

**THE REPUBLIC OF RWANDA
NATIONAL UNITY AND RECONCILIATION COMMISSION**

P.O. Box: 174 Kigali
Tel: (+250) 0252 571761 Fax (+250) 0252 571759
E-mail : unity@rwanda1.com
Website : www.nurc.gov.rw

ITORERO RY'IGIHUGU

Policy note and strategic plan

**Making national and community service
Work in Rwanda,**

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1. INTRODUCTION

The Rwandan culture displays many positive practices. For this reason, the Government of Rwanda decided to use these practices in practical ways to alleviate the governance, economic and social problems encountered by the Country following the 1994 genocide against Tutsi. In this regard:

- In Urugwiro leadership meetings between May 1998 and March 1999, the problems of unity and reconciliation among Rwandans were discussed. The causes of these problems were related to democracy, justice, economy and security. One of the resolutions to resolve these problems was to reshape the Rwandan culture to encourage values that can help to build a good Rwandan citizen. Those values include: patriotism for Rwanda and Rwandans, better ethical practices, behavior appreciated by others, living in peace with other people, mutual help, respect, integrity, patience etc.

- Article 8 of the preamble to the 2003 Rwandan Constitution provides the evidence that Rwandans consider “that it is necessary to draw from our centuries-old history the positive values which characterized our ancestors that must be the basis for the existence and flourishing of our Nation.”

The leadership of the Country analyzed the development of the Country and progress in achieving the country’s development and governance strategies. It was found that the main impediment to development was the negative mindset of many Rwandans to actively participating in the formulation and implementation of policies affecting their lives. Additionally, a further challenge to development was the loss of values such as humanism that were an integral part of the Rwandan culture.

A high level retreat at Kagera Game Lodge in February 2007, mandated institutions including the Ministry of Local Government , Ministry of Education , Ministry of Sport and Culture and the Nation Unity and Reconciliation Commission , to establish strategies to make the Vision 2020, the Millennium Development Goals and the Economic Development and Poverty Reduction Strategy understandable to Rwandans. They were also mandated to encourage the active participation of the Rwandan people in achieving these strategies through changes in mindset and ways of working. The Cabinet Meeting of 12 November 2007 approved the creation of the “Itorero ry’Igihugu” as the main contributor to speeding up mindset change and through this achieve the objectives of the Vision 2020. This program was publically launched by His Excellency the President of the Republic on 16 November 2007.

The Itorero ry’Igihugu provides a culturally based channel that helps to mentor Rwandans on many different things, including re-educating them in the good cultural values that should characterize the Rwandan citizen. Then by using these achieve real development. Itorero

ry'Igihugu has a mission to teach Rwandans on "actively participating in mindset change of Rwandans about economic and social revolution"¹

On 24th December 2008, the cabinet meeting established the Task Force of Itorero ry'Igihugu in National Unity and Reconciliation Commission to run all the daily activities of the Itorero ry'Igihugu.

The Task Force committee of Itorero ry'Igihugu in first place had a task of preparing preliminary documents to guide the implementation of the Itorero ry'Igihugu activities. It's in this regard that the four-year strategic plan was set to provide orientation of Itorero in respect to the county's vision.

2. CONTEXT OF ITORERO RY'IGIHUGU

2.1. Historical background²

Historically in Rwanda the *Itorero ry'Igihugu* was a Rwandans' school; it was the channel through which the nation could convey messages to the people regarding national culture in areas such as, language, patriotism, social relations, sports, dancing and songs, defense of the nation etc. As a result young citizens could grow with an understanding and attachment to their culture. The participants were encouraged to discuss different national programs and the positive values of Rwandan culture. The Itorero tradition also provided the formative training for leaders of the nation. Itorero participants understood that cultural values could help them develop their judgment, psychology, work and mutual aid, life and collaboration with others.

Main occupations of Itorero

National fighters and grassroots leaders were selected from *Intore*, as participants in *Itorero*. Apart from military training, participants could benefit from other training in body to body struggle, splaying away, jumping, racing, javelin throwing, shooting, endurance etc. Participants also benefited from receiving other cultural training including: patriotism, attachment to the Rwandan spirit, wisdom, heroism, unity, taboos, eloquence, hunting, not to be deserters, etc.

All *Itorero* activities couldn't be done simultaneously. These were planned by the trainer of *Itorero*, it was up to them to decide the daily program of events and their priority. Every new comer in *Itorero* had to undergo a kind of initiation (*gukuramo ubunyamusozi*). It was said that *intore* were different from other people, especially in matter of expression and behaviors because they had the benefit of understanding the usefulness of friendly relations, quick responding and in fair Kinyarwanda, how to behave within younger generations equals and adults, etc...

¹ Speech by the President of the Republic at closing ceremonies of activities of Teachers' Itorero, April, 2008

² Most of opinions in this document are from the research 2008 on *Itorero* « *Itorero* in ancient Rwanda » done by « MEMOS - Learning from History »

Life in Itorero

Typically, each *Itorero* would have between 40 and 100 participants. Each *Itorero* had its own unique name. The *Amatorero* had different promotions, and every promotion had its own name. There was no pre-determined age for access to *Itorero*. *Itorero* was not exclusive, even captured foreigners could have access to it and if they behaved fairly, could be rewarded like others. Not all *intore* received cows or hills, these rewards were reserved for the best graduates.

Life after Itorero

In *Itorero* Similar to today, the differences between the educated and illiterate are the same as those that existed between the *Intore* and other people. Those who adhered to *Itorero* were knowledgeable, sharp, good at discussing, able to explain subjects, intelligent polite and proper etc. A good *Intore* did not neglect others and had to maintain a good friendship with other *Intore*. But as the Rwandan proverb says « no rose without a thorn » so it was rare for an individual to be diverted from the values of *Intore*. The *Intore* remained good friends and brothers unified in their belief.

Suppression of “Itorero” and its consequences

As mentioned above, traditionally in Rwanda, *Itorero* was an education centre where Rwandans were mentored on civic education and good relationships with other people. *Itorero* had no discrimination or segregation; and this was the means by which Rwandans expanded and developed their country.

Colonization gradually suppressed *Itorero*. The *matorero* that remained, as well as those created later, differed from the traditional *Itorero* as they changed their mission and only focused on dancing. This situation impacted on relationships among Rwandans and the way the country was governed; discrimination and genocide ideology spread. As a consequence, Rwandan society was destroyed and many Rwandans fled the country to live in exile. The ultimate consequence of this was the 1994 genocide in which more than one million people died and left a society of poor and disabled people as well as many refugees. This depressing background was a result of people losing their traditional Rwandan cultural values of a fair and equal society.

2.2. Achievements in rehabilitating the Rwandan society

Since 1994 many things have been done to solve the many problems relating to genocide and its consequences.

- a. Structures have been established to promote improved social relationships among Rwandans, with the aim of re-building a Rwandan society based on truth, mutual help and democracy. Also established were institutions to promote behavior change, the management of public property, transparency, fighting violence and

conflict in the aim of promoting equality among Rwandans. Examples of these institutions follow:

- The National Unity and Reconciliation Commission
- The National Commission for Human Rights,
- The National Electoral Commission,
- The National Commission against Genocide,
- The Office of the Ombudsman,
- The Office of the Auditor General,
- The National Women Council,
- The National Youth Council,
- The National Examination Council,

- b. Rwandans played a major role rehabilitation programs including:
- To prepare and vote the constitution; its article 9 stipulates the principle of “fighting the genocide ideology and all its manifestations, eradication of ethnicity (including the removal of racial designations from the Identity Card), regional and other divisions and promotion of national unity, equitable sharing of power, equality of all Rwandans and between women and men...”;
 - To come out transition peacefully;
 - To strengthen democracy;
 - To promote reconciliatory justice(*Gacaca*);
 - Decentralization program;
 - To set up several anti-poverty programs;
 - To set up programs intended to recover unity and reconciliation among Rwandans including approval of the National Civic Education Policy and the National Unity and Reconciliation Policy;
 - To assure security and peace for Rwandans.
- c. Since 2003, Rwanda has established the following objectives:
- Vision 2020;
 - Achieving the «Millennium Development Goals» in 2015;
 - Economic Development and Poverty Reduction Strategy
- d. Rwanda has recently joined the East African Community (EAC), composed of Kenya, Uganda, Tanzania, Rwanda and Burundi. Since July 2009, Rwanda will follow the agreements and rules governing the EAC. Finally Rwanda plans to be the «Financial, Services and ICT hub» of Africa; with a healthy people in 2020 through sustainable development; and every citizen’s annual per capita income will by 2020 be \$900 as compared to the current \$290 per capita annual income.

2.3. Definitions of some main concepts and terms

a. Itorero ry’Igihugu

Itorero ry’Igihugu is a Rwandan cultural centre which mentors Rwandan citizens on civic education that enabling them to embark on an economic and social revolution. *Itorero ry’Igihugu* is a way of gaining information about the country and the contribution to

development using the values of our culture. It is a place where all Rwandans meet and are mentored on having objectives and vision in their ways of working and life; where they are taught the national objectives and the ways to achieve them by using the Rwandan culture. This in turn will help them to motivate and sensitize other people to be Intore.

b.Intore

Intore is every person who was mentored in *Itorero ry'Igihugu*, and who is characterized by their knowledge of Rwandan cultural values. *Intore* must go on building their capacity and updating their knowledge. *Intore* must have program of performance contracts and must monitor and evaluate its implementation.

c.Indanga-gaciro

Indanga-gaciro or Values are modal actions which help Rwandans to establish an ethical framework, the does and don'ts and taboos basing on their culture. Here are some values established by the Government to help us achieve the vision 2020:

- Speed and respect for time: A country in hurry;
- Customer service mentality: Constant improvement and anticipation;
- Quality of delivery: High standards, spirit of excellence, efficiency;
- Completion-towards results: we finish what we start;
- Self respect: National pride.

d.Kirazira

Like values, there are taboos (Kirazira) established by the Government:

- Inattention to results: status & ego
- Avoidance of accountability: missed deadlines
- Lack of commitment: ambiguity
- Fear of conflict: artificial harmony
- Lack of trust: invulnerability.

e. Ubupfura

A noble person is a person with good behavior, credible and faithful. Ubupfura or nobility goes with having true love, a heart with care and pity, generous without vanity...

Nobility is not selfish and violent. A noble person will not abandon you on journey, will not reveal a secret, is not greedy, and cares about your orphans. A noble person is kind, welcoming, does not misbehave, is punctual, organized, transparent, and is humble and lives in peace with the others.

d.Ubutwari

The human existence is a constant struggle for success. Nobility and heroism always go together. It is better to die than misbehave and better to die than betray your country. A person can become a hero through the heroic actions done for their country.

2.4. Vision and mission

Vision

The vision of Itorero ry'Igihugu is in the future to have "Rwandans:

- With a shared mindset and values to promote their unity and patriotism,
- Aware of the goals of the country, ways to achieve them and their contribution in implementing them,
- Self confident in solving their problems,
- Characterized by the same and shared vision to strive for self development and pride to develop their country".

Mission

To achieve this vision, Itorero ry'Igihugu has the mission to:

- a. Mentor *intore* suitable for the country and available in all categories of Rwandans:
 - Characterized by values based on the Rwandan culture which are: patriotism, sustainable Rwandan spirit, nobility, heroism, taboos; also based on national development programs.
 - Intore* must be the motivation for positive change in terms of mindset, behaviors and service delivery in their place of residence and work.
- b. Promote opportunities for development using Rwandan cultural values, identify taboos that inhibit the development of the country, fight violence and corruption, eradicate the culture of impunity, strengthen the culture of peace, tolerance, unity and reconciliation and eradicate the genocide ideology and all its roots.
- c. Praise dignity (*ishema*) and heroic aspects (*ibigwi*) of Rwanda and Rwandans

2.5. Objectives of Itorero ry'Igihugu

Objectives of *Itorero ry'Igihugu* are based on its vision and mission, in order to build a Rwandan citizen characterized by values based on Rwandan culture and aimed at national development programs.

General objective

The General objective of Itorero ry'Igihugu is:

- To mentor Rwandans to fight for their dignity and using Rwandan cultural values, to develop those who search for quick and positive change, to develop individual and collective social welfare based on unity, good Governance and economy. This will be done using their own knowledge and capacity to help them work and fight for prosperity without relying on for foreign help.

To mentor leaders at all levels with: sympathy for Rwanda and its citizens, determination to develop their people, thirst for invention, and pride in having performance contracts.

Specific objectives

The specific objectives of Itorero ry'Igihugu are:

- a. To endow Rwandans with the capacity to analyze their problems in order to find fair solutions, analyzing and disseminating values and actions which help to promote unity and reconciliation as well as achieving sustainable development;
- b. To promote Kinyarwanda language, Rwandan spirit and Rwandan cultural values to help us have better relationships and a good life.
- c. To mentor Rwandans on good practices and collaboration between them, team spirit and promotion of invention and performance contracts;
- d. To mentor on understanding and participating in the implementation of programs for national policies;
- e. To educate Rwandans to be physically fit, clean in their homes, protect the environment, strengthen democracy, have constructive debates, enforce law and fight against corruption and violence;
- f. To educate Rwandans on building and promoting the culture of peace, based on mutual trust, respect, humility, respect of human rights, protection against discrimination and genocide ideology; as well as educating them on friendly and humble solutions to problems in their families;
- g. To educate Rwandans to be efficient in service delivery, to be courageous and able to deliver good and efficient work.

2.6. Itorero Priorities

Despite the many achievements in terms of building the Rwandan society after the 1994 genocide , there is still a problem with the mindset of Rwandans. In order to achieve planned activities, it is necessary for all Rwandans, to have a good understanding, to change mindset and way of thinking . There needs to be pride to in solving our own problems without the help of others and promote the culture of performance contracts.

Itorero ry'Igihugu is introduced at a time when there are other national institutions and programs in place to sensitize people on civic education in the framework of promoting human rights, democracy, good governance, unity and reconciliation, and self economic and social development. *Itorero ry'Igihugu* will contribute by solving problems related to mindset, bad behavior, bad practices, through applying Rwandan cultural values. *Itorero ry'Igihugu* is not typical programs of training and mobilization because it aims at mentoring a Rwandan citizen to become a positive change maker. *Itorero ry'Igihugu* is important for all citizens in all sectors of economic, social and political life. *Itorero ry'Igihugu* is the pillar for good governance and democracy as it will help Rwandans and their Leaders to learn more and behave fairly.

In this framework, *Itorero ry'Igihugu* will use those Rwandan culture positive values which can assist the country to develop quickly. It is in this framework, *the Itorero ry'Igihugu* will help Rwandans to understand and base change applying Rwandan cultural values including:

- Patriotism and love for citizens;
- Promoting the Rwandan spirit;
- Fair behavior;
- Heroism; and
- Eliminate taboos.

The *Itorero ry'Igihugu* can be used to analyze global and national programs such as :

- The role of a human being in a changing World Environment in order to make it better.
- The situation of human societies worldwide and their problems;
- The vision of the country and strategies that were set up to achieve it;
- The role of all of us in achieving those goals;
- New or quick programs in Rwanda (example: 9YBE³).

Itorero ry'Igihugu will help to promote unity and mutual help in a Rwandan society that is characterized by a culture built on values that make Rwanda a respected, valuable country, with dignity on the international area , a great nation for its citizens and visitors, and a continuously progressing country, comfortable for all.

2.7. Methodology to develop „Ubutore“

There are three main categories in which the qualities of Intore will be built:

- Intore at national level,
- Intore of urugerero
- Intore of ingando.

a. Intore at national level

Intore in *Itorero ry'Igihugu* (mentored at the national level) will be mentored during 45 days. They will be mentored and monitored by *Itorero ry'Igihugu* Task Force in collaboration with the Ministry of Education , the Ministry of Local Governments, The Working Development Authority , the Multi Sectorial Capacity Building Fund , the High Council of Medias and other particular Institutions.

b. Intore of urugerero

The Intore mentored at national level will be sent to “Urugerero” in Sectors other than their Sectors of origin. The Intore of “Urugerero” will include: all students finishing their secondary school studies before they go to Universities or before they are hired to work somewhere; the other youth of their ages; University graduates not yet hired for work and other professionals needed to mentor and help Intore in “Urugerero”.

Every year, the “Urugerero” will receive 74,185 Intore; that is 5 Intore from every Village of 14.837 Villages. As there are 416 Sectors, this means that every Sector will receive about 180 Intore who will be in “Urugerero” from other “Matorero” of other Sectors. The length of time in “Urugerero” will depending on activities to be done: it may take one year, 6 months, 3 months or 1 month. In their daily activities in “Urugerero”, the Intore will be mentored and monitored by the Management of Intore in the hosting Sector in collaboration with SJADF, representatives of NEC, LGDSF, RDF, CPCs, RCC/TIG in the Sector.

³ 9 Year Basic Education

The leaders of Intore in the hosting Sectors will be required to do a fundraising, resource mobilization and to use all other possible means to find food for Intore in “Urugerero”. The SJADF members and other Intore from the Villages of hosting Sectors will contribute in this activity.

c. Intore of Ingando

Intore of “Ingando” will be camping in the Village. They include all Intore from the Village regardless of where they have been mentored. The Itorero at Village level will be operating in three trimesters of two weeks each. It will be taking place during school holidays. The Intore in “Ingando” will be followed up and evaluated by the leadership of Intore at Village level in collaboration with the NURC, the CNLG, Religions, and the CPCs. The Intore of “Ingando” will help those in “Urugerero”.

2.8. Promoting values and taboos

a. Categories of Values and taboos

Values and Taboos are put in the following three categories:

- Values and Taboos as regard Rwandans’ social life,
- Values and Taboos as regard patriotism, heroism and good governance,
- Values and Taboos as regard individual and country development

b. How to promote Values

There are two main categories of activities to promote values:

- Praising and making public the heroic actions of the best Intore performers. This will be done every year during the school holidays; that is in April, July, and November.
- Celebrating the Itorero ry’Igihugu annual week. During this week, the actions of Intore will be visited and the best performers at every level will be rewarded. The worst performers will be criticized and grinned at as well. This will be done on Intore’s day at national level, on November 16th the day which marks the anniversary of the launch of Itorero.

c. Identifying indongozi (the best performers) and ibigwari (the worst performers)

“Ubutore” is a perpetual quality. It is a characteristic of Intore wherever he/she is: at his place of residence, at work place, and wherever he/she goes. The right Intore is responsible. However, he/she does not bear the burden of finding solutions of problems alone; instead, he/she sits together with others to gather strength and ideas to solve those problems. Intore is required to show good examples in what he/she sensitizes other people to do and to be a change agent at his place of residence.

In this regard, a mechanism of identifying the actions of Intore after mentoring will be set up; there will be some mechanisms to crown the best Intore performers and the least performers would be criticized on the basis of principles established by Intore themselves.

Identifying “indongozi” and “ibigwari” as regard social life of Intore.

During every April’s school holidays, the best and least Intore performers as regard the values and taboos in Rwandans’ social life will be evaluated in order to identify Intore who contribute to promote the relative values. The evaluation activities will be monitored by the NURC, the CNLG, the CPCs, and the Management of Intore of “Ingando”.

Identifying “indongozi” and “ibigwari” as regard governance, patriotism and heroism

During every July’s school holidays the “indongozi” and “ibigwari” as regard the values and taboos in governance, heroism, and hospitality will be identified in order to identify Intore who contribute to promote the relative values. This evaluation will be done by the leadership of Intore at the District level, the NEC, the Committee coordinating the anti corruption and injustice structures, the leadership of Intore of “Urugerero”, and the Itorero ry’Igihugu.

Identifying the “indongozi” and “ibigwari” as regard individual and country development

During every November’s school holidays, the best and least Intore performers as regard the values and taboos in individual and country development in residence place through high and remarkable actions and change towards quick achievements of the Vision 2020 indicators, the Millennium Development Goals and Economic Development Poverty Reduction Strategy in order to identify Intore who promote the relatives values. This evaluation will be done by the “Itorero ry’ Igihugu”, the MINALOC, the MINECOFIN, MINICAF, Local Government and DJADF.

d. Crowning “indongozi” during performers’ evening ceremonies (inkera y’abahizi)

The intore of “Ingando”, of “Urugerero”, and their mentors will be crowned. This activity will be done every year and for all categories: teenagers, the youth people, adults and old people. .

- At national level, one identified as the best intore performer from indongozi in Ingando or Urugerero during the evaluation of April, July, and November from every category will be crowned.
- At District level, the second best intore of Urugerero of all Sectors will be crowned.
- At Sector level, the second and third best intore in all Villages and the third, fourth, and fifth best Intore of Urugerero will be crowned.
- At Cell level, the fourth best Intore in the Villages will be crowned.
- At Village level, the fifth Intore in every Village will be crowned.

The crowning ceremonies will take place during the week between Christmas and the New year days. It will be done at all levels, from the national level to the Village level. The timetable will be communicated on time to allow good preparations.

e. Updating values and taboos

During mentoring activities, Intore, will be helping to update and collect values and taboos, and find ways to promote them. For example proverbs (imigani migufi), panegyrics (ibyivugo), eulogies (kwirahira), being considered as a good example to others in ceremony dictions (imisango), at school, etc, being the subject of swearing, being praised in songs in Villages, etc.

2.9 The participants

The Itorero ry'Igihugu program is inclusive and its objective is to make every Rwandan Intore. As all Rwandans cannot join Itorero at the same time, the following sectors were prioritized due to the role they play in the Rwandan society; they are also considered as champions of change as regard the Rwandan mindset, behavior and way of doing things.

Family

Basic education is given to the child by the family, and it is the foundation of there behavior. The family is the starting education place in Rwandan cultural values, taboos and behavior that are acceptable in the family and whole society.

Schools

Formal education is complementary to the education provided at home. The teacher plays an important role in shaping and strengthening behavior through education that will help children to behave in respect of the society's norms .This is in accordance with one of the recommendations of the 6th "National Dialogue Council" which stipulates that "civic education must be taught in all schools in Rwanda.

Government organs

Government structures establish and monitor government programs and policies. Leaders of these institutions must have the characteristics of good governance, mediation, and ensuring that everyone knows their rights and duties. Leaders' efforts must be directed to the people's needs and mechanisms for preventing and punishing leaders who misuse public funds must be applicable .

Church and civil society organs.

Civil society and churches are very important in the social welfare of the people, and have the advantage that they are trusted by most of people. It will be important to integrate these groups into the Itorero programs.

Specific groups

In this category Women , Youth , Rwandans in Diaspora , private sector , cooperatives will receive particular attention in the Itorero programs because of their role in changing mindset regarding development and social perception.

Other categories not mentioned above

There are other categories of Rwandans that need access to Itorero ry'Igihugu because of their contribution to improving development through positive attitude and change. For example, the job seeking graduates, retired staff, and former Government leaders. Intore to be mentored will be chosen from four administrative levels: village, sector, district and the national.

At village level

Every family in a village will send one member of each generation to Itorero. There will be four Itorero based on the ages of the village inhabitants:

- Itorero for teenagers
- Itorero for youth people
- Itorero for adults
- Itorero for old people.

At sector level

District employees at Sector level, associations, cooperatives, private sector and employees of NGOs working in the Sector together with other public servants who work in the institutions supervised by the sector.

At District level

District leaders and employees, elected leaders, school headmasters and managers of NGOs working in the district, students who have finished secondary studies as well as mentors at the sector level.

At National level

High level leaders, leaders of recognized political parties in Rwanda, students who have finished university studies and university lecturers, church leaders of recognized religions as well as leaders of the private sector and civil society.

Some special groups of Itorero will be mentored at the national or district level.

These groups include the following:

- Itorero of youth completing their secondary and university studies;
- Itorero of church leaders ;
- Itorero of government-employed and private journalists;
- Itorero of the cooperative committees;
- Itorero of ministry employees;
- Itorero of government organization or public funded managers;
- Itorero of administrative and advisory committees;
- Itorero of mediators in the sector ;
- Itorero of youth committees ;
- Itorero of Women's committees .

2.10 Mentoring activities in Itorero

a. Education centre

Itorero has started at national level (by mentoring local leaders, teachers and Executive Secretaries of sectors), however in the future it will be decentralized.

- Itorero ry'igihugu will establish documentation center, conduct research activities in relation to Itorero ry'igihugu in the past and to day.
- At national level: Nkumba educational center will be used for mentoring Intore at sector, district and National level

- At local level: Itorero will use public buildings (training centres, schools etc.). Premises of cooperatives , associations and other place in a village normally used for meetings may be used. All premises used must be clean and safe.

b. Mentoring mechanism

To ensure effective mentoring of Itorero ry'Igihugu and good Intore the following processes will be applied:

- At Village level: Itorero at village level is targeted at the family level and provides daily help to achieve positive changes people's welfare. There will be a maximum of 50⁽⁴⁾ people from the Village in each category of Itorero.
- At Sector level: Itorero at sector level has the mission to mentor specific categories of individuals in Intore and to educate mentors at Village level.
- At District level: Itorero at District level is responsible for mentoring specific categories in Intore at District level and to educate mentors at Sector level.
- At national level: Itorero at national level is responsible for mentoring specific categories in Intore at national level, to educate mentors at District level, to carry out research, and establish guidelines for Itorero ry'Igihugu.

Mentors will be selected based on their competence to mentor. During refresher⁵ courses of Intore, they will present an overview of Intore activities at their level. This information will be used in discussions, debates; and assist in data collection on activities at lower levels in reports to the national level.

c. Debate objectives in Itorero and presentation plan

- To have an understanding and analysis of global and Rwanda specific problems and their origin.
- Analyzing the general vision of Rwanda, what can be done to achieve it and what is required to be done by administrative institutions and Rwandan citizens.
- Analyzing values of Intore, way of achieving them, duties of Intore in the revolution and developing Itorero at all levels.
- Analyzing the use of performance contracts at all levels, evaluation system, the Intore must:
 - ✚ Understand and be aware of the origin of current problems faced by Rwanda and how to solve them;
 - ✚ Be aware of government policy and programs aimed at development (for example EDPRS, Vision 2020 Umurenge, Collective works, Umuganda, a cow per family (Gira Inka), Health mutual scheme, Family planning etc.);
 - ✚ Be mentored in analyzing global problems and those in the region taking into account the views of experts;
 - ✚ Be aware of and understand global development.

Intore also:

- Have to analyze the presentation topics and adapt these for practical use.
- Have to be able to acquire knowledge, analyze this and use it to provide practical help to the community.

⁴ It is better to have a manageable number of participants for better mentoring process

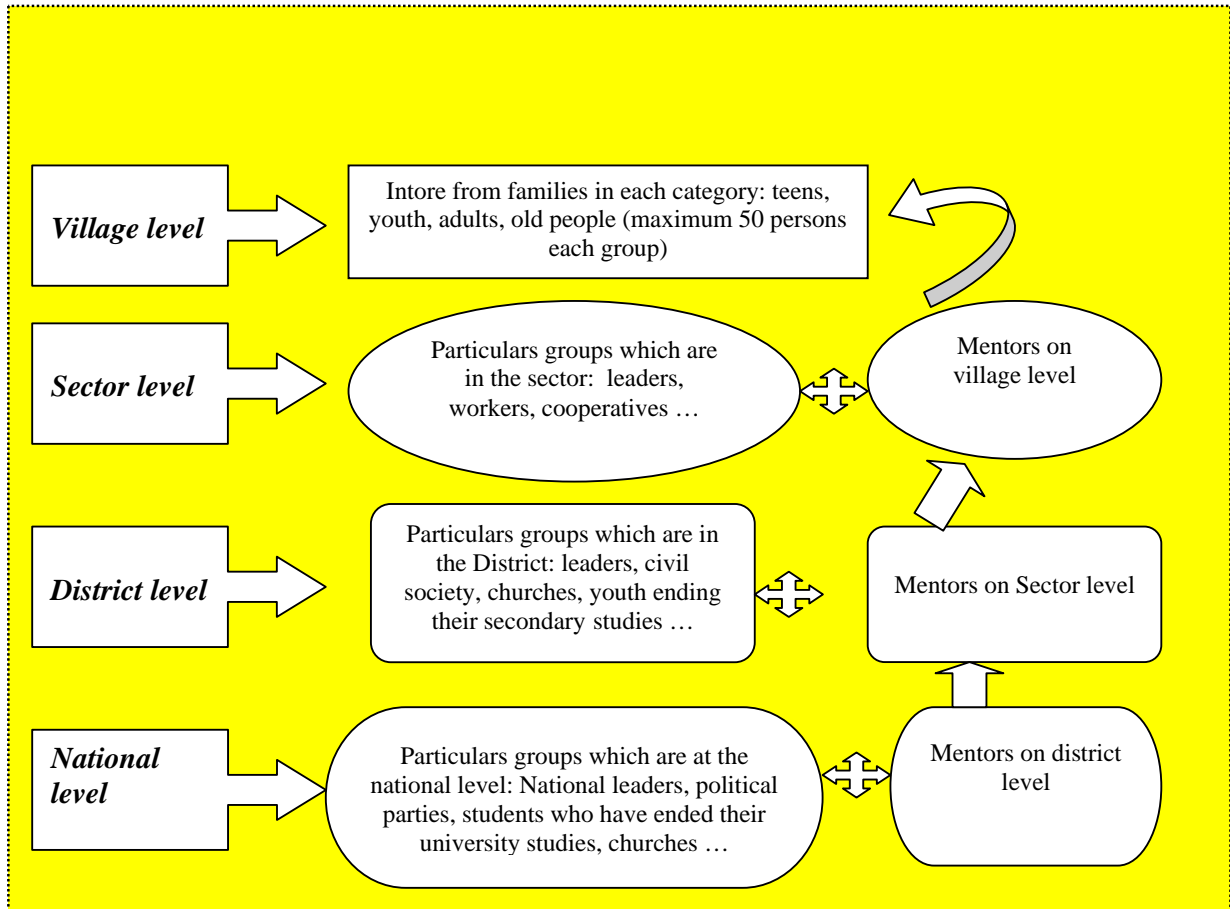
⁵ Mentors at Village level meet at Sector office, those at Sector level meet at District office and those at District level meet at national level

-The training approach must be different from the conventional delivery of training through emphasizing the importance of discussion and debate:

- ✚ In their meetings, intore will have a topic to discuss and after this they will sign performance contracts. At the next meeting, they assess achievement in completing their contracts before embarking on the next topic.
- ✚ Discussions must take place in a democratic atmosphere sharing information based on facts supporting the topic being discussed. In this set-up, the mentor is acting as a *moderator*.
- ✚ To feel free to make public criticisms „*gusasa inzobe*” of things not being done in a good way without any fear of retribution.
- ✚ Mentors will be trained to develop their mentoring capacity.
- ✚ Appropriate teaching aids will be used in Intore mentoring. The effective performance of Itorero ry'Igihugu will be judged based on existing and new documents that set out the vision of economic and social revolution.

- Vision and the timetable in order to apply them in a profitable way, performance ceremony achievements (kuvuga amacumu) crowning best performers at all levels, to prepare performance contracts as well as establishing the timetable to monitor them.

Process of Intore training



e. Daily program in Itorero

A typical daily Itorero program at National, Sector or District level follows:

Daily program will be based on the following	
1.	Sports
2.	Topics to be mentored
3.	Debates and group work
4.	Goodwill actions
5	Evenings and leisure

2.11. Structures of Intore

To achieve their goals, it is necessary for intore to have structures, monitoring mechanisms and encouragement for them to continue being brave. Itorero must be built from the village

level and Intore themselves elect their own leaders to create responsibility for all programs of Itorero ry'Igihugu.

a. Intore Assembly

Intore assemblies will be established at Village, Sector,. In some cases a significant number of Intore may be working together (for example in Ministries, schools, hospitals, industrial units etc.). They will also be expected to establish Intore assemblies. The structure of Intore assemblies is as follows:

- At village level: All intore living in the villages are eligible to take part in the assembly. The Intore structure at cell level is responsible for monitoring Intore activities at the Village level; collecting data on village Intore activities and make a compiled report to the sector level. The cell will be a channel of communication connecting the sector to the village .

Intore structure at Sector level is responsible for monitoring Intore activities in all cells; collecting data on cell Intore activities and make a compiled report to the District level. The sector will be a channel of communication connecting the district to the cell and organize activities that bring together Intore at sector level.

- At the national level: A national assembly for all intore levels will be held annually. This structure is responsible for coordinating all District Intore activities, help them to improve their activities, assist in preparing regulations, laws and orders governing Itorero ry'Igihugu, assisting in preparing teaching aids and recruiting experts for mentoring Intore, planning activities that bring together Intore at national level, establishing partnership with other structures, and provide an nationwide overview of Intore activities.

c. Mentors

Every Itorero has mentors nominated by the assembly of Intore. Mentors have:

- To be role models for the values characterizing Intore of that Itorero.
- To be knowledgeable on the subject provided by Itorero and, have a good teaching methodology so that participants trust them.
- To be knowledgeable about the topics to be discussed, and preferably they should be experts in these topics,
- To be selected transparently after taking into account what Intore need to be mentored in.

d. Intore regulations

Intore have a code of conduct based upon the values of Itorero. This code explains the expected behavior, rights and duties , level of commitment of an Intore and the binding oath they swear to uphold Intore values and ideals.

2.12. Current achievements in Itorero ry'Igihugu program

On November 12th 2007, the Cabinet decided that the ‘Itorero ry’Igihugu’ would be an effective method of improving and changing the mindset and way of thinking of the Rwandan people. This would be useful in achieving the Vision 2020. On November 16th 2007 His Excellency Paul Kagame, the President of the Republic of Rwanda, officially launched the “Itorero ry’Igihugu” in the Parliament. In the same month, the first Intore consisting of local leaders were mentored. In December 2007, the National Dialogue Council decided that almost all Rwandans should be educated in the Itorero ry’Igihugu. Consequently, in April 2008, the Itorero ry’Igihugu of primary and secondary school teachers was launched, and in December 2008 the mentoring was provided to all Executive Secretaries of Sectors. The following table shows the statistics for Intore to date:

Categories of Intore	2007	2008	Total
Local leaders	23 862		23 862
Primary and secondary school teachers		43 600	43 600
Sector executive secretaries		416	416
Students from Diaspora		117	117
	23 862	44.133	67.995

In May and July 2009, it is expected that other Intore will be mentored. These include the around 600 coffee partners who will be mentored in May, and around 62,632 partners in medicine who will be mentored in July.

Itorero ry’Igihugu is unique all over the Country, but it is organized in 30”Imitwe” (units); it means one “Umutwe” in each District, the “Imitwe” have “Ingerero” in each Sector which means a total of 416 Ingerero. Each “Urugerero” has a “Ingando” in each Village (Umudugudu) which means a total of 14,837 Ingando nation wide.

2.13. Current opportunities to strengthen Itorero ry’Igihugu

Itorero ry’Igihugu is a program initiated by the Rwanda leadership and it is the result of various recommendations on achievements assessment towards the Vision 2020 .

Itorero intends to *“build new Rwandan citizens by helping them change their mindset, behaviour and values which correlate with the current trends”*. This is a high chance that Itorero will succeed as it will jointly be working with other institutions that already have responsibilities for civic education. The mindset change will be achieved through promoting group work.

In this regard, there are some Rwandans who have been acting as Intore, they only need to be mentored for a short time to become accepted Intore. These are:

- Election volunteers
- Gacaca courts judges
- Development promoters/ sensitisers
- Unity and Reconciliation volunteers
- Veterans
- All Rwandans who have been mentored by the National Unity and Reconciliation Commission
- Members of other Institutions which would be identified.

The priority now, however, is to identify all those persons and to know where they are, so that there may be planned a way to mentor them in a short period of time before they join other Intore mentored according to their place of residence.

Another opportunity is that there are other different policies and programs in place to develop the country and the social welfare of Rwandan citizens. Itorero ry'Igihugu will make use of these in different activities intended to increase Intore awareness.

Another opportunity to be mentioned is that all Rwandans in different community structures have their own associations (youth, women, the disabled people, etc.), there are also private institutions which play a major role in the economic and social welfare development of Rwandans (civil society, churches, the private Sector, associations of farmers, cooperatives, etc.). All these structures will be involved in order to speed up the delivery of the Itorero ry'Igihugu program.

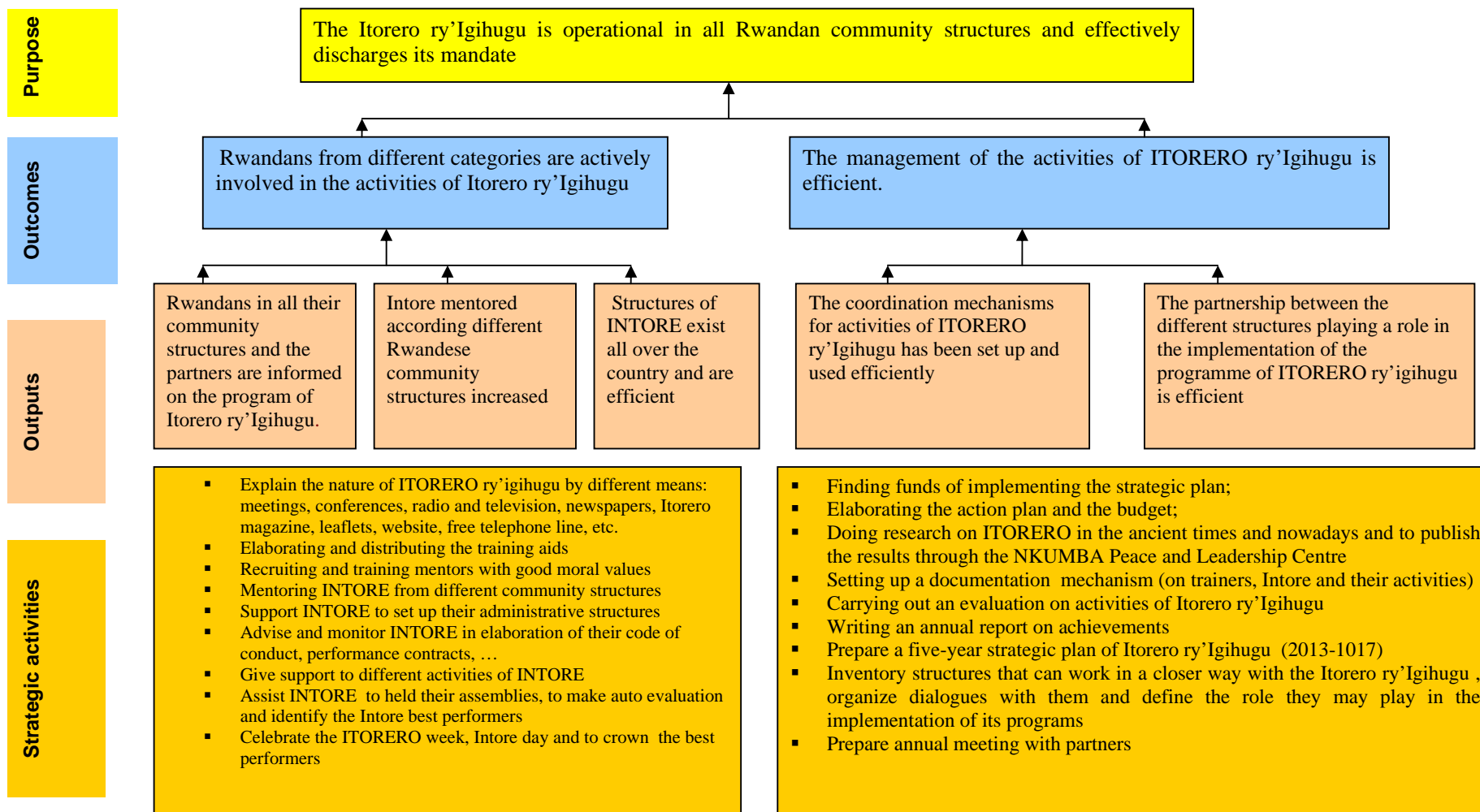
The fact that there are already mentored Intore in all Districts and they have chosen their mode of conduct line and accepted performance contracts, will help to make Itorero more visible quickly and highlight its importance in building a new Rwandan by using tangible examples.

Also, the fact that the planned education for Rwandans will be based on Rwandan culture will play an important role in achieving the changes planned through Itorero ry'Igihugu program in an effective, fast and sustainable manner.

5. INTERVENTIONS AND STRATEGIES

To achieve the expected results , Itorero ry'Igihugu will implement the following strategic plan .

Results framework



3. IMPLEMENTATION OF THE STRATEGIC PLAN

3.1. Institutions that will help to implement the Itorero ry'Igihugu program

Even if the Itorero ry'Igihugu establishes autonomous institutions set up by Intore themselves, there are some other institutions which will be given responsibilities to participate in the implementation of Intore programs to strengthen the Itorero ry'Igihugu in the course of this four years strategic plan. After this strengthening of Itorero, it will operate independently and other institutions will only contribute to its activities as partners.

3.2. Monitoring and evaluation mechanisms

3.2.1. Evaluation mechanisms for Intore achievements

Intore will evaluate their achievements through Intore assemblies at all levels. This will provide opportunities to evaluate the degree to which performance contracts have been achieved and how values are respected. Under this framework, mentors of Village, Cell, and Sector will meet at Sector level every six months. Similarly, mentors at Sector, District and at National levels will meet twice a year in Nkumba Centre. During the November Intore week there will be auto-evaluation at every level with the best Intore performers crowned, and the worst performers identified and criticized.

3.2.2. Achievements report

During the establishment of the Itorero ry'Igihugu no reports have been prepared or disseminated. However in future, activity reports will be prepared as follows:

- Every month: The village Intore assembly will send data to the Cell for onward transmission to the Sector level. The reporting format will be prescribed by the national Steering Committee to ensure consistency of data country wide. The sector will add to cell data information of what have been done at the sector level and the final product sent to the Itorero officer at District level.

- Every term: The District Itorero officer will collect all data from sectors and add information of what was done at district level. This final product will be delivered to the Task Force of the Itorero ry'Igihugu. This report will be compiled in line with the format prescribed by the national Steering Committee to ensure consistency of data country wide. The Task Force will, every term, prepare a report showing data from Districts and activities conducted at national level.

- Every semester: The Task Force will prepare half-yearly evaluation reports based on the term reports.

- Every year: The Task Force will prepare an annual report based on the half-yearly that will show progress in achieving the implementation of the strategic plan.

- After four years: The Task Force will prepare an overall report showing achievements over the four years. This report will be in addition to the evaluation report compiled by experts.

3.3. Budget of the Itorero ry'Igihugu

At national level: The budget of the Itorero ry'Igihugu will be allocated from the National Budget to the Task Force of the Itorero ry'Igihugu. This will be supplemented by contributions from development partners. Other funds will be provided by government and private sector institutions sending participants to the Itorero ry'Igihugu.

At District level: Some funds will be allocated from the Task Force budget. Other funds will be provided from the District budget. Additional funds will be provided by development partners operating in the District. Finally, funds will be provided by government and private institutions sending participants to the Itorero ry'Igihugu.

However, in future and once the Itorero has become fully operational it will develop strategies to carry out its activities without the support of other institutions.

The full 4 years (2009-2012) budget of the Itorero ry'Igihugu is **RWF 9.953.635.725**. (approximately Euro 13,7 Million). The table below shows the annual budget to achieve the expected results.

Summary of the budget

Expected results	Total Cost (Rwf)	04-06/2009 (Rwf)	07/2009-06/2010 (Rwf)	07/2010-06/2011 (Rwf)	07/2011-06/2012 (Rwf)	07-12/2012 (Rwf)
Outcome 1: Rwandans from different categories are actively involved in the activities of Itorero ry'Igihugu						
Output 1: Rwandans in all their community structures and partners are informed on the program of Itorero ry'Igihugu	1 409 782 000	48 046 500	426 195 857	377 565 857	370 065 857	187 907 929
Output 2: Intore mentored according different Rwandese community structures increased	2 503 582 500	169 317 500	821 750 417	887 012 500	444 345 833	181 156 250
Output 3: Structures of Intore exist all over the country and are efficient	3 718 412 000	72 412 000	814 907 143	996 307 143	996 307 143	838 478 571
Total / Outcome 1	7 631 776 500	289 776 000	2 062 853 417	2 260 885 500	1 810 718 833	1 207 542 750
Outcome 2: The management of the activities of ITORERO ry'Igihugu is efficient						
Output 1: The coordination mechanisms for activities of Itorero ry'Igihugu has been set up and used efficiently	359 789 000	22 149 000	121 444 000	80 719 000	75 294 000	60 183 000
Output 2: The partnership between the different structures playing a role in the implementation of the program of Itorero ry'Igihugu is efficient	62 310 000	0	30 240 000	10 690 000	10 690 000	10 690 000
Total/ Outcome 2	422 099 000	22 149 000	151 684 000	91 409 000	85 984 000	70 873 000
Total Budget/ Results	8 053 875 500	311 925 000	2 214 537 417	2 352 294 500	1 896 702 833	1 278 415 750
Functional budget	1 899 760 225	50 578 531	527 123 341	530 623 341	530 623 341	265 311 671
AGGREGATE	9 953 635 725	362 503 531	2 741 660 758	2 882 917 841	2 427 326 174	1 543 727 421

Conclusion

The Itorero is not a new creation but an endogenous opportunity which will help Rwandans to rebuild a patriotism culture based on values of excellency, integrity, equity, heroism and nobles.

It has met the expectation of Rwandans engaged in nation building process after some destructive decades.