

Restoring Community Trust and Building Peace in Conflict Communities (Rwanda Case Study)

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Abstract

The process of building peace and establishing its foundations within societies, especially societies emerging from the stage of conflict, is an important and indispensable process. Without peace, the chances of obtaining a safe and stable life are reduced, and societies cannot work and progress towards a better future. Communities that have experienced violent conflict suffer from a tear in their social fabric, and feelings of fear, hatred, and ethnic discrimination prevail among the population, which necessitates searching for the best means to address this crisis and restore confidence among citizens in order to build positive peace in those societies.

Keywords: *Trust, Peace, Violence.*

Introduction

Peace is the basis for the stability of countries and an important pillar upon which the fate of societies rests. In the absence of peace, stable life does not exist, the causes of prosperity disappear, and life opportunities decline in terms of education, health, and development.

Societies emerging from conflict, especially societies that have experienced violent ethnic conflict such as Rwanda, suffer from a tear in their social fabric. Therefore, rehabilitation measures and building confidence among citizens within society are among the priorities of the peace building process.

Importance of Research:

The importance of research is highlighted in addressing the most important issues facing countries emerging from conflict, which is the issue of lack of trust between citizens within society, which is considered one of the priorities of the peace building process.

Problem of the Research:

In societies that witness conflicts, there are many societal changes that leave deep wounds in the souls of the members of society. This reality requires building trust to return to the previous situation, and thus the process of rebuilding trust becomes the basis for building peace. Therefore, the research problem came to raise several questions, including:

1. What do we mean by (peace building).
2. How to overcome the previous stage that witnessed conflict and rebuild trust.
3. What are the causes of the conflict in Rwanda, and what are its roots?

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4. What measures did Rwanda follow to overcome the conflict stage and achieve peace?

Research hypothesis:

The research is based on the hypothesis that the issue of rebuilding confidence and achieving peace in societies exhausted by conflicts, such as Rwanda, requires thinking about a better state of relations that will be a window into the future to overcome the pre-conflict situations.

Research Methodology:

Two methods (analytical and inductive) were used during writing this research.

Research structure:

The research was divided into two sections, in addition to the introduction and conclusion. The first dealt with (the concept of peace building and restoring societal trust: a theoretical framework) and the second dealt with (a case study of Rwanda).

The First Topic

The concept of peace building and procedures to restore societal confidence (a theoretical framework)

Peace building is the basis for the stability of societies. It represents a state of harmony, harmony, security, stability, the absence of war and conflicts, and overcoming their effects. It is the only way that countries resort to after a stage of conflict to address its effects and ensure that it does not return. The peace building process includes many Among the most important aspects are the measures to restore societal confidence that work to reduce the risks of escalation and tensions and are established to create conditions for multiple coexistence based on true understanding to assess risks and achieve the stability necessary to build peace. Therefore, we will divide this topic into two requirements and we will clarify in the first requirement (the concept Peace building) and in the second requirement (measures to restore societal confidence).

The First Requirement

The Concept of Peace Building

Building peace in a language consists of two words, one of which is building, which means building. Buildings are "plural" and "buildings are plural", and building is the mastermind and maker of the structure, and from it the word "building" is derived, meaning the wall, and "building", meaning the Kaaba, so it is said, "No, by the Lord of this." Structure, and so-and-so has correct structure, i.e., innate nature (1).

The word building came in the Holy Qur'an to indicate the construction of the heaven and the earth, like the shape of a dome, which is a roof on the earth, as in the Almighty's saying (He who made the earth a resting place for you, and the sky a structure) (2).

The second word is peace, and peace is one of the beautiful names of God, and it means safety, and in the intermediate dictionary, peace comes from safety, which is freedom from faults, and peace is the greeting for Muslims, and it was stated that the abode of peace is paradise in the Almighty's saying (And for them is the abode of peace.) (3).

Peace building in terms: The concept of peace building is a broad concept and it is difficult to find a comprehensive definition for it. It has received the attention of many specialists and students in the field of peace studies. Therefore, we will try to present some of the definitions of these specialists. This concept was used for the first time by Johan Galtung in his article. In 1975, he included it among three approaches to peace: peacemaking, peacekeeping, and peace building (4).

Johan Galtung's understanding of peace building is based on the distinction between negative peace (which means the absence of direct violence) and positive peace (which means the absence of structural violence or the achievement of justice and development, especially social justice) (5).

In his report entitled "A Plan for Peace," former Secretary-General of the United Nations Boutros Boutros Ghali defined it as (6): "Working to identify and support structures that will promote and consolidate peace to avoid a return to a state of conflict."

Peace building seeks to address the root causes of conflict and its effects, by restoring broken relations, promoting reconciliation, building institutions and political reform as well as economic development. Peacebuilding aims to promote long-term stability, justice, good governance and reconstruction. Rehabilitation and integration of former combatants. Boutros Ghali, the former Secretary-General, proposed four interconnected strategies: preventive diplomacy, peacemaking, peacekeeping, and peacebuilding (7).

UNESCO defined it as "work to make the world a better place for humanity to live, that is, it is the endeavor to achieve many positive changes that we all aspire to for ourselves and for humanity" (8).

Lisa Shirk defines peacebuilding as "a response to the most extreme cases of violence that the world has witnessed, such as the widespread spread of poverty, the increase in the crime rate, racism, oppression, violence against women, wars, ethnic and ideological differences, and class division" (9), where peace building seeks To prevent, reduce, and redirect violence, and to help people recovering from violence, even structural violence whose devastating effects have not yet appeared, and at the same time it works to empower individuals and encourage them to establish relationships at all levels that help them and their local environment (10).

In general, peace building is a long-term process that begins with the end of the conflict and works to fix the situation, address the root causes of the conflict, help the population recover from the effects of the conflict, rebuild, and work to ensure that the conflict does not return again. It is noted that the ultimate goal of the process Peace building is an attempt to end and resolve conflicts at all political, economic and social levels and not focus only on political and military settlement (11).

Thus, the concept of peace building is considered one of the contemporary concepts, as its importance is highlighted by the fact that it combines the role of international organizations and the United Nations in the fields of peacekeeping, international security, and the economic, social, and cultural fields.

The second requirement

Restoring societal trust

Societies that witness long-term social conflicts suffer from many societal changes, and some of these changes leave deep wounds in the souls of the members of society. The reality in this case requires a set of procedures and steps that bring about a change in the attitudes of individuals after emerging from the crises, so Societal confidence-building measures, which are a system of values, principles, orientations, positions and behaviors that reduce the risks of escalation and tensions and establish conditions for multiple coexistence based on real understanding between the population, are among the most effective means of achieving the stability necessary to build peace (12).).

First: the concept of building trust

Societies that have witnessed conflicts are going through many changes that include all its aspects. These changes leave deep wounds among some, and change convictions and ideas significantly, which requires rebuilding trust again and not according to the way things were, because if the previous situation had been It is good that disagreement and

conflict occurred, which requires thinking about a better state of the relationship than the situation was before the conflict (13).

Gaining trust from the other is not an easy matter. It requires some steps taken by a third party, whether it is a negotiator or a personal institution that is respected by both parties. This party obtains the confidence of the conflicting parties and understands their aspirations in order to reach solutions and procedures for rebuilding trust.

The stage of building trust is the most important, and it comes after understanding the aspirations of the other party and taking the initiative to overcome the past and work for the future, as South African leader Nelson Mandela says, "Do not forget the disasters that occurred and the victims that were lost, but do not forget tolerance so that you can live." "With each other," he urges in this saying to think about building the relationship better than it was, that the issue of building trust is as important as the importance of tolerance, forgiveness, and acceptance of the other who is different, and it is the basic step to think and act according to correct logic to eliminate fear and the reasons that prompted the occurrence of the dispute (14), and the process of rebuilding confidence is defined as "a system of values, principles, directives, positions and behaviors that are concerned with securing the foundations of peace." On the one hand, it provides reassurance through measures aimed at reducing escalation and tension, and On the other hand, it was established to create conditions for multiple coexistence based on true understanding, and its importance is highlighted by its reflection of the extent of acceptance. The two parties are open to each other after the stage of disagreement, and their willingness to cooperate and work with each other to forget the past and benefit from the expertise and experiences they went through so that this situation does not happen again and peace and stability are achieved (15).

Second: Measures to rebuild confidence

The process of building confidence is the basis for building a stable and real peace. This process includes a set of agreed upon political, legal and societal activities and mechanisms, which include:

1- Strengthening the system of guarantees for freedoms and rights

There is a close relationship between the peacebuilding process and ensuring the rights and freedoms of individuals. This is because the peacebuilding process is linked, in principle, to the extent to which the state and the constitutional and legal rules provide rights and freedoms to individuals, whether on the personal or political level. The peacebuilding process is linked to the elements. Several of them include political stability, organization of power, and participation. These components require constitutional foundations and rules that guarantee individuals the full exercise of their rights, such as freedom to express opinions, participate in elections, nominate, represent in parliament, and hold office. This is consistent with the goal of the peacebuilding process, including the process of restoring confidence, because this process seeks to build a modern political system that prevents the dominance of a particular group or race and its monopolization of power and limits the violation of the rights and freedoms of individuals, in a way that ensures the return of individuals' confidence in society and the state (16), and thus the rights and freedoms of individuals were considered. The basic ideas and values that go into the peacebuilding process, and there are three. The basic pillars that provide general guarantees for the rights and freedoms of individuals are (17):

The first pillar: has a legal and institutional nature, including international agreements, national legislation, and legal institutions that guarantee these rights.

The second pillar: Civil society organizations, including humanitarian, political, cultural, social and media organizations. To the extent that these organizations are established according to democratic mechanisms, the more they represent an effective pressure force on various parties that may violate these rights.

The third pillar: The state and civil society join hands to spread a culture of human rights to guide and inform citizens of their basic rights, which they must adhere to.

The guarantees also include providing a certain level and actual procedures that establish the foundations of societal peace by distributing them on several constitutional and legal levels for the purpose of spreading a sense of citizenship and creating an atmosphere of safety and care by a state that respects and guarantees diversity, and among the most important guarantees that contribute to building Community trust is as follows (18):

A- Protecting the existence of minorities, which means the physical protection of minorities, ensuring a decent livelihood and life, and ensuring their access to the material resources necessary for their existence, in addition to protecting their existence in the regions in which they are located.

B- Protecting and promoting cultural, religious or linguistic identity, which includes protecting and promoting minority cultures, religions and languages, and includes minority rights (protection of existence, non-discrimination, protection of identity and participation).

C- The right to participate in public life, which includes equality between citizens to participate in all areas of life within society, whether political, economic or social.

D- Achieving justice, which includes punishing criminals and those involved in the conflict, compensating those affected, and repairing the damage.

These guarantees of rights and freedoms, which must be supported by constitutional rules and laws, legal institutions, and state and societal institutions, represent procedures and foundations that support rebuilding societal trust and achieving lasting and lasting peace (19).

2- Achieving unity and reconciliation among citizens:

Reconciliation means the process in which the parties begin to recognize the right of each party to live in a safe and stable society after what has been torn apart by conflict. It focuses on the necessity of working on the parties' acceptance of each other as a first step towards peace and coexistence. The process of reconciliation and peace building will not take place without collective intervention that contributes. It includes the state, local government systems, and civil society organizations (20), where social reconciliation is considered the most complex process because in its early stages after the conflict it is fragile and complex due to the complexity of social diversity and the complexity of the causes and roots of the conflict. It requires the combined efforts of the state and society to achieve it and It requires many and varied mechanisms and means capable of absorbing the extent of pain and acknowledging the violence experienced by the population, and its success depends on the use of mechanisms based on the context of society, its culture, traditions and customs. The success of the approved initiatives also requires a mechanism of integration and coordination, and it must also It should be comprehensive and non-selective, and in order for the reconciliation process to be successful, it is necessary to follow Reconciliation is progressed regularly in order to review mechanisms and processes or develop new mechanisms and processes when facing any existing challenges (21). The process of national reconciliation, despite its difficulty and complexity, only occurs when it receives attention from the state and society to achieve it according to mechanisms and means with high potential. Combined with the strong will for reconciliation and ending the conflict, it represents an important mechanism for rebuilding confidence and achieving peace.

3- Rehabilitation:

The rehabilitation process represents the third pillar of the procedures for rebuilding societal trust, as society after the conflict suffers from many problems and changes, which require procedures and means that work to reconstitute the value and moral system of

citizens, and that is through reviving the customs of society and Its traditions encourage cooperation and peaceful coexistence (22). Rehabilitation also requires holding educational workshops, training camps, seminars, and scientific conferences that work to reintegrate refugees into society, spread a culture of tolerance and coexistence among citizens, and create a society whose first priority is Work, progress, coexistence in peace, and rejection of violence and conflict (23), and this is achieved through the combined efforts of the government, society, and formal and informal organizations.

The second topic

Rwanda case study

Rwanda had a turbulent history in the pre-colonial, colonial and post-colonial eras, in which race and politics were always closely linked. Hatred and the accompanying power struggle between the Hutu and Tutsi peoples caused periodic outbreaks of violence that peaked between the months of April and July. In 1994, one of the most horrific genocides in history was committed, targeting primarily the Tutsi people, and the number of victims was estimated at about one million dead.

This tragedy left a divided society exposed to severe shock and a country classified as collapsed. The post-genocide government undertook an urgent and difficult task that involved rebuilding a society suffering from shock. Rwanda achieved a pioneering experience in restoring confidence and unifying society, and we will explain. In this topic, the case of Rwanda before and after the conflict and how it was able to achieve peace by dividing the topic into two topics, the first deals with (Rwanda before the genocide) and the second deals with (measures to restore societal confidence in Rwanda).

The first requirement

Rwanda before the genocide

In this section, we will discuss an overview of Rwanda and the causes and roots of the conflict there by dividing it into the following:

First: An overview of Rwanda

1- Geographical location: The Republic of Rwanda, or what is called the “Land of a Thousand Hills,” is one of the small countries in area, as its area does not exceed (26,338 km²) and it is located in the center of East Africa (24), and it is bordered to the west by the Democratic Republic of the Congo Uganda to the north, Tanzania to the east and Burundi to the south. Its geographical coordinates are 2 degrees south and 30 degrees east. The total length of its land borders is 894 km, and it does not have a coastal strip because it is a landlocked country surrounded by land on all sides (25).

It is located within the Great Equatorial Lakes Plateau on the eastern edge of the Grand Canyon, which is characterized by stunning natural scenery. Despite its proximity to the equator, due to its high surface above sea level, it is characterized by a moderate climate. Rwanda is also famous for its beautiful terrain. Its terrain is mountainous, with an altitude of 1,700 metres, and an average annual rainfall of 1,250 mm. Although it is a landlocked country, it has a dense network of rivers, streams and many lakes surrounded by wetlands. Its capital is Kigali and the most important city in it is Butare. , Hungarian Republic, Jezziney (26).

2- Population: The population of Rwanda is (12,208,407) people. The majority of Rwanda’s population consists of the Bantu, or what is called the “Bantu of the Lakes.” The most famous of these groups are the Hutu or “Yahutu,” and they constitute the majority of the population of Rwanda, with a percentage of 84% of the total population and represent the origin of the population of Rwanda (27). As for the second group, they are the Tutsis, who represent 15% and constitute the aristocratic class in the country. As for the third group, they are the Twa Pygmy group, whose percentage is 1%, and the

immigrant minorities, and these three groups speak One language is the country's official language, "Kinyarwanda," in addition to English (28). The demographic structure in Rwanda is characterized by simplicity, unlike other African countries, as it consists of only three groups (29).

3- Religions and sects: The majority of Rwanda's population follows the Christian religion, as it is one of the most widespread religions, with a percentage of 94%. Christian sects are divided between Catholics and Protestants, with the percentage of Catholics being 56.9% and Protestants 26.0%. There is a sect that practices Adventism, and their percentage is 11.1%, while the Islamic rate is 4.6%, and 1.4% of the population practices other religions or has no religion (30).

4-The political and economic aspect

Rwanda is a republic with a presidential system that adopts the principle of multi-partyism, as the 2000 Constitution represented the basis for the political system in Rwanda. In terms of legislative bodies, Parliament assumes legislative authority and consists of two chambers, the "House of Representatives" consisting of 80 representatives, 53 of whom are directly elected through Universal suffrage every five years, and the rest are distributed among the following categories: women (24 seats), youth (two seats), and the representative of the Disabled Association (one seat). As for the Senate, it includes 26 members who serve for eight years (31). As for the executive authority It consists of the chief executive, who is the head of state and the commander-in-chief of the armed forces. He is elected by universal suffrage for a term of seven years, renewable once. The president appoints the prime minister and other ministers in the cabinet based on the advice of the prime minister. The government of Rwanda has also laid a strong foundation for gender equality. Women represent 30% of parliamentary seats (32).

From an economic standpoint, Rwanda depends mainly on the private sector in addition to the public sector, as the Rwandan economy depends on its exports of coffee, tea, niobium and vanadium ores, zirconium ores, tin and thallium, while its imports are wheat, sugar, refined petroleum and medicines. And broadcasting equipment (33).

Second: The roots and causes of the conflict

1- Colonial rule policies: The roots of the crisis in Rwanda go back to the period of colonial rule Rwanda was first colonized by Germany (1897-1916). Germany relied on the support of existing presidents as long as they were subject to its administration, in addition to its policy of relying on companies and associations to obtain the greatest amount of profit. German colonization continued until World War I, when the League of Nations placed Rwanda under a mandate. The Belgian administration carried out several reforms that brought about a major change in Rwandan society. The Belgians believed in classifying races according to whether they were superior or inferior. The ideas and policies brought by the Belgians worked to sow the seeds of division and ethnic conflict among the Rwandans. In 1926, the administration established Belgian policies worked to increase the distinction between Hutus and Tutsis. The Belgians favored the upper class of Tutsis and concluded that the Tutsi race was more qualified to rule and that the Hutus were created to be ruled and were more suitable for manual labor. Therefore, the administration offered the wealthy Tutsis high positions of power and jobs. Administrative and More opportunities for education, and those in power among the Tutsis adapted to the situation because it increased their power and wealth (34).

Among the most important policies of discrimination followed by colonialism are (35):

A - Issuing identity cards that classify Rwandans into (Hutu, Tutsi, and Twa). These cards made clear the ethnic group of each individual.

B_ The forced labor system, which assigned selected Tutsi supervisors to punish slow Hutu workers, which increased the state of discord between the two races.

Colonial policies worked to increase the state of disharmony, tension, and discrimination between Hutu and Tutsi. Therefore, the Hutu revolted in 1959 and the 1959 revolution broke out and was the beginning of what is called (the Hutu Peasant Revolution). This revolution marked the beginning of a new era that ended Tutsi domination and intensified ethnic tensions. During which thousands of Tutsis were killed and more than 150,000 people were exiled to neighboring countries (36).

2_ The policies of discrimination and domination followed by the Hutu government: After the 1959 revolution, the Mandatory Authority organized general elections in 1960, and Kayibinda, a Hutu, assumed the presidency of the country. Kayibinda's policy was similar to the policy of the aristocratic Tutsi kings, as his policy relied on racial discrimination and his policy was based on Ethnic foundations, which made the political elites exploit ethnic divisions to achieve their political goals. The government's policy was based on resorting to repression and violence to achieve the goals of the political system and achieve wealth and status in society. During his rule, the Tutsis suffered from brutal and retaliatory treatment. His rule ended in 1973 when Juvenal Habyarimana took power in Rwanda. Habyarimana practiced the same racist policy. Although his rule was safer than the period of Kayibinda's rule, he instituted policies that increased racial discrimination between Hutus and Tutsis, and the most important of these policies is (37):

A- Prohibiting mixed marriages between Hutus and Tutsis.

B- He transported the Tutsis to very rugged areas to reclaim them, cultivate them, and employ them as farmers.

C- The Tutsis were prevented from accessing power and positions, and their opportunities for education and health care were limited.

D-Refusing the return of Tutsi refugees from countries neighboring their homeland.

These discriminatory policies increased disharmony and hatred between the two groups, which led to the escalation of conflict.

3_ the conflict between the Hutus and Tutsis from (1990-1994):

The racist policies of the Hutu government led to the gathering of Tutsi refugees together and the Rwandan Patriotic Front was established, which declared war on the Habyarimana government. The Front was demanding the return of Tutsi refugees to Rwanda and to obtain all national rights as Rwandan citizens without discrimination and to participate in power, but the government refused. Habyarimana, which was controlled by a group of Hutu extremists who supported Tutsi demands and formed Hutu militias to fight the Tutsis at home and the Rwandan Patriotic Front from abroad (38). These conditions led to the escalation of the conflict between the two parties. Habyarimana's government took advantage of Hutu fears of the return of Tutsi dominance, so it mobilized The Hutus and encouraged them to kill the Tutsis and exploited the press, media and education to increase racial discrimination and show the Tutsis that they were the enemy that must be exterminated. On the other hand, the Rwandan Patriotic Front was carrying out attacks on Rwanda from the north to demand the return of the Tutsis and an end to Hutu domination. This led to The situation led to genocide between the months of April and June 1994, which claimed the lives of nearly a million people, as mass killings took place against Tutsis and moderate Hutus, and it is reported that 2,000 people were killed in one day (39).

What happened in Rwanda is classified to this day as the ugliest human massacre in history. These events left a collapsed country and a divided society, with feelings of fear, hatred, and discrimination prevailing among individuals. The Rwandan Patriotic Front, which assumed power in Rwanda, had to find a solution to this situation, and In the next

section, we will learn about the procedures followed by the new government to correct the situation and restore confidence among citizens within society.

The second requirement

Measures to rebuild community confidence in Rwanda

Rwanda's experience is a pioneering experience in reconciliation and rebuilding societal trust. As we mentioned in the second chapter, Rwanda suffered from a long social conflict and genocide during which many Tutsis and moderate Hutus were killed, which caused a tear in the social fabric and citizens were shocked and despaired by it. The conditions they went through. Those who returned from exile after the genocide suffered very difficult experiences and felt that reconciliation was very difficult, but many realized that the only hope for building an effective society is reconciliation (40).

Therefore, in the context of dealing with the legacy of genocide, the new government faced the challenge of rebuilding the social fabric and restoring confidence among citizens. As a result, the government established a national policy known as unity and reconciliation, which is a consensual practice between citizens who possess a common nationality, share the same culture, and enjoy the rights of Equal, as it aimed to form citizens who are characterized by trust, tolerance, mutual respect, complementarily and equality, who adhere to the truth and heal each other's wounds resulting from their dark history in order to lay the foundations for building peace, and among the most important measures taken by the government in this field (41):

First: changing the constitution

After the elections, the new Rwandan government began work on drafting a new constitution for the country. It went through several stages. A temporary constitution was drawn up for the country in 1998, followed by a temporary constitution in 2001. The permanent constitution of the Republic of Rwanda was adopted in a referendum on May 26, 2003, and entered into force on 4 May. June of the same year, and it was amended four times in (2003, 2005, 2008, 2010) (42). The new constitution organized the rights and duties and defined the official institutions in the state and the functions of each of them. It stipulated that the three legislative, executive and judicial powers be separate from each other and enjoy independence but are complementary. The preamble of the Constitution stated: "The country is determined to fight all forms of discrimination among citizens and to eliminate everything related to genocide, with an interest in building a state governed by law, respecting human rights, and based on a democratic system that emphasizes political pluralism and a fair share of power. Article 10 stipulates:" Building a state governed by the rule of law and governance (43).

Pluralistic democracy and equality between all Rwandans and between men and women, which is confirmed by women obtaining 30% of positions in decision-making bodies. Since resolving disputes over identity is a very difficult issue as each party views the other as an opponent, an article was placed in the constitution that emphasizes the rejection of racism and discrimination between citizens, stipulating (It is prohibited for political organizations to build themselves on the basis of race, group, Ethnicity, tribe, clan, region, gender, religion, or any other division that may lead to discrimination), and in implementation of that article, the government has enacted a set of laws that criminalize extremist ideology and include a set of acts such as denying genocide, ridiculing the victims, intimidation, and Defamatory speeches if the mechanism helps calm the current situation(44)

The constitution also stipulated (that all Rwandans have equal rights), and established the principle of who governs Rwanda as (the people by the people and for the benefit of the people), through which Rwandans built political stability and societal security. The provisions of the Constitution also relied on human rights as a basic principle of action, and the government of Rwanda paid attention to the principles of human rights stipulated

in international instruments, as it recognizes the priority of the principles of universally recognized international law and undertakes to harmonize its legislation with them, and among these instruments (the Charter of the United Nations 1945, the Convention Prevention and Punishment of Genocide 1948, Universal Declaration of Human Rights 1948, International Convention on the Elimination of All Forms of Racial Discrimination 1965, International Covenant on Economic, Social and Cultural Rights 1966, International Covenant on Civil and Political Rights 1966, Convention on the Elimination of All Forms of Discrimination against Women 1980, and others) (45) and has made international pledges to abide by and abide by the standards stipulated in these documents because they are compatible with its development goals for the second millennium 2000-2015, and among the most important rights guaranteed by the Rwandan Constitution (46):

1_ Articles (10, 12, 13, 14) stipulate the inviolability of the human person and the right to life and physical and mental integrity.

2_ Article (6.15) stipulates equality and fair justice.

3_ Article (19) stipulates the best interests of children.

4_ Article (30) stipulates the right to life and guarantees human dignity.

_ Article (20) stipulates freedom of education and confirms that it is the right of every Rwandan citizen.

6_ Article (23) stipulates the right of every citizen to enjoy the highest level of physical and mental health and to improve all aspects of health. Article 22 stipulates the individual's right to live in a clean environment.

Second: Reactivating the gachacha system

Gachacha courts are a system of community justice inspired by the Rwandan tradition, which means (justice on the grass). These courts have existed in Rwanda since ancient times and are considered a judicial system for adjudicating disputes. The work of these gatherings aims to restore order and harmony, and this was the main goal. Settlement was intended to restore social harmony, reach the truth about the events, punish the perpetrators, or even compensate through gifts. These measures worked to restore harmony between families and purify the social system (47).

This traditional community justice was adapted in 2001 to suit the needs of Rwanda in the wake of the 1994 genocide, where there were approximately 200,000 defendants awaiting trial, and to deal with overcrowded prisons and a backlog of cases awaiting trial, which would cost Rwanda many years and significant resources. If they were conducted in a Western style, the goal of the Gachacha courts was as follows (48):

1_ Proving the truth of what happened

2_ Accelerating legal procedures for those interested in genocide crimes.

3_ Eliminating the culture of impunity.

4_ Reconciliation between Rwandans and strengthening their unity.

More than 12,000 gachacha courts have been established throughout Rwanda, each covering a small community known as a gachacha cell. The sector consists of a small group of cells. Gachacha meetings are also chaired by judges known as (Anyangamugayo), meaning honest people who are elected by members of the community. Their number reached 260 thousand people called Gachacha judges (49)

This large number of elected gachacha judges embodied the largest experiment in the field of popular justice in modern history. The working mechanism of these courts takes place in three stages (50):

1. A community gathering to determine what really happened and who is responsible for participating in the crimes.
2. A special meeting of judges takes place to classify the type of offense into one of four categories.
3. The third stage begins when all the information necessary to begin the trial has been collected.

The government's goal in reviving this system was to bring together members of the local community and involve them to bear witness, identify the facts, confirm them, and achieve justice. The Council of Elders contributed to promoting tolerance and reconciliation between groups of society through dialogue and public presentation of facts. It became a platform for survivors of genocide. These courts constitute the main tool for transitional justice in Rwanda and are consistent with the main declared goal of achieving accountability and with the overall goal of reaching reconciliation. Three principles have been incorporated into the genocide and gachacha legislation: spreading justice on a popular scale and making it decentralized by establishing a large number of courts in every administrative unit in society, the principle of recognition in exchange for reducing the sentence to increase the amount of evidence and information available, and the principle of Classification of crimes according to their type (51).

The gachacha carried out the mission of revealing the truth and achieving justice and reconciliation in Rwanda. It was designed to rebuild Rwandan society, not only for the purpose of punishment. The gachacha system entered into force for 10 years from (June 18, 2002 to July 18, 2012) and included 10,000 courts that heard 1 958,634 cases involving 1,003,227 defendants. The Council of Elders succeeded in holding the perpetrators of crimes fully responsible, in addition to listing the events that occurred. As for the crimes of theft and looting, they were resolved through dialogue, amicable settlement between individuals, and compensation for the damage. These efforts were considered a positive initiative for reconciliation and restoring confidence among citizens. Thus accelerating the peacebuilding process (52).

Third: The National Committee for Unity and Reconciliation

The new government established a Unity and Reconciliation Committee in 1994 as another measure to rebuild community confidence, complementing the Gachacha courts. After revealing the truth, punishing criminals, restoring rights, and promoting dialogue and tolerance among citizens (53), the situation requires other measures that work to rehabilitate the population with the aim of working in a way Participatory and allowing Rwandans to shape ways and means of achieving unity and reconciliation. Among the most important actions undertaken by the committee are (54):

1. Providing a platform through which Rwandans can express their opinions on what divides them and how to build a united Rwanda.
2. The committee gathered a group of people and asked them what they needed for reconciliation. The importance of this process was that it made people interact with the idea of reconciliation and provide assistance in determining what they needed for reconciliation. They became planners and actors in this matter. This is how citizens were made They work with each other according to their opinions and plans, which has strengthened trust between them.
3. The committee organized a large number of conferences, meetings and workshops on the topic of unity and paid attention to genocide memorials and commemorations in order to remind people of the horror of this incident and avoid returning to it.

Fourth: National rehabilitation

The government, in cooperation with the National Committee and cultural institutions, organized camps and academies as a national rehabilitation initiative that brought together Rwandans to work with each other and enhance the role of tolerance and trust among them. The most important of these academies are:

1-Angando (National Rehabilitation Camps)

Langandu in Rwandan culture is a tradition in which the elderly or young residents are forced to leave their village and isolate in a remote place to think about societal problems such as conflicts or famine. After the civil war, the Langandu camps were revived for national rehabilitation, dedicated to learning the virtues of national unity, which is a phrase Workshops and educational activities were used to reintegrate returnees to Rwanda and military integration initially, then expanded to include different categories of the population such as employees, students, and released prisoners to reintegrate them into society. This school helped residents understand the importance of peaceful coexistence and integration. It also provided a type of treatment and a place for healing. It also helped participants get rid of the idea of revenge and hatred and overcome mutual fear and suspicion of the other. In addition, these camps helped create a sense of national identity and provide reconciliation forums for reconciliation by confronting history and formulating a single future. (55)

2_ Itorero Initiative:

It is another form of civic education and is broader in scope than Angando. It was established by the Council of Ministers in 2007 as a local initiative for national rehabilitation. The Itorero is traditionally a school for learning morals and values and developing a way to deal with societal problems. It was held during a fun party and recreational activities during which Participants dance, sing, and share food. The Itorero targets all levels of local and central administration, includes all Rwandans, and includes different mines adapted to all residents, as it includes children from the age of seven and above and trains them in their villages to become citizens (56).

Productive and responsible, and as for the mandatory category, they are individuals between the ages of 18 and 35. These groups have the opportunity to participate according to their professional backgrounds and specific service priorities. The Itorero, through their training, aim to re-establish the culture of serving the nation without financial reward and to encourage patriotism and Unity, responsibility, and increasing awareness of unity and reconciliation. The Itorero graduates pledge to be role models for their communities, as they assume the responsibility of training others in unity and reconciliation and spreading positive cultural values within society that promote peace and development (57).

3_ Aimihiho Initiative:

It is a program designed to hold citizens accountable for government practices by setting public goals at all levels for their work during a specific period. The government official is subject to monitoring during that period and citizens can question him in full transparency. (58) This program is considered a performance contract. The President of the Republic called on the mayors to commit to achieving a set of goals at a certain time, as part of a good response to the needs of citizens. The program was designed to improve service provision within the framework of the decentralized program in governance, and the government's benefit from this program is to keep the mayors under control. It is a way to use social and administrative pressure to push Aiming to achieve a greater degree of achievement, which enhanced the spirit of competition in providing services to mayors when implementing development programs. This program allowed the participation of stakeholders (citizens, civil society, donors and the private sector) and their involvement in policy formulation and evaluation, which strengthened confidence. Mutual(59).

4_ Ndi Amunyarwanda Initiative: It is a dialogue-based program that literally translates to (I am Rwandan) to emphasize common citizenship and the unity of Rwandans. It is an important stage for the National Committee in the path of reconciliation and unity, as the program provides a forum for Rwandans from their various social groups to discuss issues of national unity and Reconciliation and development by focusing on common citizenship (60).

We noticed that the government made great efforts by restructuring the state and institutions, and the government paid attention to the material aspects of consolidating the rights of citizens in the constitution and developing the education, health and economic sectors, in addition to the moral aspects of prosecuting the guilty, national rehabilitation initiatives, and achieving unity and reconciliation among Rwandans. In order to restore societal confidence, what helped this process succeed was the strong state authority, its solid policies, the strong will of the people, and their desire for tolerance, forgetting the effects of the past, and looking forward to the future.

Conclusion:

The term peace building has received wide attention from researchers and specialists, because the world today is mostly witnessing situations of instability and tensions that may rise to the level of conflict.

The disruption in their social fabric that societies emerging from the conflict are witnessing and the problems represented by the lack of trust between citizens and the feelings of fear and hatred that prevail among them are considered catalysts for conflict and its return again. Therefore, it is necessary to search for means and solutions that put an end to this situation and restore Building trust among citizens within society. Through this research, we were able to answer the problem and achieve the hypothesis. Measures to rebuild trust were able to improve the situation among the population and achieve peace. We concluded from the experience of Rwanda that the country, no matter how much it suffered from violent conflict and social rupture, The combined efforts between the government and society and the strong will to fix the situation achieve good results and ensure ease on the path to true and lasting peace.

It is one of the most important recommendations for countries emerging from conflict:

1. Measures to rebuild societal trust require a long time and a strong will for change and reform on the part of the government and society.
2. The necessity of establishing laws and constitutional foundations that guarantee the rights and freedoms of citizens and criminalize racial discrimination.
3. Achieving transitional justice by establishing courts to punish criminals and those causing the conflict and to compensate those affected.
4. Establishing training camps, workshops, and scientific and cultural seminars that work to spread the spirit of tolerance, trust, and cooperation among the population in order to rehabilitate citizens and create a generation whose motto is tolerance and peaceful coexistence.
5. Reviving the values, traditions and culture of society that consolidates the spirit of cooperation and tolerance.
6. Involving citizens in reform processes and allowing them to express their opinions and develop appropriate solutions for them.

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