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**ASSESSMENT OF PSYCHOSOCIAL REINTEGRATION OF GENOCIDE PRISONERS
IN RWANDA: BEST PRACTICES AND BARRIERS**



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FOREWORD

Rwanda experienced the genocide perpetuated against the Tutsi in 1994. Twenty five years later the process of reconciliation and social cohesion between genocide ex-prisoners and survivors remains a pillar and essential in building durable peace and sustainable development.

Thousands of genocide prisoners who participated in the 1994 genocide against Tutsi that are soon to be released after completing their sentences will be offered a chance to live a crime –free and law-abiding citizenly life when successfully reintegrated in their family and live harmoniously with community members including genocide survivors.

These concerns led the Prison Fellowship Rwanda in partnership with the UNDP in Rwanda to undertake a study, ‘assessment of psychosocial reintegration of genocide prisoners in Rwanda: Best Practices and Barriers.

Prison Fellowship Rwanda, through this commissioned research with the aim of collecting data on needs and expectations of genocide prisoners, their families in regard to psychosocial reintegration; and gather perceptions of genocide survivors; appraise existing mechanisms of rehabilitation and reintegration as well as explore alternative pathways to enhance reconciliation and social cohesion in Rwanda.

The study findings will be used to inform future policy reforms that will be helpful to Ministry of Justice, Ministry of local government (local leaders), Ministry of education, Prison Fellowship Rwanda, United Nations Development Program, *Mushaka Dynamism*, Peace and Justice of the Catholic church and Rwanda Correctional Services, partners to provide appropriate key policies in strengthening strategies for conducting successfully rehabilitation and psychosocial reintegration of both the genocide prisoners and survivors.

I would like to convey my thanks to UNDP for the financial support for the success of this study, Ministry of Justice, National Unity and Reconciliation Commission Rwanda Correctional Services, and Prison Fellowship Rwanda staff and District authorities as well as individuals in their different capacities.

I would also like to thank the team of consultants for their expertise in conducting this study. A special gratitude to all participants for their cooperation and dedication to the success of this study.

Bishop (rtd) John Rucyahana

Chairman of the Board of Directors

EXECUTIVE SUMMARY

The main purpose of this study was to assess the psychosocial reintegration of genocide prisoners as regards their needs and expectations, those of their families as well as gather perceptions of genocide survivors; appraise existing mechanisms of rehabilitation and reintegration of genocide prisoners and explore alternative pathways to enhance reconciliation and social cohesion in Rwanda.

Rwanda experienced the 1994 genocide perpetrated against Tutsi, and over 120,000 people were accused, imprisoned for the perpetration of genocide and justice needed to be served, where a large majority were tried by Gacaca courts and some were incarcerated. Some were sentenced to Travail d'Intérêt Général (TIG) while others were released back to their families. Rather than being incarcerated in an actual prison for their entire sentence, those in TIG finish serving their sentences by doing community service – some live in TIG camps while others live in their own neighborhoods.

Twenty-Five years after the atrocities, thousands of prisoners who participated in the 1994 genocide against the Tutsi having completed their sentences have been released and many more will soon be released from prisons to live together again with survivors where both sides will need to embrace the country's policy of unity and reconciliation, which will help guide them to live in harmony with each other today and future generations.

A key feature for the successful reconciliation and social cohesion between Genocide ex-prisoners and Genocide survivors is the attention to the suggested pathways for psychosocial reintegration of ex-prisoners including suggested strategies to facilitate both the parties to reconciliation embrace the country's policies on unity and reconciliation which will help them live in harmony with each other in their communities.

The study findings revealed that pre-release practices of psychosocial reintegration is generally done by the Ministry of Justice, in particular Rwanda Correctional Services (RCS) and partners while post-release is wanting and remains a challenge if one considers the required multidisciplinary approach and resource mobilization.

This kind of post – release reintegration plays a big role and therefore requires very effective management of re-entry of genocide ex-prisoners in provision of conditions for living in the community and sustaining life for a person within a family set up and community as interaction

spaces where the person build a new identity of self as a responsible citizen and also enable them to take their responsibility for ‘making things right for the survivors and victimized community.’ This implies that genocide ex-genocide prisoners bear the responsibility for their victims and the wronged community to build a renewed image of themselves.

Based on the key study findings, there are specific mechanisms for reintegration at family, community, while at national level there are newly established and remains scanty on the ground. These latter include unity and reconciliation clubs bringing together former genocide prisoners and genocide survivors. Considering discussions held in the field, there is loose and weak coordination between local authorities with genocide ex-prisoners and genocide survivors.

Further, the discussions held in the field work point out that poverty on both sides hinder reintegration initiatives leading to their perception of need for consideration of eligibility of various social protection programs on case by case basis again to be determined by local authorities.

Restorative justice mechanism which informed the establishment and functioning of Gacaca courts, is based on the principle that the most effective responses to genocide crimes are those which hold genocide prisoners accountable for their deeds in ways that reintegrate them into society rather than increase their sense of isolation and stigma. The objective is to help genocide prisoners understand the consequence of their actions and mend their relationships with others in the community including their victims.

Based on the key findings, there are no formal reintegration mechanisms at the family and community levels while at national level, streamlining the mechanisms remains wanting.

It is important to consider development of a multidisciplinary reintegration policy for successful reintegration process as drivers for enhanced reconciliation and social cohesion.

It is important that the development of mechanisms for reintegration be designed to facilitate the successful reintegration of genocide ex-prisoners to enhance reconciliation and social cohesion in Rwanda. Some recommendations were set out as some of the primary lessons that can inspire and guide practitioners in designing proper measures and strategies that can be adapted to their circumstances.

The study concludes with a number of practical considerations that may be considered in planning future mechanisms for successful reintegration of ex-offenders.

ACKNOWLEDGEMENT

The Completion of this study on assessment of the psychosocial reintegration of Genocide prisoners in Rwanda: Best Practices and Barriers, was made possible by a combined effort from various government agencies and individuals at different levels.

It is in this context that Prison Fellowship Rwanda (PFR) wishes to express its heartfelt gratitude to the government of Rwanda agencies including local government authorities (districts and sectors) for facilitating the data collection in sampled genocide prisoners, Focus Group Discussions at sector level; Ministry of Justice, in particular Rwanda Correctional Services, National Unity and Reconciliation Commission for their cooperation and timely response to our requests for valuable information that helped to complete this study.

The execution of different phases of the study needed engagement and cooperation of various stakeholders.

I would like to extend my sincere appreciation to Rwandan citizens who found themselves in the research sample across the selected eight districts of the country and who were willing to respond to research questions.

PFR salute the professionalism of the consultants Prof Rutembesa E. and Dr. Kalimba Peter for their effort in the success of the study in record time.

The study would not have been possible without the contribution and financial support of UNDP and PFR administrative staff contribution for the success of this study.

Bishop Gashagaza Deogracious

Executive Director, Prison fellowship Rwanda

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ABBREVIATIONS AND ACRONYMS

AMI	: Association Modeste et Innocent
ARCT	: Association Rwandaise des Conseillers en Traumatisme
CDJP	: Commission Diocésain Justice et Paix
DIDE	: Dignity in Detention
DSM-5	: Diagnostic Statistical of Mental Disorders (5 th edition)
MINALOC	: Ministry of Local Government
MINI	: MINI INTERNATIONAL NEUROPSYCHIATRIC INTERVIEW
NGOs	: Non-Government Organizations
NURC	: National Unity of Reconciliation Commission
PFR	: Prison Fellowship
PIASS	: Protestant Institute of Arts and Social Sciences
PCLs 5	: Post Traumatic Check list symptoms
PTSD	: Post Traumatic Stress Disorder
TIG	: Travaus d’Interet General

CHAPTER ONE: INTRODUCTION AND BACKGROUND OF THE STUDY

The 1994 genocide against the Tutsi was the worst since the Second World War and the holocaust, the Jewish genocide. In only three months, the official government number of the Tutsi who had been killed is estimated at **1.074.017** (from 1 October 1994 to 31 Dec 1994); while **1.951.388** (Ministry of Local Government and Social Affairs, Dec 19, 2001) are estimated to have been involved actively in the killings and around two million and half were exiled outside the country.

The post - genocide context and the relationship between survivors, former genocide prisoners and their families were more complicated: mistrust, destruction of the social cohesion, devastating trauma, and alliances between the community members had been broken. Upon release after completing their sentences, ex-genocide prisoners are plunged into an environment totally different from the prison where they struggle to reintegrate into their families and expected to live in harmony with survivors. Recently research studies have shown that the prevalence of Major Depression Episode among the general population is around 12% and panic disorder around 8 %. On the survivor's side, the major Depression episode is 35 % when the trauma is estimated to 28 % (RMHS, 2018). The co-morbidity of PTSD with the Major Depression Episode is 68 % and Panic disorder 52.8%; alcohol use disorder is around 7%. In another study related to the “openness of reconciliation (Blanchette, Capros and Rutembesa, 2018), it was shown that the fact of being traumatized or depressed is a barrier of the openness to reconciliation.

Further, the recent study done in Rwandan prisons by Rutembesa E. & Nsabimana E (2018) findings show that 14.5% suffered from trauma while 30% are victims of a Major Depression Episode. It has also shown that 50% of Rwandan inmates have at least 1 in 18 psychiatric disorders assessed according to the MINI (DSM 5). This study confirms the importance to developing the mental health care in Rwandan prisons to reducing the psychopathological symptoms, one of the barriers of the openness to reconciliation. The same high prevalence of trauma and depression applies to survivor's population.

Twenty-five years later, the process of reconciliation between perpetrators and survivors is the cornerstone of building stable and durable peace (Bar-Tal, 2009; Staub, 2006). In Kinyarwanda, the language of Rwanda, “**kwiyunga**”, the word for reconciliation comes from the same root as “setting bones together”, which highlights the necessity to put back together broken parts (King, 2013). Recent theoretical frameworks (Bar-Tal, 2009; Bar-Tal & Cehajic-Clancy, 2014; Staub, 1998) proposed that reconciliation is a process of socio-psychological change through which relations between past rivals are restructured and a new psychological repertoire is built.

1.1. Brief Description of Prison Fellowship Rwanda (PFR)

Prison Fellowship Rwanda (PFR) is a faith based non-profit organization that works in partnership with the Government of Rwanda and its relevant agencies, local and international partners and volunteers to foster reconciliation, in particular genocide prisoners with survivors, peace building, healing initiatives and development in Rwanda since 1995 and continues till date following the 1994 genocide against the Tutsi.

Through its programs of peace building, socio-healing and reintegration, civic awareness, gender equality and human rights, Biblical counselling, socio-economic advancement as well as research and Development, PFR seeks to promote the principles and practices of restorative justice among the offenders, victims and communities affected by the 1994 genocide against the Tutsi.

Prison Fellowship Rwanda serves in most prisons and surrounding communities across the country, rebuilding trust, confidence and peaceful co-existence, healing the psychological wounds suffered following the genocide as well as instilling spiritual renewal and repentance, forgiveness and reconciliation among the people affected by the 1994 genocide against the Tutsi.

This research study will contribute to the understanding of the experience and progress of reconciliatory processes in Rwanda. The main aim of the study was to analyze the best way to rehabilitate and reintegrate ex- genocide prisoners. The study intends as well to understand and establish mechanisms that are culturally compatible and best practices to create an effective reconciliatory intervention process to enhance social cohesion in Rwanda.

1.2. Problem statement

After the 1994 Genocide against the Tutsi, over 120,000 perpetrators were imprisoned for their involvement in killing Tutsis. Twenty-five years later, genocide prisoners fall to approximately 27,370 (RCS, August 2019), while 8,857 ex-genocide prisoners are due for release and reintegrated into the community over the period 2019-2023.

This study looks at the rehabilitation and reintegration programming available to ex- genocide prisoners, survivors and their families; best practices and barriers they currently face or have previously faced, and recommendations for reforms for the future to be released prisoners' successful rehabilitation and reintegration process.

As defined by Laub and Sampson, (2001, 2003); Psychosocial Reintegration of ex-offenders is the process of transitioning from incarceration to the community, adjusting to life outside of prison or jail, and attempting to maintain a crime-free lifestyle.

In the Rwandan context, the rehabilitation and reintegration programming is very important in helping ex-genocide prisoners return to society in a successful manner. The purpose of this study which is partly assessing the psychosocial reintegration of genocide prisoners is to collect data on their needs and expectations in regard to their reintegration. Further, the study intends to gather perceptions, attitudes of survivors and appraise existing mechanisms of reintegration of ex-genocide prisoners in Rwanda. In addition, the study has identified risks and protection factors for the ex-genocide prisoner to become a responsible citizen and productive member of the community.

The guiding thread is to understand how the released ex-genocide prisoners will manage the reality of, “My neighbor is my former perpetrator”; or, my husband, my father is he the ex-genocide perpetrator? How to accept the situation and cope? And what is the role of the community?

1.3. Objectives of the study

In this study, researchers were interested in:

- Documenting needs and expectations of genocide prisoners regarding their reintegration processes;
- Gathering perceptions and attitudes of genocide survivors and families of genocide prisoners on their reintegration;
- Identifying and analyzing quantitatively and qualitatively the existing mechanisms of reintegration of genocide prisoners at prisons, family, community and national levels;
- Examining the impact of reintegration of genocide prisoners on sustainable social cohesion, reconciliation, peace and social economic wellbeing.
- Propose alternative pathways for the successful reintegration of genocide prisoners in Rwanda.

CHAPTER TWO: LITERATURE REVIEW

In the context of this study, the term psychosocial refers to the close relationship between the individual and the collective aspects of any social entity. Closely related psychosocial support can be adapted in particular situations to respond to the psychological and physical needs of the people concerned, by helping them to accept the situation and cope with it.

The assessment includes psychiatric, psychological and social functioning, risks posed to the individual and others, problems required to address from any co-morbidity, personal circumstances including family or other careers. Other factors considered are the person's housing, financial and occupational status, and physical needs. Assessments when categorized, particularly includes Life history of the participant which involve data collection of living situation and finances, social history and support, family history, coping skills, religious/cultural factors, trauma from systemic issues or abuse and medico-legal factors (assessment of the client's awareness of legal documents, surrogate decision-making, power of attorney and consent). Components include: the resource assessment of psycho-spiritual strengths; substance abuse; coping mechanisms, styles and patterns (individual, family level, workplace, and use of social support systems); sleeping pattern; needs and impacts of the problem.

Reintegration encompasses not only measures and programs taken in prison but serves as an umbrella term for programs and structures inside and outside prison, aimed at preparing and supporting the release of ex-offenders on their way back to society (other frequently used synonyms for this concept are "resettlement" or "re-entry"). This underscores the view that rehabilitation efforts ought to be offered by the prison system from the onset of detention, during incarceration and after release, to limit the detrimental effects of imprisonment through adequate activities and services (Scheirs 2016).

2.1. What is the social reintegration?

In Canada, the expression offender "reintegration" generally refers to "reentry" or "resettlement". In this review, these terms are used interchangeably to designate interventions, programs and

services designed to assist prisoners to live law-abiding lives in the community following their release.

Reintegration theory is premised on the belief that crime represents a breach or absence of community (Padayachee, 2008:16). Rather than solely blaming offenders for crime, proponents of reintegration theory argue that society is responsible for creating conditions that breed criminals. As such, it is mandatory that the same society must be part of the solution to help reintegrate offenders (Glanz, 1993:3-5). According to Muntingh (2001:5), the rationale for reintegrating offender is based on two moral premises. Firstly, it is better for people to be in harmony with one another, and secondly, wherever harmony and community are absent, they should be actively pursued. Muntingh (2005:5) notes that a punitive approach stigmatizes and belittles offenders. This results in a further breach of community and disruption of harmony in society. To this end, reform and reintegration of offenders should always be the ultimate aim of incarceration.

2.2. The concept of reconciliation

Reconciliation goes beyond the realist perspective of national interests and explores the underlying causes of the conflict (Kelman, 2008). Reconciliation, from the conflict resolution specialist perspective, strives to study the unmet or threatened needs for identity (Shnabel & Nadler, 2015; Aiken, 2010), security, recognition, autonomy, and justice. Central components of reconciliation from the conflict resolution field include the development of trust (Kelman, 2008), relationship transformation based on partnership with reciprocity and mutual responsiveness (Staub, Pearlman, Gubin, & Hagengimana, 2005; Staub, 2006; Zorbas, 2009), and an agreement that allows both sides to have their basic needs addressed.

Zorbas (2009) has shown that the psychological repertoire which promotes reconciliation in Rwanda includes several dimensions, notably (1) forgiveness, (2) the restoration of the feeling of security and trust, (3) the recognition that truth has been told and justice has been achieved, and (4) the belief that former rivals can cordially coexist.

Forgiveness: Forgiveness mitigates the moral inferiority generated by the role of perpetrators (Exline & Baumeister, 2000) and allows perpetrators to be reintegrated to the moral

community to which their membership was questioned (Hewstone et al., 2008; Noor, Brown, Gonzalez, Manzi, & Lewis, 2008).

Trust: After a genocide, other people (especially members of the outgroup and members of the government) may appear untrustworthy (Staub, 1998). Lack of trust is a symptom of ongoing conflict and lack of security (Paluck, 2009). An inability to trust others, especially ones' family, friends or neighbours, will impinge any reconciliation process (Hewstone et al., 2008; McCann & Pearlman, 1990). In Rwanda, trust is a particularly important factor to consider (Zorbas, 2009) given that the genocide was promoted by the government of the time and perpetrated mostly by people known to the victims (people from the neighbourhood, and sometimes family and friends).

Truth and justice: The justice process may lead to a symbolic erasure of the roles of victim and perpetrator, and these places the two parties on more equal footing (North, 1998) and leads to greater willingness to reconcile (Mukashema, & Mullet, 2010; Nadler & Shnabel, 2008; Worthington, 2006). In Rwanda, a justice process took place on a large scale under a transitional justice scheme, the Gacaca courts, which occurred between 2002 and 2012 and where tens of thousands of genocide perpetrators were judged.

Coexistence: Coexistence is the capacity for former rivals to live side by side (Shnabel & Nadler, 2008; Zorbas, 2009) and to resume the capability to cooperate and have social interactions, to hear each other, and to live and work together on a daily basis (Crocker, 2003).

Reconciliation is also understood as a process of socio-psychological change through which relations between past rivals are restructured and new psychological repertoire is built (Bar-Tal, 2009; Bar-Tal & Cehajic-Clancy, 2014; Staub, 1998). Reconciliation is seen as the place-of-encounter where both the acknowledgement of the past and the envisioning of the future can safely reconstruct the present, emphasizing the beginning of new psychological constructs of the opposing group and a possibility of constructive relationships (Borneman, 2002; Staub, 2006; Lederach, 1997). In its most simplistic form, reconciliation can be identified as the long-term processes of establishing peaceful relations and/or mutual acceptance between rival sides following the resolution of conflict or transforming the relations between rival sides from hostile

to friendly relations (Borneman, 2002; Aiken, 2010; Staub, 2006; Broneus, 2003; Staub & Bar-Tal, 2003; Lederach, 1997).

In 2015, the National Unity and Reconciliation Commission (NURC) using the team of Rwandan researchers pointed out the weakness of coordination and communication between the government's structures in charge of rehabilitation in reintegration of ex-genocide perpetrators (2015). They underlined the absence of a formal reintegration mechanisms at the family and community levels.

2.3. Pre and post release reintegration of ex-genocide perpetrators

Pre-release reintegration also known as “custodian reintegration” refers to the range of support interventions that are brought by diverse actors (state and non-state) to the offender while in prison. Pre-release reintegration is distinguishable from post release reintegration thanks to its aims that are oriented at preparing the offender for release and then reentry in the family and wronged community. Interventions of this type mainly consist in helping prisoners resolve issues affecting them such as health needs, giving them necessary support in order to address risk factors associated with their criminal behavior, as well as to help them learn vital skills for them to be able to lead crime free, law-abiding and self-supporting lives (UNOCD, Op.cit,p.7)

Tobie and Masabo (2012:21) on, “Reconciliation, Socio-Economic Reintegration in Rwanda”; the same way has shown that the term of rehabilitation consists of repairing rather than paying for past wrongs done to the community, as well as ensuring physical and mental health of the prisoner. The reason for being of pre-release reintegration rests on the acknowledgement of the consequences of imprisonment on the life of the offender.

The post-release reintegration consists of the range of support interventions and programs that are brought by diverse actors (state and non-state) to ex-offenders after their release from prison. Given the fact that they occur outside prison, and regardless of the fact that they were offered after prerelease reintegration are community based rather than custody-based. The role of the community in cases of conditional release is therefore essential. The role of the community consists in providing the psychosocial interventions: psychological assistance, socio-economic interventions, and employment opportunities among others.

CHAPTER THREE: METHODOLOGY

This study used a cross-sectional design with quantitative and qualitative approaches. All individuals (ex-genocide prisoners) between 40 and above years were interviewed. The main participants are the genocide ex- prisoners after having served a sentence, the genocide prisoners in terminating their sentence, families, survivors, local authorities and all concerned government and non-government agencies involved in the topic of openness to reconciliation after 1994 genocide perpetrated against the Tutsi.

3.1. Population

Participants in this study are genocide prisoners incarcerated in 12 Rwandan prisons and those who were released over the last 3 consecutive years. The 12 prisons are: Huye, Rwamagana, Nyarugenge, Rusizi, Musanze, Bugesera, Nyamagabe, Rubavu, Ngoma, Gicumbi, Muhanga and Mpanga. Because of the regional differences and specificities during the genocide, researchers have chosen to work with one prison in each district plus Nyarugenge (Mageragere) in the city of Kigali. As gender must be respected both women prisons (Nyamagabe and Ngoma have been included. The study targeted eight (8) Rwandan prisons, namely, Huye, Rubavu, Rwamagana, Ngoma, Musanze, Mageragere, Mpanga and Nyamagabe

3.2. Inclusion criteria

- Genocide prisoners and ex-genocide prisoners released over the last three years
- Survivor's families (from 18 years old and above)
- Genocide prisoner's families (from 18 years old above)
- local authorities
- Local and International NGO'S working in post genocide Rwanda reconciliation and any other stakeholders within the community
- National Unity and Reconciliation Commission(NURC)
- Rwanda Correctional Services (RCS)
- From 40 years old and above (especially for genocide prisoners)

- Absence of physical or medical conditions which would impede the data collection
- Voluntarily agree to participate

3.3. Exclusion criteria: Out of the above inclusion criteria

3.4. Sample size

Quantitative data is concerned with genocide prisoners (current and released ex-genocide prisoners) and it has been calculated according to Yamane (1967)'s formula.

The main sampling frame was based on the 6,918 genocide prisoners. Secondly, researchers had to look at the number of ex-genocide prisoners already released into the community to apply the same formula. There was need to understand the testimonies of ex-genocide prisoners and their experiences related to their living in the community after ending their court sentences and joined the community. The complementary information was qualitative and obtained from government agencies, survivors, the genocide prisoner's families, local authorities, international and national NGO's working in the area of unity and reconciliation in post - genocide Rwanda.

$[n = N/1 + (e)]$; n = Sample Size, N = Population and e = Error Margin by using this formula

$$e = 0.05$$

$$n = \frac{6,918}{1 + 6,918 * (0.05^2)} = 378$$

3.5. Process in sampling

3.5.1. Sampling Strategy for quantitative data

The population is partitioned into groups called strata and sampling is performed separately within each stratum. Based on prison proportionate stratified. The random sampling technique was used.

This is the formula: $nh = \left(\frac{Nh}{n}\right) * n$

Where: **nh**: is the sample size for stratum h;

Nh: is the population size for stratum h

N: is the total population;

n: is total sample size

Table 1: Sample size in each prison

Prison	Number of Genocide prisoners	Sample size in each sub group $nh = \left(\frac{Nh}{N}\right) * n$
Musanze	40	3
Huye	2077	113
Nyanza	1615	88
Mageragere	609	33
Ngoma	45	2
Rwamagana	1632	89
Rubavu	546	30
Nyamagabe	354	19
Total	6,918	378

NB: The same formula, procedures and technics in sampling have been applied to the ex-genocide prisoners. This normally depends on the total number of participants.

$$n = \frac{647}{1 + 647 * (0.05^2)} = 247$$

Table 2: Sample size for genocide convicts released (from 2017 to 2019)

Prison	Number of ex-genocide prisoners	Sample size in each sub group $nh = \left(\frac{Nh}{N}\right) * n$
Musanze	6	2
Huye	288	110
Nyanza	93	36
Mageragere	17	6
Ngoma	31	12
Rwamagana	137	52
Rubavu	33	13
Nyamagabe	42	16
Total	647	247

3.5.2. Supplementary Qualitative data

The qualitative data aims to grasp the lived experiences of the participants, including opinions regarding topics and questions asked in the study. Researchers needed to understand and gather perceptions and attitudes of ex-genocide prisoners and survivors with their families. They also sought to know the challenges faced by both sides in regard to the openness of reconciliation. Individual interviews were organized especially with relevant officials in the Ministry of Justice, National Unity and Reconciliation, Rwanda Correctional Services, Local authorities and civil society organizations which work within the community. And Focus Group discussions (ex-genocide prisoners; their families; survivors, and youth of both sides) helped to get qualitative information related to the readiness of reconciliation and social cohesion between different groups of the Rwandan society.

Purposively researchers identified key informants within the community: local authorities like Executive Secretaries of sectors and cells; the representatives of NURC in the district; representatives of *IBUKA* and *AVEGA* associations to mention a few. One of the aims of the study, is the need to know the pathways for the successful reintegration of genocide prisoners through structured and in-depth interviews.

The international and local non-governmental organizations like *DIDE*, International Alert, Prison Fellowship Rwanda, from their experiences in prisons provided critical information that further enabled clarification of perceptions and protection factors facilitating the openness of reconciliation in post - genocide Rwanda.

In each Province, three (3) Focus Group Discussions (FGDs) were held: Survivors, Children of survivors and ex-genocide prisoners, and their families. In total, purposively 12 FGDs were conducted and participants ranged from 10 to 17. All interviewed participants were above the age of 18 years.

The use of semi-structured interviews, rather than fully-structured questionnaires, is recommended by Buckley-Zistel (2007), as prefabricated interview questions can lead the conversation to a standstill and lead interlocutors down paths which they do not want to go. Emphasizing “practices of listening” allows the focus to remain on personal truth.

Data was collected on the following topics: openness to reconciliation between ex-genocide prisoners and survivors; initiatives and responses to modes of intervention in the community; forgiveness, attitudes between ex-genocide prisoners and survivors towards reconciliation; impact of practices of reconciliation on wellness and distress; overall experience with reconciliation related initiatives and overall well-being. Furthermore, data was collected pertaining to the structure of everyday life and relationship within the community (daily activities, employment, family structure, neighbor's interaction, attendance of community events, and national programs).

Table 3: Focus Group Discussions Composition

Number	Name of sites	Participants	Number of participants
1.	Rwamagana district	o Adult survivors	10
		o Youth survivors	8
		o Perpetrator's families	10
		o Youth from perpetrator's families	8
2.	Huye district	o Adult survivors	12
		o Youth survivors	10
		o Perpetrator's families	12
		o Youth from perpetrator's families	10
3.	Nyanza district	o Adult survivors	17
		o Youth survivors	10
		o Perpetrator's families	15
		o Youth from perpetrator's families	10
4.	Musanze district	o Adult survivors	6
		o Perpetrator's families	8
5.	Rubavu district	o Adult survivors	6
		o Perpetrator's families	8
		o Youth from perpetrator's families	8

All selected participants were asked to give their consent. Focus groups took place at appropriate sites, which were convenient for each group.

The process of sharing personal stories in these groups, the participant's perception on social distance and readiness for social interaction, perceptions and attitudes related to the genocide prisoner's reintegration; meaning of forgiveness, revenge tendencies, among others.

Focus Group audio-recordings were taken and saved in protected digital format and used after the interviews to fill in details and gaps in the notes. After the completion of data collection, between-subjects interview themes were identified, and representative quotes were grouped. Themes were classified based on topics that the focus group intended to explore. Topics were explored by analyzing the content of interview quotes.

3.5.3. Individual Interviews with key informants

Ethnographic semi-structured interviews were conducted with the local authorities, opinion leaders, religious leaders, and the staff of national and international NGO's including *RCS, NURC, Prison Fellowship Rwanda, DIDE, NAR, and International Alert, and Father Ubald Rugirangoga of Mushaka Reconciliation program.*

Questionnaires and Interviews were all conducted in Kinyarwanda. All interviews were guided by a list of open-ended questions along a series of topics. All participants were exposed to the same list of questions in order to generalize experiences from participants. Some Focus Group discussions were facilitated by data collectors who were trained by the two principal investigators and lasted between 40 to 60 minutes.

3.6. Data collection, Procedures and Study tools

The original questionnaires were first written in English, based on questionnaires previously used in Rwandan studies (Arnold, 2011; Broun eus, 2010; Pham et al., 2004, 2010). Then the questionnaires were translated and back translated from English to Kinyarwanda by two translators, independent of each other. Differences and errors were discussed with the lead researchers, and adjustments were made to the final version of the questionnaire. The questions were oriented to the different dimensions of reconciliation in targeting the reintegration and rehabilitation of genocide prisoners released and returning in the villages (community).

3.7. Pilot survey

A pilot survey was conducted to test study the protocols and instruments (questionnaires). Thereafter, feedback from the field staff (data collectors) was discussed in a brief session that involved the principal investigators and data collectors. The pilot test was carried out on ex-genocide prisoners in Bugesera District, Mayange Sector, Mbyo village not in the selected areas for research. The pilot study was used with the convenience sampling. The purpose was to test the questionnaires among respondents to ensure their appropriateness and the effectiveness of methodology and the study protocols. Questionnaire data was not linked to the individual names; all data is non-identifiable to ensure confidentiality –codes were instead used.

3.8. Ethical Considerations

In this study the research ethics principles were respected to protect the participants from any possible harm. The research team knew that the topic is sensitive and probably would distress participants emotionally and psychologically (ex-genocide prisoners, those soon – to – be released and survivors). The kind of reactions would generally be expected during interviews. The relationship with respondents was built on **honesty, trust and respect**. During the interview, data collectors had been trained to observe participants in trouble and take appropriate actions in case of any anomaly.

After the scope and purpose of the study was explained, genocide prisoners who agreed to participate were asked to sign an informed consent form. The form was written in Kinyarwanda (One of the official languages in Rwanda).

The informed consent forms were explained to the participants and those who were voluntarily ready, were required to sign them before starting the data collection (interviews) process.

3.9. Data Management and statistical analysis

The data collected was both quantitative and qualitative and was analyzed and presented quantitatively and qualitatively in a complementary manner. The quantitative analysis was made in form of numbers and data presentation was made in the form of tables, charts and or figures. Their analysis used SPSS as statistical software and KOBO collector used as data collection and entry. Qualitative data analysis occurred in Atlas-Ti which are presented in the form of text.

Interview questions were administered to participants and Focus Group Discussions (FGDs) were conducted in Kinyarwanda, as this was acknowledged to be the preferred language of communication. During data presentation, concepts and themes, as used by genocide prisoners and ex – genocide prisoners, were examined across different interviews to combine the material into a coherent whole that described what was going on around psychosocial reintegration in Rwanda.

CHAPTER 4: STUDY FINDINGS AND DISCUSSIONS

This chapter presents the findings on psychosocial interventions to facilitate reintegration of ex-genocide prisoners into the Rwandan society. The results show needs, perceptions and attitudes, challenges from genocide prisoners towards reconciliation with survivors and the Rwandan community in general.

The study shows the kind of assistance and social services the ex-genocide prisoners' needs towards successful rehabilitation and reintegration into the community in Rwanda.

4.1. Social – Demographic Characteristics of Participants

As highlighted in the previous section, fieldwork on the psychosocial reintegration of genocide prisoners was carried out effectively between 26 June and 20 July 2019, through interviews with genocide prisoners soon to be released and those already released and live in communities for the last three years, individuals, religious leaders and organizations, NGOs and Focus Group Discussions (groups of survivors, perpetrators, youth, and local leaders) selected from eight targeted districts from the four provinces across the country as well as officials from relevant government agencies.

The study on psychosocial reintegration was conducted on **692** prisoners (**391** in prison and **239** genocide ex – prisoners). It was important to collect data on the socio-economic demographic characteristics of surveyed participants because these factors are not only relevant information on representativeness of various categories of respondents but also to ascertain whether different

variables on socio-demographic variables may influence respondent’s views and opinions in the area (s) under investigation.

In the context of this study, the socio-demographic characteristics of the surveyed participants who include genocide prisoners due to be released over the next five years, 2019-2023; and the ex-genocide prisoners (presently living in the community) released three years ago who participated in this study are outlined here under, and where necessary linked with the study findings.

4.1.1. Distribution of participants per District

The study on the status of psychosocial reintegration of genocide prisoners in Rwanda was conducted in four provinces of Rwanda and the City of Kigali. Participants have been used interchangeably with respondents. In seeking to capture geographic diversity and representativeness in the sample, 8 prisons in targeted districts as shown in the following table.

Table 4: Participants by District

Province	District	PRISON		COMMUNITY	
		Number per district	Percentage per district, (%)	Number per districts	Percentage per district, (%)
North	Musanze	3	0.8	3	0.8
South	Nyamagabe	19	4.9	15	6.3
	Huye	123	31.5	115	48.3
	Nyanza	89	22.8	36	15.1
Kigali City	Mageragere	36	9.2	5	2.1
West	Rubavu	30	7.7	13	5.5
East	Rwamagana	89	22.8	52	21.8
	Ngoma	2	0.5	0	0.00

	Total	391	100	239	100
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It is clear from the above **Table 4** that prisoners who participated in this study come from all the four provinces and the City of Kigali. Of all the 692 respondents under this category, a significant majority come from the Southern and the eastern provinces with (31.5% in prison and 48.3% in community in Huye district) and (22.8%, 21.8%; Rwamagana district in prison and community respectively).

Figure 1: Composition of respondents by Gender

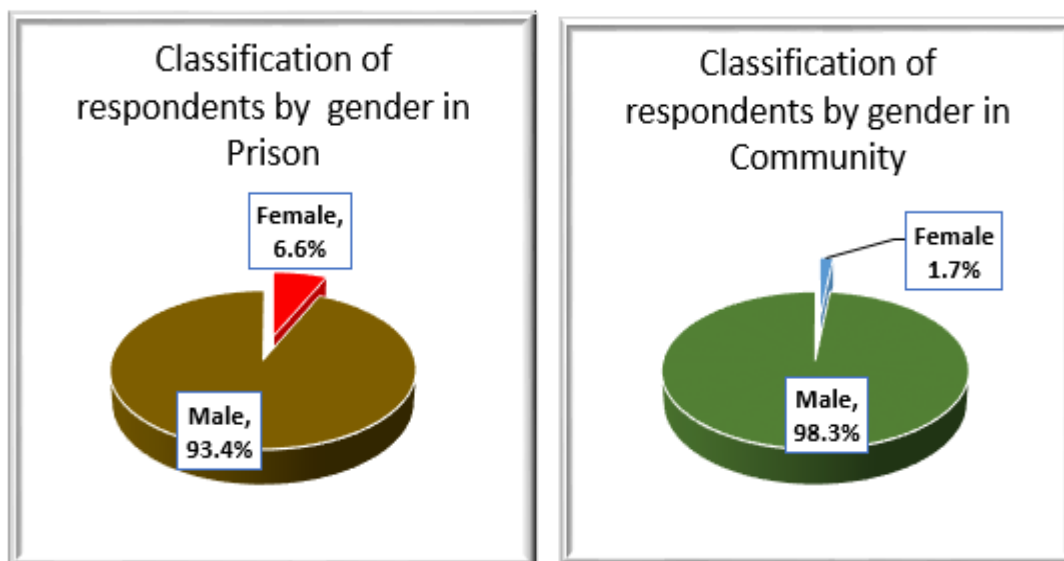
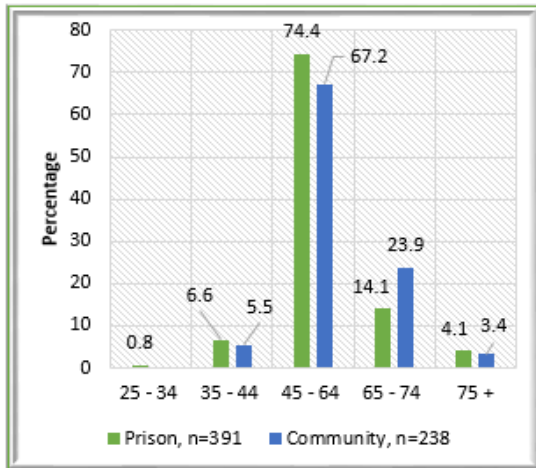


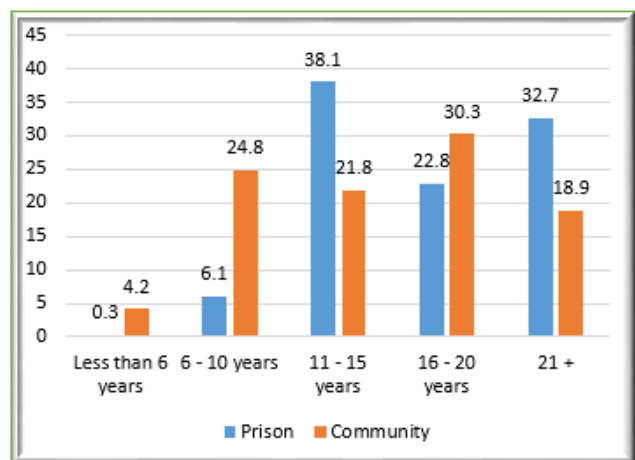
Figure 1 above illustrates the findings based on the classification of respondents by gender in prison as well as in the community. It appears that there was a huge difference between males and females' respondents where the majority of respondents both in prison and community were males who are represented by 93.4% in prison and 98.3% in community whereas females are represented by 6.6% in prison and 1.7% in the community. The big difference in percentages between males and females is a testimony of the male's participation in the 1994 genocide against the Tutsi.

Figure 2: Distribution of Participants by Age, Duration of incarceration, Education and Marital Status

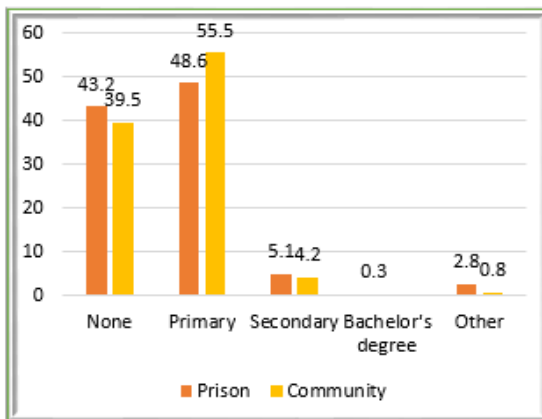
Respondents' distribution by age



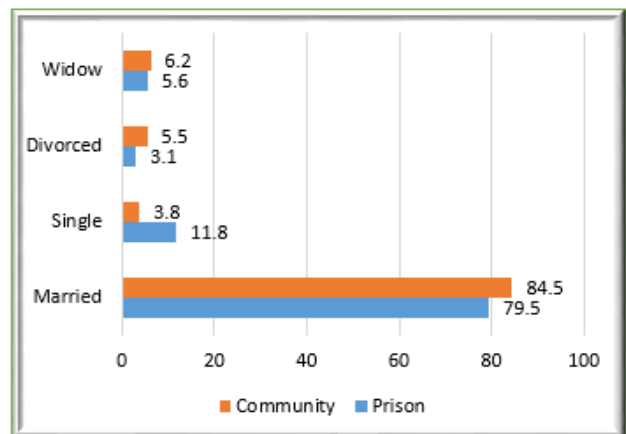
Duration of incarceration



Distribution of respondents per level of education

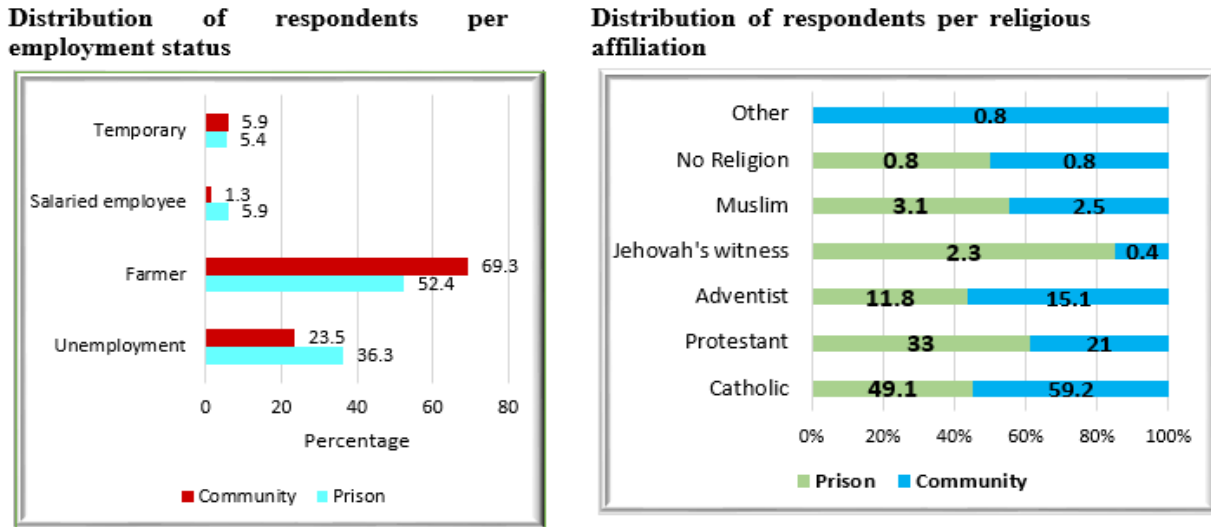


Repartition of respondents per marital status



- Figure 2 above shows the distribution of respondents by age, duration of incarceration, education and marital status among the population aged 25-75 and above but the majority of the respondents were aged 45-65, represented as 74.4% are in prison while 67.2% are in the community.
- The duration of incarceration varied with the fact of being in prison and in community. The highest period of incarceration in prison which is between 11-15 years is represented by 38.1% while the highest duration of incarceration of the ex – genocide prisoners is between 16-20 years represented by 30.3%.
- One of the barriers to employment is education. Regarding the level of education of the respondents, the findings indicated that most of the respondents have primary level of education (55.5% in community and 48.6% in prison) while others with no education level are 43.2% in prison and 39.5% in community). Only extremely small number of respondents represented as 0.3% in prison has the bachelor’s degree.
- Looking at the marital status of the respondents, the findings revealed that the majority of the respondents are married (84.5% in community while 79.5% in prison is married). On the other hand, the smallest number of respondents was divorced in prison represented by 3.1% whereas 3.8% are single in the community.

Figure 3: The Distribution of the participants based on their occupation and religious affiliation



It is generally understood that employment status has direct relationship with reintegration, and in particular psychosocial reintegration of ex-genocide prisoners.

In view of the findings, majority ex-genocide prisoners are farmers (69.3% in community and were farmers before their incarceration at 52.4% in prison). Only a few people among them were salaried employees (1.3 % in community and 5.9% in prison before imprisonment). 23.5% are unemployed in the community, while 36.3% in prison were unemployed before incarceration.

On religious affiliation, it is obvious that most of the genocide prisoners are catholic (59.2% in community and 49.1 in prison) while a small percentage (0.8% both in community and in prison) has no religion affiliation. On the basis of religious affiliation, majority of genocide prisoners are most likely to be impacted on by religious organizations towards confession of their atrocities in 1994 genocide against the Tutsi, and truth telling that may lead to revealing of remains of the bodies of the genocide victims killed during the genocide.

In an interview with Bishop (rtd) John Rucyahana, on the virtue of truth telling, he intimated that, *the importance of truth telling was the one that informed the founding of Prison Fellowship Rwanda in 1995 to bring together genocide prisoners and survivors among other programs.*

This view is closely related with the research study findings on the Rwandan's trust in religious institutions that was done by NURC that indicated trust as 75%, and also Rwandans' trust in civil society organizations at 64.8% in 2015.

4.2. Needs and Expectations of genocide prisoners regarding their reintegration process

Today there is no one more grateful to the leadership than former perpetrators who would still be in jail, had courts followed the traditional justice process (The New times, April 5, 2019). This view was echoed during a focus group discussion by a genocide ex-prisoner, "*Gacaca was very good. Because it is the foundation of why we are seated here today*".

As mentioned by Maruna et al (2004) and Shinkfield & Graffam, (2009). Reintegration is difficult for many ex-offenders because they face a variety of challenges simultaneously (First, many have difficulty finding employment because they tend to be uneducated and have few job skills (Seiter and Kadela, 2003) as cited in **figure 2**. Second, some have serious social, mental health, and medical problems and many have little family and community support (Petersilia, 2003). This view is confirmed by the findings in Figure 2 on marital status, about those genocide prisoners who have divorced as 3.1% in prison and 3.8% singles.

A member from the family of genocide prisoners, in a focus group discussion pointed out that, "*Genocide ex-prisoners are affected by social economic hardships in life. They spent much of their life in prison, some do not have school fees for their children*".

Another ex- genocide prisoner responded on a question of how they have managed to reintegrate into the community and he had this to say, "*We were left behind*".

In a different interview, an ex-genocide prisoner said, *I have no land, I work for a wage of 800frw a day, if I happen to get a job once in a while.*

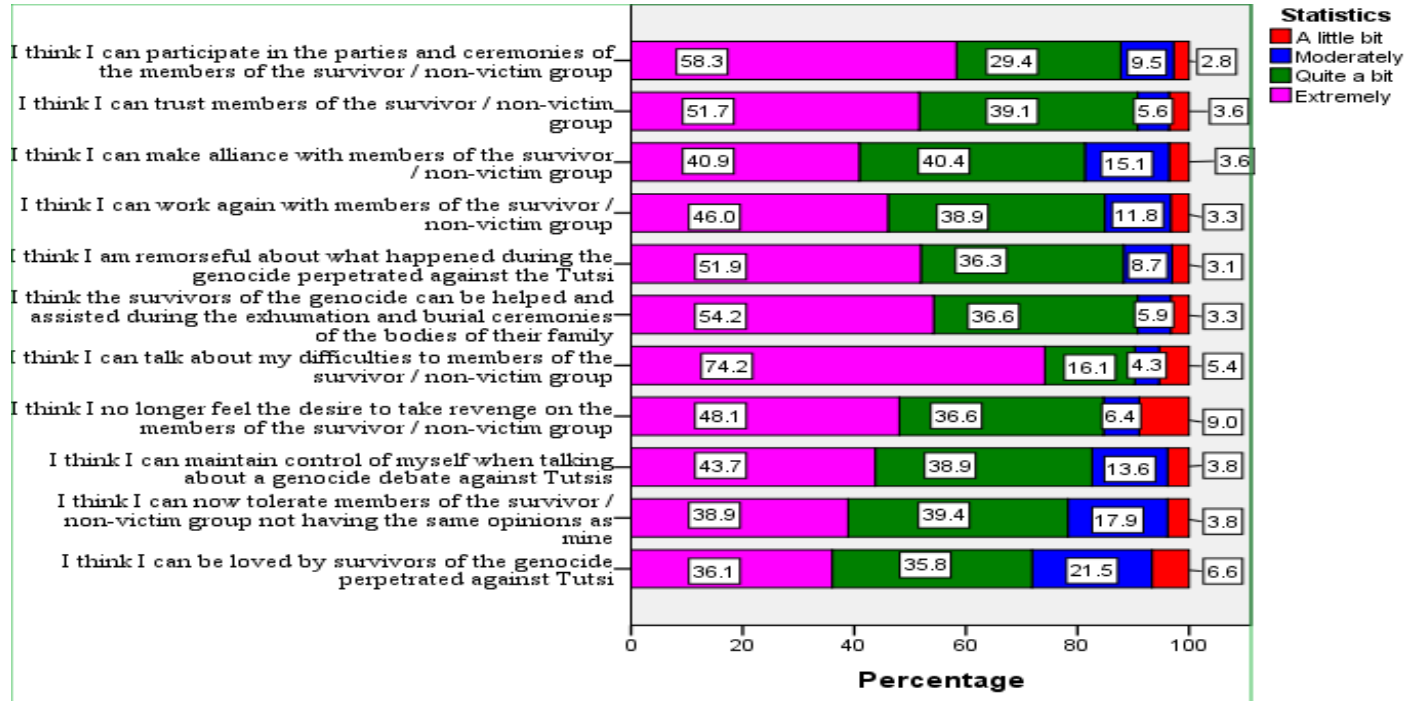
Many ex-genocide prisoners have serious skill deficits that make it difficult for them to compete and succeed in the community: poor interpersonal skills, low levels of formal education, and illiteracy as sited in **Figure 2**, on the distribution of respondents per level of education where 55.5% in the community completed primary level while 48.5% are in prison. 43.2% and 39.5% have no education level in prison and community respectively.

4.2.1. Expectations:

A. Forgiveness and tolerance

Genocide prisoners' expectations from survivors are showed in the proceeding table.

Figure 4: Forgiveness and tolerance of Genocide Prisoner



The figure above portrays that before their reintegration in the community, the ex-genocide prisoners had various expectations with regard to the extent of their responses toward different mentioned phenomenon. Looking at their responses, most of the respondents (74.2%) extremely agreed that they can talk about their difficulties to members of the survivor / non-victim groups. 16.1% quite a bit agreed, 4.3 moderately agreed and 5.4% agreed a little bit.

On the other hand, only 36.1% of the respondents extremely agreed that they can be loved by survivors of the 1994 genocide perpetrated against Tutsi. 35.8% among them quite a bit agreed, 21.5% moderately agreed while 6.6% agreed a little bit.

The findings are closely related to the results of the research study conducted by NURC, Rwanda Reconciliation Barometer, 2015 where citizen's opinions on Rwandan's commitment to

reconciliation findings indicated that 28.9% of citizens believe that there are Rwandans who would try to commit genocide, if conditions were favourable.

There is a common contention that an essential ingredient of reconciliation after violence involves group processes of apology and forgiveness. Therefore, successful reconciliation after violence necessitates on the one hand that ex-genocide prisoners voluntarily acknowledge their guilt and apologize for it. On the other hand, it becomes much more beneficial when the survivor's voluntary forgiveness is also granted towards renewed relationships.

This study findings from the focus group discussions with survivors indicate that some of the ex-genocide prisoners have not bothered to ask for forgiveness ever since they were released as evidenced in the following comments, *“they wrote letters wishing to reconcile with us but when they came out of prisons, the process ended there”*.

Adding that, *“for sustainable social cohesion, genocide prisoners should ask for forgiveness and compensate looted and destroyed property or if they do not have the means they request to be forgiven by survivors who are willing to forgive.”*

The qualitative data from focus group discussions has revealed that some ex-genocide prisoners expressed remorse, while others are reluctant to approach the survivors to apologize for their guilt during the 1994 genocide against the Tutsi; and yet the survivors are always willing to grant forgiveness. One of the survivors during the group discussions said: *“One of the biggest problem you find in this area that seems to be a barrier to unity and reconciliation is the remains of people killed during genocide that have never been buried or even their families do not know where our people were killed! Do you know that when you get to know where the remains of the bodies of a loved one and bury him or her decently is like hosting a wedding party. But when you do not see the remains of a loved one you remain with depression in your heart, social relations are not forthcoming. We request you to tell genocide prisoners to show us where they killed our loved ones, so as to exhume their remains and we bury them decently, it would be much better”*.

In the same group discussion another survivor had this to say, *“there is a dilemma we get confronted with: For instance, Gacaca courts recommended enforcement order (Kashi impuruza) of genocide perpetrator's properties to compensate looted and destroyed properties,*

but if enforcement order is executed, and the owner is left with nothing, is there unity and reconciliation?"

B. Correlation Matrix in Prison

The correlation matrix shows the essentially regression equation where the standardized observed variable is expressed as a function of the factors. The loadings are the regression coefficients.

Table 5: Correlation matrix between Forgiveness, Tolerance and Readiness for Social Interaction

Standardized observed variable	Factor analysis					
	Able to tell the community about their guilt about what happened	Joining tontines, the saving group with survivors	Dialogue of peace and reconciliation with survivors and neighbors	Voting for someone from the survivors if they were running for office	Attending the wedding, burial or family celebration of someone from survivor's group	Participating to genocide commemoration activities
I think I am remorseful about what happened during the genocide perpetrated against the Tutsi	.421					
I think I can work again with members of the survivor / non-victim group		.513				
I think I can make alliance with members			.516			

of the survivor / non-victim group						
I think I can trust members of the survivor / non-victim group				.507		
I think I can get help from members of the survivor / non-victim group when needed				.457		
I think I can trust members of the survivor / non-victim group					.547	
I think the survivors of the genocide can be helped and assisted during the exhumation and burial ceremonies of the bodies of their family						.592

P – Value: 0.00

As shown in the table 5, the correlation between standardized observed variables and factors analysis in prisoners. Prisoner’s being remorseful about what happened during the genocide and tell the community about their guilt was at 42% (moderately correlation) which proves a significant relationship between them. The correlation between the other remained observed variables and factors analysis were at different range of percentage level represented moderate correlation, except the survivors of the genocide that can be assisted during the exhumation and offer them the decent burials and genocide commemoration activities was at the level of 60% (strong correlation). If the researcher considers the level of significance which is 0.05 therefore there is therefore a significant relationship between them, their p – value (0.000) is statistically significant at 5% level of significance. In addition, correlation matrix measures the relationship between the standardized observed variables and factors how the one can influence the other.

C. Inferiority complex

The qualitative data gathered through interviews and FGD's has shown that the common barriers experienced by many ex genocide prisoners including long period of incarceration contributes to make them pessimist and loose hope especially female genocide prisoners; social stigma; and shame bring them to feel inferior. This may be reason consider the psychosocial professional to support and help them to deal with their past to make them responsible and productive members of society.

For instance, the Reconciliation Evangelic and Christian Healing (*REACH*) organization in Huye district has voluntarily provided Christian teachings on counselling and psychosocial healing to a joint association of women survivors and women of genocide prisoners, being seven from either side, which is 14 in total, where they testified to having been transformed to a higher level in reconciliation with each other after trainings by *REACH*. The civil society organization has brought together women survivors of genocide and women of the perpetrators still in prison and they testified that they have practically reconciled, including their children who participate in the trainings during school holidays. The NGO was in 2015 replaced by the *Protestant Institute of Arts and Social Sciences (PIASS)* that deals among others in Peace and Conflict Resolution Studies which continues to teach the women and their children in socio-therapy, counselling, tailoring and studies in the history of Rwanda's genocide, unity and reconciliation.

Before the training, they were not seeing each other eye to eye but after training, they go together to participate in genocide commemoration days, visit genocide memorial sites and together they visit husbands of genocide prisoners in prisons.

The same transformation or change has been witnessed by those who have been approached and sensitized by Prison Fellowship Rwanda (PFR) as well as the ones who are facilitated by Father Ubald Rugirangoga's *Mushaka dynamism where Forgiveness is the secret of Peace*.

One of the survivors during group discussions said: "*When released ex-genocide prisoners avoid joining us and even to discuss anything with us, they are still haunted by the guilt and shame (ipfunwe). They need the empathy training and more dialogue to put them in comfortable position to talk with us*".

Another survivor pointed out that, “*How can you forgive someone who has not requested you to forgive him?*” Adding that, “*Genocide Ex-prisoners in the villages boast that survivors are going around looking for them to forgive. They take this gesture as a weakness!*”

D. Struggle with change of environment

The genocide prisoners were asked to share their ways in which they manage feelings associated with their experience as genocide prisoners and their perception of available support upon release. Examples for some open-ended questions that reflect the above are: *Have you received any support or attended any programs during your time in prison? How do you think those on the outside are going to react to your release? Tell me about your support network.* Each question had subsequent prompts to help respondents focus on relevant information.

Interviews regarding social support indicated that the majority of participants had some level of bonding with their families, especially spouses and relatives as their support network upon release.

Their big concern is financial support to help them meet immediate physiological needs such as shelter and food as well as land for subsistence farming. The genocide prisoners consider such requirements as necessary for their successful reintegration upon release from prison.

During an interview with Bishop Gashagaza Deogratius, the Executive Director, Prison Fellowship Rwanda on the major concern of genocide prisoners regarding their lack of financial support, and he had this to say, *there is need to look at psychosocial reintegration of genocide prisoners holistically, emphasizing the need for empowering them with vocational training skills (Imyuga) which would help them fend for themselves upon release from prison and their subsequent reintegration into their families and communities.* He further added that, *equipping them with such life skills, can easily earn them a living in both Rwanda and in the neighboring countries.*

Using qualitative interviews, genocide prisoners’ opinions were examined and discovered what they feel about psychosocial reintegration and qualitative data from a number of genocide prisoners were analyzed to understand the process of reintegration from their perspectives.

In an in-depth interview with genocide prisoners, due for release in the period 2019-2023 in all the eight targeted prisons in all the four provinces across the country, they expressed need to be helped by the concerned government agencies to facilitate space and time to meet with survivors, confess and apologize their guilt even before their release.

They further expressed need for continued training in civic education in their communities upon release from prison, which would partly serve as reintegration and building family and community relationships; and they requested support in counselling as well as familiarization of the community life upon release from prison.

A number of respondents revealed that the transition from confinement in prison into mainstream society was associated with psychological stress as a result of change. They lamented their struggle of adjustment to community life as being exacerbated by the fact that they lack the means, such as material and financial resources, to deal with the change from prison to community.

From the above comments, it is evident that many ex-genocide prisoners find it hard to adjust to life outside the prison environment, especially after spending many years in confinement. This is even worsened by the fact that many of them struggle to get family acceptance and some negative behaviors learnt in prison during the long incarceration and their genocide background.

Scholars such as Davis *et al.* (2012:447) and Shinkfield and Graffam (2009:29), note that many prisoners spent time in jail leaning attitudes and ways of life that will not help them to adjust to life in society upon release. This was evidenced during interviews with local leaders where they said that some ex-genocide prisoners during village committee meetings (Inteko z'abaturage) become arrogant and stubborn, claiming to have studied 'law' in prison.

The prison world is not only different from mainstream society, but upon release offenders are plunged into a completely different world compared to the one they knew before imprisonment (Davis *et al.*, 2012:447).

According to one of the participants in the survivors focus group, some of the ex-genocide prisoners do not go back to their places where they committed atrocities, but change locations as

pointed here under, “*ex-genocide prisoners who are residents here and perhaps came from Musanze, others are from Rusizi, Gicumbi or Rubavu, but you find they have families here. They came here because it is their right to live anywhere in the country, they come and buy land, and they build, but when you analyze you find they run away from their places where they committed atrocities and they have probably have members of their families in prison*”.

The view expressed above in the focus group discussion was emphasized by Nabahire Anastace, Coordinator of Justice Sector, Ministry of Justice that, *the Tigistes who ran away are in most cases still harboring bad intentions, adding that, there is weak system in place in monitoring and evaluating community service of ex-genocide prisoners.*

Another survivor responded, “*those ex-genocide prisoners released and do not go back to their places of origin where they committed atrocities, instead they go elsewhere in their families. Also when they finish their collective works of interest (TIG), they do not go back to their former places, but stays where he has been working in TIG, and buys land and lives there*”.

An insignificant number of women was covered in this study. In an interview with a few women genocide prisoners (soon to be released) in one of the two women prisons in Ngoma district, they regret their deeds and fear of stigmatization by the community upon their release soon. There are worried as to how they will be received into the community.

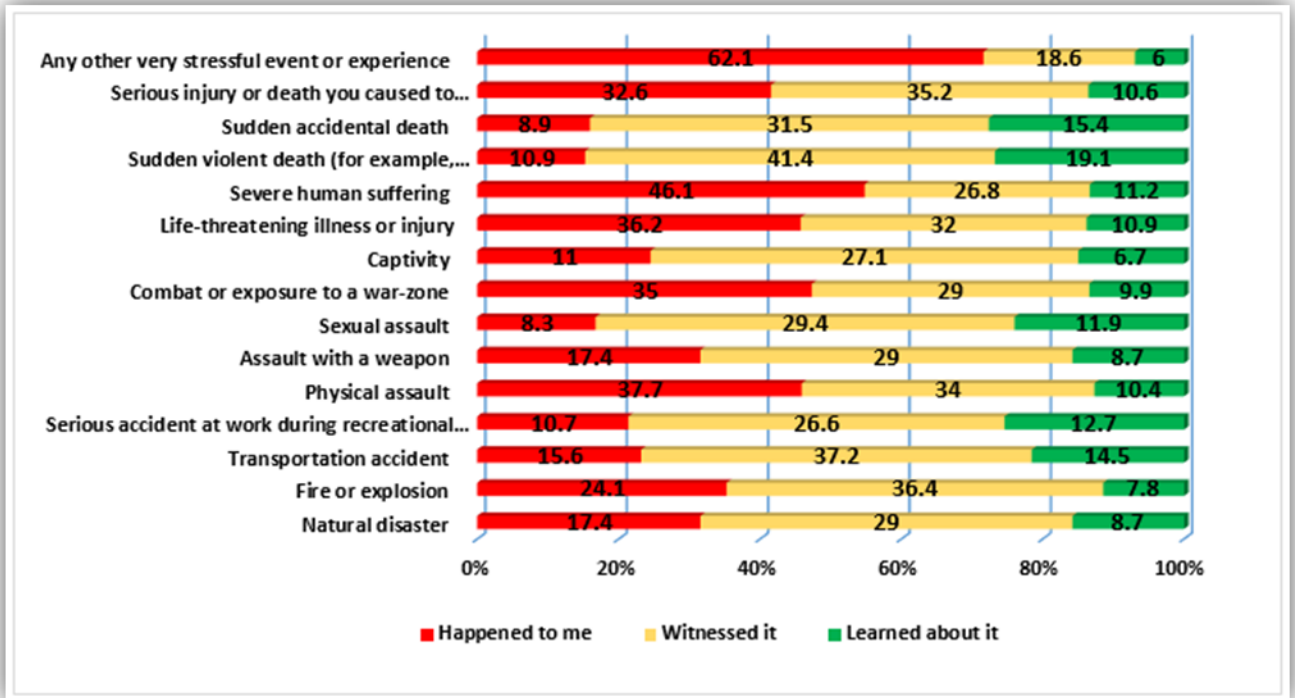
They expressed need to meet their children. They are eager to go home. They revealed during the interview that they are already faced with social stigma, adding that they may never remarry after losing their husbands.

This opinion is in conformity with the study findings on the side of women who engage in crime often seen as defying a gender role, and perceived by communities as deviance of a higher order (Informal discussions, Kigali, May 26, 2014, NURC, 2015).

4.2.2. Needs

A. Prevalence of Trauma

Figure 5: Main traumatic events from ex-genocide perpetrators



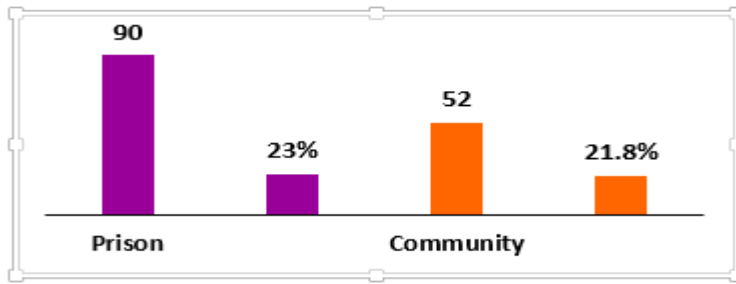
From the figure 5, majority of prisoners experienced stressful things. 62.1% faced other stressful event (many years imprisoned, not getting enough food, being far away their family...), 46.1% had severe human suffering, 36.2% suffered by life – threatening illness or injury, 35% exposed on combat or exposure to a war – zone. Therefore, 32.6% participated in serious injury, harm, or death they caused to someone else and 35.2% witnessed it.

B. The event happened to the prisoners in the past month, and extent of bothering them:

A PCL-5 cut-point of 33 scores appears to be a reasonable value to use for provisional PTSD Severity can be determined adding scores of each item together to determine a total score. A total score of 33 or higher suggests the prisoners needs further assessment to confirm.

As known, it is necessary to consider the impact of trauma on the network of social relationships (Somasundaram, 2014), as trauma is organized by cultural and social values, believes and perceptions.

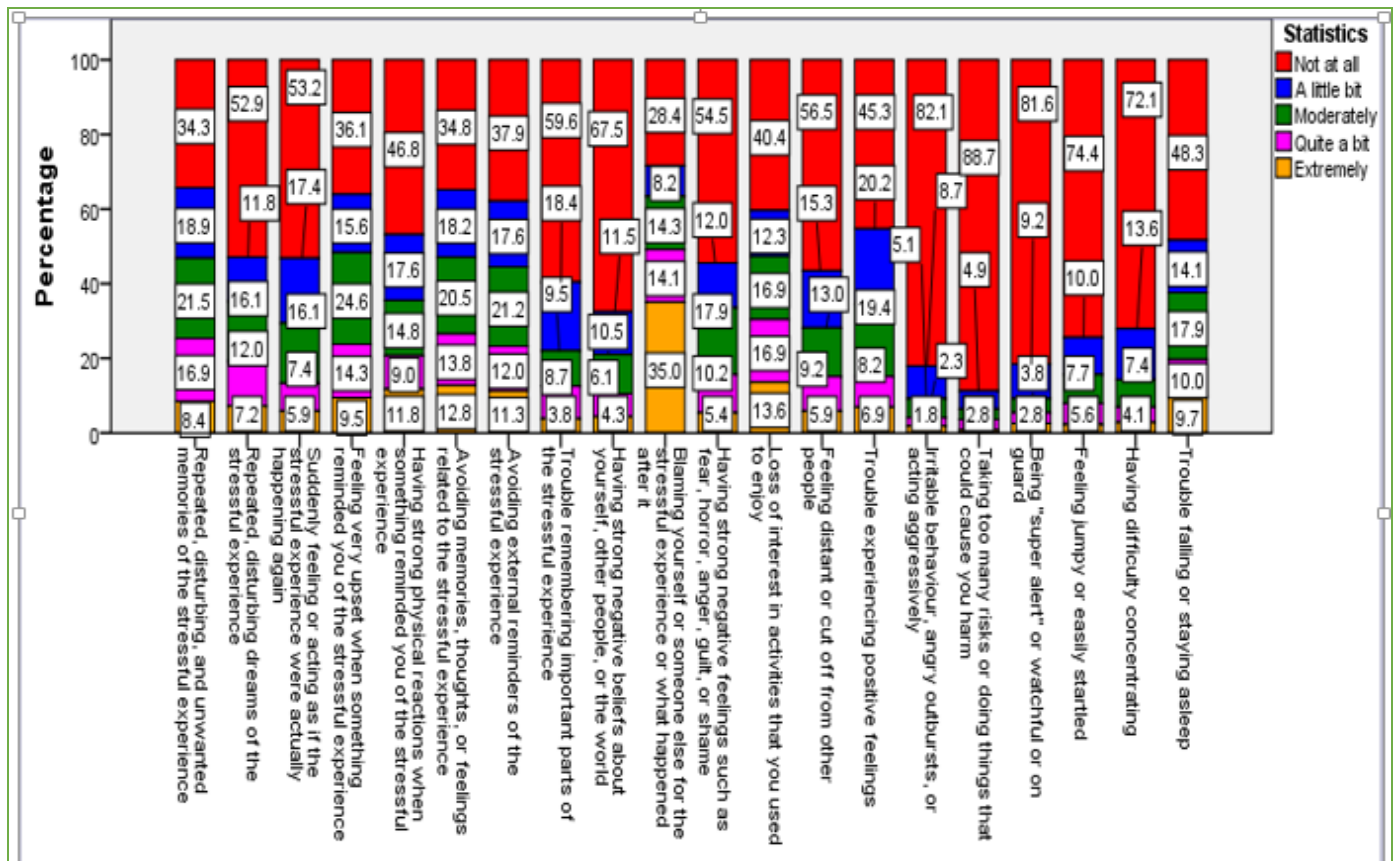
Figure 6: A PCL-5 cut-point of 33 scores



The prevalence of trauma is 23.0% to the genocide prisoners not yet released and 21.8% for the released.

It was very crucial to understand the relationship between trauma (dependent variable) and social cohesion and reintegration of ex-genocide perpetrators.

Figure 7: The symptoms from ex-genocide prisoners in the past month

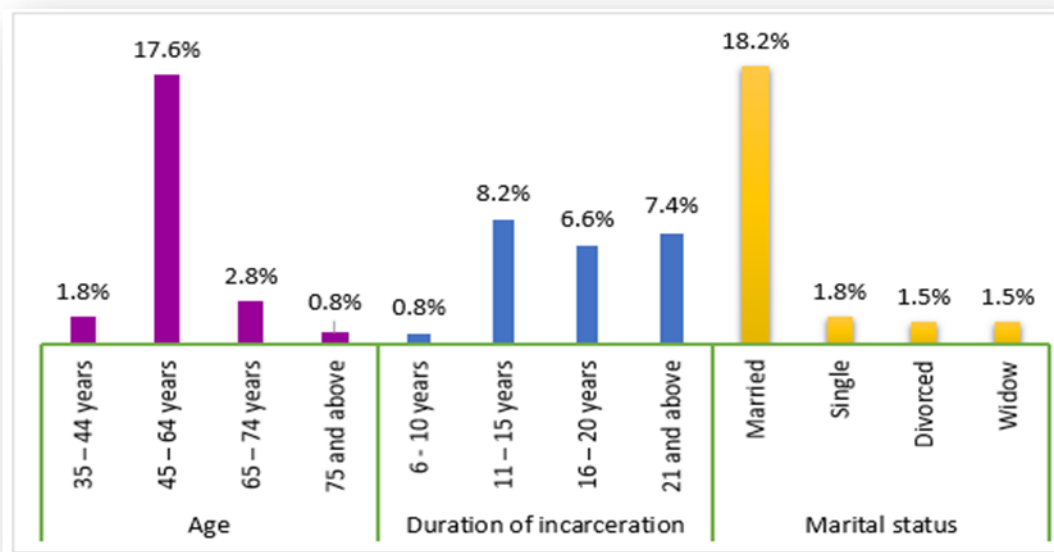


According to different event happened on the prisoners, 35.0% prisoners still blaming themselves or someone else for the stressful experience or what happened after it, 11.3% had a fight for avoiding external reminders of the stressful event, 11.8% reacted physically strongly when something reminded them that stressful experience, 12.8% avoided memories related to the stressful event while 13.6% thought on the loss of interest in activities they used to enjoy.

C. Prevalence of PTSD

According to the cut off of 33 scores, trauma was evaluated between age, duration of incarceration and marital status

Figure 8: Prevalence between age, duration of incarceration and marital



status

The figure 9 above displays information about the prevalence of PTSD among prisoners according to demographic characteristics of respondents. The prevalence of PTSD is considerably according to age, prisoners aged between 45 – 64 years scored above 33 points of 17, 6%, and incarcerated between 11 to 15 years represented 8.2% of PTSD while married prisoner's prevalence 18.2%.

4.3. Existing Mechanisms for Psychosocial Reintegration of Genocide Prisoners at prisons, Family, Community and National levels

Rwanda Correctional Services (RCS) deals with corrections, rehabilitation, and reintegration in pre-release phase. For example, in the office of corrections, some of their functions include providing health or hygiene products, counseling, and reeducation programs in prisons and Travail d'Interêt General (TIG); the office of rehabilitation and reintegration, some of their functions include providing programs on civic education, good governance, sensitization, anticorruption, nationalism, and unity and reconciliation.

Further, education program is available, as well as formal and informal education, which includes vocational training. Rehabilitation inside prisons, is said to be supported by a number of local and international non-government organizations that contribute to the rehabilitation program of all inmates while in prison. The organizations in partnership with RCS include Prison Fellowship Rwanda (PFR), Justice and Peace Commission of Catholic Archdiocese Kigali, DIDE and CBS which provide in-prison programming revolving around rehabilitation.

In an interview with an official of Rwanda Correctional Services (RCS), genocide prisoners, it is evident that RCS provides optional vocational training inside prisons in which inmates can acquire skills in construction, carpentry, basket weaving, sewing, tailoring, and mechanics, in addition to providing formal and informal education of vocational training, literacy classes, and spiritual programming.

RCS emphasized that their rehabilitation and reintegration process works in prisons and ends at the 'gate' when the prisoners have been released.

On moral and religious activities – RCS instills positive attitude, healthy, forgiveness, repentance, and psychosocial healing. The correctional services organization also conducts civic education programs where Government programs, unity and reconciliation, values (*Indangagaciro*), are taught during pre-release period.

In education programs RCS offers formal, non-formal and informal and technical educational and vocational training including self-reliance; sports, Leisure and Culture - Entertainment and physical fitness.

Further, RCS encourages relationship between inmates and their families through visitation, telephone communication and correspondence. In comparison rehabilitation services of prisons, in Singapore Prison Service introduced facilities for teleconferences and videoconferences to

enable family members to see and talk to incarcerated relatives without having to make a potentially long journey to the prison.

In addition, as a way to decongest their prisons, low-risk offenders or prisoners tracked as having good conduct from the time of incarceration and good behavior record may serve the tail end of his or her sentence at home. This further facilitates the gradual reintegration of the offender into the family environment and the community.

TIG has to a big extent contributed to the reintegration process in Rwanda. This is where the strategy was used as progressive sanctions that hold ex-genocide prisoners accountable but also keep them in the community connected to family and employment. The problem has been where genocide prisoners escaped this sanction and run away.

In an interview with Nabahire A, the Coordinator of Justice Sector Secretariat, Ministry of Justice, he had this to say, while TIG achieved much of its objectives towards reintegration of genocide prisoners, as well as decongestion, the process lacked implementation plan, including monitoring and evaluation that led to some running away before completion of their sentences, while others run away from their former places where they committed atrocities and went to settle in different parts of the country, mainly in the Eastern province, where there are not known.

4.3.1. Faith-based programs and activities

In addition to the spiritual and mental support they provide, faith-based activities can help engage genocide prisoners and motivate them to change and take responsibility for their lives. As such, faith-based groups offer crucial support to prisoners. They also tend to be capable of raising community-based resources to assist ex-genocide prisoners. For instance, Prison Fellowship Rwanda, a faith –based NGO was established since 1995, in the wake of the 1994 genocide against the Tutsi to bring together genocide prisoners and survivors on the basis of reconciliation which was pointed out by Bishop Deo Gashagaza in interview, when he said, *reconciliation, peace and spiritual healing is in line with the mission of religious institutions. Adding that the motivation to reveal truth animates apology on the side of genocide prisoners and in return forgiveness by the survivors.* It is in this connection that Prison Fellowship Rwanda

has raised resources to build eight reconciliation villages where houses have been built across the country for both the g ex-genocide prisoners and survivors live together in harmony.

Faith-based groups including PFR, DIDE, CBS, are helping both genocide prisoners and ex-genocide prisoners develop informal contacts with the community and offer critical support at the time of re-entry. Many such groups offer pre-release and post release mentors from the community. In many instances, they have established and managed facilities and resources—such as houses—that would otherwise not be available to released ex-offenders.

From interviewing ex- genocide prisoners, the Rwanda Correctional Service (RCS), and several organizations that work directly with genocide prisoners, it is evident that there is rehabilitation and reintegration programming inside of prison focusing on but not limited to education, unity and reconciliation, forgiveness, and healing.

Although the barriers of genocide ex-prisoners presently outweigh the best practices, there are favorable conditions available such as vocational training, and recommendations being proposed as best practices to make psychosocial reintegration even more successful.

The unity and reconciliation clubs established by NURC across the country, and joint cooperatives and associations of faith-based organizations like PFR, *Mushaka Dynamism*, *REACH*, *PIASS* and others are playing a significant role in reconnecting ex-genocide prisoners, and survivors and the rest of the community members, rebuilding trust and social cohesion between ex-genocide prisoners and survivors.

The social stigma held on genocide prisoners can be harder in contexts of conditional release where there is a feeling that the ex-genocide prisoner has not finished their sentence term and hence considered as not having completely been held accountable for responsibility as genocide ex-prisoner. The comment of one ex-genocide prisoner that, *anyone who was conditionally released by Gacaca Courts to participate in community works of interest (TIG) and runs away before completing the sentence term, is viewed with contempt by the survivors.*

In another focus group discussion, a survivor said, *those tigistes who escaped before completing their sentence terms should be rearrested and be made to complete their sentences in accordance*

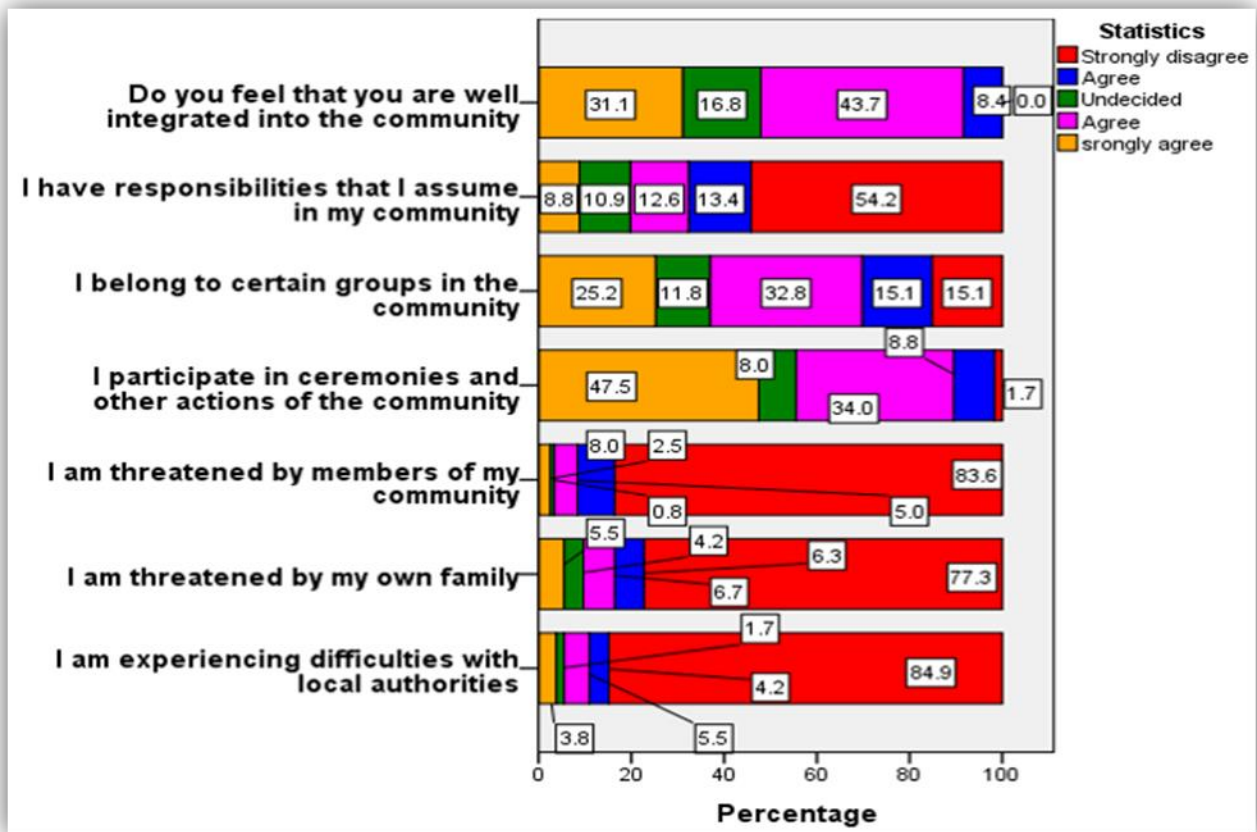
with Gacaca decisions, adding that the department charged with TIG should follow them up and re-arrest them.

4.4. Reintegration of ex-genocide prisoners on sustainable social cohesion, reconciliation, peace and social economic welfare.

4.4.1. Ex-genocide prisoners reintegration into the community

The first six months of release are said to be the most vulnerable period for ex-genocide prisoners, who are often confronted with and struggle with the harsh reality of re-entry into the community.

Figure 9: Ex-Genocide Prisoners Reintegration into the community



The above findings point to the reintegration impact on the Ex – genocide prisoners, where 74.8% cumulative (strongly agree and agree) that were integrated into the community, 21.4% cumulative (strongly agree and agree) assumed they had responsibilities in the community, 58%

cumulative (strongly agree and agree) already belonged to certain groups, 81.5% cumulative (strongly agree and agree) participated in different ceremonies, 7.5% had problem with the community member, 12.2% were threatened by their own family and 9.3% experienced difficulties with local authorities.

According to NURC report dated 2016/2017 to the Senate, the Upper Chamber of Parliament relatives of ex – genocide prisoners said that the genocide convicts have reintegrated back into society at the rate of 71.4% while neighbors of ex – genocide prisoners see them as having reintegrated at 57.2%, while genocide survivors said the convicts reintegration is at 43.5% (The New Times March 22, 2018), Rwanda: Senators Root for Reintegration of Released Genocide Convicts.

4.4.2. Readiness (Community): Reconciliation and Peace

In an interview, with one staff officer working with International Alert said: *“You find often times, the biggest challenge of genocide prisoners is to accept responsibility for their actions during the 1994 genocide against Tutsi and to be courageous enough to utter a word of acknowledgement of their guilt and ask for forgiveness. From my experience, if that word is missing, the word called forgive me by the perpetrator, and I forgive you, by the survivor, in my view there is no reconciliation, what is there is just tolerance.”*

He continued, *“Another unbecoming behavior as observed by survivors is that during the period of commemoration some ex-genocide prisoners leave their homes and shift to another place until the commemoration week is over. Where are they going? Are they going to avoid the collective memory or to provoke survivors? So many questions but we don’t have any response!”*

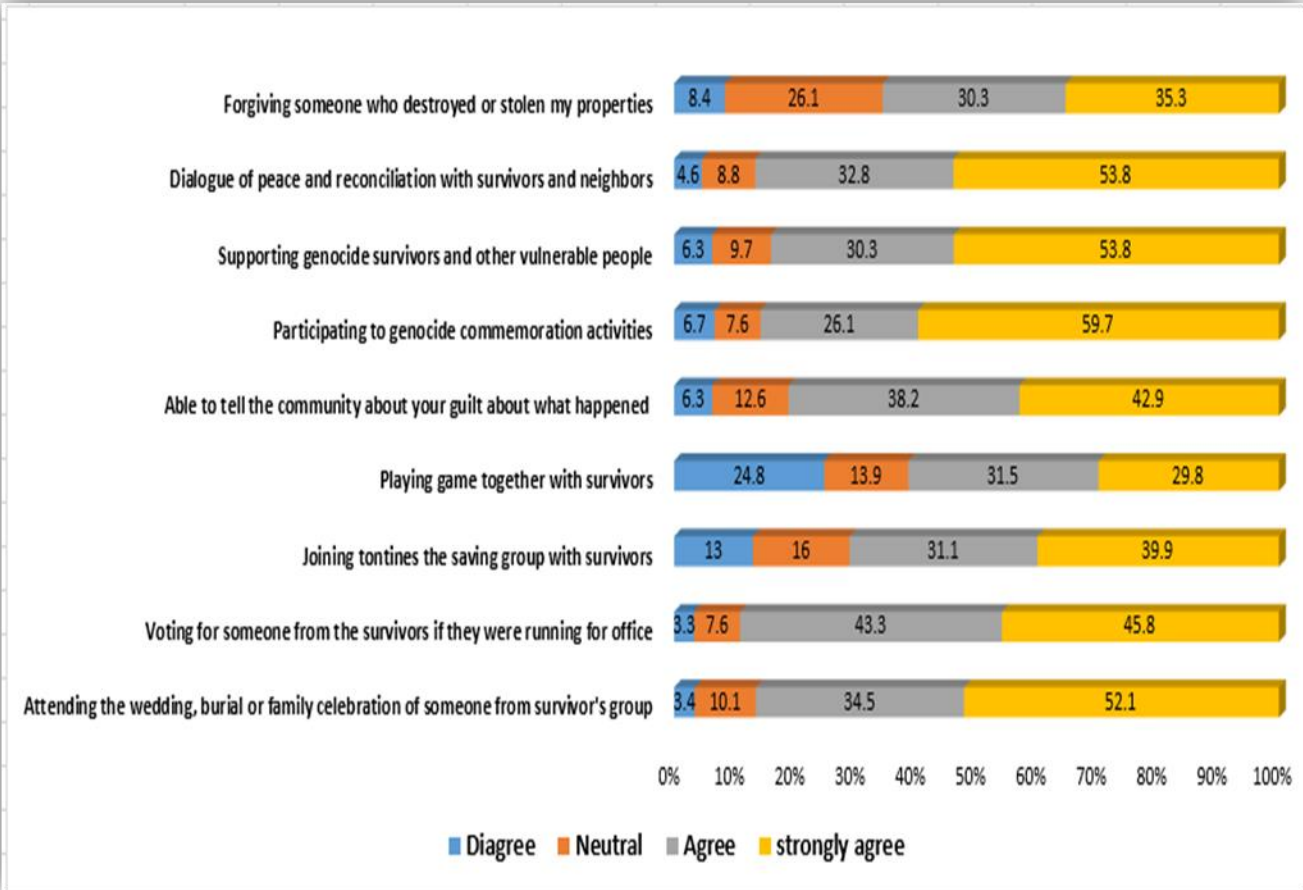
On the question of participating in the annual genocide commemoration activities, 59.7% of ex-genocide prisoners support strongly the idea.

4.4.3. Reintegration links with reconciliation

This study found evidence of the positive impact of reintegration activities on the reconciliation process. Most respondents (Survivors) have shown signs of reaching out to

members of the ex-genocide prisoners and gave practical examples of the ways the activities had changed their daily lives.

Figure 10: Readiness for Reconciliation and Peace



The study findings on reconciliation and peace, 65.6% Cumulative (strongly agree and agree) were accepted that they are able to forgive someone who can destroy or stole their properties, 89.6% cumulative (strongly agree and agree) were in dialogue of peace and reconciliation with survivors and neighbors, 84.1% cumulative (strongly agree and agree) accepted that they could support genocide survivors and other vulnerable,...

The study has shown also that some of the ex-genocide prisoners do not go back to their places where they committed atrocities, instead change places in other parts of the country. In a focus group discussion one survivor had this to say, *you see someone from north living in East alone.*

Even it is their right to move from one place to another one, we never know why the ex-genocide prisoners leave their former residences to settle in new places.

4.4.4. Social cohesion and Community Relation

Table 6: Correlation Matrix between Readiness and Social Community

Standardized observed variable	Factors analysis		
	I participate in ceremonies and other actions of the community	I belong to certain groups in the community	I have responsibilities that I assume in my community
Voting for someone from the survivors if they were running for office	.552		
Joining tontines, the saving group with survivors		.440	
Participating to genocide commemoration activities		.448	
Dialogue of peace and reconciliation with survivors and neighbors			.130

P – Value: 0.000

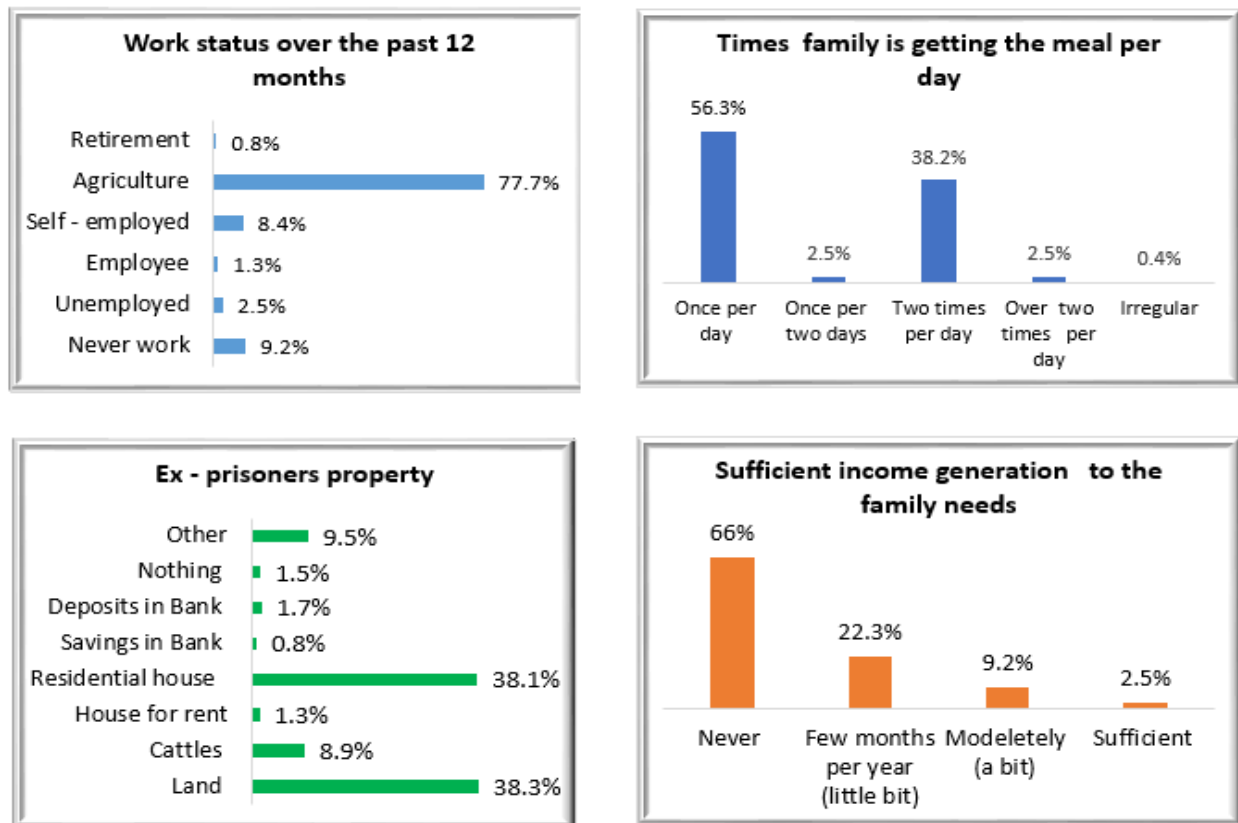
Table 6 above measures the relationship between the standardized observed variables and factors and how they influence one another. The correlation matrix between them were at moderate level, except dialogue of peace and reconciliation with survivors and neighbors at 13% which depicts a very weak correlation with responsibilities that they assumed in their community. There is therefore a significant relationship between them, their p – value (0.000) is statistically significant at 5% level of significance.

4.4.5. Social Economic Wellbeing

As revealed by ex-genocide prisoners through focus group discussions, there is relationship between extreme poverty and poor preparation of re-entry and reintegration into the community. It has been confirmed both from qualitative and quantitative data.

Distribution of respondents by work status over the past 12 months, times family got the meal per day, ex – genocide prisoner’s property and sufficient income generation from the property

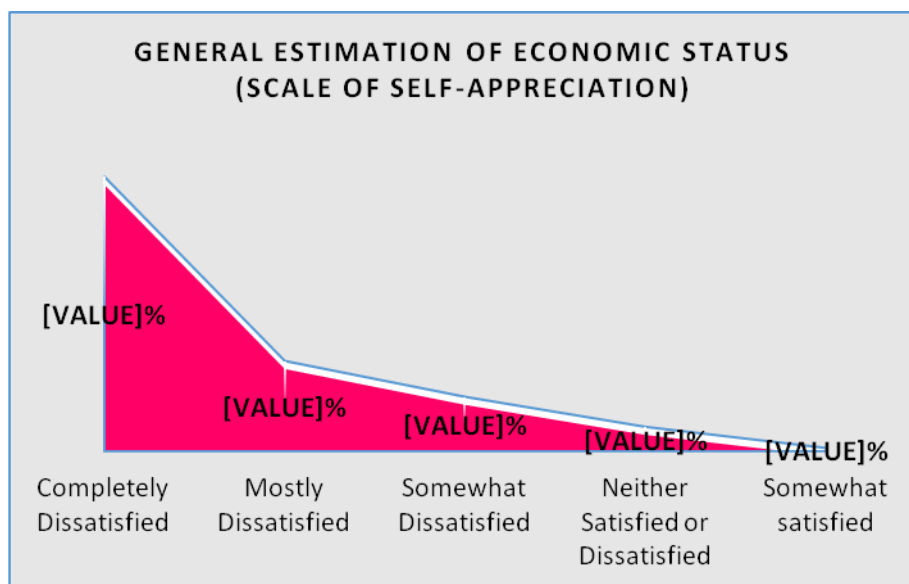
Figure 7- 11: Social economic welfare between work status, meal per day, ex – prisoners property and income generation



Ex – genocide prisoners at 77.7% employed in agriculture, 56.3 got meal once a day and 38.2% two times per day while 38.3% ex – genocide prisoners possessed land, 38.1% residential house and 9.5% other. According to income generation to the family needs; 66% recorded income generation is never sufficient and 22.3% is sufficient a few months per year.

The findings indicate that the issues faced by ex-genocide prisoners are related to physiological needs which may interfere with their ability to make a smooth transition to being productive members of the society.

The Ex – Genocide Prisoners estimated scale of Self-Appreciation:



Based on the surface area the ex – genocide prisoners scale of self – appreciation; 61.3% were completely dissatisfied. Only 0.8% somewhat satisfied.

Table 7: Cross tabulation between Scale of Self-appreciation and Marital Status

Scale of self-appreciation	Marital Status				Total
	Married	Single	Divorced	Widow	
Completely Dissatisfied	48.3%	3.4	4.6%	5.0%	61.3
Mostly Dissatisfied	19.7%	0	0	0.4	20.1
Somewhat Dissatisfied	10.5%	0.4	0.4	0.8	12.1
Neither Satisfied or Dissatisfied	5.0%	0	0.4	0	5,4
Somewhat satisfied	0.8%	0	0	0	0.8
Total	84.3	3.8	5.4	5.4	100.0

From the table above, married, single, divorced and widow ex – genocide prisoners are 48.3%, 3.4%, 4.6% and 5.0% and were completely dissatisfied with their economic status.

4.4.5.1. Estimated parameters for Main work status over the past 12 months, family meal per day and income generation sufficient to the family needs with the estimation of scale of self – appreciation

Table 8: Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.749 ^a	.560	.555	.635

a. Predictors: (Constant), work status Over the past 12 months, family meal per day, your income generation sufficient to the family needs

The table shows that 56.0% of variation in the main work status over the past 12 months, family meal per day and income generation sufficient to the family needs can be explained by the scale of self – appreciation.

Table 9: ANOVA^a

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	120.269	3	40.090	99.402	.000 ^b
	Residual	94.374	234	.403		
	Total	214.643	237			

a. Dependent Variable: Scale of self-appreciation

b. Predictors: (Constant), work status Over the past 12 months, family meal per day, your income generation sufficient to the family needs

The above findings indicate Customer Relations, work status over the past 12 months, family meal per day and income generation sufficient to the family needs have an effect on Scale of self-appreciation. This is statistically significant with a p-value (.000).

$$y = 0.136 + 0.933x_1 - 0.028x_2 + 0.039x_3 + e.$$

The study results shows that work status over the past 12 months (x1), family meal per day (x2) and income generation sufficient to the family needs (x3) have statistically significant effect on Scale of self-appreciation (y) with a positive coefficient of determination of 74.9% indicates that there is a positive correlation between independent values and dependent value. The coefficients of independent variables β_1, β_2 and β_3 are respectively 0.933; - 0.028 and 0.039 with a statistically significant ($p = 0.00$). The positive coefficient further demonstrates that 1% increase in the income generation to 93.3% increase in Scale of self-appreciation, a decrease of 1% on family meal per day will decrease Scale of self-appreciation given by 2.8 % while a positive coefficient demonstrates that 1% increase in work status over the past 12 months to 3.9% increase in Scale of self-appreciation with t-statistic value (1.175) indicates the confidence level of 95% the effect is statistically significant. Further, it observes that as the independent variables increase, they affected the variation of economic status.

4.5. CONCLUSIONS AND RECOMMENDATIONS

4.5.1. Conclusions

The overall purpose of this study was to assess psychosocial reintegration of genocide prisoners in Rwanda: Best Practices and Barriers. In this connection, the study linked responses to the outlined specific objectives in the foregoing paragraphs.

The study found that ex-genocide prisoners have critical needs and expectations, including land, food, shelter, and employment.

The study findings suggest there are no specific reintegration mechanisms at the family level but there are some reintegration mechanisms through initiatives by some civil society organizations including, *PFR, DIDE, Mushaka Reconciliation Program (Dynamism), CBS, REACH, PIASS* at community levels, who bring together or create space for dialogue between ex-genocide prisoners and survivors.

At the national level, *National Unity and Reconciliation Commission* has established unity and reconciliation clubs to foster social cohesion in Rwandans.

The study reveals the need in the healing of psychological wounds (trauma, depression, anxiety), as the prevalence of trauma from ex-genocide prisoners is at 22 % in community and ex-genocide in prison at 23%.

The challenges in reconciliation and social cohesion were observed related to some ex-genocide prisoners who do not tell the truth of the atrocities committed during the 1994 genocide against the Tutsi and do not accept their guilt and apologize, even after writing apology letters while in prison. From the qualitative data findings, the majority of ex-genocide prisoners and those to be released soon are remorseful while others continue to deny the atrocities committed during the 1994 genocide against the Tutsi.

There is a weak or no formal government structure/mechanisms responsible for reintegration of ex-genocide prisoners upon release from prison into their family and the communities.

The study observed that local authorities at sector and cell level have either no knowledge about the ex-genocide prisoners released and where are they going once released and do not know what to do with them.

In as far as the study summary findings reveal, the two (2) critical words to enhance reconciliation and social cohesion between genocide prisoners and survivors are to say, “*Mbabalira*” (I Apologize) on the side of genocide prisoner and “*Ndakubabaliye*” (I have forgiven you) on the side of survivors. Seemingly, the truth is possessed by the genocide prisoner and forgiveness by the survivor.

The reparation issues handed over to courts of primary instance and local authorities by Gacaca courts before their closure in 2012 continue to be a source of animosity as testimonies from both sides revealed in the course of data collection from all the targeted eight districts.

The truth telling and reparation outstanding issues have been singled out as prerequisite for psychosocial reintegration of ex – genocide prisoners and rebuilding of social cohesion with survivors.

Despite the small number of women who actively participated in the 1994 genocide against the Tutsi, they suffer severely from social stigma upon their release into the community as revealed in the study findings. They are firstly rejected by their husbands, children and then the

community. They seem to be overwhelmingly frustrated and ashamed to face the community once released.

4.5.2. Recommendations

Post-genocide Rwanda has experienced a concerted effort of unity and reconciliation aimed at bringing peace and prosperity to the country.

Overall, there is no consensus in the field over what constitutes a best practice for an offender reintegration process. Several researchers and institutions have tried to document what works, but a lack of experimental, well designed outcome evaluations has led many researchers to rely on expert practitioners and less rigorous evaluations to make about what works.

However, there are a few research reports that put a very solid effort into compiling components of programs that are considered best practices.

To ensure successful reintegration of genocide prisoners especially in the post - release phase, the openness to reconciliation between ex-genocide prisoners and survivors requires collective and solid efforts from relevant government agencies and partners as well as human ingenuity that may include:

- 1.** Streamlining or Creation of inter – Ministerial committee to serve as a national platform for coordination of successful reintegration of ex-genocide prisoners. The committee may be composed of relevant government agencies including Ministry of local government, Ministry of justice, Ministry of Health, Ministry of Education (Vocational Training), NURC; as well as likeminded civil society institutions with proven record of performance in reintegration process in Rwanda. The lead agency of the committee may be MINALOC or MINIJUST. This would entail formulating and implementation of an inclusive reintegration policy defining roles and responsibilities of various actors, including evaluation and control of the policy from national to village level of administration.

MINALOC together with MINIJUST and NURC can collectively work out guidelines to facilitate the psychosocial reintegration process including supervision and ensuring accountability of actors at different levels of administration. This may involve carrying out of demographic profile of survivors who still have outstanding issues of reparations and profile those ex-genocide prisoners with a view to addressing issues of access to justice for some survivors who have outstanding issues to date; and also document issues of ex-genocide prisoners who are remorseful but with no means to compensate destroyed and looted property to bring them together with survivors for apologies and possibly forgiveness, while dealing with the adamant and arrogant ones in the spirit of restorative justice which may include community works of interest or for works survivors being assessed on merit. This is closely related to researchers view that, “Central components of reconciliation from the conflict resolution field include the development of trust (Kelman, 2008), relationship transformation based on partnership with reciprocity and mutual responsiveness (Staub, Pearlman, Gubin, & Hagengimana, 2005; Staub, 2006; Zorbas, 2009), and an agreement that allows both sides to have their basic needs addressed.”

2. As result of the consequence of 1994 genocide against Tutsi, the prevalence of psychological wounds is relatively high on both sides. The ministry of health in its capacity as leading agency together with RCS and other partners may establish modalities for management of individual and group therapy (healing spaces) at sector health centers. The process will be facilitated by the psychosocial workers and religious leaders living in that community.

Further, RCS may need to enhance capabilities and skills in the areas of psychological, and technical to address some of the psychological wounds among the genocide prisoners and vocational training of inmates to enable the ex-offenders reintegration in their families and community where they will be responsible and productive citizens.

3. Before release of ex-genocide prisoners, RCS may dispatch in advance their lists to the community up to village levels. Further, the correctional services or any other relevant

government agency may wish to consider establishment of a linkage with local leaders on monitoring and evaluation of performance and conduct of tigistes to ensure completion of their sentence terms (there seem to be no feedback loop between RCS and the community on the status of conditional release of tigistes).

4. The study findings indicate that ex –genocide prisoners after their release from prison some run away from their places of origin where they committed atrocities and go to live in other places. This results in exacerbating problems of failure to identify remains of bodies of genocide victims, avoidance behavior on the truth telling of their guilt, something that was cited as derailing the process of reconciliation and social cohesion. Despite the fact that it is their right to move and live anywhere in any part of the country, they need clearance from local authorities on their integrity before they can be allowed to settle in the new area of choice.
5. Most of the ex-genocide prisoners were identified as having low education levels (primary 55.5% in community as compared to 48.6% in prison) or no level of education (39.5% in community and 43.2% in prison) while only 0.3% had bachelor’s degree.
6. There is a need for the concerned government agencies to consider Technical and Vocational Education and Training (TVET) which provides knowledge and skills for employment during pre-release and post release phases and where possible extended to the rest of the community to address unemployment issues. TVET uses formal, non-formal, and informal learning for social equity, inclusion and sustainable development to enhance peace and prosperity in the country, and the same skills exported in neighbouring countries.
7. Concerted efforts by both government and genuine partners to proffer enabling environment to facilitate ex-genocide prisoners meet with survivors where the former will voluntarily apologize while the latter have been and are ready to forgive in the

interest of healing outstanding psychological wounds on both sides as revealed in the study findings and most importantly living together in harmony.

8. There is need to consider after care services for female ex-genocide prisoners soon to be released due to their felt stigma, for their successful reintegration into their families and community.

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ANNEXES

A. ICYEMEZO KIGARAGAZA KO UMUNTU YEMEYE NTA GAHATO KUGIRA URUHARE MU BUSHAKASHATSI

1. ICYO UBUSHAKASHATSI BUGAMIJE:

Kumenya neza inzitizi cyangwa imbogamizi zishobora guterwa no gusubiza mu buzima busanzwe abakoze jenocide barangije ibihano byabo bakaba bagiye gusubira mu miryango yabo no kubana nabo bahemukiye.

IRIBURIRO

Mwaramutse, Mwiriwe,..... Nitwa nkaba nje nturuka mu muryango witwa wivigabutumwa mu Rwanda) prison fellowship, umuryango wa gikirisitu ukora muri za gereza z'u Rwanda mu gufasha infungwa n'abagororwa.

Tunejejwe no kugutumira ngo ube umwe mu batanga amakuru akwerekeyeho mu rwego rwo kugaragaza inzitizi n'ingorane zishobora guterwa n'isohoka ryabakoze jenocide barangije ibihano byabo bakaba basubiye mu miryango yabo. Ubwo bushashatsi buzafasha mu kurushaho kunoza iyo gahunda yo kwakira abo bantu barekuwe no kubafasha kubana n'abandi mu mahoro.

Turagusaba kubitekerezaho neza akaba ari wowe ufata umwanzuro uhamye, wo kwitabira ubu bushakashatsi cyangwa kutabwitabira. icyemezo icyo aricyo cyose wafata kirakirwa neza.

2. IBISABWA NUKO BIZAKORWA

Nuramuka wemeye kuba umwe mubazatangamakuru muri ubu bushakashatsi, turaza kugirana ikiganiro gifata nibura hagati y'iminota mirongo itatu n'isaha bitewe nuko kiri bugende. Nyuma amakuru watanze azakusinyirizwa hamwe n'ayabandi batanze, asesengurwa mu buryo bwa gishakashatsi hanyuma ibyavuyemo bizatangazwe cyane cyane bimenyeshwe imiryango n'abantu bose barebwa nicyo kibazo cy'ubumwe n'ubwiyunge mu banyarwanda.

3. INGARUKA

Ntanga nimbwese uzahura nayo igihe wakwemera gutanga amakuru arebana nubu bushakashatsi. Ababwitabiriye bese bandikwa mu buryo bw'ibanga budatuma nta muntu utarebwa nubwo bushakashatsi wabasha kubamenya.

5. IBYIZA BY'UBU BUSHAKASHATSI

Ububushakashatsi buzafasha mu kugaragaza inzitizi n'ingorane mufite cyangwa se mwibaza muri iyi nzira yo gusubira mu miryango yanyo no mu nzira y'ubumwe n'ubwiyunge hagati yabakoze icyo cyaha cya jenocide, imiryango yanyu ndetse n'imiryango y'abarokotse jenocide yakorewe abatutsi mu 1994. Byatuma kandi hafatwa ingamba zihamye ku nzego zitandukanye mu kubafasha iyo nzira igana ku mahoro arambye hagati y'abanyarwanda.

6. KUBIKA AMABANGA Y'IBYAVUYE MU BUSHAKASHATSI

Ibyavuye mu bushakashatsi bibikwa mw'ibanga rikomeye. Igihe bibaye ngombwa ko umuntu abishyira ahagaragara nta mazina agaragara mu buryo bwo kumenyekanisha ibyagezweho nta mazina y'umuntu agomba kugaragara.

Ibyo kandi niko bigenda igihe ibyavuye mu bushakashatsi bigiye gutangazwa mu rwego mpuzamahanga. Hari bamwe muri mwe bazatoranywa mu gusubiza ibibazo mu kindi kiganiro dufata amajwi. Iyo turangije isesengura turabihanagura byose.

7. IBYEREKEYE IBIHEMBO

Nta gihembo gihabwa uwatanze amakuru muri ubu bushakashatsi ni ubwitange mu kubaka u bumwe bw'abanyarwanda.

8. UBURENGANZANZIRA N'AMATEGEKO BY'UTANGA AMAKURU

Gutanga amakuru muri ubu bushakashatsi n'ubushake. Ufite uburenganzira bwo kutayatanga cyangwa guhagarika kuyatanga igihe cyose wabishakira. Nta gihano na kimwe gihabwa uwanze gutanga amakuru.

9. UWO WAKWIYAMBAZA IGIHE UGIZE IKIBAZO

Uramutse ugize ikibazo kijyanye n'ububushakashatsi; ushobora guhamagara Dr Peter Kalimba kuri 0788302234 ushobora no guhamagara Prof. Eugène Rutemba kuri telefoni nimeru 0788426866 igihe cyose uhuye n'ikibazo. Abo bombi nibo bahagarariye ubu bushakashatsi.

10. KWEMERA AMASEZERANO

Maze gusoma uru rupapuro umushakashatsi yampaye kandi tumaze kuganira ku buryo buhagije nemeye gutanga amakuru nsabwa kandi ndanabisinyiye.

Izina

Interviewee

Umukono Italiki /..... /.....

Interviewer

Izina.....

Umukono Italiki...../...../.....

B. QUANTITATIVE QUESTIONNAIRE

A. DEMOGRAPHIC INFORMATION

Question	Response																
1. Names: First name Last name																	
2. Gender	Female 1 Male 2																
3. Date of birth	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="border: 1px solid black; width: 25px; height: 20px;"></td> <td style="border: 1px solid black; width: 25px; height: 20px;"></td> <td style="border: 1px solid black; width: 25px; height: 20px;"></td> <td style="border: 1px solid black; width: 25px; height: 20px;"></td> <td style="border: 1px solid black; width: 25px; height: 20px;"></td> <td style="border: 1px solid black; width: 25px; height: 20px;"></td> </tr> <tr> <td style="text-align: center;">dd</td> <td style="text-align: center;">mm</td> <td colspan="4" style="text-align: center;">year</td> </tr> </table>							dd	mm	year							
dd	mm	year															
4. Prison	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="border: 1px solid black; width: 100px;">Musanze</td> <td style="border: 1px solid black; width: 20px; text-align: center;">1</td> </tr> <tr> <td style="border: 1px solid black;">Rubavu</td> <td style="border: 1px solid black; text-align: center;">2</td> </tr> <tr> <td style="border: 1px solid black;">Nyanza</td> <td style="border: 1px solid black; text-align: center;">3</td> </tr> <tr> <td style="border: 1px solid black;">Huye</td> <td style="border: 1px solid black; text-align: center;">4</td> </tr> <tr> <td style="border: 1px solid black;">Nyamagabe</td> <td style="border: 1px solid black; text-align: center;">5</td> </tr> <tr> <td style="border: 1px solid black;">Ngoma</td> <td style="border: 1px solid black; text-align: center;">6</td> </tr> <tr> <td style="border: 1px solid black;">Rwamagana</td> <td style="border: 1px solid black; text-align: center;">7</td> </tr> <tr> <td style="border: 1px solid black;">Mageragere</td> <td style="border: 1px solid black; text-align: center;">8</td> </tr> </table>	Musanze	1	Rubavu	2	Nyanza	3	Huye	4	Nyamagabe	5	Ngoma	6	Rwamagana	7	Mageragere	8
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	<p><u>For those are in community level</u></p> <p>District.....</p> <p>Sector.....</p> <p>Cell.....</p>																
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6. Marital Status	<table style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 100px;">1. Married with how many children</td> <td style="border: 1px solid black; width: 25px; height: 20px;"></td> </tr> <tr> <td>2. Single with how many children</td> <td style="border: 1px solid black; width: 25px; height: 20px;"></td> </tr> <tr> <td>3. Divorced with how many children</td> <td style="border: 1px solid black; width: 25px; height: 20px;"></td> </tr> </table>	1. Married with how many children		2. Single with how many children		3. Divorced with how many children											
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3. Divorced with how many children																	

Questionnaire spécifique aux ex-prisonniers génocidaires :								
Relations communautaires et sociales								
Instructions : Dites ce que vous pensez de vos relations avec d'autres membres de la communauté (Sur une échelle de (1) = Jamais à (7) = Toujours Amabwiriza : Ndagusabye ngo utubwire icyo utekereza cyangwa se uko ubanye n'abaturanyi bawe aho mutuye.								
	Jamais						Toujours	
1. Je vis des difficultés avec les autorités locales <i>(Mbanye nabi n'abayobozi b'ibanze)</i>	1	2	3	4	5	6	7	
2. Je suis menacé par ma propre famille <i>(Mfite umutekano muke nterwa n'umuryango wange)</i>	1	2	3	4	5	6	7	
3. Je suis menacé par des membres de ma communauté <i>(Mfite umutekano muke nterwa n'abo tubana)</i>	1	2	3	4	5	6	7	
4. La famille élargie me confie quelques responsabilités <i>(Umuryango wange mugali ujya unyizera ukampa inshingano zimwe na zimwe)</i>	1	2	3	4	5	6	7	
5. La famille élargie n'a plus confiance en moi <i>(Nta kizera nkigirirwa mu muryango wange mugali)</i>	1	2	3	4	5	6	7	
6. Je participe dans les cérémonies et d'autres actions de la communauté (deuil, mariage, prière, umuganda, umugoroba w'ababyeyi...) <i>(Nitabira imihango n'ibikorwa bya kominote (gutabara uwapfushije, gutaha ubukwe, gusenga, umuganda..)</i>	1	2	3	4	5	6	7	
7. J'appartiens à certains groupes de la communauté (coopératives, associations, groupe de prière) <i>(Mba mu matsinda atandukanye aho ntuye (amashyirahamwe, imiryango yo gusenga, imiryango itandukanye)</i>	1	2	3	4	5	6	7	

8. J'ai des responsabilités que j'assume dans ma communauté (Aho ntuye, mfite inshingano nshinzwe)	1	2	3	4	5	6	7
9. Je suis un mauvais exemple pour les autres (Mbona ndi urugero ku bandi)	1	2	3	4	5	6	7
10. Je suis respecté dans la communauté (Ndubashywe mubo tubana nabo (kominote)	1	2	3	4	5	6	7
11. Des personnes me demandent des conseils (Abandi bantu bangisha inama)	1	2	3	4	5	6	7
12. Estimez-vous que vous soyez bien intégré dans la communauté ? (Échelle de connaissance de soi) (Ubigenzuye neza, wumva mubanye neza nabo mubana)	1	2	3	4	5	6	7

C. Readiness for social interaction

Instructions

The following questions concern information about your possible involvement within the community. Please indicate the one response to each item that best describes you.

QUESTIONS RELATED TO THE READNESS FOR SOCIAL INTERACTION(COHESION)		1 (strongly disagree)	2	3	4	5 (Strongly agree)
1	Inviting someone from survivors to a wedding or family celebration (Gutumira umuntu mubagize itsinda ry'abarokotse cyangwa abandi bantu nko mubukwe cg ibindi birori)	1	2	3	4	5
2	Attending the wedding, burial or family celebration of someone from survivor's group (kujya mubukwe , gushyingura cg ibirori bindi byumuntu mubagize itsinda ry'abarokotse)	1	2	3	4	5
3	Voting for someone from the survivors if they were running for office (Gutora umuntu warokotse jenocide mugihe hari umwanya utorerwa)	1	2	3	4	5
4	Attending wedding of a survivor member	1	2	3	4	5

	<i>(Kwitabira ubukwe bw'ubarokotse jenocide)</i>					
5	Joining tontines the saving group with survivors <i>(Kujya mu kimina hamwe n'imiryango yabarokotse jenocide)</i>	1	2	3	4	5
6	Playing game together with survivors (football/basketball) <i>Gukina imikino itandukanye n'abarokotse (umupira w'amaguru, baskete...)</i>	1	2	3	4	5
7	Counting to the community in any circumstances <i>(Kwizera gufashwa cyangwa gufasha kominote igihe icyaricyo cyose)</i>	1	2	3	4	5
8	You can again understand their viewpoint <i>(Kuba wakumva ibitekeerezo byabacitse kwicumu)</i>	1	2	3	4	5
9	Participating in their celebrations <i>(Kwitabira ibirori byabo)</i>	1	2	3	4	5
10.	Able to tell the community about your guilt about what happened <i>(Kuba watanga ubuhamya kwipfunwe ufite nibyabaye)</i>	1	2	3	4	5
11	Possible to talk with them about the past harm (genocide) <i>(Kuba wagirana ibiganiro nabacitse kwicumu byerekeye kuri genocide)</i>	1	2	3	4	5
12.	Helping survivors when it is needed <i>(Gufasha abacitse kwicumu igihe bikenewe)</i>	1	2	3	4	5
13.	Feel concerned about the survivor's well-being <i>(Kwifuriza abacitse kwicumu kumererwa neza)</i>	1	2	3	4	5
14	Participating to genocide commemoration activities <i>(Kwitabira ibikorwa byo kwibuka)</i>	1	2	3	4	5
15.	Supporting genocide survivors and other vulnerable people <i>(Gufasha abacitse kwicumu ndetse nabandi bababaye)</i>	1	2	3	4	5
16.	Dialogue of peace and reconciliation with survivors and neighbors <i>(Kugirana ibiganiro by'ubumwe nubwiyunge kubarikotse n'abaturanyi)</i>	1	2	3	4	5
17.	Forgiving someone who destroyed or stolen my properties <i>(Numva nababarira uwanyangiriza umutungo cyangwa akanawutwara biramutse bibaye cy byabayeho)</i>	1	2	3	4	5

D. Forgiveness and tolerance (Specific Questionnaire to the genocide prisoners in prison)

Instructions: The following statements concern your perception about yourself in a variety of situations. Your task is to indicate the strength of your agreement with each statement, utilizing a scale in which 1 denotes strong disagreement, 5 denotes strong agreement, and 2, 3, and 4 represent intermediate judgments.

Question to the genocide prisoners	Pas du tout fait	Tout à fait			
<p>1. Je pense que je peux me faire aimer par les membres du groupe de survivants du génocide perpétré contre les Tutsi</p> <p><i>(Ntekereza ko nshobora gukundwa nabo mwitsinda ryabarokotse genocide yakorewe abatutsi)</i></p>	1	2	3	4	5
<p>2. Je pense que je peux maintenant tolérer que des membres du groupe survivant/non-victime n'aient pas les mêmes opinions que les miennes</p> <p><i>(Ntekereza ko nshobora kwihanganira ko abacitse ko icumu n'imiryango yabo bagira ibitekerezo bitandukanye nibyange)</i></p>	1	2	3	4	5
<p>3. Je pense que je peux garder le contrôle de moi-même lorsqu'on évoque une discussion concernant le génocide perpétré contre les tutsi</p> <p><i>(Ntekereza ko nshobora kwihanganira nkanemera ko abo turi kumwe baganira ku mateka ya genocide yakorewe abatutsi 1994)</i></p>	1	2	3	4	5
<p>4. Je pense que je peux rester moi-même quand je suis en présence du groupe survivant/non-victim</p> <p><i>(Ntekereza ko bitampungabanya na gato kuba ndi kumwe nitsinda ryabarokotse genocide yakorewe abatuts)</i></p>	1	2	3	4	5
<p>5. Je pense que je ne ressens plus l'envie de me venger aux membres du groupe survivant/non-victime</p> <p><i>(Ntekerezako ntanzika mfite mu kuba na kwihorera kubarokotse cyangwa imiryango yabo)</i></p>	1	2	3	4	5
<p>6. Je pense que j'ai de nouveau envie d'avoir du plaisir avec les membres du groupe survivant/non-victime</p> <p><i>(Ntekerezako byanshimisha kugira imibanire myiza nabagize itsinda ryabarokotse genocide yakorewe abatutsi)</i></p>	1	2	3	4	5
<p>7. Je pense que j'ai des remords par rapport à ce qui s'est passé pendant le génocide perpétré contre les tutsi</p>	1	2	3	4	5

<i>(Numva nicuza ku byabaye muri genocide yakorewe abatutsi)</i>	
<p>8. Je pense que je peux de nouveau travailler avec les membres du groupe survivant/non-victime</p> <p><i>(Ntekerezako nakongera gukorana nabarokotse genocide yakorewe abatutsi)</i></p>	1 2 3 4 5
<p>9. Je pense que je peux faire alliance avec les membres du groupe survivant/non-victime</p> <p><i>(Ntekerezako nshobora kunga (kugira) ubumwe n'ubusabane n' itsinda ryabarokotse gonocide yakorewe abatutsi)</i></p>	1 2 3 4 5
<p>10. Je pense que je peux nouer des liens conjugaux avec les membres du groupe survivant/non-victime(Ntekerezako nshobora gushakana</p> <p><i>(gushyingirana) n'imiryango yabarokotse genocide yakorewe abatutsi)</i></p>	1 2 3 4 5
<p>11. Je pense que je suis capable de discuter des choses sérieuses avec les membres du groupe survivant/non-victime</p> <p><i>(Ntekerezako nshobora kuganira ibintu bikomeye nitsinda ryabarokotse jenocide yakorewe abatutsi)</i></p>	1 2 3 4 5
<p>12. Je pense que je peux faire confiance aux membres du groupe survivant/non-victim</p> <p><i>(Ntekerezako nshobora kugirira icyizere itsinda ryabarokotse jenocide yakorewe abatutsi)</i></p>	1 2 3 4 5
<p>13. Je pense que j'apprécie la compagnie des membres du groupe survivant/non-victim</p> <p><i>(Nashimishwa no kuba ndi kumwe n'itsinda ryabarokotse jenocide yakorewe abatutsi)</i></p>	1 2 3 4 5
<p>14. Je pense que je peux me faire aider en cas de besoin par les membres du groupe survivant/non-victime</p> <p><i>(Ntekerezako biramutse bikenewe nshobora gufashwa nabagize itsinda ryabarokotse genocide yakorewe abatutsi)</i></p>	1 2 3 4 5
<p>15. Je pense que je peux parler de mes difficultés aux membres du groupe survivant/non-victime</p> <p><i>(Ntekerezako nkobora kubwira ibibazo mfite itsinda ryabarokotse genocide yakorewe abatutsi)</i></p>	1 2 3 4 5
16. Je pense que je peux participer aux fêtes et aux	1 2 3 4 5

cérémonies des membres du groupe survivant/non-victime <i>(Ntekerezako nshobora kujya mu birori cg ngasabana nabagize itsinda ryabarokotse cg n'abandi bose bo mumuryango nyarwanda)</i>	
17. Je pense que je peux compter sur les membres du groupe survivant/non-victime en toute circonstance <i>(Ntekerezako igihe icyo aricyo cyose nshobora gufashwa n'itsinda ryabarokotse jenocide n'abandi bose batabarizwa muri icyo gice)</i>	1 2 3 4 5
18. Je pense que les rescapés du génocide peuvent être aidés et assistés au cours des cérémonies d'exhumation et inhumation des corps des leurs <i>(Ntekereza ko itsinda ryabagize umuryango wabarokotse bashobora gufashwa n'abandi banyarwanda mu gushyingura mu cyubahiro imibili yababo bapfuye mu gihe cya jenocide yakorewe abatutsi)</i>	1 2 3 4 5

E. PCL-5 with LEC-5 and Criterion A

Part 1

Instructions: Listed below are a number of difficult or stressful things that sometimes happen to people. For each event check one or more of the boxes to the right to indicate that: (a) it happened to you personally; (b) you witnessed it happen to someone else; (c) you learned about it happening to a close family member or close friend; (d) you were exposed to it as part of your job (for example, paramedic, police, military, or other first responder); (e) you're not sure if it fits; or (f) it doesn't apply to you. Be sure to consider your entire life (growing up as well as adulthood) as you go through the list of events.

AMABWIRIZA: *Urutonde rukurikira rugizwe n'ingorane cg imihangayiko abantu*

bashobora guhura nabyo rimwe na rimwe.

Imbere ya buri kibazo, shyira akamenyetso mu kazu kamwe cg muri twinshi werekana:

a) Byambayeho

b) Nabonye biba ku wundi muntu

c) Numvise ko hari uwo mu muryango wanjye cyangwa inshuti magara byabayeho

d) Byashoboraga kumbaho ndi mu kazi (urugero: mu buvuzi, mu giporisi, mu gisirikare cg mu butabazi bw'ibanze)

e) *Ndashidikanya ko haba hari aho nahuriye nabyo*

f) *Ntaho mpuriye nabyo*

Icyitonderwa: Uzuza uru rutonde ugendeye ku mibereho yawe kuva mu bwana kugeza ubu.

Event	Happened to me	Witnessed it	Learned about it	Part of my job	Not sure	Doesn't apply
1. Natural disaster (for example, flood, hurricane, tornado, earthquake) <i>(Ibiza Urugero: inkubi y'umuyaga, umutingito, kuruka kw'ibirunga, inkangu)</i>						
2. Fire or explosion <i>(Inkongi y'umuriro cg guturika bikanganye)</i>						
3. Transportation accident (for example, car accident, boat accident, train wreck, plane crash) <i>(Impanuka zitandukanye z'ibitwara abantu n'ibintu (Urugero: imodoka, amato, gare ya moshi, indege)</i>						
4. Serious accident at work, home, or during recreational activity <i>(Impanuka zikomeye ku kazi, mu rugo, cg mu bikorwa by'imyidagaduro)</i>						
5. Exposure to toxic substance (for example, dangerous chemicals, radiation) <i>(Gukorera cg kwegera ahantu hari ibihumanya (Urugero: uburozi cg imirasire mvaruganda ikaze)</i>						
6. Physical assault (for example, being attacked, hit, slapped, kicked, beaten up)						

<p><i>(Guhohoterwa (Urugero: gusagarirwa, guhutazwa, gukubitwa urushyi, gukubitwa umugeri)</i></p>						
<p>7. Assault with a weapon (for example, being shot, stabbed, threatened with a knife, gun, bomb) <i>(Guterwa hakoreshejwe intwaro Urugero: imbunda, icyuma, gukangishwa icyuma, kuraswa, gukangishwa imbunda cg igisasu)</i></p>						
<p>8. Sexual assault (rape, attempted rape, made to perform any type of sexual act through force or threat of harm) <i>(Ihohoterwa rishingiye ku gitsina (gufatwa ku ngufu, kugerageza gufata ku ngufu, gushorwa mu bikorwa by'ubusambanyi ku ngufu cg guterwa ubwoba)</i></p>						
<p>9. Other unwanted or uncomfortable sexual experience <i>(Ikindi gikorwa cyose cyerekeye imibonano mpuzabitsina nta bushake cg mu buryo bubangamyeye)</i></p>						
<p>10. Combat or exposure to a war-zone (in the military or as a civilian) <i>(Urugamba cg kuba ahabera intambara (nk'umusirikare cg umusiviri)</i></p>						
<p>11. Captivity (for example, being kidnapped, abducted, held hostage, prisoner of war) <i>(Gufatwa bugwate)</i></p>						

<i>(Urugero: gushimutwa, gufatwaho umunyago, kuba imfungwa y'intambara)</i>						
12. Life-threatening illness or injury <i>(Indwara cg igikomere gishyira ubuzima mu kaga)</i>						
13. Severe human suffering <i>(Kubabara bikabije)</i>						
14. Sudden violent death (for example, homicide, suicide) <i>(Urupfu rubi ruhutiyeho (Urugero: kwicwa, kwiyahura)</i>						
15. Sudden accidental death <i>(Urupfu rutunguranye ruturutse ku mpanuka)</i>						
16. Serious injury, harm, or death you caused to someone else <i>(Gukomeretsa bikabije, kubabaza, cg kugira uruhare mu rupfu rw' umuntu)</i>						
17. Any other very stressful event or experience <i>(Ibindi bibazo cg ubuzima buhangayikishije cyane)</i>						

Part 2

A. If you checked anything for #17 in PART 1, briefly identify the event you were thinking of *(Niba ku kibazo cya 17 cy'igice cya 1 hari aho washyize akamenyetso, sobanura mu magambo make, icyo kintu kindi cyabaye watekerezagaho)*

.....

B. If you have experienced more than one of the events in PART 1, think about the event you consider the worst event, which for this questionnaire means the event that currently

bothers you the most. If you have experienced only one of the events in PART 1, use that one as the worst event. Please answer the following questions about the worst event (check all options that apply): *(Niba warahuye n'ibibazo birenze kimwe mubyavuzwe mu gice cya mbere, tekereza kuri kimwe mu byagushegeshe kurusha ibindi, ari nacyo kikubuzza amahwemo muri ibi bihe. Niba warahuye n'ikibazo kimwe cyonyine ba aricyo ufata nk'icyagushegeshe. Subiza ibibazo bikurikira byerekeranye na cya kibazo cyagushegeshe kurusha ibindi)(Shyira akamenyetso aho bishoboka hose)*

1. Briefly describe the worst event (for example, what happened, who was involved, etc.)

(Sobanura muri make icyagushegeshe kurusha ibindi *(urugero: habaye iki, ni nde wabigizemo uruhare, n'ibindi)*.....

2. How long ago did it happen? _____ (Please estimate if you are not sure)
Hashize igihe kingana iki bibaye ? (niba ushidikanya genekereza)

3. How did you experience it *(Wakibayemo ute)?*

- i. It happened to me directly *(Ni jye ubwanje byabayeho)*
- ii. I learned about it happening to a close family member or close friend *(Nabwiwe ko byabayeho ku muntu wo mu ryango wanjye wa hafi cg inshuti yanjye magara*
- iii. I was repeatedly exposed to details about it as part of my job (for example, paramedic, police, military, or other first responder) *_Nahuye na cyo kenshi mu kazi kanjye (urugero; mu buvuzi, mumu gipolisi, mu gisirikari cg ahandi mu butabazi bw'ibanze)*
- iv. Other, please describe *(Ibindi, bisobanure)*

4. Was someone's life in danger? *(Hari uwo ubuzima bwe bwari mu kaga?)*

- i. Yes, my life *(Yego ubuzima Bwanjye _____)*
- ii. Yes, someone else's life *(Yego undi muntu _____)*
- iii. No *(Oya) _____*

5. Was someone seriously injured or killed *(Hari uwakomerekejwe bikomeye cyangwa wishwe?)*

- i. Yes, I was seriously injured (*Yego, narakomerekejwe bikabije*_____)
- ii. Yes, someone else was seriously injured or killed (*Yego, hari uwakomerekejwe bikabije cyangwa wishwe*_____)

6. Did it involve sexual violence (*Muri icyo kibazo hagaragayemo ihohoterewa rishingiye ku gitsina?*)

- i. Yes (*Yego*)
- ii. No (*Oya*)

7. If the event involved the death of a close family member or close friend, was it due to some kind of accident or violence, or was it due to natural causes (*Niba icyo kibazo cyarateje urupfu rw'umwe mu bo mu muryango wa hafi cyangwa inshuti magara, rwaba rwaratewe n'impanuka, ihohoterwa cyangwa ni urupfu rusanzwe?*)

- i. Accident or violence (*Impanuka cyangwa ihohoterwa*_____)
- ii. Natural causes (*Urupfu rusanzwe*_____)
- iii. Not applicable (The event did not involve the death of a close family member or close friend) (*Nta sano bifitanye (icyo kibazo nta rupfu cyateje rw'umwe wo mu muryango wa hafi cyangwa inshuti magara*_____)

8. How many times altogether have you experienced a similar event as stressful or nearly as stressful as the worst event (*Ni inshuro zingahe wahuye n'ikibazo gisa cyangwa cyenda gusa n'icyagushegeshe kurusha ibindi?*)

- i. Just once (*Inshuro imwe gusa*_____)
- ii. More than once (*please specify or estimate the total number of times you have had this experience (Inshuro zirenze imwe (vuga umubare nyawo cyangwa ucishiriza inshuro byakubayeho*_____)

Part 3

Below is a list of problems that people sometimes have in response to a very stressful experience. Keeping your worst event in mind, please read each problem carefully and then circle one of the numbers to the right to indicate how much you have been bothered by that problem in the past month (*Urutonde rukurikira rugizwe n'ibibazo by'insobe abantu bashobora kugaragaza bitewe n'ibyo banyuzemo bibahangayikishije cyane. Uzirikana ikibazo cyagushegeshe kurusha ibindi, soma witonze buri kibazo hanyuma ushyire mu kaziga umwe mu mibare iri imbere yacyo kugira ngo ugaragaze uburemerere bw'ukuntu washegeshwe n'icyo kibazo mu kwezi gushize).*

In the past month, how much were you bothered by: Mu kwezi gushize, ibi bikurikira byakubayeho ku ruhe rugero?	Not at all	A little bit	Mod-erately	Quite a bit	Extremely
1. Repeated, disturbing, and unwanted memories of the stressful experience (<i>Ibitekerezo utifuza, bihora bigaruka bikakubuza amahwemo biturutse ku kibazo cyagushegeshe</i>)?	0	1	2	3	4
2. Repeated, disturbing dreams of the stressful experience (<i>Kurota inzosi mbi zihora zigaruka zijyanye n'ibyakubayeho?</i>)	0	1	2	3	4
3. Suddenly feeling or acting as if the stressful experience were actually happening again (as if you were actually back there reliving it) (<i>Kugaragaza ku buryo butunguranye imbamutima cg imyitwarire nk'aho wasubiye mu byakubayeho (ugasa nk'aho byongeye kukubaho)</i>)	0	1	2	3	4
4. Feeling very upset when something reminded you of the stressful experience (<i>Kumva utameze neza iyo hari ikikwibukije ibyakubayeho?</i>)	0	1	2	3	4
5. Having strong physical reactions when something reminded you of the stressful experience (for example, heart pounding, trouble breathing, sweating) (<i>Kugaragaza impinduka mu mubiri zikabije iyo hari ikikwibukije ibyakubayeho (urugero: gutera cyane k'umutima, guhumeka nabi, kubira ibyuya)?</i>)	0	1	2	3	4
6. Avoiding memories, thoughts, or feelings related to the stressful experience (<i>Kwihunza ibitekerezo, imbamutima cg ibindi byose byibutsa icyagushegeshe?</i>)	0	1	2	3	4
7. Avoiding external reminders of the stressful experience (for example, people, places, conversations, activities, objects, or situations) (<i>Kwirinda guhura n'ibikwibutsa ibihe bibi wanyuzemo (urugero:abantu, ahantu, ibiganiro, ibikorwa cyangwa ibihe)?</i>)	0	1	2	3	4
8. Trouble remembering important parts of the stressful experience (<i>Kunanirwa kwibuka bimwe mu bihe bikomeye</i>)	0	1	2	3	4

<i>byagushegeshe)</i>					
9. Having strong negative beliefs about yourself, other people, or the world (for example, having thoughts such as: I am bad, there is something seriously wrong with me, no one can be trusted, and the world is completely dangerous) <i>(Kwitakariza icyizere, kugitakariza abandi n'ibindi bintu byose. urugero: kugira ibitekerezo bikurikira : nta gaciro mfite, hari ibitagenda muri nje, nta muntu wo kwizerwa, isi ni mbi)?</i>	0	1	2	3	4
10. Blaming yourself or someone else for the stressful experience or what happened after it <i>(Kwishinja kugira uruhare mu byakubayeho n'ingaruka zabyo cyangwa kubishinja undi)?</i>	0	1	2	3	4
11. Having strong negative feelings such as fear, horror, anger, guilt, or shame <i>(Kugira ibiyumviro bibi cyane, nko gutinya, ubwoba bukabije, umujinya, ipfunwe cyangwa ikimwaro)?</i>	0	1	2	3	4
12. Loss of interest in activities that you used to enjoy <i>(Kuba utagishimishwa n'ibikorwa byakunzezaga mbere)?</i>	0	1	2	3	4
13. Feeling distant or cut off from other people <i>(Kumva uri wenyine cg warabaye igicibwa mu bandi)?</i>	0	1	2	3	4
14. Trouble experiencing positive feelings (for example, being unable to feel happiness or have loving feelings for people close to you) <i>(Kubura ibyishimo (urugero: kutagira umunezero cyangwa ntubashe gukunda abo mubana)?</i>	0	1	2	3	4
15. Irritable behaviour, angry outbursts, or acting aggressively <i>(Kurakazwa n'ubusa, kuka abantu inabi cyangwa kurwana)?</i>	0	1	2	3	4
16. Taking too many risks or doing things that could cause you harm <i>(Kwishora mu bikorwa byagushyira mu kaga cyangwa gukora ibintu bishobora kukugirira nabi) ?</i>	0	1	2	3	4
17. Being “super alert” or watchful or on guard <i>(Guhora uryamiye amajanja cg guhora witeguye kwirwanaho)?</i>	0	1	2	3	4

18. Feeling jumpy or easily startled (<i>Gushikagurika no kuba igikange?</i>)?	0	1	2	3	4
19. Having difficulty concentrating (<i>Kunanirwa guhugira ku kintu runaka?</i>)?	0	1	2	3	4
20. Trouble falling or staying asleep (<i>Kubura ibitotsi cg kutabasha gusinzira bihagije?</i>)?	0	1	2	3	4

Part 4:

Economic well-being questionnaire (Imibereho mysiza mubukungu)															
Instruction : Please read and circle the answer corresponding to your best choice (<i>Hitamo maze uce akaziga kigisubizo cyawe</i>)															
1. Where is coming from your main income in term of gaining the money (<i>Amafaranga winjiza aturuka hehe ?</i>)	<table> <tr><td>Myself (<i>Ubwawe</i>)</td><td>1</td></tr> <tr><td>Spouse (<i>Umugore</i>)</td><td>2</td></tr> <tr><td>Both (<i>Mwese</i>)</td><td>3</td></tr> <tr><td>Relative (<i>Abavandimwe</i>)</td><td>4</td></tr> <tr><td>Retirement (<i>Ayizabukuru</i>)</td><td>5</td></tr> <tr><td>Government support (<i>Inkunga ya leta</i>)</td><td>6</td></tr> <tr><td>Other (specify) (<i>ibindi</i>).....</td><td>7</td></tr> </table>	Myself (<i>Ubwawe</i>)	1	Spouse (<i>Umugore</i>)	2	Both (<i>Mwese</i>)	3	Relative (<i>Abavandimwe</i>)	4	Retirement (<i>Ayizabukuru</i>)	5	Government support (<i>Inkunga ya leta</i>)	6	Other (specify) (<i>ibindi</i>).....	7
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Relative (<i>Abavandimwe</i>)	4														
Retirement (<i>Ayizabukuru</i>)	5														
Government support (<i>Inkunga ya leta</i>)	6														
Other (specify) (<i>ibindi</i>).....	7														
2. Which of the following best describes your main work status Over the past 12 months (<i>Ni ki muri bi bikurikira kigaragaza icyowakoraga mumezi 12 ashize?</i>)	<table> <tr><td>Never work (<i>Sinigeze nkora</i>)</td><td>1</td></tr> <tr><td>Unemployed (<i>Ntakazi ngira</i>)</td><td>2</td></tr> <tr><td>Employee (<i>Mfite akazi</i>)</td><td>3</td></tr> <tr><td>Self-employed (<i>Nkikorera</i>)</td><td>4</td></tr> <tr><td>Agriculture (<i>Ndumuhinzi</i>)</td><td>5</td></tr> <tr><td>Homemaker (<i>Ndi umuyaya</i>)</td><td>6</td></tr> <tr><td>Retirement (<i>Nagiye mukiruhuko cyizabukuru</i>)</td><td>7</td></tr> </table>	Never work (<i>Sinigeze nkora</i>)	1	Unemployed (<i>Ntakazi ngira</i>)	2	Employee (<i>Mfite akazi</i>)	3	Self-employed (<i>Nkikorera</i>)	4	Agriculture (<i>Ndumuhinzi</i>)	5	Homemaker (<i>Ndi umuyaya</i>)	6	Retirement (<i>Nagiye mukiruhuko cyizabukuru</i>)	7
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Homemaker (<i>Ndi umuyaya</i>)	6														
Retirement (<i>Nagiye mukiruhuko cyizabukuru</i>)	7														
3. Can you give an estimate of the month or annual household income (<i>Ni amafaranga anagahe winjiza kukwezi cg kumwaka</i>)	In Rwandan francs : ... <i>Mumanyarwanda</i>														
4. What did you possess before your imprisonment (<i>Wari ufite iki cg utunze iki utarafunga?</i>)	<table> <tr><td>Land (<i>Isambu</i>)</td><td>1</td></tr> <tr><td>Cattles (<i>Inka</i>), <i>ishyo ty'inka</i>)</td><td>2</td></tr> <tr><td>House for rent (<i>Narakodeshaga</i>)</td><td>3</td></tr> <tr><td>Residential house (<i>Inzu yo guturamo</i>)_</td><td>4</td></tr> <tr><td>Savings in Bank (<i>Narizigamiye kuri banki</i>)</td><td>5</td></tr> <tr><td></td><td>6</td></tr> <tr><td></td><td>7</td></tr> </table>	Land (<i>Isambu</i>)	1	Cattles (<i>Inka</i>), <i>ishyo ty'inka</i>)	2	House for rent (<i>Narakodeshaga</i>)	3	Residential house (<i>Inzu yo guturamo</i>)_	4	Savings in Bank (<i>Narizigamiye kuri banki</i>)	5		6		7
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Savings in Bank (<i>Narizigamiye kuri banki</i>)	5														
	6														
	7														

	Deposits in Bank (<i>Nabikije kuri banki</i>) 8 Nothing Other (<i>specify(Ntagitandukanye nibindi)</i>)
5. Who remain in charge of them during your imprisonment (<i>Nindi wasigaranye imitungo mbere yo gufungwa</i>)	Spouse (<i>Umugore wanjye</i>) 1 Relative (<i>Abavandimwe</i>) 2 Neighbors (<i>Abaturanyi</i>) 3 Justice (<i>Ubutabera</i>) 4 None (<i>Ntanumwe</i>) 5 Other (specify) (<i>Niba ahari muvuge</i>) 6
6. After your imprisonment, did you regain access to your property (<i>Ukimara gufungurwa waba warabonye imitungo yawe</i>)	a. Yes (<i>Yego</i>) b. No (<i>Oya</i>) If the answer is no, why (<i>Niba igisubizo ari oya , NI ukubera iki ?.....)</i>) 1 A relative registered it as own or sol dit off (<i>Uwo tuvukana yabigize ibye</i>) 2 3 A friend registered it as own or sol dit off (<i>Inshuti zayiyandikishije</i>) 4 A neighbor registered it as own or sol dit off (<i>inshuti zaba zarawiyanditseho</i>) 5 It is still under justice administration (<i>Biracyari murubanza</i>) 6 Other (specify).....
7. Household Characteristics (<i>Ibigize inyubako biyiranga</i>)	Wood planks 1 Bricks 2 Covered adobes 3 Briques adobes 4 Cement blocks 5 Other (specify) 6
8. How many time your family is getting the meal per day (<i>Umuryango wawe urya kangahe kuminsi?</i>)	Once per day (<i>Rimwe k'uminsi</i>) 1 Once per two days (<i>rimwe mu minsi ibiri</i>) 2 Two times per day (<i>Kabiri k'uminsi</i>) 3 Over two times per day (<i>Muminsi 2 kuzamura</i>) 4 Irregular (<i>Burigihe</i>) 5
9. Do you think your income	Never (<i>Nta narimwe</i>) 1

generation are sufficient to the family needs? <i>Utekerezako ibikorwa byawe byiterambere bihagije mukubona meals (ifuguro cya Ibyo kury), clothes(kwambara, school fees for children...)</i>	Few months per year (little bit) 2 <i>(amezi make kumwaka)</i>
	Modeletely (a bit) 3
	Sufficient <i>(birahagije)</i> 4
	Totally sufficient <i>(Birahagije cyane)</i> 5
10. In general, do you estimate your economic status is good (sufficient enough)? Scale of self appreciation <i>(Utekerezako amafaranga winjeza ahagije)</i>	1 2 3 4 5 6 7

C. QUALITATIVE QUESTIONNAIRE

Selection of Participants in FGD

3 Focus Group Discussions

1. Abacitse ku icumu n'imiryango yabo (survivors and their families)
2. Abayobozi bibanze n'abavuga rikumvikanab Local authorities and community leaders
3. Local and international organizations (imiryango yomu Rwanda cg mpuzamahanga itagira aho ibogamiye
- 4.

Mwaramutse neza. Mwakoze cyane kwitabira ikiganiro cy'uyu muni.

Mbere yuko dutangira nagirango tubanze twibwirane.

Amazina yanjye ni.....

Twaje hano muri gahunda y'ubushakashatsi kugira ngo twumve neza ikibazo cy'ubumwe n'ubwiyunge hagati y'abakoze icyaha cya jenocide, abacitse kw'icumu n'imiryango yabo.

Muri aka kanya, twagira ngo tunganire namwe uko mubona icyo kibazo haba mwebwe ubwanyu cyangwa uko mubyumva nkabayobozi, abavuga rikumvikana n'imiryango y'abarokotse.

Dukeneye kandi no kumva ibitekerezo byanyu kubijyanye no gukira/komora ibikomere, kongera kubana n'abaguhemukiye, gutanga imbabazi, ubwiyunje ndetse nuburyo abantu badaheranwa n'ibikomere.

Ibitekerezo muri butange byose ni ingenzi, ntagitekerezo kiruta ikindi. Mwumve rero ko buri wese yisanzuye maze mutange ibitekerezo kuri buri kibazo/ cyangwa ingingo tunganiraho.

Kugira uruhare muri iki kiganiro ni uburenganzira bwanyu kuko mushobora no kukivamo igihe cyose mwumva mutisanzuye. Gusa na none turizera ko muza kuguma mu kiganiro kugeza kirangiye kuko ibitekerezo byanyu ari ingenzi.

Ikindi nanone nagirango mbwabwire ni uko turibufate amajwi y'ikiganiro cyose niba mubitwemereye. Impamvu yabyo rero nukugira ngo bizatworohere gukusanya neza ibitekerezo byose kandi tukazabyandika neza mu gukora raporo y'igitabo dushaka kwandika. Turabamenyesha kandi yuko raporo izakorwa itagaragaza na gato imyirondoro yanyu.

Ikiganiro rero kiramara hagati y'isaha imwe n'amasaha abiri. Niba rero ntawufite ikibazo, numva twatangira ikiganiro cyacu.

Ariko mbere yo kwinjira mu kiganiro nyirizina, reka twemeranywe ku mategeko ari butugenge muri iki kiganiro kugirango ikiganiro kirusheho kugenda neza. Abagize itsinda nibo bishyiriraho ayo mategeko ubwabo. Niba hari icyo ubona batashyizeho, babaze niba mubyemeranyayo hanyuma byongerweho. Amwe muri ayo mategeko twavugaga ni :

- ✓ Ukubaha no gutega amatwi ibitekerezo bya bagenzi banyu;
- ✓ Kudaca mu ijamba uvuga
- ✓ Kutagira umuntu wo hanze uganiriza ibyavugiye muri iki kiganiro.

Murakoze cyane.

Ibibazo

1. Muri rusange, nimutubwire uko mubona iki gikorwa cy'ubumwe n'ubwiyunge hagati y'abakoze icyaha cya jenocide, abayirokotse n'imiryango yabo. Mubona hagomba iki kugira ngo icyo gikorwa kigende neza kurushaho?
2. Mubona kuba abakoze jenocide bagarutse muri communaute kubana n'abandi hagomba iki? Inzitizi nyamukuru mubonamo ni izihe? Ingaruka mbi zishobora kuvuka ni izihe bikozwe bidateguwe neza? Muri rusange, nimunatubwire uko abandi bantu batari muri ibyo bice byombi babibona.
3. Ese ni gute mubona abarangije ibihano bakoze jenocide bakiriwe mu muryango nyarwanda? Babayeho bate? Mukorana cyangwa se mubanye gute?
4. Ese kubabarira mwumva bisobanuye iki kuri mwebwe?
5. Ese muri mwe haba hari umuntu cyangwa se abo mu muryango we wigeze utanga imbabazi? Niba ahari yatubwira uko byagenze ?
6. Mutekerezako/mubonako hari abantu mu muryango Nyarwanda bakigaragaza ubushake bwo kwihimura kubabahemukiye/ababagiriye nabi[ababakomerekeje]? Niba bahari koko, mubona bigaragazwa niki?
7. Niba gushaka kwihorera kugihari mu banyarwanda, ni iki mubona cyakorwa ngo ugushaka kwihorera gushire burundu mu bantu?

8. Muramutse mufite uburenganzira bwo kugira inama komisiyo y'ubumwe n'ubwiyunge cyangwa leta mwumva mwayibwira iki kugira ngo imibanire myiza hagati yiby bice mbyombi ishoboke? Mubona izindi nzego cyangwa ubundi bufasha bikenewe ari ibihe?
9. Nimutubwire inzira cyangwa ibisubizo bitandukanye kugirango abanyarwanda binger zose cyane cyane abakoze jenocide n'abarokotse babane mu mahoro?

Tugeze rero k'umusozo w'ikiganiro twaganiraga. Mwakoze cyane mukugira uruhare mukiganiro ndetse nibitekerezo byiza mwatanze. Ese haba hari ibibazo mwatubaza tugana k'umusozo?

Turabashimiye cyane

D. AUTHORIZATION LETTER

URWEGO RW'IGIHUGU RUSHINZWE IMFUNGWA N'ABAGORORWA



IBIRO BYA KOMISERI MUKURU

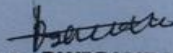
Kigali, on ... 24.16.19
Ref N° 723/CGP/RCS/MC/19

Bishop Deogratias GASHAGAZA
Executive Director of Prison Fellowship Rwanda
P O Box: 2098 KIGALI- RWANDA
Tel: +250785269755

RE: Authorization to visit and collect data

Dear Bishop,

1. Reference is made to the letter dated on 10th June 2019, requesting for authorization to conduct a research collaboration and Data collection on the assessing the psychosocial reintegration of genocide prisoners in Nyarugenge Prison, Huye Prison, Nyanza Prison, Nyamagabe Prison, Rwamagana Prison, Ngoma Prison, Musanze Prison and Rubavu Prison, for your staff's.
2. I have the pleasure to inform you that, the request is granted, however, you are urged to abide by Prison's rules and regulations, and the authorities of Prisons are requested to facilitate the Researchers team.
3. Find attached the list of the persons authorized.
4. Sincerely.


George RWIGAMBA
CGP

Commissioner General of RCS



Cc:

- Deputy Commissioner General/RCS
- Division Manager of Correction and Social Affairs/RCS
- Director of (Nyarugenge Prison, Huye Prison, Musanze Prison, Nyanza Prison, Nyamagabe Prison, Ngoma Prison, Rubavu Prison and Rwamagana Prison).

Kicukiro District, Kicukiro Sector, Kicukiro Cell, Isoko Village in Plot No 436 | KK 8 Ave |
Website: www.rcs.gov.rw | P.O. Box 6516 Kigali-Rwanda | E-mail: cgoffice@rcs.gov.rw

E.

DATA COLLECTION LIST

**ANNEX A ON AUTHORIZED
LETTER TO VISIT PRISON
DATED ON 21TH JUNE 201**

LIST OF THE PERSONS AUTHORIZED

S/N	NAMES	FUNCTIONS	ID NUMBER
1	Prof. Eugène RUTEMBESA	Principal researcher	1 1965 8 0002897 1 52
2	Dr Peter KALIMBA	Principal researcher	1 1959 8 0064600 1 83
3	UWAYEZU Immaculée	Data collector	1 1970 7 0022198 2 11
4	HABIMANA Samuel	Data collector	1 1989 8 0198378 0 55
5	MUKANTWARI Vestine	Data collector	1 1979 7 0112374 0 49
6	UWINGABIRE Pascaline	Data collector	1 1988 7 0002494 0 32
7	NIRERE Clementine	Data collector	1 1966 7 0011141 1 69
8	KANGABE Jeannette	Data collector	1 1986 7 0149813 1 79
9	MUNGANYIKI Claudine	Data collector	1 1986 7 0082764 1 59
10	RUKINGA Erneste	Data collector	1 1987 8 0025674 0 85
11	UMURERWA Caritas	Data collector	1 1974 7 0006066 0 70
12	RUTAGARAMA Alexis	Data collector	1 1985 8 0047266 0 87
13	MUKANDENZI Jeanne d'Arc	Data collector	1 1958 7 0064649 3 01

