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Abstract

The objective of this research was to assess the impact of governance practice on unity and reconciliation among genocide survivors and released prisoners of Rwandans post 1994 genocide in Nyanza District. Specifically, the research intended to assess the characteristics of governance practice that influence unity and reconciliation among genocide survivors and released prisoners in Nyanza District; to assess the lessons that can be drawn from the experience of unity and reconciliation due to governance practice among genocide survivors and released prisoners in Nyanza District and to evaluate the relationship between governance practice and Unity and Reconciliation among genocide survivors and released prisoners in Nyanza District. Moreover, the carrying out of this research, concentrating on Good Governance, has motives of current confidence, and there was no recent empirical findings concerning the correlation linking governance practice and Unity and Reconciliation in Nyanza District. Descriptive and correlative research designs were used. Study population size was 21740 while the sample size was 122. Questionnaire was used as data collection instrument. Quantitative approach was used in data analysis by Statistical Package for the Social Sciences. Findings revealed major characteristics of governance practice such as participation, responsiveness; equity and inclusiveness, accountability, transparency and rule of law have mean (μ) value which is between 1.00-1.50, while the variables with 1.51-2.50 are effectiveness and efficiency as well as consensus orientation. For the lesson, 95.9% of respondents affirmed that unity and Reconciliation are possible; 95.1% of research participants acknowledged that the restorative justice is important in unity and reconciliation; 86.9% of respondents recognized that Genocidists should not be dehumanized; 82.8% of respondents underlined the full cooperation to fight against genocide ideology is essential to unity and reconciliation whilst 75.4% of respondents approved that the only governance is not sufficient for unity and reconciliation. Regarding the relationship, the

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correlation coefficient is 0.880 meaning that there is a positive higher correlation between governance practice and Unity and reconciliation.

Keywords: *Governance practice, Governance characteristics, Unity & Reconciliation*

1.0 Introduction

Before colonial rule, Unity and peace characterized the Rwanda country and through the existing archives, Rwanda was unified (Mugabe, 2003). According to Mugabe, before the Europeans arrival, there was not conflicts between Rwandan people and ethnics were not specified anyplace among Rwanda's citizens. For Prunier, Europeans prepared their colonial rule by favoring the Tutsi tribe at the expense of the Hutus, the majority and another part of people but the Batwa, were treated badly against both the Hutu and Tutsi (Prunier, 2009). According to Rutembesa (2003), this ideology has been extended among Rwandese until 1994 Genocide where 1,000,000 Rwandans were immediate victims.

After genocide of 1994 perpetrated against Tutsi, the Government of Rwanda accentuated on fortifying governance as a requirement for unity and reconciliation. Mugabe (2003) emphasized that there was an enormous effect of the genocide against Tutsi of 1994 such as absolute collapse of organizations, administrative systems and structures, social cohesion, intra-and inter-personal relations as well as human capability in country. For Mugabe, the fundamental issue of governance practice as far as adequacy, achievement, straightforwardness, responsiveness and duty, was the first priority to be taken care of.

According to MINALOC (2000), from 2000, the government attempted to set the democratization cycle that advances good governance, norms through progress in participation, improvement of transparency and answerability, and setting up duty and reasonableness in nearby substances.

As World Bank explains that “*national reconciliation and good governance are inextricably related*” (Bank, 1998). This study attempts to explore how Good Governance impacts on unity and reconciliation of Rwandans post 1994 genocide by focusing particularly in Nyanza District. This chapter is based on the background to the study, problem statement, objectives of study including general and specific objectives, research questions, significance of the study, limitations of the study, scope of the study and organization of the study.

1.1 Problem Statement

The problem of this research consists of how Nyanza District faced different problems such as low participation, irresponsibility, inequality, persistence of Genocide ideology, the memories and wounds still fresh, the problem of compensation (reparation) of properties looted and/or destroyed, and the problem of poverty though much dealt with. In addition, to all these problems is added the forgiveness issue, problem of repentance, love and truth telling. In this angle, the problem which has always been troubling Rwanda, for a longtime is the fuelling of divisions, discrimination, and Genocide ideology which were still in local population (Medard, 2002).

In Rwanda, after more 27 years since 1994, divisionism, Genocide ideology and negationism remain rampant either in old generations or young generations. This is often reflected in every commemoration period where some Genocide survivors are often killed or harassed with hate speeches coupled with the distortion and manipulation of the real Rwandan history. In one way or the other, divisionism, Genocide ideology and denial are serious hindrances to unity and reconciliation process in Rwanda (Shyaka, 2003) and in Nyanza district.

Studies and reports on Rwanda indicate the prevalence of divisionism, Genocide ideology and denial where people still teach their children about ethnic-based hatred. Moreover, the problem related to fresh wounds and memories of divisions and Genocide are still fresh in kind to all categories of population. Furthermore, to some Genocide survivors, bad memories enshrined in the Rwandan history that culminated into the 1994 Genocide against Tutsi has in one way or the other limited their trust towards perpetrators (Mukamana, 2008).

This indicates that the heavy weight of the divisive past and the Genocide, and recidivism of deadly identities remains thus a huge hindrance to unity and reconciliation in Rwanda and in Nyanza district. Another problem is compensation or reparation where it was found out that if the guilty individuals have to personally compensate survivors, some of them are not willing to provide the compensation. Others do not have sufficient assets to match the injustice committed while others simply refuse to do so, one who has destroyed/looted the property should not solely admit and regret his/her wrong doings, repentance and apologize or forgiveness for them: in principle she/he should also give compensation. Lastly, comes the problem of poverty and inequality which remained a serious factor that hinders the process of unity and reconciliation in Rwanda especially in Nyanza district.

The above problems are rooted in the bad governance that characterized the administration before 1994. The level of these problems is still high challenge and deep rooted and they constituted the problematic of this study and through this research we wanted to know how did Nyanza District to manage these problems to carry out a good process of reconciliation via good governance, given that before the 2019 year, this District did not come in the first places in terms of unity and reconciliation in Rwanda.

Statistically, according to the research of Hakizimana, Nyanza has emerged the first District with 96 percent of marks in implementing unity and reconciliation, followed by Gisagara with 85 percent, Burera the third with 84.50%, Gakenke is the 4th with 83 percent, Kamonyi is the 5th with 82%, *Huye, Bugesera and Nyamasheke the 6th, 7th and 8th with 80.50 percent respectively* (Hakizimana, 2019). The research of NURC in 2015 revealed that Nyanza District made a second round of performance of contracts to promote Unity and Reconciliation (Rwanda Reconciliation Barometer, 2015). Hence, I intend to respond to the following general question: How did governance in Nyanza District increase Unity and Reconciliation? All the above considerations lead us to the study's research problem consisting in knowing how, governance practice plays a role in increasing Unity and Reconciliation between conflicting parties after violence.

However, to the best of my knowledge, the part of Nyanza district governance in unity and reconciliation to confront the above problems has not so far been identified and assessed in terms of research. The identification and assessment as research of contribution of Nyanza district governance in this regard, constitutes the problem of this study. It is against this background that this study seeks to investigate how governance practice came up against those problems for unity and reconciliation in Nyanza district as a case study.

1.2 Objectives of Research

- i. To assess the characteristics of governance practice that influence unity and reconciliation among genocide survivors and released prisoners in Nyanza District;

- ii. To assess the lessons that can be drawn from the experience of unity and reconciliation due to governance practice among genocide survivors and released prisoners in Nyanza District;
- iii. To evaluate the relationship between governance practice and Unity and Reconciliation among genocide survivors and released prisoners in Nyanza District.

2.1 Literature Review

As conceptualization clarification, this research focuses on the concept of governance practice characteristics and its components, governance practice in Rwanda, unity and reconciliation.

2.1.1 Governance practice characteristics

Governance practice alludes to the system and establishment through which decisions are made and controls in a country are worked out (IFAD, 2001). Governance practice has ended up being a critical segment of the political and development program, and has been exceptional underlined close by with the duplication of best practices that must be taken as a best idea (IFAD, 2001). Based on its definition, governance practice respects the approach of participation, rule of law, transparency, responsiveness, consensus oriented, equity and inclusiveness and effectiveness, efficiency and accountability (OECD, 1997; Wimmer, 2004).

For Kofi, governance practice incorporates propelling the norms of law, removing obstruction of minority and limitation to social affairs, setting direct political methods, autonomous legal executive, a reasonable police power, a military that is cautiously reliant upon standard resident control (Kofi, 1999). This implies that, in order to be successful, governance practice has to be participatory, transparent, accountable, equitable and meaningful. For Moore, Governance constitutes the various exercises and inactions of the Government all through its institutional structure inside which social and financial advancement (Moore, 1994).

In Rwanda, the social, political, economic and social business of the citizen of Rwanda, which is the get-together reason for the two planes, must be a conclusive inspiration driving good governance (MINALOC, 2012) We can say that good governance is a method of estimating how public organs conduct public activities in a favored manner. Good governance hence arises as a model to contrast ineffectual economies or political bodies and feasible economies and political bodies. Good governance focuses on the duty of governments and administering bodies to address the issues of the majority instead of select gatherings in the public arena.

The State and citizens of Rwanda consider good governance related to constitutionalism, rule of law, justice, dedicated leadership, a long term vision, participatory and democratic decision-making, security of person and property, respect, protection, and promotion of human rights, political, managerial, and financial transparency and accountability, unity and reconciliation, equity or fairness, effective and efficient delivery of Public (MINALOC, 2012). Among the characteristics of Good governance, we emphasized on the three characteristics such as participation, responsiveness, equity and inclusiveness. It is through this research that we've highlighted how good governance impacts unity and reconciliation through participation, responsiveness, equity and inclusiveness.

2.1.2 Participation

Participation is a fundamental component of good governance theory which includes the commitment of each experienced childhood in the administrative issues of their overall population (Kaufmann, 2003). By participation as an inside aspect of good governance, population, men and women should be engaged with the development process (Osmani, 2007). Such extensive participation depends on chance of connection and talk, similarly as capacities to partake gainfully (Blair, 2000).

In Rwanda, throughout decentralization where citizens are occupied with dynamic, the interest, the Rwandan Government confides in used this decentralization as a strategy for strengthening political force and population' capacity (MINALOC, 2018). This was needed to give a supportive instrument for compromise and social government assistance by breaking down contribution of the participation of different groups of Rwandans vis-à-vis the unity and reconciliation.

2.1.3 Responsiveness

Responsiveness is another aspect of good governance through which the institutions and processes try to serve all stakeholders (Rachel, 2012). Therefore, good governance through the norm of responsiveness is important to suit this unavoidable change. The limit comparatively as the gracefulness of the assembly to reply and suit social change is hinted as mindfulness (Rotberg, 2004).

Clearly, the responsiveness of the local government is anticipated by methods for occupants to be particularly fundamental (Abraha, 2016). We can say that responsiveness simply means that institutions respond to their stakeholders in a timely manner. An agenda that seeks to mediate between the many different needs, perspectives, and expectations of a diverse citizenry demonstrates consensus orientation.

2.1.4 Equity and inclusiveness

The equity and inclusiveness makes sure that all residents think that they have a chance in it and do not feel disallowed from the law (Plumptre, 2003). This applies to ensuring that the points of view on minorities are thought of and that the voices of the most unprotected in the open eye are heard in unique and anticipates that segments should ensure that all accomplice bundles get the opportunity to keep up or improve their development.

By equity and inclusiveness, people ensure that all the individuals from a framework think assessing and attracted to improve or remain in their prosperity. All people have occasions to improve or keep up their prosperous (Plumptre, 2003). This in this manner stipulates or guarantees that each citizen is given equivalent access to better their part and furthermore to improve his prosperity in the general public (Grindle, 2004).

Equity and inclusiveness comprise the one of the essential and the huge rules in guaranteeing Good Governance. From the above, equity and inclusiveness incorporates particularly the most destitute people, having occasions to improve or keep up their thriving.

2.2 Conceptual framework

This conceptual framework defines the relevant variables for this research maps out how the variables might relate to each other. Figure 1 shows the conceptual framework adopted.

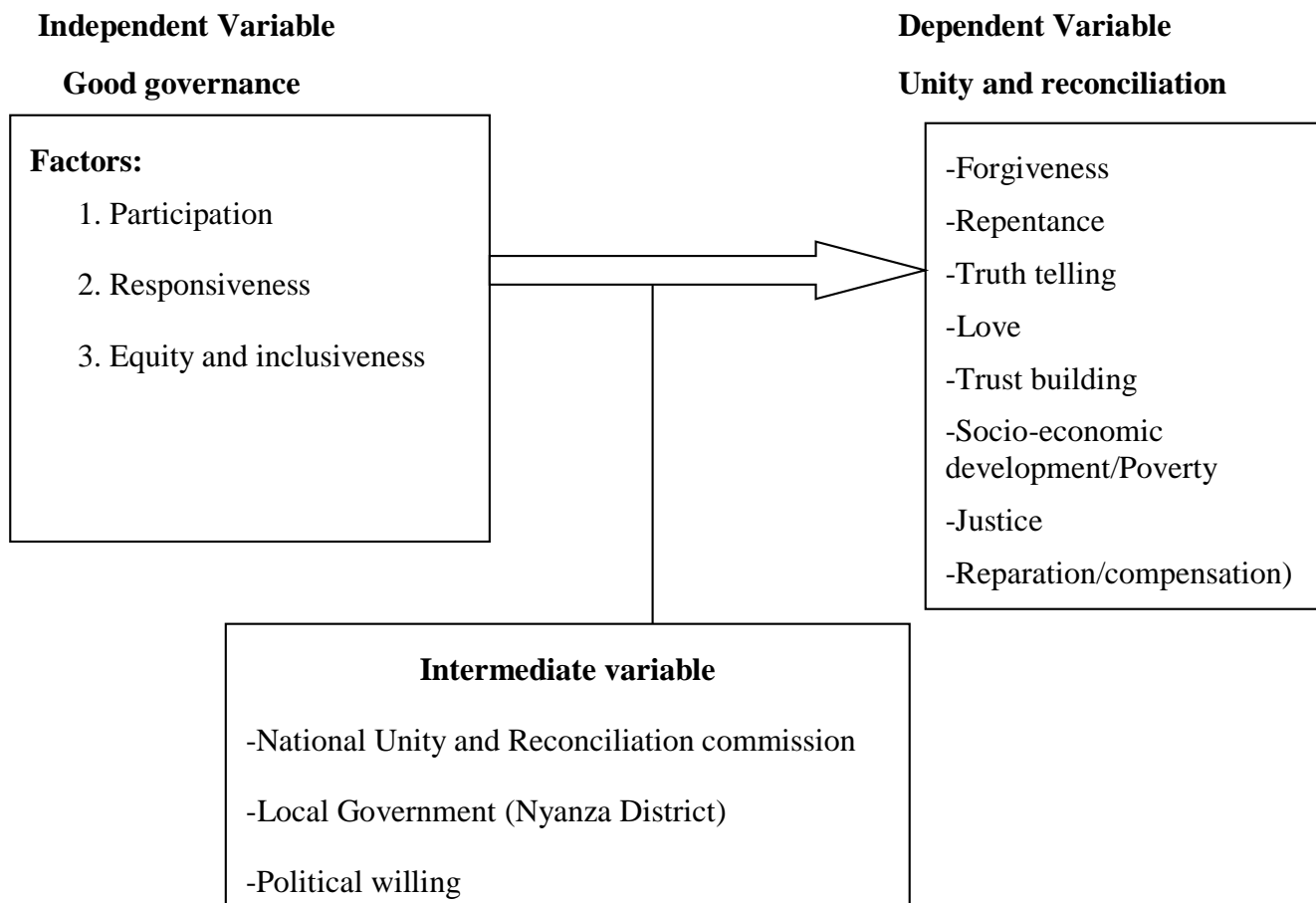


Figure 1: Research conceptual framework.

Source: Author (2019)

3.0 Research Methodology

In research, a plan based on the techniques and methods to be used for conducting a survey is necessary in order to examine the research problem (Christensen, 1991). In this regard, we chose to carry out this research on governance practice and its impact on unity and reconciliation of Rwandans post 1994 genocide, a descriptive and correlative research design were adopted.

Descriptive was used to identify the characteristics of governance practice that influence unity and reconciliation among genocide survivors and released prisoners in Nyanza District and to assess the lessons that can be drawn from the experience of unity and reconciliation due to governance practice among genocide survivors and released prisoners in Nyanza District. For correlative analysis, two variables were measured statistically (Independent Variable & Dependent Variable) and the statistical relationship (correlation) between them (governance practice and unity and reconciliation) was assessed

A target population is explained as all people from any particularly portrayed class of people, objects, events, or things, articles concerning which the theory is made and from which the sample can be calculated (Ary *et al.*, 2002). In this research, the population is people concerned by good

governance, unity and reconciliation. Based on the purpose of this research, the populations who were susceptible to provide information needed in this research are the following:

- (i). In charge of Good Governance officer in Nyanza District (1);
- (i). In charge of Unity and reconciliation Officer in Nyanza District, working in Good Governance Service (1); (Human Resources Management Report, Nyanza District, 2020);
- (iii). Survivors or Genocide victims in Nyanza District: 18,804 including 7,621 males and 11,183 female (INSR, 2008).
- (iv). Released genocide prisoners in Nyanza District: 2,934 (Rwanda Correctional Services, 2014 cited by NURC, 2015). The population size is 21740.

For Ary *et al.* (2002), a sample is a part of a population or a small group of population to which an investigation can be carried out. With this research, we determined the sample size and sampling technique. As the target population above is distributed in all Sectors of Nyanza District, we selected three (3) Sectors which have the most activities related to unity and reconciliation consolidated with survivors and released prisoners. These sectors are Busasamana, Kigoma and Busoro Sector. In these sectors, the survivors and released prisoners meet in healing programs, where they are given lessons about forgiveness and exchange opinions about unity and reconciliation under coordination of the by the in charge of good governance officer in Nyanza District and the in charge of unity and reconciliation. For sample size, it was based on the participants in unity and reconciliation activities coordinated by the officers cited above in three sectors (Busasamana, Kigoma & Busoro Sector).

Given the great number of Genocide survivors located in all Sectors of Nyanza District (18,804) and released genocide prisoners (2,934), it was difficult for us to conduct a research to this entire population. However, as a researcher, we selected the categories of genocide survivors and released prisoners who participated in unity and reconciliation process in three Sectors: Busasamana, Kigoma and Busoro Sector. The selection of these sectors was based on the fact that they are only them which had the evidential, visible and practical activities in terms of unity and reconciliation in Nyanza District. Therefore, the number of participants in those activities is the following:

Following the non-probability sampling, for selecting respondents, we chose to use the purposive sampling for the data collection. For the purposive sampling, it alluded to as judgment examining test components considered to be judged of to represent the population are browsed the population (Ary, *et al.*, 2002). We selected a "typical group" of people who may speak to the target population and afterward gathers information from them. This helped us to select targeted persons capable to provide information on good governance, unity and reconciliation. For data collection, we prepared different instruments, and set up procedures of data collection. During this research, the elaborated questionnaire was distributed to the 122 respondents for data collection process.

4.0 Research Findings and Discussion

The primary goal of this study was directed towards assess the impact of governance practice on unity and reconciliation among genocide survivors and released prisoners of Rwandans post 1994 genocide in Nyanza District. The demographic results revealed that the majority of respondents was male with 52.5% whilst 47.5% was female; an indication that, both male and female involved in the activities of unity and reconciliation in Nyanza District. Regarding the ages of respondents,

38.5% are the majority of respondents who are most aged between [38-47 years], 31.1% are aged between [28-37 years], 19.7% are aged between [18-27 years] and 10.7% are 48 years old and above. This implies that the respondents were mature and physically fit to use their force to accomplish and fulfill the responsibilities in terms of unity and reconciliation.

Concerning the education, the study established that a majority (63.9%) of respondents had secondary level A₂ of education, 29.5% of respondents had no level of education whilst 6.6% had the third cycle of high education (A₀). This communicates that with this level of level of education, it can be noted that the availability of success in terms of unity and reconciliation should be possible and can be considered as a way of striking outside of the District goal of unity and reconciliation due to good governance.

4.1 Descriptive Analysis

This section focuses on the descriptive findings related to the objectives of the study and they interconnected to the information gathered through the questionnaire conducted with the respondents. The findings related to the specific objectives.

Assessment of characteristics of governance practice influencing unity and reconciliation among genocide survivors and released prisoners in Nyanza District

Governance practice characteristics are supportive complex mechanisms, processes, relationships, and institutions, as well as leadership behavior, through which citizens' groups articulate their interests, exercise their rights and obligations, and resolve their differences, as well as the use of political, economic, and administrative power to manage the nation's affairs. In this research, research participants evoked their opinions on how they perceive governance practice characteristics in Nyanza District.

Table 1: Respondents' opinions about characteristics of governance practice influence unity and reconciliation in Nyanza district

Characteristics	Measurement							
	SA	A	N	D	SD	n	μ	StDev.
1. Participation	86	36	-	-	-	122	1.30	.458
2. Responsiveness	82	40	-	-	-	122	1.33	.471
3. Equity and inclusiveness	78	44	-	-	-	122	1.36	.482
4. Consensus orientation	47	74	1	-	-	122	1.62	.503
5. Effectiveness and efficiency	58	64	-	-	-	122	1.52	.501
6. Accountability	74	48	-	-	-	122	1.39	.491
7. Transparency	77	45	-	-	-	122	1.37	.484
8. Rule of Law	76	46	-	-	-	122	1.38	.487

Source: Primary data (2022)

The analysis of frequency distribution revealed how spread the opinions of the respondents among governance practice characteristics in Nyanza District were. In this regard, it is clear that the variables such as participation, responsiveness, equity and inclusiveness, accountability,

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transparency and rule of law have mean (μ) value which is between 1.00-1.50. While the variables with 1.51-2.50 are effectiveness and efficiency as well as consensus orientation. For dispersion analysis, except the consensus orientation and effectiveness and efficiency which had >0.5 which means that respondents had different perceptions, other characteristics had the value <0.5 meaning that respondents had the same perceptions for other characteristics.

The mean values in Table 1 of the variables as governance practice characteristics showed that there are some difficulty level of governance practice to influence unity and reconciliation in Nyanza District where the mean values are lower than the other variables. The researcher tried to know the problems faced by unity and reconciliation process in Nyanza District by interviewing the Nyanza Citizens about the unity and reconciliation process in the district.

Table 2: Respondents' opinions about the problems faced by unity and reconciliation process in Nyanza District

Problems	Yes		No	
	Frequency	%	Frequency	%
1. Low citizens participation	99	81.1	23	18.9
2. Irresponsibility	111	91.0	11	9.0
3. Inequality	109	89.3	13	10.7
4. Persistence of Genocide ideology	106	86.9	16	13.1
5. The memories and wounds still fresh	104	85.2	18	14.8
6. The problem of compensation	110	90.2	12	9.8
7. The problem of poverty though much dealt with	107	87.7	15	12.3
8. Divisions	108	88.5	14	11.5
9. Discrimination	102	83.6	20	16.4

Source: Primary data (2022)

As presented in the Table 2, the results provided by descriptive statistics show that the problems encountered by unity and reconciliation in Nyanza District were at more than 80%. In this regard, there was low citizens' participation, irresponsibility, inequality, persistence of genocide ideology, the memories and wounds still fresh, the problem of compensation, the problem of poverty though much dealt with, divisions and discrimination. The frequency and percentage of the above variables indicates that the research participants give value the problems faced by unity and reconciliation in Nyanza District before 2019. During the course of this research, the study sought to discern the respondents' opinions on the level of problems which effect on Unity and reconciliation process in Nyanza District.

Table 3: Respondents' opinions on the level of problems effect on Unity and reconciliation process in Nyanza District

Problems	Measurement					n	μ	StDev.
	Very high	High	Middle	Low	Very low			
1. Low participation	70	45	7	-	-	122	4.52	.606
2. Irresponsibility	59	50	13	-	-	122	4.38	.672
3. Inequality	64	50	8	-	-	122	4.46	.619
4. Persistence of Genocide ideology	63	55	4	-	-	122	4.48	.564
5. The memories and wounds still fresh	60	51	11	-	-	122	4.40	.651
6. The problem of compensation	61	51	10	-	-	122	4.42	.641
7. Problem of poverty though much dealt with	64	46	12	-	-	122	4.43	.667
8. Divisions	62	47	13	-	-	122	4.40	.676
9. Discrimination	64	50	8	-	-	122	4.46	.619

Source: Primary data, (2022)

The observation of statistical analysis shows how the respondents' views are spread. In this regard, it is clear that the measures of central tendency (mean/ μ) are centered between 3.51-4.50 and 4.51-5.00.

The problems of irresponsibility, inequality, persistence of genocide ideology, the memories and wounds still fresh, the problem of compensation, problem of poverty though much dealt with, divisions and discrimination have the mean between 3.51-4.50. Only the low participation has the 4.52 mean. For Stdev, all values are >0.5 which means that respondents had different perceptions on the proposed problems. This is explicit that respondents considered those problems effect at high level but at different level. The data in table 4.4 revealed that the level of difficulty is very high which means that there were problems of governance practice which affected jeopardized unity and reconciliation process in Nyanza District.

Apart from the issue of resource limitations, Nyanza District leaders face a challenge to pursue issues relating to inequality. Some participants mentioned that some people still have divisive ideologies and are not willing to change. There is also a challenge with compensation to the survivors. Some of these survivors are poor. Their belongings were taken in the genocide and they have not been compensated for. There is thus an uneasy feeling between some of these survivors and the people who took their belongings. Although there has been good progress made, the journey is still long, and there are some challenges especially resources. It takes resources to reach people and to run programs. Another challenge is that some people would not want to engage with the program. And even among some who do, Rwandans usually in our culture, we do not tell the

truth. People might pretend to be excited about the program, while they hold another position inside, and conflicts and wrong ideologies may continue despite having been involved in the debates.

After analyzing the level of problems effect on Unity and reconciliation process in Nyanza District, the researcher analyzed the impact of governance practice characteristics on the Unit and Reconciliation in Nyanza District.

Table 4: Respondents' opinions on the impact of governance practice characteristics on the Unit and Reconciliation in Nyanza District

Good governance characteristics	Impact level measurement					N	μ	StDev.
	Very high	High	Middle	Low	Very low			
1. Participation	68	54	-	-	-	122	4.56	.499
2. Responsiveness	61	60	1	-	-	122	4.49	.518
3. Equity and inclusiveness	65	57	-	-	-	122	4.53	.501

Source: Primary data (2022)

The analysis of the frequency distribution showed that the respondents' views on the impact of governance practice characteristics on the unit and reconciliation in Nyanza District are closely very high mean between 4.51-5.00 especially the participation, equity and inclusiveness while responsiveness has a high μ of 4.49. The analysis of standard deviation indicates that the respondents had different perceptions (p-values >0.5) for responsiveness, Equity and inclusiveness while the p-value <0.5 for participation. This is understandable that participation of every individual seemed as a must for the attainment of unity and reconciliation in Nyanza District.

The study sought to know how governance practice impacted on unity and reconciliation in Nyanza District, and the results are presented in Table 5.

Table 5: Respondents' opinions about the impact of governance practice on unity and reconciliation

Impact to Unity and reconciliation	Measurement					n	μ	StDev.
	VHL	HL	ML	LL	VLL			
1. Forgiveness	59	63	-	-	-	122	4.48	.502
2. Repentance	61	60	-	-	-	122	4.49	.518
3. Truth telling	62	60	-	-	-	122	4.51	.502
4. Love	70	52	-	-	-	122	4.57	.497
5. Trust building	65	57	-	-	-	122	4.53	.501
6. Socio-economic development/Poverty	63	59	-	-	-	122	4.52	.502
7. Justice	64	58	-	-	-	122	4.52	.501
8. Reparation/compensation	66	56	-	-	-	122	4.54	.500

Source: Primary data (2022)

According to the Table 5, the information provided by the respondents show that the indicators of impact of unity and reconciliation are forgiveness, repentance, truth telling, love, trust building, socio-economic development/poverty, justice and reparation or compensation. The analysis of the frequency distribution showed that the means of respondents' views are high which means that these indicators are significant in terms of impact of governance practice on unity and reconciliation in Nyanza District. The analysis of standard deviation showed that the p-values for all items are >0.5 which means that respondents had different perceptions on the proposed impact. This communicates that the impact of governance practice on unity and reconciliation is at the high level. All the participants commended Nyanza District for its effort in prioritizing good governance and its fruitful partnership with all partners to make all citizens own the responsibility of building unity and reconciliation.

Assessment of the lessons that can be drawn from the experience of unity and reconciliation due to governance practice among genocide survivors and released prisoners in Nyanza District

After findings related to the characteristics of governance practice and its impact on unity and reconciliation, the next step was to find out the lesson lessons that can be drawn from the experience of unity and reconciliation due to governance practice among genocide survivors and released prisoners in Nyanza District. The responses on lessons that can be drawn from the experience of unity and reconciliation due to governance practice in Nyanza District are summarized in Table 6.

Table 6: Lessons that can be drawn from the experience of unity and reconciliation due to governance practice in Nyanza District

Lessons	Yes		No	
	Frequency	%	Frequency	%
Genocidists should not be dehumanized	106	86.9	16	13.1
Unity and Reconciliation are possible	117	95.9	5	4.1
Only governance is not sufficient for unity and reconciliation	92	75.4	30	24.6
Full cooperation to fight against genocide ideology is essential to unity and reconciliation	101	82.8	21	17.2
Restorative justice is important in unity and reconciliation	116	95.1	6	4.9

Source: Primary data (2022)

It is hard to sort out the positive lessons the world would learn from the unity and reconciliation due to governance practice in Rwanda. However, through mistakes, people learn how to deal with future similar situations. Indeed, the unity and reconciliation of Rwandans post 1994 genocide could serve as an example of a successful engage of Rwanda. On one hand, due to good governance, unity and reconciliation is possible, and on the other, there is still some poor performance of some who tarnish the image of unity and reconciliation and make it less successful.

So, for some of the research participants, there is a great lesson that can be drawn from the experience of unity and reconciliation due to governance practice in Nyanza District. In this regard, 95.9% of respondents affirmed that unity and Reconciliation are possible; 95.1% of research participants acknowledged that the restorative justice is important in unity and reconciliation; 86.9% of respondents recognized that Genocidists should not be dehumanized; 82.8% of respondents underlined the full cooperation to fight against genocide ideology is essential to unity and reconciliation whilst 75.4% of informants approved that the only governance is not sufficient for unity and reconciliation.

What we can note is that reconciliation is a painful process that requires the knitting of the torn social fabric, healing wounds, rebuilding a sense of togetherness and creation of institutions that promote national unity, accountability. National unity and reconciliation is cross-cutting and requires holistic interventions in all aspects of political, social and economic life. The crime of genocide destroys hope and trust, as well as dehumanizes people. Combating discrimination and genocide ideology is a complex and long-term struggle. Community inclusion and participation create ownership of national undertaking.

The unity and reconciliation taking the roots of governance practice is not easy, is difficult; it takes the involvement of all the people of Rwanda to turn this around. At this stage, the second research question - "What lesson that can be drawn from the experience of Unity and reconciliation due to governance practice among genocide survivors and released prisoners in Nyanza District?" was answered.

4.3 Inferential Analysis

Relationship between governance practice and Unity and Reconciliation among genocide survivors and released prisoners in Nyanza District

After analyzing the lessons that can be drawn from the experience of unity and reconciliation due to governance practice among genocide survivors and released prisoners in Nyanza District, the correlation between governance practice and Unity and Reconciliation in this District was performed using the data collected on the field. The statistical analysis gave the correlation coefficients such as Pearson Correlation. The Table 7 shows the association between the study variables.

Table 7: Correlations Matrix

		Good Governance	Unity and Reconciliation
Good practice	Pearson Correlation	1	0.884**
	Sig. (2-tailed)	-	.000
	N (Number of participants)	122	122
Unity and Reconciliation	Pearson Correlation	0.884**	1
	Sig. (2-tailed)	0.000	-
	N (Number of participants)	122	122

** . Correlation is significant at the 0.01 level (2-tailed).

Source: Primary data (2022)

The correlation coefficient is 0.880 which is between $0.7 < r < 0.9$ meaning that there is a positive higher correlation between governance practice and Unity and reconciliation. The results showed that there is a positive correlation between two variables. Therefore, the results are consistent and the correlation was significant which means that there is a significant relationship between governance practice and Unity and Reconciliation among genocide survivors and released prisoners in Nyanza District. In conclusion, the governance practice has a positive impact on unity and reconciliation in Rwanda.

Table 8: Model Summary

Model	R	R ²	Adjusted R ²	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.884 ^a	.781	.779	1.486	.781	428.307	1	120	.000

a. Predictors: (Constant), Independent variable

Source: SPSS 16.0 results based on the primary data (2022)

The data in table 8 shows that the R is .884 means that the correlation is positive high. In this research, the R is strong because, it is through governance practice that the activities related to the unity and reconciliation in Nyanza District are executed. The adjusted R Square of 0 .779 means that data fit the regression model (the goodness of fit).

At this stage, the third research question -" What is a relationship between governance practice and unity and reconciliation among genocide survivors and released prisoners in Nyanza District?" was answered.

Table 9: Coefficients

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	22.283	.695		32.063	.000
	Good governance	1.022	.049	.884	20.696	.000
a. Dependent Variable: Unity and reconciliation						

Source: Primary data (2022)

The data from linear regression shows how when the governance practice improves and progresses, and how unity and reconciliation is more achievable or increase among Rwandans.

If

x=good governance,

y=Unity and reconciliation

y=a+bx and in table above, a=22.283, b=1.022

If governance practice (x) =0, then unity and reconciliation (y)= 22.283

If there is an increase of 1 coefficient, then the unity and reconciliation (y) will increase at 22.283+1.022= 23.305

If there is an increase of 2 coefficients, the unity and reconciliation (y) will increase at 22.283+1.022*2=46.61

If there is an increase of 3 coefficients, the unity and reconciliation will increase at 22.283+1.022*3=69.915

If there is an increase of 4 coefficients, the unity and reconciliation will increase at 22.283+1.022*4=93.22

According to our case study, more there is an increase of a certain number of degree of good governance, more the level of unity and reconciliation will increase. As the same, if there is an increase of level of good governance, the unity and reconciliation can decrease also. According to our research, there is a statistically significant relationship between governance practice and unity and reconciliation. The correlation is justified the indicators presented in Table 10.

Table 10: Indicators of relationship between governance practice and Unity and Reconciliation in Nyanza District

Items	Measurement							
	SA	A	N	D	SD	n	mean	StDev.
1. Participatory governance is the main aspect that fosters the Unity and reconciliation in Nyanza District	94	28	-	-	-	122	1.23	.422
2. Responsive governance is the factor that promotes the unity and reconciliation in Nyanza District	96	26	-	-	-	122	1.21	.411
3. Equity and inclusive governance are the main aspect that improves Unity and reconciliation in Nyanza District	98	24	-	-	-	122	1.20	.399

Source: Primary data (2022)

As presented in table 10, there participatory governance is the main aspect that fosters the Unity and reconciliation in Nyanza District with 1.23 μ of level of difficulty. Responsive governance is the factor that promotes the unity and reconciliation in Nyanza District with 1.21 μ of level of difficulty and Equity and inclusive governance are the main aspect that improves Unity and reconciliation in Nyanza District with 1.20 μ of level of difficulty as presented in table 4.12. The analysis of standard deviation indicated that the p-values of indicators of relationship <0.5 which means that the respondents perceptions were the same. It was imperative for the researcher to analyze the impact of participatory governance, responsive governance, equity and inclusive governance on Unity and reconciliation in Nyanza District.

Table 11: Respondents' views on the impact of participatory governance, responsive governance, equity and inclusive governance on Unity and reconciliation in Nyanza District

Level	Good governance Participatory governance		Responsive governance		Equity and inclusive governance	
	Frequency	%	Frequency	%	Frequency	%
Very high (90-100%)	113	92.6	115	94.3	111	91.0
High (80%-89%)	9	7.4	7	5.7	11	90.0
Total	122	100	122	100	122	100

Source: Primary data (2022)

The findings in table 11 indicate that respondents appreciated the impact of participatory governance, responsive governance, equity and inclusive governance on Unity and reconciliation in Nyanza District at 90%-100% which means that the unity and reconciliation is very high. This implies that the survivors and released prisoners recognize the unity and reconciliation in Nyanza District.

5.0 Conclusion

The main aim of this study was to assess the impact of governance practice on unity and reconciliation among genocide survivors and released prisoners of Rwandans post 1994 genocide in Nyanza District. In this regard, a literature review and the data analysis was done to discuss the specific objectives of the research. The researcher concluded that the governance practice has the positive impacts on unity and reconciliation in Rwanda and the participatory governance was found out as the main aspect that fosters the Unity and reconciliation in Nyanza District. While responsive governance is other factor that promotes the unity and reconciliation in Nyanza District; equity and inclusive governance are the main aspect that improves Unity and reconciliation. After all, the research questions have been answered and research objectives have been achieved.

6.0 Recommendations

Generally, the research findings are encouraging but there are some backdrops of the elucidations of this study, in this section there are the following recommendations especially to the government of Rwanda.

➤ To improve education related to unity and reconciliation among Rwandans

In Rwanda, education was used to sow hatred that lead to genocide. After the 1994 genocide, education has been used to uproot the hatred and there have been success stories of unity and reconciliation through education. Only with unity and reconciliation, there can be sustainable development. Rwanda, thus can use education for people to realize this, and to value political compromised and search for ways to keep unity and to avoid divisionism at all costs. In this way, Rwandans can realize that they all need unity and reconciliation for their sustainable development. Rwandans have seen how the lack of unity cannot work for the development of anyone. Critical pedagogy prioritizes the raising of people's consciousness to realize the value and need for unity promotion. Therefore, Rwanda ought to enlarge and to hold critical its role with regards to education for unit and reconciliation promotion, and thus to increase its outreach levels.

➤ To establish a program that unites Rwandans at all levels to bring them together for unity and reconciliation.

It is important to highlight that the unity of Rwandans is a major pillar of the country's development. Through good governance, many efforts have been conjugated to encourage everyone's participation in unity and reconciliation promotion, however, there still observed some people who have biased ideas that they pass on to their children and to others through media and internet. Therefore, Rwanda ought to organize more forums for educating people civic education and critical thinking of what they hear, and the ownership of "Ndi Umunyarwanda program" (I am Rwandan) which lead people to think about their belongingness to the country. More teaching people to ask for forgiveness, to forgive and to reconcile. These teachings should be exposed often until a tremendous change towards unity and reconciliation is observed. Also, Rwanda ought to put in place a permanent way of collaboration and communication, as a way of sharing ideas and as a channel of good collaboration among Rwandans. Put in place forums for young generations, for them to be good representatives of Rwanda and to show a good image of Rwanda in Rwanda and abroad.

➤ **Proposed ways of dealing with the challenges of unity and reconciliation**

The experience of Rwanda has shown that achieving unity and reconciliation is a long journey as wounds are not easy to heal. Thus, the first step is to enhance governance practice where everyone is equally treated with the same rights. The second step, is to put in place and engaged for the facilitation agents for unity and reconciliation promotion such as NURC, to engage with the public with an aim to raise the consciousness of the public to understand the primary need for unity and reconciliation. Unity and reconciliation agencies, who are charged with a heavy responsibility to safe guard National unity and reconciliation can work as facilitators to challenge the public to think more critically about their social life realities, and thus to realize the need of unity and reconciliation for sustainable development of all.

➤ **Involving different stakeholders in unity and reconciliation promotion**

The Rwandan's involvement of different stakeholders in unity and reconciliation promotion has worked positively to grow the work of sustainable development in Rwanda. Although NURC has not used this tool to a desired extent, it is a good tool to use to widen social engagement about unity and reconciliation promotion. In other words, this is a recommendation for Rwanda to maximize and to more closely follow up its collaboration with its stakeholders, or even to sensitize every citizen to be a stakeholder in something humanity cannot develop without, which is unity and reconciliation. The purpose is for every citizen to understand the need for absence of violence through facilitation that raises each and everyone's consciousness for critical thinking rather than swallowing information as given. Through this, a culture of uncritical obedience to authority like it happened with the Rwandan genocide can be fought.

➤ **Publicizing unity and reconciliation**

The pre-1994 States used formal education, non-formal education and media to nurture the culture of hatred. The government of Rwanda thus ought to work harder and consistently to publicize the work of unity and reconciliation. This is to say, Rwandan Government, thus ought to encourage public discourse on critical thinking about the importance of having a reconciled and unified country. This will be initiation of enhancing public thinking about it. If no one talks about it, people may not think of it. The more it is talked about, the more chance that people will think about it.

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