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Final Report

Promoting Peace: Mitigating and Managing Intra-Household Property Rights Disputes in Rwanda



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ACRONYMS

CD	Community Dialogue
CLS	Core Legal Skills
CRAFT	Coalition Rwandaise pour L'Accès des Femmes à la Terre
CRP	Community Resource Person
LTR	Land Tenure Reform
MIGEPROF	Ministry of Gender and Family Promotion
MoU	Memorandum of Understanding
M&E	Monitoring and Evaluation
NGO	Non-governmental Organization
NWC	National Women's Council
OCA	Organizational Capacity Assessment
PPP	Promoting Peace Project
RCN	Réseau Citoyens Network (Citizens Network)
SFCG	Search for Common Ground
TOT	Training of Trainers
USAID	United States Agency for International Development

EXECUTIVE SUMMARY

This is the final report for the Promoting Peace: Mitigating and Managing Property Rights Disputes in Rwanda Project (Promoting Peace Project), covering the project in full (August 2013-January 2016). The project was funded through a cooperative agreement with USAID-Rwanda, with a total value of \$1,159,142.

The goal of the Promoting Peace project was to increase legal literacy and respect for women's land rights, and facilitate participatory and inclusive property rights dispute management in Rwanda's Eastern Province. It aimed to achieve this goal through two objectives:

- Create an institutionalized network of CRPs (Community Resources Persons) trained to facilitate management and mitigation of land disputes in their communities, and
- Improve the legal, policy, and institutional framework for land dispute management by making it more responsive, participatory, and better informed.

These objectives were accomplished through implementation of field activities in a pilot project over the course of 18 months, and complementary learning and dissemination efforts. Because of the conflict between customary and formal rights to land for women, the pilot interventions focused on women's intra-household land disputes, though efforts were made to engage the wider community through awareness raising and community dialogues.

The project was implemented as a collaboration between international NGO Landesa, the National Women's Council of Rwanda (whose members were CRPs for the project), international NGO Search for Common Ground, and local NGO Haguruka.

At the conclusion of the project, a number of notable achievements emerged, including:

- Capacity development of partner organization Haguruka; and development of synergistic partnership between Haguruka and Search for Common Ground-Rwanda
- Capacity development of 26 Sector-level CRPs in legal literacy, and conflict resolution, communication, and leadership skills; and further training of Cell- and Village-level CRPs by Sector CRPs through a Training of Trainers (TOT) model resulting in 3,450 person-trainings of local women to serve as resources in their communities
- Dissemination of legal literacy and conflict resolution awareness through the facilitation of approximately 350 Community Dialogues with more than 9,400 total attendances (5,100 female and 4,300 male); airing of 90 community radio programs; and receipt of nearly 1,800 calls through an informational hotline
- Peaceful resolution of more than 400 land related disputes
- Increases in legal literacy around women's land rights, confidence in exercising those rights, and changes in attitudes and perceptions around land dispute resolution

This final project report provides an introduction to the project, including background on the land context in Rwanda and the project logic model. Section I covers project administration and logistics, and Section II provides an overview of project activities and outcomes. Section III focuses on findings from project assessment and evaluation of impact on targeted areas. Section IV notes communications and media coverage of the project that helped to disseminate information about the project's activities and impact. Finally, Section V shares insights drawn from the project, highlighting

successful project elements, lessons learned, and related issues for further inquiry and consideration. Annexes to the report include “Most Significant Change” stories of project participants, and all assessment tools and training materials.

INTRODUCTION

Land plays a critical role in the lives of Rwandans, the majority of whom live in rural settings and depend on land for their food, shelter, livelihood, and identity. High population density and rapid population growth, declining soil and environmental conditions, and land scarcity pose significant challenges to rural communities. Accordingly, disputes over the allocation, access, and ownership of land remain the most common cause of conflict in rural Rwanda. The Rwandan government has recognized the critical role of land to the country's resilience, and has embarked on wide-reaching reforms that aim to quickly and fundamentally change the ownership, use, and administration of land in Rwanda. With such rapid and far-reaching change, it is natural that land disputes would emerge.

Documenting land rights brings latent competing claims to the fore. At the same time positive legal reforms providing stronger rights for women, orphans, and other historically disenfranchised groups can increase intra-household disputes. Intricate family relationships also complicate inheritance and family land allocation, reducing already modest parcels to very small landholdings.

Furthermore, despite significant land tenure reform programs, many Rwandans lack a clear understanding of their rights and how those rights can be exercised and enforced. This lack of understanding is particularly relevant to the women and other vulnerable groups that these legal reforms seek to protect, resulting in perceptions of bias, fear of community mistreatment, and groups not readily availing themselves of local services. For example, *abunzi* members are informally and inconsistently trained and often resolve land disputes through customary practices that do not recognize women's land rights.

Moreover, it is important to note that while conflict affects all members of society, men and women experience conflict differently. Women face greater obstacles to resolving land disputes due to patriarchal and patri-local social norms and cultural assumptions that do not provide for women's land rights. Thus, equitable land dispute resolution must contain a gender lens and give special emphasis to protecting women's land rights.

The goal of the Promoting Peace project was to facilitate participatory and inclusive property rights dispute management in Rwanda's Eastern Province. Because of the additional layers of complexity in securing women's land rights in the Rwandan context, the project targeted women, though the benefits of peaceful conflict resolution and increased awareness were intended to be shared by the whole community.

The project aimed to achieve this goal through the following two objectives:

1. Create an institutionalized network of CRPs (Community Resources Persons) trained to facilitate management and mitigation of land disputes in their communities, and
2. Improve the legal, policy, and institutional framework for land dispute management by making it more responsive, participatory, and better informed.

These objectives were accomplished through the implementation of six activities, as detailed in the logic model in Figure 1.

Anticipated outcomes of the project included:

- Increased community capacity to peacefully resolve land disputes;
- Improved community perceptions of available institutions' ability to resolve land disputes fairly;
- Improved capacity of local partners Haguruka and the National Women's Council to mitigate community land disputes.

The logic model in Figure 1 provides an overview of the project's goal, objectives, activities, outputs (with adjusted targets), and outcomes.

Figure 1: Promoting Peace Project Logic Model

Project Goal:	<i>Facilitate participatory and inclusive property rights dispute management in the Eastern Province.</i>	
Project Objective I:	Create an institutionalized network of Community Resource Persons (CRPs) to facilitate management and mitigation of land disputes in their communities.	
Activities	Outputs (Adjusted Targets)	Outcomes (Short- and Long-Term)
<ol style="list-style-type: none"> 1. Conduct Land Dispute Mapping Exercise in the Eastern Province to gain on-the-ground knowledge of land disputes. 2. Build capacity to facilitate land dispute management through sector-level CRP training & capacity-building for Haguruka. 3. Facilitate the resolution of land disputes at the sector- and cell-level using the inclusive CRP model. 4. Raise awareness of land rights and land rights issues through Community Dialogues and media activities. 	<ul style="list-style-type: none"> • 800 sector- and cell- level CRPs trained • 75 radio programs broadcast • 320 community dialogues conducted • 8,000 men and women attended community dialogues • 345 women's land disputes resolved peacefully 	<p>15% increase in:</p> <ul style="list-style-type: none"> • proportion of the target population reporting increased agreement with the concept that males and females should have equal access to social, economic, and political opportunities • percent of women who are able to correctly identify their rights over land • percent of women reporting confidence in their ability to access available dispute resolution venues & resources • percent of women reporting confidence in their ability to exercise their rights over land • percent of people reporting positive attitudes toward peaceful land dispute resolution • percent of people reporting confidence in the institutions' ability to resolve land disputes fairly

Project Objective 2:	Improve the legal, policy, and institutional framework for land dispute management by making it more responsive, participatory, and better informed.	
Activities	Outputs	Outcomes (Short- and Long-Term)
<p>5. Promote responsive policies and institutions through collaboration with allies in the land sector.</p> <p>6. Compile lessons learned by analyzing program activities, data, and results to inform land policy in Rwanda.</p>	<ul style="list-style-type: none"> • Final evaluation report detailing impact of project on stated objectives • Final project workshop to identify lessons learned for dissemination 	<ul style="list-style-type: none"> • Land sector allies and policy makers receive relevant information and feedback on the legal, policy and institutional framework for land dispute management • Lessons learned are disseminated to land sector allies

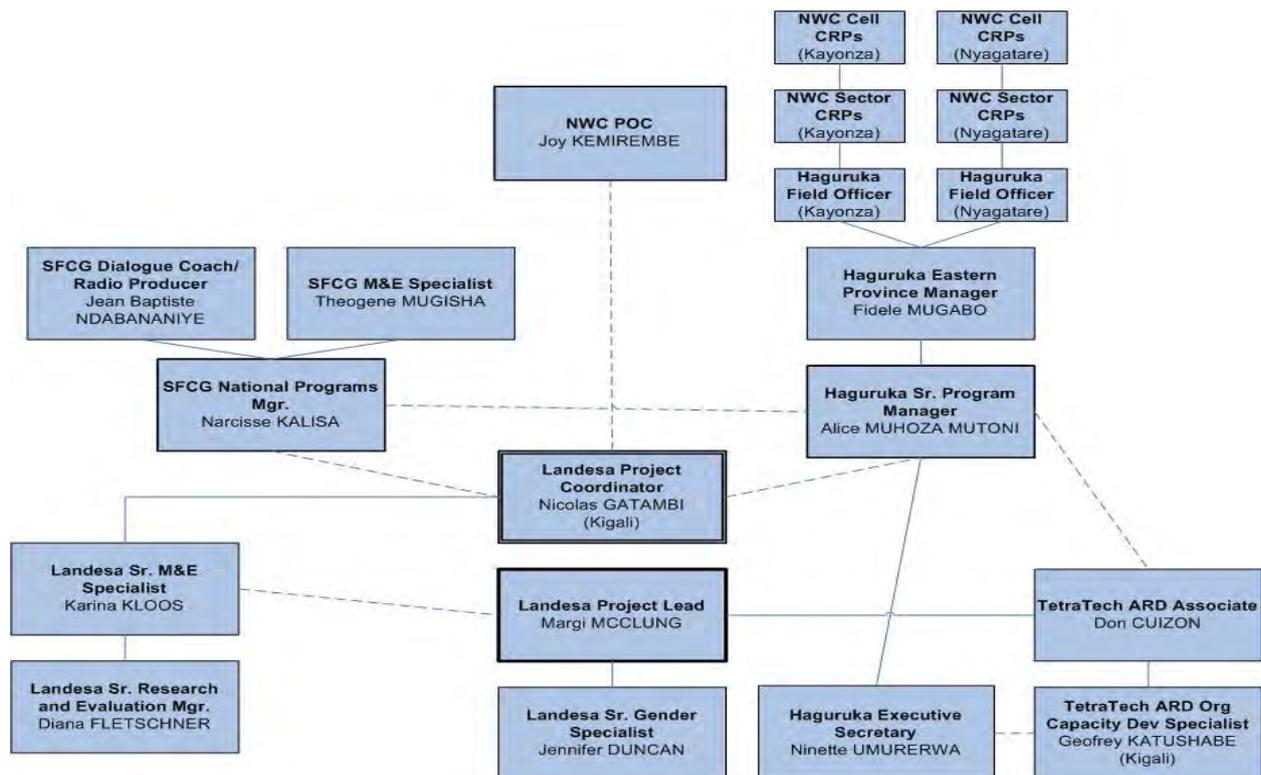
SECTION I: ADMINISTRATION AND LOGISTICS

This section of the report provides a brief overview of staffing and partner roles, and highlights, for learning purposes, administrative, budgetary, and logistical challenges encountered while implementing the project.

STAFFING AND PARTNER ROLES

The project was led by Seattle-based Landesa, and implemented in partnership with local organizations including the National Women’s Council (NWC), Haguruka, Search for Common Ground Rwanda (SFCG), and the US-based firm TetraTech (TT). Landesa provided overall technical, administrative, and financial management. The project’s CRPs were selected from NWC members in the two target districts, in consultation with the NWC Secretariat. Haguruka provided expertise in legal literacy and women’s land rights, and engaged field officers to support CRPs in each district. Search for Common Ground Rwanda (SFCG) contributed expertise in conflict resolution techniques and communications, supporting CRPs in leading Community Dialogues for peaceful resolution of land conflicts, and airing radio programming on land-related issues. TetraTech provided organizational capacity development expertise to advance the capacity of local partner, Haguruka. Figure 2 provides an overview of the project’s organizational chart and staffing.

Figure 2: Promoting Peace Project Organizational Chart



This design was effective in leveraging core competencies and creating synergies across organizations. The management structure and style also allowed for open lines of communication and input from all team members, facilitating an adaptive design throughout project implementation.

The monitoring, evaluation, and research component, including weekly reporting and Quarterly Review Meetings, further facilitated ongoing assessment, learning, and adaptivity. These are highlighted as key successes in project design and management. Still, several challenges are worth noting for subsequent improvement.

STAFFING AND PARTNER CHALLENGES

During project implementation, two key issues arose in staffing and partner roles which presented challenges, including:

- Staffing delays and turnover – in the start up phase of the project, in early 2014, partners Haguruka and SFCG both experienced delays in staffing important project positions, which contributed to a three-month delay in the start of field activities. In addition to delayed staffing of key positions, there was considerable turnover in project staff at Haguruka and particularly at Landesa. Although Landesa sought to minimize the impacts of turnover, it led to delayed decision-making and some confusion in hand-off periods.
- Transitions in partner leadership – during project implementation, both Haguruka and the National Women’s Council had transitions in organization leadership. At Haguruka, the National Executive Secretary position remained vacant for a period of six months, during which time project staff were diverted to fill interim executive duties for the organization. This led to diminished project staffing capacity and organizational-level challenges in coordination with the board for decision-making. At the National Women’s Council, a transition in leadership led to revisiting the Memorandum of Understanding (MOU) governing the project, and extended discussions about how the project contributed to NWC Secretariat mandate, goals, and budget. Although NWC remained in partnership on this project, staff from the Secretariat did not engage regularly in project planning, events, and partner coordination meetings following the change in leadership.

BUDGETARY CHALLENGES

Landesa encountered a significant overrun in staffing costs associated with the project. This overrun was attributable to a number of factors, including an underestimation of how much effort it would take to deliver a quality project, given project design and objectives; the increased burden of managing staff transitions; and unanticipated time needed to manage protracted registration-related requirements. Landesa had to cover the overrun with its own funding.

ADMINISTRATIVE AND LOGISTICAL CHALLENGES

Despite concerted, ongoing efforts, Landesa was unable to complete its NGO registration in Rwanda due, in part, to bureaucratic obstacles and delays, and in part to staff turnover. One immediate impact is that this affected project field monitoring, which required a vehicle¹. USAID offered the use of a vehicle from another recently concluded project but the Promoting Peace project was unable to take advantage of the available car because Landesa did not have the registration required to transfer the vehicle and plates. Unfortunately, budgetary constraints prohibited purchase or long-term lease of cars for field use. Haguruka made do with daily car rentals, but this meant that field officers were not in the field as often as would have been optimal.

Lessons learned from these challenges include the value of spending more time with partners during the start up phase to review project design and budgets in tandem. A deeper focus with partners to gut check budget assumptions alongside project activities may have helped to anticipate and troubleshoot issues. In addition, it may have been useful to set up financial and management systems

¹ Partner organization Haguruka originally anticipated purchasing motorcycles for field officers to use for project monitoring and CRP support, but due to the age of field officers hired and the road conditions in the project area, motorcycles were deemed impractical.

that allowed for increased decision-making authority for partners. Finally, these challenges highlight the importance of building relationships, to the extent possible, with organizations, not just individuals, so that partner relationships are broader and more secure.

SECTION II: OVERVIEW OF ACTIVITIES AND OUTCOMES

This section of the report contains an overview of each activity and sub-activities (following from the logic model), and related outcomes.

ACTIVITY ONE: LEADING LAND DISPUTE MAPPING EXERCISE FOR THE EASTERN PROVINCE

The purpose of this activity, completed during the project start up phase, was to understand the barriers, opportunities, institutions, and mechanisms available to reduce land-related conflict through a review of the existing literature and participatory community research. This baseline understanding of relevant local issues was used to develop the curriculum for training of CRPs, ensuring that topics focused on information CRPs would need to successfully resolve prevalent land-related disputes. The activity comprised two main sub-activities.

I.1 Implement Land Dispute Mapping Exercise

A research team with representatives from Landesa, SFCG, and Haguruka conducted qualitative research in November 2013 in four cells in Kayonza and Nyagatare Districts, Eastern Province, where the Promoting Peace project was implemented.

DISTRICTS	SECTORS	CELLS
KAYONZA	Gahini	Urugarama
	Murundi	Ryamanyoni
NYAGATARE	Rwimiyaga	Gacundezi
	Rwempasha	Rukorota

Research consisted of focus group discussions with men and women, key informant interviews with cell-level *abunzi* members (local mediation actors who are part of the formal justice system), and an interview with a representative local authority. Findings from the exercise provided content for the report.

I.2 Land Dispute Mapping Report

Landesa authored a report based on findings from the research exercise, as well as desk research using publications from other institutions tracking land-related disputes in Rwanda and an analysis of women's land rights under the reformed legal and policy framework. The full report is available upon request. Key findings from the report indicated:

- The most common types of disputes in the project area revolve around inheritance and gifts of land disputes involving informal and polygamous unions; disputes about land transactions; and boundary disputes.
- The primary factors contributing to land disputes were continued adherence to customary practices contrary to the law, unwillingness to follow the law, and dissatisfaction with the size of the parcel of land (in the case of boundary disputes).

- Most people interviewed believed dispute resolution institutions were fair and legitimate; however, many feel the authorities, particularly the *abunzi*, need additional training on all aspects of dispute resolution.

Activity One Outcome: Information from the land dispute mapping exercise and report informed curriculum design for a Training of Trainers (TOT) program for CRPs, ensuring that training topics reflected the key land dispute issues found in targeted areas.

ACTIVITY TWO: BUILDING LOCAL CAPACITY TO FACILITATE LAND DISPUTE RESOLUTION

This activity, conducted throughout the project period, aimed to:

- Build the capacity of National Women’s Council members to serve as CRPs through a TOT model that focused on imparting and reinforcing legal literacy and conflict management skills to facilitate the peaceful resolution of land disputes.
- Assess the institutional capacity of implementing partner organization, Haguruka, and pursue a collaborative action plan to address capacity gaps.

These activities were achieved through six sub-activities:

2.1 Design Core Legal Skills and Land Tenure Reform Curriculum for Sector-level CRPs

With input from partners, Landesa designed curricula for Core Legal Skills (CLS) and Land Tenure Reform (LTR) for 26 CRPs recruited from the National Women’s Council Sector-level membership in Nyagatare and Kayonza Districts. With a focus on sensitivity for serving women and vulnerable groups, the curriculum provided an overview of the legal framework for land and property rights for women and men in Rwanda; the LTR process, administration, and institutions; available local and institutional resources for resolving disputes; and public speaking, client skills, and professional responsibility. English and Kinyarwanda versions of the curricula accompany this report as **Annex A**.

2.2 Design Community Dialogues Curriculum for Sector-level CRPs

SFCG led the design of a Community Dialogue (CD) training for Sector-level CRPs with two objectives: to equip the CRPs with the knowledge and skills necessary to resolve conflicts peacefully; and to ensure that the CDs include different groups and perspectives in the communities, including women and men, landholders and landless, widows, informal wives, and others.

2.3 Implement Core Legal Skills, Land Tenure Reform, and Community Dialogues Training of Trainers for 26 Sector-level CRPs

The first CRP Training of Trainers was held from May 5-9, 2014 in Kayonza for the 26 NWC representatives chosen as Sector-level CRPs for the project. The first two days of training focused on CLS and LTR, and were facilitated by local lawyer/consultant Justine Mirembe (lawyer/consultant). In addition, Haguruka secured the participation of the official in charge of land registration in the Eastern Province, who provided detailed explanations of land registration, land transfers, and other land-related processes.

The following two days, SFCG’s Dialogue Coach/Radio Producer facilitated trainings on Community Dialogues, using the experiential curriculum that SFCG had designed. Group work and exercises

were utilized throughout, with case studies drawn from the Dispute Mapping Exercise to ensure local relevancy.

The final day of the training was used for action planning with CRPs for their first quarter of field activities.

2.4 Design and Conduct Refresher Training on Core Legal Skills, Land Tenure Reform, and Community Dialogues

To reinforce learning and address knowledge and capacity gaps observed during field monitoring of CRP performance, the team conducted refresher trainings for Sector-level CRPs in November 2014 and June 2015. The content of the November 2014 refresher training (curricula attached to this report as Annex B) was developed to respond to specific needs and gaps in CRPs' knowledge and skills, and to ensure continued capacity building while avoiding duplication. The refresher training focused on three primary components: conflict resolution and community dialogue techniques (particularly conflict analysis, mediation, and counselling skills); land laws and legal frameworks (GBV, inheritance, divorce and separation, transactions and transfer process, dispute documentation techniques, and competencies of various institutions); and CRP performance and planning.

The land law and legal framework component of the refresher training, led by Haguruka, introduced a new concentrated module on gender based violence (GBV). This module focused on the intersections between women's intra-household disputes and GBV, the legal framework related to GBV, and community-level resources available to women facing GBV issues, including CRPs being provided with specific lists of contacts in their area for effectively referring women to appropriate resources.

In June 2015, the team conducted two days of additional refresher training for CRPs, focused specifically on conflict resolution and community dialogue skills. The team determined that hands-on, participatory training was needed to address persistent confusion amongst some CRPs on the distinctions between training and community dialogues, and to provide CRPs with additional conflict transformation tools, culled from practices of highly successful CRPs. One day of the training included a field trip by the full group of Sector-level CRPs to observe one of their peers leading a community dialogue, and analyze the CRP's techniques.

2.5 Financial and Operational Capacity Building Assessment for Haguruka

To increase sustainability of the project's interventions, capacity building efforts extended to one of the Rwandan partner organizations, Haguruka. The organization had some financial and operational gaps needing to be addressed to bring them to a standard that would facilitate eligibility for, and proper management of, bilateral donor funding. With this goal in mind, TetraTech Organizational Capacity Development Specialists conducted a baseline assessment of Haguruka's capacity in April 2014 using USAID's Organizational Capacity Assessment (OCA) Tool. The OCA is broken into seven major categories; 1) Governance, 2) Administration, 3) Human Resources Management, 4) Financial Management, 5) Organizational Management, 6) Program Management, and 7) Project Performance Management. The results of the baseline assessment were used to identify capacity gaps and begin a collaborative planning process with Haguruka to prioritize and address capacity gaps.

In January 2016, Landesa conducted a final capacity assessment in collaboration with Haguruka using the same OCA Tool. The final assessment (attached to this report as Annex C) showed impressive

improvements in Haguruka's financial, human resources, management, and administrative capacity, with more modest gains in program and project performance management.

2.6 Ongoing Support to Address Haguruka's Capacity Gaps

A local TetraTech representative began working directly with Haguruka to assist with prioritized capacity issues identified in the capacity action plan. The capacity development work achieved good momentum when Haguruka brought on a permanent, full time National Executive Secretary in November 2014 who had more time and management capacity to dedicate to Haguruka's capacity development plan.

Direct technical assistance from TetraTech resulted in the development of a number of new and revised policies, manuals, and templates, including a revised personnel policy, a revised finance manual, a new procurement policy, and new human resources, finance, procurement, and administration forms.

In addition to the policies, Landesa provided direct technical assistance to Haguruka on options for developing programmatic reporting systems, Monitoring and Evaluation tools, and fundraising pipeline tracking.

Activity Two Outcomes:

- CRPs developed legal knowledge, conflict management skills, and facilitation capacity: Sector-level CRPs reported in an exit survey that training provided by this project increased their knowledge of women's land rights under the law, their ability to analyze and strategically manage conflicts, and the confidence and skills to facilitate community dialogues. These Sector-level CRPs were also equipped to impart this knowledge and skills to Cell- and Village-level CRPs² through trainings, and to the larger community through Parents' Evening Forums, Community Dialogues, and other local venues.
- Haguruka capacity improved: Partner efforts to address Haguruka's capacity gaps led to new and revised policy documents and manuals that helped to bring the organization into better alignment with standards set by the USAID OCA Tool: between baseline and endline assessments, Haguruka's score rose from 2.0 (Basic Capacity) to 3.0 (Moderate Capacity) on a 4.0 scale. In addition, new and stable leadership at Haguruka has led to increased commitment to professionalizing the organization's systems, and focused energy towards fundraising for sustainability and future growth.

ACTIVITY THREE: FACILITATING THE RESOLUTION OF LAND DISPUTES USING THE INCLUSIVE CRP MODEL

Activity three, implemented from June 2014 through November 2015, comprises the work of trained CRPs in their communities to transfer legal literacy and conflict management skills to Cell-level CRPs; identify and mediate land disputes; and serve as resources in their communities for legal information on land-related issues. The purpose of the activity was to improve the effectiveness of land dispute resolution by using Sector- and Cell-level CRPs to increase community awareness of

² While the project was not designed at the outset to focus on Village-level National Women's Council members to receive training and serve as project CRPs, Sector-level CRPs did expand their training, through the TOT model, to include women at these lower (more local) governance levels.

relevant laws and land dispute resolution institutions. This was accomplished through eight sub-activities designed to set up, monitor, and support CRP work.

3.1 Set-up Project Implementation and Support Framework in the Eastern Province

During the first year, Haguruka hired project staff to serve as Field Officers (FO) for Kayonza and Nyagatare, and additional management and support staff to provide the infrastructure needed to support and monitor CRPs in each district. The team also worked with the National Women's Council to screen NWC candidates to become Sector-level CRPs for the project. In addition, Haguruka made connections for project staff with local authorities from Kayonza and Nyagatare Districts, and introduced the pilot project and sought support from local leaders.

3.2 Sector-level CRPs Train Cell-level CRPs on Core Legal Skills and Mediation Techniques

Following the training in May 2014, Sector-level CRPs began training Cell-level CRPs, and some Village-level CRPs (all of whom are also NWC representatives), through the TOT model on core legal skills and land tenure reform. This second tier training intended to equip Cell- and Village-level CRPs with the information and skills needed to help facilitate peaceful resolution of disputes, and become community resources in their own right. Field monitoring indicated that Sector-level CRPs continued to dedicate time to training throughout field implementation—even without pay; only stipends to cover their transportation and communication costs—providing some 3,455 person-trainings, whereby hundreds of Cell- and Village-level National Women's Council members received trainings, for some, multiple trainings to strengthen their abilities to serve their communities as project CRPs. While there is not complete data on the level of activity, nor programmatic or personal impact of Cell- and Village-level CRPs, Sector-CRPs reported through quarterly meetings, interviews, and exit surveys mixed levels of success. Some Cell- and Village-level CRPs eagerly attended trainings, engaged in leading Community Dialogues, and helped to resolve or refer cases of land disputes; others were less active and disengaged. One consistent indication was that Cell- and Village-level CRPs would have benefitted from more training, which would have also required more budget to cover training materials and their transportation costs to the trainings.

3.3 Sector- and Cell-level CRPs Provide Basic Legal Information within their Communities

As CRPs became active and visible in their communities, community members began seeking out CRPs for legal information and assistance with disputes. It took some time for CRPs to build momentum and credibility, but by year two the project team observed a significant improvement in Sector-level CRP coordination with local authorities, increased visibility of CRPs within their communities, and recognition of CRPs as a key resource for women facing intra-household land conflicts. Some CRPs developed innovative approaches to sharing legal information in their communities, beyond the venues specified in their action plans (i.e., Community Dialogues, trainings, and Parents' Evening Forums). For instance, the Matimba Sector CRP formed a group of "Trustworthy Women," incorporating Cell-level NWC members and other Integrity Women (*Inyangamugayo*) at the Sector- and Cell-level and trained them in Core Legal Skills. This newly formed group helped the Matimba CRP to handle long-standing and convoluted disputes efficiently and effectively. During a Quarterly Review Meeting, the Matimba CRP noted that, "these *Inkoramutima* have assisted me in peacefully resolving three [disputes], some of which had existed for a long period of time like six years... these disputes resolved included ones which were so complicated that other authorities had failed to resolve them."

3.4 Sector- and Cell-level CRPs Facilitate Dispute Resolution for Clients

Sector-level CRPs facilitated the peaceful resolution of more than 400 disputes in 18 months of field implementation, averaging successful resolution of more than half (56%) of the cases they received. Among the remaining, 34% were unresolved, 3% were dropped and 7% are pending. The most prevalent dispute types include sale of land (25%), ascending partition or inheritance (21%), boundary dispute (13%), sharing of harvest (13%), and land redistribution (7%); other disputes (21%) included conflicts with returnees or migrants, judgment execution, and conflicts surrounding divorce or separation, or between wives.

The number of cases and resolution rates were fairly consistent across districts: 357 disputes, 58% resolved in Kayonza and 363 disputes, 54% resolved in Nyagatare. Resolution rates were also fairly similar across dispute types; the only outlier is boundary disputes, which were statistically more likely to be resolved.

The majority (63%) of disputes received by CRPs involved disputes between members of the same household. Taking into consideration extended family, four in five disputes received were among family members, emphasizing the very personal nature of land conflicts.

3.5 Haguruka Field Officers Visit Sector- and Cell-level CRPs to Monitor Activities, Collect Data, and Provide Technical Support

Haguruka Field Officers engaged in ongoing weekly phone contact with CRPs and regular field visits to monitor CRP activities and provide direct support. In addition, the Landesa Project Coordinator and SFCG Community Dialogue Coach made frequent field monitoring visits, especially during the second half of the project, ensuring that CRPs felt supported and received mentoring and encouragement from a variety of project team members. These visits helped to uncover additional challenges faced by CRPs, feeding into the project's adaptive design process, and leading to changes such as continuing Community Dialogues, which had originally been limited to the delivery of just three in each region, throughout the life of the project. The visits were also important to troubleshoot particularly challenging disputes, and to bolster visibility of CRPs amongst community members and local authorities.

3.6 Provide a Legal Support Hotline Open to Sector- and Cell-level CRPs

Haguruka provided a legal support hotline through which CRPs were able to reach FOs and project staff (using project-provided mobile phones) for technical assistance, particularly related to complex cases. Haguruka developed a call log to record information about the kinds of assistance and information CRPs sought through the hotline, as well as the kinds of disputes for which they need help. This information helped to identify capacity gaps and themes to be addressed by the CRP refresher training, and facilitated weekly reporting and activity coordination. This mechanism provided an important bi-directional communications channel between CRPs and the project team. Between July 2014 and January 2016, nearly 1,800 calls were received through the hotline from CRPs seeking assistance.

3.7 Conduct Quarterly Review and Planning Meetings with CRPs

Beginning in August 2014, the project team began convening Sector-level CRPs each quarter to review CRP progress against action plans, troubleshoot issues that arose in the field, answer CRP questions, and identify issues for follow up or that required rethinking implementation efforts. In addition, review meetings concluded with data collection and facilitated action planning with CRPs for the following quarter to help ensure continued momentum and progress towards project goals.



CRPs sharing successes and challenges during Quarterly Review and Planning meeting.

These meetings were also an important venue for sharing information about project adjustments. For instance, during the June 2015 Quarterly Review Meeting, the project team was able to announce a number of changes aimed at addressing some challenges previously raised by CRPs. At the meeting, CRPs were provided with project t-shirts to help increase their visibility and authority in the community, and plastic binders to aid in transport of project documents during the rainy season, and they were notified that their monthly motivation payments were increasing (nearly doubling) to ensure they had sufficient funding for airtime and transportation for activities and case follow up.

A final meeting with CRPs in December 2015 was used as an opportunity to appreciate CRPs for their service and accomplishments over the life of the project.

3.8 CRPs Regularly Attend Umugoroba W'ababyeyi (Parents' Evening Forum)

This activity was added in year two to accomplish a few goals: (1) to closely align CRP project work with NWC goals and accountabilities; (2) to increase reach of information sharing within communities on legal framework and benefits of peaceful conflict resolution; and (3) to build in an additional mechanism for continuity and sustainability beyond the life of this project.

The new activity was introduced with CRPs at a March 2015 Quarterly Review Meeting, and CRPs embraced the new activity, quickly building it into their regular community engagements. By the final round of data collection, just eight months after the activity began, CRPs attended at nearly 400 Parents' Evening Forums.

Activity Three Outcomes: Section III of this report is dedicated to in-depth discussion of project evaluation findings, which largely focus on outcomes of field activities of CRPs (Activities Three and Four). However, it is worthwhile to note a few sustainability-related outcomes here, including:

- CRPs made a group commitment at the close of the project in December 2015 to continue carrying on with this work in their roles as NWC members, namely:
 - We will continue to help women in dispute resolution
 - We will continue attending the Parents' Evening Forum

- We will organize a monthly session of Community Dialogue in our communities
- We will continue advocacy on women's land rights in our communities
- We will continue to provide trainings to our fellow CRPs at Cell and Village levels
- With help from the ad hoc committees, we will continue the Promoting Peace project activities in our communities
- We will continue to fight against GBV in our communities
- Local authorities in some areas came to rely on CRP involvement in land-related disputes over the course of the project, and one CRP was even provided with an office by Sector authorities to carry out case intake and dispute resolution. This is a good indication that, in some project areas, local authorities intend to continue working with CRPs on dispute resolution. Indeed, as discussed further in Section III, the percent of local authorities seeking assistance in dispute resolution nearly doubled over the course of the project, as reported in the baseline and endline surveys, and 95% of local authorities who were exposed to the project report in the endline survey that they are likely to seek out NWC members in the future for assistance in dispute resolution.

ACTIVITY FOUR: DEFUSING POTENTIAL LAND-RELATED DISPUTES AND REACHING KEY AUDIENCES THROUGH COMMUNITY DIALOGUES AND RADIO PROGRAMMING

The purpose of this activity, implemented throughout the life of the project, was to mitigate land disputes by providing a safe space for communities to discuss land issues and collaboratively seek solutions to problems that arise, while also reaching broad audiences with key messaging through radio programming. The activity was pursued through three sub-activities focused on CRPs conducting Community Dialogues with mentoring and monitoring from SFCG, and radio programming aired both nationally and locally through community radio programs in target project areas on relevant land issues and dispute resolution.

In October 2013, the project team attended a Behavior Change Communication Workshop conducted by TetraTech to help devise a clear strategy for supporting Community Dialogues with additional communications efforts. The intent was to increase the chances of project interventions leading to sustained changes in attitudes and behaviors on women's land rights and related issues that trigger disputes and conflict. Radio programming was identified as a particularly promising support mechanism for Community Dialogues, which led to inclusion of radio programming as a key communications tool for the project.

4.1 Sector-level CRPs Facilitate Community Dialogues around Key Issues within their Sectors

Following training in May 2014, Sector-level CRPs began facilitating Community Dialogues (CDs) in their home districts around key land issues using the Community Dialogues training as a guide. In the initial project work plan, CRPs were envisioned to conduct only three rounds of CDs in designated cells. The first set of dialogues was gender-segregated to allow for free and open discussion of women's land rights issues amongst groups of men, and groups of women separately. Following completion of the gender-segregated dialogues, CRPs returned to the same areas to facilitate gender-integrated CDs. The intention of these dialogues was to focus primarily on airing and discussion of contentious land-related issues to help facilitate the process of working through them in an open and constructive manner. However, many CRPs reporting back on the last round of

dialogues noted that community members wanted to move beyond discussion of abstract issues to identification of actual, current disputes that threatened community harmony. As such, the CDs were morphing into a forum for the identification of particular disputes.

With this information, the project team decided to ask CRPs to continue CDs throughout the remainder of the project, but to use them as a forum for identifying and pursuing participatory resolution of some of the most entrenched and complex land disputes in the area. The project team also put more effort into bolstering facilitation, and conflict analysis and transformation skills with CRPs to increase their capacity to effectively manage these forums for participatory dispute resolution. Table I below details Community Dialogues conducted over the life of the project by district, including the number of sex-disaggregated attendances highlighting that overall women attended more frequently than men, but by only a relatively small margin.

TABLE I. COMMUNITY DIALOGUES – PROJECT LIFE					
Period of Activities	District	CDs Held	Women Attended	Men Attended	Total Attendants
May-August, 2014	Kayonza	38	n/a	n/a	n/a
	Nyagatare	59	n/a	n/a	n/a
	Total	97	947	784	1,731
Sept-December, 2014	Kayonza	19	274	284	558
	Nyagatare	34	655	558	1,213
	Total	53	929	842	1,771
January-March, 2015	Kayonza	20	292	269	561
	Nyagatare	30	500	347	847
	Total	50	792	616	1,408
April-June, 2015	Kayonza	21	261	267	528
	Nyagatare	29	418	375	793
	Total	50	679	642	1,321
July-Sept, 2015	Kayonza	18	241	236	477
	Nyagatare	32	627	438	1,065
	Total	50	868	674	1,542
Oct-mid Dec, 2015	Kayonza	24	354	315	669
	Nyagatare	30	519	440	959
	Total	54	873	755	1,628
Project Life Total		354	5,088	4,313	9,401

4.2 Follow-up, Monitoring, and Dialogue Coaching for Community Dialogues

SFCG began intensive field monitoring in July 2014 to observe the quality of CD facilitation, and provide CRPs with mentoring and direct support as needed. The SFCG Community Dialogue Coach directly observed and supported more than 60 CDs from July 2014 to December 2015. Work to coach CRPs on CDs took place through a combination of observation of CDs, follow up coaching, and direct involvement of the SFCG Dialogue Coach in conflict resolution sessions for conflicts with which the CRP requested assistance.

4.3 Public Information and Awareness Campaign to Support Community Dialogues and Reach Key Audiences

In March 2014, SFCG began production and broadcast of new episodes of its popular radio magazine *Ubutaka Bwacu* (“Our Land”) to compliment discussions at the community level. The show, aired nationally, introduces and clarifies issues, laws, and policies related to land tenure and promotes collaborative approaches to the resolution of land conflicts.

The program aired once a week from Kigali, with a live feed to Radio Izuba so that the listeners in the Eastern Province could call in to ask questions and share their concerns. It also aired on partner radio stations in Kigali (Radio Isango Star), Northern Province (Radio Ishingiro), Western Province (Radio Isangano), and Southern Province (Radio Huguka). SFCG also developed a relationship with Nyagatare Community Radio to air locally relevant programs.

To develop topics for the radio programming, SFCG held periodic strategy meetings with project staff to plan radio topics that would best achieve the goals of the project. Additionally, the programs highlighted project impact by broadcasting the stories of beneficiaries whose land-related disputes were peacefully resolved, and some featured CRPs, lawyers, and project staff.

Listeners were able to call or text during and after broadcasts to comment on the program, ask questions, and share their own experience or advice. The project team used call and text information to assess the impact of the radio programs and inform future programming.

Information about radio programs aired during the life of the project is included with this report as Annex D.

Activity Four Outcomes:

Unfortunately, market share data are not available for the radio stations, the number of listeners is unknown. Minimally, sufficient listenership is evidenced by the number of calls and texts received during the radio programs (reported in Annex D).

ACTIVITY FIVE: PROMOTING RESPONSIVE POLICIES AND INSTITUTIONS

The purpose of this activity, implemented through the duration of the project, was to improve the legal and institutional framework for land rights by making the framework more responsive and participatory. This activity was pursued through one sub-activity.

5.1 Collaborate with Allies in Land Sector to Communicate Project Activities and Findings, and Learn from Alternative Experiences

Project staff and partner organizations worked throughout the life of the project to build relationships with other organizations in the land sector by contributing to collaborative efforts and regularly attending relevant meetings. Sustained connections were made with USAID Partners in Land, the CRAFT (Coalition Rwandaise pour L'Accès des Femmes à la Terre) coalition, comprised of NGOs working in the field of women's land rights, and the USAID-funded LAND project. Project team members periodically met with International Alert, RCN Justice and Democracy, and the Institute for Research and Dialogue for Peace to learn about approaches of other organizations working on land conflicts and glean their expertise.

Activity Five Outcomes:

The team made contributions to the LAND project's work by participating in their proposal review process in August 2014, annual work planning in July 2015, presentations and validation sessions on land-related research supported by the LAND project, a Land Communications and Public Awareness working group meeting, and a Land Capacity Building Working Group Meeting.

Project staff from Haguruka took an active role with CRAFT to participate in the process of defining the mandate, structure, and funding needs for the coalition to become a sustainable and free standing entity to coordinate member efforts on women's land rights research and advocacy. If successful, the coalition has great potential to become a credible, unified thought leader on women's land rights issues in Rwanda, and a good partner to the Government of Rwanda on the formulation of responsive and relevant policy to address pressing issues.

Activity Six: Compiling Lessons Learned

The purpose of this activity was to derive lessons learned and best practices from the Promoting Peace project, and to evaluate the impacts of Community Dialogues and the facilitation of land dispute management on preventing and mitigating land-related disputes for future programming and land policy development.

6.1 Implement Research, Monitoring, and Evaluation Plan

During year one, the Landesa Research, Monitoring, and Evaluation team developed a research and monitoring plan, made revisions to the plan and indicators in consultation with USAID, and set up the system for intensive and regular project performance monitoring.

- Monitoring forms to establish quarterly targets for each CRP, and record quarterly activities were completed during each Quarterly Review Meeting. In May and July, 2014, Field Officers were trained on how to regularly collect and report these data to the M&E Facilitator.
- In May and July, 2014, CRPs were also trained on how to properly document cases/disputes and track their activities in the Dispute Resolution Forms; these forms captured information on identified disputes including the persons involved, nature and duration of the dispute, steps taken towards resolution, and outcome of the resolution efforts.

- Both monitoring forms were designed for learning purposes, and to provide metrics towards project activity indicators, which were reported to USAID through AIDTracker Plus on a quarterly basis (see Table 2 below).
- At the beginning of the project, the SFCG M&E Specialist (see Figure 2 on p. 4) observed and transcribed Community Dialogues, as well as conducted interviews with CD participants, CRPs, and local authorities to gauge what was and was not working, and why, to allow for project adjustment and additional support where necessary. Towards project end, interviews were conducted with the same set of stakeholders to assess project impacts.
- The Most Significant Change Story methodology was adopted mid-project. The stories were useful for gaining a better understanding of issues, assessing performance against project goals, identifying unanticipated impacts, and assessing risk in accordance with the project's Do No Harm approach. The rich detail of the stories also contributed to a better understanding of the key elements for social transformation and significant impact, and became effective communications tools about the project. Through two rounds of collection, eleven stories were captured (attached as annexes F and G to this report).
- A baseline survey was conducted in all 12 sectors of Kayonza and 14 Sectors of Nyagatare. Interviews with 1,135 women and 321 community leaders were completed covering 106 cells in Nyagatare and 51 cells in Kayonza. In November 2015, an endline survey was conducted in the same sectors and cells, re-interviewing 581 of the same women, and 286 local authorities (108 of whom participated in the baseline, 178 who participated in the endline only through a replacement strategy to maintain high numbers of survey participants). These data allow for a systematic and scientific estimation of impacts of the project, as reported in Section III. Both the baseline and endline survey instruments are included in the Annex H.

6.2 Host National Workshop to Share Information Gleaned from Project

The project team hosted a national workshop in January 2016 in Kigali to share information about the project, lessons learned, and preliminary impact assessment findings with land, conflict, and gender stakeholders. The workshop provided time for discussion with participants of the project model, challenges, and successes. A report of the workshop was provided to USAID in late January 2016, and is attached to this report as Annex E.

Activity Six Outcomes:

- Findings from the research, monitoring, and evaluation activities are described in depth in below.
- The end of project national workshop received quite a bit of media attention, described in more detail in Section IV of this report.
- The Embassy of the Netherlands in Rwanda invited SFCG and Haguruka to present on the Promoting Peace Project model in February 2016, indicating that the national workshop and subsequent media coverage spread the word about project successes. Partner organizations are hopeful this could lead to funding for a follow on project, but are awaiting more information to gauge the donor's interest.

Table 2 below provides an overview of project performance compared to targeted outputs, demonstrating that project performance exceeded targets for every outcome indicator.

TABLE 2: PROMOTING PEACE PROJECT PERFORMANCE ACTIVITY MONITORING

Indicators	Definition	Project Targets	Project Total
Number of USG supported events, trainings, or activities designed to build support for peace or reconciliation among key actors to the conflict	Total number of community dialogues	320	353
Number of people participating in USG-supported events, trainings, or activities designed to build mass support for peace and reconciliation.	Number of men and women who participated in the community dialogues	8,000	9,401**
	Men		4,313
	Women		5,088
Number of people trained in conflict mitigation/resolution skills with USG assistance	Number of cell and village CRP person-trainings	800	3,455*
Number of USG supported events, trainings, or activities designed to build support for peace or reconciliation among key actors to the conflict	Number of national radio program focusing run by SFCG	75	91
Number of previously existing land and natural resource-based conflicts resolved in favor of the protection of the most vulnerable populations and local communities involved in areas receiving USG assistance for land conflict mitigation	Number of resolved land conflict involving women	345	404

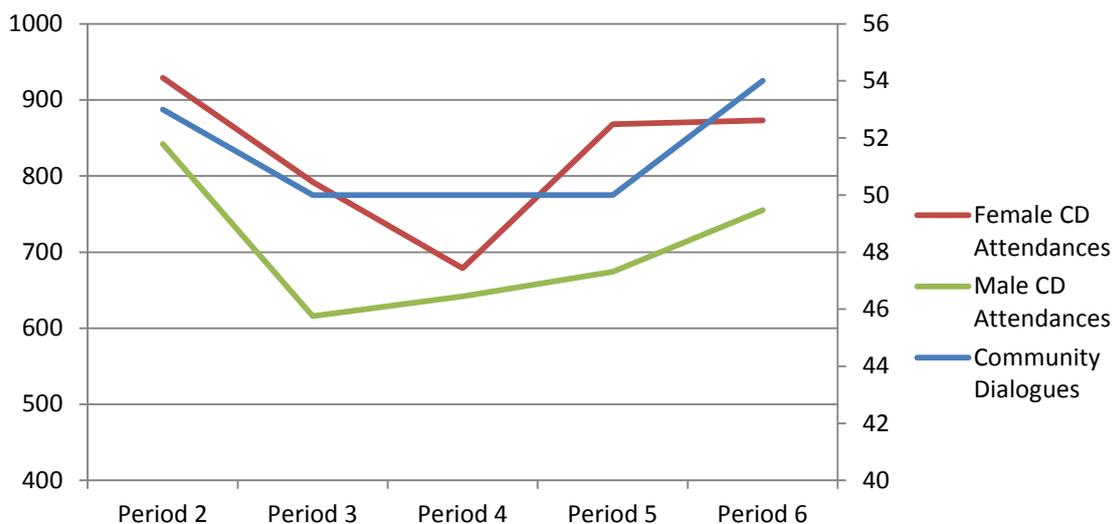
**Note that there is likely to be double counting as, by project design, cell/village CRPs receive more than one training, covering different topics.*

***Note that this metric reports attendances rather than unique individuals.*

Moreover, CRP performance was relatively consistent, and for some indicators, increased over the course of the project, as portrayed in Figure 3 below. This trajectory is observed in the number of Community Dialogues and community attendances throughout the project. A related accomplishment of the project, reported in Table 2 above, is that Community Dialogues were attended by nearly equal numbers of women and men and, as Figure 3 shows, male attendance steadily increased over the second half of the project. Considered together, these trends indicate that 1) high numbers of women participated in community events and received information on their land rights, and available support for dispute resolution; and 2) that although CRPs were exclusively women, interest of male community members grew over time, indicating increased respect for

CRPs' leadership, and desire to learn about land rights (particularly women's land rights), and the dispute resolution process.

FIGURE 3. ACTIVITES OVER PROJECT LIFE



Training attendances through the TOT model from Sector-level to Cell- and Village-level CRPs throughout the project also remained consistent, with between 500 and 600 attendances during each 3-month period observed, generally depicting a commitment among CRPs at all levels to continue providing and receiving training throughout the project. One of the shortcomings of the monitoring approach was that the unique number of Cell and Village CRPs (or National Women's Council members) who received training was not captured, only the number of attendances (totalling an estimated 3,455). Our best estimates suggest that between 600 and 700 women received training through the TOT model, each attending on average five to six different trainings, covering women's land rights, conflict transformation skills, and GBV law.

The radio programs were another key area of accomplishment, producing 91 programs on land and conflict issues by the end of the project. This represents 16 more programs than targeted, which untold numbers of listeners nationally and in the Eastern Province. Unfortunately, market share data are not available for the radio stations, so the project was unable to capture exact figures on number of listeners for radio programming over the life of the project³. However, the number of calls and texts received during the radio programs (reported in Annex D) is evidence of meaningful engagement of listeners with the radio programming. Anecdotal information from local authorities and CRPs also supports the project's assumption that radio programming helped facilitate receptivity to dispute resolution and project goals by increasing reach and spurring discussion.

³ The project budget was not sufficient to support listener clubs, which partner organization SFCG has used in other projects in Rwanda to measure listenership per program.

SECTION III: PROJECT EVALUATION

While aspects of project assessment have been provided throughout the report, this section is intended to provide a synthesized evaluation of the project’s impact, grounded in the project’s theory of change. Underlying the pilot approach was an assumption that women experienced barriers to enjoyment of land ownership, access, and control rights enshrined in the legal framework, and that these barriers lead to intra-family land disputes. Furthermore, the project’s theory of change hypothesizes that land conflict can be mitigated and managed by “improving the capacity and effectiveness of local institutions in managing land disputes and by creating a safe space for communities to discuss issues before they escalate into conflict.” This section discusses the extent to which the project’s theory of change is borne out by evaluation findings, and the short-term impact observed through monitoring and evaluation efforts on a) dispute resolution; b) changes in the community; and c) capacity building of local leaders.

DISPUTE RESOLUTION

As reported in Table 2 in the section above, the number and percentage of disputes resolved exceeded expectations with 404 disputes resolved and a success rate of 56%. As Figure 5 below shows, the number of disputes treated declined slightly over the course of the project, which is mostly accounted for by project activities being cut short in the final period with project close-out. Also, a slow decline is an anticipated outcome as the ongoing resolution of disputes presumably decreases the number of outstanding cases. What is more notable in the figure, is the convergence of the disputes treated and disputes resolved, or increased resolution rate portrayed by the green trend line, which steadily increased over project life, ending above 70% resolution. These data suggest that there was a steady, upward trend over the course of the project of increased capacity and commitment among CRPs and community members, alike, to resolve disputes.

FIGURE 4. DISPUTE OUTCOMES

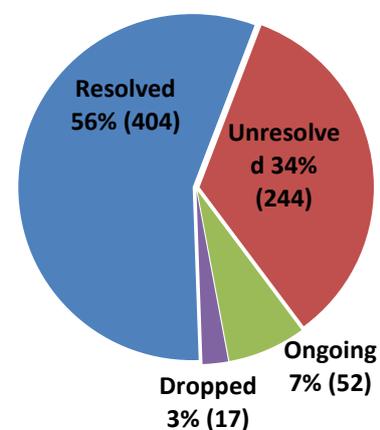
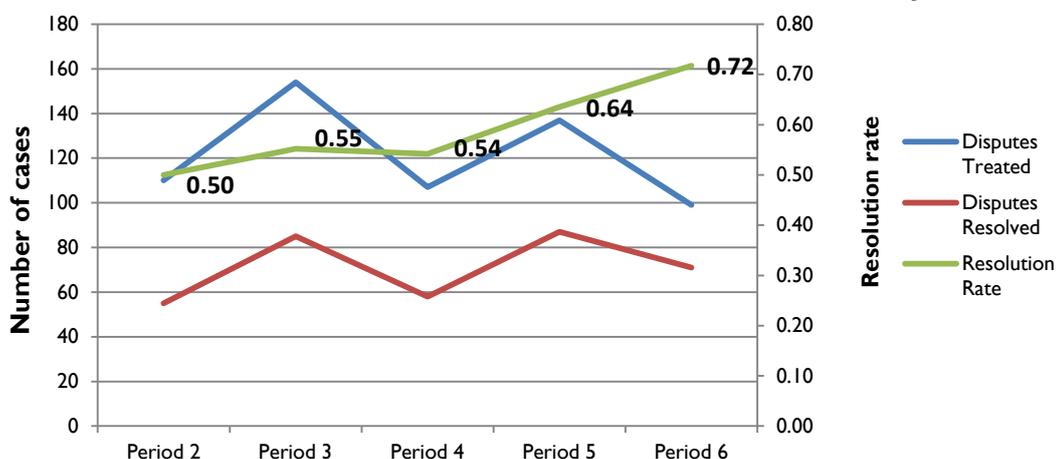


FIGURE 5. DISPUTE TREATMENT AND RESOLUTION OVER PROJECT LIFE



The number of cases and resolution rates were fairly consistent across districts: 357 disputes and 58% resolved in Kayonza and 363 disputes and 54% resolved in Nyagatare. The resolution rates across different dispute types were also quite similar; the only outlier is boundary disputes, which were statistically more likely to be resolved.

Demographics of the disputant, including age and marital status, did not seem to influence the likelihood of resolution. Surprisingly, disputants in informal unions (accounting for 37% of all disputants), including polygamous unions (8%), were statistically no more or less likely to have their cases resolved, even while informal unions tended to complicate disputes, including interpretation and application of the law. Disputes involving children, spouses, siblings, and neighbors tended to be resolved slightly more than half the time; those involving in-laws, extended family, and other wives, slightly less than half the time, though these differences are not statistically significant⁴. In short, no trends emerged in the dispute resolution data that were strong predictors of whether or not CRPs were able to resolve the dispute. Nuances and complexities of the persons and issues involved beyond the data captured here, and the resolution process, including all parties involved and specific steps taken to resolve the case may be better predictors for likelihood of success.

Figure 6. Dispute Types

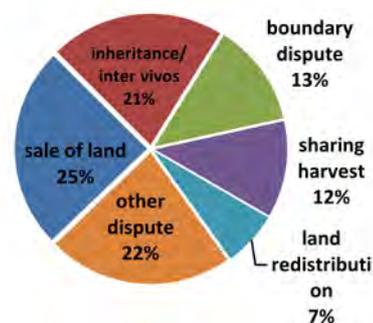
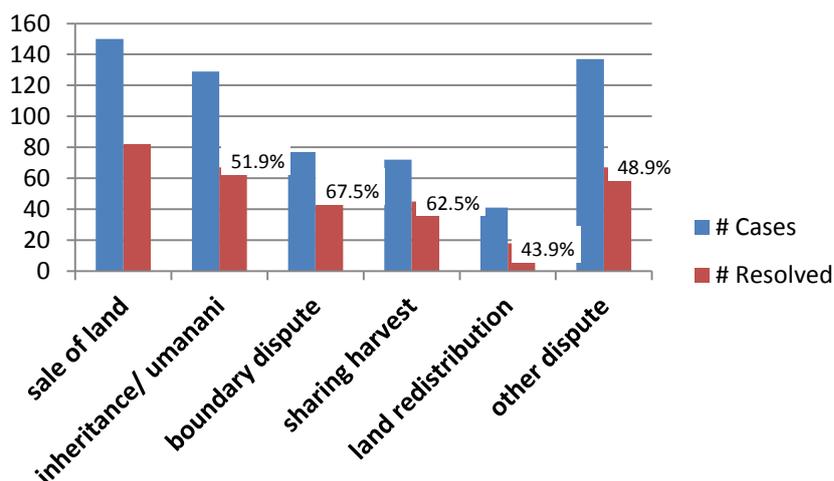


FIGURE 7. RESOLUTION RATES BY DISPUTE TYPES



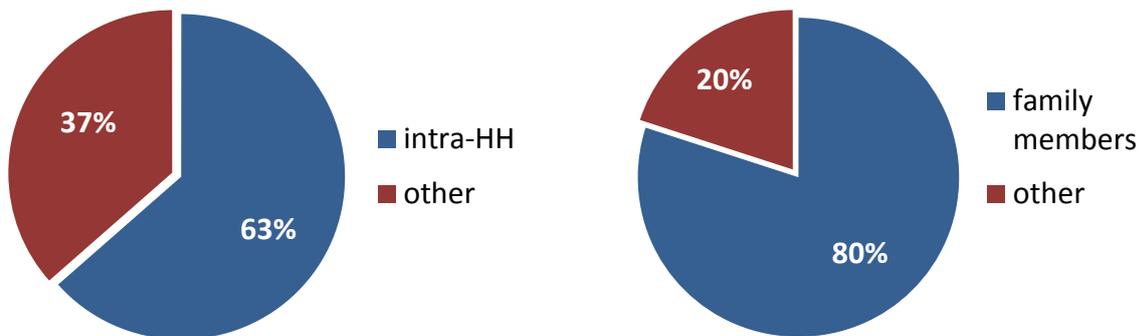
Furthermore, it is not yet clear whether successful initial outcomes, as captured by this research, will endure overtime. The expectation of success rests on SFCG’s approach using conflict *transformation* techniques—identification of underlying, root causes; peaceful mediation and agreement between both parties; participatory approaches engaging support and accountability across the community. Still, additional research, including returning to disputants to track the long-term status and impact of

⁴ Statistical findings reported are from bivariate and basic logistic regression analyses with “resolved” as the dependent variable.

their situation, would further contribute to our understanding of dispute resolution approaches and outcomes.

What is clear from these data, though, is how frequently disputes involved family members. The majority (63%) of disputes are within households. Taking into consideration extended family, four in five disputes are among family members, emphasizing the very personal nature of land conflicts as exemplified in the testimony below, captured through the Most Significant Change Story methodology.

Figures 8 & 9. Intra-Household Disputes and Intra-Family Disputes



STORY TELLER: CLAUDINE FROM NYAGATARE DISTRICT, RWANDA

My name is Claudine. I am 22 years old, and I live together with my husband in Nyagatare District. My husband is 24 years old, and we have two children, a six-year-old and a two-year-old. We are not legally married because I was married at 16 years old, which is under 21, the minimum age required in Rwandan law to be legally married. At the time of marriage, I can say that my husband had no possessions, and we started from scratch. We managed to build this house, and we bought a small plot of land and a small banana plantation. I can say that this property has a value of 2,300,000 Rwf.

A few years after marriage, my husband started to tell me that we should sell all our property (land, house, and banana plantation) and move from here to another place far from here, but I completely refused. Every morning, every evening, every moment, my husband was pushing me to sell the property and leave, and each time I refused. Since then, my husband had continuously tortured and insulted me. Every time we were in a fight, he would take the whole harvest and sell it without my consent, and I didn't have any security. I reported the problem to local leaders at my village and also at the cell, but they failed to solve our dispute. I even took my case to sector authorities, and after understanding the issue, they concluded that I had to take the case to the court. However, I did not go to the court because I know the courts are expensive. Realizing that I could suffer from that insecurity at my husband's home, I decided to take my children and live with my parents. After six months at my parents' home, my husband convinced my parents, and they convinced me to come back home. My husband told me and my parents that he had changed, that the issue was now resolved and that we have to move forward. After much prodding from my husband and my parents, I decided to return home with my husband and continue to live together as husband and wife. Just a few months after I returned, my husband again started persuading me to sell the property. I refused repeatedly, so he started to beat me and insult me even worse than ever before. I decided to escape to my parents' home with my two children.

That was a difficult situation for me and my children. It was not easy to find money to take care of them. If a child got ill, I could not find money to buy medicine or to pay for the health insurance or to buy food for them. It was also difficult for my parents to take care of me with my two children. My parents started to push for me and my children to return to my husband because they thought that if my child died, this would be a complex issue for them. They told me that it was better for me to return back to my husband with my children, and it was a big struggle for me to decide what to do with my situation.

Unexpectedly, a cell CRP and sector CRP came looking for me at my parents' house and told me that they would help me resolve my issue. At first I didn't believe that they could peacefully resolve my issue because I knew how difficult the situation was. They asked my husband to come, and they taught us how we could live together as husband and wife and taught us about resolving disputes in peace. They convinced my husband not to sell our household property. They explained to my husband the advantages of a good family. They taught us how to manage our property and the rights of women on household assets. These two women spent at least two or three weeks to solve our dispute. After many teachings, my husband agreed, and we concluded that I had to return back to my house. I came back to live together with my husband and our children. On my homecoming I found that he sold the plot of land, but I tolerated that so we could start over again.

The most significant change after the resolution of the conflict is that today we can speak to each other with a good tone. My husband has stopped beating me when we fight, and he no longer insults me. We are finally living in peace. I am able to farm again, and he no longer sells the harvest without my consent. My husband is now contributing to the development of our household. Sometimes he pays for workers to help me farm the land. Because of these [changes], today I can find some money to take care of my children. I can pay for health insurance (mituelle de santé), my children are now safe, we are in good conditions, and I have no problem with my parents because I returned back to my home and I don't still depend on them. I can say that the situation I am living in today is a result of the CRPs' work.

Claudine's story is illustrative of the potential consequences of land disputes, and the ways in which the project significantly altered people's lives. Three areas of particular project impact are highlighted below.

Security

Many women, quite often because their husbands, families, or others do not fully recognize their rights to land, feel insecure within their own homes, as was the case for Claudine, as well as Mukazuzi, who became insecure with the death of her husband: "The first wife and her children began to harass me and started alienating my land and other properties. They had forbidden me from farming my land and from living in my house. Life became very difficult." For others, the tensions or threats related to their disputes become so intense that they feel forced to leave. "Before this woman came here to solve the problem, I didn't have security and it was difficult for me to sleep at home because my husband was accusing me of being the source of the conflict," shared one woman whose dispute had recently been resolved by a CRP; "The most significant change for me is that now I have security at my house." When women are not secure in their own homes, it can directly affect the security of their children as well. This was the case for Claudine, and Beatrice, another beneficiary who shared: "The disputes kept escalating to the point where it was no longer safe for me and my children to sleep in our house... Our life was at risk, and we had no resources because he prevented us from farming our land and from harvesting what we had cultivated. We were hungry."

Productive use of assets, economic security, and food security

Conflict within households and families over land can limit productive use of the land in question, which has negative effects on earnings and food security. One woman, who traded in sorghum juice, was prevented from cultivating her land by her husband. This had a huge impact on the family. Through peaceful mediation of their dispute, the husband allowed her again to cultivate the land and conduct her business. Others have similar stories:

The dispute regarded joint property, which was mismanaged by my husband. We cultivated but he depleted the land production to the market, I and the children suffered hunger and when I asked him why he sold all of the production, he replied me 'the property belongs to me only' while we have taken the Community of Property Regime.

I felt overwhelmed as this conflict was impoverishing us... Since the problem has been solved, we've been able to buy chickens and a goat. We are planning to buy a sewing machine in eight months, which was one of my goals. Now we are really fine, we can buy clothes and other things for our children. I think we're going to do very well.

When women lose their security, their decision-making over their assets, and are prohibited from cultivating their land or from ensuring money is spent on the family, it jeopardizes food security, health, and wellbeing for women and their children. Resolution of disputes can trigger positive, reinforcing changes in their lives.

Gender Based Violence

All too often, women had stories about physical and emotional violence, most often perpetrated by their husbands. They report being insulted, chased, and beaten. One woman had lost two teeth;

another could no longer bend her back. In some instances, men used threats or violence to coerce or intimidate wives, as told by one woman: “My husband again started persuading me to sell the property. I refused repeatedly, so he started to beat me and insult me even worse than ever before.” Sometimes land conflicts escalate to the extent where someone resorts to violence; “I was angry enough to beat her,” reports one disputant’s husband. Men may also beat their wives to “show that I am a man,” as another disputant’s husband shared, who felt threatened and embarrassed that he was living on the land inherited by his wife. Increasing women’s status and legitimacy, and mediation through peaceful dispute resolution has helped to end, or mitigate some of these violent conflicts. “While no beating had happened yet” one beneficiary shared, “I see it could have happened if the conflict had not been immediately handled by the CRP.”

The costs and threats of land disputes going unresolved are considerable, from economic loss to food and tenure insecurity; from marginalization of women’s participation in household decision-making, to threats to her and her children’s safety and well-being, even threats of violence and threats to life. Freeing people from intra-household conflicts, as evidenced during this project, can have transformative effects on the lives of disputants, their families, and their communities.

Changes in Experiences and Perceptions across Communities

“Little by little, people are aware of this peaceful conflict resolution. To be more significant we have to have many conflicts resolved and use these cases to sensitize citizens on the peaceful conflict resolution mechanism.” – CRP

The resolution of more than 400 disputes had significant impacts for individual disputants and evidence from the project points to positive impacts for communities as well. Local authorities in the endline survey treatment group report perceptions of substantial decreases in the frequency of land disputes in their communities. Most notably, those reporting that land disputes between husband and wife happen “often/very often” decreased from 71 to 27 percent. Significant decreases in disputes among siblings (from 32 to 11 percent), and between widows and in-laws (from 20 to 6 percent) were also reported. Disputes about land sales and boundaries, two of the most frequent types of cases treated in the project, also declined, from 34 to 19 percent, and from 57 to 40 percent, respectively.

There was consensus among local authorities interviewed that the number of cases they personally received had noticeably decreased: “I used to receive 10 cases per day, now I receive 3 cases. So for me there has been a big change as people are getting the knowledge on land laws,” said one authority. Others estimated decreases from fifty to even seventy and eighty percent in their land dispute case load, corroborating with the survey evidence that the project may indeed have noticeably decreased the prevalence of disputes.

While resolving disputes was the main focus of the project, several targets were also established to measure changes across communities in perceptions and knowledge around women’s land rights and dispute resolution processes. These outcomes are essential for assessing the Theory of Change upon which the project rests, and potential for longer-term, systemic change.

Theory of Change in Practical Context: Direct contact, coupled with inclusive Community Dialogues, will reduce the likelihood of disputes escalating into conflict. CRPs equipped with legal skills and

trained to facilitate the management of land disputes will provide this contact. Community Dialogues addressing land issues will increase local knowledge of land rights and accessibility to land dispute mechanisms. If Rwandans experience improved management and resolution of land disputes, increased awareness of land rights, and better accessibility of land dispute mechanisms, they will place greater trust in local land institutions, which will result in strengthened communities less susceptible to instability and conflict.

Initially reported in the logic model in Figure 1 and reproduced below are the targeted outcomes that are intended to assess the extent to which the broader community obtained an increased awareness of land rights; better accessibility of land dispute mechanisms; and greater trust in dispute resolution institutions and processes. The research findings in relation to these indicators are reported below. Table 3 provides a snapshot overview, from the survey and qualitative research on the extent to which the targeted outcome was achieved: **green** indicates that progress was clearly observed; **yellow** indicates some (moderate or mixed) progress; and **red** indicates no progress.

TABLE 3. OBSERVED OUTCOMES FOR TARGET INDICATORS ON COMMUNITY-LEVEL CHANGES	
Targeted Outcomes	
Target population reports increased agreement with the concept that males and females should have equal access to social, economic, political opportunities	n/a
Women improve their ability to identify their rights over land	Green
Women are more confident in their ability to access available dispute resolution venues & resources	Yellow
Women are more confident in their ability to exercise their rights over land	Yellow
People report positive attitudes toward peaceful land dispute resolution	Green
People report more confidence in institutions' ability to resolve land disputes fairly	Yellow

While moderate to high community-level progress was achieved across indicators,⁵ none of the above indicators achieved their targeted increase of 15% as measured through the endline survey. For many of the indicators, this may partially be due to there already being high levels reported in the baseline survey. Increases, though smaller than 15%, were observed for some, but not all measures. Summarized observations for each indicator are highlighted below.⁶

⁵ Note that there were not sufficient data to address some indicators

⁶ Findings with an “*” indicate statistical significance at the .05 level.

Respondents' ability to correctly identify women's land rights:

- 11%* increase (from 68 to 79 percent) of women who correctly identified equal inheritance rights between sons and daughters
- 11%* increase (from 24 to 35 percent) of women who correctly identified property rights for women in informal unions
- 7%* increase (from 51 to 58 percent) of women who correctly identified property rights of a polygamous wife's (a woman in an informal union/marriage while the man has another, legally married wife) children
- 67% of women who self-report participating in the project (attendance to one or more project activity) state that the project "helped me to understand my rights"

Respondents' confidence in their ability to access dispute resolution venues & resources:

- 5%* increase (from 83 to 88 percent) of women report that, "usually women in this village who have land disputes could find someone who could help them resolve the problem."

Respondents' confidence in their ability to exercise their rights over land:

- 43% of women report that their rights to use land have increased over the past year
- 37% of women report that their husband's recognition of her land rights has increased over the past year
- 40% of women report that her community's recognition of her land rights has increased over the past year
- 67% of women who self-report participating in the project (attendance to one or more project activity) state that the project "helped me to understand my rights", with 34% reporting that it helped her to "make claims on my rights"
- However, only two in three women surveyed believe that land dispute resolution will typically protect the woman's rights to land (though perceptions did improve slightly from 66 to 70%)

Respondents' confidence in institutions' ability to resolve land disputes fairly:

- 7%* increase (from 80 to 87 percent) in confidence that women's land disputes will be resolved fairly and peacefully
- 6%* increase (from 80 to 86 percent) in confidence that cell leaders will fairly resolve land disputes, generally
- 9%* increase (from 70 to 79 percent) in confidence that Umudugudu leaders will fairly resolve land disputes, generally

While the achievements of the project fell short of their 15% increase targets, significant and positive community-level changes of any magnitude over a relatively short period of implementation (18 months) can still be viewed as early indications of success. It is unclear from the research undertaken how targets will be affected over the long-term. The observed increases may fade out. Alternatively, the changes set in motion, including the strengthened local formal and informal institutions, heightened awareness among community members, and resolution of disputes whereby "success begets success" may contribute to further increases. Insights and observations from local authorities, CRPs, and community members suggest that with additional time, resources, and capacity to continue the work there could be greater community-level effects that improve the overall

perceptions and experiences of dispute resolution management. “Now women know their rights,” shared one local authority. Another shares:

What has changed is the knowledge of the community about the land law. Before the population and mostly women didn’t know very well their rights, but since this project has started, women have been mobilized, trained, so that now you cannot easily violate their land rights.

Specific behavioral changes noted by local authorities and CRPs include women reporting to them that their husbands have confiscated the land documents, an indication that they are now aware of the importance of such documents and the inclusion of their name on them; people in the community saying, “I can’t buy your land if I don’t see the signature of your wife” so that people now know that a land sale is not accepted if both parties have not signed; people wanting to buy the land in front of a land authority to uphold their rights; siblings respecting the decision that both boys and girls are entitled to inheritance rights; families respecting the land rights of widows; and husbands respecting the land rights of their wives.

To be sure, challenges to legal literacy and recognition of women’s land rights persist. Many men continue not to recognize their wives’ land rights, and many people—men and women—remain unaware of those rights. Still, there are several indications that the project did generate change at the community level, benefitting from decreased land disputes, improved dispute resolution processes, increased knowledge and respect for women’s land rights, and enforcement of those rights.

CAPACITY BUILDING OF LOCAL LEADERS

This final section analyzes the institutionalized capacity development of CRPs and local authorities through project activities, which contributes to the project’s high level objective to improve the framework for dispute management to make it more responsive, participatory, and better informed.

CRP capacity development and visibility

As National Women’s Council members, CRPs have already been recognized for their potential to be leaders and change-makers. This project has helped to strengthen CRPs’ knowledge, skills, and visibility. In an exit survey, all but one CRP self-reported that her own knowledge of women’s land rights had increased, and every CRP felt that she had developed new conflict resolution skills. And it was the confluence of these skills, they report, that helped them to resolve disputes: “My ability to resolve conflicts includes my knowledge of land law; I use the law to help mediation because many people don’t know what the law says.” “Now we know land law,” shares another CRP, “and while resolving disputes we inform those in conflict what could happen to them if they go in court, and after being aware what the law says they accept the mediation.”

CRPs also report that the training increased their confidence to talk about legal issues: “I learned land law, and I have confidence to speak to people about land law;” and mediate conflicts: “Today, I am capable of handling all kinds of disputes. I am not afraid of handling disputes because I got enough training.” More broadly, the project increased their confidence and their leadership, public speaking, and communication skills, as reported by CRPs in the exit survey.

The vast majority of CRPs report that they will continue to use the skills they developed and the knowledge gained through the project in their own lives and in their communities. Most also report that they will continue to use the skills obtained through the project in their role as National Women's Council Members, as expressed by this CRP:

In term of skills I got form the training, what I got and which is important is the conflict analysis. The way to look for root cause and to analyze the conflict and how we collect information related to the conflict that we are analyzing. It was very useful for me. This skill is very important because I will use it in my life and in my work as NWC coordinator. And even after leaving NWC it will help me in my work.

Finally, conducting community dialogues and attending Parents' Evening Forums—activities which three of four say they will continue despite the project's formal end—generated visibility. Among local authorities who are familiar with the project (54% in treatment and 46% in control cells), more than 95% state that they are likely to approach NWC members in the future for land related information or dispute resolution.

Capacity of local authorities

By encouraging CRPs to more closely coordinate with local authorities, particularly on community dialogues and dispute resolution, the project appears to have strengthened the capacity of some local authorities. Among authorities interviewed, reports of gains in legal knowledge and peaceful mediation techniques were common. Many spoke about how they learned to be impartial, to patiently listen, to bring the parties together to discuss their conflict, and to speak clearly about the law and the consequences of their disputes. They were particularly influenced by what they learned about women's land and property rights in informal unions, as described by one local authority:

I spent like seven years solving problems of population and when as a woman you could come to present to me your case and say that you're not legally married, my quick reaction was to chase her as I knew that since she's not legally married she doesn't have right, but after different training I came to learn that even a women who is not legally married is also protected by law.

Moreover, interest and enthusiasm to expand their knowledge and skill-set is evidenced by this local authority: "This project has inspired me to like reading law documents. Before working on an issue I take time to inquire about what a law article stipulates... When you show people that you fully know what you say, they join you." Other local authorities expressed their eagerness to use their skills not only to resolve but to prevent conflicts in the community: "What I've learned through this project is that is important to do conflict prevention. I was able to prevent five conflicts." Overall, the percent of local authorities who sought advice on land dispute resolution more than doubled over the course of the project. These findings are early indications that with more intentional engagement with local authorities from project outset, the capacity to improve legal literacy and mediate disputes could be even further strengthened within formal institutions, in addition to informal ones such as the NWC.

SECTION IV: COMMUNICATIONS AND MEDIA

The following section highlights the communication efforts and media coverage that served to disseminate relevant information, feedback on the legal, policy, and institutional framework for land dispute management, and lessons learned from the project.

COMMUNICATIONS EFFORTS

Landesa, with support from partners, made extensive efforts to highlight the Promoting Peace Project model through several different avenues, including:

- National Workshop – As discussed in Section II, the project team hosted a National Workshop in January 2016 in Kigali to share information about the project, lessons learned, and preliminary impact assessment findings with land, conflict, and gender stakeholders. The workshop provided time for discussion with participants of the project model, challenges, and successes. A report of the workshop was provided to USAID in late January 2016, and is attached to this report as Annex E.
- Video – Landesa communications staff traveled to Rwanda to interview project beneficiaries, CRPs, and project staff to collect content for a video featuring the Promoting Peace Project. The primary purpose of the video is to highlight the importance of addressing women’s land rights issues. The video debuted during an annual fundraising luncheon for Landesa in March 2016, but is also available for partners to use in their own outreach and communications efforts. The video can be accessed on [YouTube](#).
- World Bank Land and Poverty Conference 2016 – Landesa staff authored a paper examining the PPP model and project impacts, presented at the March 2016 [World Bank Land and Poverty Conference](#). The World Bank conference is a good venue for reaching land practitioners, donors, and government officials in the sector, and provides an opportunity to disseminate lessons learned from the project to an audience interested in effective interventions to mitigate land conflicts and make women’s land rights a lived reality.

MEDIA COVERAGE

The National Workshop generated impressive media coverage, as mentioned in Section II, detailed in Annex E, and bulleted below:

- The New Times: <http://www.newtimes.co.rw/section/article/2016-01-15/196120/>
- IGIHE (in Kinyarwanda): <http://www.newtimes.co.rw/section/article/2016-01-15/196120/>
- Rwanda Broadcasting Agency: <http://www.rba.co.rw/amakuru-13-01-2016>

Additionally, project partners were invited to KFM Radio, a private radio station based in Kigali, prompted by news of the National Workshop, where they were asked to talk about the success and challenges of the project, as well as legal issues related to land disputes. A few other media outlets subsequently picked up the story, as well, including:

- AllAfrica.com: <http://allafrica.com/stories/201601150478.html>

- USAID's E3/Land Media Scan for 16 February 2016 linked to the PPP page on Landesa's website: <http://www.landesa.org/resources/promoting-peace-rwanda/>
- Panapress.com: <http://www.panapress.com/Rwanda--USAiD-assists-Rwanda-in-addressing-land-related-disputes---13-630466113-0-lang2-index.html>

SECTION V: DISCUSSION OF SUCCESSFUL PROJECT ELEMENTS, LESSONS LEARNED & RELATED ISSUES

This section examines key components of the project that likely contributed to effective and peaceful dispute resolution, shares lessons learned from project implementation and assessment, and briefly touches on broader land-related issues that were not directly targeted by the project, but nevertheless likely influenced dispute resolution and merit further investigation or attention when designing similar projects.

KEY PROCESSES OF THE PROMOTING PEACE PROJECT THAT AFFECT PEACEFUL DISPUTE RESOLUTION

Legal Literacy + Dispute Resolution

“First by using the knowledge we received in conflict resolution, we analyze the conflict, its root causes, and sometimes we found that the cause of the conflict is because one individual doesn’t know what the law says on the matter. So, the way we reconcile (combine) the law and the conflict resolution mechanisms, we show to the persons in conflict what the law says about the matter and this is how we reconcile the law and the conflict resolution techniques.” – CRP

CRPs received extensive training on both the legal framework over land, and conflict transformation methodology for successful dispute resolution. The combination of these two competencies seems to have been a key element of successful achievement of project awareness raising and dispute resolution goals.

Oftentimes, women, having gained knowledge about their rights, were able to confidently assert those rights: “[The CRP] provided us with advice based on the law. She explained to us my rights on land and property, before I didn’t know the rights and my husband didn’t know that I have rights on land and property.” Legal awareness sometimes also helped men to understand and respect women’s rights to land: “The CRP first of all explained to us the law provision as far as Gender-Based Violence and women’s land and property rights are concerned” shared one disputant; “After being explained the law, my husband immediately admitted committing a wrongdoing.” Another noted that, “the CRP took time to teach and educate [my husband]. It is this teaching which has changed him.”

Legal awareness was coupled with dispute mediation skills, expertise contributed by Search for Common Ground staff. The properties of peaceful mediation—unbiased listening to both parties; patient, persistent, and participatory processes; and a reconciliatory approach—made noticeable differences in how disputants responded to interventions, and to CRPs’ abilities to peacefully resolve conflicts. Disputants and local authorities were moved, for example, by CRPs’ willingness to simply listen, without bias or judgment to their problems. One of the more profound moments came from a husband who, clearly at fault, had been obstinate towards his wife and others who had attempted to resolve their dispute. With the CRPs’ intervention, his attitude began to change: “I started feeling a kind of peace in my heart when you came here to hear my side... The reason that caused me to resist was that other people didn’t take time to listen to us neutrally... You listen to both people neutrally without criticizing anybody.”

Focus on Intra-Household Disputes

Perhaps the most important aspect of the dispute resolution process is the conciliatory focus that allows people to peacefully mediate their conflict, come to a mutual understanding, and live together in peace. Given that so many of these conflicts involve household or other family members, peaceful resolution is critical for household and family stability. A project beneficiary shares that, “Now we live together in peace because of the CRP’s support. Without her support, we would have been struggling with this issue in the courts. There are no more conflicts and no more negative consequences coming from the conflict because this land dispute has been resolved peacefully.” As disputes were peacefully resolved, others in the community became interested in principles of conflict resolution, as one CRP noted: “Little by little, people are aware of this peaceful conflict resolution... these cases [can] sensitize citizens on the peaceful conflict resolution mechanism,” and communities began to see benefits: “For me the main success of this project is that it has been able to reconcile people who were in conflict for a long time, people who couldn’t talk to each other... the project solved the conflict and brought unity in the population” (local authority).

Gender Focus

The focus on intra-household disputes was also important because of its attention to the gender dynamics within the household, namely how disputes were experienced differently by women and men, and the underlying gender gaps in legal awareness and cultural practice around women’s land rights that often left women more marginalized and more vulnerable.

Focusing on legal literacy around women’s land rights was one effort to address such gaps. Selecting women CRPs to serve as leaders and mediators was another such effort. Project CRPs became female role models with the potential to inspire confidence building among other women. They were also important confidants. Female disputants often shared that one of the reasons they were willing to speak up about their land disputes was because of the trust they place in these female CRPs. This woman-to-woman trust is especially important in, though certainly not exclusive to, the Rwandan cultural context.

On all three fronts: the focus on intra-household disputes; legal awareness around women’s land rights; and the leadership of female CRPs, a proactive gender strategy was crucial to project success.

Broad Dissemination through Multiple Channels

The project used a variety of strategies and venues to reach key audiences for awareness raising goals, which was an effective means of dissemination. The Training of Trainers strategy increased project reach from the sector to cell and village level National Women’s Council members. CRPs used Community Dialogues and Parents’ Evening Forums as venues for information sharing and outreach for dispute identification and resolution. More than ninety community radio programs were aired. Programs that were particularly popular in Nyagatare District, helped to generate legal awareness more broadly so that not only disputants, but men, women, and local authorities were all gaining awareness of relevant issues. The use of multiple channels helped to expand reach and reinforce key messages.

Local Presence

CRPs became an important local resource, offering information and assistance that was free and accessible. Having this local presence removed obstacles that had been in the way for many disputants who could not afford the bribes to local officials, or court fees, and could not travel the distances sometimes required to have their dispute heard.

Being local, CRPs were also better equipped to engage in extensive follow up and trust building to help resolve disputes. Disputants appreciated CRPs' patience and persistence. They often mention how many hours CRPs would spend with them, and how frequently they returned to talk with them or the person with whom they had a dispute. One beneficiary shared that:

The reason why the issue has been resolved after 13 years of failed mediation by various authorities is because the project implementers were so committed to resolving the issue. They never gave up trying to mediate until all parties were in agreement. [They] return the next day and the day after that until they reach a peaceful agreement.

Furthermore, CRPs were able to tap into other local resources to collaboratively resolve disputes. One of the key components of success noted by stakeholders was the participatory process of dispute resolution. Community Dialogues served not only to identify disputes, but to identify volunteers to work with the CRP to help resolve disputes. This collective investment and commitment, often among community members, local authorities, CRPs, and involved parties, brought people together, as illustrated by this disputants' testimony:

The CRP first of all talked to each of us. Afterwards, she went to the land alone for the first time and returned there with a Conflict Resolution Committee for the second time. But before going there with the committee, we first gathered at the Cell Office where different people discussed the case and made suggestions on how the conflict could be ended peacefully.

Lessons Learned

Land disputes and the insecurity that results can have negative effects on individuals, families, and communities. Individuals mired in land disputes face constraints to livelihoods, particularly if the land at the center of the dispute is a primary productive asset which cannot be used or maximized due to the conflict. If that land is also an important source of nutrition, food security can be compromised. At the extreme, individuals can suffer from threats and physical violence. Family harmony and stability, earning potential, and children's education can also be affected by land disputes, particularly intra-household and intra-family disputes. These lower-level impacts can have ripple effects in communities, particularly when disputes left unresolved escalate into broader conflict. Thus, land disputes that are not effectively mitigated and managed can undermine development goals and are worthy of effort and attention.

Additionally, there is value in focusing on intra-household land-related disputes because these kinds of disputes may remain invisible in mass regularization processes that tend to focus on resolution of inter-household disputes in order to clarify boundaries and register parcels. Intra-household disputes left unaddressed can undermine the regularization goals of rights clarification, registry accuracy, and conflict mitigation. And because women are disproportionately affected by intra-household disputes, there is value in addressing these conflicts to begin to bridge the gap that exists

in many contexts between a positive legal framework on women's land rights and women's ability to exercise and enforce those rights.

Beyond these general themes, implementation of this project and assessment findings point to a couple of lessons on improvements and possible enhancements for similar interventions. The first lesson is that it may be useful to incorporate an even stronger gender perspective that reaches beyond a focus on women's land rights and conflicts. Because the project design involved a focus on women's intra-household land disputes, 87% of primary disputants were female. Building in a broader gender framework that considers different experiences of women and men in intra-household land disputes, and includes female and male Community Resource Persons (or direct training to male local authorities) may be an important means of expanding project reach and acceptance by some men who would otherwise be more resistant. CRPs, in exit interviews, suggested that it would have been useful for men to receive targeted training (beyond Community Dialogues, which were heavily attended by men and women alike), and to have male CRPs engaging in dispute resolution.

Another important lesson is that, where possible, it may be useful to take a broad and inclusive approach to direct engagement with multiple formal and informal institutional structures and networks focused on land dispute resolution. In Rwanda, it likely would have been useful for the project to directly engage with Cell and Sector Executive Secretaries and Social Affairs Officers, as well as Abunzi to provide legal literacy and dispute resolution skills training. Many CRPs and local authorities interviewed suggested this would have been a good project enhancement to further improve capacity and performance of local dispute resolution processes.

Broader Land Issues Affecting Successful Dispute Resolution

Over the course of project implementation, a number of broader land issues arose that were not directly targeted by the project, but nevertheless had an effect on dispute resolution. This section examines two of these issues, including GBV and the prevalence of informal unions that can add layers of complexity to land disputes.

Gender-Based Violence

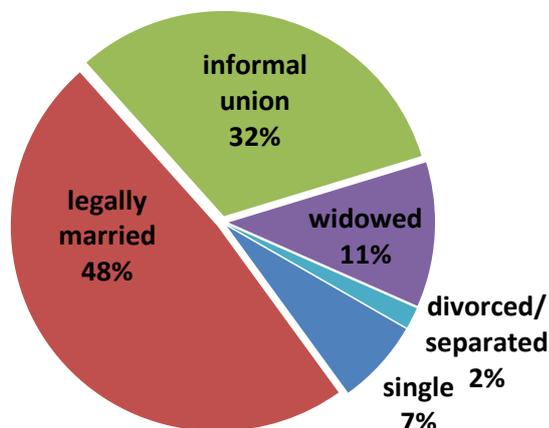
As mentioned in earlier sections, project implementers observed a significant connection between intra-household disputes and gender based violence (GBV). While the project did not collect systematic data on the prevalence of this intersection of issues, particularly because there were not sufficient mechanisms in place to address them, anecdotal evidence from dispute monitoring, CRP testimonies, and beneficiary stories indicates that there is often a GBV component to women's intra-household land disputes. Threats and violence can be used to coerce and intimidate women into abandoning claims or consenting to land sales against their best interests. GBV places women in extremely vulnerable positions, and can have direct negative effects on women's physical and mental health, household stability, and on children.

Informal Unions

Legal literacy on women's rights to land in informal unions (referred to also as traditional marriages, illegal marriages, or defacto unions) was one area that improved over the course of the project. This is significant given that an estimated one in three women interviewed in the baseline in Kayonza

and Nygatare Districts are, or had been in an informal union, and the number of cases (37%) involving disputants of this marital status.

FIGURE 10. MARITAL STATUS OF DISPUTANTS



Identified as one of the key underlying causes of conflict in the Land Dispute Assessment, the project focused extensively on increasing awareness of land rights of women in informal and polygamous unions by invoking commonly applied interpretations of Article 39 of the GBV Law as giving equal rights to jointly acquired property for couples in informal unions. However, because the article is confusing, and no other law exists in Rwanda explicitly addressing this issue—and, in fact, informal unions are deemed “illegal” by Rwandan law—people were also advised to ensure that both informally married spouses were included on titles to better secure rights. This aspect of the project, and its impact, was noted by several beneficiaries, CRPs, and local authorities interviewed: “Before the project, the way we used to solve the conflict is that if we were going to divide the land between a couple, we were not giving much chance to the woman who was not legally married,” shared one authority; another noted, “After different trainings I came to learn that even a women who is not legally married is also protected by law.”

Still, this level of awareness and receptivity to the interpretation of the GBV law is not widely prevalent throughout the country. Women in informal unions are in more vulnerable positions than men, and more vulnerable positions than legally or formally married women. This is true both because of the legal framework and because of cultural practice and stigma, whereby women in these arrangements are often considered to be in a form of “prostitution” or “concubinage.” Important work on the topic, including what factors contribute to such a high percentage of rural women being in informal unions, has begun to emerge (see “The rights of women in de facto unions to land and property” by the Land Project, USAID: 2016). Important for this project, and for further consideration of projects in Rwanda and similar contexts is a heightened awareness of marital status, legal and cultural implications, and gender perspectives around the issue.

CONCLUDING REMARKS

The wide-spread prevalence of land related disputes, particularly intra-household disputes affecting women, and the potential consequences of these disputes to the livelihoods of women, their families, and communities, combined with challenges and barriers in the existing dispute resolution process suggest that there are significant needs and opportunities to address women's intra- and inter-household land disputes. The Promoting Peace Project model is one effort to do so. In just 18 months, more than 400 cases, 56% of those identified, have been peacefully resolved through the pilot project. Furthermore, findings from project assessment indicate that the approach can have positive effects beyond individual disputants whose cases were resolved. Communities benefited from legal awareness and improvements in the accessibility and fairness of local dispute resolution processes. Capacity of CRPs and local authorities increased, and CRPs in particular gained personal confidence and increased visibility and stature within their communities. These early indications of success suggest that the combination of legal literacy training and awareness, and peaceful conflict resolution techniques implemented through local community resource persons is an effective approach. Still, underlying gender issues; the prevalence of informal marriages; legal and policy revision; and model scalability invite further investigation and consideration for future programming.

ANNEX A. CORE LEGAL SKILLS AND
LAND TENURE RESOLUTION
CURRICULUM FOR SECTOR-LEVEL
CRPS (ENGLISH AND
KINYARWANDA)

RWANDA LEGAL CURRICULUM

The goal is to train 26 Community Resource Persons on: (1) legal framework for land and property rights in Rwanda; (2) the LTR process, administration, and institutions; (3) available local and institutional resources for resolving disputes; and (4) public speaking, client skills, and professional responsibility.

Instructions to trainer: Introduce each module by outlining the **objectives** on Powerpoint, flipchart, or whiteboard. Introductions should take no more than 5 minutes. Pose discussion questions to the group for brief discussion, and follow up with an explanation if the correct answer is not given.

Day One: Core Legal Skills Curriculum

Goals: To understand the basic legal framework for law and property rights.
To understand the basic legal framework for women's rights.

Land and Property Rights (3 hours)

Objective: To understand

- (1) key principles of Rwanda's land laws;
- (2) the Land Tenure Regularization process; and
- (3) title deeds and the process of obtaining them.

Legal Framework (15 minutes)

Lecture:

Until recently, Rwanda had two kinds of legal systems: customary law, which governed rural land, and written law, which mainly governed urban land.

The Constitution established the rights of every citizen to private property.

In 2004, the National Land Policy was adopted to guarantee and regulate secure land tenure. In 2005, the Organic Land Law was enacted to determine use and management of land. In 2013, another land law was passed to update this. The National Land Policy and the 2013 Land Law comprise the current legal and strategic framework for the land sector. The Succession Law of 1999 regulates how land is inherited. There is currently a new Succession Bill that is currently being debated, but this training will discuss the Succession Law of 1999.

Finally, the GBV Law states that a person was in unlawful marriages and want to marry according to the monogamous marriage principle and was living with many husbands/wives, he/she shall first of all share the commonly owned belongings with those husbands/wives equally. The property distribution referred to in paragraph 2 of this Article shall not entrench on the children's legally recognized rights.

Discussion: Which laws are most important? The Constitution is the supreme law of Rwanda. According to it, the State has the authority to grant rights to land and to establish laws regarding land.

Land and Property (45 minutes)

Lecture: All of these laws protect the rights of individual citizens to own property. The Constitution makes an exception for public interest: the government may take private property if it does so through legal means for the benefit of the people.

The State also owns its own land, which is classified as public or private. Public State land cannot be sold.

The National Land Policy says that:

- all Rwandans will enjoy the same rights of access to land
- land shall be registered and alienable (salable)
- land administration shall be based on a title-deeds registration system

The 2013 Land Law says:

- land is a common heritage, but the State has the sole authority to accord rights of occupation and use of land
- the State may expropriate private land in the public interest
- land rights may be transferred between persons through succession, gift, inheritance, ascending sharing, rent, sale sublease, exchange, servitude, mortgage, land sharing or any other transaction
- prior consent of all legally-registered rights holders must be obtained
- land may not be subdivided if the result will be parcels below one hectare

Discussion:

What does it mean to own property? An owner of property may use it and dispose of it as he or she wishes. Owning land may not mean that one owns all natural resources, like minerals, on or below the land. These may be distributed separately.

What are the rights of a private owner? Rights are protected against others, but State regulations must be complied with.

What are the rights of the government? The government has the right to manage national land as long as it is done in the public interest. The state also has the right to expropriate private land for public use with just compensation to the legal owner, but not to all land users. Compensation must be “fair and just.”

What are public use? What is the public interest? Here the instructor can refer to the Expropriation Law. A project proposal which includes the justification that the project is aimed at the public interest must be submitted to the relevant Land Commission or Committee and then approved. Grievances may be addressed to that Commission as well. The government must sensitize people on the importance of the project and the need for expropriation. Here the group should brainstorm some ideas of projects that are in the public interest.

Introduction to Land Tenure Regularisation (30 minutes)

Lecture: The National Land Policy says that “land administration shall be based on a title-deeds registration system.” According to the 2013 Land Law, registration of land is mandatory.

The Land Tenure Regularisation program was implemented to ensure that land was mapped and title was formally registered in the names of the land holders. It was carried out by the **Rwanda Natural Resources Authority (RNRA)**. It involved seven tasks (these should be written on the board):

- LTR overview process
- Field sheet production
- Community mobilisation
- Demarcation and Adjudication: identifying each discrete parcel of land and recording the current occupancy and all claims
- Publication and Review: allowing for counter-claims and objections
- Titling and Registration
- Dispute Resolution

Titling and Registration (1 hour)

Lecture: We will focus now on the registration and titling step, and discuss dispute resolution tomorrow. A parasurveyor was sent to each location to map and demarcate land boundaries by walking around the plot with the owner of the land, neighbors, and a village leader. These maps are available at the cell office.

Activity: Each participant should have a copy of a map, marked with names. The instructor should ask if anyone can find the parcel belonging to one of the names, then discuss how to read the map. **NEED A MAP.**

Lecture: After demarcation, individuals could protest the boundaries. After any claims were heard, the claimant to the land paid a 1000 RWF registration fee and was given a claims and fee receipt. Claims are listed in the register.

Activity: Each participant should have a copy of one page of the claims register (**NEED TO GET THIS**). Instructor should explain each box and what is recorded. Each participant should then turn to a copy of a claims receipt example (**NEED TO GET THIS**), and the instructor should walk through the document.

Here the instructor should also explain that many people do not actually have these documents in hand, so in practice there may be confusion and disputes about land ownership despite regularisation.

Lecture: There are two types of certificates of land rights:

- The Certificate of Registration of Conditional Freehold Title
- The Certificate of Registration of Emphyteutic Lease

“Freehold title” means the holder of the title may use the land and dispose the land however he or she wishes, as long as it is in accordance with other laws and regulations. There is a 5 hectare cap on this type of land, and it is only granted on developed land.

“Emphyteutic lease” is a long contract between the State and the person whose name is on the lease in return for a periodic agreed fee payment. These leases must be for between 3 and 99 years, are renewable, and can be sold. These are the types of certificates which were given out during the LTR process.

A complete emphyteutic lease involves four documents: an original lease contract, a duplicate lease contract, a certificate of emphyteutic lease, and a cadastral extract. A demonstration should be made of each of these.

Titles are registered at the Register of Land Titles.

Discussion: What is the purpose of registering land?

Possible answers or answer prompt: It provides certainty and security of ownership, reduces land disputes by ensuring people know where their borders are, stimulates the land and credit markets, and protects all owners of the land.

Why is the lease only for up to 99 years? While it is renewable, 99 years is the traditional common law longest length for a lease.

Women’s Legal Rights to Land (3 hours)

Objective: To understand what rights women have to land as wives, daughters, widows, and in informal marriages.

Equal Rights

Lecture: Both the Constitution and the 2013 Land Law say all forms of discrimination, including based on sex, in relation to access to land is prohibited. This means that whoever is registered has rights over the land, regardless of whether it is a man, a woman, or both. This is true regardless of whether the registered owners are married.

The 2013 Land Law says that for one registered owner to dispose of land, all those registered must consent.

Discussion: Why might it be good to require the consent of all registered owners? Are there any drawbacks?

Matrimonial Property

Lecture: As noted before, this is governed by the Succession Law, which is being revised.

The Land Law of 2013 states that lawfully married men and women have rights over land depending on which matrimonial regime they opt into. This law only protects people married under civil law, and not those married under custom or in informal marriages.

For those in civil marriages, there are three different regimes:

- Community of Property: spouses jointly own all land and share assets and debts 50/50, meaning they have equal rights. This is the default.
- Separation of Property: Each spouse owns his or her own land and assets acquired before or during marriage. Land acquired jointly is owned proportionate to the contribution of each.
- Limited community of acquests: Spouses specify which property they own jointly.

In all regimes, to assert their rights both spouses should register them.

Discussion: If a woman pays 40% of the cost of land, and her husband pays 60%:

- who owns the land in a community of property marriage?
 - They own the land jointly.
- who owns it in a separation of property marriage?
 - They own the land in the proportions they contributed: the wife owns 40% and the husband owns 60%.
- who owns it in a limited community of acquests marriage?
 - They must specify when they purchase it.

What are the rights of a spouse who has not registered his or her rights? The spouse has no immediate practical rights, regardless of the marriage regime. However, in a community of property regime, one spouse can petition for the right to any given land owned by his or her spouse as long as there is a marriage certificate. This extra step means it is important for everyone to register rights, regardless of marriage regime.

What are the rights of a woman in an informal marriage? As with a formal marriage, the woman only has rights to land if she registers them and has the proof of that registration.

Inheritance

Lecture: There are two types of inheritance:

- Intestate means the deceased did not have a will.
- Testamentary means the deceased did have a will

According to the Succession Law of 1999, if a spouse dies intestate:

In all regimes, the surviving spouse keeps a usufructuary right to the conjugal house and to movable furniture in the house.

Under the community of property regime, the surviving spouse ensures administration of the entire patrimony (the estate) for the children. If there are no children, the surviving spouse inherits half of the patrimony, and other heirs inherit the other half.

Under the separation of property regime, the children inherit first, and if there are no children the parents of the deceased inherit. The surviving spouse administers the entire patrimony for the children.

Under the community of acquests regime, joint property is administered as in a community of property regime and separate property as in the separation of property regime.

When both parents die, all legitimate sons and daughters have a right to an equal share upon the death of their parents, **regardless** of whether the parents had a will. This means that illegitimate children, such as those born to informal relationships, may be excluded from inheritance unless they have been legally recognized. Legitimate children must be given equal shares **regardless of if they are male or female.**

Donations

A gift or donation is an act by which a person transfers property to another while still alive for no payment or other condition(s). A person may not donate more than 1/5 of the patrimony if the donor has children, or 1/3 if he or she has no children.

Umunani

Lecture: *Umunani* is one type of donation. This is called “ascending partition” in the Succession Law. It refers to gifts of property to one’s children during one’s lifetime. As noted previously, these gifts may not be more than 1/5th of the property, including land, if there are children and not more than 1/3rd if there are no children.

The Succession Law provides that both daughters and sons have a right to *umunani*. This means their parents can decide to give them a gift. However, there is no provision that these gifts be equal.

Discussion: Why is there a limitation on how much land may be given? One answer may be that a donee should keep enough property for his or her use to avoid becoming a burden to the government or failing to fulfil obligations. Another answer is that a donee should be prevented from disinheriting some children by giving all property away while alive.

Homework: Prepare a short (5 minute) speech about any aspect of land or property law.

DAY TWO: LOCAL AND INSTITUTIONAL RESOURCES

Goal: To learn about the institutions involved with land administration and how to access them. To learn about the dispute resolution process.

Local and Institutional Resources (2 hours)

Objective: To learn about what resources are available to CRPs and to their clients.

Lecture: Hand out the Institutional Framework handout. Have the class read each institutional description aloud and pause for questions.

Discussion: How can CRPs and women find information about land laws? Who should CRPs and beneficiaries go to with questions on land titles and all land related issues?

Dispute Resolution Curriculum (4 hours)

Objective: To understand:

- roles and responsibilities of the dispute resolution institutions;
- how to access dispute resolution institutions; and
- how decisions are enforced.

Dispute Resolution Institutions (3 hours)

Objectives:

- To teach CRPs about land dispute resolution options.
- To learn about local dispute resolution (*abunzi*) in depth

Lecture: We learned yesterday and today about various aspects of land ownership, inheritance, and registration. All of these can lead to disputes.

Discussion: What are some common types of disputes about land? List these on the board. Some examples may be about inheritance, *umunani*, boundaries, land sales, or the LTR process.

Lecture: To decide these types of disputes, there are both local and higher level dispute resolution bodies.

Discussion: What are some types of informal dispute resolvers?

Lecture: For land disputes, generally people will bring their disputes first to their families or to the head of their village. Cases that cannot be satisfactorily resolved will then go on to the

Cell Executive Secretary, who may decide to refer the case to the local *abunzi* or to the ordinary court if litigants are living in different cells.

Abunzi (2 hours)

Lecture (20 min): The *abunzi* system is based on customary dispute resolution bodies, and is mandated in Rwanda's formal law: in Article 159 of the Constitution and in laws from 2006 and 2010 on Mediation Committees. The philosophy behind the *abunzi* is that it gives responsibility for peace to individuals at the local level. The *abunzi* is made up of elected members who serve five-year terms, with the option to renew once.

The *abunzi* have jurisdiction over many types of disputes, including matrimonial disputes and property disputes that involve less than 3 million RWF worth of property. Geographically, they may only decide disputes that involve people who reside in their own cell or sector. If the *abunzi* have jurisdiction, then the case **must** go to them before a formal court will consider it.

If people refuse to cooperate, the state will aid in forcing cooperation through the Ministry of Local Government and the Ministry of Justice.

Discussion (20 min): What are the benefits of using local dispute resolution? What are the risks of using local dispute resolution? Discuss the concept of **restorative justice**.

Has anyone here ever had a dispute which went to the *abunzi*?

Lecture (20 min): There are two *abunzi* levels: cell-level mediators and sector-level appeals. Diagram this on the board or PowerPoint. Some of the regulations are:

- An *abunzi* committee is made up of 12 people elected by the cell council who serve two-year terms
- at least 30% must be women
- The committee is headed by an elected president and vice-president and by the cell executive secretary, who acts as the secretary
- Members must be persons of integrity who have good mediation skills

The *abunzi* resolve a dispute by seeking to *conciliate* the two parties. This means bringing them into agreement while respecting their rights. If they cannot conciliate, they then look to laws and to custom to decide the case. It is important that the decision is not contrary to written law. These decisions are legally binding.

Discussion (20 min): What are the benefits of conciliation? Are there disadvantages? Why is there a restriction on which customs may be used to decide a case?

Some of the benefits are that these judgments should be easy to enforce, and will foster harmony in the community. Disadvantages might be that customs which do not accord with the formal law might be perpetuated, or that less powerful members of the community might feel pressure to accept settlements they don't really agree with.

The restriction on customs is there to ensure that the principles of the formal law, such as equality between men and women, are adhered to.

Lecture: Of the twelve *abunzi* members, parties agree on three mediators to decide the case or, if they cannot agree, each side chooses one mediator and those two choose a third. Other committee members may attend and participate but may not make a decision.

Hearings for cases are usually public. Assisting advocates and witnesses are allowed.

Advocates are allowed to assist but may not represent or plead for the parties.

The mediators must either reach a consensus or the majority vote rules. Written minutes of the settlement are signed by the mediators and the parties and are available within ten days.

These decisions may be appealed to the sector level, which examines the aspects of the case deemed objectionable.

Activity (40 min): Participants will be given the facts of a case (handout two) and divided into two groups with two disputants and twelve *abunzi* members per group. Using what they have learned in the training, disputants will argue their cases and the *abunzi* members will come to a decision.

Formal Court (30 min)

Lecture: If a party to the case objects to the decision of the *abunzi*, the case can be appealed to the formal court system if submitted within one month. This happens very rarely in Rwanda. Handout three has a breakdown of the formal institutions.

To go to Primary Court, the appellant must pay a filing fee. This has been increased to 25000 RWF from 2000 RWF.

Minutes from the mediation session will be provided to the court.

Discussion: What are some reasons people may want to go to the formal court? What are some reasons they might not? How can CRPs support the process if necessary?

Abunzi Access and Enforcement (1 hour)

Lecture: Accessing the *abunzi* system should not be difficult. There is no payment required, and the committee is at a local level. To initiate a case, a party must submit a written or verbal complaint with a brief outline of the case to the Executive Secretary of the cell. Cases must be settled within a month of being registered.

However, there are three access and enforcement issues:

- *Abunzi* members may need more information on relevant laws and mediation skills.
- *Abunzi* members may not have the means to travel in order to find out the facts of a case
- *Abunzi* decisions must be enforced through a request to the President of the Primary Court if not carried out voluntarily

Discussion: How can CRPs best support the *abunzi* and their clients in order to ensure that a fair decision is reached? Possible answers may include advocating with MINIJUST to ensure that proper support is being given to the *abunzi*, helping clients to ensure that they have gathered all relevant laws and facts to easily submit to the *abunzi*, explaining the applicable law to the *abunzi* before the case is presented, and helping clients make a request for enforcing a decision. Remember that advocates cannot argue for their clients during *abunzi* proceedings.

Day Three: Practice

Goal: To practice client representation and public speaking skills.

Public Speaking Curriculum (4 hours)

Objective: To: (1) build confidence for speaking in public meetings, within group or club meetings, and in front of large audiences particularly to share information about laws and women's rights; and (2) understand how to reach out to beneficiaries.

1. Feeling empowered to speak (30 minutes)

All participants should sit in a circle and introduce themselves. Instructor introduces the topic of public speaking and asks for situations in which the CRPs might have to speak in public. List these on the board. The instructor then asks why CRPs might not want to speak in those situations and lists them on the board.

1.1 Discussion of impediments to speaking

Instructor should lead a short discussion about impediments to speaking and tips for overcoming them. These should be based on ideas the group has generated. For instance, if “fear” was identified as an impediment, instructor should discuss ways to overcome it, like practice and knowing your audience. As another example, if hierarchy or social constraints make a CRP hesitant to speak, can this be overcome, while still observing the social customs?

2. Tips for public speaking (30 minutes)

Facilitator should give participants the following tips on public speaking.

2.1 Public speaking is not inherently stressful

Thousands of people speak in front of groups with little or no stress. With practice and confidence, public speaking does not have to be stressful.

2.2 You do not have to speak perfectly or brilliantly

It is okay to make mistakes, forget points, or be boring when speaking in public. Your audience does not expect you to be perfect. The goal of speaking in public should be to give your audience something of value, such as a key point or a new fact, not attaining perfection.

2.3 You should try to make just a few key points

Studies show that people remember very little of the information speakers convey. It is most important to make only one to three main points when you speak.

2.4 You should identify what your purpose is before you speak

Remember that your purpose is not to make everyone approve of you. No matter what you do, it is likely that someone will disagree with you or your argument. Your purpose is to give your audience something of value. This can be a new idea, a key point, or even a new way of thinking.

2.5 You do not have to live up to your picture of an “ideal” public speaker

It is best to try to fully be yourself whenever you speak in public. Speak in a way that feels natural in the moment, without trying to look like anyone else.

2.6 Two key maneuvers: humility and humor

Don't be afraid to be humble and share your own shortcomings if you think it will help make your point. This can make you more believable and create intimacy with your audience. If you are scared to talk, it is okay to acknowledge that fear openly. Similarly, don't be afraid to make a joke. Making the audience laugh can also create intimacy.

2.7 It's okay if something goes wrong

Remember that everything that happens can be used to your advantage. If something goes wrong, it is okay to stop and honestly deal with the situation.

2.8 Remember that the audience is on your side

For the most part, the audience is on your side. Most of them are probably scared of public speaking and want you to succeed. Most audiences are very forgiving. If some people are not paying attention, remember that most people are on your side and leave them alone. You do not need to change or control the audience.

2.9 What to wear

What you should wear depends on who you are speaking to. In general, it is better to wear conservative clothes. Looking sharp is a good first step to being taken seriously. Suits or nice traditional outfits are two good choices.

3. Practice (2 hours)

The best way to get better at public speaking is practice. If there is time, each activity should be done with the whole group, but if time is short the group can be split in two. Instructors should give short, supportive feedback after each participant takes her turn in each activity. Feedback should focus on the stated goals of the activity.

3.1 Introductions

Goal of activity: Audibility, clarity, and increased comfort in speaking

Facilitator should lead the group in re-introducing themselves. This time, each participant must stand, speak loudly enough for everyone to hear, and tell the other participants her name, where she is from, and one fact about her life.

3.2 Speaking techniques

Goal: *Audibility*, eye contact, use of vocal intonations

Facilitator should tell the group that in addition to the general tips that have already been shared, successful public speakers also:

- Speak loudly enough for everyone to hear
- Make eye contact with the audience
- Gesture for emphasis
- Use different vocal intonations
- When appropriate, move about the room

The facilitator should introduce the “Poem Lecture” activity. Participants must recite a common poem or saying with the goal of putting different inflections on the letters and of meeting each participant’s gaze at least once. Facilitator should demonstrate with a common saying or poem.

3.3 Imaginary animals

Goal: Eye contact, clear speech, and confidence

Each participant should be asked to quickly make up an imaginary animal, answering the following questions:

- What does it look like (size, teeth, fur, scales, nose, claws, color, tail, etc)?
- Is it a mammal, reptile, amphibian, marsupial?
- What does it eat? What eats it?
- What kind of habitat does it live in?
- Does it make a sound?
- What survival characteristics does it have (flies, swims, runs, digs, camouflages, fights, etc.)

Each participant should then present a short report on her imaginary animal. Facilitator should emphasize that because these animals are not real, participants should feel confident, as they are the experts on this subject.

4. How to increase the profile of CRPs in their communities (1 hour)

4.1 Brainstorm

As above, instructor should ask participants for ideas of how to engage communities and when. These should be listed on the board.

4.2 Practice

In turn, each participant should deliver his or her prepared speech to the group. If time is short, two groups should be formed. Group members should give feedback on style and persuasiveness.

Client Skills and Professional Responsibility (2 hours)

Goals:

- To understand the responsibilities CRPs have towards their clients.
- To practice gathering information and basic dispute resolution.

Lecture: It will be your responsibility to ensure that people are comfortable bringing you their problems. The key things to remember are:

- **Confidentiality:** All conversations you have must be kept confidential, which means they are private and you do not tell anyone else what you have discussed. This also means you must keep any documents or papers private.
- **Diligence:** When you commit to assisting a client, you must use a reasonable amount of effort, including ensuring that the client is kept up-to-date on anything you are doing.
- **Truthfulness:** Although you must keep conversations private, you must also be truthful with everyone you deal with. That means that you cannot lie on behalf of your client.

Activity (30 min)

Divide into pairs. Each person in the pair should take turns being a client and being a CRP. The CRP should practice explaining to the client how he or she will assist, including explaining confidentiality. The instructor should move around and give advice. After each partner has practiced, the instructor should ask the group as a whole how they decided what to say and if there are any questions or concerns.

Lecture: Sometimes, you may be asked to assist with alternative dispute resolution. Remember these key points:

1. Information gathering

- Where feasible, try to talk to everyone involved in a dispute and with any witnesses or disinterested individuals.
- Take notes during all conversations. Remember to record who you are speaking to and to ask for identifying and relevant details. Record the relationship of the person you are speaking to the disputants.
- You must not violate confidentiality.
 - Do not share what others have told you. Your role is to be impartial, so if two people have given you different versions of events, simply make sure you record all details.
- People may not volunteer all information they have. Be sure to ask questions, and do not end an interview until you are satisfied that you understand the person's version of events.

2. Mediation

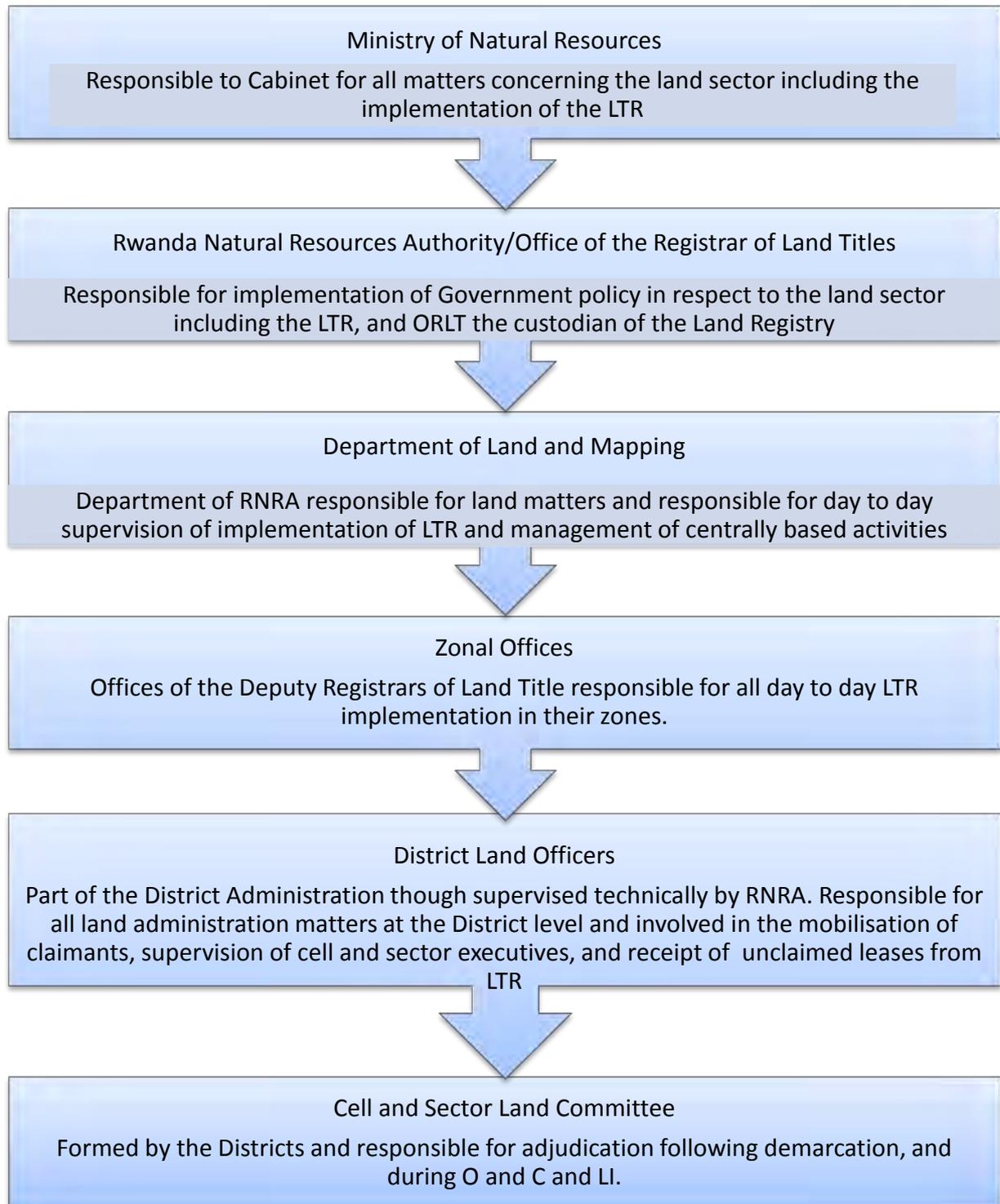
- Where possible, it is best to involve informal or formal authorities (e.g. abunzi, community leaders, or the Cell Secretary). If you have gathered information, you should share that with the relevant authority to assist him or her in fact finding.
- If you must mediate, remember that you do not have legal authority to enforce any finding. This means that your goal, like that of the abunzi, must be **conciliation**.
- To bring all parties to an agreement, it is important that they feel **heard** and **understood**. You should meet with the disputants in a neutral location, such as your office or a community gathering place.
 - Be sure to keep the number of people in the meeting small to prevent others from becoming involved in the disagreement. All disputants must be present. You should decide whether disputants can bring one

advocate to assist. If witnesses must testify, it is best to bring them in only when they are needed.

- ii. Begin by briefly stating what the dispute is about and any facts that are not disputed. For instance, you might say “Jean and Patience disagree about the location of the boundary between their land. Jean inherited his land from his father in 2011, and Patience bought her land in 2012. Both agree that the boundary was fixed when Patience bought her land, but disagree as to where the boundary is located.”
- iii. Next, allow each disputant or his or her advocate to speak briefly, outlining his or her argument.
- iv. Next, bring in any witnesses or evidence that you feel is relevant. For instance, in this case you might bring in the land surveyor or the map that was drawn in 2012.
- v. As these proceedings are informal, it is ok to allow the disputants to respond to each other or to witnesses, but be sure to make clear that shouting or unproductive arguing is not allowed, and that you may ask someone to be quiet if you feel it is necessary.
- vi. After all evidence has been heard or seen, you should present what you feel is a fair solution and ask for the opinion of the disputants. In this case, for instance, you might suggest that the boundary on the map from 2012 be agreed to. You should allow them to discuss this with each other and provide any suggestions you wish.
- vii. If an agreement is reached, you should write it down and have the disputants and witnesses of their choice, depending on the issue, to sign it. You should sign it as well. If possible, it is best that you then share this with relevant local authorities, like the Cell Secretary.

Discussion: How is this process similar to the process the abunzi follow? How could you use it if you were asked to mediate the dispute from yesterday’s activity?

**Handout One:
Institutional Framework**



Handout Two

Instructions: In your group, choose one person to play the part of Patience and one to play the part of Joseph. The remaining group members will constitute the *abunzi*. As in a normal mediation session, Patience and Joseph will pick mediators, but all *abunzi* will participate in discussing and asking questions.

When asked questions, Joseph and Patience may make up facts that are not given, but please record these.

After 30 minutes, the three chosen mediators should come to a decision and have all participants sign. The decision must contain:

1. Identification of the parties
2. A summary of the dispute
3. Arguments put forward by the involved parties
4. The mediation decision with which all parties agree
5. The mediation decision with which one of the parties does not agree, if any
6. The date and the place where the mediation session took place
7. Signatures or fingerprints of parties in conflict
8. The mediators' names as well as their signatures or fingerprints
9. The reporter's name as well as his or her signature or fingerprint

Situation: Jean-Paul owned five acres of land and had one son, Joseph, and one daughter, Patience. Their mother died many years ago.

One year ago, Jean-Paul gave his son Joseph *umanani* of one acre when his son married. His daughter Patience is still unmarried and resides in her father's home.

Six months ago, Jean-Paul died intestate (without a will). Joseph has claimed all of his father's five acres and says that Patience may live with him until she marries but is entitled to no land. Patience is unhappy with this. One month ago she complained to the village head. The village head listened to her and to Joseph and said that Joseph was correct. Patience then went to the Executive Secretary of her cell and complained to him about her brother's actions.

Joseph's argument: Joseph argues that as the only son, a married man, and a new father he is entitled to the land for his family line. This is in accordance with custom and tradition. He also argues that Patience will soon marry into a new family and that he does not wish to see his family's land go to a different family.

Patience's argument: Patience argues that she has heard on the radio that the law says sons and daughters must inherit equally. She believes this means she should get at least 2 acres of land, and perhaps 2 and a half acres, depending on what the law says. She also argues that it does not matter whether she will be getting married.

2.2 Rwanda Legal Curriculum (Kinyarwanda)

**IMFASHANYIGISHO KU MAHUGURWA KU MATEGEKO
AREBANA N’UBUTAKA, UMUTUNGO N’UBURENGANZIRA
BW’UMUGORE MU RWANDA YAGENEWE
ABAFASHAMYUMVIRE**

**Yateguwe na Landesa akorerwa ubugorora ngingo kandi ashirwa mu
rurimi
rw’ikinyarwanda na DevLink Consults Ltd**

Kigali, Gicurasi 2014

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IMFASHANYIGISHO MU MATEGEKO Y'U RWANDA

Intego nkuru: ni uguhugura abafashamyumvire 26 ku : 1) mategeko agenga ubutaka n'umutungo mu Rwanda; 2) uburyo bwo kwandikisha ubutaka, imiyoborere n'inzego zibishinzwe, ; 3) inzego zihari zishinzwe gukemura amakimbirane ; (4) no kuvuga mu ruhame n'ubumenyi bw'abafashamumvire ku bagenerwabikorwa n'inshingano mu by'akazi.

Amabwiriza k'uhugura: Gutangira buri mfashanyigisho hagaragazwa intego ku mpapuro cyangwa ku kibaho. Iriburiro ntirigomba kurenza iminota 5. Kubaza ibibazo abahugurwa bakubonyururaho inama mu biganiriro hagakurukira ho ibisobanuro mu gihe hatanzwe ubusobanuro bunozwe.

Umunsi wa 1: Imfashanyigisho ku bumenyi mu by'amategako

Intego nyamukuru:

- Gusobanukirwa iby'ingenzi mu mategeko n'uburenganzira ku mutungo.
- Gusobanukirwa iby'ingenzi mu by'amategako n'uburenganzira bw'umugore.

1.1) Ubutaka n'uburenganzira ku mutungo (amasaha 3)

Intego : Gusobanukirwa :

- (4) Amahame y'ingenzi mu mategeko agenga ubutaka mu Rwanda;
- (5) Uburyo bw'iyandikisha ry'ubutaka
- (6) N'uburyo bwo kubona icyemezo cy'umutungo

a) Ibijyanye n'amategako (iminota 15)

Isomo:

Igihe cy'ubukoloni na mbere yaho

Hambere, U Rwanda rwari rufite uburyo bubiri mu bijyanye n'amategako y'ubutaka: amategako ashingiye ku muco, yagengaga ubutaka bwo mu cyaro, n'amategako yanditse yagengaga cyane ubutaka bwo mu mijyi.

Nyuma y'ubukoloni

Itegeko Nshinga ryo ku wa 4 Kamena 2003 rivugaga ko umutungo bwite ari uburenganzira bwa muntu ntavogerwa.

Mu 2004, hashyizweho politike y'ubutaka ku rwego rw'igihugu igenga kandi inashyiraho uburyo bw'imitungire n'imitungire y'ubutaka. Muri 2005, hashyizweho Itegeko Nganga rigenga imitungire n'imitungire y'ubutaka mu Rwanda. Muri 2013, hashyizweho Itegeko ry'ubutaka rihindurira irya ririho ryavuzwe haruguru, akaba ari naryo rikurikizwa uyu munsi.

Politiki y'igihugu y'ubutaka n'Itegeko ry'ubutaka ryo muri 2013 nibyo bigize amategako na gahunda y'igenamigambi ry'ibijyanye n'ubutaka. Itegeko ry'izungura ryo mu 1999 rigaragaza uko ubutaka buhererekanywa

Ubu hari umushinga w'ivugurura ry'iri tegeko urimo kuganirwaho, ariko aya amahugurwa aribanda ku Itegeko ry'izungura ryo mu 1999.

Itegeko rikumira kandi ihohoterwa rishingiye ku gitsina ryo muri 2008 rivuga ko umuntu wabanaga n'undi cyangwa n'abandi batarasezeranye akifuza gushyingiranwa byemewe n'amategeko abanza kugabana n'uwo cyangwa n'abo babanaga badashyingiranywe, bakagabana ku buryo bungana umutungo bari bafatanyije cyangwa bahahanye. Igabana ry'uwo mutungo riteganywa n'iteka ry aMinisitiri, ritarajyaho kugeza n'uyu muni. Igabana ry'uwo mutungo ntirihungabanya uburenganzira bw'abana bemewe n'amategeko bakomoka ku bagabana.

Kungurana ibitekerezo: Ni yahe mategeko y'ingenzi kurusha ayandi? Itegeko Nshinga ni ryo risumba ayandi yose mu Rwanda. Ushingiye kuri iri Tegeko Nshinga, Leta ni yo ifite ububasha bwo kwemeza uburenganzira ku butaka no gushyira ho andi mategeko ajyanye n'ubutaka

b) Ubutaka n'uburenganzira k'umutungo (iminota 45)

Amategeko yose arengera uburenganzira bw'abantu ku mutungo wabo bwite.

Itegeko Nshinga ry'U Rwanda rigira umwihariko ku nyungu rusange, Leta ishobora gufata umutungo bwite w'umuntu, ariko ikabikora ku buryo bwemewe n'amategeko kandi ku nyungu z'abaturage.

Leta nayo ifite ubutaka bwayo buri mu rwego rw'umutungo rusange cyangwa bwite. Ubutaka rusange bwa Leta ntibushobora kugurishwa.

Politiki y'igihugu y'ubutaka ivugako:

- Abanyarwanda bose bafite uburenganzira bumwe bwo kugira ubutaka;
- Ubutaka bushobora kwandikishwa kandi bukaba bwagurishwa
- Imikoreshereze y'ubutaka ishingiyeye ku cyemezo cy'umutungo hakurikijwe uburyo bw'iyandikisha ryabwo.

Itegeko ry'ubutak ryo muri 2013 rivuga ko:

- Ubutaka ni umurage rusange, ariko Leta niyo yonyine ifite ububasha bw'ikirenga bwo gutanga no gukoresha ubutaka
- Leta ishobora kwimura abantu ubutaka bw'abantu ku giti cyabo ku nyungu rusange Uburenganzira ku butaka bushobora guhererekanywa hagati y'abantu biciye mu izungura, impano, umurage, umunani, gutizwa, ingwate, ingurane , gutangwaho inzira , isaranganya cyangwa se ubundi buryo bw'ishererekanya..
- Gutanga uburenganzira ku butaka bw'umuryango bisaba **ubwumvikane** bwa buri wese bw'abawufiteho uburenganzira

Ubutaka bushobora kugabagabanywa iyo ikigabanyijwe kitari muni ya hegitari

Kungurana ibitekerezo :

Bisobanuye iki gutunga umutungo ? Utunze umutungo ashobora kuwukoresha ndetse no kuwutanga ho ubundi burenganzira? Gutunga umutungo w'ubutaka ntibisobanuye ko atunze n'umutungo kamere , nk'amabuye y'agaciro ari kuri bwo cyangwa ari muni yabwo.

Ubu burenganzira bushobora gutangwa mu buryo butandukanye buteganijwe n'andi mategeko.

Ni ubuhe burenganzira bwite bwa nyir'ubutaka? Uburenganzira burengerwa hanitawe no ku bundi, ariko amabwiriza ya leta akaba ari yo akurikizwa.

Ni ubuhe burenganzira bwa Leta? Leta niyo ifite uburenganzira bwo gucunga ubutaka rusange bw'igihugu hakurikijwe inyungu rusange. Leta ifite kandi uburenganzira bwo kwimura abantu ku butaka bwabo ku nyungu rusange habanje gutangwa ingurane ikwiye. Ingurane ikwiye ni iyihe?

Ikoreshwa rusange ni iki? Inyungu rusange ni iki? Aha uhugura azaba aganisha ku Itegeko ryo kwimura abantu ku nyungu rusange. Igitekerezo cy'umushinga urimo igisobanuro cy'uko uwo mushinga ugamije inyungu rusange kigomba gushyikirizwa Komisiyo y'Igihugu ishinzwe iby'ubutaka cyangwa se Komite nyuma bikaza kwemezwa. Akarengane kabaho kuri ibyo gashyikirizwa na none iyo Komisiyo. Leta igomba gusobanurira abaturage akamaro k'uko mushinga n'impamvu zo kwimura abantu ku nyungu rusange. Aha abahabwa ibiganiro bashobora gutanga ibitekerezo ku mishinga iri mu nyungu rusange.

ii) Iriburiro ku iyandikisha ry'ubutaka (iminota 30)

Isomo

Plotiki y'Igihugu y'ubutaka ivuga ko imikoreshereze n'amicungire y'ubutaka igomba kuba ishingiyeye ku iyandikishwa ry'icyenmezo cy'umutungo. Hakurikijwe Itegeko ry'Ubutaka ryo muri 2013, kwandikisha ubutaka ni Itegeko

Gahunda y'iyandikisha ry'ubutaka yashyizwe mu bikorwa kugira ngo ubutaka bubarurwe kandi ibyemezo byandikwe mu mazina y'abatunze ubutaka. Ibi bikorwa n'Ikigo cy'Igihugu Gishinzwe Umutungo Kamere (RNRA). Hakurikizwa uburyo 7 (bugomba kwandikwa ku kibaho).

Kwandikisha ubutaka bikorwa mu buryo bukurikira

- Gusohora ifishi ikoreshwa
- Ubukangurambaga ku iyandikisha ry'ubutaka
- Kwerekana imbibi no kwemeza uhatuye: kureba imbibi z'ubutaka no kwandikira ubufite n' amakimbirane yaba ahari.
- Kubishyira ahagaragara no gusuzuma : kwemera ibisobanuro ku makimbirane no kwakira ibindi bisobanuro
- Gukemura amakimbirane
- Iyandikisha no gutanga icyemezo

iii) Iyandikisha no gutanga icyemezo (isaha 1)

Isomo

Umukozi w'ibarura ry'ubutaka yoherejwe muri buri gace gushushanya no gushyira ho imbibi atambagira buri kibanza/umurima ari kumwe na nyira cyo, abaturanyi n'abayobozi n'umukuru w'Umudugudu. Ayo makarita ari kuri buri biro y'Akagari.

Umukoro : Buri muntu uhugurwa agomba kugira kopi y'ikarita iriho amazina Uhugura agomba kubaza niba hari ushobora kubona pariseli ya rimwe mu mazina ari ku ikarita nyuma bakaganira ku buryo basoma iyo karita

Isomo : Nyuma yo gushyira ho imbibi, abantu bashobora guhakana izo mbibi. Nyuma yuko buri kimbirane ryumvishwe, ufite ikimbirane ku butaka yishyura amafaranga 1.000 yo

kuryandikisha, agahabwa iyemezabwishyu. Amakimbirane akandikwa mu gitabo cyabugenewe.

Umukoro: Buri uhugurwa ahabwa kopi ya paji 1 y'igitabo cyandikwamo amakimbirane. Uhugura agomba gusobanura buri gasanduku n'icyanditse mo. Buri uhugurwa agomba kureba kuri ya paji y'igitabo cyandikwamo amakimbirane

Aha, uhugura agomba gusobanura ko abantu benshi badafite izi nyandiko, akaba ari yo mpamvu hashobora kubaho urujijo n'amakimbirane kuri nyir'ubutaka n'ubwo bwanditse.

Isomo : hariho ubwoko 2 bw'ibyemezo ku burenganzira ku butaka:

- Impapuro mpamo z'umutungo bwite w'ubutaka
- icyemezo cy'iyandikisha ry'amasezerano y'ubukode burambye

Icyemezo cy'umutungo bwite bisobanura ko nyir'icyemezo ashobora gukoresha ubutaka, kubutanga ho ubundi burenganzira igihe cyose abishakiye mu buryo bukurikije amategeko n'amabwiriza. Ubutunze ntagomba kurenza hegitari 5 ku butaka bukoreshwa (mu itegeko ry'ubutaka rishya ryo muri 2013)

Ubukode burambye ni amasezerano y'igihe kirekire leta igirana n'umuntu kugira ngo akoreshe ubutaka anasarura ibibukomokamo ariko akayishyura igiciro bemeranjweho. Ayo masezerano aba ari hagati y'imyaka 3 na 99, ashobora kongerwa kandi ashobora kugurishwa. Izi ni zo mpapuro mpamo zatanze mu gihe cy'iyandikisha ry'ubutaka.

Ubukode burambye bwuzuye bugira inyandiko enye : Amasezerano y'umwimemerere y'ubukode, kopi y'ayo masezerano, impapuro mpamo z'amasezerano y'ubukode burambye, n'igishushanyo cy'umutungo w'ubutaka. **Kwerekana buri fishi**

Impapuro z'ubutaka zandikwa n'Umubitsi w'impapuro mpamo z'ubutaka

Kungurana ibitekerezo : ni iyihe mpamvu yo kwandikisha ubutaka ?

Ibisubizo bishoboka kuza byihuse.: bitanga icyizere n'umutekano kuri nyir'ubutaka, bigabanya amakimbirane ashinigiye ku butaka bigatuma abantu bamenya imbibi z'ubutaka bwabo, byongera agaciro k'ubutaka kandi bikarengera na ba nyir'ubutaka.

Ni ukubera iki ubukode bugera ku myaka 99 gusa? Mu gihe bushobora kongerwa, imyaka 99 ni bwo bukode burebure bushoboka

1.2 Uburenganzira bw'abagore ku butaka (amasaha 3)

Intego : kumvikanisha icyo ari cyo uburenganzira bw'abagore ku butaka, nk'abagore bashyiriranywe, abana b'abakobwa, abapfakazi, n'ababana batarashyiriranywe

i) Uburenganzira bungana

Isomo : Itegeko Nshinga ry' u Rwanda n'Itegeko ry'ubutaka ryo muri 2013, yombi avuga ko ivangura iryo ari ryo ryose , ryaba irishingiye ku gitsina, bijyanye n'uburenganzira k'ubutaka ribujijwe. Ibi bivuga ko buri wese wandikishije ubutaka afite uburenganzira ku butaka, yaba umugore cyangwa umugabo, yaba yarashyiriranywe cyangwa atarashyiriranywe . Itegeko ry'ubutaka ryo muri 2013 rivuga ko kugira ngo utange uburenganzira ku butaka, ababufiteho uburenganzira banditseho bagomba **kubyemera**.

Kungurana ibitekerezo: Ni ukubera iki hagomba kubaho ukwemera kwa buri wese wanditse ku butaka? Haba hari imbogamizi zihari?

Imitungo y'abashyingiranywe

Isomo

Nk'uko byavuzwe mbere, imitungo y'abashyingiranywe igengwa n'Itegeko rigenga imicungire y'umutungo w'abashyingiranywe, impano n'izungura, ririmo ruvugururwa. Itegeko ry'ubutaka ryo muri 2013, rivuga ko umugabo n'umugore bashyingiwe byemewe n'amategeko bafite uburenganzira ku butaka hakurikijwe uburyo bw'imicungire y'umutungo bahisemo. Iri tegeko rirengera abashyingiranywe hakurikijwe amategeko mbonezamubano, by'umwihariko, Itegeko ry'umuryango, ibi bikaba bitareba ababana bashyingiye ku muco cyangwa abibanira batarashyingiranywe.

Ku babana barashyingiranywe, hari ho uburyo butatu bw'imicungire y'umutungo wabo:

- **Ivangamutungo rusange:** abashyingiranywe bashyira hamwe umutungo wabo wose n'imyenda/amadeni bakabigira ho uburenganzira bungana
- **Ivanguramutungo risesuye :** Buri wese mu bashyingiranywe agumana umutungo w'ubutaka yabonye mbere yo gushyingiranwa n'uwo azabona nyuma y'aho babana, bakumvikana ku bitunga urugo.
- **Ivangamutungo w'umuhahano:** abashyingiranywe bashyira hamwe umutungo n'imyenda/amadeni babona nyuma yo gushyingiranwa. , buri muntu akagumana umutungo we yari afite mbere yo gushyingirwa.

Mu buryo ubwo ari bwo bwose, kugira ngo abashakanye baharanire uburenganzira bwabo, bugomba kuba bwanditse.

Kungurana ibitekerezo: niba umugore yishyuye 40% mu kugura umutungo w'ubutaka, umugabo akishyura 60%:

- Ni nde utunze uwo mutungo w'ubutaka mu gihe bari mu ivangamutungo rusange?
Baba bawufatanyije bombi.banawufiteho uburenganzira bungana
- Ni nde waba awufiteho uburenganzira mu gihe baba bari mu ivanguramutungo risesuye?

Buri wese atwara igice cy'ubutaka yaguze, ni ukuvuga umugore aba abufiteho 40%, naho umugabo akaba afite ho 60%.

- Ni nde waba ubufite mu gihe bari mu ivangamutungo w'umuhahano?
Baba bafite uburenganzira bungana hatitawe ku ruhare buri wese yatanze bawugura..

Ni ubuhe burenganzira bw'umugore utarandikishije ubutaka ? Umugore ntaba afite uburenganzira bufatika, mu buryo ubwo ari bwo bwose bw'imicungira y'umutungo yaba yarabisemo. Ariko mu ivangamutungo rusange, umwe mu bashyingiranywe ashobora gusaba uburenganzira bwe ku butaka ubwo ari bwo bwose, apfa kuba ashobora kugaragaza amasezerano y'ubushyingiranwe. Ibi bivuze ko buri wese mu bashyingiranywe agomba kwandikisha uburenganzira bwe ku butaka hatitawe ku buryo bw'imicungire y'umutungo.

Ni ubuhe burenganzira bw'umugore uba atarashyingiwe? Kimwe no mu bushyingiranwe bwemewe n'amategeko, umugore afite uburenganzira ku butaka mu gihe yabwiyandikishije kandi abifitiye n'ibimenyisto by'uko yabwiyandikishijeho.

Nyamara nk'uko biteganywa n'ingingo ya 39 y'Itegeko n° 59/2008 rikumira kandi rihana ihohoterwa rishingiye ku gitsina, iyo umwe mu babanaga batarashyingiranywe ashatse kugira

uwo bashyingiranwa, yaba mu bo babanaga cyangwa ashatse undi, uwo ugiye gushyingiranwa byemewe n'amategeko agomba kubanza kugabana n'uwo cyangwa n'abo babanaga umutungo bafatanyije cyangwa se bahuriyeho. Iryo gabana rikaba ritagir icyo rihungabanya ku burenganzira ku babyeyi babo bombi

Izungura :

Isomo : hari ho uburyo bubiri bw'izungura :

- Izungura ridakurikije irage mu gihe uwapfuye ntaryo yasize akoze
- Izungura rikurikije irage bisobanuye ko uwapfuye aba yarasize irage

Nk'uko biteganywa n'Itegeko ryo mu 1999, iyo umwe mu bashyingiranywe apfuye, arazungurwa.

Mu buryo bw'imicungire y'umutungo ubwo ari bwo bwose, uwashyingiranywe usigaye, afite uburenganzira bwo gukoresha inzu yabanaga mo na nyakwigendera n'ibikoresho biyirimo mu gihe ari byo byonyine bari bafite.

Mu ivangamutungo rusange, uwapfakaye asigarana umutungo wose akawucungira abana. Niba nta bana bahari, uwapfakaye azungura ½ cy'umutungo wose, ikindi ½ kigahabwa abazungura ba nyakwigendera mu gihe yongeye gushaka cyangwa se apfuye.

Mu ivanguramutungo risesuye, abana nibo bazungura mbere, haba nta bana bahari, izungura ry'umutungo rikurikiz aurutonde rw'abazungura ruteganywa n'ingingo ya 66 y'iryo tegeko. Muri ubu buryo, uwapfakaye acungira umutungo abana.

Mu ivangamutungo muhahano, umutungo bahuriyeho, ucungwa nk'aho bari mu ivangamutungo rusange naho uwo badahuriye ugacungwa hakurikijwe ivanguramutungo risesuye. Mu gihe ababyeyi bose bapfuye, abana bose bemewe n'amategeko, baba bakobwa cyangwa abahungu, bafite uburenganzira bungana ku mutungo w'ababyeyi babo hatitawe k'ubushake bw'ababyeyi. Ibi bivuze ko abana bavutse ku babyeyi batasezeranye bashobora kuvanwa mu izungura keretse iyo bemejwe n'amategeko.

Impano

Donations

Impano ni igikorwa umuntu akora agenera undi muntu ku mutungo we nta kiguzi cyangwa se indi mpamvu. Umuntu yemerewe gutanga umutungo we ariko ntarenze 1/5 cy'umutungo we wose mu gihe afite abana, niba nta bana afite akaba yatanga impano ariko ntarenze 1/3 cy'umutungo we wose.

Umunani

Umunani ni kimwe mu bice bigize impano zemewe n'Itegeko . ni impano ihabwa abana uyitanga akiriho. Nk'uko byavuzwe haruguru, utanze umunani ntagomba kurenza 1/5 cy'umutungo we wose harimo n'ubutaka.

Itegeko ry'izungura riteganya ko umwana w'umuhungu n'uw'umukobwa bafite uburenganzira ku munani. Ibi bivuze ko ababyeyi babo bahitamo icyo babaha batanga impano. Ariko nta tegeko rivuga uko iyo mpano iba ingana.

Kunguran ibtekerezo:

Kubera iki hariho imbibi z'impano zidashobora gutangwa? Kimwe mu bisubizo ni uko ntawe ugomba gutanga umutungo we wose ngo asigare ari umutwari kuri Leta cyangwa se ngo ananirwe gusoza inshingano ze. ikindi gisubizo ni uko utanga atagomba gutanga byose kuko hari abazungura be baba bakiriho.

Umukoro: gutegura ikiganiro kigufi ku ngingo irebana n’ubutaka cyangwa umutungo (iminota 5)

UMUNSI WA 2: INZEGO Z’IBANZE N’IZINDI BAKORANA

Intego nkuru: kumenya inzego zikora ku butaka n’uburyo wazigeraho, n’uburyo bwo gukemura amakimbirane.

Inzego z’ibanze n’izindi bakorana (Amasaha 2)

Intego : kumenya inzego zihari ku bafashamyumvumvire n’ababagana

Isomo: kugaragaza ry’inzezo : abahugurwa bagomba gusoma icyo buri rwego rukora byaba ngombwa bakaba za n’ibibazo.

Kungurana ibitekerezo: ni gute abafashamyumvire n’abagenerwa bikorwa cyane cyane abagore babona amakuru ajyanye n’amategeko y’ubutaka n’umutungo? Ni nde abafashamyumvire basanga cyangwa babaza ibijyanye n’impapuro mpamo z’ubutaka n’ibijyanye nabwo?

2) Imfashanyigisho ku bijyanye no gukemura amakimbirane (amasaha 4)

Intego; gusobanukirwa

- Uruhare n’inshingano by’inzezo zikemura amakimbirane.
- Ni gute abantu bagera kuri izo nzego zikemura amakimbirane n’uburyo ibyemezo bishyirwa mu bikorwa.

a) Inzezo zikemura amakimbirane (amasaha 3)

Intego:

- gusobanurira abafashamyumvire ku bijyanye no guhitamo uburyo bwo gukemura amakimbirane ku butaka
- Gusobanukirwa ibijyanye no gukemura amakimbirane mu buryo bwimbitse.

Isomo: Twamenye uyu munsu n’ejo ingingo zitandukanye ku bijyanye n’uburenganzira ku butaka n’izungura. Ibi byose bikaba bishobora gutera amakimbirane.

Kungurana ibitekerezo: Ni ayahe makimbirane ajyanye n’ubutaka? Bakabyandika ku kibaho. Ingero zimwe zishobora kuba zishingiye ku izungura, umunani, imbibi, kugurisha ubutaka cyangwa se uburyo bw’iyandikisha ry’ubutaka

Isomo : Kwanzura ku bwoko bw’ikimbirane, hari akemurirwa ku nzego zo hasi n’akemurirwa ku nzego zo hejuru.

Kungurana ibitekerezo: Ni izihe nzego zidateganijwe n’amategeko zikemura amakimbirane akemurwa

Isomo : Ku by’amakimbirane ku butaka, muri rusange abantu bajyana amakimbirane yabo mbere na mbere mu muryango cyangwa se ku mukuru w’umudugudu. Amakimbirane atashoboye gukemuka neza ashirikizwa umunyamabanga nshingwabikorwa w’Akagari., ushobora kohereza ikimbirane mu bunzi cyangwa se mu nkiko mu gihe abafitanye ikibazo batuye mu tugari dutandukanye.

a.i) Abunzi (amasaha 2)

Isomo (iminota 20): Urwego rw’Abunzi rushingiye ku gukemura amakimbirane bishingiye ku muco, bikaba bishimnagirwa n’itegeko ryanditse: Ingingo ya 159 y’Itegeko Nshinga no mu mategeko agenga urwego rw’Abunzi yo muri 2006 n’iryo muri 2010. Igiterekerezo cy’urwego rw’Abunzi giha abatwagaye inshingano yo kubaka amahoro ku rwego rw’ibanze.

Urwego rw'Abunzi rugizwe n'Abunzi batowe mu gihe cy'imyaka 5 gishobora kongerwa rimwe.

Abunzi bafite ububasha bwo gukemura amakimbirane atandukanye harimo amakimbirane y'umutungo w'umuryango utarenze miliyoni 3 y'amafaranga y' u Rwanda. Ku bubasha bushingiye ku ifasi y'abaturanyi bari, Abunzi bafata imyanzuro ku kibazo kireba abantu batuye mu Kagari kabo cyangwa umurenge wabo.

Niba Abunzi basanze bafite ububasha, ikibazo baragisuzuma mbere y'uko kizashyikirizwa inkiko zisanzwe.

Kungurana ibitekerezo (iminota 20): Ni izihe nyungu zo gukoresha uburyo bwo gukemura amakimbirane ku rwego rw'ibanze? Ni izihe mbogamizi mu gukemura amakimbirane ku rwego rw'ibanze? Kungurana ibitekerezo ku ihame ry'ubutabera bwunga/bwubaka

Isomo (iminota 20) : Hari inzego 2 z'Abunzi: abunzi bo ku rwego rw'Akagari n'Abunzi bo ku rwego rw'Umurenge rushinzwe ubujurire. Gushushanya izi nzego ku kibaho. Amwe mu mabwiriza akurikira :

Komite y'Abunzi igizwe n'abantu 12 batowe ku rwego rw'Akagari kuri manda y'igihe cy'imyaka 2

Nibura 30% bagomba kuba ari abagore;

- Komite iyoborwa na Perezida watowe, Visi Perezida n'Umunyamabanga Nshingwabikorwa w'Akagari uba ari umwanditsi w'iyo komite
- Abagize iyo komite bagomba kuba bafite ubunyamugayo kandi banafite ubumenyi mu byo kunga abandi.

Abunzi bakemuramakimbirane bagamije guhuza impande zombi. Ibi bisobanuye gusaba impande zishyamiyanye kwiyunga. Ibi bisaba kubafasha kukugera ku bwumvikane bwo kwiyunga kandi bubaha n'uburenganzira bwa buri wese. Niba badashoboye kwiyunga, Abunzi bazareba ibiteganywa n'amategeko n'umuco mu gihe hafatwa umwanzuro ku kibazo. Ni ngombwa ko umwanzuro ugomba kuba utanyuranyije n'itegeko ryanditse. Uwo mwanzuro uba wemewe mu buryo bw'amategeko.

Kungurana ibitekerezo (iminota 20): Ni izihe nyungu zo guhuza abantu? Hari ingaruka mbi zaba zihari? Kubera iki hari igihe habaho kubuza kwisunga umuco mu kunga abantu mu kibazo runaka?

Bimwe mu byiza byo guhuza abantu ni uko byihuta mu kubishyira mu bikorwa kandi bikazana imibanire myiza mu miryango. Mu ngaruka mbi ni uko umuco udakurikije itegeko, ushobora gutuma amakimbirane yiyongera kandi abanyanteye nke mu muryango bakumva ko bashyizwe ho igitugu cyo kwemera igisubizo aba atemeranywa na cyo.

Gukumira ikoreshwa ry'umuco uteri mwiza ni ukugira ngo habeho kubahiriza amwe mu mahame y'amategeko yanditse, nk'uburinganire n'ubwuzuzanye hagati y'umugore n'umugabo bikubahirizwa.

Isomo : Mu bunzi 12, abafitanye amakimbirane bumvikana k'Ubunzi 3, bitaba ibyo, buri umwe agahita mu umwunzi umwe , abunzi babiri batoranyijwe bagahitamo undi wa gatatu bafatanywe. Abandi bunzi bashobora kumva urubanza ariko ntibashobora gufata icyemezo.

Iburanisha rikorerwa mu ruhamwe. Abunganizi n'abatangabuhamywe bemerewe kuba bahari ariko ntibashobora guhagararira uburana.

Abunzi bashobora kugera ku mwanzuro ubwabo cyangwa se bitabaye ibyo, hagakurikizwa ubwisanzure bw'amajwi. Umwanzuro wanditse ushyirwaho umukono n'Abunzi n'abafitanye amakimbirane kandi ukaboneka bitarenze iminsi 10.

Umwanzuro wafashwe ushobora kujuririrwa ku rwego rw'Umurenge ugasuzumwa ku by'impande zombi zitumvikanyeho

Umukoro (iminota 40): Abahugurwa bazahabwa umwitozo ku kibazo cy'umwitozo, bashyirwe mu matsinda 2, rimwe ry'ababurana 2 n'iry'Abunzi 12. Bakoresheje ibyo bahuguwe ho, ababuranyi bazasobanura ikibazo cyabo naho Abunzi bo bazafasha mu gufata umwanzuro.

Participants will be given the facts of a case (handout two) and divided into two groups with two disputants and twelve *abunzi* members per group. Using what they have learned in the training, disputants will argue their cases and the *abunzi* members will come to a decision.

ii) Inkiko zisanzwe

Isomo : Niba umwe mu bafitanye ikibazo yanze umwanzuro w'Abunzi , ikibazo gishobora kujuririrwa mu nkiko zisanzwe mu gihe kitarenze ukwezi kumwe . .

Kujuririra mu rukiko rw'Ibanze, ujurira agomba kwishyura amagarama y'urukiko. Ayo magarama ubu akaba yariyongereye agera ku mafaranga y'U Rwanda 25.000 avuye ku 2.000. Imyanzuro iturutse mu Bunzi igomba gutangwa mu Rukiko.

Kungurana ibitekerezo: Ni izihe mpamvu zimwe zishobora gutuma abantu bajya mu nkiko zisanzwe? Ni zihe mpamvu zindi zishobora gutuma batajya mu nkiko? Ni gute Abafashamyumvire babigira mo uruhare mu gihe ari ngombwa?

b) Kugeza ikibazo ku Bunzi no gushyira mu bikorwa imyanzuro(isaha 1)

Isomo : Kugera ku rwego rw'Abunzi nti bigomba kuba imbogamizi. Nta mafaranga yishyurwa, kandi urwo rwego rwegereye abaturage. Gutanga ikirego, umuntu ashobora kugitanga mu nyandiko cyangwa mu mvugo, mu nshamake, bishyikirizwa umwanditsi w'Abunzi ariwe Munyamabanga Nshingwabikorwa w'Akagari. Ikirego kigomba kuba cyacyemutse mu gihe cy'ukwezi kumwe uhereye igihe cyandikiwe.

Cyakora, hari ibibazo 3 bijyanye no gushyikiriza ikibazo Abunzi no gushyira mu bikorwa imyanzuro.

- *Abaunzi bashobora gukenera amakuru ku bijyane n'amategeko n'uburyo bwo gukemura amakimbirane;*
- *Abunzi bashobora kubura uburyo bwo kugera aho ikiregerwa kiri kugira ngo bamenye amakuru afatika ku kiburanwa;*
- *Umwanzuro w'Abunzi ugomba gushyirwa mu bikorwa nyuma y'uko washyizweho Kashi mpuruza y'urukiko rw'Ibanze mu gihe bitakozwe ku bushake.*

Kungurana ibitekerezo : Ni gute abafashamyumvire bafasha Abunzi n'ababagana kugira ngo hafushe kubaho imyanzuro iboneye.? Ibisubizo bishobora kuba hakorwa ubuvugizi kuri Minisitiri y'Ubutabera kugira ngo Abunzi babe bashyigikirwa bikwiye, kandi ababuranyi bagafashwa mu mu kugezwaho amategeko no gukusanya ingingo z'urubanza mbere yo gushyikriza ibirego byabo Abunzi; gusobanurira mbere ababuranyi amatageko akurikizwa n' imikorere y'Abunzi. Ababuranyi bagafashwa n'uburyo bwo gusaba ishyirwa mu bikorwa ry'umwanzuro w'Abunzi.

Twibukiranye ko umwunganizi w'ababuranyi atagomba kuvugira umuburanyi mu gihe cy'iburanisha.

Umunsi wa 3

Intego Nkuru .: Kwitoza guhagararira umugenerwa bikorwa no kuvuga muruhame

3) Kuvuga mu ruhame (amasaha 4)

intego: kubaka ikizere cyo kuvuga mu ruhame, mu matsinda mu nama z'amashyirahamwe n'imbere y'abantu benshi by'umwihariko gusangira inkuru ku mategeko; no (2) kumva uburyo bwo kugera ku bafatanyo bikorwa

3.1. Gufashwa kuvuga(iminota 30)

Abahugurwa bose bicara mu ruziga bakavuga umwirondoro wabo. Uyoboye ikiganiro avuga ku kuvuga mu ruhame kandi akabaza ibihe abafashamyumvire bashobora kuvuga mu ruhame. Akabyandika ku kibaho. Uyoboye ikiganiro kandi abaza igihe abafashamyumvire bashobora kutavuga mu ruhame muri ibyo bihe, akabyandika ku kibaho.

3.1.1kungurana ibitekerezo ku nzitizi zo kuvuga mu ruhame

Uhugura agomba kuyobora ikiganiro kigufi ku nzitizi zo kuvuga mu ruhame n'uburyo bwo kuzirinda. Ibi bituruka ku bitekerezo amatsinda y'abahugurwa bagaragaje. Urugero 1: niba ubwoba bwagaragajwe nk'imwe mu nzitizi, uhugura agomba kugaragaza uburyo ugomba kwirinda ubwoba, nko gukora imyitozo no kumenya abo uganira nabo. Urugero 2: niba inzego cyangwa umuco bituma abafashamyumvire bashidikanya kuvuga, ese ibi bishobora kwirindwa kandi umuco ugukurikizwa? Yego, gute?

3.2. Amabwiriza yo kuvugira mu ruhame (iminota 30)

Uyoboye ikiganiro atanga uburyo bukurikira butuma wavuga mu ruhame:

3.2.1 ubwoba bwo kuvuga mu ruhame ntabwo buvukanwa.

Ibihumbi by'abantu bavuga mu ruhame cyangwa mu matsinda bafite ubwoba buke cyangwa ari nta bwo. Gukora imyitozo hamwe no kwigirira ikizere, bituma utagira ubwoba.

3.2.2. Singombwa ko uvuga neza cyane cyangwa n'ubwenge bwinshi

Ushobora gukora amakosa, ukibagirwa ingingo zimwe cyangwa nturyoshye ikiganiro uvugira mu ruhame. Ikigamijwe kuvuga mu ruhame ni uko ugomba guha abo muganira ikintu cy'agaciro, nk'ingingo y'ingenzi cyangwa igitekerezo gishya atari ukugera ku bintu binoze.

3.2.3 Ugomba kugerageza kuvuga ingingo nke z'ingenzi: ubushakashatsi bugaragaza ko abantu bibuka bike mu nkuru abavugaga batanga. Ni byiza kugira ingingo z'ingenzi kuva kuri imwe kugeza kuri eshatu gusa iyo uvuga.

3.2.4 Ugomba kumenya icyo ugamije mbere y'uko uvuga.

Ibuka ko intego yawe atari uko buri umwe akwemera. Icyo aricyo cyose wakora, birashoboka ko hashobora kuboneka umuntu umwe utemeranya nawe cyangwa n'igitekerezo cyawe. Intego yawe ni uguha abo uganira nabo ikintu cy'agaciro. Gishobora kuba igitekerezo gishya, ingingo y'ingenzi cyangwa uburyo bushya bwo gutekereza.

3.2.5 Si ngombwa ko ugira ya shusho y’umuntu uvuga neza mu ruhame

Ni byiza ko ugerageza kuba wowe mu gihe uvuga mu ruhame. Vuga mu buryo bw’umwimerere utagerageje gusa n’undi uwo ari we wese.

3.2.6. Imyitozo ibiri y’ingenzi: Guca bugufi no gusetsa

Ntukagire ubwoba bwo guca bugufi no gusangiza abandi ibyo udashoboye niba ubona hari icyo byagufasha kumvikanisha icyo ushaka kuvuga. Ibi bishora gutuma bakumva kurushaho bakanakwizera. Niba ufite ubwoba bwo kuvuga nta kibazo kwemera ko ufite ubwoba mu ruhame. Kimwe na none kudatinya gusetsa abantu. Gutuma abantu baseka bituma haboneka gushyikirana.

3.2.7 Nta kibazo habaye ikintu kitagenze neza

Ibuka ko buri kintu cyose kibaye gishobora gukoreshwa nk’imbaraga kuri wowe. Niba hari ikitagenze neza, nta kibazo, uhagaritse ukabanza gufata akanya ko kugitekerezaho.

3.2.8 Ibuka ko abo muri kumwe baguteze amatwi bari ku ruhanda rwawe

Kuri benshi, abaguteze amatwi baba bari ku ruhanda rwawe. Abenshi muri bo bagira ubwoba bwo kuvuga mu ruhame kandi bifuzako wabikora neza. Abaguteze amatwi benshi barabyihanganira.

Niba abantu bamwe badateze amatwi, ibuka ko abantu benshi bari ku ruhanda rwawe abandi nabo ugerageza kubagarura mu murongo mu kinyabupfura. Ntukwiriye gutinda cyane kubyo barimo.

3.2.9 Imyambarire

Imyambarire yawe iterwa n’uwo muri buganire. Buri icyo wambara giterwa nuwo muganira. Muri rusange, nibyiza ko wambara imyenda isanzwe. Kugaragara neza ni intambwe ya mbere yo gutuma abantu babona ko ushoboye.

3.3 Kwitoya (Amasaha 2))

Uburyo bwiza kugira ngo uvuge neza mu ruhame ni ukwitoya. Niba hari igihe, ibyiza ni uko buri gikorwa kigomba gukorerwa mu itsinda, ariko niba igihe ari gito, itsinda rishobora kugabanywamo kabiri. Uhugura agomba kugira igihe gito cyo gufasha cyangwa gutanga inama buri nyuma y’uko abahugurwa bafata umwanzuro kuri buri ngingo. Ibisubizo bigomba kuganisha ku ntego y’igikorwa.

3.3.1 iriburiro

Intego nkuru y’igikorwa: Kuvuga neza no kumvikanisha ijwi kandi ukumvawifitiye icyizer mu kuvuga

Uyoboye ibiganiro agomba kuyobora itsinda mu kongera kwibwirana. Iki gihe buri muntu uhugurwa agomba guhaguruka, akavuga mu ijwi riranguruye, bihagije ku buryo buri umwe yumva, akabwira abandi amazina ye, aho aturuka, n’igikorwa kimwe mu buzima bwe cyangwa icyo akunda.

3.3.2 Uburyo bwo kuvuga

Intego nkuru : **kuvuga neza , ureba abo ubwira no kumenya kwitsa ijwi ahakwiye**

Hejuru y'uko uhugura agomba kubwira itsinda amabwiriza ngenderwaho, yavuzweho haruguru, abamenyereye kuvuga mu ruhamo bagomba :

- Kuvuga mu ijwi riranguruye bihagije ku buryo buri wese yumva;
- Guhuza amaso n'abo muganira;
- Gukoresha ibimenyetso (gesture) by'umubiri aho bikwiye.;
- Gukoresha amajwi no kwitsa aho bikwiye (utwatumaze)
- Kugendagenda mu cyumba aho bikwiye

Uhugura ashobora gutangiza gusoma umuvugiro. Abahugurwa bagasubira mu Umuvugiro rusange hagamijwe kumvikanisha aho abantu bagenda bita/kuzamura amajwi no kwitsa aho bikwiye byibuzwe inshuro byibuzwe uhuhurwa agahuza amaso rimwe n'abo aganira nabo.

Uhugura yereka abahugurwa uko bavugira umuvugiro cyangwa umugani.

3.3.3 Ibikoko bidahari

Intego nkuru: guhuza amaso, kuvuga neza, no kwigirira icyizere

Buri uhugurwa agomba kubazwa byihuse igikoko kidahari asubiza ibibazo bikurikira:

- Urabona gisa gute ? (umubyimba, amenyo, ubwoya, uruhu, amazuru, urusaku rwacyo, ibara, umurizo n'ibindi)?
- Ni inyamabere, ibikururanda, ibiba mu mazi, cyangwa ibiguruka ?
- Biryari iki ? biribwa n'iki?
- Biba hehe?
- Bigira ijwi?
- Ni iki bikoresha bibonye umwanzi wabyo ? kuguruka, koga, kwiruka, gucukura umwobo, kwihinduranya, kurwana n'ibindi?
- Buri uhugurwa agomba gutanga raporo ku gikoko cy'uburyo kidahari. Uhugura agomba gushimangira ko ibyo bikoko bidahari, abahugurwa bakumva bisanzuye kuko nibi basobanukiwe n'ibyo bavugira.

Ni gute wazamura ubumenyi/ ububasha bw'abafashamyumvire

4.1 Gusangiza

Nk'uko byavuzwe, uhugura agomba kubaza abahugurwa uko bakwiye gufasha umuryango kugira uruhare muri ibi n'igihe bigomba gukorwa. Ibi bikwiye kwandikwa ku kibaho.

4.2, Umukoro

Iki gihe, buri uhugurwa agomba kugeza ibyo yateguye ku bandi. Niba igihe kidahagije, hakwifashishwa amatsinda abiri / abagize itsinda bagatanga ibitekerezo byabo n'uburyo babishishikariza abandi.

Ubumenyi n'Inshingano zaburi umwe (amasaha 2).

Intego:

- Kumenya inshingano z'abafashamyumvire ku babagana.
- Kugerageza gukusanya amakuru n'uburyo bwo gukemura amakimbirane by'ibanze

Isomo:

Ni inshingano zawewe gufasha abantu kukwiyumvamo bakakwizera bakuzanira ibibazo byabo bitandukanye.

Ibintu by'ingenzi byo kwibuka ni;

- **Kugira ibanga:** ibiganiro byose ugomba kubigira ibanga . Bisobanura ko ariwowe ubitse ibanga utagomba kubwira uwo ari we wese ibyo mwavuganye. Ibi bisobanuye nanone ko inyandiko n'impapuro zose zikwiye kubikwa neza.
- **Ubushishozi :** iyo wiyemeje gufasha ukugana, ukwiye gushoramo ingufu zisabwa no kugezaho amakuru umunsi k'uwundi ibyo ukorera abakugana.
- **Ukuri:** n'ubwo ukwiye gufata ibiganiro nk'ibanga, ukwiye kubwiza ukuri buri wese ukorana nawe. Bisobanuye ko utagomba kubeshya ukugana wese.

Igikorwa (iminota 30)

Kugabanya mo amatsinda abiri, buri muntu muri buri tsinda, akaba yaza gufata umwanya wo kuba umugenerwabikorwa, n'uw'umufashamyumvire. Umufashamyumvire akora ku buryo asobanurira umugenerwabikorwa uburyo yatanga inama, harimo ibisobanuro by'ibanga. Uhugura agomba kugenda atanga inama kuri buri umwe. Nyuma y'uko buri muntu akora uwo mukoro, uhugura agomba kubaza itsinda ryose uko bahisemo icyo kuvuga , niba hari ikibazo bafite.

Isomo: Rimwe na rimwe ushobora kubazwa gutanga ubujyanama ku bundi buryo bwo gukemura amakimbirane. Ugomba kwibuka izi ngingo z'ingenzi:

3. Ikusanyamakuru

- a. aho bishoboka, gerageza kuvugana na buri umwe uri muri iryo kimbirana n'abatangabuhama cyangwa se n'abandi bitareba..
- b. kwandika mu gihe muri mo kuganira, ibuka kwandika izina ry'uwo muvugana no kumubaza umwirondoro n'ibindi bikenewe. Andika isano ry'uwo bafitanye amakimbirane.
- c. Ntugomba kumena ibanga.
 - i. Ntukavuge ibyo abandi bakubwiye. Uruhare rwawe ni ukutabogama, bityo mu gihe abantu babiri baguhaye inkuru zitandukanye ku kintu, ugomba kubandika byose mu buryo burambuye.
- d. Abantu bashobora kutagira ubushake bwo gutanga amakuru yose bafite. Menya uko ubaza kandi nturangize ikiganiro utanyuzwe kugeza wumvishe uko uwo wakira atekereza uko acyumva.

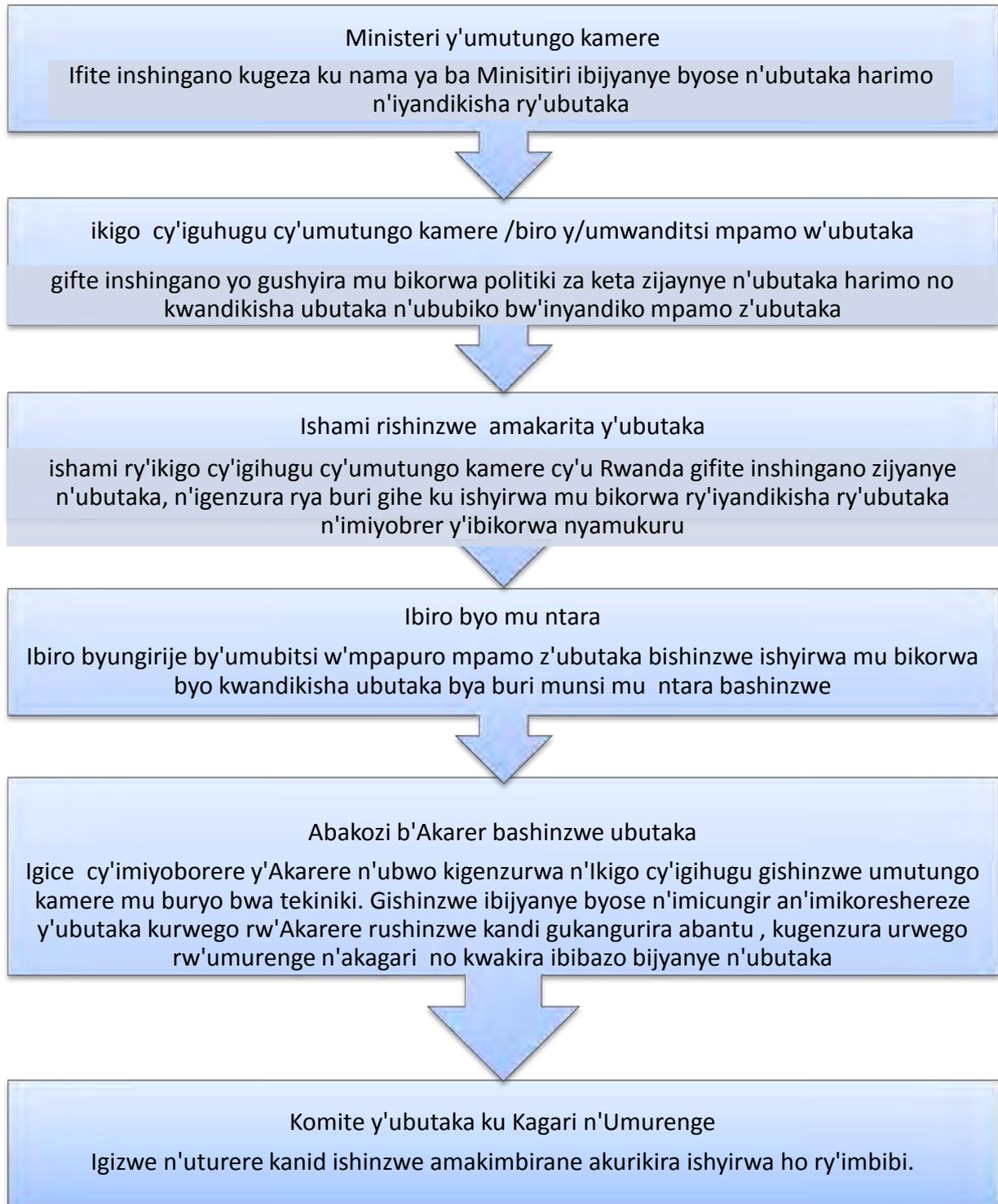
4. Guhuza impande

- a. Aho bishoboka, ni byiza gukorana n'inzego z'ibanze n'izindi (urugero: abunzi, inzego z'ibanze,.. umaze gukusanya amakuru, ugomba kuyasangiza abandi bayobozi kugira ngo ubafashe mu gukusanya amakuru afatika
- b. Niba ugomba kunga, ibuka ko udafite ububasha bwo gushyira mu bikorwa umwanzuro uwo ari wo wose. Ibi bisobanuye ko intego nkuru yawe ari nk'iyo y'abunzi ugomba guhuza. .
- c. Kugira ngo impande zombi zigere ku mwanzuro, ni ingenzi ko biyumvamo ko ubateze amatwi kandi ubumva. Ugomba guhura n'abafitanye amakimbirane mu mwanya utuje nko mu biro cyangwa mu rucaca.
 - i. Gerageza kugabanya umubare w'abantu mu gihe uhuza abafitanye amakimbirane kugira ngo abandi bataza kwivanga mu gufata umwanzuro. Abafitanye amakimbirane bagomba kuba bahari. Ushobora guhitamo niba abafitanye amakimbirane bashobora kuzana abunganizi bo kubafasha, ariko ntibashobora kubahagarira cyangwa ngo babavugire. Niba hari abahamya, ni byiza ko baza mu gihe bakenewe

- ii. Utangira uvuga mu magambo ahinye, uko amakimbirane ateye n'ingingo zitari mu makimbirane. Urugero: ushobora akuvuga ngo Yohani na Patience ntibumvikana ku mbibi zitandukanya imirima yabo. Yohani yazunguye ubutaka kuri se muri 2011, patience agura ubutaka muri 2012. Bombi bemeza ko imbibi zashyizweho mu gihe patience yaguraga ubutaka. Ariko ntibumvikana aho imbibi ziri.
- iii. Hakurikira ho, buri ufitanye ikimbirane n'undi avuga muri make agaragaza igitekerezo cye.
- iv. Hakurikira ho kuzana abatangabuhamya cyangwa ibimenyetso bumva ari ngombwa. Urugero: muri iki kibazo, ushobora kuzana umukozi ubarura ubutaka cyangwa ikarita yashushanyijwe muri 2012 cyangwa impapuro mpamo z'ubutaka.
- v. Nk'uko uburyo butamenyerewe, ni byiza kwemerera abakimbiranye gusubizanya cyangwa guhamya, ariko ukora uko bishobotse kugira ngo hataba ho guterana amagambo cyangwa se urusaku, kandi iyo bibaye ngombwa ushobora kubwira umuntu ko aceceka.
- vi. Nyuma y'uko ibimenyetso byose byatanzwe, ushobora kugaragaza icyo wumva ko ari cyo gisubizo kiboneye kandi ukabaza n'abafitanye ikimbirane uko babyumva. Nyuma ushobora gutanga igitekerezo ku buryo imbibi zakozwe mu mwaka wa 2012 bakabyemeranywaho. Ushobora kubafasha kugera ku kumwanzuro ndetse ukabaha n'ibitekerezo.
- vii. Niba hari ubwumvikane bugezweho, ugomba kubwandika kandi ugaha abafitanye ikimbirane n'abatangabuhamya bihitiyemo gushyira ho umukono wabo nawe ugasinya. Niba bishoboka ukabimenyesha abayobozi, nk'Umunyamabanga Nshingwabikorwa w'Akagari.

Kungurana ibitekerezo: ni gute iyi nzira yaba ifitanye isano n'iyimikorere y'Abunzi? Ni gute wayikoresha usabwe guhuza abafitanye amakimbirane?

Handout One: Institutional Framework



Handout Two

Ibikurikizwa: Mu itsinda ryanyu, muhitemo umuntu umwe uzacyina nka Patience n'undi ucyina nka Joseph. Abandi basigaye bazakora nk'Abunzi. Mu guhuza bisanzwe, Patience na Joseph bazahitamo ababunga. Abandi bunzi bose bemerewe kubaza ibibazo no gutanga

ibitekerezo. Ibibazo nibibazwa, Joseph na Patience bazagaragaza iibndi bisobanuro bitari byatanzwe ariko byandikwe. anga ibisobanuro byabo ariko byandikwe. Nyuma y’iminota 30’ Abunzi batatu batoranijwe, bagomba gufata umwanzuro kandi ababuranye bakwusinyira

Umwanzuro ukwiye kugira ibi bikurikira:

1. Kumenyekanisha impande zombie;
2. Ikibazo mu nshamake ;.
3. Impaka zatanzwe n’impande zombi.
4. Ibyumvikangweho n’impande zombie;
5. Ibyaba bitumvikangweho n’uruhande rumwe bibaye bihari;
6. Itariki n’aho guhuza impande zombi byabereye.
7. Imikono n’igikumwe by’abafitanye ibibazo ;
8. Amazina y’Abunzi n’imikono yabo ;
9. Amazina n’umukono y’umwanditsi,.

Urugero: Jean –Paul afite hegitari eshano z’ubutaka kandi afite umwana w’umuhungu umwe Joseph, n’umukobwa umwe Patience. Nyina wabo bana yitabye imana imyaka myinshi ishize.

Umwaka umwe ushize, Jean Paul yahaye umuhungu we umunani we wa hegitari imwe y’ubutaka kuko yari ashatse umugore. Umukobwa we Patience aracyaba kwa se ntabwo arashaka.

Amezi atandatu ashize, Jean-Paul yitabye Imana aadatanze umurage. Joseph yikubiye za hegitari eshanu z’ubutaka bwa se avuga ko mushiki we Patience yemerewe kubana nawe mugihe atarashaka ariko ko nta mugabane afite k’ubutaka bwa se, Patience ibi byaramurakaje. Ukwezi kumwe gushize Patience yagaragarije kutishima kwe ku muyobozi w’Umudugudu. Umuyobozi yabateze amatwi nyuma aza kuvuga ko Joseph ariwe uri mu kuri.

Patience yakomeje ajya kwa ku Munyamabanga Nshingwabikorwa w’Akagari yinubira ibyakozwe na musaza we

Igisobanuro cya Joseph: Joseph arasobanura ko, nk’umuhungu wenyine, wubatse kandi ari nka we se wa mushikiwe wasigaye niwe wemerewe umutungo w’umuryango. Ibi bikaba bikurikije umuco. Akomeza avuga ko Patience azashaka mu muryango w’undi uteri uwabo kandi ko bitamushimisha kubona umutungo wabo wajya mu wundi muryango.

Igisobanuro cya Patience: Patience aratangaza ko yumvise kuri Radiyo ngo umwana w’umuhungu n’umukobwa bagomba kugabana umutungo w’Umuryango banganije hatari usumbye undi. Patience arakomeza avuga ko yemera ko byibuze yabona hegitari 2, cyangwa ebyiri n’igice bikurikije uko amategeko abiteganyaga. Akomeza avuga ko kuba azashaka bitamubuza kubona umugabane we.

2.3 Community Dialogue Module (English)

Community Dialogue Module

Chapter I-Conflict Dimensions

Objective of Chapter I: by the end of the chapter the trainees will have understood conflict causes, negative impact, styles, types & phases and actors.

Outcome: The trainees (CRP) will gain skills to lead community dialogues whereby land dispute analysis will be required to get solutions to the disputes.

Duration: the chapter will take 1 day.

Methodology and materials: The trainees (CRPs) will work in groups and be given tasks. The equipment includes notebooks, pens, markers and flipcharts.

Learning activity/educational material: *Case No 1 on page 5.*

Topic /Session 1: Introduction

First of all, the CRP invites the community dialogue participants, informing them of a venue where they're meeting, arrival and closing time and purpose of the dialogue.

At the exact time, the CRP is already there. Being the time to begin; the CRP starts, introducing themselves, greeting and thanking the community dialogue participants for their presence. Then, the CRP continues, briefly talking about the project, their role in the project, the importance and benefits of the project and the role of the community dialogue participants in the project.

The CRP can ask the participants to ask (a) curiosity question(s) if they harbor any before proceeding on; if none, they'll go on. After this, the CRP gives the participants an opportunity to introduce themselves, mentioning places from which they have come.

The participants are seated in a circle or any other form they please. After the introductory session, they enter the actual program having brought them together.

Time: 10 minutes

Topic /Session 2: Land dispute identification

Objective: by the end of this session, intra-household land related disputes involving women known in the participants' origin places will have been identified/ enumerated by the participants themselves.

Resources: flip chart, marker, booklets and pens.

Time: 20 minutes

Key note: the CRP divides the participants into groups of 5 people.

Methodology: you constitute a group of 5 people, based on your roles in the community. I want each group to nominate the chairperson and the note-taker. Then, I want the note-taker to come to take a pen and a notebook. I wish you to pinpoint all intra-household land disputes/ problems you know in your area. While identifying the disputes/problems, the note-taker will be writing them. As the groups finish enumerating the disputes, each group presents while the CRP is writing them on the flipchart.

Topic /Session 3: Prioritization of the disputes in the order of importance

Objective: by the end of this session, the community dialogue participants will have arranged the identified problems, according to the order of importance or priority where they will specify a problem to be first handled and the one be solved last.

Resources: flip chart & marker.

Time: 25 minutes

Key note: the CRP does this.

Methodology: as the problems have already been written on the flipchart, the CRP first asks each group to prioritize the problems it has identified while the CRP is writing it. *For example she says: Group A which problem needs to be the first one to be handled?* So, the CRP continues until the list of the problems is exhausted.

Eventually there is the consolidated problem prioritization of all problems that the groups have pinpointed.

Topic /Session 4: Intra-household land dispute analysis

Objective: by the end of this session, the community dialogue participants assisted by the CRP will have analyzed the disputes in order to comprehend the disputes, their causes, their impact/ consequences, actors in the disputes and devising solutions which can be adopted to solve them.

Resources: flip chart & marker, pens and notebooks.

Time: 2 hours

Key note: the CRP asks the participants in their groups to conduct the exercise. The chairperson leads the task while the note-taker is writing.

Methodology: In groups I wish you to analyze every land dispute you have raised, indicating the state of the disputes, their causes, impact, and actors in the dispute and what you propose as (a) solution (s) to the disputes.

Handout 1 -Guide to lead the exercise of dispute analysis

1. Causes of conflict

- ✓ miscommunication between people with regard to their needs, ideas, beliefs, goals, or values;
- ✓ conflicts occur when people (or other parties) perceive that, as a consequence of a disagreement, there is a threat to their needs, interests or concerns;
- ✓ Unequal or unfair/unjust/ allotment, distribution of a few available resources;
- ✓ Little or no communication between groups or communities/poor communication;
- ✓ Past unresolved tensions;
- ✓ Property especially land when unequally allotted or not provided;
- ✓ Selfishness;
- ✓ Poverty.

2. Negative consequences/impact of conflict on both parties

If it escalates, conflict leads to non-productive results, so conflict may:

- be harmful to conflicting parties;
- increase bitterness, tension, alienation, and divisiveness between the parties;
- increase hatred between the parties;
- become violent

3. Conflict attitudes

- **Competing:** a style in which one's own needs are advocated over the needs of others. It relies on an aggressive style of communication, *low regard for future relationships*, and the *exercise of coercive power*.
- **Accommodating**, also known as smoothing, is the opposite of competing. Persons using this style yield/surrender their needs to those of others, trying to be diplomatic.
- **Avoiding:** "perhaps if we don't bring it up, it will blow over," we say to ourselves. But, generally, all that happens is that feelings get pent up, views go unexpressed, and the conflict festers until it becomes too big to ignore.
- **Compromising:** an approach to conflict in which people gain and give in a series of tradeoffs. We each remain shaped by our individual perceptions of our needs and don't necessarily understand the other side very well.
- **Collaborating:** the pooling of individual needs and goals toward a common goal. Often called "win-win problem-solving," collaboration offers the chance for consensus, the integration of needs, and the potential to exceed the "budget of possibilities" that previously limited our views of the conflict. It brings new time, energy, and ideas to resolve the dispute meaningfully.

4. *Types and phases of conflict*

1. **No-conflict situation**
2. **Latent conflict**- conditions are ripe for the conflict;
3. **Felt conflict**- parties begin to formulate strategies about how to deal with the conflict ;
4. **Emergence** (*manifest conflict*);
5. **Escalation**- more people drawn into the situation;
6. **Stalemate stage**- the most intense stage that arises out of a conflict escalating;
7. **De-escalation**- During this stage, parties begin to negotiate and consider obtaining a solution;
8. **Settlement or resolution**- coming up with a solution;
9. **Peace-building and reconciliation.**

5. *Conflict analysis: Conflict actors*

‘Conflict actors’ are all those *engaged in or being affected* by conflict; they can be directly or indirectly affected or influencing the conflict.

Key questions for an actor analysis:

1. **Who are the main actors?**
2. **What are their main interests, goals, positions, capacities, and relationships?**
3. **What institutional capacities for resolution can be identified?**
4. **What actors can be identified as spoilers? Why?**
5. **Who are the secondary actors? E.g:** family members, children, friends, neighbors, administrative authorities, etc.
6. **Who are being directly affected? E.g:** husband, wife, children.
7. **Who are being indirectly affected? E.g:** family members.
8. **Who are directly influencing the conflict? E.g:** family members, children, friends, close neighbors, etc.
9. **Who are indirectly influencing? E.g:** authorities.
10. **What are causing prompting the actors to continue fuelling the conflict? Direct causes –both on the right and left sides, indirect and underlying.**
11. **Who are willing to communicate for a solution and who are unwilling &why?**
12. **Are the main actors aware of negative/destructive impact that the conflict will make upon them? Are the essential actors violent or non-violent?**

Case No1:

Real case, in a certain region in Rwanda, used to demonstrate how to conduct conflict analysis as previously presented:

A man has two wives whose one has arranged legal marriage with him. Each wife has four children. The legal wife (Senior) possesses 4 cultivable land pieces while the illegal one (Junior) owns 2 pieces of land. The legal wife enjoys rights to all possessions which have been and will be acquired by the man. It’s possible that it’s the Junior Wife who might have purchased the two land pieces, but even if it were the case, the law authorizes the Senior Wife

to have rights to the land. The Senior Wife has however not made any complaints since she feels the Junior Wife needs to exploit the land to feed the 4 children she procreated with the husband.

On the contrary, the Junior Wife raises complaints and takes a case to Court but when she had not birthed the fourth child yet, she had not complained about anything. The complainant wishes to equalize the land with the Senior Wife since they both have the equal number of children they nourish; which the Senior Wife totally rejects. Based on the law provision, Court rules that it's the Junior Wife who misses the case. Court instead adds that the Senior Wife legally holds rights to take the other 2 land pieces from the Junior Wife, according to the Law. The Senior Wife is delighted with Court's pronouncement/verdict but the Junior Wife is hellishly unhappy.

The Junior Wife has determined to do whatever possible thing to accomplish what she wishes. Moreover she feels unable to feed her children. Junior Wife thinks/believes Senior Wife wishes her and the children to starve while Senior Wife believes/thinks Junior Wife wishes to encroach on her property-land. Court has rendered the verdict that the Junior Wife doesn't legally have rights to the land; however as a solution, Junior Wife has decided not to cultivate. The Senior Wife is cultivating the land and the Junior Wife goes to harvest the crops which she hasn't grown. The authorities have failed to handle this issue, since the Junior Wife says 'I'm also a wife and my husband recognizes me. You, authorities, are saying that I'm not legally married; which of you is able to chase me from my house? The Senior Wife will cultivate and I'll harvest to feed the children I've produced with her husband who is of course my husband. She has refused to give me the land to exploit in order to maintain the children; thus, this means she has chosen to cultivate it to feed all children produced by her husband. No other choice.'

Questions pertaining to the case as far conflict analysis is concerned:

1. Who are the main actors?
2. Who are directly involved in the conflict?
3. What are their main interests, goals, positions, capacities, and relationships?
4. What institutional capacities for resolution can be identified?
5. What actors can be identified as spoilers? Why?
6. Who are the secondary actors?
7. Who are being directly affected?
8. Who are being indirectly affected?
9. Who are directly influencing the conflict?
10. Who are indirectly influencing?
11. What are causes prompting the actors to continue fuelling the conflict? Who are willing to communicate for a solution and who are unwilling & why?
12. Are the main actors aware of negative/destructive impact that the conflict will make upon them? Are the essential actors violent or non-violent?
13. What needs, interests, positions or concerns each party thinks as threatened?
14. What do the parties fear?
15. What impact does this conflict have on the relationship between the parties?
16. What stage has the conflict reached?
17. Based on the case, explain how the conflict has evolved into a stage where it is now
18. What's/re the remaining stage (s) for the conflict to get an end?

Chapter II- Mediation and Communication in conflictual issues

Objective: by the end of the chapter the trainees will have understood mediation and communication principles and practices.
Outcome: the trainees will acquire skills to use in conflict resolution and transformation
Duration: 1 day
Educational material: cases reflecting real-life situations.
Methodology: working in their groups, the trainees will discuss or answer questions pertaining to the cases.
Materials: notebooks, pens, flipcharts and markers.

Session 1: Mediation general principles and knowledge

Objective: by the end of the session the trainees will have comprehended the mediation general principles.
Resources: flipchart, marker, pens and notebooks.
Time: 1.30 hour
Methodology: the CRP/facilitator asks the participants in their groups to brainstorm/list the mediation principles. The facilitator guides them.

Session 2: Effective communication in the field of mediation

Objective: by the end of this session, the participants will have understood what effective communication is and be able to practice it.
Resources: flip chart & marker, pens and notebooks.
Time: 1 hour
Key note: the goal of this session is to demonstrate that it is through effective communication that conflicting parties move forward.
Methodology: the CRP/facilitator requests the participants to make groups. The CRP uses *Case No 2* on page 11 where she asks the participants ‘ groups to carefully listen to the case.

Session 3: Effective listening: effective communication skill # 1

Objective: by the end of this session, the participants will have understood behavior to adopt while listening to parties in disputes.

Resources: flip chart & marker, pens and notebooks.

Time: 1 hour

Key note: This session is intended to demonstrate how listening a central sphere in mediation remains.

Methodology: the CRP/facilitator asks the participants to make groups so that they can listen to the scenario *Case No 3* on page 12 in order to answer questions that will ensue from it.

Session 4: Managing stress- effective communication skill # 3

Objective: by the end of this session, the community dialogue participants helped by the CRP will have comprehended the importance of stress management in mediation.

Resources: flip chart & marker, pens and notebooks.

Time: 1 hour

Key note: the CRP requests the participants to re-join their groups.

Methodology: the participants will be presented *Case No 4* on page 13 to discuss in order to understand how stress can become a big hindrance in conflict mediation.

Session 5: Emotional awareness effective communication skill # 4

Objective: by the end of this session, the participants helped will have comprehended how emotional awareness fulfills an important role in mediation.

Resources: flip chart & marker, pens and notebooks.

Time: 1 hour

Key note: the CRP requests the participants to work in their groups.

Methodology: the participants will use *Case No 5* on page 14.

Objective: by the end of this session, the trainees will have understood the neutralizing language and how it positively affects mediation.

Resources: flip chart & marker, pens and notebooks.

Time: 1 hour

Key note: the CRP/facilitator requests the participants to work in their groups on *Case No 3* on page 12.

Handout 2 and cases

Mediation general principles:

- Neutrality/ impartiality;
- Having enough time for mediation;
- Being patient and non-hostility to both parties;
- Ability to analyze to comprehend the problem well;
- Keeping secrets/ private affairs confidential;
- Being truthful/ fair;
- Treating both parties equally;

General barriers for conflict resolution in mediation:

- Refusing to dialogue with a party conflicting with you;
- Parties' remaining stubborn in their positions;
- Shame from feeling that you lose the conflict;
- Behavior of both parties in conflict and notably bad behavior of the mediator;
- Intolerance of both parties;
- Mediator's partiality/ unfairness;
- Differing opinions, views and values and so forth;
- Definite/absolute unwillingness to reconcile.

Mediation stages

Step A:

1. Carefully listening to each party in conflict;
2. Asking/convincing each part to make a step for conflict resolution;
3. Choosing a venue accepted by both parties to talk;
4. Scheduling time that both parties can meet.

Step B

1. Preparing the venue;
2. Welcoming the conflicting parties;
3. Communicating them the objective/goal of the talks;
4. Requesting the parties to hold secret all that is going to be said.

Step C: Elucidating the origin of the conflict

1. Each party obtains a room to explain the origin of the conflict. While one party is speaking, the other party is listening carefully;
2. Listening to everyone even if they could be expressing themselves angrily;
3. Recording/writing both parties' ideas/points;
4. Analyzing the origin of the conflict;
5. Ascertaining whether the conflict is recent or ancient;
6. Understanding each party's problems/issues/questions well.

Step D: Seeking a solution to the conflict

1. Asking both parties action to take for the conflict to end;

2. Indicating a common point by both parties as a solution to the conflict;
3. The fact that both parties are to propose solution(s) is a norm;
4. Checking whether both parties actually agree about the proposed solution (s);

Step E: Signing the concluded agreement

1. Noting the agreement in a simple language for each party to understand;
2. Making an execution plan of things agreed upon;
3. Appointing a person in charge of implementation follow-up;
4. Reading the written account of the agreement/solution(s).

Effective communication in the field of mediation

Effective communication means the ability to express ourselves well, both verbally and non-verbally, being able to express both our *desires*, *opinions* and our *needs* as well as *fears*.

Effective communication occurs only when the *listener* clearly and correctly understands the message that the *speaker* intended to send.

Case No 2:

In a village live a man and his sister but their parents have died. Once the sister approached her brother and told him. "I wish you to share our parents' land with me because it is even stipulated by the law." Actually the man also knows the law. After receiving the message, he imagined his sister was not ready for any negotiation but instead prepared to accuse him if he dared to deny her the share; however, he adopted a defensive approach so that he told his sister to go to accuse him anywhere. They are now in severe conflict.

Groups' exercise:

Each group is going to examine the reason which has really complicated the request into a high deal. The objective of this exercise is to figure out whether the man has comprehended his sister's message as accurately/correctly as she initially intended. If not, each group will restructure the request.

Effective communication skills

1. Effective listening: A mediator's failure to listen rather than to hear can be fatal. Successful listening means not just understanding the words or the information being communicated, but also understanding how the speaker feels about what they're communicating.

Tips for effective listening

- **Prepare yourself; you have to quiet your mind.**
- **Focus fully on the speaker/take your time/maintain eye contact& attentive posture.** Don't do anything else than listening.
- **Avoid interrupting** or trying to redirect the conversation to your concerns.
- **Avoid judgments and assumptions.**
- Respect pauses as time for speakers to think, rather than as opportunities to reply.
- The speaker needs to use precise language.
- The speaker needs to concentrate on speaking only.
- Telling and seeking truth.

Case 3:

Jack and Jane are facing a land-related dispute. Peter is a person who is attempting to mediate between them. All the three people have gathered in a venue selected. Peter authorizes Jane to start presenting her complaint. While she is explaining her case, Peter is answering phone messages and even responding to calls. Peter isn't fully concentrated at this moment since thoughts pertaining to his business seeming to be going to close are coming to his mind from time to time. Jane raises the fundamental issue causing their dispute not to end, namely 'the reason is that Jack is so stupid that he doesn't care about other people's life. Jane finishes but without explaining what the dispute is. Jack is given an opportunity to talk. The same scenario on the side of the mediator persists. While responding to the insult made against him, Jack terms Jane as the most idiotic ever seen and by pure accident the mediator hears it and tells him to stop insulting. Seen this scenario, Jack immediately decides to quit the place.

Main questions:

What behavior causes this incident?

If it continues like this, explain whether the dispute will end or not.

How should it be done otherwise?

2. Managing stress

How many times have you felt stressed during a disagreement with your spouse, kids, boss, friends, or coworkers and then said or done something you later regretted?

When stress becomes constant and overwhelming, it can hinder effective communication by disrupting your capacity to think clearly and creatively, and act appropriately. When you're *stressed*, you're more likely to *misread other people*, *send confusing* or *off-putting nonverbal signals*, and *lapse into unhealthy knee-jerk patterns of behavior*.

Case No 4

A man and his wife are disagreeing about sale of their land. The man wishes to do so while the wife doesn't. They decide to approach their neighbor to help them to resolve their issue. The neighbor is in such high turmoil relationship with his wife so that this causes him suffer from a headache. While the wife is presenting her opinions, the neighbor is appearing not be following. Because of high stress hovering over the wife because of the situation; she gets angry and tells the mediator that he doesn't wish their case to get. In addition to his bad relationship with his wife, the wife's words make the mediator so excited that he also responds unthoughtfully. The wife views the mediator as biased person. She decides to leave.

Questions

1. Establish a link between the mediator's behavior and his relationship with his wife
2. How should the mediator act?

3. Emotional awareness:

On one hand, conflict and emotions go hand-in-hand. A mediator needs to deal with emotions connected to the parties' dispute.

Acknowledging emotions

Do say: you seem really upset/ it sounds like you have been frustrated for years.

Don't say: I would be upset too if I encountered such a problem/ I understand how frustrating it is.

Case No 5:

There was once a cow that ran through the middle of a village. Members of the community who were sitting on the left side said they saw a red cow pass. Those who were sitting on the right side said they saw a yellow cow. After the cow passed, each group began to describe to the other the color of the cow they saw. There was a heated disagreement between the groups over the true identity of the cow the two groups saw different colors, depending on where they were sitting. Each group turned so angry, affirming the other group members were more than blind. The groups were about to fight when a person intervened and mediated between.

Question:

Suppose you are the mediator, how are you going to manage this issue; bearing in mind the emotion of anger which has worsened the conflict?

Session 6- Neutralizing language

Parties to mediation often are upset and may use inflammatory language. Requiring the parties to refrain from using blaming, angry, adversarial words as a ground rule for mediation might sanitize the atmosphere to the point that an honest exchange of thoughts and emotions becomes impossible. However, the mediator must refrain from using such language.

Example:

Party: She is an untrustworthy liar and would take advantage of her own mother.

Mediator: You are concerned with being treated fairly and honestly.

Case No 3

Exercise: How can you neutralize the language used in this case, as a mediator? Do it in your groups.

Conflict transformation, peacebuilding and truth

Conflict transformation suggests that left alone, conflict can cause destructive consequences. However, the consequences can be modified by transforming perceptions of issues, actions, and other people or groups. It suggests that each group gain an accurate understanding of the other one.

Transformation also involves activism important in early stages of a conflict to raise people's awareness of an issue. Thus activism uses *non-violent advocacy*. Once awareness and concern is generated, then **mediation** can be used to transform the expression of conflict from "mutually destructive modes toward *dialogue* and *interdependence*. *Conflict transformation occurs through the recognition of fear, anger, grief, and bitterness. These emotions must be outwardly acknowledged and handled in order for effective conflict transformation to occur.*

Peacemaking and conflict transformation are notably predicated on truth, mercy and justice. *In an interdependent relationship everybody must win, or everybody will lose. Conflict transformation is about the awareness that the future is for both/all of us.*

Case No 1.

Questions:

1. What's the role and weight of thoughts, emotions, feelings and attitudes (unhappiness, fear, jealousy, etc) in driving the actors to behave how they are doing?
2. Are the actors aware of those emotions, feelings and attitudes as far as conflict is concerned or they ignore them?
3. How can the thoughts, emotions, feelings and attitudes be modified/transformed/changed/controlled to get out of the conflict?
4. The conflict is continuing to get worse and worse as well as more destructive and destructive; which can impact upon both parties extremely negatively like killing. How can this bad be exploited to change the parties' perceptions, thoughts, emotions, feelings and attitudes held about each other in order to attain effective conflict transformation?
5. What approaches/channels to use for the parties to achieve peaceful agreement?
6. What values to be founded on so as to arrive at the agreement?
7. How much time do we estimate that we will have accomplished our task?
8. What do we have to do if either/both of them is/are unwilling to enter the process of seeking a remedy for the conflict?
9. The central opposition point of the conflict is land which Senior Wife is legally entitled to possess and which Junior Wife is determined to share at any costs; how to transform the land from a cause of conflict into a reason for conflict transformation leading to peaceful coexistence of the parties?
10. Both wives need to live; they need to share the beauties of the future. They both have children who share the same father; this signifies there is a certain kind of interdependence/ interrelation or need to live together? Should the one piece of land actually be a reason for them to maintain the hatred visible between them? The husband loves both Junior Wife and Senior Wife. He isn't ready to lose either of them. Yes, the law defends the Senior Wife; has it been able to solve the problem? Why has it failed? What should be done to transform this conflict?

N.B: this module contains both all necessary materials/skills that the SFCG trainer/facilitator will impart to the CRPs and that the latter ones will use to lead community dialogues. Yet, the community dialogues will be based on /inspired by this module and the one on the core legal skills.

2.4 Community Dialogue Module (Kinyarwanda)

Integanyagisho/Module

Igice cya I- Amakimbirane

Intego:

1. Iki gice cya 1 kizarangira, abagikorikiranye basobanukiwe intandaro z' amakimbirane, ingaruka mbi z'amakimbirane, ingeri z'amakimbirane, n'inzira amakimbirane ahamwe ngo abeho
2. Ku musozo w'iki gice, abagikorikiranye bazaba banasobanukiwe uko basesengura amakimbirane mu rwego rwo kuyakemura.

Umusaruro witezwe: Abazakurikirana iki gice bazabona ubumenyi bazifashisha mu kuyobora ibiganiro iwabo bigamije gukemura amakimbirane ashingiyeye ku butaka.

Igihe: Iki gice cya mbere kizigishwa umunsi 1

Uburyo n'ibikoresho bizifashishwa: Nyuma y'uko isomo runaka risobanuwe mu magambo, abahugurwa bazajya bahabwa umwitozo/urugero rubafasha kumva neza kurusha iryo somo. Abahugurwa bazakora amatsinda. Ibikoresho bizifashishwa ni amakaramu, amakayi, za marker na flipchart.

Umwitozo: *Inkuru mpamo: Urugero/ Case No 1 ku ipaji ya 6.*

Ingingo ya 1: Gufungura (introduction)

Umufashanyumvire/uhugura (CRP/facilitator) amaze gutegura aho azahurira n'abazitabira ibiganiro/amahugurwa, ahita atumira abazitabira amahugurwa/ibiganiro. Ababwira aho bazakorera, intego nyamukuru y'ikiganiro, igihe cyo kuhagerera no gusoza.

Igihe CRP yatanze agomba kuba yamaze kugera aho bari buteranire. Iyo igihe cyo gutangira kigeze, CRP atangira yivuga uwo ari we, hanyuma agasuhuzza ndetse akanashimira abitabiriye ibiganiro/amahugurwa ku bwitabire bwabo. CRP akomeza, avuga muri make ku mushinga, uruhare rwe mu ishyirwa mu bikorwa ry'umushinga, akamaro n'inyungu umushinga ufiteye abantu n'uruhare rw'abitabiriye ibiganiro/amahugurwa kugira ngo umushinga uzagere ku ntego zawo. CRP ashobora kubaza abitabiye kumubaza ikibazo cy'amatsiko, kiramutse gihari. Nta gihari, CRP akomereza ku gikorwa cyo guha urubuga abitabiye na bo bakivuga abo bari bo, bakanavuga aho baje baturutse; cyeretse abari aho bose baziranye ni bwo wenda bitaba ngombwa ko bivugwa. Abitabiye bicara mu ruziga cyangwa mu bundi buryo babona bubanyuze. Nyuma yo kumenyana, igikorwa nyirizina cyabazanyeye gihita gitangira.

Igihe: Kino gikorwa cvo cvo kwibwirana/kumenvana no gusobanura ikibagenza kimara iminota 10.

Ingingo 2: Kugaragaza amakimbirane ashingiye ku butaka

Intego: Iki gikorwa kizarangira, abitabiye ibiganiro/amahugurwa babashije kugaragaza/kurondora amakimbirane yo mu ngo/ miryango, agaragaramo abagore, bazi iwabo.

Ibikoresho: flip chart, marker, amakayi n'amakaramu.

Igihe iki gikorwa kimara: Iminota 20.

Amabwiriza muri iki gikorwa:CRP aca abitabiye mo amatsinda y'abantu nka 5, rimwe rimwe, ashingiye ku nshingano zabo iwabo. Urugero nk'itsinda rikaba ririmo umwunzi, umukuru w'umudugudu, aho kuba abunzi gusa bakora itsinda rimwe.

Uko gikorwa: CRP asaba buri tsinda gushyiraho umuyobozi waryo n'umwanditsi. Hanyuma ahe umwanditsi ikayi n'ikaramu. CRP noneho abasabe kuvuga amakimbirane bazi iwabo, umwanditsi ajye ayandika. Umuyobozi w'itsinda ni we uzajya aha umwanya ugiye kuvuga kugira ngo iki gikorwa kigende neza.

Amatsinda yose narangiza gushyira ku rutonde amakimbirane, buri tsinda rizahabwa umwanya wo kuvuga amakimbirane ryabonye, CRP ayandika kuri flipchart.

Ingingo ya 3: Urutonde rwa ya makimbirane, hashingiye ku buremere bwayo

Intego: Muri iki gikorwa, abitabiye ibiganiro, bazatondeka ya makimbirane; bahereye ku kuntu ayo makimbirane yihutirwa ku byerekeye kuyakemura.

Ibikoresho: flip chart & marker.

Igihe: Iminota 25

Uburyo: Nk'uko ya makimbirane yanditswe kuri flipchart, CRP mbere na mbere asaba buri tsinda gutondeka amakimbirane ryabonye, rikurikije uburemere bwayo; CRP aba yandika kuri flipchart.

Urugero CRP ashobora kugira ati: 'Itsinda A ni ikihe kibazo mubona cyihutirwa kurusha ibindi ku buryo kigomba kuba icya 1 mu gushakirwa umuti?' CRP agakomeza kugeza urutonde rurangiye. Hanyuma hazakorwa urutonde rusange rw'ayo makimbirane (consolidated prioritization).

Ingingo ya 4: Isesengurwa rya ya makimbirane

Intego: Muri iki gikorwa, abitabiye ibiganiro bafashijwe na CRP bazasesengura ya makimbirane kugira ngo basobanukirwe imiterere yayo, impamvu zayo, ingaruka zayo, abayarimo ndetse no kugira ngo bagaragaze umuti wayo.

Ibikoresho: flip chart & marker, amakaramu n'amakaye

Igihe: amasaha 2

Icyitonderwa: CRP asaba abitabiye gukorera mu matsinda iki gikorwa. Umwanditsi aba yandika. Umuyobozi w'itsinda agafasha itsinda kugira gahunda ituma iki gikorwa kigenda neza.

Uko gikorwa: CRP asaba buri tsinda gusesengura amakimbirane ryabonye, rigaragaza imiterer y'ayo makimbirane, intandaro, ingaruka, abagaragara muri ayo matsinda n'umuti ushobora kuyakemura.

Ubumenyi ku makimbirane:

1. Intandaro zikunda gutera amakimbirane

- ✓ Kunanirwa gutanga ubutumwa (miscommunication) ngo abo ushaka kubugezaho basobanukirwe neza ibyo ukeneye, intego zawe, ibitekerezo byawe, indangagaciro zawe nk'uko wifuzaga ko babyumva;
- ✓ Kuba abo ugenera ubutumwa nta makuru y'ukuri bafite ku bitekerezo byawe, ibyifuzo byawe, ...;
- ✓ Kumva ko kuba abantu bagize ibyo batumvikanaho bizahungabanya inyungu zabo, mbese bizabateza ingorane, ibyo bakeneye ntibabigereho;
- ✓ Kuba umutungo muke uhari udasaranganyijwe ku buryo bungana cyangwa bunyuze mu kuri;
- ✓ Kuba abantu badahura ngo baganire ku bibazo byabo cyangwa se n'iyi baba baganira ariko ntibibe ari ibiganiro byimbitse (little or no communication/poor communication);
- ✓ Amakimbirane aba yarigeze kubaho ariko ntakemuke;
- ✓ Imitungo cyane cyane ubutaka iyo budasaranganyijwe neza;
- ✓ Ukwikunda;
- ✓ Ubukene;
- ✓ Ukutumva ibintu kimwe.

2. Ingaruka mbi z'amakimbirane ku mpande zombi

zishyamiranye Iyo amakimbirane adakemuwe hakiri kare, ahubwo agakomeza kwenyegazwa; agira ingaruka mbi cyane kuko:

- Abangamira bikomeye impande zombi zishyamiranye;
- akomeza gukomeza umwuka mubi hagati y'impande zihanganye;
- akomeza kuzamura urwango hagati y'impande zombi;
- arangwa n'ibikorwa bibi (by'urugomo nko kurwana, gutukana, guhigirana, yewe no kwicana n'ibindi bibuza amahoro

3. Imyifatire inyuranye abafitanye amakimbirane bagira

- **Guhangana (competing):** impande zihanganye zihitamo kujya mu mitsi kugira ngo haboneke utsinze n'utsinzwe (imbwa n'umugabo). Ubu ni uburyo burangwa no gukoresha ingufu n'amagambo mabi kandi akarishye, aho buri ruhande ruba rushishikajwe n'inyungu zarwo gusa. Muri ubu buryo umubano mwiza hagati y'izo mpande zombi ntacyo uba uvuze;
- **Kuyoboka (accommodation):** uruhande rumwe mu zihanganye rufata icyemezo cyo guhara bimwe mu byo rwari rutunze kugira ngo rubashe kubana n'urundi bari bahanganye;
- **Kwirinda/kwihunza ikibazo(avoiding):** impande zombi zihanganye zirinda guhangana/kujya mu mitsi mu gukemura amakimbirane. Cyakora ikibazo cyo ntaho kiba cyagiye, ahubwo kubera ko baba bacyihungije, hari ubwo kigenda gikura kugeza ubwo gukomeza kucyirengagiza biba bitagishoboka;
- **Kugabana (compromising):** impande zombi zihanganye zihitamo kugabana inyungu zishamikiye ku cyo zapfaga. Cyakoze aha n'ubundi buri ruhande rukomeza gutsimbarara ku kuntu rubona ibintu;

- **Ubwumvikane (collaborating):** impande zombi zifata umugambi wo gukorera hamwe kugira ngo zitangiza imibanire yazo, ibyo ariko bakabikora babyumvikanyeho nta buryarya. Aha buri ruhande rwumva rutsinze (win-win situation).

4. Amoko/ingeri z'amakimbirane n'inzego zayo

10. **Igihe cy'amahoro:** mbese nta makimbirane nta n'ikimenyetso cy'uko ashobora kwaduka.
11. **Amakimbirane asinziye (latent conflict)** ni amakimbirane yihishe cyangwa yiyumanganije ariko abura gato ngo ahite aturika. Iki gihe haba hagaragara ibimenyetso byayo.
12. **Amakimbirane atutumba (felt conflict):** impande zihanganye ziba zatangiye gushyiraho ingamba zizatuma zigera ku cyo zifuza.
13. **Amakimbirane yaturitse/yasandaye (manifest conflict).**
14. **Amakimbirane yafashe indi ntera (Escalation).** Aha abandi bantu biyongera kuri za mpande zihanganye baba batangiyeye kwinjiramo; bikazambya ibintu kurushaho.
15. **Amakimbirane ageze ku rwego rwa nyuma rubi (stalemate stage)-** aha ni ho hantu habi cyane, nta ruhande na rumwe ruba ruzi uko bizagenda, nta na rumwe ruba rwizeye insinzi. Hano dore ko abantu benshi baba baramaze kwinjira mu makimbirane, buri umwe aba abona uwo badasangiye ibitekerezo nk'umwanzi mubi cyane.
16. **Amakimbirane atangiye kugabanya ubukana(de-escalation)-** kuri iyi ntera, buri ruhande ruba rwumva noneho habaho imishyikirano, ndetse guhera ubwo imishyikirano igatangira kugira ngo barebe uko basohoka muri ayo makimbirane.
17. **Amakimbirane ageze ku musozo (settlement or resolution)-** aha impande zombi ziba zabonye umuti w'amakimbirane.
18. **Amakimbirane yarangiye, hariho gahunda z'ubwiyunge no kubaka amahoro ku mpande zombi.**

5. Gusesengura amakimbirane

Isesengurwa ry'amakimbirane rishingira ahanini ku bantu bafite aho bahuriye n'amakimbirane. Abanfite aho bahuriye n'amakimbirane ni abantu bose bafite uruhare mu makimbirane ndetse bakaba bagerwaho n'ingaruka zayo.

Ibibazo by'ingenzi byo kwibandaho mu gusesengura abantu baboneka mu makimbirane:

13. Ni bande bantu b'ifatizo ry'amakimbirane ariho?
14. Ni abahe bandi batari ifatizo ariko bayafitemo cg bashobora kuyagiramo uruhare?
Urugero : abo mu miryango y'abakimbirana, abana, incuti, abaturanyi, inzego z'ubuyobozi, amadini,....
15. Ni izihe nyungu z'ibanze zibashishikaje muri ayo makimbirane? Bahagaze mu wuhe mwanya cg bafite cyifuzo ki ? Bafite ntego ki ? Bafite bushobozi ki ? Bafitanye irihe sano?
16. Ni izihe nzego ziriho zishoborwa kwifashishwa mu gukemura ayo makimbirane?
17. Ni bande bantu baboneka muri ayo makimbirane bashobora kubangamira gahunda y'ikemurwa ryayo? Kuki bashobora kubangama.

18. Ni bande bagerwaho n'ingaruka z' ako kanya kubera ayo makimbirane? Urugero: Umugabo, umugore, abana. Gute? Kuki?
19. Ni bande bandi bahura n'ingaruka z'ayo makimbirane ari ko zitari iz'ako kanya? Urugero: Abagize imiryango y'abakimbirana, incuti.
20. Ni bande bari gukongeza ayo makimbirane ku buryo butaziguye (direct), nta guca ku ruhanda? Urugero : abagize umuryango/imiryango, abana, incuti,ubuyobozi.
21. Ni bande bahembera amakimbirane ku buryo buziguye (indirect)? Urugero: Ubuyobozi, abaturanyi.
22. Zaba ari izihe mpamvu zituma abafite uruhare mu makimbirane cyane cyane abashyamiranye bakomeza kwenyegereza amakimbirane ? Urugero ku ba nta bumenyi cyangwa amakuru ahagije ku cyo bapfa? Kuba nta mategeko bazi. Kuba umwe afite ubushobozi kurusha undi? Kuba inzego zishinzwe gukemura ikibazo ntacyo zikora.
23. Ni bande bumva bafite ubushake bwo gushyikirana/kuganira bagashakira umuti uhamye amakimbirane? Ni bande bumva badafite ubwo bushake? Kubera iki bimeze bityo?
24. Ab'ifatizo ry'ayo makimbirane baba bazi ingaruka mbi cyane ayo makimbirane abafiteho cyangwa azabagiraho? Baba bakoresha uburyo bw'intambara (urugomo/violence) mu bikorwa n'amagambo cyangwa kimwe muri byo kugira ngo babonere umuti ibibazo byabo? Barakoresha uburyo bw'amahoro, ni ukuvuga ibikorwa n'amagambo bidashobora kugira uwo bihungabanya/bibangamira ?

Urugero/Case No1:

Inkuru mpamo yo mu gace kamwe k'u Rwanda yo kwifashisha mu gusesengura amakimbirane:

Umugabo afite abagore 2, umwe bakaba barasezeranye byemewe n'amategeko, undi nyine ntibasezeranye. Buri mugore afite abana 4 yabyaranye n'uwo mugabo. Umugore w'isezerano afite imirima 4 mu gihe umuto afite imirima 2. Nk'uko itegeko ribimwemerera, umugore w'isezerano afite uburenganzira ku mutungo wose wahashywe n'umugabo . Mu by'ukuri uyu mugore muto yafatanyije n'uyu mugabo kugira ngo ino mirima 2 igurwe. Ariko n'ubwo bimeze bityo umugore mukuru ayifiteho uburenganzira kuko yasezeranye ivangamutungo n'umugabo. Cyakoze uyu mugore w'isezerano ntabwo yigeze agaragaza ikibazo na kimwe kuri iyo mirima kuko yumva byanze bikunze uno mugore na we akeneye kubaho, akanatunga abana be kandi umugore mukuru akaba abona nyine iyo mirima 2 ari yo ahanini igomba kubafasha kubaho.

Ahubwo umugore muto ni we wazamuye ikirego, ni ko kugana urukiko. Atarabyara umwana wa 4 ariko nta kibazo cyari cyarigeze kivuka. Umugore muto arashaka kunganya imirima na mukeba kuko bombi banamunganya abana. Ibyo kunganya imirima ngo ni uko bafite umubare ungana w'abana barera, umugore mukuru ntabikozwa habe na gato. Rushingiye ku itegeko, urukiko rwemeje ko umugore muto atsinzwe bidashobirwaho, ko ahubwo umugore mukuru nk'umugore w'isezerano ari umunyempuhwe kuba ataranamwambura n'iriya mirima 2 kubera ko abifitiye uburenganzira. Umugore mukuru yanezejwe n'umwanzuro w'urukiko maze umuto we ararakara bikomeye cyane.

Uno mugore muto yiyemeza gukora ibishoboka byose ariko ibyifuzo bye bigasohora. Ubu uno mugore asigaye yumva atagifite ubushobozi bwo gutunga abana be. Umugore muto atekereza ko mukeba we yifuza ko we n'abana be bicwa n'inzara. Umukuru we akumva mukeba we agamije kumwambura amasambu ndetse nta n'uburenganzira ayafiteho. Ni byo,

urukiko rwemeje ko umugore muto nta burenganzira afite bwo gusaba ko agabana n’umukuru. Nyamara ariko nk’umuti kuri iki kibazo, umugore muto yahisemo kutazongera guhinga nay a masambu 2 afite. Umukuru arahinga, umuto akajya gusarura. Ubuyobozi bwinjiye mu kibazo burananirwa. Nyamugore muto aba avuga ati: “Na jye ndi umugore w’uyu mugabo kandi aranyemera. Mwa bayobozi mwe muvuga ngo si ndi umugore w’isezerano, ni nde muri mwe ufite uburenganzira bwo kunyirukana iwanjye? Mukeba wanjye azahinga nsarure, ngaburire abana nabyaranye n’uyu mugabo we ari we mugabo wanjye na jye. Yanyimye isambu yo guhinga ngo mbagaburire, ubwo rero yiyemeje kubahingira nkabagaburira. Ni abana b’umugabo we kandi. Nta yandi mahitamo.”

Ibibazo byo kwifashisha mu gusesengura ano makimbirane

1. Ni bande bantu b’ifatizo muri ano makimbirane ?
2. Ni abahe bandi batari ifatizo ariko bayafitemo cg bashobora kuyagiramo uruhare?
3. Ni izihe nyungu z’ibanze zibashishikaje muri ayo makimbirane? Bahagaze mu wuhe mwanya cg bafite cyifuzo ki ? Bafite ntego ki ? Bafite bushobozi ki ? Bafitanye irihe sano?
4. Ni izihe nzego ziriho zishoborwa kwifashishwa mu gukemura ayo makimbirane?
5. Ni bande bantu bashobora kubangamira gahunda y’ikemurwa ry’aya makimbirane? Kuki bashobora kubangama.
6. Ni bande bagerwaho n’ingaruka z’ ako kanya kubera ayo makimbirane?
7. Ni bande bandi bari guhura n’ingaruka z’ayo makimbirane ari ko zitari iz’ako kanya?
8. Ni bande bari gukongeza aya makimbirane ku buryo butaziguye (direct), nta guca ku ruhande?
9. Ni bande bahembera aya makimbirane ku buryo buziguye (indirect)?
10. Zaba ari izihe mpamvu zituma abafite uruhare mu makimbirane cyane cyane abashyamiranye bakomeza kwenyeyegeza amakimbirane ?
11. Ni bande bumva bafite ubushake bwo gushyikirana/kuganira bagashakira umuti uhamye amakimbirane? Ni bande bumva badafite ubwo bushake? Kubera iki bimeze bityo?
12. Abantu b’ifatizo ry’aya makimbirane baba bazi ingaruka mbi cyane ayo makimbirane abafiteho cyangwa azabagiraho? Baba bakoresha uburyo bw’intambara (urugomo/violence) mu bikorwa n’amagambo cyangwa kimwe muri byo kugira ngo babonere umuti ibibazo byabo? Barakoresha uburyo bw’amahoro, ni ukuvuga ibikorwa n’amagambo bidashobora kugira uwo bihungabanya/bibangamira ?
13. Bano bantu b’ifatizo ry’aya makimbirane bafite bwoba/ mpungenge ki?
14. Ano makimbirane yaba amaze kugera ku yihe ntera/rwego? Urabona habura uruhe rwego ngo arangire?
15. Muri make, wavuga ko aya makimbirane yagiye akura ate?

Igice cya II- Ubuhuza n'ubwumvane (mediation & effective communication) mu gukemura amakimbirane

Intego: Iki gice kizarangira, abagikurikiranye basobanukiwe icyo ubuhuza n'ubwumvane ari cyo n'amahame abugenga hamwe n'uko bazajya babukoresha mu gukemura amakimbirane.

Umusaruro witezwe: Abazakurikirana iki gice bazahabwa ubumenyi buzabafasha gukemura no guhindura amakimbirane

Igihe: Umunsi umwe.

Imfashanyigisho: Ingero z'ibibazo bisanzwe bibaho (real-life situation cases).

Imitangire y'iki gice: Bakorerwa mu matsinda yabo, abitabiye iki gice bazaganira ndeste banasubize ibibazo bishamikiye kuri izo ngero/myitozo

Ibikoresho: amakayi, amakaramu, flipchart na marker.

Isomo rya 1 : Amahame n'ubumenyi rusange by'ubuhuza

Intego: ikigamije ni uko abazitabira iri somo bazasobanukirwa amahame rusange agenga ubuhuza.

Ibikoresho: flipchart, marker, amakaramu n'amakayi

Igihe: 1h.30

Imitangire y'isomo: CRP/Uhugura asaba abaryitabiye gukora urutonde rw'amahame bumva agomba kugenga ubuhuza. Ibi babikorera muri ya matsinda yabo.

Isomo rya 2: Ubwumvane mu rwego rw'ubuhuza

Intego: Iri somo rizarangira, abarikurikiye basobanukiwe icyo ubwumvane ari cyo n'uko bazabukoresha mu gukemura amakimbirane mu mahoro.

Ibikoresho: flipchart & marker, amakaramu n'amakayi.

Igihe: 1 h

Icy'ibanze mu iri somo: Kugaragaza ko ari ubwumvane butuma abashyamiranye babasha gutera intambwe, bagasohoka mu makimbirane bafitanye.

Imitangire y'isomo: CRP/Uhugura asaba abitabiye gukorera muri ya matsinda, hanyuma akabasaba gusoma cyangwa kumva neza *Urugero/Case No 2 ku ipaji ya 13*

Isomo rya 3: Gutega amatwi: ihame No 1 mu bwumvane

Intego: Mu mpera z'iri somo, abarikurikiranye bazaba basobanukiwe imyitwarire umuhuza agomba kugira igihe ateze amatwi impande zombie zishyamiranye.

Ibikoresho: flip chart & marker, amakaramu n'amakayi.

Igihe: 1 h

Icy'ibanze muri iri somo: Kwerekana ukuntu gutega amatwi ari urufunguzo rwo gukemura amakimbirane umuhuza agomba gutunga.

Imitangire y'isomo: CRP/Uhugura asaba abitabiye gusoma cg kumva *Urugero/Case No 3 ku ipaji ya 14*. Kugira ngo basuzo ibibazo birushingiyeho. Bikorerwa n'ubundi mu matsinda.

Isomo rya 4: Guhangana n'umuhangayiko (stress) nk'ihame No 2 mu bwumvane

Intego: Iri somo rigamiye gutuma abaryitabiye basobanukirwa ko imihangayiko (stress) ikomoka ku bibazo byo mu buzima bwa buri munsu ishobora kubangamira gahunda y'ubuhuza n'ukuntu bazajya bahangana na stress mu gihe bari guhuza impande zihanganye.

Ibikoresho: flip chart & marker, amakaramu n'amakayi.

Igihe: 1 h

Imitangire y'isomo: Abitabiye bari mu matsinda yabo, bazahabwa *Urugero/Case No 4 ku ipaji ya 15* baruganireho kugira ngo bumve uko umuhangayiko ushobora kubangamira bikomeye ubuhuza.

Isomo rya 5: Kuyobora amarangamutima (emotions)- ihame No 3 mu bwumvane

Intego: Abazakurikira iri somo bazasobanukirwa uko ububasha bwo kuyobora amarangamutima aho kuyoborwa na yo bugira uruhare runini mu buhuza

Ibikoresho: flip chart & marker, amakaramu n'amakayi.

Igihe: 1 h

Imitangire y'isomo: Abaryitabiye, mu matsinda yabo, bazifashisha *Urugero/Case No 5 ku ipaji ya 16* maze basubize ibibazo bijyanye.

Isomo rya 6: Ururimi ntakazabukana/neutralizing language

Intego: Abakurikirana iri somo bazasobanukirwa ururimi ntakazabukana n'ukuntu rugira ingaruka nziza mu gikorwa ryo guhuza abantu.

Ibikoresho: flip chart & marker, amakaramu n'amakayi.

Igihe: 1 h

Imitangire y'isomo: CRP/Uhugura asaba abitabiye kwifashisha *Urugero/Case No 3 ku ipaji ya 14*.

Ubumenyi ku buhuza n'ingero/imyitozo bijyanze:

1. Amahame rusange agenga umuhuza

- Kutabogama;
- Kwemerwa n'impande zombi;
- Kuba afite igihe gihagije yageneye igikorwa cy'ubuhuza;
- Kwihangana ntagire uruhande na rumwe utombokera ;
- Kuba azi gusesengura ngo yumve neza imitere y'ikibazo;
- Kubika/kugira ibanga/ Kutagenda atangaza ibyavuzwe n'abahanganye;
- Kuba avugisha ukuri/ari umunyakuri;
- Gufata impande zombi kimwe;
- Kudakorera inyungu ze ku giti cye ahubwo ari ku nyungu z'abahanganye;
- Kuba ababajwe n'uko impande zombie zishyamiranye zitumvikana.

Imbogamizi muri rusange zituma gahunda y'ubuhuza idashoboka:

- Kwanga kuganira n'uwo mufitanye ikibazo;
- Kutava ku izima kw'abashyamiranye;
- Ipfunwe ryaterwa no kumva ko utsinzwe;
- Imyitwarire y'impande zombi zihanganye ariko na none imyitwarire idahwitse y'umuhuza;
- Kutoroherana kw'impande zombi zihanganye;
- Kubogama kw'umuhuza;
- Kutabona ibintu kimwe;
- Kudashaka kwiyunga na rimwe.

Ibyiciro umuhuza agomba gucamo kugira ngo akemura amakimbirane

Intambwe A:

5. Gutega amatwi impande zishyamiranye;
6. Gusaba uruhande rumwe gutera intambwe rugasanga urundi ngo bumvikane;
7. Guhitamo ahantu impande zombie zahurira kugira ngo zivugane;
8. Gushyiraho gahunda/ingengabihe (schedule) igaragaza igihe impande zombi zizahurira.

Intambwe B:

5. Gutegura aho impande zombi zihurira;
6. Kubifuriza ikaze;
7. Kubagezaho intego y'uwo mushyikirano;
8. Kubasaba ko ibigiye kuvugirwa aho bigomba kuba ibanga.

Intambwe C: Gusobanura amavu n'amavuko y'ayo makimbirane

7. Buri wese ahabwa umwanya wo gusobanura imvo n'imvano y'ayo makimbirane, mu gihe uruhande rumwe ruvuga, urundi rutega amatwi;

8. Kureka umuntu akavuga, nta kumuca mu ijambo;
9. Gutega amatwi buri wese uvuga, kabishwe n'iyoyaba avugana uburakari;
10. Kwandika ibitekerezo by'impande zombie;
11. Gusesengura imvo n'imvano y'amakimbirane;
12. Kureba niba ayo makimbirane ari aya vuba cyangwa ari aya cyera;
13. Kumva neza ibibazo, impungenge, ubwoba bya buri ruhande;
14. Kumva neza uko buri ruhande rubone imyitwarire (ibikorwa/ amagambo) y'urundi ruhande (interpretation/ perception).

Intambwe D: Gushakira hamwe igisubizo cy'amakimbirane

5. Gusaba impande zombi zihanganye icyakorwa kugira ngo ayo makimbirane ahagarare;
6. Kugaragaza icyo impande zombi zihuriraho nk'igisubizo cy'ayo makimbirane ;
7. Impande zombi ni zo zigomba kugaragaza ibyo bisubizo ;
8. Kugenzura niba ko impande zombi zumvikana kuri ibyo bisubizo.

Intambwe E: Gushyira umukono ku masezerano

5. Kwegeranya ibyagezweho mu gihe cy'umushyikirano;
6. Gushyiraho gahunda y'ishyirwa mu bikorwa ry'ibyumvikanweho;
7. Kwandika ayo masezerano mu nyandiko yoroshye buri ruhande rwumvikanaho;
8. Gushyiraho umuntu ushinze gukurikirana ishyirwa mu bikorwa ry'ayo masezerano;
9. Gusoma inyandiko y'amasezerano yagezweho.

2. Ubwumvane mu rwego rw'ubuhuza

Ubwumvane (effective communication) bubaho gusa igihe uteze amatwi yumvise neza/yasobanukiwe mu buryo buri bwo ubutumwa uvuga yashatse gutanga maze n'uwari uteze amatwi yavugaga, bikaba bityo; iyo bibaye ukundi, nta bwumvane buba bwabaye. Ubwumvane butuma uteze amatwi asobanukirwa *ibyifuzo, ibikenewe, ibitekerezo, impunge/ubwoba, n'amarangamutima* by'uvuga. Ibi bigatuma uteze amatwi yumva ishingiro ry'ibivuzwe n'uwari ufite ijambo. Uvuga akoresha imvugo n'ibimenyetso bigaragarira ku bice by'umubiri nko kurebana umujinya, kuzunguza intugu/intoki n'umutwe, kuzinga iminkanyari, ubutumwa bwe; ibi bikaba bigomba kwitabwaho mu guhuza impande zishyamiyanye.

Urugero/Case No 2:

Mu mudugudu hatuye umugabo na mushiki we. Buri umwe arubatse. Ababyeyi babo barapfuye. Umunsi umwe umukobwa yegera musaza we, ni ko kumubwira ati “Ndifuza ko tugabana isambu ababyeyi bacu basize kuko n'itegeko rinabishimangira. Mu by'ukuri uno mugabo iri tegeko ararizi. Amaze kubwirwa ayo magambo, muri we yahise yibwira ko mushiki we atiteguye kugira ikindi avugana na we kitari ukugabana iyo sambu, ko ndetse yiteguye kumushyikiriza inkiko aramutse yibeshye akanga ko bagabana. Akimara gutekereza atyo, uwo mugabo yahise asubiza mushiki we aya magambo: ‘Genda undege aho ushaka.’ Mushiki we ahita afatwa n'umujinya, arataha; atangira gahunda yo kurega musaza we. Ubu bafitanye amakimbirane amaze gufata intera yo hejuru ku buryo nta we uzi uko bizagenda.

Umwitoto mu matsinda:

a. Musuzuma impamvu yatumye habaho aya makimbirane.

- b. Ese uriya mugabo yaba yarumvise ubutumwa mushiki we neza nk'uko yashakaga kubutanga?
- c. Niba atari byo se, uriya mukobwa yagombaga gutanga ubu butumwa gute?
- d. Ikibazo nk'iki hari aho mukizi?
- e. Uyu mwitoto utwigishije iki, cyane cyane mu bijyanye no gukemura amakimbirane/guhuza abantu?

3. Gutega amatwi:

Nk'umuhuza, iyo unaniwe kumva neza ibyo impande zihanganye zivuga; biba uburyo bwiza bukubuzza guhuza izo mpande. Niba ushaka guhuza izo mpande koko, ugomba kuzitega amatwi zivuga, usibye kumva ibivuzwe ahubwo ugasobanukirwa icyo ibivuze bishatse kuvuga ndetse ukanumva neza uko uvuga yumva amerewe bitewe n'ibyo avuga.

Uko witwara ngo wumve neza

- **Banza witegura neza neza, ku buryo nta kibazo cyangwa igitekerezo na kimwe ugira mu mutwe kinyuranye n'igikorwa cyo guhuza urimo cyangwa ugiyemo;**
- **Wigira ikindi kintu ukora, kitari ugutega amatwi uvuga, muhange amaso;**
- **Irinde kurogoya uvuga;**
- **Irinde kugira uruhande na rumwe ufata ko ruvugisha ukuri cyangwa rubeshya;**
- **Ntuzagire uruhande na rumwe ugaragariza ko urushyigikiye cyangwa utarushyigikiye.**

Uvuga agomba:

- kuvuga neza atobora;
- kurasa ku ntego;
- kwirinda gukikira ibintu, avuga mu marenga;
- kuvugisha ukuri;
- kureba uwo abwira;
- kutabangikanya igikorwa cyo kuvuga n'ikindi;
- guhabwa ubwisanzure buhagije bwo kuvuga, gusa ntabwo agomba kwizimba mu magambo/kugarura ibintu bisa. Bibaye bityo, umuhuza yamwibutsa ko ikibazo agaruye yari yamaze kukivuga.

Icyitonderwa: mu gihe cy'ubuhuza, uruhande ruri mu makimbirane rudafite ijamba rugomba na rwo gutega amatwi kugira ngo na rwo rusobanukirwe ibivugwa aho kumva gusa ibivugwa.

Urugero/Case No 3:

Yakobo na Jani bafitanye amakimbirane ashingiyeye ku butaka. Petero akaba ari umuntu uragerageza kubahuzza, ngo abunge. Bose uko ari batatu bateraniye aho baganirira ibibazo byabo. Petero ahaye umwanya ngo avuge ikibazo. Mu gihe uyu Jani asobanura ikibazo, Petero ari we muhuza ari kugira atya agacishamo akavugira kuri terefone, ari na ko anohereza abantu ubutumwa. Mbese Petero ahangayikishijwe n'uko uruganda rwe rw'inzoga rutemewe rushobora gufunga. Ni byo biri kugenda bimugarukamo mu mutwe. Jani ahise azamura impamvu nyamukuru ituma ikibazo cyeye na Yakobo kitarangira aho agize ati: 'Impamvu ituma ikibazoc yacu cy'ubutaka kitarangira ni ubugoryi bw'uyu Yakobo. Jane ati: 'Ikibazo cyanjye ni icyo.' Yakobo atangiye kwisobanura. Cyakoze n'ubundi imyitwarire ya Petero ikomeza kuba ya yindi. Mu gusubiza igitutsi yatutswe, Yakobo na we ati: 'Ja, nta kigoryi nkawe ndabona kuri iyi si.' Ku bw'impanuka, Petero aba arabyumvise, ni ko kubwira Yakobo ati: 'Ntiwongere gutukana.' Yakobo ahise arakara, none ahise yigendera, avuga ko atazabisubiramo.

Ibibazo kuri uru rugero :

Ni iki gitumye havuka kiriya kibazo?

None bikomeje bitya, ano makimbirane yazarangira?

Ni ukuhe kuntu kundi byakorwamo ariko ano makimbirane akarangira?

Ibi hari aho mubizi mu buzima busanzwe?

Ni irihe somo biduhaye?

4. Guhangana n'imihangayiko (stress)

Kaba ari kangaha wumvise ubabaye/uhangayitse bitwe no kutumvikana n'uwo mwashakanye, abana, umuyobozi, incuti, bagenzi bawe mukorana hanyuma ugakora cyangwa ukavuga ikintu waje kuzicuza nyuma?

Ubundi ubuzima bubamo ingorane cyangwa ibintu bishobora kubuza umuntu amahoro mu mutima ku buryo yumva rwose adatekanye na gato.

Hari n'ubwo uhura n'ikibazo gikomeye, kigatuma wumva urwaye nk'umutwe, igifu cyangwa kino kibazo kigatuma uhora wumva ubabaye, ufite agahinda, urakaye; yewe, hari n'ubwo ubura ibitotsi. Muri rusange umuhangayiko ushobora gutuma umuntu ayoba cyangwa akayobya abandi, umuntu ashobora no gutuma atumva neza ibyo abandi cyangwa akavuga ibyo na we ubwe atumva neza cyangwa atabanje gutekerezaho. Umuhuza rero agomba kuba atuje kugira ngo abashe guhuza abandi, niba hari ibibazo afite bimuhangayikishije; bishobora gutuma ubuhuza bugenda nabi. Ni byiza ko uhuza yinjira mu gikorwa cyo guhuza yabanje gufata umwanya wo gutuza.

Urugero/Case No 4

Umugabo n'umugore we bananiwe kumvikana ngo bagurisha isambu yabo.

Umugabo yifuza ko bagurisha ariko umugore akabigarama. Bafashe icyemezo cyo kwegera umuturanyi wabo ngo abumvikanishye. Uno muturanyi wabo abanye nabi n'umugore we kugeza n'aho atagisinzira no guhora arwaye umutwe. Mu gihe umugore atangiye kuvuga ikibazo cye, uno muturanyi ugiye kubahuzira arasa n'udakurikiye kubera ko ubwo uno mugore yari atangiye kuvuga ikibazo cye uyu mugabo na we yahise yibuka iby'iwe, ubwo umutwe uratangiye umuramukweshura. Nya mugore abonye ko umuhuza adakurikiye, ni ko kuvuga ati: "Umenya udashaka ko ikibazo cyacu gikemuka." Uno mugore akirekanya ayo magambo, umuhuza na we ahita amusubiza andi magambo atabanje gutekereza. Umugore bihita bimurya maze ahita ataha.

Ibibazo kuri runo rugero

1. Urugero nk'uru hari aho mwaba muruzi
2. Mugerageze kwerekana ihuriro hagati y'imyitwarire y'uno muhuza muri runo rugero n'ibibazo by'imibanire mibi afitanye n'umugore we.
3. Uru rugero rwaba rutwigishije iki?
4. Uno muhuza yagombaga kubigenza ate?

5. Kuyobora amarangamutima:

Ubundi amarangamutima mabi (nk'uburakari, ubwoba, impungenge, agahinda/igikomere cyo mu mutima, ububabare, ipfunwe n'urwango) n'amakimbirane ntibijya bisigana. Umuhuza rero agomba guhangana n'ano marangamutima ku mpande zombi, akazifasha kuyobora ayo

marangamutima aho kuyoborwa na yo. Bumwe mu buryo bwo kwifashisha aha ni ukubafasha kumenya ko ayo marangamutima bayafite, ntibakore nk'aho batayafite kandi mu by'ukuri bayafite ndetse bagafata n'umwanya wo kumva ukuntu bamereye mu mutima kubera ayo marangamutima.

Ubundi ibintu bibi abantu akensho bakora babikoreshwa n'ayo marangamutima ku buryo unababajije batagusobanurira impamvu babikoze kubera ko baba batanatekereza ko amarangamutima ari yo asigara abayobora.

Ntuzavuge: **Nari kubabara na jye iyo biba ari jye byabayeho/ Ni byo rwose ndumva ukuntu biteye agahinda.**

Uzavuge: **Ndabona usa n'ubabaye/ Biragaragara ko wamaze imyaka n'imyaka ufite agahinda.**

Urugero/Case No 5:

Umunsi inka yanyuze mu mudugudu. Abawutuyemo bari bicaye ku ruhande rw'iburyo ugereranyije n'aho iyo nka yaciye babonye iyo nka ifite ibara ry'umutuku. Abari bicaye iburyo bo ahubwa babona ifite ibara ry'umuhondo. Imaze guhita, buri tsinda ritangira gusobanurira irindi uko inka yasaga. Ayo matsinda arashwana karahava, bananirwa kumvikana ku ibara nyaryo iyo nka ifite kuko ayo matsinda yombi yabonye amabara atandukanye bitewe n'aho yari yicaye. Buri tsinda noneho rirarakara karahava, atangira kwitana impumyi, ndetse ko ahubwo atari n'ubuhumyi busanzwe. Yewe no ayo matsinda yari agiye kujya mu mitsi ngo arwana, haba hatungutse umuntu, ni ko gutangira gushaka uko yabunga.

Ibibazo ku rugero tubonye:

1. Urugero nk'uru hari aho mwaba muruzi?
2. Dufate ko ari wowe ugiye guhuza ano matsinda, wabigenza ute?

6.Ururimi ntakazabukana

Akensi kubera ya marangamutima yavuzwe harugu cyane cyane nk'uburakarai/umujinya, akababaro, agahinda, ibikomere byo ku mutima, impande ziri mu makimbirane zikoresha amagambo akarishye (no gutukana biba bishoboka) ku buryo binakomeretse urundi ruhande. Gusaba rero iza mpande zombi kwirinda bene ayo magambo aremereye bishobora gutuma impande zitaganira by'ukuri ngo zigaragaze ukuri kwazo –mbese uko zibyumva kuko ubundi ukuri kw'umuntu ukumvira mu bitekerezo by'ibitajya bisigana n'amarangamutima. Nyamara ahubwo umuhuza ni we wirinda gukoresha amagambo akarishye/aremereye – yirinda gusubiramo ayo magambo nk'uko aba yavuzwe n'izo mpande zombi.

Urugero:

Uruhande rumwe: Umukobwa wanjye ni umubeshyi kabombo/gahanga ku buryo atanatinya no kurya/ kuryarya nyina.

Umuhuza: Mbega urashaka ko akwitwaraho mu buryo bw'ukuri.

Urugero/Case No 3

Umwitozo: Wabigenza ute kugira ngo amagambo yakoreshejwe muri ruriya rugero uyavanemo ubukana kugira ngo birangire amagambo mabi/aremereye yakoreshejwe abanze ateshwe agaciro bityo babashe kumvikana?

Guhindura amakimbirane, kubaka amahoro n’ukuri mu guhuza impande zishyamiranye

Ntacyo umuntu yakora ngo amakimbirane areke kubaho kandi na none ni ngombwa ko habaho amahoro mu bantu. Niba rero amakimbirane agomba kubaho byanze bikunze, bivuze ko hagomba kubaho gahunda yo kubaka amahoro. Kubaka amahoro rero bijyana guhindura amakimbirane kuko amakimbirane uyaretse agakomeza, agira ingaruka zisenya. Zino ngaruka rero zisenya ni zo ziba zigomba guhindurwa, bikaba bibaho binyuze mu guhindura imyumvire n’imitekerereze y’impande zihanganye aho izo mpande birangira zirebanye neza aho kureba ay’ingwe. Ibyo uruhane rumwe ruvuze, rukoze, rutekereza; urundi ruhande ntirubibone nk’ibishobora kurubangamira. Mbese guhindura amakimbirane birangwa n’ubwumvikane bw’ impande zombi zari zishyamiranye.

Guhindura amakimbirane bisaba ubuvugizi kugira ngo impande zombi zisobanukirwe ikibazo, aho buri ruhande rwumva neza ibibazo urundi rufite. Iyo ibyo bibaye, hakurikiraho gahunda y’ubuhuza kugira ngo impande zishyamiranye zireke gukomeza gusenyanana ahubwo zitangire inzira yo gushaka ubwumvikane, noneho buri ruhande rwumve ko rukeneye urundi ruhande kugira ngo rubeho neza. *Kugira ngo amaakimbirane ahindurwe, ni ukuvuga avuye ku gusenyanana kw’abahanganye ahubwo bagatangira kubakana, bisaba ko buri ruhande rwumva neza rukanemera ubwoba/impungenge, ibibazo, uburakarari, akababaro, agahinda n’ububahirwe urundi ruhande rufite. Ni ngombwa ko ayo marangamutima amenyekana, agasobanuka, akemerwa kugira ngo habeho uguhinduka nyako kw’amakimbirane.*

Kubaka amahoro no guhindura amakimbirane bisaba/bishingira ku **kuri, imbabazi n’ubutabera**. Guhindura amakimbirane nyabyo bisaba ko buri wese yumva ko *ejo haza ari ahacu twese/twembi*. Ikindi kandi muri ubu buzima byanze bikunze abantu twese tugomba kubana, ni ugukora ibishoboka byose ku buryo twese twatsinze, tunyuzwe kuko nibitagenda gutyo twese tuzibona twatsinzwe, twabihiwe.

Urugero/Case No 1: ni rwo rwo kwifashishwa mu gusobanura uko amakimbirane ahindurwa, impande zari zihanganye, zinasenyana, zigatangira inzira yo kubakana.

Ikibazo nyamukuru cyo gufasha ihindurwa ry’ariya makimbirane: Ni iki cyakorwa kugira ngo amakimbirane ya bariya bagore bombi ahindurwemo imbaraga zituma babana amahoro, cyane cyane bimaze kugaragara ko byanze bikunze bagomba kubana? Iki kibazo kigomba kuganirwaho mu matsinda, bamaze kumva neza *Urugero/Case No1 ku ipaji ya 6*

ANNEX B. REFRESHER CORE LEGAL
SKILLS AND LAND TENURE
RESOLUTION CURRICULUM FOR
SECTOR-LEVEL CRPS (ENGLISH AND
KINYARWANDA)

Refresher Training Curriculum

USAID-Rwanda Promoting Peace through Land Dispute Management Project

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LEGAL CURRICULUM

Goals: To refresh understanding of the basic legal framework for law, property rights, and women's rights. To discuss and share techniques for solving difficult legal issues.

Instructions to trainers: Introduce each module by outlining the **objectives** on PowerPoint, flipchart, or whiteboard. Introductions should take no more than 5 minutes. Pose discussion questions to the group for brief discussion, and follow up with an explanation if the correct answer is not given.

Gender-Based Violence (GBV)

2 hours

Objectives of the Component:

1. To understand the definition of Gender-Based Violence.
2. To understand the legal framework protecting women against gender based violence.
3. To understand how gender-based violence relates to land disputes affecting women.
4. To know the resources available to CRPs and victims of domestic violence in communities.

Understanding Sex vs. Gender

Sex identifies the biological differences between men and women. Sex roles are universal.

Gender is the allocation of roles, attitudes and values that are deemed by the community to be appropriate for each sex. These are socially constructed traits that represent the perceptions of men and women.

Exercise: Understanding Gender vs. Sex

Take a piece of flip chart paper and write in bold letters 'GENDER' and paste it on a wall. Take another paper and write 'SEX' on it and paste it on the opposite wall. Ask the participants to come together in the middle of the room. Explain to them that you will read out a series of statements. After each statement, the participants must decide whether the characteristic/behavior in the statement is gender or sex and accordingly stand near the 'GENDER' or 'SEX' sign post. Each participant must decide for themselves without discussing it with others. Read out the following statements (answers in parentheses for trainers):

- Men do not need tenderness and are less sensitive than women (G)
- Most drivers in Rwanda are men (G)
- Women give birth to babies, men don't (S)
- Care of babies is the responsibility of women (G)
- Only women can breastfeed babies (S)
- Women cannot carry heavy loads (G)
- Women are scared of working outside their homes at night (G)
- Men's voices break at puberty, women's don't (S)

- Women are emotional and men are rational (G)
- Most women have long hair and most men have short hair (G)
- Most scientists are men (G)
- Cooking comes naturally to women (G)

After each statement, ask the participants why they have chosen ‘GENDER’ or ‘SEX’. Once everyone has had a chance to explain their choices, ask them if they think the behavior/characteristic in the statement is determined by the biological or physical differences between men and women. Encourage the participants to discuss and debate whether there are exceptions to the statement and if yes then how do these exceptions come about?

What is Gender-Based Violence (GBV)?

Gender-based violence (GBV) is any verbal or physical act that results in bodily, psychological, sexual, and economic harm to somebody just because they are female or male [any harm based on the gender of the victim].

A **victim** is an individual who is subjected to gender-based violence.

A **perpetrator** is an individual who subjects someone to gender-based violence.

GBV can be perpetrated by an intimate partner (such as a spouse or a boyfriend), a family member, a neighbor, an acquaintance, or a stranger. It can occur within or outside the home. Both women and men can be victims of GBV, but GBV more frequently affects women.

Types of GBV include:

- Economic violence: denying someone rights to property, succession, employment or other economic benefits;
- Physical violence: using physical force against someone with the potential to cause harm, injury, disability or death;
- Sexual violence: forcing another individual, through violence, threats, deception, cultural expectation, weapons or economic circumstances, to engage in sexual behavior against her or his will; and
- Psychological violence: trauma to the victim caused by acts, threats of acts or coercive tactics; these threats are often related to sexual or physical violence.

Though there are many types of GBV, gender inequality is always the root cause.

GBV is prevalent, affecting many women in Rwanda. GBV threatens Rwandan women’s health and well-being, their right to education, and their legal and economic rights. Also, GBV does not only affect the individuals who are abused. It also affects children, families, communities and the entire nation.

Legal support for GBV prevention and response

Under Rwandan law, all forms of GBV are prohibited. This includes:

- threatening to deprive someone of his or her rights
- polygamy, concubinage and adultery

- harassing one's spouse due to dowry, reproductive health or natural physiognomy
- rape, including marital rape
- killing one's spouse
- refusing to assist a GBV victim or refusing to provide testimony

The law also specifies the penalties for committing GBV-related crimes. The minimum penalty is a prison sentence of six months. Certain crimes listed in the law, including sexual torture, rape that results in death or terminal illness, and killing of one's spouse, receive a sentence of life imprisonment.

GBV and Land Disputes

There is a link between GBV and land disputes. When women raise disputes, they challenge the common perception that men are the decision-makers in regards to land and the household. They challenge the power relations within their household, family, and community. This makes them vulnerable to GBV.

Participants in at least one Community Dialogue said that GBV is very common and that it keeps women from enjoying their rights to household property.

Discussion:

- Do you see gender-based violence as a problem in the community? Why or why not?
- If a woman came to you about violence she was experiencing, how would you help her?
- What policies or procedures are in place on the issue of gender-based violence? From your point of view, what additional policies or procedures would be useful?
- What do you think women and men in the community could do to address gender-based violence?

What Can CRPs do?

GBV is under-reported. Victims may fear coming forward, either from embarrassment or a sense that it is a "family matter" or because of the impact prosecution may have. For example, if the perpetrator is the main earner in the family, prosecution and imprisonment can have serious consequences for the economic survival of the family.

CRPs might meet women who are experiencing GBV. When this happens, CRPs should:

- **Be sensitive and non-judgmental** – no one deserves to be hurt or abused.
- **Receive the victim, listen to them, and tell them about available services.** Some of the victims may be ignorant about the law and others might not want to speak out because they fear more violence.
- CRPs can support victims of GBV by accompanying them to service providers.

CRPs can refer GBV victims to services using the resources listed in Addendum One.

Inheritance

2 hours

Refresher Lecture: There are two types of inheritance:

- Intestate means the deceased did not have a will.
- Testamentary inheritance, meaning the deceased did have a will

According to the Succession Law of 1999, if a spouse dies intestate, the surviving spouse inherits different amounts of property depending on the marital regime.

When both parents die, all legitimate sons and daughters have a right to an equal share upon the death of their parents, **regardless** of whether the parents had a will. This means that illegitimate children, such as those born to informal relationships, may be excluded from inheritance, but that legitimate children must be given equal shares **regardless of if they are male or female**.

Inheritance in a formal marriage:

The Succession Law only applies to spouses in a **formal** marriage. This means that the spouses were married under civil law, not illegitimately. Note that an illegitimate marriage is any marriage not under civil law.

For those in civil marriages, there are three different regimes:

- Community of Property: spouses jointly own all land and share assets and debts 50/50. This is the default.
- Separation of Property: Each spouse owns his or her own land and assets acquired before or during marriage. Land acquired jointly is owned proportionate to the contribution of each.
- Limited community of acquests: Spouses specify which property they own jointly.

Intestate inheritance is inheritance without a will. For spouses, who inherits depends on the type of marital regime.

In all regimes, the surviving spouse keeps a usufructuary right to the conjugal house and to movable furniture in the house. That means that regardless of who inherits, the surviving spouse can use matrimonial property until his or her death.

- Under the community of property regime, the surviving spouse ensures administration of the entire patrimony (the estate) for the children. If there are no children, the surviving spouse inherits half of the patrimony, and other heirs inherit the other half. (Project surviving spouse scenario one, in addendum one.)
- Under the separation of property regime, the surviving spouse administers the entire patrimony for the children. The children inherit first, and if there are no children the parents of the deceased inherit.
- Under the community of acquests regime, joint property is administered as in a community of property regime and separate property as in the separation of property regime.

Discussion: Go through the remaining surviving spouse scenarios (addendum one). What happens if there are children? What happens if the spouse remarries?

Inheritance in Informal Marriage

Lecture: In general, spouses are not protected when they are informally married. However, it must be each person's choice whether he or she wishes to formalize a marriage. Therefore it is important that you share information with clients but do not push them to make a decision, such as formalizing the marriage.

There are two ways a person in an informal marriage can inherit.

First, when property is acquired, both members of the marriage should register it in their names. If property is registered as co-owned, then all of the protections of co-ownership apply, including that if one person dies the other becomes the owner of the property.

Second, under Article 39 of the Gender-Based Violence law, people in polygamous marriages are protected when a monogamous marriage is formalized. All commonly owned belongings must first be shared with all husbands and wives equally,

If a person concerned with the provision of previous paragraph of this Article was living with many husbands/wives, he shall first of all share the commonly owned belongings with those husbands/wives equally.

Discussion: Have you encountered a case of an informally married person being denied inheritance rights? What did you recommend?

Rights of Children to Inheritance

1 hour

Rights of Children in Marriages

The legal minimum age for marriage in Rwanda is 21 years (Rwanda Civil Code, Article 171). This means that formal marriage cannot be contracted if one of the parties is younger than 21, except in some limited legal exceptions such as emancipation.

A marriage between two spouses under the age of 21 is considered a "premature marriage," and a "forced marriage" if there was no consent (Rights and Protection of the Child, Article 47). This carries a sentence of imprisonment and a fine for the spouse if he or she is above 21 and for anyone who played a role in the marriage, including the parents.

Scenario: A man and woman in an informal marriage had a child. The man was 22, but the woman was 20. The man died, and the woman was turned out by the man's family. The woman went to see the CRP, who directed her to the House for Justice Access (MAJ) officer. The officer told her the case should go to court, but, as the woman was not a legal adult, only once she reached 21 years of age in October of 2014.

Discussion: Do people under 21 have the right to property? Should she have been advised to wait?

Suggested Answer: The legal minimum age for marriage is 21 years. This means that it is not possible for someone under 21 to be formally married. Therefore, the Succession Law does not apply here. However, waiting until the age of 21 to file papers is not the solution. The woman's marriage was informal at the time of the man's death, and that will not change when she turns 21. A solution in this instance might be to turn the case over to the National Human Rights Commission.

Rights of Children as Sons and Daughters

Lecture: When both parents die, all legitimate sons and daughters have a right to an equal share of the property, regardless of whether the parents had a will.

Children born outside of wedlock, meaning those born to informal relationships, may be excluded from inheritance unless they have been legally recognized. However, note that Article 5 of the Child Law says that no mention can be recorded in the civil status registry of the birth conditions of a child.

Legitimate children must be given equal shares regardless of if they are male or female (Article 50).

When a parent dies and leaves children under the age of 21, a portion of the patrimony is earmarked to be used to raise them. When all children have reached the age of majority, they then share this portion equally.

Scenario: A father died leaving three children: two girls and one boy. During land registration, the boy registered the father's land in his own name and then sold it with his mother's consent. The two girls brought the case to a CRP, who advised them to look for their birth certificate. They then took the case to the Civil Status Officer who advised them to take the case to the Primary Court.

Discussion: Have you had any cases like this? Which laws apply? What should the decision be?

Suggested answer: If all children were considered legitimate, then they were all their father's heirs and were entitled to share the patrimony equally. Their mother has a right to use all of the land as long as she lives, and may also have a right to half of the land, depending on what type of marriage she had with the father.

Therefore, the mother alone could not consent to the sale of the land. The two daughters are entitled to at least one third of half of the land each, and possibly to one third of the land each.

Umunani

1 hour

Refresher Training on Donations and Umunani

Lecture: A gift or donation is an act by which a person transfers property to another while still alive for no payment or other condition(s). A person may not donate more than 1/5th of the patrimony (the estate) if the donor has children, or 1/3 if he or she has no children.

Umunani is one type of donation. This is called "ascending partition" in the Succession Law. It refers to gifts of property to one's children during one's lifetime. As noted previously, these gifts may not be more than 1/5th of the property, including land, if there are children and not more than 1/3rd if there are no children.

The Succession Law provides that both daughters and sons have a right to *umunani*. This means their parents can decide to give them a gift. This gift could be of land, but also a cow or goat, money for education, etc. Though the Constitution prohibits discrimination based on sex, there is

no explicit provision in the Succession Law that these gifts be equal in size or value for daughters and sons, or between female and male descendants.

Umunani in Practice

In practice, some women might hesitate to claim *umunani* from their parents.

Discussion: Do women in your communities hesitate to claim *umunani*? If so, what are the reasons for this that you have seen?

Suggested Answer: Research has shown that women may hesitate to claim land *asumunani* because they fear creating conflict; worry that their parents will not have enough land to survive on; and don't want to deprive their brothers of land to live on and cultivate.

Lecture: In practice, when women do claim *umunani*, some families refuse to give their daughters *umunani* or give their daughters a smaller share. Gifts of *umunani* depend on parents' economic status, their willingness, the number of siblings that they have, and the mindset of the community around them.

Scenario: A woman, Ingabire, wanted to claim *umunani* from her father. Ingabire's father, Kwihangana, is informally married to a woman that is not Ingabire's mother. Kwihangana and his wife are both entitled to their land. Ingabire requested *umunani* from Kwihangana. Though Kwihangana had legally recognized Ingabire as his daughter, his wife refused to give Ingabire *umunani*. Ingabire referred her case to the CRP.

Discussion Question: What should the CRP do?

Suggested Answer: The CRP told Ingabire that she has a right to receive *umunani*. The CRP also told Kwihangana and his wife that the law provides that a child recognized by his parent has the right to receive *umunani* from him/her. Thus, Ingabire has right to *umunani* from Kwihangana. The advice given by the CRP led to the agreement between Kwihangana and his wife who decided that they will purchase a piece of land to give Ingabire as *umunani*. But, until then, Ingabire will use a portion of the land belonging to Kwihangana and his wife.

Note on GBV: CRPs should be aware that women involved in disputes over *umunani* have reported experiencing physical and emotional violence. Some women describe situations in which their brothers and sisters-in-law taunt them and torture them for years, leading to psychological and emotional distress. Refer to GBV fact sheet.

Divorce and Separation

1 hour

Formal Marriage

Lecture: In a formal marriage, the Civil Family Code of 1988 applies when seeking to obtain a divorce. Divorce will be granted for fault of one of the spouses, by mutual consent, after 3 years of separation or after 12 months of desertion.

Article 282 allows one spouse to receive alimony if no advantages have accrued to either spouse or if those stipulated in the marriage are not sufficient to secure the subsistence of the spouse. This means that

if a spouse obtains a divorce and is not at fault, he or she can receive payments from the other spouse if there is not enough money or property left to live on.

If the spouses were in a community of property marriage, they will share all assets and liabilities equally. This includes the matrimonial house. However, under the separation of property marriage regime, each spouse keeps whatever assets he or she brought to the marriage. Under the community of acquests regime, property designated as community property will be shared, and as separate property will be separated out.

Finally, if divorce is by mutual consent, parties must give half of their assets to their children.

Scenario: A man leaves his formally married wife to go work in a city. He does not return for 18 months. They were married under a community of property regime, but his brothers have now come to tell the wife she must leave the land. What should she do?

Suggested answer: The man has deserted his wife. She therefore can be granted a divorce. She should be counseled to go to court to seek a legal divorce. In the decree, the judge will grant her one half of all the matrimonial property.

Illegal Marriage and Concubinage

Lecture: As with inheritance, spouses in illegal marriages do not have many protections in the case of separation or abandonment.

Options to protect themselves include formalizing the marriage, ensuring some land is registered jointly, or looking to other laws for protection. For instance, the law protecting children against marriage may be helpful if the client is under 21.

Discussion: Have you had any cases where a spouse in an informal marriage was abandoned? What did you do?

Land Transfers

2 hours

Lecture: Land rights may be transferred through succession, gift, inheritance, ascending sharing (*umunani*), sale, or exchange.

Individual right holders must obtain the consent of all other right holders registered on the land title before they can transfer land. Consent must be proven through an authentic document that is signed or fingerprinted by the registered right holders before a notary public competent on land matters.

Rights of Women in Formal Marriage

Women in formal marriages under the community property regime (under which spouses jointly own all land) are legally protected against dispossession.

Rights of Women in Informal Marriage

Women in informal marriages are not legally protected against dispossession. Women registered under other matrimonial regimes where the land used by the household is the separate property of the other spouse are also not protected against dispossession.

Children of Right Holders

Children's interest in their parents' land is limited to succession upon the death of their parent(s). While their parents are living, the children's rights are limited to living on their parents' land. They are not entitled to their parents' land, and do not have the right to make decisions about their parents' land. For example, children do not have a right to object to land sales or leases.

Land Transfers in Practice

Lecture: Despite the laws, some men still sell land without seeking their wife's approval. And some women do not contest these land sales.

Discussion Question: In your experience, have men (or women) sold land without their spouse's consent? Does the spouse contest this? What barriers do you think that women face to contesting land sales at the community level? What about at the household level?

Scenario: Ingabire and Cyabahanga legally married and had land together. During the land registration process, Cyabahanga registered the land to himself and his mother. He did not include Ingabire on the certificate. Cyabahanga later tried to sell the land, but Ingabire objected. The couple took their dispute to the CRP.

Discussion Questions: What should the CRP do?

Suggested Answer: The CRP realized that this case was not easy to resolve on her own. She involved the cell, sector and district authorities in the dispute, who stopped the land sale. The client who wanted to purchase that land went away. Thus far, both Ingabire and Cyabahanga have accepted this outcome. (The trainer can ask the CRP who handled this case to describe the resolution process in more detail).

Lecture: Sometimes, a couple will agree together to sell land that is titled in their names. But, the couple's children and family might try to contest the sale.

If the children are minors, they are represented by their parents. They have a right to live on their parents' land; to claim rights to health, food, and education; and to inherit land on their parents' death. They do not have a right to contest or oppose land sales.

Scenario: Nyirahabimana's mother died. Her father, Byabagambe, later remarried. When Byabagambe died, his wife needed to purchase a burial site for his body, but lacked the money to do so. Byabagambe's wife decided to sell a portion of the land belonging to her late husband. Byabagambe's daughter, Nyirahabimana, would not agree to the sale. She was supported by other family members. Byabagambe's wife took a loan to pay for the burial site instead of selling the land. After the burial ceremony, however, Byabagambe's wife had to repay the loan. She tried once more to sell the land, but Nyirahabimana again would not agree. Byabagambe's wife referred the case to the Executive Secretary of the Sector, but to no avail. She then took the case to the CRP.

Discussion Question: What should the CRP do?

Suggested Answer: The CRP advised Byabagambe's wife to search elsewhere to get money to reimburse the loan. Byabagambe's wife agreed and continues to exploit the plot. However, Byabagambe is actually entitled to sell a portion of the land. **When such issues arise, CRPs should utilize the legal hotline to consult a Haguruka Lawyer.**

Note on GBV: Some women (not necessarily related to this project) describe experiencing GBV related to land transfers. Women in formal marriages may be coerced to agree to land sales, sometimes through physical violence or emotional violence. When women disagree with their husbands' reasons for selling the land and refuse to consent, they may face serious consequences for doing so. These range from being nice to her in order to win her approval, to beating her, withholding his agricultural labor, or forcing her to sleep outside. Refer to the GBV fact sheet.

LOCAL AND INSTITUTIONAL RESOURCES

Instructions to trainers: Introduce each module by outlining the **objectives** on PowerPoint, flipchart, or whiteboard. Introductions should take no more than 5 minutes. Pose discussion questions to the group for brief discussion, and follow up with an explanation if the correct answer is not given.

Abunzi Role and Competencies

2 hours

Role

Lecture: The *abunzi* system is mandated in Rwanda's formal law: in Article 159 of the Constitution and in laws from 2006 and 2010 on Mediation Committees.

The philosophy behind the *abunzi* is that it gives responsibility for peace to individuals at the local level. The *abunzi* is made up of elected members who serve five-year terms.

The *abunzi* serves as a local level mediation body aimed at promoting reconciliation. The *abunzi* resolves a dispute by seeking to *conciliate* the two parties. This means bringing them into agreement. If they cannot conciliate, then they look to the laws and to customs to decide, *as long as they are not contrary to written law*. These decisions are legally binding.

There are two *abunzi* levels: cell-level mediators and sector-level appeals. Diagram this on the board or PowerPoint.

Of the twelve *abunzi* members, parties agree on three mediators to decide the case or, if they cannot agree, each side chooses one mediator and those two choose a third. Other committee members may attend and participate but may not make a decision.

Hearings for cases are usually public, and witnesses and people who are there to support are allowed.

The mediators must either reach a consensus or the majority vote rules. **Written minutes of the settlement are signed by the mediators and the parties and are available within ten days.**

These decisions may be appealed to the sector level, which examines the aspects of the case deemed objectionable.

Competencies and Jurisdiction

Lecture: The *abunzi* must have both subject matter and territorial jurisdiction to hear a case. If they have both, then the case **must** go to them before a formal court will consider it.

The *abunzi* may consider both civil and criminal cases. Their civil jurisdiction is to decide cases involving:

1. Lands and other immovable assets whose value does not exceed three million Rwandan francs;
2. Cattle and other movable assets whose value does not exceed one million Rwandan francs;
3. Breach of contractual obligations in case the subject matter does not exceed the value of one million Rwandan francs with the exception of central government, insurance and commercial contractual obligations;
4. Breach of employment obligations concluded between individuals if they have a value of less than one hundred thousand Rwandan francs.
5. Family cases other than those related to civil status; and

6. Successions when the matter at issue does not exceed three million Rwandan francs.

Their criminal jurisdiction is to decide cases involving:

1. Removing or displacing land and plot boundaries;
2. Any kind of destruction or damage to crops in any manner if value of crops destroyed or damaged do not exceed three million Rwandan francs;
3. Insults;
4. Defamation, except in cases where it is done by the media;
5. Stealing crops or standing crops where the value of such crops does not exceed three million Rwandan francs;
6. Larceny where the value of the stolen good does not exceed three million Rwandan francs;
7. Concealment of goods stolen during larceny where the value of such goods does not exceed three million Rwandan francs;
8. Thefts or extortion committed by one spouse against the other, by a widower or a widow as regards assets which belonged to the deceased spouse, by descendants to the detriment of their ascendants, by ascendants to the detriment of their descendants or by allies at the same degree;
9. Breach of trust in case the value of the subject matter does not exceed three million Rwandan francs
10. Discovering a movable asset belonging to another person or getting it unexpectedly and keeping it;
11. Killing or wounding without intent domestic or wild animals belonging to another person, where the value of such animals does not exceed three million Rwandan francs
12. Destroying or damaging without intent, assets belonging to another person where the value of such assets does not exceed three million Rwandan francs (Rwf 3,000,000);
13. Any type of assault to a person or intentionally throwing at him/her rubbish or any other thing of a dirtying nature without causing injury or physical harm.

Geographically, *abunzi* may only decide disputes that involve people from their own cell or sector.

If people refuse to cooperate, the state will aid in forcing cooperation through the Ministry of Local Government and the Ministry of Justice.

Discussion: If a dispute is between two people living in the same cell, where should it be brought first? If they live in different cells in the same sector? If they live in different sectors?

Suggested Answer: As long as the case is within the subject matter jurisdiction, the case must go before the *abunzi* first. If litigants live in different cells or different sectors, the case should be referred to the ordinary court.

Discussion: Which cases have you referred to the *abunzi*? Discuss if the *abunzi* was competent to hear that case or not, based on what you have learned.

Scenario: A legally married man and woman purchase property together and have three children. The man is also informally married to another woman, with whom he owns a small

jointly titled piece of land. All live in the same cell. The man dies, and the three children wish to inherit the land of the informally married woman. Who should the case be referred to?

Suggested Answer: The case involves a small piece of land, and all disputants are in the same cell. It is also a family case not related to civil status. Therefore, it should go to the cell *abunzi*.

Discussion: Were you ever uncertain about whether to refer a case to the *abunzi*? What was the case about? Use the list of jurisdictions to help resolve the uncertainty.

Court Role and Competencies

1 hour

Lecture: A case will go to the formal court system if it does not fall into the jurisdiction of the *abunzi* or if a party to the case appeals the decision of the *abunzi*.

According to the law determining the organization, functioning, and jurisdiction of the courts, Primary Courts try cases related to:

1. disputes between physical and moral persons with monetary value which does not exceed three million (3,000,000) Rwandan Francs, except civil actions related to insurance as well as those seeking damages for the loss occasioned by an offence triable by another Court;
2. disputes related to land and livestock and their succession;
3. disputes related to movable property which does not exceed three million (3,000,000) Rwandan Francs of monetary value and its succession;
4. disputes related to other immovable property other than land, which does not exceed three million (3,000,000) Rwandan Francs of monetary value and its succession;
5. disputes related to civil status and family; and
6. all cases whose monetary value does not exceed fifty thousand (50,000) Rwandan Francs.

Discussion: In what instances should you advise a client to go to Primary Court? Have you ever had to do so? What are some reasons people may want to go to the formal court?

PRACTICE

Instructions to trainers: Introduce each module by outlining the **objectives** on PowerPoint, flipchart, or whiteboard. Introductions should take no more than 5 minutes. Pose discussion questions to the group for brief discussion, and follow up with an explanation if the correct answer is not given.

Gathering Evidence

1 hour

Steps

Lecture: It will sometimes be important when mediating cases to gather independent evidence. There are several steps to take.

For each step, it is important that you take detailed notes. These will assist you later, and can be included when recording the decision both sides agree to.

1. Listen to the facts of the case from each side. It is important to remain impartial while you do this. You are simply gathering information. You may note privately if you believe someone is lying or exaggerating, but you must listen without passing judgment.
2. Note if there are any facts in dispute that need to be followed up on. This may include people you need to talk to, like family members or neighbors, and physical facts you need, like the location of boundaries or information about whose name is on the title.
3. Make a plan to gather this evidence. For physical evidence, you may need to go to government offices or to the location of the dispute. To interview other witnesses or interested parties, you may need to ask the disputants to set up appointments.
4. Keep records of other evidence you gather. It helps to dedicate a file folder to each case. Make sure to note down which pieces of evidence you have and which you are unable to get despite trying. These records might include copies of maps, notes from interviews, and copies of titles.

Interview Techniques

Lecture: The following are points to keep in mind when interviewing anyone connected to the dispute.

1. Before the interview, you should review any information you have and decide what questions you are going to ask. If you are talking to the disputants, your questions may be general. If you are talking to other interested parties, you may only have a few particular questions to ask. Be sure you have thought of these and noted them before the interview.
2. Start by explaining why you need information, and asking the interviewee to be forthcoming. Explain that your role is as a neutral facilitator, and you are trying to find the best solution for everyone.
3. Next, ask for personal information. You should first learn the person's name, age, and connection to the dispute.
4. Next, ask for details about the dispute. Do not provide any information you have learned, as this may affect the interviewee's memory. Ideally, the interviewee will do most of the talking at this stage, and will provide a free-form story.
5. Listen actively. This means that you ask follow-up questions, repeat concerns, and make eye contact. It is important to make the interviewee feel s/he is being heard and understood.
6. You are the neutral party. This means you must remain calm and record the facts as the person is relating them, not your opinion. If you do have an opinion, you can note it, but do not say it.

7. Stick to the dispute. The person you are interviewing may be interested in telling you unrelated stories or anecdotes. Be respectful but firm. You can use phrases like “that is interesting, but what I’d really like to hear about is...” or “thank you, can you tell me more about...” to bring the interview back to the topic.
8. Conclude by asking if the interviewee has anything else s/he wants to add. Make sure the interviewee has your contact information in case s/he remembers anything else or wants to follow-up.

Interview practice: Divide into groups of two. Refer to the handout for instructions. As the interviewing is going on, the facilitator should circulate among the groups and give advice.

Scenario: Muberarugo and Mukafurere have contiguous lands. Muberarugo purchased the land from Ngaboyisonga, but Mukafurere took it, arguing that it belonged to her parents, so Ngaboyisonga had no right to sell it. Muberarugo took the case to a CRP.

Muberarugo: Muberarugo has just moved to the area. He is not sure who owned the land, but knows that Ngaboyisonga has said the land was his and that he registered it.

Mukafurere: Mukafurere claims that her parents have always owned both plots of land, and that she therefore inherited them.

Instructions: Choose one person to play the CRP and one person to play Muberarugo. The CRP must gather pertinent facts, including what happened, what evidence there might be, and who else should be talked to. The person playing Muberarugo may make up as many facts as s/he would like. The CRP must come up with a plan to gather more evidence.

After twenty minutes, the person playing the CRP will play Mukafurere and the person playing Muberarugo will play the CRP. Again, the CRP must gather all pertinent facts and come up with a plan to gather more evidence.

After 40 minutes, all groups will come together to share their plans.

Basic Procedures to Introduce a Case to Courts

1 hour

Abunzi

Lecture: The *abunzi* system is designed to be easy to access. To initiate a case, a party must submit a written or verbal complaint with a brief outline of the case to the Executive Secretary of the cell.

There is no payment required.

While hearings are public, the parties must plead their cases alone. They may bring witnesses and assistants, as long as these non-parties do not represent the parties or plead for them.

Cases must be settled within a month of being registered. Mediators must reach a consensus or use a majority vote.

Written minutes of the settlement are signed by both the parties and the mediators and should be available in ten days. These are important, as they will be used if the decision is appealed.

These decisions may be appealed to the sector level, which examines the aspects of the case deemed objectionable.

Discussion: How can you help your clients to introduce a case to the *abunzi*? Have you ever had a client have trouble?

Possible answers are that they can assist the client to take a complaint to the Executive Secretary. They can also assist with gathering relevant laws and facts to submit and can accompany the client to the *abunzi* hearing as long as it is in a supportive, not advocating, role.

Primary Courts

Lecture: There are two ways to take a case to the formal court system. First, a case will go to the formal court system if it does not fall into the jurisdiction of the *abunzi*. Second, if a party to the case appeals the decision of the *abunzi*, it will go to the formal court system.

To appeal a case, appeals must happen within one month.

To go to Primary Court, the appellant must pay a filing fee. This is currently 25000 RWF.

Minutes from the mediation session will be provided to the court, which will use those minutes.

In general, it is better that CRPs not accompany clients to the formal courts. CRPs are not lawyers and should not give the appearance that they are. To support clients, CRPs should help them to determine where to go to pay the filing fee, to file the appeal, and to gather relevant documents, like the minutes from previous *abunzi* cases.

Discussion: Have you referred a client to the Primary Court? Were there any difficulties? How did you support your client?

Discussion: At what point should a case go to Primary Court?

Lecture: It is important to remember that CRPs are the first step in a mediation process.

Therefore, you should try to use the skills you will learn in this training to mediate the case before referring it to local authorities or to the courts. As cases get referred up, decisions often become more divisive. The CRP model involves conciliation and therefore is an important first step.

Discussion: What types of cases have you successfully mediated? Why was the mediation successful?

Documenting the Resolution of Disputes

2 hours

Lecture: After you have mediated a dispute, it is important to document the resolution of the dispute. This document can serve as proof of the resolution of the dispute. If there is further disagreement between the sides, they can bring the document explaining the resolution to a competent authority. This authority can then choose to enforce the documented resolution.

There are several steps to take:

5. Once each side has orally agreed to the resolution of the dispute, complete the Dispute Evolution Form.
6. After completing the Dispute Evolution Form, follow the dispute resolution template (Addendum Two) to write a short description of the agreed resolution of the dispute. At a minimum, this should include the following:
 - Date of dispute resolution /date of the document
 - Names of Disputants, contact phone number, and their ID No (if applicable)
 - Type of dispute
 - Name of the Village, Cell, Sector, and District

- The details of what each of the parties has agreed to do or not to do and when (date) they are supposed to do/not to do them
 - After writing the resolution, read loudly what you wrote and make sure all parties agree with the resolution before they sign the document
 - The parties to the dispute must sign the document bearing the description of the agreed resolution of the dispute
 - Name and signature of CRP, Names and signatures of 2 or 3 people who are present at the time of dispute resolution (preferably the local leaders,)
7. Keep this document with the accompanying Dispute Evolution Form.
 8. Note that you may need to write more than one copy of the resolution of the dispute if the parties want their own copies. (Generally, the copy should be given to the person to whom the other party agreed to do or not to do something for him/her)

Trainers: Distribute the translated dispute resolution form to the participants. Participants will read the forms. After 5-10 minutes, ask the participants what they observed on the forms. After this, the trainer will lead the following exercise to practice filling in the forms:

- **Exercise1:** Distribute forms to participants and ask everyone to individually complete the form. While participants are filling the forms, the trainee will observe what the participants are doing. Once the participants are finished, the trainee will collect the completed forms and give general comments
- **Exercise2:** The trainer will ask the participants to form groups of 10-15 people and pretend that the group is a community dialogue aimed to solve the land issue between X and Y, in their village Q. The trainer will then choose one person in each group to play the role of CRP. The CRP will choose two participants to play the disputants over a land issue. The disputants will be required to explain their land issue before CRP and other members of that group.

After 30 minutes, the CRP will close the dispute resolution and complete the dispute resolution form. All groups will hand over these forms to the trainer to observe. After all participants return to their seats, the trainer will provide general observations and comments on the exercise to all participants.

ADDENDUM ONE: GBV RESOURCES

RESOURCE	CONTACT INFORMATION
<p>Toll-free Hotline: This hotline is operated by the Rwanda national police to facilitated victims’ access to services.</p>	<p>[Need hotline numbers]</p>
<p>One Stop Centres: These centres have been established in all district hospitals. They provide medical treatment, as well as legal assistance and psychological and social support for victims of GBV.</p>	<p>[Need centre locations]</p>
<p>Safe Houses: The Public Prosecution Authority operates safe houses for GBV survivors.</p>	<p>[Need information on how to contact/how to find]</p>
<p>District Access to Justice Office (AJO) or Maisond’Accès à la Justice (MAJ): One of the three staff in the AJO is specifically in charge of the fight against GBV.</p>	<p>[Need information on how to contact]</p>
<p>Medical Assistance: This is free for victims of sexual violence.</p>	<p>[Where?]</p>

ADDENDUM TWO: SURVIVING SPOUSE SCENARIOS

ONE

A and B are married under a community of property regime, meaning they each have a 50% share in all marital property. They have no children.

A and B's common property

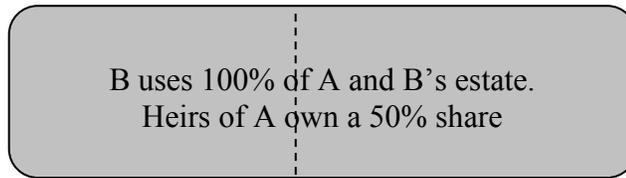


A dies, and B does not remarry.

Article 74 operates first: common property between spouses is not included in the “estate” for inheritance purposes.

Article 70(1): Heirs of A own 50%, B owns 50%. Heirs of A do not have use rights, B has use rights to 100% of the property.

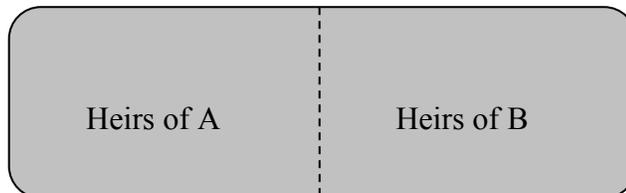
B's right to the marital common property



B dies.

Article 70 applies, so the heirs of A own 50% and the heirs of B own 50%. Each have use rights to their respective shares.

Effect of death of both spouses.



TWO

A and B are married under a community of property regime, meaning they each have a 50% share in all marital property. They have no children.

A and B's common property



A dies.

B remarries.

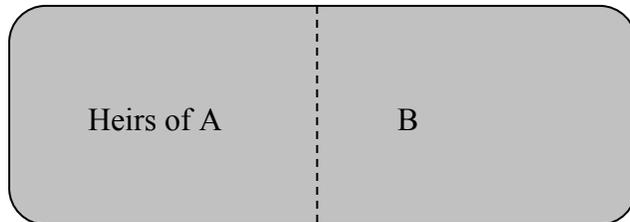
A dies. B remarries.

Article 74 operates first: common property between spouses is not included in the “estate” for inheritance purposes, unless surviving spouse has remarried. Here, the surviving spouse has remarried; therefore, common property is included in the “inheritance estate.”

Article 70(1): Property is divided, so the heirs of A own 50%, and B owns 50%. Each has use rights to their respective shares.

OLL Article 35 consent required from heirs of A, if B wants to transact/transfer land.

Division of property when B remarries.



ADDENDUM THREE: DISPUTE RESOLUTION FORM

Date of Dispute Resolution...../...../...../				
Address	For Disputant	For other parties in Disputes		
		Person No1	Person 2	Person 3
Name:				
Village:				
Cell:				
Sector:				
District:				
Phone :				
ID No				
Relation with Disputant				
Type and Description of Dispute				
Details (Description) of the Dispute Resolution.				
Disputants (Names & Signatures)	Person 1 (Name & signature)	Person 2 (Name & signature)	Person 3 (Name & signature)	
CRP Name & Signature	Observer No 1 (Name and Signature)	Observer No 3 (Name and Signature)	Observer No 3 (Name and Signature)	

AGATABO KU MAHUGURWA YO KWIYIBUTSA

USAID-RWANDA: UMUSHINGA UGAMIJE KWIMAKAZA AMAHORO BINYUZE MU GUKEMURA AMAKIMBIRANE ASHINGIYE KU BUTAKA MU MAHORO

IBIKUBIYEMO

Inyigisho	
z'amahugurwa.....	1
Ihohoterwa rishingiye ku	
gitsina.....	2
Izungura.....	5
Uburenganzira bw'umwana ku	
izungura.....	8
Impano:	
<i>Umunani</i>	9
Ubutane no	
Kutabana.....	11
Ihererekanya	
ry'ubutaka.....	12
Uruhare n'ububasha	
by'abunzi.....	14
Uruhare n'ububasha	
by'inkiko.....	17
Imyitozo.....	
.17	
Gukusanya	
ibimenyetso.....	18
Inzira z'ibanze zo gutanga ikirego mu	
Rukiko.....	19
Uburyo bwo kwandika amakimbirane	
yakemutse.....	21
Umugereka wa mbere: Ibyafasha mu gihe habayeho ihohoterwa rishingiye ku	
gitsina.....	23
Umugereka wa kabiri: Ingero z'uko bigendekera umwe mu bashakanye ukiriho	
.....	24.
Umugereka wa gatatu: Fomu yandikwaho amakimbirane	
yakemutse.....	26

INYIGISHO Z'AMAHUGURWA KU MATEGEKO

Intego z'amahugurwa: Gufasha abahugurwa kumva neza amategeko ata, dukanye, uburenganzira ku mutungo, uburenganzira bw'abagore.

Kuganira no kungurana ibitekerezo ku buryo bwo gukemura amakimbirane akomeye yerekeye ku mategeko.

Amabwiriza y'abahugurwa: Tangiza amahugurwa werekana intego zayo ukoresheje mudasobwa, ubyerekana kibaho, ku mpapuro. Amagambo yo gutangiza ntarenze iminota 5. Koresha uburyo bwo kuganira no kubaza ibibazo mu matsinda kandi ukurikirane ibisubizo bitangwa n'abahugurwa niba hari utanze igisubizo kitaricyo.

IHOHOTERWA RISHINGIYE KU GITSINA

Amasaha abiri

Intego z'izi nyigisho

1. Gusobanukirwa neza icyo ihohoterwa rishingiye ku igitsina aricyo
2. Gusobanukirwa amategeko arengera abagore bagiriwe ihohoterwa rishingiye ku gitsina
3. Gusobanukirwa uburyo ihohoterwa rishingiye ku gitsina ryerekeranye n'amakimbirane y'ubutaka rihungabanya abagore
4. Kumenya ibintu byateganyijwe bigenewe CRPs ndetse n'abakorera ihohoterwa ryo mu ngo mu miryango

Gusobanukirwa itandukaniro riri hagati y'igitsina n'uburinganire

Igitsina ni uburyo bugaragaza itandukaniro ry'imiterere hagati y'abagabo n'abagore. Uruhare rwa buri gitsina ni rumwe ku isi yose.

Uburinganire : Ni uburyo bwo kugabana inshingano, imyitwarire ndetse n'imico byemewe n'abantu ko byihariwe na buri gitsina. Hariho imico cyangwa imyitwarire igaragazaimyumvire y'abagabo n'abagore.

Umwitozo ufasha gusobanukirwa itandukaniro riri hagati y'uburinganire n'igitsina

Ifashishe impapuro nini kandi wandike mu magambo atose inyuguti "UBURINGANIRE" hanyuma womeke izo mpapuro ku rukuta. Fata urundi rupapuro runini narwo urwandikeho amagambo "IGITSINA" urwomeke ku rukuta ruteganye n'urwa mbere. Baza abahugurwa kuza hagati mu cyumba cy'amahugurwa. Basobanurire ko ugiye kubasomera interuro. Nyuma ya buri nteruro abahugurwa barahitamo niba imyumvire yagaragajwe ari uburinganire cyangwa niba yerekeza ku gitsina noneho uhagarare iruhande rw'ijambo UBURINGANIRE cyangwa IGITSINA ryanditse. Buri muntu uhugurwa arahitamo ku igiti cye aho ahagarara ntawe agishije inama. Soma izo nteruro ibisubizo biri mu dukubo ni iby'abahugurwa.

- Abagabo ntabwo bakenera kwitabwaho mu byiyumvo kandi ibyo ntacyo bibabwira nk'uko bikibwira abagore.(U)
- Abashoferi benshi mu Rwanda ni abagabo(U)
- Abagore nibo babyara naho abagabo bo ntibabyara(I)
- Kurera abana ni nshingano y'abagore(U)
- Abagore bonyine nibo bonsa(I)
- Abagore ntibashobora guterura ibintu biremereye(U)
- Abagore babujijwe gukorera hanze y'ingo zabo mu masha y'ijoro(U)
- Abagabo baniga ijwi iyo baageze mu myaka y'ubugimbi(I)
- Abagore barangwa n'ibyiyumvo naho abagabo barangwa no gutekereza cyane(G)

- Abagore benshi bagira imisatsi miremire naho abagabo bakagira imisatsi migufi(U)
- Abahanga benshi mu bya siyansi ni abagabo(U)
- Guteka bibangukira abagoe(U)

Nyuma ya buri nteruro,baza abahugurwa impamvu bahisemo “UBURINGANIRE” cyangwa “IGITSINA”.Niba buri wese yagize amahirwe yo gusobanura impamvu y’amahitamo ye,babaze niba imico cyangwa imitekerereze ivugwa muri buri nteruro igenwa n’itandukaniro riri ku miterere y’umubiri hzgzti y’abagabo n’abagore.Shishikariza abahugurwa kuganira ndetse no kujya impaka niba hari irengayobora babona kuri izo nteruro kandi niba ziboneka kuki byifashe bityo?

Ihohoterwa rishingiye ku gitsina ni iki?

Ihohoterwa rishingiye ku gitsina(GBV) ni amagambo cyangwa igikorwa icyo aricyo cyose gikorera umuntu ku mubiri, mu byiyumvo,ku gitsina ndetse no ku mutungo kigamije kumubabaza kubera ko gusa ari umugabo cyangwa umugore(akababaro ako ariko kose gashingiye ku gitsina gakorewe umuntu).

Uwahohotewe ni umuntu wagezweho n’ihohoterwa rishingiye ku gitsina

Uhohotera ni umuntu ukorera undi ihohoterwa rishingiye ku gitsina.

Ihohoterwa rishingiye ku gitsina rishobora gukorwa n’umuntu w’inshuti (urugero nk’uwo mwashakanye cyangwa inshuti),umwe mu bagize umuryango,umuturanyi,inkoramutima cyangwa umuntu utazi.Ihohoterwa rishobora kubera mu rugo cyangwa hanze yarwo.Baba abagabo cyangwa abagore bashobora gukorera ihohoterwa rishingiye ku gitsina,ariko iryo hohoterwa rishengura abagore cyane.

Amoko y’ihohoterwa rishingiye ku gitsina ni aya akurikira:

- Ihohoterwa rishingiye ku mutungo:Kubaza umuntu uburenganzira ku mutungo
- Ihohoterwa rikorerwa umubiri:Gukoresha imbaraga ku muntu ugamije kumubabaza,kumukomeretsa,kumumugaza cyangwa kumwica
- Ihohoterwa rishingiye ku gitsina:Gukoresha imbaraga binyuze mu bugome iterabwoba,ibikangisho,intwari cyangwa imimerere y’ubukungu,ugamije kumushora mu mibonano mpuzabitsina we nta bushake abifitemo
- Ihohoterwa ryangiza ubwenge:Guhahamurira umuntu bitewe n’ibikorwa,iterabwoba ,amayeri amgamije kuguhatira gukora ikintu,iri terabwoba ryerekeza cyane ku gitsina cyangwa ku bikorwa bikorerwa umubiri.

Hari uburyo bwinshi bw’ihohoterwa rishingiye ku gitsina,ubusumvane bushingiye ku gitsina akaba ariyo mpamvu y’ibanze.

Ihohoterwa rishingiye ku gitsina rirogeye ,kandi rigera ku ba gore nbenshi mu Rwanda.Iryo hohoterwa rigira ingaruka ku buzima bwiza bw’abagore,ku burenganzira bwabo bwo kwiga ndetse n’uburenganzira imbere y’amategeko ndetse n’ubukungu.Iryo hohoterwa ntirigera gusa ku bantu bahohoterwa ndetse rinagera ku bana,imiryango,abantu muri rusange ndetse n’igihugu cyose.

Ubufasha bw'amategeko ku gukumira no gukemura ihohoterwa rishingiye ku gitsina
Dukurikije amategeko y'u Rwanda ihohoterwa ry'ubwoko bwose rirabujijwe.Hakubiyemo:

- Gukangisha umuntu kuwima uburenganzira bwe
- kugira abagore cyangwa abagabo benshi ndetse n'ubuhehesi
- Guhoza uwo mwashakanye ku nkeke kubera inkwano,kutabyara ndetse n'indi miterere y'umubiri
- Guterura,kurongora binyuriye ku guterura
- Kwica uwo mwashakanye
- Kwanga gufasha uwakorewe ihohoterwa,cyangwa kwanga gutanga ubuhamya

Itegeko riteganyanya kandi n'ibihano ku wakoze ibyaha by' ihohoterwa.Icyaha cyoroheje ni igifungo cy'amezi atandatu.Bimwe muri ibyo byaha biteganywa n'itegeko harimo iyicarubozo rishingiye ku gitsina,guterura bituma habaho urupfu,cyangwa indwara idakira,kwica uwo mwashakanye,ibyho byaha bikaba bihanishwa igifungo cya burundu.

Ihohoterwa rishingiye ku gitsina n'amakimbirane ashingiye ku butaka

Ihohoterwa rishingiye ku gitsina n'amakimbirane ashingiye ku butaka bifatanye isano.Iyo abagore bagaragaje amakimbirane bafite bahura n'imbogamizi z'imyumvire ivuga ko abagabo aribo bafata imyanzuro yanyuma ku butaka mndetse n'urugo muri rusange.Bahangana kandi n'imbaraga z'abagize urugo,imyiryango ndetse na rubanda mu rusange.Ibi rero butuma bagerwaho mu buryo bworoshye n'ihohoterwa rishingiye ku gitsina.Abitabirye ikiganiro kimwe bavuze ko ihohoterwa rishingiye ku gitsina ryogeye kandi ibi bibuza abagore gukoresha uburenganzira bwabo ku mutungo w'urugo.

Ibiganiro:

- Ese ubona ihohoterwa rishingiye ku gitsina ari ikibazo mu baturage?Kubera iki ?
- Niba umugore akuganyeye kubera ihohoterwa yakorewe,ni gute wamufasha?
- Ni izihe ngamba cyangwa ibyakozwe mu kurwanya ihohoterwa rishingiye ku gitsina?Ukurikije uko ubibona ni izihe ngamba cyangwa ibikorwa by'inyongera byafasha kurwanya iryo hohoterwa?
- Ubo abagabo n'abagore bakora iki mu baturage kugira ngo bakumire ihohoterwa rishingiye ku gitsina?

CRPs bashobora gukora iki?

Ihohoterwa rishingiye ku gitsina ntirigaragazwa.Abarikorewe bashobora kugira ubwoba bw'ibyarikurikira baramutse barivuze cyangwa bakumva bibateye ipfunwe cyangwa bagatekereza ingaruka kurigaragaza byagira.Urugeru uwakoze iryo hohoterwa ashobora kuba ari umuntu wubashywe cyane mu muryango,gukurikiranwa no gufungwa bishobora kugira ingaruka zikomeye ku bukungu n'imibereho by'umuryango.

CRPs bagomba guhura n'abagore bakorewe ihohoterwa.Mu gihe ibi bibaye CRPs bashobora gukora ibi bikurikira:

- **Kugaragaza ubabajwe n'ibyo bakorewe no kutagaragaza aho ubogamiye.**Nta muntu n'umwe ugomba guhohoterwa mu buryo ubwo aribwo bwose.
- **Kwakira uwakorewe ihohoterwa,kumutega amatwi ndetse no kumumenyesha ubufasha atganyirijwe.**Benshi mu bahohoterwa ntabwo bazi uko babyifatamo ku

bijyaye n'amategeko kandi abandi batinya kurishyira ahagaragara kubera ko batinya ko iryo hohoterwa aho kugabanuka ryakwiyongera.

- CRPs bashobora gufasha abakorewe ihohoterwa rishingiye ku gitsina babaherekeza kugera aho baherwa ubufaha bukwiriye.

CRPs can refer GBV victims to services using the resources listed in Addendum One. CRPs ashobora kuyobora abakerewe ihohoterwa rishingiye ku gitsina aho baherwa ubufasha nk'uko byagaragajwe mu mugereka no 1.

IZUNGURA

Amasaha 2

Gutanga ibisobanuro: Habaho uburyo bubiri bw'izungura:

- Izungura nta rage ni ukuvuga izungura ridashingiye ku bushake bwa nyakwigendera
- Izungura rishingiye ku irage ni ukuvuga rishingiye ku bushake bwa nyakwigendera

Hakurikijwe itegeko ry'izungura ryo mu mwaka wa 1999, niba umwe mu bashakanye afyuye, uwasigaye azungura umutungo wose w'umuryango mu gihe basezeranye ivangamutungo rusange, muhahano cyangwa ivanguramutungo.

Iyo ababyeyi bombi bapfuye, abana babo baba abahungu n'abakobwa

Mu gihe ababyeyi bose bapfuye, abana bose (abahungu n'abakobwa) bagira uburenganzira bungana mu izungura nyuma y'urupfu rw'ababyeyi hatitawe ku irage ry'ababyeyi babo. Ibi birasobanura ko abana batemewe n'ababyeyi babo urugero nk'abana bavutse ku babyeyi babana batarasezeranye batararwa mu bana bagomba kuzungura keretse gusa abana bemerwa n'ababyeyi hatitawe ku kuba ari abahungu cyangwa abakobwa.

Izungura ku bushyingiranwe bwemewe n'amategeko

Itegeko rigenga izungura rikoresha gusa igihe umugore yashyingiye mu buryo bwemewe n'amategeko. Ni ukuvuga ko rikoresha gusa mu gihe abagore bashyingiye hakurikijwe amategeko agenga umuryango naho ababana batarasezeranye imbere y'amategeko iri tegeko ntiribareba.

Ku basezeranye rero imbere y'amategeko itegeko riteganya uburyo butatu bw'imicungire y'umutungo w'abashakanye:

- Ivangamutungo rusange: abashyingiranywe bumvikana gushyira hamwe umutungo buri wese yabonye atarashyingirwa bwaba ubutaka cyangwa imyenda bakemera kubigabana 50/50. Iri hame rikurikizwa n'iyi abashyingiranwe baba ntacyo bavuze.
- Ivanguramutungo risesuye: Buri wese mu bashyingiranwe agumana umutungo we n'ubutaka bwe bari bafite mbere yo gushyingiranwa ndetse na nyuma yo gushyingiranwa. Umutungo bashakanye bawukoresha mu buryo bungana batunga urugo rwabo.
- Ivangamutungo w'umuhahano: Abashakanye bumvikana gushyira hamwe umutungo babona babana bakawugiraho uburenganzira bungana.

Izungura nta rage ni izungura ridashingiye ku irage cyangwa ku bushake bwa nyakwigendera. Izungura rishingira kubwoko bw'icungamutungo ryemejwe n'abashakanye.

Ku buryo ubwo aribwo bwose bw'imicungire y'umutungo w'abashakanye, umwe mu bashakanye ukiriho agira uburenganzira bwo gucunga umutungo w'umuryango, agakomeza gutura mu rugo yabanagamo na Nyakwigendera ndetse akanagumana umutungo wimukanwa

uri muri iyo nzu. Ibi bisobanura ko hatitawe k'ugomba kuzungura, umwe mu bashakanye ukiriho akomeza gukoresha umutungo w'umuryango kugeza apfuye.

- Ku byerekeye imicungire y'ivangamutungo rusange, umwe mu bashakanye wasigaye acunga umutungo wose w'umuryango (w'urugo) akawucungira abana. Iyo abashakanye nta bana bafite, umwe mu bashakanye wasigaye azungura $\frac{1}{2}$ cy'umutungo w'umuryango abandi basigaye bakazungura $\frac{1}{2}$ gisigaye. (Wareba ku mugereka urugero rwa mbere ku bijyanye n'izungura.)
- Ku byerekeye imicungire y'ivanguramutungo risesuye, umwe mu bashakanye ukiriho akomeza gucungira abana umutungo wose w'umuryango. Abana nibo bawuzungura bwa mbere baba badahari babandi bazungura ba nyakwigendera babakaba aribo bawuzungura.
- Ku byerekeye imicungire y'ivangamutungo w'umuhahano, umutungo uhuriweho n'abashakanye ucungwa nk'aho basezeranye ivangamutungo rusange naho umutungo wa buri wese ku giti cye ugacungwa nk'uko bigenda ku ivanguramutungo risesuye.

Kugirana ibiganiro: Kungurana ibitekerezo ku zindi ngero zerekana uko bigendekera umwe mu bashakanye ukiriho (Umugereka wa 1). Bigenda bite iyo umuryango ufite abana? Bigenda bite iyo umwe mubashakanye ukiriho yongeye gushyingirwa?

Izungura ku babana batarashyingiranywe mu buryo bwemewe n'amategeko

Ibisobanuro: Muri rusange, ababana mu buryo butemewe n'amategeko ntibarengerwa nayo. icyakora buri wese mu babana kuri ubwo buryo afite uburenganzira bwo gusezerana imbere y'amategeko. Ni iby'ingenzi cyane kungurana ibitekerezo n'abatugana ntitubashyireho igitutu kugira ngo badafat imyanzuro huti huti yo gusezerana imbere y'amategeko kandi batabishaka.

Hari uburyo bubiri bwo kuzungura bushoboka ku muntu ubana n'undi batarasezeranye. Uburyo bwa mbere, iyo hari umutungo bashakanye, ababana batarasezeranye bashobora kwibaruzaho iyo mitungo. Iyo iyo mitungo yabarurwe nk'aho bayifatanyagije, uburyo bwose bwo kurengera ba nyiri umutungo burakorikizwa, hakubiyemo n'iyi umwe mu babana apfuye undi usigaye yegukana umutungo.

Uburyo bwa kabiri, ingingo ya 39 y'itegeko rirwanya ihohoterwa rishingiye ku gitsina, Ababanaga nk'umugore n'umugabo batarashyingiranywe mu buryo buteganywa n'amategeko barengerwa n'iri tegeko iyo umwe muri bo ashaka gusezerano mu buryo bwemewe n'amategeko, abanza kugabana ku buryo bungana na buri wese mu bo babanaga, umutungo bari bafitanye cyangwa bahahanye mbere y'uko ashyingirwa.

Mu gihe umwe mu barebwa n'ibivugwa mu gika kibanziriza iki, yabanaga nabagore cyangwa n'abagabo benshi, abanza kugabana ku buryo bungana na buri wese mu bo babanaga, umutungo bari bafitanye cyangwa bahahanye mbere y'uko ashyingirwa.

Kuganira: Waba warahuye n'ikibazo cy'umuntu ubana n'undi nk'umugabo n'umugore batarashyiranywe mu buryo bwemewe n'amategeko wimwe uburenganzira bwe bwo kuzungura? Wamuhaye iyihe nama?

UBURENGANZIRA BW'ABANA MU IZUNGURA

Isaha 1

Uburenganzira bw'abana mu ishyingirwa

Imyaka yo gushyingirwa yemewe n'amategeko mu Rwanda ni 21 (Ingingo y'117 y'urwunge rw'amategeko y'u Rwanda). Ibi bisobanura ko ugushyingirwa kwemewe n'amategeko bidashoboka niba umwe mu bashaka gushyingirwa afite mu nsi y'imyaka 21.

Ishyingirwa hagati y'umugabo n'umugore bafite muni y'imyaka 21 rifatwa nk'irinyuranye n'amategeko ndetse rikaba ryafatwa nko guterura mu gihe umwe mu babana nta bushake yagaragaje (Guharanira no kubungabunga uburenganzira bw'umwana ingingo ya 47). Iki cyaha gihanishwa igifungo n'ihazabu y'amafaranga ku wakoze icyo cyaha niba umwe mu babana nk'umuogre n'umugabo afite muni y'imyaka 21 y'amavukocyangwa uwo ariwe wese wagize uruhare muri uko kubana ndetse n'iyi yaba ari umubyeyi we.

Inkuru: Umugabo n'umugore babana mu buryo butemewe n'amategeko babyaranye umwana. Umugabo afite imyaka 22 naho umuogre we afite imyaka 20. Umugabo amaze gupfa umugore yirukanywe na bene wabo b'umugabo. Umugore yiyambaje CRP nawe amuyobora kuri MAJ. Umukozi wa MAJ yamugiriye inama yo kugeza ikibazo cye mu Rukiko, ariko kubera ko uyu mugore yari ataruzuzwa imyaka y'ubukure, akaba azuzuzwa imyaka 21 mu kwezi kw'Ukwakira 2104.

Kuganira: Mbese abantu bafite mu nsi y'imyaka 21 y'amavuko bagira uburenganzira ku mutungo? Ese koko uriya mugore agomba gutegereza kugira ngo yuzuzwe imyaka 21 y'amavuko?

Igisubizo cyatangwa: Imyaka yo gushyingirwa yemewe n'amategeko ni 21. Bityo rero ntibishoboka ko umuntu utaruzuzwa imyaka 21 yashyingirwa mu buryo bwemewe n'amategeko. Bityo rero itegeko ryo kuzungura ntirishobora gukoreshwa kuri uru rugero. Ariko na none gutegereza imyaka 21 kugira ngo utange igisubizo ntibishyize mu gaciro. Iryo rishyingirwa ry'uwo mugore ntiriyari ryemewe igihe umugabo yapfa, bityo rero kuba yujwe imyaka 21 ntibihita bituma uko gushyingirwa kwemerwa n'amategeko. Igisubizo gishoboka hano ni uguhindura ikirego kikaba ikirego nshinjabyaha hagatangwa ikirego gishingiye ku burenganzira bw'umwana.

Uburenganzira bw'abana nk'abahungu cyangwa abakobwa

Ibisobanuro: Mu gihe ababyeyi bombi bapfuye, abana babo baba abahungu n'abakobwa bafite uburenganzira bungana ku mutungo hatitawe ku kuba ababyeyi baratanze umurage. Abana batemerwa n'ababyeyi babo bivuga abana bavutse ku mibanire y'umugabo n'umugore babanye mu buryo butemewe n'amategeko ntibemererwa kuzungura keretse igihe abo bana bemewe n'ababyeyi babo.

Abana bemewe n'ababyeyi babo bagomba guhabwa imigabane ingana hatitawe ku kuba ari abahungu cyangwa abakobwa. (Ingingo 50)

Mu gihe umubyeyi apfuye kandi agasiga abana bafite mu nsi y'imyaka 21, igice cy'umutungo kirafatirwa kugira ngo kizakoreshwe kirera abana. Mu gihe abana bose bagejeje imyaka y'ubukure, bagabana uwo mutungo mu buryo bungana.

Inkuru: Umugabo yarapfuye asiga abana batatu abakobwa babiri ndetse n'umuhungu umwe. Mu gihe cy'ibarurwa ry'ubutaka umuhungu yabaruje ubutaka bw'umubyeyi we ku mazina ye hanyuma aza no kubugurisha atabyumvikanyeho na nyina. Ba shiki b'uwo musore bagejeje ikirego cyabo ku mu CRP wabagiriye inama yo gushaka ibyemezo byabo by'amavuko. Bashyikirije ikibazo cyabo ku mukozi ushinzwe irangamimerere wabagiriye inama yo gutang ikirego cyabo mu Rukiko rw'ibanze.

Kugirana ibiganiro: Mbese waba warumvise ikibazo kimeze nk'icyo? Ni ayahe mategeko agomba gukurikizwa? Mbese umwanzuro kuri icyo kibazo ni uwuhe?

Igisubizo cyatangwa: Mu gihe abana bose bemerwa n'ababyeyi babo, bose baba abazungura b'ababyeyi babo kandi bakaba bemererwa kuzungura mu buryo bungana. Nyina afite uburenganzira bwo kubyaza umusaruro uwo mutungo igihe cyose akiriho, agira kandi uburenganzira kuri $\frac{1}{2}$ cy'ubutaka bitewe n'uburyo we n'uwo bashakanye bahisemo gucunga umutungo wabo w'umuryango.

Bityo rero nyina w'abana ntashobora gufata umwanzuro wenyine wo kugurisha ubutaka. Abakobwa babiri bafite uburenganzira kuri $\frac{1}{3}$ cya $\frac{1}{2}$ cy'ubutaka buri wese cyangwa byashoboka $\frac{1}{3}$ cy'ubutaka bwa buri wese.

Umunani

Isaha 1

Amahugurwa ku Mpano n'Umunani

Ubusobanuro: Impano cyangwa ikindi gikorwa cyose cyo gutanga ni igikorwa kigamije guhererekanya n'undi umutungo hagati y'abantu bazima nta kiguzi ndetse nta ngurane. Utanze impano ntagomba kurenza $\frac{1}{5}$ cy'umutungo we iyo afite abana, yaba nta bana afite ntarenze $\frac{1}{3}$ cy'umutungo we.

Umunani ni igice cyangwa ubwoko bw'impano. Iki gice kitwa kugabanya umutungo abana bagukomokaho mu itegeko ryerekeye izungura. Umunani ni impano y'umutungo umubyeyi aha abana be igih akiriho. Nk'uko byasobanuwe haruguru, Izi mpano nizezimbira kurenga $\frac{1}{5}$ cy'umutungo, hakubiyemo n'ubutaka, niba afite abana yaba ntabwo afite impano ntirenge $\frac{1}{3}$ niba nta bana afite.

Itegeko ryerekeye izungura ritaganya ko baba abahungu n'abakobwa bafite uburenganzira ku munani. Ibi bisobanura ko ababyeyi babo bashobora guha abana babo impano. icyakoze, nta tegeko ryerekana uko iyo mpano igomba kuba ingana n'agaciro kayo.

Uko umunani utangwa

Ubusanzwe, abagore bamwe baracyashidikanya gusaba umunani ababyeyi babo.

Ibiganiro: Mbese abagore bo mu gace mutuyemo baracyashidikanya ku bijyanye no gusaba umunani? Niba ariko bimeze ni ukubera izihe mpamvu waba warabonye zibitera?

Igisubizo cyatangwa: *Ubushakashatsi bwagaragaje ko abagore bagishidikanya gusaba umunani kubera ko banga guteza impagarara cyangwa se batinya ko ababyeyi babo batazabasha kubona ubutaka buhagije bwo guturaho kandi bakaba batifuza kubuza basaza babo amahirwe yo guhabwa ubutaka bwo guturaho no guhinga.*

Ibisobanuro: Ubusanzwe iyo abagore basabye umunani imiryango imwe n’imwe irawubima cyangwa se ikabaha agace gato cyane k’ubutaka. Impano igizwe n’umunani ishingira ku rwego rw’ubukungu ababyeyi barimo, ibyifuzo byabo, umubare w’abana umuryango ufite cyangwa se imitekerereze y’ abaturanyi ba bugufi.

Inkuru: Umugore witwa Ingabire yifuzaga gusaba umunani ise umubyara. Ariko Kwihangana ise wa Ingabire akaba abana n’umugore uteri nyina wa Ingabire mu buryo butemewe n’amategeko. Aba bombi bakaba bakaba bafite ubutaka bibarujeho. Birumvikana ko Ingabire yasabye se umunani. N’ubwo bwose Kwihangana yandikishije umukobwa we Ingabire, umugore we yanze ko ise wa Ingabire amuha umunani. Ibyo byatumye Ingabire ageza ikibazo cye ku mu CRP ngo amufashe kugikemura.

Kugirana ibiganiro: Iki kibazo CRP azakifatamo ate?

Igisubizo cyatangwa: CRPyabwiye Ingabire ko afite uburenganzira bwo guhabwa umunani na se. CRP yanabwiye kandi Kwihangana n’umugore we ko amategeko yemerera umwana wandikishijwe n’ababyeyi be afite uburenganzira bwo guhabwa umunani nabo. Bityo rero Ingabire afite uburenganzira bwo guhabwa umunani na Kwihangana. Iyo nama yatanze na CRP yatumye Kwihangana n’umugore we bemera ko bagiye gushaka ikibanza bazahaho umunani Ingabire. Mu gihe icyo kibanza kitaraboneka Ingabire azaba ahinga mu butaka bwa Kwihangana n’umugore we.

Icyitonderwa ku bijyanye n’ihohoterwa: Aba CRPs bagomba gusobanukirwa neza ko abagore bafite amakimbirane ashingiye ku munani bashobora kuba baragiriwe ihohoterwa ku mubiri cyangwa mu byiyumvo. Bamwe muri abo bagore bagiye bavuga ukuntu basaza babo na bashiki babo babatoteje ndetse bakanabakorera iyicarubozo mu gihe kingana n’imyaka runaka, ibyo bikaba byarabateye ihahamuka mu bwenge ndetse no mu byiyumvo. Wareba kuri Paji zivuga iby’ihohoterwa.

UBUTANE NO KUTABANA

Isaha 1

Ibisobanuro: Ku gushyingirwa kwemewe n’amategeko, Igitabo cy’urwunge rw’amategeko y’umuryango rwo mu wa 1988 kirakoreshwa mu gihe hari umwe mu bashakanye wifuza ubutane, ubutane butangwa ku makosa y’umwe mu bashakanye, gutana birututse ku bwumvikane nyuma y’imyaka 3 abashakanye batandukanye by’agateganyo cyangwa nyuma y’amezi 12 umwe mu bashakanye ataye urugo.

Ingingo ya 282 iteganya ko iyo abari barashyingiranywe ntacyo bari bahanye cyangwa se iyo ibyo bari bemeje guhana bidahagije gutunga uwatsindiye ubutane, urukiko rushobora kumuha, ku bintu by’uwo bari barashyungiranywe, ibimutunga bitarenga icya gatatu cy’ibyo undi yunguka nawe. Ibyo bimutunga bivanwaho igihe bazasanga Atari ngombwa gukomeza gutangwa.

Iyo umugabo n'umugore basezeranye ivangamutungo rusange, bagabana ibyo batunze byose mu buryo bungana hakubiyemo n'imyenda. Ibi bikubiyemo n'urugo abashakanye babamo. Nyamara, iyo basezeranye ivanguramutungo risesuye, buri wese agumana umutungo we yazanye igihe yashyingirwaga.

Ku bijyanye n'abasezeranye ivangamutungo muhahano, umutungo bahuriyeho bazawugabana noneho umutungo badahuje buri wese azagumane uwe.

Na none iyo habayeho gutana biturutse ku bwumvikane, buri ruhande rutanga kimwe cya kabiri cy'umutungo kigahabwa abana.

Urugero : Umugabo yataye umugore we w'isezerano ajya gukora mu mujyi kure y'urugo amara amezi 18 yose adataha. N'ubwo bari barasezeranye ivangamutungo rusange ntibyabujije bene wabo b'umugabo kumuhambiriza riva bamwirukana mu mutungo w'umuryango. None murumva uwo mugore yakora iki kugirango arenganurwe?

Igisubizo cyatangwa: Umugabo yataye umugore we. Umugore ashobora guhabwa ubutane. Ashobora kugirwa inama yo kujya mu rukiko gusaba gatanya. Mu mwanzuro w'urukiko umucamanza ashoborakumugenera ½ cyumutungo w'umuryango wabo.

Niba baramu b'umugore banze kwemera imikirize y'urubanza, byaba byiza bagiye mu bunzi kugira ngo kugira ngo babafashe kumvikana.

Kubana mu buryo butemewe n'amategeko

Ibisobanuro: Ku bijyanye n'izungura, abagore babana n'abagabo mu buryo butemewe n'amategeko nta burenganzira bagira mu gihe habayeho ubutane no kutabana.

Uburyo bwo kurengera uburenganzira bwabo hakubiyemo no gusezerana mu buryo bwemewe n'amategeko, kwandikisha ubutaka ku mazina y'ababana cyangwa kureba andi mategeko abarengera. Urugero, itegeko rirengera abana bavutse ku babyeyi batasezeranye rishobora gufasha abafite ibibazo batagejeje ku myaka 21.

Ibiganiro: Waba arigeze wumva ibibazo birimo abagore babana n'abagabo batasezeranye mu buryo butemewe n'amategeko birukanywe n'abagabo. Wabamariye iki?

IHEREREKANYA RY'UBUTAKA

Amasaha 2

Ibisobanuro: Uburenganzira ku butaka bushobora guhererekanywa bitewe n'izungura, impano, izungura, umunani, ukubukode, kugurisha, gukodesha ibitari ibyaweho, kugurana, gutanga ingwate.

Ufite uburenganzira ku mutungo agomba kubona ubushake butanzwe n'abandi bafite uburenganzira ku butaka mbere y'uko habaho ihererekanya ry'ubutaka. Kugaragaza ubushake bigomba kugaragazwa n'inyandiko yashyiriweho umukono cyagwa yatereweho igikumwe imbere ya Noteri w'ubutaka.

UBURENGANZIRA BW'ABAGORE BASEZERANYE MU BURYO BWEMEWE N'AMATEGEKO

Abagore basezeranye mu buryo bwemewe n'amategeko ivangamutungo rusange (aho abasezeranye bavanga umutungo wose w'ubutaka) barengerwa n'amategeko ku bijyanye n'ibibazo byo guhuguzwa ubutaka.

Uburenganzira bw'abagore babana n'abagabo batarasezeranye

Abagore babana n'abagabo batarasezeranye mu buryo butemewe n'amategeko ntabwo barengerwa n'amategeko igihe cy'amakimbirane ashingiye ku butaka. Abagore bahisemo ubundi buryo bw'icungamutungo aho uburyo bwo gucunga umutungo bwa bene urugo ari ivanguramutungo risesuye, aba nabo bakaba batarengerwa n'amategeko igihe cy'amakimbirane ashingiye ku butaka.

Uburenganzira bw'abana ku mutungo

Abana nabo bashobora kwandika nk'abafite inyungu ku mutungo. Uburenganzira bw'abana nk'abafite uburenganzira ku mutungo w'umuryango ntibusobanutse neza mu mategeko. Ubusanzwe, ibyemezo birebana n'uburenganzira bw'abafite ubutaka buratandukanye hashingiye ku turere, abatuye utwo turere ndetse n'abayobozi.

Uko Guhererekanya ubutaka bikorwa

Ibisobanuro: Hatitawe ku mategeko, abagabo bamwe na bamwe baracyagurisha ubutaka batitaye ku bushake bw'abo bashakanye. Abagore bamwe ntabwo bajya bavuguruza ibyo abagabo babo bakoze bagurisha ubutaka bw'umuryango batabigiyeho inama.

Ibiganiro n'ibibazo: Dukurikije ibyo muzi, abagabo cyangwa abagore bagurisha ubuaka bw'umuryango batabyumvikanye n'abo bashakanye? Mbese umwe mu bashakanye atambamira iryo gurisha? Ni izihe mbogamizi umugore ashobora guhura nazo mu gushaka gutambamira iryo gurisha mu nzego z'ubuyobozi? Ese byifashe bite ku gutambamira iryo gurisha mu rugo?

Inkuru: Ingabire yashyingiranwe na Cyabahanga mu buryo bwemewe n'amategeko nyuma bashakana ubutaka. Mu gihe cy'ibarura ry'ubutaka, Cyabahanga yabaruje ubutaka ku mazina ye ndetse no ku mazina ya nyina. Ntiyigeze abwandikishaho umugore we. Nyuma Cyabahanga yagerageje kugurisha ubwo butaka maze Ingabire arabitambamira. Uwo umuryango wagejeje amakimbirane ku mu CRP ngo awufashe.

Ibiganiro n'ibibazo: Mbese CRP azabyifatamo ate?

Amabwiriza ku Bahugura: CRP yiyambaje abayobozi b'ibanze mu gukemura iryo kimbirane bahagarikisha iryo gurisha. Uwashakaga kugura icyo kibanza yabivuyemo arigendera.

Ibisobanuro: Rimwe na rimwe abashakanye barumvikana ku bijyanye no kugurisha ubutaka bwabo ariko abana banditse nk'abafite uburenganzira banditse ku cyangombwa cy'ubutaka. Abagize umuryango banditse ku cyangombwa cy'ubutaka bashobora gutambamira ubwo bugure.

Kuganira hamwe n'ibibazo: Uburenganzira bw'abana ni ubuhe muri iki kibazo? Mbese abagize umuryango bafite ubuhe burenganzira?

Inkuru: Nyina wa Nyirahabimana amaze gupfa Ise, Byabagambe yashatse undi mugore. Nyuma Byabagambe nawe yaje gupfa noneho umugore we yashatse aho ahamba umugabo we arahabura ndetse anabura amafaranga yo kumuhamba. Nyirahabimana yigiriye inama yo kugurisha ubutaka bw'umugabo we wapfuye. Nyirahabimana, umukobwa wa Byabagambe afatanyije n'abavandimwe ba se banze ko ubutaka bwa se bugurishwa. Ibyo byatumye umugore wa Byabagambe ashaka inguzanyo yo kugura imva aho kugurisha ubutaka bw'umugabo we. Nyuma y'imihango y'ihamba Umugore wa Byabagambe yagombaga kwishyura icyo nguzanyo. Na none Umugore wa Byabagambe yashatse kugurisha ubwo butaka ariko Nyirahabimana yakomeje kwanga. Umugore wa Byabagambe yagejeje ikirego cye ku muhuzabikorwa w'Umurenge ntiyagira icyo agikoraho noneho agishyikiriza CRP.

Ibiganiro n'ibibazo: Icyo kibazo CRP azagikemura ate?

Amabwiriza y'abahugura: CRP yagiriye inama umugore wa Byabagambe gushaka aho yakura amafuranga yo kwishyura inguzanyo. Umugore wa Byabagambe yarabyemeye maze akomeza guhinga icyo kibanza aho kukigurisha.

Icyitonderwa ku ihohoterwa rishingiye ku gitsina: Abagore bamwe (Atari gusa abari muri uyu mushinga) bavuze ko bagiriwe ihohoterwa rishingiye ku ihererekanya ry'ubutaka. Abagore basezeranye mu buryo bwemewe n'amategeko bahatirwa kwemera amasezerano yo kugurisha ubutaka yabaye batabyemeye, akenshi bakabyemera kubera ihohoterwa bakorewe ryo ku mubiri cyangwa mu byiyumvo. Mu gihe umugore yanze kwemera impamvu umugabo amuhaye zimutera gushaka kugurisha umutungo w'urugo bahura n'ibibazo bitagira akagero. Muri ibyo bibazo hakubiyemo kwigira umwana mwiza kugira ngo umugore yemere kumusinyira, kumukubita cyangwa se kumwambura ubutaka asanzwe ahingira cyangwa kumuraza hanze y'urugo. Wareba ku rupapuro ruvuga iby'ihohoterwa.

INSHINGANO N'UBUBASHA BY'ABUNZI

Amasaha 2

Inshingano

Ibisobanuro: Imirimo y'abunzii teganywan'amategekoy'u Rwanda mu ngingoya 159 y'Itegeko Nshinga no mu mategeko yagiyeho mu mwaka wa 2006 n'uwa 2010 yerekeye Komitez'Abunzi.

Impamvu yatumye Abunzibashyirwaho ni ukugirango bahabwe inshingano yo kwimakaza amahoro mu bantu ku giti cyabo mu rwego rw'ibanze. Abunzi bashyizweho bivuye mu matora bakaba bagomba gukora mu myaka ibiri.

Abunzi bashinzwe kunga bagamije gushyira imbere ubwiyunge. Abunzi bakemura ibibazo bagamije kunga impande ebyiri. Ni ukuvuga ko bagamije kumvikanisha abantu. Iyo badashoboye kumvikanisha abantu, icyo gihe bareba icyo amategeko ateganya, banifashisha umuco kugirango bashobore gufata icyemezo, mu gihe utaba nyuranyije n'amategeko. Icyo cyemezo kiba cyubahirije amategeko kandi kireba abatwemye gifatwa.

Hariho inzego ebyiri z'Abunzi: urwego rw'akagari n'urwego rw'umurenge rw'ubujurire. Mu bantu 12 bagize urwegorw'Abunzi, impande 2 zifitanye ibibazo bemerana ku bunzi 3 kugira ngo babakiranure, baba badashobora kubumvikanaho, buri ruhande rugafata umwunzi, noneho bafatanyaga guhitamo uwa 3. Abandi bagize Komite bashobora gukurikirana uko izo mpande zombi zisobanura, ariko nta cyemezo bashobora gufata.

Iburanishwa ribera ku mugaragaru, kandi kunganirwa n'Abavoka n'abatangabuhamya biremewe.

Abunzi bashoboraga uhuriza ku cyemezo kimwe, bitaba ibyo hakaba itora, icyemezo gihuriweho na benshi kikaba aricyo cyemerwa. **Inyandikoy'icyemezo cyafashwe ijyaho imikono y'Abunzi n'iy'impande zifitanye ikibazo kandi ishobora kuboneka mu minsi 10.**

Ibyo byemezo bishobora kujuririrwa ku rwego rw'umurenge, rugasuzuma ingingoz'ikibazo zishobora kunengwa.

UBUBASHA KUBYEREKEYE IKIBURANWA

Ibisobanuro: Mu gusuzuma ikibazo Abunzi bagomba kwita ku bubasha bujyanye n'uburemberu w'ikiburanwa no kubujyanyen'ifasi. Iyo ibyobyombi babifite, icyo gihe basuzuma ikibazo mbere y'uko kigezwa imbere y'urukiko rusanzwe.

Abunzi bashobora gusuzuma ibibazo bijyanye n'imbenezamubano n'inshinjabyaha.

Ibibazobijyanye n'imbenezamubano bakemura ni ibibukurikira:

1. Ubutaka n'indi mitungo itimukanwa bifite agaciro katarengeje miliyoni eshatu z'amafuranga y'u Rwanda;

2. Amatungon'indi mitungo yimukanwa ifite agaciro katarengaje miliyoni imwe y'amafaranga y'u Rwanda;
3. Ukutubahiriza inshingano ziri mu masezerano mu gihe ikiburanwa kitarengaje agaciro ka miliyoni imwe y'amafaranga y'u Rwanda, uretse ibireba ubutegetsu bwite bwaLeta, ubwishingizi n'inshingano zishingiye ku masezerano y'ubucuruzi;
4. Ukutubahiriza inshingano zikomoka ku masezerano y'umurimo yabaye hagati y'abantu ku giti cyabo igihe zifite agaciro katarengaje amafaranga ibihumbi ijana y'u Rwanda;
5. Ibibazo bivutse mu muryango uretse ibyerekeye irangamimerere; n'amazungura iyo agaciro k'ikiburanwa gifite agaciro katarengaje amafaranga miliyoni eshatu y'u Rwanda.

Ibibazo bakemur abijyanye n'inshinjabyahani ibi bikurikira:

1. Kurandura cyangwa kwimurira mbago z'amasambu cyangwa ibibanza;
2. Kwangiza ku buryo ubwo aribwo bwose imyaka iri mu murima iyo agaciro k'iyonyaka katarengaje 3.000.000 z'amafaranga y'u Rwanda;
3. Ibitutsi;
4. Gusebanya, uretse igihe bikorewe mu itangazamakuru;
5. Kwiba imyaka yasaruwe cyangwa ikiri mu murima igihe agaciro kabyo katarengaje 3.000.000 z'amafaranga y'u Rwanda;
6. Ubujura bworoheje igihe icyibwe kitarengaje agaciro ka 3.000.000 z'amafaranga y'u Rwanda;
7. Guhisha ibyibwe igihe bitarengaje agaciro ka 3.000.000 z'amafaranga amanyarwanda;
8. Ubujura cyangwa ubwambuzi bukorewe uwo bashyingiranywe;
9. Ubuhemu igihe agaciro k'ibyakoreweho ubuhemu katarengaje 3.000.000 z'amafaranga y'u Rwanda;
10. Gutora ikintu cy'undi cyimukanwa cyangwa kukibona bitateguwe ukakigumana;
11. Kwica cyangwa gukomeretsa ntampamvu itungo cyangwa inyamaswa y'undi mu gihe agacirokaryo/kayo katarengaje 3.000.000 z'amafaranga y'u Rwanda;
12. Konona ibintu by'undi ntampamvu igihe agaciro kabyo katarengaje 3.000.000 z'amafaranga y'u Rwanda;
13. Gusagarira umuntu cyangwa kumutera imyanda bigambiriwe cyangwa ikindi kintu cyose cyanduza adakomerekejwe cyangwa ng oababazwe kumubiri.

Ku byerekeye ifasi, Abunzibafata icyemezo ku makimbirane hagatiy'abantu baturuka mu kagari kamwe cyangwa umurenge umwe. Iyo abantu banze kwitabira ibikorwaby'Abunzi, Leta irabibahatira ibinyujije kuri Minisitery'Ubutegetsu bw'Igihugun'iy'Ubutabera.

Impaka: Iyo amakimbirane avutse hagatiy'abantu batuye mu kagarikamwe, ni he yajyanwa mbere na mbere? Iyo batuye mu tugaridutandukanye, mu mirengi imwe? Iyo batuye mu mirengi itandukanye?

Igisubizo: Igihe cyose ikiburanwa kiri mu bubasha bw'Abunzi, kibanza mu bunzi. Iyo abafitanye ikibazo batuye mu tugari dutandukanye, kijyanwa mu rukiko. Ni kimwe n'iyobaturuka mu mirengi itandukanye.

Umwitozo: Umugabo n'umugore bashakanye kuburyo bwemewe n'amategeko baguze isambu baza no kubyarana abana 3. Uw umugabo afite ariko undimugore, uteri

uw'isezerano bakaba banafitanye akarima bombi biyandikishijeho. Bose batuye mu kagari kamwe. Umugaboyarapfuye, abana 3 bashaka kuzungura ubutaka bw'uwo mugore utari uw'isezerano. I cyo kibazo cyashyikirizwa nde?

Igisubizo gishobora gutangwa: Ikibazo kireba akarima, kandi abafitanye amakimbirane batuye mu kagari kamwe. icyo kibazo kandikirebana n'umuryango ariko ntikireba irangamimerere. Bityo, kigomba kujyanwa mu *bunzi*.

Impaka: Waba warigeze kudasobanukirwa niba waragombaga kujyana ikibazo mu bunzi? Cyari ikihe kibazo? Ifashishe urutonde rw'inzego zikemura ibibazo rwafasha kwirinda kujijinganya.

INSHINGANO N'UBUBASHA BY'INKIKO

Isaha 1

Ibisobanuro: Ikibazo kizajyanwa mu rukiko rusanze igihe kitari mu bubasha bw'*abunzi* cyangwa iyo hari uruhande rwajuriye icyemezo cy'*abunzi*.

Hashingiwe ku itegeko ryerekeye mitunganyirize, imikorere n'ububasha by'inkiko, Urukikorw'Ibanze rusuzuma ibirego byerekeye:

1. Ibibazo hagati y'abantu ku giti cyabo cyangwa imiryango ifite ubuzimagatozi igihe agaciro k'ikiburanwa katarenze 3.000.000 z'amafaranga'u Rwanda, cyeretse imanza mbonezamubano zerekeye ubwishingizi, kimwe n'izigamije indishyi zituruka ku cyaha kiri mu bubasha bw'izindi nkiko;
2. Ibibazo byerekeye ubutaka n'ubworozi kimwe n'izungura ryabyo;
3. Ibibazo byerekeye ibintu byimukanwa bifite agaciro katarengeje 3.000.000 z'amafaranga'u Rwanda n'izungura ryabyo;
4. Ibibazo bijyanye n'imitungo itimukanwa ukuyemo ubutaka, bifite agaciro katarengeje 3.000.000 by'amafaranga'u Rwanda n'izungura ryabyo;
5. Ibibazo byerekeye irangamimerere n'umuryango; n'Ibibazo byose bifite agaciro katarengeje 50.000 by'amafaranga'u Rwanda.

Impaka: Ni mu bihe bihe wagira inama ukugana kujyana ikibazocye mu Rukikorw'Ibanze? Wigeze ubikora? Ni izihe mpamvu abantu bakwifuzaga kugana inkiko zisanze?

IMYITOZO

Amabwiriza y'abahugura: Tangiza amahugurwa ugaragaza intego kuri mudasobwa Impapuro nini, cyangwa wandika ku kibaho. Amagambo atangira ntiyagombye kurenza iminota 5. Baza ibibazo itsinda ndetse munagirane ibiganiro bigufi kandi ugenzure ibisobanuro bitanzwe mu gihe hatanzwe igisubizo kitaricyo.

GUKUSANYA IBIMENYETSO

Isaha 1

Intambwe

Ibisobanuro: Ni iby'ingenzi rimwe narimwe mu gihe ukora ubuhuza gukusanya ibimenyetso byihariye. Bityo rero hai intambwe runaka ugomba gutera.

Kuri buri ntambwe, ni ngombwa kwandika ibintu byose bikenewe. Ibyo wanditse bizagufasha nyuma mu gihe ugiye kwandika umwanzuro impande zombi zemeranyaho.

1. Tega amatwi impande zombi zikubwire uko ibintu biteye. Ni iby'ingenzi kutagira uruhande ubogamiraho mu gihe utega amatwi. Menya ko urimo ukusanya amakuru. Niba ubonye ko hari umuntu urimo ukubeshya cyangwa arimo akabya inkuru ubyangirako ku ruhande mu ibanga, ariko ubundi ugomba gutega amatwi witonze wirinda guca urubanza.

2. Andika niba hari ikibazo kigomba gukurikiranwa. Hakubiyemo abantu wumva wifuza kuganiriza, nk'abagize umuryango, abaturanyi, ndetse n'ibindi bimenyetso bifatika ukeneye nk'aho imbibi zigarukira cyangwa andi makuru ajyanye n'uwanditse ku cyangombwa cy'ubutaka.
3. Kora gahunda yo gukusanya ibyo bimenyetso. Ku bijyanye n'ibimenyetso bifatika, bizagusaba kujya mu nzego z'ibanze cyangwa aho ikibazo cyabereye. Kugira ngo ubashe kubaza abatangabuhama cyangwa ba nyirubwite, ugomba gusaba gahunda impande zishyamiyanye.
4. Bika neza inyandiko n'ibindi bimenyetso wakusanyije. Birafasha kugenera buri kibazo ububiko bwihaiye. Genzura neza niba wanditse ibimenyetso byose ufite cyangwa ibyo utabashije kubona. Izi nyandiko zigomba kugira kopi z'amakarita, ibiganiro ndetse na kopi z'ibyangombwa by'ubutaka.

TEKNIKE YO KUGIRANA IKIGANIRO

Ibisobanuro: Ingingo zikurikira zigomba gutekerezwaho igihe urimo kugirana ibiganiro n'umuntu wese ufite aho ahurira n'ikibazo

9. Mbere yo kugirana ikiganiro n'abantu, wagombye kubanza ukareba ibyo uzi hanyuma ugategura ibibazo ushaka kubaza. Niba urimo uvugana n'abafitanye ikibazo, ibibazo ubabaza byagombye kuba rusange. Banza urebe neza niba ibyo bibazo wabitekerejeho mbere yo kuganira n'abantu.
10. Tangira usobanura impamvu wifuza amakuru, kandi unabaze uwo mugomba kuganira kwisanzura. Sobanura neza ko uruhare rwawe ari ubuhuza, ko urimo kugerageza gukemura ibibazo bya buri wese.
11. Intambwe ikurikira, baza amakuru yihariye. Wagombye mbere ya byose kumenya amazina, imyaka n'aho uwo muvugana ahuriye n'ikibazo.
12. Na none baza ibindi bisobanuro bijyanye n'ikibazo. Ntukagaruke ku makuru ufite kuko ibi bishobora kuvanga ubwenge bw'urimo kubaza. Ibyaba byiza kurushaho ni uko umuntu ubazwa yakora ibirenze kuvuga gusa ko yavugaga neza uko ibintu byagenze.
13. Tega amatwi witonze. Ibi bisobanura ko ugomba kubaza ibibazo byerekana ko ushaka gukurikiranwa ikibazo, ugasubiramo aho bikenewe ndetse ukanahanga amaso. Ni iby'ingenzi cyane gukora ku buryo ubazwa abona ko yitaweho kandi atezwe amatwi.
14. Uri umuntu utagira aho abogamiye. Ni ukuvuga ko ugomba gutuza ukandika ibintu uko wabibwiye, aho kwandika uko wowe ubibona. Ni huzi ukundi ubibona, wabyanika ku ruhande gusa ukirinda kubibwira uwo muganira.
15. Gumisha ibitekerezo ku kibazo. Uwo urimo kubaza azishimira kukubwira amakuru ajyanye n'ikibazo cye. Garagaza icyubahiro ariko ntute umwanya. Ushobora gukorasha amagambo akurikira: Urakoze cyane. Ese ushobora gukomeza ukambwira uko byagenze. ugamije kugarura ubazwa ku murongo.
16. Soza ubaza niba uwo muganira afite icyo yogera kubyo yakubwiye. Reba niba uwo muganira afite uko yaguhamagara kugira ngo akugezeho ibyo yibutse cyangwa igihe azaba shaka kumenya aho ikibazo cye kigeze.

Uko kugirana ibiganiro bikorwa: Kora amatsinda abiri. Ibande uko imfashanyigisho ibiteganywa. Uko ibiganiro birimo bikorwa, uyoboye ibiganiro agomba kuzenguruka muri ayo matsinda atanga inama.

Inkuru: Muberarugo na Mukafurere batikanyije ubutaka. Muberarugo yaguze ubutaka na Ngaboyisonga noneho Mukafurere arabumutwara, yitwaje ko ngo ubwo butaka bwari ubw'ababyeyi be ko bityo Ngaboyisonga Atari afite uburenganzira bwo kubugurisha. Ibyo byatumye Muberarugo ajyana ikibazo cye ku mu CRP kugira ngo amufashe.

Muberarugo: Muberarugo yimutse muri ako gace yari atuyemo. Ntazi neza uwari nyiri ubwo butaka, ariko icyo adashidikanyaho ni uko Ngaboyisonga yiyemereye ko iyo sambu ari iye kandi yanayibarujeho.

Mukafurere: Mukafurere yasobanuye ko kuva kera na kare ababyeyi be bahoranye iyo mirima uko ari ibiri, iyo ari nayo mpamvu yatumye ayibazunguramo.

Amabwiriza: Bwira umuntu umwe akine umwanya wa CRP undi nawe akine mu mwanya wa Muberarugo. CRP gomba gukusanya ibitekerezo by'ingenzi byerekana uko ibintu byagenze, ni ibihe bimenyetso byemeza ukuri kw'ibintu kandi anarebe undi muntu byaba byiza kuvugisha kuri icyo kibazo. Uribiukne mu mwanya wa Muberarugo avuge ibintu byose bishoboka atekereza ko byafasha. CRP nawe agomba umurongo umufasha gukusanya ibimenyetso byose bishoboka.

Nyuma y'iminota makumyabirir, Uwakinnye mu mwanya wa CRP azakina mu mwanya wa Mukafurere naho uwakinnye mu mwanya wa Muberarugo azakine mu mwanya wa CRP.

Nyuma y'iminota 40 amatsinda yose azahura kugira ngo ahuze ibyo yakoze.

INZIRA Z'IBANZE ZO GUTANGA IKIREGO MU NKIKO

Abunzi

Ibisobanuro: Urwego rw'Abunzi rurangwa no korohereza abarugana. Mu kwinjiza ikibazo, uruhande rugifite rugomba kugitanga mu nyandikocyangwa mu mvugo mu magambo make kigashyikirizwa Umunyamabanga Nshingwabikorwa w'akagari.

Nta kiguzi bisaba.

Nubwo iburanisha ribera mu ruhamwe, impande zombi ziburana zonyine. Zishobora kuzana abatangabuhamya n'abunganizi, igihe cyose aba batari ababuranyi badahagararira ababuranyi ngo banababuranire.

Ibibazo bigombagukemurwa mu gihe cy'ukwezi uhereye kumunsi cyandikiwe mugitabo cyabugenewe. Abunzibagomba gufata icyemezo mu bwumvikane, bitaba ibyo hagakoreshwa itora.

Inyandiko z'uko ikibazo cyakemuwe zishyirwaho umukono n'impande zombi n'Abunzi kandi iyo nyandiko ikaboneka mu minsi 10. Iyo nyandiko ni ingenzi, kuko iba izifashishwa mu ijurira.

Ibi byemezo bishobora kujuririrwa mu rwego rw'umurenge rusuzuma impamvu z'ikibazo zagitera kunengwa.

Impaka: Wafasha ute abakugana kugeza ikibazo mu bunzi? Wigeze wakira umuntu ufite icyo kibazo?

Igisubizo gishoboka ni uko bashobora gufasha ubagana kugeza ikibazo cyabo ku Munyamabanga Nshingwabikorwa. Bashobora no kubafasha kwegeranya amategeko yangombwa n'ibimenyetso bifatika no kumuherekeza bakabishyikiriza abunzi, igihe cyose ari ubufasha bwonyine, Atari ukumuvuganira.

URUKIKORW'IBANZE

Ibisobanuro: Hari uburyo 2 ikibazo gishyikirizwa inkiko zisanzwe. Ubwa mbere, ikibazo kizashyikirizwa inkiko zisanzwe igihe ikibazo kitari mu bubashabw'abunzi. Ubwa kabiri, ni igihe uruhande rumwe rujuririye icyemezo cy'abunzi, ikibazo kizajya mu rukiko rusanzwe. Kujurira bikorwa mu gihe cy'ukwezi kumwe.

Kujuririra Urukiko rw'Ibanze bitangirwa amafaranga. Umubare wayo ni 25.000.

Inyandiko y'icyemezocy'abunzi ishyikirizwa urukiko kugirango iyifashishe.

Muri rusange, sibyiza ko umu CRP aherekeza mu Rukikorusanzwe umugana. Umu CRP si umunyamategeko, kandi nta garagara nka we. Mu gufasha ababagana, aba CRPs babafasha kumenya aho batanga amafaranga yo gutangiza dosiye, kujurira, no kwegeranya impapuro za ngombwa, nk'innyandikoziyanye n'ikibazo mu rwego rw'abunzi.

Impaka: Wigeze uyobora ukugana mu Rukiko rw'Ibanze? Hari ngorane zabaye? Wamufashije ute?

Ibisobanuro: Ni iby'ingenzi kumenya ko aba CRPs ari urwego rwa mbere mu gukemura amakimbirane mu bwumvikane. Bityo rero wagombye gukoresha ubumenyi uzakura muri yay mahugurwa mu gukemura amakimbirane mu mahoro aho kwihutira kwohereza ikibazo mu bayobozi b'ibanze cyangwa mu nkiko. Iyo woherereje ibibazo bakuzaniye mu nzego zo hejuru imyanzuro ifashwe akenshi ntiyunga abantu ahubwo ishobora kubatanya. Uburyo bwo gukoresha CRP bufasha kwunga impande zombie kandi ubu buryo ni intambwe ikomeye.

Ibiganiro: Ni ubuhe bwoko bw'amakimbirane wabashije gukemura mu mahoro. Ni iyihe mpamvu ubwo buryo bwo guhuza impande zishyamiranye bwageze ku ntego yabwo?

IMYANDIKIRE Y'UKO AMAKIMBIRANE AKEMURWA

Amasaha 2

Ibisobanuro: Nyuma yo guhuza impande zombie zishyamiranye, ni iby'ingenzi kwandika uburyo ayo makimbirane yakemuwe. Iyo nyandiko izafasha nk'ikimenyetso cy'uburyo byagenze. Niba hakiri ibibazo bitarakemuka hagati y'impande zishyamiranye, zajyana iyo nyandiko mu nzego zibifitiye ububasha.

Hari intambwe rero zigomba guterwa :

5. Niba buri ruhande rwiyemereye mu mvugo ko rwemeye uburyo amakimbirane yakemuwe, ugomba kuzuza Fomu yerekana uburyo amakimbirane yakemuwe.
6. Nyuma yo kuzuza fomu yabugenewe, kurikiza inyandiko iri ku mugereka (Reba umugereka wa 2) uvuge mu ncamake umwanzuro impande zombi zumvikanyeho. Uko byagenda kose iyo ncamake igomba kuba ikubiyemo ibi bikurikira:
 - Itariki ikimbirane ryakemukiye/Itariki inyandiko yakoreweho
 - Abazina y'abafitanye ikibazo, nimeru za telephone, nimeru z'irangamuntu (niba bishoboka)
 - Ubwoko bw'ikimbirane
 - Izina ry'umudugudu, Akagali, Umurenge n' Akarere
 - Ibisobanuro birambuye kubyo buri ruhande rwemeye gukora n'igihe (itariki) buri ruhande rwemeye ko ruzabiorera cyangwa rubyangiye
 - Nyuma yo kwandika uburyo ikimbirane ryakemuwe, soma mu ijwi riranguruye ibyo wanditse kandi ugenzure ko buri ruhande rubyemeye mbere yo gushyira umukono kuri iyo nyandiko.
 - Impande zombi zishyamiranye zigomba gushyira umukono kuri iyo nyandiko igaragaza uburyo bemeye gukurikiza uburyo ikimbirane cyakemuwe

- Amazina n’umukono wa CRP, Amazina n’imikono y’abantu babiri cyangwa batatu bari bahari igihe ikimbirane ryakemurwaga (Bishoboka washyiraho amazina y’abayobozi).
- 7. Bika iyo nyandiko hamwe na fomu zandikwaho amakimbirane yakemutse.
- 8. Menya ko ushobora kwandika kopi zirenze imwe z’uburyo amakimbirane yakemutse mu gihe buri ruhanda rwifuzwa kopi yarwo. (Ubusanzwe Kopi igomba guhabwa uwo uruhanda bari bahanganye rwemeye gukorera ikintu cyangwa rwangiye gukorera ikintu.)

Abahugura: Bahe abahugurwa inyandiko yerekana uburyo amakimbirane yakemutse iri mu rurimi bumva.

Abahugurwa basome ize fomu. Nyuma y’iminota 5 cyangwa 10, baza abahugurwa icyo babonye kuri ize fomu, nyuma abahugura bayobore uyu mwitoto wo kwerekana uburyo ize fomu zuzuzwa.

- **Umwitoto wa 1:** Tanga ize fomu uzihe abahugurwa usabe buri wese ku giti cye kuzuzwa icyo fomu. Mu gihe abahugurwabarimo bazuzuzwa, abahugura bagenzure uburyo abahugurwa varimo buzuzwa icyo fomu. Nibarangiza, abahugura bakusanyeho icyo fomu hanyuma bagire icyo babwira abahugurwa ku buryo bujije icyo fomu.
- **Umwitoto wa 2:** Uhugura asabe abahugurwa gukora amatsinda hagati y’abantu 10-15 hanyuma bavuge ko ari itsinda ry’ibiganiro biyemeje gukemura amakimbirane ari hagati ya X na Y, mu mudugudu wa Q. Uhugura azagena umuntu umwe muri buri tsinda ukina umwanya wa CRP. CRP azahitamo abantu babiri bakina mu mwanya w’abafitanye amakimbirane. Abo bafitanye amakimbirane bazakina basobanurira CRP ndetse n’abo mu rindi tsinda uburyo amakimbirane yabo ateye .

Nyuma y’iminota mirongo itatu, CRP azasozwa icyo gikorwacyo gukemura amakimbirane yuzuzwa fomu yandikwaho uburyo ikimbirane ryakemutse. Amatsindayombi azashyikiriza uhugura kugirango asuzume ibyo bakoze. Nyuma abahugurwa bazasubira mu byicaro byabo, hanyuma uhugura agire icyo avugaga ku mwitoto wakoze abwira abahugurwa.

UMUGEREKA WA MBERE: IBIKENEWEMU GIHE HABAYEHO IHOHOTERWA RISHINGIYE KU GITSINA

IBIGOMBA KWITABWAHO	AHO TWABARIZA
<p>Telefone ihamagarwaho ku buntu:Iyi telephone ikorana na Polisi mu rwego rwo gufasha abahohotewe ngo bone servisi bakeneye</p>	<p>Hakenewe kumenya nimero zabo.</p>
<p>Ibigo bitanga ubufasha:Ibi bigo byashyizwe mu Turere turimo ibitaro.Bitanga ubufasha mu buvuzi,ndetse n’ubufasha mu mategeko,ndetse n’ubufasha mu byihungabana ku bagewzeho n’ihohoterwa rishingiye ku gitsina</p>	<p>Kumenya aho ibyo bigo biherereye. Gihundwe(Nyamasheke cg Rusizi),Rubavu,Nyabihu,Musanze,Gicumbi,Bugesera, Nyagatare,Huye,Kacyiru</p>
<p>Amazu y’ubuhungiro:Ubushinjacyaha bukuru bukorana n’ayo mazu y’ubuhungiro ku bgiriwe ihohoterwa rishingiye ku gitsina</p>	<p>Ni gute ayo makuru yamenyekana kandi ni gute bamenya aho ayo mazu aherereye</p>
<p>District Access to Justice (AJO) cyangwa Maison d’Access Ala Justice(MAJ):Umwe muri abo bantu ashinzwe kurwanya ihohoterwa rishingiye ku gitsina.</p>	<p>Nigute amakuru ajyanye n’ibyo yamenyekana</p>
<p>Ubufasha b’ubuvuzi: Abahohotewe bishingiye ku gitsina bavurirwa ubuntu.</p>	<p>Bavurirwa he?</p>

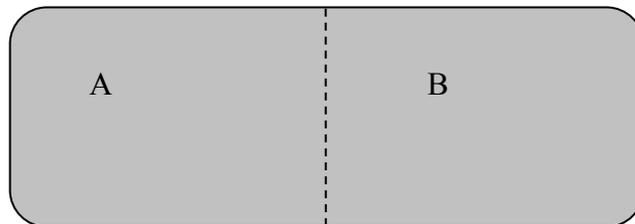
UMUGEREKA WA KABIRI: MU GIHE UMWE MU BASHAKANYE

AKIRIHO

Nimero 1

A na B basezeranye ivangamutungo rusange, ni ukuvuga buri wese afite 50 % by'umutungo w'umuryango. Nta bana bafite.

Umutungo ufatanijwe na A na B



A arapfuye none B ntiyongeye gushaka

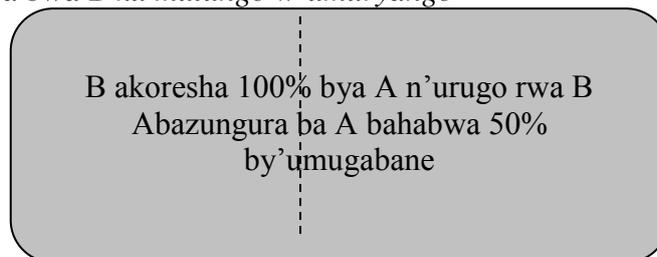
Ingingo ya 74 niyo ibanza gukurikizwa: Umutungo abashakanye bahuriyeho ntabwo ubariwe mu bigize urugo bigomba kuzungurwa.

Ingingo ya 70(1): Abazungura ba A bahabwa 50% n'aba B nabo bagahabwa 50%.

Abazungura ba A nta burenganzira bafite bwo gukoresha uwo mutungo. B afite uburenganzira bwo gukoresha 100% by'uwo mutungo.

Uburenganzira bwa B ku mutungo w'umuryango

4

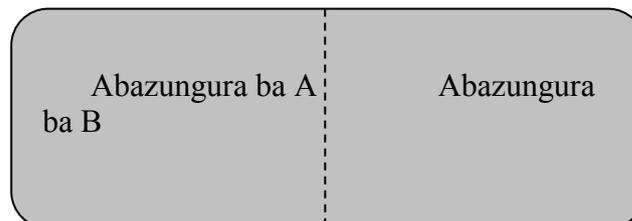


Icyitonerwa:

B arapfuye

Ingingo ya 70 irakurikizwa noneho abazungura ba A bakegukana 50% naho abazungura ba B nabo bagahabwa 50%. Buri wese agira uburenganzira bwo gukoresha buri mugabane we.

Ingaruka ku rupfu rw'abashakanye bombi



NIMERO YA 2

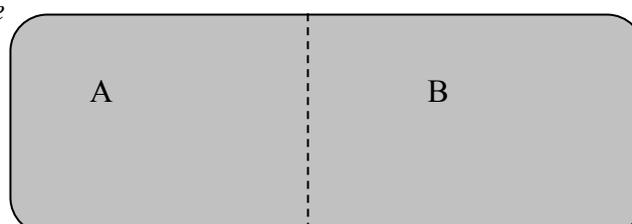
A na B basezeranye ivangamutungo rusange bishaka kuvuga ko buri wese afite 50% by'imigabane by'umutungo wose w'umuryango. Nta bana bafite.

Umutungo A na B bafatanyije

A dies.

B remarries.

B yongeye gushyingirwa



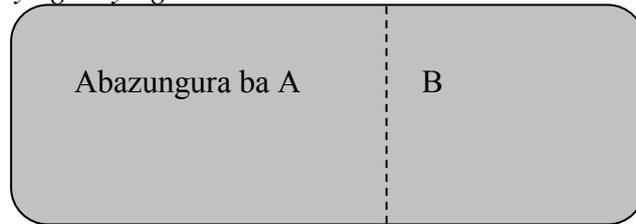
A arapfuye naho B yongeye gushtingirwa

Ingingo ya 74 ibanza gukurikizwa: Umutungo abashakanye bahuriyeho ntihabarirwamo umutungo w'urugo mu bogomba kuzungurwa, nubwo umwe mu bashakanye ukiriho yakongera gushyingirwa. Hano iyo umwe mu bashakanye wongeye gushaka umutungo bafatanyije mu mutungo ugomba kuzungurwa habarirwamo n'umutungo w'urugo.

Ingingo ya 70(1): Umutungo ugabanywamo, abazungura ba A bakegukana 50% aba B nabo bakegukana 50%.

Ingingo ya 35 kugaragaza ubushake kw'abazungura ba A iyo B ashaka ihererekanya ry'ubutaka

Igabana ry'ubutaka iyo Bongeye gushyingirwa.



ITARIKI AMAKIMBIRANE YAKEMURIWEHO.../.../....

Aderesi	Abafitanye amakimbirane	Abandi bantu baje mu ikemurwa ry'ikimbiraane		
		Uwa1	Uwa 2	Uwa 3
Amazina				
Umudugudu				
Akagali				
Umurenge				
Akarere				
Telefone				
No y' Irangamuntu				
Icyo apfana n'uwo bashyamiranye				
Ubwoko bw'ikimbirane n'igisobanuro cyaryo muri make.....				
Ibisobanuro ku buryo ikimbirane ryakemutse.....				
Abafitanye amakimbirane (Amazina n'imikono yabo)	Uwa 1(Izina n'umukono)	Uwa 2(Izina n'umukono)	Uwa 3(Izina n'umukono)	
Aamazina n'umukono bya CRP	Uwari uhari wa 1(Izina n'umukono)	Uwari uhari wa 2(Izina n'umukono)	Uwari uhari wa 3(Izina n'umukono)	

Refresher Community Dialogue Training Module

Chapter I-Conflict Dimensions

Objective of Chapter I: by the end of the chapter the trainees will have acquired skills and knowledge permitting them to better understand conflict analysis, where they will gain skills and knowledge enabling them to grasp the conflict status, its direct & indirect and underlying causes, its consequences on both parties in dispute, actors so as to formulate strategies and tactics for the remedy of the dispute.

Outcome: The trainees (CRPs) will learn skills to strengthen their usual leading approach of community dialogues.

Duration: the chapter will take 1.5 day.

Methodology and materials: The trainees (CRPs) will work in groups and be assigned to tasks. The equipment includes notebooks, pens, markers and flipcharts.

Learning activity/educational material: *Cases*

Topic /Session 1: Perceptions and Stereotypes

Objective: by the end of this session, the participants will have understood stereotypes and their role in fuelling conflicts.

Resources: flip chart, marker, booklets and pens.

Methodology: Brainstorming and examples or cases of perceptions and stereotypes that the participants know in their communities.

Topic /Session 2: Conflict transformation even after certain verdicts

Objective: by the end of this session, training participants will have been able to discern conflict management & resolution versus conflict transformation.

Resources: flip chart & marker.

Methodology: The participants will be given cases to work on where they will be asked to indicate approaches to take in order to transform them.

Topic /Session 3: Dealing with hidden/concealed conflict

Objective: by the end of this session, the participants will have comprehended techniques to utilize to motivate people to reveal the conflicts that they tend to hide.

Resources: flip chart & marker, pens and notebooks.

Methodology: The participants will be furnished with opportunities to talk about such conflicts where they will explain whether they exist or not. They will also be given a chance to discuss how to handle them.

Topic /Session 4: Conflict analysis

Objective: by the end of this session, the participants will have comprehended better understanding of how to analyze conflict with the aim of obtaining a solution to the conflict.

Chapter II. Mediation Dimensions

Objective: by the end of this chapter, the participants will understand techniques summarizing, modelling, dialoguing and communication barrier-overcoming skills.

Resources: flip chart & marker, pens and notebooks.

Duration: 1 day

Methodology: The participants will work in groups to discuss stressful issues susceptible to bring strong emotions which can cause certain distress. In the discussions, they will identify behavior they need to exhibit in those cases.

Chapter III. Basic Counselling in Conflicts

Objective: by the end of this chapter, the participants will understand techniques to apply to the basic counselling of conflicting individuals.

Resources: flip chart & marker, pens and notebooks.

Duration: 1 day

Methodology: The participants will work in groups to discuss stressful issues susceptible to bring strong emotions which can cause certain distress. In the discussions, they will identify behavior they need to exhibit in those cases.

HANDOUT RESPONDING TO CHAPTER I

I. PERCEPTIONS AND STEREOTYPES AND THEIR ROLE IN INTRA-HOUSEHOLD LAND RELATED CONFLICTS \

1. DEFINITION:

Perception is the [process](#) by which people translate sensory [impressions](#) into a coherent and unified view of the world around them. Though necessarily grounded on incomplete and unverified (or unreliable) [information](#), perception is equated with reality for most [practical](#) purposes and guides [human behavior](#) in [general](#).

Stereotypes are characteristics ascribed to groups of people involving the gender, factor, among other things. These characteristics tend to be oversimplifications of the groups involved, however. In fact, a stereotype is a set of widely shared generalizations about a group or class of people. Stereotypes are qualities assigned to groups of the people. Really, all stereotypes are generalizations. On the case of gender stereotypes, men will develop- about their wives- stereotypes from perceptions that the men hold about women in general and women will also do the same.

Stereotype examples:

1. A person who meets a few women from a particular place and finds them to have a certain characteristic may spread the word that all women from the region possess the characteristic.
2. Land and other invaluable household possessions belong to men but not women.

Types of stereotypes:

Positive stereotypes/ examples:

- It's men who decide family life.
- Men are the backbone of households.
- Women don't own property.
- Women can't play a role in the management of household property.

Negative stereotypes/ examples:

- Women only have user rights on household property yet the latter one doesn't belong to them.
- Girls should not be given land.
- No woman should be allowed to contribute to the management of household affairs.
- No woman must prevent the husband from selling any pieces of land because the land is the husband's.
- Girls are unimportant children; therefore, they don't deserve land or inheritances from parents.

2. PERCEPTION AND STEREOTYPE CONTRIBUTION TO AGGRAVATING CONFLICTS:

Why Is it Bad to Stereotype?

Stereotyping is not only **hurtful** but also **wrong**. Even if the stereotype is correct in some cases, constantly putting someone down based on your preconceived perceptions will not encourage them to succeed. Stereotyping can cause people to lead lives driven by **hate**, and can cause the victims of those stereotypes to be driven by **fear**. For example there are women who refuse to expose the issue of their land rights violated by their husbands.

It is a lose-lose situation both for those who stereotype and who are victims.

Negative land-related stereotypes prevent some women from fully enjoying their land rights since some men use the stereotypes to exclude their wives from land ownership. Even so-called positive stereotypes can be harmful due to their limiting nature.

Why Stereotypes Matter in Conflicts

Stereotyping is especially prevalent and problematic in land-related disputes. People (men and women) tend to define themselves according to who they are and who they are not. Others are often viewed in very negative ways. The opponent is expected to be a negative person. If problems occur, blame is often placed on "the opponent," while one's own contribution to the problem is ignored. Even similarities between parties (woman and man) can be viewed differently; one's own negative actions may be seen in a positive light while the opponent's competitive actions are seen as hostile.

The stereotypes may even grow worse, as [communication](#) closes and [escalation](#) heightens emotions and tension.

Role of Perception in Conflict

Conflicts are difficult and uncomfortable situations to deal with and resolving a conflict depends on coming to a rational and well-considered understanding of the situation. However, the possibility of conflict resolution is made difficult because the conflicting parties' *perceptions of the situation leading* them to hasty and faulty conclusions about the other party.

People are often unable to distinguish true threats from perceived threats. People all encounter reality from their particular point of view. People's response to the other party in a conflict situation determines how they handle the situation. Person quickly passes judgments on the other person such as their being reasonable or unreasonable, passive or aggressive, and so forth.

People need to distinguish emotional and cognitive responses from physical responses to conflict. When people encounter a conflict or disagreement, they respond to it at three different levels. At the emotional level, people may feel angry, fearful or despondent. At the cognitive level, they try to make sense of and interpret the situation. People's bodies also react, producing physical responses such as stress, body tension and a rapid heartbeat. The other party also responds at all three levels as well. People's perception of the situation may attribute behavior to the other party which is untrue. *For example, we may think that heavy perspiration or breathing is an indication of lying.*

In short, if perceptions and stereotypes against women about land and household property

aren't controlled and rectified, through effective communication, they fulfill an extremely significant role in continuing to intensify land and property-related conflicts.

Illustrative instance:

A Community Dialogue attended by women in Katabagemu Cell, Katabagemu Sector in Nyagatare District in August 2014 proved that there are men who perceive that women and girls are unimportant /unworthy simply because they are women/girls. This perception inclines the men to develop the stereotype that women and girls don't deserve anything valuable. The Community Dialogue participants highlighted that such cases are prevailing in the place.

An instance then provided is a man who had procreated only one son then aged 3 out of four girls. On one hand; the man, stereotypically thrilled, adored the son to the extent of calling him 'his Only One Eye which has to be particularly maintained; otherwise, he can encounter unbearable problems if his Only One Eye stops functioning. On the other hand; the man, stereotypically motivated, detests his daughters to the extent that he prevents them from exercising their basic rights including the use of land for food and shelter as well as education because the man often chases them out of home at night and the daughters are excluded together with their mother accused of giving birth to girls.

The Community Dialogue participants pointed out that while men are talking about a man who has produced a daughter, they say 'the man hasn't actually procreated; it's a girl that he has procreated- he has faced an intolerable loss.'

II. CONFLICT TRANSFORMATION EVEN AFTER CERTAIN VERDICTS

In fact, it exists three ways of approaching conflict, namely conflict management, conflict resolution and conflict transformation. Conflict transformation differs from conflict management and conflict resolution since conflict transformation reflects a better understanding of the nature of conflict itself. Conflict resolution implies that conflict is bad, and that it is therefore a thing to end. It also assumes that conflict is a short-term phenomenon that can be resolved permanently through mediation or other intervention processes. Conflict management correctly assumes that conflicts are long-term processes that often cannot be quickly resolved; it suggests that people can be directed or controlled as if they were physical objects to reduce or control of volatility, rather than dealing with the *real source of the problem*.

PRINCIPLES OF CONFLICT TRANSFORMATION

- Conflict should not be regarded as an isolated event that can be resolved or managed;
- Conflict transformation goes beyond merely seeking to contain and manage conflict, instead seeking to transform the root causes themselves – or the perceptions of the root causes – of a particular conflict;
- Conflict transformation is a long-term, gradual and complex process, requiring sustained engagement and interaction;

- Conflict transformation is particularly suited for intractable conflicts, where deep-rooted issues fuel protracted violence;
- Conflict transformation is concerned with five specific types of transformation, focusing on the structural, behavioral and attitudinal aspects of conflict:
 - **a. Actors** – modifying actors’ goals and their approach to pursuing these goals, including strengthening their understanding of the causes and consequences of their respective actions;
 - **b. Contexts** – challenging the meaning and perceptions of conflict itself, particularly the respective attitudes and understandings of specific actors towards one another;
 - **c. Issues** – redefining the issues central to the prevailing conflict, and reformulating the position of key actors on those very issues;
 - **d. Rules** – changing norms and rules governing decision-making at all levels in order to ensure that conflicts are handled constructively;
 - **e. Structures** – adjusting the prevailing structure of relationships, power distributions and socio-economic conditions embedded in and informing the conflict, thereby affecting the very fabric of interaction between previously incompatible actors, issues and goals.
- For conflict transformation to materialize, tensions between parties to the conflict must be overcome – first, by ensuring all actors recognize that their respective interests are **not served by resorting to violence**; and second, by seeking consensus on what should be transformed and how;
- Conflict transformation emphasizes on/ stresses human dimension by reminding parties of the **compatible nature of their needs**, instead of underlining their opposing interests, and by rejecting unilateral decisions and action, particularly those representing a victory for one of the parties to the conflict;
- Conflict transformation does not resort to a predetermined set of approaches and actions, but respects and adapts to the particularities of a given setting;

Notices-

1. Transformation involves transforming the way conflict is expressed; it can be expressed competitively, aggressively, or violently, or it can be expressed through nonviolent advocacy, conciliation, or attempted cooperation. Advocacy and mediation represent different stages of the conflict transformation process. Activism is important in early stages of a conflict to raise people's awareness of an issue. Thus activism uses nonviolent advocacy to confront the conflict. Once awareness and concern are created, mediation can be employed to transform/ change the expression of conflict from mutually destructive modes toward dialogue and interdependence.
2. Conflict transformation entails the pursuit of awareness, growth, and commitment to change which can be accomplished through the *recognition of fear, anger, grief, and bitterness* generated by the conflict on both parties. These emotions must be

outwardly acknowledged and handled in order for effective conflict transformation to occur.

3. Peacemaking also involves systemic transformation- the process of increasing *justice* and *equality* ; which involves the elimination of oppression, improved sharing of resources, and the non-violent resolution of conflict between parties. Key to transformation are **truth, justice, and mercy**, as well as **empowerment** and **interdependence**.
4. Use of persuasion techniques to enable the parties to get transformed, including – among others- irrefutable examples, strong stories to convince the parties to accept your view points and sometimes Bible/Coran or other holy book statements. It's essentially important to note that there are people being stubborn whatever convincing testimonies or evidence you could provide them; these are people actually conscious or aware of what they're doing, those who simply don't wish to change.

N.B:

THE CRPS WILL BE PRESENTED NGIRUWONSANGA'S CASE AND HIS ILLEGAL WIFE FOR THEM TO DISCUSS IT IN A BID TO SEEK ACTIONS TO TAKE SO AS TO TRANSFORM THE LONG-STANDING INTRICATE DISPUTE. THIS CASE MAY BE FIRST PRESENTED TO THE CRPS BEFORE TACKLING THE PRESENTATION OF THE TOPIC.

3. DEALING WITH HIDDEN CONFLICTS

By the hidden conflict, we mean a conflict that the major actors don't wish to reveal to the public. In such situations, one conflict actor might tell you something like *'I'm going to disclose you my dispute but I don't wish my spouse to know it since it could imperil my life.'*

Handling such disputes is really very difficult since you can risk in endangering the life of the party that has disclosed the information regarding the conflict. Really conflict dealers don't have to venture in conflicts that the actors don't wish to reveal since it can tarnish them. The only remaining mechanism is to create an environment which will enable the fearing person to dare to disclose it. Some of the techniques to create the environment involve discussing the problem with the person and attempting to establish them the negative future impact of not revealing the case as well as showing the person how they can act to expose the problem.

4. CONFLICT ANALYSIS

Conflict analysis involves a kind of research (informal or formal) conducted to fully understand the conflict status, its direct& indirect and underlying causes, consequences, actors' positions and solution to adopt to see the conflict ended.

This exercise will be conducted on the dispute between Ngiruwonsanga and his illegal wife.

The exercise will have to emphasize on the following issues:

- ❖ Direct causes like (the lack of)knowledge on certain pertinent issues and motivation or inability;
- ❖ Indirect causes like the lack of neutral party entrusted with certain authority;
- ❖ Underlying causes based on stereotypes, perceptions, beliefs, values as well as imagined and actual social norms;
- ❖ Unrecognized causes involving earlier conflicts ever faced but unresolved , relationship which has characterized the parties from their first meeting to the present and psychological issues that have characterized the parties;
- ❖ Positions and interests and goals of each party;
- ❖ Capacities of each party;
- ❖ Approaches to the dispute embraced by each party;
- ❖ Secondary actor analysis;
- ❖ Negative consequences of permitting the conflict to persist (both parties);
- ❖ Influential people or institutions which can intervene to manage, resolve and transform the conflict;
- ❖ Party willing to communicate to obtain a solution and why;
- ❖ Party unwilling to communicate and why;
- ❖ Strategies or solution to adopt for the conflict;
- ❖ Coalition making.

Crucial attention to bear in the mind :

You can't succeed in conflict transformation or resolution if you've not carried out conflict analysis to inform a solution to take since it is analysis which reveals you true issues around the conflict which the conflicting parties most often endeavor to conceal. Otherwise, you'll be misled.

An example to corroborate this is the following dispute:

In Nkondo Cell, Rwinkwavu Sector in Kayonza live a legally married couple. One day a CRP called me to go there to assist her in mediating between them. The CRP had not conducted conflict analysis; which means she didn't really know each person's statements so that she didn't know a person making true and untrue statements.

When I arrived there, we furnished each party to voice their concerns; here it's the woman who was first person to present her problem. Her presentation ending, we thought the 43-year-old woman had intolerably been victimized by the conflict where she said her husband had been perpetrating unprecedented violence ,on her, including attempts to kill her for numerous times. She pointed out that there were a lot of times when the husband prevented her from exercising her rights over household property, house and land being leading one over which she had been deprived of rights by the husband . On the 65-year-old man's turn to speak, he also emphasized that he had sustained unheard-of mistreatment by his wife so that we eventually failed to identify a party which was telling a true story. The woman rejected all of his wife's accusations and instead narrated wrongdoings by the wife which the later one also rejected. In fact we were unable to make any inferences on the presented charges.

Consequently I asked the CRP to do the analysis of the conflict to exactly a party being right and to identify points upon which they may agree and disagree with each other. I recommended the CRP to even act like an intelligence person by asking every person she thought could know something about the conflict.

At the end of the CRP's investigation, the results were that the woman was right in all of her charges. Moreover, a noticing in this issue is that when a person who has committed wrongdoings doesn't agree about them; no agreement is achieved since the victim feels or experiences all possible negative emotions namely anger, frustration, sadness, doubt, despair, depression, shame and grief or sorrow. All of these can't permit to get over the conflict, especially as they can't permit the victim to grant pardon since the victimizing person hasn't been truthful. However, when you've first performed conflict analysis and you go to each party with true information; you succeed in convincing the parties to accept the mediation process since the analysis has even informed you about *current* and even *future consequences* that each party will reap from perpetuating the conflict. Conflict analysis even informs *stories, cases or events* happened elsewhere to other people which are susceptible to persuade them to change their *positions, objectives, goals and interests*. For instance, a man called- Barayavuga living in Ndego Cell, Karama Sector in Nyagatare was convinced to give up a piece of land to his brother-in-law by two stories he was narrated by two employees from Search For Common Ground-Rwanda. The stories ingrained in his mind destructive/ negative effects which were hovering over and awaiting him.

HANDOUT RELATING TO CHAPTER II

Mediation

Summarizing in mediation

The mediator needs to summarize in order to

- allow the parties to feel heard,
- Transition to new topic,
- Identify underlying emotions/ concerns,
- Focus the parties on problem-solving,
- Encourage the parties that progress has been accomplished,
- Point out different and agreed upon views,
- Keep track of the deal.

Summarizing tips

- Be concise,
- Choose your words carefully,
- Omit blame,
- Leave your judgment out of the summary, remain neutral,
- Ask if you are correct.

Key phrases for summarizing

- As I've heard you

- Let's see where we are
- I've heard you say
- We've resolved these issues...
- You've agreed upon...
- We're still left with the issues of...
- What you are saying is.....

Overcoming barriers to effective communication

It's common for parties in conflict, especially land-related disputes as one of the most sensitive disputes, to create barriers to communication which forbid the disputants to understand each other; without which no conflict transformation or resolution can occur. For any conflicts, conflicting parties need to communicate effectively in order to achieve a satisfactory solution.

However, the barriers can generally be lessened by ensuring that the speaker is trying to be clear and explicit, that the listener is engaged in [active listening](#), and that the speaker and the listener are bringing their complete attention to bear on the conversation and are considering the feelings of each other.

Illustrative case:

On the case of Uzamushaka in Kanyeganyege Cell, Katabagemu Sector in Nyagatare and his husband –Bakomeza illegally united, there have been barriers which prevented effective communication because Uzamushaka didn't consider Bakomeza's concern on the issue of Uzamushaka's mother who was living in Bakomeza and Uzamushaka's house since it eventually came to pass that Bakomeza wanted his mother-in-law to quit; which Uzamushaka categorically and vehemently opposed. As a result, Bakomeza using violence excluded Uzamushaka from house and jointly owned property (house and land) without any grounded reasons.

Modeling

This means that CRPs in mediation need to accomplish every endeavor to serve as models/examples for others; in other words, they have to apply the principle '*Be the change that you want others to be*'. If we expect competent, respectful, and constructive communication behavior from others to others and even us, we need to model that behavior ourselves.

Imagine you are a woman insulting your husband for the mere reason that it's you who have contributed more household property or land, how can you convince other women to respect their husbands in this regard?

Dialogue Skill

Effective communication rests on dialoguing instead of disputing or quarrelling and CRPs must ensure that interaction between conflicting parties materializes as a dialogue where the latter one

- emphasizes on mutual learning, recognition, and empowerment;
- enables the parties to try to understand the other person's point of view or experience thoughtfully (cognitively);
- creates empathy - trying to understand the other person's experience or viewpoint emotionally (affectively);
- concentrates on mutual centeredness - focusing on the interests (needs, desires, concerns, fears) of all primary parties;
- establishes and maintains patience and tolerance - giving people time to contemplate, speak, and respond.
- keeps equal opportunity/time/turns - supporting everyone's opportunity to participate.
- acknowledges and reinforces by the recognition for the parties' contributions and commitment.

Illustrative example:

Back to Uzamushaka and Bakomeza's case in Kanyeganyege Cell, Katabagemu Sector in Nyagatare, these people need a dialogue for each to understand the other's physical and emotional consequences faced because of the conflict. Otherwise, each thinks that the other one has been safe, neither has ever obtained opportunity to comprehend that the other one has also been victimized by the conflict.

Handout concerning Chapter III- Counselling

Counselling aims

- To assist clients in exploring their problems and to guide them to solutions;
- To make the clients aware of the consequences of the experiences and situations they have faced /are facing;
- To reduce worry, anxiety or any other negative emotions;
- To guide clients in their recovery from, and adaptation to, difficult circumstances.

The principles of basic counselling

Counselling aims to help people to cope better with situations they are facing; which involves helping the individual to cope with their **emotions** and **feelings** and to help them make positive **choices** and **decisions**.

Doing this involves:

- establishing a trusting relationship;
- helping the client to tell their story;

- listening carefully;
- respecting the client;
- being non-judgmental;
- providing confidentiality;
- providing correct information;
- helping the individual to make informed decisions;
- helping the client to recognize and build on their strengths;
- helping the client to develop a positive attitude; and,
- maintaining a professional relationship.

It does not involve:

- making decisions for the client;
- judging, interrogating, blaming, preaching, lecturing or arguing;
- making promises that you cannot keep;
- allowing clients to become dependent on you.

Counselling is an approach for assisting people during and in the immediate aftermath of a problem, to reduce initial distress and to encourage short and long-term adaptive functioning. The main aims of counselling is to ease distress, assist with current needs and promote coping skills, NOT to extract details of difficult experiences and losses.

Counselling and confidentiality

Confidentiality is the act of keeping information entrusted to you by an individual, or group of individuals, a secret. So it's mandatory for a counselling person to hold client's information confidential. It is the respect of a client's right to privacy. You will assure them that you will treat any information given to you as confidential.

Positive Communication Skills in Counselling

Attending skills: Giving your physical attention to another person. Maintaining eye contact and showing facial expressions and other signs that you are interested in what the person is saying.

Following skills: Not interrupting and diverting the speaker. Using minimal encouragers – simple responses that encourage the speaker to tell their story. Asking relevant questions, which allow for more of a response than yes or no. Not taking on the role of inquisitor and ask too many questions. Maintaining attentive silence.

Reflecting skills: Telling the other person what you think they are feeling.

- “You’re obviously happy about this project.”
- “It sounds like you are angry.”
- “It seems to me that you feel annoyed.”

Paraphrasing skills: Putting in different words what the other person said and checking you have heard it correctly.

- “If I understand you correctly...”
- “So you’re saying that...”

- “So you think that...”
- “Sounds like you’re saying that...”

Focusing skills: You politely ask the other person to focus on their main concern.

“I know that all these matters concern you greatly but is there one of these in particular that we can do something about?”

“Of what you’ve mentioned, what concerns you the most?”

Imfashanyigisho ku Gukemura Amakimbirane.

Igice cya I- Ubumenyi ku Makimbirane

Intego:

Iki gice kizarangira, aba-CRP bafite ubumenyi bubafasha gusobanukirwa kurushaho isesengura ry'amakimbirane rituma basobanukirwa neza imiterere y'amakimbirane, impamvu zayo, ingaruka z'ayo makimbirane ku mpande zombi, abandi bagagaragara muri ayo makimbirane hamwe n'ibibashishikaje n'umuti uhamye watuma ayo makimbirane akemuka.

Igihe: Iki gice kimara umunsi n'igice.

Uburyo bwo gutanga ubwo bumenyi: Imitangire y'ubwo bumenyi izibanda ahanini ku myitozo ishingiye ku bibazo byagiye bigaragara mu kazi, aba-CRP bamazemo iminsi, ko gukemura amakimbirane.

Imyitozo: *Inkuru mpamo z'ibibazo bagiye bahura na byo.*

Ingingo ya 1: Imibonere y'ibintu n'ibitekerano (Perceptions and Stereotypes)

Intego: Ku musozo w'iri somo, aba-CRP bazaba basobanukiwe imibonere y'ibintu n'ibitekerano n'uruhare rwabyo mu gukomeza cyangwa guhembera amakimbirane.

Imitangire y'isomo: Nyuma yo gusobanura imibonere n'ibitekerano, aba-CRP bazasabwa gutanga ingero, bazi iwabo, z'imibonere y'ibintu n'ibitekerano.

Icyitonderwa: Imibonere n'ibitekerano bizashingira ku butaka n'imitungo.

Ingingo ya 2: Gukemura no guhindura amakimbirane yewe na nyuma y'imyanzuro iba yarafashwe kuri ayo makimbirane

Intego: Ku musozo w'iri somo, aba-CRP bazaba basobanukiwe neza itandukaniro riri hagati yo gukemura amakimbirane byihuse no guhindura amakimbirane.

Imitangire y'isomo: Aba-CRP bazahabwa ingero z'ibibazo bamwe muri bo bahuye na byo bikomeye kugira ngo berekane ingamba zafatwa kugira ngo bahindure ayo makimbirane.

Ingingo ya 3: Gukemura amakimbirane ahishwa

Intego: Ku musozo w'isomo, aba-CRP bazaba basobanukiwe neza uburyo bwo gutera abantu imbaraga zo gushyira ahagaragara amakimbirane bafite mu gihe usanga badashaka kuyahishura.

Imitangire y'isomo: Aba-CRP bazahabwa urubuga rwo kuvuga kuri bene ayo makimbirane aho bazagaragaza niba bahura n'ibibazo nk'ibyo. Bazanabona umwanya wo kungurana ibitekerezo ku ku kuntu bahangana na bene ayo makimbirane.

Ingingo ya 4: Isesengura ry'amakimbirane

Intego : Ku mpera z'iri somo aba-CRP bazaba basobanukiwe kurushaho uko basesengura amakimbirane kugira ngo bayabonera umuti.

Imitangire y'isomo: Aba-CRP bazahabwa imyitozo ishingingye ku bibazo by'ibikatu bahuye na byo.

Igice cya 2 : Ubuhuza

Intego: Iri somo rizarangira, aba- CRP bungutse ubundi bumenyi buzabafasha kwitwara neza mu buhuza kurushaho nk'ibijyanye no kuba intangarugero kw'umuhuza no gusubiriramo mu ncamake abamaze kuvuga ibyo bavuze kugira ngo umuhuza ataba afite ibyo yumvise nabi.

Igihe: Igice cy'umunsi

Imitangire y'isomo: Aba-CRP bazakorera mu matsinda aho bazungurana ibitekerezo ku bintu bishobora gutuma abakimbirana bumva baguwe nabi mu mutima maze bigakurura amarangamutima aremeye na yo ashobora gukurura ibindi bibazo. Muri uko kungurana ibitekerezo, aba-CRP bazanaganira imyifatire igomba kubaranga, nk'abantu bakora n'umurimo wo guhuza impande zitumvikana.

Igice cya 3: Ubujuanama bw'ibanze

Intego: Iri somo rizarangira, aba-CRP basobanukiwe uburyo bw'ibanze bwo gufasha abahanganye baba bakeneye kuganizwa kugira ngo babone inzira nyayo yabafasha gusoka mu bibazo barimo.

Igihe: Igice cy'umunsi

Imitangire y'isomo: Aba-CRP mu matsinda, bazungurana ibitekerezo ku bintu bishobora gutera amarangamutima aremeye na yo ashobora gukura umuhangayiko/agahinda/ibikomere ku mutima ku buryo byatuma amakimbirane arushaho gukomera aho gukemuka. Hazabaho n'agakino kagamije kubisobanura ku buryo, aba-CRP ubwabo ari bo bazibonera imyitwarire igomba kubaranga mu kazi kabo ndetse no mu gihe bigaragaye ko hari umuntu ukeneye kuganizwa.

Ubumenyi bwisumbuye ku Makimbirane

I. IMIBONERE Y'IBINTU N'IBITEKERANO N'URUHARE RWABYO MU GUHEMBERA NO GUKAZA AMAKIMBIRANE (PERCEPTIONS & STEREOTYPES)

1. IGISOBANURO:

Imibonere y'ibintu (Perception) ni ukuntu abantu babona cyangwa bumva ibintu maze kugatuma bagira igisobanuro baha. N'ubwo imibonere y'ibintu iba ishingiyeye ku makuru atuzuye cyangwa adacukumbuwe/ adasesenguwe ngo bamenye niba koko uko babona/bumva ibintu ari ukuri, usanga abantu bizera imibonere yabo ku bintu runaka. Akenshi rero abantu bayoborwa/batwarwa n'uko kuntu babona/ bumva ibintu mu buzima bwabo bwa buri muni.

Ibitekerano (Stereotypes) ni imyitwarire / imimerere/imiterere/imikorere ihabwa cyangwa itwererwa abantu runaka bose, iyo myitwarire /imiterere ikaba ishingira ku bintu bitandukanye nk'igitsina (*gender/ genre*). Iyo myitwarire/imimerere/imiterere/imikorere iba ikomotse ku muntu umwe cyangwa abantu bake nyine igahita ihabwa abantu bose bo mu cyiciro kimwe n'uwo muntu cyangwa abo bantu bake (*generalization/généralisation*). Mu by'ukuri, *ibitekerano* bifata abantu bose bikabashyira mu gatebo kamwe n'umuntu runaka ufite imyitwarire runaka. Usibye kuba *ibitekerano* ari ibitekerezo bishobora gukomoka mibonere yawe y'ibintu (perceptions), *ibitekerano* ni ibitekerezo binakomoka ku bandi bantu, mu mitekereze rusange y'abantu bari mu muryango ukomokamo, bamo, nyine bagutekeyemo maze nawe ukabikurana.

Ku byerekeye *ibitekerano* bishingiyeye ku gitsina (*gender/genre*), uzasanga abagabo bafite ibitekerano ku bagore bose bamaze kwimika nk'ukuri, no ku bagore kandi bikaba ari uko.

Ingero z'ibitekerano:

- Umuntu ahuye n'abagore bake nka 3 bo mu karere runaka, akabasangana imyitwarire runaka maze agahita akwirakwiza ko abagore bose bo muri ako gace bameze nka babandi 3 yahuye na bo.

4. Ubutaka n'indi mitungo y'agaciro yo mu rugo ni iby'umugabo, si iby'umugore.

Amoko y'ibitekerano:

Ibitekerano bivuga ku byiza by'uruhande rumwe (positive/positifs)

Ingero zishingiye ku mitungo n'ubutaka n'imibereho y'urugo:

- Umugabo ni we ufata icyemezo icyo ari cyo cyose kirebana n'ubuzima bw'urugo
- Abagabo ni bo nkingi ya mwamba y'ingo.
- Umutungo ni uw'umugabo.
- Umugabo ni we ucunga umutungo w'urugo.
- Umugore ni mubera rugo.
- Kwicisha bugufi ni imwe mu mico myiza iranga umugore.

Ibitekerano bivuga ku bibi by'uruhande rumwe (negative/négatifs):

Ingero n'ubundi zishingiye ku mitungo n'ubutaka n'ubuzima bw'urugo

- Nta mugore ufite uburenganzira ku mutungo w'urugo ; uburenganzira bwonyine umugore afite ku mutungo ni ubwo gukoresha uwo mutungo na ho ubundi umutungo ni uw'umugabo.
- Nta mukobwa wagombye guhabwa isambu/umunani.
- Nta mugore wakagize uruhare mu gucunga gahunda z'urugo.
- Nta mugore ugomba kubuza umugabo kugurisha isambu kuko ubutaka buba ari ubw'umugabo.
- Abana b'abakobwa nta gaciro bafite; ku bw'ibyo, ntibakwiye kubona amasambu / iminani.

2. URUHARE RW'IMIBONERE Y'IBINTU N'IBITEKERANO MU GUHEMBERA NO GUKAZA AMAKIMBIRANE:

Ese ubundi kuki ari bibi kugira ibitekerano?

Usibye kuba ibitekerano bikomeretsa umuntu, burya ibitekerano akenshi ntibiba ari byo/ukuri. Yewe n'iyi igitekerano ari cyo ku bintu bimwe na bimwe; ni bibi guhoza umuntu ku nkeke cyangwa kumwandagaza/ kumutesha agaciro, ushingiyeye kuri icyo gitekerano umufiteho kubera ko ibyo bitekerano bitamufasha gutera imbere ahubwo bimudindiza, mbega biramusenya aho kumwubaka. Ibitekerano bivuga umuntu nabi biramukomeretsa cyane ku buryo binatuma uwo muntu ahora arangwa n'umunabi/umwaga/urwango; yewe, ibyo bitekerano binatuma umuntu ahinduka igicumbi cy'*ubwoba*. *Urugero hari abagore banga gutinyuka ngo bashyire ahagaragara amabi bakorerwa n'abagabo babo aho abagabo bahonyora uburenganzira bwabo ku butaka n'indi mitungo y'agaciro yo mu rugo ariko abagore bagahera mu bwoba bw'uko babivuze ahari wenda bagaragara nabi muri sosiyete bitewe n'ibitekerano biba biri muri iyo sosiyete.*

Nyamara rero ariko burya impande zombi, ni ukuvuga nk'umugabo ushyira mu kato umugore kubera ibitekerano amufiteho n'uwu mugore ushyirwa mu kato, zibihomberamo. Urugero abagore bamwe babuzwa kugira uburenganzira busesuye ku butaka kubera ko abagabo babo bitwaza ibitekerano maze bakabakumira ku mutungo, nyamara nk'uko byagaragaye mu biganiro bimwe (Community Dialogues) abagabo bamwe bagiye bitangira ubuhamya bw'ibihombo bagize kubera gukumira abagore babo ku butaka n'imitungo cyane cyane ko iyo bimeze bityo impande zombi zihangana/zijya mu mitsi. Umuntu yatanga urugero rw'ikiganiro (Community Dialogue) yabereye mu murenge wa Gatunda mu kagari ka Cyagaju muri Nyagatare, umugabo umwe yasobanuye ibihombo yagize ku mpamvu zo gukumira umugore ku buryo bahoraga mu nduru n'imirwano bya buri muni.

Usibye n'ibitekerano bivugaga ku bibi, n'ibivugaga ku byiza na byo ntacyo bimaze kubera ya mpamvu yabyo y'uko ibitekerano bikomora imizi yabyo ku makuru atuzuye cyangwa atacukumbuwe no kuba bishingira ku muntu umwe cyangwa bake maze kikanzura ko abantu bose bo mu cyiciro kimwe n'uvugwa bameze kimwe. Ku bw'ibyo, bene icyo gitekerano cyatuma wibeshya cyane.

Impamvu ibitekerano bitagomba kwirengagizwa mu gukemura no guhindura amakimbirane

Ibitekerano ntibikunze kubura mu makimbirane, by'umwihariko amakimbirane ashingiye ku butaka. Abantu (abagore n'abagabo) bakunze kwivugaho iby'ukuri n'ibitari byo cyangwa se kwiyitirira uwo bari we n' uwo batari we, nyine bitewe n'uko bumva/babona ibintu kandi twibuke ko uko umuntu abona ibintu ari na ko kuyobora/kujyana abantu ku bitekerano. Urugero nk'abagabo hari ubwo bumva ari bo bafite ijamba mu rugo kubera ibyo babonye cyangwa babwiwe maze ibi bigatuma binangira umutima wo kumva ko abagore na bo bafite agaciro gakomeye mu by'urugo maze bigatuma bumva ko nta gitekerezo umugore yatanga ku byerekeye ubutaka n'indi mitungo yo mu rugo. Umuntu ashingiye nko kuri uru rugero, abona ko abagabo nk'abo baba barebera abagore mu ndorerwamo y'ibibi.

Ikindi kintu gikomereye cyo kutirengagiza ku bitekerano n'amakimbirane kandi ari na cyo gikunze kubaho mu gihe cy'amakimbirane, ni uko nyine mu gihe cy'amakimbirane abantu bashakira ikibazo ku ruhande rumwe bitewe n'ibyo babwiwe (batekewemo) maze inshuro akaba ari zo bashakira ikibazo ku mpande zombi. Aha umuntu aba abonamo uwo bakimbiranye umuntu mubi ku buryo ari we wenyine ukora ibibi. Mbese iyo ibibazo bivutse, ahita abishyira ku wo bahanganye maze we akirengagiza uruhare rwe, mbega we akiyumvisha ko ari umwere muri icyo kibazo. Yewe, n'ibibi izo mpande zombi zihuriyeho ntizibibone kimwe; buri ruhande rugashaka gusigiriza ibibi byarwo, rubyita byiza; rukiyumvisha gusa ko ibibi by'urundi ruhande ari byo bibi gusa. *Urugero umugabo umugore yangiye umugabo kugurisha isambu ashobora kumwaha agakubita maze undi akamutuka kubera umujinya wenda aho kujyana ikibazo cye ku nzego zibishinzwe ngo zigire icyo zigikoraho.* Mu kibazo nk'iki umugabo ashobora kwiyumvisha ko ibyo yakoze ari ukuri ahubwo akavugaga ko umugore we ari we mubi kuko yamubujije kugurisha isambu kandi biri mu nyungu z'urugo maze akanashyiraho no kumutuka. Aha umugore na we bishobora kugenda gutyo maze akiyumvisha ko ari mubi cyane ku buryo yanze kumwumva, akanageza aho amukubita, nyamara we ibyo gutuka umugabo abiteshe agaciro.

Ni gute ukemura amakimbirane arimo ibitekerano?

Ubundi ntushobora gukemura amakimbirane hagati y'impande zombi mu gihe utafashije izo mpande zombi kuganira ngo buri ruhande rwumve urundi kuko iyo bitagenze bityo amakimbirane arushaho kuremera bitewe n'impamvu zitandukanye cyane cyane umwuka mubi n'amarangamutima nk'uburakari, ububabare, ibikomere ku mutima n'ububihirwe biba byarakuruwe n'ibikorwa n'imyitwaririre y'urundi ruhande. Ni ukuvuga ko ikintu cyihutirwa ari ukubanza kumenya niba nta mibonere y'ibintu ipfuye n'ibitekera buri ruhande rufite, hanyuma ukabona gutangira kubisenya.

Kubera ko nyine amakimbirane aba ari ihurizo rikomeye kandi rya'urusobe, kuyakemura bisaba ko buri ruhande rusobanukirwa neza ikibazo gihari. Nyamara ahubwo aho kugenda bityo, usanga ikemuka ry'amakimbirane rigorana bitewe n'uko buri ruhande rubona urundi aho kwita kuri icyo kibazo gituma bashyamirana ku buryo iyo **mibonere** ituma buri ruhande rufata imyanzuro/ibyemezo byihuse kandi bipfuye ku kuntu rubona urundi n'ikigomba gukorwa ngo ikibazo gikemuke.

Abantu (abagore n'abagabo) bananirwa gutandukanya **ikibazo nyakuri** bapfa n'ikibazo bo bibwira ko ari cyo kibazo kandi atari cyo ahubwo ari ukugikeka cyangwa kukirema/kugihimba kitaraho; ibyo nyine bigaterwa n'ibitekera bakomora ku bitekerezo by'abandi cyangwa uko bo ubwabo babona/bumva ibintu. *Urugero hari ubwo umugore yanga ko isambu igurishwa, aho kugira ngo umugabo amutege amatwi asobanukirwe neza impamvu kugira ngo na we abone aho ahera amwumvisha impamvu yo kuyigurisha, ahubwo nyamugabo agahita yanzura ko umugore we amusuzugura. None se ubu ako gasuzuguro aba agasomye he? Aba afite ibimenyetso bifatika ashingiyeho?*

Ubusanzwe iyo umuntu agiranye amakimbirane n'undi, buri umwe yihutira kugira uko atekereza cyangwa abona undi aho ashobora kwiyumvisha ko ibyo bitekerezo ari byo bifite ishingiro mu gihe iby'undi nta shingiro bifite. Ubundi iyo umuntu akimbiranye n'undi hari ibintu 3 byanze bikunze bibabaho bombi. Icyo 1 ni igishingiye ku marangamutima mabi bakomora kuri ayo makimbirane nk'uburakari, ubwoba, ukwiheba, agahinda n'igikomere ku mutima. Icyo 2 ni igishingiye ku kuba buri umwe agerageza gushakira igisobanuro icyo kibazo cy'amakimbirane. Na ho icyo 3 ni igishingiye ku ngaruka z'ayo makimbirane ku mubiri nk'umunaniro, kuribwa igice runaka cy'umubiri. Ibyo byose rero iyo byivanze n'ibitekera hamwe n'imibonere y'ibintu bituma umwe atwerera undi imyitwarire itari yo cyane cyane ko aba atafashe umwanya uhagije wo kumva neza ikibazo atibogamiyeho, *nk'uko wakwiyumvisha ko kuba umugabo ashaka ko mugurisha isambu cyangwa inzu ashaka kubona amafaranga yo kwifashisha ngo aguharike; na none umugore yakwanga, umugabo akiyumvisha ko ari agasuzuguro.*

Muri rusange, ibitekera, imibonere y'ibintu na bya bintu 3 biba ku mpande zombi zihanganye- aha ni ukuvuga umugore n'umugabo bapfa umutungo- iyo bitagenzuwe ngo bikosorwe binyuze mu bwumvane (*effective communication*), bigira uruhare rukomeye cyane mu gukomeza gukomeza no guhembera amakimbirane ashingiyeye ku butaka n'indi mitungo y'agaciro mu ngo.

Urugero:

Ikiganiro (Community Dialogue) cyitabiriwe n'abagore mu kagari ka Katabagemu mu murenge wa Katabagemu i Nyagatare mu kwa 8/2014 cyagaragaje ko hari abagabo babona ko abagore n'abakobwa nta kamaro/ agaciro bafite kubera gusa ko ari abakobwa/abagore.

Iyo mibonere ikaba yarabatekeyemo igitekerano cy'uko abagore n'abakobwa nta kintu cy'agaciro bakwiriye. Iki kiganiro kikaba cyaragaragaje ko iyo mibonere/myumvire n'icyo gitekerano byuzuye muri ako gace kuko ngo iyo umuntu yabyaye umukobwa bagira bati: *'Ese shahu ugira ngo yabyaye? Ntacyo yabyaye ahubwo yatemesheje, none se si umukobwa yabyaye?'*

Urugero rwatanzwe ni urw'umugabo wabyaye umwana w'umuhungu, icyo gihe wari ufitiye imyaka 3, mu bakobwa 4. Uwo mugabo akaba yarahaga agaciro kadasanzwe uwo muhungu we kugeza n'aho yamwitaga *'Ijisho rye Rimwe'* ngo rigomba kwitabwaho bidasanzwe kugira ngo ridahungabana maze agahura n'ibibazo biremeye cyane. Ku rundi ruhande, uwo mugabo yangaga urunuka ba bakobwa be na nyina ngo kuko nyine yabyaye abakobwa. Ibyo bikaba ngo byaratumaga uwo mugabo abuzamugore we n'abakobwa be uburenganzira bw'ibanze burimo kubabura kugera mu mirima ngo bahinge, kubahoza ku nkeke, kubaraza hanze no kubakura mu ishuri.

II. GUHINDURA AMAKIMBIRANE NA NYUMA Y'IMYANZURO IMWE IBA YARAFASHWE N'INZEGO ZIBISHINZWE NK'INKIKO

Mu by'ukuri habaho uburyo 3 bwo gushakira umuti amakimbirane ari bwo *'conflict management'*- buvuga ko impande zisabwa cyangwa zitegekwa guhagarika amakimbirane, *'conflict resolution'*- buvuga ko amakimbirane agomba gukemuka na *'conflict transformation'*- ari byo guhindura amakimbirane.

Uburyo bwo guhindura amakimbirane, abakimbiranaga bakabona ya makimbirane mu amahirwe yabafasha kurushaho kubana neza butandukanye cyane na buriya bundi uko ari 2 kubera ubu buryo bwo *guhindura amakimbirane* bushyira imbere cyane kubanza kumva neza/gusobanukirwa ikibazo ku bwo butuma umuntu amenya neza imitere y'amakimbirane ubwayo. Na ho abakoresha *conflict resolution* baba bibwira ko amakimbirane ari mabi, bityo ko ari ikintu kigomba kurangira byanze bikunze. Ubwo buryo kandi bushingiye ku kwishyiramo ko amakimbirane ari ikibazo cy'igihe gito gishobora gukemuka burundu binyuze mu buhuza cyangwa ibindi bikorwa byafasha abashyimiranye kumvikana. Uburyo bwa *Conflict management* bwo bushingiye ku kwishyiramo ko amakimbirane ari ikintu kimara igihe kirekire kidashobora guhita gikemuka; bityo ubu buryo bugashyigikira ko abashyimiranye bashobora gutegekwa/ kuyoborwa, bakahagarika amakimbirane, nk'aho ari ibikorwa ushobora kuyobora cyangwa gukoresha uko ushatse aho guhangana *n'isoko nyakuri y'ikibazo abahanganye bafitanye*.

AMAHAME AGENGA UBURYO BWO GUHINDURA AMAKIMBIRANE (CONFLICT TRANSFORMATION)

- Ntabwo amakimbirane yagombye gufatwa nk'ikintu gishobora gukemuka ari uko utegetse /uyoboye abahanganye maze bagarika ayo makimbirane (*conflict management*) cyangwa ngo afatwe nk'ikibazo cy'igito kigomba gukemuka vuba unyuzwe muri gahunda yo guhuza izo mpande zombi zihanganye (*conflict resolution*);
- Guhindura amakimbirane (*conflict transformation*) ni uburyo burenga indi ntera, bugatera intambwe yo kwinjira mu mizi y'ikibazo noneho bikaza kurangira

buhinduye impamvu nyazo zateye ayo makimbirane, binyuze mu guhindura imyumvire/ imibonere y'ibintu n'ibitekerano buri umwe aba afite kuri mugenzi we;

- Guhindura amakimbirane ni gahunda imara igihe kirekire, igenda gahoro gahoro kandi y'urusobe isaba imbaraga nyinshi, igihe, umuhati, umurava, kuganira bihagije kandi bihoraho, no kutava ku izima ku muntu wiyemeje gufasha abantu guhindura amakimbirane/kudacika intege ;
- Guhindura amakimbirane ni uburyo bwihariye ku makimbirane arimo ibintu/ ibibazo byinshi by'urusobe aho haba hari ibibazo byashoye imizi miremire cyane ikomeza gufumbira/ kwenyegera/ gukongeza/ guhembera ayo makimbirane;
- Uburyo bwo guhindura amakimbirane bushingira ku ntambwe 5 zisobanutse kugira ngo buhindure ayo makimbirane:
 - **Intambwe ya 1 ishingiyeye ku bantu bari mu makimbirane (actors/acteurs)** – aha iyi ntambwe isaba guhindura *intego* za buri ruhande *n' uburyo/ inzira* bacamo cyangwa *ibikoresho* bifashisha kugira ngo bagere kuri izo ntego zabo. Aha wibanda cyane cyane ku kubumvisha byimazeyo intandaro n'ingaruka ibikorwa byabo bifite, ahanini wibanda ku ngaruka ibyo bikorwa bibafiteho bo ubwabo;
 - **Intambwe ya 2 ishingiyeye ku mibonere y'ibintu/ imyumvire/ ibitekerano**– aha wibanda ku guhindura igisobanuro abahanganye baha ya makimbirane (icyo bapfa) n'imyumvire/ imibonere bafite ku cyo bapfa (amakimbirane)-kuri uru rwego wihatira cyane cyane guhindura cyangwa *gushyirahamya* uko umwe yumva/abona undi kutari ko;
 - **Intambwe ya 3 ishingiyeye ku bintu/ ibibazo runaka impande zombi zipfa** – guhindura ibibazo n'ibyifuzo (*positions*) bya buri ruhande cyangwa umwanzuro buri ruhande rwafashe;
 - **Intambwe ya 4 ishingiyeye ku mahame agenga buri ruhande** – iyi ntambwe isaba guhindura/ gusenya amahame, indangagaciro n'amategeko buri ruhande rwishyiriyeho kugira ngo rugere kuri za ntego rwihaye kugira ngo ayo makimbirane akemuke mu mahoro, impande zombi zibyungukiyemo;

- **Intambwe ya nyuma** – aha ni ugukora ku buryo za ntego, ibyifuzo b'ibibazo bya buri ruhande bitahuraga bigira noneho aho bihurira, bikabana aho gutana nk'uko byari mbere. Biba bisaba kwifashisha inzego zinyuranye, zaba imiryango y'abakimbirana, ubuyobozi, amadini, amategeko ibimina n'izindi nzego.
- Kugira ngo guhindura amakimbirane bishoboke, umwuka mubi hagati y'abahanganye ugomba kubanza kuvanwaho- ibi bigashoboka ari uko ubwa 1, ubanjije kumvisha abahanganye ko gukoresha imbaraga/ kurwana/ guhangana (*violence*) ntacyo bimaze mu kugera ku nyungu zabo bombi, hanyuma ubwa 2, ukabafasha gushaka uko bumvikana ku bigomba guhinduka n'uko bigomba guhinduka;
- Guhindura amakimbira ni uburyo bwibanda ku gushimangira *indangagaciro y'ubumuntu, aho tuvuga ngo mbere y'uko ubangamira mugenzi wawe mu bintu runaka, banza wibaze uti 'ari jye ukorewe ibi bintu, nakumva merewe nte? Na Bibiliya iravugaga ngo icyo wifuzaga ko kitagukorerwaho, nawe ntuzagikorere mugenzi wawe; burya iyo ubirenzeho, nawe kiba kizagera ukabikorera cyangwa ukabyishyura, wabyanga, wabyemera.*

Iby'ingenzi byo kumenya mu guhindura amakimbirane:

5. Guhindura amakimbirane ni uguhindura imiterere y'amakimbirane; amakimbirane ashobora kurangwa no guhangana/kujya mu mitsi, intambara n'ibikorwa by'urugomo/byangiza cyangwa ashobora kurangwa n'ubuvugizi/ibiganiro cyangwa ibikorwa bikozwe mu mahoro nta ruhande ruhungabanyije urundi. Ibikorwa by'ubugizi/ibiganiro n'ubuhuza bikaba bikenewe ku byiciro bitandukanye bya gahunda yo guhindura amakimbirane. Ibikorwa by' **ubuvugizi** bihita bitangira mu ikubitiro ry'amakimbirane kugira ngo abahanganye n'abandi bantu bashobore kumenya ikibazo. Ibyo bikorwa by'ubuvugizi biba bigomba gukorwa mu mahoro, bigamije kwerekana inyungu/ibyiza byo gukemura amahoro. Hanyuma iyo abantu bamaze gusobanukirwa ikibazo, hakoreshe ubuhuza kugira ngo ya makimbirane ahindurwe aho mu guhangana no gusenyanira kw'abashyamba agere ku kubakana kwabo, binyuze mu kuganira no kumva ko buri *umwe akeneye undi byanze bikunze cyane cyane ko guhungabanya uburenganzira n'amahoro cyangwa umutuzo bya mugenzi wawe byanga binoga bigukurira nawe guhungabanyirizwa uburenganzira, amahoro n'umutuzo byawe mu buryo bumwe cyangwa ubundi. Ni nde muntu wabujije undi amahoro, maze aye akaramba?*
6. Guhindura amakimbirane bisaba kumva neza ingorane zo gukomeza amakimbirane no gutera abahanganye ubushake bwo guhinduka, ibi bigashoboka ari uko abahanganye basobanukiwe uburemere bw'amarangamutima yabo- nk' *ubwoba/impungenge, uburakari/umujinya, agahinda, ibikomere ku mutima n'ububahirwe bikomoka kuri ayo makimbirane-* ku makimbirane. Ntabwo ayo amarangamutima agomba gufukirana, ahubwo agomba gushyirwa ahagaragara ndetse ingaruka zayo ku mpande zombi zigakurwaho kugira ngo koko uguhindura amakimbirane nyako kubeho.

7. Kubaka amahoro mu bashakanye, abavandimwe, yewe n'abandi bafite ibyo bapfa cyane cyane bishingiye ku mutungo bisaba byanze bikunze impinduka zizana *ubutabera n'ukureshya imbere y'ibyo bemerewe*; ibyo bikaba binasaba ikurwaho ry'akarengane, isaranganya ry'umutungo rinyuze mu mucyo n'ukuri no gukemura amakimbirane binyuze mu nzira z'amahoro. Mbese urufunguzo mu guhindura amakimbirane nyako ni [ukuri,ubutabera, gusaba no gutanga imbabazi/gusabana imbabazi, gufashanya no kumva ko buri ruhande ruzabaho neza ari uko n'urundi rubayeho neza.](#)

8. Guhindura amakimbirane bisaba gukoresha amayeri anyuranye mu kumvisha abantu maze bakemera guhinduka ndetse bakabishyira mu bikorwa (persuasion techniques). Ayo mayeri ni nko kwifashisha ingero zizwi zigagarira buri wese/ ingero badashobora guhakana, inkuru zifite imbaraga zabaye ku bantu zituma bemera ibyo ubabwira, burya ushobora no kwifashisha imirongo ya Bibiliya/ Koruwani cyangwa ibindi bitabo bikubiyemo amagambo matagatifu, bibaye ngombwa. Cyakoze na none ikintu cy'ingenzi umuntu atakwirangagiza ni uko hari abantu batajya bava ku izima ku buryo ibyo wakora byose utabahindura, abo ni ba bantu baba bazi ibyo bakora, mbega badashaka guhinduka kandi nta mpamvu n'imwe bafite.

N.B:

[ABA-CRP BAGOMBA KUBWIRWA IKIBAZO CYA NGIRUWONSANGA N'UWAHOZE ARI UMUGORE WE UTEMWE N'AMATEGEKO KUGIRA NGO BACYUNGURANEHO IBITEKEREZO MU RWEGO RWO GUSHAKA UKO AYO MAKIMBIRANE YAHINDURWA.](#)

3. GUHANGANA N'AMAKIMBIRANE AHISHWA

Ayo ni amakimbirane abayafitanye baba badashaka gushyira ahagaragara ku mpamvu zitandukanye. Aha ni cya gihe, umwe mu bakimbirane ashobora akakubwira ngo *'Ngiye kukubwira amakimbirane mfitante n'uwo twashakanye ariko sinifuza ko abimenya kuko byashyira ubuzima bwanjye mu kaga.*

Guhangana n'ayo makimbirane mu by'ukuri si ikintu cyoroshye habe na gato kubera ko wa mugani nyine uba ushobora gushora mu kaga ubuzima bw'uwabikubwiye. Rwose nuhura n'icyo kibazo uramenye ntuzahirahire ukinjiramo kuko nawe ushobora kubiseberamo , uwabikubwiye akwigaritse, agahakana ko yabikubwiye. Mu makimbirane nk'aya, uburyo bwonyine uzaba usigaranye ni uguhanga uburyo butera wa muntu akanyabugabo ko gutinyuka akavuga ikibazo cye. Bumwe mu buryo bwatuma atinyuka guhishura icyo kibazo ni ukukiganiraho na we, hanyuma ukagerageza kumwereka ingaruka mbi azahura na zo nakomeza guhisha icyo kibazo n'inzira zibungabunga umutekano uwo muntu yacamo kugira ngo avuye icyo kibazo.

4. GUSESENGURA AMAKIMBIRANE

Isesengura ry'amakimbirane ni igikorwa kizamo icyo umuntu yakwita ubushakashatsi kugira ngo usobanukirwe byuzuye imiterere y'ayo makimbirane, impamvu zayo zaba izigaragara/ izo abakimbirana bashyira ahagaragara cyangwa izindi mpamvu ziba zihishe nk'izo abashyamiranye birinda guhishura cyane cyane abashakanye, ingaruka z'ayo makimbirane ku mpande zombi kuri ubu no mu gihe kizaza; ibyifuzo/ intego/indagagaciro/ inyungu/ imibonere y'ikibazo bya buri ruhande; rino sesengura rikaba riba rigamiye gushaka umuti w'ayo makimbirane.

Umwitozo wo gusesengura ukaba ugomba gukorerwa ku makimbirane ya Ngiruwonsanga n'uwahoze ari umugore utemewe n'amategeko batuye mu kagari ka Kagitumba, umurenge wa Matimba i Nyagatare.

Uwo mwitozo ukazibanda kuri ibi bikurikira:

- ❖ Impamvu zitaziguye (direct causes) nk'ubumenyi buke ku bintu runaka wenda nk'amategeko, ubushake buke cyangwa nta na bwo n'ubushobozi buke cyangwa nta na buke mu gukemura ikibazo runaka cyavutse;
- ❖ Impamvu ziziguye (indirect causes) nko kuba nta rundi rwego rudafite aho rubogamiye rwafasha impande zombi gusohoka mu makimbirane;
- ❖ Impamvu zihishe, mbese abantu badahita babona kandi ari na zo muzi w'amakimbirane (underlying causes) cyane cyane nk'izishingiye ku mibonere y'ibintu itandukanye, ibitekera, indagagaciro zinyuranye, ibyo abantu bizera ko ari byo kandi bidashingiye ku bintu bifatika ahubwo ari ibyo bibwira cyangwa amarangamutima abibatera n' amahame sosiyete babamo igendera ashobora kuba ari yo cyangwa atari ukuri ;
- ❖ Amakimbirane yigeze kubaho ariko ntakemuke, imibanire yaranze abo bantu bahanganye kuva bahuye bwa mbere bahuye kugeza ubu n'ibibazo byabakorogoshye mu mutwe (*psychological issues*) byaranze izo mpande zombi kandi bikirengagizwa;
- ❖ Ibyifuzo bya buri ruhande, inyungu cyangwa ibishishikaje buri ruhande n'intego buri ruhande rufite;
- ❖ Ubushobozi bwa buri ruhande;
- ❖ Uburyo/ ingamba buri ruhande rwahisemo kugira ngo rugere ku ntego zarwo n'ingaruka ubwo buryo bufite kuri izo mpande zombi by'umwihariko;
- ❖ Isesengura ku bandi bantu binjiye mu makimbirane;
- ❖ Ingaruka mbi, ku mpande zombi, zo gukomeza kureka ayo makimbirane akabaho;
- ❖ Abantu bavuga rikijyana cyangwa inzego zibifitiye ububasha zishobora gufasha mu gukemura no guhindura ayo makimbirane;
- ❖ Uruhande rwaba rushaka ibiganiro/imishyikirano kugira ngo umuti w'amakimbirane uboneke n'impamvu urwo ruhande rubishaka cyangwa niba impande zombi zifuzwa ibiganiro;
- ❖ Uruhande rutabishaka n'impamvu cyangwa zose niba ari uko;
- ❖ Ingamba cyangwa umuti watuma amakimbirane akemuka;
- ❖ Ishyirwaho ry'itsinda rizafasha mu guhindura ayo makimbirane cyangwa ihuza ry'imbaraga zitandukanye zafasha abahanganye kugera ku musozo urambye w'amakimbirane wabo (*team or coalition creation*).

Ikintu cy'ingenzi gikomeye cyo guha agaciro kadasanzwe mu isesengura ry'amakimbirane :

Mu by'ukuri ntushobora guhindura cyangwa ngo ukemure amakimbirane ku buryo burambye kandi bunyuze impande zombi, utabanje kuyasesengura ngo iri sesengure ribe ari ryo riguha cyangwa rikugaragariza umuti ukwiye, kubera ko nyine ari iryo sesengura riguhishurira ibibazo nyakuri bikomeza gukaza ayo makimbirane, ibibazo akenshi bakunda guhisha cyangwa kubeshyaho. Mu yandi magambo, iyo utabanje gusesengura amakimbirane, urayoba.

Urugero rwafasha umuntu gusobanukirwa ino ngingo ni aya makimbirane ateye atya:

Mu kagari ka Nkondo , umurenge wa Rwinkwavu muri Kayonza hatuye umugore n'umugabo bashakanye byemewe n'amategeko. Umunsi umwe umu-CRP yadutumyeho ngo tujye kubahuza kugira ngo ikibazo cyabo gikemuke. Uwo mu-CRP ntabwo yari yarabanje gusesengura amakimbirane yabo; bivuga ko atari azi neza ibyo buri wese avuga ku buryo atari azi uvugisha ukuri n'ubeshya. Tugezeyo, twahaye buri umwe urubuga rwo kuvuga ibibazo bye; umugabo aba ari we utangira. Uwo mugore w'imyaka 43 ubwo yarangiza kuvuga, twatekerezaga ko yarenganye bitarabaho kubera 'ihohotera yamukoreraga ridashobora kwihanganirwa' cyane cyane ko yanavuze ko umugabo we yagerageje kumwica incuro nyinshi. Yanavuze ko umugabo w'imyaka 65 we yari yaramubujije uburenganzira bwe ku butaka n'indi mitungo y'agaciro y'urugo.

Umugabo we ahawe umwanya wo kuvuga, na we yashimangiye ko umugore we yamuhohoteye bitarabaho, maze tunanirwa kuvangura ikinyoma n'ukuri kuko buri umwe yahakanaga yivuye inyuma ibivuzwe na mugenzi, ibyo bagaragazaga muri aya magambo '*ikibazo cye ni uko abeshya, yabaye yavugishaga ukuri, ikibazo kiba cyaranakemutse cyera*'. Kubera iyo mpamvu twabuze umwanzuro twabaha cyangwa twabafasha gufata.

Hanyuma nibwo twumvikanye na CRP gusesengura ayo makimbirane kugira ngo tumenye uruhande rwaba ruvugisha ukuri n'urubeshya. Twasabye CRP gukora ikintu kimeze nko gutata, abaza umuntu wese atekereza ko yaba afite icyo azi ku kibazo cy'uwo muryango.

CRP yarangije iperereza rye, asanze wa mugore yaravugishaga ukuri mu byo yashinjaga umugabo byose. icyagaragaye ni uko iyo umuntu yakoze amakosa/ icyaha ariko ntabyemere, nta bwumvikane bubaho hagati ye n'uwo yabikoreye kuko uwabikorewe arushaho kugira amarangamutima mabi akomeza kurushaho kuzambya amakimbirane. Ayo marangamutima aba yiganjemo uburakari/umujinya, akababaro, urwikekwe, itakara ry'icyizere, agahinda, ipfunwe n'igikomere ku mutima. Ibi byose ntibituma amakimbirane arangira, cyane cyane ko uwakorewe amakosa/icyaha adashobora gutanga imbabazi kuko nta kuvugisha ukuri kuba kwabayeho. Ni byo byabaye kuri wa mugabo na wa mugore kubera ko ubu bivugwa ko umugore yamaze kugeza ikirego mu rukiko kugira ngo atandukane n'umugabo we.

Nyamara iyon wabanje gusesengura amakimbirane, ugera kuri buri ruhande uzi amakuru y'impamo, bityo ukabasha kumvisha izo mpande ko zikwiye kujya mu biganirwa kugira ngo zikemure amakimbirane yazo cyane cyane ko rya sesengura riba ryakubwiye *ingaruka mbi z'aka kanya n'iz'igihe kizaza* zizababaho nibakomeza kwintangira umutima, bagakomeza

gufumbira amakimbirane yabo. Iryo sesengura rinakubwira inkuru mpamo, ibibazo cyangwa amakimbirane yabaye ahandi cyangwa ku bandi ushobora kwifashisha kugira ngo ubashe guhindura **ibyifuzo, intego n'inyungu** bishishikaze impande zombi. Urugero aha umuntu yatanga ni urw'umugabo witwa Barayavuga, wo mu kagari ka Ndego, umurenge wa Karama muri Nyagatare, wemeye kuvirirra ubutaka ngo yari yarambuye muramu we ku buryo iki kibazo cyari cyarashyamiranyije bikomeye Barayavuga n'umugore we n'abana be ndetse. Barayavuga yemeye kuva muri ubwo butaka ari uko abakozi 2 ba Search For Common Ground-Rwanda bamubariye inkuru 2, bikarangira zimugamburuye. Izo nkuru zamweretse ingaruka mbi icyo kibazo kizamugiraho nakomeza kwintangira.

Ubumenye ku Isomo ry'Igice cya II- Ubuhuza

Gushyira mu ncamake ibimaze kuvugwa n'impande zihanganye mu gihe uziteze amatwi

Umuhuza agomba kuvuga muri make ibyo izo mpande zimaze kuvugwa kugira ngo

- Atume izo mpande zumva ko zatezwe amatwi,
- Abajyane ku yindi ngingo nshya,
- Agumishe izo ku kugukemura amakimbirane,
- Atera akanyabugabo izo mpande, zibona ko hari intambwe yatewe,
- Agaragaza ibyo bavugaho rumwe n'ibyo batavugaho rumwe,
- Abagumishe mu murongo, he kubaho gutandukira bijyira mu bindi bitari ibyateganyijwe kuganirwaho.

Amabwiriza yo guca muri make ibyavuzwe:

- Kwirinda kuvuga byinshi- utanga/uvuga amakuru cyangwa ibintu bya ngombwa gusa,
- Guhitamo amagambo abereye yo gukoresha,
- Kwirinda kugira uwo utombokera cyangwa unenga,
- Kwirinda kubogama no kugaragaza uruhande waba uherereyemo,
- Kubaza niba incamake wabagejejeho ari yo.

Ingero z'interuro zikunda gukoreshwa mu ncamake y'ibivuzwe:

- Nk'uko numvise,
- Reka turebe aho turi/tugeze,
- Numvise uvuga ...,
- Kuri ibi bibazo twanzuye ko....,
- Mwemeranyije....,
- Turacyasigaranye ikibazo cy'uko....,
- Ibyo uvuze ni uko.....

Uburyo bwo gushegesha ingorane zatuma buri ruhande rutumva urundi:

Birasanzwe ko impande zihanganye mu makimbirane, cyane cyane ashingiye ku butaka n'indi mitungo y'agaciro, zirema imipaka ituma hatabaho ubwumvane ku buryo iyo mipaka ituma izo mpande zitumvane. Nyamara iyo uruhande rutumvise urundi ngo buri rumwe rusobanukirwe ibihangayikishije urundi, guhindura cyangwa gukemura amakimbirane ntibishoboka. Kugira ngo amakimbirane ayo ari yo yose akemuke/ ahindurwe, ikintu cyo nyine kiba gisabwa ni uko impande ziganira, buri ruhande rukareka kwirebaho ahubwo rukagura indorerwamo rukanareba rugenzi rwarwo kugira nho habeho umuti unyuze izo mpande zombi.

Nyamara ariko birashoboka kugabanya izo ngorane zibuza impande zihanganye kumvane, bikaba bisaba ko

-uvuga agerageza kuvuga ikibazo cye mu buryo busobanutse kandi bunumvikana;

- uteze amatwi akurikira neza nta handi yajyanye umutima we; mbega ibitekerezo n'umutima by'uvuga n'uwumva bakaba babishyize ku kiganiro ndetse buri umwe akabasha guha agaciro uburyo mugenzi we yumva amerewe kubera ayo makimbirane.

Urugero:

Ku kibazo cy'Uzamushaka wo mu kagari ka Kanyeganyege, umurenge wa Katabagemu mu karere ka Nyagatare n'umugabo we batashakanye byemewe n'amategeko, Bakomeza habayeho ingorane/imipaka yatumye bataganira ngo umwe yumve impungenge n'ibibazo afite kubera ibyo batumvikanagaho. Iyo mipaka rero ikaba ari uko Uzamushaka atahaye agaciro ikibazo Bakomeza yari afite kuri mama w'uno mugore wabanaga na bo mu rugo mu gihe byaje kuba ngombwa ko Bakomeza yumva ashaka ko nyirabukwe yagenda. Iki cyifuzo Uzamushaka akaba yarakirwanyije bikomeye. icyabaye ni uko Bakomeza yaje gukoresha uburyo bwo guhangana maze yirukana Uzamushaka mu rugo anamubaza uburenganzira ku mitungo bahahanye ari yo isambu n'inzu ku mpamvu zidafite ishingiro.

Kuba intangarugero kw'aba-CRP

Umu-CRP mu buhuza agomba gukoresha ibishoboka byose akabera abandi intangarugero, mbega ku buryo ibyo asaba anantu na we aba ari byo akora. Mbese umu-CRP akwiye kubahiriza rya hame rivuga ngo '*Be the change that you want others to be/ Réalise le changement que tu veux aux autres de concrétiser*', mu Kinyarwanda tugenekereje, bikaba bishatse kuvuga ngo '*Banza uhinduke niba ushaka ko n'abandi bahinduka*'. Niba hari imyitwarire myiza yubaka dushaka ko abantu bagaragariza abandi cyangwa natwe bakatugaragariza iyo myitwarire, nit we tugomba gufata iya mbere tuyigaragaza aho turi hose.

Tekereza uri umugore utuka umugabo wawe umtesha agaciro ko ari wowe wagize uruhare runini ku mitungo y'urugo mufite kumurusha, none ni gute wakumvisha abandi bagore kubaha abagabo, bagatahiriza umugozi mu guteza imbere ingo zabo?

Gukangurira abantu gushyira imbere ukuganira

Ubwumvane (effective communication) hagati y'abantu batumva ibintu kimwe bwubakiye ku kuganira hagati yabo aho kujya impaka, ibi bikaba bivuze ko umu-CRP agomba gufasha abashyamiranye kuganira nyakuri kugira ngo umwe yumve undi, bitari uguterana amagambo. Noneho kugira ngo ibyo bibe, umu-CRP agomba

- Gufasha buri ruhande kugerageza kumva/guha agaciro ibitekerezo by'undi ndetse agafata n'umwanya wo kubitekerezaho;
- Gufasha na none izo mpande, buri ruhande rukumva/ rugaha agaciro ibitekerezo by'urundi aha cyane buri ruhande rugerageza kumva ibibazo urundi rwahuye na byo, rwishyira mu mwanya w'urundi, cyane cyane hibandwa ku marangamutima mabi rwahuye na yo nk'ibikomere ku mutima, inkeke ku mutima;
- Gushyira imbere/ kwibanda ku nyungu, ibyifuzo, ingorane n'impunge za buri ruhande;
- Gutuma habaho ubwihangane no kwihanganirana;
- Kwishimira no gushyigikira umusanzu n'ubushake buri ruhande rwagize kugira ngo habeho uko kuganira.

Urugero:

Tugarutse ku kibazo cy'Uzamushaka na Bakomeza bo mu kagari ka Kanyeganyege, umurenge wa Katabagemu i Nyagatare, bano bantu bakeneye ikiganiro- bitari ukujya impaka/ guterana amagambo- kugira ngo buri umwe yumve ingaruka zaba izo ku mubiri cyangwa izo mu mutima mugenzi we yagize kubera amakimbirane. Naho bitagenze bityo, buri umwe atekereza ko mugenzi we ameze neza, ko nta kibazo cyangwa ingaruka n'imwe yagize, mbese buri umwe atekereza ko ari we wenyine warenganye kandi atari byo kuko buri wese nta mahoro na make agirira mu makimbirane, yaba ari ufite amakosa cyangwa utayafite

Uburyo bwiza bwo kugaragaza ibitekerezo byawe mu buryo bw'amahoro

Ubundi rero ntibucya ngo amakimbirane ahite aturika, ahubwo haba hari ibindi bibazo byigeze kubaho ariko ntibikemurwe hakiri kare, ahanini ibyo bibazo bikaba byararemerezwaga n'uburyo abantu bakoresheje mu kugaragaza ibyo batishimiye. Nugira ibyo utumvikanaho n'umuntu yaba uwo mwashakanye cyangwa undi, mu rwego rwo kugaragaza ibitekerezo byawe mu buryo butenyegeza amakimbirane; ukwiriye

- ✓ **Gutuzwa-** gerageza kugira umutuzo, noneho ukoreshe amagambo aho gukoresha ibikorwa maze ubwire umuntu uko wumva umereye bitewe n'imyitwarire ku buryo niwumva uburakari cyangwa akababaro kaje kubera ko ari ikintu gisanzwe ko abantu barakara cyangwa bababara, uzagerageze urebe icyo wakora gituma wongerera kugira umutuzo maze uze gukomeza kugaragaza ibitekerezo byawe, uburakari n'akababaro bishize cyangwa byagabanutse;

- ✓ **Kwirinda gushyira ibintu muri rusange-** ni ukwirinda amagambo nka *nta na rimwe urakora ikintu kizima, uhora/ buri gihe ukora ibintu bibi-* gukoresha amagambo nk'ayo si byo kuko ntabwo umuntu yabura ikintu na kimwe akora cyangwa yaba yarakoze cyaba ari kizima ku buryo na cyo byibuze wakabaye ugihe agaciro, amagambo nk'ayo nta cyo afasha mu gukemura ibibazo ahubwo arushaho kuzambya ibintu;
- ✓ **Kwirinda uhora ushyira ibirego imbere-** guhora ushinja umuntu ko yakoze ibibi si byiza kubera ko aho kugira muganire ku byo umushinja, uko kumushinja/ kumurega kumutera guhangana ashaka kugaragaza ko ibyo yakoze ari (defending oneself/ se defender- ahubwo aho kumushinja ngo dore wakoze ibi n'ibi, musobanurire ukuntu ibyo yakoze byatumye wumva umeze;
- ✓ **Kwirinda amagambo akomeretsa ushingiyeye ku miterere ye cyangwa y'umubiri w'umuntu** – iyo uvuze nk'ijambo rinenga igice cy'umubiri w'umuntu cyangwa imiterere ye bitera umuntu agahinda, umujinya/uburakari, igikomere ku mutima kuko bimukora ahantu, bikamukorogoshora, bikamubuza amahoro maze agacika intege burundu akumva nta kamaro afite ku buryo ibi birushaho kuzambya ibintu aho gukemura ikibazo. *Urugero ni nko kuba umugabo ashaka ko mugurisha isambu maze aho kumwumvisha ingaruka zabyo ugahita umutombokera ngo nta bwenge ugira, ukuntu umutwe wawe ari munini iyo uba ari na ko wuzuye ubwenge.*
- ✓ **Kwirinda gukabya ngo urashaka kugaragaza ko warenganyijwe kandi nyine ari ukubeshya-** ntuzakabye cyangwa ngo uhimbe ikirego kitari cyo cyangwa ngo uhimbe ko wumva umerewe ukuntu kutari ko kubera ko na byo nta cyo bifasha, ahubwo uzavuye ibintu biri byo;
- ✓ **Kwirinda gukomeza ugenda ubikaba ibibazo mu mutima wawe** – uziride kujya ukomeza gupakira ibibazo/ ibitagenda cyangwa ibintu bigukomeretse utabiganiraho n'ubigukorerera kubera ko nibigenda bityo nibimara kuba umurundo mutazabasha kubisohokamo kubera ko nyine bizaba byarabaye byinshi cyane, uko ikibazo kivutse mujye mukiganiraho kirangire aho kukireka kikajya kiyongeraho ibindi;
- ✓ **Kwirinda guceceka kandi ufite ikibazo, ubabaye cyangwa ufitaneye ikibazo n'umuntu-** iyo umuntu ahisemo guceceka, ntagire icyo asubiza mugenzi we, birababaza ndetse bigatera umujinya, mbega biba byiza iyo abantu bombi baganiye;
- ✓ **Gutega amatwi umuntu ukumva impamvu atanga zamuteye kubabara-** aha ugomba kumubaza niba ibyo wumvise ari byo.

Ubumenyi ku Gice cya III- Ubujyanama bw'ibanze mu bijyanye n'amakimbirane

Intego z'ubujyana ni

- Gufasha umuntu gusesengura ibibazo bye kugira ngo umuyobore abibonere ibisubizo ;
- Gufasha umuntu akabona/ akumva neza ingaruka z'ibibazo n'ubuzima abayemo;
- Kumugabanyiriza impungenge, agahinda cyangwa andi marangamutima yaba afite kubera amakimbirane arimo;

- Kuyobora umuntu agakira ibikomere yagize ku mutima kubera amakimbirane noneho akongera kuronka imbaraga zo guhangana n'ibibazo bishamikiye kuri ayo makimbirane ku buryo ibyo bibazo bidakomeza kumukomeretsa.

Amahame y'Ubujuanama bw'Ibanze

Nk'uko bimaze kuvugwa, ubujuanama buba bugamije gufasha abantu guhangana n'ibibazo barimo, bakabisohokamo; ibi bikaba bisaba kubafasha guhangana n'amarangamutima n'imbamutima/ imimerere yabo ku mutima (uko bumva bamerewe mu mutima) no kubafasha kugira amahitamo no gufata ibyemezo byiza bigarura icyizere n'ibyiringo by'imibereho myiza.

Ibyo bisaba:

- kugirana imikoranire n'abo ukoreraho ubujuanama irangwa no kugirirwa icyizere na bo;
- kubafasha kubara ibikuru z'ibibi byabayeho;
- kubatega amatwi witonze, nta handi wajyanye umutima wawe;
- kububaha;
- kutagira ibitekerezo ibyo ari byo byose ubagiraho biganisha ku kubanenga;
- kubabikira ibanga kandi ukabizeza nyine ko ibyo muvuganye nta wundi uzabibwira;
- kubaha amakuru ari yo- uzi neza;
- kubafasha kwifatira icyemezo bo ubwabo ariko icyemezo gishingiye ku makuru ari yo wabahaye;
- kubafasha kumva imbaraga bafite no kubakira kuri izo mbaraga kugira ngo basohoke mu bibazo barimo cyangwa bahuye na byo;
- kubafasha kugira imibonere y'ibintu myiza (positive attitudes).

Ibyo kwirinda birimo:

- kubafatira icyemezo;
- kubanenga/kubagaya/kubaseka, kubabazaguza, kubigisha/ kubahatira kwemera ibyo ubabwira, kujya impaka na bo;
- kubasezeranya ibyo udashobora gukora;
- gutuma bumva ko ugukira kwabo kuzaturuka kuri wowe.

Muri rusange, ubujuanama ni uburyo buba bugamije gufasha abantu ikibazo kiba n'igihe kikirangira, kugabanya agahinda n'ibikomere kugira ngo babashe kongera imbaraga zo gukomeza ubuzima busanzwe nta nkomyi. Intego z'ibanze z'ubujuanama ni ukugabannya ubukana bw'agahinda n'ibikomere; ntabwo ari ugukuraho ibibazo n'ibihombo byabayeho kubera ikibazo runaka cyabayeho.

Ubujuanama no guhisha ibanga (counselling and confidentiality)

Ni itegeko ku mutanga ubujuanama kugira ibanga ibyo abantu. Ni ukuvuga ko ugomba kwizeza uwo uha ubujuanama ko uzamubikira ibanga.

Imyitwarire myiza iranga ubujuanama mu kiganiro n'ushaka ubufasha

Kumwerekera ko muri kumwe: gukora ibimenyetso cyangwa kugaragaza imyitwarire imwerekera ko umwitayeho, ushishikajwe n'ibyo akubwira nko kumureba avuga n'ibindi bimenyetso byerekana ko wamuhaye agaciro;

Kumukurikira avuga: ntuzamurogoye cyangwa ngo umuyobye. Mu rwego rwo kumushishikariza gukomeza kukubarira ibibazo bye, ukoresha amagambo make (simple responses/ reactions simples) umwerekera ko umukurikiye. Umubaza ibibazo bifite ishingiro/ bifite aho bihuriye bituma ubona andi makuru atari ukugusubiza ngo oya cyangwa yego gusa. Ntabwo umera nk'ukora iperereza, ntumubaza ibibazo byinshi cyane bikabije. Guceceka ariko ukurikiye.

Gutekereza witonze ku byo yakubwiye: ni byiza kumubwira uko utekereza; urugero, ukamubwira:

- “Biragagara/birumvikana ko wishimiye iki kintu.”
- “Urasa n'urakaye.”
- “Ndabona umeze nk'ubabaye.”

Kuvuga muri make, usubiramo ibyo yakubwiye: mu magambo yawe uba ugomba gusubiramo mu ncamake ibyo wakubwiye kugira ngo ugenzura niba wumvise neza, urugero nko kumubwira:

- “Niba nakumvise neza,…”
- “Mbese uravugaga ko…”
- “Bityo ukaba utekereza ko…”
- “Ushatse kuvugaga ko…”

Kumugumisha cyangwa kumugarura ku kiganirwa: mu kinyabupfura, umusaba kwibanda/kuguma cyangwa kugaruka ku kibazo nyamukuru kibaraje ishingira; urugero, uti:

“Nzi neza ko ibi bazo ari ibibazo biguhangayikishije cyane rwose, none muri ibi byose haba harimo icyo ubona twagira umwihariko bityo tukagira icyo tugikoraho?”

“None mubyo wavuze byose, ni ikihe kikubangamiye cyane kurusha ibindi?”

ANNEX C. FINAL CAPACITY ASSESSMENT (HAGURUKA)

Haguruka Organizational Capacity Assessment (OCA) Outline-Scores

1 – Low Capacity 2 – Basic Capacity 3 – Moderate Capacity 4 – Strong Capacity

Section	Sub-Section	Baseline Score (April 2014)	Endline Score (January 2016)	Endline Scoring Notes
Governance	Vision/Mission	3	4	Mission statement is regularly reviewed at management meetings; plans to place printed copies of mission and vision at all Haguruka offices, but not yet completed; Jan 2016 General Assembly decided to keep existing Vision and Mission as they are clear and still relevant; Board will work with staff to determine if they will develop a new Mandate and Operating Principles
	Organizational Structure	2	3	General Assembly is considering a plan to support core organizational functions without relying on donor funding; Haguruka has developed a plan for generating income from regional offices to help build general operating support
	Board Composition and Responsibility	3	3	Board attributes and rules of conduct are spelled out in Haguruka's internal rules; have not yet discussed doing a capacity assessment for the board, but staff see the potential value in it for future board recruitment
	Legal Status	4	4	Haguruka completed NGO registration
	Succession Planning	1	4	National Executive Secretary has been in place since November 2014 and is under an indefinite contract that fully articulates responsibilities and authorities of the role; there is a plan in place for covering NES position if vacant (while recruiting); new organogram clearly outlines core staff responsibilities and lines of reporting; weekly management meetings facilitate information sharing amongst management; weekly meetings between staff and management
	Sub-Average	2.6	3.6	
Administration	Operational Policies, Procedures, and Systems	3	4	Administration and Financial Procedures Manual (AFPM) and Human Resources Manual have been updated and aligned with other, new policies and manuals
	Travel Policies and Procedures	3	4	Travel related policies have been reviewed to ensure they meet donor requirements, updated as needed, and translated into French and English for broad accessibility; staff will be trained on the new policy, and finance staff will monitor compliance
	Procurement	3	3	Procurement related policies in the AFPM

				were reviewed to ensure compliance with donor requirements, and a separate Procurement Policy was developed and approved by the General Assembly; staff will be trained on the new policy, and finance will monitor compliance
	Fixed Asset Control	2	3	Organization conducted fixed asset inventory, but not all items have been tagged; AFPM was updated to note depreciation rate, and format for ongoing fixed asset control was developed. No system yet in place for title transfers from projects to organization
	Branding/Marking	1	1	Organization has not yet developed a branding and marking policy/procedures to adhere to donor branding and marking requirements
	Sub-Average	2.4	3.0	
Human Resources Management	Job Descriptions	3	4	Current job descriptions reviewed and updated as needed; plan in place for new contracts to include Haguruka mission statement and explanation of how position contributes to mission; new human resources policy includes new induction procedures for new staff
	Recruitment and Retention	1	2	Recruitment and retention section was included in the new human resources policy; with funding largely project-based, the organization does not have much opportunity to pursue a broader retention strategy at this time, but recognizes this may be more relevant in the future with more core operating support
	Staffing Levels	2	3	Haguruka reviewed its Org chart, discussed with staff, and made appropriate changes, which were approved by the board. Some challenges still exist in reliance on project funding to keep core staff
	Personnel Policies	2	3	The Personnel Manual was updated, and now includes a communications policy, new Manual was approved by the board. Haguruka developed a checklist for personnel files to ensure key documents are kept.
	Staff Time Management	2	3	AFPM was revised to incorporate a timesheet system, and supervisors are reviewing and signing off on timesheets; organization is working on developing a system to record staff time spent on different projects and link it to billing system, and posting work schedules in each office
	Staff Professional and Salary History Documentation	1	4	Organization has system in place to have staff sign pay slip acknowledging receipt of pay; personnel files include current and historical documentation of job titles and salary history, and CVs are kept current for all staff
	Staff Salaries and Benefits Policy	2	3	Salary and benefits package was reviewed, procedures in place for explaining salary and benefits package to new staff, and for

				articulating non-monetary benefits available to staff, like training; staff are on annual contracts, so salary and benefits are reviewed annual for contract renewals. Performance evaluation is tied to professional development opportunities, but not to salary adjustments.
	Staff Performance Management	3	4	New Personnel Manual includes a probationary period for new staff, and follow up procedures for performance issues identified in annual reviews and documentations
	Staffing Diversity	2	4	Strong gender and regional representation in staff and board
	Volunteers/Interns	3	4	Personnel Manual updated to include adherence to policies by volunteers and interns, and management of volunteers and interns; volunteers and interns receive orientation and training, and regular performance assessment
	Sub-Average	2.1	3.4	
Financial Management	Financial Systems	2	3	Haguruka has complete set of financial systems in place that adequately cover financial management, detailed accounting procedures, a chart of accounts, and petty cash procedures; staff have been trained and procedures and policies are consistently followed; organization's five year strategic plan is tied to an overarching budget
	Financial Controls	2	3	Financial controls procedures have been revised, with detailed steps and checks and balances, and new forms have been developed to match new procedures; a Control and Evaluation Committee has been put in place (starting in 2016) to essentially function as a board audit committee
	Financial Documentation	1	4	Organization has procedures and forms to ensure adequate financial documentation (files, receipts, donor approvals, etc), including payroll taxes owed and paid; management comments on project audits, and actions taken on recommendations are documented and filed
	Audits	1	2	Role of internal auditors, and frequency of internal audit procedures are included in the AFPM; organization is not yet having annual organizational audits, but audits are conducted for projects
	Financial Reporting	1	2	Financial reporting procedures are included in the Accounting Manual, and plans are underway for the organization to develop organization-wide financial reporting procedures (now they are donor-specific), but these are not yet in place
	Cost Share	1	3	Cost share procedures have been incorporated into organization's new financial policies
	Sub-Average	1	2.8	
Organizational	Strategic Planning	2	4	New strategic plan (2016-2020) was

Management				completed with input from Haguruka staff, board, members and some partners; the plan identifies priority areas, measurable objectives, and clear strategies, and is being used to guide management decision making
	Workplan Development	2	3	Haguruka has been discussing project work plans with donors to ensure feasibility of work plans for specific projects; the organization is planning to take five year strategic plan and break it down into annual plans with associated budget, and an annual progress review process
	Change Management	1	3	Haguruka has made internal infrastructure improvements to ensure timely access to information needed to manage changes to operating environment; there is an active board Advisory Committee that consults with staff on internal changes and external environment. This Advisory Committee is well respected & connected in Rwanda. Staff are consulted regularly on decision making, including on change management
	Knowledge Management	2	2	Organization has not yet developed system to capture and share information internally to apply lessons to program development, but is well connected to external networks for best practice and information sharing
	Stakeholder Involvement	3	3	Haguruka has well developed relationships with stakeholders, and regularly engages them with the organization, but has not developed a system to track and update stakeholder information regularly to put information to best use
	New Opportunity Development for Sustainability	1	3	Organization has begun to develop new projects to raise additional funds. Since November 2014, they have received funding for 4 new projects, and 6 proposals are still pending. They have not yet developed a system for analyzing future funding needs and developing proposals well in advance, but requested sample pipeline analysis tools from Landesa
	Communication	1	3	Regular channels exist for communication among management, and between management and staff, but the organization has not yet established communications channels between staff and the board; staff are consulted on technical and management issues
	Decision Making	1	4	Personnel Manual includes processes for gathering staff input before making decisions; management decisions are clearly and consistently communicated to staff, and staff ideas are taken into consideration for management decisions
	Sub-Average	1.6	3.1	

Program Management	Donor Compliance	3	3	Generally, only one staff member is familiar with requirements of different donors, and the organization has not yet developed donor compliance best practices
	Sub-grant Management	2	2	Haguruka does not have a subgrantee management manual, but followed donor requirements when they did subgrants
	Technical Reporting	2	2	Organization has competent technical staff and does well with reporting, but does not yet have enough general operating support to retain good technical staff when projects end
	Linkages & Networks	3	3	Haguruka is well linked to NGO, and government networks in Rwanda, but has not yet developed private sector funding support
	Community Involvement	3	3	Haguruka is well respected in the community, and community is involved in planning services that affect them
	Culture and Gender	4	4	Haguruka is a leader in this area
	Sub-Average	2.8	2.8	
Project Performance Management	Project Implementation Status	2	3	Haguruka has good technical staff , has begun to have technical staff work on funding proposals, and is beginning to work on an M&E system, but there are challenges retaining technical staff once projects end due to funding
	Field Oversight	2	3	Haguruka has developed project management procedures, but M&E is not yet regularly conducted
	Standards	2	2	No overall standards have been documented and shared with staff, but the organization has compiled information on Haguruka services and successful projects to make this information available for staff
	Supervision	1	1	Supervision role of the National Executive Secretary is clear, but supervisors have not been trained on supervision, or received guidance on how to implement a supervision plan with staff
	Monitoring and Evaluation	2	2	Organization has a good project management reputation, but has not yet been able to develop M&E tools to use across projects, or to dedicate staff to M&E across the organization
	Quality Assurance	2	2	Although there are indications that Haguruka is performing at a high level in service delivery, there is no system in place to assess quality against a set of standards
	Sub-Average	1.8	2.2	
Total Score		2.0	3.0	

ANNEX D. RADIO PROGRAMMING TABLES

Ubutaka Bwacu Radio Programs Aired

	Date Aired	Theme	Key Participants	Feedback Received
1	March 2, 2014	Property urge and love: which one motivates marriage? (Part 1: matrimonial regimes)	Zikamabahari Jean de Dieu, lecturer at Independent University of Kigali (Faculty of Law)	6 SMS, 5 calls
2	March 9, 2014	Property urge and love: which one motivates marriage? (Part 2: causes of intra-household land disputes)	Zikamabahari Jean de Dieu, lecturer at Independent University of Kigali (Faculty of Law)	5 SMS, 7 calls
3	April 20, 2014	Gifts and inheritances: disputes between brothers and sisters when girls/women are denied their inheritances	Patrick Hodari, Legal Advisor of NWC; Apoline Mudakemwa, Vice President of Haguruka	1 SMS, 7 calls
4	April 27, 2014	Conflict, tensions and hatred over land/property disputes that have not been fully resolved by the courts	Representative of NWC	2 SMS, 8 calls
5	May 11, 2014	Polygamy and land-related conflict (Part 1: seizing of land by polygamous spouses)	Elie Nizeyimana, private lawyer; Fidele Mugabo, Project Manager at Haguruka	5 calls
6	May 18, 2014	Polygamy and land-related conflict (Part 2: property laws regarding formal and polygamous marriages)	Elie Nizeyimana, private lawyer; Fidele Mugabo, Project Manager at Haguruka	6 SMS, 7 calls
7	May 28, 2014	Land use among families at RC Nyagatare	Muganwa Stanley, Vice Mayor in Charge of Economic Affairs in Nyagatare District.	4 SMS, 8 calls
8	May 29, 2014	Impacts of land use plan on families at RC Nyagatare	Muganwa Stanley, Vice Mayor in Charge of Economic Affairs in Nyagatare district	13 calls
9	June 8, 2014	Spousal disagreements over land sales and their consequences on the household	Bellancille Ngutegure, representative from Haguruka	2 SMS, 6 calls
10	June 15, 2014	Consequences of polygamy and informal marriage	Executive Secretary of Kagitumba Cell, Matimba Sector, Nyagatare; Patrick Hodari, Legal Advisor of NWC	3 calls
11	June 22, 2014	Gender dimensions of polygamy and informal marriage	Christine Tuyisenge, Executive Secretary of NWC	1 SMS, 4 calls
	August 3, 2014	Land disputes instigated by men under the pretext that their women are	The program talked about men who chase out their women and deprive them of land/property rights while they have cooperated with them to secure the	

	illegal.	land/property. The program was aiming to disseminate information founded on legal provisions where it explained this is wrong since ‘the illegal marriage doesn’t explain chasing out an illegal woman or denying them rights on property/land because such women have rights on the land/property to which they’ve contributed.
August 7, 2014	Alternative way to definitely resolve land-related disputes as it has developed that even relevant institutions like courts don’t manage to definitely resolve the disputes.	As the introductory program on the Community Radio Station Nyagatare, it briefly talked about the ‘Peace Promoting Project’ and the reason for the program on the station; after which the program started addressing the day’s topic. Since the program explained that even courts don’t necessarily resolve conflicts definitely, it highlighted that people should sit together to communicate about their disputes to seek a peaceful solution instead of prioritizing courts first but that this gets feasible if conflicting parties resolve to base their claims on truth.
August 17, 2014	Certain perception of women/ girls as unworthy people.	The program addressed the issue of certain men convinced that women/girls aren’t people worthy of any value so that they even exceed the limit, depriving the women/girls of basic rights notably food and any rights on property chiefly land. Such men will say a man who has really procreated is one who has procreated a boy. The program underlined that such mindset is totally wrong especially as the law gives both men/boys and women/girls equal rights and it also advocated that basic rights constitute a need and must for all humans.
August 21, 2014	Benefits/ advantages of peacefully resolving land-related disputes.	As previously promised in the preceding program, the project coordinator was invited to Nyagatare Community Radio Station Studio to provide more details about the project, notably focusing on the goal/ specific objectives and strategies/mechanisms being used to accomplish them. Afterwards, the program embarked on the topic where it indicated that the peaceful resolution of land-related disputes is actually possible and very beneficial for various reasons such the saving of money which should be spent while approaching courts, reinforcement of relationship between disputants.
August 24, 2014	Widows/widowers’ rights on the property/ land left by the late people.	The program was made after it was noticed that there are children who false claim that all the land/property left by their late parent belongs to them. Such parents believe that what their children say is accurate since they are unaware of laws governing this sphere. The program clarified that the claim is completely false since ‘the property/ land is fully managed by the remaining parent provided s/he fulfills parental obligations/responsibilities towards the children.
August 31,	Call to the peaceful	The program indicating the benefits of the peaceful

2014	resolution of land disputes.	resolution of land-related disputes, it pushed for the peaceful resolution of the disputes.	
September 4, 2014	Stress on the benefits of the peaceful resolution of land-related disputes.	It was a pre-recorded broadcast that underlined the benefits of peacefully resolving land-related disputes; the program was aiming to reinforce the previous as underpinned by the project- the reason why it was more enriched by involving other sources that weren't listened to in the previous transmission.	
September 18, 2014	Use/exploitation and management of family/household property-land focused on, emphasis placed on land, linked with matrimonial regimes of household/family property management.	The program was produced because of the fact that there are people who think that they enjoy more rights on household property than the other family members for example men convinced that the property belongs to them only under the pretext that their women are illegally married. The program spoke about the 3 matrimonial regimes, namely the Community Property Regime, the Separate Property Regime and the communality of property acquired after marriage. The transmission was primarily aiming to clarify the owners of household as far as the matrimonial regimes are concerned and those who hold rights on inheritances and succession.	
Date Aired	Topic of Episode	Key Participants	Feedback Received
October 2, 2014	Advantages and disadvantages of different matrimonial regimes, and conflicts caused by misunderstandings around these regimes.	-Merari Muhumba, Haguruka lawyer and Jean-Paul Habiyakare, a Kayonza resident. -Vox pop Gicumbi and Karongi districts	2 calls and 2 SMS
October 19, 2014	How agriculture insurance can help prevent household dispute at time of financial crisis.	-Thomas Bazarusanga, from an agriculture insurance company	3 calls and 4 SMS
October 23, 2014	Land and house property inheritance, land gifts and matrimonial regime.	-Merari Muhumba, Haguruka lawyer and Adeline Nyiraneza, a Kayonza resident.	2 calls and 2 SMS
October 26, 2014	Law on property sharing by both married and non-married couples who decide to separate.	-Jean de Dieu Zikamabahari, a law lecturer at the Independent University of Kigali (ULK) -A resident from Katabagemu Sector	3 calls and 3 SMS
November 6, 2014	Land and house property inheritance, land gifts and matrimonial regime – Follow-up to answer remaining questions.	-Merari Muhumba, Haguruka lawyer	2 calls and 3 SMS
November 9, 2014	Issues related to divorce and “universal community of goods”	-Umuhoza Mireille, Louise Mukasekuru, Maison d'Acces a la Justice	4 calls and 4 SMS

November 16, 2014	Inheritance, ascending partition and polygamy in land conflicts.	-Me Canisius Karake, a Lecturer at INILAK	5 calls and 5 SMS
November 23, 2014	Land transfer based on inheritance, ascending partition and gift.	-Sylvain Muyombano (Rwanda Natural Resources Authority-RNRA)	6 calls and 4 SMS
November 27, 2014	CRPs' achievements in the peaceful resolution of land-related disputes: Approaches used and lessons to learn.	-Rose Ntabagenimana and Philomene Mukagasana, Mimuri and Katabagemu sectors CRPs	3 calls and 3 SMS
December 4, 2014	Live testimonies from a couple whose dispute was peacefully resolved by a CRP.	-Mukagasana Philomène, Katabagemu CRP	2 calls and 2 SMS
December 7, 2014	Land inheritance and gift-related disputes	-J.Paul Manirafasha, an independent lawyer	4 calls and 5 SMS
December 11, 2014	Land and family property rights for children who have lost a parent.	-Merari Muhumba, Haguruka lawyer -A resident from Tabagwe sector	2 calls and 3 SMS
December 14, 2014	Role of local mediators in the resolution of conflicts related to land and other valuable possessions.	-Anastase Balinda, Ministry of Justice -Mukama sector residents	4 calls and 6 SMS
December 21, 2014	Answers to listeners' questions related to gifts, inheritances and matrimonial regimes.	-Jean de Dieu Zikamabahari, a law lecturer at the ULK	3 cam and 4 SMS
January 8, 2015	CRPs' achievements in the peaceful resolution of land-related disputes.	-Virginie Nyirihirwe, Gatunda CRP; -Chantal Cyozayire, Rukomo CRP; -Sandrine Yambabariye, project beneficiary, Gatunda; -Laurence Mukamwambutsa, project beneficiary, Rukomo	6 calls and 3 SMS
January 11, 2015	Questions and Answers on land rights within families.	-Ngutegure Bellancille, independent lawyer	4 calls and 3 SMS
January 22, 2015	Land dispute within married couples – Case Study.	-Disputants; -Merari Muhumba, Project Filed Officer and Haguruka Lawyer	10 calls and 2 SMS
January 25, 2015	Consequences of land conflicts on families	-Mireille Ange Umuhiza, MAJ Ruhango	5 calls and 4 SMS
February 8, 2015	Management of family's property (land), focusing on land that wives obtain from their family.	-Canisius Karake, a lawyer/lecturer at INILAK	6 calls and 3 SMS
February 15, 2015	Women's land rights	-Donatha Mukase, NWC -Claudine Umuhire, MAJ Ngoma	7 calls and 2 SMS
February 19, 2015	Rights of legally married spouses on household possessions (notably land)	-Vincent Ntambara Umuhumuza, Musheru Cell Social Affairs Official, Nyagatare;	7 calls and 2 SMS

	owned and officially registered by the Rwandan Natural Resources Authority.	-Onesphore Habanabakize, independent lawyer.	
February 26, 2015	Problems caused by concubinage or adultery.	-Agnès Nyinawumuntu, Rukara CRP; -Onesphore Habanabakize, independent lawyer; -Damien Ruzindana, independent lawyer.	7 calls and 3 SMS
March 8, 2015	Women's rights on land titles	-Fidele Mugabo, Haguruka lawyer	5 calls and 2 SMS
March 19, 2015	Wives' rights on land use and exploitation	-Onesphore Habanabakize, independent lawyer; -Emmanuel Nshimiyimana, independent lawyer.	11 calls and 3 SMS
March 26, 2015	Issue of illegal marriages and disputes involving legal wives and concubines	-Caleb Turatsinze, Nyagatare District Legal Officer.	14 calls (including one from Uganda) and 2 SMS
March 29, 2015	Succession (izungura), ascending partition (umunani), inheritance and gifts	-Dr. Fidèle Masengo, University Lawyer Lecturer.	9 calls and 1 SMS
April 19, 2015	Transfer predicated on gifts, ascending partition, inheritance and succession	- Marie Grace Nishimwe from the Rwanda Natural Resources Authority; - Voxpops from Karongi and Gicumbi Districts.	5 calls and 2 SMS
April 23, 2015	Answers to questions previously raised about: - management of legal couples' property - gifts and succession - legal marriage and - divorce	- Epiphanie Dusabugirimbabazi, lawyer from Haguruka who was a studio invitee; - Mukagatare Béatrice, a resident woman interviewed in Gatunda Sector; - Kabanda Jean Claude, a resident man interviewed in Gatunda Sector	10 calls and 1 SMS
April 26, 2015	Property-based consequences from polygamy, concubinage, adultery and other forms of union between a man and woman not explicitly mentioned in the law	- Studio guest, Lawyer, Epiphanie Dusabugirimbabazi, from the local NGO, Haguruka; -Interviewee, Grace Katusabe, Murundi Sector CRP in Kayonza District; - Voxpops from Ngoma in the East and Karongi in the West	2 calls and 2 SMS
April 30, 2015	Answer to questions which the previous program had not been	- Merari Muhumba, a studio guest being a Haguruka lawyer; - Patricie Ntimugura, Kiyombe	5 calls and 2 SMS

	able to respond. The questions were situated in: - Family Law - Matrimonial Regimes Law - Success and Liberalities (gifts) Law	CRP interviewed in Kiyombe Sector; - Interviewee, Denyse Mujawamariya, in charge of Social Affairs in Gitenga Cell of Kiyombe; - Kiyombe resident man, Jean Marie Vianney Ngurinzira, interviewed; - Angélique Habuwera, also living and interviewed in Kiyombe	
May 14, 2015	Illegal union (most people have different names for any association of a male person and a female that is not legally recognized)	- Independent lawyers, Onesphore Habanabakize and Mr. Charles Bugingo who were studio guests; - Katusabe Grace, Murundi Sector CRP and, Busingye Jane, Karangazi Sector CRP	7 calls
May 18, 2015	Legally married people who conflict over wealth after they were living together peacefully when their property was modest	- Studio invitee, Mutoniwase Sophie, from the Gender Monitoring Office; - Voxpops from Ngoma and Karongi districts	7 calls and 2 SMS
May 28, 2015	Answers for questions raised by listeners with questions regarding: - matrimonial regimes, - succession - divorce - legal and illegal marriage - ascending partition - land law	- Merari Muhumba, a Haguruka lawyer and - Onesphore Habanabakize, an independent lawyer	7 calls and no SMS
May 31, 2015	Conflicts created by land use/exploitation in families despite the Community of Property Regime decided by couples	Canisius Karake, a Lawyer Lecturer at Kigali Independent University (ULK)	6 calls and 2 SMS
June 7, 2015	Resort to courts as the last alternative (Option Z)	- Mr. Manirafasha Jean Paul, an independent lawyer and studio invitee - Eugénie Nyirihirwe, Karama Sector CRP	No calls and 1 SMS
June 11, 2015	Project Beneficiaries' Testimonies about peaceful conflict resolution/transformation	The program engaged the project beneficiaries, Jacqueline Murekatete and Jean de Dieu Habiyambere from Tabagwe Sector in Nyagatare District	17 calls and 1 SMS
June 18, 2015	Project Beneficiaries' Testimonies about	The program involved the project beneficiaries Jean	16 calls and 1 SMS

	peaceful conflict resolution/transformation	Baptiste Dukuzumuremyi and his wife Florence Mutiheba from Nyagatare Sector in Nyagatare District	
June 21, 2015	Overpopulation & lack of family planning as one of root/underlying causes of intra-household disputes based on land/property	Pruscille Uwiragiye, Bugesera District Vice-Mayor in charge of Social Affairs	3 calls and no SMS
June 28, 2015	Resistance to peaceful conflict resolution's destructive impact, as opposed to willingness to peacefully resolve conflicts as soon as they arise	Jean Paul Manirafasha, an independent lawyer	6 calls and no SMS
Total: 47 Radio Programs; 232 Calls; 142 SMS			

Date Aired	Topic of Episode	Key Participants	Feedback Received
July 23, 2015	The resistance of property-based disputants who rush to present their cases to courts instead of seeking mechanisms to peacefully resolve/transform disputes.	<ul style="list-style-type: none"> - Onesphore Habanabakize, independent lawyer - Merari Muhumba, Nyagatare Field Officer - Eugenie Nyirambabazi, Karama CRP 	9 call-ins and numerous flashes because of a technical problem
July 30, 2015	Testimonies on peaceful conflict transformation and how people can peacefully handle land and property-related disputes.	<ul style="list-style-type: none"> - Felicien Mwemezi, who had a land-related dispute - Jane Mutamba, Rwimiyaga Sector CRP, in Nyagatare District 	13 call-ins
August 2, 2015	Judgment execution and its related issues.	<ul style="list-style-type: none"> - Jean Paul Marifasha, independent lawyer - Vox pop from Gicumbi district 	4 call-ins
August 9, 2015	Deep exploration of the judgment execution and its related issues.	<ul style="list-style-type: none"> - Jean Paul Manirafasha, independent lawyer 	7 call-ins
August 13, 2015	Answer to questions which had been asked in some previous radio transmissions.	<ul style="list-style-type: none"> - Mr. Damien Ruzindana, independent lawyer - Onesphore Habanabakize, independent lawyer 	5 call-ins / 5 SMS
August 16, 2015	Dissemination of information about new articles governing Local Mediators, focus placed on	<ul style="list-style-type: none"> - Narcisse Mupenzi from the Ministry of Justice in charge of Local Mediators - vox-pops from Gicumbi and 	5 call-ins / 6 SMS

	Land and Immovable Property.	Karongi	
August 23, 2015	Answers to questions which had been asked in some previous radio programs.	- Dr. Jean de Dieu Zikamabahari, a Lecturer, in the Department of Law (Kigali Independent University)	7 call-ins
August 25, 2015	Answers to the questions which were not answered in the previous program on Nyagatare Radio Station.	- Mr. Damien Ruzindana, independent lawyer	2 call-ins. The number was reduced by the fact that the guest took a long time to provide explanations.
August 30, 2015	Answers for the questions which were not answered in the previous program.	- Dr. Jean de Dieu Zikamabahari, a Lecturer in the Department of Law (Kigali Independent University)	5 call-ins / 4 SMS
September 10, 2015	Testimonies by the project beneficiarie - Jane Nyiransabimana and Felicien Mwemezi as well as the Rwimiyaga CRP.	- Jane Nyiransabimana - Felicien Mwemezi - Rwimiyaga CRP in Nyagatare Nyiransabimana and Mwemezi had a land-related dispute. In the previous program Nyiransabimana had not been available.	22 call-ins
September 13, 2015	Confusion on article 39 al.2/ GBV (Gender-Based Violence) Law. The Kinyarwanda version isn't clear and causing confusion on land/property sharing for illegal couples in case of divorce.	- Mr. Jean Paul Manirafasha, independent lawyers - Mr. Venuste Kagabo, independent lawyer - voxpop from Gicumbi District	3 call-ins / 5 SMS
September 20, 2015	Property rights of a woman while her husband is still alive, dead, and when they're going through divorce.	- Mr. Venuste Kagabo, independent lawyer	4 call-ins
September 24, 2015	Dissemination of information around work performed by Rwempasha	- Mary Mukasonga, Rwempasha CRP - Immaculate Bayenda,	11 call-ins

	and Nyagatare CRPs and its significance in their communities.	Nyagatare CRP	
September 27, 2015	The program was aimed to provide enough time to the audience to ask questions on relation to the previously broadcast shows.	- Mr. Martin Ngarambe, independent lawyer	9 call-ins / 3 SMS

Date Aired	Topic of Episode	Key Participants	Feedback Received
11.10.2015	Answers to questions raised about property rights for both a legal and illegal wife - a focus on article 39 related to GBV, succession, ascending participation, and dowry issues in Rwanda	- Mr. Jean Paul Manirafasha and Mr. Martin Ngarambe, both independent lawyers.	7 call-ins
18.10.2015	Unregistered children in Civil Status Documents and its impact during succession	- The independent Lawyer, Ms. Claudine Umugwaneza. - Vox pop from the Northern Province on why some people do not register their children in marital status registers. - Report from the Eastern province on a young woman who suffered from the consequences of not being legally registered.	5 call-ins
25.10.2015	Succession on your mother's side	- Studio guest, Epiphanie Dusabugirimbabazi, Haguruka staff member. - Vox Pop: some Gicumbi residents who presented issues they find during succession on the mother's side. - A story on the challenges that Karongi women face in inheritance that have an impact on succession. - Prerecorded interview with men from Ngoma District on issues related to succeeding your mother in the area and how they deal with them.	7 call-ins
29.10.2015	Registration of children in Civil Status Documents	- Merari Muhumba, Haguruka Lawyer, Nyagatare Field Officer, and	5 call-ins

	and its implications to land and immovable property related disputes	Rwempasha CRP.	
01.11.2015	Implications of extra-marital relationships & polygamy on household property	<ul style="list-style-type: none"> - Studio guest, Modeste Mugiraneza, a staff member from the Gender Monitoring Office. - People from Gicumbi, Karongi, and Ngoma talked about the impact that polygamy and extra-marital-relationships are having on family property. - Interviewees with testimonies. 	10 call-ins
08.11.2015	Women's land rights: How do women understand their rights on land?	<ul style="list-style-type: none"> - Studio guest, Ms Dative Yankurije, an independent lawyer. -Vox pop: Women from Gicumbi, Karongi and Ngoma explained how they understand these rights. 	12 call-ins
12.11.2015	Return to the topic of born children not being registered in Civil Status Documents. This was to further explore the theme.	<ul style="list-style-type: none"> -Independent Lawyer, Onesphore Habanabakize. - A Karangazi Sector woman taken as an example because her husband had not yet been willing to have their children registered in Civil Status Documents. The woman requested anonymity. 	4 call-ins
15.11.2015	Women's rights on land, part 1: How do men understand/perceive/interpret women's land rights?	<ul style="list-style-type: none"> - Mr. Jean Paul Manirafasha, an independent lawyer. - Vox pop: Men from Gicumbi, Karongi and Ngoma discussed how they understand women's rights to land and how it should be understood. - Some interviewees with testimonies. 	9 call-ins
19.11.2015	Unawareness about women's and daughters' land rights as well as rights on other immovable possessions. The program was motivated by the Qualitative and Quick Needs Assessment findings which showed that most people, including some local authorities, do not know the rights that women and	<ul style="list-style-type: none"> - Tabagwe legal wife in Nyagatare interviewed, saying she does not know her rights and that some women are prevented from exercising their rights. - Tabagwe CRP. - The two lawyers, Mr. Emmanuel Nshimiyimana and Onesphore Habanabakize. 	6 call-ins

	daughters have on land and other immovable properties		
22.11.2015	Women's land rights, part 2: Misunderstanding on women's land rights	<ul style="list-style-type: none"> - Mr. Martin Ngarambe, an independent lawyer. - Vox pop: Men and women from Gicumbi, Karongi and Ngoma who highlighted misunderstandings they face on women's rights to land. - Some individuals' testimonies. 	12 call-ins
26.11.2015	Testimonies by project beneficiaries and CRP	<ul style="list-style-type: none"> - The project beneficiaries, Nzitakera André and his wife, Beatrice Nyirakamanzi from Matimba Sector. Nzitakera and Nyirakamanzi are legally married and dealt with a land and property dispute. The project has assisted them in peacefully handling this dispute. They came into the studio to present testimonies about the benefits of peaceful conflict resolution and the dangers of maintaining conflicts. - Matimba CRP. 	10 call-ins
29.11.2015	Rebroadcast of the previous program: Women's land rights, part 2: Misunderstanding on women's land rights	The participants are the same as it was a rebroadcast.	No feedback as it was a rebroadcasted program
3.12.2015	The benefits of the project to stakeholders as far as peaceful conflict resolution is concerned	<ul style="list-style-type: none"> - Denyse Sumwiza, a Cell Level Local Mediator "Umwunzi" and Cell National Women's Council Coordinator in Mukarange Sector in Kayonza District, trained by the CRP in Conflict Transformation and Core Legal Skills. - CRPs, Philomene Mukagasana and Rose Ntabagenimana -in Katabagemu and Mimuri respectively in Nyagatare District. 	6 call-ins
06.12.2015	Land conflicts related to inheritance	<ul style="list-style-type: none"> - Studio guest, Mr. Jean Paul Manirafasha, an independent lawyer. - Vox pop: Conflicts related to inheritance. 	8 call-ins

13.12.2015	Questions and answers on inheritance issues	<ul style="list-style-type: none"> - Guest, Mr. Jean Paul Manirafasha, an independent lawyer. - Case stories on inheritance and its impact on intra-household conflicts. 	15 call-ins
20.12.2015	Retrospective program recapitulating main issues discussed throughout 2015	The producer did a recapitulation transmission which came back to 3 issues discussed during 2015, namely succession, inheritance, and women's rights to land. The producer incorporated interviews with the guests, as well as questions and answers. The program was pre-recorded.	No feedback since it was a re-aired broadcast
30.12.2015	Rebroadcast of the program with the topic: The benefits of peaceful conflict resolution to project stakeholders.	<ul style="list-style-type: none"> - Denyse Sumwiza, a Cell Level Local Mediator "Umwunzi" and Cell National Women's Council Coordinator in Mukarange Sector in Kayonza District, trained by the CRP in Conflict Transformation and Core Legal Skills. - CRPs, Philomene Mukagasana, and Rose Ntabagenimana in Katabagemu and Mimuri respectively in Nyagatare District. 	No feedback because it was a rebroadcasted transmission

ANNEX E. NATIONAL WORKSHOP REPORT

REPORT ON THE PROMOTING PEACE THROUGH LAND DISPUTE MANAGEMENT PROJECT-END WORKSHOP

I. INTRODUCTION

This workshop took place in Kigali, Rwanda on the 13th of January 2016 in Laico Umubano Hotel. The purpose of this end of project workshop was to share the approach of the project model, report preliminary evaluation findings and lessons learned, and discusses relevant recommendations with participants and other key stakeholders concerned with women’s land rights and conflict resolution.

II. REMARKS

This workshop started by an opening remark by Margi McClung, Project Lead, Landesa. She was followed by Gloria Jean Garland, Democracy and Governance Office Director, USAID Rwanda who congratulated the National Women’s Council representatives who served as Community Resource Persons (CRPs), “voluntarily dedicating so much of their time and investing so much talent and skills into the program”. She said that CRPs knowledge and expertise in land laws, facilitating dialogue, and conflict resolution techniques has allowed families in the Eastern Province “to find fair and equitable resolutions to their land disputes”.



Margi McClung-Landesat



Gloria Jean Garland, DG Office Director, USAID

Dismas RURANGANGABO, Social Affairs Officer of Tabagwe Sector-Nyagatare District, talked about his experience of the project, and the impacts he has noticed in his sector. He said that the project has supported them so much in their work. He recognized that some local authorities were biased in the way they were solving conflict, but for now they work with CRPs and go together to solve land disputes and they can see the change in their community. According to him with the support of the project, the “population lives now in peace”, but they need to put more efforts as conflicts are still there. He said that such initiatives should continue given the result they see on the field.



Dismas RURANGANGABO, Social Affairs Officer of Tabagwe Sector-Nyagatare District

The public was invited to watch a video of Florence Mutiheba of Katabagemu Sector, Nyagatare District, who gave her testimony about the conflict she had with her husband Dukuzumuremyi, in regards to their land. She explained how her husband was selling their common harvest without consulting her and that she doesn't have rights to the land property. She talked about some consequences she faced; she was often beaten by her husband. She explained how Mukagasana Philomene, the Katabagemu CRP, helped them: how they now live in peace and her husband now recognize her rights to land properties.

III. PRESENTATIONS

After a short break, the Project Coordinator made a presentation on the project model, showing the public the main activities we had in the project, why those activities and how they were functioning.

This presentation was followed by testimonies from project Community Resource Persons/National Women's Council members Rose NTABAGENIMANA (Mimuri CRP-Nyagatare) and Therese Mukakamari (Rwinkwavu CRP-Kayonza).

They explained how they used to work before this project, dealing with conflicts involving women, and how the project impacted their work and the community in which they live.



Rwinkwavu CRP and Mimuri CRP

We also had a testimony of project beneficiaries: Twiringiyimana Emmanuel and Mukantwari Rose from Mimuri Sector-Nyagatare District who talked about the conflict they had and how the project supported them to mediate their case.

Rose Mukantwali said it not only helped them to settle land disputes but also stabilised their families through solving property related disputes.



Mukantwari Rose and her husband Twiringiyimana Emmanuel

“The project has helped my family. Me and my husband had disputes since he would lease out our land without my consent. This resulted into hunger in the family. When I complained, he would reply by beating me. Then I approached the CRP, who advised my husband about my rights as a wife as regards to our property. My husband understood and I am now part of the decision making process,” said this mother of nine children.

Karina Kloos, Landesa Research and Evaluation Specialist, then made a presentation on the Project evaluation findings, and Fidele Mugabo, the Project Manager of Haguruka concluded by a presentation on Programmatic and policy implications and recommendations. Their remarks are captured in the power point presentation (attached).

IV. Q&A PANNEL

The workshop concluded with an open question and answer discussion. This panel was composed of Margaret McClung and Karina Kloos from Landesa; Ninette Umurerwa and Fidele Mugabo from Haguruka; Kalisa Narcisse and Jean Baptiste Ndabananiye from SFCG; and the four participating CRPs/NWC members; the panel was moderated by Nicolas Gatambi the project coordinator.

Participants recognized that the project achieved significant impacts. Many of them asked different questions about what was presented. First of all, the first person from Migeprof asked the beneficiary about what was their situation before, during the conflict and now. He wanted to know how/why the man decided to change his mind after meeting the CRP. What motivated him to change his behavior and recognize his wife right.



Participants asking questions and giving their comments

Other participants asked following questions:

- What is the reason behind conflicts which has not been resolved?
- Parent’s evening forum: noting that the majority of participants are women; how do you ensure that you are also reaching men?

- On radio program: One participant recognized that radio is an important tool and wanted to know how do we make sure that both men and women are listening to the program? Do they call? Do they provide feedback?
- Another asked if there is a certain type of family that is pre-disposed to conflict
- Another participant asked about the wanted to know the comparison between treatment and control cell
- Another said that we achieved real success and wanted to know how to assure the sustainability of the project? How to make sure that these efforts will not finish with the end of the project?



Panel

The program Director of International Alert wanted to learn from the project as they're implementing a similar project and are facing many challenges. She asked:

- How do we make sure that a problem is really solved? Because sometimes they mediate a case and say at the end that the problem is solved, but later you find that the same problem come back. She said that this is a real challenge for them and wanted to know how our CRPs were working to ensure that the problem is really solved
- She also mentioned another challenge they face, especially the fact that during their "community dialogue", women don't often speak, fearing their men or believing that they don't have to speak in public. So she wanted to know how we encourage women to speak.
- Finally she wanted to know what we will do with pending cases as they're many.
- Other discussions were behind the Article 39 of the Law N°59/2008 of 10/09/2008 on Prevention and Punishment of Gender- based Violence, hereinafter referred to as "GBV law of 2009." This Article states that if an individual's informal spouse decides to formally marry another spouse, the individual has a right to an equal share of the couple's commonly owned belongings. Participants estimated that this law tries to protect the woman in illegal union but it's not clear, it's not easy to prove what you owned together as a couple. Some said that in the court lawyers interpret it differently and estimated that this remain a serious problem in Rwanda. For them there's confusion between this law and what is in the constitution. Under the Constitution, Rwanda recognizes only monogamous marriages consummated by a civil authority. Women who are married only under customary law— including women in polygamous marriages - are excluded from the property rights provided to married women under the law. Participants recommended to do "advocacy so that there can be a clear law protecting this category of women as

they're also part of Rwandan society and they need to be protected as the rest of the Rwandan citizen” said one participant.

- Another discussion was around article 30 of Land Law based on the Land use consolidation where it's stipulated that “It is prohibited to subdivide plots of land reserved for agriculture and animal resources if the result of such subdivision leads to parcels of land of less than a hectare in size for each of them”. Participants said that this law creates a lot of problems since people don't have “freedom” on their land. And they estimated that there should be advocacy in order to change this law.

V. MEDIA COVERAGE

The media coverage was significant at the event, in large part due to the efforts of Martin Twirsky. Several media stayed for the duration of the event. Reported coverage is included in the following links:

-  in English: <http://www.newtimes.co.rw/section/article/2016-01-15/196120/>
-  in Kinyarwanda: <http://www.igihe.com/ubuzima/indwara/article/itegekory-ubutaka-riritungwa-agatoki-guha-urwaho-amakimbirane-abukomokaho>
-  News edition in Kinyarwanda: <http://www.rba.co.rw/amakuru-13-01-2016>

Additional to those media who reported on the workshop, on Monday 18th January 2016 in the morning, the Program Director of SFCG Mr. Kalisa Narcisse and Mr. Mugabo Fidèle, Project Manager- Haguruka were invited at **KFM Radio**, which is one of the privates radio station working in Kigali town, to participate to a radio program organized by Miss Ange SUBIRU, a presenter on the KFM Radio.



The Presenter heard about the Promoting Peace Project workshop held on 13th January 2016 at Umubano Hotel and she was very interested by the achievements of the project. So, she invited partners of the project to talk about the success, challenges of the project as well as legal issues on land disputes.

During the program, listeners and the presenter asked many questions about land related issues and the guest in the studio took time to respond to those questions.

This show started at 7:30 AM and ended at 8:15 AM.

The team was happy to present the achievements of the project to the population of Kigali especially as so few are aware of the Promoting Peace Project activities and the issues faced in Eastern Province.

Done in Kigali on 22th January 2016

Nicolas Gatambi

Agenda for Promoting Peace through Land Dispute Management Project Workshop

13th of January 2016 in Laico Umubano Hotel, from 9:00 am-2:00 pm

8:30-9am Registration
Welcoming by the moderator, Nicolas Niyibizi Gatambi, Project Coordinator
Opening remarks by Margi McClung, Landesa Project Lead
Keynote by Beatrice MUKASINE, President, National Women’s Council
Keynote by Gloria Jean Garland, Democracy and Governance Office Director, USAID Rwanda
Perspectives from Dismas RURANGANGABO, Social Affairs Officer of Tabagwe Sector-Nyagatare District
Perspective from beneficiaries: Short documentary screening
10:15 Tea break
Presentation of the project model by Nicolas Gatambi, Project Coordinator
Testimonies from project Community Resource Persons/National Women’s Council members Rose NTABAGENIMANA and Therese MUKAKAMARI, and project beneficiaries
Project Evaluation Findings by Karina Kloos, Research and Evaluation Specialist, Landesa
Programmatic and policy implications, shared by Fidele Mugabo, Project Manager, Haguruka
Q&A panel composed of Landesa, Haguruka, SFCG, and CRPs/NWC members, moderated by Nicolas Gatambi, Project Coordinator
Closing remarks
1:00pm Lunch

**PROMOTING PEACE THROUGH LAND DISPUTE MANAGEMENT PROJECT-END
WORKSHOP, KIGALI 13TH JANUARY 2016**

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ANNEX F. SIGNIFICANT CHANGE STORIES
FROM KAYONZA AND NYAGATARE DISTRICTS
(OCTOBER 2014)



USAID | **RWANDA**
INKUNGA Y'ABANYAMERIKA

Significant Change Stories from Kayonza and Nyagatare Districts

Promoting Peace through Land Dispute Management (CMM)



OCTOBER 2014

This publication was produced for review by the United States Agency for International Development. It was prepared by Landesa.

Significant Change Stories from Kayonza and Nyagatare Districts

Promoting Peace through Land Dispute Management (CMM)

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ACRONYMS

CRP Community Resource Person
MAJ Maison d'Access a la Justice
M&E Monitoring and Evaluation

INTRODUCTION

The Landesa Promoting Peace through Land Dispute Management (“Promoting Peace”) Project aims to manage and mitigate land-related disputes, particularly those affecting women, by improving the capacity and effectiveness of local institutions in managing land disputes and by creating a safe space for communities to discuss issues before they escalate into conflict.

Significant Change Stories are stories told by women and men who have experienced a significant change in their lives because of the project. These stories were collected at the end of the first year of implementation as part of the project’s participatory monitoring and evaluation (M&E). The Significant Change Stories are meant to identify changes beyond pre-defined impact indicators to better understand the social transformations brought about by the project interventions. Using storytelling as a method to gather data, these stories capture direct views of women and men who stand to benefit from the project.

The Promoting Peace Project Coordinator and M&E Officer, Qualitative Researcher, and Community Dialogues Coach gathered, shared, and chose the most significant stories that they have heard or observed through the sector Community Resource Persons (CRPs), the Field Officers, and through their own experience on the ground. Because this is the first round of data collection for the project, there was a need to gather as much information as possible about the project’s intermediate impacts. Because of this, the project M&E team decided to collect and record six stories instead of voting only one Most Significant Change Story. The Project M&E Officer then asked the women and men to tell their stories without a pre-defined interview guide, asking only that storytellers describe what made the change so significant in their lives.

The following six stories demonstrate the complexity of land issues that women face. The stories show how land is deeply rooted in intra-household dynamics; how land is closely related to women’s livelihood, health, social status and overall well-being; and how these issues can be peacefully resolved through a participatory approach.

SIGNIFICANT CHANGE STORY

STORYTELLER: PATRICIA FROM NYAGATARE, EASTERN PROVINCE, RWANDA

My name is Patricia. I am 46 years old, and I live in Mimuli Sector in Nyagatare District, Eastern Province of Rwanda. I live here in this house together with my husband and three children, but I have two other children who are now married and have their own households. Over a period of three years from 2011 to August 2014, my husband and I had a land dispute with our first born son that has caused a lot of tension and despair in my household. My son was claiming that the *Umunani* [inter vivos gift] we gave him at the time of his marriage was too small so he wanted his father to further subdivide the remaining land and give him another part of the household land.

This caused a lot of hostility between my husband and my first son that no one could handle. On the one hand, my son was using force in order to acquire another plot of land that he needed, while my husband, on the other hand, resisted doing anything to handle the issue peacefully. My son would often come to our house with a machete in hand, yelling and threatening to kill us. He would say if we didn't give him land, he would kill us or kill this cow you see here. At that time, our relationship with our son had become unbearable and hopeless. My husband and I could not step foot on my son's home or even his neighborhood. This situation was especially problematic for me because my husband started blaming me and accusing me as my son's accomplice. He accused me of plotting to take away his land and giving it to my son, which was not true. This conflict persisted for over three years, and because of it, I couldn't farm this land.

Our families and neighbors have tried several times to solve this problem, but they all failed. One day I told my husband to report the issue to the village leader, and he agreed. We spent 3,000 Rwf as "inzoga y'Abagabo" [money spent to buy a local beer for men who intervene in mediation], and yet the dispute was not resolved. My husband also went to the cell leaders, but again the issue remained unsolved because they asked for 15,000 Rwf before they would come to resolve the issue, and we just do not have that kind of money. My husband also reported the problem to the sector leader, but it was still unresolved. The sector executive secretary advised my husband to take the case to the courts, and my husband returned back home fully decided to take this case to court.

I remember very well it was one Saturday morning when the cell CRP came here to my house. When I saw her coming to my house, I thought to myself, why is she coming here? What is she coming to do here? She told me that my husband and I should be here [in our house] in the afternoon because she will come to solve our land problems with our first son. We listened and waited for her to come back that afternoon. We saw her coming with a bundle of books and notebooks, which I think were the books of laws. My husband and I sat down together with the children, including our son who was claiming for *Umunani*. Unfortunately the issue was not solved immediately that day as both my husband and my son continued to disagree.

I liked this woman [the CRP] because she treated our problem as her own problem. She came every afternoon for about two weeks, determined to resolve our problems. Every time she comes, she taught my husband and my son either separately or together, like a teacher who is teaching her students at school. She tried to give them advice so they could have a common ground in solving the case. I can certainly say that our problem was her daily program, and it was as if she couldn't sleep until our problems were solved. One day she came back here and tried to convince my husband to make a sacrifice as a parent and give that plot to my son. After a lot of discussions with my husband, amazingly, he agreed to give that land to my son. The CRP then called my son, and together we went to the field to show him the plot, and immediately the issue

was resolved. She told my son that he must acknowledge the stress and anguish he caused his father and he must do something to show his father that this issue has ended and their relationship is repaired. My son agreed and went to the center near here and bought Ubushera (a local sorghum beer that does not contain alcohol) and came back here to share it with his father in the presence of other family members as well as our neighbors.

Now we live together in peace because of the CRP's support. Without her support, we would have been struggling with this issue in the courts. There are no more conflicts and no more negative consequences coming from the conflict because this land dispute has been resolved peacefully.

The most significant change for me is that now I have security at my house. Before this woman came here to solve the problem, I didn't have security and it was difficult for me to sleep at home because my husband was accusing me of being the source of the conflict, which was not the case. Because of these tensions, I had to sleep in church or in my neighbor's house numerous times, but today I sleep on my bed in my house together with my husband. Another change is that currently I can farm my land with security. I can tell you that a lot had changed since the dispute was solved. We now live peacefully with our son. Today I can say good morning to my son and vice-versa, which was not the case for the past three years. I can tell you that after the resolution of the dispute, he even comes and helps us to farm the land sometimes. Also, if he has visitors, he asks us to go to his house, and in turn, if his father has visitors, my husband invites him and he comes to help us welcome them. We can share everything now.

I want to thank this project which came here to solve land issues because there are many land disputes in this sector. I can say that this project is more important than the Abunzi committee because the project solved our land issues without any bias and without asking for any form of compensation. Because of this project and through the CRP, our issue was resolved in a peaceful manner. I thank very much the woman who lives in Mimuli [Sector-level CRP]. She trained the cell CRP, and in turn, she solved our problem in peace. Without her, our situation would have been worse, but now we no longer have any problem.

SIGNIFICANT CHANGE STORY
STORYTELLER: CLAUDINE FROM NYAGATARE, EASTERN
PROVINCE, RWANDA

My name is Claudine. I am 22 years old, and I live together with my husband in Mimuli Sector, Nyagatare District. My husband is 24 years old, and we have two children, a six-year-old and a two-year-old. We are not legally married because I was married at 16 years old, which is under 21, the minimum age required in Rwandan law to be legally married. At the time of marriage, I can say that my husband had no possessions, and we started from scratch. We managed to build this house, and we bought a small plot of land and a small banana plantation. I can say that this property has a value of 2,300,000 Rwf.

A few years after marriage, my husband started to tell me that we should sell all our property (land, house, and banana plantation) and move from here to another place far from here, but I completely refused. Every morning, every evening, every moment, my husband was pushing me to sell the property and leave, and each time I refused. Since then, my husband had continuously tortured and insulted me. Every time we were in a fight, he would take the whole harvest and sell it without my consent, and I didn't have any security. I reported the problem to local leaders at my village and also at the cell, but they failed to solve our dispute. I even took my case to sector authorities, and after understanding the issue, they concluded that I had to take the case to the court. However, I did not go to the court because I know the courts are expensive. Realizing that I could suffer from that insecurity at my husband's home, I decided to take my children and live with my parents. After six months at my parents' home, my husband convinced my parents, and they convinced me to come back home. My husband told me and my parents that he had changed, that the issue was now resolved and that we have to move forward. After much prodding from my husband and my parents, I decided to return home with my husband and continue to live together as husband and wife. Just a few months after I returned, my husband again started persuading me to sell the property. I refused repeatedly, so he started to beat me and insult me even worse than ever before. I decided to escape to my parents' home with my two children.

That was a difficult situation for me and my children. It was not easy to find money to take care of them. If a child got ill, I could not find money to buy medicine or to pay for the health insurance or to buy food for them. It was also difficult for my parents to take care of me with my two children. My parents started to push for me and my children to return to my husband because they thought that if my child died, this would be a complex issue for them. They told me that it was better for me to return back to my husband with my children, and it was a big struggle for me to decide what to do with my situation.

Unexpectedly, a cell CRP and sector CRP came looking for me at my parents' house and told me that they would help me resolve my issue. At first I didn't believe that they could peacefully resolve my issue because I knew how difficult the situation was. They asked my husband to come, and they taught us how we could live together as husband and wife and taught us about resolving disputes in peace. They convinced my husband not to sell our household property. They explained to my husband the advantages of a good family. They taught us how to manage our property and the rights of women on household assets. These two women spent at least two or three weeks to solve our dispute. After many teachings, my husband agreed, and we concluded that I had to return back to my house. I came back to live together with my husband and our children. On my homecoming I found that he sold the plot of land, but I tolerated that so we could start over again.

The most significant change after the resolution of the conflict is that today we can speak to each other with a good tone. My husband has stopped beating me when we fight, and he no longer insults me. We are finally living in peace. I am able to farm again, and he no longer sells the harvest without my consent. My husband is now contributing to the development of our household. Sometimes he pays for workers to help me farm the land. Because of these [changes], today I can find some money to take care of my children. I can pay for health insurance (mutuelle de santé), my children are now safe, we are in good conditions, and I have no problem with my parents because I returned back to my home and I don't still depend on them. I can say that the situation I am living in today is a result of the CRPs' work.

SIGNIFICANT CHANGE STORY
STORYTELLER: MUKAZUZI FROM NYAGATARE, EASTERN
PROVINCE, RWANDA

My name is Mukazuzi. I am 41 years old, and I live in Mimuli Sector in Nyagatare District. I live with my two children after separating from my first husband. A few months later, my grand-sister [with whom I share the same father] came to tell me that her husband needs another wife and she would like her husband to marry me rather than taking another wife from another family, so we decided that I marry her husband.

My new husband and I managed to buy a plot planted with banana trees, a cow, three more plots of land, and other properties. However, after a few months, the first wife and her children started to get annoyed, and since then we've stopped talking to each other. At that time they could not take away our properties and could not do anything to me because my husband was there. Regrettably, after 15 years living together with my husband, we didn't have a child. This was a big issue with my husband. He started to take away my property and gave it to his first wife because he has five children with her.

The tensions became worse after the death of my husband in June 2014. The first wife and her children began to harass me and started alienating my land and other properties. They had forbidden me from farming my land and from living in my house. Life became very difficult. Only three days after my husband's death, the first wife, her children, and my husband's relatives came to my house, took my cow, and sold it. I don't know the value of my cow, and I don't know where the money went. Then they forced me out of my house, saying I don't have any value because I did not have a child with the deceased, and for that reason I could not continue to live there. I could not do anything because I was afraid of them, and it was possible that I could even lose my life during the tensions. I took the case to the family council, but I failed. They concluded that I had to leave my house and land because I did not have a child with my husband and that these properties should be given to his children with the first wife. I took the case to both cell and sector authorities, but I was not satisfied with how my case was handled. During this time, I was living with my neighbor in the village, and my husband's entire family refused to talk to me because they do not even want me to stay in the village.

While I was planning to go to court, I got the information that there was a woman who lives in Mimuli [a sector community resource person (CRP)] who was trained in solving land issues in our sector, so I decided to see her at her home. I recall it was a Saturday when I first met her at her home. She gave me enough time and listened intently as I explained my problems to her in detail, and she told me that she would come to solve my problem on Monday afternoon. I left with some confidence that my problem would be solved.

On Monday, at around 4 pm, the CRP came with other people from Kigali, and I was told that these people were solving land disputes. My neighbors were there together with the village leader, and we met in the compound of the first wife's house. Both the cell CRP and the sector CRP started to understand our problems by asking different questions. After a long discussion, the team was able to convince the first wife to give me the plot of land of 30 m x 60 m. I was very happy because this group of people concluded that I had to return to my house and that the first wife must give me 120,000 Rwf, which they said is the equivalent value of my cow that she sold, and that we must share equally our husband's bicycle worth 30,000 Rwf. The issue was definitely solved in peace.

The most significant change is that I got my land, I was able to return back to my home, and I got the equivalent of my cow. I thank the project that trained these women who are helping

people to solve land issues in peace. Today, I am very happy because I know that no one could take away this property or farm my land because I have papers showing clearly how the issue was resolved with the presence of different people in this village. This project solves land disputes in peace, and all parties in the conflict are satisfied. I owe my new life now to this project. Without it, my life could have been at risk.

SIGNIFICANT CHANGE STORY

STORYTELLER: BEATRICE FROM NYAGATARE, EASTERN PROVINCE, RWANDA

My name is Beatrice. I am 46 years old, and I live in Karama Sector, Nyagatare District. My husband is Donatien, and we have five children together. In 2001 my husband wanted to buy a plot [20x300 meters] in Karama Sector, but he did not have sufficient money to pay the total price of that land, so I suggested co-owning and splitting the cost with my brother. My husband liked the idea, so he asked my brother to buy the land [with him]. My brother agreed, and they each put in 50 percent toward the price of the land. When we first acquired the land, we farmed it together with my brother, and we shared all of the harvest equally. After a few years, my brother and my husband decided to divide the land in two and put boundaries in between.

In 2008, my husband decided to go to Uganda and sold most of our household property, including some of our plots, our cow and our harvest. He told me and our children that he was going to purchase a parcel of land there and that he would have us follow him shortly so we could all live in Uganda together. This did not happen because he squandered all the money in Uganda. He returned back home a few years later. On his return, he removed the boundaries of the land that we share with my brother. When I found him removing the boundaries of that land, I asked him why he was doing that, and he said that he owns the land entirely. I told him that what he was doing was wrong, so he started to insult me and my children. He proceeded to farm that land entirely.

We told my brother what my husband had done, so he came to ask my husband why he was farming the entire land even though they should have equal shares of that land. My husband was so rude and said that the land is his and he doesn't share this land with anyone. This brought many disputes between my husband and my brother. During that time he started to harass me and my children. He kept telling us that if we continued to support my brother, he would kill us. He wanted us to say that the land belonged entirely to him. The disputes kept escalating to the point where it was no longer safe for me and my children to sleep in our house, so we were sleeping in the banana plantation or with our neighbors. Eventually he chased me and my children out of our house, so I was forced to rent a small house in another village. Our life was at risk, and we had no resources because he prevented us from farming our land and from harvesting what we had cultivated. When we were hungry, my children would sneak into our farm to harvest the potatoes in secret when their father was not around. Unfortunately when he found them harvesting the potatoes, he would run after them with a baton and beat them. I remember one day he caught the children harvesting bananas and he started to attack them. Our children fought back and injured him, and he was drenched in blood due to this conflict. All these problems are due to the fact that my children and I were against him when he decided to take over my brother's plot.

I wanted my children and I to be able to go back home and be able to farm without being threatened with violence, so I took this problem to the village, cell and sector officials but the issue was not resolved because my husband was resisting. I took the case to the cell and sector Abunzi committees and they ruled in my favor, but my husband continued to resist and insisted that I had no rights because I was not legally married to him. I did not know how our problem would be resolved. I had even gone before the parents' forum [akagoroba K'ababyeyi], but the case was still not solved.

On 8 July, 2014, I was invited by a sector community resource person (CRP) to attend the women's community dialogue because she told me that the community dialogue could help resolve land disputes peacefully.

I attended the community dialogue together with other women in my cell. During this community dialogue, I was asked to explain my dispute in detail. The CRP took notes while I explained my case. The issue was not resolved there that day. A few days after, I was invited by the CRP to come to the cell office. When I reached the cell office I found her together with a team of people she had delegated to help resolve my case, including the community dialogue coach, the sector CRP, and the cell executive secretary. My husband, children, and brother were all present as well. The team started to listen to all of us as we explained how and when the disputes started. The team found that my husband was the one who was causing the disputes and recommended giving the half of the land to my brother. The team continued to explain the benefits of solving disputes in peace for about three hours. They were finally able to convince my husband to agree to giving half of the land to my brother. The team immediately went to the disputed plot, divided the land equally and planted trees to set clear boundaries for each plot.



Community Dialogue for Women in Karama Sector

I'm seized with great joy! I will tell anyone I meet that you are implementing a very useful project. The reason why the issue has been resolved after 13 years of failed mediation by various authorities is because the project implementers were so committed to resolving the issue. They never gave up trying to mediate until all parties were in agreement. I'll urge people with disputes to approach you because if the parties fail to agree today, you return the next day and the day after that until they reach a peaceful agreement.

Postscript: After the peaceful resolution of the disputes, the husband was interviewed by the project staff: “My Name is Donatien. I am 52 years old. I live here in Karama Sector, Nyagatare District. Before you came here to help us resolve our long-lasting dispute, I was neither eating nor doing anything because I was overwhelmed with the disputes. My wife, my children and the brother of my wife were against me, and there was no person I could talk to. No one would listen to me because of the land dispute. I had taken the case to different avenues but could not get a good answer. I thank God for bringing you here to this village and for assigning you this task of ending our dispute.

I did not know you before, I did not know that you could solve land disputes, I did not know this project, and I did not invite you to come. After hearing that you came here and you met with my wife, I was curious to know your phone number. Then I got the number of your staff in Nyagatare. I called him on Thursday, and he told me that he would come to help us. He came together with the CRP and other people on Friday. I can tell you that the dispute was definitely solved. I have been convinced to give up and share the land with Eduard [his wife’s brother]. I started feeling a kind of peace in my heart when you came here to hear my side. I had presented my complaint to various institutions, notably Nyagatare MAJ—Access to Justice House, Police, Cell and Sector authorities, but I had not obtained a satisfactory answer, yet.

Because I happen to tell the truth, I’ve enabled you mediators to solve this conflict. As God said, the truth will save you. I praise the Lord who has brought this project because I believe it’s God who has inspired you to come to assist us in getting over the dispute. Other people, who had attempted to resolve this in the past, did it in a way which I used to criticize. The reason that caused me to resist was that other people didn’t take time to listen to us neutrally. They used to condemn me and tell me that I’d done wrong. The entire community had quarantined me, and this was the reason why I was no longer feeling peace. You listen to both people neutrally without criticizing anybody. You have really relieved me of an extremely heavy burden.

THE COMMUNITY DIALOGUE BOOSTED LEGAL MARRIAGE IN COHABITING COUPLES: MANASSEH AND ALIVERA GOT LEGALLY MARRIED AFTER SIX YEARS OF COHABITATION

My name is Manasseh. I am 54 years old. I live in Rukara Sector in Kayonza District. I am one of the members of the Abunzi committee at Rukara Sector. My first wife died in 2008, and she left me with our six children. In 2009, I found it difficult to take care of six children on my own, so I decided to marry a new wife to help me take care of them. However, my children were not happy with my decision. We've been together for six years now, but unfortunately, we never had children together. I accepted this because there's nothing we can do about that. She got married with the purpose to give birth, but God did not will it.

After I married my new wife, my children remained unhappy because they had worries that my wife would take away their property, and this caused disputes between me and my children. Because I am a mediator at the sector level, I decided to handle this dispute in peace and shared the land with my children. I gave two thirds (2/3) of my land to my children, and I remained with one third (1/3) of my land where I reside together with my wife. The issue was resolved in peace without even consulting the local leaders. One day I was called to participate in trainings which aimed to solve land dispute in peace [community dialogues] organized by the Rukara Sector community resource person (CRP). I attended the community dialogue together with other men in my community. The CRP taught us how the community dialogue should be used as the model to peacefully solve intra-family land disputes. We found this very interesting and helpful. [It was] particularly [helpful] for me because I will need to use these skills in the peaceful resolution of disputes as a mediator in my sector. Together we tried to list the existing land disputes in our cell and analyzed their causes. After the disputes analysis, we created a task force to solve these disputes in peace. During this exercise, I found that many of the intra-household disputes stemmed from cohabiting couples or polygamous marriage.

The sector CRP, asked us to help her teach and mobilize other husbands in the cell to get legally married with their wives as a dispute-mitigation approach in the community. I worried how I would convert other people when I myself was not legally married. I started to think about legally marrying my wife, which was not in my mind before the dialogue. After this community dialogue I continued to receive different kinds of advice from the sector CRP. After having some time to think about it, I felt convinced with the message. Together with 24 other men, I finally agreed to legally marry my wife.

On 25 July, 2014 my wife and I legally wed at my sector. The CRP taught us about the different modes of management of property of married couples, and I chose the joint tenancy of acquired property for our relationship. The most significant change for me is that we are now a legally married couple due to the community dialogue. Before I attended this community dialogue that the CRP organized, there was about a five percent possibility that I would decide to legally marry my wife. Also my relationship with my wife at home has improved because my wife is now more secure. I can tell you that if you are cohabiting with a woman without a legal contract, that woman is not a woman, she is a prostitute. She can take away your property. But if you are legally married, the wife is known by the law, and she has value, and you can manage the property together. I can tell you that before we got a legal marriage, I took a bank loan of 700,000 Rwf, but I always felt that she could take that money and disappear. But today, no problem, my property is her property. We live together in peace, and we share everything. I am happy with this project because it has a good purpose of peacefully resolving intra-household land disputes. I wish that this community dialogue will continue to reach more people.

Postscript: Gatete's wife, Alivera, 47 years old, when interviewed by the project staff said, "I thank very much the community dialogue because through that, my husband has made a good decision of being legally married. Before our legal marriage, the situation was not good like today. If you are not legally married, you don't have any value as woman. You cannot have rights to the land, and you cannot decide what to do with the land. Today my life is better, and I do not have any problems with my husband. I am now legally recognized as a wife of a husband. I am now recognized by family members as a wife. I can say, this is now my household, this is my husband, there is no other woman who should come and replace me here in this house. I now have full protection of the law compared to before. My relationship with my husband has improved significantly, and I can rate it now at 100 percent compared to 40 percent before the legal marriage. But this would not be possible without this project you brought to us."

AIMABLE AND BERNADETTE'S MARRIAGE

On 25 July, 2014, Aimable and Bernadette are now legally married after seven years of cohabitation. They live together with their two children in Rukara Sector, in Kayonza District.

This family is one of 25 families who decided to get legally married after attending community dialogues conducted by the Rukara Sector community resource person (CRP). They also had their religious wedding at the Catholic Church in Rukara Sector four days later. The project staff visited the couple during their religious wedding. The family was very happy during and after the ceremony. The project staff interviewed both husband and wife, and here's what they had to say about their marriage and this project:

Aimable: "This is a good event in my life. Today our God helped us to fulfill our objective. The religious marriage is good because we are now recognized by our God as a husband and a wife as it is in the Bible. We had committed a sin before, but today we have changed, and we are clean before God. Also the civil marriage is good because the women got her value as a woman. If you don't give the rights to a woman in her house, she feels that what she is doing is zero and can't value them. This decision for civil and religious marriage was meant to recognize the value of my wife and the value of what she is doing in our household. She is now feeling good because she knows that she has a value and she is publicly recognized as the mother of our children. Before the civil wedding, my woman considered herself as a prostitute and was not secure, but now she feels she is the wife in the household. We also share everything now. Also, before the civil marriage I wasted a lot of money on alcohol, but today, I know how to manage the money economically for the benefit of our household. I thank God and this woman [the CRP] for her contribution. She gave us advice. She shared with us experiences of cohabiting marriages and their possible consequences. She put our names and address on a list of couples who need to be legally married. We could not have done this without her assistance. She did a lot of things for us. I can tell you that she attended all our ceremonies [the civil wedding and the religious wedding].

Bernadette recounted, "Before the civil marriage, I was not a woman like others, because I was like a prostitute, and what I was doing in my household didn't have a value before my husband. We always fought, and he spent our resources on non-essential things. My husband sold our household properties and spent [the money] on alcohol. But today, there is a significant change after only two months of legal marriage. We have managed to buy chairs for our sitting room worth 35,000 Rwf and a bicycle worth 50,000 Rwf. Aside from that, we have security at home, we are now managing our property economically, and my husband no longer spends a lot of money on alcohol. Today we are deciding together what to do, like whether we will sell land and how to allocate our money. Also, we have agreed on the mode of family planning, unlike before when my husband could not understand that. Today he even helps me in family planning. I also have the same rights to our property on both my inheritance (Umunani) and my husband's inheritance. I thank this woman [the CRP] because she changed our minds and helped us to look forward. She has been like a parent to us because this would not have been possible without her advice and her daily support."

ANNEX G. SIGNIFICANT CHANGE STORIES
FROM KAYONZA AND NYAGATARE DISTRICTS
(DECEMBER 2015)



USAID | **RWANDA**
INKUNGA Y'ABANYAMERIKA

Significant Change Stories from Kayonza and Nyagatare Districts

Promoting Peace through Land Dispute Management (CMM)



JULY 2015

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Significant Change Stories from Kayonza and Nyagatare Districts

Promoting Peace through Land Dispute Management (CMM)

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ACRONYMS

CRP Community Resource Person
MAJ Maison d'Access a la Justice
M&E Monitoring and Evaluation

INTRODUCTION

The Landesa Promoting Peace through Land Dispute Management (“Promoting Peace”) Project aims to manage and mitigate land-related disputes, particularly those affecting women, by improving the capacity and effectiveness of local institutions in managing land disputes and by creating a safe space for communities to discuss issues before they escalate into conflict.

Significant Change Stories are stories told by women and men who have experienced a significant change in their lives because of the Promoting Peace project. These stories were collected at the end of the first year of implementation as part of the project’s participatory monitoring and evaluation (M&E). The Significant Change Stories are meant to identify changes beyond pre-defined impact indicators to better understand the social transformations brought about by the project interventions. Using storytelling as a method to gather data, these stories capture direct views of women and men who stand to benefit from the project.

The Promoting Peace Project Coordinator and M&E Officer, Qualitative Researcher, and Community Dialogues Coach gathered, shared, and chose the most significant stories that they have heard or observed through the sector Community Resource Persons (CRPs), the Field Officers, and through their own experience on the ground. The project M&E team decided to collect and record several stories instead of voting only one Most Significant Change Story. The Project M&E Officer then asked the women and men to tell their stories without a pre-defined interview guide, asking only that storytellers describe what made the change so significant in their lives.

The following stories demonstrate the complexity of land issues that women face. The stories show how land is deeply rooted in intra-household dynamics; how land is closely related to women’s livelihood, health, social status and overall well-being; and how these issues can be peacefully resolved through a participatory approach.

SIGNIFICANT CHANGE STORY
STORYTELLER: JEANNETTE FROM NYAGATARE, EASTERN
PROVINCE, RWANDA

My name is Jeannette. I live in Rukomo Sector, Nyagatare District. I had a conflict with my husband.

My husband was always telling me that I did not have rights to all the products from our crops or livestock. He also used to say that I did not contribute to our household, while we were legally married. Together, we cultivated maize and sorghum, however he used to sell our harvest and come home without the money.

While I was struggling to get food for my children, he would spend his time drinking alcohol. Later on I learned that he had another wife with whom he had a child. In order to feed my children, I was obliged to work on other people's plots and cultivate their land. Worst of all, my husband used to beat and criticize me, saying that I should go back to my parents, that I did not provide for our household, since I didn't have any inheritance or land from my parents. Seeing that this was a serious problem and that we could kill each other, I moved into a small house with my three children.

This conflict started before 2009, and I tried to find a solution. I spoke with my family-in-law, but they would not listen; this is why I moved away with my children. In 2013, I lived away from husband for a month and a half. Eventually, I had to return because my husband accused me of taking the children without his approval in front of the Cell authorities. I was asked to return to my home, which I did, unfortunately the problem continued.

I felt overwhelmed as this conflict was impoverishing us. I was planning to have a cow and a sewing machine as I'd learned how to sew. Seeing this entire situation I decided to go back to my parents in Gitarama, Southern Province. Someone from Abunzi recommended that I see a woman who helps people solve conflicts. That's how I went to see Mrs. Cyozayire Marie Chantal, the Rukomo's CRP.

Before meeting Chantal, we went to cell authorities many times up to when they asked us to pay a fine of 10,000RWF to continue handling our issue. They said that they were fed up with our problem, but we didn't have that amount of money. I didn't go to see local mediators, *Abunzi*, because I thought that my problem was too complicated. Everyone that I asked for advice said that my problem was complicated and that the only solution was to get a divorce. I was fed up with the whole situation – my husband was beating me and I was so frustrated that he had another wife. I was ready for a divorce.

When I met Chantal, she asked me to bring my husband to our meeting. During the session, she asked us to explain our problem, and discontents with each other. Chantal explained that we have to combine our efforts to achieve progress. She told us that we will not reach progress in our household if we remain in conflict. Then, she told us that according to Rwandan legislation, my husband and I have equal rights upon our land and thus, my husband has no right to forbid me to exercise my rights to that land.

Chantal helped us so much, I'm overwhelmed by it. She did well to talk to us separately and not in public. I don't know how to explain this, but I can say that Chantal was sent to us by God

The most significant change for me is that now my husband and I live in peace. Since the problem has been solved, we've been able to buy chickens and a goat. We are planning to buy a sewing machine in eight months, which was one of my goals. Now we are really fine, we can buy clothes and other things for our children. I think we're going to do very well. I was also pleased to see that people came from as far as the USA to listen to my problem and help me to solve it. If this project stops it will be distressing because I know that many other families have similar problems to mine. These families can also be helped by your advice.

Jeannette's husband also added: "The problem was that we couldn't talk to each other. She was approaching me and I was angry enough to beat her. My children could go to sleep without eating and I didn't care, especially when I was drunk. But Chantal taught us mutual respect and now things are okay. I think that Chantal helped us to not kill each other."

SIGNIFICANT CHANGE STORY

STORYTELLER: BEATRICE FROM NYAGATARE, EASTERN PROVINCE, RWANDA

My name is Beatrice. I'm 35 years old and I'm legally married. We live in Gatunda Sector, Nyagatare District. I had a conflict with my mother-in-law pertaining to the land we received from Mr. X through the land redistribution program. Mr. X had a large plot of land and decided to share a portion of it with my husband and me. According to the land redistribution program, if someone gives you a portion of land that contains some crops or trees, you have to pay them for the value of those crops either with money or in-kind. In our case, we decided to sell a bicycle, sorghum and beans to pay Mr. X. We then gave the money to my mother-in-law to keep the money for us. She gave the money to Mr. X on our behalf, but later she said that the land belongs to her because she's the one that paid the "compensation fees" to Mr. X. She did this because she didn't like me. Also, she had been saying that I can't give birth (as I was having abortions and stillbirths), that I come from a poor family, that I am an orphan, and that I don't contribute to their family. As a result, she chased me from their place and looked for another woman for her son.

Before leaving, I asked her to give me my part of the land, but she refused. I told her that I would not leave if they didn't give me my part. So, they took my land and since my husband is a feeble-minded person, he agreed to give them my land. Since then, life became difficult.

My mother-in-law took my baby's clothes and tried to chase me from the house, but I refused to leave. I even thought that she would kill me, as one day while cultivating sorghum she asked somebody to take it from me. I brought my complaint to the local authorities and they asked her to give me back what she took and pay me a fine of 5000 RWF. I never received the money, and I feared that I could be killed any time.

I have three children and my children weren't going to school as I was always taking my case to different village, cell, sector, and Nyagatare District authorities. I did this from 1997 up to 2014. I even tried to take my case to the president when he came to Nyagatare in 2013. I stood on the line with others to present my problem to him, but our Cell Executive Secretary said that my problem doesn't deserve to be presented to the President, telling the Sector Executive Secretary that my problem is not complicated. The Cell Executive Secretary asked me to come to their office in the morning so that they could help me. When I went there, she said, "We won't do anything for you, we just didn't want you to present your problem to the President."

In 2014, President Kagame again came to Nyagatare. I went there and got in the line. Someone asked me, "Which question do you want to ask the President?" When I told him, he said "This is a simple problem. This is not a problem to be presented to the President." I told him, "You will make me die just telling me that my problem is simple while I don't get my property. I heard that he can solve difficult problems, please let me ask my question to the President." The Civil Status Officer told me that my problem started before he occupied that position and that he doesn't know if this problem can be solved. He said, "I can't allow you to present your problem to the President." He told me to come to his office in order to explain him again my problem. I took my problem to the court, but my mother-in-law said that they had an agreement with my husband and that he agreed to give the land to her. And the Cell Executive Secretary was calling and telling them that I'm crazy, saying the Cell Executive Secretary was the one who divided my land, giving my mother-in-law one part and leaving me a small portion of land for my house.

I faced difficult problems. I started thinking about committing suicide. I even thought about going to Kigali on foot to look for the President, and if he couldn't solve my problem then I would commit suicide. People were telling me that it is three hours from Nyagatare to Kigali by bus, but I told them that I will go there because I didn't have any alternative.

I met the CRP Virginia when I had that plan in mind. When I saw her, she asked me for evidence of what I was saying. I told her that many people in the community knew my case. She told me that she was going to investigate and see how she could help me. She even gave me money to buy soap. After her investigation, she came with a district official. Members from the community gave testimony to support me as they knew my case. And, they came with the documents from the *abunzi* showing the way our case was solved. In one of the documents, it was written that I was entitled to the land, but since I don't know how to read I didn't know. Before, my mother-in-law was telling me that the court gave the land to her. When my mother-in-law heard about this, she said that she'll wait for the Mayor's decision and that the CRP Virginia would be put in prison.

Now that I learned about my rights, the only thing that remains is to register my land to my and my husband's names. When I was told that the land was mine, I danced with my children. My children told me, "Mum, now we will live, we will no longer die." I was very happy because I thought that maybe I will commit suicide because I was getting tired of fighting for my rights. I didn't have any other resources. I didn't even have anywhere to go if I was chased from my house.

I really appreciate this project. I thank our President who allowed this project to work here and I thank Virginia who is like a mother to me. I'd really like to dance for you, just to say thank you so much.

Beatrice's husband: "I appreciate the resolution of this problem because I suffered to see how my wife was always going here and there to fight for her rights."

The village chief: "I saw how they suffered, but I couldn't do anything because the decision was taken at high level. But today I'm very happy for them."

Virginia, the CRP: "What we did was to do an investigation, and we saw the papers she had from the Sector Executive Secretary which allowed her to use the land. I talked to the Haguruka Field Officer and we realized that the woman was abused in her rights. This problem touched me so much and I was determined to solve it. I couldn't sleep most of the times, but finally it was resolved."

SIGNIFICANT CHANGE STORY

STORYTELLER: MARIA FROM NYAGATARE, EASTERN PROVINCE, RWANDA

Maria is a 67 year old widow with seven children. She lives in Ruramira Sector, Nyagatare District. Maria faced a harsh land dispute with her son.

“On the death of my husband, my son started saying that I don’t have the right to the property, saying that the property belongs to his father, even though I possess land titles and a house ownership document. This situation created tensions at home. My daughters were telling their brother that I have the right to the property, but he didn’t accept this. Finally, I told him that I didn’t want us to kill each other and preferred to leave him alone. So I decided to leave the house as a way to find peace and married another man who was also legally married to another woman.

After I left, my son married a wife in her mother’s house. All the children, except one who also got married, moved with me. But, we encountered a troubling situation after my second husband died. Because I was the man’s concubine, my children and I were forced out by his legal wife and we lacked food and didn’t have anywhere to go.

I felt that my life was finished. I didn’t have anywhere to go so I decided to go back to my house. No, the situation was not good with my son, but I didn’t have any other alternative. I decided to be killed by my son instead of being killed by hunger and lacking shelter against cold or rain. I really didn’t have anywhere else to go.

When I came back, my son refused to open the door and told me to go back to my husband. I found another place to stay, and took my problem to the local authorities, and finally to Godiberetti Mukeshimana, the Ruramira CRP, who helped me so much.

The CRP along with other local authorities went to see my son and asked him to open the door. He said that I couldn’t stay in that house, that I had to go to look for another husband and that he’s the one who will stay in that house because “all this property belongs to my father”. He also said that, “Because you went to look for another husband, and brought other children who are not from our father, you can’t come back again in this house.”

For sure this was very difficult problem. I didn’t know how this could be solved. That’s why I thank so much the Godiberetti, because she was able to solve my problem.”

Godiberetti Mukeshimana, the CRP, used conflict resolution and transformation skills gained from training sessions conducted by Search for Common Ground. She said that, “I tried to talk to both parties separately. I talked to the son and explained to him that his mother actually holds rights to the property left by her husband, especially as they were legally married.” She added, “While interacting with the son, I understood that he needed a house because he was married and his wife was coming to occupy it. As a solution, we told him that we’ll provide him with assistance to build his house. In brief, what I did was understand the needs of the two parties.” They agreed that Maria would give him a portion of land on which to build his own house. After these negotiations, the son agreed to leave the house. As promised, Maria gave him a portion of land, sold another portion of land and bought materials to build his house. The neighbors provided support by giving him some building materials as well. Now he has his own house where he lives with his wife.

For Maria, this dispute would not have been resolved without the support of the CRP: “The most significant change is that, today, I have a house and my son also has his own house. Now, things are ok. When I see my son we greet each other and we talk to each other, which was not possible at all before. I don’t even want to think about that time, because every time I think about that time, I cry. It was a very difficult time. I didn’t know if this problem could be solved. That’s why I thank this CRP very much because to see how someone can put his energy to solve your problem when you didn’t have any other alternative, no future, it’s really something to praise.”



The house built with the support of neighbors as a solution from the mediation of CRP

SIGNIFICANT CHANGE STORY

STORYTELLER: BASILISA FROM NYAGATARE, EASTERN PROVINCE, RWANDA

Basilisa, 63 years old, lives in Katabagemu Sector, Nyagatare District. She was legally married, but unfortunately, her husband died and left her with six children - two girls and four boys. She had a land conflict with three of her sons. In 2009, with the support of *Abunzi*, Basilisa divided the land equally among her children as their inheritance.

“I did it because my sons were saying that they should not have the same portion as girls. And the Cell Executive Secretary said that my children should not inherit the land if I’m still alive. But my sons didn’t respect this and they sold their land without informing me. I remained with a small portion of land.” Basilisa suffered from different diseases, including HIV/AIDS. She was not able to take care of her health. Fortunately, she found someone to cure her, but she had no money to pay. She wanted to sell the remaining portion of property she had after distributing portions of land to her children. Two of her sons forbade her to do so, saying that the land belonged to their father, that she didn’t have rights to the land, and that she should get land from her own parents. One of her sons even threatened to bury his mother alive.

“When I was sick they were refusing to take me to the hospital, saying that I should die so that they could take their land. They were even going to destroy this house, saying they were the owners of this house and even went to say it to the authorities. One of my sons even said that he will dig a hole and bury me alive”, she explained.

Basilisa went to the cell authorities who sent her to the *abunzi*. “I was tired of this situation. My children were insulting me and I cried. I was not considering myself anymore, seeing how I could go to hospital and none of your children are there. I was tired and I told the cell executive that I gave the land to my children, what will I go to do to *abunzi*? So I called the MAJ of Nyagatare and they asked me to contact the CRP.” Basilisa referred the issue to the Mukagasana Philomene, CRP Katabagemu.

The CRP said, “When I saw her for the first time, she was shuddering and I was afraid, I thought that she was going to die. I agreed to help her. After telling me her problems, I first tried to understand the people who were involved in that conflict. These are her three sons. I identified who was nearby, and I started talk to one son’s wife. I asked her: ‘How do you think the old woman will live? Because, I heard that they forbade her to sell her land.’ The wife said that it’s a family conflict and that she understands. I think she talked to her husband about that. Then, I came to meet her husband and explained to him the rights of their mother to the land. I showed him the importance of living in peace and mostly I asked him to put himself in her place and see the shame that this conflict can cause to him in the community.”

Finally, the son accepted. Basilisa’s sons agreed to let her sell her land, and she was able to acquire the money to continue living and pay for her medicine.

According to Basilisa, “The most significant change is that now we’re in good relations. My sons come to visit me, we talk . . . This was not possible before. Even their children couldn’t come here to talk to me, but now when they go to pray they pass by here to say hello. For now I feel okay. When I have someone I can talk to, I feel okay. I don’t have problems anymore, because now if I’m sick my children will take me to the hospital. When I met Mukagasana Philomene I felt happy. I’m really grateful for what she did. She always comes to see me to make sure I’m okay. Really, I thank this project for the fact that I reclaimed my rights.”

SIGNIFICANT CHANGE STORY
STORYTELLER: FLORENCE FROM NYAGATARE, EASTERN
PROVINCE, RWANDA

Florence and her husband, of Katabagemu Sector, Nyagatare District, are in conflict in regards to their land.

“This started in 2003 after the birth of my first child. My husband was selling our common harvest without consulting me. And he was using the money the way he wanted. He was selling bananas, beans, he would even come with his friends to drink the beer that we were selling. I was wondering how he can be selling the things we got together without telling me, and I said that I have to take this case to the local authorities,” explained Florence.

The couple is legally married and was living on property which was given to Florence by her father. Florence’s husband explained that he was feeling like a “stranger”, because he was living on the “property of his wife.”

“Many times when I was going to the bar to drink with others, they were laughing at me saying that I live in the property of my wife and so I’m a stranger. This was frustrating me so much. And when I was coming back home I had to show that I’m the man,” said Florence’s husband.

The couple was fighting monthly. Florence was often beaten by her husband. “He chased me many times, he was beating me and I lost two teeth. After that he left the house and I went to look for him to get our land registered. When he came back we continued fighting and, one day, I was sleeping and he came with a machete trying to cut me. I protected myself with my hands and he injured my arm. The neighbors came to help me. From that time, I couldn’t even go to look for woods to make fire, or water, I was helped by neighbors,” said Florence.

The husband was telling his wife that selling things was not her problem because her main priority should be to cultivate. Seeing this situation, she decided to bring her case against her husband to the chairman of the village who told her that Mukagasana Philomene, the Katabagemu CRP, could help them.

When the CRP arrived at their house, she found that Florence was alone and injured; her husband was not there. “My husband was afraid to be arrested, so he was coming only during the night to ask for forgiveness. I asked him to go to see Philomene, so that she can talk to both of us and see if our problem can be solved,” explained Florence.

The CRP met the two parties separately in order to understand what the real problem was. She even talked to people who knew their problems to understand the real causes of the conflict. Florence’s husband said he did not tell the truth when he met with the sector authorities because he feared that he would be arrested and put in prison, but he spoke openly with the CRP.

The CRP informed the authorities that she was going to try to solve the conflict. She said, “I met Florence’s husband, and we went together to the Sector Civil Status Officer, to see how to mediate the case. When we arrived there, they all came to arrest him as they’d been looking for him for quite a long time. I told them that he came to me by himself saying that he wants to reunite with his wife. The local authorities told me, ‘How can you solve unsolvable problems? Do you think that the problem of this man can be solved?’

The CRP explained to them what the law says. She told them that if people are legally married, then the property belongs to them and if they go to court, they will ask them to share everything 50-50. She talked to them about the consequences of their conflicts. The CRP said that she noticed that the cause of this was that many persons were jealous of the family because their business was moving forward. The CRP told them to no longer pay attention to what people will be saying and focus on what is important for them because, as the CRP said, she knew a couple that used to be rich, but now they have nothing. They all accepted to put in practice what the CRP told them, and now the problem has been solved.

For Florence, the most significant change is that now she and her husband live in peace: “Now things are okay. Now when we have money, we share everything. My husband can’t do anything without consulting me. The same is true for me.”

She added that the conflict had many consequences for their family, and that now their life will change for the better. “Because of this conflict, we became poor. We had a butcher shop and a bar, but when we were fighting, people were coming to separate us, give us advice and we were supposed to pay them. Imagine that we were paying them many times! We had a shop with a capital of 200,000 RWF and we went bankrupt. If we didn’t have this conflict we could be reaching a capital of 3 million.”

Florence’s husband said: “Before, everyone was doing things on his own, but now we first have to agree with each other before doing something. The project has solved my problem. I thought that the end of this problem is to divorce my wife. I was very terrified that I’d be arrested, and now I no longer have fear.” He also said that, without this conflict, he would have a moto taxi, but because everyone was using the money as they wished, they lost their money. Now, however, they’ve begun to build a new business and move forward.

ANNEX H. SURVEY INSTRUMENTS (BASELINE AND ENDLINE)

1a. CELL LEADER IDENTIFICATION

Household Identification	Kode/Code	Interview details/ <i>Amakuru ku kiganiro</i>	Code
1.1 Kode igaragaza urugo/ Household Identification:	<input type="text"/>	1.8 Name of enumerator	<input type="text"/>
1.2 Umudugudu/Village (enter code from list)	<input type="text"/>	1.9 Start time of interview (hh:mm=> write in 24 hr format)/ <i>Igihe ikiganiro gitangiriye</i>	<input type="text"/>
1.3 Akagari/ Cell (enter code from code list):	<input type="text"/>	1.10 End time of interview (hh:mm)/ <i>Igihe ikiganiro cyarangiriye</i>	<input type="text"/>
1.4 Umurenge/ Sector (enter code from code list):	<input type="text"/>	1.11 Date of first visit (dd/mm/yyyy)/ <i>Itariki yisurwa rya mbere</i>	<input type="text"/> / <input type="text"/> / 2014
1.5 Akarere/District (enter code from code list):	<input type="text"/>	1.12 Date of second visit (dd/mm/yyyy)/ <i>Itariki yisurwa rya kabiri</i>	<input type="text"/> / <input type="text"/> / 2014
1.6 Icyiciro /Akagari Cell Category (1 = Treatment; 2 = Control)		1.13 Reason for second visit/ <i>Impamvu y'isurwa rya kabiri</i> (enter code from Code 1):	<input type="text"/>
1.7 Amazina y'ubazwa/ Name of primary respondent:		1.14 Outcome of interview/ <i>Ibyavuye mu kiganiro</i> (enter code from Code 2):	<input type="text"/>
Comments from Enumerator (if any):		1.15 Date of checking/ <i>Itariki yo kugenzura amakuru</i>	<input type="text"/> / <input type="text"/> / 2014
Comments from Supervisor (if any):		1.16 Name/code data entry operator:/ <i>Izina na Kode by'uwunziza amakur</i>	<input type="text"/>
		1.17 Date of data entry/ <i>Itariki yo kwinjiza amakuru</i>	<input type="text"/> / <input type="text"/> / 2014

Code 1: Reason for second visit/ <i>Impamvu y'isurwa rya kabiri</i>	Code 2: Outcome of interview/ <i>uko ikiganiro cyarangiriye</i>
1=To complete some incomplete part/ <i>kuzuza igice cyitari cyujwe neza</i> 2=HH asked to come second time in half way of the interview/ <i>byageze hagati ubazwa asaba ko ukusanya amakuru yazaza ikindi gihe</i> 3=To recheck some information/ <i>kureba neza ko amakuru yatanzwe ariyo</i> 888=Other, specify/ <i>ibindi bivuye</i>	1=Completed/ <i>cyarangiriye</i> 2=Incomplete/ <i>nticyarangiriye</i> 3=Refused/ <i>ubazwa yanze</i> 4=Absent/ <i>ubazwa ntiyarahari</i> 5=Could not locate/ <i>ubazwa ntawamenye aho aherereye</i>

Informed Consent for Promoting Peace Baseline Study (Uruhushya rwo kuganira)

Uruhushya rwo kuganira: Mbere yu gutangira ikiganiro, ni ngombwa ubanza kwibwira uwo ugiye kubaza amakuru maze ukamusaba uburenganzira/uruhushya rwo kuganira nawe. Musobanurire neza ko gutanga amakuru muri ubu bushakashatsi ari ubushake. Soma ibi bikurikira mu rurimi rwumvwa n’uwo ubaza amakuru:

Urakoze kuba wemeye kuganira natwe. Ndi umwe mu bagize itsinda ryaturutse muri Search for Common Ground na Landesa. Turi gukora ubushakashatsi kubigendanye nimikoreshereze y’ubutaka ndetse nuburyo amakimbirane ashingiyeye kubutaka akemurwa muri kano gace.

Twaguhisemo rero kugirango tugirane ikiganiro kigizwe n’ibibazo ku ngingo zitandukanye zirimo amakuru rusange yerekeye urugo, ubutaka, ubumenyi kuburenganzira butangwa nitegeko kubutaka, nuburyo amakimbirane akemuka muri aka gace. Iki kiganiro rero kiri bufate nk’ isaha imwe (1) kandi kuduha amakuru ni ubushake. Niba wemeye kuganira nanjye, ushobora kuba wahagarika ikiganiro igihe ubishakiye cyangwa se ugasimbuka ikibazo wumva udashaka gusubiza. Amakuru uri buduhe azagirwa ibanga kandi ntawundi yahabwa mugihe yaba agaragaza neza uwo uriwe. Nitumara kuyandika muri ikusanyirizo ry’amakuru, tuzasiba amakuru yose agaragaza amazina yawe.

Tuzabaza kandi abandi bagore bo muri kano gace utuyemo nkuko nawe twakubajije. Nyuma nitumara gukusanya aya makuru, tuzayifashisha gupima impinduka zo gukumira amakimbirane biciye mubiganiro bigamiye amahoro muri Kano gace

Wabase ufite ikibazo kuri ubu bushakashatsi cyangwa kubyo maze kukubwira. Nuramuka ugize ikibazo kuri ubu bushakashatsi cyangwa kukiganiro twagiranye cyangwa se ni ikindi kibazo icyo aricyo cyose ushobora guhamagara umukozi wa Landesa mu Rwanda. Turaza kuguha kopi yiyi fishi ukaba wayandikaho imyirondoro yacu kuburyo waduhamagara ukagira icyo usobanuzwa cyangwa ubaza kuri ubu bushakashatsi

Baza uwo ugiye kubaza amakuru niba yemera kuguba amakuru (shyira akamenyetso mu kadirishya kamwe)

Ubazwa:	Yego <input type="checkbox"/>	Oya <input type="checkbox"/>
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Jyewe _____, ushinze gukusanya amakuru mu kiganiro cyabaye kuri _____, 2014 ndemeza ko nasomeye neza ubuzwa amakuru ibivugwa haruguru kandi ko yemeye gutanga amakuru. Nkaba ngiye kukora iki kiganiro ngendeye ku mabwiriza kandi nkamenyesha ukuriye ikibazo cyose nagira muri iki kiganiro. Niba uwo wagomba kubaza atakwemereye ko mugirana ikiganiro, hagarika ikiganiro maze ubimenyeshe ukuriye istinda ry’abashakashatsi

Informed Consent for Promoting Peace Baseline Study (Uruhushya rwo kuganira)

Uruhushya rwo kuganira: Mbere yu gutangira ikiganiro, ni ngombwa ubanza kwibwira uwo ugiye kubaza amakuru maze ukamusaba uburenganzira/uruhushya rwo kuganira nawe. Musobanurire neza ko gutanga amakuru muri ubu bushakashatsi ari ubushake. Soma ibi bikurikira mu rurimi rwumvwa n'uwo ubaza amakuru:

Urakoze kuba wemeye kuganira natwe. Ndi umwe mu bagize itsinda ryaturutse muri Search for Common Ground na Landesa. Turi gukora ubushakashatsi kubigendanye nimikoreshereze y'ubutaka ndetse nuburyo amakimbirane ashingiye kubutaka akemurwa muri kano gace.

Twaguhisemo rero kugirango tugirane ikiganiro kigizwe n'ibibazo ku ngingo zitandukanye zirimo amakuru rusange yerekeye urugo, ubutaka, ubumenyi kuburenganzira butangwa nitegeko kubutaka, nuburyo amakimbirane akemuka muri aka gace. Iki kiganiro rero kiri bufate nk' isaha imwe (1) kandi kuduha amakuru ni ubushake. Niba wemeye kuganira nanjye, ushobora kuba wahagarika ikiganiro igihe ubishakiye cyangwa se ugasimbuka ikibazo wumva udashaka gusubiza. Amakuru uri buduhe azagirwa ibanga kandi ntawundi yahabwa mugihe yaba agaragaza neza uwo uriwe. Nitumara kuyandika muri ikusanyirizo ry'amakuru, tuzasiba amakuru yose agaragaza amazina yawe.

Tuzabaza kandi abandi bagore bo muri kano gace utuyemo nkuko nawe twakubajije. Nyuma nitumara gukusanya aya makuru, tuzayifashisha gupima impinduka zo gukumira amakimbirane biciye mubiganiro bigamije amahoro muri Kano gace

Wabase ufite ikibazo kuri ubu bushakashatis cyangwa kubyo maze kukubwira. Nuramuka ugize ikibazo kuri ubu bushakashatsi cyangwa kukiganiro twagiranye cyangwa se ni ikindi kibazo icyo aricyo cyose ushobora guhamagara umukozi wa Landesa mu Rwanda. Turaza kuguha kopi yiyi fishi ukaba wayandikaho imyirondoro yacu kuburyo waduhamagara ukagira icyo usobanura cyangwa ubaza kuri ubu bushakashatsi

Baza uwo ugiye kubaza amakuru niba yemera kugaba amakuru (shyira akamenyetso mu kadirishya kamwe)

Ubazwa:	Yego <input type="checkbox"/>	Oya <input type="checkbox"/>
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Jyewe _____, ushinze gukusanya amakuru mu kiganiro cyabaye kuri _____, 2014 ndemeza ko nasomeye neza ubuzwa amakuru ibivugwa haruguru kandi ko yemeye gutanga amakuru. Nkaba ngiye kukora iki kiganiro ngendeye ku mabwiriza kandi nkamenyesha ukuriye ikibazo cyose nagira muri iki kiganiro. Niba uwo wagomba kubaza atakwemereye ko mugirana ikiganiro, hagarike ikiganiro maze ubimenyeshe ukuriye istinda ry'abashakashatsi

1b. INFORMATION OF CELL LEADER

1.18 Position: (enter from Code 1 . Write the position on the space below if it doesn't appear on the code list.) <i>Umwanya afite mubuyobozi</i>	<input type="text"/>
1.19 Number of years as government official (Count the number of years respondent has been a government official/cell leader, not just the current role) <i>Umubare w'imyaka amaze mubuyobozi bw'inzego za Leta</i>	<input type="text"/>
1.20 Gender (Igitsina): 1 = Male 2 = Female	<input type="text"/>
1.21 Age (Imyaka y'amavuko):.....	<input type="text"/>
1.22 Highest level of education the respondent completed Icyiciro cy'amashuri yarangije (enter code from Code 2)	<input type="text"/>
1.23 Can respondent read and write Ese ubazwa ashobora gusoma no kwandika? 1 = Yes/Yego; 2 = No/Oya	<input type="text"/>
1.24 Status / Irangamimerere (enter code from Code 3)	<input type="text"/>

Code 1: Position (<i>umwanya afite mu buyobozi bw'inzego za Leta</i>)	Code 2: Level of Education/ <i>Amashuri</i>	Code 3: Status/ <i>Irangamimerere</i>
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<p>1. Cell executive secretary(Umuyobozi wa Akagari)</p> <p>2. Social economic and development officer(Imibereho myiza n'ubukungu)</p> <p>3. National Women's council(Inama nkuru y'abagore)</p> <p>4. Cell Umwunzi (Umwunzi)</p> <p>5. In charge of Community Policing (ushinzwe umutekano)</p> <p>6. Cell council committee(Njyanama ya Kagari)</p> <p>7. Cell land committee(comite ishinzwe ubutaka)</p> <p>888. Other specify (ibindi sobanura)</p>	<p>1 = Never been to school/Ntiyigeze Yiga</p> <p>2 = Lower Primary/icyiro cya mbere cy'abanza</p> <p>3 = Upper Primary/Icyiciro cya kabiri cy'abanza</p> <p>4 = Ordinary Level/Icyiciro cya 1 cy'ayisumbuye</p> <p>5=TEVT/Imyuga</p> <p>6=Advanced Level/Icyiciro cya 2 cy'ayisumbuye</p> <p>7 = University/Kaminuza</p> <p>888 = Other tertiary education/andi mashuri makuru</p>	<p>1=Single/Ingaragu</p> <p>2=Legally Married monogamous/yashyingiwe imbere y'amategeko</p> <p>3=Traditionally married monogamous/yashyingiwe bitemewe n'amategeko</p> <p>4= Cohabiting/babana ntagusabya byabayeho</p> <p>5 = Polygamous senior wife/Umugore Mukuru</p> <p>6 = Polygamous junior wife/Umugore Muto</p> <p>7 = Polygamous husband/Umugabo ufite abagore benshi</p> <p>8 = Widower/Widowed/Umupfakazi</p> <p>9 = Separated/Mwaratandukanye</p> <p>10 = Divorced/mwaratandukanye imbere y'amategeko</p>
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2. Distance to services

>> Enumerator: Please complete the 1.1 – 1.4 for each line (A - E).

>> Ask the respondent to estimate or guess. If they really cannot answer the question/do not know, put “999”. Do not forget to use “ ” so it’s clear that you are writing the code for “Don’t know” and **not**, for instance, RwF 999.00

	2.1	2.2	2.3	2.4
	How far is [...] from the center of the cell? <i>Hari intera ingana iki ku va kubiro by’akagari kugera...</i>	How do people in this cell usually get to [...] Ni gute abantu bo muri kano kagari bagera	How long does it usually take to get to [...] using the most common way to get there? Bamara iminota inganiki kugirango bagere(...) bifashishije uburyo bumenyereye byo kujyayo	How much does the fare usually costs to get to [...]? <i>Umuntu yishura angahe kugirango agereye</i>
	>> One-way distance only (<i>icyerekezo kimwe</i>) (In km)	1. By foot/ amaguru 2. Bicycle/ Igare 3. Motorbike/Motorcycle/ Moto 4. Public transport minibus/ Twegerane/Tagisi 888. Other, please specify below/ Ubundi buryo, sobanura	(In minutes) >> One direction only (<i>ikerekezo kimwe</i>)	(RwF)
A. Nearest primary school(ishuri ribanza ribegereye)				
B. Nearest secondary school(Ishuri ryisumbuye ribegereye)				
C. Nearest health center(ikigo nderabuzima cyibegereye)				
D. Nearest sector abunzi/ abunzi kumurenge barihafi				
E. Sector land committee (Comite y’ubutaka kumurenge ibegereye)				
F. Nearest Court/ Urukiko rubegereye				
G. Nearest paralegal or NGO that can help with land cases/ umufasha mu mategeko cg Umuryango utegamiye leta wafasha mugihe hari ikibazo kubutaka ubegereye				
H. Nearest police/ sitasiyo ya Polisi iri hafi				

3. General Information about the cell. Amakuru rusange yerekeye akagari

Question/Ikibazo	Options/ingingo	Answer/igisu bizo
3.1. What is the main mode of travel in this Cell? <i>ni ubuhe buryo nyamukuru abantu bifashisha mu ngendo muri kano kagari?</i>	<ol style="list-style-type: none"> 1. By foot/amaguru 2. Bicycle/amagare 3. Motorbike/Motorcycle/Moto 4. Public transport minibus/Tagisi MINIBISI/Twegerane 888. Other, please specify /Ibindi sobanura	
3.2. How far is it from the main road of this cell to a road that is impassable by most vehicles? (hari intera ingana gute kuva kumuhanda munini ukagera aho imodoka zitabasha kunyura)	(in km) >> Enumerator: Please convert to km if respondent use another measurement(<i>gerageza uhindure muri km niba ubazwa ashubije akoresheje ibindi bipimo</i>)	
3.3. Using the main mode of transportation, how long does it typically take to go from the center of the cell to the nearest main road? <i>Urebye uburyo rusange bwifashishwa mu ngendo, byatwara iminota ingaha kuva ku kagari kugera kumuhanda munini uri hafi</i>	(in minute) Mu minota	
3.4. What is the quality of the nearest main road in this cell? Ese umuhanda munini ubegereye muri aka kagari umeze gute?	<ol style="list-style-type: none"> 1. Very good (Almost all types of vehicles can pass all year round) Nimwiza cyane, imodoka hafi yazose zahanyura mu mwaka wose 2. Good (Most vehicles can pass all year round) Nimwiza imodoka zose zishobora kuhanyura mu mwaka wose 3. Acceptable (Most vehicles can pass but difficult for vehicles during the rainy season)Ntacyo utwaye imodoka zose zahanyura ariko bikagorana iyo ari mubihe byimvura 4. Bad (Difficult to pass for most vehicles during the rainy season) Ni mubi (biragoye ko imodoka zahanyura mubihe byimvura) 5. Very bad (Difficult to pass for most vehicles all year round)Nimubi cyane (biragoye ko imodoka zawunyuramo mugihe cy'umwaka) 	
3.5. Is the main road passable all year round when using public transportation? Ese umuhanda munini unyurwamo ibihe byose mu mwaka hakoresheje uburyo rusange bwo gutwara abantu n'ibintu	<ol style="list-style-type: none"> 1. Yes /Yego 2. No/Oya , only during the dry season/keretse mugihe kizuba gusa 	
3.6. How often does public transportation pass that road? <i>Ese ubuna imodoka zitwara abantu zica muruwo muhanda kangahe?</i>	<ol style="list-style-type: none"> 1. More than once a day /inshuro irenze imwe kumunsi 2. Once a day/Rimwe kumunsi 3. Once every two to seven days/rimwe mu minsi 2 kugeza kuri 7 4. No public transport on this road/Ntamodoka zitwara abantu zihanyura >> If respondent answered 4, go to 3.7. All the other answers, go to 3.8.	
3.7. How far is it from the cell to a place where one can find public transportation? Hari intera ingana iki (muri km) kuva mu kagari kugera aho umuntu yabona imodoka?	Ibirometero	
3.8 How often public transport departing from that venue? Imodoka ihaguruka kangahe aho hantu ?	<ol style="list-style-type: none"> 1. More than once a day (inshuro irenze imwe ku munsi) 	

	<p>2. Once a day(Rimwe ku minsi)</p> <p>3. Once every two to seven days(rimwe mu minsi ibiri kugeza kuri irindwi)</p>	
<p>3.9. What is the approximate number of household in this cell? Ugereraniye Ni ingo zingaha ziri muri aka kagari?</p>	<p>(Approximate number of household)</p> <p>>>If respondent can't guess, put "999" for Don't know</p>	
<p>3.10 What percentage of household in this cell has electricity? Ugereranyije ni irihe janisha ry'ingo zifite umuriro wa amashanyarazi mu kagari</p>	<p>(%)</p> <p>>>If respondent can't guess, put "999" for Don't know</p>	
<p>3.11.Which of the following groups or associations are active in this Cell? . Ni ayahe ma shyirahamwe cg imiryango ikorera hano muri aka kagari?</p> <p>>> Enumerator: Can have more than one answer</p>	<p>1. Farmers Association/ishyirahamwe ry'abahinzwe</p> <p>2. Group Finance (Microfinance , savings and loans)/Ibigo by'imari byo kuzigama no kugurizanya</p> <p>3. Women's Association/ishyirahamwe ry'abagore</p> <p>4. Religious groups /ishyirahamwe ryo gusenga</p> <p>5. Political party/ishyaka rya Politiki</p> <p>6. Youth / student(urubyiruko/ abanyeshuri)</p> <p>7. Parent Group (ishyirahamwe/itsinda ry'ababyeyi)</p> <p>888. Other, please specify _____</p>	
<p>3.12. Has there been conflict mitigation/mediation training in this cell in the last 2 years?Haba hari amahugurwa ajanywe nibyo gukumira no gukemura amakimbirane yabayeho muri kano kagari?</p>	<p>1. Yes/Yego</p> <p>2. No/Oya >> Proceed to 3.15</p>	
<p>3.13. Have you personally attended this training?Wowe ubwawe wigeze witabira ayo mahugurwa</p>	<p>1. Yes/Yego</p> <p>2. No /Oya>> Proceed to 3.15</p>	
<p>3.14. Who led the training?Ni nde wayoboye amahugurwa?</p> <p>>> Enumerator: Can have more than one answer.</p>	<p>1. National government officials/Abayobozi ba Leta ku rwego w'igihugu</p> <p>2. Sector government officials(abayobozi ku murenge)</p> <p>3. NGO/Imiryango itegamiye Leta</p> <p>888. Other, specify _____</p>	
<p>3.15. Has there been information sharing or sensitization about land rights in this cell? Haba harabayeho uburyo bwo kumenyekanisha amakuru cg gukangurira bantu uburenganzira kubutaka muri kano kagari?</p>	<p>1. Yes/Yego</p> <p>2. No/Oya >> Proceed to 4.1.</p>	
<p>3.16.Who gave out this information? Ninde waguha ayo makuru?</p> <p>>> Enumerator: Can have more than one answer.</p>	<p>1. National government officials/Abayobozi ba Leta ku rwego w'igihugu</p> <p>2. Sector government officials/ abayobozi ku murenge</p> <p>3. NGO/Imiryango itegamiye Leta</p> <p>4. Radio program</p> <p>888. Other, specify: _____</p>	
<p>3.17.Has there been information sharing or sensitization about women's land rights in this cell?Haba harabayeho uburyo bwo kumenyekanisha amakuru cg gukangurira uburenganzira bw'umugore kubutaka muri kano kagari?</p>	<p>1. Yes/Yego</p> <p>2. No /Oya>> Proceed to 4.1.</p>	
<p>3.18. Who gave out this information?Ninde waguha ayo makuru?</p> <p>>> Enumerator: Can have more than one answer.</p>	<p>1. National government officials/Abayobozi ba Leta ku rwego w'igihugu</p> <p>2. Sector government officials/abayobozi ku murenge</p> <p>3. NGO/Imiryango itegamiye Leta</p> <p>4. Radio program</p> <p>5. National Women's Council/Inama y'igihugu y'abagore</p> <p>6. 888. Other, specify _____</p>	

4. SOURCES OF INFORMATION

Question	Answer
<p>4.1 Have you ever asked for any information about land rights in the last 2 years?/<i>Ese waba warigeze usaba amakuru kubigendanye n'uburenganzira bwawe ku butaka mu myaka 2 ishize?</i></p> <p>1. Yes(Yego) 2. No (Oya)>> Proceed to 4.6</p>	
<p>4.2 How many times have you requested information about land rights in the past 2 years? Ni inshuro zingahe wasabye /wabajije amakuru ku burenganzira bwawe ku butaka mu myaka 2 ishize</p>	
<p>4.3 What was the specific issue?/kuzihe mpamvu? >> Enter code from Code 1. >> Can have more than one answer. Perhaps read options to respondent if they don't answer right away</p>	
<p>4.4 Where did you go to find such information?/ <i>Nihehe wagiye gusaba amakuru?</i></p> <p>>> Enter code from Code 2. Can have more than one answer.</p>	
<p>4.5 How satisfied were you with the information that [...] provided?/ <i>Nigute wishimiye ayo makuru (...) yaguhaye?</i></p> <p>1. Very Satisfied (Narishimye cyane) 2. Satisfied (narishimye) 3. Neutral (biraringaniye) 4. Dissatisfied (sinishimye) 5. Very dissatisfied (sinishimye nagato)</p> <p>>> Proceed to 4.7</p>	
<p>4.6 Why not?/Kubera iki se? >> Enter code from Code 3. >> Can have more than one answer.</p>	

<p>Code 1: Land Rights Issue</p> <ol style="list-style-type: none"> 1. Boundary/Imbibi 2. Inheritance/Izungura 3. Legacy/umunani 4. Land issues related to polygamy/ibibazo bishingiye ubuharike 5. Land sales/Kugurisha ubutaka 6. Land registration process/Kwandikisha ubutaka 7. Land subdivision/kugabana ubutaka 8. Land use consolidation/Gukoresha ubutakaolidation 9. "Villagization"/gutuzwa mu midugudu 10. Compensation for land taken for public use by the government / Ingurane ku butaka Leta yakoresheje kunyungu rusange (i.e. to build schools, highways) or classified as public land(i.e. wetland conservation, national park) 11. Rights of returnees(uburenganzira bwabahungutse) <p>888. Other, please specify on the space provided above(ibindi, bisobanuro)</p>	<p>Code 2: Source of Info/advice</p> <ol style="list-style-type: none"> 1. Cell executive secretary/ umunyabanga nshingwa bikorwa wa kagari 2. Sector Executive Secretary(umunyamabanga nshingwabikorwa w'umurenge) 3. National Women's Council sector representative/ (uhagarariye abagore ku murenge) 4. Sector land committee/ komite y'ubutaka ku murenge 5. Sector abunzi/ abunzi kumurenge 6. Other sector officials/ Abandi Bayozi kumurenge 7. District officials/ Abayobozi ku karere 8. National officials/ abayobozi kurwego rw'igihugu 9. Paralegal/abafasha mumategeko 10. NGO representatives/abahagarariye imiryango itegamiye leta 11. Religious leaders/ abayobozi bamadini 12. Expert on a (call-in) radio program/Inzobere mugutanga ibiganiro kuri radiyo <p>888. Other, please specify on the space provided above.</p>	<p>Code 3: Reasons (impamvu)</p> <ol style="list-style-type: none"> 1. I do not need nor want to know about land rights issues/sinshaka kumenya ibinjyanye nuburenganzira kubutaka 2. There are no land rights issues in my cell./ ntakibazo kerekeye uburenganzira kubutaka kiri mu kagari kanjye 3. Land rights issues are not important in this cell./Ikibazo kuburenganzira kubutaka ntabwo ari ikibazo kingutu muri aka kagari 4. I already have all the information I need about land rights./mfite amakuru yose kubijyanye nuburenganzira kubutaka 5. I do not know where to get information./sinzi aho umuntu yakura amakuru 6. There is no reliable source of information near me./ntahantu nahamwe hizewe umuntu yabona amakuru 7. It's difficult to get information about land rights in my cell./ Biragoye cyane rwose kubona amakuru ajyanye nuburenganzira kubutaka muri kano kagari kanjye <p>888. Other, please specify on the space provided above</p>
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SOURCES OF INFORMATION Continued (INKOMOKO Y'AMAKURU)

<p>4.7 Have you ever asked for any advice about how you can resolve land disputes in the last 2 years?(wigeze waka inama kubijyanye nuburyo amakimbirane/ikibazo ashingiyeye kubutaka yakemuka mumyaka 2 ishize? 1. Yes /yego 2. No/Oya >> Proceed to 4.12</p>	
<p>4.8 How many times have you asked advice about land dispute resolution in the past 2 years? Ni inshuro zingaha wasabye inama kuburyo wakemuramo amakimbirane ashingiyeye kubutaka mu myaka 2 ishize?</p>	
<p>4.9 Why did you want advice about land dispute resolution(Ni ukuberiki wari ukeneye inama mugukemura amakimbirane ahingiyeye kubutaka) >> Enter Code 4. ..Can have more than one answer. Perhaps read options to respondent if they don't answer right away.</p>	
<p>4.10 Where did you go to seek advice?/Nihehe wagiye kugisha inama? >> Enter code from Code 2. Can have more than one answer./ <i>birashoboka kubisubizo birenze kimwe</i></p>	
<p>4.11 How satisfied were you with the information that [...] provided? Nigute wishimiye ayo makuru (...) yaguhaye? 1. Very Satisfied (Narishimye cyane) 2. Satisfied (narishimye) 3. Neutral (biraringaniye) 4. Dissatisfied (sinishimye) 5. Very dissatisfied (sinishimye nagato)</p> <p>>> Proceed to 5.1</p>	
<p>4.12 Why not? Kubera iki >>Enter code from Code 5. >> Can have more than one answer.(<i>birashoboka kubisubizo birenze kimwe</i>)</p>	

Code 4: Land dispute (amakimbirane ku butaka)

1. I don't know how to resolve boundary issues /*sinzi uko nakemura ikibazo gishingiyeye ku imbibi*
 2. I don't know how to resolve issues involving land inheritance/ *sinzi uko nakemura ikibazo gishingiyeye ku irage*
 3. I don't know how to resolve issues involving land legacy (sinzi uko nakemura ikibazo cyijyanye n'umunani)
 4. I don't know how to resolve issues relating to polygamy/*sinzi uko nakemura ibibazo biterwa n'ubuharike*
 5. I don't know how to resolve issues involving land registration/ *sinzi ukoi nakemura ikibazo gishingiyeye ku iyandikwa ry'ubutaka*
 6. I don't know how to resolve issues relating to land use classification or consolidation/ *sinzi uko nakemura ibibazo bishingiyeye ku guhuza ubutaka nikoreshwa ryabwo*
 7. I don't know how to resolve issues relating to villagization/ *sinzi uko nakemura ibibazo bishingiyeye ku gutuzwa mu midugudu*
 8. Land issues in general are very hard to resolve/ *Ibibazo bishingiyeye kubutaka birakomeye cyane kubukemura*
 9. I lack the legal knowledge to resolve land issues/ *Nabumenyi mubyamategeko mfite bwamfasha gukemura ibyo bibazo*
888. Other, please specify on the space provided above

Code 5: Reasons

1. There are no land disputes in this cell. (**ntabibazo cy'ubutaka bihari**)
 2. People do not come to me to settle land disputes.(**ntamuntu ujya ungezaho ikibazo kubutaka**)
 3. I already know how to handle land disputes. (**nsanzwe nzi neza uko nakemura ikibazo gishingiyeye kubutaka**)
 4. I don't know where I can get information about land dispute resolution. (**Nsinzi aho nabona amakuru yamfasha gukemura ibibazo by'ubutaka**)
888. Other, please specify on the space provided above

7. Community Dispute

		5.1.	5.2.	5.3.	5.4.	5.5.	5.6.
	Type of dispute (<i>Ubwoko bw'amakimbirane</i>)	In general, how often does [...] happen in this cell? <i>ni inshuro zingaha (...)</i> <i>byabaye muri aka kagari?</i>	How does [...] impacts this cell? Bigira iyi ngaruka kuri kano kagari	Have you personally been involved in the mediation of a dispute pertaining to [...] wowe ubwawe wigeze ufasha muguhuza abari mumakimbirane	How many [...] cases have you personally been involved in? Ni nkinshuro zingaha wafashije muguhuza abari mu makimbirane	Of these cases, how many have been peacefully resolved? Ni uwuhe miubare w'amakim, birane yakemutse mu mahoro	How difficult is it to resolve [...] in this cell? Byari bikomeye gute gukemura ayo makimbirane mu kagari kawe?
		1. Very often (<i>bikunda kubaho cyane</i>) 2. Often (<i>bibaho</i>) 3. Sometimes (<i>bikjya bibaho rime na rimwe</i>) 4. Few and far between (<i>bibaho gacye na gacye</i>) 5. Never (<i>ntibijya bibaho</i>) >> <i>Go to the next dispute</i>	1. Very severely (<i>Mbi cyane</i>) 2. Severely (<i>mbi</i>) 3. Somewhat severely (<i>hari igihe biba bibi</i>) 4. Lightly (<i>rimwe narimwe biba bibi</i>) 5. No impact at all (<i>nta kibazo biteza</i>)	1. Yes/ Yego 2. No/ Oya >> <i>Go to the next dispute</i>	Write the number of cases (andika umubare w'amakimbirane)	Write the number. (Andika umubare)	1. Very difficult (Bikomeye cyane) 2. Difficult (bikomeye) 3. Somewhat difficult (bikomeye) 4. Easy (byoroshye) 5. Very easy (byoroshye cyane)
A	Land dispute between husband and wife (<i>amakimbirane hagati y'umugabo n'umugore</i>)						
B	Land dispute between brothers and sisters (<i>amakimbirane hagati ya saza na bashiki</i>)						
C	Land dispute between widows and their parents-in-law or brother-in-law (<i>amakimbirane hagati y'umupfakatsi na basebukwe/nyirabukwe cg abavukana numugabo we</i>)						
D	Dispute about land sales (<i>amakimbirane ashingiye mukugurisha ubutaka</i>)						
E	Boundary dispute (<i>amakimbirane yo gupfa imbibe</i>)						
F	Land dispute on land use classification (<i>amakimbirane ashingiye kumikoreshereze y'ubutaka</i>)						
G	Dispute about land consolidation (<i>amakimbirane ashingiye ku ihuzwa ry'ubutaka</i>)						
H	Dispute about villagization (<i>amakimbirane ahingiye mu ituzwa mu midugudu</i>)						

6. DISPUTE RESOLUTION/IKEMUKA RYA AMAKIMBIRANE

I will read some hypothetical cases. Please consider how each situation can be resolved.(*ngiye kugusomera interuro zikurikira, maze umbwire uko ubona buri kibazo cyakemuka*)

>>Enumerator: Use this code for all the questions below.

Dispute resolution actor code:

- | | | |
|---|---|--|
| 999. Do not know/ <i>SIMBIZI</i> | 6. Cell Executive Secretary/ <i>umuyobozi wa Akagari</i> | 12. National Women’s Council Representative/ <i>inama nkuru ya abagore</i> |
| 1. Immediate family/ <i>mumurayngo</i> | 7. Cell abunzi/ <i>abunzi kukagari</i> | 13. Police |
| 2. Friend/Neighbor/ <i>inshuti/umuturanyi</i> | 8. Sector Executive Secretary (<i>umuyobozi wa Akagari</i>) | 14. Cell land committee/ <i>comite y’ubutaka ku kagari</i> |
| 3. <i>Inyangamugayo</i> | 9. Sector Abunzi/ <i>abunzi kumurenge</i> | 15. Sector land committee / <i>comite yubutaka kumurenge</i> |
| 4. Family Council/ <i>inama y’umuryango</i> | 10. Court/ <i>urukiko</i> | 16. Paralegal/ <i>abafasha muby’amategeko</i> |
| 5. Umudugudu leader/ <i>umuyobozi w’umudugudu</i> | 11. Religious leader/ <i>umuyobozi w’itorer</i> | 888. Other, please specify on the space provided below |

SITUATION 1: A woman who is cohabiting with her husband has a land dispute with him.(Umugore ubana atarasezeranye n’umugabo afite ikibazo)

- | | |
|---|----------------------|
| 6.1. If this happens in this Cell, who should resolve the issue? <i>Niba bibaye mu kagari ni nde wakemura icyo kibazo</i>
>> Enumerator: If respondent answered "999" (do not know), jump to 6.4. For all the other answers, go to 6.2. | <input type="text"/> |
| 6.2. If this first person does not solve the problem, who else could solve this issue? <i>/Niba umuntu wambere atabashije kugikemura ninde wundi ushobora kugikemura</i>
>> Enumerator: If respondent answered "999" (do not know), jump to 6.4. For all the other answers, go to 6.3. | <input type="text"/> |
| 6.3. If this second person does not help either, who else could resolve this issue? <i>/Niba umuntu wakabiri atabashije gukemura ikibazo ninde wundi wagikemura</i> | <input type="text"/> |

SITUATION2: A woman has a land dispute with her brothers about her inheritance on her deceased parents’ land. (umugore ufutanye ikibazo na basaza be kandi gishingiye ku izungura ry’ubutaka bwa sizwe n’ababyeyi

- | | |
|---|----------------------|
| 6.4. If this happens in this village, who should resolve the issue? <i>/Niba iki kibazo kibaye mu mugugudu wawe, ninde wafasha gukemura ikibazo?</i>
>> Enumerator: If respondent answered "999" (do not know), jump to 6.7. For all the other answers, go to 6.5. | <input type="text"/> |
| 6.5. If this first person does not solve the problem, who else could solve this issue? <i>Niba umuntu mebere atabashije kugikemura ninde wundi ushobora kugikemura</i>
>> Enumerator: If respondent answered "999" (do not know), jump to 6.7. For all the other answers, go to 6.6. | <input type="text"/> |
| 6.6. If this second person does not help either, who else could resolve this issue / <i>Niba umuntu wakabiri atabashije gukemura ikibazo ninde wundi wagikemura</i> | <input type="text"/> |

SITUTAION 3: A woman has a land dispute with her siblings and they reside in another cell./Umugore ufutanye ikibazo cy’ubutaka na abavandimwe be batuye mu ka

- | | |
|--|----------------------|
| 6.7. If this happens in this village, who should resolve the issue? <i>Niba iki kibazo kibaye mu mugugudu wawe, ninde wafasha gukemura ikibazo?</i>
>> Enumerator: If respondent answered "999" (do not know), jump to 7.1. For all the other answers, go to 6.8. | <input type="text"/> |
| 6.8. If this first person does not solve the problem, who else could solve this issue? <i>Niba umuntu wa mbere atabashije gukemura ikibazo ninde wundi wagikemura</i>
>> Enumerator: If respondent answered "999" (do not know), jump to 7.1. For all the other answers, go to 6.9. | <input type="text"/> |
| 6.9. If this second person does not help either, who else could resolve this issue? <i>/Niba umuntu wa kabiri atabashije gukemura ikibazo ninde wundi wagikemura</i> | <input type="text"/> |

7. PERCEPTIONS OF DISPUTES IN THE COMMUNITY/Uburyo abaturage babona amakimbirane

<p>Now I want to get the opinion about land disputes in your cell. <i>(ubu noneho ndashaka ibitekerezo bijyanye n'amakimbirane ashingiye k'ubutaka akagariutuyemo</i></p> <p>>>Enumerator: For this section, if the respondent says “Don’t know”, please ask them to guess. Do not put “999”</p>	<p>The extent to which you agree or disagree with the following sentence? Uburyo wemeryanya cyangwa uhakana izi nteruro</p> <ol style="list-style-type: none"> 1. Strongly agree/Ndabyemera cyane 2. Agree/ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyemera 5. Strongly disagree/simbyemera nagato
<p>7.1. Usually women in this cell who have questions about their land rights can quickly find the information they need.<i>(ubusanzwe muri aka kagari umugore ufite ikibazo kijyanye n'uburenganzira k'ubutaka ashobora kubona vuba amakuru akeneye)</i></p>	
<p>7.2. The National Women’s Council representatives in my cell are good source of information about my rights as a woman.<i>(urwego rw'igihugu rw'abagore mu Akagari ntuyemo ni ahantu nshobora kubona amakuru k'uburenganzira bwanjye nk'umugore)</i></p>	
<p>7.3. The National Women’s Council representatives in my sector are good source of information about my land rights. <i>urwego rw'igihugu rw'abagore mu Umurenge ntuyemo ni ahantu nshobora kubona amakuru k'uburenganzira nk'umugore)</i></p>	
<p>7.4. Usually women in this cell who have land disputes could find someone who could help them resolve the problem.<i>(ubusanzwe muri aka kagari abagore bahuye n'ikibazo k'ubutaka bwabo bashobora kubona umuntu ushobora kubafasha gukemura ibibazo byabo)</i></p>	
<p>7.5 Women in this cell are confident that their land dispute will be resolved fairly and peacefully.<i>(abagore muri aka kagari bafite ikizere ko ibibazo/amakimbirane bafite ku butaka bwabo bizakemuka mu mumahoro kandi ntakubogama)</i></p>	
<p>7.6 People with more money and power always win when there is a dispute about land.<i>(umuntu ufite amafaranga menshi ndetse n'ububasha iteka niwe utsinda iyo habaye amakimbirane ashingiye k'ubutaka)</i></p>	
<p>7.7 If a land dispute involves a woman, the result will typically protect the woman’s rights to land. <i>(Imyanzuro ivuye mu ikemurwa ry'amakimbirane ashingiye k'ubutaka ,burigihe iba irengera uburenganzira bw'umugore afite k'ubutaka).</i></p>	
<p>7.8 When the land dispute is between household members, cell leaders usually only make the problem worse. <i>(Iyo amakimbirane ashingiye k'ubutaka abayeho hagati y'abavandimwe, burigiye abayobozi b'akagari ntakindi bakora uretse gutuma ikibazo cyongerera ubukana)</i></p>	
<p>7.9 The cell abunzis in this cell can peacefully and fairly resolve land disputes<i>(Abunzi kukagari bashobora gukemura amakimbirane ashingiye kubutaka mu mahoro kandi mumucyo)</i></p>	
<p>7.10 Cell leaders in this cell can peacefully and fairly resolve land disputes.<i>(Abayobozi ku kagari bashobora gukemura amakimbirane ashingiye kubutaka mu mahoro kandi biciye mumucyo)</i></p>	
<p>7.11 Land dispute is a big problem in this country.<i>(amakimbirane ashingiye ku butaka ni ikibazo gikomeye muri iki gihugu)</i></p>	

<p>Now I want to get the opinion about land disputes in your cell. (<i>ubu noneho ndashaka ibitekerezo bijyanye n'amakimbirane ashingiye k'ubutaka akagariutuyemo</i>)</p> <p>>> Enumerator: For this section, if the respondent says "Don't know", please ask them to guess. Do not put "999"</p>	<p>The extent to which you agree or disagree with the following sentence? Uburyo wemeryanya cyangwa uhakana izi nteruro</p> <ol style="list-style-type: none"> 1. Strongly agree/Ndabyemera cyane 2. Agree/ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyemera 5. Strongly disagree/simbyemera nagato
<p>7.12 Generally, married women in this cell have the same rights to land as their husbands. (<i>Muri rusange abagore basezeranye bafite uburenganzira bungana n'ubwabagabo babo ku b'ubutaka</i>)</p>	
<p>7.13 Widows in this cell who were not legally married always lose when they have a land dispute with their late husband's family (brother-in-law, father/mother-in-law, etc) (<i>abapfakazi batasezeranye burigihe baratsindwa iyo bagiranye amakimbirane ashingiye kubutaka n'umuryango w'umugabo (sebukwe, nyirabukwe, benese numugabo we)</i>)</p>	
<p>7.14 Most women in this cell (legally married or not) have their names registered on their household land title. (Abagore benshi baba (<i>barasezeranye cg batarasezeranye</i>) <i>amazina yabo yanditse ku byangombwa by'ubutaka</i>)</p>	

8 KNOWLEDGE /UBUMENYI

<p>Question (IKIBAZO)</p> <p>>> Enumerator do not read the options to the respondents except for the last question (8.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p>	<p>Answer (IGISUBIZO)</p>	<p>Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer/igisubizo nicyo B = Gussed/yakekeranayagaanyaga</p>
<p>8.1. According to the law, do men and women have equal rights to own land? Hagendewe ku mategeko umugabo afite uburenganzira bungana n'ubwumugore mugutunga ubutaka</p> <ol style="list-style-type: none"> 1. Yes/Yego 2. No/Oya 999. I don't know/Simbizi 		
<p>8.2. Assume that a legally married couple under community of property regime has two minor children (a son and a daughter). If (god forbid) the husband were to die, who has ownership rights to the land? Dutekereze umugore n'umugabo bashingiwe byemewe n'amategeko ko bafite abana babiri bato (umuhungu n'umukobwa). Niba umugabo aramutse apfuye (Imana ibiturinde), ninde muri abo bana bombi ubite uburenganzira k'ubutaka?</p> <ol style="list-style-type: none"> 1. The wife manages all the land for the children. (<i>umugore niwe uzacunga ubwo butaka kunyungu zabo bana</i>) 2. The wife owns 50% share, daughter owns 25% and son owns 25% share. (<i>umugore azahabwa 50%, umukobwa ahabwe 25%, umuhungu nawe ahabwe 25% by'ubwo butaka</i>) 3. The children own the land. (<i>abana nibo bazegukana ubwo butaka</i>) 4. The son owns the land. (<i>umuhungu niwe uzegukana ubwo butaka</i>) 5. The wife and children own 33% share each (<i>umugore n'abana bazatwara 33% by'ubwo butaka buti umwe umwe</i>) <p>888. Other, please specify <i>Ibindi/sobanura</i> _____</p>		

<p align="center">Question (IKIBAZO)</p> <p>>> Enumerator do not read the options to the respondents except for the last question (8.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p>	<p align="center">Answer (IGISUBIZO)</p>	<p align="center">Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer/igisubizo nicyo B = Gussed/yakekeranayagaanyaga</p>
<p>999. I don't know/ <i>simbizi</i></p>		
<p>8.3. If subsequently, (god forbid) the wife were to die, who would inherit the land? <i>Noneho niba n'umugore nawe upfuye (Imana ibiturinde), Ninde uzaragwa ubwo butaka?</i></p> <p>1. The son will inherit the entire land. (<i>umuhungu azaragwa ubwo butaka</i>) 2. The son will take all the land but will be required to look after the daughter until she marries. (<i>uwo muhungu azaragwa ubwo butaka maze asabwe gufaha mushiki we kugeza aho azashyiringirwa</i>) 3. The daughter will inherit the entire land. (<i>Umukobwa niwe uzaragwa ubutaka</i>) 4. The land will be divided equally between the son and the daughter. (<i>abo bana bombi bazagabana ubwo butaka banganye</i>) 888. Other, Please <i>specify /Ibindi, sobanura</i> _____ 999. I don't know/ <i>Simbizi</i></p>		
<p>8.4. Assume that a man and a woman in a consensual union (not legally married) separated and the husband legally married a new woman. Under the law, can she claim rights over their household land? <i>Dutekereze umugabo n'umugore babana ariko batarasezeranye by'emewe n'amategeko, ko batandukanye, Maze uwo mugabo agahota asezerana n'undi mugore imbere y'amategeko. Hakurikijwe amategeko, uwo mugore wa mbere afite uburenganzira k'ubutaka?</i></p> <p>1. Yes / <i>Yego</i> 2. No/ <i>Oya</i> 888. Other, please specify <i>Ibindi/sobanura</i> _____ 999. I don't know/ <i>simbizi</i></p>		
<p>8.5. If a woman is in a consensual union (not legally married), what can she do to ensure that she has or continues to have rights to access her household's land? <i>Niba uwo mugore atarasezeranye niki yakora kugirango akomeze kugira uburenganzira bwo gukoresha mubutaka bw'urugo rwe?</i></p> <p>1. Have her name included on the land title. (<i>izina rye rigomba kwandikwa ku byangombwa by'ubutaka</i>) 2. Claim her children's rights over their household land. (<i>gusaba uburenganzira bw'abana be bafite kuri ubwo butaka</i>) 888. Other, please specify <i>Ibindi/sobanura</i> _____ 999. I don't know. (<i>Simbizi</i>)</p>		

<p align="center">Question (IKIBAZO)</p> <p>>> Enumerator do not read the options to the respondents except for the last question (8.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p>	<p align="center">Answer (IGISUBIZO)</p>	<p align="center">Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer/igisubizo nicyo B = Gessed/yakekeranayagaanyaga</p>
<p>8.6 Assume that a woman and a man are in a consensual union (not legally married) and they have children together. Her name was not included on the document of their household land. Her husband passed away and her in-laws are claiming the land. What can she do to ensure that she continues to have rights to access her household's land?</p> <p><i>Dutekereze ko umugore n'umugabo batashyinyiwe imbere y'amategeko kandi bakaba bafite abana babyaranye. Izina ry'umugore rikaba ritanditse ku byangombwa by'ubutaka bw'urugo. Umugabo we aza kw'itaba Imana maze mushikiwe aza gukurikirana ubwo butaka. Niki uwo mugore yakora kugirango akomeze kugira uburenganzira mugukoresha ubwo butaka?</i></p> <ol style="list-style-type: none"> 1. Go to authorities and claim her children's rights over their household land. (yajya kubuyobozi gukurikirana uburenganzira bw'abana be kurubwo butaka bw'urugo) 2. Go to authorities and claim her right over land. (kujya kubuyobozi gukurikirana uburenganzira bwe kuri ubwo butaka) 3. She has no right over this land so she cannot continue to have access if her in-laws are claiming the land. (ntaburenganzira afite kuri ubwo butaka, ntabwo ashobora gukomeza kubukoresha niba benewabo b'umugabo we barikububurana) <p>888. Other, please specify <i>Ibindi/sobanura</i> _____</p> <p>999. I don't know/ <i>Simbizi</i></p>		
<p>8.7. Assume that in a polygamous household, one woman is legally married to the husband while the other is not. Which of the following statement is true for the children of the woman who is <u>not</u> legally married to the husband? <i>Dutekereze ko umugabo yashatse abagore babiri, maze umwe mubagore we bashyiringirwa imbere y'amategeko, undi we ntibasezerana. Ni ikihe kiricyo muri ibi bikurikira ku bana buwo mugore utarasezeranye?</i></p> <p>>> Enumerator: Read all the options.</p> <ol style="list-style-type: none"> 1. Her children have no rights over land. (Abana b'uwo mugore ntaburenganzira bafite k'ubutaka) 2. Her children have the same rights over land as the children of the legally married wife. (abo bana be bafite uburenganzira bungana n'abana b'umugore wisezerano) 3. Her children have rights over their father's portion of land when they are legally recognized. (abo bana bafite uburenganzira k'umugabane wa se kuri ubwo butaka) <p>888. Other, please specify <i>/ibindi /sobanura</i> _____</p> <p>999. I don't know/ <i>Simbizi</i></p>		

9 WOMEN'S LAND RIGHTS VULNERABILITY

9.1	9.2	9.3	9.4
<p><i>Birasanzwe muri uyu mudugudu ko umugore atakaza uburenganzira ku butaka iyo umugabo we yitabye Imana?</i> How common is it for women in this village to lose access to land because their husband died?</p> <p>1. Birasanzwe cyane (Very common) 2. Hari igihe biba (Somewhat common) 3. Ntabwo ari buri gihe (Uncommon) 4. Ntibiboneka (Very uncommon)</p>	<p><i>Birasanzwe muri uyu mudugudu ko umugore atakaza uburenganzira ku butaka iyo umugabo we amutaye cyangwan se batandukanye?</i> How common is it for women in this village to lose access to land because their husbands abandoned/ divorced them?</p> <p>1. Birasanzwe cyane (Very common) 2. Hari igihe biba (Somewhat common) 3. Ntabwo ari buri gihe (Uncommon) 4. Ntibiboneka (Very uncommon)</p>	<p><i>Birasanzwe muri uyu mudugudu ko umugore atakaza uburenganzira ku butaka iyo umugabo we arongoye undi?</i> How common is it for women in this village to lose access to land because their husbands married another wife?</p> <p>1. Birasanzwe cyane (Very common) 2. Hari igihe biba (Somewhat common) 3. Ntabwo ari buri gihe (Uncommon) 4. Ntibiboneka (Very uncommon)</p>	<p><i>Birasanzwe muri uyu mudugudu ko umugore atakaza uburenganzira ku butaka kubera atacyumvikana n'umuryango w'umugabo we</i> How common is it for women in this village to lose access to land because their relations with their kin became bad or broke down?</p> <p>1. Birasanzwe cyane (Very common) 2. Hari igihe biba (Somewhat common) 3. Ntabwo ari buri gihe (Uncommon) 4. Ntibiboneka (Very uncommon)</p>

Promoting Peace Baseline Study: Women Questionnaire

Landesa, Search for Common Ground & USAID

1. HOUSEHOLD IDENTIFICATION

Household Identification	Kode/Code	Interview details/ <i>Amakuru ku kiganiro</i>	Code
1.1 Kode igaragaza urugo/ Household Identification:.....	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>	1.8 Name of enumerator	<input type="text"/> <input type="text"/>
1.2 Umudugudu/Village (enter code from list)	<input type="text"/> <input type="text"/> <input type="text"/>	1.9 Start time of interview (hh:mm=> write in 24 hr format)/ <i>Igihe ikiganiro gitangiriye</i>	<input type="text"/> <input type="text"/> : <input type="text"/> <input type="text"/>
1.3 Akagari/ Cell (enter code from code list):.....	<input type="text"/> <input type="text"/>	1.10 End time of interview (hh:mm)/ <i>Igihe ikiganiro cyarangiriye</i>	<input type="text"/> <input type="text"/> : <input type="text"/> <input type="text"/>
1.4 Sector/Umurenge (enter code from code list):.....	<input type="text"/> <input type="text"/>	1.11 Date of first visit (dd/mm/yyyy)/ <i>Itariki yisurwa rya mbere</i>	<input type="text"/> <input type="text"/> / <input type="text"/> <input type="text"/> / 2014
1.5 Akarere/District (enter code from code list):.....	<input type="text"/> <input type="text"/>	1.12 Date of second visit (dd/mm/yyyy)/ <i>Itariki yisurwa rya kabiri</i>	<input type="text"/> <input type="text"/> / <input type="text"/> <input type="text"/> / 2014
1.6 icyiciro /Akagari Cell Category (1 = Treatment; 2 = Control)	<input type="text"/>	1.13 Reason for second visit/ <i>Impamvu y'isurwa rya kabiri</i> (enter code from Code 1)	<input type="text"/>
1.7 Amazina y'ubazwa/ Name of primary respondent:		1.14 Outcome of interview/ <i>Ibyavuye mu kiganiro</i> (enter code from Code 2):	<input type="text"/>
Comments from Enumerator (if any):		1.15 Date of checking/ <i>Itariki yo kugenzura amakuru</i>	<input type="text"/> <input type="text"/> / <input type="text"/> <input type="text"/> / 2014
Comments from Supervisor (if any):		1.16 Name/code data entry operator:/ <i>Izina na Kode by'uwunziza amakuru</i>	<input type="text"/>
		1.17 Date of data entry/ <i>Itariki yo kwinjiza amakuru</i>	<input type="text"/> <input type="text"/> / <input type="text"/> <input type="text"/> / 2014

Code 1: Reason for second visit/ <i>Impamvu y'isurwa rya kabiri</i>	Code 2: Outcome of interview/ <i>uko ikiganiro cyarangiriye</i>
1=To complete some incomplete part/ <i>kuzuza igice cyitari cyujwe neza</i> 2=HH asked to come second time in half way of the interview/byageze hagati ubazwa asaba ko ukusanya amakuru yazaza ikindi gihe 3=To recheck some information/ <i>kureba neza ko amakuru yatanze ariyo</i> 888=Other, specify/ <i>ibindi bivuye</i>	1=Completed/ <i>cyarangiriye</i> 2=Incomplete/ <i>nticyarangiriye</i> 3=Refused/ <i>ubazwa yanze</i> 4=Absent/ <i>ubazwa ntiyarahari</i> 5=Could not locate/ <i>ubazwa ntawamenye aho aherereye</i>

Informed Consent for Promoting Peace Baseline Study (Uruhushya rwo kuganira)

Uruhushya rwo kuganira: Mbere yu gutangira ikiganiro, ni ngombwa ubanza kwibwira uwo ugiye kubaza amakuru maze ukamusaba uburenganzira/uruhushya rwo kuganira nawe. Musobanurire neza ko gutanga amakuru muri ubu bushakashatsi ari ubushake. Soma ibi bikurikira mu rurimi rwumvwa n’uwo ubaza amakuru:

Urakoze kuba wemeye kuganira natwe. Ndi umwe mu bagize itsinda ryaturutse muri Search for Common Ground na Landesa. Turi gukora ubushakashatsi kubigendanye nimikoreshereze y’ubutaka ndetse nuburyo amakimbirane ashingiyeye kubutaka akemurwa muri kano gace.

Twaguhisemo rero kugirango tugirane ikiganiro kigizwe n’ibibazo ku ngingo zitandukanye zirimo amakuru rusange yerekeye urugo, ubutaka, ubumenyi kuburenganzira butangwa nitegeko kubutaka, nuburyo amakimbirane akemuka muri aka gace. Iki kiganiro rero kiri bufate nk’ isaha imwe (1) kandi kuduha amakuru ni ubushake. Niba wemeye kuganira nanjye, ushobora kuba wahagarika ikiganiro igihe ubishakiye cyangwa se ugasimbuka ikibazo wumva udashaka gusubiza. Amakuru uri buduhe azagirwa ibanga kandi ntawundi yahabwa mugihe yaba agaragaza neza uwo uriwe. Nitumara kuyandika muri ikusanyirizo ry’amakuru, tuzasiba amakuru yose agaragaza amazina yawe.

Tuzabaza kandi abandi bagore bo muri kano gace utuyemo nkuko nawe twakubajije. Nyuma nitumara gukusanya aya makuru, tuzayifashisha gupima impinduka zo gukumira amakimbirane biciye mubiganiro bigamiye amahoro muri Kano gace

Wabase ufite ikibazo kuri ubu bushakashatsi cyangwa kubyo maze kukubwira. Nuramuka ugize ikibazo kuri ubu bushakashatsi cyangwa kukiganiro twagiranye cyangwa se ni ikindi kibazo icyo aricyo cyose ushobora guhamagara umukozi wa Landesa mu Rwanda. Turaza kuguha kopi yiyi fishi ukaba wayandikaho imyirondoro yacu kuburyo waduhamagara ukagira icyo usobanuzwa cyangwa ubaza kuri ubu bushakashatsi

Baza uwo ugiye kubaza amakuru niba yemera kugaba amakuru (shyira akamenyetso mu kadirishya kamwe)

Ubazwa:	Yego	<input type="checkbox"/>	Oya	<input type="checkbox"/>
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Jyewe _____, ushinze gukusanya amakuru mu kiganiro cyabaye kuri _____, 2014 ndemeza ko nasomeye neza ubuzwa amakuru ibivugwa haruguru kandi ko yemeye gutanga amakuru. Nkaba ngiye kukora iki kiganiro ngendeye ku mabwiriza kandi nkamenyesha ukuriye ikibazo cyose nagira muri iki kiganiro. Niba uwo wagomba kubaza atakwemereye ko mugirana ikiganiro, hagarika ikiganiro maze ubimenyeshe ukuriye istinda ry’abashakashatsi

Informed Consent for Promoting Peace Baseline Study (Uruhushya rwo kuganira)

Uruhushya rwo kuganira: Mbere yu gutangira ikiganiro, ni ngombwa ko ubanza kwibwira uwo ugiye kubaza amakuru maze ukamusaba uburenganzira/uruhushya rwo kuganira nawe. Musobanurire neza ko gutanga amakuru muri ubu bushakashatsi ari ubushake. Soma ibi bikurikira mu rurimi rwumvwa n’uwo ubaza amakuru:

Urakoze kuba wemeye kuganira natwe. Ndi umwe mu bagize itsinda ryaturutse muri Search for Common Ground na Landesa. Turi gukora ubushakashatsi kubigendanye nimikoreshereze y’ubutaka ndetse nuburyo amakimbirane ashingiye kubutaka akemurwa muri kano gace.

Twaguhisemo rero kugirango tugirane ikiganiro kigizwe n’ibibazo ku ngingo zitandukanye zirimo amakuru rusange yerekeye urugo, ubutaka, ubumenyi kuburenganzira butangwa nitegeko kubutaka, nuburyo amakimbirane akemuka muri aka gace. Iki kiganiro rero kiri bufate nk’ isaha imwe (1) kandi kuduha amakuru ni ubushake. Niba wemeye kuganira nanjye, ushobora kuba wahagarika ikiganiro igihe ubishakiye cyangwa se ugasimbuka ikibazo wumva udashaka gusubiza. Amakuru uri buduhe azagirwa ibanga kandi ntawundi yahabwa mugihe yaba agaragaza neza uwo uriwe. Nitumara kuyandika muri ikusanyirizo ry’amakuru, tuzasiba amakuru yose agaragaza amazina yawe.

Tuzabaza kandi abandi bagore bo muri kano gace utuyemo nkuko nawe twakubajije. Nyuma nitumara gukusanya aya makuru, tuzayifashisha gupima impinduka zo gukumira amakimbirane biciye mubiganiro bigamije amahoro muri Kano gace

Wabase ufite ikibazo kuri ubu bushakashatsi cyangwa kubyo maze kukubwira. Nuramuka ugize ikibazo kuri ubu bushakashatsi cyangwa kukiganiro twagiranye cyangwa se ni ikindi kibazo icyo aricyo cyose ushobora guhamagara umukozi wa Landesa mu Rwanda. Turaza kuguha kopi yiyi fishi ukaba wayandikaho imyirondoro yacu kuburyo waduhamagara ukagira icyo usobanura cyangwa ubaza kuri ubu bushakashatsi

Baza uwo ugiye kubaza amakuru niba yemera kuguha amakuru (shyira akamenyetso mu kadirishya kamwe)

Ubazwa:

Yego

Oya

Jyewe _____, ushinze gukusanya amakuru mu kiganiro cyabaye kuri _____, 2014 ndemeza ko nasomeye neza ubuzwa amakuru ibivugwa haruguru kandi ko yemeye gutanga amakuru. Nkaba ngiye kukora iki kiganiro ngendeje ku mabwiriza kandi nkamenyesha ukuriye ikibazo cyose nagira muri iki kiganiro. Niba uwo wagomba kubaza atakwemereye ko mugirana ikiganiro, hagarika ikiganiro maze ubimenyeshe ukuriye istinda ry’abashakashatsi

1^a. INFORMATION OF RESPONDENT

1.18 Age (Imyaka y'amavuko)	<input type="text"/>
1.19 Highest level of education the respondent completed Icyiciro cy'amashuri yarangije (enter code from Code 1)	<input type="text"/>
1.20 Can respondent read and write Ese ubazwa ashobora gusoma no kwandika? 1 = Yes/Yego; 2 = No/Oya	<input type="text"/>
1.21 Status /Irangamimerere >> Enumerator: Enter code from Code 2 >> Enumerator: Go to 1.23 if single or widowed	<input type="text"/>
1.22 Husband's highest level of education completed. Icyiciro cy'amashuri umugabo yarangije (enter code from Code 1)	<input type="text"/>
1.23 Number of household members (including respondent) who lives in and eat their meals in this household for the last 6 months (<i>Umubare wa baba murugo ubariyemo n'ubazwa</i>)	<input type="text"/> <input type="text"/>
1.24 How many sons do you have (including those who are already married)? Ese ufite abana babahungu bangahe ubariyemo nabashatse?	<input type="text"/> <input type="text"/>
1.25 How many daughters do you have (including those who are already married)? Ese ufite abakobwa bangahe, harimo nabashatse?	<input type="text"/> <input type="text"/>
1.26 How many of your children are living with you? Ni abana bangahe ubana nabo murugo?	<input type="text"/> <input type="text"/>

Code1: Level of Education/ <i>Amashuri</i>	Code 2: Status/ <i>Irangamimerere</i>
1 = Never been to school/ <i>Ntiyigeze Yiga</i>	1=Single/ <i>Ingaragu</i>
2 = Lower Primary/ <i>icyiro cya mbere cy'abanza</i>	2=Legally Married monogamous/ <i>yashyingiwe imbere y'amategeko</i>
3 = Upper Primary/ <i>Icyiciro cya kabiri cy'abanza</i>	3=Traditionally married monogamous/ <i>yashyingiwe bitemewe n'amategeko</i>
4 = Ordinary Level/ <i>Icyiciro cya 1 cy'ayisumbuye</i>	4= Cohabiting/ <i>babana ntagusabya byabayeho</i>
5=TEVT/ <i>Imyuga</i>	5 = Polygamous senior wife/ <i>Umugore Mukuru</i>
6=Advanced Level/ <i>Icyiciro cya 2 cy'ayisumbuye</i>	6 = Polygamous junior wife/ <i>Umugore Muto</i>
7 = University/ <i>Kaminuza</i>	7 = Widowed/ <i>Umupfakazi</i>
8 = Other tertiary education/ <i>andi mashuri makuru</i>	8. Separated/ <i>Mwaratandukanye</i>
	9. Divorced/ <i>mwatandukanye imbere y'amategeko</i>

2. CURRENT PLOTS OF LAND

List all the plots that this household currently owns and/or has access to. Start with the homestead plot **first**. For any remaining plots, first list the plots the household OWNS and then list the plots that the household does not OWN but can have ACCESS to. For each of these, start with the largest plot in terms of area.

	2.1	2.2	2.3	2.4	2.5	2.6	2.7	2.8	2.9
Plot ID	Name or description of plot/ <i>Izina cyangwa ibisobanuro by'umurima</i>	What is the size of this plot?/ <i>Inga no yuwo murima</i> (sq. meters)/metero kare	When did you acquire/first got access to this plot? <i>Ni ryari waboneyeho ubwo butaka/umurima</i> (mm/yyyy)	What is/are the purpose/s of this plot? / <i>Icyo ubutaka bwagenewe</i> (List all that apply.) <i>Vuga ibishoboka byose</i> 1=Homestead / <i>Guturaho</i> 2= <i>Agriculture home</i> Consumption/ <i>Guhingaho ibyo kurya mu rugo</i> 3=Agriculture for market/ <i>Guhingira isoko</i> 4=Livestock / <i>Ubworozi</i> 5=Timber and forest products/ <i>Amashyamba</i> 6=Non-farm business / <i>ikindi kitari ubuhinzi n'ubworozi</i> 7=Leased out/ <i>narabukodesheje</i> 8=Mortgaged/ <i>bwatanzweho ingwate</i> 888=Other, specify/Ibindi , sobanura	What is the total value of the plot, if you were to buy a similar one today?/ <i>Ni akahe gaciro ku uwo murima /ubutakaur amutse ushatse nko kubugurisha?</i> RwF	How did your household acquire this land? <i>Ni gute umuryango wawe wabonye ubu butaka?</i> 1=Inheritance/ <i>Irage wuguze</i> 2=Purchase/ <i>Twara wuguze</i> 3=Leased in/ <i>Turabukodesha /ikode</i> 4=Encroached/ <i>kon gererwa ubutaka</i> 5=Donation(impano) 888=Other, specify/Ibindi, sobanura	Does your household consider the plot as its own? / <i>Ese umuryango ufata ubu butaka nk'ubwawo?</i> 1=Yes/Yego 2=No/Oya	Does your household have a document for this plot?/ <i>Ese umuryango wawe ufite icyangombwa cy'ubu butaka?</i> 1=Yes /Yego >> If 1 Go to 3.1 2=No/Oya	Why does your household NOT have documents?/ <i>Ni kubera iki umuryango wawe udafite icyangombwa cy'ubutaka?</i> 1. Lost documents/ <i>Bayratakaye</i> 2. Formal documents expected from the government/ <i>Dutegereje ibyangombwa bitangwa na Leta</i> 3. Did not claim documents/ <i>Nitwigeze tubisaba</i> >> For answers 1 to 3, go to 3.3. 4. Do not know about documents/ <i>Ntabwo tuzi ibyo byangombwa</i> 5. Someone outside household legally owns land/ <i>Hari undi nyirumurima</i> >> For answers 4&5 Proceed to the next plot or if this is the final plot, proceed to 4.1 888. Others (please specify)/Indi bivuge
1									
2									
3									
4									
5									
6									

6. LAND DOCUMENTS

	3.1	3.2	3.3	3.4	3.5	3.6	3.7	3.8
Plot ID	<p>What type of document does your household have for this plot/Ni ubuhe <i>bwoko bw'icyangombwa mufite kuri ubu butaka?</i></p> <p>1.Title/<i>impapur o Mpamo z'ubutaka</i> 2. Receipt from land committee /<i>Gitansi itangwa na comite y'ubutaka</i>(while title is in process) 3. Will/<i>irage</i> 4. slip of paper (white paper transaction)/<i>Inyandiko</i> 888. Other, /<i>Ibindi , sobanura specify</i></p>	<p>When did your household acquire/received this document?/<i>Ni ryari mwabonye ibyo byangombwa?</i></p> <p>(mm/yyyy)</p>	<p>Whose names are on the document? /<i>Ni ayaha mazina ari kuri ibyo byangombwa</i></p> <p>(Include up to two names)</p> <ol style="list-style-type: none"> 1. Woman respondent/<i>Umugore</i> 2. Her husband/<i>Umugabo</i> 3. Her son/s/<i>Umuhungu</i> 4. Her daughter/s/<i>Umukobwa</i> 5. Her father/father in-law/<i>Se/sebukwe</i> 6. Her mother/mother in-law/<i>Nyina/Nyirabukwe</i> 7. Her Sibling/s/<i>Umuwandimwe</i> <p>888. Other, (specify)/<i>Abandi</i></p> <p>(For more codes, use Other code list) >>Proceed to 3.5 if her name is not included.</p>	<p>>> If the respondent's name is on the document</p> <p>What is the primary reason your name was included on the document?/<i>Ni iyihe mpamvu nyamukuru izina ryawe rigaragara ku cyangombwa ?</i></p> <ol style="list-style-type: none"> 1. It was required by government/program/<i>byasabwe na Leta</i> 2. My husband wanted my name on the document/<i>Umugabo wanjye yashatse ko izina ryanjye rijya kubyangombwa</i> 3. I asked for my name to be included/<i>Nijyewe wabyisabiye ko izina ryanjye rijyaho</i> 4. I am the only adult in my household/<i>Nijyewe ukuze mu rugo jyenyine</i> <p>888. Other (Specify)/<i>Ibindi /sobanura</i></p> <p>>> Proceed to the next plot. If this is the last plot, proceed to 3.9</p>	<p>What is the primary reason your name is NOT included on the document?/<i>ni ukubera iki izina ryawe ritagaragara ku cyangombwa cy'ubutaka?</i></p> <p>1 = My husband/male family member refused to include me on the document/<i>Umugabo wanjye yarabyanze</i> 2 = They only asked to register one person on the document/<i>Basabyeko handikwa umuntu umwe gusa</i> 3 = I do not own this land/<i>ntabwo ubutaka ari ubwanjye</i> 4= It was my preference not to be included/<i>Nijye washatse ko izina ritajyaho</i> 888 = Other (Specify)</p>	<p>Would you want to have your name on the document?/<i>Ese washakagako izina ryawe rijya kubyangombwa?</i></p> <p>1=Yes/<i>Yego</i></p> <p>2=No /<i>Oya</i> (If 2 >>Proceed to 3.8)</p>	<p>Why do you want to have your name on this document? /<i>NI ukubera iki izina ryawe rijya ku cyangombwa?</i> (List all that apply)</p> <ol style="list-style-type: none"> 1. For my own security/<i>Kubw'umutekano wanjye</i> 2. For my children's security/<i>Kubw'umutekano w'abana banjye</i> 3. To secure a loan/<i>bizamfashe kubona Inguzanyo</i> <p>888. Other (Specify)</p> <p>>> Proceed to the next plot. If this is the last plot, proceed to 3.9</p>	<p>Why do you NOT want to have your name on this document? /<i>Kubera iki utashatse ko izina ryawe rijyaho</i> (Enumerator: List all that apply)</p> <ol style="list-style-type: none"> 1. To maintain household harmony/<i>Gukomez a umubano murugo</i> 2. To maintain community harmony/<i>Gukomez a umubano mu muryango</i> 3. To maintain inheritance patterns/<i>Gutsimbat aza gahunda y'irage</i> <p>888. Other (Specify) /<i>ibindi</i></p> <p>>> Go to the next plot or if this is the last plot, proceed to 3.9</p>
1								
2								
3								
4								
5								
6								

Enumerator: Ask if she can show you a copy of the document for this plot ... and answer questions 3.9 to 3.11 without asking the respondent (*Ukusanya amakuru asaba ubazwa ku mwereka ibyangombwa maze ukandika ibisubizo mu mbonerahamwe ikutikira*)

	3.9	3.10	3.11
Plot ID	<p>Was she able to show you a copy of the document for this plot? Ese yaba yakweretse ibyangombwa?</p> <p>1=Yes, she provided a copy of the document (Yego, yakinyeretse)</p> <p>2=No, she does not know where the document is(Oya,Ntabwo azi aho kiri)</p> <p>3=No, she has no access to it.(Oya, ntabwo yakibona)</p> <p>4=No, because they did not claim the document at the Government land office /oya kuberako ntabwo twigeze tubisaba mu biro bisinzwe ubutaka</p> <p>5=No, because she refused to show the copy of the document /oya, kuberako yanze kwerekana kopi y'icyangombwa cy'ubutaka</p> <p>6=No, for some other reason, please specify (IZINDI Mpamvu)_____</p>	<p><i>Upon examining the document and based on what it says there (Reba neza icyangombwa maze usubize ibibazo)</i></p> <p>Whose names are on the document? /Ni ayahe mazina agaragara ku cyangombwa</p> <ol style="list-style-type: none"> 1. Woman respondent/Umugore 2. Her husband/Umugabo we 3. Her son/s/ Umuhungu we 4. Her daughter/s/Umukobwa we 5. Her father/father in-law/Se/Sebukwe 6. Her mother/mother in-law/Nyina/Nyirabukwe 7. Her Sibling/s/abavandimwe <p>>>For more codes, use Other Code List</p>	<p>What is the exact size of the plot? Andika ubuso nyabwo bw'ubwo butaka</p> <p>(sq. meters)</p>
1			
2			
3			
4			
5			
6			

Other Code List for whose names are on the document

50 = everyone in the household

51 = other family members (*undi wo mumuryango*)

52 = non-relative (*uwo mudafitanye isano*)

53 = government authorities(*inzigo za leta*)

54 = someone who is now deceased (*yarapfuye*)

999 = Not applicable/*ntabwo bijyanye*

4. RIGHTS TO LAND

	4.1	4.2	4.3	4.4	4.5	4.6	4.7	4.8	4.9	4.10	4.11	4.12	4.13	4.14	4.15
Plot ID	Do you have the right to use this land? Ese ufite uburenganzira bwo gukoresha ubu butaka 1. Yes/Yego 2. No/Oya >>Go to 4.6 999. I don't know/Simbizi >> Go to 4.6	Is this right recognized by law? Ese ubwo burenganzira buzwi ni itegeko 1.Yes/Yego 2.No/Oya 999. I don't know/Simbizi	Is this right recognized by your husband?/ ubwo burenganzira buzwi n'umugabo 1. Yes/Yego 2. No/Oya 999. I don't know	Is this right recognized by your community? /Ubwo burenganzira buzwi n'abaturage 1. Yes/Yego 2. No/Oya 999. I don't know/simbizi	Will you still have this right in 5 years? Uzako meza kugira uburenganzira mu myaka 5? 1. Yes 2. No 999. I don't know	Do you have the right to sell this land? /Ufite uburenganzira bwo kugurisha ubutaka? 1. Yes/Yego 2. No/Oya >> Go to 4.11 999. I don't know >> Go to 4.11	Is this right recognized by law? Ese ubwo burenganzira buzwi ni itegeko 1.Yes/Yego 2.No/Oya 999. I don't know/Simbizi	Is this right recognized by your husband? /ubwo burenganzira buzwi n'umugabo 1. Yes/Yego 2.No/Oya 999. I don't know	Is this right recognized by your community? /Ubwo burenganzira buzwi n'abaturage 1. Yes/Yego 2. No/Oya 999. I don't know/simbizi	Will you still have this right in 5 years? Uzakomez uburenganzira mu myaka 5? 1. Yes/Yego 2. No/Oya 999. I don't know	Do you have the right to bequeath this land? /Ufite uburenganzira bwo gutangaho impano kuri ubu butaka 1. Yes 2. No >> Go to the next plot. If this is the last plot, go to 5.1 999. I don't know >>Go to the next plot. If this is the last plot, go to 5.1	Is this right recognized by law? Ese ubwo burenganzira buzwi ni itegeko 1.Yes/Yego 2.No/Oya 999. I don't know/Simbizi	Is this right recognized by your husband? /ubwo burenganzira buzwi n'umugabo 1. Yes/Yego 2. No/Oya 999. I don't know/simbizi	Is this right recognized by your community? /Ubwo burenganzira buzwi n'abaturage 1. Yes/Yego 2. No/Oya 999. I don't know/simbizi	Will you still have this right in 5 years? Uzakomez uburenganzira mu myaka 5? 1. Yes/Yego 2. No/Oya 999. I don't know
1															
2															
3															
4															
5															
6															

5. SOURCES OF INFORMATION (INKOMOKO Y'AMAKURU)

	Answer/ igisubizo		
<p>5.1 Have you ever asked for any information about your land rights in the last 2 years? <i>Ese waba warigeze usaba amakuru kubigendanye n'uburenganzira bwawe ku butaka mu myaka 2 ishize?</i></p>	<table border="1"> <tr> <td></td> <td> <p>1 = Yes/Yego 2 = No/Oya >> Proceed to 5.6</p> </td> </tr> </table>		<p>1 = Yes/Yego 2 = No/Oya >> Proceed to 5.6</p>
	<p>1 = Yes/Yego 2 = No/Oya >> Proceed to 5.6</p>		
<p>5.2 How many times have you requested information about land rights in the past 2 years? Ni inshuro zingaha wasabye /wabajije amakuru ku burenganzira bwawe ku butaka mu myaka 2 ishize</p>			
<p>5.3 What was the specific issue?/kuzihe mpamvu? >> Enter code from Code 1. Can have more than one answer. >> Perhaps read options to respondent if they don't answer right away.</p>			
<p>5.4 Where did you go to find such information? <i>Nihehe wagiye gusaba amakuru)?</i> >> Enter code from Code 2. >>Can have more than one answer.</p>			
<p>5.5 How satisfied were you with the information that [...] provided? <i>Nigute wishimiye ayo makuru (...) yaguhaye?</i> 1. Very Satisfied (Narishimye cyane) 2. Satisfied (narishimye) 3. Neutral (biraringaniye) 4. Dissatisfied (sinishimye) 5. Very dissatisfied (sinishimye nagato)</p> <p>>> Proceed to 5.7</p>			
<p>5.6 Why not?/Kubera iki se? >> Can have more than one answer. Enter code from Code 3.</p>			

<p>Code 1: Land Rights Issue</p> <p>12. Boundary/Imbibi 13. Inheritance/Irage 14. Legacy/Umunani 15. Land issues related to polygamy/ ibibazo bishingiye ubuharike 16. Land sales/Kugurisha ubutaka 17. Land registration process/Kwandikisha ubutaka 18. Land subdivision/kugabana ubutaka 19. Land use consolidation/Gukoresha ubutakaolidation 20. "Villagization"/gutuzwa mu midugudu 21. Compensation for land taken for public use by the government/Ingurane kubutaka bwakoreshejwe na Leta Kunyungu rusange (i.e. to build schools, highways/amashuri/imihanda) or classified as public land (i.e. wetland conservation/ibishanga, national park/pariki natiyionali) 22. Rights of returnees/Uburenganzira bwabahungutse 888. Other, please specify on the space provided above.</p>	<p>Code 2: Source of Info/advice</p> <p>13. Family Council/Inama y'umuryango 14. Umudugudu head/umukuru w'umudugudu 15. Cell executive secretary /umuyobozi wa kagari 16. National Women's Council representative/uhagarariye abagore 17. Cell land committee/comite y'ubutaka ku kagari 18. Cell abunzi/ ABUNZI kukagari 19. Sector land committee/comite y'ubutaka ku murenge 20. Sector abunzi/abunzi kumurenge 21. Religious leaders/abayobozi b'amadini 22. Paralegal or lawyer/Umufasha mubyamategeko/umunyamategeko 23. Expert on a (call-in) radio program/Inzobere mugutanga ibiganiro kuri radiyo 888. Other, please specify on the space provided above. /ibindi sobanura</p>	<p>Code 3: Reasons</p> <p>8. I do not have any land rights issue so I do not need the information./ntakibazo mfite kuburenganzira ku butaka ntamakuru nkeneye 9. I already know about my land rights so I do not need the information./nzineza uburenganzira bwanjye kubutaka ntamakuru nkeneye 10. I do not know where to get information in my cell/sinzi aho nakuru amakuru 11. There is no reliable source of information in my cell./ntahanu nahamwe nizeye nakuru amakuru mu kagari 12. It's difficult to get information about my land rights in my cell./Biragoye kubona amakuru 13. I only get information from my husband/ I ask my husband to get information about my land rights./niyambaza umugabo mukunshakira amakuru 888. Other, please specify on the space provided above.</p>
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SOURCES OF INFORMATION Continued (INKOMOKO Y'AMAKURU)

<p>5.7 Have you ever asked for any advice about land dispute resolution in the last 2 years? Ese wigeze usaba inama kubigendanye no gukemura makimbirane ashingiye kubutaka mu myaka 2 ishize?</p>	<p>1 = Yes/Yego 2 = No/Oya >> Proceed to 5.12</p>
<p>5.8 How many times have you requested information about dispute resolution in the past 2 years?/Ni inshuro zingaha wigeze usaba amakuru kubigendanye nugukemura amakimbirane akomeka kubutaka mu myaka 2 ishize</p>	
<p>5.9 What was the specific issue? Byari byatewe ni ikihe kibazo se? >> Enter Code 4.Can have more than one answer. >>Perhaps read options to respondent if they don't answer right away.</p>	
<p>5.10 Where did you go to seek advice?/Nihehe wagiye kugisha inama? >> Enter code from Code 2. Can have more than one answer.</p>	
<p>5.11 How satisfied were you with the advice that [...] provided? Nigute wishimiye izo nama (...) yaguhaye?</p> <p>1. Very Satisfied (Narishimye cyane) 2. Satisfied (narishimye) 3. Neutral (biraringaniye) 4. Dissatisfied (sinishimye) 5. Very dissatisfied (sinishimye nagato)</p> <p>>> Proceed to 6.1</p>	
<p>5.12 Why not? Kubera iki >>Enter code from Code 5. >> Can have more than one answer.</p>	

Code 4: Land dispute

10. Where to settle the dispute/**ikibazo gikemurirwa he**

11. Where to appeal a decision/**nihe wajuririra**

12. How to appeal a decision/**wajurira gute**

888. Other, please specify on the space provided above. (Enumerator: Write a full sentence.)

Code 5: Reasons

5. I do not have any land dispute./**ntakibazo mfite kubutaka**

6. I already know how to handle my dispute/**nzi neza uko ikibazo cyakemuka**

7. I do not know where to get information./**sinzi aho nakuru amakuru**

8. There is no reliable source of information in my village./**ntahanu nahamwe nizeye nakuru amakuru mu mudugudu**

9. It's difficult to get information about land dispute resolution in my cell./ **Biragoye kubona amakuru ajayanye no gukemura amakimbirane kubutaka muri kano kagari**

888. Other, please specify in the space provided above. (Enumerator: Write a full sentence.)

6. DISPUTE RESOLUTION/IKEMUKA RYA AMAKIMBIRANE

I will read some hypothetical cases. Please consider how each situation can be resolved.(**ngiye kugusomera interuro zikurikira, maze umbwire uko ubona buri kibazo cyakemuka**)

>>Enumerator: Use this code for all the questions below.

Dispute resolution actor code:

999. Do not know/ **SIMBIZI**

1. Immediate family/ **mumurayngo**

2. Friend/Neighbor/ **inshuti/umuturanyi**

3. **Inyangamugayo**

4. Family Council/ **inama y’umuryango**

5. Umudugudu leader/ **umuyobozi w’umudugudu**

6. Cell Executive Secretary/ **umuyobozi wa Akagari**

7. Cell abunzi/ **abunzi kukagari**

8. Sector Executive Secretar/ **Umuyobozi w’umurenge**

9. Sector Abunzi/ **abunzi kumurenge**

10. Court/ **urukiko**

11. Religious leader/ **umuyobozi w’itorer**

12. National Women’s Council Representative/ **inama nkuru ya abagore**

13. Police

14. Cell land committee/ **comite y’ubutaka ku kagari**

15. Sector land committee / **comite yubutaka kumurenge**

16. Paralegal/ **abafasha muby’amategeko**

17. Other, please specify on the space provided below

SITUATION 1: A woman who is cohabiting with her husband has a land dispute with him.(Umugore ubana atarasezeranye n’umugabo afite ikibazo)

6.1. If this happens in this village, who should resolve the issue? **Niba bibaye mugace/umudugudu ni nde wakemura icyo kibazo**

>> Enumerator: If respondent answered "999" (do not know), jump to 6.4. For all the other answers, go to 6.2.

6.2. If this first person does not solve the problem, who else could solve this issue? **/Niba umuntu wambere atabashije kugikemura ninde wundi ushobora kugikemura**

>> Enumerator: If respondent answered "999" (do not know), jump to 6.4. For all the other answers, go to 6.3.

6.3. If this second person does not help either, who else could resolve this issue? **/ Niba umuntu wakabiri atabashije gukemura ikibazo ninde wundi wagikemura**

SITUATION 2: A woman has a land dispute with her brothers about her inheritance on her deceased parents’ land. (umugore ufutanye ikibazo na basaza be kandi gishingiye ku izungura ry’ubutaka bwa sizwe n’ababyeyi

6.4. If this happens in this village, who should resolve the issue? **/Niba iki kibazo kibaye mu mugugudu wawe, ninde wafasha gukemura ikibazo?**

>> Enumerator: If respondent answered "999" (do not know), jump to 6.7. For all the other answers, go to 6.5.

6.5. If this first person does not solve the problem, who else could solve this issue? **Niba umuntu wambere atabashije kugikemura ninde wundi ushobora kugikemura**

>> Enumerator: If respondent answered "999" (do not know), jump to 6.7. For all the other answers, go to 6.6.

6.6. If this second person does not help either, who else could resolve this issue? **/ Niba umuntu wakabiri atabashije gukemura ikibazo ninde wundi wagikemura**

SITUATION 3: A woman has a land dispute with her brothers about her inheritance on her deceased parents’ land and they reside in another cell. /Umugore ufutanye ikibazo cy’izungura kubutaka bw’ababyeyi bitabye Imana n’ abavandimwe be batuye mu kandi kagari

6.7. If this happens in this village, who should resolve the issue? **Niba iki kibazo kibaye mu mugugudu wawe, ninde wafasha gukemura ikibazo?**

>> Enumerator: If respondent answered "999" (do not know), jump to 7.1. For all the other answers, go to 6.8.

6.8. If this first person does not solve the problem, who else could solve this issue? **/ Niba umuntu wa mbere atabashije gukemura ikibazo ninde wundi wagikemura**

>> Enumerator: If respondent answered "999" (do not know), jump to 7.1. For all the other answers, go to 6.9.

6.9. If this second person does not help either, who else could resolve this issue? **/Niba umuntu wa kabiri atabashije gukemura ikibazo ninde wundi wagikemura**

7. LAND DISPUTE ACTORS/ ABAKEMURA AMAKIMBIRANE ASHINGIYE KUBUTAKA

	7.1	7.2	7.3	7.4	7.5
	Complete this sentence: [...] can be trusted. Ni nde/urwego muri izi wakwizera?	If you report a land dispute or a land-related issue to the [...], to what extent are you sure that it will be resolved peacefully? Niba ujyanye ikibazo kuri(.....)ni kukihe gipimo ubona cya cyemuka mu mahoro1?	If you report a land dispute or a land-related issue to the [...], to what extent are you sure that the process and the results is fair? Niba ujyanye ikibazo cyawe kuri uru rwego(...) wizeye gute ko kizakemuka mu mucyo?	If you report a land dispute or a land-related issue to the [...],how likely is it that unofficial fees will be asked? Ese niba uramutse ugejeje ikibazo cyawe ku rwego(...) ubona bishoboka cyane ko wakwakwa ruswa y'amafaranga?	If a woman in this village loses access to land due to a family dispute, she can report her case to the [...] and he/she/they will be able to help her regain her access to land. Niba umugore utuye mu mudugudu wanyu ariganijwe ubutaka biturutse ku makimbirane yo mu miryango, ese inzego yakijyanaho zamufashaka kongera kubona ubutaka bwe
	<ol style="list-style-type: none"> 1. Strongly agree/ndabyemera cyane 2. Agree/Ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyera 5. Strongly disagree/simbyemera cyane 	<ol style="list-style-type: none"> 1. Very sure/ndabyizeye cyane 2. Sure/ndabyizeye 3. Neutral/ndifashe 4. Not sure/simbyizeye 5. Very unsure/simbyizeye namba 	<ol style="list-style-type: none"> 1. Very sure/ndabyizeye cyane 2. Sure/ndabyizeye 3. Neutral/ndifashe 4. Not sure/simbyizeye 5. Very unsure/simbyizeye namba 	<ol style="list-style-type: none"> 1. Very likely/Birashoboka cyane 2. Likely/Birashoboka 3. It might happen/bishobora kubaho 4. Unlikely/ntibishoboka 5. Very unlikely/ntibishoboka nagato 	<ol style="list-style-type: none"> 1. Very sure/ndabyizeye cyane 2. Sure/ndabyizeye 3. Neutral/ndifashe 4. Not sure/simbyizeye 5. Very unsure/simbyizeye namba
A. Umudugudu leader					
B. Cell executive secretary					
C. Cell abunzi					
D. Sector abunzi					
E. Cell land committee					
F. Court					

8. ACTUAL DISPUTE

8.1 Have you directly experienced a land dispute in the previous two years? **Wigeze ugira ikibazo /amakimbirane gishingiye ku butaka mu myaka 2 ishize?**

	1. Yes/Yego
	2. No /Oya >> Proceed to 9.1

8.1a How many land disputes have you directly experienced in the previous two years? **wagize ibibazo/amakimbirane bingaha mu myaka ibiri ishize?**

--

	Dispute 1	Dispute 2	Dispute 3			
8.2 What was the land dispute about? Icyo kibazo cyari ikihe? >> Enumerator: Use Code 1.				Code 1: Land Dispute type (ubwoko bw'amakimbirane) 1. Boundary dispute/ imbibi 2. Inheritance dispute among children/ amakimbirane ku irage hagati y'abana 3. Legacy dispute (parent-child)/ Amakimbirane ku munani 4. Land dispute between husband and wife / amakimbirane hagati y'umugabo n'umugore 5. Land dispute between polygamous husbands and wives / amakimbirane hagati y'umugabo n'abagore be 6. Land dispute among wives in polygamous marriage / amakimbirane hagati y'abakeba 7. Legacy dispute between polygamous parent-child/ amakimbirane hagati y'ababyeyi n'abana b'umugabo ufite abagore benshi 8. Land dispute woman with in-laws and other relatives (i.e. father/mother-in-law, brother/sister-in-law/ amakimbirane hagati y'umugore nabenewabo nu'umugabo we 9. Land sale/ kugurisha umurima 10. Land subdivision/ Gusasaranganya ubutaka 11. Land use consolidation 12. "Villagization" 13. Dispute regarding the compensation for land taken for public use by the government / amakimbirane ahingiyi kungurane y'ubutaka bwakoresheje na Leta ku Nyungu rusange (i.e. to build schools, highways) or classified as public land(i.e. wetland conservation, national park)	Code 2: Avenue (inzego zo gukemura amakimbirane) 1. Immediate family member/ mumuryango 2. Friend/Neighbor// inshuti/abatwany 3. Inyangamugayo 4. Family Council/ Inama nkuru y'umuryango 5. Umudugudu leader/ umuyobozi w'umudugudu 6. Cell executive secretary/ umunyamabanga nshingwabikorwa wa akagari 7. Cell abunzi/ abunzi kukagari 8. Sector Executive Secretary/ Umuyobozi w'umurenge 9. Sector abunzi/ abunzi kumurenge 10. Court/ urukiko 11. Religious leaders/ abakuru b'amadini 12. National Women's Council representative/ abahagarariye inama nkuru y'abagore 13. Police 14. Cell land committee/ comite ishinzwe ubutaka mu kagari 15. Sector land committee/ comite y'ubutaka k'umurenge 16. Paralegal/ abafasha mu mategeko 17. Haven't gone to anyone yet but planning to 888. Other, please specify	
8.3 Where did you go first? Wakijyanye kuruhe rwego bwa mbere >> Enumerator: Use Code 2. >> If the respondent answered "17", go to 8.4. For everything else, go to 8.5.						
8.4 Where do you plan to go? Nihehe uteganya kujya? >> Enumerator: Use Code 2. >> Go to 8.10						
8.5 How satisfied were you with how your dispute was handled? Wishimiye gute uko ikibazo cyawe cyakemutse? 1. Very satisfied / narabyishimiye cyane 2. Satisfied/ narabyishimiye 3. Neutral/ iraringaniye 4. Dissatisfied/ sinabyishimiye 5. Very dissatisfied/ sinabyishimiye na gato						
8.6 Was it resolved there? Cyarakemutse? 1. Yes /Yego >> Proceed to next dispute 2. No/Oya						
8.7 Where did you go next? Wajiyiye nyuma? >> Enumerator: Use Code 2.						
8.8 How satisfied were you with how your dispute was handled? Wishimiye gute uko ikibazo cyawe cyakemutse? 1. Very satisfied / narabyishimiye cyane 2. Satisfied/ narabyishimiye 3. Neutral/ iraringaniye 4. Dissatisfied/ sinabyishimiye 5. Very dissatisfied/ sinabyishimiye na gato						
8.9 Was it resolved there? Cyarakemutse? 1. Yes /Yego >> Proceed to next dispute or if this is the last dispute, proceed to 9.1 2. No/Oya						
8.10 What is the current status of that dispute? Ese ubu icyo kibazo kigezehe? >> Enumerator: Use Code 3. >> Enumerator: Proceed to next dispute (if more than one)						Code 3: Current status of that dispute(aho ikibazo kigeze) 1. Resolved peacefully/ cyaracyemutse mumahoro 2. On-going/ kiracyakomeza 3. Resolved but the resolution/decision has not yet been implemented/ cyarakemutse ariko imyanzuro ntirashyirwa mu bikorwa 4. Resolved but unhappy with the decision/ cyarakemutse ariko sinishimiye icyemezo 5. Haven't started a dispute yet but planning to go to someone soon(sindatangira kukurikirana ikibazo ariko ndashaka kukurikirana vuba) 6. Unresolved but no plans of taking this dispute to any institution/person (ntabwo cyacyemutse ariko ntagahunda mfite yo kukijyana ahandi/ kurundi rwego cg umuntu 888. Other. please specify/ibindi . bivuse

9. PERCEPTIONS OF DISPUTES IN THE COMMUNITY/Uburyo abaturage babona amakimbirane

<p>Now I want to get the opinion about land disputes in your village. (<i>ubu noneho ndashaka ibitekerezo bijyanye n'amakimbirane ashingiye k'ubutaka mumudugudu utuyemo</i>)</p> <p>Enumerator: For this particular section, if the respondent answers <i>I don't know</i>, ask her to guess. Do not put 999.</p>	<p>The extent to which you agree or disagree with the following sentence? Uburyo wemeryanya cyangwa uhakana izi nteruro</p> <ol style="list-style-type: none"> 1. Strongly agree/Ndabyemera cyane 2. Agree/ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyemera 5. Strongly disagree/simbyemera nagato
<p>9.1. Usually women in this village who have questions about their land rights can quickly find the information they need. (<i>ubusanzwe muri uyu mudugudu, umugore ufite ikibazo kijyanye n'uburenganzira k'ubutaka ashobora kubona vuba amakuru akeneye</i>)</p>	
<p>9.2. The National Women's Council representatives in my village/cell/sector are good source of information about my rights as a woman. (<i>urwego rw'igihugu rw'abagore mu mudugudu, Akagari, Umurenge ntuyemo ni ahantu nshobora kubona amakuru k'uburenganzira bwanjye nk'umugore</i>)</p>	
<p>9.3. The National Women's Council representatives in my village/cell/sector are good source of information about my land rights. (<i>urwego rw'igihugu rw'abagore mu mudugudu, Akagari, Umurenge ntuyemo ni ahantu nshobora kubona amakuru k'uburenganzira nk'umugore</i>)</p>	
<p>9.4. Usually women in this village who have land disputes could find someone who could help them resolve the problem. (<i>ubusanzwe muri uyu mudugudu, abagore bahuye n'ikibazo k'ubutaka bwabo bashobora kubona umuntu ushobora kubafasha gukemura ibibazo byabo</i>)</p>	
<p>9.5 Women in this village are confident that their land dispute will be resolved fairly and peacefully. (<i>abagore muri uyu mudugudu bafite ikizere ko ibibazo/amakimbirane bafite ku butaka bwabo bizakemuka mu mumahoro kandi ntakubogama</i>)</p>	
<p>9.6 People with more money and power always win when there is a dispute about land. (<i>umuntu ufite amafaranga menshi ndetse n'ububasha iteka niwe utsinda iyo habaye amakimbirane ashingiye k'ubutaka</i>)</p>	
<p>9.7 If a land dispute involves a woman, the result will typically protect the woman's rights to land. (<i>Imyanzuro ivuye mu ikemurwa ry'amakimbirane ashingiye k'ubutaka, burigihe iba irengera uburenganzira bw'umugore afite k'ubutaka</i>).</p>	
<p>9.8 When the land dispute is between household members, village leaders usually only make the problem worse. (<i>Iyo amakimbirane ashingiye k'ubutaka abayeho hagati y'abavandimwe, burigiye abayobozi b'umudugudu ntakindi bakora uretse gutuma ikibazo cyongera ubukana</i>)</p>	
<p>9.9 The cell abunzis in my cell can peacefully and fairly resolve land disputes. (<i>abunzi b'abakagari ntuyemo bashobora rwose gukemura makimbirane ashingiye k'ubutaka mu mahoro ntakubogama</i>)</p>	
<p>9.10 Cell leaders in my cell can peacefully and fairly resolve land disputes. (<i>abayobozi b'abakagari ntuyemo bashobora rwose gukemura makimbirane ashingiye k'ubutaka mu mahoro ntakubogama</i>)</p>	
<p>9.11 Dispute on land inheritance is a common problem in this village. (<i>amakimbirane ashingiye k'ubutaka</i>)</p>	

<p>Now I want to get the opinion about land disputes in your village. (<i>ubu noneho ndashaka ibitekerezo bijyanye n'amakimbirane ashingiye k'ubutaka mumudugudu utuyemo</i>)</p> <p>Enumerator: For this particular section, if the respondent answers <i>I don't know</i>, ask her to guess. Do not put 999.</p>	<p>The extent to which you agree or disagree with the following sentence? Uburyo wemeryanya cyangwa uhakana izi nteruro</p> <ol style="list-style-type: none"> 1. Strongly agree/Ndabyemera cyane 2. Agree/ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyemera 5. Strongly disagree/simbyemera nagato
<p><i>yiganje cyane hano muri uyu mudugudu nayerekeye irage)</i></p>	
<p>9.12. Land boundary dispute is a common problem in this village. (<i>kutumvikana ku imbibe z'amasambu nicyo kibazo nyamukuru gikurura amakimbirane ashingiye k'ubutaka muri uyu mudugudu</i>)</p>	
<p>9.13. Land dispute between wives or children of polygamous households is a common problem in this village (<i>amakimbirane ashingiye k'ubutaka hagati y'abagore cg abana b'umugabo washatse abagore benshi nicyo kibazo nyamukuru muri uyu mudugudu</i>)</p>	
<p>9.14. Land dispute is a big problem in this country. (<i>amakimbirane ashingiye k'ubutaka ni ikibazo kiremereye/gihangayikishije muri iki gihugu</i>)</p>	
<p>9.15. Generally, married women in this village have the same rights to land as their husbands. (<i>Muri rusange, muri uyu mudugudu, abagore bafite uburenganzira bumwe k'ubutaka kimwe nk'abagabo babo</i>)</p>	
<p>9.16. Widows who were not legally married always lose when they have a land dispute with their late husband's family (brother-in-law, father/mother-in-law, etc) (<i>abapfakazi batasezeranye n'umugabo, burigihe baratsindwa iyo bagiranye amakimbirane ashingiye k'ubutaka nabo mumuryango w'umugabo (abavandimwe, se, nyina nabandi)</i>)</p>	
<p>9.17. Land dispute between family members in polygamous households is difficult to resolve in this village. (<i>amakimbirane ashingiye k'ubutaka mumuryango y'abagabo bashatse abagore benshi aragorana kuyakemura muri uyu mudugudu</i>)</p>	
<p>9.18. Most women in this village (legally married or not) have their names registered on their household land title. (<i>muri uyu mudugudu, abagore hafi yabose baba barashyngiwe cg batarashyngiwe byemewe n'amategeko, amazina yabo yanditse ku byangombwa</i>)</p>	

10 KNOWLEDGE /UBUMENYI

<p style="text-align: center;">Question (<i>IKIBAZO</i>)</p> <p>>> Enumerator do not read the options to the respondents except for the last question (10.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p>	<p style="text-align: center;">Answer (<i>IGISUBIZO</i>)</p>	<p>Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer B = Guessed</p>
<p>10.1. According to the law, do men and women have equal rights to own land? Hagendewe ku mategeko umugabo afite uburenganzira bungana n'ubwumugore mugutungu ubutaka</p> <p>1. Yes/Yego 2. No/Oya 999. I don't know/Simbizi</p>		
<p>10.2. Assume that a legally married couple under community of property regime has two minor children (a son and a daughter). If (god forbid) the husband were to die, who has ownership rights to the land? Dutekereze umugore n'umugabo bashingiwe byemewe n'amategeko ko bafite abana babiri bato (umuhungu n'umukobwa). Niba umugabo aramutse apfuye (Imana ibiturinde), ninde muri abo bana bombi ubite uburenganzira k'ubutaka?</p> <p>1. The wife manages all the land for the children. (<i>umugore niwe uzacunga ubwo butaka kunyungu zabo bana</i>) 2. The wife owns 50% share, daughter owns 25% and son owns 25% share. (<i>umugore azahabwa 50%, umukobwa ahabwe 25%, umuhungu nawe ahabwe 25% by'ubwo butaka</i>) 3. The children own the land. (<i>abana nibo bazegukana ubwo butaka</i>) 4. The son owns the land. (<i>umuhungu niwe uzegukana ubwo butaka</i>) 5. The wife and children own 33% share each (<i>umugore n'abana bazatwara 33% by'ubwo butaka buri umwe umwe</i>) 888. Other, please specify <i>Ibindi/sobanura</i> _____ 999. I don't know/ <i>simbizi</i></p>		
<p>10.3. If subsequently, (god forbid) the wife were to die, who would inherit the land? Noneho niba n'umugore nawe upfuye (Imana ibiturinde), Ninde uzaragwa ubwo butaka?</p> <p>1. The son will inherit the entire land. (<i>umuhungu azaragwa ubwo butaka</i>) 2. The son will take all the land but will be required to look after the daughter until she marries. (<i>uwo muhungu azaragwa ubwo butaka maze asabwe gufaha mushiki we kugeza aho azashyingirirwa</i>) 3. The daughter will inherit the entire land. (<i>Umukobwa niwe uzaragwa ubutaka</i>) 4. The land will be divided equally between the son and the daughter. (<i>abo bana bombi bazagabana ubwo butaka banganye</i>) 888. Other, Please <i>specify /Ibindi, sobanura</i> _____ 999. I don't know/<i>Simbizi</i></p>		
<p>10.4. Assume that a man and a woman in a consensual union (not legally married) separated and the husband legally married a new woman. Under the law, can she claim rights over their household land? Dutekereze umugabo n'umugore babana ariko batarasezeranye by'emewe n'amategeko, ko batandukanye, Maze uwo mugabo agahota asezerana n'undi mugore imbere y'amategeko. Hakurikijwe amategeko, uwo mugore wa mbere afite uburenganzira k'ubutaka?</p> <p>1. Yes /Yego 2. No/ <i>Oya</i> 888. Other, please specify <i>Ibindi/sobanura</i> _____</p>		

<p style="text-align: center;">Question (<i>IKIBAZO</i>)</p> <p>>> Enumerator do not read the options to the respondents except for the last question (10.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p>	<p style="text-align: center;">Answer (<i>IGISUBIZO</i>)</p>	<p>Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer B = Guessed</p>
<p>999. I don't know/ <i>simbizi</i></p>		
<p>10.5. If a woman is in a consensual union (not legally married), what can she do to ensure that she has or continues to have rights to access her household's land? <i>Niba uwo mugore atarasezeranye niki yakora kugirango akomeze kugira uburenganzira bwo gukoresha mubutaka bw'urugo rwe?</i></p> <p>1. Have her name included on the land title. (<i>izina rye rigomba kwandikwa ku byangombwa by'ubutaka</i>) 2. Claim her children's rights over their household land. (<i>gusaba uburenganzira bw'abana be bafite kuri ubwo butaka</i>) 888. Other, please specify <i>Ibindi/sobanura</i> _____ 999. I don't know. (<i>Simbizi</i>)</p>		
<p>10.6. Assume that a woman and a man are in a consensual union (not legally married) and they have children together. Her name was not included on the document of their household land. Her husband passed away and her in-laws are claiming the land. What can she do to ensure that she continues to have rights to access her household's land? <i>Dutekereze ko umugore n'umugabo batashyingiwe imbere y'amategeko kandi bakaba bafite abana babyaranye. Izina ry'umugore rikaba ritanditse ku byangombwa by'ubutaka bw'urugo. Umugabo we aza kw'ataba Imana maze mushikiwe aza gukurikirana ubwo butaka. Niki uwo mugore yakora kugirango akomeze kugira uburenganzira mugukoresha ubwo butaka?</i></p> <p>4. Go to authorities and claim her children's rights over their household land. (<i>yajya kubuyobozi gukurikirana uburenganzira bw'abana be kurubwo butaka bw'urugo</i>) 5. Go to authorities and claim her right over land. (<i>kujya kubuyobozi gukurikirana uburenganzira bwe kuri ubwo butaka</i>) 6. She has no right over this land so she cannot continue to have access if her in-laws are claiming the land. (<i>ntaburenganzira afite kuri ubwo butaka, ntabwo ashobora gukomeza kubukoresha niba benewabo b'umugabo we barikububurana</i>) 888. Other, please specify <i>Ibindi/sobanura</i> _____ 999. I don't know/ <i>Simbizi</i></p>		
<p>10.7. Assume that in a polygamous household, one woman is legally married to the husband while the other is not. Which of the following statement is true for the children of the woman who is <u>not</u> legally married to the husband? <i>Dutekereze ko umugabo yashatse abagore babiri, maze umwe mubagore we bashyingirwa imbere y'amategeko, undi we ntibasezerana. Ni ikihe kiricyo muri ibi bikurikira ku bana buwo mugore utarasezeranye?</i></p> <p>>> Enumerator: Read all the options.</p> <p>4. Her children have no rights over land. (<i>Abana b'uwo mugore ntaburenganzira bafite k'ubutaka</i>) 5. Her children have the same rights over land as the children of the legally married wife. (<i>abo bana be bafite uburenganzira bungana n'abana b'umugore wisezerano</i>) 6. Her children have rights over their father's portion of land when they are legally recognized. (<i>abo bana bafite uburenganzira k'umugabane wa se kuri ubwo butaka</i>) 888. Other, please specify <i>/ibindi /sobanura</i> _____ 999. I don't know/ <i>Simbizi</i></p>		

11 WOMEN'S LAND RIGHTS VULNERABILITY

11.1	11.2	11.3	11.4
<p><i>Birasanzwe muri aka kagari ko umugore atakaza uburenganzira ku butaka iyo umugabo we yitabye Imana?</i> How common is it for women in this cell to lose access to land because their husband died? 1. <i>Birasanzwe cyane</i> (Very common) 2. <i>Hari igihe biba</i> (Somewhat common) 3. <i>Ntabwo ari buri gihe</i> (Uncommon) 4. <i>Ntibiboneka</i> (Very uncommon)</p>	<p><i>Birasanzwe muri aka kagari ko umugore atakaza uburenganzira ku butaka iyo umugabo we amutaye cyangwan se batandukanye?</i> How common is it for women in this cell to lose access to land because their <i>husbands abandoned/ divorced them?</i> 1. <i>Birasanzwe cyane</i> (Very common) 2. <i>Hari igihe biba</i> (Somewhat common) 3. <i>Ntabwo ari buri gihe</i> (Uncommon) 4. <i>Ntibiboneka</i> (Very uncommon)</p>	<p><i>Birasanzwe muri aka kagari ko umugore atakaza uburenganzira ku butaka iyo umugabo we arongoye undi?</i> How common is it for women in this cell to lose access to land because their <i>husbands married another wife?</i> 1. <i>Birasanzwe cyane</i> (Very common) 2. <i>Hari igihe biba</i> (Somewhat common) 3. <i>Ntabwo ari buri gihe</i> (Uncommon) 4. <i>Ntibiboneka</i> (Very uncommon)</p>	<p><i>Birasanzwe muri uyaka kagari ko umugore atakaza uburenganzira ku butaka kubera atacyumvikana n'umuryango w'umugabo we</i> How common is it for women in this cell to lose access to land because their relations with their kin became bad or broke down? 1. <i>Birasanzwe cyane</i> (Very common) 2. <i>Hari igihe biba</i> (Somewhat common) 3. <i>Ntabwo ari buri gihe</i> (Uncommon) 4. <i>Ntibiboneka</i> (Very uncommon)</p>

12. ACCESS TO FACILITIES AND SERVICES

Question/Ikibazo	Code/kode	Answer/igisubizo
12.1 Does your current house have an electricity connection? <i>Inzu yawe ifite amashyamba?</i>	1. Yes/Yego 2. No /Oya	
12.2 What is the distance from your homestead to the nearest primary school? <i>Hari intera ingana gute kuva aho utuye ukagera kw'ishuri ribanza rikwegereye?</i>	Kms (Please round off to the nearest complete km) Note the one-way distance.(andika umubare wa Kilometero. Kandi bara inzira imwe gusa)	
12.3 What is the distance from your homestead to the nearest secondary school? <i>Hari intera ingana gute kuva aho utuye ukagera kw'ishuri ry'isumbuye rikwegereye?</i>		
12.4 What is the distance from your homestead to the nearest paved road? <i>Hari intera ingana gute kuva aho utuye ukagera kuri kaburimbo? ukwegereye</i>		
12.5 What is the distance from your homestead to the nearest health center? <i>Hari intera ingana gute kuva aho utuye ukagera ku kigo nderabuzima/ibitaro kikwegereye?</i>		
12.6 What is the distance from your homestead to the nearest person who can solve land disputes? (right question) <i>Hari intera ingana gute kuva aho utuye ukagera k'umuntu wagukemutira ikibazo wagize k'ubutaka ukwegereye?</i>		
12.7 What is the distance from your homestead to the nearest abunzi? (other?) <i>Hari intera ingana gute kuva aho utuye ukagera k'umwunzi (urundi rwego) ukwegereye?</i>		
12.8 What is the distance from your homestead to the nearest police? (other?) <i>Hari intera ingana gute kuva aho utuye ukagera kuri sitasiyo ya polisi ikwegereye?</i>		

Promoting Peace Endline Study: CELL LEADER Questionnaire

Landesa, Search for Common Ground, Haguruka&USAID

1a. CELL LEADER IDENTIFICATION

Household Identification	Kode/Code	Interview details/ <i>Amakuru ku kiganiro</i>	Code
1. Was this cell leader part of the baseline survey? 1=Yes/ Yego; 2=No/ Oya; If No>>Skip to 1.2	<input type="checkbox"/>	1.9 Name of enumerator	<input type="text"/>
1.1 Cell Leader ID (enter code from list)	<input type="text"/>		
1.2 Village/ Umudugudu (enter code from list)	<input type="text"/>	1.9 Start time of interview (hh:mm=> write in 24 hr format)/ Igihe ikiganiro gitangiriye	<input type="text"/>
1.3 Cell/ Akagari (enter code from code list)	<input type="text"/>	1.10 End time of interview (hh:mm)/ Igihe ikiganiro cyarangiriye	<input type="text"/>
1.4 Sector/ Umurenge (enter code from code list)	<input type="text"/>	1.11 Date of first visit (dd/mm/yyyy)/ Itariki yisurwa rya mbere	<input type="text"/>
1.5 District/ Akarere (enter code from code list)	<input type="text"/>	1.12 Date of second visit (dd/mm/yyyy)/ Itariki yisurwa rya kabiri	<input type="text"/>
1.6 Cell Category/ icyiciro /Akagari (1 = Treatment; 2 = Control)		1.13 Reason for second visit/Impamvu y'isurwa ryakabiri (enter code from Code 1):	<input type="checkbox"/>
1.7 Name of primary respondent/ Amazina y'ubazwa:		1.14 Outcome of interview/Ibyavuye mu kiganiro (enter code from Code 2):	<input type="checkbox"/>
Comments from Enumerator (if any):		1.15 Date of checking/Itariki yo kugenzura amakuru	<input type="text"/>
Comments from Supervisor (if any):		1.16 Name/code data entry operator:/Izina na Kode by'uwunziza amakur	<input type="checkbox"/>
		1.17 Date of data entry/Itariki yo kwinjiza amakuru	<input type="text"/>

Code 1: Reason for second visit/Impamvu y'isurwa rya kabiri	Code 2: Outcome of interview/uko ikiganiro cyarangiyeye
1=To complete some incomplete part/ kuzuza igice cyitari cyujwe neza 2=HH asked to come second time in half way of the interview/ byageze hagati ubazwa asaba ko ukusanya amakuru yazaza ikindi gihe 3=To recheck some information/ kureba neza ko amakuru yatanzwe ariyo 888=Other, specify/ ibindi bivuge	1=Completed/ cyarangiyeye 2=Incomplete/ nticyarangiyeye 3=Refused/ ubazwa yanze 4=Absent/ ubazwa ntiyarahari 5=Could not locate/ ubazwa ntawamenyeho aherereye

Informed Consent for Promoting Peace Endline Study (Uruhushya rwo kuganira)

Uruhushya rwo kuganira: Mbere yu gutangira ikiganiro, ni ngombwa ubanza kwibwira uwo ugiye kubaza amakuru maze ukamusaba uburenganzira/uruhushya rwo kuganira nawe. Musobanurire neza ko gutanga amakuru muri ubu bushakashatsi ari ubushake. Soma ibi bikurikira mu rurimi rwumvwa n'uwu ubaza amakuru:

Urakoze kuba wemeye kuganira natwe. Ndi umwe mu bagize itsinda ryaturutse muri Search for Common Ground na Landesa. Turi gukora ubushakashatsi kubigendanye nimikoreshereze y'ubutaka ndetse nuburyo amakimbirane ashingiyeye kubutaka akemurwa muri kano gace.

Twaguhisemo rero kugirango tugirane ikiganiro kigizwe n'ibibazo ku ngingo zitandukanye zirimo amakuru rusange yerekeye urugo, ubutaka, ubumenyi kuburenganzira butangwa nitegeko kubutaka, nuburyo amakimbirane akemuka muri aka gace. Iki kiganiro rero kiri bufate nk' isaha imwe (1) kandi kuduha amakuru ni ubushake. Niba wemeye kuganira nanjye, ushobora kuba wahagarika ikiganiro igihe ubishakiye cyangwa se ugasimbuka ikibazo wumva udashaka gusubiza. Amakuru uri buduhe azagirwa ibanga kandi ntawundi yahabwa mugihe yaba agaragaza neza uwo uriwe. Nitumara kuyandika muri ikusanyirizo ry'amakuru, tuzasiba amakuru yose agaragaza amazina yawe.

Tuzabaza kandi abandi bagore bo muri kano gace utuyemo nkuko nawe twakubajije. Nyuma nitumara gukusanya aya makuru, tuzayifashisha gupima impinduka zo gukumira amakimbirane biciye mubiganiro bigamije amahoro muri Kano gace

Wabase ufite ikibazo kuri ubu bushakashatsi cyangwa kubyo maze kukubwira. Nuramuka ugize ikibazo kuri ubu bushakashatsi cyangwa kukiganiro twagiranye cyangwa se ni ikindi kibazo icyo aricyo cyose ushobora guhamagara umukozi wa Landesa mu Rwanda. Turaza kuguha kopi yiyi fishi ukaba wayandikaho imyirondoro yacu kuburyo waduhamagara ukagira icyo usobanura cyangwa ubaza kuri ubu bushakashatsi: Nicolas Niyibizi Gatambi, Tel 0788857128.

Baza uwo ugiye kubaza amakuru niba yemera kuguha amakuru (shyira akamenyetso mu kadirishya kamwe)

Ubazwa:	Yego <input type="checkbox"/>	Oya <input type="checkbox"/>
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Jyewe _____, ushinze gukusanya amakuru mu kiganiro cyabaye kuri _____, 2015 ndemeza ko nasomeye neza ubuzwa amakuru ibivugwa haruguru kandi ko yemeye gutanga amakuru. Nkaba ngiye kukora iki kiganiro ngendeye ku mabwiriza kandi nkamenyesha ukuriye ikibazo cyose nagira muri iki kiganiro. Niba uwo wagomba kubaza atakwemereye ko mugirana ikiganiro, hagarika ikiganiro maze ubimenyeshe ukuriye istinda ry'abashakashatsi

Informed Consent for Promoting Peace Endline Study (Uruhushya rwo kuganira)

Uruhushya rwo kuganira: Mbere yu gutangira ikiganiro, ni ngombwa ubanza kwibwira uwo ugiye kubaza amakuru maze ukamusaba uburenganzira/uruhushya rwo kuganira nawe. Musobanurire neza ko gutanga amakuru muri ubu bushakashatsi ari ubushake. Soma ibi bikurikira mu rurimi rwumvwa n'uwu ubaza amakuru:

Urakoze kuba wemeye kuganira natwe. Ndi umwe mu bagize itsinda ryaturutse muri Search for Common Ground na Landesa. Turi gukora ubushakashatsi kubigendanye nimikoreshereze y'ubutaka ndetse nuburyo amakimbirane ashingiye kubutaka akemurwa muri kano gace.

Twaguhisemo rero kugirango tugirane ikiganiro kigizwe n'ibibazo ku ngingo zitandukanye zirimo amakuru rusange yerekeye urugo, ubutaka, ubumenyi kuburenganzira butangwa nitegeko kubutaka, nuburyo amakimbirane akemuka muri aka gace. Iki kiganiro rero kiri bufate nk' isaha imwe (1) kandi kuduha amakuru ni ubushake. Niba wemeye kuganira nanjye, ushobora kuba wahagarika ikiganiro igihe ubishakiye cyangwa se ugasimbuka ikibazo wumva udashaka gusubiza. Amakuru uri buduhe azagirwa ibanga kandi ntawundi yahabwa mugihe yaba agaragaza neza uwo uriwe. Nitumara kuyandika muri ikusanyirizo ry'amakuru, tuzasiba amakuru yose agaragaza amazina yawe.

Tuzabaza kandi abandi bagore bo muri kano gace utuyemo nkuko nawe twakubajije. Nyuma nitumara gukusanya aya makuru, tuzayifashisha gupima impinduka zo gukumira amakimbirane biciye mubiganiro bigamije amahoro muri Kano gace

Wabase ufite ikibazo kuri ubu bushakashatsi cyangwa kubyo maze kukubwira. Nuramuka ugize ikibazo kuri ubu bushakashatsi cyangwa kukiganiro twagiranye cyangwa se ni ikindi kibazo icyo aricyo cyose ushobora guhamagara umukozi wa Landesa mu Rwanda. Turaza kuguha kopi yiyi fishi ukaba wayandikaho imyirondoro yacu kuburyo waduhamagara ukagira icyo usobanura cyangwa ubaza kuri ubu bushakashatsi: Nicolas Niyibizi Gatambi, Tel 0788857128.

Baza uwo ugiye kubaza amakuru niba yemera kuguba amakuru (shyira akamenyetso mu kadirishya kamwe)

Ubazwa: Yego Oya

Jyewe _____, ushinze gukusanya amakuru mu kiganiro cyabaye kuri _____, 2015 ndemeza ko nasomeye neza ubuzwa amakuru ibivugwa haruguru kandi ko yemeye gutanga amakuru. Nkaba ngiye kukora iki kiganiro ngendeye ku mabwiriza kandi nkamenyesha unkuriye ikibazo cyose nagira muri iki kiganiro. Niba uwo wagomba kubaza atakwemereye ko mugirana ikiganiro, hagarika ikiganiro maze ubimenyeshe ukuriye istinda ry'abashakashatsi

1b. INFORMATION OF CELL LEADER

1.18 Position: (enter from Code 1. Write the position on the space below if it doesn't appear on the code list.) Umwanya afite mubuyobozi	<input type="text"/>
1.19 Number of years as government official (Count the number of years respondent has been a government official/cell leader, not just the current role)/ Imyaka amaze mubuyobozi bw'inzezo za Leta	<input type="text"/>
1.20 Gender/ Igitsina: 1 = Male 2 = Female	<input type="text"/>
1.21 Age/ Imyaka y'amavuko:	<input type="text"/>
1.22 Can respondent read and write Ese ubazwa ashobora gusoma no kwandika? 1 = Yes/Yego 2 = No/Oya	<input type="text"/>
1.23 Highest level of education the respondent completed Icyiciro cy'amashuri yarangije (enter code from Code 2)	<input type="text"/>
1.24 Status / Irangamimerere (enter code from Code 3)	<input type="text"/>

Code 1: Position/ umwanya afite mu buyobozi bw'inzezo za Leta	Code 2: Level of Education/Amashuri	Code 3: Status/Irangamimerere
8. Cell executive secretary/ Umuyobozi wa Akagari	1 = Never been to school/ Ntiyigeze Yiga	1=Single/ Ingaragu
9. Social economic and development officer/ Imibereho myiza n'ubukungu	2 = Lower Primary/ icyiro cya mbere cy'abanza	2=Legally Married monogamous/ yashyingiwe imbere y'amategeko
10. National Women's council/ Inama nkuru y'abagore	3 = Upper Primary/ Icyiciro cya kabiri cy'abanza	3 = Informal union (traditionally married monogamous/cohabitating)/ babanabatarashakanye
11. Cell Umwunzi/ Umwunzi	4 = Ordinary Level/ Icyiciro cya 1 cy'ayisumbuye	5 = Polygamous senior wife/ Umugore Mukuru
12. In charge of Community Policing/ ushinzwe umutekano	5=TEVT/ Imyuga	6 = Polygamous junior wife/ Umugore Muto
13. Cell council committee/ Njyanama ya Kagari	6=Advanced Level/ Icyiciro cya 2 cy'ayisumbuye	7 = Polygamous husband/ Umugabo ufite abagore benshi
14. Cell land committee/ comite ishinzwe ubutaka	7 = University/ Kaminuza	8 = Widower/Widowed/ Umupfakazi
888. Other specify/ ibindi sobanura	888 = Other tertiary education/ Andi mashuri makuru	9 = Separated/ Mwaratandukanye
		10 = Divorced/ mwaratandukanye imbere y'amategeko

3. COMMUNITY DISPUTES

		3.1	3.2	3.3	3.4	3.5	3.6	3.7
	Type of dispute (Ubwoko bw'amakimbirane)	In general, how often does [...] happen in this cell? ni inshuro zingaha (...) byabaye muri aka kagari?	How does [...] impacts this cell? Bigira iyi ngaruka kuri kano kagari	Have you personally been involved in the mediation of a dispute pertaining to [...] wowe ubwawe wigeze ufasha muguhuza abari mumakimbirane	How many [...] cases have you personally been involved in? Ni nkinshuro zingaha wafashije muguhuza abari mu makimbirane	How difficult is it to resolve [...] in this cell? Byari bikomeye gute gukemura ayo makimbirane mu kagari kawe?	Of these cases, how many have been peacefully resolved? Ni uwuhe miubare w'amakim, birane yakemutse mu mahoro	To your knowledge, how often were NWC (CNF) representatives involved in [...] cases? Uko ubizi ni kangaha ba CNF bagize uruhare mu gukemura amakimbirane?
		1. Very often (bikunda kubaho cyane) 2. Often (bibaho) 3. Sometimes (bikjya bibaho rime na rimwe) 4. Few and far between (bibaho gacye na gacye) 5. Never (ntibijya bibaho)>>Go to the next dispute	1. Very severely (Mbi cyane) 2. Severely (mbi) 3. Somewhat severely (hari igihe biba bibi) 4. Lightly (rimwe narimwe biba bibi) 5. No impact at all (nta kibazo biteza)	1. Yes/ Yego 2. No/ Oya >> Go to the next dispute (Jya ku ikimbirane rikurikirahe)	Write the number of cases (Andika umubare w'amakimbirane)	1. Very difficult (Bikomeye cyane) 2. Difficult (bikomeye) 3. Somewhat difficult (bikomeye) 4. Easy (byoroshye) 5. Very easy (byoroshye cyane)	Write the number (Andika umubare)	1. Very often (bikunda kubaho cyane) 2. Often (bibaho) 3. Sometimes (bikjya bibaho rime na rimwe) 4. Few and far between (bibaho gacye na gacye) 5. Never (ntibijya bibaho) 6. Don't know (sinzi)
A	Land dispute between husband and wife (amakimbirane ashingiyeye kubutaka hagati y'umugabo n'umugore)							
B	Land dispute between brothers and sisters (amakimbirane ashingiyeye kubutaka hagati y'abahungu na bashiki babo)							
C	Land dispute between widows and their parents-in-law or brother-in-law (amakimbirane ashingiyeye kubutaka hagati y'umupfakatsi na basebukwe/nyirabukwe cg abavukana numugabo we)							
D	Dispute about land sales (amakimbirane ashingiyeye)							

	kubutaka mubijyanye no kugura/kugurisha ubutaka)							
E	Boundary dispute (amakimbirane ashingiye ku mbibi z'ubutaka)							
F	Land dispute on land use consolidation (sharing of land) (amakimbirane ashingiye kumikoreshereze y'ubutaka)							
G	Dispute about land consolidation (titling of land) (amakimbirane ashingiye ku ihuzwa ry'ubutaka)							
H	Dispute about villigazation (amakimbirane ahingiye mu ituzwa mu midugudu)							

5. PERCEPTIONS OF WOMEN'S LAND RIGHTS & DISPUTES IN THE COMMUNITY

<p>Now I want to get the opinion about land disputes in your village/ Ubu noneho ndashaka ibitekerezo bijyanye n'amakimbirane ashingiye k'ubutaka mumudugudu utuyemo</p> <p>Enumerator: For this particular section, if the respondent answers <i>I don't know</i>, ask her to guess. Do not put 999.</p>	<p>The extent to which you agree or disagree with the following sentence? Uburyo wemeryanya cyangwa uhakana izi nteruro</p> <ol style="list-style-type: none"> 1. Strongly agree/Ndabyemera cyane 2. Agree/ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyemera 5. Strongly disagree/simbyemera nagato
<p>5.5. Usually, married women in this village have the same rights to land as their husbands/Muri rusange, muri uyu mudugudu, abagore bafite uburenganzira bumwe k'ubutaka kimwe nk'abagabo babo</p>	
<p>5.6. Usually women in this village who have questions about their land rights can quickly find the information they need/Ubusanzwe muri uyu mudugudu, umugore ufite ikibazo kijyanye n'uburenganzira k'ubutaka ashobora kubona vuba amakuru akeneye</p>	
<p>5.7. The National Women's Council (CNF) representatives in my village/cell/sector are good source of information about my rights as a woman/Urwego rw'igihugu rw'abagore mu mudugudu, Akagari, Umurenge ntuyemo ni ahantu nshobora kubona amakuru k'uburenganzira bwanjye nk'umugore</p>	
<p>5.8. The National Women's Council (CNF) representatives in my village/cell/sector are good source of information about my land rights/Urwego rw'igihugu rw'abagore mu mudugudu, Akagari, Umurenge ntuyemo ni ahantu nshobora kubona amakuru k'uburenganzira mk'ubutaka nk'umugore</p>	
<p>5.9. Usually women in this village who have land disputes could find someone who could help them resolve the problem/Ubusanzwe muri uyu mudugudu, abagore bahuye n'ikibazo k'ubutaka bwabo bashobora kubona umuntu ushobora kubafasha gukemura ibibazo byabo</p>	
<p>5.10 Women in this village are confident that their land dispute will be resolved fairly and peacefully/Abagore muri uyu mudugudu bafite ikizere ko ibibazo/amakimbirane bafite ku butaka bwabo bizakemuka mu mumahoro kandi ntakubogama</p>	
<p>5.11 If a land dispute involves a woman, the result will typically protect the woman's rights to land/Imyanzuro ivuye mu ikemurwa ry'amakimbirane ashingiye k'ubutaka, burigihe iba irengera uburenganzira bw'umugore afite k'ubutaka</p>	
<p>5.15 Widows who were not legally married always lose when they have a land dispute with their late husband's family (brother-in-law, father/mother-in-law, etc)/Abapfakazi batasezeranye n'umugabo, burigihe baratsindwa iyo bagiranye amakimbirane ashingiye k'ubutaka nabo mumuryango w'umugabo (abavandimwe, se, nyina nabandi</p>	
<p>5.16 Land dispute between family members in polygamous households is difficult to resolve in this village/Amakimbirane ashingiye k'ubutaka mumuryango y'abagabo bashatse abagore benshi aragorana kuyakemura muri uyu mudugudu</p>	
<p>5.17 Most women in this village (legally married or not) have their names registered on their household land title/Muri uyu mudugudu, abagore hafi yabose baba barashyngiwe cg batarashyngiwe byemewe</p>	

<p>Now I want to get the opinion about land disputes in your village/ Ubu noneho ndashaka ibitekerezo bijyanye n'amakimbirane ashingiye k'ubutaka mumudugudu utuyemo</p> <p>Enumerator: For this particular section, if the respondent answers <i>I don't know</i>, ask her to guess. Do not put 999.</p>	<p>The extent to which you agree or disagree with the following sentence? Uburyo wemeryanya cyangwa uhakana izi nteruro</p> <ol style="list-style-type: none"> 1. Strongly agree/Ndabyemera cyane 2. Agree/ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyemera 5. Strongly disagree/simbyemera nagato
<p>n'amategeko, amazina yabo yanditse ku byangombwa</p>	

7. KNOWLEDGE/UBUMENYI

<p align="center">Question (IKIBAZO)</p> <p>>>Enumerator: DO NOT read the options to the respondents except for the last question (7.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p> <p>Ntusomere usubiza ibisubizo biteganyijwe keretse ku kibazo cya nyuma (7.7). Niba igisubizo kitari muri ibyo byateganyijwe, andika neza igisubizo gitanzwe mu nteruro yuzuye mu mwanya wateganyijwe ibisubizo.</p>	<p align="center">Answer IGISUBIZO</p>	<p>Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer/ igisubizo nicyo B = Gussed/ yakekeranayagaanyaga</p>
<p>7.1 According to the law, do men and women have equal rights to own land?Hagendewe ku mategeko umugabo afite uburenganzira bungana n'ubwumugore mugutunga ubutaka</p> <ol style="list-style-type: none"> 1. Yes/Yego 2. No/Oya 999. I don't know/Simbizi 		
<p>7.2 Assume that a legally married couple under community of property regime has two minor children (a son and a daughter). If (god forbid) the husband were to die, who has ownership rights to the land? Dutekereze umugore n'umugabo bashingiwe byemewe n'amategeko ko bafite abana babiri bato (umuhungu n'umukobwa). Niba umugabo aramutse apfuye(Imana ibiturinde), ninde muri abo bana bombi ubite uburenganzira k'ubutaka?</p> <ol style="list-style-type: none"> 1. The wife manages all the land for the children(umugore niwe uzacunga ubwo butaka kunyungu zabo bana) 2. The wife owns 50% share, daughter owns 25% and son owns 25% share(umugore azahabwa 50%, umukobwa ahabwe 25%, umuhungu nawe ahabwe 25% by'ubwo butaka) 3. The children own the land (abana nibo bazegukana ubwo butaka) 4. The son owns the land(umuhungu niwe uzegukana ubwo butaka) 5. The wife and children own 33% share each (umugore n'abana bazatwara 33% by'ubwo butaka buri umwe umwe) <p>888. Other, please specify Ibindi/sobanura _____</p> <p>999. I don't know/simbizi</p>		

<p align="center">Question (IKIBAZO)</p> <p>>>Enumerator: DO NOT read the options to the respondents except for the last question (7.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p> <p>Ntusomere usubiza ibisubizo biteganyijwe keretse ku kibazo cya nyuma (7.7). Niba igisubizo kitari muri ibyo byateganijwe, andika neza igisubizo gitanzwe mu nteruro yuzuye mu mwanya wateganirijwe ibisubizo.</p>	<p align="center">Answer IGISUBIZO</p>	<p align="center">Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer/ igisubizo nicyo B = Gessed/ yakekeranayagaanyaga</p>
<p>7.3 If subsequently, (god forbid) the wife were to die, who would inherit the land? Noneho niba n'umugore nawe upfuye (Imana ibiturinde), Ninde uzaragwa ubwo butaka?</p> <p>1. The son will inherit the entire land(umuhungu azaragwa ubwo butaka) 2. The son will take all the land but will be required to look after the daughter until she marries(uwo muhungu azaragwa ubwo butaka maze asabwe gufaha mushiki we kugeza aho azashyingirirwa) 3. The daughter will inherit the entire land(Umukobwa niwe uzaragwa ubutaka) 4. The land will be divided equally between the son and the daughter(abo bana bombi bazagabana ubwo butaka banganye) 888. Other, Please specify/Ibindi, sobanura _____ 999. I don't know/Simbizi</p>		
<p>7.4 Assume that a man and a woman in a consensual union (not legally married) separated and the husband legally married a new woman. Under the law, can she claim rights over their household land?Dutekereze umugabo n'umugore babana ariko batarasezeranye by'emewe n'amategeko, ko batandukanye, Maze uwo mugabo agahota asezerana n'undi mugore imbere y'amategeko. Hakurikijwe amategeko, uwo mugore wa mbere afite uburenganzira k'ubutaka?</p> <p>1. Yes /Yego 2. No/Oya 888. Other, please specify/Ibindi/sobanura _____ 999. I don't know/simbizi</p>		
<p>7.5 If a woman is in a consensual union (not legally married), does she have legal rights to her houshold's land? Ese niba umugore abana n'umugabo batarasezeranye, yaba afite uburenganzira ku mutungo w'urugo ugizwe n'ubutaka?</p> <p>1. Yes/ Yego 2. No/ Oya 999. I don't know/ Simbizi</p>		

<p align="center">Question (IKIBAZO)</p> <p>>>Enumerator: DO NOT read the options to the respondents except for the last question (7.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p> <p>Ntusomere usubiza ibisubizo biteganyijwe keretse ku kibazo cya nyuma (7.7). Niba igisubizo kitari muri ibyo byateganijwe, andika neza igisubizo gitanzwe mu nteruro yuzuye mu mwanya wateganirijwe ibisubizo.</p>	<p align="center">Answer IGISUBIZO</p>	<p align="center">Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer/ igisubizo nicyo B = Gussed/ yakekeranayagaanyaga</p>
<p>7.6 Assume that a woman and a man are in a consensual union (not legally married) and they have children together. Her name was not included on the document of their household land. Her husband passed away and her in-laws are claiming the land. What can she do to ensure that she continues to have rights to access her household's land?</p> <p>Dutekereze ko umugore n'umugabo batashyngiwe imbere y'amategeko kandi bakaba bafite abana babyaranye. Izina ry'umugore rikaba ritanditse ku byangombwa by'ubutaka bw'urugo. Umugabo we aza kw'iataba Imana maze mushikiwe aza gukurikirana ubwo butaka. Niki uwo mugore yakora kugirango akomeze kugira uburenganzira mugukoresha ubwo butaka?</p> <p>7. Go to authorities and claim her children's rights over their household land. (yajya kubuyobozi gukurikirana uburenganzira bw'abana be kurubwo butaka bw'urugo)</p> <p>8. Go to authorities and claim her right over land. (kujya kubuyobozi gukurikirana uburenganzira bwe kuri ubwo butaka)</p> <p>9. She has no right over this land so she cannot continue to have access if her in-laws are claiming the land. (ntaburenganzira afite kuri ubwo butaka, ntabwo ashobora gukomeza kubukoresha niba benewabo b'umugabo we barikububurana)</p> <p>888. Other, please specify Ibindi/sobanura _____</p> <p>999. I don't know/ Simbizi</p>		
<p>7.7 Assume that in a polygamous household, one woman is legally married to the husband while the other is not. Which of the following statement is true for the children of the woman who is <u>not</u> legally married to the husband? Dutekereze ko umugabo yashatse abagore babiri, maze umwe mubagore we bashyngirwa imbere y'amategeko, undi we ntibasezerana. Ni ikihe kiricyo muri ibi bikurikira ku bana buwo mugore utarasezeranye?</p> <p>>>Enumerator: Read all the options.</p> <p>7. Her children have no rights over land. (Abana b'uwo mugore ntaburenganzira bafite k'ubutaka)</p> <p>8. Her children have the same rights over land as the children of the legally married wife. (abo bana be bafite uburenganzira bungana n'abana b'umugore wisezerano)</p> <p>9. Her children have rights over their father's portion of land when they are legally recognized. (abo bana bafite uburenganzira k'umugabane wa se kuri ubwo butaka)</p> <p>889. Other, please specify /ibindi /sobanura _____</p> <p>999. I don't know/ Simbizi</p>		

8. SOURCES OF INFORMATION

Question	Answer
<p>8.1 Have you ever asked for any information about land rights in the last 2 years?/Ese waba warigeze usaba amakuru kubigendanye n'uburenganzira bwawe ku butaka mu myaka 2 ishize?</p> <p>1. Yes (Yego) 2. No (Oya)>> Proceed to 8.6</p>	
<p>8.2 How many times have you requested information about land rights in the past 2 years? Ni inshuro zingaha wasabye /wabajije amakuru ku burenganzira bwawe ku butaka mu myaka 2 ishize</p>	
<p>8.3 What was the specific issue?/kuzihe mpamvu? >> Enter code from Code 1. >> Can have more than one answer. Perhaps read options to respondent if they don't answer right away</p>	
<p>8.4 Where did you go to find such information?/ Nihehe wagiye gusaba amakuru? >> Enter code from Code 2. Can have more than one answer.</p>	
<p>8.5 How satisfied were you with the information that [...] provided?/ Nigute wishimiye ayo makuru (...) yaguhaye? 1. Very Satisfied (Narishimye cyane) 2. Satisfied (narishimye) 3. Neutral (biraringaniye) 4. Dissatisfied (sinishimye) 5. Very dissatisfied (sinishimye nagato)</p> <p>>> Proceed to 8.7</p>	
<p>8.6 Why not?/Kubera iki se? >> Enter code from Code 3. >> Can have more than one answer.</p>	

<p>Code 1: Land Rights Issue</p> <p>23. Boundary/Imbibi</p> <p>24. Inheritance/Izungura</p> <p>25. Legacy/umunani</p> <p>26. Land issues related to polygamy/ ibibazo bishingiye ubuharike</p> <p>27. Land sales/Kugurisha ubutaka</p> <p>28. Land registration process/Kwandikisha ubutaka</p> <p>29. Land subdivision/kugabana ubutaka</p> <p>30. Land use consolidation/Gukoresha ubutakaolidation</p> <p>31. "Villagization"/gutuzwa mu midugudu</p> <p>32. Compensation for land taken for public use by the government / Ingurane ku butaka Leta yakoresheje kunyungu rusange (i.e. to build schools, highways) or classified as public land(i.e. wetland conservation, national park)</p> <p>33. Rights of returnees(uburenganzira bwabahungutse)</p> <p>889. Other, please specify on the space provided above(ibindi, bisobanuro)</p>	<p>Code 2: Source of Info/advice</p> <p>24. Cell executive secretary/umunyabanga nshingwa bikorwa wa kagari</p> <p>25. Sector Executive Secretary (umunyabanga nshingwabikorwa w'umurenge)</p> <p>26. National Women's Council (CNF) representative/(uhagarariye abagore ku murenge)</p> <p>27. Sector land committee/komite y'ubutaka ku murenge</p> <p>28. Sector abunzi/abunzi kumurenge</p> <p>29. Other sector officials/Abandi Bayozi kumurenge</p> <p>30. District officials/Abayobozi ku karere</p> <p>31. National officials/abayobozi kurwego rw'igihugu</p> <p>32. Paralegal/abafasha mumategeko</p> <p>33. NGO representatives /abahagarariye imiryango itegamiye leta</p> <p>34. Religious leaders/abayobozi bamadini</p> <p>35. Expert on a (call-in) radio program/Inzobere mugutanga ibiganiro kuri radiyo</p> <p>889. Other, please specify on the space provided above.</p>	<p>Code 3: Reasons (impamvu)</p> <p>14. I do not need nor want to know about land rights issues/sinshaka kumenya ibinjyanye nuburenganzira kubutaka</p> <p>15. There are no land rights issues in my cell./ ntakibazo kerekeye uburenganzira kubutaka kiri mu kagari kanjye</p> <p>16. Land rights issues are not important in this cell./Ikibazo kuburenganzira kubutaka ntabwo ari ikibazo kingutu muri aka kagari</p> <p>17. I already have all the information I need about land rights./mfite amakuru yose kubijyanye nuburenganzira kubutaka</p> <p>18. I do not know where to get information./sinzi aho umuntu yakura amakuru</p> <p>19. There is no reliable source of information near me./ntahantu nahamwe hizewe umuntu yabona amakuru</p> <p>20. It's difficult to get information about land rights in my cell./ Biragoye cyane rwose kubona amakuru ajyanye nuburenganzira kubutaka muri kano kagari kanjye</p> <p>889. Other, please specify on the space provided above</p>
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<p>8.7 Have you ever asked for any advice about how you can resolve land disputes in the last 2 years?/wigeze waka inama kubijyanye nuburyo amakimbirane/ikibazo ashingiye kubutaka yakemuka mummyaka 2 ishize?</p> <p>1. Yes /yego 2. No/Oya >> Proceed to 8.12</p>	
<p>8.8 How many times have you asked advice about land dispute resolution in the past 2 years?/Ni inshuro zingaha wasabye inama kuburyo wakemuramo amakimbirane ashingiye kubutaka mu myaka 2 ishize?</p>	
<p>8.9 Why did you want advice about land dispute resolution/Ni ukuberiki wari ukeneye inama mugukemura amakimbirane ahingiye kubutaka)</p> <p>>> Enter Code 4.</p> <p>..Can have more than one answer. Perhaps read options to respondent if they don't answer right away.</p>	
<p>8.10 Where did you go to seek advice?/Nihehe wagiye kugisha inama?</p> <p>>> Enter code from Code 2. Can have more than one answer./ birashoboka kubisubizo birenze kimwe</p>	
<p>8.11 How satisfied were you with the information that [...] provided?/Nigute wishimiye ayo makuru (...) yaguhaye?</p> <p>1. Very Satisfied (Narishimye cyane) 2. Satisfied (narishimye) 3. Neutral (biraringaniye) 4. Dissatisfied (sinishimye) 5. Very dissatisfied (sinishimye nagato)</p> <p>>> Proceed to 5.1</p>	
<p>8.12 Why not? Kubera iki</p> <p>>>Enter code from Code 5.</p> <p>>> Can have more than one answer/ birashoboka kubisubizo birenze kimwe</p>	

Code 4: Land dispute (amakimbirane ku butaka)

13. I don't know how to resolve boundary issues /**sinzi uko nakemura ikibazo gishingiye ku imbibi**
 14. I don't know how to resolve issues involving land inheritance/ **sinzi uko nakemura ikibazo gishingiye ku irage**
 15. I don't know how to resolve issues involving land legacy (sinzi uko nakemura ikibazo cyijyanye n'umunani)
 16. I don't know how to resolve issues relating to polygamy/**sinzi uko nakemura ibibazo biterwa n'ubuharike**
 17. I don't know how to resolve issues involving land registration/ **sinzi ukoi nakemura ikibazo gishingiye ku iyandikwa ry'ubutaka**
 18. I don't know how to resolve issues relating to land use classification or consolidation/**sinzi uko nakemura ibibazo bishingiye ku guhuza ubutaka nikorehwa ryabwo**
 19. I don't know how to resolve issues relating to villagization/ **sinzi uko nakemura ibibazo bishingiye ku gutuzwa mu midugudu**
 20. Land issues in general are very hard to resolve/ **Ibabazo bishingiye kubutaka birakomeye cyane kubukemura**
 21. I lack the legal knowledge to resolve land issues/ **Nabumenyi mubyamategeko mfite bwamfasha gukemura ibyo bibazo**
888. Other, please specify on the space provided above

Code 5: Reasons

5. There are no land disputes in this cell (**ntabibazo cy'ubutaka bihari**)
 6. People do not come to me to settle land disputes.(**ntamuntu ujya ungezaho ikibazo kubutaka**)
 7. I already know how to handle land disputes. (**nsanzwe nzi neza uko nakemura ikibazo gishingiye kubutaka**)
 8. I don't know where I can get information about land dispute resolution. (**Nsinzi aho nabona amakuru yamfasha gukemura ibibazo by'ubutaka**)
888. Other, please specify on the space provided above

<p>8.13 Has there been conflict mitigation/mediation training in this cell in the last 2 years?Haba hari amahugurwa ajaynye nibyo gukumira no gukemura amakimbirane yabayeho muri kano kagari?</p>	<p>1. Yes/Yego 2. No/Oya >> Proceed to 8.16</p>	
<p>8.14 Have you personally attended this training?Wowe ubwawe wigeze witabira ayo mahugurwa</p>	<p>1. Yes/Yego 2. No /Oya>> Proceed to 8.16</p>	
<p>8.15 Who led the training?/Ni nde wayoboye amahugurwa?</p> <p>>> Enumerator: Can have more than one answer.</p>	<p>4. National government officials/Abayobozi ba Leta ku rwego w'igihugu 5. Sector government officials/ abayobozi ku murenge 6. National Women's Council (CNF) member/ Uhagarariye inama y'igihugu y'abagore 7. Other NGO/Imiryango itegamiye Leta 888. Other, specify _____</p>	
<p>8.16Has there been information sharing or sensitization about land rights in this cell?Haba harabayeho uburyo bwo kumenyekanisha amakuru cg gukangurira bantu uburenganzira kubutaka muri kano kagari?</p>	<p>1. Yes/Yego 2. No/Oya >> Proceed to 9.1.</p>	
<p>8.17 Who gave out this information?Ninde waguhaye ayo makuru?</p> <p>>>Enumerator: Can have more than one answer.</p>	<p>5. National government officials/Abayobozi ba Leta ku rwego w'igihugu 6. Sector government officials/ abayobozi ku murenge 7. National Women's Council (CNF) member/ Uhagarariye inama y'igihugu y'abagore 8. Other NGO/Imiryango itegamiye Leta 9. Radio program/ Ikiganiro cya radiyo 888. Other, specify: _____</p>	
<p>8.18 Has there been information sharing or sensitization about women's land rights in this cell?Haba harabayeho uburyo bwo kumenyekanisha amakuru cg gukangurira uburenganzira bw'umugore kubutaka muri kano kagari?</p>	<p>1. Yes/Yego 2. No /Oya>> Proceed to 9.1</p>	
<p>8.19 Who gave out this information?Ninde waguhaye ayo makuru?</p> <p>>> Enumerator: Can have more than one answer.</p>	<p>8. National government officials/Abayobozi ba Leta ku rwego w'igihugu 9. Sector government officials/abayobozi ku murenge 10. National Women's Council (CNF) representative/ Uhagarariye inama y'igihugu y'abagore 11. Other NGO/Imiryango itegamiye Leta 12. Radio program 13. National Women's Council/Inama y'igihugu y'abagore 14. 888. Other, specify _____</p>	
<p>8.20 Which of the following groups or associations are active in this cell? . Ni ayahe ma shyirahamwe cg imiryango ikorera hano muri aka kagari?</p> <p>>> Enumerator: Can have more than one answer</p>	<p>8. Farmers Association/ishyirahamwe ry'abahinzi 9. Group Finance (Microfinance, savings and loans)/ Ibigo by'imari byo kuzigama no kugurizanya 10. Women's Association/ ishyirahamwe ry'abagore 11. National Women's Council (CNF) 12. Religious groups/ ishyirahamwe ryo gusenga 13. Political party/ ishyaka rya Politiki 14. Youth /student/ urubyiruko/abanyeshuri 15. Parent Group/ ishyirahamwe/itsinda ry'ababyeyi 888. Other, please specify _____</p>	

9. PROMOTING PEACE PROJECT

9.1 Finally, I would like to ask you a few questions about the Promoting Peace Project and the National Women's Council (CNF) representatives. First, are you familiar with the project? **Hanyuma, nifuzaga kubabaza utubazo duke ku birebana n'umushinga wo guteza imbere amahoro/Promoting peace project, n'abahagarariye inama y'igihugu y'abagore/CNF, bamwe bashyira mu bikorwa uyu mushinga. ese ubundi uyu mushinga murawuzi?**

1=Yes/ **Yego**; 2=No/ **Oya**

(<<If NO, skip the following questions, and close out the interview/**Niba igisubizo ari oya, simbuka ibibazo bikurikiyeho uhite unasoza ikiganiro**).

Please ask the following questions in regards to National Women's Council (CNF) representatives

Ibi bibazo bikurikira bibaze uganisha ku kazi k'abahagarariye inama y'igihugu y'abagore/CNF

9.2	9.3	9.4	9.5	9.6	9.7
How active have NWC/CNF representatives been in your cell? Ni gute wabonye imikorere y'uhagarariye i inama y'igihugu y'abagore / CNF mu kagali kanyu?	How much personal interaction have you had with NWC/ CNF representatives? Ni kangaha wavuganye/wakoranye ubwawe n'uhagarariye i inama y'igihugu y'abagore /CNF	How effective has their involvement in this community been in improving awareness about women's land rights? Wavuga ko uruhare rwabo mu kwigisha uburenganzira bw'umugore ku butaka muri kano gace rwagaragaye ku kihe kigero?	How effective has their involvement in this community been in increasing peaceful resolution of land related disputes? Wavuga ko uruhare rwabo mu gukemura amakimbirane ashingye ku butaka mu mahoro muri kano gace rwagaragaye ku kihe kigero?	Has this project and the work of the NWC/CNF changed anything about your work on land disputes or land rights information dissemination in communities? Wavuga ko uyu mushinga n'akazi k' abahagarariye i inama y'igihugu y'abagore/CNF hari icyo byahinduye mu mikorere yanyu ku birebana n'amakimbirane ashingye ku butaka cyangwa n'uko abantu bumvaga uburenganzira bafite ku butaka muri kano gace? (Can check more than one)	How likely are you to approach members of the NWC/CNF in the future for land related information or dispute resolution? Wumva mu minsi iri imbere ari gute uzitabaza/uzagana abo mu nama y'igihugu y'abagore ku makuru arebana n'iby'ubutaka cg gukemura amakimbirane?
1. Not at all 2. Very little 3. Somewhat 4. A lot 1. Ntayo 2. Gake 3. bigereranije 4. Barakoze cyane	1. Not at all 2. Very little 3. Somewhat 4. A lot 1. Nta na rimwe 2. Gake cyane 3. bigereranije 4. Kenshi	1. Not at all 2. Very little 3. Somewhat 4. A lot 1. Ntarwo 2. Ruto cyane 3. Bigereanije/ murugero 4. Runini	1. Not at all 2. Very little 3. Somewhat 4. A lot 1.Ntarwo 2.Ruto cyane 3. rugerranije/mu rugero 4.Runini	1. No 2. <u>Yes</u> , I now refer women with land disputes to the NWC/CRP 3. <u>Yes</u> , I now work with NWC/CRP to resolve women's land disputes 4. <u>Yes</u> , I now use peaceful conflict resolution techniques 1. Oya 2. yego, ubu noneho abagore bafite ibibazo by'amakimbirane y'ubutaka mbohereza kuri NWC/ CNF 3. Yego, ubu noneho nkorana na NWC/CNF mu gukemura ibibazo abagore baba bafite by'amakimbirane ashingye ku butaka 4. Yego, ubu nkoresha uburyo bwo gukemura mu mahoro amakimbirane.	1. Not at all likely 2. Somewhat likely 3. Very likely 1. Nta na rimwe nzabagana 2. Nzabagana bigereranije 3. Nzabagana kenshi

1. HOUSEHOLD IDENTIFICATION

Household Identification	Code	Interview details/ <i>Amakuru ku kiganiro</i>	Code
1.1 Household Identification/ Kode igaragaza urugo :.....	<input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/>	1.8 Name of enumerator/ Izina ry'uwakoze anketi	<input type="text"/> <input type="text"/>
1.2 Village/ Umudugudu (enter code from list)	<input type="text"/> <input type="text"/> <input type="text"/>	1.9 Start time of interview (hh:mm=> write in 24 hr format)/ Igihe ikiganiro gitangiriye	<input type="text"/> <input type="text"/> : <input type="text"/> <input type="text"/>
1.3 Cell/ Akagari (enter code from code list):.....	<input type="text"/> <input type="text"/>	1.10 End time of interview (hh:mm)/ Igihe ikiganiro cyarangiriye	<input type="text"/> <input type="text"/> : <input type="text"/> <input type="text"/>
1.4 Sector/ Umurenge (enter code from code list):.....	<input type="text"/> <input type="text"/>	1.11 Date of first visit (dd/mm/yyyy)/ Itariki yisurwa rya mbere	<input type="text"/> <input type="text"/> / <input type="text"/> <input type="text"/> / 2015
1.5 District/ Akarere (enter code from code list):.....	<input type="text"/> <input type="text"/>	1.12 Date of second visit (dd/mm/yyyy)/ Itariki yisurwa rya kabiri	<input type="text"/> <input type="text"/> / <input type="text"/> <input type="text"/> / 2015
1.6 Cell Category (1 = Treatment/ Icyiciro ; 2 = Control/ Akagari)	<input type="text"/>	1.13 Reason for second visit/ Impamvu y'isurwa rya kabiri (enter code from Code 1)	<input type="text"/>
1.7 Name of primary respondent/ Amazina y'ubazwa :		1.14 Outcome of interview/ Ibyavuye mu kiganiro (enter code from Code 2): If =4 >> 1.14a; otherwise >> 1.15	<input type="text"/>
Comments from Enumerator (if any):		1.14a Reason for absence / Impamvu zatumye abantu bataboneka cyangwa batitabira ikiganiro (enter from Code 2a) (can enter more than one)	
Comments from Supervisor (if any):		1.15 Date of checking/ Itariki yo kugenzura amakuru	<input type="text"/> <input type="text"/> / <input type="text"/> <input type="text"/> / 2015
		1.16 Name/code data entry operator:/ Izina na Kode by'Uwandika amakuru	<input type="text"/>
		1.17 Date of data entry/ Itariki yo kwinjiza amakuru	<input type="text"/> <input type="text"/> / <input type="text"/> <input type="text"/> / 2015

Code 1: Reason for second visit/ Impamvu y'isurwa rya kabiri	Code 2: Outcome of interview/ Uko ikiganiro cyarangiyeye	Code 2a: Reason for Absence/ Impamvu yo kutaboneka
1=To complete some incomplete part/ kuzuza igice cyitari cyujwe neza 2=HH asked to come second time in half way of the interview/ byageze hagati ubazwa asaba ko ukusanya amakuru yazaza ikindi gihe 3=To recheck some information/ kureba neza ko amakuru yatanzwe ariyo 888=Other, specify/ ibindi bivuge	1=Completed/ cyarangiyeye 2=Incomplete/ nticyarangiyeye 3=Refused/ ubazwa yanze 4=Absent/ ubazwa ntiyarahari 5=Could not locate/ ubazwa ntawamenyeyeho aherereye	1=Seasonal migration for agricultural harvesting/ Kwimuka bitewe n'ibihe by'umwaka kubera impamvu zitewe no guhingz cyangwa gusarura 2=Seasonal migration in search of food/Kwimuka bitewe n'amapfa cyangwa gusuhuka 3=Seasonal migration for labor/ Gusuhuka kubera kujya gushaka imibereho 4=Willingly moved back to home village/ Gusubira ku ivuko ku bushake 5=Forced from home by husband/ Kwahukana bitewe no kutumvikana n'umugabo 6=Forced by children/ Kwahukana bitewe no kutumvikana n'abana 7=Forced by in-laws/ Kwahukana kubera kutumvikana na bene wabo b'umugabo cyangwa umugore 8=Other 9=Don't know

Informed Consent for Promoting Peace Endline Study (Uruhushya rwo kuganira)

Uruhushya rwo kuganira: Mbere yu gutangira ikiganiro, ni ngombwa ubanza kwibwira uwo ugiye kubaza amakuru maze ukamusaba uburenganzira/uruhushya rwo kuganira nawe. Musobanurire neza ko gutanga amakuru muri ubu bushakashatsi ari ubushake. Soma ibi bikurikira mu rurimi rwumvwa n’uwo ubaza amakuru:

Urakoze kuba wemeye kuganira natwe. Ndi umwe mu bagize itsinda ryaturutse muri Search for Common Ground na Landesa. Turi gukora ubushakashatsi kubigendanye nimikoreshereze y’ubutaka ndetse nuburyo amakimbirane ashingiyeye kubutaka akemurwa muri kano gace.

Twaguhisemo rero kugirango tugirane ikiganiro kigizwe n’ibibazo ku ngingo zitandukanye zirimo amakuru rusange yerekeye urugo, ubutaka, ubumenyi kuburenganzira butangwa nitegeko kubutaka, nuburyo amakimbirane akemuka muri aka gace. Iki kiganiro rero kiri bufate nk’ isaha imwe (1) kandi kuduha amakuru ni ubushake. Niba wemeye kuganira nanjye, ushobora kuba wahagarika ikiganiro igihe ubishakiye cyangwa se ugasimbuka ikibazo wumva udashaka gusubiza. Amakuru uri buduhe azagirwa ibanga kandi ntawundi yahabwa mugihe yaba agaragaza neza uwo uriwe. Nitumara kuyandika muri ikusanyirizo ry’amakuru, tuzasiba amakuru yose agaragaza amazina yawe.

Tuzabaza kandi abandi bagore bo muri kano gace utuyemo nkuko nawe twakubajije. Nyuma nitumara gukusanya aya makuru, tuzayifashisha gupima impinduka zo gukumira amakimbirane biciye mubiganiro bigamije amahoro muri Kano gace

Wabase ufite ikibazo kuri ubu bushakashatsi cyangwa kubyo maze kukubwira. Nuramuka ugize ikibazo kuri ubu bushakashatsi cyangwa kukiganiro twagiranye cyangwa se ni ikindi kibazo icyo aricyo cyose ushobora guhamagara umukozi wa Landesa mu Rwanda. Turaza kuguha kopi yiyi fishi ukaba wayandikaho imyirondoro yacu kuburyo waduhamagara ukagira icyo usobanura cyangwa ubaza kuri ubu bushakashatsi: Nicolas Niyibizi Gatambi, Tel 0788857128.

Baza uwo ugiye kubaza amakuru niba yemera kuguha amakuru (shyira akamenyetso mu kadirishya kamwe)

Ubazwa:	Yego <input type="checkbox"/>	Oya <input type="checkbox"/>
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Jyewe _____, ushinze gukusanya amakuru mu kiganiro cyabaye kuri _____, 2015 ndemeza ko nasomeye neza ubuzwa amakuru ibivugwa haruguru kandi ko yemeye gutanga amakuru. Nkaba ngiye kukora iki kiganiro ngendeje ku mabwiriza kandi nkamenyesha ukuriye ikibazo cyose nagira muri iki kiganiro. Niba uwo wagomba kubaza atakwemereye ko mugirana ikiganiro, hagarika ikiganiro maze ubimenyeshe ukuriye istinda ry’abashakashatsi

Informed Consent for Promoting Peace Endline Study (Uruhushya rwo kuganira)

Uruhushya rwo kuganira: Mbere yu gutangira ikiganiro, ni ngombwa ko ubanza kwibwira uwo ugiye kubaza amakuru maze ukamusaba uburenganzira/uruhushya rwo kuganira nawe. Musobanurire neza ko gutanga amakuru muri ubu bushakashatsi ari ubushake. Soma ibi bikurikira mu rurimi rwumvwa n'uwo ubaza amakuru:

Urakoze kuba wemeye kuganira natwe. Ndi umwe mu bagize itsinda ryaturutse muri Search for Common Ground na Landesa. Turi gukora ubushakashatsi kubigendanye nimikoreshereze y'ubutaka ndetse nuburyo amakimbirane ashingiye kubutaka akemurwa muri kano gace.

Twaguhisemo rero kugirango tugirane ikiganiro kigizwe n'ibibazo ku ngingo zitandukanye zirimo amakuru rusange yerekeye urugo, ubutaka, ubumenyi kuburenganzira butangwa nitegeko kubutaka, nuburyo amakimbirane akemuka muri aka gace. Iki kiganiro rero kiri bufate nk' isaha imwe (1) kandi kuduha amakuru ni ubushake. Niba wemeye kuganira nanjye, ushobora kuba wahagarika ikiganiro igihe ubishakiye cyangwa se ugasimbuka ikibazo wumva udashaka gusubiza. Amakuru uri buduhe azagirwa ibanga kandi ntawundi yahabwa mugihe yaba agaragaza neza uwo uriwe. Nitumara kuyandika muri ikusanyirizo ry'amakuru, tuzasiba amakuru yose agaragaza amazina yawe.

Tuzabaza kandi abandi bagore bo muri kano gace utuyemo nkuko nawe twakubajije. Nyuma nitumara gukusanya aya makuru, tuzayifashisha gupima impinduka zo gukumira amakimbirane biciye mubiganiro bigamije amahoro muri Kano gace

Wabase ufite ikibazo kuri ubu bushakashatsi cyangwa kubyo maze kukubwira. Nuramuka ugize ikibazo kuri ubu bushakashatsi cyangwa kukiganiro twagiranye cyangwa se ni ikindi kibazo icyo aricyo cyose ushobora guhamagara umukozi wa Landesa mu Rwanda. Turaza kuguha kopi yiyi fishi ukaba wayandikaho imyironzoro yacu kuburyo waduhamagara ukagira icyo usobanura cyangwa ubaza kuri ubu bushakashatsi: Nicolas Niyibizi Gatambi, Tel 078857128.

Baza uwo ugiye kubaza amakuru niba yemera kuguha amakuru (shyira akamenyetso mu kadirishya kamwe)

Ubazwa:	Yego <input type="checkbox"/>	Oya <input type="checkbox"/>
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Jyewe _____, ushinze gukusanya amakuru mu kiganiro cyabaye kuri _____, 2015 ndemeza ko nasomeye neza ubuzwa amakuru ibivugwa haruguru kandi ko yemeye gutanga amakuru. Nkaba ngiye kukora iki kiganiro ngendeye ku mabwiriza kandi nkamenyesha ukuriye ikibazo cyose nagira muri iki kiganiro. Niba uwo wagomba kubaza atakwemeraye ko mugirana ikiganiro, hagarika ikiganiro maze ubimenyeshe ukuriye istinda ry'abashakashatsi

1a. INFORMATION OF RESPONDENT

1.18 Age/ Imyaka y'amavuko	<input type="text"/>
1.19 Can respondent read and write Ese ubazwa ashobora gusoma no kwandika? 1 = Yes/ Yego ; 2 = No/ Oya	<input type="text"/>
1.20 Highest level of education the respondent completed Icyiciro cy'amashuri yarangije (enter code from Code 1)	<input type="text"/>
1.21 Status / Irangamimerere >>Enumerator: Enter code from Code 2 >>Enumerator: Go to 1.23 if single or widowed	<input type="text"/>
1.22 Husband's highest level of education completed Icyiciro cy'amashuri umugabo yarangije (enter code from Code 1)	<input type="text"/>
1.23 Number of household members (including respondent) who live in and eat their meals in this household (over the past 6 months/ Umubare wa baba murugo ubariyemo n'ubazwa	<input type="text"/>
1.24 How many sons do you have (including those who are already married)? Ese ufite abana babahungu bangahe ubariyemo nabashatse?	<input type="text"/>
1.25 How many daughters do you have (including those who are already married)? Ese ufite abakobwa bangahe, harimo nabashatse?	<input type="text"/>
1.26 How many of your children are living with you? Ni abana bangahe ubana nabo murugo?	<input type="text"/>

Code1: Level of Education/Amashuri	Code 2: Status/Irangamimerere
1 = Never been to school/ Ntiyigeze Yiga	1=Single/ Ingaragu
2 = Lower Primary/ Icyiciro cya mbere cy'abanza	2=Legally Married monogamous/ yashyingiwe imbere y'amategeko
3 = Upper Primary/ Icyiciro cya kabiri cy'abanza	3=Informal union/ Babanabatarashakanye
4 = Ordinary Level/ Icyiciro cya 1 cy'ayisumbuye	5 = Polygamous senior wife/ Umugore Mukuru
5=TEVT/ Imyuga	6 = Polygamous junior wife/ Umugore Muto
6=Advanced Level/ Icyiciro cya 2 cy'ayisumbuye	7 = Widowed/ Umupfakazi
7 = University/ Kaminuza	8 = Separated/ Mwaratandukanye
8 = Other tertiary education/ Andi mashuri makuru	9 = Divorced/ Mwatandukanye imbere y'amategeko

2. PLOTS OF LAND

2.1 How many different plots of land does your household <u>use</u> (have access to)? Umuryango wawe ufite imirima ingahe itandukanye?	
2.2 For how many of those plots does your household <u>own</u> (have <u>full ownership rights</u>)? Muri icyo mirima yose mufite icyanyu bwite ni ingahe	
2.3 Has your land use or ownership changed over the past year? Ese imikoreshereze y'ubutaka bwanyu bwite yigeze ihinduka muri uyu mwaka ushize? 1=Yes/ Yego ; 2=No/ Oya >>If No/ Oya , skip to Section 3 / Niba ari oya hita ujya ku gace ka gatatu	

		1=Yes/ Yego 2=No/ Oya >> If No, skip to next question	What kind of land? Ni iyihe mikoreshereze y'ubutaka? 1=Homestead/ Ubutaka bwo guturamo 2=Agricultural/ Ubutaka buhingwa 888=Other	How did you gain/ lose this land? Ni gute wabonye cyangwa watakaje ubu butaka? (Enter from Code 1 ; can have more than one answer)	What are your rights to this land? Ufite ubuhe burenganzira kuri ubu butaka? 1= ownership/ Ese ni ubwawe bwite 2 = use (but not ownership)/ Ese ubukoresha Atari ubwawe	Do you have documents for this land? Ese ufite ibyangombwa by'ubub butaka? 1=Yes/ Yego 2=No/ Oya >>If Yes, skip to next questions	If No>> Why not? Kubera iki? (Enter from Code 2).	If Yes>> Is your name on the document? 1=Yes/ Yego 2=No/ Oya
2.4	Do you have more land than you had one year ago? Waba ufite ubutaka burenze ubwo wari ufite umwaka ushize?							
2.5	Do you have less land than you had one year ago? Waba ufite ubutaka buke kubwo wari ufite umwaka ushize				N/A	N/A	N/A	N/A

Code 1: How did you gain/ lose land?

Gain

- 1=Inheritance/ **umurage**
- 2=Purchase of land/ **kugura ubutaka**
- 3=Renting of land/ **Gukodesha ubutaka**
- 4=Informal union/ **ababana batara shakanye**
- 5=Legal marriage/ **ababana barashakanye**
- 6=Dispute resolution/ **Gukemura amakimbirane**
- 7=Legal documentaion/Land transfer

Lose

- 7=Sale of land/ **kugurisha ubutaka**
- 8=Ascending partition/ **umunani**
- 9=Boundary dispute/ **amakimbirane ashingiye ku mbibi**
- 10=Dispute with husband/ **amakimbirane hamwe n'umugabo**
- 11=Dispute with in-laws/ other family members/ **amakimbirane m'umuryango**
- 12=Dispute among wives (polygamy)/ **amakimbirane hagati y'abagore basangiye umugabo umwe7**
- 13=Not fulfilling land transfer process/ **Kudakora ihererekanya ry'ubutaka**
- 14=Other/ **ikindi**

Code 2: Documents

- 1=Lost documents/ **Bayratakaye**
- 2=Formal documents expected from the government/ **Dutegereje ibyangombwa bitangwa na Leta**
- 3=Did not claim documents/ **Ntitwigeze tubisaba**
- 4=Do not know about documents/ **Ntabwo tuzi ibyo byangombwa**
- 5=Someone outside household legally owns land/ **Hari undi nyirumurima**

3. RIGHTS TO LAND

Enumerators, please read the following: Now I would like to ask you some questions about your rights to USE, SELL, and BEQUEATH your land.

Abazakora anketi basome ibi bikurikira: **Hanyuma nifuzaga kubabaza ibibazo bikurikira byerekeranye n'uburenganzira bwanyu ku bijyanye no GUKORESHA, KUGURISHA, KURAG A UBUTAKA BWawe.**

Over the past year...	USE	SELL	BEQUEATH
Have your rights to [...] land: Ugereranyije n'umwaka ushize ubu wavuga ko ufite uburenganzira ku butaka:			
Has your husband's recognition of your rights to [...] land: Ugereranyije n'umwaka ushize, wavuga ko umugabo yamenye kandi yubahiriza uburenganzira bwawe ku butaka:			
Has your community's recognition of your rights to [...] land: Ugereranyije n'umwaka ushize, abaturanyi bawe bazi kandi bubahiriza uburenganzira ufite ku butaka:			
In 5 years, do you think your rights to [...] land will: Mu myaka itanu itaha, utekereza ko uburenganzira bwawe ku butaka buzaba:			

1=Increased/ **Bwariyongereye**
 2=Decreased/ **Bwaragabanutse**
 3=Stayed about the same/ **Nta cyahindutse**
 4=Uncertain/**Simbyizeye**
 999=Not Applicable (N/A)

5. SOURCES OF INFORMATION (INKOMOKO Y'AMAKURU)

	Answer/ igisubizo
5.1 Have you ever asked for any information about your land rights in the past year? Ese waba warigeze usaba amakuru kubigendanye n'uburenganzira bwawe ku butaka mu mwaka ishize?	<input type="checkbox"/> 1 = Yes/ Yego <input type="checkbox"/> 2 = No/ Oya >> Proceed to 5.6
5.2 How many times have you requested information about land rights in the past year? Ni inshuro zingaha wasabye /wabajije amakuru ku burenganzira bwawe ku butaka mu mwaka ushize	
5.3 What was the specific issue?/ kuzihe mpamvu? >> Enter code from Code 1. Can have more than one answer. >> Perhaps read options to respondent if they don't answer right away.	
5.4 Where did you go to find such information? Nihehe wagiye gusaba amakuru)? >> Enter code from Code 2. >>Can have more than one answer.	
5.5 How satisfied were you with the information that [...] provided? Nigute wishimiye ayo makuru (...) yaguhaye? 1. Very Satisfied (Narishimye cyane) 2. Satisfied (narishimye) 3. Neutral (biraringaniye) 4. Dissatisfied (sinishimye) 5. Very dissatisfied (sinishimye nagato) >> Proceed to 5.7	
5.6 Why not?/ Kubera iki se? >> Can have more than one answer. Enter code from Code 3.	

Code 1: Land Rights Issue

34. Boundary/**Imbibiri**
35. Inheritance/**Irage**
36. Legacy/**Umunani**
37. Land issues related to polygamy/ **ibibazo bishingiye ubuharike**
38. Land sales/**Kugurisha ubutaka**
39. Land registration process/**Kwandikisha ubutaka**
40. Land subdivision/**kugabana ubutaka**
41. Land use consolidation/ **Guhuza imikoreshereze y'ubutaka**
42. "Villagization"/**gutuzwa mu midugudu**
43. Compensation for land taken for public use by the government/**Ingurane kubutaka bwakoreshejwe na Leta Kuyungu rusange** (i.e. to build schools, highways/**amashuri/imihanda**) or classified as public land(i.e. wetland conservation/**ibishanga**, national park/**pariki natiyonali**)
44. Rights of returnees/**Uburenganzira bwabahungutse**
889. Other, please specify on the space provided above.

Code 2: Source of Info/Advice

36. Family Council/**Inama y'umuryango**
37. Umudugudu head/**umukuru w'umudugudu**
38. Cell executive secretary /**umuyobozi wa kagari**
39. National Women's Council representative (CNF) (e.g. Community Dialogue; Parents' Evening Forum)/**uhagarariye abagore**
40. Cell land committee/**comite y'ubutaka ku kagari**
41. Cell abunzi/ **ABUNZI** kukagari
42. Sector land committee/**comite y'ubutaka mu murenge**
43. Sector abunzi/**abunzi kumurenge**
44. Religious leaders/**abayobozi b'amadini**
45. Paralegal or lawyer/**Umufasha mubyamategeko/umunyamategeko**
46. Expert on a (call-in) radio program/**Inzobere mugutanga ibiganiro kuri radiyo**
888. Other, please specify on the space provided

Code 3: Reasons

21. I do not have any land rights issue so I do not need the information./**ntakibazo mfite kuburenganzira ku butaka ntamakuru nkeneye**
22. I already know about my land rights so I do not need the information./**nzineza uburenganzira bwanjye kubutaka ntamakuru nkeneye**
23. I do not know where to get information in my cell/**sinzi aho nakuru amakuru**
24. There is no reliable source of information in my cell./**ntahanu nahamwe nizeye nakuru amakuru mu kagari**
25. It's difficult to get information about my land rights in my cell./**Biragoye kubona amakuru**
26. I only get information from my husband/ I ask my husband to get information about my land rights./**niyambaza umugabo mukunshakira amakuru**
889. Other, please specify on the space provided above.

5. SOURCES OF INFORMATION Continued (INKOMOKO Y'AMAKURU)

5.7 Have you ever asked for any advice/information about land dispute resolution in the past year? Ese wigeze usaba inama kubigendanye no gukemura makimbirane ashingiye kubutaka mu mwaka ushize?	<table border="1"> <tr> <td data-bbox="1444 191 1556 272"></td> <td data-bbox="1556 191 1929 272"> 1 = Yes/Yego 2 = No/Ova >> Proceed to 5.12 </td> </tr> </table>		1 = Yes/ Yego 2 = No/ Ova >> Proceed to 5.12
	1 = Yes/ Yego 2 = No/ Ova >> Proceed to 5.12		
5.8 How many times have you requested advice about dispute resolution in the past year? Ni inshuro zingahe wigeze usaba amakuru kubigendanye nugukemura amakimbirane akomeka kubutaka mu mwaka ushize?			
5.9 What was the reason you asked for the information? Ni iyihe mpamvu yatumye usaba amakuru? >> Enter Code 4 . (Can have more than one answer.) <i>Uzuza kode ya kane niba ufite amakuru arenzeho</i> >>Perhaps read options to respondent if they don't answer right away. <i>Ushobora gusoma ibindi bibazo niba ubazwa asubije ibitaribyo</i>			
5.10 Where did you go to seek advice?/ Nihehe wagiye kugisha inama? >> Enter code from Code 2 . (Can have more than one answer.)			
5.11 How satisfied were you with the advice that [...] provided? Nigute wishimiye izo nama (...) yaguhaye? 1. Very Satisfied (Narishimye cyane) 2. Satisfied (narishimye) 3. Neutral (biraringaniye) 4. Dissatisfied (sinishimye) 5. Very dissatisfied (sinishimye nagato)			
5.12 Why not? Kubera iki >>Enter code from Code 5 . (Can have more than one answer.)			

Code 4: Land dispute

Information on...

1. How to resolve a dispute/ **Ni gute ikimbirane rikemurwa**
2. Where to settle the dispute/ **ikibazo gikemurirwa he**
3. Where to appeal a decision/ **nihe wajuririra**
4. How to appeal a decision/ **wajurira gute**
5. Other, please specify on the space provided above (Enumerator: Write a full sentence)

Code 5: Reasons

- 14.** I do not have any land dispute/**ntakibazo mfite kubutaka**
- 15.** I already know how to handle my dispute/**nzi neza uko ikibazo cyakemuka**
- 16.** I do not know where to get information/**sinzi aho nakuru amakuru**
- 17.** There is no reliable source of information in my village/**ntahanu nahamwe nizeye nakuru amakuru mu mudugudu**
- 18.** It's difficult to get information about land dispute resolution in my cell/**Biragoye kubona amakuru ajayanye no gukemura amakimbirane kubutaka muri kano kagari**
888. Other, please specify in the space provided above (Enumerator: Write a full sentence)

5. SOURCES OF INFORMATION Continued (INKOMOKO Y'AMAKURU)

<p>5.13 Have you heard of any events being organized in your community by a National Women's Council (CNF) member? Wigeze wumva ibiganiro byateguwe n'umwe mu bagize inama y'igihugu y'abagore aho mutuye? 1. Yes/ yego 2. No >>If No, proceed to Section 7/ Oya. Niba ari oya komeze ku kibazo cya 7</p>	
<p>5.14 Have you attended any events organized by National Women's Council Members in the past year? Wigize witabira ibyo biganiro byateguwe n'abagize inama y'igihugu y'abagore mu mwaka ushize? 1. Yes >> 5.16/ Yego Niba ari yego jya kuri 5.16 2. No/Oya</p>	
<p>5.15 Why not?Kubera iki oya? 1. Not interested/no need 2.Did not think it would be a good use of my time 3.Did not have the time 4. Was too far away 1. Numvaga bitanshishikaze/sinari mbikeneye 2. Numvaga ntacyo byamarira 3. Nta mwanya nari mfite 4. Hari kure cyane</p>	
<p>5.16 What types of events did you attend?(check all that apply)/Ni ibihe biganiro witabiriye?(erekana ibyo witabiriye byose) 1. Community Dialogue/Ibiganiro bitegurwa na CNF w'umurenge 2. Parents' Evening Forum/ Umugoroba w'ababyeyi 3. Other/N'ibindi</p>	
<p>5.17Did you find the event(s) to be helpful?Wabonye ibyo biganiro byari ingirakamaro? 1. Yes/Yego 2. No >>If no, proceed to Section 6/ Oya, niba ari oya komeza ku cya 6</p>	
<p>5.18How has the event been helpful to you/ your household? (can have more than one answer)/Ni gute ibiganiro byagufashije kuri wowe? No ku rugo rwawe?(erekana ibyagufashije byose) 1. Helped to resolve a personal conflict/Byamfashije gukemura amakimbirane yanjye bwite 2. Helped to resolve a family member's conflict/ Byamfashije gukemura amakimbirane y'umwe mubo mu muryango wanjye 3. Helped to resolve a community member's conflict/ Byamfashije gukemura amakimbirane yari afitwe n'umwe mu bo mu gace k'iwacu 4. Helped me to understand my land rights/ Byamfashije kumenya uburenganzira bwanjye ku butaka 5. Helped others to understand my land rights/ Byamfashije abandi kumenya uburenganzira bwanjye nk'umugore ku butaka 6.Helped me to make claims to my land rights/ Byamfashije guharanira uburenganzira bwanjye ku butaka</p>	

7. LAND DISPUTE ACTORS/ ABAKEMURA AMAKIMBIRANE ASHINGIYE KUBUTAKA

	7.1	7.2	7.3	7.4	7.5
	Complete this sentence: [...] can be trusted Ese bashobora kwizerwa	If you report a land dispute or a land-related issue to the [...], to what extent are you sure that it will be resolved peacefully? Niba ujyanye ikibazo kuri (...)ni kukihe gipimo ubona cya cyemuka mu mahoro?	If you report a land dispute or a land-related issue to the [...], to what extent are you sure that the process and the results is fair? Niba ujyanye ikibazo cyawe kuri uru rwego(...) wizeye gute ko kizakemuka mu mucyo?	If you report a land dispute or a land-related issue to the [...], how likely is it that unofficial fees will be asked? Ese niba uramutse ugejeje ikibazo cyawe ku rwego(...) ubona bishoboka cyane ko wakwakwa ruswa y'amafaranga?	If a woman in this village loses access to land due to a family dispute, she can report her case to the [...] and he/she/they will be able to help her regain her access to land. Niba umugore utuye mu mudugudu wanyu ariganijwe ubutaka biturutse ku makimbirane yo mu miryango, ese inzego yakijyanaho zamufashaka kongera kubona ubutaka bwe
	1. Strongly agree/ ndabyemera cyane 2. Agree/ Ndabyemera 3. Neutral/ ndifashe 4. Disagree/ simbyera 5. Strongly disagree/ simbyemera cyane	1. Very sure/ ndabyizeye cyane 2. Sure/ ndabyizeye 3. Neutral/ ndifashe 4. Not sure/ simbyizeye 5. Very unsure/ simbyizeye namba	1. Very sure/ ndabyizeye cyane 2. Sure/ ndabyizeye 3. Neutral/ ndifashe 4. Not sure/ simbyizeye 5. Very unsure/ simbyizeye namba	1. Very likely/ Birashoboka cyane 2. Likely/ Birashoboka 3. It might happen/ bishobora kubaho 4. Unlikely/ ntibishoboka 5. Very unlikely/ ntibishoboka nagato	1. Very sure/ ndabyizeye cyane 2. Sure/ ndabyizeye 3. Neutral/ ndifashe 4. Not sure/ simbyizeye 5. Very unsure/ simbyizeye namba
Umudugudu leader/ umuyobozi w'udugudu					
Cell executive/ secretary umuyobozi w'akagari					
Cell abunzi/ Abunzib'akagari					
Sector abunzi/ Abunzi b'umurenge					
Cell land committee/ komite y'ubutaka ku rwego rw'akagali					
Court/ Urukiko					
*National Women's Council (CNF) Member/ Umwe mu bagize inama y'igihug y'abagore					

*First ask if she is familiar with the National Women's Council. If No>>Skip to next section.

8.ACTUAL DISPUTE

8.1 Have you directly experienced a land dispute in the previous 2 years?
Wigezeugiraikibazo /amakimbirane gishingiye ku butaka mu myaka 2 ishize?

- | | |
|--|------------------------------|
| | 3. Yes/Yego |
| | 4. No /Oya >> Proceed to 9.1 |

8.1a How many land disputes have you directly experienced in the previous 2 years? Wagize ibibazo/amakimbirane bingahe mu myaka ibiri ishize?

	Dispute 1	Dispute 2	Dispute 3		
8.2 What was the land dispute about? Icyo kibazo cyari ikihe? >>Enumerator: Use Code 1 .				Code 1: Land Dispute type (ubwoko bw'amakimbirane) 16. Boundary dispute/ imbibi 17. Inheritance dispute among children/ amakimbirane ku irage hagati y'abana 18. Legacy dispute (parent-child)/ Amakimbirane ku munani 19. Land dispute between husband and wife / amakimbirane hagati y'umugabo n'umugore 20. Land dispute between polygamous husbands and wives / amakimbirane hagati y'umugabo n'abagore be 21. Land dispute among wives in polygamous marriage / amakimbirane hagati y'abakeba 22. Legacy dispute between polygamous parent-child/ amakimbirane hagati y'ababyeyi n'abana b'umugabo ufite abagore benshi 23. Land dispute woman with in-laws and other relatives (i.e. father/mother-in-law, brother/sister-in-law)/ amakimbirane hagati y'umugore nabenewabo nu'umugabo we 24. Land sale/ kugurisha umurima 25. Land subdivision/ Kugabanya ubutaka mo ibipande 26. Land use consolidation/ Guhuza imikoshereze y'ubutaka 27. "Villagization"/ Gukata ubutaka mo imidugudu 28. Dispute regarding the compensation for land taken for public use by the government (e.g. to build schools, highways; classified as public land, e.g. wetland conservation, national park)/ amakimbirane ashingiye kungurane y'ubutaka bwakoresheje na Leta ku Nyungu rusange 29. Dispute concerning returnees/ amakimbirane arebana n'abahungu	Code 2: Avenue (inzego zo gukemura amakimbirane) 18. Immediate family member/ mumuryango 19. Friend/Neighbor// inshuti /abatwanyani 20. Inyangamugayo 21. Family Council/ Inama nkuru y'umuryango 22. Umudugudu leader/ umuyobozi w'umudugudu 23. Cell executive secretary/ umunyamabanga a nshingwabikorwa wa akagari 24. Cell abunzi/ abunzi kukagari 25. Sector Executive Secretary/ Umuyobozi w'umurenge 26. Sector abunzi/ abunzi kumurenge 27. Court/ urukiko 28. Religious leaders/ abakuru b'amadini 29. National Women's Council rep (CNF)/ abahagarariye inama nkuru y'abagore 30. Police 31. Cell land committee/ comite ishinzwe ubutaka mu kagari 32. Sector land committee/ comite y'ubutaka k'umurenge 33. Paralegal/ abafasha mu mategeko 34. Haven't gone to anyone yet but planning to/ Ese hari uwo yigeze agana ngo amufashe cyangwa arateganya kumugana? 888. Other, please specify
8.3 Where did you go first? Wakijyanye kuruhe rwego bwa mbere >>Enumerator: Use Code 2 . >>If the respondent answered "17", go to 8.4. For everything else, go to 8.5.					
8.4 Where do you plan to go? Nihehe uteganya kujya? >> Enumerator: Use Code 2. >> Go to 8.10					
8.5 How satisfied were you with how your dispute was handled? Wishimiye gute uko ikibazo cyawe cyakemutse? 1. Very satisfied / narabyishimiye cyane 2. Satisfied/ narabyishimiye 3. Neutral/ iraringaniye 4. Dissatisfied/ sinabyishimiye 5. Very dissatisfied/ sinabyishimiye na gato					
8.6 Was it resolved there? Cyarakemutse? 3. Yes /Yego >>Proceed to next dispute 4. No/Oya					
8.7 Where did you go next? Wajyihe nyuma? >> Enumerator: Use Code 2 .					
8.8 How satisfied were you with how your dispute was handled? Wishimiyegute uko ikibazo cyawe cyakemutse? 1. Very satisfied/ narabyishimiye cyane 2. Satisfied/ narabyishimiye 3. Neutral/ iraringaniye 4. Dissatisfied/ sinabyishimiye 5. Very dissatisfied/ sinabyishimiye na gato					
8.9 Was it resolved there? Cyarakemutse? 1. Yes/ Yego >>Proceed to next dispute or if this is the last dispute, proceed to 9.1 2. No/ Oya					
8.10 What is the current status of that dispute? Ese ubu icyo kibazo kigezehe? >> Enumerator: Use Code 3 . >>Enumerator: Proceed to next dispute (if more than one)					

9. PERCEPTIONS OF DISPUTES IN THE COMMUNITY/Uburyo abaturage babona amakimbirane

<p>Now I want to get the opinion about land disputes in your village/ Ubu noneho ndashaka ibitekerezo bijyanye n'amakimbirane ashingiye k'ubutaka mumudugudu utuyemo</p> <p>Enumerator: For this particular section, if the respondent answers <i>I don't know</i>, ask her to guess. Do not put 999.</p>	<p>The extent to which you agree or disagree with the following sentence? Uburyo wemeryanya cyangwa uhakana izi nteruro</p> <ol style="list-style-type: none"> 1. Strongly agree/Ndabyemera cyane 2. Agree/ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyemera 5. Strongly disagree/simbyemera nagato
<p>9.1 Dispute on land inheritance is a common problem in this village/Amakimbirane ashingiye k'ubutaka yiganje cyane hano muri uyu mudugudu nayerekeye irage</p>	
<p>9.2. Land boundary dispute is a common problem in this village/Kutumvikana ku imbibe z'amasambu nicyo kibazo nyamukuru gikurura amakimbirane ashingiye k'ubutaka muri uyu mudugudu</p>	
<p>9.3. Land dispute between wives or children of polygamous households is a common problem in this village/Amakimbirane ashingiye k'ubutaka hagati y'abagore cg abana b'umugabo washatse abagore benshi nicyo kibazo nyamukuru muri uyu mudugudu</p>	
<p>9.4. Generally, land dispute is a big problem in this country/Amakimbirane ashingiye k'ubutaka ni ikibazo kiremereye/gihangayikishije muri iki gihugu</p>	
<p>9.5. Usually, married women in this village have the same rights to land as their husbands/Muri rusange, muri uyu mudugudu, abagore bafite uburenganzira bumwe k'ubutaka kimwe nk'abagabo babo</p>	
<p>9.6. Usually women in this village who have questions about their land rights can quickly find the information they need/Ubusanzwe muri uyu mudugudu, umugore ufite ikibazo kijyanye n'uburenganzira k'ubutaka ashobora kubona vuba amakuru akeneye</p>	
<p>9.7. The National Women's Council (CNF) representatives in my village/cell/sector are good source of information about my rights as a woman/Urwego rw'igihugu rw'abagore mu mudugudu, Akagari, Umurenge ntuyemo ni ahantu nshobora kubona amakuru k'uburenganzira bwanjye nk'umugore</p>	
<p>9.8. The National Women's Council (CNF) representatives in my village/cell/sector are good source of information about my land rights/Urwego rw'igihugu rw'abagore mu mudugudu, Akagari, Umurenge ntuyemo ni ahantu nshobora kubona amakuru k'uburenganzira nk'ubutaka nk'umugore</p>	
<p>9.9. Usually women in this village who have land disputes could find someone who could help them resolve the problem/Ubusanzwe muri uyu mudugudu, abagore bahuye n'ikibazo k'ubutaka bwabo bashobora kubona umuntu ushobora kubafasha gukemura ibibazo byabo</p>	
<p>9.10 Women in this village are confident that their land dispute will be resolved fairly and peacefully/Abagore muri uyu mudugudu bafite ikizere ko ibibazo/amakimbirane bafite ku butaka bwabo bizakemuka mu mumahoro kandi ntakubogama</p>	
<p>9.11 If a land dispute involves a woman, the result will typically protect the woman's rights to land/</p>	

<p>Now I want to get the opinion about land disputes in your village/ Ubu noneho ndashaka ibitekerezo bijyanye n'amakimbirane ashingiye k'ubutaka mumudugudu utuyemo</p> <p>Enumerator: For this particular section, if the respondent answers <i>I don't know</i>, ask her to guess. Do not put 999.</p>	<p>The extent to which you agree or disagree with the following sentence? Uburyo wemeryanya cyangwa uhakana izi nteruro</p> <ol style="list-style-type: none"> 1. Strongly agree/Ndabyemera cyane 2. Agree/ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyemera 5. Strongly disagree/simbyemera nagato
<p>Imyanzuro ivuye mu ikemurwa ry'amakimbirane ashingiye k'ubutaka, burigihe iba irengera uburenganzira bw'umugore afite k'ubutaka</p>	
<p>9.12 When the land dispute is between household members, village leaders usually only make the problem worse/ Iyo amakimbirane ashingiye k'ubutaka abayeho hagati y'abavandimwe, burigiye abayobozi b'umudugudu ntakindi bakora uretse gutuma ikibazo cyongerera ubukana</p>	
<p>9.13 The cell abunzis in my cell can peacefully and fairly resolve land disputes/ Abunzi b'abakagari ntuyemo bashobora rwose gukemura makimbirane ashingiye k'ubutaka mu mahoro ntakubogama</p>	
<p>9.14 Cell leaders in my cell can peacefully and fairly resolve land disputes/ Abayobozi b'abakagari ntuyemo bashobora rwose gukemura makimbirane ashingiye k'ubutaka mu mahoro ntakubogama</p>	
<p>9.15 Widows who were not legally married always lose when they have a land dispute with their late husband's family (brother-in-law, father/mother-in-law, etc)/ Abapfakazi batasezeranye n'umugabo, burigihe baratsindwa iyo bagiranye amakimbirane ashingiye k'ubutaka nabo mumuryango w'umugabo (abavandimwe, se, nyina nabandi</p>	
<p>9.16 Land dispute between family members in polygamous households is difficult to resolve in this village/ Amakimbirane ashingiye k'ubutaka mumiryango y'abagabo bashatse abagore benshi aragorana kuyakemura muri uyu mudugudu</p>	
<p>9.17 Most women in this village (legally married or not) have their names registered on their household land title/ Muri uyu mudugudu, abagore hafi yabose baba barashyigwiye cg batarashyigwiye byemewe n'amategeko, amazina yabo yanditse ku byangombwa</p>	

10. KNOWLEDGE/UBUMENYI

<p style="text-align: center;">Question/ IKIBAZO</p> <p>>>Enumerator: Do NOT read the options to the respondents except for the last question (10.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p>	<p style="text-align: center;">Answer IGISUBIZO</p>	<p>Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer B = Guessed</p>
<p>10.1 According to the law, do men and women have equal rights to own land?Hagendewe ku mategeko umugabo afite uburenganzira bungana n'ubwumugore mugutungu ubutaka</p> <p>1. Yes/Yego 2. No/Oya 999. I don't know/Simbizi</p>		
<p>10.2 Assume that a legally married couple under community of property regime has two minor children (a son and a daughter). If (god forbid) the husband were to die, who has ownership rights to the land? Dutekereze umugore n'umugabo bashingiwe byemewe n'amategeko ko bafite abana babiri bato (umuhungu n'umukobwa). Niba umugabo aramutse apfuye(Imana ibiturinde), ninde muri abo bana bombi ubite uburenganzira k'ubutaka?</p> <p>1. The wife manages all the land for the children/ Uumugore niwe uzacunga ubwo butaka kunyungu zabo bana) 2. The wife owns 50% share, daughter owns 25% and son owns 25% share/ Umugore azahabwa 50%, umukobwa ahabwe 25%, umuhungu nawe ahabwe 25% by'ubwo butaka 3. The children own the land/ Abana nibo bazegukana ubwo butaka 4. The son owns the land/ Umuhungu niwe uzegukana ubwo butaka 5. The wife and children own 33% share each/ umugore n'abana bazatwara 33% by'ubwo butaka buri umwe umwe 888. Other, please specify/Ibindi/sobanura _____ 999. I don't know/simbizi</p>		
<p>10.3 If subsequently, (god forbid) the wife were to die, who would inherit the land? Noneho niba n'umugore nawe upfuye (Imana ibiturinde), Ninde uzaragwa ubwo butaka?</p> <p>1. The son will inherit the entire land/ umuhungu azaragwa ubwo butaka 2. The son will take all the land but will be required to look after the daughter until she marries/ uwo muhungu azaragwa ubwo butaka maze asabwe gufaha mushiki we kugeza aho azashyngirirwa 3. The daughter will inherit the entire land/ Umukobwa niwe uzaragwa ubutaka 4. The land will be divided equally between the son and the daughter/abo bana bombi bazagabana ubwo butaka banganye 888. Other, Please specify/Ibindi, sobanura _____ 999. I don't know/Simbizi</p>		
<p>10.4 Assume that a man and a woman in a consensual union (not legally married) separated and the husband legally married a new woman. Under the law, can she claim rights over their household land?Dutekereze umugabo n'umugore babana ariko batarasezeranye by'emewe n'amategeko, ko batandukanye, Maze uwo mugabo agahota asezerana n'undi mugore imbere y'amategeko. Hakurikijwe amategeko, uwo mugore wa mbere afite uburenganzira k'ubutaka?</p> <p>1. Yes /Yego 2. No/Oya 888. Other, please specify/Ibindi/sobanura _____ 999. I don't know/simbizi</p>		

<p style="text-align: center;">Question/ IKIBAZO</p> <p>>>Enumerator: Do NOT read the options to the respondents except for the last question (10.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p>	<p style="text-align: center;">Answer IGISUBIZO</p>	<p>Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer B = Gussed</p>
<p>10.5 If a woman is in a consensual union (not legally married), does she have legal rights to her household's land? Ese niba umugore abana n'umugabo batarasezeranye ,yaba afite uburenganzira ku mutungo w'urugo ugizwe n'ubutaka?</p> <p>1. Yes/ Yego 2. No/ Oya 999. I don't know/ Simbizi</p>		
<p>10.6 Assume that a woman and a man are in a consensual union (not legally married) and they have children together. Her name was not included on the document of their household land. Her husband passed away and her in-laws are claiming the land. What can she do to ensure that she continues to have rights to access her household's land? Dutekereze ko umugore n'umugabo batashyngiwe imbere y'amategeko kandi bakaba bafite abana babyaranye. Izina ry'umugore rikaba ritanditse ku byangombwa by'ubutaka bw'urugo.Umugabo we aza kw'iataba Imana maze mushikiwe aza gukurikirana ubwo butaka. Niki uwo mugore yakora kugirango akomeze kugira uburenganzira mugukoresha ubwo butaka?</p> <p>10. Go to authorities and claim her children's rights over their household land/ yajya kubuyobozi gukurikirana uburenganzira bw'abana be kurubwo butaka bw'urugo 11. Go to authorities and claim her right over land/ kujya kubuyobozi gukurikirana uburenganzira bwe kuri ubwo butaka 12. She has no right over this land so she cannot continue to have access if her in-laws are claiming the land/ ntaburenganzira afite kuri ubwo butaka, ntabwo ashobora gukomeza kubukoresha niba benewabo b'umugabo we barikububurana 888.Other, please specify/Ibindi/sobanura _____ 999. I don't know/Simbizi</p>		
<p>10.7 Assume that in a polygamous household, one woman is legally married to the husband while the other is not. Which of the following statement is true for the children of the woman who is <u>not</u> legally married to the husband?Dutekereze ko umugabo yashatse abagore babiri, maze umwe mubagore we bashyngirwa imbere y'amategeko, undi we ntibasezerana. Ni ikihe kiricyo muri ibi bikurikira ku bana buwo mugore utarasezeranye?</p> <p>>> <i>Enumerator: Read all the options.</i></p> <p>10. Her children have no rights over land/ Abana b'uwo mugore ntaburenganzira bafite k'ubutaka 11. Her children have the same rights over land as the children of the legally married wife/ abo bana be bafite uburenganzira bungana n'abana b'umugore wisezerano 12. Her children have rights over their father's portion of land when they are legally recognized/ abo bana bafite uburenganzira k'umugabane wa se kuri ubwo butaka 889. Other, please specify/ibindi/sobanura _____ 999. I don't know/Simbizi</p>		