Training
Manual

Increasing youth participation in
Democratic Governance and Social Justice

never
again
– Rwanda –

Foreword

Twenty-three years after the genocide against the Tutsi, Rwanda has made remarkable progress in many sectors of national development. Young people in Rwanda have played an immense role in the reconstruction struggle and social changes that have accompanied this development. As a result of these contributions and efforts, a strong foundation for youth participation was developed. Still, despite their efforts and past involvement in public life, today Rwandan youth struggle to influence policymakers and have access to opportunities to participate in decision-making.

This is in part due to the limited role that Rwandan youth play in Rwandan society, little progress has been made in the way of youth involvement in Rwanda's public decision-making. But today our youth can provide new perspectives on the direction of Rwanda. Although they are sometimes swept up in the rhetoric of ethnic division, they are more than often open to the idea of equality and promoting policies that would promote this idea. Therefore, it is pertinent that we listen to what they have to say and allow them to have a prominent voice in determining what is best for the future of Rwanda.

Through the Inzira Nziza Project, Never Again Rwanda is empowering young people to become active citizens and responsible leaders of their communities. Never Again Rwanda believes youth are future leaders who will be able to use their new skills in leading change and making a positive contribution. This manual is to inspire youth to embrace democratic values, peaceful dialogue and work together towards positive change.

NAR's long-term experience in working with youth reveals that many young men and women join NAR programs with little confidence, feeling disempowered and isolated. That's why by the end of this project NAR wish to see youth that have grown in confidence and are fully engaged in working together to make their ideas a reality.

Effective participation of young people in policymaking processes and in the implementation of national development programs can only be possible through the active participation of youth alongside the leadership skills they need to develop.

To analyse the importance of young people's participation in a democratic society, one has to understand several key points:

- why youth often do not develop a greater sense of responsibility;
- understanding that participation is a responsibility;

- how policy can ensure the participation of youth;
- how young people should engage constructively in the governance processes;
- what kind of skills are required of young people when communicating with policymakers; and
- How the right to participation should be better addressed among youth.

It is not likely, nor should it be expected, that every young person will be interested in politics. Even so, the degree of disengagement among youth from political processes can be viewed as negatively high, particularly in Rwanda due to its bitter historical background of the role, the youth played during the genocide, even in instances where political processes directly affect their lives.

We hope that this manual will be useful to all leaders and civil society organizations to train youth leaders who will work with young men and women in an effort to change their mind-set by strengthening their capacities, improve their confidence and tackling the root causes of their non-participation in politics; and support them to develop sustainable and joint mechanisms that offer opportunities for participating in dialogues on rights, principles and democratic issues. This manual also provides tips and insights on how power holders can involve youth in decision-making processes.

Importantly, we hope the content of this manual will help in addressing youth capacity issues such as dialogue, research, mentorship, accompaniment and social media to boost their skills and confidence and will strengthen the capacities of local leaders to champion and be responsive to youth needs and responsibilities and jointly create avenues as well as initiatives that would address the youth challenges.

Dr. Joseph Ryarasa Nkurunziza
Country Director
Never Again Rwanda

Acknowledgement

This manual evolved from "Inzira Nziza" which is a two year project funded by USAID Rwanda, implemented by Never Again Rwanda in 5 Districts of Rwanda. The overarching project goal is to contribute to the promotion of peaceful dialogue and democratic values through human rights based approaches and influence their understanding on the rights of the most vulnerable groups in Rwanda.

The specific objective of the project is to support youth to express and debate their views on democratic values, take leadership roles in political participation as they effectively promote and protect human rights and celebrate their diversities. This project targets 5 districts: Nyamagabe, Gisagara and Huye from Southern province, Nyabihu and Ngororero from the Western Province.

Never Again Rwanda sincerely appreciates the financial and technical support of USAID Rwanda. This has enabled us to develop and publish this manual which will be used in the training of youth champions and local decision-makers.

Never Again Rwanda

Table of contents

Introduction

Inzira Nziza is a two years project funded by USAID Rwanda, implemented by Never Again Rwanda in 5 districts (Nyamagabe, Gisagara and Huye from Southern province, Nyabihu and Ngororero from the Western Province).

The overarching project goal is to contribute to the promotion of peaceful dialogue and democratic values through human rights based approaches and influence their understanding on the rights of the most vulnerable groups in Rwanda. The specific objective is to support youth to express and debate their views on democratic values, take leadership roles in political participation as they effectively promote and protect human rights and celebrate their diversities.

Young people between the ages of 15 and 35 constitute one-third of Africa's population. However, youth's influence on national politics remains limited. There is a general sense that traditional politics and representative democracy—whereby voters determine the outcome of power struggles at the ballot box—fail to attract the attention of younger cohorts who feel alienated from political processes. Recent events have shown that youth are critical in bringing about social and political transformation in Africa.

In Rwanda, youth constitute 61.5% of the active population and are therefore a significant force to be recognized. During the Genocide against the Tutsis, the youth were manipulated by the politicians to commit heinous crimes this was partly possible because the youth did not have critical thinking skills and did not participate in decision-making.

As a result, the government encourages the youth to be politically active and participate in the decision-making processes as President Paul Kagame recently said: "If you don't get involved in politics, bad politics takes care of you and the next day you are led by people you don't deserve. But it is not just about being President, it is not a right. Aspire to be a leader, even a President. But above all aspire to be a good leader. That's what Rwandans need and deserve. Reject the idea that someone else is better than you and has the right to tell you what you should be."

Some of the factors that hinder youth participation include: elected youth leaders neither have training nor the capacity building opportunities, thus fail in their roles and responsibilities and lack responsive projects because youth are not consulted.

Additional factors hindering youth participation are limited economic and job opportunities, inadequate access to social and political rights, lack of proper mentorship, poor education and critical thinking, interlinked problems of social isolation and low engagement in their communities, lack of self-esteem and a lack of linkage between the youth and local leaders.

When young people think of politics, they think of corruption, inflexible bureaucracy, and the limited power they have to change the environment around them. Rarely do young people see a place for themselves in the political processes of their country; this, in turn, seriously undermines the possibility of young people developing a real sense of responsibility. Youth participation is an integral part of democratic societies, but without a sense of responsibility, the social integration of youth and their cohesion in society is impossible.

Young people prefer not to get involved in political processes because they feel that the system has failed and will continue to fail them. Faced with the lack of educational and employment opportunities, risks of disease, genocide and armed conflicts, the majority of young people in the developing world

worry about how to survive instead of working to solve the problems of their society as a whole.

This manual, is intended for a training that aims at increasing meaningful youth participation in democratic governance and social justice

Training objectives

The overall objective is to contribute to strengthen accountability through promoting and enhancing meaningful participation of the youth and youth leaders in the democratic process. More specifically, this training seeks:
- To enhance the awareness and knowledge of youth and decision-makers by equipping them with the knowledge and skills on human rights, governance processes, accountable and responsive leadership and the workings of multi-party democracy.
- To promote greater accountability of leaders and citizens at local and national level to ensure increased responsiveness to the rights and development priorities raised by the youth.
- To build the confidence of the youth for their meaningful participation
- To enhance their participation in political processes such as elections through critical thinking skills as a tool for good leadership
- Increased and sustained engagement and accountability between youth leaders, political leaders, technical government officials and youth at the local government level

Expected outcomes

The key outcomes of the training will include but is not limited to:

- Awareness being raised amongst the youth on issues of democratic process, rights and governance;
- Trained youth are able to confidently participate in the democratic, decision-making and public policy formulation processes;
- Youth actively engage in advocacy and lobbying for their democratic and human rights;
- Youth are empowered, through information dissemination, to be able and willing to actively engage in processes that address social, economic and political issues in the country.
- Local leaders with increased awareness and readiness to support youth participation.

Training methodology

The training for which this manual has been designed is expected to take 5 days. The training methodology relies on a participatory approach with the trainer acting as a facilitator. The facilitator should stimulate learning using adult learning principles, drawing from realistic local case studies and allowing participants to share their experiences in order to ensure there is a fruitful interaction between the user of this manual (the trainer) and the participants (trainees).

Throughout the training, emphasis should be placed on the practical tips and follow up activities which the youth leaders should engage in to increase their meaningful participation as key actors in the governance and development processes. Although this is a training manual, it can be used as reference material for youth leaders who may or may not have undertaken the training.

Training participants

Overall, 400 youth will be trained which means 80 youth per district in 5 Districts. The training targets youth champions from Civil Society Organisations (CSOs), Representatives of the National Youth Council, youth leaders and district officer in charge of youth, sports and culture and youth involved in existing NAR clubs and associations.

Ground rules and note to the facilitator

"The best leaders understand the need to 'walk the talk' — that, their behaviour and day-to-day actions have to match the aspirations they have for the 'world'." (Bill Taylor)

"Become the change you wish to see in the world and, it will happen." (Mahatma Gandhi)

Training Philosophy (University of California, San Diego)

You have an important role when you become a trainer. It is important to take this role seriously and professionally. It is your job to create a safe and supportive climate for learning in which you treat learners like partners in the learning process. "Walk what you talk" and be aware of your role as a model!

Professional ethics and standards

- Appreciate diversity
- Be prepared and professional
- Create a supportive learning environment
- Give appropriate credit to the work of others
- Evaluate learners' performance, not their personalities
- Know and stay abreast on issues around your subject area
- Maintain confidentiality

- Obtain permission to use the work of others
- Treat all learners with respect

Parking lot or Storage

When learner's come up with ideas that you'd like to address later, or which you'd like to protect and honour, but don't have time to deal with in depth at the moment, have a sheet of flipchart or butcher paper on the wall and label it "Parking Lot." It can be useful just to have a place to display concerns, and to return to it at a later time to address issues as appropriate.

Storytelling or recap from the day before

A powerful story can reinforce learning like few other techniques. If you tell a story, there is a good chance that that is what the learners will remember at the end of the day. You can also ask learners to tell stories. The "voice of experience" or "my human rights" story is just an example. Learners can also tell stories together alongside the guidance from the day before. For example (rights, involvement, responsibility) two or three people can create a story to recap events from the day before.

Module I: Human rights and social justice

Beneficiaries

Though this session is designed for human rights trainers, the ultimate beneficiaries of this session will be the Rwandan youth including but not limited to youth leaders, youth associations, youth clubs and cooperatives.

Therefore targeting the younger generation is the entry point and since young people are potential agents of change the intended activities would have far-reaching implications for their respect of diversity and difference.

> **Instructions to the user of this Manual:**
>
> Before providing a definition of human rights, the trainer shall ask the participants to define "Human Rights" and the trainer will write on a flipchart, key elements provided by the participants and then compare them with the definition he/she will provide.

Definition of Human Rights

Exercise 1: Understanding the Concept of Rights
Purpose: The purpose of the session is to understand the concept of Rights and Human Rights
Materials: Flip Chart, Marker
Time: 20 Minutes
Procedure:
1. Write the word "Rights" and "Responsibilities" on a flip chart
2. Ask the participants what they think Rights and Responsibilities are.
3. Keep on getting responses until you get the definition of 'rights' from the participants
4. Sum up the responses of the participants and tell them the definition of Human Rights

Exercise 2: Characteristics of Human Rights
Purpose: To introduce participants to the characteristics of Human Rights
Materials: Flip Chart, Marker

"Imagine that you have discovered a new country, where no-one has lived before, and where there are no laws and no rules. You and the other members of your group will be the settlers in this new land. You do not know what status you will have in this new land."

Individually, each participant should write a list of three rights which they think should be guaranteed for everyone in this new country. Ask the pupils to share and discuss their lists within their group. The group should then agree on a list of 10 rights which it thinks are important. The group should then invent a name for the country and write it on a large piece of paper together with the list of rights.

Each group presents its list to the rest of the class. As they do this, make a note of each 'right' on a class list; if 'rights' are repeated, put a cross next to them. Once all the groups have made their presentations, ask the class to identify rights which overlap or contradict each other:

Questions could then be asked on the following topics:

- Did your ideas about which rights were most important change during the activity?
- Are there any rights which you would now want to add to the list?
- Are human rights universal?

What are human rights? Human Rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion or language. We are all equally entitled to

human rights without discrimination. These rights are all interrelated, interdependent and indivisible.

Human Rights are often expressed and guaranteed by law, in the forms of treaties, customary international law, national laws, general principles and other sources of international law.

Categories of human rights

> **Instructions to the user of this Manual :**
>
> The trainer should ask the participants if they believe some human rights are more important than others, to name those rights and the reasons why they should be more important.

The three generations of human rights are identified as civil and political rights; economic, social and cultural rights; and collective rights of peoples.

- **Civil and political rights:** The enjoyment of these rights does not require resources from the Government. Example: the right to create a family and, freedom of religion
- **Economic, social and cultural rights:** The realization of these rights requires the availability of resources. Examples: the right to food and, the right to education
- **Collective rights of people:** rights that the individual person enjoys not purely as an individual, but as a member of a community. Included in this category are rights to peace; the right to natural resources and wealth of the country; the right to a clean and satisfactory environment and related rights.

The categorization or classification of generations of human rights does not necessarily mean or imply that each successive generation is replaced by the one preceding it.

Characteristics of Human Rights

> **Instructions to the user of this Manual:**
>
> The trainer could ask the participants to discuss the characteristics of human rights (Universal, inherent, interdependent, indivisible and interrelated) and give examples.
>
> After writing down the characteristics provided by the participants, the trainer would compare them with the points numbered below.

At the Vienna Declaration and Programme of Action, World Conference on Human Rights, 1993, the following were confirmed to be the characteristics of Human Rights:

1. Inalienable

Human rights are inalienable. Human rights are absolute. They should not be taken away, except in specific situations and according to due process (for example: imprisonment).

2. Universal

Human rights are universal. This means that they are applicable to ALL human beings.

3. Indivisible

Human rights are indivisible. There should be no classification as to which rights are more important than others, or must come first before other rights.

4. Interdependent

Human Rights are interdependent. This means that the violation of a given right can compromise the enjoyment of another right.

5. Inherent

Human Rights are inherent. This means that rights do not have to be given, bought, earned or inherited by people. The rights are inherent because a person is born with them.

Fundamental principles of human rights

There are three fundamental principles of human rights, as agreed by Human Rights scholars, namely freedom from discrimination, equality before the law and equal protection of the law.

- Discrimination means any distinction, exclusion, restriction or preference which is based on grounds of race, colour, sex, language, religion, political, national or social origin, property, birth, and which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise by all persons, on an equal footing, of all rights and freedoms.
- Freedom from discrimination is guaranteed under the Constitution of Rwanda as well as international and regional human rights instruments ratified by the Government of Rwanda.
- The Right to equal protection: right of all persons to have the same access to the law and courts, and to be treated equally by the law and courts, both in procedures and in the substance of the law. This right is guaranteed under the Constitution of Rwanda and other Conventions and Treaties ratified by the Government of Rwanda.

Source of Human Rights

Instructions to the user of this Manual:

The trainer could ask the participants where are human rights found and write down their answers and then compare / complement them with the information in the bullet format.

- The Constitution of Rwanda;
- Other laws (examples: The law on the rights of people with disability, the law on the rights and protection of Child , the Labour Code with some articles protecting the rights of employees /workers)
- International conventions/treaties (example: The International Covenant on Economic, Social and Cultural Rights);
- Regional conventions/treaties (The African Charter on Human and Peoples' Rights).

Rights and Obligations

Human rights entail both rights and obligations. States assume obligations and duties under international law to respect, to protect and to fulfil human rights. The obligation to respect means that States must refrain from interfering with or curtailing the enjoyment of human rights. The obligation to protect requires States to protect individuals and groups against human rights abuses. The obligation to fulfil means that States must take positive action to facilitate the enjoyment of basic human rights. At the individual level, while we are entitled to human rights, we should also respect the human rights of others.

Human Rights in the Constitution of the Republic of Rwanda of 2003 Revised in 2015

> **Instructions to the user of this Manual:**
>
> The trainer should ask the participants if they know of any rights that are contained in the Rwandan Constitution.

Human Rights are guaranteed by the Constitution of Rwanda in Chapter IV: Section One: Rights and Freedoms: Article 12 - Article 43.

Some of the Human Rights guaranteed by the Constitution are:

Article 12: **Right to life:** Everyone has the right to life. No one shall be arbitrarily deprived of life.

Article 13: **Inviolability of a human being:** A human being is sacred and inviolable. The State has an obligation to respect, protect and defend the human being.

Article 15: **Equality before the law:** All persons are equal before the law. They are entitled to equal protection of the law.

Article 16: **Protection from discrimination:** All Rwandans are born and remain equal in rights and freedoms. Discrimination of any kind or its propaganda based on, inter alia, ethnic origin, family or ancestry, clan, skin colour or race, sex, region, economic categories, religion or faith, opinion, fortune, cultural differences, language, economic status, physical or mental disability or any other form of discrimination are prohibited and punishable by law.

Article 20: **Right to education:** Every Rwandan has the right to education. Freedom of learning and teaching is guaranteed in accordance with conditions determined by law. Primary education is compulsory and free in public schools. Conditions for free primary education in schools subsidized by the Government are determined by law. A law also determines the organization of education.

Article 21: **Right to good health:** All Rwandans have the right to good health.

Article 27: **Right to participate in Government and public services:** All Rwandans have the right to participate in the Government of the country, either directly or through their freely chosen representatives, in accordance with the law. All Rwandans have the right of equal access to the public service in accordance with their competence and abilities.

Article 34: **Right to private property:** Everyone has the right to private property, whether individually or collectively owned. Private property, whether owned individually or collectively, is inviolable. The right to property shall not be encroached upon except in public interest and in accordance with the provisions of the law.

Article 38: **Freedom of press**, of expression and of access to information: Freedom of press, of expression and of access to information are recognized and guaranteed by the State. Freedom of expression and freedom of access to information shall not prejudice public order, good morals, the protection of the youth and children, the right of every citizen to honor and dignity and protection of personal and family privacy. Conditions for exercising and respect for these freedoms are determined by law.

Article 39: **Right to freedom of association:** The right to freedom of association is guaranteed and does not require prior authorization. This right is exercised under conditions determined by law.

Article 40: **Right to freedom of assembly:** The right to freedom of peaceful and unarmed assembly is guaranteed. This right is exercised in accordance with the law. This right does not require prior authorization, except when provided for by the law.

Article 42: **Promotion of human rights:** The promotion of human rights is

a responsibility of the State. This responsibility is particularly exercised by the National Commission for Human Rights. This Commission is independent.

Article 43: **Protection of rights and freedoms:** The Judiciary is the guardian of human rights and freedoms. This duty is exercised in accordance with this Constitution and other laws.

Gender and human rights

> **Instructions to the user of this Manual:**
>
> The trainer should ask the participants if they believe that some jobs are specific to men and others are specific to women and why.

• Gender inequality: a practice which discriminates an individual based on his or her gender. This can be made through negative stereotype which supports the idea that some people are inferior to other due to their gender and therefore can be denied some rights.

Example: Denying women the right to work because they are women, denying women or young girls to study science by arguing that women should only study social sciences; saying that young women/girls are not allowed to go out in disco /night clubs but young men /boys are allowed to do so.

- Gender inequality is a violation of human rights because it is against the key human rights principles namely the right to non-discrimination and the right to equality before the law and the equal protection.
- Gender Based Violence (GBV): Any act that results in a bodily, psychological, sexual and economic harm to somebody just because they are female or male.
- Gender Based Violence occurs /happens in private and public sphere (family, school, cooperative, workplace, in communities)
- Forms of Gender Based Violence: Gender Based Violence can be physical (beating); emotional (verbal abuse, insult); sexual violence (rape); Sexual abuse (sexual threat or inappropriate touching); sexual exploitation (abuse of the position of vulnerability of an individual for sexual purpose)
- The root cause of gender based violence is the imbalance of power in relationships between men and women.
- Women experience gender based violence more than men.
- Gender Based Violence reinforces gender inequality.
- Gender Based Violence violates the human dignity of the victim.
- Gender Based Violence puts at risk the right to life and the right to health

Human rights and good governance

Good governance and human rights are mutually reinforcing. Human rights principles provide a set of values to guide the work of governments and other political and social actors. They also provide a set of performance standards against which these actors can be held accountable. Moreover, human rights principles inform the content of good governance efforts: they may inform the development of legislative frameworks, policies, programs, budgetary allocations and other measures.

On the other hand, without good governance, human rights cannot be respected and protected in a sustainable manner. The implementation of human rights relies on a conducive and enabling environment. This includes appropriate legal frameworks and institutions as well as political,

managerial and administrative processes responsible for responding to the rights and needs of the population.

The links between good governance and human rights can be organized around four areas:

Democratic institutions

When led by human rights values, good governance reforms of democratic institutions create avenues for the public to participate in policymaking either through formal institutions or informal consultations. They also establish mechanisms for the inclusion of multiple social groups in decision-making processes, especially within a local context. . Finally, they may encourage civil society and local communities to formulate and express their positions on issues of importance to them.

Service delivery

In the realm of delivering state services to the public, good governance reforms advance human rights when they improve the state's capacity to fulfil its responsibility to provide public goods which are essential for the protection of a number of human rights, such as the right to education, health and food. Reform initiatives may include mechanisms of accountability and transparency, culturally sensitive policy tools to ensure that services are accessible and acceptable to all, and paths for public participation in decision-making.

Rule of law

When it comes to the rule of law, human rights-sensitive good governance initiatives reform legislation and assist institutions ranging from penal systems to courts and parliaments to better implement that legislation. Good governance initiatives may include advocacy for legal reform, public

awareness-raising on the national and international legal framework and capacity-building or reform of institutions.

Anti-Corruption

In fighting corruption, good governance efforts rely on principles such as accountability, transparency and participation to shape anti-corruption measures. Initiatives may include establishing institutions such as anti-corruption commissions, creating mechanisms of information sharing, and monitoring governments' use of public funds and implementation of policies.

Democracy

Instructions to the user of this Manual:

The trainer should ask the participants what they understand by the term 'democracy' and what the elements are.

Human rights and democracy are intricately linked on many different levels. Although our understanding of democracy began to develop long before the creation of the Universal Declaration of Human Rights, the right to participate is at the heart of democracy. The right of individuals to participate in government is one of the most significant human rights. In turn, democracy provides a favourable environment for the respect, protection, and fulfilment for our human rights and fundamental freedoms.

The word democracy comes from the Greek words demos – meaning people, and kratos – meaning power. As a result, democracy is broadly understood as "the rule of the people" – a system of making rules put together by the very people who must obey them. Today, we often associate

democracy with the holding of 'free and fair elections,' although the true nature of democracy and its history are far more complex. Democracy can be understood as a form of government, an idea underlining the socio-political and legal organization of the state, as well as an ideology.

Two fundamental principles form the basis of our understanding of democracy. These are the principles of individual autonomy and of equality. The principle of individual autonomy suggests that no one should be subject to rules that have been imposed by others, whereas the principle of equality means that everyone should have the same opportunity to influence the decisions that affect people in society. Democracy therefore lies in stark contrast to other systems, such as oligarchy, plutocracy or dictatorship. These systems usually violate these two principles by giving power only to a certain sector of society, which makes decisions on behalf of the rest of the population, without enabling their participation or input.

Democracy involves the equal right of all people to participate in and be represented by government. It is also about the equal inclusion of all people – the right to be fully included in the civic life of one's community, region, or state. A State or government cannot deny any citizen the right to be included and to participate, although a person can decide for him or herself how actively they exercise this right. Another important element of democratic governance is the notion of pluralism. Pluralism implies affirming that people with different currents of human experience can live together in dignity, under the rule of law, with diversity seen as a source of strength and resilience. Nobody with a justified claim to citizenship or other forms of legal residence can be denied inclusion and human dignity.

Democracy therefore depends on the interest and active participation of its beneficiaries. Being informed and having access to knowledge is an important precondition to meaningful participation in a democratic system. Only people with a basic understanding of how the system works and knowledge of State mechanisms and institutions can contribute to and benefit from a democratic society. Through education and information, individuals can become responsible citizens who are able to participate in and demand accountability from their government.

Our understanding of democracy is closely linked to the promotion and protection of human rights and fundamental freedoms. However, definitions, understanding, and theories of democracy have changed throughout time. In fact, there is no single, identifiable form of democracy, and no perfect democracy exists. We may universally agree on several constitutive elements of democracy, but the importance placed on these elements differs among cultures.

Core Elements of Modern Democracy

As you can see, democracy – as an idea and as a form of government – can differ widely across culture, time, and place. However, there are a number of core elements that modern democracies integrate to some extent. These are often used as indicators to measure progress towards democracy and provide a basis for comparing democracies and other regimes.

- EQUALITY – the principle of equality means that all human beings are born equal, should enjoy equal opportunities and participation in the political life of the community, and are entitled to equal treatment before the law. This also includes social and economic equality between men and women.
- PARTICIPATION – democracy is meaningless without participation. Participation in community and political affairs is a precondition for

building a democratic system. However, participation alone does not guarantee democracy.

- MAJORITY RULE AND MINORITY RIGHTS – even though democracy is by definition the rule of the people, it is in fact the rule of the majority. This includes the obligation of the majority consider the needs and rights of minority groups. The extent to which this obligation is met is an indicator for further enhancement of democratic values in a society.
- RULE OF LAW AND FAIR TRIAL – applies to the behaviour of government institutions. Democracy is meant to prevent a single person or a small group from ruling over the people. The rule of law ensures that there is legal basis ensuring equality before the law, limiting the power of public authority, and providing equitable access to an independent and fair judiciary.
- COMMITMENT TO HUMAN RIGHTS – accepting that all human beings are born equal and free in dignity and rights, is the basis of a functioning democracy community. A democratic state has the obligation to assure the respect, protection, and fulfilment of all human rights in order to ensure that its citizens can live "free from fear and free from want".
- POLITICAL PLURALISM –political parties have the task of consolidating the diversity of ideas and opinions and representing them in the public debate. Only political pluralism can secure structures flexible enough to adapt to changing needs, while remaining a stable ground for democratic governance.
- FREE AND FAIR ELECTIONS – elections are a democracy's most fundamental and unique characteristic. No other type of regime leaves the decision on political leadership to those primarily affected by the governmental system - the people. In every election, they can express their desire for change as well as their consent to current policies and participate in a permanent process of evaluation.

- DIVISION OF POWERS – the division of powers is a fundamental principle of modern democracies. According to this principle, state power is divided into legislative, executive, and judicial bodies functioning independently, but accountable to each other and to the people. This system of checks and balances is designed to control and prevent the misuse of state power.

Democracy and human rights

Ensuring human rights is a crucial part of ensuring democracy. The Universal Declaration of Human Rights expressly identifies the link between democracy and human rights in Article 21, which states that the *"will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures."* The values of freedom, respect for human rights, and the principle of holding periodic and genuine elections by universal suffrage are essential elements of democracy. In turn, democracy provides the natural environment for the protection and effective realization of universal human rights.

These values are further developed in the International Covenant on Civil and Political Rights, which enshrines a host of political rights and civil liberties underpinning meaningful democracies. The rights enshrined in the International Covenant on Economic, Social and Cultural Rights and subsequent human rights instruments covering group rights (e.g. indigenous peoples, minorities, people with disabilities) are equally essential for democracy as they ensure an equitable distribution of wealth, and equality and equity in respect of access to civil and political rights. Human rights

can only be guaranteed in and through a functioning democracy. However, democracy alone does not guarantee human rights and human security.

Deficiencies in democracy and weak institutions are among the main challenges to the effective realization of human rights. There is an apparent link between undemocratic structures and human rights violations. Yet, even functioning democracies sometimes condone the denial of human rights. As opposed to a violation, or specific breach of rights, the denial of human rights is societal and systematic. This often includes the denial of genuine inclusion and pluralism. For example, even in many advanced democracies, the full inclusion of women or minority populations in circles of power and spheres of influence continues to be denied.

The worldwide implementation of democracy depends on each and every individual being able to make use of one's right to vote, to express opinions, and to participate in political life and decision-making. This requires first and foremost, that individuals understand their human rights and fundamental freedoms, and are aware of the mechanisms to support the protection of these rights under their nation's laws. The importance of human rights education is therefore tantamount to the effective realization of human rights and the promotion of democratic governance.

Key human rights for democracy

When discussing democracy, a number of human rights deserve special focus because of their crucial role in protecting and ensuring civic participation. These include a number of rights and freedoms enshrined in the Universal Declaration of Human Rights, namely free and fair elections, freedom of assembly, association, expression, and media.

Free And Fair Elections (Article 21)

The will of the people shall be the basis of the authority of government; this shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Elections are one of the most defining characteristics associated with modern democracy. They are crucial to ensuring people's participation in governance, through the appointment of elected representatives. Respect for the dignity and human rights of all human beings sets the framework within which rule by elected officials and representatives is situated. Elections are a method of exerting control over lawmakers, because they hold politicians accountable to the people who elected them (at least in theory). This requires that elections are free and fair – every person entitled to vote under the law is able to exercise this right without undue influence. It also requires that politicians believe that they will be held to account by the electorate if they fail to represent their interests.

Freedom of Expression and Media (Article 19)

Everyone has the right to freedom of opinion and expression, this right includes the freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

The freedom of expression is closely linked to freedom of the media. It encompasses the freedom to hold opinions without interference (freedom of opinion) and the freedom to seek, receive, and impart information and ideas (freedom of speech, freedom of information). Freedom of expression therefore encompasses both civil (opinion) and political (expression) rights, which protect an individual's right to receive information and to

communicate it. This freedom is closely linked with the freedom of thought, conscience, and religion (Article 18). Free and independent media are an important pillar of every democracy.

In the 'information age,' control over the means of information is almost synonymous with control over decision-making. The media (newspapers, television, radio, and internet) plays a crucial role in the daily life of democracies, providing people with information and the means to communicate. In order to fully participate in a democracy, citizens/voters must be informed about the aims and objectives of those seeking to be elected, and be able to access information to make informed decisions. This information should be provided without undue interference or censorship from those in power.

Freedom of Assembly and Association (Article 20)

Everyone has the right to freedom of peaceful assembly and association. No one may be compelled to belong to an association.

The right to form groups, to organize, and to assemble together with the aim of addressing issues of common concern is a human right. The ability to organize is an important means by which citizens can influence their governments and leaders.

The right to freedom of association is particularly linked to the ability of workers to secure their economic and social status, enabling workers and employers to form organizations and to bargain collectively. These are key rights with regard to democracy, because they enable individuals and groups to come together to influence government, to demand their rights, and to call for change. These are valuable activities that enable individuals to fully participate in democracy.

Hypothetical cases

Instructions to the user of this Manual:

The trainer should use these cases to engage the participants and start a conversation.

1. Mr. Barahinda, a young man of 30 years old, wants to run for the presidency in his country, as an independent. Upon submission of his candidature, he's informed that it was rejected on the ground that it does not fulfil all the requirements. Is that a violation of his rights? Which rights are violated and why?
2. A local newspaper has been publishing stories that talks about how women are weak and are not smart enough to become doctors. The newspaper was shut down by the government. Is that a violation of their rights? Which rights are violated and why?
3. An unmarried young man of 27 years old wants to run for the presidency of the advisory council of his sector. After submitting his candidature, he is told by the authority in charge that his candidature is not accepted because he is young and unmarried. Is that a violation of his rights? Which rights are violated and why?

Module II: Political context and youth participation in democratic governance

Definition, brief history and understanding of democracy

As defined in the previous module, the word democracy comes from the Greek words demos – meaning people, and kratos – meaning power. As a result, democracy is broadly understood as "the rule of the people" – a system of making rules put together by the very people who must obey them.

Throughout history democracy has taken on many different meanings and been expressed by different forms, theories, and models. The principles we now associate with modern democracy developed gradually out of the religious and social movements of 17th century Europe. Later, during the Enlightenment Period (18th Century), the philosophy of freedom and equality for all first emerged, which today comprise the some of the core values of democracy. Democracy is therefore strongly related to the principles of human rights, and cannot function without assuring the full respect and protection of human dignity.

Two fundamental principles form the basis of our understanding of democracy. These are the principles of individual autonomy and of equality. The principle of individual autonomy suggests that no one should be subject to rules that have been imposed by others, whereas the principle of equality means that everyone should have the same opportunity to influence the decisions that affect people in society. Democracy therefore lies in stark contrast to other systems, such as oligarchy, plutocracy or dictatorship. These systems usually violate these two principles by giving power only to a certain sector of society, which makes decisions on behalf of the rest of the population, without enabling their participation or input.

Democracy involves the equal right of all people to participate in and be represented by government. It is also about the equal inclusion of all people – the right to be fully included in the civic life of one's community, region, or state. A State or government cannot deny any citizen the right to be included and to participate,

"Everyone has the right to take part in the government of his country, directly or through freely chosen representatives." - Universal Declaration of Human Rights

Although a person can decide for him or herself how actively they exercise this right. Another important element of democratic governance is the notion of pluralism.

Pluralism implies affirming that people with different currents of human experience can live together in dignity, under the rule of law, with diversity seen as a source of strength and resiliency. Nobody with a justified claim to citizenship or other forms of legal residence can be denied inclusion and human dignity.

Democracy therefore depends on the interest and active participation of its beneficiaries. Being informed and having access to knowledge is an important precondition to meaningful participation in a democratic system. Only people with a basic understanding of how the system works and knowledge of State mechanisms and institutions can contribute to and benefit from a democratic society. Through education and information, individuals can become responsible citizens who are able to participate in and demand accountability from their government.

Our understanding of democracy is closely linked to the promotion and protection of human rights and fundamental freedoms. However, definitions, understanding, and theories of democracy have changed throughout time. In fact, there is no single, identifiable form of democracy, and no perfect democracy exists.

Principles of Democracy

1. **Citizen Participation:** One of the basic signposts of an active and vibrant democracy is citizen participation in government. Participation is the key role of citizens in democracy. It is not only their right, but it is their duty. Citizen participation may take many forms including standing for election, voting in elections, becoming informed, debating issues, attending community or civic meetings, being members of private voluntary organizations, paying taxes, and even protesting. Participation builds a better democracy.

2. **Equality:** Democratic societies emphasize the principle that all people are equal. Equality means that all individuals are valued equally, have equal opportunities, and may not be discriminated against because of their race, religion, ethnic group, gender or sexual orientation. In a democracy, individuals and groups still maintain their right to have different cultures, personalities, languages and beliefs.

3. **Political Tolerance:** Democratic societies are politically tolerant. This means that while the majority of the people rule in a democracy, the rights of the minority must be protected. People who are not in power must be allowed to organize and speak out.

   Minorities are sometimes referred to as the opposition because they may have ideas which are different from the majority. Individual citizens must also learn to be tolerant of each other. A democratic society is often composed of people from different cultures, racial, religious and ethnic groups who have viewpoints different from the majority of the population. A democratic society is enriched by diversity.

   If the majority deny rights to and destroy their opposition, then they also destroy democracy. One goal of democracy is to make the best possible decision for the society. To achieve this, respect for all people and their points of view is needed. Decisions are more likely to be accepted, even by those who oppose them, if all citizens have been allowed to discuss, debate and question them.

4. **Accountability:** In a democracy, elected and appointed officials have to be accountable to the people. They are responsible for their actions. Officials must make decisions and perform their duties according to the will and wishes of the people, not for themselves.

5. **Transparency**: For government to be accountable, people must be aware of what is happening in the country. This is referred to as transparency in government. A transparent government holds public meetings and allows citizens to attend. In a democracy, the press and the people are able to get information about what decisions are being made, by whom and why.

6. **Regular, Free and Fair Elections:** One way citizens of the country express their will is by electing officials to represent them in government. Democracy insists that these elected officials are chosen and peacefully removed from office in a free and fair manner.

   Intimidation, corruption and threats to citizens during or before an election are against the principles of democracy. In a democracy, elections are regularly held, Between four to six years depending on the parliamentary regulations.

   Participation in elections is not be based on a citizen's wealth. For free and fair elections to occur, most adult citizens should have the right to stand for government office. Additionally, obstacles should not exist which make it difficult for people to vote.

7. **Economic Freedom:** People in a democracy have various forms of economic freedom. This means that the government allows forms of private ownership of property and businesses, and that people can choose their own work and have the choice to join labour unions. The role the government should play in the economy is open to debate, but it is generally accepted that free markets should exist in a democracy and

the state should not totally control the economy. Some argue that the state should play a stronger role in countries where greater inequality of wealth exists due to past discrimination or other unfair practices.

8. **Control of the Abuse of Power:** Democratic societies try to prevent any elected official or group of people from misusing or abusing their power. One of the most common abuses of power is corruption. Corruption occurs when government officials use public funds for their own benefit or exercise power in an illegal manner. Various methods have been used in different countries to protect against these abuses. Frequently the government is structured to limit the powers of the branches of government: to have independent courts and agencies with power to act against any illegal action by an elected official or branch of government; to allow for citizen participation and elections; and to check for police abuse of power.

9. **Bill of Rights:** Many democratic countries also choose to have a bill of rights to protect people against abuse of power. A bill of rights is a list of rights and freedoms guaranteed to all people in the country. When a bill of rights becomes part of a country's constitution, the courts have the power to enforce these rights. A bill of rights limits the power of government and may also impose duties on individuals and organizations.

10. **Accepting the Results of Elections:** In democratic elections, there are winners and losers. Often the losers in an election believe so strongly that their party or candidate is the best one that they refuse to accept the results of the election. This goes against democratic principles. The consequences of not accepting the result of an election may be a government that is ineffective and cannot make decisions. It may even result in violence which is not part of the principles governing a democracy.

11. **Human Rights:** All democracies strive to respect and protect the human rights of citizens. Human rights refer to those values that reflect a respect for human life and human dignity. Democracies emphasize the value of every human being. Examples of human rights include freedom of expression, freedom of association, freedom of assembly, the right to equality and the right to education.

12. **Multi-Party System:** In order to have a multi-party system, more than one political party must participate in elections and play a role in government. A multi-party system allows for an opposition to the party, which wins the election. This helps provide the government with different viewpoints on issues. Additionally, a multiparty system provides voters with a choice of candidates, parties and policies to vote for. Historically, when a country only has one party, the consequence has been a dictatorship.

13. **The Rule of Law:** In a democracy no one is above the law, not even a king or an elected President. It means that everyone must obey the law and be held accountable if they violate it. Democracy also insists that the law be enforced equally, fairly and consistently.. This is sometimes referred to as the "due process of law."

Youth participation and leadership (duties and responsibilities) in the democratic process

- "The promotion of an enabling environment (legal frameworks, policies and plans) for young people's participation in a broad range of processes and areas (electoral and parliamentary processes, public administration and local governance, including in peacebuilding environments) at local, sub-national and national levels;
- The promotion of young people's skills and capacities to participate ac-

tively in democratic practices, including in local, national, and global processes (leadership trainings)

• The promotion of young women, youth participation and presence in political office and decision-making at all levels, the participation of young women -through both elected and non-elected positions.

Youth engagement in policy and decision-making processes

According to the Youth Sector Strategic Plan 2013-2018, youth make up the majority of the population in Rwanda, they make 67% of labour force. The need for youth civic engagement, participation and decision-making involvement extends beyond being only a social issue but also an economic and political issue, with far reaching implications for on-going efforts of reconciliation and peace building, income generation, political stability, economic growth and development.

Youth engagement in policy and decision-making processes

"In Rwanda today, despite numerous efforts by different actors, the youth remain a passive audience in decision making processes and public policy formulation processes and are not representative in either processes; with youth being represented by only 2 legislators in parliament, their limited capacity to take informed decisions and, with minimal involvement in advocacy and lobbying drives; all the above is aggravated by a lack of or limited access to information for informed engagement in decision making processes and public policy formulation"

(Never Again Rwanda).

Gender equality and democracy

Gender equality in Rwanda was rated by the World Economic Forum as being the sixth-highest in the world in 2015. After the 1994 genocide, Rwanda has promoted gender equality. The progress of promoting gender equality in Rwanda is driven by a strong commitment from the central government. Rwanda was the first country in the world to have women occupy over half of all seats in its national legislature.

In 2015, 61.3% of Rwanda's Lower House of Parliament were women, the highest proportion anywhere in the world, and one of only two such bodies where women were in the majority, the other being Bolivia's Lower House of Parliament. Though the number of females in the Parliament is large, women are still under-represented in other political institutions.

In a sense the link between women's representation and democracy should be self-evident, since women account for over half the population of most societies: if the majority doesn't have full political rights, the society is not emphatically equal. But for much of history, this proposition did not seem at all self-evident; until well into the 20th century, women did not even have the right to vote. Winning the vote meant overcoming traditional norms that varied from culture to culture but nearly always excluded women from politics.

These same cultural changes seem to be closely linked with the rapid spread of democratic institutions that have occurred in the last two decades. The syndrome of survival/self-expression values reflects a set of coherent changes away from absolute social norms, toward increasing tolerance, trust, participatory orientations and self-expressive values. The shift from Materialistic toward Post-materialistic values is a move from emphasizing economic and physical security as the top priorities, towards ever increasing emphasis on freedom of expression and a more participatory role in society in general and politics in particular.

Democratic Theory and Gender

The value of democracy resides in its ability to promote ideals of human excellence. Citizen participation in public affairs reinforces solidarity, respect for personal autonomy and dignity, and egalitarian and tolerant attitudes. Only when all citizens, including women, have real access to political representation will they be able to direct these qualities towards the full development of society. In this sense, democratic theory should affirm the paramount necessity of both women's and men's participation under equal conditions. Three aspects of democratic governance are analysed here with respect to their implications for gender equity.

First, democracy can be defined as governance with the consent of the governed. Free and full consent can exist only when citizens are able to choose from diverse alternatives.

However, democracies even today may not allow this expression of individual will and autonomy if women have limited alternatives for channelling their political participation. A century ago, women rarely participated in the establishment of their governments or the creation of judicial systems, state powers or governmental norms and policies. Until the 1950s -c, women were unable to elect public officials. Women lacked real, effective, viable alternatives for expressing their consent. Furthermore, despite the acquisition of suffrage, women rarely have the option to vote for female, rather than male, representatives because the rules of the political game make women's access to elected positions difficult. The extremely limited presence of female representatives in legislative organs and, consequently, in the process of debating and adopting laws casts doubts on whether women have consented to governance.

Second, democracy has also been viewed as the system that best permits the expression and satisfaction of individual preferences. It likens the political system to a market wherein candidates freely offer their political positions and citizens freely express their political demands by casting their vote for their preferred political platform or candidate. This view assumes that democracy's own laws will guarantee free and equal conditions to all competitors. However, when women's relative position in this competition is gauged, it becomes evident that the social prerequisites for perfect competition do not exist.

In most democracies, only those who have access to the financial, organizational and informational resources necessary can aspire to candidacy, thus restricting the conditions of perfect competition implied in democratic theory. Democracy requires that men and women have unrestricted access to spaces of power where they can realize their political value and where their individual demands and preferences can be manifested and satisfied.

Third, political pluralism in democratic regimes should ensure a rotation of the groups in power. The government receives balances and adjudicates diverse interests. Through regular elections, separation of powers and checks and balances, democracies prevent one power or interest group from dominating public life. The pluralist conception of democracy has not been realized in gender terms. A gender analysis reveals that men, as a group, have maintained control of the instruments of power throughout history, thereby adversely affecting the equilibrium of the system. The absence of women in political debates and the decision-making process distorts the appreciation of women's interests. Women's interests are not clearly articulated because male representatives and their interest groups do not possess adequate and appropriate knowledge or interest or both.

Citizen Participation

Citizen participation may be defined as a process in which ordinary people – whether on a voluntary or obligatory basis and whether acting alone or as part of a group – with the goal of influencing a decision involving significant choices that will affect their community. Such participation may or may not take place within an institutional framework, and it may be organized either by members of civil society (for example, through class action, demonstrations citizens' committees.) or by decision makers (for example, through referendums, parliamentary commissions and mediation). This brief definition covers the diverse contexts in which ordinary people may participate. The mechanisms of obligatory institutionalized participation are defined by law, and citizens must take part in them or risk a penalty, generally in the form of fines or imprisonment. This is the case, for example, under a number of jurisdictions when it comes to elections, referendums, censuses and court summons. The mechanisms of voluntary institutionalized participation is defined by law or by an administration: they invite people to take part in a given process but do not oblige them to do so. Such mechanisms are exemplified by parliamentary commissions, public discussions, commissions of inquiry and public hearings. Finally, the mechanisms of non-institutionalized participation take less rigid forms and involve part in a given process but do not oblige them to do so. Such mechanisms are exemplified by parliamentary commissions, public discussions, commissions of inquiry and public hearings.

Electoral Laws

Electoral law is the legal instrument used to develop the majority of electoral topics that are relevant for a nation (especially in the case of those nations following the so-called civil law tradition). Electoral laws are enacted by ordinary legislators (legislative branches of government, chambers, congresses, assemblies, parliaments) in order to develop the general principles established by the Constitution.

Often, since electoral systems have to be legitimate, strong and permanent electoral laws have to be enacted by at least a two-thirds majority of congressional members.

There is neither a model to follow in order to enact electoral laws, nor a recipe to follow regarding their contents and structure. In some countries, for instance, electoral laws are contained in a single piece of legislation (code or statute), while in others, many codes or statutes contain electoral rules in a specific way (in such cases, there are specific codes to regulate electoral authorities, political parties, systems of appeals, and so on).

Whatever the intent to create a single election law, in great likelihood, "An election law neither can nor should contain all regulations relevant to the election process. The election process will require involvement of institutions and procedures that are based on other parts of the national legal system."

Among other matters, related legislation may be expected to include statutes providing for mass communication media, non-governmental organizations, the civil service, refugees and displaced persons, citizenship, military, use of state resource, access to information and civil and criminal codes and procedures.

Under the Constitution, electoral laws can regulate electoral topics including the following:

- The nature of representative offices, including seat allocation and term of office
- Individual rights to vote, to be voted, to associate freely with others and

to affiliate to political parties
- Characteristics of the voting system
- Conditions that must be addressed by candidates to be elected
- Legal requirements for political parties (such as the requirements that they have to fulfil to be registered, members' rights and duties, funding, coalitions, and so on)
- Electoral authorities' main features (such as their structure, organization and powers)
- Geography and elections
- Registry of voters
- Voter education
- Electoral process (campaigning, election day, counting, and electoral results)
- Electoral planning
- Elections and the media
- Electoral integrity
- Disciplinary measures; system of appeals
- Electoral courts

Electoral laws and citizen participation

Voting provides a mechanism that connects individuals with democracy. Whenever a voter casts her ballot, she consciously links herself with the political system. For those who view voting as a civic duty, they realize the voting is an indispensable right in modern democracy. Attending to the voting booth shows their support for democracy. For those who utilize their ballots as an instrument to hold electoral officials accountable for their policy outcomes, they are also capable of clarifying the responsibility in order to punish or reward the incumbent.

In advanced democratic countries, free, fair and competitive elections are regularly held in order to elect legislators and to shape the executive branch. The jurisdiction, functions, and political power of political institutions are generally designated by laws and regulations in order to protect people from government infringement of life, liberty and property. Last, but not least, in modern democracy, laws are legislated by directly elected legislators.

Module III: Required skills for communicating with policymakers

This session is about raising awareness on the importance of responsible and critical thinking. It uses practical approaches to support youth freely expressing their thoughts and critical opinions. It's also an introduction to mediation and communication as a tool to resolve conflicts which is core to leadership. Practical exercises place emphasis on perspectives that change to get a wider view on conflicts and alternatives.

Critical thinking

Participatory element/ active involvement:

Group stands in a circle: First the trainer gives a statement that involves 'critical thinking' or obedience aspects, for example:

- You have been affected by a rumor on facebook or other social media?
- You have seen conflicts you don't understand? - You have followed rules, you don't believe are correct? -Sometimes following a routine is the easiest way to react.

Everyone, who has already experienced it or agrees with the statement, goes in the middle.
At this stage no explanations are required!

What is critical thinking?
- critical means "crucial" and "highly relevant" rather than "criticizing"
- critical means "able to discern"
- critical Thinking is NOT cynicism or negativism
- critical Thinking is NOT just refusing certain topics

"Critical thinking is disciplined thinking that is clear, rational, open-minded, and informed by evidence."

"It sort of makes you stop and think, doesn't it."

"Critical thinking is reasonable reflective thinking focused on deciding what to believe or do."

"Critical thinking is the willingness to remain open to considering alternative perspectives, the willingness to integrate new or revised perspectives into our ways of thinking and acting, and the willingness to foster criticality in others."

Critical thinking is a method which fosters:
    Evidence based thinking
    Plurality of opinions/perspectives and the acceptance of different realities
    Open mindedness
    (Self) reflection

How does critical thinking contribute to peacebuilding and responsible thinking members of society?

Development of empathy
   • which overcomes stereotypes and prejudices, contributing to creating open spaces for discussion and dialogue
Evidence-based thinking
   • which helps to reduce the influence of rumours in the region
Overcoming overly strong obedience as a conflict factor
   • which lessens the potential for manipulation and increases personal agency
Empowering youth to become active change makers
   • which contributes to democracy and good governance

Evidence-based thinking - What is evidence?
When using critical thinking, arguments have to be supported by evidence – we need to be able to respond to the question:
"How do you know, that what you are saying is true?" and "Where did you get this idea from?"

Definition of evidence:
"The data on which a judgment or conclusion might be based or by which proof or probability might be established."

"The availability of facts or information, indicating whether a belief or a proposition is true or valid."

Worksheet - Do you know a critical thinker? (Page 10 critical thinking tool kit)

Form of the exercise: Story Telling
This exercise aims at identifying examples of critical thinking within our direct environment – in order to make it something more tangible, real and achievable. It can be very helpful to reflect on how e.g. children, students or other members of society already use critical thinking.
It also helps us to change perspective, as those people are most commonly not the ones we "look up to" as the most outstanding master minds and role models of history, but are rather like ourselves.

Needed material
Flipchart and Markers or Blackboard and Chalk
Time needed: 20 min
This activity can be done at the beginning, after explaining and discussing what critical thinking means.
Guiding Question
Think of one of your friends or siblings who is a critical thinker – what makes this person a critical thinker? Give an example of when he/she used critical thinking.

Steps to be taken by the facilitator
Preparation:
The facilitator should note the question, e.g. on the blackboard. It might be good if you, as a facilitator, briefly remind yourself of what critical thinking

is and which elements of critical thinking are the most important as a participatory member of society and a role model towards leading skills.

Facilitation:
The facilitator introduces the session by explaining that critical thinking is a very complex issue when looking at definitions. But if we have a closer look, we can find that some of our friends, siblings, even young children are sometimes using it already. Hence the exercise asks participants to reflect on their environment and identify examples/ instances of critical thinking.

The facilitator poses the guiding question to the participants and asks them to take
10 minutes to reflect and note down an example.

"Think of one of your friends or siblings who is a critical thinker – what makes this person a critical thinker?

Give an example of when he/she used critical thinking?"
Afterwards volunteers are welcome to share and discuss their stories with the group.

What the facilitator should be aware of
The focus of the exercise is to identify critical thinking in those people who are either close in age and status, and those who are younger or older. Hence here we should not refer to idols, heroes or role models like Mandela. This exercise should focus on identifying those critical thinkers which are comparative to the participants hence which we can identify more easily with.

Why do we need Critical Thinking?
One of the central questions to critical thinking is WHY? So we also have to ask ourselves this question when it comes to the use of critical thinking – why should we use critical thinking? Why does it help us? Why not stick to our usual way of doing things? Here are some of the potential answers to this question – even though there might be many more to be explored within the group in a brainstorming session.

- Critical Thinking helps to separate yourself from the issue, step into the shoes of others – and hence to overcome biases.
- It helps people to be curious and get to know reasons.
- Questioning, reflection and analysis support people in taking informed and reflective decisions.
- Through critical thinking, people are encouraged to think about the consequences of their actions..
- Critical thinking skills, enable people contribute to economic growth, development and democracy.

Without critical thinking, it is more easy to exploit and manipulate people – e.g. to use violence.

- Critical thinking can help to overcome one-sided ideologies, stereotypes and prejudices and hence live in a more peaceful and respectful society.
- Critical thinking contributes to personal growth in terms of empowerment. A critical thinker takes responsibility for his/her actions and decisions.

How does critical thinking contribute to development, peacebuilding and being an active member of society?

Empathy, Appreciation for Diversity and Open Mindedness
Reflecting and being open to the reasoning of other people (including those with opposite opinions) fosters empathy and the possibility to take into consideration other view points, needs and values (which is an important tool in conflict transformation).
Hence one of the changes we want to see is that participants are aware that stories and experiences of the same situation can be different for each individual, depending on how he/she has experienced it. They are open to accept other perceptions. As a precondition to this, participants develop the capacity to be open to other views and opinions, to consider them and to reflect on other reasons, values, opinions, needs and actions, even if they don't share them.

Examples of how to achieve empathy and open mindedness: projects which encourage exchange with participants from different backgrounds on their views and opinions, building team spirit across borders and backgrounds and developing a mutual understanding and respect. Discussions encourage empathy and open-mindedness and provide room for diverging opinions, challenging opinions alongside trying to understand the views and positions of others.

Stereotypes and Prejudices
Within the process of developing critical thinking skills, participants can develop the ability to reflect and overcome stereotypes and prejudices. Hence participants are aware of the stereotypes they have and can reflect on their judgments.

Through an exchange of experiences, participants analyse other experiences and stories which challenge their own stereotypes and are willing to overcome prejudices against others.

Rumours' and Evidence
Participants base their opinions and actions on evidence – they have the capacity to analyse evidence and compare. . They are also aware that there can be evidence of opposing arguments. Through their ability to reflect on the validity of information given to them, participants can more easily identify rumours as such.

Blind Obedience/ Self responsibility/ Reflecting Skills/ Manipulation

Critical thinkers does not act instantly based on information which is given without evidence. They first reflect on the messages, information and instructions given to them by the media, their elders, authorities and, teachers.
Next, through acquired reflectiveness, an awareness of underlying values and moral development, participants take-on responsibility for their own actions, instead of referring to obedience ("I was told to do so – so I'm not responsible"). Through this, the probability of participants being manipulated by conflict actors is decreasing, which helps to prevent potential violent conflict. In discussions, participants are encouraged by the facilitators to provide evidence for their arguments.

Positive Change in society
Thinking critically about the system in which one lives can empower this person to change it. In this sense critical thinking is the first step to chang-

ing a society, because one can only change something that he or she sees and understands.

Through open discussions, participants learn from the experiences of others. They become active participants of existing forums – where they bring their own ideas and hence contribute to societal change and development (for example: Umuganda, Family, Schools, and Policy forums at local level). The participants are discussing their opinions on development and peace-building issues – as such, they use critical thinking in order to develop a better understanding of how they can contribute.

Examples of socratic questions as one important tool, to open minddeness and responsible thinking:

> *What do you mean?*
> *Can you give an example?*
> *WHY do you think so?*
> *What do you assume when saying so?*
> *HOW do you know this is true?*
> *What else do we need to know?*
> *Is there an alternative to thinking like this?*
> *What caused you to think this way?*
> *Where did you get the idea from?*
> *What would be the consequence of thinking like this?*

An example for a debate – a moral delimma:

Joe is a fourteen-year-old boy who very much wanted to go camping. His father promised him that if he saved up enough money for it, he could go. So Joe worked very hard at the market and saved up the forty dollars to go to the camp, and a little extra on top. But just before the camp was about to start, his father changed his mind. Some of his friends decided to go on a special work trip, and Joe's father was short of money.. So he asked Joe to give him the money he had saved from the market. Joe didn't want to give up the opportunity to go camping, and thought of about refusing his father's request.

Guiding question:

- Should Joe refuse to give his father the money?
Why or why not?
- Does the father have the right to tell Joe to give him the money?
Why or why not?
- Is the fact that Joe earned the money himself important in this situation?
Why or why not?
- The father promised Joe he could go to the camp if he earned the money. Is the fact that the father 'promised' the most important aspect in this situation?
Why or why not?
- In general, why should a promise be kept?
- Is it important to keep a promise to someone you don't know well and probably won't see again?
Why or why not?
- In general, what should be the authority of a father over his son?
Why?

Methods for participating/shaping and reflecting on own opinions: e.g. Barometer of values

How the Barometer of Values can be used to foster critical thinking?

The barometer of values is an interactive and participatory method, which

engages the whole group and encourages each participant to actively and visibly take a position with regards to a provoking statement. Participants, who have opposite opinions, are facing each other as groups, which encourage an active discussion between the two. Hence the method can help to spark a discussion. It can also be used before and after a session in order to evaluate whether participants changed their mind through the discussions held.

Which material can be used?
Based on the topic which is to be discussed, a provoking statement should be formulated by the facilitator.
Here the facilitator can use his/her creativity. It is Important, that this statement is not only very provocative, but also very controversial within thegroup. The method works best, if there are naturally two different sets of positions (one supporting the statement and one opposing it) within the group, as this encourages the strongest debate.
An example could be, when having a discussion on identity and the importance of family or for example in this training on which "Human right" is the most important?

How to do it?
• For example at the beginning of a session: The facilitator presents the group with a provocative and controversial statement, which he prepared in advance and which refers to the general topic of the session.
• The group is asked to take a position: Everyone who supports the statement goes to the left side, everyone who is against the statement goes to the right and those who don't want to take a position stay in the middle.
• The facilitator first asks the group on the left side, why they support the statement. then continues with the group on the right, asking why they don't support it. Both groups have some time to exchange their arguments.

Afterwards the group in the middle is asked for their opinion.
• Those participants who have been convinced by one of the arguments, are allowed to change their position (e.g. from left to right or vice versa).
• At the end of the session: The same barometer can be repeated, again asking participants whom among them changed their opinion and why.

Practical Excersise for a debate about "Human rights":

Preperation:
Refer to the first day where participants learned about different human rights and ask them what they remember.
Divide them in smaller groups and give them a list of the human rights. To then ask which rights are most important for them and why. Every group has to prioritize 5 human rights, they think are most important for the members of this group.

Finally, present their descisions to the whole group.
1. **We Are All Born Free & Equal.** We are all born free. We all have our own thoughts and ideas. We should all be treated in the same way.
2. **Don't Discriminate.** These rights belong to everybody, whatever the differences.
3. **The Right to Life.** We all have the right to life, and to live in freedom and safety.
4. **No Slavery.** Nobody has any right to make us a slave. We cannot make anyone our slave.
5. **No Torture.** Nobody has any right to hurt us or to torture us.

6. **You Have Rights No Matter Where You Go.** I am a person just like you!
7. **We are all equal Before the Law.** The law is the same for everyone. It must treat us all fairly.
8. **Your Human Rights Are Protected by Law.** We can all ask for the law to help us when we are not treated fairly.
9. **No Unfair Detainment.** Nobody has the right to put us in prison without good reason and keep us there, or to send us away from our country.
10. **The Right to Trial.** If we are put on trial this should be in public. The people who try us should not let anyone tell them what to do.
11. **Innocent Till Proven Guilty.** Nobody should be blamed for doing something until it is proven. When people say we did something harmful we have the right to show it is not true.
12. **The Right to Privacy.** Nobody should try to harm our good name. Nobody has the right to come into our home, open our letters, or bother us or our family without a good reason.
13. **Freedom to Move.** We all have the right to go where we want in our own country and to travel as we wish.
14. **The Right to Seek a Safe Place to Live.** If we are frightened of being badly treated in our own country, we all have the right to move away to another country to be safe.
15. **Right to a Nationality.** We all have the right to belong to a country

Challenges and Limits of critical thinking

As important, as critical thinking might be, it also comes with limits and challenges.
In order to be a responsible critical thinker, it is important to be aware of these challenges. When supporting youth in developing their ability to think independently and critically; it is also important to provide them with the ability to decide for themselves when and how they want to share their

thoughts.
In preparation for such discussions, and also in preparation to any activities fostering critical thinking, it can be helpful to identify the challenges which exist in the given framework and how they can be tackled in a way which still allows critical thinking. A helpful distinction can be made between what people think and what they share, with whom and in what ways. It might be helpful to develop your own thoughts, but you may decide not to share them in the same way with all audiences and think about how to combine them with conflict transformation skills or mediation.

Guiding questions for group discussion:
- When is critical thinking limiting us or causing harm?
- Are there situations in which we should not use critical thinking? Why?
- Can we also decide not to think critically? For example – in which situations?

Notes for the trainer:
- Doubts about oneself, insecurity through the questioning of basic values and ideologies.
- Emotional stress through the uncommon/new way of thinking and acting – especially where it doesn't lead to directly felt benefits of successes and achievements.
- The questioning might in general create a feeling of insecurity and fear, as common structures and guidelines of what to believe in or do are valid questions.
- The process of critical thinking is connected to emotional stress and potentially negative emotions. Hence participants may try to avoid it.
- As critical thinking is focused on problem solving, , it may lead to a greater awareness of the problem, which might result in a more

pessimistic world view, as the critical thinker is now, more than before, aware of the problems surrounding him/her.

- Critical thinking helps a person to take responsibility for their own actions, to be reflective and rational in taking decisions. However, it provides more questions, than answers, which might be frustrating.

Social challenges:

- The social environment might react with irritation and rejection to changing attitudes and behaviours of a person who starts using critical thinking more in their life. This might be specifically true for persons of authority (such as parents, local leaders or teachers).
- Critical thinking might lead someone to change his/her behaviour or attitude which might create a conflict with the current norms of certain groups he/she is a part of. Hence he/she may be viewed as a 'rebel' or trouble maker and possibly loose their position in the group/ or no longer be accepted by the group.

Despite the many challenges, which the process of critical thinking brings about, it is important to also be aware of the many opportunities it provides.
As is often the case with critical thinking, there is no clear answer when to use it and how, and when not to.

This should be the decision of each person, based on their own reflection. When working with students on 'critical thinking', it is important to support and mentor them by giving them the space to discuss their challenges and learn from each other on how to deal with them.
In the process of critical thinking, an on-going discussion on the experiences and challenges of using critical thinking should guide the participants

through the process.
Importantly, discussions with authorities (for example: the team of teachers and the school management or parents) on an understanding and importance of critical thinking, could be useful. It is very helpful to link critical thinking skills with negotiation, mediation and conflict transformation skills (page 14 critical thinking toolkit).

Confidence building and public debate

Public debates help youth gain effective communication skills that enhance their confidence and allow them to communicate with a clear conscience. Never Again Rwanda wants to get young men and women across Rwanda debating issues. We want to see youth talking to each other about the sort of country they want to live in, and working together to build a better society. But why should you want to get involved?

Debating is a great platform in democracy for society members to share various views.   It also teaches youth how to communicate. Communication skills are vital to future career opportunities.
If you can't express your ideas to other people, if you can't make them understand what you think and feel, you may experience problems. Debating teaches you to organize your ideas so you can express them clearly. Debating also gives you the poise and self-confidence you need to stand up and explain your opinions.

Debating will teach you about the issues and controversies facing Rwandan society today. Through debating, you'll learn about development, human rights, and democracy and - most of all - it will help you make up your own mind about what Rwanda's future should look like.

Debate doesn't teach you what to think, it teaches you how to think. It teaches you to examine information and ideas closely and critically. A person, who can debate, can analyse an opinion and pick out the good aspects. Debating teaches you to see the merits on both sides of an argument. It also trains you not to believe everything you read or hear, but to be critical and evaluate a point of view.

Activity A: The Balloon Debate (a great introductory game)

The Balloon Debate is a great game to play with a new group. It is fun, and a good ice breaker. It introduces various basic concepts of debate (essentially persuasion through style, content and structure) in a manageable, non-intimidating, amusing context.

Stage One

Each participant picks a famous character, either real or fictional (that way you're more likely to get entertaining characters, like Robert Mugabe and Tom Close). The characters are all in a balloon, but the balloon is sinking. There is too much weight. To stop it sinking, and save the lives of everyone, one person must go. The characters take it in turns to explain why they deserve to stay in the balloon. You may want to give them a time limit of perhaps three or four minutes for their speeches.

Points for discussion at this stage:

1. **What is the point of the debate?** Persuasion. In a debate you must persuade your audience that you are right, even if you are Hitler or Saddam Hussein, and even if you personally don't believe the reasons you are giving.
How do you persuade someone?
2. **Content.** Give them reasons to believe/support you. Debate is all about reasons – what are the worthy reasons, how do we think of upright

reasons, how do we express decent reasons, how do we explain why something isn't a worthy reason...
3. **Style.** You need to make sure people can hear you, and that you maintain their attention (for example through, voice modulation, humour, speed and variation of pace, volume, body language).
4. **Strategy.** The only part of strategy you can really appreciate from this game is structure. You need to know where you are with your thoughts, and you need to let your audience (and your judges) know where you are. People who sound confused are rarely convincing:

    Structure within arguments: An argument is convincing if it is clear what the point is, it is clear why it is true, and it is backed up with evidence. A structure within your argument can force you to do this, and make sure you keep your audience with you.

    Structure of your entire speech: A speech with good structure produces a sense of coherence and understanding that is far more convincing than confusion. The structure of your speech includes using repetition; this helps your audience to remember your points.

Responding to Conflict: Mediation

Practical exercise:

Objectives: By the end of the activity participants get a feeling for:
- Understand the different ways conflict is addressed by individuals.
- Identify their personal styles of responding to conflict.

Time Required: 45 minutes

Methodology: Small group work, large group discussion, trainer presentation.

Materials: Flipchart paper, markers.

Notes to the Trainer

People use a variety of strategies to deal with conflict.
This implies that individuals respond to conflicts differently, depending on how important they consider it to maintain a relationship with the other party and depending on their perceived power to influence the conflict outcome. The type of conflict and the stage, at which it takes place, strongly influences how people deal with the conflict.

Moreover, the circumstances of a conflict (at home, at work, in school, within the community or between communities,), peoples' temper (tolerant, intolerant, quick tempered, even tempered), backgrounds and past experience, as well as tradition and culture all influence the way individuals respond to conflict. The history of peoples' relationship prior to the conflict (whether good or bad) also plays an important role in the way individuals respond.

It is important that participants understand the different ways people respond to conflict because this will substantially influence the progression and outcome (positive or negative) of a given conflict.

Using the case study provided let participants analyse how they would respond to a conflict situation involving them. Ask participants what they would do and ask them to give reasons for their reactions.

Story:

You and your two friends X and Y share a dorm room. Each of you has a shelf where you can store your personal belongings. Recently you and your friend X have noticed that when you have food, candy or gifts from home that they often go missing. The two of you suspect Y to be respon-sible for the disappearance of your stuff. The other day you received a chocolate bar from your sister; you opened it and ate 3 squares, left the chocolate bar on the shelf and went to play football with X. When you returned to the dorm half the chocolate bar was gone. Y was not in the room but when you looked on his/her bed you noticed chocolate crumbs.

Notes to the Trainer

Possible responses could include:
- *Blame Y for stealing my personal belongings*
- *Explain my feelings and ask my friend to do the same more clearly*
- *Suggest that we should sit down together and work out a solution that is considered positive for both of us*
- *Tell my friend that I am very disappointed but that I wish to understand why he/she is acting that way because he/she is important to me*
- *Respond angrily and tell my friend exactly how I feel and what I think of him/her and that I will never share anything with him/her again*
- *Pick up a physical fight with him/her*
- *Report him/her to the responsible authorities*
- *Refuse to take part in an argument and walk away*
- *Don't consider the issue as relevant and just ignore it*

This case study should make evident that responses to conflict vary from one individual to another and from one situation to another. Consider all the responses from participants as legitimate. People have different feelings as they have been raised with different attitudes; hence they have developed different ways of addressing conflicts.

Notes to the Trainer

Make reference to the answers participants have provided in the previous steps and underline that individuals as well as communities have a variety of ways in which they behave, respond or express themselves in situations of conflict.

While some people become quiet and passive by for instance, avoiding talking or not doing anything about their concerns, others might become aggressive and assertive, threatening the opposing side. Present a flipchart with the different conflict styles that you have prepared for this activity:
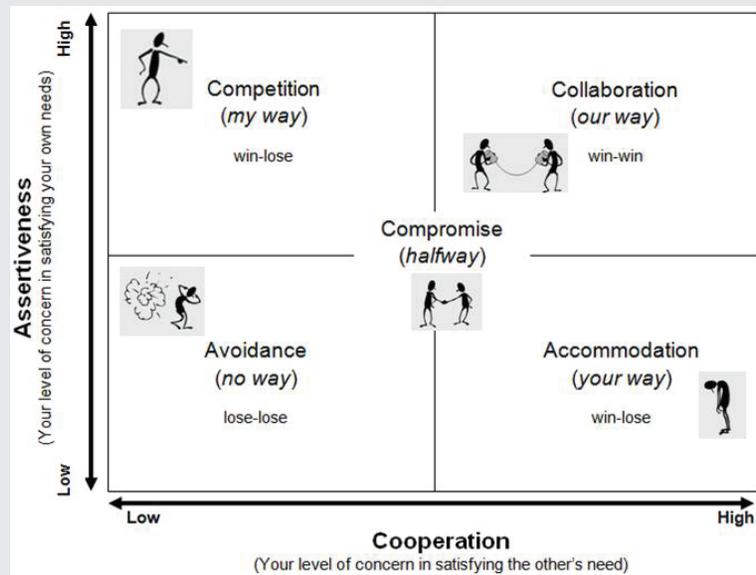
Possible scenarios are:

Avoidance:

(1) You ignore the issue since you do not consider it as important;

(2) Y denies that he/she has something to do with it and starts talking about something else

Accommodation: You internally blame Y for taking your personal belongings but decide that it is not worth damaging your relationship with Y

Compromising: Y admits that he/she as eaten some of your chocolate but denies that he/she has taken anything else. You do not believe your friend and Y did originally not want to admit his theft.

Competition: (1)Y clearly denies having anything to do with the disappearance of your personal belongings and starts verbally attacking you; (2) you start to verbally attack Y for stealing your personal belongings

Collaboration: You and Y decide to sit together and figure out, why Y takes your personal belongings. Both of you really like each other and do not want your relationship to be compromised. You wish to find a solution that satisfies both.

Encourage participants to study the pictured graphic. Let them form small groups of 3-4 persons.

Ask participants to imagine and discuss what it means when an individual responds to a conflict situation with either: competition, avoidance, compromise, accommodation or collaboration.

They should use the case study from before and create different scenarios according to the respective conflict styles.

(15 minutes)

Come together in the larger group and let each group present its scenarios.

Write down the most important points they mention and ensure that in the end participants have covered and understood the main differences between the presented conflict styles.
(10 minutes)

Mediation:

Notes for the trainer: Before you start with an explanation, ask via a brainstorming session, what participants thoughts are about mediation or peaceful ways of solving a conflict

Capture the brainstorming visibly on a board or flipchart.

Mediation is generally defined as a method of peacefully settling interpersonal conflicts with the support of a neutral third party, agreed upon by both individuals and groups in dispute.
Mediation refers to a process through which a third party provides proce-dural assistance to help parties in dispute to resolve their differences. Importantly, mediation is a voluntary process to which both parties must have previously agreed. It is especially useful when the parties in conflict are not able to resolve their disputes on their own. The mediator structures the process in a way which creates a safe environment for parties to discuss the conflict and find solutions which will meet their needs and interests. Ideally, a win-win solution to the conflict can be found.

Objectives of mediation commonly include:
- Supporting the parties in conflict to enter into constructive negotiations so that they can continue without further assistance,
- Helping the parties define the issues and needs so that both sides understand them more clearly,
- Explaining a 'win-win' solution,
- Supporting parties in their search for solutions and settlements,
- Improving communications and understanding of the needs between the parties.

Module IV: Understanding decentralization and youth involvement

This session is for local leaders to understand the role of youth in the democratic process, participatory approach, gender equality and practices for inclusive democracy.

At the end of this session local leaders from the cell, sector and district levels will have gained skills on how to increase the role of youth in the democratic process, embrace participatory approaches to engage, how to increase transparency, human rights and gender, participatory approaches to developments and practices for inclusive democracy. It complements the module on human rights and social justice.

Citizen Participation in Public Decision-making sets the stage for enhancing participation and democracy at the local level, and this requires not just a set of normative propositions and institutions but also a number of well-crafted strategies that address the context.

Participatory processes serve to improve the quality of governance, allowing citizens to demand greater transparency and accountability from the authorities.

If participatory approaches to policy-making are sustained, they can provide the basis for continued dialogue between citizens and decision makers, and can help to build relationships that are based on trust and consensus.

Policy can be strengthened if it is based on listening to and integrating the views of a broad range of stakeholders, for instance, poor people, their views are informed by their experiences of implemented policies and how they impacts on their lives.

Decision-making stages allow citizens to interact with leaders, participate in policy implementation, and own governance processes because it helps them feel like they have a personal stake in the decisions being taken on their behalf. These processes also help leaders become aware of the realities on the ground (especially leaders at village and cell level) which enables them to advocate on behalf of citizens from an informed perspective.

The Government of Rwanda (GoR) first adopted the Decentralization policy in May 2000 as a key policy for promoting good governance, service delivery, and national development. The core objectives of the decentralization process include good governance and setting pro-poor services and ensuring accountability of the government to the people. The ultimate goal of the reforms has been to increase the voice of the citizens in governance and to make it more responsive to people's needs.

The Government of Rwanda has established policies and initiatives to involve citizens in governance as enshrined within the Constitution which guarantees the rights of citizens to participate in governance, providing an opportunity for citizens to make use of the existing laws and policies to communicate their needs to decision makers.

Importantly, the national decentralization policy aims to "deepen and sustain grassroots-based democratic governance". In this context, Local democracy in Rwanda is explicitly recognized in the National Constitution of the Republic of Rwanda of June 2003 and revised in 2015. Article No.167 of the Constitution stipulates that public administration in Rwanda shall be decentralized with the provision of law governing decentralized entities.

Local democracy and youth engagement

Through decentralization, decision-making powers have been devolved from the central government level down to the province, districts, and sec-

tor and cell levels. According to the Organic Law n° 29/2005 of 31/12/2005 determining the administrative entities, the Republic of Rwanda is divided into 4 Provinces (Intara), and the City of Kigali, 30 Districts (Uturere), 416 Sectors (Imirenge), 2,015 Cells (Utugari) and 14,575 Villages (Imidigudu).

Local government entities including the provinces, districts, sector, and cell are now responsible for: identifying community needs; deciding priorities; making and formulating local policy; implementing national policies; and using resources efficiently.

The implementation of the decentralization policy has resulted in positive developments in participatory democracy and local accountability but still a lot needs to be done to enhance participatory governance, and effective citizen participation at various levels of the decision making process. Local leaders still need to understand the importance of involving citizens in the planning, monitoring and evaluation processes of local activities in order to ensure ownership and sustainable development.

Leveraging Participatory Governance

Never Again Rwanda's research on participatory governance conducted in 2016 has shown that local government has not sufficiently involved citizens in decision-making processes. This is coupled with the legacy of a centralized system of governance in Rwanda which was characterized by ethnicity and divisions; this background shaped a citizen-state relationship in which citizens tend not to believe they have a right to participate in public decision-making.
Indeed, initiatives geared towards championing good governance, poverty reduction, reconciliation and healing cannot succeed without the genuine

and full participation of citizens. Although Rwanda has had initiatives of participation in policy-making and has put in place governance structures that to a degree facilitate participation, the institutionalization of participatory governance still faces many challenges mainly the mind-set of taking ordinary citizens as the passive recipients of policies to becoming more active participants.

In order to support citizen participation, Never Again Rwanda established Citizen Forums in 10 districts of Rwanda under its Societal Healing and Participatory Governance for Sustainable Peace in Rwanda program Citizen forums are a platform for dialogue composed of opinion leaders from the communities which convene every month to discuss and reflect on needs, priorities and challenges within their communities. Established Citizen Forums are empowering citizens including youth to become more active in participatory governance, strengthen the link between citizens and decision-makers, minimize the vertical space between the beneficiaries of public policies and decision-makers, and therefore strengthen government accountability in decentralized entities.

Rwanda's Decision-making stages and levels of youth involvement

Rwanda has several stages of decision-making as enshrined within the decentralization process; this coupled with other non- state sponsored channels including the media which is increasingly giving citizens a chance to participate in governance.
The CSOs have also been appreciated for their role in promoting service delivery but remain challenged for less evidence – based advocacy. Despite these challenges, the existence of such mechanisms reflects the Govern-

ment of Rwanda's will to enhance a citizen – centred governance system. Some of the key identified channels of communication, policy frameworks and organised means that offer a platform for citizen participation and hold key stages of decision making include the following;

Inteko z' Abaturage: These were established in 2010, following a ministerial Instruction intended to help handle the concerns of citizens. Inteko z' Abaturage constitute one of the three mechanisms put in place to examine and solve citizens' concerns at the Village level. It was established along with Ikaye y' Umuturage and Urwego rw' Abunzi (mediation committees). During inteko z'abaturage, citizens air out their problems and voice their concerns and leaders are usually present in order to examine the most pressing problems, and offer solutions.

Inama Njyanama: This was established to facilitate consultation with citizens as well as represent them. It is one form of indirect citizen participation in Rwanda, particularly at the Cell, Sector and District levels, through elected citizen representatives. At the Village level, the council involves all the citizens. Inama Njyanama examines issues concerning citizens and is meant to be a decision-making body with a direct link to citizens. Every local advisory council should have youth representatives.

Members of Parliament: Parliament is one of the best known mechanisms of indirect participation in democracies. In Rwanda, Parliamentarians (Deputies and Senators) are elected (directly and indirectly) by citizens to represent them with law-making and government oversight responsibilities. Rwanda has two elected members of parliament to represent youth. However, members of Parliament represent every type of Rwandan citizen and can scrutinize any law and initiatives before they are implemented, in order

to make sure that it benefits the citizens of Rwanda. They are also authorized to bring any grievances of citizens to the chamber of parliament. This usually happens when they conduct visits among citizens in order to listen to them.

Imihigo (performance contracts) these were started as a means to fast track programs that will benefit Rwandans. They also include what is known as Joint imihigo (started from 2015/2016) focused in 7 areas: job creation, agriculture, exports, urbanization and rural settlement, social protection,service delivery, and energy.

Ubudehe is a term in Kinyarwanda referring to collective action and mutual support to solve problems within a community. It is carried out mainly in local communities. Today, the Government of Rwanda has used some aspects of Ubudehe to help in the economic and social reconstruction after the 1994 Genocide against the Tutsi. In its current form, communities get involved in their development by setting up participatory problem-solving initiatives. This helps promote the concept of democracy and helps promote good governance, all the while promoting community involvement in good governance. It creates opportunities for citizens to interact with one another and make mutually beneficial decisions.

Umuganda is a Rwandan concept that means gathering together with a common purpose to achieve a specified outcome. It traces its roots in traditional Rwandan culture, where members of the community would call upon their neighbours, family, and friends to help them accomplish a difficult task.
Aspects of this practice were adopted by The Government of Rwanda to help rebuild the country after the 1994 Genocide against the Tutsi.

Umuganda is carried out from 7:00am to 11:00am on the last Saturday of every month. Every Rwandan between the ages of 18 and 65 is expected to participate, and there are meetings that usually convene after the community work where important information is usually discussed. This makes Umuganda a very powerful tool in decision-making.

Levels of Public Participation

According to the paper '*(Public Participation Guide: Selecting the Right Level of Public Participation' Selecting the right level of public participation*' There are many different levels of citizen participation, but all will benefit from engaging stakeholders directly in dialogue about important issues. Most decision-makers are not ready to hand over their decision authority and to do this effectively would require a very rigorous program of public information and capacity building. As such, it is important to empower citizens with capacities and confidence to claim their voice and roles in key stages of decision-making.

The Inform level of public participation does not actually provide the opportunity for citizen participation at all, but rather provides the public with the information they need to understand the decision-making process. This level of participation requires the authority to serve as an honest broker of information, giving the public what they need to fully understand the project and decision and to reach their own conclusions as to the appropriateness and adequacy of the decision. It serves solely to keep the public informed.

The Consult level of public participation is the basic minimum opportunity for public input to a decision. Consult simply means to ask. There is no invitation to sit down together and work on things in any cooperative way.

The authority merely asks the public for their opinions and considers the input it receives as it makes the decision. The public participation goal at the consult stage is to obtain and consider public input. The promise at the consult stage is to consider the public input received and to provide feedback as to how that input influenced the decision.

The Involve level of public participation is more than a consultation. To involve means to include. At the involve level, the public is invited into the process, usually from the beginning, and is provided multiple if not ongoing opportunities for input as decision-making progresses. However, the institution is still the decision-maker and there is no expectation of building consensus or providing the public with any sort of high-level influence over the decision. At this level the public will have access to the decision process and decision makers and will be provided the opportunity to give input throughout the process and receive direct feedback on how their input helped to influence the decision.

The Collaborate level of public participation includes all the elements of involve. To collaborate means to work together. At the collaborate level, the public is directly engaged in decision-making. At this level the public will be engaged in all key activities and decisions, and their input will be incorporated to the maximum extent possible. Consensus is not always sought at the collaborative level; the degree to which consensus will be sought should be an explicit part of the promise.

The Empower level provides the public with the opportunity to make decisions for themselves. The most common activities at this level are public voting or ballots, but there are other techniques available as well. Government institutions rarely conduct public participation at the empower level. At this level is to create a program that allows the public to make an informed decision and the authority commits to implement what the public decides.

Conclusion

When young people think of politics, they might think of corruption, inflexible bureaucracy, and the little power they have to change something around them. Rarely do young people see a place for themselves in the political processes of their country; this, in turn, seriously undermines the possibility of young people developing a real sense of responsibility. Youth participation is an integral part of democratic societies, but without a sense of responsibility, the social integration of youth and their cohesion in society would be impossible.

Young people prefer not to get involved in political processes because of different reasons. They might feel that the system has failed and will continue to fail, the lack of possible influence or options for changes or not enough confidence in their own skills and responsibility. Faced with the lack of educational opportunities, risks of diseases, unemployment, effects after genocide and armed conflicts, the majority of young people in this generation worry about how to survive instead of working to solve the problems of their society as a whole.

Although it is very important that development policies and democratic processes always take into consideration active participation of the people, especially in decision-making, such policies would not have a real impact without young people who take their responsibilities as citizens seriously. In this context, the participation of young people means that they have a strong commitment to and understanding of human rights and democracy and are willing and able to work to ensure both. The active participation of youth would have no effect as just a principle written in policy documents, if young people do not take the lead and actively participate in development endeavours. This being the case, participation is very important for inclusive development to take place.

The Government of Rwanda needs to take into consideration the contributions of young people in all phases of national policies and plans that affect youth, starting from policy and program design all the way up through implementation and evaluation.

The Government also needs to improve access to information to enable young people to make better use of opportunities to participate in decision-making processes. However, if for any reason the government does not do this, there are still ways for young people to increase their influence, although it might take some time and patience.

The proper infrastructure for active youth participation has to be put in place in order for them to become a decisive force for social change. If the energy of youth is harnessed the right way, they can indeed be a strong and reliable backbone of positive social transformation and good governance. Governments should allow and promote the work of youth associations through financial, educational, moral, and technical support. Moreover, the government needs to take the needs of the youth into consideration by supporting changes in the processes that exist to enable young people's voices to be heard in the decision-making processes.

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