Nexus Between Unity/Reconciliation and Security: The Case of Rwanda

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The Role of Ecological Sanitation in Promoting Development, Peace and Health in the Great Lakes Region
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The Great Lakes Region is very volatile with a history of animosity and conflict among communities within and countries in the region. During conflicts, communities rarely stay in homes and as such there are no proper and hygienic methods of handling and disposing human excreta. Ecological sanitation is therefore an alternative method for managing human excreta, which, can contribute greatly to improving sanitation and subsequently the health status. If the issues of sanitation are taken care, people, even displaced people, can try to recollect their lives to eke out a living, hopefully in an environment of peace and tranquility.

Ecological sanitation, which is a sustainable approach to human excreta management that prevents disease, conserves and protects water, and recovers and recycles nutrients, has a number of advantages. In the Great Lakes Region, Ecological sanitation is viable due mainly to its advantages to the users and to its ability to integrate development, peace and health needed by displaced persons.

Improved sanitation is closely associated with better health and improved sanitation. In that perspective, adoption of ecological sanitation to excreta management can be of great benefit to refugees and displaced persons. This can lead to improved food security among displaced persons and even among the hosting communities.

In addition, the usage of the sanitized human excreta for agricultural practices will take away idle time so that people can be engaged in small scale farming around their residencies to meet part of their food requirements, and some extra income from sales as well as reduce cases of mugging due to idleness. Thus development issues will be addressed.

Therefore, adoption of ecological sanitation should not be seen within the context of displaced people living in camps. Its benefits should also be seen within the light of people returning to their homes after normalcy and calm has returned.

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Therefore, adoption of ecological sanitation should not be seen within the context of displaced people living in camps. Its benefits should also be seen within the light of people returning to their homes after normalcy and calm has returned. Most of these returnees are poor and cannot afford elaborate toilets, including flush-and-discharge ones even where water may be plentiful.

As they settle down in their pieces of land, application of fertilizers in their farms will be something not even worth considering given the fact that they cannot afford.

In conclusion, among benefits of adopting ecological sanitation are people's health improvement due to reduced or no contamination of water for drinking and cooking, reduced cases of contamination of food since excreta will no longer be left to attract flies and other disease carrying vectors and development in terms of improved livelihoods since people are able to use sanitized excreta for growing crops and improving their nutritional levels.

Ecological sanitation is the way forward for Conflict torn Great Lakes Region, enhancing peace and security and promote health and development for the good of the local people.

It holds the key to the future of sanitation, peace, security, development and health in the Great Lakes Region. All what is required is sound policy framework and facilitation of community adoption of this system at the grassroots level.

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Mrs Fatuma NDANGIZA, Executive Secretary, National Unity and Reconciliation Commission (Rwanda)

Reconciliation has become an important part of post-conflict peace building and a measure for preventing re-occurrence of conflict. In most post-conflict situations, former enemies, perpetrators and victims must continue to live, side by side after the war and genocide. Yet attitudes and behaviors do not change at the moment of stopping a war and/genocide or declaration of peace.

Since Reconciliation is understood as a societal process that involves mutual acknowledgement of past suffering and changing of destructive attitudes and behaviors into constructive relationships towards sustainable peace, one could therefore argue that there is no magic formula for reconciliation. Each reconciliation process needs to be redesigned according to the specific context.

Rwandan Vision for Unity and Reconciliation is given by President Paul KAGAME in these words: "My vision of Rwanda is a united country that feels itself as an integrated into the sub region Family of nations, a country that is developed and has eradicated poverty, a country that is democratic, and above all, a stable country at peace with itself as well as with its neighbors".

14 years after devastating genocide, the Government and the people of

Rwanda are committed to the process of national unity and reconciliation as a pre-requisite for lasting peace, security and development. Reconciliation means finding a way to balance truth, justice, peace and development. The issue of security therefore becomes pertinent in creating an enabling environment for reconciliation. On the other hand, reconciliation whether at political or interpersonal level contribute to security or could become a security challenge.

Rwandan Model of unity and reconciliation includes therefore reconstructing the Rwandan identity and building a shared sense of Rwandanness is at the centre of reconciliation in Rwanda; strengthening memory, truth, justice, confessions and forgiveness have been the core threads of reconciliation; understanding why the past led to genocide and taking measures, however, painful and slow, which will make our "never again" a reality.

Rwandan model for unity and reconciliation is also inspired by positive cultural values that were used in the past in conflict resolution, citizenship building, good governance and economic empowerment. Unity and Reconciliation process is in that perspective holistic and cross cutting.

Peace and Conflict Management Review

Since the stopping of 1994 genocide against Tutsi, major achievements in strengthening unity and reconciliation are creation of institutions that promote good governance (National Unity and Reconciliation Commission, National Human Rights Commission, Electoral Commission, National Examination Board), creation of Gacaca courts to foster justice and reconciliation among Rwandans, release of about 70.000 confessed genocide perpetrators, fighting discrimination and promotion of gender equality policy, Ingando (solidarity camps) and other sensitisation activities that promote reconciliation; a participatory constitution that enshrines unity and reconciliation and fight against discrimination and genocide ideology, creation of the survivors fund and emergence of reconciliation initiatives at personal and community levels such as Perpetrator Confessions gestures of forgiveness from individual survivors, establishment of Reconciliation clubs in schools, reconciliation Associations, etc.

However, the national policy for Unity and Reconciliation is still facing strong challenges: Combating discrimination and genocide ideology is a complex and long-term struggle, National security in Rwanda has been a critical factor in ensuring peace and stability, the political commitment to promote necessary policy and rule of law creates a conducive environment to unity and reconciliation process, Community ownership of reconciliation process is critical to sustainable peace and security.

THEME 3: GOVERNANCE AND DEMOCRACY
The role of free, fair and transparent elections in the building process of peace and security: the Case of Rwanda
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Elections are a double-edged weapon. If properly conducted, they can yield good results. Otherwise, they affect security. That is why the electoral dynamics should guarantee security. In Rwanda, elections have often been an opportunity for frustration, injustice and exclusion. For example, they were characterized by restrictions; during the first and the second republic, the elections were organized on ethnic and regional labels.

Under the Belgian trusteeship, there were the electoral consultations of 1953: the bodies of electors to elect the councils of the sub-chieftaincies, the chieftaincies, the territories and the higher council of the King are identified on basis of ethnic belonging. For the councils of sub-chieftaincies, out of 13,245 members of the body of electors, 58.38% are Hutu, 41.40% are Tutsi and 0.22% are Twa. When the councils of 1953 were to be renewed, only 400,000 valid men out of 1,500,000 inhabitants had to elect the body of electors. The body of electors as well as the councillors were ethnic-based elected, that is 53% of Tutsis, 47% of Hutus and no Twa.

Under the Second Republic (1973-1994), elections took place in an ideological logic and ethnic exclusion. The 1978 to 1988 presidential elections occurred in a closely monitored militancy (98% in 1978, 99.8% in 1988 for the unique candidate HABYALIMANA Juvénal).

The legislative elections were held n a regime of co-option from 1981 to 1988, to the monopoly of the Party-State. They resulted in the emergence of a non representative legislative assembly (2 Tutsi in the 1988 elections out of 70 deputies whereas the supposed quota should be 9%). All of these accumulations of injustices and exclusion resulted in potentially conflict situations and frustrations on the part of the excluded.

To correct the mistakes of the past, practical foundations like the preparations of the 2008 legislative elections have been put into place today : good participatory planning of the 2008-2001 electoral process (to avoid rushness) ; good preparation of the electoral card ; acquisition of the electoral material guaranteeing transparency (transparent urns, indelible ink and rigid ink); participation of voters to the electoral process (approval) ; contribution to the funding of the elections ; volunteering for the construction of the voting booths and voluntary assessors ; decentralization of the electoral infrastructures ; civic and electoral education of the population during the electoral cycle ; implication of several stakeholders including the political parties, civil society, media, local and international electoral observation; transparency in the consolidation of the results:

In the post- genocide Rwanda, the mechanisms aiming at the smooth running of the elections have been put in place. They are henceforth characterized by good preparation, inclusion of all and involvement of the population. All things considered, a dialectic relation exists between free and transparent elections and peace and national security. All depends on the political will and the political actors committed to the higher interest of the nation.

Women's Parliament Representation in Africa
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The problem of women under-representation in national legislatures has been widely studied using socio-economic, cultural and institutional variables. The latter is mainly used in the economically affluent Western-type democracies and the former in the less affluent polities. The recent gain or increase of women in parliament in Sub-Saharan African is also understood in terms of agency and affirmative action. The assumption, mainly derived from cultural-modernization theory is that institutions only matter in developed societies; for they are supposed to develop in predictable ways and follow cultural and economic transformation.

However, while socio-economic and cultural variables are valuable, since Giovanni Sartori's seminal work on Constitutional Engineering (1994), and earlier works on electoral systems, political variables have become more powerful and salient in understanding political exclusion/inclusion; yet, thus far, are often missing in analyzing women's legislative under-representation in Africa. Yet, in addition, we know that liberal democracy as an ideal and impartial has been challenged.

Other studies also claim that, in comparison, Westminster/majoritarian model of democracy is inferior to proportional representation (PR) in bringing on board historically excluded groups like women. In this paper, using Uganda, Rwanda and Burundi as examples, my aim is, not only to contest the claim that institutions are less important in accounting for outcomes in parliament in Africa, but also the claim that PR is a guarantee for more women getting to parliament. Instead, through the evaluation of the Rwandan case, I show that it is a certain type of PR-where the ideology of power-sharing is based on cooperation and consensus in which women's voices/interests are valued and institutionally mediated that count most.

In Rwanda and in Uganda, the number of women represented in Parliament has increased since the independence. As far as the situation of Rwanda is concerned, why and how from the reduced number to 48%, this transition was made possible after 2003 elections? Focusing on elections or institutions as a determinant factors, many reasons or determinant factors can explain this situation such as impact of elections and lobbying, the principle of 30% women representation in decision making institutions, political will of leaders, the contribution of the work of particular institutions such as FFPR, many affirmative actions, many international conferences and the work of associations that aim at women promotion.