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Item Type	Book
Authors	Nsengimana, Célestin
DOI	10.58863/20.500.12424/222242
Publisher	Globethics.net
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Focus 24

Peacebuilding Initiatives of the Presbyterian Church in Post-Genocide Rwandan Society

An Impact Assessment

Célestin Nsengimana

Globethics.net

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Globethics.net Focus No. 24

Globethics.net Focus
Series editor: Christoph Stückelberger. Founder and Executive Director of Globethics.net and Professor of Ethics, University of Basel

Globethics.net Focus 24
Célestin Nsengimana, *Peacebuilding Initiatives of the Presbyterian Church in the Post-Genocide Rwandan Society: An Impact Assessment*
Geneva: Globethics.net, 2015
DOI: 10.58863/20.500.12424/222242
ISBN 978-2-88931-043-2 (online version)
ISBN 978-2-88931-044-9 (print version)
© 2015 Globethics.net

Managing Editor: Ignace Haaz

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1211 Geneva 2, Switzerland
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All web links in this text have been verified as of February 2015.

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EPIGRAPH

“Mercy and truth are united
righteousness and peace have kissed each other.”
(Psalm 85, 10)

“And the fruit of righteousness is sown in peace
by those who make peace.”
(James 3,18).

DEDICATION

To my wife

Immaculée Mukandayambaje

To my children

Prémices Irakoze, Gloria Impano and Célestine Ineza.

ACKNOWLEGMENTS

The accomplishment of this research would not be possible without the contribution of various people who deserve our special thanks for all their efforts. I would like to express my heartfelt thanks to my supervisor, Prof. Paul Rutayisire and my co-supervisor Mr. Ernest Mutwarasibo for their diligent guidance throughout the research process. Many thanks also to the academic and administrative staff of the Centre for Conflict Management (CCM) for fostering my intellectual growth and providing all academic facilities during my studies.

Without pretending to be exhaustive, I would like to extend my exceptional gratitude to all those who helped me to successfully carry out this research. In this regard, the following names are special to me for their moral, intellectual, linguistic, technical and methodological support: Prof. Elisée Musemakweli, Dr. Tharcisse Gatwa, Dr. Kazuyuki Sasaki, Rev. Catherine Day, Rev. Juvenal Rwamunyana, Rev. Daniel Dushimimana, Rev. Vincent Musabyimana, Rev. Damien Nzeyimana, Mr. Abel Dufitumukiza and Mr. Emmanuel Bizimana.

I express my sincere thanks to my wife Immaculée Mukandayambaje and my children Prémices Irakoze, Gloria Impano and Célestine Ineza for their patience and their considerable help during this academic endeavour. I would also like to extend my gratitude to the family of Rev. Bienvenu Musabyimana and especially for his invaluable contribution to our studies.

I cannot conclude this page of acknowledgement before addressing my special recognition to Prof. Jean Pierre Dusingizemungu and Mr. Ernest Mutwarasibo for their encouragement to register for master's program in peace studies and conflict transformation.

Being unable to find myself the price of all these efforts deployed by the aforementioned people to the success of this work, it only remains to wish them abundance of blessings from the Lord.

Célestin NSENGIMANA

ABREVIATIONS AND ACRONYMS

AD: Anno Domini (In the year of our Lord or After Christ)
ADEPR : Eglise de Pentecôte au Rwanda
AIDS: Acquired Immune Deficiency Syndrome
APF: Agent Point Focal
art. cit. : Cited article
AU: African Union
BC: Before Christ
BSR: Bible Society of Rwanda
CARAES : Caritate Aegrorum Servi.
CEPGL : Communauté Economique des Pays des Grands Lacs
CFD : Centre de Formation et de Documentation
CPAJ : Centre Presbytérien Amour des Jeunes
CPR : Conseil Protestant du Rwanda (Protestant Council of Rwanda)
Dir. : Director of the publication
et.al. : et alii (and others)
EAC: East African Community,
EAR: Eglise Anglicane au Rwanda
EEPR : Eglise Evangélique Presbytérienne au Rwanda
EMLR : Eglise Methodiste Libre au Rwanda
EPR: Eglise Presbytérienne au Rwanda
FBO : Faith Based Organization
FTPB: Faculté de Théologie Protestante de Butare
GBV: Gender Based Violence
GoR: Government of Rwanda
HIV: Human Immunodeficiency Virus
HPCR: Humanitarian Policy and Conflict Research
Ibid. : Ibidem (In the same book and the same page)
ICTR : International Criminal Tribunal for Rwanda

MOUCECORE : Mouvement Chrétien Pour l'Evangélisation, le Counseling et la Réconciliation
MRND: Mouvement Revolutionnaire National pour le Development
NGO: Non-Governmental Organization
NURC: National Unity and Reconciliation Commission
op. cit. : Opus Citatum (in the pre-cited book)
p.: page
PIASS: Protestant Institute of Arts and Social Sciences
pp. : pages
PTSD: Post- Traumatic Stress Disorder
RGB: Rwanda Governance Board
RPF: Rwandan Patriotic Front
SACCO: Saving and Credit Cooperative
SBMPC : Société Belge des Missions Protestantes au Congo
SPSS: Statistical Package for Social Sciences
Twelve YBE: Twelve Years Basic Education
UEBR : Union des Eglises Baptistes au Rwanda
UN: United Nations
vol.: Volume
WW: World War
WWI: The First World War
WWII: The Second World War

ABSTRACT

The purpose of this study was to carry out an assessment of peacebuilding initiatives of Eglise Presbytérienne au Rwanda (EPR), in post-genocide Rwanda. After the research process, the researcher found that peacebuilding initiatives of EPR are biblically based and specifically rooted in the theology of reconstruction. They include preaching the word of peace and reconciliation, faith based commemoration of the 1994 genocide against Tutsis in Rwanda, various social and economic projects, gender mainstreaming, pastoral care and counselling, advocacy, commission of unity and reconciliation, as well as processes of internal institutional reforms.

An assessment of EPR's peacebuilding initiatives showed that respondents very highly appreciated the contribution of EPR to the dimensions of intrapersonal relationship building with 3.32 as mean, cultural peacebuilding with the mean of 3.30 and structural peacebuilding with 3.27 as mean. The fourth dimension was interpersonal relationship building and the contribution of EPR was only highly appreciated as the general mean was limited to 3.22.

Regarding strengths, EPR had a considerable contribution to the process of intrapersonal relationship building because faith based actors have a particular way of addressing intangible constituents of the human being. EPR is also a well placed organization to build peace from the bottom with its decentralised structures. Moreover, peacebuilding initiatives of EPR are rooted in a strong culture of peace shaped by biblical peace related values.

Considering the overall mean of 3.28, peacebuilding initiatives of EPR had a valuable contribution to the process of peacebuilding. The post-genocide Rwandan society, in spite of some shortcomings, had to sustain past achievements and increase the level of impact with a special focus on interpersonal relationship building whose mean was below average. Thus, instead of vague, crosscutting peacebuilding initiatives, a

specific program of peacebuilding within EPR was necessary for effective intervention.

Key words: Church, Presbyterian Church, conflict, violence, genocide, peace, peacebuilding, post-conflict peacebuilding, intrapersonal relationship building, interpersonal relationship building, structural peacebuilding, and cultural peacebuilding.

1

GENERAL INTRODUCTION

1.1 Historical Background to the Study

1.1.1 Shifting from Interstate to Intrastate Violent Conflicts

Since the beginning of human existence, seeking peace has become a common concern as conflict seems to be an integral component of human nature. In fact, ancient narratives of the Bible show that the history of human community began with a case of murder when Cain killed his brother Abel because of jealousy.[1] According to the Blog of Statistics on Violent Conflicts, since the beginning of the recorded history of the world (around 3600 BC), over 14.500 major wars have killed about four billion people.[2] The wars that occurred in the 20th century AD, killed around 200 million people including 15 million and 66 million who respectively died in the First (1914-1918) and the Second World Wars (1939-1945).[3] In the context of the two World Wars (WW), the genocide perpetrated against

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[1] T. Gatwa, (2005), *The Churches and Ethnic Ideology in the Rwandan Crises 1900-1994*, Regnum Books International, UK/ Akropong/ New Delhi, p. 234.

[2] P.a.p. Blog, *Statistics on Violent Conflict*, available at http://filipspagnoli.wordpress.com/stats-on-human-rights/statistics-on-war-conflict/statistics-on-violent-conflict/ (Accessed on 26th March 2013).

[3] W. Heinrich (1997), *Building the Peace: Experience and Reflections of Collaborative Peacebuilding. The case of Somalia*, Life and Peace Institute, Uppsala, 2nd edition of 2006, p. 2.

Armenians (minority Christians) by the Ottoman Empire (mainly Muslims) murdered 2 million people[4] from April 1915 to 1923[5] while the holocaust committed by the Nazi regime (1941-1945) killed more than 6 million Jews.[6]

After the Cold War (1989) between the communist and the capitalist blocs respectively led by the Soviet Union and the United States of America, violent conflicts shifted from interstate wars to intra-state violent conflicts[7]. In that perspective, recent researches have shown that the traditional approaches to diplomacy of high level negotiation and mediation cannot guarantee the prevention of the recurrence of violent conflict in the world as they failed to address root causes of those conflicts.[8] To be more precise, the League of Nations created in the aftermath of the WWI (1919) failed to prevent WWII and the holocaust. Moreover, the United Nations (UN) which has succeeded the League of Nations after the WWII (1945), has not been able to deal constructively with the ongoing violent conflicts in the world in general[9] and particularly in Sub-Saharan Africa, where intrastate conflicts continue to kill many.[10]

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[4] R.P *Adalian (2013),* Armenian Genocide, Armenian National Institute, Washington DC., available at http://www.armenian-genocide.org/genocide.html (Accessed on 26th May 2013).

[5] M.N. Attallah (2007), Choosing Silence : The United States, Turkey and the Armenian Genocide, Master's Thesis presented to the faculty of Humboldt State University, p. 38, Available at http://www.google.rw/url?sa=t&rct= j&q=&esrc= s&source=web&cd=4&ved=0CDQ (Accessed on 26th May 2013).

[6] E. Staub (1989), *The Turkish Genocide Against Armenians: Excerpted from the Roots of Evil. The Origin of Genocide and other Group Violence*, Cambridge University Press, Cambridge, pp. 3-12, available at http://www.google.rw/url?sa= t&rct=j&q=&esrc=s&source=web&cd=1&ved=0CCoQFj (visited on 26 May 2013).

[7] W. Heinrich (1997), *op. cit.*, p. 2.

[8] W. Heinrich (1997), *op. cit.*, p. 20.

[9] L.M. Kartz (2007), World Peacekeeping. Do Nation States have a "Responsibility to Protect"? CQ Global
Research, p.1, available at http://www.google.rw/url?sa=t&rct=j&q=&esrc= s&source=web&c (Accessed on 26th May 2013).

[10] Uppsala/PRIO (2004), Violent Conflicts Data Base, used by P.a.p Blog, *Art. Cit.*, Online.

The recent big representation of the international community's failure to prevent violent conflicts was the 1994 genocide against Tutsis in Rwanda[11] which killed more than 1,000,000 Tutsis in a short time of 100 days, from 7 April to 7 July 1994;[12] only nine months after the Arusha Peace accords were signed.[13]

1.1.2 The 1994 Genocide Against Tutsis in Rwanda

Different researchers confirmed that main causes of intrastate violent conflicts include economic and social inequalities, fighting against human right abuse, bad governance, struggle for positions, political ideologies and social identities. These causes engender the increase of hate among people as formulated by J.P Lederach in these words:

> *"These conflicts often erupt as expressions of accumulated pain, with marked emotional and psychological patterns of nearly institutionalized hatred and division. The immediacy of the suffering and fear that accompany war reinforces the historic enmity."*[14]

The Arusha Peace Accords between the former Government of Rwanda (GoR) and the Rwandan Patriotic Front (RPF), turned around

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[11] S., Straus (2006), *The Order of Genocide: Race, Power and War in Rwanda*, Cornell university press, Ithaca / London, p. 204.

[12] CPR, Churches and Reconciliation in DRC and Rwanda, Delegation of NCA, Churches of East DRC, and the Council of Protestant Churches in Rwanda, Notes taken by Tharcisse Gatwa, the Secretary General of CPR, available at http://www.google.rw/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved (Accessed on 26th March 2013).
See also NUCR (2005), The Role of Women in Reconciliation and Peacebuilding in Rwanda : Ten Years after Genocide. Contribution, Challenges and Way Forward, available at http://www.google.rw/url?sa=t&rct=j&q=&esrc=s&source=web&cd=1&ved= (Accessed on 27th March 2013).

[13] L. Scourgie (2004), *Rwanda's Arusha Accords : A Missed Opportunity*, in Undercurrent (Vol I, No 1, 2004), p. 66, available at displace.cigilibrary.org/ (Accessed on 7th May 2013).

[14] J.-P. Lederach, *Building Peace: sustainable Reconciliation in Divided Societies*, United State of Peace Press, Washington, D.C., p. 149.

those root causes of conflict as, "the agreement was structured around five pillars, such as: establishment of the rule of law, power sharing, repatriation and resettlement of refugees and internally displaced people, the integration of armed forces and other miscellaneous provisions."[15] Moreover, the Tanzanian Ambassador, Ami R. Mpungwe, one of the facilitators of Arusha negotiations reminds that the conflicts which took place in Rwanda "are extremely tenacious because they revolve around fundamentals of human life: land, safety, security, identity, recognition, esteem, and unhindered opportunities for human Development as a whole".[16]

In addition to the above general causes, the ideology of genocide which is characterized in law as those "ideas" that foster ethnic hatred, whether revealed through speech, writing or actions[17] and disseminated among Rwandans since the colonial rule and perpetuated by the first and the second Republics through families, schools, Churches[18] and all national policies, is one of the significant root causes of the 1994 genocide against Tutsis in Rwanda.[19]

The consequences of the 1994 genocide against Tutsis in Rwanda are multiple. Besides the great loss of human lives, physical and psychological injuries, hopelessness and uncertainty about the future, the Rwandan social fabric was destroyed and infrastructures and environment

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[15] Republic of Rwanda (2008), Official Website of the Republic of Rwanda, RPF-History about Rwanda, available at available at www.rwandahope.com/ RPFhistory, (Accessed on 7th May 2013).

[16] Mpungwe, A. R. (1999), Crises and Responses in Rwanda: Reflection on the Arusha Peace Process, available at http://www.iss.co.za/Pubs/monographs/No 36/CrisisAndRes.html., (Accessed on 10 th May 2013).

[17] M. Geraghty (2013), The Rwandan State's Campaign against Genocide Ideology, available at http://www.mmg.mpg.de/research/all-projects/the-rwandan-states-campaign- (Accessed on 19th October 2013)

[18] T. Gatwa (2005), op.cit. pp. 59-105.

[19] Y. Naho (2012), *Rwanda Genocide and Its Ideology, International Peace Studies Curriculum Development*, UPEACE, *available at http://www.upeace.org/system/capacity/pdf/2012/Yves%2* (Accessed on 18th June 2013*).*

were critically damaged. The 1994 genocide against Tutsis left more or less 300,000 survivors. Among them were widows, orphans and disabled people who were deeply affected both psychologically and physically.[20] Over 250,000 women and girls were victims of various forms of sexual violence.[21] Over 60% of the women who were raped were tested HIV positive.[22] On the other hand, perpetrators were guilty of their crime and relationship between survivors and suspected perpetrator became another issue to be addressed by the Government of the National Unity.[23]

After the genocide, the Rwandan society had to deal with the crucial issue the large number of refugees. In 1994, more than 3 million people left Rwanda to exile in neighbouring countries[24] while about 1,300,000 people were internally displaced.[25] During the same period, another group of Rwandans who had been refugees for a long time (1959, 1960s, 1973, and 1979, 1990s)[26] had been being repatriated from the host countries.

Considering the multidimensional consequences of the 1994 genocide against Tutsis in Rwanda, the Government of National Unity and other stakeholders (International organizations, civil society and individuals)[27] stood up to assure security, recreate hope, rebuild relationship among citizen and act for sustainable peace in the post-genocide Rwandan Society by addressing six major issues: Restoration of security, the Rule

[20] CPR, art. cit., Online.
[21] Study on the violence against women conducted by AVEGA Agahozo in 1999 and quoted by NURC (2005), op. cit., p. 9., available online.
[22] NURC (2005), op. cit., p. 9.
[23] NURC (2005), op. cit., p. 10.
[24] CPR, Art. Cit., Online. See also the 1999 official speech of the President of the Republic of Rwanda HE Paul Kagame quoted by NURC, (2005), op. cit., p. 9.
[25] IRDP (2011), Peace in Rwanda as Perceived by Rwandans: 17 Years after the Genocide against the Tutsi, p. 12, available at http://www.google.rw/#hl=en&sclient=psy-ab&q=three+phases (Accessed on 27th March 2013).
[26] Government of the Republic of Rwanda (2008), art. cit.,Online.
[27] For the list of different organizations involved in the post-genocide peacebuilding in Rwanda, see Peacemakers Trust, Conflict Transformation and Reconciliation in Rwanda, available at (Accessed on 27th March 2013).

of law, Social cohesion, the Exercise of power sharing, Return of refugees and Building a foundation for economic growth.[28]

Faith based peacebuilding measure were carried out by the Catholic and Protestant Churches as well as religious organizations acting as local and international NGOs, which have religious references in their mission statement and other governing documents.[29] In that perspective, from 4th to 6th March, 1997, a workshop which gathered 50 people from different Churches working in Rwanda[30] was organized by the Protestant Council of Rwanda (CPR) on the theme: "***The Church before, during and after the Genocide***". After the workshop, all Churches were committed to implement recommendations:

- Recognizing their responsibility in the genocide, repentance and reparation;
- Involvement in the process of reconciliation according to the requirements of the Word of God found in 2 Cor 5,19-20[31] in respect of a tripartite requirement of truth, justice, and reparation, creation of spaces of shared speech within Christian communities where Church members (victims, perpetrators or witnesses) can reconstitute the truth on the past through debate and confession in order to heal the memory;
- Encouraging repentance and forgiveness without avoiding classic justice for the eradication of the culture of impunity,
- Getting out of the routine and the folklore of rites and stereotyped symbols to engage deep change, debate and

[28] IRDP (2011), op. cit., p. 9.
[29] Adam, art. cit., Online.
[30] In that workshop, the following churches were represented: The Presbyterian Church in Rwanda, the Anglican Church of Rwanda, The Union of Baptist churches of Rwanda, The Association of the Pentecostal Churches of Rwanda, the Free Methodist Church of Rwanda and The Catholic Church.
[31] The biblical text of 2 Cor 5,19-20 argues that God committed to his people the Word of reconciliation as he was in Christ reconciling the World to himself.

conception of liturgy and sermons related to the post-genocide context inspired by the text of Mt 5, 23-24;[32]

- Condemning ethnic ideologies, attitudes and speeches of negationism, which are obstacles to the process of reconciliation among Rwandans, requesting different media, international and ecumenical organizations to cease using ethnic and globalizing vocabulary which encircle Rwandans in the box of lifeless vocabulary of hutu-tutsi.
- Become a Church of hope, more attentive to human preoccupation and challenges of the society to which it should react in an evangelical way.[33]

Even though we can find some documents which talk about the contribution of Faith Based Organizations to the process of peacebuilding in the post-genocide Rwanda, all sources are limited at providing general information without assessing initiatives undertaken by each organization. That is why this research is focused on the assessment of peacebuilding initiatives taken the Presbyterian Church in the post-genocide Rwanda.

[32] The biblical text of Mt 5, 23-24: "*therefore, if you bring your gift to the altar, and there you remember that your brother has something against you, leave there your gift before the altar and go your way. First be reconciled to your brother, and then come and offer your gift*."

[33] N. Charles, « Les Eglises Protestantes du Rwanda sortent du silence », in *Bâtissons*, (N° 9, janvier-février 1997), p. 1- 3.

1.2 Problem Statement

The dilemma between the sermon of love and sermon of peace proclaimed in Rwanda by Churches and its failure to contribute to the prevention of the 1994 genocide against the Tutsis in Rwanda brought the researcher to wonder whether the speech and actions of EPR as one of Protestant Churches in Rwanda, could have any impact on the human behaviour. This dilemma is clearly expressed by the National Unity and Reconciliation Commission (NURC) in these words:

> *The nature and mode of the execution of the 1994 genocide left the Rwandan cultural and moral fabric torn into shambles. Values and taboos that well held sacrosanct in the Rwandan society were defiled and trampled upon by those who were supposed to protect them. In a country where 90 % are Christians and the Church not only exerts a spiritual influence on the majority of the population like nowhere else and it also constitute an indisputable socio-economic force. Here lies the big challenge of reconstructing peace and reconciliation in the Rwandan context and call for unique solutions.*[34]

In the same sense, Tharcisse Gatwa, after a deep analysis of the collusion between Churches and the ruling political party MRND (National Revolutionary Movement for Development), came to opine that the ecclesial hierarchy did not play his prophetic role. Instead, Church leaders trampled on the rights of poor, marginalized and oppressed people for getting their selfish favours from the regime.[35] T. Longman has been very clear with that issue when he wrote about the construction of hegemony within the local Church of Kirinda: "People in Kirinda likewise employed numerous strategies to promote their personal interests

[34] NURC (2005), Opt. Cit., p. 10.
[35] T. Gatwa (2001), *Eglises Victimes ou coupables? Les Eglises et l'idéologie ethnique au Rwanda 1990-1994*, CLE/HAHO, Yaoundé/ Lomé, p. 141.

and independence and to undermine the ability of the elite to exercise dominance over them."[36]

Consequently, in the main and ancient mission areas of the Presbyterian Church such as Kirinda (1907) and Remera-Rukoma (1912), Church ministers and Church members have been threatened and killed by their brothers and sisters in Jesus Christ within the Church compound without any interdiction from the hierarchy of the Presbyterian Church in Rwanda.[37] A. Karamaga, the first President and legal representative of EPR in the post- genocide era, in his inaugural lecture of the academic year of the FTPB on 6th November 1995, highlighted the failure of Churches as follows:

> *Vous commencez la théologie à une époque où des critiques abondent, y compris au sein de l'Eglise même, affirmant que l'Eglise a perdu sa crédibilité. Certains des temples et bâtiments dont nous étions fiers à mon époque sont devenus des abattoirs. Les masses que nous prétendions mobiliser pour le bien et pour le mieux ont été mobilisées pour le pire. Pour certains, l'Eglise fait partie des problèmes au lieu d'être considérée comme un agent de solution. De plus, nous nous rendons compte qu'en réalité l'Eglise est constituée d'une minorité de témoins qui seraient prêts à mourir pour ce en quoi ils croient*.[38]

However, the acts of courage of some ordinary Christians have not been supported by the Church hierarchies who "were at best useless and at worst accomplices in the genocide."[39]

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[36] T. Longman (2010), *Christianity and Genocide in Rwanda*, Cambridge University Press, New York, p. 222.
[37] G. van't Spijkek (2011), *L'Eglise Chrétienne au Rwanda Pré et Post-Génocide*, L'Harmattan, Paris, pp. 24-25.
[38] A. Karamaga, "Leçon inaugurale", in Faculté de Théologie Protestante de Butare (1996), Programme Spécial 1995-1997, Butare, Rwanda, pp. 5-6.
[39] G. Prunier (1994), *The Rwanda Crisis: History of a Genocide*, Fountain Publisher, Kampala, p. 250.

In spite of that failure and weakness of the Church to challenge the Government and to call upon the Christian community to act against the 1994 genocide against Tutsis in Rwanda and all forms of human rights abuse[40], the Presbyterian Church joined other stakeholders to reconstruct the post-genocide Rwandan Society. Through that dilemma between the negative impact of the Church mission in the pre-genocide Rwanda and its will to pursue the mission in the post-genocide era by contributing to the process of post-conflict peacebuilding, the research problem can be formulated as follows: *Is there any effect of peacebuilding initiatives of the Presbyterian Church in the post-Genocide Rwandan society?*

1.3 Purpose of the Study

The aim of this research is to carry out an evaluative research on the role played by the Presbyterian Church in Rwanda in the process of peacebuilding in the post-genocide Rwandan Society.

1.4 Research Objectives

From the above main purpose of the research, the researcher formulated five specific objectives:

- To identify different peacebuilding initiatives of the Presbyterian Church in Rwanda;
- To assess peacebuilding initiatives of the Presbyterian Church in the post-genocide Rwandan community;
- To highlight strengths of the Presbyterian Church in the process of sustainable peacebuilding;
- To identify shortcomings of the Presbyterian Church in the process of sustainable peacebuilding;
- To propose a way forward to overcome those shortcomings.

[40] T. Gatwa (2001), *op. cit.*, p. 141.

1.5 Research Questions

The research aims at responding to five main questions:

- What are the peacebuilding initiatives of the Presbyterian Church in Rwanda in the post-genocide Rwandan Society?
- To what extent do people appreciate peacebuilding initiatives of the Presbyterian Church in Rwanda in the post- genocide Rwanda?
- What are strengths of the Presbyterian Church in Rwanda in the process of sustainable peacebuilding?
- What are the shortcomings of the Presbyterian Church in Rwanda in the process of sustainable peacebuilding?
- How can the Presbyterian Church in Rwanda overcome those shortcomings?

1.6 Scope of the Study

The main focus of this research is peacebuilding. However, as peacebuilding is a very broad area, the focus of this research is narrowed to concentrating on peacebuilding initiatives of the Presbyterian Church in the post-genocide Rwandan community.

1.7 Study Rationale

Throughout history, faith based actors including clergy (the Pope, Bishops, Pastors, Priests, Imams, Rabbis), leaders inspired by religion (Gandhi, Martin Luther King) and religiously motivated movements and organizations (World Council of Churches, Catholic and Protestant Churches) have always played a role in dealing with conflicts as educators, advocates, intermediaries, observers and pursuers of transitional justice. They call attention to spirituality, religious identity,

use of religious text, religious values and vocabulary, religious or spiritual rituals during the process of peacebuilding.[41] As stated by J. Bercovitch & S.A Kadayifci Orellana,

> *These actors have an impact on changing behavior, attitude and negative stereotypes, educating the parties, healing trauma and injuries, disseminating ideas such as democracy and human right, drafting committed people to do peace work, challenging traditional structures that perpetuate structural violence, mediating between conflict parties, reaching out to governments to incorporate elements of peacebuilding in their policies, encouraging disarmament, reintegration of soldiers, and developing a sustainable interfaith dialogue.* [42]

To be more contextual in the matter, around 93 % of Rwandans are Christians.[43] Given the predisposition of religious people to obey their leaders and church as an institution which influences many Rwandans (more than 93 %), should be a potential spaces for design and implementation of policies related to peacebuilding initiatives.

In that perspective, EPR as both perpetrator and victim of the 1994 genocide against Tutsis in Rwanda, did not miss to undertake peacebuilding initiatives in the post genocide Rwanda as expressed by C. Nsengimana in these words:

> *En 1994, l'EPR a été secouée par le génocide. Beaucoup de fidèles, certains pasteurs et leurs familles ont été tués, les autres se sont enfuis à l extérieur. Le pire des maux est que les chrétiens ont aussi trempé leurs mains dans le sang des innocents. D'où l'impératif de questionner notre chrétienté aujourd'hui. Si l'Eglise*

[41] J. Bercovitch & S.A Kadayifci Orellana (2009), op. cit., p. 176-177.
[42] J. Bercovitch & S.A Kadayifci Orellana (2009), op. cit., p 185.
[43] Institut National de la Statistique du Rwanda et ORC Macro. (2006), Enquête Démographique et de Santé Rwanda 2005, Calverton, Maryland, U.S.A. : INRS et ORC Macro, p. 37.

> *n'appartenait pas au Seigneur, nous n'aurions aucun mot à dire après cette page noire qui s'est ouverte dans ce pays à plus de 90% chrétiens ! Malgré tout, après le génocide, un comité de réhabilitation de l'EPR a été mis en place [….].*[44]

In this regard, one of the specific objectives of EPR in its new constitution is "to promote peace, unity, tolerance and reconciliation based on the Word of God".[45] Hence, the motivation behind the choice of this topic is not only the fulfilment of academic requirements for Master's degree in the field of Peace Studies and Conflict Transformation, but also to have a deep understand of the contribution of the Presbyterian Church in Rwanda in the post-genocide Rwanda where Faith Based Organizations, as potential actors for peacebuilding failed to prevent and to oppose the 1994 genocide against Tutsis in Rwanda. The research will help EPR identify best practices to enhance and weaknesses to avoid.

1.8 Ethical Considerations

While completing the questionnaire, respondents were free to disclose their names or have the privacy to be anonymous. After gathering the completed questionnaires, the researcher realized that only five respondents out of four hundred (1.25 %) had put their names on the survey form. That is, in the matter of peace and conflict transformation, people prefer anonymity more particularly in the context of the aftermath of the 1994 genocide against Tutsis in Rwanda. Hence, respondents were guaranteed that the requested information was only used for the academic purposes. The names of key informants interviewed on specific questions have been mentioned in the text strictly with their consent.

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[44] C. Nsengimana, (2007), Rencontre avec les partenaires de l'EPR : Présentation du service de croissance de l'Eglise, Kigali le 18/08/2007.
[45] The Constitution of the Presbyterian Church in Rwanda, Edition of 2012.

1.8.1 Limitations of the Study

The first limitation was related to the broad space covered by the Presbyterian Church in Rwanda while financial resources were limited. This issue was handled through a wise sampling and choice of research instruments. The second and the third limitations were respectively about the difficulty to isolate specific peacebuilding initiatives of the Presbyterian Church in Rwanda (EPR) as a peacebuilding actor among many others and the design of assessment tools, as EPR had not predefined indicators to evaluate its peacebuilding initiatives. This is a main reason for the researcher himself to have designed an assessment tool in the light of the literature review for assessing the extent to which people appreciated the contribution of EPR to the process of peacebuilding in the post-genocide Rwandan society.

1.9 Research Outline

This thesis has been categorized into five chapters.

1. The first chapter is an introduction for the whole research.
2. The second chapter is concerned with the literature review which provided the framework, within which questions were raised and specific actions were pointed out.[46]
3. The third chapter presents the methodology used throughout the study for data collection, analysis and interpretation.
4. The fourth chapter assesses peacebuilding initiatives of the Presbyterian Church in the post-genocide Rwanda, identifies strengths and short comings and proposes ways to overcome the shortcomings.

[46] J.-P. Lederach (1997), op.cit., p. 21.

5. The last chapter is the general conclusion of the research which recapitulates the research findings, formulates conclusions and provides some recommendations.

2

LITERATURE REVIEW

2.1 Introduction

This chapter aims at clarifying key concepts related to the study and revisiting existing literature on post-conflict peacebuilding. Thus, general theories are supplemented by contextual examples from Rwanda and other post-conflict societies with a special focus on the literature related to the role of FBOs in the process of peacebuilding in post-genocide Rwandan Society. This chapter is subdivided into two sections: the first one deals with definition of key concepts and the second relates to the review of the basic theories of the post-conflict peacebuilding process.

2.2 Definition of Key Concepts

2.2.1 Church

The term "church", comes from the Greek word "εκκλησια" which means, "people's assembly as a political force". This secular meaning takes a religious connotation when Saint Paul uses it to refer to the Christian assembly.[47] Thus, the church is a body of believers who have been called out from the word by God to live as His people under the

[47] X. Léon-Dufour (dir.), (2003), *Vocabulaire de théologie biblique*, Cerf, Paris, p. 323.

authority of Jesus Christ.[48] It is composed of people from all races, all languages and cultures, both laypeople and clergy, children and adults, strong and weak, illiterate and educated.[49]

2.2.2 Presbyterian Church

Etymologically, the word "Presbyterian", is from the Greek word "*presbyteros*" which means "elder". Thus, the Presbyterian Church is led by a hierarchy of elder councils from the bottom (parish council, regional synod) to the top management (general synod and administration council). The whole personnel of the Presbyterian Church in Rwanda including the President and legal representative, ministers and laypersons have to follow decisions taken by different councils. [50]

2.2.3 Conflict

The definition of the word "conflict" refers to two schools of thought. The first one sees conflict as having a negative connotation. This school believes that conflict must be resolved and made to disappear in order to avoid destructive social relations. The second school emphasizes conflict as a normal condition; part of human existence at all levels of social organization, a driving force for social change as individuals, groups and societies differ in their perceptions, judgement and expectations which force people to look for solutions. Thus, conflict can be defined as a social relationship which is determined by a perceived and articulated contradiction about perception (conflict about facts), judgement (conflict of values) and expectations (conflict of interests). [51] In that perspective, Paffenholz, is

[48]M. Fairchild, What is the Church? The Church: Person, Place, or Thing? Available at http://christianity.about.com/od/churchandcommunity/a/thechurch.htm (Accessed on 5th May 2013).
[49] C. Nsengimana (2005), L'offrande selon Exode 25, 1-8 : *Essai Exégétique et Orientations Pratiques*, FTPB, Butare.
[50] EPR (2009), Plan Stratégique 2008-2012, p. 8.
[51] W. Heinrich, (1997), *op. cit*., p. 3.

right to assert that, "Conflict is part of social life in traditional as well as in modern societies".[52] As we cannot eliminate conflict, we can only prevent it from turning into violence because everything depends on how we deal with it.[53]

2.2.4 Violence

According to J. Galtung, the term "violence" may refer to any physical, emotional, verbal, institutional, structural or spiritual behavior, attitude, policy or condition that diminishes, dominates or destroys ourselves and others. These include the use of physical forces, like killing or torture, rape and sexual assaults, beating, verbal violence such as humiliation or put downs. J. Galtung distinguishes three main categories of violence: direct, cultural and structural violence which are interlinked. In fact, cultural and structural violence cause direct violence while direct violence reinforces structural and cultural violence. For J. Galtung, cultural violence is the prevailing attitudes and beliefs that we have been taught since childhood and that surround us in daily life about the power and necessity of violence while structural violence exists when some groups, classes, genders and nationalities, are assumed to have more access to goods, resources, and opportunities than others. This unequal advantage is built into the very social, political and economic systems that govern societies, states and the world.[54]

According to L. Schirch, "Violence occurs when people address conflict in a way that harms or destroys relationships by frustrating or denying the human needs for others".[55] From this author's views, all forms of violence are interconnected as structural violence, which often

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[52] Paffenholz, T., (2006), *op. cit.*, p. 14.
[53] Ibid.
[54] Turning the Tide, Structural/Cultural/Direct Violence. Johan Galtung Hand-out, available at http://www.turning-the-tide.org/files/Structural%20Cultural%20Direct (Accessed on 17th June 2013).
[55] L. Schirch (2004), *Strategic peacebuilding: A Vision and Framework for Peace wit*h *Justice*, Good Books, USA, p. 12.

leads to secondary violence which includes self-destruction (alcohol abuse, drug abuse, depression and internalised oppression), community destruction (crime, interpersonal violence, domestic violence and rape) as well as national and international destruction (rebel movements, terrorism, civil war, revolution, coups and war). Thus, reactions and responses to structural violence constitute secondary violence.[56] L. Schirch argues that successful peacebuilding processes can harness both local and external resources to prevent and reduce violence, and to transform and help people recover from it. [57]

2.2.5 Genocide

The term "genocide", was coined in 1944 by Raphael Lemkin (1900-1959) from the Greek word "γενος" (race, tribe), and the Latin word "caedĕre" which means to kill, to murder. For R. Lemkin, "Genocide is directed against the national group as an entity, and the actions involved are directed against individuals, not in their individual capacity, but as members of the national group."[58]

On December 9th, 1948, the UN General Assembly adopted the Convention on the Punishment and Prevention of the Crime of Genocide. In section 2 of Article 2, the Convention defines genocide as:

"Any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group, as such:

(a) Killing members of the group;

(b) Causing serious bodily or mental harm to members of the group;

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[56] L. Schirch (2004), op.cit. , p. 24.

[57] L. Schirch (2004), op.cit. , pp. 20- 23.

[58] R. Lemkin quoted by R.-J. Rummel, (1994), Death by Government, Transaction Publishers, New Brunswick, available at http://www.hawaii.edu/powerkills/NOTE1.HTM (Accessed on 4th April 2013). See also Y. TERNON (1995), *L'Etat Criminel. Les Génocides au XXème Siècle*, Paris, Seuil, p.17.

(c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;

(d) Imposing measures intended to prevent births within the group;

(e) Forcibly transferring children of the group to another group."[59]

However, the meaning of this concept should vary according to the context within which it is used and the intention of the users: When "genocide" is used in order to excoriate, the term refers to dangerous: genocide cases that lead to horrible events. When "genocide" is used in a court of law, the term refers to a crime: genocide cases would be individual acts of transgression. When "genocide" is used at the United Nations, the term refers to an event that must be stopped: genocide cases would be ones where member states are willing to intervene."[60] in addition to the holocaust (1939 and 1945)[61], the Armenian genocide (1915-1916)[62] and the genocide against Bosnian Muslims by Serbian militia from 1991 to 1993[63], the 1994 genocide against Tutsis in Rwanda has also been recognized by the international community since the Resolution 955 of November 8, 1994 of the UN Security council established the International Criminal Tribunal for Rwanda (ICTR) as a

[59]United Nations, *Convention on the Prevention and Punishment of the Crime of Genocide*, Adopted by Resolution 260 (III) A of the United Nations General Assembly on 9 December 1948, article II. Available at *http://www.preventgenocide.org/law/convention/text.htm* (Accessed on 4 April 2013)

[60]I. M. Mannecke., *What's in a Name? Reflections on Using, Not Using, and Overusing the ''G-Word*', Danish Institute for International Studies. pp. 359-360.

[61] The History Place (2000), Genocide in the 20th Century: The Nazi Holocaust 1938-1945, 6,000,000 deaths, available at http://www.historyplace.com/ worldhistory/genocide/holocaust. (Accessed on 19th October 2013).

[62] Knights of Vartan Armenian Research Center (1996), Fact Sheet: Armenian Genocide, The University of Michigan-Dearborn, available at http://www.umd.umich.edu/dept/armenian/facts/genocide.html (Accessed on 19th October 2013).

[63] International Court of Justice (1993), Application of the Convention on the Prevention and Punishment of the Crime of Genocide (Bosnia and Herzegovina v. Yugoslavia (Serbia and Montenegro), available at http://www.icj-cij.org/docket/files/91/7199.pdf (Accessed on 19th October 2013).

tribunal mandated to judge responsible of the 1994 genocide against Tutsis in Rwanda.[64] Throughout this paper, the concept of Genocide is understood as a methodical coordinated plan used to annihilate lives of individuals belonging to a targeted group. Individuals are not concerned about their individuality, but as members of a designated group.

2.2.6 Peace

The concept of peace has different etymologies and meanings. The Latin word "pax" means "freedom from civil disorder" while the Hebrew "Shalom" designates not only the reduction of conflict but rightness, completeness and wholeness.[65] "'Akkadian šalǻmu', means +xto be faultless, healthy, complete. Hence there come the connotations of health, prosperity, political and spiritual weal". [66] In the same sense, Howard, quoted by Cortright (2008), argues that ″peace is more than the absence of war. It is also "the maintenance of an orderly and just society", orderly in being protected against the violence or extortion of aggressors, and just in being defended against exploitation and abuse by more powerful.″ [67]

This holistic definition of peace has been formulated in the publication edited by I. Skjelsback & D. Smith (2001) as follows:"Peace includes not only the absence of war, violence, and hostilities… but also the enjoyment of economic and social justice, equality, and the entire range of human rights and fundamental freedoms within society[…]Peace is promoted by equality of the sexes, economic equality, and universal enjoyment of basic human rights and

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[64] Tribunal Pénal International pour le Rwanda, *Statuts*, New York, 1994, article I.

[65]N. Lossky, ed., et al, (2002), *Dictionary of Ecumenical Movement*, WCC Publications, Geneva, p. 893.

[66] G.A. Buttrick G. A., ed., (1962), *The Interpreter's Dictionary of the Bible*, vol. 3, Abingdon Press, Nashville, p. 705.

[67] Cortright D., (2008), *Peace: A History of Movements and Ideas*, Cambridge University Press, UK, pp. 6-7.

fundamental freedoms. [68] Thus, peace is not an achievement, but an ideal conception which can never be fully achieved.

2.2.7 Peacebuilding

The concept of peacebuilding made its way into the arena of peace and conflict studies in 1992 with the former UN Secretary General Boutros Boutros Ghali's report titled, "An Agenda for peace".[69] Narrowly defined, the concept refers to the post-conflict efforts of a wide range of activities associated with capacity building, reconciliation and societal transformation with a major concern of repairing broken human relationships. The focus is on addressing causes and effects of the violent conflict after short term operations of peacekeeping and peacemaking. [70]

In a broad sense, peacebuilding is a broad umbrella which encompasses not only long-term transformative efforts of the post-conflict period, but also short-term operations of conflict resolution and conflict management which refers to conflict escalation and de-escalation[71]. From that perspective, peacebuilding includes early warning and response efforts, violence prevention, peacekeeping, peacemaking, military intervention, humanitarian assistance, ceasefire agreement, normalisation and reconciliation.[72] While recognising the broad conception of the peacebuilding process, the focus of this research was restricted to the narrow understanding of the concept to refer to the post-conflict peacebuilding efforts. As far as the post genocide Rwandan society was concerned, the concept of peacebuilding referred to a range

[68]Skjelsback I. & Smith D., ed., (2001), *Gender, Peace, and Conflict*, SAGE, London, p. 15.
[69] B. B. Ghali (1992), *An Agenda for Peace*, United Nations, New York, p.46.
[70] E. Sentama (2009), *op. cit*., p. 24.
[71] For better understanding of conflict escalation and de-escalation, see O. Ramsbotham, T. Woodhouse, H. Miall, Contemporary Conflict Resolution (2011), Polity press, uk/usa, pp. 12-13.
[72] E. Sentama (2009), *op. cit*., p. 24.

of activities undertaken by various actors in order to reconstruct the Rwandan society in the aftermath of the 1994 genocide against Tutsis.

2.3 The Process of Post-Conflict Peacebuilding

2.3. 1 Dimensions of Post-Conflict Peacebuilding Process

According to J. P. Lederach (1997), the post-conflict peacebuilding processes take into account four main dimensions that are interlinked: personal, relational, structural and cultural dimensions.[73] However, the two first dimensions should be considered as components of one broad dimension of reconciliation which include inner Healing (intrapersonal reconciliation) and relationship building (interpersonal, intra-group, intergroup, national and international reconciliation). S. Kazuyuki (2012) proposes a framework to reconciliation which suggests the importance of analysing reconciliation as a long-term, multidimensional and multilevel process with political, emotive, social-psychological, cultural and spiritual dimensions that are concerned with different levels of the society. Thus, the nature and meaning of reconciliation significantly varies according to the level at which it is sought.[74]

Peer Schouten (2012) classified different levels of conflict analysis into five main categories which are interlinked with each other such as national, sub-national, supra and non-national, regional and international levels.[75] This research is related to the supra-national and non-national levels of analysis which assesses the role played by EPR as a Faith Based Organization in the post-genocide peacebuilding process in Rwanda.

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[73] J.P. Lederach, (1997), *op. cit*., p. 83.

[74] K. Sasaki, "Conceptualizing Reconciliation in Post-violence Peacebuilding", in PIASS (2012), *Reconciliation Processes in Rwanda : Potentials and limitations*, PIASS Publication Series No. 2, Butare, Rwanda, pp. 9-10.

[75] P. Schouten (2012), Globalization and Global Governance, Multi-level World Politics, Lecture on International Relation theories, CCM, Kigali, p. 71.

2.3.1.1 Reconciliation as Core Dimension of Post-Conflict Peacebuilding Process

Reconciliation is a central component of peacebuilding efforts as it is understood as a process of relationship building which is "seen as providing a focus and a locus appropriate to every stage of peacebuilding and instrumental in reframing the conflict and energy driving the conflict."[76]

The personal (intrapersonal or inner healing) dimension of reconciliation implies that conflict affects individuals personally, emotionally, physically, spiritually and psychologically. Efforts for peacebuilding must be focused on mental health treatment (trauma healing). [77] For Judith Herman, the core experience of psychological trauma was disempowerment and disconnection from others. Recovery, therefore, is based upon the empowerment of the survivor and the creation of new connections which help the survivor re-create the psychological faculties (capacities for trust, autonomy, initiative, competence, identity, and intimacy) that were damaged by the traumatic experience.[78] Through a framework of healing relationships, J. Herman recapitulates the process of trauma healing into three main stages: the establishment of safety, remembrance and mourning and reconnection with ordinary life. Even though those stages are not to be taken literally, "in the course of successful recovery, it should be possible to recognise a gradual shift from unpredictable danger to reliable safety, from dissociated trauma to acknowledged memory, and from stigmatized isolation to restored social connection" [79].

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[76] J.P. Lederach (1997), op.cit., p. 151.
[77] Ibid.
[78] J. Judith, (1997), *Trauma and Recovery. The Aftermath of Violence- from Domestic Abuse to Political Terror*, Basic Books, New York, 2nd edition , p. 133.
[79] J. Judith, (1997), *op. cit.* , p. 153.

The relational or interpersonal dimensions focus on the restoration of damaged relationships with others.[80] Kazuyuki Sasaki outlines three different versions of the relationship-oriented conception of reconciliation: reconciliation centred on forgiveness, reconciliation as trust building and reconciliation as identity change.[81] In the same perspective, J.P. Lederach argues that relationships are built through reconciliation which balances four concepts: truth, mercy, justice, and peace.[82] Then, reconciliation is the space where truth (acknowledgement, transparency, revelation, clarity) and mercy (acceptance, forgiveness, support, compassion, healing), justice (equality, right relationship, making things rightly, restitution) and peace (harmony, unity, well-being, security, respect) meet by envisioning reconciliation in a theological perspective.[83]

2.3.1.2 The Structural Dimension of Post-Conflict Peacebuilding Process

The structural dimension which refers to political and socio-economic conditions (patterns) that foster violent conflict as the root causes of conflict[84] include land distribution, environment degradation, and unequal political representation, social and economic inequalities. Causes of conflict are then analysed and structural change initiated in order to minimise and if possible to eradicate root causes of conflicts. In this regard, L. Schirch is right to state that "peacebuilding requires identifying the perception of unmet needs in order to find alternative, non-violent ways to satisfy those needs." [85]

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[80] J.-P. Lederach, (1992), *op. cit*., pp. 82-83.
[81] K. Sasaki, *art. cit*., p. 15.
[82] W.A. Wright (2004), John Paul Lederach: A Peacebuilder Bibliography, available at http://www.mediate.com/articles/wrightw2.cfm (Accessed on 15th May 2013).
[83] J.P. Lederach (1997), *op. cit*., p. 30.
[84] E. Sentama, (2009), *op. cit*., p. 37.
[85] L. Schirch (2004), *op. cit*., pp. 21-22.

2.3.1.3 The Cultural Dimension of Post-Conflict Peacebuilding Process

The cultural dimension is concerned with cultural causes of conflicts and the way that cultural issues affect the development and handling of conflicts.[86] At a descriptive level, conflict transformation is interested in how conflict affects and changes the cultural pattern of a group, and how those accumulated and shared patterns affect the way people in that setting understand and respond to conflict. Prescriptively, transformation seeks to understand the cultural patterns that contribute to the rise of violent expressions of conflict, to identity, to promote and to build on the resources and mechanisms within a cultural setting for constructively responding to and handling conflict.[87] In the aftermath of the 1994 genocide against the Tutsi, different initiatives undertaken by the Government of Rwanda such as gacaca courts, national civic academy (Itorero ry'igihugu), mediators (abunzi), girinka, and ubudehe illustrate this cultural dimension of post-conflict peacebuilding efforts.

2.3.2 Actors in Post-Conflict Peacebuilding Process

According to L. Schirch, peacebuilding actors should be classified into two main categories: state actors and non-state actors. These actors have different theories of how social change happens and different roles and responsibilities in society.[88]

On one side, state actors include government leaders at different levels initiating change through public policy[89] as well as intergovernmental regional (EAC, CEPGL), continental (AU) and international organisations (United Nations and its agencies). Also, the public press should be considered as one of state actors as its editorial line should be controlled by the government.[90]

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[86] E. Sentama (2009), *op. cit*., p. 37.
[87] J.P. Lederach (1997), *op. cit*., p.83.
[88] L. Schirch (2004), *op. cit*., p. 6.
[89] Paffenholz (2006), *op. cit*., pp.16-17.
[90] T. Gatwa (2005), *op. cit*., pp. 149-18.

On the other side, non-state actors are often restricted to the concept of civil society which is not easy to define because it refers to various categories of non-state organisations which aim at constraining government to be more democratic and protectors of human rights. According to Civil Society International, civil society is seen as the third sector distinct from government and business. For that organization," Civil Society refers to the so-called intermediary institutions such as professional associations, religious groups, labour unions, citizen advocacy organisations, voice to various sectors of society and enrich public participation in democracies." [91]

S. Gibbs & D.Ajulu suggest two ways of defining civil society: exclusive and inclusive perspectives. In an exclusive perception, the notion of civil society is understood as a collection of organizations which are actively engaged in activities which aim to support or strengthen democracy. Organization which is included in that definition are those that negotiates with the state on behalf of their members or third parties with the aim of making state more democratically accountable to its citizens. In an inclusive approach, the concept of civil society encompasses formal and informal, traditional and modern, secular and religious actors (Faith Based organisations). [92]

Considering that some non-state actors should be at the same level of intervention as state-actors according to the context, J.P. Lederach proposes three categories of peacebuilding actors according to the level of leadership: the top, the middle-range and the grassroots level leadership.[93]

Indeed, the top level leadership includes the key political, military leaders and religious leaders with high visibility and considered as

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[91] Civil Society International (2003), What is Civil Society? Available at http//www. (Accessed on 6th May 2013).

[92] S. Gibbs & D.Ajulu (1999), The Role of the Church in Advocacy: Case Study from Southern and Eastern Africa, available at http://dspace.cigilibrary.org/jspui/bitstream/ (Accessed on 28th June 2013).

[93] J.P. Lederach (1997), *op. cit.*, pp. 38-40.

having significant power and influence. The middle-range level refers to leaders respected in sectors such as religious leaders, academics or intellectuals and humanitarian leaders (NGOs) while the grassroots level consists in local leaders, leaders of indigenous NGOs, community developers, local health officials and refugee camp leaders who have close interaction with local people in their daily activities. The middle range actors have facilities and opportunities to address the top level actor and the grassroots level since they "have the capacity to impact processes and people at both the top and the grassroots levels".[94]

Moreover, types of peacebuilding actors may vary according to the level of analysis. For EPR which is an organization of the supra-and non-national level, the top level leadership refers to the central administration of EPR including the President and Legal Representative of the Church with the strategic staff of the headquarter as well as different organs of decision making at the top level leadership of EPR (General Synod, Synodical Council and Executive Committee).

The middle range leadership of EPR includes regional presidents and organs of decision making at regional level (regional synod and regional council) while the grassroots leadership refers to Church ministers at local level (parishes), Church elders, deacons, responsible of different activities (schools, health centers, hospitals, cooperatives, social projects, choirs) and other local opinion leaders.

It is important to note that regional presidents, as middle range actors, have the facility to deal with the grassroots and the top levels. The governance system of EPR does not allow interference between different levels of leadership. It is for instance abnormal to see the top level leaders intervening at the grassroots level (parish) before the middle range request their intervention through a written report clarifying the issue, outcomes of previous interventions and the type of help requested. On the other hand, relations between the grassroots and

[94] Ibid.

the top levels must be regulated by the middle range administration. Escaping this hierarchy is a sign of conflict within which the middle range is involved or the weakness of that level to accomplish its responsibilities.

2.3.3 Faith Based Peacebuilding in Post-Conflict Societies

2.3.3.1 Conceptualizing Faith Based Peacebuilding

In post conflict societies, faith-based peacebuilding is carried out by Churches and other religions and religious organizations acting as local and international NGOs motivated by their faith convictions.[95] Faith based actors are shaped by their religious believe as clarified by R. Scott Appleby in these words:

> Religion embraces a creed, a cult, a code of conduct, and a confessional community. A creed defines the standard of beliefs and values concerning the ultimate origin, meaning, and purpose of life. It develops from myths-symbol-laden narratives of sacred encounters-and finds official expression in doctrines and dogmas. Cult encompasses the prayers, devotions, spiritual disciplines, and patterns of communal worship that give richly suggestive ritual expression to the creed. A code of conduct defines the explicit moral norms governing the behaviour of those who belong to the confessional community. Thus religion constitutes an integral culture, capable of forming personal and social identity and influencing subsequent experience and behaviour in a profound way.[96]

For R. Scott Appleby, the word religion may be used to refer not only to the formally organized community of faith but also to the

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[95] United State Institute of Peace Special Report (2001), *op. cit.*, p. 2.

[96] R. Scott Appleby (2000), *The Ambivalence of the Sacred: Religion, Violence, and Reconciliation*, Rowman &Littlefield Publishes, Lanham.Boulder. New York / Oxford, pp. 9.

believes and spirituality of individual members, subgroups or movements operating separately with religious institutions and who adapt the sacred stories, laws, and rituals of their host tradition to specific purpose. When the author refers to religious actors, he seeks to include those who have been formed by a religious community and who are acting with the intent to uphold, extend and defend its values and precepts. Thus, religious NGOs and other voluntary associations that operate outside the formal denominational structure are integrated among religious actors at the level of organized religions. [97] As stated by R. Scott Appleby "religious are capable of providing a cultural foundations for peace in their respective society [.....] Religious leaders are poised to promote peace-related values, including friendship, compassion, humility, service, and respect for strangers, repentance, forgiveness, and the acceptance of responsibility for past errors".[98]

As argued by Humanitarian Policy and Conflict Research International (HPCR International), religious beliefs are intangible components supporting peacebuilding processes. First of all, Peace is in the main religious teachings as religion is a powerful constituent of cultural norms and values. Religion addresses the most profound existential issues of human life like freedom and inevitability, fear and faith, security and insecurity, right and wrong, sacred and profane. In that perspective, religion is deeply implicated in individual and social conceptions of peace.[99] On this basis, religious actors and faith-based NGOs advocate nonviolence and train others in the methodologies of nonviolence or promote reconciliation because of their religiously based pacifist conviction.[100]

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[97] R. Scott Appleby (2000), op. cit., pp. 8-9.
[98] R. Scott Appleby (2000), op. cit., pp. 169.
[99] International Association for Humanitarian Policy and Conflict Research (2008), Religion & Peacebuilding Processes, Available at http://www.peacebuildinginitiative.org/index.cfm?pageId=1827 (Accesed on 28th July 2013).
[100] Ibid.

According to Kristian Berg Harpviken and Hanne Eggen Roislien quoted by HPCR International, "Religion is not just individual; it is also social, offering each believer a sense of belonging to a community of fellow believers. With its reference to a transcendent source of truth and codification of shared norms, religion serves as a compass for the individual and the religious community alike, locating all believers within an extended ontological setting. An identity with a religious source may, therefore, be exceptionally robust: religion tells you where you belong and where to proceed."[101] Thus, Religion can bring social, moral, and spiritual resources to the peacebuilding process through spiritual exercises like yoga, meditation and mindfulness as formulated by Susan Allen Nan and Danielle Brand-LeMond in these words:

The Yogic and Buddhist spiritual traditions provide tools such as yoga, meditation, mindfulness, and the cultivation of equanimity and compassion for becoming more centered peacebuilders who can embody peacefulness in personal and work contexts. This has manifold benefits, not least of which is an increased sense of centeredness and inner peace for individuals who work in the field of peacebuilding. It also allows peacebuilders to better facilitate the processes of peace and reconciliation in areas of conflict.[102]

On the other hand, researchers highlighted a variety of modes of intervention of religion in a society and functions it is able to carry out. Those are a function of mobilization as Religious actors contribute, to shaping people's views of the world and their basic values; a function of socialization through education and training, a function of integration of those excluded by the society, in particular through humanitarian aid and socio-economic development projects, and a function of substitution for political and partisan-type organizations, in particular in times of

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[101] Ibid.

[102] S. Allen Nan and D. Brand-LeMond, "Spirituality and Peacebuilding" (Course Syllabus), George Mason University, Spring 2008) available athttp://www.google.rw/search?/complete/searc (Accessed on 28th July 2013).

crisis or closure of the political space. This last function is often allied to a role of popular forum and/or political advocate (in particular on topics related to the respect of human rights).[103]

Individual religious actors and FBO are now present at every stage of the conflict transformation cycle. They work in peace education and conflict prevention, in mediation and conflict resolution, in interreligious dialogue, in building networks of local leaders for peace, in post-settlement social reconstruction and trauma work, and in the academies and courts where human rights, including religious freedom, are given theoretical depth and cross-cultural grounding.[104] The traditional programs of faith based NGOs constitute an important contribution to peace, as they help in promoting poverty reduction, addressing economic inequality, reintegrating and developing communities, or reuniting families. [105]

Nowadays, many faith-based NGOs support peace and education programs comprising specific training in conflict resolution, democracy, or human rights, as well as the development of peace curricula for schools or training of educators on issues such as justice and reconciliation. Different religious organizations and networks are also engaged in training programs to educate religious leaders on issues relevant to peacebuilding.[106] Members of all religions have, at some

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[103] Pouligny, *Peace Operations Seen from Below*, 82, paraphrased by International Association for Humanitarian Policy and Conflict Research (2008), op. cit., Online.

[104] R. Scott Appleby, "Disciples of the Prince of Peace? Christian Resources for Nonviolent Peacebuilding," in James L. Heft (2004), *Beyond Violence: Religious Sources of Social Transformation in Judaism, Christianity, and Islam*, Fordham University Press, New York, p. 137, quoted by International Association for Humanitarian Policy and Conflict Research (2008), Art. Cit., Online.

[105] International Association for Humanitarian Policy and Conflict Research (2008), art. cit.,Online.

[106] Sampson, "Religion and Peacebuilding," pp. 273-316. Quoted by International Association for Humanitarian Policy and Conflict Research (2008), art. cit., Online.

point in history, in different political contexts, played roles as advocates, intermediaries, or engaged observers in society. In these different capacities, religious actors have often taken the lead for political change. Building on their reputation for integrity and their long-term commitment to society, religious actors have sometimes contributed to the processes of structural reform necessary for the restoration of productive social relations and political stability after a period of conflict and human rights abuses.[107]

Another subset of faith based actors is composed of the "truth-tellers," who identify and speak out against injustices, monitoring human rights and assisting victims in specific countries, peace-process advocacy, facilitation, conciliation and mediation,[108] peace campaigns, train community leaders in conflict resolution, and press for amnesty and rehabilitation for former child combatants.[109] Religious leaders have also supported truth telling by advocating and implementing appropriate instruments of transitional justice.[110] Leaders from different religions have been increasingly involved in lobbying work around the creation of the International Criminal Court.[111]

According to Moix, the specificity and evolution of the role of religious actors in peacebuilding is a greater resistance to wars and state collapse as "religious institutions often survive wars or state collapse when other social and government structures break down. Faith networks, churches, temples, and mosques are often the first to begin

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[107] R. Scott Appleby (2000), *op. cit*., p. 220.

[108] Sampson, "Religion and Peacebuilding," p. 284, quoted by International Association for Humanitarian Policy and Conflict Research (2008), art. cit., Online.

[109] Bridget Moix, "Faith and Conflict," Foreign Policy in Focus Commentary (October 4, 2007). Quoted by International Association for Humanitarian Policy and Conflict Research (2008), art. cit., Online

[110] R. Scott Appleby (2000), *op. cit.*, p. 220.

[111] M.M. Jonneke Naber and R. Watson, eds., "Traditional African and Religious Approaches to Reconciliation," quoted by International Association for Humanitarian Policy and Conflict Research (2008), Art. Cit., Online.

picking up the pieces after violence and will remain as part of the communities long after humanitarian workers and international aid have moved on.[112] For Moix, those local level initiatives which are looking like small activities vis-a-vis high level intervention, constitute basic social structures from where macro-level initiatives should take place:

While these initiatives may often seem relatively small and disconnected from the higher-level diplomatic negotiating and policy-making that is necessary in post-conflict situations, such local-level peacebuilding initiatives help reweave a society and create the social structures that allow economic and political rebuilding to take place. Within these more local contexts, the faith beliefs and institutions of a community often take on an important role and can be positive factors in peacebuilding.[113]

2.3.3.2 Faith Based Peacebuilding in Post-Genocide Rwandan Society

In the post Genocide Rwanda, faith-based peacebuilding have been carried out by Churches, Islam as well as local and international faith based NGOs. On the side of Catholic Church, Catholic Relief Service has worked with the Episcopal Commission for Justice and Peace, Reconciliation and the holistic development of the Rwandan people.[114] Researchers have also reported Joint actions between Muslims and Christians to rebuild the post-genocide Rwanda.[115]

On the other side, Protestant Churches have been involved in the process of peacebuilding individually or through joint actions. Indeed,

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[112] Moix, "Faith and Conflict." International Association for Humanitarian Policy and Conflict Research (2008), art. cit., Online.

[113] Moix, "Faith and Conflict." Quoted by International Association for Humanitarian Policy and Conflict Research (2008), art. cit., Online.

[114] CRS, CRS work in Rwanda, available at http://crs.org/rwanda/projects.cfm (Accessed on 29 March 2013).

[115] C. Nsengimana (2007), "EPR et l'Islam"in W. Willems, E. Musemakweli (et. al.), Eglise Presbytérienne au Rwanda : Son Témoignage et sa Mission (1907-2007), PRODOC, Brussels, pp. 66-72.

in 1995, main line Protestant Churches such as EPR, EAR, UEBR, EMLR and ADEPR decided to resume activities of the Faculty of Protestant Theology of Butare (FTPB) in such a way that specific needs of a recovering society could be met. In that perspective, a so called Special Program was launched in 1995 and lasted till 2001. Three successive intakes of students were trained over two years and educated in contextual and practical theological training through those kinds of crash courses. As of 1999, the FTPB returned to the ordinary four years program of Hon. Bachelor's degree of Arts in Protestant Theology. In 2010, FTPB became Protestant Institute of Arts and Social Sciences (PIASS) with two new faculties of Education and Development studies with a department of peace and conflict studies under Development studies where they are currently running a program of peacebuilding and Development.[116]

For most of the students of the " Special program", the fact of being protected during the 1994 genocide against the Tutsi motivated them to serve the Church which should be the space for reconciliation and peace as written by G. van't Spijker, one of the Lecturer of FTPB from 1995 until 2011: "pour plusieurs étudiants, le fait d'avoir été protégés pendant la guerre a résonné comme un appel personnel à se mettre au service de l'Eglise, une Eglise qui soit un lieu de réconciliation ou la paix serait visible pour tous."[117]

From December 7th - 12th, 1996, a team of Christians from Rwanda and elsewhere met at Detmold, Germany at the invitation of Dr. Fulgence Rubayiza in collaboration with the ecumenical community of Hiddesen and signed the so-called "Confession of Detmold". Three categories of Christians were present in that meeting: Hutu, Tutsi and European representatives. The purpose of the gathering was to pray and to reflect on their common commitment to build a Rwanda where all

[116] FTRS (2013), The profile of the Faculty of Theology and Religious Studies, document approved by the Faculty council of 30 April 2013, PIASS, Butare.
[117] G. van't Spijker, (2011), *op. cit.*, p. 48.

people can live together in harmony. They realised that the Rwandan people will never be reconciled with each other unless each party accepts to kneel down before the suffering of the other party to confess their own offense and to humbly ask forgiveness of their victims. [118]

As reported by T. Gatwa, the confession provoked negative and positive reactions. The accusation against the confession stated that the confession seemed to incriminate the whole group. Thus, the confession would both endanger the lives of innocent people belonging to the incriminated group and obstruct state justice.[119] That is, group confession cannot put back individual responsibility in the crime of the 1994 genocide against Tutsis in Rwanda.

On the other hand, Privat Rutazibwa saw the Detmold confession as an even balance of guilt between Tutsis and Hutus for its tendency to equilibrium of responsibilities. He argued that the Government of Habyarimana was essentially characterised by ethnic ideology and sought to nuture genocidal ideology while political organizations like RPF, often identified with the Tutsi were neither extremist nor inclined to incite ethnic hatreds.[120]

In 2005, most of signatories of that confession met again at Detmold. After sharing the experience on the impact of the confession of Detmold, they realized that the process that led to that confession can be a source of healing for Rwanda as it has given an impulse to several initiatives of peace and reconciliation in Rwanda and elsewhere

From 1997, the Protestant Council in Rwanda (CPR) started to engage in trauma counselling, raising awareness against Gender Based

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[118] The Confession of Detmold (1996), updated by Laurien Ntezimana in 2002, Available at http://www.rwandahope.com/confession.pdf. (Accessed on 20th October 2013).

[119] T. Gatwa (2005), *op. cit.*, p. 233.

[120] P. Rutazibwa, Un pas vers la Réconciliation ou Piétinement dans le racisme? in *Dialogu*e, (No 197, Mars-Avril, 1997), pp. 37-44. See also R. Lemarchand (1998), Genocide in the Great Lakes : Which Genocide? Whose Genocide? USAID/Accra, Working Paper GS 03, Available at http://www.google.com /url?sa=t&rct=j&q=&esr (Accessed on 25th October 2013).

Violence (GBV) and HIV/AIDS as well as examining the root causes of the 1994 genocide against Tutsis. For the failure to address the ethnic ideology prior to the genocide, different groups, associations, individual Churches and the CPR itself addressed the issue by confessing and repenting on behalf of their members. CPR has started a program on civic education, human right, democracy, and reconciliation while individual Churches have also been involved in developing teaching the Word of God, on confessing and repentance and forgiveness as a path to reconciliation and peace. [121] In recent years, CPR has been involved in electoral activities as independent observer.

Concerning new Christian communities (Evangelical Churches), the Mennonite Central Committee (MCC) which aims at Development and Peace in the name of Christ in Africa supports the Friends Peace House and several other Rwandan Churches involved in teaching peace and reconciliation.[122] Friends Peace House, known as "Urugo rw'Amahoro" in Kinyarwanda, was created in December 2000 by the Evangelical Friends Church of Rwanda, a member of the Quaker branch of historically pacifist churches, as an agency to witness peace, reconciliation, and conflict resolution in Rwanda after the 1994 genocide against Tutsis in Rwanda. [123]

In 2004, Pastor Rick Warren started the implementation of the P.E.A.C.E plan initiative in Rwanda. P.E.A.C.E is an acronym which means Planting Churches which promote reconciliation, Equip servant leaders, Assist the poor, Care for the sick and Educate the next generation. The vision of the P.E.A.C.E plan is the mobilisation of

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[121] CPR, art. cit., Online.

[122] Mennonite Central Committee, Africa Relief, Development and Peace in the Name of Christ, available at http://africa.mcc.org/ (Accessed on 29 March 2013).

[123] Friend Peace House, About our History and Mission, available at http://friendspeacehouse.rw/about/ (Accessed on 29th March 2013).

Churches to address the global giants of spiritual emptiness, self-serving leadership, poverty, diseases and illiteracy (ignorance). [124]

In 2012, The Bible Society in Rwanda started a Bible based trauma healing program supported by the program called "she is my sister" of the American Bible Society which especially helps woman raped in the Great Lake Region conflict. The program launched by the BSR aims at equipping Church leaders, local government officials and other practitioners with knowledge and tools for enabling them to contribute to the process of peacebuilding, unity and Reconciliation among Rwandans through trauma healing program. [125]

Recently in December 2012, Rev. Antoine Rutayisire, the former vice-president of the National Commission of Unity and Reconciliation published an article on "the Role of Churches and Religious Organization in Reconciliation Process in Rwanda". He showed that "the Church has been led to rediscover the gospel of reconciliation in its components of repentance and confession as well as healing and forgiveness, which both lead to real reconciliation." [126] He points out the role played by local FBO (BARAKABAHO Foundation, MOUCECORE, Mwana Ukundwa, Mbwira ndumva, Solas Ministry, and African Evangelistic Enterprise) and Churches (the Roman Catholic Church, the Anglican Church in Rwanda, the Lutheran Church of Rwanda and the Presbyterian Church of Rwanda). The contribution of those organizations include mobilization of Rwandan citizens to

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[124] G. Odendaal (2011), The PEACE Plan in Rwanda, Global Missions Partnership Process that Empowers and Transforms, available at http://www.missionfrontiers.org/issue/article/the-peace-plan (Accessed on 26th May 2011).

[125] The Bible Society of Rwanda (2013), Trauma Healing Program. 2012 Annual Activity report, Testimonies and Best Practices, Kigali, Rwanda, pp. 2-5.

[126] A. Rutayisire (2012), "The Role of Churches and Religious Organizations in Reconciliation Process in Rwanda" in PIASS (2012), *Reconciliation Processes in Rwanda : Potentials and Limitation*s, PIASS Publication Series No 2, Butare, Rwanda, p. 78.

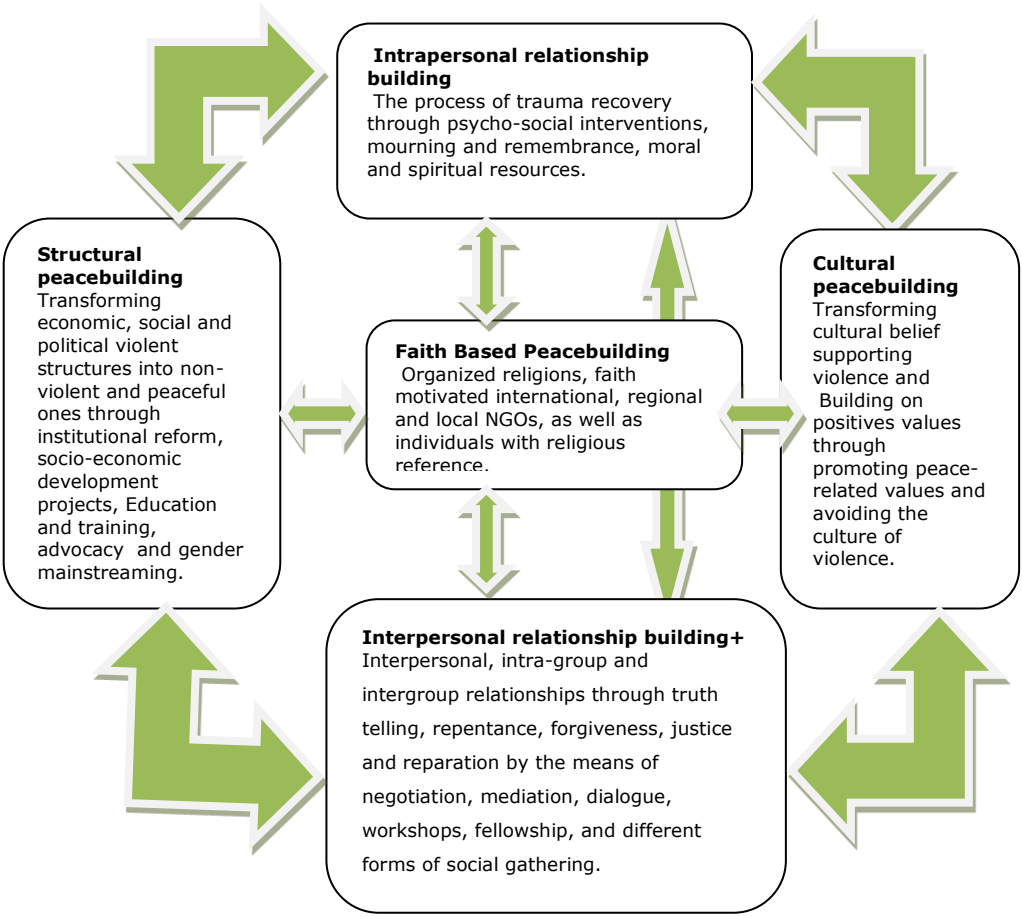
participate fully in Gacaca jurisdictions, preaching in prisons which has led to massive confessions, seminars and workshop for the community and Church leaders, socio-economic assistance towards vulnerable people (orphans, widows, disabled, homeless), trauma healing, advocacy, education and community development. [127]

2.4 Conclusion

The process of post-conflict peacebuilding refers to four dimensions which are interlinked with each other. Those are intrapersonal and interpersonal relationship building as well as structural and cultural peacebuilding. We cannot imagine a process of trauma recovery without fostering interpersonal relationship as the process become effective within a fair social environment. In the same perspective, the process of reconciliation is possible when it is rooted in a strong culture of peace as well as in a just political and socio-economic structure. In this regard, the specificity of FBO is in their religious reference as faith motivated actors. Taking into account the linkage between different features of peacebuilding architecture, the researcher proposed a conceptual framework which has guided the process of collection, presentation, analysis and interpretation of data.

[127] Antoine Rutayisire (2012), art. cit., pp. 78-81.

Figure 1: Conceptual framework of faith based peacebuilding[128]



[128] This conceptual framework was designed by the researcher himself using data from the literature review.

3

RESEARCH METHODOLOGY

3.1 Introduction

Any research needs to be carried out without an appropriate methodological approach which can guarantee the authenticity and validate the findings. The Greek terms, « μετα" (through) and « ὁδος" (way), mean, the way followed by a research process.[129] Through this chapter, the researcher clarified the methods used to carry out his study. He looked at research strategy, population and sampling techniques, research instruments, as well as methods for data collection, analysis and interpretation.

3.2 Research Strategy

In general, research strategies can be classified into three main categories according to different philosophical assumptions underlying them. Those are positivist, critical and interpretive paradigms.

For positivists, knowledge is objective and quantifiable. Thus, the scientific knowledge is the matter of facts while the reality is ontologically independent of social construction.[130] On the other hand,

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[129] D. Julia, *Dictionnaire de la philosophie*, Librairie Larousse, Paris, 1984, pp. 174-175.

[130] J. Sandberg, "How do we Justify Knowledge Produced within Interpretive Approaches?" In *Organizational*

the critical paradigm is recommended in the case of social critique of restrictive and alienating systems (structures, cultures, believes) claiming that people can consciously act to change social and economic conditions.[131]

However, interpretive researchers challenge positivist views of objective knowledge arguing that the reality consists of people's subjective experience of the external world. In the light of interpretive paradigm, the access to knowledge is only possible through social construction such as language, shared meaning, consciousness, understanding the phenomena through the meaning that people assign them (meaning oriented methodology). Interpretive research does not predefine dependent and independent variables, but try to explain the subjective reasons and meaning that lie behind social actions. Thus, interest is not to generate a theory, but to judge or evaluate, refine interpretive theories.[132] Hence the interpretive paradigm using descriptive research design was adopted as research strategy [133]for assessing peacebuilding initiatives of the Presbyterian Church in the post-genocide Rwanda. Descriptive research design tests hypothesis or answers questions and report the way things are. It presents new information and asks questions to better understand the subject. Descriptive research is used to obtain the information about preferences,

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Research Methods, (vol. 8 No 1, January 2005), Sage Publications, University of Queensland, p. 42.

[131] T. Bouba Mbima, C. Kiki (et. al.), (2002), *La Théologie Pratique en Milieu Africain : Ouvrage d`Enseignement dans les Facultés et Instituts de Théologie*, Editions CLE, Yaoundé, p. 22-27.

[132] A. D. Andrade, "Interpretive Research Aiming at Theory Building, Adopting and Adapting the Case Study Design", in The *Qualitative Report, (Vol. 14 number 1*, March 2009), The University of Auckland, New Zealand, p. 42-43.

[133] E. Sentama, (2009), *Peacebuilding in Post-Genocide Rwanda: The Role of Cooperatives in Restoration of Interpersonal Relationships*, PhD Thesis in Peace and Development Research, Göteborg, Sweden, available at http://www.google.rw/search?hl=en&noj=1&q=%29%2C+++Peace+building+in (Accessed on 26th May 2013).

attitudes, concerns, or practices of a group of people.[134] Descriptive research does not fit neatly into the definition of either quantitative or qualitative research methodologies, but instead it can utilize elements of both, often within the same study.[135]

3.3 Data Collection, Analysis and Interpretation

3.3.1 Mixed Methods of Impact Assessment

For data collection and analysis, the researcher used the mixed methods of impact evaluation suggested by Michael Bamberger. According to the author, the basic assumption for mixed methods is that there is no single method of evaluation which can fully capture all of the complexities of how programs operate in the real world. That is why evaluators must be creative in combining different evaluation frameworks, tools and techniques. [136]

It is in that perspective that M. Bamberger proposes to mix different methods of impact assessment which seeks to integrate in social science disciplines both qualitative and quantitative approaches to theory, data collection, data analysis, and data interpretation. According to M. Bamberger, a mixed method of impact assessment helps "strengthen the reliability of data, validity of the findings, and recommendations, and to broaden and deepen our understanding of the processes through which

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[134] Gay, (1987), paraphrased by Dannette R. McIntosh (2005), Circle of Learning: Cultural Aspect of American Indian HIV/AIDS Prevention, Thesis submitted to the Faculty of Graduate college of Oklahoma State University in partial fulfillment of the requirements of the Degree of Doctor of Education, p. 82.

[135] The Association for Educational Communications and Technology (2001), What Is Descriptive Research? Available at http://learngen.org/~aust/EdTeche Books/AECT_ (Accessed on 20th October 2013).

[136] M. Bamberger (2012), Introduction to Mixed Methods in Impact Evaluation, p. 5-11, available athttp://www.interaction.org/sites/default/files/Mixed% 20Methods%20in (Accessed on 20th June 2013).

program outcomes and impacts are achieved and how these are affected by the context within which the program is implemented."[137]

According to M. Bamberger, the benefit of mixed methods approaches can be presented around fives axes:

- Triangulation of evaluation findings: Enhancing the validity or credibility of the findings by comparing information obtained from different methods of data collection
- Development: using result of one method to help develop a sample or instrumentation for another
- Complementarily : extending the comprehensiveness of evaluation findings through results from different methods that broaden and deepen the understanding reached
- Initiation: generating new insights into evaluation findings through the divergence and contradiction between findings from different methods
- Value diversity: incorporating a wide diversity of values through the use of different methods that themselves advance different values.[138]

M. Bamberger suggests three ways of mixing quantitative and qualitative methods: quantitative methods as a dominant approach, equal weight given to qualitative and quantitative methods and qualitative methods as dominant approach.[139] Given that the researcher decided to follow the interpretive research design, qualitative methods were predominantly used for data collection, analysis and interpretation while quantitative methods will supplement weaknesses of the first one in sampling and measuring impact of peacebuilding initiatives of the Presbyterian Church in the post genocide Rwandan society.

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[137] Ibid.
[138] Ibid. .
[139] Ibid.

3.3.2 Population and Sampling

3.3.2.1 Population Size

This research was limited to Presbyterian Church members as primary beneficiaries of different services provided by EPR. Even though there is no common understanding on statistical data Presbyterians, some data from official documents of EPR and publications of individuals helped the researcher determine the population size. In fact, L. Rwanyindo wrote in his PhD thesis that the number of Presbyterian was estimated to be 400,000 people in 2002.[140] In 2005, Tharcisse Gatwa has written that the number of Presbyterians was around 200, 000 people.[141] A census carried out in 2006 by an ad-hoc commission of EPR showed that the number of Presbyterian was 192,214 Church members, around a half of the ancient estimation of 400,000 but relatively similar to statistics provided by T. Gatwa. The census of 2011 gave a number of 177,466 people.[142]

In spite of current disagreement among Presbyterians on the exact population of EPR, three of the four sources above showed that the number cannot exceed 200,000 people. For the current study, the researcher preferred to rely on statistical data collected in 2006 because of the following reasons:

- The researcher was himself the coordinator of the census;
- Findings gotten through a format designed according to categories of age were verified through another format elaborated according to the level of study. In fact, using the first format, the population was 192,214 people including baptized (146,950) and non-baptized (45,268) people. From the second format, the

[140] L. Rwanyindo (2003), Le bilan du travail missionnaire de la Société Belge des Missions Protestantes au Congo et au Rwanda, de 1921-1959, Thèse de Doctorat, UFPG, Bruxelles, p. 251.
[141] T. Gatwa (2005), *Op. Cit.*, p. 228.
[142] Statistics presented to the General Assembly of 2011 by the head of program of church growth, Rev. Bienvenu Musabyimana.

number of Presbyterians was 138 350 baptized people. The difference between the two statistical data was 8,600 people. Thus, the error level of 5.85% is tolerable in social sciences where the level of confidence is estimated to 95 %;

- The presentation of data according to sex and class of age is helpful for further analysis.

From that basis, the Presbyterian Church of Rwanda has 99 parishes grouped into 17 regions[143]. The total number of its members is estimated to 192,214 people, including 146,950 baptized members and 45,268 non-baptized.[144] As it is not possible to conduct research on the whole population, only members of the Presbyterian Church in Rwanda beyond 15 years old were accepted for having a sample of people who can fill the questionnaire and give their point of view on the research topic. Thus, the population for this study is composed by 62943 people of a category between 15-35 years old and 40,908 people of the category over 35 years old to constitute a population size of 103851 people as recapitulated in the table below:

Table 1: Population size by sex and class of age

Region	Female 15-35 years	Male 15-35 years	Overall 15-35 years	Female over 35 years	Male over 35 years	Overall beyond 35 year	Population Size
Rubengera	6804	5153	11957	5024	3274	8298	**20255**
Remera	6871	6010	12881	5069	4313	9382	**22263**
Kirinda	4473	3785	8258	2735	2232	4967	**13225**
Ruyumba	2501	2155	4656	1565	1034	2599	**7255**
Gaseke	2812	2252	5064	1898	1306	3204	**8268**
Kigali	2538	1910	4448	1431	929	2360	**6808**
Bugesera	1475	1232	2707	906	538	1444	**4151**

[143] Statistics presented by the head of program of church growth, Rev. Bienvenu Musabyimana, in the General Synod of EPR held at Kigali in December 2011.
[144] Statistics of 20/ 10/ 2006.

Itabire	1768	1516	3284	1094	921	2015	**5299**
Gisenyi	1414	890	2304	835	480	1315	**3619**
Ramba	1029	488	1517	1104	427	1531	**3048**
Gitarama	634	507	1141	587	468	1055	**2196**
Kibungo	855	765	1620	401	318	719	**2339**
Umutara	405	343	748	225	156	381	**1129**
Ruhengeri	353	296	649	308	228	536	**1185**
Byumba	359	260	619	213	93	306	**925**
Butare	464	293	757	415	184	599	**1356**
Cyangugu	196	137	333	112	85	197	**530**
Total	**34951**	**27992**	**62943**	**23922**	**16986**	**40908**	**103851**

Concerning factors of inclusion and exclusion, only effective members of the Presbyterian Church in Rwanda beyond 20 years old were eligible. Presbyterians under 15 years old and all non-Presbyterians were excluded. Each sample included both women and men subject to their proportion in the population size and the population of each region.

3.3.2.2 Sample Size

The researcher used stratified, proportional stratified and random techniques[145] to select the representative sample. Indeed, based on the Church structure, 17 geographic strata were considered. The overall sample size was determined based on the guidelines provided by Gay and Airasian recapitulated in the table below[146]:

[145] The stratified sampling techniques consist in dividing the large population into strata according to various criteria such geographical boundaries, age, sex, education, profession, etc. The proportional stratified sample refers to the choice of sample according to the proportion of each stratum. The random sampling gives equal chance to each member of the population.

[146] L.R Gay & P. Airasian (2003), *Educational Research. Competencies for Analysis and Applications*, p.113.

Table 2: Sampling Guidelines

No	Population size	Sample size
1	100	The whole population
2	Around 500	50 % of the population should be sampled
3	Around 1500	20 % of the population should be sampled
4	More than 5000	The population size is almost irrelevant and sample size of 400 should be adequate

Another way to determine the sample size is the use of Slovin's formula which is written as n = N / (1 + Ne2) where n = number of samples, N = total population and e = error tolerance.147 For example, you may be happy with a confidence level of 95 percent (giving a margin error of 0.05), or you may require a tighter accuracy of a 98 percent confidence level (a margin of error of 0.02). For this study, the researcher was pleased with a confidence level of 95 percent with the margin of error of 0.05. Consequently, applying the formula, where N=103851 and e= 0.05, the sample size (n) will be: 103851/ (1+103851*0.052) = 103851/260.6275 = 398.4652.

Given that the sample size found through Slovin's formula is likely meeting the guidelines provided by Gay and Airasian, a maximum sample size of 400 people will be considered as the population size for the current research is beyond 5000 people (103851) and very heterogeneous. Indeed, within each geographic stratum, a certain number of respondents were selected based on available statistical data and using proportional stratified technique as follows:

[147] How to Use Slovin's Formula, available at http://www.statisticshowto.com/ articles/ how-to-use-slovins-formula/ (Accessed on 30th September 2013).

Table 3: Sample size by geographical strata, sex and class of age

No.	Region	All sample per region	Female sample 15-35 years	Male sample 15-35 years	All sample 15-35 years	Female sample over 35 years	Male sample over 35 years	All sample 15-35 years
1	Rubengera	78	26	20	46	19	13	32
2	Remera	86	27	23	50	19	17	36
3	Kirinda	51	17	14	32	11	9	19
4	Ruyumba	28	10	8	18	6	4	10
5	Gaseke	32	11	9	19	7	5	12
6	Kigali	26	10	7	17	6	4	9
7	Bugesera	16	6	5	10	3	2	6
8	Itabire	20	7	6	13	4	4	8
9	Gisenyi	14	5	3	9	3	2	5
10	Ramba	12	4	2	6	4	2	6
11	Gitarama	8	2	2	4	2	2	4
12	Kibungo	9	3	3	6	2	1	3
13	Umutara	4	2	1	3	1	1	1
14	Ruhengeri	5	1	1	2	1	1	2
15	Byumba	4	1	1	2	1	0	1
16	Butare	5	2	1	3	2	1	2
17	Cyangugu	2	1	1	1	0	0	1
	Total	**400**	**135**	**107**	**242**	**92**	**66**	**158**

3.3.3 Source of Information and Research Instruments

The researcher examined data collected from both primary and secondary sources. The primary sources referred to include information from the Presbyterian Church members including Church ministers and laypersons. Different data from primary sources were gathered using focused group discussion, in depth-interview and a pre-defined scaled questionnaire which will be filled through regional presidents of the Presbyterian Church of Rwanda. Before distributing the questionnaire, the researcher met regional presidents for clarifying the use of the research instrument (questionnaire) and how to choose different respondents.

On the other hand, secondary sources include various publications on the Presbyterian Church of Rwanda, journals, articles, newspapers, annual reports, meeting proceedings, correspondences, recorded data and other archives of EPR which helped the researcher have authoritative and historical data from previous researches on EPR and decisions from its organs.

3.3.4 Data Analysis and Interpretation

Even though the starting point of this study was the reality on the field, it is not possible to conduct a hermeneutical study without considering other theories and concepts related to the field of peacebuilding since assumptions and notions in some sense determine interpretations and representation of the object of the study.[148] That is why the inductive method used by interpretive researchers has been completed by the confrontation of findings to the existing peacebuilding theories for avoiding the linearity of inductive reasoning by a correlative method of data analysis and interpretation which claim for continuous interaction between theory and field data from the beginning of the research until the end.[149] Moreover, the method of content analysis helped the researcher give meaning to different qualitative data from the field and various documents.

In addition, the researcher referred to some statistical descriptive measures such as mean, the frequency distribution and the mean score to determine the extent to which EPR initiatives have impacted peacebuilding process. The mean score represents a numerical average for a set of response while the frequency distribution indicates the frequency of each response. It provides additional information beyond the mean, since it allows examining the level of consensus among the data.[150] In this regards, The Likert scale technique[151] was adopted for the scoring of the instrument. A Likert scale measures the extent to which a person agrees or disagrees with the proposed statement.[152] Thus, respondents were free to agree or disagree with any statement on the

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[148] E. Sentama, (2009), *op. cit*., p. 10.
[149] T. Booba, Kiki (et. al.), (2002), *op. cit*., p. 21.
[150] Office of Institutional Research and Assessment, Analyzing and Interpreting Data, available at https://oira.syr.edu/assesment/assesspp/analyse.htm (Accessed on 3rd October 2013).
[151] University of Northern Iowa, SPSS Techniques Series: Statistics on Likert Scale Surveys, Available at http://etd.aau.edu.et/dspace/bitstream/123456789/3170/1/Naod%20Mekonnen.pdf(accessed on 30th Sept 2013).
[152] University of Northern Iowa, art. cit., Online.

questionnaire on a continuum ranging from strongly disagree to strongly agree as follows: Strongly disagree (1 point), Disagree (2 points), Agree (3 points), Strongly agree (4 points). The responses for each item were counted and scored.[153] The researcher has not dealt with testing traditional hypothesis with an independent and dependant variable. Instead, he has just looked at the distribution of responses considering a single variable (univariate analysis) using Statistical Package for Social Sciences (SPSS).[154]

3.3.5 Reliability of the Research Instrument

To ensure the reliability of the research instrument, the researcher himself, after comparing his questionnaire with other assessment tools,[155] conducted a pilot survey on a group of 30 respondents in Rubengera Region on the 1st September 2013 in order to see whether the proposed items of the questionnaire could really help measure the impact of peacebuilding initiatives of the Presbyterian Church of Rwanda and be analysed through SPSS. This testing phase has proved the reliability of the research instrument and its applicability to SPSS except some needed improvements related to the reformulation of some vague items and avoidance of repetitions.

3.3.6 Validity of the Research Instrument

After discussion with fellow researchers, observations from the supervisor and the pilot survey, a minimum Content Validity Index

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[153] E. Bizimana, (2011), Analysis of Factors that Affect Girls' Access to Education in Rwanda: A Case Study of Secondary Schools in Huye District, A Master's Thesis Presented to the School of Postgraduate Studies and Research of Kampala International University, Kampala, Uganda.

[154] SPSS 11 Chapter four: Univariate Statistics, available athttp://www.csub.edu /ssricrem/spss/SPSS11-4/11-4.htm (accessed on 30th Octobre 2013).

[155] A. Umuhire (2013), Gender Dimension in Land Policy Implementation: The Case Study of Huye Sector, in Huye District, Master's Thesis, NUR, Butare, pp. 23, 27.

(CVI) of 0.7 suggested by Amin's formula CVI $= \frac{R}{N}$ was used to determine whether the instrument was valid156. In that formula, R is the number of items declared valid and N the total number of items.

Table 4: Content Validity Index of the Questionnaire

Questionnaire	Content Validity Index (CVI)
On intra-personal relationship	CVI = 6/7 = 0.86
On inter-personal relationship	CVI = 12/13 = 0.92
On structural peacebuilding	CVI = 18/22 = 0.82
On cultural peacebuilding	CVI = 8/8 = 1

On the overall of 50 items, 44 were proved valid, which gave, for the whole instrument, the Content Validity Index of 44/ 50 = 0.88. Therefore, the instruments were proven valid.

3.5 Conclusion

The aim of this chapter was to discuss methodological approaches which were used during this research. Indeed, the interpretive paradigm using descriptive research design was adopted as research strategy while mixed methods of impact assessment has been used for data collection, analysis and interpretation. An overall sample of 400 people was considered and Likert rating scale mainly used as impact assessment tool to gather data able to be computed with Statistical Package for Social Sciences software (SPSS).

[156] M.E., Amin, (2005), *Social Science Research; Conception, Methodology and Analysis*, Makerere University, Kampala, p. 32.

4

ASSESMENT OF PEACEBUILDING INITIATIVES OF THE PRESBYTERIAN CHURCH IN RWANDA

4.1 Introduction

This chapter was the core of this research which aimed at responding to research questions in order to meet research objectives. The chapter has been subdivided into six main sections according to the theoretical framework of this study presented at the end of the third chapter. After a brief presentation of the Presbyterian Church in Rwanda, the first section showed the extent to which peacebuilding initiatives of EPR were faith based. Thereafter, the researcher has systematically evaluated EPR peacebuilding initiatives taking into account four dimensions of the peacebuilding process. The last section discussed strengths and shortcomings of EPR in the process of post-genocide peacebuilding and the way forward to sustain strengths and overcome shortcomings.

In this regard, four categories of items have been set up as indicators to measure the extent to which people appreciated peacebuilding initiatives of EPR in the post-genocide Rwandan society. For each category, a table of ten columns has been designed after all data gathered were collated, encoded into the computer and statistically treated using the Statistical Package for Social Sciences (SPSS). The following mean ranges were used:

Table 5: Mean ranges for Likert rating scale[157]

Range	Mean range	Response mode	Description	Interpretation
1	1.00-1.75	Strongly disagree	Disagree with no doubt at all	Very High impact
2	1.76-2.50	Disagree	Disagree with some doubt	High impact
3	2.51-3.25	Agree	Agree with some doubt	Low impact
4	3.26-4.00	Strongly agree	Agreed with no doubt at all	Very low impact

4.2 Brief Presentation of the Presbyterian Church in Rwanda

Historically, the roots of Presbyterian Churches are found in the theology of John Calvin, a 16th-century French Reformer who argued that the Presbyterian Church is governed at all levels by a combination of clergy and laity, men and women alike.[158] John Knox (1514-1572), one of Calvin's admirers, brought Calvinism to Scotland, where the Presbyterian Church has its roots.[159] His ideas set the moral tone for the Church of Scotland and also shaped its democratic form of governance to the extent that, in 1690, the Presbyterian governance pattern and

[157] R. Likert (1932), *A Technique for the Measurement of Attitude, Archive of Psychology*, 22 (140) : 1-55.

[158] M. Fairchild, Presbyterian Church Beliefs and Practices .Understanding the Doctrines of Presbyterianism available athttp://christianity.about.com/od/denominations/a/Presbyterian.htm (Accessed on 10th April 2013).

[159] J. Zavada, John Calvin Biography: John Calvin Was a Giant in Reformed Christianity available at http://christianity.about.com/od/denominations/a/Presbyterian.htm (Accessed on 10th April 2013).

reformed theology were formally adopted by the national Church of Scotland.[160]

The Presbyterian Church in Rwanda was started in 1907 by Lutheran missionaries from Bethel in Germany. Before the WWI (1914-1916), they had installed 6 stations: Zinga (3rd August 1907), Kirinda (28th August 1907), Rubengera (1st January 1909), Giteme (1910), Remera Rukoma (1912), Rukira and Nyagahanga (1914)[161].

After the departure of Germany missionaries in 1916, the Protestant stations suffered the lack of personnel until 1921 when the Belgian Society for Protestant Mission in Congo (SBMPC) was mandated by the Belgian Government to pursue the evangelical mission started by the Bethel mission. Consequently, after the WWI, only three stations of Kirinda, Rubengera and Remera-Rukoma remained, even though in 1919 a big number of Kirinda Church members were recuperated by a Belgian Seventh Day Adventist Missionary, David Delhove, to found the first Mission area of Seventh Day Adventist Church near Kirinda, at Gitwe[162].

Given that the SBMPC had not enough means to assure the Church growth in addition to the effects of the two World Wars and the famine called "Ruzagayura", SBMPC did not extended the Protestant missionwhich got independence in 1959.[163] In the following year, the Protestant mission adopted the Presbyterian system of Church governance and got accreditation (judicial personality) from the Rwandan King by order of 23rd August 1960 under the name: "Eglise Evangélique Presbytérienne au Rwanda (EEPR)."[164]

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[160] M. Fairchild, Art. Cit., Online.
[161] B. Musabyimana (2007), "L'Evangélisation au sein de l'Eglise Presbytérienne au Rwanda: Approche Historique », in E. Musemakweli, W. Willems, et. al. (2007), *op. cit*., pp. 26-28.
[162] Ibid.
[163] E. Musabyimana, art. cit., pp.33-36.
[164] Ibid.

In 1965, the General Synod adopted the constitution and organization of EEPR, which changed the name to become "Eglise Presbytérienne au Rwanda (EPR)" in 1967. Since that time, the Presbyterian Church in Rwanda started growing by founding new parishes, grouping parishes into synodical regions, and demonstrating the love of God through social and economic development initiatives. Actually, EPR has 99 parishes grouped into 17 synodical regions, 27 nursery schools, 104 primary schools including 28 twelve YBE, 12 secondary schools, 4 technical schools[165], 4 hostels, 6 health centers, two hospitals, one center of training and documentation (CFD) and one Center for youth (CPAJ).[166]

EPR counts around 200,000 members. Its current vision is "to be a strong Church, whose members are spiritually mature, social environment fully blossomed and able to testify of God's Kingdom in the world".[167] To reach that vision, the mission of EPR consists on the one hand of Evangelization through the proclamation of the love and the salvation offered by God in Jesus Christ, and on the other hand of manifesting the love of God through concrete actions of social and human development.[168] This mission is fulfilled through decentralized leadership in response to three main specific objectives consisting in preaching the Word of God, promoting socio-economic welfare of Church members in particular and the whole Rwandan community in general as well as promoting peace, unity, tolerance and reconciliation based on the Word of God.[169]

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[165] Raporo y'uburezi mu nteko nkuru ya EPR (2011), available at http://epr-pcr.org/spip.php?article16 (accessed on 10th July 2013).

[166] Ibigo nderabuzima bya EPR (2013), available at http://www.epr-pcr.org/spip.p (Accessed on 10th July 2013).

[167] EPR (2012), Plan stratégique 2013-2015, Kigali, Rwanda, p. 5.

[168] Ibid.

[169] EPR Constitution, Edition 2012.

4.3 Data Presentation and Analysis

4.3.1 Biblical Basis of Peacebuilding Initiatives of the Presbyterian Church in Rwanda

The Presbyterian Church in Rwanda is connected to the line of theological perspective of peacebuilding through its biblical basis of peacebuilding initiatives. In fact, each General Synod of EPR is led by a Biblical theme. For instance, the theme of the 38th Synod held at Kigali from 10-15/12/1996 was from the book of Nehemiah 2, 18: « Let us rise up and build ».[170] As reminded by G. van't Spijker, this text played an important role in the theology of reconstruction developed by a Congolese Theologian Ka Mana who highlights the responsibility of Christians to contribute to the reconstruction of a just and humane society.[171]

Thus, EPR applied the theology of reconstruction to the post-genocide Rwandan society. This message called people to work together for building a new Rwanda. In 1996, for enhancing the involvement of all Presbyterians in the process of the reconstruction of the society, EPR organized an artistic competition of different choirs on the theme of reconstruction. In fact, in the context of Rwanda, choirs play a great role in the Church. They gather active members like youth, Church elders and deacons for praying, singing, and studying the Bible. The competition stimulated parishioners to participate to the national project of post-genocide reconstruction, fortify cohesion among people. [172]

In the same framework of reconstruction, EPR was the first Church to confess its weakness to preventing and denouncing the 1994 genocide against Tutsis in Rwanda. Indeed, during the General Synod held in

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[170] G. van't Spijkek, (2011), *op. cit*., p. 40.

[171] Ka Mana (1992), Foi Chrétienne, Crise Africaine et Reconstruction de l'Afrique : Sens et Enjeux des Théologies Africaines Contemporaines, CETA/HAHO/CLE, Nairobi/Lomé/Yaoundé, p.187.

[172] G. van't Spijkek, (2011), o*p. cit*., p. 40.

Kigali from 10 to 15 December 1996, the message of confession and repentance addressed to all Rwandans was formulated as follows:

> *Dear Rwandans and Christians, the time has come to proceed with self-criticism because the Church of God is ashamed of having been incapable of opposing or denouncing the planning and execution of the genocide. As God servant Nehemiah did (Neh. 1:5-11), so, we the Synod, in the name of the members of the Presbyterian Church of Rwanda, repent and ask forgiveness before God and the nation for our weakness and lack of courage when these were needed. The Synod asks the people of Rwanda and the world-wide Christian family to oppose every rejection of God's will for his creatures, to denounce and resist strongly ethnicity, regionalism and religious divisions. For God, there is no Jew, Greek, Hutu, Tutsi nor Twa. We are all one in Christ*.[173]

In 1999, the theme of the General Synod was from the Letter of Paul to Colossians 3: 15: "the peace that Christ gives is to guide you in the decisions you make. For it is to this peace that God has called you to gather in the one body and be thankful." This theme has been shortened by this statement: "we have been called to form one body".[174] Among many strategies taken to propagate these themes among parishioners include competition (songs, dance and games) and fellowship (ubusabane).

Theologically speaking, EPR, as a Christian organization, recognizes the transcendence of the blood of Jesus Christ over all other identities as expressed by A. Karamaga as follows: " We had continuous teachings aimed at making people understand that the blood of Jesus Christ is beyond the blood of ethnic groups, that the human being has

[173] Message of the General Synod of EPR for all Rwandans, elaborated at Kigali on 14th December 1996 and found in *Batissons* (No 10, January, 1997), p.2., quoted and translated by T. Gatwa (2005), *op. cit*., pp. 227-228.
[174] Proceedings of the General Synod of EPR held at Kigali (Isano) in December 1999.

been created in the image of God, so that we are brothers and sisters; when we will be able to manifest that brotherhood within the church, we will be able to teach other Rwandans."[175]

After a documentary research, interview with key informants including regional presidents and other members of senior staff of EPR, focus group discussion and analysis of data collected by means of questionnaire, different peacebuilding initiatives of EPR in the post-genocide Rwandan society were recapitulated in the table below[176]:

Table 6: Peacebuilding initiatives of the Presbyterian Church in Rwanda

No	Peacebuilding initiatives
01	Preaching the Word of God on reconstruction, peace, confession, Justice, forgiveness, unity and Reconciliation
02	Faith based commemoration of the 1994 genocide against Tutsis in Rwanda
03	Sunday worship and other sessions of prayer
04	Pastoral care and counselling
05	Social assistance towards vulnerable people such as orphans, widows, refugees, repatriated people, survivors of genocide and prisoners
06	Various Church social groups like choirs, associations and cooperatives
07	Commission of unity, reconciliation and fighting against genocide
08	Internal mechanisms to deal with conflicts (congregational spiritual commission and ad-hoc conflict resolution commissions)
09	Interfamily marriage and god-parenting system
10	Teachings and training (capacity building)
11	Gender mainstreaming
12	Fighting against HIV/AIDS and its consequences

[175] A. Karamaga, interview with Twubake, (No 12, Mutarama- Gashyantare 1998), p. 2. (Translated from Kinyarwanda).

[176] Through this table, the researcher presented 21 main peacebuilding initiatives of EPR which have been detailed in the sections related to impact assessment of those initiatives.

13	Advocacy for the respect of human rights of voiceless and other vulnerable people
14	Mobilization of people for effective participation in Gacaca courts
15	Implementation of good governance principles within the Church
16	Collaboration between EPR and the Government of Rwanda in education, health and other socio-economic projects
17	Challenging the GoR and other decision makers on irrelevant policies
18	Inter-religious dialogue
19	Spiritual and socio-economic reintegration of repatriated Rwandans
20	Peacebuilding through schools
21	Promotion of religious peace related values including mercy, humility, respect, confession, forgiveness, love, unity, solidarity and respect of life

4.3.2 Assessing the Contribution of EPR's Peacebuilding Initiatives to the Dimension of Intrapersonal Relationship Building

In the aftermath of the 1994 genocide against Tutsis, EPR deployed many efforts to help people recover from various forms of trauma due to human and material loss, physical and emotional assaults, sexual violence and HIV infection. For responding to those challenges, EPR set a committee of rehabilitation composed by pastors Aaron Mugemera, Naason Hitimana, Gedeon Gakindi, and Pierre Gakwandi as well as lay people in collaboration with some pastors living in diaspora including André Karamaga (Nairobi), Elisée Musemakweli and L. Rwanyido (Brussels).[177] EPR contributed to national security efforts in the broad sense of human security by providing shelters to widows, tuition fees to students[178], negotiating the repatriation of refugees and their social integration.[179] All those initiatives recreated hope towards the future and helped people rediscover the sense of life.

[177] B. Musabyimana (2007), art. cit., pp. 36-37.
[178] Ibid.
[179] EPR, "A nos frères et sœurs en exil", in *Bâtissons*, (no 1, August 1995), *p.6.* quoted by G. van't Spijker, G. (2011), *op. cit*., p. 43.

In that perspective, a research conducted by I. Mukandayambaje in one of the parishes of EPR found that psychological care for individuals through pastoral care and counseling conducted by pastors, Church elders and deacons in addition to social integration of individuals through various groups of the Church such as choirs, cooperatives, prayer's groups, Church commissions, help suffering people to recover from trauma:

> *L'adhésion à l`église est motivée non seulement par la recherche de la sécurité sous la présence d`un Dieu Tout Puissant, mais aussi par les possibilités offertes à la personne en difficultés de s`intégrer dans un groupe qui prend ses souffrances au sérieux. L`Eglise est en effet considérée comme un lieu d`asile dans ce monde qui devient de plus en plus plein de maux qui menacent d`anéantir la vie. Dans cette optique, le génocide de 1994, le VIH/SIDA, les problèmes liés à la croyance et la pauvreté sont les principales raisons de consultation pastorale*. [180]

Thus, through the work carried out by Church ministers and laypersons, EPR accomplished different functions of the ministry of pastoral care and counseling which consisted in sustaining, empowering, guiding, reconciling, nurturing, liberating and healing people in need of psychological, spiritual, cultural, political and socio-economic help as expressed by E.Y. Lartay as follows: "As human persons, we find ourselves broken and bruised in many ways. From time to time, we find ourselves in need of physical, emotional, psychological and spiritual restoration. Healing presupposes that we have lost something we once enjoyed and that it is possible to regain what we have lost". [181]

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[180] I. Mukandayambaje (2007), Analyse Critique de l'Entretien d'Aide Psychologique au sein de l'Eglise : Cas de l'EPR Paroisse Butare, UNR, Butare, p. viii.

[181] E. Y. Lartey (1997), *In Living Color: An Intercultural Approach to Pastoral Care and Counseling*,
Jessica Kingsley Publishers, London, p. 60.

Besides, EPR was the first Church to organize ceremonies of mourning and remembrance in a faith based perspective. At the national level of EPR, annual commemoration events are held at Kirinda and Remera-Rukoma where pastors, their families, Church members and other Tutsis were killed. Three genocide memorials have been built, one at Remera-Rukoma and two at Kirinda respectively, near Kirinda hospital and near the river of Nyabarongo. Faith based commemoration is a space to remember and express traumatic feelings, to bury bodies of victims in dignity once found, to deliver messages for sustaining survivors and to call people to truth telling, unity and reconciliation as well as educating individual and collective memory in the sense of what the International Theological Commission called purification of memory as follows:

> *Purifier la mémoire signifie éliminer de la conscience individuelle et collective toute les formes de ressentiments et de violence laissées par l'héritage du passé, sur la base d'un nouveau et rigoureux jugement historico-théologique, lui-même fondement d'un comportement moral rénové […]. Son but est de promouvoir la réconciliation dans la vérité, la justice et la charité entre les êtres humains* […]. [182]

Currently, EPR has recommended annual commemoration of the 1994 genocide against Tutsi within all parishes and other institutions of the Church such as schools, hospitals and health centers.

For assessing the contribution of EPR's peacebuilding initiatives to the dimension of intrapersonal relationship building, the researcher formulated 6 items in terms of expected impact of peacebuilding initiatives of the Presbyterian Church in Rwanda. Those items were

[182] COMMISSION THEOLOGIQUE INTERNATIONALE, quoted by V. Ndikumana (2012), *Mémoire Collective et Construction d'une Identité par un Ennemi Commun : Etude Exégétique de la Loi sur la Mémoire des Actes d'Amaleq selon Deutéronome 25,17-19 et Essai D'Actuali*sation, Editions Universitaires Européennes, Berlin, pp. 255-256.

appreciated by 400 respondents using Likert scale as presented in the table below:

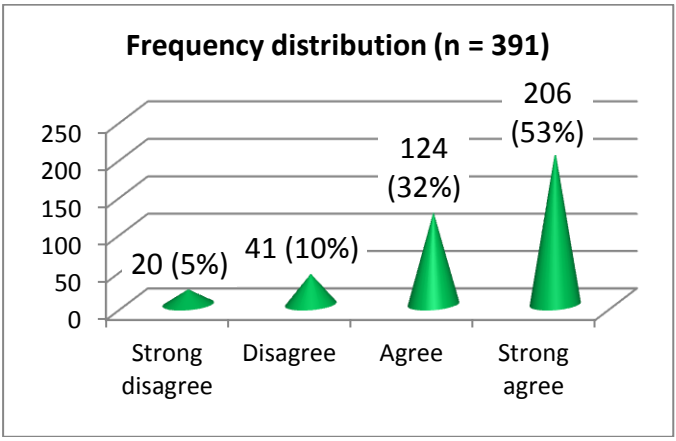
Table 7: Assessing the contribution of EPR' s peacebuilding initiatives to the dimension of intrapersonal relationship building

No.	Item	SD	D	A	SA	N	Score	Mean	Inter-pretation
1	The Word of God preached by EPR helped people recover from trauma	17	46	134	192	389	1279	3.29	Very high
2	The EPR's faith based commemoration of the 1994 genocide against Tutsis in Rwanda contributed to the recovery from trauma	13	33	99	247	392	1364	3.48	Very high
3	The Sunday worship and other sessions of prayer helped people build hope for the future	4	35	141	203	383	1309	3.42	Very high
4	The practice of pastoral care and counseling contributed to the recovery from trauma	26	48	125	193	392	1269	3.24	High
5	Social assistance towards vulnerable people such as orphans, widows, refugees, repatriated, prisoners, poor, handicapped, increased their trust for life	22	28	129	215	394	1325	3.37	Very high
6	Various Church social groups helped people to share their concerns and to empathize with sufferers	35	58	117	184	394	1238	3.14	High
	Overall	117	248	745	1234	2344	7784	19.94	
	General Average	**20**	**41**	**124**	**206**	**391**	**1297**	**3.32**	**Very High**

Considering the frequency distribution, a total of 206 respondents (53%) strongly agreed with the proposed items while 124 respondents

(32%) agreed[183]. Only 20 (5%) and 41 (10%) respondents respectively strongly disagreed and disagreed. In general, the contribution of EPR's peacebuilding initiatives to the dimension of intrapersonal relationship building was very highly appreciated with a general mean of 3.32 as recapitulated on the figure below:

Figure 2: Average of responses for the contribution of EPR's peacebuilding initiatives to the dimension of intrapersonal relationship building



4.3.3 Assessing the Contribution of EPR's Peacebuilding Initiatives to the Dimension of Interpersonal Relationship Building

A biblical basis for interpersonal relationship building within EPR is found in the Gospel according to Mathew 18, 15-17: "If your brother sins against you, go and tell him his fault between you and him alone. If he hears, you have gained your brother. But if he will not hear, take with you one or two more so that by the month of two or three witnesses, every word may be established. And if he refuses to hear them, tell it to the assembly. But if he refuses to hear the assembly, let him be to you as a gentile and a tax collector." In the perspective of relationship building,

[183] In each table, the abbreviations SD, D, A, SA respectively mean Strong Disagree, Disagree, Agree, Strong Agree, and N means valid sample size.

this text highlights three main mechanisms of conflict management and resolution. The first one is negotiation between the two conflicting parties. The second one is mediation which refers to the intervention of the third person (one or two more) who plays a double role of mediator and witness while the third mechanism involves legal mechanisms of the community including classic justice and involvement of external actors.

Another text in that perspective is found in Mathew 5, 23-25. The text calls Christians to repair horizontal relationships before presenting their offering to God at the altar or before attending the court: "If you bring your gift to the altar, and there you remember that your brother has something against you, leave there your gift before the altar and go your way. First be reconciled to your brother, and then come and offer your gift. Agree with your adversary quickly, while you are with him on the way, lest at any time your adversary deliver you to the judge, and the judge deliver you to the officer, and you be thrown into prison. " This quotation from the Bible calls people to come up against their conflict in a friendly way before any official intervention.

For dealing with various forms of interpersonal and inter-groups conflicts, EPR deployed many efforts to build capacities of its personnel through short term and academic training. All consecrated Church ministers benefited from two weeks of training on conflict transformation. Some Church ministers including Fidele Sibomana, Vincent Musabyimana, Zabulon Musabyimana, Evariste Havugimana, Jerome Bizimana, Jean Paul Ndagijimana got diplomas in peace and conflict studies after a year of training in Zambia. Rev, Joseph Ndagiro, Therese Mukamakuza, Daniel Dushimimana, Olivier Ndayizeye, Nagaju Muke and Juvenal Rwamunyana, are holders of Master's degrees in peace, development, gender and interreligious related domains while Rev. Celestin Nsengimana is conducting his Master's research on the contribution of EPR to the process of peacebuilding in the post genocide Rwanda. Rev. Pascal Bataringaya got a PhD in a sub-area of Christian

ethics related to reconciliation in the post-genocide Rwanda, while Rev. Vincent Musabyimana is pursuing an undergraduate program of Peacebuilding and Development in Protestant institute of Arts and Social Sciences.

Moreover, EPR has a permanent commission of unity, reconciliation and fighting against genocidal ideology which organizes annual genocide commemoration within EPR, coordinates regional and local committees, and provides training on reconciliation and other peacebuilding related issues. Conflict resolution workshop are usually held in different parishes to discuss root causes of conflicts between pastors and parishioners or among parishioners themselves (interpersonal and intergroup conflicts) in order to find together the way forward to prevent violent conflict at the internal level before the intervention of external actors.

It is also important to note that peacebuilding efforts of EPR are translated in the language of their daily activities through constitutional, liturgical and catechetical reforms. In fact, the first liturgical text of EPR was adopted by the General Synod of 1963. The first amendment was carried out in 1980 based on the proposition of the commission of theology. The General Synod of 2001 set a permanent commission of liturgy, catechesis and constitution. One of its tasks was to review the liturgical texts, taking into account the post-genocide context. The work of that commission was adopted by the General Synod of 2005 together with the reshaped constitution and a contextual manual of catechesis. A quotation from the new liturgical texts can illustrate the contextual character of such reforms:

> *God our Lord, in the name of Jesus Christ our savior, you gave a beautiful country to Rwandans. We are in your presence with sorrow because we did not consider the legacy of unity you provide us [....] We have promoted divisions among us instead of joining our force for the best of our country. We have fostered*

> *identity based discrimination, our common language as a symbol of that unity has been used for disputes, cursing each other, and other dishonoured actions instead of using it for mutual help hand by hand and sharing straggles. Our arms did not help those who were suffering, we did not use wisely what you gave us, we have not been true witnesses of your Word, we have not observed your commandment [.....] Oh, God, we are ashamed and regretting because of our sins, we could not be allowed to open our months in your presence, but because of the blood of Jesus Christ who has reconciled us to you, we dare to come to you, asking to heal injured hearts, full of sorrow, hate and revenge spirit, for we need to regain the unity as you and Christ Jesus you are united for ever, Amen.*[184]

This liturgical passage is a public confession of the wrong done during the 1994 genocide against Tutsis in Rwanda, a prayer and a call for unity, fighting against ideology of division, assistance towards vulnerable people, and implementing values provided by the Word of God. EPR has also developed a specific liturgy for the ceremony of commemoration. In addition, during the consecration of Church ministers, elders, and deacons, they have to declare publically in the presence of God and the assembly their commitment to promoting peace and reconciliation and avoiding any form of division or discrimination.

On the side of catechetical manuals, EPR has recently published a booklet which is weekly used at the grassroots level through the so-called "Itorero ry'ibanze" (basic Church) where around 50 close parishioners meet regularly to discuss on assigned topics in the light of the Bible. Some of those topics are explicitly peace, reconciliation and Development related. For instance, on the introduction of the 19th theme called "unity and Reconciliation" according to Genesis 45, 1-8, it is written: "We refer to unity and Reconciliation when there is a conflict

[184]EPR (2005), Gahunda z'amateraniro, Kigali, p.15.

caused by a disagreement among people, thereafter; they seek how to rebuild their broken relationship. For reaching that purpose, the two parties must play the first role and if necessary to look for a mediator".[185] For assessing the contribution of EPR's peacebuilding initiatives to the dimension of interpersonal relationship building, the researcher formulated 12 items to be appreciated by respondents. The results of the research are presented in the table below:

Table 8: Assessing the contribution of EPR's peacebuilding initiatives to the dimension of interpersonal relationship building

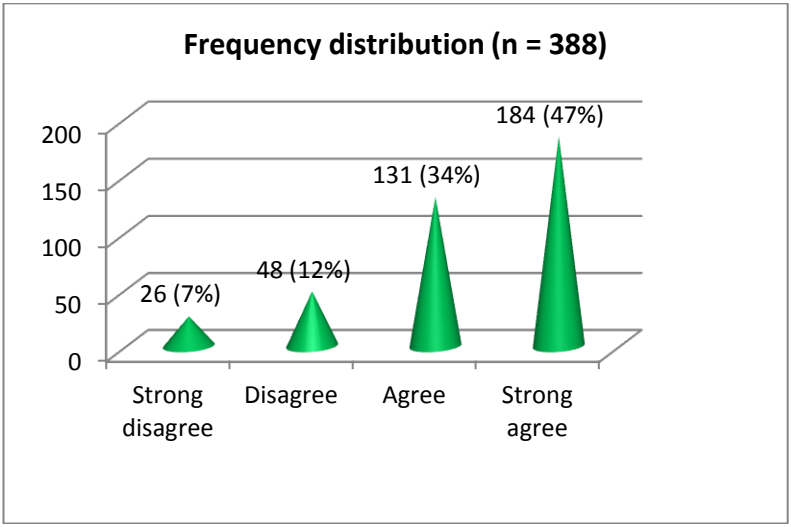
No	Item	SD	D	A	SA	N	Score	Mean	Interpretation
7	The EPR's commission of unity, reconciliation and fighting against genocide contributed to the reconciliation of Rwandans	29	60	130	175	394	1239	3.14	High
8	The EPR's commission of unity, reconciliation and fighting against genocide contributed to the prevention and fighting against the genocidal ideology	31	53	137	171	392	1232	3.14	High
9	The Word of God preached by EPR helped people tell the truth, confess their crime and ask for forgiveness	29	71	129	165	394	1218	3.09	High
10	The Word of God preached by EPR helped victims forgive perpetrators	23	54	136	172	385	1227	3.19	High
11	The Sunday worship and other sessions of prayer contributed to the process of unity and reconciliation among Rwandans	22	28	155	185	390	1283	3.29	Very high

[185] EPR (2013), Inyigisho z'Itorero ry'Ibanze, Igitabo cya mbere, p. 48.

12	Socio-economic projects which gathers many people like associations and cooperatives and sponsored by EPR contributed to the process of unity and reconciliation among Rwandans	25	45	127	197	394	1284	3.26	Very High
13	The EPR's faith based commemoration contributed to the process of unity and reconciliation among Rwandans	22	33	100	234	389	1324	3.40	Very high
14	EPR's conflict management and resolution commissions contributed to the reconciliation of conflicting parties	37	47	167	134	385	1168	3.03	High
15	The congregational spiritual commission contributed to the reconciliation of conflicting parties	22	52	133	170	377	1205	3.20	High
16	Members of EPR have internal mechanism to deal with conflicts without the intervention of external actors	29	61	116	173	379	1191	3.14	High
17	Interfamily marriage contributed to the process of unity and reconciliation	19	30	119	219	387	1312	3.39	Very high
18	The practice of god-parenting contributed to the process of unity and reconciliation	18	37	117	215	387	1303	3.37	Very High
	Overall	306	572	1566	2210	4653	14986	38.65	
	General average	**26**	**48**	**131**	**184**	**388**	**1249**	**3.22**	**High**

The frequency distribution showed that an overall of 184 respondents (46%) strongly agreed with the proposed items while 131 respondents (32.75%) agreed. On the other side, 26 (6.5%) and 48 (12%) respondents respectively strongly disagreed and disagreed. According to the table above, the contribution of EPR's peacebuilding initiatives to the dimension of interpersonal relationship building was highly appreciated with a general mean of 3.22 as shown by the figure below:

Figure 3: Average of responses for the contribution of EPR's peacebuilding initiatives to the dimension of interpersonal relationship building



4.3.4 Assessing the Contribution of EPR's Peacebuilding Initiatives to the Dimension of Structural Peacebuilding

Structural peacebuilding consists in transforming social, economic, and political conditions that foster violent conflict[186]. That is,

[186] C.J. Montiel , "Towards a Psychology of Structural peacebuilding*"*, in Christie, D. J., Wagner, R. V., & Winter, D. A. (Eds.), (2001), Peace, Conflict, and Violence: Peace Psychology for the 21st Century, Englewood Cliffs, New Jersey: Prentice-Hall, p. 8, available at cademic.marion.ohio-state.edu/dchristie/

peacebuilding initiatives aim at promoting nonviolent mechanisms that eliminate violence, foster structures that meet basic human needs and public participation[187]. The researcher assessed peacebuilding initiatives of EPR on structural peacebuiding using 18 items as indicators to measure how people appreciated the role played by EPR. Research results are presented in the table below:

Table 9: Assessing the contribution of EPR's peacebuilding initiatives to the dimension of structural peacebuilding

No	Item	SD	D	A	SA	N	Score	Mean	Interpre-Tation
19	Teachings and training that EPR provided to its personnel helped them play an effective role in the process of peacebuilding in the post-genocide Rwanda	7	66	126	189	388	1273	3.28	Very High
20	EPR contributed to women promotion and fighting against Gender Based Violence	25	36	111	211	383	1274	3.33	Very High
21	EPR played a role in fighting against HIV/AIDS and its consequences	7	32	82	265	386	1377	3.57	Very high
22	EPR eradicated social and economic inequalities in resource use and distribution	40	74	145	128	387	1135	2.93	High

Peace Psychology Book_files/Chapter 23 - Structural Peacebuilding (Montiel).pdf (accessed on 1st October 2013).

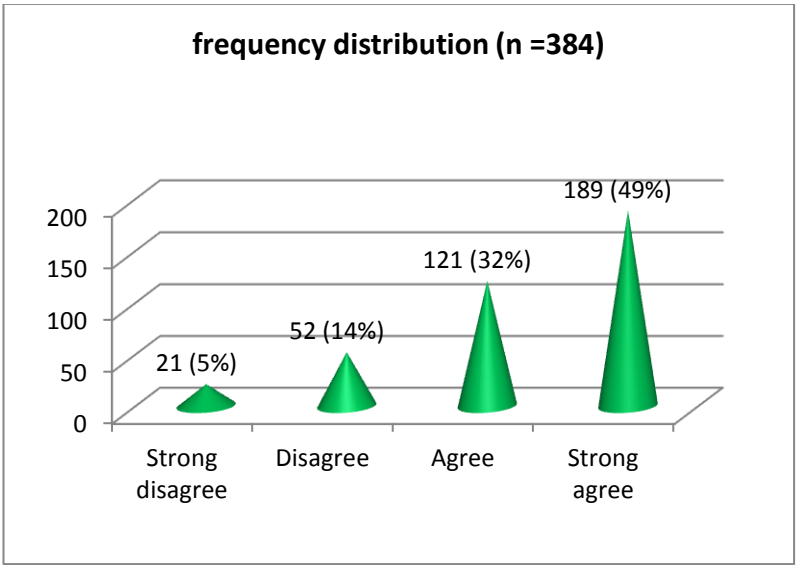
[187] M. Maiese, Peacebuilding, Beyond intractability resources, Available at http://www.beyondintractability.org/essay/peacebuilding (accessed on 30 September 2013).

23	EPR's advocacy contributed to the respect of human rights for voiceless and other vulnerable people	26	82	158	106	372	1088	2.92	High
24	EPR mobilized people for effective participation in Gaca courts	14	62	89	209	374	1241	3.32	Very High
25	Members of EPR elect their leaders democratically	16	35	76	244	371	1290	3.48	Very High
26	Decentralization increases participation in making and implementing decisions within EPR	14	33	108	229	384	1320	3.44	Very high
27	The collaboration between EPR and the GoR helped EPR be more effective in the process of peacebuilding	16	31	100	239	386	1334	3.46	Very high
28	EPR played a role in challenging the GoR on irrelevant policies	36	79	127	143	385	1227	3.19	High
29	Leaders of EPR are accountable	30	39	137	177	383	1227	3.20	High
30	The inter-religious dialogue contributed to the prevention of religion based conflicts	27	55	143	169	394	1322	3.36	very high
31	The inter-religious dialogue								

	contributed to the reconstruction of the post-genocide Rwandan society	19	38	123	208	388	1296	3.34	Very High
32	EPR played a role in spiritual and socio-economic reintegration of repatriated Rwandans	25	74	145	150	394	1208	3.07	High
33	The ministry of Diakonia within EPR helped vulnerable people to meet their basic needs	18	48	105	215	386	1289	3.34	Very High
34	EPR's schools became a channel for peacebuilding initiatives	9	49	161	171	390	1274	3.27	Very High
35	EPR contributed to poverty reduction	29	59	127	164	379	1184	3.12	High
	Overall	358	892	2063	3217	653	21359	55.60	
	General average	**21**	**52**	**121**	**189**	**384**	**1256**	**3.27**	**Very High**

Following the frequency distribution of responses, an overall of 189 respondents (49%) strongly agreed with the proposed items while 121 respondents (32 %) agreed. On the side of disagreement, 21(5%) and 52 (14%) respondents respectively strongly disagreed and disagreed. According to the table above, the contribution of EPR's peacebuilding initiatives to the dimension of structural peacebuilding was very highly appreciated with a general mean of 3.27 as shown by the figure below:

Figure 4: Average of responses for contribution of EPR's peacebuilding initiatives to the dimension of structural peacebuilding



4.3.5 Assessing the Contribution of EPR's Peacebuilding Initiatives to the Dimension of Cultural Peacebuilding

According to Kim Ann Zimmermann, "Culture is the characteristics of a particular group of people, defined by everything from language, religion, cuisine, social habits, music and arts."[188] For J.P. Lederach, "Culture is the shared knowledge and schemes created by a set of people for perceiving, interpreting, expressing, and responding to the social realities around them"[189] In the same perspective, J.A., Banks & C.A., McGee are right to argue that the essence of a culture is in how people interpret, use, and perceive tangible cultural elements as follows:

[188] K.A. Zimmermann (2012), What is Culture? Definition of Culture, LiveScience Contributor, available at http://www.livescience.com/21478-what-is-culture-definition-of-culture.html (Accessed on 13rd August 2013.

[189] Lederach, J.P. (1995), Preparing for Peace: Conflict Transformation Across Cultures, Syracuse University Press Syracuse, p. 9.

The essence of a culture is not its artifacts, tools, or other tangible cultural elements but how the members of the group interpret, use, and perceive them. It is the values, symbols, interpretations, and perspectives that distinguish one people from another in modernized societies; it is not material objects and other tangible aspects of human societies. People within a culture usually interpret the meaning of symbols, artifacts, and behaviors in the same or in similar ways.[190]

Even though Rwandans share the same language and the same belief in the superiority of community on individuals, the Rwandan culture has been and is still influenced by outside cultures from Europe, Asia and America. Thus, current Rwandan culture is a mixture of traditional Rwandan values, religious values mainly from Judaism, Islam and Christianity. The Presbyterian Church in Rwanda as a religious group has been influenced by biblical values from Judeo-Christian culture and transmitted to Rwandans through European cultural patterns by missionaries. Specifically, EPR culture is shaped by the theology of John Calvin, a Church reformer of 16th century which emphasizes democratic Church governance, the core role of the Bible in the Christian life and Protestant Ethic of labor.[191]

In the aftermath of the 1994 genocide against Tutsis in Rwanda, EPR contributed to the promotion of peace related values like solidarity, respect of life, integrity, love, and grassroots mechanisms of conflict resolution, fellowship and the superiority of community over

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[190] J.A., Banks, & C. A., McGee, (1989), *Multicultural education*, Needham Heights, MA: Allyn & Bacon, quoted by Center for advanced Research on Language Acquisition (CARLA) of the University of Minnesota, available at http://www.carla.umn.edu/culture/definitions.html (Accessed on 13rd August 2013).

[191] A. Stone, J. Calvin, the Work Ethic, and Vocation, in WRS Journal (16:2 August 2009), pp. 24-30 available at http://wrs.edu/Materials_for_Web_Site/Journals/16-2_Aug-2009/Stone--Calvin_Work_Ethic_Vocation.pdf (Accessed on 13rd August 2013). See also Fr. Archer Torrey, The Christian Labor Ethic, available at http://www.thefourthriver.org/PDF%20Documents/ (Accessed on 13rd August 2013).

individuals. Thus, traditional cultural values of Rwanda society have been reshaped by inputs from Christian religion in general and Presbyterian culture in particular. The Christian religion highlights that all human beings were created in the image of God. Then, violation of human rights through killing or other various forms of mistreatment and discrimination is an offense against God the creator. In this regard, EPR insists on the value of life and equal consideration and rights of people from different continents and countries, racial and ethnic groups, men and women alike in the presence of God. EPR managed to avoid patriarchal interpretation of Holy Scriptures by enhancing and increasing the participation of women in the life of the Church. Within EPR, women are appointed as Church ministers, elected as regional president, Church elders and deacons.

In addition, initiatives like social assistance, reconciliation, truth telling, repentance, forgiveness, justice, love, are among core values of Christian religion. Specifically, the Presbyterian culture supports democratic governance through enhancing the participation of citizens in conception, implementation and evaluation of policies. Also, the culture of hard work is a Protestant value which accelerated worldwide economic development starting by Protestant countries like Switzerland, Germany and United Kingdom. EPR calls its members for developmental activities and seeks to establish a link between spiritual and physical matters. Moreover, the relationship between human beings and the transcendence (vertical relationship) must be concretized by the relationship with other people (horizontal relationship) in our daily life.

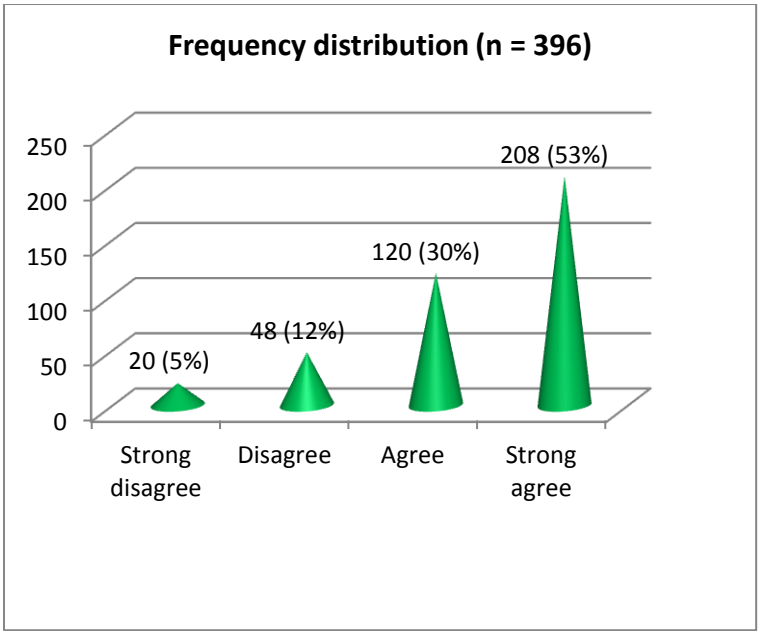
Table 10: Assessing the contribution of EPR's peacebuilding initiatives to the dimension of cultural peacebuilding

No	Item	SD	D	A	SA	N	Score	Mean	Interpretation
35	The program of fellowship within EPR contributed to the process of unity and reconciliation	35	93	142	126	396	1151	2.91	High
36	EPR eradicated the culture of sexual based discrimination	23	27	55	289	394	98	3.55	Very high
37	The Protestant ethics of label contributed to the promotion of self-reliance among Church members	15	34	127	220	396	44	3.39	Very high
38	The culture of solidarity enhanced cooperation and mutual support	24	58	122	194	398	1282	3.22	High
39	The value of integrity enhance faithfulness among people	33	45	134	178	390	1237	3.17	High

40	EPR promoted religious peace related values including mercy, humility, respect, confession, forgiveness, love, unity, and respect of life	20	27	134	217	398	1344	3.38	Very high
41	Members of EPR contributed to the process of peacebuilding through arts like songs, drama, dance, and poem.	3	47	137	211	398	1352	3.40	Very high
42	The democratic leadership culture of EPR contributed to the process of peacebuilding through good governance of the Church	8	49	109	230	398	1353	3.40	Very high
	Overall	161	380	960	1665	3168	10461	26.41	
	General average	**20**	**48**	**120**	**208**	**396**	**1308**	**3.30**	**Very high**

The frequency distribution showed that a total of 208 respondents (53%) strongly agreed with the proposed items while 120 respondents (30%) agreed. Only 20 (5%) and 48 (12%) respondents respectively strongly disagreed and disagreed. In general, the contribution of EPR's peacebuilding initiatives to the dimension of cultural peacebuilding was very highly appreciated with an overall mean of 3.30 as recapitulated by the figure below.

Figure 5: Average of responses for the contribution of EPR's peacebuilding initiatives to the dimension of cultural peacebuilding



4.4 Data Interpretation

4.4.1 Strengths of Peacebuilding Initiatives of the Presbyterian Church in Rwanda

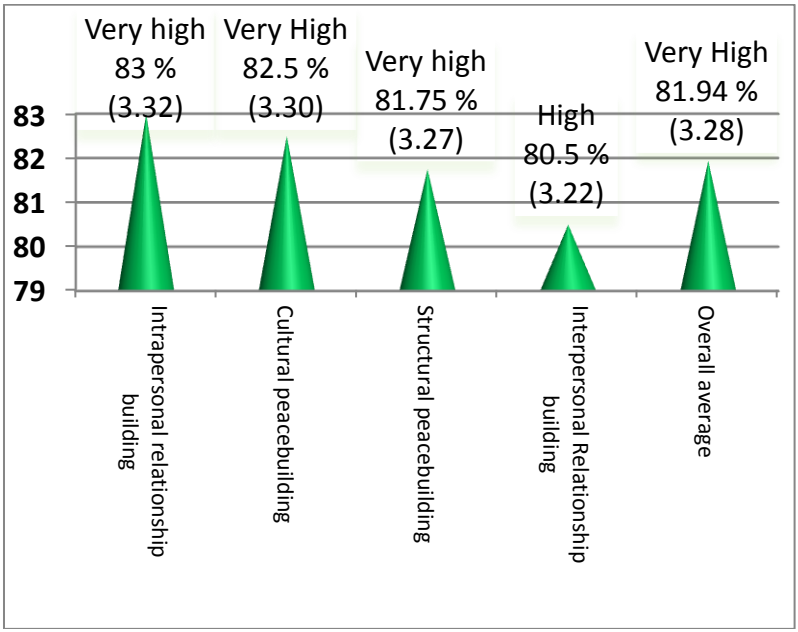
The Presbyterian Church in Rwanda is still a trusted space to share experiences and to implement different initiatives on a minimum cost as Church members are voluntarily involved in different Church services. Also, different Church infrastructures like schools, hospitals, health centers and hostels in addition to a decentralized structure constituted potential opportunities for peacebuilding efforts. The researcher found that the appreciation of EPR's peacebuilding initiatives in the post-genocide Rwandan society fell into the two first mean ranges of very high (3.26-4. 00) and high (2.51-3.26) levels. Thus, peacebuilding initiatives of EPR were very highly appreciated on three dimensions of the post-genocide peacebuilding process in Rwanda with the overall mean of 3.32 on intrapersonal relationship building, 3.30 on cultural peacebuilding and 3.27 on structural peacebuilding. The appreciation was limited to a high level on interpersonal relationship building with a general mean of 3.22. The researcher did not find neither very low nor low level of appreciation.

EPR peacebuilding initiatives had a considerable contribution to the dimension of intrapersonal relationship building because faith based actors have a particular capacity to address intangible constituents of the human being such as "the meaning and purpose in life, connectedness, inner strength, self-transcendence, and beliefs are important components of spirituality"[192]. For instance, in all ceremonies of commemoration of the 1994 genocide against Tutsis in Rwanda, all religious confessions (Catholics, Protestants, Adventists, and Muslims) are officially requested to provide their moral and spiritual support through sermons, conferences, socio-economic assistance, prayers, songs, and meditation.

[192] R.A. Tanyi (2002), "Towards Clarification of the Meaning of Spirituality", *in Journal of Advanced Nursing*, 39 (5), p. 503.

That means the reference to the transcendence is still needed even after a period of spiritual crisis like the post-genocide Rwandan society. Also, EPR's peacebuilding initiatives are rooted in a strong culture of peace shaped by biblical peace related values and in a relative just socio-economic structure. However, there is a need to deploy additional efforts on interpersonal relationship building as shown by the figure below:

Figure 6: Overall contribution of EPR's peacebuilding initiatives in the post-genocide Rwanda



That is, the following best practices must be highlighted as peacebuilding initiatives to be sustained for their capacity to impact people of the post-genocide Rwandan community.

Concerning intrapersonal relationship building, four items were very highly appreciated. Those are faith based commemoration of the 1994 genocide against Tutsis with the mean of 3.48, the Sunday worship and other sessions of prayer with 3.42 as mean, social assistance towards

vulnerable people with a mean of 3.37 and The Word of God preached by EPR which helped people to recover from trauma with 3.29 as mean.

To be more concrete in that matter, all 9 focus group discussion had a common understanding on the role played by the Word of God, prayers, pastoral care and counselling, and social assistance in recovery from trauma, building trust for life and coping with destructive emotions like anger and sorrow. In that perspective, A. Paul Boers (1992) is right to argue that, "Victims need someone to listen to them. They must have opportunities to tell their story and to vent their feelings, perhaps over and over. They must tell their truth. And they need others to suffer with them, to lament with them the evil that has been done".193

In addition, a widow survivor of the 1994 genocide against Tutsis in Rwanda who lost all family members except one child who also has psychological problems was interviewed by I. Mukandayambaje, during her research on the critical analysis of the contribution of Churches to psychological care towards parishioners. The interviewee underlined the importance of the prayer in these words:

> *La tête me faisait trop mal de façon que je ne puisse faire aucun effort intellectuel. Lorsque je pensais à une toute petite chose, je me sentais sur le point de devenir folle. J`allais même arrêter de continuer à prendre les médicaments de CARAES parce qu`ils étaient sans effet. Par la suite, je me suis décidée de demeurer dans la maison du Seigneur parce que, lorsque j`étais en train de prier dans le temple, je me sentais un peu soulagée. Je fréquentais le temple au moins trois fois par semaine*.[194]

Another testimony about the contribution of EPR in trauma recovery is from a respondent who argued that faith based commemoration of the 1994 genocide against Tutsis helped her overcome the refusal to

[193] A. Paul Boers (1992), *Justice that Heals: a Biblical Vision for Victims and Offenders,* Faith and life press, Newton, Kansas, USA, p. 88.
[194] I. Mukandayambaje (2007), op.cit. p. 40.

participate in any event of commemoration: "Since we started commemorating genocide at parish level, I experienced the presence of the Church near us as survivors of the 1994 genocide against Tutsis in Rwanda. Before that, I could not accept to participate in ceremonies of commemoration. Even Radio and Television were switched off. Nowadays, I do no longer have fear to participate".[195] According to M. Smith and J. Segal, one of the symptoms of Post-Traumatic Stress Disorder (PTSD) is "avoiding activities, places, thoughts, or feelings that remind you of the trauma"[196]. Thus, EPR helped the interviewee to recover from PTSD.

Regarding interpersonal relationship building, five items are in the mean range of 3.26-4.00 (very high). Those are once again the EPR's faith based commemoration of the 1994 genocide against Tutsis in Rwanda (3.40), interfamily marriage (3.39), god-parenting (3.37), the Sunday worship and other sessions of prayer (3.29) as well as Socio-economic projects which contributed to the process of unity and reconciliation among Rwandans through promoting interaction among various categories of people (3.26).

In that perspective, a perpetrator from Rubengera region argued that small group of prayer were trusted space for unity and reconciliation among Church members through genuine confession and forgiveness in these words:

> *In our group of prayer, I confessed my crime to a survivor of genocide. Before, I had not a favorable opportunity to talk with him because of fear. But God arranged all things to meet him in a group of prayer in the presence of God, sharing the Word of God. We got reconciled and we are now sharing all things. We*

[195] Interview conducted on 14th November 2013.
[196] M. Smith and J. Segal (2013), Post-traumatic Stress Disorder (PTSD), available at http://m.helpguide.org (Accessed on 14th November 2013).

> *have even witnessed our reconciliation in the Sunday worship before all Church members*.[197]

In the same perspective, a genocide survivor of Ruyumba Region declared:

> *EPR has taught the Word of forgiveness. I forgave the one who killed my family because of the Word of God. In the immediate aftermath of the 1994 genocide against Tutsis, I could not be recruited by a choir led by a Hutu. But nowadays, we are brothers and sisters in Jesus Christ. God-parenting and interfamily marriage between different ethnic groups is possible even though some parents are still resisting in allowing their children getting married by people of other ethnic group*.[198]

Also, previous researches like the one conducted by E. Sentama on the role of cooperatives in restoration of interpersonal relationships showed that common work has the capacity to recreate broken social link even between victims and perpetrators. Cooperatives helped break down division and restore positive communication, overcome fear, suspicion, anger and hatred as well as nurture conviviality among cooperative members.[199] Such experience is known in some regions of EPR (Remera for instance) where the local Church tries to put together genocide survivors and perpetrators in different clubs of peace, unity and reconciliation whose members are called "peace makers."[200]

Concerning the commemoration of the 1994 genocide against Tutsis, a member of Remera parish of the Presbyterian Church in Rwanda interviewed by Nagaju Muke on 29th March 2013 declared that commemoration period reminds him of the atrocities done during the genocide and how hard it was for a person to survive and the trauma

[197] Interview conducted on 14th November 2013.
[198] Interview conducted on 14th November 2013.
[199] E. Sentama (299*), op.cit*., pp. 101-109.
[200] Twubake, (No 30, Kanama- Ukwakira 2013), p. 18.

genocide survivors experienced. For him, commemorating genocide is to show survivors that they are not alone but we grieve together, we suffer with them, and we support them to improve their social welfare. [201]

On the other hand, interfamily marriage and god-parenting created and strengthened social and spiritual linkages between individuals and families. One of respondents from Kigali region wrote: "My wife is from another ethnic group. My parents did not allow me to marry her. But our family became mediator between our respective parents."[202] This case shows that young generations are willing to foster unity and reconciliation among Rwandans while they parents have not yet overcome the legacy of ethnic ideology.

On the side of structural peacebuilding, 11 initiatives were very highly appreciated. Those were the democratic leadership of the Church (3.48), the collaboration between EPR and the GoR (3.46), the HIV/AIDS program (3.44), the process of decentralization within EPR (3.44), women promotion and fighting against Gender Based Violence (3.33), mobilization of people for effective participation in Gaca courts (3.32), the promotion of inter-religious dialogue for the prevention of religion based conflicts (3.36) and reconstruction of the post-genocide Rwandan society (3.34) as well as teaching and training (3.28). Also, EPR's schools became a channel for peacebuilding initiatives with the mean of 3.27 (Very high). According to the annual report of EPR (2012), the Presbyterian Church in Rwanda initiated a program of peacebuilding through its program of Education and community Development. Thus, clubs of unity and reconciliation have been created

[201] N. Muke (2013), The Contribution of the Presbyterian Church in Rwanda Towards Mission of Reconciliation after the 1994 Genocide Against the Tutsi: A Case Study of Remera Parish (2002-2012), A research paper submitted to the Faculty of Theology in partial fulfillment of the requirements for the award of the degree of Master of Theology in Missiology of Tumaini University, Makumira, p. 81-100.

[202] Data found on one of the filled questionnaire.

within all secondary schools of EPR including twelve YBE. Members of those clubs are commonly known as peacemakers.[203]

In fact, the interview with the coordinator of HIV/AIDS program within EPR revealed that factors of success include strong organization of the program which has a competent staff of 16 people including a coordination team of 7 people and 9 field officers, close relationship with local Church leaders, local government officials, national and international organizations, hospitals and health centres, participation of beneficiaries in the process of action plan and implementation, holistic intervention and effective monitoring and evaluation.[204] Their domains of intervention include mobilisation for fighting against HIV/AIDS, voluntary HIV testing, socio-economic, psychological, spiritual and medical care of infected and affected people.

The process of decentralization undertaken by EPR in 2008 helped increase the participation of Church members in making and implementing decisions. Also the collaboration between EPR and the GoR helped EPR be more effective in the process of peacebuilding as EPR maintained a close collaboration with the GoR in most of its initiatives, such as education, health, unity and reconciliation, social and economic development, commemoration of the 1994 genocide against Tutsis and fighting against genocide ideology. It is also important to note that EPR is an accredited institution legally allowed to exercise its activities in Rwanda.

Considering ancient unfair relationships between Christians and Muslims which were characterized by suspicion and marginalization[205] in addition to unceasing divisions within Protestant Churches, the inter-religious dialogue is also a relevant initiative in a context of various

[203] EPR (2012), Rapport narratif, Kigali, Rwanda, p. 46.
[204] Interview with Innocent Sebagira, the coordinator of HIV/AIDS program within EPR (15 October 2013).
[205] D. Dushimimana (2012), the Social and Religious Impact of the Christian-Muslim Relations Programme in Rwanda, Master's thesis, St. Paul's University, Limulu (Kenya), p. 33.

Protestant denominations as concepts like Presbyterianism, Anglicanism, Pentecostalism, Neo-Pentecostalism, Catholicism, have a sense of religious ideology which must be addressed through interreligious dialogue before they escalate into violence. Thus, mutual tolerance, respect and unity are highly needed for different religious confessions, so that they can play a leading role in the process of unity and reconciliation in the post genocide Rwandan community. Otherwise, it not possible for the Church to preach unity and reconciliation while it is itself marked by inter-religious and intra-religious conflicts.

Concerning cultural peacebuiding, EPR eradicated the culture of sexual based discrimination (the mean of 3.55). For instance, EPR has officially accepted the ordination of ladies to pastoral ministry, encouraged them to participate in organs of decision making and facilitated their studies. Also, 217 respondents (54.52%) strongly agreed that EPR promoted religious peace related values including mercy, humility, respect, confession, forgiveness, love, unity, and respect of life with a mean of 3.38. The Protestant Ethics of labor contributed to the promotion of self-reliance among Church members and other people with a mean of 3.40.

In the same perspective, the democratic leadership culture of EPR contributed to the process of peacebuilding through good governance of the Church as 230 (57.80 %) respondents strongly agreed with 3.40 as mean. Also, members of EPR contributed to the process of peacebuilding through arts like songs, drama, dance, and poem, composed and executed by choirs, peace, unity and reconciliation clubs. Some 211 (53.01 %) respondents strongly agreed with the indicator with a mean of 3.40 (Very high).

4.4.2 Shortcomings of Peacebuilding Initiatives of the Presbyterian Church in Rwanda

The researcher found that EPR has to deploy many efforts on the dimension of interpersonal relationship building as the research showed the mean of 3.22 (high) while the overall mean for other dimensions was very high.

In this regard, respondents who disagreed with the effectiveness of EPR peacebuilding initiatives in truth telling, repentance and forgiveness argued that Christians are not faithful to the Word they are preaching as the speech and acts are not matching. A respondent from Gitarama region wrote: "We try to hide our enmity because we are Christians. Otherwise, there is no real reconciliation".[206]

In each annual faith based commemoration of the 1994 genocide against Tutsis organized by EPR respectively at Kirinda and Remera-Rukoma (first mission areas of EPR), Church leaders and governmental officials never miss the opportunity to call people to confession and truth telling. According to some respondents from Kirinda and Remera-Rukoma, for Christians, it is not understandable to hear, after 19 years, that some bodies of victims have not yet found. In that perspective, a respondent from Kirinda declared: "I am not sure we are authentic Christians. Tutsis were killed by Christians in the compound of Kirinda parish. But until now we do not know where bodies of ours have been put. How can we talk about reconciliation with such hypocrisy?"[207]

Also, at national level, the GoR realized that truth telling is still problematic in our country. That is why, since three months ago, a new program called "Ndi Umunyarwanda" (I am Rwandese) has been launched for fostering Rwandan identity over ethnic cleavage. For that purpose, in a three days retreat held at Musanze from 12th to 14th November, "Religious leaders have been urged to promote 'Ndi

[206] The statement was found on the questionnaire filled by a respondent from Gitarama Region.
[207] Data found on the questionnaire filled by a respondent from Kirinda Region.

Umunyarwanda' initiative by inculcating into their respective congregations the culture of telling truth and to openly talk about the country history."[208] This initiative should be understood in the framework of reconciliation through identity change by promoting a common national identity over ethnic cleavage.

In addition, Church ministers and Christians usually preach in all circumstances, while wise ministers have to allow people to express their feeling, their difficulties and take time to listen to them. Unfortunately, Church ministers are not well available for such intervention as the mean for the contribution of pastoral care and counseling to the recovery from trauma and resilience is limited to 3.24 (high impact) and some of them are not well skilled for that task. A respondent from one of the EPR regions wrote: "Our pastor is always busy because of Church meetings and personal straggle for life. Even to greet him is a very complicated 'business'"[209].

Another well known shortcoming is to be found within projects sponsored by a Faith Based Organization called "Compassion International". Those projects became a source of conflict within different parishes. For instance, in 2007, all staff and members of the management committee of the project RW 536 Rubengera were dismissed because of conflict due to resource competition. A similar project within Kabuga parish (Kigali region) has been closed in 2006 because of such issues. Also, some respondents pointed out cases of socio-economic inequalities within the Church and the lack of specific programs to help widows and orphans of genocide in remote rural areas.

On the other hand, the EPR's commission of unity, reconciliation and fighting against genocide is mainly limited to the organization of the

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[208] Clerics urged to embrace 'Ndi Umunyarwanda', in the NewTimes (November 14th, 2013), available at http://www.newtimes.co.rw/news/index.php? (Accessed on 16th November 2013).

[209] Data found on the questionnaire filled by a respondent from one of EPR Regions.

commemoration of the 1994 genocide against Tutsis but has not been involved in other activities like training or mobilization for unity and reconciliation and fighting against genocide. An official request has been addressed to the middle range and grassroots Church leaders to have similar commissions at regional and local levels, but those decentralized commissions are also active some days before and after the annual commemoration of genocide.

Even though socio-economic projects which gather many people like associations and cooperatives contributed to the process of unity and reconciliation among Rwandans because while working together, they share their concerns and social links are consolidated, the mismanagement of associations and cooperatives, and resource distributions among members, have been proven to be sources of internal conflict and dissolution of cooperatives.

Concerning internal mechanisms for conflict resolution, the appreciation was high (3.14) as internal processes like conflict resolution commission (3.03), congregational spiritual commission (3.20), EPR's commission of unity, reconciliation and fighting against genocide (3.14) were limited to a high level of appreciation. Therefore, until December 2012, any clause of EPR constitution or internal regulations had not recommended the existence of a permanent commission of conflict management and resolution within EPR. Only ad-hoc commissions were deployed to deal with open conflict. It was in the General Synod of December 2012 that EPR adopted the commission of conflict resolution as an official organ of the Church which is mandated to cope with internal conflicts and decide on them before the intervention of external actors or the reference to formal courts.

For respondents who disagreed with the efficacy of congregational spiritual commission to the reconciliation of conflicting parties, the commission, instead of helping people to overcome their difficulties, accuse and judge their interlocutors. In some cases, the commission is

not trusted concerning their competencies, their discretion and their impartiality. One of Church members interviewed on 14th October 2013 said: "I cannot tell them anything. They are not serious. When you tell them the reality of what happened, their start spreading the information immediately after the meeting and some of them may be close to your adversary."[210]

Even though EPR had a very high contribution in gender promotion and fighting against Gender Based Violence, the implementation of some decisions remains problematic. For instance, EPR General Synod decided that at least 50% of members of all Church decision organs must be female. However, women prefer to be elected as deacons while men are elected as elders. The consequence is that women are not well represented in the Church leadership as the Presbyterian Church is led by a hierarchy of Church elders' councils from the local to the top level.

In addition, the question of gender promotion and Gender Based Violence is not only to be considered in term of representation. There is also a need to address the issue of domestic and sexual violence, women empowerment and women rights respect. In a focus group discussion of 16 October 2103, it was said that in some parishes, girls are forced to be tested concerning premarital pregnancy before they can be married within the Church. Moreover, in some choirs, women are not allowed to dress their hair and are forced to adopt some clothing style while men are free of those requirements.

In the same perspective, the role of EPR in the eradication of social and economic inequalities in resource use and distribution is still questionable as the mean is only 2.93. Church ministers argued that lay personnel are well paid while pastors are struggling for life because of their low wages. Other criticisms have been raised from the domain of social assistance where the selection of the vulnerable to be helped is not fairs in some areas, specifically within projects sponsored by

[210] Interview conducted on14th October 2013.

Compassion International. During focus group discussion in one of Presbyterian parishes, group participants argued that some children of functionaries have been selected to be helped by Compassion International while those from vulnerable families have been rejected.

The role played by EPR in challenging the GoR on irrelevant policies has been also highly appreciated with the mean of 3.19. Respondents who disagreed argued that the Church fears being in contradiction of the state. It prefers a close collaboration or silence. Hence the collaboration between EPR and the GoR is very highly appreciated (the mean of 3.46), but the critical role of the Church in advocacy as civil society remains to be improved (the mean of 2.92), not in the sense of opposing the state, but in the sense of challenging decision makers and being the voice of the voiceless through playing its prophetic role.

During the focus group discussion, some participants argued that initiatives like "Gacaca" and the campaign against corruption could have been launched by FBO before the GoR. The weakness of Churches in this matter is due to divisions within religious organizations. Instead of fostering unity, they are continuously cleaved into separate denominations. In this regard, Mr. JMV Bwenge, The legal advisor in the department that oversees political parties, religious organizations and NGOs at RGB, interviewed by IGIHE.com, stated that by the end of September 2013, a number of 405 religious organizations requested to operate in Rwanda and about 221 of them have already registered and received full permission to operate in Rwanda.[211] Previous researches showed that each denomination tries to see how to gain favor from the state instead of challenging it.[212] However, as stated by Karl Barth, the

[211] IGIHE.com (2013), Rwanda-Number of Religious Institutions Increased since the Creation of RGB, available at http://en.igihe.com/news/rwanda-number-of-religious -institutions- (Accessed on 18th November 2013).
[212] Gatwa, T. (2001), op.cit., p.141.

life of the Church should not be determined by the negotiation between Church leaders and politicians; but by Holy Scriptures.[213]

EPR needs also to improve its accountability process, as only 177 (46.21%) respondents agreed with the related item with 3.20 as mean. In fact, within each organization, lack of accountability and transparency is a source of mistrust, internal conflicts and passivity as it has been the case in some parishes of EPR where conflicts between Church ministers, Church elders and Church members have been reported in different archives of EPR.[214]

Concerning the contribution of EPR in poverty reduction, only 164 (43.27%) respondents strongly agreed with the impact of the initiative (3.12 as mean) while since the immediate aftermath of the 1994 genocide against Tutsis in Rwanda, EPR has been involved in economic development of Church members and other people.

In fact, in the first phase of emergency, EPR supported associations in different domains such as agriculture, livestock and commerce. Beneficiaries were requested to refund 50% of the loan. After the emergency case, they were asked to pay 100%. The third phase was to use money refunded for supporting other associations and cooperatives. Today, some of associations and cooperatives have disappeared; others are not able to pay back money they received. The new philosophy is to help parishioners create cooperatives through putting together their own means and working with banks or SACCOs (Saving and Credits Cooperatives).

For helping vulnerable people, a new initiative called "Jumelage d'espoir" (partnership of hope) has been set by EPR where Presbyterians try to gather money for supporting projects of those people who are not requested to refund. Another issue is related to a disapproval of the work done by a new development agent known as APF (Agent Point Focal).

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[213] D. Cornu (1967), *K. Barth et la Politique*, Labor et Fides, Genève, p. 29.

[214] See for instance annual reports of internal auditor office, 2007-213, of different proceedings of pastoral commission or executive committee of EPR.

Some of the main causes of his failure were the large area of its action, being under the control of more than one boss, unfair relationship between APF and regional presidents and incapacity of some APF. The issue has been addressed by the Executive Committee of EPR through reducing the action field of APF which is nowadays limited to one region under the supervision of the regional President.

4.4.3 The Way Forward to Overcome Shortcomings

Considering different shortcoming highlighted in the previous section, the way forward to overcome them have been discussed according to the four dimensions of peacebuilding process.

In fact, on intrapersonal relationship building, there is a need to develop listening skills of Church ministers as preaching is not a sole tool to help people to overcome their trauma. Thus, EPR will have to equip pastors, Church elders, deacons and evangelists with practical skills in pastoral care, counselling and peacebuilding and enhance the collaboration with other practitioners. There is also a need to create a trusted and protected space for pastoral care and counselling within each parish and to imagine a specific form of pastoral ministry towards particular people who live in specific areas such as prisons, military camps, hospitals and health centres, schools, refugees camps and people with disabilities and those who are facing various situations of crisis like widows, orphans, victims of disasters and sexual assaults, people in war zones.

Concerning the relationship building, there is an urgent need to elect members of the permanent commission of conflict resolution who can intervene before conflict escalate into violence and to rethink the duties and the composition of the spiritual commissions within each parish. They must be skilled and trusted people. Short term training or continuous in-service training should help them to improve their skills in reconciliation. Once equipped with practical tools, they may play a role

of mediator within EPR and in the surrounding areas. Moreover, the commission of unity and reconciliation of EPR should be combined with the commission of conflict resolution to form one commission because their duties are likely smilar. The commission at national level must have an annual action plan and follow activities of similar commissions at the middle range (region) and local levels (parishes).

On the side of structural peacebuilding, peacebuilding initiatives of EPR consist of crosscutting interventions through different programs and institutions of EPR. Hence, there is a need to organize various peacebuilding efforts of EPR in a well defined program with clear objectives, scope, actors, inputs and expected results to assure the relationship and complementarily of different interventions. Rational assessment of beneficiaries needs and participation of all stakeholders in planning and implementation of different peacebuilding initiatives as well as a set of technical tools for monitoring and evaluation are then required at all levels of Church leadership. Internal non-violent mechanisms to deal with socio-economic inequalities and respect of the rights of voiceless and other vulnerable people must be rethought by organs of decision making within EPR. A special attention must be directed towards projects sponsored by Compassion International.

The initiative of interreligious and intra-religious dialogue undertaken by EPR must be enhanced and pursued in order to rebuild the unity of religious organisations, so that they may have capacity to collaborate with the GoR not in logic of submission but in collaboration and mutual challenging. In that perspective, the Church will be able to play its prophetic role through advocating for the voiceless and other vulnerable people, acting for social and economic justice. In all those strategies, women's empowerment through capacity building and encouragement for effective involvement in different peacebuilding

initiatives of EPR is required as females constitute 55.64% of EPR members.[215]

Finally, EPR has to develop strategies to enhance the implementation of principles of good governance such as transparency, accountability, participation, effectiveness, efficiency, good service, democracy as fundamental values of Presbyterian leadership. Those strategies include short courses on leadership, performance contract, continuous monitoring and evaluation and sensitizing Church members on their right to be informed about what is being done within the Church, how and why it is done. There is also a need for EPR to rethink the philosophy of the program of development, reorganize it and if possible to create a department of Development and Peacebuilding in order to prevent the failure due to resource competition and conflict between members of different associations and cooperatives.

As well as cultural peacebuilding is concerned, EPR should organize a campaign for the promotion of the culture of solidarity and other biblical peace related values such as love, integrity, humility, confession, forgiveness, patience and trust. This campaign should be done through competition (songs, games, and poems), quiz and emissions on "Inkoramutima Radio" which have been founded by main line Protestant Churches in Rwanda.

[215] Statistics from the 2006 census within the Presbyterian Church of Rwanda.

5

GENERAL CONCLUSION AND RECOMMENDATIONS

5.1 General Conclusion

This research has been carried out in the area of peacebuilding under the title "Peacebuilding Initiatives of the Presbyterian Church in Rwanda: Assessing Achievements, Challenges and the Way Forward". The research report has been organized into five chapters. After a general introduction, the researcher looked at existing related literature for clarifying key concepts of the study and conceptualizing faith based peacebuilding. The third chapter dealt with methodological approaches while the fourth one was about assessment of EPR's peacebuilding initiatives before the general conclusion and recommendations. As far as the post-genocide Rwandan context was concerned in this research, the concept of peacebuilding referred to different initiatives undertaken by various actors for multidimensional reconstruction of the Rwandan society in the aftermath of the 1994 genocide against Tutsis.

To carry out this study, the researcher adopted interpretive research paradigm using a descriptive research design. Mixed methods combining both qualitative and quantitative approaches were used to assess the contribution of peacebuilding initiatives of EPR in the post-genocide Rwanda. Thus, the researcher attempted to respond to five research questions related to five objectives of this research.

Concerning the first objective about the identification of EPR's peacebuilding initiatives, the researcher found that peacebuilding initiatives of EPR are biblical based, specifically rooted in the theology of reconstruction. Peacebuilding initiatives of EPR include preaching the Word of peace and reconciliation, worship ritual and different spiritual activities including prayer, songs, Bible study and meditation, catechesis, capacity building, promotion of biblical peace related values, faith based commemoration of the 1994 genocide against Tutsis, various social and economic projects, gender mainstreaming, pastoral care and counselling, collaboration with the GoR and inter-religious dialogue, commission of unity and reconciliation and the process of institutional reform. To sum up, peacebuilding initiatives of EPR refer to internal mechanism and institutional reform in order to prevent and to deal with internal conflicts as well as various interventions within the Rwandan community as contribution to national efforts in the process of post-genocide peacebuilding.

For the second objective, an assessment of peacebuilding initiatives of EPR revealed that respondents very highly appreciated their contribution to three dimensions of peacebuilding process as follows: intrapersonal relationship building (mean of 3.32), cultural peacebuilding (3.30) and structural peacebuilding (mean of 3.27). On the fourth dimension of interpersonal relationshipbuilding, the appreciation was limited to a high level with 3.22 as mean.

Concerning the third objective, the researcher pointed out some strengths of EPR in the process of post-genocide peacebuilding in Rwanda. On the dimension of intra-personal and interpersonal relationship building, the following EPR's peacebuilding initiatives have been found as strengths: faith based commemoration of the 1994 genocide against Tutsis in Rwanda (mean of 3.48), the Sunday worship and other sessions of prayer (mean of 3.42), social assistance (mean of 3.37), interfamily marriage (3.39) and god-parenting (3.37).

Regarding structural peacebuilding, EPR's strengths include the program of fighting against HIV/AIDS (3.57), the collaboration between EPR and the GoR (3.46), the process of decentralization within EPR (3.44), inter-religious dialogue for the prevention of religious based conflicts (3.36) and reconstruction of the post-genocide Rwandan society (3.34), women promotion and fighting against Gender Based Violence (3.33), mobilization for effective participation in Gaca courts (3.32), teachings and training (3.28), plus peacebuilding through schools (3.27).

On the dimension of cultural peacebuilding, initiatives like eradication of the culture of sexual based discrimination (the mean of 3.55), the democratic leadership culture (mean of 3.40), the contribution to the process of peacebuilding through arts like songs, drama, dance, poem, composed and executed by choirs, peace, unity and reconciliation clubs (mean of 3.40), Protestant Ethics of labor (3.39) and the promotion of religious peace related values (mean of 3.38), have been retained as strengths.

For the fourth objective about shortcomings, it has been found that Church ministers are not well available for the ministry of pastoral care and counseling and those who are available (evangelists, deacons and Church elders) are not skilled enough. Also, the content of the Word preached is not matching with the attitudes and acts of Christians in terms of integrity, faithfulness, repentance, truth, social and economic justice. Also, the management of projects sponsored by Compassion International has been pointed to as a potential source of conflict among Church members. Even though EPR tried its best to eradicate gender based discrimination of women, the violation of women rights is still present within some Presbyterian parishes. In addition, the impact of EPR on economic development is also under the expected average. In general, additional efforts are needed to increase the level of impact of EPR on interpersonal relationship building.

Concerning the way forward to overcome those weaknesses as a fifth objective, there is a need to equip pastors, church elders and deacons with practical skills in pastoral care, counselling and peacebuilding and enhance the collaboration with secular practitioners. It would be better to appoint more than one pastor in each parish and avoid accumulation of functions around some people. There is also a need to imagine a specific form of pastoral ministry towards particular people who live in specific areas such as prisons, military camps and other similar institutions. It would be better to have a specific program of peacebuilding within EPR instead of vague crosscutting peacebuilding initiatives and redefine the philosophy of economic development department.

In general, peacebuilding initiatives of EPR have made a valuable contribution to the process of peacebuilding in the post-genocide Rwandan society as all indicators have been ranged in the two first mean ranges. No very low or low levels of appreciation have been identified. To translate the research results in the common language of marking exams, each items got a result beyond 72.75 % as the minimum mean was 2.91/4 (The contribution of fellowship to the process of unity and reconciliation) and the maximum 3.57/4 (89.25%) for the HIV/AIDS program. The mean for the whole work done by EPR was 3.28 /4 (82%), which is in the first range of very high level (between 3.26 and 4:00).

That is why shortcomings highlighted in this research paper should not disqualify the work done by EPR, but help determine the way forward to sustain and improve existing practices. Indeed, in the peacebuilding process, the focus should not be the celebration of achievements, but the return to the action to assure the sustainability of best practices, to deal with existing potentials for violence in order to prevent the relapse into violent conflict.

5.2 Recommendations

This last section proposed a number of recommendations to the Presbyterian Church in Rwanda, to the Government of Rwanda and to future researchers.

On the side of the Presbyterian Church in Rwanda (EPR), three recommendations were formulated. Firstly, EPR should link its program of community development to the peacebuilding process as internal conflicts are among roots causes of the dissolution of cooperatives while cooperatives were a potential opportunity for interpersonal and intergroup reconciliation. Secondly, EPR should increase its efforts in building the capacity of Church members as more competent staff is still needed for effective pastoral ministry and Church governance. The third recommendation is related to a specific role to be played by the Church in the world. Thus, EPR should enhance its prophetic mission through advocating for the voiceless and other vulnerable people and challenging decision makers on irrelevant policies.

On the other hand, the GoR could support local Faith Based Organizations in terms of staff development and financial means for enabling them to be more effective in their faith based contribution to national peacebuilding efforts. Finally, future researchers could replicate this study for assessing the contribution of other Churches to the process of peacebuilding in the post-genocide Rwandan Society. They could also carry out a comparative study of the contribution of Faith Based Organizations to the process of post-conflict peacebuilding.

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APPENDICES

Appendix 1: Tool for Impact Assessment (English version)

Questionnaire for data collection on the contribution of the Presbyterian Church in Rwanda to the process of peacebuilding in the aftermath of the 1994 genocide against Tutsi in Rwanda

Profile

My name is Celestin NSENGIMANA, a Church minister within EPR and a student in the University of Rwanda. I am conducting a study on Peacebuilding Initiatives of the Presbyterian Church in Rwanda in the Post-genocide Rwandan Society. The research is carried out in partial fulfilment of academic requirements for the award of Masters Degree of Arts in Peace Studies and Conflict Transformation. Your responses and opinions will remain confidential and will be used only for the purposes of this study. Your willingness to respond to the following questionnaire will be of great help to this study. Thank you very much for your contribution.

Identification of respondent

Name (Optional)	
Sex (Male or Female)	
Region	
Parish	

Category of age (Put the symbol X before appropriate indication)

1) Between 20 and 35 years		2) Over 35 years	

Level of education (Put the symbol X before appropriate indication)

1. Primary		3. Secondary	
2. Vocational training		4. University	

Profession (Put the symbol X before appropriate indication)

1) Student		4) Public service	
2) Farmer		5)Church service	
3) Craft		6) Jobless	
		7) Other job	

Function within the Church (Put the symbol X before appropriate indication)

Church minister		Church elder/ Deacon		Church member	

Guidelines: Please write your rating in the space before each option which corresponds to your best choice. Kindly use the scoring system below:

Score	Response mode	Description
1	Strongly disagree	Disagree with no doubt at all
2	Disagree	Disagree with some doubt
3	Agree	Agree with some doubt
4	Strongly agree	Agreed with no doubt at all

Impact of peacebuilding initiatives of EPR on interpersonal relationship building

No	Item	1	2	3	4
1	The Word of God preached by EPR helped people recover from trauma				
2	The EPR's faith based commemoration of the 1994 genocide against Tutsis in Rwanda contributed to the recovery from trauma				
3	The Sunday worship and other sessions of prayer helped people build hope for the future				
4	The practice of pastoral care and counseling contributed to the recovery from trauma				
5	Social assistance towards vulnerable people such as orphans, widows, refugees, repatriated, prisoners, poor, handicapped, increased their trust for life				
6	Various Church social groups helped people to share their concerns and to empathize with				

	sufferers				

Impact of peacebuilding initiatives of EPR on interpersonal relationship building

No	Item	1	2	3	4
7	The EPR's commission of unity, reconciliation and fighting against genocide contributed to the reconciliation of Rwandans				
8	The EPR's commission of unity, reconciliation and fighting against genocide contributed to the prevention and fighting against the genocidal ideology				
9	The Word of God preached by EPR helped people tell the truth, confess their crime and ask for forgiveness				
10	The Word of God preached by EPR helped victims forgive perpetrators				
11	The worship ritual contributed to the process of unity and reconciliation among Rwandans				
12	Socio-economic projects which gathers many people like				

	associations and cooperatives and sponsored by EPR contributed to the process of unity and reconciliation among Rwandans				
13	The EPR's faith based commemoration contributed to the process of unity and reconciliation among Rwandans				
14	EPR's conflict management and resolution commissions contributed to the reconciliation of conflicting parties				
15	The congregational spiritual commission contributed to the reconciliation of conflicting parties				
16	Members of EPR have internal mechanism to deal with conflicts without the intervention of external actors				
17	Interfamily marriage contributed to the process of unity and reconciliation				
18	The practice of god-parenting contributed to the process of unity and reconciliation				

Impact of peacebuilding initiatives of EPR on structural peacebuilding.

No	Item	1	2	3	4
19	Teachings and training that EPR provided to its personnel helped them play an effective role in the process of peacebuilding in the post-genocide Rwanda				
20	EPR contributed to women promotion and fighting against gender based violence				
21	EPR played a role in fighting against HIV/AIDS and its consequences				
22	EPR eradicated social and economic inequalities in resource use and distribution				
23	EPR's advocacy contributed to the respect of human rights for voiceless and other vulnerable people				
24	EPR mobilized people for effective participation in Gaca courts				

25	Members of EPR elect their leaders democratically				
26	The process of Decentralization undertaken by EPR helped increase the participation of Church members making and implementing decisions				
27	The collaboration between EPR and the GoR helped EPR be more effective in the process of peacebuilding				
28	EPR played a role in challenging the GoR on irrelevant policies				
29	Leaders of EPR are accountable				
30	The inter-religious dialogue contributed to the prevention of religion based conflicts				
31	The inter-religious dialogue contributed to the reconstruction of the post-genocide Rwandan society				
32	EPR played a role in spiritual and socio-economic reintegration of repatriated Rwandans				

33	The ministry of Diakonia within EPR helped vulnerable people to meet their basic needs				
34	EPR's schools became channel for peacebuilding initiatives				
35	EPR contributed to poverty reduction				

Impact of peacebuilding initiatives of EPR on cultural peacebuilding

No	Item	1	2	3	4
35	The program of fellowship within EPR contributed to the process of unity and reconciliation				
36	EPR eradicated the culture of sexual based discrimination				
37	The Protestant Ethics of label contributed to the promotion of self-relience among Church members				
38	The culture of solidarity enhanced cooperation and mutual support				
39	The value of integrity enhance faithfulness among people				

40	EPR promoted religious peace related values including mercy, humility, respect, confession, forgiveness, love, unity, and respect of life				
41	Members of EPR contributed to the process of peacebuilding through arts like songs, drama, dance, poem, ...)				
42	The democratic leadership culture of EPR contributed to the process of peacebuilding through good governance of the Church				

Strengths and shortcomings of EPR in the process of post-genocide peacebuilding (put your response in the blank space under each question)

- What are the strengths of the Presbyterian Church in the process of sustainable peacebuilding in the post-genocide Rwandan Society?

- What are the shortcomings of the Presbyterian Church in the process of sustainable peacebuilding in the post-genocide Rwandan Society?

- What are causes of those shortcomings?

- How can the Presbyterian Church overcome those shortcomings?

Appendix 2: Tool for Impact Assessment (Kinyarwanda Version)

IBIBAZO BIREBANA N'UBUSHAKASHATSI KU RUHARE RWA EPR MU KUBAKA AMAHORO MU RWANDA RWO MU GIHE CYA NYUMA YA GENOCIDE YAKOREWE ABATUTSI MURI MATA 1994

Intangiriro

Nitwa NSENGIMANA Celestin, Umupastori muri EPR n'umunyeshuri muri Kaminuza Nkuru y'u Rwanda. Muri gahunda y'amasomo nakurikiye ajyanye no kubaka amahoro no gukemura amakimbirane, harimo no gukora ubushakashatsi. Ni muri urwo rwego ndimo gushaka kumenya uruhare rwa EPR mu kubaka amahoro mu Rwanda rwo mu gihe cya nyuma ya genocide yakorewe Abatutsi muri Mata 1994. Gusubiza ibibazo biri kuri uru rupapuro ni inkunga ikomeye muzaba munteye mu masomo yanjye no mu rwego rwo gushyigikira gahunda yo kubaka amahoro arambye mu Rwanda. Ibisubizo muzampa nzabigira ibanga kuko bizakoreshwa gusa mu rwergo rw'ubu bushakashatsi. Niyo mpamvu Atari ngombwa gushyira amazina yawe kuri uru rupapuro.

Umwirondoro w'usubiza

Amazina (ku bushake bwawe)	
Igitsina (Gabo cg Gore)	
Ururembo	
Paroisse	

Icyiciro cy'imyaka (Shyira akamenyetso X imbere y'icyiciro urimo)

1) Hagati y'imyaka 20 na 35		2) Hejuru y'imyaka 35	

Icyiciro cy'amashuri (Shyira akamenyetso X imbere y'icyiciro kimwe urimo)

1. Amashuri abanza		3.Amashuri yisumbuye	
2. Amashuri y'imyuga		4. Amashuri makuru na Kaminuza	

Umurimo ukora (Shyira akamenyetso X imbere y'umurimo umwe ukora kurusha iyindi)

1) Umunyeshuri		4) Ndi Umukozi wa Leta	
2) Umuhinzi mworozi		5) Nkora mu Idini/ Itorero	
3)Imyuga (ububaji, ubukanishi, ubudozi, ubwubatsi n`indi		6) Nta kazi mfite	
		7) Undi murimo utavuzwe haruguru	

Icyiciro ubarizwamo mu Itorero (Shyira akamenyetso X imbere y'icyiciro kimwe urimo)

Umushumba		Umukuru cg umudiyakoni		Umukristo usanzwe	

Uruhare rwa EPR mu kubaka amahoro mu Rwanda

Ibisobanuro : Mu mbonerahamwe ikurikira harimo ibikorwa bya EPR n'uruhare rwabyo mu kubaka amahoro mu Rwanda. Shyira akamenyetso X imbere ya buri nteruro mu nsi y'umubare uhuye

n'urwego ushyiraho buri gikorwa. Urwego rwa 4 nirwo rwego rushimishije naho urwa 1 ruri hasi cyane mu gihe urwego rwa 2 n'urwa 3 ziri hagati.

Urwego	Igisubizo	Ibisobanuro
1	Simbyemeye na gato	Ubihakanye burundu bitewe n'uko icyo gikorwa kitigeze kiboneka muri EPR cg kitagize uruhare na ruto mu kubaka amahoro
2	Simbyemeye	Ubihakanye ushidikanya kubera ko nta makuru ahagije ubifiteho
3	Ndabyemeye	Ubyemeye ushidikanya kubera ko nta makuru ahagije ubifiteho
4	Ndabyemeye cyane	Ubyemeye ntagushidikanya na mba kubera ko ubizi neza kandi igikorwa cyagize uruhare runini mu kubaka amahoro

URUHARE RWA EPR MU ISANAMITIMA

Ingingo	Igikorwa kirebwaho n'uruhare rwacyo mu kubaka amahoro	1	2	3	4
1	Ijambo ry'Imana ryagiye ryigishwa muri EPR ryafashije abantu gukira ibikomere byo mu mutima				
2	Ibikorwa bya EPR byo kwibuka Genocide yakorewe abatutsi muri Mata 1994 byagize uruhare mu gukiza ibikomere byo mu mutima				
3	Amateraniro n'amasengesho byafashije abantu kubaka				

	icyizere cy'ejo hazaza				
4	Gutega amatwi, gusura no kugira inama abafite ibibazo byagize uruhare mu kubafasha gukira ibikomere byo mu mutima no kwiyubaka				
5	Ubufasha butandukanye bwahawe abatishoboye (imfubyi, abapfakazi, impunzi, abahungutse, abagororwa, abakene, abafite ubumuga) bwabongereye ikizere cyo kubaho				
6	Amateraniro, amasengesho n'izindi gahunda zihuza abakristo zabafashije kuganira ku bibazo bafite no kwikoreranira imitwaro				

II: URUHARE RWA EPR MU BUMWE N'UBWIYUNGE

Ingingo	Igikorwa	1	2	3	4
7	Komisiyo ya EPR y'ubumwe n'ubwiyunge no kurwanya genocide yagize uruhare mu kunga abanyarwanda				
8	Komisiyo ya EPR y'ubumwe n'ubwiyunge no kurwanya genocide yagize uruhare mu gukumira no kurwanya ingengabitekerezo ya Genocide				

9	Ijambo ry'Imana ryigishijwe muri EPR ryatumye abantu bavugisha ukuri, barihana basaba n'imbabazi abo bahemukiye				
10	Ijambo ry'Imana ryabwirijwe na EPR ryatumye abahemukiwe batanga imbabazi				
11	Gahunda y'amateraniro ya EPR yagize uruhare mu bumwe n'ubwiyunge bw'abanyarwanda				
12	Imishinga y'iterambere ihuriza abantu mu mashyirahamwe n'amakoperative aterwa inkunga na EPR yagize uruhare mu bumwe n'ubwiyunge bw'abanyarwanda				
13	Ibikorwa byo kwibuka bitegurwa na EPR byagize uruhare mu bumwe n'ubwiyunge bw'abanyarwanda				
14	Komisiyo zo gukemura amakimirane muri EPR zagize uruhare rugaragara mu kunga abafitanye amakimbirane				
15	Inama y'ubugingo ya paroisse				

	yagize uruhare mu kunga abafitanye amakimbirane				
16	Abanyamuryango ba EPR bafite uburyo n'ubushobozi bwo gukumira no kwikemurira amakimbirane hatagombye kwitabaza abo hanze y'itorero				
17	Gushyingirana hagati y'imiryango bigira uruhare mu buwe n'ubwiyunge				
18	Kubyarana mu butisimu bigira uruhare mu bumwe n'ubwiyunge				

III: URUHARE RW'IMITERERE N'IMIKORERE Y'INZEGO Z'UBUYOBOZI ZA

EPR MU KUBAKA AMAHORO

Ingingo	Igikorwa	1	2	3	4
19	Inyigisho n'amahugurwa EPR iha abakozi bayo n'abakristo ba EPR byatumye bagira uruhare rufatika mu kubaka amhoro mu Rwanda				
20	EPR yateje imbere abari n'abategarugori inarwaya ihohoterwa rishingiye ku gitsina				
21	EPR yagize uruhare mu kurwanya icyorezo cya SIDA n'ingaruka zacyo				

22	EPR yavanyeho ubusumbane n'itonesha mu isaranganya n'ikoreshwa ry'umutungo w'Itorero				
23	Ubuvugizi bukorwa na EPR bwatumye uburenganzira bw'abatagira kirengera na kivugira bwubahirizwa				
24	EPR yagize uruhare mu gukangurira abantu kwitabira inkiko gacaca				
25	Abanyamuryango ba EPR bitorera abayobozi mu mucyo no bwisanzure				
26	Kwegereza abakristo ubuyobozi n'ubushobozi (Decentralization) byatumye abkristo ba EPR barushaho kugira uruhare mu gufata ibyemezo no kubishyira mu bikorwa				
27	Ubufatanye hagati ya EPR na Leta butuma EPR irushaho kugira uruhare rufatika mu kubaka amahoro				
28	EPR igira uruhare mu kumenyesha inzego za Leta gahunda zitanogeye abaturage				
29	Inzego z'ubuyobozi bwa EPR zikorera mu mucyo kandi zikageza kubanyamuryango				

	ibyakozwe, uko byakozwe n'ibiteganywa				
30	Ibiganiriro n'imikoranire ya EPR n'andi matorero ndetse n'idini rya Islam bigira uruhare mu gukumira amakimbirane ashingiye ku idini				
31	Ibiganiro n'imikoranire ya EPR n'andi matorero ndetse n'idini rya Islam bigira uruhare mu kubaka igihugu				
32	EPR yagize uruhare mu gusubiza mu buzima busanzwe abanyarwanda bahungutse				
33	Umushinga wa Diyakoni ya EPR wafashije abatishoboye gukemura ibibazo by'ibanze				
39	Amashuri ya EPR yabaye umuyoboro wa gahunda zo kubaka amahoro				
40	Programme y'Iterambere yafashije abakristo kuva mu bukene				

IV: URUHARE RWA EPR MU KUBAKA AMAHORO HASHINGIWE KU MUCO

No	Igikorwa	1	2	3	4
41	Gahunda z'ubusabane muri EPR zagize uruhare mu				

	bumwe n'ubwiyunge				
42	EPR yavanyesho imico iheza umugore mu mirimo y'itorero				
43	Umuco wo gukunda umurimo utuma abakristo ba EPR bibeshaho				
44	Umuco w'ubufatanye utuma abakristo ba EPR bakorera hamwe kandi bazamurana				
45	Indangagaciro y'ubunyangamugayo ifasha abanyamuryango ba EPR kwirinda ubuhemu				
46	EPR yimakaje indangagaciro za gikristo zigira uruhare mu kubaka amahoro zirimo impuhwe, kwicisha bugufi, gufasha abandi, kubahana, kwihana, kubabarira, urukundo, ubumwe no kuha ubuzima agaciro				
47	Abakristo ba EPR bagira uruhare mu kubaka amahoro bakoresheje ibihangano (indirimbo, ikinamico, imbyino, imivugo….)				
48	Umuco wa gipresbiteriyeni wo guha uruhare runini abakristo mu miyoborere y'Itorero utuma habaho imiyoborere myiza y'Itorero				

V: IMBARAGA N' INTEGE NKE ZA EPR MU KUBAKA AMAHORO (Subiriza mu nsi ya buri kibazo mu magambo arambuye)

- Kubwawe ubona ari ibihe bikorwa EPR yagaragajemo imbaraga (strenghs) muri gahunda yo kubaka amahoro mu Rwanda rwo mu gihe cya nyuma ya genoside yakorewe Abatutsi muri Mata 1994?

- Ni ibihe bikorwa EPR yagizemo intege nkeya (weaknesses) muri gahunda yo kubaka amahoro mu Rwanda rwo mu gihe cya nyuma ya genoside yakorewe Abatutsi muri Mata 1994?

- Ubona izo ntege nkeya zaratewe n'iki?

- Hakorwa iki kugirango izo ntege nkeya zikurweho ?

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Peacebuilding Initiatives of the Presbyterian Church in Post-Genocide Rwandan Society

An Impact Assessment

The dilemma between the sermon of love and peace proclaimed in Rwanda by Churches and their failure to contribute to the prevention of the 1994 genocide against the Tutsis in Rwanda brought the researcher to wonder whether the speech and actions of EPR as one of Protestant Churches in Rwanda, could have any impact on the human behaviour. Through that dilemma between the negative impact of the Church mission in the pre-genocide Rwanda and its will to pursue the mission in the post-genocide era by contributing to the process of post-conflict peacebuilding, the research problem can be formulated as follows: Is there any effect of peacebuilding initiatives of the Presbyterian Church in the post-Genocide Rwandan society?

The Author

Rev. Célestin Nsengimana was born in 1971 at Kayenzi in Kamonyi District, (Rwanda), he is the holder of Bachelor's degree of Arts in Protestant Theology issued by the Faculty of Protestant Theology of Butare (FTPB). After finishing his Master's Studies in Peace Studies and Conflict Transformation at the Center for Conflict Management (CCM) of The University of Rwanda, Nsengimana is currently serving the Presbyterian Church in Rwanda (EPR) as President of Butare Region, and the Protestant Institute of Arts and Social Sciences, as Assistant Lecturer in the fields of Practical Theology.

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