

# GOROROKA *Magazine*



**RWANDA CORRECTIONAL SERVICE**

Justice, Correction, Safety and Production



2nd Edition

February 2022



## ***The Role of Correctional System in Crime Prevention***

***The role of community policing  
programmes in reintegration of  
ex-offenders and reducing recidivism  
in Rwanda***

***The Role of Prison Education,  
Vocational Training and Work  
in Promoting Rehabilitation &  
Reintegration of Offenders in Rwanda***



**H.E Paul KAGAME**  
**President of the Republic of Rwanda**

***“We know our past and the future we want. Let us work together to uphold security in our nation and region. Security is the foundation of the progress we have achieved to date and well being of our citizens. We must be defined by values of discipline, self respect, respect of others and hard work to develop our nation.”***

*President Kagame speaking at the 17th Rwanda National Police Anniversary celebrations  
| Kigali, 16 June 2017.*



# RCS

## Leadership and Command



**Hon. Alfred GASANA**  
*Minister of Interior*



**CGP Juvenal MARIZAMUNDA,**  
Commissioner General of RCS



**DCGP Rose MUHISONI,**  
Deputy Commissioner General RCS



**CP Peter KAGARAMA,**  
Division Manager of Production &  
Infrastructure Development



**CP John Bosco KABANDA,**  
Commandant RCS Training School



**ACP Edward WAKUBIRWA,**  
Division Manager of Ethics & Doctrine



**ACP Alex BAHIZI KIMENYI,**  
Division Manager of Corporate Services



**ACP KARASIRA**  
Division Manager of Security and Operations RCS



**ACP Camille GATETE,**  
Division Manager of Logistics



**ACP Emmanuel RUTAYISIRE,**  
Principal Staff Officer & Advisor to CG



**ACP Dr George RUTERANA,**  
Division Manager of Medical Services



# Foreword

It is a pleasure to introduce the second edition of Service magazine. Since it was first published in November 2020, Gororoka magazine has been widely used in the corrections fields. Thus, more people than ever before now have access to this document. The magazine is distinct in that it is the only publication focusing solely on the day-to-day management and operations of corrections institutions. Even though its readership may include the people from all walks of life, above all, it is intended for those who are actually employed in correctional facilities and to those who deal with offenders on a day to day basis.

Increasingly the world over, the concept of rehabilitation is winning ground over that of punishment when dealing with offenders. Prison systems around the world are striving to effect changes by providing inmates with opportunities during their incarceration so that they can more easily be reintegrated into society and become once again active and productive members of their communities. International standards such as the Nelson Mandela Rules stipulate that imprisonment should not be limited to the deprivation of liberty, but that it should be a time for the re-education of offenders.

Giving those who offend the opportunity, the resources, and the support to become better people will always be an ethical aim of our correctional system. Reformation, rehabilitation and reintegration of offenders is the ultimate goal of RCS administration. In pursuance to



**CGP Juvenal MARIZAMUNDA,**  
Commissioner General of RCS

meet this objective, all correctional facilities and other departments under direction and supervision of RCS have been taking a number of initiatives in the field of rehabilitation and welfare of inmates. During their stay, offenders are provided with a wide range of treatment programmes and services which include medical check-ups, counselling sessions, academic studies, vocational training, physical education, recreation, welfare services, religious services, family visits, etc. All these are aimed at making the offenders better socially equipped for their re-adjustment to the free world once they finish serving their sentences.

Dear readers, the impact of COVID-19 pandemic on the operations of the Service cannot go without a mention. RCS had registered 2,891 COVID-19 cases cumulatively for inmates. Sadly for us, 42 inmates succumbed to the pandemic. As a response to the pandemic, RCS issued a Special Standing Order on COVID-19 Prevention and Management to control the further spread of the pandemic. Among others, the Order suspended relational prison visits

to prevent contact between the community and inmates to reduce the risk of Coronavirus transmission inside prisons. The Service would like to take this opportunity to applaud government and its leadership as well as other stakeholders (UNDP) for coming in to help out the situation with financial and material support. Using the support, correction institutions were able to provide inmates and staff with Personal Protective Equipment (PPEs), essential drugs and other materials required in the fight against the Covid-19 pandemic.

As you are aware the war against the COVID 19 pandemic is far from over. RCS would like to urge all of us to continue strict compliance to all the COVID-19 precautionary measures all the time.

Finally, RCS is grateful for the continuous support from Government of Rwanda, its partners and stakeholders for the rehabilitation of offenders. It is through our joint efforts that RCS is able to support the inmates' transition from prison back into the community. RCS would like to assure all its commitment in adhering to its mandate and mission of ensuring safe custody, rehabilitation, reformation and reintegration of offenders through implementation and enforcement of sound policies and programmes that respond to the needs of offenders.

**Thank you**

**CGP Juvenal MARIZAMUNDA**  
**Commissioner General of RCS**



# Contents

<b>Foreword</b>	<b>4</b>	<b>The Role and importance of Victim-Offender Mediation (VOM) Programmes in the Rehabilitation and reintegration processes in Rwanda</b>	<b>26</b>
<b>Editorial</b>	<b>6</b>	<b>UBUTABERA MPANABYAHA MU RWANDA N'URUHARE RWABWO MU KUGORORA NO GUSUBIZA MU BUZIMA BUZANZWE ABAKOZE IBYAHA</b>	<b>29</b>
<b>Promoting Rehabilitation and Reintegration Programmes in Corrections</b>	<b>7</b>	<b>GEREZA YA NYAGATARE IBAYE UBUKOMBE MU BUREZI</b>	<b>32</b>
<b>The Role of Correctional System in Crime Prevention</b>	<b>8</b>	<b>Cultural, Sports and Recreational Activities as Tools for Reformation and Rehabilitation of Offenders in Rwanda</b>	<b>37</b>
<b>The role of DiDé in the Rehabilitation and Reintegration of Offenders in Rwanda</b>	<b>11</b>	<b>Rehabilitation Programmes for Female Offenders: The Case of Rwanda</b>	<b>40</b>
<b>The Role of Prison Education, Vocational Training and Work in Promoting Rehabilitation &amp; Reintegration of Offenders in Rwanda</b>	<b>15</b>	<b>The role of community policing programmes in reintegration of ex-offenders and reducing recidivism in Rwanda</b>	<b>42</b>
<b>Early Childhood Development Programmes in Corrections: Essence, Successes and Challenges</b>	<b>18</b>	<b>Limitations to successful offender rehabilitation and reintegration in Rwanda</b>	<b>45</b>
<b>The Role of Faith-Based Organisations in the Offender Rehabilitation and Reintegration Process</b>	<b>20</b>	<b>Prevention and control measures against COVID-19 in Rwandan correctional institutions: A challenge and an opportunity</b>	<b>49</b>
<b>KUNOZA UBUFATANYE N'UBUHUZABIKORWA HAGATI Y'INZEGO Z'UBUTABERA MPANABYAHA KUGIRA NGO HATANGWE UBUTABERA BUFITE IREME</b>	<b>24</b>		

## Editorial Team

CSP Augustine NDEMEZO (Chief editor),  
SSP Pelly Uwera GAKWAYA,  
SP Alex MUGISHA,  
SP Mary TENGERA,  
SP Gilbert Alain MBARUSHIMANA  
SP Theoneste NIYINDORA.



# Editorial

## Dear Esteemed Readers,

Welcome to the second issue of Rwanda Correctional Service Publication-**Gororoka Magazine**. We hope that the previous year (2021) has been kind to you, and that you are all staying safe and healthy regardless of the challenges of COVID 19 pandemic. We are delighted that you are joining us as readers and hope you will also join us as contributors.

**Gororoka Magazine** is a bilingual (English and Kinyarwanda) RCS publication dedicated to promoting information exchange among the people of all walks of life in the field of corrections. The magazine is published biennially in both print and online versions by the Rwanda Correctional Service department of public relations and communication.

It is our pleasure to bring to you this latest issue of the Service Publication-**Gororoka Magazine** focusing mainly on offender rehabilitation and reintegration as the core mandate of Rwanda Correctional Service entails. RCS works with central and local government institutions, civil society organisations, faith based organisations, non-governmental organisations and the general public to develop and implement rehabilitation and reintegration programmes inside and outside correctional facilities to

support offenders to lead law-abiding and productive lives after their release from prison custody. This collection was compiled from articles contributed by various people including the Service staff and the Service partners and stakeholders.

The editorial team is grateful to the various RCS corrections staff that provided their inputs. We especially thank the external contributors/subscribers. Their participation has enhanced the value of the information contained in the Service Magazine. We also recognize the valuable guidance and feedback on this project from the Commissioner General of Rwanda Correctional Service.

Finally, as the Chief Editor, i encourage contributions from the general community to ensure a continuity of a successful correctional magazine. I also welcome comments and suggestions that could improve the quality of the magazine.

On behalf of everyone on the editorial committee, i wish you safety and health.

**Together, let us make the difference.**



# ***Promoting Rehabilitation and Reintegration Programmes in Corrections***

Since its establishment, RCS was mandated primarily to ensure reformation, rehabilitation and reintegration of inmates. Accordingly, the New Draft Law Governing Correctional Services lays the basis for the mandate of the Rwanda Correctional Service (RCS). This law compels the Service to comply with the following articles in terms of the treatment of offenders:

## **Article 12: Education programme for convicts.**

This means that the institution puts in place strategies and programmes for literacy of convicts. The Institution also establishes an educational programme in reference to the government programme for education of incarcerated persons at primary, secondary and university level and technical and vocational education training and convicts who successfully complete their education programme receive certificates for knowledge of the course undergone.

**Article 13: training to incarcerated persons in social and civic education.** The Institution provides training to incarcerated persons in social and civic education for their social reintegration. What the institution does is to develop and offer programmes that encourage convicts to develop an awareness of the consequences of their behaviours and initiate a personal process towards change.

## **Article 14: Works for skills development:**

Incarcerated persons are encouraged to perform an activity in relation to his or her professional skills to increase his or her skills, and those who do not possess any professional skill are trained at technical and vocational education training centres (TVET) of the Institution, in order to acquire skills of their choice.

## **Article 16: Halfway social reintegration programme.**

This is a new reintegration programme that will give a convict the opportunity to rebuild ties and get closer to their families, during their last days of sentence.

## **Article 17: Dialogue between the convict and offender.**

Commonly known as Victim-Offender Mediation (VOM), the programme promotes the dialogue between the victim and the convict and it is organised by correctional facility management in partnership with stakeholders within the community and before a mediator.

## **Editorial**



# The Role of Correctional System in Crime Prevention

*"Secure prisons are essential to making our Justice System an effective weapon in the fight against crime. When prisoners convicted or awaiting trial are entrusted to your care, they must know and the public must know that they will remain there until they are legally discharged.... The full contribution, which our prisons can make toward a permanent reduction in the country's crime-rate, lies also in the way in which they treat prisoners. We cannot emphasize enough the importance of both professionalism and respect for human rights."*

**President Nelson Mandela (1998)  
Speaking to prison staff of South  
Africa**



**CSP Augustine Rukabu NDEMEZO**  
Director Planning, M&E-RCS

The aim of the criminal justice administration is the effective reduction of crime and protection of society. The fourth component of the criminal justice system i.e. prison administration has to play a vital role in this regard. Prisons help citizens to feel secure by separating offenders from society and acts as a deterrent measure for would be offenders. Prisons are also responsible for carrying out rehabilitation of prisoners. Rehabilitation entails changing an offender's behavior with a view of preventing prisoners from re-offending.

There are various ways in which crime can be prevented. Measures like punishment, incapacitation, deterrence and reformation/rehabilitation, they all prevent crime and reduce harm. One less crime means one less victim of crime, and one less harm committed. Clearly, the more successful prisons do their work, the more society is protected, and the safer the country becomes.

Regardless of the crime offender involved, punishment must be imposed. However, the punishment concept has been justified in a range of social contexts. Punishment can be justified on one or more subsequent grounds, namely for retribution, deterrence, incapacitation and rehabilitation.

In the first place, prisons prevent crime through retribution. Retribution is known as one of the oldest justifications of punishment. In single terms retribution is the belief that punishment must avenge or retaliate for a harm or wrong done to another individual. It can be traced back to both the code of Hammurabi, King of Babylon,



and the biblical books of Exodus, Leviticus and Deuteronomy in the Old Testament. The code of Hammurabi stated: "If a man destroys the eye of another man, they shall destroy his eyes. If he breaks a man's house, they shall break his bone. If a man knocks out a tooth of a man of his own ranks, they shall knock out his tooth." This was also the same with the law of Moses: "Thou shall give life for life, eye for an eye, tooth for a tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (**Exodus 21:23-25**). Retribution is a philosophy of punishment that has to do with vengeance against one who has committed a crime. Prisons prevent future crime by removing the desire for personal avengement against the defendant. When victims or community discover that the defendant has been adequately punished for a crime, they achieve a certain satisfaction that the criminal procedure is working effectively.

Secondly, crime is prevented through deterrence measures. Deterrence means that punishing an offender can prevent future criminal behaviour and the effects of punishment will serve as a deterrent to other criminals. Deterrence is a crime control strategy that uses punishment to prevent others from committing similar crimes. Deterrence also makes potential criminals aware of the consequences of crime and is not only aimed at preventing the person who has been punished from further criminal behaviour. There are two types of deterrence. **Specific deterrence** applies to the individual who is being punished; the aim is to prevent that person from committing additional crime in a sense that the punishment will prevent that offender from being involved in any criminal activities because of bad experiences

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**...prisons prevent crime through rehabilitation of offenders. Rehabilitation has been the most well-known correctional philosophy for many years.**

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with previous offences. **General deterrence** discourages other offenders from committing the crime; the punishment imposed on an offender shows others what will happen to them if they engage in doing the same crime. For these reasons, it is argued, for prisons to be deterrent, the conditions therein should be such that no one would ever want to return to prison. However, this has raised other human rights concerns. It is hoped that prisons provide warnings to people thinking about committing crimes, and that the possibility of going to prison will discourage people from breaking the law.

Thirdly, crime prevention is manifested through incapacitation of the criminal. Incapacitation is the means of detaining a person who has committed a crime and thus preventing him/her from committing additional crime. This punishment serves as a strategy to separate offenders from society.

There are three types of incapacitation, i.e. collective incapacitation, selective incapacitation and criminal career incapacitation. **Collective incapacitation** means that offenders who have been convicted for the same offence should be given the same sentence. **Selective incapacitation** means that sentences are based on forecasts of crimes that convicted offenders will be responsible for committing. **Criminal career incapacitation** means selecting those criminals who have a high rate of crime. Incapacitation theory believes that if a person is imprisoned, he/she will not have access to commission of crime and society will be protected from his/her criminal behavior. This theory emphasizes confinement so as to deny the criminal a chance to commit more



crimes. Imprisonment incapacitates the criminal because he/she is put under strict control to make him/her unable to commit more crimes and this brings peace and stability in the community due to reduced crime commissioning. However, the reliance on prisons to prevent crime by confinement of offenders is expensive in terms of their maintenance on state resources due to their big numbers.

Fourthly, prisons prevent crime through rehabilitation of offenders. Rehabilitation has been the most well-known correctional philosophy for many years. The use of rehabilitation has always been promoted as a key correctional goal in every correctional institution. The term rehabilitation can be described as the process of changing the current criminal behaviour of an offender through some form of vocational, educational or therapeutic treatment. Offenders are expected to learn sound work skills and go through educational programmes that will ensure their effective reintegration into community. Rehabilitation is also known as treatment based penalty and has to do with improving the offender's condition in order not to resort to crime again. The goal of this punishment is to change the offender's attitude about what they have done, and reform them so that they do not commit crime again. The aim of punishment has shifted from the body to the soul of the offender. It is argued that a humanitarian, individualized treatment, classification, meaningful education, intense religious instruction, and positive reinforcement and mild discipline, are a means of fostering rehabilitation and reformation. It is believed that if reformation and rehabilitation of offenders is to be realized, their rights have to be respected. Therefore, it is now desirable to treat offenders from a humane stand to enable them to be reformed and rehabilitated.

The rehabilitation of offenders within correctional institutions will assist offenders to be equipped with the necessary skills and knowledge in order to avoid re-offending. This can help offenders gain insight into their criminal behaviour and realise that crime has brought injury to society. Rwanda Correctional Service offers skills training, education, sport recreation, culture opportunities, health care and psychological treatment, maintenance of family and community links, a safe and healthy detention environment, in order to prepare offenders to return to society with life as productive and law-abiding citizens.

Finally, prisons prevent or control crime through restitution means. Restitution prevents future crime by punishing the defendant financially. Restitution is when the court orders the criminal defendant to pay the victim for any harm and damages caused. Restitution can be for physical injuries, loss of property or money, and rarely, emotional distress. It can also be a fine that covers some of the costs of the criminal prosecution and punishment.

All in all, there are good reasons to believe prisons can prevent crime. The experience of imprisonment could deter someone from committing crimes to avoid prison in the future. Prison might provide opportunities for rehabilitation, such as drug and alcohol treatment, education, or counseling. And, at the very least, someone who is in prison cannot commit a crime in the community because s/he is incapacitated. However, crime prevention requires individuals, communities, non-government organisations and all levels of government to work together in a coordinated way to develop and implement effective strategies to address the short and longer-term causes of crime.



# ***The role of DiDé in the Rehabilitation and Reintegration of Offenders in Rwanda***



Organization Dignité en Détention Rwanda (DiDé Rwanda) is a non-governmental organization (NGO) under Rwandan law that works for the protection and social reintegration of people deprived of their liberty. For over 23 years, DiDé has developed projects and implemented actions in 8 prisons in Rwanda, also working with communities, as well as with national government partners, national and international organizations.

The activities of the DiDé Organization are implemented at local or national level and focus on four thematic areas, namely mental health and psycho-social assistance, education and vocational training, reconciliation and community reintegration of prisoners, as well as institutional capacity building.

Our mission is to improve the conditions of detainees in general, and particularly children

and female detainees through their education and reintegration in their respective communities at the completion of their sentence.

Current activities focused on mental health/rehabilitation of current inmates and preparation of prisoners' reintegration (current and released). Currently, DiDé, in collaboration with various partners is engaged in the establishment of a halfway center for prisoners ready to be released.

In mental health, therapeutic groups have been set, and guided by trained peer educators, with the follow up of psychologists for RCS and DIDE. Psychotherapy, literacy, vocational training and ECD for children living with their mothers incarcerated are activities in which DIDE intervenes to support inmates in their imprisonment and prepare them to be released without being disoriented with real life.



Irerero



ECD: Ngoma prison



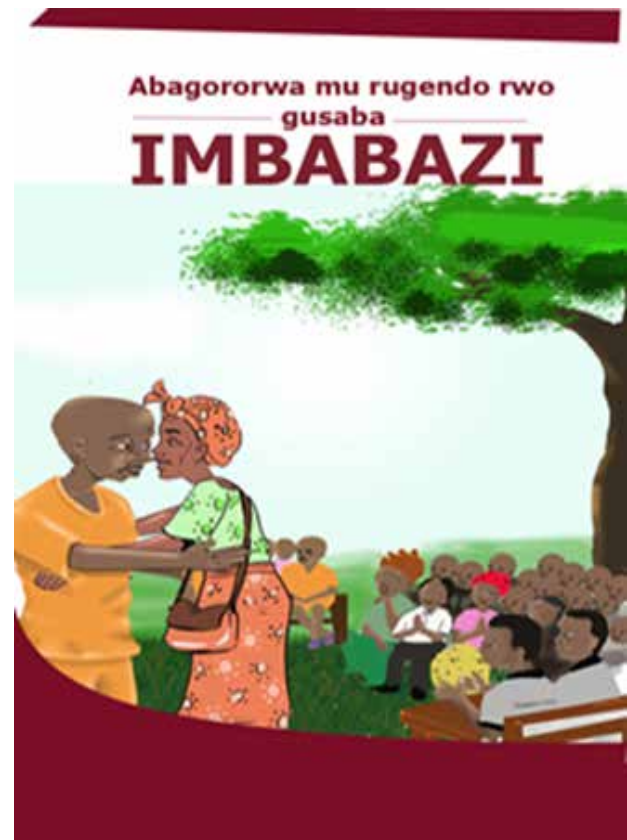
Official Inauguration ECD Ngoma Prison

In particular on the theme **“reintegration of the released prisoners as full members of the community”**, DiDé organisation is carrying out psychosocial rehabilitation to help prisoners who committed the genocide against the Tutsi to better understand their situation and to re-establish social link on the one hand, and on the other hand, by preparing victims, families on both sides (genocide convicts and victims) and the community at large to welcome them back in the society.

DiDé conducted different activities in collaboration with different stakeholders, including line ministries (MINIJUST, MINALOC), governmental institutions (RCS, NURC, district authorities) as well as community facilitators and prisoners peer educators both trained on psycho-social support and on how to accompany victims. The project outcomes (from March 2018 to October 2020) 130 inmates in total, ( including 51 women) requested for forgiveness including 45 of Rusizi prison, 51 from Nyamagabe prison and 34 inmates of Huye prison, while 132 genocide survivors have provided pardon to those inmates including 53 presented in Rusizi prison, 53 in Nyamagabe prison and 26 in Huye prison.

In those events, 94 inmates’ family members

have been presented in prisons comprised by 37 in Rusizi prison, 38 in Nyamagabe district and 19 in Huye prison. A documentary film and a booklet of testimonies provided by beneficiaries has been produced to document the results of the intervention



**Reconciliation and Forgiveness:  
Booklet of testimonies from beneficiaries**



**Partners meeting to validate IEC material**



**Capitalization meeting**



**Reconciliation session in Nyamasheke district**



## **Halfway Social reintegration center- enhancing the preparation of pre-release inmates in Rwanda under the support of Sterling Foundation**

Since June 2020, the Ministry of Justice is developing a new correction tool called “Halfway Social Reintegration Centers” together with RCS and DiDe Rwanda.

The use of these “transition homes” is related to the reintegration of the offender into society, which can be effective as a realistic Community framework. Through the use of a halfway center, the confusion, uncertainty and stress faced by the released offender can be gradually dispelled, allowing pre-release a reasonable period of time to readjust to an independent living. Transition houses can thus function as a “chamber of decompression” for the offender before the release from a long period of detention.

A number of activities have already been carried out toward the implementation of the project:

- The policy on alternative measures to imprisonment has been developed;
- A site has been identified for the installation of a pilot Halfway Social Reintegration Center
- Funding has been mobilized for the architectural studies of the pilot phase. This funding was channeled through DiDe Rwanda. The architectural studies are now available.
- A needs assessment has been conducted to better understand the expectations of different stakeholders (prisoners, RCS, district administration, families of prisoners, Civil Society Organizations...). Data collection ended on October 31, 2021 and the report is expected before the end of November 2021.
- Efforts to mobilize funds for the construction phase are ongoing.



**Visit of the site**



**View from the architectures studies**



**Training of data collectors to conduct Needs assessment for the project**



**A view of the planned constructions funds mobilization efforts: Visit of partners from the Sterling Foundation, USA**

## ***The Role of Prison Education, Vocational Training and Work in Promoting Rehabilitation & Reintegration of Offenders in Rwanda***



**Juvenile Prisoners in Class Session**



**SP Alain Gilbert MBARUSHIMANA**  
**Director of Rehabilitation and Re-entry-RCS**

The story of education, vocational training and work in correctional systems can be drawn in the United States back to 1789, where it was mentioned like Sabbath school and the objective was to teach inmates with a view to being able to read the bible.

The 19<sup>th</sup> century marked the era of the industrialization revolution to the United States, and this requires workers. Therefore both prison administration and political leaders adopted the idea that prisoners need to be reformed. As longer as the industrial revolution developed, more requests for labor was at top priority and it was in this regards the prisons in the United State established vocational training and education with a view to encounter the request for skillful employees.





The establishment of vocational training programs and education in prisons has been taken as a presumed goal of preparing prisoners for productive roles in society. This was associated with prisons reforms that wanted to implement appropriate measures to help prisoners to change mind from bad to good behavior by facilitating them to reintegrate community life once released from prison.

It is in this line that RCS was mandated to ensure a professional service that contributes to the national security and socio-economic development through proper re-education and rehabilitation of inmates, leading to their effective community reintegration.

## **Education, Vocational Training and Work in Promoting Rehabilitation & Reintegration of Offenders in Rwanda**

Education in Rwandan prisons can be viewed in three lenses: Formal, Informal and Civic education.

### **1. Formal Education**

#### **1.1. General Education**

Formal education in Rwandan prisons is tailored to the National Curriculum of nine (9) years basic education where all the juvenile prisoners of Nyagatare Prison have the opportunity to follow their studies and pass the National sitting examinations.



**Student of Nyagatare Prison in National examination (P6)**



**Student of Nyagatare Prison in National examination (P6)**

### **1.2. Formal TVET**

Rwanda Correctional Service has already initiated RCS TVETs schools at six prisons: Nyarugenge, Nyanza, Huye, Rwamagana, Rubavu and Nyagatare well constructed and equipped with TVET workshop materials. Those RCS TVET schools have been recognized by National Examination and School Inspection Authority (NESA) at National level. RCS TVET Schools give to prison inmates a short course training of six month period and award a certificate by competence of level one in different trades such as : Plumbing, Electricity, Welding, Masonry, Tailoring, Automobile Mechanics, Computer literacy, Hair dressing, Carpentry and Leather craft.



**Workshop sessions**



**Workshop sessions**

## **2. Informal Education**

Informal education in Rwandan prison comprises of civic education, languages and informal TVET among others, which is awarded with prior learning recognition certificate. The prisoners who gained technical skills during their incarceration period do most of prison construction activities.

### **2.1. Informal TVET**



**Prior learning certification at Rubavu Prison**

### **2.2. Civic Education**

Civic education program in Rwandan Prisons is more focused on Unity and Reconciliation where genocide convicts are willingly to ask for forgiveness; and then the prison administration, local community and RCS partners organized an open event of repent and forgiveness of genocide perpetrators and survivors.



**Unity and Reconciliation sessions**



# Early Childhood Development Programmes in Corrections: Essence, Successes and Challenges



**SP Alain Gilbert Mbarushimana**  
Director of Rehabilitation and Re-entry-RCS

## INTRODUCTION

The Early Childhood Development programs (**ECD**) were initiated at the country level in line with the ministry of education for children ranging from birth to three years. Rwanda

Correctional Service as an institution was not left out to carry on that best practice that was beneficial to children living with their mothers in prison. RCS and their partners manage to establish five ECD' centers at Nyarugenge, Muhanga, Ngoma, Musanze and Nyamagabe.

RCS in good partnership with their partners, conducted different project aiming at promoting the welfare of women in general and especial pregnant women and children living with their mothers in prison.

A tremendous number of caregivers have been trained to take care of our children in prison facilities and there is positive outcome on children who spend their daytime in prison ECD's especially in behavioral development.

The essence of introducing ECD centers in Rwanda Correctional Service is to create a safe environment with trained and knowledgeable caregivers who look after them, make them aware of risks in their environment and improve



ECD Musanze



ECD Ngoma



**ECD Nyamagabe**

their self-help skills, such as putting shoes on and off, tying laces, hand washing and getting dressed. Therefore, there is positive outcome for children who spend their daytime in prison ECD's especially in behavioral development. In addition, parental awareness about children's rights and positive parenting has also changed their perceptions of the status of young children.

The rights that children have are very well respected and implemented by female prisons and the rights of children are; right to eat, right to wear, right to be in ECD, right to drink clean water, right to sing and dance as well as right to sleep, right to have good sanitation, right



**ECD Nyarugenge**

to availability of books and toys to stimulate a child's mind, communicate and ask questions. Despite the fact that their parents have been convicted, the children remain innocent and are equally and fairly treated well as provided by the law.



**ECD Muhanga**



# The Role of Faith-Based Organisations in the Offender Rehabilitation and Reintegration Process



**Fr. Augustin NZABONIMANA**  
The Director of CARITAS and the Diocesan Bureau for Projects and Strategic plan.

Churches and faith-based organizations in Rwanda play a big role in the process of unity and reconciliation of the Rwandan people after the Genocide perpetrated against the Tutsis. Unity, Reconciliation, inmates and ex inmate's rehabilitation and Healing activities are carried out within prisons and in the community through prayers, training sessions and other material, financial and spiritual support.

Over the past two years and a half, Caritas Byumba Diocese has been implementing a project to prepare female and young inmates for a better future after serving their respective jail term. Dubbed **"Mainstreaming and strengthening women and youth in Rwandan prisons for a better after prison life,"** the project is being implemented in partnership with Rwanda Correctional Services (RCS) and OXFAM Rwanda in both Nyagatare and Musanze prisons.



Official launch of the project back in 2019



## How the project started

Despite the fact that every family should contribute towards the development of the society and of the county, conflicts and differences continue to persist, breaking the social fabric and citizens' welfare.

It is against that framework that Byumba Catholic Diocese created TFT/ Psychosocial Diocesan Services (TFT) whose main activity relates to helping victims of different conflicts overcome psychosocial issues. It had been realised that families, widow/widower, and children community in general people whose psychosocial issues and poverty improve their livelihoods.

TFT/ Psychosocial Diocesan Services currently works under Caritas of Byumba

Catholic Diocese. It has worked together with RCS in terms of reducing psychosocial problems among prisoners. This was done through training of RCS staff, psychologists and nurses on TFT techniques and psychosocial support. Apart from psychosocial issues, the experts in the field also identified other issues to deal with for the betterment of inmates after prison life. The project was launched by the former minister of Justice Johnston Busingye together with the Bishop of Byumba Diocese and RCS commissioner general on February 5, 2019.

## Project's goals and objectives

This project aims at saving female prisoners who are victims of poverty from the danger of returning to the crime world again by improving

their economic conditions and integrating them into society as good citizens. It is believed that by supporting female prisoners while in prison and accompanying them after they have been released can help them live a self-reliant life hence gaining their bread from reputable work.

It can also help them overcome social stigma attached to them and to their children.

The project sought to create an elaborated institutional framework for providing vocational

training and rehabilitation opportunities for female inmates and ex-inmates as well as their families.

It also aimed at providing female and youth inmates and ex-inmates as well as their families with the competitive edge they need to succeed in today's labour market through vocational training.

***The project sought to create an elaborated institutional framework for providing vocational training and rehabilitation opportunities for female inmates and ex-inmates as well as their families.***

Providing institutional frameworks to help offer psychological and social support for women and youth prisoners and their children.

## The project's core activities

The project is implementing different activities namely delivering psychosocial assistance, provision of vocational trainings, Provision of start-up kits after prisons as well as creation of IGA groups

## What will the project achieve?

As Byumba Catholic Diocese, we believe that the project will have empowered former female inmates economically through providing them with job opportunities, thus helping them become financially independent.



By supporting former female and young inmates, the project will also assure that Female ex-inmates are protected from repeating the crimes or recommitting sins and get sentenced again after they are released.

It will provide positive identity formation to female and youth inmates and ex-inmates, thus helping them overcome past shame, guilt and stigma into a newly found world of psychological and economic empowerment;

Finally, the project shall create a better environment for the children of ex-inmates instead of leaving them in the corrupt surroundings that put their mothers in prison.

### Key achievement so far

The female and young inmates were trained in tailoring, hairdressing, bakery and Agricultural demonstration plots and Mushrooms transformation unit among others.

Caritas also supported Nyagatare juvenile prison by upgrading its TVET programme thus enabling

beneficiaries to acquire advanced hands-on skills. This was done through supplying didactic materials and equipment for various trades namely tailoring, hairdressing and hair cutting, welding, carpentry, construction and masonry.

### Rehabilitation process after prison

To ensure that female and young inmates live a better life after prison, Caritas also accompanies ex-inmates in the reintegration process through incubation programmes for various training programmes. There, it provides some sessions such as capacity building, trauma healing, unity and reconciliation, gender based violence among others.

Caritas also participates in community treatment of ex-inmates by paying visits and holding meetings.

Former inmates acquire start up kits and are linked with cooperatives to start working to benefit earnings. So far, 42 former inmates have been linked to cooperatives engaged in the same trades and acquired start up kits.



Participants were supported in agricultural transformation as well.



Justine Mukeshimana a member of one cooperative in Rubavu Mahoko sewing using a machine she acquired from Caritas after she was released from the prison.

Justine Mukeshimana is one of former female inmates who was supported by Caritas when she was still in the prison. Today, Mukeshimana owns a tailoring machine and she is a member of a tailoring cooperative in Mahoko centre in Rubavu district.

According to Father Augustin Nzabonimana, the Director of Caritas, Byumba Diocese, the project was initiated to support inmates to restore hope among themselves, acquire psychosocial support and needed hands on skills to help them live a better life after prison. "We believe that prisoners are human beings who need support just like

other people in the society, we thought of equipping them with hands on skills in different trades to ensure that they have necessary skills to create own jobs once they are released," said Father Nzabonimana.

"Such skills, plus accompanying them after they

leave prisons, we believe will restore hope in them, help them become self-employed and get them too busy to repeat crimes they had committed, the psychosocial support will in general help them avoid bad choices in general," he added.



**Former female and young inmates receive start up kits from Caritas Byumba Diocese to be used after training.**



## **KUNOZA UBUFATANYE N'UBUHUZABIKORWA HAGATI Y'INZEGO Z'UBUTABERA MPANABYAHA KUGIRA NGO HATANGWE UBUTABERA BUFITE IREME**



**Anastase NABAIRE**  
**DG-JSC**

### **Intangiriro**

Guha abaturage ubutabera bufite ireme bisaba ubufatanye hagati y'inzego zibutanga, ariko ntibishoboka hatabayeho uburyo izo nzego zihuza ibikorwa byazo kuko byuzuzanya. Iyo usesenguye amategeko agenda inzego ziri mu butabera mpanabyaha, yaba agenga imiterere yazo, yaba akena imikorere yazo, usanga zidashobora gutanga umusaruro unoze zidasenyeye umugozi umwe, cyangwa se imikoranire yazo idahawe umujyo umwe. Iyi nyandiko ngufi igamije kugaragaza uko ubufatanye n'ubuhuzabikorwa buhagaze hagati y'izo nzego n'uburyo bwanozwa kurushaho.

### **Ubuhezabikorwa ni iki?**

Ubuhezabikorwa ni uburyo bwizweho neza bwo gukoresha inyandiko za politiki, ingamba na

gahunda z'ibikorwa bigatuma umurimo ukorwa unoga kandi ugatanga umusaruro utezweho. Izo nyandiko usangamo izijyanye n'igenamigambi, izo kwegeranya amakuru, kuyasesengura no kuyabyaza umusaruro, kwegeranya ubushobozi bukenewe kugirango akazi gakorwe, gucunga neza umutungo uhari, kugabana uko bikwiye akazi ntawe uremerewe kurusha abandi, kujya inama kenshi kugira ngo akazi gakorwa karusheho kugenda neza, kandi imikoranire n'ubuyobozi bukuru butanga umurongo wa Politiki ngenderwaho irusheho guhora ari myiza. Nta buhezabikorwa bushoboka, iyo hatabanje kubakwa ubufatanye bugamije ko buri rwego rwunganira urundi mu kuzuza inshingano zarwo nk'uko amategeko n'amabwiriza abiteganyaho. Ubufatanye n'ubuhuzabikorwa rero ni magirirane.

### **Uko ubufatanye n'ubuhuzabikorwa bwubatswe hagati y'inzego z'ubutabera mpanabyaha mu Rwanda**

Mu gihugu cy'u Rwanda, ubufatanye n'ubuhuzabikorwa ntibwubatswe gusa hagati y'inzego zigize uruherekane rw'inzego z'ubutabera mpanabyaha, ari zo Polisi y'Igihugu, Ubugenzacyaha, Ubushinjacyaha, Inkiko, n'Urwego rw'Igihugu rushinzwe imfungwa n'abagororwa, ahubwo bunubatswe hagati y'inzego zirenze izo. Iteka rya Minisitiri w'Intebe N°123/03 ryo ku wa 13/10/2010 rishyiraho Urwego rw'Ubutabera rikanagenda inshingano, imiterere n'imikorere byarwo, ryahurije hamwe inzego zifite inshingano z'Ubutabera, Ubumwe n'Ubwiyunge, Iyubahirizwa ry'Amategeko



n'Umudendeze mu Gihugu rigena uburyo hazahuzwa ubufatanye n'ubuhuzabikorwa hagati yazo. Ibi kandi ntibyakorewe inzego za Leta gusa, kuko hitawe no ku Miryango itari iya Leta, Abikorera n'Abafatanyabikorwa. Birumvikana ko ibi birenze inzego ziri mu butabera mpanabyaha gusa.

Ariko kandi ugarutse no ku nzego ziri mu butabera mpanabyaha gusa, nta na rumwe rushobora kugera ku nshingano zarwo neza izindi zitabigizemo uruhare, cyangwa se bidaturutse ku mikorere myiza yazo. Iyo witegereje usanga ibyaha bidatangiye gukumirirwa mu rugo, mu muryango, mu ishuri, no mu nzego z'ibanze ku bufatanye hagati y'abaturage na Polisi y'igihugu, umurimo w'abagenzacyaha ntiwatuma bahumeka. Bakoreye kandi mu ngorane nk'izo, amadosiye yajya agera ku Bashinjacyaha adafite ireme bikabasaba kenshi kuyasubiramo, cyangwa akagezwa mu Nkiko zidafite icyo zizasangamo n'ubwo icyaha cyaba cyarabaye. Ibyo byazagira ingaruka ku micire y'imanza n'ubuziranenge bw'ubutabera bwazitangwamo. Ibi byagira n'ingaruka ku bacyekwa bakanakurikiranwaho ibyaha, kuko bishobora gutuma umubare w'abashobora guhamywa ibyaha batarabikoze wiyongera, cyangwa se bamwe mu babikoze bakigobotora ubutabera kubera ko amadosiye atakoranwe ubushishozi buhagije.

Uretse ibishingiye ku mategeko yagennye ubufatanye n'ubwuzuzanye hagati y'izi nzego, imikorere n'imikoranire yazo na yo yongewemo Ikigo cy'igihugu gishinzwe ubuziranenge bw'ibimenyetso byafashishwa mu manza, kandi zubakirwa sisitemu y'ikoranabuhanga zhererekanyirizamo amadosiye n'amakuru. Mu buryo buhoraho, kuva ku bakozi bazo batoya kugera ku bayobozi bakuru bafite inzira zinyuranye basangiriramo amakuru bakajya inama, bagashima ibigenda neza, bakagorora

ibyari bigiye kuyoba, bakihutisha ibishobora gutinda, mu mucyo n'ubwubahane, kandi mu buryo buhoraho. Cyakora n'ubwo ari ko bimeze, ntahabura ibigikeneye kongerwamo imbaraga cyangwa kunozwa.

### **Kunoza ubufatanye n'ubuhuzabikorwa hagati y'inzego z'ubutabera mpanabyaha**

Urebye icyerekezo u Rwanda rufite mu iterambere ry'ubukungu, imibereho myiza y'abaturage, imiyoborere myiza n'ubutabera, ubufatanye n'ubuhuzabikorwa bikenewe hagati y'inzego zihuriye mu gutanga ubutabera mpanabyaha bukenewemo ko uwo ari we wese mu bakozi bazo **yibuka buri gihe umugenerwabikorwa. Yaba ucyekwaho icyaha, uwagikorewe, umutangabuhamya, uwamenye ko cyabaye n'uzabimenya**, bagomba kwibukwa mu ntera zose zitanga ubutabera kuko icyaha, imikurikiranire yacyo, imihanire n'imigororerwe by'uwagihamijwe bifite ingaruka ku muturage. Mu magambomake, abayobozi n'abakozi b'inzego ziri mu butabera mpanabyaha bagomba kumva ko bafite buri wese inshingano y'ikumiracyaha, igenza ryacyo, ishinja, imicire y'urubanza rw'intabera, imigororerwe y'uwahamijwe icyaha n'isubizwa rye mu buzima busanzwe. Ni yo nzira inoze yo kwizera ko ibikorwa byabo bizatanga umusaruro uzagabanyiriza buri wese akazi kandi ugaha igihugu umuturage utekanye, wizeye ejo hazaza kandi witandukanya n'icyaha ahubwo agaharanira kwiteza imbere, mu bworoherane n'abandi. Ihererekanyamakuru hagati y'izi nzego rigomba kuba umurimo wa buri munsu, bagahana amakuru yuzuye kandi anoze, bityo buri wese akoroherwa kandi akaryoherwa n'umurimo ukomeye akorera igihugu n'abagituye: **gutanga ubutabera no kubanisha abaturage mu mahoro n'ubwubahane.**



## ***The Role and importance of Victim-Offender Mediation (VOM) Programmes in the Rehabilitation and reintegration processes in Rwanda***



**Jean Paul NTWALI**  
**Deputy Executive Director**  
**Prison Fellowship Rwanda**

The effects of the 1994 Genocide against the Tutsi in Rwanda, which took the lives of over a million people, had destroyed the hope, trust and sense of community for many Rwandans. To move forward and build a nation, the Government of Rwanda decided to foster unity and reconciliation so that peace, security and social cohesion could serve as drivers for sustainable development. To achieve this, the Government of Rwanda has put in place several policies and strategies designed to ensure the equal rights and opportunities for its

citizens and people in Rwanda regardless of their differences. One of the challenges that runs through the current post-genocide era is the victim-offender mediation, rehabilitation and reintegration of the released prisoners back into their families and communities and the repair of diverse forms of relational trauma and other psychological distresses. This is in addition to the difficulties the prisoners face in reintegrating into society after so many years in prison, and they return to a society where much has changed, for instance in terms of increased societal adherence to gender equality norms, the administrative, social, and other local realities considerably, making it challenging for them to readapt to the present situation. Moreover, once not prepared and linked to the people they offended, their release forms new sources of distress in the community, as fear, suspicion, conflicts, intolerance, isolation, and mistrust still characterize the feelings between victims and released offenders. In this context, both sides establish

personal systems of protection which obstructs the process towards healing, reconciliation and development.

Therefore, Prison Fellowship Rwanda (PFR) has been involved in the restoration of Rwandan social fabric that was destroyed by the 1994 genocide against Tutsi, through the facilitation of prisoner and community healing dialogues and practical reconciliation efforts. Since 1995, Prison Fellowship Rwanda has been intervening in all Rwandan prisons and districts to facilitate reconciliation dialogues between genocide perpetrators, genocide survivors and their respective families. Additionally, PFR supports the convicts of genocide in the process of rehabilitation and reintegration, whereby PFR supports them in the process of meeting face to face the victims they offended and their own families to confess and seek apology for the crimes they committed. PFR also approaches genocide survivors in the process of healing wounds caused by genocide and prepares them for the



**Victim-Offender Mediation in progress in Bugesera district, Eastern Province**

reconciliation and reintegration. After reaching out to both sides, PFR organizes face-to-face reconciliation meetings in prisons and communities whereby genocide convicts make public confessions, reveal the truth, and seek forgiveness before the victims and communities where they committed crimes.

This process provides space for perpetrators to acknowledge their responsibility (confession, recognition of crimes and harm caused) through truth telling and revealing information that was hidden and asking for forgiveness. Prison Fellowship Rwanda believes a crime is beyond breaking the law – crime also causes harm to people, relationships, and the community. So, a just response must address those harms as well as the wrongdoing. If the parties are willing, the best way to do this is to help them meet

to discuss those harms and how to about bringing resolution. In addition, this process allows prisoners and community members to freely express their wounds and build their personal resilience as well as to function as active, constructive, and positive members of their communities. PFR also creates an opportunity for victims to participate in prison visits to connect and share their feelings

and experiences with offenders for increased awareness-raising about the negative effects of the committed crimes.

Genocide perpetrators were able to repent their crimes in the presence of genocide survivors and their respective families, and also revealed the hidden information on the crimes committed by themselves and fellow prisoners. They also provided the information regarding the whereabouts of the bodies of people killed during the genocide. Genocide prisoners were able to know more about the killings of their beloved ones, those who killed them and where their bodies were thrown. So far, a lot has been achieved, including social healing activities in prisons that led hundreds of prisoners to repents and seek forgiveness.



**The victim of the 1994 Genocide against the Tutsi while dialoguing with the Genocide perpetrator in Bugesera district, Eastern Province.**



**The victim and the perpetrator of Genocide greeting each other after mediation dialogue**

Through the collaboration between the Government of Rwanda, Rwanda Correctional service, Civil Society Organisations and development partners, rehabilitation and reintegration initiatives are tremendously contributing to the achievements of unity and the healing of wounds and dramatic memories caused by the traumatic events of 1994 in Rwanda, and contributes to social cohesion and development. Prison Fellowship Rwanda will continue working closely with the partners and stakeholders to ensure effective victim and offender mediation, rehabilitation and reintegration of prisoners.

After mediation dialogues, genocide survivors, released perpetrators and their respective families are supported to start development activities through livelihood opportunities (livestock, provision of farming land, and agricultural inputs, small businesses). Moreover, they are facilitated to acquire new skills that improve their wellbeing and foster trust, safety, conviviality and build new relationships and hope. The skills acquired include welding, sewing/tailoring, handcrafts, carpentry, masonry, among others. Prison Fellowship Rwanda runs as well reconciliation villages across the country that accommodate people from the families of released genocide perpetrators,

genocide survivors, new returnees, and vulnerable members of the communities.



**Ex-genocide offenders (men) and the victim of the Genocide (woman) helping each other.**



## **UBUTABERA MPANABYAHA MU RWANDA N'URUHARE RWABWO MU KUGORORA NO GUSUBIZA MU BUZIMA BUZANZWE ABAKOZE IBYAHA**



**Anastase NABAIRE**  
**DG-JSC**

Iyo uvuze Ubutabera Mpanabyaha mu Rwanda, hari ushobora guhita atekereza inzego, abakozi bazo n'ibikorwa bigamije gukumira icyaha, kugishinje mu Nkiko, no guhana abahamijwe ibyaha n'inkiko. Ubwabyo bibumbiyemo inzego nyinshi, inyandiko ngenderwaho z'agaciro gakomeye nk'Itegeko Nshinga, amategeko, amateka n'izindi, ariko hanahuriyemo abantu benshi bafatanyaga mu bikorwa bibungabunga umudendezo rusange, bireshyeshya abaturage imbere y'amategeko, kandi bigamije ko uburenganzira n'inshingano buri wese ahabwa n'Itegeko Nshinga byubahirizwa, kandi urengereye uburenganzira bw'abandi akabiryoza.

Cyakora kandi iyo utekereje serivisi z'ubutabera mpanabyaha wongeyemo ibijyanye no kugorora no gusubiza mu buzima buzanzwe uwagonganye

n'amategeko, uba ufashe icyerekezo gishya Igihugu cy'u Rwanda cyiyemeje cyo kwirinda kunyurwa no guhana gusa. Muri iki gihe, umurimo w'inzego z'ubutabera mpanabyaha usanga ugambiriye no gufata umwanya wo kumenya neza ucyetsweho icyaha, kumwumva bihagije, kugerageza kumenya ibishobora kuba byihishe inyuma y'uko yagonganye n'amategeko, kumufasha mu rugendo rwo gusobanukirwa ko yagize nabi, kumuha amahirwe yo kwiyongerera ubumenyi no guhindura imitekerereze n'imigirire, ku buryo narangiza ibihano bye azitwara nk'umuntu mushya.

Muri iyi mibonere n'imatekerereze, birumvikana ko umurimo wo kugorora no gusubiza mu buzima busanzwe uwakoze icyaha utaharirwa Urwego rw'Igihugu rushinzwe Imfungwa n'abagororwa, ahubwo ugomba gusangirwa na benshi.

### **Uruhare rwa Polisi y'Igihugu mu kugorora no gusubiza abanyabyaha mu buzima busanzwe**

Nk'urwego rushinzwe umutekano imbere mu Gihugu, Polisi y'Igihugu ni intangiriro ikaba n'iherezomuberekeye kugorora. Polisi y'Igihugu itangira umurimo wayo ikorana n'abaturage muri Komite zigamije kwibungabungira umutekano. Ihugura abaturage kenshi kandi ikabakungurira kwirinda ibyaha, kubikumira no kubigaragaza igihe bibaye, kugira ngo ihakore ubutabazi bwihuse. Polisi ntikora ubutabazi gusa kuko ihita irinda aho icyaha cyabereye, igahagarika uwagikoraga, ikamurindira umutekano, ikarinda ibimenyetso, igahumuriza abakorewe



icyaha, kugeza abakozi b'Urwego rw'Igihugu rw'Ubugenzacyaha bahageze bagakora umurimo wabo. Polisi ikomeza ubufatanye n'inzego z'igorora, kandi rimwe na rimwe iyo abagorowe bagarutse mu buzima ikomeza gukurikirana imyitwarire yabo. Abapolisi b'Urwanda bamaze kubaka ubunyamwuga, ariko birakenewe ko buri Mupolisi abimenya kugorora bitangira igihe umupolisi ahuriye n'ucyekwaho icyaha. Aba akeneye kubuzwa kwinjira mu cyaha iyo bigishoboka, ariko biba binihutirwa kumenya uwo ari we neza, ibishobora kuba bimukurura mu byaha cyangwa byaramuteguye mu umuntu ushobora gukora ibyaha mu buryo bworoshye, n'amahirwe agifite yo kuzabivamo.

### **Uruhare rw'Ubugenzacyaha, Ubushinjacyaha na Laboratwari y'Igihugu ishinze gusuzuma ubuziranenge bw'ibimenyetso byifashishwa mu Nkiko**

Mu bumenyi n'ubuhanga abagenzacyaha n'abashinjacyaha baherewe mu mashuri, bigishijwe ko bagomba gukora ibishoboka byose icyaha cyakozwe kigasobanurwa mu ngano n'imiterere yacyo, uburyo cyakozwemo, abakibayemo abafatanyabikorwa, abo cyagizeho ingaruka, n'ibimenyetso simusiga byacyo byaba ngombwa hakitabazwa ikoranabuhanga, kubigereranya n'ibiteganywa n'amategeko mpanabyaha icyabaye kikabona izina cyihariye, kugira ngo bizorohereze ubucamanza kuryoza uwakigizemo uruhare no kurenganura uwagikorewe. Ubwabyo ibi ni intambwe

zikomeye cyane mu gutanga ubutabera bwihuse kandi bunoze.

Izi nzego na zo zimaze kwiubakamo ubuhanga, ubunyamwuga n'inararibonye. Nyamara kandi ntawavuga ko byanogejwe, cyane cyane iyo wongeye gutekereza ku butabera buhana,

bugorora kandi buzubiza umunyabyaha mu buzima. Abakozi b'Ubugenzacyaha n'Ubushinjacyaha bakeneye koko kutarenza ingohe icyakozwe, ibikiranga n'ibizafasha ubutabera kuryoza ucyekwa, ariko bakkeneye no kujya bihangana bakagerageza kumenya neza uwakoze icyaha, aho avuka n'abamwibarutse bitari amazina gusa, uko yakuze n'ibintu byihariye bishobora

kuba byararanze ubuzima bwe kugeza afatiwe muri icyo cyaha. Ni byo byonyine bishobora no kugaragaza niba hari amahirwe ahari yo kuzamugarura mu buzima yahindutse mushya. Ni byo kandi bishobora no gufasha umucamanza kuzamufatira icyemezo gikwiye.

### **Uruhare rw'Ubucamanza**

Akenshi iyo umushinjacyaha agejeje ku mucamanza dosiye iteguye neza, urubanza rukabonekamo abunganira abaregwa b'abahanga kandi b'abanyamwuga, byanashoboka uregwa akaba yarateye intambwe yo gufatanya n'abo bese, umurimo w'umucamanza uroroha cyane. Koroha kwawo kandi kujyana no gufatira uhanwa ibyemezo bimuhana ariko bimufasha guhinduka. Uburyo umucamanza yakira uwo aregwe n'ibyo aregwa, uburyo agerageza kumwumva no kumwereka ko yakoze icyaha kandi agomba

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***Akenshi iyo umushinjacyaha agejeje ku mucamanza dosiye iteguye neza, urubanza rukabonekamo abunganira abaregwa b'abahanga kandi b'abanyamwuga, byanashoboka uregwa akaba yarateye intambwe yo gufatanya n'abo bese, umurimo w'umucamanza uroroha cyane.***

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kugihanirwa akaniyemeza kutazagisubira, ni umurimo ukomeye wo kumugorora no kumwubakamo umuntu mushya. Bikeneye kongerwamo imbaraga no kunozwa. Bivuze ko buri wese azahanwa hitawe ku mateka ye, n'ibigaragaza ko afite amahirwe yo guhinduka vuba cyangwa mu gihe kirekire.

### **Uruhare rw'Urwego rw'Igihugu rushinzwe imfungwa n'abagororwa**

Abanyarwanda bifuriza ubagiriye nabi wese gufungwa nk'igihano gikakaye, ariko ubwabo batinya gereza bikomeye. Ukatiwe igifungo ari we nyirabayazana agera kuri gereza asa n'urakariye abacungagereza, kandi mu by'ukuri abarenganya kuko baba babereye aho kumucumbikira, kurinda ubuzima bwe, kumubuza gutoroka, kumufasha mu rugendo ruhindura imyumvire no kumutegura kuzasubira mu muryango we ari mumuturage mushya.

Iyo urebye aho uru rwego rwavuye n'aho rugeze, imiterere yarwo n'iteganyijwe mu gihe gito kiri imbere, uko gahunda n'integanyamasomo y'abakozi barwo n'iy'abagororwa, usanga bihura neza n'ibiteganyijwe muri gahunda ngari yo kwihutisha iterambere NST- 1. Igikenewe gusa ni uko hongerwa ubunyamwuga mu bakozi b'uru rwego hashingiwe ku bumenyi bakeneye guha abo bashinzwe, buri wese muri bo agahorana intego yo kugira uruhare n'ishema byo kuba hari aho ruvane uwakoze icyaha, rukamugeze ku yindi ntera yamwubatse ibyiringiro bishya; yamuhaye intego nshya n'ubushobozi bwo kwibeshaho atongeye guhemuka cyangwa kwandagara.

### **Umwana apfira mu iterura: Uruhare rw'Ababyeyi, Abarezi, Abayobozi mu nzego z'ibanze n'abafatanyabikorwa**

Urugemekero rw'ibyaha n'abanyabyaha ni urugo, umuryango, isibo, umudugudu, akagari, ishuri n'urungano. Umwana wese avuka ari umumalayika kandi ntavukira kuzakora ibyaha. Ahubwo aho akuriye, ingero nziza cyangwa mbi abonye, amahirwe macye cyangwa menshi abonye yo guhwitirwa no kugarurwa mu murongo, ni byo bimugira umuntu runaka. Akenshi umunyabyaha wo mu myaka cumi n'ine itaha ni uruhinja ruvukiye mu rugo ruhoramo intonganya, ihohotera, amakimbirane, isindwe no kutita ku burere bw'abana. Ni umwana w'imyaka irindwi wicara mu ishuri iminsi ibiri mu cyumweru

indi ntaboneke, ariko Mwalimu ntahamagare ababyeyi ngo ababaze icyabaye, nibamunanira asabe ubufasha ubuyobozi bw'ibanze, nibyanga atabaze ubwisumbuye. Uburemere bw'umurimo ugoye ukorwa n'ikigo

cy'Igihugu cy'Igororamuco ni ikimenyetso cy'ibi tuvuze, kandi gukumira biruta kwivuza.

Birumvikana rero ko muri uru rugendo rwose hakenewe ubufatanye bw'Imiryango itari iya Leta, amatorero n'amadini, n'undi wese ushobora gufatanya mu gukumira icyaha, kugihashya igihe cyabaye, kwegera uwagikoze igihe agikurikiranwa n'igihe amaze gukagirwa, kugirango afashwe guhindura imitekerereze kandi abe umuntu mushya. Igikenewe muri byose ni uko abari muri ubu butabera mpanabyaha bibuka iteka ko **inkoni ivuna igufwa itavuna ingeso**, bikitonderwa abari muri uru ruhererekane bakamenyera kandi bagaharanira kuvuna ingeso.



# GEREZA YA NYAGATARE IBAYE UBUKOMBE MU BUREZI



Gereza y'abana ya Nyagatare ihererereye mu Ntara y'Iburasirazuba, akarere ka Nyagatare, umurenge wa Nyagatare, akagari ka Barija, umudugugu wa Burumba. Yakira abana bari hagati y'imyaka 14 na 18, bagonganye n'amategeko, kandi bamaze gukatirwa n'inkiko. Iyo bageze muri gereza, abakozi ba gereza bamaze gusuzuma ko ibyangombwa byo gufungwa babyujuje, kandi bamaze kuva mu kato kubera icyorezo cya Covid-19, bamara icyumweru basobanurirwa ibijyanye n'ubuzima bushya binjiyemo (Transition Programme) mbere y'uko bashyirwa mu mashuri asanzwe cyangwa



**SP Donatha MUKANKURANGA**  
Umuyobozi wa gereza ya  
Nyagatare

ay'imyuga, hakurikijwe amashuri bigagamo mbere yo gufungwa, igihe cy'ibihano bazakora muri gereza cyangwa umwuga bihitiyemo. Nubwo kurera abo bana byatangiranye n'ishingwa ry'uyo gereza y'abana mu mwaka wa 2009, Ministeri y'Uburezi, ibinyujije mu Kigo cy'Igihugu gishinzwe Uburezi (REB), yemereye abana bagororerwa muri iyo gereza gukora ibizamini bya Leta kimwe n'abandi bana badafunze mu mwaka wa 2016. Minisiteri y'uburezi kandi yemeye imyuga 4 muri itanu yigishwa muri Gereza no guha abanyeshuri



barangije muri iyo myuga impamyabushobozi zemewe n'ikigo cy'igihugu gishinzwe imyuga n'ubumenyi ngiro (RTB), iyo myuga ni "Ububaji, Gusudira, Ubudozi n'Ubwubatsi."

Kuva muri uwo mwaka wa 2016 kugeza uyu muni, Gereza y'abana ya Nyagatare ntiyahwemye kwesa imihigo itsindisha abana bose bitabiriye ibizamini bya Leta.

### **Amateka ya Gereza y'abana ya Nyagatare**

Gereza ya Nyagatare yashinzwe mu mwaka wa 2004, igenewe kwakira abagororwa bakuze. Bigeze mu mwaka wa 2009, Leta y'u Rwanda ifata icyemezo cyo kuyihinduramo gereza ifungirwamo abana bagonganye n'amategako bagakora ibyaha kandi bakabihamywa n'inkiko. Abo bana baturuka mu turere twose tw'igihugu. Gereza ya Nyagatare ifite ubushobozi bwo kwakira abana 400, uyu muni irimo abana 405, abahungu 385 n'abakobwa 20.

Buri mwana afite ishuri yigamo. Hari abiga mu mashuri abanza no mu mashuri yisumbuye y'icyiciro rusange 268 n'abiga mu mashuri y'imyuga 124. Abana biga imyuga inyuranye: ubwubatsi, ububaji, ubudozi, gusudira n'ubwogoshi. Abana bigishwa kandi amasomo y'amashanyarazi n'ikoranabunga.

Abarimu babigisha ni abacungagereza bafashwa n'a barimu b'abagororwa bize kandi bamaze kugororoka.

Abo barimu ntibakora akazi gusa ko kwigisha kuko banafasha mu gukurikirana ubuzima bw'abo bana umunsi ku muni. Kubera ko abo bana baba bafite ibibazo bitandukanye bitewe n'ubuzima banyuzemo mbere yo gufungwa, abenshi usanga babana n'ihungabana. Ni muri urwo rwego hashyizweho amatsinda y'isanamutima cyangwa amatsinda ya mvura nkuvure, afasha abo bana mu bijyanye n'ubuzima bwo mu mutwe. Abo barimu rero ni na bo bayobora ibikorwa by'ayo matsinda. Ayo matsinda afasha abana kubomora ibikomere, bityo bagashobora kwiyakira. Iyo bamaze kwiyakira, ni bwo bafata umurongo uhamye wo gutegura ejo heza habo, maze bakabona kwiga batuje kandi babishyizeho umwete. Kuba rero abana barerera muri Gereza ya Nyagatare batsinda kurusha bamwe mu bana badafunze ntibipfa kwikora ahubwo bifite imvo n'imvano.

Umuyobozi wa gereza ya Nyagatare SP Donatha MUKANKURANGA hamwe n'abandi bayobozi bakorana, ndetse n'abarimu bigisha abana, bagiramo uruhare rukomeye binyuze mu nama n'ibiganiro by'uburere mboneragihugu babaha. Disipulini, isuku, amasomo, gukunda igihugu no kwidagadura ni byo biranga abana bafungiyeye muri iyo gereza.

### **Imitsindire y'abana bagororerwa muri Gereza ya Nyagatare, kuva mu mwaka wa 2016 kugeza mu mwaka wa 2021.**

#### **Umwaka wa 6 w'amashuri abanza n'umwaka wa 3 w'amashuri yisumbuye:**

Uyu mwaka w'amashuri wa 2021, abana bakoze ibizamini bya Leta ni 23 bo mu mwaka wa 6 w'amashuri abanza (P6). Abana 15 baje mu cyiciro cya mbere (Division I), abana 8 baze mu cyiciro cya kabiri (Division II). Naho abana biga mu mwaka wa 3 w'amashuri yisumbuye (S3),



Umwaka wa 2018, hakoze abanyeshuri 12 bo mu mwaka wa 6 w'amashuri abanza, harimo abakobwa 2, n'abana 6 bo mu mwaka wa 3 w'amashuri yisumbuye, harimo umukobwa 1.



**Candidates P6: 2018**



**Candidates S3: 2018**



Umwaka wa 2017, hakoze abana 16 bo mu mwaka wa 6 w'amashuri abanza, harimo umukobwa 1, n'abana b'abahungu 5 biga mu mwaka wa 3 w'amashuri yisumbuye.



**Candidates P6: 2017**



**Candidates S3: 2017**

hakoze abana 4, ho byabaye akarusho kuko bose baje mu cyiciro cya mbere (Division I).

Nubwo icyorezo cya COVID-19 cyagize ingaruka ku myigire y'abo bana, ntibyababujije gutsinda ku manota yo hejuru; bigaragaza ubushake n'ubwitange bw'abarimu bigisha abo bana ndetse n'umurava bakoranye batitaye ku mibereho y'ubuzima bwo muri gereza.

Umwaka wa 2020 wabaye impfabusa mu gihugu hose kubera ko nta bizamini bya Leta byakozwe, haba mu mashuri abanza, ayisumbuye ndetse na Kaminuza.

Umwaka wa 2019, hakoze abanyeshuri 13 bo mu mwaka wa 6 w'amashuri abanza, harimo abakobwa 2, n'abana b'abahungu 6 biga mu mwaka wa 3 w'amashuri yisumbuye.

Umwaka wa 2016, hakoze abana 11 bo mu mwaka wa 6 w'amashuri abanza, harimo abakobwa 2, n'abana 5 bo mu mwaka wa gatatu w'amashuri yisumbuye harimo umukobwa 1.



**Candidates P6: 2016**



**Candidates S3: 2016**



**Candidates P6: 2019**



**Candidates S3: 2019**

Abana bose bakoze ibizamini bya Leta babitsinze neza kandi bahabwa imbabazi na Nyakubahwa Perezida wa Repubulika kugira ngo bakomeze amasomo yabo mu bigo by'amashuri bahabwa na Leta.



## Amashuri y'imyuga

Uyu mwaka w'amashuri wa 2021, abana 10 bize gusudira, 13 bize ubwubatsi n'abanyeshuri 10 bo mu bubaji ndetse na bamwe mu bagororwa bakuru, bahawe impamyabushozi na IPRC Ngoma kuwa 30/09/2021. Abo baje biyongera ku bandi bana barangije amashuri y'imyuga muri gereza ya Nyagatare ku buryo bukurikira. Abana 4 mu bwubatsi, abana 7 mu budozi, abana 5 mu bubaji, abana 11 mu budozi n'abana 13 mu mwuga wo gusudira.

## Abana bahawe imbabazi na Nyakubahwa Perezida wa Repubulika babayeho bate mu muryango nyarwanda?

Abana bahawe imbabazi na Nyakubahwa Perezida wa Repubulika bamaze kugororoka no gutsinda ibizamini bya Leta bisoza icyiciro cy'amashuri abanza n'icyiciro rusange, ubu bariga hirya no hino mu mashuri yisumbuye yo muri iki gihugu. Ndetse abarangije mbere bari muri Kaminuza. Ariko na none hari bamwe batashoboye gukomeza amasomo yabo bageze hanze kubera ubushobozi buke bw'imiryango bakomokamo. Akaba ari yo mpamvu Urwego rw'Igihugu rushinzwe Imfungwa n'Abagororwa RCS n'abafatanyabikorwa bayo bakwiye gushyiraho uburyo bwo gukurikirana abana

batashye no kubafasha mukubinjiza mu buzima busanzwe, cyane cyane ab'amikoro make. Birababaje kubona umwana warekuwe n'imbabazi za Perezida wa Repubulika, yatsinze, agera hanze akabura ubushobozi bwo akananirwa kwiga, akandagara ku buryo ashobora no kongera gukora ibindi byaha, ubuyobozi bw'inzego zibanze ntizigire icyo zibikoraho!

## Abana batashye barize imyuga bo babayeho gute nyuma yo kurangiza ibihano?

Bamwe mu bana barangije imyuga, babifashishijwemo n'umuryango DIDE, bashoboye kwibumbira hamwe n'urundi rubyiruko rwo hanze mu mashyirahamwe n'amakoperative; ubu bakaba barimo biteza imbere. Abandi bagiyeye birwanaho bakishakira akazi cyangwa se bakihangira imirimo nk'uko abayobozi b'igihugu cyacu bahora babishishikariza urubyiruko.

Igihugu cyacu cyashyizeho Politiki ihamye y'uburezi **"Uburezi kuri bose kandi budaheza"**, Gereza ya Nyagatare mu guha uburezi abana bayigorerwamo igendera kuri iyo politiki. Abana bose bariga ndetse n'abafite ibibazo byihariye bitabwaho kandi bafashwa kubona uburezi kimwe nk'abandi bana.



Byongeye kandi inyubako za gereza zikoze ku buryo hari inzira zishobora kwifashishwa n' abafite ubumuga bw'umubiri.

Gereza ya Nyagatre ntiyasigaye inyuma mu ikoranabuhanga. Ifite icyumba cya "Smart classroom", abarimu n'abanyeshuri bifashisha mu gukora ubushakashatsi, ari byo bibafasha kugera ku ireme ry'uburezi. Gereza ya Nyagatare irateganya kubaka icyumba mpahabwenge (Laboratoire) kizafasha abana mu kongera ubumenyi mu masomo ya "Science". Nubwo bitaragerwaho abanyeshuri bo muri Gereza ya Nyagatare bakoresha "Laboratoire" y'ikigo cy'amashuri yisumbuye cya Nsheke kubera umubano mwiza bafitanye.

Mu rwego rw'imyuga, Caritas Diyosezi ya Byumba yatangiye kubakira gereza ibyumba bigezweho bizakoreshwa n'amashuri y'imyuga. Gereza ya Nyagatare ifite kandi abarimu bafite ubushobozi n'ubumenyi bihagije bituma iza kuisonga mu gutsindisha abana ugereranyije n'ibindi bigo by'amashuri biyikikije. Nubwo abana biga bafunzwe, ntawashidikanya ko ubumenyi n'uburere bahabwa ari inkingi ikomeye y'iterambere ry'igihugu kuko bufasha mu gutegura abana kuzigirira akamaro no kubaka igihugu nyuma yo kurangiza ibihano

byabo, basubiye mu muryango nyarwanda. Genda Gereza y'abana ya Nyagatare, ubaye ubukombe koko mu gutanga uburezi buhamye!

Ntitwarangiza tudashimiye Leta y'u Rwanda idahwema kwita ku Banyarwanda bose itaretse n'imfungwa n'abagororwa. By'umwihariko, uburyo iharanira uburenganzira bw'abana bose ishyira mu mashuri abana bakoze ibyaha, bafungiyeye muri Gereza ya Nyagatare, bakaba banganyamahirweyokwiga n'abanabadafunze. Turashimira kandi abafatanyabikorwa ba RCS, harimo imiryango nterankunga itabogamiye kuri Leta, amadini n'amatorero, Sosiyete sivili (societe civile) bagira uruhare mu kwita ku mibereho myiza y'abana bafungiyeye muri iyo gereza.

Dusoza iyi nkuru, turashimira Leta y'u Rwanda imbaraga yashyize muri gahunda y'uburezi bw'abantu bafunzwe cyane cyane abana bagonganye n'amategeko. Ubu bashyiriweho uburezi rusange bugizwe n'amashuri abanza ndetse n'icyikiro rusange cy'amashuri yisumbuye kuburyo bifasha abana gukomeza kwiungura ubumenyi bityo igifungo ntikizababuze kugira ubuzima bwiza igihe bazaba bafunguwe. Amashuri y'imyuga n'ubumenyingiro nayo ni ingenzi cyane kuko afasha abana kwiga imyuga izabafasha igihe bazaba bafunguwe ku buryo bazashobora guhangana ku isoko ry'umurimo bityo ntibazasubire gukora ibyaha. Turasaba ko iyi gahunda yakomeze kongerwamo imbaraga hongerwa ibikoresho ndetse no kwita ku mibereho myiza y'abarimu bita kuri aba bana kugirango ireme ry'uburezi batanga rikomeze kuzamuka. Turasaba kandi ko RCS ifatanyije n'abandi bafatanyabikorwa bafasha Gereza ya Nyagatare kubona isoko ry'ibicuruzwa na serivisi bikorerwa muri TVET yayo.

**Uburezi kuri bose kandi budaheza nibusakare hose mu Rwanda!**

# ***Cultural, Sports and Recreational Activities as Tools for Reformation and Rehabilitation of Offenders in Rwanda***



**CSP Michael KAMUGISHA**  
**-Ethics & Doctrine Division**  
**Manager-RCS**

Presently, all correctional institutions provide some degree of access to sports and recreational activities. Programmes are available for inmates of different ages, sexes, security levels, and mental capacities. Sports and recreational activities such as football, volleyball, basketball, cultural dances, arts and craft are offered in all prisons.

The ideology of corrections sports and recreation activities is that it involves more than just allowing inmates to escape the monotony of correctional custody life. Correctional sports and recreation allows inmates to make changes to their attitudes and behaviors. Sports

and recreation programmes help to reduce stress, conquer social weaknesses, and encourage physical wellness. These programmes allow inmates to relieve the pressure of life in prison while also promoting healthy physical, mental, and social abilities. An ideal corrections sports and recreation programmes should also focus on the overall health of the individual.

Additionally, sports and recreation activities help to teach pro-social values, educate inmates, and promote good sportsmanship practices. Under this ideology, the

perfect corrections sports and recreation programmes help inmates better themselves physically and mentally and allow them to return to society as better individuals.

Sports and recreation programmes allow inmates to be productively occupied. Inmates in prisons/correctional facilities frequently suffer from a lack of leisure education and think that leisure time is time to be squandered or invested in criminal activities. While in prison, unoccupied minds lead to prisoners thinking about inappropriate ways to fill their leisure time. Sports



**A football team of inmates. Sports plays a great role in offender rehabilitation process**



**Drama and other social activities are part of rehabilitation programmes carried out in prisons**

and recreation activities keep inmates productively occupied while incarcerated and can help teach inmates how to use their free time post-incarcerated.

Sports and recreation activities also increases institutional safety. Inmates can release negative feelings of anger and aggression. During sporting events or recreational activities inmates become normal humans with normal interests. They are allowed to relieve their stress and clear their minds just like a normal human would on the outside, which keeps them from getting angrier and causing problems.

On the one hand, sports and exercises provide prisoners with vehicles for self-expression and physical freedom. On the other

hand, prison officials know that involvement in sports and exercise activities help make inmates more tractable and compliant. Therefore, the cultivation of the body through sports and fitness activities is simultaneously a source of personal liberation and social control.

Allowing inmates to release tension and aggression also allows the guards to maintain social control. Through sports and recreation activities, tension levels can be kept at reasonable and controllable levels. Prison officials can develop an understanding of the prison climate through monitoring how groups form during recreation and leisure time. It has been observed that

sports and recreation activities are a necessity in keeping the prison calm and under control. Reducing or eliminating sports and recreation programmes would give inmates more opportunities in which to involve themselves in activities such as escape attempts, drug schemes and other unacceptable behaviours. If prisoners are allowed to release their frustrations, and the guards use sports and recreation activities to keep social control, then sports and recreation can be used to increase institutional safety.

When well-managed, sports and recreation can also allow inmates to learn valuable skills they will need post-incarceration. It has been

observed that sports and recreation activities bring inmates into contact with opportunities that will lead to them seeking out new sports and recreation pursuits once they return to their communities. It is believed that sports and recreation award inmates the chance to learn to fill their leisure time with non-criminal activities, which are beneficial to both the inmate and society. Other new skills that can be learned through sports and recreation can lead to possible job opportunities. Sports and recreation activities provide offenders with opportunities to realize where their talents lie and turn these talents into occupations. Teaching these skills and creating career opportunities can lower the change of an offender returning to the system by giving them tools they need to live a normal, crime-free life.

Furthermore, arts and cultural programmes can be effective in supporting the rehabilitation of a prisoner and can aid the reconstruction of his or her relationship with society. They can help to reduce the detrimental effects of a prison sentence by helping to 'normalise' life in prison. They can also be particularly effective as a way of engaging prisoners who are disaffected by the educational process

through non-traditional teaching material and teaching methods.

Research has also shown that arts programmes in prisons often enable prisoners to stay better connected to their families while imprisoned, which is thought to be an important influencing factor on whether the prisoner re-offends on release.

Finally, recreational activities should be an integral part of the prison regime as they can also contribute to detainee reintegration. Since these activities are often conducted in

groups, they play a positive role in the socialisation of detainees and also foster their contacts with civil society (whenever activities are organised with external partners). In addition, by granting detainees the opportunity to propose and participate in the organisation of specific events and activities in prison they are encouraged to take on responsibility and show initiative. In order for these activities to effectively contribute towards reinsertion, detainees should be encouraged rather than compelled to participate in them.



**Female inmates contesting for MISS Prison (beauty contests). There is life inside prison.**



# Rehabilitation Programmes for Female Offenders: The Case of Rwanda



**SP Mary TENGERA**  
Director of Gender  
Promotion-RCS

ensure the rehabilitation for the reintegration of offenders into society upon release so that they can lead law-abiding and self-supporting lives.

It is in all our interests that offenders return to the community with the skills and attitudes that will enable them to desist from crime in the future. In the first instance, offenders are part of society and majority if not all will eventually be released from correctional facilities and go back to their homes. If they leave prison with greater problems, and without the knowledge and skills to cope, there will inevitably be ongoing consequences for them, their families and their communities and further costs for the state.

The rehabilitation of offenders

relies largely on the opportunities provided by correctional facilities for participation in resocialisation, work and education programmes, prior to their release. Such programmes are instrumental in providing prisoners with the necessary skills to return to the community as law abiding and productive members of society, thus significantly reducing the incidence of repeat offending.

Rwanda Correctional Service (**RCS**) is a government agency affiliated to the Ministry of Internal Security. Since 2010, it has adopted a new name "**Rwanda Correctional Service**" to reflect its shift away from being purely a custodian of prisoners with a punitive face, but as an agency that is instrumental in guiding ex-offenders towards becoming responsible and productive members of society. Apparently, the Service manages thirteen (13) correctional facilities and two community service centres commonly called "TIG". Of the thirteen correctional facilities, two (Ngoma and Nyamagabe) are purely female correctional facilities, three others (Nyarugenge, Musanze, Muhanga and Nyagatare) are mixed but with separate female blocks. Female offenders constitute 7% of the total prison population (November 2021). Among the female offenders, there are those who are pregnant and others who are breastfeeding. These two categories require special

The primary purposes of imprisonment are to protect society against crime and to reduce recidivism. International standards make it clear that these can only be achieved if the time in prison is used to



**Inmates at Nyarugenge during mechanic training session. Nyarugenge TVET centre offers automobile mechanics, tailoring, computer literacy and hair dress trades**

treatment while in custody.

On top of ensuring safe, secure and humane treatment to inmates, RCS provides optional rehabilitation programmes irrespective of gender, age, crime committed and sentence length and physical characteristics. Types of prison-based rehabilitation programmes for female offenders include physical health care; mental health care and psychological support; substance abuse treatment; addressing behavior and attitudes; education and vocational training and work experience. RCS also provide reeducation courses in prisons and TIG Camps that address unity and reconciliation issues (Victim-Offender Mediation). These reeducation courses are extremely important in eliminating genocide ideology, which is one of the root motives of why many people initially ended up in prison. There is also formal and informal education of vocational training, literacy classes, and spiritual programming. Other organizations besides RCS also contribute to rehabilitation programming in prisons.

Some of the rehabilitation programmes that are presented in correctional facilities are:

**a. Academic:** These include adult basic education and training; primary and secondary education and computer literacy. An increased level of literacy and education training is a

prerequisite to a stable, crime free life.

**b. Vocational education and training** i.e. education and training which aims to equip people with knowledge, know-how, skills and/or competences required in particular occupations or more broadly on the labour market. These include Auto mobile mechanics, construction, welding, plumbing, masonry, carpentry, computer literacy, domestic electrical repairs, leather craft, hair dressing and beautification as well as tailoring and hand craft.

**c. Special services:** These include anger/conflict management, cognitive education, and community re integration, family/parenting education, health education and victim education.

**d. Prison work** is organized so as to serve a constructive purpose in the treatment of offenders. Its objective is not only to provide offenders with vocational knowledge and

skills, but also to strengthen their will to work, sense of self-help and spirit of cooperation through working together in well regulated circumstances.

Finally, all correctional facilities in general and female correctional facilities in particular should have a reformatory, restorative and rehabilitative function. Their purpose and justification should be to equip each offender to lead a law-abiding and self-supporting life. The main way that this should be done is by giving offenders the opportunity to be educated, gain skill for future employment, and address any drug or substance abuse problems that they have. Identifying the needs of female offenders is only part of the equation, the other being suitable programmes and resources to address them. Effective assessment should be the basis for treatment decisions, such as the type of treatment and the intensity of treatment to be provided.



**Inmates at Nyarugenge during mechanic training session. Nyarugenge TVET centre offers automobile mechanics, tailoring, computer literacy and hair dress trades.**



# ***The role of community policing programmes in reintegration of ex-offenders and reducing recidivism in Rwanda***



**CP Bruce MUNYAMBO**  
**Commissioner for Community Policing-RNP**

The process of reintegrating ex-offenders plays a great role in reducing or preventing recidivism. This crucial phase of the inmate's reentry into the community is based on preventing social adaptation issues such as family and community stigmatization and ostracism, and the ensuing negative impact on their ability to engage in both individual and collective productive activities.

The rehabilitation of ex-offenders and their successful social reintegration into society is, therefore, among the Rwanda National Police (RNP) community policing programmes aimed at raising awareness and building community ownership against crime as well as supporting government community development agenda

as a way of addressing causes of crime.

## **Mandate**

The RNP is mandated to safeguard the fundamental rights and to guarantee safety and security of persons and their property. This is a constitutional duty that RNP implements in partnership with the community to be accountable to them, understand and protect their rights as ideals of good governance and rule of law, a firm foundation towards sustainable security and development.

From the onset, RNP adapted the community Policing approach as a tool to engage the public in fighting and preventing crimes. Community Policing is a philosophy focused on police-public partnership characterized by proactive approaches and activities that combine

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***Community Policing is a philosophy focused on police-public partnership characterized by proactive approaches and activities that combine awareness campaigns in crime prevention and supporting socio-economic activities through human security initiatives.***

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awareness campaigns in crime prevention and supporting socio-economic activities through human security initiatives.

Over the years, the RNP has engaged in various policing and human security activities to ensure the responsiveness of everyone in fighting and preventing crimes as well as ensuring the welfare of the people. To achieve this, RNP promoted the concept of police-public partnership to build a strong bond of ownership, confidence, and trust.

Thus, RNP continued to build its varied policing capacities and capabilities as well as activate its key stakeholders and partners including but not limited to Community Policing Committees (CPC), Rwanda Youth Volunteers in Community Policing (RYVCP), anti-crime clubs, crime ambassadors, faith-based organizations, transport companies and associations, government institutions, local leaders, private institutions, artistes; to effectively deal with the ever changing and emerging security threats and particularly to work together to address causes of crime, including reintegrating and supporting ex-offenders and the young people in general.

Today, there are over 74,000 members of CPCs, more than 380,000 RYVCP members, over 2,000 anti-crime clubs; all trained periodically and backed by continuous awareness campaigns in communities and in schools.

This has reinforced the security architecture in the country.

The RNP enhanced its operational activities by establishing a call centre (toll free lines), telephone lines at all units, online and social media platforms. This has made instant

communication and response easy. Acquisition of equipment for rapid intervention, conducting regular patrols and training of OCs in policing in urban and rural areas equally remains a proactive force.

These efforts have eased the flow of information on crime and increased a sense of ownership, public confidence and trust. Community policing has also facilitated intelligence-led and targeted operations, eases acquisition of emergency information hence effective in response to crime and significant to reduction in crime rates.

## **Human security**

Since 2010, RNP through Community Policing Department initiated and conducts the annual 'Police Month' activities to support community development and address causes of crime. This provides another forum for the police to engage with the community and further build strong relations defined by individual and collective ownership against crime. These human security activities are meant to ensure that all Rwandans live a decent life. Thus, over the years, RNP has donated vehicles and motorcycles to

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***Since 2010, RNP through  
Community Policing Department  
initiated and conducts the annual  
'Police Month' activities to support  
community development and  
address causes of crime.***

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district and sector administrative organs across the country to support community policing activities. Individuals have also been awarded motorcycles in recognition of their outstanding community policing spirit.

Mosquito nets were distributed and paid medical insurance premiums for vulnerable families. Cows were given to families in the districts of Rulindo, Musanze, Nyanza, Nyamagabe, Gakenke, Ngoma, and Rwamagana, boosted the national Gira Inka project—one cow per household—to a tune of Frw75 million; constructed houses for the disadvantaged families and 11 well equipped village offices; bought mobile phones for cell and village leaders for effective and timely information flow, connected more than 9300 households that are far from the national grid with solar energy; and extended clean water to thousands of communities in Gasabo, Burera, Kirehe, Rwamagana, Rutsiro and Nyamagabe districts.

Moreover, RNP facilitated communities and former law breakers to form cooperatives and to develop business projects, which were also given a financial support to a tune of more than Frw40 million.

Two football playgrounds were also constructed and handed over to local communities of Gasabo and Gatsibo districts to support the national sports development programme but also to provide the young people with alternatives to engage in productive talent development activities instead of wasting their time in unproductive and criminal activities.

Further, in building confidence and trust among the communities, the RNP territorial

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***This police-public partnership has been one of the backbones of the current safety and security in Rwanda. Effective community policing activities present positive impact in reducing neighborhood crime, create a conducive environment for the ex-convicts to be reintegrated and part of the community, enhance quality of life and fear of crime.***

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units holds friendly sports activities such as football matches, which brings the Police and the locals together to also discuss and create policing working relation to fight and prevent crimes but also supporting ex-offender to be fully reintegrate and be part of community development.

This police-public partnership has been one of the backbones of the current safety and security in Rwanda. Effective community policing activities present positive impact in reducing neighborhood crime, create a conducive environment for the ex-convicts to be reintegrated and part of the community, enhance quality of life and fear of crime.

# Limitations to successful offender rehabilitation and reintegration in Rwanda



**CSP Augustine Rukabu NDEMEZO**  
Director Planning, M&E-RCS

The primary purposes of imprisonment are to protect society against crime and to reduce recidivism. International standards (**Nelson Mandela Rules**) make it clear that these can only be achieved if the time in prison is used to ensure the rehabilitation and then reintegration of prisoners into society upon release, so that they can lead law-abiding and self-supporting lives. If they leave prison with greater problems, and without the knowledge and skills to cope, there will inevitably be ongoing consequences for them, their families, their communities and the country.

Among other things, prisons in Rwanda are

charged with the responsibility of correction and rehabilitation of offenders and commendable efforts have been made in this area so far. This article intends to establish why inmates commit crimes soon after being released despite rehabilitation programmes being offered to them while incarcerated.

## Rehabilitation and reintegration programmes provided in prisons

Rehabilitation and reintegration programme/ services offered in prison include the following:

**Formal education:** Formal education in Rwandan prisons is tailored to the National Curriculum of nine (9) years basic education where all the juvenile prisoners of Nyagatare Prison have the opportunity to follow their studies and sit for the National examinations. Since, 2017, juvenile offenders from Nyagatare correctional facility have been doing such exams for both primary and secondary levels.

**Technical and Vocational Education Training (TVET):** These are education and training programmes that aim at equipping inmates with knowledge, know-how, skills and/or competences required in particular occupations or more broadly on the labour market. These include Auto mobile mechanics, construction, welding, plumbing, masonry, carpentry, computer literacy, domestic electrical repairs, leather craft, hair dressing and beautification as well as tailoring and hand craft. The Service



operates six modern and well equipped TVETs schools in six prisons (Nyarugenge, Nyanza, Huye, Rwamagana, Rubavu and Nyagatare). These TVET schools are recognized by National Examination and School Inspection Authority (NESA) at National level. RCS TVET Schools offer to prison inmates medium training courses of six months period and award them certificates upon completion.

**Special services:** These include anger/ conflict management, cognitive education, and community re integration, family/parenting education, health education and victim education.

**Prison work:** Prison work is organized so as to serve a constructive purpose in the treatment of offenders. Its objective is not only to provide offenders with vocational knowledge and skills, but also to strengthen their will to work, sense of self-help and spirit of cooperation through working together in well regulated circumstances. Besides that, prison work earns income to inmates that are involved in it.

**Adult basic education (ABE):** Adult basic education classes for incarcerated adult offenders provide instruction in arithmetic, reading, speaking and writing. Inmates who successfully complete this programme are issued with certificates corresponding to this level.

**Civic education:** Civic Education that encompasses Rwandan cultural values (unity, patriotism, social cohesion, resilience, hard work among others), individualistic civic behaviour and communal civic behaviour.

**Family visits:** Regular family and special visitation on Fridays and other days for certain categories of people (employees and school children/students) are encouraged by the

Rwanda Correctional Service as it keeps the social bond between the prisoner and the family/community unbroken.

### **Limitations to effective offender rehabilitation and reintegration process**

Many people who are released from prisons are faced with many social, economic and personal challenges that tend to become obstacles to a crime-free lifestyle. Some of these challenges are as a result of the offenders' past experiences and others are more directly associated with the consequences of incarceration. According to inmates and ex-offenders that talked to this magazine, the following were mentioned as some of the challenges which make it difficult for them to readjust to life after imprisonment:

**Prison conditions:** Prison overcrowding is one of the key contributing factors to poor prison conditions the world over. Overcrowding undermines the ability of prisons to meet basic human needs, such as healthcare and accommodation. It also compromises the provision and effectiveness of rehabilitation programmes. Given the shortage of space and resources (human and material), and high numbers of offenders that characterise our prisons, only few numbers of offenders manage to access rehabilitation programmes. This means that majority of offenders are not exposed to rehabilitation or reintegration programmes. Consequently, there are always big numbers of inmates who are released without being rehabilitated and this severely hampers their reintegration into society and increases the likelihood of engaging in further criminal activities.

**Low family bond:** Families may provide support, social attachments, monitoring, and pro-social services to ex-offenders. The lack of



satisfying relationships leaves individuals more susceptible to the influence of deviant peers. Marriage and children may create bonds that increase the costs of law violations and increase the motivation to avoid illegal activities.

**Difficulties in mending family and community relationships:**

The issue of mending broken relations with their family and the community at large is among many challenges that offenders encounter when they went back after incarceration. They noted that when a person commits a crime, most of the community will know about it and that after prison their family members and people from the community reject and ostracise them, which makes it difficult for them to readjust to life after imprisonment.

When ex-offenders are rejected by their families and communities, their most likely sources of contact will likely be fellow criminals and this perpetuates rather than preventing crime.

**Mending social fabric:**

Social reintegration is sometimes difficult for many ex-offenders more particularly Genocidaires and others who are serving long sentences

simply because they have lost contact with their families during the incarceration period. Examining responses to conversations about how the community will respond to their release provides insight into the degree of reintegration held by some of the genocide perpetrators. They said they are scared about not being welcomed back by neighbors because they had not yet connected with the victim's family to

ask for forgiveness. Some ex-prisoners reported receiving no visits from family or friends during their incarceration period. Some inmates were unsure whether their families are willing to support them. Concerns about family members who had divided and sold their land or formed new relationships and had additional children during their period of incarceration, contributed to the uncertainty of pre-existing social bond.

**Lack of after-care services:** These are support services provided to inmates released from prisons. These support services include supervision, guidance and counselling, provision of school fees, provision of tools, provision of start-up capital, referral services, advice, holding reconciliation meetings with

victims of the offence, and family conferencing. The difficult to adjust to life after imprisonment may largely be a result of limited or no aftercare service provision to ex-offenders. While in prison, several organisations visit prisoners to offer support. However, when offenders are released, such support become reduced or stops completely. Ex-offenders who talked to this magazine highlighted that while

they appreciated the support they get prior to release, after-care and follow-up services after imprisonment are not provided. Such support, they noted, is critical in helping them to deal with transition to life outside prison. A failure to offer such support may increase the chances of recidivism.

**Struggling for survival:** Imprisonment often leads to irreparable family breakdown, including

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***Social reintegration is sometimes difficult for many ex-offenders more particularly Genocidaires and others who are serving long sentences simply because they have lost contact with their families during the incarceration period.***

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separation/divorce, and the loss of jobs and homes. Specifically, female offenders encounter gender-specific barriers to their reintegration after release. When women are imprisoned, even for short periods, their children often have to live with other relatives or go into alternative care, and their husbands often find other women and marry. In such situations, it becomes difficult to reunite families after release. On the other hand, many young prisoners return to unstable home settings, struggle to return and remain in school, and lack the skills needed for employment upon leaving prisons. Further, the majority of youth have drug related mental health disorder, and support services in their home communities are hard to arrange. These factors negatively impact the reintegration process.

Additionally, formerly incarcerated people need stable jobs for the same reasons as everyone else in the free world to support themselves and their families. It is believed that employment helps

formerly incarcerated people gain economic stability, reduces the risks of return to prison and promotes greater public safety to the benefit of everyone. Criminal records and lack of appropriate skills limit ex-offenders' access to employment. Despite their having the necessary skills and qualifications they acquired while in prison custody.

Furthermore, lack of place to accommodate ex-offenders, both for living and practising what they have learnt while in prison custody, as a result of loss of relationship and stigmatisation problem from the public, contributed to the concentration of ex-prisoners in the most problematic parts of the community where

there are high rates of crime and disorder and an absence of support services.

**Drug use and abuse:** Substance abuse increases likelihood of offending by decreasing judgment and inhibition, increasing association with other drug users, interfering with employment and family responsibilities.

Support for ex-offenders is critical once they get released and should focus on finding employment, accommodation, coping skills, and family and social support. To this end, after-care services are vital for effective offender reintegration. Most of the challenges highlighted in this article would be mitigated if comprehensive post-prison support services were offered to ex-offenders.

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More importantly, there is need for different government institutions, community members, civil society organizations, private sector enterprises and faith-based organizations to work together to attain successful rehabilitation of offenders and their full reintegration

into the community. This will help reduce repeat offending and, consequently, deal in part with the problem of congestion in correctional facilities.

As vocational training is perceived as the most influential programme in reformation and rehabilitation in the corrections systems; therefore, it is important that more attention and resources be channeled to the vocational training of offenders while they serve their periods of sentence. Correctional facilities should be supported with all the necessary resources, be it financial, human, infrastructure so as to carry out their rehabilitation and reintegration roles.

## ***Prevention and control measures against COVID-19 in Rwandan correctional institutions: A challenge and an opportunity***



**SP Theoneste NIYINDORA**  
D/Public Health-RCS

Coronavirus Disease of 2019 (COVID-19) is a disease caused by virus (SARS-Cov-2), which has been a major public health concern since December 2019. The first case was seen in China, Wuhan city and this virus is thought to originate from animals. The disease was declared a pandemic on March 11<sup>th</sup>, 2020.

It is transmitted by contact from person to person and it is diagnosed by a laboratory test. It mainly attacks the respiratory system, and its disease can be severe especially when the affected person is old or has another underlying disease. Aside from severity, it can cause death and even lifetime health problems. Prevention is the prime measure to fight against this pandemic and vaccination was the eminent achievement of prevention. Our country encountered the first case on March 14<sup>th</sup>, 2020. Apart from complying with the international measures, the country also set the local measures.

People in prisons are likely to be more vulnerable to infectious diseases. This is because they live in proximity with one another, which is likely to result in an increased risk of person-to-person and droplet transmission of pathogens like COVID-19. In most prisons in Rwanda, inmates live in blocks making body contact between detainees inevitable.

Being gathered in proximity may emerge as factor for spread. One case of COVID-19 in prisoners can contaminate the staff as well as the general population. However, to improve health of the prisoners, Rwanda Correctional service prioritized medical care, health protection, health promotion and health resilience through their thirteen health centres.

As Rwanda established measures to fight against COVID-19, such as mandatory quarantine for all travellers coming into the country, compulsory wearing of the face masks, hand washing and practice of physical distancing,



**Inmates being vaccinated against COVID 19 at Bugesera prison**



**Inmates at Rubavu prison waiting for vaccination against COVID-19**

RCS put forward protection of prisoners considering the prison settings' context. Rwanda Correctional Service established the measures as well, which aimed to restrain COVID-19 in prisoners. Restriction of visits was on the top of the measures to deter the transmission from/to the community. More measures including isolation and testing before integrating prisoners (new entrants, transfers, and returnees from the hospital) in prison, supply of adequate personal protective equipment, regular hand washing with water and soap or hand rubbing with sanitizer, wearing masks, practice physical social distancing where possible and isolating high-risk population to reduce their exposure. Despite the pandemic, prisoners kept accessing health care; even

the transfers at the hospitals for further consultations were not restricted. To avoid that the COVID-19 prevention measures hamper the provision of existing healthcare services in prisons, a constitutional right for prisoners, prison authorities ensured that all services that are regularly provided at prison health facility continue as usual and for those who required speciality attention were transferred to public hospitals for better management. Regardless of the tight

measures taken, 7 months after the appearance of the first case in the country, prisons confronted the pandemic for the first time. Since then up to now, all prisons faced COVID-19 cases, even some experienced all the outcomes of the disease. The institutions with the stakeholders (RBC, MoH,) conjoined to save the life of prisoners. Isolation and treatment centres were established to reduce the spread among other prisoners and to inhibit the progress to



**Inmates at Ngoma prison being vaccinated against Covid 19 pandemic**

severity, and the critically ill prisoners were transferred at the national treatment centres for a better management.

From the starting of the pandemic, RCS managed to test 22,120 prisoners and 13% tested positive where 98.5% of them recovered completely. Infection prevention and control (IPC) was applied and was the essential action that led to reduction of spread and quick recovery of affected prisoners. The most successful part of prevention was vaccinating up to 98.8% of the prison population and the activity is continuous as we receive new entrants who are not vaccinated. As the disease affects mental health of the patient, regular psychological support was part of the journey to success.

Looking from how the pandemic evolved, it has become for prison authorities both a challenge and opportunity. It was a challenge, firstly, because prevention measures restricted some of the rights as provided for by the standard minimum rules for the treatment of prisoners, such as participation in work activities, family visit etc and managing the anxiety of the inmates for the fear of the unknown; and secondly, because the pandemic found

the prison health facility not prepared enough for response.

However, it was also an opportunity because the prison health facilities adjusted to respond to the pandemic while providing routine primary healthcare to inmates. This has improved the prison capacity to respond to pandemics and provision of healthcare under pressure. In addition, both the medical personnel and the prison authorities gained a new experience.

Early planning and aggressive use of innovation is the first experience that the pandemic yielded the institution. The

preventive and control measures adopted have been beneficial in preventing many other infectious and transmissible diseases. The pandemic put under stress the staff, but they managed it bearing with the United Nations Standard Minimum Rules for the Treatment of prisoners (Mandela Rules).

As Rwanda is now pushing to vaccinate at least 60% of the total population to bring about normal life in the country, RCS is also doing their best to vaccinate all prisoners so that the prison normal life can resume as soon as possible.



**Inmates at Ngoma prison being vaccinated against Covid 19 pandemic**

