



Societal Healing & Participatory Governance: Mid-Term Evaluation

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Acronyms

AM	Adaptive Management
CNLG	National Commission for the Fight Against Genocide
DAC	Development Assistance Committee
M&E	Monitoring & Evaluation
MINALOC	Ministry of Local Government
MOU	Memorandum of Understanding
NURC	National Unity & Reconciliation
PAR	Participatory Action Research
SHPG	Societal Healing & Participatory Governance
NAR	Never Again Rwanda

Interpeace and Never Again Rwanda, funded by the Government of Sweden through the Swedish International Development Cooperation Agency (Sida), are implementing the four-year (2015-2018) programme “Societal Healing and Participatory Governance for Sustainable Peace in Rwanda” (SHPG), which commenced on 1 January 2015.

The programme has been designed using an outcome mapping approach and is currently undergoing a mid-term evaluation.

THE SHPG PROGRAMME’S VISION IS TO CONTRIBUTE TO THE CONSOLIDATION OF A PEACEFUL AND INCLUSIVE RWANDAN SOCIETY, ENABLED TO OVERCOME THE WOUNDS OF THE PAST AND TO PEACEFULLY MANAGE CONFLICTS AND DIVERSITY AS WELL AS EMPOWERED TO INFLUENCE PROGRAMMES AND POLICIES RESPONSIVE TO CITIZEN PRIORITIES.

To drive the programme forward in achieving its vision it facilitates dialogue, within new and existing spaces where citizens convene, including youth and spaces for intergenerational interaction. These spaces allow for open dialogue and take the form of (1) Citizens Community Forums - which facilitate dialogue between community members to discuss sensitive topics – some directly and indirectly related to the 1994 Genocide against the Tutsi - to reflect on needs, priorities and challenges within their communities and effectively communicate them to decision-makers and hold them accountable; and (2) Spaces for Peace which are healing spaces for youth and adult community members to discuss their traumas either directly or indirectly related to the genocide.

It is also important to preface this evaluation by noting the ground-breaking nature of this programme: it has transformed Never Again Rwanda (NAR) - a small community organisation, in Kigali - into the leader of an iconic shift in Rwandan society, bringing society and communities together, as Rwandans, to steer government decision-making.

Executive Summary

Relevance: All interviewees affirmed the importance and urgency of issues of societal healing and participatory governance to nourishing a stable and inclusive twenty-first century Rwandan society; a few cited the valuable synergy between this and governance. While participatory governance is relevant to strengthening on-going nationwide decentralisation efforts, healing is a more pioneering issue for which there is a lack of concerted national effort.

Boundary partners from all groups enthusiastically affirmed the relevance of programme activities to their lives – both to their personal needs, and to their family and community circumstances. A few identified livelihood issues which the programme was not relevant to, which they hoped might be potential avenues of expansion.

SHPG's 'double' vision is also very ambitious, and will remain relevant to sustainable peace in Rwanda beyond what can be achieved in the programme's four-year timeframe. Despite the long-sightedness of this vision, programme strategies have proven to be closely relevant in moving towards it.

Effectiveness & Impact: Although the SHPG programme is only two years into a four-year programme pursuing very long-term change, strong progress is already being made towards the programme's vision and outcomes.

At the individual level, nearly all boundary partners in healing spaces reported personal change that was often profound – particularly regarding their sense of belonging, self-esteem, trust, self-efficacy and tolerance – and which they see as an ongoing, developing impact. Boundary partners in Citizen Forums described change primarily on interpersonal and community levels, testifying to the effect which their groups have had on local infrastructure.

For boundary partners in both axes, progress 'up' the Outcome Mapping levels is currently around the 'like to see' level, for the most part. A few trailblazing individuals and groups are nonetheless paving the way for others to reach the highest-level 'love to see' outcomes in the second half of the programme: for example, Peace & Real Life Youth Peace Dialogue have organised remarkable peacebuilding visits to Congolese refugee camps outside of the programme; and Mukamira Citizen Forum have independently secured their group's sustainability by opening a collective savings account; additionally the Turuhurane Space for Peace in Muhanga has started saving money and buying small livestock such as goats and pigs.

The enthused engagement of high-status officials in both Participatory Action Research pieces and in the Conference on Healing have been highlights in the programme's early impact on the policy-making level. These have already contributed to steering *Umushyikirano* resolutions. Importantly, at the institutional level, the programme has successfully boosted NAR to become a citizen-driven, evidence-based leader in the field, whose dedicated staff are ensuring the programme's rigorous monitoring and implementation-by-learning.

Efficiency: Owing to the consistently reflective ethos at NAR and Interpeace, the SHPG programme has proven to be highly adaptable and at the level of implementation. By responding to challenges transparently and strategically, NAR and Interpeace have naturally and commendably demonstrated elements of Adaptive Management.

As well as a number of careful adaptations to the programme strategy, the groups are founded on flexibility: recruitment which is responsive to local need and agenda-setting is always democratically group-led. All SHPG programme strategies were found to be sufficient to achieving the programme vision, except for four areas in need of enhancement during the second phase of the programme: advocacy strategies; Peace Agent training; group meeting frequency; media strategy.

Sustainability: The programme is most sustainable at the levels of individuals and interpersonal: the boundary partners' skills acquired, behaviours adopted, trust established are believed to be long-term – in some cases, life-long – transformations. At the community level, Citizen Forums are already mobilising infrastructure improvements and decision-making channels which sustain themselves through the benefits they give. Moreover, the programme has experienced strong and strategic engagement with high level policy and decision makers, which is key to the future impact and sustainability of the programme and the assurance of citizen voice in governance.

More work is urgently needed, however, to secure the sustainability of:

1. the groups – some of whom will face considerable challenges in continuing to meet and function as highly without NAR support, and for whom a livelihood component could be a vital buffer;

2. NAR's own institutional change – which is reliant on programme funding to operate at its current level (of staffing and reputation), and which must address this with Interpeace and Sida support; and
3. policy-level change, which is not yet being sufficiently targeted and monitored to access this highest level mechanism for securing the sustainability of the programme's influence.

Gender: The Gender Strategy has been a timely inclusion in the programme, and offers a thorough analysis of current needs. When triangulating this with the Longwe Women's Empowerment framework, it is clear the programme is achieving some of the 'top' indicators of gender equality: within the groups, women have equal control over decision-making, have fair access to trainings and resources, and participate without subordination. Nonetheless, in reaching so high, some of more 'basic' gender inequalities remain to be addressed: limitations of childcare; under-representation of *consciously* gendered discussion topics and debates; and women's persisting hesitancy to speak in some groups. Challengingly, these will demand additional resources from NAR.

Challenges:

1. NAR's M&E systems are under-supported.
2. The log frame is overly complex and blurring where SHPG's impact really is
3. Insufficient capacity across NAR staff and group facilitators to implement the gender strategy
4. High transaction cost of monthly financial logistics
5. Government-run or national bodies want to see quantitative research
6. Whilst some advocacy work has taken place through strategic meetings with 'topic-level' government officials and policy makers, through the international conference on healing and research, there is still a lack of robust and focused Advocacy Strategy: "Advocacy is still an issue" (NAR Researcher)¹
7. **Societal Healing:** Healing is a very long-term process, but programme resources are time-bound
8. **Societal Healing:** Limited community and family impact from relatively low number of participants
9. **Societal Healing:** Peace Agents are insufficiently experienced to take over from psychotherapists
10. **Participatory Governance:** Changing leadership stunting advocacy efforts
11. **Participatory Governance:** Lack of Advocacy Tracker, to see national- and district-level policy change
12. **Participatory Governance:** Media reluctance to hold leaders to account

Recommendations:

1. Scale-up advocacy efforts by creating a Policy Working Group and developing a robust Advocacy Strategy.
2. Translate PAR research products into small, easy-to-use briefs for advocacy purpose – these might include policy briefs, private lobby briefs, position briefs, or discussion papers.
3. Reduce M&E burden by:
 - a. Sharing M&E duties between more staff / employing another staff member
 - b. Shortening the log-frame and reducing scale of reporting
 - c. Creating an Activities Checklist
 - d. Providing specific definitions of terms used in Outcome Mapping, to standardise interpretation
4. Offer training for all NAR staff *and* facilitators in Gender Integration

¹ The Advocacy Strategy was being developed at the time of this evaluation and a preliminary draft was seen by the consultants, but it was not evaluated as a final product.

5. Partner with another institution to provide quantitative data to accompany NAR's qualitative research
6. Continue support from Interpeace and Sida for NAR's fundraising and management capacity building
7. Transfer more programme budget management from Interpeace to NAR

Societal Healing recommendations

8. Further train Peace Agents – specifically on 'taking over' from psychotherapists
9. Incorporate standard operating procedures about individual counselling in Facilitation Guide.
10. Invite husbands and other family members to at least one meeting
11. Approach schools / institutions to host the group model themselves

Participatory Governance

12. Exploit media influence and build capacity of Citizen Forums to steer cultural trend away from patriarchal society
13. Offer PG media training to Editors and Media Managers

1. Introduction and Brief Background

Interpeace and Never Again Rwanda, funded by the Government of Sweden through the Swedish International Development Cooperation Agency (Sida), are implementing the four-year (2015-2018) programme "Societal Healing and Participatory Governance for Sustainable Peace in Rwanda" (SHPG), which commenced on 1 January 2015.

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THE SHPG PROGRAMME'S VISION IS TO CONTRIBUTE TO THE CONSOLIDATION OF A PEACEFUL AND INCLUSIVE RWANDAN SOCIETY, ENABLED TO OVERCOME THE WOUNDS OF THE PAST AND TO PEACEFULLY MANAGE CONFLICTS AND DIVERSITY AS WELL AS EMPOWERED TO INFLUENCE PROGRAMMES AND POLICIES RESPONSIVE TO CITIZEN PRIORITIES.²

To drive the programme forward in achieving its vision it facilitates dialogue, within new and existing spaces where citizens convene, including youth and spaces for intergenerational interaction.³ These spaces allow for open dialogue and take the form of

- (1) Citizens Forums** which facilitate dialogue between community members to discuss and reflect on the needs, priorities and challenges within their communities and effectively communicate them to decision makers, as well as to hold decision makers accountable, this may at times include sensitive topics – some directly and indirectly related to the 1994 Genocide against the Tutsi; and
- (2) Spaces for Peace** which are healing spaces for people to share their wounds and free/express their emotions either directly or indirectly related to the genocide.

The Citizens Forums enables citizens to reach a consensus on priorities and solutions, engage with decision makers and leaders through the media and in person and jointly implement activities in support of their shared vision of the future.

² Societal Healing and Participatory Governance for Sustainable Peace in Rwanda, 2015-2018 Programme, pg. 5.

³ *Ibid.*

To develop the SHPG strategy, baselines and Participatory Action Research (PAR) were carried out for both healing spaces and participatory governance.

The PAR was conducted prior to the commencement of the programme and identified what interventions existed, what had previously been done, what worked and what gaps existed related to societal healing and participatory governance. In addition to the PAR a Mapping of Healing actors and approaches was conducted to provide an understanding of the type of work being done in healing, including approaches, challenges and lessons learned as well as the specific locations in the country where interventions are taking place to avoid duplication.

Whilst, the baselines were conducted after the start of the programme and directly engaged groups directly participating in both the societal healing and participatory governance interventions. The baselines provided a foundation from which to track and measure progress.

The programme uses several organizational approaches to implement the SHPG programme, they are⁴:

- Research as a catalyst for debate and consensus building around solutions
- Dialogue and debate as a platform for action
- Collaboration, learning, sharing and synergy
- Psycho-social support for facilitators and group members
- Critical thinking through research-based information and use of video
- Old and new media (social media and mobile media phone technology) for research and dissemination
- Local ownership
- Focus on youth as a key agent
- Gender integration
- Mainstreaming of the environmental policies
- Training, coaching and mentoring of group facilitators, journalists and other stakeholders
- Monitoring, evaluation and learning

The Theory of Change, as outlined in the SHPG strategy focuses on two axes – (1) societal healing⁵ and reconciliation and (2) participatory governance. These two axes focus on behaviour change among boundary partners, the overall goal is to deepen resilience to violent conflict by empowering Rwandans to manage and transform conflict through increased collective participation and strengthened political institutions.

Two axes channel the intervention (from the program document):

(1) Societal Healing and Reconciliation: NAR and Interpeace aim to enable diverse groups of community members, and youth in particular, to openly discuss sensitive past, current or emerging issues, to settle differences through dialogue, and cooperate to implement activities towards a shared vision of the future. The healing process will be facilitated by peace agents empowered through participation in the programme after being selected by community members in participating dialogue spaces based on their personal background and positive disposition towards peace. Societal dialogue, combined with joint action, aims at increasing social cohesion and promoting critical thinking – both key ingredients to sustainable peace in Rwanda.

(2) Participatory Governance: aims to strengthen the link between citizens and policy makers, as well as to minimize the vertical space between the beneficiaries of public policies and decision-makers,

⁴ Societal Healing and Participatory Governance for Sustainable Peace in Rwanda, 2015-2018 Programme, pgs. 5-6.

⁵ From the SHPG strategy (Footnote 7): The programme understands societal healing not as a result of a clinical process, but as a result of the ability of people to discuss, reflect upon and address wounds based on past experiences of physical, emotional and psychological abuse and injury.

strengthening government accountability. By facilitating citizen participation in the development, implementation and evaluation of public policies and programmes, Interpeace and NAR seek to contribute to the government’s efforts of aligning decisions with citizen needs and priorities. Responsive and participatory governance can provide the space for citizens of all backgrounds to engage in an open debate and peacefully pursue a shared vision of the future.

Both axes seek to better enable Rwandans to overcome the wounds of the past and to peacefully manage conflicts and diversity and empower them to use their voice for responsive policy making. The SHPG strategy’s theory of change relies on the logic that if Rwandans – crossing differences of age, ethnicity and race – participate in dialogue-based healing and if they collaborate to influence decision-making, then they will be sufficiently resilient and empowered to transform conflict.

SHPG PROGRAMME’S THEORY OF CHANGE: IF RWANDANS, YOUNG AND OLD ENGAGE IN PROCESSES OF HEALING AND INCLUSIVE DIALOGUE TO OVERCOME SOCIAL DIVISIONS AND WOUNDS OF THE PAST, TO WORK COLLABORATIVELY ACROSS DIVIDES, AND TO UTILIZE SPACES FOR INFORMING DECISION-MAKING RESPONSIVE TO THEIR NEEDS AND PRIORITIES, THEN THEY WILL DEEPEN THEIR RESILIENCE TO VIOLENT CONFLICT AND BE EMPOWERED TO MANAGE AND TRANSFORM CONFLICT THROUGH GREATER COLLECTIVE PARTICIPATION AS WELL AS THE USE OF STRENGTHENED RWANDAN INSTITUTIONS.⁶

Within the axes, the programme seeks to transform community members, citizens and youth into agents of change “who own [critical thinking,] mediation and dialogue as a strategy.”⁷

The programme has five distinct boundary partners: (1) Community Members, (2) Youth, (3) Citizens, (4) Decision-makers, (5) Media.⁸ Coupled with these boundary partners are clearly defined outcomes in Annex 5.

2. Methodology

This mid-term evaluation utilised a number of tools to answer the key questions in Annex 6. The evaluation was conducted in three distinct phases

Phase 1: This was the inception phase and included a desk-based review of key documents and a knowledge sharing workshop with NAR and Interpeace staff

Phase 2: Field work including key stakeholder interviews, focus group discussions, observations of healing spaces and community forums and most significant change workshops; this phase concluded with a presentation of initial findings

Phase 3: Final analysis of findings

A summary of the tools used are as follows and the supporting documentation can be found in Annexes 2,3,4 and 7:

Tool	Description
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⁶ Societal Healing and Participatory Governance for Sustainable Peace in Rwanda, 2015-2018 Programme, pg. 8.

⁷ *Ibid.* pg. 9.

⁸ How is the programme defining Citizen versus Community Member?

<p>Knowledge Sharing Workshop (KSW)</p> <p><i>Programme Staff</i></p>	<p>The workshop utilised components of a focus group and a workshop to draw out additional information about the programme – what is working, what isn't working, barriers to success and overall observations.</p> <p>The workshop created a space for the programme staff to identify and discuss key issues together and allow the consultants to ask clarifying questions to multiple staff at once.</p> <p>After the workshop, in-depth interviews were conducted with key programme staff.</p>
<p>Key Stakeholder Interviews (KSIs)</p> <p><i>Selected Key Stakeholders</i></p>	<p>KSIs were undertaken with a variety of key stakeholders and granted them a confidential space and the time to give in-depth answers to precise questions about implementation of the first half of the project. Respondents included programme staff, members of the media, civil servants, high-level decision makers, stakeholders from national bodies and advisors to the programme. The consultants reached out to elected politicians, but were unable to gain meetings.</p>
<p>Observations of dialogue spaces</p> <p><i>Dialogue space participants</i></p>	<p>Observations allowed the team to view the day-to-day running of the programme from a “fly-on-the-wall” perspective with minimal interruption. The researcher recorded information such as: timings of discussions/agenda items in meeting; number of people who people speak; who arrives with who; dynamics between participants; atmosphere; and questions asked by the Peace Agent.</p>
<p>Focus Group Discussions (FGDs)</p> <p><i>Dialogue space participants</i></p>	<p>FGDs were used to gather a wide range of opinions from boundary partners involved in the dialogue spaces, as well as, gauging points of consensus and points of controversy.</p>
<p>Most Significant Change Workshops (MSC)</p> <p><i>Dialogue space participants</i></p>	<p>These workshops allowed participants to articulate the impacts they have felt from the project <i>in their own words</i>. Participants collaborated to bring out some of the best successes of the project, and the progress markers that were reached in order to achieve this.</p>

Capacity building through the evaluation

Due to the sensitive nature of the topics and the discussion groups, it was important that the SHPG's participants were comfortable sharing information and their personal stories with the evaluation team; to ensure this, NAR staff members were trained by the evaluation consultants on how to conduct and assist in the observations, focus group discussions and Most Significant Change workshops.

The training of the NAR staff utilised different facilitation and interactive discussion, the consultants helped the staff to familiarize themselves with the tools they were expected to use in the planned fieldwork.

During the training the NAR staff conducted the same exercises to be used in the FGDs, so as to simulate and equip them to navigate any challenges they may encounter during the fieldwork.

The session generated questions, interest and opportunities to understand the nature of the tools. The expected outcomes in their implementation with clear instructions. Additionally, the training provided an opportunity to refine the tools based on the experiences of participants with the boundary partners. Furthermore, it must be recalled facilitators were trained in group counselling and group facilitation. After the training, the FGD and observation guides were pilot tested in Muhanga and Gisagara. In Muhanga, the group is made up of females who live in mixed marriage while those in Gisagara are young single mothers who feel marginalised by the community.

As a general reflective observation, the relatively limited time for the team to familiarize themselves with the tools was cited as a challenge by the NAR staff, but the discussion about the tools has continued throughout the fieldwork and yielded good results as demonstrated by the quality of data gathered and the motivation shown by the data collectors during the two weeks of field work implementation. The dedication and commitment of NAR is commendable in this regard.

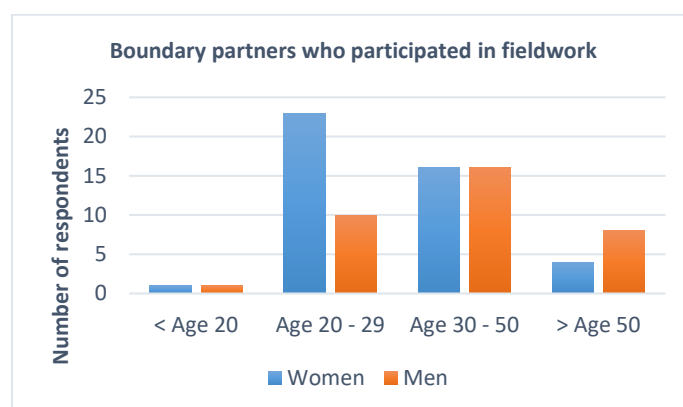


Figure 1: Gender and age disaggregation of boundary partners who participated in fieldwork

3. Major findings

The key findings of this evaluation are here presented broadly according to the DAC criteria – analysing the programme's **relevance, effectiveness and efficiency** – and then cross-cutting issues of **sustainability** and **gender**. Each section first considers the SHPG programme as a whole, before focusing in closer on the two axes of Participatory Governance and Societal Healing respectively.

3a. Relevance

The SHPG vision is tackling two highly relevant needs for Rwandan society.

These are needs which must not be forgotten in the rush of Rwanda’s “remarkable development successes over the last decade,” as heralded by the World Bank, “which include high growth, rapid poverty reduction and, since 2005, reduced inequality.”⁹

As was agreed by all stakeholders interviewed, Rwanda’s development successes will be truly ‘remarkable’ when development programmes are “influenced” by those they affect, in a reversal of top-down governance towards a citizen-led, bottom-up approach.

All interviewees similarly affirmed the importance and *urgency* of issues of societal healing to nourishing a stable and inclusive twenty-first century Rwandan society; a few cited the valuable synergy between this and governance.

While participatory governance is relevant to strengthening ongoing nationwide decentralisation efforts, healing is a more pioneering issue, for which there is a lack of concerted national effort (despite a number of more community focused post-genocide commissions and CSOs). Boundary partners from all groups enthusiastically affirmed the relevance of programme activities to their lives – both to their personal needs, and to their family and community circumstances.

A few identified livelihood issues which the programme was not relevant to, which they hoped might be potential avenues of expansion.

SHPG’s ‘double’ vision is very ambitious, and will remain relevant to sustainable peace in Rwanda beyond what can be achieved in the programme’s four-year time frame. One axis seeks the flexible, transparent functioning of an entire governance system; the other for a population to ‘overcome’ wounds.

3a.1. Relevance of Societal Healing for sustainable peace in Rwanda

The **societal healing** axis was identified by all stakeholders as particularly relevant to a country which has experienced intense trauma, yet lacks targeted government efforts to address these psychological wounds. As emphasised by IBUKA’s Psychosocial Director, Rwandans were not only psychologically wounded by the genocide of 1994, but also by political troubles from colonialism and moving to independence in 1962, as well as internal violence in 1969. An academician from Musanze (see a local group below), Dr. Damascene,

⁹ World Bank, (2016), ‘Rwanda Country Overview’, <http://www.worldbank.org/en/country/rwanda/overview> [Accessed 22nd February 2017]

pointed out that there, war continued long after the genocide with infiltrators from Democratic Republic of Congo. Healing of such wounds on a mass scale is needed, Mukumana Mukamana asserted, to establish communities’ “trust for living together, so that we don’t return” to this violence. She pointed out that “one can transmit trauma and intolerance between generations”, thus rendering peace fragile and unsustainable: “NAR’s programme is important to *open* the conversation, and so help to *close* the wounds.” Several government institutions have relevant mandates to work towards sustainable peace: namely, the National Unity and Reconciliation Commission (NURC), the National Commission for the Fight Against Genocide (CNLG), and the Rwandan Parliament’s Committee on Unity, Human Rights and Fight Against Genocide. None of these institutions are addressing psychological healing *specifically* – they have a more inter-personal / community scope. A number of their representatives therefore affirmed the relevance of the SHPG programme to this gap: “Real peace is peace from the heart. And you can’t touch the heart through laws and government structures. ...This is where NGOs are very instrumental as actors, and we really value their continuation,” said the Executive Secretary of NURC. The particular relevance of Youth Peace Dialogues was underlined by RALGA’s Policy Analysis and Research Unit Manager, who cited that “children born after genocide... amount to 40-45% of the Rwandan population today.”

3a.2. Relevance of Societal Healing for boundary partners

The relevance of the programme’s societal healing axis to its boundary partners was stridently clear. Many described urgent states of depression and isolation, which the group has positively interrupted:



Figure 2: Abanyamahoro Space for Peace after their MSC session [Nyabihu District]

“I was addicted by alcohol. Whenever I could remember what happened in genocide, I would drink beers in order to forget... people used to say that I was mad... All these has changed because I arrived in this space.”

- member of Abanyamahoro Space for Peace

“their advice lifted me from the grave - I am now alive”

- member of Twisungane Youth Peace Dialogue

Others spoke of needs which are acutely felt, but previously unrecognized:

“When I came here I did not know that someone can have time listen to you”

- member of AORG Youth Peace Dialogue

Across these responses, the collective nature of the SHPG groups as a family was repeatedly mentioned as making them so relevant:

“I have sense of belonging and I will never stop because they taught me love and kindness. There is this woman [NAR psychotherapist], we called her Mum Emilienne – and she is a mum and half for sure!”

- member of World Mission Youth Peace Dialogue

Despite the existence of other groups working with genocide survivors, one boundary partner was keen to emphasize that the particular relevance of the SHPG group is in addressing *personal* trauma:

“We had a lot of training from IRCT/RUHUKA, IBUKA, Bibiriya... but where all of these are different to Never Again’s approach, is that here everyone is open to share his/her testimony. This enables us to connect to each other, while before we were learning how to help others. NAR helped us to first help ourselves, then after we help others.”

- from AORG Youth Peace Dialogue

Nonetheless, some boundary partners raised pressing issues in their lives which Spaces for Peace are not relevant to. The most recurrent of these were poverty, sickness (particularly HIV), challenges of old age, and lost or damaged property. As a member of AORG Youth Peace Dialogue explained:

“We have achieved to overcome our own wounds but we need to take another step of achieving social economic development.”

- Member of the AORG Youth Peace Dialogue

These boundary partners still affirmed the relevance of the Spaces for Peace to their lives, but rather raised these grievances as areas which the Spaces for Peace could develop their response to further.

3a.3. Relevance of Participatory Governance for sustainable peace in Rwanda

Participatory governance is widely recognised by stakeholders as a similarly great need for Rwanda. It was pointed out that participatory governance is less of a pioneering pursuit than healing, but rather one strengthening the wave of decentralisation currently pursued by the Rwandan government. Streamlining with government efforts makes this project particularly relevant to the national context, as articulated by a Policy Adviser to the Rwanda Association of Local Government Authorities:

“Genocide was the epitome of decades of bad governance and centralism. ...If citizens had the opportunity to voice their concerns...this could have prevented the genocide from occurring.”

Several informants mentioned the ongoing challenges from a legacy of centralisation, including the persistent expectation among citizens for a one-way, instrumental engagement from decision-makers:

“Our population has been over-obedient in the past. Bringing them to a level when they are fully participating... it’s very difficult,”

-Chairperson of Rwanda Management Institute (RMI)

A NAR employee framed this contextual challenge nicely: “A Rwandan proverb tells that ‘You don’t fear a forest, but you fear what you meet in the forest’ – participants don’t fear the authorities, but they fear what the authorities can do. That builds walls between participants, and these walls should be destroyed.” In the face of these challenges, we have found the SHPG programme to be highly relevant to finding a durable solution to a national need, as echoed in the RMI Chair person’s words: “I’ve always believed that CSOs – like NAR – are there to help communities create a restful or peaceful situation, where they can voice their aspirations. This creates a climate that makes the positive situation sustainable.”

3a.4. Relevance of Participatory Governance for boundary partners

Similar to the Spaces for Peace, boundary partners felt great relevance for Citizen Forums in their own lives; more so than Spaces for Peace, they also spoke of the wider community relevance of the programme. A number saw the relevance of the groups to their personal sense of freedom and rights. This was most colourfully described by a member of the Mukamira Citizen Forum:

“Without the group - It would be like losing some of my freedoms - no more opportunities to speak in public and advocate for the cause of my fellow community members because I won’t have the well to fetch in ideas.”

- Member of the Mukamira Citizen Forum

Again, boundary partners drew comparisons with other community mechanisms and groups, but showed Citizen Fora’s particular relevance as being more participatory and analytical. Three members showed this:

1. *“I used to participate in group of ‘Unity and Reconciliation’. The citizen forum is better because we analyse problems and find answers [and because] the citizen forum is more participatory.”*
- member of Muhoza Citizen Forum
2. *“I participate in a group of Transparency Rwanda to combat corruption. The group of transparency Rwanda allows us to visit communities to gather information from communities. Citizen Forum is better because it gives time to everyone from the group to give his/her idea, analyse problems together and have consensus.”*
- another member of Muhoza Citizen Forum
3. *Though the Citizen Forum “resembles Abunzi¹⁰”, it contrastingly “thinks through the problems, deeply, then gives recommendations. The group looks at different parts of people’s lives – not only the legal side. And it looks from different perspectives... If Citizen Forum recommendations can be implemented, then Abunzi might be out of a job! As it would solve and prevent conflicts.”*
- member of Nyamata Citizen Forum

¹⁰ *Abunzi* – translated literally as “those who reconcile” – are a group of citizens in each community who meet each week to resolve local conflicts outside of the court. This initiative is supported by the Government of Rwanda.

As well as citizens, boundary partners at a policy- and institutional-level also expressed the relevance of the programme to their work. Representing the former, policy level of decision makers, a member of Musanze District Committee said:

“Working on peace is relevant for the country but more specifically for North... because war has continued – even long after the genocide ended – because of infiltrators coming from DRC after an exodus of a huge number [of the] Rwandan population”

- member of Musanze District Committee

Representing the latter, institutional level, a journalist who participated in the SHPG training affirmed:

[SHPG training] “was a wake-up call. A reminder that this society needs professional journalism.”

- Journalist trained by the SHPG programme

3a.5. Relevance of SHPG logic and strategy for the programme vision

The vision of the SHPG programme is:

To contribute to the consolidation of a peaceful and inclusive Rwandan society, enabled to overcome the wounds of the past and to peacefully manage conflicts and diversity as well as empowered to influence programmes and policies responsive to citizen priorities.¹¹

As will be shown in the ‘Effectiveness and Impact’ section (below), boundary partners’ progress in the first two years demonstrates very promising movement towards this vision.

In each Space for Peace / Youth Peace Dialogue participating in this fieldwork, a large proportion of boundary partners reported having *begun* healing their wounds, which they attribute to the individual and group therapy and discussion of trauma that they have participated in within these safe spaces – as indeed anticipated by the Theory of Change¹² (this is discussed in more detail below). Many boundary partners believe that to entirely “overcome their wounds” – as suggested in the programme vision – will take many years. As a member of Abanyamahoro Space for Peace explains: “healing is not a one day event it is a journey... I cannot say that I have overcome my wound but I have learnt how to live with it.” While programme strategies are unlikely to *wholly* realise this vision, which is longer-term than what can be achieved in four years, the programme logic is nonetheless very relevant to “*contributing*” to this vision – a concession acknowledged in the programme vision itself.

¹¹ Underlining has been done for emphasis by consultant.

¹² Which states: “If Rwandans, young and old engage in processes of healing and inclusive dialogue to overcome social divisions and wounds of the past, to work collaboratively across divides, and to utilize spaces for informing decision-making responsive to their needs and priorities, then they will deepen their resilience to violent conflict and be empowered to manage and transform conflict through greater collective participation as well as the use of strengthened Rwandan institutions.”

At this mid-term stage, Citizen Forum strategies have been shown to amplify citizens' priorities and to influence decision-makers. This is directly relevant to the programme vision. This specific contribution, however, is somewhat collapsed in the articulation of the programme logic in the Theory of Change: that "utilizing spaces for informing decision-making... will deepen their resilience to violent conflict and [they will] be empowered to manage and transform conflict through greater collective participation as well as the use of strengthened Rwandan institutions.¹³" So far, Citizen Forum strategies have demonstrated less relevance to conflict transformation – which is, for example, the specific mandate of community-based *Abunzi* forums, and 'greater collective participation' is also limited to the 13 groups of 30 citizens.

However, the programme started to address this gap by organizing "community Exchange forums" which are big events that bring together citizens, decisions makers and media. These events are facilitated by trained media houses and give space for citizens to dialogue with decisions makers on citizens' needs, priorities and challenges. Additionally to reach citizens beyond the Citizen Forum group of 30, the programme used media (community radio programme, radio calls ins shows, TV shows) and conferences, such as National stakeholders' meeting to reach more audience beyond normal 30 members of citizens forums.

Citizen Forums have in fact been more relevant – importantly – directly to the vision of "influencing programmes and policies". While this articulation of the programme logic is therefore slightly blurring the specific value of Citizen Forums' 'inclusive dialogue', the relevance of this strategy to the vision remains clear.

3b. Effectiveness and Impact

Although the SHPG programme is only two years into a four-year programme pursuing very long-term change, strong progress is already being made towards the programmes vision and outcomes. At the individual level, nearly all boundary partners in healing spaces reported often profound personal change – particularly regarding their sense of belonging, self-esteem, trust, self-efficacy and tolerance – and which they see as an ongoing, developing impact. Boundary partners in Citizen Forums described change primarily on interpersonal and community levels, testifying the effect which their groups have had on local infrastructure.

For boundary partners in both axes, progress 'up' the Outcome Mapping levels is currently around the 'like to see', for the most part. A few trailblazing individuals and groups are nonetheless paving the way for others to reach the highest-level 'love to see' outcomes in the second half of the programme: for example, Peace & Real Life Youth Peace Dialogue have organised remarkable peacebuilding visits to Congolese refugee camps outside of the programme; and Mukamira Citizen Forum have independently secured their group's sustainability by opening a collective savings account.

Enthusied engagement of high-status officials in both Participatory Action Research pieces and in the Conference on Healing have been highlights in the programme's early impact on the policy-making level. These have already contributed to steering *Umushyikirano* resolutions. Importantly, at the institutional level, the programme has successfully boosted NAR to become

¹³ Terms of Reference, Section 5 Rationale of the programme and axes of intervention, pg. 8.

a citizen-driven, evidence-based leader in the field, whose dedicated staff are ensuring the programme's rigorous monitoring and implementation-by-learning.

3b.1. Major accomplishments to date

Amidst the broad and substantive progress made over the first two years of the programme, the following seven achievements might be highlighted as particularly impressive:

1. Healing identified as a national priority in the 2016 *Umushyikirano* (National Dialogue Council)
2. 15 Spaces for Peace and 13 Citizen Forums have been established and are well-functioning
3. Profound personal change among numerous boundary partners
4. High-status approval for substantial Participatory Action Research pieces in both axes
5. Maintenance of a sensitive and robust M&E *and learning* system across the programme
6. Fast and well-supported growth of NAR to become an (even more) esteemed institution
7. The programme has not been shut down

1. Healing identified as a national priority in the 2016 *Umushyikirano* (National Dialogue Council)

The eleventh resolution of the 2016 *Umushyikirano*: "To conduct research with the aim to deeply understand all issues and consequences pertaining to trauma among Genocide survivors in order to address them."¹⁴ This should not be entirely attributed to the SHPG programme. Nonetheless, NAR staff pointed to the scale of the Conference on Healing which was held in November 2016 – creating momentum for these issues, ahead of *Umushyikirano* in late December 2016 – and other interviewees triangulated this suggestion, by speculating on the SHPG programme's contribution: though "we have so many actors who have been contributing to this sector," reflected RALGA's Policy Analysis and Research Unit Manager, NAR's societal healing programme "has played a catalyst role." This is also seen in CNLG, whose General Director of Research and Documentation attended the conference, and whose organisation has recently established a trauma healing department.

2. 15 Spaces for Peace and 13 Citizen Forums have been established and are well-functioning

Beginning from scratch, the programme has established a strong network of groups in communities across Rwanda. All of the members met with for this evaluation attested to the value of these groups for the participants themselves, as well as – increasingly – for their families and communities. A dedicated sense of affiliation to these groups appears to have already developed among boundary partners, and a proactive enthusiasm for contributing to the successes of these groups. As can be seen in the stories of significant change, the transformations already experienced by participants – from before the groups existed, to now – shows the achievements that the groups are already bringing.

¹⁴ 'Resolutions of the 14th Umushyikirano', Government of Rwanda, <http://umushyikirano.gov.rw/wp-content/uploads/2016/12/Resolutions-NUC-14-KCC-Dec-2016-1.pdf>, p.3

3. Profound personal change among numerous boundary partners



Figure 3: A young member of a Youth Peace Dialogue - a returnee from Burundi, who had been previously been living on the streets - votes for the importance of personal histories for the programme's impact

There are instances of boundary partners' transformations throughout this report. Consider, for example, these two testimonies from members of Humura Space for Peace:

-
- (1) *"I live with a grandson who has a hutu father. I never loved him as my grandson because of how hutus betrayed us, and this child realised this hate towards him. But after joining this group a fruit of love grew in me and I started to show love to him - and he forgave me too. We are now living a peaceful life."*
 - (2) *"In my community, they perceived me as a witch. They used to tell their children to never come to my house – that I might be the one who killed their father – and this was a very hard burden for me to bear. But because of joining this group I learnt to be humble. Through my humility they [the community] recognized that their perception was wrong, and now I cook food and share with them and their families."*
-

Or these two from Mukamira Citizen Forum:

-
- (1) *"None has power to easily destroy the culture of the people - we have already embraced participatory culture in our ways of doing things. NAR taught us to shun away the evil and promote the good will of the people. Thus, in spirit of good collaboration with local leaders, we're committed to upholding this good culture and transfer it to the next generation."*

(2) *“This program has made us opinion leaders and governance advisers. People out there in the community come to us for advice and guidance when they have issues with local leaders”*

4. High-status approval for substantial Participatory Action Research pieces in both axes

NAR is not an academic institution. Despite this, the two pieces of Mapping research, the Healing of Actors and approaches, that the organisation has undertaken in societal healing and participatory governance have both had considerable scholarly weight. These Participatory Action Research (PAR) pieces have been highly regarded by leaders in their sectors in Rwanda. RALGA’s Policy Analysis and Research Unit Manager believes that NAR “provide highly useful evidence for public policy improvement.”

Academic and reconciliation expert Professor Mbonyinkebe located the strength of the programme’s PAR in “all these different perspectives [which] help to ensure reliability”; which was echoed by RMI Chair Person, who praised the research as “very focused... comprehensive... a good approach.”

5. Maintenance of a sensitive and robust M&E and learning system across the programme

Simply conducting programme M&E as planned may not seem particularly noteworthy. But the scale of the M&E demanded by this programme is considerably broad and deep to make its maintenance impressive. Straddling both the qualitative Outcome Mapping approach and a more quantitative Logical Framework, M&E has been rigorous for both systems. This means that the first half of the programme has been intricately documented, with a wealth of rich data available from which to learn lessons for the second phase, and indeed for other programmes, CSOs and donors in Rwanda and beyond. (For the challenges of translating this hefty M&E system into action, see the section on Challenges, below.

6. Fast and well-supported growth of NAR to become an (even more) esteemed institution

Another achievement to hail is how the programme has responsibly boosted NAR. From a small organisation with relatively few staff and volunteers before the programme, it is now a stronger and more confident organisation with around 35 staff. NAR has attracted the most qualified and competent people in the Rwandan market for this programme, who provide the foundation for further great achievements in the second half of the programme.

7. The programme has not been shut down

Though this might not seem like an ‘achievement’, it should in fact not be underestimated. The SHPG programme is dealing with controversial and volatile issues, which have ruffled some feathers among Rwandan ministries. The prompt, sensitive and professional responses to risky instances by Interpeace and NAR staff have been commendable, and are helping to break new ground in these sectors.

3.b.2. Status of progress markers and outcomes

This section seeks to provide the consultants’ overall impression on the status of SHPG progress markers from mid-term fieldwork. Note that given the limited scope of this research, this does not track detailed or representative descriptive and quantitative data – which can be found in the logical framework.

Progress Markers 1.1 – 1.5: Community members

Progress Marker: 1.1: Community members, men and women, of diverse backgrounds are committed to dialogue to openly and peacefully discuss sensitive issues, current and/or stemming from historical events, address tensions and settle differences. [They] use the appropriate dialogue to overcome wounds of the past, create a shared vision of a joint future, and work together to implement activities towards this vision.

The first two years of the SHPG programme has seen the broad achievement of many Community Member progress markers – particularly those involving *personal* and *intra-group* change. Good momentum has also been established towards now achieving the *outward, community-facing* progress markers in the second half of the programme.

The steps towards this are now detailed below.

Progress Marker: 1.2 Community members, both men and women of diverse backgrounds agree to participate in dialogue spaces facilitated by Peace Agents.

The expected participation in dialogue spaces has been achieved for 5 Spaces for Peace. Also, as expected, Peace Agents are cumulatively acquiring skills and becoming more competent in their facilitation of the healing process. Demonstrations of Peace Agents’ good practice was observed within the groups, and triangulated by NAR Psychotherapists’ satisfaction with their learning process; and by Peace Agents’ own confidence in interviews.

- “Trainings helped me to understand what wounds are, and what the symptoms are, both visible and invisible. And then how I can help them, through listening. ...Practicing that in the group – repeating what I’d learnt from the training, to the members – it helps to deepen the understanding more.”
(World Mission Peace Agent)

Despite this promising learning, there is also concern that the Peace Agents still have a considerable skills gap before they can fully ‘facilitate a healing process’.

This is discussed in more detail in section 3.c.3 ‘Sufficiency of Strategies’ below.

Progress Marker: 1.3 Community members, both men and women of diverse backgrounds, supported by Peace Agents, trust each other enough to share personal stories and engage in an open dialogue on sensitive questions.

The trust which the programme would ‘like to see’ between group members was strongly evident in *every* group visited. Humura Space for Peace identified ‘trust’ as one of the three most important positive impacts from the programme. The key elements believed to have fostered this trust were “skills gained in this space”, sharing “common problems” and “being listened to”.

The overwhelming majority of members were also comfortable to share their personal stories – more so than in Youth Peace Dialogues. Some had told burdensome tales from their pasts, and felt relief from this: “I can say that what helped me most was the process of sharing our testimonies, it really healed my heart.” (member of Abanyamahoro Space for Peace)

Progress Marker: 1.4 Community members, both men and women of diverse backgrounds, supported by Peace Agents, use acquired dialogue and facilitation skills to independently organize dialogue spaces in order to resolve conflicts arising in their communities and cooperate to implement solutions.

Very few boundary partners met with in fieldwork were seen to have yet launched any independent initiatives as sizeable as a 'dialogue space'. The only such case is among members of Humura Space for Peace: "We created 'home cells' or small groups of people living in the same villages, to help us know each other very well and also being more closer to one another through visits."

Perhaps a more usual experience, however, was when a member found difficulty, for example, when he "tried to provide teachings to Genocide perpetrators. But because of him being a survivor and also a Gacaca Chairman... it was not easy for him to continue this initiative because they felt not connected with him." (Humura Space for Peace)

The majority of group members were, however, resolving smaller conflicts on an ad hoc basis within their families and communities, as shown in a FGD with Humura Space for Peace:

- "Rugema mediated different conflicting families in his community through what he learnt in the group discussions. He also financially supported a family of a perpetrator who is in prison.
- Theonest showed forgiveness by paying school fees to perpetrators' who were not able send their children to school.
- Agnes intervened with a woman who used to violently speak to Genocide survivors, after the intervention the woman asked for forgiveness and now lives peacefully with others in her community
- Dancilla managed to approach a neighbour who tried to take away her land and talked on all issues and found solutions, they are now good neighbours with no complaints."

Progress Markers 2.1 – 2.5: Youth

Progress Marker: 2.1 A diverse group of youth representatives participate in trainings on dialogue facilitation, peacebuilding and project design.

10 Youth Peace Dialogues are now in operation, in which a diverse group of around 300 young people are participating. Fieldwork confirmed the diversity of this group, with participants ranging from young mothers (Twisungane) to in- and out-of-school youth (World Mission), and from orphans (AORG Duhozanye) to more wealthy returnees (within Seeds for Peace).

The consultants saw evidence of dialogue and peacebuilding activities; trainings on project design appear to have been limited to Innovation competition winners thus far.

<p>Progress Marker: 2.2 A diverse group of youth engage in a dialogue and collaborate to partake in innovation competitions.</p>	<p>Participants in all Youth Peace Dialogues are engaging in dialogue.</p> <p>53 young people entered the Innovation competition, from which 10 winners were selected.</p>
<p>Progress Marker: 2.3 Youth, including both girls and boys of diverse backgrounds tolerate differences and contradictory opinions as well as trust each other enough to share sensitive personal stories.</p>	<p>The fact that several participants in MSC sessions shared stories for the very first time showed that trust and collective confidence are <i>so</i> strong as to permit strangers (including a foreign consultant) into this safe space.</p> <ul style="list-style-type: none"> - One boundary partner explained how this ‘secret-keeping’ within a group makes a difference in everyday life: “before, I could talk but in surface way. Here, I learnt to keep secret, because I wanted someone who would keep a secret for <i>me</i>. I live in a village where [] I thought it was impossible to live, but because of coming here my wounds were progressively getting healed.” (AORG Duhozanye Youth Peace Dialogue) <p>Not all young boundary partners feel that everyone in their group can yet openly share stories of their past, as shown in the results of an Efficacy Scoring exercise with AORG Duhozanye:</p>

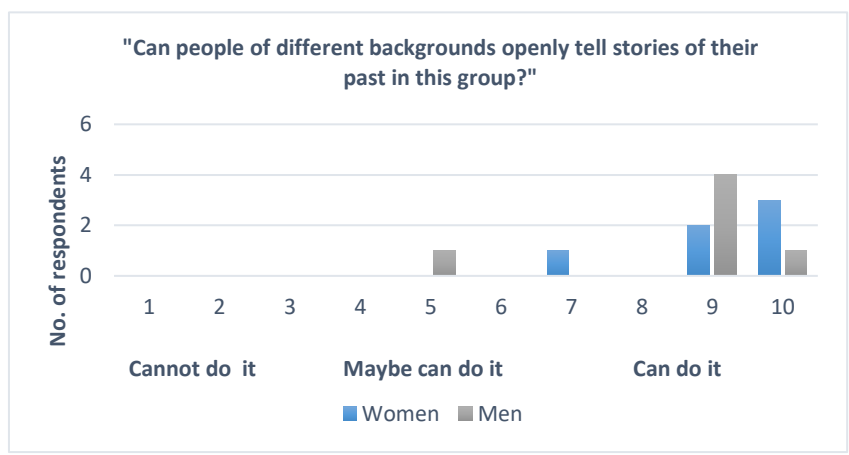


Figure 4: Collective efficacy scoring by a Youth Peace Dialogue

<p>Progress Marker: 2.4 Youth, including girls and boys of diverse backgrounds use acquired dialogue and facilitation skills to resolve conflicts arising in their community.</p>	<p>Achievement of this progress marker appears to be gaining momentum, with young boundary partners sharing examples of their peacebuilding efforts in the community: “they are three ladies”, a member of AORG Duhozanye explained, “who came to me asking support for domestic conflicts in their homes. They call me <i>Shangazi</i> (aunt) now. Anyone who faced challenge they came to see <i>Shangazi!</i>” In contrast to some uncertainty about sharing wounds, members of AORG Duhozanye were far more confident in response to the question “Can we persuade others</p>
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	<p>in our community to overcome their wounds in the same way?": all 12 members voted '10' – the highest collective efficacy score.</p> <p>There is nonetheless more work that can be done in this vein. As one Youth Peace Dialogue member said: "We need support of tools so that we can transmit to others what learn from here."</p>
<p>Progress Marker: 2.5 Youth, including girls and boys of diverse backgrounds increasingly think critically, tolerate differences and collectively promote peace and reconciliation in their communities.</p>	<p>Among the groups visited, there were a handful of promising examples of members proactively consolidating their peacebuilding efforts into 'collective' action. In AORG Duhonzanye, a member described how they are using social media for collective action: "we have created a Whatsapp forum of the group. We share every day's life and challenges - for example, our colleague Karigirwa. Thieves attacked her house, but we quickly shared this information with local leaders and it helped her. Our social interaction have increased now we share our everyday life." Peace & Real Life, on the other hand, are "highly acclaimed [for] bringing together local students and those from Gihembe Refugee camp" through camp visits and theatre performances in school (NAR facebook page).</p> <p>The fact that other Youth Peace Dialogues are still focusing more on developing and consolidating confidence within their groups is understandable. Further efforts will now be required to give clear guidance as to how Youth Peace Dialogues can pursue more <i>collective, outward facing</i> activities in the second half of the project.</p> <ul style="list-style-type: none"> - Exchange visits between groups such as Peace & Real Life and other Youth Peace Dialogues in 2017 could be an important catalyst to stimulate the sharing lessons learned and following these best practices.

Progress Markers 3.1 – 3.5: Citizens

<p>Progress Marker: 3.1 Male and female citizens respond to invitations to participate during critical stages of decision-making processes.</p>	<p>Though there were numerous examples of citizens informing local decision-making processes, there was far less evidence that these citizens had been <i>invited</i>. Only one citizen (in Muhoza Citizen Forum) explained how “Citizens and leaders seek for our advice or contribution in addressing citizens’ problems in our villages.” In all other cases, engagement was initiated by citizens.</p> <p>There is also some ambiguity around what constitutes the ‘critical stages’ of decision making. In almost all cases, citizens were evaluating existing services – a <i>reactive</i> process of filing complaints or recommending improvements.</p> <ul style="list-style-type: none"> - The second half of the programme should focus on enhancing citizens’ <i>proactive</i> efforts to insert themselves into earlier, ‘critical’ stages of decision-making.
<p>Progress Marker: 3.2 Male and female citizens actively and openly participate in media programmes to link them to decision-makers and hold decision-makers accountable.</p>	<p>Whilst very few community radio programmes where citizens voiced their concerns to decision makers who attended through a live community radio dialogue have occurred – one in Karongi and another in Gicumbi district), no boundary partners mentioned participation in media programmes, and evidence of this did not appear to have been systematically gathered elsewhere.</p> <p>The SHPG programme has stressed that this will be a focus in Year 3, starting mid-Q1 of 2017.</p>
<p>Progress Marker: 3.3 Male and female citizens use dialogue and debate to discuss and reach consensus on their priorities.</p>	<p>All Citizen Forums visited were hosting lively discussion of priorities, and demonstrated equitable processes for democratically reaching consensus. This was often due to skilled facilitation – such as was observed in the Nyamata Citizen Forum, where the male facilitator was confident, sensitive in chairing, knowledgeable and well respected. A number of Citizen Forums were proud to have seen improvement in this regard – such as Muhoza Citizen Forum, where “During our first 3 meetings, only 3 or 4 people could talk. But today, everyone is confident and free to give his/her opinion and no one could blame him/her.”</p>
<p>Progress Marker: 3.4 Male and female citizens <u>openly express their priorities and policy/programme evaluation</u> at all levels of decision making.</p>	<p>Citizens were proud to share numerous examples of their evaluations of policies and programmes, and their successful advocacy for improvements. These included: reducing unfair property tax rates; improving hospital services; installing and monitoring suggestion boxes; reducing theft; tackling drug abuse; and so on.</p>
<p>Progress Marker: 3.5 Male and female citizens organize themselves to use new or existing mechanisms for participation in policy</p>	<p>The primary ‘mechanism’ which Citizen Fora are currently using is ad hoc meetings with decision makers in the <i>implementation</i> phase (such as road-building in Nyamata) or <i>evaluation</i> phase</p>

development and decision-making throughout the planning, implementation and evaluation phases.

(such as hospital services in Mukamira). Few citizens appear to yet be exploiting new mechanisms, or to be engaged in the *planning* phases.

In Mukamira Citizen Forum, there was nonetheless a strong sense of the collective efficacy of these efforts, as shown by the responses to the following questions:

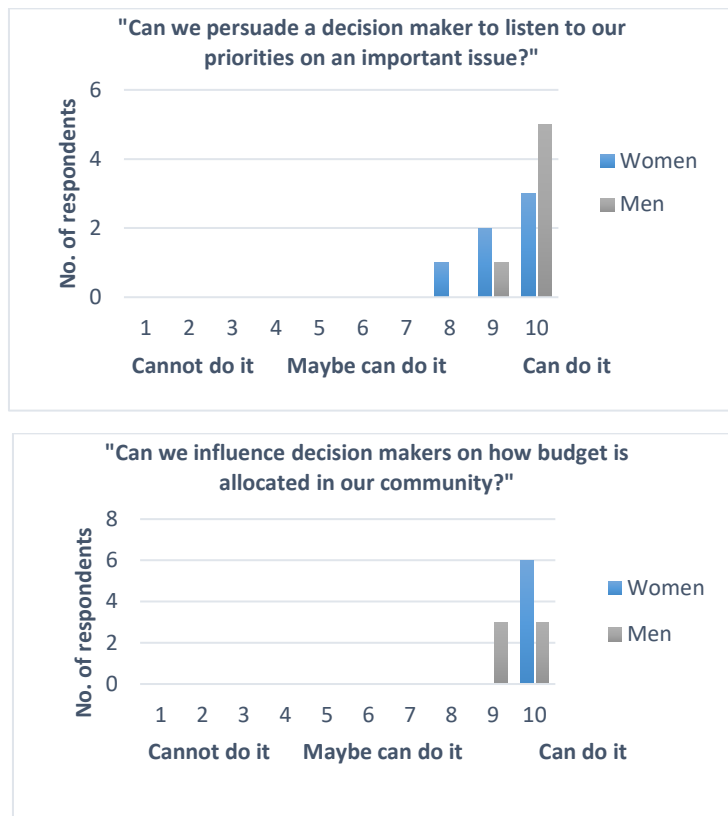


Figure 5: Two sets of collective efficacy scoring by a Citizen Forum

Progress Markers 4.1 – 3.5: Decision-makers

Progress Marker: 4.1 Decision-makers accept invitations to attend consultation events organized by male and female citizens or CSOs.

Decision-makers' participation in the NAR and Interpeace's SHPG research and conferences has been high. Citizens have reported facing more difficulty in engaging them for consultation: "The forum once invited the District Police Commander to come and lecture us on the issue of drug abuse in Nyabihu Ditsrict. He declined our invitation at the last minute alluding to a busy schedule." (Mukamira Citizen Forum); "The recommendations we give to the leaders are not fully implemented as we wish. We need more support in advocacy" (Muhoza Citizen Forum).

Additionally, the frequent change in local leadership obliged Citizens Forums to continuously engage new leaders.

Progress Marker: 4.2 Decision-makers, both men and women, participate in media programmes that link them to citizens.

The programme has not yet made considerable progress towards this outcome, as journalists describe an on-going struggle to engage local leaders in their media work: “You call leaders, and hear ‘I’m in a meeting from 7 in the morning until 7 at night’ – because you told them that you’re a journalist.” (Senior reporter for *New Times*)

However, some decision makers of the community radio programmes in Karongi and Gicumbi, facilitated by journalists as dialogue spaces between citizens and decision makers.

The programme has identified this a priority area for Year 3.

Progress Marker: 4.3 Decision-makers establish and/or use consultative processes to identify male and female citizens’ priorities as well as to solicit feedback and provide updates on policies and programmes

There are insufficient monitoring systems for NAR to have yet gathered data regarding decision makers’ choice of processes. As the consultants similarly faced difficulties in engaging local leaders during fieldwork, evidence remains scarce.

There are some few examples observed by the programme: The National Umushyikirano, JADF meetings. These meetings with districts partners were an opportunity to consult CSOs about citizen’s needs, issues and priorities and how they should be met through Imihigo.

In addition, on several occasions, different decisions makers used media (radio programs) as consultative mechanisms to solicit feedback and provide updates on policies and programs. Citizens were given an opportunity to ask questions and provide feedback to their leaders hosted by the programme through the radio shows organized during the period under review.

Furthermore, citizen forum members indicated that they are consulted by their local leaders on policies, programs and projects through citizen juries (Inteko z’abaturatione) and parents’ forum (Umugoroba w’Ababyeyi).

Similarly, the local authorities across the cells in the country as requested by MINALOC have established platforms to solve local problems through “Inteko z’abaturatione” literally translated as “citizen councils”. Although there is no direct proof, it is apparent that this model was highly influenced by the NAR/Interpeace research and the Citizen Forum model as observed both by NAR staff and citizen forum members

The challenge of frequent change in leadership affected M&E data collection. It was planned to have some interviews with Decisions makers, however, once you planned this, the leader that was engaged by the programme, in most cases, was changed, re-located in area which is beyond programme targeted locations, or dismissed. This delayed M&E efforts to collect this evidence.

<p>Progress Marker: 4.4 Decision-makers increasingly use research and consultation processes to engage male and female citizens to develop and adopt responsive policies and to assess government effectiveness.</p>	<p>[See above]</p>
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Progress Markers 5.1 – 5.5: Media

<p>Progress Marker: 5.1 Media respond to invitations to record and report on consultation processes.</p>	<p>Media engagement with and broadcasting of the programme’s 2016 International Conference on Healing – including live broadcast on national TV – demonstrates a strong starting point. Other media outlets from online, radio and print also reported at the International Conference on Healing and Social Cohesion, National Commemoration Conference, national stakeholders meetings, international day of peace, youth parliamentarians exchange and other activities supported by the programme.</p> <ul style="list-style-type: none"> - This momentum should be capitalised on, to now engage media within the participatory governance axis, both at the national and local levels.
<p>Progress Marker: 5.2 Media share results of research and consultation processes with decision-makers and male and female citizens.</p>	
<p>Progress Marker: 5.3 Media provide space for male and female citizens to voice and debate on their needs and priorities and facilitate decision-makers commitments for consultation.</p>	<p>TV shows and radio shows, community radio dialogue provided citizens with an opportunity to voice their needs and concerns. NAR’s call-in radio show represented a model media channel for giving citizens voice around policy consultation. However, there is little evidence of attributable <i>non</i> programme-supported media.</p>
<p>Progress Marker: 5.4 Media facilitate polling processes to gather information on male and female citizen needs, priorities and perceptions of government policies and programmes.</p>	<p>Polling processes and reportage cannot yet be reliably attributed to SHPG programme influence.</p> <p>Challenges with the programme’s media monitoring systems limit the extent to which these progress markers can be assessed. These difficulties are based on the trap that media partnerships require funds that the project does not have; but “if there’s no partnership, how can I hold media accountable to send me a report?” (NAR’s M&E Officer).</p> <p>More details on these challenges appear in the annotated log frame in Annex 5.</p>
<p>Progress Marker: 5.5 Media programmes increasingly report on governance issues in an objective way and engage male and female citizens and government officials to discuss priorities, policies and programmes.</p>	

3b.3. Contributions to changes and progress

A number of groups completed Contribution Maps in FGDs, to show which internal and external influences are the greatest enablers of success. Three have been selected below, to illustrate boundary partners’ views on **how and why change is happening**:

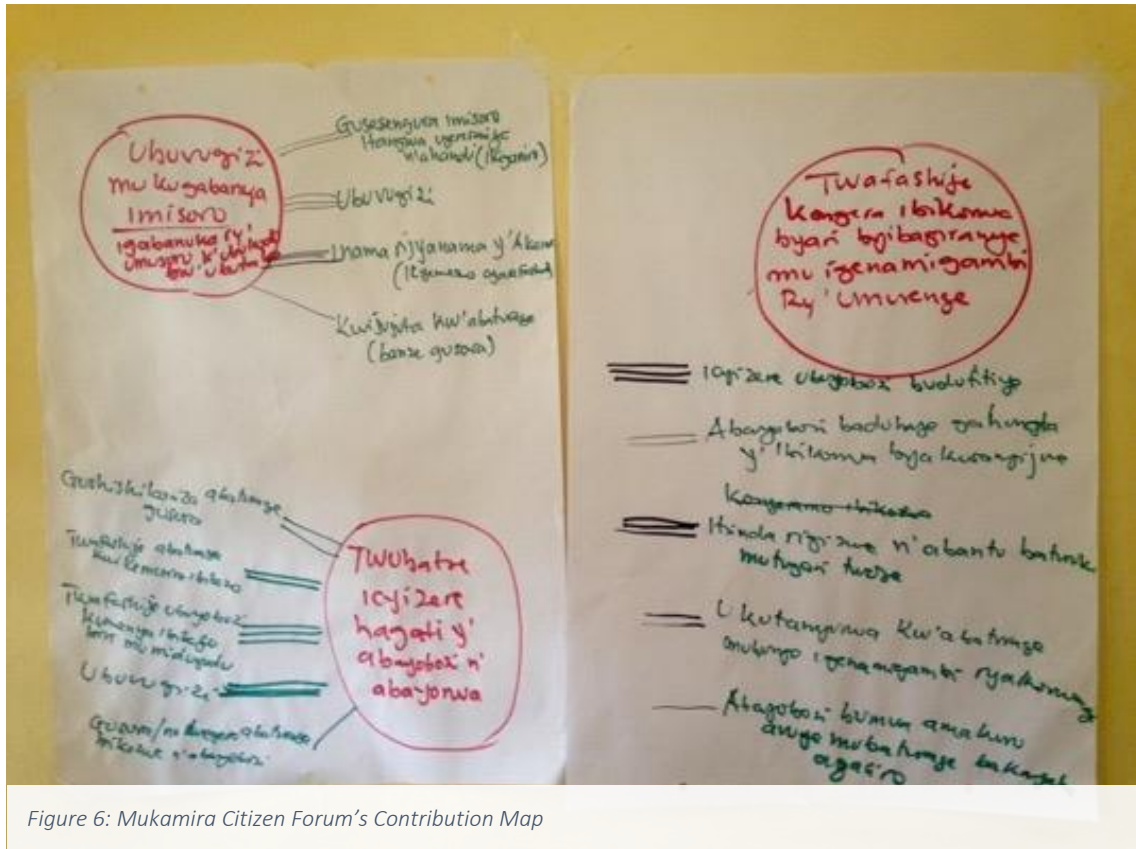


Figure 6: Mukamira Citizen Forum's Contribution Map

1. Reduction of property tax rates (from 30 Rwf per square metre to 10Rwf/sqm)

- Critical analysis and assessment of property tax policy in the citizen forum meeting {3}
- Successful advocacy strategy {3}
- Openness/ responsiveness of the District Advisory council (Nyanama) {2}
- Complaints from citizens on high rates of property tax {1}

2. Decision-makers increased confidence in citizens' ability to understand governance issues and thus consult them in decision-making processes

- Analysis and advocacy on critical community issues {3}
- Ability to provide accurate information on community issues from all cells of the sector {3}
- Support fellow citizens in addressing local issues (transform citizens into effective problem-solvers) {2}
- Initiated field visits by local leaders to address citizens 'concerns {1}

3. Identify and advocate for citizens 'priorities and needs to be included in the action plan and budget of Mukamira sector

- High confidence entrusted in citizens forum members {3}
- Willingness of local leaders to allow CF members review and give inputs in the sector action plan and budget {3}
- Ability to collect information on citizens' needs and priorities from all cells. {2}
- Imminent call for leaders to consult and involve citizens in planning of development policies and address citizens 'complaints {1}
- Group composition, diversity and representability nature of the citizen forum {1}

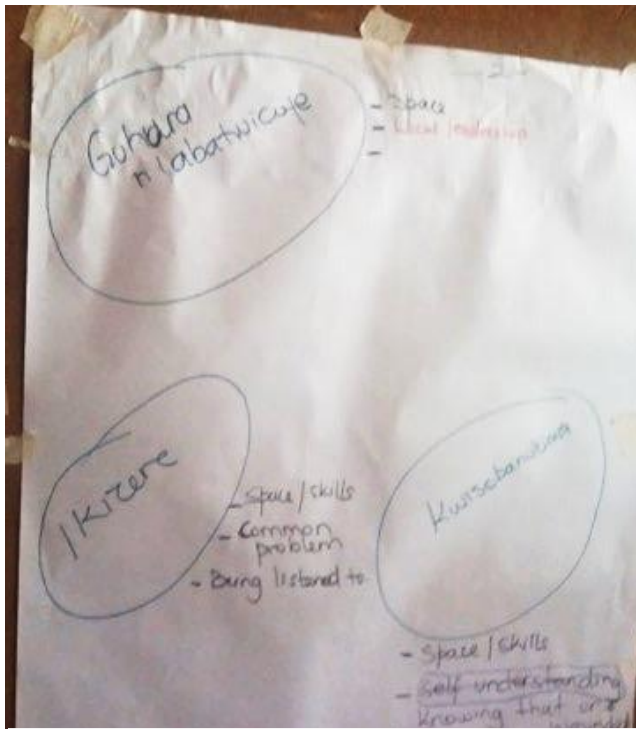


Figure 7: Humura Space for Peace's Contribution Map

After highlighting the 3 main positive changes from the program:

1. Facing and meeting those who betrayed us (perpetrators)
2. Trust
3. Self-reflection/Humanity

Members of the group reflected on contributors of these changes and shown their strengths of influence, and those contributors are:

- Space for Peace and skills gained in this space
- Local leadership
- Being listened to
- Knowing that we are wounded
- Sharing wounds

Twisungane Youth Peace Dialogue's Contribution Map

1. Being Healed

- Being listened to (3)
- Testimonies (3)
- Learning from each other (2)
- Sharing (1)

2. Being listened to

- Group rules and regulations (3)
- Being advised (3)
- Sharing common problems (2)

3. Regaining our dignity

- Change of behaviour (3)
- Capacity to provide basic needs to ourselves: e.g. Health insurance (3)
- Forgiveness to those who betrayed us (2)
- Inter-family visits (1)

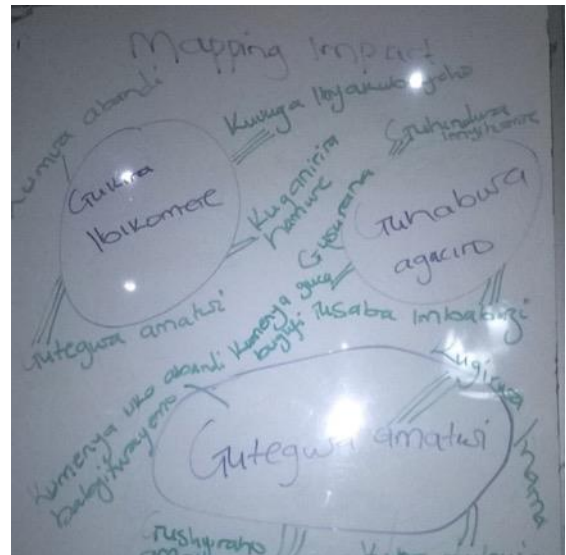


Figure 8: Twisungane Youth Peace Dialogue's Contribution Map

3c. Efficiency

Owing to the consistently reflective ethos at NAR and Interpeace, the SHPG programme has proven to be highly adaptable and at the level of implementation. By responding to challenges

transparently and strategically, NAR and Interpeace have naturally demonstrated elements of Adaptive Management (AM) – which is commendable, given the difficulty that many organisations face in assimilating the iterative AM approach.

As well as a number of careful adaptations to the programme strategy, the groups are founded on flexibility: recruitment which is responsive to local need, and agenda-setting is always democratically group-led.

All SHPG programme strategies were found to be sufficient to achieving the programme vision, except for four areas in need of enhancement during the second phase of the programme: advocacy strategies; Peace Agent training; group meeting frequency; media strategy.

3c.1. Context sensitivity of the programme

NAR staff have organisational-wide reflective meetings every quarter, with intra-programme reflections every month. On top of these explicit fora for adaptability, two elements of the group strategy particularly demonstrate their context sensitivity: recruitment which is responsive to local need; and group-led agenda setting. Groups in both axes have therefore remained true to a design which is inherently adaptive to each context.

In creating the groups, a variety of adaptive processes have emerged:

- i. Supporting existing groups, in circumstances where clubs with a relevant purpose already exist – such as ‘World Mission’ Youth Peace Dialogue in Kigali, formed of young people gathered together by their humble and charismatic founder, Kaboss;
- ii. Creating new groups where there is an identified need – such as ‘AORG Duhozanye’ Youth Peace Dialogue in Musanze, considered one of the “most wounded groups” during the mapping exercise;
- iii. Creating groups of diverse backgrounds and experience – such as ‘Abanyamahoro’ Space for Peace in Nyabihu, comprising genocide survivors, ex-perpetrators, widows, and marginalised individuals.
- iv. Creating groups of homogenous experience – such as Turuhurane Space for Peace in Muhanga, composed of women married to husbands of different ethnic backgrounds from themselves.



Figure 9: A Citizen Forum discuss their Contribution Mapping suggestions with NAR facilitator

The successes of each of these groups (as found in the sections on ‘Effectiveness’ and ‘Most Significant Change stories’) demonstrate their appropriateness for their specific environments. It is understood that NAR researchers are currently undertaking a study of best practices for recruitment techniques as part of their case study on Spaces for Peace: this demonstrates the programme’s ongoing, rigorous reflection.

After creation, each group democratically decides on the agenda for their next meeting autonomously, allowing localised priorities to shape discussion. Nyamata Citizen Forum (observed during fieldwork), for example, discussed the causes and consequences of domestic conflicts/violence after the issue had been raised by women in the group at the previous meeting. This demonstrated how group’s autonomy over the content of their meeting – within a fixed, strategic structure of inclusive dialogue – fostered independent and successful gender integration by the group. When NAR do provide material or discussion points for the

group, it is to complement what the group itself has chosen to tackle. In conclusion, SHPG programme can be deemed to show high conflict sensitivity.

A final, and particularly crucial, exercise of conflict sensitivity is in Interpeace and NAR’s respective management of political space. As was explained by Interpeace Management staff, “protection of political space is vital” – which has been key throughout the 16 years that they have worked in Rwanda and its “delicate sites”.

This has involved identifying “possible agents” and “possible spoilers”, to build relationships and create networks with key national figures. Moreover, through the work of Interpeace’s regional programme, the national programme has space to operate.

As another Interpeace representative explained, this management is “not always reactionary, it’s sometimes proactive. The Director is often meeting with decision-makers and key stakeholders when in Kigali, to continue explaining what’s happening in the programme. He is managing expectations and suspicions.”

The following example was given:

“When launching the report on governance, there was a big rumour that Interpeace were destroying the entire philosophy of the [Government of Rwanda’s] Performance Contract. They were ready to shut-down the meeting. We had to work underground to clarify that it was creating a platform. Film [shown to the Minister] helped Minister to give the green light.”

- Member of Interpeace representative on the engaging decision-makers

3c.2. Specific programme adaptations

From a comparison of the mid-term status of programme implementation (according to fieldwork interviews and document review) with the original programme strategy (according to ‘SHPG for Sustainable Peace in Rwanda: 2015-2018 Programme), the following adaptations can be noted. Each responds to changes in the programme’s implementation context, or challenges emerging in the first two years:

Original Strategy	Adaptation	Reasoning and Analysis
Creation of: 10 Spaces for Peace; 20 Youth Peace Dialogues; 20 Citizen Forums	<p>Create no more groups than those now established: 5 Spaces for Peace; 10 Youth Peace Dialogues; 13 Citizen Forums</p> <p>Creation of homogenous groups to address gender/issue specific subjects</p>	<p>NAR has been working at full capacity to create and maintain the current number of groups. Given the importance of staff time with each group to achieve meaningful change, the decision to restrict the number of groups is wise. Resources can most efficiently be used in monitoring these groups and supporting their sustainability; and in further pursuing advocacy. This will achieve more than channelling resources to create more groups and have a slightly larger reach.</p>

Limited psychotherapist support	Secured collaboration of 2 psychotherapists	This staffing shift promptly responded to the lack of specific expertise on healing, and thus established an important professional basis for the groups.
Group activities to start in Q2 2015	Citizen Forums launched in July 2015; healing spaces in October – November 2015.	No activities could start before research was complete, which took longer than expected. Research needed extensive lobbying and meetings which are timely to arrange; piloting Spaces for Peace took at least three months. Completing such rigorous research before evidence-based implementation is crucial, and the decision to delay was good. ➤ Future Interpeace/NAR projects should allow at least 6 clear months for research of such scale.
No independent Gender Strategy	Gender Strategy commissioned by Sida and finalised in 2016	An important addition, which requires ongoing care for its implications across the programme. (See more in ‘Gender’ section, below)
Creation of groups of mixed gender and trauma backgrounds	Creation of some single-sex and of homogenous trauma groups	The strong successes already achieved by Twisungane - a group solely for young mothers, for example (see more in ‘3b. Effectiveness’) – shows the value of this response to localised needs.
Exchange meetings begin in Q4 2015; study visits begin in Q3 2016	Exchange meetings and study visits to begin in late 2017	Such trips – taking individuals to an entirely unfamiliar place to meet very different people – require participants’ confidence, trust and tolerance. NAR has chosen to focus on developing that resilience first, taking things “one step at a time, instead of rushing – when you can’t make a change.” (NAR M&E officer) This adaptation is commendable and in accord with Do No Harm principles.
International Conferences: Healing in Q4 2016; Governance in Q3 2017	Reconciliation Conference held in Q4 2016; Governance Conference to be held in 2017	With the Societal Healing mapping completed and a wealth of material around that, the first international conference was held on the topic of healing in Q4 of Year 2 – it was brought forward to capitalise on this momentum of the mapping exercise, a benefit for advocacy efforts (see ‘Effectiveness’ above). Similarly, appropriate for advocacy, the International conference for Year 3 (Q3 2017) will focus on governance. This Conference was pushed back to Q3 from the original planning to give enough time for follow-up from the Healing Conference.
Innovation competition to be completed within Q4 2016	Completion delayed, as money to be sent to the winners in early 2017	Time had not been scheduled for the young competition winners to open bank accounts, and be registered by the sector, which is necessary to receive money. Ongoing mentoring through this time has been an appropriate adaptive response.

		- As NAR/Interpeace are considering new livelihood and financial components for future activities, this logistical requirement should be accounted for.
MOUs to be established with district councils and RALGA	MOUs not to be signed	NAR have deemed MOUs to create undue bureaucracy and potentially unwanted financial or logistical obligations. Before establishing the programme, NAR already had a close relationship with MINALOC “from the highest level to those on the ground” (NAR M&E Officer). They also met with district officials and RALGA specifically regarding the SHPG programme and engaged them in PAR when possible. The consultants agree that this informal relationship with district councils and RALGA is therefore sufficiently established for the needs of the programme.
Participation in district ad hoc level forums	Some participation in district ad hoc level forums, but focus of resources on district council commission meetings	Ad hoc district forums are called by district officials (e.g. to solicit help from partners when there’s a disaster) who set the agenda. This leaves little space for NAR to raise challenges or influence discussion. NAR have therefore chosen to focus efforts on district council meetings instead. This adaptation has seen success: NAR has been chosen to lead the Governance Committees in Gicumbi and Kigali, because of frequent attendance, participation, presentations given and materials provided.

3c.3. Sufficiency of strategies

This section is based on the finding that *all* SHPG programme strategies – other than the four areas highlighted below – appear sufficient. The sufficiency of these strategies is shown in the effectiveness and impact that they are already stimulating, and this is commendable.

The areas where strategies might be further enhanced during the second phase of the programme are: (i) advocacy strategies; (ii) Peace Agent training; (iii) group meeting frequency; (iv) media strategy.

The programme overall

The most notable area for strategy development is in the **advocacy-level strategy**, which requires focus and targeted resources over next two years. This is recognised within NAR, and by programme stakeholders for example:

“Participatory Action Research ends when the recommendations are implemented... Advocacy is still an issue. NAR doesn’t have an advocacy strategy yet and this poses a serious challenge as to who gets involved”

- from the NAR Researchers

“You have to make sure that recommendations from research are implemented... You have the bell there, and you have to ring it.”

- from the RMI Chairperson

Strong foundations for advocacy were laid in the engagement of decision-makers in the PAR – which was, itself, a form of targeted and individualised advocacy. Further engagement through the Conference on Healing has been shown to contribute to high-level change. NAR have also made programme adaptations to boost the advocacy strategy in response to implementation progress, as is shown in the box below:

Example of enhancing the advocacy strategy – on the right track

The ‘Joint Advocacy Summary Documents’ stipulated in the strategy have been deemed insufficient for district-level advocacy by NAR programme staff. These are therefore being expanded into advocacy *events*. Beginning with Gicumbi, three upcoming Citizen Forums will hold a larger ‘community exchange’ event in place of their regular monthly meeting – these events will not only include Citizen Forum members, but will also invite other community members, CSOs, decision makers, media, and representatives of the army, police and JADF. At the community exchange event, the Citizen Forum will disseminate their resolutions through public discussions – *as well as* through the printed ‘Summary’ of recommendations.

To harvest the fruits of this good work, there is now a need for robust ‘Advocacy Strategies’ specific to each axis – one for societal healing, another for participatory governance – in order to use resources for advocacy most efficiently. Without a clear strategy for *who* to target with *what* information and *when*, there is the danger that ongoing SHPG advocacy is too *ad hoc* and not doing justice to the achievements and research in the first phase. As Interpeace staff have expressed, there is concern that the programme is currently unable to “take advantage of people, moments and decisions.” This indeed appears to be the case, with NAR staff working at full capacity to implement the programme without space for additional advocacy on top.

Here, it should finally be noted that insufficiency in the advocacy strategy at this mid-term phase is urgent but is not *worrying*. Rather, this follows the natural progression of a well-prioritised programme: in the first phase, groups and activities are established, and evidence is gathered; in the second phase, evidence-based policy influence can be activated.

As said by the NAR Programs Director – “We’ve been busy building evidence. So, that everyone’s like: ‘Hey, now I can listen!’”

Societal Healing

A concern raised by a number of programme stakeholders is that of **insufficient strategies to equip Peace Agents** to lead healing spaces. The Director of IBUKA’s Psychosocial Unit, for example, pointed out that “Peace Agents have been strongly affected by the genocide themselves” and take on a “big job” that they lack experience in. Peace Agents themselves echoed this: a young Peace Agent described the difficulty of ‘leading’ her peers – “Sometimes, they don’t understand what you tell them. So, first you have to be confident that you have the knowledge that can help people.”; an adult Peace Agent confirmed this – “Sometimes my wounds can be lower compared to my members’. Serious wounds can be tough – you lack words to say them”; another used self-censorship to deal with this – “It took a lot of time to understand. So sometimes I hide my face to help others... When dealing with others, my own wounds don’t matter.”

Peace Agents in challenging circumstances

This case encountered during fieldwork showed insufficient preparedness among the Peace Agents. A woman who had previously left a Space for Peace, then returned from the new district where she was living. She asked to join a group session again – but was refused by the Peace Agents, on behalf of their strict code of confidentiality. The woman reported being deeply hurt by this rejection from the group which had been so special to her – she felt worse, in fact, than she had felt before the group started helping her. One member of the group explained that: “because of limited number there is one lady who was wounded because she was not accepted in the group.”

This is an extremely challenging situation for the Peace Agents. They know that the protection of a safe space is crucial, and acted on this. But this instance has resulted in a breach of the Do No Harm principle by potentially worsening an individual’s psychological wounding.

The case above shows the challenge of sufficiently training the Peace Agents to deal with the range of difficult scenarios that might arise. . While this is an isolated and extreme case, upholding the Do No Harm principle is very important. Nonetheless, there isn’t a silver bullet to answer this question. Ongoing discussion should therefore continue among Interpeace and NAR management staff as to solutions. Suggestions so far – each with their own contentions – include:

- I. Source funding to lengthen support from NAR Psychotherapists
- II. Link Peace Agents to other professional structures that can provide training and support
- III. Allocate more time and resources for counselling the Peace Agents to address their own wounds
- IV. Provide further, more in-depth and individualised training for Peace Agents, where funds allow
- V. Recruit more or new Peace Agents from those who already have some psychotherapist skills

These considerations should nonetheless be balanced by the great successes achieved by Peace Agents (see ‘Effectiveness’ above), and, importantly, by the NAR psychotherapists’ own confidence (given in interview) that the Peace Agents are progressing well and are leading the sessions with increasingly minimal feedback and support.

Half of the groups participating in FGDs expressed that **one meeting per month is insufficient**. Across all three group types, respondents report that they lose momentum over the thirty days between each meeting, and that they could achieve more were they to meet more frequently. The monthly meeting strategy may therefore prove insufficient for the achievement of some of the ‘Love to see’ progress markers. Thought should be given to how those sustainability measures supporting groups to meet independently from the programme, could be phased in earlier. This would allow groups to meet more frequently without demanding more resources than the programme can offer.

Participatory Governance

A journalist who participated in NAR’s media training him neatly highlighted this fourth area for improvement: “if NAR want to see the impact” then **more editors, media managers and senior journalists should attend trainings**. The journalist himself found the training very inspiring, and sees a direct effect on his work: “The programme has given journalists the confidence to hold leaders accountable. Training shows that whatever happened happened. Now, we need journalists to bring your A Game.” Nonetheless, he pointed out that there were only 3 or 4 senior reporters at the 2016 training, while the others were journalists early in their career or freelancers. It is ultimately Editors and Managers who are commissioning reports and occasionally censoring output, which in fact limits the efficacy of these less superior journalists. Training of higher-level media personnel, therefore, “would have served a bigger purpose”, the journalist suggested. The NAR participatory governance team are aware of this gap in the media strategy, but lament that they lack the resources to simply run training.

- If more resources could be made available for a second round of specifically *high-level* media training, then we propose that this could be an efficient use of resources with a potentially catalytic effect in the local media community.

3e. Sustainability

The programme is most sustainable at the levels of individuals and interpersonal: the boundary partners’ skills acquired, behaviours adopted, trust established are believed to be long-term – in some cases, life-long – transformations. At the community level, Citizen Forums are already mobilising infrastructure improvements and decision-making channels which sustain themselves through the benefits they give. More work is urgently needed, however, to secure the sustainability of: (i) the groups – some of whom will face considerable challenges in continuing to meet and function as highly without NAR support, and for whom a livelihood component could be a vital buffer; (ii) NAR’s own institutional change – which is reliant on programme funding to operate at its current level (of staffing and reputation), and which must address this with Interpeace and Sida support; and (iii) policy-level change, which is not yet being sufficiently targeted and monitored to access this highest level mechanism for securing the sustainability of the programme’s influence.

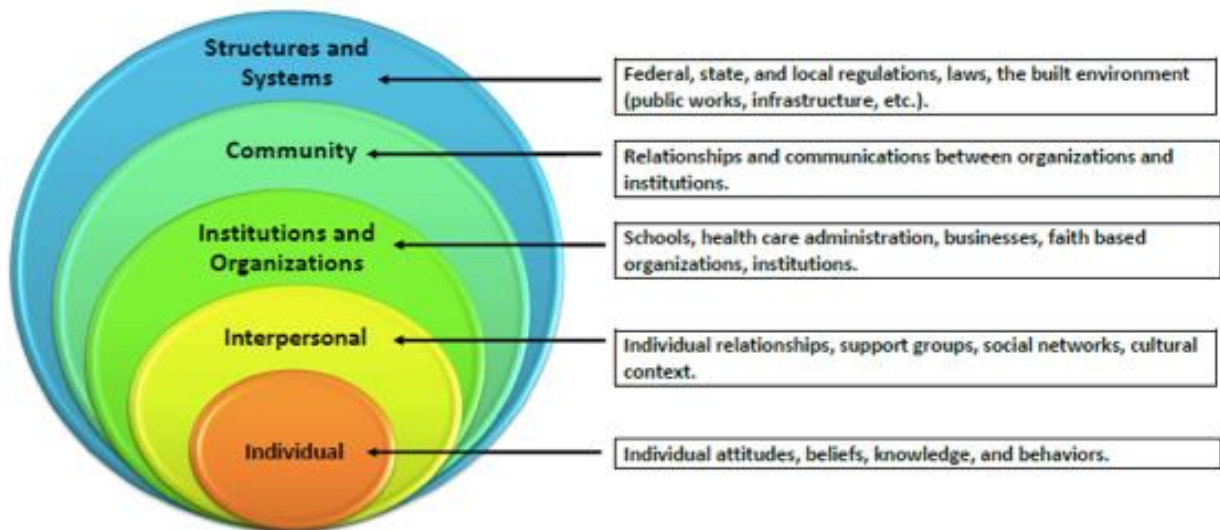


Figure 10: The socio-ecological model, from Centre for Disease Control

This section analyses the sustainability of the SHPG programme through the lens of the socio-ecological model (see right). The layers of this model help to identify the levels at which various elements of the programme have impact, and so to see whether these will last.

At the level of **individual change**, *all* boundary partners spoken to were confident that they have benefited from long-term change. Many testify that they are on a personal journey of healing which will continue beyond the project, while others cite the life-skills that they have gained – most frequently mentioned, were confidence, trust, and peace building skills. Here are a two voices from AORG Youth Peace Dialogue showing this:

-
1. *“I cannot step back now I am able to listen to others, I do not think that it will stop”*
 2. *“For me, when Gacaca started, I was jailed 48 hours – because of beating judges who asked me who killed my people, yet the person who killed them were in front of them! It is not only me who did this. What I would like to say is that we have learnt a lot, I hope we will continue our healing journey because we don’t want to end it.”*

- Participants from the AORG Youth Peace Dialogue

At the level of **interpersonal change**, a psycho-social expert – in interview – cited the benefit of the intergenerational spread of individual change. Boundary partners, too, explained how a shift in one person’s opinion can bring about changes in the rest of the family. Agnes, from Humura Space for Peace, said: “My children always remind me of the dates for the space for peace, saying: ‘Mum, remember today/tomorrow you will go to the peace market!’ and I think that this is a big change within my entire family.” Another member of the group mentioned intergenerational change metaphorically: “This group is a parent who taught me good manners and values that I will continue to apply after the group has phased out.”

At the level of **group change – the Citizen Forum or Spaces for Peace as a whole** – many groups affirm that they will continue meeting without NAR. This is usually facilitated by livelihood components which they have established, and the training they have received. Muhoza Citizen Forum, for example, reported:

“We have already discussed this in our group and we started preparation of how we could continue meetings after the programme... We can’t stop; if we stop it would be our failure and weakness. We will continue because trainings and capacities are enough to continue what we started... Yes, we have our saving bank account and will keep meeting”

– Member of the Muhoza Citizen Forum

Members from Mukamira Citizen Forum, echoed this:

“We established a saving scheme and opened a bank account in Umurenge Sacco whereby every member contributes money from the transport fees received from NAR every month”; “The possibility to make this trend of citizens’ forum continue lies in our saving scheme whereby we may increase our dividends and transform it into a big project that bonds our togetherness.”; “Although it is really difficult, we would continue our meetings. Our saving scheme is one of key factors that will help us continue this initiative.”

- Member of Mukamira Citizen Forum



Figure 11: Immaculee personally approached the consultants after a fieldwork session, to share her recommendations for the continued endeavours of her Citizen Forum

As did Twubakane Space for Peace, who have established *“ikimina saving so that it brings us together, at least two times a month.”*

Picking up on this ‘really difficult’ challenge, other groups – particularly Spaces for Peace, which are less naturally inclined towards creating such savings groups – expressed deep concern at the programme finishing and the psychotherapists leaving:

“we are expecting some challenges because group members are poor and NAR is supporting us with transport. When transport facilities will be stopped, we don’t know if we will manage as it has been.”

- Twisungane Youth Peace Dialogue

A member of AORG Youth Peace Dialogue offered the solution to securing greater sustainability for such groups: *“We need to visit other groups which have developed social economic activities so that we can learn from them.”*

Such exchange visits will indeed take place during the second half of the programme. These should actively be taken as an opportunity to help groups to copy others’ sustainability livelihood components. For younger, in-school groups, where this is less possible, the transformation of dialogue spaces into school-supported Clubs can instead ensure longevity – as has been demonstrated by Peace & Real Life Youth Peace Dialogue.

There is also an option to advocate for other institutions to ‘host’ the SHPG group model – the honourable Minister of State for MINALOC indeed said that government is willing to replicate successful models and best practices – though great care would need to be taken to ensure that these remain safe spaces.

That is, ensuring that government ministries do not use them for one-way information dissemination, or that Do No Harm principles do not lapse when implemented by less rigorous organisations. All of these options must be clearly articulated within a programme Exit Strategy, which must be written and delivered as a training to *all NAR staff, and all programme facilitators / Peace Agents* in 2017.

At the level of **community change**, Citizen Forums have demonstrated long-term impacts on their local infrastructure and populations (see section on ‘Effectiveness’). Community impact vary in scale between societal healing groups: from school visits to Congolese refugee camps organised by Peace & Real Life, to inter-family conflict resolution reported by a number of members in different groups. Though these are currently relatively small scale, they are sustainable changes that are anticipated to last. On being asked whether things go back to how they were before, once programme support ends, Muhoza Citizen Forum were very clear:

“No, because we are now a light for citizens in our community. The groups meeting could stop but our knowledge, experiences and confidence will never stop! For example, some of us have been elected to be in village, cell, sector councils [Njyanama]; and will continue to influence decision making at different levels. We have become a flagship in our community. Citizens and leaders seek for our advice or contribution in addressing citizens’ problems in our villages.”

- Muhoza Citizen Forum

At the level of **NAR’s institutional change**, attention must be paid to whether the organisation can sustain the very rapid growth that this programme has supported. From previously being a small organisation comprising a large proportion of volunteers, NAR’s profile as a researcher, thought-leader and policy influencer has risen considerably through the SHPG programme – as all in the senior management of both NAR and Interpeace have recognised. Nonetheless, at the time of this mid-term evaluation, NAR does not have a sufficient safety net in place to sustain the organisation at its present size. As a member of NAR senior management said:

“It’s a genuine worry. If this programme finished right now, it’s a big challenge to see how to maintain the size of the organisation. Not just the physical size or the number of staff – but also the name, the reputation.”

- Member of NAR senior management

In response to this, he explained that NAR has five pillars or programming, and more than one funder in each pillar. “For the four to five years, the Board have [also] been thinking about how to diversify the funding” – such as through a peacebuilding centre in Kigali, or a sustainability fund. As well as these efforts from NAR, fundraising and capacity building must also continue to be supported – and indeed accelerated – by Interpeace and Sida over the next two years. This is a duty of the larger partner donor, given the risk – as has been suffered by numerous others in this situation – that a small organisation collapses after the sudden deflation of funds.

Capacity building would be increased, for example, by more programme budget management and responsibility from Interpeace to NAR for this second phase. A second round of funding for this programme

from Sida would also, of course, be invaluable – and would indeed be recommended, given the great value of this programme and the long-term nature of the change that it works with.

Finally, at the level of **policy-level change**, the sustainability of the programme’s influence cannot yet clearly be determined. Without a policy tracker, it is difficult to yet see the overall contribution which the programme has had upon decision making at national and district levels. The various instances of policy change – such as at local level (from Citizen Forums), and in the resolutions of the 14th *Umushyikirano* (from the National Healing Conference) – are nonetheless expected to be highly sustainable and wide-scale in impact. Policy-level change from within government is indeed crucial for the sustainability of the programme’s impact. Again, a focused Advocacy Strategy – including monitoring of advocacy impact – will be a great asset in achieving this.

3f. Gender Integration



Figure 12: The trials and triumphs of gender integration: a woman in Muhoza Citizen Forum holds her baby in one hand, and with the other hand votes ‘10’ – yes, men and women can speak equally in this group

The Gender Strategy has been a timely inclusion in the programme, and offers a thorough analysis of current needs. When triangulating this with the Longwe Women’s Empowerment framework, it is clear that the programme is achieving some of the ‘top’ indicators of gender equality: within the groups, women have equal control over decision-making, have fair access to trainings and resources, and participate without subordination. Nonetheless, in reaching so high, some of more ‘basic’ gender inequalities remain to be addressed: limitations of childcare; under-representation of *consciously* gendered discussion topics and debates; and women’s persisting hesitancy to speak in some groups. Challengingly, these will demand additional resources from NAR.

This section assesses the current status of gender integration – first in general, and then against levels set out in The Longwe Women’s Empowerment framework. The implications of this are then presented, alongside recommendations.

At this mid-term stage, the Gender Strategy has recently been completed after consultation between NAR and Interpeace staff. Alongside this, adaptive management has been applied to address specific needs of

women: Gisagara Youth Peace Dialogue has been established, for example, where young single mothers in a homogenous safe space can voice their specific concerns and issues on reproductive health. Gender training is planned for all staff in April and May 2017, and there are plans to revise the Facilitation Guides for both groups to reflect gender integration. A steering gender committee (comprising of a NAR Researcher, Gender Focal Point and M&E Officer) has been set up to oversee gender integration in their strategies and activities. Despite these efforts, it is found that some cultural norms still impede fully active participation of women in forums and spaces, and that there is an imperative in the second half of the programme to address the specific concerns of women.

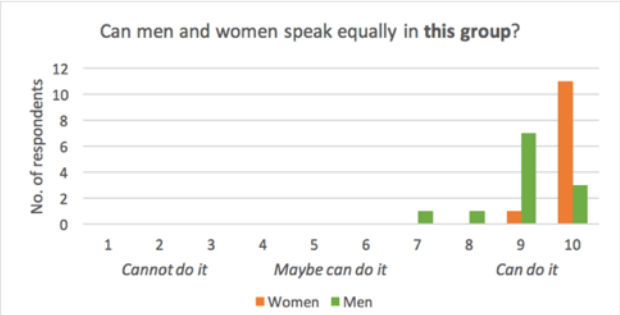
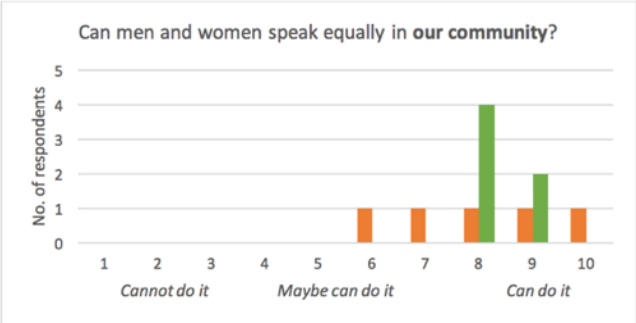
To analyse this, we turn to the Longwe Women’s Empowerment framework. This identifies three levels of recognition of women’s issues, which have been applied as a traffic-light system¹⁵:

Negative level	where project objectives are silent about women’s issues. Experience suggests that women are likely to be left worse off by such a project
Neutral level	where the project objectives recognise women’s issues but concern remains neutral or conservative, merely ensuring that women are not left worse off than before
[Improving]	[where project objectives are progressing towards the positive level]
Positive level	where project objectives are positively concerned with women’s issues and with improving the position of women relative to men

Levels of equality	Definition ¹⁶	Status	Evidence
Control	Women and men have equal control over distribution of benefits, without dominance or subordination.	SH	Owing to the chosen goal of the SHPG programme – to improve citizens’ control over policy making – it rates highly within this framework, by propelling women and men <i>equally</i> to the ‘critical stages’ of decision-making and control.
		PG	<i>Within</i> the groups, all participants are led by both a female and male facilitator or Peace Agent, with neither dominant. The distribution of assistance and benefits to the community outside of the group is similarly founded on the gender-equal democracy of group decisions.

¹⁵ International Labour Organisation (ILO), (1998), ‘Longwe Women’s Empowerment Framework’, <http://www.ilo.org/public/english/region/asro/mdtmanila/training/unit1/empowfw.htm>

¹⁶ Adapted from ‘Implementing Gender-Focused Development’, University of Oregon, p.23, http://pages.uoregon.edu/aweiss/Intl640/CEDPA_Week5_1.pdf

Participation	<p>Women have equal participation in the decision-making in all programmes and policies.</p>	SH	<p>All groups were seen to operate control on a strictly democratic basis, and to follow protocol for facilitating gender-equal discussion. When asked about their views on this, members of a Space for Peace and Citizen Forum replied:</p>  <table border="1"> <caption>Can men and women speak equally in this group?</caption> <thead> <tr> <th>Scale Point</th> <th>Women</th> <th>Men</th> </tr> </thead> <tbody> <tr><td>1</td><td>0</td><td>0</td></tr> <tr><td>2</td><td>0</td><td>0</td></tr> <tr><td>3</td><td>0</td><td>0</td></tr> <tr><td>4</td><td>0</td><td>0</td></tr> <tr><td>5</td><td>0</td><td>0</td></tr> <tr><td>6</td><td>0</td><td>0</td></tr> <tr><td>7</td><td>0</td><td>1</td></tr> <tr><td>8</td><td>0</td><td>1</td></tr> <tr><td>9</td><td>1</td><td>7</td></tr> <tr><td>10</td><td>11</td><td>3</td></tr> </tbody> </table>	Scale Point	Women	Men	1	0	0	2	0	0	3	0	0	4	0	0	5	0	0	6	0	0	7	0	1	8	0	1	9	1	7	10	11	3
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<p>Boundary partners here show more confidence for women's equal participation in groups than seen in their communities:</p>  <table border="1"> <caption>Can men and women speak equally in our community?</caption> <thead> <tr> <th>Scale Point</th> <th>Women</th> <th>Men</th> </tr> </thead> <tbody> <tr><td>1</td><td>0</td><td>0</td></tr> <tr><td>2</td><td>0</td><td>0</td></tr> <tr><td>3</td><td>0</td><td>0</td></tr> <tr><td>4</td><td>0</td><td>0</td></tr> <tr><td>5</td><td>0</td><td>0</td></tr> <tr><td>6</td><td>1</td><td>0</td></tr> <tr><td>7</td><td>1</td><td>0</td></tr> <tr><td>8</td><td>1</td><td>4</td></tr> <tr><td>9</td><td>1</td><td>2</td></tr> <tr><td>10</td><td>1</td><td>0</td></tr> </tbody> </table>	Scale Point	Women	Men	1	0	0	2	0	0	3	0	0	4	0	0	5	0	0	6	1	0	7	1	0	8	1	4	9	1	2	10	1	0	PG	<p>This suggests that the groups are creating a special, more gender equal space within communities and their social norms. Observation of Nyamata Citizen Forum confirmed this: women answered questions 17 times, compared to men only 14 times. It also shows improvement from earlier challenges with women's timidity and lower participation in group activities – as had been mentioned by NAR staff, in the Gender Strategy, and by a woman in Muhoza Citizen Forum:</p> <p>“During our first 3 meetings, only 3 or 4 people could talk. But today, everyone is confident and free to give his/her opinion and no one could blame him/her[female]”</p> <p>Given the small sample size of this mid-term fieldwork, it might be that some less equal participation persists in other Citizen Fora (which are more premised on traditionally ‘masculine’ debate than healing spaces).</p>	
Scale Point	Women	Men																																		
1	0	0																																		
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Conscientisation	Women and men believe that gender roles can be changed and gender equality is possible.	SH	<p>There was no evidence that groups have been prompted to <i>think</i> about, and explicitly discuss, gender roles. The Gender Strategy suggests that female-specific issues are indeed under-represented in all groups’ agendas other than women-only groups.</p> <p>However, gender specific-issues have been <i>discussed</i> by a number of Citizen Forums. For example, in Musanze (Muhoza sector), Citizen Forums members used their part of saving and efforts to renovate a house and toilet for a vulnerable family headed by a woman. This was the same for Citizen Forum in Karongi where members of Citizen Forum have assisted a poor woman genocide survivor to build mad bricks and assisted her to renovate house</p> <p>Also, the Citizen Forum in Rusatira sector (Huye) discussed “School dropout and teenage pregnancies “; Citizen Forum in Muhoza, Musanze discussed on Conflicts and Gender-based violence. These examples show how Citizen Forums value and consider women specific needs into their discussion and took recommendations towards addressing them, however there is a need for the subjects to brought up more organically.</p> <p>Without prompting, Nyamata Citizen Forum nonetheless demonstrated (when observed) the benefits and best practices of taking a consciously female ‘gendered’ discussion point: domestic violence and family conflicts. This made for a lively two-hour session debating gender roles and Family Law, wherein the facilitator had to specifically call on men to speak up after a first 30 minutes dominated by women’s voices.</p> <ul style="list-style-type: none"> - Specific training should be given to all facilitators on leading a similar session, and on gender mainstreaming more broadly.
		PG	
Access	Women gain access to resources – such as credit, training and benefits – on an equal basis with men.	SH	<p>All activities – including the mid-term fieldwork itself – involve an insistent gender-balanced group, to ensure that boundary partners of neither gender are privileged in access to trainings, sessions, and benefits.</p> <p>Groups in both axes face challenges for women who have babies with them. These women’s access to full, uninterrupted two-hour sessions is diminished by childcare obligations, which the groups do not have resources to relieve (e.g. through a crèche).</p> <ul style="list-style-type: none"> ➤ Solutions to this should be put to the groups themselves to brainstorm solutions appropriate for them.
		PG	

Welfare	Women's material needs, such as food, income and medical care, are met.	SH	<p>This is not directly relevant to this programme, which does not seek to directly address participants' welfare (they are to address this themselves).</p> <p>Nonetheless, gender inequalities in welfare – particularly in more remote, rural Rwanda – will need to be carefully considered if livelihood components are introduced to support groups' sustainability in this second phase of the programme. Will women and men be able to make equal financial contributions? How might groups put in place mechanisms to support widows to travel to the group, once programme 'transport' funds are no longer provided? And so on.</p>
		PG	

Implications

The Gender Strategy is timely and thorough in its analysis of the programme's gender integration needs. It nonetheless demands additional resources for implementation: this may be challenged by NAR staff's overwhelming workload, and limited gender capacity among personnel. Sida's impetus for this Gender Strategy has been valuable; so it should also be noted that – to have significant and sustainable impact – donor engagement should be constant, continuous and have a long-term perspective. Sida might therefore continue to assist NAR in now *realising* gender integration that is in line with the donor's own gender theory of change (see right).

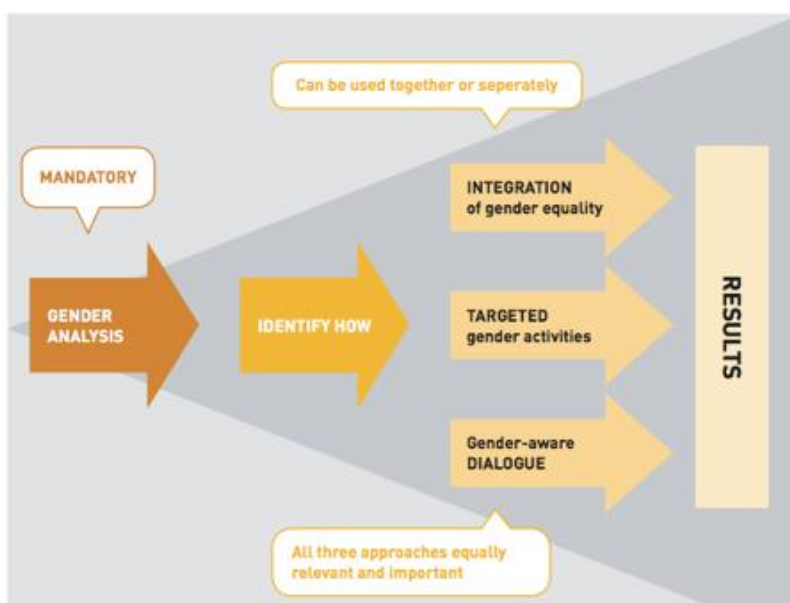


Figure 13: Sida's Gender Equality theory of change (from 'How Sida works with Gender Equality' (2015))

4. Overall Assessment

Interpeace and NAR's SHPG programme is ground-breaking: it has transformed a small, community organisation in Kigali (NAR), into the leader of an iconic shift in Rwandan society – bringing all Rwandans together to steer government decision-making. Throughout our interviews, FGDs, observations and MSC story-telling, the programme has shown its undoubtable credibility on a national level, and its profound support to boundary partners on the most personal levels of confidence and trust. Beyond setting up an advanced set of tools using very new approaches, NAR and Interpeace have therefore already achieved a great deal in the first two years of the programme. This is testament to dedicated and reflective teams at both NAR and Interpeace, as well as a sensitively monitored and adaptive programme design.

Progress and positive changes on individual and community levels are currently accompanied by on-going challenges on the institutional and policy levels. The second half of the programme can now focus on fully exploiting the demonstrably successful tools that have been developed and the evidence that has been gathered. This can involve using PAR pieces, for example, to substantially influence policy-level decision makers through targeted advocacy. A full Advocacy Strategy will be necessary for this. Or replicating best practices for sustainability and community peacebuilding through exchange visits to the most successful groups. The next phase will require further resources and strategic thinking to translate these outstanding challenges into opportunities, but the consultants see promising enthusiasm among stakeholders for getting on board with this pioneering effort, and contributing to even broader, deeper and longer-term impact.

5. Challenges

Various internal and external challenges have been mentioned throughout the report. This section largely brings together internal challenges, as these are where focused attention can help to improve the programme. Some external challenges have also been included, where they are found to have actionable implications on the programme.

Overall Challenges

1. NAR's M&E systems are under-supported.

With only one NAR staff member dedicated to M&E – not just for the SHPG programme, but across all six of the organisation's programmes – this individual is under huge strain. His dedication and accomplishments so far are admirable. But this workload is in danger of resulting in burn-out. Several factors contribute to this burden:

- a. As a young organisation, NAR had no M&E system established before the SHPG programme began – all systems are therefore being implemented for the first time.
- b. With a large number of finely descriptive progress markers demanded for Outcome Mapping, and quantitative data gathered on top of this for the logical framework, more data about the programme is being collected than can (and is) actually being processed.
- c. Baseline data-gathering is a very resource-heavy endeavour to repeat: expenses alone cost around 600 – 800,000 RwFr per location, with a team required to visit each of 14 locations and spend two days so as to speak at length with every individual in the group.
- d. Inconsistencies in the interpretation of qualitative data by various data gatherers – for example, one individual may think there is sufficient evidence of a 'like to see' progress marker, where another believes it only to be 'expect to see'. This creates an extra level of work for the M&E officer, who must retrospectively standardise interpretation on receiving the data.
- e. Monitoring the programme's impact on the media is currently proving very difficult, without formalised reporting streams from journalists, or sufficient media monitoring tools.

2. The log frame is overly complex and blurring where SHPG's impact really is

Encompassing 104 indicators, the current programme log frame is too thinly spread across a range of activities, outputs and outcomes. This makes it difficult for the programme's successes to stand out – as well as being another strain on M&E.

3. Insufficient capacity across NAR staff to implement the gender strategy

Although the Gender Strategy was crafted after consulting NAR and Interpeace staff in September 2016, NAR staff's considerable workload and limited existing gender capacity is likely to now be a challenge to actually implementing and fully integrating the Strategy without adding to the programme team's workload.

4. High transaction cost of monthly financial logistics

Interpeace's monthly management of funds is burdensome for NAR. Nearly every activity – even if routine or small-scale – requires a request for funds, a trip to the bank, gathering of receipts/evidence, and submission of a justification report. This system also undercuts an opportunity to develop NAR's internal budget management capacities, which would enhance their institutional sustainability.

5. Government-run or national bodies want to see quantitative research that is not 'donor driven'

"In our context," explained RALGA's Policy Adviser and Research Unit Manager, "politicians want to hear reliable evidence which is quantitative... They love figures, not only words." The MINALOC Minister raised another concern, by questioning the independence of these research products, in which he believed that the language used is "adopting the donor agenda". Despite the very high calibre of the programme's qualitative research, the challenge thus remains as to convincing key decision makers of its worth.

6. Lack of robust Advocacy Strategy: "Advocacy is still an issue" (NAR Researcher)

See 'sufficiency of strategies', under 'Efficiency' section above.

Challenges in Societal Healing

7. Healing is a very long-term process, but programme resources are time-bound

The very long time-span of trauma healing was widely recognised by boundary partners alike. In many cases, 'overcoming' psychological wounds will take a lifetime. This poses an ongoing challenge for the SHPG programme to stimulate, measure and demonstrate impact within only 4 years of project funding. An extension of project implementation would indeed relieve this challenge somewhat.

8. Limited community and family impact from relatively low number of participants

A handful of stakeholders and NAR staff mentioned the difficulty of achieving wide impact through the SHPG programme. Owing to the intimate nature of the 'safe space' group strategy, and the extensive support needed by Spaces and Citizen Forums, only a limited number of individuals can directly benefit from the SHPG programme. "Will the rest of the family listen to them?" asked the Director of IBUKA's Psychosocial Unit.

9. Peace Agents are insufficiently experienced to take over from psychotherapists

See 'Sufficiency of strategies', under 'Efficiency' section above.

Challenges Participatory Governance

10. Changing leadership stunting advocacy efforts

As reported by a Citizen Forum member, leadership turnover can pose a real difficulty to their efforts: "Sector leadership was changing over time and this affected our advocacy plan – it required us more time to continue explaining our purposes to the local leaders."

11. Lack of Advocacy Tracker, to see national- and district-level policy change

As well as the lack of a substantial Advocacy Strategy, the absence of a tracking tool poses a particular challenge: it is hard for the participatory governance team to have an image their overall impact and

progress (rather than one which is very granular, on the level of each individual Citizen Forum). This limits the extent to which they can appropriately focus their efforts with the varied range of stakeholders whom they must balance. A tracking tool is also vital due to the frequent change of decision maker leadership, which has delayed M&E efforts in the past. It has been noted that the programme has shown their commitment to implementing the advocacy tracker in the second half of the programme.

12. Media reluctance to hold leaders to account

As mentioned earlier, there is still hesitation among media practitioners to question their leaders at all: editors censor articles written by their journalists, fearing sanctions for their media houses; journalists are nervous to put their name to pieces which toe line with authorities – particularly those who are local to them personally.

Best Practices and Lessons Learned

This section considers what has been learnt so far from some evidently ‘best’ practices of the programme. It then suggests how these lessons might be applied in the remaining two years of the SHPG programme, as well as in work beyond this – in other NAR, Interpeace, CSO and government programmes.

Best Practice

Holistic treatment of societal healing and participatory governance addresses the serious concerns of a traumatised and divided society

As a tool, PAR fosters both high-quality findings and buy-in from the government, sector experts and leading NGOs

Lesson Learned

The integrated approach of the programme is founded in the assumption that, for a divided society such as Rwanda, healing past wounds goes hand in hand with a more inclusive governance processes and mechanisms. The programme is now seeing participants who are healing and are increasingly well-equipped to meaningfully participate and hold leaders accountable.

This is a lesson not just for Interpeace and NAR, but also for other CSOs and government institutions – in Rwanda and beyond – who are working in either axes.

This lesson can also spur on further work in the second phase of SHPG, to coherently and strategically link these two different fields of work, two different approaches and two different ways of measuring impact – at the societal level. This can be achieved through advocacy

PAR was an appropriate, rigorous and powerful exercise with which to begin the programme, as has been reflected in participants’ overwhelmingly positive feedback and enthusiasm for it. The learning’s from the PAR were carefully integrated into programme design, including through: recruiting groups based on wounding; training of Peace Agents according to best practices; navigating decision-making structures for maximum influence; and mitigating risk to uphold Do No Harm.

To build on this lesson learned, these PAR participants must continue to be closely engaged by the project –

particularly through targeted, perhaps individual advocacy.

The PAR model could also usefully be replicated in any of NAR and Interpeace's future programmes which seek to be evidence-based and advocacy-focused.

Group therapy and one-on-one counselling go hand-in-hand for healing

The close monitoring of change among boundary partners in Spaces for Peace and Youth Peace Dialogues so far, has earned the programme an intimate understanding of the healing process. This has demonstrated the value of a *combination* of both a psychosocial approach and an individual approach.

This learning can help to focus further training given to Peace Agents: how they can continue to facilitate the benefits of group dialogue, while also being equipped to *identify* and *answer* individual needs?

This is also a valuable lesson for the healing sector in Rwanda as-a-whole, which should inform future programming.

Balanced diversity of participants in each Citizen Forum – across gender, ethnicity, age, religion and physical ability – enables the group's healthy functioning

Citizen Forum participants themselves raised this point, testifying that the breadth and depth of the group's engagement with local issues is what makes their Citizen Forum stand out as exceptional among other CSO or government initiatives (See section on 'Effectiveness').

Citizens should continue to be encouraged – and could be given specific tools – to uphold this diversity in their engagement with the community outside of the Citizen Forum.

Given the sensitivity of Rwanda's environment to discussions around ethnicity (with the government having banned public recognition of individuals' ethnicities), NAR and Interpeace could also provide guidance – in verbal other CSOs of government institutions.

By addressing under-supported national needs for healing and tackling difficult issues of governance, the programme is breaking ground and becoming an opinion leader

From the experiences of the programme so far, there is high potential for NAR to find a distinctive core business within societal healing or (/and) participatory governance. Learning from areas of success, NAR should analyse where they can bring most value addition and value for money, and then lay foundations to continue this core business after the four years of the programme are complete.

Very high standards of recruitment policy in NAR and Interpeace have attracted highly accomplished staff who implement the programme well

Within the SHPG programme, these recruitment standards have been based upon good competencies and careful retention policies. According to one NAR Board member, NAR and Interpeace have allocated programme resources to offer attractive benefits to staff, thus avoiding the high turnover that would hamper the good implementation of the program. This has been a worthy expenditure.

This lesson can inform ongoing programming by NAR and Interpeace across any sector.

Recommendations for improvement

1. Scale-up advocacy efforts by creating a **Policy Working Group** and developing a robust **Advocacy Strategy**:
 - **Policy Working Group** – a Secretariat hosted by NAR and made up of donors, key institutions working on reconciliation and governance issues and key influencers to provide concrete evidence-based policy recommendations and to work more in partnership with the government to initiate change
 - **Advocacy Strategy Checklist**
 - Power analysis** – that includes allies, champions and spaces where SHPG might get access to (such as invited spaces, open spaces or closed spaces).
 - Identification** of targets, channels (e.g. public campaigning, private lobbying, media awareness) and messages
 - Strategizing** the use of each advocacy tactic – when, where and how
 - Risk assessment** for advocacy work.
 - Procedures** for sign off of all advocacy products – to mitigate risks for the reputation of the brand, for Interpeace and NAR staff and programs.
 - Training** for all staff in advocacy and influencing tools – as advocacy lies at the heart of the SHPG vision and theory of change.
 - Policy tracker** / Advocacy Matrix tool
2. Translate PAR research products into small, easy-to-use briefs for advocacy purpose – these might include policy briefs, private lobby briefs, position briefs, or discussion papers.
3. Reduce M&E burden by:
 - Sharing M&E duties between more staff / employing another staff member
 - Shortening the log-frame and reducing scale of reporting
 - Creating an Activities Checklist
4. Offer training for all NAR staff *and* facilitators in Gender Integration – particularly on the demands of childcare which hinder mothers' full participation in sessions

Implementation of gender integration

- Incorporate gender lens into Facilitation and Orientation Guides in a way that is user-friendly for facilitators, peace agents and other boundary partners.
- Potential to create SOPs (Standard Operating Procedures) detailing where, how, and when to pay attention to gender dimensions and specific needs of women.
- Protect sufficient time of the one staff member – experienced in gender – who is dedicated to overseeing gender integration into the smooth running of the whole programme (given that there are insufficient resources to establish a standalone gender program).
- Meet or ‘partner’ with women organisations to learn from their lessons, share their best practices and complement each other.

5. Partner with another institution who can provide quantitative data to accompany NAR’s qualitative research
6. Continue support from Interpeace and Sida for NAR’s fundraising and management capacity building
7. Transfer more programme budget management from Interpeace to NAR

Societal Healing

7. Further train Peace Agents and leverage existing professional institutions to support the programme – specifically on ‘taking over’ from psychotherapists; or recruit Peace Agents with minimum level of skills in healing and/or counselling
8. Incorporate standard operating procedures about individual counselling in Facilitation Guide.
9. With the agreement of participants, Invite husbands and other family members to at least one meeting
10. Approach schools / institutions to host the group model themselves

Participatory Governance

11. Exploit media influence and build capacity of Citizen Forums to steer cultural trend away from patriarchal society in the wider community
12. Offer PG media training to Editors and Media Managers

Exit-plan

13. Consider options of other institutions or government to host or replicate the SHPG group model



Figure 14: The exuberant and tightly-knit 'World Mission' Youth Peace Dialogue after their MSC story-telling session

Annex 1: Terms of Reference

A. Introduction

The *Societal Healing and Participatory Governance for Sustainable Peace in Rwanda* programme, jointly implemented by Never Again Rwanda (NAR) and Interpeace, seeks a team of consultants (international and local) to conduct a formative mid-term evaluation. The evaluation is expected to measure progress of the programme and to assess the effectiveness of the programme strategies for achieving programme outcomes, identify strengths and weaknesses, gather lessons learned and provide recommendations for improvement. The programme has been designed using the outcome mapping approach which is also expected to guide the methodology of the evaluation. Interpeace anticipates that the evaluation will commence in January 2017, for a period of 30 working days, including a minimum of 15 days in Rwanda.

B. Background

The *Societal Healing and Participatory Governance for Sustainable Peace in Rwanda* programme is a four-year programme funded by the Government of Sweden and implemented by Never Again Rwanda and Interpeace. The programme commenced implementation on 1 January 2015 and aims to contribute to Rwanda's continued pursuit of sustainable peace and stability. Never Again Rwanda and Interpeace designed the *Societal Healing and Participatory Governance for Sustainable Peace in Rwanda* programme using the outcome mapping approach, focusing its efforts on contributing to behavioural change among key stakeholders in order to promote sustainable in the Great Lakes. In keeping with the outcome mapping approach, the programme has identified the following:

- *Vision*: To contribute to the consolidation of a peaceful and inclusive Rwandan society, enabled to overcome the wounds of the past and to peacefully manage conflicts and diversity as well as empowered to influence programmes and policies responsive to citizen priorities.
- *Mission*: To facilitate dialogue, within new and existing spaces where citizens as well as youth convene, enabling community members to openly discuss sensitive topics; to initiate a healing process; to identify and reach consensus on priorities and solutions; to effectively engage decision makers through the media; to use new and existing mechanisms for citizen participation; and to jointly implement activities in support of their shared vision of the future. To accomplish this mission, the program works through two axes of intervention:
 - Through the **societal healing and reconciliation** axis, NAR and Interpeace aim to enable diverse groups of community members, and youth in particular, to openly discuss sensitive past, current or emerging issues, to settle differences through dialogue, and cooperate to implement activities towards a shared vision of the future. The healing process will be facilitated by peace agents empowered through participation in the programme after being selected by community members in participating dialogue spaces based on their personal background and positive disposition towards peace. Societal dialogue, combined with joint action, aims at increasing social cohesion and promoting critical thinking – both key ingredients to sustainable peace in Rwanda.
 - The **participatory governance** axis aims to strengthen the link between citizens and policy makers, as well as to minimize the vertical space between the beneficiaries of

public policies and decision-makers, strengthening government accountability. By facilitating citizen participation in the development, implementation and evaluation of public policies and programmes, Interpeace and NAR seek to contribute to the government's efforts of aligning decisions with citizen needs and priorities. Responsive and participatory governance can provide the space for citizens of all backgrounds to engage in an open debate and peacefully pursue a shared vision of the future.

- *Theory of Change*: If Rwandans, young and old engage in processes of healing and inclusive dialogue to overcome social divisions and wounds of the past, to work collaboratively across divides, and to utilize spaces for informing decision-making responsive to their needs and priorities, then they will deepen their resilience to violent conflict and be empowered to manage and transform conflict through greater collective participation as well as the use of strengthened Rwandan institutions.
- *Boundary Partners*: To achieve this mission, the proposed programme has as direct target groups: community members and youth under the societal healing access and citizens, decision makers and media in the participatory governance axis.

These elements have been complemented by *outcome statements* and *progress markers* for each boundary partner.

NAR and Interpeace commenced the programme with two Participatory Action Research (PAR) processes: one to map existing healing and reconciliation initiatives and one to examine perceptions of Rwandans on citizen participation in governance. In keeping with the PAR approach, the implementation of the programme has built on the learnings that emerged from the two research. The programme has established dialogue spaces focused on the two main processes of the programme: spaces for peace to foster trauma healing and citizen fora that gather citizens to identify priorities and solutions that can inform governance policies and processes. The programme will run until the end of 2018. This mid-term evaluation will inform the next two years of programming as well as any potential future programming.

B. Objectives and key questions of the evaluation

The main objective of the evaluation is to assess the progress, achievements, strengths, weaknesses, lessons learned, best practices and challenges of the *Societal Healing and Participatory Governance for Sustainable Peace in Rwanda* programme. As the programme has been designed using Outcome Mapping, the evaluation is expected to have a significant focus on how the programme has and can influence behaviour change among those targeted by the programme. The evaluation is expected to analyse the effectiveness of programme strategies in achieving the intended outcomes, to gather lessons learned during programme implementation and to provide recommendations for maximising impact and achievement of progress markers and outcomes. The evaluation will be of interest to Never Again Rwanda, Interpeace and international donors.

The evaluation will assess and analyse progress and challenges under each programme outcomes by responding to the following questions:

Relevance:

- To what extent is the overall strategy of the programme relevant for the context of sustainable peace in Rwanda?
- To what extent is the overall strategy of the programme relevant for the programme's boundary partners?

- To what extent is the intervention logic/overall strategy relevant in pursuing the programme's vision?

Effectiveness and Impact

- What have been the major accomplishments of the programme to date?
- To what extent has the programme met intended progress markers and expected outcomes?
- To what extent has the programme contributed to changes in behaviour among boundary partners?
- How has the programme contributed to changes in behaviour among boundary partners?
- Has the project responded to the changing environment?
- What were the main factors that influenced the programme's progress in towards expected outcomes/changes in behaviour to date?

Efficiency

- To what extent are the programme's strategies and activities sufficient for meeting expected outcomes?
- How has the project adapted to changes in the context and emerging challenges during programme implementation thus far?
- Are the appropriate implementation methodologies applied in the different contexts and circumstances of the programme?

Cross cutting issues:

- To what extent has the programme integrated gender equality into the programme's strategy?
- How effective are the programme's efforts to integrate gender equality into the programme strategy?
- How are the programme baselines being used for programme management and M&E?
- To what extent does the programme adhere to the principles of Do No Harm and employ conflict sensitivity while implementing and adapting the programme strategies?
- Are there foundations for sustainability of impact following withdrawal of external support?

Recommendations for improvement

- How likely are boundary partners to sustain these behaviour changes beyond the support of the programme?
- To what extent are the programme's established processes and systems likely to support the continued implementation of the programme?
- How can the best practices and lessons learnt from the programme be utilised to enhance programme effectiveness?
- How could the programme strategies be maximized/improved to enhance impact?
- What additional strategies could the programme employ to ensure attainment of programme outcomes, sustainability and enhanced impact?
- How can the programme improve its integration of and support for gender equality?
- What indicators in the programme's logical framework are most pertinent for demonstrating, measuring and communicating effectiveness and impact?
- How can the programme better utilise baseline data for programme management and implementation?

Interpeace anticipates that these key evaluation questions will be further refined with the selected evaluation consultants.

C. Timeframe and Methodology

The anticipated duration of the evaluation is 30 working days with a minimum of 15 days spent in Rwanda. The anticipated start date is early January with submission of the final draft by the beginning of March. The final timeframe will be agreed upon with the selected consultants.

Outcome mapping will be used as the primary method of assessment, applying the conceptual framework of assessing outcomes and changes in behaviour and relationships among boundary partners as a result of engagement in programme activities and actions. The evaluation will be both an objective and a consultative/participatory exercise, and is expected to involve the following elements:

Initial planning process: in conjunction with Interpeace and Never Again Rwanda, finalize the methodology, guiding questions and indicators, and workplan.

Documentary review: a review of relevant documentation, including the original and revised programme document; programme logical framework; programme reports and updates; baseline reports; reports of workshop proceedings; research outputs; and relevant audio visual material produced for the programme.

Stakeholder interviews, focus group discussions and Most Significant Change exercise: including with employees of Interpeace; Never Again Rwanda staff; authorities in Rwanda as possible; institutions engaged by the programme; donor representatives; civil society organizations engaged by the programme and community members/youth/citizens/decision makers/media participating in programme activities. Indicators to assess the progress and impact of the programme, complementing existing progress markers and outcome statements, will be developed in consultation with Interpeace and Never Again Rwanda. The evaluation is expected to apply the Most Significant Change approach to enable programme participants to play a significant part in the assessment of the programme and to facilitate learning.

While Interpeace anticipates the use of the elements listed above, the list is not exhaustive. The evaluation may include additional elements and approaches as appropriate for responding to the mid-term evaluation questions, including but not limited to outcome harvesting, theories of change, contribution mapping/contribution analysis, etc. The applicant is encouraged to suggest a comprehensive methodology that includes these elements and others that the evaluators deem fit for meeting the evaluation objectives. The methodology for data collection should be described in the proposals. The final list of elements will be discussed with selected consultant or team.

D. Deliverables, Reporting and Feedback

The evaluators will provide:

- A brief ***inception report*** (no more than 5 pages) at the end of the initial planning phase, setting out a timetable for the evaluation, an overview of the final agreed upon methodology, the names of people and groups to be interviewed, a detailed workplan and a list of documents to be reviewed. Data collection tools are expected to be reviewed by and finalized together with Interpeace and NAR.
- The evaluators will provide a brief ***mid-term progress report*** and ***presentation*** for Interpeace and NAR management and relevant staff at the end of the fieldwork phase (no more than 10 pages) summarising the progress of the evaluation, highlighting any changes to the evaluation schedule, and providing tentative findings.

- The evaluators will submit a **draft report** within 15 days after completing the fieldwork.
- The evaluators will provide a **final report** taking into account comments on the draft report within 5 days of receiving such comments.

The evaluators will hold a feedback meeting (or meetings) for the Interpeace East and Central Africa office and Never Again Rwanda. This will be an opportunity to debrief on the evaluation, and to exchange views on preliminary findings and recommendations.

The evaluation report will include a main text of no more than 40 pages with findings and recommendations. The report will be expected to be structured in the following manner:

Acronyms

Executive Summary

1. Introduction and brief background
2. Methodology
3. Major findings
 - a. Relevance
 - b. Effectiveness and Impact (including major accomplishments to date)
 - c. Efficiency
 - d. Cross-cutting issues
4. Overall Assessment
5. Challenges
6. Best Practices and lessons learned
7. Recommendations for improvement

Annexes:

- Terms of Reference
- List of documents assessed
- List of persons interviewed
- Evaluation Matrix
- Presentation of Most Significant Change stories as related to programme outcomes and progress markers
- Proposed revised logical framework

E. Qualifications

The evaluation will be undertaken by a team composed of an international consultant and a local consultant.

The consultants will be expected to have the following skills and experience at a minimum:

- Experience conducting evaluations/assessments
- Experience in conducting gender sensitive evaluations
- Strong analytical skills and experience working with the Outcome Mapping approach
- Strong knowledge of and experience with conflict resolution, peacebuilding and reconciliation programmes
- Experience working in the Rwanda, Great Lakes region or other conflict or post-conflict environments, with preference given to Rwanda-specific experience
- Proven record of delivering professional outputs
- A willingness to travel to Rwanda

- Excellent French and English speaking and writing skills. The local consultant will be expected to speak Kinyarwanda.
- An ability to work to tight deadlines

Interpeace and Never Again Rwanda will be responsible for:

- Providing a focal point for the evaluation, who may travel with the consultants (time and funds permitting)
- Providing a focal point at each partner organization
- Providing logistical support inside and outside the Rwanda
- Providing standard Interpeace security support for the evaluators (responsibility rests with the consultants)
- Arranging meetings with stakeholders
- Providing relevant programme reports and documentation in advance.

F. Instructions for Submitting CVs

For consideration for this opportunity, please submit an expression of interest (no longer than 5 pages and inclusive of the proposed methodology for the evaluation, including the framework for gender analysis) and a CV for both the international and local consultants proposed by **December 10, 2016 (midnight)** via email to: recruitment@interpeace.org

Applicants, if shortlisted, will be required to subsequently submit work samples in English, references and a preliminary evaluation methodology.

Interpeace values diversity among its staff and aims at achieving greater gender parity in all levels of its work. We welcome applications from women and men, including those with disabilities.

Annex 2: List of documents assessed

List of documents reviewed by the consultant team <i>(provided by the program)</i>	
Type	Title
Strategy	Societal Healing and Participatory Governance for Sustainable Peace in Rwanda 2015-2018
Strategy	Gender Integration Strategy
List	Spaces for Peace Groups - location, date of formation, member information
List	Youth Peace Dialogue Groups - location, date of formation, member information
List	Peace Agents for Spaces for Peace
List	Description of Spaces for Peace
List	Citizens' Forums - location, date of formation, member information
List	Citizens' Forum facilitators
List	Citizens' Forum advocacy sub-committee members
Reporting Guide	Success Story Guide
Reporting Guide	Context Analysis Guide
Reporting Guide	Progress Markers Analysis Guide
Reporting Guide	Outcomes Analysis Guide
Quarterly Report	1 July - 30 September 2016
Quarterly Report	Jan 1 - March 31, 2015
Semester Report	January 1 - June 30 2015
Semester Report	January 1 - June 30, 2016
Annual Report	January 1 - December 31 2015
Baseline Report	Participatory Governance
Baseline Report	Societal Healing
Report	Governing with and for Citizens: Lessons from a Post-Genocide Rwanda
Mapping	Societal Healing in Rwanda: Mapping of Actors and Approaches

Annex 3: List of persons interviewed

Name	Position	Organization
Dr. Joseph Nkurunziza	Country Director	Never Again Rwanda
Eric Mahoro	Programs Director	Never Again Rwanda
Immaculee Mukankubito	Director of Operations and Quality Assurance	Never Again Rwanda
Florence Batoni	Peacebuilding program coordinator	Never Again Rwanda
Omar Ndizeye	Program Officer	Never Again Rwanda
Ukeye Marie Josee	Psychotherapist	Never Again Rwanda
Bonny Mukombozi	Governance and Rights program coordinator	Never Again Rwanda
Odeth Kantengwa	Research Coordinator	Never Again Rwanda
Safari Jean Paul	Research Fellow	Never Again Rwanda
Margret Mahoro	Research Fellow	Never Again Rwanda
Celestin Nsengiyumva	Monitoring and Evaluation Expert	Never Again Rwanda
Claude Mugenzi	AV Coordinator	Never Again Rwanda
Jean-Paul Mugiraneza	Regional Director for Eastern and Central Africa	Interpeace
Isabelle Peter	Great Lakes Programme Coordinator	Interpeace
Abiosseh Davis	M&E Officer	Interpeace
Ariane Inkesha	M&E Officer	Interpeace
Martine Pochon	Programme Officer	Interpeace
Mukandida Betty	Facilitator	Nyamata Citizen Forum
Umuhoza Fifi Deborah	Peace Agent	World Mission
Mukashyaka Leonille	Peace Agent	Abanyamahoro
Makuza Jean Claude	Peace Agent	Abanyamahoro
Fedele Ndayisaba	Executive Secretary	National Unity and Reconciliation Commission(NURC)
Prof. Deo Mbonyinkebe	Academician and Expert	
Adelite Mukamana	Director of psycho social unit	IBUKA
Munyeshaka Vincent	State Minister for	Ministry of Local Government(MINALOC)
Hon. Gasamagera Wellars	Chair Person	Rwanda Management Institute (RMI)
Noel Ntahobari	Policy Analysis and Research Unit Manager	Rwanda Association of Local Government Authorities
Dr.SISI Jean Damascene	Academician and Opinion leader	Muhoza sector /Musanze District (North)

John Gakuba	Editor	Rwanda Broadcasting Agency (RBA)
Athan Tashobya	Senior Reporter	New Times

Annex 4: Most Significant Change stories as related to programme outcomes and progress markers

Outcomes for Community Members

Expect to see: Progress Marker: 1.2 Community members, both men and women of diverse backgrounds agree to participate in dialogue spaces facilitated by Peace Agents.

All stories shared exceeded this progress marker.

Like to see: Progress Marker: 1.3 Community members, both men and women of diverse backgrounds, supported by Peace Agents, trust each other enough to share personal stories and engage in an open dialogue on sensitive questions.

STORY NO: SP2

Names of participant: MUSHIMIYIMANA Zenifa,

Group: Abanyamahoro Space for Peace

Gender: Female

Age: 21

I used to hear the words Hutu and Tutsi, and I thought we were different. But when I came to this space, I found that we are the same. I did not know what a ‘wound’ is before, but now I am aware of what a psychological wound is like.

It was very hard for me to talk about my psychological wounds within a group of people, but with this space I have got strength to talk about my past. I have parents from different ethnic background: my dad was a Tutsi, and my mum was a Hutu. In the genocide, seven of my siblings died, and six of us survived. This left deep wounds for my mum, so that every time one of us fails to do something, my mum would say ‘if one of my children had survived it wouldn’t be like this!’ I thought Hutus are very bad and violent people. I was living in loneliness and would spend some time crying.

Through the dialogue we had on how you can help someone who has experienced wounds – especially the testimony of Driver Innocent (a member of the space) – I became aware that there are others who have deeper wounds than mine, and it helped me to open up. Before, I thought Twas people cannot greet me - but now we can talk. I mistrusted people. I thought that if I share my story, people would tell others what I have said. But now we trust each other, so I do not fear to share my story.

In brief, I have learnt a lot in this space and I know how I can behave as a result of what we gain from this space.

STORY NO: SP3

Names of participant: KATABONWA Florence

Group: Abanyamahoro Space for Peace

Gender: Female

AGE: 69

I have learnt a lot from this space. I had lost the hope for my future, and I mistrusted Hutus. Sometimes I would argue with some of them and my scar would directly hurt me because I remember what they did to me. Makuza (a Peace Agent) brought me into this space. Since arriving here, things are changing. My self-esteem has increased and I have also started helping others in my community. I had a neighbour who had been depressed, so I started talking to her: luckily, my colleague from our space and I visited her recently and repaired her house. Before, she would run when she met a Hutu. But we visited her and she is now changing. Myself, I am no longer scared of meeting with Hutus – now I can tell my children not to discriminate people because those who committed genocide are no longer doing that.

Through our dialogue, I realized that all human beings are the same: even God hates sin, but not the sinners. I have now overcome my phobia. Before, I would never travel in the evening from my house to Kara centre – but nowadays I can go anywhere, at any time. I can say that what helped me most was the process of sharing our testimonies, which really healed my heart. I do have hope that our space will continue to be the source of change, because we have started to go beyond our space and to change other people in our community.

STORY NO: SP4

Names of participant: UMURERWA Cansilde

Group: Abanyamahoro Space for Peace

Gender: Female

AGE: 42

I came to this space with little change in my attitude in comparison to my past. I was born and raised in the ruling circle (*Akazu*) of the former regime. I stopped studying before genocide because I got pregnant. I then resumed my studies after the genocide, and after graduation I decided to join local government (because my country had given me a chance to study). My family members told me many times that *Inkotanyi* [the RPA Army who liberated Rwanda in 1994] will kill me. My aunt avoided talking to me, saying that I have changed into *Inkotanyi* myself. But slowly I continued to explain to her that she should change. Before, it was not possible for me to sit with Tutsis and Batwa people but arriving in this space, I realized that we are all human beings. I could not socialise with Tutsis but I had started changing a bit because this government helped me to go to school. My parents was influential AND did not help anything. That is why I decided to join a local leadership group – to understand more history of my country.

I was wounded by a home birth and by how my parents prevented me from going back to school. Though I went back to school after genocide, this space through the testimony from Florence (one member of our space) changed me a lot. I can now talk to anyone without limit, I have opened up and talk my story within our group, and I believe that this will continue to happen and support by many people in our community.

STORY NO: SP5

Names of participant: Suzuki INGABIRE

Group: Abanyamahoro Space for Peace

Gender: Male

AGE: 29

I had experienced the very deepest psychological wounds. I was very depressed. During the genocide, I was a young child but I was conscious of everything. It was impossible for me to talk to a Hutu. Arriving in this space I have met people of my generation, old men and women, and I started to open up. Now I see that everyone is a human being. I used to hate Hutus to the extent that if I could find them in the church I would avoid going back into that church forever. I was addicted by alcohol, whenever I could remember what happened in genocide I would drink beers in order to forget what happened. All these has changed because when I arrived in this space I founded Hutus, Tutsis and Batwa people are here. When everyone gave testimony of what happened to him or her, I started changing the way I considered them.

Some people used to say that I was mentally ill person, but being here helped me a lot. Our colleague Kanka one day talked about how he hated Tutsi – I realized that I was like him, and that I also hated Hutus. I believe that these changes will continue because they have healed our wounds.

STORY NO: SP6

Names of participant: MUREKEZI

Group: Abanyamahoro Space for Peace

Gender: Male

AGE: 53

I am very happy because of this space. Before it came, I had hoped for something which works like this space, but I did not know how to find it. My father was a Tutsi my mother was a Hutu, so, you understand, during the genocide I was also among the targeted people. But after the genocide, I have moved from my birthplace and I came to this village – but really, I belonged nowhere. I wished for something that could eradicate ethnic differences because they achieve nothing. By luck, I heard that this space had come to our village. My wish was answered at that time. In the space, we introduced ourselves and I found that we are from diverse backgrounds within our village. This was something unusual for me, and after that introduction we were still mistrusting of each other. This changed bit by bit, until we started to open up. We changed ourselves: our wounds are now healed and we have started to go beyond our space to help other Rwandans.

For me, feeling that I belong was the biggest challenge, as well as a discussion we had on our relationships with people from different backgrounds. This changed me. [For example,] Mboneza [one member of the space] gave us his testimony on how he went to the police barracks to sleep the night there, because he had no family here. He talked about how he was refused by a policeman who was a Tutsi like him, but was helped by a Hutu who was a Guard at the Gas station nearby. This example moved me, as he showed that ethnicity means nothing. I hope that this change will continue to happen because we are starting to change others.

STORY NO: SP7

Names of participant: MAKUZA Jean Claude

Group: Abanyamahoro Space for Peace

Gender: Male

AGE: 28

I have learnt a lot from this space. I have stopped caring so much about people's ethnic background. During the genocide, I was young. A pastor – who was my neighbour – fled to our home, but after some time they [Hutus] took him from our home and killed him because he was a Tutsi. When I asked, they told me that he was killed because he was Tutsi. Then after the genocide in the war of Abacengezi, between the RPF Government and FDLR, some of our people also died in that war. Our parents would tell us that the RPF will revenge their relatives killed in the 1994 genocide. These situations were a total confusion for me. When I arrived at school I learnt about history of genocide: how it was prepared and executed.

After some time, I joined this NAR club which was formed by Ladislas. One day I attended a NAR training, and I met with a young man called Jean Claude from Abasangirangendo [a Peace dialogue that is working with NAR in southern province]. He told me how they have formed a healing group. I realized that we did not have such group in our community, and wondered how we would have a chance of forming this type of space.

Luckily, after some months, Omar [NAR Staff] called me and asked me to form the same space. I was very happy, but what challenged me is that I did not know where I would start – because I was asked to include people from diverse ethnic backgrounds, and this was a very hectic exercise. But I tried and I succeeded to found [this group]. The Peace Agents' training also helped me to understand more. Then in the space, testimonies from members of our space helped me a lot – for example, Suzuki's testimony of how he was running away each time he saw a group of more than five Hutus, and how he has changed. This changed me, too. Our discussion on psychological wounds also helped me a lot because I learnt that not only survivors, but also others, has psychological wounds. This changed me because I was also fearful of Tutsis – as someone from a Hutu family, I mistrusted them and I also had the shame of some of my relatives who participated in killing Tutsis. With these dialogues, I have now increased my self-acceptance.

Though I believe that these dialogues will continue even after NAR's support, we should remain active – because even those who were healed, might meet people who take them back [to their previous wounds / behaviour]. It is a journey we should continue – for example, there is an old woman survivor we helped, for whom you can understand that we contributed a bit. We should continue in that way.

STORY NO: SP8**Names of participant: MUKASHYAKA Leonie****Group: Abanyamahoro Space for Peace****Gender: Female****Age: 30**

The biggest change I got from this space is smiling. Even though I could smile before, I was not happy. I would not take a lot of time to hear from someone, so someone would ask me question or talk to me, but I would avoid talking about myself. When I came to live in this district, I was not open to the people. I was suspicious of everyone: I considered them as *abakiga* and I had nothing to deal with them. They were also saying that I am 'Kagame's Child'. They were very marked by their past, [meaning that] because I am member of local administration, they would say that I was sent by Kagame. But I would do everything to prove them wrong. Sometimes they would say 'can Kagame's people help Habyarimana People?', in which they meant 'Can Tutsis helps a Hutus?'

I was also born lucky, because my mum hated anyone who discriminates against people and so I grew up with that mind-set. But I did not trust people. On arriving here after 3 months, someone in our space told me how she almost lost her family: I reflected on that myself, because for me, only my Dad has died but my Mum and eight siblings are still alive. I decided to change from that day. Another thing that has changed me are the NAR staff's behaviours: they are very social and friendly, and I wanted to be like them.

I had another psychological wound related to my wedding, from when my mother did not attend my wedding because my husband is from Adventist of 7th Day [denomination] while my family were ADPR. Because of religion, my relatives also did not attend my wedding except my two brothers. This affected me deeply and I was not interested to attend other people's wedding because none attended mine. I have avoided watching the DVD of my wedding because none of my relatives were in it. But the dialogue we had on healing wounds has changed me: I heard testimonies from my colleagues, and I realized that even those who have lost their own [family] are strong. Then I started to open up that wound around my marriage, and I believe that this change will now continue to happen.

Love to see: Progress Marker: 1.4 Community members, both men and women of diverse backgrounds, supported by Peace Agents, use acquired dialogue and facilitation skills to independently organize dialogue spaces in order to resolve conflicts arising in their communities and cooperate to implement solutions.

STORY NO: SP1

Names of participant: NDAGIJIMANA Jean Claude

Group: Abanyamahoro Space for Peace

Gender: Male

Age: 35

Before joining this group, I was ashamed to say that this is a Hutu that person is a Tutsi. But when joined [this group] here, I stopped making these judgements. I no longer waste my time with ethnic discrimination and judgements, because I realized that it benefits nothing. My wife is from a different ethnic background than mine – I am a Hutu she is a Tutsi. Our families used to say that we cannot get married, and this was very sad for me. But recently, I went to visit the old woman who was encouraging hate towards me, and now we talk to each other. Before, I considered her to be my enemy, because she was causing conflicts in my home and wanted to take back my wife. But today, when she has visitors, she invites me along and we also do the same. My wife has also changed and has gained self-esteem.

My family members are Hutu and my wife is a Tutsi survivor. We met at a commemoration event. At that time, we were trying to counsel them [our family members] after we started having feelings for each other. But before we decided to get married, my wife's family and colleagues were telling her not to marry me – they were saying that I had poisoned her. After we got married, conflicts would sometimes arise at our home, and then she would call me *Interahamwe* [Hutu militia who committed Genocide against Tutsi in Rwanda]. I would tell her, "They said that I have poisoned you – would you prefer to go back to those who will not poison you?!" Of course these bad words were very wounding to both sides. But after our discussion of what we love and what we dislike *in this group* – because my wife is also part of our group – we went back home and we openly discussed what we like and what we dislike *in our home*. I told her that I don't like when she called me *Interahamwe*: I said that if Hutus killed Tutsi, I cannot be responsible because I was young and I did not kill anyone. We decided to stop ethnic stereotypes between ourselves.

Another thing, is that the person who killed my wife’s father came to her asking forgiveness. She came to me, asking for advice. I said, “He killed your father but that person has also rescued you”. I said, “You can forgive him.” Later on, she has now accepted to forgive him.

As result of this group, we no longer have domestic conflicts, and my wife has stopped listening to those who were persuading her to hate me. She took a big step when she went to see her mum who was against our marriage, and she discussed with her now we live in harmony. Though I have experienced some changes, it is still a journey and that is why I think that these dialogues should continue – because they are bringing a lot of changes.

Outcomes for Youth

Owing to the sensitive nature of the stories shared in this MSC session, the names of the young people participating have been obscured.

Expect to see: Progress Marker: 2.2 A diverse group of youth engage in a dialogue and collaborate to partake in innovation competitions.

All stories shared exceeded this progress marker.

Like to see: Progress Marker: 2.3 Youth, including both girls and boys of diverse backgrounds tolerate differences and contradictory opinions as well as trust each other enough to share sensitive personal stories.

STORY NO: YPD2

Names of participant: N

Group: World Mission Youth Peace Dialogue

Gender: Female

Age: Twenties

My name is N. Before joining this group I had issue of accepting responsibility. I was thought that every day there someone who is able to do something but not me. Now I have learnt that I am able to do something too. From living with my colleague in this club, and seeing how they received and listened to me, I have gained self-esteem. In being with these people, I realized that they see potential in me but I was not aware. They would vote for ten people, and three people would always include me. After that, I asked myself: ‘Am I able to do something? Do they see abilities in me?’ It was then that I started realizing how helpful I can be. When we started voting, everyone in our committee started voting for me – even those who were new in the club – and I asked myself why? I started to accept responsibilities because of this.

I remember one day – and they [the others in the group] do not know this, as it is my first time to talk about it – I discovered that the parents who raised me were not my biological parents. Even though I could call them Mum and Dad and they would reply to me without any problem. This made me ask myself how I could live with these ‘parents’ all these years? Do they really love me? This group helped me to love myself; this is the second change for me (the first was taking responsibility). I was always wondering if members love me [the most], but I said that loving me [the most] means nothing: the good thing is that I have somewhere to pass my weekend.

When this programme of healing arrived, I didn’t know that I have psychological wounds. We started learn about wounds, and I realized that what I was experiencing in my life are all psychological wounds. I decided to overcome them: this is a process, but slowly I am overcoming them. Healing also helped me to understand what I was facing in my life. One day, I had a private discussion with Emilienne and she was talking about

something which I could think was my life story... but I have not opened this to anyone! It was my secret! Then after few minutes, I said “Stop writing – I want you to explain to me who told you this story?” She said “I needed something to write, I do not your story!” So I said “From now on, you know my story”. From this day forward, I realized that change is possible – because she was explaining things which I had in mind, but I did not want to tell anyone. Then I asked her “Why are you asking me things which I don’t want to share with anyone?” We postponed that discussion, and in our next dialogue that is when I accepted to talk about it.

Today I am very different to who I was before. I remember one day, in my national exams for finishing O levels, I said that I would not do my exams. People thought I was joking, but I was not. I was wondering why I was studying. Other students on visiting day would have their parents come to see them; but for me, it was not the case. Because I liked my Kinyarwanda teacher, that was the only exam I performed. But after this, I went back to school [to re-take the exams] without telling anyone. At home, I would hide my uniform and put it on after leaving home. Members [of our group] don’t know this, but it is because of this group that I have decided to go back to school and sit my national exams and succeeded. This group will not stop because it personally has helped me in so many ways, and I will help others.

STORY NO: YPD3

Names of participant: B

Group: World Mission Youth Peace Dialogue

Gender: Male

Age: 25

I am B. Before I start I want to thank Kaboss, the Founder of the club. The first time we met, he found me in the streets of Gacuriro where I was making bracelets for a living, because I had no other person who could provide for me what I needed. There are many reasons why I went to the street. For example, I have asked support from different people, but most of them didn’t respond. From that time, I hated people and decided to live alone, without caring about anything else.

As I grew up and people were telling me what happened to me, I became conscious that this is was my life journey. I realised that I should find appropriate solutions to my problems – but sometimes I did not know where to find that support. I used to go around like foolish person.

To tell you briefly my past, you all know what happened in genocide. My sister fled to Burundi with me: I was very young at that time, but that is where I grew up in the family that hosted us. After 3 years, in 1997, my sister died after her death and I kept living in that family. But you can understand that it is not my family. They took me to school but I was not interested in studying because I have lost interest in everything. In the meantime, I had nostalgia for my country Rwanda, and I wanted to come back in any way possible. After some time, I came here and first lived in Bugesera – but life was too hard. I also then lived in Umutara, but life there was also not easy at all. I tried to approach local leaders, but they were not helpful: they wanted me to provide someone who knows me [to verify who I was], yet I was new in this area. That is how I decided to live my own life I was convinced that I could build my own future.

When I joined the club, I had the challenge of talking. I didn’t even like it when I was asked me to give a long speech. It was very hard because of a lot of things that passed in front of my eyes. Sometimes when I think about it, I stop talking immediately. But let me now talk about five changes that I gained from this club. First, though our dialogue, I have discovered that with some people we have same wounds. Second, the club showed me empathy. Third, because of the hardships I went through in my life, I was too shy to talk to

anyone. Fourth, I took a step to join this club when I had lost interest in people – I thought no one was supposed to know what happened to me. Fifth, I felt responsible to help others through listening to them.

To be specific about what change me: one day, Kaboss told me what happened to him, and I realized that we share almost the same wounding experiences. Even though I hated people, I began thinking that it is very important what I learnt in this club: that in order to get support, you need to take first step and find those who can help you. I also listened to other group members' stories who went through life hardships, and even though it was not the same as mine – I kept listening to them. I could say that I gained active listening in this club, while together I could feel a sense of belonging.

This group showed me love. I was very happy, and I realized that being silent would never help me. For example, if I tell someone that I do not have a shelter he or she provides me a shelter that made me very happy. I thought that in whatever circumstances, I should love them because they are my own people. In other words, they are my family. Even though they were not able to fully support me because of their limited means, I am happy to be with them. In Burundi, I was in secondary school, and now I have decided to go back to school – because you cannot live in this country without studying. Now I am in senior 4, and though it is a bit hard, I hope that life will continue.

STORY NO: YPD7

Names of participant: S

Group: World Mission Youth Peace Dialogue

Gender: Female

Age: 24

I am S. Before joining this group, I was not open to other people and I couldn't let anyone know what am going through. I did not want anyone to know that I am happy or sad because there were a lot of things I was different from other people in. Secondly, before coming to this space, I did not know that I have psychological wounds though I had a lot of frustrations in my life. Sometimes I could feel loneliness or depression, but I was not able to explain the reason why.

When I joined the club, in the real sense my objective was not healing – my target was to meet young peers because they have a lot of my favourite activities like theatre. My wish was to belong to any club in our sector, but after some time, the healing program came in our club. That is when I started to know of the existence of psychological wounds. I then came to know what a wound is, and – related this – understanding what I was experiencing in my own life, which had not been clear to me. I started to understand some of the psychological wounds I have.

As my colleague Deborah said, in the process of sharing wounds in our group, I was initially too shy to open up and share my wounds because I had no trust to anyone. I could not understand the importance of sharing my wounds with someone else. I thought that he or she would laugh at me or treat me differently. It was a long journey, but as I went on to understand the role of sharing your wound and the importance of finding someone who listens to you, I started to open up. Though others say that testimony of our colleagues helped them, for me it was the opposite: because for me *listening* to those painful stories, I kept wondering why this happened. It was a long process for me, but continuing to listen to others helped me until I reached a point where I thought that it will be helpful for me to share my story. It was not something easy to tell my colleagues in the group about my past because I did not know them and I was not sure if they will keep the secret of what I tell them.

I remember we were in a dialogue, discussing the healing of psychological wounds – and after that, I became aware of my psychological wounds. I started to open up, but more specifically it was in a session where we learnt about “Identity”. If I could tell you briefly, I did not know my identity, and this was destroying me. I learnt that your identity can have two sides – a best side and a bad one. We learnt that the bad side of your identity should not destroy you, but you should learn how to cope with it. And that the good side of your identity should comfort you. Then after, I started to have empathy toward my colleagues: the big thing that the club helped, was for me to love my fellows. I started valuing listening to others because I realized that it helped us to open up. That was the main change from this club.

I cannot say that I have overcome my wound but I have learnt how to live with it. I remember the past but this doesn't take me back: remembering helps me to learn from good things that happened in my past, and throw back the bad side of my history. This was what I have gained in this group. I believe that if we continue this process of sharing our past sensitive stories this changes will continue to happen.

STORY NO: YPD5

Names of participant: J

Group: World Mission Youth Peace Dialogue

Gender: Male

Age: 25

My names are [J], and I am 25 years old. I am going to tell you at least three elements which shows how I have changed since I joined this group. I will also tell you my past situation before coming here.

Before joining this group, I had no love to anyone because of bad things I saw with my eyes and what I have experienced within my own family. I could not think that human being can treat me badly like that! After reaching in this club we learnt about empathy and self-confidence this showed me another side of goodness and love from members of this group, this brought back to think how I can love other people who are not in the club – because of my good relationships with colleagues in this group. This was the first inner change to me. Now I have strong relationship with neighbours, other people and my classmates, and I have realized that despite challenges we meet in our life, in the end we are one people.

Secondly, I had the sense of loneliness because of uneasy life and other family issues I had experienced. After joining this club I have overcome my loneliness, I started thinking how I can find solutions to the challenges especially solution to my life experience. Instead of sitting alone with that soreness, many issues in my head and my daily life barriers, I opened my eyes and I went out to find answers that can change my life. This means that this group helped me to think about myself; the club helped me to have friends and family.

Thirdly, I gained self-esteem. I had lost hope in a better future because I had no family: none wanted to listen to me, even those whom I tried to tell my life experience had nothing to do with what I have told them. But this group helped me to have hope for better future life. How this happened? This group provided me enough space to share my opinions, they listened to me, and the club helped me to understand that is must not remain in my past now I can help others through different advices. Currently the way I dress, the way I talk and the way I think is very different, I can contribute my ideas, I can share advices that helps others to develop themselves. I have made some steps forward because of this club and Never Again program.

This program helped me to open up my mind, through different testimonies from my colleagues for example a story we heard in our group of a child who were from different ethnic backgrounds after death of his parents she struggled a lot families on both side rejected him, after hearing this story, I started to think about that wounds which caused loss of love, loneliness and self-esteem to me and progressively I gained my self-esteem because of different discussions and various testimonies from colleagues, those testimonies

helped me, I realized that my wounds was not the deepest one. As healing is not a one day event it is a journey; I have continued that journey of healing now I have completely overcome my psychological wounds, though as someone who lost his parents, during the commemoration period it comes back but it does not affect me deeply. This means I can think about it but I do not think in negative way.

I think the group will continue to bring changes in future because it made a great impact to members through developing our thinking, openness and self-confidence and I think you can't leave away what developed you, yet you have to embrace it and let others know.

STORY NO: YPD1

Names of participant: O

Group: World Mission Youth Peace Dialogue

Gender: Male

Age: 27

Basically, I am so glad we are having this conversation right now, before I share my thought about who O as he was O before joining this club, I want to let you know that this life is a reality. It happens to us all and therefore when I got this amazing opportunity to be part of this group if young men and women who are committed to bring what I call the slogan of my life, that Unity is strength that is the first thing I learnt when I got to this club.

At first I had my own history; first of all there is a Rwandan who never got a chance of growing in his own country, a Rwandan who has parents with their own understanding about what Rwanda is about what life should be lived by me and my brothers and sisters. Then I get to meet other people who have their own understanding about what Rwanda is based on what they were taught, and then I got challenged to cut the story short I got an opportunity of getting out of that cocoon which telling me that this how life should be, this is what Rwanda and this is the way you should go, I run away. Running away from what I was told by my people and my family was to try to find healing because I was in a situation where I am told that this is your father that is what he believes in, this is your mother this what she believes in I have become a confused character where do I go? Whom do I tell these things that I am hearing? I said you know what this is part of the story, I got an education what do I do with it, let me go home where I am originate may be I would will get to understand the division that is being spoken that has destroyed my family, this reality now that is heating to the children who have nothing to do to what parents believed in so I came back to Rwanda. I said dad you have given me an opportunity to go to school, Mum you carried me 9 months you have a reason to hate me because I don't look like so and so... I don't know if I am giving sensitive story but that is my life let me share it. So here is the life of Origene who lived in family with divisions of parents based on what they hear or what they used to believe in.

After living such life I find a different story, a different community where I know nothing about the community apart from what I hard, now it was a chance to learn either become worse or better. I got myself thinking yes you are educated but what do you do with your education? To come to this group I mate Kaboss (jean Damascene) he said young man I always see you around what do you do? at the time my Kinyarwanda was not good, people used to say that because of your accent you are not Rwandan, now I am a returnee who used to live in other country where they called me Rwandan but arriving here they told me that I am not Rwanda so I get stuck!

Damascene introduced me to the group I found different people with different testimonies, I started to be aware that you know what wound is until you live it, people started talking about things that I used to think that it is a movie, I started now thinking that I had long all along. I get to understand how division comes to

my family. We live in family with five kids Dad would come where so is and so get him out, mum come and do the same. This group became like a family I saw sisters here smiling at home my sisters did not want to say that am her brother because I look like my dad because her she is beautiful very tall like my mum, there this time you the container can be good than the content. In the group I started to understand what wounds is what genocide is, what healing is in Rwandan society now I start living a life. I started to understand what was happening in my family yet they were speaking the same language. But now we have a Rwanda that is united and that is the meaning of this group, another thing to learn in this group is to be responsible to my colleagues, I got to understand that what happen should never happen again, I started developing a heart of love, I get start speaking better, I get to know my community ooh I am always very happy when I am in this group I have sense of belonging and I will never stop because they taught me love and kindness. there is this woman, we called her Mum Emilienne (NAR Facilitator) she is a mum and half for sure, she came with practical part during the discussion on origin (Identify) because my name is Origene she said let's have Origene tell us what he thinks before I thought that she knows me, and I did not where she wanted to take us but she teaches us that our origin has positive side and negative side. Briefly this dialogue on our identity was the starting point of change.

STORY NO: YPD8

Names of participant: A

Group: World Mission Youth Peace Dialogue

Gender: Male

Age: 20

My names are A. For me, before the existence of this space I was a lonely person and I was not aware of psychological wounds. I thought that what happened to it is my personal story, and when I would think about it I would feel sad. My only coping mechanism was to be alone. Another thing is that when I would perform theatre (because I started theatre performance at young age), I would remember my past and I would have to stop everything. I remember one day we were about performing but I saw someone who has the same wounds as me. It was very sad, so I decided to just go back to coasting through life. My colleagues thought that it was simple sadness, but briefly before joining this club, I was affected but a lot of things.

When I joined this club, I didn't give any meaning to other people's wounds. I would think that I am the only wounded person in this world. One day, we were discussing about our wounds and how to overcome them, everyone shared his or her testimonies but I did not talk about my story because I thought I was the only wounded person. But I discovered that others were even more deeply wounded than me. As everyone said, overcoming wounds it is a long journey. I continued to be lonely, and every time my painful memory came back I would sit alone. But when that sadness ended, I would be happy with everyone. I did not want people to know my life, even at home – I would sit in my room, and I thought my wounds were between me and my God. F said that it was S's story which helped her, but for me it was a story from my colleague J which helped me. He talked about his story in our dialogue, and even though we don't have the same background, I realized that he made a life step which I did not. Then I asked myself, 'if J has made this step, what am I doing?' I said that I should change because what I was doing would not help me to achieve my future. I was not even thinking about my future, because I thought I would achieve nothing.

Today in this club, I have gained self-esteem. Even the colleagues who sit here, I can tell them my private story. I have not yet shared my full testimony in this group but what my colleagues shared has helped me to open up. Even though am not yet able to reveal and share what wounded me, I am convinced that my time will come to share what I passed through, because I saw many colleagues who were helped by sharing their

testimony. One of the things I learnt from this group is that we are all wounded. This group will not stop because there are many people outside here who need to be healed.

Like to see: Progress Marker: 2.4 Youth, including girls and boys of diverse backgrounds use acquired dialogue and facilitation skills to resolve conflicts arising in their community.

STORY NO: YPD6

Names of participant: F

Group: World Mission Youth Peace Dialogue

Gender: Female

Age: 24

I am F, I am 24 years old. In my life previously I was too shy: I was fearful to speak in front of a group of people, and it was hard for me – I was not confident to do that. That was before I came to this club. When I joined the club, they voted me to be the Peace Agent. When voting for me, they thought I had that capacity, but within me I knew I was not able to do that, because I thought that I had nothing to tell people. I could not imagine talking in front of people. After I sat down and thought about myself, I agreed to be their Peace Agent because I did not want to deny their trust as they would laugh at me or know my real issue which was shyness. I struggled with this in my mind and I was not sure of what I would be doing as a Peace Agent, and where I would start from.

Since then, this group has helped me to understand that I have a say: be it in front of many people or a small group of people, I am no longer shy to talk to them. It enabled me to open up because I assume that when someone is not able to talk there something inside, that prevents him or her from talking in any group. When I started facilitating dialogue, I asked questions, and when someone responded to me, I would say to myself “Wow, even myself I have right to speak! I have something I can tell someone who is listening and responding to me!” Thereafter, with Peace Agents’ training, it opened my mind and I realized that I have a say. Before, when it was time for to ask a question, sometimes I thought to go out of room because it was terrible for me. But with time, I become able to talk in front of other people.

The second thing I gained in this group is self-acceptance. In a real sense I have overcome my psychological wounds: it is not complete yet, because it is a process, but I have made some steps. But the reason why I say that I have a lot of changes in my life, is because I now have inner peace within myself. [Pause to compose herself]. I do not know how I can tell you that I have overcome my wound since it is still hard for me to open up and talk about my wound now.

Through the session on wounds in our group, I have learnt that there are people with whom we share the same wounds. For example Sandrine who is here – she comforted me and she is among the people who inspired me to have self-acceptance. One hundred percent, Sandrine shared a lot about her past in our group. She may not remember that, but for me, I realized that I have a lot in common with her. I was listening to her in our group when she shared her testimony and I was really inspired by her. After our dialogues, I tried many times to talk to her without success: I wanted to talk to her about these things, and even though this has not happened yet, I know that something from her testimony has comforted me. I still need to meet her one day.

I do think that these changes will continue to improve though I still have challenges to open up and talk about my wound. Nonetheless, I have hope that one day I will be able to talk about it.

Additional story, from individual interview afterwards: My neighbours started constructing on my mum's land, despite knowing she has rights to it. Though my Mum wanted to claim this to the local authorities, I saw it would create a lot of noise. I advised my mum – "let them construct there. It's not so big, you can give it to them and avoid the conflict." Later, I went to the wife of the neighbour and told her – "you've constructed on this land. It's caused sadness to my mum. Now she's in deep sorrow. Can you please ask for forgiveness from my mum?" The wife understood, found my mum, asked forgiveness. My mum pardoned – now they are good friends. Land was taken because my mum is a widow – she doesn't have a man to claim on her behalf. It was particularly wounding to my mum, because it was not the first time it happened. Those living with my mum, know that she gets deeply sad. I thought that asking the wife to seek forgiveness and to confess their faults, would relieve the burden.

Love to see: Progress Marker: 2.5 Youth, including girls and boys of diverse backgrounds increasingly think critically, tolerate differences and collectively promote peace and reconciliation in their communities.

STORY NO: YPD4

Names of participant: S

Group: World Mission Youth Peace Dialogue

Gender: Male

Age: 26

I am S, though people call me Kaboss, and I am the Founder of this group – I managed to bring together colleagues in this group. Even though I am the Founder, I think that God helped to create the group. My life was very tough: I did not have a happy life, and I avoided to talk about things – be it in my secondary school, with my friends or where I lived. I cannot explain how this group was created – I do think that it is maybe God, because I have nothing more special than these others. I created this club while I had psychological wounds myself, without knowing that. I used to confuse these wounds with sadness, sorrow and loneliness. I used to give them different meanings but all of them would come together to create that bad life.

Because I did not have the chance of having a family, my wish was to have a family – in other words, to have siblings was my main wish. And this was my first achievement. I really thank Never Again. Though I had psychological wounds, I was not aware of what I was going through. I had no one to listen to me, and it would require more explanations before people understand me. But in this club, we live together as a family. It was not easy to bring together my colleagues because some of them have deeper psychological wounds than mine, of being an orphan of the genocide. Having some people with this same background in this group helped me a lot, and that is why I never get discouraged. I no longer even spend much time thinking about my wounds – I rather think about members of our club.

In this program I have learnt that I am not alone: even if I die soon, some people can bury me. The group helped me to be with others so that I am no longer alone day to day. Another thing is that I am no longer depressed: I am very happy in my heart. Because of Never Again, and through other colleagues' testimonies, I became aware of my psychological wounds. Remember, I didn't know how to cope with what I was experiencing in my life – but now I have made a step. I am not yet recovered completely, because sometimes people hurt me, but it is not like before – now I know how to live and to cope with my psychological wounds. Now I am a very happy person, and I am no longer confusing my wounds with loneliness and other things. I have gained self-esteem.

In our group we now have theatre performances. I believe that even after the healing program we will continue to meet.

Outcomes: Citizens

Expect to see: Progress Marker: 3.1 Male and female citizens respond to invitations to participate during critical stages of decision-making processes.

All stories exceeded this progress marker.

Expect to see: Progress Marker: 3.2 Male and female citizens actively and openly participate in media programmes to link them to decision-makers and hold decision-makers accountable.

No evidence of this in the stories shared.

Like to see: Progress Marker: 3.3 Male and female citizens use dialogue and debate to discuss and reach consensus on their priorities.

All stories exceeded this progress marker.

Like to see: Progress Marker: 3.4 Male and female citizens openly express their priorities and policy/programme evaluation at all levels of decision making.

STORY NO: CF1

Names of participant: USABYIMBABAZI Marie Louise

Group: Karongi District Citizens' Forum

Gender: Female

Age: 30

This group has made me change, because now I can talk with people and advise them with confidence – to the extent that people are calling me a leader, due to the way they succeed whenever they use my advice. I helped six people get out of their difficulties and they were very happy.

Example 1: Someone was in need of an attestation to get a cow, but the Village Chairman (who was supposed to sign it) was not around. I told him that he can get it from [someone at] the cell level and he actually got it.

Example 2: We once had a discussion about land attestation in our group; from here I got to know that there is a person in charge of land attestations at the sector. I used this information to help someone having issues regarding land attestations, and his issues were taken care of.

I feared speaking and I was very shy before, but ever since I joined this team, speaking confidently in public is something that I even enjoy. Aside from speaking, I also developed the habit of following up on what the leader said or what they promised people so that if possible, I can link them.

The greatest change that I gained from this team is that I developed confidence in myself.

STORY NO: CF2**Names of participant: NIYONSHUTI Josephine****Group: Karongi District Citizens' Forum****Gender: Female**

Age: 44

I really thank NAR because through the Citizen Forum, we have been able to get linked to different areas of Bwishyura sector so that we can share ideas. I was a woman destined to educate my children at home but ever since I joined this group it led me to knowing more, which made me an Advisor in our village.

Example 1: *Ubudehe* money is designed for vulnerable people, but sometimes you find that the village leader is offering it to his relative or friends. At the time this case happened, I stood up and humbly approached a leader in my village and told him that giving that money to his friends or relatives is really wrong, because government assistance is for vulnerable people and it is their right to get it.

I am now a link between the population and the leaders – especially when it comes to vulnerable people – and while linking these two, we don't issue commands but we use the "convince to change" speech. In Gasuta cell, they sometimes call me for counsel. NAR shook me up and gave me many different responsibilities which I never thought I would carry out. Now whenever someone speaks about his or her problem, I just want to help even if he or she cannot approach me.

The citizen forum gave us integrity in our community as well as self-confidence.

STORY NO: CF3**Names of participant: MUSANINYANGE Catherine****Group: Karongi District Citizens' Forum****Gender: Female**

Age: 43

Before joining the Citizen Forum, I was a greedy and morally corrupt woman who lived only for herself. I would go to the hospital and bypass others on the spot because I was familiar to the receptionists.

Ever since I joined NAR, I became selfless and started standing up for others. Sometimes leaders can ignore people but when I stand for them, they are helped.

Example 1: People would get sick and decide to go to traditional healers instead of the health centre due to the bad service at the health centre. NAR organized a meeting with leaders where we raised this problem, and now services are delivered effectively and efficiently at Kibuye Hospital.

Example 2: There were people who had no compost, they used to deposit waste in bushes and slums; this could cause bad smells and ants. I stood up and approached the Village Chairman to tell him about that issue, and he also took it to the cell level so that they can provide us with a public wastes ground and now that ground is available.

Example 3: I also helped people who had a problem of paying land taxes yet their land was used in *Ubudehe* road construction. I approached the person in charge of land at the sector and told him about that issue and he told me to inform those people that they have to bring their land certificates to the sector so that the sector can re-measure their remaining land, which is the only one they will be paying for. This problem has not yet been solved because some people have not yet taken their certificates back, but those who brought their certificates were helped.

The improvement is still going on because what we do has become our life and it works for others, as well as within our families and homes.

STORY NO: CF4

Names of participant: NTWARI Landry

Group: Karongi District Citizens' Forum

Gender: Male

Age: 30

Leadership was not clear for me but ever since joined I citizen forum, I understand what is in the leadership and health services.

In our Citizen Forum, we share ideas about health services and leadership services. People are now up to date about their rights. There was a sector council meeting with the NAR team. They realized the role of the Citizen Forum in our sector. The Citizen Forum pushed me to become a member of youth representatives due to the skills and confidence I got from it. The citizen forum made me someone else, because before I could not attend any meeting (even *Umuganda*) but now I have realized that as youth I can contribute to the development of the country more than my elders. Now I am a peer educator of my fellows as well as my community.

Speaking about the facts of our realities with confidence has made me a link between leaders and the population, because people take me as someone who can stand for them.

STORY NO: CF6

Names of participant: BALINDA Simeon

Group: Karongi District Citizens' Forum

Gender: Male

Age: 70

I have been a member of different cooperatives but ever since I knew about NAR and became a member of the citizen forum, I really learnt more. It helped me to get more information about all cells in the Bwishyura sector. People trust me based on how I represent them and expose their issues to leaders. We are like advisors of leaders due to how we directly collaborate with population, sharing ideas and helping them and solve their problems. This made us trusted in our society.

Example: There was no way for citizens in our sector to know the projects planned for them and where to express their ideas. Our team decided to create a suggestion box at the sector office. The citizens then had a way to give their ideas, especially those who are shy to talk in public. This was a solution for the leaders, because they checked out those ideas and found out perfect solution.

This makes the authorities trust the citizen forum in Bwishyura based on how it intervenes in the government's activities. The citizen forum helped me learn more things regarding the needs of citizens. It helped me to trust myself and to be open to my family. Based on how we help in the daily life of our neighbours, the NAR team has become a solution to all. In our village, my neighbours considered me a link between them and the local authorities.

There is still more room for improvement and we still strive for it. I am sure that what has not yet been done, will eventually be achieved.

STORY NO: CF7

Names of participant: MUKABISHAKA Marie Claire

Group: Karongi District Citizens' Forum

Gender: Female

Age: 68

Before joining this citizen forum, I thought that a leader helps a person if he or she wants to, but now this group has taught me about human rights in all kinds of aspects of life: politics, education, health, agriculture, and religion.

Before, I was not interested in helping others, but through the citizen forum I am able to work with others and stand up for them whenever possible.

Participation in *Umuganda* was too low before the forum campaigned for innovating its working plan. People would not even consider it as public work but as a job for leaders. NAR organized a sensitizing walk where it was every member's duty to move among his or her village while sensitizing people about *Umuganda* program and it was very successful.

This was a big pleasure and a great result for us. I am now a speaker and MC due to the skills I got from the citizen forum.

Love to see: Progress Marker: 3.5 Male and female citizens organize themselves to use new or existing mechanisms for participation in policy development and decision-making throughout the planning, implementation and evaluation phases.

STORY NO: CF5

Names of participant: NTAWICUMURAME Nelson

Group: Karongi District Citizens' Forum

Gender: Male

Age: 39

- *NB. It can be argued that this story reaches this 'love to see' level because Nelson talks of being a member of a 'new mechanism' – the "representative team" (underlined below).*

Since we joined the citizen forum, we kept on discussing about different problems which were present in our society by sharing ideas and opinions on what to do and how to do it. We have so far made a representative team that stands for us to advocate recommendations which emerged within the citizen forum and deliver what we have covered to leaders. I was happy to be a member of that team because I am able to sit with leaders while discussing about issues that can help people of Bwishura sector. I really developed a lot of confidence in speaking with and advising others.

Example 1: I am among the people who started the suggestion box at our sector where people drop their written suggestions. That box has to be opened every morning so that someone in charge of those can take a look at those opinion and problems. This box was well received by people because it is accessible to everyone and is confidential.

In Munga cell, the service delivery was not at all efficient or effective, but through the suggestion box, the people in charge of security have since requested the Executive Secretary of Nunga cell to tell the Village's Chairman to improve the services delivery system. This problem has since been resolved.

Example 2: *Umugoroba w' ababyeyi* was a program designed for illiterate or unemployed people, and this was a big problem because *Uumugoroba w' ababyeyi* was not effective. NAR group members discussed this issue and the best way to handle it. We decided to report this problem to leaders where they started sensitizing people at all levels to attend this program, and now people actively participate.

This was big a pleasure for the citizen forum group members because from then onwards, leaders considered them to be great peer educators that can help them. The improvement in *umugoroba w' ababye* is obviously changing people's minds, especially about knowing their rights as well as about their contribution in the development of the country. NAR gave me confidence and I now feel strong and courageous in whatever I do.

Annex 5: Proposed revised logical framework

Log frame Comments from Consultants

Overall the recommendations are the following:

SMART: All indicators need to be SMART (Specific, Measurable, Attainable, Relevant and Timebound)

Means of Verification: Each indicator should include how it will be verified, this may be internal quarterly reports, government records, media articles etc.

Activities versus performance indicators: Activities, such as the creation of a key document, may mark a milestone in the programme, but it does not always equate to impact; the impact for document will be in its distribution and consumption, not its creation. Therefore, activities that do not directly equate to impact should be moved to an Activities Checklist, then the impact creating activities can be left or added in the log frame. Consider more outcome based indicators instead of a focus on each progress marker.

Progress markers: Review the progress markers and assess which ones are process instead of progress. Those progress markers. For example, the acquiring of facilitation skills of Peace Agents is due to the activity of training by the programme; instead this Expect to see may focus on the application of the learned skills such as “Peace Agents from a variety of backgrounds empowered and equipped to facilitate the healing process” (expect to see for boundary partner: Community Members).

Outcomes by boundary partner

COMMUNITY MEMBERS

Outcome. Community members of diverse backgrounds are committed to dialogue as means to openly and peacefully discuss sensitive issues, current and/or stemming from historical events, address tensions and settle differences. Citizens use dialogue to overcome wounds of the past, create a shared vision of a joint future, and work together to implement activities towards this vision.

Love to see. Community members of diverse backgrounds, supported by Peace Agents⁸, use acquired dialogue and facilitation skills to independently organize dialogue spaces in order to resolve conflicts arising in their communities and cooperate to implement solutions.

Like to see. Community members of diverse backgrounds, supported by Peace Agents, trust each other enough to share personal stories and engage in an open dialogue on sensitive questions.

Expect to see. Community members of diverse backgrounds agree to participate in dialogue spaces facilitated by Peace Agents.

Expect to see. Peace Agents from different backgrounds acquire facilitation skills and learn how to use different tools for testimony to facilitate a healing process.

SH: YOUTH

Outcome. Youth of diverse backgrounds are able to resist manipulation through critical thinking about past, current and emergent events and societal challenges. They are empowered to peacefully express their emotions and are increasingly tolerant of differences. They are able to manage diversity and work together for a shared vision of the future of Rwanda. Youth of diverse backgrounds serve as a catalyst for peace, healing and reconciliation in their communities.

Love to see. Youth of diverse backgrounds increasingly think critically, tolerate differences and collectively promote peace and reconciliation in their communities.

Like to see. Youth of diverse backgrounds use acquired dialogue and facilitation skills to resolve conflicts arising in their community.

Like to see. Youth of diverse backgrounds tolerate differences and contradictory opinions as well as trust each other enough to share sensitive personal stories.

Expect to see. A diverse group of youth engage in a dialogue and collaborate to partake in innovation competitions.

Expect to see. A diverse group of youth representatives participate in trainings, covering issues such as dialogue facilitation, peacebuilding and project design.

PG: CITIZENS

Outcome. Citizens are empowered at the community level to discuss their rights and responsibilities in policy and programme making. Citizens are aware of the policies being developed by the government and the potential impacts of these policies on their lives. Citizens collectively prioritize their concerns and needs and increasingly effectively communicate these priorities to government officials using existing and new mechanisms to facilitate citizen participation in planning, decision making and evaluation as well as to hold government accountable.

Love to see. Citizens organize themselves to use new or existing mechanisms for participation in policy development and decision-making throughout the planning, implementation and evaluation phases.

Like to see. Citizens openly express their priorities and policy/programme evaluation at all levels of decision making.

Like to see. Citizens use dialogue and debate to discuss and reach consensus on their priorities.

Expect to see. Citizens actively and openly participate in media programmes to link them to decision-makers and hold decision-makers accountable.

Expect to see. Citizens respond to invitations to participate during critical stages of decision-making processes.

PG: DECISION-MAKERS

Outcome. Decision-makers effectively use existing and new mechanisms to engage citizens to better understand their priorities and to design responsive policies and programmes. They provide citizens with updates on priorities and the implementation of policies and programmes. Decision-makers solicit citizens' feedback on priorities selected and engage them in assessing the effectiveness of programmes and policies.

Love to see. Decision-makers increasingly use research and consultation processes to engage citizens to develop and adopt responsive policies and to assess government effectiveness.

Like to see. Decision-makers establish and/or use consultative processes to identify citizen priorities as well as to solicit feedback and provide updates on policies and programmes.

Expect to see. Decision-makers participate in media programmes that link them to citizens.

Expect to see. Decision-makers accept invitations to attend consultation events organized by citizens or CSOs.

MEDIA

Outcome. Media increasingly recognize their role in promoting and facilitating the participation of citizens in governance. They report professionally and in a conflict-sensitive manner on opinions, decisions and events related to governance. Media uses its role to provide the space and facilitate dialogue between citizens and the government on local priorities and progress.

Love to see. Media programmes increasingly report on governance issues in an objective way and engage citizens and government officials to discuss priorities, policies and programmes.

Like to see. Media facilitate polling processes to gather information on citizen needs, priorities and perceptions of government policies and programmes.

Like to see. Media provide space for citizens to voice and debate on their needs and priorities and facilitate decision-makers commitments for consultation.

Expect to see. Media share results of research and consultation processes with decision-makers and citizens.

Expect to see. Media respond to invitations to record and report on consultation processes.

Comments for revisions to log frame

Outcomes and Activities	Performance Indicators	COMMENTS
<p>Progress Marker: 1.1</p> <p>Progress Marker 1.1 should be: Peace Agents from different backgrounds acquire facilitation skills and learn how to use different tools for testimony to facilitate healing process.</p>	Increased knowledge and skills in gender aware dialogue facilitation for healing and testimony among Peace Agents Trained (dis. Age, sex, district).	<p>This Progress Marker is the same as Outcome 1.</p> <p>RECOMMENDATION: Progress Marker 1.1 should be: Peace Agents from different backgrounds acquire facilitation skills and learn how to use different tools for testimony to facilitate healing process.</p>
I.1.1 Mapping and refining approach*	Mapping completed*	Many start-up / one-off activities don't need to be included in the ongoing monitoring Log Frame.
	Gender analysis completed*	
I.1.2 Lessons Learned workshop	Number of people participating in lessons learned workshop	<p>RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist</p>
I.1.3 Facilitation guide and guidance and background materials	Completion of facilitation guide that is gender aware*	
	Number of background materials distributed that are gender aware*	
I.1.4 Peace Agent training and reflection Cycle (inclusive of MSC)	Number of Peace Agents Trained (dis. age, sex, district)	
	Percentage of Peace Agents that are Women	This can be rolled into the previous indicator and just setting a target for the number of women
	Number of Peace Agents Trainings that are gender aware	<p>Need a definition of 'gender aware'</p> <p>RECOMMENDATION: Ensure there is a clear definition of 'gender aware'</p>
Progress Marker: 1.2	Number of community members participating in Spaces of Peace (dis. age, sex, district)	

<i>Community members, both men and women of diverse backgrounds agree to participate in dialogue spaces facilitated by Peace Agents.</i>		
I.2.1 Identification of Spaces for peace	Number of spaces of peace established	
Progress Marker: 1.3 <i>Community members, both men and women of diverse backgrounds, supported by Peace Agents, trust each other enough to share personal stories and engage in an open dialogue on sensitive questions.</i>	Increased trust and tolerance among Spaces of Peace participants (dis. age, sex, district) ¹⁷	
I.3.1 Meetings of spaces for peace	Number of Spaces of Peace meetings*	RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
	Number of gender homogenous Spaces of Peace meetings	RECOMMENDATION: Integrate this into the above indicator
I.3.2 Documentary film	Gender Aware Documentary film completed*	Just making the film does not equate to impact – it is the distribution and viewing of it that does. This can be captured in other sections of the log frame. RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
I.3.3 International conference	Number of International conferences held	Just holding a conference does not mean that actions come out of it, so it is important to track that actions that are a direct result of any resolutions, commitments or conversations that the conference produces. RECOMMENDATION: Track policies that occur as a result of the conference.
	Number of people attending international conferences (dis. age, sex, district)	Just counting the number of people does not equate to the right people attending, think about who are the people that need to be in attendance – the media, Government of Rwanda decision makers, leaders, academics etc. RECOMMENDATION: Track the number of decision makers from the Government of Rwanda in attendance. Create a checklist of desired attendees, set clear goals for the Conferences, which can be easily track, such as media coverage.

¹⁷ These figures refer to overall index scores. Please refer to Annex IV of the Societal Healing baseline report for disaggregated data.

Progress Marker: 1.4 Community members, both men and women of diverse backgrounds, supported by Peace Agents, use acquired dialogue and facilitation skills to independently organize dialogue spaces in order to resolve conflicts arising in their communities and cooperate to implement solutions.	Percentage of Spaces for Peace participants reporting independently set-up initiatives to resolve conflict or implement community development activity (dis. age, sex, district)	
1.4.1 Exchange meetings among spaces for dialogue	Number of exchange meetings*	RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
	Number of Spaces for Peace members participating in exchange meetings (dis. age, sex, district)	
1.4.2 Study visits	Number of Study visits*	RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
	Number of Spaces for Peace members participating in study visits (dis. age, sex, district)	
1.4.3 Media engagement activities by spaces for peace	Number of media houses/organizations disseminating Spaces of Peace activities	
	Number of media houses covering international conferences	Remove, as this is captured in other sections.
Progress Marker: 2.1 A diverse group of youth representatives participate in trainings on dialogue facilitation, peacebuilding and project design.	Number of Youth trained in gender aware dialogue facilitation, peacebuilding and project design (dis. age, sex, district, topic)	
2.1.1 Training and reflection Cycle (inclusive of MSC)	Number of trainings for youth*	RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
	Number of gender aware trainings for youth	Need a definition of 'gender aware' RECOMMENDATION: Ensure there is a clear definition of 'gender aware'
	Number of youth attending trainings (dis. age, sex, district)	
2.1.2 Facilitation guide and guidance and background materials*	Completion of gender aware facilitation guide*	The creation of the guides does not equate directly to impact – it is the distribution and training of it that does. This can be captured in other sections of the log frame. RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
	Number of background materials distributed to female and male youth*	
Progress Marker: 2.2 A diverse group of youth engage in a dialogue and collaborate to partake in innovation competitions.	Number of submissions for youth innovation competition (dis. age, sex, district)	Move indicator 2.5.2 to this section

2.2.1 Establish Youth Clubs	Number of youth peace clubs engaged by programme (dis. district)	RECOMMENDATION: If they are part of another programme then they should be removed from this log frame.
2.2.2 Meetings of youth clubs	Number of youth club meetings (dis. sex)*	<p>If part of SHPG, then consider looking at the percentage increase/decrease of youth attending dialogue meetings – this shows the consistency of attendees at the meetings.</p> <p>Add, Number of youth attending the youth dialogues meetings (dis. sex)</p> <p>RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist</p>
Progress Marker: 2.3 Youth, including both girls and boys of diverse backgrounds tolerate differences and contradictory opinions as well as trust each other enough to share sensitive personal stories.	Increased trust among youth in youth peace clubs	
2.3.1 Prepare input for clubs and guide facilitators (discussion papers, AV materials, etc.)	Number of discussion papers prepared for discussion in youth clubs*	<p>The creation of the discussion paper does not equate to impact – it is the distribution and viewing of it that does. This can be captured in other sections of the log frame.</p> <p>RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist</p> <p>Alter the indicator to: <i>Annual number of discussion papers circulated to youth clubs</i></p>
	Number of gender aware discussion papers*	<p>The creation of the discussion paper does not equate to impact – it is the distribution and viewing of it that does. This can be captured in other sections of the log frame.</p> <p>RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist</p> <p>Alter the indicator to: <i>Annual number of gender aware integrated discussion papers distributed to youth clubs</i></p>
	Number of AV and other materials produced or revised in preparation for discussion in youth clubs*	<p>The creation of the materials does not equate to impact – it is the distribution and viewing of it that does. This can be captured in other sections of the log frame.</p> <p>RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist</p> <p>Alter the indicator to: <i>Annual number of AV and other materials distributed for discussion in youth clubs</i></p>

	Number of gender aware AV and other materials produced or revised in preparation for discussion in youth clubs*	The creation of the materials does not equate to impact – it is the distribution and viewing of it that does. This can be captured in other sections of the log frame. RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist Alter the indicator to: <i>Annual number of gender aware integrated AV and other materials distributed for discussion in youth clubs</i>
Progress Marker: 2.4 Youth, including girls and boys of diverse backgrounds use acquired dialogue and facilitation skills to resolve conflicts arising in their community.	Percentage of youth reporting facilitating conflict resolution in their communities	
2.4.1 Never Again Rwanda Peace Building Institute (PBI)	Number of youth participating in PBI (dis. sex)	This does not show the impact of the SHPG programme, as it is part of another programme. RECOMMENDATION: Remove 2.4.1
Progress Marker: 2.5 Youth, including girls and boys of diverse backgrounds increasingly think critically, tolerate differences and collectively promote peace and reconciliation in their communities.	Percentage of youth who report initiating peace and reconciliation activities in their communities	
2.5.1 Arts and Sports Events	Number of youth competing in arts and sports events (dis. sex, district)	This is not particularly demonstrative of SHPG's impact RECOMMENDATION: Remove from log frame
2.5.2 Innovation competition	Number and amount of awards distributed to innovation competition winners	Move to Progress Marker 2.2 Consider removing and report only in the donor report.
2.5.3 Documentary film	Completed gender aware documentary film*	Just making the film does not equate to impact – it is the distribution and viewing of it that does. This can be captured in other sections of the log frame. RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
Progress Marker: 3.1 Male and female citizens respond to invitations to participate during critical stages of decision-making processes.	Number of citizens participating in citizen forums (dis. age, sex, district)	The “critical stage” of decision-making is imihigo, or government-level stages of decision making. This Progress Marker as is may not be attainable or relevant. RECOMMENDATION: Replace <i>critical stages</i> a more appropriate, attainable and relevant part of the process.

3.1.1 PAR on citizens priorities	Completion of PAR report with citizens, including both women and men's priorities*	The conducting of PAR does not equate to impact – it is how the PAR is utilised. RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
3.1.2 Mapping dialogue spaces	Completed Mapping of Dialogue Space*	The conducting of mapping does not equate to impact – it is how the PAR is utilised. RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
3.1.3 Establish permanent dialogue spaces	Number of citizen forums established	
3.1.4 Training of dialogue space facilitators	Number of dialogue space facilitators trained (dis. age, sex, district)	
Progress Marker: 3.2 Male and female citizens actively and openly participate in media programmes to link them to decision-makers and hold decision-makers accountable.	Number of men and women participating through programme sponsored media call-in shows, media hotlines and SMS polling (dis. age, sex, district)	<p><i>Strategic intention:</i> journalists go into the community, organize debates, use findings to link decision makers to citizens.</p> <p><i>Reality:</i> citizens call in to various radio programmes, to give their inputs for community improvements.</p> <p>There is still a need to <i>motivate</i> media to report on CFs – ‘sponsoring’ is to costly.</p> <p>Additionally, not everyone is comfortable participating in media programmes, for various personal reasons – nervous, shy, don’t like confrontation etc. Therefore, maybe measuring the percentage increase is more accurate than the exact number.</p> <p>RECOMMENDATION:</p> <p>Consider tracking the number of media sponsored/initiated citizen dialogue forums with decision makers. Remove ‘programme sponsored’ from the indicator</p> <p>Add an indicator that tracks the number of media reports that include coverage of community forums.</p>
Progress Marker: 3.3 Male and female citizens use dialogue and debate to discuss and reach consensus on their priorities.	Male and female citizens in permanent dialogue spaces identify joint priorities	

3.3.1 Meeting of dialogue spaces	Number of citizen forum meetings*	RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
3.3.2 Participate in JADF meetings to engage CSOs	Number of JADF meetings attended by programme staff (dis. age, sex, district)	
3.3.3 Develop Joint Advocacy strategy with other CSOs	Advocacy strategy developed with other CSOs (including gender specific priorities)*	The creation of an advocacy strategy does not equate to impact – this section should be revisited after the completion of the advocacy strategy to look at issues related to decision maker engagement and measurable results. RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
3.3.4 Summary document of citizen priorities from dialogue spaces and CSOs	Summary document of citizen priorities developed (including gender specific priorities)*	The creation of summary document does not equate to impact – this section should be revisited after the completion of the advocacy strategy to look at issues related to decision maker engagement and measurable results. RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
3.3.5 Documentary video of citizen priorities from dialogue spaces and CSOs	Gender aware documentary video produced*	Just making the film does not equate to impact – it is the distribution and viewing of it that does. This can be captured in other sections of the log frame. RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
Progress Marker: 3.4 Male and female citizens openly express their priorities and policy/programme evaluation at all levels of decision making.	Number of male and female citizens presenting priorities or evaluations at meetings with decision-makers in programme target districts (dis. age, sex, district)	
3.4.1 District Commission meetings (cross cutting activity)	Number of meetings attended by citizens participating in programme (dis. sex, district)	
3.4.2 District level ad hoc forums (cross cutting activity)	Number of district level ad hoc forums	This needs to be more specific RECOMMENDATION: Change to include who the ad hoc forums are called by – decision makers
	Percentage of male and female citizen present at district level ad hoc forums	This indicator needs to be more specific RECOMMENDATION: specify “citizen forum members” not just citizens
3.4.3 Youth dialogue with Parliamentarians (cross cutting activity)	Number of Youth/Parliamentarian dialogues	

	Number of youth participating in youth/parliamentarian dialogues (dis. sex, district)	
3.4.4 National Stakeholder Meeting (cross cutting activity)	Percentage of participants in National Stakeholder Meeting which are citizen (dis. age, sex)	This indicator needs to be more specific RECOMMENDATION: change “citizen forum members” to percentage of participants who do not represent government of NGO/CSOs
<i>Progress Marker: 3.5 Male and female citizens organize themselves to use new or existing mechanisms for participation in policy development and decision-making throughout the planning, implementation and evaluation phases.</i>	Percentage of male and female citizens in permanent dialogue spaces reporting participation in policy development and decision making outside of the scope of the programme	
<i>Progress Marker: 4.1 Decision-makers accept invitations to attend consultation events organized by male and female citizens or CSOs.</i>	Number of decision makers attending activities organized by male and female citizens or CSOs participating in programme	Hard to document other CSOs’ activities RECOMMENDATION: Change to Number of decision makers attending activities organized by citizen forums
4.1.1 MOU with RALGA	MOU signed Number of RALGA meetings attended by programme staff or participants (dis. age, sex, district)	Through the evaluation it was found that MOUs are not required for the programme to be productive and could potentially cause problems, as they often require a financial obligation from NAR to give support. Instead, strategic partnership is less financially binding. Not documented – based on invitations to events, etc. RECOMMENDATION: Remove from the log frame
4.1.2 MOU with offices of district councils	MOU signed	
<i>Progress Marker: 4.2 Decision-makers, both men and women, participate in media programmes that link them to citizens.</i>	Number of female and male decision makers presenting updates or soliciting feedback on priorities and programmes/policies through programme media activities	
4.2.1 Media Call-in Shows (cross cutting activity)	Number of decision makers participating in call-in shows related to societal healing and participatory governance (dis. age, sex, district)	This needs to be made more specific to relate directly to the topic of societal healing or participatory governance. RECOMMENDATION: change the indicator to include call-in shows with programme support and/or input related to societal healing and participatory governance priorities identified through research and dialogue
<i>Progress Marker: 4.3 Decision-makers establish and/or use consultative processes to identify male and female citizens’ priorities as well as to solicit feedback and provide updates on policies and programmes</i>	Year on year increase Evidence of decision makers participating in programme using consultative processes to identify male and female citizen	Requires follow up with decision-makers, which is very hard to get information for. Some cannot be reached. Even if a decision maker

	priorities and solicit feedback and provide updates	<p>attends a NAR event, it's still difficult to see how he/she interacts with the community.</p> <p>This can be tracked through the number of ad hoc meetings, attendance of decision makers at community forums, some of which is already included elsewhere in the log frame and it should be revisited after the completion of the advocacy strategy.</p> <p>It should also be consider which levels of decision makers are attending and being tracked and how this can be captured in other reporting mechanisms.</p>
4.3.2 District level ad hoc forums (cross cutting activity)	Percentage of in district level ad hoc forums participants who are decision-makers (dis. age, sex, district)	<p>As these forums are called by the district officials themselves, therefore this does not show direct impact of the SHPG programme.</p> <p>RECOMMENDATION: remove this indicator</p>
4.3.3 Youth dialogue with Parliamentarians (cross cutting activity)	Number of Decision Makers participating in Youth/Parliamentarian Dialogues (dis. age, sex, district)	
4.3.4 National Stakeholder Meeting (cross cutting activity)	Percentage of in National Stakeholder Meeting who are decision-makers (dis. age, sex)	Add the 'Percentage of participants'
<i>Progress Marker: 4.4 Decision-makers increasingly use research and consultation processes to engage male and female citizens to develop and adopt responsive policies and to assess government effectiveness.</i>	Evidence of decision makers using PAR research or dialogue to develop policies and programmes	<p>[see 4.3] As is, this may require additional, budget / strategy for how to monitor decision makers.</p> <p>RECOMMENDATION: Consider change the indicator to Evidence of decision makers using programme approaches, tools and information in policy development and/or review.</p> <p>Consider different means of verification such as parliamentary speeches, interviews given by local decision makers etc.</p>
4.4.1 Advocacy committee established	Advocacy committee established*	<p>The establishment of an advocacy committee does not equate to impact – it is the activities of the advocacy committee that create this.</p> <p>RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist</p>

4.4.2 National advocacy committee established	National advocacy Committee Established*	The establishment of an advocacy committee does not equate to impact – it is the activities of the advocacy committee that create this. RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
4.4.3 National advocacy committee meetings	Number of national advocacy committee meetings	This is covered by 4.4.5
4.4.4 National advocacy committee advocacy strategies	Annual national and district committees advocacy strategies	This is not clear, however a strategy in and of itself does not equate to impact. This should be revisited after the completion of the advocacy strategy. RECOMMENDATION: Remove from the log frame and revisit after advocacy strategy completion.
4.4.5 National advocacy committee activities	Number of meetings and other activities conducted by national and district advocacy committee to promote summary priorities and/or citizen evaluation of programmes and policies	
4.4.6 International conference on innovation in participatory governance (cross cutting activity)	Number of Rwandan decision makers participating in International Conferences on participatory governance. (Dis. age, sex)	This needs to be specific to the Conference that it relates to, if it is not the annual international conference. If it isn't different then the indicators need to be consolidated under the same progress marker. This should be revisited after the completion of the advocacy strategy.
Progress Marker: 5.1 Media respond to invitations to record and report on consultation processes.	Number of media houses attending PAR process and permanent dialogue space activities	
5.1.1 Mapping of Media Houses	Mapping of media houses completed*	The conducting of the mapping does not equate to impact – it is how the mapping is used and integrated into the strategy that creates impact. RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist
	Selection of media partners report	The selection of media partners does not equate to impact – it is how the selection of partners are used and integrated into the strategy that creates impact. RECOMMENDATION: Remove activities (designated with *) to an M&E Activities Checklist

	Number of women owned/managed/focused media partners	Not relevant RECOMMENDATION: Remove from log frame
5.1.2 District level ad hoc forums (cross cutting activity)	Number of media houses facilitating, reporting on or participating in ad hoc level forums	Think about the means of verification, such as monthly and quarterly reports. If so, then this is easy to track, if not it may require budget / strategy for how to monitor media
5.1.3 Youth dialogue with Parliamentarians (cross cutting activity)	Number of media houses facilitating or reporting on youth/parliamentarian dialogues	Think about the means of verification, will this be captured in current monthly and quarterly reports? If so, then this is easy to track, if not it may require budget / strategy for how to monitor media Consider the coverage that isn't paid for by the programme, this indicator is meant to capture the initiative taken by journalists to cover the topics, not just coverage paid by the programme.
Progress Marker: 5.2 Media share results of research and consultation processes with decision-makers and male and female citizens.	Number of media houses reporting on PAR process and permanent dialogue space activities	See above
5.2.1 National Stakeholder Meeting (cross cutting activity)	Number of media houses facilitating, reporting on or participating in ad hoc level forums	How is this difference from 5.1.2, are they the same thing? Think about means of verification and how these two can be combined.
5.2.2 International conference on innovation in participatory governance (cross cutting activity)	Number of media houses facilitating, reporting on or participating in International Conferences on innovation in participatory governance	Move to 4.4.6 Update this indicator to reflect the specific topics/title of the conference to provide clarity in the log frame
Progress Marker: 5.3 Media provide space for male and female citizens to voice and debate on their needs and priorities and facilitate decision-makers commitments for consultation.	Number of media activities in which male and female citizens and decision makers are invited to dialogue on priorities, policies and programmes	Think about how this can be captured in current reporting mechanisms, if it isn't currently being reported it may require additional budget. Disaggregate by sex. Additionally, think about how you can verify 'invitation' to attend, should this rather track the actual attendance? There is similar information being collected for other indicators, so decide if all are needed.
	Number of media activities engaging male and female citizens and decision makers to discuss priorities, policies and programmes specific to women and girls	Consolidate into the above
5.3.1 Training for media on objective reporting and facilitation	Number of media houses participating in media training	

	Number of media personnel/journalists trained (dis. sex, district)	
5.3.2 Media call in shows (cross cutting activity)	Number of media call in shows produced by media with programme support	Consider removing this indicator as it is repetitious with 5.2.1, 5.1.2 and 4.2.1 or consider combining the others with this one.
Progress Marker: 5.4 <i>Media facilitate polling processes to gather information on male and female citizen needs, priorities and perceptions of government policies and programmes.</i>	Number of priorities, policies and programmes polled through media	Need a clearer definition for “polling processes”: is this local research / voting in CFs / nationwide / district levels. Media need to be sponsored, have partnerships, etc. If this is no longer a strategy with the programme, then this indicator should be removed.
5.4.1 Media hotlines (cross cutting activity)	Number of media hotline activities	Think about means of verification
	Number of citizens calling into media hotlines (dis. sex, district)	The target for this states: “No target numbers will be reported will be reported on an ongoing basis” Because it is being reported on an ongoing basis then the indicator should reflect the percentage increase. Additionally, this is captured elsewhere in the logframe – 3.2 and 4.2.1 – consider combining these into one indicator/section.
5.4.2 SMS polling (cross cutting activity)	Number of media SMS polling activities	Think about means of verification – if these are being done with support of the SHPG programme then it should be possible, if it is not then it becomes more difficult. If this isn’t being done due to budgetary restraints, then remove this indicator. RECOMMENDATION: Consider exchanging media training for activities such as this and airtime.
	Number of citizens responding to SMS polling (dis. sex, district)	
Progress Marker: 5.5 <i>Media programmes increasingly report on governance issues in an objective way and engage male and female citizens and government officials to discuss priorities, policies and programmes.</i>	Increase in objective media reporting on governance issues	Consider partnerships with the media such as the exchange of training for airtime and programming. Additionally, media monitoring can be done online through Google Alerts for key words, through active What’sApp groups managed by NAR to have journalists share their stories. Incorporate mentoring of journalists on the topics of governance and societal healing in What’sApp groups, conduct good events dedicated to journalists with partner organisations – ensure selected media outlets are included.

		Additionally, think about how this can be narrowed down to a specific group of topics – ‘governance issues’ is very broad.
5.5.1 Media sketches and spots	Number of media sketches and spots on governance issues	

Annex 6: Key questions

The evaluation will assess and analyse progress and challenges under each programme outcomes by responding to the following questions^{18,19}:

RELEVANCE (R)		As defined by Sida:
R1	<i>To what extent is the overall strategy of the programme relevant for the context of sustainable peace in Rwanda?</i>	<i>Relevance: The extent to which a development intervention conforms to the needs and priorities of target groups and the policies of recipient countries and donors.</i>
R2	<i>To what extent is the overall strategy of the programme relevant for the programme's boundary partners?</i>	
R3	<i>To what extent is the intervention logic/overall strategy relevant in pursuing the programme's vision?</i>	
EFFECTIVENESS & IMPACT (E&I)		As defined by SIDA:
EI 1	<i>What have been the major accomplishments of the programme to date?</i>	<i>Effectiveness: The extent to which a development intervention has achieved its objectives, taking their relative importance into account.</i> <i>Impact: The totality of the effects of a development intervention, positive and negative, intended and unintended</i>
EI 2	<i>To what extent has the programme met intended progress markers and expected outcomes?</i>	
EI 3	<i>To what extent has the programme contributed to changes in behaviour among boundary partners?</i>	
EI 4	<i>How has the programme contributed to changes in behaviour among boundary partners?</i>	
EI 5	<i>Has the project responded to the changing environment?</i>	
EI 6	<i>What were the main factors that influenced the programme's progress in towards expected outcomes/ changes in behaviour to date?</i>	
EFFICIENCY (E)		As defined by SIDA:
E1	<i>To what extent are the programme's strategies and activities sufficient for meeting expected outcomes?</i>	<i>Efficiency: The extent to which the costs of a development intervention can be justified by its results, taking alternatives into account.</i>
E2	<i>How has the project adapted to changes in the context and emerging challenges during programme implementation thus far?</i>	
E3	<i>Are the appropriate implementation methodologies applied in the different contexts and circumstances of the programme?</i>	
CROSS-CUTTING ISSUES (CC)		
CC1	<i>To what extent has the programme integrated gender equality into the programme's strategy?</i>	
CC2	<i>How effective are the programme's efforts to integrate gender equality into the programme strategy?</i>	
CC3	<i>How are programme baselines being used for programme management and M&E?</i>	
CC4	<i>To what extent does the programme adhere to the principles of Do No Harm and employ conflict sensitivity while implementing and adapting the programme strategies?</i>	
CC5	<i>Are there foundations for sustainability of impact following withdrawal of external support?</i>	
RECOMMENDATIONS FOR IMPROVEMENT (RC)		
RC1	<i>How likely are boundary partners to sustain these behaviour changes beyond the support of the programme?</i>	

¹⁸ SIDA: Looking back, moving forward: SIDA evaluation manual, 2004.

¹⁹ Terms of Reference: Mid-term evaluation of the Societal Healing and Participatory Governance for Sustainable Peace in Rwanda Programme, January 2017.

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- RC2** *To what extent are the programme's established processes and systems likely to support the continued implementation of the programme?*
-
- RC3** *How can the best practices and lessons learnt from the programme be utilised to enhance programme effectiveness?*
-
- RC4** *How could the programme strategies be maximized/improved to enhance impact?*
-
- RC5** *What additional strategies could the programme employ to ensure attainment of programme outcomes, sustainability and enhanced impact?*
-
- RC6** *How can the programme improve its integration of and support for gender equality?*
-
- RC7** *What indicators in the programme's logical framework are most pertinent for demonstrating, measuring and communicating effectiveness and impact?*
-
- RC8** *How can the programme better utilise baseline data for programme management and implementation?*

Annex 7: Dialogue Group Matrix

MATRIX

GROUPS: Composition, types, location

NOTE: This matrix will be continued to be filled out and expanded throughout the mid-term evaluation

		Province					Gender		Ages			Youth		Group formed							Next meeting
		Eastern	Kigali City	Northern	Southern	Western	Male	Female	<30	>30	Youth and Adult	In-school	Out-of-school	Pre-existing	Created by Prigm	<24 months	<18 months	<12 months	< 10 months	< 6 months	
Spaces for Peace																					
Twubakane	Rukumberi, Ngoma	•					18	12		•					•		•				26-Jan-16
Humura	Nduba, Gasabo		•				4	27		•					•		•				27-Jan-17
Turuhurane	Nyamabuye, Muhanga				•		0	31		•					•		•				3-Feb-17
Abanyamahoro	Bigogwe, Nyabihu					•	15	15		•					•			•			25-Jan-17
Urumuri	Rubengera, Karongi					•	14	16		•					•				•		7-Feb-17
Community Forums																					
Nyamata	Bugesera	•					14	11			•				•		•				15-Feb-17
Shyara	Bugesera	•					17	13			•				•					•	15-Feb-17
Fumbwe	Rwamagana	•					18	10			•				•				•		28-Jan-17
Gikomero	Gasaba		•				17	13			•				•		•				16-Feb-17
Mageragere	Nyarugenge		•				19	11			•				•				•		24-Feb-17
Rutare	Gicumbi			•			18	12			•				•				•		9-Feb-17
Muhoza	Musanze			•			16	12			•				•		•				19-Feb-17
Nyange	Musanze			•			17	13			•				•					•	14-Feb-17
Kibehe	Nyaruguru				•		15	15			•				•				•		24-Jan-17
Rusatira	Huye				•		19	11			•				•				•		25-Jan-17

Bwishyura	Karongi					•	21	8			•				•	•							26-Jan-17
Bigogwe	Nyabihu					•	18	11			•				•							•	14-Feb-17
Mukamira	Nyabihu					•	13	16			•				•						•		14-Feb-17

		Province					Gender		Ages			Youth		Group formed							Next meeting
		Eastern	Kigali City	Northern	Southern	Western	Male	Female	<30	>30	Youth and Adult	In-school	Out-of-school	Pre-existing	Created by Prgm	<24 months	<18 months	<12 months	< 10 months	< 6 months	

Youth Peace Dialogue

Seeds for Peace	Kibungo, Ngoma	•					15	13	•			•			•	•								17-Feb-17
Twins of Peace	Nyagatare, Nyagatare	•					18	12	•				•		•				•					27-Jan-17
World Mission	Kinyinya, Gasabo		•				19	11	•			•	•	•		•								22-Jan-17
LDK	Nyarugenge, Nyarugenge		•				14	16	•			•		•		•								15-Feb-17
Peace and Real Life	Byumba, Gicumbi			•			9	21	•			•			•	•								15-Feb-17
Tumba College of Technology	Tumba, Rulindo			•			15	15	•			•			•							•		10-Feb-17
AORG Duhozanye	Muhoza, Musanze			•			18	9	•				•		•				•					22-Jan-17
Twisungane	Mamba, Gisagara				•		0	30	•				•		•			•						4-Feb-17
Abasangirangendo	Gishamvu, Huye				•		10	20	•			•	•	•		•								January
GASS	Gisenyi, Rubavu					•	15	15	•			•			•					•				22-Feb-17

Most Significant Change
Focus Group Discussion
Observation