

Final Report

Participatory Video and MSC Evaluation

UNICEF Burundi, Centre Ubuntu and the
Province of the Anglican Church of Burundi

June 2016 - July 2016

Makamba and Rumonge provinces, Burundi



"The change is also in our perceptions, like the weddings between residents and returnees, they strengthen our relationships, and now we even search for firewood together. Although they chased me, I am no longer angry against them, I have no hate any more"

Nadine Niyubahwe, whose story was selected as one of the Most Significant Change Stories.

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Executive Summary

In June 2016, a team of 15 people were trained by InsightShare to carry out a qualitative end-of-programme evaluation using Participatory Video combined with Most Significant Change (PV MSC). **The aim was to explore the successes of the UNICEF Peacebuilding, Education and Advocacy (PBEA) Programme in Burundi.** The evaluation followed a case study approach by focusing on the work of two partner organizations, the Centre Ubuntu and Province of the Anglican Church of Burundi (PEAB) in the south-eastern province of Makamba and Rumonge. The 15 trainees that made up our local evaluation team were a mix of staff and youth beneficiaries from the Centre Ubuntu, PEAB, the Burundian Scout Association and UNICEF.

The PVMSC method follows a rigorous process that uses storytelling circles, systematic story selection, and film to capture, share and generate qualitative information about young people's experiences. **The process of selecting Most Significant Change Stories recognises that beneficiaries themselves are well placed to evaluate projects.**

The evaluation team asked the storytellers to describe **"What has been the most significant change in your life since you joined the Centre Ubuntu / PEAB project?"** The 15 trainees collected 59 stories of change in 3 communities in Makamba and Rumonge Province. The trainees facilitated the community to select the 4 most significant stories, which they recorded as testimony and dramatized on film. The 4 testimonial films were screened to 61 community members, including 10 parents and representatives of local authorities.

All of the stories were analysed by the team; they identified the changes, enablers and blockers, and aggregated them into domains. The results of the participatory analysis show that **individual behavioural change** and **reconciliation** were the most frequently reported changes (noted in 61% and 42% of all testimonies, respectively). Other changes were: **the sharing of social and livelihood activities, positive attitude or behavioural change towards others** and **the sharing of natural resources**. The **development of intimate / marital relationships between different groups** was also noted in several testimonies.

The changes in the lives of the beneficiaries were attributed to activities of the Centre Ubuntu and PEAB. More tellingly, the **adoption of Ubuntu values (generosity, solidarity, mutual support, mutual respect)** was mentioned as a key enabler. **Sharing social development and economic project activities** with members from 'other' groups also appeared to be a key enabler (mentioned in 14% of all testimonies). The most frequently reported blocker to positive change revolved around **natural resource conflicts** (31% of all testimonies), followed by **negative peer influence / difficult parenting relationship** (in 22% of testimonies).

The results indicated that the Centre Ubuntu and PEAB activities have contributed towards reducing violence and increasing peace in communities. **The analysis of the testimonies provides evidence to strongly support the UNICEF PBEA Theory of Change at the individual and interpersonal level.**

However, the story collection process indicated that **community attitudes and behaviour, as well as the lack of capacity of some civil society organisations "and government services aimed at receiving and supporting returnees and resolving land disputes (eg. CNTB and PARESI)" have been experienced by returnees as key obstacles to peace and reintegration.** It is therefore recommended that UNICEF and project partners should place greater emphasis on activities that promote dialogue throughout the community.

The PVMSC processes helps participants share and affirm their personal experience of change. This **facilitative, communicative process aims, in itself, to contribute to the process of conflict resolution and peacebuilding.**

It is further recommended that UNICEF and partners use the testimonies, PV Report, and the PV Plus to motivate change and ignite a dialogue with communities and institutional stakeholders.

Introduction

Evaluation of UNICEF Burundi's PBEA programme

InsightShare was commissioned by UNICEF to undertake a participatory evaluation of its Peacebuilding, Education and Advocacy (PBEA) Programme. A case study approach was taken, evaluating the activities implemented by two UNICEF partners, the Centre Ubuntu and the Province of the Anglican Church of Burundi (PEAB), in Makamba and Rumonge Province, Southeast Burundi.

The evaluation, at the end of the programme cycle, was undertaken to provide accountability and critical insights into the value of the programme, and to assist UNICEF and partners to share and carry learning forward. The evaluation is also expected to feed into UNICEF's efforts to promote the use of the most significant change and participatory video approach to evaluate its regional peace-building efforts.



Background

Context

Although Burundi continues to make progress in consolidating peace and stability, serious challenges remain. The key drivers and root causes of conflict in Burundi have been identified as:¹

- Shrinking political space.
- High unemployment and lack of opportunities for youth.
- Land tenure issues.
- The return of refugees and IDPs.
- Normalisation of entrenched patterns of violence.
- Disparities in education system as a potential "divider."
- Regional insecurity.

¹ Extracted from: 'UNICEF. 2015. PBEA Strategy' provided by Johary Randimbivololona Chief Communication and Participation UNICEF, Burundi.

UNICEF PBEA Programme

Within this context, the UNICEF Peacebuilding, Education and Advocacy (PBEA) Programme, funded by the Government of the Netherlands and running from 2012-2016, focuses on reducing the transgenerational transmission of violence and fragility. The approach rests on a theory of change (ToC) that stresses the need to promote individual change and address root causes.²

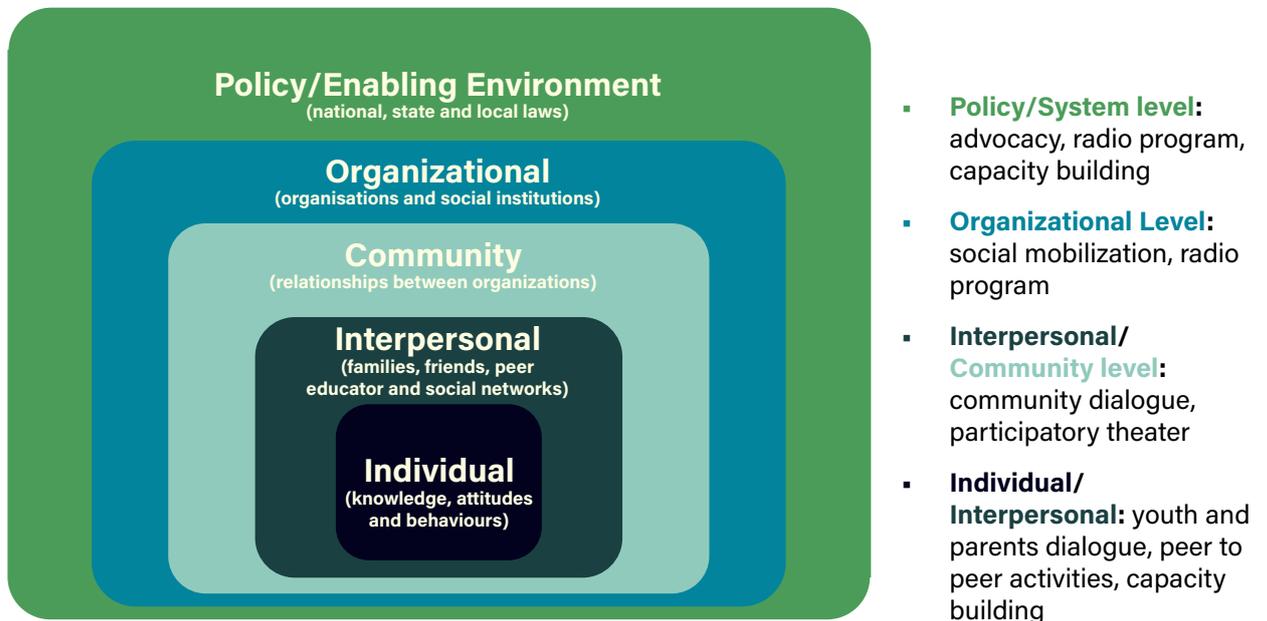
The Individual Change theory holds that peace comes through transformative change of a critical mass of individuals:

"If adolescents are empowered and provided with skills and opportunities that support their resilience, independence, and the development of core peacebuilding competencies, then they will be more likely to become agents of positive change, perceive that they have a stake in peace, and be less likely to succumb to political mobilization and violence."

The Root Causes and Justice theory of change rests on the belief that peace can be achieved and sustained by addressing the underlying causes:

"If civil society partners and community mechanisms receive training in conflict sensitivity and peacebuilding, and if they are supported to regularly monitor the impact of their activities on conflict dynamics, then they will be better equipped to prevent, reduce, and cope with conflict and to promote peace, thereby reducing harm, maximizing contributions to peace, and enabling them to be role models for the community."

This model, and associated activities, is illustrated in the below graphic:



² Extracted from: UNICEF Burundi, 2015. 'C4D Peacebuilding workshop presentation, Senegal', provided by Johary Randimbivololona Chief Communication and Participation UNICEF, Burundi.

Drawing on this model, UNICEF, with project partners have aimed to address both the underlying structural and cultural factors that drive the fragility and repeated cycles of conflict in Burundi. This evaluation aims to investigate the outcomes and successes of the activities of 2 project partners, operating in the Makamba and Rumonge Province, **the Centre Ubuntu**, and the **Province of the Anglican Church of Burundi (PEAB)**:

The Ubuntu Centre works to promote peace and reconciliation in Burundi and the Great Lakes region. Ubuntu is a southern African term, roughly meaning “humanity towards others”. The Centre Ubuntu’s strategy is to support the formation of associations based on values, concepts of trauma, peaceful conflict resolution, leadership, participatory governance, and community development. With UNICEF, the Centre Ubuntu has introduced a ‘theatre’ based tool, involving interactive animations with a psychosocial narrative, teaching adolescents about how to manage conflict.

The Province of the Anglican Church of Burundi (PEAB), in partnership with UNICEF, operates a Life Skills training program for youth in Rumonge, Nyanza-Lac, Makamba and Mabanda. The aim of the Life skills programme is to equip young people with the competencies and skills to address the challenges of their daily life.

Evaluation Objective

The PV MSC evaluation was designed to provide and share data on the outcomes and successes of Centre Ubuntu and PEAB activities, and use this to help assess the performance of the PBEA programme. The evaluation aimed to do this by:

- Collecting young people’s views on how activities have influenced them and their peers.
- Sharing insights into successes of the projects with peers and the community.
- Collecting data to provide valuable lessons for future peacebuilding work in the region and beyond.
- Introduce UNICEF and partner organisations to the PV MSC process and facilitation.



“I’ve really enjoyed the method of using video to collect testimonies for participatory evaluation, and the way that we all learnt from each other”

Centre Ubuntu staff PV MSC trainee.

Methodology

Why PV MSC?

Participatory Video (PV) was used to evaluate this programme because it is an accessible, flexible medium for recording community stories of change. By planning and producing films together, participatory video captures what surveys, questionnaires and bar charts fail to communicate: the human stories of development projects.

Participatory Video has the ability to empower and engage diverse stakeholders in dialogue, while Most Significant Change (MSC) recognizes that beneficiaries are well placed to explore and convey the outcomes of a project. MSC provides a structured selection process and the capacity to extract qualitative data from the stories that can yield rich findings about HOW change comes about and in WHAT SITUATIONS. It encourages reflection and emphasizes communication, amplifying learning at different stakeholder levels. The Most Significant Change technique can use a time-bound and open question to frame stories and capture the most significant changes. The MSC question asked in this evaluation was: **What has been the most significant change in your life since you joined the Centre Ubuntu / PEAB project?**

The PV MSC methodology is facilitative, rather than extractive; it left a local evaluation team with skills in participatory video and evaluation, as well as videos to share learning. The PV MSC training was also a peacebuilding activity in itself. It provided and encouraged a forum for youth, adults and project staff to share and reflect on experiences within a supportive environment and further empowered participants to building peace through sharing their narratives and filming.

Trainees

Fifteen local people were trained to act as facilitators for the evaluation. This included: 2 staff members, 1 from the Centre Ubuntu and 1 from PEAB; 4 youth beneficiaries of Centre Ubuntu activities; and 2 UNICEF project staff. The remaining 7 trainees were members of the Burundi Scouts Association, who, partnered with UNICEF, have a life skills and peacebuilding intervention in the north of Burundi.

Story and selection group sample

3 communities in Makamba and Rumonge Province were selected for the story circle collection. 59 youth (aged 16-28 years old) who had attended either Centre Ubuntu or PEAB activities participated in the story circles. The participants were divided into 4 separate story collection groups depending on their community and the project they were involved with, each group was made up of 15 participants.

The 3 communities were chosen by the partner organisations. They were selected as examples of communities that were deeply divided and where project activities were thought to have brought significant change and to have consolidated peace. The biased selection of communities is purposeful, aiming to evidence what success looks like and how it comes about.

The community screening took place in a hotel meeting room in Nyanza Lac town. 51 youth who participated in the story circles attended. 10 adults also attended. This included 7 parents and 3 local authority figures.

The second level screening was with decision makers and took place at UNICEF's offices in Bujumbura at the end of the workshop. 9 staff from UNICEF, the Centre Ubuntu, PEAB and the Burundi Scouts Association attended.

Process

The evaluation workshop took place in 6 parts, between 19th June 2016 and 3rd July 2016.

Part one: Training in Participatory Video (PV) and Most Significant Change (19 – 21 June):

The trainees that formed the local participatory evaluation team were brought together to learn PV skills and the MSC techniques. Trainees experienced the PV MSC process themselves and told their own stories of change, mirroring the activities that were going to take place during fieldwork. The trainees then took on the roles of facilitators in Part 2.

Part two: Story Collection and Selection (23 – 24 June):

The trainees travelled to the fieldwork sites to collect the stories of change. They worked with 4 groups of 15 youth in each story circle. The trainees helped participants share their stories and facilitated the PV MSC selection process to enable them to choose the most significant story within each of the 4 story circles. The trainees then helped the youth create a storyboard, and film the testimonies and associated dramas. Two groups of trainees facilitated in parallel. Consent was discussed with each group in relation to the use of the videos, as per InsightShare's core charter.

The MSC Story Selection Process:

After listening to one another's stories, the participants were asked to indicate which of the stories they felt indicated the most significant change and to give a reason. The trainees then developed criteria by asking the participants how their reasons for selection could be generalised so they could be used as measures for significant change. These criteria were then used by the participants to discuss and compare the stories and come to a consensus as to which of the stories from their circle best reflected the kind of change(s) that they valued as most significant.

Part three - Listening and Editing (26 – 28 June):

Through experiential learning, trainees acquired basic computer editing skills. They worked in teams to edit the video stories of change, focusing particularly on respecting the editorial decisions made by the youth groups involved in the original story circles. They also proofread the notes taken during the collection of stories of change and translated and transcribed the filmed testimonies into French and English.

Part four - Community Screenings (30 June):

The films were screened to participants of the story circles, family, and community leaders. Participants were divided into 6 groups, so that communities were mixed, all the adults were together in a separate group. The trainees then guided each group through an MSC story selection process. This stage helps; triangulate data, gather analytical insights and exposes participants to the experiences and perspectives of the storytellers.

Part five - Participatory Analysis (31 June – 2 July):

The trainees analysed all 59 stories using participatory methods. They collectively analysed the stories' content and tagged them, using grounded theory, into domains of change, enablers and blockers of change. They also pile sorted the story selection criteria, aggregating them into domains. The team also created a video report with the results and their recommendations.

Part six - Decision-Makers Screening (3 July):

On the last day, two trainees and the trainer screened the four testimony films that had been selected as the most significant to an audience of international and local NGO staff. They then facilitated a discussion around the testimonies, focusing on the changes, enablers and blockers that were perceived in the films.



Results

The Criteria for Selection of Most Significant Change Stories

Within each of the 4 story circles, an MSC story was selected based on criteria put forward by the community. This process guides the group to transform individual reasons for choosing a particular story into a group decision that results in one story being chosen. These criteria can be used to understand which values are most important to that group (see Annex for Summary table: The Criteria used to Select the Most Significant Change Story).

The PV MSC evaluation team used the community-derived criteria to identify 7 criteria that would be used to guide the participants at the community screening. The criteria were: 1) **social cohesion**; 2) **intimate / romantic relationships between different groups**; 3) **non-discrimination**; 4) **cessation of conflict**; 5) **inter-communal support**; 6) **individual positive behaviour change**; 7) **positive influence on the community**.

The Most Significant Stories of Change

The following section gives a summary of the 4 selected stories of most significant change (see Annex for full scripts of testimonies).

Nadine Niyubahwe, Rumonge Commune

"The residents called us repatriated 'UN'!... and it made me angry all the time when I knew that I am Burundian like residents. When we went for instance to look for firewood, residents were chasing us and we returned empty-handed at home"

Nadine was repatriated to Burundi from a Tanzanian refugee camp. Upon her arrival, she was discriminated against, intimidated, and told to leave the land. She was angry because she was Burundian, just like the residents who were discriminating against her. Nadine said that the conflict also had an ethnic dimension, that people were making distinctions between Hutu, Tutsi and Twa. Nadine and other young people joined Centre Ubuntu activities, where they learnt the Ubuntu values, and had the opportunity to participate in a cattle-sharing project with residents. These activities have contributed to reconciliation between tribes and between residents and repatriates and now Nadine shares both activities and resources with the residents.



Didier Niyonkuru, Nyabigina

"Although they chased me I am no longer angry against them, I have no hate any more ... Life was very difficult for returnees; we met a lot of problems...I heard someone throw insults at me, saying: 'these fools, these land thieves who came to expropriate, they should return home where they came from'"

Didier's grandfather fled Burundi to Rwanda before Didier was born. When it was announced that the Burundian refugees should return to their country, Didier and his family decided to return. They were allocated land that belonged to a local resident. A couple of days later a fight broke out between Didier and the resident. The local authorities intervened, and even though their parents made an agreement, they didn't feel included in the decision-making process and Didier and the resident continued to have conflict. Didier then joined Centre Ubuntu activities, where he met the person he had fought with.

Elie Niyoyitungira, Buzimba Commune.

"One day, I heard that there were activities introduced by the Centre Ubuntu and I registered. To my surprise, I met the person I had fought with, who also had already registered...we finally realized that our quarrels had no value of Ubuntu, which led us to ask forgiveness from each other for mutual reconciliation"

"Our families have finally decided to share in equal parts the disputed land."

Elie and his mother, residents of Buzimba, had land disputes with a returnee family. The National Commission on Land and Other Properties (CNTB) gave their land to a returnee family, so Elie and his mother took the case to Court. Just at that time Centre Ubuntu implemented a project, teaching the values of Ubuntu, as well as introducing a cattle-sharing solidarity-chain between residents and returnees. These activities helped Elie's family resolve the land dispute, with the two parties finally deciding to share it in two equal parts. Furthermore, Elie's brother has married and had children with one of the returnee women.

Ninyibuka Alphée, Mutambara, Rumonge Commune.

"(O)ne of the girls within the repatriated family with whom we were in a land dispute... became the wife of my brother and now they have two children, which has further strengthened the good relationship between our families formerly in conflict."

"I hated the returnees. I heard that they were going to come back from exile and felt unhappy as rumours said that they would take over our land."

Alphée was born in Mutambara, Rumonge commune and hated the returnees due to his fears that they would take local people's land. Shortly after returnees started to come, Alphée received training from PEAB (the Province of the Anglican Church of Burundi) and changed his views. He learnt that returnees are also people, and fell in love with a female returnee. Alphée received strong opposition to his choice of wife from his family and friends. However, he was determined to build a family with her, and his family and friends have now also changed their attitude and understood that he made a good decision. Now, thanks to the teachings of PEAB, mistrust and discrimination between residents and returnees has dissipated and the community has better cohabitation.



"Today, I am in love with a returnee girl; we are engaged and getting married... My story has contributed to the change in my community, my family has found that I made a good decision, even my friends appreciated my initiative; there are even those who want to follow my example."

[Watch all the videos here](#)

Community Screening Selection

A process of selecting the Most Significant Change Stories, from the 4 testimonies, took place during the community screening. The screening and selection involved beneficiaries of the Centre Ubuntu and PEAB, as well as a wider stakeholder group, which included parents of beneficiaries and local authority figures. The process of screening the stories up to a wider stakeholder group helps both triangulate data and disseminate findings.

The 61 screening participants were divided into 6 groups; 4 of the 6 groups selected Alphée's testimony as the most significant story of change. The selection was based on meeting a set of criteria that was given to participants (see Annex for Community Screening and Selection Notes). However, participants further stressed that Alphée's story illustrates individual **positive attitude and behavioural changes** that have promoted **positive change in others** and helped create greater **social cohesion**. Screening participants highlighted that Alphée, initially, had a lot of hate towards returnees, concerned that his land would be taken away. However, he overcame his **discrimination** and the **negative influence of his family and friends**, and developed an **intimate relationship** with a girl who was a returnee. The relationship that he formed helped change the negative attitudes of the wider community.

During screening feedback community members attested to the changes within the 4 Most Significant Change stories. Participants were keen to highlight how they had seen and been influenced by the people in the testimonies. Participants also stressed the need to extend the dissemination of the films and to have similar project activities in other communities.

"I want to show all of these films to the young people in my commune. They show how people can change and how communities can live peacefully together. We also need to have the same project activities so that the young can learn the same things."

Ntomoka Sabin, Chief of Busebwa Commune.

Findings from the stories of change

The trainees analysed the 59 written notes and transcripts from the stories collected in the story circles. They focused on the domains of change, the key enablers and the key blockers.



Domains of change: What have been the key-changes in participants' lives?

Reflected within all 4 of the selected stories of most significant change, and within 42% of all testimonies, is a theme of **reconciliation**. This was mostly social reconciliation, between returnees and residents, but also reconciliation between different ethnicities, or those with different political opinions, or with family members. The resolution of conflict situations and the creation of peaceful cohabitation was attributed to the Centre Ubuntu and PEAB activities.

"I was undisciplined and hated the young who had different political opinions. I was inspired by the teachings taught by PEAB, I completely changed, and I have good relations with other youth."

Daniel Ntakarutimana, Mutambara.

Although reconciliation was a dominant theme within the testimonies, the most frequently mentioned change (noted within 61% of the testimonies) was **individual behavioural change**. Programme activities (both Centre Ubuntu and PEAB) were attributed to changing individual negative behaviour of beneficiaries, such as association with *ligalas*⁴, fighting or promiscuous sexual behaviour. Beneficiaries report being 'transformed', becoming 'more balanced' and 'calm', acquiring Ubuntu values and changing their mentality.

"Through the project of reconciliation and peace, and development of the values of Ubuntu,...I analysed myself, I realized that I was the cause of my behaviour. I decided to change; now I put it into practice trying to avoid conflict in my community."

Niyogushima Flora, Buzimba.

Closely linked with individual change was a **positive attitude or behavioural change towards others**. This change was directly reflected in 17% of the testimonies. Again, this was a change in discriminatory attitude or behaviour towards 'other' groups (residents / returnees / ethnicities / religions):

"I am no longer angry against them (residents), I have no hate anymore."

Selected MSC testimony of Nadine Niyubahwe, Rumonge Commune.

As reflected in the selected MSC testimonies above, the **development of intimate / martial relationships between different groups** (8% of testimonies) was seen as a powerful illustration of positive change towards 'others':

"According to me, the returnee girls are lazy and not educated; but thanks to these teachings that all changed in me. Today, I am in love with a returnee girl; we are engaged and getting married in December"

Selected MSC testimony of Alphée Ninyibuka, Mutambara.

The testimonies also highlight changes towards the **sharing of social and livelihood activities** (reflected in 25% of testimonies), and the **sharing of natural resources** (in 10% of testimonies). These changes are important, as will be illustrated in the blockers of change, the sharing of natural resources, such as land, water and firewood, has been a major barrier to positive change within the communities.

"Our families have finally decided to share in equal parts the disputed land"

Selected MSC testimony of Elie Niyoyitungira, Buzimba.

⁴ In Burundi, 'ligalas' are groups of young people who spend a lot of time together and share alcohol or other substances such as marijuana.



"Today, we live in harmony. We work together as brother and sisters and we share everything."

Niyukuri Umwema, Buzimba.

As also reflected in one of the selected MSC testimonies, that of Alphée Ninyibuka (see above), many beneficiaries who reported an individual change also reported a subsequent **impact on positive change of others** (15% of testimonies), or a duty to support a positive change throughout their community. For example:

"The Centre Ubuntu came and gave the training of peace resolution, reconciliation and peaceful cohabitation...I changed my mentality towards the repatriates. I feel an obligation of mobilizing my family and other youth in the community."

Minani Richard, Buzimba.

Enablers of Change: What have been the key enablers to change?

The key enablers of the changes within beneficiaries were attributed to **the activities of Centre Ubuntu and PEAB** (100% of testimonies). Beneficiaries reported that the activities helped them change their mentality, and acquire and apply positive skills and values:

"After the training of Centre Ubuntu, about humanism, I understood that ethnic discrimination has no place."

Kabura Aline, Rumonge Commune.

"After the training, I have changed and acquired good values."

Irakoze Alfred, Nyabigina.

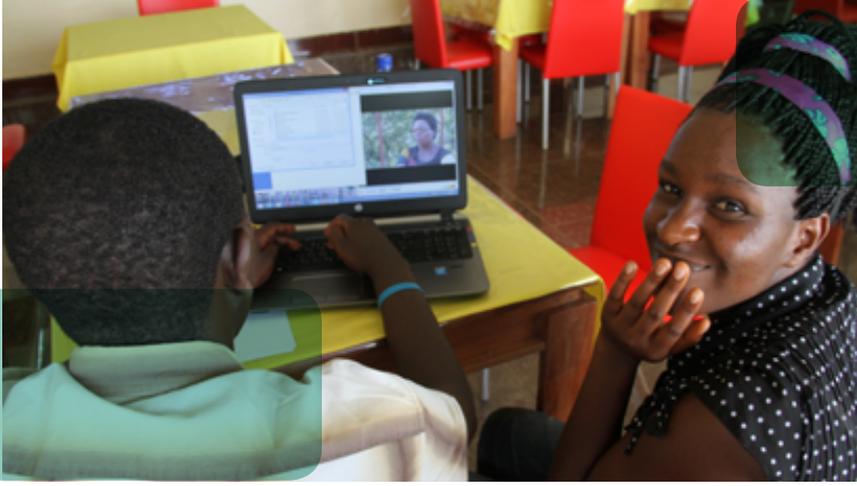
Trainer observation: The training and teachings of Centre Ubuntu and PEAB were mentioned in many testimonies. However, more specifically, the adoption of **values** was mentioned in 32% of the testimonies, seeming to be an important part of experiencing change. Several testimonies also highlight specific project practices that were identified as enablers. For example, **knowledge of conflict resolution** and **asking for forgiveness** were both practices referenced within 7% of testimonies. The opportunity to participate within **shared social development and economic project activities** with members from 'other' groups (returnee / resident / ethnicity / religion) also appeared to be a key enabler (14%). Within this domain, the **'cattle solidarity chain'**, an activity supported by Centre Ubuntu, was referenced in 8% of testimonies:

"The Centre Ubuntu came to train in the values of Ubuntu. I had the chance to participate with my enemy. We received a goat to look after together, we have become friends after giving forgiveness to each other."

Toyi Jeanne, Buzimba.

"Now, I'm not hanging out in ligalas doing nothing. I spend my time looking after goats and home activities. I'm waiting for my goats to get pregnant and give birth, and to be able to give the baby goat to my repatriate to consolidate our relationship."

Igiraneza Sophie, Buzimba.



Blockers of Change: What have been the key blockers that youth have overcome?

Within their stories of change, the project beneficiaries reported several key blockers. Frequently cited (within 27% of all testimonies) was **negative discrimination towards other groups**. This prejudice and marginalization was illustrated in the names that local communities often called returnees. Returnees commonly reported that local communities called them 'UN' or 'PARESI' a derogatory stigmatizing reference, referring to UNHCR and the Government institution for the reception and socio-economic reinstallation of returning refugees and IDPs (Programme de Réintégration des Sinistrés, PARSI). The testimonies therefore revealed that a key obstacle to reintegration was not only access to natural resources, but also feelings of acceptance as a full Burundian citizen.

A major obstacle to peace and re-integration of returnees, and the most frequently cited (reported in 31% of all testimonies), revolved around **natural resource conflicts**. Access to (re-claiming) land for returnees and fear of losing land for resident communities appeared to be a major cause of conflict. This is reflected in the following testimonies:

"I had hatred for returnees. I heard that they were going to come back from exile and felt unhappy as rumours said that they would take over our land."

Selected MSC testimony of Ninyibuka Alphée, Mutambara.

"On arrival in Burundi, we found out that a family of residents had occupied our land."

Nyandwi Jepheth, Buzimba.

A few narratives further suggested that residents were dissatisfied with the land allocation decisions of the Commission Nationale des Terres et autres Biens (National Commission for Land and other Property, known as the CNTB):

"The commission decided to give the land to the returnee family and we took the case to the competent Court with a request to share it in two equal parts."

Elie Niyoyitungira, Buzimba.

Beneficiary stories also illustrated that **natural resource conflicts** also involved other resources, such as firewood and water:

"When we went for instance to look for firewood, residents were chasing us and we returned empty-handed at home, our parents asked us why we return empty handed, we replied that we have been hunted by residents who were intimidating us with the order to leave their land."

Selected MSC testimony of Nadine Niyubahwe, Rumonge Commune.

"The residents saw us as sick dogs. They stopped us collecting water from the river and taking firewood."

Niyukuri Umwema, Buzimba.

A further blocker was **negative peer influence / difficult parenting relationship** (in 22% of testimonies). This was recognized as a broad obstacle to reducing transgenerational transmission of violence and fragility in communities. It encompassed negative attitudes from friends and family towards 'other' groups, as well as negative parent-child relationships, which led to anti-social behaviour.

"I found love with a boy at school. My returnee friends influenced me to leave him, because he was from a different ethnic group."

Kabura Aline, Rumonge Commune.

"I had many problems with my parents and I fled to Bujumbura where I gave birth to street children. I started to consume drugs."

Kabura Evelyn, Nyabigina.

Lack of education (reported in 5% of testimonies) was also identified as a barrier to integration and conflict resolution. This was apparent mainly through returnee youth who couldn't speak Kirundi and who were thus marginalised, or parents who were illiterate and needed support to make land rights claims. For example:

"When I arrived in Burundi, I had a problem of expression because I could not speak in Kirundi. So, at school I was constantly mocked by other students, who said that I am a returnee, a "UN", who could not read."

Hakizimana Mariam, Rumonge Commune.

Reported in 7% of testimonies, the **lack of communication between generations** was a factor highlighted by trainees as impeding peace in communities. It was suggested that parents may resolve land disputes but if this is not communicated to the youth, conflict will still arise. Similarly, youth may be negatively influenced by parents' discrimination towards 'other' groups.

Although only directly reported in 3% of stories, the trainees suggested that the testimonies illustrated a **lack of institutional capacity** to support reconciliation and integration of returnees. It was posited that even if not mentioned much, the lack of positive reference to institutional support illustrated the deficit. Trainees argued that UNHCR and PARESI didn't prepare residents for the refugees' return or offer sufficient support for the returnees. As mentioned above, it was also suggested that CNTB's land allocation decisions did not sufficiently account for both parties needs and did not help resolve land conflict.

Decision-makers' Screening

"It would be good to replicate the activities in other communities but also to use those films to show them what has been achieved elsewhere"

UNHCR screening participant.

The decision-makers watched the 4 Most Significant Change Stories. In the subsequent discussion of all 4 films, participants highlighted the **negative stigmatising attitudes** and **conflicts over resources and land** that the youth had overcome. Participants also noted the **weakness of the law to address land conflicts**, a similar issue to the lack of institutional capacity highlighted through the trainees' analysis.

Participants stressed that all the testimonies are important and each have a great message, and the fact that beneficiaries talked freely about their own stories is a positive aspect of change. The **influence that the young beneficiaries had on their parents** was also specifically highlighted.

"The change provoked by young people in their parents is a positive result"

Decision-maker screening participant.

"There are thousands of refugees outside the country, the same interventions will be helpful when they come back"

Centre Ubuntu screening participant.

Video Report



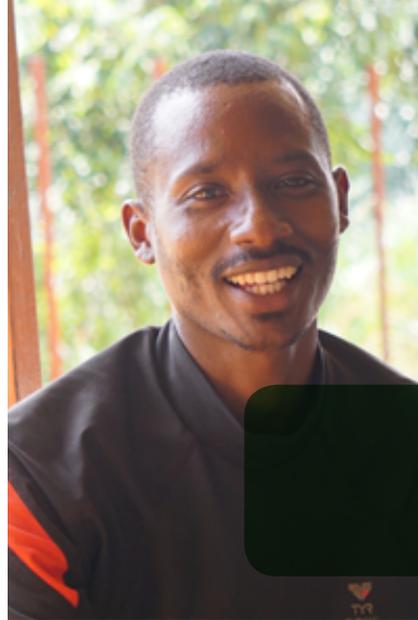
The trainees that carried out the PV MSC evaluation compiled a short v report. The video summarises the key findings of the evaluation and provides an overview of the positive impact of the Peacebuilding, Education, and Advocacy (PBEA) programme. It also offers key recommendations; suggesting the need to create a forum between the youth and parents and to extend project activities across the country.

[Watch the video report](#)

"I liked learning the methodology of how to investigate stories of change in the community"

Centre Ubuntu beneficiary PV MSC trainee.

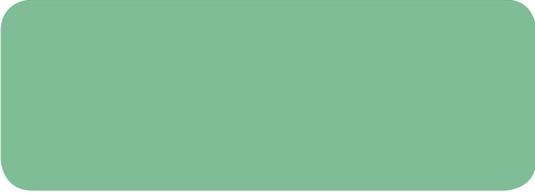
Main Achievements



"I liked learning this very participatory evaluation method. And especially liked the method of developing criteria to select testimonies"

Scout staff PV MSC trainee.

- The **trainees facilitated 4 story circles in the community**, helping young project beneficiaries tell a total of **59 stories of change**.
- The trainees recorded notes from the 59 stories and supported participants to **film the 4 selected stories**. This yielded **qualitative data** about the most significant changes that the UNICEF supported work of the Centre Ubuntu and PEAB have contributed to the lives of participants, and to peacebuilding in Makamba and Rumonge Province.
- The trainees carried out **1 community screening and selection process**, hosting **61 participants**.
- Data from all the 59 stories was **gathered and analysed by the trainees**. They **identified and aggregated all the changes** from the 59 testimonies. They also **identified and aggregated all the key factors enabling and blocking change**. From these domains, the trainees were able to make **inferences about how the UNICEF supported projects had contributed to changes** in the lives of beneficiaries.
- The trainees made a **video report**, documenting the PV MSC process, their findings and recommendations.
- The project **developed the skills of a local team of 15 trainees**, who facilitated the community interaction with confidence, creativity and commitment. They learnt new skills in facilitation, photography, video, computer use, note taking, listening, teamwork, critical thinking and communication. Many of them had never used a computer or a camera before in their life. Staff and senior members from UNICEF, the Centre Ubuntu, PEAB and the Scout were amongst the trainees. These organisations could therefore **use this knowledge and capacity in their on-going community engagements and monitoring and evaluation of their work**.
- Sharing the impact of young people's experiences during the making and screening of films has **raised awareness of the importance of peacebuilding activities**. The sharing of experiences has provided **peer and community affirmation** of the significance of their experience, as well as providing an opportunity to **celebrate the young peoples' achievements, share learning, and inspire action**.
- The evaluation therefore **contributed to the peace building activities of the Centre Ubuntu and PEAB**, by **facilitating a constructive dialogue around issues of positive change**.
- The 4 video testimonials and data annex outputs have provided a **new data set to triangulate against other evaluations** of the UNICEF PBEA programme. This can be used to **strengthen and guide future programme decision-making**.



Trainer's Conclusion

PV MSC Evaluation of the UNICEF PBEA Programme

This Participatory Video Most Significant Change Evaluation aimed to explore the successes of the Centre Ubuntu and PEAB project activities. It aimed to explore how activities contribute to reducing violence and fragility in target communities. It will therefore help to shed light on the wider PBEA programme and the Theory of Change (ToC) that supports the programme.

This conclusion will offer observations from the evaluation of project activities, first by relating observations from the evaluation to UNICEF's analysis of the drivers of conflict. Second, we will offer conclusions of how the observed changes relate to the PBEA programme ToC. We will then put forward wider learning from the evaluation process itself.

UNICEF's analysis of the drivers of conflict

The evaluation has clearly shown that there was a clear need for peacebuilding programmes in the communities visited. The beneficiaries' testimonies have illustrated how communities have been divided and in conflict. This has predominantly been a result of tensions between returnees and residents.

Conflicts have arisen from land and other natural resource pressures, and fear around these issues. The accompanying, and prevalent, discriminatory attitudes and behaviour, and the reported loss of values, indicates a normalization of violence within the communities. However, testimonies have also revealed other social problems: conflict from divisions between parents and children, association with ligalas, and alcohol and drug abuse. The latter may point towards lack of opportunity for young people. **These observations support UNICEF's analysis of the conflict drivers in Burundi** and confirm the obstacles to peace.

The PBEA Programme – An Effective Strategy for Change?

- Analysis of the testimonies indicated that the PBEA beneficiaries involved in the evaluation have changed individual and interpersonal negative behaviour and discriminatory attitudes towards other groups.
- Individual and interpersonal changes appear to be a result of the teaching of positive values, learning about peaceful conflict resolution, asking for forgiveness, and the co-involvement of both residents and returnees in project activities.
- Interpersonal change also seems to be a result of shared livelihood activities, such as the solidarity cattle-sharing chain.
- Change in some individuals appears to have had a positive impact on friends, family members, and the wider community.
- These changes appear to have reconciled different groups, particularly returnees and residents, and reduced violence in communities.
- **These changes strongly supports the UNICEF PBEA Theory of Change at the individual and interpersonal level:** – if youth are empowered and provided with skills and opportunities, then they will be more likely to become agents of positive change and be less likely to succumb to violence.
- Similarly supporting the PBEA ToC, evidence from the evaluation also suggests that community and civil society mechanisms have a role to play in promoting and maximizing peace.
- However, **evidence indicates that community attitudes and behaviour, and some civil society organisations are lacking capacity to promote peace** and positively impact youth.



The Evaluation Process - A Locally Led Evaluation

- The process of selecting Most Significant Change Stories, led by the community, and facilitated by a mix of local project staff and beneficiaries, **recognises that beneficiaries themselves are well placed to evaluate projects.**
- The processes within story collection, planning a film, filming, and screening have helped participants share and affirm their personal experience of change. This **facilitative, communicative process aims, in itself, to contribute to the process of conflict resolution and peacebuilding.**
- The PVMSC trainees have taken part in a carefully structured process of collecting, analysing and sharing information. Through this process, **trainees have built many skills: facilitation, communication, and analytical and critical thinking. This learning will be taken back to benefit their respective organisations and communities.**

Recommendations

The following key recommendations were expressed and shared by the local evaluation team during the analysis stage, or by the community and decision-makers during screenings.

- **Use the outputs of the PVMSC evaluation as education tools**
The video stories of most significant change were recognised by the trainees and participants as having educative value, as they inspire, give information, and reflect an authentic experience. UNICEF and partners can use the testimonies, Video Report, and the PV Plus to motivate change and ignite a dialogue with communities and institutional stakeholders.
- **Promote activities that place greater emphasis on creating dialogue within the community and between generations**
Negative community attitudes and behaviour indicate that UNICEF and project partners should place greater emphasis on activities that promote dialogue throughout the community. The Centre Ubuntu community theatre activities and the wider use of Participatory Video with communities are example of activities that can support this dialogue.
- **Build the capacity of other civil society organisations and government institutions to understand and promote peacebuilding**
The lack of some civil society organisations and government institutions to address land conflicts and promote peace suggests that UNICEF and project partners should direct conflict resolution capacity building activities to this area. This follows the PBEA ToC.



- **Use and build on the skills that the PVMSC trainees gained during the evaluation**
The PVMSC trainees excelled in the role of local facilitators and gained skills in participatory monitoring and evaluation. They all expressed the desire to continue to use and building on these skills. UNICEF and project partners should use this capacity for future monitoring and evaluation of other peace projects, although additional support will be needed for technical aspects of filming and editing and probably during the preparation phase of a new project as well as during implementation at the analysis and reporting stage.
- **Support civil society and government partners to explore how returnees and residents can be better prepared before and during resettlement**
Coordinate effort with partner organisations and government institutions (such as PARESI) to explore how help can be given to the residents to prepare for the arrival of the returnees. This includes provision of clear information regarding land distribution. Similarly, clear information on resettlement issues for returnees before their return will support decisions of whether to return and sustainable resettlement.

Trainer recommendations:

- **Build on the peacebuilding activities that have supporting evidence**
UNICEF and partners should continue to build on the peacebuilding activities that seem to work, such as: the teaching of values, and the asking of forgiveness; and shared livelihood activities (particularly non-agricultural based activities or those that do not require much land).
- **Establish / extend conflict preventative activities**
In addition to activities that support conflict resolution, UNICEF and partners could support activities that support conflict prevention. Supporting the returnees who have language problems may, for example, help (re)-integration and prevent discriminatory attitudes.
- **Re-establish the legitimacy and capacity of traditional methods of conflict resolution**
In addition to building capacity of partner and government institutions to understand and support conflict resolution, UNICEF and partners could help re-establish the authority and capacity of the Basingantabe to support conflict resolution. Re-establishing this traditional role of the Basingantabe, to mediate and resolve conflicts (without undermining Government structures and decisions), would ensure local ownership and sustainability and decrease the pressure on other institutions, such as the CTNB.
- Use the learning from PVMSC to monitor and evaluate other conflict resolution projects
UNICEF and project partners can use the criteria for MSC selection as community derived indicators for the monitoring and evaluation of other peacebuilding projects. Alternatively, put in place participatory monitoring and evaluation systems based on PVMSC methodology, drawing on the trained team of skilled local facilitators.

Written by Stuart Thomas, InsightShare Associate

If you want to know more about Participatory Video and PV MSC, please get in touch with InsightShare: www.insightshare.org



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