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Land Dispute Assessment Report and Toolkit

Promoting Peace through Land Dispute Management (CMM)



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Land Dispute Assessment Report and Toolkit

Promoting Peace through Land Dispute Management (CMM)

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The author's views expressed in this publication do not necessarily reflect the views of the United States Agency for International Development or the United States Government.

INTRODUCTION

This toolkit compiles materials produced in the first year for the Promoting Peace: Mitigating and Managing Property Rights Disputes in Rwanda project, funded by USAID-Rwanda. The overarching goal of the project is to facilitate participatory and inclusive property rights dispute management in Rwanda's Eastern Province through the following two objectives:

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

The project team developed a number of materials while setting up the framework for project implementation that are shared here as part of the toolkit, including:

- An assessment report on land disputes in the project area that includes findings from qualitative field work, and desk research analyzing the legal framework. The findings from the report were used to inform design of the baseline survey and CRP training materials;
- Key informant interview and focus group discussion question guides used for the land dispute mapping exercise;
- Baseline survey questionnaires;
- Tools developed to monitor project activities, particularly the work of the CRPs in facilitating peaceful resolution of women's land rights disputes, training additional CRPs at the Cell-level, and conducting community conversations with groups of men and women on key womens' land rights issues and dispute resolution; and
- Training modules and resource materials developed to impart core legal skills, land tenure reform knowledge, and community dialogue and dispute resolution facilitation skills to Sector-level CRPs for their work in communities.

The materials included in this toolkit may be useful for professionals seeking an understanding of the legal framework for land rights in Rwanda; professionals interested in an overview of common land-related disputes and dispute resolution institutions in the Eastern Province; practitioners interested in designing or implementing a similar project in Rwanda or a comparable context; and practitioners seeking concrete examples of instruments for land and conflict mitigation training, qualitative and quantitative data collection on land conflicts and land rights issues, and land dispute assessment.

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Promoting Peace Project Land Dispute Assessment Report

Findings from Nyagatare and Kayonza Districts, Eastern
Province

Ailey Kaiser Hughes and Amanda Richardson

March 2014

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Acronyms

| | |
|------|--------------------------------------|
| CRP | Community Resource Person |
| FGD | Focus group discussion |
| LTPR | Land Tenure Regularisation Programme |
| NWC | National Women’s Council |
| SFCG | Search for Common Ground |
| TT | Tetra Tech International Development |

Introduction

This land dispute assessment report is a deliverable for the Promoting Peace through Land Dispute Management Project (“Promoting Peace Project”), a USAID-supported effort under the Office of Conflict Management and Mitigation. Landesa is implementing the Promoting Peace Project in partnership with the National Women’s Council (NWC), Search for Common Ground (SFCG), Haguruka, and Tetra Tech International Development (TT).

The Promoting Peace Project was designed in recognition that land disputes in Rwanda are prevalent and increasing (World Bank, 2013). The Rwandan government has acknowledged the critical role of land to the country’s resilience, and has embarked on wide-reaching reforms that aim to quickly and fundamentally change the ownership, use, and administration of land in Rwanda. Documenting land rights brings latent, competing claims to the fore. At the same time positive legal reforms providing stronger rights for women, orphans, and other historically disenfranchised groups can increase intra-household disputes. Intricate family relationships also complicate inheritance and family land allocation, reducing already modest parcels to very small landholdings.

Despite significant land tenure reform programs, many Rwandans lack a clear understanding of their rights and how those rights can be exercised and enforced. This lack of understanding is particularly relevant to the women that these legal reforms seek to protect, resulting in perceptions of bias, fear of community mistreatment, and groups not readily availing themselves of local services. In addition, the rapid rate of land formalization, a lack of clarity and information regarding land rights, incomplete knowledge for exercising those rights, and inaccessible or ineffective land dispute resolution mechanisms could exacerbate these tensions.

The goal of the Promoting Peace project is to facilitate participatory and inclusive property rights dispute management in Rwanda’s Eastern Province. It will achieve this goal through the following two objectives:

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

The goal of this land dispute assessment was to inform the creation of the curriculum used to train the CRPs and to aid in the creation of the baseline assessment. These are also included in this package in an effort to share detailed tools for practitioners interested in conducting similar assessments or interventions.

Research Methodology

One Social Scientist and one Attorney from Landesa led two research teams comprised of two project members from Haguruka, one project member from Search for Common Ground, and two interpreters. The research teams conducted qualitative research in four cells in two districts of the Eastern Province: Gacundezi and Rukorota Cells in Nyagatare District, and Urugarama and Ryamanyoni Cells in Kayonza District. Over the course of two days, the team gathered data using Focus Group Discussions with separate groups of men and women rights-holders and Key Informant Interviews with cell-level authorities and *abunzi* members. In total, the team conducted focus group interviews with four groups of women and four groups of men, and individual interviews with four cell executive secretaries, four *abunzi* members, one village head, and one individual woman. The research sites were selected based on consultation with Haguruka.

The assessment was limited to four sites and two days, which restricted the number of key informants able to participate in the research and restricted the teams' ability to develop rapport with participants. Thus, it is possible that the teams did not capture information on land disputes that would have come to the surface through a lengthier study. Further, due to the small sample size, we cannot assume that findings from this assessment are representative of land disputes throughout the Eastern Province. We can, however, draw examples of the types of disputes faced by women and men in the project focus areas to inform project activities.

Research Objectives

The primary objectives of the land dispute assessment were to:

- Understand women's land rights under the reformed Rwandan legal and policy framework (legal analysis).
- Identify local institutions involved in land dispute resolution and assess their strengths and weaknesses (field research and background research).
- Understand the frequency and types (intra-household, inter-household, boundary, inheritance, reclaiming land from a third party, etc.) of disputes that may or may not have arisen from the land titling process for women and men.
- Understand the frequency and types (intra-household, inter-household, boundary, inheritance, reclaiming land from a third party, etc.) of disputes facing women, in particular:
 - Women headed households, including widows (with and without children), divorced, and abandoned women;
 - Women in polygamous unions, including older, younger, first, and later wives;
 - Women in monogamous unions; and,
 - Unmarried women.
- Understand common dispute resolution processes.
 - Does this process differ between female and male disputants? Does it differ for "different categories" of women (e.g. married, unmarried, young, old, poorer)?
 - At what level are disputes typically resolved?
 - Are disputants satisfied with the outcome of the dispute resolution process?
 - Do women and men have the same perceptions about the trustworthiness/fairness of the existing dispute resolution bodies and their decisions?
- Understand women's access to dispute resolution authorities.
 - Do women and men have equal access to dispute resolution institutions?
 - Are dispute resolution institutions unbiased towards women?

- Understand dispute resolution institutions' awareness of women's rights to land under formal laws (background research and field research).
- Understand women disputants' awareness of these laws (background research and field research).

Summary of Findings

In the four studied cells, the most common types of disputes were: disputes over inheritance and gifts of land (i.e. *umunani*), disputes involving informal and polygamous unions, disputes about land transactions, and boundary disputes. Disputes over inheritance and gifts of land seemed to be the most common. These disputes were typically between parents and siblings, and between siblings upon the death of their parents.

Disputes involving informal and polygamous unions were among the most common types of disputes, and arose in each of the cells. Such disputes arise between spouses who are informally married, and between wives in polygamous unions. In some cases, during the tenure regularization process men in polygamous or informal marriages attempted to exclude their wives' names from the land certificates, leading to disputes when the practice became known. Later wives (i.e. wives in polygamous marriages who are not the first wife) almost never have rights to land. While they are unlikely to raise disputes about land for themselves, they will, however, fight for their children's rights to a piece of the husband's land.

Boundary disputes were common in both research sites in Kayonza. These disputes typically arose between neighboring landholders, but reportedly also arise between siblings unhappy with their share of the family inheritance or *umunani*.

Disputes over land transactions, particularly men selling land without consulting their wives, were reported, but only in Ryamanyoni cell. These disputes tend to arise when women object to their husbands' decisions to sell the land.

The primary factors contributing to land disputes were continued adherence to customary practices contrary to the law, unwillingness to follow the law, and dissatisfaction with the size of the disputant's parcel of land (in the case of boundary disputes).

To varying degrees, disputants in the studied cells consult the following institutions for assistance in resolving land disputes:

- Family Councils
- Village Assembly
- Cell Executive Secretary
- Cell *Abunzi*
- Sector Executive Secretary
- Sector *Abunzi*

In three of the four studied cells, study participants believed that the dispute resolution institutions were fair and legitimate; however, many also agreed that the authorities, particularly the *abunzi*, need additional training on all aspects of dispute resolution. In Urugarama Cell, however, men reported that dispute resolution is hampered by the ignorance of the dispute resolution authorities, particularly in applying Rwandan law to disputes. Corruption was also identified as a problem. In contrast, women in the same cell trusted the authorities and preferred them over Family Councils.

Land Disputes in Rwanda

Rwanda faces intense pressure on land due to high population density, soil degradation, and land fragmentation. At the same time, the majority of the rural population depends on land for subsistence agriculture (World Bank, 2013). The importance of land in Rwanda is deeper than economic considerations: land is a traditional foundation of belonging and social status. According to RISD, “Land, for most rural Rwandans, is much more than a source of food production or a store of value. It is a sense of belonging, a symbolic relationship between people, and a quickly disappearing resource” (2013, pg. 14).

In this environment, land disputes are complex and emotionally fraught. Research has found that, throughout Rwanda, the most common sources of disputes are inheritance, boundary encroachment, polygamy, and land transactions, with the majority of disputes being within extended families (Sagashya and English, 2009). The Land Tenure Regularization Program (LTPR) sought to clarify legal rights to land by titling every plot of land in the country. By 2013, the LTPR had adjudicated and demarcated approximately 10.3 million parcels of land in the country.

However, land disputes persist, and many intra-household land disputes involve women (Veldman and Lankhorst, 2011). In Rwanda, women are largely responsible for agricultural production, but have traditionally had limited decision-making authority over land and access to land dispute mechanisms. Under customary law, women acquire limited land use rights through marriage. However, according to Bayisenge (2014), “Since the genocide of 1992-1994, many women are household heads and heads of families. As a result, women rely on land to feed their families and are responsible for much of the household agricultural labor.”

Dispute resolution institutions are not yet consistently conforming to policy in their decisions on women’s land rights issues. This can be linked to multiple factors, including a local lack of capacity and will to implement laws favorable to women, lack of awareness of the legal framework, and conflicts between legal rules and local customs. As an example of the lack of awareness of rights stemming from the legal framework, a recent study in Musanze District found that only one out of five study participants had heard about new land-related laws and their primary contents (Bayisenge 2014).

The importance of land to rural Rwandans and the prevalence of land disputes is of critical importance as pressures on land and the prevalence of such disputes are only expected to increase (Veldman and Lankhorst, 2011).

Legal Framework for Land in Rwanda

Rwanda is a hybrid civil and common law country. Until recently, its land laws were divided into two systems: a customary system which governed rural land and a formal system which governed urban land. Its Constitution recognizes both public and private property, and grants every citizen the right to private property.

Rwanda has a National Land Policy¹ which guarantees and regulates secure land tenure, encouraged registration of land, and encouraged consolidation of household plots. The Policy stipulates that all Rwandans will enjoy the same rights of access to land, land shall be registered and alienable, and that land administration shall be based on a title-deeds registration system.

¹ MINITERE, National Land Policy, February 2005.

In 2005, the Organic Law Determining the Use and Management of Land in Rwanda² was enacted. In 2013, a new land law³ repealed the 2005 law, although many provisions remained the same.⁴ The 2013 Land Law says, among other things, that

- the State may expropriate private land in the public interest;
- land rights may be transferred between persons through succession, gift, inheritance, ascending sharing, rent, sale sublease, exchange, servitude, mortgage, land sharing or any other transaction;
- prior consent of all legally-registered rights holders must be obtained; and
- land may not be subdivided if the result will be parcels below one hectare.

Finally, the Succession Law of 1999⁵ regulates how land is inherited and how land within various marital regimes is treated. There is a new Succession Bill that is currently being debated. Succession is quite complicated, with differing arrangements for surviving spouses depending on marital and family situations. In Appendix One, various surviving spouse scenarios are outlined to clarify succession.

Tenure Types

Land is classified as either private or public land. While the rights of individual citizens to own property are protected, under the Constitution the government may take private property if it does so through legal means for the benefit of the people. Public State land cannot be sold.

Freehold

Any citizen may hold freehold title, but only to developed land (Article 6) up to five hectares (Article 7). Freehold title holders must pay property taxes. The State owns all land in freehold regardless of if it is developed.

Leasehold

Any person in possession of land may hold an emphyteutic lease (Article 5). Emphyteutic leases resemble concessions: they are generally granted for long terms and require prescribed land uses and development. Foreigners may hold these for lease periods of up to 49 years, and citizens for periods of between 3 and 99 years. These leases are renewable and can be sold. Lessees must pay lease fees.

A complete emphyteutic lease involves four documents: an original lease contract, a duplicate lease contract, a certificate of emphyteutic lease, and a cadastral extract. Titles are registered at the Register of Land Titles.

Gender Considerations

Both the Constitution and Article 4 of the 2013 Land Law prohibits discrimination based on sex or origin but says the rights to land for married men and women depend on the matrimonial regime they opt for.

The Constitution recognizes only monogamous marriages between a man and a woman that are registered. According to the 1999 Succession Law, there are three types of marital regimes that may be opted for in a civil marriage:

- Community of Property: spouses jointly own all land and share assets and debts equally. This is the default regime.

² Organic Law No 08/2005 of 14/07/2005 determining the use and management of land in Rwanda.

³ Law n0 43/2013 of 16/06/2013 governing land in Rwanda.

⁴ For more on this, see Espinosa, Deborah *et al.*, "Assessment of Rwanda's Legal Framework Governing the Land Sector," 13 September 2013.

⁵ Law to Supplement Book One of the Civil Code and to Institute Part 5 Regarding Matrimonial Regimes, Liberalities, and Successions, No 22/99 of 12/11/1999.

- Separation of Property: Each spouse owns his or her own land and assets acquired before or during marriage. Land acquired jointly is owned proportionate to the contribution of each.
- Limited community of Acquests: Spouses specify which property they own jointly.

While spouses in the community of property regime are assumed to be co-owners, they must be registered as such before they can exercise those rights.

Intestate inheritance for spouses is also dependent on the type of marital regime. In all regimes, the surviving spouse keeps a usufructuary right to the conjugal house and to movable furniture in the house.

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

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

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

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

Donations

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

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

The Succession Law provides that both daughters and sons have a right to *umunani*. However, there is no provision that these gifts be equal.

Dispute Resolution

For land disputes, people bring disputes first to their families or to the head of their village. Cases that cannot be satisfactorily resolved will then go on to the Cell Executive Secretary, who may decide to refer the case to the local *abunzi* or to the ordinary court if litigants live in different cells. If the *abunzi* have jurisdiction, then the case must go to them before a formal court will consider it.

The *abunzi* system is based on customary dispute resolution bodies, and is mandated in Rwanda’s formal law: in Article 159 of the Constitution and in laws from 2006 and 2010 on Mediation Committees.⁶ The philosophy behind the *abunzi* is that it gives responsibility for peace to individuals at the local level.

⁶ Organic Law No 31/2006 of 14/08/2006 on organization, jurisdiction, competence, and functioning of the mediation committee and Organic Law No 02/2010 of 09/106/2010 on organization, jurisdiction, competence, and functioning of the mediation committee.

There are two *abunzi* levels: cell-level mediators and sector-level appeals. Each level of the *abunzi* is made up of 12 elected members who serve five-year terms, with the option to renew once. At least 30% must be women. The committee is headed by an elected president and vice-president and by the cell executive secretary, who acts as the secretary. Members must be persons of integrity who have good mediation skills

The *abunzi* have jurisdiction over many types of disputes, including matrimonial disputes and property disputes that involve less than 3 million RWF worth of property. Geographically, they may only decide disputes that involve people who reside in their own cell or sector.

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

The *abunzi* resolve a dispute by seeking to conciliate the two parties. If they cannot conciliate, the *abunzi* then look to laws and to custom to decide the case. These decisions are legally binding but must not be contrary written law.

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

Hearings for cases are usually public. Witnesses and assisting advocates may attend and are allowed to assist but may not represent or plead for the parties. The *abunzi* mediators must either reach a consensus or the majority vote rules. Written minutes of the settlement are signed by the mediators and the parties and are available within ten days.

These decisions may be appealed to the sector level *abunzi*, which examines only the aspects of the case deemed objectionable and comes to its own decision based on the record.

If a party to the case objects to the decision of the sector level *abunzi*, the case can be appealed to the formal court system if submitted within one month. To go to Primary Court, the appellant must pay a filing fee. Minutes from the *abunzi* mediation sessions will be provided to the court.

Findings from the Eastern Province: Land Disputes in Gacundezi and Rukorota Cells, Nyagatare District, and in Urugarama and Ryamanyoni Cells, Kayonza

Background: Land Allocation and Tenure in the Eastern Province

The Eastern Province has a unique history of land tenure and settlement. Like the rest of Rwanda, the Province has been subject to waves of displacement and resettlement, but has the distinction of being relatively sparsely populated and therefore the destination point for thousands of “old case load” refugees⁷ returning to Rwanda from Uganda and Tanzania. These refugees were allocated land that had been forcibly carved off from the holdings of existing residents (many of whom had become refugees themselves), land that had once been part of Akagera National Park, or, in later years, land that was redistributed from earlier land allocations.

⁷ In the Rwandan context, “old case load” refugees are those that had been displaced from the country in the decades prior to the Rwandan Genocide.

Large areas of the Eastern Province were once within the western boundary of Akagera National Park. In the late 1990s, the boundary of the park was regazetted to make land available for Rwandan “old case load” refugees, many of whom had been displaced during the Social Revolution of 1962 and who began returning to Rwanda from Uganda and Tanzania after the Rwandan Patriotic Front (RPF) took control of Rwanda in 1994 (Takeuchi and Marara, 2009). Estimates suggest that 80% of land in Nyagatare and 30% of land in Kayonza was once National Park or hunting zone (IFAD, 2011).

When the regazetted area was initially settled, land was allocated at the District, Sector, or Cell level. Land allocations differed according to location. In Districts better suited to cultivation, households were allocated between two to three hectares of land, while in Districts better suited to raising livestock households were allocated up to 10 hectares of land. Some households with much livestock were allocated between 25-50 hectares of land, while well-connected individuals were allocated even more. In towns, land was allocated in small plots for houses (IFAD 2011, pg. 13). The land allocation program resulted in larger average land holdings per household in the Eastern Province than in other regions of Rwanda.

In 2008, the Government of Rwanda implemented a land redistribution program in Nyagatare, Gatsibo, Kayonza, and Kirehe Districts of the Eastern Province. The program was designed to subdivide and redistribute large holdings of land to returning refugees after the initial waves of resettlement: “With the subsequent arrival of further settlers and with the improvement of secondary access roads . . . larger land holdings have been sub-divided and allocated to new comers” (IFAD 2011, pg. 13). Some of those whose holdings were redistributed were well-connected, powerful individuals including government officials, army generals, and wealthy businessmen. For example, one government official purportedly owned 430 hectares in the Eastern Province, but was made to relinquish 405 hectares through the program (The New Times, n.d.; Kanuma, 2008). The Government claimed that at least 1,000 households benefited from the land redistribution program. Information on the land redistribution program in the Eastern Province is difficult to find, but unofficial sources have alleged that the situation remains unresolved and very sensitive, particularly where powerful interests are concerned.

The following findings reflect the opinions, beliefs, and knowledge of the interview subjects. As such, processes such as dispute resolution by *abunzi* members may differ from the process spelled out in law and between cells and districts.

Gacundezi Cell, Nyagatare District

Study participants in this cell included the Cell Social Affairs Secretary, one FGD with women, and one FGD with men. Unfortunately, the Cell Executive Secretary and abunzi members were not able to participate.

Gacundezi Cell, located in Nyagatare District of the Eastern Province, is comprised of six villages. The cell has an estimated 872 households and a population of 4,919 people. The number of women-headed households is unknown, though the Cell Social Affairs Secretary informed the research team that there are women-headed households in the cell, primarily genocide widows, widows of natural causes, and divorced women.

In Gacundezi everyone in the cell acquired land at the same time from the government. Thus, everyone knows everyone else, knows how much land they have, and knows when they received it. The majority of households own land, but a few residents rent from landowners. Among men and women participants in Focus Group Discussions (FGDs), each participant was a landowner either in conjunction with their spouse or in their own right. Married participants had land documents in both their and their spouses’

names. Those participants with land documents in their own names were all widows and widowers. For both groups, their children were also listed on the documents as interest-holders.

Both male and female FGD participants felt themselves to be tenure secure. According to men, the Land Tenure Regularization Program resolved many problems and the people are satisfied with being landowners. Women said that today, women in the cell have official documents to the land and are not worried about anyone impeding on their rights. However, they fear for women in unofficial unions who could lose their access to land should their husband decide to legally marry another woman.

Polygamy is not common in the cell, though there are people in polygamous unions. Such unions typically arise when married men move into the cell from elsewhere, leaving their first wife in their place of origin. When the men settle in the cell, they find a new wife. If the first wife joins her husband, it can create problems between the two wives. While there are several cases of this type of polygamy, “open” polygamy, which the Cell Social Affairs Secretary described as when a man openly marries multiple wives, is forbidden and is not practiced in Gacundezi.

Women told the research team that if a woman is not legally married then she does not have a right to inherit the land should her husband die. In such cases, the woman must rely on her children to provide her with a portion of the land that they have inherited.

Women also reported having equal rights to their brothers to inherit land and receive gifts of land from their parents while the latter are still living. However, the size of the parcel that women are bequeathed or gifted depends on what the parents decide; women will not try to force their parents to give them land equal to that of their brothers. What’s more, after a woman’s parents die, she has no control over how the land is divided because the land might pass into the hands of a sibling or uncle.

Land Disputes

There are land disputes in Gacundezi, but according to the Social Affairs Secretary they are not prevalent. The majority of such disputes in the cell are intra-household, frequently between husband and wife, between wives married to the same man, and between parents and their children. This section outlines examples of the types of land disputes in Gacundezi, as described by the cell Social Affairs Secretary and male and female FGD participants.

The most common type of land dispute involves men and women in polygamous unions. When a man migrates to the Eastern Province from another sector, he might buy a piece of land from another person in the cell and marry. However, he might have left a first wife behind in his place of origin. When his first wife joins him, she will also want to have rights to the land. This leads to disputes between both the husband and the wives and between the first and second wives.

Polygamy also posed a hindrance to the Land Tenure Regularization Program, according to male FGD participants. When formalizing households’ land holdings, the government only wanted to register one man and one woman on a title. Men with more than one wife had the challenge of determining which wife should be on the title. This caused disputes between these men and their wives, as well as among the wives.

If a man has more than one wife and chooses to legally marry one, women FGD participants reported that the other wife will lose all of her rights to the land. In such cases, a woman’s financial well-being is dependent on her husband. If he is “generous” he might choose to give her something. If not, the woman can lose everything. However, if the unofficial wife has children by the man, the law says that the husband must provide for the children; the woman might use this land but her right is only through her

children. In such cases, women go straight to local leaders who will hear both sides of the case. If the authorities find in favor of the woman, however, the husband will likely appeal.

There are disputes in which women were not listed by their husbands/partners on the land certificate, but they have not taken the dispute to the *abunzi*. This is particularly prevalent for women who are not officially married or are later-married wives. In cases where there is more than one wife and both are unofficial, both women might keep quiet because they know that their unions are illegal; they know that they have no rights. However, when such women have children, they will still want their children to have rights and the children will fight amongst themselves for the land.

Women FGD participants reported that women are susceptible to intra-household disputes, particularly if they are in an unofficial marriage. When the marriage is formal, and if the couple has community property, each partner will receive an equal share of the property should they choose to separate. If the couple does not have community property, each partner will take their own property with them. However, if the couple is not officially married (which is reportedly common in the community) it can cause problems for women. In one example, a man secretly registered the household's land under his and his children's names without his wife. After the couple separated, the man had the name of his new wife added to the title and the first wife was left with nothing. In such cases, women go straight to the authorities to "claim their rights." According to the Social Affairs Secretary, the woman in such cases is entitled to a share of the land and property through her contributions to the household. He advises people to marry legally so that their rights will be protected and such situations averted.

Women alleged that men in unofficial marriages typically try to secure land rights only for the children of the union. Men know that their wives of unofficial marriages do not have rights to the land. During the Land Tenure Regularization Program, the Rwandan government undertook sensitization on the process and the new policies, but some men still registered only themselves without adding their wives. If a woman challenges this by taking the dispute to the *umudugudu* (village) assembly and they decide that the woman should have something, men may appeal the case.

In yet another type of dispute, parents might decide to sell land without consulting their children (who are typically away from home). When the children learn about it, they oblige their parents to get the land back, which causes disputes between the parents and the new landowners. In these instances, disputes occur between parents and children and parents and the new landowners.

Disputes can be very complex. For example, in an FGD one man related that he owns 7 ha of land and decided to lend his landless father a piece of land to live on for free. His father and his father's wife were living in Uganda at the time when land was allocated; the man had already registered his land by the time they returned and he loaned them the parcel. His father married a new wife, then his father disappeared and the new wife continued living there. The woman also left, but then returned and complained to the local leaders that the man had chased her from the land. The dispute went to the level of the sector Executive Secretary who decided in the man's favor and the dispute is now resolved.

There are also serious problems between farmers and herders. Sometimes cattle damage or destroy farmers' crops, leading to disputes between the farmer and the cattle herder. In some extreme cases, the farmers kill the cows. When the farmer sells his land, the cows might destroy the crops again, which then leads to disputes both between the new farmer-landowner and the herder and between the new farmer-landowner and the previous farmer. Women might be involved in such disputes because they are among the farmers, but there are no specific details available on this.

Women can experience disputes differently than men; in particular, women might be encouraged to "keep quiet" about the disputes affecting them. According to the Social Affairs Secretary, some women

were not able to raise disputes because of cultural pressure to remain silent. After a certain period, though, some women bring disputes to the authorities. The Social Affairs Secretary added that though women have traditionally been victims in intra-household and intra-family disputes, their situation is improving, particularly as women learn more about their rights and take on more leadership roles in the community.

Common Dispute Resolution Process

According to the Social Affairs Secretary, most disputants bring intra-household/intra-family disputes directly to authorities rather than attempt to resolve disputes within their families. While some might try to resolve disputes through Family Councils, the proceedings and decisions are not reported to the authorities and therefore official information on these disputes and their outcomes is limited. Men said that some people do try to resolve disputes within their families; however, women said that it is not common for them to use Family Councils because people do not value the advice of their family members. Women, in particular, prefer to take disputes directly to the authorities and bypass a family hearing, as women fear that they will be “a victim of injustice within the family.”

In Gacundezi, people trust local authorities to resolve their disputes because they are elected to represent them. All study participants described the same dispute resolution process. First, disputants go to the *umudugudu* (village) assembly, an ad hoc assembly comprised of wise community members and chaired by the village chief. The assembly discusses the issue with the disputants and asks questions. After hearing from all parties, the assembly makes a decision and writes it down. If the disputants decide to appeal to the next level, the written decision is then taken to the Cell Executive Secretary.

The Cell Executive Secretary attempts to mediate between the two parties. He goes to the field to speak to the disputants and their neighbors and try to understand what is happening. If the Cell Executive Secretary cannot resolve the dispute, then he will refer it to the cell *abunzi*. If they cannot resolve the dispute, it will be referred to the Sector Executive Secretary, the sector *abunzi*, and finally the courts.

Women reported that the dispute resolution process is fair to them, and they were satisfied with the process.

Rukorota Cell, Nyagatare District

Study participants in this cell included the Cell Executive Secretary, one FGD with women, one FGD with men, and two members of the abunzi.

Rukorota is a relatively small cell, with just 115 households and two *umudugudu*. There are 27 women-headed households in the cell, defined as households in which the husband has died. There are only three polygamous households.

According to the Cell Executive Secretary, everyone but transients has land. This was confirmed by both the men’s and women’s FGD. According to both groups, all cell residents have documented land (note that it is unclear if this refers to certificates, titles, or both).

All FGD and interview participants knew the law regarding ownership of land, and confirmed that husbands and wives own land jointly. However, where marriage is informal, land is jointly registered at the discretion of the husband. In the case of polygamous households, the second wife will usually have land registered in her own name rather than jointly with her husband.

Land Disputes

The land here was distributed from the government in 1996. According to almost all informants, there have been no land disputes, as distribution was widely perceived to be fair. This may be different from

other areas because land was distributed differently or because it was a smaller area. Regularization occurred in 2008; if boundaries were disputed or moved the government workers returned and re-measured the boundaries. According to male FGD participants, two people asked for their papers to be changed to better reflect the amount of land that they have. Everyone else with a potential issue thinks correction of the papers will take too long and therefore has not requested a correction.

The Cell Executive Secretary contradicted this feedback, however, saying that there *are* land disputes in the cell. People remove boundaries, trespass, and perceive that they have more land than they actually do. He believes that there will be problems with the next generation, as people have too many children and too little land.

According to both interviewed *abunzi* members, there have been only five land disputes presented to them since they became members of the *abunzi* three years before: one case involved a son demanding land from his parents, one involved an uncle who wanted to deprive his orphaned nieces and nephews of their land, two involved removal of boundaries, and one regarded cows destroying crops. Each of these disputes was settled at the *abunzi* level, and all other land issues were settled earlier by neighbors.

Female FGD participants knew of two *abunzi* cases: one of a cow trespassing twice and one where a woman wanted her brother to contribute to the care of their mother. Both of these disputes were resolved.

FGD participants identified two pressing issues: youth demanding land from their parents by force and the expropriation of wetlands by the government. The first issue is something that has come up once in the community but that they have heard of often on the radio. The men interviewed were very concerned about the wetlands issue; they believe that land in the valley used for growing rice was misidentified as wetland. They believe the Rwanda Environmental Management Authority (REMA) will rectify the issue. According to the Cell Executive Secretary, about 15 families have this issue.⁸

Common Dispute Resolution Process

Both men and women identified the same structures for resolving land disputes. First, issues are brought to neighbors/family council, then to the head of the *umudugu*, then to the Cell Executive Secretary, then to the cell-level *abunzi*, then to the sector-level *abunzi*, and finally to court. This system only applies if less than three hectares of land are in dispute, otherwise the dispute must go straight to court.

According to the Cell Executive Secretary, each extended family has an internal leader, and when there are disputes, families resolve them. According to the interviewed men, the leader is chosen by the family and is usually a man. In general, both men and women interviewed perceived the *abunzi* to be fair. Interviewed men believed women go to the *abunzi* less than men because they have fewer land disputes and settle their disputes within the family; interviewed women had only heard of two cases that women had taken to the *abunzi*. Interviewed women believed the sector-level *abunzi* was fairer than cell-level.

Urugarama Cell, Kayonza District

Study participants in this cell included the Cell Executive Secretary, one FGD with women, one FGD with men, one cell-level abunzi, and one sector-level abunzi.

⁸ Note that Organic Law No 04/2005 of 08/04/2005 determining the modalities of protection, conservation, and promotion of environment in Rwanda protects wetlands. However, the matter of whether classifying land previously held or used by citizens as wetlands and therefore removing it from them is expropriation and therefore subject to regulations and laws regarding expropriation has not been settled in law.

Urugarama Cell is comprised of 12 villages, 1742 households, and has a total a population of 9,647. The Cell Executive Secretary said that there are many women-headed households in the cell, but she did not know the precise number. She defined women-headed households as households in which women are either widowed or divorced, and are held accountable for everything.

Polygamy is practiced in the cell, but is uncommon. According to the Cell Executive Secretary, polygamous unions account for approximately 5% of unions. These involve one man from the area openly taking two wives who then live separately from one another.

The majority of households in the area have their own land. Among those who live permanently in the cell, there is no one who does not have agricultural land. Everyone who lives here has a plot of agricultural land due to the government land allocation program that happened here. However, there are people who fled the country during the wars who might not have land. For example, there is one person who returned to Rwanda and her mother had already sold the land. There is now a dispute between the daughter and her mother over the sale of the land. The landless are primarily seasonal migrants.

Women own land in this cell. Among women FGD participants, three were landowners (widows) in their own right, but one (never married) used her mother's land. Most of the women received land through a government land allocation program, though one migrated from a different region and purchased land. The woman who never married uses her mother's land, which is registered in her mother's name. For those women that have land titles in their own names, their children are also listed as rights-holders on the titles.

Land Disputes

According to the Cell Executive Secretary, land disputes in Urugarama Cell are uncommon. Female FGD participants confirmed this, but further stated that although disputes are uncommon, they cause major problems. One *abunzi* member said that the *abunzi* hear as many as three disputes per session, which take place weekly. There are intra-household disputes between siblings, husbands and wives, and parents and children, as well as boundary disputes within and between families.

The most common intra-household dispute is related to inheritance rights, specifically daughters claiming a share of their parents' land. Women FDG participants said that women are disadvantaged in inheritance practices and are frequently victims in inheritance-related disputes. One woman (who never married and does not have children) said that she is from a large family of men who believe that their rights to their parents' land are more legitimate than hers. She fears that her brothers will not be fair when their mother dies and it is time to share the inheritance because "it is common that the men will try to take everything." Men confirmed that disputes stem from the family not wanting to give women an equal share of the inheritance.

Women also said that, when the parents of young children die, a family member will take in the children and claim a right to the land through them. When the children come of age, this family member will not want to share the land with the children. An *abunzi* member confirmed that this type of dispute is common.

There are some cases where parents decide to sell their land without informing their children. When the children return to claim their portion of the land, they learn that the land has been sold, which causes disputes. In one recent case, the dispute resolution institution determined that the buyer had to return the land to the family because the children did not sign the land transfer. When this happens, the sellers must return the money to the buyers.

Rarely, disputes arise when men in polygamous and informal monogamous marriages attempt to register the household land in their own names without including their wives on the title. During the LTRP, the authorities caught many of the cases involving men and women in monogamous, unofficial marriages. The authorities then mediated between the husband and wife to ensure that both of their rights were recognized. For polygamous marriages, however, only the official wife has rights; the other, informal wife has rights to land only through her children.

Male FGD participants reported that, in some cases, there are disputes between husbands and wives over the division of community property in cases of divorce. When marriages are unofficial and one partner decides to leave the other, they typically want to take part of the property, leading to a dispute.

Many disputes arose from the Land Tenure Registration process. After the LTRP, some people didn't agree with the outcome of the process and wanted to move their boundaries. Others returned from Uganda to find that their land had been titled to someone else, leading to disputes within the families and also disputes between returnees and those claiming the land. Some of these cases are still pending with the *abunzi*.

Women reported that the LTRP increased the frequency of boundary disputes, which are a major issue both within and between families in Urugarama Cell. In these disputes, people cross parcel boundaries to plant crops on others' land. Even when a farmer has a title to the land, others will try to "move the boundaries" beyond what is theirs. While some farmers erect physical boundaries on their land, they might awaken one morning to find that their neighbor has crossed the boundary and planted their own crops. These disputes were a source of concern for women and men FGD participants; women pointed out that in neighboring sectors, similar disputes had led to violence. Disputants take the cases to the local authorities, who find in favor of the titled landholder. However, the problems persist. For example, one female FGD participant took a boundary dispute to the local authorities. When the authorities decided to move the boundary back to its original position, the other disputant crossed the boundary again just three days later.

Male FGD participants hypothesized that boundary disputes stem from the land redistribution program. Those that lost large holdings are dissatisfied with the land allocation process and cannot accept the change; they feel free to "pass the boundaries" though the new owners have titles to the land. Within families, some members are not satisfied with the land that they have been given and pass the boundaries because they feel that they have been cheated.

Women suggested that people do not understand why and how the boundaries were established as they were, and that they do not know how to read maps.

Common Dispute Resolution Process

There are three different approaches to the dispute resolution processes. In the first, people first take their disputes to Family Councils to attempt to resolve them within their families. Women and men differed in their use of and opinions on Family Councils. Men reported that disputants commonly first go to the Family Council, then to the *umudugudu*. The men said that they preferred Family Councils to the proscribed process because they find it more effective and do not feel satisfied with the decisions made by the authorities. In contrast, women reported feeling disadvantaged when taking disputes to the Family Council because they perceive the Family Council to be biased in favor of men. As a result, women prefer to take their disputes to the authorities rather than going to the Family Council. The Cell Executive Secretary confirmed this, reporting that women are disadvantaged in the Family Councils, but that the authorities apply the law to help women.

In the second approach, people go directly to the Village Chief at the *umudugudu* level. The Chief and four colleagues (the Social Affairs Secretary, Security Secretary, Information Secretary, and Development Secretary) visit with disputants to try to understand and resolve the dispute. If they cannot resolve the dispute, they will organize a village assembly, which is attended by everyone in the village. If the village assembly cannot resolve the dispute to the satisfaction of the disputants, they will write their decision and refer it to the Cell Executive Secretary. From there, the dispute goes to the cell *abunzi*, then the Sector Executive Secretary and the sector *abunzi*.

In the third approach, disputants bypass the *umudugudu* and go straight to the Cell Executive Secretary, who tells them to return to the *umudugudu* with their dispute. The Cell Executive Secretary said that people bypass the *umudugudu* because 1) they want an immediate resolution/answer and with the *umudugudu* they must wait until the next assembly (sometimes up to one week); 2) some believe that their disputes are “out of reach” of the assembly and therefore do not value the assembly’s input; 3) some distrust the fairness of the *umudugudu* authorities; and 4) some are ignorant of the correct process that they should follow.

When disputants come to the Cell Executive Secretary, she said that she accompanies them to the *umudugudu* assembly to ensure that the dispute is heard. She believes that the assembly is better positioned to hear disputes because they know the disputants and the particulars of the case. If the dispute resolution is not successful at this level, the Cell Executive Secretary will hear the dispute. Then, if the disputants are still not satisfied, she will refer the dispute to the Cell *Abunzi*.

When disputes reach the *abunzi*, the *abunzi* schedule a hearing and print documents showing the precise date and location of the hearing for the disputants. At the hearing, each disputant chooses one *abunzi* member (*umwunzi*) and the two chosen *abunzi* choose one other member such that the total quorum is three *abunzi*. Disputants call witnesses to testify on their behalf, usually neighbors who are familiar with the case. Following the hearing, the *abunzi* announce the date at which they will pronounce the decision. It takes between one and two weeks for the *abunzi* to hear a dispute and come to a decision; if the disputant is not satisfied he will appeal the decision to the Sector *abunzi*. According to an *abunzi* member, disputants do not need to pay to have a case heard.

For boundary disputes, the first step is to call another neighbor who knows the land boundaries. Then, the dispute is taken to the *umudugudu*. Such disputes never go beyond the *umudugudu*, who try to find a fair solution for both parties, but do not attempt to alter land boundaries. The disputes are apparently not settled satisfactorily, as they frequently recur. Male FGD participants argued that hiring surveyors from the District to confirm boundaries could ultimately settle disputes, but that the expense of doing so is prohibitive for most people.

According to *abunzi* members, women often file disputes. However, some women involved in disputes with their husbands and families fear them and therefore choose to “keep quiet”. This was confirmed by women, who reported that when women take disputes to the authorities they immediately become an “enemy” of their families, and are made to feel isolated and unsafe until the authorities intervene. Some women keep quiet to avoid this situation, but if they do they risk losing everything. One woman said, “By keeping quiet, it is like you are just accepting death.”

Despite the challenges that raising disputes causes within their families, women reported that the official dispute resolution process is fair to women (in contrast to Family Councils) and that they are generally satisfied with the process. *Abunzi* members said that women are not ashamed to bring disputes to the authorities because “nowadays women stand for their rights.”

Men were not satisfied with the dispute resolution process because they know that the decision makers themselves have very poor knowledge of the laws. They reported that dispute resolution institutions are neither functional nor fair. Allegedly, bribery is common. One man said, "You can't fight against someone who is richer than you. As long as there is bribery in the system, those without money cannot be satisfied with the outcomes."

In general, men reported that dispute resolution institutions at the cell and sector-levels are "a mess" - even sector-level institutions don't know or use the laws. Men said that they begin to lose trust in the system at the level of the cell *abunzi* because the *abunzi* do not know the laws and therefore do not base their decisions on the laws. According to the men, if the *abunzi* do not know the applicable law, they will simply say, "There is no specific law on that issue" and decide however they wish. Disputants can appeal the decisions, but the sector *abunzi* also do not know the laws.

Abunzi members confirmed that they have weak knowledge of the laws, saying that they have no direct source for legal knowledge, do not know about the new legal framework for land, and have not been trained except for one instance in 2011. The 2011 training, however, reportedly had a strong impact on *abunzi* members and additional trainings would be well-received.

Ryamanyoni Cell, Kayonza District

Study participants in this cell included the Cell Executive Secretary, one FGD with women, one FGD with men, and two abunzi members.

In this cell there are 10,016 people in 2151 households and 13 villages. The Cell Executive Secretary did not know how many women-headed households there were. Polygamy is reportedly common, but numbers were not available.

According to all informants, there are many landless people, both people with no land to live on and those with no land to cultivate. Similarly, according to women FGD participants, some people have documents for their land, but others do not. Men, however, said that everyone has documents.

All study participants reported that women and men own land jointly if they are formally married. If informally married, the husband decides whose name to put on the title. In cases of polygamy, generally the second wife has only her name on the title, although one woman reported that in her household the opposite was true (i.e. the second wife had a joint title and the first wife had title alone). According to women FGD participants, in some cases the second wife is listed as a child. The Cell Executive Secretary added that women sometimes buy land without their husbands, but generally only own land alone if they are widowed.

Land Disputes

According to the Cell Executive Secretary, land disputes are the most common type of disputes in the cell, followed by household disputes. A male *abunzi* member stated that land disputes have decreased since the land formalization process, but a female *abunzi* member contradicted this, saying that land disputes remain common.

All informants identified inheritance and boundary issues as common land disputes. According to the Cell Executive Secretary, parents often divide their land among their sons and do not give any to their married daughters. Men and women FGD participants knew that inheritance became equal in 2005, but said that this is not always followed. Women hypothesized that this is because parents who divided their land unequally did not want to rescind their previous decision.

Women also said that trespassing is an issue. The Cell Executive Secretary added that there are disputes about refugees who lost land in 1994 wanting it back and conflicts over land registration.

There have also been disputes over boundaries and size of plots stemming from the LTRP. In such cases, disputants register the dispute and then the cell leaders sensitize them on how to come to an agreement. Male informants said that officials then come re-measure the land, while the Cell Executive Secretary said that if there is no agreement the disputing parties go to court.

According to the Cell Executive Secretary there are more disputes in some villages than in others, especially in villages with many newly-arrived residents.

Common Dispute Resolution Process

According to all informants, both men and women use the same land dispute resolution process. First, they often start with the family council, though not always. Then they take the case to the leaders of the *umudugudu*, then the Cell Executive Secretary, the cell *abunzi*, and finally the sector *abunzi*. The Cell Executive Secretary reported that sometimes people go to their own religious leader if the issue is simple.

While men and women both said that women use this process, the Cell Executive Secretary reported that women may miss the time set for the resolution meeting because of other duties, and women reported that they usually want to resolve cases at home to keep them private and to ensure that they are not kicked off the land by their husbands. While the female *abunzi* member said women never file cases, as land cases are filed by the men in the family, the male *abunzi* member said that women do indeed file cases.

To decide a case, the *abunzi* summons the disputants. The two parties each choose an *abunzi* member, and the chosen *abunzi* choose a third member. The three *abunzi* then collaborate to hear and decide the case. In some cases, they travel to the village to verify facts in the field; if this is not necessary cases only take a few hours. They base their decisions on formal law, using books that summarize the law, and on customary and religious law, including the testimony of neighbors. Most important is conciliation.

Male FGD participants believed the *abunzi* to be trying to perform well. Women similarly said that the *abunzi* try to be fair, but that it is up to the disputants to agree. The Cell Executive Secretary said that many cases go to court.

All study participants said the *abunzi* need training; some *abunzi* requested transportation so that they could better engage in fact-finding visits to the homes of disputants.

Common Land Disputes Affecting Women

Inheritance and Gifts of Land

Throughout the study area, the majority of respondents knew the law said that inheritance – both in the form of lifetime gifts (*umunani*) and upon the death of the parents – should be equal. However, it was reported that the law was not always followed, which sometimes led to disputes.

Common inheritance disputes were typically limited to disputes over inheritance by children, and between children and parents. There was only one instance when a respondent noted that women may have issues when their husbands die: In Ryamanyoni, a male *abunzi* member reported that sometimes family members want to chase women off the land when they are widowed or to reduce the amount of land they are given. Otherwise, respondents often named widows as the heads of women-headed households who frequently have land in their own names.

Customarily, parents give gifts of land to their children when their children come of age (i.e. marry) called *umunani*. These gifts are then considered part of the children's inheritance. In Rukorota cell, these gifts were cited by female informants as a reason inheritance remains unequal; parents had promised or given land out unequally before the law changed and did not want to go back on their decisions. In Ryamanyoni, women reported that women and girls are given less land than their brothers.

Also in Ryamanyoni, a male *abunzi* leader said that the *abunzi* have heard many cases about inheritance for women and girls because parents traditionally believed that women did not deserve inheritances. The Cell Executive Secretary confirmed that parents will often divide the land and not give any to their married daughters.

Similarly, in Urugarama, the Cell Executive Secretary reported that inheritance disputes are common. Women interviewed in Urugarama agreed that inheritance is the major cause of disputes between parents and children and between siblings, and that women are often victims and feel disadvantaged. Women that have never married are particularly vulnerable, as their brothers or other male relatives will try to inherit everything.

In Gacundezi, female respondents said that parents ultimately decide how much land to give as a gift and how much children will inherit, and that they cannot force their parents to make the daughters' shares equal to the brothers'. They also said that after their parents die they have no control over how the land is divided; rather, their brothers or uncles gain control of the land and determine how it will be divided.

Disputes involving Informal Marriage/Polygamous Marriage

Throughout the study area, women and men recognized that women in informal marriages (either because they were married after the first wife or because the marriage had not been formalized) only had rights to land when their husbands agreed to put their names on documents. In Gacundezi, for example, female respondents noted that if women are not legally married, they are only guaranteed access to land through their children's rights. In Gacundezi and Urugarama, this caused some disputes during the LTRP. Except during the LTRP or if they involve children, however, these disputes seem to be mediated within the household.

In Urugarama, female respondents noted that during the LTRP the authorities caught many of these cases with husbands in unofficial unions not registering their wives, which lead to mediation by the authorities. Similarly, women in Gacundezi said that not being registered by husbands is a main source of disputes, and is particularly prevalent when the marriage is informal.

In Gacundezi, men identified polygamy as a hindrance to land tenure regularization, as men who had multiple wives had to choose which to put on a title, which led to disputes within the household, both between husbands and wives and between co-wives.

Women in Urugarama noted that in a polygamous marriage, secondary wives never have rights. Women in Gacundezi concurred, and said that women in polygamous marriages know the union is illegal and so usually do not bring the case forward; they must rely on the "generosity" of the man or obtain their rights through their children. These women also identified polygamy as a source of disputes in migrating families; men might buy land in a new area with a new wife, which causes issues when the first wife joins them and wishes to own the land as well.

Women in Gacundezi also said that in informal marriages women are vulnerable to being chased off the land when their husbands tire of them. However, in that case women also knew that a woman could not be chased away if she had contributed towards the property they own.

Finally, in both Ryamanyoni and Rukorota, this was not an issue. In both locations respondents said that in cases of polygamy, wives married after the first wife have land in their own names. While informal marriage was said to happen often, it was not identified as a source of disputes.

Sale of Land

Disagreements between husbands and wives about whether to sell land were reported in Ryamanyoni but not in any other area. This may be because in Ryamanyoni families are living on ancestral land, while in Rukorota they are living on land which was allocated recently.

While most informants believed men and women had to agree about whether to sell land, the male *abunzi* member said that the most predominant cause for land disputes is that women may disagree about selling the land. The *abunzi* member reported that men say "this is my land. You don't have a right to prevent me from selling this land. It is the land of my father." Female informants similarly said that some men sell without approval from their wife, and that some wives are forced to sign sale papers under threat of being kicked out. These women say men will say "this is the land of my father. You came and you found it here."

Women's Access to Dispute Resolution Institutions

In the study areas, women could access dispute resolution within their families, through local authorities, or both. Women faced three primary barriers in their access to equitable dispute resolution: 1) women felt that Family Councils were biased against them; 2) women felt isolated and even threatened by their families when they raised disputes with the authorities; and 3) women do not know their rights and do not know how to protect themselves. Finally, the authorities' lack of legal understanding negatively impacts both men and women in the dispute resolution process.

In Gacundezi and Urugarama Cells, women felt that they were disadvantaged in the dispute resolution process in Family Councils because these adhere to tradition rather than law. This was corroborated by local authorities in both cells. Men, on the other hand, preferred Family Councils to the *abunzi* because they felt that the latter did not have sufficient understanding of the laws. It is possible that men's preference for resolving disputes within the family forced women seeking a less-biased forum to take disputes to the authorities without first consulting men (something that men raised as an issue).

While women in at least two cells preferred to take disputes to local authorities, rather than settle them within their families, it was also reported that some women do not raise disputes at all for fear of inciting the ire of their family members. In Urugarama Cell, some women reportedly do not file disputes because they fear their husbands and isolation from their families.⁹

Women FGD participants in the study areas had a basic understanding of their legal rights to land. However, they said that, generally, women lack of awareness of their rights and do not know how to protect themselves. This could indicate that women do not know when they should seek the authorities' intervention because they do not know when their legal rights are infringed upon. In Urugarama Cell, women advised that, with training, women would know more about their rights to land, could educate their families about their rights, and could better support one another.

Women and men have different avenues for learning about their rights. Women said that they learn about their land rights through local leaders and women's organizations. Men received information through different channels, stating that information on new laws is distributed through trainings and manuals;

⁹ More research might be done on the link between women's legal empowerment at the community-level and GBV.

through the village assembly (which receives training); through informal peer-to-peer communication; and through radio programming. Increasing training targeted at women could help to raise women's general knowledge of their rights.

Finally, the authorities' lack of legal knowledge negatively impacts both men and women's access to equitable dispute resolution. This was a common complaint (among men) of the *abunzi*, who themselves confirmed that they need further training. Male study participants alleged that, at best, the *abunzi* lack legal knowledge and, at worst, are corrupt. Because authorities lack understanding and might be perceived as corrupt, disputants do not trust or accept their decisions. As a result, disputes escalate or simmer without true resolution.

Conclusion and Topics for Community Resource Persons (CRPs)

Researchers found that while study participants understood the dispute resolution process, women faced barriers to accessing dispute resolution actors, and the actors themselves lacked a detailed knowledge of the law. Based on this, and on the above findings, the representatives from the research teams developed the following list of training topics for Community Resource Persons (CRPs). These were then developed into a multi-day training curriculum, which is attached.

The curriculum seeks to ensure that CRPs understand and are therefore able to advise women on land and property rights in Rwanda, and on what local and institutional resources are available to them. Additional training was provided to CRPs on conducting Community Dialogues with women and men to facilitate community-level information sharing and discussion on women's land rights and issues.

1. Core Legal Skills Curriculum

- a) Land and Property Rights
 - i. Key principles of Rwanda's land laws.
 - ii. The Land Tenure Regularization process.
 - iii. Titles deeds and the process of obtaining them.
- b) Women's Legal Rights to Land
 - i. Equal rights of women and men under Constitution and 2013 Land Law.
 - ii. Matrimonial property, including rights of women in formal and informal marriages.
 - iii. Inheritance
 - iv. Donations
 - v. *Umunani*

2. Local and Institutional Resources

- a) Resources involved with land administration and how to access them.
- b) Dispute resolution:
 - i. Roles and responsibilities of the dispute resolution institutions
 - ii. How to access dispute resolution institutions
 - iii. How decisions are enforced

3. Practice

- a) Public speaking
- b) How to increase the profile of CRPs in their communities
- c) Client skills and professional responsibility

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Appendix One: Surviving Spouse Scenarios

Surviving Spouse Scenarios

Elisa Scalise
May 20, 2008

NOTE: The following diagrams explain the rights of the surviving spouse to co-owned property under a “community of property” regime. The information presumes that Succession Law Article 31 (restrictions on “donations”) does not apply.

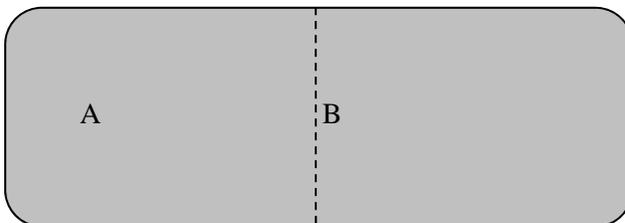
Heirs are defined by Succession Law Article 66.

ONE

A and B are married. They have no children.

A and B each have a 50% share in all marital property; A and B are co-owners.

A and B's common property



A dies.

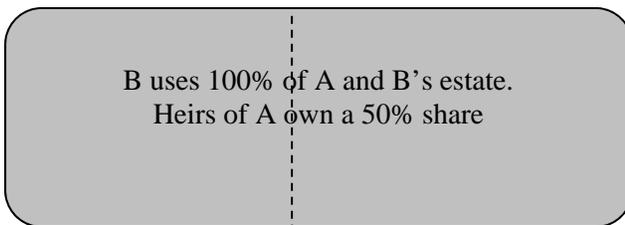
B has not remarried.

Article 74 operates first: common property between spouses is not included in the “estate” for inheritance purposes.

Article 70(1): Heirs of A own 50%, B owns 50%; heirs of A do not have use rights, B has use rights to 100%.

OLL Article 35 consent required from heirs of A, if B wants to transact/transfer land.

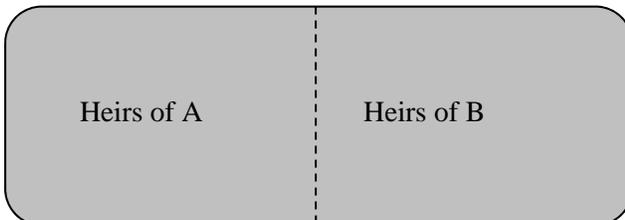
B's right to the marital common property



B dies.

Article 70 applies, heirs of A own 50%, heirs of B own 50%, each have use rights to their respective shares.

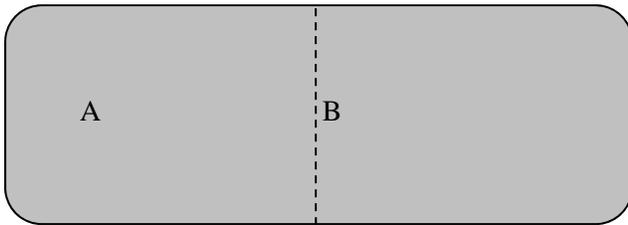
Effect of death of both spouses.



TWO

A and B are married. They have no children.

A and B each have a 50% share in all marital property; A and B are co-owners.
A and B's common property

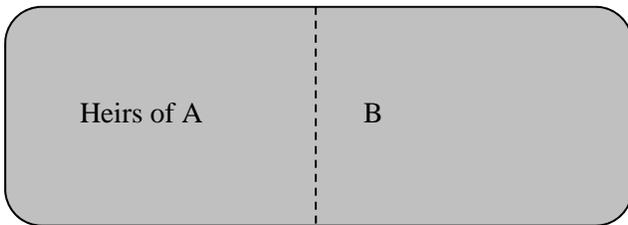


A dies. B remarries.

Article 74 operates first: common property between spouses is not included in the “estate” for inheritance purposes, unless surviving spouse has remarried. Here, surviving spouse has remarried, therefore, common property is included in the “inheritance estate.”

Article 70(1): Property is divided, heirs of A own 50%, and B owns 50%. Each have use rights to their respective shares.

Division of property when B remarries.

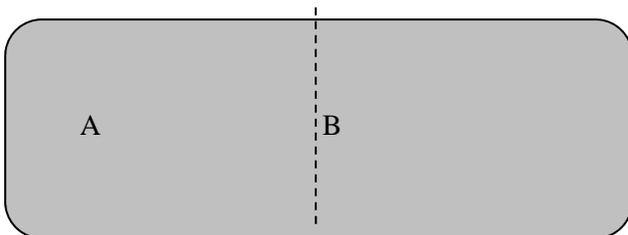


THREE

A and B are married. They have children.

A and B each have a 50% share in all marital property; A and B are co-owners.

A and B's common property



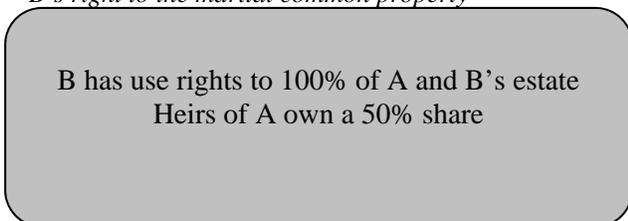
A dies.

Article 74 operates first: common property between spouses is not included in the “estate” for inheritance purposes.

Article 70(1): heirs of A own 50%, B owns 50%, B has use rights to 100%, heirs of A do not have use rights.

OLL Article 35 consent required from heirs of A, if B wants to transact/transfer land.

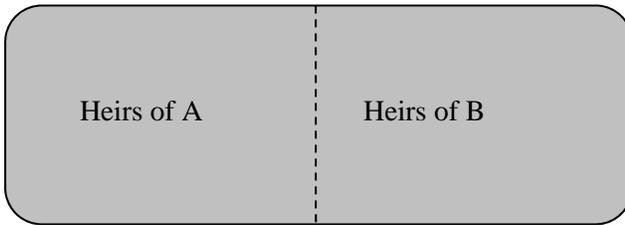
B's right to the marital common property



B dies.

Article 70 applies: heirs of A own 50%, heirs of B own 50%, each have use rights to their respective shares.

Effect of death of both spouses.

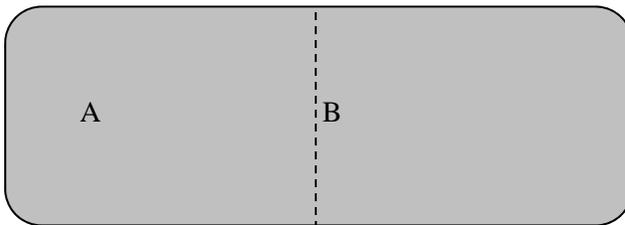


FOUR

A and B are married. They have children.

A and B each have a 50% share in all marital property; A and B are co-owners.

A and B's common property



A dies.

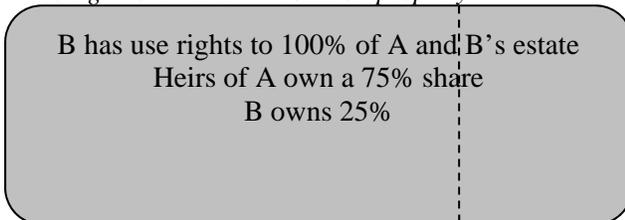
B remarries.

Article 74 operates first: common property between spouses is not included in the "estate" for inheritance purposes, unless surviving spouse has remarried. Here, surviving spouse has remarried, therefore, common property is included in the "inheritance estate."

Article 70(8): heirs of A own 75%, B owns 25%, B has use rights to 100%, and heirs of A do not have use rights.

OLL Article 35 consent required from heirs of A, if B wants to transact/transfer land.

B's right to the marital common property



B dies.

Article 70 applies, heirs of A own 75%; heirs of B own 25%. Each have use rights of their respective shares.

Effect of death of both A and B.



LAND DISPUTE MAPPING – KII AND FGD TOOLS

Questions for Cell Executive Secretary KII

Background

1. What is the population of the cell?
2. How many households are there in this cell?
3. What is the area of the cell in hectares?
4. How many *umudugudu* are in this cell?
5. How many households are headed by women?
 - a. What is a woman-headed household?
6. How many households are polygamous?

Land use

7. Are there many people without land to live on?
8. Are there many people without land to cultivate?
9. Do women ever own land? Under what circumstances?

Dispute resolution

10. What land dispute resolution mechanisms do women have access to (i.e., Family Councils, *abunzi*, courts, etc.)?
 - a. Do people go to religious leaders and/or *Inyangamugayo* for help resolving land disputes? If so, which ones?
11. Do you consider women to be vulnerable or disadvantaged when it comes to their ability to access land dispute resolution mechanisms (i.e., Family Councils, *abunzi*, courts, etc.)?
 - a. If yes, in what ways?
 - b. Do women ever have a hard time bringing a dispute forward for resolution? Why?
12. Are there disputes over land in this cell? If so, what types of disputes? Examples?
13. What type of land dispute is the most common?
14. Where do people go first if they want help resolving a land dispute? Where else do people go if they want help resolving a land dispute?
15. Is this true for both men and women?
 - c. If no, why not? What are the differences?

Access to Dispute Resolution

16. Do people from all of the *umudugudu* go to the *abunzi*?
17. Do people from all the *umudugudu* access other dispute resolution mechanisms?
 - a. If there are differences in access, why?
18. Are there more disputes from certain *umudugudu* and not others?

Land Formalization

19. Were there a lot of disputes during the formalization process?
20. What was the nature of those disputes?
21. How many disputes have been resolved?
22. What happens to the unresolved disputes?
23. How were they settled?

NGOs

24. Are there any NGOs working on resolving land disputes in your cell? If so, which ones?
 - a. If so, how effective are they?

Closing Questions

25. What do you think would help increase people's access to justice/dispute resolution institutions in this cell?
26. Is there anything else that you think we should know regarding people's access to justice/dispute resolution?

Questions for Cell-level Abunzi KII

1. Describe the role of the *abunzi* in this cell.
2. Are land disputes common in this cell?
 - a. If so, what are the most common types of land disputes that reach the *abunzi* in this cell? (Ask specifically about intra-household disputes)
 - b. What are the most common causes of land disputes?
 - c. Has anyone filed a case with the *abunzi* based on the land tenure regularization process?
3. Describe the *abunzi* land dispute resolution process.
 - a. How do disputants file a case with the *abunzi*?
 - b. Do disputants have to pay a fee to file a case? To whom? How much?
 - c. From filing to resolution, how long does a typical case take?
 - d. What happens if the disputants are not satisfied with the decision of the *abunzi*?
4. Where does the *abunzi* meet? (which *umudugudu*?)
5. How often does the *abunzi* meet?
 - a. How many land disputes are brought to you at each meeting?
 - b. Are there more land disputes from some *umudugudu* within this cell than others?
6. Is the public welcome to attend an *abunzi* hearing? If so, how does the public learn of the hearings?
7. What percentage of cases (estimate) are resolved at the cell-level *abunzi*? What percentage are taken to the sector-level *abunzi*?
8. Why do people bring their land disputes to the *abunzi*?

Land Dispute Resolution Process and Sources

9. When resolving land disputes, what sources do the *abunzi* consult? (Customary law? Formal law? Religious law? Village practice? Other?)
 - a. If they refer to formal law, what is their source for the law?
10. What methods of dispute resolution do the *abunzi* use in resolving land disputes? (e.g., fact-finding, conciliation, negotiation, public meetings, adjudication?)
11. How is judgment rendered? How is the judgment enforced?
12. Can disputants appeal the ruling of such a leader?
 - a. If so, to what forum?
 - b. Does the traditional leader play a role in the appeal process?
 - c. What law is applied in the appeal process (customary? Formal)?
13. Are there specific women in the village who help rural women approach the *abunzi*?

Women's Access to Justice

14. How often do women file cases with the *abunzi*?
 - a. If never or rarely, why?
15. Is it shameful or otherwise problematic for women to approach dispute resolution institutions?
16. Do women appear as parties during the dispute resolution process?
17. What issues related to women's land rights have you encountered as a member of the *abunzi*?
 - a. Are these issues common? Explain.
 - b. How have you historically resolved those issues?
 - c. Is the resolution process for issues related to women's land rights different now?
 - i. If so, how and why?
18. Were you trained on women's land rights?
 - a. If so, who provided the training?
 - b. When? What did the training involve?
19. If you have questions about women's land rights, to whom do you go for answers?

Legal Knowledge

20. Have the *abunzi* in this cell received any training specifically related to your role?
 - a. What was the training on?
 - b. Did it impact the way the *abunzi* works?
21. Where do you learn about changes to laws/policies regarding land rights?
22. Have there been any recent changes in the law or government policies regarding land rights?
 - a. Do you know the details?
 - b. Are you asked (and able) to carry them out or to enforce them?
23. Do people in this community understand their land rights?

Closing Questions

24. Is there anything else we should know about land disputes or the role of the *abunzi* in this cell?

Questions for Local Officials KII

1. What are the principle institutions in this community with responsibilities related to land and property issues?
 - a. What is their general mandate?
 - b. Are they effective?
2. Who are the primary land holders in this area?
3. Are land disputes common in this district/cell?
 - a. If so, what are the most pervasive causes of land disputes?
 - b. Ask specifically about intra-household disputes
4. Do people come to local government to resolve land disputes?
5. Are land disputes ever resolved according to custom, including mediation by elders or other traditional leaders?
6. Have there been any recent changes in the law or government policies regarding land rights?
 - a. Do you know the details?
 - b. Are you asked (and able) to carry them out or to enforce them?
7. How do you/the government plan to address any concerns/fears/anger that arise regarding the implementation of new land law/policy and/or recent events?
8. Are there any traditional leaders in the area (village, peri-urban, urban areas)?
9. If so, what are the roles of the traditional leaders? (e.g., land allocations, control of land uses, dispute resolution related to land)
10. If no, what entity or individual governs land administration, allocation, and land dispute resolution in the area? (If there is another entity or individual, ask all questions to that entity also)
11. Do women look to traditional leaders for assistance with issues and problems?
12. If so, what types of issues and problems do women bring to the traditional leaders?
13. How is this assistance sought? What does the process entail (esp. for dispute resolution)?
14. Do women approach the traditional leaders directly, through family members, or through others?
15. Are there specific women in the village who help rural women approach the traditional leaders (such as wives of the leaders, NGO members, community activists)?
16. Is it shameful or otherwise problematic for women to approach the traditional leaders?
17. Do traditional leaders resolve issues and disputes relating to land? If so, what types of issues and disputes?
18. What sources do traditional leaders consult to resolve issues relating to land? Customary law? Formal law? Village practice? Other?
19. If they refer to formal law, what is their source for the law?
20. Do traditional leaders apply different laws or rules depending on whether land is ancestral or purchased?

21. What methods of dispute resolution do traditional leaders use in resolving land disputes (e.g., fact-finding, conciliation, negotiation, public meetings, adjudication?)?
22. Do women appear as parties during the dispute resolution process?
23. What are the ways in which people bring evidence to the traditional leader in a land case (e.g., documents? Witness statements? Affidavits? site visits?) Is evidence from women accepted on the same terms as evidence from men?
24. How is judgment rendered? How is the judgment enforced?
25. Can a party appeal the ruling of the traditional leader? If so, to what forum? Does the traditional leader play a role in the appeal process? What law is applied in the appeal process (customary? Formal)?
26. Were local authorities trained on women's land rights? If so, who provided the training? When? What did the training involve?
27. What issues related to women's land rights have the local authorities encountered? How has the local authority historically resolved those issues? Did the training alter the ways the local authority plans to resolve such issues in the future? Why or why not?
28. If the local authorities have questions about women's land rights, to whom do they go for answers?
29. Do people in this community understand this land rights

Questions for Women with Land Disputes KII

Background

1. What village do you come from?
2. How big is it?
3. How old are you?
4. How long have you lived in your village?
5. Are you married? Widowed/unmarried/abandoned?
6. Polygamous? Senior or junior wife?
7. Do you have children? What ages?

Land tenure overview

1. Does your family own any land?
 - a. Whose name is on the title deed?
2. Do you personally own any land in your own name? How did you acquire it? What type of land (agricultural, house, etc)?
3. Do you use land that you personally do not own or lease?
 - a. Whose land is it?
 - b. What type of land is it (home, agricultural, etc)?
 - c. Do you have any documents regarding your right to use the land?

- d. Does anyone else have a claim to this land?
 - e. Who decides what to plant on this land?
 - f. Who decides to sell or lease out this land?
 - g. Who decides who will inherit this land?
4. What will happen to the land you use if you die?
 5. What will happen to the land you use if your husband dies?
 - a. Does it matter if you have children?
 - b. Does it matter what type of land it is (home, agricultural, etc)?

Land Disputes

We understand that you are involved in land dispute. During this interview, we are going to ask you details about this dispute.

6. What is the nature of the land dispute that you are currently involved in? Please describe.
 - a. Source of dispute?
 - b. Parties involved?
 - c. Length of time the dispute has been active?
 - d. Previous attempts at resolution?
7. How will you seek to resolve this dispute?
 - a. Who will you go to first? (e.g. Family members? Other women? Traditional leaders? A council of women who go to the traditional leaders on the woman's behalf?)
 - a. Why will you go to this institution first?
 - b. How will this institution resolve your land dispute? What is the process?
 - c. Do you trust that this institution will be fair (or was it fair)?
 - d. What will happen if you are not satisfied with the outcome?
 - b. Who will you go to next if the dispute is not resolved?
 - a. Why will you go to this institution next?
 - b. How will this institution resolve your land dispute? What is the process?
 - c. Do you trust that this institution will be fair (or was it fair)?
 - d. What will happen if you are not satisfied with the outcome?
 - c. Is this a common process for women with disputes in this community?
 - a. If yes, explain.
 - b. If not, what is the common process? Why do you follow a different process?
8. [If under 9a-b, woman said she took/will take dispute to *abunzi*] Please describe what happened (or will happen) when you took your land dispute to the *abunzi*.
 - a. Did you know what to do?
 - i. If so, where did you get the information?
 - b. Did anyone help you?
 - c. Did you help select the three *abunzi* who would hear your dispute?
 - d. Did you attend the proceeding?
 - e. On what basis did the *abunzi* make a decision?
 - f. Did the *abunzi* seem informed about the law?
 - g. Did the *abunzi* write down the decision?

- h. Did you get a copy of the written decision?
 - i. Were you satisfied with the decision?
 - j. Was the decision enforced? If so, by whom?
 - k. If you were not satisfied with the decision, did you appeal?
 - i. If so, to whom?
 - ii. What happened?
9. [If woman has never taken/will not take land dispute to *abunzi*] Would you like to take your land dispute to the *abunzi*?
- i. If so, why haven't you?
 - ii. If not, why not?

Trust in local authorities

10. Is it considered shameful or otherwise problematic for women to approach the local authorities for help with an issue or dispute?
11. Do you trust local authorities' (both customary and formal) ability to resolve disputes?
12. Do you consider these institutions to be fair and unbiased?
- a. Ask specifically about family councils – are they fair and unbiased?
 - b. Ask specifically about the *abunzi* – are they fair and unbiased?
 - c. Ask specifically about the courts – are they fair and unbiased?
 - d. Others?
13. Can local authorities (both customary and formal) enforce decisions?
14. What are your other perceptions of local authorities? What other kinds of issues do people bring to the traditional leaders?

Knowledge of Legal Framework Governing Land

15. Have you attended any meetings related to your land rights?
16. If yes, what did you learn from the meeting(s)?
17. Do women feel they should inherit the same amount of land as men from their birth families?

Closing Questions

18. What issues are you most concerned about in terms of your rights to land?
19. What could be done to make dispute resolution institutions more accessible to you?
20. Is there anything else you want us to know about women and land disputes in your cell/community?
21. Do you have any questions for us?

Questions for Women FGD

Background

1. How big is your village (number of households)?
2. Is anyone here married? Unmarried? Widowed? In a polygamous marriage?

Land Tenure overview

3. Do households in this community tend to own land?
 - a. If owned, what type of document do you have (claims receipt or title)? (If title, clarify that a claims receipt was obtained first or clarify steps taken to obtain title.)
 - i. In whose name?
 - ii. Ever in a woman's name?
 1. Under what circumstances?
 2. What about senior wives/junior wives?
 3. What about widows? Without children?
 - b. Do you have different documents (claims receipts or titles) for different parcels?
 - i. In whose name?
 - ii. Ever in a woman's name?
4. If no documents, how does one prove ownership or right to access?
5. How do married women in this community get land?
 - a. Does it matter if she has children?
 - b. Does it matter if she is polygamous? If she is the first wife? A junior wife?
6. How do never married women get land?
 - a. Does it matter if she has children?
7. If a woman becomes single (divorced/abandoned) can she continue to get land? What land does she get?
 - a. Does it matter if she has children?
 - b. Does it matter if she was polygamous? If she was the first wife? A junior wife?
8. If a woman is widowed, can she continue to get land? What land does she get?
 - a. Does it matter if she has children?
 - b. Does it matter if she was polygamous? If she was the first wife? A junior wife?
9. How do women use the land they access? (Grow, lease out, etc)
10. Who decides how women use the land?

Common dispute resolution practices

11. Are there ever disputes about land in this community?
 - a. What are the most common types of disputes?
 - b. What are the most common types of disputes affecting women, specifically?
 - c. What, in your opinion, are the most common causes of land disputes?
12. What people, organizations, or institutions are there for hearing and resolving the land-related disputes in this community?
 - a. Describe these institutions in greater detail.
 - a. What dispute resolution process do these institutions follow?
 - b. What is the source of their decision-making (statutory law? Customary law? Village tradition? Other?)
 - c. Why do people go to these institutions to resolve land disputes?
 - b. Ask specifically about dispute through the **family council**.

- a. How does it work?
 - b. Is it common? Explain.
 - c. Ask specifically about *abunzi*.
 - a. What do you think about the *abunzi*? Useful? Fair? Expensive?
 - b. What do you base that opinion on? Friends' experiences? What you heard?
 - c. What change would make it more likely that you would take a dispute to the *abunzi*?
 - d. Have you ever heard of a woman taking a land dispute to the *abunzi*?
 - e. Is there anything else you want to tell me about the *abunzi*?
 - d. Ask specifically about **courts**.
 - a. Have you ever heard of someone taking a problem to a court?
 - i. If so, what happened? If not, why not?
 - ii. Was the ruling enforced?
 - b. Have you ever heard of a woman taking a land dispute to court? What happened?
 - e. Have you ever heard of someone in this community asking a representative of the **National Women's Council** to help resolve a dispute?
 - a. If so, what happened?
 - b. If not, why not?
13. Which dispute resolution institution do men go to first?
14. Which dispute resolution institution do women go to first?
- a. If different from men, why?
 - a. What is the process for resolving land disputes with this person/mechanism?
15. In general, do women in this community have access to dispute resolution?
16. Are women generally satisfied with the outcomes of the dispute resolution process?

Disputes arising from the land formalization process

17. Have you heard about the land formalization process?
18. Did the land formalization process impact the community?
- a. If yes, in what ways?
19. Did you know that you could lodge a dispute regarding the land formalization process?
20. Did any women in this community register a dispute with the formalization team?
- a. If so, what was the reason? (e.g. Because they believed that one of their parcels was improperly registered in someone else's name or because their rights were not formalized (or other reasons)?)
 - b. Did they feel that the decisions were fair?
 - c. Were the results enforced?
21. Do any women wish that they had registered a formal dispute with the formalization team?
- d. If so, explain.

Women's knowledge of legal framework governing land rights

22. What are your rights over land?
 - a. Do you have the right to inherit land?
 - i. If so, is your right to inherit equal to that of your brothers?
 - b. Do you have the right to sell land?
 - c. Do you have the right to buy land?
 - d. Can you tell us about some of your other rights to land?
23. Where do women learn about their land rights?
24. Who do women talk to if they have questions about their land rights?

Closing Questions

25. What issues are you most concerned about in terms of your rights?
26. What are you most concerned about in terms of dispute resolution?
27. What could be done to make dispute resolution institutions more accessible to you?
28. Is there anything else you want us to know about your access to dispute resolution institutions?
29. Do you have any questions for us?

Questions for Men FGD

Background

30. How big is your village (number of households)?
31. Is anyone here married? Unmarried? Widower? Have multiple wives?

Land Tenure overview

32. Do families in this community tend own land?
 - c. If owned, what type of document do you have (claims receipt or title)?
 - i. In whose name?
 - ii. Ever in a woman's name?
 1. Under what circumstances?
 2. What about senior wives/junior wives?
 3. What about widows? Without children?
 - d. Do you have different documents (claims receipts or titles) for different parcels?
 - i. In whose name?
 - ii. Ever in a woman's name?
- a. If no documents, how does one prove ownership or right to access?
33. How do households use the land they access? (Grow, lease out, etc)
34. Who decides how households use the land?

Common dispute resolution practices

35. Are there ever disputes about land in this community?
 - d. What are the most common types of disputes?
 - e. What, in your opinion, are the most common causes of land disputes?

36. What mechanisms, people, organizations, or institutions are there for hearing and resolving the land-related disputes in this community?
 - f. Describe these institutions in greater detail.
 - a. What dispute resolution process do these institutions follow?
 - b. What is the source of their decision-making (statutory law? Customary law? Village tradition? Other?)
 - c. Why do people go to these institutions to resolve land disputes?
 - g. Ask specifically about dispute through the **family council**.
 - a. How does it work?
 - b. Is it common? Explain.
 - h. Ask specifically about *abunzi*.
 - a. What do you think about the *abunzi*? Useful? Fair? Expensive?
 - b. What do you base that opinion on? Friends' experiences? What you heard?
 - c. What change would make it more likely that you would take a dispute to the *abunzi*?
 - d. Have you ever heard of a woman taking a land dispute to the *abunzi*?
 - e. Is there anything else you want to tell me about the *abunzi*?
 - i. Ask specifically about **courts**.
 - a. Have you ever heard of someone taking a problem to a court?
 - i. If so, what happened? If not, why not?
 - ii. Was the ruling enforced?
 - b. Have you ever heard of a woman taking a land dispute to court? What happened?
 - j. Have you ever heard of someone in this community asking a representative of the **National Women's Council** to help resolve a dispute?
 - a. If so, what happened?
 - b. If not, why not?

37. Which dispute resolution institution do men access first?
38. Which dispute resolution institution do women go to first?
 - a. If different from men, why?
 - b. What is the process for resolving land disputes with this person/mechanism?

39. In general, do people in this community have access to dispute resolution?
 - a. Are people generally satisfied with the outcomes of the dispute resolution process?

Disputes arising from the land formalization process

40. Have you heard about the land formalization process?
41. Did the land formalization process impact the community?
 - b. If yes, in what ways?
 - c. If no, explain.
42. Did you know that you could lodge a dispute regarding the land formalization process?
 - e. If not, why not? Do you wish you had?
43. Did anyone in this community register a dispute with the formalization team?
 - i. What about women?
 - f. If so, what was the reason? (e.g. Because they believed that one of their parcels was improperly registered in someone else's name or because their rights were not formalized (or other reasons)?)
 - g. Were these disputes resolved?
 - h. Were the results enforced?
44. Does anyone wish that they had registered a formal dispute with the formalization team?
 - i. If so, explain.

Men's knowledge of women's land rights

45. Has anyone ever explained to you what the law says regarding land?
 - a. If so, what did you learn?
 - b. If not, what do you know about what the law says regarding land?
 - i. Where did you learn about this?
 - ii. Would you like to learn more? If so, why?
 - c. Has anyone ever explained what the law says regarding women and land?
 - i. If so, what did you learn?

Closing Questions

46. What are people in this community most concerned about in terms of dispute resolution?
47. What could be done to make dispute resolution institutions more accessible to you?
 - a. To women?
48. Is there anything else you want us to know about your access to dispute resolution institutions?
49. Do you have any questions for us?

BASELINE SURVEY TOOLS

Cell Leader Questionnaire



Promoting Peace Baseline Study: CELL LEADER Questionnaire

Landesa, Search for Common Ground & USAID

1a. CELL LEADER IDENTIFICATION

| Household Identification | Kode/Code | Interview details/ <i>Amakuru ku kiganiro</i> | Code |
|--|---|---|--|
| 1.1 Kode igaragaza urugo/ Household Identification:..... | <input type="text"/> <input type="text"/> <input type="text"/> <input type="text"/> | 1.8 Name of enumerator | <input type="text"/> <input type="text"/> |
| 1.2 Umudugudu/Village (enter code from list)..... | <input type="text"/> <input type="text"/> <input type="text"/> | 1.9 Start time of interview (hh:mm=> write in 24 hr format)/ <i>Igihe ikiganiro gitangiriye</i> | <input type="text"/> <input type="text"/> : <input type="text"/> <input type="text"/> |
| 1.3 Akagari/ Cell (enter code from code list):..... | <input type="text"/> <input type="text"/> | 1.10 End time of interview (hh:mm)/ <i>Igihe ikiganiro cyarangiriye</i> | <input type="text"/> <input type="text"/> : <input type="text"/> <input type="text"/> |
| 1.4 Umurenge/ Sector (enter code from code list):..... | <input type="text"/> <input type="text"/> | 1.11 Date of first visit (dd/mm/yyyy)/ <i>Itariki yisurwa rya mbere</i> | <input type="text"/> <input type="text"/> / <input type="text"/> <input type="text"/> / 2014 |
| 1.5 Akarere/District (enter code from code list): | <input type="text"/> <input type="text"/> | 1.12 Date of second visit (dd/mm/yyyy)/ <i>Itariki yisurwa rya kabiri</i> | <input type="text"/> <input type="text"/> / <input type="text"/> <input type="text"/> / 2014 |
| 1.6 Icyiciro /Akagari Cell Category (1 = Treatment; 2 = Control) | | 1.13 Reason for second visit/ <i>Impamvu y'isurwa rya kabiri</i> (enter code from Code 1): | <input type="checkbox"/> |
| 1.7 Amazina y'ubazwa/ Name of primary respondent: | | 1.14 Outcome of interview/ <i>Ibyavuye mu kiganiro</i> (enter code from Code 2): | <input type="checkbox"/> |
| Comments from Enumerator (if any): | | 1.15 Date of checking/ <i>Itariki yo kugenzura amakuru</i> | <input type="text"/> <input type="text"/> / <input type="text"/> <input type="text"/> / 2014 |
| Comments from Supervisor (if any): | | 1.16 Name/code data entry operator:/ <i>Izina na Kode by'uwunziza amakur</i> | <input type="checkbox"/> |
| | | 1.17 Date of data entry/ <i>Itariki yo kwinjiza amakuru</i> | <input type="text"/> <input type="text"/> / <input type="text"/> <input type="text"/> / 2014 |

Code 1: Reason for second visit/ *Impamvu y'isurwa rya kabiri*

Code 2: Outcome of interview/ *uko ikiganiro cyarangiriye*

| | |
|--|---|
| <p>1=To complete some incomplete part/<i>kuzuza igice cyitari cyujwe neza</i> 2=HH asked to come second time in half way of the interview/byageze hagati ubazwa asaba ko ukusanya amakuru yazaza ikindi gihe 3=To recheck some information/<i>kureba neza ko amakuru yatanzwe ariyo</i> 888=Other, specify/<i>ibindi bivuge</i></p> | <p>1=Completed/<i>cyarangiyeye</i> 2=Incomplete/<i>nticyarangiyeye</i> 3=Refused/<i>ubazwa yanze</i> 4=Absent/<i>ubazwa ntiyarahari</i> 5=Could not locate/<i>ubazwa ntawamenye aho aherereye</i></p> |
|--|---|

Informed Consent for Promoting Peace Baseline Study (Uruhushya rwo kuganira)

Uruhushya rwo kuganira: Mbere yu gutangira ikiganiro, ni ngombwa ubanza kwibwira uwo ugiye kubaza amakuru maze ukamusaba uburenganzira/uruhushya rwo kuganira nawe. Musobanurire neza ko gutanga amakuru muri ubu bushakashatsi ari ubushake. Soma ibi bikurikira mu rurimi rwumvwa n’uwo ubaza amakuru:

Urakoze kuba wemeye kuganira natwe. Ndi umwe mu bagize itsinda ryaturutse muri Search for Common Ground na Landesa. Turi gukora ubushakashatsi kubigendanye nimikoreshereze y’ubutaka ndetse nuburyo amakimbirane ashingiye kubutaka akemurwa muri kano gace.

Twaguhisemo rero kugirango tugirane ikiganiro kigizwe n’ibibazo ku ngingo zitandukanye zirimo amakuru rusange yerekeye urugo, ubutaka, ubumenyi kuburenganzira butangwa nitegeko kubutaka, nuburyo amakimbirane akemuka muri aka gace. Iki kiganiro rero kiri bufate nk’ isaha imwe (1) kandi kuduha amakuru ni ubushake. Niba wemeye kuganira nanjye, ushobora kuba wahagarika ikiganiro igihe ubishakiye cyangwa se ugasimbuka ikibazo wumva udashaka gusubiza. Amakuru uri buduhe azagirwa ibanga kandi ntawundi yahabwa mugihe yaba agaragaza neza uwo uriwe. Nitumara kuyandika muri ikusanyirizo ry’amakuru, tuzasiba amakuru yose agaragaza amazina yawe.

Tuzabaza kandi abandi bagore bo muri kano gace utuyemo nkuko nawe twakubajije. Nyuma nitumara gukusanya aya makuru, tuzayifashisha gupima impinduka zo gukumira amakimbirane biciye mubiganiro bigamije amahoro muri Kano gace

Wabase ufite ikibazo kuri ubu bushakashatsi cyangwa kubyo maze kukubwira. Nuramuka ugize ikibazo kuri ubu bushakashatsi cyangwa kukiganiro twagiranye cyangwa se ni ikindi kibazo icyo aricyo cyose ushobora guhamagara umukozi wa Landesa mu Rwanda. Turaza kuguha kopi yiyi fishi ukaba wayandikaho imyirondoro yacu kuburyo waduhamagara ukagira icyo usobanuzwa cyangwa ubaza kuri ubu bushakashatsi

Baza uwo ugiye kubaza amakuru niba yemera kuguba amakuru (shyira akamenyetso mu kadirishya kamwe)

| | | |
|---------|-------------------------------|------------------------------|
| Ubazwa: | Yego <input type="checkbox"/> | Oya <input type="checkbox"/> |
|---------|-------------------------------|------------------------------|

Jyewe _____, ushinze gukusanya amakuru mu kiganiro cyabaye kuri _____, 2014 ndemeza ko nasomeye neza ubuzwa amakuru ibivugwa haruguru kandi ko yemeye gutanga amakuru. Nkaba ngiye gukora iki kiganiro ngendeye ku mabwiriza kandi nkamenyesha ukuriye ikibazo cyose nagira muri iki kiganiro. Niba uwo wagomba kubaza atakwemereye ko mugirana ikiganiro, bagarika ikiganiro maze ubimenyeshe ukuriye istinda ry’abashakashatsi

Informed Consent for Promoting Peace Baseline Study (Uruhushya rwo kuganira)

Uruhushya rwo kuganira: Mbere yu gutangira ikiganiro, ni ngombwa ubanza kwibwira uwo ugiye kubaza amakuru maze ukamusaba uburenganzira/uruhushya rwo kuganira nawe. Musobanurire neza ko gutanga amakuru muri ubu bushakashatsi ari ubushake. Soma ibi bikurikira mu rurimi rwumvwa n’uwo ubaza amakuru:

Urakoze kuba wemeye kuganira natwe. Ndi umwe mu bagize itsinda ryaturutse muri Search for Common Ground na Landesa. Turi gukora ubushakashatsi kubigendanye nimikoreshereze y’ubutaka ndetse nuburyo amakimbirane ashingiye kubutaka akemurwa muri kano gace.

Twaguhisemo rero kugirango tugirane ikiganiro kigizwe n’ibibazo ku ngingo zitandukanye zirimo amakuru rusange yerekeye urugo, ubutaka, ubumenyi kuburenganzira butangwa nitegeko kubutaka, nuburyo amakimbirane akemuka muri aka gace. Iki kiganiro rero kiri bufate nk’ isaha imwe (1) kandi kuduha amakuru ni ubushake. Niba wemeye kuganira nanjye, ushobora kuba wahagarika ikiganiro igihe ubishakiye cyangwa se ugasimbuka ikibazo wumva udashaka gusubiza. Amakuru uri buduhe azagirwa ibanga kandi ntawundi yahabwa mugihe yaba agaragaza neza uwo uriwe. Nitumara kuyandika muri ikusanyirizo ry’amakuru, tuzasiba amakuru yose agaragaza amazina yawe.

Tuzabaza kandi abandi bagore bo muri kano gace utuyemo nkuko nawe twakubajije. Nyuma nitumara gukusanya aya makuru, tuzayifashisha gupima impinduka zo gukumira amakimbirane biciye mubiganiro bigamije amahoro muri Kano gace

Wabase ufite ikibazo kuri ubu bushakashatsi cyangwa kubyo maze kukubwira. Nuramuka ugize ikibazo kuri ubu bushakashatsi cyangwa kukiganiro twagiranye cyangwa se ni ikindi kibazo icyo aricyo cyose ushobora guhamagara umukozi wa Landesa mu Rwanda. Turaza kuguha kopi yiyi fishi ukaba wayandikaho imyirondoro yacu kuburyo waduhamagara ukagira icyo usobanuzwa cyangwa ubaza kuri ubu bushakashatsi

Baza uwo ugiye kubaza amakuru niba yemera kuguba amakuru (shyira akamenyetso mu kadirishya kamwe)

Ubazwa:

Yego

Oya

Jyewe _____, ushinze gukusanya amakuru mu kiganiro cyabaye kuri _____, 2014 ndemeza ko nasomeye neza ubuzwa amakuru ibivugwa haruguru kandi ko yemeye gutanga amakuru. Nkaba ngiye gukora iki kiganiro ngendeye ku mabwiriza kandi nkamenyesha ukuriye ikibazo cyose nagira muri iki kiganiro. Niba uwo wagomba kubaza atakwemereye ko mugirana ikiganiro, bagarika ikiganiro maze ubimenyeshe ukuriye istinda ry’abashakashatsi

1b. INFORMATION OF CELL LEADER

| | |
|---|----------------------|
| 1.18 Position: (enter from Code 1 . Write the position on the space below if it doesn't appear on the code list.) <i>Umwanya afite mubuyobozi</i> | <input type="text"/> |
| 1.19 Number of years as government official (Count the number of years respondent has been a government official/cell leader, not just the current role) <i>Umubare w'inyaka amaze mubuyobozi bw'inzego za Leta</i> | <input type="text"/> |
| 1.20 Gender (Igitsina):..... 1 = Male 2 = Female | <input type="text"/> |
| 1.21 Age (Imyaka y'amavuko):..... | <input type="text"/> |
| 1.22 Highest level of education the respondent completed Icyiciro cy'amashuri yarangije (enter code from Code 2) | <input type="text"/> |
| 1.23 Can respondent read and write Ese ubazwa ashobora gusoma no kwandika? 1 = Yes/Yego; 2 = No/Oya | <input type="text"/> |
| 1.24 Status / Irangamimerere (enter code from Code 3) | <input type="text"/> |

| Code 1: Position (<i>umwanya afite mu buyobozi bw'inzego za Leta</i>) | Code 2: Level of Education/ <i>Amashuri</i> | Code 3: Status/ <i>Irangamimerere</i> |
|---|--|--|
| 1. Cell executive secretary(Umuyobozi wa Akagari) 2. Social economic and development officer(Imibereho myiza n'ubukungu) 3. National Women's council(Inama nkuru y'abagore) 4. Cell Umwunzi (Umwunzi) 5. In charge of Community Policing (ushinzwe umutekano) 6. Cell council committee(Njyanama ya Kagari) 7. Cell land committee(comite ishinzwe ubutaka) 888. Other specify (ibindi sobanura) | 1 = Never been to school/ Ntiyigeze Yiga 2 = Lower Primary/ icyiro cya mbere cy'abanza 3 = Upper Primary/ Icyiciro cya kabiri cy'abanza 4 = Ordinary Level/ Icyiciro cya 1 cy'ayisumbuye 5=TEVT/ Imyuga 6=Advanced Level/ Icyiciro cya 2 cy'ayisumbuye 7 = University/ Kaminuza 888 = Other tertiary education/ andi mashuri makuru | 1=Single/ Ingaragu 2=Legally Married monogamous/ yashyingiwe imbere y'amategeko 3=Traditionally married monogamous/ yashyingiwe bitemewe n'amategeko 4= Cohabiting/ babana ntagusabya byabayeho 5 = Polygamous senior wife/ Umugore Mukuru 6 = Polygamous junior wife/ Umugore Muto 7 = Polygamous husband/ Umugabo ufite abagore benshi 8 = Widower/Widowed/ Umupfakazi 9 = Separated/ Mwaratandukanye 10 = Divorced/ mwatandukanye imbere y'amategeko |

2. Distance to services

>> Enumerator: Please complete the 1.1 – 1.4 for each line (A - E).

>> Ask the respondent to estimate or guess. If they really cannot answer the question/do not know, put “999”. Do not forget to use “ “ so it’s clear that you are writing the code for “Don’t know” and **not**, for instance, RwF 999.00

| | 2.1 | 2.2 | 2.3 | 2.4 |
|---|--|---|--|---|
| | How far is [...] from the center of the cell? <i>Hari intera ingana iki ku va kubiro by’akagari kugera...</i> | How do people in this cell usually get to [...] Ni gute abantu bo muri kano kagari bagera | How long does it usually take to get to [...] using the most common way to get there? Bamara iminota inganiki kugirango bagere(...) bifashishije uburyo bumenyereye byo kujyayo | How much does the fare usually costs to get to [...]? <i>Umuntu yishura angahe kugirango agereye</i> |
| | >> One-way distance only (<i>icyerekezo kimwe</i>) (In km) | 1. By foot/ amaguru 2. Bicycle/ Igare 3. Motorbike/Motorcycle/ Moto 4. Public transport minibus/ Twegerane/Tagisi 888. Other, please specify below/ Ubundi buryo, sobanura | (In minutes) >> One direction only (<i>ikerekezo kimwe</i>) | (RwF) |
| A. Nearest primary school(ishuri ribanza ribegereye) | | | | |
| B. Nearest secondary school(Ishuri ryisumbuye ribegereye) | | | | |
| C. Nearest health center(ikigo nderabuzima cyibegereye) | | | | |
| D. Nearest sector abunzi/ abunzi kumurenge barihafi | | | | |
| E. Sector land committee (Comite y’ubutaka kumurenge ibegereye) | | | | |
| F. Nearest Court/ Urukiko rubegereye | | | | |
| G. Nearest paralegal or NGO that can help with land cases/ umufasha mu mategeko cg Umuryango utegamiye leta wafasha mugihe hari ikibazo kubutaka ubegereye | | | | |
| H. Nearest police/ sitasiyo ya Polisi iri hafi | | | | |

3. General Information about the cell. Amakuru rusange yerekeye akagari

| Question/Ikibazo | Options/ingingo | Answer/igisu bizo |
|--|---|-------------------|
| 3.1. What is the main mode of travel in this Cell? <i>ni ubuhe buryo nyamukuru abantu bifashisha mu ngendo muri kano kagari?</i> | <ol style="list-style-type: none"> 1. By foot/amaguru 2. Bicycle/amagare 3. Motorbike/Motorcycle/Moto 4. Public transport minibus/Tagisi MINIBISI/Twegerane 888. Other, please specify /Ibindi sobanura _____ | |
| 3.2. How far is it from the main road of this cell to a road that is impassable by most vehicles? (hari intera ingana gute kuva kumuhanda munini ukagera aho imodoka zitabasha kunyura) | (in km) >> Enumerator: Please convert to km if respondent use another measurement(<i>gerageza uhindure muri km niba ubazwa ashubije akoresheje ibindi bipimo</i>) | |
| 3.3. Using the main mode of transportation, how long does it typically take to go from the center of the cell to the nearest main road? <i>Urebye uburyo rusange bwifashishwa mu ngendo, byatwara iminota ingaha kuva ku kagari kugera kumuhanda munini uri hafi</i> | (in minute) Mu minota | |
| 3.4. What is the quality of the nearest main road in this cell? Ese umuhanda munini ubegereye muri aka kagari umeze gute? | <ol style="list-style-type: none"> 1. Very good (Almost all types of vehicles can pass all year round) Nimwiza cyane, imodoka hafi yazose zahanyura mu mwaka wose 2. Good (Most vehicles can pass all year round) Nimwiza imodoka zose zishobora kuhanyura mu mwaka wose 3. Acceptable (Most vehicles can pass but difficult for vehicles during the rainy season)Ntacyo utwaye imodoka zose zahanyura ariko bikagorana iyo ari mubihe byimvura 4. Bad (Difficult to pass for most vehicles during the rainy season) Ni mubi (biragoye ko imodoka zahanyura mubihe byimvura) 5. Very bad (Difficult to pass for most vehicles all year round)Nimubi cyane (biragoye ko imodoka zawunyuramo mugihe cy'umwaka) | |
| 3.5. Is the main road passable all year round when using public transportation? Ese umuhanda munini unyurwamo ibihe byose mu mwaka hakoresheje uburyo rusange bwo gutwara abantu n'ibintu | <ol style="list-style-type: none"> 1. Yes /Yego 2. No/Oya , only during the dry season/keretse mugihe kizuba gusa | |
| 3.6. How often does public transportation pass that road? <i>Ese ubuna imodoka zitwara abantu zica muruwo muhanda kangaha?</i> | <ol style="list-style-type: none"> 1. More than once a day /inshuro irenze imwe kumunsi 2. Once a day/Rimwe kumunsi 3. Once every two to seven days/rimwe mu minsi 2 kugeza kuri 7 4. No public transport on this road/Ntamodoka zitwara abantu zihanyura >> If respondent answered 4, go to 3.7. All the other answers, go to 3.8. | |
| 3.7. How far is it from the cell to a place where one can find public transportation? Hari intera ingana iki (muri km) kuva mu kagari kugera aho umuntu yabona imodoka? | Ibirometero | |
| 3.8 How often public transport departing from that venue? Imodoka ihaguruka kangaha aho hantu ? | <ol style="list-style-type: none"> 1. More than once a day (inshuro irenze imwe ku munsi) 2. Once a day(Rimwe ku munsi) 3. Once every two to seven days(rimwe mu minsi ibiri kugeza kuri irindwi) | |

| | | |
|---|--|--|
| 3.9. What is the approximate number of household in this cell? Ugereranije Ni ingo zingahe ziri muri aka kagari? | (Approximate number of household) >>If respondent can't guess, put "999" for Don't know | |
| 3.10 What percentage of household in this cell has electricity? Ugereranyije ni irihe janisha ry'ingo zifite umuriro wa amashanyarazi mu kagari | (%) >>If respondent can't guess, put "999" for Don't know | |
| 3.11.Which of the following groups or associations are active in this Cell? . Ni ayahe ma shyirahamwe cg imiryango ikorera hano muri aka kagari? >> Enumerator: Can have more than one answer | 1. Farmers Association/ ishyirahamwe ry'abahinzwe 2. Group Finance (Microfinance , savings and loans)/Ibigo by'imari byo kuzigama no kugurizanya 3. Women's Association/ ishyirahamwe ry'abagore 4. Religious groups / ishyirahamwe ryo gusenga 5. Political party/ ishyaka rya Politiki 6. Youth / student(urubyiruko/abanyeshuri) 7. Parent Group (ishyirahamwe/itsinda ry'ababyeyi) 888. Other, please specify _____ | |
| 3.12. Has there been conflict mitigation/mediation training in this cell in the last 2 years? Haba hari amahugurwa ajaynye nibyo gukumira no gukemura amakimbirane yabayeho muri kano kagari? | 1. Yes/Yego 2. No/Oya >> Proceed to 3.15 | |
| 3.13. Have you personally attended this training? Wowe ubwawe wigeze witabira ayo mahugurwa | 1. Yes/Yego 2. No /Oya>> Proceed to 3.15 | |
| 3.14. Who led the training? Ni nde wayoboye amahugurwa? >> Enumerator: Can have more than one answer. | 1. National government officials/ Abayobozi ba Leta ku rwego w'igihugu 2. Sector government officials(abayobozi ku murenge) 3. NGO/ Imiryango itegamiye Leta 888. Other, specify _____ | |
| 3.15. Has there been information sharing or sensitization about land rights in this cell? Haba harabayeho uburyo bwo kumenyekanisha amakuru cg gukangurira bantu uburenganzira kubutaka muri kano kagari? | 1. Yes/Yego 2. No/Oya >> Proceed to 4.1. | |
| 3.16.Who gave out this information? Ninde waguha ayo makuru? >> Enumerator: Can have more than one answer. | 1. National government officials/ Abayobozi ba Leta ku rwego w'igihugu 2. Sector government officials/ abayobozi ku murenge 3. NGO/ Imiryango itegamiye Leta 4. Radio program 888. Other, specify: _____ | |
| 3.17.Has there been information sharing or sensitization about women's land rights in this cell? Haba harabayeho uburyo bwo kumenyekanisha amakuru cg gukangurira uburenganzira bw'umugore kubutaka muri kano kagari? | 1. Yes/Yego 2. No /Oya>> Proceed to 4.1. | |
| 3.18. Who gave out this information? Ninde waguha ayo makuru? >> Enumerator: Can have more than one answer. | 1. National government officials/ Abayobozi ba Leta ku rwego w'igihugu 2. Sector government officials/ abayobozi ku murenge 3. NGO/ Imiryango itegamiye Leta 4. Radio program 5. National Women's Council/ Inama y'igihugu y'abagore 6. 888. Other, specify _____ | |

4. SOURCES OF INFORMATION

| Question | Answer |
|--|--------|
| <p>4.1 Have you ever asked for any information about land rights in the last 2 years? / <i>Ese waba warigeze usaba amakuru kubigendanye n'uburenganzira bwawe ku butaka mu myaka 2 ishize?</i></p> <p>1. Yes (Yego) 2. No (Oya) >> Proceed to 4.6</p> | |
| <p>4.2 How many times have you requested information about land rights in the past 2 years? Ni inshuro zingahe wasabye / wabajije amakuru ku burenganzira bwawe ku butaka mu myaka 2 ishize</p> | |
| <p>4.3 What was the specific issue? / <i>kuzihe mpamvu?</i> >> Enter code from Code 1. >> Can have more than one answer. Perhaps read options to respondent if they don't answer right away</p> | |
| <p>4.4 Where did you go to find such information? / <i>Nihehe wagiye gusaba amakuru?</i> >> Enter code from Code 2. Can have more than one answer.</p> | |
| <p>4.5 How satisfied were you with the information that [...] provided? / <i>Nigute wishimiye ayo makuru (...) yaguhaye?</i> 1. Very Satisfied (Narishimye cyane) 2. Satisfied (narishimye) 3. Neutral (biraringaniye) 4. Dissatisfied (sinishimye) 5. Very dissatisfied (sinishimye nagato)</p> <p>>> Proceed to 4.7</p> | |
| <p>4.6 Why not? / <i>Kubera iki se?</i> >> Enter code from Code 3. >> Can have more than one answer.</p> | |

| | | |
|---|--|---|
| <p>Code 1: Land Rights Issue</p> <ol style="list-style-type: none"> 1. Boundary/Imbibibi 2. Inheritance/Izungura 3. Legacy/umunani 4. Land issues related to polygamy/ ibibazo bishingiye ubuharike 5. Land sales/Kugurisha ubutaka 6. Land registration process/Kwandikisha ubutaka 7. Land subdivision/kugabana ubutaka 8. Land use consolidation/Gukoresha ubutakaolidation 9. "Villagization"/gutuzwa mu midugudu 10. Compensation for land taken for public use by the government / Ingurane ku butaka Leta yakoresheje kunyungu rusange (i.e. to build schools, highways) or classified as public land (i.e. wetland conservation, national park) 11. Rights of returnees(uburenganzira bwabahungutse) <p>888. Other, please specify on the space provided above(ibindi, bisobanuro)</p> | <p>Code 2: Source of Info/advice</p> <ol style="list-style-type: none"> 1. Cell executive secretary/ umunyabanga nshingwa bikorwa wa kagari 2. Sector Executive Secretary(umunyamabanga nshingwabikorwa w'umurenge) 3. National Women's Council sector representative/ (uhagarariye abagore ku murenge) 4. Sector land committee/ komite y'ubutaka ku murenge 5. Sector abunzi/ abunzi kumurenge 6. Other sector officials/ Abandi Bayozi kumurenge 7. District officials/ Abayobozi ku karere 8. National officials/ abayobozi kurwego rw'igihugu 9. Paralegal/abafasha mumategeko 10. NGO representatives /abahagarariye imiryango itegamiye leta 11. Religious leaders/ abayobozi bamadini 12. Expert on a (call-in) radio program/Inzobere mugutanga ibiganiro kuri radiyo <p>888. Other, please specify on the space provided above.</p> | <p>Code 3: Reasons (impamvu)</p> <ol style="list-style-type: none"> 1. I do not need nor want to know about land rights issues/ <i>sinshaka kumenya ibinjyanye nuburenganzira kubutaka</i> 2. There are no land rights issues in my cell./ <i>ntakibazo kerekeye uburenganzira kubutaka kiri mu kagari kanjye</i> 3. Land rights issues are not important in this cell./ <i>Ikibazo kuburenganzira kubutaka ntabwo ari ikibazo kingutu muri aka kagari</i> 4. I already have all the information I need about land rights./ <i>mfite amakuru yose kubijyanye nuburenganzira kubutaka</i> 5. I do not know where to get information./ <i>sinzi aho umuntu yakura amakuru</i> 6. There is no reliable source of information near me./ <i>ntahantu nahamwe hizewe umuntu yabona amakuru</i> 7. It's difficult to get information about land rights in my cell./ Biragoye cyane rwose kubona amakuru ajyanye nuburenganzira kubutaka muri kano kagari kanjye <p>888. Other, please specify on the space provided above</p> |
|---|--|---|

SOURCES OF INFORMATION Continued (INKOMOKO Y'AMAKURU)

| | |
|--|--|
| <p>4.7 Have you ever asked for any advice about how you can resolve land disputes in the last 2 years?(wigeze waka inama kubijyanye nuburyo amakimbirane/ikibazo ashingiye kubutaka yakemuka mumyaka 2 ishize? 1. Yes /yego 2. No/Oya >> Proceed to 4.12</p> | |
| <p>4.8 How many times have you asked advice about land dispute resolution in the past 2 years? Ni inshuro zingaha wasabye inama kuburyo wakemuramo amakimbirane ashingiye kubutaka mu myaka 2 ishize?</p> | |
| <p>4.9 Why did you want advice about land dispute resolution(Ni ukuberiki wari ukeneye inama mugukemura amakimbirane ahingiye kubutaka) >> Enter Code 4. ..Can have more than one answer. Perhaps read options to respondent if they don't answer right away.</p> | |
| <p>4.10 Where did you go to seek advice?/Nihehe wagiye kugisha inama? >> Enter code from Code 2. Can have more than one answer./ <i>birashoboka kubisubizo birenze kimwe</i></p> | |
| <p>4.11 How satisfied were you with the information that [...] provided? Nigute wishimiye ayo makuru (...) yaguhaye? 1. Very Satisfied (Narishimye cyane) 2. Satisfied (narishimye) 3. Neutral (biraringaniye) 4. Dissatisfied (sinishimye) 5. Very dissatisfied (sinishimye nagato) >> Proceed to 5.1</p> | |
| <p>4.12 Why not? Kubera iki >>Enter code from Code 5. >> Can have more than one answer.(<i>birashoboka kubisubizo birenze kimwe</i>)</p> | |

Code 4: Land dispute (amakimbirane ku butaka)

1. I don't know how to resolve boundary issues /*sinzi uko nakemura ikibazo gishingiye ku imbibi*
2. I don't know how to resolve issues involving land inheritance/ *sinzi uko nakemura ikibazo gishingiye ku irage*
3. I don't know how to resolve issues involving land legacy (sinzi uko nakemura ikibazo cyijyanye n'umunani)
4. I don't know how to resolve issues relating to polygamy/*sinzi uko nakemura ibibazo biterwa n'ubuharike*
5. I don't know how to resolve issues involving land registration/ *sinzi ukoi nakemura ikibazo gishingiye ku iyandikwa ry'ubutaka*
6. I don't know how to resolve issues relating to land use classification or consolidation/ *sinzi uko nakemura ibibazo bishingiye ku guhuza ubutaka nikoreshwa ryabwo*
7. I don't know how to resolve issues relating to villagization/ *sinzi uko nakemura ibibazo bishingiye ku gutuzwa mu midugudu*
8. Land issues in general are very hard to resolve/ *Ibabazo bishingiye kubutaka birakomeye cyane kubukemura*
9. I lack the legal knowledge to resolve land issues/ *Nabumenyi mubyamategeko mfite bwamfasha gukemura ibyo bibazo*

888. Other, please specify on the space provided above

Code 5: Reasons

1. There are no land disputes in this cell. (**ntabibazo cy'ubutaka bihari**)
2. People do not come to me to settle land disputes.(**ntamuntu ujya ungezaho ikibazo kubutaka**)
3. I already know how to handle land disputes. (**nsanzwe nzi neza uko nakemura ikibazo gishingiye kubutaka**)
4. I don't know where I can get information about land dispute resolution. (**Nsinzi aho nabona amakuru yamfasha gukemura ibibazo by'ubutaka**)

888. Other, please specify on the space provided above

7. Community Dispute

| | | 5.1. | 5.2. | 5.3. | 5.4. | 5.5. | 5.6. |
|---|---|--|--|---|---|---|---|
| | Type of dispute (<i>Ubwoko bw'amakimbirane</i>) | In general, how often does [...] happen in this cell? <i>ni inshuro zingawe (...) byabaye muri aka kagari?</i> | How does [...] impacts this cell? Bigira iyi ngaruka kuri kano kagari | Have you personally been involved in the mediation of a dispute pertaining to [...] wowe ubwawe wigeze ufasaha muguhuza abari mumakimbirane | How many [...] cases have you personally been involved in? Ni nkinshuro zingawe wafashije muguhuza abari mu makimbirane | Of these cases, how many have been peacefully resolved? Ni uwuhe miubare w'amakim, birane yakemutse mu mahoro | How difficult is it to resolve [...] in this cell? Byari bikomeye gute gukemura ayo makimbirane mu kagari kawe? |
| | | 1. Very often (<i>bikunda kubaho cyane</i>) 2. Often (<i>bibaho</i>) 3. Sometimes (<i>bikjya bibaho rime na rimwe</i>) 4. Few and far between (<i>bibaho gacye na gacye</i>) 5. Never (<i>ntibijya bibaho</i>)>> <i>Go to the next dispute</i> | 1. Very severely(<i>Mbi cyane</i>) 2. Severely(<i>mbi</i>) 3. Somewhat severely(<i>hari igihe biba bibi</i>) 4. Lightly(<i>rimwe narimwe biba bibi</i>) 5. No impact at all (<i>nta kibazo biteza</i>) | 1. Yes/ Yego 2. No/ Oya >> <i>Go to the next dispute</i> | Write the number of cases(andika umubare w'amakimbirane) | Write the number. (Andika umubare) | 1. Very difficult(Bikomeye cyane) 2. Difficult(bikomeye) 3. Somewhat difficult(bikomeye) 4. Easy(byoroshye) 5. Very easy (byoroshye cyane) |
| A | Land dispute between husband and wife (<i>amakimbirane hagati y'umugabo n'umugore</i>) | | | | | | |
| B | Land dispute between brothers and sisters (<i>amakimbirane hagati ya saza na bashiki</i>) | | | | | | |
| C | Land dispute between widows and their parents-in-law or brother-in-law(<i>amakimbirane hagati y'umupfakatsi na basebukwe/nyirabukwe cg abavukana numugabo we</i>) | | | | | | |
| D | Dispute about land sales(<i>amkimbirane ashingye mukugurisha ubutaka</i>) | | | | | | |
| E | Boundary dispute (<i>amakimbirane yo gupfa imbibe</i>) | | | | | | |
| F | Land dispute on land use classification (<i>amakimbirane ashingye kumikoreshereze y'ubutaka</i>) | | | | | | |
| G | Dispute about land consolidation (<i>amakimbirane ashingye ku ihuzwa ry'ubutaka</i>) | | | | | | |
| H | Dispute about villigazation (<i>amakimbirane ahingye mu ituzwa mu midugudu</i>) | | | | | | |

6. DISPUTE RESOLUTION/IKEMUKA RYA AMAKIMBIRANE

I will read some hypothetical cases. Please consider how each situation can be resolved.(*ngiye kugusomera interuro zikurikira, maze umbwire uko ubona buri kibazo cyakemuka*)

>>Enumerator: Use this code for all the questions below.

Dispute resolution actor code:

999. Do not know/ *SIMBIZI*

1. Immediate family/ *mumurayngo*

2. Friend/Neighbor/ *inshuti/umuturanyi*

3. *Inyangamugayo*

4. Family Council/ *inama y'umuryango*

5. Umudugudu leader/ *umuyobozi w'umudugudu*

6. Cell Executive Secretary/ *umuyobozi wa Akagari*

7. Cell abunzi/ *abunzi kukagari*

8. Sector Executive Secretary (*umuyobozi wa Akagari*)

9. Sector Abunzi/ *abunzi kumurenge*

10. Court/ *urukiko*

11. Religious leader/ *umuyobozi w'itorer*

12. National Women's Council Representative/*inama nkuru ya abagore*

13. Police

14. Cell land committee/ *comite y'ubutaka ku kagari*

15. Sector land committee /*comite yubutaka kumurenge*

16. Paralegal/ *abafasha muby'amategeko*

888. Other, please specify on the space provided below

SITUATION 1: A woman who is cohabiting with her husband has a land dispute with him.(*Umugore ubana atarasezeranye n'umugabo afite ikibazo*)

6.1. If this happens in this Cell, who should resolve the issue?*Niba bibaye mu kagari ni nde wakemura icyo kibazo*

>> Enumerator: If respondent answered "999" (do not know), jump to 6.4. For all the other answers, go to 6.2.

6.2. If this first person does not solve the problem, who else could solve this issue?/*Niba umuntu wambere atabashije kugikemura ninde wundi ushobora kugikemura*

>> Enumerator: If respondent answered "999" (do not know), jump to 6.4. For all the other answers, go to 6.3.

6.3. If this second person does not help either, who else could resolve this issue? /*Niba umuntu wakabiri atabashije gukemura ikibazo ninde wundi wagikemura*

SITUATION 2: A woman has a land dispute with her brothers about her inheritance on her deceased parents' land. (*umugore ufutanye ikibazo na basaza be kandi gishingiye ku izungura ry'ubutaka bwa sizwe n'ababyeyi*)

6.4. If this happens in this village, who should resolve the issue?/*Niba iki kibazo kibaye mu mugugudu wawe, ninde wafasha gukemura ikibazo?*

>> Enumerator: If respondent answered "999" (do not know), jump to 6.7. For all the other answers, go to 6.5.

6.5. If this first person does not solve the problem, who else could solve this issue?*Niba umuntu mebere atabashije kugikemura ninde wundi ushobora kugikemura*

>> Enumerator: If respondent answered "999" (do not know), jump to 6.7. For all the other answers, go to 6.6.

6.6. If this second person does not help either, who else could resolve this issue / *Niba umuntu wakabiri atabashije gukemura ikibazo ninde wundi wagikemura*

SITUATION 3: A woman has a land dispute with her siblings and they reside in another cell./*Umugore ufutanye ikibazo cy'ubutaka na abavandimwe be batuye mu kandi kagari*

6.7. If this happens in this village, who should resolve the issue? *Niba iki kibazo kibaye mu mugugudu wawe, ninde wafasha gukemura ikibazo?*

>> Enumerator: If respondent answered "999" (do not know), jump to 7.1. For all the other answers, go to 6.8.

6.8. If this first person does not solve the problem, who else could solve this issue?*Niba umuntu wa mbere atabashije gukemura ikibazo ninde wundi wagikemura*

>> Enumerator: If respondent answered "999" (do not know), jump to 7.1. For all the other answers, go to 6.9.

6.9. If this second person does not help either, who else could resolve this issue? /*Niba umuntu wa kabiri atabashije gukemura ikibazo ninde wundi wagikemura*

7. PERCEPTIONS OF DISPUTES IN THE COMMUNITY/Uburyo abaturage babona amakimbirane

| | |
|--|--|
| <p>Now I want to get the opinion about land disputes in your cell. <i>(ubu noneho ndashaka ibitekerezo bijyanye n'amakimbirane ashingiye k'ubutaka akagariutuyemo</i></p> <p>>>Enumerator: For this section, if the respondent says “Don’t know”, please ask them to guess. Do not put “999”</p> | <p>The extent to which you agree or disagree with the following sentence? Uburyo wemeryanya cyangwa uhakana izi nteruro</p> <ol style="list-style-type: none"> 1. Strongly agree/Ndabyemera cyane 2. Agree/ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyemera 5. Strongly disagree/simbyemera nagato |
| <p>7.1. Usually women in this cell who have questions about their land rights can quickly find the information they need.<i>(ubusanze muri aka kagari umugore ufite ikibazo kijyanye n'uburenganzira k'ubutaka ashobora kubona vuba amakuru akeneye)</i></p> | |
| <p>7.2. The National Women’s Council representatives in my cell are good source of information about my rights as a woman.<i>(urwego rw'igihugu rw'abagore mu Akagari ntuyemo ni ahantu nshobora kubona amakuru k'uburenganzira bwanjye nk'umugore)</i></p> | |
| <p>7.3. The National Women’s Council representatives in my sector are good source of information about my land rights. <i>urwego rw'igihugu rw'abagore mu Umurenge ntuyemo ni ahantu nshobora kubona amakuru k'uburenganzira nk'ubutaka nk'umugore)</i></p> | |
| <p>7.4. Usually women in this cell who have land disputes could find someone who could help them resolve the problem.<i>(ubusanze muri aka kagari abagore bahuye n'ikibazo k'ubutaka bwabo bashobora kubona umuntu ushobora kubafasha gukemura ibibazo byabo)</i></p> | |
| <p>7.5 Women in this cell are confident that their land dispute will be resolved fairly and peacefully.<i>(abagore muri aka kagari bafite ikizere ko ibibazo/amakimbirane bafite ku butaka bwabo bizakemuka mu mumahoro kandi ntakubogama)</i></p> | |
| <p>7.6 People with more money and power always win when there is a dispute about land.<i>(umuntu ufite amafaranga menshi ndetse n'ububasha iteka niwe utsinda iyo habaye amakimbirane ashingiye k'ubutaka)</i></p> | |
| <p>7.7 If a land dispute involves a woman, the result will typically protect the woman’s rights to land. <i>(Imyanzuro ivuye mu ikemurwa ry'amakimbirane ashingiye k'ubutaka ,burigihe iba irengera uburenganzira bw'umugore afite k'ubutaka).</i></p> | |
| <p>7.8 When the land dispute is between household members, cell leaders usually only make the problem worse. <i>(Iyo amakimbirane ashingiye k'ubutaka abayeho hagati y'abavandimwe, burigiye abayobozi b'akagari ntakindi bakora uretse gutuma ikibazo cyongerera ubukana)</i></p> | |
| <p>7.9 The cell abunzis in this cell can peacefully and fairly resolve land disputes<i>(Abunzi kukagari bashobora gukemura amakimbirane ashingiye kubutaka mu mahoro kandi mumucyo)</i></p> | |
| <p>7.10 Cell leaders in this cell can peacefully and fairly resolve land disputes.<i>(Abayobozi ku kagari bashobora</i></p> | |

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| Now I want to get the opinion about land disputes in your cell. (<i>ubu noneho ndashaka ibitekerezo bijyanye n'amakimbirane ashingiye k'ubutaka akagariutuyemo</i>) | The extent to which you agree or disagree with the following sentence? Uburyo wemeryanya cyangwa uhakana izi nteruro |
| >>Enumerator: For this section, if the respondent says "Don't know", please ask them to guess. Do not put "999" | 1. Strongly agree/ Ndabyemera cyane 2. Agree/ ndabyemera 3. Neutral/ ndifashe 4. Disagree/ simbyemera 5. Strongly disagree/ simbyemera nagato |
| <i>gukemura amakimbirane ashingiye kubutaka mu mahoro kandi biciye mumucyo)</i> | |
| 7.11 Land dispute is a big problem in this country.(<i>amakimbirane ashingiye ku butaka ni ikibazo gikomeye muri iki gihugu</i>) | |
| 7.12 Generally, married women in this cell have the same rights to land as their husbands.(<i>Muri rusange abagore basezeranye bafite uburenganzira bungana n'ubwabagabo babo ku b'ubutaka</i>) | |
| 7.13 Widows in this cell who were not legally married always lose when they have a land dispute with their late husband's family (brother-in-law, father/mother-in-law, etc)(<i>abapfakazi batasezeranye burigihe baratsindwa iyo bagiranye amakimbirane ashingiye kubutaka n'umuryango w'umugabo(sebukwe, nyirabukwe, benese numugabo we)</i>) | |
| 7.14 Most women in this cell (legally married or not) have their names registered on their household land title.(<i>Abagore benshi baba (barasezeranye cg batarasezeranye) amazina yabo yanditse ku byangombwa by'ubutaka</i>) | |

8 KNOWLEDGE /UBUMENYI

| Question (IKIBAZO) | Answer (IGISUBIZO) | Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer/igisubizo nicyo B = Guessed/yakekeranayagaanyaga |
|---|---------------------------|--|
| >> Enumerator do not read the options to the respondents except for the last question (8.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers. | | |
| 8.1. According to the law, do men and women have equal rights to own land? Hagendewe ku mategeko umugabo afite uburenganzira bungana n'ubwumugore mugutungu ubutaka 1. Yes/Yego 2. No/Oya 999. I don't know/Simbizi | | |
| 8.2. Assume that a legally married couple under community of property regime has two minor children (a son and a daughter). If (god forbid) the husband were to die, who has ownership rights to the land? Dutekereze umugore n'umugabo bashingiwe byemewe n'amategeko ko bafite abana babiri bato (umuhungu n'umukobwa). Niba umugabo aramutse apfuye(Imana ibiturinde), ninde muri abo bana bombi ubite uburenganzira k'ubutaka? 1. The wife manages all the land for the children.(<i>umugore niwe uzacunga ubwo butaka kunyungu zabo bana</i>) 2. The wife owns 50% share, daughter owns 25% and son owns 25% share.(<i>umugore azahabwa 50%, umukobwa ahabwe 25%, umuhungu nawe ahabwe 25% by'ubwo butaka</i>) 3. The children own the land.(<i>abana nibo bazegukana ubwo butaka</i>) 4. The son owns the land.(<i>umuhungu niwe uzegukana ubwo butaka</i>) 5. The wife and children own 33% share each (<i>umugore n'abana bazatwara 33% by'ubwo butaka buri umwe umwe</i>) | | |

| <p align="center">Question (IKIBAZO)</p> <p>>> Enumerator do not read the options to the respondents except for the last question (8.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p> | <p align="center">Answer (IGISUBIZO)</p> | <p align="center">Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer/igisubizo nicyo B = Gussed/yakekeranayagaanyaga</p> |
|---|---|---|
| <p>888. Other, please specify <i>Ibindi/sobanura</i> _____ 999. I don't know/<i>simbizi</i></p> | | |
| <p>8.3. If subsequently, (god forbid) the wife were to die, who would inherit the land? <i>Noneho niba n'umugore nawe upfuye (Imana ibiturinde), Ninde uzaragwa ubwo butaka?</i></p> <p>1. The son will inherit the entire land. (umuhungu azaragwa ubwo butaka) 2. The son will take all the land but will be required to look after the daughter until she marries. (uwo muhungu azaragwa ubwo butaka maze asabwe gufaha mushiki we kugeza aho azashyiringirwa) 3. The daughter will inherit the entire land. (Umukobwa niwe uzaragwa ubutaka) 4. The land will be divided equally between the son and the daughter. (abo bana bombi bazagabana ubwo butaka banganye) 888. Other, Please <i>specify /Ibindi, sobanura</i> _____ 999. I don't know/<i>Simbizi</i></p> | | |
| <p>8.4. Assume that a man and a woman in a consensual union (not legally married) separated and the husband legally married a new woman. Under the law, can she claim rights over their household land? Dutekereze umugabo n'umugore babana ariko batarasezeranye by'emewe n'amategeko, ko batandukanye, Maze uwo mugabo agahota asezerana n'undi mugore imbere y'amategeko. Hakurikijwe amategeko, uwo mugore wa mbere afite uburenganzira k'ubutaka?</p> <p>1. Yes /<i>Yego</i> 2. No/ <i>Oya</i> 888. Other, please specify <i>Ibindi/sobanura</i> _____ 999. I don't know/<i>simbizi</i></p> | | |
| <p>8.5. If a woman is in a consensual union (not legally married), what can she do to ensure that she has or continues to have rights to access her household's land? Niba uwo mugore atarasezeranye niki yakora kugirango akomeze kugira uburenganzira bwo gukoresha mubutaka bw'urugo rwe?</p> <p>1. Have her name included on the land title. (izina rye rigomba kwandikwa ku byangombwa by'ubutaka) 2. Claim her children's rights over their household land. (gusaba uburenganzira bw'abana be bafite kuri ubwo butaka) 888. Other, please specify <i>Ibindi/sobanura</i> _____ 999. I don't know. (<i>Simbizi</i>)</p> | | |

| <p align="center">Question (IKIBAZO)</p> <p>>> Enumerator do not read the options to the respondents except for the last question (8.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p> | <p align="center">Answer (IGISUBIZO)</p> | <p align="center">Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer/igisubizo nicyo B = Gussed/yakekeranayagaanyaga</p> |
|---|---|---|
| <p>8.6 Assume that a woman and a man are in a consensual union (not legally married) and they have children together. Her name was not included on the document of their household land. Her husband passed away and her in-laws are claiming the land. What can she do to ensure that she continues to have rights to access her household's land?</p> <p><i>Dutekereze ko umugore n'umugabo batashyinyiwe imbere y'amategeko kandi bakaba bafite abana babayaranye. Izina ry'umugore rikaba ritanditse ku byangombwa by'ubutaka bw'urugo. Umugabo we aza kw'ataba Imana maze mushikiwe aza gukurikirana ubwo butaka. Niki uwo mugore yakora kugirango akomeze kugira uburenganzira mugukoresha ubwo butaka?</i></p> <ol style="list-style-type: none"> 1. Go to authorities and claim her children's rights over their household land. (yajya kubuyobozi gukurikirana uburenganzira bw'abana be kurubwo butaka bw'urugo) 2. Go to authorities and claim her right over land. (kujya kubuyobozi gukurikirana uburenganzira bwe kuri ubwo butaka) 3. She has no right over this land so she cannot continue to have access if her in-laws are claiming the land. (ntaburenganzira afite kuri ubwo butaka, ntabwo ashobora gukomeza kubukoresha niba benewabo b'umugabo we barikububurana) <p>888. Other, please specify <i>Ibindi/sobanura</i> _____</p> <p>999. I don't know/ <i>Simbizi</i></p> | | |
| <p>8.7. Assume that in a polygamous household, one woman is legally married to the husband while the other is not. Which of the following statement is true for the children of the woman who is <u>not</u> legally married to the husband? <i>Dutekereze ko umugabo yashatse abagore babiri, maze umwe mubagore we bashyinyirwa imbere y'amategeko, undi we ntibasezerana. Ni ikihe kiricyo muri ibi bikurikira ku bana buwo mugore utarasezeranye?</i></p> <p>>> Enumerator: Read all the options.</p> <ol style="list-style-type: none"> 1. Her children have no rights over land. (Abana b'uwo mugore ntaburenganzira bafite k'ubutaka) 2. Her children have the same rights over land as the children of the legally married wife. (abo bana be bafite uburenganzira bungana n'abana b'umugore wisezerano) 3. Her children have rights over their father's portion of land when they are legally recognized. (abo bana bafite uburenganzira k'umugabane wa se kuri ubwo butaka) <p>888. Other, please specify <i>/ibindi /sobanura</i> _____</p> <p>999. I don't know/ <i>Simbizi</i></p> | | |

9 WOMEN'S LAND RIGHTS VULNERABILITY

| 9.1 | 9.2 | 9.3 | 9.4 |
|--|---|--|---|
| <p><i>Birasanzwe muri uyu mudugudu ko umugore atakaza uburenganzira ku butaka iyo umugabo we yitabye Imana?</i></p> <p>How common is it for women in this village to lose access to land because their husband died?</p> <p>1. Birasanzwe cyane (Very common) 2. Hari igihe biba (Somewhat common) 3. Ntabwo ari buri gihe (Uncommon) 4. Ntibiboneka (Very uncommon)</p> | <p><i>Birasanzwe muri uyu mudugudu ko umugore atakaza uburenganzira ku butaka iyo umugabo we amutaye cyangwan se batandukanye?</i></p> <p>How common is it for women in this village to lose access to land because their <i>husbands abandoned/ divorced them?</i></p> <p>1. Birasanzwe cyane (Very common) 2. Hari igihe biba (Somewhat common) 3. Ntabwo ari buri gihe (Uncommon) 4. Ntibiboneka (Very uncommon)</p> | <p><i>Birasanzwe muri uyu mudugudu ko umugore atakaza uburenganzira ku butaka iyo umugabo we arongoye undi?</i></p> <p>How common is it for women in this village to lose access to land because their <i>husbands married another wife?</i></p> <p>1. Birasanzwe cyane (Very common) 2. Hari igihe biba (Somewhat common) 3. Ntabwo ari buri gihe (Uncommon) 4. Ntibiboneka (Very uncommon)</p> | <p><i>Birasanzwe muri uyu mudugudu ko umugore atakaza uburenganzira ku butaka kubera atacyumvikana n'umuryango w'umugabo we</i></p> <p>How common is it for women in this village to lose access to land because their relations with their kin became bad or broke down?</p> <p>1. Birasanzwe cyane (Very common) 2. Hari igihe biba (Somewhat common) 3. Ntabwo ari buri gihe (Uncommon) 4. Ntibiboneka (Very uncommon)</p> |
| | | | |

**Confidential: To be used
Only for research purposes**

Women Questionnaire



Promoting Peace Baseline Study: Women Questionnaire

Landesa, Search for Common Ground & USAID

1. HOUSEHOLD IDENTIFICATION

| Household Identification | Kode/Code | Interview details/ <i>Amakuru ku kiganiro</i> | Code |
|--|----------------------|---|--|
| 1.1 Kode igaragaza urugo/ Household Identification:..... | <input type="text"/> | 1.8 Name of enumerator | <input type="text"/> |
| 1.2 Umudugudu/Village (enter code from list) | <input type="text"/> | 1.9 Start time of interview (hh:mm=> write in 24 hr format)/ <i>Igihe ikiganiro gitangiriye</i> | <input type="text"/> |
| 1.3 Akagari/ Cell (enter code from code list):..... | <input type="text"/> | 1.10 End time of interview (hh:mm)/ <i>Igihe ikiganiro cyarangiriye</i> | <input type="text"/> |
| 1.4 Sector/Umurenge (enter code from code list):..... | <input type="text"/> | 1.11 Date of first visit (dd/mm/yyyy):/ <i>Itariki yisurwa rya mbere</i> | <input type="text"/> / <input type="text"/> / 2014 |
| 1.5 Akarere/District (enter code from code list): | <input type="text"/> | 1.12 Date of second visit (dd/mm/yyyy)/ <i>Itariki yisurwa rya kabiri</i> | <input type="text"/> / <input type="text"/> / 2014 |
| 1.6 Icyiciro /Akagari Cell Category (1 = Treatment; 2 = Control) | <input type="text"/> | 1.13 Reason for second visit/ <i>Impamvu y'isurwa rya kabiri</i> (enter code from Code 1) | <input type="text"/> |
| 1.7 Amazina y'ubazwa/ Name of primary respondent: | | 1.14 Outcome of interview/ <i>Ibyavuye mu kiganiro</i> (enter code from Code 2): | <input type="text"/> |
| Comments from Enumerator (if any): | | 1.15 Date of checking/ <i>Itariki yo kugenzura amakuru</i> | <input type="text"/> / <input type="text"/> / 2014 |
| Comments from Supervisor (if any): | | 1.16 Name/code data entry operator:/ <i>Izina na Kode by'uwunziza amakuru</i> | <input type="text"/> |
| | | 1.17 Date of data entry/ <i>Itariki yo kwinjiza amakuru</i> | <input type="text"/> / <input type="text"/> / 2014 |

Code 1: Reason for second visit/ *Impamvu y'isurwa rya kabiri*

Code 2: Outcome of interview/ *uko ikiganiro cyarangiriye*

| | |
|--|---|
| <p>1=To complete some incomplete part/<i>kuzuza igice cyitari cyujwe neza</i> 2=HH asked to come second time in half way of the interview/byageze hagati ubazwa asaba ko ukusanya amakuru yazaza ikindi gihe 3=To recheck some information/<i>kureba neza ko amakuru yatanzwe ariyo</i> 888=Other, specify/<i>ibindi bivuge</i></p> | <p>1=Completed/<i>cyarangiyeye</i> 2=Incomplete/<i>nticyarangiyeye</i> 3=Refused/<i>ubazwa yanze</i> 4=Absent/<i>ubazwa ntiyarahari</i> 5=Could not locate/<i>ubazwa ntawamenye aho aherereye</i></p> |
|--|---|

Informed Consent for Promoting Peace Baseline Study (Uruhushya rwo kuganira)

Uruhushya rwo kuganira: Mbere yu gutangira ikiganiro, ni ngombwa ubanza kwibwira uwo ugiye kubaza amakuru maze ukamusaba uburenganzira/uruhushya rwo kuganira nawe. Musobanurire neza ko gutanga amakuru muri ubu bushakashatsi ari ubushake. Soma ibi bikurikira mu rurimi rwumvwa n’uwo ubaza amakuru:

Urakoze kuba wemeye kuganira natwe. Ndi umwe mu bagize itsinda ryaturutse muri Search for Common Ground na Landesa. Turi gukora ubushakashatsi kubigendanye nimikoreshereze y’ubutaka ndetse nuburyo amakimbirane ashingiye kubutaka akemurwa muri kano gace.

Twaguhisemo rero kugirango tugirane ikiganiro kigizwe n’ibibazo ku ngingo zitandukanye zirimo amakuru rusange yerekeye urugo, ubutaka, ubumenyi kuburenganzira butangwa nitegeko kubutaka, nuburyo amakimbirane akemuka muri aka gace. Iki kiganiro rero kiri bufate nk’ isaha imwe (1) kandi kuduha amakuru ni ubushake. Niba wemeye kuganira nanjye, ushobora kuba wahagarika ikiganiro igihe ubishakiye cyangwa se ugashimbuza ikibazo wumva udashaka gusubiza. Amakuru uri buduhe azagirwa ibanga kandi ntawundi yahabwa mugihe yaba agaragaza neza uwo uriwe. Nitumara kuyandika muri ikusanyirizo ry’amakuru, tuzasiba amakuru yose agaragaza amazina yawe.

Tuzabaza kandi abandi bagore bo muri kano gace utuyemo nkuko nawe twakubajije. Nyuma nitumara gukusanya aya makuru, tuzayifashisha gupima impinduka zo gukumira amakimbirane biciye mubiganiro bigamiye amahoro muri Kano gace

Wabase ufite ikibazo kuri ubu bushakashatsi cyangwa kubyo maze kukubwira. Nuramuka ugize ikibazo kuri ubu bushakashatsi cyangwa kukiganiro twagiranye cyangwa se ni ikindi kibazo icyo aricyo cyose ushobora guhamagara umukozi wa Landesa mu Rwanda. Turaza kuguha kopi yiyi fishi ukaba wayandikaho imyirondoro yacu kuburyo waduhamagara ukagira icyo usobanuzwa cyangwa ubaza kuri ubu bushakashatsi

Baza uwo ugiye kubaza amakuru niba yemera kuguha amakuru (shyira akamenyetso mu kadirishya kamwe)

| | | |
|---------|-------------------------------|------------------------------|
| Ubazwa: | Yego <input type="checkbox"/> | Oya <input type="checkbox"/> |
|---------|-------------------------------|------------------------------|

Jyewe _____, ushinze gukusanya amakuru mu kiganiro cyabaye kuri _____, 2014 ndemeza ko nasomeye neza ubuzwa amakuru ibivugwa haruguru kandi ko yemeye gutanga amakuru. Nkaba ngiye kukora iki kiganiro ngendeye ku mabwiriza kandi nkamenyesha ukuriye ikibazo cyose nagira muri iki kiganiro. Niba uwo wagomba kubaza atakwemereye ko mugirana ikiganiro, hagarika ikiganiro maze ubimenyeshe ukuriye istinda ry’abashakashatsi

Informed Consent for Promoting Peace Baseline Study (Uruhushya rwo kuganira)

Uruhushya rwo kuganira: Mbere yu gutangira ikiganiro, ni ngombwa ko ubanza kwibwira uwo ugiye kubaza amakuru maze ukamusaba uburenganzira/uruhushya rwo kuganira nawe. Musobanurire neza ko gutanga amakuru muri ubu bushakashatsi ari ubushake. Soma ibi bikurikira mu rurimi rwumvwa n’uwo ubaza amakuru:

Urakoze kuba wemeye kuganira natwe. Ndi umwe mu bagize itsinda ryaturutse muri Search for Common Ground na Landesa. Turi gukora ubushakashatsi kubigendanye nimikoreshereze y’ubutaka ndetse nuburyo amakimbirane ashingiye kubutaka akemurwa muri kano gace.

Twaguhisemo rero kugirango tugirane ikiganiro kigizwe n’ibibazo ku ngingo zitandukanye zirimo amakuru rusange yerekeye urugo, ubutaka, ubumenyi kuburenganzira butangwa nitegeko kubutaka, nuburyo amakimbirane akemuka muri aka gace. Iki kiganiro rero kiri bufate nk’ isaha imwe (1) kandi kuduha amakuru ni ubushake. Niba wemeye kuganira nanjye, ushobora kuba wahagarika ikiganiro igihe ubishakiye cyangwa se ugasimbuka ikibazo wumva udashaka gusubiza. Amakuru uri buduhe azagirwa ibanga kandi ntawundi yahabwa mugihe yaba agaragaza neza uwo uriwe. Nitumara kuyandika muri ikusanyirizo ry’amakuru, tuzasiba amakuru yose agaragaza amazina yawe.

Tuzabaza kandi abandi bagore bo muri kano gace utuyemo nkuko nawe twakubajije. Nyuma nitumara gukusanya aya makuru, tuzayifashisha gupima impinduka zo gukumira amakimbirane biciye mubiganiro bigamije amahoro muri Kano gace

Wabase ufite ikibazo kuri ubu bushakashatsi cyangwa kubyo maze kukubwira. Nuramuka ugize ikibazo kuri ubu bushakashatsi cyangwa kukiganiro twagiranye cyangwa se ni ikindi kibazo icyo aricyo cyose ushobora guhamagara umukozi wa Landesa mu Rwanda. Turaza kuguha kopi yiyi fishi ukaba wayandikaho imyirondoro yacu kuburyo waduhamagara ukagira icyo usobanuzwa cyangwa ubaza kuri ubu bushakashatsi

Baza uwo ugiye kubaza amakuru niba yemera kuguha amakuru (shyira akamenyetso mu kadirishya kamwe)

Ubazwa:

Yego

Oya

Jyewe _____, ushinze gukusanya amakuru mu kiganiro cyabaye kuri _____, 2014 ndemeza ko nasomeye neza ubuzwa amakuru ibivugwa haruguru kandi ko yemeye gutanga amakuru. Nkaba ngiye gukora iki kiganiro ngendeye ku mabwiriza kandi nkamenyesha ukuriye ikibazo cyose nagira muri iki kiganiro. Niba uwo wagomba kubaza atakwemeraye ko mugirana ikiganiro, hagarika ikiganiro maze ubimenyeshe ukuriye istinda ry’abashakashatsi

1^a. INFORMATION OF RESPONDENT

| | |
|---|---|
| 1.18 Age (Imyaka y'amavuko) | <input type="text"/> |
| 1.19 Highest level of education the respondent completed Icyiciro cy'amashuri yarangije (enter code from Code 1) | <input type="text"/> |
| 1.20 Can respondent read and write Ese ubazwa ashobora gusoma no kwandika? 1 = Yes/Yego; 2 = No/Oya | <input type="text"/> |
| 1.21 Status / Irangamimerere >> Enumerator: Enter code from Code 2 >> Enumerator: Go to 1.23 if single or widowed | <input type="text"/> |
| 1.22 Husband's highest level of education completed. Icyiciro cy'amashuri umugabo yarangije (enter code from Code 1) | <input type="text"/> |
| 1.23 Number of household members (including respondent) who lives in and eat their meals in this household for the last 6 months (Umubare wa baba murugo ubariyemo n'ubazwa) | <input type="text"/> <input type="text"/> |
| 1.24 How many sons do you have (including those who are already married)? Ese ufite abana babahungu bangahe ubariyemo nabashatse? | <input type="text"/> <input type="text"/> |
| 1.25 How many daughters do you have (including those who are already married)? Ese ufite abakobwa bangahe, harimo nabashatse? | <input type="text"/> <input type="text"/> |
| 1.26 How many of your children are living with you? Ni abana bangahe ubana nabo murugo? | <input type="text"/> <input type="text"/> |

| Code1: Level of Education/Amashuri | Code 2: Status/Irangamimerere |
|--|---|
| 1 = Never been to school/ <i>Ntiyigeze Yiga</i> | 1=Single/ <i>Ingaragu</i> |
| 2 = Lower Primary/ <i>icyiro cya mbere cy'abanza</i> | 2=Legally Married monogamous/ <i>yashyingiwe imbere y'amategeko</i> |
| 3 = Upper Primary/ <i>Icyiciro cya kabiri cy'abanza</i> | 3=Traditionally married monogamous/ <i>yashyingiwe bitemewe n'amategeko</i> |
| 4 = Ordinary Level/ <i>Icyiciro cya 1 cy'ayisumbuye</i> | 4= Cohabiting/ <i>babana ntagusabya byabayeho</i> |
| 5=TEVT/ <i>Imyuga</i> | 5 = Polygamous senior wife/ <i>Umugore Mukuru</i> |
| 6=Advanced Level/ <i>Icyiciro cya 2 cy'ayisumbuye</i> | 6 = Polygamous junior wife/ <i>Umugore Muto</i> |
| 7 = University/ <i>Kaminuza</i> | 7 = Widowed/ <i>Umupfakazi</i> |
| 8 = Other tertiary education/ <i>andi mashuri makuru</i> | 8. Separated/ <i>Mwaratandukanye</i> |
| | 9. Divorced/ <i>mwatandukanye imbere y'amategeko</i> |

2. CURRENT PLOTS OF LAND

List all the plots that this household currently owns and/or has access to. Start with the homestead plot **first**. For any remaining plots, first list the plots the household OWNS and then list the plots that the household does not OWN but can have ACCESS to. For each of these, start with the largest plot in terms of area.

| Plot ID | 2.1 | 2.2 | 2.3 | 2.4 | 2.5 | 2.6 | 2.7 | 2.8 | 2.9 |
|---------|--|--|--|---|--|---|--|--|---|
| | Name or description of plot/ <i>Izina cyangwa ibisobanuro by'umurima</i> | What is the size of this plot?/ <i>Inga no ywo murima</i> (sq. meters)/ metero kare | When did you acquire/first got access to this plot? <i>Ni ryari waboneyeho ubwo butaka/umurima</i> (mm/yyyy) | What is/are the purpose/s of this plot? / <i>Icyo ubutaka bwagenewe</i> (List all that apply.) <i>Vuga ibishoboka byose</i> 1=Homestead / <i>Guturaho</i> 2= <i>Agriculture home</i> Consumption/ <i>Guhingaho ibyo kurya mu rugo</i> 3=Agriculture for market/ <i>Guhingira isoko</i> 4=Livestock / <i>Ubworozi</i> 5=Timber and forest products/ <i>Amashyamba</i> 6=Non-farm business / <i>ikindi kitari ubuhinzi n'ubworozi</i> 7=Leased out/ <i>narabukodesheje</i> 8=Mortgaged/ <i>bwatanzweho ingwate</i> 888=Other, specify/Ibindi , sobanura | What is the total value of the plot, if you were to buy a similar one today?/ <i>Ni akahe gaciro ku uwo murima /ubutakaur amutse ushatse nko kubugurisha?</i> RwF | How did your household acquire this land? <i>Ni gute umuryango wawe wabonye ubu butaka?</i> 1=Inheritance/ <i>Irage</i> 2=Purchase/ <i>Twara wuguze</i> 3=Leased in/ <i>Turabukodesha /ikode</i> 4=Encroached/ <i>kon gererwa ubutaka</i> 5=Donation(<i>impano</i>) 888=Other, specify/Ibindi, sobanura | Does your household consider the plot as its own? / <i>Ese umuryango ufata ubu butaka nk'ubwawo?</i> 1=Yes/Yego 2=No/Oya | Does your household have a document for this plot?/ <i>Ese umuryango wawe ufite icyangombwa cy'ubu butaka?</i> 1=Yes /Yego >> If 1 Go to 3.1 2=No/Oya | Why does your household NOT have documents?/ <i>Ni kubera iki umuryango wawe udafite icyangombwa cy'ubutaka?</i> 1. Lost documents/ <i>Bayratakaye</i> 2. Formal documents expected from the government/ <i>Dutegereje ibyangombwa bitangwa na Leta</i> 3. Did not claim documents/ <i>Nitwigeze tubisaba</i> >> For answers 1 to 3, go to 3.3. 4. Do not know about documents/ <i>Ntabwo tuzi ibyo byangombwa</i> 5. Someone outside household legally owns land/ <i>Hari undi nyirumurima</i> >> For answers 4&5 Proceed to the next plot or if this is the final plot, proceed to 4.1 888. Others (please specify)/Indi bivuge |
| 1 | | | | | | | | | |
| 2 | | | | | | | | | |
| 3 | | | | | | | | | |
| 4 | | | | | | | | | |
| 5 | | | | | | | | | |
| 6 | | | | | | | | | |

6. LAND DOCUMENTS

| | 3.1 | 3.2 | 3.3 | 3.4 | 3.5 | 3.6 | 3.7 | 3.8 |
|---------|--|---|---|--|---|--|--|--|
| Plot ID | <p>What type of document does your household have for this plot/Ni ubuhe <i>bwoko bw'icyangombwa mufite kuri ubu butaka?</i></p> <p>1.Title/<i>impapur o Mpamo z'ubutaka</i></p> <p>2. Receipt from land committee /<i>Gitansi itangwa na comite y'ubutaka</i>(while title is in process)</p> <p>3. Will/<i>irage</i></p> <p>4. slip of paper (white paper transaction)/<i>Inyandiko</i></p> <p>888. Other, /Ibindi , sobanura specify</p> | <p>When did your household acquire/received this document?/<i>Ni ryari mwabonye ibyo byangombwa?</i></p> <p>(mm/yyyy)</p> | <p>Whose names are on the document? /<i>Ni ayaha mazina ari kuri ibyo byangombwa</i></p> <p>(Include up to two names)</p> <ol style="list-style-type: none"> 1. Woman respondent/<i>Umugore</i> 2. Her husband/<i>Umugabo</i> 3. Her son/s/<i>Umuhungu</i> 4. Her daughter/s/<i>Umukobwa</i> 5. Her father/father in-law/<i>Se/sebukwe</i> 6. Her mother/mother in-law/<i>Nyina/Nyirabukwe</i> 7. Her Sibling/s/<i>Umuwandimwe</i> <p>888. Other, (specify)/<i>Abandi</i></p> <p>(For more codes, use Other code list)</p> <p>>>Proceed to 3.5 if her name is not included.</p> | <p>>> If the respondent's name is on the document</p> <p>What is the primary reason your name was included on the document?/<i>Ni iyihe mpamvu nyamukuru izina ryawe rigaragara ku cyangombwa ?</i></p> <ol style="list-style-type: none"> 1. It was required by government/program/<i>byasabwe na Leta</i> 2. My husband wanted my name on the document/<i>Umugabo wanjye yashatse ko izina ryanjye rijya kubyangombwa</i> 3. I asked for my name to be included/<i>Nijyewe wabyisabiye ko izina ryanjye rijyaho</i> 4. I am the only adult in my household/<i>Nijyewe ukuze mu rugo jyenyine</i> <p>888. Other (Specify)/Ibindi /sobanura</p> <p>>> Proceed to the next plot. If this is the last plot, proceed to 3.9</p> | <p>What is the primary reason your name is NOT included on the document?/<i>ni ukubera iki izina ryawe ritagaragara ku cyangombwa cy'ubutaka?</i></p> <p>1 = My husband/male family member refused to include me on the document/<i>Umugabo wanjye yarabyanze</i></p> <p>2 = They only asked to register one person on the document/<i>Basabyeko handikwa umuntu umwe gusa</i></p> <p>3 = I do not own this land/<i>ntabwo ubutaka ari ubwanjye</i></p> <p>4= It was my preference not to be included/<i>Nijye washatse ko izina ritajyaho</i></p> <p>888 = Other (Specify)</p> | <p>Would you want to have your name on the document?/<i>Ese washakagako izina ryawe rijya kubyangombwa?</i></p> <p>1=Yes/Yego</p> <p>2=No /Oya (If 2 >>Proceed to 3.8)</p> | <p>Why do you want to have your name on this document? /<i>NI ukubera iki washakaga ko izina ryawe rijya ku cyangombwa?</i></p> <p>(List all that apply)</p> <ol style="list-style-type: none"> 1. For my own security/<i>Kubw'umutekano wanjye</i> 2. For my children's security/<i>Kubw'umutekano w'abana banjye</i> 3. To secure a loan/<i>bizamfashhe kubona Inguzanyo</i> <p>888. Other (Specify)</p> <p>>> Proceed to the next plot. If this is the last plot, proceed to 3.9</p> | <p>Why do you NOT want to have your name on this document? /<i>Kubera iki utashatse ko izina ryawe rijyaho</i></p> <p>(Enumerator: List all that apply)</p> <ol style="list-style-type: none"> 1. To maintain household harmony/<i>Gukomez a umubano murugo</i> 2. To maintain community harmony/<i>Gukomez a umubano mu muryango</i> 3. To maintain inheritance patterns/<i>Gutsimbat aza gahunda y'irage</i> <p>888. Other (Specify) /<i>ibindi</i></p> <p>>> Go to the next plot or if this is the last plot, proceed to 3.9</p> |
| 1 | | | | | | | | |
| 2 | | | | | | | | |
| 3 | | | | | | | | |
| 4 | | | | | | | | |
| 5 | | | | | | | | |
| 6 | | | | | | | | |

Enumerator: Ask if she can show you a copy of the document for this plot ... and answer questions 3.9 to 3.11 without asking the respondent (Ukusanya amakuru asaba ubazwa ku mwereka ibyangombwa maze ukandika ibisubizo mu mbonerahamwe ikurikira)

| Plot ID | 3.9 | 3.10 | 3.11 |
|---------|--|--------------------------|--|
| | <p>Was she able to show you a copy of the document for this plot? Ese yaba yakweretse ibyangombwa?</p> <p>1=Yes, she provided a copy of the document (Yego, yakinyeretse)</p> <p>2=No, she does not know where the document is(Oya,Ntabwo azi aho kiri)</p> <p>3=No, she has no access to it.(Oya, ntabwo yakibona)</p> <p>4=No, because they did not claim the document at the Government land office /oya kuberako ntabwo twigeze tubisaba mu biro bisinzwe ubutaka</p> <p>5=No, because she refused to show the copy of the document /oya, kuberako yanze kwerekana kopi y'icyangombwa cy'ubutaka</p> <p>6=No, for some other reason, please specify (IZINDI Mpamvu)_____</p> | <p>}}>> Go 4.1</p> | <p><i>Upon examining the document and based on what it says there (Reba neza icyangombwa maze usubize ibibazo)</i></p> <p>Whose names are on the document? /Ni ayahe mazina agaragara ku cyangombwa</p> <ol style="list-style-type: none"> 1. Woman respondent/Umugore 2. Her husband/Umugabo we 3. Her son/s/ Umuhungu we 4. Her daughter/s/Umukobwa we 5. Her father/father in-law/ Se/Sebukwe 6. Her mother/mother in-law/ Nyina/Nyirabukwe 7. Her Sibling/s/ abavandimwe <p>>>For more codes, use Other Code List</p> |
| 1 | | | |
| 2 | | | |
| 3 | | | |
| 4 | | | |
| 5 | | | |
| 6 | | | |

Other Code List for whose names are on the document
50 = everyone in the household
51 = other family members (undi wo mumuryango)
52 = non-relative (uwo mudafitanye isano)
53 = government authorities(inzigo za leta)
54 = someone who is now deceased (yarapfuye)
999 = Not applicable/ntabwo bijyanye

4. RIGHTS TO LAND

| | 4.1 | 4.2 | 4.3 | 4.4 | 4.5 | 4.6 | 4.7 | 4.8 | 4.9 | 4.10 | 4.11 | 4.12 | 4.13 | 4.14 | 4.15 |
|----------------|---|---|---|---|--|---|---|---|---|---|---|---|---|---|---|
| Plot ID | Do you have the right to use this land? Ese ufite uburenganzira bwo gukoresha ubu butaka 1. Yes/Yego 2. No/Oya >>Go to 4.6 999. I don't know/Simbizi >> Go to 4.6 | Is this right recognized by law? Ese ubwo burenganzira buzwi ni itegeko 1.Yes/Yego 2.No/Oya 999. I don't know/Simbizi | Is this right recognized by your husband?/ ubwo burenganzira buzwi n'umuga bo 1. Yes/Yego 2. No/Oya 999. I don't know | Is this right recognized by your community? /Ubwo burenganzira buzwi n'abaturage 1. Yes/Yego 2. No/Oya 999. I don't know/simbizi | Will you still have this right in 5 years? Uzako meza kugira uburenganzira mu myaka 5? 1. Yes 2. No 999. I don't know | Do you have the right to sell this land? Ufit e uburenganzira bwo kugurisha ubutaka? 1. Yes/Yego 2. No/Oya >> Go to 4.11 999. I don't know >> Go to 4.11 | Is this right recognized by law? Ese ubwo burenganzira buzwi ni itegeko 1.Yes/Yego 2.No/Oya 999. I don't know/Simbizi | Is this right recognized by your husband? ubwo burenganzira buzwi n'umugabo 1. Yes/Yes 2. No/Oya 999. I don't know | Is this right recognized by your community? /Ubwo burenganzira buzwi n'abaturage 1. Yes/Yego 2. No/Oya 999. I don't know/simbizi | Will you still have this right in 5 years? Uz akomez a kugira uburenganzira mu myaka 5? 1. Yes/Yego 2. No/Oya 999. I don't know | Do you have the right to bequeath this land? Ufite uburenganzira bwo gutangaho impano kuri ubu butaka 1. Yes 2. No >> Go to the next plot. If this is the last plot, go to 5.1 999. I don't know >>Go to the next plot. If this is the last plot, go to 5.1 | Is this right recognized by law? Ese ubwo burenganzira buzwi ni itegeko 1.Yes/Yego 2.No/Oya 999. I don't know/Simbizi | Is this right recognized by your husband? ubwo burenganzira buzwi n'umugabo 1. Yes/Yes 2. No/Oya 999. I don't know/simbizi | Is this right recognized by your community? /Ubwo burenganzira buzwi n'abaturage 1. Yes/Yego 2. No/Oya 999. I don't know/simbizi | Will you still have this right in 5 years? Uza komez a kugira uburenganzira mu myaka 5? 1. Yes/Yego 2. No/Oya 999. I don't know |
| 1 | | | | | | | | | | | | | | | |
| 2 | | | | | | | | | | | | | | | |
| 3 | | | | | | | | | | | | | | | |
| 4 | | | | | | | | | | | | | | | |
| 5 | | | | | | | | | | | | | | | |
| 6 | | | | | | | | | | | | | | | |

5. SOURCES OF INFORMATION (INKOMOKO Y'AMAKURU)

| | Answer/ igisubizo | |
|--|---|--|
| <p>5.1 Have you ever asked for any information about your land rights in the last 2 years? <i>Ese waba warigeze usaba amakuru kubigendanye n'uburenganzira bwawe ku butaka mu myaka 2 ishize?</i></p> | <table border="1"> <tr> <td>1 = Yes/Yego 2 = No/Oya >> Proceed to 5.6</td> </tr> </table> | 1 = Yes/ Yego 2 = No/ Oya >> Proceed to 5.6 |
| 1 = Yes/ Yego 2 = No/ Oya >> Proceed to 5.6 | | |
| <p>5.2 How many times have you requested information about land rights in the past 2 years? Ni inshuro zingahe wasabye /wabajije amakuru ku burenganzira bwawe ku butaka mu myaka 2 ishize</p> | | |
| <p>5.3 What was the specific issue?/kuzihe mpamvu? >> Enter code from Code 1. Can have more than one answer. >> Perhaps read options to respondent if they don't answer right away.</p> | | |
| <p>5.4 Where did you go to find such information? <i>Nihehe wagiye gusaba amakuru)?</i> >> Enter code from Code 2. >>Can have more than one answer.</p> | | |
| <p>5.5 How satisfied were you with the information that [...] provided? <i>Nigute wishimiye ayo makuru (...) yaguhaye?</i> 1. Very Satisfied (Narishimye cyane) 2. Satisfied (narishimye) 3. Neutral (biraringaniye) 4. Dissatisfied (sinishimye) 5. Very dissatisfied (sinishimye nagato)</p> <p>>> Proceed to 5.7</p> | | |
| <p>5.6 Why not?/Kubera iki se? >> Can have more than one answer. Enter code from Code 3.</p> | | |

Code 1: Land Rights Issue

12. Boundary/**Imbibi**
13. Inheritance/**Irage**
14. Legacy /**Umunani**
15. Land issues related to polygamy/ **ibibazo bishingiye ubuharike**
16. Land sales/**Kugurisha ubutaka**
17. Land registration process/**Kwandikisha ubutaka**
18. Land subdivision/**kugabana ubutaka**
19. Land use consolidation/**Gukoresha ubutakaolidation**
20. "Villagization"/**gutuzwa mu midugudu**
21. Compensation for land taken for public use by the government/**Ingurane kubutaka bwakoreshejwe na Leta Kunyungu rusange** (i.e. to build schools, highways/**amashuri/imihanda**) or classified as public land (i.e. wetland conservation/**ibishanga**, national park/**pariki natiyonali**)
22. Rights of returnees/**Uburenganzira bwabahungutse**
888. Other, please specify on the space provided above.

Code 2: Source of Info/advice

13. Family Council/**Inama y'umuryango**
14. Umudugudu head/**umukuru w'umudugudu**
15. Cell executive secretary /**umuyobozi wa kagari**
16. National Women's Council representative/**uhagarariye abagore**
17. Cell land committee/**comite y'ubutaka ku kagari**
18. Cell abunzi/ **ABUNZI** kukagari
19. Sector land committee/**comite y'ubutaka ku murenge**
20. Sector abunzi/**abunzi kumurenge**
21. Religious leaders/**abayobozi b'amadini**
22. Paralegal or lawyer/**Umufasha mubyamategeko/umunyamategeko**
23. Expert on a (call-in) radio program/**Inzobere mugutanga ibiganiro kuri radiyo**
888. Other, please specify on the space provided above. /ibindi sobanura

Code 3: Reasons

8. I do not have any land rights issue so I do not need the information./**ntakibazo mfite kuburenganzira ku butaka ntamakuru nkeneye**
9. I already know about my land rights so I do not need the information./**nzineza uburenganzira bwanjye kubutaka ntamakuru nkeneye**
10. I do not know where to get information in my cell/**sinzi aho nakuru amakuru**
11. There is no reliable source of information in my cell./**ntahanu nahamwe nizeye nakuru amakuru mu kagari**
12. It's difficult to get information about my land rights in my cell./**Biragoye kubona amakuru**
13. I only get information from my husband/ I ask my husband to get information about my land rights./**niyambaza umugabo mukunshakira amakuru**
888. Other, please specify on the space provided above.

SOURCES OF INFORMATION Continued (INKOMOKO Y'AMAKURU)

| | |
|---|---|
| <p>5.7 Have you ever asked for any advice about land dispute resolution in the last 2 years? Ese wigeze usaba inama kubigendanye no gukemura makimbirane ashingiye kubutaka mu myaka 2 ishize?</p> | <p>1 = Yes/Yego 2 = No/Ova >> Proceed to 5.12</p> |
| <p>5.8 How many times have you requested information about dispute resolution in the past 2 years?/Ni inshuro zingaha wigeze usaba amakuru kubigendanye nugukemura amakimbirane akomeka kubutaka mu myaka 2 ishize</p> | |
| <p>5.9 What was the specific issue? Byari byatewe ni ikihe kibazo se? >> Enter Code 4.Can have more than one answer. >>Perhaps read options to respondent if they don't answer right away.</p> | |
| <p>5.10 Where did you go to seek advice?/Nihehe wagiye kugisha inama? >> Enter code from Code 2. Can have more than one answer.</p> | |
| <p>5.11 How satisfied were you with the advice that [...] provided? Nigute wishimiye izo nama (...) yaguhaye?</p> <p>1. Very Satisfied (Narishimye cyane) 2. Satisfied (narishimye) 3. Neutral (biraringaniye) 4. Dissatisfied (sinishimye) 5. Very dissatisfied (sinishimye nagato)</p> <p>>> Proceed to 6.1</p> | |
| <p>5.12 Why not? Kubera iki >>Enter code from Code 5. >> Can have more than one answer.</p> | |

Code 4: Land dispute
10. Where to settle the dispute/**ikibazo gikemurirwa he**
11. Where to appeal a decision/**nihe wajuririra**
12. How to appeal a decision/**wajurira gute**
888. Other, please specify on the space provided above. (Enumerator: Write a full sentence.)

Code 5: Reasons
5. I do not have any land dispute./**ntakibazo mfite kubutaka**
6. I already know how to handle my dispute/**nzi neza uko ikibazo cyakemuka**
7. I do not know where to get information./**sinzi aho nakuru amakuru**
8. There is no reliable source of information in my village./**ntahanu nahamwe nizeye nakuru amakuru mu mudugudu**
9. It's difficult to get information about land dispute resolution in my cell./ **Biragoye kubona amakuru ajayanye no gukemura amakimbirane kubutaka muri kano kagari**
888. Other, please specify in the space provided above. (Enumerator: Write a full sentence.)

6. DISPUTE RESOLUTION/IKEMUKA RYA AMAKIMBIRANE

I will read some hypothetical cases. Please consider how each situation can be resolved.(**ngiye kugusomera interuro zikurikira, maze umbwire uko ubona buri kibazo cyakemuka**)

>>Enumerator: Use this code for all the questions below.

Dispute resolution actor code:

- | | | |
|---|--|--|
| 999. Do not know/ SIMBIZI | 6. Cell Executive Secretary/ umuyobozi wa Akagari | 12. National Women's Council Representative/ inama nkuru ya abagore |
| 1. Immediate family/ mumurayngo | 7. Cell abunzi/ abunzi kukagari | 13. Police |
| 2. Friend/Neighbor/ inshuti/umuturanyi | 8. Sector Executive Secretar/ Umuyobozi w'umureng | 14. Cell land committee/ comite y'ubutaka ku kagari |
| 3. Inyangamugayo | 9. Sector Abunzi/ abunzi kumureng | 15. Sector land committee / comite yubutaka kumureng |
| 4. Family Council/ inama y'umuryango | 10. Court/ urukiko | 16. Paralegal/ abafasha muby'amategeko |
| 5. Umudugudu leader/ umuyobozi w'umudugudu | 11. Religious leader/ umuyobozi w'itorer | 17. Other, please specify on the space provided below |

| | |
|---|----------------------|
| SITUATION 1: A woman who is cohabiting with her husband has a land dispute with him.(Umugore ubana atarasezeranye n'umugabo afite ikibazo) | |
| <p>6.1. If this happens in this village, who should resolve the issue? Niba bibaye mugace/umudugudu ni nde wakemura icyo kibazo >> Enumerator: If respondent answered "999" (do not know), jump to 6.4. For all the other answers, go to 6.2.</p> | <input type="text"/> |
| <p>6.2. If this first person does not solve the problem, who else could solve this issue?/Niba umuntu wambere atabashije kugikemura ninde wundi ushobora kugikemura >> Enumerator: If respondent answered "999" (do not know), jump to 6.4. For all the other answers, go to 6.3.</p> | <input type="text"/> |
| <p>6.3. If this second person does not help either, who else could resolve this issue? / Niba umuntu wakabiri atabashije gukemura ikibazo ninde wundi wagikemura</p> | <input type="text"/> |
| SITUATION2: A woman has a land dispute with her brothers about her inheritance on her deceased parents' land. (umugore ufutanye ikibazo na basaza be kandi gishingiye ku izungura ry'ubutaka bwa sizwe n'ababyeyi) | |
| <p>6.4. If this happens in this village, who should resolve the issue?/Niba iki kibazo kibaye mu mugugudu wawe, ninde wafasha gukemura ikibazo? >> Enumerator: If respondent answered "999" (do not know), jump to 6.7. For all the other answers, go to 6.5.</p> | <input type="text"/> |
| <p>6.5. If this first person does not solve the problem, who else could solve this issue?Niba umuntu wambere atabashije kugikemura ninde wundi ushobora kugikemura >> Enumerator: If respondent answered "999" (do not know), jump to 6.7. For all the other answers, go to 6.6.</p> | <input type="text"/> |
| <p>6.6. If this second person does not help either, who else could resolve this issue? / Niba umuntu wakabiri atabashije gukemura ikibazo ninde wundi wagikemura</p> | <input type="text"/> |
| SITUTAION 3: A woman has a land dispute with her brothers about her inheritance on her deceased parents' land and they reside in another cell./ Umugore ufutanye ikibazo cy'izungura kubutaka bw'ababyeyi bitabye Imana n' abavandimwe be batuye mu kandi kagari | |
| <p>6.7. If this happens in this village, who should resolve the issue? Niba iki kibazo kibaye mu mugugudu wawe, ninde wafasha gukemura ikibazo? >> Enumerator: If respondent answered "999" (do not know), jump to 7.1. For all the other answers, go to 6.8.</p> | <input type="text"/> |
| <p>6.8. If this first person does not solve the problem, who else could solve this issue?/ Niba umuntu wa mbere atabashije gukemura ikibazo ninde wundi wagikemura >> Enumerator: If respondent answered "999" (do not know), jump to 7.1. For all the other answers, go to 6.9.</p> | <input type="text"/> |
| <p>6.9. If this second person does not help either, who else could resolve this issue? /Niba umuntu wa kabiri atabashije gukemura ikibazo ninde</p> | <input type="text"/> |

7. LAND DISPUTE ACTORS/ ABAKEMURA AMAKIMBIRANE ASHINGIYE KUBUTAKA

| | 7.1 | 7.2 | 7.3 | 7.4 | 7.5 |
|-----------------------------|--|--|--|---|---|
| | Complete this sentence: [...] can be trusted. Ni nde/urwego muri izi wakwizera? | If you report a land dispute or a land-related issue to the [...], to what extent are you sure that it will be resolved peacefully? Niba ujyanye ikibazo kuri(.....)ni kukihe gipimo ubona cya cyemuka mu mahoro1? | If you report a land dispute or a land-related issue to the [...], to what extent are you sure that the process and the results is fair? Niba ujyanye ikibazo cyawe kuri uru rwego(...) wizeye gute ko kizakemuka mu mucyo? | If you report a land dispute or a land-related issue to the [...],how likely is it that unofficial fees will be asked? Ese niba uramutse ugejeje ikibazo cyawe ku rwego(...) ubona bishoboka cyane ko wakwakwa ruswa y'amafaranga? | If a woman in this village loses access to land due to a family dispute, she can report her case to the [...] and he/she/they will be able to help her regain her access to land. Niba umugore utuye mu mudugudu wanyu ariganijwe ubutaka biturutse ku makimbirane yo mu miryango, ese inzego yakijyanaho zamufashaka kongera kubona ubutaka bwe |
| | <ol style="list-style-type: none"> 1. Strongly agree/ndabyemera cyane 2. Agree/Ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyera 5. Strongly disagree/simbyemera cyane | <ol style="list-style-type: none"> 1. Very sure/ndabyizeye cyane 2. Sure/ndabyizeye 3. Neutral/ndifashe 4. Not sure/simbyizeye 5. Very unsure/simbyizeye namba | <ol style="list-style-type: none"> 1. Very sure/ndabyizeye cyane 2. Sure/ndabyizeye 3. Neutral/ndifashe 4. Not sure/simbyizeye 5. Very unsure/simbyizeye namba | <ol style="list-style-type: none"> 1. Very likely/Birashoboka cyane 2. Likely/Birashoboka 3. It might happen/bishobora kubaho 4. Unlikely/ntibishoboka 5. Very unlikely/ntibishoboka nagato | <ol style="list-style-type: none"> 1. Very sure/ndabyizeye cyane 2. Sure/ndabyizeye 3. Neutral/ndifashe 4. Not sure/simbyizeye 5. Very unsure/simbyizeye namba |
| A. Umudugudu leader | | | | | |
| B. Cell executive secretary | | | | | |
| C. Cell abunzi | | | | | |
| D. Sector abunzi | | | | | |
| E. Cell land committee | | | | | |
| F. Court | | | | | |

8. ACTUAL DISPUTE

8.1 Have you directly experienced a land dispute in the previous two years? **Wigeze ugira ikibazo /amakimbirane gishingiye ku butaka mu myaka 2 ishize?**

- | | |
|--|------------------------------|
| | 1. Yes/Yego |
| | 2. No /Oya >> Proceed to 9.1 |

8.1a How many land disputes have you directly experienced in the previous two years? **wagize ibibazo/amakimbirane bingaha mu myaka ibiri ishize?**

| | Dispute 1 | Dispute 2 | Dispute 3 | |
|---|-----------|-----------|-----------|---|
| <p>8.2 What was the land dispute about? Icyo kibazo cyari ikihe? >> Enumerator: Use Code 1.</p> | | | | <p>Code 1: Land Dispute type (ubwoko bw'amakimbirane)</p> <ol style="list-style-type: none"> Boundary dispute/imbibi Inheritance dispute among children/amakimbirane ku irage hagati y'abana Legacy dispute (parent-child)/Amakimbirane ku munani Land dispute between husband and wife /amakimbirane hagati y'umugabo n'umugore Land dispute between polygamous husbands and wives /amakimbirane hagati y'umugabo n'abagore be Land dispute among wives in polygamous marriage /amakimbirane hagati y'abakeba Legacy dispute between polygamous parent-child/amakimbirane hagati y'ababyeyi n'abana b'umugabo ufite abagore benshi Land dispute woman with in-laws and other relatives (i.e. father/mother-in-law, brother/sister-in-law/amakimbirane hagati y'umugore nabenewabo nu'umugabo we Land sale/ kugurisha umurima Land subdivision/Gusaranganya ubutaka Land use consolidation "Villagization" Dispute regarding the compensation for land taken for public use by the government /amakimbirane ahingiyeye kungurane y'ubutaka bwakoresheje na Leta ku Nyungu rusange(i.e. to build schools, highways) or classified as public land(i.e. wetland conservation, national park) Dispute concerning returnees/amakimbirane arebana n'abahungutse Dispute concerning orphans/amakimbirane n'impfubyi 888. Other, please specify <p>Code 3: Current status of that dispute(aho ikibazo kigeze)</p> <ol style="list-style-type: none"> Resolved peacefully/cyaracyemutse mumahoro On-going/kiracyakomeza Resolved but the resolution/decision has not yet been implemented/cyarakemutse ariko imyanzuro ntirashyirwa mu bikorwa Resolved but unhappy with the decision/cyarakemutse ariko sinishimiye icyemezo Haven't started a dispute yet but planning to go to someone soon(sindatangira gukurikirana ikibazo ariko ndashaka kugukurikirana vuba) Unresolved but no plans of taking this dispute to any institution/person (ntabwo cyacyemutse ariko ntagahunda mfite yo kukijyana ahandi/ kurundi rwego cg umuntu 888. Other, please specify/ibindi . bivuye |
| <p>8.3 Where did you go first? Wakijyanye kuruhe rwego bwa mbere >> Enumerator: Use Code 2. >> If the respondent answered "17", go to 8.4. For everything else, go to 8.5.</p> | | | | |
| <p>8.4 Where do you plan to go? Nihehe uteganya kujya? >> Enumerator: Use Code 2. >> Go to 8.10</p> | | | | |
| <p>8.5 How satisfied were you with how your dispute was handled? Wishimiye gute uko ikibazo cyawe cyakemutse? 1. Very satisfied /narabyishimiye cyane 2. Satisfied/ narabyishimiye 3. Neutral/ iraringaniye 4. Dissatisfied/ sinabyishimiye 5. Very dissatisfied/ sinabyishimiye na gato</p> | | | | |
| <p>8.6 Was it resolved there? Cyarakemutse? 1. Yes /Yego >>Proceed to next dispute 2. No/Oya</p> | | | | |
| <p>8.7 Where did you go next? Wajyihe nyuma? >> Enumerator: Use Code 2.</p> | | | | |
| <p>8.8 How satisfied were you with how your dispute was handled?Wishimiye gute uko ikibazo cyawe cyakemutse? 1. Very satisfied /narabyishimiye cyane 2. Satisfied/ narabyishimiye 3. Neutral/ iraringaniye 4. Dissatisfied/ sinabyishimiye 5. Very dissatisfied/ sinabyishimiye na gato</p> | | | | |
| <p>8.9 Was it resolved there? Cyarakemutse? 1. Yes /Yego>> Proceed to next dispute or if this is the last dispute, proceed to 9.1 2. No/Oya</p> | | | | |
| <p>8.10 What is the current status of that dispute? Ese ubu icyo kibazo kigezehe? >> Enumerator: Use Code 3. >>Enumerator: Proceed to next dispute (if more than one)</p> | | | | |
| | | | | |

9. PERCEPTIONS OF DISPUTES IN THE COMMUNITY/Uburyo abatwaga babona amakimbirane

| | |
|---|---|
| <p>Now I want to get the opinion about land disputes in your village. (<i>ubu noneho ndashaka ibitekerezo bijyanye n'amakimbirane ashingiye k'ubutaka mumudugudu utuyemo</i>)</p> | <p>The extent to which you agree or disagree with the following sentence? Uburyo wemeryanya cyangwa uhakana izi nteruro</p> |
| <p>Enumerator: For this particular section, if the respondent answers <i>I don't know</i>, ask her to guess. Do not put 999.</p> | <ol style="list-style-type: none"> 1. Strongly agree/Ndabyemera cyane 2. Agree/ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyemera 5. Strongly disagree/simbyemera nagato |
| <p>9.1. Usually women in this village who have questions about their land rights can quickly find the information they need. (<i>ubusanzwe muri uyu mudugudu, umugore ufite ikibazo kijyanye n'uburenganzira k'ubutaka ashobora kubona vuba amakuru akeneye</i>)</p> | |
| <p>9.2. The National Women's Council representatives in my village/cell/sector are good source of information about my rights as a woman. (<i>urwego rw'igihugu rw'abagore mu mudugudu, Akagari, Umurenge ntuyemo ni ahantu nshobora kubona amakuru k'uburenganzira bwanjye nk'umugore</i>)</p> | |
| <p>9.3. The National Women's Council representatives in my village/cell/sector are good source of information about my land rights. (<i>urwego rw'igihugu rw'abagore mu mudugudu, Akagari, Umurenge ntuyemo ni ahantu nshobora kubona amakuru k'uburenganzira nk'ubutaka nk'umugore</i>)</p> | |
| <p>9.4. Usually women in this village who have land disputes could find someone who could help them resolve the problem. (<i>ubusanzwe muri uyu mudugudu, abagore bahuye n'ikibazo k'ubutaka bwabo bashobora kubona umuntu ushobora kubafasha gukemura ibibazo byabo</i>)</p> | |
| <p>9.5 Women in this village are confident that their land dispute will be resolved fairly and peacefully. (<i>abagore muri uyu mudugudu bafite ikizere ko ibibazo/amakimbirane bafite ku butaka bwabo bizakemuka mu mumahoro kandi ntakubogama</i>)</p> | |
| <p>9.6 People with more money and power always win when there is a dispute about land. (<i>umuntu ufite amafaranga menshi ndetse n'ububasha iteka niwe utsinda iyo habaye amakimbirane ashingiye k'ubutaka</i>)</p> | |
| <p>9.7 If a land dispute involves a woman, the result will typically protect the woman's rights to land. (<i>Imyanzuro ivuye mu ikemurwa ry'amakimbirane ashingiye k'ubutaka ,burigiye iba irengera uburenganzira bw'umugore afite k'ubutaka</i>).</p> | |
| <p>9.8 When the land dispute is between household members, village leaders usually only make the problem worse. (<i>Iyo amakimbirane ashingiye k'ubutaka abayeho hagati y'abavandimwe, burigiye abayobozi b'umudugudu ntakindi bakora uretse gutuma ikibazo cyongera ubukana</i>)</p> | |
| <p>9.9 The cell abunzis in my cell can peacefully and fairly resolve land disputes. (<i>abunzi b'abakagari ntuyemo bashobora rwose gukemura makimbirane ashingiye k'ubutaka mu mahoro ntakubogama</i>)</p> | |
| <p>9.10 Cell leaders in my cell can peacefully and fairly resolve land disputes. (<i>abayobozi b'abakagari ntuyemo</i>)</p> | |

| | |
|--|--|
| <p>Now I want to get the opinion about land disputes in your village. (<i>ubu noneho ndashaka ibitekerezo bijyanye n'amakimbirane ashingiye k'ubutaka mumudugudu utuyemo</i>)</p> <p>Enumerator: For this particular section, if the respondent answers <i>I don't know</i>, ask her to guess. Do not put 999.</p> | <p>The extent to which you agree or disagree with the following sentence? Uburyo wemeryanya cyangwa uhakana izi nteruro</p> <ol style="list-style-type: none"> 1. Strongly agree/Ndabyemera cyane 2. Agree/ndabyemera 3. Neutral/ndifashe 4. Disagree/simbyemera 5. Strongly disagree/simbyemera nagato |
| <p><i>bashobora rwose gukemura makimbirane ashingiye k'ubutaka mu mahoro ntakubogama)</i></p> | |
| <p>9.11 Dispute on land inheritance is a common problem in this village. (<i>amakimbirane ashingiye k'ubutaka yiganje cyane hano muri uyu mudugudu nayerekeye irage</i>)</p> | |
| <p>9.12. Land boundary dispute is a common problem in this village. (<i>kutumvikana ku imbibe z'amasambu nicyo kibazo nyamukuru gikurura amakimbirane ashingiye k'ubutaka muri uyu mudugudu</i>)</p> | |
| <p>9.13. Land dispute between wives or children of polygamous households is a common problem in this village (<i>amakimbirane ashingiye k'ubutaka hagati y'abagore cg abana b'umugabo washatse abagore benshi nicyo kibazo nyamukuru muri uyu mudugudu</i>)</p> | |
| <p>9.14. Land dispute is a big problem in this country. (<i>amakimbirane ashingiye k'ubutaka ni ikibazo kiremereye/gihangayikishije muri iki gihugu</i>)</p> | |
| <p>9.15. Generally, married women in this village have the same rights to land as their husbands. (<i>Muri rusange, muri uyu mudugudu, abagore bafite uburenganzira bumwe k'ubutaka kimwe nk'abagabo babo</i>)</p> | |
| <p>9.16. Widows who were not legally married always lose when they have a land dispute with their late husband's family (brother-in-law, father/mother-in-law, etc) (<i>abapfakazi batasezeranye n'umugabo , burigihe baratsindwa iyo bagiranye amakimbirane ashingiye k'ubutaka nabo mumuryango w'umugabo(abavandimwe, se, nyina nabandi)</i>)</p> | |
| <p>9.17. Land dispute between family members in polygamous households is difficult to resolve in this village. (<i>amakimbirane ashingiye k'ubutaka mumuryango y'abagabo bashatse abagore benshi aragorana kuyakemura muri uyu mudugudu</i>)</p> | |
| <p>9.18. Most women in this village (legally married or not) have their names registered on their household land title. (<i>muri uyu mudugudu, abagore hafi yabose baba barashyngiwe cg batarashyngiwe byemewe n'amategeko, amazina yabo yanditse ku byangombwa</i>)</p> | |

10 KNOWLEDGE /UBUMENYI

| <p style="text-align: center;">Question (IKIBAZO)</p> <p>>> Enumerator do not read the options to the respondents except for the last question (10.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p> | <p style="text-align: center;">Answer (IGISUBIZO)</p> | <p>Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer B = Guessed</p> |
|--|--|---|
| <p>10.1. According to the law, do men and women have equal rights to own land? Hagendewe ku mategeko umugabo afite uburenganzira bungana n'ubwumugore mugutungu ubutaka</p> <p>1. Yes/Yego 2. No/Oya 999. I don't know/Simbizi</p> | | |
| <p>10.2. Assume that a legally married couple under community of property regime has two minor children (a son and a daughter). If (god forbid) the husband were to die, who has ownership rights to the land? Dutekereze umugore n'umugabo bashingiwe byemewe n'amategeko ko bafite abana babiri bato (umuhungu n'umukobwa). Niba umugabo aramutse apfuye (Imana ibiturinde), ninde muri abo bana bombi ubite uburenganzira k'ubutaka?</p> <p>1. The wife manages all the land for the children. (umugore niwe uzacunga ubwo butaka kunyungu zabo bana) 2. The wife owns 50% share, daughter owns 25% and son owns 25% share. (umugore azahabwa 50%, umukobwa ahabwe 25%, umuhungu nawe ahabwe 25% by'ubwo butaka) 3. The children own the land. (abana nibo bazegukana ubwo butaka) 4. The son owns the land. (umuhungu niwe uzegukana ubwo butaka) 5. The wife and children own 33% share each (umugore n'abana bazatwara 33% by'ubwo butaka buri umwe umwe) 888. Other, please specify Ibindi/sobanura _____ 999. I don't know/ simbizi</p> | | |
| <p>10.3. If subsequently, (god forbid) the wife were to die, who would inherit the land? Noneho niba n'umugore nawe upfuye (Imana ibiturinde), Ninde uzaragwa ubwo butaka?</p> <p>1. The son will inherit the entire land. (umuhungu azaragwa ubwo butaka) 2. The son will take all the land but will be required to look after the daughter until she marries. (uwo muhungu azaragwa ubwo butaka maze asabwe gufaha mushiki we kugeza aho azashyngirirwa) 3. The daughter will inherit the entire land. (Umukobwa niwe uzaragwa ubutaka) 4. The land will be divided equally between the son and the daughter. (abo bana bombi bazagabana ubwo butaka banganye) 888. Other, Please specify /Ibindi, sobanura _____ 999. I don't know/ Simbizi</p> | | |
| <p>10.4. Assume that a man and a woman in a consensual union (not legally married) separated and the husband legally married a new woman. Under the law, can she claim rights over their household land? Dutekereze umugabo n'umugore babana ariko batarasezeranye by'emewe n'amategeko, ko batandukanye, Maze uwo mugabo agahota asezerana n'undi mugore imbere y'amategeko. Hakurikijwe amategeko, uwo mugore wa mbere afite uburenganzira k'ubutaka?</p> <p>1. Yes /Yego 2. No/ Oya 888. Other, please specify Ibindi/sobanura _____ 999. I don't know/ simbizi</p> | | |
| <p>10.5. If a woman is in a consensual union (not legally married), what can she do to ensure that she has or continues to have rights to access her household's land? Niba uwo mugore atarasezeranye niki yakora kugirango akomeze kugira</p> | | |

| <p style="text-align: center;">Question (IKIBAZO)</p> <p>>> Enumerator do not read the options to the respondents except for the last question (10.7). If the answer is not on the options provided, please clearly write the answer in full sentence on the space provided for answers.</p> | <p style="text-align: center;">Answer (IGISUBIZO)</p> | <p>Enumerator's judgment/Uko ukusanya makuru abibona A = Sure of answer B = Guessed</p> |
|--|--|---|
| <p>uburenganzira bwo gukoresha mubutaka bw'urugo rwe?</p> <p>1. Have her name included on the land title. (<i>izina rye rigomba kwandikwa ku byangombwa by'ubutaka</i>)</p> <p>2. Claim her children's rights over their household land. (<i>gusaba uburenganzira bw'abana be bafite kuri ubwo butaka</i>)</p> <p>888. Other, please specify <i>Ibindi/sobanura</i> _____</p> <p>999. I don't know. (<i>Simbizi</i>)</p> | | |
| <p>10.6. Assume that a woman and a man are in a consensual union (not legally married) and they have children together. Her name was not included on the document of their household land. Her husband passed away and her in-laws are claiming the land. What can she do to ensure that she continues to have rights to access her household's land? <i>Dutekereze ko umugore n'umugabo batashyingiwe imbere y'amategeko kandi bakaba bafite abana babyaranye. Izina ry'umugore rikaba ritanditse ku byangombwa by'ubutaka bw'urugo. Umugabo we aza kw'iataba Imana maze mushikiwe aza gukurikirana ubwo butaka. Niki uwo mugore yakora kugirango akomeze kugira uburenganzira mugukoresha ubwo butaka?</i></p> <p>4. Go to authorities and claim her children's rights over their household land. (<i>yajya kubuyobozi gukurikirana uburenganzira bw'abana be kurubwo butaka bw'urugo</i>)</p> <p>5. Go to authorities and claim her right over land. (<i>kujya kubuyobozi gukurikirana uburenganzira bwe kuri ubwo butaka</i>)</p> <p>6. She has no right over this land so she cannot continue to have access if her in-laws are claiming the land. (<i>ntaburenganzira afite kuri ubwo butaka, ntabwo ashobora gukomeza kubukoresha niba benewabo b'umugabo we barikububurana</i>)</p> <p>888. Other, please specify <i>Ibindi/sobanura</i> _____</p> <p>999. I don't know/ <i>Simbizi</i></p> | | |
| <p>10.7. Assume that in a polygamous household, one woman is legally married to the husband while the other is not. Which of the following statement is true for the children of the woman who is <u>not</u> legally married to the husband? <i>Dutekereze ko umugabo yashatse abagore babiri, maze umwe mubagore we bashyingirwa imbere y'amategeko, undi we ntibasezerana. Ni ikihe kiricyo muri ibi bikurikirana ku bana buwo mugore utarasezeranye?</i></p> <p>>> Enumerator: Read all the options.</p> <p>4. Her children have no rights over land. (<i>Abana b'uwo mugore ntaburenganzira bafite k'ubutaka</i>)</p> <p>5. Her children have the same rights over land as the children of the legally married wife. (<i>abo bana be bafite uburenganzira bungana n'abana b'umugore wisezerano</i>)</p> <p>6. Her children have rights over their father's portion of land when they are legally recognized. (<i>abo bana bafite uburenganzira k'umugabane wa se kuri ubwo butaka</i>)</p> <p>888. Other, please specify <i>/ibindi /sobanura</i> _____</p> <p>999. I don't know/ <i>Simbizi</i></p> | | |

11 WOMEN'S LAND RIGHTS VULNERABILITY

| 11.1 | 11.2 | 11.3 | 11.4 |
|---|--|---|--|
| <p><i>Birasanzwe muri aka kagari ko umugore atakaza uburenganzira ku butaka iyo umugabo we yitabye Imana?</i> How common is it for women in this cell to lose access to land because their husband died? 1. Birasanzwe cyane (Very common) 2. Hari igihe biba (Somewhat common) 3. Ntabwo ari buri gihe (Uncommon) 4. Ntibiboneka (Very uncommon)</p> | <p><i>Birasanzwe muri aka kagari ko umugore atakaza uburenganzira ku butaka iyo umugabo we amutaye cyangwan se batandukanye?</i> How common is it for women in this cell to lose access to land because their <i>husbands abandoned/ divorced them</i>? 1. Birasanzwe cyane (Very common) 2. Hari igihe biba (Somewhat common) 3. Ntabwo ari buri gihe (Uncommon) 4. Ntibiboneka (Very uncommon)</p> | <p><i>Birasanzwe muri aka kagari ko umugore atakaza uburenganzira ku butaka iyo umugabo we arongoye undi?</i> How common is it for women in this cell to lose access to land because their <i>husbands married another wife</i>? 1. Birasanzwe cyane (Very common) 2. Hari igihe biba (Somewhat common) 3. Ntabwo ari buri gihe (Uncommon) 4. Ntibiboneka (Very uncommon)</p> | <p><i>Birasanzwe muri uyaka kagari ko umugore atakaza uburenganzira ku butaka kubera atacyumvikana n'umuryango w'umugabo we</i> How common is it for women in this cell to lose access to land because their relations with their kin became bad or broke down? 1. Birasanzwe cyane (Very common) 2. Hari igihe biba (Somewhat common) 3. Ntabwo ari buri gihe (Uncommon) 4. Ntibiboneka (Very uncommon)</p> |
| | | | |

12. ACCESS TO FACILITIES AND SERVICES

| Question/Ikibazo | Code/kode | Answer/igisubizo |
|--|---|------------------|
| 12.1 Does your current house have an electricity connection? <i>Inzu yawe ifite amashanyarazi?</i> | 1. Yes/Yego 2. No /Oya | |
| 12.2 What is the distance from your homestead to the nearest primary school? <i>Hari intera ingana gute kuva aho utuye ukagera kw'ishuri ribanza rikwegereye?</i> | Kms (Please round off to the nearest complete km) Note the one-way distance. <i>(andika umubare wa Kilometero. Kandi bara inzira imwe gusa)</i> | |
| 12.3 What is the distance from your homestead to the nearest secondary school? <i>Hari intera ingana gute kuva aho utuye ukagera kw'ishuri ry'isumbuye rikwegereye?</i> | | |
| 12.4 What is the distance from your homestead to the nearest paved road? <i>Hari intera ingana gute kuva aho utuye ukagera kuri kaburimbo? ukwegereye</i> | | |
| 12.5 What is the distance from your homestead to the nearest health center? <i>Hari intera ingana gute kuva aho utuye ukagera ku kigo nderabuzima/ibitaro kikwegereye?</i> | | |
| 12.6 What is the distance from your homestead to the nearest person who can solve land disputes? (right question) <i>Hari intera ingana gute kuva aho utuye ukagera k'umuntu wagukemurira ikibazo wagize k'ubutaka ukwegereye?</i> | | |
| 12.7 What is the distance from your homestead to the nearest abunzi? (other?) <i>Hari intera ingana gute kuva aho utuye ukagera k'umwunzi (urundi rwego) ukwegereye?</i> | | |
| 12.8 What is the distance from your homestead to the nearest police? (other?) <i>Hari intera ingana gute kuva aho utuye ukagera kuri sitasiyo ya polisi ikwegereye?</i> | | |

PROJECT MONITORING TOOLS

Activity monitoring form

The activity monitoring form is a tool for tracking CRP activities in the project areas. This form also provides guidelines to the Field Officers to make sure that consistent and complete CRP activity information is collected throughout the project area. This information helps the team understand the range of activities the CRPs conduct, and the issues they might face in the field, and adjust the program if necessary. Once collected from the field through the Field Officers, the information goes to the Project Coordinator who summarizes the data in the quarterly monitoring report.

| ACTIVITIES MONITORING FORM | | | | |
|---|--|--|------|---|
| CRP Name: | | Field Officer Name: | | |
| District: | | | | |
| Sector: | | | | |
| Cell: | | Date of report:/...../..... | | |
| <p>This form is filled out by Sector level CRP every quarter .Before filling out this form, Please look carefully at the information you recorded in the Register during the reporting period. For any activity you performed you record it in the register and after the end of period you take this information and fill out this form. The well filled form is given back to the Field Office who is based at the District.</p> | | | | |
| # | The list of activities performed during the period | Number | | details here including c Please provide relevant challenges faced when conducting this activity |
| | | Female | Male | |
| 1 | Number of community Dialogues facilitated /Conducted | | | |
| 2 | Number of people who attended the Community Dialogues | | | |
| 3 | Number of Cell level CRPs trained in Land laws and Land Disputes Resolutions skills | | | |
| 4 | Number of women to whom you provided relevant information for conflict mitigation/dispute resolution | | | |
| 5 | Number of women disputant accompanied to dispute resolution venue | | | |
| 6 | Number of women helped to document evidence in conflict mitigation/dispute resolution | | | |
| 7 | Number of women Connected to additional resources in case of conflict mitigation/dispute resolution | | | |
| 8 | Number of Hotline calls to ask for support/advices from Haguruka in handling Land Disputes | | | |
| 9 | Number of women helped/assisted by Cell Level CRPs you trained | | | |
| Additional information: <i>This place is reserved for you to provide additional information</i> | | | | |

Signature of CRP:..... Signature of Filed officer:.....

Dispute evolution form

The dispute history form helps track the progress of ongoing land dispute cases in the project area. This form also provides guidelines to the Field Officers to make sure that consistent and complete information about the CRP's activities is collected throughout the project area. The Sector CRP will collect copies or summary information from these forms from all Cell CRPs in their Sector and give this along with their own information to the Project Coordinator quarterly. The Project Coordinator will then summarize the information contained in these forms and provide a summary report of progress on the disputes to the Project lead and the M&E lead.

(This form is used to Track the information on Dispute Evolution)

| Marital Status | Type of dispute | Relation to disputant | Steps taken |
|---|--|--|---|
| A. Never married B. Registered monogamous marriage C. Traditional monogamous marriage D. Cohabiting monogamy E. Polygamous registered wife F. Polygamous traditional wife G. Widow from registered marriage H. Widow from traditional marriage I. Widow from cohabiting arrangement | A. Boundary dispute B. Sale of land C. Intervivos inheritance (umunani) D. Causa mortis inheritance E. Involving conflict returnees F. Involving land redistribution G. Divorce or separation H. Among wives I: Dispute with Migrants J: Dispute in Sharing harvest/Yield between Landowner and person who renting K: Other Disputes (Explain) | A. Child B. Parent C. Grandchild D. Uncle/Aunt E. Nephew/Niece F. Spouse G. Ex-Spouse H. Other wife I. Other wife's children J. Sibling K. Sibling-in-law L:Neighbor M: Government Authorities N:Grandfather O:Grandmother P:Other person not stated above(Explain) | A. Intrafamily discussion B. Mediation with intrafamily leader C. Discussion with neighbor(s) D. Mediation with community leader E. Family Council F. Brought before <i>umudugu</i> G. Brought before Cell Executive Secretary H. Brought before Sector Executive Secretary I. Brought before cell <i>abunzi</i> J. Brought before sector <i>abunzi</i> K. Brought to formal court L. Brought to religious leader M. Other (explain in notes) |

DISPUTE EVOLUTION FORM

Fill this form correctly, and where necessary, look at the information written on the first page, and fill in with Letters or Numbers in right place indicated on this form

Name of CRP:

District: _____ Sector: _____ Cell: _____

Disputant details

Steps taken

DISPUTE NO:.....

NAME OF DISPUTANT:.....

CELL:.....

| Steps (see list) | Date (DD/MM/YY) | Outcome | Satisfied? | Fair? |
|------------------|-----------------|----------------|------------|-------|
| | | 1= Resolved | 1=Yes | 1=Yes |
| | | 2=Not Resolved | 2=No | 2=No |

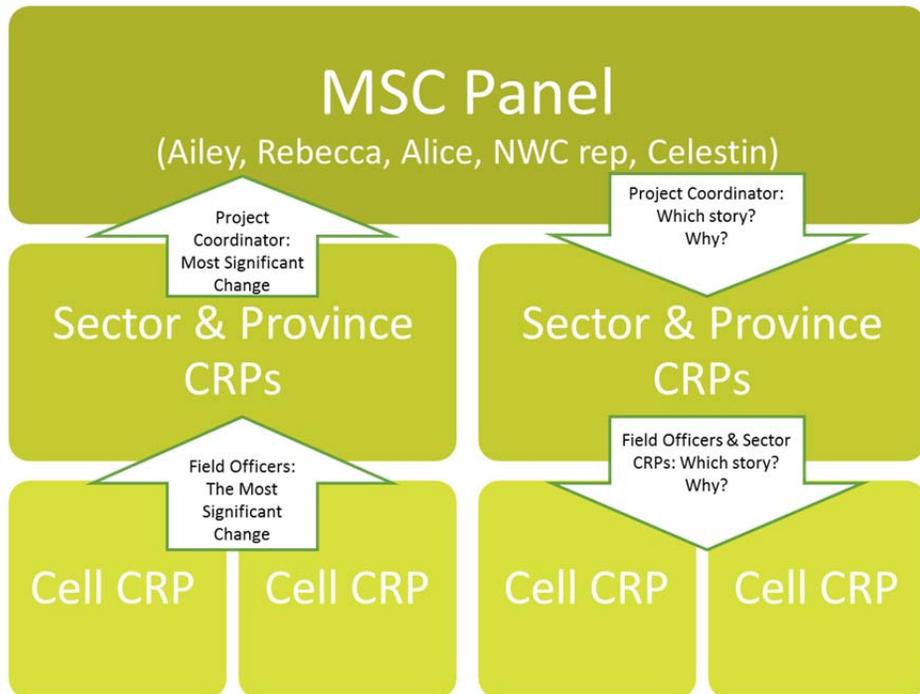
| | | | | | | | | |
|---|----------------------------|----------------|----------------------------|----|--|---|--|--|
| VILLAGE:..... | | | | | | 3= The Disputant stopped to pursue her Dispute/Case | | |
| PHONE NO:..... | | | | | | | | |
| SEX : FEMALE <input type="checkbox"/> MALE <input type="checkbox"/> | | | | | | | | |
| AGE (YEARS) : <input type="checkbox"/> | | | | 1 | | | | |
| MARITAL STATUS (see the List) <input type="checkbox"/> | | | | 2 | | | | |
| TYPE OF DISPUTE:(See the list): <input type="checkbox"/> | | | | 3 | | | | |
| Dispute details | | | | 4 | | | | |
| Dispute Since ____/____/____(DD/MM/YYYY) | | | | 5 | | | | |
| | | | | 6 | | | | |
| | | | | 7 | | | | |
| | | | | 8 | | | | |
| Other parties involved (if more than five, please mention in notes): | | | | 9 | | | | |
| Name | Sex Female=F Male =M | Age (Years) | Relation (see the list) | 10 | | | | |
| | | | | 11 | | | | |
| | | | | 12 | | | | |
| | | | | 13 | | | | |
| | | | | 14 | | | | |
| | | | | 15 | | | | |
| Additional notes: | | | | | | | | |

Most Significant Change stories

Instructions to the Field Officer – Each of your field visits will have three components: (i) activity monitoring forms (ii) dispute history forms and (iii) Most Significant Change stories. During field visits, after completing the activity monitoring form and the dispute history form, ask the CRP to share any stories from the field that relate to the five themes below. Try to spend about 3 minutes on each theme to give them time to reflect on what has been happening in their cell – encourage them to be as specific as possible and provide examples. If there is more than one story in a theme, encourage them to focus on one that felt the ‘most significant.’ If they have difficulty thinking of a relevant story, you can describe the examples listed below or share the stories that other CRPs submitted. Take notes on their stories and then prior to the sector level meeting, choose the ‘most significant’ story you heard in each theme – you will then retell/replay the chosen stories at the sector level meeting.

Instructions to Project Coordinator – At the sector level meetings, facilitate the sharing of Most Significant stories from the cells from the field officers. As you go through the themes, ask the Sector and District CRPs to share their own relevant stories if they have them. Be sure to record their stories either digitally or in written notes. Lead the sector and province CRPs (NWC members) in a vote of the most significant stories in each theme that they heard. Then share these stories with a panel consisting of Ailey, Rebecca, Alice, a NWC representative, and yourself. Please choose together which stories are most significant to your panel in each theme. Inform the Sector CRPs and Field Officers of the chosen stories and the panel’s reasons for choosing them, and encourage them to pass the stories on to cell CRPs in their work.

Diagram of flow of information for Most Significant Change stories



Theme Prompts

- **Community capacity** – “How has the community you work with demonstrated new knowledge or skills related to land?”
 - Ex. I saw a woman I trained read a publicly posted map and resolve an issue with a neighbor...; Someone asked me to clarify inheritance rules for her and she is now making a plan with her husband for her daughter’s land rights...
- **Community perceptions** – “What changes, if any, have occurred in the community you work with regarding available institutions’ ability to resolve land disputes fairly?”
 - Ex. Someone who was intimidated by courts before now plans to...
- **CRP capacity** – “How have you acquired or applied new knowledge or skills related to this project?”
 - Ex. I really learned a lot about land mediation when...; I got to practice a new public speaking skill when...
- **Any other change** – “Have you observed any other significant change related to this project in the community where you work?”
- **Challenges** – “What is an example of a significant challenge or frustration you encountered in the field recently?”
 - Ex. I’m disappointed that a client of mine decided not to...; I’m frustrated that the...I need never seems to be available

Community Dialogue transcripts

The Community Dialogue transcripts will help track the conversation over time in a selection of four sectors. During the initial training, the project team, especially SFCG’s Jean-Baptiste and Justine, should observe the Sector CRPs and identify ‘strong’ CRPs and ‘weak’ CRPs. Strong CRPs will be identified those who demonstrate leadership skills, are actively engaged in the training by asking questions/taking notes/paying attention, and demonstrate personal passion or commitment to women’s land rights. Weak CRPs will be identified as those who are less attentive in the training, do not engage the trainers with questions or during the participatory activities, and do not have any particular personal interest in the issue and/or have low capacity because of their responsibilities outside this project. The CRPs should not be notified that they were purposefully selected for the qualitative work. The .33 FTE SFCG qualitative researcher will attend and transcribe the Community Dialogues in these sectors (3 Dialogues x 4 Sectors = 12 transcripts) If there are multiple Community Dialogues in a sector, select and track only one community in that sector over time.

Instructions to Project Coordinator – Take note of scheduled Community Dialogues in the selected cells. Give the qualitative researcher advance notice of when to attend these Community Dialogues. They should be prepared with a digital recorder and notebook. After transcribing the interview, they will submit the document to you, please review it for clarity so they might have the opportunity to make changes. The revised version should then be sent to Florence.

Instructions to qualitative researcher – The Project Coordinator will notify you of the scheduled Community Dialogues. Please arrive in time to let the group and the Sector CRP know that you are recording the discussion for evaluation. The dialogue will be made anonymous (without people’s names) – in that you will only record people as Man #1, Woman #2 etc. Encourage them to be frank and continue as if you are not there. When you return, transcribe the recording using the heading and format below. Please add comments and observations that were not in the recording in brackets [] – and include timestamps every other page.

Transcript format

| | | | |
|--|-----------------------|--|------------|
| Community Dialogue | | List of participants (sex, age, marital status, other identifier) | |
| District: | | 1. | 11. |
| Sector: | | 2. | 12. |
| Cell: | Date recorded: | 3. | 13. |
| | Start time: | 4. | 14. |
| | End time | 5. | 15. |
| | | 6. | 16. |
| | | 7. | 17. |
| | | 8. | 18. |
| | | 9. | 19. |
| | | 10. | 20. |
| Man 1: | | | |
| This is my first time hearing these issues today before [others agreeing in background] | | | |
| Woman 1: | | | |
| I had heard something similar before when I went to... | | | |
| ... | | | |
| [time:] ... | | | |

Key Informant Interview Transcripts

The Key Informant Interview transcripts will help track social change over time in one “Strong” and one “Weak” Sector where the Community Dialogues are also being transcribed. The .33 FTE SFCG qualitative researcher will conduct the interviews and transcribe them.

Instructions to Project Coordinator – Review one Strong and one Weak Sector CRPs’ workplans and within them, identify a cell where the Community Dialogues are going to be transcribed and a cell where there will be no Community Dialogue (within the same Sector). The researcher should be prepared with a digital recorder and notebook and assigned to conducting a set of interviews in those cells). After transcribing the interview, they will submit the document to you, please review it for clarity so they might have the opportunity to make changes. The revised version should then be sent to Florence.

Instructions to qualitative researcher –In each assigned sector (one strong, one weak), you should conduct two sets of key informant interviews each year (roughly June & December 2014-2015). A ‘set’ is described in the table below.

| “Strong” Sector (name tbd) | | “Weak” Sector (name tbd) | |
|------------------------------|----------------------------|------------------------------|----------------------------|
| Sector CRP | | Sector CRP | |
| Sector Executive Secretary | | Sector Executive Secretary | |
| Sector land committee member | | Sector land committee member | |
| Field officer (Haguruka) | | Field officer (Haguruka) | |
| Cell A – w/ CD (name tbd) | Cell B –no CD (name tbd) | Cell C- w/CD (name tbd) | Cell D – no CD (name tbd) |
| Cell CRP | Cell CRP | Cell CRP | Cell CRP |
| Cell Executive Secretary | Cell Executive Secretary | Cell Executive Secretary | Cell Executive Secretary |
| Cell land committee member | Cell land committee member | Cell land committee member | Cell land committee member |
| Cell <i>abunzi</i> | Cell <i>abunzi</i> | Cell <i>abunzi</i> | Cell <i>abunzi</i> |

Project staff [Field officer, Sector CRP, Cell CRP] interview guide

Date: Interviewee name:
 Time started: Sex:
 Time ended: Age:
 Interview location: Highest degree completed:
 Years with [Haguruka/NWC]:

A. Tell me the general scenario of land ownership in the area in which you work? How much land is registered? Secure? Under dispute?

- What is the specific land scenario for different types of women? Widows? Divorcees? Women in polygamous unions?

B. If a woman has a land issue today, what do you think her chances of a favorable resolution are within her family? With the *abunzi*? With the cell land committee? Other venues?

- Which of these venues do you think are the most likely to correctly apply the law? Least likely?
 - Does the likelihood of a successful resolution vary by types of disputes? Which disputes are most easily resolved? Least easily?

C. Moving to the Promoting Peace project, how do you view this project’s mission to mitigate land disputes relative to other issues that households in this area are concerned with?

- D. What have been your personal roles and responsibilities related to this project?
- Have you been able to fulfill them as much as you would have liked? If not, why?
 - What would help you be able to better execute your role and responsibilities?

- E. How would you describe your personal ability to mitigate land conflict? What specific skills, tools, knowledge are the most useful for this ability?
- Do you have any specific case examples to share?

Local institutions [Sector Executive Secretary, Sector Land Committee member, Cell Executive Secretary, Cell Land Committee member, abunzi] interview guide [30 mins]

| | |
|---------------------|---------------------------|
| Date: | Interviewee name: |
| Time started: | Sex: |
| Time ended: | Age: |
| Interview location: | Highest degree completed: |
| | Years in position: |

- A. Tell me the general scenario of land ownership in the area in this cell or sector? How much land is registered? Secure? Under dispute?
- What is the specific land scenario for different types of women? Widows? Divorcees? Women in polygamous unions?
 - What are the major concerns regarding land in this cell or sector?

- B. Tell me about your institutions [executive body, land committee, *abunzi*] role in mitigating or resolving land conflict. Do you see more women or men raising issues here? Why do you think that is so?
- In your opinion, are women more or less likely to get a satisfactory outcome than men with the same issue? Why?
 - Does the likelihood of a satisfactory outcome vary by types of disputes? Which disputes are most easily resolved? Least easily?

- C. Are you familiar with the Promoting Peace project in this area?
- If yes, what is your general opinion of its mission relative to other concerns in this area?
 - If no, Promoting Peace is a community-based project to train NWC members to mediate land conflict and build capacity within the community to achieve peaceful, legal resolutions to land conflict. What is your general opinion of its mission relative to other households' concerns in this area?
 - What concerns, if any, do you have about this project being carried out in this area?

- D. Are you familiar with the National Women's Council's work in this area? *[If no, explain the organization and its role before proceeding]*
- What is your opinion on their ability to act as a community resource for women with land issues in this area?
 - What barriers do you perceive, if any, to NWC's ability to act as a community resource for women with land issues?

- E. Are you familiar with Haguruka's work in this area? *[If no, explain the organization and its role before proceeding]*
- What is your opinion on their ability to act as a community resource for women with land issues in this area?

- What barriers do you perceive, if any, to Haguruka's ability to act as a community resource for women with land issues?

Thank you for your time!

CRP TRAINING MODULES

Community Dialogue Module

Chapter I-Conflict Dimensions

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

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

Duration: the chapter will take 1 day.

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

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

Topic /Session 1: Introduction

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

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

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

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

Time: 10 minutes

Topic /Session 2: Land dispute identification

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

Resources: flip chart, marker, booklets and pens.

Time: 20 minutes

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

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

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

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

Resources: flip chart & marker.

Time: 25 minutes

Key note: the CRP does this.

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

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

Topic /Session 4: Intra-household land dispute analysis

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

Resources: flip chart & marker, pens and notebooks.

Time: 2 hours

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

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

Handout 1 -Guide to lead the exercise of dispute analysis

1. Causes of conflict

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

2. Negative consequences/impact of conflict on both parties

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

- be harmful to conflicting parties;

- increase bitterness, tension, alienation, and divisiveness between the parties;
- increase hatred between the parties;
- become violent

3. *Conflict attitudes*

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

4. *Types and phases of conflict*

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

5. *Conflict analysis: Conflict actors*

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

Key questions for an actor analysis:

1. **Who are the main actors?**
2. **What are their main interests, goals, positions, capacities, and relationships?**
3. **What institutional capacities for resolution can be identified?**
4. **What actors can be identified as spoilers? Why?**

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

Case No1:

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

A man has two wives whose one has arranged legal marriage with him. Each wife has four children. The legal wife (Senior) possesses 4 cultivable land pieces while the illegal one (Junior) owns 2 pieces of land. The legal wife enjoys rights to all possessions which have been and will be acquired by the man. It's possible that it's the Junior Wife who might have purchased the two land pieces, but even if it were the case, the law authorizes the Senior Wife to have rights to the land. The Senior Wife has however not made any complaints since she feels the Junior Wife needs to exploit the land to feed the 4 children she procreated with the husband.

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

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

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

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

Chapter II- Mediation and Communication in conflictual issues

Objective: by the end of the chapter the trainees will have understood mediation and communication principles and practices.

Outcome: the trainees will acquire skills to use in conflict resolution and transformation

Duration: 1 day

Educational material: cases reflecting real-life situations.

Methodology: working in their groups, the trainees will discuss or answer questions pertaining to the cases.

Materials: notebooks, pens, flipcharts and markers.

Session 1: Mediation general principles and knowledge

Objective: by the end of the session the trainees will have comprehended the mediation general principles.

Resources: flipchart, marker, pens and notebooks.

Time: 1.30 hour

Methodology: the CRP/facilitator asks the participants in their groups to brainstorm/list the mediation principles. The facilitator guides them.

Session 2: Effective communication in the field of mediation

Objective: by the end of this session, the participants will have understood what effective communication is and be able to practice it.

Resources: flip chart & marker, pens and notebooks.

Time: 1 hour

Key note: the goal of this session is to demonstrate that it is through effective communication that conflicting parties move forward.

Methodology: the CRP/facilitator requests the participants to make groups. The CRP uses *Case No 2* on page 11 where she asks the participants ‘ groups to carefully listen to the case.

Session 3: Effective listening: effective communication skill # 1

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

Resources: flip chart & marker, pens and notebooks.

Time: 1 hour

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

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

Session 4: Managing stress- effective communication skill # 3

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

Resources: flip chart & marker, pens and notebooks.

Time: 1 hour

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

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

Session 5: Emotional awareness effective communication skill # 4

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

Resources: flip chart & marker, pens and notebooks.

Time: 1 hour

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

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

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

Resources: flip chart & marker, pens and notebooks.

Time: 1 hour

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

Handout 2 and cases

Mediation general principles:

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

General barriers for conflict resolution in mediation:

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

Mediation stages

Step A:

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

Step B

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

Step C: Elucidating the origin of the conflict

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

Step D: Seeking a solution to the conflict

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

Step E: Signing the concluded agreement

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

Effective communication in the field of mediation

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

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

Case No 2:

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

Groups' exercise:

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

Effective communication skills

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

Tips for effective listening

- **Prepare yourself; you have to quiet your mind.**
- **Focus fully on the speaker/take your time/maintain eye contact& attentive posture.** Don't do anything else than listening.
- **Avoid interrupting** or trying to redirect the conversation to your concerns.
- **Avoid judgments and assumptions.**

- Respect pauses as time for speakers to think, rather than as opportunities to reply.
- The speaker needs to use precise language.
- The speaker needs to concentrate on speaking only.
- Telling and seeking truth.

Case 3:

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

Main questions:

What behavior causes this incident?

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

How should it be done otherwise?

2. Managing stress

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

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

Case No 4

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

Questions

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

3. Emotional awareness:

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

Acknowledging emotions

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

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

Case No 5:

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

Question:

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

Session 6- Neutralizing language

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

Example:

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

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

Case No 3

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

Conflict transformation, peacebuilding and truth

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

Transformation also involves activism important in early stages of a conflict to raise people's awareness of an issue. Thus activism uses *non-violent advocacy*. Once awareness and concern is generated, then **mediation** can be used to transform the expression of conflict from "mutually destructive modes toward *dialogue* and *interdependence*. *Conflict transformation occurs through the recognition of fear, anger, grief, and bitterness. These emotions must be outwardly acknowledged and handled in order for effective conflict transformation to occur.* Peacemaking and conflict transformation are notably predicated on truth, mercy and justice. *In an interdependent relationship everybody must win, or everybody will lose. Conflict transformation is about the awareness that the future is for both/all of us.*

Case No 1.

Questions:

1. What's the role and weight of thoughts, emotions, feelings and attitudes (unhappiness, fear, jealousy, etc) in driving the actors to behave how they are doing?
2. Are the actors aware of those emotions, feelings and attitudes as far as conflict is concerned or they ignore them?
3. How can the thoughts, emotions, feelings and attitudes be modified/transformed/changed/controlled to get out of the conflict?
4. The conflict is continuing to get worse and worse as well as more destructive and destructive; which can impact upon both parties extremely negatively like killing.

How can this bad be exploited to change the parties' perceptions, thoughts, emotions, feelings and attitudes held about each other in order to attain effective conflict transformation?

5. What approaches/channels to use for the parties to achieve peaceful agreement?
6. What values to be founded on so as to arrive at the agreement?
7. How much time do we estimate that we will have accomplished our task?
8. What do we have to do if either/both of them is/are unwilling to enter the process of seeking a remedy for the conflict?
9. The central opposition point of the conflict is land which Senior Wife is legally entitled to possess and which Junior Wife is determined to share at any costs; how to transform the land from a cause of conflict into a reason for conflict transformation leading to peaceful coexistence of the parties?
10. Both wives need to live; they need to share the beauties of the future. They both have children who share the same father; this signifies there is a certain kind of interdependence/ interrelation or need to live together? Should the one piece of land actually be a reason for them to maintain the hatred visible between them? The husband loves both Junior Wife and Senior Wife. He isn't ready to lose either of them. Yes, the law defends the Senior Wife; has it been able to solve the problem? Why has it failed? What should be done to transform this conflict?

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

Community Dialogue Module (Kinyarwanda)

Igice cya I- Amakimbirane

Integanyagisho/Module

Intego:

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

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

Igihe: Iki gice cya mbere kizigishwa umunsi 1

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

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

Ingingo ya 1: Gufungura (introduction)

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

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

Igihe: Kino gikorwa cyo cyo kwibwirana/kumenyana no gusobanura ikibagenza kimara iminota 10.

Ingingo 2: Kugaragaza amakimbirane ashingiye ku butaka

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

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

Igihe iki gikorwa kimara: Iminota 20.

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

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

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

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

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

Ibikoresho: flip chart & marker.

Igihe: Iminota 25

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

Urugero CRP ashobora kugira ati: 'Itsinda A ni ikihe kibazo mubona cyihutirwa kurusha ibindi ku buryo kigomba kuba icya 1 mu gushakirwa umuti?' CRP agakomeza kugeza urutonde rurangiye.

Hanyuma hazakorwa urutonde rusange rw'ayo makimbirane (consolidated prioritization).

Ingingo ya 4: Isesengurwa rya ya makimbirane

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

Ibikoresho: flip chart & marker, amakaramu n'amakaye

Igihe: amasaha 2

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

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

Ubumenyi ku makimbirane:

1. Intandaro zikunda gutera amakimbirane

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

2. Ingaruka mbi z'amakimbirane ku mpande zombi zishyamiranye^{Iyo amakimbirane adakemuwe hakiri kare, ahubwo agakomeza kwenyegazwa; agira ingaruka mbi cyane kuko:}

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

3. Imyifatire inyuranye abafitanye amakimbirane bagira

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

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

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

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

5. Gusesengura amakimbirane

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

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

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

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

Urugero/Case No1:

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

Umugabo afite abagore 2, umwe bakaba barasezeranye byemewe n'amategeko, undi nyine ntibasezeranye. Buri mugore afite abana 4 yabyaranye n'uwo mugabo. Umugore w'isezerano afite imirima 4 mu gihe umuto afite imirima 2. Nk'uko itegeko ribimwemerera, umugore w'isezerano afite uburenganzira ku mutungo wose wahashywe n'umugabo . Mu by'ukuri uyu mugore muto yafatanyije n'uyu mugabo kugira ngo ino mirima 2 igurwe. Ariko n'ubwo bimeze bityo umugore mukuru ayifiteho uburenganzira kuko yasezeranye ivangamutungo n'umugabo. Cyakoze uyu mugore w'isezerano ntabwo yigeze agaragaza ikibazo na kimwe kuri iyo mirima kuko yumva byanze bikunze uno mugore na we akeneye kubaho, akanatunga abana be kandi umugore mukuru akaba abona nyine iyo mirima 2 ari yo ahanini igomba kubafasha kubaho. Ahubwo umugore muto ni we wazamuye ikirego, ni ko kugana urukiko. Atarabyara umwana wa 4 ariko nta kibazo cyari cyarigeze kivuka. Umugore muto arashaka kunganya imirima na mukeba kuko bombi banamunganya abana. Ibyo kunganya imirima ngo ni uko bafite umubare ungana w'abana barera, umugore mukuru ntabwozwa habe na gato. Rushingiye ku itegeko, urukiko rwemeje ko umugore muto atsinzwe bidashoborwaho, ko ahubwo umugore mukuru nk'umugore w'isezerano ari umunyempuhwe kuba ataranamwambura n'iriya mirima 2 kubera ko abifitiye uburenganzira. Umugore mukuru yanzejwe n'umwanzuro w'urukiko maze umuto we ararakara bikomeye cyane.

Uno mugore muto yiyemeza gukora ibishoboka byose ariko ibyifuzo bye bigasohora. Ubu uno mugore asigaye yumva atagifite ubushobozi bwo gutunga abana be. Umugore muto atekereza ko

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

Ibibazo byo kwfashisha mu gusesengura ano makimbirane

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

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

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

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

Igihe: Umunsi umwe.

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

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

Ibikoresho: amakayi, amakaramu, flipchart na marker.

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

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

Ibikoresho: flipchart, marker, amakaramu n'amakayi

Igihe: 1h.30

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

Isomo rya 2: Ubwumvane mu rwego rw'ubuhuza

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

Ibikoresho: flipchart & marker, amakaramu n'amakayi.

Igihe: 1 h

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

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

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

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

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

Igihe: 1 h

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

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

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

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

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

Igihe: 1 h

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

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

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

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

Igihe: 1 h

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

Isomo rya 6: Ururimi ntakazabukana/neutralizing language

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

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

Igihe: 1 h

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

Ubumenyi ku buhuza n'ingeri/imyitozo bijyanye:

1. Amahame rusange agenga umuhuza

- Kutabogama;
- Kwemerwa n'impande zombi;
- Kuba afite igihe gihagije yageneye igikorwa cy'ubuhuza;
- Kwihangana ntangire uruhande na rumwe utombokera ;

- Kuba azi gusesengura ngo yumve neza imitere y'ikibazo;
- Kubika/kugira ibanga/ Kutagenda atangaza ibyavuzwe n'abahanganye;
- Kuba avugisha ukuri/ari umunyakuri;
- Gufata impande zombi kimwe;
- Kudakorera inyungu ze ku giti cye ahubwo ari ku nyungu z'abahanganye;
- Kuba ababajwe n'uko impande zombie zishyamiranye zitumvikana.

Imbogamizi muri rusange zituma gahunda y'ubuhuza idashoboka:

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

Ibyiciro umuhuza agomba gucamo kugira ngo akemura amakimbirane

Intambwe A:

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

Intambwe B:

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

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

7. Buri wese ahabwa umwanya wo gusobanura imvo n'imvano y'ayo makimbirane, mu gihe uruhande rumwe ruvuga, urundi rutega amatwi;
8. Kureka umuntu akavuga, nta kumuca mu ijambo;
9. Gutega amatwi buri wese uvuga, kabishwe n'iyi yaba avugana uburakari;
10. Kwandika ibitekerezo by'impande zombie;
11. Gusesengura imvo n'imvano y'amakimbirane;
12. Kureba niba ayo makimbirane ari aya vuba cyangwa ari aya cyera;

13. Kumva neza ibibazo, impungenge, ubwoba bya buri ruhande;
14. Kumva neza uko buri ruhande rubone imyitwarire (ibikorwa/ amagambo) y'urundi ruhande (interpretation/ perception).

Intambwe D: Gushakira hamwe igisubizo cy'amakimbirane

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

Intambwe E: Gushyira umukono ku masezerano

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

2. Ubwumvane mu rwego rw'ubuhuza

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

Urugero/Case No 2:

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

Umwitoto mu matsinda:

- a. Musuzuma impamvu yatumye habaho aya makimbirane.
- b. Ese uriya mugabo yaba yarumvise ubutumwa mushiki we neza nk'uko yashakaga kubutanga?
- c. Niba atari byo se, uriya mukobwa yagombaga gutanga ubu butumwa gute?
- d. Ikibazo nk'iki hari aho mukizi?

e. Uyu mwitozo utwigishije iki, cyane cyane mu bijyanye no gukemura amakimbirane/guhuza abantu?

3. Gutega amatwi:

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

Uko witwara ngo wumve neza

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

Uvuga agomba:

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

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

Urugero/Case No 3:

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

Ibibazo kuri uru rugero :

Ni iki gitumye havuka kiriya kibazo?

None bikomeje bitya, ano makimbirane yazarangira?
Ni ukuhe kuntu kundi byakorwamo ariko ano makimbirane akarangira?
Ibi hari aho mubizi mu buzima busanzwe?
Ni irihe somo biduhaye?

4.Guhangana n'imihangayiko (stress)

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

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

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

Urugero/Case No 4

Umugabo n’umugore we bananiwe kumvikana ngo bagurisha isambu yabo. Umugabo yifuza ko bagurisha ariko umugore akabigarama. Bafashe icyemezo cyo kwegera umuturanyi wabo ngo abumvikanishe. Uno muturanyi wabo abanye nabi n’umugore we kugeza n’aho atagisinzira no guhora arwaye umutwe. Mu gihe umugore atangiye kuvuga ikibazo cye, uno muturanyi ugiye kubahuzza arasa n’udakurikiye kubera ko ubwo uno mugore yari atangiye kuvuga ikibazo cye uyu mugabo na we yahise yibuka iby’iwe, ubwo umutwe uratangira umuramukweshura. Nya mugore abonye ko umuhuza adakurikiye, ni ko kuvuga ati: “Umenya udashaka ko ikibazo cyacu gikemuka.” Uno mugore akirekanya ayo magambo, umuhuza na we ahita amushyirira andi magambo atabanje gutekereza. Umugore bihita bimurira maze ahita ataha.

Ibibazo kuri runo rugero

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

5. Kuyobora amarangamutima:

Ubundi amarangamutima mabi (nk’uburakari, ubwoba, impungenge, agahinda/igikomere cyo mu mutima, ububabare, ipfunwe n’urwango) n’amakimbirane ntibijya bisigana. Umuhuza rero agomba guhangana n’ano marangamutima ku mpande zombi, akazifasha kuyobora ayo marangamutima aho kuyoborwa na yo. Bumwe mu buryo bwo kwifashisha aha ni ukubafasha kumenya ko ayo marangamutima bayafite, ntibakore nk’aho batayafite kandi mu by’ukuri bayafite ndetse bagafata n’umwanya wo kumva ukuntu bamerewe mu mutima kubera ayo marangamutima.

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

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

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

Urugero/Case No 5:

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

Ibibazo ku rugero tubonye:

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

6.Ururimi ntakazabukana

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

Urugero:

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

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

Urugero/Case No 3

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

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

Ntacyo umuntu yakora ngo amakimbirane areke kubaho kandi na none ni ngombwa ko habaho amahoro mu bantu. Niba rero amakimbirane agomba kubaho byanze bikunze, bivuze ko hagomba kubaho gahunda yo kubaka amahoro. Kubaka amahoro rero bijyana guhindura amakimbirane kuko amakimbirane uyaretse agakomeza, agira ingaruka zisenya. Zino ngaruka

rero zisenya ni zo ziba zigomba guhindurwa, bikaba bibaho binyuze mu guhindura imyumvire n'imitekerereze y'impande zihanganye aho izo mpande birangira zirebanye neza aho kureba ay'ingwe. Ibyo uruhane rumwe ruvuze, rukoze, rutekereza; urundi ruhande ntirubibone nk'ibishobora kurubangamira. Mbese guhindura amakimbirane birangwa n'ubwumvikane bw'impande zombi zari zishyamiranye.

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

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

Urugero/Case No 1: ni rwo rwo kwifashishwa mu gusobanura uko amakimbirane ahindurwa, impande zari zihanganye, zinasenyanana, zigatangira inzira yo kubakana. Ikibazo nyamukuru cyo gufasha ihindurwa ry'ariya makimbirane: Ni iki cyakorwa kugira ngo amakimbirane ya bariya bagore bombi ahindurwemo imbaraga zituma babana amahoro, cyane cyane bimaze kugaragara ko byanze bikunze bagomba kubana? Iki kibazo kigomba kuganirwaho mu matsinda, bamaze kumva neza *Urugero/Case No1 ku ipaji ya 6*.

Rwanda Legal Curriculum (English)

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Rwanda Legal Curriculum

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

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

Day One: Core Legal Skills Curriculum

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

To understand the basic legal framework for women’s rights.

Land and Property Rights (3 hours)

Objective: To understand

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

Legal Framework (15 minutes)

Lecture:

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

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

In 2004, the National Land Policy was adopted to guarantee and regulate secure land tenure. In 2005, the Organic Land Law was enacted to determine use and management of land. In 2013, another land law was passed to update this. The National Land Policy and the 2013 Land Law comprise the current legal and strategic framework for the land sector.

The Succession Law of 1999 regulates how land is inherited. There is currently a new Succession Bill that is currently being debated, but this training will discuss the Succession Law of 1999.

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

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

Land and Property (45 minutes)

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

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

The National Land Policy says that:

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

The 2013 Land Law says:

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

Discussion:

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

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

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

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

Introduction to Land Tenure Regularisation (30 minutes)

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

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

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

Titling and Registration (1 hour)

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

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

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

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

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

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

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

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

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

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

Titles are registered at the Register of Land Titles.

Discussion: What is the purpose of registering land?

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

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

Women's Legal Rights to Land (3 hours)

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

Equal Rights

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

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

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

Matrimonial Property

Lecture: As noted before, this is governed by the Succession Law, which is being revised. The Land Law of 2013 states that lawfully married men and women have rights over land depending on which matrimonial regime they opt into. This law only protects people married under civil law, and not those married under custom or in informal marriages.

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

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

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

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

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

- They must specify when they purchase it.

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

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

Inheritance

Lecture: There are two types of inheritance:

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

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

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

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

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

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

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

Donations

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

Umunani

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

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

Discussion: Why is there a limitation on how much land may be given? One answer may be that a donee should keep enough property for his or her use to avoid becoming a burden to the government or failing

to fulfil obligations. Another answer is that a donee should be prevented from disinherit some children by giving all property away while alive.

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

Day Two: Local and Institutional Resources

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

Local and Institutional Resources (2 hours)

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

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

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

Dispute Resolution Curriculum (4 hours)

Objective: To understand:

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

Dispute Resolution Institutions (3 hours)

Objectives:

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

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

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

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

Discussion: What are some types of informal dispute resolvers?

Lecture: For land disputes, generally people will bring their disputes first to their families or to the head of their village. Cases that cannot be satisfactorily resolved will then go on to the Cell Executive Secretary, who may decide to refer the case to the local *abunzi* or to the ordinary court if litigants are living in different cells.

Abunzi (2 hours)

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

The *abunzi* have jurisdiction over many types of disputes, including matrimonial disputes and property disputes that involve less than 3 million RWF worth of property. Geographically, they may only decide disputes that involve people who reside in their own cell or sector.

If the *abunzi* have jurisdiction, then the case **must** go to them before a formal court will consider it. If people refuse to cooperate, the state will aid in forcing cooperation through the Ministry of Local Government and the Ministry of Justice.

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

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

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

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

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

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

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

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

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

Hearings for cases are usually public. Assisting advocates and witnesses are allowed. Advocates are allowed to assist but may not represent or plead for the parties.

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

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

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

Formal Court (30 min)

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

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

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

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

Abunzi Access and Enforcement (1 hour)

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

However, there are three access and enforcement issues:

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

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

Day Three: Practice

Goal: To practice client representation and public speaking skills.

Public Speaking Curriculum (4 hours)

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

1. Feeling empowered to speak (30 minutes)

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

1.1 Discussion of impediments to speaking

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

2. Tips for public speaking (30 minutes)

Facilitator should give participants the following tips on public speaking.

2.1 Public speaking is not inherently stressful

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

2.2 You do not have to speak perfectly or brilliantly

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

2.3 You should try to make just a few key points

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

2.4 You should identify what your purpose is before you speak

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

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

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

2.6 Two key maneuvers: humility and humor

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

Similarly, don't be afraid to make a joke. Making the audience laugh can also create intimacy.

2.7 It's okay if something goes wrong

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

2.8 Remember that the audience is on your side

For the most part, the audience is on your side. Most of them are probably scared of public speaking and want you to succeed. Most audiences are very forgiving.

If some people are not paying attention, remember that most people are on your side and leave them alone. You do not need to change or control the audience.

2.9 What to wear

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

3. Practice (2 hours)

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

3.1 Introductions

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

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

3.2 Speaking techniques

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

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

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

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

3.3 Imaginary animals

Goal: Eye contact, clear speech, and confidence

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

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

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

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

4.1 Brainstorm

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

4.2 Practice

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

Client Skills and Professional Responsibility (2 hours)

Goals:

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

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

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

Activity (30 min)

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

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

1. Information gathering

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

2. Mediation

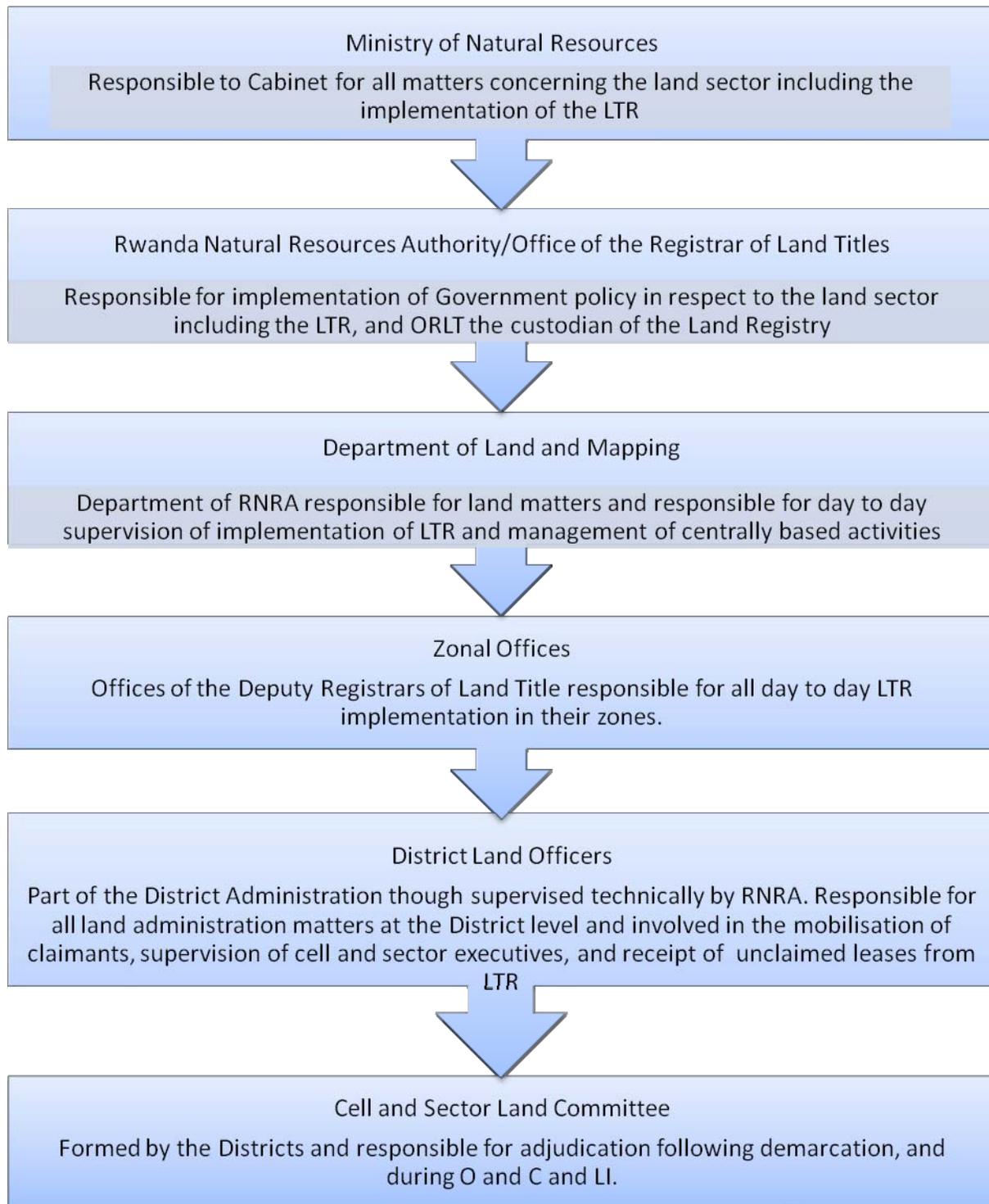
- a. Where possible, it is best to involve informal or formal authorities (e.g. abunzi, community leaders, or the Cell Secretary). If you have gathered information, you should share that with the relevant authority to assist him or her in fact finding.
- b. If you must mediate, remember that you do not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

should decide whether disputants can bring one advocate to assist. If witnesses must testify, it is best to bring them in only when they are needed.

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

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

**Handout One:
Institutional Framework**



Handout Two

Instructions: In your group, choose one person to play the part of Patience and one to play the part of Joseph. The remaining group members will constitute the *abunzi*. As in a normal mediation session, Patience and Joseph will pick mediators, but all *abunzi* will participate in discussing and asking questions. When asked questions, Joseph and Patience may make up facts that are not given, but please record these. After 30 minutes, the three chosen mediators should come to a decision and have all participants sign.

The decision must contain:

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

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

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

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

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

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

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

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

Kigali, Gicurasi 2014

Amashakiro

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Imfashanyigisho mu mategeko y'U Rwanda

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

Amabwiriza k'uhugura: Gutangira buri mfashanyigisho hagaragazwa intego ku mpapuro cyangwa ku kibaho. Iriburiro ntirigomba kurenza iminota 5. Kubaza ibibazo abahugurwa bakubonyururanga ho inama mu biganiro hagakurukira ho ibisobanuro mu gihe hatanzwe ubusabanuro bunoze.

Umunsi wa 1: Imfashanyigisho ku bumenyi mu by'amategako

Intego nyamukuru:

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

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

Intego : Gusobanukirwa :

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

a) Ibijyanye n'amategako (iminota 15)

Isomo:

Igihe cy'ubukoloni na mbere yaho

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

Nyuma y'ubukoloni

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

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

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

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

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

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

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

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

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

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

Politiki y'igihugu y'ubutaka ivugako:

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

Itegeko ry'ubutak ryo muri 2013 rivuga ko:

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

Ubutaka bushobora kugabagabanywa icyo ikigabanyijwe kitari munsu ya hegitari

Kungurana ibitekerezo :

Bisobanuye iki gutunga umutungo ? Utunze umutungo ashobora kuwukoresha ndetse no kuwutanga ho ubundi burenganzira? Gutunga umutungo w'ubutaka ntibisobanuye ko atunze

n'umutungo kamere , nk'amabuye y'agaciro ari kuri bwo cyangwa ari munsu yabwo. Ubu burenganzira bushobora gutangwa mu buryo butandukanye buteganyijwe n'andi mategeko. Ni ubuhe burenganzira bwite bwa nyir'ubutaka? Uburenganzira burengerwa hanitawe no ku bundi, ariko amabwiriza ya leta akaba ari yo akurikizwa.

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

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

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

Isomo

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

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

Kwandikisha ubutaka bikorwa mu buryo bukurikira

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

iii) Iyandikisha no gutanga icyemezo (isaha 1)

Isomo

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

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

Isomo : Nyuma yo gushyira ho imbibi, abantu bashobora guhakana izo mbibi. Nyuma yuko buri kimbirane ryumvishwe, ufite ikimbirane ku butaka yishyura amafaranga 1.000 yo kuryandikisha, agahabwa iyemezabwishyu. Amakimbirane akandikwa mu gitabo cyabugenewe.

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

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

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

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

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

Ubukode burambye ni amasezerano y'igihe kirekire leta igirana n'umuntu kugira ngo akoreshe ubutaka anasarura ibibukomokamo ariko akayishyura igiciro bemeranijweho. Ayo masezerano aba ari hagati y'imyaka 3 na 99, ashobora kongerwa kandi ashobora kugurishwa

Izi ni zo mpapuro mpamo zatanzwe mu gihe cy'iyandikisha ry'ubutaka.

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

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

Kungurana ibitekerezo : ni iyihe mpamvu yo kwandikisha ubutaka ?

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

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

1.2 Uburenganzira bw'abagore ku butaka (amasaha 3)

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

i) Uburenganzira bungana

Isomo : Itegeko Nshinga ry' u Rwanda n'Itegeko ry'ubutaka ryo muri 2013, yombi avuga ko ivangura iryo ari ryo ryose , ryaba irishingiye ku gitsina, bijyanye n'uburenganzira k'ubutaka

ribujijwe. Ibi bivuga ko buri wese wandikishije ubutaka afite uburenganzira ku butaka, yaba umugore cyangwa umugabo, yaba yarashyiranywe cyangwa atarashyiranywe .

Itegeko ry'ubutaka ryo muri 2013 rivuga ko kugira ngo utange uburenganzira ku butaka, ababufiteho uburenganzira banditseho bagomba **kubyemera**.

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

Imitungo y'abashyiranywe

Isomo

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

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

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

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

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

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

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

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

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

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

Nyamara nk'uko biteganywa n'ingingo ya 39 y'Itegeko n° 59/2008 rikumira kandi rihana ihohoterwa rishingiye ku gitsina, iyo umwe mu babanaga batarshyingiranywe ashatse kugira uwo bashyingiranwa, yaba mu bo babanaga cyangwa ashatse undi, uwo ugiye gushyingiranwa byemewe n'amategeko agomba kubanza kugabana n'uwo cyangwa n'abo babanaga umutungo bafatanyije cyangwa se bahuriyeho. Iryo gabana rikaba ritagir aicyo rihungabanya ku burenganzira ku babyeyi babo bombi

Izungura :

Isomo : hari ho uburyo bubiri bw'izungura :

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

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

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

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

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

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

Impano

Donations

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

Umunani

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

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

Kunguran ibitekerezo:

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

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

Umunsi wa 2: Inzego z'ibanze n'izindi bakorana

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

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

Intego : kumenya inzego zihari ku bafashamyumvumvire n'ababagana

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

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

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

Intego; gusobanukirwa

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

a) Inzego zikemura amakimbirane (amasaha 3)

Intego:

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

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

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

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

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

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

a.i) Abunzi (amasaha 2)

Isomo (iminota 20): Urwego rw'Abunzi rushingiye ku gukemura amakimbirane bishingiye ku mucu, bikaba bishimnagirwa n'itegeko ryanditse: Ingingo ya 159 y'Itegeko Nshinga no mu mategeko agenga urwego rw'Abunzi yo muri 2006 n'iryo muri 2010. Igiterekerezo cy'urwego rw'Abunzi giha abaturage inshingano yo kubaka amahoro ku rwego rw'ibanze. Urwego rw'Abunzi rugizwe n'Abunzi batowe mu gihe cy'imyaka 5 gishobora kongerwa rimwe.

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

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

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

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

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

Nibura 30% bagomba kuba ari abagore;

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

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

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

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

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

Isomo : Mu bunzi 12, abafitanye amakimbirane bumvikana k'Ubunzi 3, bitaba ibyo, buri umwe agahita mu umwunzi umwe , abunzi babiri batoranyijwe bagahitamo undi wa gatatu bafatanywa. Abandi bunzi bashobora kumva urubanza ariko ntibashobora gufata icyemezo. Iburanisha rikorerwa mu ruhame. Abunganizi n'abatangabuhamya bemerewe kuba bahari ariko ntibashobora guhagararira uburana.

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

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

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

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

ii) Inkiko zisanzwe

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

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

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

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

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

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

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

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

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

Umunsi wa 3

Intego Nkuru : Kwitoza guhagararira umugenerwa bikorwa no kuvuga muruhame

3) Kuvuga mu ruhame (amasaha 4)

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

3.1. Gufashwa kuvuga(iminota 30)

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

3.1.1kungurana ibitekerezo ku nzitizi zo kuvuga mu ruhame

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

3.2. Amabwiriza yo kuvugira mu ruhame (iminota 30)

Uyoboye ikiganiro atanga uburyo bukurikira butuma wavugaga mu ruhame:

3.2.1 ubwoba bwo kuvuga mu ruhame ntabwo buvukanwa.

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

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

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

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

3.2.4 Ugomba kumenya icyo ugamije mbere y'uko uvuga.

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

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

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

3.2.6. Imyitoto ibiri y'ingenzi: Guca bugufi no gusetsa

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

3.2.7 Nta kibazo habaye ikintu kitagenze neza

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

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

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

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

3.2.9 Imyambarire

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

3.3 Kwitoza (Amasaha 2))

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

3.3.1 iriburiro

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

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

3.3.2 Uburyo bwo kuvuga

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

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

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

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

Uhugura yereka abahugurwa uko bavugaga umuvugo cyangwa umugani.

3.3.3 Ibikoko bidahari

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

Buri uhugurwa agomba kubazwa byihuse igikoko kidahari asubiza ibibazo bikurikira:

- Urabona gisa gute ? (umubyimba, amenyo, ubwoya, uruhu, amazuru, urusaku rwacyo, ibara, umurizo n'ibindi)?
- Ni inyamabere, ibikururanda, ibiba mu mazi, cyangwa ibiguruka ?

- Biryana iki ? biribwa n'iki?
- Biba hehe?
- Bigira ijwi?
- Ni iki bikoresha bibonye umwanzi wabyo ? kuguruka, koga, kwiruka, gucukura umwobo, kwihinduranya, kurwana n'ibindi?
- Buri uhugurwa agomba gutanga raporo ku gikoko cye kidahari. Uhugura agomba gushimangira ko ibyo bikoko bidahari, abahugurwa bakumva bisanzuye kuko nibi basobanukiwe n'ibyo bavuga.

Ni gute wazamura ubumenyi/ ububasha bw'abafashamyumvire

4.1 Gusangiza

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

4.2, Umukoro

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

Ubumenyi n'Inshingano zaburi umwe (amasaha 2).

Intego:

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

Isomo:

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

Ibintu by'ingenzi byo kwibuka ni;

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

Igikorwa (iminota 30)

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

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

3. Ikusanyamakuru

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

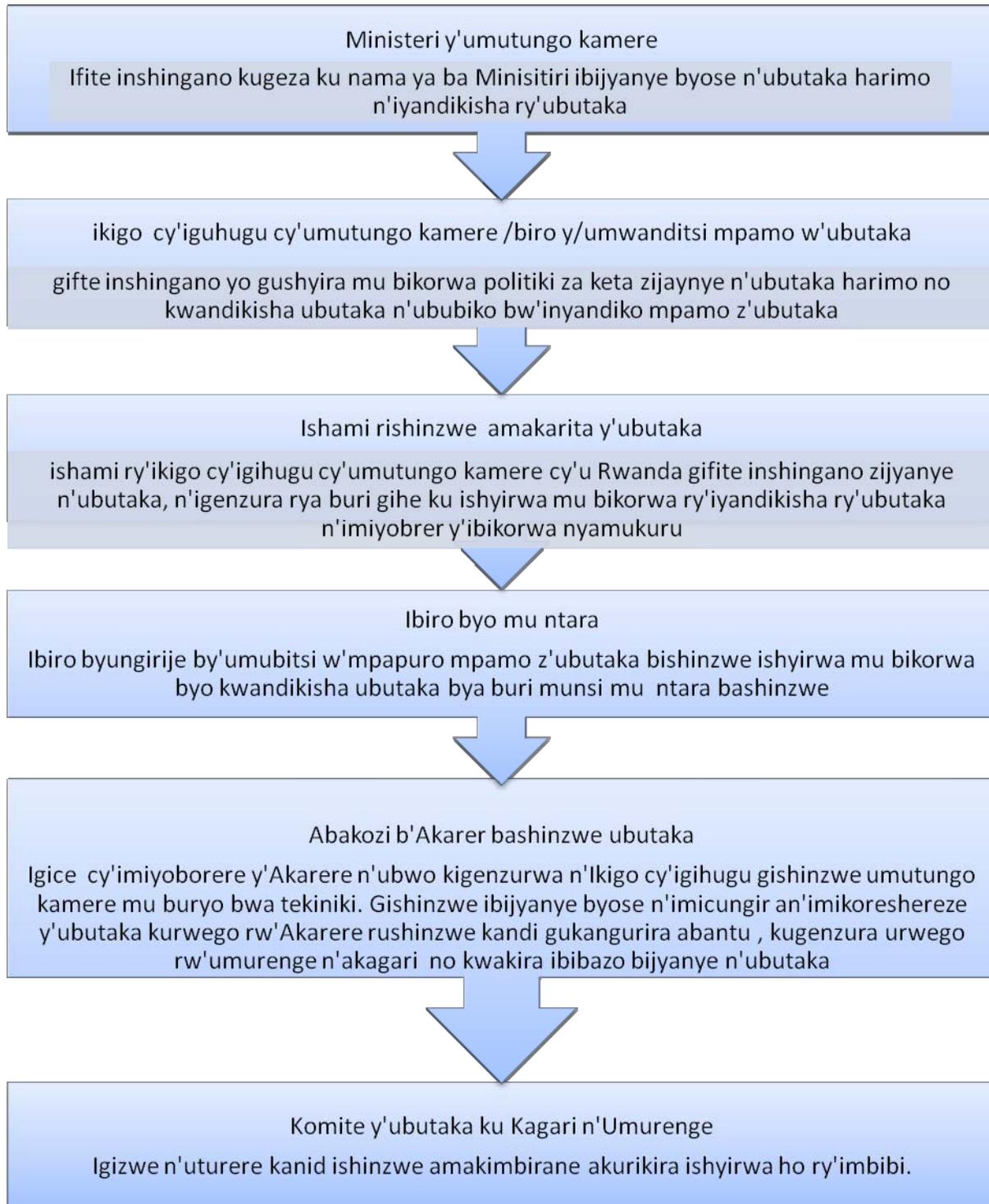
4. Guhuza impande

- a. Aho bishoboka, ni byiza gukorana n'inzego z'ibanze n'izindi (urugero: abunzi, inzego z'ibanze,.. umaze gukusanya amakuru, ugomba kuyasangiza abandi bayobozi kugira ngo ubafashe mu gukusanya amakuru afatika
- b. Niba ugomba kunga, ibuka ko udafita ububasha bwo gushyira mu bikorwa umwanzuro uwo ari wo wose. Ibi bisobanuye ko intego nkuru yawe ari nk'iyoy'abunzi ugomba guhuza. .
- c. Kugira ngo impande zombi zigere ku mwanzuro, ni ingenzi ko biyumvamo ko ubateze amatwi kandi ubumva. Ugomba guhura n'abafitanye amakimbirane mu mwanya utuje nko mu biro cyangwa mu rucaca.
 - i. Gerageza kugabanya umubare w'abantu mu gihe uhuza abafitanye amakimbirane kugira ngo abandi bataza kwivanga mu gufata umwanzuro. Abafitanye amakimbirane bagomba kuba bahari. Ushobora guhitamo niba abafitanye amakimbirane bashobora kuzana abunganizi bo kubafasha, ariko ntibashobora kubahagarira cyangwa ngo babavugire. Niba hari abahamya, ni byiza ko baza mu gihe bakenewe
 - ii. Utangira uvuga mu magambo ahinye, uko amakimbirane ateye n'ingingo zitari mu makimbirane. Urugero: ushobora akuvuga ngo Yohani na Patience ntibumvikana ku mbibi zitandukanya imirima yabo. Yohani yazunguye ubutaka kuri se muri 2011, patience agura ubutaka muri 2012. Bombi bemeza ko imbibi zashyizweho mu gihe patience yaguraga ubutaka. Ariko ntibumvikana aho imbibi ziri.
 - iii. Hakurikira ho, buri ufitanye ikimbirane n'undi avuga muri make agaragaza igitekerezo cye.
 - iv. Hakurikira ho kuzana abatangabuhama cyangwa ibimenyetso bumva ari ngombwa. Urugero: muri iki kibazo, ushobora kuzana umukozi ubarura ubutaka cyangwa ikarita yashushanyijwe muri 2012 cyangwa impapuro mpamo z'ubutaka.
 - v. Nk'uko uburyo butamenyerewe, ni byiza kwemerera abakimbiranye gusubizanya cyangwa guhamya, ariko ukora uko bishobotse kugira ngo hataba ho guterana amagambo cyangwa se urusaku , kandi iyo bibaye ngombwa ushobora kubwira umuntu ko aceceka.

- vi. Nyuma y'uko ibimenyetso byose byatanzwe, ushobora kugaragaza icyo wumva ko ari cyo gisubizo kiboneye kandi ukabaza n'abafitanye ikimbirane uko babyumva. Nyuma ushobora gutanga igitekerezo ku buryo imbibi zakozwe mu mwaka wa 2012 bakabyemeranywaho. Ushobora kubafasha kugera ku kumwanzuro ndetse ukabaha n'ibitekerezo.
- vii. Niba hari ubwumvikane bugezweho, ugomba kubwandika kandi ugaha abafitanye ikimbirane n'abatangabuhamya bihitiyemo gushyira ho umukono wabo nawe ugasinya. Niba bishoboka ukabimenyesha abayobozi, nk'Umunyamabanga Nshingwabikorwa w'Akagari.

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

Handout One: Institutional Framework



Handout Two

Ibikurikizwa: Mu itsinda ryanyu, muhitemo umuntu umwe uzacyina nka Patience n’undi ucyina nka Joseph. Abandi basigaye bazakora nk’Abunzi. Mu guhuza bisanzwe, Patience na Joseph bazahitamo ababunga. Abandi bunzi bose bemerewe kubaza ibibazo no gutanga ibitekerezo. Ibibazo nibibazwa, Joseph na Patience bazagaragaza iibndi bisobanuro bitari byatanzwe ariko byandikwe. anga ibisobanuro byabo ariko byandikwe. Nyuma y’iminota 30’ Abunzi batatu batoranijwe, bagomba gufata umwanzuro kandi ababuranye bakwusinyira

Umwanzuro ukwiye kugira ibi bikurikira:

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

Urugero: Jean –Paul afite hegitari eshano z’ubutaka kandi afite umwana w’umuhungu umwe Joseph, n’umukobwa umwe Patience. Nyina wabo bana yitabye imana imyaka myinshi ishize. Umwaka umwe ushize, Jean Paul yahaye umuhungu we umunani we wa hegitari imwe y’ubutaka kuko yari ashatse umugore. Umukobwa we Patience aracyaba kwa se ntabwo arashaka.

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

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

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

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

Tips for Training Cell CRPs (English)

Convening a discussion with Cell CRPs

- Consider whether it is easier to convene a group of Cell CRPs or to have individual discussions with each Cell CRP.
- Consider the timing of your discussion, keeping in mind that Cell CRPs may have job or family requirements.
- Consider the length of your discussion. A half-day should be sufficient, but this might vary based on the availability of your Cell CRPs.

Facilitating a discussion

- Before the discussion, review what you learned on each topic: Core Legal Skills, Land Tenure Regularisation, Institutional Resources, and Client Skills.
- Interactive discussions are more effective than lectures. The discussion should focus on what you learned in the TOT training and how both you and the Cell CRP can utilize this information.
- You should ensure that all Cell CRPs are participating in discussion:
 - Ask and encourage questions and idea sharing, including asking about common land disputes in the Cell CRPs' communities and how these are/could be addressed;
 - Give Cell CRPs time to think about answers to questions before you provide answers;
 - Encourage the participation of those who are quiet by addressing them by name;
 - If someone is doing most of the talking, wait for a pause in his or her speaking, acknowledge the contribution, and then encourage the participation of others.
- Present the important information briefly.
- Where possible, ask questions about Cell CRPs' own thoughts and experiences.
 - Be sure these questions are clear and concise.
 - If a person gives an incorrect answer, acknowledge the effort and then redirect the question to the whole group.
- Be sure to leave time for Cell CRPs to ask questions, both during and after the discussion.
 - If you are asked a question you can't answer, first see if anyone else knows the answer. If no one does, say you will research it and get back to them later.
 - If you are asked a difficult question, break the question into parts and keep your answer precise.
 - If you are asked a question you don't want to answer, be honest and say no.

Following the training

- Just as you did at the TOT training, you should be sure that the Cell CRPs answer the following questions before the end of the discussion:
 1. How will you make yourself available to disputants within your community?
 2. What does successful assistance look like to you?
 3. What challenges might you encounter?
 4. How will you avoid or negate these challenges?
 5. How many disputants would you like to assist within your community?

- Give Cell CRPs the phone numbers for the Haguruka Legal Hotline and the Haguruka Field Officers and encourage them to call with legal questions on behalf of disputants in their communities.
- In addition, you should make a plan with your Cell CRPs for follow-up and assistance. How often will you meet with them? Will you be available for questions?

Tips for Training Cell CRPs (Kinyarwanda)

Uburyo bwo gusangiza abafashamyumvire bo ku rwego rw'Akagali ibyavuye mu mahugurwa

Kugirana ikiganiro na abafashamyumvire ku rwego rw'Akagali

- Ibaze niba wahura nabafashamyumvire ku rwego rw'Akagali bese cyangwa niba wagirana ikiganiro na abafashamyumvire ba buri Kagali.
- Zirikana amasaha yikiganiro, uzirikana ko abafashamyumvire bo ku rwego rwa Akagali bashobora kuba bafite imirimo, cyangwa imiryango yabo ibakeneye..
- Zirikana uburebure bw'ikiganiro.

Kuyobora ikiganiro

- , Mbere yuko utanga ikiganiro, banza urebe mubyo wahuguweho, ureba buri mutwe w'ikiganiro: ibijyanye n'amategeko, kwemeza uburenganzira kubutaka, inzego zibishinzwe n'izikemura amakimbirane, n'ubumenyi bw'abafashamyumvire.
- Gusangira ijambo nibyiza kuruta kwigisha gusa.
- Ikiganiro cyigomba kwibanda kubyo wahuguweho mu mahugurwa agenewe abahugura abandi nuburyo abafashamyumvire ku rwego rw'Akagali nurw'Umurenge babyifshisha babikoresha.
- Ugomba kureba ko abafashamyumvire ku rwego rw'Akagali bese basangira ikiganiro:
 - Babaze kand ubakangurire kubaza no gusangira ibitekerezo, harimo no kubaza ibibazo bijyanye n'ubutaka bikunze kuboneka aho batuye nuburyo bya kemurwa.
 - Abafashamyumvire bahe igihe cyo gutekereza kubisubizo wowe utarabunganira. ;
 - Tera imbaraga abo bacecetse ubahamagara mu mazina yabo;
- Niba umuntu umwe ariwe uvuga, tuza umushimire ibitekerezo atanze ukangurire n'abandi kuvuga.
- Tanga ingingo zingenzi mu magambo magufi.
- Aho bishoboka baza abafashamyumvire ku rwego rw'Akagali ibyo bahura nabyo cyangwa ibyo batekereza. Where possible, ask questions about Cell CRPs' own thoughts and experiences.
 - Itondere ko ibi bibazo byumvikana kandi bifite ireme.
 - Niba umuntu atanze igisubizo cyitaricyo, mushimire uruhare rwe noneho ubaze itsinda ryose.
- Ibuka gusigira abafashamyumvire amasaha yo kubaza mugihe utanga ikiganiro nigihe urangije.
 - Niba ubajijwe ikibazo udashobora gusubiza, banza urebe niba ntawundi ushobora kugisubiza. Niba ari ntawe, babwire kuribuze kubashakira igisubizo ubasubize.
 - Niba ubajijwe ikibazo gikomeye, kigabanyemo kabiri usubize mumagambo magufi yumvikana.
 - Niba ubajijwe ikibazo udashaka gusubiza, vugisha ukuri uvuge ngo oya.

Ukurikije uko byagenze mu mahugurwa

Nkuko mwabigenjeje mumahugurwa agenewe abahugura abandi, ugomba kubaza abafashamyumvire ibibazo bikurikira mbere yuko usoza ikiganiro:

6. Uzigaragariza abafitanye amakimbirane ute aho utuye?

7. Ubufasha buboneye nubumeze gute?
 8. Nizihe mbogamizi ushobora guhura nazo?
 9. Ni gute wakumira izi mbogamizi?
 10. Ushobora gufasha abashyamiranye/abafitanye amakimbirane bangahe aho utuye.
- Ha abafashamyumvire tel za Haguruka bahamagariraho ubuntu niz'umukozi wa Haguruka, ubakangurire guhamagara mu kimbo cy'abafite ibibazo bijyanye n'amategeko aho batuye.
 - Ikindi kandi, ugomba gufasha abafashamyumvire gukora igenamigambi kugirango ushobore kubakurikirana no kubafasha. Ushobora guhura nabo inshuro zingaha? Ushobora kubabonera umwanya wibibazo?