

REPUBLIC OF RWANDA



NATIONAL UNITY AND RECONCILIATION COMMISSION

“ITORERO RY’IGIHUGU”

**RWANDAN
CULTURAL VALUES IN NATIONAL
DEVELOPMENT**

Researchers: “I-5 SAFE ltd”

Mukarugomwa Vénantie

Muragwa Vincent

Nsengimana Cyprien

Author:

NURC / ITORERO RY’IGIHUGU

Contents	pages
FOREWORD	4
EXECUTIVE SUMMARY	6
INTRODUCTION	9
1.1. JUSTIFICATION OF THE STUDY	9
1.2 OBJECTIVES OF THE RESEARCH:.....	10
1.2.1. GENERAL OBJECTIVE:	10
1.2.2. SPECIFIC OBJECTIVES	11
1.3. METHODOLOGY	11
1.3.1. SCOPE OF THE STUDY.....	11
1.3.2. CATEGORIES OF RESEARCH PARTICIPANTS.....	12
1.3.3. DATA COLLECTION	13
II. RESEARCH FINDINGS.....	15
2.1. RWANDAN CULTURAL VALUES	15
2.1.1. THE BASIS FOR VALUES	15
2.1.2. VALUES THAT PROMOTE SOCIAL RELATIONS	16
2.1.3. VALUES THAT PROMOTE GOOD GOVERNANCE AND PATRIOTISM	22
2.1.4. VALUES PROMOTING WORK AND DEVELOPMENT	26
2.1.5. VALUES THAT PROMOTE GENDER EQUITY AND EQUALITY	29
2.1.6. VALUES FROM FOREIGN CULTURE	32
2.2. SHAMEFUL BEHAVIOURS AND NEGATIVE ATTITUDES UNDERMINING VALUES.....	33
2.2.1 SHAMEFUL BEHAVIOURS AND NEGATIVE ATTITUDES UNDERMINING SOCIAL RELATIONS.....	33
2.2.2. BARRIERS TO GOOD GOVERNANCE AND PATRIOTISM.....	37

2.2.3. BARRIERS TO WORK AND DEVELOPMENT	41
2.2.4. BARRIERS TO GENDER EQUITY AND EQUALITY.....	43
2.3. TABOOS.....	44
2.4. SUMMARY OF RWANDAN CULTURAL VALUES, BAD BEHAVIOURS AND TABOOS.....	45
2.5. STRATEGIES	55
2.5.1. STRATEGIES TO ERADICATE BAD BEHAVIOURS	55
2.5.2. STRATEGIES OF DISSEMINATING/SPREADING VALUES	56
2.5.3. STRATEGIES TO PROMOTE VALUES	60
2.6. ROLE OF ITORERO RY'IGIHUGU IN PROMOTING RWANDAN VALUES	64
2.6.1. ITORERO BEFORE COLONIALISM.....	64
2.6.2. ORIGIN.....	64
2.6.3. REINTRODUCTION OF ITORERO RY'IGIHUGU	67
2.6.4. THE STRUCTURE	70
2.6.5. INTORE ADMINISTRATIVE STRUCTURE.....	72
CONCLUSION.....	73
REFERENCES.....	74

FOREWORD

The National Unity and Reconciliation Commission in collaboration with Itorero ry'Igihugu is pleased to publish this document on Rwandan cultural values which will help Rwandan citizens in building their nation and to instil a constant zeal for catalyzing positive change leading to sustainable development.

It should be noted that the government of Rwanda decided to promote Rwandan cultural values which will help Rwandan people to have analytical capacity enabling them to find adequate solutions to their problems.

Referring to paragraph 8 of the preamble of the Constitution of the Republic of Rwanda (2003) as amended to date, Rwandans should analyse their old history in which they can find good practices and values which characterised their ancestors. Those must be the basis for the existence and flourishing of the Nation.

Those people with good practices and values are called “Intore” and are characterized by:

- A good understanding, shared values and taboos in promotion of their unity and patriotism,
- Being well informed about the nation’s vision and strategies, means of achieving them and their role in the implementation process,
- Self-confidence and capacity to find solutions to their problems,
- Being guided by a common and shared vision, striving for development;
- Being proud of developing the country.

To achieve this, Rwandans should have a common vision and sense of ownership by changing their mindset in everyday activities, which may enable them to:

- establish and consolidate social and administrative structures of Rwandan community,
- provide the procedures and requirements in order to be a leader and to compromise in decision making
- introduce the use of ICT in everyday activities
- raise their awareness of their capabilities to solve problems related to globalisation;
- have the qualities of Intore and play a significant role in promoting Rwandan cultural values.

Those Rwandans have ambitions, they make planning, they are active and good time managers. They also have the pride and bravery of the Rwandan citizens’ achievements and performance. Furthermore, they are characterized by truth, love, mutual respect, satisfaction, and humbleness. They avoid jealousy, cowardice, betrayal, gluttony, untrustworthiness and overconfidence

National Unity and Reconciliation Commission whole-heartedly takes the opportunity to express gratitude to various people who directly or indirectly contributed to the completion of this work.

National Unity and Reconciliation Commission also extends thanks to UNIFEM which supported this work and I-5 SAFE Ltd, the company who did this study on Rwandan cultural values.

HABYARIMANA Jean Baptiste

Executive Secretary

EXECUTIVE SUMMARY

After the 1994 genocide committed against Tutsi, the government of Rwanda found that it is necessary to use Rwandan culture in rebuilding the nation so that people can live in harmony which in turn leads to sustainable development. In order to achieve this objective, Rwandans should understand that they have capabilities and confidence which can enable them to solve the problems they encounter in their everyday life.

It is important to come back to the Rwandan culture and seek from it values that contributed to the building of nation. Before colonialism, Rwanda was a well-organised country where people lived in harmony with one another and were proud of being Rwandans. Rwandans had their own cultural values which guided their behaviours and contributed to the promotion of social welfare, social coexistence, unity and patriotism.

In order to promote those values, National Unity and Reconciliation Commission in collaboration with Itorero ry'Igihugu carried out the research on Rwandan cultural values in national development. The main objective of this research was to analyse values found in Rwandan culture. It was carried out in four provinces and Kigali City whereby one district in each province and Kigali City was selected. In the following pages, the research findings are pointed out, focussing on Unity, Work and Patriotism, which represent the motto of the Republic of Rwanda. Values are analysed and classified into five categories, namely those that promote social relations and social coexistence; good governance and patriotism; work and development; gender and equality, as well as; the influence of foreign culture related to Rwandan cultural values

The values that promote **social relations and social coexistence** include beliefs, dignity, unity and nobility. The values affiliated to dignity are self-respect, self-empowerment, self-confidence, politeness and personal care, whereas those related to unity are Rwandanness, covenant, conviviality, sharing of the first fruits of a harvest, solidarity, use of the Kinyarwanda language, love, satisfaction and tolerance. The values related to nobility are humility, seeking and giving advice, respecting contracts / agreements, honesty, thankfulness, integrity, perseverance, flexibility, carefulness and impartiality

It is also important to talk about the values that promote **good governance and patriotism**. The values related to the good service delivery include fulfilling responsibility, transparency, rapid service delivery, good customer care, participation of citizens in national development as well as good time management. Those that promote justice: are fighting against injustice, prudence, fighting against corruption, truthfulness and respecting laws. The values that promote patriotism are patriotic citizenship, devotion or commitment, good management of public properties, protection of national security, bravery and avoiding discrimination.

Moreover, there are values that promote **work and development**. Those that promote work are: having knowledge and skills, having zeal and interest, working towards a target, the quality of work, cooperation, time management, creativity, innovation and celebrating achievement. The values related to productivity include striving for progress and development, good management of resources, saving, self-competence and entrepreneurship.

To achieve the principle of **gender equity and equality**, the following values should be taken into consideration. First, the love and its related values such as togetherness, giving advice, mutual respect, being welcoming, honesty and tolerance. Second, gender equality and its related values such as .equal opportunities and treatment, self-confidence and avoiding discrimination based on gender.

Values from foreign culture, the use of technology, dressing, international languages and the use of money are some of the foreign values that have impact on Rwandan culture

After analyzing Rwandan cultural values, it's very important to point out **shameful behaviours and negative attitudes** that every Rwandan should avoid. There are bad behaviours and negative attitudes that undermine human dignity. They include misconduct, lack of self-confidence, greediness, lack of mutual respect, vainglory, sense of superiority, vanity, dirtiness. The barriers to Rwandan unity include nepotism, division, occult group, partiality.

It is also significant to point out barriers to bravery. They include but they are not limited to cowardice, dishonesty, greediness and lack of truth among people. Regarding trustworthiness: dishonesty, lack of self-respect, telling lies, the sense of superiority, boastfulness, gluttony and refusing to change mindset are some of its barriers.

It is quite impossible to talk about Rwandan cultural values without talking about shameful behaviours and negative attitudes undermining good governance and patriotism. Below, we have various barriers affecting good service delivery. They include bad service delivery, bad time management and dictatorship. We also have several barriers to justice. Some of them are partiality, violating laws, lying, corruption, favouritism, whereas barriers to patriotism include betrayal of country, embezzlement, division and discrimination, lack of commitment in the process of the development of the country, selfishness and self-knowledge and lack of pride of being Rwandan.

In this paragraph, we put emphasis on bad behaviours and negative attitudes that undermine work and development. Regarding work, bad behaviours and negative attitudes affecting work include laziness, lack of devotion, lack of motivation, not working well, lack of punctuality, dependence, neglecting work and lack of quality. Concerning productivity, its barriers have also been pointed out. They include: lack of motivation, lack of security, bad management of resources, wastefulness and working without a target. Finally, we analysed barriers affecting gender and equality. They include lack of mutual respect, lack of self-respect, division, discrimination, and bad management of family resources.

After analyzing Rwandan cultural values in national development, bad behaviours, attitudes found in Rwandan culture, the research showed strategies and measures to be taken so that Rwandans can be characterized by cultural values in their everyday life which are the foundation leading to sustainable development. In order to **eradicate bad behaviours and negative attitudes**, parents, extended family, peer groups and general mass mobilisation play a significant role. Publicity and confirmation of values, making instructional materials, training trainers of Intore, using mass media, setting values in the curriculum, using religious Institutions, poets and artists, using slogan and mission statements at all levels, explaining values in different meetings, writing values on road signs or other places and using them in greetings are different **strategies of disseminating values**.

Concerning the ways of **promoting values**, there are different strategies such as organizing intore activities at national service (Intore zo kurugerero) even in their everyday life, rewarding outstanding achievers, and organizing the week of values. Moreover the keepers of values (abarinzi b'indangaciro) play a significant role in promoting values. We should be reminded that Itorero ry'igihugu plays an important role in coordinating different activities that are related to Rwandan cultural values.

INTRODUCTION

1.1. Justification of the study

Rwanda like any other countries has got its particular history. Since its creation as “*u Rwanda rwa Gasabo*”, it gradually expanded its borders, improved its administration and strengthened unity among Rwandans.

During colonialism, Rwanda equally did not escape from colonial administration that ostensibly came with the mission of civilizing Africans. But, during their administration, particularly in Rwanda, colonialists found a highly organised administrative structure that was impenetrable for them to exploit and abuse. They therefore decided to use the policy of divide and rule. Discrimination and division reached a higher magnitude to the extent of culminating in the 1994 genocide committed against the Tutsi, which has had long lasting consequences in all spheres of life.

When the genocide was stopped, the government of Rwanda went back to the Rwandan culture in order to seek strategies for reconstruction and to accelerate the Rwandan development. The Rwandan values also strengthened the unity among Rwandans, entrenched proper mechanisms that respond to the challenges the nation faces in areas of good governance, economy and social affairs.

The Constitution of the Republic of Rwanda shows some of its fundamental principles such as “fighting the ideology of genocide and all its manifestations; eradication of ethnic, regional and other divisions and promotion of national unity”.¹ People should be reminded that the motto of the republic of Rwanda is Unity, Work and Patriotism.

In order to achieve those fundamental principles and the motto of the republic of Rwanda, all Rwandans must be involved. Basing on their culture, there are a lot of things which must be reinforced. The Constitution states that “the State has the duty to safeguard and to promote positive values based on cultural traditions and practices so long as they do not conflict with human rights, public order and good morals.”²

Some of the values that characterized the Rwandan culture that are now recognized include: Community support in poverty reduction (ubudehe), public works (Umuganda), Gacaca, performance contracts (Imihigo), Abunzi committee, conviviality (Ubusabane) and other values based on unity, cooperation, patriotism, donation (Kuremera and Kwitura,) etc....

¹ Rwandan constitution, art 9

² Ibid. Article 51 as amended to date 2008

Rwandan cultural values can be defined as “good and ethical traditional practices that all Rwandans have to follow in order to promote interpersonal respect and good and peaceful coexistence, strengthen their unity, and build dignity and confidence

These ideas are in line with the government’s programme from 2010 to 2017 whereby “the Rwandan government puts emphasis on promoting national culture, so that its values can be catalytic agents of development through the medium of education and Itorero”.

His Excellency the President of the Republic of Rwanda launched Itorero ry’Igihugu on the 16th of November 2007. The President talked about the origin of Itorero and said “Itorero is our own approach originating from Rwandan culture”. He also declared that if Rwandans analyse the situation properly, they find that there are three things that they must bear in mind in order to solve their problems. He went further and said “I strongly believe that the programme of Itorero ry’ Igihugu will help us to accomplish this mission”. First, leaders have responsibilities of solving the problems people encounter, but also all Rwandans in general are concerned. Second, Rwandans have the capacity to their problems. Third, people should work hard. There should be assessment and evaluation in order to see the progress people are making and obstacles should be recognized.

He also came back to the responsibilities of Itorero ry’Igihugu, and said that Itorero was one of the ways of training Rwandans to adopt attitudes related to patriotism, good governance, bravery, honesty, cooperation, etc.

Nowadays, the government of Rwanda has adopted the Millennium Development Goals, (2015) and set the Vision 2020, the Economic Development Poverty and Reduction Strategy (2008-2012) and the Government’s seven years program. In order to speed up these programmes, the government of Rwanda finds Itorero ry’ Igihugu as the best channel to instil a new mindset of attaining rapid and sustainable development.

This is the reason why the National Unity and Reconciliation Commission in collaboration with Itorero ry’igihugu conducted a research on Rwandan cultural values in national development.

1.2 OBJECTIVES OF THE RESEARCH:

1.2.1. GENERAL OBJECTIVE:

The objective of this research was to analyse Rwandan cultural values which are catalytic agents allowing people to be good citizens, respectable, proud of dignity, having a vision that leads to sustainable development.

1.2.2. SPECIFIC OBJECTIVES

To achieve the above general objective, specific objectives were defined.

- a) To analyse the origin of Itorero in Rwanda before colonialism.
- b) To analyse the nature and structure of Itorero ry' Igihugu.
- c) To collect and analyse Rwandan cultural values leading to national development.
- d) To identify bad behaviours and negative attitudes that are barriers to national development.
- e) To identify traditional taboos that foster Rwandan cultural values.
- f) To elaborate strategies to eradicate bad behaviours and negative attitudes.
- g) To suggest strategies that promote Rwandans cultural values.
- h) To identify strategies for dissemination of Rwandan cultural values.

1.3. METHODOLOGY

1.3.1. Scope of the study

The research was conducted in four provinces and in the City of Kigali whereby one district from each Province and the City of Kigali was selected. The table below shows the scope of the study.

N°	Province	District
1	Western	Rutsiro
2	Northern	Burera
3	Southern	Gisagara
4	Eastern	Kirehe
5	City of Kigali	Gasabo

1.3.2. CATEGORIES OF RESEARCH PARTICIPANTS

1.3.2.1. DISTRICT LEVEL

At this level, four groups were organized whereby three groups were concerned with debates (discussions) whereas the remaining one group was concerned with questionnaires

Group 1

- ✓ Faith representatives and Religious Leaders
- ✓ Representatives of non-governmental organisations, (NGOs)
- ✓ Farmers' Cooperatives and associations
- ✓ Representatives of National Women Council
- ✓ Representatives of Civil Society at District Level
- ✓ Trainers of Intore at the District level
- ✓ Representatives of the national Electoral Commission at District level
- ✓ Representatives of Unity and Reconciliation at District level

Group 2

- ✓ Traditional and industrial brew vendors
- ✓ Bar employees and domestic workers
- ✓ Those who have completed General Service Work (TIG)
- ✓ Motorcycle and bicycle ride service providers
- ✓ Youth in schools and out of schools
- ✓ Workers in specific areas: such as fishermen, tea plantation, mining, etc

Group 3

- ✓ Citizens experienced with Itorero
- ✓ Female and male old citizens (above 60 years of age)

Group 4

- ✓ Local authorities
- ✓ Secondary and primary teachers who have participated in Itorero ry' Igihugu
- ✓ Local leaders who have participated in Itorero ry' Igihugu
- ✓ Community health mobilizing agents who have participated in Itorero ry' Igihugu
- ✓ Faith representatives and religious leaders
- ✓ Representatives of the National Women Council
- ✓ Representatives of old citizens
- ✓ Representatives of NGOs
- ✓ Representatives of farmers' associations
- ✓ Chairpersons of Imirenge Councils.

1.3.2.2 NATIONAL LEVEL

At this level, six groups participated in discussions.

Group 1: Representatives of various faith-based organizations and NGOs

Group 2: Representatives of institutions of higher learning, research institutions, the media and artists.

Group 3: Representatives of youth (students) in secondary schools and universities

Group 4: Leaders of Inteko Izirikana (Association of old Citizens)

Group 5: Members of bureau of unity and reconciliation forums

Group 6: Members of Intore z' Isonga

1.3.3. DATA COLLECTION

In order to collect reliable information, different approaches were used.

1.3.3.1. Books and reports review

Reviewed books and reports were related to the history of Rwanda, Itorero ry' Igihugu, national development papers, gender related documents, etc. All these documents helped to understand what has been done in this regard, and they also helped in data collection about Rwandan cultural values.

1.3.3.2. Debates in Focus Group Discussions

To collect information from the respondents, an interview guide was elaborated.

- ✓ Each group had one facilitator and one reporter who took minutes of the debates
- ✓ There were specific consultative meetings with the National Unity and Reconciliation Commission staff and members of Itorero ry' Igihugu Task Force.

1.3.3.3. Responses to questionnaires

- ✓ Among 200 expected respondents, 192 answered the questionnaires related to the objectives of the research.

1.3.3.4. Pre-test

A pre-testing exercise on the answering of the questionnaires and guided interview were done in Masaka Sector, Kicukiro District.

1.3.3.5. Data analysis

After collecting data, the information was analyzed and the emphasis was put on the following points:

- The first part of this document shows the Rwandans cultural values that lead to national development.
- The second part is concerned with bad behaviours and negative attitudes that are barriers to values
- The third part is concerned with different strategies to eradicate bad behaviours and negative attitudes and to disseminate and promote Rwandan values.
- The fourth explains the role of itorero before colonialism and the role of its reintroduction today (Itorero ry'igihugu)

II. RESEARCH FINDINGS

2.1. RWANDAN CULTURAL VALUES

Values can be defined as broad guidelines on which the Rwandan society can be founded. They are composed of complex philosophical ideas and behaviours which reflect a person's way of life that reveals his personality and gives him dignity as a person in his family or community.

Values direct every person towards doing the right thing as well as deterring him from evil. Values concern people of different categories regardless of age, sex and they put everyone in his or her right place in the wider family of the Rwandan society.

Some values are considered to be main pillars while others are just like branches revolving around them.

2.1.1. THE BASIS FOR VALUES

The basic Rwandan values are founded on basic beliefs that allow people to live peacefully, in freedom and in mutual respect. They put emphasis on individual rights and dignity in the family depending on how people carry out their activities. The basic values are also reflected in the citizen's right to freely, peacefully and decently live in his country.

In this research, values were analyzed according to **Unity, Work and Patriotism** which are the motto of the Republic of Rwanda.

a) **Rwandan national unity in Social co-existence**

In order for Rwandans to live in unity, peace, mutual respect and complementarity, it becomes necessary to think about values enabling citizens to respect the human rights of every citizen. Human social coexistence and behaviours of citizens contribute to the promotion of values in their community and therefore lead to development of the country.

b) **Good Governance and patriotism.**

No matter how rich you are, without living in your country it is meaningless. To have a country is an important value. Everyone must have a spirit of patriotism. Patriotic people should love all citizens without any kind of discrimination. They must also insure national security and integrity.

There is no reason that can allow a person to devalue and embezzle his country. People should participate in its development in all spheres of life and in collaboration with others.

c) Work and development

Love for work and work well done are some of the things that give a person respect and dignity. Loving one's job is doing it with zeal and joy. This permit to do it well and satisfying the beneficiaries.

The above three pillars form the backbone of the analysis of values that can help Rwandans to build their country and lead to its sustainable development without compromising the principle of gender and complementary roles of men and women.

In this research, we analysed values and classified them into five categories

1. Social relation
2. Good governance and patriotism
3. Work and development
4. Gender equity and equality
5. Values from foreign countries

2.1.2. VALUES THAT PROMOTE SOCIAL RELATIONS

In this part, we analyse the values related to social welfare and social coexistence.

2.1.2.1. VALUES THAT PROMOTE SOCIAL WELFARE

The fundamental values that promote Rwandan social welfare are religious beliefs and dignity.

RELIGIOUS BELIEFS

In the past,, Rwandans believed in one God. God governed all kinds of their everyday activities. This is shown in some of the names given to him in order to prove his superiority to other beings, such as Rugira, Rurema, Rugaba....

Rwandans believed that God gave them children and took care of them. For example, the names Hakizimana and Harerimana given to their children as well as Rwandan proverbs show his power. Religious beliefs stemming from foreign communities later replaced Rwandan' ones. Rwandans joined different religious organisations whereby each one of them has its values.

However, all those people have common values based on Rwandan values and the belief in one God.

DIGNITY

Dignity is an important value that man can have. That value can be reflected in the respect a person receives from neighbours who consider him or her exemplary. For a Rwandan to be valued, he must avoid anything that can negatively reflect on him, be it in his actions, thoughts or in his life. Every Rwandan must respect himself in order to be valued. He must be of good character, always avoiding anything that would negatively affect him.

There are other values affiliated to dignity such as mutual respect, self-empowerment, self-confidence, politeness and personal care.

a) *Mutual Respect*

Mutual respect is an indispensable value for every Rwandan. Children respect parents and their elders while adults have to reciprocate by respecting their children, junior citizens, and those they lead.

Respect is the reverence a person receives due to his own behaviour in the community. Every Rwandan must be prudent and manifest good relationships with others.

b) *Self-empowerment*

A person deserving the name of Intore should find solutions to his or her problems instead of depending on others' supports.

Every Rwandan should use profitably the available resources including his knowledge, environment and potentials. Confidently, he believes that he has the power to determine his destiny and to solve any problem he encounters in his everyday life.

c) *Self confidence*

Every Rwandan must have self confidence in whatever he does. He must have confidence that all things are possible. He must do whatever he does rightly, with zeal and quality.

We recognize the history of Rwanda which was bad. Everybody should be confident that our future will be good because things are being changed. He must not fear to do anything even when he or she thinks that is 'impossible'. It is said that nobody is an island i.e. he should work in collaboration with others when an action seems to be difficult.

d) *Politeness*

Politeness is a good practice enabling somebody to live and coexist peacefully with others in his daily life.

e) **Personal Care**

Dignity is an important value. Everybody should take care of his health and strengthen his moral character. He or she must have good behaviours and strive for his or her rights as well as protecting him/herself.

2.1.2.2. VALUES THAT PROMOTE SOCIAL COEXISTENCE

There are fundamental values based on social coexistence, namely **unity** and **nobility**

UNITY

In order to live in harmony with one another, there are values that people should have so that there can be good social relations and coexistence. It is very important to be reminded that unity is one of the fundamental values.

It is one of the values which contribute to sustainable development of the country. Where there is unity among people, there is also development. People can resist any kind of aggression and maintain their security. From immemorial time, Rwandans believe that unity is an unshakeable pillar that leads to sustainable development.

Values linked to unity are the following; Rwandanness, covenant, conviviality, sharing of the first fruits of a harvest, solidarity, use of Kinyarwanda language, love, satisfaction and tolerance.

a) Rwandanness (Ubunyarwanda)

A patriotic Rwandan should be proud of being a Rwandan regardless of origin, region, religion, social stratification, ethnicity or any other kind of behaviour that can prevent people from recognizing others as Rwandans.

Rwandanness is having behaviours that recognize others as human beings. Rwandans should work together in order to attain common goals leading to sustainable development.

b) Covenant (Igihango)

In Rwanda, a covenant was a powerful value. It was used in different forms such as blood covenant, imandwa procedures and marriage covenant. A covenant would serve to protect mutual agreement, work to be carried out and contracts.

A covenant was a sign of strengthening unity among people and someone who deviated would meet bad consequences even the whole family could be affected.

A covenant would encourage trustworthiness and commitment among people in their everyday life. Whoever broke a covenant would be punished by the family. Rwandan believed that breaking a covenant would result in death.

c) Conviviality

When people are united, they also socialize; they act like brothers and sisters, respecting one another. When people socialize, in most cases they do not have serious conflicts. Even when conflicts arise they are solved immediately.

When people are united, they share everything. In the family where there is conviviality all the members of the family live harmoniously and solve their problems they encounter. This results in a peaceful family.

d) Sharing of the First Fruits of a Harvest (Umuganura)

Umuganura was an annual event in which children would share the first fruits of the harvest with their parents. It was considered a sign of respect but also as a way of socialization between the youthful families and their elders.

In the community, people would also share the first fruits of the harvest to celebrate the achievement of their synergy.

e) Assistance

When people are united, they work together to celebrate or to assist people in anything, be it good or bad. The assistance value also deals with helping vulnerable people.

f) Use of the Kinyarwanda language

The Kinyarwanda language is one of the values that promote Rwandan culture. All Rwandans, literate or illiterate, those from the East, West, North or South, all use a common language: **Kinyarwanda**. They all understand one another. The Kinyarwanda language facilitates socialization for all Rwandans. Hence, the Kinyarwanda language should be used and protected without language interference.

g) Co-operation

When people are united, they cooperate in everything. A Kinyarwanda proverb indicates that “no man is an island”. Cooperation results in synergy. This is why Rwandan must collaborate in whatever they do, be it in health, economy and other domains, with a spirit of interdependence. So the rich should support the poor.

Cooperation creates brotherhood. Rwandans used to share everything be it bad or good. Whenever a neighbour had a problem or difficult work to carry out, neighbours used to come and assist. If he had a piece of land to till, they would come and give support, this was called 'ubudehe'. If somebody wanted to mend a house or construct a new one, people would bring him building materials, and this was called '**gutanga umuganda** or **umusanzu**' depending on the type of materials.

h) Love

It should be noted that without unity there is no love. When people love one another they have tolerance, trust and this strengthens their unity and peaceful coexistence. Families with love live in harmony and share everything they have. Where love does not exist, there is suspicion, scepticism and constant conflict, which in turn hinder development.

i) Satisfaction

Satisfaction is being content with what you have, what you did and the achievements you have attained. This value gives strength to make steps forward. He who is satisfied with what he has does not envy, he does not amass riches for himself, does not embezzle and cannot be corrupted.

j) Tolerance

In order to live peaceably in society, there should be tolerance among people even if they do not have the same understanding about things. People should accept their mistakes and apologize if it is possible

NOBILITY

A noble person is the one who has good behaviours. He avoids injustice and is not selfish. As revealed by Byusa, "A noble person should have the following characteristics: He is the one who is not greedy, does not abandon you on the way when you are walking together, does not reveal secrets, keeps promises, does not steal even when he is hungry, comes to your rescue when attacked, remains humble when he is rich and looks after your orphans when you are no longer alive."

Among the values linked to nobility there are: humbleness, advising, fulfilling agreements, patience, honesty, gratefulness, carefulness and integrity.

a) humbleness

The value of humbleness is one of the characteristics of nobility. A humble person is the one who is not proud or who does not believe that he is important. He welcomes everyone, he is not boastful, he is not haughty, and he does not want much respect. It is significant to say that a humble person accepts other people ideas or views.

b) Advising

A noble person is characterized by giving and receiving advice. He accepts advice whenever he deviates from fulfilling his responsibilities or behavioural norms. When he is confronted with a complex task he cannot give up but he seeks advice from other people.

A noble person also accepts to advise others. He is the one who is able to show others that they make mistakes so that they can stop making those mistakes. A noble person also appreciates the good things done by others in order to strengthen them.

c) Fulfilling agreements

As the Kinyarwanda saying, when two noble people agree to meet at a place, they respect the agreement. If one of them gets there on time, he patiently waits until the second one comes. This is equivalent to the saying; 'punctuality is the politeness of princes.'

d) Patience

Patience refers to the ability to wait or to continue doing something despite difficulties or to suffer without complaining or becoming annoyed. A noble person is always patient despite obstacles and difficulties he encounters. He avoids any bad behaviour that can make him an unacceptable member of the society.

e) Honesty

An honest person is the one who tells the truth or is able to be trusted and is not likely to steal, cheat or lie. He is sincere. Honesty is not deviating from what you can do yourself or to your colleagues. He also recognizes people who played a significant role or who helped him to reach his goals.

f) Gratefulness

A person is grateful when he shows or expresses thanks especially to another person. A noble person should show that he is satisfied by thanking the one who helped him.

g) Carefulness or Diligence

A careful person gives a lot of attention to what he is doing so that he does not have an accident, make a mistake or damage something. A noble person is always attentive. He makes decisions by making sure that it is true and accepted.

h) Integrity

Integrity refers to the quality of being honest and having strong moral principles. A noble person avoids doing anything degrading his personality.

2.1.3. VALUES THAT PROMOTE GOOD GOVERNANCE AND PATRIOTISM

The values that promote good governance and patriotism were analysed and the emphasis was put on those that promote good governance, justice and patriotism.

2.1.3.1. VALUES THAT PROMOTE GOOD GOVERNANCE

The fundamental values that promote good governance are the following: good service delivery, justice and participation of people in the development of the country.

GOOD SERVICE DELIVERY

In terms of good governance, Rwandans should be characterised by the value of providing good service in any sector they serve, be it public or private.

Rwandans must understand that they have to give good customer care to every person visiting their office, shop, market, those visiting a hospital or any other service institution. All those have rights to the service they seek. The responsibility of those who offer service is to treat people equally without any kind of discrimination based on status or social stratification. People should not waste time during service delivery.

Values linked to good service delivery include: fulfilling responsibility, transparency, rapid service delivery, good customer care, participation of citizens in national development as well as good time management.

a) Fulfilling responsibility

It is believed that everyone in whatever he does, has responsibilities to fulfil. Private or public servants should be aware that any job, if it is well done leads to productivity. The workers should do their best to satisfy the clients or customers by producing goods with high quality.

Fulfilling responsibilities concerns everybody at different levels starting from the family and for instance domestic workers, to public and private institutions as well as medium entrepreneurs.

b) Transparency

Leaders should serve people they lead. People who want to know what their leaders are doing should have information in line with the principle of accountability. People have the right to evaluate their leaders, give merit to those who fulfil their responsibilities and criticize those who fail to fulfil them. Transparency should start from families where problems should be solved openly and with mutual respect.

c) Rapid service delivery

Rapid service delivery is one of the values that promote good governance. There is no reason for procrastination. A customer should be given quick service so that he or she saves time to continue with his or her daily activities. In order to promote good governance, there should be good and rapid service delivery.

d) Good customer care

Above, we have been talking about values promoting good governance and one of them is good customer care. Everyone wherever he is working should have good listening skills, understanding the customers' problems and solving them effectively. It may be possible that somebody is not able to solve the problem; in that case, he should orient or direct customers to the people in charge of solving or handling that problem.

e) Participation of citizens in national development

It is obvious that citizens have a role to play in national activities. They must have active participation at the level of planning, implementation as well as monitoring and evaluation of those activities. Since a citizen is a catalyst of good governance, he must elect leaders and also have the right to be elected at all levels of decision making. People should have a powerful contribution to planning and therefore implementation of those activities becomes easy.

f) Good time management

Good leaders and citizens are good time managers. Planning one's activities helps both the leaders in general and the employees in particular to manage their time. Rwandans should understand that time is money. This implies that there is no time to waste. Every Rwandan must learn to plan his activity for the purpose of managing his time. In the past, Rwandans have wasted so much time; they should now learn to act promptly and rightly.

JUSTICE

Justice is about fairness in the way people are dealt with. It is one of the values that promote good governance. It is important to note that where there is justice, there is also unity among people. While solving problems, people should be impartial without any kind of favouritism. The following are values that promote justice: fighting against injustice, prudence, fighting against corruption, truthfulness and respecting laws.

a) Fighting against Injustice

Fighting against injustice fosters human rights for all. Some of the ways to achieve this are avoiding nepotism, favouritism, corruption and other negative tendencies. Everybody should be treated according to the law. He has to know what he is allowed to do and what is not allowed providing that it is legitimate.

b) Prudence

One who is prudent avoids risks and uncertainties. He is always careful. Every Rwandan must be prudent while making decisions by considering the consequences of those decisions for him or others. A prudent Rwandan is the one who makes right decisions at the right time.

c) Fighting against Corruption

Corruption should be viewed as paying for what you are not allowed to rightfully get or to pay for what you are allowed to get for free. What is wrongly paid for could be either what rightfully belongs to another person or something that works against public benefits. Corruption therefore promotes injustice and retards development and it must be fought as evil.

d) Truthfulness

A truthful person is the one who is honest and does not tell any lies. When brothers are in conflict, a truthful person solves them impartially. He is not sentimental and always tells the

truth. He strives for justice by pointing out those who make mistakes so that they can be punished accordingly.

e) ***Respecting laws***

It is believed that there is no justice without respecting laws. The laws govern the ways people should live with others peacefully. They show people's rights and responsibilities people have to fulfil. Therefore, Rwandans should have sufficient knowledge about laws and make efforts to respect them.

2.1.3.2. VALUES PROMOTING PATRIOTISM

Patriotism

A patriotic person is the one who loves his country and is proud of it. It is important to note that there are some values that promote patriotism. They include being a patriotic citizen, devotion or commitment, good management of public properties, protection of national security, bravery and avoiding discrimination.

a) ***Being a patriotic citizen***

Rwandans should be proud of being called "abanyarwanda". This will allow them to contribute to the sustainable development of the country.

In particular, the following are some of the characteristics of a patriotic Rwandan citizen:

- Striving for common goals
- devotion
- Having pride of being Rwandan.
- Respecting human rights
- Striving for national development
- Being proud of collective achievements
- Developing one's family and cooperating with others.

A person without a country has no value, no dignity, no rights and is always ashamed of being stateless.

b) ***Devotion or commitment***

Long ago, in Rwanda, certain people secretly collected and reported information about the activities of other countries or organizations. Those persons who were called spies went in the missions knowing very well that any time they could die during the operation. Those people had devotion and commitment to their country.

Devotion is reflected in people's activities intended to develop the country without expecting any rewards from other people.

c) Good management of public properties

The national resources belong to all citizens. The national resources should be used effectively with fairness so that there can be development of the country. Everyone should be conscious of good management of public properties.

d) Protection of national security

There is security when there is protection of a person, buildings, organization or country against threats such as crime or attacks by foreign countries. When a country has security, its citizens have peace and work with the intention of developing their country. In the country where there is no security, there is instability, people do not work and there is conflict among people which undermine the development of the country.

e) Bravery

A brave person shows no fear of dangerous or difficult things when it is intended to help or save people's life. In life, nobody can live without struggling and therefore people should do their best to overcome the problems they meet in their every day's life. A person is said to be brave because of good actions he did for others such as friends, family and his country.

f) Avoid discrimination

Discrimination refers to treating a person or a particular group of people differently, especially in worse way from the way in which you treat other people because of their skin colour, religion or sex. There is discrimination while there is the use of speech, writings or any other activities that can cause conflict among people. Those acts are prohibited for Rwandan citizens.

2.1.4. VALUES PROMOTING WORK AND DEVELOPMENT

One of the characteristics of Rwandan citizens is working towards a target. They should plan their activities and implement them accordingly. They should be proud of their achievements, celebrate them and this leads to development. Below, there are values promoting work and development.

Work refers to an activity such as a job which a person uses physical or mental effort to do, usually for money. Work is a catalytic agent for development.

2.1.4.1. Values that promote work

Values that promote **work** include having knowledge and skills, having zeal and interest, working with a target, the quality of work, cooperation, time management, creativity and innovation, achieving goals and celebrating achievements.

a) Having knowledge and skills.

Someone who has skills should have an ability to do an activity or job well, especially because he has practiced it. He should also have the knowledge of work. Nobody can survive without working. People should work well with sufficient skills so that the work can be more productive and helpful.

b) Having zeal and interest of work

Being zealous or proactive in whatever we do is also a value that should be promoted. Zeal for work means working hard with the aim of improving productivity. Zeal also means always aiming at achieving goals at high level. A zealous Rwandan has the will to work in order to develop his country. He should be interested in working by avoiding any kind of laziness.

c) working with a target

A target is a level or situation which you intend to achieve. The Rwandan government put in place the Vision 2020 showing what Rwandans should have achieved by 2020. Every Rwandan must have a target in whatever he does. Setting target allows people to work knowing the procedures and time to be used in order to meet the goals. He should make a self-evaluation regularly in order to see where he has weaknesses and improves his way of working.

d) The quality of work

In order for people to have credibility in what they do, they should produce goods with quality. The work well-done leads to successful productivity and development of the country. Everybody must understand that there is no bad and degrading job because any job, if it is well done, brings income to the worker.

e) Cooperation

«Two heads are better than one ». In order to increase productivity, people should work in cooperatives. When people are working together, they can reach successful results.

f) Time management.

It is believed that good workers are good time managers because people who manage their time develop themselves more easily than those who waste their time. In order to finish work on time, people should have planned it before.

g) Creativity and innovation

If someone wants to develop himself he should be creative and innovative. It is also important to put emphasis on the use of modern technology in order to produce a lot of things in a short time.

h) Achieving goals

It is important to finish what you have started before being involved in other activities. This does not mean that you should carry out one activity but if possible you can combine more than one activity providing that you finish them at the right time without postponing any activity.

i) Celebrating achievement

It is necessary to say that any achievement must be celebrated with the purpose of working much more. For community work, leaders must work together with people and when they accomplish work well done they should celebrate that achievement. This creates ownership among people. Celebrating achievement enables people to recognize the weaknesses and the strength of people in their activities. People who have weaknesses employ strategies to improve their conditions of working.

2.1.4.2. Values that increase productivity

The value of increasing productivity include striving for progress and development, good management of resources, saving, competence, entrepreneurship and outstanding

a) Striving for progress and development

The Rwandan community could develop by generating income from activities based on their natural resources. Nowadays, Rwanda is in the process of globalisation. People should change their mindset and strive for the development of the country. Working in cooperation with others is one of the ways to promote development.

b) Good Management of resources

In order to make productivity profitable, people should be good managers of their properties. They should avoid wastefulness and much consumption which are not in line with their productivity.

c) *Savings*

In the past, Rwandans had the culture of saving. They saved seeds and part of their productivity which helped them to survive in difficulties. Nowadays, the culture of saving should be promoted; people should work in collaboration with microfinance institutions and banks so that they can get loans to invest in their businesses.

d) *Competence*

In order to develop, people should understand that they have capacity and competence to solve any problem without waiting for support from other people. People should work hard and use their knowledge and efforts to reach successful results without relying on any kind of support from others because sometimes even if they come, it is too late.

e) *Entrepreneurship*

An entrepreneur is someone who starts their own business especially when this involves seeing a new opportunity. Many people think that a job is only the one which generates a monthly salary. However, it is not true, many people managed to start their own business and they succeed. Rwandans are encouraged to start their own business without depending on a government salary.

f) *The culture of competition and outstanding workers*

The value of work depends on how it is done. Working well implies productivity in quantity and in quality. Rwandans should be outstanding people in working.

2.1.5. VALUES THAT PROMOTE GENDER EQUITY AND EQUALITY

To ensure that women and men will equally contribute and benefit from the economic, social, political, cultural and environmental development of the country, appropriate measures must be undertaken to provide them with equal conditions for realizing their full rights to participate in the development process and at the same time gain from it.

No family can develop without adopting values of gender equity and equality. A long time ago in Rwanda, there were activities which were performed by men and women in complementary role. Some activities were exclusively reserved for either women or men respectively.

Nowadays, men and women are able to perform any activity for sustainable development of their family and the country in general. To achieve the principle of gender equity and equality, the following values should be taken into consideration.

LOVE

Love is the feeling of liking another adult very much and being romantically and sexually attracted to another person, or having strong feelings of liking a friend or a person in your family. Love between spouses is the foundation of the family. It involves trustfulness, collaboration, conviviality and good cohabitation. It should be noted that there are values that promote love, namely togetherness, advising, mutual respect, welcoming, honesty and tolerance.

a) Togetherness

Togetherness refers to the pleasant feeling of being united with other people in friendship and understanding. There is development of the family when spouses are united and have the common understanding. Man and woman should assist each other to manage the resources of the family. In this context, the principle of gender equity and equality should be respected.

b) Advising

In this context, advice refers to an opinion which someone offers you about what you should do or how you should act. Both spouses and their children should advise each other in their domestic activities. They should know their problems and advise each other. Everybody should fulfil his responsibilities for the good functioning of the family activities.

c) Mutual respect

In family, decisions should be made by consensus between spouses so that they can have the same vision. Mutual respect is a value whereby a man recognizes a woman's ideas and vice versa. They should exchange ideas in order to develop their family which in turn helps the development of the country.

d) Being welcoming

In this context, to welcome somebody is to meet and speak to someone in a friendly way when they come to the place where you are. Welcoming between spouses is an important value which should characterize them in their daily life.

e) Honesty

Honest people tell the truth, or are able to be trusted and are not likely to steal, cheat or lie. In this context, honesty between spouses is about avoiding adultery, not revealing the secrets of the family and not starving the members of the family.

f) Tolerance, peace and security

Tolerance refers to willingness to accept behaviours and beliefs which are different from your own and which you might not agree with or approve them.

Spouses should be tolerant to each other. What they don't agree on should be solved peacefully. Where there is tolerance and peace, the spouses live in security.

GENDER EQUITY AND EQUALITY

Giving equal values to both men and women, boys and girls are shown in different things including avoiding discrimination against children during child raising and education, giving equal chances to both sexes and avoiding gender based violence.

It is also shown in teaching; both boys and girls perform the same activities without discrimination starting from home to school. Equal opportunities and treatment, self-confidence, and avoiding discrimination based on gender are the values that promote gender equity and equality.

a) Equal opportunities and treatment

Equal opportunities and treatment of men and women, boys and girls are shown in respect of rights to all, let it be in administration, political leadership, education or any other aspects of human life.

Both sexes should attend the same school and do the same faculties which can help them in getting jobs without any kind of discrimination based on gender.

b) Self-confidence

A self-confident person behaves calmly because he has no doubt about his ability or knowledge. Both women and girls should be confident of themselves and not fear any kind of activity.

c) Avoiding violence based on gender

In the family, spouses should live in such a way that nobody can hurt their colleague be it in speech or in writing. Avoiding violence based on gender and inequality means giving equal opportunities to all people in the family, whether in managing the resources of the family or in education.

2.1.6. VALUES FROM FOREIGN CULTURE

It is believed that Rwandan culture is dynamic. The Rwandan culture has been in contact with other foreign cultures since the arrival of the colonialists. Currently, there is development of technology including the use of radio, television, internet and newspapers written worldwide. The contact of Rwandan culture with others cultures has a powerful impact on Rwandan citizens. The use of technology, clothing, international languages and the use of money are some of the foreign values that have impact on Rwandan culture.

a) Technology

Technology deals with the use of scientific discoveries such as the computer, telephone, satellite and other manufactured goods. The development of any country depends on its citizens. To increase productivity requires somebody to go on thinking about different discoveries. Technology has so many advantages such as rapid service delivery, the production of high-quality goods, increased productivity, saving time and making communication among people easy.

Rwandan citizens are used to using Information Communication and Technology (ICT) in different domains such as in education, commerce, medicine and communication.

b) Clothing

Clothes are among things that prevent diseases caused by being too cold or hot. Clothes also hide the naked body and therefore there is self-respect. If a person finds that he or she is putting on dirty or torn clothes, he or she immediately removes them because he or she thinks that other people will laugh at him or her. That is why when you know that you are going to meet other people, you put on clean clothes. Everybody should be smart by avoiding shameful clothes.

c) Foreign languages

Rwanda is proud of having one national language so that all Rwandans can understand each other without any problem. Foreign languages are used to facilitate communication and trade with other foreigners.

d) Currency

Among the values that were brought to Rwanda by foreigners include currency which strongly improved Rwandan standards of living and working. Before the introduction of currency, Rwandans had other ways of buying and selling goods including the exchange of goods. Nowadays, something has value in terms of money. This brought positive impact on the life of Rwandan citizens.

2.2. SHAMEFUL BEHAVIOURS AND NEGATIVE ATTITUDES UNDERMINING VALUES.

After analyzing Rwandan cultural values, it is very important to point out shameful behaviours and negative attitudes that every Rwandan should avoid. Those shameful behaviours and negative attitudes were also analyzed and classified according to five categories of values identified above.

2.2.1 SHAMEFUL BEHAVIOURS AND NEGATIVE ATTITUDES UNDERMINING SOCIAL RELATIONS

In Rwandan social relations, bad behaviours and negative attitudes were analyzed and the emphasis was put on those that undermine social welfare and social coexistence.

2.2.1.1. BAD BEHAVIOURS AND NEGATIVE ATTITUDES UNDERMINING DIGNITY

Among bad behaviours and negatives attitudes that undermine human dignity are misconduct, lack of self-confidence, greediness, lack of mutual respect, vainglory, sense of superiority, vanity and dirtiness.

a) Misconduct

Misconduct refers to unacceptable or bad behaviours by someone in a position of authority or responsibility. Misconduct should be observed not only in authorities but also in people of different categories. Misconduct has so many consequences such as loosing respect and self-confidence.

b) Lack of self confidence

People should be reminded that when somebody suffers from a lack of self-confidence, he or she has doubt about his / her ability or knowledge. He also thinks that he is unable to accomplish any valuable act, he underestimates himself, and hence he is unable to set goals for his progress.

c) Greediness

A greed person has a very strong wish to continuously get more of something, especially food or money. Greediness leads somebody to fail in analyzing a situation as it is required; he does not help his or her neighbours and does not value others' actions. Instead of working with others he is very selfish.

d) Lack of mutual respect

Lack of mutual respect means not respecting others or their ideas. The one who despises others encounters many problems because nobody respects him.

e) Vainglory

Vainglory refers to one's behaviours who shows that he is the one who is able to carry out activities. Such person cannot recognize the ideas or efforts of others. He always thinks that his ideas are perfect without considering advice from other people.

f) Sense of superiority

This refers to a person who thinks of him or herself as superior to others. He sees others as inferior. He wants to show that he is the one who has powerful impact in carrying out activities. Such people are the barriers to unity among people and they easily lose their confidence and respect.

g) Vanity

Someone is vain when he is too interested in his appearance or achievements. He always praises himself with the aim of humiliating others.

h) Dirtiness

A dirty place is unclean, full of bad scents, no one is willing to look or sit nearby because the place is loathsome. To socialise with others one has to care for his body, home and work place in matters concerning cleanliness.

2.2.1.2. BARRIERS TO RWANDAN UNITY

Among bad behaviours and negative attitudes that are barriers to Rwandan unity include nepotism, division and some occult groups.

a) Nepotism

Nepotism is using your power or influence to get good jobs or unfair advantages for members of your own family. It is a kind of thinking and acting that favour your relatives while others are kept apart. This favouritism may be linked to blood relatives, religious beliefs etc. Nepotistic people are not tolerant towards others; they have no relationship and can be a source of sever conflict. Nepotism creates inequality, violence and discrimination in society.

b) Discrimination and division

Discrimination is treating a person or particular group of people differently especially in a worse way from the way you treat other people, because of their skin colour, religion sex, etc. Division is the root of discrimination. It is perceptible in different ways such as through language, behaviour and actions aiming at eliminating persons who do not share common views.

c) Working in occult group

An occult group gather few people who choose to separate themselves from other. They do that in a hidden manner aiming at destruction. Their views are not based on fact or reason. That is why they cannot share them with other people.

d) Partiality

Partiality is the fact of being biased in favour of one side. Partiality is to favour someone because of bribery and it can be a source of division and discrimination.

2.2.1.3. BARRIERS TO NOBILITY AND TRUSTWORTHINESS

Some of the barriers to nobility and trustworthiness are dishonesty, lack of self-respect, telling lies, having a sense of superiority, boastfulness, gluttony and refusing to change one's mind.

a) Dishonesty

A dishonest man does not tell the truth and is not able to be trusted. A dishonest man has the habit of stealing, cheating or lying. He is the one who does something shameful and painful to others. He cannot help anybody when he is needed and does not recognize the one who helped him when he was in difficulties. It implies breaking promises, not helping others and doing things which are not in line with what others do or actions that are dangerous and have shameful consequences. People who commit those actions hinder the development of the family and the country.

b) Lack of self-respect

It is very important to be reminded that a self-respecting person does not manifest bad behaviours. When somebody manifests shameful behaviours he can be despised or not be trusted in society.

c) Telling lies

Telling lies deals with not telling the truth. Some of the consequences of telling lies are disorienting others. Telling lies can lead people to make decisions which are dangerous even to those who were not involved in such a bad activity. It can also lead to hatred and sometimes, people can be victimized.

d) The sense of superiority

Somebody who experiences a sense of superiority vis-à-vis others behaves and thinks as if he/she is better than other people. It is believed that those people who want much respect and want to show that they make a powerful contribution to things being done. They also want to be appreciated and recognized as well as to be given high ranks and positions even if it is not legitimate. Such people are barriers to solidarity among themselves as well as in relation to their neighbours, and they can easily lose their confidence.

e) Boastfulness

A boastful person praises him/herself for what he/she has done. He speaks too proudly or happily about what he has done. It is a bad habit of showing that he is the best; He/she may speak about him/herself with the purpose of devaluing others. He/she despises his/her neighbours and does not recognize their actions as perfect and she/he is always selfish.

f) Gluttony

A person is gluttonous when he/she eats and drinks more than is needed. The one who is not satisfied with his/her properties is characterized by gluttony and this can lead him/her to steal others' properties. Some of those people may do shameful actions such as telling lies and kill others to gain their properties. We can simply say that they are dehumanized because they are not treated as human beings.

g) Refusing to change one's mind

It simply means the habit of not recognizing and accepting others' views or actions by saying that your actions are good or perfect even if they are bad. This can lead to division, discrimination, hatred, racism as well as other bad behaviours that are dangerous and which can prevent them from reaching solidarity and unity among them.

2.2.1.2. BARRIERS TO BRAVERY

It is very important to be reminded that shameful behaviour prevents people from having courage. They include but they are not limited to cowardice, dishonesty and greediness.

a) Cowardice

A person is coward when he cannot help others and is not able to reach his or her targets. He cannot solve the conflicts among people, is always fearful and does not tell the truth.

b) Dishonesty

In line with bravery, dishonesty is characterized by not helping others when it is necessary and not respecting promises made. It can lead somebody to betray others even on the battle field or at work.

c) Greediness

Cfr p. 33

2.2.2. BARRIERS TO GOOD GOVERNANCE AND PATRIOTISM

It is important to note that some of the shameful behaviours affect good governance and prevent people from having cultural values and patriotism.

2.2.2.1. BARRIERS TO GOOD SERVICE DELIVERY

Various barriers affect good service delivery. They include bad service delivery, bad time management and dictatorship.

a) Bad service delivery

Not offering good service simply means not helping somebody you are supposed to help or not being responsible. Let us be reminded that such people are always in their own business and some of those people want to be given the bribe before offering service. It is also characterized by telling people “**go and come back tomorrow**” without telling them the requirements so that they can get the service they need.

b) Bad time management.

Bad time management is one of the reasons why people do not respect promises made. Such people do not solve the problems of others on time because they have never planned it before. People with bad time management may not know where they put materials which can help them to carry out their activities and this goes on leading them to bad time management in their everyday life.

c) Dictatorship

A dictator is a leader who has complete power in a country and sometimes has not been elected by the people. He also gives orders and behaves as if he has complete power. Dictatorship does not allow people to get what they are supposed to get without difficulties. It also breaks laws, favours corruption, hatred, despising or neglecting others. Division and discrimination, do not value others in the same or an inferior position or rank. Not being prudent, bad management of others' properties (stilling, corrupting), greediness are the barriers to good service delivery because people want to be rich very quickly.. A dictator does not want to work for the benefits of the public but for his or her own benefits.

2.2.2.2. Barriers to justice

There are several barriers to justice. Some of them are partiality, violating laws, lying, corruption and favouritism.

a) Partiality

Partiality is unfair preference for an approval of something. Partiality in service means giving something to somebody that he is not deserved because of corruption and other forms of corruption, whatever they are. For instance, you can give good service to your relatives, members of the family but when it comes to others, the service becomes unfair.

b) Violating laws

A law is a rule, usually made by a government that is used to order the way in which a society behaves. Violating laws leads to the lack of security and peace in society. When laws are not respected as it is required, some people in society are victimized. It can also be noted that people who violate laws do not fulfil their responsibilities. People should be reminded that without laws, no justice, no peace and no security and the society is disorganized.

c) Lying

A liar is someone who tells lies and the word he speaks cannot be trusted by others. A liar also says or writes something which is not true in order to deceive others. When somebody does not tell the truth, others are disoriented and they cannot reach a common goal. Lying leads to injustice and conflicts among the people.

In society, where there is corruption, people are not offered service in society as it is required and common goals cannot be reached. People are not given service they deserve and this leads to injustice and inequality.

d) Corruption

To corrupt simply means to make someone or something become dishonest or immoral. Corruption is illegal bad or dishonest behaviour, especially by people in position of power.

In society where there is corruption, people are not offered service as it is required and common goals cannot be achieved. People are not given service they deserve and this lead to injustice and inequality.

e) Favouritism

Favouritism is unfair support shown to one person or group, especially by someone in authority

When there is favouritism, there are people who are treated as superior and those who are inferior in society. Those who are superior to others are given chances and opportunities even if it is illegal. The rights of those who are inferior are violated. In leadership, where there is favouritism, there is no democracy, and individuals are not treated equally.

2.2.2.3. THE BARRIERS TO PATRIOTISM

A patriotic person is the one who shows love for his /her country and is proud of it. The following pages present some of the barriers to patriotism.

a) Betrayal

It should be noted that, a patriotic person cannot betray his country. To betray simply means not being loyal to your country or a certain person, often by doing something shameful such as helping their enemies. It can also be characterized by revealing the secrets of your country that are related to security, integrity, economy, and the social welfare of its people. Betraying your country has several shameful effects on its people. Development of the country in all spheres is blocked.

b) Embezzlement

Embezzlement refers to secretly taking money that is in your care or that belongs to an organization or business you work for. In this context, embezzlement concerns using the properties of the country for your own benefit. A leader may not use money to carry out planned activities and sometimes actions are done partially. Embezzlement may have other forms such as: corruption, greediness and selfishness. The needs of the majority are not satisfied at the expense of the minority.

c) Division and discrimination

This refers to the way citizens are categorised and treated differently based on skin colour, religion and regions. Some people are advantaged, while others are not, and this can cause conflicts among the citizens of the country.

To discriminate means to treat a person or particular group of people differently, especially in worse way from the way in which you treat other people because of their skin colour, religions, sex, etc. From the above explanations, it is clear that division and discrimination are some of the barriers to justice.

d) Lack of commitment in the process of the development of the country

Commitment is the willingness to give your time and energy to something that you believe in or a promise or a positive decision to do something. Every Rwandan has duties of contributing to the development of his country. Those who think that they do not have any contribution to the development of their country impede the development of their nation in all spheres of life.

e) Selfishness or self-centred

Someone who is selfish thinks of their own advantage. Self-centred refers to an understanding of yourself and your abilities. A self-centred person has an understanding of himself and his abilities; consequently, he cannot exchange ideas with others so that he can achieve common goals. Selfishness and self-centred are closely related and may cause conflicts in society because someone does not take others' views into account.

f) Lack of pride of being a Rwandan

It is quite impossible to be a patriotic person if you are not proud of being a Rwandan. This can lead to the betrayal of your country, neglecting as well being in conflict with the administration at all levels.

2.2.3. BARRIERS TO WORK AND DEVELOPMENT

Bad behaviours and negative attitudes affect work and development, and are also barriers to productivity.

2.2.3.1. BARRIERS TO WORK

Among bad behaviours and negative attitudes that affect work include laziness, dependency and neglecting work.

a) Laziness

A lazy man is someone who is not willing to work or make any effort. A lazy man does not start work on time; leaves the work before time, as well as stops the work without any reason. A Lazy man only works when under supervision and is not motivated to work.

b) Lack of devotion

Devotion simply means giving your all to somebody or something you believe in, especially with regards to your time, effort, love. The one who is not devoted cannot reach successful productivity. Devotion requires someone to value what he is doing, complete what he has already started.

c) Lack of motivation

Motivation is enthusiasm for doing something. There are people who are not motivated to work and they only work for the sake of working or making a living. It is important to say that such people are less productive even if they are many.

d) Not working well

There are people who do not fulfil their responsibilities with endeavour or commitment. Such people do not care about the quality of work. There are so many causes of not working well, such as laziness, carelessness and lack of knowledge. Without working well, there is no productivity and development.

e) Lack of punctuality

People who are not punctual do not reach the place where they are supposed to be on time. People with such bad habits are not able to work with others effectively, especially in groups, because they get there after others and they cannot give good service to others. Lack of punctuality has so many consequences, particularly for those who work hierarchically and interdependently. Lack of punctuality is one of the barriers to development.

f) Dependency

Someone is dependent when he needs to be supported by others especially in order to continue existing. There are people who do not work and their survival is dependent on others. Dependency is one of the bad habits devaluing people and causing conflicts among people.

g) Neglecting work

There are people who neglect work by saying that it has no value, no benefits and advantages. However any work, if it is done with devotion and commitment, leads to sustainable development.

h) Lack of quality

At work, there are people who carry out their activities without quality. The lack of quality is mainly caused by the use of insufficient materials and ignorance or lack of sufficient knowledge. Producing things without quality has so many consequences to the customer or client and the producer whereby he loses respect.

2.2.3.2. BARRIERS TO PRODUCTIVITY

Productivity is the rate at which a company or country makes goods, usually assessed based on the number of people and the amount of materials necessary to produce those goods. There are bad habits and attitudes that affect productivity. They include but they are not limited to the lack of motivation, lack of security, bad management of resources, wastefulness, quality and working without a target.

a) Lack of motivation, interest at work.

It is believed that nobody reaches sustainable development without motivation to work. When people are not interested in working they cannot achieve successful productivity.

b) Lack of security (insecurity)

When suffering from insecurity, people have little confidence and are uncertain about their own abilities and about whether other people really like them. People do not want to work in places where there is insecurity. Without security and peace, there is no development but there is destruction of what people have achieved.

c) Bad management of resources.

Bad management deals with misusing, abusing your resources or using them in unproductive ways.

d) Wastefulness

Wastefulness in this context deals with abusing or misusing money, goods or other things.

e) Working without a target

A target is a level or situation you intend to achieve .Working towards a target gives somebody direction. He or she knows the starting point and the end point, the requirements as well as the resources to be used. People working without a target are misled and they cannot know which actions are urgent and which ones need to be done earlier than other.

2.2.4. BARRIERS TO GENDER EQUITY AND EQUALITY

There are shameful behaviours that affect gender equity and equality between men and women, boys and girls. They include lack of mutual respect, inequality, bad management of family's resources, violence and confrontation.

a) Lack of mutual respect

There is lack of mutual respect between a man and a woman when one of them does not respect his or her spouse and recognize his or her ideas. In the family, where there is no mutual respect, there is no exchange of ideas and this is one of the barriers to development of the family.

b) Inequality

In society boys and girls, men and women are not given equal chances, opportunities in education as well as in high rank positions where decisions are made. Inequality is based on violating human rights. Men and women should have equal rights, chances, and opportunities. Otherwise the country will remain under developed.

c) Bad management of family resources.

One of the bad behaviours that cause conflicts in the family is misuse or bad management of the resources of the family. Bad management of resources leads to poverty and conflict among the members of the family.

d) Violence

Violence refers to actions or words that are intended to hurt people. Violence has emotional, cognitive and physical effects that are dangerous for human beings. Violence causes conflicts, hopelessness and poverty in the family. People whose civil rights are violated cannot think effectively, are traumatized and are still thinking how to escape from that.

e) Confrontations, anger, sadness and not giving feedback are also bad behaviours undermining gender equity and equality.

2.3. TABOOS

Taboos are actions or words avoided for religious or social reasons or which are against beliefs of the family and people in general. Someone who believes in taboos respects him/herself in society and in the family. A taboo rejects bad behaviours, encourages everybody to escape them and promotes Rwandan values.

2.4. SUMMARY OF RWANDAN CULTURAL VALUES, BAD BEHAVIOURS AND TABOOS

1. SOCIAL RELATION

A. Social Welfare

Fundamental value	Values related	Bad behaviours and negative attitudes	Taboos
Belief	Belief in Imana y'i Rwanda		-
Dignity	Mutual respect	Lack of mutual respect, sense of superiority Boastfulness	- Boastfulness, sense of superiority
	Self- empowerment	Lack of confidence	Lack of confidence
	Self confidence	Lack of self confidence	Lack of self confidence
	Politeness	The sense of superiority, lack of mutual respect Boastfulness	lack of mutual respect, Boastfulness
	Personal care	Dirtyness, lack of self respect	Dirtyness, lack of self respect

B. SOCIAL COEXISTENCE

Fundamental value	Values related	Bad behaviours and negative attitudes	Taboos
Unity	Rwandanness	Betrayal Division, discrimination, Selfishness	Betrayal, Division, Selfishness
	Covenant	Breaking covenant	Breaking covenant
	Conviviality	Violence, conflict, division	Violence, conflict, division
	Sharing of the first fruits of a harvest	Selfishness	Selfishness
	Assistance	Lack of assistance	Lack of assistance
	Use of Kinyarwanda language	Language interference	Language interference
	Cooperation	Division, selfishness	Division, selfishness
	Love	Gluttony, greediness	Gluttony, greediness
	Satisfaction	Sense of superiority	Sense of superiority
	Tolerance	Boastfulness	Boastfulness

Fundamental value	Values related	Bad behaviours and negative attitudes	Taboos
Nobility	Humbleness	Boastfulness,	Boastfulness
	Advising	Dictatorship, lack of feedback, refusing to change the mind	Dictatorship, lack of feedback, refusing to change the mind
	Fulfilling agreement	Dishonesty	Dishonesty
	Patience	Impatience	Impatience
	Honesty	Lack of self respect, dishonesty	Lack of self respect, dishonesty
	Gratefulness	Gluttony	Gluttony
	Carefulness	Imprudent, careless	Imprudent, careless
	Integrity	Lack of self respect	Lack of self respect

2. GOOD GOVERNANCE AND PATRIOTISM

A. Good governance

Fundamental value	Values related	Bad behaviours and negative attitudes	Taboos
Good service delivery	Fulfilling responsibility	Bad service delivery, lack of respecting law , bad time management	Bad service delivery, bad time management, lack of respecting law
	Transparency	Working in occult group, favouritism, nepotism	Working in occult group, favouritism, nepotism
	Rapid service delivery	Bad time management, , laziness	Bad time management, , laziness
	Good customer care	Bad service delivery, Favouritism, nepotism	Bad service delivery, Favouritism, nepotism
	Participation of citizen in national development	Dictatorship	Dictatorship
	Good time management	Bad time management, lack of planning	Bad time management, lack of planning

Fundamental value	Values related	Bad behaviours and negative attitudes	Taboos
JUSTICE	Fighting against injustice	Partiality favouritism, corruption,	Partiality favouritism, corruption,
	Prudence	Favouritism,	Favouritism,
	Fighting against corruption	Corruption, favouritism	Corruption, favouritism
	Truthfulness	Lying	Lying
	Respecting laws	Violating laws, patiality	Violating laws, patiality

B. PATRIOTISM

Fundamental value	Values related	Bad behaviours and negative attitudes	Taboos
Patriotism	Being patriotic	Division and discrimination, lack of pride of being a Rwandan, selfishness, betrayal	Division and discrimination, lack of pride of being a Rwandan, selfishness, betrayal
	Devotion or Commitment	Lack of commitment in the process of the development of the country	Lack of commitment in the process of the development of the country
	Good management of public properties	Embezzlement	Embezzlement
	Protection of national security	Betrayal, division	Betrayal, division
	Bravery	Cowardice, laziness, Lack of commitment	Cowardice, laziness, Lack of commitment
	Avoid discrimination	Discrimination, division, favouritism	Discrimination, division, favouritism

3. WORK AND DEVELOPMENT

Fundamental value	Values related	Bad behaviours and negative attitudes	Taboos
work	Having knowledge and skills	Not accepting others ideas, not changing mindset	Not changing mindset Not recognizing others' ideas
	Having zeal and interest of work	Lack of devotion	Lack of devotion
	Working with a target	Lack of motivation	Lack of motivation
	The quality of work	Lack of quality, not working well	Lack of quality, not working well
	Providing good service and work well done	Lack of quality, not working well	Lack of quality, not working well
	Cooperation	Dependence	Dependence
	Creativity and innovation	Lack of devotion	Lack of devotion
	Achieving goals	Laziness, lack of punctuality, not working well	Laziness, lack of punctuality, not working well
	Celebrating achievement	Neglecting work	Neglecting work

Fundamental value	Values related	Bad behaviours and negative attitudes	Taboos
Increasing Productivity	Strive for progress and development	Lack of motivation, interest at work, lack of security	Lack of motivation, interest at work, lack of security
	Good management of resources	Bad management of resources	Bad management of resources
	Saving	Bad management of resources, wastefulness	Bad management of resources, wastefulness
	Self competence	Lack of self confidence	Lack of self confidence
	Entrepreneurship	Lack of interest, lack of security, working without a target	Lack of interest, lack of security, working without a target
	Culture of competition and outstanding worker	Lack of self confidence, lack of interest at work	Lack of self confidence, lack of interest at work

4. GENDER EQUITY AND EQUALITY

Fundamental value	Values related	Bad behaviours and negative attitudes	Taboos
Love	Togetherness	Bad management of family resources	Bad management of family resources
	Advising	Lack of mutual respect, confrontation	Lack of mutual respect, confrontation
	Mutual respect	Lack of mutual respect	Lack of mutual respect
	Welcoming	Anger, sadness, not giving feedback	Anger, sadness, not giving feedback
	Honesty	Dishonesty	Dishonesty
	Tolerance, peace and security	violence	violence
Gender equity & equality	Equal opportunities and treatment	Inequality, discrimination	Inequality, discrimination
	Self confidence	Lack of confidence	Lack of confidence
	Avoiding violence based on gender	Violence, confrontation, anger, sadness	Violence, confrontation, anger, sadness

5. FOREIGN VALUES

Fundamental value	Values related	Bad behaviours and negative attitudes	Taboos
	Technology	Robbery , laziness in research ignorance	Robbery , laziness in research ignorance
	Dressing	Shameful clothes, lack of self respect	Shameful clothes, lack of self respect
	Foreign languages	Language interference	Language interference
	Currency	Embezzlement gluttony, greediness	Embezzlement gluttony, greediness

2.5. STARTEGIES

After analyzing Rwandan cultural values in national development, bad behaviours, negative attitudes, and taboos found in Rwandan culture, the research showed strategies and measures to be taken so that Rwandans can be characterized by cultural values in their everyday life that are the foundation for sustainable development. These strategies are:

- Strategies to eradicate bad behaviours and negative attitudes
- Strategies to disseminate cultural values
- Strategies to promote cultural values.

2.5.1. Strategies to eradicate bad behaviours

In order to eradicate bad behaviours, negative attitudes as well as other shameful behaviours, every Rwandan should play a significant role. People at all levels, such as parents, extended family, non-governmental organizations and organisations affiliated with the government should have a powerful contribution to eradicate bad habits as well as other shameful behaviours that are destructive.

2.5.1.1. Role of parents

The parents should be exemplary in keeping Rwandan cultural values. There is a Kinyarwanda saying “Uwiba ahetse aba abwiriza uwo mu mugongo”, that is to say that, children learn through imitation. The children imitate behaviours of their parents. Every parent should treat each child as his own.

2.5.1.2. The role of extended family

In the past, an extended family was composed of people or relatives with the same ancestor in their genealogy. People lived in the same village because their lands, heritage and natural resources were from the same ancestor. Such an extended family had a powerful impact on children’s behaviours. The elders in the family had the responsibilities of teaching good behaviours to the children as well as cautioning them. Every member in the extended family was in charge of educating and punishing a every child of that family.

In the extended family, it could be possible to see conflicts rising. In such a situation, the elders in that family could meet and handle the problem effectively with fairness and impartiality for the benefit of the extended family. The family whose members had bad behaviours was stigmatized.

Nowadays, things have changed, people in the extended family do not live in the same village, and some of them are leaving due to different reasons. Problems and conflicts arising are now solved by neighbours and friends. At the local community, there are people who are

trustworthy called “INYANGAMUGAYO” and mediators “ABUNZI” whose roles are to reconcile people when they are in conflicts

2.5.1.3. Peer groups

As far as strategies of eradicating bad behaviours are concerned, at all levels, peer groups should discuss those strategies, and, if possible, presentations of those strategies should be organized. At village level, in private and public sectors, those presentations should be organized at least once a month with intention of analyzing and assessing how they live among themselves, the problems people have and how Rwandan cultural values should be maintained among people. Peer groups are people of the same age or people who have the same positions, such as women living in the same village, teenagers (boys and girls).... In the past, men, women and the youth with bad behaviours were pointed out in peer groups so that they could correct themselves. Through informal education, girls were educated in “Urubohero” whereas boys were educated in “Itorero”.

2.5.1.4. General mass mobilization

In line with the strategies to eradicate bad habits and shameful behaviours, Rwandans should be mobilized through administration, religion as well as private and public sectors. People with bad behaviours should be criticized by administrators themselves or in the public. At work, people with bad habits as well as leaders with such unacceptable behaviours should be mobilized after being criticized.

It should be noted that everybody should play a significant role in mobilizing others so that bad behaviours can be completely eradicated. If one finds that there are unacceptable behaviours among citizens at village level, he should communicate it to ITORERO at village level so that the problem can be examined by the general assembly of INTORE.

2.5.2. STRATEGIES OF DISSEMINATING/SPREADING VALUES

Dissemination refers to spreading or giving out something, especially news, information and ideas to a lot of people. ITORERO at National level in collaboration with other people at different levels have responsibilities of maintaining Rwandan culture as well as disseminating Rwandan cultural values among the Rwandans. Disseminating values can be done in the following ways:

2.5.2.1. Publicity and confirmation of values

Trainings should be organized to disseminate values found by the research at the local community as well as in schools.

The trainees should be informed about the findings of the research at national level and at district level; they are also trained about cultural values and taboos. This can help them know and inform others about cultural values people should keep. After gathering values and having a common understanding, they confirm them.

At village level, those values are confirmed by the INTORE assembly. At cell level, values are confirmed by the consultative council and INTORE assembly in that cell. At sector level, values are confirmed by the consultative council in addition to the assembly of INTORE in that sector. At district level, they are confirmed by the consultative council and INTORE assembly in that district. However, at national level, they are confirmed by the cabinet meeting.

2.5.2.2. To make instructional materials

Referring to the findings from the research, instructional materials include value and bad habits and behaviours to be avoided. These are communicated to the leaders of INTORE at village level, cell, sector and district level, in schools, in public sectors and in religious organizations. Those instructional materials should target the trainers of Intore so that they can train others.

2.5.2.3. Training trainers of Intore

A trainer of Intore is a Rwandan who is exemplary and has sufficient skills in Rwandan culture. He/she must have capacity to educate others with devotion. He should be humble and have listening skills, problems-solving skills and be impartial. The trainers of Intore are located at national and district level and sector.

The selected trainers of INTORE are taught skills enabling them to teach the old and young people. They are also given explanations concerning values, shameful behaviours, and Rwandan culture. The trainers at national level train those who are at district level. Those at district level train those who are at sector level. Trainers at sector level train intore at cell and village level.

Training the trainers of INTORE is a permanent activity. The trainers of Intore who work well with courage and devotion, are promoted whereas those who are lazy are replaced by those who are able.

2.5.2.4. The use of mass media.

Mass media have a significant role in teaching people. They include Radio, Television and newspapers and information quickly reach many people at the same time. The knowledge from mass media makes a powerful contribution to the change of people's minds and behaviour.

The message from the mass media is found even in speeches delivered at radio and television whereby experts and researchers as well as the trainers of Intore are invited. Writings in newspapers and in other public forums explain and mobilize every citizen to keep cultural values and taboos.

Through the use of mass media, people are given the opportunity to express their ideas even about performance contracts, values to be kept and how to punish those who are against those cultural values.

2.5.2.5. Setting values in the curriculum

Schools are some of the ways that promote values. The children from 6 to 18 years are supposed to finish primary and secondary schools where they receive knowledge and education. At school, the children learn to understand the structure of the world, environment and understand different activities carried out in the world as well as different ways to improve it. At school, the children learn the characteristics of a patriotic Rwandan which help them to understand much more what they study. It is believed that what the students learn at school help them in their future lives.

Institutions in charge of setting curriculum and preparing instructional materials of different students have responsibilities to include values in the curriculum, especially those that are related to languages and interpersonal relations.

It is necessary to revise the curriculum and instructional materials, especially when values are not included in the curriculum. Rwandan cultural values should be taught from nursery schools to university.

2.5.2.6. The role of Religious organisations (churches) in disseminating values.

Fathers, priests and pastors have a powerful impact in changing people's behaviours. While preaching, they should do a deep analysis of the speech of God and match them with Rwandan cultural values. In order to make it possible, they should talk about values and bad behaviours to be avoided or, if possible, completely eradicated. They should also discuss taboos in Rwandan culture.

2.5.2.7. The role of poets, singers, composers, musicians and artists

Poets, composers, musicians, singers and artists contribute to the promotion of values. In villages, dances containing values should be organized. They also put emphasis on taboos and bad habits, behaviours and attitudes to be avoided or eradicated. At district and national level, competitions are organized and the performers are rewarded. We should be reminded that, in competitions, emphasis is put on taboos, bad behaviours and how to go on honouring Rwandan cultural values.

2.5.2.8. The use of slogans and mission statements at all levels

A mission statement is a short, written description of the aims of a business, charity, government department or public organization. Local communities, schools, private and public sectors should have mission statements and slogans containing values to be kept. Everybody is requested to respect values found in those mission statements with pride. Those who do not respect values found in mission statements are treated as unacceptable members of that community.

2.5.2.9. Explaining values in different meetings

During the meetings, leaders should emphasize cultural values, especially before starting the meeting. Before concluding the meeting they should come back to those cultural values.

2.5.2.10 Writing values on road signs or other places and using them in greetings

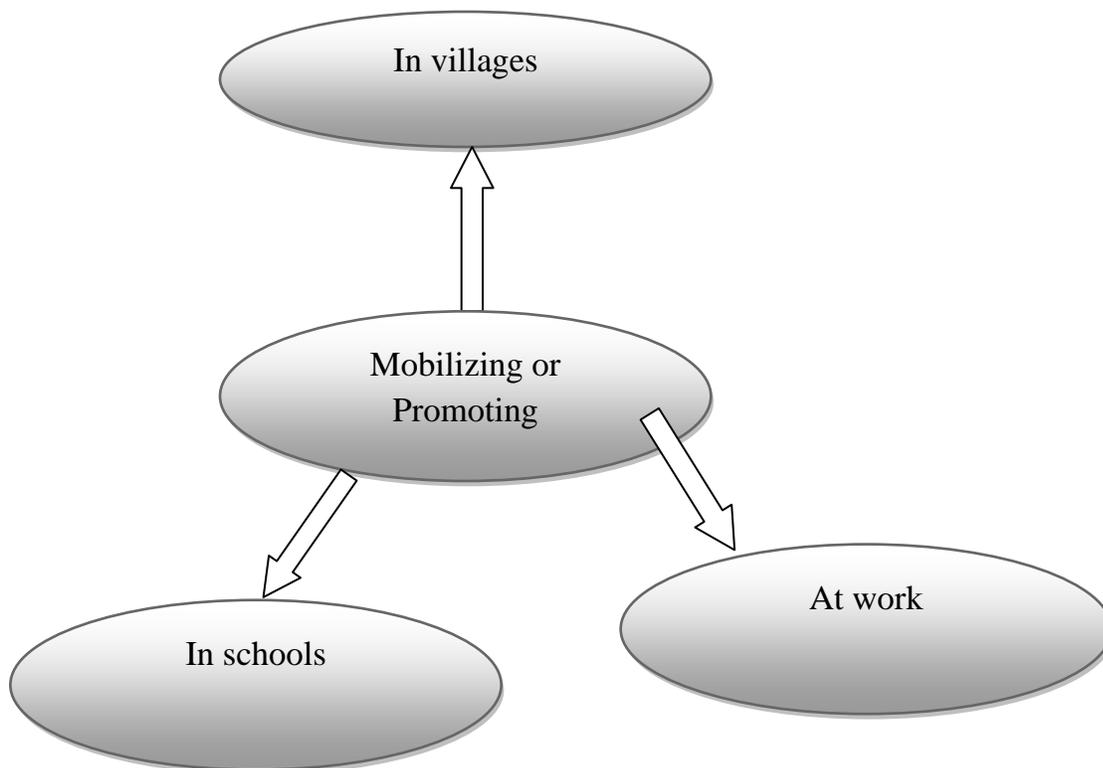
In order to entrench values, some of the roads, schools, hospitals, dispensaries, play grounds and markets should be given names entrenching Rwandan cultural values. Rwandan cultural values can be recognized much more if they are written on different things such as: students' text books, cards, cars, clothes of people in charge of transporting people, etc.

2.5.2.11. Messages delivered in different parties and ceremonies

Messages delivered in marriage ceremonies, burial arrangement, funerals, and in different national parties entrench Rwandan cultural values.

2.5.3. STRATEGIES TO PROMOTE VALUES

There are several ways through which values are mobilized and entrenched; values can be entrenched and mobilized in villages, schools or at work.



Education has a significant role in changing people's mind and behaviours.

In Rwanda, young children and students should be taught values so that they can grow with the spirit of unity and the culture of working in accordance with performance contracts. Nowadays, we are in a competitive world. Therefore students should be taught the spirit of competition, creativity and innovation. Rwandans at different levels should be trained and taught values.

At work, Rwandan citizens should do their best to fulfil their responsibilities with endeavour and commitment. They should avoid bad behaviours and attitudes by offering good service to their customers.

There are several strategies to anchor values. They include but not limited to INTORE activities, performance contracts, having a spirit of competition and innovation, criticizing and punishing those who deviate, organizing Intore week, using mass media, artists and poets, and mission statements containing Rwandan cultural values.

2.5.3.1. Activities of INTORE

Intore should be characterized by Rwandan cultural values in whatever they do, at the battle field and in their everyday lives.

Intore should participate in national service (Intore zo kurugerero)

At the national service, intore are trained to perform different activities enabling them to be patriotic people. They can carry out different activities with the purpose of reaching a common goal. Intore can perform different activities depending on their skills.

Intore in their everyday life

In their everyday lives, intore must be peace-makers, develop their country as well as being agents of social change wherever they are. They should mobilize people to fight for unity and development.

2.5.3.2. Performance contracts

Performance contracts allow each citizen to play a significant role in entrenching values.

Organisation of performance contracts

Intore wherever they are, in village, cells, sectors, districts, provinces, at national level, private sectors, sectors affiliated to the government as well as public sectors and non-governmental organizations should be characterized by good qualities and character. They should work towards excellence. Preparation of performance contracts helps people to plan and suggest innovative approaches to achieve their goals. It should be noted that intore should be

characterized by values, good behaviours, being exemplary wherever they are as well as having good interpersonal relations.

Intore show what they aim to achieve, how they will do it, and when those goals will be achieved. During the performance contracts, intore accept to be a patriotic person who will make a powerful contribution to the sustainable development of the country.

Achieving performance contracts

In order to make sure that performance contracts were achieved, people are assessed putting emphasis on the agreed standards. Everybody personally, shows his/her achievements by showing his contribution to the development of the country as well as thanking people whom he/she worked with.

People are congratulated on achieving their performance contracts while those who failed are pointed out and criticized in public.

Congratulating high achievers, criticize low achievers and rewarding outstanding achievers.

Once a year, an activity of congratulating and criticizing people is organized. People who achieved their performance contracts are congratulated whereas those who failed are criticized. It is very important to say that the above activity starts from the family.

At village level, such an activity is organized during the meeting. It is very important to say that those activities are also done at sector, district, provincial and national level. Congratulating high achievers help them to work much more and fulfil their responsibilities as it is required. In private and public sectors, the performance contracts are also recognized because in one way or the other, they contribute to the development of the country.

People are rewarded with things which are classified into different categories. There are those who are given cows, certificates, and those whose names are published in newspapers so that they can be recognized by everybody. Moreover, people can be congratulated by giving them respect in national ceremonies or putting their photos where many people always sit or stand i.e. places where the photos can be recognized easily.

The rewards are used to encourage people to go on working so that they can achieve their performance contracts more than they did last time. Punishments are also used to help people recognize their errors and mistakes so that they cannot repeat them.

It is also very significant to say that, outstanding people who have kept values more than others are highly recognized even during their burial arrangements and funerals. Those people are highly recognized in the sense that extra-ordinary ceremonies or special ceremonies are done for them. Coward people who had never kept values are criticized in public.

The keepers of values at all levels, basing on the agreed standards of assessment and evaluation, show the names of people who were characterized by cowardice. The names of those people are put in different places, for instance, near public buildings and offices.

NOTICE

So that the activity of selecting the low achievers and outstanding people can be done effectively, the people in charge of the above activity should elaborate laws so that nobody can be victimized.

2.5.3.3. The keepers of values

There should be the keepers of values to control how values are being used and their implementation. Let us say that, outstanding people are congratulated whereas those with bad behaviours are criticized and punished.

The keepers of values should be exemplary in strengthening values. They are selected by experts, more knowledgeable or trustworthy people from intore assembly. The keepers of values should be equipped with skills in problem-solving and decision making.

The keepers of values at national level make a powerful contribution to the development of the country in the sense that they are the ones to analyze values. They show new values to be integrated in Rwandan culture.

2.5.3.4. Organizing forums of peer groups

People should be reminded that peer groups are people of the same age. The people in charge of that activity should organize presentations about values. In villages, in private and public sectors, those presentations should be organized at least once a month. People should analyze how they interact with others and assess how those values are being implemented or how they are entrenched.

2.5.3.5. Organizing the week of values or intore week

That week must be characterized by different activities intended to lead to the sustainable development of the country. Those activities include Intore's activities, performance contracts, congratulating outstanding people as well as criticizing the low achievers. It is worthy to say that such a week end during the celebration of patriotism.

2.6. ROLE OF ITORERO RY'IGIHUGU IN PROMOTING RWANDAN VALUES

In this paragraph, we show the role of “Itorero ry'Igihugu” before colonialism and today as an educational way of training Rwandan citizens about Rwandan cultural values that permit them to be catalysts of Rwandan development.

2.6.1. Itorero before colonialism

Itorero existed in the old times, even before colonialism. Itorero at national level was found at the King's court, but there was also Itorero for chiefs depending on their administrative position.

2.6.1.1. Origin

Itorero was a traditional educational institution founded and totally based on the creativity and social interdependence of our ancestors. It trained people on Rwandan cultural values, with the aim of being good citizens. Every Rwandan citizen had the responsibilities of being patriotic and could be proud of it.

The heads of extended family were in charge of selecting young people to be sent to Itorero. Intore would spend a long time being trained in values like patriotism, national defence, bravery, perseverance, generosity, being zealous, achieving their goals, saving those wounded at the battle field, being patient in case of hunger and living together in peace.

Intore would also be trained in physical exercises, like wrestling, jumping and using traditional weapons like archery, spear, shields etc.

They would learn oral literature and the art of public debate and poetic compositions that illustrate their own courage and bravery at war and the bravery of the king.

2.6.1.2. Responsibility

In itorero people learnt cultural values intended to:

- promote patriotism, territorial expansion, the defence of the country as well as territorial integrity
- promote Good governance
- promote civic education
- promote unity among the Rwandan people
- promote work for sustainable development.

2.6.1.3. The Structure

Before colonialism, there was the King's Itorero and the chiefs' ones at their levels. Young participants in itorero were selected from members of their family by the chief of that family.

a) The family as the seat of Itorero

It is believed that education starts in the family. In the past, the informal education had a powerful role in educating children whereby they learnt good behaviours which allowed them to become good adults.

In the family, both boys and girls would get relevant basic education and instructions allowing everybody to fulfil his/ her responsibilities in the community. Boys and girls were taught different skills as indicated below.

The boy was to be trained to perform men's activities such as becoming a good manager of the family and protecting the family and the country. In order to perform those activities, he was trained to have the following behaviours:

- To love and respect parents and relatives
- To love work and being active in whatever he does
- To have the noble of the heart
- To be Clean anywhere.
- To have zeal and bravery in acts that require sacrifice, courage and fearlessness
- To overcome laziness and fear since he would be obliged to defend his country and people even in a very harsh war
- To be exemplary to others

However the girl was trained in household management. To achieve this, she would have the following qualities:

- To love work, especially household activities
- To be polite.
- To have self- respect
- To be clean.

Every adult citizen was expected to treat every child as her/ his own child and this would promote good behaviour among children.

Intore were selected from children who manifested good behaviour in their families and were sent to itorero.

b) Itorero of the chiefs

When a boy became a teenager, either the father or the chief of the extended family would introduce him to the chief where he would join Itorero. The parent would send the child to itorero depending on the good behaviour of the child.

c) Itorero at the king's court

The supreme Itorero was at the king's court. If a person had received Itorero instruction in the king's court, his son also would automatically be eligible to join the king's itorero without going through the chief's itorero. Whenever some Intore in the chief's itorero distinguished themselves as valiant, they would be selected to join the King's itorero.

Whenever a king would be invited to visit various groups of Intore, he would observe them while acting and selecting them and outstanding performers were taken to his Itorero. The Intore in the king's court were regarded as superior due to the nobility of heart the intore had.

An Intore would go through the Itorero exercises with exceptional skills and perseverance with the aim of being the best. Intore with bad behaviours would be punished in public.

Both in the king's itorero and in the chief's itorero, the training process would take a long time. Those who performed well would be rewarded cows and would be allowed to go home to marry and were called to accomplish other national duties.

The first cow that a young intore received was given to his father, and it was known as 'Umunyafu.' The young man who gave umunyafu to the father was respected and he would become exemplary to the rest of the community.

Trainings required intore to be patient and have perseverance, that is why those who were not patient would go back home without finishing the training and were regarded as cowards.

During the presentation of their achievements or exercises, those who performed well would be given a grade and would be called intore zo ku mukondo (the frontline intore).

2.6.1.4. Values that guided itorero

Among the values taught in itorero, one would find those that enhanced individual personality and his family, but one would also find those that would help to develop the whole Rwandan community and the nation.

People were taught nobility, perseverance, self-respect, humility, truthfulness and integrity. In social coexistence, they would learn to respect human rights and to live with other people peacefully without any kind of segregation.

In terms of patriotism, the values that were taught include trustworthiness and selflessness. The knowledge of the Kinyarwanda language was prerequisite because it was a channel of communication. Itorero was the place where Rwandans would learn proper behaviours and Rwandan culture in general. Misconduct and bad behaviours were criticized and regarded as taboo.

2.6.1.5. The role of taboos in enhancing values

In this context, taboo refers to a word or an action avoided for social reasons. Taboos were one of the ways of protecting values. Taboos were in opposition to any type of evil, bad behaviour, and shameful acts that demean a person and exhibit barriers to the wellbeing of a nation.

2.6.1.6. Supreme acts in the Rwandan culture

In the past, Citizens had put in place mechanisms that helped them to meet and discuss matters affecting their country. Those mechanisms were also the ways they dealt with matters affecting their day to day problems and the ways of handling them.

One of the most valuable acts rooted in the Rwandan culture was based on togetherness whereby people were requested to work with others. Some of those activities included 'Ubudehe, umuganda, umusanzu, umuganura, gacaca, imihigo...' which reflected the values of harmonious living and peaceful coexistence. Such acts would encourage pride and dignity among the Rwandan people whereby people strove for unity and patriotism.

2.6.2. Reintroduction of itorero ry'igihugu

As explained in previous pages, itorero was one of the ways of strengthening Rwandan cultural values. Nowadays, Itorero is a way of educating Rwandan people civic education leading them to sustainable development. Below, the vision, objectives, mandate and structure of Itorero ry'igihugu are explained.

2.6.2.1. Vision

Itorero ry'igihugu will enable Rwandan citizens to:

- have positive attitudes and values for national unity and patriotism
- have a clear understanding of national policies and programmes, their roles in planning and implementing those programmes
- be self-confident in solving their problems
- have a common vision for the future development of themselves and their country.

2.6.2.2. OBJECTIVE

The objectives of Itorero ry' Igihugu are based on its vision and mandate.

a) General objectives

The general objectives of Itorero ry'Igihugu are the following:

- ✓ To enable Rwandans to strive for their dignity, values, rapid positive change and development based on unity, good governance and knowledge-based economy.
- ✓ To enable Rwandan leaders to be patriotic, to develop the people they lead, have a spirit of creativity and performance contracts.

b) Specific objectives

The Itorero ry' Igihugu has the following specific objectives:

- to empower Rwandans and give them capacity to analyse their problems and find appropriate solutions
- to analyse the values and acts that help Rwandans to strive for unity and reconciliation leading them to sustainable development.
- To promote the Kinyarwanda language, “Rwandanness “and Rwandan cultural values that enhance social coexistence and social welfare
- To instil the spirit of peaceful coexistence and togetherness, while promoting the culture of creativity, performance and competitiveness
- To instil among Rwandans the culture of supporting government activities and programs
- To instil among Rwandans the culture of cleanliness, environmental protection, promotion of democracy and constructive debate, learn and observe the laws of the land, and fight against injustice and corruption.

- To instil among Rwandans the ability and desire to foster the culture of peace founded on mutual trust and respect, tolerance and respect for human rights, to avoid division and genocide ideology, and to instil in them the culture of peaceful resolution of conflicts based on mutual understanding and tolerance
- To train Rwandans on good service delivery and time management

2.6.2.3. RESPONSIBILITIES

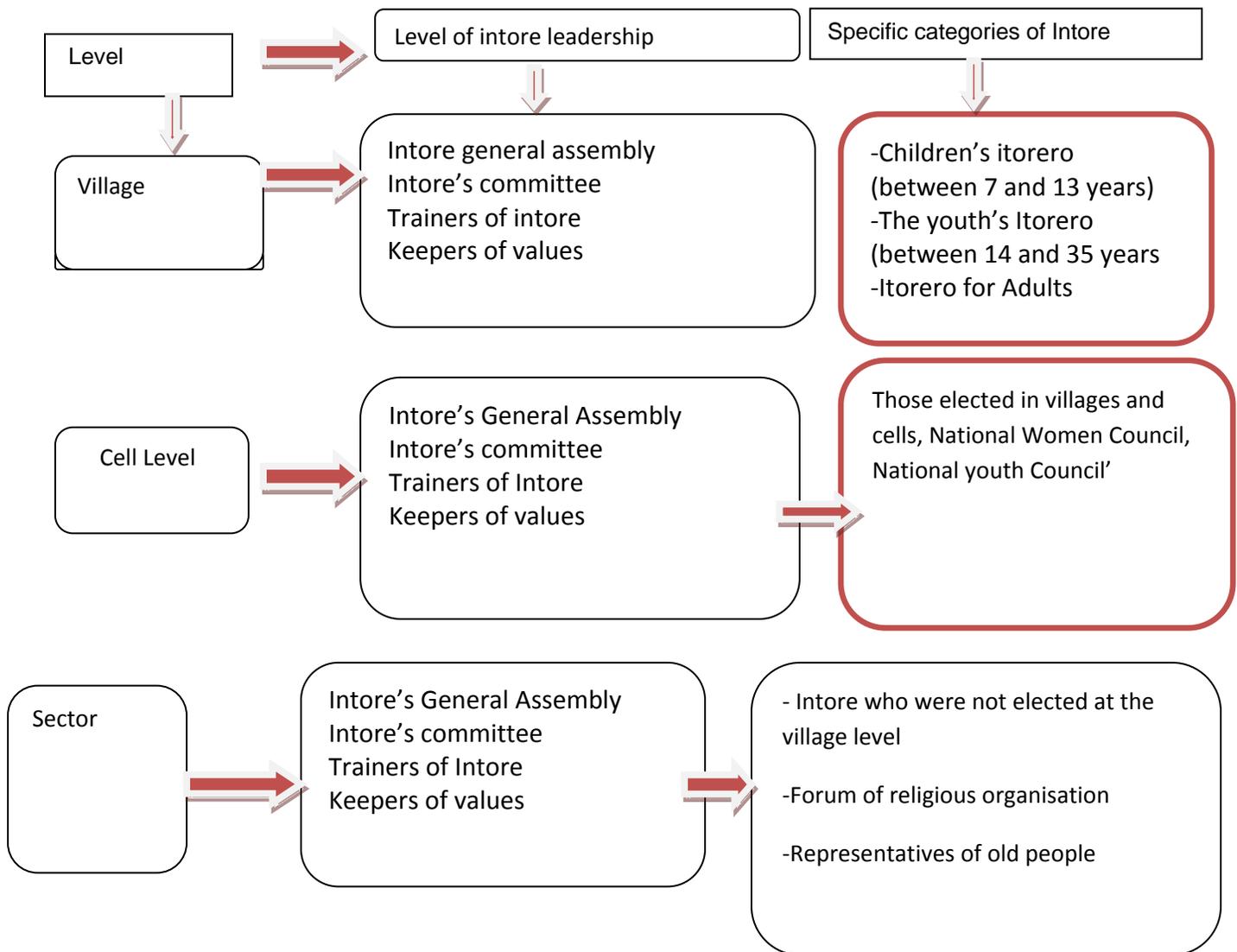
In order for Rwanda to achieve its vision successfully, itorero ry' Igihugu should play a significant role and therefore it has the following responsibilities.

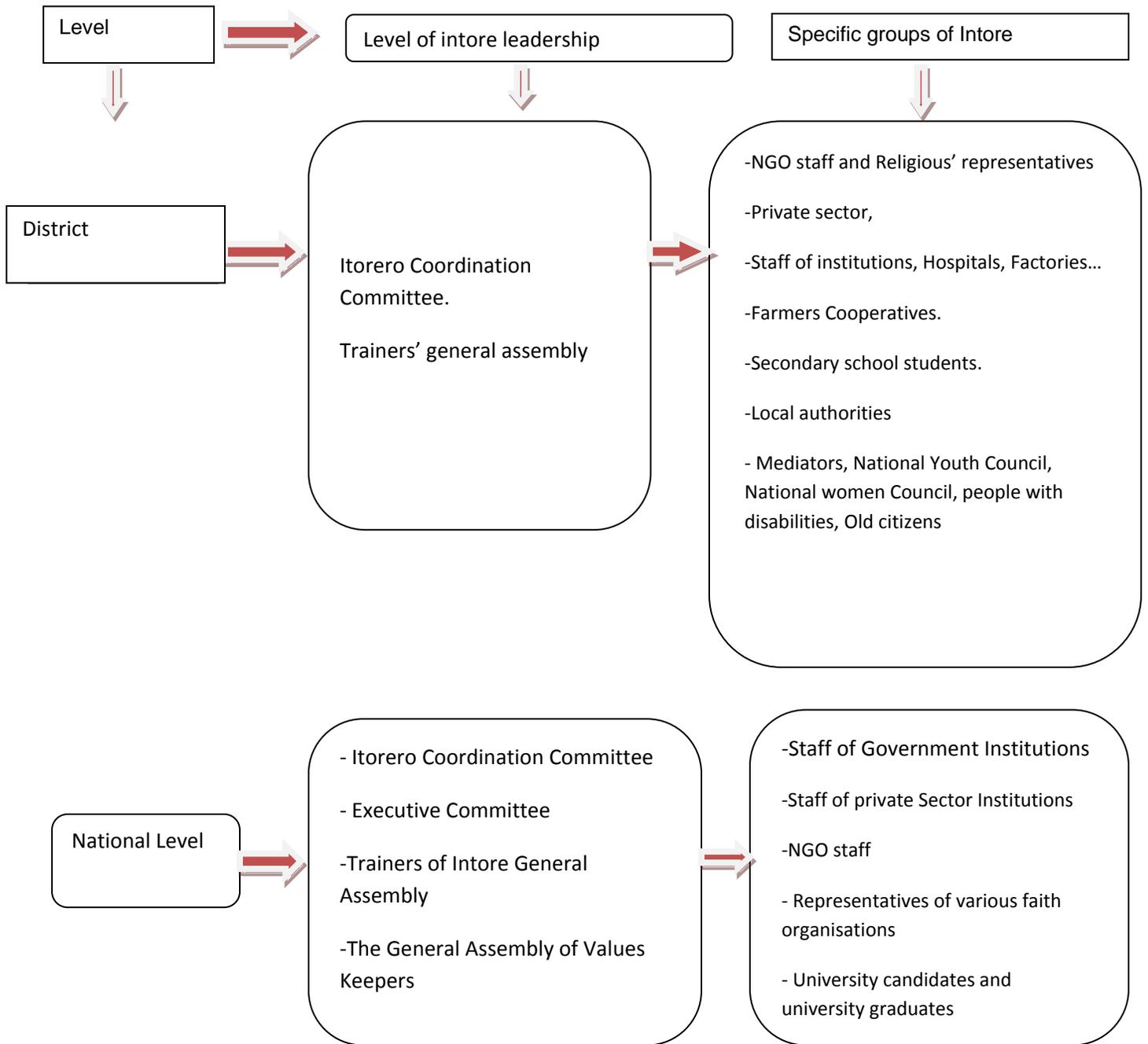
- a. To educate intore at all levels of the society who are proud of their country
- b. To promote the Rwandan cultural values leading to sustainable development
- c. To exalt the achievement of Rwanda people with the pride.

2.6.2.4. The structure

Itorero is hierarchically organised and therefore it should start from village and reach thenational level.

Each Itorero is composed of specific categories of intore as indicated in the following summary.





2.6.2.5. Intore administrative structure

In order to promote Intore activities, it is necessary to have an administrative structure, for the purpose of follow-up and continued institutional development.

Leaders are elected from intore themselves with the purpose of creating the spirit of ownership among intore.

a) Intore General Assembly

At any level of itorerero, there should be an Intore General Assembly in charge of planning and following up the functioning of Intore-specific categories at that level.

b) The Committee of Intore

At every level of Itorero there should be a committee of intore composed of a number of people (to be determined later by a competent authority) who are responsible for planning and monitoring intore activities. That Committee should be composed of a chairperson, a deputy chair, a secretary, and councillors with specific responsibilities, like community mobilization, discipline and production.

c) Trainers of Intore.

Every itorerero must have trainers who are nominated by the intore's General Assembly: They should have the following characteristics:

- be exemplary in keeping values governing intore;
- Have sufficient knowledge of what they teach, capable of delivering the message
- Be selected in transparency depending on the kind of training

d) Keepers of values

At each level of Itorero, there should be keepers of values responsible for monitoring the implementation of values. They should also advise those who deviate from them and choose those who should be rewarded. The keepers of values should have the qualities of intore and be exemplary in promoting values. They are elected by the general assembly of intore of their respective itorerero from experienced people who are knowledgeable and trustworthy.

The keepers of values at national level have the responsibility of assessing new values introduced in Rwandan culture and advise whether such values can be accepted or rejected.

CONCLUSION

In this document, there are Rwandan cultural values presented which will help Rwandans to solve problems related to mentality, bad behaviours and negative attitudes. The above values will also enable Rwandans to contribute to the promotion of social welfare, social coexistence, good governance, patriotism as well as work and development.

It is believed that the family is the foundation which leads the Rwandan people to sustainable development. Rwandans in their everyday life should respect the principle of gender equality. Besides, the research revealed that Rwandans have shared cultural values in all parts of the country, from east to west, south to north, in urban and rural areas as well as among different categories of people, be it literate or illiterate people.

Rwandan cultural values should be disseminated/ spread inside and outside of the country so that Rwandan can be guided by those values wherever they are and in their everyday activities.

Everybody should play a significant role in promoting values by preventing and eradicating bad behaviours and negative attitudes. Rwandans should avoid taboos in their daily life. The use of mass media is one of the ways of keeping and promoting values.

We should be reminded that parents, educators, extended family and religious, public and private institutions play a significant role in promoting Rwandan cultural values. Moreover, specific categories of intore, the administrative structure of intore, forums of peer groups and keepers of values are other ways which should be used to promote Rwandan cultural values.

The keepers of values must be sure the values are up to date by avoiding barriers to those values. They should analyse foreign values before introducing them in Rwandan cultural values because sometimes foreign culture maybe a barrier to Rwandan cultural values.

Respecting Rwandan cultural values helps us to be proud of being Rwandans which in turn leads to sustainable development of the country as well as the development of people in various domains, such as social welfare, social coexistence, unity, good governance, patriotism and the love of work. The Rwandan people should understand that they have their own capabilities and therefore, they should have self-confidence without expecting foreigners to help them.

REFERENCES

1. Byanafashe, D. et Rutayisire P, et coll.(2011) , Histoire du Rwanda, des origines à la fin du XX^e siècle, Huye, UNR
2. Busro Festus,(2003), Umuco n’umurimo, Kigali
3. Cambridge advanced learner’s (2010), dictionary, third edition, university press
4. Gahunda ya Guverinoma 2010-2017, Ukwakira 2010
5. INTEKO IZIRIKANA (Nzeri 2008), Indangagaciro mu muco nyarwanda, agatabo ka mbere
6. Minijust (Nzeri 2008), Itegeko Nshinga rya Repubulika y’u Rwanda ryo ku wa 04 Kamena 2003 nkuko ryavuguruwe kugeza ubu
7. NURC, (october 2009), Reconciliation work in rwanda, Kigali
8. NURC, (Kamena 2010), Itorerero ry’igihugu, Kigali
9. Politiki y’igihugu y’ubumwe n’ubwiyunge, Kamena 2007
10. NUR,(Ukwakira 20090), Imyaka 15 y’ubumwe n’ubwiyunge mu Rwanda, intambwe imaze guterwa, kigali
11. NURC, Community conflicts in Rwanda, major causes and ways to solutions
12. NURC, (January 2009), The causes of violence after 1994 genocide in Rwanda,
13. NUR,(Mata 2005)Imfashanyigisho yagenewe abayobora ibiganiro mu bigo by’amashuri yisumbuye mu rwego rwo kurwanya ibikorwa bikurura amacakubiri no gukemura amakimbirane,
14. NURC (2008), Imfashanyigisho y’ingando n’andi mahugurwa, Gashyantare
15. Unit Club (Kanama 2010), Raporo y’ubushakashatsi ku ndangagaciro z’umuco nyarwanda zikwiye gutezwa imbere n’imyitwarire igayitse ikwiye guhindurwa hagamijwe iterambere rirambye ry’u Rwanda n’abaturarwanda, kigali