

CONFLICT RESOLUTION; POST GENOCIDE IN RWANDA AND ITS DEVELOPMENTS

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Abstract: United States International University offers a course that requires students who major in International Relations to cross borders to regional countries that have frequent civil conflicts such as Rwanda, Uganda and Democratic Republic of Congo. The particular class visits either two or one of these countries for a range of eight to ten days. The course helped students, especially those majoring in International Relations, know the significance and purpose as to why the institutions offers this course and requires the particular students to study and not only know better about the countries but to also witness the happenings of certain circumstances and gain facts instead of 'stories' told. The class of Spring 2016 visited Rwanda and Uganda from the 5th March, 2016 to the 13th March, 2016 it did not give the ability to only view the sites of Kigali and Rwanda but to also learn a few different languages such as Kinyarwanda. Taking part in the Field Study with my colleague and my other colleague, who is a Rwandese citizen made us intrigued to find out more about what happened before and after the genocide in Rwanda and its development as a state. As students of International Relations, it's important to recognize the institutions and the other states that were also involved in the conflict resolution and the stability of the country today in terms of its social relations, economic stability as well as their political stability with the help of gathered information before; during the Field Study and interacting with citizens of the state.

Keywords: students, regional countries, International Relations, Rwandese citizen.

1. INTRODUCTION

The traditionally tale of Rwanda's unequal relationship between the Tutsi minority and the majority Hutus it, Rwanda, has struggled with its legacy of ethnic tension associated with. In the genocide, an estimated 800,000 ethnic Tutsis and moderate Hutus were killed by dominant Hutu forces in 100 days.

In comparison to its East African peers, Rwanda fairs well and confidently leads in growth terms. Today, Rwanda is striving to rebuild its economy, with coffee and tea production among its main exports. Rwanda is attributing high importance to increased regional integration and is already benefitting from the positive growth momentum in East Africa. According to (IMF, 2006) substantial progress has been recorded during the past year in the area of ICT, even if imperfect and irregular. Although Rwanda's ICT sub-sector is embryonic and still accounting for a relatively small share of the economy's output, there is evidence of rapid growth. Government's push for ICT development resulted in the connection of 27 government buildings in Kigali to the fiber optic network backbone. The backbone is currently being expanded to other towns. Other highlights are the privatization of Rwandese and its granting of a 2nd national mobile network license and a massive rise in the number of mobile phone subscribers. In the rural areas, an additional 44 VSATs have been installed.

Indeed, the country is leading compared to other African countries with similar GDP shares of agriculture. The relatively high level of land productivity reflects the favorable agro-climatic potential resulting in two harvest seasons, as well as the intensive nature of the predominant agricultural production systems. (World Bank, 2007) In contrast, labor productivity remains low compared to these countries, albeit it increased over the last decade. This is related to the fact that Rwanda has the highest proportion of rural population, most of them engaged in labor intensive agriculture. (World Bank, 2008) It appears that most opportunities for future productivity gains lay in the area of making agricultural production less labor intensive, or in other words less subsistence based.

(Kuperman, 2011) The RPF captured Kigali. The government collapsed and the RPF declared a ceasefire. As soon as it became apparent that the RPF was victorious, an estimated two million Hutus fled to Zaire (now the Democratic Republic of Congo). These refugees include many who have since been implicated in the massacres. At first, a multi-ethnic government was set up, with a Hutu, Pasteur Bizimungu as president and Mr Kagame as his deputy. But the pair later fell out and Bizimungu was jailed on charges of inciting ethnic violence, while Mr Kagame became president. Although the killing in Rwanda was over, the presence of Hutu militias in DR Congo has led to years of conflict there, causing up to five million deaths. Rwanda's now Tutsi-led government has twice invaded its much larger neighbour, saying it wants to wipe out the Hutu forces. And a Congolese Tutsi rebel group remains active, refusing to lay down arms, saying otherwise its community would be at risk of genocide. The world's largest peacekeeping force has been unable to end the fighting.

1.1 Data Collection Method Used:

The method or ways in which the information of the research paper was used to acquire data play an important role in impact evaluation by providing information useful to understand the processes behind observed results and assess changes in people's perceptions of their well-being were through; interviews of the fellow citizens of Rwanda and questionnaires. Furthermore, reason to use the data collection was used to improve the quality of survey-based quantitative evaluations by helping generate evaluation hypothesis which strengthens the design of survey questionnaires and expanding or clarifying quantitative evaluation findings. The questionnaires were more of open-ended and have less structured protocols for example, researchers may change the data collection strategy by adding, refining, or dropping techniques or informants, they rely more heavily on interactive interviews; respondents may be interviewed several times to follow up on a particular issue, clarify concepts or check the reliability of data. They use triangulation to increase the credibility of our findings for instance; researchers rely on multiple data collection methods to check the authenticity of the results. Most of the International Relations students took written notes during the seminar and pictures were taken in places that required a recap of what the site was all about, in addition to questionnaires issued to view the citizen's perspective.

Generally the findings are not generalizable to any specific population; rather each case study produces a single piece of evidence that can be used to seek general patterns among different studies of the same issue. As researchers, needs to record any potentially useful data thoroughly, accurately, and systematically, using field notes, sketches, audiotapes, photographs and other suitable means.

2. CASE STUDY; RWANDA; HISTORY AND BACKGROUND

In Africa ethnic conflicts has always never been a new story. Many countries during the emerge of the colonial period, tribes and ethnic differences intensified emerging conflict with the developing states in Africa which is still a problem till today in some states. In Rwanda, (Kuperman, 2011) there have always been disagreements between the majority Hutus and minority Tutsis, but the animosity between them has grown substantially since the colonial period. The two ethnic groups are actually very similar - they speak the same language, inhabit the same areas and follow the same traditions. However, Tutsis are often taller and thinner than Hutus, with some saying their origins lie in Ethiopia.

During the genocide, the bodies of Tutsis were thrown into rivers, with their killers saying they were being sent back to Ethiopia. When the Belgian colonists arrived in 1916, they produced identity cards classifying people according to their ethnicity. The Belgians considered the Tutsis to be superior to the Hutus. Not surprisingly, the Tutsis welcomed this idea, and for the next 20 years they enjoyed better jobs and educational opportunities than their neighbors.

There was a revolutionary, so as to call it or riots that broke out in 1959. In July, during the year of the revolutionary, King Mutara Rudahigwa of Rwanda died suddenly in Burundi, and different interpretations were given to his death. (Danielle de Lame, 2015) His successor was almost immediately designated, without any consultation of the Belgian administrator. From September onward, the respective interests were represented by different political parties, with, at

their extremes, the most conservative ones. Tutsis founded the National Rwandan Union (UNAR), and the Hutu, the Movement for the Emancipation of the Hutu people, as the UNAR was referring to tradition and fidelity to the mwami (king), the first Hutu attacks against Tutsi houses were done as a token of conformity. The Tutsi reaction was swift and violent, as the leaders were appealing to the mobs to avenge the chiefs. Belgian troops intervened to restore order. A special resident, Colonel Logiest, inclined to favor the Hutu, was appointed. He had "emergency interim chiefs" appointed, almost all of them Hutu people. The consequences of the November 1959 riots and their political aftermath were important and far-reaching. They put many Tutsi families, deprived of their lands, on the road of a long exile, and fed their resentments against Belgian authorities. This exile was going to prove itself not only a multiple individual tragedy, but also a national tragedy, as the events of the last decade of the twentieth century has shown. The elections were organized in a climate of violence and intimidation using the lines of personal clienteles. On January 28, 1961, the Hutu government proclaimed Rwanda a republic, and took the lead. The country gained its independence on July 1, 1962. The first republic did not break with the habits of previous times, paving the way for the coup led in 1973 by the northerners. However, this change of leadership did not bring an end to the essential problem faced by Rwanda namely, deeply rooted social inequalities in a context of extreme poverty. With the above explained the revolutionary conflict that was based on ethnic differences was the beginning of the Rwanda genocide rather it intensified the anger between these two ethnic tribes.

(Kuperman, 2011) At the same time, Tutsi refugees in Uganda - supported by some moderate Hutus - were forming the Rwandan Patriotic Front (RPF), led by Mr Kagame. Their aim was to overthrow Habyarimana and secure their right to return to their homeland. Habyarimana chose to exploit this threat as a way to bring dissident Hutus back to his side, and Tutsis inside Rwanda were accused of being RPF collaborators. In August 1993, after several attacks and months of negotiation, a peace accord was signed between Habyarimana and the RPF, but it did little to stop the continued unrest. In relation to the article Habyarimana became unpopular due to the increase of the economy in the state. During the moment, at the beginning of April 1994, Habyarimana's plane was shot down, it was the icing of the cake and hours later the Tutsis began being slaughtered. This was supported mostly by the extremist ethnic Hutu regime who believed that the only way it could hang on to power was by wiping out the ethnic Tutsis completely because they were in power in 1994. Till date it has not yet been established exactly who killed the president and not only his death but the death of the president of Burundi and many chief members of staff. Various changes have been made to develop Rwanda such as creating Rwanda Development Board and Memorial Sites to even boost it as an economy to the state as a tourist attraction and to also tell the history of Rwanda .

2.1 Rwanda Development Board:

(Innocent Bajiji, 2016), talked about the organization and purpose of it being created, he informed us that the organization was formed back in 2008 and its main purpose was to bring development agencies under one group. By bringing all agencies under one roof this would enable faster running of businesses as much time and money is saved rather than when there are many agencies. The government of Rwanda saw the lack of one major agency board for all businesses in the country as a problem as it hindered most investors from going and investing in the state so it sought to unite all agencies to form one major one which is the RDB. Agencies, as the speaker put it where not easy to convince to merge but after much effort RDB was formed. Mr. Bajiji also informed us that there are different department in the board that have different responsibilities an example being the investment and promotion department which promotes opportunities and facilitates investments and promotion of businesses.

There are various delegates and investors who work with RDB but at the end of the day RDB is the final decision maker. Because of the hard work of RDB in helping the country's economy over the years, Rwanda is the second country after Mauritius and New Zealand in business investment- a target that is hard to achieve but has been reached by this state. The board has been able to enable business department and business clients can register for a business within six hours and all citizens have land titles too. Due to this there have been a lot of positive outcomes, people can easily register for businesses and are the country has very many investors a number of them coming from Kenya. The board has also been able to promote gender equality as it has empowered the women by providing for them platforms where they can register their jobs. On the hand the state has also gained because the board has been able to give people easy credit for properties and has been to raise the state to a stable one and a peaceful one too. Rwanda recognizes that first impression is key to attracting and expanding investments in the country and that is a major way of attracting income so it works hard to make sure its image is good for investors. Another speaker was Madam Yvette who was there to talk about the role of women in RDB. She explained that the board has been trying to integrate women in the development of the country as they recognize that women should not be left out in raising the economy.

2.2 Kigali Genocide Memorial:

After visiting the Acts of Gratitude, the next stop was Kigali Genocide Memorial. The Kigali Genocide Memorial is the final resting place for more than 250,000 victims of the Genocide against the Tutsi in Rwanda. It honors the memory of the more than one million Rwandans killed in 1994 through education and peace-building. The Kigali Genocide Memorial includes three permanent exhibitions, the largest of which documents the 1994 Genocide against the Tutsi. There is also a children's memorial and an exhibition on the history of genocidal violence around the world. The Education Centre, Gardens, and Genocide Archive of Rwanda form part of a meaningful tribute to those who perished, and provide a powerful educational tool for visitors. The first part of this exhibition gives an outline of Rwandan society before colonization, including the unifying features and the harmony that existed before colonization as well as a flavor of the hardships of everyday life. The second part details the planned nature and horror of the Genocide against the Tutsi, as well as stories of survival, rescue and from those who stopped the slaughter. The first part of this section details the post-genocide reconstruction that has taken place in Rwanda and how justice and reconciliation has been fostered.

The second exhibition called it 'Wasted Lives' because some of the massacres documented there have not been recognized as genocide by international law. The atrocities examined include Namibia, Armenia, Cambodia and the Balkans as well as the Holocaust. The Children's Room is dedicated to the memory of children killed in the Genocide against the Tutsi. This section shows how a generation's dreams were stolen by genocide and remembers the thousands of children and infants slaughtered by the militias.

In 1999, the City of Kigali provided land where a place of remembrance could be built and where victims of the Genocide against the Tutsi could receive a dignified burial. Construction of the Kigali Genocide Memorial began in the same year and the process of burying victims began in 2001. Today the memorial serves as the final resting place for more than 250,000 victims of the genocide. The memorial opened in April 2004 the tenth commemoration of the genocide. Its completion was made possible by the following organizations: The City of Kigali, Aegis Trust, Rwanda's National Commission for the Fight against Genocide, Ministry of Sports and Culture and various governments and international non-government organizations', today the memorial is funded and managed by Aegis Trust on behalf of the National Commission for the Fight against the Genocide.

From the sympathetic look on people's faces as we left the Memorial we could feel the tension of how much pain and agony the Rwandans were put through to the extent that they do not like to be referred to either a Hutu or a Tutsi but as a Rwandese. In the memorial site stories on how different people would turn their backs on their family, where mothers were too kill their Tutsi children and there were commandments that were being followed by Hutus which were; Every Hutu should know that a Tutsi woman, whoever she is, works for the interest of her Tutsi ethnic group. As a result, we shall consider a traitor any Hutu who marries a Tutsi woman befriends a Tutsi woman employs a Tutsi woman as a secretary or a concubine. Every Hutu should know that our Hutu daughters are more suitable and conscientious in their role as woman, wife and mother of the family. Are they not beautiful, good secretaries and more honest? Hutu women, be vigilant and try to bring your husbands, brothers and sons back to reason.

Every Hutu should know that every Tutsi is dishonest in business. His only aim is the supremacy of his ethnic group. As a result, any Hutu who does the following is a traitor: makes a partnership with Tutsi in business invests his money or the government's money in a Tutsi enterprise lends or borrows money from a Tutsi gives favors to Tutsi in business obtaining import licenses, bank loans, construction sites, public markets, etc. All strategic positions, political, administrative, economic, military and security should be entrusted only to Hutu. The education sector school pupils, students, teachers must be majority Hutu. The Rwandan Armed Forces should be exclusively Hutu. The experience of the October 1990 war has taught us a lesson. No member of the military shall marry a Tutsi. The Hutu should stop having mercy on the Tutsi. The Hutu, wherever they are, must have unity and solidarity and be concerned with the fate of their Hutu brothers.

The Hutu inside and outside Rwanda must constantly look for friends and allies for the Hutu cause, starting with their Hutu brothers. They must constantly counteract Tutsi propaganda.

The Hutu must be firm and vigilant against their common Tutsi enemy. The Social Revolution of 1959, the Referendum of 1961, and the Hutu Ideology, must be taught to every Hutu at every level. Every Hutu must spread this ideology widely. Any Hutu who persecutes his brother Hutu for having read, spread, and taught this ideology is a traitor.

3. THEORY RELATING TO GENOCIDE

Waller's Thesis on the Causes and Conditions Fostering Genocide:

There are a plethora of general explanatory theories of genocide. James Waller in his theory offers two advantages. He views genocide as an extreme in a continuum of mass slaughter and an even larger spectrum of types of mistreatment of other humans. Second, in addition to viewing genocide simply as an extreme of ordinary bad behavior, Waller's social psychological analysis focuses on "how" rather than "why"; the explanation is focused on mechanisms without any apparent confusion between reasons and causes that often plague "why" explanations in identifying the broad spectrum of conditions conducive to humans becoming instruments of mass murder. This is very different than a focus on just the motivations and or reasons driving those who initiate and plan genocide, or those that focus on necessary and sufficient preconditions (Waller, 2002). Waller's thesis in the case of the genocide gives a brief description as to the people who were responsible for the genocide and instilling the massacre that being for example; the Hutu Extremists, should be judged by what they have done and not who they are as a person for it is the behavior of the individual or a certain group that should be observed as opposed to their character. According to Adelman, Waller identifies three predispositions: ethnocentrism, the tendency to focus on one's own group as the 'right' one'; xenophobia, the tendency to fear outsiders or strangers; and, third, the desire for social dominance often leading to aggression and violence. The second dimension concentrates on the cultural forces that help mold these predispositions in a particular direction.

4. POST CONFLICT OF THE GENOCIDE AND RE-BUILDING RWANDA

4.1 ORGANIZATIONS (COURT OF GACACA):

Rwanda, within its constitutional past, never obligated a constitution responding to its own prospects as a country. All its previous constitutions were often imitated from outside nations without considering the substances of the nation at all or were only there to fit the interests of the ,these feeble focuses. We will especially concentrate on the specificities, which in certainty make it a lawfully unmistakable device for compromise. The main concepts at the core of the constitution conveys its amplification was intensely based on the country's context and challenges and was apprehensive with finding adequate solutions to the problem. Those key standards spin around the accompanying: impartial power sharing, setting up the govern of law went for enhancing individuals' social welfare and social equity, a pluralist law based framework, battling the belief system of annihilation and every one of its signs, destruction of any personality based divisionism, advancing national solidarity, balance all things considered and among people; and the consistent journey for arrangements through discourse and social accord. The 'sexual orientation' issue has been overlooked for quite a while on the political scene in Rwanda. As a guideline, be that as it may, the new constitution while making discretionary records makes arrangement for square with chances to ladies and men as to appointive terms of office and elective posts. Prior to that perfect can be accomplished, the new constitution as of now gives 30% seats in the Chamber of Deputies (art.78). Worried about decreasing clashes through exchange and agreement from grassroots level, the new constitution has been roused from the Rwandan culture and has systematized the 'Gacaca' courts and has made the 'Board of trustees of Media (Abunzi) in every area keeping in mind the end goal to give individuals compromise structure preceding the submission of any conflict case to the first-degree jurisdictions (art. 170).

4.1.1 COURT OF GACACA:

Gacaca courts:

The word Gacaca refers to 'a bed of soft green grass' on which a community and leaders known for their integrity and wisdom gathered to discuss and resolve conflicts. The traditional dispute resolution system dealt with issues within or between families and members of the same community. The Gacaca courts played a significant role in finding out the truth of what happened during the genocide against the Tutsi. They allowed communities across Rwanda to meet, face to face, and talk about the events of 1994. In this way, they laid the foundation for peace and reconciliation. Gacaca is arguable the most extensive post-conflict justice system in human history. The courts produced an enormous archive of documents and audio visual files related to their work and the genocide against the Tutsi. There are an estimated 60 million pages and over 8,000 audio visual records from the 1,958,634 cases processed by the courts. (Gacaca, 2018)

4.1.2 CHALLENGES FACING GACACA COURTS:

However the Gacaca may have seemed like the saving grace to Rwanda genocide or rather the institution that sealed the justice towards the genocide, there has been some challenges and shortcoming that Gacaca was not able to apprehend. For example government officials feared that Gacaca might not be the right mechanism for genocide trials, given the gravity

and complexity of the crimes. The customary form of Gacaca had only been used for minor civil disputes, involving property, inheritance, personal injury, and marital relations, with more serious cases, such as murder, reserved for resolution by village chiefs or the king's representative. These government officials worried that judges would struggle to correctly apply the law, given that many had no formal education or training. They warned of the risk of bias, stressing that the local setting meant judges would inevitably know the parties in a case which would reduce their objectivity and increase the risk of corruption. Most significantly, these government officials warned that Gacaca procedures would fail to comply with Rwanda's international fair trial obligations. Nearly 10 years after gacaca began, many of these concerns have turned out to be well-founded (Human Rights, 2011). Tools that were used by the Gacaca were not an absolute questionable to the process of the reconciliation however, measure to curb or stop another recurring situation of another genocide is what leaves the government and the citizens have the question to whether the genocide is really over.

The concerns were overruled and, in June 2002, the Rwandan government launched a contemporary form of gacaca to try genocide cases, run by a new institution which later became known as the National Service of Gacaca Jurisdictions (SNJG). For more than two years, gacaca courts in 12 pilot areas used information provided by local community members to compile files on what had happened in each of these areas between 1990 and 1994. The courts drew up lists of victims and suspects, and classified the latter into four categories according to the severity of the alleged crimes (Human Rights, 2011)

4.2 PROCESS AND STEPS INVOLVED IN RECONCILIATION:

Another development needs to do with the production of new commissions: The National Commission for the Fight against Genocide (craftsmanship. 179); The Office of The Ombudsman (craftsmanship. 182) The Public Service Commission (workmanship. 181); The Office of the Auditor General of State Finances (craftsmanship. 183); the Rwandan Academy for the dialect and Culture (craftsmanship. 47) and the 'Sex' Monitoring office (craftsmanship. 185). The best advancement of all in this constitution has been the participatory approach utilized amid its elaboration and conclusion process. Thusly, the new sacred law is the product of agreement and creativity from the Banya Rwanda; and moreover, the last have really disguised the inclination that the constitution is their own accomplishment. The National Unity and Reconciliation Commission as a Response to The Rwandan Conflict By toughening the personality based discernments, the 1994 decimation has made Unity and Reconciliation for Rwandans as expressed in Arusha Peace Agreements of 1993 (art.88), a mind boggling and convoluted issue. That circumstance has made it pressing and basic to make such a commission in order to re-bind together a general public which has been torn separated.

In this specific circumstance, a law to set up a non-legal commission for Unity and Reconciliation was received by the parliament in March 1999. The administration of National solidarity set up in July 1994 has made Unity and Reconciliation the need of its main goal. The commission contains three divisions, which manage day by day exercises to accomplish its destinations: The Department of Civic Education, the Department of Conflict Resolution and the Department of Community Initiative Support. Different yearly reports display its exercises broadly. The sentiments of the populace about the procedures for remaking the country, particularly as respects the progressing procedure of compromise and its difficulties are examined so as to realize the essential conditions for merging solid Unity and Peace

All things considered, its obligations incorporate especially the accompanying:

- Preparing and organizing the national program for the advancement of National Unity and Reconciliation.
- Developing and executing methodologies to re-establish and merge Unity and Reconciliation among Rwandans.
- Educating and sharpening the populace on issues identifying with National Unity and Reconciliation.
- Conducting research, sorting out level-headed discussions on Unity and Reconciliation, dispersing thoughts and creating productions to reinforce that procedure.
- Denouncing and forbidding any demonstrations, compositions and demeanors of separation, narrow-mindedness and xenophobia and influencing recommendations for suitable measures with a specific end goal to kill divisionism among Rwandans and reinforce Unity and Reconciliation. Since the season of its creation there have been a few divergences and hesitance with respect to the mission of the commission: for a few, the commission was to confine itself to Unity asserting that it was too soon to discuss compromise; for others, it sounded proper to discuss "Solidarity and Cohabitation" since compromise for them appeared to be inconceivable; there were additionally other people who recommended that equity

was just to be connected and after that compromise would naturally come later. Those distinctions in sees brought up a basic issue to know who was to accommodate with whom: would it say it was tied in with accommodating the Hutu with the Tutsi; the executioner with the casualty, or new pioneers with the resistance?

The destruction was not a mischance. It is the outcome of ethnicity-based philosophies prompting rejection and segregation and which were standardized by progressive forces. For the National Unity and Reconciliation Commission, the idea of Unity and Reconciliation must not center around the massacre setting but rather on every one of the reasons for the Rwandan shrewdness by considering the chronicled and ideological structure. It is in certainty the remaking procedure of the national personality and compromise of the Rwandan with himself/herself and with his/her country. Besides, with a specific end goal to accommodate Rwandans, one ought to accommodate their history.

Under ordinary conditions, notwithstanding, compromise happens between the oppressor and the persecuted through intervention or not. Regardless, before compromise and rebuilding of shared neighborly connections, one who has made damage the other should concede and lament his/her wrong doings, apologize for them and if require be, give pay. For the Rwandan case, none of those pre-requirements has been completely met. What's more, this constitutes one of the real obstructions for the procedure to be fruitful. In what capacity would Rwandans be able to be accommodated while the heaviness of disdain is as yet being felt and the decimation wounds are still too new? Would they be able to be accommodated while equity is as yet in progress, sentences have not been passed yet and a few offenders, rather, are still far from surrendering their detestable arrangement of eliminating a part of the Rwandan populace? Should Rwanda sit tight for those obstructions to be conquered with the goal that it can set out on the compromise procedure? Should the national compromise process begin after the massacre wounds have mended? Those inquiries constitute the foundation of the perspectives of the individuals who battle in light of current circumstances that the National Unity and Reconciliation Commission presence and exercises will dynamically help the making of great conditions with the end goal for Rwandans to be accommodated.

The National Unity and Reconciliation Commission sorted out 3 National Summits on 16 - 18 October 2000, 26 - 28 October 2002 and 7-9 May 2004 separately. The target of the main summit was to talk about the issue of Unity and Reconciliation in Rwanda, the reasons for the contention, the present circumstance, and the obstructions to Unity and conceivable answer for the issue. There were discusses, which centred around four focuses including the issue of administration and initiative; the issue of equity; the issue of neediness and the issue of direction of history in Rwanda. The Second Summit had seven fundamental subjects including: the issue of solidarity and compromise (results), the democratization, and decentralization process; equity in Rwanda and 'Gacaca' jurisdictions specifically, destitution lessening approach as a procedure for solidarity and compromise, the new constitution as a method for setting up the run of law, the methodologies to end the change time frame in peace; and the security issue in the Great Lakes Region and in Rwanda specifically. In most cases' the executioners don't concede their demonstrations.

The Third Summit concentrated on two significant focuses as to Rwanda in the wake of the post-massacre progress, i.e. the of citizenship and 'Gacaca' locales. The reports of each one of those summits have been distributed in the official dialects in Rwanda and are accessible at the Secretariat of the Commission. Solidarity camps, generally known as 'ingando', constitute additionally a demonstration of principal significance for the commission and for the procedure also. Such camps which at first were thoroughly considered to facilitate the reintegration of outcasts who were principally originating from DRC, have been stretched out to different classifications of populace - government workers, understudies, discharged detainees et cetera - keeping in mind the end goal to let them, through discourses and open discussions, get a handle on direct the solidarity and compromise process, its difficulties and various openings. This commission has been working for a few years and a few inquiries and desires are still without an answer: will the NURC have the capacity to re-establish the Rwandan character which has so far been torn separated? Will it have the capacity to remake the Rwandans' injured hearts and re-establish the one of a kind personality, which has been so far mislabelled? Will it, all through its main goal, prevail in compromise and making new positive connections, which are commonly valuable to Rwandans? Regardless, the individuals who are certain and idealistic have continually a remark: its effect is being felt and has decidedly influenced the national socio-political adjustment process and has cleared the ground to cultivate equity, balance, citizenship, and peace. For the mission of the Unity and Reconciliation Commission to be fruitful in Rwanda, notwithstanding simple conviction and talks, there ought to be favorable practices and practices. Furthermore, this is just conceivable if consequent assurance and activation are set up; and this constitutes the real test for the tip top and scholarly people, particularly those associated with political issues.

5. RWANDA TODAY AND ITS DEVELOPMENTS

Economic Developments:

Despite the horrific tragedy of 1994, safe to state that Rwanda was able to pick itself and boost its economic growth as well as sustaining it. With institutions such as Ministry of Foreign Affairs; (Tombari, 2017) The Ministry of Foreign Affairs is responsible for establishing and maintaining quality relationships with other countries for peace, security and stability of Rwanda, the region and the world while participating in wealth creation through more efficient cooperation for development, promotion of investments and tourism, the transfer of knowhow and technologies, and more equitable worldwide trade regional integration. The functions of the ministry are as follows; Promoting good relations based on respect, mutual interests and complementarily between Rwanda and other countries, aiming at enhancing peace, security and development. Strengthening the bilateral relations, extending them to countries having no historical relations with Rwanda. Promoting and protecting the interests of Rwanda along with those of the Rwandan Diaspora.

Mobilizing bilateral and multilateral cooperation for development's sake through re invigorating good relations with other countries, regional and international organizations. Make arrangements and canvas for negotiations pertaining to bilateral and multilateral agreements. Attracting foreign investments into Rwanda, and making arrangements for Rwandan products to access foreign markets Mobilizing Rwandans living abroad and getting them involved in their country's development (Tombari, 2017).

Conduct a follow up of the implementation, the evaluation and updating of bilateral and multilateral agreements. Supervise and coordinate the activities of Rwandan diplomatic and consular missions abroad. Develop and keep up good working relations with the foreign diplomatic and consular missions, regional and international organizations accredited in Rwanda. Present a positive image of Rwanda in such a way as to correct the outside world's wrong perception of the unity and history of the Rwandan people, this being a diehard colonial legacy. Contribute to the efforts of the international community in combating terrorism. Promote the human rights and, in particular, combat genocide and other crimes against humanity. Contribute to the creation of wealth through the promotion of regional integration and equitable world trade.

6. CONCLUSION

The genocide and gender awareness in Rwandan society; Indeed, one has to carefully consider the reasons for the implementation of gender quotas, and ask whether the striving for gender equality may have been more reflective of the government's desire to attract foreign aid, than a real desire for social change. Not only is that, through this research and our experience in Rwanda, what needs to be highlighted the sensitivity of the genocide that occurred in 1994. Interviewing one of the citizens at the memorial, to find out more of what happened to the other ethnic group being the Twa, as they are barely mentioned in the genocide, in his voice there was anger and so much pain as he said,

".....we are all Rwandese, personally I have no idea who the Twa, the Hutu or the Tutsi are, all I know is that we are all Rwandese. Africa has been brainwashed to believe that someone from outside should come and define, separate and categorize us in what they think should be worldly appropriate, my features do never determine how I should be treated..."

Looking at our faces he asked where we come from, stating that our institution is located in Kenya, he continued...

".....with what leaders are doing sometimes that is the beginning of the problem not only with Kenya and Rwanda but most developing countries do not realize when they need to abort a mission when the ship is sinking. The leaders do not wholly get affected as much as the citizens do their ambition and self-driven greed can cause a wipe out of a nation..."

The steps of reconciliation and rebuilding Rwanda, were however appropriate as many of the citizens see themselves as one and recognize the failure of other states. Thus, this can aid and curb a capability of an attempted genocide as started in 1994.

REFERENCE IMAGES:



KIGALI MEMORIAL SITE:



Image of young Juvenal Habyarimana at his Palace



Rwanda Development Board (RDB)



At Ministry of Foreign Affairs and Cooperation

SAMPLE QUESTIONNAIRE USED TO COLLECT DATA:

QUESTIONNAIRE ON RWANDA TODAY

Attempt all questions with honesty. Feedback details will be anonymous

Q1. The country has increased in its economy

a.) Strongly Agree b.) Agree c.) Agree nor Disagree d.) Disagree e.) Strongly Disagree

Q2. Tourism has heightened due to institutions such as Ministry Of Foreign Affairs and Cooperation

a.) Strongly Agree b.) Agree c.) Agree nor Disagree d.) Disagree e.) Strongly Disagree

Q3. There's Political Stability and free and fair elections

a.) Strongly Agree b.) Agree c.) Agree nor Disagree d.) Disagree e.) Strongly Disagree

Q4. Rwanda is one of the cleanest states in Eastern Africa

a.) Strongly Agree b.) Agree c.) Agree nor Disagree d.) Disagree e.) Strongly Disagree

✓ Tick if true and X if false

- Democracy is the best political system for Rwanda
- Institutions such as Gacaca Courts provided justice during the genocide
- Rwanda's laws and policies are ideal in improving pollution e.g ban of paper bags
- What would you change about Rwanda?

.....
.....

- What is the most attractive thing about Rwanda?

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.....

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