

FWA ACTION ON GENDER-BASED VIOLENCE PROJECT EVALUATION REPORT

Renovat Havyarimana

INDEPENDENT CONSULTANT BUJUMBURA, APRIL 2019

Friends Women Association: AGBV Project Evaluation Report, April 2019

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Acronyms

CDFC : Centre de Développement Familial et Communautaire

CTAS : Conseiller Technique Chargée des Questions Administratives et Sociales

GBV: Gender-Based Violence

FWA: Friends Women Association

FGD: Focus Group Discussions

EFC: Evangelical Friends Church

QSN: Quaker Service Norway

VSLA: Villages and Savings Lending Communities

SHG: Self-Help Group

1. EXECUTIVE SUMMARY

1.1. Project background

The “Action on Gender-Based Violence Project” has been implemented by Friends Women Association since 2014 till now under financial support of Quaker Service Norway, QSN. This project aimed at educating and sensitizing church leaders on gender-based violence so that they become change agents determined to prevent and combat GBV through predications, sensitization sessions and counseling. At the beginning, the project targeted especially the Evangelical Friends Church leaders, but local authorities were included given the fact that they permanently received many victims of GBV.

The project activities were mainly workshops on gender-based violence FWA organized to strengthen the capacities of Friends Church leaders and local authorities of Giheta, Mutaho and Gitega councils in Gitega and those of Ndava council in Mwaro. The same trainings were also held in Rutegama council of Muramvya, Kamenge sub-council in Ntahangwa council in Bujumbura town, Cagura in Ngozi province and in Rugombo in Cibitoke. Participants were identified within these categories to be trained in this domain of GBV so that they act in preventing and combating it within their various communities through sensitization sessions and counseling of all citizens in general particularly victims and perpetrators.

175 participants from these various councils benefited from these workshops but FWA decided to change the strategy afterwards and concentrate on Giheta and Ndava councils for greater impact. This decision was taken after FWA realized that only most of participants from these councils had already assisted many beneficiaries and decided to accompany them so that they become more performant. This means that some participants in these councils were trained in 2014 other in 2016 and others in 2018 but apart trainings on GBV, FWA identified other gaps such as in conflict peaceful resolution, some key laws related to GBV like the code of persons and the family.

All along this period of implementation, FWA undertook internal project evaluations especially in 2016, 2017 and 2018. Through these evaluations, each trained participant has her/his sheet that must be completed when FWA project supervisor comes in the area for data collection. The collected information gathered is about how many victims assisted women and males.

1.2. Purpose of the project evaluation

By undertaking this external AGBV Project evaluation, FWA expects to have firstly a clear analysis of the relevance, effectiveness, efficiency, impact and the sustainability of the project. Indeed, the evaluation had to generate findings on how the project was in line with national policies related to gender-based violence. Furthermore, the evaluation was required to prove the

relevancy in terms of needs of the beneficiaries i.e the citizens of the target councils especially victims and perpetrators. Likewise, it was also important to assess the relationship between inputs or means used to implement the project to find out if they allowed the attainment of expected results. In other words, one of the evaluator's task was to gauge this conversion of inputs into results.

Secondly, this evaluation was also undertaken to check whether the project intervention helped to reach the expected or unexpected results. This was done by assessing the project strategies and activities to see their impacts on the lives of the beneficiaries. That's why relevant information was collected directly from some of the project beneficiaries to find out changes in their attitudes and life. As sustainability was concerned, the evaluation assessed also the trends for the project sustainability to check if it should be possible for the target communities to benefit for the long time even after the closure of the project. This was done by analyzing the structures the project put in place to tackle gender-based violence to provide positive change on the side of either victims and perpetrators.

Finally, the evaluation was expected to clearly generate lessons learnt from the project implementation to yield robust recommendations susceptible to stand-in futures GBV initiatives. The generated recommendations should be helpful providing FWA which is committed to prevent and fight against gender-based violence to plan holistic future interventions.

1.3. Evaluation methodology

The participatory approach was applied to deal with the evaluation. It involved FWA staff who implemented the project, the local authorities and religious leaders especially those of the Evangelical Friends Church who were trained on the mechanisms to prevent and combat GBV. The evaluation consulted also some beneficiaries and the officials of Giheta council whose anti-gender-based violence mechanisms are among their duties and responsibilities. The approach involved these stakeholders through interactive meetings where discussions were anchored on the impacts of the project. Both active and passive qualitative and quantitative data collection methodologies were applied during the evaluation. The evaluation methodology consisted in several phases such as desk review, questionnaire drafting, primary collection, data drafting and analysis, report production.

❖ Desk review

The desk review was marked by the visits to FWA headquarters to collect all documents related to the project under evaluation such as proposals, project reports, internal evaluations, as well as other information judged necessary for the work assigned. Besides hard copies or electronic documents, the consultant asked many questions to the Project supervisor and the National FWA

Coordinator for further understanding of the project background, activities and achievements before the field visit.

All these documents helped the consultant to produce the evaluation questionnaire. For instance, the following questionnaires were produced: the AGBV Project beneficiaries perception survey and the Local authorities and Religious leaders' questionnaire. These questionnaires were used as reference to triangulate the data by asking some key questions of them to key informant people like Evangelical Friends Church Leaders and some council officials to get deep understanding of the project impact. This phase was followed by the training of the two enumerators who helped the consultant during the field visit for primary data collection in Giheta council.

❖ Data collection phase

During the primary data collection, several techniques were applied i.e the observation and the administration of the questionnaire to either 60 participants out of 75 who were trained on Anti-Gender-Based Violence mechanisms drawn from the target councils of Giheta and Ndava councils. Concerning beneficiary sampling, the evaluation targeted 20 people who benefited from the interventions that were undertaken by the religious leaders and the local authorities after trainings held along the five years of the project implementation. Their perceptions were of great importance to track the project impact that should be possible only if those who benefited from the project provided their views and their understanding of the project achievements through their testimonies.

As far as data triangulation is concerned, four key informant interviews were conducted to two religious leaders and two Giheta council officials. The primary data collection was preceded by passive data collection which was essentially done during the desk review and marked also by the research related to GBV documentation. This time, the consultant was searching further information about GBV policies, laws that was used to check the project relevance. The most significant change was also assessed by collecting testimonies from some of either trained and beneficiaries who were in the very lamentable situation before the project and whose situation was significantly improved thanks to the project intervention.

❖ Data analysis, report writing and submission

The quantitative data collected through beneficiaries' interviews were keyed using excel and SPSS software for better analysis whereas qualitative data were analyzed using content analysis. When the data analysis was finished, report drafting begun immediately report after field work that lasted two days. Key findings from qualitative, quantitative and literature review were used

to produce this report. FWA staff provided its inputs which were included to arrive at the final version of the report that was afterwards submitted to FWA.

1.4. The evaluation limitations

This evaluation undergone the time constraints particularly with only two days of field visit. Therefore, the sample was chosen accordingly but time was successfully saved especially by organizing two focus group discussions instead of interviewing the trained religious leaders and local authorities individually. For instance, 20 interviews for 20 clients of the trained accompanists were planned but 17 were interviewed. Equally, the FGD of the accompanists were large one having 36 participants and another 39 but this did not prevent the collection of relevant data though as there was no time to split the group into different groups.

2. FINDINGS

2.1. Assessing the AGBV project relevance

This assessment of the relevance of the Action on Gender-Based Violence project FWA implemented in the target two councils Giheta, Gitega and Ndava was based on two important facets. On one hand, the evaluator had to assess the relevance according to the extend the project responded to the needs and priorities of the target populations. On the other hand, he had to look at the project with reference to FWA strategic plan and national policies, laws related to gender-based violence. Indeed, the project that consisted in strengthening the capacities of religious leaders and local authorities in the anti-gender violence mechanisms was really aligned to FWA strategic plan 2017-2021 as well as in its previous plans. In this long-term planning tool, it is set out that gender-based violence was the third strategic priority through which FWA was committed to undertake preventive and fighting initiatives against GBV.

This project whose interventions are anchored to anti-gender-based violence mechanisms is also aligned to policies and laws regarding the prevention and the fight against GBV that the government adopted several years ago. After having realized that GBV was a real problem a decision was taken that resulted in the set-up of the ministry of Human Rights, and gender with all duties to tackle all gender related initiatives and equality in 2005. It decided also among other things to adopt their National Gender Action Plan 2017-2021 which followed the previous one ran during 2012-2016. The government also adopted the Anti-Gender-Based law on 22nd September 2016 to operationalize anti-gender-based violence interventions as proof of the effective implementation of international instruments ratified such as the resolution 1325 adopted by the United Nations General Assembly in 2000 and the Convention on the elimination of all forms of discrimination against women.

2.1.1. Assessment of the relevance from GBV accompanists

To be able to deal with this measurement of this relevance in relation to the needs of beneficiaries, the following question was asked to the accompanists who attended the trainings: *what were your attitudes before and after the trainings provided by FWA?*



Trained accompanists of Giheta sub-council gathered in the Evangelical Church while providing testimonies

All those who responded to this question men and women acknowledged the fact that before the trainings some were victims whereas others were perpetrators. For instance, most of men who responded to these questions alleged that they had never known that they used to be perpetrators of GBV especially to their wives. They said that they realized that this was the case after they were introduced to all the knowledge of what is GBV and how to combat it. They acknowledged that all what they used to do was due to ignorance and nurtured by cultural barriers related to gender. The following are testimonies of two of these trained men. One of them is Innocent Barumpozako and Reverien Barusasiyeko:

“My name is Innocent Protais Barumpozako, I come from Kiremera Hill, Giheta subcouncil, Giheta council. I had many problems related to prostitution in my life. When I married my first woman Judith Capitoline Ndakoraniwe we spent three months and I sent back her home and she was pregnant. Since then, I was involved in prostitution in such a way that I had married and sent back home 26 women beside Capitoline. There was a period during which I even put two women in my house, one in one bedroom and the second in another, but I could not spend a long

moment with them. All along this period, I had had three children who resulted from this adultery apart those from Judith.

At a certain moment, all my wealth was finished, and I began to starve, and it was tough for me to have something to eat. I was used to have food and money but this time I decided to go to work for other people who provided me with cassava of bad quality as salary per a day. By the time FWA was organizing the first trainings I got an opportunity to attend. Since then, I decided to give up this bad habit and went to take back my first wife. She came but she could not trust me the following days and kept thinking that I could do what I used to do, but fortunately the former bad attitude was effectively over”.

“My name is Reverien Barusasiyeko, a resident of Kabanga subcouncil, Giheta council. Before FWA trainings, I was always in quarrel with my wife. I had even taken very tough punishment to her. She had no right to touch my belongings without any permission. Elders in the community had attempted to deal with mediation to see if they could arrive at the solution but in vain. There was disorder in the family nothing was done as project. Children could not be sent to school. But when I attended the trainings organized by FWA, peace was coming back to the family and even the children were all sent to school. Since then there had been reconciliation between me and my wife, now we live peacefully.”

Through these emblematic cases, it was remarkable that the project came as a valuable solution to the needs of suffering households in target areas. In fact, the instability that occurred in them was the source of impoverishment of these families with all the consequences which followed. Therefore, GBV survivors’ testimonies came up during these two Focus Group discussions especially from women. Most of them said that before the workshops FWA organized in the framework of the AGBV project pledged that they were always enduring GBV within their households or even in their large families, but they had resolved them after the trainings and now live peacefully.

During the focus group discussions, something was remarkable, it seemed that the trained accompanists were also project beneficiaries like their clients as they benefited from the trainings immediately from the FWA project activities and the positive change was the reality in their households before they went to resolve the conflicts that were hampering those of their clients. All these categories share the perceptions that GBV is extremely endangering the communities.

2.1.2. Assessment of the relevance from the GBV accompanists’ beneficiaries

As far as primary data was concerned, the evaluator deepened his assessment on field to check the project relevance in terms of beneficiaries needs. To do this, he consulted also the beneficiaries who benefited from the accompanists’ sensitization sessions and the conflict

resolutions initiatives. All interviewees consulted recognized that this bad practice was hampering the prosperity and dignity of households' members in the target councils extremely before the project implementation. All the 17 victims said that situation was lamentable in either in their households or in their large families where GBV was not only perpetrated by their husbands but also other relatives like their mother-in law, brothers or sons, etc. The following is a testimony of one of the 17 GBV who were interviewed during primary data collection:

“My name is Gisele Nzeyimana, I live in Murayi Hill, Kabanga sub-council, Giheta council. I was married and when I had the pregnancy of the third and the fourth children, my husband said there were not his and began to extremely illtreat me. He used to produce banana wine but sold all the wine without giving neither me nor to our children. Even when he bought meat he could not give us. I had got the fifth and the sixth child while we were living together. He used to beat us severally and one day he beat me, and our children intervened to save me, but he used his teeth and wounded me on my mouth. Since this time, my family members came to pick me back home and he even chased the children who joined me three months after. When Euphrasie heard this as the one who was trained by FWA, she came and provided counseling to him and he accepted that I come back”.

This woman suffered twice, and this was not easy as the ill-treatment went on what is the case of GBV in many situations. Even in other cases received during this data collection, there are many forms of GBV within households and communities, but the following were identified during the field visit from either accompanists and beneficiaries:

○ **Main forms of gender-based violence reported by interviewees**

When they were responding either individually or in focus group discussions, they talked about how the gender-based violence is practiced within their households and communities. The following are main forms of this violence they see occurring within their communities:

- Domestic violence, sexual harassment;
- Economic violence: the refusal of one of the spouses in many cases women or children to have access to the family belongings or to have the right to do a for-profit activity, refusal to health needs, or other basic needs;
- Polygamy: especially that occasions the suffering to the first women and her children;
- Lack of dialogue between spouses with imbroglio that results from this malfunctioning;
- Land conflict: characterized by refusal to widows or girls who did not the opportunity to get married to inherit as other brother-in law do;
- Torture, psychological and affective violence: characterized by the fact that many husbands beat always their wives even together with their children. This results in divorce marked by the fleeing of the victim women and children who are urged to go

back home with all land problems that occasions tough conflicts between her brothers who do not want her to bring her children;

- Children whose real parents especially fathers deny inheritance and property rights with specific ill-treatment in the case they are with their father's wife.,
- Rape;
- Kook who are refused to get their salary and who continue to work over three years;
- Prostitution of one of spouses in many cases men who go to look for other wives until they bring them home.
- Other non-GBV conflicts.

It is worth noticing that all people interviewed warned that GBV is something that is dangerous for many families, households and communities.

2.2. Gauging the AGBV project Effectiveness

Effectiveness is understood as the fact that a project is implemented in such a way that the expected results are attained after planned intervention activities are carried out. This is in relation with the targets envisioned which are looked at as proof of results achieved. In many cases, there are expected results that any project reaches but also there can be unexpected results that may be surprisingly attained when implementing a project. In the framework of the AGBV project, FWA had assigned itself the goal that consisted in educating and sensitizing church leaders on gender-based violence. Once effectively aware of gender-based violence and how to prevent and combat it, it was expected that they should be committed to play a significant role in changing the attitudes and behaviors that perpetuate it within the Evangelical Friends Church as well as in other churches and in communities.

It was noticed however that it was very important to involve local authorities in all the anti-gender-based violence campaigns given their administrative role. FWA has decided to involve them in these workshop sessions to make sure they were equipped with the same capabilities like the religious leaders as among their duties were their attempts to peacefully resolve the conflicts among which many were gender-based ones.

2.2.1. Effective ownership of anti-gender-based mechanisms acquired by religious leaders and local authorities

As stated earlier, this project was implemented in many provinces at the beginning and 175 participants followed the first trainings on gender-based violence as this was documented in FWA project narrative reports. However, participants from Giheta, Ndava and Rutegama had significantly appropriated the skills and knowledge provided and were determined rather than others by undertaking interventions to prevent and fight against gender-based violence within

their communities using the skills and knowledge gained during the workshops. FWA was then determined to go on strengthening the capabilities of 75 participants of these councils on the best mechanisms they should use to combat gender-based violence skillfully.

During the two focus group discussions held in Kabanga and Giheta sub-councils, it was noticed that they had all attended the workshops and acknowledged the importance of the knowledge they received on gender-based violence. The first question the evaluator asked them was the following just after introduction that preceded: *“What are the skills and knowledge did you get from the various workshops organized by FWA in the framework of the AGBV project?”* They could all talk about the content of what they studied easily during the trainings and the following are their expressions: *“Our capacities have strengthened on various themes related to gender-based violence and how to prevent and combat it, how to peacefully resolve gender-based conflicts, active listening, the symptoms of gender-based violence victims, how to provide healing to victims.”* The face to face with them proved an effective ownership of what FWA gave them in terms of capacity building about genders-based violence. One of the reasons which pushed them to arrive at effective appropriation/ownership of this kind of knowledge was that they used to suffering the consequences of gender-based violence themselves where many of them were perpetrators particularly men and other victim, women in most of cases. In fact, they came to understand that it was due to ignorance nurtured by cultural values against gender that they were suffering the dangerous consequences of gender-based violence. They were so pleased to be introduced to this knowledge that was going to change their life forever to become the change agents within their communities acting as models who strive for being the salt and the light of others as they acquired during the workshops organized by FWA.

When observing their attitudes, it was noticeable that the FWA interventions came as the trauma healing that they were awaiting as a salutary action susceptible to heal their wounds before they should begin any initiative to help other victims. This was really a great motivation for their future campaigns against gender-based violence as they were going to help other using what had already helped themselves. The second question was about their attitude after the workshops: *“What were your attitudes after you have attended the workshops organized by FWA on gender-based violence?”* Many answers were provided to this question where many said that they had to change themselves and become models in communities as they could not go to teach or sensitize others whereas things were still wrong in their various households. The following are the answers they gave:

“After these trainings, we understood that ourselves were perpetrating gender-based violence and we resumed and changed our attitudes so that we could become models. We should not teach others without beginning on our side.” This answer insinuates that they during these workshops their ignorance and cultural stereotypes were over. They were going to change their

attitudes using the acquired knowledge. Others most of them women acknowledged that after the trainings they concluded that they had been enduring gender-based violence suffering from the trauma it occasioned which was going to be overcome using the techniques they had acquired during the trainings.

As said above, the trained religious leaders and local authorities started to foster social change within their households firstly by stopping perpetrating gender-based violence while trying to find durable solutions. All these evidences show the attainment of one of the project results through which FWA was expecting that religious leaders and local authorities understand that gender-based violence was occurring in their various communities even in the church so that they begin to tackle it skillfully.

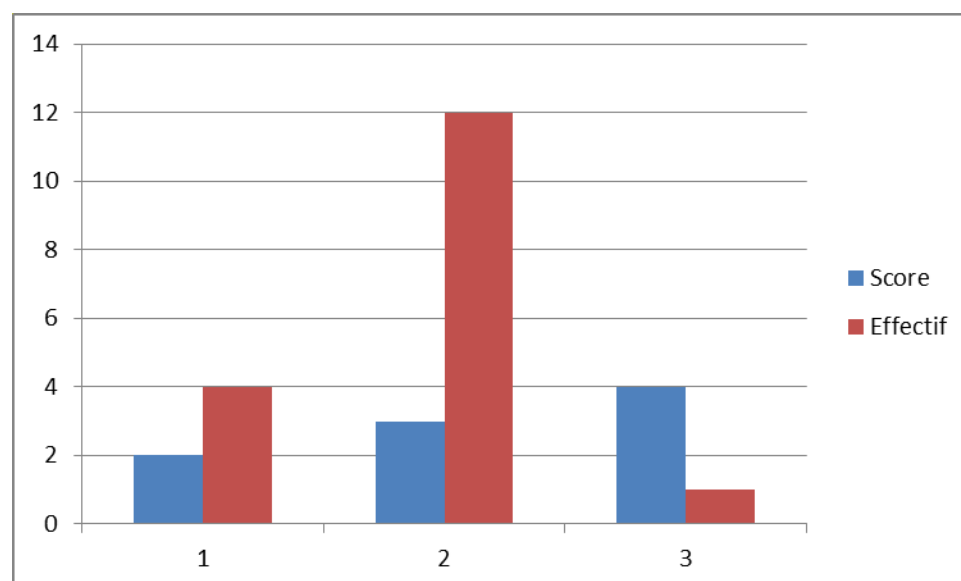
2.2.2. Assessing the most achievements of the local authorities and religious leaders

The evaluator who was conducting the focus groups discussions also asked the following question to get to know what kind of interventions they undertook to put into practice the skills they had learned from the trainings. Spontaneous answers were provided to this question which show evidence that they were talking about actions they had been involved in and they still strive for: *“After we have been equipped with these skills and capabilities, we started impacting our families, relatives and afterwards other households through preaching on gender-based violence, awareness/sensitization sessions, listening perpetrators and providing counseling to victims.”* This question was not enough to confirm whether these activities were done. Therefore, the evaluator complemented it with the subsequent question of how many clients or beneficiaries such as couples they have assisted. 2/3 of answers from the respondents proved that they had assisted more than 4 cases except local authorities some religious leaders who indicated that they received too many kinds of gender-based conflicts in such a way that they could not count. These testimonies proved that what the evaluator had noticed in the internal evaluations were true where the average of received cases was of 6 per accompanist, the case of evaluations of March 2016 which took into account the cases that were treated by 27 accompanists/facilitators.

By the technique of data triangulation, these evidences were confirmed also by the Technical Advisor of Giheta administrator in Charge of Social and Cultural Affairs consulted who indicated that before the project, there were many gender-based cases they received but they had significantly reduced which means that most of conflict were handled by either the trained religious leaders and local authorities. Indeed, these evidences should not be considered alone to prove the achievements of the project to meet expected results without beneficiaries' perceptions on the project intervention particularly anchored on the accompanists' actions within communities. So, the 17 beneficiaries interviewed provided answers to several questions, but the two following questions were related to their perceptions vs the project achievements:

Q13 How can you appreciate gender-based violence initiatives that have been undertaken by local authorities and religious leaders within communities or in the Friends Church in Giheta council? Score from 1 to 4 this last score being the highest

Score	Number	Percentage	Percentage	Cumulative percentage
2 out of 4	4	23,5	23,5	23,5
3 out of 4	12	70,6	70,6	94,1
4 out of 4	1	5,9	5,9	100,0
Total	17	100,0	100,0	



As portrayed on this chart, 12 respondents out of 17 which means 70.6% provided ¾ marks about how they perceived the project's achievements. They expressed their gratitude to the trained religious leaders and local authorities and could even differentiate them which means that they were really pleased with the assistance they received. However, through interviews, the evaluation realized that there were some cases which needed special treatment especially the intervention of a psychiatrist.

2.3. Assessing the AGBV Project efficiency

This AGBV project implemented over 5 years yield great achievements though using not much money. The Friends Women Association staff have used adequate skills and competencies to implement the project and attain the planned goals without any problem. Indeed, all along this journey till now the funds used to carry out all activities were around 48,120 USD. But when considering the project's achievements, one should think that more money had been used. This

was possible due to the values of the FWA staff and representatives who applied holistic strategies to effectively implementation of this project. In other words, the achievements were beyond what the means that were used in the framework of this project.

2.4. Measuring the AGBV project impact

Five years of the implementation of the Action on Gender-Based project paved the way to the progressive change within target councils. In fact, the target areas were identified as areas where the most gender-based cases were found according to the external reports that warned FWA what pushed the organization to undertake this intervention. This reality was stated by most of respondents who said that gender-based violence was one of the problematic challenges communities in general and households in particular were enduring.

The first evidences of change have been remarkably observable just after the first workshops were those who benefited from them witnessed immediately that some of them were perpetrators while others were victims who experienced this kind of violence without knowing what it was and how they could combat it. Therefore, the accompanists who attended these trainings were determined to take action and succeeded in this endeavor in such a way that victims are always soliciting their services. During the focus group discussions, the accompanists indicated that it is hard for them to satisfy those who bring to them their cases in such a way that at any time regardless their personal activities they have to listen to them until the solution is found.

This witnesses the extent on which their activities are much appreciated in communities, in churches especially by households they have served. The evaluation found that the choice of the religious leaders of from various churches such as Evangelical Friends Church, Roman Catholics was a good idea given that religious leaders have the opportunity to be with their believers to whom they ask for a help in the case of great challenges of every kind. This strategy was applied in Kabanga sub-council and the impact of this was vivid. Hence, the fact that FWA included local authorities was one of the best choices as they were used to receive the same cases without having relevant skills susceptible to yield good treatment of them. These authorities declared this stating that they had have many problems before as they could not know how to handle received cases especially gender-based violence ones. They acknowledged the project added value in terms of capacities that were strengthened in gender-based violence prevention. In all the two focus groups discussions, they said that they could not count the number of cases of conflicts they had handled using these skills. They mentioned that before some cases were not skillfully treated but after FWA trainings they could be able to know how to deal with most of the cases they received knowing cases that should be referred and other they were able to treat successfully. By listening to all the testimonies provided by those who were trained, it was vividly remarkable that they are really committed to serve people especially households in need.



This is the picture during a sensitization session held before the evaluator and his enumerators arrived in Giheta. Celestin Bimenyimana the accompanist of Matongo hill, Ndava sub-council in Ndava council was sensitizing the beneficiaries. There is no doubt that they were interested to attend these sensitization sessions as it is their only opportunity to strengthen their knowledge to see how they can attempt to overcome gender-based violence consequences they have undergone.



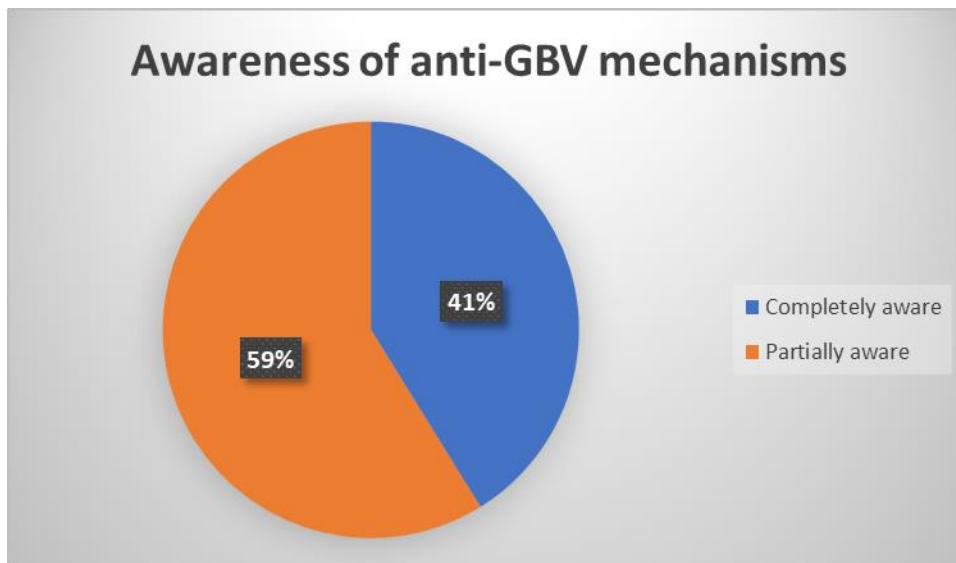
This is the most significant case of among trainees that is making change within communities. This is the picture of Innocent Protais Barumpozako and his wife Judith Capitoline Ndakoraniwe already mentioned above who said that due to their case that was very delicate they are nowadays welcoming many cases given that they do it both (husband and wife) providing some

of their form of ill-treatments (husband) and sufferings (wife) as a convincing way in a participative technique. This is a model that is attracting many victims because everybody in the village remember the former attitude of this man and what was the consequences his wife endured together with his children as the man said in these words while stating how they successfully resolve GBV conflicts: *“Nowadays, we trust each other and I do not want to let her go in a feast without me. In order to convince GBV victims, my wife first listens to the wife victim while I am listening and providing counseling to the husband (perpetrator) and finally we put them together and they are seriously convinced, and peace is restored in the households”*.

Regarding sensitization sessions and the treatment of conflicts within households, beneficiaries’ testimonies attested the effective work of accompanists.

The following are the answers they gave regarding their activities in communities:

Q14. Do you think that most of church devotes/adepts are now aware of anti-GBV mechanisms?



As it can be seen on these charts, 7 beneficiaries (41%) said that religious devotes are completely aware of these gender-based mechanisms thanks to the work of the accompanists while 10 (59%) said that they are partially aware. When the evaluator was triangulating this data by asking views from other stakeholders, they acknowledged the interventions of accompanists as something that occasioned change in the target areas because before, victims used not to talk about gender-based violence they had been facing due to culture and the fact that they kept it secret to avoid blame. It was something considered as taboo. But when the accompanists began to sensitize and handle the related conflicts within households, victims could not want to tell anybody what they

happened to them as sexual matters like rape or any other form of gender-based violence was looked at something which women especially could not want to talk about.

In the reports of some workshops for instance, those who were trained to become accompanists or facilitators had identified some barriers to gender-based campaigns related to women attitudes who having some cultural values that undermined them to keep quiet when suffering from domestic violence as the culture stipulates that they should not say nothing, that woman life was like that and she should accept it as it is. During the consultant visit however, beneficiaries talked about their case without problem and it was like another kind of therapy meeting as it can be seen on the following pictures whether in the focus group with accompanists or in interview:





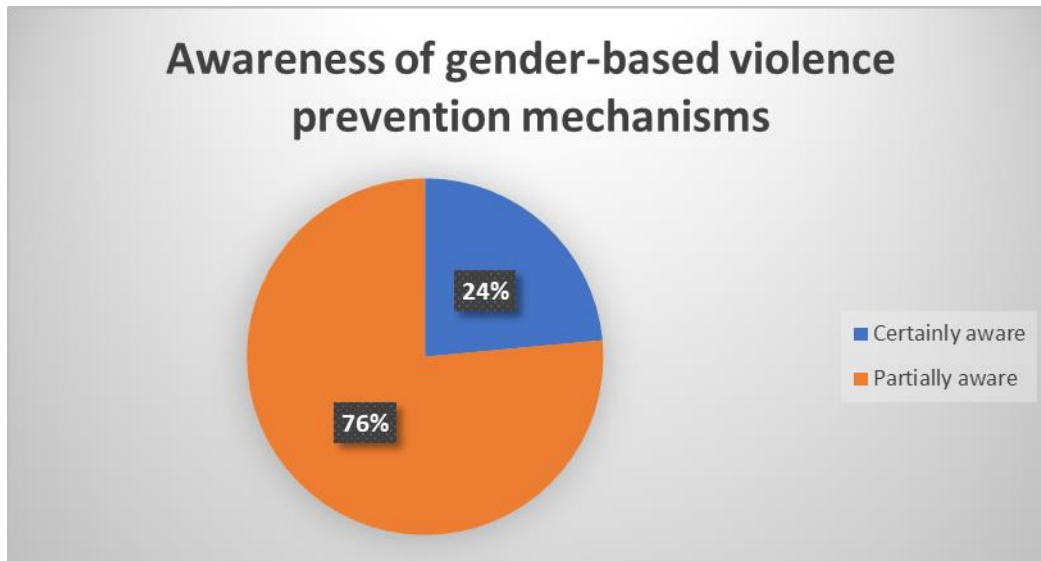




A beneficiary with Come, investigation assistant/enumerator at Kabanga.

During the field visit, the evaluator consulted also other local officials to triangulate these perceptions. Three persons were thus interviewed such as the Social and Cultural Technical advisor of Giheta council administrator, the person in charge of the CEDFC at this council and two Evangelical Pastors. All of them shared the same view on the project' impact.

Q15 Do you think that many citizens in Giheta are aware of gender-based violence prevention mechanisms?



When looking on answers they gave to this question, they are similar to those of the previous question. 4 among the 17 accompanists' clients said that citizens are certainly aware of anti-gender-based violence mechanisms while 13 said they are partially. This shows the impact of the project which has impacted on the cultural barriers as before it was hard to talk about gender violence.

2.5. Assessing the AGBV project sustainability

Sustainability is the perennity of the project activities after its completion. Therefore, this implies the existence of community structures put in place during the project implementation which finally have effective ownership of the project activities and practices so that they are able to undertake them for a long time. In the framework of the "Action on gender-based violence project FWA has been implementing over five years, the trained facilitators constitutes this structure susceptible to sustain the project in target councils.

As stated earlier, the facilitators have been acquiring the skills and knowledge they gained during all workshops FWA organized to strengthen their capabilities regarding the anti-gender-based mechanisms. Having attained a high level of ownership of these skills and insights, they are now devoted to continuing the work they have begun and are proud of. This attitude they showed to their beneficiaries attracted them and pushed them to soliciting their service whenever they are in need of them. During the field visit for primary data collection, these facilitators exhibited this endeavor and they were enthusiastic to serve others to overcome gender-based violence either victims, survivors and perpetrators. Through their testimonies their empathy towards their

beneficiaries was intensely expressed. This showed a kind of guarantee that the project's sustainability will be a reality within the target councils.

When compared to other community structures or groups which provide conflict resolution, they are characterized by the benevolent attitude that pushes them to serve their clients without urging them nothing. This should be understood given that a great number of them are religious leaders while others are local authorities. All of them have in common this endeavor of seeing households secure and they are eager to strive for it. The following is their expression of this endeavor during the focus group discussions: *“Even when the project should be closed we are determined to continue because we realized that our work has resulted in positive change in such a way that many households are now peaceful”*.

These testimonies were acknowledged by the 17 beneficiaries who were consulted to provide their perceptions on the project sustainability. Like the accompanists, they suggested that the project should be continuing reaching people who have not been aware of its interventions. The following is data they gave regarding these questions on the project continuation:

Q20 Do you think that it is still necessary for FWA to go on implementing this gender-based violence project?

	Number of interviewed beneficiaries	Percentage
It is very necessary	17	100,0

As it can be seen on this chart, all the 17 beneficiaries insisted on the project continuation as a solution to gender-based violence within their various communities. They even suggested that the project should not only continue but also be extended in other areas given that according to them gender-based violence is one of the most problem households are facing.

This assumption was shared by all other stakeholders consulted during field visit. Moreover, this assumption was highly emphasized by two administrative authorities of Giheta council who were consulted in the framework of the project evaluation. According to them *“the project should be implemented in other sub-councils like Kiriba because positive change was significantly remarkable in the target areas what was not the case in non-covered ones which are now in need of these interventions”*. The evaluator asked the point of view of some religious leaders among whom some served as trainers during FWA workshops on gender-based violence.

2.6. Lessons learned from the AGBV project

During this project evaluation, several lessons have been learned by being in face to face with beneficiaries and other key stakeholders or by documenting the related documents such as reports at FWA disposal. The following are the lessons learned along with this project evaluation:

- During five years of the project implementation, adaptative strategies have been applied by the implementing Friends Women Association and this resulted in the attainment of the expected outputs and outcomes the project was intending to. Indeed, FWA decided to include local authorities when it realized that it was important to include them in the training workshops. This strategy paved the way to effective ownership either by religious leaders who had little knowledge on the laws related to gender-based violence and the local authorities who used to attempt to resolve gender-based violence conflicts without such kind of knowledge.
- Gender-based violence is one of the households' major problems which results in many dangerous consequences families undergo among which trauma and extreme impoverishment thus affecting not only survivors but also children whose rights are dangerously violated. Through various testimonies, these evidences were revealed by victims who were also complaining for the rights violations of their children;
- Many gender-based conflict take a long time and accompanists are required to treat them several times. Either accompanists or their beneficiaries, they testified that gender-based violence conflicts occasion much trauma and perpetrators are not easily open for the positive change. Some of survivors said that those who used to illtreat them could not easily accept to be advised that it sometimes took long time before they accept with the possibility of using strategic tactics in even some cases in order to arrive at their acceptance of the model of conflict peaceful management. That's why some conflicts were pending when the interviews were taken;
- Among gender-based violence survivors, some of them have many problems that make the attainment of basic needs problematic due to the misappropriation of their belongings by their husbands or their in-laws relatives, the lack of successions effective law that should guaranteeing this right for women,
- Some gender-based violence conflicts necessitate juridical treatment but unfortunately women and their children do not have means to raise their cases in courts;
- Cultural barriers and ignorance push many perpetrators to be involved in gender-based violence with all its consequences on their families especially on their wives and children;

- Religious leaders and local authorities are the most important gender-based violence fighters given that they serve significantly their beneficiaries assiduously. They are therefore considered as very active peacemakers;
- Any gender-based violence campaign that involves women and men can yield to remarkable results.

3. CONCLUSION AND RECOMMENDATIONS.

3.1. Conclusion

The Action on Gender-Based Violence project FWA implemented during the previous five years was a very important project which was in line with national policies related to gender-based violence combat initiatives. The project was relevant to needs of the populations particularly victims who saw their various rights in perpetual violation. Activities carried out such as workshops on gender-based violence and other several related laws and preventive and punitive mechanisms which preceded accompanists' holistic initiatives contributed meaningfully to their capacity building. The acquired skills and knowledge were used to serve to many victims whose households are now peaceful.

Preaching by being models, the accompanists reached proven experience and are enthusiastic to serve others in their attempts to reduce gender-based violence. In all their activities, they applied emphatic attitude using the acquire knowledge that's why many victims keep soliciting their services they provided benevolently. Until now, they are still assiduous at the service of the victims despite their daily various individual duties for their families. The project's activities contributed then to the attainment of the results FWA was assigned by the time it was developing the project. Obviously, the target structures such as the religious leaders and local authorities now have understood that gender-based violence is something that happen among religious devotes and in communities and are now champions of preventives and fighting campaigns.

Through accompanists' actions, the project impact was and is still a great achievement, various stakeholders are proud of especially clients/beneficiaries, religious and local authorities themselves. They are even determined to go beyond this achievement as they are committed to go on handling gender-based violence using the gained skills and capabilities. This attitude is rewarding and will undoubtedly guarantee the project sustainability. However, it was found out that among survivors, some needed basic needs while other needed special psychological treatment that the accompanists cannot provide to them.

3.2. Recommendations

After having analyzed all evidences and primary and secondary data, the following recommendations are stated:

- Given the situation prevailing in terms of the fight against and prevention of gender-based violence, the project should be continued and extended to other non-covered areas of the target councils to reach to most of the populations;
- When analyzing the accompanist's activities, more trainings, experience sharing and retreat are needed for them to help them to become more performants;
- It is hard for gender-based violence victims to recover and many of them are vulnerable having nothing to fulfill their basic needs. So, socio-economic empowerment should be envisioned in future interventions to complement sensitization sessions and counseling and conflict peaceful resolutions while promoting and defending their human dignity through sensitizations on human rights. One of the best way to do this should be the creation of Self-Help Groups or VSLA. This should be seen as a continuous economic empowerment and the defense and protection of human rights and should be gender-sensitive approach. Since the project is a gender-based one, members of the SHG/VSLA, these VSLAs should be more inclusive ones putting together survivors and perpetrators for very long positive change;
- There is a need of some material destined to the accompanists so that they work is improved such as bicycle for transportation to distant victims' residency;
- Some women and their children are extremely vulnerable and when they have to bring their cases to courts, they have no means they can use to follow them. If possible FWA could provide them with financial support to help them be rehabilitated in their rights.