blessures résultant des divisions du passé et du génocide qui ne sont pas encore complètement guéries, à 4,6%.

Le BRR 2020 intervient 26 ans après le génocide perpétré contre les Tutsis en 1994. En sciences sociales, cela constituerait une génération. Sur base des résultats du BRR 2015, le Barometre de la Réconciliation 2020 visait deux objectifs:

1. Indiquer l'état actuel de la réconciliation au Rwanda, à travers des points de vue et expériences vécues des citoyens;
2. Identifier les facteurs favorables et défis, et suggérer des recommandations et la voie à suivre.

Méthodologie

Intitulée « Baromètre de la Réconciliation au Rwanda 2020 », la présente recherche a été menée en utilisant une approche mixte, c'est-à-dire à la fois des méthodes quantitatives et qualitatives. Elle a été menée dans les 416 secteurs du pays, où 9.720 ménages privés et 2.880 membres des ménages institutionnels ont été sélectionnés pour participer aux résultats de la recherche. Au total, l'étude a porté sur 12.600 répondants choisis au moyen de techniques d'échantillonnage probabilistes pour la collecte de données quantitatives. Pour sélectionner les participants pour la collecte de données qualitatives, l'étude a utilisé un échantillonnage en boule-de-neige et des techniques d'échantillonnage raisonné. Grâce à ces techniques, un certain nombre de districts et d'institutions, ainsi que des personnes clés ont été sélectionnés.

Pour l'analyse des données, la recherche s'est inspirée de six piliers que la Commission Nationale de l'Unité et la Réconciliation a mis en place pour évaluer l'état de la réconciliation au Rwanda. Certains aspects et de nouvelles variables ont été ajoutés pour adapter les indicateurs aux enjeux actuels.

Résultats

Le tableau suivant présente le résumé des résultats quantitatifs par piliers, en indiquant les scores de chaque indicateur, le pourcentage moyen de chaque pilier et le pourcentage moyen de l'état de la réconciliation au niveau national.

Tableau 1: Etat actuel de la réconciliation au Rwanda

Piliers	Indicateurs	Résultats (%) en 2015	Résultats (%) en 2020	Moyenne (%) en 2020
1. Comprendre le passé, le présent et envisager l'avenir du Rwanda	Comprendre le passé du Rwanda	91,7	95,8	94,6
	Histoire et comment elle est partagée	93,5	92,8	
	Appropriation de la réconciliation	91,1	95,1	
	Envisager l'avenir	91,2	94,8	
2. Citoyenneté, identité et responsabilité	Identité nationale	95,6	99,4	98,6
	Fierté individuelle d'une identité partagée	97,3	98,2	
	Fierté et vision partagées	96,6	99	
	Engagement pour l'identité nationale	97,4	99,2	
	Pensée critique ¹		97	
3. Culture politique et gouvernance	Appréciation du rôle des institutions	89,7	93,8	90,6
	Avis sur la performance des dirigeants	95,4	94,8	
	Avis sur l'autonomisation et la participation des citoyens à la gouvernance	89,0	83,1	
4. Sécurité et bien-être	Sécurité nationale et réconciliation	96,8	92,8	94,3
	Sécurité personnelle et réconciliation	95,4	96,9	
	Sécurité économique	88,2	95,2	
	Évaluation de la répartition équitable des infrastructures	82,7	92,4	
5. Justice, équité et droits	Vérité sur le passé et punition du génocide et des crimes connexes	94,4	98,3	93,1
	Indemnisation des biens pillés ou détruits pendant le génocide	88,2	91,4	
	Aveu et pardon	93,7	95,8	
	Guérison individuelle	88,6	86,7	
	Équité et respect des droits humains fondamentaux	89,5	93,4	
6. Cohesion sociale	Confiance sociale parmi les Rwandais	95,1	95,6	97,1
	Tolérance et interactions	96,1	96,9	
	Solidarité entre les Rwandais	96,8	98,2	
	Convivialité et amitié parmi les Rwandais	96,4	97,8	
MOYENNE		92,5	94,7	
Facteurs/ Mécanismes favorisant la réconciliation au Rwanda		98,7	98,3	

¹ Il convient de noter que les indicateurs et les éléments qui les constituent ont continué à s'améliorer au fil des ans. Par conséquent, pour les variables et les éléments qui ont été complètement modifiés ou ajoutés ultérieurement, seuls les résultats existants sont présentés.

Comme le montre le tableau 1, presque tous les piliers et indicateurs ont vu l'état de la réconciliation évoluer entre 2016 et 2020, à l'exception de certains aspects qui ont connu une régression. Les indicateurs qui ont connu une certaine régression par rapport à l'évaluation de 2015 incluent la façon dont l'histoire est comprise et partagée qui est passée de 93,8% en 2015 à un score de 92,8% en 2020. L'analyse des données qualitatives attribue cette régression à une forte sensibilité à ce que les répondants appellent « *inyigisho zo ku mashyiga* » ou l'enseignement de la haine ethnique fait par certains parents à la maison. Cela se voit dans le fait que plus de 9,8% des Rwandais qui ont participé à cette évaluation ont déclaré que la famille reste le lieu principal où l'histoire de la haine et de la division est enseignée aujourd'hui, tandis que 8,6% ont soutenu qu'il y avait des Rwandais qui continuaient d'inculquer entre autres l'idéologie du génocide.

Bien que ceci soit une raison de ne pas céder mais de mettre plus d'efforts dans les programmes d'unité et de réconciliation, de tels cas doivent être compris dans le contexte du long parcours de la réconciliation, plutôt que d'une faiblesse qui mine la validité et la fiabilité des scores.

Le pilier *culture politique et gouvernance* dans l'optique de la réconciliation a connu deux indicateurs dont les scores de 2020 ont régressé par rapport à ceux de 2015. Il s'agit des points de vue sur la performance des dirigeants en matière de réconciliation qui sont passés de 95,4% en 2015 à 94,8% en 2020, et les points de vue sur l'autonomisation et la participation des citoyens à la gouvernance qui sont passés de 89% en 2015 à 83,1% en 2020. Il faut noter que 93,8% des Rwandais ont montré qu'ils appréciaient le rôle des institutions, et voyaient que ces institutions oeuvraient toutes à promouvoir la réconciliation.

Cependant, l'analyse des données qualitatives montre que les Rwandais désapprouvent la tendance de certains dirigeants à ne pas tenir compte des problèmes des citoyens, échouant à leur rendre les services dont ils ont besoin. Certains répondants considèrent que ce manquement de la part du leadership est un facteur qui entrave la réconciliation. En ce qui concerne l'autonomisation des citoyens et leur participation à la gouvernance, les données qualitatives montrent une image mitigée. En effet, les répondants montrent que les citoyens ont maintenant compris leur capacité à tenir les dirigeants responsables, mais considèrent également que les dirigeants n'ont pas atteint le niveau souhaité de valorisation des aspirations de la population dans la prise de décision.

Sous le pilier de la sécurité et du bien-être, l'indicateur de sécurité nationale et réconciliation a régressé de 96,8% en 2015 à 92,8% en 2020. Selon les données qualitatives, cela est fortement associé aux événements récents d'insécurité et de propagande de guerres imminentes relayée à travers les médias sociaux. Cependant, de nombreux autres indicateurs comme la sécurité personnelle, la sécurité économique et l'appréciation de la distribution des infrastructures ont considérablement augmenté.

L'indicateur de guérison individuelle sous le pilier *justice, équité et droits* est passé de 88,6% en 2015 à 86,7% en 2020, des résultats qui se reflètent également dans les données qualitatives où les répondants montrent que des efforts supplémentaires sont encore nécessaires pour aider différentes catégories de la population dans le processus de guérison. Ils démontrent que, alors que la tendance a été d'associer le traumatisme uniquement aux rescapés du génocide, il existe d'autres catégories de la société rwandaise, comme les anciens condamnés, les enfants dont les parents et les conjoints ont commis le génocide, qui vivent avec des problèmes mentaux causés par le génocide.

Si le tableau 1 a présenté les résultats du Baromètre de la Réconciliation au Rwanda 2020 par rapport à 2015, il convient de noter que la Commission Nationale de l'Unité et la Réconciliation a réalisé des études similaires, non seulement en 2015 mais également en 2010. Le tableau et graphique suivants présentent une comparaison des pourcentages moyens entre le BRR 2010, le BRR 2015 et le BRR 2020.

Tableau 2: Comparaison entre BRR 2010, BRR 2015 et BRR 2020

	BRR 2010	BRR 2015	BRR 2020
1. Comprendre le passé, le présent et envisager l'avenir du Rwanda	81,7	91,8	94,6
2. Citoyenneté, identité et responsabilité	95,2	96,7	98,6
3. Culture politique et gouvernance	77,8	88,4	90,6
4. Sécurité et bien-être	74,7	90,7	94,3
5. Justice, équité et droits	77,2	91,4	93,1
6. Cohésion sociale	87,3	96,1	97,1
MOYENNE	82,3	92,5	94,7
Facteurs favorisant la réconciliation au Rwanda	—	98,7	98,3

Le tableau 2 ci-dessus est la preuve des progrès que le Rwanda a continué à réaliser au fil des ans en termes de réconciliation. En effet, les chiffres montrent clairement que les pourcentages de tous les indicateurs ont augmenté dans toutes les évaluations depuis l'année 2010 jusqu'à la présente évaluation de 2020. Il convient également de noter qu'en plus de chercher à évaluer l'état de la réconciliation au Rwanda en 2020, l'étude cherchait à identifier et évaluer les facteurs que les Rwandais pensent contribuer à la promotion de la réconciliation. Ces facteurs ont été évalués en s'interrogeant sur le rôle que jouent divers mécanismes et institutions dans la promotion de la réconciliation, même si leur mission première n'est peut-être pas l'unité et la réconciliation en tant que telles.

Cela reposait sur le fait que l'unité et la réconciliation au Rwanda sont considérées comme un sujet transversal dont chaque personne / institution/ organisation est responsable. Les résultats, tels que présentés dans le graphique 107, montrent que les Rwandais apprécient le rôle que jouent divers institutions et mécanismes dans la

promotion de la réconciliation, car tous les scores sont au-delà de 95% avec une forte augmentation observable depuis 2015.

De plus, excepté les facteurs censés contribuer à la promotion de la réconciliation, les répondants ont également été invités à mentionner des facteurs qu'ils considéraient comme obstacles au processus de réconciliation. Pour souci d'analyse, les facteurs ont été associés à différents thèmes, comme résumé dans le tableau suivant:

Tableau 3 : Facteurs entravant la réconciliation

Facteurs	Résultats (%) 2010	Résultats (%) 2015	Résultats (%) 2020
Des Rwandais qui sèment encore l'idéologie du génocide et la politique divisionniste	31,5	25,8	8,6
Stérotypes basés sur l'ethnie	30,5	27,9	1,8
Blessures non guéries causées par le génocide et la politique divisionniste	11,6	4,6	26,9

Comme le montre le tableau 3, il y a des facteurs qui étaient considérés comme des entraves à la réconciliation dans les évaluations de 2010 et 2015. Malgré des résultats évidents dans l'atténuation de ces défis, l'évaluation de 2020 montre que les mêmes facteurs constituent encore des entraves au processus de réconciliation, quand bien même à des pourcentages inférieurs en comparaison aux rapports antérieurs. En effet, le tableau 3 montre bien que les efforts déployés pour faire face à la dissémination de l'idéologie du génocide et de la politique divisionniste, ainsi que les stéréotypes basés sur l'ethnie ont porté des fruits. En guise d'exemple, la variable qui évaluait s'il y avait des Rwandais qui sèment encore l'idéologie du génocide et la politique divisionniste a regressé de 31,5% en 2010, à 25,8% en 2015, et à 8,6% en 2020. Cette grandissime réalisation est le résultat des efforts visant à décourager la culture de l'impunité, et la promulgation des lois punissant l'idéologie du génocide et d'autres crimes connexes.

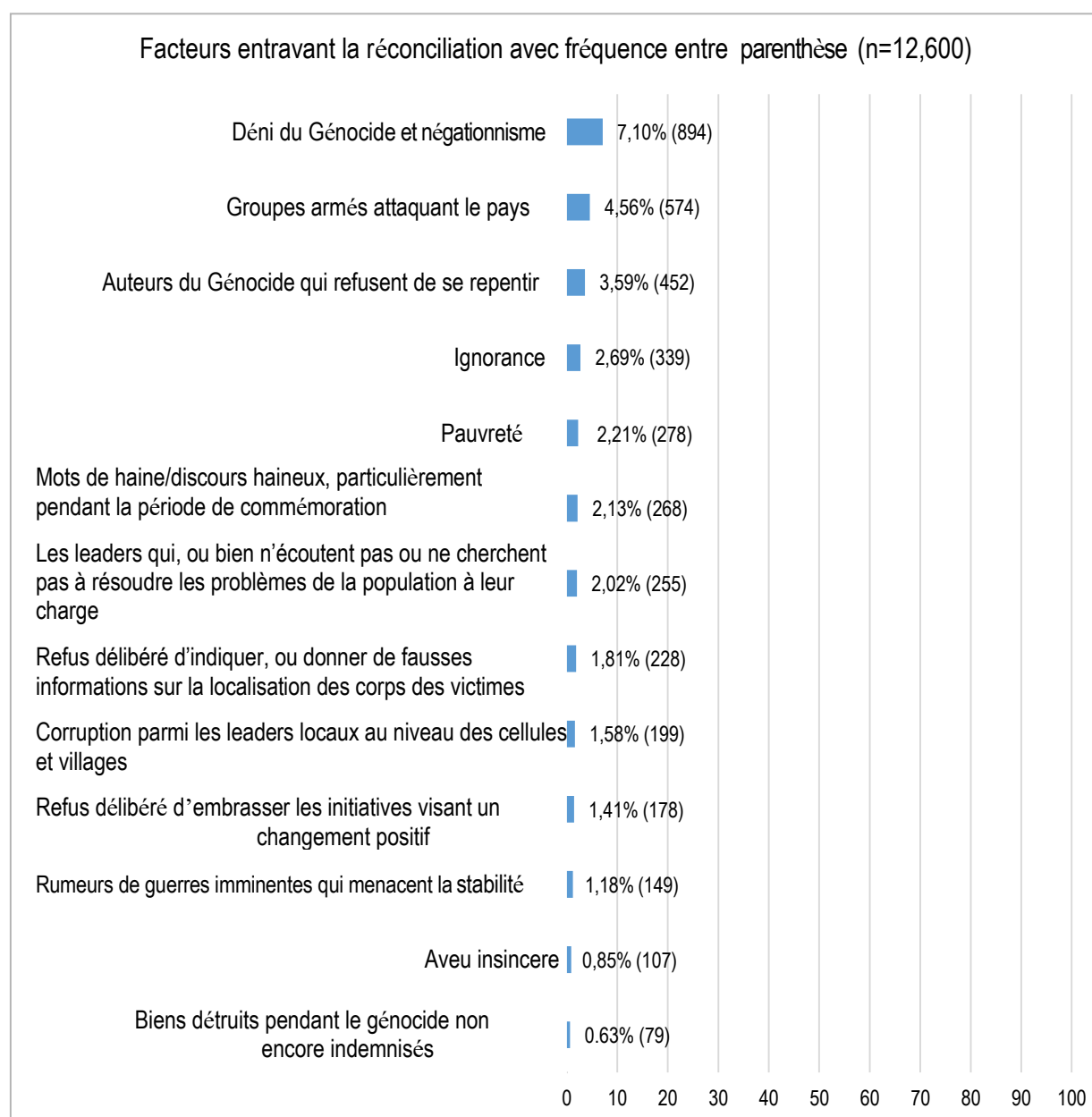
En 2020, l'évaluation n'a pas examiné s'il y a toujours des Rwandais qui se voient eux-mêmes et voient les autres dans une optique ethnique, mais une question quasi similaire a été posée dans le pilier citoyenneté, identité et responsabilité. Ici, les personnes interrogées se demandent si les Rwandais se considèrent d'abord comme des Rwandais, c'est-à-dire qu'ils sont allés au-delà des tendances à être attachés à de petites identités. Les résultats sur cette question montrent que le pourcentage de Rwandais qui se considèrent d'abord comme des Rwandais avant toute autre chose est passé de 95,6% en 2015 à 98,2% en 2020, ce qui signifie que ceux qui n'étaient pas d'accord avec cette affirmation représentaient 1,8% des répondants.

Le plus petit pourcentage de 2020 (1,8%) sur cette assertion ne doit pas être considéré comme le résultat d'un miracle, mais plutôt comme la preuve que les Rwandais n'ont aucun problème sur la citoyenneté et l'identité partagée des Rwandais. Ce que cela

signifie au sens large, c'est que les Rwandais ne considèrent pas que l'ethnicité peut être instrumentalisée pour entraver la réconciliation comme c'était le cas dans le passé. Comme l'ont démontré des données qualitatives, le fait de ne pas considérer l'ethnicité comme une menace pour la réconciliation est fortement le résultat du choix de fonder la politique sur l'idéologie plutôt que sur l'ethnicité, ainsi que sur la politique d'unité et de réconciliation.

Hormis les trois facteurs présentés dans le tableau 3, le BRR 2020 a identifié d'autres facteurs que les Rwandais considèrent comme entravant les efforts de réconciliation dans le pays, comme le montre le graphique suivant.

Graphique1: Autres facteurs entravant la réconciliation



Les facteurs présentés dans le graphique 1 sont aussi considérés comme des entraves à la réconciliation. Comme le montre ce graphique, les Rwandais sont principalement préoccupés par le négationnisme et révisionnisme du génocide, car ce facteur a été

répété 894 fois, ce qui donne un score de 7,10%. Dans le même ordre d'idées, il y a aussi des propos haineux ou des injures, en particulier pendant la période de commémoration du Génocide, un refus délibéré ou le fait de donner de fausses informations sur la localisation des corps des victimes du génocide contre les Tutsis, etc.

Un autre facteur qui semble préoccuper les Rwandais est le fait que certains groupes ont eu recours à l'usage des moyens violents contre le pays. Cette culture de la violence se retrouve également chez des individus qui résistent ouvertement ou secrètement aux initiatives mises en place pour la reconstruction du pays après le Génocide contre les Tutsis. Le graphique 1 présente d'autres facteurs, tels que les dirigeants locaux qui ne parviennent pas à résoudre les problèmes de la population, les personnes condamnées pour des crimes de génocide qui refusent de se repentir, des excuses peu sincères, etc., qui, comme ceux déjà discutés, sont considérés comme inhibant la réconciliation.

Recommandations

Sur base des défis et autres résultats, les participants ont formulé une série de recommandations. Tout d'abord, il est fondamental de comprendre que la réconciliation reste un cheminement en cours. Dans cette voie, les citoyens ne peuvent pas être au même rythme, mais le gouvernement ou le leadership reste un acteur clé dans la création, la gestion et la sauvegarde de la réconciliation nationale, qui est un environnement propice susceptible d'amener la réconciliation individuelle. Il est donc crucial d'en être continuellement conscient et de renforcer les facteurs existants censés rendre la réconciliation possible, comme "Ndi Umunyarwanda", mais aussi de concevoir de nouvelles mesures qui aident à s'attaquer aux facteurs considérés comme des entraves au processus de réconciliation.

1. INTRODUCTION

Ce rapport présente l'évaluation de l'état de la réconciliation au Rwanda, de 2016 à 2020, d'où le titre «Baromètre de la Réconciliation au Rwanda 2020». Réalisé dans tous les districts du Rwanda, ce rapport est une réponse à la nécessité d'examiner comment les Rwandais évaluent le niveau de réconciliation au cours de la période indiquée.

La section introductive présente le contexte de la recherche, une brève justification de la réconciliation au Rwanda, un aperçu des efforts de réconciliation que le gouvernement du Rwanda a mis en place depuis 1994, une justification pour le Baromètre de la Réconciliation au Rwanda 2020, et enfin, les objectifs et questions que le présent rapport a abordé.

1.1. Contexte

En tant que pays uni et souverain, le Rwanda existait bien avant la colonisation. En effet, à l'époque précoloniale, tous les Rwandais aimaient leur pays, estimaient partager la nationalité rwandaise et ne s'identifiaient pas comme Hutu, Twa ou Tutsi, car ils avaient leurs propres clans qui comprenaient des Tutsis, des Twa et des Hutu (Rutembesa, 2003). Se trouvant au Rwanda dans les années 1930, le spécialiste français de l'histoire, Louis de Lacger, a été surpris par la façon dont les Rwandais des années 1930 étaient caractérisés par le sentiment qu'ils partageaient le même pays et l'aimaient vraiment (patriotisme). Voici comment il a caractérisé le Rwanda:

Les indigènes de ce pays (le Rwanda) ont le sentiment de former un seul peuple, les Banyarwanda, qui donne le nom à ce territoire. Ce sentiment est le même que celui observé chez les peuples civilisés attachés à leur terre, à leur famille, à leur district, et surtout à l'ensemble de leur territoire obéissant à un même prince (de Lacger, 1939).

Pour l'auteur ci-dessus, l'élément qui était à l'origine de ce patriotisme était l'existence d'une seule langue, l'kinyarwanda, qui est, jusqu'à présent, parlée par tous les Rwandais dans tout le pays.

Cependant, l'avènement de la colonisation en 1885 n'a pas seulement détruit l'unité des Rwandais, il a également institué la division et le favoritisme comme idéologies politiques. En effet, avec leur système de diviser pour régner, les colonisateurs, en particulier les Belges, ont instrumentalisé l'ethnicité au Rwanda (NURC, 2004 or 2006). Dans cette instrumentalisation de l'ethnicité, la compréhension des concepts Hutu, Twa et Tutsi comme des classes sociales partageant la même citoyenneté (De Lacger, 1939) a été transformée en ethnicité (Harroy, 1984). Dans le même ordre d'idées, observe De Heusch (1995), la construction de Tutsi, Hutu et Twa en tant que groupes ethniques différents a été l'œuvre des idéologues des colonisateurs qui l'ont présentée de cette manière fallacieuse. C'est à cette époque que de nouvelles théories dont celle des peuplements séparés des Rwandais ont été développées. Un exemple de ces théories est celui selon lequel les «Abatutsi» sont les derniers venus au Rwanda ayant émigré d'Éthiopie, ce qui en a fait des étrangers contrairement aux «autochtones» Hutu et Twa. Cette définition fallacieuse est l'une des causes des

meurtres récurrents qui ont eu lieu après la soi-disant Révolution Hutu de 1959 (Louis de Lacger, 1939; Luc de Heusch, 1995).

Alors que le Rwanda a accédé à l'indépendance en 1962, les gouvernements successifs n'ont pas réussi à unir les Rwandais. Au contraire, la première et la deuxième république ont encouragé des divisions selon des critères ethniques, excluant une partie de la population de toutes sortes de droits sociaux, économiques et politiques. Dès l'époque coloniale belge, où les identités étaient éthisées par l'introduction de cartes d'identité portant une «identité» ethnique, la question de l'identité est devenue un outil politique à utiliser chaque fois que les politiciens jugeaient qu'il était politiquement opportun de le faire. De telles politiques divisionnistes ont abouti aux massacres et à l'expulsion d'une partie de Rwandais en 1959, 1963, 1973, etc. (NURC, 2017). En 1994, plus d'un million de Tutsi ont été massacrés au Rwanda par leurs compatriotes Rwandais dans ce qui a été reconnu par les Nations Unies comme le Génocide des Tutsis au Rwanda (voir la Résolution des Nations Unies A / 72 / L.31)³.

C'est en juillet 1994, après avoir arrêté le génocide des Tutsis dans le pays, que le FPR a dirigé la mise en place du Gouvernement d'unité nationale, formé sur le modèle de l'Accord de paix d'Arusha. Il est donc justifié de soutenir que la période avant, pendant et après le génocide a fait du Rwanda une nation divisée. Dans ces circonstances, l'ère post-génocide a placé le pays devant l'impératif immédiat du Gouvernement d'unité nationale et ses partenaires de mettre en place des mesures pour unir et réconcilier le peuple. Avant de discuter en détails des mesures que le gouvernement a mises en place pour répondre à son besoin d'unité et de réconciliation, la section ci-dessous présente une brève justification des raisons pour lesquelles le Rwanda avait besoin de la réconciliation.

1.2. Réconciliation au Rwanda : l'unique option pour la reconstruction post-génocide

Le casse-tête le plus important et le plus durable pour les spécialistes des sciences sociales est d'expliquer la socialité et comment elle est maintenue. Comment des groupes d'acteurs individuels maintiennent-ils l'ordre social malgré la concurrence et les conflits existant parmi eux? Galtung, J. (2000) a résumé succinctement l'énigme et remarque: «Le fait que nous soyons là témoigne d'une grande capacité de résolution de conflits. Et la reconstruction. Et la réconciliation. Comment cela peut-il arriver (Long & Brecke, 2003)?" En effet, les observations formelles et informelles de nombreux niveaux d'organisation sociale reconnaissent la tension entre la poursuite agressive de l'intérêt personnel et l'harmonie sociétale. Bon nombre de ces observations soulignent également l'importance de la réconciliation - accommodement mutuellement conciliant entre les anciens antagonistes - comme processus intégral pour atténuer la violence future et maintenir les relations sociales après un conflit violent.

Les conflits violents opposent souvent une personne ou un groupe de personnes qui croient que leurs objectifs sont incompatibles et ne peuvent pas trouver de solutions pacifiques à leurs différences. D'une manière générale, les sociétés touchées par la

³Cette décision corrige des erreurs qui existaient dans la résolution A / RES / 58/234 où il n'était pas précisé que les Tutsis constituaient le groupe visé par l'extermination.

violence sont déjà divisées et la violence les laisse profondément divisées avec de multiples problèmes à résoudre pour la reconstruction. Cela a été prouvé par de nombreuses études qui mettent en évidence les difficultés auxquelles les sociétés post-conflit sont confrontées, telles que les défis immédiats de l'aide humanitaire et la reconstruction post-conflit de l'infrastructure sociale, économique et politique détruite pendant la période de violence (Thermner & Utas, 2016).

Un autre héritage difficile des conflits violents est la nécessité de la réconciliation, c'est-à-dire la restauration des relations antérieures à la violence entre les personnes ou les groupes. Les sociétés sortant d'un conflit ont cherché à résoudre le problème de la réconciliation par diverses méthodes, notamment en créant des commissions vérité et réconciliation⁴, des commissions vérité et justice, et bien d'autres.

À l'instar d'autres sociétés post-violence, le Rwanda a également choisi sa propre voie vers la réconciliation. Mais ce parcours était bien loin d'être facile, étant donné que le pays se retrouvait avec des rescapés traumatisés, de nombreux orphelins et veufs (ves), des milliers de personnes handicapées et une population généralement traumatisée et vulnérable (NURC, 2014). L'État et ses institutions, en particulier l'armée et la police, ayant participé au génocide, avaient perdu leur crédibilité auprès de la population, ce qui demandait des efforts difficiles pour restaurer la confiance dans l'État et les institutions gouvernementales. Par conséquent, le défi global est resté centré sur la manière d'unir et de réconcilier un pays non seulement dévasté par de graves violations des droits de l'homme, mais aussi habité par des personnes blessées et traumatisées.

Malgré cette profonde obscurité à laquelle le pays devait faire face, la réconciliation a été identifiée comme l'unique option, la seule voie vers la reconstruction nationale. En effet, les Accords de paix d'Arusha avaient déjà décrit l'unité et la réconciliation comme un processus nécessaire à la stabilité et au développement du pays. Dans ces accords, le gouvernement rwandais de l'époque et le Front Patriotique Rwandais considéraient l'unité et la réconciliation comme une condition préalable impérative au rétablissement de la démocratie, de la paix et de la tranquillité, de l'état de droit, de la cohésion nationale et d'un développement holistique (NURC, 2010). Après avoir discuté de la nécessité de la réconciliation au Rwanda après le génocide perpétré contre les Tutsi, la section qui suit met en évidence les principaux mécanismes mis en place par le Gouvernement d'unité nationale pour mettre en exécution sa vision de réconcilier la nation.

1.3. Efforts d'unité et de réconciliation depuis 1994

Depuis 1994, le Gouvernement du Rwanda, en étroite collaboration avec ses partenaires et ses citoyens, a consenti des efforts importants pour réconcilier et unir le peuple rwandais après des décennies de politiques divisionnistes. Comme indiqué dans la section précédente, la première étape vers la reconstruction de la nation et la promotion de l'unité et de la cohésion nationales a été franchie lors de l'Accord de

⁴ Ben-Josef Hirsch, Michal et al 2012, Mesurer les impacts des commissions vérité et réconciliation: Placer le «succès» mondial des CVR dans une perspective locale, *Cooperation and Conflict* 47 (3) 386 -403, SAGE

Paix d'Arusha dans lequel il a été convenu de former un gouvernement de transition d'unité nationale auquel toutes les parties ont été invitées et incluses. Dans l'échec de celui-ci, un gouvernement d'unité nationale a été formé en 1994 et a poursuivi la mission de rassembler les Rwandais. Comme dans d'autres sociétés sortant d'un conflit, le processus de réconciliation nationale du Rwanda a commencé par le processus de paix (les accords), suivi de la mise en place de politiques, de lois et d'institutions pour promouvoir le processus de réconciliation.

En 1999, le gouvernement a mis en place un processus et une structure formels pour la promotion de l'unité et de la réconciliation nationales en créant la Commission Nationale de l'Unité et la Réconciliation. Le mandat de la Commission Nationale de l'Unité et la Réconciliation était et reste la promotion des activités nationales liées à la réconciliation et à l'unité des Rwandais en promouvant une « identité rwandaise redéfinie et en construisant un sens partagé de la rwandité » (NURC, 2014).

Les attributions de la Commission Nationale de l'Unité et la Réconciliation comprennent entre autres:

- i) Préparer et coordonner le Programme national de promotion de l'unité nationale et de la réconciliation,
- (ii) Mettre en place et développer les voies et moyens de restorer et consolider l'unité et la réconciliation entre les Rwandais,
- (iii) Éduquer et mobiliser la population sur les questions relatives à l'unité et à la réconciliation nationale.

Il est clair que la promotion de l'unité et la réconciliation nationale demeure la fonction essentielle de la Commission depuis sa création.

Un autre défi auquel le Gouvernement d'Unité Nationale devait faire face était de poursuivre en justice des milliers de procès résultant du génocide. Cela s'avérait pratiquement impossible dans le système judiciaire officiel. L'introduction des tribunaux Gacaca en 2001, un système de justice traditionnel où «les rescapés, les témoins et les auteurs présumés convergent sous la supervision de juges non professionnels pour déterminer la vérité et la justice sur le génocide» (Chakravarty, 2006:132) a pu accélérer le processus de justice. Cependant, les juridictions Gacaca ont également joué un rôle dans l'unification et la réconciliation des Rwandais en promouvant la vérité, la confession et le pardon. La justice a été rendue tout en favorisant la réconciliation.

Le gouvernement a continué à promouvoir l'unité et la réconciliation nationale par différentes mesures. Celles-ci comprennent et ne se limitent pas à⁵ la promulgation, en mai 2003, de la Constitution⁶ par référendum et la décentralisation du pouvoir et de l'autorité pour rapprocher les services de la population. Les mesures comprennent également la tenue d'élections régulières comme stipulé dans la Constitution, la mise en place de la Commission Nationale Itorero, l'introduction de « Ndi Umunyarwanda » géré par la Commission Nationale de l'Unité et la Réconciliation et la délivrance d'une

⁵ Sentama (2014) donne plus de détails sur les mécanismes que le Rwanda a mis en place pour stimuler la réconciliation

⁶ L'article 178 de la Constitution de 2003 donne un mandat à NURC dont les fonctions comprennent la planification et la coordination des programmes destinés à promouvoir l'unité et la réconciliation

carte d'identité nationale qui, pour la première fois depuis 1943, ne mentionne aucune catégorie ethnique du titulaire.

En tant qu'institution chargée de planifier et coordonner les efforts nationaux d'unité et de réconciliation, la Commission Nationale de l'Unité et la Réconciliation a mené des recherches - intitulées Baromètre de la Réconciliation au Rwanda - pour comprendre et évaluer l'état de la réconciliation dans la société rwandaise.

1.4. Etat de la reconciliation: 2016-2020

Depuis sa création, la Commission Nationale de l'Unité et la Réconciliation a mené des enquêtes portant sur plusieurs aspects de l'unité et réconciliation dans le Rwanda de l'après-génocide. En 2010, la Commission a mené une enquête nationale qui a servi de base au premier Baromètre de Réconciliation nationale. En 2015, la Commission Nationale de l'Unité et la Réconciliation a mené la deuxième édition du Baromètre de la Réconciliation nationale. Cette évaluation a mis en lumière les progrès réalisés depuis 2010 ainsi que les facteurs qui entravaient le processus de réconciliation. Le baromètre a montré que comprenaient, entre autres, les stéréotypes ethniques à 27,9%, l'idéologie du génocide persistante à 25,8% et les blessures résultant des divisions du passé et du génocide non encore complètement cicatrisées, à 4,6%.

Suite à diverses recommandations, les institutions gouvernementales et leurs partenaires ont mis en place et continué à mettre en œuvre différents programmes visant à relever les défis de la réconciliation et à améliorer les conditions de vie des Rwandais. Cela fait maintenant 5 ans que le BRR de 2015 a été publié, ce qui donne une meilleure opportunité de mener une autre évaluation sur 5 ans⁷ de la réconciliation au Rwanda. Par conséquent, sur la base des résultats du Baromètre de la Réconciliation au Rwanda 2010 et 2015, le présent rapport de démarrage porte sur le Baromètre de la Réconciliation au Rwanda 2020.

Le Baromètre de la Réconciliation 2020 intervient 26 ans après le génocide contre les Tutsis de 1994 et en sciences sociales, cela constituerait bien une génération. Cela signifie que les personnes nées après 1994 ont maintenant atteint l'âge adulte. Il serait important de déterminer ce que cette génération sait de l'unité et de la réconciliation, et ce qu'elle pense de l'avenir du pays.

Deuxièmement, la Stratégie Nationale de Transformation, qui est le programme gouvernemental phare pour les 7 années se terminant en 2024, a comme l'un de ses domaines prioritaires clés, la promotion de l'unité et de la réconciliation nationale. Le Rwanda a également achevé son évaluation des Objectifs du Millénaire pour le Développement (MDGs) des Nations Unies et s'est engagé dans la réalisation des Objectifs de Développement Durable (SDGs) d'ici 2030. En outre, diverses activités ont menacé la sécurité du Rwanda, comme la montée en flèche des relations avec l'Ouganda et le Burundi, et les meurtres de civils par des groupes armés provenant des pays voisins.

⁷ Tous les cinq ans, la Commission Nationale de l'Unité et la Réconciliation mène une évaluation de l'état de la réconciliation, appelée Baromètre de la Réconciliation au Rwanda.

Ces événements et bien d'autres qui se sont produits aux niveaux national, régional et international ont eu des impacts sur divers angles de la vie au Rwanda. En effet, il ne fait aucun doute que ces événements empiètent sur les relations entre les personnes et sur la cohésion communautaire et sociale. Il est donc important d'évaluer si l'unité des Rwandais a continué à tenir fort au cours des cinq dernières années et, si tel a été le cas, d'établir ce qui a rendu cela possible en identifiant les facteurs favorables. S'il s'avère qu'elle a failli, l'étude devrait mettre en évidence les facteurs qui inhibent ou entravent l'unité et réconciliation nationale.

1.5. Questions et objectifs

Avant de développer les objectifs du BRR 2020, il est important de rappeler que l'unité et réconciliation au Rwanda est considérée comme une «responsabilité de chaque Rwandais et de chaque institution». Elle est considérée comme «la seule option de paix que le Rwanda ait choisie d'entreprendre après la politique discriminatoire et divisionniste qui a plongé le pays dans des guerres et le Génocide perpétré contre les Tutsi en 1994» (NURC, 2007). Cela justifie l'objectif du BRR 2020 d'évaluer l'état de la réconciliation au Rwanda en analysant les points de vue des citoyens sur l'unité et la réconciliation. Par conséquent, à partir des conclusions du BRR 2015, le Barometre de la réconciliation 2020 cherchait à atteindre deux objectifs:

1. Indiquer l'état actuel de la réconciliation au Rwanda, à travers des points de vue et expériences vécues des citoyens;
- 2 . Identifier les facteurs favorables et défis, et suggérer des recommandations et la voie à suivre.

2. CADRE THÉORIQUE ET CONCEPTUEL

Ce chapitre présente les concepts clés qui ont guidé l'analyse des résultats. D'un côté, il présente le cadre dans lequel la réconciliation doit être comprise à travers des perspectives théoriques, et le cadre conceptuel de l'autre. Avant cela, le chapitre décrit les perspectives sous lesquelles la réconciliation doit être comprise dans ce rapport.

2.1. Réconciliation: un aperçu général

Malgré son utilisation de plus en plus courante dans une gamme de contextes divers, il y a un manque de compréhension commune de la définition de la réconciliation. La réconciliation reste un concept complexe et dépendant du contexte (Evaldsson, Anna-Karin, 2007). A cette complexité s'ajoute le fait que ce concept est défini, à la fois comme un objectif - quelque chose à atteindre - et un processus - un moyen d'atteindre cet objectif, ce qui soulève la controverse car les deux idées sont toujours confondues. Selon Kumar (1999), la réconciliation est un processus de rapprochement des individus dans les sociétés d'après-guerre, d'après-génocide, ou des personnes qui ont été soumises à l'exclusion sociale. Il fait référence aux efforts visant à rassembler les communautés et les sociétés qui ont connu des conflits violents en établissant de nouvelles conditions de coexistence, de guérison sociale, de surmonter la peur et la méfiance à différents niveaux de ces communautés (Krondorfer, 2018).

La réconciliation est aussi considérée comme une approche différente de penser aux besoins des communautés dans lesquelles des personnes ont été victimes d'actes de violence à grande échelle et de violations des droits de l'homme afin de restaurer leur confiance mutuelle et leur coopération. Elle complète la justice rétributive qui met l'accent sur l'idée de punition des auteurs pour les tenir responsables de leurs actes inhumains. Les partisans de la réconciliation mettent l'accent sur le fait que la réconciliation est dynamique, où les anciens adversaires se déplaçant lentement dans la construction de nouvelles relations, ouvrant ainsi la voie à la construction d'une nouvelle communauté ou société.

La réconciliation peut être vue comme le processus de restauration d'une coexistence pacifique entre une personne et une autre ou un groupe de personnes et il est souhaitable de restaurer ou même de reconstituer une coexistence plus viable peut-être même plus constructive et productive que l'état d'avant-conflit des relations sociales. Les hypothèses implicites sont qu'il y avait une relation avant et après le conflit qui a été endommagée à un moment donné. La réconciliation, en tant que construction, est complexe et s'entend à la fois comme un processus et une fin en soi (IDEA, 2003). De plus, la réconciliation se produit dans différents contextes et à différents niveaux, ce qui permet une compréhension et un échange plus larges entre les chercheurs, les universitaires, les décideurs et les citoyens ordinaires pour s'engager activement sur le sujet de la réconciliation. En tant que processus, la réconciliation est un processus à long terme, profond et vaste «par lequel une société passe d'un passé divisé à un avenir partagé» (ibid.p.13).

La réconciliation consiste donc à traiter de manière durable les problèmes qui divisent une société afin de construire un avenir plus désirable. C'est à cet égard que la réconciliation englobe des aspects de vérité, justice, tolérance, gouvernance, droits de l'homme, état de droit, entre autres. La réconciliation a également été conceptualisée dans différents modèles. Le premier modèle de réconciliation concerne ce que l'on appelle la réconciliation intrapersonnelle - le processus par lequel les individus qui ont souffert ou qui ont commis des violences doivent se réconcilier avec eux-mêmes. On parle souvent de «guérison» des traumatismes (Stovel, 2006).

Le deuxième modèle de réconciliation est appelé réconciliation interpersonnelle (RI), parfois aussi appelée réconciliation en profondeur, associée à un paradigme religieux avec les individus comme unités d'analyse. Il concerne la réparation des relations entre les victimes et ceux qui leur ont fait du tort ou à leurs proches (Stovel, 2006). Ici, la réconciliation a lieu entre individus, généralement entre deux (un groupe de) personnes (le rescapé et l'agresseur), mais aussi parfois avec l'individu lui-même. La compréhension interpersonnelle de la réconciliation se caractérise par «une vision globale partagée, une guérison et une restauration mutuelles et un pardon mutuel». Ses éléments comprennent également «la confession, le sacrifice et la rédemption» (Borer, 2006). Bien que ce modèle varie selon l'accent individuel, certains concepts y sont fortement identifiés, notamment la guérison, les excuses, le pardon, la confession et le remords.

Dans ce modèle, la réconciliation individuelle peut favoriser une paix durable si et quand les éléments fondamentaux suivants, soulignés par Assefa (2008), sont pris en considération: (a) la reconnaissance honnête du préjudice / préjudice que chaque partie a infligé à l'autre; (b) des regrets sincères et des remords pour le préjudice causé; (c) la volonté de présenter des excuses pour son rôle dans l'infliction de la blessure; (d) La disposition des parties en conflit à «abandonner» la colère et l'amertume causées par le conflit et la blessure, (e) l'engagement par celui qui a commis l'offense à ne pas répéter le préjudice; (f) des efforts sincères pour réparer les griefs passés qui ont causé le conflit et compenser les dommages causés dans la mesure du possible; et (g) entrer dans une nouvelle relation mutuellement enrichissante.

Le troisième modèle de réconciliation peut être décrit comme la réconciliation politique, souvent appelée «réconciliation nationale» (NR), aussi appelée réconciliation mince, associée à un paradigme national ou politique avec des institutions et des processus sociopolitiques comme unités d'analyse. Certains parlent également d'unité et réconciliation nationale (Borer, 2006).

Cette approche à la réconciliation, contrairement à la seconde (réconciliation épaisse), suppose que les anciens ennemis sont peu susceptibles de s'entendre ou même de très bien s'entendre. À cet égard, un aspect important de réconciliation nationale (NR) est «le développement d'une culture politique respectueuse des droits de l'homme de toutes les personnes». Comme le souligne Borer (op cit.), l'accent important est que «l'Etat doit s'efforcer de bâtir des institutions légitimes et représentatives qui respectent les droits fondamentaux de l'homme» et dans lesquels il est de la responsabilité de l'Etat de créer une culture de droits fondé sur une notion

inclusive et démocratique de la citoyenneté». En résumé, le modèle de la réconciliation nationale est le plus étroitement associé aux termes suivants: tolérance, état de droit (justice), démocratie, culture des droits de l'homme, résolution des conflits, transparence et débat public.

Le quatrième modèle de réconciliation est un modèle alternatif: la réconciliation comme pardon. L'approche alternative affirme ce que nous appelons l'hypothèse du pardon: la réconciliation fait partie d'un processus de pardon, transformant certaines émotions (passant de la colère à l'affinité) et transcendant certaines croyances sur soi et sur l'autre qui ouvre la possibilité de relations nouvelles et bénéfiques. Elle commence par remarquer que la réconciliation est un mécanisme omniprésent pour résoudre le problème persistant de la socialité. Ensuite, elle construit un modèle ou une explication de ce comportement modelé basé sur une théorie évolutionniste de l'esprit qui suppose que l'esprit a évolué pour résoudre des problèmes spécifiques et récurrents tels que la façon de maintenir les relations sociales grâce à l'intégration de l'émotion et de la raison.

Plus précisément, l'hypothèse générale du pardon suggère ce qui suit: le problème d'adaptation auquel les humains et nos ancêtres ont fait face pendant plusieurs millions d'années (depuis qu'ils ont vécu en groupe pour la première fois) est le problème de la socialité, comment restaurer l'ordre social et les bienfaits de l'appartenance malgré des conflits et blessures inévitables. En réponse, la capacité de pardonner souvent observée et diversement documentée, ainsi que le processus de réconciliation sont, hypothétiquement, des manifestations modernes d'une capacité humaine de résolution de problèmes fonctionnellement spécialisée, assistée émotionnellement que nous possédons pour nous exprimer à partir de ce dilemme récurrent. Sans un tel mécanisme, Hannah, A. (1989) supposait: «Notre capacité d'agir serait, pour ainsi dire, confinée à un seul acte [conflit] dont nous ne pourrions jamais nous remettre; nous resterions à jamais victimes de ses conséquences, un peu comme l'apprenti sorcier qui n'avait pas la formule magique pour briser le charme».

Les modèles de réconciliation discutés plus haut montrent clairement que la réconciliation est un concept complexe qui crée des ambiguïtés en raison de ses diverses dimensions.

2.2. La perspective rwandaise de la réconciliation

Comme indiqué dans la section précédente, un certain nombre d'études ont été entreprises pour comprendre le processus de réconciliation à la suite de violences et d'atrocités telles que l'Holocauste (Longerich, 2010), le racisme des systèmes d'apartheid en Afrique du Sud (François du Bois et Antje du Bois-Pedain, 2009), le génocide perpétré contre les Tutsi en 1994 au Rwanda (NURC, 2014); conflits religieux en Irlande du Nord (Brewer & Higgins, 1998), l'oppression politique perpétrée par des Australiens non autochtones contre les Australiens aborigènes et insulaires du détroit de Torres en Australie (Gunstone, 2007), entre autres.

Le concept réconciliation reste sujet d'incompréhension à la fois comme processus et comme objectif (Skaar, 2013), mais l'on pourrait soutenir que chaque processus de réconciliation a été adapté au contexte du pays et aux circonstances entourant le type de violence que les pays ont connu. En effet, les théoriciens essaient de comprendre ce que disent la ou les théories et proposent ensuite une critique des caractéristiques de la théorie. À la lumière de ces discussions, d'autres chercheurs et praticiens adaptent les théories à leurs propres besoins et réalités dans le contexte de leurs propres cultures et situations. Dans la même veine, Becker & Luckman ont souligné: «l'humanisme affirme que le développement de la réalité sociale est enraciné dans la conscience humaine; surtout, une conscience de la précarité et de la non-finalité de tous les arrangements et événements sociaux. En tant qu'êtres normatifs, les gens créent leur propre réalité sociale, y compris leurs propres normes et valeurs. Les observations ne peuvent donc jamais être sans valeur. Les personnes partageant la même réalité sociale forment leur propre communauté, qui ne peut être analysée selon une méthodologie universelle neutre, mais seulement par leur propre réalité sociale liée au contexte à travers un processus dialogique -conscientisation.

La conceptualisation de la réconciliation au Rwanda s'oriente vers des piliers clés fondés sur des valeurs différentes qui peuvent conduire à un processus de réconciliation réussi. Dans le Rwanda post-génocide, la réconciliation est conceptualisée comme un effort pour redéfinir l'identité rwandaise et construire un sens partagé de la rwandité (NURC, 2010). Comme stipulé dans la politique nationale de l'unité et la réconciliation, les Rwandais ont adopté une conceptualisation contextualisée de la réconciliation comme suit:

La réconciliation est une pratique de consensus des citoyens qui ont une même nationalité commune, qui partagent la même culture et ont des droits égaux; citoyens caractérisés par la confiance, la tolérance, le respect mutuel, l'égalité, des rôles complémentaires/interdépendance, la vérité et la guérison mutuelle des blessures infligées par la tragédie du passé sombre qu'ils puissent enfin se développer dans isues paix durable durable (ibid.).

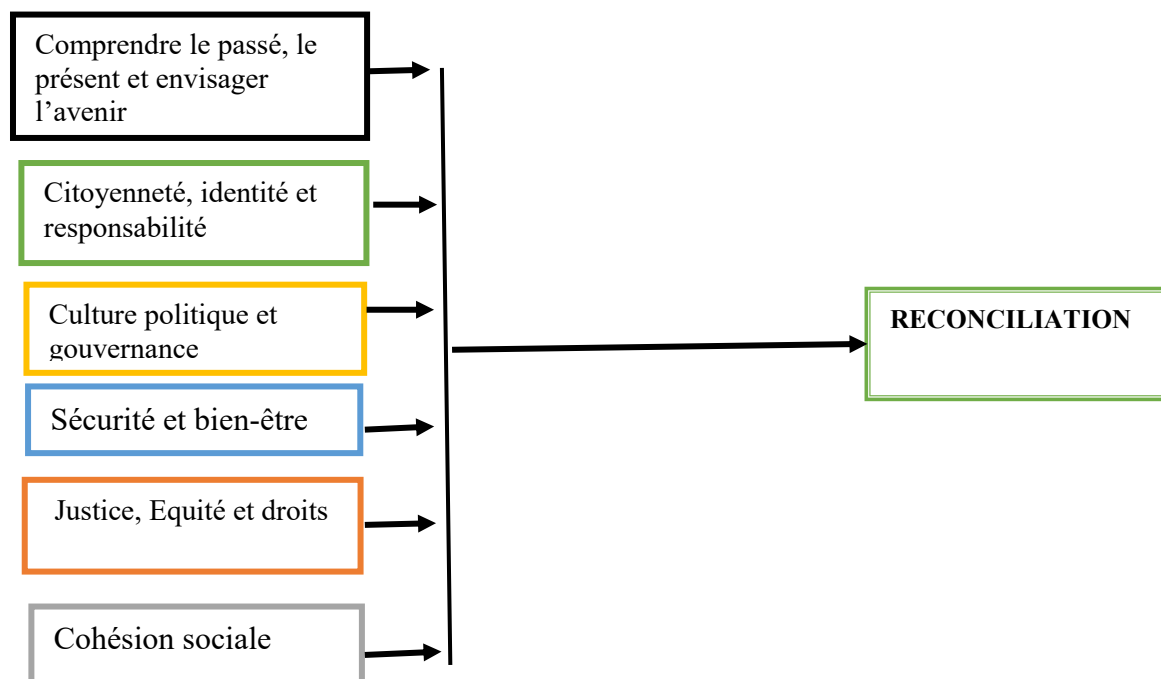
La définition ci-dessus met au clair les appréciations des Rwandais dans leur cheminement vers la réconciliation. En résumé, la définition met en lumière des valeurs qui sont apparues dans chaque évaluation de la réconciliation au Rwanda, que ce soit celle de 2010 ou celle de 2015, et qui seront également caractéristiques du BRR 2020. Il s'agit, entre autres, de la nationalité commune, l'égalité des droits, le respect mutuel, la vérité et la guérison, la confiance, la tolérance et complémentarité. La section qui suit classe ces valeurs sous six variables, chacune avec des indicateurs connexes qui inspireront l'analyse des données empiriques sur l'état de la réconciliation au Rwanda entre 2016 et 2020.

2.3. Cadre conceptuel de la réconciliation au Rwanda

Les baromètres de la réconciliation 2010 et 2015 ont identifié et utilisé 6 indicateurs thématiques clés pour évaluer le degré de réconciliation et d'unité nationale, à savoir (1) comprendre le passé, le présent et envisager l'avenir, (2) citoyenneté et identité, (3) culture politique, (4) sécurité et bien-être, (5) justice, équité et droits, et (6) cohésion sociale. Vous trouverez ci-dessous une discussion de chaque variable et des justificatifs associés, ainsi que des raisons pour lesquelles toutes les variables sont importantes pour

le BRR 2020. La discussion prend en considération d'autres sources d'informations existantes pour évaluer leur portée et leur pertinence pour cette étude. Le graphique suivant montre les piliers de la réconciliation et la manière dont ils sont tous analysés pour comprendre l'état de la réconciliation au Rwanda.

Graphique 2: Cadre conceptuel



Le graphique ci-dessus montre le cadre dans lequel se situe le processus de réconciliation nationale au Rwanda. Comme on le verra dans la section ci-dessous, le cadre de la réconciliation au Rwanda se situe dans le contexte d'une histoire pleine de divisionnisme, népotisme et génocide. Chacun des six piliers comporte un certain nombre de variables qui contribuent à la réconciliation nationale. L'effet cumulé de l'interaction entre les indicateurs et l'environnement politique en vigueur créent les conditions propices à la réconciliation entre les personnes.

Les sou-sections qui suivent donnent des présentations et discussions détaillées sur les indicateurs, leurs variables, ainsi que la justification de chaque indicateur pour le BRR 2020.

2.3.1. Comprendre le passé, le présent et envisager l'avenir

Comme déjà indiqué, avant la colonisation les Rwandais se sentaient unis, partageaient le même territoire du Rwanda, ainsi que les privilèges que ça procurait. Les colonisateurs ont utilisé les classes sociales auxquelles tous les Rwandais adhéraient, ce qui a conduit à l'instrumentalisation de l'ethnicité dans le pays. En fait, l'existence des clans tant qu'organisations socio-politiques n'était unique au Rwanda. En effet, ceci était une réalité courante dans les communautés de la Région des Grands Lacs connue sous le nom de région inter-lacustre de l'Afrique de l'Est.

Des tentatives ont été faites pour fournir un récit historique précis de l'évolution du Rwanda en tant que nation. Aujourd'hui, bien plus de gens prennent de plus en plus conscience de la façon dont les récits historiques ont été déformés. En guise d'exemple, le Baromètre de la Réconciliation au Rwanda de 2015, montre que l'indicateur «compréhension des faits» a obtenu une note élevée de 91,7%. Cela signifie que le public rwandais est capable d'établir et d'interroger des récits historiques et n'a pas été un simple absorbeur de tout récit qui lui est présenté sans remettre en question sa véracité et sa source. Bien que le passé historique du Rwanda, comme celui de la plupart des autres nations, reste un sujet d'interprétation par les personnes qui y ont accès, certains de ses aspects sont clairement connus. Essayer de les déformer à des fins de diversion politique et d'opportunisme est non seulement fallacieux mais aussi dangereux, et c'est ce genre de malhonnêteté intellectuelle qui a conduit à la catastrophe et au meurtre de masse Tutsi depuis les années 1950 jusqu'au génocide de 1994.

La manière dont l'histoire est enseignée aux enfants dans les écoles et présentée au grand public dans différents discours par des dirigeants et des experts fait partie intégrante du problème. La présentation des événements historiques comme des vérités incontestables à toute épreuve sans mise en garde sur certains domaines de l'histoire ni fournir les différentes perspectives aux lecteurs équivaut à une malhonnêteté intellectuelle de la part de l'enseignant. L'histoire était enseignée pour renforcer les différences et les divisions; et la nature des relations entre les différents groupes qui existaient n'était présentée que comme une relation de domination et de servitude et jamais comme une relation de coexistence pacifique mutuelle. Aucune tentative n'a été faite pour fournir le contexte dans lequel tout cela s'est produit et comment la relation a évolué au fil du temps. Les discours publics, les poèmes et autres expériences historiques n'étaient habillés qu'en termes de différences entre les gens, rendant le récit historique extrêmement toxique. Il n'est pas étonnant que même dans la moindre des circonstances, un meurtre ait pu se produire.

Heureusement, le BRR 2015 a indiqué qu'il y a eu une tentative délibérée de changer la façon d'enseigner et présenter l'histoire dans les écoles et dans les discours publics. Cet indicateur «enseignement de l'histoire» a obtenu un score de 93,5%. Bien que ces scores semblent élevés, il est encore possible de déterminer si le public est totalement convaincu que l'histoire est correctement enseignée et présentée dans les discours publics. Outre l'examen de la manière dont l'histoire est enseignée, il est également nécessaire d'évaluer comment l'histoire, en particulier le contenu historique, est évoqué dans les familles. Cela est dû au fait qu'il y a eu des rapports selon lesquels des tendances à la division, en particulier fondées sur une ethnie négative, sont encore disséminées au niveau de la famille, ce qui peut constituer le crime d'idéologie du génocide et ses crimes connexes.

L'appropriation de la réconciliation résultant d'une bonne compréhension du passé historique ainsi que d'un enseignement et d'une présentation de l'histoire qui ne déforme pas les faits ou les expériences historiques à des fins politiques ou pour toute autre forme d'opportunisme est nécessaire pour reconstruire une société brisée. Cet indicateur a obtenu un score de 91,1% qui a été le plus bas de ce pilier. Il est donc

nécessaire de conserver cet indicateur pour déterminer s'il y a eu amélioration ou non. Dans tous les cas, l'engagement public en faveur de la réconciliation est une partie très importante du processus de réconciliation. Sans l'appropriation publique inébranlable du processus, la réconciliation ne donnerait aucun résultat.

Partager un destin commun dans lequel chaque personne voit son avenir et celui de ses enfants fournit une base solide pour travailler ensemble dans l'objectif d'atteindre cet avenir. Un avenir commun signifie que chaque personne connaît son rôle et sa place dans l'ordre des choses et est responsable de ce destin commun devant les autres. À la fin des années 1990, les Rwandais se sont mis d'accord sur une vision commune de l'avenir, baptisée «Vision 2020». Aujourd'hui, un nouveau destin a été formulé sous le nom de «Vision 2050».

Il est pertinent de déterminer si les Rwandais partagent toujours une compréhension commune de la nouvelle vision de la nation et de la direction qu'elle a prise. Il s'agira également de faire le point sur les réalisations de la Vision 2020. Dans le BRR 2015, cet indicateur a obtenu un score de 91,2%, mais suite aux multiples événements qui ont caractérisé la période 2016-2020, une étude plus approfondie s'avère nécessaire pour cet indicateur. Certains de ces événements comprennent la révision du programme d'histoire dans les écoles, la formation des enseignants sur l'enseignement de l'histoire et la publication de différents livres d'histoire.

Il convient de noter qu'une partie des problèmes auxquels ce pays est confronté a été des tentatives de présenter les faits historiques de manière déformée au détriment de l'unité des Rwandais. Cela ne peut être corrigé que par la révélation de la vérité, la mémoire et les autres outils qui ont été conçus à cet effet. L'un des défis du passé historique du Rwanda a été le peu de documents écrits, mais l'on croit que les faits historiques écrits fournissent une source historique fiable. Il est également important d'évaluer dans quelle mesure le public a maintenu le niveau de confiance dans la manière dont les faits historiques sont présentés et diffusés dans la société rwandaise par divers acteurs tels que les représentants du gouvernement, les écoles, les institutions religieuses, les parents et les médias.

2.3.2. Citoyenneté, identité et responsabilité

Dans le BRR 2015, la deuxième variable utilisée était *Citoyenneté et identité*. Afin d'estimer son ampleur, quatre (4) indicateurs ont été utilisés, à savoir l'identité nationale, la fierté individuelle de l'identité partagée, les valeurs et la vision partagées et l'engagement envers l'identité nationale. Il convient de noter qu'il s'agissait de la variable de score la plus élevée avec 96,7%, et que tous les indicateurs étaient supérieurs à 95%, le plus élevé étant l'engagement envers l'identité nationale (97,4%) et le plus faible étant l'identité nationale (95,6%). Bien que la variable ait obtenu le score le plus élevé de toutes les variables, il est important de déterminer si ce niveau d'engagement envers la citoyenneté et l'identité continue de se maintenir. Ceci est principalement dû aux multiples efforts qui ont été mis en place pour enchâsser la Rwandité comme la définition la plus fondamentale de l'identité à travers «Ndi Umunyarwanda, ainsi qu'aux injustices historiques passées autour de la politique

identitaire. Par ailleurs, BRR 2020 a également cherché à évaluer la place de la responsabilité des citoyens dans le choix qu'ils font par rapport à qui ils sont et le sens qu'ils donnent à leur relation avec leur pays. Bien que, comme indiqué ci-dessus, la question de la citoyenneté et de l'identité nationale semble enracinée, cette étude a évalué si ces points de vue sont persistants ou malléables compte tenu du passage du temps. Depuis 2015, des efforts ont été déployés pour galvaniser l'unité nationale à travers une définition de l'identité rwandaise et la promotion des valeurs et des normes rwandaises qui définissent le Rwandais.

2.3.3 Culture politique et gouvernance

Culture politique et gouvernance constitue le pilier qui fait référence à la façon dont les gens se rapportent et voient le système politique dans lequel ils se trouvent et sa légitimité pour eux. C'est une évaluation des attitudes, des croyances et des émotions avec lesquelles les gens sont associés par rapport au processus politique et à ses résultats (Winkle, 2018). Bien que le terme culture politique ait été discuté dans la littérature avec des points de vue différents quant à sa définition et son importance, il s'est avéré également utile une fois qu'une définition opérationnelle est fournie de ce qui est décrit. En outre, alors que les allusions à ce qui constitue la culture politique sont aussi anciennes que la politique elle-même, une exploration plus contemporaine de la signification et des caractéristiques des différents types de cultures politiques a été rendue populaire par et depuis l'ouvrage fondateur de Almond et Verba, « The Civic Culture », publié en 1963. A travers des études menées dans différentes démocraties occidentales, Almond et Verba (1963) ont mis au point trois types de culture politique, à savoir la culture politique paroissiale, la culture politique du sujet et la culture politique participante.

La culture politique paroissiale est celle où les citoyens n'ont pratiquement aucun rôle à jouer pour déterminer qui, quand et comment ils sont gouvernés. Ils sont complètement dépourvus de toute autorité ou participation aux affaires de l'État et sont donc complètement détachés des affaires de l'État. Dans un sujet de culture politique, les individus ne sont autorisés à participer que dans une mesure limitée en se conformant principalement aux normes et règles établies et en ayant confiance dans les institutions de l'État. Ils ont quelques droits qu'ils peuvent exercer, mais sont généralement censés se conformer aux normes déjà établies.

La culture politique participante quant à elle permet au citoyen de participer activement au processus politique, en votant, en participant aux devoirs civiques, en remettant en question les décisions politiques, en débattant activement et en discutant des idées politiques alternatives. Une culture politique participante équilibre les droits avec les devoirs et obligations du citoyen et permet au citoyen d'être aux commandes du processus politique.

Un bon mélange du sujet et des cultures politiques participantes produit une culture civique qui permet l'épanouissement d'une culture démocratique. L'Encyclopedia Britannica définit la culture politique d'une nation comme «un ensemble d'attitudes, de croyances et de sentiments qui donnent ordre et sens à un processus politique et qui

fournissent les hypothèses et les règles sous-jacentes qui régissent le comportement dans le système politique» (Badie et al., 2011).

La culture politique du Rwanda est mieux illustrée par le Préambule de la Constitution de 2003 aux 6^e et 7^e paragraphes qui stipule ce qui suit:

«Engagés à construire un État régi par l'état de droit, fondé sur le respect des droits de l'homme, de la liberté et du principe de l'égalité de tous les Rwandais devant la loi ainsi que de l'égalité entre les hommes et les femmes» (paragraphe 6)

«Engagés à bâtir un État fondé sur une démocratie consensuelle et pluraliste fondée sur le partage du pouvoir, l'unité nationale et la réconciliation, la bonne gouvernance, le développement, la justice sociale, la tolérance et la résolution des problèmes par le dialogue;» (paragraphe 7)

En formulant la Constitution et en la soumettant à un référendum, les dirigeants du Gouvernement du Rwanda ont cherché à renforcer et à promouvoir la participation des citoyens au processus de gouvernance.

Depuis 1994, les Rwandais ont préféré être gouvernés par une politique de consensus avec des responsabilités partagées entre les différents candidats politiques. Depuis la formation d'un gouvernement d'unité nationale en 1994 jusqu'à la promulgation de la Constitution en 2003 et au-delà, les Rwandais se sont engagés dans la construction de la nation par la participation de tous les adultes à tous les processus qui approfondissent et favorisent un régime politique démocratique. Cette culture de participation citoyenne et d'engagement dans les décisions politiques du pays est inscrite dans la constitution, la politique de décentralisation, la nature et le fonctionnement des organisations politiques et est cimentée par des élections périodiques des dirigeants par la participation populaire.

La Constitution garantit également une politique inclusive en veillant à ce que les dirigeants des différentes branches du gouvernement proviennent de différents partis politiques. Pour éviter la polarisation et des politiques divisionnistes qui ont provoqué le chaos et le génocide contre les Tutsi, les Rwandais ont accepté de mettre en place une plate-forme politique où toutes les questions politiques sont discutées dans l'intérêt public. Il s'agit du Forum National des Partis Politiques (NFPO) où les représentants des partis politiques se réunissent pour discuter des questions de développement national de manière libre et responsable afin de promouvoir l'unité nationale même en cas de désaccord sur des questions et des approches spécifiques.

Depuis la publication du Baromètre de la Réconciliation au Rwanda 2015, un certain nombre d'institutions ont également produit leurs propres rapports. Les rapports les plus notables ont été produits par le Rwanda Governance Board (RGB), qui a produit, entre autres, le Governance Scorecard, le Citizen's Report Card, un rapport sur les solutions endogènes, et le baromètre des médias.

Dans le tableau de bord de la gouvernance 2019 (voir RGB, 2019), il est rapporté que les Rwandais ont une confiance maximale dans la capacité du gouvernement et de ses institutions et branches à s'acquitter de certaines tâches et fonctions. Il s'agit notamment de la sûreté et de la sécurité (94,29%), de l'état de droit (84,70%), des droits politiques et des libertés civiles (85,17%) et de la lutte contre la corruption, de la transparence et responsabilité 84,28% (ibid.,). Dans l'édition 2015 du BRR, nombre de ces indicateurs, en particulier ceux relatifs à l'état de droit, aux droits politiques et aux libertés civiles, faisaient partie de l'ensemble des questions posées. L'évaluation de 2020 a également examiné ces indicateurs, en mettant l'accent sur leur lien avec la réconciliation.

De même, le même RGS 2019 montre que la participation des citoyens à la gouvernance traitée dans «Participation et inclusion» a réalisé un score de 73,00%. L'un des indicateurs est la participation citoyenne qui a obtenu 72,68%.

La confiance dans les institutions du secteur privé est illustrée dans le Citizens Report Card 2019 où elle obtient un score de 63,8%. Cela représente une régression significative par rapport au BRR 2015 où il a obtenu un score de 72,4% et également par rapport au CRC 2018 où il était de 64,4%. Sur base des tendances CRC, la confiance du public dans le secteur privé a diminué. Au CRC 2017, il était de 74,9%. La mauvaise performance est largement attribuée à la mauvaise qualité des services dans les coopératives, dans le secteur des transports, celui des hôtels et restaurants.

Les indicateurs utilisés étaient l'utilisation du téléphone et ICT, les services des banques et IMF, la performance des coopératives, les services de transport et les services des hôtels et des restaurants. Compte tenu de l'objectif du BRR 2020, les informations ci-dessus concernant la confiance dans les institutions du secteur privé, il n'y aurait aucune valeur ajoutée à collecter de nouveau des données sur les mêmes indicateurs. Néanmoins, le BRR 2020 utilisera les tendances existantes pour évaluer ce que la baisse de confiance dans les institutions du secteur privé pourrait signifier pour la réconciliation, et formulera des recommandations sur la voie à suivre.

Dans le même ordre d'idées, ces mêmes rapports indiquent que les Rwandais ont déclaré que certains domaines de leur vie en relation avec le contrat social avec l'État doivent encore être améliorés. Il s'agit de la participation et inclusion (73,0%), l'investissement dans le développement humain et social (68,53%), la qualité des prestations de services (70,54%) et la gouvernance économique et d'entreprise (76,43%). Le CRC (2019) soutient en outre certaines des conclusions du GSC 2019 ci-dessus. En particulier, il est rapporté que 79,7% des citoyens étaient satisfaits de la prestation de la gouvernance et de la justice en général. Ce pilier comprenait la prestation de services par les entités administratives locales (71,3%), la justice (76,4%), le respect des principes de bonne gouvernance et la confiance dans les dirigeants et les institutions chargées de rendre des services (88,5%), la sûreté et la sécurité (89,4%) ainsi que le rôle des citoyens dans la bonne gouvernance (73,1%). Sur base de ces résultats, le BRR 2020 sera en mesure de formuler des recommandations appropriées en matière d'unité et réconciliation sans chercher à collecter davantage de données sur les indicateurs déjà couverts dans des rapports récents.

En ce qui concerne Abunzi, les rapports indiquent que ces comités ont également joué un rôle important dans l'unité et la réconciliation. Selon RGB (2019), les comités Abunzi ont participé à la résolution des conflits dans les familles, «promouvant ainsi la paix dans leurs communautés, offrant une justice inclusive et abordable et renforçant la cohésion sociale». En raison de leur rôle crucial dans la résolution des conflits et de la manière dont ils rendent la justice au niveau communautaire, les Rwandais ont exprimé leur confiance dans les comités Abunzi. En particulier, dans tous les districts du pays, les citoyens ont été satisfaits à un score supérieur à 90%, le plus élevé étant Rutsiro (98,5%) et le plus faible étant Nyamagabe (92,48%). Le fait que les comités Abunzi cherchent à résoudre les problèmes tout en promouvant l'harmonie signifie qu'ils favorisent l'unité et la réconciliation entre les Rwandais, et les informations existantes sont suffisantes. Sur base des raisons ci-haut citées, il n'était pas nécessaire de collecter plus de données sur la variable de la culture politique, mais BRR 2020 utilisera les informations publiées dans les rapports récents pour formuler des recommandations appropriées sur cette variable et sa place dans le chemin de la réconciliation au Rwanda.

En conséquence, l'évaluation de 2020 de ces indicateurs en lien avec le processus de réconciliation est d'une importance capitale. Faut-il rappeler que l'histoire du Rwanda était pleine de dénis des droits de citoyenneté aux Tutsis depuis les années 1950 jusqu'à la période des première et deuxième républiques, qui ont abouti au Génocide perpétré contre les Tutsi en 1994. Les efforts de l'après-génocide ont tenté de résoudre ce problème et, bien que celui-ci ne soit plus aussi ancré qu'il l'était aux époques précédentes, il est nécessaire d'éradiquer toute forme d'argumentation qui prive une partie d'un peuple des droits à la citoyenneté. Il est important d'interroger les opinions du public sur la question de l'identité, ainsi que sur le droit à la citoyenneté.

2.3.4. Sécurité et bien-être

La variable appelée «sécurité et bien-être» englobe non seulement les services de sécurité nationale rendus par divers organes, tels que l'armée, la police et les services de renseignement, ainsi qu'une multitude d'agences de sécurité locales, mais aussi la sécurité personnelle avec ses diverses ramifications. Les organes de sécurité assurent la souveraineté de la nation ainsi que la sécurité des personnes et de leurs biens. Ils sont également chargés du maintien de l'ordre public. Les indicateurs utilisés pour mesurer cette variable dans le BRR 2015 étaient la sécurité nationale, la sécurité personnelle, la sécurité économique et, droit aux biens et infrastructures de base qui sont liés à la sécurité humaine en général.

Il sied de rappeler ici que, loin d'être une simple répétition, les indicateurs et variables sont analysés en fonction de leur apport à la réconciliation.

2.3.5. Justice, équité et droits

Comme indiqué précédemment, bien que la réconciliation ait aujourd'hui des connotations religieuses, elle est utilisée dans les débats nationaux et internationaux comme canal de justice réparatrice (Kronendorfer, 2018). Il englobe des dimensions telles que la bonne conduite, l'éthique de la vertu, le pardon, la tolérance et le rapprochement.

Depuis 1994, l'effort de réconciliation nationale devait être entrepris tout en abordant les problèmes de justice pour les victimes et les rescapés du génocide contre les Tutsi. Le système de justice pénale conventionnel était incapable de gérer les chiffres en jeu et de promouvoir l'unité de la nation. C'est à ce moment que le système de justice traditionnel / transitionnel connu sous le nom de «tribunaux Gacaca» a été introduit pour résoudre le problème. En plus des tribunaux, un système de résolution des conflits basé sur une tradition d'Abunzi (médiateurs) a été catalysé pour appuyer la résolution des conflits au niveau communautaire tout en favorisant l'unité et la réconciliation. Bien que les juridictions Gacaca aient été fermées, il reste la question de l'exécution de certaines des décisions de ces juridictions, en particulier celle de l'indemnisation des victimes. Des efforts supplémentaires sont en cours pour identifier les endroits où les gens sont encore enterrés. Cela va continuer et tous les sites mémoriaux du génocide ont été correctement construits et les corps découverts sont emmenés sur les sites pour leur enterrement dans la dignité. Dans le BRR 2015, cette variable avait les indicateurs suivants: vérité, punition des criminels, compensation des biens détruits / pillés, aveu ; excuses et pardon, guérison individuelle, équité et respect des droits humains fondamentaux.

Dans le RGS (2019:19), la variable «droits politiques et libertés civiles» avait un indicateur appelé «respect des droits de l'homme et des conventions internationales fondamentales» avec un score de 86,41%. Bien que cet indicateur donne des informations utiles qui font référence au rapprochement, les institutions couvertes ainsi que la nature de la contribution de ces institutions au rapprochement n'ont pas été suffisamment étudiées. Cela rend nécessaire la conservation des indicateurs utilisés. Il permet également d'élargir la couverture des institutions en évaluant l'impact de l'état actuel de la justice, de l'équité et des droits sur la réconciliation.

2.3.6. La cohésion sociale

La cohésion sociale se caractérise par des personnes travaillant ensemble pour aborder les problèmes auxquels elles sont confrontées dans le respect des opinions et de la dignité de chacun. En ciblant la cohésion sociale, la réconciliation donne la priorité aux relations humaines comme psychologiques, émotionnelles, cognitives et réparatrices (Longerich, 2010; François du Bois et Antje du Bois-Pedain, 2009; NURC, 2014). La promotion de la cohésion sociale a été au cœur des programmes sociaux du gouvernement. En un mot, la cohésion sociale est le résultat des différents programmes sociaux mis en place. La cohésion sociale se manifeste dans la confiance, la volonté de dire la vérité, de parler au nom des faibles, de donner la parole aux autres, la participation civique et le sentiment d'appartenance à une communauté.

Alors que l'aspect politique de la réconciliation met l'accent sur le cadre légal, la dimension sociale de la réconciliation repose sur la confiance dans la narration des faits qui favorise la réconciliation et l'unité entre les anciens ennemis. Des efforts sont déployés au niveau local pour favoriser l'unité en abordant les conflits par le biais d'Abunzi et de la Maison d'accès à la justice (MAJ), ainsi que des réunions de village hebdomadaires appelées «Inteko y'Abaturage». Le renforcement de la famille par l'intermédiaire de l'«Umugoroba w'Ababyeyi» et d'autres institutions sociales sont

également des efforts importants visant à promouvoir la cohésion sociale entre les Rwandais, en commençant par les familles. Le processus implique l'honnêteté personnelle et la confiance interpersonnelle.

Bien que des études qui aient mesuré la cohésion sociale au Rwanda, cette variable reste cruciale pour le BRR 2020, et les perceptions à son égard pourraient changer fréquemment étant donné qu'elle est basée sur des relations personnelles. Dans le RGS 2019, sous la variable «sûreté et sécurité», l'indicateur «réconciliation, cohésion sociale et unité» a été inclus et obtenu un score de 93,99%. Bien que ces informations soient précieuses, la variable sur la cohésion sociale dans cette évaluation se concentre davantage sur les interactions quotidiennes entre les personnes, et la signification de ces interactions à l'évaluation que les gens se font de la réconciliation au niveau personnel, de l'entourage, du village et au-delà entre 2016 et 2020. Dans cette perspective, le BRR 2020 a considéré les informations existantes, procédé à sa propre collecte de données pour une analyse appropriée, et formulé des conclusions et recommandations liées à la question en étude. Sur base de ce qui précède, vous trouverez ci-dessous le tableau récapitulant les piliers, les hypothèses justifiant l'importance de chaque pilier et les indicateurs associés qui ont inspiré l'analyse des données pour le BRR 2020.

Tableau 4: Piliers, hypothèses et indicateurs pour le BRR 2020

Piliers	Hypothèses	Indicateurs
Comprendre le passé, le présent et envisager l'avenir	Plus les citoyens sont capables de comprendre et de confronter les sources de leurs divisions historiques, tout en s'engageant à envisager leur avenir, plus la réconciliation est susceptible de se produire.	☐ Compréhension des faits ☐ Enseignement de l'histoire ☐ Engagement de réconciliation ☐ Construire le présent et envisager l'avenir
Citoyenneté, identité et responsabilité	Un sentiment partagé d'identité nationale, une citoyenneté inclusive, responsable et critique favorisera la réconciliation	☐ Identité nationale ☐ Fierté individuelle d'une identité partagée ☐ Des valeurs et une vision partagées ☐ Engagement pour l'identité nationale ☐ Esprit critique
Culture politique et Gouvernance	Plus les citoyens croient que les dirigeants et les institutions valorisent la réconciliation dans la vie quotidienne, associée à la participation et à l'autonomisation des citoyens dans la gouvernance, plus la réconciliation est susceptible de se produire	☐ Confiance dans les dirigeants ☐ Confiance dans l'exécutif ☐ Confiance dans le législatif ☐ Confiance dans le pouvoir judiciaire ☐ Confiance dans diverses institutions publiques ☐ Confiance dans les institutions privées ☐ Participation des citoyens à la gouvernance ☐ Autonomisation des citoyens dans la gouvernance
Sécurité et bien-être	Plus les citoyens se sentent généralement, économiquement et physiquement bien et en sécurité, plus ils seront disposés à s'engager dans la réconciliation.	☐ Sécurité nationale ☐ Sécurité personnelle ☐ Sécurité Economique ☐ Droits sur les actifs et infrastructures de base
Justice, équité et droits	Plus il y a de justice, d'équité et de respect des droits humains, plus la réconciliation augmente	☐ Vérité ☐ Punition des criminels ☐ Compensation des propriétés détruites / pillées ☐ Excuses et pardon ☐ Guérison individuelle ☐ Équité et respect des droits humains fondamentaux
Cohésion sociale	Plus les valeurs de confiance, de respect, de tolérance et d'interactions sociales positives et d'amitié sont présentes parmi les citoyens, plus la réconciliation est susceptible de se produire	☐ Confiance entre les citoyens ☐ Tolérance et interactions entre les citoyens ☐ Solidarité entre les citoyens ☐ Convivialité et amitié entre les citoyens

3. MÉTHODOLOGIE

Ce chapitre présente les informations sur les approches et méthodes utilisées dans cette étude. L'accent est mis sur la conception de l'étude, l'étendue, le protocole d'échantillonnage et la taille de l'échantillon, les outils et méthodes de collecte de données, ainsi que les méthodes et outils d'analyse des données.

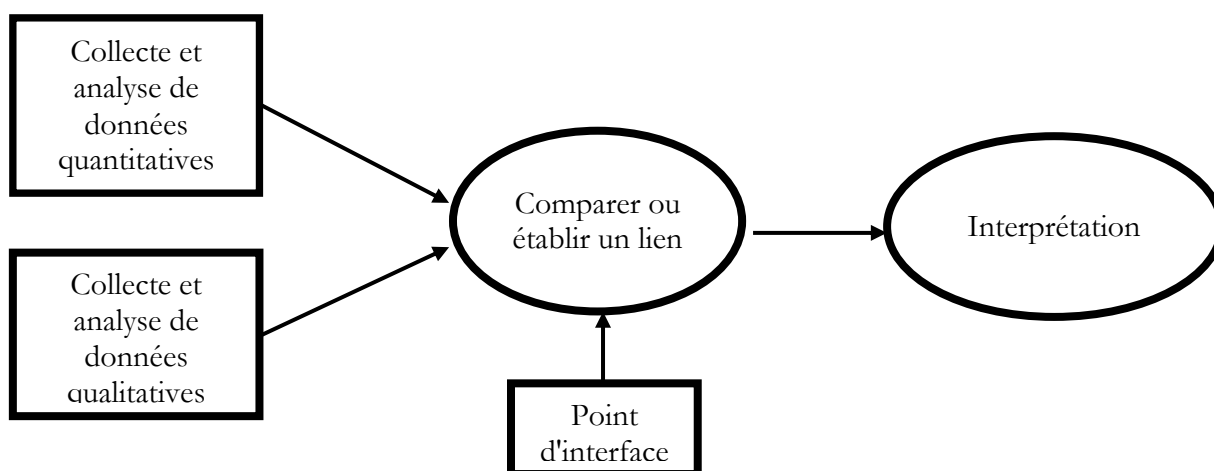
3.1. Préparation et coordination

Après la présentation du rapport initial, la Commission Nationale de l'Unité et la Réconciliation a sélectionné les chercheurs clés et les acteurs de la société civile à impliquer dans cette étude sur le Baromètre de la Réconciliation 2020. Ce groupe constitue le Comité National de Référence, présidé par la Commission Nationale de l'Unité et la Réconciliation. Ce Comité a été créé pour superviser l'élaboration et la mise en œuvre de l'enquête et l'examen des résultats. La Commission Nationale de l'Unité et la Réconciliation, par l'intermédiaire de CAP Ltd, a mis en œuvre en Février 2020, la collecte de données quantitatives dans chaque District et Secteur du Rwanda, et la collecte de données qualitatives en Septembre 2020 dans 10 Districts sélectionnés, à savoir, Gisagara, Nyarugenge, Gasabo, Musanze, Gicumbi, Rutsiro, Ngororero, Gatsibo et Ngoma.

3.2. Approche méthodologique

Cette étude a utilisé l'approche de méthode mixte par laquelle les données quantitatives ont été complétées par les données qualitatives. En effet, l'évaluation visait non seulement à capter l'état actuel de la réconciliation au Rwanda, mais aussi à jauger et relever en profondeur les perceptions, les opinions et comportements des gens, ainsi que les significations et motivations sous-jacentes de leurs récits. Avec un objectif aussi élargi, une approche de méthode mixte s'avère très utile puisqu'elle permet une conception de recherche où la logique est basée sur le fait qu'une seule méthode n'est pas adéquate pour répondre aux objectifs spécifiques de l'étude. Le graphique suivant montre l'approche parallèle convergente telle qu'elle a été appliquée dans cette étude.

Graphique 3: Approche parallèle convergente



Adapté de Creswell & Plano-Clark (2011)

3.3. Conception de l'étude

Le Baromètre de la réconciliation 2020 est une enquête transversale des ménages de la population rwandaise âgée de 18 ans et plus, conçue pour produire des estimations de l'état de réconciliation tant au niveau national que du district. Les enquêtes transversales reflètent un sous-ensemble représentatif de la population sélectionné au hasard, à un moment donné-elles fournissent des estimations d'indicateurs pertinents avec un niveau de précision acceptable selon les groupes d'âge, le sexe, autres facteurs socio-démographiques, etc.

Le groupe de 18 ans et plus a été sélectionné comme le groupe le plus approprié à l'étude pour mieux comprendre l'état de la réconciliation au Rwanda. Il a été déterminé que les personnes de moins de 18 ans n'auraient pas la maturité requise pour être en mesure de répondre correctement aux questions de l'enquête.

L'étude a été menée dans des ménages individuels et institutionnels pour saisir l'état de la réconciliation au Rwanda. Des méthodes de recherche tant qualitatives que quantitatives ont été utilisées comme approches complémentaires.

3.4. Etendue, population et unités d'analyse

Cette section traite de l'étendue où les données ont été collectées, de la population à partir de laquelle l'échantillon a été sélectionné et des unités d'analyse.

3.4.1. Population d'étude

Empiriquement, l'étude a été menée au niveau du village (Umuugudu). Le but était d'obtenir divers points de vue venant de tous les coins du pays. Cependant, en raison du temps limité, tous les villages administratifs n'ont pas été couverts bien que tous les secteurs aient été parcourus. En ce qui concerne la population de cette recherche, cette étude a impliqué des citoyens rwandais des villages sélectionnés. Différentes catégories de participants ont été prises en considération et l'échantillon était représentatif et inclusif. L'objectif était de recueillir des informations fiables quant à la compréhension claire de l'image de l'état de la réconciliation telle qu'elle est perçue par les Rwandais.

3.4.2. Unités d'analyse

L'unité d'étude utilisée est le ménage tel que défini par le Recensement de la Population et de l'Habitat du Rwanda : Rapport Thématique sur les Caractéristiques des Ménages et Habitat de 2012 (MINICOFIN & NISR, 2014). Ce rapport spécifie deux types de ménages :

a) Ménage privé composé d'une ou plusieurs personnes vivant ensemble et partageant au moins un repas quotidien. Les personnes appartenant à un ménage privé peuvent être apparentées ou non, ou peuvent constituer une combinaison de personnes à la fois apparentées et non apparentées. Les ménages privés peuvent être classés en quatre types:

- i. Les ménages d'une seule personne désignant une personne qui prend des dispositions pour sa propre nourriture ou d'autres biens essentiels pour vivre sans combiner ces efforts avec aucune autre personne;
 - ii. Les ménages nucléaires composés d'une seule famille formée d'un couple marié ou non marié sans enfants ou d'un ou de deux parents et leurs enfants et éventuellement leurs employés de maison;
 - iii. Les ménages élargis définis comme un ménage composé de l'un des éléments suivants: un noyau familial unique et d'autres personnes apparentées au noyau, deux noyaux familiaux ou plus liés entre eux sans aucune autre personne, deux noyaux familiaux ou plus apparentés entre eux plus d'autres personnes apparentées à au moins un des noyaux, et au moins deux personnes apparentées entre elles, dont aucune ne constitue un noyau familial; et
 - iv. ménages composés faisant référence à un ménage composé de l'un des éléments suivants: un noyau familial unique comprenant d'autres personnes, dont certaines sont apparentées au noyau et d'autres non, un noyau familial comprenant d'autres personnes, dont aucune n'est apparentée au noyau, deux noyaux familiaux ou plus liés les uns aux autres, y compris d'autres personnes, dont certaines sont apparentées à au moins un des noyaux et dont certains ne sont apparentées à aucun des noyaux, deux noyaux familiaux ou plus apparentés, y compris d'autres personnes, dont aucune n'est apparentée à l'un des noyaux, deux noyaux familiaux ou plus non apparentés les uns aux autres, avec ou sans aucune autre personne, deux personnes ou plus apparentées mais dont aucune ne constitue un noyau familial, ainsi que d'autres personnes non apparentées; et les personnes non apparentées uniquement.
- b) Ménage institutionnel comprenant un groupe de personnes bénéficiant de soins institutionnels.

3.5. Méthodes d'échantillonnage

Cette partie met en évidence les différentes méthodes d'échantillonnage utilisées pour les aspects quantitatifs et qualitatifs en présentant des détails sur le calcul de la taille de l'échantillon et sa répartition au sein du district.

Notons qu'en raison de l'attribution non proportionnelle de l'échantillon aux districts et des différences possibles dans les taux de réponse, des poids d'échantillonnage étaient nécessaires pour la sélection des villages et ont été appliqués dans l'analyse des données pour garantir une représentation réelle des résultats de l'enquête tant au niveau du district qu'au niveau national.

3.5.1. Procédure d'échantillonnage pour la collecte des données quantitatives

Un plan d'échantillonnage en trois étapes a été utilisé. Dans la première étape, 810 EA ont été sélectionnés en utilisant la probabilité proportionnelle à la taille de Sampford (S-PPS) à partir de la liste de 14.837 villages donnée par le NISR. Ces 810 EA ont été stratifiés par zones urbaines et rurales et, en raison du plan d'échantillonnage fractionné, des échantillons privés et institutionnels ont été tirés indépendamment.

Dans la deuxième étape, un nombre déterminé de 12 ménages ont été sélectionnés par échantillonnage systématique à probabilité égale dans chaque EA.

A la troisième étape, une personne éligible (femme ou homme selon le ménage sélectionné) a été sélectionnée au hasard dans la liste de tous les répondants éligibles (femmes ou hommes âgés de 18 ans et plus) dans chaque ménage pour répondre au questionnaire. Si aucune personne n'était disponible pour l'interview du ménage ou si la personne sélectionnée n'était pas disponible pour trois visites, la disposition de l'interview était indiquée comme indisponible. Les ménages ou individus indisponibles n'ont pas été remplacés.

À ce niveau, les étapes suivantes ont été envisagées:

Étape 1: Les cadres de l'échantillon du recensement national ont été divisées en 30 districts.

Étape 2: La répartition des 810 zones de dénombrement (ZD) du cadre d'échantillon nationale où l'échantillonnage aléatoire a été utilisé.

Étape 3: Les ZD de chaque district ont été divisées en ZD urbains et ruraux.

Étape 4: Pour chaque ZD, une liste a été compilée, pour les ménages. Les listes ont servi de cadre d'échantillon pour les sélections aléatoires simples de ménages.

Étape 5: 12 ménages ont été échantillonnés à l'aide d'un échantillonnage aléatoire simple systématique pour chaque ZD sélectionnée. Les détails sont donnés ci-dessous.

Étape 6: Une personne éligible a été sélectionnée au hasard dans la liste de tous les répondants éligibles de chaque ménage.

a) Détermination de la taille de l'échantillon

Pour ce qui est de la taille de l'échantillon, il a été nécessaire de déterminer statistiquement le nombre réel de personnes sélectionnées pour l'enquête. En effet, comme le suggère Lenth (2001), «Une étude sous-dimensionnée peut être un gaspillage de ressources pour ne pas avoir la capacité de produire des résultats utiles, tandis qu'une étude surdimensionnée utilise plus de ressources que nécessaire». De plus, les études avec une taille d'échantillon inférieure à la taille requise se caractérisent par une puissance moindre. La taille de l'échantillon, dans ce cas, fait référence au nombre de participants impliqués dans la recherche. Sa détermination était basée sur le calcul de la taille de l'échantillon de base et la correction de Contingence.

Etape 1: Calcul de la taille de l'échantillon de base au niveau du district

La taille de l'échantillon appropriée pour cette enquête a été déterminée en grande partie à partir de l'application de cette formule pour les proportions (Cochran, 1963; Krejcie & Morgan, 1970; Israël, 2013) préférée à celle basée sur les moyennes en raison du manque de valeurs des estimations des variances des variables de l'étude.

$$n = DEff \left[\frac{Z_{\alpha.p.}^2 \cdot p \cdot (1 - p)}{d^2} \right]$$

Où n = taille d'échantillon requise, Z = valeur standard de 1,96 correspondant à un intervalle de confiance de 95%, p = pourcentage de sélection d'un choix (valeur

standard de 0,5⁸), d = marge d'erreur à 0,05%⁹ et effet de conception de 1,8¹⁰. L'utilisation des valeurs standard énumérées ci-dessus a fourni un échantillon de base de 308 répondants.

Etape 2: Contingence

Au cours d'une recherche, les répondants peuvent ne pas répondre (partiellement - avec des réponses erronées ou totalement) aux questions posées ou les enquêteurs peuvent ne pas enregistrer correctement les réponses données à une série de questions. C'est ce qu'on appelle la contingence et, si cela se produit, cela peut augmenter le biais des estimateurs en raison du manque du nombre requis de réponses pour une ou plusieurs caractéristiques en étude. Pour corriger ça, il est généralement proposé de considérer un taux de non-réponse de 5%, puis d'augmenter de 5% pour combler les contingences telles que la non-réponse ou l'erreur d'enregistrement. Pour cette recherche, la taille de l'échantillon est devenue $n + 5\% = 308 \times 1,05 = 324$.

La taille minimale de l'échantillon était de 324 et a été considérée pour un domaine ou strate. Par conséquent, en multipliant cet échantillon par 30 districts, l'échantillon total de ménages privés sélectionnés au niveau national était de $324 \times 30 = 9.720$ ménages privés. Le calcul de l'échantillon était basé sur l'analyse des erreurs d'échantillonnage.

Le nombre total d'unités d'étude est composé de ménages privés et de ménages institutionnels (prisons, lycées, établissements d'enseignement supérieur...). En plus de l'échantillon de 9.720 ménages privés, 2.880 ménages institutionnels ont été sélectionnés, constituant ainsi un échantillon total de 12.600 ménages pour la collecte de données quantitatives.

b) Répartition des villages pour l'enquête auprès des ménages privés

Comme cette étude cible tous les ménages du Rwanda, la sélection et la distribution de l'échantillon au sein des districts ont été basées sur le cadre d'échantillonnage constitué des données des ménages collectées lors du Recensement de la Population et de l'Habitat de 2012 par l'Institut National des Statistiques du Rwanda, et les données dérivées de l'Integrated Households Living Condition Survey (EICV5) réalisée par le NISR en 2017 indiquant la répartition des ménages et de la population par district et par zones urbaines-rurales. Les zones de dénombrement (ZD) ou villages sont répartis dans les districts et rapportés dans le tableau 4 qui suit. Notons que leur sélection a utilisé la méthode d'échantillonnage de probabilité proportionnelle à la taille de Sampford.

⁸ Cette enquête a pour but de produire l'indice de réconciliation et non la prévalence.

⁹ L'erreur standard relative était de 10% comme RSE minimum sur l'enquête sur les domaines, c'est pourquoi nous avons 0,05, car la valeur Z était de 1,96.

¹⁰ Le nombre cible de répondants par grappe (m) sera fixé à 12 en fonction du nombre de ménages qui doivent être visités par grappe pour qu'une seule équipe accomplisse environ 60 ménages par jour. L'ICC que nous avons proposé est de 1 / 6,5 mais l'ICC exact sera calculé après la collecte des données. Par conséquent, l'effet de conception a été estimé à l'aide de l'équation suivante: $DEFF = 1 + (m - 1) * ICC = 1,8$ donc la mesure A de l'efficacité d'une procédure d'échantillonnage complexe par rapport à l'échantillonnage aléatoire simple, définie comme le rapport entre l'erreur standard en utilisant le plan d'échantillonnage donné et l'erreur standard qui en résulterait si un échantillon aléatoire simple avait été utilisé.

Tableau 5: Répartition des villages

Province	District	Nombre de villages
NORD	Burera	27
	Gakenke	27
	Gicumbi	27
	Musanze	27
	Rulindo	27
Total Nord		135
SUD	Gisagara	27
	Huye	27
	Kamonyi	27
	Muhanga	27
	Nyamagabe	27
	Nyanza	27
	Nyaruguru	27
	Ruhango	27
Total Sud		216
EST	Bugesera	27
	Gatsibo	27
	Kayanza	27
	Kirehe	27
	Ngoma	27
	Nyagatare	27
	Rwamagana	27
Total Est		189
OUEST	Karongi	27
	Ngororero	27
	Nyabihu	27
	Nyamasheke	27
	Rubavu	27
	Rusizi	27
	Rutsiro	27
Total Ouest		189
VILLE DE KIGALI	Gasabo	27
	Kicukiro	27
	Nyarugenge	27
Total Ville de Kigali		81
Grand Total		810

c) Sélection des menages et administration du questionnaire

La sélection des ménages ici appelés Unités Secondaires d'Echantillonnage (USE) au sein du village ou de la zone de dénombrement (ZD) a été faite selon une procédure d'échantillonnage en deux étapes:

Étape 1: À ce niveau, les villages ou ZD ont été sélectionnés à l'aide de la méthode d'échantillonnage de probabilité proportionnelle à la taille de Sampford (Sampford's PPS).

Étape 2: Sélection des ménages (USE) au sein des EA.

La sélection de 12 ménages au sein de chaque EA a été effectuée à l'aide de l'échantillonnage systématique basé sur la liste des ménages (cadre d'échantillonnage) disponible au niveau du secteur / cellule ou village en suivant la même procédure qu'à l'étape 1. Notons qu'après la sélection des ménages, l'étape suivante était celle d'identifier la personne éligible à interroger. Le questionnaire a été administré à un membre du ménage âgé de 18 ans ou plus.

Probabilité de sélection et pondération pour l'enquête auprès des ménages privés

Les villages sélectionnés sont ceux pour lesquels la population cumulée contient l'un des numéros de série calculés ci-dessus. Pour l'EAi échantillonné (village i) dans une strate donnée, la probabilité de sélection (P_{1i}) a été donnée par:

$$P_{1i} = \frac{\text{\# of EAs to be selected} \times \text{\# of HHs in EA}_i}{\text{Total \# of HHs in all EAs in a stratum}}$$

La probabilité (P_{2i}) qu'un ménage soit échantillonné dans EAi est donnée par:

$$P_{2i} = \frac{\text{\# of HHs to be selected in EA}_i}{\text{Total \# of HHs in EA}_i}$$

La probabilité globale de sélectionner un ménage dans un village i a été donnée par $P = P_{1i} \times P_{2i}$

L'estimation des paramètres de population étant faite par inférence, consistant à extrapoler les résultats de l'échantillon à la population totale, il était nécessaire de pondérer les résultats en utilisant le poids global $W = 1 / P$.

Notons que la procédure de pondération pour les ménages institutionnels a été faite après le calcul des probabilités de sélection à effectuer après la liste de toutes les institutions se trouvant les provinces.

d) Répartition des ménages institutionnels

La sélection des ménages institutionnels a été effectuée à l'aide d'un échantillonnage aléatoire où, dans chaque province, 1 prison a été sélectionnée, soit 5 prisons au total, et 55 autres institutions comme les écoles secondaires, les établissements d'enseignement supérieur, etc. ont été tirées. Respectivement, 81 répondants et 45 répondants ont été choisis au hasard dans chaque prison et autre institution. Leur sélection a utilisé le cadre d'échantillonnage fourni par l'établissement visité. Cela a fait au total 2.880 répondants des ménages institutionnels. Les détails sur la répartition de l'échantillon au sein des ménages institutionnels sont présentés dans le tableau ci-dessous.

Tableau 6: Répartition des menages institutionnels par Province

Province	# Prison s	# autres types de ménages institutionn els	Echantill on par prison	# autres types de ménages institutionn els	Echantillon par autres types de ménages institutionn els	Echantill on dans d'autres cas	Echantill on total par Province
Ville de Kigali	1	11	81	11	45	495	576
Sud	1	11	81	11	45	495	576
Ouest	1	11	81	11	45	495	576
Est	1	11	81	11	45	495	576
Nord	1	11	81	11	45	495	576
TOTAL	5	55	405	55	495	2 .475	2880

3.5.2. Procédure d'échantillonnage pour la collecte des données qualitatives

La collecte de données qualitatives a été réalisée à l'aide de l'échantillonnage par boule de neige (échantillonnage dirigé par les répondants). Avec cette technique, les répondants qui seront sélectionnés et interviewés seront invités à identifier d'autres répondants similaires. La technique d'échantillonnage par objectif a également été utilisée afin d'identifier les participants potentiels aux entrevues d'informateurs clés et aux groupes de discussion. Comme dans la recherche qualitative, les informations fournies par les répondants comptent et le principe de la saturation théorique a été respecté.

À cet égard, Marshall (1996) observe que «...une taille d'échantillon appropriée pour une étude qualitative est celle qui répond adéquatement à la question de recherche». Par conséquent, l'échantillon a été ajusté en tenant compte du moment où:

- ☐ Aucune donnée nouvelle ou pertinente n'a émergé sur un thème en étude;
- ☐ Le thème était bien développé quant à la variation démontrant ses propriétés et dimensions ; et
- ☐ Les relations entre les variables/thèmes étaient bien établies et validées.

3.6. Méthodes et outils de collecte de données

Quatre types d'outils de collecte de données ont été utilisés au cours de cette étude. Ils comprennent entre autres : la recherche documentaire, un questionnaire individuel, des entretiens avec des informateurs clés et des guides de discussion de groupe de discussion. Les données à collecter proviennent de deux sources - les données primaires et secondaires - comme souligné dans les sous-sections suivantes.

3.6.1. Données primaires

Ces données ont été obtenues à partir des informations obtenues au moyen d'entretiens, de discussions de groupe et de questionnaires.

a) Questionnaire pour les ménages

Un questionnaire pour ménage, avec des questions fermées, a été administré à 12.600 répondants. Le questionnaire comprenait une série de questions composées partir des indicateurs suivants: culture politique, sécurité humaine, citoyenneté et identité, compréhension du passé, justice transitionnelle, cohésion sociale. Il visait également à identifier d'autres indicateurs qui pourraient aider à résoudre le problème de la recherche. Cependant, pour éviter des réponses évasives ou une tendance à la neutralité, la majorité des questions étaient basées sur la perception personnelle et étaient de forme questions-échelle (échelles 5-Likert).

Dans le processus de collecte de données, l'enquêteur était en contact direct avec les répondants. Cet exercice a été réalisé par des collecteurs / enquêteurs qualifiés et des chefs d'équipe recrutés et formés à cette fin. La formation portait sur des questions telles que les méthodes d'enquête, la structure et le contenu du questionnaire, les responsabilités des collecteurs / générateurs de données et des superviseurs, ainsi que sur l'éthique des enquêtes. Les données quantitatives ont été collectées à l'aide de tablettes Android, un outil électronique équipé du logiciel Kobo Collect permettant la saisie directe des données, et les données ont été transférées dans SPSS à des fins d'analyse statistique. L'utilisation de tablettes Android a amélioré la qualité et la sécurité des données, éliminé le besoin de papier et réduit le temps requis aux enquêteurs pour collecter et saisir les données.

Il sied de noter que certains défis concernant l'utilisation de ces tablettes Android ont été observés. Ceux-ci incluent principalement leur décharge électrique après quelques heures de travail et le mauvais fonctionnement de certaines d'entre elles après quelques jours. Tous ces problèmes ont été correctement résolus en fournissant des batteries d'alimentation et en remplaçant les tablettes défectueuses si nécessaire. Lorsque cela se produisait, les enquêteurs recevaient des questionnaires papier à utiliser au cas où la tablette ne fonctionnerait pas, puis saisissaient les données dans le système une fois le problème résolu.

b) Entretiens avec des informateurs clés (KII)

Des entretiens avec des informateurs clés ont eu lieu avec des personnes sélectionnées très bien informées en matière de l'unité et réconciliation. L'entretien s'est déroulé à un endroit choisi par chaque informateur pour lui permettre de s'exprimer librement. Il portait sur des questions concernant les principales composantes de l'étude. Des données empiriques ont également été collectées au moyen d'entretiens personnels, ce qui implique que le chercheur a eu des interactions / contacts directs en face à face avec les répondants participant à cette étude. De plus, des notes de terrain pour les comportements ou faits pertinents observés lors des entretiens ont également été prises. C'est ainsi qu'un guide d'entretien qualitatif/guide de questions ouvertes a été utilisé. Les entretiens ont été menés en Kinyarwanda, enregistrés avec la permission des personnes interrogées, puis transcrits et traduits en anglais.

Tableau 7: Liste des participants aux KII

Institution	Participants
NURC	Représentant de la Commission Nationale de l'Unité et la Réconciliation, et Coordinateurs Régionaux de l'Identité Nationale
IBUKA	Représentant
CNLG	Représentant
Never Again Rwanda	Représentant
Avega Agahozo	Représentant
National Itorero Commission	Représentant
Plateforme de la Société Civile Rwandaise	Représentant
Media Self-Regulatory Body	Représentant
Forum National des Organisations Politiques	Représentant
Sénat: Commission des Affaires Sociales et Droits de l'Homme	Président et Vice Président
Chambre des Députés: Commission sur la Réconciliation, Droits de l'Homme et Lutte contre le Génocide	Président et Vice Président
Eglise Catholique: Commission Justice & Paix	Représentant
Association Modeste et Innocent	Représentant
Community-Based Sociotherapy (Mvura-Nkuvure)	Représentant
Prison Fellowship	Représentant
AERG	Représentant
African Evangelistic Enterprise (AEE)	Représentant
International Alert	Représentant
Aegis Trust	Représentant
Chercheurs et Personnalités clés	Prof P. Rutayisire, Hon. T. Rutaremara, Dr. A. Rutayisire, Prof. F. Masabo, Dr. Aggée M. Shyaka
Global Initiative for Environment & Reconciliation	Représentant

c) Discussions avec les groupes cibles

Pour compléter les entretiens, l'observation du site et des discussions de groupe ont été organisées sur chaque site échantillonné pour la collecte de données. Les groupes de discussion ont permis à l'équipe de consultants de vérifier la pertinence de questions spécifiques ainsi que les perceptions sur l'unité et la réconciliation. Les groupes de discussion de 8 à 12 participants ont rassemblé différentes catégories de personnes et ne dépassait pas 1 heure. Le lieu des discussions de groupe a été choisi en fonction de la proximité de la zone de résidence des participants. Au cours des discussions de groupe, les animateurs utilisaient le même guide que celui utilisé pour les entretiens, mais cette fois impliquaient plus d'une personne interrogée en posant des questions d'orientation et en laissant le groupe aborder différents sujets. L'enregistrement vocal et la prise de notes des travaux des FGD ont été effectués le cas échéant afin d'améliorer

la qualité des rapports et la présentation des résultats. Le tableau suivant présente les participants qui ont pris part aux FGD.

Tableau 8: Liste des participants aux FGDs¹¹

Catégorie	Participants dans chaque district sélectionné
Abarinzi b'igihango ¹²	1 participant
Representant de ceux qui ont commis le genocide (repentis)	1 participant
Rescapés du genocide	1 participant
Conjoints de ceux qui ont commis le genocide	1 participant
Veufs/ves rescapés du genocide	1 participant
Organisations confessionnelles	1 participant
Inyangamugayo za Gacaca ¹³	1 participant
Inshuti z'Umuryango ¹⁴	1 participant
Jeunes qui ont les parents qui ont commis le genocide	1 participant
Conseiller en santé mentale	1 participant
Orphelins du genocide	1 participant
Clubs pour l'Unité et réconciliation	1 participant
TOTAL	12 participants

d) Outil audiovisuel

L'outil audiovisuel servait de complément à tous les autres outils de collecte de données, car il fournissait une vidéo illustrant les résultats globaux tels qu'exprimés par les répondants en groupe ou individuellement.

3.6.2. Données secondaires

La recherche documentaire implique l'examen de la documentation pertinente et disponible liée à la tâche de conception du Baromètre de la Réconciliation au Rwanda. Ces documents comprennent des rapports de recherche et des publications de divers chercheurs et institutions (manuels, rapports, revues, journaux, magazines, périodiques et autres ressources, ...). Les données collectées empiriquement ont été discutées en comparaison avec la littérature existante, notamment les données du Baromètre de la Réconciliation au Rwanda 2015 pour une exploration des réalisations et/ou des défis à la réconciliation.

¹¹ Dans l'analyse et par souci de confidentialité, les informateurs clés ont été codés comme (KI) pour désigner les informateurs clés plus le nombre de 1 à 25 (le nombre maximum d'informateurs clés) et les participants aux discussions de groupe ont été codés comme (D) pour faire référence au district plus le nombre de 01 à 10 (le nombre de districts sélectionnés). Tout a été fait sans aucun ordre particulier.

¹² Umurinzi z'Igihango est une personne reconnue pour avoir accompli des actions exemplaires pendant les moments difficiles que notre pays (le Rwanda) a traversé (avant, pendant le genocide et après). Ce sont des personnes intègres.

¹³ Ce sont des personnes intègres élues par la population locale pour juger des affaires devant les juridictions Gacaca

¹⁴ Ce sont des comités de personnes intègres élues par la population pour aider à la résolution des conflits familiaux (prévention des conflits violents)

3.7. Méthodes et outils d'analyse de données

Les données quantitatives collectées à l'aide de KOBO Collect ont été directement exportées dans SPSS pour analyse. L'analyse a été précédée par un processus de gestion et de nettoyage des données pour détecter les cas manquants et dupliqués, la compilation d'un répertoire de données composé d'étiquettes de variables et de valeurs, et la sauvegarde des données sur un disque amovible. Les statistiques descriptives et analyses graphiques ont été utilisées pour mesurer le niveau de réconciliation pour chaque pilier considéré.

Il convient de noter que tous les indicateurs de la réconciliation ont reçu des pondérations égales lors de l'analyse. De plus, les résultats des échelles à 5- Likert ont été transposés en Oui ou Non, si nécessaire, pour faciliter le calcul de l'indice de la réconciliation. Dans ce cas, le pourcentage de Oui a été calculé en fonction du pourcentage cumulé de réponses affirmatives, à savoir : *Tout à fait d'accord / Très satisfait / Très élevé et D'accord / Plutôt d'accord / Élevé*. En d'autres mots, le OUI représente le pourcentage des répondants qui sont au moins d'accord (le cumulé de satisfait/ Très élevé et D'accord / Plutôt d'accord / Élevé) avec l'assertion du questionnaire. Cette procédure a suivi Kane et al. (2004) qui ont démontré que, sur un grand échantillon, la dichotomisation des écarts de données de Likert ne change pas la structure des données, mais, au contraire, produit des résultats statistiques semblables. Ces auteurs ont observé ceci en utilisant le Modèle des Effets Mélangés et l'Analyse des Facteurs avec l'Analyse des Composantes Principales et la méthode Varimax avec la Normalisation de Kaiser.

Les données qualitatives ont été présentées sous forme de texte. Au cours de l'analyse des données qualitatives, les concepts et les thèmes, tels qu'utilisés par les répondants, ont été examinés à travers différents enregistrements et transcriptions pour combiner le matériel en un texte cohérent. Les données qualitatives ont ainsi dépeint les nuances de sens à travers les mots des Rwandais. La méthode d'analyse a consisté notamment à rapporter les résultats sous forme de texte, illustré dans le discours direct.

3.8. Formation des collecteurs de données et examen des outils de collecte de données

Compte tenu de la nécessité de collecter des informations de qualité, seuls les collecteurs de données expérimentés ont été recrutés. Ils ont été formés par des consultants avant les activités de terrain.

Les aspects suivants ont été couverts par la formation:

- i. L'importance de l'étude (objectifs, tâches et résultats);
- ii. Les termes et concepts de l'étude pour assurer le consensus sur l'interprétation ;
- iii. Revue des techniques d'échantillonnage à utiliser dans chacune des zones et secteurs d'étude;
- iv. Les techniques d'administration des questionnaires;
- v. Comment aborder et motiver les répondants (sur des considérations éthiques);
- vi. Revue détaillée du questionnaire;
- vii. Développement du travail d'équipe et discussion sur le code de conduite de l'étude; et
- viii. Feuille de route du processus de collecte des données.

Grâce à un jeu de rôle, les enquêteurs ont montré comment utiliser les compétences et techniques d'entrevue acquises sur le terrain.

L'examen des instruments de collecte de données était basé sur l'enquête pré-test. Ce pré-test a été réalisé dans les secteurs de Kabuga et de Rusororo, l'objectif principal étant d'évaluer si les personnes interrogées étaient disposées à répondre aux questions de la manière qui leur est posée, si les questions sont bien comprises, la mauvaise interprétation des instructions par les assistants de recherche, le temps pris par l'entrevue. Cela a conduit à la finalisation des instruments de collecte de données.

3.9. Mesures de contrôle

Le premier niveau de contrôle était les chefs d'équipe et les superviseurs sur le terrain. Le deuxième niveau de contrôle était le personnel de la Commission Nationale de l'Unité et la Réconciliation et les institutions partenaires. Au cours de l'exercice de collecte de données, les chefs d'équipe et le superviseur de terrain ont fait le suivi nécessaire pour assurer le bon déroulement de l'exercice de collecte de données. Les données collectées ont été enregistrées et téléchargées quotidiennement sur le serveur par chaque enquêteur à la fin de chaque journée.

En outre, la méthodologie et les outils de l'étude ont été finalisés après avoir répondu aux commentaires de divers ateliers auxquels ont participé les chercheurs, les experts de la Commission Nationale pour l'Unité et Réconciliation, ainsi que les membres de son conseil d'administration et les parties prenantes au niveau national (représentants du parlement - les deux chambres, le gouvernement, les universités, l'Institut National de Statistique du Rwanda, la société civile, les médias, les confessions religieuses, etc.) à travers la validation du rapport initial.

3.10. Assurance de la qualité et éthique de recherche

Dans une large mesure, la qualité d'une étude de recherche dépend de l'exactitude des procédures de collecte de données ; c'est-à-dire la fiabilité et la validité des données. Pour qu'il y ait fiabilité et validité, les techniques de collecte de données doivent fournir des informations qui ne sont pas seulement pertinentes pour la question de recherche, mais également correctes; ainsi la fiabilité et la validité sont des mesures de cette pertinence et de cette exactitude (Mugenda et Mugenda, 2003).

Pour y arriver, les éléments suivants ont été pris en compte dans cette étude:

- (i) Le recrutement des collecteurs de données était basé sur la compétence (titulaires d'une licence) et l'expérience en recherche en sciences sociales ;
- (ii) Le principal objectif de l'étude a été expliqué aux collecteurs de données dans le cadre d'un atelier organisé à cet effet;
- (iii) Formation de l'ensemble de l'équipe de recherche sur le questionnaire, le guide d'entretien et discussion de groupe et les listes de contrôle;
- (iv) La formation des commis à la saisie de données et le type de données à double saisie ont été utilisés pour éviter toute erreur de frappe;
- (v) Des mots simples et complets ont été utilisés pour une meilleure compréhension de tous les instruments de recherche par les répondants;

- (vi) Une étude pilote a été menée avant la diffusion du questionnaire pour vérifier le niveau de compréhension de l'étude;
- (vii) Le mécanisme de suivi régulier du processus de collecte des données a été mis en place;
- (viii) Le système de rapportage régulier a été mis en place.

En ce qui concerne les questions d'éthique, les agents recenseurs étaient tenus de se conformer aux normes d'éthique de la recherche en tenant compte des éléments suivants:

- (i) Un permis de recherche du NISR a été délivré pour autoriser le CAP à réaliser l'étude;
- (ii) Une lettre d'autorisation de la Commission Nationale de l'Unité et la Réconciliation a été émise et présentée aux répondants par les enquêteurs pour un accès facile aux informations de tous les villages concernés du pays.
- (iii) Les répondants ont été assurés que les informations des répondants seront traitées avec confidentialité et utilisées uniquement aux fins de l'étude;
- (iv) L'enregistrement vocal nécessitait un consentement préalable des répondants, le cas échéant.

3.11. Principaux défis et stratégies d'atténuation

Lors de l'exécution de ce Baromètre de Réconciliation 2020, notamment lors des exercices de collecte de données, l'équipe en charge des travaux a relevé certains défis dont les principaux, ainsi que les stratégies d'atténuation associées, sont les suivants :

- (i) Dans certains ménages, toutes les personnes éligibles à participer à l'interview n'étaient pas présentes lors des visites des enquêteurs. Pour pallier ce défi, un message annonçant qu'une nouvelle visite du ménage était prévue dans la soirée ou le lendemain a été remis au chef de village ou au responsable d'Isibo;
- (ii) Dans les zones urbaines, certains répondants n'étaient pas disponibles pendant le temps de travail. Cela a été atténué par une nouvelle visite des ménages le soir ou après les heures de travail;
- (iii) Au niveau du village, la sélection n'a ciblé que 12 ménages. Dans la plupart des cas, ces ménages étaient dispersés et à peine atteints. Cela a conduit à l'augmentation des frais de transport utilisés par les collecteurs de données pour faciliter leur tâche;
- (iv) Lors de l'utilisation des tablettes Android, certains défis ont été observés. Ceux-ci comprennent entre autres leur décharge électrique après quelques heures de travail et celles qui ne fonctionnaient pas correctement après quelques jours. Tous ces problèmes ont été correctement résolus en fournissant des batteries d'alimentation et en remplaçant les tablettes défectueuses si nécessaire. Lorsque cela se produisait, les enquêteurs recevaient des questionnaires papier à utiliser au cas où la tablette ne fonctionnerait pas, puis saisissaient les données dans le système une fois le problème résolu.

Il convient de noter que les défis étaient minimes et n'ont pas affecté la fiabilité et la validité des données, principalement en raison de la rapidité et de la volonté de l'équipe de recherche de relever les défis immédiatement.

4. RESULTATS : L'ETAT DE LA RECONCILIATION AU RWANDA EN 2020

Ce chapitre présente les résultats de ce rapport, en décrivant l'état actuel de la réconciliation au Rwanda. Avant la présentation des résultats sur l'état de la réconciliation, ce chapitre fait le point sur les caractéristiques socio-démographiques des répondants.

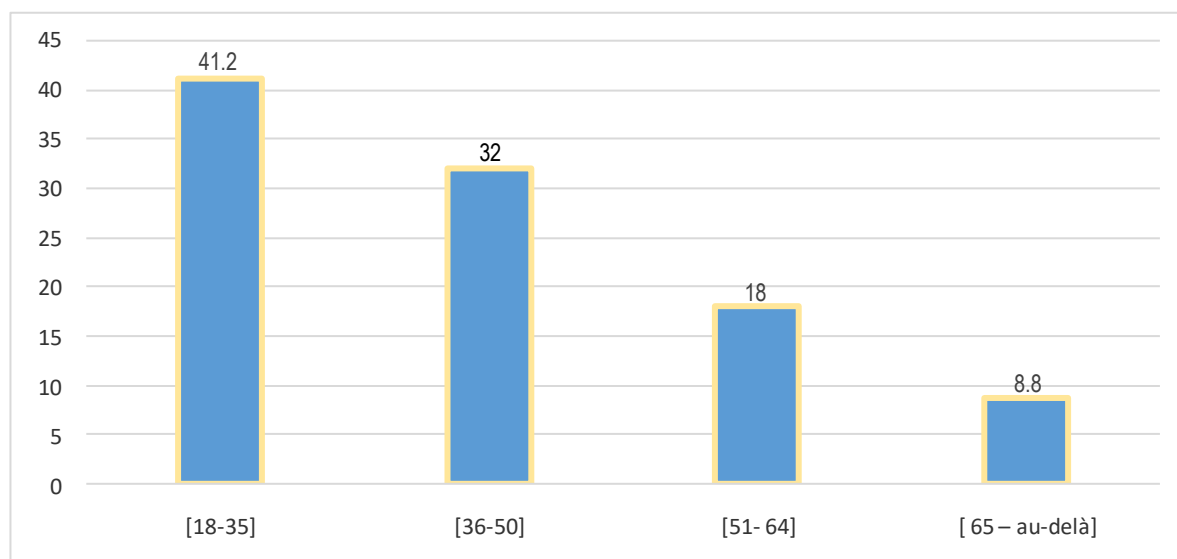
4.1. Caractéristiques socio-démographiques des répondants

Tableau 9: Répartition des répondants par Province et genre

			Femmes	Hommes	Total
Province	Ville de Kigali	Nombre	884	681	1565
		% dans la Province	56,5%	43,5%	100,0%
		% du Total	7,1%	5,5%	12,5%
	Sud	Nombre	1575	1542	3117
		% dans la Province	50,5%	49,5%	100,0%
		% du Total	12,6%	12,4%	25,0%
	Ouest	Nombre	1307	1547	2854
		% dans la Province	45,8%	54,2%	100,0%
		% du Total	10,5%	12,4%	22,9%
	Nord	Nombre	1088	1103	2191
		% dans la Province	49,7%	50,3%	100,0%
		% du Total	8,7%	8,8%	17,6%
	Est	Nombre	1343	1402	2745
		% dans la Province	48,9%	51,1%	100,0%
		% du Total	10,8%	11,2%	22,0%
Total		Nombre	6197	6275	12472
		% dans la Province	49,7%	50,3%	100,0%
		% du Total	49,7%	50,3%	100,0%

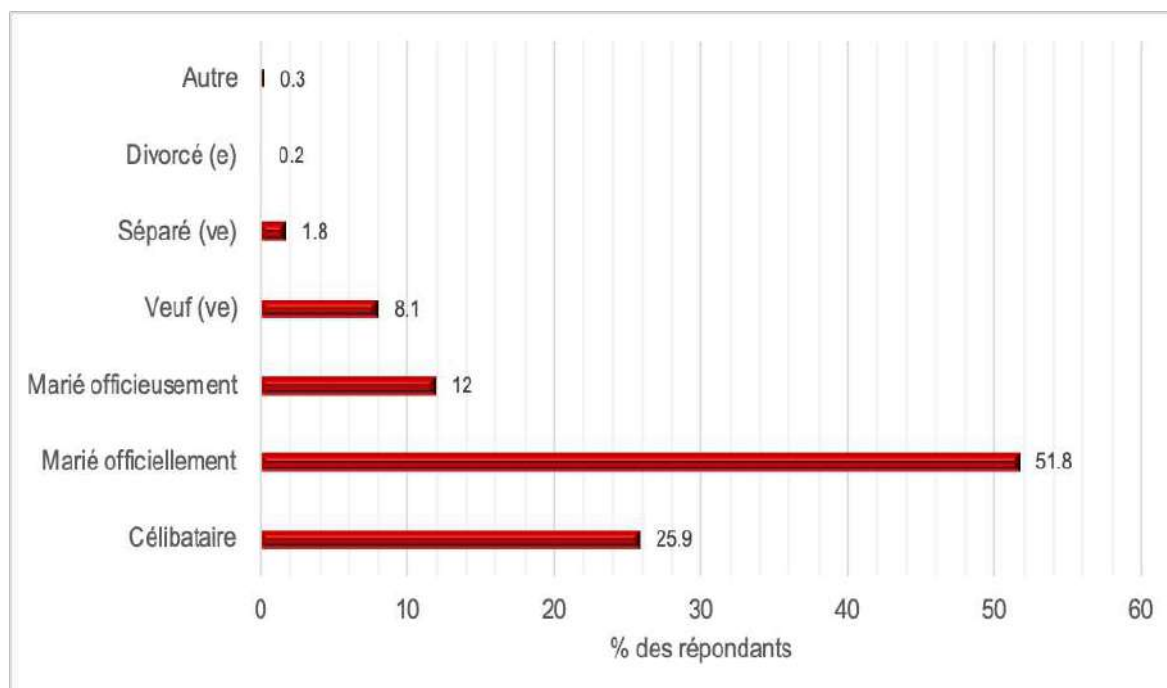
Au vu des informations affichées dans le tableau 9 ci-dessus, il est clair que les répondants sont équitablement répartis pour ce qui est du genre. En effet, les femmes sont 49,7% alors que les hommes sont 50,3%. Ces données statistiques sont différentes de celles publiées par le Quatrième Recensement de la Population et de l'Habitat, qui montrent que 71% des ménages privés au Rwanda sont dirigés par des hommes et 29% par des femmes. Une explication possible à cette différence pourrait être le fait que ce sont généralement les hommes chefs de ménage, particulièrement en milieu rural, qui quittent leurs ménages à la recherche des emplois occasionnels ou permanents pendant la journée. L'on croit fortement que que les hommes chefs de ménages étaient encore au travail pendant que les enquêteurs effectuaient des visites aux ménages. Le tableau 9 montre également que la Province du Sud compte le plus grand nombre de répondants avec 25%, suivie par la Province de l'Ouest avec 22,9%. La ville de Kigali et la Province du Nord sont les Provinces ayant le plus petit nombre de répondants avec respectivement 12,5% et 17,6%.

Graphique 4: Répartition des répondants par catégorie d'âge



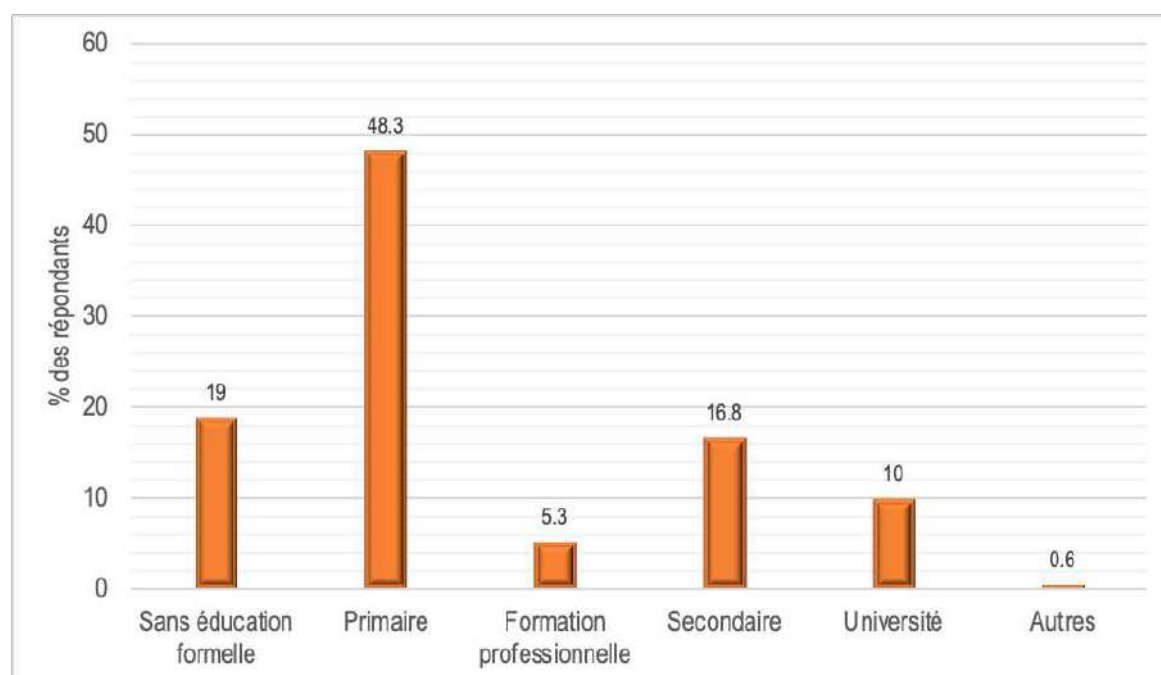
Le graphique 4 ci-dessus montre que la majorité (41,2%) des répondants était des personnes âgées de 18 à 35 ans. Les répondants âgés de 36 à 50 ans constituent 32% tandis que les personnes de 65 ans et plus qui ont participé à l'étude représentent 8,8%. Ces résultats reflètent la réalité selon laquelle la majorité des Rwandais sont âgés de 18 à 44 ans (NISR, 2014), mais aussi que les répondants dans cette étude sont principalement des Rwandais qui sont professionnellement actifs et engagés dans différentes activités de développement national.

Graphique 5: Répartition des répondants par état matrimonial



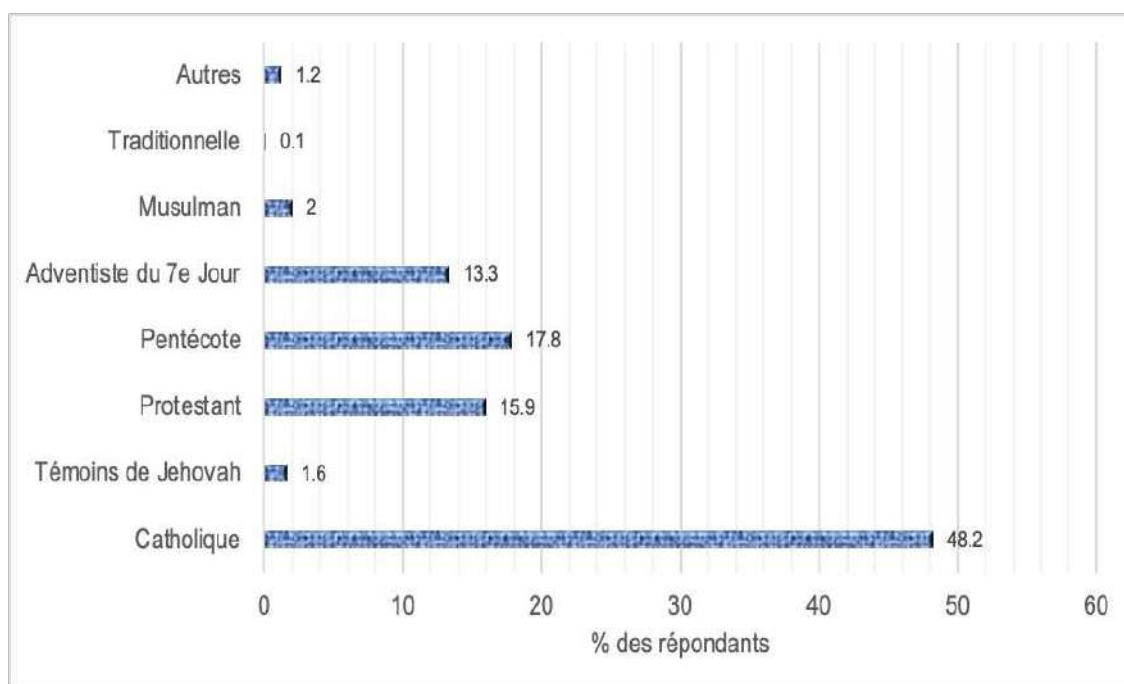
Ce graphique 5 ci-dessus montre que les principales catégories de Rwandais, en termes d'état matrimonial, ont également été prises en compte dans cette étude. Les résultats montrent que la majorité des personnes qui ont participé à l'étude étaient mariées (51,8%) suivies des célibataires estimés à 25,9%. Ces résultats corroborent ceux trouvés dans le Recensement de la Population et de l'Habitat de 2012, qui ont révélé qu'environ 86% des Rwandais étaient mariés (MINECOFIN & NISR, 2014).

Graphique 6: Répartition des répondants par niveau d'étude



Le niveau d'étude des répondants est caractérisé par un grand nombre de répondants dont le niveau d'éducation formelle est le premier cycle de l'école primaire ou moins. Ceux qui n'ont jamais été à l'école représentent 19% tandis que ceux qui viennent de terminer la formation professionnelle et le secondaire sont respectivement de 5,3% et 16,8%. Dans l'ensemble de l'échantillon, les répondants qui ont un niveau d'étude au-delà de l'école primaire sont 32,7% dont 5,3% qui ont suivi un programme de formation professionnelle, 16,8% qui ont suivi des cours du secondaire et 10,6% qui ont fait des études universitaires et d'autres programmes au-delà de la licence.

Graphique 7: Répartition des répondants par religion



Le graphique 7 montre que les Rwandais de diverses confessions religieuses ont été pris en considération, la majorité d'entre eux (48,2%) étant catholiques, suivis par les Pentecôtistes, les protestants et les Adventistes du 7e Jour. Les musulmans et les témoins de Jéhovah ne comptent que pour 2% et 1,6% respectivement. Cette considération semble en effet avoir respecté la tendance générale d'appartenance aux institutions religieuses au Rwanda.

4.2. Comprendre le passé, le présent et envisager l'avenir

Comprendre le passé, le présent et envisager l'avenir est essentiel au processus de réconciliation au Rwanda étant donné la manière dont les faits historiques et leur interprétation ont été utilisés pour attiser la haine dans la population. Savoir que les gens partagent une compréhension commune des événements historiques majeurs contribue à façonner un destin commun. Dans le BRR 2010, cette variable avait un score global de 81,7%, passant à 91,8% dans le BRR 2015 et montrant une nouvelle augmentation à 94,6% dans le BRR 2020.

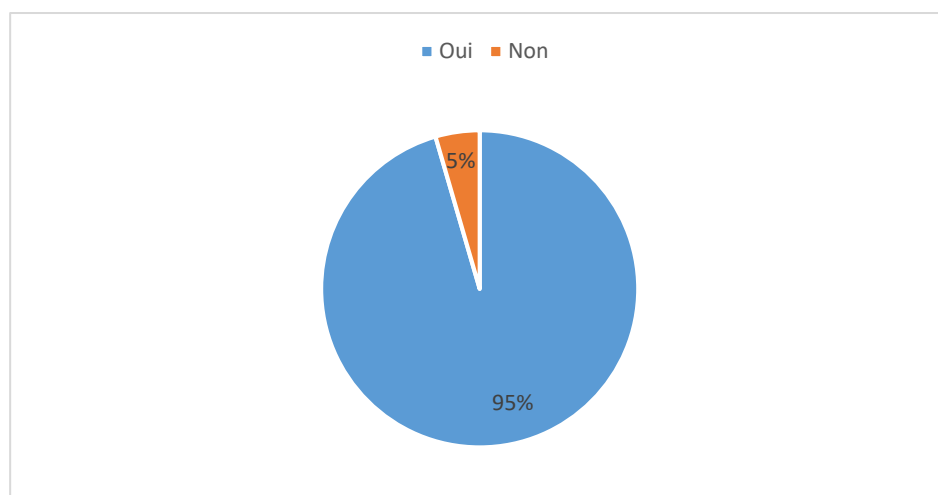
4.2.1. Opinions sur le passé

L'une des questions les plus importantes dans le Rwanda d'après-génocide était «qu'est-ce qui a réellement conduit au génocide perpétré contre les Tutsi?». Il y a eu de multiples discussions sur les causes du génocide contre les Tutsis, et les répondants dans cette évaluation ont rappelé la plupart d'entre elles. Celles-ci incluent, mais sans s'y limiter, la politique basée sur le divisionnisme ethnique, le manque de leadership, la marginalisation politique et économique d'un groupe de Rwandais, les partis politiques fondés sur une base ethnique, la culture de l'impunité, et bien d'autres.

Le gouvernement d'unité nationale post-génocide s'est engagé dans le processus de sensibilisation du public sur cette question et sur bien d'autres questions historiques, tout en s'engageant également à dénoncer les mensonges et les distorsions de l'histoire, comme l'ont fait les régimes dans le passé.

C'est à cet égard que lors de l'enquête, la déclaration «Les causes ou facteurs du Génocide perpétré contre les Tutsi ont été franchement discutés et communément compris au Rwanda» a été présentée aux répondants dont voici les réponses.

Graphique 8: Opinions sur la compréhension des faits



Parmi les répondants, 95% ont convenu que les causes ou facteurs qui ont conduit au Génocide perpétré contre les Tutsi en 1994 ont été débattues avec franchise et communément comprises. C'est un très grand résultat, étant donné que le génocide a été l'aboutissement des divisions créées à propos de l'histoire du Rwanda par les politiciens et certains chefs religieux. Les participants aux entretiens et aux groupes de discussion montrent également une image positive de la compréhension du passé. L'un des participants à une session FGD l'a bien clarifié en ces termes:

« Je n'avais pas non plus une bonne compréhension de l'histoire du Rwanda. Mais depuis que j'ai commencé à suivre des formations et à diverses sessions d'Iitorero, nous avons commencé à bien savoir que l'histoire du Rwanda avait été déformée. Je me suis rendu compte qu'en ce qui concerne ce qui s'est passé dans ce pays (c'est-à-dire le Génocide perpétré contre les Tutsi) par exemple, les gens ont tué leurs propres parents. Si je commence par les jeunes, par exemple, vous constaterez que l'histoire qui leur a été enseignée était centrée sur le hutuisme, le tutsisme et le twaïsme en tant que groupes ethniques. Une telle version déformée de l'histoire du Rwanda a été créée par les Blancs (colonisateurs). Mais si je reviens à ce que mes parents avaient l'habitude de nous dire, la bonne version de notre histoire est que les Rwandais n'avaient aucune raison d'utiliser l'appartenance ethnique pour tuer leurs propres parents, parce que les Hutus, les Tutsi et les Twa n'étaient pas des groupes ethniques au Rwanda. Les Rwandais se considéraient comme alignés à d'autres types d'ethnies, comme Umunyiginya, Umucyaba,..., qui dérivent de tous les arrière-grands-

parents rwandais dont le nom était Kanyiginya, etc. Si votre enfant tombe malade, vous pouvez aller chez l'un de vos voisins et obtenir du lait¹⁵ gratuitement pour le nourrir. C'est ainsi qu'était l'ancien Rwanda avant l'arrivée des colonisateurs qui ont instillé une ethnies négative parmi nous, ce qui a conduit au génocide (D08). »

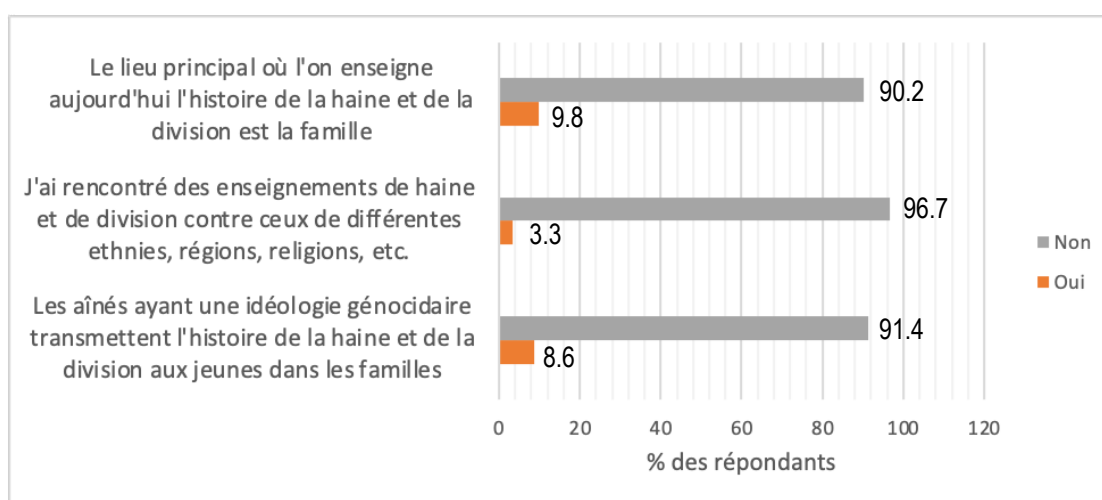
Comme l'explique la citation ci-dessus, les Rwandais rappellent qu'ils ont discuté et développé une compréhension des facteurs historiques qui ont conduit au Génocide contre les Tutsis. Bien que ces causes soient nombreuses, les politiques de division fondées sur une ethnies négative - Hutu, Tutsi, Twa - créées et institutionnalisées par les colonisateurs et les régimes de Kayibanda et Habyarimana, sont mises en évidence comme le principal facteur historique dans la citation ci-dessus.

Toujours sur les facteurs les plus divisionnistes dans le récit historique du Rwanda, il convient de noter que l'histoire déformée a été enseignée et diffusée parmi les Rwandais. Il y a eu des interprétations d'événements qui étaient si chargés de haine que certains individus se sont accrochés à ces récits pour semer la discorde dans le passé. D'une part, il est rassurant de noter que les Rwandais considèrent que les causes du génocide perpétré contre les Tutsi ont été franchement discutées et communément comprises, mais d'autre part, il est important de regarder la manière dont l'histoire est enseignée et partagée puisque le chemin de la réconciliation se poursuit.

4.2.2. L'histoire et comment elle est partagée

L'histoire façonne le présent et l'avenir et pour cela les aspects saillants de l'histoire d'un peuple et la manière dont elle se transmet d'une génération à l'autre sont extrêmement importants. Au Rwanda, comme dans la plupart des sociétés africaines avant l'avènement du colonialisme, l'histoire se transmet surtout oralement.

Graphique 9: L'histoire et comment elle est partagée



¹⁵Les Rwandais considèrent le lait comme la boisson la plus importante et même la nourriture. Chaque enfant (même adulte), en particulier celui qui est malade, reçoit du lait. L'absence de lait pour votre enfant est considérée comme le plus haut degré de pauvreté. Les Rwandais méprisaient, quelqu'un qui refuse de donner du lait à un enfant.

La famille joue un rôle très critique dans le processus de réconciliation. Les discours des parents, des proches, des amis de la famille et des quartiers jouent un rôle très crucial dans la formation de l'idéologie de l'unité et de la réconciliation. Malheureusement, 9,8% des personnes interrogées lors de l'enquête étaient d'accord avec l'affirmation selon laquelle «le lieu principal où l'histoire de la haine et de la division est enseignée aujourd'hui est la famille». La même chose est confirmée par les données d'entretiens, où, par exemple, un participant a déclaré:

« Je me souviens quand nous enseignions à de jeunes étudiants au secondaire et au supérieur. Les élèves nous ont dit que dans les écoles, nous leur enseignons une certaine version de l'histoire, mais lorsqu'ils sont à la maison, leurs parents leur enseignent d'autres versions de l'histoire. Vous constatez que les personnes âgées qui étaient en vie à l'époque de la politique divisionniste s'alignent toujours le long de lignes ethniques avec ce genre de récits. Le problème est qu'ils ne le gardent pas pour eux-mêmes mais continuent à enseigner à leurs enfants l'histoire déformée qui favorise les divisions ethniques. Cela signifie que nous avons toujours une idéologie du génocide diffusée dans les familles par les parents (K123). »

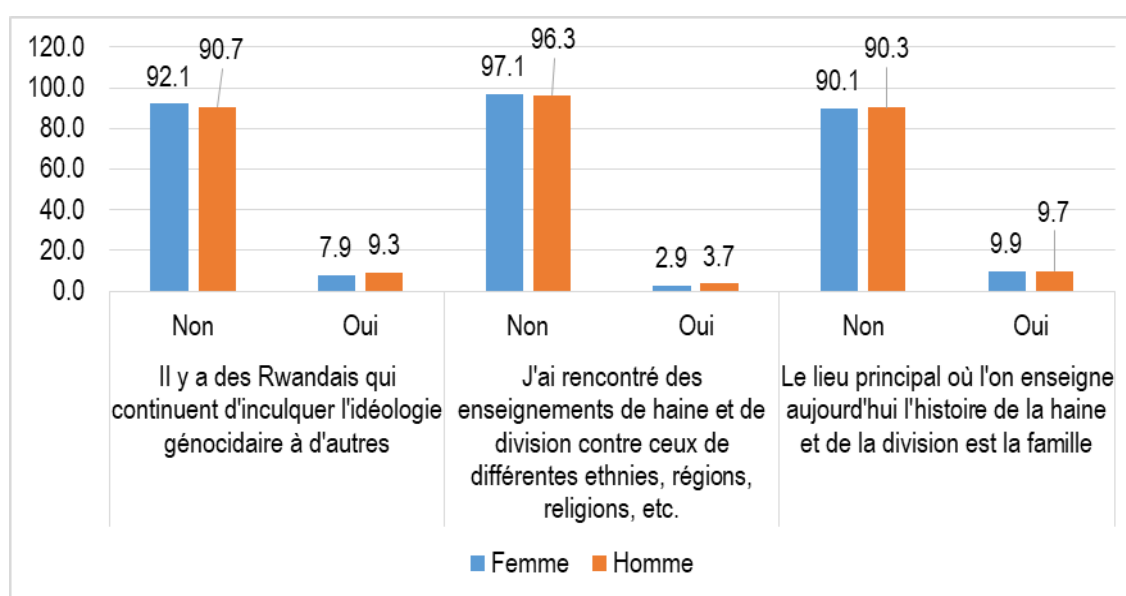
Le répondant K123 est membre des deux chambres du Parlement. Elle partage le point de vue des jeunes étudiants concernant les parents qui s'alignent toujours sur l'histoire divisionniste, le long de lignes ethniques, et qui diffusent une telle histoire déformée parmi les enfants. Cela peut avoir pour fondement le fait que les parents croient qu'il est de leur devoir de parler à leurs enfants du passé, ce qui est correct, mais ils le font souvent de leur point de vue, qui est généralement façonné par les événements historiques déformés et leurs propres expériences. La difficulté de l'enseignement de l'histoire ne doit pas se limiter à la seule famille. En effet, les répondants ont expliqué que certains enseignants de l'éducation formelle, qui partageaient également les mêmes expériences d'histoire déformée, ont tendance à s'associer également à l'histoire déformée, ce qui les rend incapables de se dissocier de l'histoire qui divise. Le répondant suivant qui fait partie du cadre académique, l'a mis au clair en disant:

« Donc, en ce qui concerne l'enseignement de l'histoire, il y a aujourd'hui ceux (certains professeurs) qui enseignent l'histoire à laquelle ils ne croient pas, il y a ceux qui enseignent l'histoire avec des réserves, et il y a ceux qui l'enseignent pour se couvrir le visage ou pour jeter une clé de singe dans les plans d'unité et de réconciliation (K121). »

Comme le montre l'assertion ci-dessus, les enseignants, comme tous les autres Rwandais, ont également été victimes de l'histoire de la haine enseignée et diffusée par les anciens régimes. Ayant été éduqués à travers ce genre de politique de division, il devrait être prévisible que certains enseignants aient des difficultés et prennent plus de temps pour se dissocier avec de tels discours qui sont devenus des credos pour certains. C'est dans ce contexte qu'aujourd'hui certains de ces enseignants choisissent l'évitement en ce qui concerne l'enseignement de l'histoire, d'autres semblent porter des blessures historiques et de la honte, enseignant ainsi l'histoire pour se couvrir le visage, tandis que d'autres vont volontairement ou non, entraver les efforts de réconciliation en enseignant une histoire déformée.

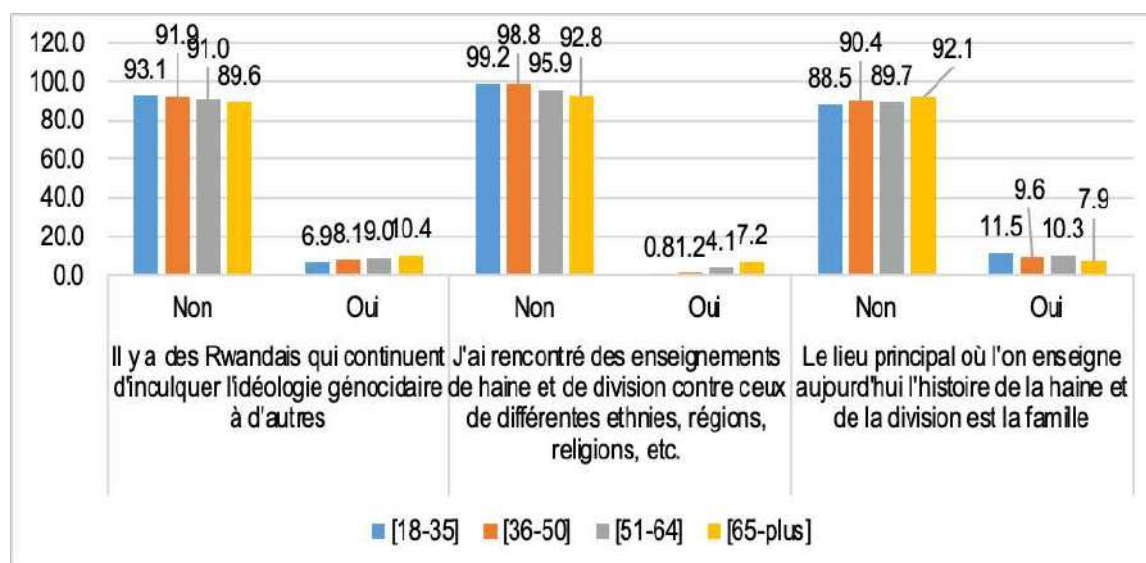
Le rôle de la famille est étroitement lié à l'opinion des personnes interrogées selon laquelle certains Rwandais continuent d'inculquer l'idéologie génocidaire à d'autres. Bien que le pourcentage de ces opinions soit faible (8,6%) par rapport à ceux qui ne voient pas une telle possibilité (91,4%), des efforts devraient être déployés pour s'assurer que même ce petit pourcentage surmonte leur penchant pour l'idéologie du génocide. En effet, le fait de ne pas s'attaquer aux idéologies génocidaires profondément enracinées, même s'il s'agit d'un faible pourcentage, peut ouvrir la voie à davantage d'ingrédients d'événements génocidaires, tels que l'impunité, la discrimination fondée sur l'origine ethnique, etc. Comme l'a résumé un répondant, « beaucoup de choses ont déjà été réalisées (en ce qui concerne le développement de la compréhension commune de l'histoire du Rwanda), mais le chemin est encore long. »

Graphique 10: Désagrégation par sexe sur l'histoire et comment elle est partagée"



Le graphique 10 montre que les homes et les femmes conviennent à plus de 90% que la manière dont l'histoire est partagée aujourd'hui ne posent pas de menace significative à la réconciliation.

Graphique 11: Désagrégation par catégorie d'âge sur l' "Histoire et comment elle est partagée"

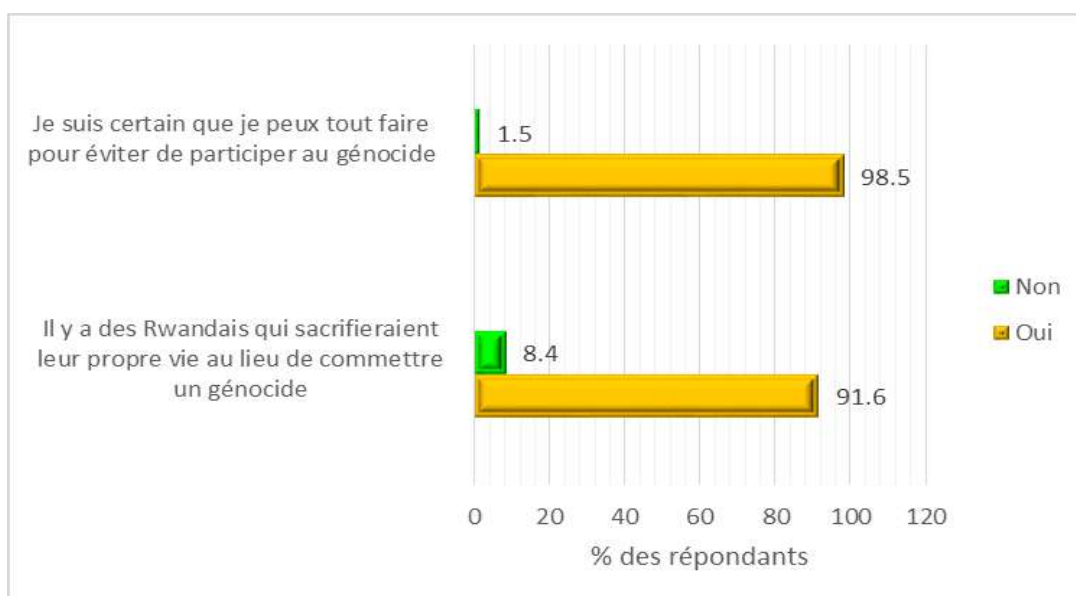


À l'instar des hommes et des femmes, tous les âges qui constituaient les catégories de répondants sont d'avis que l'histoire et la manière dont elle est partagée aujourd'hui favorisent la réconciliation de tous les Rwandais. Ceci est affiché dans la Graphique 13 ci-dessus.

4.2.3. Appropriation de la réconciliation

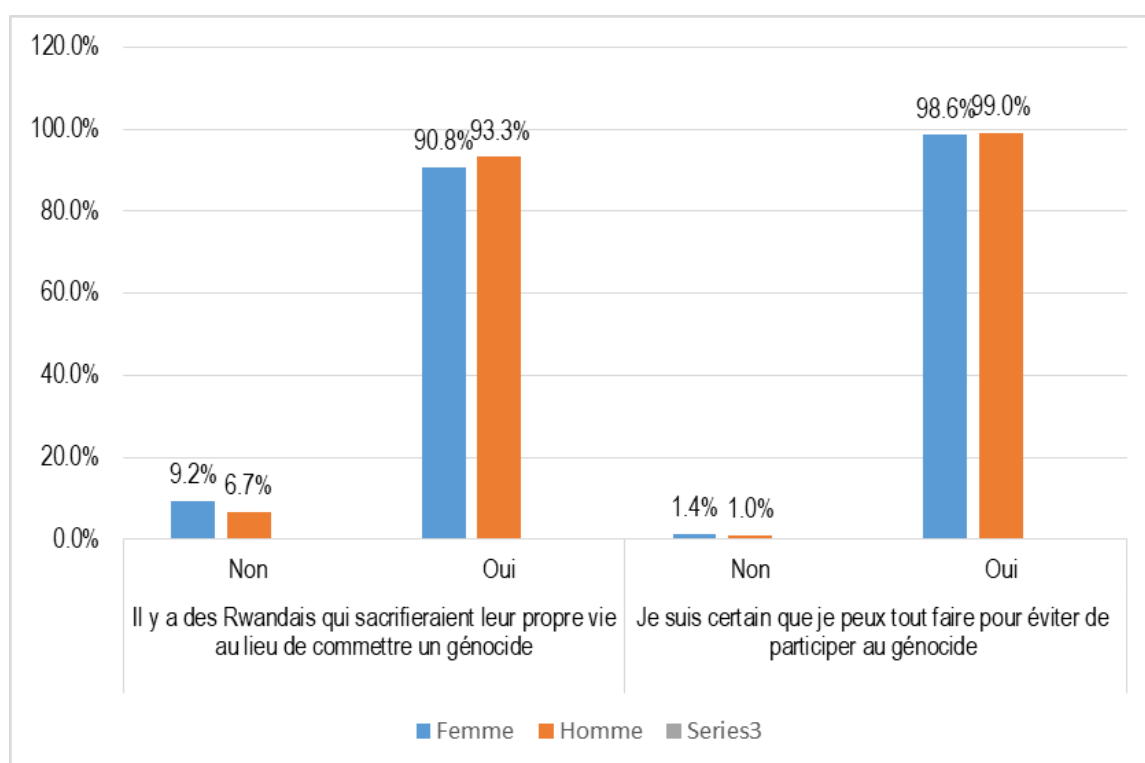
Pour que le processus de réconciliation aboutisse, il est nécessaire que les gens ordinaires s'engagent individuellement et collectivement afin de guider le processus vers sa conclusion finale, qui est l'unité du peuple. Le graphique montre comment les personnes interrogées ont indiqué le degré d'engagement à la réconciliation et quel sacrifice ou prix elles sont disposées à payer pour se prémunir contre toute tentative de déraillement du processus.

Graphique 12: Appropriation de la réconciliation



Les Rwandais partagent un destin commun en termes de construction d'une société exempte de toute forme de divisionnisme. Ils sont prêts à sacrifier leur vie pour éviter le retour du divisionnisme et du génocide. Ils sont prêts à sacrifier leur vie pour protéger l'avenir de toute tendance rétrograde comme indiqué dans leurs réponses où 98,5% se disent prêts à faire leur possible plutôt que d'être impliqués dans un génocide ou des activités connexes, et 91,6% sont prêts à faire leur possible pour empêcher le génocide, y compris sacrifier leur propre vie. Ce niveau d'engagement individuel et collectif pour sauvegarder les bienfaits de la réconciliation dans la masse des Rwandais indique une base solide sur laquelle la réconciliation est construite, et cimente la philosophie «Jamais plus» de la réconciliation dans le pays. Ci-dessous, les mêmes réponses sont ventilées par sexe et âge des répondants.

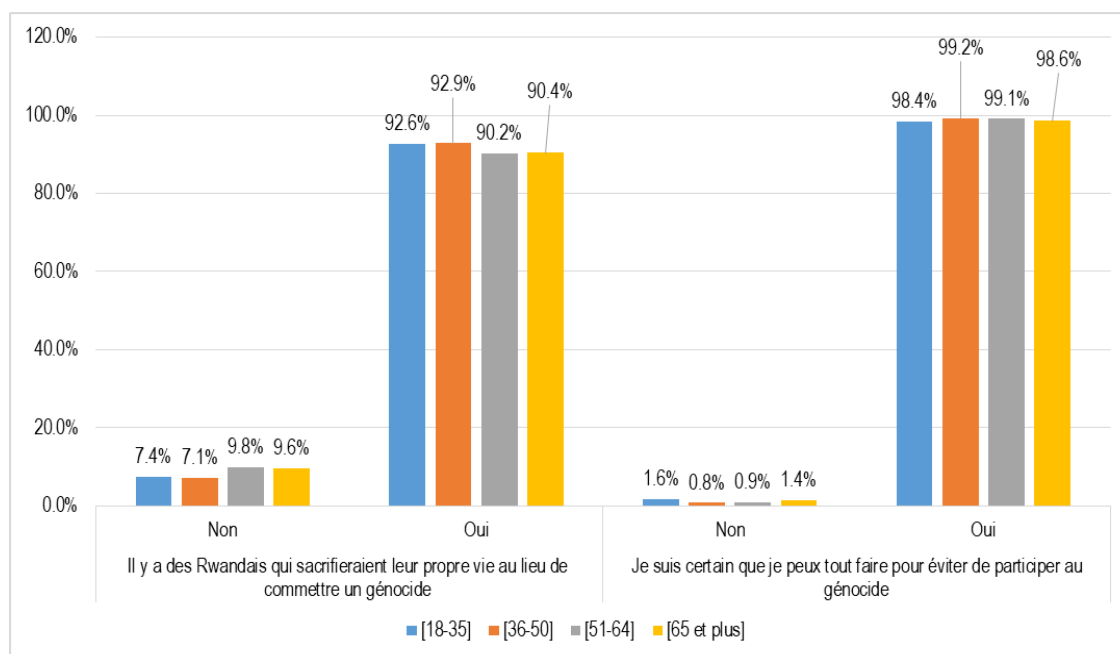
Graphique 13: Désagrégation par sexe sur l'appropriation de la réconciliation



Les réponses présentées dans les graphiques ci-dessus ne semblent pas dépeindre de différences significatives entre les sexes. En ce qui concerne le sacrifice, il semble que les hommes soient prêts à payer un prix légèrement plus élevé mais pas tellement en préférant même la mort qu'à s'engager dans le génocide. En ce qui concerne l'engagement dans le processus de réconciliation, il n'y a pratiquement aucune différence de points de vue. Cela montre que tous les Rwandais - hommes et femmes - sont déterminés à poursuivre la réconciliation, à protéger et à consolider les acquis enregistrés jusqu'à présent et sont prêts à mourir plutôt que de permettre un retour aux temps révolus.

Les opinions des répondants selon les différents groupes d'âge sont présentées dans le graphique suivant.

Graphique 14: Désagrégation par catégorie d'âge sur l'appropriation de la réconciliation

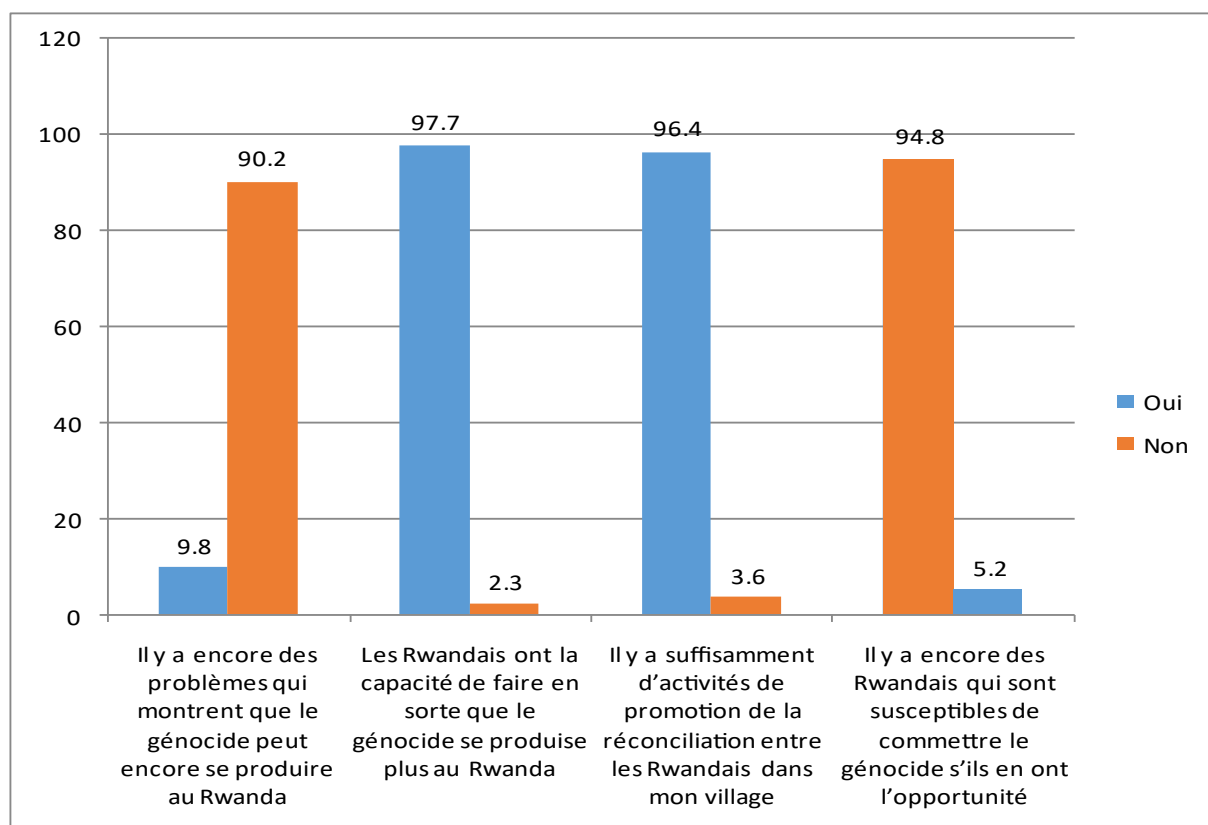


En termes d'âge, comme le montre le graphique ci-dessus, il n'y a pas de différences notables de points de vue sur le prix que les Rwandais sont prêts à payer pour empêcher un retour au génocide. Les points de vue sont presque inégalement répartis dans tous les groupes d'âge. C'est une observation tout aussi importante car elle montre que les jeunes et les vieux sont tous engagés dans le processus de réconciliation et sont prêts à se sacrifier jusqu'à la mort pour empêcher un retour au génocide.

4.2.4. Envisager l'avenir

La façon dont les membres d'une société donnée partagent la vision de l'avenir fournit un indicateur de la façon dont ils travaillent en étroite collaboration s'ils se réfèrent à cet avenir avec fierté et montrent un engagement total envers la réalisation de cette vision.

Graphique 15: Envisager l'avenir



Les Rwandais ont une mentalité tournée vers l'avenir et sont conscients du fait que le voyage vers le futur se heurte encore à des obstacles. Comme le montre le graphique 17, plus de 90% de rwandais ne voient aucune possibilité que le génocide puisse se reproduire dans le pays, alors que 9,8% voient encore des signes qui montrent que le génocide risque de se reproduire au Rwanda. Notons que les scores de 2020 montrent une différence par rapport aux résultats de 2015. En effet, le pourcentage de Rwandais qui voient le risque que le génocide puisse se reproduire dans le pays était de 15,9% en 2015, alors que ceux qui ne voient pas cette possibilité étaient estimés à 84,1% (voir NURC 2015 :40). La même regression est aussi observée sur la variable qui demandait s'il y avait des Rwandais qui commettraient le génocide si les conditions le permettaient. En 2015, ceux qui l'ont affirmé étaient estimés à 28.9%, alors que le score est de 5.2% en 2020.

La baisse en pourcentage des deux variables - la possibilité que le génocide puisse se reproduire dans le pays et la probabilité que certains Rwandais commettent le génocide si les conditions le permettent – est fortement associée à la confiance croissante dans la capacité du gouvernement à contrecarrer toutes les pratiques susceptibles de conduire au génocide. En effet, bien que 9.8% de répondants estiment qu'il y a des signes montrant la possibilité qu'un génocide peut se reproduire au Rwanda, 97,7% pensent que les Rwandais ont aujourd'hui la capacité et la volonté de contrecarrer cette possibilité. Cela s'est reflété dans diverses séances d'entrevue. Lors d'un FGD, un répondant, par exemple, a déclaré:

« Je peux confirmer que le génocide ne peut plus se reproduire au Rwanda. Vous savez, même si l'idéologie du génocide persiste toujours, ce n'est que parmi quelques personnes qui sont encore incapables de regarder vers l'avenir et de voir les conséquences du génocide qui affectent encore notre pays. Le génocide est un mal qui ne peut être oublié. On ne peut pas permettre que cela se reproduise. Vous voyez, c'est arrivé dans le passé à cause de l'impunité. Les gens pouvaient être autorisés à former de petits groupes et à planifier le meurtre de leurs voisins, et personne ne les punissait. Mais aujourd'hui, vous ne pouvez pas former un groupe de personnes et nourrir l'idée de commettre des crimes et vous en sortir. Les informations seront immédiatement connues et vous serez sanctionné. (D01). »

La citation ci-dessus rappelle le rôle du gouvernement dans la prévention du génocide ou en permettant qu'un tel crime se reproduise. En fait, le même raisonnement est apparu dans l'évaluation de 2015 où un répondant disait:

« Je vous donne mon propre exemple. J'ai commis le génocide et maintenant je suis en prison pour ça. Je vous assure que je ne peux plus jamais m'engager dans ces histoires de tueries ou de pillages des biens d'autrui. J'ai des enfants et personne ne prend soin d'eux parce mon épouse est décédée. Si je ne m'étais pas engagé dans le génocide j'aurais été avec mes enfants. Je connais les conséquences de faire le mal, je me suis repenti et je ne peux plus le répéter." (cf. NURC, 2015: 34). »

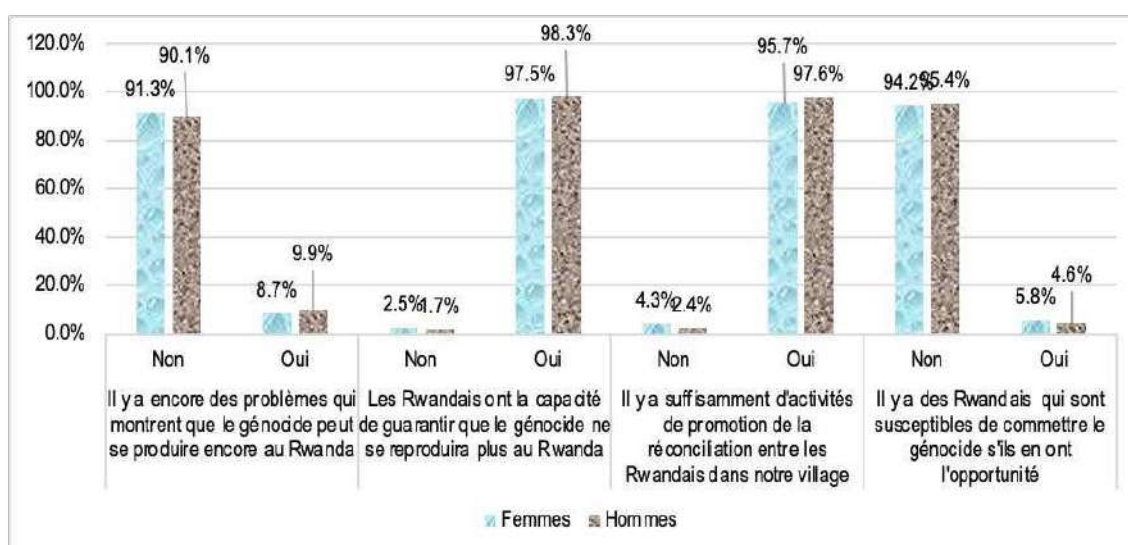
La citation du participant D01 souligne que les gouvernements d'avant 1994 ignoraient les actes criminels comme le complot de tuer les Tutsis, qui confirmaient et encourageaient les pensées, les croyances et les choix que les crimes commis contre cette catégorie de la population étaient bénis par les autorités. C'est dans ce contexte que les masses populaires n'ont pas hésité à répondre à l'appel général du gouvernement d'alors de commettre le Génocide contre les Tutsis entre Avril et Juillet 1994. Réfléchissant sur le Rwanda post-génocide, le répondant dans la citation souligne que lutter contre l'impunité est l'une des raisons pour lesquelles les Rwandais pensent que le génocide ne peut plus se reproduire au Rwanda. Selon lui, le génocide ne peut pas se reproduire parce que les gens ont compris que c'est un crime contre l'humanité qui ne peut pas rester impuni.

Il convient de rappeler que l'éradication de la culture de l'impunité faisait partie des cinq objectifs assignés aux juridictions Gacaca établies par la loi organique n° 40/2000 de janvier 2001 régissant la création des juridictions Gacaca et organisant la poursuite des crimes de génocide et autres crimes contre l'humanité commis entre le 1er octobre 1990 et le 31 décembre 1994. Le rapport du « National Gacaca Services » souligne l'importance de lutter contre la culture de l'impunité pour renforcer le message de respect des droits de l'homme pour prévenir le génocide. Voici un extrait du rapport:

« Traduire en justice tous les suspects de génocide, des instigateurs aux auteurs à travers les juridictions Gacaca, était la seule manière appropriée de donner une leçon de respect des droits de l'homme à tous les Rwandais de toutes couches. Cela signifiait également que quiconque avait commis un acte qui violait les droits de l'homme pendant le génocide devait en être tenu responsable. (...). En effet, la culture de l'impunité s'était répandue au Rwanda depuis longtemps, selon laquelle certaines personnes pouvaient violer les droits de la personne des autres au point de les tuer sans crainte d'être traduites en justice (NGCS, 2012).»

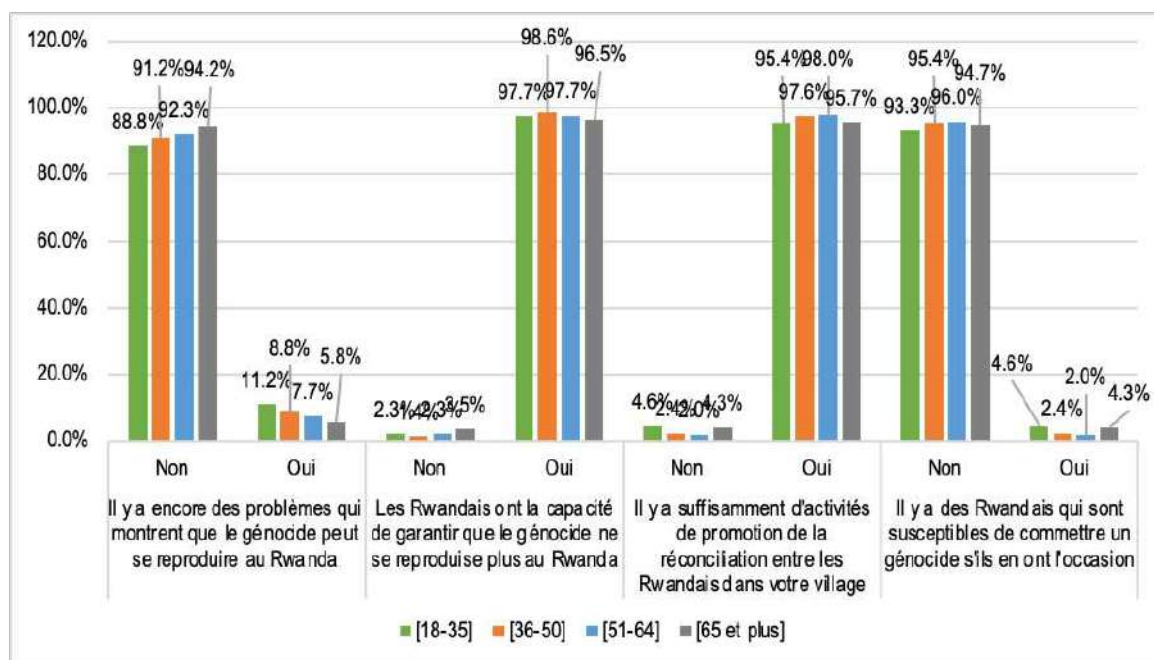
De plus, 96,4% estiment qu'il existe suffisamment d'activités de promotion de la réconciliation au sein de leurs villages et communautés locales. En fait, même si 5,2% des répondants montrent que certains Rwandais sont susceptibles de commettre le génocide s'ils en avaient l'occasion, les résultats ont montré une vision équilibrée des menaces et de la capacité à les contrecarrer. Cet équilibre montre le niveau de compréhension que les Rwandais ont atteint pendant la période post-génocide eu égard à ce qui les a conduits au génocide et comment un retour à cette situation ne peut se reproduire. En bref, ils ont appris les leçons à la dure.

Graphique 16: Désagrégation par sexe sur « envisager l'avenir »



Le graphique ci-dessus montre qu'il n'y a pas de différences significatives entre les sexes en termes de l'engagement au processus de réconciliation et de la détermination pour empêcher un retour à toutes conditions qui pourraient conduire à un nouveau génocide.

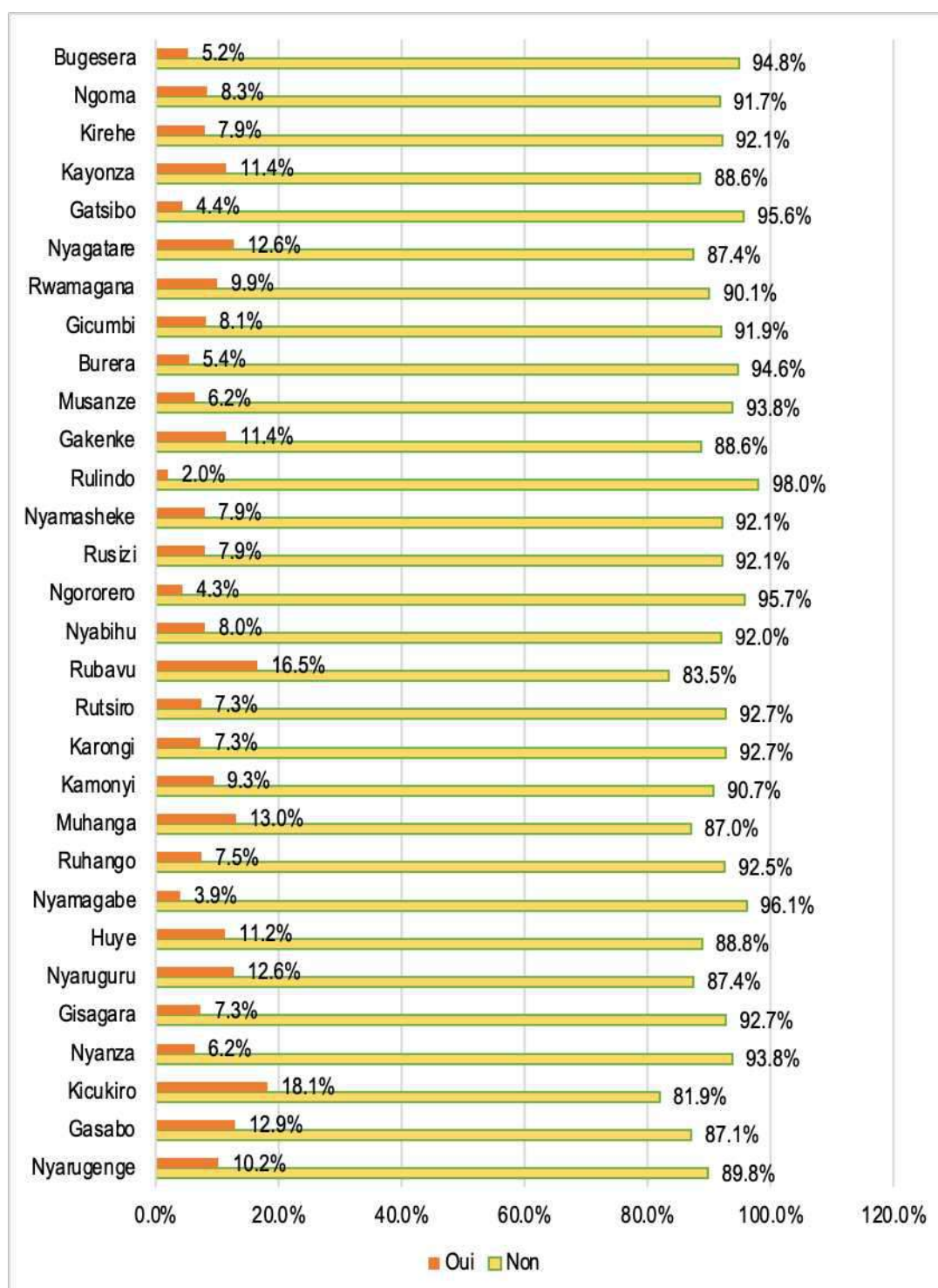
Graphique 17: Désagrégation par catégorie d'âge sur « envisager l'avenir »



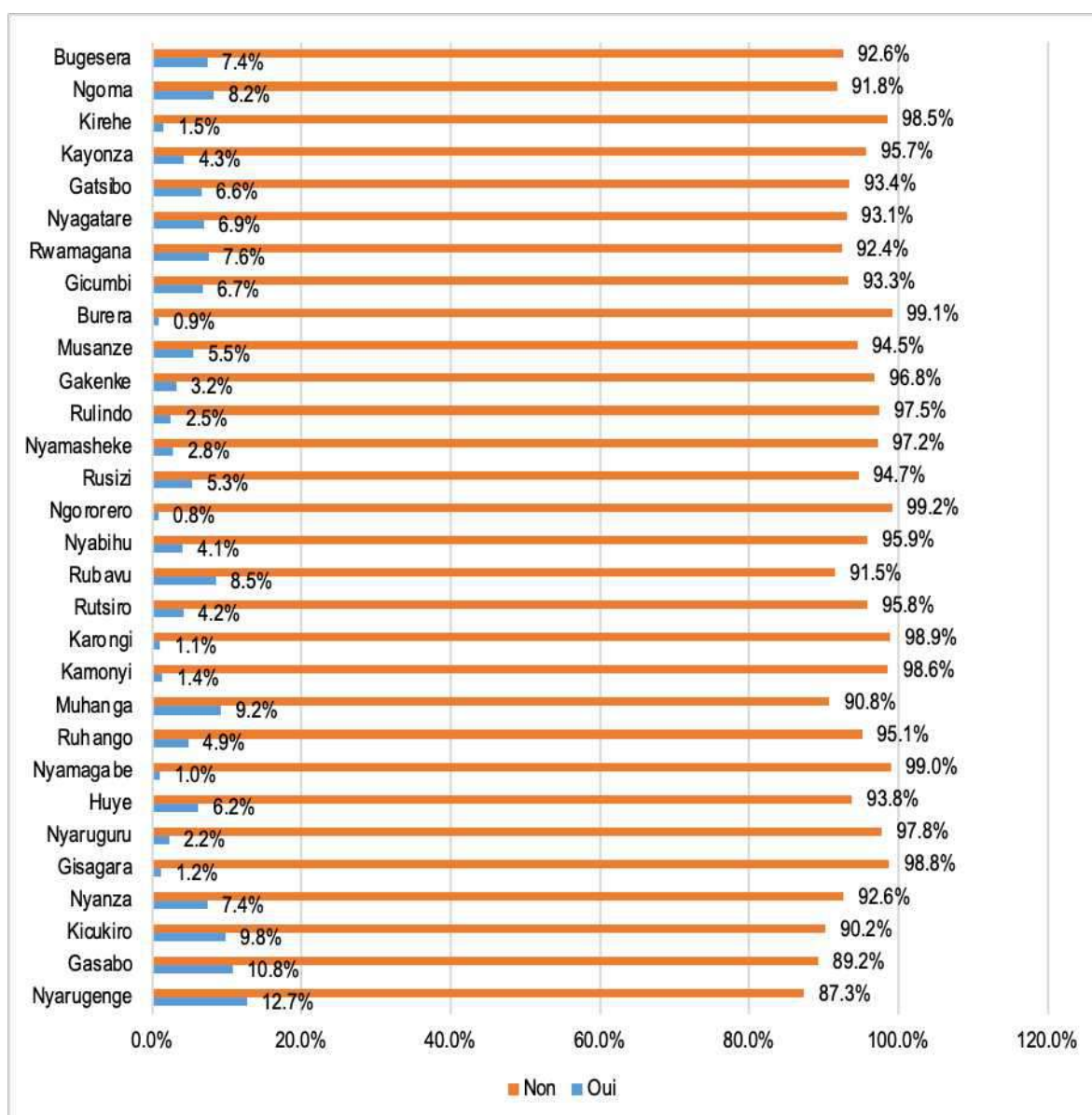
Les graphiques ci-dessus montrent qu'il n'y a pas de différences significatives de points de vue entre les différents groupes d'âge sur l'engagement pour la réconciliation et la prévention du retour à toute forme de tendance génocidaire. Comme déjà discuté, ceci est important car cela démontre que les Rwandais de tous âges apprécient l'importance de la réconciliation et sont disposés et déterminés à se prémunir contre tout ce qui menace de faire dérailler le processus.

Au cours de l'enquête, il a également été jugé important d'évaluer si les personnes, sur base de leur expérience et leur perception, estimaient qu'il y avait des problèmes qui montrent qu'un génocide pouvait avoir lieu dans le pays. On voit ci-dessous les réponses recueillies dans tout le pays sur cette variable, et les réponses à la question de savoir s'il y a des Rwandais susceptibles de commettre un génocide s'ils en avaient l'occasion ».

Graphique 18: Opinion des citoyens par district sur «Il y a encore des problèmes qui montrent que le génocide peut se reproduire au Rwanda»



Graphique 19: Opinions des citoyens par district sur «Il y a des Rwandais Susceptibles de commettre le génocide s'ils en ont l'opportunité»



D'après les deux graphiques ci-dessus (18 et 19), on peut discerner que la distribution des réponses montre un score global élevé de Rwandais qui ne voient pas de possibilité qu'un génocide puisse se reproduire dans le pays, ainsi que la possibilité que des Rwandais soient susceptibles de commettre un autre génocide. Après tout la différence de scores peut ne pas être significative. Ceci est important car cela montre que le pays tout entier est très attaché à la réconciliation.

La détermination, la volonté et l'engagement doivent être appuyés par la capacité de résister, d'empêcher ou de défier quiconque tente de créer ou de propager l'idéologie du génocide. Le fait que 97% perçoivent que le pays a acquis une telle capacité et, étant donné que 96.4% de Rwandais estiment que le pays a suffisamment d'activités de promotion de la réconciliation dans leurs zones constitue des réalisations remarquables. Ils montrent la conviction que les Rwandais ont la capacité d'assurer que le génocide ne se reproduira plus dans le pays. Cette observation confirme les précédentes observations sur le niveau d'engagement et de détermination exprimé

par les Rwandais quant à la réconciliation et à la prévention de retour à toute forme d'idéologie du génocide.

Malgré le fait que les Rwandais ne voient généralement aucune possibilité que le génocide se reproduise encore que les scores élevés en reconnaissant que les Rwandais se sont approprié le processus de réconciliation et développé une compréhension commune des causes du génocide perpétré contre les Tutsis, ils ont rappelé que le chemin n'est pas encore terminé. Ils ont fondé cette remarque combien prudente sur le fait que certaines gens continuent de manifester l'idéologie du génocide. Cela a été souligné par un répondant en ces termes:

« Beaucoup de choses ont déjà été accomplies en termes de lutte contre l'idéologie du génocide. Je pense que le génocide ne se reproduira probablement pas en raison du bon leadership que nous avons dans le pays, mais les gens ne devraient pas s'asseoir et penser que tout est parfait. L'idéologie du génocide est toujours vivante parmi les personnes âgées, en particulier parmi celles qui ont entre 40 et 65 ans. (...) Si les gens ne font pas attention, l'idéologie du génocide peut continuer à être diffusée parmi les jeunes et créer un environnement pour que le génocide se reproduise. Laisse-moi te donner un exemple. Au cours de nos activités sur le terrain dans le district de Nyagatare, nous avons rencontré des personnes qui ont refusé d'assister à l'enterrement de personnes de différents «groupes ethniques». Nous avons également vu des personnes qui ont refusé de rejoindre certaines églises, bars ou chorales en raison de leur appartenance ethnique. Bien sûr, parce qu'elles savent que le gouvernement ne soutient pas de telles pratiques de division, elles cachent leurs sentiments mais vivent toujours une vie divisée, raison pour laquelle tous les acteurs doivent continuer à s'engager davantage dans l'unité et la réconciliation (KI22). »

L'extrait ci-dessus interpelle tous les acteurs à continuer à travailler pour la réconciliation parce que certaines personnes ont encore l'idéologie du génocide. Rappelant que 8,6% des répondants ont déclaré que certaines personnes continuent d'inculquer l'idéologie du génocide à d'autres, en particulier en famille (9,8%), l'inquiétude de la citation ci-dessus selon laquelle l'idéologie du génocide pourrait continuer à être diffusée et augmenter la probabilité de crimes génocidaires est pertinente. Selon ce répondant, les domaines tels que les églises et les bars nécessitent plus d'efforts, rappelant ce que d'autres études et rapports ont déjà établi que les organisations religieuses n'ont pas ouvertement dénoncé le génocide, certaines d'entre elles apportant directement un soutien idéologique et institutionnel aux auteurs du génocide (cf. Longman, 2009; Carney, 2014; NURC, 2020).

Des facteurs tels que l'idéologie du génocide et le pourcentage d'individus qui continuent d'inculquer la haine ethnique, entre autres, méritent une attention continue, mais ne remettent pas en question les résultats obtenus en ce qui concerne la réconciliation, tant au niveau national qu'individuel. Comme l'a expliqué un participant:

« Après le génocide, la tâche principale liée à l'enseignement de l'histoire était de corriger l'histoire déformée qui a détruit notre unité. Vous devez comprendre que corriger l'histoire qui a été enseignée pendant de

nombreuses années, à laquelle les gens avaient appris à croire, demande beaucoup de temps. (...) Mais laissez-moi vous dire ceci. Le fait que peu de gens aient encore une idéologie génocidaire refusant d'embrasser la réconciliation ne doit pas être considéré comme un échec de la politique. La bonne chose est que les jeunes qui n'ont pas appris de telles idéologies qui divisent, continueront à travailler et à évoluer ensemble. Pour nous, les personnes âgées, qui avons suivi de tels enseignements, le changement prendra beaucoup de temps. Les gens peuvent adopter la politique de réconciliation alors qu'ils ne se sont pas réconciliés. Mais avec un bon leadership et des lois existantes qui punissent l'idéologie du génocide, ceux qui s'associent encore à des idéologies divisionnistes sont forcés de la garder en eux et de garder le silence, ce qui réduit le niveau de diffusion de l'idéologie du génocide. C'est un grand pas vers la réconciliation nationale. Ensuite, plus les gens continuent à travailler ensemble, à étudier dans les mêmes écoles, à aller sur les mêmes marchés et coopératives, etc., plus ils font un pas en se rendant compte qu'ils n'ont rien les uns contre les autres. C'est à ce stade que les individus font un bon pas pour se réconcilier. Ainsi, il est vrai que la réconciliation mène à l'unité, mais il est également vrai que l'unité mène à la réconciliation (K117). »

Le répondant K117 souligne le fait que le chemin de la réconciliation est long et progressif, rappelant qu'il faudra beaucoup de temps pour défaire l'histoire déformée qui a été enseignée et diffusée pendant une longue période. Ce répondant revient sur l'idée qu'un bon leadership et des lois punissant le crime de génocide jouent un rôle important pour décourager la diffusion de l'idéologie du génocide, offrant ainsi un environnement propice pour la réussite de la réconciliation.

4.2.5 Résumé des conclusions sur «Comprendre le passé et envisager l'avenir du Rwanda»

Cette section a présenté les résultats sur `` comprendre le passé et envisager l'avenir du Rwanda. " Ici, l'hypothèse était que plus les citoyens sont capables de comprendre et de confronter les sources de leurs divisions historiques, plus ils s'engagent à envisager leur avenir, et plus la réconciliation est susceptible de se produire. Les résultats de cette variable ont confirmé cette hypothèse à un niveau élevé. Le tableau suivant présente les résultats de l'évaluation 2020 ainsi que ceux de 2010 et 2015 afin de pouvoir suivre les changements survenus au fil des années.

Tableau 10: Notes moyennes sur «Comprendre le passé, le présent et envisager l'avenir du Rwanda»

Pilier	Indicateurs	Résultats (%) en 2010	Résultats (%) en 2015	Résultats (%) en 2020
Comprendre le passé, le présent et envisager l'avenir	1. Les causes du génocide discutées franchement et généralement comprises	88,2	91,3	95,8
	L'histoire et comment elle est partagée			
	2. Les Rwandais n'inculquent pas l'idéologie du génocide aux autres	68,5	74,2	91,4
	3. Rencontre avec les enseignements de la haine et de la division			96,7
	4. La famille est l'endroit où l'histoire de la haine et de la division est enseignée aujourd'hui			90,2
	Appropriation de la réconciliation			
	5. Des Rwandais prêts à sacrifier leur vie au lieu de commettre le génocide		89,7	91,6
	6. Certain de tout faire pour éviter de participer au génocide		92,6	98,5
	Envisager l'avenir			
	7. Le génocide ne peut plus jamais se reproduire au Rwanda	83,0	84,1	90,2
	8. Capacité de garantir que le génocide ne se reproduira plus jamais au Rwanda		96,1	97,7
	9. Activités de promotion de la réconciliation entre les Rwandais dans les villages			96,4
	10. Aucun Rwandais n'est susceptible de commettre à nouveau un génocide	60,1	71,1	94,8
	MOYENNE			94,6

A partir du tableau 10 ci-dessus, l'on peut voir que presque toutes les variables présentent des améliorations positives depuis 2010 jusqu'à 2015. Il y a certains indicateurs dont les scores ont connu des améliorations remarquables au cours des cinq dernières années. Les avis sur le fait qu'il y avait toujours des Rwandais qui continuent d'inculquer aux autres l'idéologie du génocide, en 2015, 25,8% des répondants étaient d'accord avec cette affirmation, alors qu'en 2020 seulement 8,6% confirmaient voir quelques Rwandais qui continuent d'inculquer aux autres l'idéologie du génocide. De même, le nombre de Rwandais qui perçoivent que le génocide ne pourrait plus jamais se reproduire au Rwanda a significativement augmenté de 84,1% en 2015 à 90,2% en 2020, alors que le score de l'a possibilité que quelques Rwandais commettraient encore le génocide a remarquablement chuté de 28,9% en 2015 à 5,2% en 2020.

Comme déjà explicité ci-haut, ces réalisations tangibles sont fortement associées à la décision du gouvernement de lutter contre et punir l'idéologie du génocide, qui décourage même le peu de gens qui aimeraient voir l'idéologie du génocide se propager et culminer encore en l'exécution du génocide. Cependant, ceci ne devrait pas être considéré comme impliquant qu'il n'y a plus d'idéologie du génocide ni d'autres crimes connexes au Rwanda. Il sied aussi de rappeler que l'idéologie du génocide n'est ni plus ni moins dangereuse à cause du nombre de ceux qui l'ont parce que, comme toutes les autres mauvaises idéologies, elle prend seulement la faiblesse, délibérée ou non, du côté du gouvernement/leadership, de voir sa montée et son impact négatif sur la société. En effet, la définition du crime d'idéologie du génocide et des crimes connexes est vaste et ne peut pas se limiter seulement à deux variables discutées dans cette sous-section. Plus de détails à ce sujet se trouvent dans la sous-section des facteurs entravant la réconciliation au Rwanda.

Pour la nécessité de modification des questions compte tenu du laps de temps et de la pertinence de questions spécifiques au cours des périodes ultérieures pour lesquelles les baromètres de la réconciliation ont été mesurés, certains scores ne figurent pas dans le tableau 10. Une observation générale est que tous les scores des différents indicateurs pour lesquels une comparaison peut être faite ont montré une augmentation du score de cet indicateur. Ceci signifie que la réconciliation est profondément enracinée dans la vie sociale des Rwandais et au fil des temps. Les Rwandais ont clairement compris l'importance de la réconciliation, le processus lui-même, les défis et la manière dont il peut être protégé. Cette compréhension est le résultat de nombreux programmes gouvernementaux en cours depuis la mise en place du gouvernement de transition et d'unité nationale en 1994, et tout au long de l'époque suivante.

4.3. Citoyenneté, identité et responsabilité

Sur citoyenneté, identité et responsabilité, il y a eu une augmentation graduelle de la conscience et du sentiment d'identité des Rwandais depuis le premier BRR 2010. Les changements en termes d'indicateurs indiquent très probablement une saturation dans la manière dont les Rwandais perçoivent les questions de citoyenneté et d'identité. Parmi les six variables composites du BRR, tous les indicateurs de ce pilier ont des scores supérieurs à 95%, ce qui montre clairement que les Rwandais ont désormais une confiance et une fierté quasi universelles dans leur identité et leur citoyenneté partagée. Cette compréhension a été consistante depuis le BRR 2010.

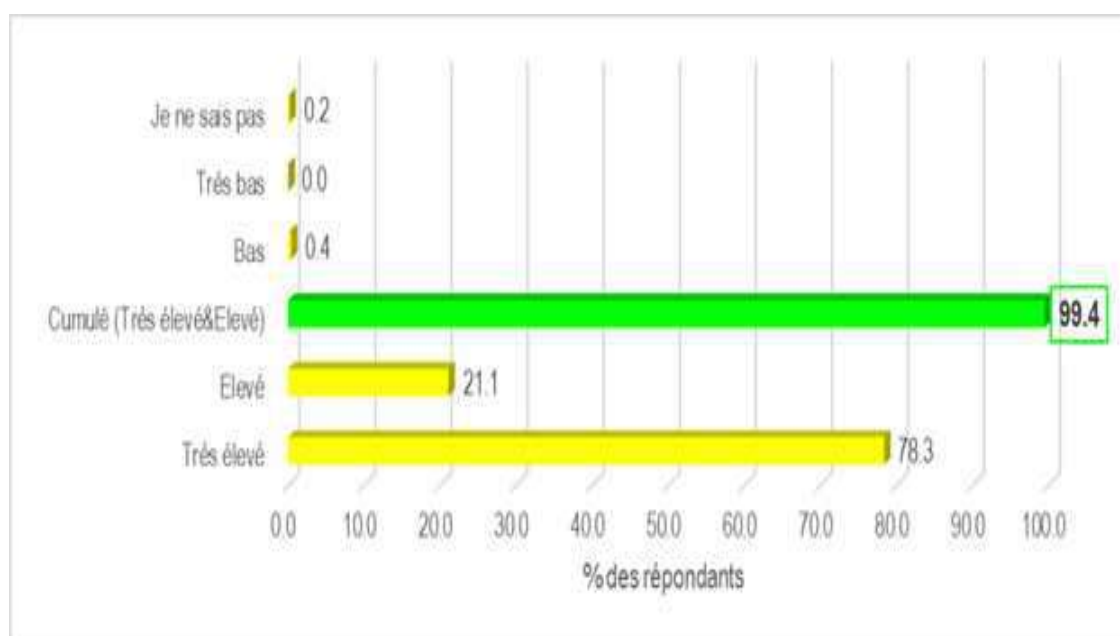
L'engagement pour l'identité nationale et le rétablissement de la fierté nationale ont contribué à la stabilité de la vision de l'identité et de la citoyenneté qui paraît solide. Contrairement au passé, ceci est encore renforcé par la capacité des Rwandais à réfléchir de manière critique aux problèmes qui affectent leur vie. La crédulité qui caractérisait les Rwandais dans le passé où ils écoutaient et faisaient tout ce que les dirigeants de l'époque leur disaient est évidemment érodée par l'exposition constante aux faits.

4.3.1. Identité nationale

Les êtres humains aiment avoir un sentiment d'appartenance à un groupe social ou à une nation donnée. Un individu peut revêtir plusieurs identités à des moments différents. À un moment donné, les Rwandais étaient assimilés à de petites identités, en particulier des groupes ethniques créés de Hutu, Tutsi, et Twa, qui ont conduit à la création de l'ethnie majoritaire Hutu, et de l'ethnie minoritaire Tutsi que le discours politique d'antan classait, symbolisait et appelait des étrangers, des ennemis de la nation, etc. C'est la période où certains Rwandais développaient le sentiment d'être des citoyens légitimes, en mettant en doute voire même rejetant de l'autre partie de la population, ce qui a considérablement détruit l'identité nationale. La construction d'un sentiment d'identité nationale collective a été l'une des premières tâches du gouvernement après le génocide de 1994 contre les Tutsis.

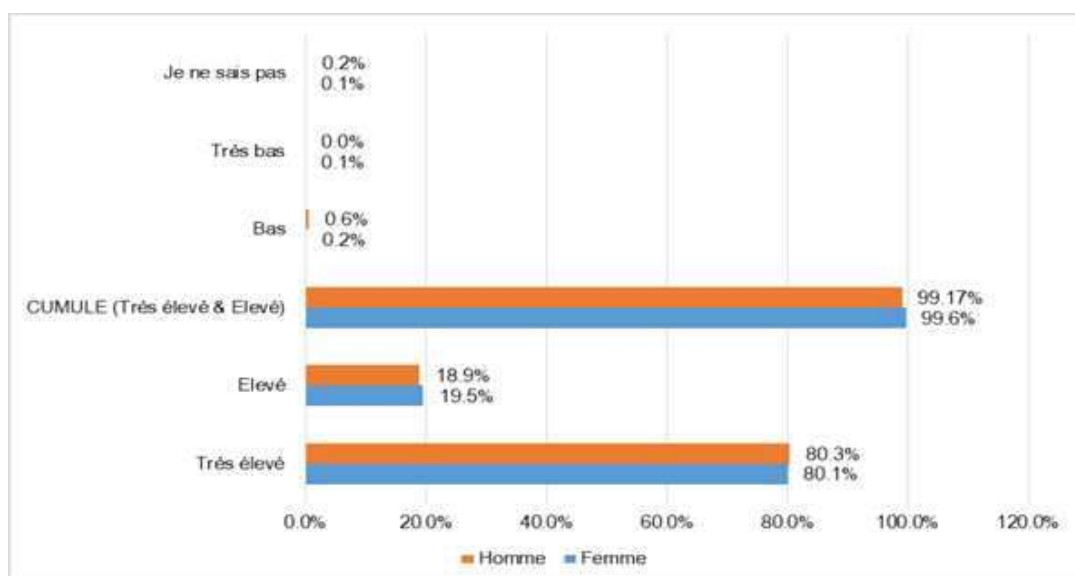
Au cours de l'enquête, des questions ont été posées autour de l'identité nationale, de la fierté d'être rwandais entre autres. Vous trouverez ci-dessous des présentations des réponses.

Graphique 20: Opinions sur l'identité nationale



Comme illustré par le pourcentage cumulé du graphique 20, les Rwandais sont aujourd'hui fiers de leur identité nationale. Les colonisateurs ont introduit une identification formelle des personnes sur les identités construites pour diviser et régner sur les gens. C'est donc une réalisation très importante qu'une génération après le génocide, le peuple soit capable de se débarrasser de cette crise d'identité et se forger une identité nationale commune en tant que «Rwandais», 99,4% des répondants se voient comme des Rwandais d'abord, plutôt que se voir comme des Hutu, Tutsi ou Twa, ou selon des critères religieux ou régionaux. Cette mentalité de la primauté de l'«identité nationale d'abord» est un changement de paradigme dans la pensée des Rwandais que les politiques divisionnistes avaient catégorisés en plusieurs petites identités affaiblissant l'identité nationale qu'ils partageaient tous et dont ils étaient fiers avant.

Graphique 21: Désagrégation par sexe sur l'Identité nationale'

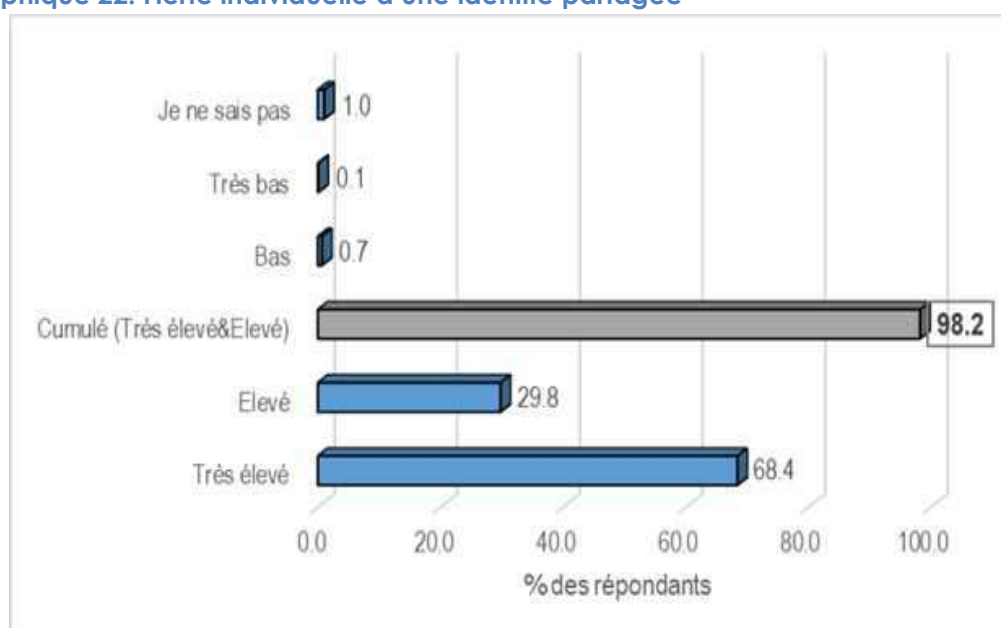


Les Rwandais, femmes ou hommes, partagent les mêmes sentiments sur leur identité nationale. Ils apprécient que leur pays a retrouvé sa dignité et que le peuple est respecté par les peuples d'autres nations. Aujourd'hui, personne n'a de document qui porte « Hutu, Tutsi ou Twa », sauf Rwandais. Cette primauté de l'identité nationale sur toute autre identité est la preuve du changement révolutionnaire de l'état d'esprit des gens.

4.3.2. Fierté individuelle d'une identité partagée

Être fier d'une identité partagée crée un lien d'unité entre les gens. Être fier d'être membre d'une communauté partageant la même culture et d'autres aspects de la vie sociale est un signe d'appréciation plus profonde des autres et de soi-même. Cela entraîne être capable de s'associer à l'identité nationale partagée de Rwandais, plutôt que de se voir dans de petites identités telles que l'ethnicité, la religion etc en premier lieu.

Graphique 22: Fierté individuelle d'une identité partagée



Au niveau individuel, 98,2% se disent fiers d'avoir une identité commune. L'identité partagée est celle d'être rwandais avant toute chose et le fait que l'on jouit désormais librement des privilèges d'être un ressortissant rwandais sans se sentir victime de discrimination basée sur de petites identités comme l'ethnicité, la religion, etc. En comparaison avec l'évaluation de 2015, on pourrait être tenté de remettre en question le score de 2020 sur cette variable. Cependant, il y a lieu de remarquer que la question n'est pas la même pour les deux évaluations. Alors que le rapport de 2015 évaluait s'il y avait encore des Rwandais qui continuaient de se voir et de voir les autres à travers les lentilles ethniques, l'évaluation de 2020 focalisait sur l'examen de l'ampleur auquel les Rwandais avaient surmonté la tendance à s'associer aux petites identités, donc en s'identifiant plus au fait d'être Rwandais avant toute autre chose. Raison pour laquelle les 98.2% représentent l'ampleur auquel les Rwandais s'identifient comme Rwandais, même s'ils ont d'autres petites identités auxquelles ils s'associent. Un participant a expliqué l'importance de l'identité nationale en ces termes:

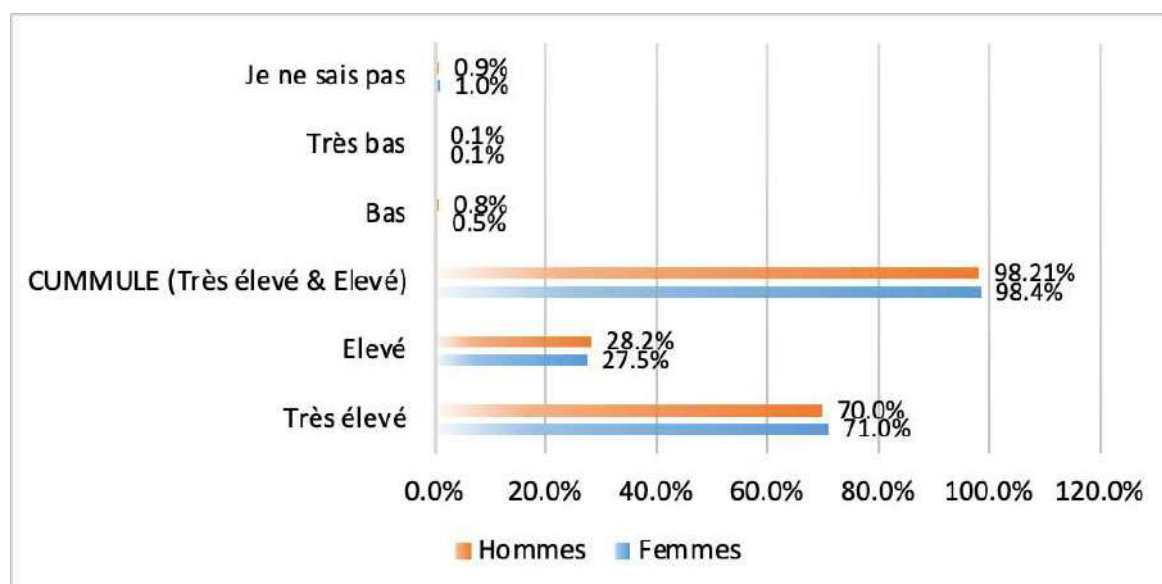
« Vous voyez, le problème qu'a connu notre pays est que les politiciens nous divisaient sur base des soi-disant groupes ethniques. Autrement, le facteur le plus important pour le développement de n'importe quelle nation c'est de faire en sorte que les citoyens s'associent à leur identité nationale plutôt que de s'identifier aux petits groupes. Tous les pays commencent par créer une nation à laquelle chaque citoyen s'identifie. Notre problème ici a été que les politiciens ont échoué de construire une nation unie dont les citoyens sont fiers plutôt que de se sentir toute la vie comme des citoyens de seconde classe. (...) En fait, au Rwanda nous avons de la chance parce que les éléments qui nous divisent sont de loin inférieurs à ceux qui nous unissent. Nous parlons la même langue, nous vivons dans les mêmes villages, il n'y a pas de territoire connu comme Hutuland ou Tutsiland, etc. Tous ceux-ci sont des éléments qui peuvent faire de notre pays une puissance. Ce dont on a besoin c'est tout simplement l'éradication de ces groupes ethniques créés qui ont été amenés et inculqués en nous. Au fait nous sommes destinées à être une puissance (K119) ».

Comme illustré par l'assertion ci-dessus, l'histoire du Rwanda montre généralement que les Rwandais se sont toujours associés à l'identité Rwandaise. Les divisions basées sur les soi-disant groupes ethniques ont été construites et inculquées aux Rwandais. Cependant, même après que l'ethnicité ait été utilisée pour catégoriser un groupe de citoyens comme étant plus rwandais et l'autre comme des étrangers devant être expulsés, ces derniers n'ont jamais oublié leur identité rwandaise et ont continué à lutter pour leur droit à la citoyenneté jusqu'à la fin de la guerre de libération en 1994. Donc, au lieu de chercher à examiner si certains rwandais se voient encore ou voient les autres à travers des lentilles ethniques—ethnicité vue dans le sens de Hutu, Tutsi et Twa, les évaluations futures devraient plutôt examiner s'il y a des Rwandais qui bénéficient encore de privilèges grâce aux groupes ethniques auxquels ils s'associent.

De cette façon, les gens seraient capables de voir le côté négatif de l'ethnicité parce que l'ethnicité « est une réalité socialement construite qui devient un problème quand

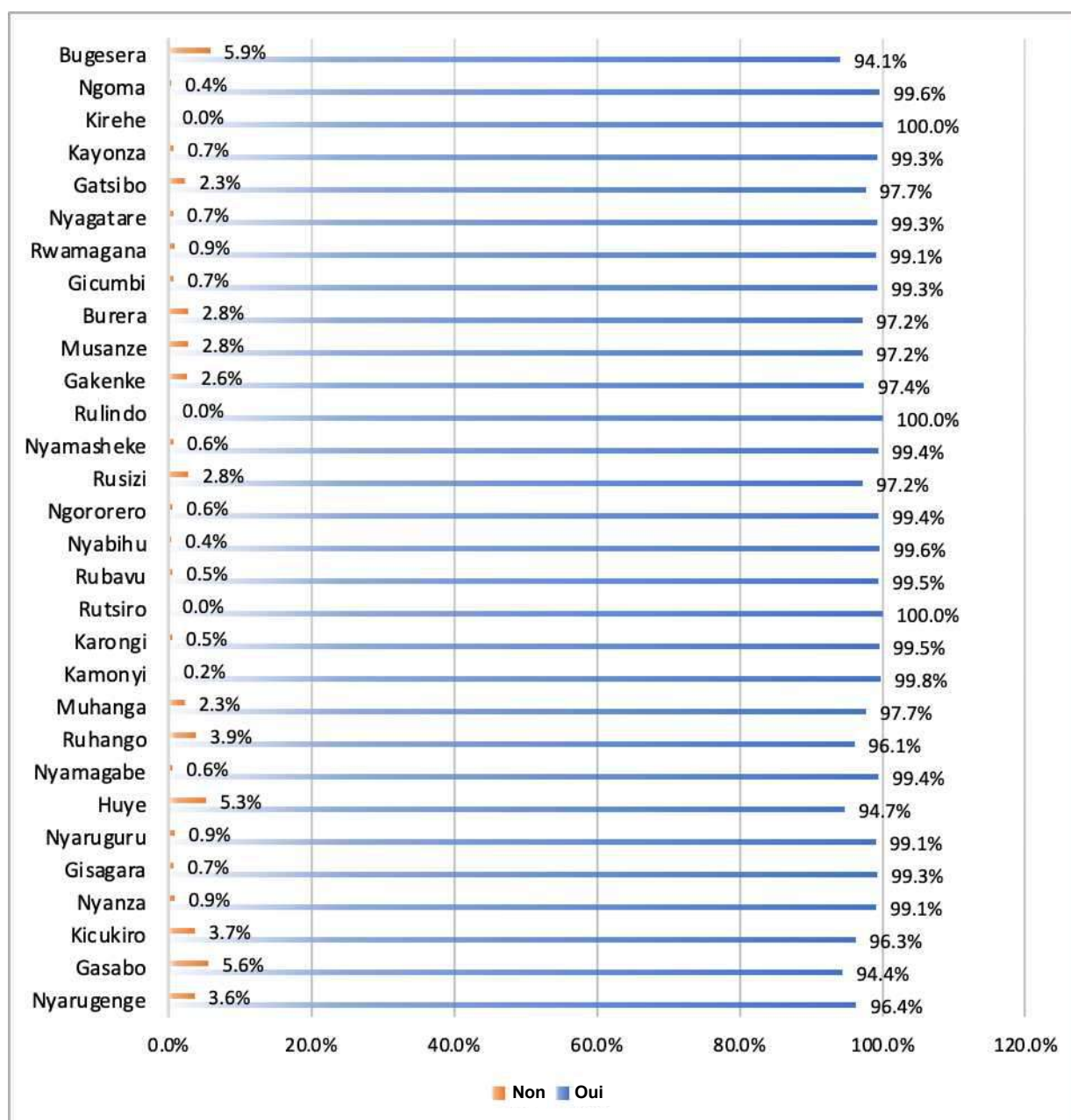
elle est systématiquement utilisée pour les intérêts de certains gens au détriment des autres qui autrement devraient jouir des mêmes privilèges». Le participant (KI21) a démontré que l'une des plus grandes réalisations qui ont fait que les Rwandais soient fiers de leur identité partagée est l'identité nationale: «La conception d'une identité nationale signifie que le pays a la volonté politique et la détermination de renforcer ce qui nous unit. Cela est visible à travers les lois, les politiques, et la décision de partager équitablement les ressources disponibles ».

Graphique 23: Désagrégation par sexe sur « Fierté individuelle d'une identité partagée »



Le sens de la fierté dans l'identité partagée parmi les Rwandais est neutre pour ce qui est du genre puisqu'il se voit clairement que les hommes et les femmes expriment ce sentiment de manière égale. Les résultats ont également été ventilés par district comme indiqué dans le graphique suivant:

Graphique 24: Opinions des citoyens per District sur “Fierté individuelle d’une identité partagée”

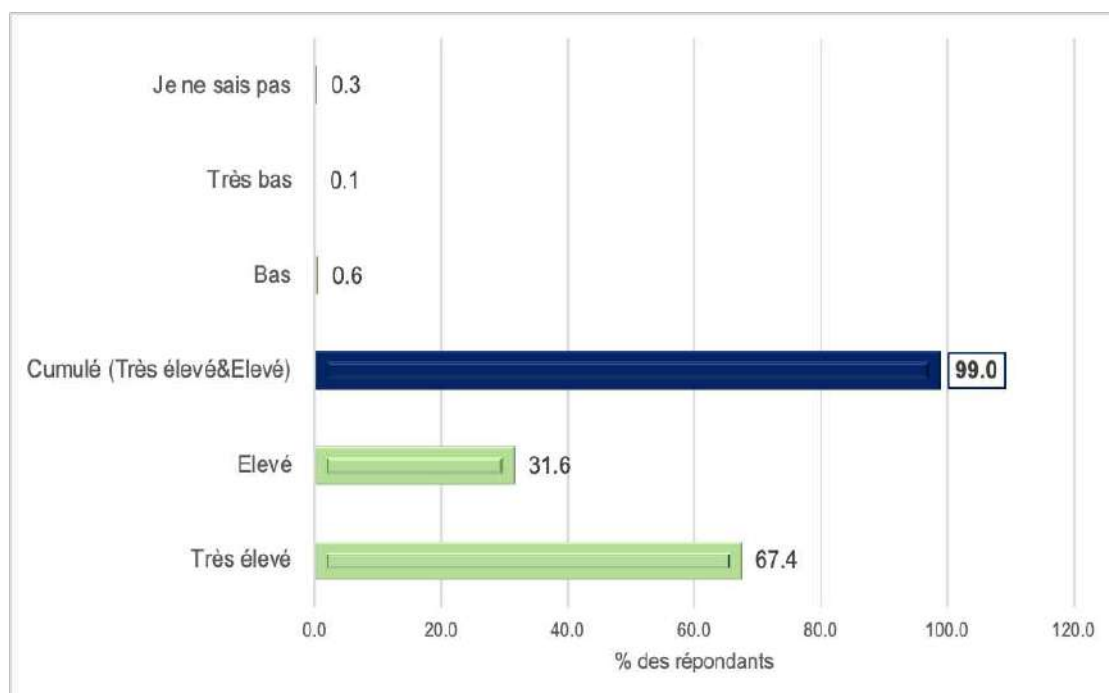


Le graphique 24 indique que dans tous les Districts les Rwandais ont une grande fierté d’être des Rwandais, qui est leur identité partagée. Dans certains Districts, le score est allé même jusqu’à 100% (voir Kirehe, Rutsiro et Rulindo).

4.3.3. Valeurs et vision partagées

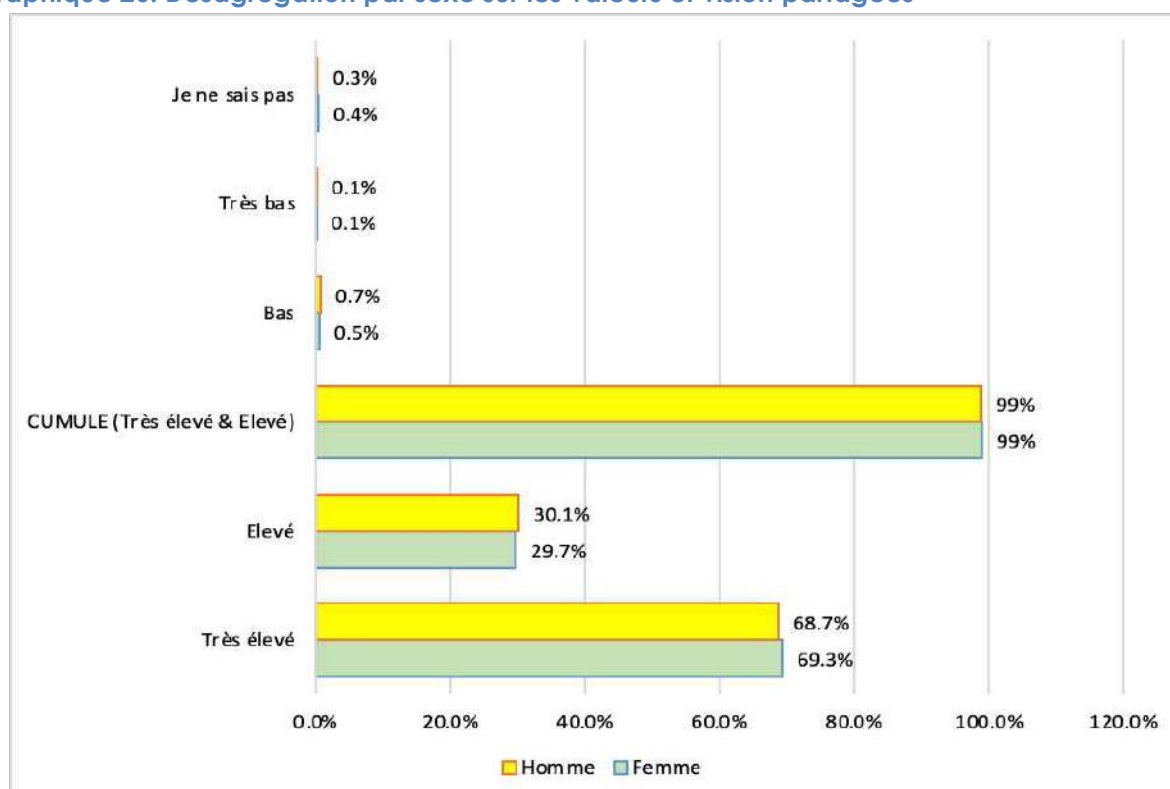
La fierté partagée, l’identité nationale permet aux gens de s’entendre et de se forger une vision de l’avenir à laquelle ils croient.

Graphique 25: Opinions sur valeurs et vision partagées



Avoir une vision partagée par un peuple est également une indication que tous les citoyens croient en la direction de l'avenir et qu'ils ont fait partie intégrante de ce processus. De plus, cela signifie également que les gens comprennent leur rôle pour rendre cet avenir possible. 99% des répondants partageaient ce point de vue. Ils ont indiqué qu'ils étaient à la fois fiers de l'identité collective et de la vision de l'avenir. Être fier signifie qu'ils sont prêts à participer au processus de réalisation de cet avenir tout en préservant et en consolidant les acquis enregistrés.

Graphique 26: Désagrégation par sexe sur les valeurs et vision partagées

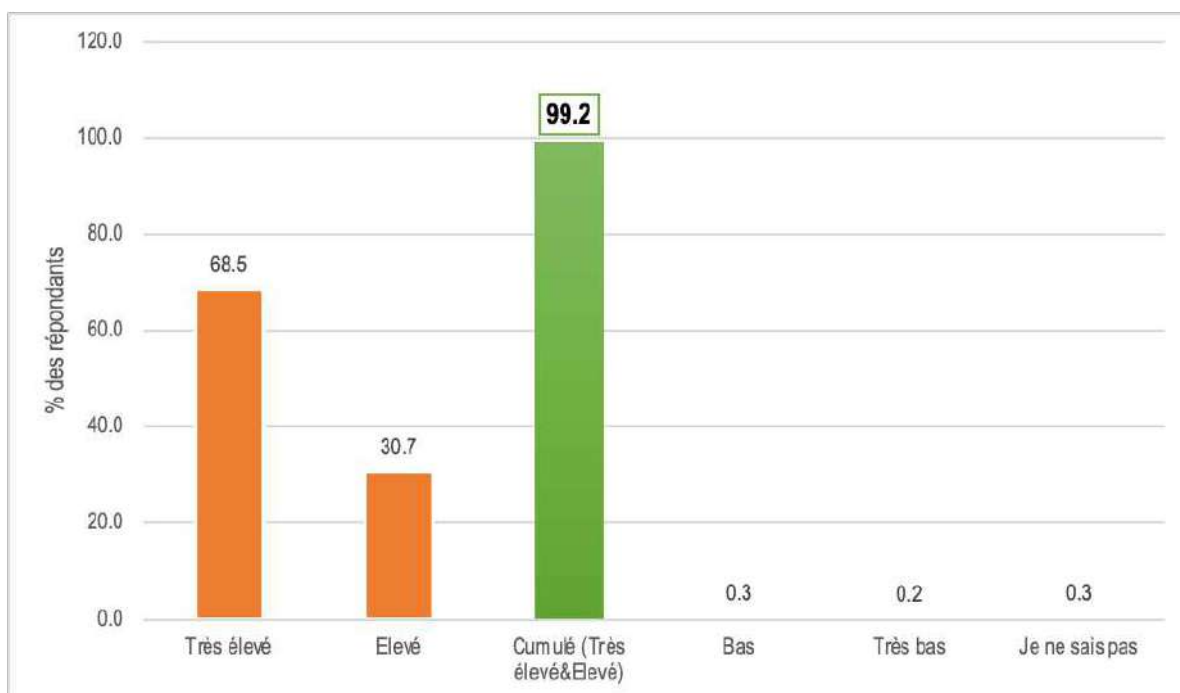


Ceci est très intéressant car la moyenne cumulée pour les hommes et les femmes est élevée et égale (99%).

4.3.4. Engagement pour l'identité nationale

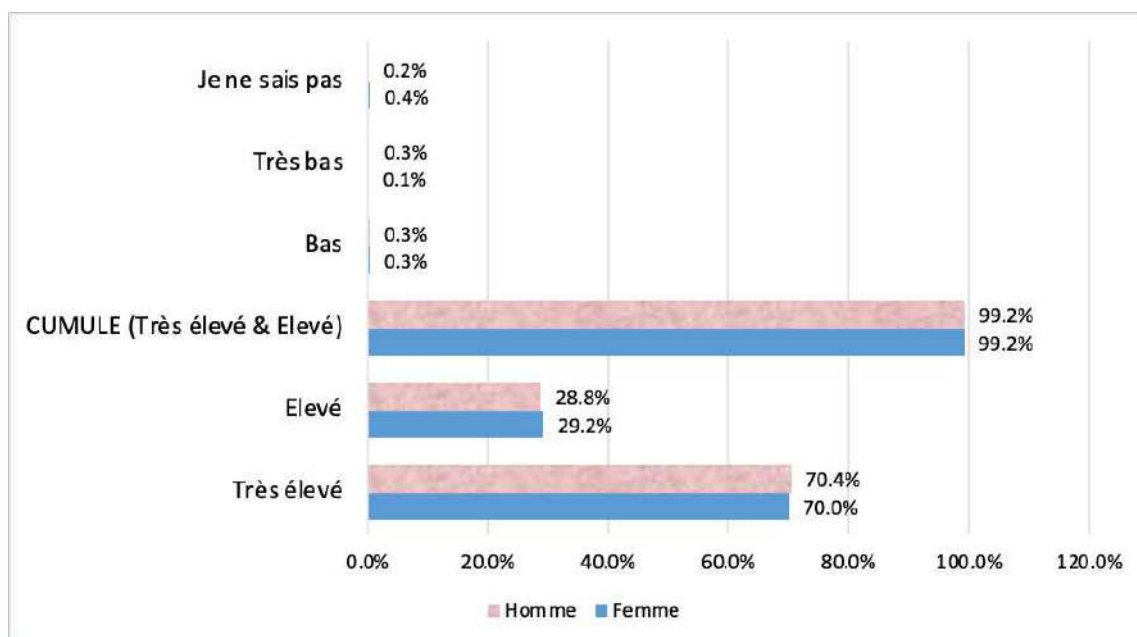
L'engagement pour une identité nationale commune signale l'engagement à avoir une éthique nationale et des valeurs qui définissent une personne comme appartenant à cette communauté ou société. Avoir une identité que vous êtes prêt à défendre et à chérir est un signe de nationalisme et de patriotisme qui favorisent tous les deux le plus grand bien pour tous. Ci-dessous, nous donnons les réponses fournies par les rwandais interrogés sur base de l'âge et des districts de résidence.

Graphique 27: Engagement pour l'identité nationale



Être fier de son identité nationale et être conscient d'une identité et d'une vision collective sont des ingrédients très importants pour créer une société de paix, d'harmonie et de prospérité partagée. Lorsque les gens abandonnent ou relèguent d'autres formes d'identité au profit d'une identité nationale, ce qui est un signe de l'engagement pour une identité nationale, alors on est assuré que l'identité durera et restera solide, 99,2% des répondants ont indiqué ce niveau d'engagement, ce qui signifie qu'ils sont prêts à se prémunir contre toute tendance à rabaisser l'identité, sont prêts à se lever et à être tenus comme des Rwandais et sont prêts à défendre la dignité et la fierté qui vont de pair avec cette identité.

Graphique 28: Désagrégation par sexe sur « Engagement pour l'identité nationale »

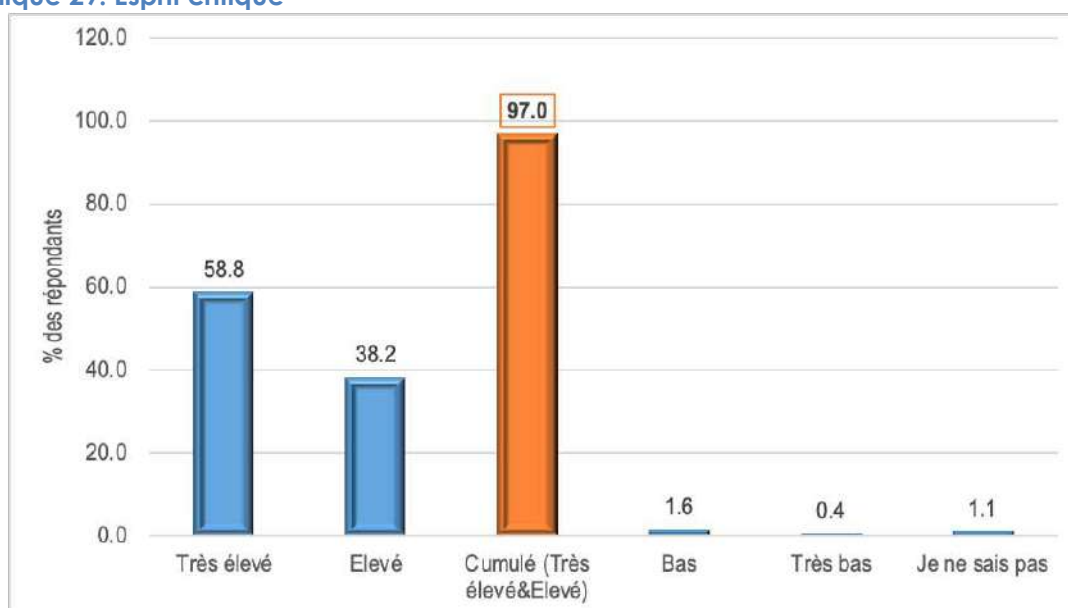


Comme dans les cas de tous les indicateurs précédents, les hommes et les femmes rwandais partagent un engagement total pour l'identité nationale. Cet engagement transcende le sexe, les districts de résidence et l'âge. Comme le montre le graphique ci-dessus, l'engagement pour l'identité nationale est absolu. C'est une bonne base sur laquelle il faut construire une base solide de patriotisme et de nationalisme qui promeut l'unité et le bien de tous tout en prenant soin des besoins individuels. C'est un pilier solide sur lequel les activités de réconciliation peuvent être développées.

4.3.5. Esprit critique

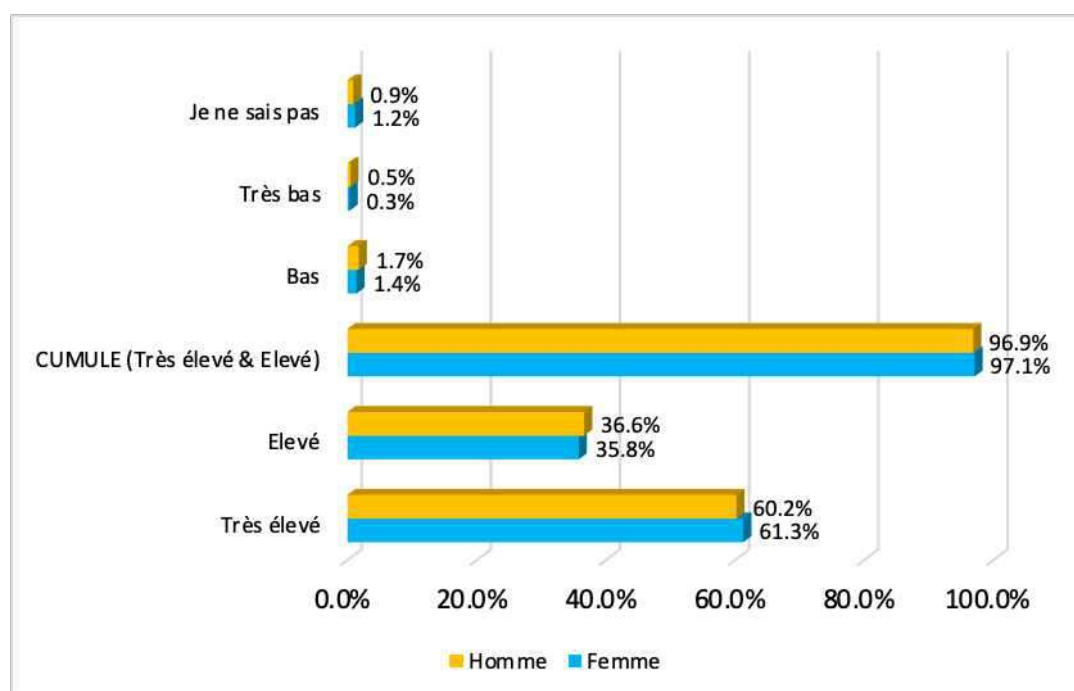
La pensée critique permet aux gens de poser des questions, de chercher des réponses à des questions difficiles et également de remettre en question les hypothèses, les croyances et les opinions des autres. Ceci est important car ça permet aux masses de ne pas suivre ce qu'on leur dit de faire sans le soumettre à un examen critique.

Graphique 29: Esprit critique



Le but de l'évaluation du niveau de la pensée critique en ce qui concerne les questions d'identité nationale et de citoyenneté a trait à la capacité d'influencer les gens et leur façon de penser sans réflexion individuelle ni remise en question des points de vue des dirigeants, 97% des répondants estiment qu'ils ont la capacité de penser de manière critique aux problèmes qui leur sont présentés, d'en évaluer les preuves et de tirer leurs propres conclusions. Cela tient en partie au niveau d'exposition à des points de vue alternatifs auxquels les gens sont exposés aujourd'hui, grâce à la prolifération de différentes sources d'information, en particulier les sources médiatiques diversifiées.

Graphique 30: Désagrégation par sexe sur 'Esprit critique'



Le graphique ci-dessus montre que les hommes et les femmes rwandais ont une compréhension critique de l'histoire de la nation, des facteurs qui ont conduit au divisionnisme et au Génocide perpétré contre les Tutsis, ainsi qu'une compréhension claire des problèmes nationaux et de la vision du pays en général. C'est un élément important pour garantir que les personnes ayant une idéologie génocidaire et tentant de répandre des mensonges seront facilement rappelées à l'ordre par la masse.

4.3.6. Résumé des conclusions sur citoyenneté, identité et responsabilité

Cette section a porté sur la citoyenneté, l'identité et responsabilité. L'hypothèse ici est qu'un sentiment partagé d'identité nationale, une citoyenneté inclusive, responsable et critique favorise la réconciliation. Les résultats de cette variable ont confirmé cette hypothèse, tel que résumé dans le tableau suivant, ainsi que ceux de 2010 et 2015 dans les domaines où des comparaisons pourraient être faites.

Tableau 11: Notes moyennes sur citoyenneté, identité et responsabilité

Piliers	Indicateurs	Résultats (%) en 2010	Résultats (%) en 2015	Résultats (%) en 2020
Citoyenneté, identité et responsabilité	1. Fierté d'être Rwandais	97,9	97,3	99,4
	2. Les Rwandais se considèrent d'abord comme des Rwandais avant toute autre chose	98,1	95,6	98,2
	3. Le Rwanda est guidé par des valeurs qui aident les Rwandais à se réconcilier	96,4	96,6	99
	4. Les Rwandais font tout leur possible pour protéger la souveraineté du pays et les Rwandais		97,4	99,2
	5. Les Rwandais sont désormais suffisamment critiques pour prendre des décisions éclairées et responsables			97,0
	Moyenne			98,6

On constate que sur les quatre indicateurs pour lesquels une comparaison peut être faite entre 2015 et 2020, tous ont montré une augmentation des scores. Les changements dans les scores peuvent cependant ne pas être significatifs car les scores de 2015 étaient déjà élevés. Il est cependant rassurant qu'aucun des indicateurs n'a baissé dans son score. La pensée critique était une nouvelle dimension introduite lors de l'enquête de 2020.

4.4. Culture politique et gouvernance

En ce qui concerne la nature, le rôle et l'enracinement d'une culture politique et de gouvernance chez les Rwandais, on remarque aussi l'évolution la plus radicale dans toutes les variables pendant la période 2010-2020. Le score du pilier a augmenté de plus de 10 points de pourcentage entre 2010 (77,8%) et 2015 (88,4%) et d'un peu plus de 2 points de pourcentage entre 2015 et 2020 (90,6%). La principale composante de cette variable est la confiance du public rwandais dans un certain nombre d'institutions publiques, en particulier dans la promotion de la réconciliation. La confiance accrue du public dans certaines institutions clés et leur performance s'est accrue au fil du temps. Ceci est également confirmé par d'autres enquêtes telles que Rwanda Governance Survey (RGS, 2019) qui a rapporté que la confiance du public dans le système judiciaire était de 88,34%, 91,81% pour le parquet et 91,44% pour le législatif.

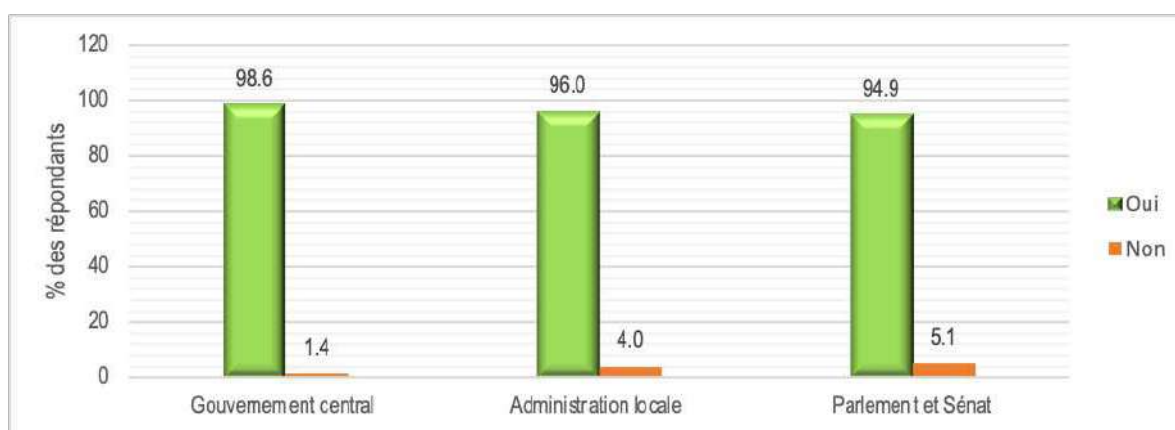
4.4.1. Appréciation du rôle des institutions

Les institutions sont responsables du service public et sont les visages du gouvernement interagissant avec les citoyens. Il est essentiel d'évaluer le niveau d'appréciation du public quant au rôle des institutions pour comprendre la perception que se fait le public de ces institutions. Ceci, à son tour, donne à chacun l'occasion de s'interroger sur le rôle de ces institutions dans la promotion de la réconciliation et de l'unité nationale.

a) Institutions administratives

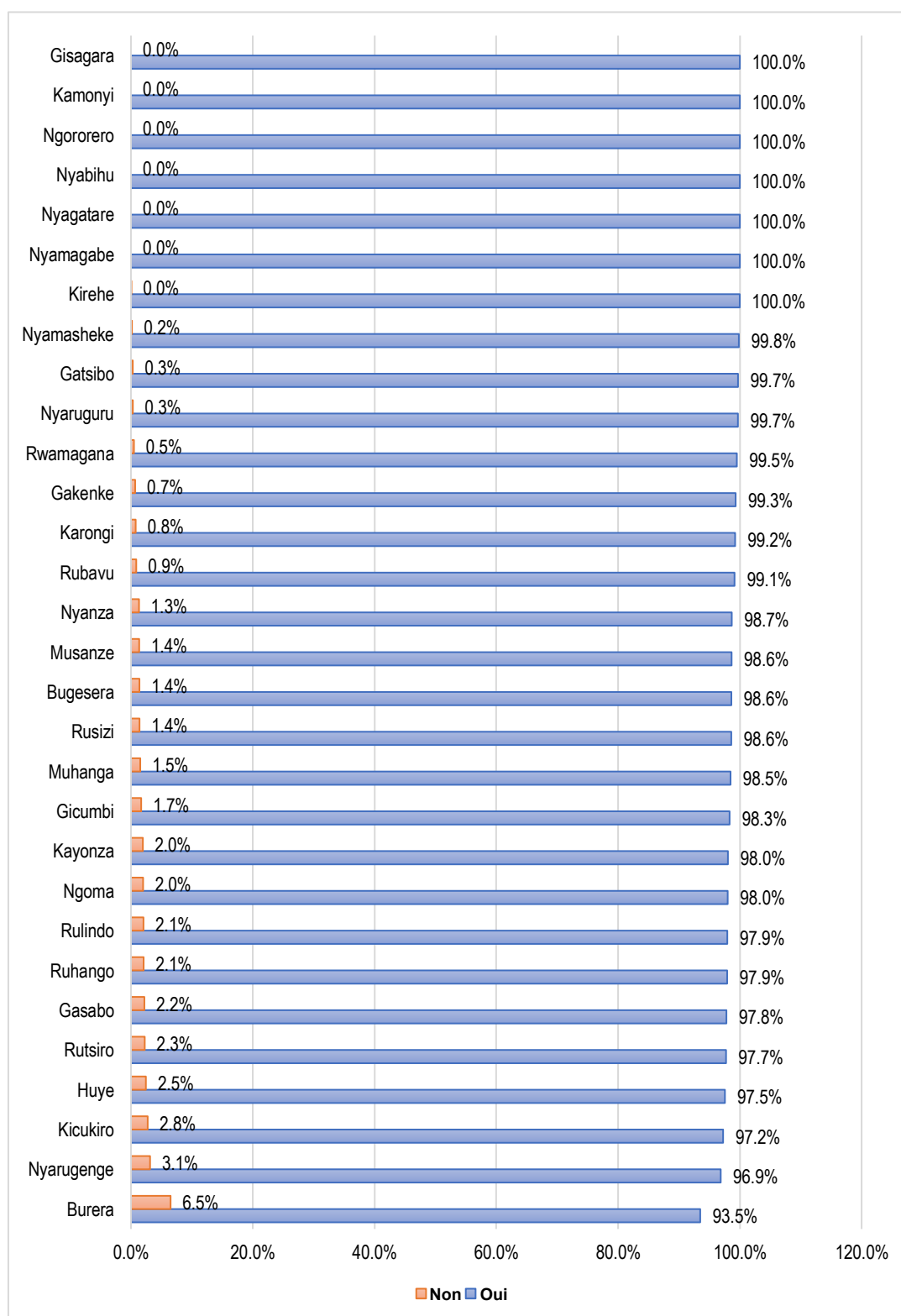
Les institutions administratives communiquent généralement le plus avec le public, donnant des politiques, des services, entre autres. Ces institutions comprennent entre autres le gouvernement central, les gouvernements locaux et le corps législatif.

Graphique 31: Institutions administratives



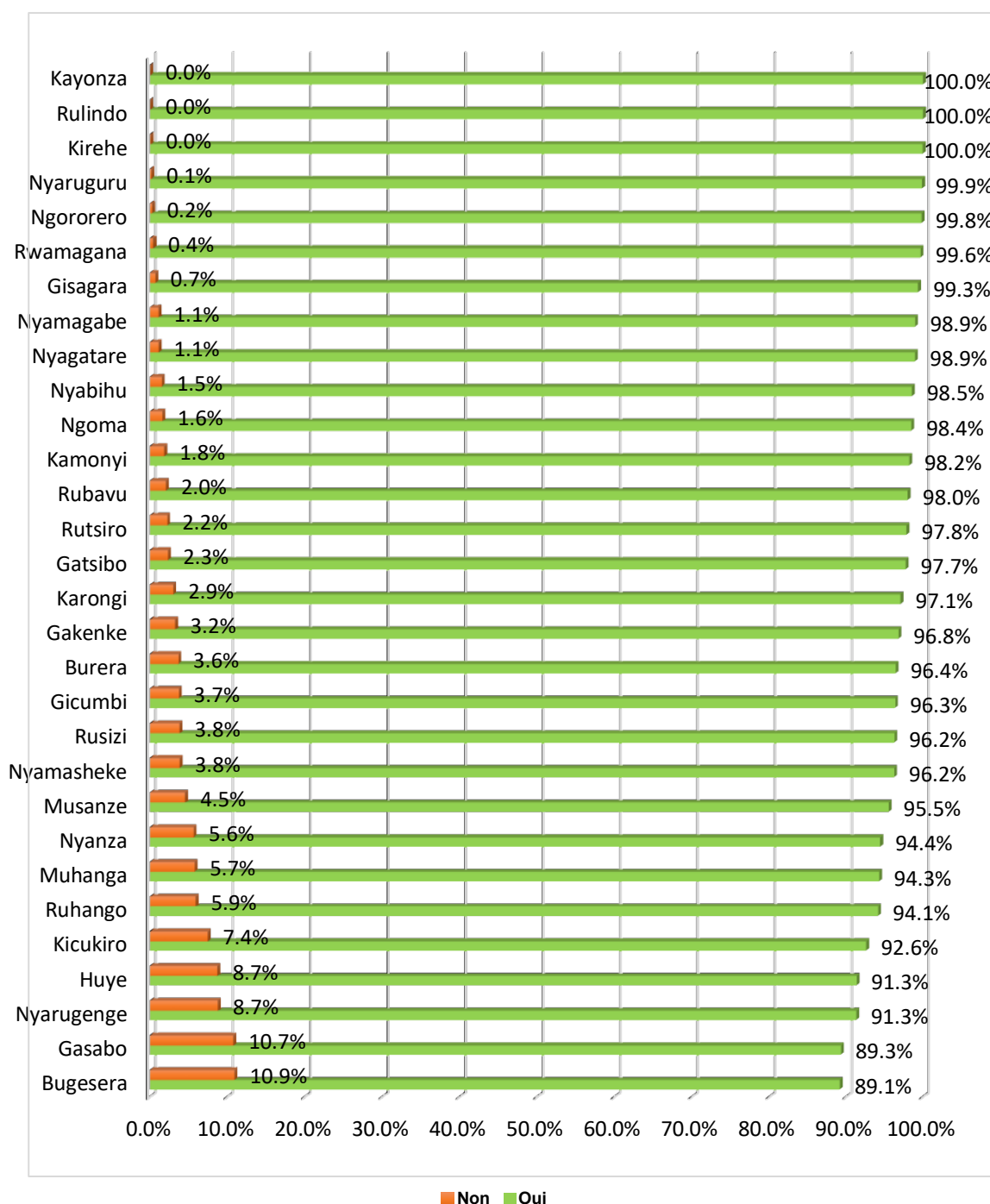
Les Rwandais font preuve d'une confiance constante et persistante dans les principales institutions de gouvernance : 98,6% font confiance au gouvernement central, 96% font confiance aux gouvernements locaux et 94,9% approuvent le travail accompli par le Parlement et le Sénat. Cette évaluation est confirmée par l'opinion publique dans les enquêtes réalisées par le Rwanda Governance Board comme indiqué au chapitre 2. Au niveau du District, l'appréciation du rôle du Gouvernement Central est telle présentée dans le graphique suivant.

Graphique 32: Opinion des citoyens par district sur l'appréciation du rôle du Gouvernement Central



Dans l'ensemble, on voit que le Gouvernement Central est bien apprécié dans tous les districts du pays. Cela signifie que les gens sont conscients des différents rôles des institutions. Ils savent donc où s'adresser pour quels services et sont donc en mesure de juger si ces institutions remplissent correctement leurs devoirs et responsabilités.

Graphique 33: Opinion des citoyens par district sur l'appréciation du rôle de l'Administration Locale

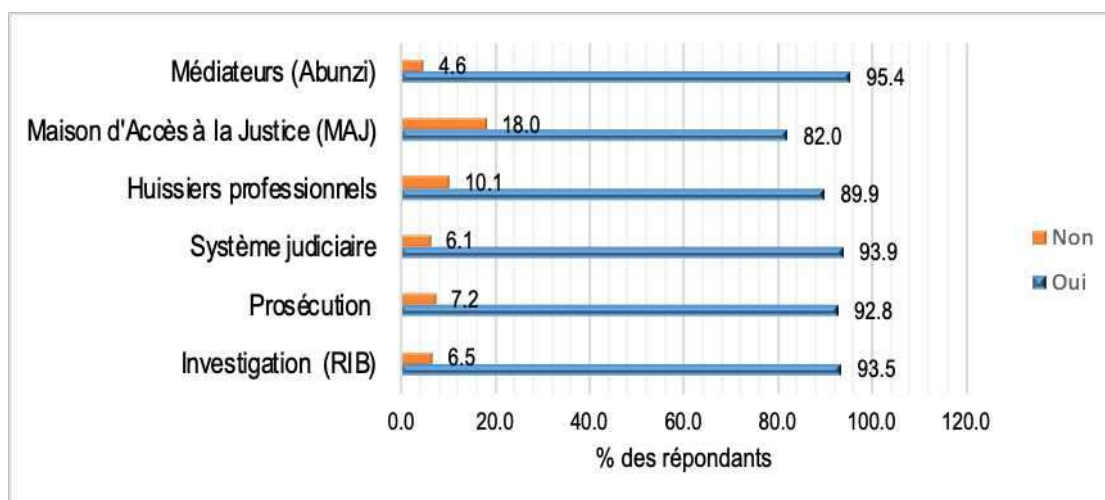


On constate également que le rôle de l'administration locale est apprécié dans tous les districts. Ceci est très important car sous la décentralisation, les districts et secteurs sont les principaux points de services pour la population. Presque tous les services publics sont désormais dévolus aux districts et aux secteurs. Les services sociaux, les programmes économiques ainsi que tous les programmes de politique publique sont rendus par les districts jusqu'au niveau des villages. Le fait que le public a une vision positive de ces institutions est une condition nécessaire au succès des différents programmes, y compris les activités de réconciliation et de cohésion sociale.

b) Institutions du système judiciaire

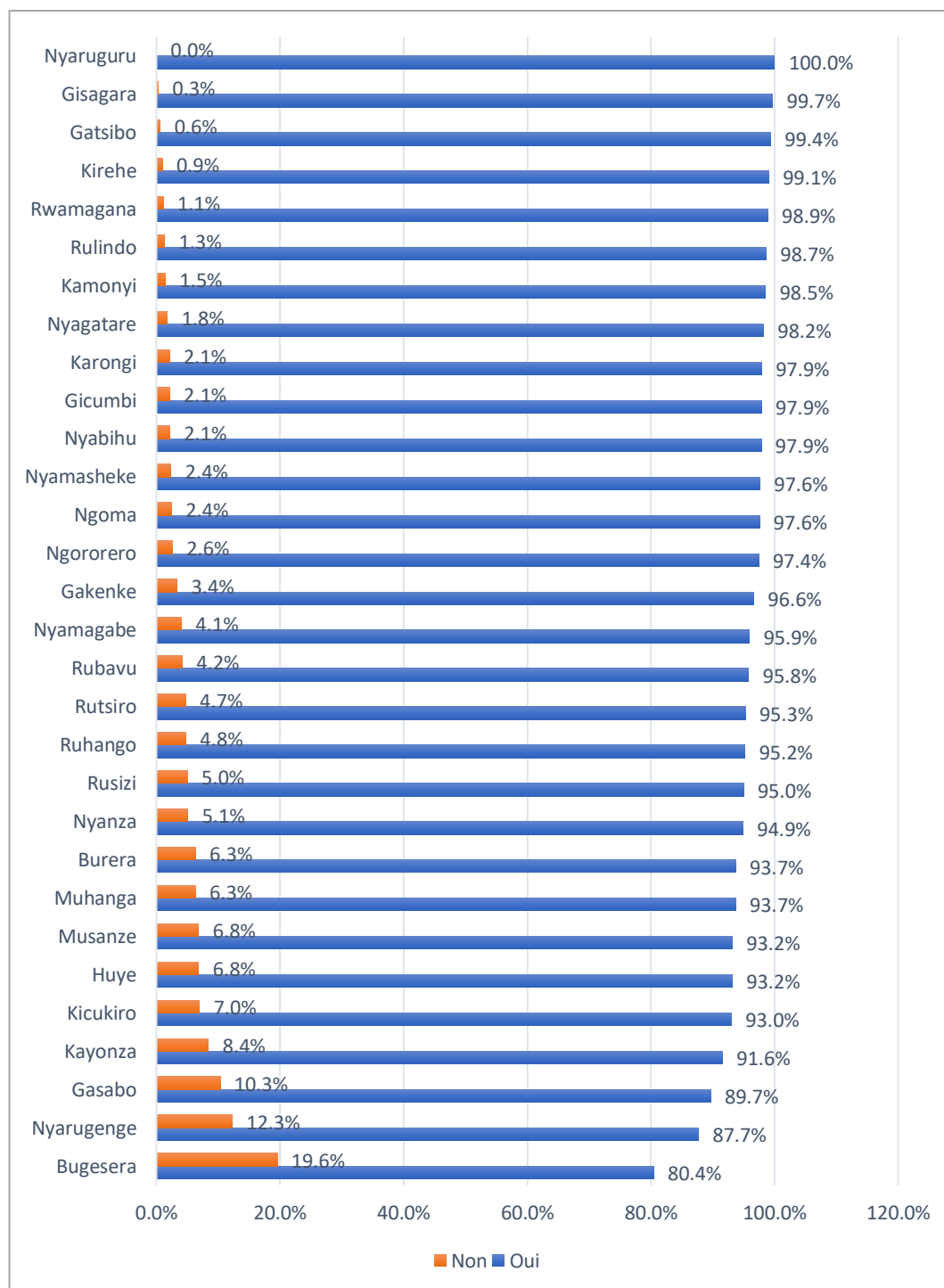
Les institutions qui rendent justice jouent un rôle essentiel dans le processus de réconciliation. Lorsque le public perd confiance ou ne comprend pas le rôle des institutions judiciaires, il remet en question leur légitimité à rendre justice. Étant donné la nécessité d'éradiquer la culture de l'impunité, il est nécessaire que le public voie l'équité et l'impartialité des institutions des services de justice.

Graphique 34: Institutions du système judiciaire



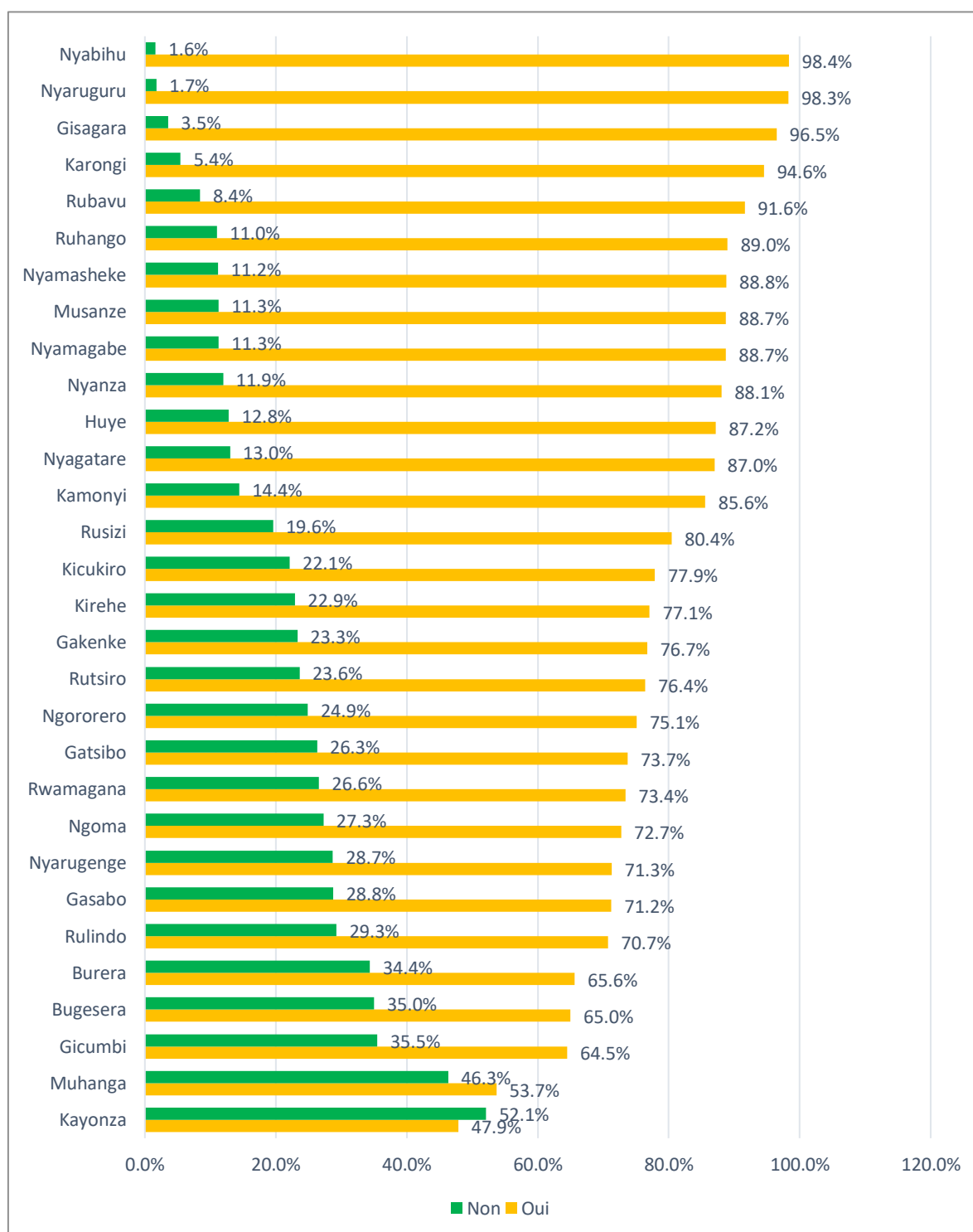
L'appréciation du rôle du pouvoir judiciaire est un facteur clé pour la promotion de la réconciliation et de l'unité. Lorsque les gens savent qu'ils peuvent s'attendre tout le temps à obtenir une justice équitable quel que soit leur statut, alors leur confiance dans le système judiciaire augmente. L'ensemble de la chaîne judiciaire bénéficie de la confiance du public à plus de 80%. Cette confiance résulte de la confiance dans le service des enquêtes criminelles RIB (93,5%), le travail des huissiers de justice (95,4%), les tribunaux (93,9%), le parquet (92,8%) et MAJ (82%).

Graphique 35: Opinion des citoyens par district sur «Confiance dans les Médiateurs»



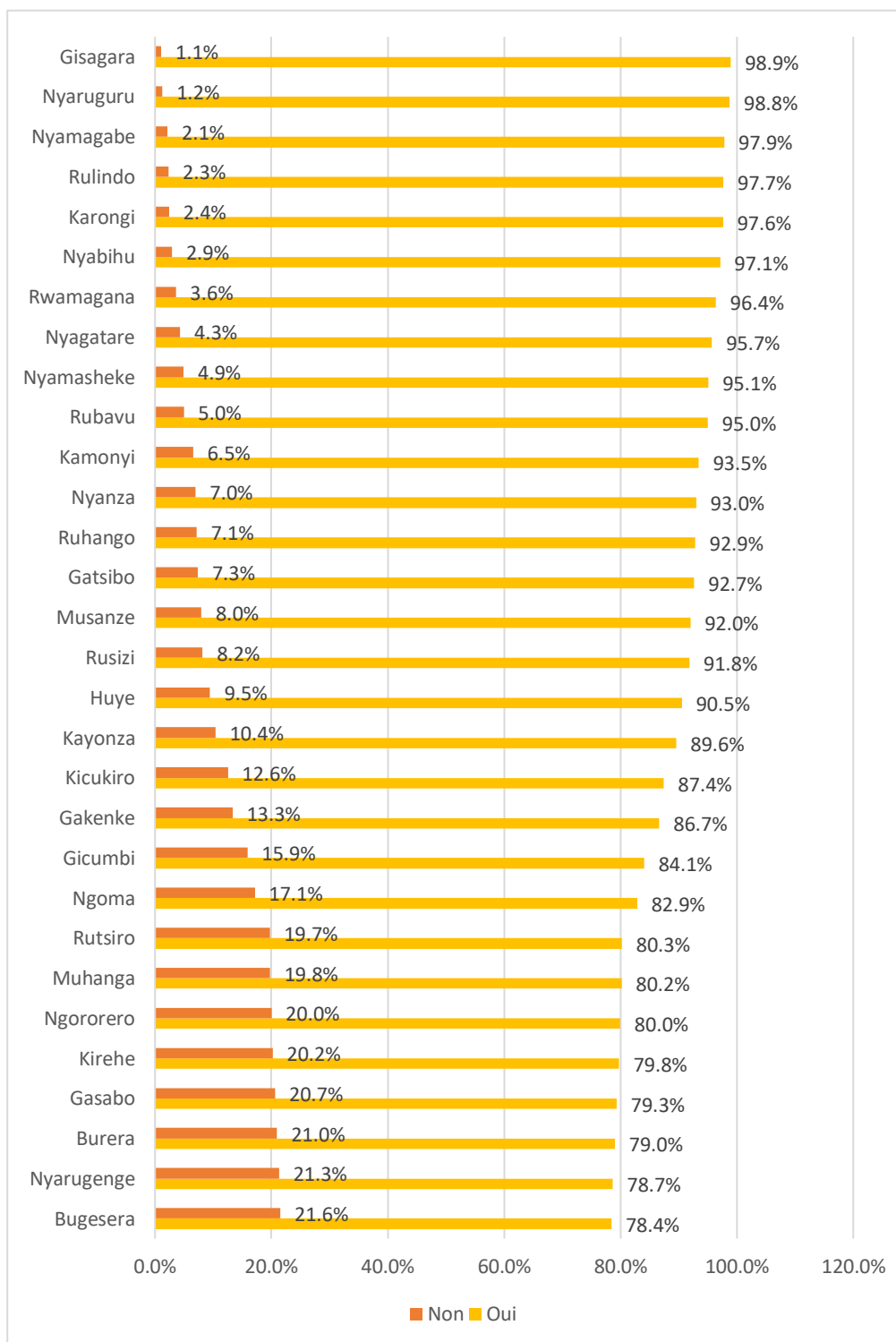
Dans tous les districts, le public apprécie le rôle des médiateurs (Abunzi) dans la résolution des problèmes locaux.

Graphique 36: Opinions des citoyens par district sur «Confiance dans la Maison d'Accès à la Justice»



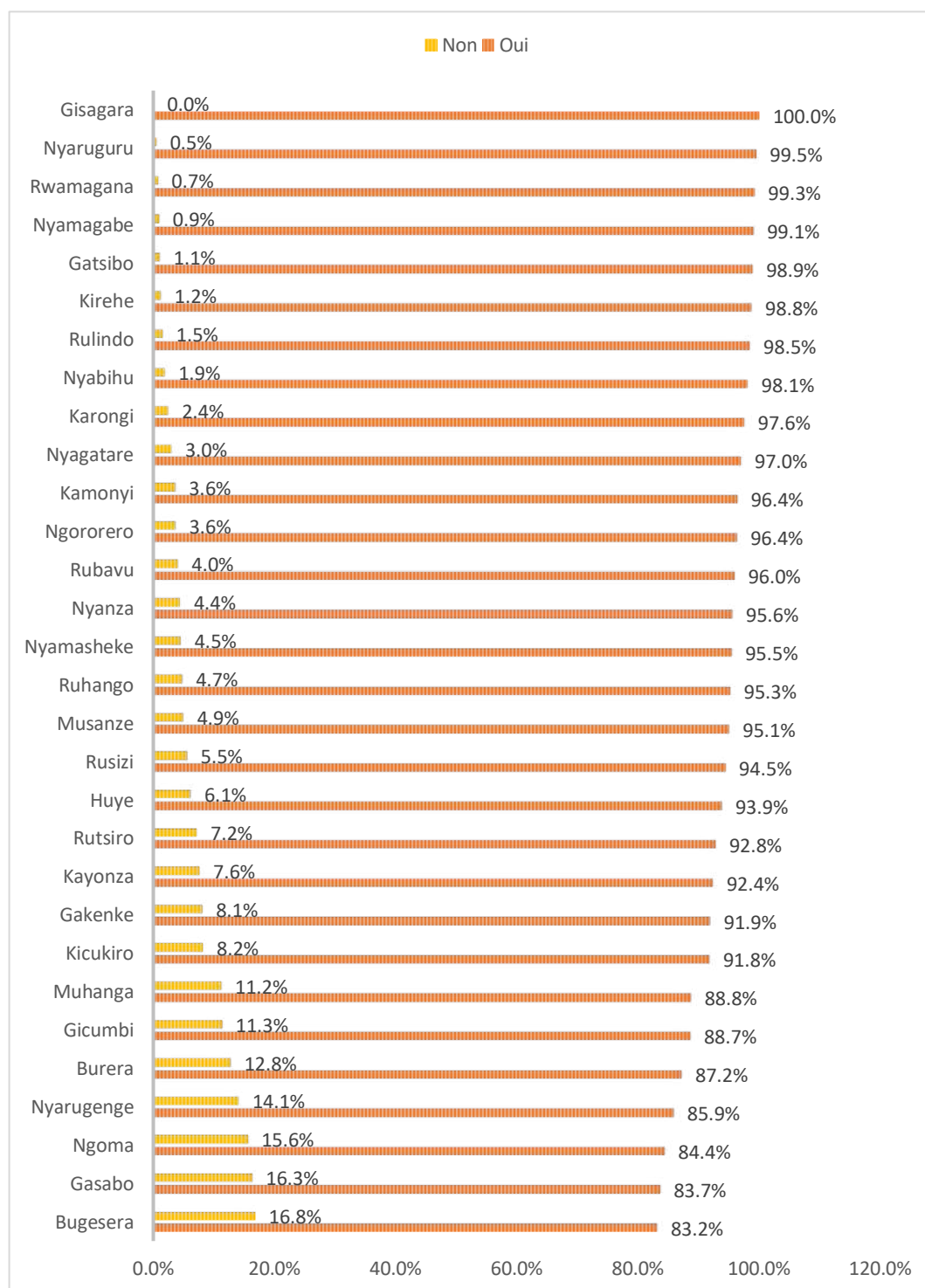
Le graphique ci-dessus montre que dans de nombreux endroits, les services de la MAJ n'ont pas été suffisamment appréciés. La raison principale à cela, telle qu'elle est apparue lors de la collecte des données, est que de nombreuses personnes ne semblent pas avoir connaissance de cette institution. Cela signifie qu'il est nécessaire que la MAJ se fasse connaître publiquement auprès de la population afin qu'elle puisse lui demander des conseils juridiques.

Graphique 37: Avis des citoyens par district sur «Confiance dans les Huissiers de justice Professionnels»



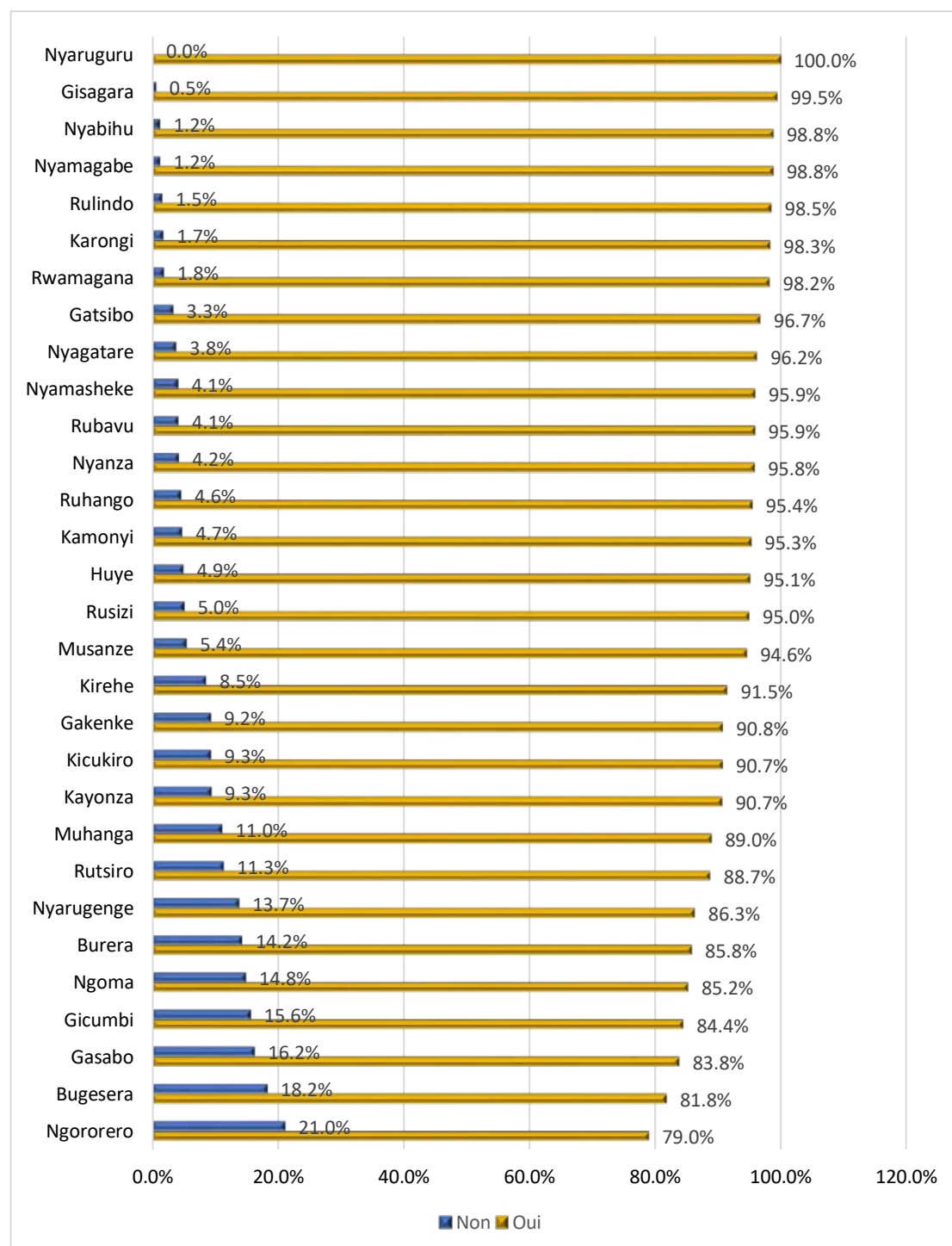
Les opinions publiques sur le rôle des huissiers de justice professionnels sont également partagées, elles varient de 78.4% à 98.9%. Les citoyens ont une grande prise de conscience du rôle des huissiers de justice.

Graphique 38 Opinions des citoyens par district sur 'Confiance dans le système judiciaire'



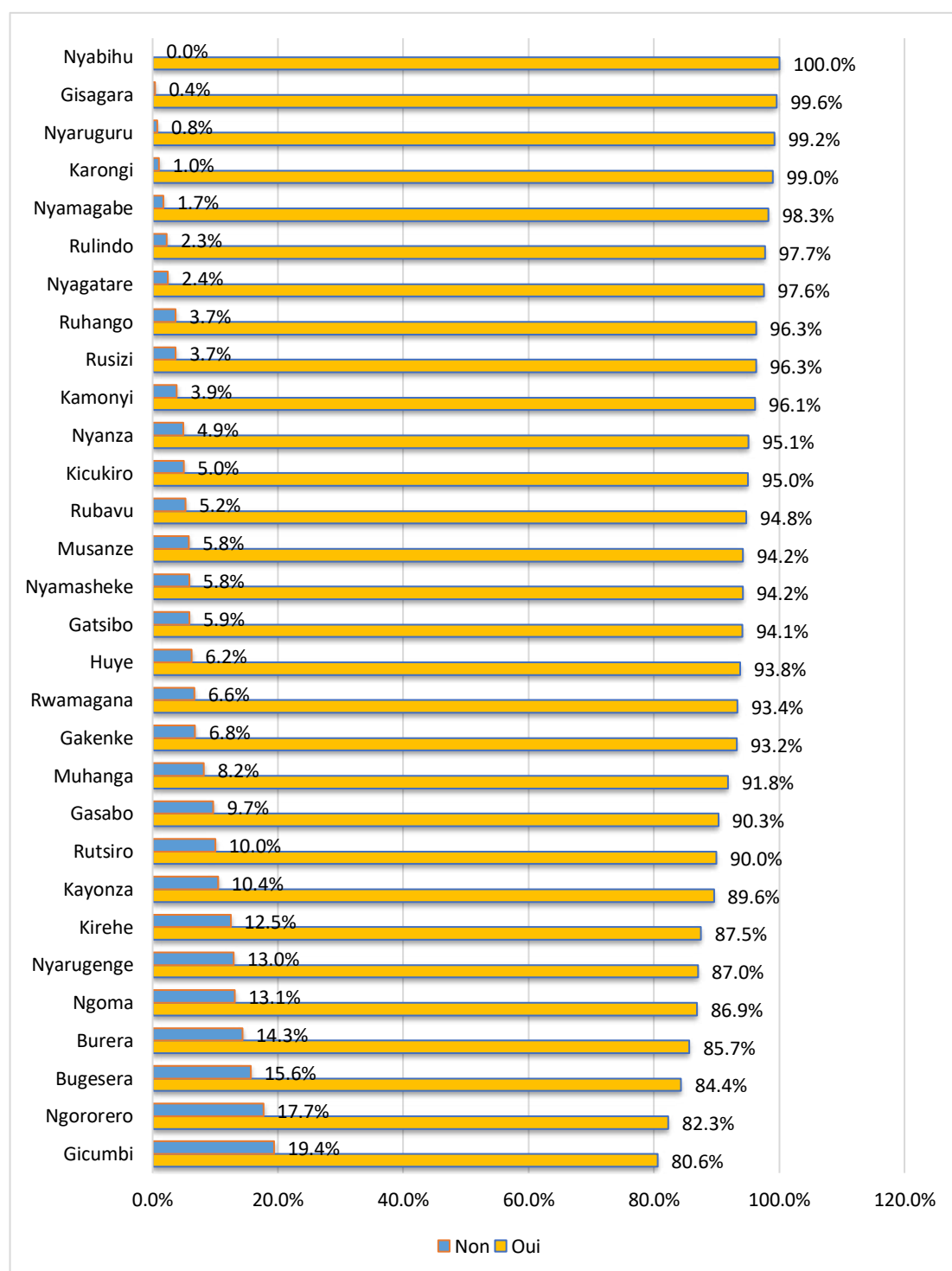
Il est visible que la confiance du public dans le système judiciaire est très grande à travers tout le pays.

Graphique 39: Opinions des citoyens par district sur 'le rôle des Poursuites judiciaires'



L'enquête indique aussi que le public a confiance dans les poursuites judiciaires à des niveaux différents. Malgré qu'il y ait des différences d'indices, on remarque en général que la population a confiance dans le travail accompli dans le cadre des poursuites judiciaires.

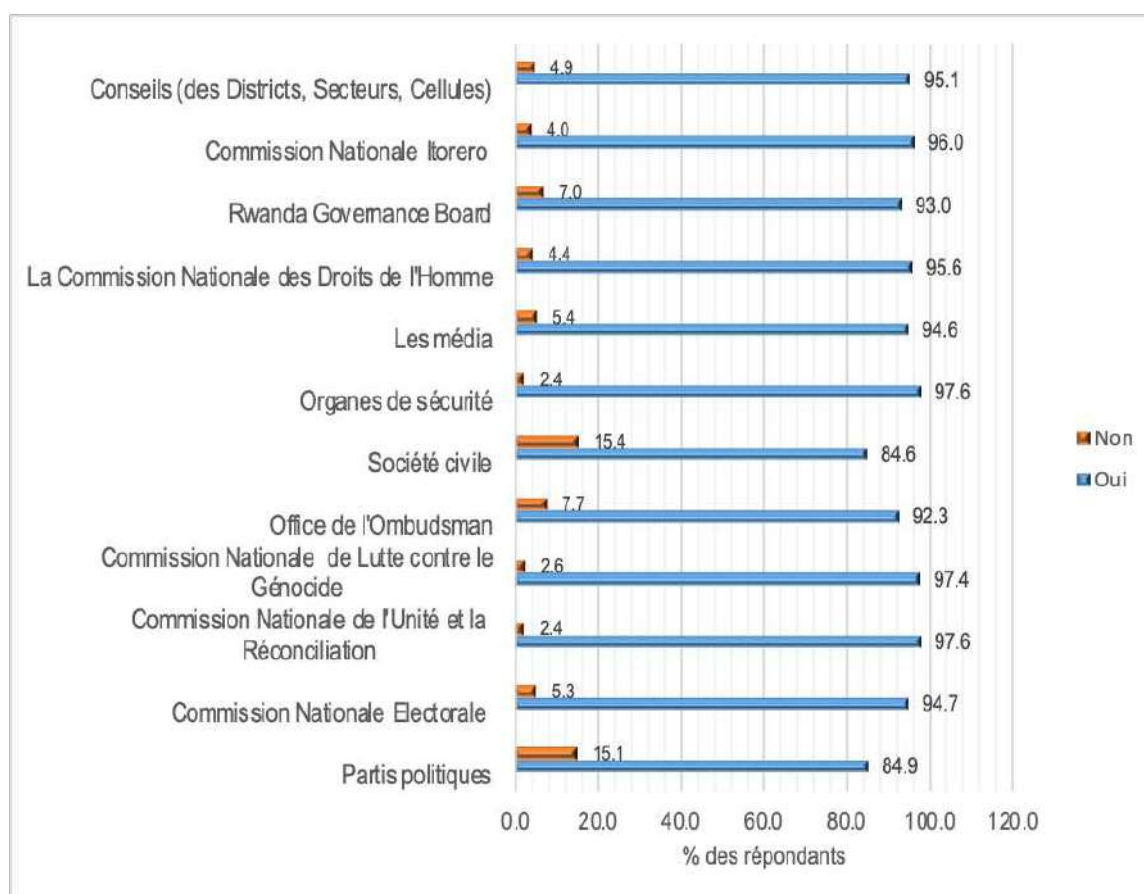
Graphique 40: Opinion des citoyens par district sur la confiance au « Rwanda Investigation Bureau: RIB »



« Rwanda Investigation Bureau : RIB » est une nouvelle institution mais elle est devenue relativement populaire et visible au sein de la communauté. On lui fait confiance pour sa réponse rapide et sa capacité à appréhender les éléments criminels au sein de la communauté. Il n'est donc pas surprenant qu'il soit très bien noté dans tout le pays.

c) Autres institutions

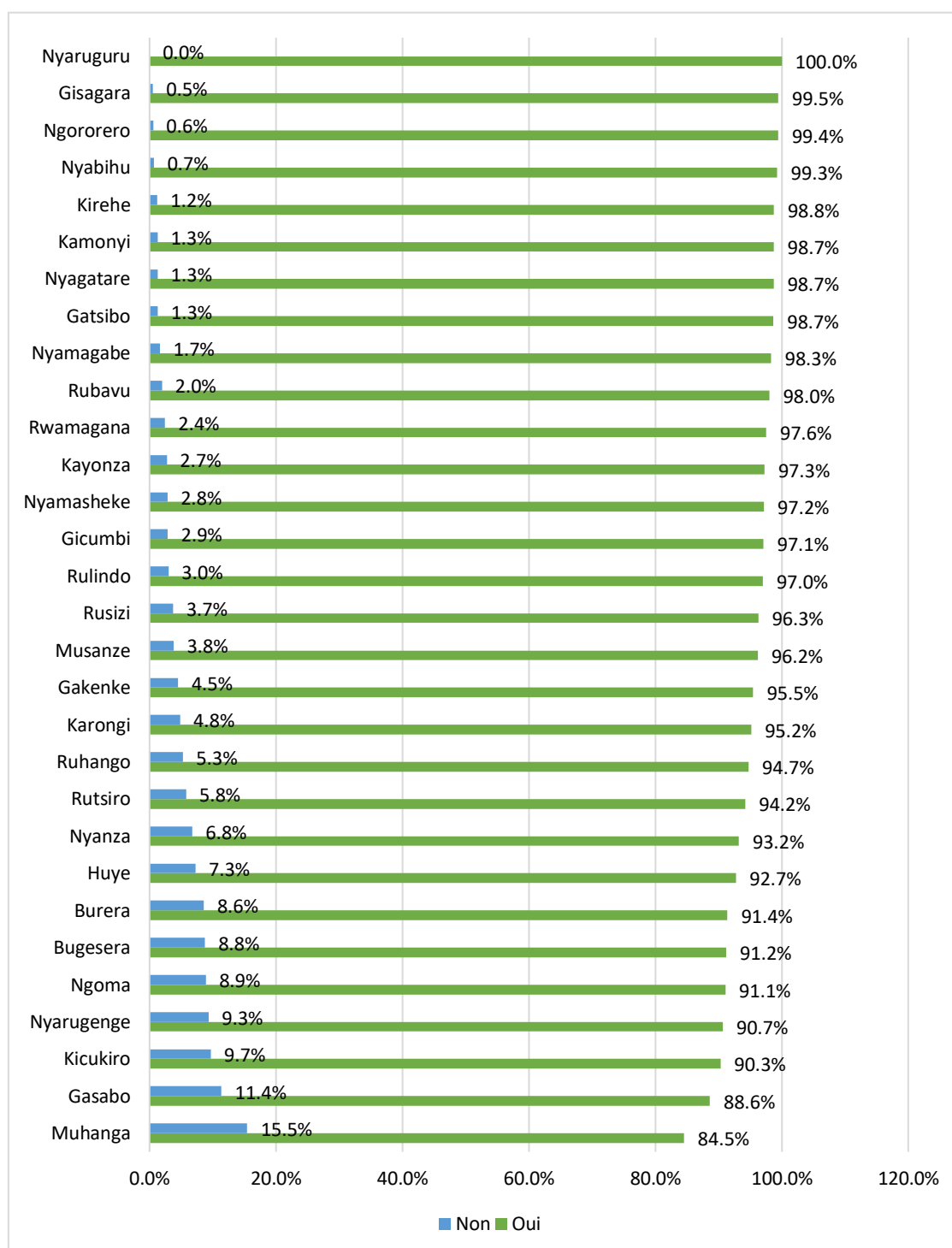
Graphique 41: Autres institutions



Les Rwandais sont également conscients du rôle joué par de nombreuses institutions dans la promotion de la réconciliation. En particulier, les Rwandais connaissent les rôles des principaux organes publics à la pointe de la lutte contre l'idéologie du génocide et de la promotion de l'unité et de la réconciliation à savoir NURC (97,6%), CNLG (97,4%), NIC (96,0%), NHRC (95,6%) %, ainsi que d'autres organismes publics. La confiance des Rwandais dans le travail des organes de sécurité revêt une importance particulière. Bien que la sécurité nationale en soi obtienne un score élevé à 99,40% dans le RGS 2019, l'enquête BRR 2020 a appliqué une variable axée sur la réconciliation qui a obtenu un score de 97,6%. Le score global de l'indicateur de 93,8% indique que les citoyens ont confiance dans les institutions, connaissent et approuvent leur rôle dans la promotion de la réconciliation. La société civile, les médias, ainsi que les partis politiques gagnent également plus de confiance de la part des Rwandais, les scores étant passés respectivement de 70,8%, 77,2% et 73,1% en 2015 à 84,6%, 94,6% et 84,9% respectivement en 2020.

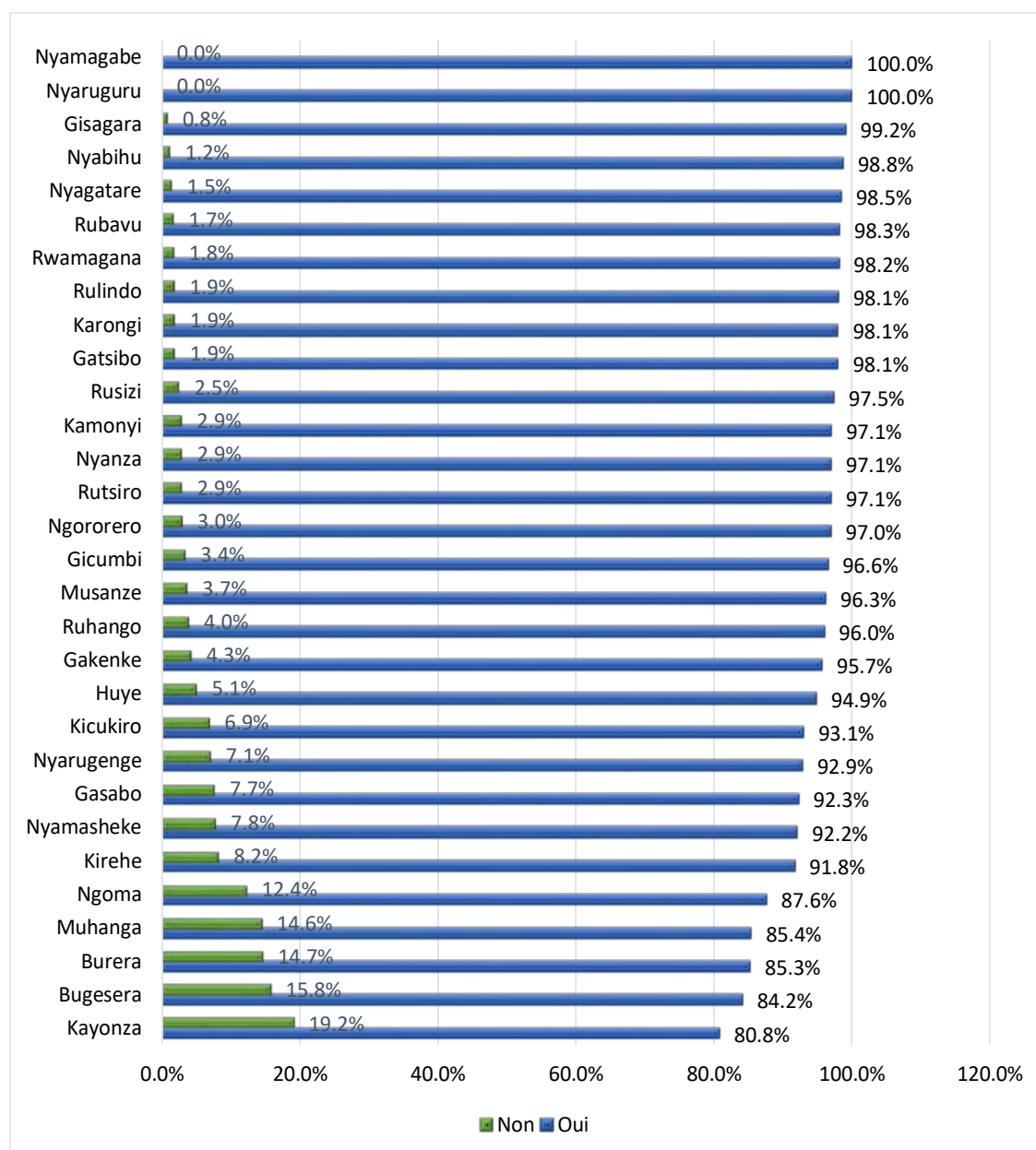
Ce rapport a également évalué les points de vue des citoyens concernant le rôle des Comités des Conseils de Districts, des Secteurs et des Cellules, et a constaté que ces comités qui représentent l'intérêt des citoyens dans la gestion de diverses institutions locales bénéficient d'une appréciation significative de la part des Rwandais (95,1%).

Graphique 42: Niveau de confiance des citoyens aux «Conseils de district» par district



Les Conseils de district sont des organes administratifs avec des représentants du peuple dans chaque conseil. Ils travaillent avec les autorités de district pour mettre en place des programmes pour le district et assurer la mise en œuvre de ces programmes. À l'exception de quelques districts qui obtiennent un score inférieur à 80%, la majorité obtient un score supérieur à 90%. Cela est une indication que le public fait confiance aux conseils de district pour s'acquitter de leur mandat.

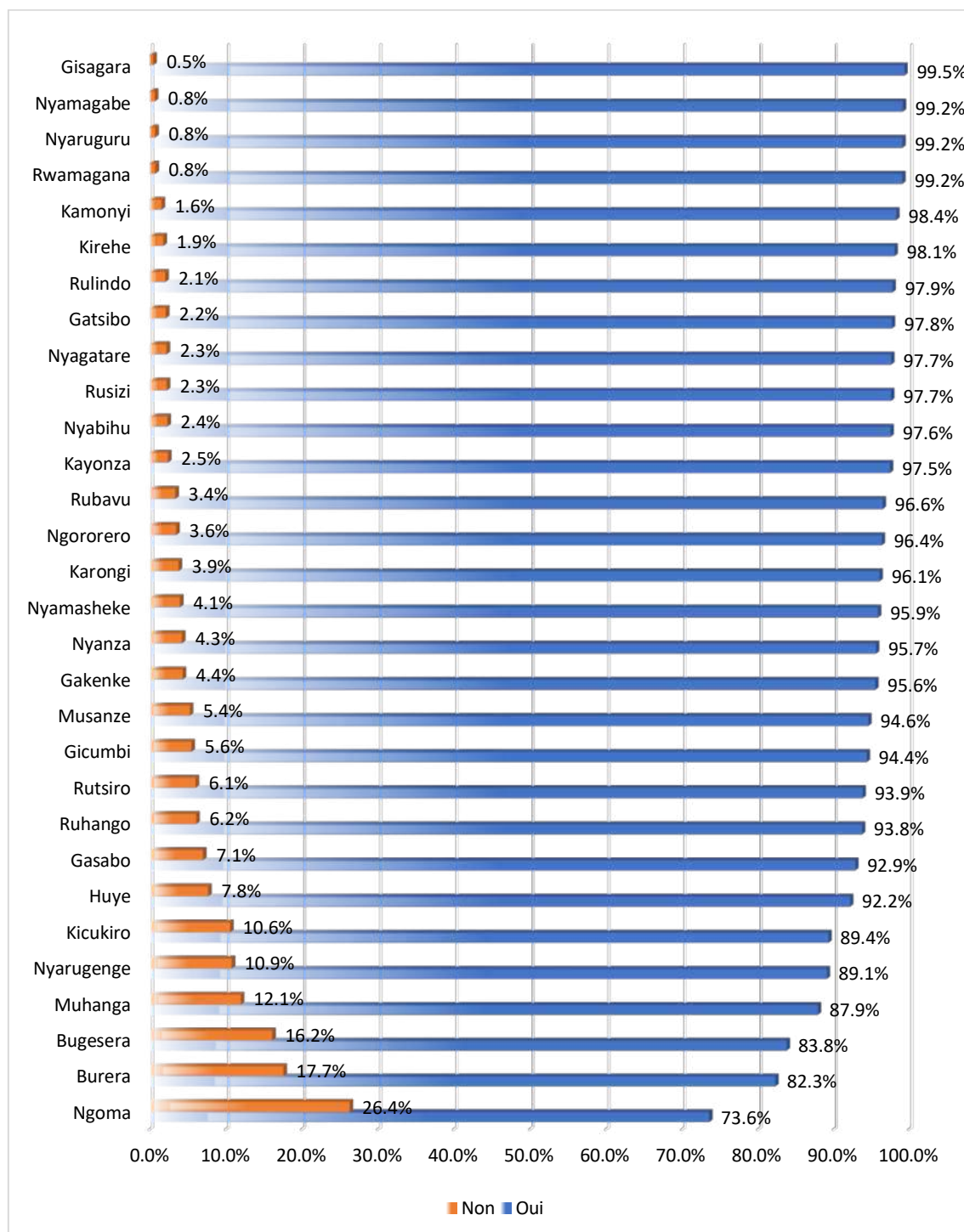
Graphique 43: Niveau de confiance des citoyens en la «Commission Nationale des Droits de l'Homme» par district



La Commission Nationale des Droits de l'Homme du Rwanda (NCHR) est une institution nationale des droits de l'homme, constitutionnelle, indépendante et permanente dotée de l'accréditation du Statut " A " du Comité International de Coordination des Institutions Nationales des Droits de l'Homme pour la promotion et la protection des droits de l'homme (ICC) . Elle a été créée en 1999 par la loi N°04/99 du 12 mars 1999 et a été confirmée par la Constitution de la République du Rwanda du 4 juin 2003 telle que modifiée à ce jour dans son article 177 qui confie à la Commission Nationale des Droits de l'Homme du Rwanda la responsabilité de promotion et de protection des droits de l'homme. La Commission est actuellement régie par la loi N°19/2013 du 25/03/2013 déterminant la mission, l'organisation et le fonctionnement de la Commission. Le public évalue fortement le travail de la commission (au-dessus de 90%) sauf dans les quatre districts de Muhanga, Burera, Kayanza et Bugesera.

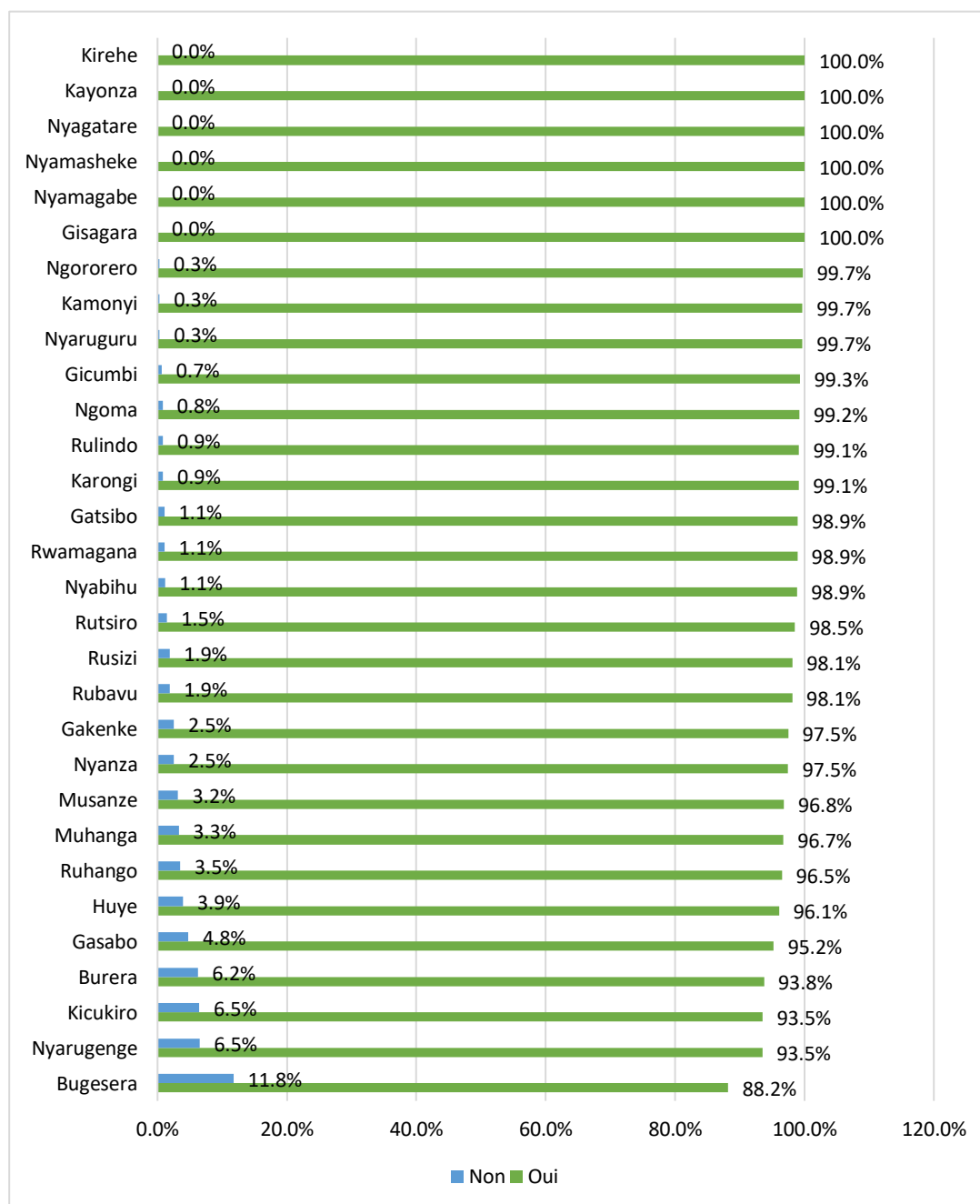
Les médias sont un autre organe qui, collectivement, joue un rôle très important dans le processus de réconciliation. Les médias ont joué un rôle négatif avant et pendant le génocide en mobilisant la population pour qu'elle s'engage dans les meurtres. Les médias ont aujourd'hui été mobilisés pour éduquer la masse et fournir des informations, spécialement pour leur capacité d'influence sur le public et leur rôle historique dans le génocide perpétré contre les Tutsi en 1994.

Graphique 44: Niveau de confiance des citoyens aux « médias » par district



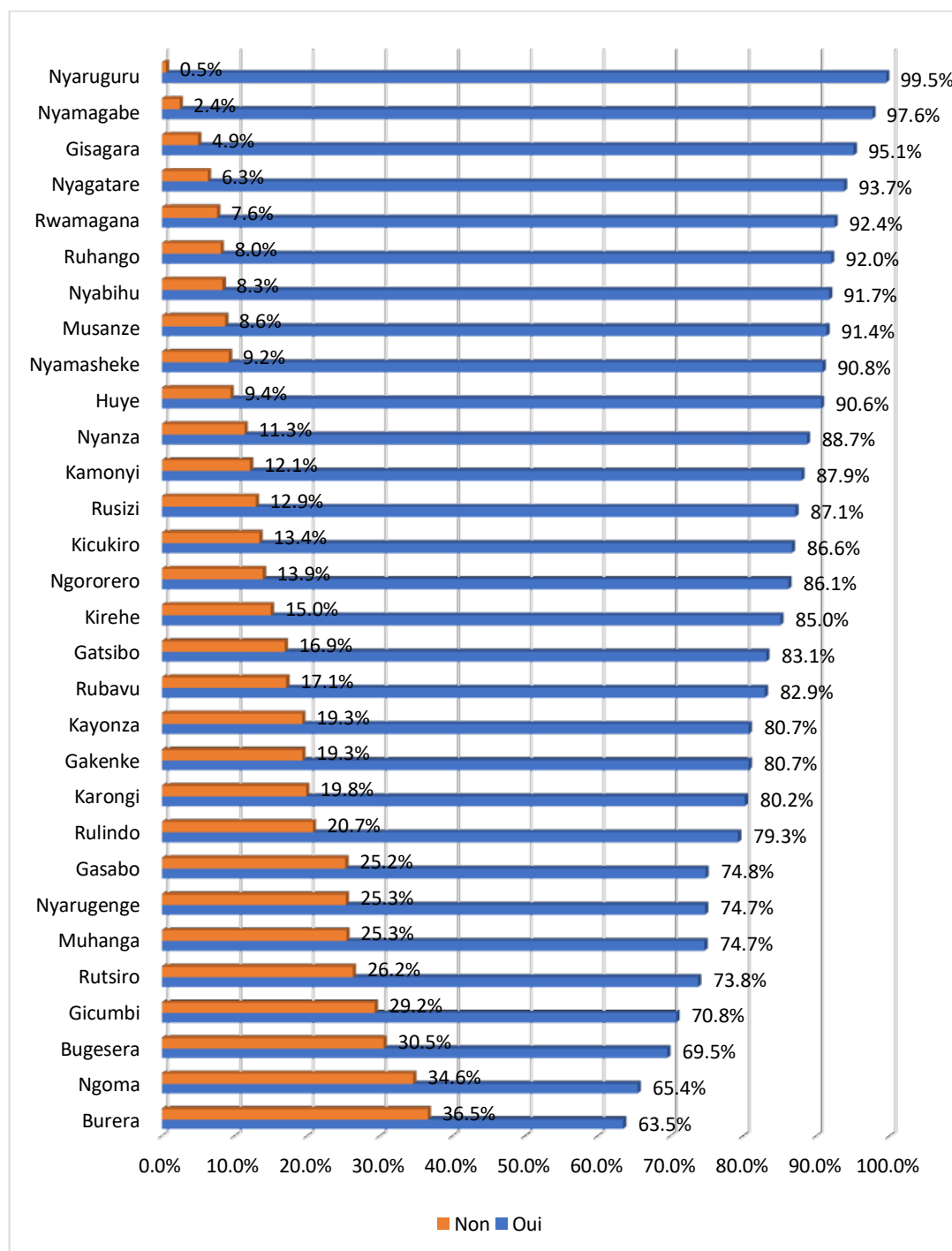
Il se voit très clairement qu'à travers tout le pays les médias jouissent aujourd'hui de la confiance du public. Nonobstant les quelques districts où le score oscille dans les 80%, ailleurs il est dans les 90%.

Graphique 45: Niveau de confiance des citoyens dans les «organes de sécurité» par district



Le rôle des organes de sécurité dans la promotion de la réconciliation au Rwanda a graduellement été apprécié par le public. On constate que dans tous les Districts, les scores de confiance dans les organes de sécurité oscillent au-delà de 90%. Cela a été le cas même dans d'autres enquêtes. Par exemple, celui de RGB 2018 : « Citizen's Report Card », la satisfaction du public à l'égard des services de sécurité a été cotée à 87,98%, tandis que dans le « Governance Score Card 2019 », le secteur de la sûreté et sécurité a eu un score global de 94,97%.

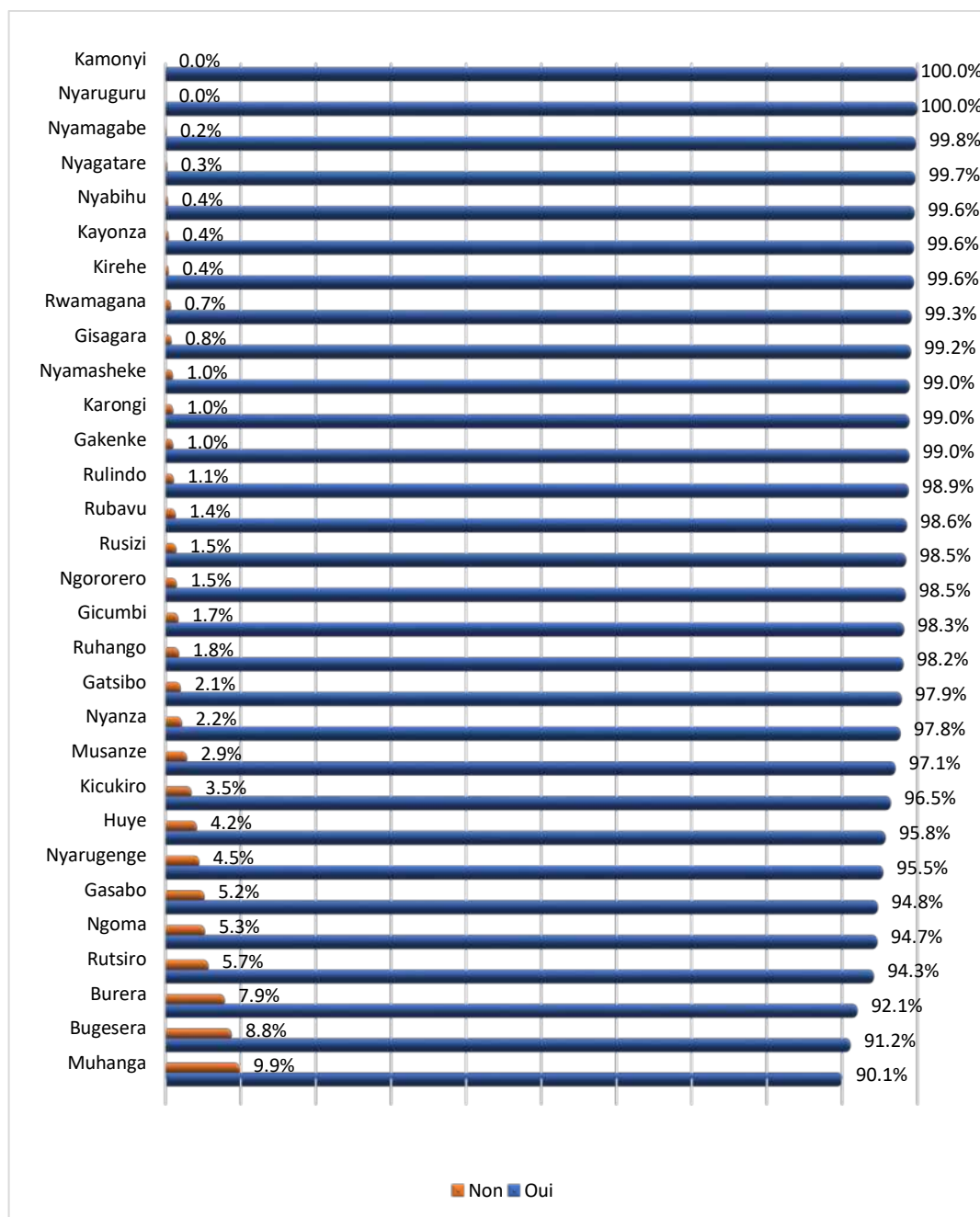
Graphique 46: Niveau de confiance des citoyens dans la «Société Civile» par district



La performance des organisations de la société civile est mitigée. Elles sont très bien cotées dans certains endroits, alors qu'ailleurs elles sont relativement moins cotées. Dans le « Governance Score Card, RGB 2019 », le rôle de la société civile dans le pilier « Participation et inclusion » a obtenu un score global de 72,45%. Le rôle des organisations de la société civile dans la promotion de la réconciliation a augmenté si on compare les résultats du BRR 2010 et le BRR 2015 à ceux du Baromètre de la Réconciliation au Rwanda 2020.

Quant à la Commission Nationale de Lutte contre le Génocide, le score dans les Districts se présente comme suit:

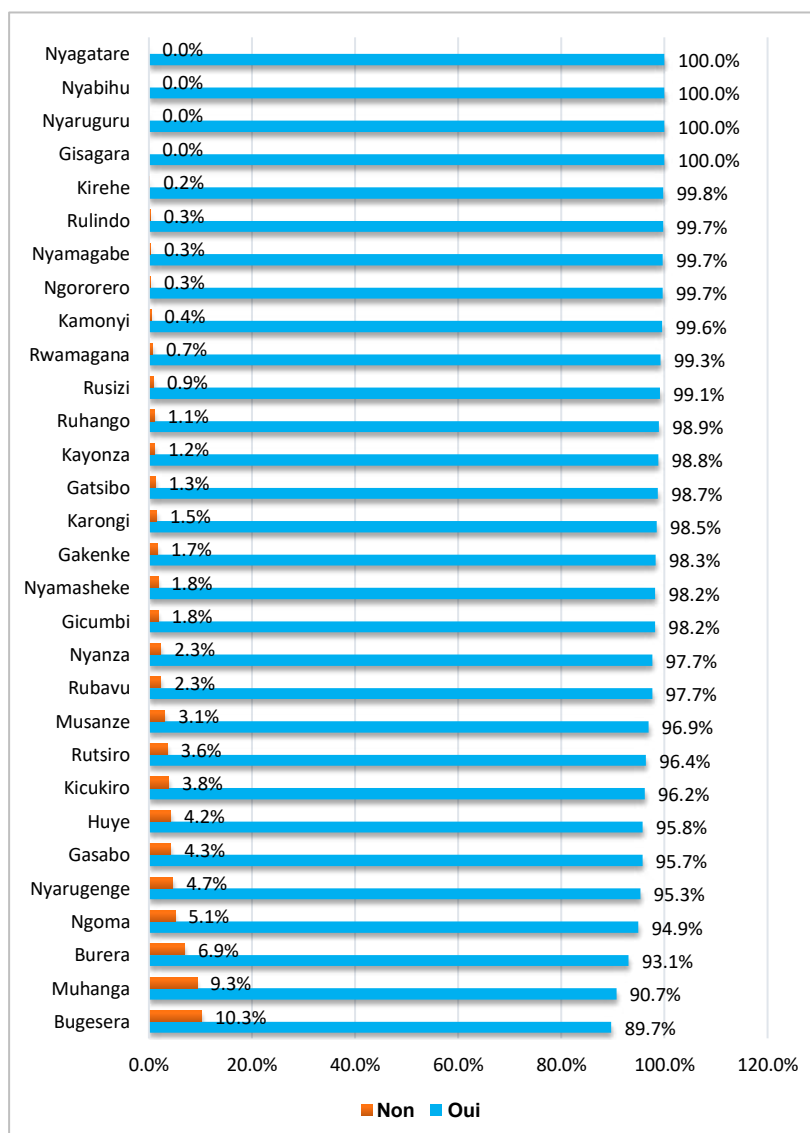
Graphique 47: Niveau de confiance des citoyens dans 'La Commission Nationale de Lutte contre le Génocide' par District



La Commission Nationale de Lutte contre le Génocide (CNLG) a été créée par la Loi N°09/2007 du 16/02/2007, qui stipule que cette Commission est une institution Nationale, indépendante et permanente. Elle a un statut légal et une autonomie de gestion administrative et financière. La Commission devra collaborer avec le Ministère ayant la mémoire dans ses attributions. Sa mission est de prévenir et lutter contre le génocide, son idéologie et surmonter ses conséquences. La commission entreprend un certain nombre d'activités dont l'organisation des événements de commémoration nationale annuelle du génocide perpétré contre les Tutsis.

Comme tel, la conscience du public et sa confiance à l'égard de l'institution pivotent autour de son mandat qui rassemble tous les Rwandais pour lutter contre l'idéologie du génocide et garder vivante la mémoire du Génocide perpétré contre les Tutsis. Cette présence dans la communauté explique cette confiance dans tout le pays.

Graphique 48: Niveau de confiance des citoyens dans la «Commission Nationale de l'Unité et la Réconciliation» par district

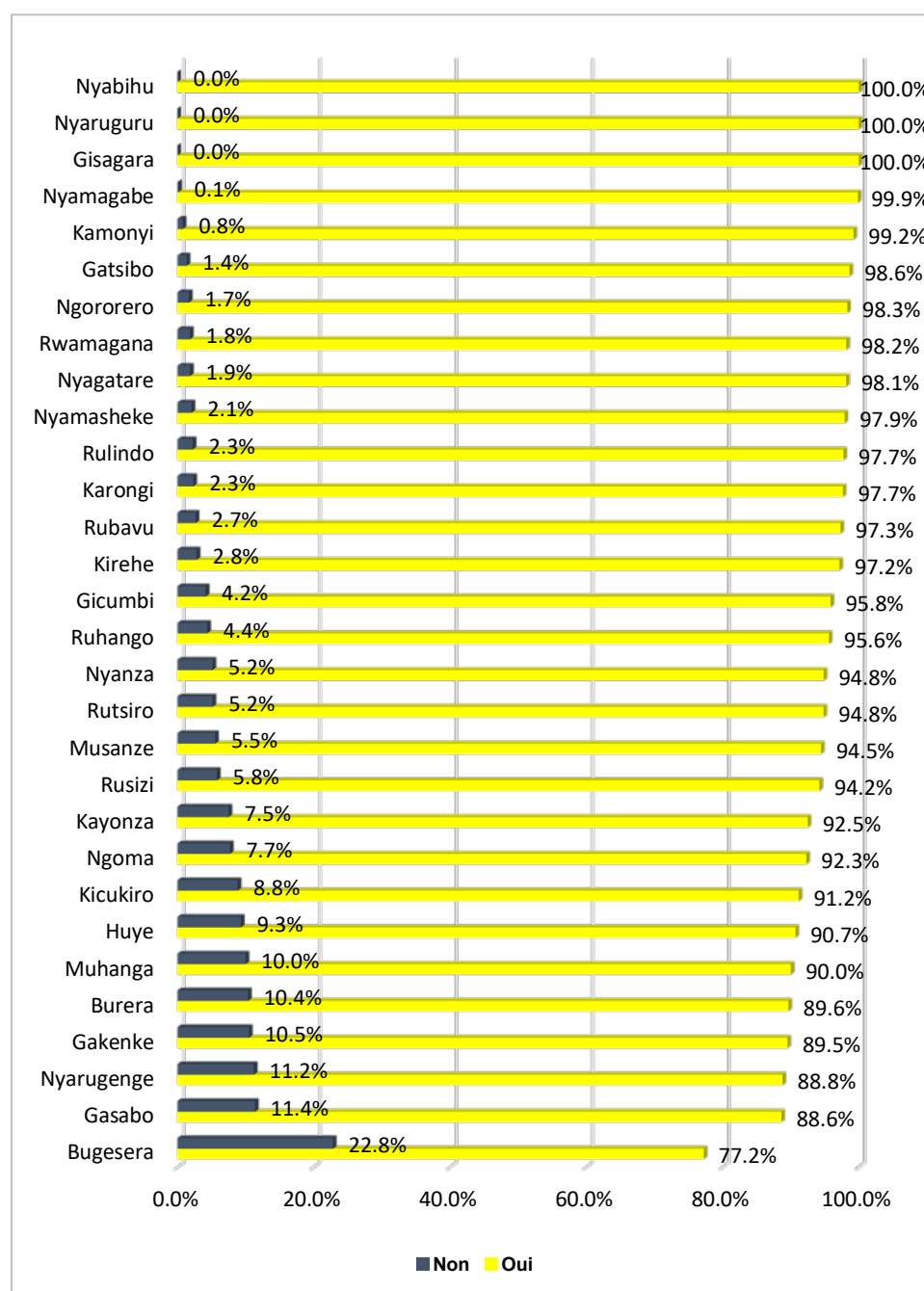


La Commission Nationale de l'Unité et la Réconciliation (NURC) a été créée en mars 1999 par une loi parlementaire visant à promouvoir l'Unité et la Réconciliation entre les Rwandais à la suite du génocide dévastateur de 1994 contre les Tutsis pour marquer une étape majeure dans le changement, fondamentalement, des effets de la mauvaise gouvernance basée sur la discrimination et l'exclusion.

La Commission Nationale de l'Unité et la Réconciliation a été une institution pivot dans le processus de mise en œuvre de la politique d'unité et de réconciliation, la confiance et cohésion sociale en vue de la réalisation de l'objectif principal de la construction d'un pays uni. Le public interagit avec la Commission Nationale de l'Unité et la Réconciliation depuis longtemps. L'institution est connue du public grâce à ses nombreuses activités. Il n'est donc guère surprenant que le public soit parfaitement conscient de ses programmes et apprécie son rôle dans la promotion de la réconciliation, qui est son objectif principal dans la construction d'un Rwanda uni.

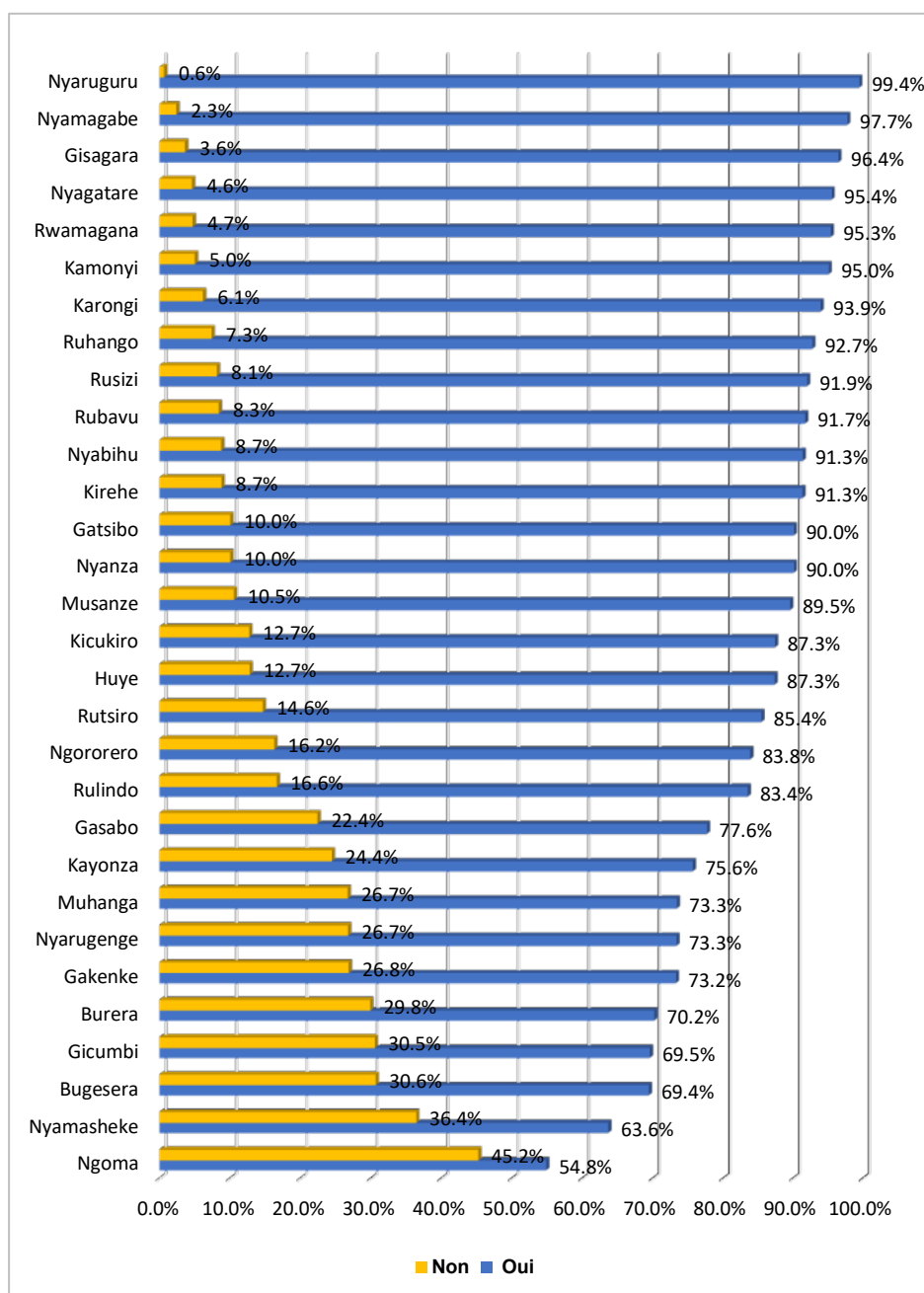
Le graphique suivant donne les moyennes par District sur la confiance dans la Commission Nationale Electorale

Graphique 49: Niveau de confiance des citoyens dans la « Commission Nationale Electorale» par circonscription



La Commission Nationale Electorale (NEC) est chargée de préparer et d'organiser les élections et publier les résultats de ces élections dans le pays. La Commission est établie par la loi et trouve ses origines dans les dispositions de l'Accord de paix d'Arusha signé entre le gouvernement du Rwanda et le FPR en 1993. Compte tenu des nombreuses élections que le gouvernement a organisées et de ses représentations dans les districts, la NEC a de profondes racines dans la communauté. Cela peut expliquer la sensibilisation du public à son rôle et les taux d'approbation élevés par le public de sa prestation de services et de ses rôles dans tout le pays.

Graphique 50: Niveau de confiance des citoyens aux «partis politiques» par district



Les partis politiques jouent un rôle important en servant de canal des idées politiques dans le domaine public. Comme on peut le voir ci-dessus, les cotes d'approbation générale des partis politiques varient considérablement d'un bout à l'autre du pays, avec des cotes très élevées dans certains endroits et des cotes faibles dans d'autres.

4.4.2. Accord sur la performance des dirigeants

Le leadership est le moteur de l'agenda d'une nation et là où la performance des dirigeants est insuffisante, la confiance du public est faible et l'engagement d'une communauté sans confiance rend très difficile voire impossible la réalisation des objectifs et programmes nationaux. Les dirigeants jouent un rôle important dans la réconciliation des gens. Tout comme un mauvais leadership a conduit au génocide, un bon leadership rassemble les gens.

Graphique 51: Accord sur la performance des dirigeants



L'appréciation des citoyens pour ce qui est du rôle des dirigeants dans la promotion de la réconciliation continue de croître, ce qui est prouvé par le fait que 99,2% des répondants ont reconnu l'engagement de leurs dirigeants en faveur de la réconciliation nationale. Les données qualitatives sont en concordance avec l'importantissime rôle que jouent les leaders dans la promotion de la réconciliation. Au cours d'une séance d'entrevue, un participant qui plaide pour le bien-être des rescapés du génocide a déclaré :

« Le rôle des dirigeants dans la réconciliation est d'une importance capitale. L'unité des Rwandais a été détruite par les dirigeants, et si aujourd'hui nous continuons à réussir à reconstruire notre unité, c'est principalement grâce au bon leadership et aux bons dirigeants. Ainsi, ce que nous appelons leadership est la clé de la réconciliation, et le leader doit être cette clé qui ouvre la porte à la réconciliation (K11) ».

La variable selon laquelle les dirigeants font ce qui est dans le meilleur intérêt des citoyens a obtenu un score de 96,7%, contre 95,2% en 2015. Néanmoins, lorsqu'il s'agit de savoir si les dirigeants respectent l'état de droit et les droits de l'homme, le score de 2020 (92,0%) a présenté une baisse par rapport à 95,7% en 2015. Les données qualitatives attribuent cela à ce qu'on appelle la mauvaise performance de certains dirigeants locaux qui ne parviennent pas à rendre aux citoyens les services dont ils ont besoin comme il se doit. Sur ce, le participant K122 l'a expliqué comme suit :

« Vous devriez vous poser la question de savoir pourquoi les citoyens ont toujours le sentiment que leurs problèmes ne seraient résolus que par le Président ou le ministre plutôt que par le secrétaire exécutif du Secteur ou de la Cellule qui sont les plus proches d'eux. On se demande si les dirigeants au niveau local ont confiance en eux-

mêmes et sont capables de s'attaquer aux problèmes des citoyens... (K122)».

Le récit ci-dessus montre que les citoyens ont tendance à perdre confiance dans la capacité de certains dirigeants locaux à résoudre leurs problèmes, raison pour laquelle ils doivent alors attendre la visite du Président de la République ou d'un Ministre donné. Généralement, lorsque de hautes personnalités, en particulier le Président, visitent des entités décentralisées, les citoyens viennent de divers villages pour présenter au président des doléances que les dirigeants locaux ont refusées ou ne sont pas parvenus à résoudre. Le répondant ci-dessus se demande pourquoi un dirigeant auquel l'autorité a été conférée dans les institutions décentralisées du Rwanda ne parviendrait pas à résoudre les problèmes des citoyens, et considère cela comme un leadership médiocre. Dans le même esprit, les participants ont associé les difficultés du manque de leadership aux problèmes d'autonomisation et de participation des citoyens à la gouvernance. Ici, les arguments mettent ensemble la politique de décentralisation, dont l'objectif principal est de rapprocher les services de la population, et l'autonomisation et participation des citoyens à la gouvernance. Les personnes interrogées soutiennent que plus le pouvoir et les services sont rapprochés de la population, plus cette dernière devrait avoir plus de chance de participer à la prise de décision pour leur développement.

Alors que les répondants apprécient beaucoup la politique de décentralisation ainsi que les diverses stratégies mises en place pour assurer le respect des droits de la personne et l'inclusion des citoyens dans la prise de décision comme prévu par la loi, ils constatent que certains dirigeants locaux continuent à faire face à des difficultés de concilier la bonne politique et les programmes avec les problèmes quotidiens des gens. L'un d'eux l'a expliqué comme suit:

«Le problème se pose lorsque l'on veut concilier ces programmes avec les problèmes de la vie quotidienne des gens. D'une part, vous trouvez des priorités contradictoires entre ce qui vient du niveau national et les désirata des citoyens. D'autre part, plutôt que d'utiliser les canaux disponibles d'inclusion des citoyens dans la prise de décision, vous constatez que les dirigeants locaux utilisent de tels outils (umugoroba w'ababyeyi, umuganda, etc., comme canaux par lesquels ils informent les citoyens sur des choses qui ont déjà été identifiées pour exécution (K116). »

Alors que le participant K116 cherche à montrer comment certains leaders locaux peinent à concilier les bonnes politiques avec les besoins ou problèmes des gens, un autre répondant a continué à expliquer que les échecs de leadership au niveau local sapent les efforts de réconciliation. Voici ce qu'il rapporte :

« Vous savez, ce que les citoyens veulent, c'est seulement que le leader leur rende le service dont ils ont besoin. L'échec ou le refus du leader de rendre ce service conduit à bien des choses. Les dirigeants doivent savoir que les citoyens ne sont pas si ignorants. Devant les services médiocres du leader, un citoyen peut regarder ce dernier et commencer à interpréter le refus ou l'échec de rendre un bon service à travers des cadres ethniques.

Comme je vous l'ai dit, tout ce qui limite la capacité d'un Rwandais d'accéder à des opportunités qui l'aideraient à résoudre des problèmes ou à satisfaire ses besoins ramène facilement l'histoire de la haine et de la discrimination à l'encontre de certains groupes de Rwandais. C'est un grand défi pour les dirigeants. Aujourd'hui, un directeur d'école peut refuser l'admission à un élève, et l'élève vient signaler ce cas à un Maire de district par exemple. Le chef pourrait retarder ou échouer à aider l'élève à ce moment particulier pour diverses raisons loin de la discrimination ethnique, mais ensuite l'étudiant s'en va en disant: Je savais que ça n'allait pas marcher! Comment moi, fils /fille de... serais-je aidé par ce maire!!! Cela montre comment les bonnes performances des dirigeants peuvent aider à promouvoir la réconciliation, et comment les mauvaises performances des dirigeants peuvent entraver la réconciliation. Lorsque vous, en tant que leader, rendez de bons services aux gens, ils n'auront aucun problème avec vous. Ils salueront à quel point vous êtes un bon leader et comment vous rendez des services et des chances égales sans discrimination aucune. Mais lorsque vous rendez des services à certaines personnes et que vous échouez ou refusez les mêmes services à d'autres, ces derniers perdront confiance en vous et, dans les cas extrêmes, commenceront à associer ça à la discrimination (K113) ».

Le récit ci-dessus montre, entre autres, qu'en raison des divisions politiques que le pays a traversées, les Rwandais peuvent facilement interpréter les mauvais services dans un angle ethnique, ce qui est un défi à la réconciliation. Cependant, comme l'a clarifié un autre participant, les dirigeants sont mieux placés pour assurer la médiation entre les parties ayant des objectifs incompatibles en rendant de bons services d'une manière non discriminatoire.

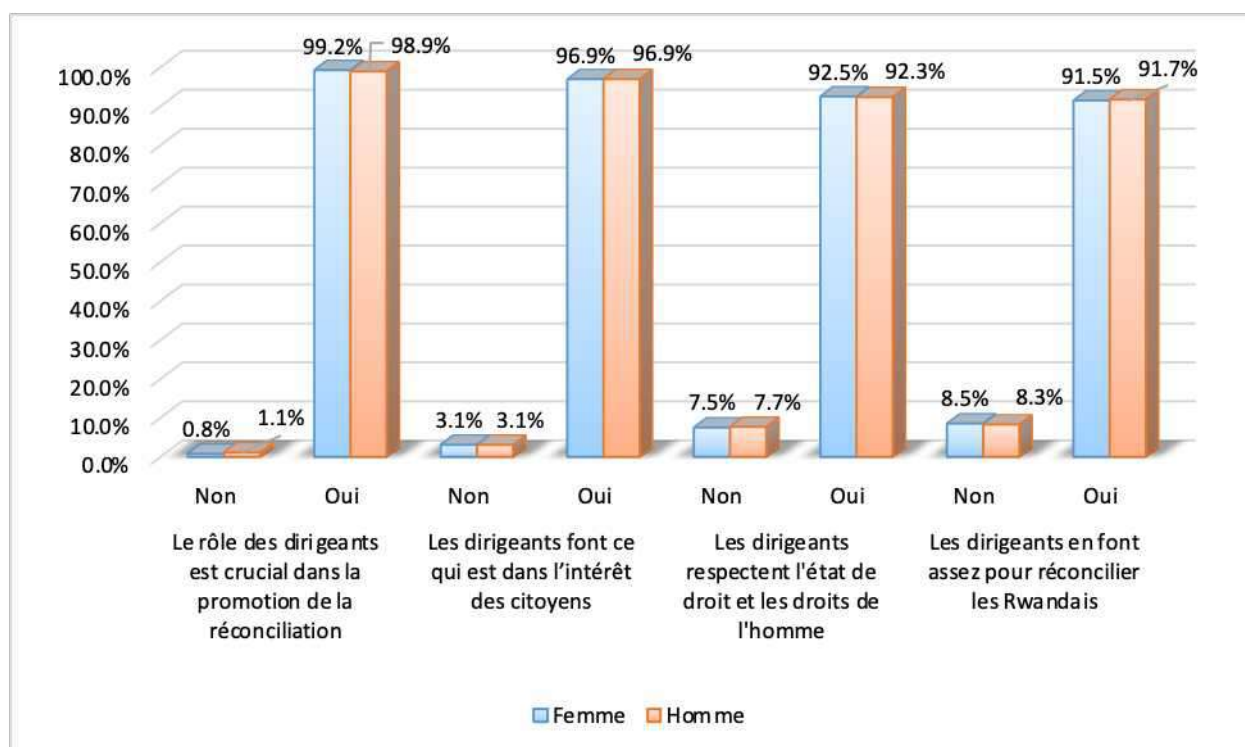
« Aujourd'hui, le maire de district ou le secrétaire exécutif de secteur ou de cellule qui traite des problèmes qui ont fait souffrir les citoyens augmente les chances de la population d'avoir confiance dans le leadership. Un citoyen qui est satisfait de la performance des dirigeants, qui ne se sent pas discriminé, fait davantage confiance au leadership, ce qui crée un environnement propice à la réconciliation (D01) ».

Même si cette étude a identifié les problèmes liés au leadership comme certaines des principales raisons pour lesquelles le score sur la manière dont les citoyens apprécient la performance des dirigeants a connu une régression en 2020 par rapport à 2015, elle ne visait pas à expliquer pourquoi certains dirigeants locaux semblent échouer à ne pas répondre aux besoins de la population alors que la politique de décentralisation est fondée sur l'octroi des services de qualité au niveau local. Certains répondants, cependant, ont associé cela à une trop grande pression exercée sur les dirigeants locaux à tous les niveaux, en amont et en aval, au manque de capacité des dirigeants locaux à concilier les priorités nationales avec les problèmes de la vie quotidienne des gens, et bien d'autres. Dans une séance d'interview, le participant K116 a exprimé son mécontentement à l'égard de la considération limitée accordée aux priorités des citoyens en déclarant:

« Les dirigeants sont occupés par ce qu'ils appellent : des grands programmes, à savoir l'infrastructure, le développement économique,... en accordant peu d'attention à ce que disent les citoyens. Par exemple, les dirigeants sont aujourd'hui occupés à construire des écoles (en référence au programme du gouvernement visant à augmenter le nombre de salles de classe en vue de la réouverture des écoles après la fermeture suite au COVID-19) et s'y sont tous adonnés. Mais si vous leur demandez s'ils ont déjà consulté la population, par exemple, où les écoles devraient être construites compte tenu de la distance à parcourir par les enfants qui iront dans ces écoles, vous constaterez que de telles consultations n'ont jamais eu lieu. C'est parce que, comme ils (les dirigeants) le prétendent, ces programmes constituent des priorités absolues nécessitant un engagement et une rapidité totale (ibyoye bikorwa biba biza bicanye maremare) KI16 ».

Des études systématiques sur la question de savoir pourquoi les dirigeants locaux semblent porter le plus grand blâme concernant la mauvaise prestation de services et une consultation limitée avec la population devraient être menées pour informer davantage sur les défis des stratégies de décentralisation au niveau local.

Graphique 52: Désagrégation par sexe sur « Performance des dirigeants »

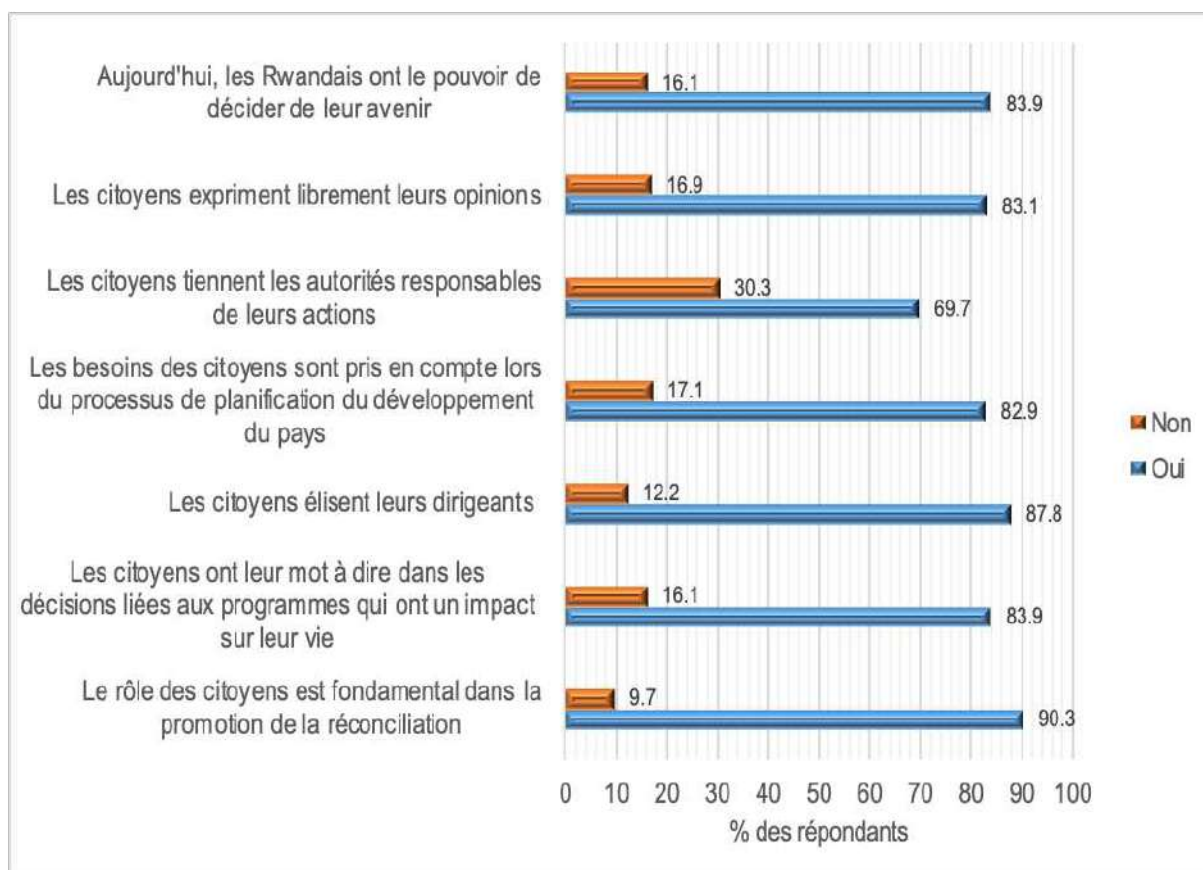


On peut observer que les hommes et les femmes interrogés ont évalué la performance des dirigeants à peu près de la même manière dans les quatre dimensions utilisées pour évaluer l'opinion publique.

4.4.3. Accord concernant l'autonomisation des citoyens et leur participation à la gouvernance

Autonomiser les citoyens et encourager ou accroître leur participation à la gouvernance crée un sentiment de dignité et donne la parole à ceux qui ont le plus besoin de cette voix. Il favorise également la responsabilité et la transparence des citoyens et des dirigeants.

Graphique 53: Accord concernant l'autonomisation des citoyens et leur participation à la gouvernance



Dans la présente étude, l'autonomisation et participation des citoyens ont été évaluées à 83,1%. C'est plus élevé que 72,68% rapporté dans le RGS 2019. Comme le montre le graphique 54, pour ce qui est du rôle fondamental que jouent les citoyens dans la réconciliation qui a été évalué pour la première fois en 2020 et a obtenu un score de 90,3%, certaines variables mentionnées ici ont connu une régression par rapport à 2015. La variable selon laquelle les citoyens auraient leur mot à dire dans les décisions liées aux programmes qui ont un impact sur leur vie a régressé de 92,5% en 2015 à 83,9% en 2020. Il en est de même pour les opinions sur la question de savoir si les citoyens tiennent les autorités responsables de leurs actions qui ont régressé de 83,4% en 2015 à 69,7% en 2020, les opinions sur la question de savoir si les citoyens expriment librement leurs opinions qui sont passées de 93,9% en 2015 à 83,1% en 2020, et pour des opinions sur la question de savoir si les Rwandais ont le pouvoir de décider de leur avenir qui a régressé de 92,1% en 2015 à 83,9% en 2020.

Des données qualitatives relient la baisse en scores des variables susmentionnées à certains dirigeants corrompus, en particulier au niveau local, qui refusent de rendre des services aux citoyens à moins qu'ils ne perçoivent «quelque chose : argent ou autres biens». En effet, les citoyens sont de plus en plus sensibles au mauvais service et manifestent leur mécontentement envers les dirigeants qui échouent ou refusent de s'attaquer aux préoccupations de la vie quotidienne de la population, en particulier par le biais de divers médias privés - les répondants ont cité l'exemple de la Radio et TV1 comme étant les plus utilisés. Un participant à un groupe de discussion a déclaré:

«De prime abord, permettez-moi de vous dire que pour moi, nous (les citoyens) avons notre mot à dire dans les décisions prises pour notre développement. Si vous regardez comment le leadership est structuré aujourd'hui, vous verrez que les citoyens ont de nombreux canaux par lesquels leurs idées sont entendues, du village au plus haut niveau. Par conséquent, je pense qu'aujourd'hui les citoyens ont leur mot à dire dans la gouvernance de leur pays. Néanmoins, vous pouvez trouver des dirigeants qui ne respectent pas l'état de droit, mais cela est fait par des dirigeants à titre individuel, et non pas la structure du leadership. Nous savons, par exemple, que le service est le droit de chaque citoyen et que chaque dirigeant a le devoir de rendre aux citoyens de bons services, mais parfois nous sommes choqués de voir un certain dirigeant obliger les citoyens à payer pour le service qui devrait plutôt être un droit. Cela fait que les gens perdent confiance en leurs dirigeants. Mais comme je l'ai dit, cela est fait par des individus donnés et non pas l'ensemble du leadership (D02)».

Dans la section précédente, les personnes interrogées ont montré que les problèmes liés au leadership, en particulier au niveau local, étaient la principale raison pour laquelle le score de 2020 sur les opinions sur le respect de l'état de droit et des droits de la personne a régressé par rapport aux résultats de 2015. Mais pourquoi certains leaders échouent-ils à rendre service à la population? L'assertion ci-dessus (D02), présente la corruption comme la principale explication de l'échec des dirigeants à rendre de bons services aux citoyens.

Comme le démontre ce répondant, alors que les citoyens sont conscients de leurs droits constitutionnels de bénéficier des services de leurs dirigeants et du devoir des dirigeants de rendre de bons services, les citoyens sont choqués de rencontrer certains dirigeants qui refusent de rendre des services au peuple à moins que ces derniers ne payent quelque chose (corruption) au dirigeant. Bien que le répondant souligne que ces exemples de mauvais leadership et de corruption étaient des cas isolés de dirigeants et non un problème systémique, ils considèrent toujours ces dirigeants comme des causes de la diminution de la confiance des citoyens vis-à-vis de leurs dirigeants.

Si l'on porte ce problème de mauvais services au niveau des citoyens qui tiennent les dirigeants pour responsables, les données qualitatives louent, d'une part, les réalisations tangibles en matière de responsabilisation et de mise en place de divers mécanismes par lesquels les citoyens tiennent les dirigeants responsables. Comme l'a déclaré l'un des répondants,

« Aujourd'hui, il n'y a aucun citoyen qui se tairait simplement s'il n'était pas satisfait des mauvais services des dirigeants. Tout le monde a le droit d'aller plus loin jusqu'à ce qu'il obtienne justice. Nous avons vu de nombreux cas où des citoyens se sont prononcés contre les décisions de certains dirigeants, les obligeant à démissionner ou à modifier leurs décisions (D04)»

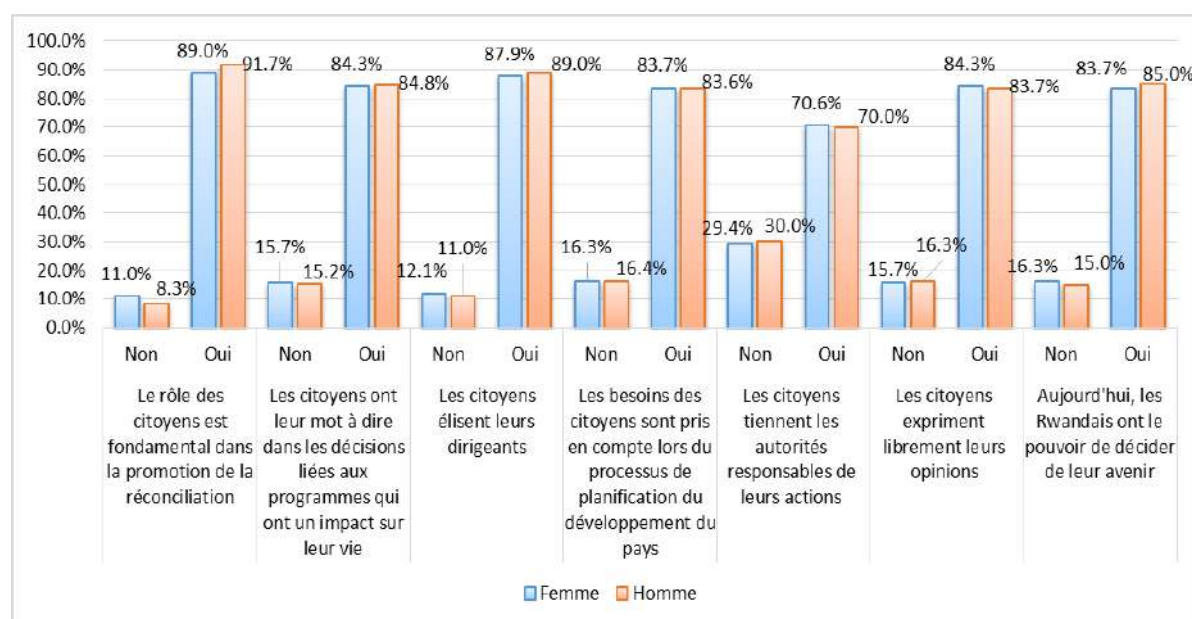
D'autre part, les données qualitatives montrent que les citoyens manquent encore d'une institution, au niveau local, à laquelle ils pourraient soumettre leur mécontentement vis-à-vis des mauvais services de certains dirigeants. Un responsable d'une église qui a contribué à cette étude a déclaré:

« Aujourd'hui, divers mécanismes ont été mis en place pour permettre aux citoyens de montrer leurs désaccords avec la performance des dirigeants, mais il n'y a pas d'agence / institution à la base à laquelle un citoyen peut se soumettre lorsqu'il est agacé par les actes du dirigeant. Les mécanismes existants semblent être, comme le dicton rwandais «usanga uwo urega ari we uregera» signifiant littéralement que les dirigeants sont juges d'eux-mêmes, ou que les citoyens se retrouvent dans une situation où ils soumettent leurs doléances aux mêmes dirigeants qu'ils accusent (K118)»

Ce que le participant ci-dessus avance est compréhensible dans le cadre d'un mauvais leadership, car, comme cela a été démontré dans cette étude, plus les dirigeants ne parviennent pas à aborder et à répondre aux doléances des citoyens, plus ils perdent leur crédibilité auprès de la population. Le système décentralisé du Rwanda prévoit diverses institutions, dont les Comités de Conseil (Komite y'Inama Njyanama) au niveau local qui sont censés représenter les intérêts des citoyens et tenir les dirigeants locaux responsables. Mais lorsque ces institutions ne parviennent pas à représenter et à défendre correctement les intérêts des citoyens, ces derniers ne les différencient pas des dirigeants avec lesquels ils ne sont pas d'accord. Ainsi, s'il s'avérait utile d'avoir une autre institution au niveau local, comme le prétend le répondant (K118), on devrait mener une réflexion profonde sur la façon dont une telle nouvelle institution différerait de celles existantes. Encore mieux rencontrent dans la représentation et la défense des intérêts de la population, et par là adopter des stratégies adéquates pour amélioration.

Une fois désagrégées selon le sexe, les opinions sur l'autonomisation des citoyens et leur participation à la gouvernance semblent présenter des perspectives presque similaires pour les hommes et les femmes, comme le montre le graphique 54 ci-dessous.

Graphique 54: Désagrégation par sexe sur «l'autonomisation des citoyens et leur participation à la gouvernance»



Dans les sept dimensions de l'autonomisation et de la participation utilisées dans l'enquête, les hommes et les femmes interrogés montrent les mêmes inclinations. Les cotes sont presque les mêmes pour chaque dimension prise en considération.

4.4.4. Résumé des résultats sur la culture politique et gouvernance

Cette section présente les résultats sur la culture politique et gouvernance. Ici, l'hypothèse est que plus les citoyens croient que les dirigeants et les institutions valorisent la réconciliation dans la vie de tous les jours, associée à la participation et à l'autonomisation des citoyens dans la gouvernance, plus la réconciliation est susceptible de se produire. Il convient de mentionner que les résultats, tels que présentés dans cette étude, ont fortement confirmé cette hypothèse. À cet égard, le tableau suivant présente les scores moyens de cette variable en 2010, 2015 et 2020.

Tableau 12: Notes moyennes sur «Culture politique et Gouvernance»

Pilier	Indicateurs	Résultats(%) en 2010	Résultats (%) en 2015	Résultats(%) en 2020
Culture politique et Gouvernance	Rôle des institutions			
	1. Gouvernement central /	92,4	95,8	96,5
	2. Parlement (Sénat et Chambre des députés)	91	91,1	94,9
	3. Administration locale	84	87,4	96,6
	4. Système de la justice	90	89,3	91,3
	5. Commission Nationale Electorale		87,5	94,7
	6. Commission Nationale de l'Unité et la Réconciliation		94,3	97,6
	7. Commission Nationale de Lutte contre le Génocide		93,9	97,4
	8. Office de l'OMBUDSMAN		85,7	92,3
	9. Organes de sécurité		92,1	97,6
	10. Les médias	69	77,2	94,6
	11. Commission Nationale des Droits de l'Homme		90,5	95,6
	12. Société civile	70,3	70,8	84,6
	13. Partis politiques	53,7	73,1	84,9
	14. Conseils de District, de Sector, de Cellule			95,1
	15. Commission Nationale Itorero			96,0
	16. Rwanda Governance Board			93,0
	Autonomisation des citoyens et participation à la gouvernance			
	17. Le rôle des citoyens est fondamental dans la promotion de la réconciliation			90,3
	18. Les citoyens ont leur mot à dire dans les décisions relatives aux programmes qui ont un impact sur leur vie	52,3	92,5	83,9
	19. Les citoyens élisent leurs dirigeants	93,8	95,4	87,8
	20. Les besoins des citoyens sont pris en compte lors du processus de planification du développement du pays			82,9
	21. Les citoyens tiennent les autorités responsables de leurs actes		83,4	69,7
	22. Les citoyens expriment librement leurs opinions		93,9	83,1
	23. Aujourd'hui, les Rwandais ont le pouvoir de décider de leur avenir	56,5	92,1	83,9
	Performance des dirigeants			
	24. Le rôle des dirigeants est crucial pour promouvoir la réconciliation		95,3	99,2
	25. Les dirigeants font ce qui est dans l'intérêt supérieur des citoyens	80,7	95,2	96,7
	26. Les dirigeants respectent l'état de droit et les droits de l'homme		95,7	92,0
	27. Les dirigeants font assez pour réconcilier les Rwandais			91,4
	MOYENNE			90,6

En résumé, il y a eu une baisse des notes sur certaines variables entre 2015 et 2020. Ces notes incluent, entre autres, la question de savoir si les citoyens ont leur mot à dire dans les décisions liées aux programmes qui ont un impact sur leur vie, dont les résultats ont diminué : 92,5% en 2015 à 83,9% en 2020, la capacité des citoyens à tenir les dirigeants responsables de leurs actions qui est passée de 93,4% en 2015 à 69,7% en 2020, et la mesure dans laquelle les dirigeants respectent l'État de droit et les droits humains dont le score est passé de 95,7% en 2015 à 92,0% en 2020. Une autre variable dont le score a diminué est celle de savoir si les citoyens élisent leurs dirigeants, qui est passée de 95,4% en 2015 à 87,8% en 2020. L'indicateur évaluant la confiance des citoyens dans le rôle des institutions dans la réconciliation a montré une amélioration à toutes les variables. L'indice global de la variable est de 90,6%, soit une légère amélioration par rapport à 88,4% en 2015.

4.5. Sécurité et bien-être

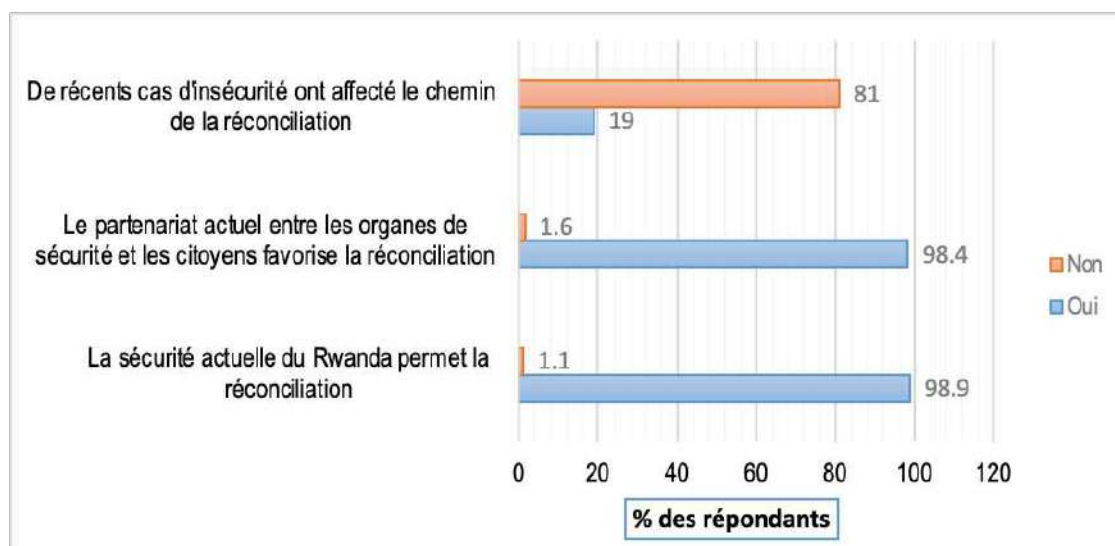
La littérature sur la sécurité a évolué depuis les années 1940 pour approfondir et élargir l'attention traditionnelle sur la guerre, l'armée, les grandes stratégies et la géopolitique. La nouvelle littérature a trois éléments qui la différencient de la littérature traditionnelle. Premièrement, la nouvelle littérature prend la sécurité plutôt que la défense ou la guerre comme son concept clé, un changement conceptuel qui prend en compte l'importance de la cohésion sociétale et la relation entre les menaces et vulnérabilités militaires et non militaires. Deuxièmement, cette littérature est distincte car elle aborde les nouveaux problèmes de la guerre froide et des armes nucléaires. Troisièmement, la littérature est bien plus une entreprise civile que les anciennes littératures militaires et stratégiques (Buzan et al, 2009).

C'est dans ce contexte que la sécurité humaine s'est émancipée pour devenir un concept clé à la fois des chercheurs et des praticiens (Buzan et al., 2009). En effet, dans le monde contemporain, les gens sont menacés par une multitude de problèmes: oui la guerre, mais aussi la pauvreté, la famine, l'oppression politique et la dégradation de l'environnement pour n'en citer que quelques-uns (Peoples et al., 2010). Dans ce contexte, le programme de sécurité est élargi pour inclure des questions telles que la pauvreté et l'éducation, ce qui signifie que les gens se sentiront en sécurité non seulement grâce à la protection contre les menaces militaires conformément à la vision traditionnelle centrée sur l'État, mais aussi grâce à la protection contre la menace de la pauvreté, mauvaise santé, dégradation de l'environnement, etc. (op cit., 2010). Pour mesurer l'état de la sécurité et du bien-être, ce rapport fait référence à quatre indicateurs qui sont abordés dans les sections qui suivent.

4.5.1. Sécurité nationale et réconciliation

L'idée de sécurité nationale implique la capacité d'un État donné à protéger et à défendre ses citoyens. Il est façonné par différents facteurs, notamment l'emplacement, l'environnement politique et la participation des citoyens à la gouvernance. Dans cette section, l'état de la sécurité nationale est étudié en relation avec le chemin de la réconciliation, et le graphique suivant présente les opinions des Rwandais à cet égard.

Graphique 55: Sécurité nationale et réconciliation

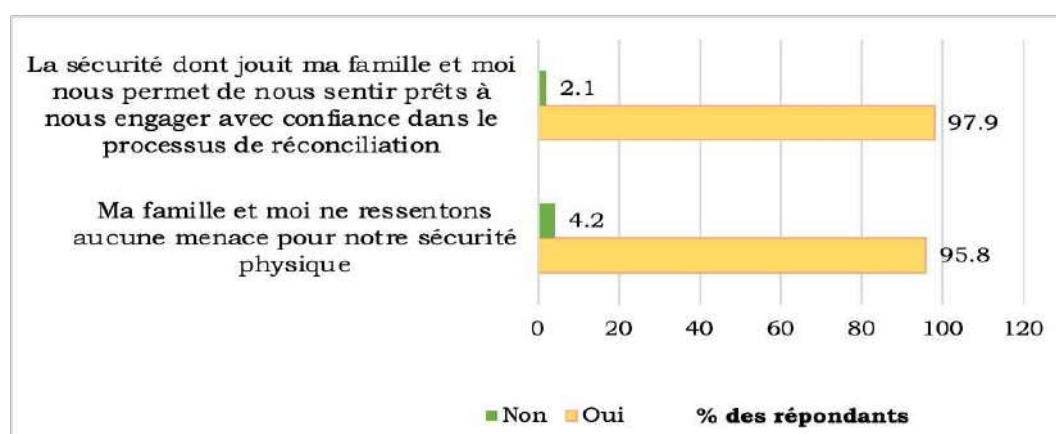


Entre 2015 et 2020, le Rwanda a connu des cas d'insécurité tels que des attaques de groupes armés dans les districts de Nyaruguru, Nyamasheke et Burera. Pour tenter d'évaluer si de tels événements ont affecté le processus de réconciliation, les résultats du graphique ci-dessus montrent que 81% n'ont vu aucun impact de cette insécurité sur le chemin de la réconciliation. Même si 19% des personnes interrogées pensaient que les récents cas d'insécurité auraient pu affecter la réconciliation, plus de 80% ne le voient pas de cette façon. En outre, 98,4% des répondants estiment que les organes de sécurité ont un partenariat positif avec les citoyens, ce qui favorise la réconciliation. Cette image positive est davantage reflétée par 98,9% des Rwandais qui voient que l'état actuel de la sécurité rend la réconciliation possible.

4.5.2. Sécurité personnelle et réconciliation

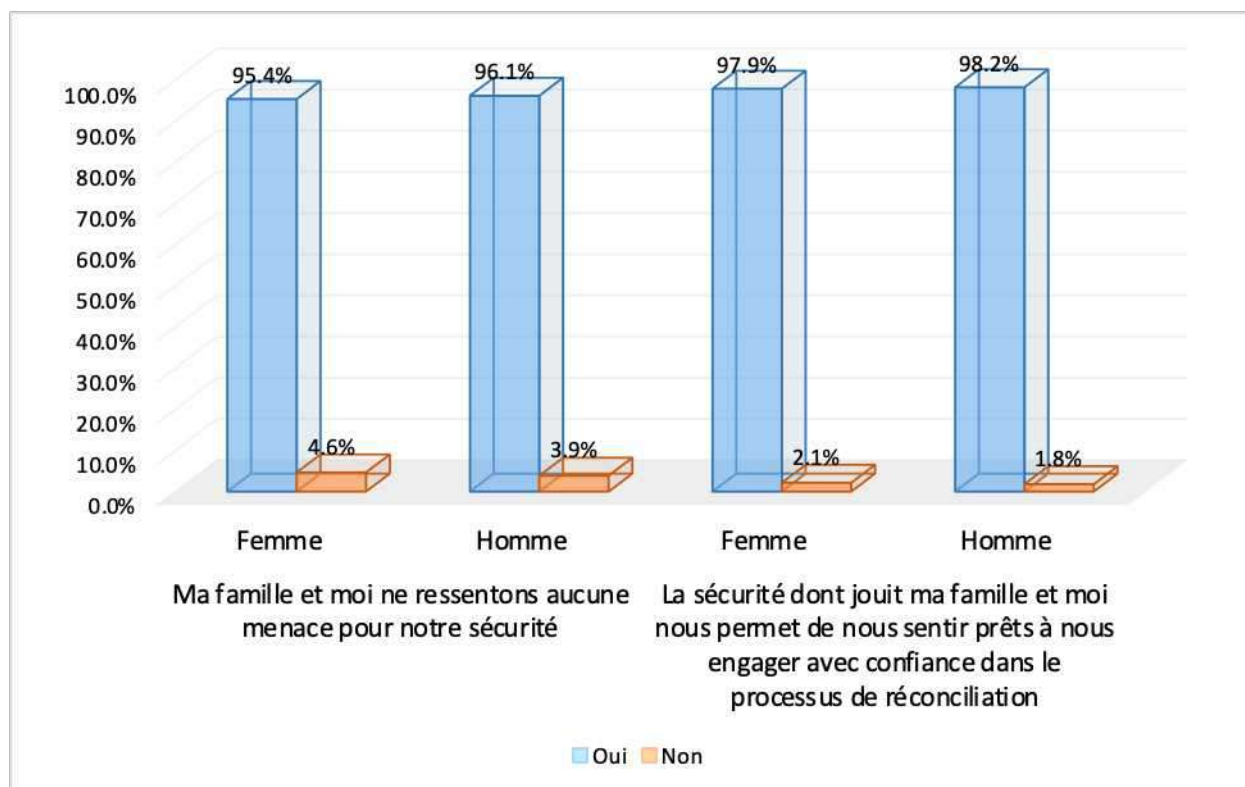
Outre la sécurité nationale, l'état de la sécurité et du bien-être a également été évalué par rapport à la sécurité personnelle, concept qui dénote l'existence d'efforts adéquats pour réduire les risques de crimes et traiter de manière constructive les crimes au cas où ils se produiraient. Pour évaluer cet aspect de la sécurité, le rapport s'est focalisé sur le niveau de la famille, en étudiant les opinions des membres de la famille sur leur sécurité personnelle et leur réconciliation, comme le montre le graphique suivant.

Graphique 56: Sécurité personnelle et réconciliation



Comme indiqué ci-dessus, plus de 97% des Rwandais estiment que l'état de la sécurité dont ils jouissent au niveau de la famille les rend confiants pour s'engager dans le processus de réconciliation, car ils ne voient rien qui menace leur sécurité physique (95,8%). Pour approfondir cette dimension de la sécurité personnelle, le graphique suivant présente les opinions en tenant compte du genre.

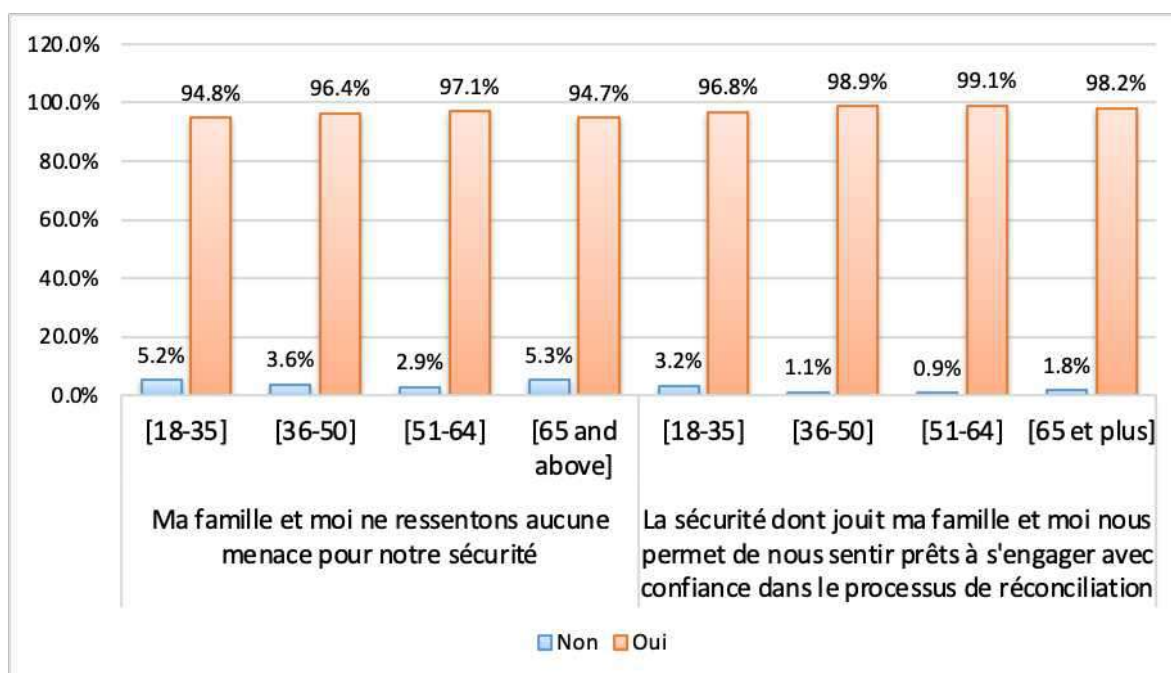
Graphique 57: Désagrégation par sexe sur « Sécurité personnelle et réconciliation »



Le graphique 57 ci-dessus présente le point de vue des Rwandais concernant le lien entre l'état de la sécurité personnelle et de réconciliation, tel que classé en fonction du sexe. Comme on le constate sur le graphique ci-dessus, 95,4% des femmes interrogées ont exprimé le sentiment de sécurité physique, tandis que 96,1% des hommes ont ressenti la même chose. De même, 97,9% des femmes confirment que la sécurité dont elles jouissent au niveau familial et personnel est suffisamment bonne pour leur permettre de s'engager dans le processus de réconciliation avec assurance, tandis que 98,2% des hommes confirment le même sentiment. Ces pourcentages, malgré les légères différences entre les hommes et les femmes, témoignent du score élevé de sécurité nationale, tel que présenté dans le graphique précédent.

Les mêmes tendances peuvent être observées lorsque l'on désagrège les opinions sur la sécurité personnelle et réconciliation par catégorie d'âge. Le graphique suivant en donne plus de détails.

Graphique 58: Désagrégation par catégorie d'âge sur «Sécurité personnelle et réconciliation»



Le graphique 58 montre que les Rwandais âgés de 51 à 64 ans semblent se sentir plus en sécurité physiquement, tant au niveau personnel que familial (97,1%). La même catégorie d'âge obtient à nouveau le pourcentage le plus élevé (99,1) pour ce qui est de savoir si la sécurité dont on jouit au niveau personnel et familial permet de s'engager en toute assurance dans le processus de réconciliation. Les tendances pour toutes les catégories d'âge sont élevées en ce qui concerne leur état actuel de sécurité et d'assurance pour s'engager dans le processus de réconciliation.

Cependant, on ne peut manquer de constater que la catégorie d'âge de 18 à 35 ans (les jeunes) et celle de 65 ans et plus (les personnes âgées) ont obtenu des scores plus élevés sur l'aspect du sentiment de sécurité physique au niveau personnel et familial. En effet, sur la question de savoir s'ils ne ressentent aucune menace contre leur sécurité physique, ces deux catégories d'âge ont dit "non" à 5,2% et 5,3% respectivement, tandis que les Rwandais âgés de 36 à 50 ans, et ceux de 51 à 64 ans ont dit "non" à 3,6% et 2,9% respectivement

La même tendance à se sentir en insécurité semble à nouveau caractériser un plus grand nombre de jeunes de la catégorie par rapport aux autres, puisque 3,2% de ceux de 18 à 35 ans sont ceux qui disent que la sécurité dont ils jouissent aujourd'hui au niveau personnel et familial ne leur permet pas de se sentir prêts à s'engager avec assurance dans le processus de réconciliation. Les données qualitatives ont associé ce sentiment d'insécurité chez certains jeunes au chômage. Le répondant KI16 a déclaré:

« Il y a beaucoup de gens, en particulier les jeunes, qui n'ont pas d'emploi pour générer des revenus. Ces personnes ont généralement de mauvaises idées pendant la journée et de mauvais rêves la nuit. Le chômage est une menace pour la paix et entrave dans une large mesure la réconciliation, car les oisifs

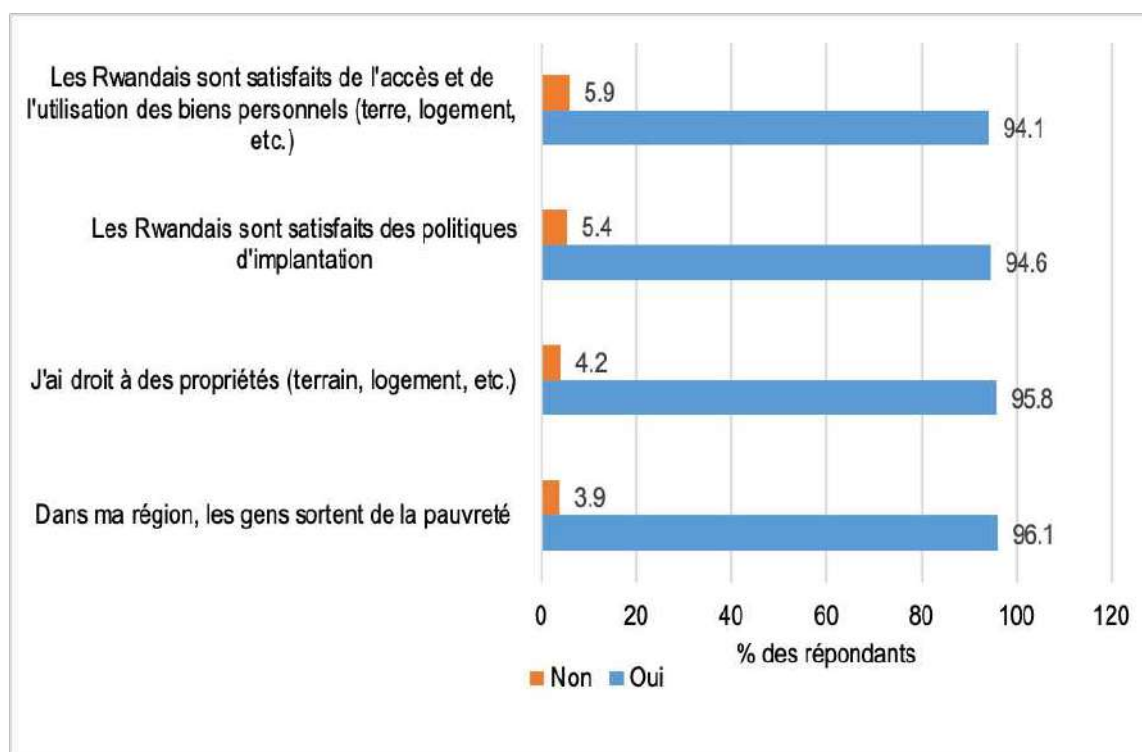
sont des candidats faciles au recrutement par des groupes d'insurgés qui envisagent d'attaquer le pays. Vous savez, beaucoup de ceux qui sont recrutés par des groupes terroristes se voient généralement promettre d'occuper des emplois lucratifs, ou se voient promettre de très bons postes au sein du gouvernement une fois qu'ils auront gagné la guerre menée contre le gouvernement actuel (KI16)».

L'Institut National des Statistiques du Rwanda rapporte que le taux de chômage au Rwanda est passé de 13,1% en février 2020 avant que le pays n'enregistre le premier cas de COVID-19, mais qu'il est monté en flèche à 22,1% en mai 2020 (NISR, 2020). Comme le montre ce rapport, les principaux groupes touchés par le chômage sont les femmes (25,0%) et les jeunes (27,2%). Le participant KI16 dans la citation ci-dessus considère le chômage des jeunes comme une bombe à retardement, car selon lui, les jeunes oisifs peuvent facilement être recrutés par des groupes terroristes et insurgés qui promettent d'offrir aux jeunes de bons emplois ou des postes au sein du gouvernement une fois qu'ils auront gagné les guerres. Cette observation est exacte car les jeunes qui ont rejoint des groupes terroristes et ont été capturés plus tard témoignent généralement que ceux qui les ont recrutés leur avaient promis des emplois dans le secteur minier en RDC ou des postes de haut niveau dans le gouvernement une fois qu'ils ont conquis le gouvernement actuel du Rwanda. Cela montre à quel point le problème du chômage est crucial pour la paix, la sécurité et le développement.

4.5.3. Sécurité économique et droits à la propriété

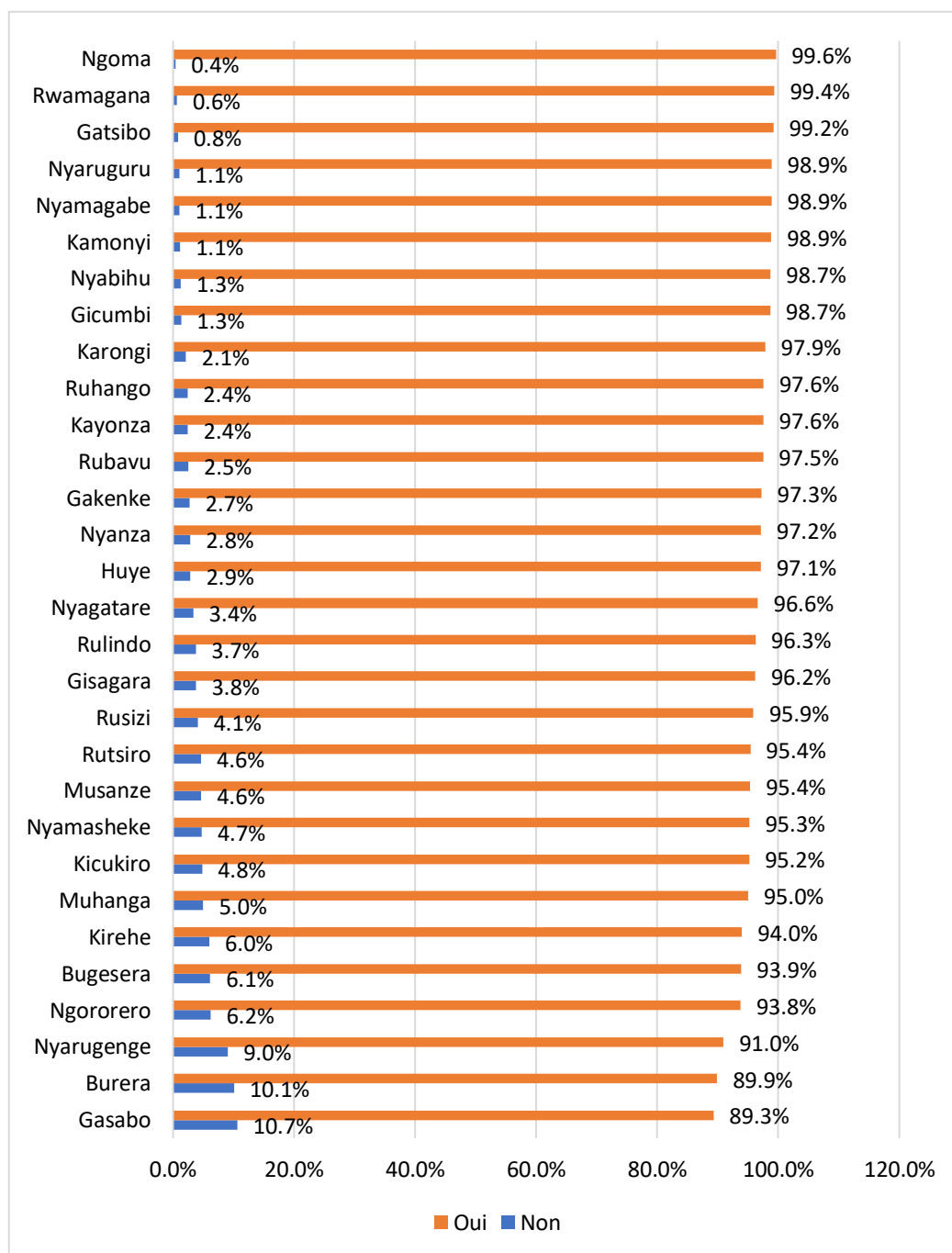
La sécurité économique est un autre aspect important de la sécurité telle qu'elle est définie au sens large. Le Comité International de la Croix-Rouge définit ce concept comme la capacité des individus, des ménages ou des communautés à couvrir leurs besoins essentiels de manière durable et dans la dignité. Cette capacité dépend des besoins physiques de l'individu, de l'environnement et des normes culturelles en vigueur. Dans tous les contextes, la sécurité économique prend en compte la capacité de couvrir la nourriture, le logement de base, les vêtements et l'hygiène, ainsi que les dépenses connexes telles que les soins de santé, l'éducation et la capacité de gagner sa vie. Ainsi, l'état de la réconciliation a également été évalué dans l'optique de la façon dont les Rwandais perçoivent la sécurité économique et les droits à la propriété. Leurs opinions sont affichées dans le graphique suivant.

Graphique 59: Sécurité économique et droits à la propriété



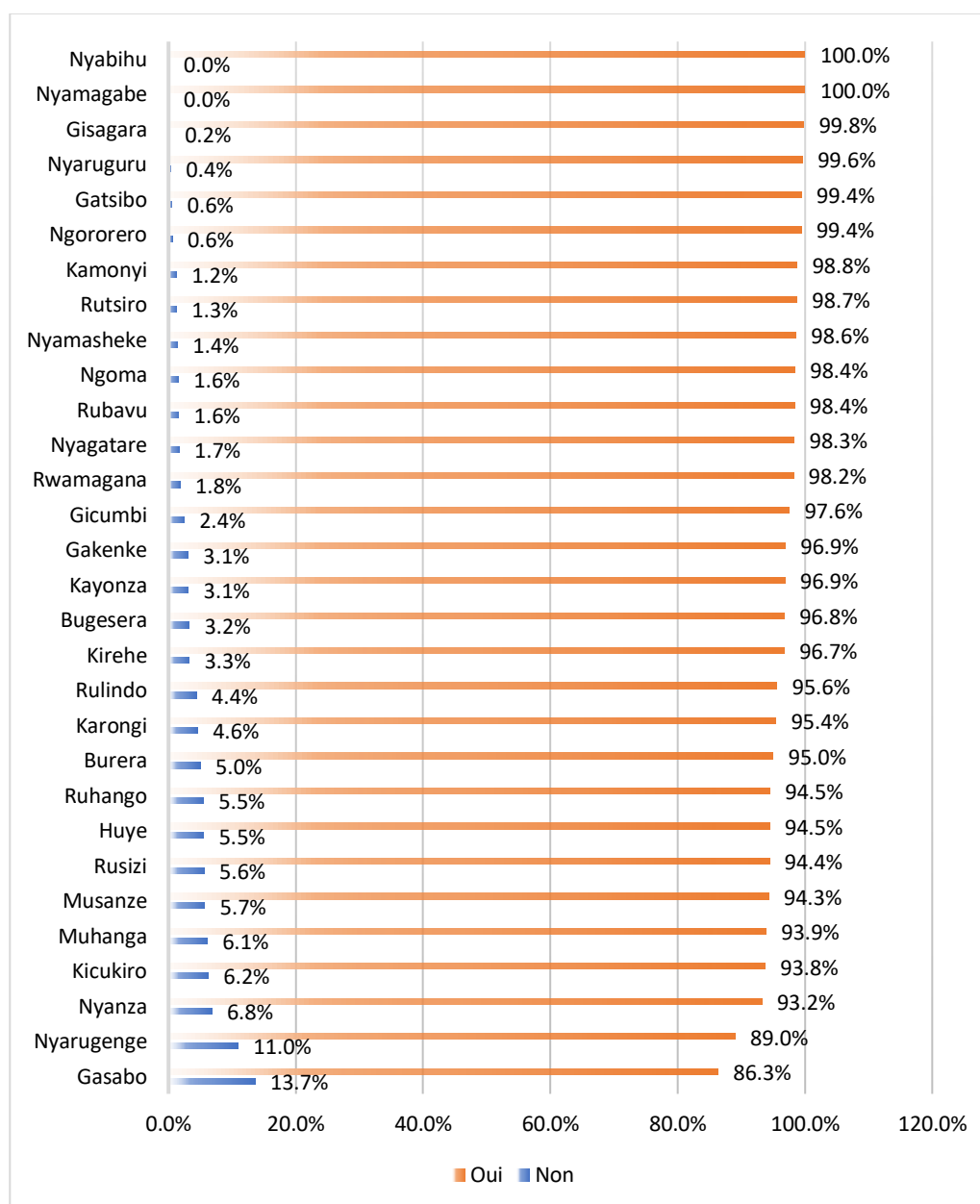
Selon les résultats, 96,1% des personnes interrogées ont indiqué que les Rwandais sortaient de la pauvreté, ce qui prouve que les résidents du Rwanda sont très satisfaits de l'état de la sécurité économique par rapport à la réduction de la pauvreté. Les droits à la propriété reçoivent également un score élevé, car les résultats montrent que les Rwandais ont droit aux propriétés (95,8%), sont satisfaits des politiques de peuplement (94,6%) initiées par le gouvernement du Rwanda et sont satisfaits de l'accès et de l'utilisation des propriétés personnelles (94,1%). Pour fournir plus d'informations sur les quatre aspects à partir desquels cette étude a analysé la sécurité économique, une comparaison a été faite au niveau des districts, comme le montrent les chiffres qui suivent.

Graphique 60. Opinions sur la manière dont les gens sortent de la pauvreté dans leur région par district



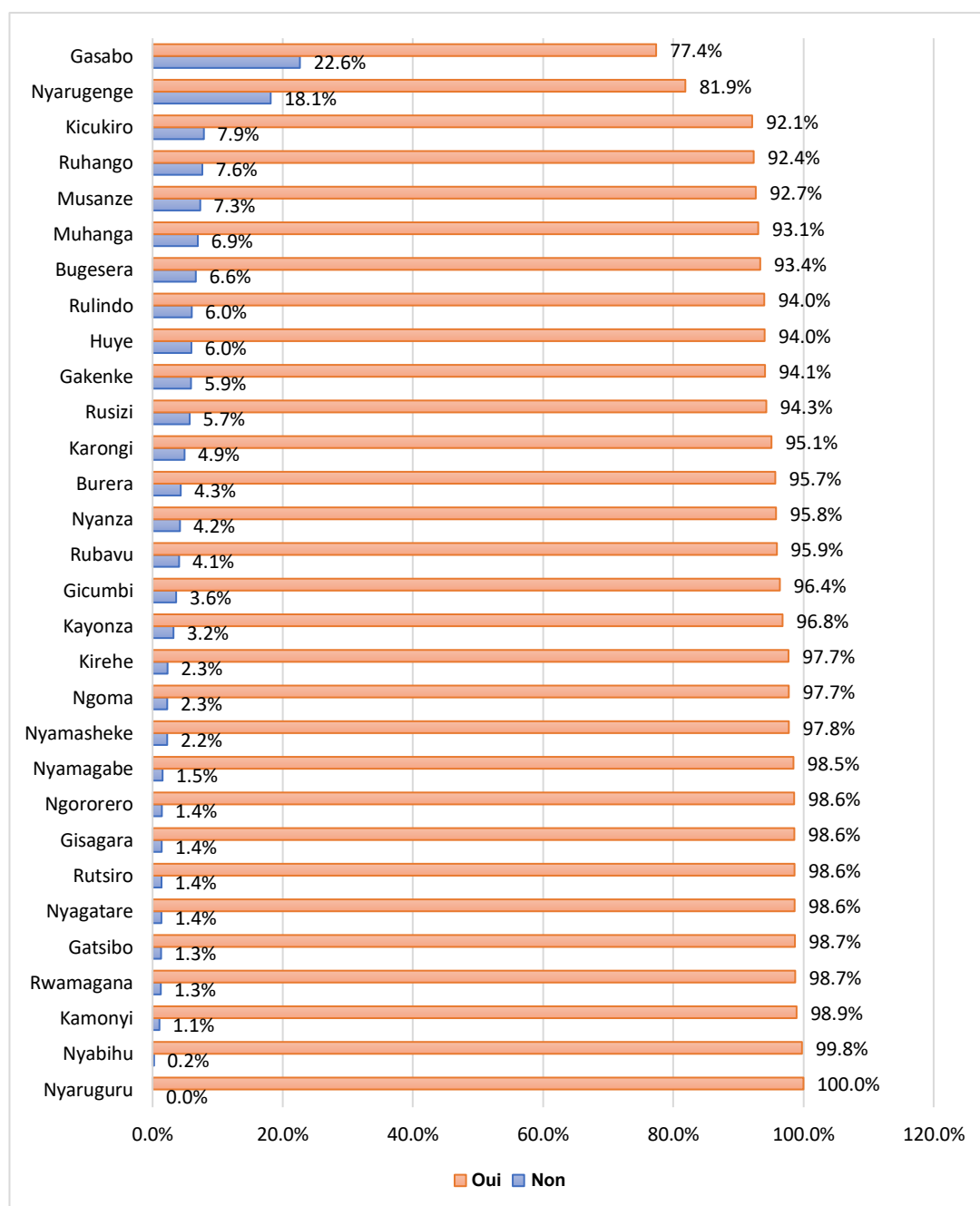
Au niveau national, 96,1% des répondants ont confirmé que les habitants de leur région sortaient de la pauvreté, tandis que 3,9% étaient en désaccord avec cette affirmation. Comme le montre le graphique ci-dessus, la réduction de la pauvreté dans les 30 districts est une réalité. Aux fins de l'analyse, il convient de noter que deux districts, Gasabo et Burera, comptaient au moins 10% de répondants qui n'étaient pas d'accord avec l'affirmation selon laquelle les gens sortaient de la pauvreté dans les zones où ils vivent. De toute évidence, cela est moins significatif comparé à plus de 89% de ceux qui étaient d'accord avec l'énoncé, mais des études approfondies, si elles s'avéraient nécessaires, pourraient fournir plus d'informations sur ce point.

Graphique 61: Opinions sur le droit des individus à la propriété (terre, logement ...) par District



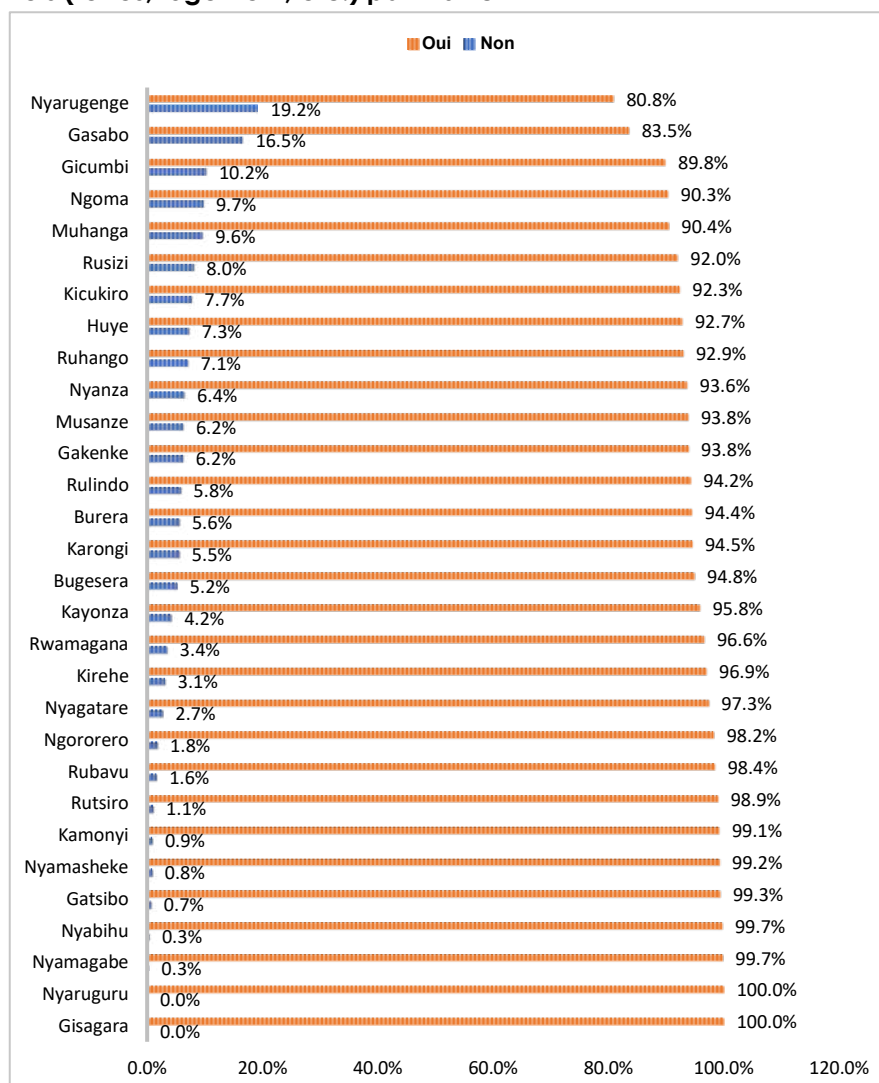
Le graphique 61 montre une image positive de la façon dont les gens jouissent, dans tous les districts du pays, du droit à la propriété. En effet, les bons scores réalisés au niveau des districts reflètent les 95.8% obtenus au niveau national. Un point qui semble créer une tendance notable dans ce graphique est le fait que le district de Gasabo, cette fois rejoint par le district de Nyarugenge, compte plus de 10% des Rwandais individuels qui ne sont pas d'accord avec l'affirmation selon laquelle ils jouissent du droit de posséder des propriétés. Ce pourcentage est moins significatif comparé à plus de 85% qui confirment avoir des droits de propriété, mais des études systématiques sur cet aspect pourraient encore fournir plus d'informations si elles sont menées.

Graphique 62: Avis sur la satisfaction des Rwandais à l'égard des politiques de réinstallation par District



Quant à savoir si les Rwandais étaient satisfaits des politiques de réinstallation, tous les districts affichent un taux de satisfaction très élevé de 94,6% qui confirme qu'ils sont satisfaits des politiques d'installation existantes. Néanmoins, les districts de Gasabo et de Nyarugenge ont tendance à partager le même modèle de pourcentages d'insatisfaction plus élevés que les autres districts. En effet, 22,6% des personnes interrogées dans le district de Gasabo ont déclaré qu'elles n'étaient pas satisfaites des politiques d'installation, tandis que 18,1% des personnes interrogées à Nyarugenge se sont également montrées insatisfaites des politiques d'installation. Bien que cela ne soit pas significatif par rapport à 77,4% des répondants satisfaits à Gasabo et 81,9% à Nyarugenge, des études approfondies permettraient de mieux comprendre dans quelle mesure ces modèles ont un impact sur le processus de réconciliation.

Graphique 63: Opinions sur la satisfaction des Rwandais quant à l'accès et à l'utilisation des biens personnels (terres, logement, etc.) par District

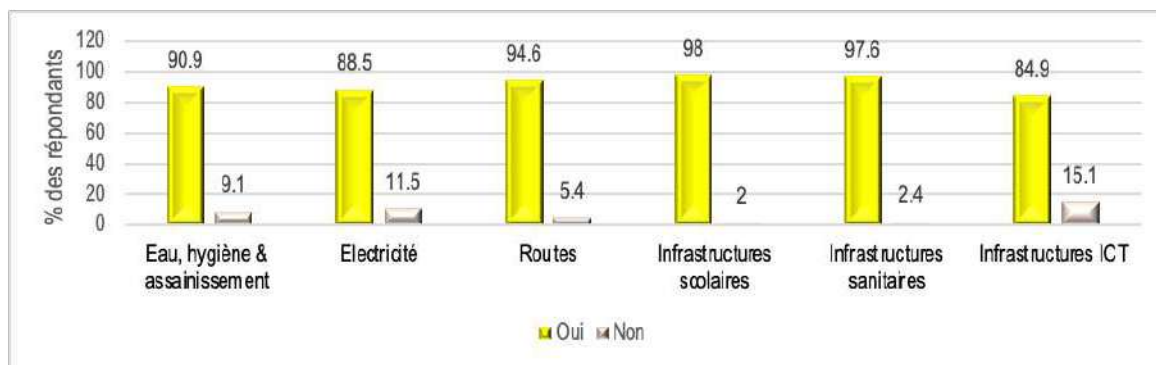


Le graphique 63 ci-dessus montre les résultats de la satisfaction des répondants concernant l'accès et l'utilisation des biens personnels au niveau du district. À l'instar d'autres éléments de l'analyse de la sécurité économique, les Rwandais affichent un niveau élevé de satisfaction concernant l'accès et l'utilisation des biens personnels (94,1%). Là encore, les districts de Gasabo et de Nyarugenge partagent les pourcentages les plus importants (respectivement 16,5% et 19,2%) de personnes qui ne sont pas satisfaites de l'accès et de l'utilisation des propriétés personnelles. Il faut cependant noter que ces deux districts affichent toujours un taux de satisfaction élevé quant à l'accès et à l'utilisation des terres, leurs scores étant de 83,5% et de 80,9% dans le district de Gasabo et celui de Nyarugenge respectivement.

4.5.4. Avis sur la répartition équitable des infrastructures

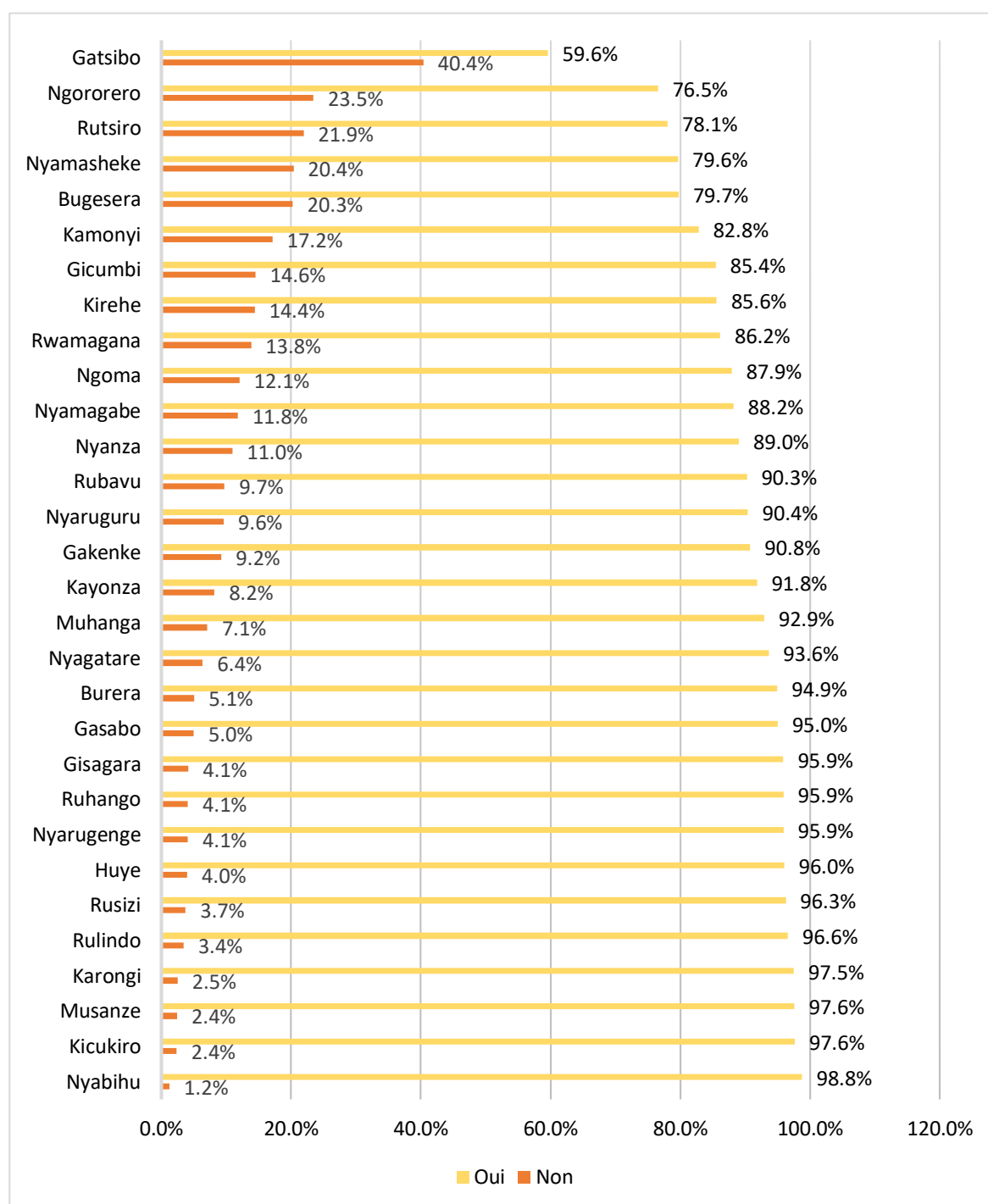
En ce qui concerne la répartition des infrastructures, il existe des preuves tangibles que le gouvernement a investi de manière significative dans la construction de routes, adduction d'eau et distribution d'électricité, la construction d'installations scolaires, sanitaires et de TIC. Pour lier cet investissement à la réconciliation, les répondants devaient analyser la répartition des infrastructures en termes d'équité. Leurs opinions sont affichées dans le graphique suivant.

Graphique 64: Avis concernant la répartition équitable des infrastructures



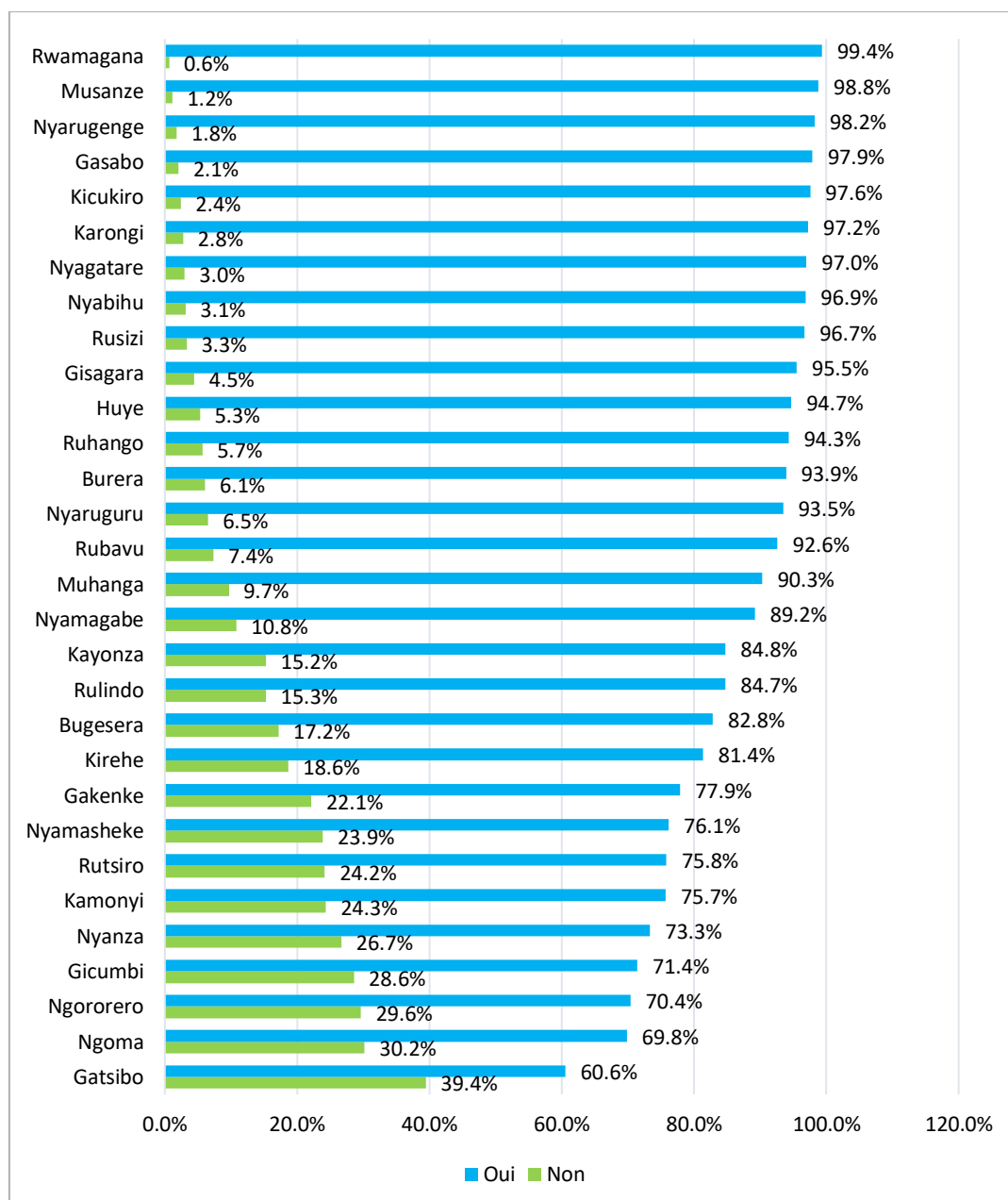
Comme le montre le graphique ci-dessus, les Rwandais sont très satisfaits de la répartition équitable des infrastructures d'eau, hygiène et assainissement (90,9%), électriques (88,5%), routières (94,6%), scolaires (98%), sanitaires (97,6%) et de TIC (84,9%). Les graphiques suivants montrent ce niveau de satisfaction au niveau du district.

Graphique 65: Opinions des citoyens sur «la distribution équitable des infrastructures d'eau, d'hygiène et assainissement par district



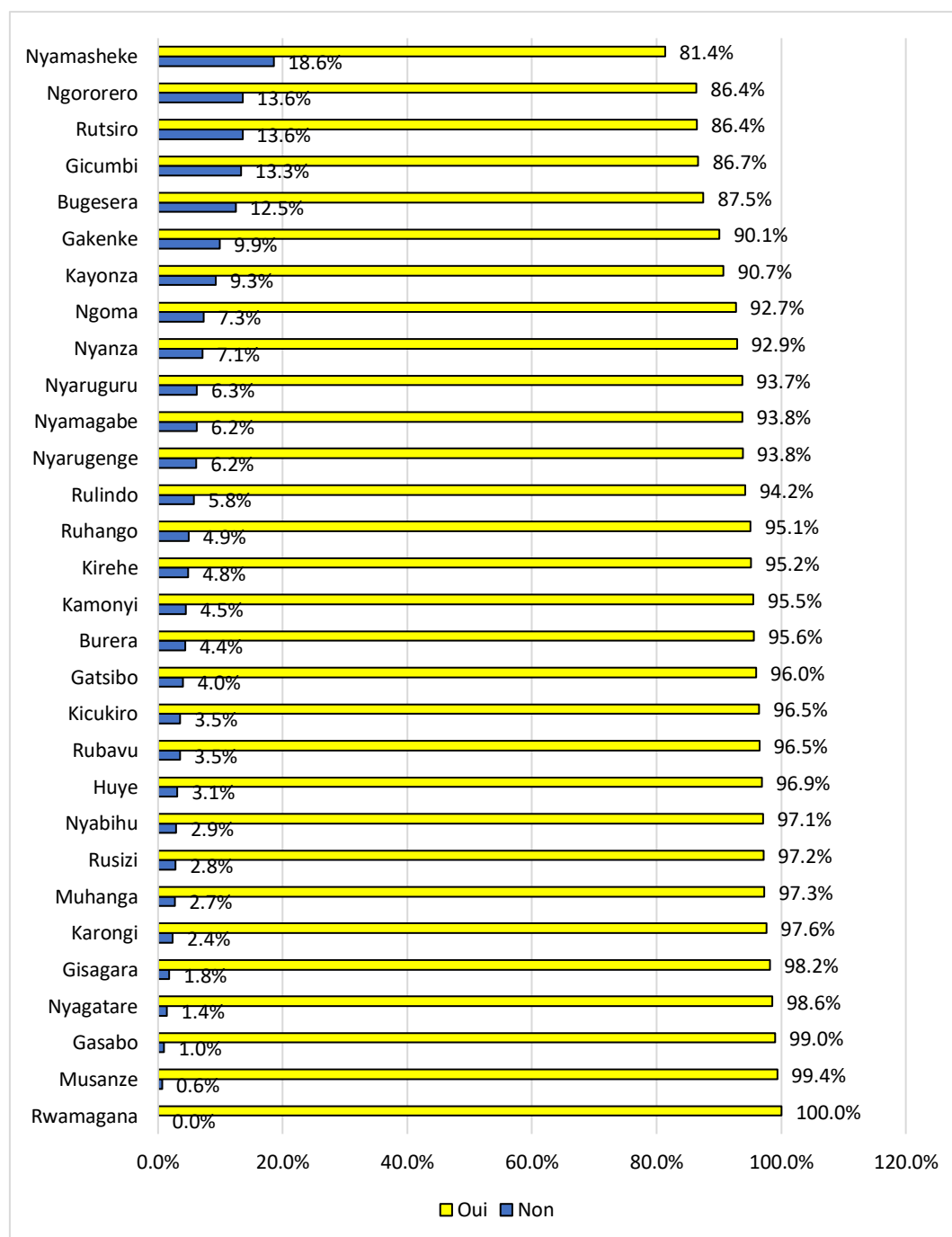
En ce qui concerne les infrastructures d'eau, d'hygiène et assainissement, tous les districts présentent une image positive, même si les niveaux d'insatisfaction dans divers districts ne peuvent être négligés car ils semblent également assez élevés. Par exemple, la différence entre les pourcentages de satisfaction et d'insatisfaction n'est comparativement pas si grande dans le district de Gatsibo (59,6% de satisfaction contre 40,4% d'insatisfaction). En outre, les districts de Nyamasheke, Ngororero et Rutsiro ont des scores d'insatisfaction supérieurs à 20%, ce qui devrait également être considéré comme un écart par rapport aux autres districts.

Graphique 66: Avis des citoyens sur la « répartition équitable de l'électricité » par district



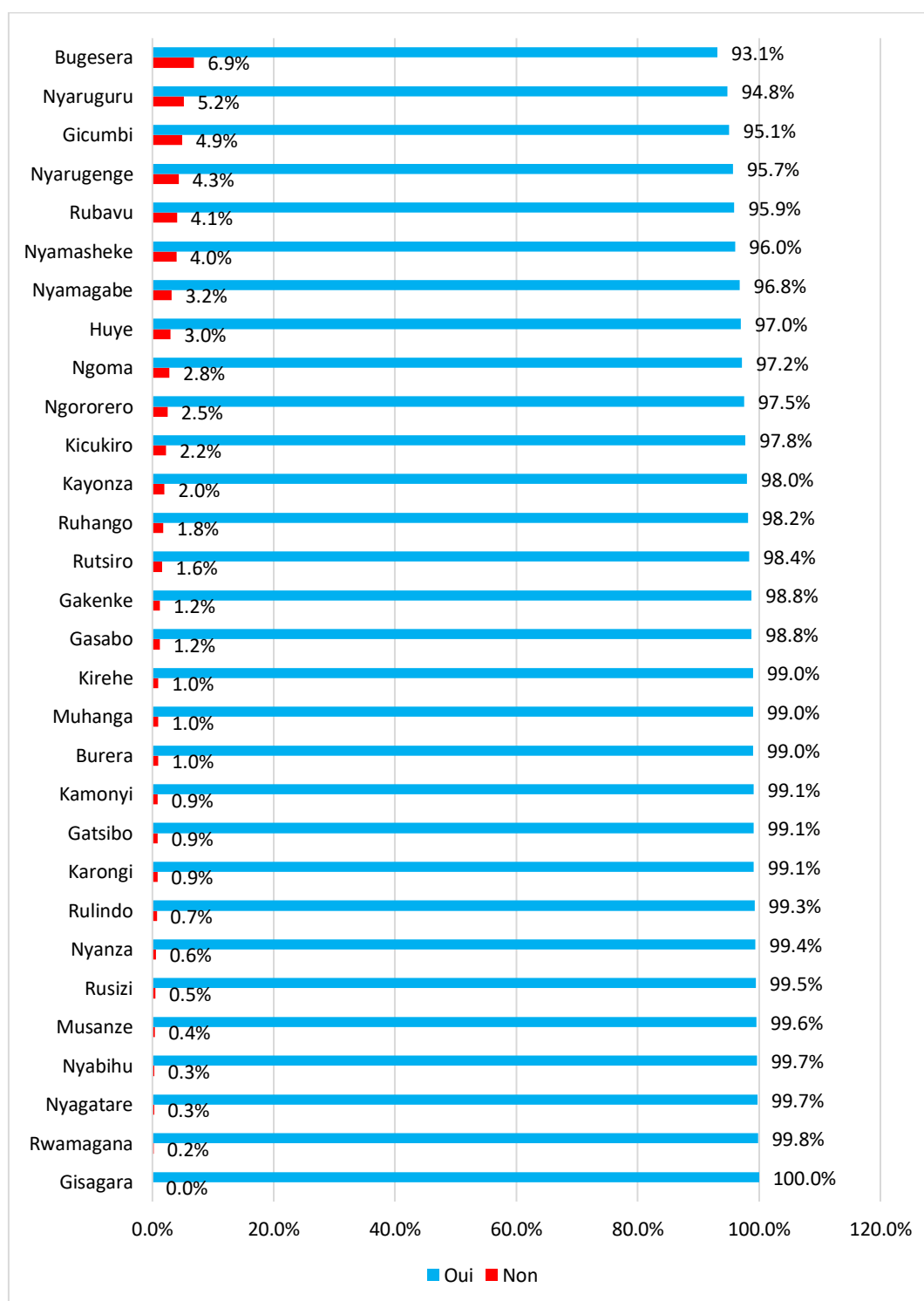
Quant à la distribution d'électricité, le niveau national de satisfaction s'établit à 88,5%, ce qui démontre des efforts remarquables dans la distribution d'électricité à l'échelle nationale. Certains districts, en particulier les districts ruraux, nécessitent encore plus d'investissements s'ils affichent un nombre élevé d'insatisfaction quant à la façon dont l'électricité a été distribuée jusqu'à présent. Ces exemples comprennent les districts de Gatsibo avec 39,4%, Ngoma avec 30,2%, Gicumbi et Nyanza dont les scores d'insatisfaction dépassent 26%, ainsi que Gakenke, Nyamasheke, Rutsiro et Kamonyi qui ont des scores supérieurs à 20%.

Graphique 67: Opinion des citoyens sur la «répartition équitable des routes» par district



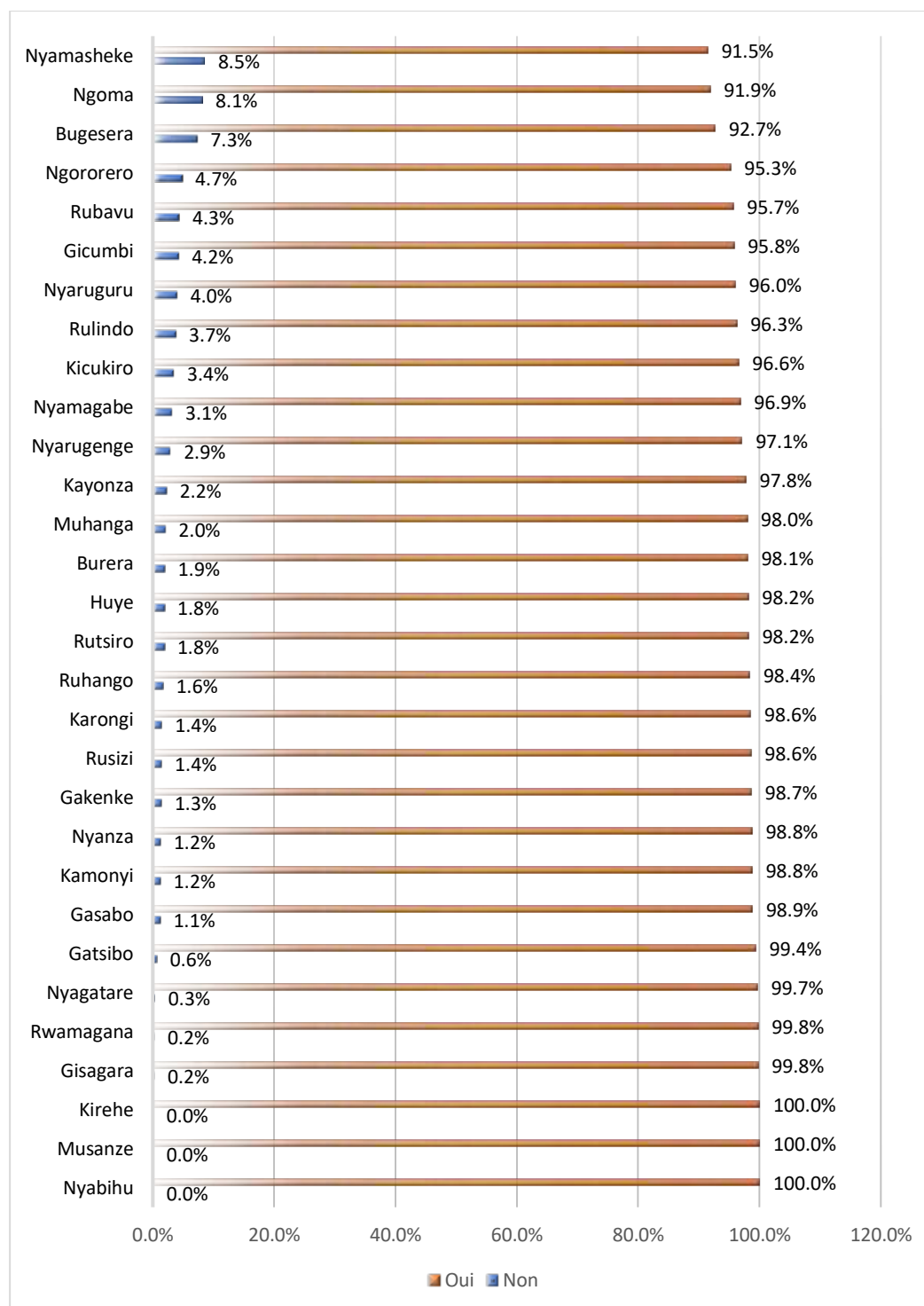
Selon ces résultats, les Rwandais sont très satisfaits de la répartition des routes (94,6%). Les districts de Bugesera, Gicumbi, Nyamasheke, Ngororero et Rutsiro sont ceux dont les scores d'insatisfaction dépassent 10%.

Graphique 68: Opinion des citoyens sur la «répartition équitable des établissements scolaires» par district



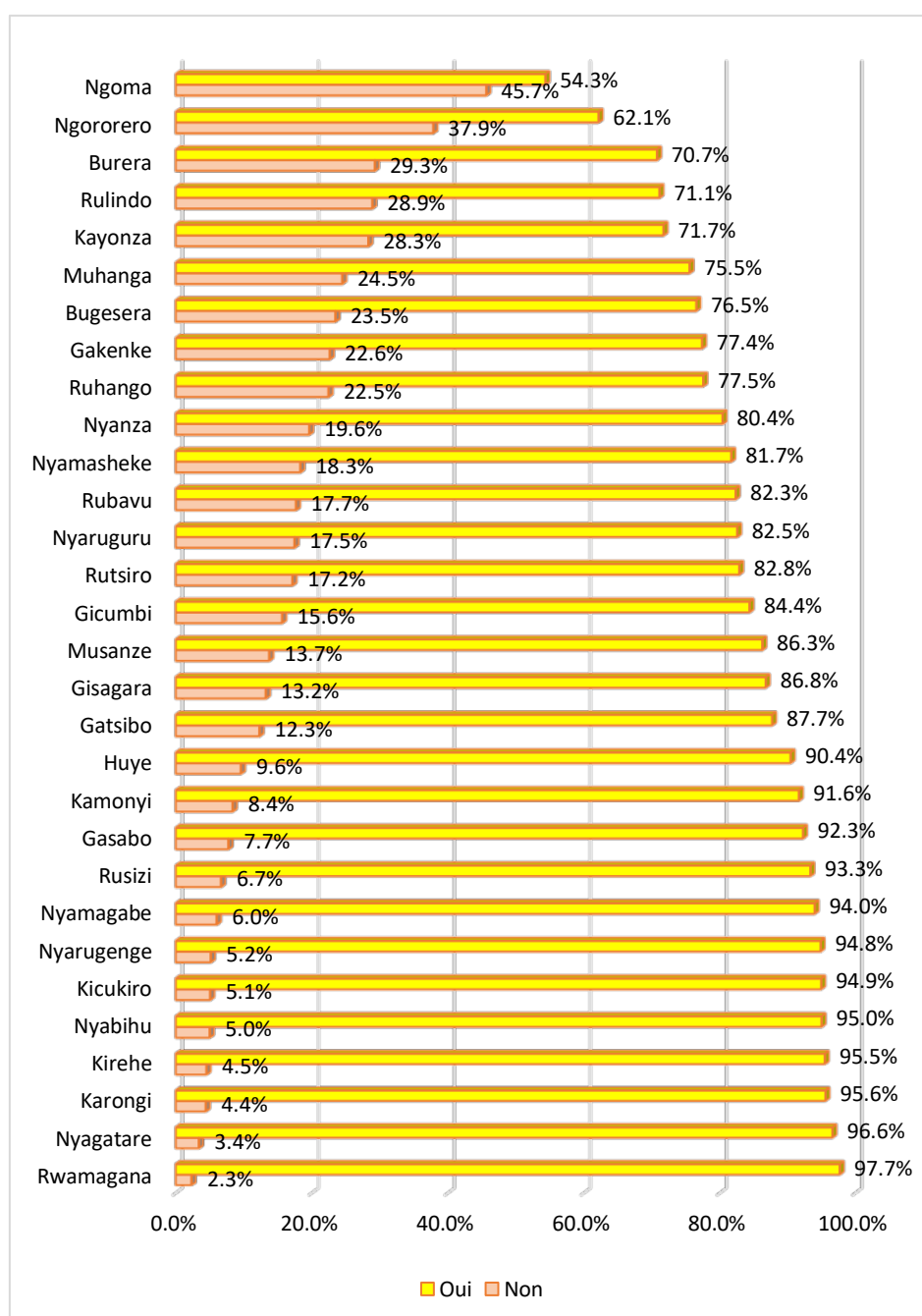
La satisfaction de la répartition des établissements scolaires est très élevée au niveau national (98%), ce qui se reflète également dans tous les districts car tous ont des scores supérieurs à 93%.

Graphique 69: Opinion des citoyens sur la «répartition équitable des établissements sanitaires» par district



Les Rwandais ont également montré un haut niveau de satisfaction concernant la répartition des établissements sanitaires au niveau national (97,6%), mais aussi dans tous les districts du pays puisque le taux de satisfaction le plus bas est de 91,9%.

Graphique 70: Opinion des citoyens sur la «répartition équitable des installations ICT» par district



Quant à la distribution des infrastructures ICT, les tendances nationales montrent un taux de satisfaction de 84,9%. Au niveau des districts, le tableau est généralement positif, mais les taux d'insatisfaction dans certains districts, en particulier dans les zones rurales, doivent être davantage pris en compte. Il s'agit des districts de Ngoma (54,3% de satisfaction contre 45,7% d'insatisfaction), Ngororero (37,9% d'insatisfaction), Burera et Rulindo (29,3% et 28,9% respectivement), et d'autres comme Muhanga, Ruhango, Gakenke et Bugesera dont les scores d'insatisfaction dépassent 20%.

4.5.5. Résumé des résultats sur sécurité et bien-être

Cette section a examiné la variable de la sécurité et du bien-être dans sa relation avec la réconciliation. Considéré comme le fondement du processus de réconciliation, le concept de sécurité a été évalué dans sa perspective plus large, la

sécurité humaine, qui considère les personnes comme l'objet de référence de la sécurité. Dans ce contexte, les dimensions utilisées par l'étude pour analyser l'état de la variable sont la sécurité nationale, la sécurité personnelle, la sécurité économique et la répartition équitable des infrastructures (eau, hygiène et assainissement, routes, établissements scolaires, établissements sanitaires et installations ICT).

L'hypothèse ici était que plus les citoyens se sentiraient généralement, économiquement et physiquement bien et en sécurité, plus ils seraient disposés à s'engager en faveur de la réconciliation. Les résultats de cette évaluation ont confirmé cette hypothèse à un niveau élevé. Le tableau suivant présente les résultats de l'évaluation 2020, mais aussi ceux de 2015 afin d'estimer les progrès réalisés par ce pilier au fil des années. Il est à noter que, lorsque les éléments constituant l'indicateur à analyser ont évolué au fil des années, donc pas similaires ou n'ont pas été utilisés auparavant, le tableau ne présente que les résultats existants.

Tableau 13: Notes moyennes sur «sécurité et bien-être»

Pilier	Indicateurs	Resultats en 2010 (%)	Resultats en 2015 (%)	Resultats en 2020 (%)
Sécurité et bien-être	Sécurité nationale et réconciliation			
	1. La sécurité actuelle du Rwanda permet la réconciliation	94,3	96,6	98,9
	2. Le partenariat actuel entre les organes de sécurité et les citoyens favorise la réconciliation		97,0	98,4
	3. Les récents cas d'insécurité n'ont pas affecté le chemin de la réconciliation		87,5	81,0
	Sécurité personnelle et réconciliation			
	4. Ma famille et moi ne ressentons aucune menace pour notre sécurité physique	86	95,9	95,8
	5. La sécurité dont jouit ma famille et moi nous permet de nous sentir prêts à nous engager avec confiance dans le processus de réconciliation			97,9
	Sécurité économique et droits à la propriété			
	6. Dans ma région, les gens sortent de la pauvreté		90,3	96,1
	7. J'ai droit à des propriétés (terrain, logement, etc.)	60,3	87,4	95,8
	8. Les Rwandais sont satisfaits des politiques d'installation			94,6
	9. Les Rwandais sont satisfaits de l'accès et de l'utilisation des biens personnels (terre, logement, etc.)			94,1
	Opinions concernant la répartition équitable des infrastructures			
	10. Eau, hygiène et assainissement		65,8	90,9
	11. Électricité		64,4	88,5
	12. Routes		76,3	94,6
	13. Installations scolaires		92,8	98,0
	14. Établissements sanitaires		91,1	97,6
	15. Installations informatiques (ICT)			84,9
	MOYENNE			94,3

Comme le montre le tableau 13 ci-dessus, bon nombre d'aspects sur lesquels les indicateurs ont été analysés ont continué à s'améliorer au fil des années, raison pour laquelle seuls très peu d'éléments avaient des résultats à comparer. Sur la question de savoir si le partenariat actuel entre les organes de sécurité et les citoyens a favorisé la réconciliation, les résultats de 2020 montrent une légère augmentation de 1,4% par rapport à ceux de 2015. En ce qui concerne la sécurité personnelle, en particulier sur la question de savoir si les personnes interrogées et leurs familles se sentent à l'abri de toute menace physique, les résultats de 2015 et 2020 restent quasiment égaux (95,9% contre 95,8% respectivement), passant de 86% en 2010. En ce qui concerne la sécurité économique et le droit aux propriétés, 96,1% des répondants ont affirmé que les gens sortaient de la pauvreté dans leurs régions, ce qui représente une augmentation par rapport à 90,3% en 2015.

De même, il y a une augmentation considérable pour ce qui est de la question de savoir si les Rwandais ont le droit sur des propriétés telles que la terre, le logement, etc. En effet, les scores sont passés de 60,3% en 2010 et 87,4% en 2015 pour atteindre 95,8% en 2020. Une évolution significative est aussi observée en termes de droit aux infrastructures (eau, infrastructures scolaires, infrastructures sanitaires, infrastructures électriques, infrastructures routières) puisque tous les aspects ont vu leurs scores augmenter. Ceci est le résultat de plusieurs projets en cours visant à construire des infrastructures de base et augmenter l'accès de la population à l'électricité, eau, hygiène et assainissement. Par-dessus tout, les Rwandais sont tout à fait d'accord avec le fait que le pays bénéficie d'un haut niveau de sécurité et du bien-être (94,3%), ce qui est une base solide pour l'engagement et la confiance dans la réconciliation.

4.6. Justice, équité et droits

Dans une société sortant d'un conflit, l'une des questions les plus ardues et les plus difficiles est le choix d'un système de justice qui punit l'impunité mais qui réconcilie également le peuple. Le Rwanda était confronté à ce dilemme après le génocide perpétré contre les Tutsi en 1994: d'une part, le gouvernement d'unité nationale d'après-conflit voulait traduire en justice, de la manière la plus juste et équitable, les milliers de personnes qui avaient participé aux tueries pendant le génocide.

De l'autre, il était nécessaire de lancer le processus de réconciliation des populations du pays. Il est devenu clair que s'appuyer sur le système de justice formel ne pouvait pas atteindre ces deux objectifs de justice avec la réconciliation. C'est l'une des raisons pour lesquelles le gouvernement a décidé de créer des juridictions Gacaca en 2001 pour juger des milliers de génocidaires incarcérés dans les nombreuses prisons du pays tout en entamant simultanément le processus de réconciliation nationale. Les tribunaux Gacaca étaient un système de justice traditionnel qui allie justice rétributive et justice réparatrice. Ces tribunaux ont clos leurs travaux en 2011 après 10 ans de travail.

Une fois les juridictions Gacaca ouvertes, il est également apparu clair que différentes personnes ayant participé aux meurtres génocidaires n'avaient pas le même degré de culpabilité. Au sommet se trouvaient ceux qui planifiaient et fournissaient des ressources pour mobiliser les Rwandais ordinaires pour tuer leurs voisins Tutsis. Les destinataires étaient les Rwandais ordinaires qui ont tué leurs voisins sur ordre de l'élite et des dirigeants en général.

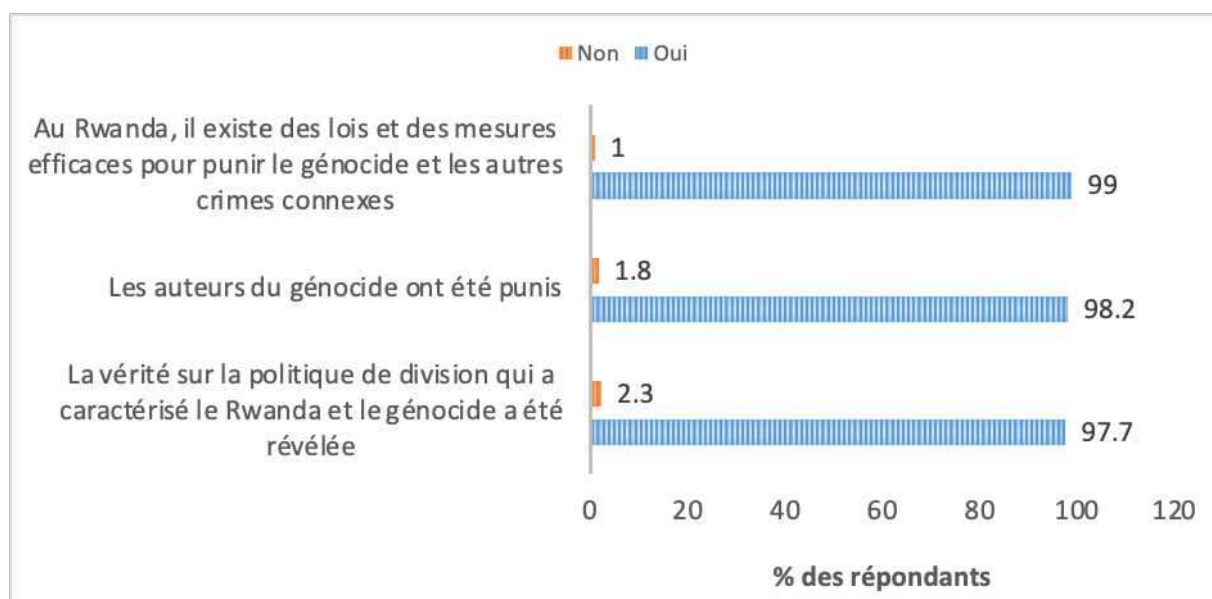
Afin d'allier justice, réconciliation et réintégration dans la société des condamnés lors des juridictions Gacaca, le gouvernement a introduit les ``Travaux d'Intérêt Général '' (TIG) qui était un programme permettant aux détenus éligibles de purger leur peine en participant aux activités telles que le défrichage, la construction de routes, la construction de maisons pour les rescapés du génocide, l'extraction d'argile et la fabrication de briques et de tuiles. Ci-dessous, nous examinons ce que les Rwandais pensent de tous les efforts qui ont été entrepris pour construire une société fondée sur et prospère dans une culture de justice, d'équité et de protection des droits fondamentaux de la personne.

4.6.1. La vérité sur le passé et punition du génocide et des crimes connexes

Savoir exactement ce qui s'est passé, pourquoi cela s'est produit et comment cela s'est passé collectivement appelé «dire la vérité sur les événements passés» est une étape importante vers la réconciliation dans les sociétés sortant d'un conflit. Les juridictions Gacaca ont permis aux victimes et aux auteurs de s'engager dans un processus de «dire la vérité» en permettant aux victimes et aux auteurs d'être entendus dans un espace public. D'autres programmes gouvernementaux ont encouragé les Rwandais à s'engager dans des discussions ouvertes sur le passé et à explorer et réfléchir collectivement au passé. Dans les sociétés sortant d'un conflit, la vérité joue un rôle crucial dans la réconciliation. Il s'agit notamment des ateliers et séminaires Itorero et du programme Ndi Umunyarwanda, entre autres.

En plus de la vérité et de la justice, il est également important que les victimes et les auteurs considèrent le système judiciaire comme juste et équitable et qu'il protège les droits inaliénables de l'individu. En tant qu'évaluation de l'ensemble du système de justice institué pour faire face aux crises catastrophiques et particulières de la situation immédiate d'après conflit au Rwanda, l'enquête a demandé aux Rwandais ce qu'ils pensaient de certaines questions spécifiques de justice, d'équité et de droits. Le graphique 71 présente les points de vue des Rwandais ordinaires sur trois indicateurs comme suit:

Graphique 71: La vérité sur le passé et punition du génocide et des crimes connexes



Les résultats présentés dans le graphique 71 ci-dessus montrent les opinions des Rwandais ordinaires sur les trois indicateurs. Les Rwandais estiment que le pays a mis en place suffisamment de garanties juridiques pour faire face au génocide, à l'idéologie du génocide ainsi que des mesures susceptibles de protéger et empêcher les gens d'essayer de promouvoir l'idéologie du génocide. En 2015, 95,4% des Rwandais étaient d'avis qu'il existe des politiques et des mesures juridiques efficaces contre les divisions et le génocide au Rwanda ». En 2020, ce chiffre est passé à 99%, indiquant clairement que les Rwandais ordinaires sont convaincus que les lois du pays et d'autres mesures connexes sont adéquates pour faire face au génocide et à son idéologie.

En plus de cela, les Rwandais ordinaires estiment que les auteurs du génocide ont été punis de manière adéquate et qu'en général, les Rwandais sont de commun accord sur ce qui a causé le génocide. Un autre point sur lequel les Rwandais sont arrivés à un haut niveau d'entendement est que la vérité sur la politique divisionniste des anciens régimes a été mise au jour et longuement discutée et intériorisée par tout le monde dans le pays. En 2015, 95,8% pensaient que les auteurs du génocide avaient été punis de manière adéquate. Cette fois-ci en 2020, la proportion de répondants qui croient que c'est vrai est de 98,2% maintenant, alors qu'elle était de 89,3% en 2010. Là encore, il s'agit d'une tendance à la hausse constante de la conviction que les auteurs du génocide ont été correctement punis et que le châtime est libre et équitable.

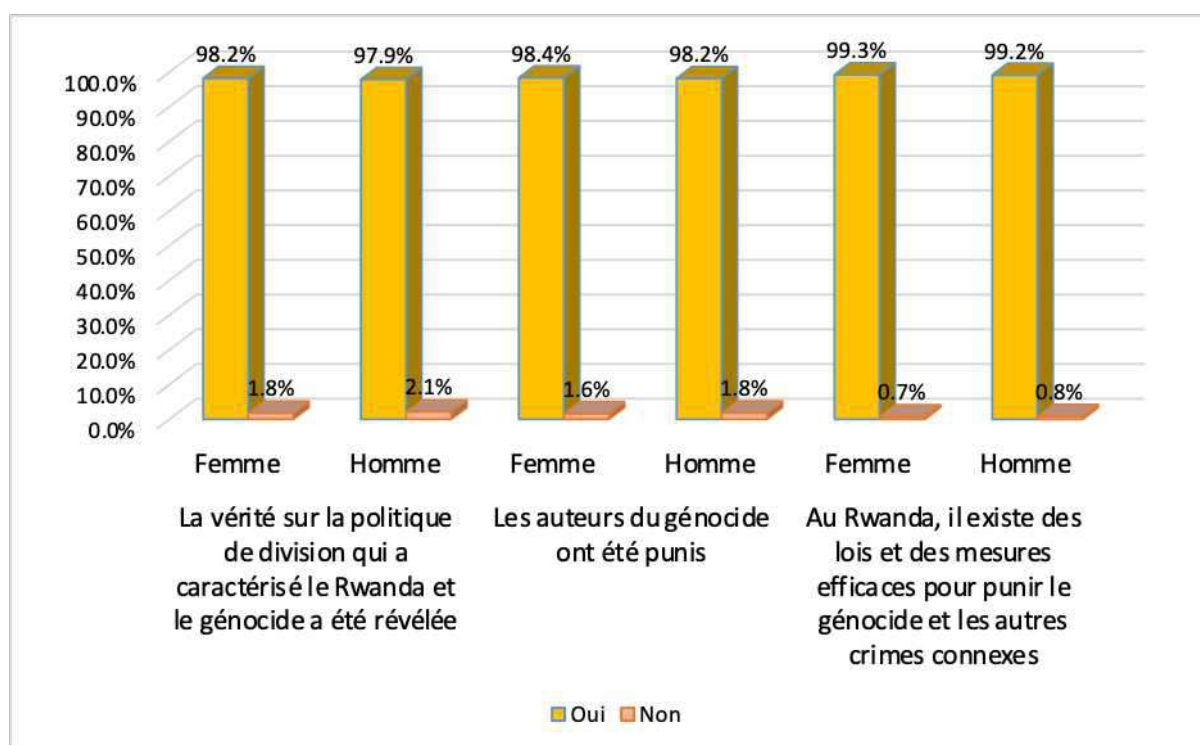
Depuis que le premier Baromètre de la Réconciliation a été produit en 2010, les Rwandais sont toujours d'avis que les juridictions Gacaca ont fourni un moyen de dire la vérité, et de réconciliation. Cette cohérence dans l'opinion publique est une approbation des processus et des programmes visant à dire la vérité sur le passé. En 2010, 93,7% des personnes interrogées pensaient que la vérité sur le génocide au Rwanda, telle qu'elle s'est réellement produite, a été révélée par les juridictions Gacaca. En 2015, deux variables distinctes ont été utilisées: la vérité sur ce qui s'est passé pendant le génocide contre les Tutsi et la vérité sur les divisions qui ont caractérisé le passé du Rwanda. Dans les deux cas, 93,3% et 93,0% des personnes

interrogées respectivement pensaient que la vérité sur ce qui s'était passé pendant le génocide contre les Tutsi avait été révélée pendant les juridictions Gacaca et que la vérité sur les divisions qui caractérisaient le passé du Rwanda avait été révélée respectivement.

En 2020, une variable combinée a obtenu un score de 97,9% indiquant clairement une tendance à la hausse continue de l'approbation et de l'affirmation du public. Ceci est confirmé par des résultats qualitatifs. Par exemple, un participant à une séance d'entretien avec une ONG de premier plan travaillant sur le génocide et la réconciliation a fait remarquer: *«Dire la vérité joue un grand rôle dans la réconciliation des gens. Avant de vous réconcilier avec quelqu'un, il doit vous dire toute la vérité sur ce qui s'est passé et comment les choses se sont passées. Dire la vérité est une base solide pour la réconciliation (K11)»*. Dans le même esprit, un autre a ajouté: *«dire la vérité était particulièrement utile pendant la période Gacaca. Malheureusement, certaines personnes ont choisi de ne pas dire la vérité sur tout ce qu'elles savaient»(K124)»*.

Ce que les citations ci-dessus illustrent, c'est l'importance de dire la vérité dans la reconstruction nationale et individuelle. Le fait que plus de 97% se sentent satisfaits de la manière dont la vérité sur la politique divisionniste qui a caractérisé le Rwanda et le génocide a été révélée constitue une grande contribution à la réconciliation. Cependant, comme l'a rapporté le participant K124, certaines personnes n'ont pas révélé toute la vérité jusqu'aujourd'hui. Ceci est particulièrement mentionné lorsqu'il s'agit de montrer où se trouvent les corps des victimes du génocide contre les Tutsi, une variable qui a obtenu un score de 85,4%.

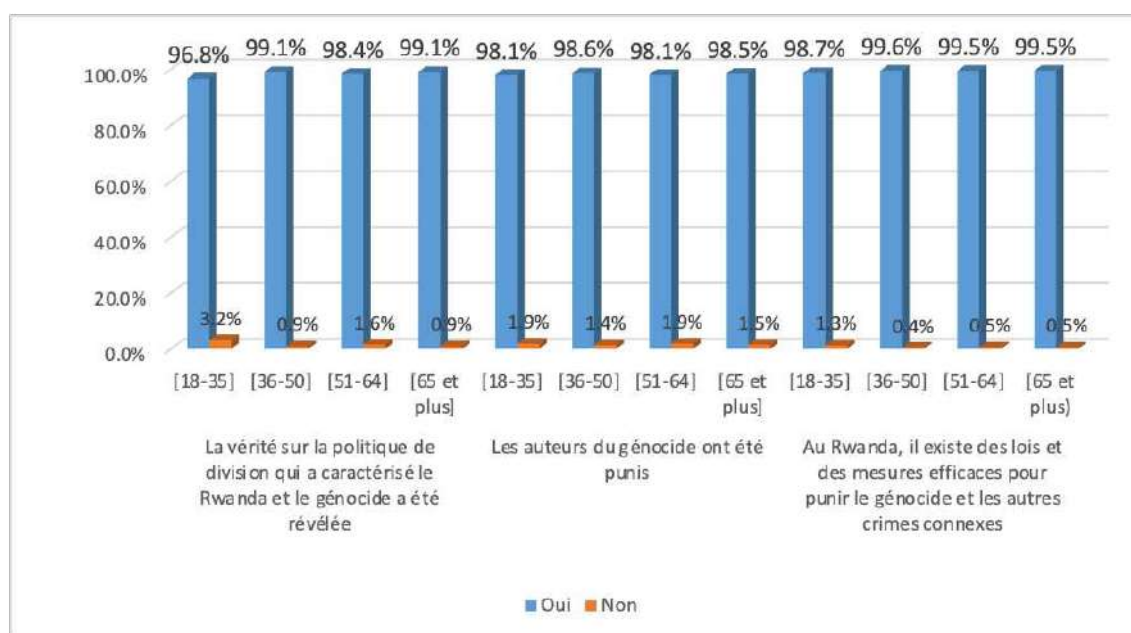
Graphique 72: Désagrégation par sexe sur «La vérité sur le passé et la punition du génocide et des crimes connexes»



Le graphique 72 ci-dessus montre les opinions des femmes et des hommes sur les trois variables. Pour la question de savoir si la vérité sur le passé et la punition du génocide et les crimes connexes, et celle de savoir si la vérité sur la politique divisionniste qui a caractérisé le Rwanda et comment le génocide a été révélée, 98,2% des femmes et 97,9% des hommes interrogés estiment respectivement croire que c'est le cas. En outre, sur la question de savoir si les auteurs du génocide ont été correctement punis, 98,4% des femmes et 98,2% des hommes interrogés respectivement estiment que c'est effectivement le cas, tandis que 99,3% des femmes et 99,2% des hommes interrogés respectivement ont indiqué que le Rwanda a mis en place des lois et des mesures efficaces pour punir le génocide et d'autres crimes connexes.

Il est clair qu'il n'y a pas de différence significative en termes de points de vue des Rwandais-hommes ou femmes sur les trois variables du graphique 72. Cela signifie que de manière générale, les Rwandais ordinaires partagent les mêmes points de vue sur ces questions quel que soit leur sexe.

Graphique 73: Désagrégation par catégorie d'âge sur «La vérité sur le passé et la punition du génocide et des crimes connexes»



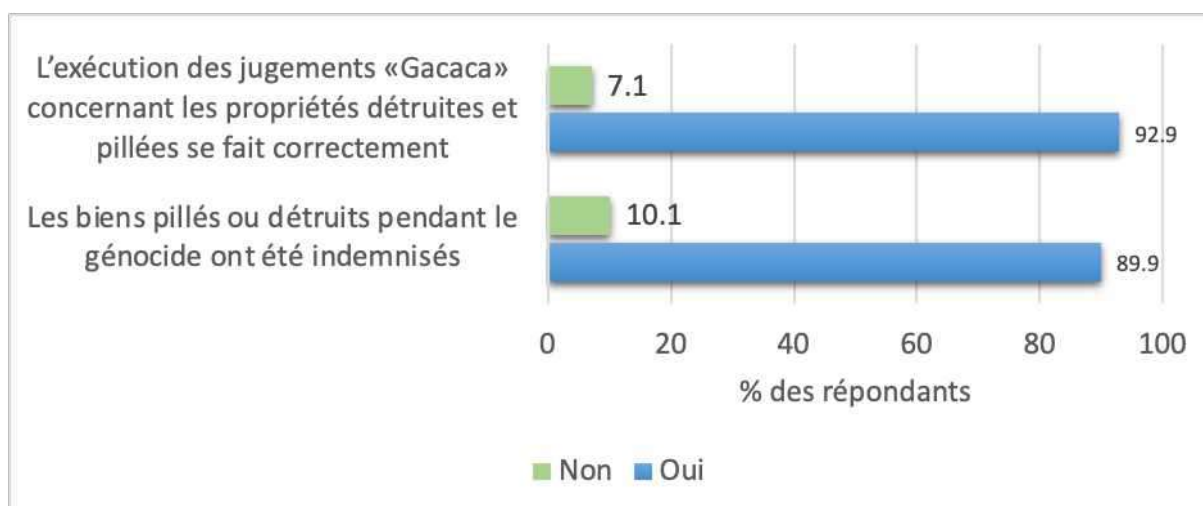
Comme le graphique 73 l'indique visiblement, pour toutes les catégories d'âge et pour les trois indicateurs, les opinions de tous les répondants ont un score supérieur à 95%. De plus, il n'y a pas de différences significatives dans les opinions des répondants en fonction de l'âge. Cela signifie que même les plus jeunes ont apprécié l'histoire du pays et sont donc en mesure de juger de la situation dans le pays.

On peut également discerner que les personnes âgées en général ont obtenu de bons résultats dans les trois indicateurs. Cela peut être attribué au fait que les personnes âgées connaissent mieux que les jeunes l'histoire, de l'origine à la mise en œuvre du génocide. Concernant la punition des auteurs du génocide, les opinions des personnes interrogées appartenant à différentes catégories d'âge soutiennent cette affirmation avec 98,1% pour les jeunes (18-35 ans) et 98,7% pour les personnes âgées de 65 ans et plus. Il est donc clair qu'en termes d'opinion sur les trois indicateurs, l'âge du répondant est sans importance.

4.6.2. Indemnisation des biens pillés ou détruits pendant le génocide

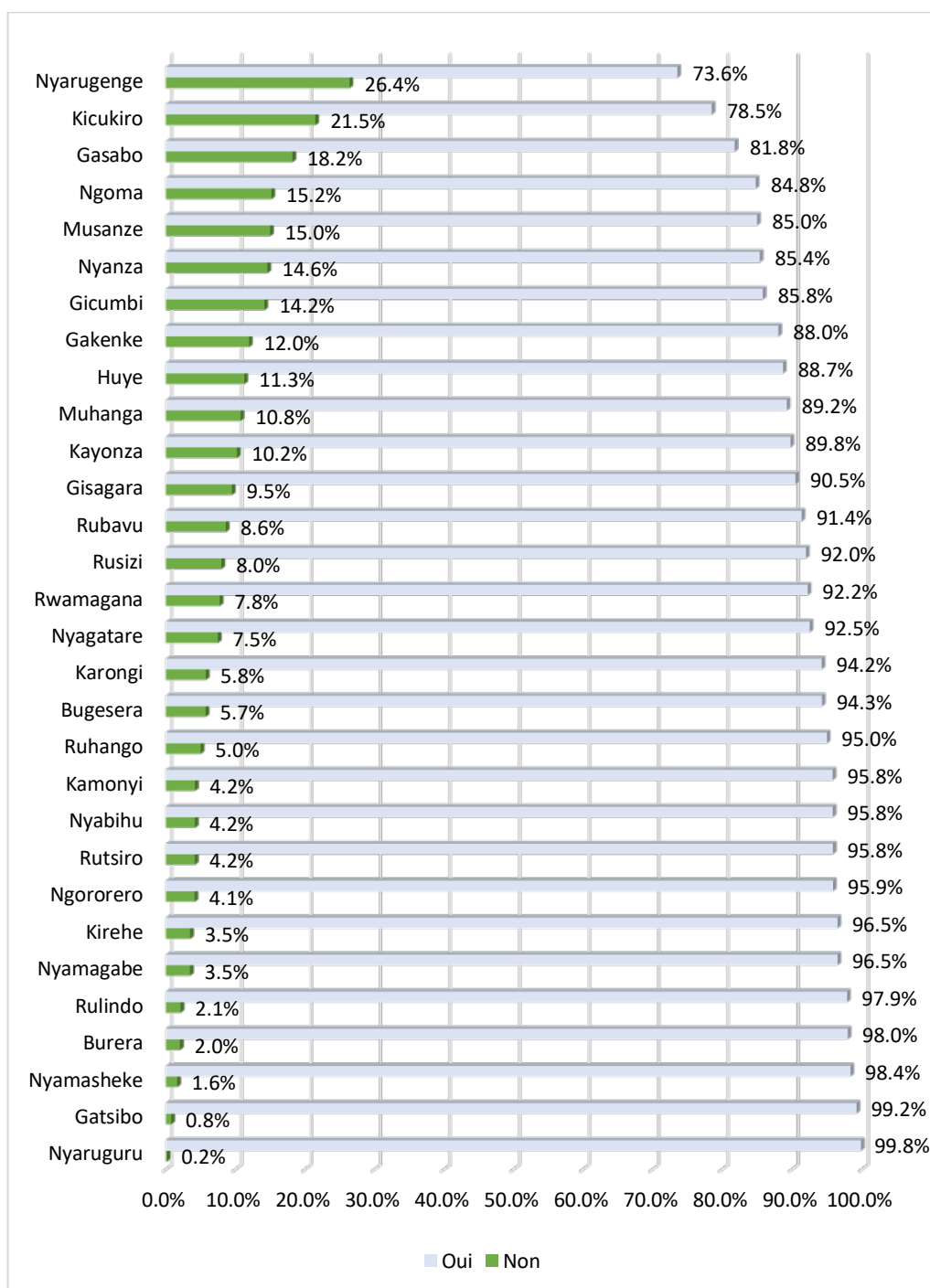
En relation avec le titre ci-dessus, il est généralement avancé que la promotion de la réconciliation au Rwanda exige, entre autres, que les rescapés dont les biens ont été détruits/pillés lors du génocide perpétré contre les Tutsi en 1994 soient indemnisés. Les résultats empiriques sur les perceptions des répondants à cet égard sont présentés dans le graphique ci-dessous:

Graphique 73: Opinion des citoyens sur l'indemnisation des biens détruits ou pillés pendant le génocide



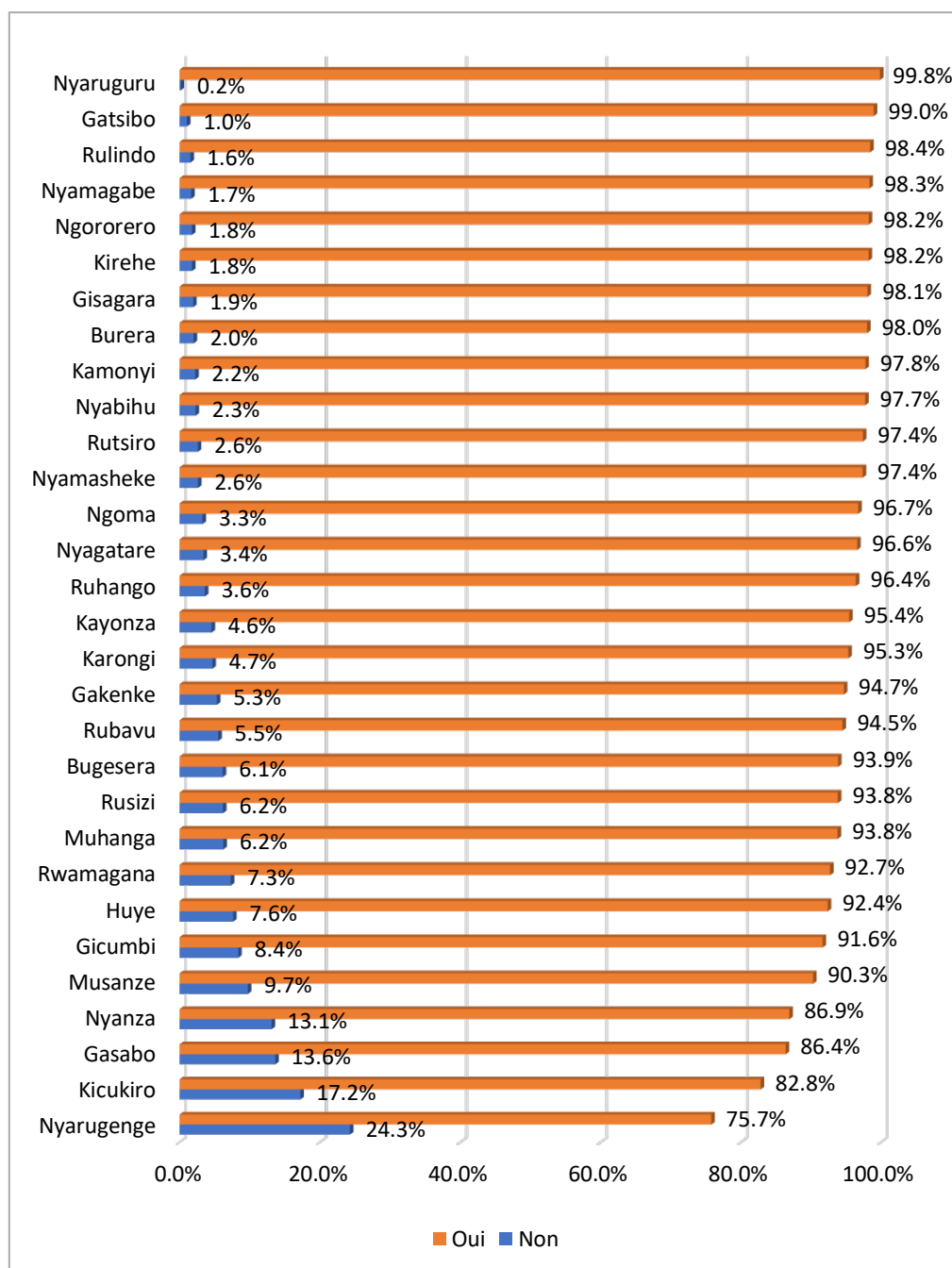
Comme l'indique le graphique 74 ci-dessus, 92,9% des personnes interrogées se sont déclarées satisfaites de la manière dont l'exécution des jugements Gacaca concernant les propriétés pillées ou détruites pendant le génocide a été effectuée en affirmant que cela a été fait correctement, tandis que 89,9% des personnes interrogées ont affirmé que les propriétés pillées ou détruites pendant le génocide ont été indemnisées. Compte tenu des défis à relever pour garantir que l'indemnisation est entreprise, il est remarquable de voir que les répondants considèrent que cela a été fait à un niveau satisfaisant.

Graphique 75: Opinion des citoyens sur l'indemnisation des biens pillés ou Détruits pendant le génocide par district



Au vu des données du graphique 75 ci-dessus, il apparaît que le district de Nyaruguru a enregistré le pourcentage le plus élevé (99,8%) sur l'opinion des citoyens quant à l'indemnisation des biens pillés ou détruits pendant le génocide perpétré contre les Tutsis en 1994, alors que le district qui a enregistré le moins sur la même déclaration est Nyarugenge avec 73,6%.

Graphique 76: Opinion des citoyens sur la question de savoir si l'exécution des jugements «Gacaca» concernant les propriétés détruites et pillées est effectuée correctement par district



Comme le montre le graphique 76 ci-dessus, pour la déclaration concernant l'opinion des citoyens sur la question de savoir si l'exécution des jugements `` Gacaca `` concernant les propriétés détruites et pillées a été effectuée correctement, le district de Nyaruguru vient en tête avec 99,8% tandis que le district qui a enregistré le moindre score comparatif sur la même déclaration est Nyarugenge avec 73,6%. En fait, selon les conclusions ci-dessus, l'exécution du jugement Gacaca se fait sur la bonne voie dans les différents districts. Cependant, des efforts supplémentaires sont nécessaires dans le district de Nyarugenge pour améliorer la compréhension de la réconciliation, le jugement Gacaca ayant toujours été considéré comme le fondement de l'unité et de la réconciliation au Rwanda.

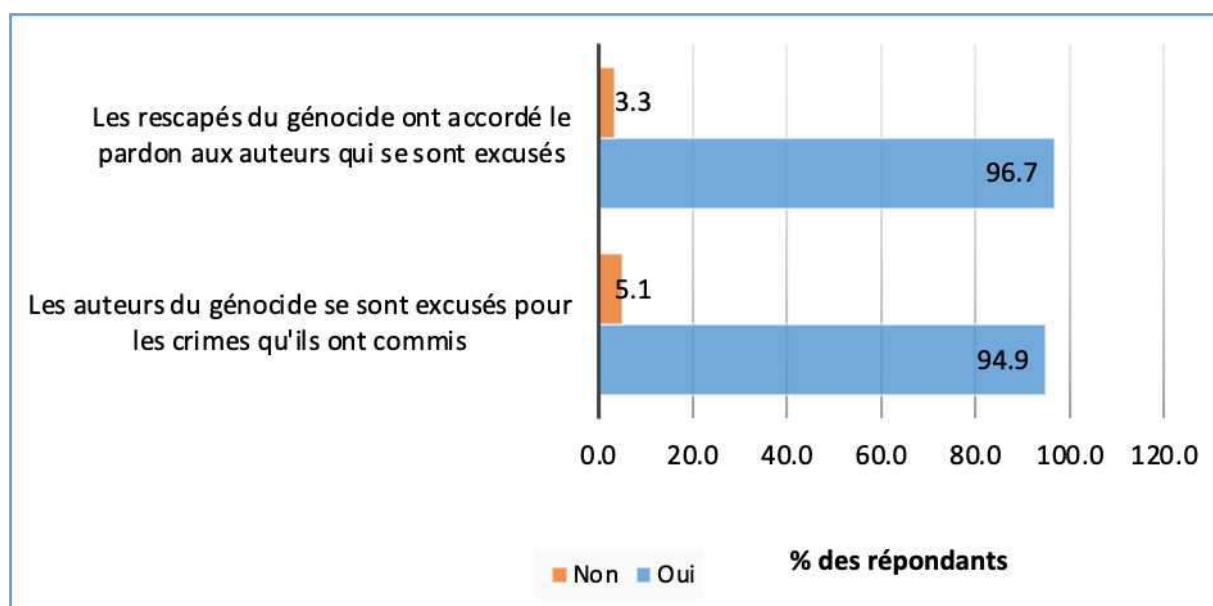
4.6.3. Aveu et pardon

Le processus de réconciliation réussi après les divisions et la violence nécessite deux parties : les auteurs et les rescapés. Les deux parties doivent participer à ce processus en reconnaissant l'acte répréhensible et en s'excusant d'une part, et en accordant volontairement le pardon d'autre part. C'est la bonne manière de renforcer les relations renouvelées comme celles vécues au Rwanda. Cependant, mis à part les auteurs et les victimes du génocide contre les Tutsi, le rôle du gouvernement est tout aussi fondamental. Une participante l'a clarifié en observant:

« Je ne peux pas pardonner à quelqu'un quand je sais qu'il/elle viendra me tuer demain. Je suis aujourd'hui dans un endroit qui me permet d'accorder le pardon. Cet endroit est l'environnement sûr que le gouvernement a créé. Ceux qui ont tué l'ont fait parce que le gouvernement l'a autorisé, ce qui signifie que pour que la réconciliation ait lieu, le gouvernement doit également le permettre. En fait, si le gouvernement du pays a créé l'environnement politique qui a détruit l'unité de ses citoyens et conduit au génocide, il doit jouer un rôle dans l'unification des citoyens à nouveau. La politique nationale d'unité et réconciliation d'aujourd'hui contribue beaucoup à la réconciliation des individus, car si le gouvernement ne faisait pas le premier pas vers l'unification du peuple, aucun citoyen ne se réconcilierait. Par conséquent, le gouvernement joue un rôle important dans ce parcours (de réconciliation). Même si un citoyen individuel accordait le pardon et prétendait se réconcilier, de telles démarches seraient vaines s'il n'y avait pas de pardon et de réconciliation au niveau national. Là où il n'y a pas de place pour quelqu'un pour demander pardon, il ne peut y avoir de place pour quelqu'un pour accorder le pardon (KI15) »

Comme le décrit la section introductive, divers acteurs sont impliqués dans le processus de réconciliation - les rescapés du génocide, les auteurs, le gouvernement et bien d'autres. Considérant que le gouvernement du Rwanda est reconnu pour avoir créé l'environnement propice pour que les excuses et le pardon se produisent (voir KI15 ci-dessus), les résultats de cette recherche indiquent des améliorations significatives comme indiqué dans le graphique ci-dessous:

Graphique 77: Aveu et pardon



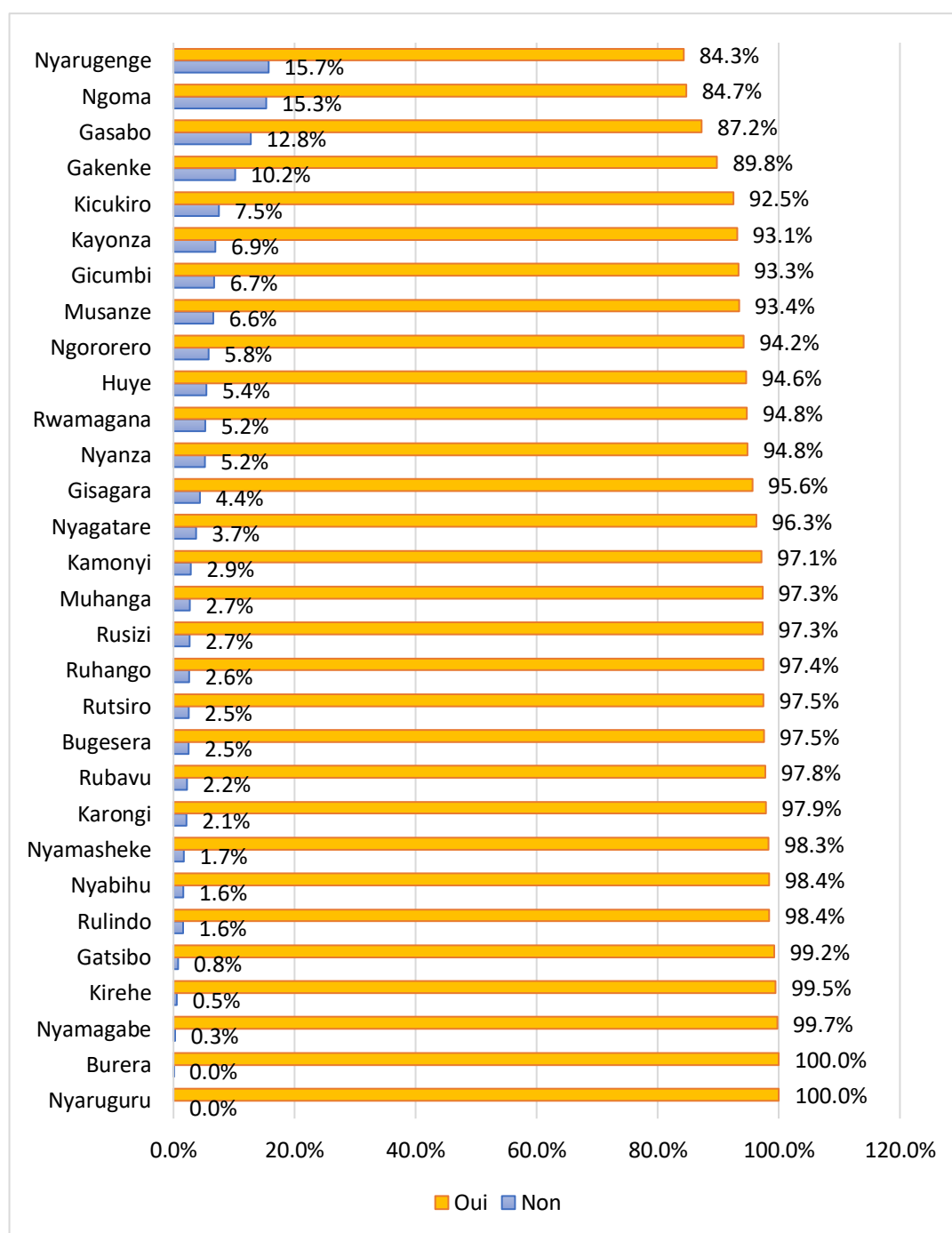
Les données ci-dessus indiquent que 96,7% des répondants affirment que les rescapés du génocide ont pardonné aux auteurs du génocide qui se sont excusés. De même, 94,9% des répondants affirment que « les auteurs du génocide se sont excusés pour leurs actes génocidaires. Cela marque une amélioration significative en termes de relations entre les deux parties. L'impact de cette situation est évidemment un environnement pacifique entre rescapés et anciens auteurs de génocide dans différents coins du pays à part quelques rares cas isolés. Au cours des discussions de groupe et des entretiens, les participants ont mis l'accent sur la disposition des rescapés du génocide à accorder le pardon. En guise d'illustration, un membre d'une organisation de la société civile dont la mission est de réconcilier les auteurs du génocide et les rescapés du génocide a déclaré :

« Prenons Gacaca par exemple. Les tribunaux Gacaca ont joué un grand rôle dans la réconciliation entre les Rwandais, car si quelqu'un s'excusait et disait la vérité sur le génocide, vous pourriez remarquer que les rescapés du génocide recommençaient à voir l'auteur comme un être humain. Ce qui a été fait pendant cette période jusqu'à ce jour était très précieux et devrait continuer à être valorisé parce qu'il a donné des résultats (K114) »

Ce que le participant K114 partage dans la citation ci-dessus est significatif car il montre que les excuses ramènent l'humanité parmi les auteurs du génocide devant leurs victimes. De nombreuses personnes dans le monde ne connaissent peut-être pas et/ou ne comprennent pas le pouvoir de « pardonner » ou « je m'excuse/demander pardon », mais les rescapés et les auteurs du génocide le savent. En effet, de nombreux participants des deux côtés de cette recherche ont montré l'importance des excuses et du pardon. D'une part, les rescapés du génocide ont exprimé le besoin d'entendre quelqu'un demander pardon, car après avoir pardonné, ils retrouvent le sentiment et la fierté d'être reconnus comme des êtres humains dans la société. En revanche, les auteurs du génocide ont exprimé le sentiment d'être à nouveau acceptés après avoir été graciés par des voisins pour lesquels ils ont tué des proches pendant le génocide.

Ventilée par district, la variable sur les anciens détenus du génocide qui ont avoué et demandé pardon de leurs crimes eu les scores suivants:

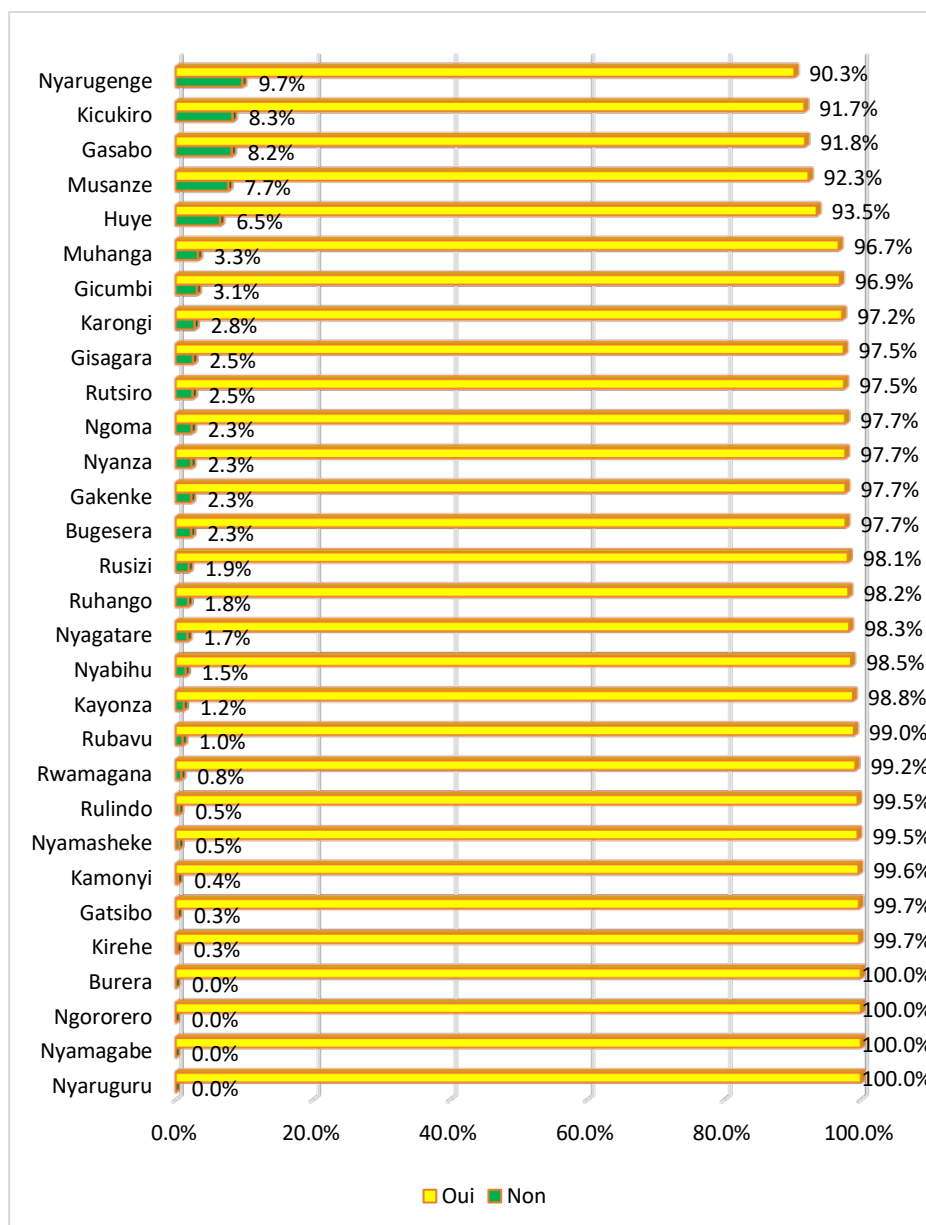
Graphique 78: Opinion des citoyens sur la question de savoir si ceux qui ont participé au génocide se sont excusés pour les crimes qu'ils ont commis par district



Au vu des chiffres du graphique 79 ci-dessus, le district de Nyaruguru a enregistré le plus haut niveau de pourcentage (100%) sur l'opinion des citoyens sur la question de savoir si les auteurs du génocide se sont excusés pour les crimes qu'ils ont commis alors que le district qui a enregistré le moindre score comparatif sur la même déclaration est Nyarugenge avec 84,3%. Le graphique 79 ci-dessous montre le niveau auquel les

victimes du génocide contre les Tutsi ont accordé le pardon à ceux qui l'ont demandé.

Graphique 79: Opinion des citoyens sur la question de savoir si les rescapés du génocide contre les Tutsi ont accordé ou non le pardon à ceux qui ont commis le genocide, qui se sont excusés par District

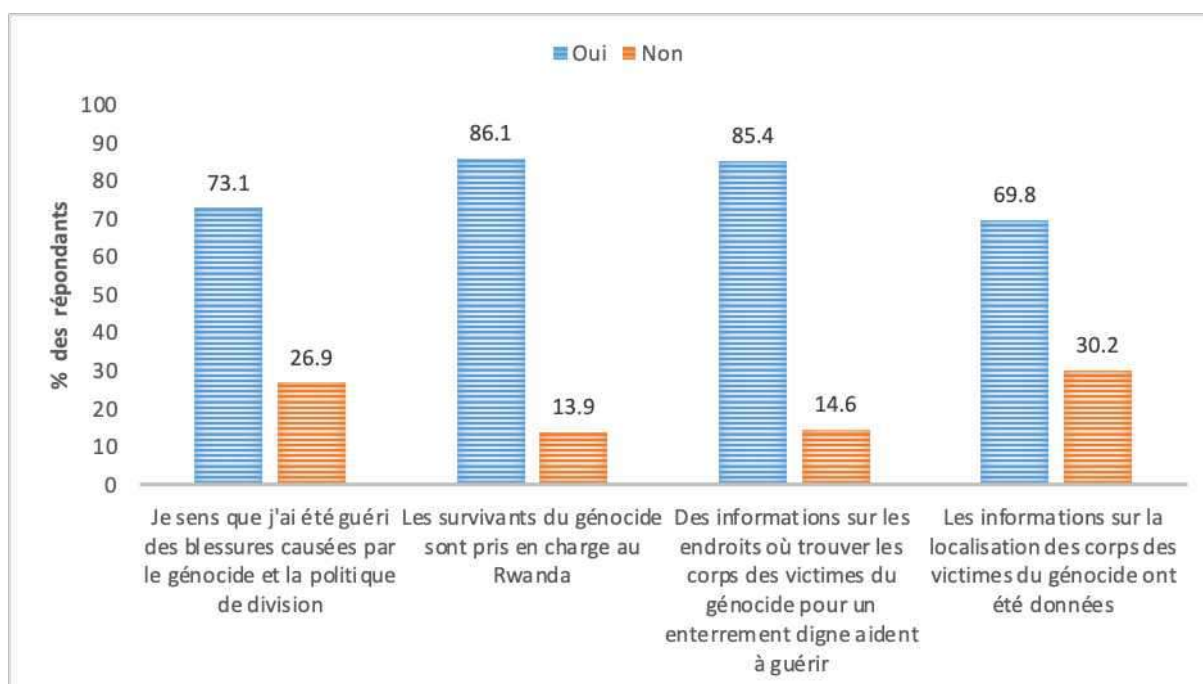


Comme le montre le graphique ci-dessus, pour l'assertion concernant l'opinion des citoyens sur la question de savoir si les rescapés du génocide ont accordé le pardon aux auteurs qui se sont excusés par district, quatre districts à savoir Burera, Ngororero, Nyamagabe et Nyaruguru prennent le devant avec 100,0% tandis que le district qui a enregistré le moindre score est Nyarugenge avec 90%. En fait, le pardon grincheux du côté des rescapés est un bon indicateur dans le processus de réconciliation. C'est un avantage supplémentaire que les dirigeants devraient prendre en compte pour une plus grande réalisation de la réconciliation au Rwanda.

4.6.4. Guérison individuelle

Presque chaque citoyen rwandais a été touché, et tellement traumatisé, par l'héritage du passé et de la violence qui divisent, et en particulier le génocide perpétré contre les Tutsis en 1994, que ce soit en raison de leur implication directe dans la perpétration de telles violences, de blessures corporelles ou de blessures ou mort des proches. La mesure dans laquelle il y a eu de graves pertes matérielles, des blessures physiques, ainsi que des traumatismes émotionnels et psychologiques au Rwanda exacerbe le statut individuel dans cette affaire. Guérir de cette situation en surmontant le traumatisme est l'une des préoccupations à explorer dans cette étude. Les opinions des répondants sont mises en évidence dans le graphique ci-dessous:

Graphique 80: Guérison individuelle



Comme le montre le graphique 80 ci-dessus, 73,1% des répondants ont le sentiment d'avoir été guéris des blessures causées par le génocide et la politique divisionniste, 86,1% des répondants indiquent que les rescapés du génocide sont pris en charge, 85,4% des répondants affirment que les informations sur les endroits où on peut trouver les corps des victimes du Génocide contre les Tutsi pour leur inhumation digne aident à guérir, 69,8% des personnes interrogées affirment que les informations sur la localisation des corps des victimes du génocide ont été données. Sur base des opinions des personnes interrogées, la guérison individuelle n'est pas dans la mauvaise tendance mais c'est un processus continu qui nécessite plus d'attention quotidienne en raison de son aspect fragile. Tout petit incident peut rapidement changer la situation. Un tel changement peut être observé dans le fait qu'en 2015, cet indicateur a obtenu 88,6%, alors que le score est de 86,7% en 2020. Les participants à cette étude ont expliqué les difficultés continues de guérison individuelle de différentes façons, y compris l'affirmation que peu d'attention a été accordée aux problèmes de santé mentale par rapport aux autres secteurs de la reconstruction nationale. Sur ce, le participant KI16 a observé:

« Il y a beaucoup de choses qui ont été indirectement faites pour limiter l'impact des traumatismes, comme le FARG, etc., mais les programmes spécifiquement destinés pour la guérison individuelle sont encore très peu nombreux et insuffisants. Lorsque vous comparez avec les réalisations du pays dans d'autres secteurs, vous constaterez que la vitesse que nous avons mise dans d'autres secteurs est plus élevée que celle mise en place dans les questions de guérison individuelle. Le Ministère de la Santé qui s'occupe des problèmes de traumatismes et de troubles mentaux devrait non seulement focaliser sur les centres de santé, parce que les prescriptions médicales ne suffisent pas pour faire face au traumatisme (K116) ».

Ce que souligne l'assertion ci-dessus c'est que les programmes de guérison individuelle ont besoin de plus d'attention au-delà des ordonnances médicales. Dans le même esprit, un autre participant a continué en montrant que, en plus des services médicaux, la guérison des problèmes mentaux liés au génocide est étroitement liée à l'aveu et pardon, qui est un parcours individuel qui implique et va également au-delà des mécanismes légaux. Le répondant K113 a illustré cet argument en disant:

« La guérison (des problèmes mentaux liés au génocide) est rendu possible par ceux qui vous ont fait du mal. Si ces gens (les anciens détenus du génocide) pensent qu'ils/elles demanderont pardon uniquement à travers les mécanismes légaux (tribunaux ordinaires ou tribunaux Gacaca), cela implique que celui/celle à qui on demande de pardonner ne va le faire que pour le simple plaisir de le faire (azatanga imbabazi za mbuze uko ngira). Etant donné que demander pardon et pardonner auront déjà eu lieu parce que requis/motivé par la loi (considéré ici comme ne venant pas d'un coeur plein de remords du malfaiteur), celui/celle à qui on demande de pardonner va accorder le pardon, mais ne sera jamais guéri(e). La guérison totale dépendra de la manière dont le malfaiteur approchera la victime (pour demander pardon) avec un coeur sincère plein de remords. Mais si le malfaiteur va dire – perçu comme tel par la victime: pardonne-moi; et quand bien même tu ne le fais pas, il n'y a pas de problème pour moi; alors, la victime ne peut pas guérir (K113) ».

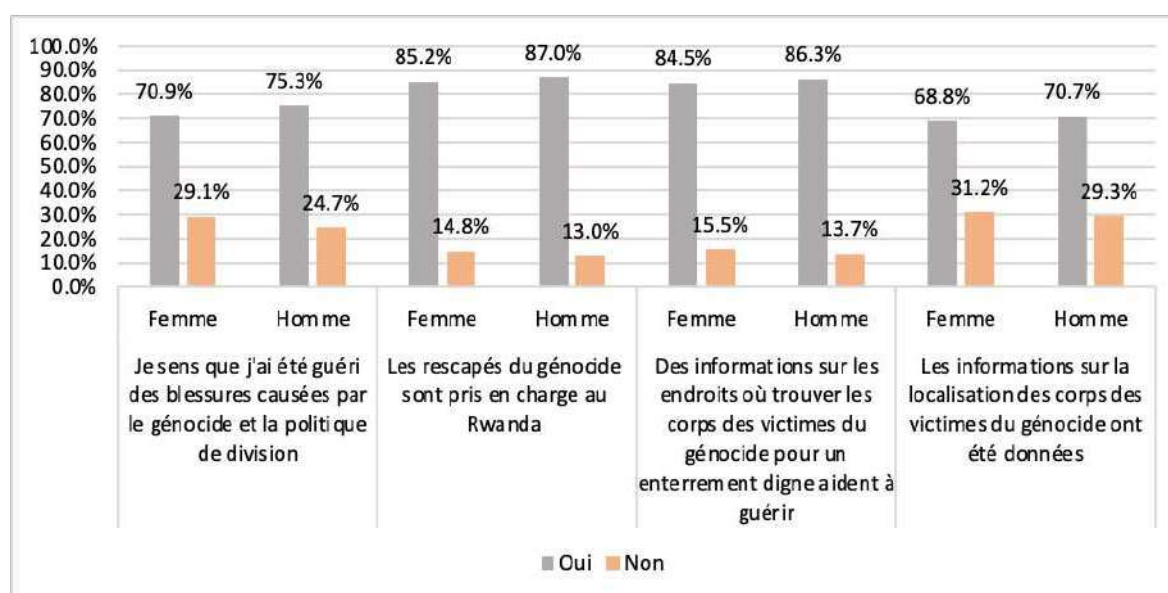
Ce que le participant K113 explique dans l'assertion ci-dessus c'est que la guérison demande beaucoup plus que le système judiciaire peut offrir. Un autre participant a fait part de son point de vue en disant: "La dimension de la justice ne suffit pas pour guérir les blessures causées par le génocide (K121)." Selon le participant K113, l'aveu et pardon contribue à la guérison individuelle. Ici, l'accent est mis sur le besoin de voir le malfaiteur faire le pas pour approcher la victime, puis demander pardon avec un coeur sincère et plein de remords. Comme le souligne ce participant, en l'absence d'un tel aveu sincère et plein de remords – le participant fait référence à l'aveu qui a lieu dans les sites/salles d'audience des tribunaux – la victime aura tendance à pardonner juste pour le bien de la réconciliation et guérison nationale, mais ne sera jamais guérie individuellement. En plus de l'aveu insincère comme discuté ici, les

participants ont également mentionné la transmission du traumatisme intergénérationnel, comme illustré ci-dessous :

“Honnêtement, les gens racontent à leurs enfants ce qu'ils ont vécu dans leur vie, et cela constitue le problème majeur des blessures causées par les injustices historiques, les politiques divisionnistes et le génocide perpétré contre les Tutsis. (...) Guérir les blessures causées par le génocide n'est pas un processus simple. Comment quelqu'un peut-il guérir de la perte des membres de sa famille ? Ces gens (les victimes du génocide contre les Tutsi: rescapés, etc.) vivront à jamais avec ces blessures, jusqu'à la mort. Ils vont même les transmettre à leur progéniture, ce qui est communément appelé transmission intergénérationnelle. L'enfant né d'un parent vivant avec les blessures causées par le génocide héritera des blessures du parent même après la mort de ce dernier (K12) ».

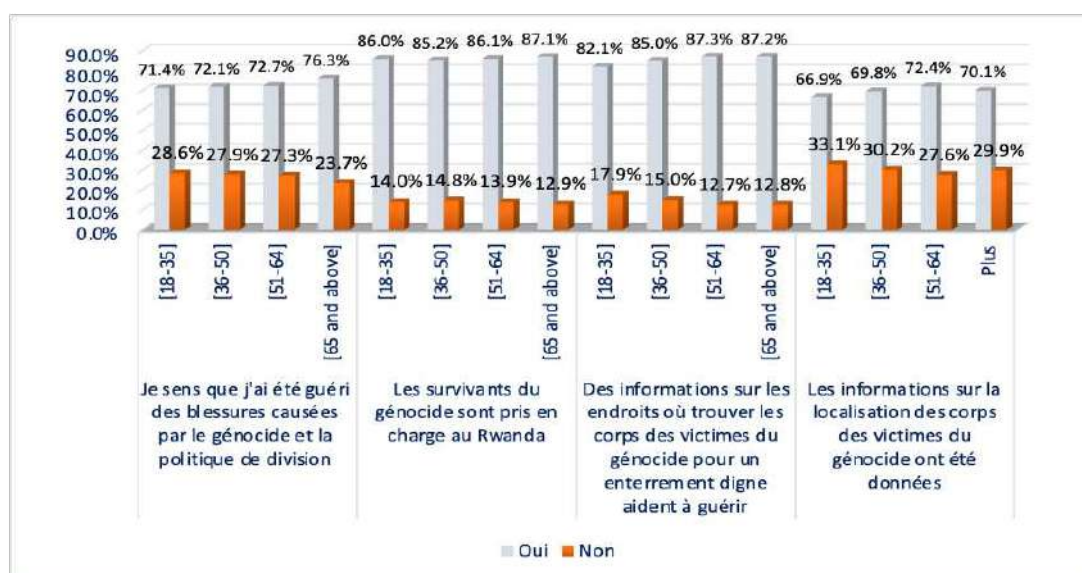
Le participant K12 travaille pour l'une des commissions mises en place pour s'occuper des défis spécifiques du Génocide perpétré contre les Tutsi. Il a expliqué la transmission du traumatisme intergénérationnel en rapport avec l'histoire et comment elle est partagée. Comme déjà identifié dans la discussion sur les résultats portant sur la compréhension du passé, du présent et envisage l'avenir, il y a encore des Rwandais qui continuent de propager l'idéologie du génocide, particulièrement à travers l'histoire déformée et la politique divisionniste. Le lieu principal où cela se passe et la famille, qui synchronise avec ce à quoi l'assertion ci-dessus fait allusion comme des parents transmettant leurs bonnes et mauvaises expériences de la vie, comprenant les blessures dont on a souffert suite au génocide et aux politiques divisionnistes. Par conséquent, il est possible de comprendre les pourcentages croissants de personnes affirmant ne pas avoir été guéries des blessures causées par le génocide et les politiques divisionnistes dans le contexte de la sensibilité aux aveux insincères et la transmission intergénérationnelle d'expériences traumatiques.

Graphique 81: Désagrégation par sexe sur «Guérison individuelle»



Comme le montre le graphique 81 ci-dessus, les hommes et les femmes présentent leurs points de vue sur la guérison individuelle des pourcentages légèrement différents. Comme les résultats l'indiquent par score, l'assertion qui vient en tête respectivement pour les femmes et les hommes comprend « les rescapés du génocide sont bien pris en charge au Rwanda » avec 85,2% de femmes et 87% d'hommes. L'assertion qui suit parle du fait que les informations sur les endroits où trouver les corps des victimes du génocide pour un enterrement digne aident à guérir, cela a eu un score de 84,5% des femmes et 86,3% d'hommes. L'assertion suivante est « Je sens que j'ai été guérie des blessures causées par le génocide et la politique divisionniste » soutenue par 70,9% des femmes et 75,3% d'hommes. Les informations sur la localisation des corps des victimes du génocide contre les Tutsis ont été données, est la dernière assertion qui a obtenu un pourcentage inférieur, les femmes l'ayant soutenu à 68,8% tandis que les hommes sont arrivés à 70,7%.

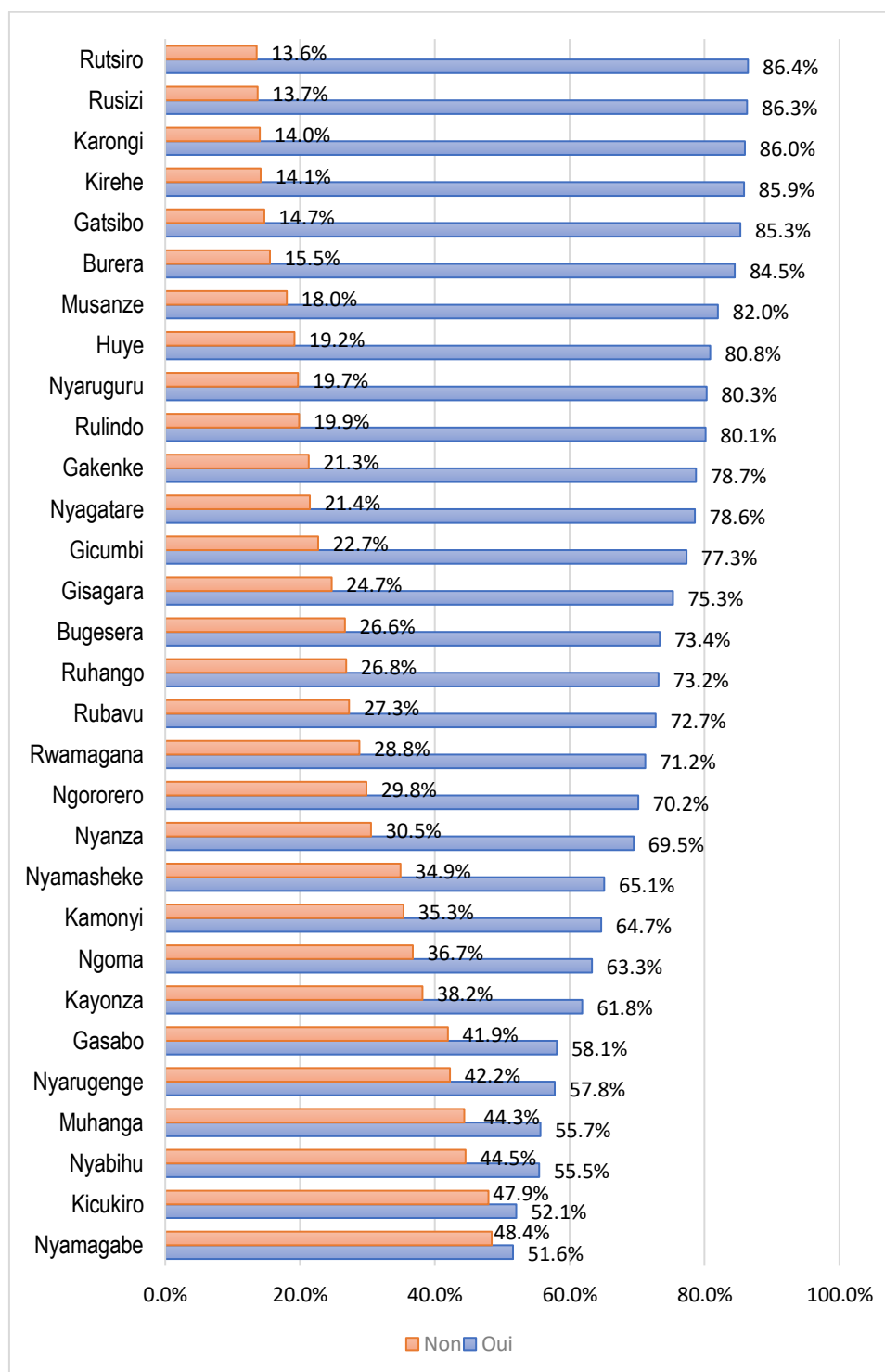
Graphique 82: Désagrégation par catégorie d'âge sur « Guérison individuelle »



Le graphique 82 ci-dessus montre que les répondants de différentes catégories d'âge sont du même avis en soutenant la guérison individuelle avec différents niveaux de pourcentage. Cependant, pour l'assertion: « Je sens que j'ai été guéri des blessures causées par le génocide et les opinions politiques divergentes des jeunes âgés de 18 à 35 ans ont obtenu un pourcentage inférieur (71,4%) par rapport aux opinions des personnes âgées de 65 ans et plus évaluées à 76,3%. Concernant le fait que les rescapés du génocide sont pris en charge au Rwanda, les opinions des personnes de différentes catégories d'âge ont soutenu cette affirmation avec 86,0% pour les jeunes (18-35) contre 87,17% pour les personnes âgées de 65 ans et plus. Pour ce qui est de l'information de savoir où trouver les corps des victimes du génocide contre les Tutsi pour un enterrement digne qui aide à guérir, 82,1% des répondants a été observé du côté des jeunes âgés de 18-35 ans contre 87,2% des personnes âgées de 65 ans et plus. Cependant, un pourcentage élevé de 87,3% a été enregistré pour les personnes âgées de 50 à 64 ans. Il a été constaté que les informations sur la localisation des corps des victimes du génocide contre les Tutsis ont été données, cette affirmation a obtenu un pourcentage inférieur par rapport aux précédentes. La comparaison des points de

vue en relation avec cette affirmation montre que 66,9% des jeunes de 18 à 35 ans est considérée comme basse, alors que la plus élevée est de 72,4% des personnes de 51 à 64 ans. De leur côté les personnes âgées de 65 ans et plus ont coté cette assertion à 70,1%.

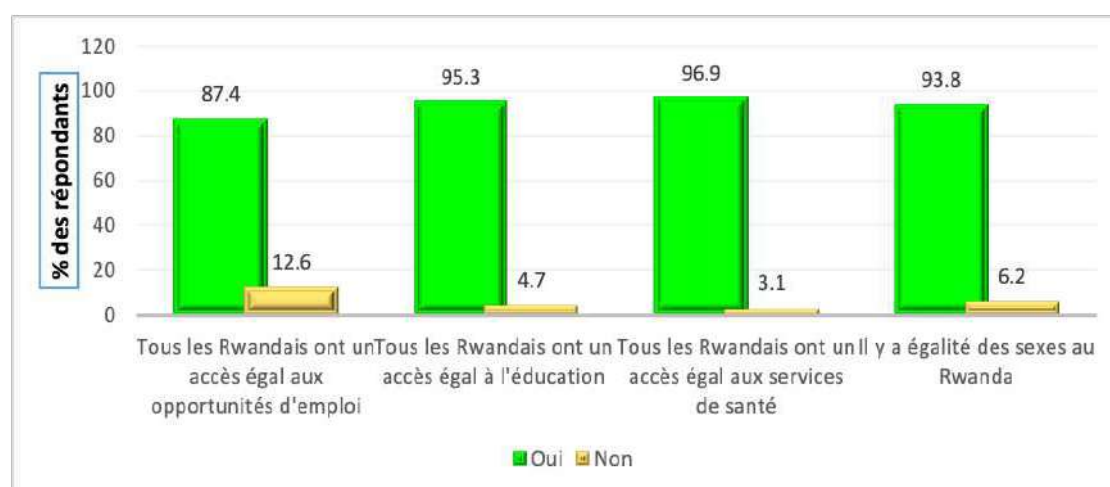
Graphique 83: Désagrégation sur «Je sens que je suis guéri des blessures causées par le génocide et la politique divisionniste»



4.6.5. Équité et respect des droits humains fondamentaux

L'équité et le respect des droits humains fondamentaux sont une autre sous-variable qui a évalué l'état actuel de la réconciliation au Rwanda. L'argument théorique, à cet égard, est qu'une promotion réussie de la réconciliation après la violence, nécessite que le respect des droits fondamentaux et l'équité dans tous les aspects de la vie des Rwandais puissent être appliqués. L'hypothèse générale est que si les citoyens se sentent libres et respectueux, ils seront plus disposés à s'engager dans le processus de réconciliation nationale. L'évaluation de l'état actuel de la réconciliation fournit en effet des résultats empiriques comme le montre le graphique ci-dessous:

Graphique 84: Équité et respect des droits humains fondamentaux



Le graphique 84 ci-dessus indique que 87,4% des personnes interrogées affirment que tous les Rwandais ont un accès égal aux opportunités d'emploi. Cela est évident à travers le processus d'annonce de différentes organisations utilisant les médias publics tels que job in Rwanda accessible à tous les Rwandais. De même, 95,3% des personnes interrogées affirment que tous les Rwandais ont un accès égal à l'éducation. Cette affirmation est justifiée par la politique d'éducation fondée sur la performance et non sur la base régionale ou ethnique. En ce qui concerne l'accès aux services de santé, tous les Rwandais bénéficient de ces services de manière égale comme le suggèrent 96,9% des répondants eu égard à l'accès aux établissements de santé pour tous les Rwandais de manière égale, tandis que 93,8% des répondants affirment qu'il y a égalité entre les sexes au Rwanda. Sur base des différents points de vue des répondants, il y a à cet égard et dans toutes les variables, une tendance positive qui est très cruciale dans le processus de réconciliation au Rwanda.

Il existe un consensus général sur le fait que tous les Rwandais ont un accès égal aux opportunités. Cependant, dans la haute gouvernance politique, il semble y avoir une certaine forme d'équilibrage basé sur différentes considérations telles que le sexe et d'autres facteurs subtils. Le participant KI22 l'a expliqué comme suit:

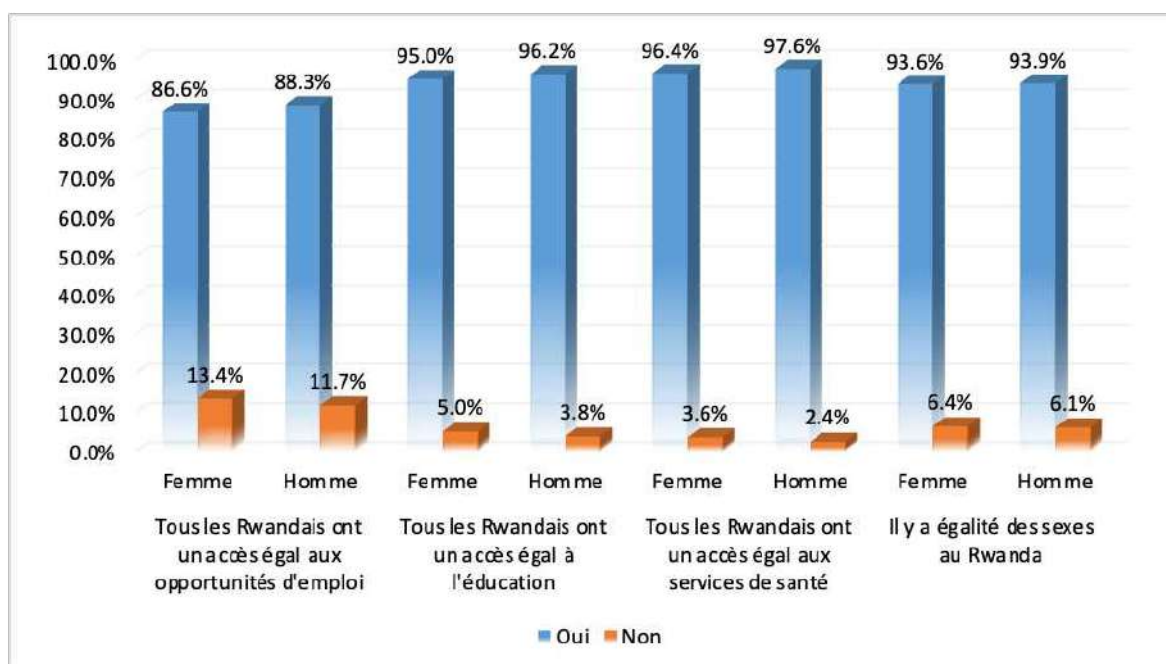
« Je pense que la manière dont on accède aux emplois est équitable. Les jeunes ne se soucient pas beaucoup de cette idée que vous êtes ceci et cela. Ils sont en avance. Beaucoup savent que vous devez travailler dur pour accéder aux opportunités. Même s'il peut y avoir une certaine influence de la part des parents, elle diminue car il existe des lois et des

politiques inclusives qui garantissent un accès équitable aux opportunités (KI22)».

Dans le même esprit, un représentant d'une autre commission nationale a ajouté:
« Dans le passé, être Hutu était une licence soit pour le privilège en politique, soit pour l'emploi ou l'accès à l'éducation et à d'autres services. En conséquence, les gens attachaient beaucoup d'importance à leur appartenance ethnique, en excluant celles des autres. Aujourd'hui, en raison de l'égalité des chances pour tous, il n'y a aucun avantage à être Hutu ou Tutsi. Cela réduit le recours à ces considérations et favorise l'unité entre les gens parce qu'ils savent qu'ils sont tous égaux »(KI6)».

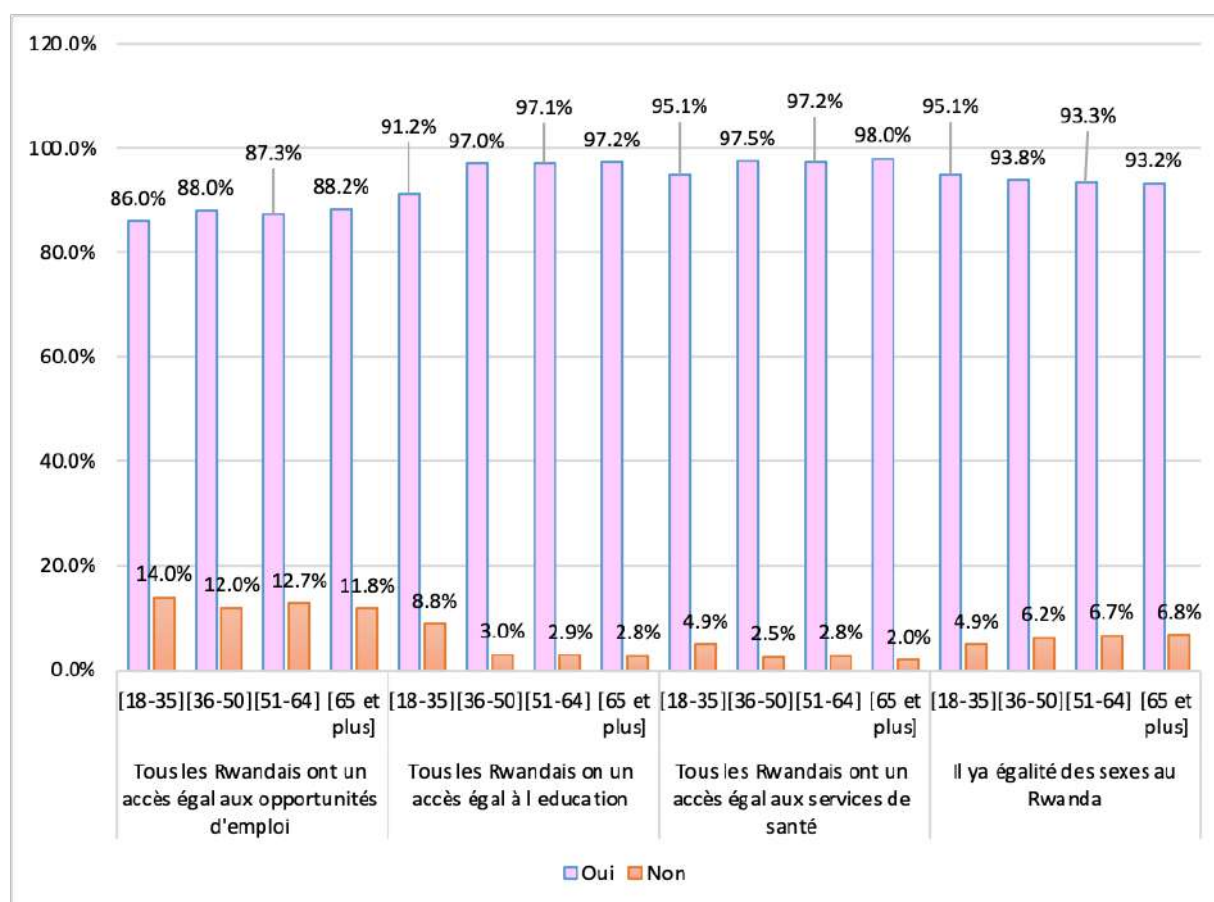
En général, on fait valoir que tous les Rwandais ont un accès égal aux opportunités. Le seul défi est que certains Rwandais peuvent avoir accès à des informations sur les opportunités disponibles que d'autres. Cet accès inégal à l'information peut être structurel comme le manque d'accès aux services internet.

Graphique 85: Désagrégation par sexe sur «Équité et respect des droits humains fondamentaux»



Le graphique 85 ci-dessus indique que les hommes et les femmes présentent leurs points de vue sur l'équité et le respect des droits fondamentaux avec peu de différences en termes de pourcentage. Comme les résultats l'indiquent par score, les assertions qui viennent en tête respectivement pour les femmes et les hommes comprennent «Tous les Rwandais ont des chances égales d'accès à la santé» avec 96,4% et 97,6%, l'assertion qui suit dit que «Les Rwandais ont un accès égal à l'éducation» avec 95% des femmes contre 96,2% des hommes. L'assertion suivante parle de «l'égalité de sexe au Rwanda» soutenue par 93,6% des femmes et 93,9% des hommes. Tous les Rwandais ont un accès égal à l'emploi vient en dernier lieu avec un pourcentage inférieur, les femmes l'ayant soutenue avec 86,6% tandis que les hommes sont arrivés à 88,3%.

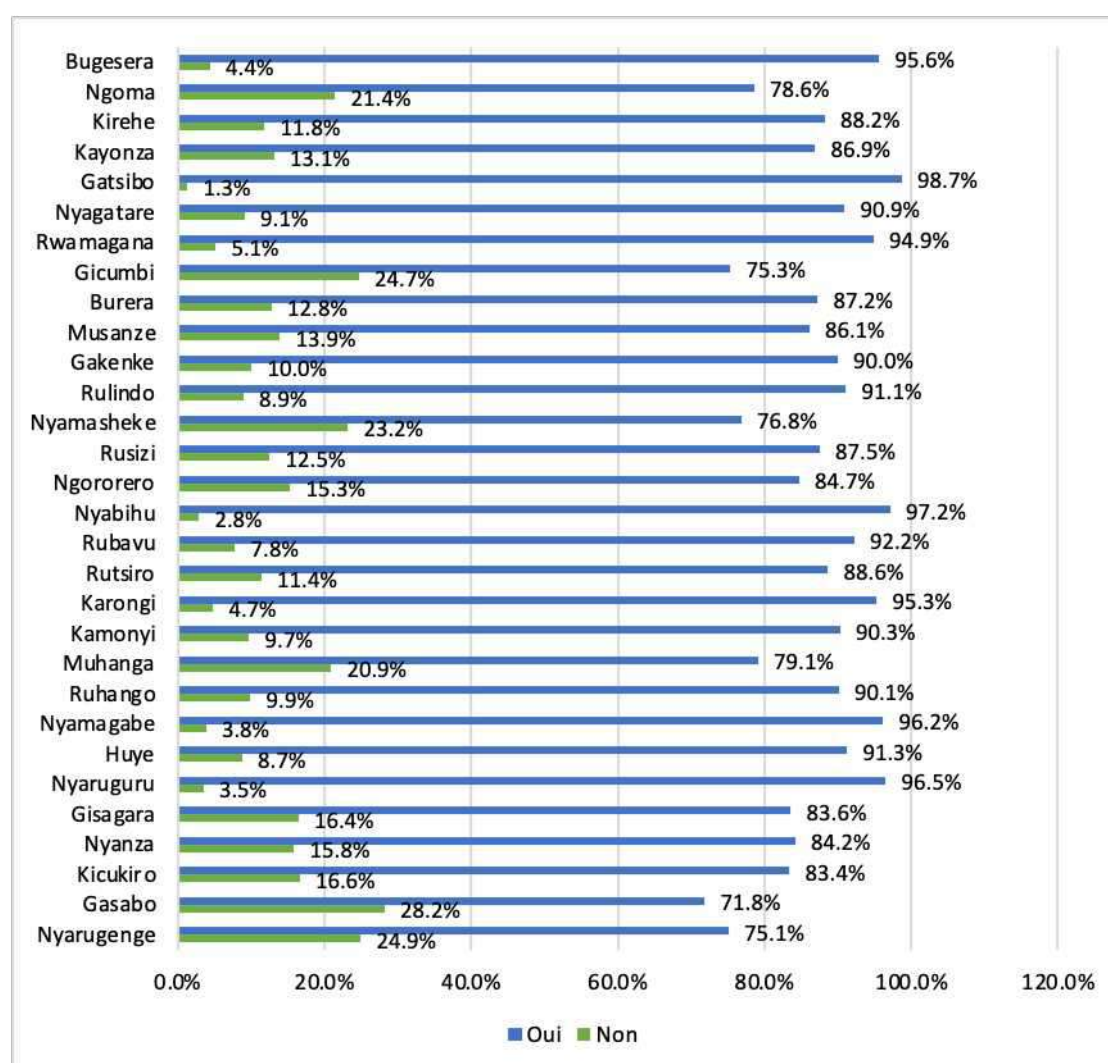
Graphique 86: Désagrégation par catégorie d'âge sur «Équité et respect des Droits Humains fondamentaux»



Le graphique 86 ci-dessus indique que les répondants de différentes catégories d'âge sont du même avis en soutenant l'équité et le respect des droits fondamentaux avec des niveaux différents en termes de pourcentage. Cependant, pour l'assertion que tous les Rwandais ont un accès égal aux services de santé qui a eu un pourcentage élevé, les opinions des jeunes entre 18 et 35 ans ont obtenu un score de 95,1% par rapport aux opinions des personnes âgées de 65 ans et plus évaluées à 98%. Concernant le fait que tous les Rwandais ont un accès égal à l'éducation, les opinions des personnes de différentes catégories d'âge soutiennent cette affirmation avec 91,2% pour les jeunes (18-35 ans) contre 97,2% pour les personnes de 65 ans et plus.

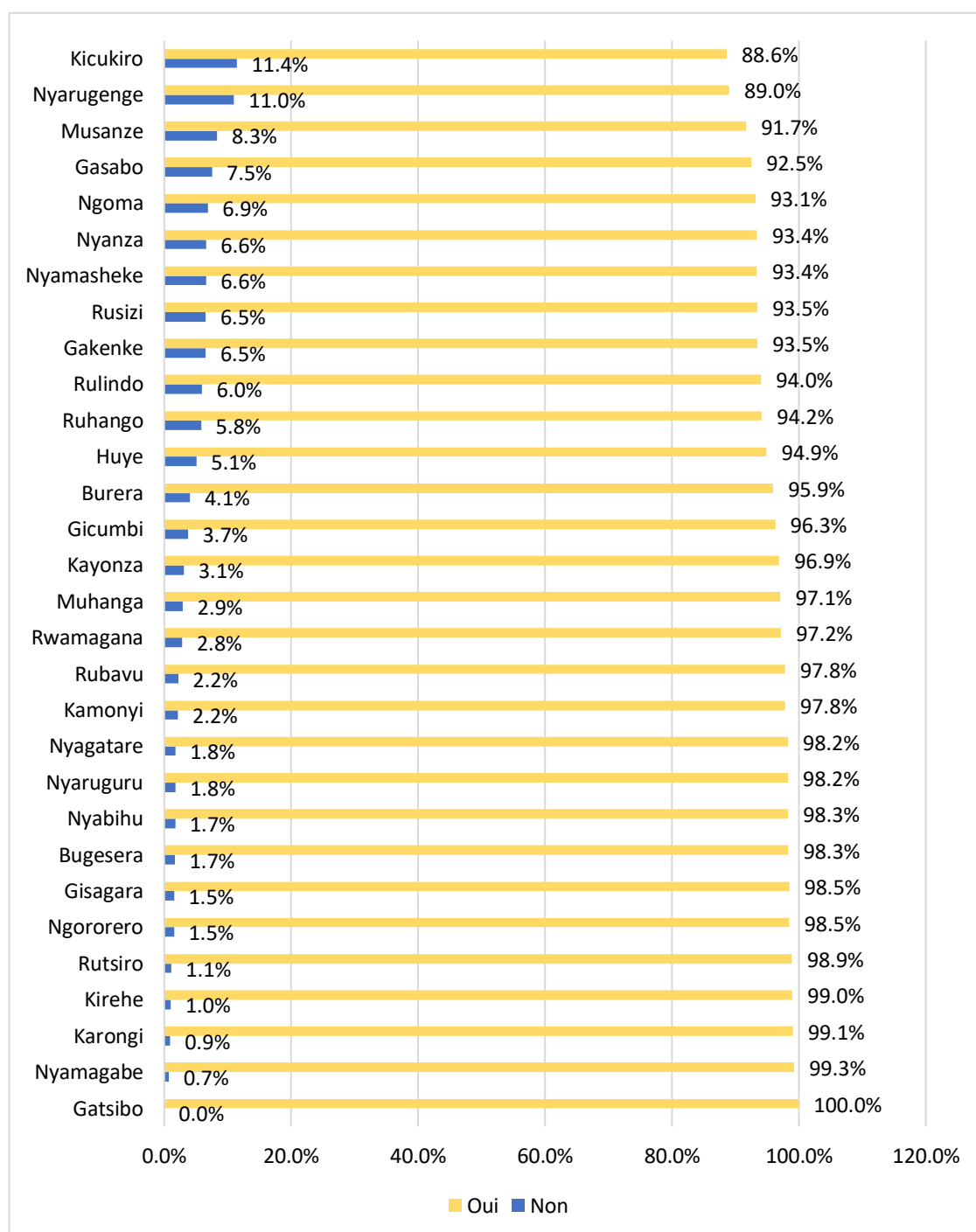
Concernant l'égalité des sexes au Rwanda, il a été observé que les jeunes de 18 à 35 ans ont eu un pourcentage élevé de 95,1% contre 93,2% des personnes âgées de 65 ans et plus. Il a été constaté que l'assertion selon laquelle tous les Rwandais ont un accès égal aux opportunités d'emploi a eu le pourcentage le plus bas. La comparaison des points de vue quant à cette assertion montre que 86% des jeunes de 18 à 35 ans sont d'accord contre 88,2% des personnes âgées de 65 ans et plus.

Graphique 87: Désagrégation par district sur «Tous les Rwandais ont un accès égal aux opportunités d'emploi»



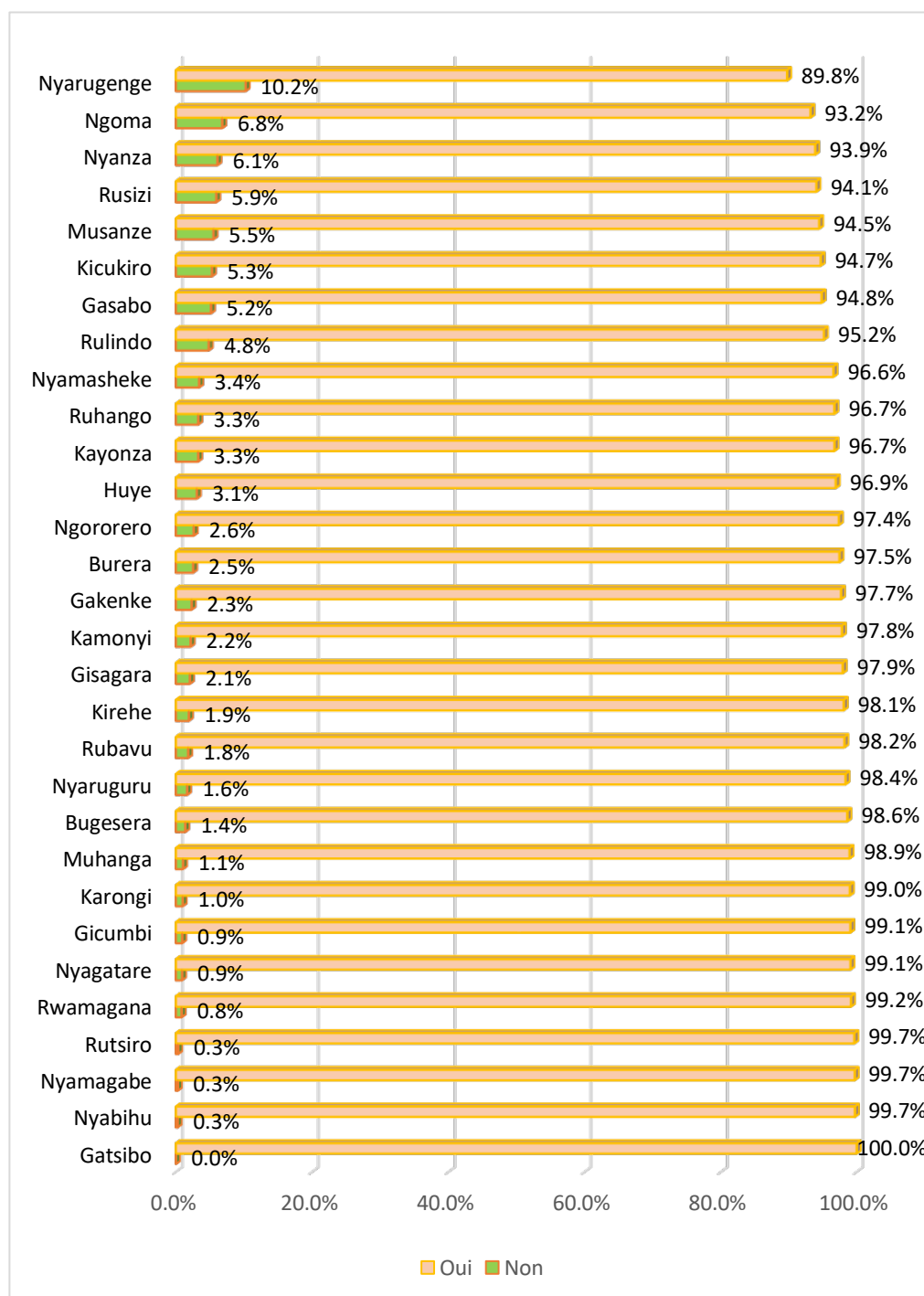
Au vu du graphique 87 ci-dessus, il apparaît que le district de Gatsibo a enregistré le pourcentage le plus élevé de 98,7% sur l'assertion relative à l'égalité des chances en matière d'emploi, tandis que le district de Gasabo a enregistré le plus bas score comparatif de 71,8%.

Graphique 88: Désagrégation par district sur «Tous les Rwandais ont un accès égal à l'éducation»



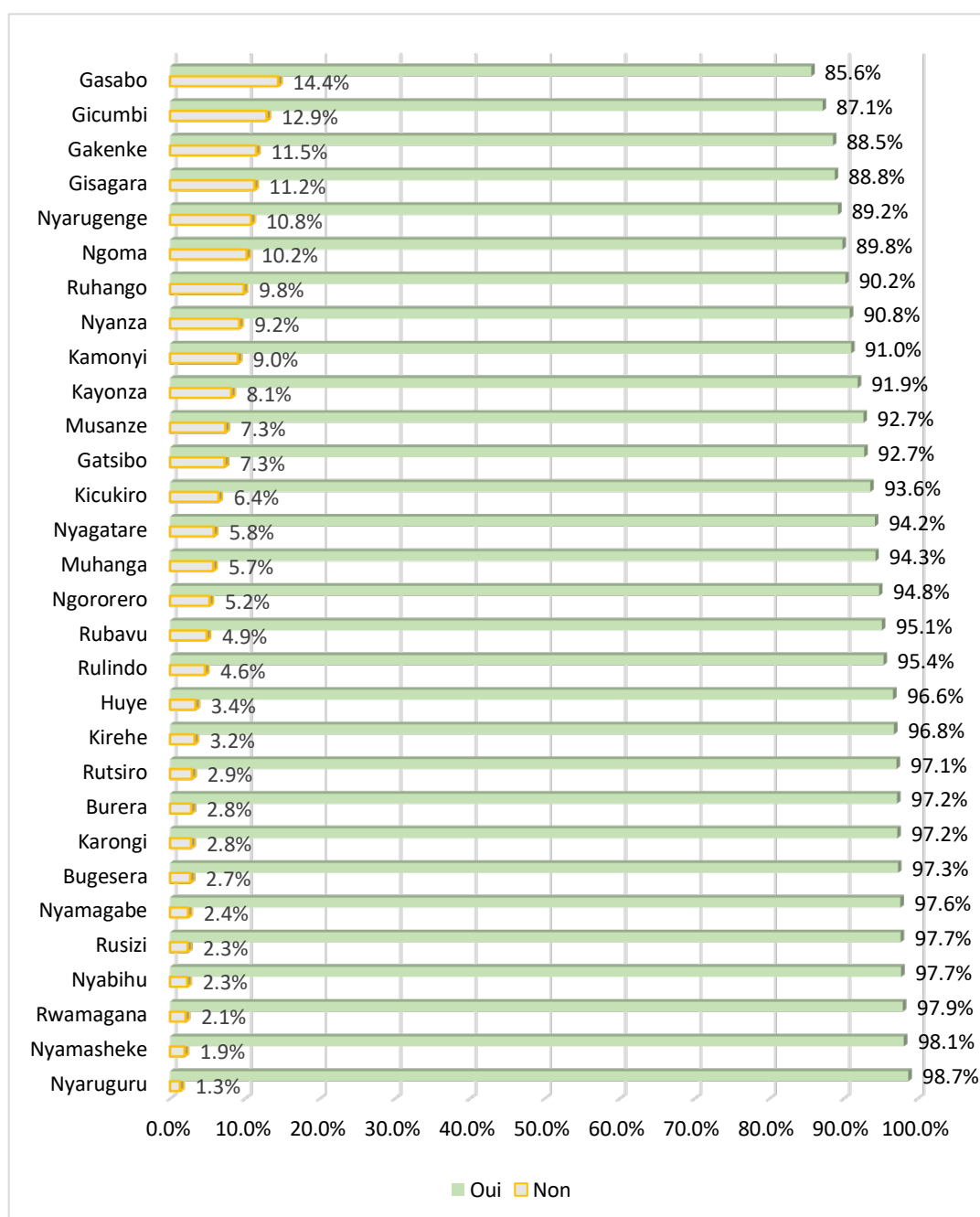
Compte tenu du graphique 88 ci-dessus, en ce qui concerne l'accès à l'éducation de tous les Rwandais, il a été constaté que le district de Gatsibo a eu le pourcentage le plus élevé de 100% sur cette assetion tandis que le district de Kicukiro a eu le plus bas score comparatif de 88,6%.

Graphique 89: Désagrégation par district sur «Tous les Rwandais ont un accès égal aux services de santé»



Au vu du graphique 89 ci-dessus, il apparaît que le district de Gatsibo a enregistré le plus haut niveau de pourcentage de 100% sur l'assertion relative à «tous les Rwandais ont un accès égal aux services de santé» tandis que le district de Nyarugenge a eu le plus bas comparatif de 89,8%.

Graphique 90: Désagrégation par district sur «Il y a égalité des sexes au Rwanda»



Au vu du graphique 90 ci-dessus, il apparaît que le district de Gatsibo a eu le pourcentage le plus élevé (98,7%) sur l'assertion relative à l'égalité des sexes au Rwanda, tandis que le district de Gasabo a eu le plus bas score comparatif de 85,6%.

4.6.6. Résumé des conclusions sur justice, équité et droits

Cette section a examiné l'équité, la justice et les droits humains comme principales victimes des séquelles du génocide. On a émis l'hypothèse que plus il y a justice, équité et respect des droits humains, plus la réconciliation entre les Rwandais augmente. Pour résumer la section, le tableau suivant présente les résultats 2020 en comparaison avec les résultats 2010 et 2015 sur la même variable.

Graphique 14: Notes moyennes sur justice, équité et droits

Pilier	Indicateurs	Résultats (%) en 2010	Résultats (%) en 2015	Résultats (%) en 2020
Justice, équité et droits	Vérité sur le passé et punition du génocide et crimes connexes			
	1. La vérité sur la politique divisionniste qui a caractérisé le Rwanda et le génocide a été révélée		93,0	97,7
	2. Les auteurs du génocide ont été punis	89,3	95,8	98,2
	3. Au Rwanda, il existe des lois et des mesures efficaces pour punir le génocide et les autres crimes connexes		95,4	99,0
	Compensation des propriétés pillées ou détruites pendant le génocide			
	4. Les biens pillés ou détruits pendant le génocide ont été indemnisés	70,8	88,2	89,9
	5. L'exécution des jugements «Gacaca» concernant les propriétés détruites et pillées se fait correctement			92,9
	Aveu et pardon			
	6. Les auteurs du génocide se sont excusés pour les crimes qu'ils ont commis	80,4	93,9	94,9
	7. Les rescapés du génocide ont accordé le pardon aux auteurs qui se sont excusés	89,9	93,5	96,7
	Guérison individuelle			
	8. Je sens que j'ai été guéri des blessures causées par le génocide et la politique divisionniste	78,5	88,6	73,1
	9. Les rescapés du génocide sont pris en charge au Rwanda	69,0	88,6	86,1
	10. Des informations sur les endroits où trouver les corps des victimes du génocide contre les Tutsi pour un enterrement dans la dignité aident à guérir			85,4
	11. Les informations sur la localisation des corps des victimes du génocide contre les Tutsi ont été fournies			69,8
	Équité et respect des droits humains fondamentaux			
	12. Tous les Rwandais ont un accès égal aux opportunités d'emploi	61,7	74,4	87,4
	13. Tous les Rwandais ont un accès égal à l'éducation		91,2	95,3
	14. Tous les Rwandais ont un accès égal aux services de santé		93,0	96,9
	15. Il y a égalité des sexes au Rwanda		89,6	93,8
	MOYENNE			93,1

L'évaluation détaillée des données montre une tendance positive et des progrès significatifs en termes d'éradication de l'impunité en prenant des mesures pour punir les auteurs du génocide et en révélant la vérité sur les politiques divisionnistes du passé. Ceci représente 99% des répondants en 2020 contre 95,4% en 2015. Un autre aspect important analysé est l'indemnisation des biens pillés ou détruits pendant le génocide où les répondants ont démontré que les victimes ont été indemnisées au taux de 89,9% en 2020 contre 88,2% en 2015 et 70,8% en 2010. Les répondants estiment également que les jugements Gacaca concernant les propriétés détruites et pillées pendant le génocide ont été exécutés au taux de 92,9%.

Pour ce qui est du pardon, on constate une amélioration substantielle en termes de relation entre les rescapés et les anciens auteurs du génocide dans différents coins du pays. En effet, les résultats de 2020 révèlent que 96,7% de Rwandais pensent que les rescapés du génocide ont pardonné aux auteurs du génocide. Il s'agit d'une nette augmentation par rapport aux évaluations précédentes, car le même indicateur a obtenu 93,9% en 2015 et 89,9% en 2010. De même, 94,9% des personnes interrogées ont affirmé que «les auteurs du génocide se sont excusés pour leurs actes de génocide». Ce double aspect de la communication de deux côtés est un bon signe dans le processus de réconciliation.

Cependant, pour la guérison individuelle, presque tous les citoyens Rwandais ont été touchés et traumatisés par l'héritage du passé divisionniste et de la violence. À cet égard, le chemin vers la guérison est généralement associé à une expérience personnelle, et les Rwandais semblent associer la guérison individuelle à l'aveu sincère et don de pardon. Ici, les Rwandais donnent 73,1% à la question de savoir s'ils se sentent guéris des blessures causées par le génocide et la politique divisionniste, ce qui est une diminution par rapport aux résultats de 88,6% en 2015 et 78,5% en 2010.

La même diminution est observée sur l'indicateur qui cherche à savoir si les rescapés du génocide sont pris en charge dans le pays, car s'il était de 88,6% en 2015, il se situe à 86,1% en 2020, soit une augmentation remarquable par rapport à 69,0% en 2010. Cette tendance à la baisse semble refléter une appréciation moyenne de la façon dont les informations sur la localisation des corps des victimes du génocide contre les Tutsis sont données. En effet, les résultats de 2020 montrent que 69,8% de Rwandais sont ceux qui apprécient la manière dont ces informations ont été partagées jusqu'à présent, malgré le fait que 85,4% considèrent ces informations comme précieuses pour un enterrement digne de ces victimes, ce qui à son tour est utile pour la guérison individuelle.

En ce qui concerne l'équité et respect des droits fondamentaux de la personne, l'hypothèse est que plus les citoyens ont le sentiment que leurs droits sont respectés et traités équitablement, plus ils seront prêts à s'engager dans des processus de réconciliation nationale. Cela justifie la place de l'équité et du respect des droits fondamentaux de la personne dans le processus de réconciliation, qui selon le bilan 2020 montre une amélioration remarquable sur l'égalité d'accès aux différents services: éducation (95,3% en 2020 contre 91,2% en 2015), services sanitaires (96,9% en 2020

contre 93,0% en 2015), et 87,4% en 2020 sur l'égalité d'accès aux opportunités d'emploi contre 74,4% en 2015 et 61,7% en 2010.

Sur base des différents points de vue des répondants, il existe une tendance positive à renforcer la réconciliation en ce qui concerne l'équité et le respect des droits humains fondamentaux. Cependant, une légère amélioration doit s'appliquer à l'opportunité d'emplois, car ayant obtenu un pourcentage inférieur à celui d'autres indicateurs dans le même domaine.

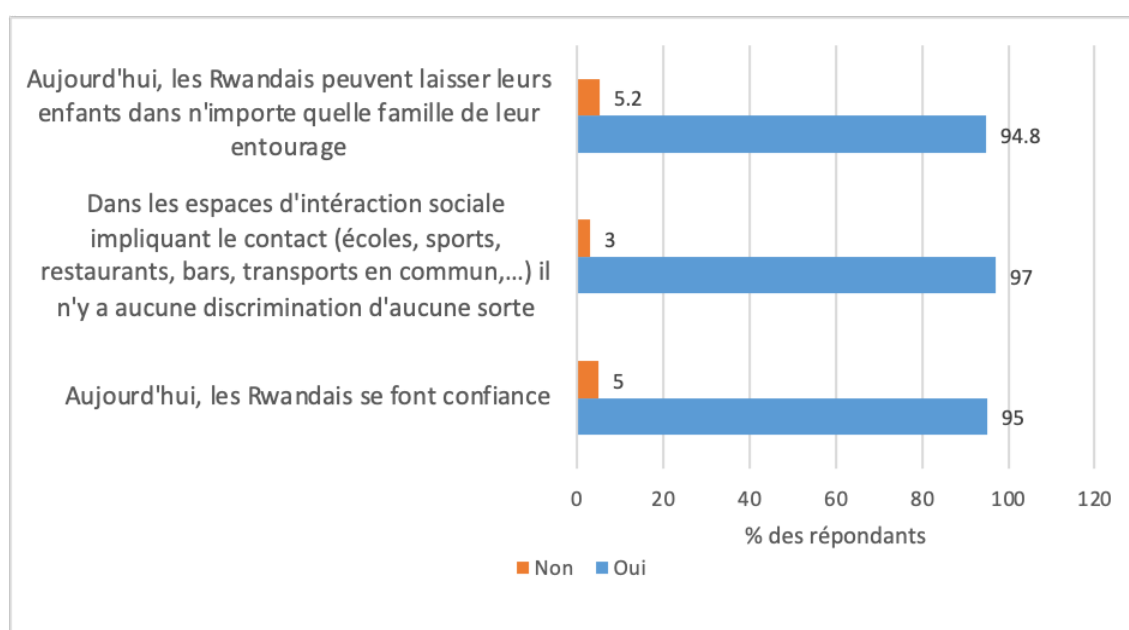
4.7. La cohésion sociale

Actuellement au Rwanda, il y a un changement positif dans les relations et interactions des membres de la communauté, un degré considérable de volonté de s'engager avec des personnes de différents groupes. La cohésion sociale est considérée comme un ciment qui lie une société ensemble, c'est donc la principale preuve d'un processus de réconciliation réussi. À cet égard, la confiance, la tolérance et les interactions positives et l'amitié entre les membres de la société deviennent évidentes. Les points de vue des Rwandais sur la mesure dans laquelle ces attributs de la cohésion sociale ont été infusés dans la vie quotidienne des Rwandais sont indiqués dans la section qui suit:

4.7.1. Confiance entre les Rwandais

Il est largement reconnu que sans un niveau minimum de confiance interpersonnelle, la société ne fonctionnerait pas. L'hypothèse est que si la confiance augmente entre les citoyens rwandais, la réconciliation entre les Rwandais est plus susceptible de se produire. L'évaluation de l'état actuel de la confiance des Rwandais à cet égard est présentée dans le graphique 91 ci-dessous:

Graphique 91: Confiance entre les Rwandais



Le graphique 91 ci-dessus montre que 94,8% des Rwandais indiquent qu'ils peuvent librement et sans crainte laisser leurs enfants dans une autre famille de l'entourage. Ce niveau de confiance n'existait pas dans le passé. Les Rwandais vivaient dans la méfiance et leurs craintes étaient souvent justifiées. Dans le passé, il y avait des accusations de sorcellerie et d'empoisonnement sur des enfants des environs. Les enfants d'une même famille n'allaient pas facilement dans une autre famille pour jouer. En outre, 97% des personnes interrogées estiment que dans les espaces d'interaction sociale impliquant le contact (écoles, sports, restaurants, bars, transports en commun,) il n'y a aucune discrimination d'aucune sorte. De même, les résultats mettent en évidence des niveaux de confiance substantiels dans lesquels 95% des personnes interrogées indiquent qu'aujourd'hui les Rwandais se font confiance. Du point de vue des déclarations ci-dessus, il est clair que les relations entre les groupes et les personnes vivant dans une étroite contiguïté temporelle et spatiale se sont considérablement améliorées. Sur le point de savoir si la façon dont les Rwandais se rapportent aujourd'hui renforce la réconciliation, le participant K119 a fait remarquer:

«La réconciliation n'est pas un processus qui se fait du jour au lendemain. Au niveau de la base, on peut dire que les Rwandais coexistent pacifiquement, mais il y a encore des lacunes dans le développement de relations interpersonnelles solides, car celles-ci nécessitent un niveau de confiance plus profond. La bonne chose est que puisque le niveau de base de la coexistence existe en tant que fondation, le reste suivra progressivement,K119.»

Ce que le participant K119 observe réitère la distinction entre réconciliation nationale et réconciliation individuelle. Comme le démontre le participant, la réconciliation est un processus qui prend du temps. Les relations interpersonnelles peuvent prendre du temps car elles nécessitent un niveau de confiance plus profond, mais quand il y a une base pour la réconciliation au niveau national, le reste suit progressivement. Par conséquent, il est évident que l'interaction entre les Rwandais et leurs relations les uns avec les autres est sur la bonne voie. Aujourd'hui, les gens s'invitent pour des événements sociaux tels que le mariage indépendamment de leur origine.

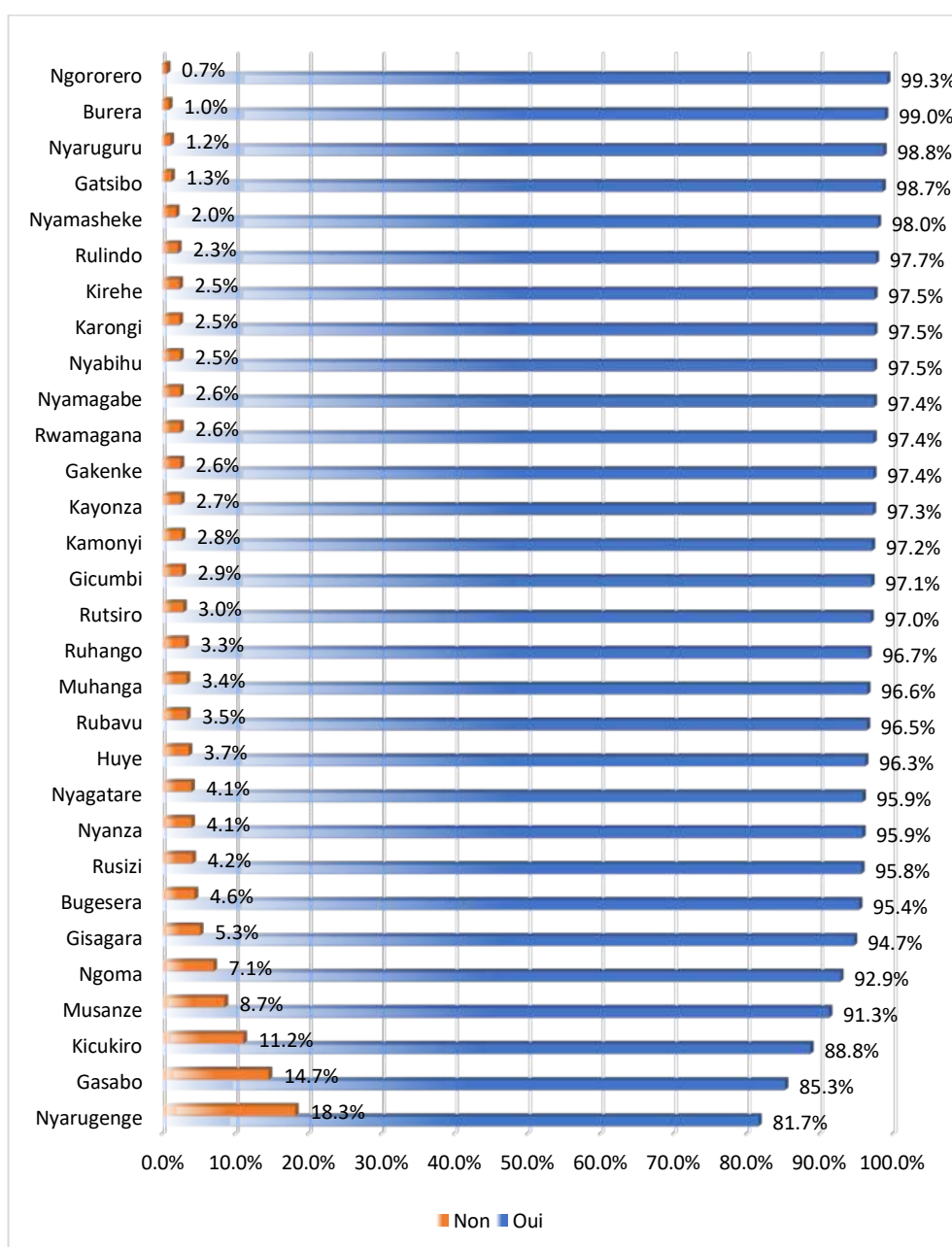
Même les mariages mixtes sont lentement acceptés, bien qu'il s'agisse d'un domaine où des barrières existent encore en raison des excentricités, principalement de la part des parents qui se souviennent encore très bien des conséquences de la politique divisionniste. Les jeunes repoussent ces barrières et les parents constatent souvent qu'ils doivent acquiescer même lorsqu'ils auraient ressenti le contraire. Cependant, il y a aussi des parents qui sont allés au-delà de cet attachement aux petites idées, comme le démontre le témoignage du répondant K11:

«Aujourd'hui, les gens peuvent facilement se marier ou consentir au mariage de leurs enfants à ceux d'un groupe différent. J'ai en fait un enfant qui s'est marié dans l'autre `` groupe ethnique ". Je ne peux pas m'attarder à des choses aussi discriminatoires parce que, d'abord et avant tout, je crois qu'au Rwanda ce sont des choses socialement construites, que l'ethnicité dans notre pays n'est pas synonyme d'une certaine culture ou comportement. Vous pouvez vous marier dans le groupe ethnique auquel vous prétendez vous associer et échouer dans votre vie conjugale, et une autre personne se

marie dans l'autre groupe ethnique et mène un mariage réussi. L'amour n'a pas de barrières. Vous ne pouvez pas forcer votre enfant à épouser quelqu'un qu'il/elle n'aime pas uniquement pour des raisons d'appartenance ethnique (K11)»

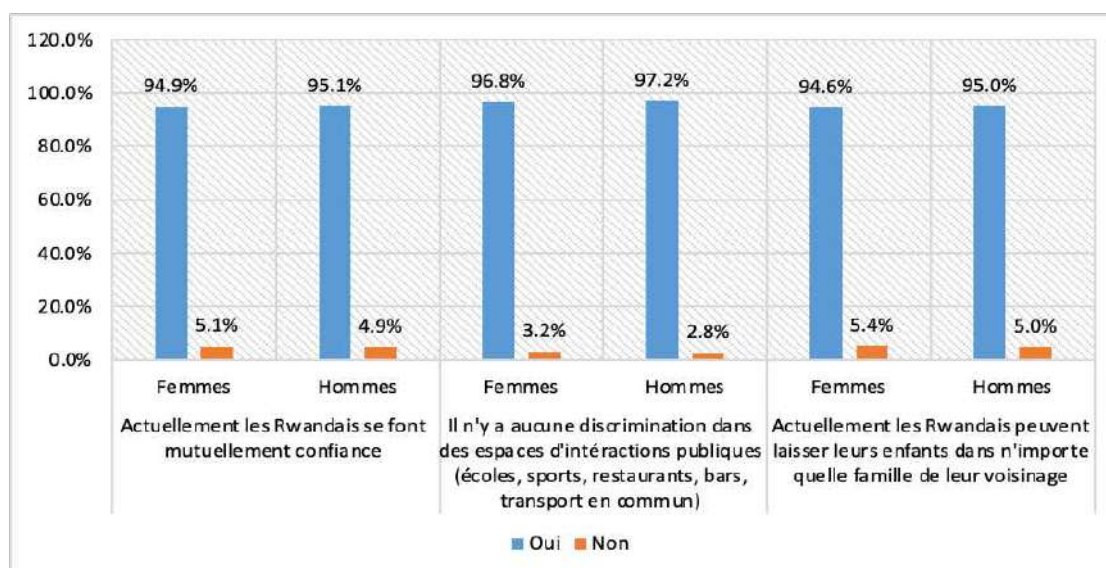
Pour plus de détails sur l'état de la confiance entre les Rwandais, le graphique suivant désagrège les scores par district.

Graphique 92: Désagrégation par district sur la 'Confiance entre les Rwandais'



En termes de facteurs de localisation, on peut voir que le district de Ngororero affiche le niveau de confiance le plus élevé avec 99,3% des répondants de ce district soutenant cette affirmation, tandis que le district de Nyarugenge a le score le plus bas avec 81,7%. C'est bien curieux d'explorer en profondeur le pourquoi de telles différences spatiales et géographiques et voir si ces différences sont en effet statistiquement significatives.

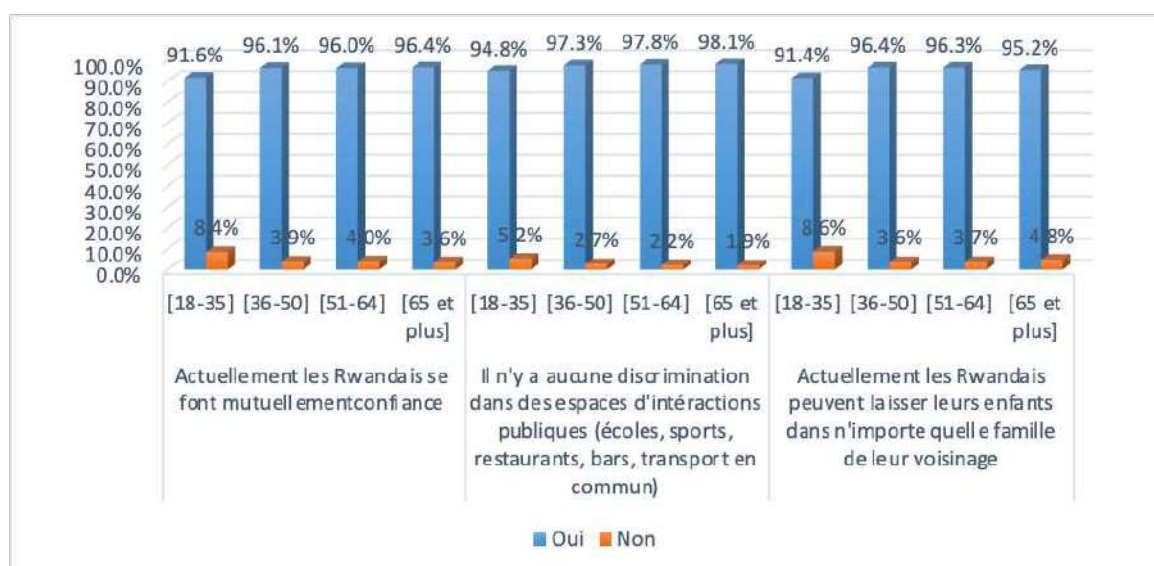
Graphique 93: Désagrégation par sexe sur la « confiance entre les Rwandais »



Le graphique 93 ci-dessus montre les opinions des Rwandais, hommes et femmes, en confiance parmi les Rwandais, indiquant une petite différence de pourcentage entre les hommes et les femmes. Comme les résultats l'indiquent, 96,8% des femmes et 95,1% des hommes interrogés ont indiqué qu'il n'y avait aucune discrimination d'aucune sorte «dans les espaces d'interaction sociale impliquant des contacts (écoles, sports, restaurants, bars, transports en commun,...), tandis que 94,9% des femmes et 95,1% des hommes interrogés estiment que «les Rwandais se font aujourd'hui confiance». En outre, 94,6% de femmes et 95,0% d'hommes interrogés pensent qu'aujourd'hui les Rwandais peuvent laisser leurs enfants dans n'importe quelle famille de leur entourage.

Considérant qu'après le Génocide perpétré contre les Tutsis de 1994, les gens pouvaient à peine se parler et les voisins avaient une totale absence de confiance les uns envers les autres, ce témoignage de Rwandais démontrant que cette confiance a été rétablie est inspirant et encourageant.

Graphique 94: Désagrégation par catégorie d'âge sur la « confiance entre les Rwandais »



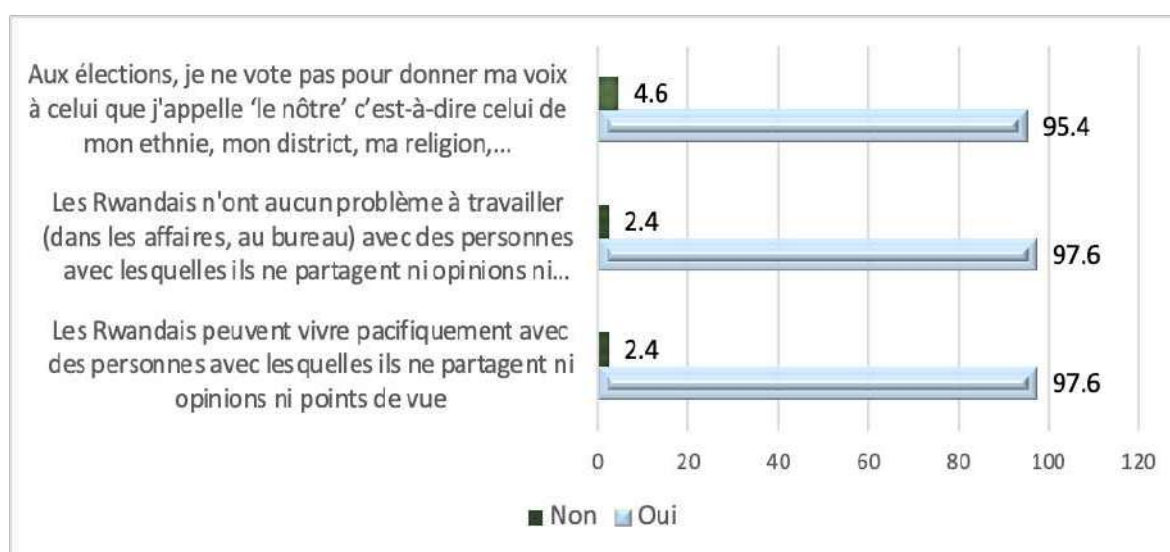
Le graphique 94 ci-dessus montre que les répondants de différents groupes d'âge partagent presque les mêmes opinions sur le niveau de confiance des Rwandais. En termes d'interactions sociales dans les espaces ouverts tels que les écoles, les sports, les restaurants, les bars, les transports en commun et les transports publics, 94,8% des répondants âgés de 18 à 35 ans et 98,1% des répondants de 65 ans et plus ont indiqué qu'il n'y avait aucune discrimination d'aucune sorte.

De plus, 96,6% des répondants âgés de 18 à 35 ans et 96,4% des répondants âgés de 65 ans et plus partageaient l'opinion selon laquelle les Rwandais se font confiance aujourd'hui, tandis que 91,4% des répondants âgés de 18 à 35 ans et 95,2% des personnes âgées de 65 ans et plus ont confirmé qu'ils peuvent librement et sans crainte laisser leurs enfants avec d'autres familles ou voisins.

4.7.2. Tolérance et interactions

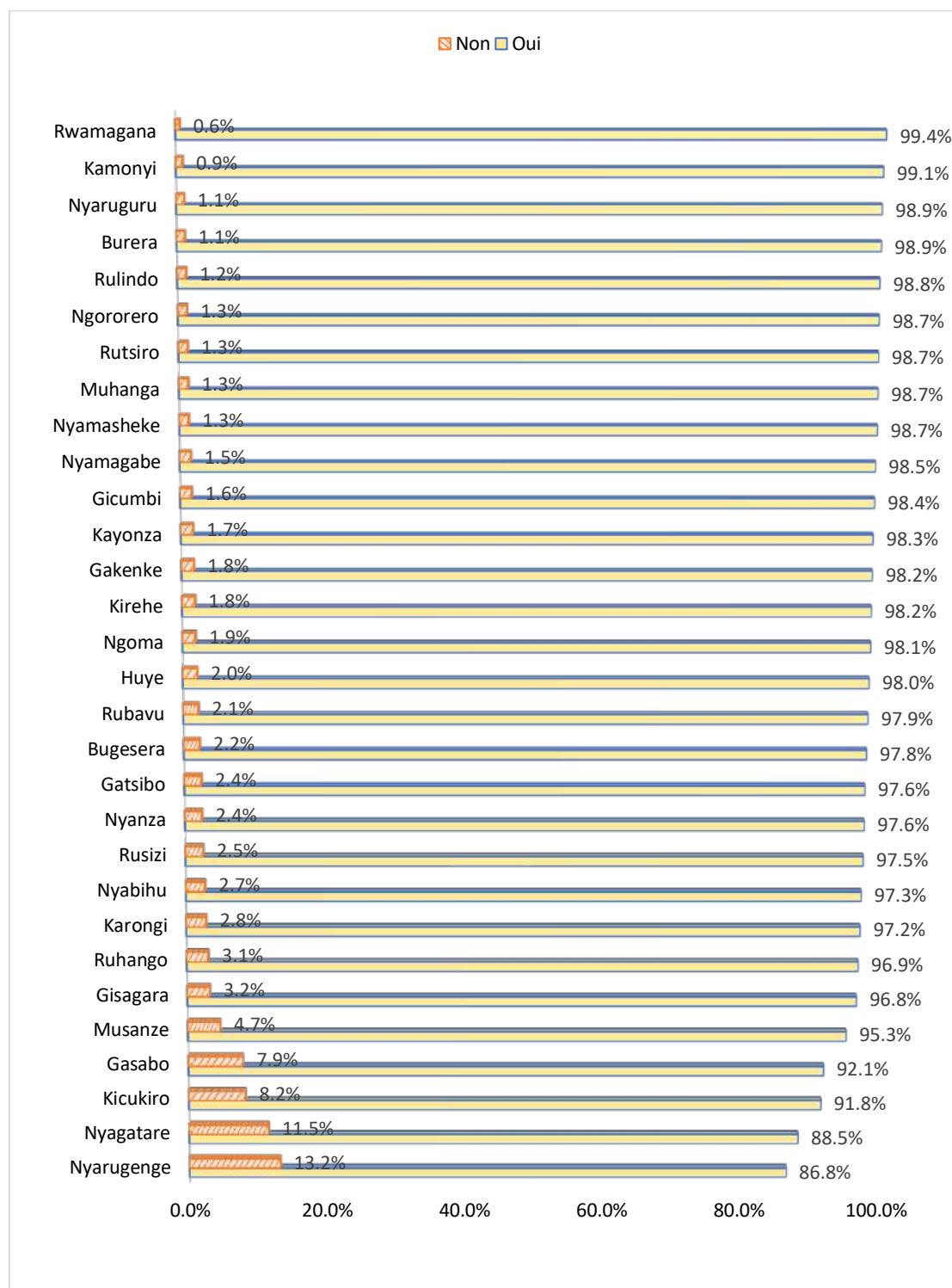
La tolérance et les interactions positives entre les Rwandais constituent un autre aspect important qui a été évalué. À cet égard, les résultats empiriques montrent des améliorations significatives comme le montre le graphique ci-dessous.

Graphique 95: Tolérance et interactions



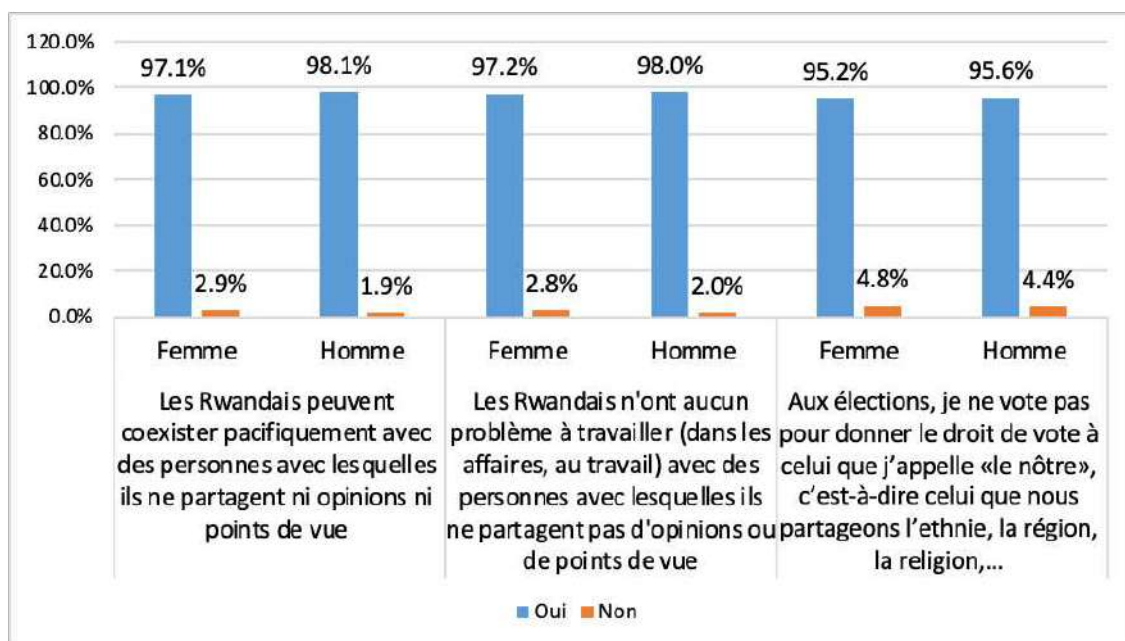
Comme le montre le graphique 95 ci-dessus, 95,4% des répondants estiment que lors des élections, ils ne votent pas nécessairement sur la base d'une appartenance ethnique, d'une région ou d'une religion partagées. De la même manière, 97,6% des répondants soulignent qu'ils n'ont aucun problème à travailler (en entreprise, au travail) avec des personnes avec lesquelles ils ne partagent pas d'opinions ou de points de vue. De plus, 97,6% des répondants affirment qu'il existe une coexistence pacifique entre des personnes qui ne partagent pas les mêmes opinions ou perspectives. Les points de vue des répondants ci-dessus montrent qu'il y a une amélioration significative concernant le niveau de coexistence, de tolérance et le bon environnement de travail entre les Rwandais; ce qui est un très bon indicateur dans le processus de réconciliation. Désagrégé par District, la variable sur la tolérance et interactions entre les Rwandais se présente comme suit :

Graphique 96: Désagrégation par district sur 'Tolérance et interactions'



Quant à savoir si les Rwandais sont maintenant tolérants les uns envers les autres, on peut clairement voir à partir du graphique 96, que les répondants du district de Rwamagana ont le score le plus élevé avec 99,4% tandis que le district de Nyarugenge a le score le plus bas avec 86,8%.

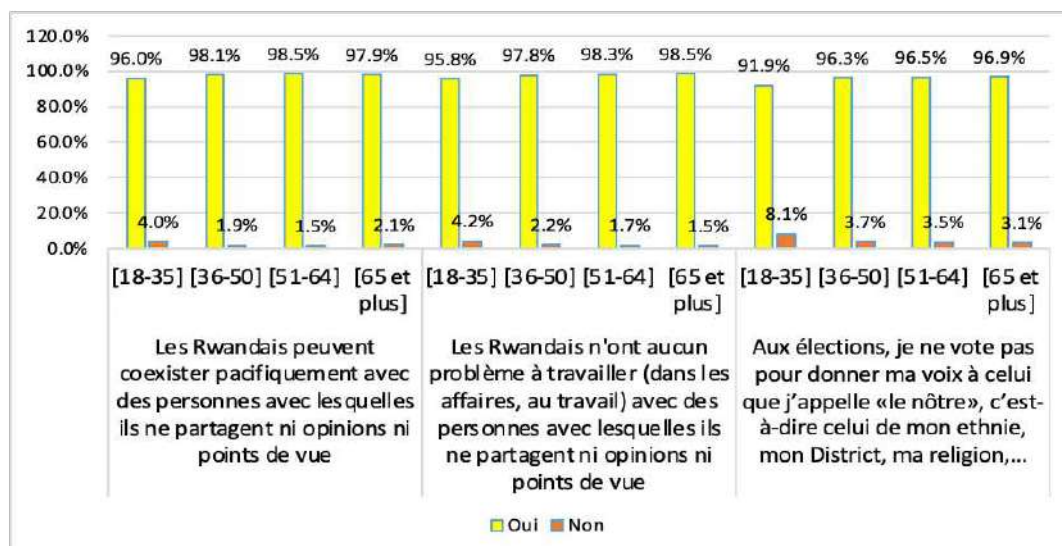
Graphique 97: Désagrégation par sexe sur « Tolérance et interactions »



Le graphique 97 indique que les hommes et les femmes interrogés pensent que les Rwandais sont capables de vivre en paix avec des personnes avec lesquelles ils ne partagent pas d'opinions ou de points de vue. Parmi les répondants, 96,4% de femmes et 97,6% d'hommes affirment que cela est possible alors que 97,1% des femmes et 98,1% des hommes interrogés estiment que les Rwandais ont un accès égal à l'éducation.

En termes de partage d'espaces intimes tels que le lieu de travail ou les affaires, 97,2% des femmes et 98,0% des hommes interrogés indiquent que les Rwandais n'ont aucun problème à travailler (dans les affaires, au travail) avec des personnes avec lesquelles ils ne partagent pas d'opinions ou de points de vue, tandis que 95,2% des femmes et 95,6% des hommes interrogés ont indiqué que lors des élections, le vote n'est pas basé sur la famille, l'éthnie, la religion ou tout autre facteur autre que le mérite.

Graphique 98: Désagrégation par catégorie d'âge sur « Tolérance et interactions »

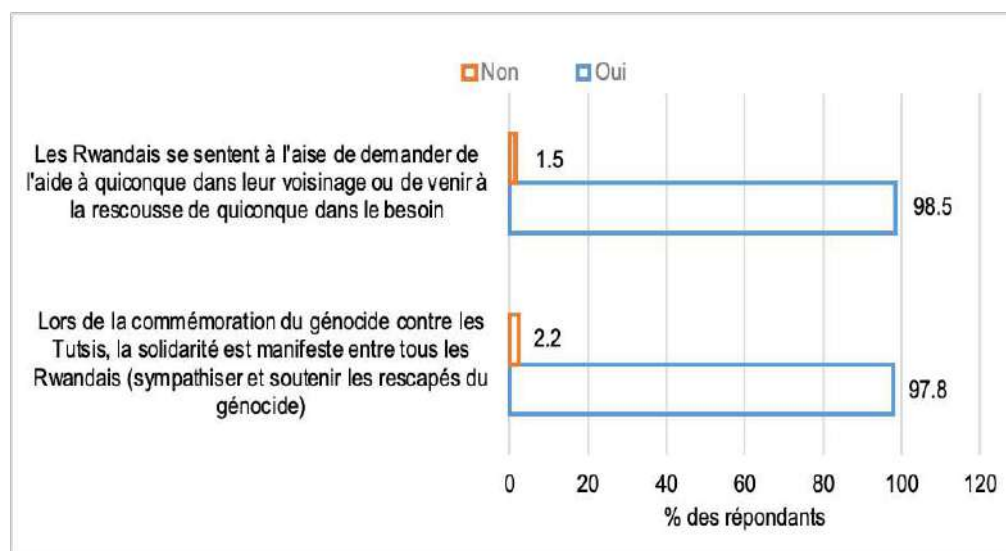


Le graphique 98 ci-dessus indique les points de vue de différents répondants de différents groupes d'âge sur la tolérance et l'interaction entre les Rwandais. 95,8% des personnes âgées de 18 à 35 ans et 98,5% des personnes de 65 ans et plus indiquent que les Rwandais n'ont aucun problème à travailler (dans les affaires, au travail) avec des personnes avec lesquelles ils ne partagent pas d'opinions ou de points de vue, alors que 96,0% des personnes de 18 à 35 ans et 97,9% des personnes de 65 ans et plus estiment que les Rwandais peuvent coexister pacifiquement avec des personnes avec lesquelles ils ne partagent pas d'opinions ou de points de vue. En outre, 91,9% des personnes (18-35 ans) et 96,9% des personnes âgées de 65 ans et plus indiquent que lors des élections, ils ne cherchent pas à donner le droit de vote à celui qu'ils appellent "l'un des leurs".

4.7.3. Solidarité entre les Rwandais

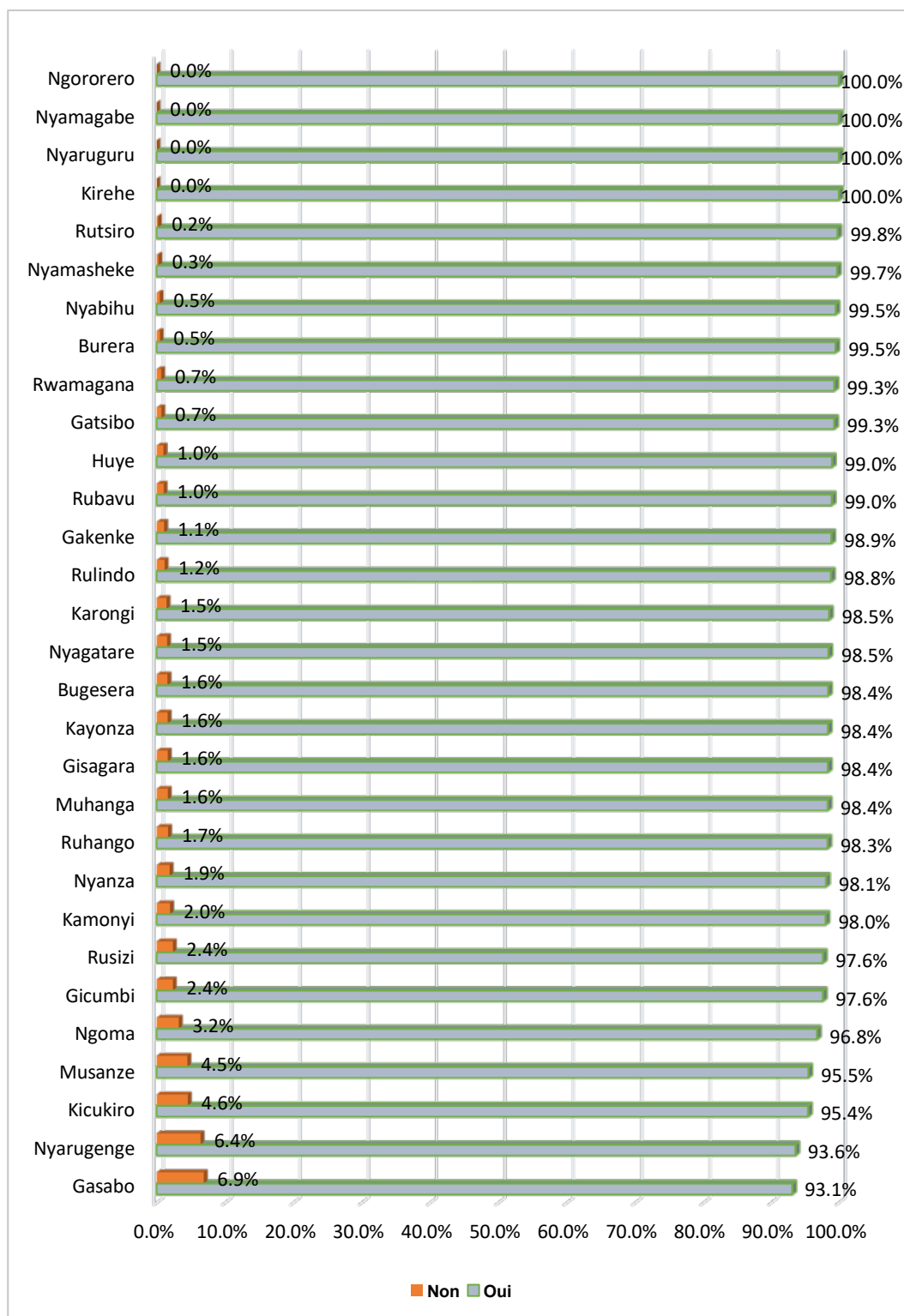
Il est communément admis que la confiance mutuelle, la tolérance et l'interaction sociale sont des aspects importants qui favorisent la solidarité entre les Rwandais. La solidarité se manifeste elle-même par la participation à des événements sociaux à différents niveaux et en apportant un soutien à ceux qui en ont besoin. Au Rwanda, la participation à la commémoration du génocide et la fourniture de différentes formes de soutien matériel, financier et moral aux rescapés du génocide, le partage avec ceux qui en ont besoin quel que soit leur statut, sont quelques-unes des caractéristiques qui témoignent de la solidarité entre les gens. La section ci-dessous explore les points de vue des répondants sur ces paramètres.

Graphique 99: Solidarité entre les Rwandais



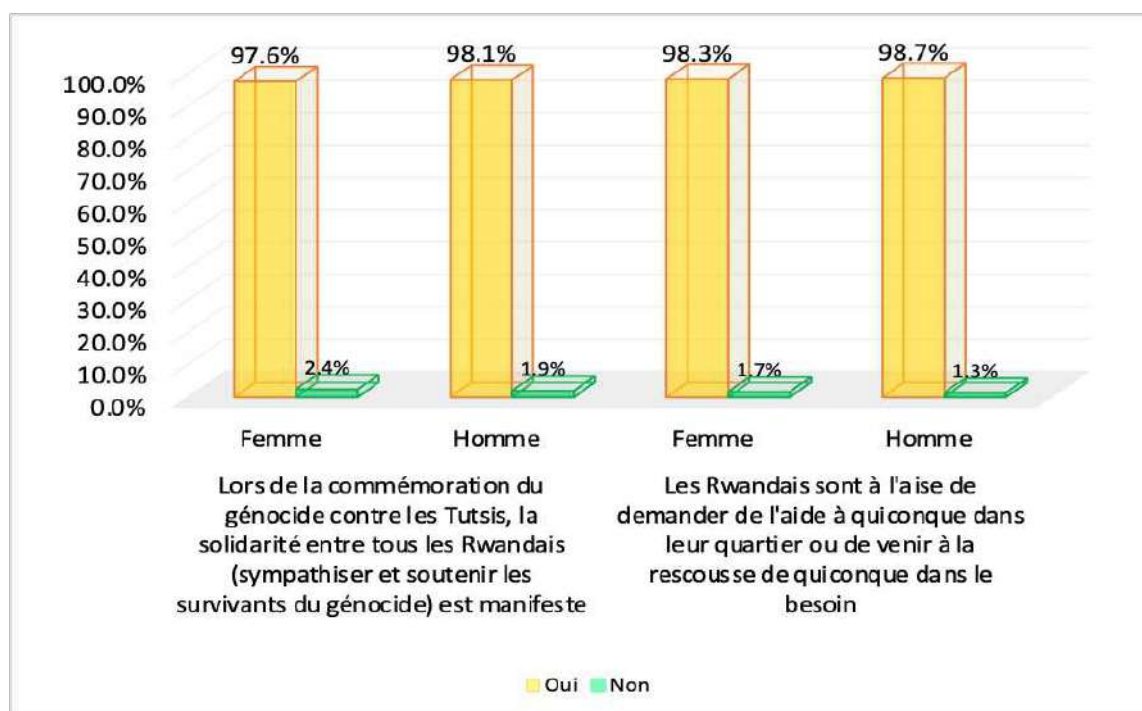
Dans le graphique 99 ci-dessus, on peut voir qu'une grande majorité de Rwandais (98,5%) soutient l'affirmation selon laquelle les Rwandais n'ont pas de problème à demander de l'aide à leurs voisins ou même à donner de l'aide à quiconque est dans le besoin, quel que soit son statut social ou ethnique. En plus, 97,8% des Rwandais ont indiqué qu'ils sympathisaient avec les rescapés du génocide et les soutenaient lors de la commémoration du génocide perpétré contre les Tutsis. Cela marque une grande amélioration dans le processus de réconciliation grâce à une sensibilisation régulière et des ateliers à travers différents programmes du gouvernement dans ce domaine.

Graphique 100: Désagrégation par district sur la «Solidarité entre les Rwandais



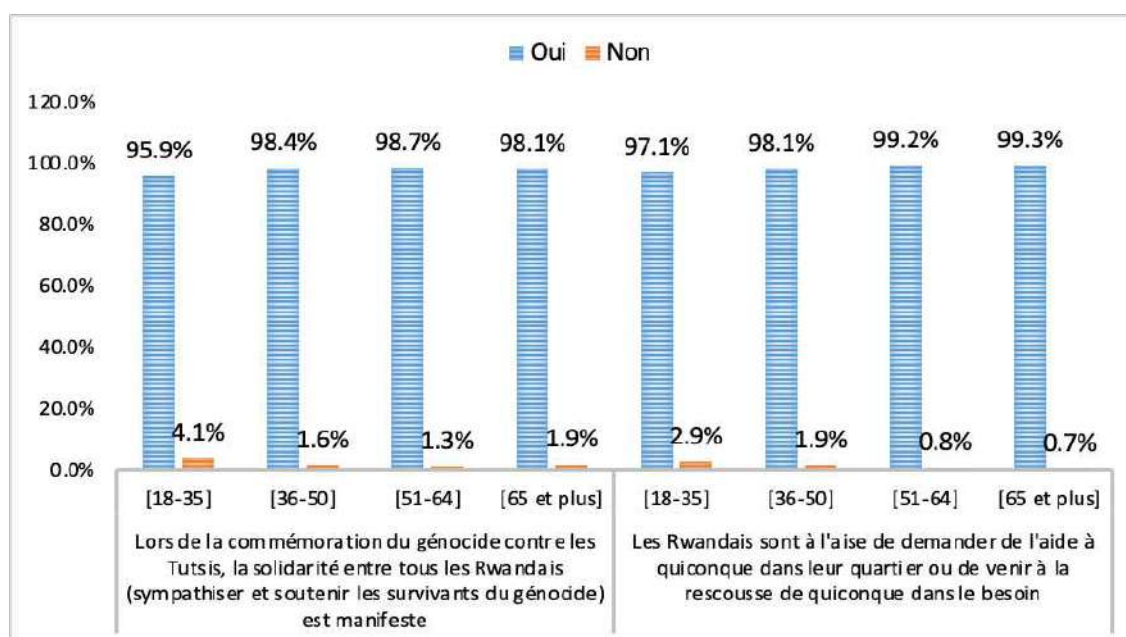
D'après le graphique 100 ci-dessus, il est clair que les répondants de quatre Districts à savoir Kirehe, Ngororero, Nyamagabe et Nyaruguru ont indiqué qu'il y a une solidarité totale entre les Rwandais avec 100% d'affirmation dans chaque district. De même, 93,1% des personnes interrogées du District de Gasabo l'ont confirmé.

Graphique 101: Désagrégation par sexe sur la « Solidarité entre les Rwandais »



Dans le graphique 101 ci-dessus, l'on voit que 98,4% des hommes et des femmes interrogés pensent généralement que les Rwandais sont à l'aise de demander de l'aide à quiconque dans leur entourage, ou de venir à la rescousse de toute personne qui est dans le besoin. De même, 97,6% des hommes et femmes interrogés ont indiqué que la plupart des Rwandais font preuve de solidarité lors de la commémoration du génocide perpétré contre les Tutsi.

Graphique 102: Désagrégation par catégorie d'âge sur la «Solidarité entre les Rwandais »

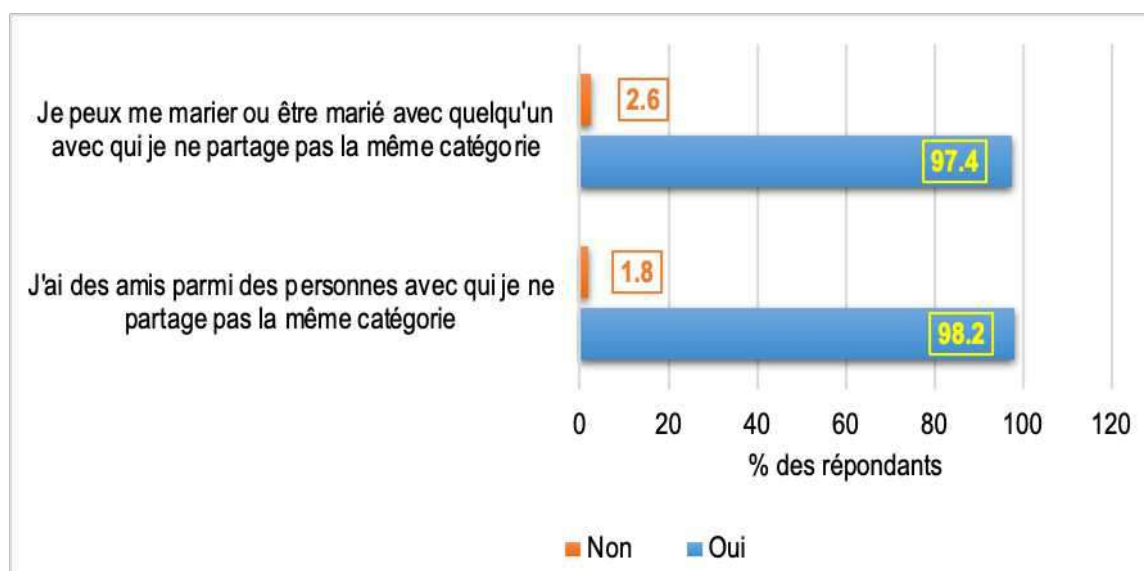


Le graphique 102 illustre les réponses des répondants en fonction des catégories d'âge utilisées dans l'enquête. On voit que toutes les catégories de rapportent que lors de la commémoration du génocide contre les Tutsis, tous les Rwandais expriment leur solidarité et leur soutien aux rescapés du génocide et que les Rwandais n'ont généralement aucun problème à demander de l'aide auprès des voisins ou même à fournir de l'aide si nécessaire, indépendamment de l'âge.

4.7.4. Convivialité et amitié entre les Rwandais

Dans la société rwandaise traditionnelle, le roi et les chefs organisaient souvent des événements qui réunissaient tous les Rwandais pour célébrer certains événements. En plus, les Rwandais échangeaient des cadeaux et dons tels que des vaches et d'autres articles en signe d'amitié. Le lien ultime entre les familles passait par le mariage. Ces moyens par lesquels les gens se rapprochaient ont pour longtemps contribué à cimenter les liens entre les Rwandais. Au fil des ans, surtout pendant la période coloniale et après, cette manière traditionnelle de garantir la cohésion sociale a été érodée par la politique de «diviser pour régner». La cohésion sociale a été détruite par les divisions perpétuées par les colonisateurs et les dirigeants de la période post indépendance qui n'ont pas réussi à restaurer cet aspect du mode de vie des rwandais et ont plutôt continué sur la voie du divisionnisme qui a finalement abouti au Génocide perpétré contre les Tutsi en 1994. Le processus de réconciliation rétablirait cet aspect important de la vie sociale au Rwanda et favoriserait une vie pacifique et harmonieuse caractérisée par la confiance et l'amitié. Ci-dessous, nous discutons des vues des Rwandais concernant cette restauration.

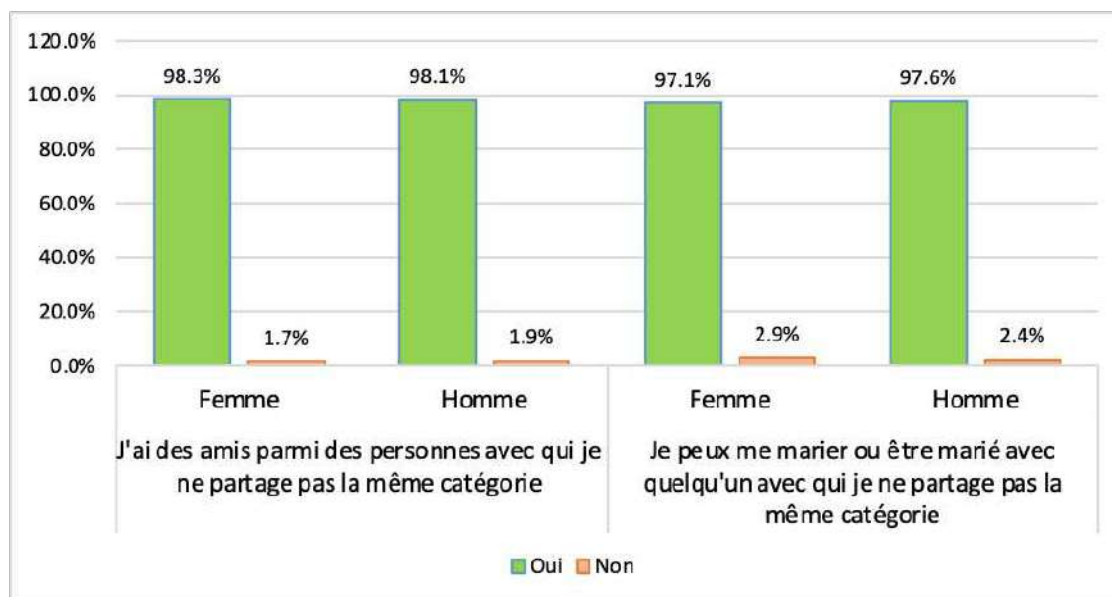
Graphique 103: Opinions sur «la convivialité et l'amitié entre les Rwandais»



Comme l'indique le graphique 103, 97,4% des personnes interrogées révèlent qu'aujourd'hui les mariages mixtes entre Rwandais de différentes catégories sociales sont possibles. De même, 98,2% des personnes interrogées affirment qu'il est possible de se faire des amis parmi d'autres Rwandais avec lesquels on ne partage pas la même catégorie sociale. Étant donné le passé où les voisins se regardaient avec suspicion, cela marque une amélioration significative des relations sociales entre les

Rwandais en ce qui concerne la réconciliation au Rwanda. Dans le graphique 104, nous examinons s'il y a une différence de points de vue sur les aspects de la convivialité et de l'amitié suivant les perceptions des hommes et des femmes.

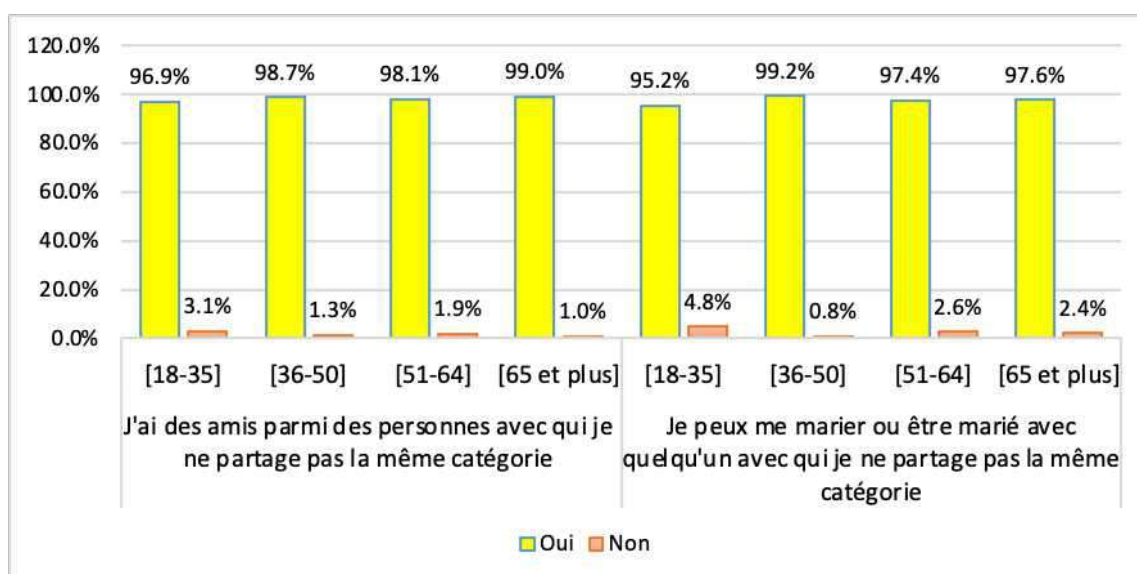
Graphique 104: Désagrégation par sexe sur la «Convivialité et amitié entre les Rwandais»



Dans le graphique 104 ci-dessus, on remarque que les hommes et les femmes interrogés partagent à peu près le même niveau de croyance en la capacité des Rwandais à se marier ou à se faire des amis dans toutes les catégories sociales ou autres catégories. Il n'y a pas de différence marquée de points de vue entre les hommes et les femmes. Ceci indique clairement que c'est une observation à l'échelle de la société qui est neutre du point de vue du genre. Selon les résultats, 98,3% de femmes et 98,1% d'hommes sont d'accord avec l'affirmation «J'ai des amis parmi des personnes avec lesquelles je ne partage pas la même catégorie», tandis que 97,1% de femmes et 97,6% d'hommes affirment qu'ils peuvent se marier avec une personne de catégorie sociale différente.

Pendant le génocide, il y a eu des cas de personnes qui ont tué leur conjoint et leurs enfants simplement parce qu'ils avaient été portés par des mères ou des pères tutsis. Même avant cela, il était considéré comme un tabou de se marier à travers les lignes sociales. En effet, dans l'un des dix commandements des Hutus publiés par Hassan Ngeze, il était interdit à un hutu d'épouser un Tutsi. C'est à ce point que le divisionnisme avait pénétré la société rwandaise. Ceux qui se mariaient de manière transversale étaient considérés comme des traîtres par l'une ou l'autre de la catégorie sociale dont ils étaient issus. Il est donc rassurant d'observer des Rwandais ordinaires justifier l'idée que cela est en train de changer.

Graphique 105: Désagrégation par catégorie d'âge sur la «Convivialité et amitié entre les Rwandais»



Le graphique 105 ci-dessus montre qu'en général, dans toutes les catégories d'âge considérées, les Rwandais partagent une opinion commune selon laquelle les relations sociales se sont considérablement améliorées au fil des ans. Pour toutes les catégories d'âge, il existe une ferme conviction que les gens peuvent tisser des relations ou se marier entre eux à travers des catégories sociales ou autres catégories. Il s'agit ici d'une observation neutre en fonction de l'âge.

4.7.5. Résumé des résultats sur la cohésion sociale

La section ci-dessus a examiné la cohésion sociale comme un ciment qui unit une société et un indicateur important d'un processus de réconciliation réussi. On suppose que plus les Rwandais se font confiance, respectent, tolèrent et s'engagent ou créent des interactions et des relations sociales positives, plus la réconciliation aura lieu. Il a été démontré qu'actuellement au Rwanda, il y a un changement positif dans les relations et interactions dans la société ainsi qu'un degré considérable de volonté de s'engager dans des relations avec des personnes de différents groupes sociaux. Vous trouverez ci-dessous une analyse comparative des changements de ces variables au fil des années, comme le montre le tableau 16.

Tableau 15: Notes moyennes sur la cohésion sociale

Pilier	Indicateurs	Resultats (%) en 2010	Resultats (%) en 2015	Resultats (%) en 2020
Cohésion sociale	Confiance entre les Rwandais			
	1. Aujourd'hui, les Rwandais se font confiance	72,8	93,0	95,0
	2. Dans les espaces d'interaction sociale impliquant des contacts (écoles,...) il n'y a aucune discrimination d'aucune sorte		93,0	97,0
	3. Aujourd'hui, les Rwandais peuvent laisser leurs enfants dans n'importe quelle famille de leur voisinage		95,6	94,8
	Tolérance et interactions			
	4. Les Rwandais peuvent coexister pacifiquement avec des personnes avec lesquelles ils ne partagent pas d'opinions ou de points de vue	92,4	97,0	97,6
	5. Les Rwandais n'ont aucun problème à travailler (dans les affaires, au travail) avec des personnes avec lesquelles ils ne partagent pas d'opinions ou de points de vue	91,9	97,1	97,6
	6. Lors des élections, je ne vote pas pour donner le droit de vote à celui que j'appelle «le nôtre», c'est-à-dire celui avec qui nous partageons l'ethnie, la région, la religion,...		96,8	95,4
	Solidarité entre les Rwandais			
	7. Lors de la commémoration du génocide contre les Tutsis, la solidarité entre tous les Rwandais (sympathiser et soutenir les rescapés du génocide) est manifeste		96,2	97,8
	8. Les Rwandais sont à l'aise de demander de l'aide à quiconque dans leur voisinage ou de venir à la rescousse de quiconque est dans le besoin	94,0	96,8	98,5
	Convivialité et amitié entre les Rwandais			
	9. J'ai des amis parmi des personnes avec lesquelles je ne partage pas la même catégorie	92,4	97,0	98,2
	10. Je peux me marier ou être marié à une personne avec qui je ne partage pas la même catégorie	94	94,9	97,4
	MOYENNE			97,1

En ce qui concerne la confiance entre les personnes de différents groupes sociaux, 95% des personnes interrogées confirment que les Rwandais se font confiance, contre 93% en 2015 et 72,8% en 2010. Le niveau de tolérance et d'interactions a également augmenté jusqu'à 97,6% en 2020 contre 93% en 2015, alors que les répondants évaluent la solidarité entre les Rwandais à 97,8% en 2020 contre 96,2% en 2015. Ceci est crucial car la confiance mutuelle, la tolérance et les interactions sont des aspects importants à tenir en considération pour ouvrir la voie à la solidarité entre les Rwandais.

L'aspect convivialité et amitié a également reflété la réconciliation communautaire et familiale, le niveau de possibilité de se marier entre différents groupes s'établissant à 97,4% en 2020 contre 94,9% en 2015. Traditionnellement, les Rwandais organisaient des événements conviviaux illustrant l'amitié, les célébrations et la socialisation considérée comme l'épine dorsale de la cohésion sociale, détruite par la politique divisionniste. Cependant, les améliorations remarquables démontrées par les scores de ce rapport témoignent du rétablissement et du renforcement de la convivialité et de l'amitié entre les Rwandais, qui inspirent l'espoir d'une réconciliation réussie pour le présent et l'avenir.

De toute évidence, l'enquête de 2020 montre que dans toutes les variables de la cohésion sociale, les scores des indicateurs sont tous supérieurs à 95% et sont dans tous les cas, sauf un, supérieurs à ceux des deux précédentes enquêtes sur la réconciliation, indiquant une amélioration des relations sociales au cours de cette période. Sur base de ces résultats, on est en droit d'affirmer que l'état actuel de la cohésion sociale au Rwanda est très bon et laisse présager une société pacifique et harmonieuse dans l'avenir. Cela ne doit cependant pas être considéré comme une fin en soi, mais comme un moyen de réaliser des aspirations plus élevées telles que la Vision 2050, «le Rwanda que nous voulons», etc.

4.8. Etat actuel de la réconciliation

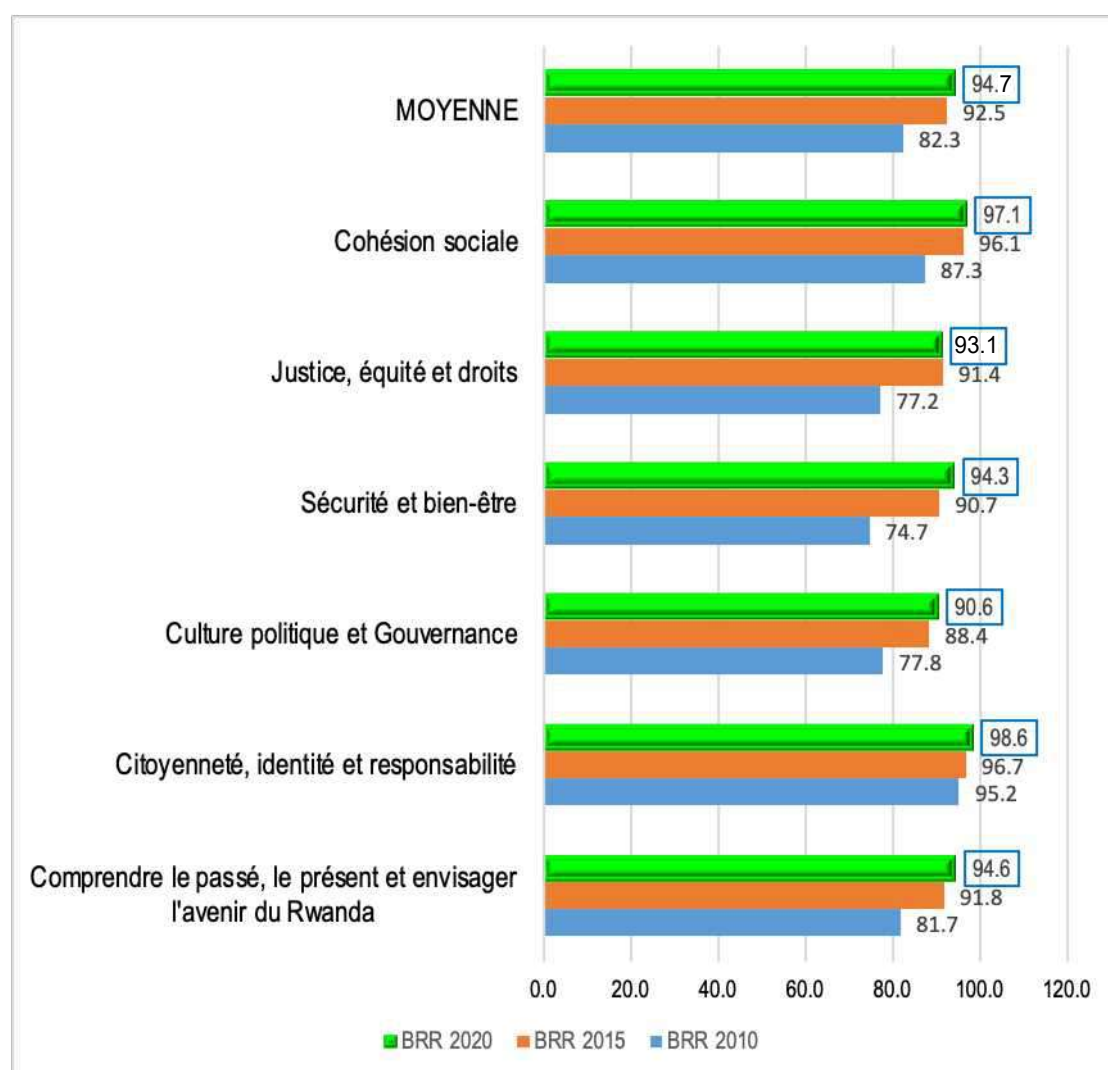
Au vu des résultats discutés dans les sections et sous-sections précédentes, ce rapport peut alors mettre en évidence l'état global de la réconciliation au Rwanda en 2020. Le tableau suivant fait le point sur le résumé de tous les scores.

Tableau16: Etat actuel de la réconciliation au Rwanda

Piliers	Indicateurs	Résultats (%) en 2020	Moyenne (%) en 2020
1. Comprendre le passé; le présent et envisage l'avenir du Rwanda	Comprendre l'histoire du Rwanda	95,8	94,6
	L'histoire et comment elle est partagée	92,8	
	Appropriation et réconciliation	95,1	
	Envisager l'avenir	94,8	
2. Citoyenneté, identité et responsabilités	Identité nationale	99,4	98,6
	Fierté individuelle d'une identité partagée	98,2	
	Fierté et vision partagées	99	
	Engagement pour l'identité nationale	99,2	
	Pensée critique	97	
3. Culture politique et et Gouvernance	Appréciation du rôle des institutions	93,8	90,6
	Opinions sur la performance des dirigeants	94,8	
	Opinions sur l'autonomisation et participation des citoyens dans la gouvernance	83,1	
4. Sécurité et bien-être	Sécurité et réconciliation nationale	92,8	94,3
	Sécurité et réconciliation personnelle	96,9	
	Sécurité économique	95,2	
	Evaluation de la distribution équitable des infrastructures	92,4	
5. Justice, équité et droits	Vérité sur le passé et punition du génocide et des crimes connexes	98,3	93,1
	Indemnisation des biens pillées ou détruits pendant le génocide	91,4	
	Aveu et pardon	95,8	
	Guérison individuelle	86,7	
	Equité et respect des droits humains fondamentaux	93,4	
6. Cohésion sociale	Confiance entre les Rwandais	95,6	97,1
	Tolérance et interactions	96,9	
	Solidarité entre les Rwandais	98,2	
	Convivialité et amitié entre les Rwandais	97,8	
MOYENNE		94,7	

Comme illustré dans le tableau 16, l'état de la réconciliation au Rwanda est à 94,7% pour l'année 2020. Sur base des scores de tous les six piliers et leurs indicateurs respectifs, on est en droit de conclure que les Rwandais ont réalisé des avancées très significatives sur le chemin de la réconciliation. En guise d'illustration, le graphique suivant utilise des données statistiques pour présenter le chemin de la réconciliation au Rwanda depuis 2010, date de la première évaluation, jusqu'à l'évaluation actuelle de 2020 en passant par celle de 2015.

Graphique 106: Comparaison entre BRR 2010, BRR 2015, et BRR 2020

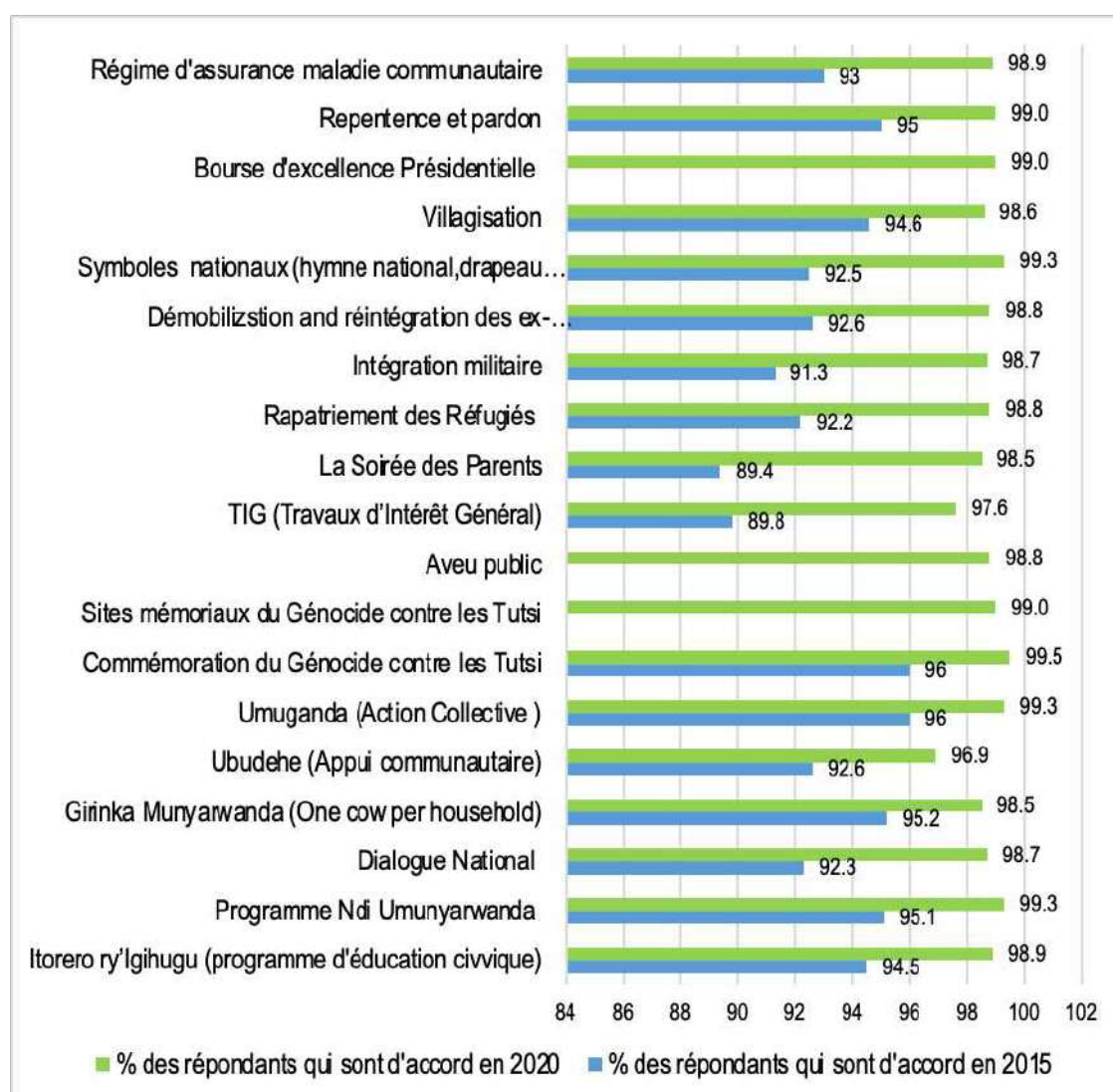


Le graphique 106 ci-dessus montre clairement comment l'état de la réconciliation a évolué de 82,3% en 2010, à 92,5% en 2015, puis à 94,7% en 2020. C'est une amélioration très remarquable qui démontre la détermination des Rwandais à construire avec succès un pays uni et réconcilié avec lui-même après le génocide perpétré contre les Tutsis en 1994.

4.9. Mécanismes favorisant la réconciliation au Rwanda

Les personnes interrogées ont été invitées à donner leur avis sur les facteurs et mécanismes mis en place pour améliorer les conditions de vie des populations et promouvoir la réconciliation au Rwanda. Les points de vue des Rwandais quant à la manière dont ces mécanismes contribuent à la réconciliation sont quantifiés dans le graphique qui suit.

Graphique 107: Facteurs/Mécanismes favorisant la réconciliation au Rwanda



Comme le montre le graphique 107, tous les mécanismes sont très appréciés et nul ne doute qu'ils contribuent à la réconciliation au Rwanda. On peut voir que dans tous les cas, chaque mécanisme identifié ci-dessus a enregistré un score plus élevé en 2020 qu'en 2015, ce qui indique que les Rwandais ordinaires apprécient davantage le rôle important que ces mécanismes jouent dans la promotion de la réconciliation entre les Rwandais. Il convient de souligner que ces mécanismes sont mis en œuvre par presque toutes les institutions du pays. Ceci est en relation avec le principe selon lequel tous les Rwandais et toutes les institutions sont responsables de l'unité et de la réconciliation du pays.

En effet, les programmes et institutions gouvernementaux peuvent avoir une mission spécifique qui ne concerne pas directement la promotion de la réconciliation, mais leur travail est également évalué dans la vision globale de voir s'il favorise ou entrave le processus de réconciliation. Il serait intéressant, pour de plus amples évaluations ultérieures, de mettre l'accent sur la manière dont certaines institutions intègrent pratiquement la réconciliation dans leurs programmes et sur la manière dont ces programmes contribuent réellement à la réconciliation.

4.10. Facteurs entravant la réconciliation

En plus de fournir des points de vue sur les mécanismes censés promouvoir la réconciliation, les répondants étaient également invités à indiquer les facteurs qu'ils considéraient comme entravant le processus de réconciliation. Le graphique suivant en montre les facteurs.

Tableau 17: Facteurs entravant la réconciliation

Facteurs	Résultats (%) 2010	Résultats (%) 2015	Résultats (%) 2020
Des Rwandais qui sèment encore l'idéologie du génocide contre les Tutsi et la politique divisionniste	31,5	25,8	8,6
Stéréotypes basés sur l'ethnie	30,5	27,9	1,8
Blessures non guéries causées par le génocide et la politique divisionniste	11,6	4,6	26,9

Comme on le voit bien dans le tableau 17, on remarque une évolution tangible quant à la question de savoir s'il y a des Rwandais qui propagent encore l'idéologie du génocide et la politique divisionniste. Le score pour cette variable a baissé de 31,5% (en 2010) à 25,8% (en 2015) et à seulement 8,6% en 2020. C'est un progrès important dans la lutte contre le crime d'idéologie du génocide et d'autres crimes connexes. Les résultats associent cette réalisation aux efforts mis en place pour lutter contre la culture de l'impunité et au vote des lois pour punir l'idéologie du génocide et d'autres crimes connexes.

Un autre facteur que les BRR 2010 et BRR 2015 ont présenté comme entravant la réconciliation est le fait que certains Rwandais se considéraient eux-mêmes et considéraient les autres à travers des lentilles ethniques. En 2020, l'évaluation n'a pas porté spécifiquement sur cette variable, mais une question assez similaire est posée sous le pilier citoyenneté, identité et responsabilité. Ici, les personnes interrogées réfléchissent si les Rwandais se considèrent d'abord comme des Rwandais, c'est-à-dire qu'ils sont allés au-delà des tendances à s'attacher à ce que Shapiro (2016) appelle les petites identités (ethnicité, religion, race, origine, etc.). Les résultats sur cette question montrent que le pourcentage de Rwandais qui se considèrent d'abord comme des Rwandais avant toute autre chose est passé de 95,6% en 2015 à 98,2% en 2020, ce qui signifie que ceux qui n'étaient pas d'accord avec cette affirmation représentaient 1,8% des répondants.

En cherchant à évaluer les opinions des Rwandais en ce qui concerne la citoyenneté, l'identité et responsabilité, l'hypothèse était qu'un sentiment partagé d'identité nationale, une citoyenneté inclusive, responsable et critique favorise la réconciliation. Cela implique que les indicateurs de ce pilier servent à examiner le niveau auquel les Rwandais se sentent attachés à leur identité nationale, ce qui rendrait la réconciliation hautement possible, car cela signifierait qu'ils ont surmonté les tendances à s'associer eux-mêmes et à associer les autres à de petites identités. Comme le montrent les résultats, presque tous les Rwandais (98,2%) affirment qu'ils se sentent avant tout comme des Rwandais, à l'exception de 1,8% qui se retrouvent dans le côté négatif de cette variable. Pour mieux comprendre cette différence de 1,8% dont la réponse était NON à la question de savoir s'ils se sentaient Rwandais avant toute autre chose, le tableau suivant illustre la désagrégation de la variable par district, en montrant les moyennes des OUI et NON par district.

Tableau 18 : Désagrégation par District sur “les Rwandais pensent qu'ils sont Rwandais avant toute autre chose”

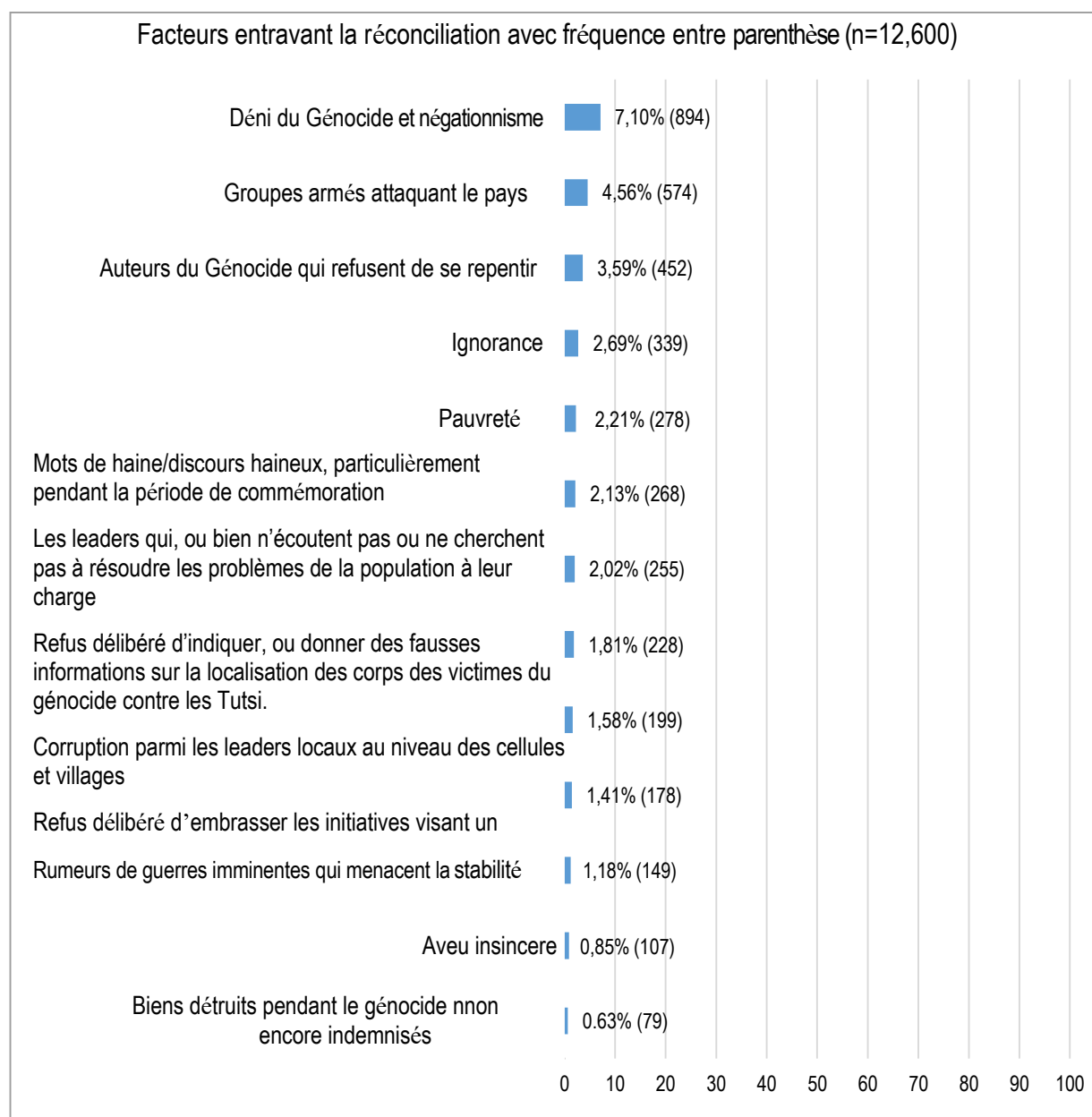
District	Oui	Non
Nyarugenge	96,4%	3,6%
Gasabo	94,4%	5,6%
Kicukiro	96,3%	3,7%
Nyanza	99,1%	0,9%
Gisagara	99,3%	0,7%
Nyaruguru	99,1%	0,9%
Huye	94,7%	5,3%
Nyamagabe	99,4%	0,6%
Ruhango	96,1%	3,9%
Muhanga	97,7%	2,3%
Kamonyi	99,8%	0,2%
Karongi	99,5%	0,5%
Rutsiro	100,0%	0,0%
Rubavu	99,5%	0,5%
Nyabihu	99,6%	0,4%
Ngororero	99,4%	0,6%
Rusizi	97,2%	2,8%
Nyamasheke	99,4%	0,6%
Rulindo	100,0%	0,0%
Gakenke	97,4%	2,6%
Musanze	97,2%	2,8%
Burera	97,2%	2,8%
Gicumbi	99,3%	0,7%
Rwamagana	99,1%	0,9%
Nyagatare	99,3%	0,7%
Gatsibo	97,7%	2,3%
Kayanza	99,3%	0,7%
Kirehe	100,0%	0,0%
Ngoma	99,6%	0,4%
Bugesera	94,1%	5,9%
Moyenne	98,2%	1,8%

Les résultats présentés dans le tableau 18 semblent montrer une concentration de réponses négatives à l'affirmation «Les Rwandais pensent qu'ils sont Rwandais avant toute autre chose"» dans les districts de la Ville de Kigali, ainsi que dans le district de Huye (classé parmi les villes secondaires), les districts de Ruhango et de Bugesera (qui peuvent être classés comme districts ruraux). Cette étude n'a pas cherché à comprendre pourquoi les districts qui ont tendance à être urbains ont la plus grande partie des réponses NON à la variable susmentionnée, mais ce serait un point important sur lequel se concentrer dans les évaluations ultérieures.

La guérison individuelle des blessures causées par le génocide et la politique de division reste un secteur qui entrave les efforts de réconciliation, et le BRR 2020 bien qu'il reste un défi. Ici, le nombre de ceux qui ne se sentent pas encore guéris est remarquablement passé de 4,6% (2015) à 26,9% en 2020 alors qu'il était de 17,1% en 2010. Les résultats de 2020 concernant la guérison individuelle reflètent les résultats de l'enquête 2018 sur la santé mentale au Rwanda menée par le Rwanda Biomedical Centre qui montre une prévalence accrue de différents troubles mentaux au sein de la population du Rwanda en général, et au sein des rescapés du génocide en particulier. En effet, les résultats montrent deux tendances majeures. Premièrement, les épisodes dépressifs majeurs (TDM) se situent à 12% au sein de la population générale, mais à 35% chez les rescapés du génocide. Deuxièmement, le trouble de stress post-traumatique (SSPT) se situe à 3,6% dans la population générale, alors qu'il est de 27% parmi les rescapés du génocide. Ce que ces résultats impliquent, c'est que les acteurs, tant dans les institutions gouvernementales que dans les organisations privées, doivent redoubler d'efforts pour lutter contre les troubles mentaux, en particulier parmi les rescapés du génocide, ce qui est important pour le processus de réconciliation.

Hormis les trois facteurs indiqués dans le tableau 17, le BRR 2020 a identifié d'autres facteurs que les Rwandais considèrent comme des entraves aux efforts de réconciliation dans le pays. Pour une meilleure présentation et discussion, les facteurs ont été groupés dans le tableau selon l'ordre décroissant de fréquences et pourcentage, comme illustré dans le graphique suivant:

Graphique 108: Autres facteurs entravant la réconciliation



Les facteurs présentés dans le graphique 108 sont également considérés comme entravant la réconciliation. Parmi ces facteurs, celui appelé déni et du génocide et négationnisme semble être la principale préoccupation de nombreux Rwandais. En effet, ce facteur a été mentionné 894 fois, qui correspond à 7,10% comme le montre le graphique. Ce facteur va dans le même sens que d'autres comme les propos ou discours haineux, en particulier pendant la période de commémoration, ainsi que le refus délibéré de montrer ou de fournir de fausses informations sur la localisation des corps des victimes du génocide contre les Tutsis. Tous ces éléments font partie de la définition de ce qui constitue le crime de génocide et autres crimes connexes, comme le stipule la loi n° 59/2018 du 22/8/2018 relative au crime d'idéologie du génocide et des crimes connexes. En effet, cette loi souligne que la négation du génocide, la minimisation du génocide contre les Tutsi, la justification du génocide, la disposition ou la dégradation d'éléments de preuve ou d'informations relatives au génocide contre les Tutsi, le vol ou la destruction des corps des victimes du génocide contre les Tutsi, la

démolition, l'endommagement ou la profanation d'un site commémoratif ou d'un lieu où reposent les corps des victimes du génocide contre les Tutsi, les violences contre un survivant du génocide constituent des crimes liés à l'idéologie du génocide. Par conséquent, même si le pourcentage de Rwandais qui diffusent l'idéologie du génocide et la politique de division a baissé, les résultats montrent que les Rwandais considèrent toujours divers éléments qui constituent le crime d'idéologie du génocide et d'autres crimes connexes comme les principaux facteurs entravant la réconciliation au Rwanda.

Un autre facteur qui semble soulever les inquiétudes des Rwandais est la tendance à recourir à l'usage des moyens violents pour résoudre les différents types de désaccords. Ceci se remarque dans les groupes armés attaquant le pays, des individus qui refusent délibérément d'embrasser les initiatives sociétales visant à amener des changements positifs après le Génocide des Tutsi, ainsi que dans la dissémination de rumeurs de guerres imminentes qui menacent la stabilité. Ce type de résultat implique, entre autre chose, que les Rwandais font preuve de sensibilité aux différents types de violence qui affectent leur paix quotidienne. Dans d'autres sociétés les cas de violence se limiteraient aux menaces à la paix, mais dans une société post-génocide comme le Rwanda, il n'est surprenant que toute menace à la paix soit aussi une menace à la réconciliation. En d'autres termes, la réconciliation c'est la paix, et la paix c'est la réconciliation.

Le graphique 108 présente d'autres facteurs, tels que l'échec de certains dirigeants locaux à résoudre les problèmes de la population, l'aveu insincère, les auteurs du génocide qui ont refusé de se repentir, etc. Comme ceux déjà discutés, tous les facteurs présentés dans les tableaux 17,18 et dans le graphique 108 sont considérés comme entravant le processus de réconciliation, et donc méritent une attention particulière.

5. CONCLUSION ET RECOMMANDATIONS

Cette étude a évalué l'état de la réconciliation au Rwanda, entre 2016 et 2020. Il s'agit de la troisième évaluation après celles menées en 2010 et 2015. Elle visait spécifiquement à appuyer le mandat de la Commission Nationale de l'Unité et la Réconciliation de promouvoir l'unité et réconciliation grâce à une meilleure compréhension des points de vue des citoyens sur l'unité et la réconciliation, en examinant et en proposant des piliers, des indicateurs et des variables appropriés pour suivre l'état actuel de la réconciliation, et en identifiant les facteurs favorables ainsi que les défis à la réconciliation. L'étude a utilisé des approches à méthodes mixtes par lesquelles les données quantitatives ont été complétées par des résultats qualitatifs.

L'analyse des résultats empiriques s'est inspirée de six piliers, à savoir, comprendre le passé, le présent et envisager l'avenir; citoyenneté, identité et responsabilité; culture politique et gouvernance; sécurité et bien-être; justice, équité et droits; et la cohésion sociale. L'analyse a abouti à l'élaboration de diverses recommandations. Ce chapitre comprend trois sections: la conclusion, les recommandations et les points à prendre en considération dans les évaluations ultérieures.

5.1. Conclusion

Le chemin de la réconciliation au Rwanda continue de réaliser des progrès tangibles. Les résultats montrent que l'état actuel de la réconciliation au Rwanda est de 94,7%, une augmentation par rapport à celui de 92,5% observé dans l'évaluation de 2015.

Pour ce qui est du pilier *«comprendre le passé, le présent et envisager l'avenir»*, les résultats indiquent que le score est passé de 91,8% en 2015 à 94,6% en 2020. Cette évolution est attribuée aux efforts continus déployés pour construire une nation unie consciente de son passé amer et qui continue d'apprendre de son histoire pour créer un avenir radieux. Tous les indicateurs de ce pilier ont vu leurs scores augmenter par rapport à 2015, sauf celui sur l'histoire et son partage qui a connu une légère baisse associée au fait que quelques personnes continuent de propager l'idéologie du génocide, particulièrement en famille.

Quant au pilier *«citoyenneté, identité et responsabilité»*, le score est passé de 96,7% en 2015 à 98,6% en 2020. Les scores pour tous les indicateurs de ce pilier ont augmenté, et le nouvel indicateur - pensée critique - a obtenu 97%. Cela prouve que les Rwandais ont surmonté la tendance de se rattacher et attacher les autres aux petites identités, que les Rwandais continuent de se sentir fiers de leur identité nationale commune, et montrent également une plus grande capacité à faire des choix éclairés et responsables.

Débattre des choix informés et responsables conduit au troisième pilier, *«culture politique et gouvernance»*. En moyenne, le score est passé de 88,4% en 2015 à 90,6% en 2020, ce qui montre à quel point les Rwandais apprécient fortement le rôle des institutions (93,8%) et des dirigeants (94,8%) dans la gouvernance de leur pays. Néanmoins, la comparaison des résultats montre que les scores de certains indicateurs ont régressé en 2020, notamment ceux concernant l'autonomisation des citoyens, la participation à la gouvernance, et celui sur la performance des dirigeants locaux. Les

résultats associent ces déclin à certains dirigeants, en particulier au niveau local, ce qui prouve que les citoyens deviennent de plus en plus critiques et sensibles à l'échec de certains dirigeants locaux à rendre de bons services conformément à la loi. Combiné au score élevé de pensée critique, ceci montre que les citoyens continueront d'exiger de bons services de la part de leurs dirigeants, en prenant davantage de mesures pour les rendre responsables du fait que ces citoyens continuent de s'imprégner de leurs droits et devoirs dans la gouvernance de leur pays.

Le pilier «*sécurité et le bien-être*» a continué de bénéficier d'un niveau d'appréciation élevé de la part des citoyens, puisqu'il est passé de 90,7% en 2015 à 94,3% en 2020. Même si les récents cas d'insécurité dans certaines parties du pays ont enfiévré la paix dans une certaine mesure, justifiant ainsi la baisse de l'indicateur «*sécurité nationale et réconciliation*», les scores de tous les autres indicateurs ont augmenté. Les citoyens ont continué à considérer et à dépendre la sécurité du pays comme la meilleure réalisation et le pivot de toutes les autres initiatives socio-économiques.

Quant au pilier «*justice, équité et droits*», les résultats indiquent que le score est passé de 91,4% en 2015 à 93,1% en 2020. Référence est faite ici à une augmentation des scores sur presque tous les indicateurs, tels que vérité, aveu et don de pardon, l'indemnisation des biens et propriétés détruites ou pillées pendant le génocide. L'indicateur de guérison individuelle est celui qui a connu une légère baisse, qui est associée aux facteurs comme aveu insincère, la transmission du trauma intergénérationnel, et l'affirmation selon laquelle ce secteur n'a pas attiré beaucoup d'efforts par rapport aux autres secteurs dans le pays.

Enfin, le pilier «*cohésion sociale*» a montré que les Rwandais ont augmenté leur niveau de confiance, de tolérance, de solidarité et de convivialité entre les uns envers les autres. C'est à cet égard que le score de ce pilier est passé de 96,1% en 2015 à 97,1% en 2020.

Quant aux facteurs favorables à la réconciliation, les résultats ont montré que les citoyens apprécient beaucoup la contribution de divers mécanismes comme «*Ndi Umunyarwanda*» dans la promotion de la réconciliation au Rwanda. Cependant, un certain nombre de facteurs ont également été identifiés comme entravant la réconciliation. Il s'agit du déni et négation du génocide, le penchant à recourir aux moyens violents, les anciens condamnés du génocide qui continuent de refuser de se repentir, des blessures non encore cicatrisées causées par le génocide, certains dirigeants locaux qui ne répondent pas aux préoccupations de la population, et bien d'autres. Sur base de ces défis et bien d'autres, les recommandations suivantes ont été formulées:

5.2. Recommendations

Avant d'entamer cette section, il sied de préciser que la présente recherche a eu à faire à une question concernant la façon dont on interpréterait les mesures statistiques de réconciliation par rapport aux arguments selon lesquels le processus est toujours confronté à de nombreux défis qui problématisent le score de réconciliation de plus de 90%. Les résultats de cette étude ont abordé cette question en différenciant la «*réconciliation nationale*» de la «*réconciliation individuelle*». L'argument ici était que la

réconciliation était un cheminement sur lequel tous les citoyens ne peuvent pas être au même niveau ou au même rythme, mais que la nation a fourni l'environnement propice pour que la réconciliation individuelle se développe et se produise. Ainsi, alors que certains Rwandais pourraient être à un rythme plus lent dans ce voyage, la nation a réalisé des réalisations remarquables, attestées non seulement par des faits tangibles, selon lesquels « l'ethnicité » n'est plus utilisée comme un ticket d'accès aux opportunités au détriment des autres, mais aussi par le fait que des mécanismes et des institutions sont en place pour aider ceux qui sont encore hantés par l'idéologie du génocide à se transformer, au lieu de récompenser une telle idéologie comme c'était le cas dans le passé.

Les recommandations suivantes ont donc été formulées en tenant compte des défis identifiés et de la nécessité de maximiser les chances pour chaque Rwandais de s'engager avec confiance dans le processus de réconciliation.

1. Le principal élément pour lequel les citoyens ont exprimé des inquiétudes est le déni du génocide et négationnisme, qui s'est répété 894 fois, représentant 7,10%. Comme l'ont souligné les spécialistes du génocide, la négation est la dernière phase du crime de génocide. Les résultats de cette recherche ont identifié qu'alors que le taux de Rwandais qui sèment encore l'idéologie du génocide et la politique de division diminue, divers aspects qui constituent le crime d'idéologie du génocide et d'autres crimes connexes continuent toujours d'entraver le processus de réconciliation au Rwanda.

Les principales recommandations pour relever ce défi sont:

- a. Sous la houlette du Ministère ayant l'enseignement primaire, secondaire et tertiaire dans ses attributions, différents partenaires devraient intégrer dans leurs programmes le contenu sur le Génocide contre les Tutsi et ses conséquences.
- b. Sous la houlette du Ministère ayant l'enseignement primaire, secondaire et tertiaire dans ses attributions, différents partenaires devraient enseigner l'histoire aux jeunes pour qu'ils puissent connaître les mauvaises pratiques du passé sans toutefois en être traumatisés.
- c. Sous la houlette du Ministère ayant l'enseignement primaire, secondaire et tertiaire dans ses attributions, différents partenaires devraient donner l'enseignement de l'histoire à la jeunesse qui ne fait pas l'enseignement formel. Ceci peut être fait sous la forme d'Iitorero ou tout autre enseignement non formel.
- d. Les enseignants à tous les niveaux de l'éducation devraient apporter les problèmes actuels tels que la question de l'ethnicité au Rwanda, la politique d'unité et réconciliation, etc, dans les leçons d'histoire pour donner aux jeunes étudiants une opportunité de débattre, entre autres choses, de certaines institutions et organisations telles que FARG, AERG, AVEGA AGAHOZO, IBUKA, CNLG, etc. mises en place pour faire face aux conséquences du génocide.
- e. Le Ministère ayant l'enseignement primaire, secondaire et tertiaire dans ses attributions devrait rendre disponibles plus de manuels d'histoire dont le contenu a été analysé par les experts, et former les enseignants en considérant que,

comme tous les autres Rwandais, eux aussi ont été affectés par tout ce qui a affecté le pays.

2. Un autre défi auquel les répondants se sont montrés sensibles est la tendance à recourir à des moyens violents comme moyen privilégié de résoudre les désaccords qui sont en fait normaux et inévitables dans les interactions quotidiennes. On pense généralement que les conflits sont inévitables entre les êtres humains et que la chose la plus importante dans la résolution des conflits est de s'assurer qu'ils sont réglés pacifiquement avant qu'ils ne deviennent violents. Néanmoins, en raison de la culture dominante de la violence, des individus et des groupes se sont appuyés sur des moyens violents, tels que des attaques armées et le refus délibéré d'adopter des programmes visant un changement positif et la réconciliation. Dans toute autre société, le recours à des moyens violents ne serait considéré que comme une menace à la paix, mais au Rwanda, qui est une société post-génocide, toute menace à la paix est une menace à la réconciliation, car la paix ne peut être dissociée de la réconciliation, et vice versa. Il n'est donc pas surprenant que les Rwandais considèrent le recours à des moyens violents comme un facteur qui entrave la réconciliation. Pour faire face à ce défi, les recommandations suivantes ont été formulées:

- a. Le ministère ayant l'enseignement primaire, secondaire et tertiaire dans ses attributions devrait renforcer l'intégration de l'éducation à la paix dans l'éducation formelle, informelle et non formelle, en se concentrant davantage sur la nécessité d'aider les apprenants à être conscients des pratiques et des discours qui favorisent la culture de la violence.
- b. Les acteurs, tant les institutions publiques, comme la Commission Nationale de l'Unité et la Réconciliation, que les Organisations de la Société Civile, comme Aegis Trust, qui ont travaillé dans le domaine de l'éducation à la paix devraient surmonter la tendance à dissocier la paix de la violence, en préférant de souligner la première dans sa relation lointaine avec la dernière.

Il serait peut-être préférable de souligner le choix de la paix puisque ceci est la valeur qui est renforcée, mais transformer la paix en une stratégie pour la vie quotidienne ou une culture, nécessite de saisir le bienfait de faire des choix éclairés et délibérés pour rejeter la violence et adopter la paix. L'argument ici est que la violence est largement répandue comme une bonne affaire (par exemple, le commerce des armes, exclure les autres pour son intérêt personnel, etc.) plutôt que la paix.

- c. Les facilitateurs et/ou enseignants d'éducation à la paix devraient s'efforcer de faire de l'éducation à la paix une stratégie pour la vie parce que l'éducation à la paix vise une transformation individuelle et sociale en termes d'attitudes et de valeurs. Le défi ici est pour les enseignants et les facilitateurs de l'éducation à la paix de vivre la parole qu'ils enseignent.
3. Les résultats ont montré des défis liés aux personnes condamnées pour des crimes de génocide qui refusent de se repentir, blessures non cicatrisées, excuses non sincères et transmission intergénérationnelle des traumatismes. Les résultats ont montré que la guérison individuelle bénéficie de la guérison nationale par le biais

de mécanismes judiciaires, mais aussi qu'elle nécessite des excuses sincères et pleines de remords du côté du fautif et le pardon du cœur par la victime. Ce sont des processus individuels qui ne sont pas nécessairement réalisés par des mécanismes juridiques. Pour résoudre les problèmes mentionnés ici, un certain nombre de recommandations ont été formulées:

- a. Les partenaires impliqués dans la libération d'anciens détenus du génocide devraient prendre davantage de mesures pour préparer les rescapés du génocide et les personnes libérées à vivre à nouveau à proximité;
 - b. Le ministère de la Santé et les autres partenaires (organisations religieuses, organisations de la société civile, etc.) travaillant dans le secteur de la guérison individuelle devraient rechercher des approches collaboratives allant au-delà des prescriptions médicales qui ne sont pas toujours utiles pour les traumatismes ou autres types de trouble mental.
 - c. Les acteurs impliqués dans la consolidation de la paix, tant publiques que ceux des organisations de la société civile, devraient créer des espaces sûrs (lieux sécurisés) pour le dialogue et des séances d'écoute en petits groupes. Ces espaces devraient être bien structurés pour que les gens se sentent confortables pour partager leurs souffrances.
 - d. La Commission Nationale de l'Unité et la Réconciliation devrait veiller à ce que le programme Ndi Umunyarwanda soit comme un espace à travers lequel les gens peuvent partager leurs souffrances en vue de se reconforter et de se réconcilier entre eux.
 - e. Les acteurs locaux devraient utiliser Ndi Umunyarwanda et d'autres espaces sûrs possibles en encourageant les personnes qui ont des informations sur l'endroit où les corps des personnes tuées pendant le génocide ont été jetés. Cela pourra offrir un environnement propice pour des interactions individuelles, des excuses sincères et le pardon, qui sont nécessaires à la guérison individuelle.
4. Cette recherche a identifié que certains dirigeants locaux qui ne parviennent pas à répondre aux besoins des personnes sous leur responsabilité sont également considérés comme un obstacle au processus de réconciliation. L'argument est que la mauvaise performance de certains dirigeants est considérée comme un frein aux chances pour les citoyens d'adopter la réconciliation, et qu'une bonne performance des dirigeants est considérée comme une augmentation des chances pour les citoyens d'adopter la réconciliation. Comme présenté dans le graphique 108, certaines pratiques telles que la corruption et l'échec ou le refus de certains dirigeants locaux de s'attaquer aux problèmes ou aux problèmes pressants pour les citoyens font facilement tomber certains de ces citoyens dans la tendance à interpréter ces pratiques comme donner le privilège à certains tout en discriminant les autres sur base de qui ils sont.

Pour résoudre ce problème, on peut procéder de la manière suivante:

- a. Les parties prenantes qui interviennent dans la formation des leaders, en particulier RMI, devraient organiser des formations en leadership et guérison du trauma pour les dirigeants locaux;
- b. Les parties prenantes qui interviennent dans la formation des leaders, en particulier RMI, devraient préparer les leaders, en particulier ceux au niveau local, à accepter de rendre compte et être tenus responsables de leurs actes.

Plus les citoyens prennent conscience de leurs droits et sont capables de tenir les dirigeants responsables, plus les dirigeants doivent être prêts à accepter d'être confrontés et critiqués. La littérature sur la démocratisation considère cela comme une phase inévitable de la consolidation démocratique, que les dirigeants devraient utiliser pour leur propre bénéfice et pour le bien des citoyens;

- c. Le Ministère ayant les entités décentralisées dans ses attributions devrait renforcer les capacités des institutions existantes ou créer d'autres qui renforcent la responsabilité des leaders locaux. L'objectif majeur de cette initiative serait d'assurer que les problèmes des citoyens soient résolus sans devoir attendre l'intervention des hautes autorités, comme celle du Président de la République.
- d. Préparer les dirigeants à accepter d'être interrogés (rendre compte de leurs actes): l'éducation de la population pour ses droits doit aller de pair avec la formation des dirigeants pour qu'ils comprennent qu'ils occupent des postes publics pour servir le peuple, car lorsqu'ils ne le font pas, le niveau de confiance des citoyens envers leurs dirigeants diminue et la réconciliation est entravée.

5.3. Points à prendre en considération dans les évaluations futures

Les conclusions de cette étude ont mis en exergue un certain nombre de points dont les évaluations ultérieures ne devraient se passer. Les points mis en évidence sont les suivants:

- a. Les résultats de cette étude montrent que plus de 98% des Rwandais se considèrent d'abord comme des Rwandais avant toute autre identité. Cela rappelle qu'avant la colonisation, tous les citoyens du Rwanda croyaient partager la même identité des Rwandais. Mais cette unité a été détruite par des politiques divisionnistes qui ont renforcé les petites identités, affaiblissant et détruisant ainsi l'identité nationale qui caractérisait les Rwandais. Grâce aux multiples efforts mis en place après le Génocide perpétré contre les Tutsi, les Rwandais ont aujourd'hui redécouvert la fierté de leur identité commune de Rwandais, ce qui implique qu'ils ont largement dépassé les tendances à se considérer eux-mêmes et considérer les autres dans des optiques Hutu, Tutsi, Twa. Pour évaluer si les aspects négatifs des identités ethniques construites sont encore importants pour certains citoyens, les études futures devraient se concentrer sur la question de savoir s'il y a des Rwandais qui bénéficient encore des avantages dus aux groupes auxquels ils sont associés.
- b. Les résultats de cette étude ont montré que les dirigeants locaux, qu'ils soient peu nombreux ou non, sont eux qui portent le plus grand blâme pour la mauvaise prestation des services, qui est considéré comme l'un des facteurs qui entravent la réconciliation. Pour mieux comprendre cette question, les études futures devraient chercher à explorer les défis de la décentralisation au niveau local.

- c. Les résultats ont montré que les Districts comme Gasabo, Kicukiro, Nyarugenge, Bugesera et Ruhango, ont la grande partie des réponses NON à l'assertion «Les Rwandais se voient comme des Rwandais avant toute autre chose». Cela signifie une concentration de ceux qui se considèrent et/ou considèrent les autres dans les lentilles de petites identités. Les résultats ont aussi montré que les Districts de Nyamagabe, Kicukiro, Gasabo, Nyarugenge, Muhanga et Nyabihu ont eu les plus grands scores quant aux individus qui sentent qu'ils ne sont pas guéris des blessures causées par le génocide. Des études ultérieures devraient s'atteler à comprendre de façon approfondie ce qui fait que ces Districts aient des scores plus élevés par rapport aux autres dans ces deux aspects.

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ANNEXES

Annexe 1. Questionnaire sur la réconciliation

INTRODUCTION

Je m'appelle ... et je suis membre d'une équipe de recherche qui travaille au nom de la Commission Nationale de l'Unité et la Réconciliation pour mener une enquête sur l'état de la réconciliation au Rwanda et l'impact du programme Ndi Umunyarwanda sur le processus de la réconciliation. Ce questionnaire vise à recueillir des informations à cet égard, et vous faites partie des citoyens sélectionnés pour participer à l'enquête. Les informations que vous fournirez aideront la Commission Nationale de l'Unité et la Réconciliation à connaître l'état actuel de la réconciliation au Rwanda et l'impact du programme Ndi Umunyarwanda dans la promotion de la réconciliation au Rwanda. Je vous assure que les informations que vous fournissez seront traitées dans la plus stricte confidentialité et que vos noms n'apparaîtront nulle part lors de la communication des résultats.

Si vous ne vous sentez pas à l'aise, vous pouvez refuser de répondre à n'importe quelle question, ou mettre fin à l'activité de remplir le questionnaire à tout moment, et cela n'aura aucune conséquence négative sur vous.

Je vous remercie d'avance d'avoir accepté de contribuer à cette étude.

Nitwa..... nkaba ndi umushakashatsi watumwe na Komisiyo y'Igihugu y'Ubumwe n'Ubwiyunge. Ndi mu itsinda ririho rikora ubushakashatsi bugamije kumenya aho igipimo cy'ubwiyunge kigeze mu Banyarwanda, ndetse n'uruhare rwa gahunda ya Ndi Umunyarwanda muri urwo rugendo rw'ubwiyunge. Uri umwe mu Banyarwanda batoranijwe kugira ngo uduhe amakuru y'uko ubwiyunge buhagaze aha iwanyu, ndetse n'icyo utekereza ku ruhare rwa gahunda ya Ndi Umunyarwanda mu guteza imbere ubwiyunge mu Banyarwanda. Amakuru uduha azahuzwa n'ay'abandi kandi amazina yawe ntabwo azagira aho agaragara muri raporo.

Uramutse wumva hari ikibazo udashaka gusubiza wacyihorera; ndetse uramutse ushatse guhagarika ikiganiro turiho tugirana nabyo wabikora igihe cyose ubishatse, kandi nta ngaruka ayo mahitamo yakugiraho.

Mbaye ngushimiye cyane kuba wemeye kugira uruhare muri ubu bushashatsi.

A. IDENTIFICATION/Umwirondoro

i. Résidence//Aho ubarizwa

1. Province/Intara	.....
2. District/Akarere	.....
3. Secteur/Umurenge	.....
4. Cellule//Akagali	.....
5. Village/Umudugudu	.....

ii. Caractéristiques sociodémographiques /Irangamimerere

Veuillez indiquer vos caractéristiques sociodémographiques /shyira ikimenyetso ahajyanye n'irangamimerere yawe

6. Genre//Igitsin	Masculin/gabo	
	Femnin/gore	

7. Age /Imyaka	18-25	
	26-30	
	31-40	
	41+	

8. Statut matrimonial /Irangamimerere	Célibataire /Ingaragu	
	Marié /Ndubatse	
	Divorcé /Natandukanye n'uwo twashakanye	
	Veuf (ve) /Ndi umupfakazi	
	Autre (spécifier /Ikindi (kivuge)	.....

9. Education/Amashuri	Sans éducation formelle/ntabwo nageze mu ishuri	
	Primaire/Amashuri abanza	
	Secondaire/Amashuri yisumbuye	
	Formation professionnelle/Amashuri y'ubumenyi-ngiro/imyuga	
	Université/Kaminuza	
	Autre (spécifier/ Andi (yavuge)	.....

10. Religion/Umuryango ushingiye ku myemerere	Catholique/Umugaturika	
	Protestant/Umuporotestanti	
	Pentecoste/Umupantekoti	
	Adventiste du 7 ^e jour/Umudivantisti w'Umunsi wa 7	
	Témoins de Jehovah/Umuhamya wa Yehova	
	Musulman/Umusilamu	
	Autre (spécifier/ Uwundi (wuvuge):	
	Sans religion/Nta dini mbamo	
11. Statut d'emploi /Ibyerekeye umurimo	Sans emploi/Nta kazi mfite	
	Employé/Mfite akazi	
	Pensionné/Ndi mu kiruhuko k'izabukuru	
	Etudiant/Umunyeshuri	
	Autre (spécifier)/Ikindi (kivuge)	.....

B. QUESTIONS RELATIVES AUX VARIABLES ET INDICATEURS DE RÉCONCILIATION /IBIBAZO BIJYANYE N'INGINGO NGENDERWAHO Z'UBWIYUNGE

I. Comprendre le passé, le présent et envisager l'avenir du Rwanda /Imyumvire ku mateka, iby'ubu, no ku cyerekezo cy'ejo hazaza h'u Rwanda

12. Selon vous, qu'est-ce qui a causé les divisions et le génocide au Rwanda? /N'iki ukeka cyaba cyarateye amacakubiri na jenocide mu Rwanda

.....

.....

.....

.....

.....

13. Montrez dans quelle mesure vous êtes d'accord avec les points de vue suivants sur le passé, le présent et l'avenir du Rwanda/ Ni ruhe rugero ibitekerezo bikurikira bijyanye n'amateka n'ahazaza h'u Rwanda	Tout à fait d'accord / Ndabyemera cyane	D'accord/ Ndabyemera	Pas d'accord/ Simbyemera	Pas du tout d'accord / Simbyemera namba	Je ne sais pas/ Simbizi
	1	2	3	4	5

Opinions sur le passé du Rwanda /Imyumvire ku byaranze amateka y'u Rwanda					
1. Les causes / facteurs du génocide contre les Tutsis ont été franchement discutés et communément compris au Rwanda /ibyateye Jenocide yakorewe Abatutsi byamaze kuganirwaho byimbitse kandi abantu babifiteho imyumvire imwe muri rusange	1	2	3	4	5

L'histoire et comment elle est partagée /Amateka n'uburyo ahererekanywa					
2. Certains Rwandais continuent d'inculquer à d'autres la division	1	2	3	4	5

et l'idéologie du génocide /Hari Abanyarwanda bakomeje gucengezamo abanda ivangura n'ingengabitekerezo ya jenocide					
3. J'ai rencontré des enseignements de haine et de division contre ceux de différentes ethnies, régions, religions, etc./Nahuye n'inyigisho zimpamagarira kwanga abo tudahuje ubwoko, akarere, imyemerere, etc...					
4. Le lieu principal où l'histoire de la haine et de la division est enseignée aujourd'hui est la famille /Ahantu higurizwa cyane amateka y'urwango n'amacakubiri uyu muni ni mu muryango					
Appropriation de la réconciliation /Gukomera ku guharanira kwiungu					
5. Il y a des Rwandais qui sacrifieraient leur propre vie au lieu de commettre un génocide /Hari Abanyarwanda bakwemera gutanga ubuzima bwabo aho kwishora muri jenocide	1	2	3	4	5
6. Je suis certain de pouvoir faire tout ce qui est					

possible pour éviter de participer au génocide /Ndemera ntashidikanya ko nakora igishoboka cyose ngo sinijandike mu bikorwa bya jenocide					
Envisager l'avenir /Inzizi ku cyerekezo cy'ahazaza					
7. Hari impamvu zigaragaza ko jenocide yakongera kuba mu Rwanda / il y a encore des problèmes qui montrent que le génocide peut se reproduire au Rwanda					
8. Quels sont ces problèmes 9. ? /Izo mpamvu ni izihe?	..... ...				
10. Les Rwandais ont la capacité de garantir que le génocide ne se reproduira plus jamais au Rwanda /Abanyarwanda bafite ubushobozi bwatuma jenocide itongera kuba ukundi mu Rwanda					
11. Qu'est-ce qui montre cette capacité 12. ? /N'iki cyerekana ubwo bushobozi?	..... .				
13. Les activités de promotion de la réconciliation entre les					

Rwandais de votre village sont suffisantes 14. /Mu mudugudu utuyemo hari ibikorwa bihagije biteza imbere ubwiyunge mu Banyarwanda					
15. Certains Rwandais sont susceptibles de commettre un génocide s'ils en ont l'occasion /Hari Abanyarwanda n bashobora kuba bakora jénocide baramutse babonye urwaho					

II. Citoyenneté, identité, et responsabilité /Ubwenegihugu, ibiranga umuntu, n'inshingano

14. Choisissez le meilleur niveau qui représente votre compréhension /Hitamo urugero rugaragaza imyumvire yawe	Tout à fait d'accord / Ndabyemera cyane	D'accord/ Ndabyemera	Pas d'accord/ Simbyemera	Pas du tout d'accord / Simbyemera namba	Je ne sais pas/ Simbizi
	1	2	2	4	5
1. Être fier d'être rwandais /Guterwa ishema no kuba Umunyarwanda					
2. Les Rwandais se considèrent d'abord comme des Rwandais avant toute autre chose /Abanyarwand a biyumva nk'Abanyarwa nda mbere y'ikindi icyo ari cyo cyose					

3. À l'heure actuelle, le Rwanda est guidé par des valeurs qui aident les Rwandais à se réconcilier /Ubu u Rwanda rugendera ku ndangagaciro zifasha Abanyarwanda kwiyunga					
4. Faire tout son possible pour protéger la souveraineté du pays et des Rwandais /Gukora ibishoboka byose mu kurinda ubusugire bw'igihugu n'Abanyarwanda					
5. Les Rwandais sont désormais suffisamment critiques pour prendre des décisions éclairées et responsables /Abanyarwanda bamaze kugira ubushishozi buhagije ku buryo bakwifatira ibyemezo biboneye					

III. Culture politique et Gouvernance /Umuko wa Politiki n'Imiyoborere

15. Montrez dans quelle mesure vous êtes d'accord avec les points de vue suivants concernant la performance des leaders /Wemera ku ruhe rugero ibitekerezo bikurikira ku mikorere y'abayobozi	Tout à fait d'accord / Ndabyemera cyane	D'accord dans une certaine mesure / Ndabyemera gahoro	Pas d'accord / Simbyemera	Pas du tout d'accord / Simbyemera na gato	Je ne sais pas / Simbizi
	1	2	3	4	5
1. Le rôle des dirigeants est crucial pour promouvoir la réconciliation /Uruhare rw'ubuyobozi ni ingenzi mu guteza imbere ubwiyunge					
2. Les dirigeants font ce qui est dans l'intérêt supérieur des citoyens /Abayobozi b'igihugu bakora ibiri mu nyungu z'abaturage					
3. Les dirigeants respectent l'état de droit et les droits de l'homme /Abayobozi b'igihugu bubaha ihame ryo kugendera ku mategeko n'uburenganzira bwa muntu					

4. Les dirigeants font assez pour réconcilier les Rwandais /Abayobozi bakora ibihagije kugira ngo bunge Abanyarwanda					

16. Montrez dans quelle mesure vous êtes d'accord avec les points de vue suivants concernant l'autonomisation et la participation des citoyens à la gouvernance /Wemera ku ruhe rugero ibitekerezo bikurikira ku bushobozi n'uruhare rw'abaturage mu miyoborere	Tout à fait d'accord /Ndabyemer a cyane	D'accord dans une certaine mesure / Ndabyemer a gahoro	Pas d'accord /Simbyemer a	Pas du tout d'accord /Simbyemer a na gato	Je ne sais pas /Simbiz i
	1	2	3	4	5
5. Le rôle des citoyens est fondamental pour promouvoir la réconciliation /Uruhare rw'abaturage ni ntagereranywa mu guteza imbere ubwiyunge					
6. Les citoyens ont leur mot à dire dans les décisions relatives aux					

programmes qui ont un impact sur leur vie /Abaturage bahabwa ijambo mu ifatwa ry'ibyemezo bijyanye na gahunda zigira ingaruka ku mibereho yabo					
7. Les citoyens élisent leurs dirigeants /Abaturage bitorera abayobozi babo					
8. Les besoins des citoyens sont pris en compte lors du processus de planification du développemen t du pays /Ibyifuzo by'abaturage bihabwa agaciro mu igenamigambi rigamije iterambere ry'igihugu					
9. Les citoyens tiennent les autorités responsables de leurs actes /Abaturage bagenzura niba abayobozi buzuza neza inshingano zabo					
10. Les citoyens expriment librement leurs opinions /Abaturage					

batanga ibitekerezo byabo mu mudendezo					
11. Aujourd'hui, les Rwandais ont le pouvoir de décider de leur avenir /Ubu Abanyarwanda bafite ubushobozi bwo kugena uko ejo hazaza habo hagomba kumera					

IV. Sécurité et bien-être/Umutekano n'imibereho myiza

17. Donnez votre avis sur le lien entre la sécurité du Rwanda, la vôtre et la réconciliation?/Tanga ibitekerezo byawe ku isano iri hagati y'umutekano w'u Rwanda, uwawe bwite, n'ubwiyunge	Tout à fait d'accord /Ndabyemera cyane	D'accord dans une certaine mesure /Ndabyemeraho buhoro	Pas d'accord /Simbyemeraho	Pas du tout d'accord /Simbyemerahana gato	Je ne sais pas /Simbizi
	1	2	3	4	5

Sécurité nationale et réconciliation/Umutekano w'igihugu n'ubwiyunge

1. La sécurité actuelle du Rwanda permet la réconciliation /Umutekano w'u Rwanda uyu muni utuma ubwiyunge bushoboka					
2. Le partenariat actuel entre les organes de sécurité et les citoyens favorise					

la réconciliation /Ubufatanye buriho hagati y'Inzego z'umutekano n'abaturatione buteza imbere ubwiyunge					
3. De récents cas d'insécurité ont affecté le chemin de la réconciliation /ibyabaye vuba aha bibangamira umutekano byagize ingaruka ku rugendo rw'ubwiyunge					
Sécurité personnelle et réconciliation /Umutekano w'umuntu n'ubwiyunge					
4. Ma famille et moi ne ressentons aucune menace pour notre sécurité physique /Umuryango wanjye nanjye ubwanjye nta mpungenge dufitiye umutekano wacu					
5. La sécurité dont jouit ma famille et moi nous permet de nous sentir prêts à s'engager avec confiance dans le processus de réconciliation /Umutekano umuryango wanjye nanjye ubwanjye dufite					

utubashisha kwinjira muri gahunda y'ubwiyunge twemye					
Sécurité économique/Umutekano mu by'ubukungu					
6. Dans ma région, les gens sortent de la pauvreté /Mu gace ntuyemo abaturatione baragenda bava mu bukene					
7. 'ai droit à des propriétés (terrain, logement, etc. 8.) /Mfite uburenganzir a ku mutungo (ubutaka, inzu, etc.)					
9. Les Rwandais sont satisfaits des politiques d'implantatio n /Abanyarwan da banyuzwe na gahunda y'imiturire					
10. Les Rwandais sont satisfaits de l'accès et de l'utilisation des biens personnels (terre, logement, etc.)? /Abanyarwan da banyuzwe					

n'uburenganz ira bafite ku mutungo (ubutaka, inzu, etc.) wabo n'imikoresher eze yawo?					

18. Indiquez dans quelle mesure vous êtes d'accord avec les déclarations suivantes concernant la répartition équitable des infrastructures?/Wem era ku ruhe rugero interuro zikurikira zirebana n'amahirwe angana mu kugezwaho ibikorwaremezo?	Très satisfaits /Ndanyuzw e cyane	Plutôt satisfait /Biranyuz e	Insatisfait /Sinyuzw e	Très insatisfait/Sinyuz we na gato	Je ne sais pas /Simbi zi
	1	2	3	4	5
11. Eau, hygiène et assainissement /Amazi, isuku n'isukura					
12. Electricité /Amashanyarazi					
13. Routes /Imihanda					
14. Installations éducatives /Amashuri					
15. Installations sanitaires /Amavuriro					
16. Installations informatiques /Ikoranabuhanga					

V. Justice, équité, et droits/Ubutabera, amahirwe angana, n'uburenganzira

19. Dans quelle mesure vous êtes d'accord avec les points de vue ci-dessous sur la justice au Rwanda?/Wemera ku ruhe rugero ibitekerezo bikurikira bijyanye n'ubutabera mu Rwanda?	Tout à fait d'accord / Ndabyemera cyane	D'accord / Ndabyemera	Pas d'accord / Simbyemera	Pas du tout d'accord / Simbyemera na gato	Je ne sais pas / Simbizi
	1	2	3	4	5
Vérité sur le passé et punition du génocide et d'autres crimes connexes /Ukuri ku byabaye no guhana icyaha cya jenocide n'ibifitanye isano nayo					
1. La vérité sur la politique de division qui a caractérisé le Rwanda et le génocide a été révélée /Ukuri ku macakubiri yaranze u Rwanda ndetse na Jenocide kwashyizwe ahagaragara					
2. Les auteurs du génocide ont été punis /Abakoze jenocide barabihaniwe					
3. Au Rwanda, il existe des lois et des mesures efficaces pour punir le génocide et les autres crimes qui y sont liés /Mu Rwanda hari amategeko n'ingamba bihamye byo guhana jenocide n'ibindi byaha					

bifitanye isano nayo					
Compensation des biens pillés ou détruits pendant le génocide /Kwishyura imitungo yangijwe cyangwa yasahuwe muri jenocide					
4. Les biens pillés ou détruits pendant le génocide ont été indemnisés /Imitungo yasahuwe cyangwa yangijwe mu gihe cya jenocide yarishyuye					
5. L'exécution des jugements «Gacaca» concernant les propriétés détruites et pillées se fait correctement /Imanza za Gacaca zirebana n'imitungo yangijwe cy yasahuwe zirangizwa mu buryo bunoze					
Aveu et pardon/Gusaba imbabazi no kubabarira					
6. Les auteurs du génocide se sont excusés pour les crimes qu'ils ont commis /Abakoze ibyaha bya jenocide babisabiye imbabazi					
7. Les rescapés du génocide ont accordé le pardon aux auteurs qui se sont excusés /Abarokotse jenocide					

bababariye abakoze jenoside basabye imbabazi					
Guérison individuelle/Gukira ibikomere					
8. Je sens que j'ai été guéri des blessures causées par le génocide et la politique de division /Numva narakize ibikomere byo ku mutima nasigiwe na jenoside na politiki y'amacakubiri					
9. Les rescapés du génocide sont pris en charge au Rwanda /Abacitse ku icumu rya jenoside bitaweho mu Rwanda					
10. Des informations sur les endroits où trouver les corps des victimes du génocide contre les Tutsi pour un enterrement dans la dignité aident à guérir /Kwerekana aho imibiri y'abazize jenoside iri ngo bashyingurwe mu cyubahiro birafasha mu gukira ibikomere					
11. Les informations sur la localisation des corps des victimes du génocide contre les Tutsi ont été					

fournies /Amakuru ku hantu imibiri y'abazize jenocide iri yaratanzwe					
Equité et respect des droits humains fondamentaux/Uburenganzu bungana kuri bose					
12. Tous les Rwandais ont un accès égal aux opportunités d'emploi /Abanyarwanda bose bafite amahirwe angana mu itangwa ry'akazi					
13. Tous les Rwandais ont un accès égal à l'éducation /Abanyarwanda bose bafite amahirwe angana yo kwiga					
14. Tous les Rwandais ont un accès égal aux services de santé /Abanyarwanda bafite amahirwe angana yo kwivuza					
15. Il y a égalité des sexes au Rwanda /Mu Rwanda uburinganire hagati y'abagabo n'abagore burahari					

VI. Cohésion sociale/Imibanire myiza

20. Indiquez dans quelle mesure vous êtes d'accord avec les points de vue ci-dessous liés à l'état actuel de la cohésion sociale au Rwanda/ Ni ku ruhe	Tout à fait d'accord /Ndabyemera cyane	D'accord /Ndabyemera	Pas d'accord /Simbemera	Pas du tout d'accord /Simbyemera na gato	Je ne sais pas /Simbizi
	1	2	3	4	5

rugero wemera ibitekerezo bikurikira bijyanye n'imibanire y'Abanyarwanda muri kino gihe?					
Confiance entre les Rwandais /Ubwizerane hagati mu Banyarwanda					
1. Aujourd'hui, les Rwandais se font confiance /Ubu Abanyarwanda barizeranye hagati yabo					
2. Dans les espaces d'interaction sociale impliquant le contact (écoles, sports, restaurants, bars, transports publics,...) il n'y a aucune discrimination d'aucune sorte /Aho abantu bahurira (mu mashuri, mu mikino n'imyidagaduro, restora n'utubari, mu modoka z'abagenzi, ...) nta bwishishanye bukiharangwa					
3. Aujourd'hui, les Rwandais peuvent laisser leurs enfants dans n'importe quelle famille de leur entourage /Uyu munsi Abanyarwanda bashobora gusiga abana babo mu muryango uwo ari wo wose baturanye nawo					
Tolérance et interactions /Kwakirana mu budasa n'imibanire					
4. Les Rwandais peuvent coexister pacifiquement avec des					

personnes avec lesquelles ils ne partagent pas d'opinions ou de points de vue /Abanyarwanda bashobora guturana mu mahoro n'abantu badahuje imyumvire cyangwa imyemerere					
5. Les Rwandais n'ont aucun problème à travailler (dans les affaires, au travail) avec des personnes avec lesquelles ils ne partagent pas d'opinions ou de points de vue /Abanyarwanda nta kibazo baterwa no gukorana (mu kazi, mu bucuruzi, ...) n'abo tudahuje imyumvire cyangwa imyemerere					
6. Lors des élections, je ne vote pas pour donner le droit de vote à celui que j'appelle «le nôtre», c'est-à- dire celui que nous partageons l'ethnie, la région, la religion,.../Mu matora sintora ngamije guha ijwi uwo nita 'uwacu' duhuje ubwoko, idini, akarere, ...					
Solidarité entre les Rwandais /Ubufatanye n'ubucuti mu Banyarwanda					
7. Lors de la commémoration du génocide					

contre les Tutsis, la solidarité entre tous les Rwandais (sympathiser et soutenir les rescapés du génocide) est manifeste /Mu gihe cyo kwibuka Jenoside yakorewe Abatutsi Abanyarwanda b'ingeri zose bagaragaza kwifatanya no kuremera abacitse ku icumu rya jenocide					
8. Les Rwandais sont à l'aise pour demander de l'aide à quiconque dans leur quartier ou venir à la rescousse de quiconque dans le besoin /Abanyarwanda bashobora kwiambaza uwo ari we wese mubo baturanye, kandi batabara uwo ari we wese ubiyambaje					

VII. Facteurs favorisant la réconciliation au Rwanda /Ibifasha mu guteza imbere ubwiyunge mu Rwanda

21. Donnez votre point de vue sur le rôle des mécanismes et institutions ci-dessous dans la promotion de la réconciliation au Rwanda/Garagaza uko ubona uruhare rwa gahunda n'inzego zikurikira mu guteza imbere ubwiyunge mu	Excellent /Birahebuje	Très bon/Ni byiza cyane	Bon /Byiza	Faible/Si byiza	Très faible /si byiza na gato
	1	2	3	4	5

Banyarwanda?					
Mécanismes/Gahunda					
1. National Itorero (Programme d'éducation civique)					
2. Programme Ndi Umunyarwanda /Gahunda ya Ndi Umunyarwanda					
3. National Dialogue /Inama y'Umushyikirano					
4. Girinka Munyarwanda (One cow per household)					
5. Ubudehe (appui communautaire)					
6. Umuganda (Action Collective)					
7. Commémoration du Génocide contre les Tutsi (Kwibuka Jenoside yakorewe Abatutsi)					
8. Inzibutso za Jenoside yakorewe Abatutsi					
9. Aveu public /Gusaba imbabazi mu ruhame					
10. TIG (Travaux d'Intérêt Général)					
11. Umugoroba w'Ababyeyi (La soirée des parents)					
12. Rapatriement des réfugiés/Gucyura impunzi					
13. Intégration militaire/Guhuza ingabo zahoze zihanganye					
14. Démobilization et réintégration des ex- combattants /Gusezerera no gusubiza mu buzima					

busanzwe abavuye ku rugerero					
15. Symboles nationaux (hymne national, drapeau, coat of arms) /Ibirango by'igihugu (indirimbo yubahiriza igihugu, ibendera, ...)					
16. Villagisation /Gutura mu midugudu					
17. Bourse présidentielle d'excellence /Buruse zitangwa na Nyakubahwa Perezida wa Repubulika ku bana batsinze neza cyane					
18. Aveu et pardon /Gusaba imbabazi no kuzitanga					
19. Régime d'assurance maladie communautaire/ Mituweli (Ubwisungane mu kwivuza)					
Institutions /Inzego					
20. National Itorero Commission /Komisiyo y'Itorero ry'Igihugu					
21. Unity Club Intwararumuri					
22. Office de l'Ombudsman /Urwego rw'Umuvunyi					
23. Committés de Médiation /Komite z'Abunzi					
24. MAJ (Maison d'Accès à la Justice)					
25. Les médias /Ibitangazamakuru					
26. Clubs de réconciliation /Amatsinda					

y'ubumwe n'ubwiyunge					
27. Associations et coopératives /Amashyirahamwe n'Amakoperative					
28. Organisations religieuses /Imiryango ishingiye ku myemerere					

**VIII. Facteurs entravant la réconciliation au Rwanda /Ibidindiza cyangwa
ibibangamira ubwiyunge mu Rwanda**

22. Selon vous, quels sont les facteurs qui entravent la réconciliation au Rwanda? / **Ni
ibiki mukeka byaba bibangamira ubwiyunge mu Rwanda?**

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Annexe 2: Guide d'entretien sur la réconciliation /INYOBORABIGANIRO KU BWIYUNGE

A. Comprendre le passé, le présent, & envisager l'avenir

1. Quelle est votre opinion sur la façon dont l'histoire du Rwanda a été disséminée et comprise aujourd'hui? **/Wavuga iki ku buryo amateka y'u Rwanda ahererekanywa n'uko yumvikana muri iki gihe?**
2. Quel rapport cela a-t-il avec l'avenir du Rwanda? **/Ubona uko amateka yigishwa muri iki gihe bigira uruhe ruhare mu kubaka ejo hazaza h'u Rwanda?**
3. Quel est le lien avec la réconciliation au Rwanda? **/Ubona uko amateka yigishwa muri iki gihe bigira uruhe ruhare mu kwiyeza kw'Abanyarwanda?**
4. Pensez-vous que les Rwandais ont embrassé et se sont approprié la réconciliation? Comment? **/Ese urakeka ko Abanyarwanda bakomeye ku bwiyeza kandi bagize icyo gahunda icyabo?**
5. Le génocide est-il encore possible au Rwanda? Si oui, pourquoi, ou si non, pourquoi? **/Ubona jenoside yakongera kuba mu Rwanda? Niba ari yego, n'iki cyakongera gutuma iba, niba ari oya, n'iki gituma itakongera kuba**

B. Citoyenneté, identité, et responsabilité /Ubwenegihugu, ibiranga umuntu, n'ishingano

4. Que signifie avoir une identité nationale commune (Ubunyarwanda) pour la réconciliation? **/Ese kugira ubwenegihugu bumwe busangiye (Ubunyarwanda) bimaze iki ku bwiyeza?**
5. Que signifie avoir une vision partagée pour la réconciliation? **/Ese kugira icyerekezo kimwe cy'igihugu bimaze iki ku bwiyeza?**
6. Que signifie avoir une culture partagée pour la réconciliation? **/Ese kugira igihugu gisangiye umuco bimaze iki ku bwiyeza?**
7. Pensez-vous que les Rwandais sont suffisamment critiques pour prendre des décisions éclairées et responsables? Expliquez **/Ubona Abanyarwanda bafite imyumvire ihagije yabafasha kwikorera amahitamo meza kandi bahazeho? Sobanura**

C. Culture politique/Ikizere n'uruhare rw'abaturage mu miyoborere y'igihugu

5. Quelle est votre opinion sur la capacité et la performance des dirigeants dans la promotion de la réconciliation? **/Ubona ute ubushobozi n'uruhare rw'ubuyobozi mu guteza imbere ubwiyeza?**
6. Que pensez-vous de la capacité et de la participation des Rwandais à la prise de décision? **/Wavuga iki ku bushobozi n'uruhare rw'abaturage mu byemezo bifatwa?**
7. Quelle est votre opinion sur la manière dont l'état de droit est appliqué et comment cela est-il lié à la réconciliation au Rwanda? **/Utekereza iki ku buryo imiyoborere ishingiye ku itegeko ishyirwa mu bikorwa n'uruhare rw'icyo miyoborere mu bwiyeza bw'Abanyarwanda?**

D. Sécurité et bien-être

8. Le statut de la sécurité aujourd'hui permet-il la réconciliation?
Comment?/**Ubona uko umutekano wifashe uyu muni utuma ubwiyunge bushoboka? Gute?**
9. Comment voyez-vous votre famille et votre sécurité dans votre village?/**Ubona ute umutekano wawe n'uw'umuryango wawe uyu muni aho mutuye?**
10. Quels défis rencontrez-vous pour votre sécurité personnelle?/**Ni izihe nzitizi ukunda guhura nazo zirebana n'umutekano wawe bwite?**
11. Qu'avez-vous fait pour relever les défis de sécurité auxquels vous avez été confrontés au niveau personnel?/**Ese ni iki wakoze cyangwa ukora mu guhangana n'inzitizi zirebana n'umutekano wawe bwite?**
12. Comment vos conditions de vie quotidiennes vous aident-elles dans le chemin de la réconciliation? Y'a-t-il une autre manière vos conditions de vie devraient vous faciliter votre chemin vers la réconciliation?/**Uko imibereho yawe ya buri muni ihagaze igufasha ite mu rugendo rw'ubwiyunge? Hari ukundi wumva imibereho yawe yagombye kumera ngo wiyumve mu bwiyunge kurushaho?**
13. Comment les investissements dans les routes, les hôpitaux, les écoles et autres secteurs contribuent-ils à la réconciliation?/**Ese ubona ishoramari rishyirwa mu kubaka imihanda, amavuriro, amashuri n'ibindi bikorwaremezo riteza imbere rite ubwiyunge?**
14. Pensez-vous que les récents cas d'insécurité ont eu un impact sur la réconciliation au Rwanda? Expliquez /**Ubona ibyabaye vuba aha bibangamira umutekano byaragize ingaruka ku bwiyunge mu Rwanda? Sobanura**
- E. Justice, équité, et droits /Ubutabera, amahirwe angana, n'uburenganzira**
15. Selon vous, quelles sont les actions judiciaires qui mènent à la réconciliation? Commentez?/**Ni ibihe bikorwa bijyanye n'ubutabera bigira uruhare mu guteza imbere ubwiyunge? Ibyo bikorwa biteza imbere ubwiyunge mu buhe buryo?**
16. Quels sont les problèmes liés à la justice qui entravent encore la réconciliation?/**N'izihe nzitizi zijyanye n'urwego rw'ubutabera zikibangamira ubwiyunge?**
17. Que pensez-vous de l'égalité devant la loi au Rwanda?/**Utekera iki ku kureshya imbere y'amategeko mu Rwanda?**
18. Pensez-vous que les Rwandais ont des chances égales face aux opportunités du pays? Expliquez. /**Ubona Abanyarwanda bafite amahirwe angana ku byiza igihugu gitanga? Sobanura.**
- F. Cohésion sociale /Imibanire myiza**
19. Comment percevez-vous la confiance parmi les Rwandais aujourd'hui? Le statut de confiance des Rwandais affecte-t-il la réconciliation positivement ou négativement? Expliquez. /**Ubona ute ubwizerane hagati mu Banyarwanda? Ubona uko ubwo bwizerane buhagaze uyu muni buteza imbere ubwiyunge cyangwa buradindiza urugendo rwo kwiyunga? Sobanura.**
20. Comment percevez-vous la tolérance parmi les Rwandais aujourd'hui? Le statut de tolérance chez les Rwandais affecte-t-il la réconciliation positivement ou négativement? Expliquez. /**Ubona ute ubworoherane hagati mu Banyarwanda? Ubona uko ubwo bworoherane buhagaze uyu muni buteza imbere ubwiyunge cyangwa buradindiza urugendo rwo kwiyunga? Sobanura.**
21. Comment percevez-vous la solidarité entre les Rwandais aujourd'hui? Le statut de solidarité entre les Rwandais affecte-t-il la réconciliation positivement ou

négativement? Expliquez. /**Ubona ute ubufatanye hagati mu Banyarwanda? Ubona uko ubwo bufatanye buhagaze uyu muni buteza imbere ubwiyunge cyangwa buradindiza urugendo rwo kwiwunga? Sobanura.**

22. Comment percevez-vous la convivialité parmi les Rwandais aujourd'hui? Le statut de convivialité des Rwandais affecte-t-il la réconciliation positivement ou négativement? Expliquez./**Ubona ute ubusabane n'ubushuti hagati mu Banyarwanda? Ubona uko ubwo busabane n'ubushuti bihagaze uyu muni biteza imbere ubwiyunge cyangwa buradindiza urugendo rwo kwiwunga? Sobanura.**

G. Selon vous, quels sont les facteurs qui favorisent et rendent la réconciliation possible au Rwanda? **N'ibihe bikorwa cyangwa gahunda ubona ziteza imbere zikanatuma ubwiyunge bushoboka mu Rwanda. Explain.**

H. Quels sont les facteurs qui entravent la réconciliation au Rwanda? **N'ibihe bikorwa cyangwa imyitwarire ubona idindiza/ibangamira ubwiyunge bw'Abanyarwanda? Sobanura.**

I. Que pensez-vous qu'il faudrait faire pour relever ces défis? **Ni iki cyakorwa ngo izo nzitizi zikemurwe?**

Annexe 3: Villages sélectionnés dans chaque District pour l'enquête des menages privés

Province	District	Secteur	Cellule	Village	Urbain/ Rural
Ville de Kigali	Nyarugenge	Gitega	Akabahizi	Izuba	Urbain
Ville de Kigali	Nyarugenge	Gitega	Gacyamo	Impuhwe	Urbain
Ville de Kigali	Nyarugenge	Gitega	Kinyange	Urugano	Urbain
Ville de Kigali	Nyarugenge	Kanyinya	Nyamweru	Nyamweru	Rural
Ville de Kigali	Nyarugenge	Kanyinya	Nzove	Rutagara li	Rural
Ville de Kigali	Nyarugenge	Kigali	Kigali	Kibisogi	Rural
Ville de Kigali	Nyarugenge	Kigali	Nyabugogo	Gatare	Rural
Ville de Kigali	Nyarugenge	Kigali	Nyabugogo	Nyabugogo	Rural
Ville de Kigali	Nyarugenge	Kimisagara	Kamuhiza	Isimbi	Urbain
Ville de Kigali	Nyarugenge	Kimisagara	Kamuhiza	Tetero	Urbain
Ville de Kigali	Nyarugenge	Kimisagara	Katabaro	Umubano	Urbain
Ville de Kigali	Nyarugenge	Kimisagara	Kimisagara	Byimana	Urbain
Ville de Kigali	Nyarugenge	Kimisagara	Kimisagara	Sangwa	Urbain
Ville de Kigali	Nyarugenge	Mageregere	Mataba	Kwisanga	Rural
Ville de Kigali	Nyarugenge	Mageregere	Nyarurenzi	Gikuyu	Rural
Ville de Kigali	Nyarugenge	Muhima	Amahoro	Uruhimbizi	Urbain
Ville de Kigali	Nyarugenge	Muhima	Nyabugogo	Icyerekezo	Urbain
Ville de Kigali	Nyarugenge	Muhima	Tetero	Iwacu	Urbain
Ville de Kigali	Nyarugenge	Nyakabanda	Munanira li	Kinyange	Urbain
Ville de Kigali	Nyarugenge	Nyakabanda	Nyakabanda I	Munini	Urbain
Ville de Kigali	Nyarugenge	Nyamirambo	Cyivugiza	Karisimbi	Urbain
Ville de Kigali	Nyarugenge	Nyamirambo	Mumena	Akanyirazaninka	Urbain
Ville de Kigali	Nyarugenge	Nyamirambo	Rugarama	Gatare	Urbain
Ville de Kigali	Nyarugenge	Nyamirambo	Rugarama	Rusisiro	Urbain
Ville de Kigali	Nyarugenge	Nyarugenge	Biryogo	Nyirnuma	Urbain
Ville de Kigali	Nyarugenge	Nyarugenge	Rwampara	Rwampara	Urbain
Ville de Kigali	Nyarugenge	Rwezamenyo	Rwezamenyo I	Abatarushwa	Urbain
Ville de Kigali	Gasabo	Bumbogo	Ngara	Gisasa	Rural
Ville de Kigali	Gasabo	Bumbogo	Nyagasozi	Urutarishonga	Rural
Ville de Kigali	Gasabo	Gatsata	Nyamabuye	Musango	Urbain
Ville de Kigali	Gasabo	Gikomero	Gasagara	Bwimiyange	Rural
Ville de Kigali	Gasabo	Gisozi	Musezero	Amarembo	Urbain
Ville de Kigali	Gasabo	Gisozi	Ruhango	Kanyinya	Urbain
Ville de Kigali	Gasabo	Gisozi	Ruhango	Rukeri	Urbain
Ville de Kigali	Gasabo	Jabana	Kabuye	Kabeza	Urbain

Ville de Kigali	Gasabo	Jali	Agateko	Urunyinya	Rural
Ville de Kigali	Gasabo	Kacyiru	Kamatamu	Amajyambere	Urbain
Ville de Kigali	Gasabo	Kacyiru	Kamutwa	Umuco	Urbain
Ville de Kigali	Gasabo	Kimihurura	Kamukina	Izuba	Urbain
Ville de Kigali	Gasabo	Kimironko	Bibare	Imena	Urbain
Ville de Kigali	Gasabo	Kimironko	Kibagabaga	Karisimbi	Urbain
Ville de Kigali	Gasabo	Kimironko	Nyagatovu	Isangano	Urbain
Ville de Kigali	Gasabo	Kinyinya	Gacuriro	Umucyo	Urbain
Ville de Kigali	Gasabo	Kinyinya	Kagugu	Kabuhunde I	Urbain
Ville de Kigali	Gasabo	Kinyinya	Kagugu	Rukingu	Urbain
Ville de Kigali	Gasabo	Ndera	Cyaruzinge	Gashure	Urbain
Ville de Kigali	Gasabo	Ndera	Masoro	Matwari	Urbain
Ville de Kigali	Gasabo	Nduba	Butare	Nyamurambi	Rural
Ville de Kigali	Gasabo	Nduba	Shango	Akazi	Rural
Ville de Kigali	Gasabo	Remera	Nyabisindu	Rugarama	Urbain
Ville de Kigali	Gasabo	Remera	Rukiri I	Izuba	Urbain
Ville de Kigali	Gasabo	Rusororo	Kabuga I	Kabeza	Urbain
Ville de Kigali	Gasabo	Rusororo	Nyagahinga	Nyarucundura	Urbain
Ville de Kigali	Gasabo	Rutunga	Kigabiro	Karwiru	Rural
Ville de Kigali	Kicukiro	Gahanga	Kagasa	Kiyanja	Urbain
Ville de Kigali	Kicukiro	Gahanga	Karembure	Kimena	Rural
Ville de Kigali	Kicukiro	Gahanga	Rwabutenge	Rugando I	Rural
Ville de Kigali	Kicukiro	Gatenga	Karambo	Jyambere	Urbain
Ville de Kigali	Kicukiro	Gatenga	Karambo	Ruhuka	Urbain
Ville de Kigali	Kicukiro	Gatenga	Nyanza	Murambi	Urbain
Ville de Kigali	Kicukiro	Gatenga	Nyarurama	Bisambu	Urbain
Ville de Kigali	Kicukiro	Gikondo	Kanserege	Kanserege li	Urbain
Ville de Kigali	Kicukiro	Kagarama	Kanserege	Kinunga	Urbain
Ville de Kigali	Kicukiro	Kanombe	Busanza	Antene	Urbain
Ville de Kigali	Kicukiro	Kanombe	Kabeza	Giporoso li	Urbain
Ville de Kigali	Kicukiro	Kanombe	Karama	Byimana	Urbain
Ville de Kigali	Kicukiro	Kanombe	Rubirizi	Kavumu	Urbain
Ville de Kigali	Kicukiro	Kicukiro	Kagina	Urugero	Urbain
Ville de Kigali	Kicukiro	Kigarama	Bwerankori	Gakokobe	Urbain
Ville de Kigali	Kicukiro	Kigarama	Karugira	Rutoki	Urbain
Ville de Kigali	Kicukiro	Kigarama	Kigarama	Mataba	Urbain
Ville de Kigali	Kicukiro	Kigarama	Rwampara	Amajyambere	Urbain
Ville de Kigali	Kicukiro	Masaka	Cyimo	Biryogo	Urbain
Ville de Kigali	Kicukiro	Masaka	Gako	Butare	Rural
Ville de Kigali	Kicukiro	Masaka	Gitaraga	Kabeza	Rural
Ville de Kigali	Kicukiro	Masaka	Rusheshe	Kanyetabi	Rural
Ville de Kigali	Kicukiro	Niboye	Niboye	Munini	Urbain
Ville de Kigali	Kicukiro	Niboye	Nyakabanda	Indatwa	Urbain
Ville de Kigali	Kicukiro	Nyarugunga	Kamashashi	Kibaya	Urbain
Ville de Kigali	Kicukiro	Nyarugunga	Nonko	Mahoro	Urbain

Ville de Kigali	Kicukiro	Nyarugunga	Rwimbogo	Ruragendwa	Urbain
Province du Sud	Nyanza	Busasamana	Kavumu	Akirabo	Urbain
Province du Sud	Nyanza	Busasamana	Kibinja	Mukindo	Rural
Province du Sud	Nyanza	Busasamana	Nyanza	Kigarama	Urbain
Province du Sud	Nyanza	Busasamana	Rwesero	Rugarama	Urbain
Province du Sud	Nyanza	Busoro	Kimirama	Ndamira	Rural
Province du Sud	Nyanza	Busoro	Munyinya	Karambi	Rural
Province du Sud	Nyanza	Busoro	Shyira	Rusharu	Rural
Province du Sud	Nyanza	Cyabakamyi	Nyabinyenga	Kabuga	Rural
Province du Sud	Nyanza	Cyabakamyi	Rubona	Rugendabari	Rural
Province du Sud	Nyanza	Kibilizi	Mbuye	Karambi	Rural
Province du Sud	Nyanza	Kibilizi	Rwotso	Bigarama	Rural
Province du Sud	Nyanza	Kigoma	Butansinda	Karambo	Rural
Province du Sud	Nyanza	Kigoma	Gahombo	Gicunshu	Rural
Province du Sud	Nyanza	Kigoma	Gasoro	Sholi	Rural
Province du Sud	Nyanza	Mukingo	Cyerezo	Kamabuye	Rural
Province du Sud	Nyanza	Mukingo	Kiruli	Kigarama	Rural
Province du Sud	Nyanza	Mukingo	Mpanga	Nyamazi	Rural
Province du Sud	Nyanza	Mukingo	Nkomero	Kabarima	Rural
Province du Sud	Nyanza	Muyira	Gati	Rwabihanga	Rural
Province du Sud	Nyanza	Muyira	Nyamiyaga	Kabuye	Rural
Province du Sud	Nyanza	Muyira	Nyundo	Jari	Rural
Province du Sud	Nyanza	Ntyazo	Cyotamakara	Bayi	Rural
Province du Sud	Nyanza	Ntyazo	Kagunga	Rusasa	Rural
Province du Sud	Nyanza	Nyagisozi	Gahunga	Nyamugari	Rural
Province du Sud	Nyanza	Nyagisozi	Kirambi	Gasiza	Rural
Province du Sud	Nyanza	Rwabicuma	Gacu	Nyamiyaga	Rural
Province du Sud	Nyanza	Rwabicuma	Nyarusange	Kamuvunyi A	Rural
Province du Sud	Gisagara	Gikonko	Cyiri	Katiro	Rural
Province du Sud	Gisagara	Gikonko	Gikonko	Manyinya	Rural
Province du Sud	Gisagara	Gishubi	Gabiro	Kurutare	Rural
Province du Sud	Gisagara	Gishubi	Nyakibungo	Rusasa	Rural
Province du Sud	Gisagara	Kansi	Akaboti	Akabuga	Rural
Province du Sud	Gisagara	Kansi	Sabusaro	Ruhangaye	Rural
Province du Sud	Gisagara	Kibirizi	Duwani	Rwuya	Rural
Province du Sud	Gisagara	Kibirizi	Ruturo	Agatongati	Rural
Province du Sud	Gisagara	Kigembe	Gatovu	Akamana	Rural
Province du Sud	Gisagara	Kigembe	Rubona	Nyakabuye	Rural
Province du Sud	Gisagara	Mamba	Kabumbwe	Gahararo	Rural
Province du Sud	Gisagara	Mamba	Muyaga	Butezi	Rural
Province du Sud	Gisagara	Mamba	Ramba	Runazi	Rural
Province du Sud	Gisagara	Muganza	Remera	Agaseke	Rural
Province du Sud	Gisagara	Muganza	Saga	Bucaya	Rural
Province du Sud	Gisagara	Mugombwa	Kibayi	Akarutsibuka	Rural
Province du Sud	Gisagara	Mugombwa	Mugombwa	Migina	Rural

Province du Sud	Gisagara	Mukindo	Mukiza	Bukamba	Rural
Province du Sud	Gisagara	Mukindo	Nyabisagara	Rususa	Rural
Province du Sud	Gisagara	Musha	Bukinanyana	Karishyira	Rural
Province du Sud	Gisagara	Musha	Kigarama	Kagunga	Rural
Province du Sud	Gisagara	Ndora	Bweya	Sabudari	Rural
Province du Sud	Gisagara	Ndora	Gisagara	Nyabitare	Rural
Province du Sud	Gisagara	Nyanza	Higiro	Amashya	Rural
Province du Sud	Gisagara	Nyanza	Umubanga	Akamabuye	Rural
Province du Sud	Gisagara	Save	Munazi	Kigwa	Rural
Province du Sud	Gisagara	Save	Shyanda	Kagende	Rural
Province du Sud	Nyaruguru	Busanze	Kirarangombe	Gitwe	Rural
Province du Sud	Nyaruguru	Busanze	Nteko	Nteko	Rural
Province du Sud	Nyaruguru	Busanze	Shororo	Rutabo	Rural
Province du Sud	Nyaruguru	Cyahinda	Gasasa	Mugari	Rural
Province du Sud	Nyaruguru	Cyahinda	Rutobwe	Rugarama	Rural
Province du Sud	Nyaruguru	Kibeho	Mpanda	Banga	Rural
Province du Sud	Nyaruguru	Kibeho	Nyange	Kigona	Rural
Province du Sud	Nyaruguru	Kivu	Kimina	Kimina	Rural
Province du Sud	Nyaruguru	Mata	Murambi	Mata	Rural
Province du Sud	Nyaruguru	Mata	Rwamiko	Taba	Rural
Province du Sud	Nyaruguru	Muganza	Samiyonga	Cyurukore	Rural
Province du Sud	Nyaruguru	Munini	Giheta	Mashya	Rural
Province du Sud	Nyaruguru	Munini	Nyarure	Muhororo	Rural
Province du Sud	Nyaruguru	Ngera	Murama	Nyarugano	Rural
Province du Sud	Nyaruguru	Ngera	Yaramba	Buhunga	Rural
Province du Sud	Nyaruguru	Ngoma	Kibangu	Kiro	Rural
Province du Sud	Nyaruguru	Ngoma	Nyamirama	Bihembe	Rural
Province du Sud	Nyaruguru	Nyabimata	Kabere	Nyarunazi	Rural
Province du Sud	Nyaruguru	Nyabimata	Ruhinga	Cyumuzi	Rural
Province du Sud	Nyaruguru	Nyagisozi	Mwoya	Nyagashubi	Rural
Province du Sud	Nyaruguru	Ruheru	Gitita	Gahotora	Rural
Province du Sud	Nyaruguru	Ruheru	Kabere	Mukaka	Rural
Province du Sud	Nyaruguru	Ruheru	Ruyenzi	Ruyenzi	Rural
Province du Sud	Nyaruguru	Ruramba	Gabiro	Bukoro	Rural
Province du Sud	Nyaruguru	Ruramba	Rugogwe	Titi	Rural
Province du Sud	Nyaruguru	Rusenge	Cyuna	Remera	Rural
Province du Sud	Nyaruguru	Rusenge	Raranzige	Gasave	Rural
Province du Sud	Huye	Gishamvu	Shori	Kinyovi	Rural
Province du Sud	Huye	Huye	Rukira	Agahenerezo	Rural
Province du Sud	Huye	Karama	Buhoro	Kibingo	Rural
Province du Sud	Huye	Karama	Kibingo	Nkoto	Rural
Province du Sud	Huye	Kigoma	Kabuga	Rwabuye	Rural
Province du Sud	Huye	Kigoma	Rugarama	Kanyurapfundo	Rural
Province du Sud	Huye	Kinazi	Gahana	Sogwe	Rural
Province du Sud	Huye	Kinazi	Kabona	Rwambariro	Rural

Province du Sud	Huye	Maraba	Gasumba	Taba	Rural
Province du Sud	Huye	Maraba	Shanga	Shyinga	Rural
Province du Sud	Huye	Mbazi	Gatobotobo	Rwabuye	Rural
Province du Sud	Huye	Mbazi	Mwulire	Kaburuba	Rural
Province du Sud	Huye	Mbazi	Tare	Kagarama	Rural
Province du Sud	Huye	Mukura	Buvumu	Remera	Rural
Province du Sud	Huye	Ngoma	Butare	Bukinanyana	Urbain
Province du Sud	Huye	Ngoma	Matyazo	Rurenda	Urbain
Province du Sud	Huye	Ruhashya	Gatovu	Kiyanza	Rural
Province du Sud	Huye	Ruhashya	Muhororo	Taba	Rural
Province du Sud	Huye	Rusatira	Gafumba	Kigarama	Rural
Province du Sud	Huye	Rusatira	Kiruhura	Impinga	Rural
Province du Sud	Huye	Rwaniro	Kamwambi	Karambo	Rural
Province du Sud	Huye	Rwaniro	Nyaruhombo	Murambi	Rural
Province du Sud	Huye	Simbi	Gisakura	Nyabisindu	Rural
Province du Sud	Huye	Simbi	Nyangazi	Kabakobwa	Rural
Province du Sud	Huye	Tumba	Cyimana	Abizerwa	Urbain
Province du Sud	Huye	Tumba	Mpare	Agasharu	Rural
Province du Sud	Huye	Tumba	Rango B	Urugwiro	Urbain
Province du Sud	Nyamagabe	Buruhukiro	Byimana	Gakangaga	Rural
Province du Sud	Nyamagabe	Buruhukiro	Munini	Gitovu	Rural
Province du Sud	Nyamagabe	Cyanika	Karama	Karaba	Rural
Province du Sud	Nyamagabe	Cyanika	Nyanza	Kibingo	Rural
Province du Sud	Nyamagabe	Gasaka	Ngiryi	Karambi	Urbain
Province du Sud	Nyamagabe	Gasaka	Nyamugari	Kigarama	Urbain
Province du Sud	Nyamagabe	Gatare	Bakopfu	Twiya	Rural
Province du Sud	Nyamagabe	Gatare	Shyeru	Ruhanga	Rural
Province du Sud	Nyamagabe	Kaduha	Musenyi	Nganzo	Rural
Province du Sud	Nyamagabe	Kamegeri	Bwama	Kigarama	Rural
Province du Sud	Nyamagabe	Kibirizi	Bugarama	Kabarera	Rural
Province du Sud	Nyamagabe	Kibirizi	Karambo	Nyirakiraro	Rural
Province du Sud	Nyamagabe	Kibumbwe	Gakanka	Cyeru	Rural
Province du Sud	Nyamagabe	Kitabi	Kagano	Kintobo	Rural
Province du Sud	Nyamagabe	Kitabi	Mukungu	Uwurunazi	Rural
Province du Sud	Nyamagabe	Mbazi	Manwari	Muhororo	Rural
Province du Sud	Nyamagabe	Mugano	Gitondorero	Gituntu	Rural
Province du Sud	Nyamagabe	Mugano	Suti	Matyazo	Rural
Province du Sud	Nyamagabe	Musange	Masagara	Cyabasana	Rural
Province du Sud	Nyamagabe	Musange	Nyagisozi	Ruhuga	Rural
Province du Sud	Nyamagabe	Musebeya	Runege	Ruganza	Rural
Province du Sud	Nyamagabe	Mushubi	Cyobe	Gaseke	Rural
Province du Sud	Nyamagabe	Nkomane	Musaraba	Musaraba	Rural
Province du Sud	Nyamagabe	Tare	Buhoro	Gisanze	Rural
Province du Sud	Nyamagabe	Tare	Kaganza	Buremera	Rural
Province du Sud	Nyamagabe	Uwinkingi	Bigumira	Magumira	Rural

Province du Sud	Nyamagabe	Uwinkingi	Mudasomwa	Rushubi	Rural
Province du Sud	Ruhango	Bweramana	Buhanda	Gakongoro	Rural
Province du Sud	Ruhango	Bweramana	Murama	Karima	Rural
Province du Sud	Ruhango	Bweramana	Rwinyana	Nyagitongwe	Rural
Province du Sud	Ruhango	Byimana	Kirengeri	Nyabizenga	Rural
Province du Sud	Ruhango	Byimana	Muhororo	Kigarama	Rural
Province du Sud	Ruhango	Byimana	Nyakabuye	Muhororo	Rural
Province du Sud	Ruhango	Kabagali	Munanira	Muremera	Rural
Province du Sud	Ruhango	Kabagali	Rwoga	Kiyanja	Rural
Province du Sud	Ruhango	Kinazi	Gisali	Kakirezi	Rural
Province du Sud	Ruhango	Kinazi	Kinazi	Karuhuga	Rural
Province du Sud	Ruhango	Kinazi	Rubona	Rubona	Rural
Province du Sud	Ruhango	Kinihira	Bweramvura	Gahororo	Rural
Province du Sud	Ruhango	Kinihira	Kirwa	Wimana	Rural
Province du Sud	Ruhango	Mbuye	Cyanza	Kabungo	Rural
Province du Sud	Ruhango	Mbuye	Kabuga	Nyakabanda	Rural
Province du Sud	Ruhango	Mbuye	Mbuye	Kanyinya	Rural
Province du Sud	Ruhango	Mbuye	Nyakarekare	Bereshi	Rural
Province du Sud	Ruhango	Mwendo	Kamujisho	Bugaramantare	Rural
Province du Sud	Ruhango	Mwendo	Nyabibugu	Ntongwe	Rural
Province du Sud	Ruhango	Ntongwe	Gako	Nyamahwa	Rural
Province du Sud	Ruhango	Ntongwe	Kebero	Ruko	Rural
Province du Sud	Ruhango	Ntongwe	Nyarurama	Nyamirambo	Rural
Province du Sud	Ruhango	Ruhango	Bunyogombe	Kabega	Rural
Province du Sud	Ruhango	Ruhango	Gikoma	Ryabonyinka	Rural
Province du Sud	Ruhango	Ruhango	Musamo	Musamo	Rural
Province du Sud	Ruhango	Ruhango	Nyamagana	Mujyejuru li	Urbain
Province du Sud	Ruhango	Ruhango	Rwoga	Kangoga	Rural
Province du Sud	Muhanga	Cyeza	Biringaga	Munini	Rural
Province du Sud	Muhanga	Cyeza	Kivumu	Musengo	Rural
Province du Sud	Muhanga	Cyeza	Shori	Sholi	Rural
Province du Sud	Muhanga	Kabacuzi	Butare	Nyirabwayi	Rural
Province du Sud	Muhanga	Kabacuzi	Ngoma	Cyambari	Rural
Province du Sud	Muhanga	Kibangu	Gitega	Muhororo	Rural
Province du Sud	Muhanga	Kibangu	Rubyiniro	Mugari	Rural
Province du Sud	Muhanga	Kiyumba	Remera	Kagitaba	Rural
Province du Sud	Muhanga	Kiyumba	Rukeri	Munini	Rural
Province du Sud	Muhanga	Muhanga	Nganzo	Masumo	Rural
Province du Sud	Muhanga	Muhanga	Tyazo	Gitima	Rural
Province du Sud	Muhanga	Mushishiro	Nyagasozi	Bandora	Rural
Province du Sud	Muhanga	Mushishiro	Rwigerero	Rwuki	Rural
Province du Sud	Muhanga	Nyabinoni	Muvumba	Nyamure	Rural
Province du Sud	Muhanga	Nyamabuye	Gahogo	Kamugina	Urbain
Province du Sud	Muhanga	Nyamabuye	Gahogo	Rutenga	Urbain
Province du Sud	Muhanga	Nyamabuye	Gifumba	Samuduha	Rural

Province du Sud	Muhanga	Nyamabuye	Remera	Gasharu	Urbain
Province du Sud	Muhanga	Nyarusange	Mbiriri	Nyarushora	Rural
Province du Sud	Muhanga	Nyarusange	Ngaru	Remera	Rural
Province du Sud	Muhanga	Rongi	Gasagara	Musenyi	Rural
Province du Sud	Muhanga	Rongi	Nyamirambo	Kabakungu	Rural
Province du Sud	Muhanga	Rongi	Ruhango	Rukoma	Rural
Province du Sud	Muhanga	Rugendabari	Mpinga	Buganda	Rural
Province du Sud	Muhanga	Shyogwe	Kinini	Nyakaguhu	Rural
Province du Sud	Muhanga	Shyogwe	Mubuga	Gasharu	Rural
Province du Sud	Muhanga	Shyogwe	Ruli	Kavumu	Rural
Province du Sud	Kamonyi	Gacurabwenge	Gihinga	Ryabitana	Rural
Province du Sud	Kamonyi	Gacurabwenge	Kigembe	Nyakabungo	Rural
Province du Sud	Kamonyi	Karama	Bitare	Kokobe	Rural
Province du Sud	Kamonyi	Karama	Nyamirembe	Kigabiro	Rural
Province du Sud	Kamonyi	Kayenzi	Kayonza	Nyabubare	Rural
Province du Sud	Kamonyi	Kayumbu	Busoro	Manyana	Rural
Province du Sud	Kamonyi	Kayumbu	Muyange	Kangenzi	Rural
Province du Sud	Kamonyi	Mugina	Kabugondo	Cyeru	Rural
Province du Sud	Kamonyi	Mugina	Mbati	Mbati	Urbain
Province du Sud	Kamonyi	Mugina	Nteko	Kona	Urbain
Province du Sud	Kamonyi	Musambira	Cyambwe	Rugarama	Rural
Province du Sud	Kamonyi	Musambira	Kivumu	Nyagisozi	Rural
Province du Sud	Kamonyi	Ngamba	Kabuga	Fukwe	Rural
Province du Sud	Kamonyi	Ngamba	Marembo	Rugarama	Rural
Province du Sud	Kamonyi	Nyamiyaga	Kabashumba	Kigabiro	Rural
Province du Sud	Kamonyi	Nyamiyaga	Mukinga	Kayenzi	Rural
Province du Sud	Kamonyi	Nyamiyaga	Ngoma	Munyinya	Rural
Province du Sud	Kamonyi	Nyarubaka	Kambyeyi	Ruhuha	Rural
Province du Sud	Kamonyi	Nyarubaka	Ruyaniza	Gitega	Rural
Province du Sud	Kamonyi	Rugarika	Kigese	Mibirizi	Rural
Province du Sud	Kamonyi	Rugarika	Nyarubuye	Nzagwa	Rural
Province du Sud	Kamonyi	Rugarika	Sheli	Ntebe	Rural
Province du Sud	Kamonyi	Rukoma	Gishyeshye	Murambi	Rural
Province du Sud	Kamonyi	Rukoma	Remera	Kabande	Urbain
Province du Sud	Kamonyi	Runda	Gihara	Nyagatare	Rural
Province du Sud	Kamonyi	Runda	Kagina	Rugarama	Rural
Province du Sud	Kamonyi	Runda	Ruyenzi	Nyagacaca	Urbain
Province de l'Ouest	Karongi	Bwishyura	Burunga	Nyamarebe	Rural
Province de l'Ouest	Karongi	Bwishyura	Kayenzi	Buhoro	Rural
Province de l'Ouest	Karongi	Bwishyura	Kiniha	Nyegabo	Urbain
Province de l'Ouest	Karongi	Gashari	Birambo	Nyabikenke	Rural
Province de l'Ouest	Karongi	Gashari	Rugobagoba	Musongati	Rural
Province de l'Ouest	Karongi	Gishyita	Kigarama	Gitwa	Rural
Province de l'Ouest	Karongi	Gishyita	Ngoma	Murambi	Rural
Province de l'Ouest	Karongi	Gitesi	Kirambo	Kirambo	Rural

Province de l'Ouest	Karongi	Gitesi	Ruhinga	Ruhondo	Rural
Province de l'Ouest	Karongi	Mubuga	Murangara	Rwakamuri	Rural
Province de l'Ouest	Karongi	Murambi	Mubuga	Migina	Rural
Province de l'Ouest	Karongi	Murambi	Nyarunyinya	Karambo	Rural
Province de l'Ouest	Karongi	Murundi	Kabaya	Burwi	Rural
Province de l'Ouest	Karongi	Murundi	Kareba	Ruhungamiyaga	Rural
Province de l'Ouest	Karongi	Mutuntu	Byogo	Gititi	Rural
Province de l'Ouest	Karongi	Mutuntu	Kanyege	Nyarubuye	Rural
Province de l'Ouest	Karongi	Rubengera	Bubazi	Kigarama	Rural
Province de l'Ouest	Karongi	Rubengera	Gitwa	Kibande	Rural
Province de l'Ouest	Karongi	Rubengera	Mataba	Ruvumbu	Rural
Province de l'Ouest	Karongi	Rugabano	Gitega	Cyarubariro	Rural
Province de l'Ouest	Karongi	Rugabano	Mubuga	Gatwaro	Rural
Province de l'Ouest	Karongi	Rugabano	Rwungo	Kabuye	Rural
Province de l'Ouest	Karongi	Ruganda	Kivumu	Kagorora	Rural
Province de l'Ouest	Karongi	Rwankuba	Bigugu	Nyantwa	Rural
Province de l'Ouest	Karongi	Rwankuba	Nyakamira	Nyarushakera	Rural
Province de l'Ouest	Karongi	Twumba	Bihumbe	Uwintobo	Rural
Province de l'Ouest	Karongi	Twumba	Gitabura	Nyaruyaga	Rural
Province de l'Ouest	Rutsiro	Boneza	Nkira	Gisoro	Rural
Province de l'Ouest	Rutsiro	Gihango	Bugina	Karambi	Rural
Province de l'Ouest	Rutsiro	Gihango	Ruhingo	Gasharu	Rural
Province de l'Ouest	Rutsiro	Kigeyo	Buhindure	Gaharawe	Rural
Province de l'Ouest	Rutsiro	Kigeyo	Nyagahinika	Nteko	Rural
Province de l'Ouest	Rutsiro	Kivumu	Bunyoni	Kanyempanga	Rural
Province de l'Ouest	Rutsiro	Kivumu	Kabujenje	Bitare	Rural
Province de l'Ouest	Rutsiro	Kivumu	Nganzo	Bugarishya	Rural
Province de l'Ouest	Rutsiro	Manihira	Muyira	Kamishunguro	Rural
Province de l'Ouest	Rutsiro	Mukura	Kabuga	Sanzare	Rural
Province de l'Ouest	Rutsiro	Mukura	Kageyo	Rukeri	Rural
Province de l'Ouest	Rutsiro	Mukura	Mwendo	Gako	Rural
Province de l'Ouest	Rutsiro	Murunda	Kirwa	Karuruma	Rural
Province de l'Ouest	Rutsiro	Murunda	Twabugezi	Gatare	Rural
Province de l'Ouest	Rutsiro	Musasa	Gisiza	Karambi	Rural
Province de l'Ouest	Rutsiro	Musasa	Nyarubuye	Kabuga	Rural
Province de l'Ouest	Rutsiro	Mushonyi	Kaguriro	Rugerero	Rural
Province de l'Ouest	Rutsiro	Mushonyi	Rurara	Mukati	Rural
Province de l'Ouest	Rutsiro	Mushubati	Gitwa	Gakoma	Rural
Province de l'Ouest	Rutsiro	Mushubati	Sure	Kaduha	Rural
Province de l'Ouest	Rutsiro	Nyabirasi	Cyivugiza	Gishahaga	Rural
Province de l'Ouest	Rutsiro	Nyabirasi	Ngoma	Kazo	Rural
Province de l'Ouest	Rutsiro	Ruhango	Gatare	Mwurire	Rural
Province de l'Ouest	Rutsiro	Ruhango	Kavumu	Nyundo	Rural
Province de l'Ouest	Rutsiro	Ruhango	Rundoyi	Matyazo	Rural
Province de l'Ouest	Rutsiro	Rusebeya	Mberi	Kagano	Rural

Province de l'Ouest	Rutsiro	Rusebeya	Ruronde	Nyamibombwe	Rural
Province de l'Ouest	Rubavu	Bugeshi	Butaka	Akimitoni	Rural
Province de l'Ouest	Rubavu	Bugeshi	Mutovu	Vuna	Rural
Province de l'Ouest	Rubavu	Busasamana	Gasiza	Kibavu	Rural
Province de l'Ouest	Rubavu	Busasamana	Makoro	Kamuzamuzi	Rural
Province de l'Ouest	Rubavu	Cyanzarwe	Busigari	Kanembwe	Rural
Province de l'Ouest	Rubavu	Cyanzarwe	Rwangara	Hanika	Rural
Province de l'Ouest	Rubavu	Gisenyi	Bugoyi	Bugoyi	Urbain
Province de l'Ouest	Rubavu	Gisenyi	Kivumu	Ubumwe	Urbain
Province de l'Ouest	Rubavu	Gisenyi	Mbugangari	Rebero	Urbain
Province de l'Ouest	Rubavu	Gisenyi	Umuganda	Ihuriro	Urbain
Province de l'Ouest	Rubavu	Kanama	Mahoko	Kara	Urbain
Province de l'Ouest	Rubavu	Kanama	Rusongati	Muvebwa	Rural
Province de l'Ouest	Rubavu	Kanzenze	Nyamikongi	Nyamikongi	Rural
Province de l'Ouest	Rubavu	Mudende	Kanyundo	Nyamirama	Rural
Province de l'Ouest	Rubavu	Mudende	Rungu	Rungu	Rural
Province de l'Ouest	Rubavu	Nyakiriba	Gikombe	Rugerero	Rural
Province de l'Ouest	Rubavu	Nyakiriba	Nyarushyamba	Ruvuzananga	Rural
Province de l'Ouest	Rubavu	Nyamyumba	Kinigi	Nyamiko	Rural
Province de l'Ouest	Rubavu	Nyamyumba	Rubona	Bunyago	Urbain
Province de l'Ouest	Rubavu	Nyundo	Kavomo	Burambo	Rural
Province de l'Ouest	Rubavu	Nyundo	Nyundo	Kiyove	Rural
Province de l'Ouest	Rubavu	Rubavu	Burinda	Nyabantu	Rural
Province de l'Ouest	Rubavu	Rubavu	Gikombe	Bambiro	Urbain
Province de l'Ouest	Rubavu	Rubavu	Murara	Kabere	Urbain
Province de l'Ouest	Rubavu	Rugerero	Gisa	Gisa	Urbain
Province de l'Ouest	Rubavu	Rugerero	Muhira	Kasonga	Rural
Province de l'Ouest	Rubavu	Rugerero	Rwaza	Cyanika	Urbain
Province de l'Ouest	Nyabihu	Bigogwe	Kijote	Bikingi	Urbain
Province de l'Ouest	Nyabihu	Bigogwe	Kora	Rukore	Urbain
Province de l'Ouest	Nyabihu	Jenda	Bukinanyana	Bugarama	Urbain
Province de l'Ouest	Nyabihu	Jenda	Gasizi	Munanira	Rural
Province de l'Ouest	Nyabihu	Jenda	Kareba	Rubare	Rural
Province de l'Ouest	Nyabihu	Jomba	Gasiza	Cyumba	Rural
Province de l'Ouest	Nyabihu	Jomba	Guriro	Kabari	Rural
Province de l'Ouest	Nyabihu	Kabatwa	Batikoti	Kamuhe	Rural
Province de l'Ouest	Nyabihu	Kabatwa	Myuga	Rugendabari	Rural
Province de l'Ouest	Nyabihu	Karago	Busoro	Ruhigiro	Rural
Province de l'Ouest	Nyabihu	Karago	Ghirwa	Kanombe	Rural
Province de l'Ouest	Nyabihu	Kintobo	Gatovu	Gatovu Centre	Rural
Province de l'Ouest	Nyabihu	Kintobo	Rukondo	Kimpundu	Rural
Province de l'Ouest	Nyabihu	Mukamira	Jaba	Rwanyirangeni	Urbain
Province de l'Ouest	Nyabihu	Mukamira	Rugeshi	Kamenyo	Urbain
Province de l'Ouest	Nyabihu	Muringa	Gisizi	Kinihira	Rural
Province de l'Ouest	Nyabihu	Muringa	Mwiyanike	Ryanyirandaba	Rural

Province de l'Ouest	Nyabihu	Muringa	Rwantobo	Rwandarugari	Rural
Province de l'Ouest	Nyabihu	Rambura	Kibisabo	Gatare	Rural
Province de l'Ouest	Nyabihu	Rambura	Nyundo	Ntagihendo	Urbain
Province de l'Ouest	Nyabihu	Rugera	Marangara	Gasayo	Rural
Province de l'Ouest	Nyabihu	Rugera	Nyarutembe	Kibumba	Rural
Province de l'Ouest	Nyabihu	Rurembo	Gahondo	Gitega	Rural
Province de l'Ouest	Nyabihu	Rurembo	Murambi	Gisoro	Rural
Province de l'Ouest	Nyabihu	Rurembo	Rwaza	Muturagara	Rural
Province de l'Ouest	Nyabihu	Shyira	Kintarure	Kabuguzo	Rural
Province de l'Ouest	Nyabihu	Shyira	Shaki	Kirwa	Rural
Province de l'Ouest	Ngororero	BWIRA	Gashubi	Rukeri	Rural
Province de l'Ouest	Ngororero	GATUMBA	Cyome	Ruvumu	Rural
Province de l'Ouest	Ngororero	GATUMBA	Karambo	Nteko	Rural
Province de l'Ouest	Ngororero	HINDIRO	Gatega	Gasharu	Rural
Province de l'Ouest	Ngororero	HINDIRO	Rugendabari	Kabuga	Rural
Province de l'Ouest	Ngororero	KABAYA	Gaseke	Mbandari	Rural
Province de l'Ouest	Ngororero	KABAYA	Mwendo	Bukonde	Rural
Province de l'Ouest	Ngororero	KABAYA	Nyenyeri	Kimiramba	Rural
Province de l'Ouest	Ngororero	KAGEYO	Mukore	Kabuhake	Rural
Province de l'Ouest	Ngororero	KAGEYO	Rwamamara	Mubuga	Rural
Province de l'Ouest	Ngororero	KAVUMU	Nyamugeyo	Gatovu	Rural
Province de l'Ouest	Ngororero	KAVUMU	Tetero	Kasumo	Rural
Province de l'Ouest	Ngororero	MATYAZO	Gitega	Kabara	Rural
Province de l'Ouest	Ngororero	MATYAZO	Rwamiko	Butare	Rural
Province de l'Ouest	Ngororero	MUHANDA	Gasiza	Rukobora	Rural
Province de l'Ouest	Ngororero	MUHANDA	Ngoma	Rucano	Rural
Province de l'Ouest	Ngororero	MUHORORO	Mubuga	Mitsimbi	Rural
Province de l'Ouest	Ngororero	MUHORORO	Rusororo	Ryabadanga	Rural
Province de l'Ouest	Ngororero	NDARO	Bitabage	Kinga	Rural
Province de l'Ouest	Ngororero	NDARO	Kinyovi	Gahunga	Rural
Province de l'Ouest	Ngororero	NGORORERO	Kazabe	Ngororero	Rural
Province de l'Ouest	Ngororero	NGORORERO	Nyange	Nyange	Rural
Province de l'Ouest	Ngororero	NGORORERO	Torero	Nyamabuye	Rural
Province de l'Ouest	Ngororero	NYANGE	Nsibo	Cyambogo	Rural
Province de l'Ouest	Ngororero	SOVU	Birembo	Kabayengo	Rural
Province de l'Ouest	Ngororero	SOVU	Kanyana	Ruganda	Rural
Province de l'Ouest	Ngororero	SOVU	Rutovu	Ngugu	Rural
Province de l'Ouest	Rusizi	Bugarama	Nyange	Muko	Urbain
Province de l'Ouest	Rusizi	Bugarama	Ryankana	Gihigano	Rural
Province de l'Ouest	Rusizi	Butare	Gatereri	Kabuga	Rural
Province de l'Ouest	Rusizi	Bweyeye	Gikungu	Rwamagare	Rural
Province de l'Ouest	Rusizi	Gashonga	Buhokoro	Busekera	Rural
Province de l'Ouest	Rusizi	Gashonga	Karemereye	Rugarama	Rural
Province de l'Ouest	Rusizi	Giheke	Giheke	Rugombo	Rural
Province de l'Ouest	Rusizi	Gihundwe	Burunga	Cyapa	Urbain

Province de l'Ouest	Rusizi	Gihundwe	Kagara	Nyandarama	Rural
Province de l'Ouest	Rusizi	Gikundamvura	Kizura	Mutonga	Rural
Province de l'Ouest	Rusizi	Gitambi	Cyingwa	Kabucuku	Rural
Province de l'Ouest	Rusizi	Gitambi	Hangabashi	Runanira	Rural
Province de l'Ouest	Rusizi	Kamembe	Gihundwe	Kabeza	Urbain
Province de l'Ouest	Rusizi	Kamembe	Ruganda	Kadashya	Rural
Province de l'Ouest	Rusizi	Muganza	Gakoni	Muhuta	Urbain
Province de l'Ouest	Rusizi	Muganza	Shara	Ramiro	Rural
Province de l'Ouest	Rusizi	Mururu	Kagarama	Kamatene	Rural
Province de l'Ouest	Rusizi	Nkanka	Kamanyenga	Gatebe	Rural
Province de l'Ouest	Rusizi	Nkombo	Bigoga	Gisunyu	Rural
Province de l'Ouest	Rusizi	Nkombo	Rwenje	Rutarakiro	Rural
Province de l'Ouest	Rusizi	Nkungu	Mataba	Rubona	Rural
Province de l'Ouest	Rusizi	Nyakabuye	Gaseke	Rubona	Rural
Province de l'Ouest	Rusizi	Nyakabuye	Mashyuza	Nyamaronko	Rural
Province de l'Ouest	Rusizi	Nyakarenzo	Kanoga	Kanoga	Rural
Province de l'Ouest	Rusizi	Nzahaha	Murya	Buganza	Rural
Province de l'Ouest	Rusizi	Nzahaha	Rwinziki	Kabugabo	Rural
Province de l'Ouest	Rusizi	Rwimbogo	Mushaka	Kamabuye	Rural
Province de l'Ouest	Nyamasheke	Bushekeri	Buvungira	Buvungira	Rural
Province de l'Ouest	Nyamasheke	Bushekeri	Ngoma	Kanyovu	Rural
Province de l'Ouest	Nyamasheke	Bushenge	Gasheke	Karambo	Rural
Province de l'Ouest	Nyamasheke	Bushenge	Karusimbi	Karusimbi	Rural
Province de l'Ouest	Nyamasheke	Cyato	Murambi	Murenge	Rural
Province de l'Ouest	Nyamasheke	Gihombo	Butare	Nyakabungo	Rural
Province de l'Ouest	Nyamasheke	Gihombo	Kibingo	Kigarama	Rural
Province de l'Ouest	Nyamasheke	Kagano	Gako	Musagara	Rural
Province de l'Ouest	Nyamasheke	Kagano	Ninzi	Murwa	Rural
Province de l'Ouest	Nyamasheke	Kagano	Shara	Murambi	Rural
Province de l'Ouest	Nyamasheke	Kanjongo	Kigarama	Gitwa	Rural
Province de l'Ouest	Nyamasheke	Kanjongo	Raro	Rambura	Rural
Province de l'Ouest	Nyamasheke	Karambi	Gitwe	Karongi	Rural
Province de l'Ouest	Nyamasheke	Karambi	Kagarama	Wibungo	Rural
Province de l'Ouest	Nyamasheke	Karengera	Gashashi	Karangiro	Rural
Province de l'Ouest	Nyamasheke	Karengera	Miko	Rutare	Rural
Province de l'Ouest	Nyamasheke	Kirimbi	Karengera	Karambi	Rural
Province de l'Ouest	Nyamasheke	Macuba	Gatare	Buhoro	Rural
Province de l'Ouest	Nyamasheke	Macuba	Nyakabingo	Rumamfu	Rural
Province de l'Ouest	Nyamasheke	Macuba	Vugangoma	Wisovu	Rural
Province de l'Ouest	Nyamasheke	Mahembe	Nyakavumu	Bisharara	Rural
Province de l'Ouest	Nyamasheke	Nyabitekeri	Mariba	Buhinga	Rural
Province de l'Ouest	Nyamasheke	Nyabitekeri	Ntango	Kayenzi	Rural
Province de l'Ouest	Nyamasheke	Rangiro	Jurwe	Rugomero	Rural
Province de l'Ouest	Nyamasheke	Ruharambuga	Ntendezi	Muko	Rural
Province de l'Ouest	Nyamasheke	Ruharambuga	Wimana	Ryangange	Rural

Province de l'Ouest	Nyamasheke	Shangi	Nyamugari	Amahoro	Rural
Province du Nord	Rulindo	BASE	Gitare	Gihora	Rural
Province du Nord	Rulindo	BUREGA	Butangampundu	Gashinge	Rural
Province du Nord	Rulindo	BUREGA	Taba	Ngange	Rural
Province du Nord	Rulindo	BUSHOKI	Giko	Rugote	Rural
Province du Nord	Rulindo	BUSHOKI	Nyirangarama	Terambere	Rural
Province du Nord	Rulindo	BUYOGA	Gitumba	Munini	Rural
Province du Nord	Rulindo	BUYOGA	Ndarage	Karambi	Rural
Province du Nord	Rulindo	CYINZUZI	Rudogo	Gasekabuye	Rural
Province du Nord	Rulindo	CYUNGO	Marembo	Nganzo	Rural
Province du Nord	Rulindo	KINIHIRA	Karegamazi	Bwishya	Urbain
Province du Nord	Rulindo	KISARO	Gitatsa	Kabere	Rural
Province du Nord	Rulindo	KISARO	Mubuga	Murambi	Rural
Province du Nord	Rulindo	MASORO	Kabuga	Nyakibande	Rural
Province du Nord	Rulindo	MASORO	Kivugiza	Rebero	Rural
Province du Nord	Rulindo	MBOGO	Bukoro	Kalindi	Rural
Province du Nord	Rulindo	MBOGO	Rurenge	Gitaba	Rural
Province du Nord	Rulindo	MURAMBI	Gatwa	Amataba	Rural
Province du Nord	Rulindo	MURAMBI	Mvuzo	Rurama	Rural
Province du Nord	Rulindo	NGOMA	Munyarwanda	Nyaruvumu	Rural
Province du Nord	Rulindo	NTARABANA	Kianza	Kianza I	Rural
Province du Nord	Rulindo	RUKOZO	Buraro	Kivomo	Rural
Province du Nord	Rulindo	RUKOZO	Mbuye	Mujebe	Rural
Province du Nord	Rulindo	RUSIGA	Taba	Bitare	Rural
Province du Nord	Rulindo	SHYORONGI	Kijabagwe	Kabakene	Rural
Province du Nord	Rulindo	SHYORONGI	Rubona	Rwahi	Rural
Province du Nord	Rulindo	TUMBA	Gahabwa	Mafene	Rural
Province du Nord	Rulindo	TUMBA	Taba	Kamuragi	Rural
Province du Nord	Gakenke	Busengo	Birambo	Nyarubande	Rural
Province du Nord	Gakenke	Busengo	Kirabo	Rusebeya	Rural
Province du Nord	Gakenke	Coko	Mbirima	Murambi	Rural
Province du Nord	Gakenke	Cyabingo	Muhaza	Ntaraga	Rural
Province du Nord	Gakenke	Cyabingo	Rukore	Nyabisika	Rural
Province du Nord	Gakenke	Gakenke	Nganzo	Bwimba	Rural
Province du Nord	Gakenke	Gashenyi	Nyacyina	Bwiyando	Rural
Province du Nord	Gakenke	Gashenyi	Rutenderi	Gatwa	Rural
Province du Nord	Gakenke	Janja	Gashyamba	Gitovu	Rural
Province du Nord	Gakenke	Kamubuga	Kamubuga	Kanshenge	Rural
Province du Nord	Gakenke	Kamubuga	Mbatabata	Mwasha	Rural
Province du Nord	Gakenke	Karambo	Karambo	Gishingo	Rural
Province du Nord	Gakenke	Kivuruga	Rugimbu	Rurambo	Rural
Province du Nord	Gakenke	Mataba	Buyange	Mubuga	Rural
Province du Nord	Gakenke	Minazi	Gasiho	Gahombo	Rural
Province du Nord	Gakenke	Minazi	Raba	Sarabuye	Rural
Province du Nord	Gakenke	Mugunga	Rutabo	Gacemeru	Rural

Province du Nord	Gakenke	Muhondo	Gasiza	Gahabwa	Rural
Province du Nord	Gakenke	Muhondo	Ruganda	Mubuga	Rural
Province du Nord	Gakenke	Muyongwe	Karyango	Mahaha	Rural
Province du Nord	Gakenke	Muzo	Kiryamo	Munyinya	Rural
Province du Nord	Gakenke	Muzo	Rwa	Gihororo	Rural
Province du Nord	Gakenke	Nemba	Mucaca	Cyahafi	Urbain
Province du Nord	Gakenke	Ruli	Gikingo	Rumasa	Rural
Province du Nord	Gakenke	Ruli	Rwesero	Nyarunyinya	Rural
Province du Nord	Gakenke	Rusasa	Rumbi	Bukiza	Rural
Province du Nord	Gakenke	Rushashi	Kageyo	Karambi	Rural
Province du Nord	Musanze	Busogo	Nyagisozi	Kabwenge	Rural
Province du Nord	Musanze	Cyuve	Bukinanyana	Mwirongi	Rural
Province du Nord	Musanze	Cyuve	Kabeza	Gashangiro	Rural
Province du Nord	Musanze	Cyuve	Rwebeya	Marantima	Urbain
Province du Nord	Musanze	Gacaca	Gasakuza	Gataba	Rural
Province du Nord	Musanze	Gacaca	Karwasa	Karambi	Rural
Province du Nord	Musanze	Gashaki	Muharuro	Karuganda	Rural
Province du Nord	Musanze	Gataraga	Rubindi	Gataraga	Rural
Province du Nord	Musanze	Kimonyi	Birira	Mbugayera	Rural
Province du Nord	Musanze	Kinigi	Bisoke	Karambi	Rural
Province du Nord	Musanze	Kinigi	Kampanga	Rutindo	Rural
Province du Nord	Musanze	Muhoza	Cyabararika	Bwuzuri	Urbain
Province du Nord	Musanze	Muhoza	Kigombe	Kavumu	Rural
Province du Nord	Musanze	Muhoza	Mpenge	Giramahoro	Urbain
Province du Nord	Musanze	Muhoza	Ruhengeri	Burera	Urbain
Province du Nord	Musanze	Muko	Cyivugiza	Nyagahondo	Rural
Province du Nord	Musanze	Muko	Songa	Karambo	Rural
Province du Nord	Musanze	Musanze	Cyabagarura	Rugeyo	Rural
Province du Nord	Musanze	Musanze	Nyarubuye	Nturo	Rural
Province du Nord	Musanze	Nkotsi	Gashinga	Buhanga	Rural
Province du Nord	Musanze	Nyange	Cyivugiza	Terimbere	Urbain
Province du Nord	Musanze	Nyange	Muhabura	Ntarama	Rural
Province du Nord	Musanze	Remera	Kamisave	Mukinga	Rural
Province du Nord	Musanze	Rwaza	Bumara	Gisorora	Rural
Province du Nord	Musanze	Rwaza	Nturo	Rubabi	Rural
Province du Nord	Musanze	Shingiro	Gakingo	Ryambungira	Rural
Province du Nord	Musanze	Shingiro	Mugari	Rebero	Rural
Province du Nord	Burera	Bungwe	Mudugari	Sangabuzi	Rural
Province du Nord	Burera	Butaro	Gatsibo	Rweru	Rural
Province du Nord	Burera	Butaro	Nyamicucu	Kiringa	Rural
Province du Nord	Burera	Butaro	Rusumo	Runaba	Rural
Province du Nord	Burera	Cyanika	Kabyiniro	Mugarama	Rural
Province du Nord	Burera	Cyanika	Kamanyana	Kabira	Rural
Province du Nord	Burera	Cyeru	Butare	Butare	Rural
Province du Nord	Burera	Gahunga	Buramba	Buramba	Rural

Province du Nord	Burera	Gahunga	Kidakama	Kidakama	Rural
Province du Nord	Burera	Gahunga	Rwasa	Nyangezi	Rural
Province du Nord	Burera	Gatebe	Rwambogo	Murambo	Rural
Province du Nord	Burera	Gitovu	Runoga	Kiraro	Rural
Province du Nord	Burera	Kagogo	Kiringa	Kigote	Rural
Province du Nord	Burera	Kinoni	Gafuka	Kabeza	Rural
Province du Nord	Burera	Kinoni	Ntaruka	Nyabagenzi	Rural
Province du Nord	Burera	Kinyababa	Musasa	Gitoma	Rural
Province du Nord	Burera	Kivuye	Gashanje	Bitukura	Rural
Province du Nord	Burera	Nemba	Kivumu	Gashushura	Rural
Province du Nord	Burera	Nemba	Rubona	Kadehero	Rural
Province du Nord	Burera	Rugarama	Cyahi	Tatiro	Rural
Province du Nord	Burera	Rugarama	Karangara	Rukiko	Rural
Province du Nord	Burera	Rugengabari	Mucaca	Nkoto	Rural
Province du Nord	Burera	Ruhunde	Gaseke	Gatare	Rural
Province du Nord	Burera	Ruhunde	Gitovu	Tetero	Rural
Province du Nord	Burera	Rusarabuye	Ndago	Gitovu	Rural
Province du Nord	Burera	Rwerere	Gacundura	Moma	Rural
Province du Nord	Burera	Rwerere	Rugari	Gatovu	Rural
Province du Nord	Gicumbi	Bukure	Karenge	Karenge	Rural
Province du Nord	Gicumbi	Bwisige	Bwisige	Kabuye	Rural
Province du Nord	Gicumbi	Bwisige	Nyabushingitwa	Warufu	Rural
Province du Nord	Gicumbi	Byumba	Gisuna	Rwiri	Urbain
Province du Nord	Gicumbi	Byumba	Nyamabuye	Gatete	Rural
Province du Nord	Gicumbi	Cyumba	Nyakabungo	Burambira	Rural
Province du Nord	Gicumbi	Giti	Gatobotobo	Matyazo	Rural
Province du Nord	Gicumbi	Kageyo	Gihembe	Muyange	Urbain
Province du Nord	Gicumbi	Kageyo	Nyamiyaga	Rukomo	Rural
Province du Nord	Gicumbi	Kaniga	Rukurura	Karambo	Rural
Province du Nord	Gicumbi	Manyagiro	Remera	Shyigura	Rural
Province du Nord	Gicumbi	Miyove	Miyove	Murehe	Rural
Province du Nord	Gicumbi	Mukarange	Gatenga	Nyacyoroma	Rural
Province du Nord	Gicumbi	Muko	Cyamuhinda	Rwamitembe	Rural
Province du Nord	Gicumbi	Muko	Rebero	Nyampundu	Rural
Province du Nord	Gicumbi	Mutete	Musenye	Rukondo	Rural
Province du Nord	Gicumbi	Nyamiyaga	Jamba	Kumuremure	Rural
Province du Nord	Gicumbi	Nyamiyaga	Mataba	Ruyaga	Rural
Province du Nord	Gicumbi	Nyankenke	Rutete	Ryanterura	Rural
Province du Nord	Gicumbi	Rubaya	Muguramo	Gasheke	Rural
Province du Nord	Gicumbi	Rukomo	Kinyami	Gahondo	Rural
Province du Nord	Gicumbi	Rushaki	Gitega	Gitega	Rural
Province du Nord	Gicumbi	Rutare	Bikumba	Maremba	Rural
Province du Nord	Gicumbi	Rutare	Munanira	Mataba	Rural
Province du Nord	Gicumbi	Ruvune	Gashirira	Nyarurama	Rural
Province du Nord	Gicumbi	Rwamiko	Cyeru	Mukuyu	Rural

Province du Nord	Gicumbi	Shangasha	Kitazigurwa	Mubuga	Rural
Province de l'Est	Rwamagana	Fumbwe	Nyakagunga	Akabeza	Rural
Province de l'Est	Rwamagana	Fumbwe	Sasabirago	Karambo	Rural
Province de l'Est	Rwamagana	Gahengeri	Mutamwa	Agasharu	Rural
Province de l'Est	Rwamagana	Gahengeri	Rweri	Mataba	Rural
Province de l'Est	Rwamagana	Gishali	Gati	Nyamabuye	Rural
Province de l'Est	Rwamagana	Gishali	Ruhunda	Nyagahinga	Rural
Province de l'Est	Rwamagana	Karenge	Kangamba	Kagese	Rural
Province de l'Est	Rwamagana	Karenge	Nyamatete	Nyakabuye	Rural
Province de l'Est	Rwamagana	Kigabiro	Cyanya	Kabuye	Urbain
Province de l'Est	Rwamagana	Kigabiro	Nyagasenyi	Rusave	Urbain
Province de l'Est	Rwamagana	Kigabiro	Sovu	Rugobagoba	Rural
Province de l'Est	Rwamagana	Muhazi	Karitututu	Kingondo	Rural
Province de l'Est	Rwamagana	Muhazi	Nyarusange	Kidogo	Rural
Province de l'Est	Rwamagana	Munyaga	Nkungu	Rudashya	Rural
Province de l'Est	Rwamagana	Munyiginya	Bwana	Rweza	Rural
Province de l'Est	Rwamagana	Munyiginya	Nyarubuye	Kiyovu	Rural
Province de l'Est	Rwamagana	Musha	Kagarama	Nyamigano	Rural
Province de l'Est	Rwamagana	Muyumbu	Akinyambo	Akubugingo	Rural
Province de l'Est	Rwamagana	Muyumbu	Murehe	Miyove	Rural
Province de l'Est	Rwamagana	Muyumbu	Nyarukombe	Mugogo	Rural
Province de l'Est	Rwamagana	Mwulire	Bushenyi	Rubiha	Rural
Province de l'Est	Rwamagana	Mwulire	Ntunga	Rugarama	Rural
Province de l'Est	Rwamagana	Nyakaliro	Gishore	Rugende	Rural
Province de l'Est	Rwamagana	Nzige	Akanzu	Gikoni	Rural
Province de l'Est	Rwamagana	Nzige	Rugarama	Kayibanda	Rural
Province de l'Est	Rwamagana	Rubona	Kabatasi	Rusenyi	Rural
Province de l'Est	Rwamagana	Rubona	Mabare	Urugwiro	Rural
Province de l'Est	Nyagatare	GATUNDA	Nyamikamba	Gitovu	Rural
Province de l'Est	Nyagatare	GATUNDA	Rwensheke	Kabuye	Rural
Province de l'Est	Nyagatare	KARAMA	Kabuga	Kizunguruko	Rural
Province de l'Est	Nyagatare	KARANGAZI	Karama	Makomo	Rural
Province de l'Est	Nyagatare	KARANGAZI	Ndama	Akayange	Rural
Province de l'Est	Nyagatare	KARANGAZI	Nyamirama	Nyamirama I	Rural
Province de l'Est	Nyagatare	KATABAGEMU	Bayigaburire	Gikandura	Rural
Province de l'Est	Nyagatare	KATABAGEMU	Nyakigando	Kamutara	Rural
Province de l'Est	Nyagatare	KIYOMBE	Gitenga	Gitenga	Rural
Province de l'Est	Nyagatare	MATIMBA	Byimana	Byimana I	Urbain
Province de l'Est	Nyagatare	MATIMBA	Rwentanga	Kagezi I	Rural
Province de l'Est	Nyagatare	MIMURI	Mahoro	Nyabugogo	Rural
Province de l'Est	Nyagatare	MUKAMA	Bufunda	Bufunda	Rural
Province de l'Est	Nyagatare	MUKAMA	Rugarama	Bukire	Rural
Province de l'Est	Nyagatare	MUSHERI	Ntoma	Ntoma	Rural
Province de l'Est	Nyagatare	NYAGATARE	Barija	Barija A	Urbain
Province de l'Est	Nyagatare	NYAGATARE	Cyabayaga	Bihinga	Rural

Province de l'Est	Nyagatare	NYAGATARE	Nsheke	Nsheke	Urbain
Province de l'Est	Nyagatare	NYAGATARE	Ryabega	Marongero	Rural
Province de l'Est	Nyagatare	RUKOMO	Gashenyi	Rurembo	Urbain
Province de l'Est	Nyagatare	RUKOMO	Rurenge	Nyabwunyu	Rural
Province de l'Est	Nyagatare	RWEMPASHA	Rutare	Nshuli	Urbain
Province de l'Est	Nyagatare	RWIMIYAGA	Kabeza	Rukiri li	Rural
Province de l'Est	Nyagatare	RWIMIYAGA	Nyarupfubire	Rwimiyaga I	Urbain
Province de l'Est	Nyagatare	RWIMIYAGA	Rwimiyaga	Byimana	Urbain
Province de l'Est	Nyagatare	TABAGWE	Nkoma	Agafaru	Rural
Province de l'Est	Nyagatare	TABAGWE	Nyagatoma	Runyeri	Rural
Province de l'Est	Gatsibo	Gasange	Kigabiro	Rugarama	Rural
Province de l'Est	Gatsibo	Gatsibo	Gatsibo	Rwimbogo	Rural
Province de l'Est	Gatsibo	Gatsibo	Nyabicwamba	Rutovu	Rural
Province de l'Est	Gatsibo	Gitoki	Cyabusheshe	Kivuba	Rural
Province de l'Est	Gatsibo	Gitoki	Nyamirama	Kwishaba	Rural
Province de l'Est	Gatsibo	Kabarore	Kabeza	Gatoki	Rural
Province de l'Est	Gatsibo	Kabarore	Marimba	Rebero	Rural
Province de l'Est	Gatsibo	Kabarore	Nyabikiri	Nyabikiri	Rural
Province de l'Est	Gatsibo	Kageyo	Busetsa	Nyarusange	Rural
Province de l'Est	Gatsibo	Kageyo	Nyagisozi	Nyagisozi	Rural
Province de l'Est	Gatsibo	Kiramuruzi	Gakenke	Kayita	Rural
Province de l'Est	Gatsibo	Kiramuruzi	Nyabisindu	Nyagashenyi	Rural
Province de l'Est	Gatsibo	Kiziguro	Ndatemwa	Akamamesa	Rural
Province de l'Est	Gatsibo	Kiziguro	Rubona	Ryanyiranyana	Urbain
Province de l'Est	Gatsibo	Muhura	Rumuli	Juga	Rural
Province de l'Est	Gatsibo	Murambi	Murambi	Agasharu	Rural
Province de l'Est	Gatsibo	Murambi	Rwankuba	Ikinyaga	Rural
Province de l'Est	Gatsibo	Ngarama	Bugamba	Kinyinya	Rural
Province de l'Est	Gatsibo	Ngarama	Kigasha	Nyantojo	Rural
Province de l'Est	Gatsibo	Nyagihanga	Gitinda	Rushenyi	Rural
Province de l'Est	Gatsibo	Nyagihanga	Nyagitabire	Kuwingeri	Rural
Province de l'Est	Gatsibo	Remera	Kigabiro	Amataba	Rural
Province de l'Est	Gatsibo	Remera	Rwarenga	Nyarubuye	Rural
Province de l'Est	Gatsibo	Rugarama	Kanyangese	Nyabubare	Rural
Province de l'Est	Gatsibo	Rugarama	Matunguru	Nyenyeri	Rural
Province de l'Est	Gatsibo	Rwimbogo	Munini	Rweza	Rural
Province de l'Est	Gatsibo	Rwimbogo	Rwikiniro	Byimana	Rural
Province de l'Est	Kayonza	Gahini	Juru	Juru	Rural
Province de l'Est	Kayonza	Gahini	Kahi	Tsima	Rural
Province de l'Est	Kayonza	Gahini	Urugarama	Myatano	Rural
Province de l'Est	Kayonza	Kabare	Cyarubare	Umuremampango	Rural
Province de l'Est	Kayonza	Kabare	Kirehe	Rushenyi	Rural
Province de l'Est	Kayonza	Kabarondo	Cyabajwa	Busindu	Rural
Province de l'Est	Kayonza	Kabarondo	Cyinzovu	Munini	Rural
Province de l'Est	Kayonza	Kabarondo	Kabura	Murambi	Rural

Province de l'Est	Kayonza	Mukarange	Kayonza	Buhonde	Urbain
Province de l'Est	Kayonza	Mukarange	Kayonza	Kayonza Centre	Urbain
Province de l'Est	Kayonza	Mukarange	Nyagatovu	Akanyinya	Urbain
Province de l'Est	Kayonza	Mukarange	Rugendabari	Rugendabari	Rural
Province de l'Est	Kayonza	Murama	Nyakanazi	Nyagahinga	Rural
Province de l'Est	Kayonza	Murundi	Buhabwa	Mucucu	Rural
Province de l'Est	Kayonza	Murundi	Karambi	Rushenyi	Rural
Province de l'Est	Kayonza	Murundi	Ryamanyoni	Rwinyambo	Rural
Province de l'Est	Kayonza	Mwiri	Migera	Mwiri	Rural
Province de l'Est	Kayonza	Mwiri	Nyawera	Nyakabungo	Rural
Province de l'Est	Kayonza	Ndego	Karambi	Murambi	Rural
Province de l'Est	Kayonza	Nyamirama	Gikaya	Kinkoronko	Rural
Province de l'Est	Kayonza	Nyamirama	Rurambi	Kabuya I	Rural
Province de l'Est	Kayonza	Rukara	Kawangire	Butimba li	Rural
Province de l'Est	Kayonza	Rukara	Rukara	Kinunga li	Rural
Province de l'Est	Kayonza	Rukara	Rwimishinya	Mirambi I	Rural
Province de l'Est	Kayonza	Ruramira	Ruyonza	Gitoki	Rural
Province de l'Est	Kayonza	Rwinkwavu	Gihinga	Rubirizi	Rural
Province de l'Est	Kayonza	Rwinkwavu	Mukoyoyo	Nyarwashama I	Rural
Province de l'Est	Kirehe	Gahara	Butezi	Rwamabenga	Rural
Province de l'Est	Kirehe	Gahara	Murehe	Nyamirondogoro	Rural
Province de l'Est	Kirehe	Gahara	Nyakagezi	Mukundanya	Rural
Province de l'Est	Kirehe	Gatore	Curazo	Rugari	Rural
Province de l'Est	Kirehe	Gatore	Nyamiryango	Karambi	Rural
Province de l'Est	Kirehe	Kigarama	Cyanya	Gakoni	Rural
Province de l'Est	Kirehe	Kigarama	Kirempera	Irama	Rural
Province de l'Est	Kirehe	Kigarama	Nyankurazo	Kivu	Rural
Province de l'Est	Kirehe	Kigina	Rugarama	Kundengo	Rural
Province de l'Est	Kirehe	Kigina	Ruhanga	Rwagasare li	Rural
Province de l'Est	Kirehe	Kirehe	Kirehe	Byimana	Rural
Province de l'Est	Kirehe	Kirehe	Nyabikokora	Rugero	Urbain
Province de l'Est	Kirehe	Mahama	Kamombo	Terimbere	Rural
Province de l'Est	Kirehe	Mahama	Munini	Karambi	Rural
Province de l'Est	Kirehe	Mpanga	Mpanga	Kabuye I	Rural
Province de l'Est	Kirehe	Mpanga	Nasho	Pilote	Rural
Province de l'Est	Kirehe	Musaza	Gasarabwayi	Kanyosha	Rural
Province de l'Est	Kirehe	Musaza	Mubuga	Runyinya	Rural
Province de l'Est	Kirehe	Mushikiri	Bisagara	Isangano	Rural
Province de l'Est	Kirehe	Mushikiri	Rugarama	Rutare	Rural
Province de l'Est	Kirehe	Mushikiri	Rwayikona	Rwayikona	Rural
Province de l'Est	Kirehe	Nasho	Ntaruka	Nyagasozi	Rural
Province de l'Est	Kirehe	Nasho	Rugoma	Kabigembe	Rural
Province de l'Est	Kirehe	Nyamugari	Kagasa	Nyabayama	Rural
Province de l'Est	Kirehe	Nyamugari	Kiyanzi	Kabuye	Rural
Province de l'Est	Kirehe	Nyamugari	Nyamugari	Rebero	Rural

Province de l'Est	Kirehe	Nyarubuye	Nyabitare	Nyamugari	Rural
Province de l'Est	Ngoma	Gashanda	Munege	Gakuto	Rural
Province de l'Est	Ngoma	Jarama	Ihanika	Umuka	Rural
Province de l'Est	Ngoma	Jarama	Kibimba	Ibabiri	Rural
Province de l'Est	Ngoma	Karembo	Karaba	Kigobe	Rural
Province de l'Est	Ngoma	Kazo	Birenga	Karisizo	Rural
Province de l'Est	Ngoma	Kazo	Karama	Mpandu	Rural
Province de l'Est	Ngoma	Kibungo	Cyasamakamba	Amaremba	Urbain
Province de l'Est	Ngoma	Kibungo	Gatonde	Nyagatovu	Rural
Province de l'Est	Ngoma	Kibungo	Mahango	Karambi	Rural
Province de l'Est	Ngoma	Mugesera	Mugatare	Rwamenyo	Rural
Province de l'Est	Ngoma	Mugesera	Nyange	Nunga	Rural
Province de l'Est	Ngoma	Murama	Mvumba	Mvumba	Rural
Province de l'Est	Ngoma	Mutenderi	Karwema	Cyanamo	Rural
Province de l'Est	Ngoma	Mutenderi	Muzingira	Gatonde	Rural
Province de l'Est	Ngoma	Remera	Bugera	Kumukiza	Rural
Province de l'Est	Ngoma	Remera	Ndekwe	Ruhuha	Rural
Province de l'Est	Ngoma	Rukira	Buliba	Kabeza	Urbain
Province de l'Est	Ngoma	Rukira	Nyaruvumu	Gafunzo	Rural
Province de l'Est	Ngoma	Rukumberi	Gituza	Mfune	Rural
Province de l'Est	Ngoma	Rukumberi	Rubago	Nyagakizi	Rural
Province de l'Est	Ngoma	Rukumberi	Rwintashya	Rwimpongo li	Rural
Province de l'Est	Ngoma	Rurenge	Musya	Runazi	Rural
Province de l'Est	Ngoma	Rurenge	Rwikubo	Akabakanda	Rural
Province de l'Est	Ngoma	Sake	Gafunzo	Rwumba	Rural
Province de l'Est	Ngoma	Sake	Rukoma	Isangano	Rural
Province de l'Est	Ngoma	Zaza	Nyagatugunda	Kabonero	Rural
Province de l'Est	Ngoma	Zaza	Ruhinga	Kagarama	Rural
Province de l'Est	Bugesera	Gashora	Mwendo	Ruhanura	Rural
Province de l'Est	Bugesera	Juru	Kabukuba	Gikana	Rural
Province de l'Est	Bugesera	Juru	Musovu	Nyaruhuru	Rural
Province de l'Est	Bugesera	Kamabuye	Burenge	Senga	Rural
Province de l'Est	Bugesera	Mareba	Bushenyi	Gitega	Rural
Province de l'Est	Bugesera	Mareba	Rango	Matinza	Rural
Province de l'Est	Bugesera	Mayange	Kagenge	Biryogo	Rural
Province de l'Est	Bugesera	Mayange	Kibirizi	Gahinga	Rural
Province de l'Est	Bugesera	Musenyi	Gicaca	Kidudu	Rural
Province de l'Est	Bugesera	Musenyi	Nyagihunika	Kiruhura	Rural
Province de l'Est	Bugesera	Mwogo	Bitaba	Gisasa	Rural
Province de l'Est	Bugesera	Mwogo	Rurenge	Gitaraga	Rural
Province de l'Est	Bugesera	Ngeruka	Murama	Kagege	Rural
Province de l'Est	Bugesera	Ngeruka	Nyakayenzi	Murambi	Rural
Province de l'Est	Bugesera	Ntarama	Kanzenze	Cyeru	Rural
Province de l'Est	Bugesera	Ntarama	Kibungo	Rusekera	Rural
Province de l'Est	Bugesera	Nyamata	Kayumba	Nyiramatumu	Rural

Province de l'Est	Bugesera	Nyamata	Nyamatayumujyi	Gatare I	Urbain
Province de l'Est	Bugesera	Nyarugenge	Gihinga	Nyarubande	Rural
Province de l'Est	Bugesera	Nyarugenge	Ngenda	Muyange	Rural
Province de l'Est	Bugesera	Rilima	Karera	Rwimirama	Rural
Province de l'Est	Bugesera	Rilima	Nyabagendwa	Mukoma	Rural
Province de l'Est	Bugesera	Ruhuha	Gikundamvura	Rukurazo	Rural
Province de l'Est	Bugesera	Rweru	Batima	Batima	Rural
Province de l'Est	Bugesera	Rweru	Nemba	Kigina	Rural
Province de l'Est	Bugesera	Shyara	Kabagugu	Kabagugu	Rural
Province de l'Est	Bugesera	Shyara	Rutare	Shyara	Rural

Annexe 4

L'équipe de recherche

Noms	Responsabilité
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Dr. Edouard Musabanganji	Statisticien en chef
Dr. Marcel Zogeye Rwabutogo	Membre et auteur
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Mr. Brekmans Bahizi	Membre et Auteur
Mr. Vedaste Kaberuka	Membre
Mr. Samuel Abdon Sibomana	Membre

Annexe 5

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