



Taysha

Societal Healing & Participatory Governance: End-Term Evaluation

PREPARED FOR: NEVER AGAIN RWANDA

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Acronyms

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



Members of the Muhoza Space for Peace discussing their Most Significant Change stories

EXECUTIVE SUMMARY

Overview of the evaluation, challenges, recommendations and assessment

Executive Summary

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 its end-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.

Overall the Societal Healing and Participatory Governance Programme for a Sustainable Peace in Rwanda (SHPG) has achieved great progress in moving the programme’s boundary partners ‘up’ the outcome mapping progress markers. The programme has positively transformed the lives of its participants and had a direct positive impact on those surrounding them in their families and communities.

The key findings of this evaluation are presented broadly according to the DAC criteria – analysing the programme’s **relevance, effectiveness and efficiency** – and then cross-cutting issues of **sustainability** and **gender**.

Relevance: Throughout interviews with stakeholders and boundary partners both axes of the programme were found to be highly relevant to their work, lives and the wider Rwandan context. Additionally, the two axes were found to be relevant to one another in helping to achieve the overarching vision of the programme. It was understood by all interviewed that healing is an essential aspect for reconciliation and sustainable peace.

The relevance of the healing axis was seen not just directly with the group participants, but also highly relevant to healing familial relations and wider relationships within the community. Whilst the relevance of the participatory governance axis was extended to the individuals involved, the community, but also to the local leadership and media.

Effectiveness and Impact: For boundary partners in both axes, there clear evidence, as show in the baseline and end-line reports, that participants have moved up the outcome mapping table and are firmly placed at the ‘like to see’. Yet, there are some groups which have progressed into the ‘love to see’ marker. In the societal healing part of the programme, citizens reported a greater ability to deal with their wounds. This has been the result of many factors, increased trust has been a positive outcome, as many report being able to share their burdens with others whereas before they felt alone. Participants positive changes were observed and

experienced by family members. Family members reported they were being taught some of the skills which participants learnt in the sessions, through their association with participants. There is also an increased understanding in the government and other institutions that healing is an important part of reconciliation. NAR have demonstrated how to successfully run a healing programme, which can inform other healing programmes.

For the participatory governance side of the programme there have also been positive impacts recorded, demonstrating the effectiveness of the programme. Firstly, citizens have learnt how to engage with politics; and they have learnt how to get leaders to listen to them. Second, there is greater trust in the political structure. Citizens feel safer criticising leader's policies and in stopping corruption. Lastly, there is evidence of decision makers 'taking action' after cooperating with citizens who brought an issue to their attention, which clearly demonstrates the effects of the participatory governance programme.

Efficiency: The programme has been reported by boundary partners and key stakeholders as efficient enough to meet its end. It has proved adaptable, particularly when considering the pilot nature of the healing programme, where it has had to adjust to fit the context. Except for local leaders, who detailed how they wish for more time to be spent on the project, as it is doing well, but has not yet achieved its vision.

Methodologies received high praise from interviewees. The methods used are reportedly sufficient for achieving intended results from the programme and Key Stakeholders reported an adequate time spent on the project for achieving their goals.

Gender: The Gender Strategy was created within the first two years of the programme and was subsequently implemented. Numbers of men and women within groups and within group facilitators are fairly equal, although it is reported that there are higher numbers of women involved in the healing programme and higher numbers of men in the governance programme. Steps have been taken to ensure that men and women are able to contribute; special considerations taken to make women with small children more capable of attending sessions. Although there is an awareness that men might be less willing to demonstrate emotions in front of others, there remains limited specific strategy for dealing with this, suggestions of more gender specific groups in the future. Gender sensitivity training was implemented for facilitators and for the media involved with the project, integrated as a part of the gender strategy.

Importantly, participants recorded a high level of equality, both in group self-efficacy exercise and individual self-efficacy exercises. Showing a high satisfaction level with the programmes gender equality strategy on the ground.

Sustainability: Sustainability was examined at the individual, inter-personal, community, organisational and the policy level. It was found that the programme was the most sustainable at the individual and inter-personal level where behaviour change was the most radical and evident. The community and policy level both have elements of producing sustainable results, but they still require more effort through the engagement of local leaders, advocacy and the identification of funding streams to continue the progress made to date.

For the healing groups, it was generally reported from the healing groups that they would not be able to continue meeting after funding has ended, as transport and therapist costs are unavoidable. However, the beneficial change on an individual basis was described by participants as a lasting change which would not be undone.

Through NAR's phase out methodology, Citizen Forums have been encouraged to start their own projects to keep them meeting and help raise funds to continue their groups. Although some citizens voiced concerns about the sustainability of funding to ensure that they can travel to the groups.

SHPG also requires research to produce results, using research and evaluation as feedback to maintain the programmes efficiency and impact. Whilst research was a small proportion of the programme budget, it is

nonetheless expensive for a small organisation such as NAR and is unlikely to be able to continue without some funding.

Challenges: The programme faced a number of challenges throughout its implementation, but the Adaptive Management and reflective approaches used by the NAR team helped to overcome and mitigate some of these challenges. Despite best efforts some challenges remain, some within the ability of NAR to overcome, some require more donor support to fully overcome, whilst others have deeper roots within Rwandan society. The key remaining challenges are as follow:

1. The need to better measure the expectations of participants
2. No Rwandan is outside the events of the genocide
3. Insufficient specificity and exact tools to mainstream gender strategy
4. Lack of robust advocacy strategy
5. Difference from previous NGO's; not meeting expectations
6. Scope of those who require healing
7. Culture of silence
8. New methods requiring adjustment by participants and programme
9. Limited supply of well-trained psychotherapists
10. Centralism of government system
11. Fear of speaking out against authority
12. Regular rotation of local leaders

If the programme is to continue and scale-up, one of the main challenges within the societal healing axis is the limited supply of well-trained (and available) psychotherapists in the country. In the participatory governance axis, many of the challenges can be overcome by bringing local leaders into the fold of the programme as active participants.

Recommendations: A series of recommendations have been produced based on the analysis of the programme's performance and desire to scale-up and continue its good work.

1. Expansion of the programme – more groups, more therapists, more training and higher concentration
2. Increasing the amount of work done with local leaders and decision makers
3. Linkages with livelihood programmes to improve the socioeconomic status of SHPG participants
4. Increased cooperation and exchanges between the Citizen Forums and Spaces for Peace
5. Increased and more effective advocacy activities to reach decision makers, including work in more specific areas such as Imihigo and Ubudehe
6. More robust media engagement strategy and training
7. Improved integration of gender topics within discussion groups and trainings
8. Exit plan – working with other institutions and government to host or replicate the SHPG model
9. Easily accessible and clear tools to aid facilitators
10. Phase-out handover with Peace Agents
11. Work with local government / schools / institutions to host or create a group model themselves
12. Greater concentration of healing groups
13. Increase engagement with the media
14. Conduct training on participatory governance with editors and media managers
15. Expand skills training for members of the Citizen Forums
16. Increase engagement and inclusion of local leaders



Mukamira Citizen Forum

INTRODUCTION

Brief background of the Societal Healing and Participatory Governance for a Sustainable Peace in Rwanda programme

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. The programme has been designed using an outcome mapping approach and is currently undergoing an end-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.¹

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.² These spaces allow for open dialogue and take the form of:

(1) Citizens Forums which facilitates the coming together of a variety of community members, often from different ethnic backgrounds, to encourage speaking on issues which directly affect their community— giving forums the tools to engage leadership on their issues and create positive change.

(2) Spaces for Peace and Youth Peace Dialogue's which are healing spaces for people to share their wounds and free/express their emotions either directly or indirectly related to the genocide.

To develop the SHPG strategy, baselines and Participatory Action Research (PAR) were carried out for both healing spaces and participatory governance. The PAR, conducted before the programme, showed where previous work had been done in the axes of participatory governance and societal healing, to learn from any failures and successes of these programmes. 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.

Baselines were collected after the start of the programme to provide a foundation for NAR to measure their progress and to give them an accurate measure for viable feedback.

The programme uses several organizational approaches to implement the SHPG programme, they are³:

- 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

¹ Societal Healing and Participatory Governance for Sustainable Peace in Rwanda, 2015-2018 Programme, pg. 5

² *Ibid.*

³ Societal Healing and Participatory Governance for Sustainable Peace in Rwanda, 2015-2018 Programme, pgs. 5-6.

The Theory of Change, as outlined in the SHPG strategy focuses on two axes – (1) societal healing⁴ and reconciliation and (2) participatory governance.

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, 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 is 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.

(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, 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.

Both axes work in conjunction to ensure that individuals and communities are better positioned to build a new, more peaceful and cooperative Rwanda. 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.⁵

The axes work, both together and individually, to cultivate critical thinking among citizens. This will provide the necessary skills to build a sustainable peace in Rwanda.

The programme has five distinct boundary partners: (1) Community Members, (2) Youth, (3) Citizens, (4) Decision-makers, (5) Media.⁶

⁴ 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.

⁵ Societal Healing and Participatory Governance for Sustainable Peace in Rwanda, 2015-2018 Programme, pg. 8.

⁶ How is the programme defining Citizen versus Community Member?



METHODOLOGY

Overview of the methodology used for the evaluation, including a desk-based review, Key Stakeholder Interviews, Knowledge Sharing Workshop, Focus Groups Discussions and Most Significant Change discussions.

Methodology

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

Phase 1: Inception – Desk-based review of key documents and a knowledge sharing workshop with NAR and Interpeace staff

Phase 2: Field work – Key Stakeholder Interviews (KSIs), Focus Group Discussions (FGDs) and Most Significant Change (MSC) workshops; concluded with a presentation of initial findings.

Phase 3: Final report – 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
Knowledge Sharing Workshop (KSW) <i>Programme Staff</i>	<p>Utilised components to draw out information about the programme – what is working, what isn't, barriers to success and overall observations.</p> <p>In the KSW, the NAR staff conducted the same exercises to be used in the FGDs, to simulate and equip them to navigate any challenges they may encounter during the fieldwork.</p> <p>The workshop created a space for the programme staff to identify and discuss key issues together and to allow the consultants to ask clarifying questions to multiple staff at once.</p>
Key Stakeholder Interviews (KSIs) <i>Selected Key Stakeholders</i>	<p>Undertaken with a variety of key stakeholders. The private interviews granted them a confidential space and time to give in-depth answers to precise questions about the implementation of the project. Respondents included programme staff, civil servants, high-level decision makers, donor representatives, stakeholders from national bodies and advisors to the programme.</p>
Focus Group Discussions (FGDs) <i>Dialogue space participants, Citizen Forums, Local leaders and media</i>	<p>Used to gather a range of opinions from boundary partners involved in the dialogue space participants, Citizen Forums, as well as including members of the media who have been involved in NAR's media outreach. FGDs were also conducted with local leaders and decision makers to assess how the programme interacted with decision makers and the viewpoint from the community level by those who are not directly involved with it on a day-to-day / regular basis.</p>
Most Significant Change Workshops (MSC) <i>Dialogue space participants and family / friends / neighbours</i>	<p>Conducted to create a space for 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. Family members, friends and neighbours of participants were also included in two MSC workshops, to measure the perceptible changes that the boundary parents underwent during the programme, and to analyse the effects of these changes on those around them.</p>



A young woman from the Mukamira Citizen Forum shares her experiences with the programme.

MAJOR FINDINGS

Analysis of the findings from the desk and field research conducted for the evaluation. Examines the programme in terms of Relevance, Effectiveness and Impact, Efficiency, Gender and Sustainability.

Major Findings

The key findings of this evaluation are 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 on the two axes of Participatory Governance and Societal Healing respectively.

Relevance

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

Rwanda has been a development success story in terms of economic growth (6.1% in 2017, estimated 7.2% in 2018). Much of its development success has been contributed to its public sector reform and private sector investment.⁷ Yet, despite the strides in reducing poverty and raising living standards there remains work to be done on the social aspects of development and the fallout at the individual and community levels from the genocide.

The axes of participatory governance and societal healing, either taken together or individually, were similarly affirmed by stakeholders as relevant and necessary. It was understood that healing is an essential aspect for reconciliation and sustainable peace.

Participatory governance is relevant for providing a stronger democracy, where citizens are able to trust their leaders and to use their own experiences in the community to achieve beneficial change. It is also important for creating a culture of critical thinking; an issue which is connected to creating lasting peace.

Boundary partners touted the programmes aims and methods as relevant to their lives, by providing them with the skills to change their own lives and to live more peacefully in their communities.

Relevance of Societal Healing for sustainable peace in Rwanda

The relevance of societal healing for sustainable peace in Rwanda was affirmed by all the interviewees and the participants. Due to the scope of the wounds from the genocide, the necessity for healing programmes remains a pervasive aspect of achieving sustainable peace in Rwanda.

“Considering post-genocide Rwanda, the programme came at the right moment where we needed to introduce a healing program for a traumatized society and the aspect of social cohesion for unity and reconciliation.”

Dr Felicien Usengumukiza, Rwandan Governance Board

Healing has only recently been considered as an essential part of reconciliation for sustainable peace in Rwanda, as seen through the inclusion of healing on the government’s agenda, the work of the National Unity and Reconciliation Commission (NURC) and the influence NAR / Interpeace in raising awareness of the issues of healing at the societal and individual level with decision makers.

Problems stemming from open wounds can present themselves in a variety of ways; for example, participants reported that before they were healed (before their participation in the SHPG programme) they were unable to move past their wounds, forcing them to live in fear and drastically affecting their ability to build lasting and trusting relationships with people around them.

Other examples, such as from the AORG Youth Peace Dialogue group, include individuals who turned their wounds into anger and lived violent lives, beating perpetrators whenever they encountered them, but because

⁷ World Bank Rwanda Update, June 21, 2018. <https://www.worldbank.org/en/news/press-release/2018/06/21/world-bank-rwanda-economic-update>

of the programme, they state they now live peaceful lives. There are many other testimonies and examples included in the field work and beyond of how the wounds of the genocide continue to impact people today.

“The size of challenges in Rwanda is huge. Sometimes I feel like we’ve [Rwandans] put a band aid with some medicine on it, but we have not sewn the wound. Because we had to reconstruct the country so fast that we had to skip some steps, also we didn’t have the capacity at the time. Now we are going back and look at it to sew the wound.”

Ariane Ineshka, Programme Officer, Interpeace

As this comment demonstrates, the importance of healing had not received recognition as an important feature of sustainable peace in Rwanda, but now this attitude is changing as proven by the existence of more programmes promoting healing as a necessary part of peace. The relevance of healing has been shown also at the national policy level, which NAR’s Participatory Action Research pieces for the SHPG programme have contributed to steering *Umushyikirano* (National Dialogue Council) resolutions where healing was identified as a national priority in 2016.

Relevance of Societal Healing for boundary partners

Participants in the programme universally reported the programme as relevant to their lives. Many participants in the healing axis of the programme, recorded a large change in their lives as a result of the programme, helping them to believe in the concept of a sustainably peaceful Rwanda, by helping them to be more peaceful in themselves.

“I used to be reserved about my historical sensitive past, but through the spaces for peace, I have learned to open up and share my experiences freely.”

Participant from Ngoma Youth Peace Dialogue

“With this group, I have changed my behaviour and practices. Honestly, this group helped healing my wounds... I couldn’t imagine anything that can bring survivors and perpetrators together. Now, I believe that unity and reconciliation is possible hundred percent compared to zero percent before joining this group.”

Participant from Musanze Youth Peace Dialogue

The participants spoke of the ways the programme has positively interrupted the negative feelings of anger, depression or isolation which they felt as a result of their wounds:

“Never Again Rwanda has given us a free and safe space to share our stories and supported each other emotionally. I discovered the ways I can use to live with my wounds to minimize the trauma level.”

Participant from Ngoma Youth Peace Dialogue

“I forgave the person who killed my family and now I have peace in my heart.”

Participant from Ngoma Youth Peace Dialogue

“I was really traumatized, and I could not go back to my village where my parents and relatives were killed, I didn’t want to face those who killed my parents. But after joining this group, I feel released and gained the sense of belonging. I don’t have anger to perpetrators and consider them as people like me. This group has changed me, you have taught me how to live with people who hurt you.”

Participant from Ngoma Youth Peace Dialogue

As for aspects of the wounds which the programme cannot / has not met, there was limited discussion of this, and the few comments there were represented the difficulty of healing wounds for some individuals:

“The program can’t address all consequences of genocide. I lost my family members and they will never comeback. I sometimes don’t go home because I have no one to find there.”

Participant of Ngoma Youth Peace Dialogue

The programme has shown great relevance to the everyday lives of the participants. These boundary partners affirmed the benefits of the healing programme, showing it as particularly relevant and helpful to their lives, helping them to be able to deal with the wounds of their pasts and looking towards the future and ‘giving new lives’

Universally, the family member MSC groups spoke of noticing positive change in the boundary partners, which had positively affected the participant and those around them, as a result of their interaction with the SHPG programme.

“Before joining this group, I was like someone who doesn’t have life.”
Participant from AORG Youth Peace Dialogue

A key point from **SHPG Healing End-line Report** which demonstrates the relevance the programme has had on the participants’ lives and the community is the across-the-board increases in the ‘Trust’ indicator, with the biggest increase being amongst youth participants.

Relevance of Participatory Governance for sustainable peace in Rwanda

The use of participatory governance sessions has been universally praised by all of those engaged in the field work and interviews as relevant and essential for providing a sustainable peace in Rwanda. Whilst less pioneering than the healing approach, it remains relevant to both the participants and their communities to empower individuals to build strong community bonds and encourage non-violent and collaborative solutions to any problems in the community

The SHPG programme has helped the participants of the Citizen Forums build critical thinking skills to help them question information they receive and hold their leaders to account. If individuals can see that their problems can be solved through working as a community and engaging with the political system, there is likely to be a more sustainable peace in Rwanda.

“There has been an understanding of why participatory governance is important, but previous frameworks weren’t implemented well. We have tried to learn from this.”
Jean Baptise Hategekimana NAR Programme Officer

Whilst the concept of participatory governance as essential for sustainable peace might not be new, the above comment does demonstrate how NAR tried to build upon successes and learn from the errors of past programmes to make sure that further benefits the participants, taking the concepts in a new direction.

It was generally asserted that working on participatory governance is still necessary for sustainable peace in Rwanda because it provides an outlet for citizens to deal with their problems in a non-violent way, promoting peaceful solutions.

“There are more solving problems through communication as opposed to through violence”
Clement Kirenga, Sida National Programme Manager

Therefore, it is understood that to use participatory governance sessions are still a relevant aspect of providing sustainable peace in Rwanda.

Relevance of Participatory Governance for boundary partners

Boundary partners affirmed the importance of using participatory governance sessions and described the life changing effects of their participation in the programme.

“Before I was not concerned by government decisions, I could not image that I have responsibilities and there is something that I can support to government programs. Before joining this citizen forum, I didn’t care on something that is not going well in my village. But today, I have become a responsible and active citizen. I can’t wait to react on something that is not working well in my village.”

Participant from Muhoza Citizen Forum

All aspects of the programme were presented as relevant and participants expressed a wish for the programme to continue and expand, so that it might go further towards reaching others in their community.

“The programme touched and addressed all aspects of our needs and we wish to continue working with it. It addressed many issues of great importance in our communities to the extent that the only thing we want is to let it continue impacting other community members.”

Participant from Mukamira Citizen Forum

Local leaders in the areas which have been reached by the programme also supported the efforts of the participatory governance aspects of the programme, and affirmed their relevance as important to the community and therefore to their own work as a local leader, through making it easier for citizens to inform local leaders of issues, allowing action to be taken to solve the problems:

“The Citizens Forum came on the right time and addressed many issues hindering good governance in our sector. Most importantly, they acted as citizen voices and eyes of local leadership on various issues in collaboration with local decision-makers. We all appreciated the way this Citizens Forum approached and addressed the issue of land taxes.”

All participants affirmed the relevance in the use of participatory governance as a benefit to their individual lives and to their community as a whole, and only expressed the wish that it could expand.

Relevance of the programme as a whole

It was noted by interviewees that the links between the two sides of the programme not only work well together, but are essential to one another. Therefore, the utilisation of NAR’s dual axis SHPG programme approach is important to ensure a lasting and sustainable peace in Rwanda:

“It is hard for one to exercise self-determination when they have trauma, and it is difficult to heal if one has no role in determining how the future will be. This [programme] is ideal, achieving this is a journey that we have to undertake.”

Social Psychologist Assumpta Mugiraneza

“These two are linked. A person who is traumatised is not able to engage in open dialogue with people beyond the family circle, there is too much fear to interact socially so that person is not able to engage as an active citizen. So, healing and governance together can help these people to, not only interact with people from the other side but also to be active citizens.”

Isabelle Peters, Great lakes Coordinator Interpeace

The observations, as demonstrated in the quotes above show the ability for individuals to heal themselves and address their traumas and overcome isolation, equips citizens with the skills required to engage with others for the betterment of their community and country. Therefore, it is important to include both axes used by NAR in order to ensure a lasting and sustainable peace in Rwanda.

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.

A large proportion of boundary partners in each Space for Peace / Youth Peace Dialogue participating in the fieldwork for this evaluation, reported great strides towards healing their wounds, and in some cases, they say they are now healed.

They directly attribute their healing to the individual and group therapy and discussion of trauma that they have participated in within these safe spaces – as indeed anticipated by the programme’s Theory of Change⁸.

Whilst some individuals said that they were already healed, many boundary partners believe that to entirely “*overcome their wounds*” will take many years. The programme strategies are longer-term than what can be achieved in four years, nonetheless the programme logic is very relevant to “*contributing*” to this vision – a concession acknowledged in the programme vision itself.

Individuals acknowledge they have been provided the skills to help continue the healing progress themselves.

This ability to heal one’s own wounds and to continue the work into their families and community will ultimately be the programme’s greatest influence and its’ lasting impression.

The same end goal is true of the Citizen Forum. Strategies have been shown to amplify citizens’ priorities and to influence decision-makers, which 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.*”⁹

The main goal of the citizen forums has been to build community cohesion and to create the skills and the foundation for successful peaceful conflict resolution, so that there is no necessity for future NAR involvement, as communities are able to articulate and resolve their issues in a peaceful, collaborative and effective manner. The programme has shown its relevance to achieving this goal through the work of the Citizen Forums and their proactive nature to develop and implement community programmes and projects, as well as their outreach to local leaders.

⁸ 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.”

⁹ Terms of Reference, Section 5 Rationale of the programme and axes of intervention, pg. 8.

Effectiveness and Impact

Strong progress has been made towards the programmes vision and outcomes, including ‘moving up’ the progress markers. For boundary partners in both axes, there clear evidence, as show in the baseline and end-line reports, that participants have moved up the outcome mapping table and are firmly placed at the ‘like to see’. Yet, there are some groups which have progressed into the ‘love to see’ marker. For example, students in the Ngoma Youth Peace Dialogue had formed groups to actively promote peace within their home communities, with collaboration from diverse groups of individuals.

At the individual level, nearly all boundary partners in healing spaces reported 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 to the effect which their groups have had on local infrastructure.

Sustained engagement and support from leaders within government bodies has been a key impact, allowing the SHPG programme and NAR to remain and to expand. For example, NAR has been actively engaged with the NURC and the Ministry of Health on the integration of psychosocial approaches.

Outside of the impact on participants and the community, the SHPG programme’s success has had a direct impact on the growth of NAR as an organisation and its rising status as a reputable organisation that provides well developed methodologies and solid research data / evidence.

Key accomplishments

Amidst the broad and substantive progress made over the programme, the following major accomplishments are worth particular attention:

1. Profound personal change among numerous boundary partners
2. Recognition of NAR as a thought leader in innovative healing approaches and demonstrable policy influence
3. Youth are thinking critically, as well as initiating projects in their communities
4. Recognition of NAR as an influencer in participatory governance

1. Profound personal change among numerous boundary partners

There are instances of boundary partners’ transformations throughout this report. These personal changes are also evidenced in the end-line results, where all index targets on Trauma, Trust and Tolerance were exceeded.

Some examples of change are found below. Consider the change shown in these two testimonies from members of the Musanze Youth Peace Dialogue:

“With this group, I have changed my behaviour and practices. Honestly, this group helped healing my wounds... I couldn’t imagine anything that can bring survivors and perpetrators together. Now, I believe that unity and reconciliation is possible hundred percent compared to zero percent before joining this group.”

“This group has opened my eyes to look things differently. I started to teach some released detainees accused genocide about unity and reconciliation. All of them have changed their behaviour and started to socialize with me. I value peace because I have lost peace during genocide, I will continue to use skills and experience that I got from this group to teach peace and unity my fellow youth and adult people in my community.”

Or these two from the Rusatira Citizen Forum:

“I was an ordinary citizen, a wife in my family and I thought I could only participate when requested to. I was not fully aware about citizens’ participation before I joined the Forum even though I was women’s representative at cell level... [Now] I freely stand up and give my opinion during meeting and all the time, my ideas are heard because they are well formulated and understandable. This is what I benefitted most from the CF.”

“In the past, I believed that it is insane for a woman to speak in public fora where men gather. When I was selected to be the member of the citizen forum, my mind-set changed completely. I learned that it is my undeniable right to participate in the design, implementation, monitoring and evaluation of the government policies and programs. This spirit has boosted my morale and confidence to attend the citizens’ assemblies and meaningfully voice ideas.”

Or these two from the AORG Youth Peace Dialogue:

“I forgave the person who killed my family and now I have peace in my heart.”

“I was really traumatized, and I could not go back to my village where my parents and relatives were killed, I didn’t want to face those who killed my parents. But after joining this group, I feel released and gained the sense of belonging. I don’t have anger to perpetrators and consider them as people like me. This group has changed me, you have taught me how to live with people who hurt you.”

2. Recognition of NAR as a thought leader in innovative healing approaches and demonstrable policy influence

By creating a network of peace actors and creating a platform for them to reflect, **NAR, through the SHPG programme, has established itself as a through leader and innovator in healing approaches.** During the first two years of the programme NAR organised an international conference on healing and social cohesion which brought together domestic and international (USA, Canada, Somalia, Belgium, South Africa and others) stakeholders, practitioners, academics, experts and decision makers to share the latest findings in the field as well as innovative approaches. This event firmly placed NAR as a thought leader in the space.

Since the beginning of the SHPG programme, NAR, equipped with evidence form its Participatory Action Research, has engaged decision makers and key influencers on psychosocial approaches in healing, which has led to policy change in Rwanda.

Examples include NAR’s regular participation in *Umushyikirano*¹⁰, which led to healing being adopted as a national priority in 2016 and to NAR being invited to the National Unity and Reconciliation Commission (NURC) to present its healing approaches to inspire the national healing policy. Furthermore, NAR has worked to raise awareness within the Ministry of Health on the need for comprehensive psychosocial approaches in healing.

In 2017, NAR organised a one-day strategic meeting bringing together national peace actors in the field of peace and reconciliation. The second meeting in June 2018 was a recommendation of the 2017 meeting and engaged healing actors from governance institutions, Civil Society Organisations, the Ministry of Health and others. The meeting brought these groups together to assess the effectiveness, strengths and weaknesses of different approaches. As a result of these meetings there has been a noted shift towards more collaboration and coordination amongst peace actors and healing interventions; the ownership of national unity and reconciliation; and how mental health issues will influence the related policies with the integration of psychosocial approaches.

3. Youth are thinking critically, as well as initiating projects in their communities

Many of the youth in Rwanda, as in the Youth Peace Dialogues, were born after the genocide and have received certain narratives and stereotypes from their parents who might be survivors, former refugees or perpetrators. These stereotypes and narratives have created a challenging environment for youth to heal their wounds and build cooperation with members of their communities. The Youth Dialogue Spaces have made great strides in breaking down these stigmas, stereotypes and narratives by using safe spaces to facilitate dialogue with people from various backgrounds, use psychosocial approaches to help youth heal their wounds, but also to think more critically through self-critical and reflective behaviour.

“The most important thing that I have learned is how someone can deal with wounds, how to remember what happened to you but in non-violent ways, without being sad and anxious...today I live with others without considering the ethnic backgrounds...I will use the skills gained here to help others in my community.”

J, female member of the AORG-Duhozanye Youth Peace Dialogue

The annual and semester reports document a number of occasions where youth over the years of the programme have been proactive in designing, participating and implementing concrete projects in their communities to facilitate dialogue and promote unity amongst diverse backgrounds.

One member of the Ngoma Youth Peace Dialogue group spoke about how he introduced his work supervisor to healing and through their conversations they contacted *Christian Aid for Reconciliation and Social Assistance* (CARSA) to support them to integrate healing into their programs. There are numerous other examples of how youth have reached out into their community to promote peace and reconciliation values, such as the use of football to bring together Congolese youth refugees (from Gicumbi Camp) and Rwandan youth, to stop fighting and conflict between the groups and to build tolerance, understanding and to reduce mistrust and stereotypes.

“The projects brings together ex-perpetrators and victims of genocide to heal from their historical wounds...We give them one cow per group of two and that cow catered for by two people and this has increased their interactions and working collectively for a common goal...These groups have learned forgiveness and how to ask for it. I learned that Rwandans need to work together deeply to overcome their wounds.”

Member of the Ngoma Youth Peace Dialogue

The end-line reports show the impact the SHPG programme has had on youth through the changes in index scores.

		Trauma			Trust			Tolerance		
		Baseline	Target	End-line	Baseline	Target	End-line	Baseline	Target	End-line
Youth	Male	2.6	2.2	1.6	6.4	7.2	7.7	4.8	6.6	7.5
	Female	2.4	2	2	5.9	6.8	7.1	4.8	6.8	7.3
	Total	2.4	2	1.8	6.1	6.9	7.4	4.8	6.7	7.4

4. Recognition of NAR as an influencer in participatory governance

Over the years of the SHPG programme, NAR has been able to establish itself as a leader in participatory governance. Not only was this established through the evidence produced and activities conducted throughout the lifespan of the programme. Such achievements include: participation in the 2017 Governance Sector Working Group chaired by the MINALOC where NAR gave inputs on key governance processes such as the decentralisation policy or the five-year Governance Sector Strategic plan.

In late 2017 / early 2018 NAR formed an advisory committee which resulted in NAR being invited by the Mental Health Division (RBC) to provide support during the commemoration period to address traumatic cases. NAR psychotherapists provided services during the commemoration event in Nyanza.

On a local level, much progress has been made with the engagement of local leaders. Local leaders have engaged directly with the Citizen Forums to gather insight into community priorities and needs, whilst much of the consultation has taken place after the initial planning phases, there is a better understanding for the need and how to use a consultative process during policy planning.

“They [the Citizen Forum] addressed issues of great importance for the Mukamira sector. All we want is to spread the similar groups like this Citizen Forum all over the district.”
Local Leader, FGD Mukamira

Status of Progress markers and outcomes

This section seeks to provide the consultants’ overall impression on the status of SHPG progress markers from end-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

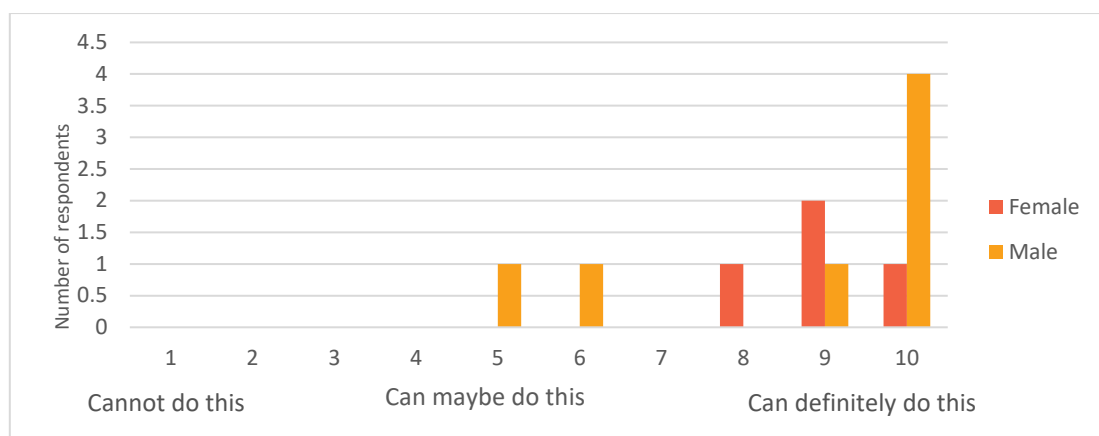
<p>Progress Markers: 1.1: Community members men and women, of diverse backgrounds are committed to dialogue to openly and peacefully discuss sensitive issues, current and/or stemming from historical events, address tensions and settle differences. They use the appropriate dialogue to overcome wounds of the past, create a shared vision of a joint future, and work together to implement activities towards this vision.</p>	<p>The four years of the SHPG programme has seen the broad achievement of many Community Member progress markers – particularly those involving <i>personal</i> and <i>intra-group</i> change.</p> <p>Many of the outward, community facing progress markers have been achieved, and for others, there is good momentum in place towards this achievement.</p> <p>The steps towards this are now detailed below.</p>
<p>Progress Marker: 1.2 Community members, both men and women of diverse backgrounds agree to participate in dialogue spaces facilitated by Peace Agents.</p>	<p>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 sessions.</p> <p>This is discussed in more detail in section 3.c.3 ‘Sufficiency of Strategies’ below.</p>
<p>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.</p>	<p>The trust which the programme would ‘like to see’ between group members was strongly evident in <i>every</i> group visited. The Muhanga-Turuhurane Space for Peace identified ‘trust’ as a contributing factor to one of their ‘most important positive impacts from the programme, which was ‘gained a family’.</p> <p>Many of the most significant change groups also included the trust they have for their group as an important factor allowing them to open-up and to heal. All of the members were also comfortable enough to share their personal stories, to a varying degree of openness, some being very detailed about their trauma, others were more reserved and did not go into so much detail whilst still telling their story. This was most present in the Youth Peace Dialogues, although there was still a high number of participants, over half, who were very open to speaking about their lives.</p>

<p>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.</p>	<p>Many of the citizen forums have started to run their own projects outside/alongside the SHPG programme. The reasons stated were that these side projects were in order to give themselves a positive reason to keep meeting and helping in the community, as well as looking for projects which can help to fund the continuation of their citizen forum.</p> <p>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 Ngoma Youth Peace Dialogue Space:</p> <p>One participant managed to forgive his father and stepmother, for the step mothers’ attempts to drive him out of the family.</p> <ul style="list-style-type: none"> - <i>“We recently met with her and my brother and we asked her to treat us as children and we shall also treat her like a parent. We buy her gifts and our relationship has normalised. She sometimes calls me and chats with me on phone.”</i> <p>Another participant managed to reconcile with extended family who had refused to take him in after his parents were killed and had accused him of attempting to steal from them.</p> <ul style="list-style-type: none"> - <i>“My aunt even denied me to visit her. We talked on phone and I told her that despite your behaviours I have forgiven you. I also talked to my uncle and told him that I know you hate me, but I forgave you.”</i> <p>Another participant reunited with her family from a different ethnic background:</p> <ul style="list-style-type: none"> - <i>“I live in a family that does not share the same background as mine, so I used to feel miserable and harsh before I joined this group. After participating in this group, I decided to approach them peacefully and they were receptive, so our relationships have improved greatly and we interact positively.”</i>
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Progress Markers: 2.1-2.5: Youth

<p>Progress marker: 2.1 A diverse group of youth representatives participate in trainings on dialogue facilitation, peacebuilding and project design.</p>	<p>There are 10 Youth Peace Dialogues in operation, all together containing around 300 young people. Fieldwork confirmed the diversity of this group, from students within the Ngoma Youth Peace dialogues (classified as schooling youth) to orphans (AORG Duhozanye). And other groups which exist but did not take part in this fieldwork provide other varieties of diversity.</p>
<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 structured and unstructured dialogue, there is evidence in the AORG Duhozanye Youth Peace Dialogue groups, that they have worked as a group by reaching out to other individuals who are wounded and helping them to overcome their wounds.</p> <p>The innovation competitions awarded 9 clubs of more than 300 youth start-up capital (500,000RwF) for their own peacebuilding projects. Additionally, an arts competition was launched in 2017, which received over 193 applicants from 15 districts – the finalists were awarded in 2018.</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 that trust and collective confidence is strong enough as to permit strangers (including a foreign consultant) into this safe space and to continue to speak openly.</p> <p>Not all the young participants recorded feeling open enough to talk about sensitive and personal subjects however. As is shown in the graph below, men had more sporadic feelings about sharing, whereas women recorded a high feeling of their ability to share:</p>

Figure 1 Ngoma Youth Dialogue Space: Can I share a sensitive, personal story with the group?



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.

Since the midterm review this progress marker has made great strides with young boundary partners sharing examples of their peacebuilding efforts in the community, through their example of forgiveness and strength:

- "For example, I was elected as leader of Umugoroba w'Ababyeyi (Parents' evening) and community-based councillor and the district use me in counselling people who have trauma crisis during commemoration period. I don't want to keep the knowledge on myself; I started to use community meetings and other venues to teach about peace, unity and reconciliation. Every time, I got a chance to interact with public, I can't finish my speech without leaving a message of peace to the audience. Thanks to the group and Never Again Rwanda."

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.

Among the groups visited, there were a handful of promising examples of members proactively consolidating their peacebuilding efforts into 'toleration of difference'.

- "Before joining this group, I used to be a councillor who help people during commemoration period when traumatized. When a Tutsi child get traumatized, I could speedily support him, gave him a bottle of water and rapidly took him in a good place for counselling, but when a Hutu child have crisis, I use to run away and didn't care about him. Nothing I could do for him because I thought 'they are not wounded'. But since joining this group I have learnt the sense of empathy, tolerance and types of wounds." - She went on to say how she can now help everyone by counselling perpetrators about their wounds – member, AORG Duhozanye Youth Peace Dialogue

Whilst some groups took longer than others to develop and consolidate trust and confidence within their group, it can be reported that all the groups observed within the evaluation demonstrated and described high levels of confidence gained within their groups.

- Exchange visits between groups as suggested by the Ngoma Youth Peace Dialogue group, 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>There were extensive testimonies from citizen forums on their involvement with the local leadership and decision makers, giving examples where they had worked as a group to affect a change at the level of local government. However, there is less confirmation of the groups being invited to attend and inform on decisions, it remains more of a reactionary process than a descriptive one.</p> <p>It was noted by Key Stakeholder interviews that citizens were being more included within the decision-making processes, however, with little evidence from the citizens themselves that this is the case, it is difficult to be aware of the extent to which this is reality or rhetoric.</p>
<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 there are very few community radio programmes where citizens have voiced their concerns to decision makers who attended, through a live community radio. However, one of the participants of the Muhoza Citizen Forum is a journalist and has used his experiences on the citizen forum to help him be more aware in his career:</p> <ul style="list-style-type: none"> - <i>“I have committed to become a journalist who can use the evidence from the group and raise our voice through media. Because of the group, I was given a job as a journalist at Energy radio, a community radio based in Musanze District. I used to air some of the discussions we had in citizen forum to reach out the decisions makers.”</i> <p>Turatsinze Yunusu, Muhoza Citizen Forum</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. As observed by the consultant there was often light-hearted debate on issues, where immediate consensus could not be reached.</p>
<p>Progress Marker: 3.4 Male and female citizens openly express their priorities and policy/programme evaluation 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; issues with Imihigo and Ubuhede; 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 development and decision-making throughout the planning, implementation and evaluation phases.</p>	<p>As mentioned in progress marker: 3.1, there is little evidence of citizens being involved within the decision-making processes of local government. But there is evidence of collaborative efforts where citizens use existing mechanisms, which affect outcome.</p> <p>In Mukamira Citizen Forum, there was nonetheless a strong sense of the collective efficacy of these efforts, as shown by the individual responses to the following questions:</p>

Figure 2 Mukamira Citizen Forum: Can I influence a decision maker to listen to our priorities?

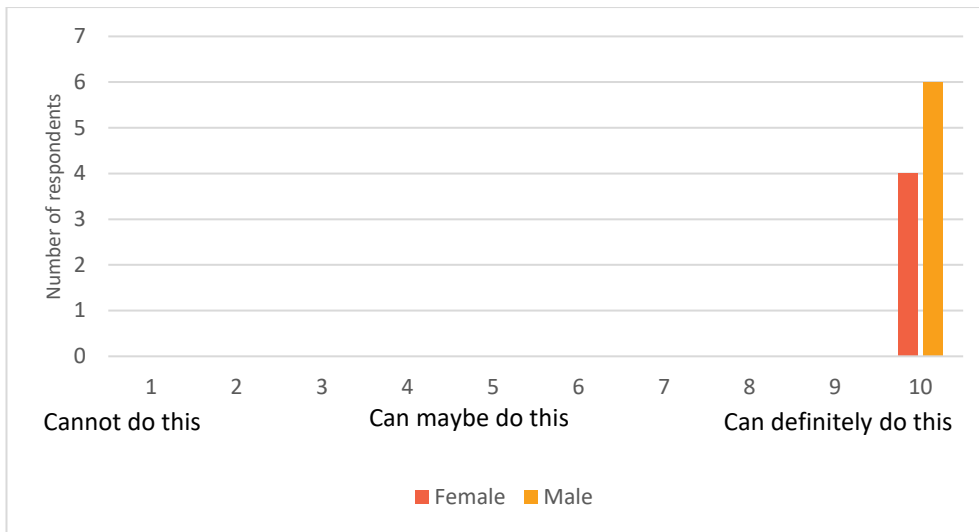
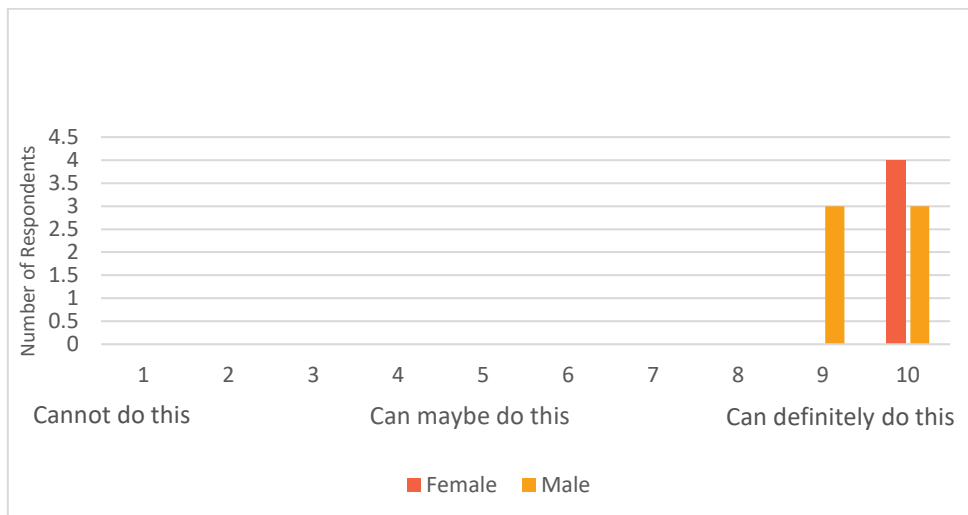


Figure 3 Mukamira Citizen Forum: Can I influence decision makers on how budget is allocated in our community?



Progress Markers: 4.1-4.4: 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 limited difficulty in approaching local leaders and having their needs enacted. They reported that the leaders were impressed and pleased with their reports.

- *“For example, my village decided to use the Ubudehe funds to buy pigs as a project for our village, but I have challenged the leadership about the viability and profitability of such project. I provided idea of buying plastic chairs for renting. The leaders and citizens welcomed my idea.” - Umwali Rose, Muhoza Citizen Forum*

Additionally, the frequent change in local leadership obliged Citizens Forums to continuously engage new leaders. However, citizens reported that as the reputation of their groups gained in the community, they had more ease for communication with subsequent local leaders.

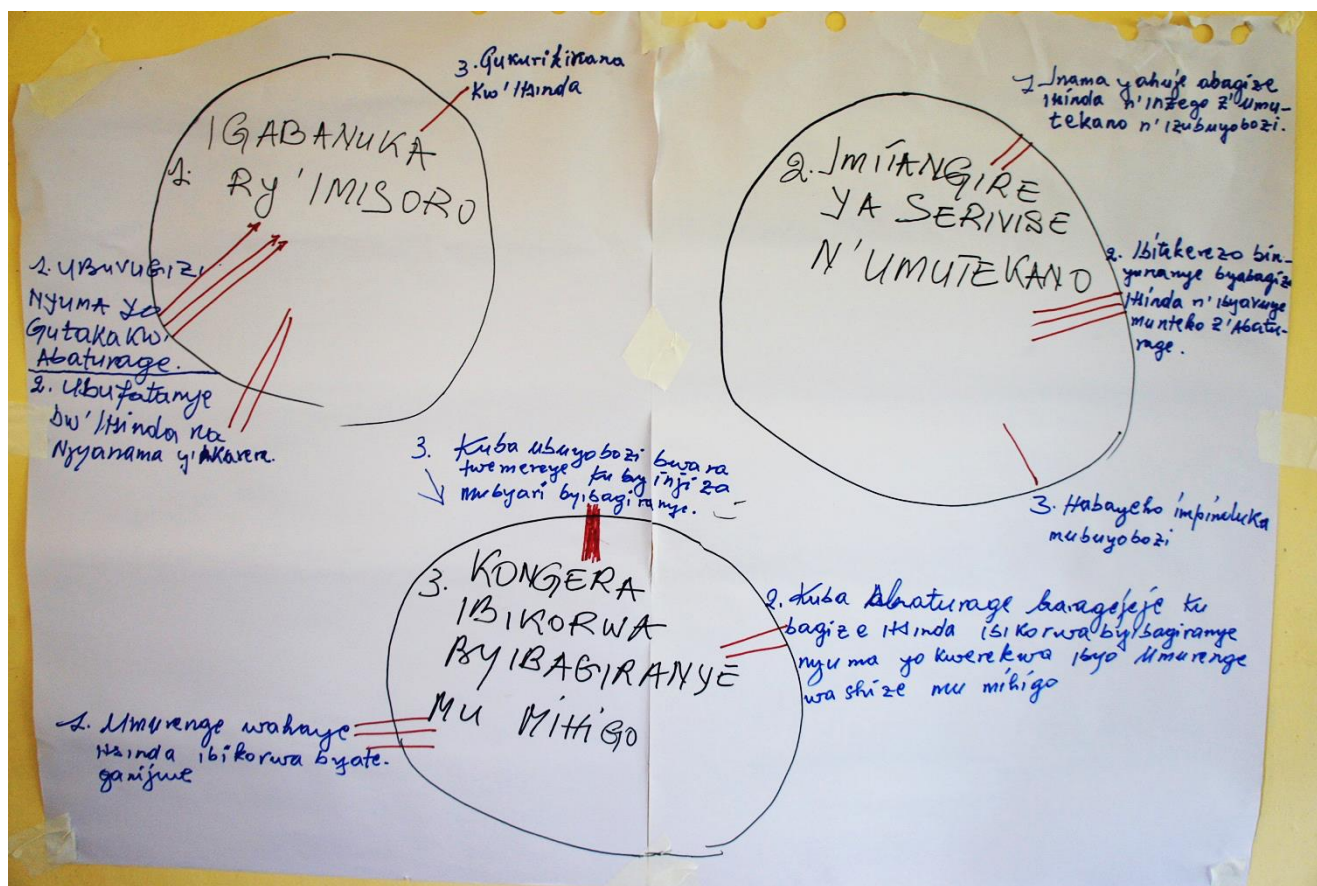
<p>Progress Marker: 4.2 Decision-makers, both men and women, participate in media programmes that link them to citizens.</p>	<p>There is still more progress to be made in this area. Whilst journalists reported an increase in the number of governance articles they produce, as well as a positive effect of being a link between the decision makers and the citizens, they also reported some issues that they have had when trying to engage decision makers on governance issues. The focus group discussion with members of the media reported that they have had conflict with leaders when trying to report on issues of governance. The exact phrase was that they created “enemies” in the process.</p>
<p>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</p>	<p>There is little evidence of the use of consultative processes by decision makers to identify citizens priorities and to solicit feedback on policies and programmes. It was not mentioned by boundary partners as a part of the evaluation.</p> <p>In addition to the advocacy work led by NAR with national-level decision makers within the Ministry of Health and NURC on the inclusion of healing in future policies; at the local level the Citizen Forums haven been utilised by local leaders to provide feedback and input on specific issues such soil erosion and education in Rusatira.</p> <p>Despite the engagement with local leaders and their enthusiasm for the Citizen Forums, there is still little evidence of true consultative engagement with the citizenry on policy making – prior to policies being taken up or designed.</p>
<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>The emphasis on research has increased within local and national decision-making bodies, for example when the research created by NAR has been included by government agencies such as NURC. It is also understood that the methods of NAR have influenced the local authorities across the cells in the country, as requested by MINALOC, have established platforms to solve local problems through “Inteko z’abaturage” literally translated as “citizen councils”, which bears a clear similarity to the citizen forum model used within the NAR programme.</p> <p>The methods used by NAR highlight the importance of research and consultation, so any reflection/ utilisation of these methods can demonstrate a beneficial response to this progress marker.</p>
<p><i>Progress Markers 5.1-5.5: Media</i></p>	
<p>Progress Marker: 5.1 Media respond to invitations to record and report on consultation processes.</p>	<p>Media engagement with the programme has become more personal and influential since the use of training programmes for journalists, helping to give them skills to report on issues of wounds or gender with sensitivity and respect.</p> <p>Other media outlets from online, radio and print also reported at the International Conference on Healing and Social Cohesion, National Commemoration Conference, national stakeholder meetings, international day of peace, youth parliamentarians exchange and other activities supported by the programme.</p>
<p>Progress Marker: 5.2 Media share results of research and consultation processes with decision-makers and male and female citizens.</p>	<p>The journalists within the programme reported having a higher awareness of the importance of including citizens in their reporting.</p> <ul style="list-style-type: none"> - <i>“The more the media communicate effectively to the public, awareness and confidence is built in citizens and leaders. In this case citizens’ needs and priorities are raised and considered, thus making environment conducive.”</i> - Journalist who participated in NAR media training sessions

<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>In May 2018, the programme produced and aired radio awareness raising programmes with various outlets including RTV, Umuseke.com, TV1 and Imvaho Nshya – which covered several of NAR’s events focussed on raising participatory governance.</p> <p>Journalists in the FGD suggested a will for doing investigative journalism with a community focus, and whilst they have included more community interest pieces within their work, it was discussed that there is a lack of interest in these articles, so it is not profitable for the journalists. Therefore, NAR should consider conducting training of journalists on how to engage their audience on these community interest news pieces.</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>Whilst there has been progress made on engaging the media and direct contribution of NAR’s programming in news stories, as evidences though interviews, quotes and attendance at events. More still needs to be done on monitoring the journalists trained by NAR through tracking of inclusion and improvement of content related to reporting on healing and participatory governance.</p> <p>However, there are challenges to conducting the required media monitoring, namely human resource, the need for some capacity building on monitoring media content improvement and funding resources to build better partnerships with the media and media houses.</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>	<p>Within the FGD of journalists there was much discussion of the part which media can play within governance.</p> <ul style="list-style-type: none"> - <i>“To write stories on governance issues lead to constructive changes on both decision-makers and citizens. For example, some years back, in Rwanda there was a big gap between decision-makers and citizens, with the introduction of decentralization process by government; media played a big role to sensitize the Rwandan population to actively get engaged and own the process. At present, the change remarkably speaks for itself.”</i> - Journalist who participated in NAR media training sessions - <i>“There were some governance issues in some areas of the Rwandan territory for example; in the farms located near Akagera National Park, sectors of Murundi and Mwire in Kayonza. I visited those places and reported on governance issues affecting that area. What followed, the Ministry of Local Government and other competent decision-makers went to investigate the issue and acted to urgently to solve those issues.”</i> - Journalist who participated in NAR media training sessions <p>This reported awareness and examples of the benefits on previous reports on governance is an important progress marker, as it demonstrates the spread of NAR’s ethics, and journalists are well placed to raise awareness further.</p>

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 4 Mukamira Citizen Forum: Contribution Mapping



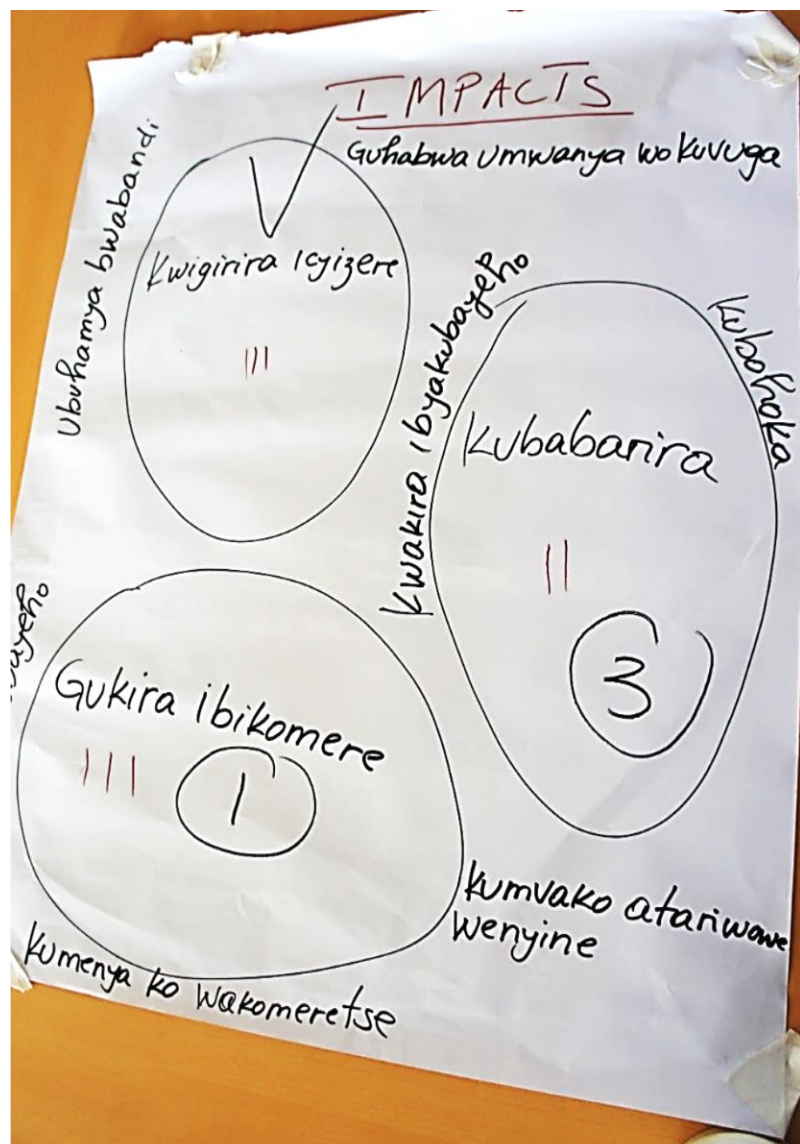
Three changes in Mukamira sector:

- A. *Reduction of land taxes from 30 Rwf to 10 Rwf per square meter:*
 1. Advocacy of Citizen Forum after complaints of citizens on exorbitant taxes on land
 2. Partnership between Citizen Forum and the district Advisory council
 3. Close follow on the issue by the Citizen Forum advocacy committee

- B. *Improved quality of service delivery and security:*
 1. Strong issue analysis and capacity of Citizen Forum to have membership from all cells, working with Citizens 'Assembly (Inteko z'abaturage)
 2. Consistent engagement meeting with security organs and invitation of police officers to Citizen Forum
 3. Responsiveness of accountability organs at district level by removing irresponsible local leaders.

- C. *Increased citizen inputs/priorities in Sector Imihigo/planning process:*
 1. Confidence and trust the Mukamira sector leadership have had in the citizen forum to the level of sharing with them the draft sector plan
 2. Effective collaboration and good rapport with other community members which made possible for them to present missing priorities in the sector plan
 3. Acceptance of sector local leaders to incorporate and consider their inputs in the final sector plan

Figure 5 Ngoma Youth Peace Dialogue Contribution Mapping



Three important Changes from the Ngoma Sector:

- A. *Healing*
 1. Knowing you are not alone
 2. Being aware of your wounds
- B. *Forgiveness*
 1. Coming to terms with what happened
 2. Healing
- C. *Self-confidence*
 1. Testimonies from members
 2. Allowed time to speak

"Hope and healing increase forgiveness. 'Ntawubabarira ibikomere bikiva' literally meaning that 'you can't forgive when the wound is still bleeding'."

Ngoma Youth Peace Dialogue Participant

Hope was argued to be one of the contributing factors for healing since it increased as a result of participating in space for peace that removed people from isolation. Hope increases self-expression and feeling accepted.

Strength of influence

After discussions between the two groups below are factors that both groups agreed had more influence in order of strength.

1. Healing
2. Self-confidence
3. Hope

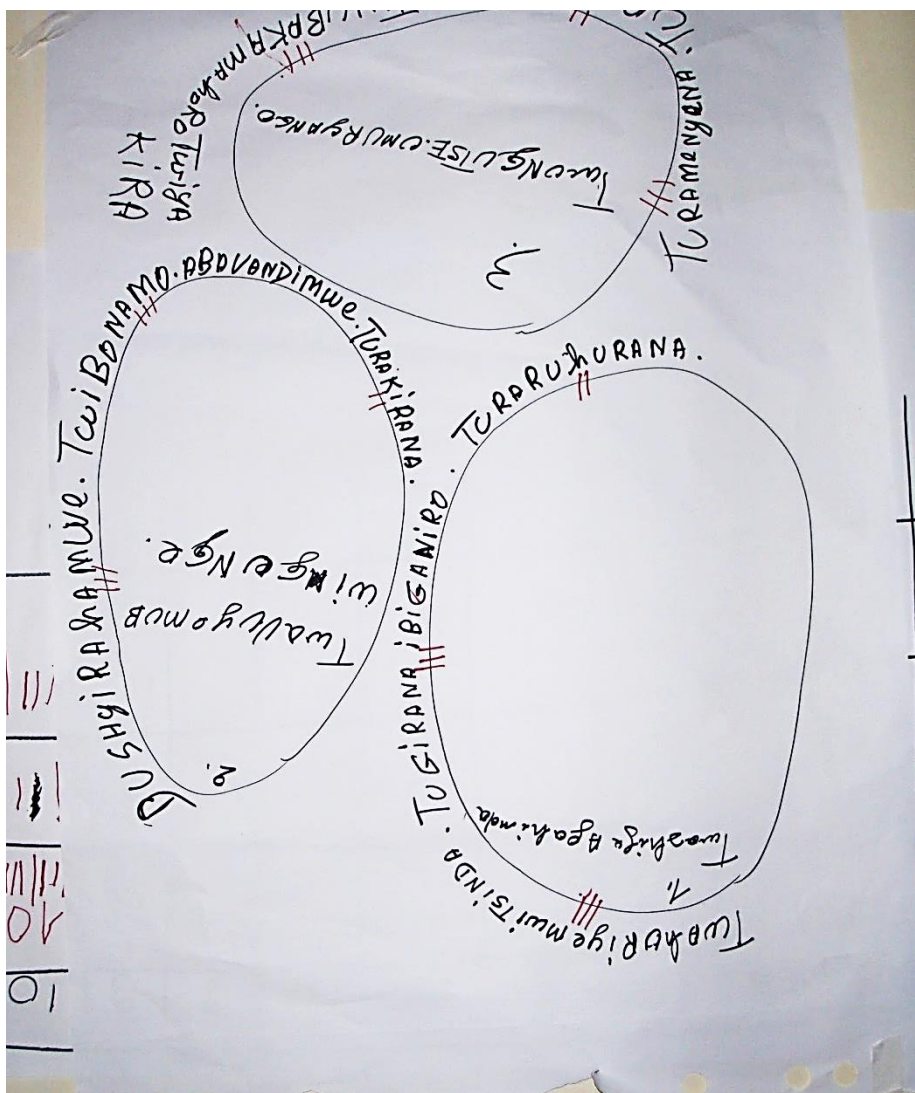
Three important changes from the Turuhurane Sector:

- A. Overcame sorrow:
 1. Safe space
 2. Dialogue
 3. Tolerance
- B. Gained a family:
 1. Trust
 2. Secret and confidentiality
 3. Dialogue
- C. Overcame Isolation:
 1. Solidarity
 2. Dialogue
 3. Confidence

“These changes will continue because the group has given us a foundation. We will build from their and continue to live better with our families. We have gained confidence, we have gained hope for future and we have been now considered as human beings. We have changed many things in our families and we hope to continue this.”

Participant, Turuhurane Space for Peace

Figure 6 Muhanga-Turuhurane Spaces for Peace Contribution Mapping



Efficiency

Successful Adaptive Management (AM) was shown by NAR and Interpeace throughout the SHPG programme where regular challenges and unexpected situations were met with flexible, transparent and strategic responses. The management of the programme is highly commendable taking into the considerations of existing challenges prior to the commencement of the programme and the relatively short length of time to achieve highly complex and long-term goals and behaviour changes.

The responsive approach included on-going adaptations to the programme strategy, as well as a built-in awareness for flexibility to reduce any incurrent bureaucratic rigidity, thus potentially limiting flexibility.

The efficiency of the SHPG programme strategy was noted among the key stakeholders, and as is evident when considering the most recent log frame and the responses of boundary partners, most aspects of the programme have had high levels of success in achieving the programmes goals. However, the areas for improvement for any future work within these axes include: more engaging advocacy strategies; managing the limited supply of qualified therapists; enhanced and more proactive media engagement; and group meeting frequency and concentration.

Context sensitivity of the programme

Every quarter, NAR staff undergo institutional-wide reflection meetings, in order to maintain a reactive approach as issues present themselves, ensuring NAR is equipped to be adaptive and responsive. Responsive approaches are not just integral to NAR's internal workings but are integrated into the SHPG programme strategy and include: ensuring that recruitment processes are responsive to the local need; and the use and respect towards democratic group-led agenda setting.

Flexibility which was in built to the programme during its inception, has remained an active component throughout the programme's implementation.

Some examples of the adaptive processes throughout the programme include:

1. Reducing the target number of Spaces for Peace to ensure maximum impact with available resources
2. 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 initial and mid-term evaluation mapping exercises
3. Creating groups of diverse backgrounds and experience to help address specific issues revolving around trust and tolerance – such as 'Abanyamahoro' Space for Peace in Nyabihu, comprising genocide survivors, ex-perpetrators, widows, and marginalised individuals
4. Making provisions for mothers to attend with children to increase their participation and ensure their continued inclusion in the groups
5. Creation of a dedicated SHPG programme Advocacy Strategy to improve engagement with decision makers
6. Creating single gender groups to create a safer experience – such as Turuhurane Space for Peace in Muhanga, composed of women married to husbands of different ethnic backgrounds from themselves
7. Creation of *Phase Out* ceremonies to reach those in the community outside the healing groups with the stories of healing journeys and experiences
8. Selection of topics discussed in groups was determined democratically by each group that they were address and discussing those issues that affected them and their communities most – this was the case for both the Spaces for Peace and the Citizen Forums

NAR demonstrated adaptability to situational issues through the creation of groups according to specific need, showing awareness of the factors which will most the participants to heal. The successes of these groups

can be attributed to the adaptive management by NAR which worked with the groups to make more provisions to accommodate women with children, a focus on issues most relevant to the groups, the reduction of the number healing spaces to ensure maximum impact and developing activities for healing to reach beyond the groups and into the communities.

Groups democratically decide discussion topics within their meetings to ensure that it is relevant and helpful to the participants. For example, Mukamira Citizen Forum (observed during fieldwork) discussed the issues of drug use in their community and how do deal with the associated problems. NAR staff use their expertise to add to and develop the discussions held by the groups, in no way dictating the subject, but adding to its benefits; thus, showing the autonomy of decisions taken by the Citizen Forums is respected and is not hindered by the continued presence of NAR. This demonstrates the conflict sensitivity which NAR perpetuates throughout its work.

Furthermore, the political spaces which NAR and Interpeace create and manage, have a protected nature which is vital to the conflict sensitivity which is applied to this programme. This is a key component of Interpeace's work, and it can be understood through the use of the programme's *Do No Harm* principle.

Specific programme adaptations

From a comparison of the end-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 notable changes in the programme's implementation context, or challenges emerging over the programme:

Origin	Adaptation	Reasoning and Analysis
Creation of: 10 Spaces for Peace; 20 Youth Peace Dialogues; 20 Citizen Forums;	Decision to create no more groups than those now established: 5 Spaces for Peace; 10 Youth Peace Dialogues; 13 Citizen Forums Creation of homogenous groups to address gender/issue specific subjects	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. By avoiding spreading themselves too thin, NAR is able to ensure that maximum impact is achieved through the allocation of resources in monitoring the groups and supporting their sustainability; and in further pursuing advocacy. These efforts have paid off with the documented positive stories of change expressed by the different participants and evidence through their outreach and work in their communities.
Limited psychotherapist support Number of Peace Agents trained – 20 (10F, 10M)	Secured collaboration of 2 psychotherapists; decision to allocate 2 Peace Agents per group, thus reducing the number of Peace Agents to 10 (6F, 4M)	Related to the issues above, this staffing shift promptly responded to the lack of specific expertise on healing, and thus established an important professional basis for the groups.
No independent Gender Strategy	Gender Strategy commissioned by Sida and finalised in 2016	The Gender Strategy has been integrated throughout the programme, not just at an administrative level, but through active integration in dialogue session within the different groups, trainings of media and NAR staff, events and meetings with external stakeholders.
No independent Advocacy Strategy	Advocacy Strategy developed in 2017	NAR staff undertook a 3-day training on developing advocacy strategies with the view to create an advocacy strategy for the SHPG programme. The training resulted in a dedicated strategy in 2017 and has provided a roadmap to increase engagement with decision makers.

Creation of groups of mixed gender and trauma backgrounds	Creation of some single-sex and of homogenous trauma groups	<p>As noted in the mid-term evaluation, the strong successes already achieved by Turuhurane - a group solely for women whose husbands are of different ethnic backgrounds— shows the value of this response to localised needs.</p> <p>It is mentioned in the recommendations that if the programme were to scale-up with more groups in the future that all-male Spaces for Peace groups would be recommended to help overcome the sometimes reluctance of men to show their emotions in a gender-mixed environment.</p>
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Sufficiency of Strategies

This section is based on the finding that *all* SHPG programme strategies – other than the three 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) supply of therapists; (iii) media engagement. Also, to a lesser extent the frequency and the concentration of group meetings.

The programme overall

The most notable area for strategy development is in the advocacy-level strategy, which requires an allocation of more staff time, more integration of local leaders within the programme and the training of participants in Citizen Forums (and potentially Youth Dialogues spaces) on how to improve engagement for advocacy with local leaders. This is recognised within NAR, and by programme stakeholders for example:

“On our advocacy side, now we have enough data to know the kind of challenges that we have and so to work on specific issue research and to respond to the issues that are present.”

Interpeace Programme Officer

“People have issues with the Imihigo and Ubudehe; people have been complaining that they are in the wrong categories, so this shows how through research we can respond to individuals.”

NAR Programme Officer

In the PAR, the inclusion of decision makers was a key aspect in creating the foundations laid for advocacy. Due to the adaptive nature of the programme, advocacy is a necessary component, reliant upon engagement with leaders. The programme has been successful in holding dialogues and being ‘invited to the table’ to discuss its approaches to healing and participatory governance; thus, confirming its recognition as a through leader on both for the

Moving forward into other programmes, it must be noted that there is a need for strengthened ‘Advocacy Strategies’ specific to each axis to increase impact and to conduct joint advocacy activities where possible to use resources for advocacy most efficiently.

The limitations of not having a clear and accessible strategy leave the decisions on increasing advocacy to be taken on a more sporadic, or reactive, basis. This would lack the concentrated effort and might impede the potential benefits which sustained and applied advocacy could attain.

As Interpeace staff have expressed, there is concern that the programme is still unable to deliver on its advocacy goals. This is due to a limited expansion and funding to allow NAR staff to undergo further work, as with their current workloads, staff would be unable to then do additional work on advocacy.

Societal Healing

A concern raised by a number of programme stakeholders is that of **insufficient strategies to equip Peace Agents** to lead healing spaces, as the Peace Agents themselves require healing and are not 'outside the genocide'. The Founder of Ireba's Psychosocial Unit, for example, pointed out that it is difficult to find those with the 'neutral' qualifications to do the work of healing:

"You try to remove a speck in someone's eye yet you also need to have yours removed. There is no Rwandan who is 'outside' of the genocide conundrum. We are all implicated in the genocide question, those who went to exile only return to the same problem that has in effect grown bigger."

Assumpta Mugiraneza,

Meeting the Need of psychotherapy

As mentioned in Relevance section, the healing axes of the programme was a pilot scheme. There was not a previous awareness that therapists would be such an essential aspect of the programme. However, as the programme was implemented, the wounds of the boundary partners presented themselves, making the need for therapists more evident. This presented the challenge of finding enough qualified therapists, who have familiarity with the culture, the language and the ability to understand the sensitive situation; this has been a challenge throughout the programme.

This has been reflected in the training of Peace Agents, as it is understood that peace agents aim to gain skills to emulate some of the work which a therapist might be understood to achieve. This is essential as the Peace Agents' position within the community and their permanence is important in creating the trust necessary to facilitate healing.

The case above shows the challenge of acquiring enough sufficiently trained psychotherapists to enact NAR's goals in the field, there should be on-going discussions amongst NAR, Interpeace, NURC, academic institutions and the Ministry of Health on how to overcome this capacity deficit.

Potential solutions may include:

- New funding sources for NAR to provide psychotherapists
- Government provision of psychotherapists
- Training of Peace Agents to takeover some of the work done by therapists
- Recruit more or new Peace Agents from those who already have some psychotherapist skills

Participatory Governance

A cadre of journalists were trained by the SHPG programme on participatory governance, which included gender training. However, there editors and commissioning managers were not included in the training. One journalist trained by the programme described the direct effect the training has had on his work:

"The trainings helped me to provide knowledge with proper investigation or collect stories without causing more harm or increased trauma in doing issue analysis and to be gender sensitive when reporting. This made my story entitled 'How can women and men share unpaid care work' produced in Nyaruguru district, which was given an award."

It was expressed by all of the journalists spoken to during the fieldwork that the trainings had provided them with new perspectives, confidence and tools to include the voice of people within the community on the issues which concern them most.

However, some comments focused around the fact that much of the reporting they were doing related to the Citizen Forums and their work was not receiving the attention as other stories they worked on – mainly because they are not 'lucrative'. Again, this is where the inclusion of editors and managers is critical to making sure that the right stories are commissioned, positioned prominently within news bulletins and publications.

Furthermore, to increase more training can be done with the journalist cadre to improve their efficiency in reporting on community interest stories. Trainings on conducting investigative reports and how on how to better engage their audience on the topics at hand. Whilst these trainings may not seem that they are within the remit of NAR and the SHPG programme, it is important to impart not just knowledge about the subject but practical skills on *how* to report on the topic. **NAR should consider conducting joint trainings or bringing experts using existing resources and through organisations they already have relationships with to help build these skills.**

Lastly, the interaction between media and local leaders has not been as forthcoming as was previously intended. A local leader in the Rusatira local leadership focus group discussion noted; *"We have got some time to interact with media at different occasions though the year before and this one, they didn't contact us. We have learned that they interviewed our citizens at markets and elsewhere. The media helps to know the issues faced by the citizens so that we can deal with them."* Increased interaction between the local leaders and the media can help to provide a bridge for the citizens and enhance transparency and advocacy at this level.

SELF-EFFICACY SCORING SHEET
IFISHI JO KWISUZUM& KW'ITSINDA

	1	2	3	4	5	6	7	8	9	10
Q1										
Q2										
Q3										
Q4										
Q5										

Self-efficacy score sheet from the Mukamira Citizen Forum Focus Group Discussion

Gender

The inclusion of the Gender Strategy during the programme and the implementation of it throughout the second phase of the programme has been important in ensuring the relevance of the programme for accounting for the different needs of men and women. The programme has made progress in terms of gender and 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.

Moving on from the mid-term report, there has been efforts made in ensuring that the programme responds to some of the more basic requirements for considering gender difference. Women's responsibilities of small children are taken into account and nappies, baby food and changing areas are now provided to increase women's capacity to attend despite their responsibilities.

Overall, the aspect of gender integration has improved since the mid-term evaluation. This section details this progress more generally across the programme and specifically against the levels set out in The Longwe Women's Empowerment framework.

Currently, the Gender Strategy has been in operation for two years, after consultation between NAR and Interpeace staff, just before the mid-term review. Staff subsequently underwent gender training to ensure that they are fully aware of the gendered needs.

Alongside this, adaptive management has been applied to address specific needs of women: single gender groups were designed to help individuals discuss the specific concerns which affect their gender without feeling obliged to keep the topic relevant for both genders.

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 future programme's either by NAR or following on from their methodology do more to address the specific concerns of women and men.

The Longwe Women's Empowerment framework has been used to assist in the analyse of the role of gender in the programme. The analysis has used applied the framework analysis through a traffic-light system¹¹:

Figure 7 | Traffic light system on the recognition of women's issues

1 – poor performance, requires immediate attention	Negative level	<i>Where project's objectives are silent about women's issues. Experience suggest that women are likely to be worse off due to the project.</i>
2 – requires some improvement	Neutral level	<i>Where the project's objectives recognise women's issues, but concern remains neutral or conservative, merely ensuring that women are not left worse off than before</i>
[3 – improvement is in progress]	[Improving]	<i>[Where project objectives are progressing towards the positive-level.]</i>
4 – functioning well to achieve goals	Positive-level	<i>Where the project's objectives are positively concerned with women's issues and with improving the position of women relative to men.</i>

¹¹ International Labour Organisation (ILO), (1998), 'Longwe Women's Empowerment Framework', <http://www.ilo.org/public/english/region/asro/mdtmanila/training/unit1/empowfw.htm>

Control

Rating - 4	Societal healing	Participatory governance
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Definition¹²: *Women and men have equal control over distribution of benefits, without dominance or subordination.*

The goal of improving citizens' control over policy making achieves a 'positive-level' ranking within the framework, due to the ability of the groups to elevate women's voices through participation in the Citizen Forums and the Spaces for Peace – regardless if led by a male or female Peace Agent.

Specifically, in the Citizen Forums, the gender-equal democratic decision-making process on the distribution of benefits or determination of community works was found to be equal between women and men.

Participation

Rating - 4	Societal healing	Participatory governance
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Definition: *Women have equal participation in the decision-making in all programmes and policies.*

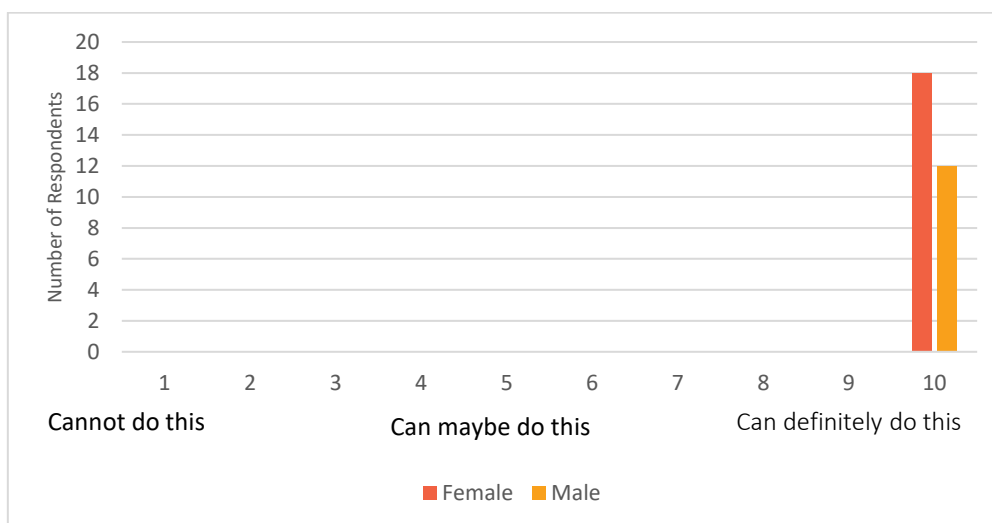
Improvement of the participation of women in participatory governance has been seen since the mid-term evaluation. Participants all spoke within group meetings and were listened to within the activities proposed in the FGD's.

During the self-efficacy exercise, all participants a high ability for women to speak freely. This has been contributed to by the democratic nature of the groups, which give equal-value to all members' opinions, thus preventing dominance of any one gender or group.

Despite this, it was noted that the women within the groups voted the same as the other women. When it came to the group activity women were quick to agree with each other in their discussions. Potentially demonstrating a lack of confidence to act as an individual. This was different from the men in the groups, who respectfully disagreed with one another and voted as individuals.

Whilst boundary partners reported a high amount of gender equality in their groups, based on an equal ability of men and women to speak, as shown below, they reported a completely equal ability to speak:

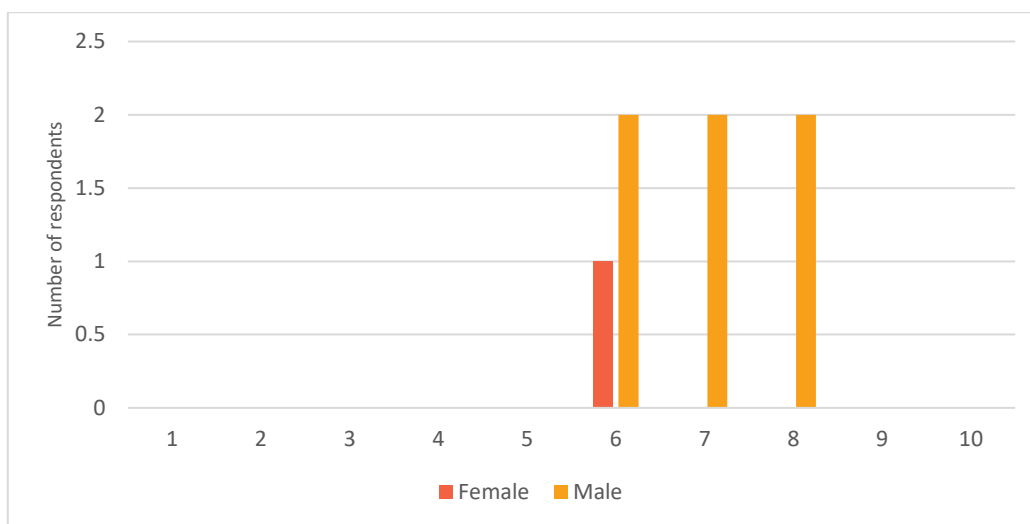
Figure 8 | Can men and women speak equally in this group?



¹² All definitions adapted from 'Implementing Gender-Focused Development', University of Oregon, p.23, http://pages.uoregon.edu/aweiss/Intl640/CEDPA_Week5_1.pdf

In the journalist focus group discussion, however, when asked about their reflections on the gender equality which they perceived, they reported very different numbers, (it is important to note here that there was only one female journalist present in the FGD and this question should be tested more broadly with other female journalists):

Figure 9 | Local journalists: Can men and women speak equally in this community?



This opinion can also be reflected in this comment from a journalist involved in the SHPG programme:

“The role played by women/girls, in their ability to make their voice heard when it comes to community issues and policy-making, is less than that of men/boys. This is due to inequalities that exist between both genders which results from patriarchal society.”

The difference in these numbers is interesting, particularly as journalists are trained to have an awareness of issues in the community and to notice social situations. However, there is no reason to completely discount the responses from the boundary partners, as even perceived equality within the group settings can help lead to greater equality within the wider community.

Conscientisation

Rating - 3	Societal healing	Participatory governance
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Definition: *Women and men believe that roles can be changed and gender equality is possible.*

There is limited evidence of groups being explicitly asked to discuss and to consider their gender roles within the group conversations. However, this does not imply that there is no discussion of these roles. It is known that there were dedicated discussions to ‘gender’, but some of these discussions were not had due to the wish of the groups wanting to focus on other topics they deemed ‘more important or relevant’. Additionally, there are some testimonies of how roles changed, although this is not explicitly gendered in the accounts.

There are some examples of individuals changing their role, from a more passive and traditionally female role, to a more active and assertive member of the community. For example, Umwali Rose from the Muhoza Citizen Forum, talked about how she used to not feel like it was her place to talk in the community to leaders. However, her time in the citizen forum has made her more confident and she suggested a business idea to her community. This idea was welcomed by her community leaders and now it creates revenue, and she is a respected member of the community. This example shows how individuals have transcended the role they thought expected of them.

Another example from the Bwishyura citizen forum demonstrates how women have reassessed their position as a result of the programme:

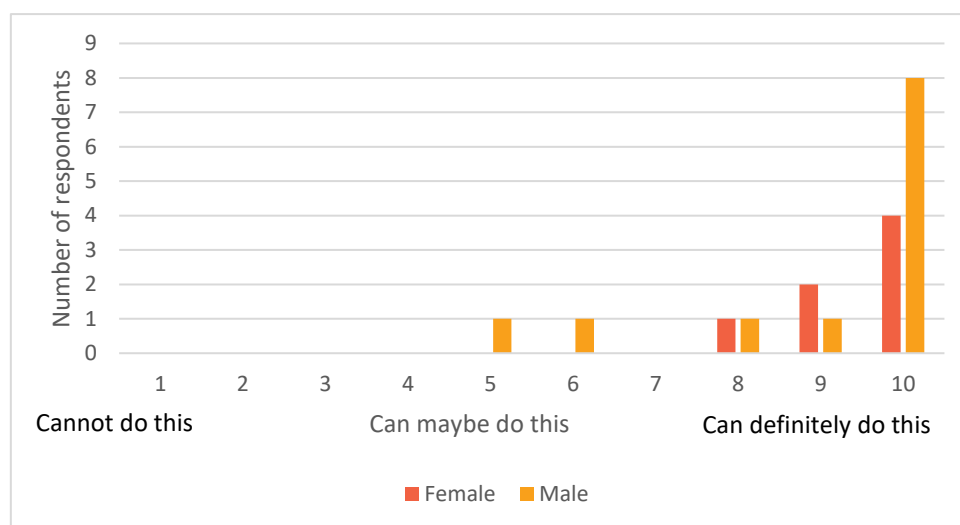
“I was a normal female citizen who used to only look after my family, simple as that; I used to think that participation is only for men, my husband included. Then when I joined the Citizen’s Forum, I started to realize how far I can go to help my community to participate in resolving the issues we face in our daily life.”

However, gender specific-issues have been discussed by a number of Citizen Forums. For example, in the all-women’s group of Turuhurane Spaces for Peace where the women discuss issues from within their lives. As an all-women’s group, it seems evident that women’s issues will likely be discussed.

Another aspect to consider is the ability for men to display a more emotional and caring side, which is traditionally associated with women. NAR researchers reported that they have an awareness of the difficulties which men face in this respect, but there is limited strategy for how to act upon this awareness.

The slightly lower number of men in the healing groups is demonstrative of this culture of men being less capable to open-up. Also, as was shown in the self-efficacy questions which groups were asked. Men reported a lower ability to share sensitive, personal stories than women:

Figure 10 | Can I share a sensitive, personal story with the group?



Despite progress being made since the mid-term review on this measurement, there is still a need to better integrate gender into the discussions, starting with training facilitators / Peace Agents and group leaders to view issues through multiple lenses, including gender equality. Furthermore, there is a need for more tools to be in place to ensure that men are capable of openly sharing within a group, without fear that their masculinity will be affected.

Access

Rating - 3	Societal healing	Participatory governance
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Definition: Women gain access to resources – such as credit, training and benefits – on an equal basis with men.

The insistency on gender-balance within the programme’s activities was evident, but whilst overall the programme showed an almost equal split of men and women participants, there were more women in the Spaces for Peace and more men in the Citizen Forums. More attention needs to be given to balancing out the two axes for a true gender-equality across the programme.

Progress since the mid-term evaluation has seen NAR take steps to improve the accessibility of the programme to women with young children. This has involved creating space for women with children; such as changing rooms, supplying nappies and baby food and ensuring that transport costs for small children are also provided.

Welfare

Rating - 3	Societal healing	Participatory governance
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Definition: *Women’s material needs, such as food, income and medical care, are met.*

Whilst not directly relevant to the programme in terms of material goods, the programme has contributed to the empowerment of participants, both men and women, to speak out more freely to demand services.

A common theme throughout the programme with both the Spaces for Peace and the Citizen Forums was the desire to have elements included to address the improvement of their socio-economic status. The aspect of livelihoods is beyond the remit of the SHPG programme, but regardless of this the empowerment of participants has been shown in the development of savings schemes in some of the Citizen Forums.

Should the programme seek to do this in the future or with other programming, it should be carefully considered and partnership with organisations who specialise in livelihood programmes should also be explored.

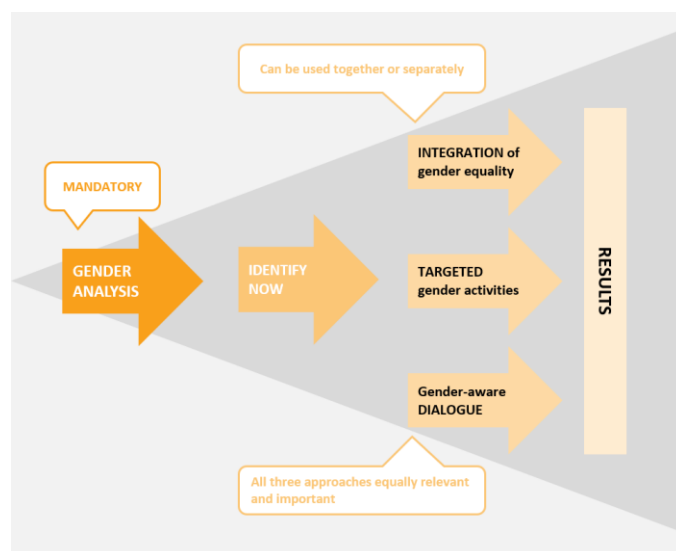
Implications

The implementation of the Gender Strategy has improved the overall position of women who have participated within the programme, but more work is to be done to achieve more gender parity, but only minor in some areas. The main challenge to implementing the strategy has been less resistance within the group and more the limited resources available within NAR to dedicate to the issue.

More training on how to mainstream gender into programming needs to be done at both the programmatic level (training of facilitators / Peace Agents / Local Leaders etc.) and the organisational level within NAR with all staff. This is an area where continued support from the donor could contribute with a light touch of funding but could result in a substantial impact on the programme outcomes. Sida may want to consider continued assistance to assist NAR in realising gender integration inline with the donor’s own gender theory of change (see right).

Additionally, whilst there is extensive work going into improving the situation on women, there is little by the way of tools to assess the situation of men. Even in the Sida guidelines, there is no strategy to improve men’s ability to ‘open-up’, to become more willing to express emotions and to take a more caring role within their home. This would also have a beneficial effect for women, helping them to have some of their responsibilities taken care of and allowing them to engage more with the programme.

Figure 11 | Sida Gender Theory of Change



Sustainability

When considering the sustainability of the programme, it is important to consider the programmes main goals; to provide individuals with the skills to work as a community, participate more in democracy, to heal their wounds and live peacefully. It is with this in mind that it can be understood that personal change is the most important and also lasting impact of the programme. Many boundary partners noted that even if the groups stop meeting, the change that it has had on their lives has been profound and lasting and they will not go back to how they were before.

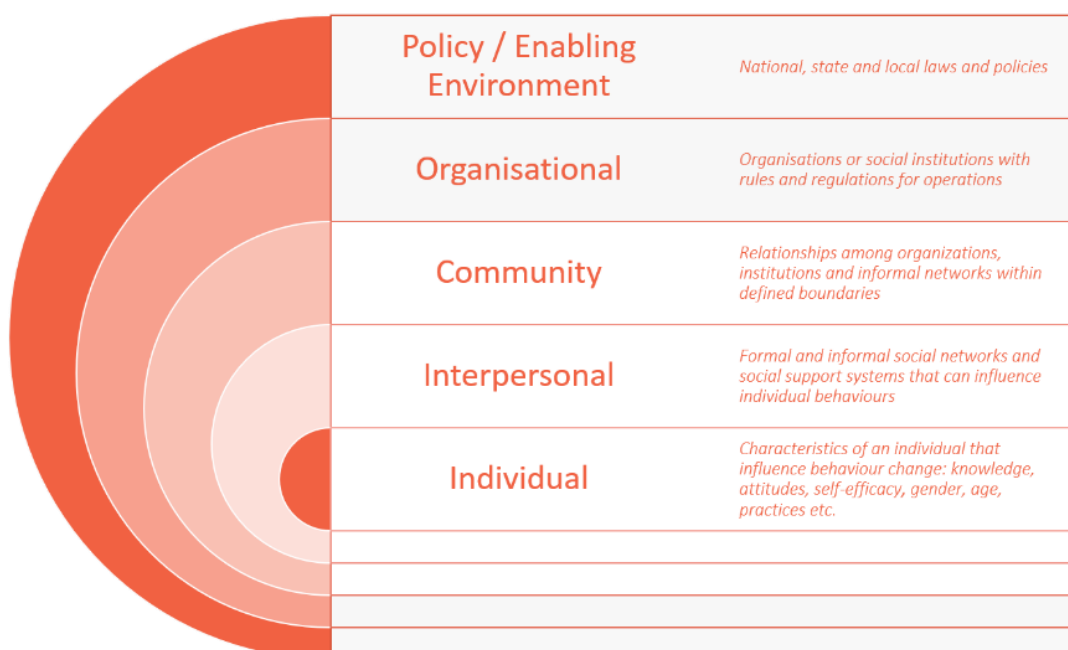
At the community level, Citizen Forums have already started schemes to keep the meetings going. These take the form of projects which ensure that the groups keep meeting, and also schemes which generate income, so that the costs of meetings can be met even without support from a donor.

However, on the healing side of the programme, there is less confidence that these groups will be able to continue after the programme is over. The costs of therapists and other tools, such as documentaries and outreach tools, will not be able to be supplied without any funding.

Another aspect which requires funding is the costs of research, which maintain NAR's ability to understand the effects and to retain the programmes relevance. It has been noted by NAR staff that this expense might not be as significant as previously thought, but it is still an issue to consider after funding ends.

This section uses the Social Ecological Model, as show below, to analyse the sustainability of the SHPG programme. The Social Ecological Model (SEM) is a theory-based framework for understanding the multi-faceted and interactive effects of personal and environmental factors that determine behaviours, and for identifying behavioural and organizational leverage points and intermediaries changing behaviour¹³.

Figure 12 | The Social Ecological Model¹⁴



¹³ UNICEF MNCHN C4D Guide, Module 1: Understanding the Social Ecological Model and Communication for Development, 2014.

¹⁴ Adapted from *Ibid* and the Centers for Disease Control and Prevention (CDC), The Social Ecological Model: A Framework for Prevention, <http://www.cdc.gov/violenceprevention/overview/social-ecologicalmodel.html>

At the individual level of change, all boundary partners spoken to expressed that they have benefited from long-term change, this was reinforced by testimonies provided by family, friends and neighbours of those in the Spaces for Peace. Many talked about the life-skills that they have gained and how they have introduced those skills, such as active listening, to others in their family and community. The participants across the board from all groups most frequently mentioned they had gained confidence, trust, and peace building skills.

“Those who have had personal changes and impacts in their families will also continue because we have zeal and commitments to sustain our achievements.”

Mukamira Citizen Forum

“My thinking is that the outcomes of this program will be lasting. I have managed to live with my relatives and learned to forgive. I can never be depressed again because I have learned that forgiveness is the foundation of inner peace. However, I also learned that forgiveness is another difficult step, but all in all I have established good relationship with my family and will not need to go back to conflicts again.”

Ngoma Youth Peace dialogue

At the level of interpersonal change, there were a number of testimonies about how interpersonal relationships had improved, whether between community members, amongst family / spouses or between perpetrators and the families which they directly affected through their actions.

“Our children have been raised in a challenging context because of our history, today we have youth who have become parents but there has never been a 'transmission' not transmission of trauma because this happens automatically but to usher them into society, to be able to reconcile them with the society in which they are born; a kind of reconciliation that is different from the Unity and Reconciliation concept that we know but just like in the past when...continuity was not about dying of some and the birth of others but they co-exist in that when the old phase out, the young are old enough to take over. But because of these challenges, we were unable to usher our youth into this role.”

Assumpta Mugiraneza; Ireba

Boundary partners – such as family members explained how a shift in one person’s opinion can bring about changes in the rest of the family. In one of the family sessions Bangamwabo Vital, the husband of Epiphany (who attends the Turuhurane Spaces for Peace), showed the effect the group has had on his family, through his wife’s involvement *“Before my wife joined this group, we were in conflict. We had no peace at home but now we live in peace and our family is considered as model.”*

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, which was usually facilitated by livelihood components which they have established, and the training they have received. However, it is important to note that the majority of those that said they would not be able to continue meeting without the support of the programme were healing groups, whereas most of the Citizen Forums have agreed they would be able to meet after being phased-out. A member of the Mukamira Citizen Forum, for example, reported:

“Our citizens’ forum will not stop because we have developed a sound sustainability plan. Members are committed to keep meetings because this group is like a think tank. When we’re together we reflect together on various issues and provide possible solutions to community issues.”

Expressions such as this are positive, when considering that NAR has achieved the ability to give citizens the skills they need to govern themselves. However, it must also be noted that some boundary partners were more concerned at the programme finishing and any expansions of the work to reach more people, being curtailed:

“Learning is every day. We are not happy that this program is coming to an end. We gained solidarity and wish the same program could be extended to our families and friends.”

Ngoma Youth Peace Dialogue

A member of Ngoma Youth Peace Dialogue offered the solution to securing greater sustainability for such groups:

“There should be a community exchange of university students with community members who underwent trauma healing for inspirational discussions and experience sharing.”

In the mid-term review it was mentioned that exchanges would be helpful in spreading the beneficial work done by certain groups, to other groups who would benefit from these ideas. Whilst some exchanges did occur, they were limited and more should be considered.

From a sustainability standpoint, these are important to encourage learning and sharing of experiences / best practices / lessons amongst peers, thus, reducing the necessity of NAR to provide learning materials for these exchanges. These exchanges were requested by participants in the field work during the mid-term review and were requested again during the end-term. They are also included in the recommendations.

The efforts of NAR in the SHPG programme are demonstrably effective, and there are concerns from the boundary partners and the key stakeholders, that the programme will be unable to reach any further people after funding is finished. In response to this there is the consideration that other institutions will be able to apply the methods used to continue the work. There has been some acceptance of this in government, although there remains no exact strategy in place.

At the level of community change, long-term impacts have been seen on the local infrastructure and populations in the way of Citizen Forums initiating, mobilising the community and raising funds for community projects such as improving latrines, refurbishing schools and other projects. Additionally, there is a high level of optimism that the existing groups will be able to continue meeting.

Community change has varied in scale between societal healing groups: many individuals described the effect of the programme on themselves and how they took these changes to their communities by starting initiatives themselves, or by being an example and forgiving those who wounded them, on a more personal scale, individuals reported that their personal relationships with family members have improved, subtly impacting the community. Though these are currently relatively small in 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, Mukamira Citizen Forum were very clear:

“No, it can't go back to how it was before. Plans are already established to safeguard our achievements and even the district is ready to support us.”

At the level of NAR's institutional change, the rapid growth of NAR since the start of the programme (nearly doubling in size), has resulted in considerable concerns on whether this will be a sustainable growth and whether they will be able to maintain the acclaim which they received during the SHPG programme. NAR's profile has been raised through the SHPG programme as a trusted research partner, thought leader and policy influencer. Whilst NAR has demonstrated its ability to function at its current size and funding levels for the

SHPG programme, if there is a desire or opportunity to scale-up the SHPG programme there will be a need to increase NAR's staff capacity in both managerial and technical skills. An evident result of the increase in size is that there were issues with the M&E department being understaffed and the staff were overworked, but there were reports from NAR members that this was temporary, and it will be integrated in the coming stages.

Finally, at the level of policy-level change, there has been evidence of the influence of NAR and the evidence generated from the SHPG programme. The initial influence on major policy came in the at the 14th *Umushyikirano* (from the National Healing Conference) where healing was recognised as a critical part of a sustainable peace. Other areas of policy change have been seen through NAR's national-level engagement with the Ministry of Health on Mental Health Division and NURC to create awareness on the different types of wounds experienced in Rwandan society and the innovative approaches being used by the programme.

There is still need for a policy tracker to actively track upcoming policies and areas where NAR contributions can be most effective.

Whilst there is still more work to be done as to policy-level changes, the groundwork has been laid to create lasting impact through the raising of awareness and assistance to incorporate healing and participatory governance in the country's social, health and peacebuilding policies moving forward.



Women from the Turuhurane Space for Peace working together on the contribution mapping exercise.



Muhoza Citizen Forum with NAR staff after their Focus Group Discussion

OVERALL ASSESSMENT

Summary of the evaluation assessment of the SHPG programme

Overall Assessment

The Societal Healing and Participatory Governance programme has positively transformed lives and is working to transform communities. This transformation has been evidenced through the materials reviewed, interviews with key stakeholders, focus group discussions with boundary partners, most significant change stories of participants / family/friends / neighbours and interviews / direct engagement with the NAR and Interpeace teams.

The ability of the programme to bring together those at opposing ends of society through healing groups and in the betterment of their community has created a shift in society and has helped to dispel stereotypes and misperceptions. The innovative approaches to achieve this have been highly commended and sought by others included the Ministry of Health.

Through the SHPG programme, NAR has transformed itself from a small community organisation to a thought leader in healing and participatory governance. It has gained credibility at both the national and local levels with decision makers, community organisations and institutions.

Despite the strides made as an organisation there are still areas where improvements – such as implementing advocacy more strategically, working in collaboration with other groups, increased gender mainstreaming and the inclusion of local leaders directly into the programme. However, these areas for improvement should not overshadow the immense achievements made by the SHPG programme through the dedicated team at NAR.

The trust and confidence built by NAR at the national level, has also been seen at the personal level of those that the programme directly worked with in the different groups. This trust between the programme and its participants was a major contributor to the programme being able to achieve its desired results and why the SHPG programme should act as an example for other programmes seeking to achieve a similar end.

The progress and positive changes can be also be attributed to the adaptive management and reflective approach used by NAR in the SHPG programme which has helped in the mitigation of the occasional barrier and on-going challenges at institutional, policy (local and national), community and individual levels.

Whilst future work will require more resources (funding, training and staffing) the SHPG programme has created a strong foundation from which to work, which includes the use of PAR for advocacy and programme design, influencing policy and empowering individuals and communities in a sustainable peace. Through the work of the SHPG programme an exchange of ideas should take place with other like-minded organisations, as well as internally amongst the best performing groups in the programme.

There is an enthusiasm for the work and accomplishments of the SHPG programme as shown by those interviewed for this evaluation, which bodes well for the sustainability of its approaches and outcomes. **NAR should be commended for the work it has achieved over the four years of the SHPG programme.**



CHALLENGES

Overview of the challenges which remain for the programme overall and for each of the axes.

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. Measuring expectations of participants

The vision and goals of the SHPG set a very high bar, and whilst the SHPG programme has been successful in achieving and progressing towards these goals, it needs to be careful in measuring the expectations of participants. For example, some participants interviewed mentioned the desire for the groups to help in changing their socioeconomic status, which is simply beyond the remit of NAR. However, this does not preclude NAR from working with or referring participants to livelihood programmes. It is important to note that some of the groups engaged by the programme have been proactive in starting savings schemes or their own livelihood programmes. This is where more exchanges between groups would be helpful. Additionally, there is a need to ensure that participants don't feel 'left behind' by the programme as it comes to an end or when their group is phased out. This is the basis for a strong sustainability plan with phase-out and handover of ownership to either the groups or other organisations / government bodies.

2. No Rwandan is outside the events of the genocide

The challenge for the SHPG programme and similar programmes going forward is the simple fact that all Rwandans were affected by the genocide, which has shaped their outlooks, politics and opinions. The task of breaking down the barriers to dialogue, stereotypes and misperceptions is monumental. This can only be done through collaboration/coordination with others working in the space and a strong and active advocacy strategy.

3. Insufficient specificity and exact tools to mainstream gender strategy

Although the Gender Strategy was crafted after consulting NAR and Interpeace staff in September 2016 and work has been done to produce documentary films, articles and trainings of the media and Peace Agents; more work remains in ensuring that is fully mainstreamed into the dialogue spaces. Currently there are scheduled 'gender-centric' dialogues scheduled in the topics of conversation for the dialogue groups, but the targets were not met, due to the groups deciding to discuss other issues they deemed more important. The ability to mainstream gender adds to NAR staff's considerable workload and limited existing gender capacity is a challenge to actually implementing and fully integrating the Strategy without adding to the team's workload.

4. Lack of robust Advocacy Strategy

Whilst an advocacy strategy was developed and implemented in 2017 (year 3 of the programme) and there has been activity surround it, there is still a need for a more robust strategy that has more direct engagement with policy and decision makers. The strategy can be strengthened through working more closely in training the Citizen Forums on conducting evidence-based advocacy with local decision makers. Lastly, NAR can further improve advocacy by participating in collaborative join-advocacy campaigns with like-minded organisations.

"Advocacy is still an issue"

NAR Researcher

5. Difference from previous NGO's; not meeting expectations

There is an expectation among citizens when they participate within a programme with an NGO, that they will get some financial benefit out of their interaction. The SHPG programme did not offer people what they expected, only giving them light refreshments for the sessions and meeting the other expenses associated with attendance. For many of the boundary partners this was not what they were hoping to gain out of the programme:

“I would like to tell you that what surprised was to realize that there is no financial gain in participating in the CF. For instance, when the CF was launched, we were hosted to a hotel; our first session was held to another but small hotel. After, the CF was relocated to the Sector Office to finally be held here at the Cell Office. From the beginning, to be honest, we thought we could get hefty amount of money as we were supported by an NGO like Never Again Rwanda, but we realized that our call was a noble call to participate in alleviation of the causes that hinder citizens to actively participate in Governance processes”.

Member, Bwishyura Citizen Forum

But, as with the statement above, once they realised what NAR were offering them, personal and community development instead of financial gain, they reported that through continuous interaction with the programme, they received more than they were hoping to.

Challenges in Societal Healing

6. Scope of those who require healing

Everyone in Rwanda was affected by the genocide. It was noted by a NAR member of staff that “*every Rwandan needs their own personal therapist*”, but obviously the NAR programme is not equipped to provide healing on this scale.

It is a challenge to reach as many individuals as they do, and the concept of group therapy helps to reach more people with the same, limited resources.

7. Culture of silence

There is a culture of silence still present in Rwanda. People are unwilling to talk about sensitive issues in front of others. This is a big challenge to the healing programme as individuals can take a long time to open-up and talk about the problems which they have experienced and the issues they are still experiencing.

8. New methods requiring adjustment by participants and programme

The healing section of the programme has been a pilot programme and it had to change and adapt as it developed. This was understandably a challenge as it meant testing new methods and treating people in a way which they did not expect.

9. Limited supply of well-trained psychotherapists

For healing on the scale which is required there must be a large number of well-trained therapists, who are familiar with the cultural norms, the language and are able to immerse themselves in the environment. It is difficult to find enough trained therapists who do not themselves need healing.

Challenges Participatory Governance

10. Centralism of government system

There is a legacy of a centralised government system. This system is not familiar with participatory governance and as a result many leaders are unwilling or unable to entertain it. Attempts to change this have been difficult, both the leaders and citizens have been resistant to change.

11. Fear of speaking out against authority

This is built upon the culture of centralism. Citizens are afraid of talking in front of an authority, for fear of being seen as overly critical, meddling and overstepping their place as a member of a democracy.

12. Regular rotation of local leaders

There is a quick rotation of local leaders, resulting in citizens being unable to build strong trusting relationships with government authority. Also, any work which is done in bringing some authority to the citizen forums, has to be reapplied when new leadership takes over.



Members of the Mukamira Citizens Forum engage in discussion during the Focus Group Discussion.

BEST PRACTICES & LESSONS LEARNED

Identified best practices and key lessons learned from the programme

Best practices and lessons learned

This section outlines the identified best practices and the key lessons learned from the programme's duration.

Best practice	Requirements for success	Key lessons learned
Dual axis approach of societal healing and participatory governance is appropriate for peacebuilding programmes	<ul style="list-style-type: none"> - Trained programme staff that understand both sides of the programme and how they contribute to each other and capability to work across the programme - Trained psychotherapists and facilitators (Peace Agents) working on healing aspects, also understand the contribution of participatory governance - Buy-in of the programme from government at all levels - Engagement with local leaders who understand the important contribution attributed to each axis and how they work together 	<p><i>Whilst there is recognition that they two axes contribute to peacebuilding, it is important that those managing and participating in the programme are aware of how the two axes are linked.</i></p> <p><i>Moving forward for programmes using this approach, there needs to be a strategic link between the two aspects of the programme through measuring impact.</i></p> <p><i>Advocacy work should use evidence to demonstrate the importance of simultaneous implementation of these two axes and their contribution to a sustainable peace.</i></p>
Both mixed and single gender groups are important to the healing process	<ul style="list-style-type: none"> - Willingness of community members to participate in healing groups - Psychotherapists trained in gender-specific techniques and issues - Ability to meet the number of psychotherapists required - Programme staff trained on gender-specific approaches for healing spaces, as well as gender sensitivity - Funding levels to meet a potentially increased number of groups 	<p><i>The Spaces for Peace have proven successful in their ability to help group members either heal their wounds and / or to gain the skills required for continual self-healing.</i></p> <p><i>Women-only groups exist within the programme, but there are no men-only groups.</i></p> <p><i>As evidenced in the findings there is often a reluctance of men to 'open-up' or show emotions in front of a group, especially one of mixed genders.</i></p> <p><i>Therefore, it is important that when groups of this sensitive nature are used serious consideration should be given to have both male and female-only groups.</i></p>
Participatory Action Research (PAR) is a valuable tool to create inclusive programme design, high-quality research findings and for use in advocacy to gain buy-in from government and other key partners	<ul style="list-style-type: none"> - Internal research and M&E team on how to conduct PAR with a variety of groups, including vulnerable peoples - Internal analytical skills to use PAR findings for developing behaviour change and participatory programmes 	<p><i>PAR was an appropriate and rigorous approach for the programme. The evidence produced through NAR's PAR activities has helped secure them as a thought leader in the space of healing and participatory governance in Rwanda – which has been seen through the sharing of findings with the Ministry of Health, NURC and</i></p>

	<ul style="list-style-type: none"> - Internal programme team skilled at using evidence for advocacy - Good communications skills using evidence-based arguments for speaking with and developing advocacy publications, presentations, briefings etc. - Awareness and understanding of target audiences / key stakeholders on the value of PAR 	<p><i>other key organisations within government and civil society.</i></p> <p><i>Additionally, the participants themselves expressed their appreciation for their inclusion in the programme design. The findings were carefully considered and integrated into the programme design from the beginning such as: recruiting groups based on their levels of wounding, mitigating risks to Do No Harm, working to include intergenerational dialogue and navigating decision-making structures for advocacy.</i></p> <p><i>PAR and the lessons from are something that can be easily integrated into other NAR and similar programming. It can be applied to any context, but is especially useful when examining sensitive and topics which are not easily quantifiable.</i></p>
<p>Intergenerational dialogues help to raise awareness of and focus the government on hidden issues such as healing to the Rwandan government</p>	<ul style="list-style-type: none"> - Ability to convene international experts, representatives and key government decision-makers - Budget to host or co-host an international event - Internal resources to follow-up after the event on action points, decisions and conclusions - Willingness of the government to listen, contribute and continue dialogue - Support from other like-minded organisations, donors, experts, activists and academics to provide gravitas and stress the importance of the issue 	<p><i>The programme team had great success with its Healing Conference in 2016, which was shown to contribute to high-level change.</i></p> <p><i>Additionally, the conference – along with NAR’s research – helped to secure the organisation as a leader in healing.</i></p> <p><i>The raising of NAR’s profile from the conference allowed for NAR to engage in direct conversations afterwards and continue dialogue with key organisations and departments, such as the Mental Health Department in the Ministry of Health.</i></p> <p><i>International conferences can contribute to real change, but holding a conference alone does not create the impact. The important lesson here is to ensure that there are resources available to follow-up on the good work achieved with in a conference and to act quickly so as not to lose momentum.</i></p>

<p>Exchanges of discussion groups create positive impacts and can help find solutions through dialogue and an exchange of ideas – including intergenerational dialogue and peer-to-peer</p>	<ul style="list-style-type: none"> - Resources – human and budgetary – to help facilitate the group exchanges - Willingness of groups working on sensitive topics to speak with outsiders outside of their circle / community - Ability of either internal programme staff, Peace Agents, Facilitators and / or group leaders to lead intergenerational dialogues 	<p><i>The few groups that participated in exchanges found real value in the being able to share stories and harvest new ideas and ways of coping with particular issues, such as teenage pregnancy and drug-use.</i></p> <p><i>Almost all groups expressed a desire to exchange ideas with others, in both the healing and participatory governance axes.</i></p> <p><i>Exchanges have the ability to foster new interventions and adaptations of best practices to create more impact. Therefore, they should not just be limited to discussion group participants, but should be more include local government, community leaders, media and others.</i></p>
<p>More inclusion of policy / decision makers and local government can improve the understanding of participatory governance and the uptake of consultative policy making</p>	<ul style="list-style-type: none"> - Establishment of trust with policy / decision makers and local government - Willingness and commitment by policy / decision makers and local government to commit to working with participatory government approaches - Internal programme staff well trained on participatory governance approaches, consultative policy making and advocacy - Community groups, such as Citizen Forums, trained on participatory government approaches, consultative policy making and advocacy - Regular engagement with civil service and technical staff by the programme staff and community groups, such as Citizen Forums 	<p><i>The SHPG programme engaged with policy / decision makers and local government as a boundary partner, but not as an active participant in the programme.</i></p> <p><i>The leaders expressed their appreciation for being included in the PAR, but they were not actively included in the programming as a 'participant'. They were engaged through dialogues and advocacy.</i></p> <p><i>Many of the local government leaders discussed how the Citizen Forums mobilised the community and provided input, but most of the policy input was provided after policies had been implemented, not during the design phase.</i></p> <p><i>Bringing these leaders into the fold of the programme with more active engagement through activities such as trainings, community exchanges, facilitated dialogues and others. By including them in the programme as active participants there is more opportunities for them to increase their understanding and use of consultative processes.</i></p>

<p>One-on-one counselling must accompany group therapy sessions</p>	<ul style="list-style-type: none"> - Trained programme staff on sensitivities and needs for the implementation and management of societal healing programmes - Cadre of trained psychotherapists to meet the demand for both group and one-on-one therapy, with the skills to train others, such as Peace Agents - Trained Peace Agents for assisting psychotherapists and skills to take over some therapist responsibilities - Programme resources available to facilitate both forms of therapy - Support of other organisations and the government to take over funding and facilitation of therapy needs after phase-out - Trained and informed decision makers on the importance and contribution of healing to a sustainable peace 	
<p>Balanced membership (gender, age, ethnicity, religion and physical ability) of citizen forums better benefits the community</p>	<ul style="list-style-type: none"> - Willingness of members of different sectors of society to participate in the Citizen Forums - Resources to make accommodations for those who may require assistance attending Citizen Forums - Ability to have balanced representation without making the group too large - Where one group isn't included, assurance they will be brought into dialogues when planning - Internal programme team trained on convening and facilitating balanced group – including how to mainstream gender and disability in dialogues and policy making - Understanding of group members and local government on the importance of mainstreaming of cross-cutting themes / issues 	<p><i>Different to the healing spaces, where there is sometimes a need for single gender groups, Citizen Forums and participatory governance activities are most effective when there is a balance membership.</i></p> <p><i>Currently the Citizen Forum membership is 'fairly' balanced, but there are still more men than women. The field research showed that there was a need to strike a more even gender balance to empower women's voices.</i></p> <p><i>Additionally, hands-on and practical training for local governments, local technical staff and Citizen Forum members on mainstreaming issues such as gender and addressing issues for people with disabilities is needed to raise awareness of their importance and increase knowledge of how they can be included in policy making.</i></p>

<p>A solid relationship with government (central and local), other NGOs / civil society groups and donors ensures a better phase-out process</p>	<ul style="list-style-type: none"> - Clear understanding by group participants of the phase-out process and what it means to their progress and group - Willingness of central and local government, other NGOs / civil society groups or donors to take over hosting or funding groups - Proven effectiveness and impact of the groups through PAR - Resources (human and budgetary) available with other groups to take over facilitation of the groups - Hand over period from NAR to new facilitator or agreement to continue to facilitate the groups in partnership with the new funder 	<p><i>Whilst it is most desirable for the groups to be self-sustaining and capable of raising their own funds, for some groups this is not possible yet and continued support is needed, for such things as funding psychotherapists travel. This issue of not being self-sustaining is more common with healing groups rather than the Citizen Forums.</i></p> <p><i>The Ministry of Local Government has previously expressed their ability to host the groups, there are opportunities with the government to help with in-kind resources such as office space and meeting rooms.</i></p> <p><i>Ensuring there is a plan in place that is capable of allocating essential resources ensures a smooth and successful phase-out which in turn increases the sustainability of the groups.</i></p>
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Journalists discussing the contribution mapping exercise of the changes they have seen since the beginning of the programme.

RECOMMENDATIONS

Recommendation drawn from the analysis of the programme.

Recommendations

The recommendations outlined in this section are intended to help NAR and Interpeace in both the continuation of the SHPG programme, as well as the development of future programming.

Before listing the recommendations that have been borne out of this final evaluation, it is important to recognize the uptake of recommendations from the mid-term evaluation. Key recommendations which were acted upon from the mid-term evaluation include:

- Scaling-up of advocacy efforts, including the development of a robust advocacy strategy and constituting an Advisory Committee comprised of different actors, including NAR experts
- Creation of position papers and guiding documents for circulation to local leaders and policy makers
- Reducing M&E burden through the revision of the log frame
- Training of NAR staff on gender integration in programming

Key recommendations

Whilst the SHPG programme has made a great impact and strides in achieving its vision and goals, these recommendations provide guidance on areas of enhancements for the programme's overall effectiveness and impact, efficiency, sustainability, gender integration and relevance.

1. Expansion of the programme – more groups, more therapists, more training and higher concentration

To enact this recommendation NAR would need to find outside funding or continued support from Sida / Interpeace. The funding would be required to train more psychotherapists, facilitators and to conduct the required trainings of participants in Citizen Forums, Local Leaders and the media.

The programme has proven the ability of the methodology to achieve its vision and as a replicable model which, with the right support and funding can be easily scaled-up. However, it is important to be realistic and recognise some of the challenges that this may present. The two key challenges to anticipate are (i) the need for more NAR staff to manage a larger programme – including increased support on M&E and (ii) the availability of psychotherapists within Rwanda.

2. Increasing the amount of work done with local leaders and decision makers

The Citizen Forums have built trusting relationships with local leaders and permanent technical staff. Therefore, to better leverage these relationships more direct engagement with local leaders and their staff from NAR and the SHPG programme should be made a part of the next phase of programming.

This engagement would involve intense training on both axis of the programme of healing and governance and how they intersect within policy and decision making. Additionally, the training should focus on the remit of the Citizen Forums, consultative policy making, the use of participatory methods in policy implementation and evaluation, as well as working with the Citizen Forums to engage and mobilise the community.

3. Linkages with livelihood programmes to improve the socioeconomic status of SHPG participants

The theme of socioeconomic status improvement was a common thread throughout the field work for this evaluation. Whilst implementing livelihood and economic programmes is outside the purpose of the SHPG programme, future programming should work to create linkages at national and local levels with other programmes – whether donor funded or government-led – to connect participants (including youth) and communities with other opportunities.

4. Increased cooperation and exchanges between the Citizen Forums and Spaces for Peace

The desire to interact, exchange lessons and experiences with other groups within the SHPG programme was expressed in by participants in the both this evaluation and the mid-term evaluation. The ability to learn from peers and to build a wider network and community helps to empower participants by learning from other

groups' and individuals' experiences. This should be considered for both the Participatory Governance and the Spaces for Peace groups.

5. Increased and more effective advocacy activities to reach decision makers, including work in more specific areas such as Imihigo and Ubudehe

Whilst NAR underwent training on advocacy strategy development and implemented a robust strategy, there are still areas where advocacy can be made more effective. As mentioned in recommendation 2 more direct engagement of local leaders within the programme can improve advocacy, but the same can be said for the engagement through exposure and training from the SHPG programme with national-level leaders. Other key advocacy recommendations include:

- The use of shorter easier to digest materials for policy briefs to accompany position papers can help in communicating key messages to decision makers
- Teaming with other like-minded organisations to create a joint-advocacy campaign on a key issue
- Conducting more *bite-sized* advocacy, meaning working on one or limited key issues at a time, tackling segments of a complex issue one at a time
- Training of Citizen Forums on creating evidence-based advocacy materials to help persuade and talk to local leaders
- Make advocacy outputs / outcomes of Citizen Forums a requirement for funding / support
- Repeat of the National Stakeholders' event, to be held every two years
- Work with Youth Dialogue Spaces on speaking to leaders to solicit change

6. More robust media engagement strategy and training

NAR conducted media training on healing, participatory governance and gender, but more can be done to integrate the media into the SHPG programme. Examples of how the media can be further engaged include:

- Training on practical journalistic investigatory skills and skills on how to better engage your audience
- Joint trainings that bring government, citizens and media together in one training
- Continued training on gender awareness and integration in policy making and healing
- Engagement of media to lead / moderate community forums

7. Improved integration of gender topics within discussion groups and trainings

Whilst the democratic nature of the different groups within the SHPG programme ensures that topics of the most relevance are discussed, there should be a more concerted effort to train Peace Agents and Citizen Forums on how to integrate gender into each topic and conversation. Building gender awareness into their day-to-day activities.

8. Exit plan – working with other institutions and government to host or replicate the SHPG model

Mentioned in the mid-term evaluation was the willingness of MINALOC to host SHPG groups, this should be explored. Other options such as how the SHPG programme can be supported by government or other organisation should be considered to ensure that it can scale-up and that funding is sufficient to achieve the goals of future programming.

However, due to the sensitive nature of the Spaces for Peace it is important to examine the best option for continued confidentiality and the safe space that is required for a successful programme.

Societal healing recommendations

9. Easily accessible and clear tools to aid facilitators

Tools should be made more easily accessible, not just in physical access, but in ease of use to aid facilitators in mainstreaming key topics, such as gender and the incorporation of clear and easy to understand Standard Operating Procedures.

10. Phase-out handover with Peace Agents

Intensive training of the Peace Agents during the phase-out period to take over from psychotherapists, as well as leadership training. Additionally, the increase training of the Peace Agents can include training on assisting psychotherapists with any required on-on-one counselling required post-phase-out.

11. Work with local government / schools / institutions to host or create a group model themselves

To help ensure the sustainability of the groups and scale-up the reach of the programme, efforts should be made to seek out funding from local government or for organisations to host or create their own groups using the Standard Operating Procedures from the programme.

12. Greater concentration of healing groups

Should the programme continue consideration should be given to smaller groups to help facilitate more openness of participants and reduce fear of speaking in front of others. Additionally, consideration should also be given to the creation of all male groups to help facilitate better sharing of emotions and openness. Lastly, there should be a greater frequency of group meetings.

Participatory Governance

13. Increase engagement with the media

Collaborate with the media and media-focussed NGOs to conduct training on engaging audiences to increase the value of community issue-based stories. Also, more training should be done on mainstreaming gender as an issue within reporting.

14. Conduct training on participatory governance with editors and media managers

Training of editors and media managers on the importance of participatory governance and how to increase citizen voice is critical to ensuring coverage of community interest stories.

15. Expand skills training for members of the Citizen Forums

Key skills such as advocacy, convening meetings, working with the media and helping to coordinate exchanges with other programme-sponsored groups.

16. Increase engagement and inclusion of local leaders

The programme should consider working more closely with local leaders and bringing them into the programme with direct engagement through training on consultative policy making and working with citizen groups.



Members of the AORG-Duhozanye Youth Peace Dialogue sharing stories of change.

ANNEXES

Annexes containing key information and documentation from the field work

Annex 1: Terms of Reference

Terms of Reference

Final Evaluation of the Societal Healing and Participatory Governance for Sustainable Peace in Rwanda Programme

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 final evaluation. The evaluation is expected to measure and assess the programme achievement of intended outcomes and contribution to behavioural change among boundary partners. It also aims to assess the effectiveness, efficiency, relevance, impact and sustainability of the programme strategies and programme outcomes. The evaluation is also expected to provide recommendations for ensuring programme effectiveness and efficiency, adapting to changes in the political context, as well as maximising programme impact in the anticipated next phase of the programme. 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 early August 2018, for a period of 40 working days, including a minimum of 20 days in Rwanda for the international consultant(s).

B. Background

The *Societal Healing and Participatory Governance for Sustainable Peace in Rwanda* programme is a four-year programme funded by Government of Sweden and implemented by Never Again Rwanda and Interpeace. The programme commenced implementation on 1 January 2015 in all provinces of Rwanda in a total of 16 districts 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 Rwanda. 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.
- *Expected outcomes:*
 - Community members diverse backgrounds, both women and men, are committed to dialogue openly and peacefully discuss sensitive issues, stemming from historical events, address tensions and settle differences. Community members, men as well as women, 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.
 - Youth of diverse backgrounds, both girls and boys, 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 both sexes and of diverse backgrounds serve as a catalyst for peace, healing and reconciliation in their communities.
 - Citizens of diverse backgrounds, both men and women, are empowered at the community level to discuss their rights and responsibilities in policy and programme making. Male and female citizens are aware of the policies being developed by the government and the potential impacts of these policies on their lives. Male and female citizens collectively prioritize their concerns and needs and increasingly more effectively communicate these priorities to government officials using existing and new mechanisms to facilitate citizen participation in planning, decision making and evaluation and hold government accountable.
 - Decision-makers effectively use existing and new mechanisms to engage citizens to better understand their priorities and assist them 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.
 - The 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
- *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.

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. A mid-term evaluation was conducted in the beginning of 2017. The programme's strategy, outcome statements, progress markers, indicators and log frame were refined to respond to the evaluation findings.

The programme is approaching the end of the first phase, scheduled to close out at the end of 2018. The final evaluation is intended to not only assess the implementation of the programme against key evaluation criteria, assess the results/outcomes of the programme, and to document challenges and lessons learnt, but also to provide recommendations for improving programme design and implementation in the next phase.

C. Objectives and Key questions of the evaluation

The main objectives of the evaluation are to assess the intended and unintended results of *Societal Healing and Participatory Governance for Sustainable Peace in Rwanda* programme and to provide recommendations for improving the programme's contribution to behaviour change among boundary partners in future phases of the programme. The evaluation is expected to analyse the effectiveness of programme strategies in achieving the intended outcomes, to assess possible deviations from the mission and suggest corrective measures, 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 Interpeace, NAR, and the embassy of the Government of Sweden in Kigali as well as to international donors and policy makers engaged in Rwanda.

Key evaluation Questions:

Relevance:

- To what extent was the overall strategy of the programme relevant for the context of trauma healing, governance and peacebuilding in Rwanda?
- To what extent was the overall strategy of the programme relevant for the programme's boundary partners?
- To what extent was the intervention logic/overall strategy relevant in pursuing the programme's vision?

Effectiveness and Impact

- To what extent did the programme meet its revised 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?
- What were the main factors that influenced whether the programme reached its expected outcomes/changes in behaviour or not?
- To what extent did the programme integrate gender into the programme's strategy?
- How effective were the programme's efforts to integrate gender into the programme strategy?

Sustainability

- 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?

Efficiency

- To what extent were the programme's strategies and activities sufficient for meeting expected outcomes?
- How did the project adapt to changes in the context and emerging challenges during programme implementation?
- Were 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?
- 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?
- How effective are the strategies for sustainability of impact following withdrawal of external support?

Project Design Improvement

- What best practices and lessons learnt from the programme should be incorporated into the next phase of the programme?
- What strategies should the programme employ in its next phase to be more relevant to the context, responsive to the needs and priorities defined by stakeholders and relevant for the programme's boundary partners?
- What should programme partners take into consideration to improve the overall design of the programme's next phase?
- What areas/themes would be most relevant for the programme (and any spin-off programmes) to focus on in the next phase?
- What do the outcomes of the programme imply for initiatives for sustainable peace in Rwanda?

Interpeace and Never Again Rwanda anticipates that these key evaluation questions will be further refined with the selected evaluation consultants.

D. Timeframe and Methodology

The anticipated duration of the evaluation is 40 working days with a minimum of 20 days spent in Rwanda as possible. The anticipated start date is mid-August 2018 with submission of the final draft end of September 2018. The final timeframe will be agreed upon with the selected consultants.

The evaluators are expected to use evaluation methodologies consistent with the outcome mapping approaching, which may include but are not limited to, outcome harvesting, theories of change, contribution mapping/contribution analysis, interviews, focus group discussions, etc. The methodology used should also be gender sensitive, conflict sensitive and respect the principles of Do No Harm. The evaluators are expected to apply 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; reports of workshop proceedings; research outputs; and relevant audio-visual material produced for the programme.

Stakeholder interviews and focus group discussions: 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.

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 final evaluation questions. 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 the selected team of consultants. Interpeace and its partners will be responsible for:

- Providing a focal point for the evaluation, who may or may not travel with the consultants (time and funds permitting)
- Providing a focal point at each partner organization
- Providing logistical support inside and outside the Great Lakes region
- 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

E. 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. Sustainability
 - e. 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 changes identified related to programme outcomes and progress markers
- Proposed revised logical framework

F. Qualifications

The evaluation will be undertaken by a team composed of international and local consultants. The consultants will be expected to have the following skills and experience at a minimum:

International consultant(s):

- Experience conducting and leading 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 Rwanda, the Great Lakes region and other conflict or post-conflict environments
- 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
- Experience in data collection and analysis

Local Consultant(s):

- Experience conducting and leading 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 in Rwanda
- Proven record of delivering professional outputs
- Excellent English and Kinyarwanda speaking and writing skills
- An ability to work to tight deadlines
- Experience in data collection and analysis

G. Instructions for submitting CV's

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 **Monday 6 August 2018 (midnight Nairobi time)** via email to: eca@interpeace.org

The available budget is around USD25,000 and does not include consultants' travel and accommodation expenses. The latter will be covered by Interpeace in line with our standard procedures.

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

In case you have any questions about this call, please email them to eca@interpeace.org by Thursday 2 August. Interpeace will reply to these queries by close of business on Friday 3 August.

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 *(provided by the programme)*

Type	Title
Strategy	Societal Healing and Participatory Governance for Sustainable Peace in Rwanda 2015-2018
Strategy	Gender Integration Strategy 2018
Strategy	Advocacy strategy 2017
List	Citizens Forum Facilitators
List	Citizen Forum advocacy sub-committee members
List	Citizen Forums – Location, date and member information
List	Spaces for Peace and Youth Dialogue
List	Peace Agents for Spaces for Peace (Including Teachers)
List	Youth peace Dialogue Groups (Schooling and Non-Schooling) – Location, date and member information
List	Spaces for Peace (Community Members) – Location, date and member information
Semester Report	Semester 1: January 1 – June 30 2018
Annual Report	January 1 – December 31 2016
Annual Report	January 1 – December 31 2017
Log frame	Societal Healing and Participatory Governance Log frame 2018
Report	Healing end line report
Report	Techniques de facilitation

Annex 3: List of Key Stakeholder Interviewees

Organisation	Role	Name	Date of Interview
	Subject Expert	Dr Darius Gishoma	13 th September 2018
IREBA	Founder of Ireba	Assumpta Mugiraneza	7 th September 2018
NAR	Psychotherapist Coordinator	Adelite Mukamana	21 st September 2018
NAR	Director of programs	Eric Mahoro	18 th September 2018
NAR	Head of impact strategy	Immaculee Mukankubito	18 th September 2018
NAR	Programme Officer	Jean Baptiste Hategekimana	18 th September 2018
INTERPEACE	Programme Officer	Ariane Ineshka	18 th September 2018
INTERPEACE	Great lakes Coordinator	Isabelle Peter	17 th September 2018
NURC	Executive Secretary	Fidele Ndayisaba	14 th September 2018
RGB	Head of Research	Dr Felicien Usengumukiza	14 th September 2018
RMI	Director	Wellars Gasamagera	17 th September 2018
SIDA	National Programme Manager, Democratic governance & Embassy Gender Focal Point	Clement Kirenga	6 th September 2018

Annex 4: Most Significant Change Stories

Outcomes for youth

Name of Participant: JM

Gender: Female

Group: AORG-Duhozanye

Before joining this group, I could not speak out my wounds. No one I trusted so that I could share with him about my problems. It was very difficult times for me; I did not know how I can live with my wounds. I had no hope for future and I didn't know how to behave properly. I can't manage my emotions in difficult times. But after joining the group, I learnt lot of things including knowing exactly my wounds and how I can behave in difficult times. For example, before I couldn't manage and nothing else I could do on my problems, but today, I gained skills, courage and resilience to deal with any traumatic case that I could face. This resulted from the session we had about how to "deal with difficult times in life".

With this group, I have changed my behaviour and practices. Honestly, this group helped healing my wounds. This group was very extraordinary to me; I was sceptical about unity and reconciliation. I couldn't imagine anything that can bring survivors and perpetrators. When someone tried to talk about unity and reconciliation I used to close my ears. I hate to hear any speech about reconciliation, I thought that reconciliation is only in speech and it can't be realized. This group thought me about unity and reconciliation through dialogue and documentary films. From there, I discovered that unity and reconciliation that was possible in other areas and is something that is possible in our case. Now, I believe that unity and reconciliation is possible hundred percent compared to zero percent before joining this group.

Name of Participant: JN

Gender: Male

Group: AORG-Duhozanye

I am a genocide survivor as my colleagues here, before Never Again Rwanda joins our group, there was nothing we could discuss between us. We used to meet, look at each other and cry. We were like dead people. We could not support each other. I remember the first day when Jean Baptiste (NAR staff) came here to meet our group, he introduced the discussions about unity and reconciliation, we immediately stopped him and he went back without completing the meeting. We believed that no one could help solve our problems. NAR continued to approach us with various techniques including dialogues, and we started to open up slowly, discuss sensitive issues including talking about wounds. Today, we are different people. For example, I could not tolerate to sit with a child from Hutu's family in classroom, and nothing I could do with him because I didn't trust them. I used to discriminate them. I regretted more time for any activity that I worked with them. But after joining this group, I have changed this.

I was challenged by a video screened by NAR staff in our dialogue, where one of child (a female participant of other healing group in Huye) of Genocide perpetrator testified how she is ashamed with being a child of perpetrator and has stopped her studies to be able to support her family. She used to carry a hot food to prison for his farther. From that video, I developed a sense of empathy, tolerance and discovered that genocide perpetrators and their family members are equally wounded. I stopped believing that all of my problems were caused by Hutus. Today, I started to approach some genocide perpetrators and their children and discuss about what happened, something that could not be possible before joining this group. I have started to visit some genocide perpetrators in prisons, and I am prepared to receive them when comeback in my village.

This group has opened my eyes to look things differently. I started to teach some released detainees accused genocide about unity and reconciliation. All of them have changed their behaviour and started to socialize with me. I value peace because I have lost peace during genocide, I will continue to use skills and experience that I got from this group to teach peace and unity my fellow youth and adult people in my community.

Name of Participant: MMG

Gender: Female

Group: AORG-Duhozanye

Before joining this group, I was like someone who doesn't have life. My fellow group members can testify this. My family was exterminated during 1994 genocide I was raised in other family and I grow up in difficult life. When I was in secondary school, I used to have trauma and the school tried to give me counselling services, but nothing changed. I finished with very poor performance at secondary school. I got married early to see if I can deal with life, however the marriage was not sustainable; I have separated with my husband. The problems and wounds get escalated. Later after, I had a chance to be part of this group, where I can discuss with other people. Before, no one I could tell my story because I thought these I could tell my stories have their parents, relatives, jobs, and there is nothing I can discuss with them. I used to believe that these people are different from me. I thought that no one could hear me. But this group has opened my understanding, before I was not aware that I have wounds, I did not know what wound means and how I can handle the wound.

Also, before joining this group I have bad behaviour, I could not tolerate someone from the Hutus family. I used to accuse them that were involved in killing my family. One day, someone approached us as genocide victims to teach us about unity and reconciliation, in that session one of genocide convicts declared that he killed people in genocide, we took him and beat him at the point he could die and the session ended from there. But Today I have changed; I started to approach the Hutus.

In addition, with various dialogues, I discovered that I am wounded and they taught me how I could deal with my wounds. I liked the session about how someone could live with wounds and I started to apply the session in my life and became resilient to my wounds. I started to care about myself and my children. This group has changed my life, I have set the future of my family, I gained hope and self-confidence. Since joining this group, I decided to enroll at university, today I am in level 3 and my performance is very good. I plan to dedicate my dissertation to Never Again Rwanda. I have gained a lot of things from this group, but the main things are openness, self-confidence, hope for future, resilience, and unity and reconciliation.

With the confidence and hope, I started to think about something that could support my family. Now am working very hard to survive with my children. Before this group, when I get money I used to spend it irrationally. But after joining this group, the district has supported me with 200,000 francs, and I spent it wisely now I have 1000,000 francs and I am able to pay the school fees for my children.

These achievements are the result of being a member of this group. The most important to me is that today, I am not a burden to everyone, but I can support others. The other important thing to me is that I have developed a spirit of unity and reconciliation. I could not speak to someone who committed genocide before joining this group. I could not even go back to my village where my family members were killed during genocide, but in 2017 I went back there, I met people from there including these who killed my relatives and I bought drinks for them. and we socialized and I didn't have any trauma crisis as before.

Because of this group, I have reconciled with the people who killed my parents and relatives. I have started to identify youth groups and planning to teach them peace, unity and reconciliation.

Name of Participant: NR

Gender: Female

Group: AORG-Duhozanye

I was in level 4 primary when genocide happened. We were three Tutsis in class room and one day, I was one Tutsi in class when others were absent. When a teacher was out, the fellow Hutu students took and inserted my head in the desk, and that is the start of my struggle. When going back home, students from level 6 accompanied me and when reached the hidden place, they took off my clothes and tortured me. I reached home almost finished because of this physical assault. From there, I stopped my studies During Genocide; I was

picked with other children and parents to the district offices by a mayor's vehicle. Arrived there, all people including my parents were killed. I escaped these killings and exiled in Busogo. I was taken from there by one family and hid me in water inside the church as someone who was died. In morning, they took me in Gitarama. I was supported by that family and went back to school. After finishing the ordinary level, I was sent to Busogo to continue my studies. I met with the daughter of Kajeje (who did a lot of killings during genocide including my family members) and because she knew me before, she decided to go in forest to call Hutu rebels who then took me in that forest. They tortured and raped me.

I have escaped and returned back in Gitarama. Some days after, I joined orphanage in Kigali which supported me to continue my studies. I returned back in Musanze after finishing my studies when orphanage officially released me. I was supported by the district to survive but the life was very challenging to me. I had no hope, I had a lot of wounds, I was traumatized and there nothing I could do. I was always crying and no one I could tell my story. I felt alone and always sad.

One day, I was approached by James (member of the group) and sensitized me to join the group since I was equally survivor. Never Again Rwanda has given us a free and safe space to share our stories and supported each other emotionally. I discovered the ways I can use to live with my wounds to minimize the trauma level. After some sessions, I started to open up and shared my emotions with colleagues. I remember the first person I was open to and shared my wounds is Julieene [member of the group]. She listened to me and I felt released after sharing wounds. Never Again Rwanda has loved me and supported me, NAR has become my family. The space has provided me courage to share testimonies about my wounds even beyond the group.

Today, I have changed a lot. Before the group I couldn't approach someone from the genocide perpetrators family because I feared them. For example, there is a village of Ubumwe n'ubwiyunge [Village for unity and reconciliation] where there are survivors, ex-combatants, ex-genocide perpetrators, and historically marginalized people. Actually, it is a village of mixed people from various ethnic backgrounds. The district gave me a house in that village and recommended me to join others, but I could never go to live there. The district took me there and when saw someone who committed killings in genocide, I returned back very quickly and decided not going back anymore. But after being taught several times, about unity and reconciliation in this group I developed a sense of tolerance and started to consider Hutus as human being. I realized that not all Hutus have killed people in genocide.

So, I was surprised that one time, I decided to go in that village and now I live there with these who killed my family. We share everything including food and drinks. I am someone respected in village and I am consulted by everyone in village including these who killed my family on issues faced.

For example, recently I was approached by the daughter of Kajeje (the one who killed my family) to give her service at cell level. I was surprised to see her asking me service. I tried my best and approached Abunzi (Mediation committee) to resolve her issue. When issue is addressed, he called me back over phone and thanked me a lot. She said, I can't imagine how much you've changed

The other things I gained from this group, is that I took sense of responsibility of myself, now I care about myself. Now I can do everything to earn my livelihood, I can work together with other in cooperatives and savings groups. I have hope for future, I have big plot of bananas, fruits project and cows, and many others. In addition, I have confidence and others have started to view me as someone of value. For example, I was elected as leader of Umugoroba w'Ababyeyi (Parents' evening) and community-based counsellor and the district use me in counselling people who have trauma crisis during commemoration period. I don't want to keep the knowledge on myself; I started to use community meetings and other venues to teach about peace, unity and reconciliation. Every time, I got chance to interact with public, I can't finish my speech without leaving a message of peace to the audience. Thanks to the group and Never Again Rwanda.

Name of Participant: DA

Gender: Male

Group: AORG-Duhozanye

I am DA a member of AORG Duhozanye. Before joining this group, I believed that nothing good could come from the people we don't share ethnic background. There is no support I believe I could get from them. When I was a student, we had students' groups, and I could not join the group of which many students are from Hutu families. I could not talk to them nor playing with them. Nothing I could work together with genocide perpetrators and their family members. No one from Hutu family who could be my boss at work, I didn't believe this should be possible. I wanted them to be far from me, and I have created a long distance between me and them. My behaviour was built on the principle that "I can lose my father but will never lose the boss". I believed that Hutus could do again what they did during genocide and I decided to keep distance from them. But since joining this group, my mind-set has totally changed, I was taught about unity and reconciliation, living with wounds, tolerance, empathy, listening, critical thinking and slowly I started to change. Today, there are many things that have changed to me. I don't still have suspicions to Hutus and we are involved together in different activities such as meetings, cooperatives and others. I don't have any problem with them, but they have a shame of what they did, they are equally wounded. I have seen that they have a will to live peacefully with us and I am open to do so. After several meetings in our groups, I don't have anger to Hutus anymore. I have forgiven these who hurt me. This group will help us to continue remembering our beloved ones who were killed during genocide, but we will continue to look forward, we can't stop the journey we have stated.

Name of Participant: H

Gender: Female

Group: AORG-Duhozanye

Before joining this group, nothing good I could do for someone we don't have same ethnic background. Nothing good I could do for a Hutu. I hated them, and I couldn't believe that I can now meet them and support them as friends. I was not there when genocide happened, and I saw myself as orphan together with my brothers and sisters. My brothers and sisters taught me that Hutus are bad people and they have killed my parents. I grew hating them. When a Hutu faced a problem, I was not concerned at all and no tolerance I have to them. I could wish that all bad things to happen to them and nothing I could support them. Before joining this group, I used to be a counsellor who help people during commemoration period when traumatized. When a Tutsi child get traumatized, I could speedily support him, gave him a bottle of water and rapidly took him in a good place for counselling, but when a Hutu child have crisis, I use to run away and didn't care about him.

Nothing I could do for him because I thought they are not wounded. But since joining this group I have learnt the sense of empathy, tolerance and types of wounds. I have been helped by a film where a child from genocide convicts testified about her wounds and from there I discovered that all Rwandans including the family members of genocide perpetrators are also wounded. This group helped me to grow in ideas than in age. I have learnt how I could behave in diverse society. The session that helped me was about wounds, I discovered that we have been wounded by our families, history and where we live. Today, I can support everyone equally regardless his ethnic background, being a Hutu or a Tutsi. I started to share what I have learnt from the group with my peers at school, for example in my school there are still students who believe in ethnic differences, I have started to teach them the culture of forgiveness and empathy. If you left us, there is a good step that we have already achieved, and we will continue. I plan to establish a youth club at my school to teach my fellow youth about unity and reconciliation.

Name of Participant: J

Gender: Female

Group: AORG-Duhozanye

I am J, from AORG Duhozanye youth peace club. Before joining this group, I live in isolation and very sad and anxious. I grew up in orphanage with lot of wounds. I felt uncomfortable when someone to teach us about unity and reconciliation at school. I used to go to sleep every time the discussions on unity and reconciliation came. When went out of orphanage, my life became very complicated. No one I could tell about what happened to me.

When joined the group, we use to meet and cry and that's enough. Nothing else we could do because of trauma. Everyone was sad, and I can't imagine how it was possible to open up and share our wounds when Never Again Rwanda joined the group. At that time, I did not believe in what Never Again Rwanda was teaching us. At the start, I couldn't understand what I was involved in.

I was not even concerned with commemoration practice, for example, we went in commemoration and it was night, I decided to leave immediately. I was accompanied by some students up to my home; they tried to ask me what happen to me and refused to tell anything. I didn't give time for them to talk to me.

They left and keep calling on phone trying to understand my problems, but I refused to tell them my problems. I was really traumatized, and I could not go back to my village where my parents and relatives were killed, I didn't want to face Hutus and these who killed my parents. But after joining this group, I feel released and gained the sense of belonging. I don't have anger to Hutus and consider them as people like me. This group has changed me, you have taught me how to live with people who hurt you, and these with different backgrounds. Today, I am free, and I sometimes go back to my village where we use to live before genocide. I have courage to talk to anyone including genocide perpetrators.

Today, when I go back to Busogo [my village] and I greet people, they are surprised with how much I have changed. Some of them ask me "Were the plays that have changed you at this level or anything else? ".. Today I care about everyone, for example one of the people who killed my family had accident and I was the first person to support him at the health centre, including giving him food. I was then approached by his family members to arrange them for finding a car to transfer them to the district hospital.

I have done everything in supporting them. They have surprised seeing me supporting them. They didn't believe that. After, they came to me for asking apology of what they did to me. They were amazed of how I have really changed.

You did a lot of things to me. During commemoration period, I used to hide myself at home, and closed doors and windows. I could never talk to someone who committed genocide and the returnees because they have families. I didn't want to meet anyone. On my work station, no one I could talk to. People considered me as a bad person. But since joining this group, they started to see me as different person. This group helped me to heal my wounds without taking medicine. I have annexes (small houses) at my home, and I could not rent these to someone from Hutu families. When a Hutu came to rent the house, I told them that there is no house for rent. I could spend more months without renting that house waiting for a Tutsi who can rent it but after joining this group, I started to value Hutus as human being and now I can rent my house to anyone being a Hutu or a Tutsi. Currently, it is being rented by Hutus and I trust them at the point that we can share food and they use to care for my properties even when I am not around.

The most important thing that I learned here is how someone can deal with wounds, how to remember what happened to you but in non-violent ways, without being sad and anxious. I know how to live with my wounds and now I have many projects. I started to join savings groups that have Hutus as well, I have no fear to work with them. But before it was even not possible to greet them or sit together in the church. Today, I have realized that Hutus are humans being. We visit each other and participate in the marriages. I was surprised by

the level of unity and reconciliation that I have now, before I was not aware about unity and reconciliation. I believed that even unity and reconciliation is injected through serum, it will never possible to me. But today I live with others without considering their ethnic backgrounds. It is a loss when this group closed because it had more impact on me and my peers. Everything we learnt here is needed by both youth and adults. I will use the skills gained here to help others in my community.

Name of Participant: J

Gender: Male

Group: AORG-Duhozanye

Before joining this group, I could not forgive someone from another ethnic group. I believed that these who committed genocide could not be tolerated. I would be only happy when my classroom has more survivors. I did not know that forgiveness is a factor of healing wounds. I knew this since joining the group. Today there are a lot of changes, now I can work together with Hutu, we can be together in tontines and cooperatives. In addition, before the group I had no vision and hope. I wished to join the military for revenge, but my fellow advised me to continue studies. But today, I became open and I can forgive without any conditions these who killed my family if they approach me. I have discovered that these who committed genocide are human beings like us. My heart was deeply wounded because I don't have a family, but this group has become my family, I have now brothers and sisters. Today, I have trusted friends to whom I can share my sorrow. My fellow members advise me on my problems. Their stories have lifted me; I have realized that they are other people who have more wounds than me. The group also helped me to know my wounds and how to cope with them. Since joining this group, I have gained hope and set my vision. Since then, I pursued my studies and now I have completed Master's degree, thanks to the programme. The most things that were not expected from the group is that it has taught me how I can forgive someone who wounded me. I realized that forgiveness is something possible.

I forgave the person who killed my family and now I have peace in my heart. This group is needed by many people, because we have wounded people in our families, this group should continue to help other people to heal their wounds. The healed person should contribute to the development of his family and country.

Name of Participant: SE

Gender: Male

Group: AORG-Duhozanye

I joined this group to find people that we have similar ethnic background. I thought that the objective of the group is to help us to commemorate and have friends that we can socialize. The first time when NAR joined us, I thought it is NGO as others and we expected physical support. When psychotherapists introduced healing programme, I could not discover what it means for us. As they continue to teach us through dialogue, I have started to understand the role of healing to us. They have taught us about wounds, and it is from there that I understood that Hutus who committed genocide are equally wounded

Before, I believe that my problems were caused by Hutus because they have killed our beloved ones and destroyed our properties. Nothing I can work with them, but today, I am convinced that we can work together, we can collaborate through cooperatives and other groups. We can support each other. For example, at school, I couldn't approach a bright Hutu student to explain me what I didn't understand. I would rather prefer to have poor performance at school.

Something that was not expected from this group is how its members are open to share their wounds. We have been helped by psychotherapists to open up and talk about our wounds, everyone from this group felt released. I have learnt that I stopped believing ethnicity and have started to prepare my future.

I should be surprised to see the group stopping its activities, we have our vision and we will continue to support each other through this group. The group was there before the programme and will continue to exist even beyond the programme.

Name of Participant: NF

Gender: Male

Group: AORG-Duhozanye

I am NF from this group and I am an artist. Before this group, I used to live in isolation and work everything on my own; I could not do a work with any person, because no one I trusted. There is no project I can work with someone from other ethnic group. I could not exchange ideas with any person. But after joining this group, I started to open up and learnt new ideas from colleagues. I developed energy of working with others. Now I can meet with my fellow artists, exchange ideas, work together. Since joining this group, many people started to love my products [galleries]. Before, I could not finish the project that I started because of working in isolation. But this group has opened my eyes and now I have new ideas from various people including these from perpetrator families. Today, I sit with other artists, we think together, and I can start and finish a project because of working in a team. I don't care about the ethnic group; I care about good ideas and good products. I sell my products to everyone regardless his ethnic group, what I care about is quality businesses.

Outcomes for community members

Name of Participant: Bora Abdu

Gender: Male

Group: Muhoza Citizen Forum

Before I was not concerned by government decisions, I could not image that I have responsibilities and there is something that I can support to government programs. Before joining this citizen forum, I didn't care on something that is not going well in my village. But today, I have become a responsible and active citizen. I can't wait to react on something that is not working well in my village. Today I started to defend the public interest for my community. For example, I have advocated for people who use to do businesses on the street and the sector officials have established a small market for them. Now the situation of these people is good.

Name of Participant: Kanyange Marie

Gender: Female

Group: Muhoza Citizen Forum

I have changed since joining the group. Before, I could not challenge a decision took by a leader. I was not confident as a woman, I believed that everything decided by leader is right and no one could contest him. I could implement whatever leader obliged me to do even if it is not right. But since joining the citizen forum, I have realized that I have rights to participate in decision making in my community. I have developed a critical thinking mind, and I have rights to provide my inputs for decision took by leaders. I have started to do advocacies for issues found in my community. I use the women forums to advocate for issues that my community face. For example, I advocated for challenges faced by teen mothers who don't have health insurances and their parents used to hide them. These children don't have the rights for education, for health. I have approached their parents in collaboration with community leaders. Today, they have got insurance and they are getting health services. Being in this group has helped me to develop my confidence.

Name of Participant: Turatsinze Yunusu

Gender: Male

Group: Muhoza Citizen Forum

I as a youth, before joining this group I was not confident, and I could not approach adult people to exchange ideas. I did not believe that my idea could be well received and be valued by adult people. But since joining this group, I have become mature and I am confident. The ideas and discussions have shaped and transformed me. This group is composed by people of various experiences, we have opinion leaders, and we have experienced people. So, sitting with them and exchange ideas is something of high value. Looking how my ideas are valued by my colleagues, I feel proud and understood that there is something I can contribute. Based on how this group analyse the issues affecting the community and do advocacy by communicating them to the decisions makers in peaceful ways, I have committed to become a journalist who can use the evidence from the group and raise our voice through media. Because of the group, I was given a job as a journalist at Energy radio, a community radio based in Musanze District. I used to air some of the discussions we had in citizen forum to reach out the decisions makers. I started to publish also some articles based on what we discussed in group. My stories are published on Izuba and Urucaca websites. The content of our discussions in this group has started to reach more people because of my job as a journalist. Something that I am different with other colleague journalists is that my content is based on evidence from people who come from various cells because members of this represent all cells from the sector. Also, my stories are balanced because I have views from both citizens and decision makers. In addition, I am good at doing advocacy on community issues than other colleague journalists. Something that I have recently advocated for, was the issue of street children who use drugs. I have approached the mayor and governor and discussed the way we can deal with the issue using sports. I have organized sports that I called 'Never Again' that brought together street children and other children. We have provided messages through these matches and about 23 street children have returned back to their families.

Name of Participant: Esperance

Gender: Female

Group: Muhoza Citizen Forum

Before I was not confident, nothing I can ask during community meetings, there is no venue that I can use to give my ideas. I used to attend community meetings, Umuganda [community work] and Umugoroba w'Ababyeyi [parents evening] but return back without giving my ideas. I thought that my ideas could not be accepted and valued by others. Sometimes, I could have good ideas but fear to advance them. I decided to stop attending these community level meetings, because I see there is nothing I can contribute. But since joining this group, I have been educated that I have rights to exchange ideas with others. This group has increased my confidence and now I feel that I am concerned by government programs and community development. I was empowered by this group and I have started to participate in the community meetings and share my ideas. Today I am able to ask questions and give ideas. I am now confident at the level that if a Mayor Call for a meeting in stadium, I could not fear to stand up and ask my question. For example, more recently the leaders organized a meeting to raise awareness about parliamentary elections. One of my neighbours asked a question about how he could vote without having Identity card. I was the one who answered him, I told him that his has full rights for elections and I advised him to approach the local leaders to ask for a temporary document replacing ID. After the meeting, I approached the Village leader and asked him to quickly assist my neighbour before elections. He got the required documents and he has participated in elections as other Rwandans.

Name of Participant: Uwingabiye Ismael

Gender: Male

Group: Muhoza Citizen Forum

I am Ismael and I am a teacher. When reached in this group, I was amazed by the discussions on governance related topics. As a teacher, I was not concerned with governance issues, rather my work was only teaching and nothing else I could participate in such as community meetings. My interactions were between me and teachers, students and parents. I was not concerned with government programs. But today I started to advocate for community issues. For example, the group has tasked me to mobilize local leaders and parents to explain them about technical and vocational education because it is seen as something that has no important value. I have organized several sessions to sensitise my community about vocational trainings. Today, there is a good shift because many children started to join vocational education. I have also engaged parents to discuss on issue of school dropped out and now many children in my community resumed their studies. This group made me a different person, I have advocated for many issues and some of them have been addressed. Today I am respected teacher and, all teachers in my area consult me on community based issues. Today, I can tolerate any school dropout. I have responsibility to do something on that issue.

Name of Participant: Umwali Rose

Gender: Female

Group: Muhoza Citizen Forum

Before joining this group, I didn't have values as a Rwandan, I supposed that all government programs concerned adult people, and as a youth there is nothing I can contribute. I could not attend community meetings and community work. This was for my parents and other adult people. I didn't know that I have rights and responsibilities in governance system of my country. But since joining this group, I have realized that it is my rights to participate in governance of my country. Today I participate in community meetings, youth meetings, and other consultations forums to provide my ideas. For example, my village decided to use the Ubudehe funds to buy pigs as a project for our village, but I have challenged the leadership about the viability and profitability of such project. I provided idea of buying plastic chairs for renting. The leaders and citizens welcomed my idea. Now we have 500,000Rwf on village account which was 200,000Rwf before my ideas in last 5 months. From then, I felt confident and realized that I have contributed to the development of my village. The skills, experiences and confidence gained from this group changed my image in community. Recently, I was approached by the district officials and requested me to be one of panellists during a youth forum discussing on peace. This would not be possible if I am not in this citizen forum. They saw me as someone who can debate on particular issue, and engage my peers.

Name of Participant: Odile Ingenzi

Gender: Female

Group: Muhoza Citizen Forum

Before this group, I could not participate in any government program such as community meetings; I was not concerned with Imihigo because I didn't understand what it means for me as a citizen. I believed it is for leaders not for citizens. Before, I didn't care with district Imihigo performance being good or poor. But today, I do a close follow up on what causes the district to perform well or not because I have understood my role as active citizen. Today, I care about everything in governance of my sector, and district. I need to have a lot of information because I cannot advocate on issue that I haven't sufficient information. Also, this group has extended my confidence; I have completed the vocational training, a program that I have enrolled into since joining this group. Before as a woman, I could not attend trainings, or formal education at my age.

But this programme has opened my eyes and I plan to use my skills for improving the livelihoods of my family and increase my participation in community activities.

Name of Participant: Ngendahimana Isaac

Gender: Male

Group: Muhoza Citizen Forum

I was not concerned with government programs, such as security, community meetings, community work, etc. I assumed these as a responsibility for local leaders. There is no venue for consultation I could attend because I thought that the decisions should be taken by leaders only. Since joining this group, I have gained more ideas and experience. I have discovered that I have rights to participate in any decision taken by our leaders. I have started to attend all consultation mechanisms at my community to provide my inputs in decision making. I have provided my inputs for various decisions taken at village, cell and sector level. I have advocated for some of my neighbours who have issues during Ubudehe categorization. Being in citizen forum has changed me at the level that all leaders and citizens started to view me as an opinion leader. For every decision, I am consulted by leaders on how to handle it. For example, I was consulted by village leaders how to use funds allocated to the village to support poor families. Before, as the leaders used to give the cash to them. It was observed that the poor families didn't use money very well and such assistance was not a sustainable solution. I advised the village leadership to establish a project where to invest the money. The leadership accepted my ideas and started the project of making charcoal from wastes. The poor households were given jobs in that project and income is shared among them. The project seems that has provided a sustainable solution to the poor households in my village than before.

This group has given me a legitimacy to analyse and communicate community issues to local leaders for solutions. In 2017, citizens elected me as a member of Abunzi appeal Committee at sector level (Mediation committees) because they see me as a trusted person and someone that can defend their interests. My fellow mediators consider me as someone who has powerful ideas. I have more information on family law because we have discussed this in the citizen forum. I use some information from that law to settle community issues. I have an advanced level in understanding community issues than my fellow mediators. Today, if I am absent in mediation sessions, my fellows used to postpone some difficult cases till the time I will come back for me to help them to handle the case. The skills I am using in mediation came from my participation in Citizen Forum. I don't have any fear to hold leaders accountable on issues affecting our community. For example, when a citizen was victimized by a leader, the case is somehow complicated but me I don't fear to approach that leader and ask him, because I know my rights. Never Again Rwanda has empowered me at the level that I can ask appointment to a mayor and meet him to discuss community issues.

Name of Participant: Kimanuka Khamis

Gender: Male

Group: Muhoza Citizen Forum

Before joining this group, I was a village leader, but I could not accept nor value the ideas of my citizens. I used to take the decisions without consulting the citizens and command them for implementation. I didn't have leadership skills; I was a dictator not a leader. I hated to be challenged by citizens on my decisions. Many times, I used to hide my mistakes and hide what is not going well in my village. With this group, I have changed my mind-set. This group thought me about citizen participation, rights, responsibilities of citizens, quality of a good leadership and citizen consultation mechanisms. I have grown in my ideas and became a good leader in my village. I now value the citizen inputs in decisions affecting my village.

The leadership style of my village has changed since joining this group. Today, before taking any decision, I consult citizens and decide together. I am very flexible, and I give more time to citizens to discuss their concerns and propose the solutions. If we can't solve some community issues I advocate for them to the cell or sector level. And any solutions come from advocacy, I used to go back to the citizens forum feedback. Today, I attend all spaces such as cell and sector councils to advocate for community issues.

Name of Participant: Claudine Mutuyimana

Gender: Female

Group: Muhoza Citizen Forum

Before this group I was someone who lives in those deep rural areas, I was isolated from others. As a widow, I had no confidence to attend public events such as meetings and Community work. The things related to the governance were for leaders. I couldn't work together with others; I stayed at home to care about my children. But since joining this group, I have gained skills and confidence that I use to change my fellow women. Today, I can attend community meetings and provide my ideas. I have approached poor women in my village and started the savings and lending groups for supporting each other. Currently, I have established 6 groups composed by 120 women. We save little money every week and give small loans to participants for small projects. With these small projects such as selling vegetables, fruits and farming, women were able to earn the livelihoods. The citizen forum has helped me enough; there is something I have achieved since joining this group.

Name of Participant: Ernest Uwiringiyimana

Gender: Male

Group Name: Rusitara Citizen Forum

Age: 31

In my early childhood, I was always scared of participating in politics due to the fact that, in the past, the youth were manipulated by media, politicians and parents. They were incited to spread the hate propaganda and negative ideologies which culminated in the 1994 Genocide against Tutsis. After seeing the negative effects of these atrocities, I decided not to obey the adults as this may harm his life in some situations. To achieve this goal, I opted for not attending any community-based fora and was not even willing to listen to politicians' speeches because I found them spoiling my plans. I also strongly believed that the dialogue mechanisms established by the government such as Umuganda (community work) and inteko y'abaturage (citizens' assembly) were only designed for the old generation and have nothing to do with the youth. It was only through participating in the Citizen Forum dialogue that I have realized that it is my responsibility to actively participate in the community-based consultative dialogue spaces to ensure their needs and priorities are reflected in the decisions made at different levels. My participation in this monthly dialogue has been a fruitful experience from which I acquired knowledge on the citizen-centered governance which offers citizens a space to decide on the government of the country either directly or indirectly through voted representatives. From this, I started attending the citizens' assemblies and umuganda where I was comfortably sharing my views of strategies on how to make the government programs and policies more successful and sustainable. I equally felt the need to mobilize youth from my community to attend such meetings. I am happy to see the increasing number of youth who meaningfully participate in the decision-making processes and own the government activities organized at the grassroots level. This has boosted my confidence to advocate for the rights of voiceless and is looking forward to create a network of youth who are committed to promote democratic values and a culture of human rights in the community

Name of Participant: Barthazar Musengimana

Gender: Male

Group Name: Rusitara Citizen Forum

Age: 42

I have been the village leader from 2008 to 2013. My experience in service left me with some memories of the former leadership guiding principle: "To be successful in this job, a leader had to predetermine the decisions prior to the meeting. I could welcome citizens' opinions if they only favour my side". This mentality with which I grew up as an 'authority' was challenged when I was selected to be part of the Citizen Forum, a Never Again

Rwanda Societal Healing and participatory Governance program beneficiary created to promote consultative and participatory governance in Rusatira sector of Huye district.

I was very much moved to understand the group's mandate, though different from the leadership approaches I used back in times. After a deep understanding of its overall goal, I committed myself to work towards achieving it. As an experienced local authority who converted into an active agent of human rights and a faithful disciple of participatory governance, I invested my time and energy in collecting the issues affecting governance processes in the community. I documented them and was always proud to bring them on the table for discussion on the dialogue day. I was even more inspired by the fact that his neighbours started realizing this tremendous change. They kept coming to me for advice and presenting to me governing issues for advocacy. This journey developed in me a kind of interest in serving the citizens and working towards achieving their needs and priorities.

The citizen forum, which became my new family, has been right place to better understand the government policies and programs. Then, I started advising the local leaders on how they can use participatory approaches to motivate citizens to attend the activities they organize at the grassroots level. The local leaders embraced the idea and were amazed by the results. They saw the increasing number of citizens participate in Umuganda, inteko z'abatwariye, umugoroba w'ababyeyi and articulating their needs in other public fora. This has largely contributed to the citizens' ownership of the government policies and programs in my community and positioned me as an informal governance advisor to the local leadership committee. It is my belief that good governance is key to the national building and sustainable development. As an active citizen, I am planning to keep consulting my fellow citizens to get to know the issues hindering them from participating in the governance processes and voice them to the local leaders to ensure both parties are involved in proposing solutions for a shared future of Rwanda we all want to see.

Name of Participant: Beatrice Nyinawumuntu

Gender: Female

Group Name: Kimirehe cell

Age: 34

I belong to a male-dominated family. I am the only girl and youngest child in a family of four boys. Since my childhood, my mother kept telling me that my dad had control on everything in the family, So, I had to follow carefully his orders without questioning them. I always repeated that a woman who challenges her husband deserves to be sent back home because she doesn't understand the value of the one who chose and married her. In my family, my father had his well-known chair, calabash for beer, plate and fork. He was even the one to eat the very flesh meat once we afforded to buy some on occasions such as Christmas and Easter. In my family, the father was such a powerful person that nothing could be borrowed to a neighbour without his approval. With such a background, I have never argued with this internal practice. I learnt those principles by heart as they became my way of life. This has largely impacted my marriage life.

I overly respected my husband in a way that I thought that he is the one to make decisions and I always had to comply to them. I believed that it is insane for a woman to speak in public fora where men gather. Therefore, on the last Saturday of the month, a day dedicated for community cleaning work, my husband was always available to attend because she knew that men should represent their families to talk about strategies to boost the country's economy and discuss the government programs.

When I was selected to be the member of the citizen forum, my mind-set changed completely. I learned that it is my undeniable right to participate in the design, implementation, monitoring and evaluation of the government policies and programs. This spirit has boosted my morale and confidence to attend the citizens' assemblies and meaningfully voice ideas. Seeing that my efforts were highly appreciated by the community members, I started collecting issues affecting the welfare of my fellow citizens. I was convinced that all children have rights to the education and both parents and the government have to work together to make this

possible. In this spirit, I decided to raise the issue of increasing school drop-out to the local leaders. The latter discussed the issue in the community gathering and counted around 27 youth who stopped their studies in the community. They later organized meetings with the concerned parents and students to discuss the root causes of the school drop-out and consequences emerging from it. I was glad to see the students going back to school and was very happy to have made such an invaluable contribution to solve the issue. I embarked on a journey of working closely with my fellow women overcoming the governance issues in the community. Though illiterate, I have been supportive to the women to use the newly introduced e-payment of the community-based health insurance known as mutuelle de santé. Beyond my capacities, I have been transferring them to the cell level for their technical support. This has been another achievement registered as the result of participating in the citizen forum. I see my role as an important opportunity to empower women and vulnerable groups to break the barriers that the society has imposed to them. This is the mission I have set for the couple of years to ensure that these groups are kept away from all forms of violence, are mobilized enough to promote a culture human rights and are active agents of participatory governance at different levels.

Name of Participant: Bernardine Niyonshuti

Gender: Female

Group Name: Kimuna cell

Age: 47

I gained my experience in the local leadership through serving a five-year term (2005-2010) as a leader of Murambi village. During this period, I had an opportunity to replace the cell leader who resigned from his duties in 2008. Combining the village and cell leaders' responsibilities have been an important step for me to understand and own the top-down approaches used in the leadership during the time. However, as my tasks kept me busy, at the end of the term, I decided to leave politics in order to take care of the family. Six years later, I was invited by the facilitator to be part of the newly-formed citizen forum. Mindful of the former leadership, I was a bit reluctant to join. But I decided to meet the members for the sake of discovering what NAR program has to offer. I didn't understand the added value of the group as the government has been implementing the decentralization policy to enable all citizens participate in the governance of the country at all levels. Participating into the citizen forum monthly dialogue, I learnt that this is not a parallel mechanism as I thought at the beginning. This helps me to rethink about my last experience as a leader. I came to realize that I have been abusing power because, in different meetings I organized, their chances to influence my decisions were nowhere to be seen. I deeply understood that citizens are the ones to decide the ways the country should be governed and must be involved in the decision-making processes directly or indirectly through representatives. I was even surprised to know that citizens have the responsibility to attend the community-based consultative mechanisms to voice their priorities and have to hold the leaders accountable if they don't work towards achieving them.

I then embarked on a journey of educating my former local leaders on the importance of making decisions informed by the needs and priorities of the citizens. The local leaders responded positively to this new approach and were comfortable consulting me on different governance issues. I didn't feel scared to share the acquired knowledge with her fellow citizens. In partnership with local leadership, I organized community outreach activities to sensitize the vulnerable groups on the effective use of the financial supported offered to them by the government and its stakeholders.

I am very grateful to Never Again Rwanda and Interpeace for having established the citizen forum in my community. I am pledging to continue working closely with local leaders to jointly remove the barriers hindering citizens from participating in the governance of the country as this is the only way to give them an opportunity to decide on its bright future.

Name of Participant: Ntimpirangeza John

Gender: Male

Group Name: Rusitara Citizen Forum

I served as a “counsellor” former Bizirambwa sector leader (currently Kiruhura cell) from 2003 to 2007. My wide experience in leadership brought me to be a candidate to Rusatira sector advisory council which I joined in 2004. I was contacted by the citizen forum facilitator in 2016 to join the group and warmly welcomed the idea. This has given me an opportunity to better understand the commendable role of the citizens in the governance processes of the country. The monthly dialogue organized by the citizen forum members contributed a lot to my increased understanding of the citizens’ rights to articulate their needs and priorities in the established community-based fora to inform government policies and programs. I emphasized this point in the sector advisory council members and his colleagues appreciated the idea. They committed to regularly attend community-based meetings and organize meetings with their constituencies to collect the issues hindering their participation in governance prior to each assembly. In this respect, they opted the consensus that each and every one will come with collected issues to be discussed when they meet. I was glad that this new approach borrowed from the citizen forum has increased the responsibility of local leaders to address the citizens’ issues and reduced the vertical relationship between local leaders and citizens.

I am very proud to have been selected as a member of the citizen forum. I have invested my time and energy in fighting social injustices in his community. I can’t tell how I feel after my contribution to influencing the decision on the distribution of cows (under Girinka program) to vulnerable people. After a receiving some complaints from the community members about the unfair distribution of cows based on corruption and nepotism, I decided to conduct my own investigations. This resulted in finding out that some local leaders were involved in this unethical practice. With the support of the CF advocacy committee, we presented these cases to the advisory council members at the sector level and we analysed it. They then followed up on the scenario and found guilty some sector staff. These were punished according to the law. For preventing the same mistakes from re-occurrence, we draw the conclusion that citizens will be the ones to decide who will be offered a cow in their community assembly in line with the law governing this program.

I am very excited to have impacted positively the community thanks to the knowledge and skills earned from the citizen forum. It is my privilege to have built a conducive environment between local leaders and citizens to jointly make decisions which accommodate the needs and priorities of the whole community. I’ll continuously work closely with both groups to ensure they are both understand their shared responsibility to improve the welfare of the citizens and shape a bright future of the sector.

Name of Participant: Jeannette Byukusenge

Gender: Female

Group Name: Rusitara Citizen Forum

I am a co-facilitator of Rusatira citizen forum and among the youngest of the group. Before joining the forum, I didn’t understand why I had to attend the community-based meetings and good reasons were always advanced to support her position. These fora are meant to discuss the hard topics of politics which, according to my understanding, are only associated with men. I also had a moral responsibility to take care of my parents who are aged. Consequently, I was of a view that I had too many households’ chores to be done than spending 2 hours discussing the government policies and programs.

Later, the discussions held at the citizen Forum monthly dialogue impacted positively my life. I fully understood that it is only through participating actively in the government activities that I can know how to sustain the achievements registered by the country and even lift it to a higher level. I learned that consulting citizens is an

important step to make the decentralization policy a reality and ensure the government policies and programs are effective and sustainable.

With this changed mentality, I started attending umuganda and other community-based fora to share her views on issues affecting the citizens' participation in governance with other community members. Through this self-developed initiative, I started mobilizing the national women council members to exploit existing platforms to advocate for the rights of their constituencies. They also revised their leadership approaches by organizing regular consultative meetings to document the needs and priorities of those they represent.

In the last couple of months, I have been working closely with local leaders to solve the family conflicts in her community. I have reported 6 cases of misunderstanding solved peacefully between married couples among them 2 were informally separated. I am very committed to continue reaching out other citizens and educate them on their democratic right to participate in the decision-making processes at different levels. I'll use the established relationship with local leaders to make this noble goal the most successful one.

Name of Participant: Regine Uwizeyimana

Gender: Female

Group Name: Rusitara Citizen Forum

I am a teacher at Kiruhura primary school. I am always busy with my work during day time and dedicate my evening time to preparing the lessons and marking pupils' assignments. This intensive work not only kept me busy but also developed in me the spirit of losing an interest in politics. I thought that I couldn't afford to get time to attend the community-based fora as I used the weekends for household chores and church services. However, my curiosity to get to know the information from the community meetings remained quite high. I used to ask my neighbours to update me on the key outcomes of the meetings they attended. I was always happy to learn what the meeting was about though some details were lost through the story-telling process.

I was blessed with the opportunity to attend the citizen forum in 2016 and learned about her responsibility and right to participate in the democratic governance of the country. Through meeting with members from other cells, I fully understood that everyone has their busy schedules but it takes commitment to be useful to oneself or others. By sharing their experiences on governance topics, I felt the need to find some time to collect the issues affecting participatory governance in my community. I then vowed to spare some time to consult my neighbours and document their needs. These were discussed in the citizen forum dialogue meeting and were analysed according to the entire population's list of priorities.

I appreciate that I have been successfully advocating for the rights of one vulnerable person who was supported to get the latrine. I am happy to see the family improving their hygiene. I am very grateful to NAR for the work done to impact positively the citizens. I am willing to continue meeting with other members of community forum to raise their voice a bit higher and ensure the citizens are involved in all the stages of the government policies and programs.

Name of Participant: Emmanuel Iyamuremye

Gender: Female

Group Name: Rusitara Citizen Forum

My memories for the citizen forum members' work is the best one. Our dedication to the discussion on the key issues affecting the citizens' participation in the governance processes has been a very fruitful experience for my personal growth. Our monthly dialogue served as an opportunity to learn that it is my responsibility to raise awareness of the citizens on their contributions to the governance processes of the country. As a member of the citizen forum advocacy committee, I found our meetings with local leaders as a golden opportunity to analyse various issues faced by the citizens at different levels. To ensure my advocacy is evidence-based, I have been meeting citizens and local leaders to collect the information needed on the issue raised. This enabled me to develop my critical thinking skills as I had to balance ideas, evaluate proofs and distinguish biases from

realities. In addition to this, I acquired some knowledge on the key government policies and programs and the ideologies behind their implementation. This exercise also benefitted my fellow citizens because I worked closely with the local leaders to make them known to the citizens. The experience has shown that my intervention has been more impactful than the approach used by the local leaders. The citizens prove to carefully and comfortably listen to my speeches in the community meetings and were free to discuss my message with them in different social and government- oriented activities. This strongly contributed to the citizens' ownership of the government policies since the community members enjoyed my initiative and approaches I used to convey messages.

To make this statement more concrete, one can understand my influence in the preparation of the road in Kiruhura centre which was destroyed by the rains. I worked with the local leaders to organize the community work for this purpose. To make this possible, I assigned myself the task of mobilizing the citizens to attend. On the due day, many citizens were in attendance and managed to repair the road as planned.

I am very grateful for the local leaders for having accepted to work with me for the shared interest of the community. According to me, citizens can only contribute to the development of the country if they are given a save space to advance their needs and ideas. I am firmly convinced that ordinary citizens have to stand and fight for this political right to build the country they are want to see. I am committed to continue mobilizing them to achieve this goal.

Name of Participant: Honoree Nyiranzeyimana

Gender: Female

Group Name: Rusitara Citizen Forum

In my life, I kept struggling with the poor hygiene and I faced endless consequences. I couldn't afford to count the numbers of times my children were admitted to the hospital due to diarrhoea and typhoid. When I joined the citizen forum in 2016, I got some good news about how to fight against this disaster that invaded my family. I was surprised to learn about this as I didn't attend government meetings. From different sessions, I learned that the poor hygiene is choice and responsible citizens can use different ways to overcome it by washing regularly their clothes, dishes and other kitchen utensils, washing their hands after using the toilet and so on. I then decided to use the community-based evening program (umugoroba w'ababyeyi) to sensitize other women on those strategies to improve their hygiene. I also took an initiative of visiting them in their homes to offer support and assess their level of understanding of these important tips. A good number of women have been grateful to me for how I transformed their lives through my initiative.

I have nothing to say rather than thanking the citizen forum members for including me in the group. I am very proud for the impact created in the community seeing the reduced number of people suffering from typhoid and diarrhoea. To sustain my achievements, I'll continue working with community-based health mobilizers to make sure all citizens from her village are kept away from the poor hygiene.

Name of Participant: Onesphore Habanabakize

Gender: Female

Group Name: Rusitara Citizen Forum

I am a co-facilitator of the citizen forum, secondary school teacher and a business man. For me, it was not easy to get time to attend other programs as I used my free time to work on my own. My interest in the government activities was lost because I thought making money is the only thing that matters.

Through various trainings organized by Never Again Rwanda on citizens' participation in the governance of the country, I realized that the citizens have the right and responsibility to participate in the decision-making processes in order to contribute meaningfully to the national building.

As an active citizen, I decided to collect the issues affecting the governance processes in my community. I started with tackling the issue of forest destruction which was justified by the search of firewood. After

collecting needed information, I documented the issue and, with the support of the citizen forum advocacy committee, we met with the sector advisory council committee to address the issue. Our meeting resulted in the sensitization of the citizens on their role of planting trees to protect the soil from the erosions and natural disasters. Then, the CF members and local leaders decided to conduct community-based campaign to mobilize the citizens to use modern tools known as “ronderereza” (which were used in other areas) to minimize the use of firewood. This joint decision-making process has been a nice experience for me who was equally motivated to come up with other community transformation initiatives. I was very happy to have contributed to the reduction of the vertical political space between both groups. From this, I learned that local leaders and citizens’ partnership is key to the sustainability of the government policies and is all we need to make to build a shared future. I am very committed to work closely with local leaders to advocate for the issues raised by the group because I realized that they don’t always timely give feedback.

Name of Participant: Josephine Niyonshuti

Gender: Female

Group Name: Bwishyura Citizen Forum

I was a normal female citizen who used to only look after my family, simple as that; I used to think that participation is only for men, my husband included. Then when I joined the Citizen’s Forum, I started to realize how far I can go to help my community to participate in resolving the issues we face in our daily life.

I joined the group and we got trained on citizen’s participation in Governance processes, and from this time I started to raise my voice so the Issues that we face may be resolved. For instance, I raised the issue of the alleged corruption in Girinka Munyarwanda Program where citizens had to cough up some amount of money before they could get a cow. An old woman came to me to seek an advice to me as a member of NAR’s Citizen Forum. She was accusing local leaders to ask her money so she could get the promised cow. I warned her against paying anything for the service that she could get for free, as provided by the law. The old woman told me that she finally refused the money to the leader and the latter granted her the cow. This boosted hugely my confidence as a person and I decided to carry on. About the overall change to the community, I’d say there has been a huge change. Local citizens realized that it’s both their right and responsibility to participate in Governance processes. For the possible concern that THE CF would be ineffective when NAR pulls out, I don’t see any interruption because the whole group is already intact and we’ve been starting a small financial initiative known as Ikimina that will be uniting us in terms of saving and credit.

Finally, the thing that surprised me most is to realize that I could overcome fear and interact directly with the local leaders to tell them the challenges we encounter as citizen so we find appropriate solutions.

Name of Participant: Emmanuel Ngirinshuti

Gender: Male

Group Name: Bwishyura Citizen Forum

Before I joined the Citizen’s Forum, I could find myself contentious with the local leaders with no regular attendance in governance platforms such as Umuganda and any other local event. I was a University graduate but I used my background to ignore calls from our local leaders to participate in Governance processes. I could even attend an event to only sabotage it with other young people of my generation. I used to perceive local leaders as order-givers instead of coming and consult citizens to reach a certain consensus in resolving local issues. From my observation, there was no time from them to let people voice their ideas towards resolving the issues affecting citizens here in Bwishyura Sector.

When I first came to the CF, I was a normal citizen with no real influence to the local community except the little role that I used to play in our local church. The day we joined the CF, we thought nothing other than simple attendance to receive guidelines and orders from our group facilitators, period.

After a while, we started to realize that we could invite a local leader to come and explain to us some of the big issues affecting our community. This is the time, on our behalf, we begun to understand the role that we could collectively play as the CF members to positively change our community and our society as a whole. I personally realized that I could no longer bound myself on prayers only but I could instead grab this opportunity and use it in partnership with my colleagues.

We later started to advocate for change in the way the local leaders were dealing with hygiene and sanitation. I personally committed myself to liaise with local leaders in my cell to address the issue of lack of latrines among the citizens. For instance, in the year 2017, we had 32 households with no latrines and by our collective efforts, we remained with only 1 family across the whole cell with no latrine at the end of that year.

Throughout this journey, the most important trend was to meet people with different ages and backgrounds, arguing on sensitive issues (that most of the time we were not agreeing to) to finally reach a consensus. It was a memorable experience to me to find where the group came from and where we are right now. This is what even convinces me that we, as a group, will even do better in coming years because we came far and we want to reach far. Issues in the community are still existing and we are well positioned to interact with the leaders to address them for the sake of our community.

Concluding my story, I would like to tell you that what surprised was to realize that there is no financial gain in participating in the CF. For instance, when the CF was launched, we were hosted to a hotel; our first session was held to another but small hotel. After, the CF was relocated to the Sector Office to finally be held here at the Cell Office. From the beginning, to be honest, we thought we could get hefty amount of money as we were supported by an NGO like Never Again Rwanda but we realized that our call was a noble call to participate in alleviation of the causes that hinder citizens to actively participate in Governance processes.

Name of Participant: Jean Nhimiyimana

Gender: Male

Group Name: Bwishyura Citizen Forum

Before I joined the CF, I was a man of the Church whereby I was pastor in a near-by church. When I was invited to the join in, I doubted my capacity to join a group that I used to consider as to be political. I had never understood how I could participate in Governance whereby I was a religious and spiritual leader. I used to think that my only vocation was to preach the gospel and call upon the people to spiritually change.

However, after joining the CF and getting trained to participatory Governance, I started to understand another role that I could play in my community. I realized that there is interconnection between a spiritual leader and a community guide to whom we were called upon to become. In other words, I understood that we were being sensitized to become agents of change in terms of civic participation in governance processes as well as conducting advocacy for the issues that we were unable to address ourselves. I also realized that the people I used to spiritually advise were the same people who were challenged by issues which occur in our daily life within our community hence my justification to participate within the CF.

From the day I joined, I was raring to acquire necessary skills to conduct advocacy and as days went by I and my colleagues convened to track the extent to which issues raised by the citizens are dealt with. On personal level, I raised the issue of lack of School feeding fees to poor families in our community. After raising it, the local leadership resolved it in a way that students from poor families could not be stopped again from having lunch with their peers but their parents could pay according to their capacity.

Today, my community perceives me as an important element. They even asked me to be their leader as they found my ideas as constructive and consensual. For instance, my ideas contributed while we were addressing the issue of urban construction and land management where joined my fellow citizens and local leaders in campaigning against illegal construction in this town of Kibuye.

My huge experience so far is to have been able to interact with my colleagues and conduct advocacy on underlying issues that were affecting our community and a surprise to me is how far we came to be able to create a saving and credit association within our means.

Name of Participant: Pascasie Mukayeze

Gender: Male

Group Name: Bwishyura Citizen Forum

Before I joined the CF, like my colleagues, I was a normal citizen with a little interest in Government programs and Governances processes in particular. All governance-related things were up in the air and I could realize that I was not interested in politics at all. During this time, I could imagine how people get elected without their consent and some of them being even absent.

After I joined the CF, I started to feel a bit responsible to get close to the local leaders, starting from my village, so we might address urgent issues that were preventing citizens to go forward and develop themselves. For instance, I'm a local mediation councillor (UMWUNZI) and I started by the knowledge I gained from the CF, to avoid bias when we are mediating two or many individuals who come to us to seek mediation. I even got the opportunity to empower my fellow mediators with participatory governance skills where I demonstrated to the importance of citizen participation in governance processes.

I also got chance to use peaceful dialogue to voice our needs and priorities without using violent language. This is the biggest lesson I learnt throughout the time I've spent within the CF.

Name of Participant: Immaculée Nyirabahizi

Gender: Female

Group Name: Bwishyura Citizen Forum

I was an ordinary citizen, a wife in my family and I thought I could only participate when requested to. I was not fully aware about citizens' participation before I joined the Forum even though I was women's representative at cell level. I could neither go in Umuganda nor in any other Citizen's participation platforms on a regular basis.

Although I had this position, I did not fully understand citizen participation until the day I joined the CF. This is the time I awoke and realized the bigger role I could play within my community. Through our regular monthly meetings, I realized how a peaceful dialogue with direct and honest ideas can contribute to the resolution of the issues affecting the community. For instance, when we invited a leader to come and explain to us the strategies in place to address a given challenge, s/he could leave a room for our ideas and I came to realize that any idea from a willing citizen can contribute to the resolution of a problem. I realized that when citizens are provided with time to voice their needs and priorities and when the leaders consider these ideas when planning their activities, there is no doubt that the activities are well implemented.

Personally, I benefitted hugely from the CF. For instance, I used the knowledge gained from the Forum to plan in advance and seek more knowledge for what I'm planning to do. For instance, I was an ordinary banana grower, but after gaining knowledge from my colleagues within the CF, I came to the conclusion to change the way I used to grow and I replaced former banana trees with modern ones and today I am a role model to banana growers in Gitarama Cell. I freely stand up and give my opinion during meeting and all the time, my ideas are heard because they are well formulated and understandable. This is what I benefitted most from the CF.

Name of Participant: Catherine Musaninyange

Gender: Female

Group Name: Bwishyura Citizen Forum

Before I was selected to join the CF, I had been earlier elected as a member of National Women Council in former Kibuye City District which changed to Karongi District in 2006.

When I joined the CF, we were trained about active citizen participation and different ways and strategies to raise awareness about citizen participation. I benefited massively from the training this the time I decided to contribute myself to addressing the issues related to Family and Gender Based Violence not only Am I a woman but also because we had it as the most pressing issue in our village.

I started by my neighbouring family whose spouses were in relentless conflicts because the husband had three more illegal wives. He spent family property to the other wives and used terror to silence his legal wife. I went and had deep conversation with the souses and the husband agreed to follow legal provisions and the problem is over now. I got involved in similar cases and all of them were fixed and today I am regularly invited to attend my cell's local council whereby I was not elected as councillor, but because they saw me as an important person within the community. This is, in my point of view, the reason why we will even get stronger because we are now known at all the level of the local leadership and our actions as a group speak for themselves.

Name of Participant: Jean de Dieu Blkorimana

Gender: Male

Group Name: Bwishyura Citizen Forum

Before Joined the CF, I was a volunteering mediator in my cell. When I was selected to join the CF, I had no any experience in except hearing from disputes among my neighbours to reach a mediation agreement between them.

After joining the forum, I realized I had a role to play to raise citizen participation in Governance processes. I remember well the first time we invited here a local leader to discuss with him about key priorities to the community. He let us give our ideas and this was the time I was convinced I could play a more significant role in my community. In my village, I started to raise awareness about hygiene and sanitation and few days later, I was elected in absentia as Umujyanama W'Ubuzima. I saw it as strong sign that citizens value my ideas and that our collective ideas as a group had of course an implication to my success within my village.

Today, I'm regularly consulted by the cell leaders, ES and CEDO whereby they let me know their activity plan especially when it comes to a matter that my village is concerned with.

Name of Participant: Esdras Ndarisamye

Gender: Male

Group Name: Bwishyura Citizen Forum

Before I joined the CF, I had been a cell responsible in the aftermath of the 1994 Genocide against the Tutsi. Although it was an administrative position, it was totally different from today. During our time in administration, we used to only receive and transmit orders from our superiors to the normal citizens, nothing else. After I joined the CF, I too came to realize that good governance is an inclusive and participatory governance where all citizens are equally provided room to voice their needs and priorities. This is how we overcame fear and start to voice openly our ideas.

We invited the leaders to come and discuss with us the areas the wanted us to help them in raising awareness and I personally could raise questions on other issues that I found challenging and we collectively sought remedy to them. This was the most important experience to me.

Whether the CF would become weak in the future when NAR pulls out regular support to the group, I don't see it becoming week. We will instead ensure we even do better to keep holding advocacy for existing issues by working closely with the citizens and local leaders.

Name of Participant: Marie Claire Mukabishaka

Gender: Female

Group Name: Bwishyura Citizen Forum

Before I joined Citizens Forum, I had been holding several administrative positions mostly in Education. However, I had no specific experience in governance and I could not take my own initiative to voice my opinion on a specific issue in my community for fear that I could be misunderstood by the leaders which, I thought, could sink in turmoil.

When I joined the CF, I was asked to be one of the group's facilitators mainly because of my experience in Education. This how I took slowly become vocal to the Governance-related issues affecting the local community as most of them had been raised during the CF meetings and other information gathered from the local citizens platforms that the CF members used to attend.

We, along with my fellow facilitator, carried advocacy on many issues like Service delivery, hygiene and Sanitation among others which had positive impact especially here in Bwishyura Sector. We always based on the complaints raised by citizens and the information from our colleagues.

This is the main reason why if I were elected for a leadership position again, I would rather emphasize to pay attention to citizens voice because they have deep analysis of the situation as they are mostly the ones affected by those problems. This is what I benefited from the Forum; as a result, I and my husband are today role models and advisors to most of our colleagues.

Name of Participant: Corneille Ndamage

Gender: Male

Group Name: Bwishyura Citizen Forum

Before I joined Citizens Forum, I occupied several leadership positions here in Karongi District. Among the positions I held, we were taking decisions on behalf of citizens to only go and inform them the resolutions we had made.

When I joined the Forum, I was trained and selected as the CF facilitator, the position that challenged me to pay all my attention to the group members. This is when I learnt the biggest lesson in governance which is to be attentive to citizens in order to make a deep analysis of the issue to finally come up with concrete and consensual solution to the issue in question. This how, according to my long-term observation, a good leader can find a long-lasting/ sustainable solution to a given issue within the community. My colleagues mentioned many types of advocacy that we carried out, this was possible because we were well informed about the issues, without speculation. We could invite leaders and they came because they just knew we had reliable information on the matter. So, it was easy for them to respond to our invitation because they knew we could contribute toward solving the problem. This is a memorable experience to me that I even call upon my colleagues to keep citizens' appeal so that all governance-related matters may be treated and properly addressed.

Outcomes for spaces for peace

Name of Participant: Mubirigi Francois

Gender: Male

Group Name: Urumuri, Spaces for Peace

During the genocide against the Tutsi in 1994, I killed people. After my release, I asked for forgiveness to one of the survivors but there was no direct relationship since then. After joining the NAR's support group. I made a decision to approach him now we live together, that's the reason why I chose him to come here as someone who can testify for me.

During the period I was in prison, I was hopeless and waiting my sentence which I was very sure that it was a death sentence. To my surprise, it never happened. When I was serving my sentence in prison, it felt good because I couldn't imagine facing the victims with whom I killed their relatives. Time came when we had to plead guilty and be reduced on sentence, it was always very difficult to face the victims in the court and I always shied away and also felt they could revenge. After being released, I had challenge of how people perceived me I couldn't even testify in public.

After joining the Urumiri group, I felt relieved and took the courage to testify in public. Now I feel safe even during commemoration period I testified to what happen during genocide and my contribution helps a lot for those who want to deny genocide.

In my family, I take time to discuss with my children about what happened, and refute what there were thinking before that I am innocent.

To my surprised in Urumuri group, I can talk and have people who really listen me. When I see people denying their contribution in genocide against Tutsi, I don't hesitate to explain what happened.

In this group, I have learnt to forgive. Before I tended to give harsh punishment for those who did wrong unto me but because I am forgiven, I have learnt how to forgive.

I will keep what I learned and even move forward, I wish to create a space like this to continue help others through my testimony. Being in this group encouraged me to participate in government initiatives, I give my ideas and some of them benefit from others.

Name of Participant: Alphonsine Mukankusi

Gender: Female

Group Name: Urumuri, Spaces for Peace

I used to feel isolated, even in meetings I could not give my idea. Genocide wounded me because my whole family was exterminated but I was more even wounded by HIV. I have been married to Hutu, survivors look at me as someone who had not met the problems and my family in law consider me as Tutsi that they cannot trust. Before my husband died, it was the only person I talked to because I was rejected by both sides.

In group, I saw diverse persons with diverse background, abahutu, abatutsi, abatwa, and I felt very accepted, I had space, people listened to me and it built me.

Another challenge was my HIV status that made me every day I was waiting for the death. One day people wanted me to be a health worker in my cell but the leader of my village said that they cannot vote for me because I am HIV positive.

The group helped me to overcome my sadness and depression, I started to love myself and regained confidence. We learned about mourning and bereavement and this has helped me a lot to proceed with the mourning of my husband. The group helped me to build my confidence, now I have chicken, other livestock, I feel useful and nothing can regress me.

Name of Participant: Vugabuke Emmanuel

Gender: Male

Group Name: Urumuri, Spaces for Peace

Before joining the group, I had fear and every time I saw survivors, I got very scared, and I was being hurt by guilt with no hope for tomorrow. When I reached the group, something that helped me a lot was to sit together and tell the truth. I started to talk about my part in genocide against Tutsi, I re-gained hope and I have started even visiting those whom I killed their family members and asked for forgiveness. Sometimes, I went to visit them with my wife and now we have a good relationship and I can call them on phone. After one month in group, I started falling asleep, I talked to people that I was scared of meeting them at night and the fear has disappeared because of dialogue and the truth now. I am very comfortable with everyone and everyone is like my brother or sister.

In my family, I used to be harsh at my children but now I am a humble person, I have known how to converse with them in good manner, listen to them and advise without hurting them; I can testify what I did during genocide against Tutsi and years passed in jail and so on without hide anything.

My son gave a cow to a survivor young boy because I explained to them about my part in killing Tutsi without creating hate in my children. I have good relationship with my children and my neighbour. Now my family is in development, we cultivate, I have livestock and other initiatives. Now I can advise in neighbourhood and others can testify about my change.

The most important thing that I gained in this group was hope for life. Even if I could achieve some development I was anxious, but now I feel strong and I will keep what I learnt in this group.

Name of Participant: Domina Mukakabera

Gender: Female

Group Name: Urumuri, Spaces for Peace

After genocide, I couldn't even greet perpetrators. During genocide commemoration, it became more worse, whenever I went to the market I could even count how many Hutu are in the market; in church, I sat in way that can allow me to control everything happening to see if there is no someone who wants to attack me with machete. I never attended church during commemoration. When Gacaca started some of survivors seemed to be forced to forgive perpetrators but I encouraged them not to forgive them.

This group helped me to forgive. I could not participate in the family week at our church because I didn't have a family.

I didn't participate in Holy communion since 1994 genocide against the Tutsi. Whenever I saw perpetrators at holy communion, I talked to myself that I could never share the blood of Christ with perpetrators. The group taught me the listening skills. I was trained too that but I couldn't listen to genocide perpetrators. In addition, I learnt to help someone to take his/her own decision.

Now I can participate in different programs, now I am deacon in my church, and have it started since I joined in this group.

In our group we started community outreach, we visited people in need, we have paid medical insurance (mutelle de santé) for one family, we built a toilet for someone who had no means, we did advocacy for a vulnerable woman living with cancer and diabetes.

After NAR intervention, our group will continue to meet because what we have learnt is very important to our community.

Name of Participant: Vedaste Munderere

Gender: Male

Group Name: Urumuri, Spaces for Peace

I was born in this country and I was persecuted, de-humanized and I grew up fearing Hutu. During genocide, all members of my family were exterminated and I was the only survivor. After the genocide, I could not forgive them as I was wondering Why should I forgive someone who didn't ask for forgiveness.

The group helped me to forgive them; I met the ex-perpetrators and listened to them while they told us the truth and that helped me to heal my wounds.

Name of Participant: Rose Nyiramugisha

Gender: Female

Group Name: Urumuri, Spaces for Peace

When I reached the group, my concern was to sit with ex perpetrators. But when they started to say the truth about what happened during genocide against Tutsi, I believed in them because if someone told the truth we had hope that he will recover his humanity. In group, I learned to be patient, before I was harsh with my children but also with my neighbourhood. Now I can listen to my children, have a conversation with them. Even if I was not in this country before genocide but I used to suspect ex-perpetrators but now I forgot them, I share with my choir members what I learn in this group and I believe that even if Never Again stop its activities we will continue to meet.

Name of Participant: Micheline Mukambirigi

Gender: Female

Group Name: Urumuri, Spaces for Peace

I did not participate in genocide but seeing people being killed was painful to me. I am one of the historically marginalised persons but during genocide, killers tried to kill my mother because she was tall and we explained to them that she cannot have two ethnic group and be an Umutwa- mututsi. The bakiga said that we have some secrets with Tutsi.

The wound of my ethnic background followed me during my life. I passed the national exam when I was in primary school, I saw myself on list but when I went to the commune to check for my school, I was no longer on the list and was replaced by Hutu child. The same thing that had happened to my young sister. She succeeded and went to school, when she finished her senior one in birambo school, she was chased out because she and replaced by a sister of one of religious persons at that school. I hated all Hutu for that.

After genocide, the wounds of my ethic continued because I got married to a widower because his wife had been killed during genocide and his wife was also a friend of mine. I married him because I wanted to help him to raise the children due to their mothers being my friend before Genocide. But the family of my husband and our neighbours rejected me. They created conflict between me and step children, they hated my children and called them abatwa.

When I came to this group I saw people who loved me, I feel comfortable and they are like my brothers and sisters. What changed in me is my capacity for listening. Even at home when my husband wanted to punish a child, I asked him to listen to them first. I will keep up with change because I am with my brothers and sisters.

Name of Participant: Ntabana Valens

Gender: Male

Group Name: Urumuri, Spaces for Peace

I used to keep silent. During genocide against Tutsi I was in this country. I saw what happened, after genocide I was hopeless and didn't trust anyone, I did what I could afford to not die but I could not trust anyone.

In group, I hear perpetrators testifying and I saw that everyone has his own wounds. I never thought that I can sit with Hutu and discuss. Now I do, and I have changed my way of thinking.

In my family, I learnt to be patient, to discuss with my children and live in good relationship with my neighbours. I love this group and cannot miss it.

The important thing I gained in this group is feeling relieved, I feel happy and when someone is happy others things are possible.

Our achievement will continue because we have good governance. When people see your change, they change also. Now I think to create a group to help others. Even in our community we started to discuss with those who have problems

Name of Participant: Everlyne Kabanyana

Gender: Female

Group Name: Urumuri, Spaces for Peace

Before genocide I had a husband and ten children. During genocide, my husband and six children were killed. When I started coming in this group, I was very malignant, my wish was to have relationship to someone whom we have the same problem. One time I had a bad thought and I wished something that could exterminate all Hutu. And I was very angry to someone who killed my family and couldn't forgive them. When we started eating and saw that we cannot finish our meal, I was sad because when my children were alive, we even didn't have enough for them. I think if this group did not take place I could be crazy now. I could go to fetch water and whenever I didn't see any other parent and I felt very sad because they had their children to help them.

When I reached in this group, I saw the perpetrators and I wondered if it would be possible to sit with them.

The group taught me how to listen to others, I healed from anger, and now I facilitate 'UMUGOROKA W'ababyeyi'. My only challenge for the moment is to meet someone with machete it causes me fear.

One day, I was in prayers at Rubengera and the priest ask the widows and those who have their husband in prison to come together because they face same problems. I was very hurt because they are not the widows, at least they meet them during visits.

What surprised me is seeing myself forgiving perpetrators before I was thinking that even in dream it couldn't happen. I am sure I will keep what I learn from Urumuri. Now I am in developmental activities, before I had no hope, and I could sleep without bathing, now I take care of myself.

Name of Participant: Laurent Akilimali

Gender: Male

Group Name: Urumuri, Spaces for Peace

I was born out of this country. When my family returned back in the country, I saw a destroyed country and I hated every Hutu. I drop out the school and even if I was very young, I join the army. One day we visited the memorial site and the situation was worth and reinforce my hate of Hutu. Since then it was difficult to participate in commemoration activities. What helped me was prayers.

When I reached the group, I was hopeless and didn't believe in group as catalyst of change. Then when the perpetrators started testifying about their guilt and ask for forgiveness, I started to think that change is possible, and I saw the historically marginalised woman and I understood that everyone had his own wounds.

What helped me is the truth from ex-perpetrators. I believe that we will keep what we have learned in group because our group decided to engage in community activities. I have learned that even if I can advise someone but it's up to him to take his own decision.

Now I feel relieved, yet before I could not participate in meetings but now I have people who support me.

Annex 5: Key Questions

The evaluation will assess and analyse progress and challenges under each programme outcomes by responding to the following questions^{15,16}:

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

¹⁵ SIDA: Looking back, moving forward: SIDA evaluation manual, 2004.

¹⁶ Terms of Reference: End-term evaluation of the Societal Healing and Participatory Governance for Sustainable Peace in Rwanda Programme, August 2018.

Annex 7: Proposed Revised Logical Framework

This section includes recommendations from the evaluation consultants on revising the Logical Framework (log frame) for the programme moving forward.

General comments about the log frame

Many of the recommendations from the mid-term review have been taken into account in simplifying the log frame and moving some indicators to monitoring reports which contribute to the overall assessment and evidence included in the log frame

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

Means of Verification: If not directly in the log frame, it should be noted in an M&E plan, how each indicator will be measured – this may include journals, monitoring reports, activity reports, quantitative/qualitative surveys, PAR, government reports and actions, media articles etc. All means of verification do not have to be performed by NAR, outside means of verification are also useful in showing the impact that the programme is having outside its programmatic bounds.

Activities versus performance indicators: Indicators should measure change and progress – the results of activities, therefore it is important that activities are limited on log frame, but instead their results in creating impact and change is captured. Activities should be regulated to an Activities Checklist.

Progress Markers: When developing Progress Markers, it is important that they track progress and process. 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 partners

This section documents the progress markers.

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.

Societal healing: 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.

Participatory governance: 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.

Participatory governance: 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 a revised log frame

Outcomes and Activities	Performance Indicators	Comments
AXIS 1: SOCIETAL HEALING		
Outcome 1: Community members, men and women, of diverse backgrounds are committed to discussing openly and peacefully sensitive issues, current and/or stemming from historical events, to address tensions and settle differences. Community members, men as well as women, 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.		
1. Number of Peace Agents Trained (disaggregated by age, sex, district)	- Cumulative number of peace agents trained per year	<i>In addition to this consider, pinpointing specific skills that need to be demonstrated by the Peace Agents within the annual timeframes – “Number of Peace Agents with demonstrated satisfactory ability to conduct one-to-one counselling.”</i>
2. Number of community members participating in Spaces of Peace (dis. age, sex, district)	- Cumulative number of members per year	<i>Whilst this has a direct relationship to the number of Spaces for Peace, it is important to consider collecting the number of retained members of the Spaces for Peace, as opposed to just a cumulative number. Or an indicator 2a, could be added looking at the retention rates of the groups.</i>
3. Number of spaces of peace established	- Cumulative number of Spaces for Peace established each programme year	<i>No comment</i>
3a. Increased trust and tolerance among Spaces of Peace participants (dis. age, sex, district) ¹⁷		<i>This should also include the index marker for trauma as indicator 3a.3</i>
3a.1. Increased Trust Index	- Index rating from Baseline and endline reports	<i>No comment</i>
3a.2. Increased Tolerance Index	- Index rating from Baseline and endline reports	<i>No comment</i>
4. Number of spaces for peace discussions on at least one gender related topic including sexual and gender-based violence, reproductive health, child rights, stigma, etc.	- Cumulative number of dialogues on a gender related topic per year	<i>Simply counting the number of discussions on gender related topics does not show as to whether awareness was raised, women felt more empowered or other possible results. Additionally, it does not capture the need to mainstream gender into all dialogues, not just specific topics.</i>

¹⁷ These figures refer to overall index scores from the baseline and endline report for further disaggregation (baseline, targets and actuals).

		<p><i>Consider revising this to reflect an understanding of the importance of gender as the topics listed may help empower women, but have relevance to both genders. This indicator can be reflected wither through a new index score on gender and / or empowerment.</i></p>
5. Percentage of Spaces for Peace participants reporting independently set-up initiatives to resolve conflict or implement community development activity (dis. age, sex, district)	- Baseline and endline percentage increase	<i>No comment</i>
<p>Outcome 2: Youth, including both girls and boys of diverse backgrounds are able to resist manipulation through critical thinking about past, current and emerging 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. The youth of both sexes and of diverse backgrounds serve as a catalyst for peace, healing and reconciliation in their communities.</p>		
6. Number of Youth trained in gender aware dialogue facilitation (dis. age, sex, district, topic)	- Cumulative annual number of youth trained	<p><i>Simply counting the number of youth trained in gender aware dialogue facilitation does not equate to change.</i></p> <p><i>Consider moving the number of youth trained to an Activities Checklist.</i></p> <p><i>Consider changing the indicator to something that reflects the application of their training, such as: "Percentage of youth trained in gender aware dialogue facilitation reporting having led X number of gender related dialogues."</i></p>
7. Number of submissions for youth innovation competition (dis. age, sex, district)	- Cumulative annual number of submissions (for years in which competitions were held)	<p><i>Counting the number of submissions, does not represent the change that came as result of the competitions. Move this counting indicator to an Activities Checklist.</i></p> <p><i>Consider changing the indicator to reflect the percentage of submissions that result in implemented projects.</i></p>
8. Number of youth peace clubs engaged by programme (dis. district)	- Cumulative annual number of Youth Peace Clubs engaged	<i>No comment</i>
9. Number of youth attending the youth dialogues meetings (dis. sex)	- Cumulative annual number of youth attending dialogue meetings	<p><i>Similar to indicator 2. - It is important to consider collecting the retention numbers of youth attending dialogue meetings and capturing new youth attending.</i></p> <p><i>Consider adding indicators 9a/9b, one on retention rates of youth attending and another tracking the number new youth attending the dialogues.</i></p>
10. Number of youth peace dialogues discussions on at least one gender related topic including sexual and gender based violence, reproductive health, child rights, stigma, etc.	- Cumulative annual number of youth peace dialogues that have at least one gender related topic	<p><i>Similar to indicator 4 - Simply counting the number of discussions on gender related topics does not show as to whether awareness was raised, girls felt more empowered or other possible results.</i></p> <p><i>Additionally, it does not capture the need to mainstream gender into all dialogues, not just specific topics.</i></p> <p><i>Consider revising this to reflect an understanding of the importance of gender as the topics listed may help empower women/girls, but have relevance to both genders. This indicator can be reflected wither through a new index score on gender and / or empowerment.</i></p>

11. Increased trust among youth in youth peace clubs	- Index rating from Baseline and endline reports	<i>Consider adding the index marker for trauma as an indicator</i>
12. Increased tolerance of difference among youth in youth peace clubs	- Index rating from Baseline and endline reports	
13. Percentage of youth reporting facilitating conflict resolution in their communities	- Baseline and endline percentage increase	<i>No comment</i>
14. Percentage of youth who report initiating peace and reconciliation activities in their communities	- Baseline and endline percentage increase	<i>No comment</i>
AXIS 2: PARTICIPATORY GOVERNANCE		
<p>Outcome 3: Citizens, men and women, 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.</p>		
15. Number of citizens participating in citizen forums (dis. age, sex, district)	- Cumulative annual number of participants	<i>Generally, this indicator works as the number of participants in the Citizen Forums is static. However, it might be useful to track in an Activities Checklist the attendance of these members to ensure that the numbers are not just inflated by the initial set-up, but in fact all are participating in the Citizen Forum the majority of the time through attendance. This can be included in activity reports.</i>
16. Number of citizen forums established	- Cumulative annual number of citizen forums established	<i>No comment</i>
17. Number of dialogue space facilitators trained (dis. age, sex, district)	- Cumulative annual number of facilitators trained	<i>No comment</i>
18. Number of men and women citizen forum members invited to participate in media programmes	- Cumulative annual number of Citizen Forum members participating in media programmes	<i>Whilst it is important to capture media engagement, it is more important to assess the content of media appearances and their impact (which is difficult to do – especially with limited budgets). Therefore, consideration should be given to moving this ‘counting’ indicator to an Activities Checklist and conducting media monitoring nationally and in community media in the areas where the programme is working – tracking participation of the programme, number of other articles on participatory governance topics and topics raised by the Citizen Forums.</i>
19. Number of documents/summaries demonstrating jointly identified shared priorities for male and female citizen forum members	- Cumulative annual number of documents	<i>Just counting the number of documents / summaries produced does not measure the change. Consider changing this indicator to go beyond counting to track the number of these documents presented to decision-makers and then the outcomes of these documents on uptake from decision-makers.</i>
20. Number of gender specific discussions taking place during citizen forum meetings	- Cumulative annual number of discussions that have at least one gender related topic	<i>Similar to indicators 4 and 10- Simply counting the number of discussions on gender related topics does not show as to whether awareness was raised, women felt more empowered or other possible results. Additionally, it does not capture the need to mainstream gender into all dialogues, not just specific topics.</i>

		<i>Consider revising this to reflect an understanding of the importance of gender as the topics listed may help empower women/girls, but have relevance to both genders. This indicator can be reflected wither through a new index score on gender and / or empowerment.</i>
21. Number of citizen forums meetings with decision-makers to present priorities or evaluations	- Cumulative annual number of meetings with decision-makers	<i>This indicator needs to go beyond counting the number of meetings and instead examine the uptake of priorities and evaluation recommendations presented.</i>
22. Number of youth participating in youth/parliamentarian dialogues (dis. sex, district)	- Cumulative annual number of youth participating in youth/parliamentarian dialogues	<i>By just counting the numbers involved, does not equate to the change desired. Whilst numbers may look large, they may in fact represent only a small proportion of those invited to participate. Therefore, the indicator should be changed to: "Percentage of youth invited participating in youth/parliamentarian dialogues"</i>
23. Percentage of participants in National Stakeholder Meeting who represent citizen forums (dis. age, sex)	- Annual percentage for years in which National Stakeholder Meetings were held	<i>Generally, this indicator is adequate to track the inclusion of Citizen Forums in national dialogue, but could be enhanced to track their participation and not just attendance. As this is simply counting, there is an argument to move this to an Activities Checklist and to alter the indicator to: "Number of Citizen Forums represented through active participation, such as a presentation or speaking panel, in National Stakeholder Meeting."</i>
Outcome 4: Decision-makers effectively use existing and new mechanisms to engage male and female citizens, to better understand the priorities, from both gender perspectives, and to design responsive policies and programmes. They provide citizens with updates on priorities and the implementation of policies and programmes. Decision-makers solicit male and female citizens' feedback on priorities selected and engage them in assessing the effectiveness of programmes and policies.		
24. Number of decision-makers attending activities organized by citizen forums	- Cumulative annual numbers of decision-makers attending	<i>Both of these indicators should be considered to move to an Activities Checklist as they simply count and monitor that the activity is being held. The indicators should be replaced with an indicator that tracks change such as: "Percentage of priorities and / or recommendations presented or requested by decision-makers acted upon by decision-makers"</i>
25. Number of female and male decision-makers engaged by the programme presenting updates or soliciting feedback on priorities and programmes/policies through programme media activities	- Cumulative annual numbers of presentations to decision-makers	
26. Evidence of year to year increase of male and female decision makers engaged by the programme using consultative processes to identify male and female citizen priorities and solicit feedback and provide updates	- Descriptive evidence	<i>No comment</i>
27. Number of decision makers participating in Youth/Parliamentarian Dialogues (dis. age, sex, district)	- Cumulative annual number of parliamentarians participating in youth/parliamentarian dialogues	<i>As there is a finite number of decision-makers, this should be changed to a percentage.</i>
28. Percentage of participants of national stakeholder meetings who are decision-makers (disaggregated: age, sex)	- Annual percentage for years in which National Stakeholder Meetings were held	<i>No comment</i>
29. Evidence of decision makers using programme tools, approaches and	- Descriptive evidence	<i>No comment</i>

spaces in their own work.		
30. Number of meetings and other activities conducted by national advocacy committee to promote summary priorities and/or citizen evaluation of programmes and policies	- Cumulative number of activities	<p><i>Similar to other indicators, just counting the meetings does not track the change achieved from these encounters.</i></p> <p><i>Therefore, this indicator could be moved to an Activities Checklist and replaced with an indicator that tracks the uptake of citizen priorities/recommendations as a result of these meetings.</i></p> <p><i>“Percentage of citizen priorities / recommendations presented by the national advocacy committee acted upon by decision-makers.”</i></p>
<p>Outcome 5: The media increasingly recognize their role in promoting and facilitating the participation of male and female citizens in governance. They report professionally and in a conflict-sensitive manner on opinions, decisions and events related to governance. The media uses its role to provide the space and facilitate dialogue between citizens and the government on local priorities and progress.</p>		
31. Number of media activities engaging male and female citizens and decision makers to discuss priorities, policies and programmes specific to women and girls	- Cumulative annual number of media activities discussing priorities, policies and programmes specific to women and girls	<p><i>Similar to indicators 4, 10 and 20- Simply counting the number of media activities on gender related topics does not show as to whether awareness was raised, women felt more empowered or other possible results.</i></p> <p><i>Additionally, it does not capture the need to mainstream gender into reporting, not just specific topics.</i></p> <p><i>Consider revising this to reflect an understanding of the importance of gender as the topics listed may help empower women/girls, but have relevance to both genders. This indicator can be reflected wither through a new index score on gender and / or empowerment.</i></p> <p><i>Additionally, the indicator could be altered to “Percentage of media activities engaging meal and female citizens and decision-makers to discuss priorities, policies and programmes specific to women and girls.”</i></p>
32. Number of media houses participating in media training	- Cumulative annual number of media houses participating in the training	<p><i>These indicators do not track the change achieved by the training, nor is it disaggregated by type or media or audience (national or community).</i></p> <p><i>Both of these indicators could be moved to an Activities Checklist and more attention given to how the programme monitors media engagement and training, by establishing baselines related to the inclusion of SHPG programme related topics are included in their reporting.</i></p> <p><i>The indicator could read: “Percentage of stories / articles / features published / broadcast by media houses / personnel / journalists trained that include SHPG priority topics.”</i></p> <p><i>This would be tracked on an annual basis and would require those being trained submitting their articles / broadcast for the prior year prior to training to establish a baseline. Then the tracking can be done through media monitoring.</i></p>
33. Number of media personnel / journalists trained (dis. sex, district)	- Cumulative annual number of media personnel / journalists trained	

