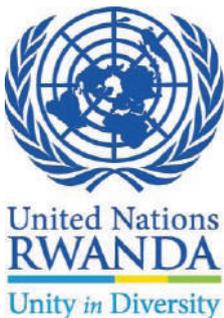




REPUBLIC OF RWANDA
NATIONAL UNITY AND RECONCILIATION COMMISSION



**ASSESSMENT
OF NDI UMUNYARWANDA
IN THE RECONCILIATION PROCESS**





REPUBLIC OF RWANDA

NATIONAL UNITY AND RECONCILIATION COMMISSION



ASSESSMENT OF NDI UMUNYARWANDA IN THE RECONCILIATION PROCESS



P.O. Box: 174 Kigali, Rwanda
Website: www.nurc.gov.rw
Email: unity@nurc.gov.rw

TABLE OF CONTENTS

LIST OF TABLES.....	VI
LIST OF FIGURES.....	V
ABBREVIATIONS AND ACRONYMS.....	VI
EXECUTIVE SUMMARY.....	VII
1. Introduction.....	1
1.1. Background.....	1
1.2. Rationale.....	1
1.3. Methodology.....	2
1.4. Methodological approach.....	2
1.5. Study design.....	3
1.6. Study area, population and units.....	3
1.6.1. Study population.....	3
1.6.2. Units of analysis.....	4
1.7. Sampling methods.....	4
1.7.1. Sampling procedure for quantitative data collection.....	4
1.7.2. Sampling procedure for qualitative data collection.....	9
1.8. Data collection methods and tools.....	9
1.8.1. Primary data.....	9
1.8.2. Secondary data.....	12
1.9. Data analysis methods and tools.....	12
1.10. Training of data collectors and review of data collection tools.....	13
1.11. Control measures.....	13
1.12. Quality assurance and research ethics.....	14
1.13. Main challenges and mitigation strategies.....	14
2. Results: The Impact of Ndi Umunyarwanda program on Rwanda's reconciliation.....	16
2.1. General understanding of Ndi Umunyarwanda.....	16
2.2. Participation in dialogue sessions of Ndi Umunyarwanda.....	18
2.3. Contribution of Ndi Umunyarwanda to various values.....	19
2.4. Contribution of Ndi Umunyarwanda, as a homegrown solution, to eradicating divisions.....	20
2.5. Contribution of Ndi Umunyarwanda, as a homegrown solution to building a peaceful future.....	21
2.6. Challenges in the implementation of Ndi Umunyarwanda program.....	22
3. Conclusion and recommendations.....	25
References.....	28
Appendices.....	29

LIST OF TABLES

Table 1. Distribution of villages.....	7
Table 2. Distribution of institutional households by province.....	9
Table 3. List of participants in KKIs.....	11
Table 4. List of potential participants in FGDs.....	12

LIST OF FIGURES

Figure 1. Convergent parallel approach.....	3
Figure 2: General understanding of Ndi Umunyarwanda.....	16
Figure 3: Participation in discussion forum on Ndi Umunyarwanda.....	18
Figure 4: Contribution of Ndi Umunyarwanda to various values.....	19
Figure 5: Contribution of Ndi Umunyarwanda, as a homegrown solution to eradicating divisions.....	20
Figure 6 : Contribution of Ndi Umunyarwanda, as a homegrown solution, to building a peaceful future.....	22

EXECUTIVE SUMMARY

Background

This report is an assessment of the public awareness and perceptions on the Ndi Umunyarwanda program in Rwanda's reconciliation process. Taking into consideration that this program was launched in 2013, the present study seeks to assess the impact Ndi Umunyarwanda has had on the process of reconciliation in Rwanda, as well as how Rwandans have owned it.

Methodology

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

The analysis of the data was inspired by the established theoretical connection between citizenship and identity, the hypothesis being that the more there is a shared sense of national identity and inclusive citizenship, the more the promotion of reconciliation is likely to occur.

Results

Findings show that 98.5% of the respondents are of the view that Ndi Umunyarwanda contributes to national unity while a similar percentage confirm that this program helps to reconcile and re-unite Rwandans through the promotion of a common identity. As for active participation in dialogue sessions, 88% of the respondents confirmed having participated in such fora.

Then, participants were invited to reflect on the contribution of Ndi Umunyarwanda, where more than 98% of the respondents said that this program contributes to various values such as reconciliation, solidarity, the feeling of dignity, and the culture of self-reliance. In addition, Ndi Umunyarwanda was examined as a home-grown solution to the eradication of divisions. In this respect, aspects such as the spirit of a shared citizenship, the bond and cohesion among Rwandans, the socio-economic inclusion of the marginalized, reducing the reliance on ethnic identity, and moral values of Rwandans, all scored more than 97% each. As a home-grown solution, Ndi Umunyarwanda was also assessed in relation to building a peaceful future. Here, this program is seen as a tool for building hope for a peaceful and prosperous future (98.1%), creating space for open discussions on the history of Rwanda (97.8%) providing an opportunity to ask for and grant forgiveness (98.1%) encouraging reconciliation (97.7%) and offering an opportunity for learning about the history of Rwanda (98.2%).

Challenges

Despite such remarkable achievements, participants argued that Ndi Umunyarwanda had not achieved its objectives, yet, because the journey for rebuilding the national identity destroyed by decades of divisive politics will take a long period. In this perspective, findings show a number of challenges that should be addressed to improve Ndi Umunyarwanda as a program, as well as its implementation in the Rwandan society. The first challenge is confusion or misinterpretation of the aim of Ndi Umunyarwanda. Indeed, due to some weaknesses in facilitation, the nature of the program was taken away from its original objective of offering a space for a sincere dialogue to address divisions created by ethnic and divisive politics to a forum for rushed apology and forgiveness. The second challenge is the apparent complacency or loss of momentum in the execution of Ndi Umunyarwanda program. This hindrance is associated to certain local leaders who fail to consider this program as a priority, as well as the failure of some facilitators to live the word of unity they preach. This, not only reduces the credibility of the program among the citizens, but it also follows the path mentioned in the first challenge of transforming the program into a forum in which some people take responsibility and apologize in the name of an ethnic group for crimes they never committed.

Recommendations

To address the question of ownership and ensure that the original nature of Ndi Umunyarwanda is revived, some solutions were suggested. First, every actor should be reminded of the objectives of Ndi Umunyarwanda, and engage into a discussion of appropriate approaches that would make this program successful. Second, participants in Ndi Umunyarwanda dialogue sessions should be categorized in accordance with the level of exposure to divisive politics that characterized the country. In this respect, the youth, women, elders, etc. should not be mixed in one group from the beginning. Separate groups, small in size, would join other groups after a certain level of healing has been achieved.

As for addressing the issue of complacency and loss of momentum, it was suggested that actors are empowered to integrate Ndi Umunyarwanda dialogue in their administrative plans, as well as putting in place reporting and monitoring mechanisms that help to follow-up the implementation of Ndi Umunyarwanda. In doing so, the reporting and monitoring ought to focus on the content of the dialogue that has to be adapted to the audience and context, facilitation approaches that have to empower all participants to have an equal say in the dialogue, encourage respectful listening and personal and community transformation, among other things.

1. INTRODUCTION

This report presents the assessment of the public awareness and perceptions on the Ndi Umunywarwanda program in Rwanda's reconciliation process. Carried out in all districts of Rwanda, this report is a response to the need to examine how Rwandans appraise the impact of Ndi Umunyarwanda dialogues in the reconciliation process of Rwanda.

The introductory section presents the background of the research, a brief rationale the Ndi Umunyarwanda program, and a methodology section.

1.1. Background

The Ndi Umunyarwanda program touches on different aspects of life of Rwandans and therefore contributes to social cohesion, political culture, citizenship and identity as well as other dimensions of life of ordinary Rwandans.

Ndi Umunyarwanda means 'I am Rwandan'. In 2013, the National Unity and Reconciliation Commission (NURC) formally inaugurated the Ndi Umunyarwanda program with the aim of promoting the spirit of Rwandaness based on time tested and commonly agreed and shared values and taboos. Unlike other homegrown programs that are time bound, Ndi Umunyarwanda is not time bound. It is seen as a larger-than-life approach to reinforcing the bonds that tie Rwandans together based on shared commitments to the things that bind rather than divide Rwandans. Ndi Umunyarwanda builds on a shared heritage, language, culture, clan lineages and many other historical glues that inextricably holds Rwandans together such as marriages. Over time, forces have attacked that centripetal force that brings Rwandans around their common heritage and brought divisions along their own created differences.

The Ndi Umunyarwanda approach to unity and reconciliation begins by reflecting on the past, extracting lessons from the past and current experience to inform the future. Ndi Umunyarwanda has a particular and distinctive focus: the common identity of Rwandans, the "Rwandanness" or citizenship. It is assumed that the theoretical connection between citizenship and identity mean that the more there is shared sense of national identity and inclusive citizenship, the more likely reconciliation is to take place. To assess this assertion, the nexus between national identity as Rwandan rather than Tutsi, Hutu or Twa and reconciliation, the Ndi Umunyarwanda program was subjected to how it contributes to different aspects of social, economic and political life of the Rwandan polity.

1.2. Rationale

Launched in 2013, the Ndi Umunyarwanda program aimed at strengthening national unity by cultivating a sense of respect and dignity of all Rwandans to be proud of their Rwandanness. Since then, the Ndi Umunyarwanda program has been implemented systematically all over the country. In all the Ndi Umunyarwanda reports of the NURC, the Ndi Umunyarwanda program has consistently been reported on as an integral part of the commission's mandate. The program has been implemented across the breadth of Rwandan society – the media, public agencies, civil societies, the youth, etc.

In 2017, the NURC made a preliminary assessment of the Ndi Umunyarwanda program, and findings indicated that 97% of the persons interviewed had heard about the program, 92% supported the program's aims and objectives, 70% reported that the program had assisted people to promote their Rwandan identity, while 37.2% indicated that the program provided a platform in which to seek and ask for forgiveness for past wrongs (NURC, 2016-2017).

This program remains relevant, and dialogue sessions on the content of Ndi Umunyarwanda conti Ndi Umunyarwanda to be held in the whole country. Even if the assessment of 2017 provided relevant information, it is now seven years since this program started being executed in the country. What this implies is the need to assess its impact on reconciliation, particularly how Rwandans have owned the program, and their evaluation of the extent to which this program is useful to reconciliation.

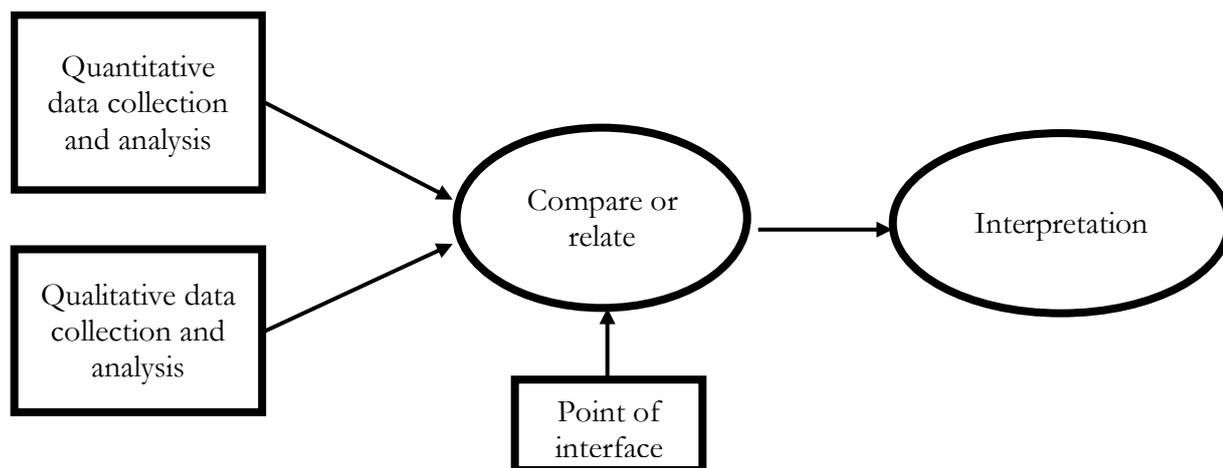
1.3. Methodology

The assessment on the impact of Ndi Umunyarwanda program was conducted in combination with the examination of the status of reconciliation in 2020 (Rwanda Reconciliation Barometer 2020). In this perspective, the methodology was the same for the two assessments.

1.4. Methodological approach

This research used the mixed-method approach in which quantitative data were complemented by qualitative ones. Indeed, the assessment aimed at, not only tracking the current status of reconciliation in Rwanda, but also gaining a deeper understanding of perceptions, opinions, behaviors, as well as the underlying meanings and reasons behind them through people's narratives. With this broadened aim, a mixed-method approach is very helpful as it allows for a design in which the logic is based on the fact that a single method is not enough and adequate to address the study specific objectives. The following figure displays the convergent parallel approach as it was applied in this study.

Figure 1.Convergent parallel approach



Adapted from Creswell & Plano-Clark (2011)

1.5. Study design

The assessment of Ndi Umunyarwanda used a cross-sectional household survey of Rwandan population aged 18 years and above, designed to produce national-level and district-level estimates of reconciliation status. Cross-sectional surveys reflect a randomly selected, representative subset of the population, at one specific point in time - they provide estimates of relevant indicators at an acceptable level of precision by age-group, sex, other socio-demographic factors, etc.

The group of 18 years and above was selected as the most appropriate population to survey in order to better understand the status of reconciliation in Rwanda. It was determined that persons younger than 18 years old would not have the maturity to be able to answer the survey questions appropriately.

The study was conducted in both private and institutional households¹ to capture the reconciliation status in Rwanda. Both qualitative and quantitative research methods were used as complementary approaches.

1.6. Study area, population and units

This section discusses the area where the data were collected, the population from whom the sample was selected and units of analysis.

1.6.1. Study population

Empirically, the study was conducted at village level. The purpose was to get various view points from the whole country. However, due to limited time, not all administrative villages were covered although all sectors were surveyed. In regard with the population, this study involved all Rwandan citizens aged 18 and above living in Rwanda. Various categories of participants were taken into consideration, and the sample was representative and inclusive. The aim was to collect reliable information pertaining to the understanding of the picture of the impact of Ndi Umunyarwanda as perceived by Rwandans.

¹ For more explanation on these types of households, refer to the section on study units.

1.6.2. Units of analysis

The unit of analysis for this study were the household as defined by the 2012 Rwanda Population and Household Census, Characteristics of households and housing Thematic Report (MINICOFIN & NISR, 2014). This report specifies two types of households:

a) Private household consisting of one or more persons living together and sharing at least one daily meal. Persons in a private household may or may not be related, or may constitute a combination of persons both related and unrelated. Private households can be classified in four types:

- (i) one-person households referring to a person who makes provision for his or her own food or other essentials for living without combining these endeavors with any other person;
- (ii) nuclear households composed of a single family consisting of a married or unmarried couple without children or of one or both parents and their children and eventually their house employees;
- (iii) extended households defined as a household consisting of any one of the following: a single-family nucleus and other persons related to the nucleus, two or more family nuclei related to each other without any other persons, two or more family nuclei related to each other plus other persons related to at least one of the nuclei, and two or more persons related to each other, none of whom constitute a family nucleus; and
- (iv) composite households referring to a household consisting of any of the following: a single family nucleus including other persons, some of whom are related to the nucleus and some are not, a single family nucleus including other persons, none of whom is related to the nucleus, two or more family nuclei related to each other including other persons, some of whom are related to at least one of the nuclei and some of whom are not related to any of the nuclei, two or more family nuclei related to each other including other persons, none of whom is related to any of the nuclei, two or more family nuclei not related to each other, with or without any other persons, two or more persons related to each other but none of whom constitute a family nucleus, plus other unrelated persons; and non-related persons only.

b) Institutional household comprising a group of persons who are being provided with institutionalized care.

1.7. Sampling methods

This section highlights the types of sampling methods for both quantitative and qualitative parts by presenting details on the sample size calculation and its distribution within district. Note that due to the non-proportional allocation of the sample to the districts and the possible differences in response rates, sampling weights were required for the selection of villages and were applied in analysing the data to ensure the actual representative of the survey results at District and national level.

1.7.1. Sampling procedure for quantitative data collection

A three-stage sample design was used. In the first stage, 810 EAs were selected using Sampford's probability proportional to size (S-PPS) from the list of 14,837 villages provided by NISR. These 810 EAs were stratified by urban and rural, and because of the split-sample design, private and institutional samples were drawn independently. In the second stage, a fixed number of 12 households were selected by equal probability systematic sampling in each EA.

In the third stage, one eligible individual (female or male depending on the selected household) was randomly selected from the list of all eligible respondents (females or males aged 18 years and above) in each household to respond to the questionnaire. If no one was available for the household interview or if the selected individual was not available after three visits, the interview disposition was listed as unavailable. Unavailable households or individuals were not replaced.

At this point the following steps were considered:

Step 1: The national census sample frames were split into 30 Districts.

Step 2: The split of 810 Enumeration Areas (EAs) from the national frame the random sampling was used.

Step 3: EAs for each District were split into urban and rural EAs.

Step 4: For each EA one listing was compiled, for households. The listings served as sample frame for the simple random selections of households.

Step 5: 12 Households were sampled using systematic simple random sampling for each selected EA. Details are given below.

Step 6: One eligible individual was randomly selected from the list of all eligible respondents in each household.

a) Sample size determination

Regarding the sample size, there was need to determine statistically the true number of people selected for the survey. This is because, as suggested by Lenth (2001), “An under-sized study can be a waste of resources for not having the capability to produce useful results, while an over-sized one uses more resources than are necessary”. In addition, studies with less than required sample size are characterized by less power. The sample size, in this case, refers to the number of participants included in the research. Its determination was based on the base sample-size calculation and Contingency correction.

Step 1: Base Sample-size calculation at District level

The appropriate sample size for this survey was determined largely from the application of this formula for proportions (Cochran, 1963; Krejcie & Morgan, 1970; Israel, 2013) preferred to the one based on means due to lack of the values of variances estimates of the study variables.

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

Where n= required sample size, Z = standard value of 1.96 corresponding to a 95% confidence interval, p = percentage picking a choice (standard value of 0.5²), d = margin of error at 0.05%³, and the design effect of 1.8⁴. The use of the standard values listed above provided a basic sample size of 308 respondents.

²This survey has the purpose of producing the reconciliation index and not the prevalence.

³ The relative standard error was 10% as the minimum RSE on domains survey that's why we have 0.05 because the Z value was 1.96.

⁴ The target number of respondents per cluster (m) will be set to 12 based on the number of households that must be visited per cluster for a single team to accomplish is approximately 60 households in a day. The ICC we proposed is 1/6.5 but the exact ICC will be computed after the data collection. Therefore the design effect was estimated using the following equation:

Step 2: Contingency

During a research, respondents may fail to answer (partially — with erroneous answers or totally) to the asked questions or enumerators may not record properly given answers to a series of questions. This is called contingency, and in case it occurs, it can increase the bias of the estimators due to the lack of the required number of responses for one or more characteristics under study.

To correct the above, it is generally proposed to consider a non-response rate of 5%, and then increase by 5% to account for contingencies such as non-response or recording error. For this research, the sample size became $n + 5\% = 308 \times 1.05 = 324$.

The minimum sample size was 324 and was considered for one domain or strata. Therefore, by multiplying that sample by 30 districts, the total sample of private households selected at country level was $324 \times 30 = 9720$ private households. The computation of the sample was based on the analysis of sampling errors.

The total number of study units is made of private households and institutional households, (prisons, high schools, higher learning institutions ...). In addition to the sample of 9720 private households, 2,880 institutional households were selected, making, thus, a total sample of 12,600 households for the quantitative data collection.

b) Distribution of villages for private households' survey

As this study targets all households in Rwanda, the sample selection and distribution within Districts were based on the sampling frame made of households' data collected during the 2012 Population and Housing Census by National Institute of Statistics of Rwanda, and the data derived from Integrated Households Living Condition survey (EICV5) conducted by NISR in 2017 showing the distribution of households and population by District and by Urban-Rural areas. The enumeration areas (EA) or villages are distributed within districts and reported in table 6 that follows. Note their selection used the Sampford's Probability Proportional to Size Sampling Method.

DEFF = $1 + (m - 1) \cdot ICC = 1.8$ therefore the A measure of efficiency of a complex sampling procedure compared to simple random sampling, defined as the ratio between the standard error using the given sample design and the standard error that would result if a simple random sample had been used.

Table 1. Distribution of villages

Province	District	Number of villages
Northern	Burera	27
	Gakenke	27
	Gicumbi	27
	Musanze	27
	Rulindo	27
Northern Total		135
Southern	Gisagara	27
	Huye	27
	Kamonyi	27
	Muhanga	27
	Nyamagabe	27
	Nyanza	27
	Nyaruguru	27
	Ruhango	27
Southern Total		216
Eastern	Bugesera	27
	Gatsibo	27
	Kayonza	27
	Kirehe	27
	Ngoma	27
	Nyagatare	27
	Rwamagana	27
Eastern Total		189
Western	Karongi	27
	Ngororero	27
	Nyabihu	27
	Nyamasheke	27
	Rubavu	27
	Rusizi	27
	Rutsiro	27
Western Total		189
City of Kigali	Gasabo	27
	Kicukiro	27
	Nyarugenge	27
City of Kigali Total		81
Grand Total		810

c) Selection of households and administration of questionnaire

The selection of households named here Secondary Sampling Units (SSU) within the village or Enumeration Area (EA) was done following a Two-Stage sampling procedure:

Stage 1: At this stage, villages or EAs were selected using the Sampford's Probability Proportional to Size (Sampford's PPS) sampling method.

Stage 2: Selection of households (SSU) within EAs.

The selection of 12 households within each EA was done using the systematic sampling based on the list of households (sampling frame) available at sector/cell or village following the same procedure as in stage 1. Note that after the selection of households, the next step was that of identifying the eligible person to be interviewed. The questionnaire was administered to one member of the household aged 18 years or above.

Selection probability and weighting for private households' survey

The selected villages are those for which the cumulative population contains one of the serial numbers calculated above. For the sampled EA_i (village i) in a given stratum, the Selection Probability (P_{1i}) was given by:

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

The probability (P_{2i}) of a household being sampled in EA_i is given by:

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

The overall probability of selecting a household in a village i was given by $P = P_{1i} \times P_{2i}$

As the estimation of population parameters was done by inference, consisting in extrapolating the results from the sample to the total population, there was a need of weighting the results using the overall weight $W=1/P$.

We note that the weighting procedure for institutional households was made after the calculation of selection probabilities to be performed after the listing of all institutions in provinces.

d) Distribution of institutional households

The selection of institutional households was done using random sampling where in each province, 1 prison was selected, making 5 prisons in total, and 55 other institutions like high schools, higher learning institutions, etc. were drawn. Respectively, 81 respondents and 45 respondents were randomly selected in each prison and other institution. Their selection used the sampling frame provided by the visited institution. This made a total of 2,880 respondents from institutional households. Details on the sample distribution within institutional households are presented in the table that follows.

Table 2. Distribution of institutional households by province

Province	# Prisons	# other types of institutional household	Sample per prison	# other types of institutional households	Sample per one other institutional household	Sample in other cases	Total sample per Province
Kigali City	1	11	81	11	45	495	576
Southern	1	11	81	11	45	495	576
Western	1	11	81	11	45	495	576
Eastern	1	11	81	11	45	495	576
Northern	1	11	81	11	45	495	576
TOTAL	5	55	405	55	495	2,475	2880

1.7.2. Sampling procedure for qualitative data collection

The qualitative data collection was conducted using the snowball sampling (respondent driven sampling). With this technique, respondents who were selected and interviewed were asked to identify other similar respondents. The purpose sampling technique was also used so as to identify potential participants in key informants' interviews and focus group discussions. As in qualitative research the information given by respondent matters, the principle of theoretical saturation was followed.

In this regard, Marshall (1996) observes that '...an appropriate sample size for qualitative study is one that adequately answers the research question'. Therefore, the sample was adjusted taking into account when:

- ✓ No new or relevant data emerged regarding a theme under study;
- ✓ The theme was well developed in terms of its properties and dimensions demonstrating variation; and
- ✓ The relationships among variables/themes were well established and validated.

1.8. Data collection methods and tools

Four types of data collection tools were used during this study. They include: Desk review, Individual questionnaire, Key Informants interviews and Focus Group Discussion Guides. The collected data were from two sources – primary and secondary data – as explained in the following subsections.

1.8.1. Primary data

These data were obtained from the information obtained through interviews, FGDs and questionnaires.

a) Household questionnaire

A household questionnaire, with closed ended questions, was administered to the 12,600 respondents. The questionnaire comprised of a range of questions set from the following indicators: political culture, human security, citizenship and identity, understanding of the past, transitional justice, social cohesion. It also aimed to identify other indicators that might help to address the research problem. However, to avoid evasive responses or tendency to remain neutral, the majority of the questions were perception-based and were therefore in form of scale-questions (5- Likert scales).

In the process of data collection, the enumerator was in direct contact with respondents. This exercise was carried out by skilled data collectors/enumerators and team leaders recruited and trained for this end. The training covered issues such as survey methods, questionnaire structure and content, data collectors/generators and supervisors' responsibilities, as well as on survey ethics. Quantitative data were collected using Android tablets, an electronic tool equipped with KOBO Collect software allowing direct data entry, and data were transferred in SPSS for statistical analysis. The use of android tablets improved data quality and security, eliminated the need for paper, and shortened the time needed by enumerators to collect and enter data.

It is worth noting that some challenges regarding the use of these android tablets were observed. These mainly include their power discharge after few hours of work and those that failed to work properly after few days. All these issues have been properly addressed by supplying power banks and replacing defective tablets where needed. Where this happened, enumerators were provided with paper-based questionnaires to be used in case the tablet is not working and then enter the data into the system after the issue is addressed.

b) Key Informant Interviews (KIIs)

Key informant interviews were held with selected persons knowledgeable about unity and reconciliation. The interview was conducted at a place chosen by each informant to allow him or her to speak freely. The interviews focused on issues regarding the main components of the study. Empirical data were also collected through personal interviews, which implies that the researcher had direct face-to-face interactions /contact with respondents participating in this study. In addition, field notes for relevant behaviors or facts observed while interviewing were also being conducted. It is in this regard that a qualitative interview guide with open-ended questions guide was used. Interviews were conducted in Kinyarwanda, recorded with permission of interviewees, and later transcribed and translated into English.

Table 3.List of participants in KKIs

Institution	Participants
NURC	NURC Representative, and Unity & National Identity Regional Coordinators
IBUKA	Representative
CNLG	Representative
Never Again Rwanda	Representative
AvegaAgahozo	Representative
National Itorero Commission	Representative
Rwanda Civil Society Platform	Representative
Media Self-Regulatory Body	Representative
National Forum of Political Organizations	Representative
Senate: Commission on Social Affairs and Human Rights	President and Vice President
Chamber of Deputies: Commission on Reconciliation, Human Rights and the Fight against Genocide	President and Vice President
Catholic Church: Justice & Peace Commission	Representative
Association Modeste et Innocent	Representative
Community-Based Sociotherapy (Mvura-Nkuvure)	Representative
Prison Fellowship	Representative
AERG	Representative
African Evangelistic Enterprise (AEE)	Representative
International Alert	Representative
Aegis Trust	Representative
Researchers and Key personalities	Prof P. Rutayisire, Hon. T. Rutaremara, Dr. A. Rutayisire, Prof. F. Masabo, Dr. Aggée M. Shyaka
Global Initiative for Environment & Reconciliation	Representative

c) Focus Group Discussions (FGDs)

To supplement the interviews, site observation and FGDs were organized at each site sampled for data collection. The FGDs allowed the consultancy team to verify the relevancy of specific issues as well as perceptions regarding unity and reconciliation. The FGDs gathered different categories of people and each had 8-12 participants and not exceed 1 hour. The FGDs venue was chosen based on the proximity of the participants' area of residence. During the FGDs, the facilitators used the same guide as the one used for interviews, but this time involving more than one interviewee by asking guiding questions and then letting the group move into various topics. The voice recording and note taking of the FGDs proceedings were carried out as appropriate in order to enhance the quality of reporting and presentation of findings.

Table 4.List of potential participants in FGDs⁵

Category	Participants in each selected District
Abarinzib'igihango ⁶	1 participant
Former genocide convicts	1 participant
Genocide survivors	1 participant
Spouses of genocide perpetrators	1 participant
Widows/ers survivors of genocide	1 participant
Faith Based Organisations	1 participant
Inyangamugayo za Gacaca ⁷	1 participant
Inshutiz'Umuryango ⁸	1 participant
Youth whose parents perpetrated genocide	1 participant
Mental Health counselor	1 participant
Orphans of Genocide	1 participant
Clubs for Unity and reconciliation	1 participant
TOTAL	12 participants

d) Audio – visual tool

The audio- visual tool was a complement to all other data collection tools as it provided a video that pictures the overall findings as expressed by respondents either in group or individuals.

1.8.2. Secondary data

The desk research involved the review of relevant and available documentation related to the Ndi Umunyarwanda program. These documents include research reports and publications from various researchers and institutions (text books, reports, journals, newspapers, magazines, periodicals, and other resources, ...). Data empirically collected were discussed in comparison with the existing literature, notably previous data of the 2017 assessment of Ndi Umunyarwanda.

1.9. Data analysis methods and tools

Quantitative data collected using KOBO Collect were directly exported into SPSS for analysis. The analysis was preceded by data management and cleaning process to detect the missing and duplicated cases, compilation of data dictionary which consists of variable and value labels, the back-up of data on a removable disk. Descriptive statistics and graphical analysis were used to measure the impact of Ndi Umunyarwanda.

⁵ In the analysis and for condition of confidentiality, Key informants have been coded as (KI) to refer to key informants plus the number from 1 to 25 (the maximum number of key informants) and Focus Group Discussion participants have been coded as (D) to refer to District plus the number from 01 to 10 (the number of selected districts). All was done in no particular order.

⁶ These are people credited to have rescued persons who were being hunted by killers during the genocide

⁷ These are persons of integrity elected by local population to try cases during Gacaca Courts

⁸ These are committees of persons of integrity elected by the population to assist in family conflict resolution (prevention of violent conflicts)

It is worth noting that all indicators were assigned equal weights during the analysis. In addition, the presentation of results followed the 5-Likert scales findings, displaying them in the form of tables and /or figures. Qualitative data were presented in the form of text. During qualitative data analysis, concepts and themes, as used by respondents, were examined across different recordings and transcriptions to combine the material into a coherent text. Qualitative data thus portrayed the shades of meaning through the words of Rwandans. The method of analysis consisted especially in reporting results as text, illustrated in the direct speech.

1.10. Training of data collectors and review of data collection tools

Given the need to collect quality information, only experienced data collectors were recruited. The data collectors were trained by the consultants before the field activities.

The following aspects were covered by the training process:

- (i) the importance of the study (objectives, tasks and outputs);
- (ii) terms and concepts of the study to ensure consensus on interpretation;
- (iii) review of sampling techniques to be used in each of the study zone and sector;
- (iv) techniques of questionnaire administration;
- (v) how to approach and motivate the respondents (on ethical considerations);
- (vi) detailed review of the questionnaire;
- (vii) teamwork development and discussion on the code of conduct for the study; and
- (viii) road-map of the data collection process.

Through a role-play exercise, enumerators demonstrated how to use the acquired interview skills and techniques on the field.

The review of data collection instruments was based on the pre-test survey. This pre-test was conducted in Kabuga and Rusororo Sectors, the main purpose being to assess whether the respondents were willing to answer questions in the way they are asked, whether the questions are well understood, the misinterpreting of the instructions by research assistants, the time taken by the interview. This led to the finalization of data collection instruments.

1.11. Control measures

The first level of control was the field team leaders and supervisors. The second level of control was the staff from the National Unity and Reconciliation Commission and partner institutions. During the data collection exercise, the team leaders and field supervisor made necessary follow-up to ensure smooth conduct of the data collection task. Collected data were saved and uploaded to the server on a daily basis by each enumerator at the end of each day.

In addition, the study methodology and tools were finalized after addressing comments from various workshops involving researchers, experts from the National Unity and Reconciliation Commission, and its Board Members and Stakeholders at national level (representatives from the parliament—both chambers, the central and local governments, the Academia, the National Institutes of Statistics of Rwanda, the Civil society, the media, the Religious denominations, etc.) through the validation of the inception report.

1.12. Quality assurance and research ethics

The quality of a research study depends at large extent on the accuracy of data collection procedures; that is, data reliability and validity. For reliability and validity to exist, the data collection techniques must yield information that is not only relevant to the research question but also correct, thus reliability and validity are measures of this relevance and correctness (Mugenda and Mugenda, 2003).

In order to hit the above target, in this study the following was considered:

- (i) Enumerators recruitment was based on competence (bachelor degree holders) and experience in social science research
- (ii) The main objective of the study was explained to enumerators through an organized workshop
- (iii) Training of the entire research team on the questionnaire, interview guide and Focus Group Discussion and checklists was undertaken
- (iv) The training of data entry clerks and double entry data type were used to avoid any typing error
- (v) Simple and comprehensive words was used for better understanding of all research instruments by respondents
- (vi) A pilot study was conducted before the dissemination of questionnaire to check the level of understanding of the study
- (vii) The mechanism of the follow-up of data collection process on a regular basis were put in place
- (viii) The reporting system on a regular basis was put in place

Concerning ethical issues, enumerators were required to abide to research ethical standards by taking into consideration the following:

- (i) A research permit from NISR was issued for authorizing CAP to carry out the study
- (ii) A clearance letter from NURC was issued and presented to respondents by enumerators for easy information access from all concerned villages in the country.
- (iii) Respondents were ensured that the information they give would be treated with confidentiality and used only for the purpose of the study
- (iv) Voice recording required a prior consent from respondents where applicable.

1.13. Main challenges and mitigation strategies

During the implementation of this assessment, particularly during the data collection exercises, some challenges were experienced by the team in charge of the work. The main challenges, as well as the associated mitigation strategies, include, but are not limited to:

- (i) In some households, all eligible persons to take part in the interview were not present in the households when data collectors visited them. To mitigate this challenge, a message announcing that a new visit of the household was planned in the evening or the day after was given to the head of the village or Isibo.
- (ii) In urban areas, some respondents were not available during the working time. This was mitigated by re-visiting the households during the evening or afterwork hours.

- (iii) At village level, the selection targeted only 12 households. In most cases, these households were scattered and hardly reached. This led to the increase of the transportation fee used by the data collectors to facilitate their task.
- (iv) During the use of android tablets, some challenges were observed. These include their power discharge after few hours of work and those that failed to work properly after few days. All these issues were properly addressed by supplying power banks and replacing defective tablets where needed. Where this happened, enumerators were provided with paper-based questionnaires to be used in case the tablet is not working and then enter the data into the system after the issue is addressed.

It should be noted that the challenges were minimal and did not affect the reliability and validity of the data, mainly due to the promptness and readiness of the research team to address the challenges immediately.

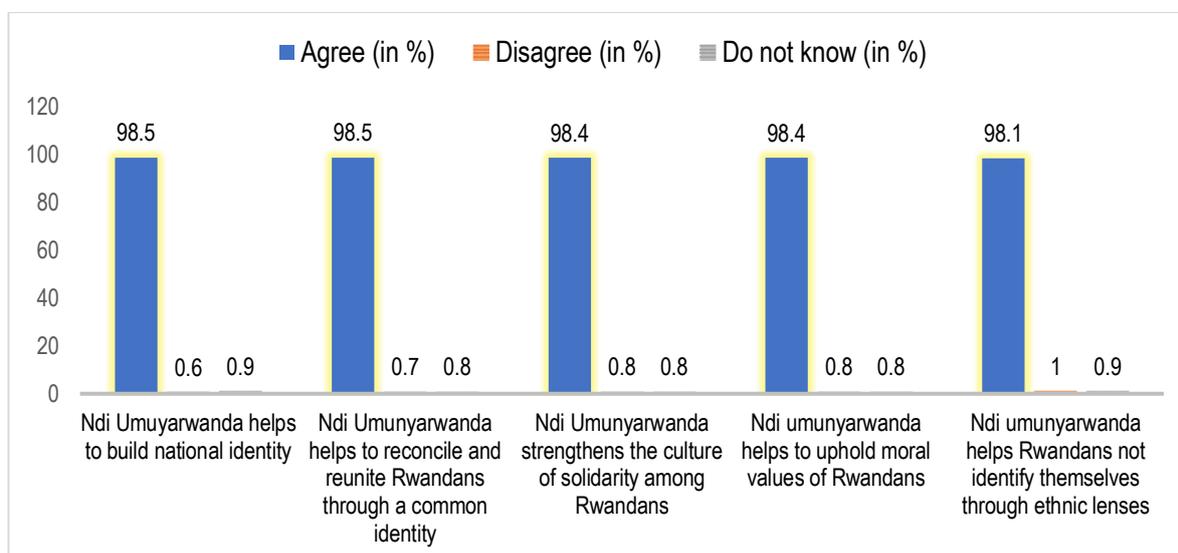
2. Results: The Impact of Ndi Umunyarwanda program on Rwanda's reconciliation

Rwandans are encouraged to face and critically examine their dark history towards shaping a bright future. The approach aims at taking stock of the past, extracting lessons from current experience inform future steps and adjust policies and practices where needed. Tough Ndi Umunyarwanda has a particular and distinctive focus: the common identity of Rwandans, the “Rwandanness” or citizenship. The theoretical connection between citizenship and identity had suggested that the more there is shared sense of national identity and inclusive citizenship, the more the promotion of reconciliation is likely to succeed. In connection with the above-leading testimony, different variables on general understanding of Ndi Umunyarwanda and its contribution to different values as a home-grown solution were assessed under the following headings

2.1. General understanding of Ndi Umunyarwanda

In order to assess the public's general understanding of the program of Ndi Umunyarwanda, a number of possible perspectives were proposed and the proportion of responses that agree with that understanding were aggregated. The following figure shows how the Rwandan public views the program.

Figure 2: General understanding of Ndi Umunyarwanda



In terms of whether the Ndi Umunyarwanda program contributes to national unity, 98.5% of respondents agreed that it indeed does while 98.5% of respondents affirm that Ndi Umunyarwanda helps to reconcile and re-unite Rwandans through the promotion of a common identity. This is what the quotes below explain:

Ndi Umunyarwanda is all about promoting what is common, what is cohesive, what is reconciliatory. This is not because other identities don't matter; you know we always have multiple identities; we could be Tutsi, Hutu or Twa, but we can also be catholic and you are Muslim, a footballer while I am a film actor; all those are identities. Ndi Umunyarwanda is a

program that emphasises our common citizenship; it aims to diminish the identities that divide us. Therefore, it is a good program for post-conflict reconstruction especially for peace building. On my own, I think it was a good decision by government to introduce the program (KI21). Ndi Umunyarwanda teaches us how and why we should live together as Rwandans without seeing ourselves in ethnic lenses' (D02).

Respondent KI21 works in the academia. He explains the reconciliation aspect of Ndi Umunyarwanda in details. One of the important elements that come out this participant's account is that people have different identities, but as citizens of one country, there is a common identity that all share and adhere to. Owing to the divisive history of Rwanda that destroyed the common Rwandan identity making citizens to associate with small identities, the participant finds that Ndi Umunyarwanda plays an important role in reminding Rwandans of the common identity they all share. In this aspect, the program's contribution is seen in terms of reconciling Rwandans. The same is emphasised by participant D02 who underlines that Ndi Umunyarwanda helps in encouraging Rwandans to live together as a people who feel united and have overcome constructed ethnic identities that divided them. This is in agreement with the 98.4% of the respondents who agreed with the statement that Ndi Umunyarwanda helped Rwandans to identify themselves as Rwandans first rather than through the prism of ethnic lenses.

In addition to being seen as contributing to reconciliation, 98.4% of respondents view Ndi Umunyarwanda as playing a role in strengthening the culture of solidarity between Rwandans. Indeed, they agree that it is a platform for Rwandans to face their history, tell the truth, repent, forgive and get healed (NURC, 2017). Interviewees and participants in focus group discussions confirmed the unifying role of Ndi Umunyarwanda as they reflected on what this program meant to them. The following quotes illustrate this idea:

It made us Rwandans to start looking at one another as one without looking at one another from the ethnic identity. We see ourselves as Rwandans, we are brothers and sisters. And I also know that I am just as Rwandan as any other Rwanda. The Ndi Umunyarwanda program is our life as Rwandans. It is the values and principles that define our identity as Rwandans rooted in our past. It is those things that unite us; our everyday life; how you relate to another person; that support we give one another; that solidarity; working together to solve problems. Therefore, we have to make Ndi Umunyarwanda our life (D10).

I see the program as a mechanism for liberating our minds. It assists us to understand our identity that brings us together instead of dividing us. All this is based on our past. We are released from the divisive past and then we live together well (KI22).

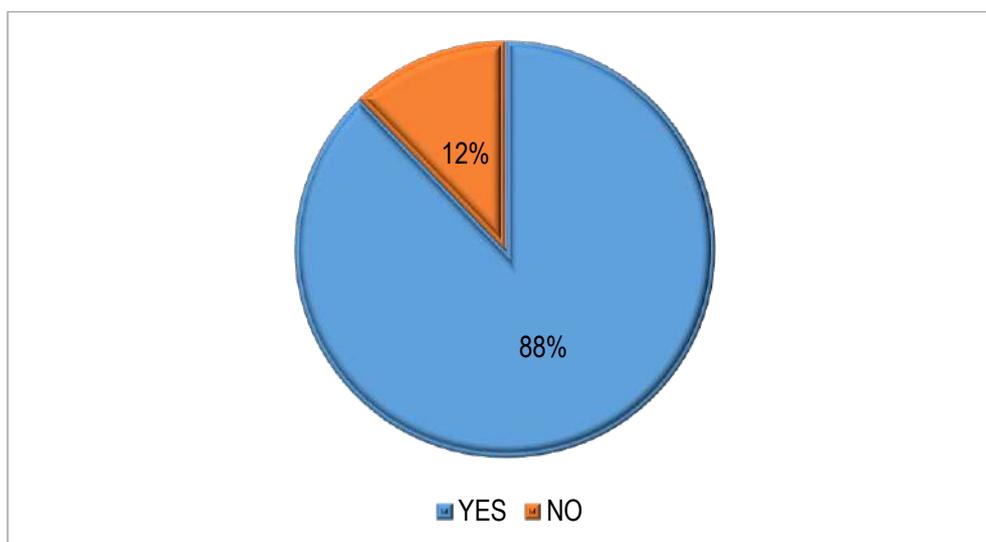
It is a really good program because it is a result of our past. I won't give you a definition as such. I will just explain it but it is the route and direction that we have to use to; to live our everyday life. I can't really describe it but it is helpful. It is the way we have to grapple with the past, the things we experienced; how we struggle with the past. The end result is Ndi Umunyarwanda (KI15).

The quote by respondents D10 is complemented by participant KI22 who works for an experienced CSO that works in the field of peace building, as well as participant K15 who represents a local organization that advocates for the wellbeing of women who survived the genocide. All these respondents show that the level of understanding of the Ndi Umunyarwanda program by Rwandans from all walks of life is advanced and interesting. There is a diversity of perspectives and approaches to understanding the program. Some see the program as a means to an end itself namely unity, and others see it as an end in itself (our very life). From the findings, one can claim that Rwandans in the majority have embraced the program as one that helps to grapple with the divisions of the past, bringing together people to commune around a common focal point namely a common citizenship that is all-inclusive, all embracing, transcending all other identities.

2.2. Participation in dialogue sessions of Ndi Umunyarwanda

In order to assess the level of awareness of the general population on the Ndi Umunyarwanda program, it was necessary to know the level of involvement of people in this program's activities. It was assumed that the more people participate in Ndi Umunyarwanda activities, the more they would understand what the program stands for, and the more they would appreciate it as an approach for promoting unity and reconciliation. The pie chart below shows the degree of participation of the public in Ndi Umunyarwanda activities.

Figure 3: Participation in discussion forum on Ndi Umunyarwanda



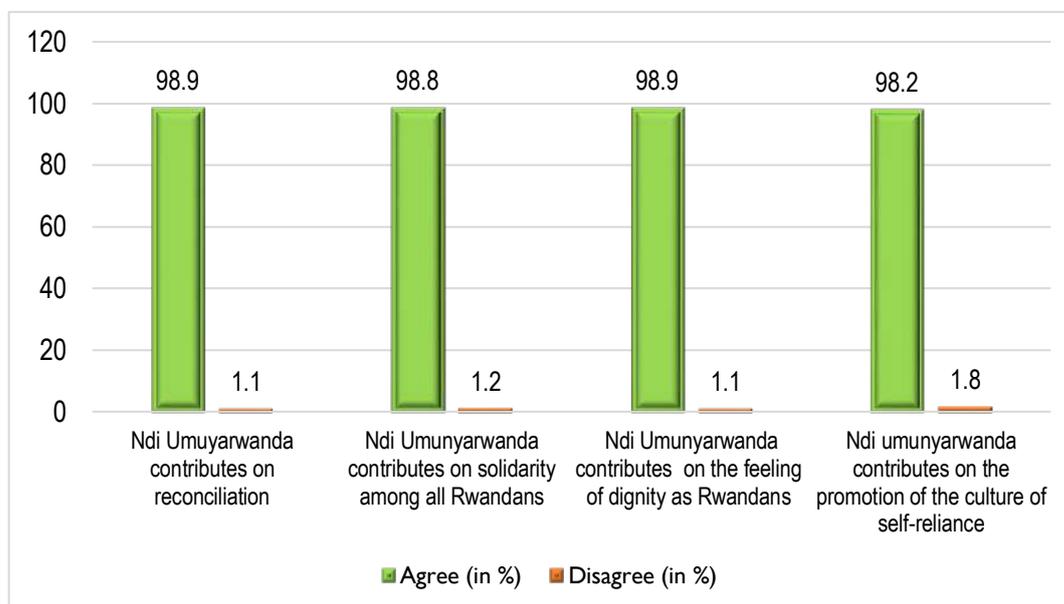
With regard to people's participation in Ndi Umunyarwanda program, the majority of people (88%), indicated that they attended community fora where Ndi Umunyarwanda program was explained while 12% reported that they had not participated in the program in any form. The pie chart shows clearly that Ndi Umunyarwanda, as a recent home-grown solution, is pervasive and widely disseminated throughout the country and there is a widespread participation by the public. This is hardly surprising given that Ndi Umunyarwanda appears in numerous media events and community programs that have been used to propagate it. Different stakeholders have also contributed in raising the public awareness on the program. Moreover, it is a flagship program of the the National Unity and Reconciliation Commission, and is a core program of the Itorero ry'Igihugu.

2.3. Contribution of Ndi Umunyarwanda to various values

Ndi Umunyarwanda was expected to contribute to the restoration of traditional values of Rwandan society. These values include solidarity, reconciliation, dignity and culture of self-reliance (kwigira). Below we assess the extent to which members of the public think that the program indeed contributes to these values. Recall that colonialism and the post-independence governments sowed divisions and where there was peace, they sowed discord, where there was trust, they sowed mistrust and suspicion, and where there was unity and solidarity, they sowed divisions. With regard to solidarity, Ndi Umunyarwanda was expected to bring Rwandans together to promote strong personal and communal inter-dependence through looking for solutions to problems in an amicable manner. In terms of identity, Ndi Umunyarwanda was expected to amplify the idea that a Rwandan identity supersedes all other forms of identities.

Although, before colonialism, Rwandans identified themselves through different identities, the colonialists collapsed all these into Hutu, Tutsi and Twa, culminating into cleavages that they (colonialists) exploited to divide and rule the country while often playing one group against the other. Ndi Umunyarwanda program was expected to break these cleavages and re-create the bonds that united Rwandans along common identities that supersede these such as heroism (ubutwari), ubupfura (integrity), unity (ubumwe) and ubutore (patriotism). Below in figure 4, we present the views of the public on how they see the Ndi Umunyarwanda program contributing to the restoration and strengthening of these core traditional cherished Rwandan values.

Figure 4: Contribution of Ndi Umunyarwanda to various values



In the figure 4 above, we notice that 98.9% of respondents assert that Ndi Umunyarwanda contributes to reconciliation while 98.8% of respondents affirm that Ndi Umunyarwanda contributes to strengthening solidarity among Rwandans. In addition, 98.9% assert that Ndi Umunyarwanda promotes a sense of dignity and pride as Rwandans whereas 98.2% of respondents believe that Ndi Umunyarwanda contributes to the promotion of the culture of self-reliance. The above views indicate that for a majority of Rwandans who have had contact with the Ndi Umunyarwanda program, the program is highly appreciated in

terms of its impact and contribution to a number of values that Rwandans highly value as a society and these values contribute immensely to the promotion on unity and reconciliation among Rwandans. These views echo those expressed in 2017 when it was reported that “The program sheds more light on the real history of Rwanda, and tackles negative consequences of the history of the country and re-builds a coherent society” (NURC, 2017).

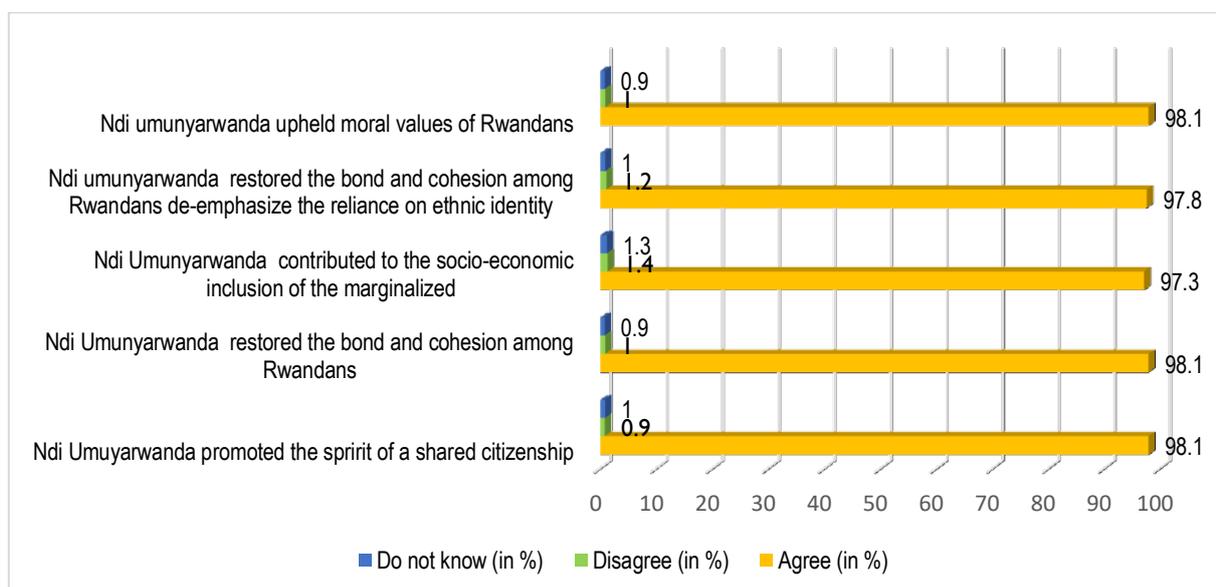
The majority of the Rwandan public therefore see the Ndi Umunyarwanda program as playing a crucial role in the reconciliation process. The program helps Rwandans recover from a feeling of shame from their history and restores a sense of pride and a feeling of a dignified life.

Rwandans believe the Ndi Umunyarwanda program has contributed immensely to the reconciliation process and restoring social relations among people who now see each other as having equal rights and are worth of respect and fair treatment as common citizens of a broad political entity called Rwanda that they all have and share as common heritage.

2.4. Contribution of Ndi Umunyarwanda, as a homegrown solution, to eradicating divisions

Ndi Umunyarwanda is described as a totality of the life of Rwandans. It is seen as a panacea for solving the divisions among Rwandans that were promoted during the colonial times and during the independence and post-independence regimes. These divisions were based on pseudo-ethnism and regionalism and they led to rejection, exclusion, separation, segregation and denial of basic citizen rights for sections of the population. The ultimate cost of these divisions was the 1994 genocide against the Tutsi. In order to assess the contribution made by the Ndi Umunyarwanda program to eradicate divisions among Rwandans, respondents were asked to affirm or reject the statements shown in the figure 5 below.

Figure 5: Contribution of Ndi Umunyarwanda, as a homegrown solution to eradicating divisions



From the figure 5, it can be seen that 98.1% of respondents affirm that Ndi Umunyarwanda helps to uphold moral values of Rwandans while 97.8% of respondents affirm that Ndi Umunyarwanda restored the bond and cohesion among Rwandans indicating that this diminished the divisions among them. Furthermore, 97.3% of respondents agree that Ndi Umunyarwanda contributed to socio-economic inclusion of marginalized persons and groups, while 98.1% indicate that Ndi Umunyarwanda restored the bond and cohesion among Rwandans, and finally 98.1% declare that Ndi Umunyarwanda promotes the spirit of a shared citizenship. It can be seen from the responses that most Rwandans consider Ndi Umunyarwanda as playing a significant role in restoring the bond of unity among Rwandans as well as promoting unity around a common identity of Rwandan which relegates all other identities to a secondary position.

Below are some of the views of other key stakeholders on the fruits/outcomes of the Ndi Umunyarwanda program;

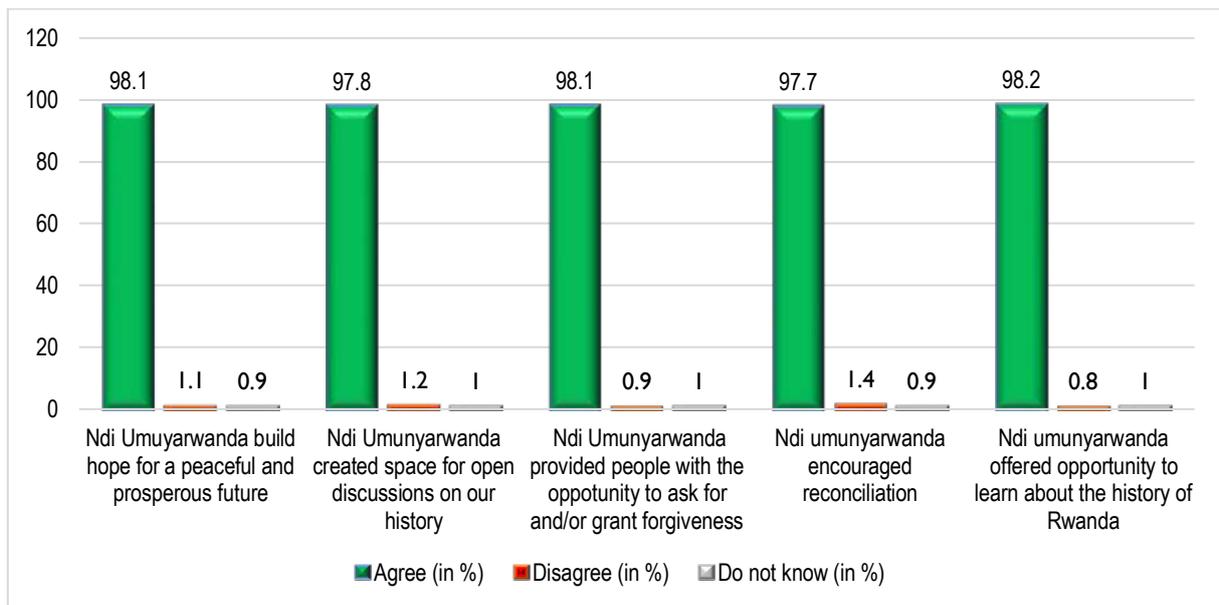
The program eliminated the mistrust and suspicion among people working together, where people used to look at each other suspiciously, not trusting one another; where once one left a room, others would talk and when he/she returned they would keep quiet It is one of the programs that have yielded clear results because, if someone says, look guys when I say my name and you laugh, I feel bad or if I mention my name and someone asks, ohh are you Rwandan? I feel rejected and you find that you were one of the people with such an attitude yet you never thought that you were hurting other people; people have now changed these attitudes (K110).

Participant K110 is a member of an organization that does oversight for the media in the country. During the interview, he showed that it is of great importance for Rwandans to develop the feeling of trust among each other. In RRB2020, 95% of the respondents were of the opinion that Rwandans now trusted one another, while 97.6% said they had no problem working with people with whom they do not share opinions or perspectives such as identity affiliation. This reinforces also the more than 95% of Rwandans who stated that they felt Rwandans before anything else, accepting pride of sharing the common identity of Rwandans. Results of this assessment show clearly that Ndi Umunyarwanda program contributes significantly in eliminating mistrust, destroying attachments to discriminatory and divisive small identities, which is fundamental to reinforcing unity and reconciliation.

2.5. Contribution of Ndi Umunyarwanda, as a homegrown solution to building a peaceful future

Reconciliation in Rwanda in connection with Ndi Umunyarwanda is understood as both backward and forward looking; that is, it considers the past, present and future of Rwanda. A general hypothesis in this regard was that 'the more Rwandans are able to understand and confront the sources of their historical social divisions, while getting committed to a common future, the more likely reconciliation is to occur. The assessment thus focused on whether Ndi Umunyarwanda builds hope for a peaceful and prosperous future, creates a space for open discussions, provides people with opportunity to ask for and grant forgiveness, encourages reconciliation and offers an opportunity to learn about the history of Rwanda. Findings in this regard are presented in the figure 120 below.

Figure 6 : Contribution of Ndi Umunyarwanda, as a homegrown solution, to building a peaceful future



It can be seen from figure 6 above that, 98.1% of the respondents assert that Ndi Umunyarwanda builds hope for a peaceful and prosperous future, while 97.8% of respondents affirm that Ndi Umunyarwanda creates space for open discussions on Rwandan history. Similarly, 98.1% indicate that Ndi Umunyarwanda provides people with opportunity to ask for and /or grant forgiveness and 97.7% of respondents believe that Ndi Umunyarwanda strengthens reconciliation. Furthermore 98.2% of respondents indicate that Ndi Umunyarwanda offers an opportunity to learn about the history of Rwanda.

A number of key informants expressed their views on whether the program actually achieved its objectives, a reflection that tended to assess whether the program would be brought to an end. As reported by various participants, “Ndi Umunyarwanda is like a journey with many milestones. You reach one milestone and it becomes the starting point of the new phase of the journey. You can not say it has ended (KI15).”

2.6. Challenges in the implementation of Ndi Umunyarwanda program

There is a general consensus that the Ndi Umunyarwanda program is a useful approach to addressing the effects of the divisive politics of the past. The approach is lauded for allowing a level of dialogue and social engagement among Rwandans where they handle sensitive questions about their past and seek solutions based on a sense of belonging and shared citizenship built on notions of equality, respect and dignity. There is however a number of challenges that participants in this assessment view as hindering the successful implementation of the program.

First, there is the issue of ownership. Participants share that in the beginning, there was confusion about the program’s intentions, allegations being made that the program sought to portray one part of the population as victims and another as perpetrators. Although this perspective has largely been explained to be erroneous, there are those who claim that merely explaining something in theory when in practice it is the opposite is not helpful. In other words, participants think that some people, especially facilitators of Ndi

Umunyarwanda dialogue, hardly translate the theory they preach into actions. The following quote gives an illustration of the gap between the theory and practice of Ndi Umunyarwanda.

You see, there is a question of facilitation that has to also be looked at. At the beginning, these dialogue sessions were spaces through which people openly shared their suffering and what they did not agree on, but later on the sessions started being facilitated by people who only talk as giving a lecture. It becomes like that saying that a priest said do not look at what I do but only listen to what I say. So, in our field visits sometimes we attend these dialogue sessions, and people tell us stories like: listen to what he (the facilitator) is saying. But last time he discouraged his son from marrying a girl from an ethnic group he did not want (KI22).

Where as the above cases, as respondent KI22 illustrated, might be very few in comparison to those who have overcome such ethnic-based stereotypes, the failure of facilitators of Ndi Umunyarwanda dialogue sessions to live the word they preach reduces the credibility of the program among the citizens.

Another challenge is an apparent loss in momentum and complacency in the implementation of the program, as if the program has been ended and its objectives fully achieved. For example, participant KI3, who heads a local CSO, remarked: "But now, it appears as if the program is in a slumber; there is less talk about it. You get to hear about it once in a while, yet it ought to be an everyday issue (KI3)." Another participant emphasized the loss of momentum saying:

Ndi Umunyarwanda is a program that started with vigour but now is no longer at the same pace in general. Indeed, the question that everyone should be asking is why this loss of momentum and complacency? The objectives of this program are clear and its importance known to everyone, but we wonder why it seems to be fading. The same way people actively participate in Church activities with high motivation should be the same way they participate in Ndi Umunyarwanda program (KI4).

Participant KI4 is a member of one of the registered political organizations in the country. During the interview, she emphasised the loss of momentum in conducting Ndi Umunyarwanda dialogue, which she things is a big challenge to achieving the set objectives.

Some participants offered what they claimed to be the explanations why they think Ndi Umunyarwanda has lost momentum. These reasons include some local leaders who do not prioritize it in comparison to other District programs – an apparent reference to the claim made in RRB2020 that local leaders were giving more focus on certain programs like infrastructure development at the expense of social-related programs, but also the weaknesses in facilitation that led to certain misinterpretations vis à vis Ndi Umunyarwanda as a program. To illustrate these challenges, let us consider the following quotes:

Honestly, Ndi Umunyarwanda program started as a youth initiative in which young people were telling one another the truth about their life, which made them feel liberated. These young people were saying: 'let us say the truth about the dark history they never contributed to so that we can build true unity and reconciliation.' It started as 'Youth Connect Dialogue, but when it reached the top level (of leadership) it became Ndi

Umunyarwanda and brought in elder people. But the thing is when it reached elder people its meaning changed, becoming a forum for some people to ask for forgiveness, which brought up controversies like 'no ethnic group ought to take the responsibility of committed crimes and ask forgiveness to another ethnic group.' Ndi Umunyarwanda as a program is a very good initiative that comes from that need to overcome divisive and ethnic-based politics that led to the genocide, and move progressively to building our common identity of Rwandans. The program, from its beginning, aimed at creating a forum for sharing the truth about our history, the truth that leads to healing (K12).

Participant K12 works for a local institution that advocates for the fight against genocide and its ideology. During the interview, the participant stated that Ndi Umunyarwanda started as a dialogue that aimed at sharing the truth as a way of eradicating ethnic-based stereotypes that tended to construct and reinforce enmity among Rwandans. The participant, however, observes that, along the way, the aim of the program got confused with a forum for apology and forgiveness, which led to the loss of the sincere dialogue in which all participants felt equally empowered to look ahead as they seek to build a united and reconciled nation based on truth-sharing. It is on the basis of such confusion and misinterpretations that participants suggested, among other things, the following:

The most important thing I like about Ndi Umunyarwanda is its nature: "dialogue." This is what differentiates it from other programs like Ubudehe, Girinka Munyarwanda, etc. But to make it successful, there is need to create dialogue spaces on basis of categories of people. For instance, elders should have their own dialogue space, and the youth have their own. The sessions should not be big in size for better sharing. Each person in the dialogue should speak about their experiences in families. Children whose parents were convicted of genocide crimes would share with those whose parents survived the genocide, sharing how they considered one another due to what their respective parents told them. It is therefore not appropriate to see a certain ethnic group rushing to take responsibility for crimes committed (during the genocide). Apology is not something that should be done as a ceremony by people who apologize for crimes they never committed, because that inhibits the initiative that would unfold itself progressively and step by step, leading to big results that generate themselves rather than forced ones (K12).

As an illustration, participant K12 reiterated the need for a dialogue space for each and every individual to feel safe to share personal experiences with peers. This reminds the call of RRB2020 to use Ndi Umunyarwanda as a safe space for the healing of wounds caused by the genocide and divisive politics.

3. Conclusion and recommendations

This report examined Ndi Umunyarwanda as a home-grown solution with a particular and distinctive focus on how it has contributed to reconciliation in Rwanda. It used the mixed-method approaches in which quantitative data were complemented by qualitative findings. The theoretical connection between citizenship and identity had suggested that “the more there is shared sense of national identity and inclusive citizenship, the more the promotion of reconciliation is likely to succeed”. This is what guided the analysis of the collected data, which culminated into the elaboration of various recommendations. This chapter is made of two sections – the conclusion, and recommendations.

3.1. Conclusion

Ndi Umunyarwanda is a program that the Government of Rwanda launched in 2013 with the aim of strengthening national unity by cultivating a sense of respect and dignity among all Rwandans through national identity. It is therefore seven years since Rwandans started implementing Ndi Umunyarwanda. The National Unity and Reconciliation Commission conducted a preliminary assessment of the program in 2017, but understanding how Ndi Umunyarwanda has contributed to the process of unity and reconciliation 7 years after its launching remains of great relevance. As descriptive analysis of data in this report points out, there is significant progress in terms of the contribution of Ndi Umunyarwanda to consolidating various values related to national unity and reconciliation, as well as to the eradication of divisions and building a peaceful future as well.

People are likely active to attend the Ndi Umunyarwanda platform and the positive outcome is observed through the good relationships between people. This is indicated by a high level of understanding of Ndi Umunyarwanda that stands at 88% of respondents. However, the contribution of Ndi Umunyarwanda to the reconciliation process is vital; it tackles negative consequences of the history of the country, and re-builds a coherent society, this indicator stands at 98.9%, of respondents, while the solidarity among Rwandans, the basis of re-building and uniting the country scored 98.8% of respondents.

Furthermore, findings from the study came up with the contribution of Ndi Umunyarwanda to eradicating divisions. The policy’s very first principle read that the country is committed to promoting the spirit of Rwandan identity by restoring the bond among Rwandans, and therefore putting national interests first instead of favors based on ethnicity, blood relationships... and region of origin among other things. This indicator scored 98.1% of respondents. Likewise, Ndi Umunyarwanda contributed to building a peaceful future as revealed by 98.1% of respondents, thus, Rwandans are called on to confront the country’s tragic history with dignity, honesty, openness and total confidence with the purpose of shaping their peaceful future.

With reference to different views of respondents, Ndi Umunyarwanda program as a home-grown solution is standing at better position by contributing widely to the sustainability of different values of reconciliation in Rwanda.

In spite of the above-mentioned tangible achievements, participants in this study highlighted a number of challenges that are worth considering.

The first challenge is related to the question of ownership where Ndi Umunyarwanda is portrayed as an invitation to an ethnic group to take responsibility of the crimes of genocide and publicly apologize. The source of this is seen as the tendency by some political actors to use Ndi Umunyarwanda to score some unclear political gains, taking the aim of this program from the open space in which all participants are equally empowered to engage in a sincere dialogue for individual and nation a healing.

The second challenge, closely related to the first one, is the apparent loss of momentum and complacency in the implementation of Ndi Umunyarwanda. Findings show this as a result of certain local leaders who do not give the program the deserved attention, but most importantly, the program seems to have suffered from weaknesses of some facilitators who, not only hardly link the word they preach to action, but also have transformed the dialogue nature of Ndi Umunyarwanda into a forum for apology and forgiveness, instead of reinforcing the need for a safe space for healing the wounds caused by the genocide and divisive politics.

3.2. Recommendations

Based on the mentioned challenges, various recommendations were formulated for the improvement of Ndi Umunyarwanda program and its implementation.

On the issue of ownership, confusion and misinterpretation of the aim of Ndi Umunyarwanda, the following recommendations were made:

- a) To remind every actor and clarify the main objective of Ndi Umunyarwanda, and discuss more the appropriate approach to make this program successful. The approach should take into consideration the need for a safe space in which all participants feel equal and equally empowered to engage in a sincere conversation about the divisive past that led to the genocide against the Tutsi. Apology should come as an individual decision that has resulted from a process of dialogue, rather than being a starting point of the dialogue.
- b) To organize Ndi Umunyarwanda dialogue sessions taking into consideration common characteristics of the participants. In this respect, groups should be small in size made of specific groups like the youth on their own, elders on their own, women on their own, etc. These small groups can later on be brought together in accordance with the healing status each of them seeks to achieve. Some participants observed that focus for these dialogue sessions should be put on young people who have not been embedded in the divisive politics of the past, but considering the RRB 2020's realization of intergenerational trauma transmission, as well as the difficulty associated with the dissemination of the history of hatred from parents to children, failing to include elders in Ndi Umunyarwandadialogue sessions would not be helpful.

In regard with the issue of losing momentum and getting complacent, the following recommendations were made:

- a) Actors, especially at the decentralized local entities, should be empowered and reminded to integrate Ndi Umunyarwanda dialogue in their administrative plans. Districts should be able to clearly state in their budget provisions allocations made for Ndi Umunyarwanda activities. Some participants shared that such a budget was increased to 5%, which might be enough or little depending on what the administrative entity wants to accomplish in this regard, but efforts should be made to utilize the allocated funds exactly for the dialogue sessions.
- b) Responsible organs should put in place proper mechanisms of reporting and monitoring the conduct of Ndi Umunyarwanda dialogue. Here, participants insisted on the consideration of integrity during the selection of facilitators, and the preparation of content and facilitation approaches to be used. Rather than being like a blueprint or a package designed to fit all, there should be rooms for facilitators to adapt the format and the content of the dialogue to the type of audience. Also, instead of being a one-way form of communication centered on the facilitator, approaches should seek to empower all participants to have an equal say in the dialogue, encourage respectful listening and personal and community transformation, among other things. In this respect, training all facilitators in peace education, and in conflict analysis and mapping would be of great importance.

References

1. Cochran W. J. (1963). *Sampling Techniques*. New York: John Wiley and Sons.
2. Creswell, W. J. (2009). *Research Design: Qualitative, Quantitative and Mixed Methods Approaches* (Third edition ed.). United Kingdom: SAGE Publications Ltd.
3. Evaldsson, A.K. (2007). *Grassroots Reconciliation in South Africa*, PhD Dissertation. Gothenburg University, Sweden: School of Global Studies.
4. Gultung, J. (2000): "After violence: 3Rs, Reconstruction, Reconciliation, Resolution," from the World Wide Web at <http://www.transcend.org/TERRESBAS.HTML>
5. Hannah, A. (1989). *The Human Condition*. Chicago: University of Chicago.
6. Israel, G. D. (2013). *Determining Sample Size*, A document of Agricultural Education and Communication Department, UF/IFAS Extension. Institute of Food and Agricultural Sciences (IFAS), University of Florida, <http://edis.ifas.ufl.edu> (accessed on 06/11/2019).
7. Krejcie, R.V., & Morgan, D.W. (1970). *Determining Sample Size for Research Activities*. *Educational and Psychological Measurement*, 30, 607-610.
8. Lenth, V. R. (2001). *Some Practical Guidelines for Effective Sample-Size Determination*. Department of Statistics, University of Iowa. (Unpublished).
9. Long, W.J. and Brecke, P. (2003). *War and reconciliation: reason and emotion in conflict resolution*. London: The MIT Press.
10. Mariam, S.B. (1998). *Qualitative research and case study Applications in Education*. San Francisco: Jossey-Bassy Publishers.
11. Marshall, N. M. (1996). *Sampling for qualitative research*, *Family Practice*, Vol. 13, No. 6, 522-525.
12. MINALOC (2018). *2018/19 – 2023/24 Social Protection Sector Strategic Plan (SP-SSP)*. Kigali: Ministry of Local Governance.
13. Mugenda, M. O. & Mugenda, G.A. (2003). *Research Methods: Quantitative and Qualitative Approaches*. Nairobi: African Centre for Technology Studies.
14. Nemeth, R. (2001). *Respondent Selection Within the Household-A Modification of the Kish Grid*. <https://www.researchgate.net/publication/237794222> (accessed on 07/11/2019).
15. NISR (2014). *Fourth Population and Housing Census*. Kigali: National Institute of Statistics of Rwanda.
16. NISR (2014). *Fourth Population and Housing Census: Characteristics of households and housing. Thematic Report*: Kigali: National Institute of Statistics of Rwanda.
17. NURC, (2017). *Ndi Umunyarwanda: perceptions, results and Challenges*. Kigali.
18. Sentama, E. (2014): *Unit and Reconciliation process in Rwanda*. Kigali: NURC.
19. Singleton, R. & Straits, B. (2005). *Approaches to Social Research*. 4th ed. New York: Oxford University Press.

Appendices

Appendix 1. Questionnaire on Ndi Umunyarwanda Program

/Ibibazo kur igahunda ya 'Ndi Umunyarwanda'

INTRODUCTION

My name is..... and I am a member of a research team working on behalf of the National Unity and Reconciliation Commission to conduct a survey on the status of reconciliation in Rwanda, and the impact of Ndi Umunyarwanda program on the reconciliation process. This questionnaire intends to collect information in this regard, and you are among the selected citizens who will participate in the survey.

The information that you will provide will assist the National Unity and Reconciliation Commission to know the current status of reconciliation in Rwanda, and the impact of Ndi Umunyarwanda program in the promotion of reconciliation in Rwanda. I assure you that the information you provide will be treated in strict confidentiality and that your names will not appear anywhere while reporting the findings.

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

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

Nitwa..... nkaba ndi umushakashatsi watumwe na Komisiyo y'Igihugu y'Ubumwe n'Ubwiyunge. Ndi mu itsinda ririho rikora ubushakashatsi bugamije kumenya aho igipimo cy'ubwiyunge kigeze mu Banyarwanda, ndetse n'uruhare rwa gahunda ya Ndi Umunyarwanda muri urwo rugendo rw'ubwiyunge.

Uri umwe mu Banyarwanda batoranijwe kugira ngo uduhe amakuru y'uko ubwiyunge buhagaze aha iwanyu, ndetse n'icyo utekereza ku ruhare rwa gahunda ya Ndi Umunyarwanda mu guteza imbere ubwiyunge mu Banyarwanda. Amakuru uduha azahuzwa n'ay'abandi kandi amazina yawe ntabwo azagira aho agaragara muri raporo.

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

Mbaye ngushimiye cyane kuba wemeye kugira uruhare muri ubu bushashatsi.

A. IDENTIFICATION/Umwirondoro

i. Residence//Aho ubarizwa

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

ii. Socio-demographic characteristics/Irangamimerere

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

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

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

8. Marital status /Irangamimerere	Single /Ingaragu	
	Married /Ndubatse	
	Divorced /Natandukanyen'uwotwashakanye	
	Widow(er) /Ndiumupfakazi	
	Other (specify) /Ikindi (kivuge)

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

10. Religion/ Umuryango ushingiye kumyemerere	Roman Catholic/Umugaturika	
	Protestant/Umuporotestanti	
	Pentecost/Umupantekoti	
	7 th Day Adventist/Umudivantisti w'Umuns wa 7	
	Jehovah's Witness/Umuhanya wa Yehova	
	Muslim/Umusilamu	
	Other (specify)/ Uwundi (wuvuge):	
	No religion/Ntadini mbamo	

A. Questions on general information of Ndi Umunyarwanda/Ibibazo ku makuru rusange areba 'Ndi Umunyarwanda'

1. To what extent do you agree with the following views on Ndi Umunyarwanda? /Wemera kuruhe rugero ibitekerezo bikurikira kur iNdi Umunyarwanda?	Strongly agree /Ndabyemera racyane	Agree /Ndabyemera	Disagree /Simbemera	Strongly disagree /Simbyemera ranagato	Do not know /Simbizi
	1	2	3	4	5
i. It helps to build national identity /Ifasha mu Kubaka Ubunyarwanda					
ii. It helps to reconcile and reunite Rwandans through a common identity/ Ifasha kunga no kongera guhuza Abanyarwanda mu Bunyarwanda					
iii. It strengthens the culture of solidarity among Rwandans/ Ifasha gushimangira umuco w'ubufatanye mu Banyarwanda					
iv. It helps to uphold moral values of Rwandans /Ifasha gushyigikira indangagaciro nakirazira by' Abanyarwanda					

v. Others (please specify) /Ibindi (bivuge)					
---	--	--	--	--	--

2. Have you ever participated in a discussion forum of Ndi Umunyarwanda? /Waba warigeze witabira ibiganiro kur Ndi Umunyarwanda?

Yes/Yego No/Oya

3. What is the rate of participation in the forum of discussions on issues related to Ndi Umunyarwanda Program in your village? /Ni kuruhe rugero ubona abaturage bo mu mudugudu wawe bagira uruhare ibiganiro bya gahunda ya Ndi Umunyarwanda?	Once per month / Rimwe mu kwezi	Once per quarter /Rimwe mu gihembwe	Three times per year /Inshuroes hatu mu mwaka	Once a year /Rimwe mu mwaka	Never participate /Sinjyambi jyamo

B. Opinion on the impact of Ndi Umunyarwanda program /Ibitekerezo kuruhare rwa gahunda ya Ndi Umunyarwanda

Considering the statements in the table below, say whether it is Very much (1), much (2), to a certain extent (3), not much (4), Not at all (5) by ticking appropriate box.

Hashingiwe ku bitekerezo biri mu mbonerahamwe ikurikira, vuga niba bihagije cyane(1), bihagije(2), bigerageza(3), bidahagije(4), Ntakigenda(5) ushyira akamenyetso mu kazu kabugenewe.

4. To what extent do you think Ndi Umunyarwanda has contributed to:/ Utekereza ko Ndi Umunyarwanda yaba yaragize uruhare rungana iki mu:

N°	Item/ibitekerezo	Very much/ Bihagije cyane	Much/ Bihagije	To a certain Extent/ Bigerageza	Not much/ Bidahagije	Not at all/ Ntakigenda
		1	2	3	4	5
1.	Reconciliation/ ubwiyunge					
2.	Solidarity among all Rwandans/ Gushyirahamwe kw'Abanyarwanda					

	bose					
3.	The feeling of dignity as Rwandans/ Kwiyumvamo ishema n'agaciro nk'Abanyarwanda					
4.	Promotion of the culture of self-reliance/ Guteza imbere umuco wo kwigira					

5. Considering the statements in the table below, say whether you strongly agree (1), agree (2), disagree (3), Strongly disagree (4), Do not know (5) by ticking appropriate box.

Hashingiwe kubitekerezo biri mu mbonerahamwe ikurikira, vuga niba ubyemera cyane (1), ubyemera (2), utabyemera (3), utabyemera nagato (4), utabizi (5) ushyira akamenyetso mu kazu kabugenewe.

N°	Ndi Umunyarwanda, as a homegrown solution, has / Ndi Umunyarwanda, nk'ingamba yakomotse mu mucu Nyarwanda, yashoboye	Strongly agree/ Ndabye-mera cyane	Agree/ Ndabye-mera	Disagree / Simbye-mera	Strongly Disagree Simbye-mera nagato	Do not know Simbizi
		1	2	3	4	5
1.	Promoted the spirit of a shared citizenship/ Guteza imbere ubwenegihugu dusangiye					
2.	Restored the bond and cohesion among Rwandans/ yagaruye isano n'imibanire y'Abanyarwanda					
3.	Contributed to the socio-economic inclusion of the marginalized /Yagize uruhare mu guca ihezwa ry'abasigajwe inyuma n'amateka					
4.	De-emphasize the reliance on ethnic identity / Yagabanyije kwishingikiriza ubwoko					
5.	Upheld moral values of Rwandans/Yashyigikiye indagagaciro na kirazira by'Abanyarwanda					

6.	Built hope for a peaceful and prosperous future/Yubatse icyizere cy'ahazaza heza					
7.	Created space for open discussions on our history/yatumye tunganira kumateka yacu mu buryo bweruye					
8.	Provided people with the opportunity to ask for and/or grant forgiveness /yahaye abaturage umwanya wo gusaba no gutanga imbabazi					
9.	Encouraged reconciliation/yateje imbere ubwiye					
10.	Offered opportunity to learn about the history of Rwanda/yatanze amahirwe yo kumenya amateka y'u Rwanda					

Thank you very much /Urakoze cyane

Names and signature of the researcher /Amazinan'umukonoby'umushakashatsi

- Names and signature of research supervisor /Amazina n'umukono by'uwagenzuye imigendekereye'ubushakashatsi
- Names, signature and telephone of the government official of the area where the study was conducted /Amazina, umukono na telephone by'umuyobozi w'aho ubushakashatsi bwakorewe
- Date of fieldwork exercise /italiki ubushakashatsi bwakorewe n'aho bwakorewe

Appendix 2: Interview guide on Ndi Umunyarwanda program /Inyoborabiganiro kuri gahunda ya Ndi Umunyarwanda

1. What do you understand by Ndi Umunyarwanda? Ni iki waba uzi kuri Ndi Umunyarwanda?
2. How do you perceive Ndi Umunyarwanda? /**Mubona mute Ndi Umunyarwanda?** Has it achieved its objectives? /**Ubona Ndi Umunyarwanda yaba yarageze kuntego zayo?** Can you give examples of how successful it has been? **Tanga ingero z'uko iyi gahunda yaba yarageze kuntego zayo**
3. Do you think various actors (CSOs, Community structures, faith-based organizations) have owned Ndi Umunyarwanda? Ubona abafatanyabikorwa (**imiryango itari iya leta, imiryango ishingiyeye kumyemerere, etc.**) **baragize gahunda ya Ndi Umunyarwanda iyabo?**
4. How have various stakeholders (Local authorities, CSOs, Private sector agencies, Rwandans themselves) implemented Ndi Umunyarwanda/**Ubona abafatanyabikorwa (abikorera, imiryango itandukanye, abanyamadini, etc.) barashyize mu bikorwa bate gahunda ya Ndi Umunyarwanda?**
5. How do you link Ndi Umunyarwanda with reconciliation? Justify your position/ **Ese haba hari isano hagati ya Ndi Umunyarwanda n'Ubwiyunge bw'abanyarwanda? Sobanura Ndi Umunyarwandara.**
6. How well has the program helped Rwandans to transcend divisive politics? **Ni gute iyi gahunda ya Ndi Umunyarwanda yafashije kurenga politiki y'amacakubiri?**
7. What is the impact of Ndi Umunyarwanda on social cohesion and collaboration in your area? Explain / **Ni uruhe ruhare Ndi Umunyarwanda yagize mu mibanire myiza n'ubwuzuzanye aho mutuye? Soba Ndi Umunyarwandara.**
8. What challenges has Ndi Umunyarwanda faced in its implementation? Indicate them/ **Haba hari imbogamizi zituma gahunda ya Ndi Umunyarwanda idashyirwa mu mubikorwa neza? Zivuge**
9. What do you think should be done for a better and more successful implementation of Ndi Umunyarwanda / **Ubona ari iki cyakorwa kugirango ishyirwa mu bikorwa rya gahunda ya Ndi Umunyarwanda rirusheho kuba ryiza no kugera kuntego zayo?**
10. What do you understand by Ndi Umunyarwanda? Ni iki waba uzi kuri Ndi Umunyarwanda?
11. How do you perceive Ndi Umunyarwanda? /**Mubona mute Ndi Umunyarwanda?** Has it achieved its objectives? /**Ubona Ndi Umunyarwanda yaba yarageze kuntego zayo?** Can you give examples of how successful it has been? **Tanga ingero z'uko iyi gahunda yaba yarageze kuntego zayo**

12. Do you think various actors (CSOs, Community structures, faith-based organizations) have owned Ndi Umunyarwanda? Ubona abafatanyabikorwa (**imiryango itari iya leta, imiryango ishingiyeye kumyemerere, etc.) baragize gahunda ya Ndi Umunyarwanda iyabo?**
13. How have various stakeholders (Local authorities, CSOs, Private sector agencies, Rwandans themselves) implemented Ndi Umunyarwanda/**Ubona abafatanyabikorwa (abikorera, imiryango itandukanye, abanyamadini, etc.) barashyize mu bikorwa bate gahunda ya Ndi Umunyarwanda?**
14. How do you link Ndi Umunyarwanda with reconciliation? Justify your position/ **Ese haba hari isano hagati ya Ndi Umunyarwanda n'Ubwiye bw'abanyarwanda? Soba Ndi Umunyarwandara.**
15. How well has the program helped Rwandans to transcend divisive politics? **Ni gute iyi gahunda ya Ndi Umunyarwanda yafashije kurenga politiki y'amacakubiri?**
16. What is the impact of Ndi Umunyarwanda on social cohesion and collaboration in your area? Explain / **Ni uruhe ruhare Ndi Umunyarwanda yagize mu mibanire myiza n'ubwuzuzanye aho mutuye? Soba Ndi Umunyarwandara.**
17. What challenges has Ndi Umunyarwanda faced in its implementation? Indicate them/**Haba hari imbogamizi zituma gahunda ya Ndi Umunyarwanda idashyirwa mu mubikorwa neza? Zivuge**
18. What do you think should be done for a better and more successful implementation of Ndi Umunyarwanda / **Ubona ari ik icyakorwa kugirango ishyirwa mu bikorwa rya gahunda ya Ndi Umunyarwanda rirusheho kuba ryiza no kugera kuntego zayo?**

Thank you very much /Urakozecyane

Names and signature of the researcher /Amazina n'umukono by'umushakashatsi

- Names and signature of research supervisor /Amazina n'umukono by'uwagenzuye imigendekere y'ubushakashatsi
- Names, signature and telephone of the government official of the area where the study was conducted /Amazina, umukono na telephone by'umuyobozi w'aho ubushakashatsi bwakorewe
- Date of fieldwork exercise /italiki ubushakashatsi bwakorewe n'aho bwakorewe

Appendix 4. The Research Team

Names	Responsibility
Dr. Jean-Bosco Habyarimana	Team Leader and Main Author
Dr. Edouard Musabanganji	Head Statistician
Dr. Marcel ZogeyeRwabutogo	Team member and author
Dr. GisanabagaboSebuhuzu	Team member
Dr. Abel NgaboSebahashyi	Team member
Mr. Gerard Nyirimanzi	Team member & Head Translator
Mr. BrekmansBahizi	Team member and author
Mr. Vedaste Kaberuka	Team member
Mr. Didier Gaga Rukorera	Representative NISR
Mr. Samuel Abdon Sibomana	Team member

P.O. Box: 174 Kigali, Rwanda
Website: www.nurc.gov.rw
Email: unity@nurc.gov.rw