Pact
Participatory Video & Most Significant Change
Project Evaluation PEACE III Phase 2
External Report Uganda, 2018

Photograph by Martin Namasaka
Pact
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External Report
Uganda, February/March 2018

Authors: Sabine Hellmann & Neville Meyer
Edited by: Soledad Muniz
Design: Sabine Hellmann

Partners

Pact, Kenya
Sarah Gibbons
Chief of Party - PEACE III
sgibbons@pactworld.org

Mercy Corps, Uganda
Longole Mark Guti
PEACE III Program Manager
mguti@mercy corps.org

InsightShare, UK
Soledad Muniz
Design, Project Manager and Quality Control
smuniz@insightshare.org

InsightShare, UK
Sabine Hellmann
Co-Trainer - Phase 2
shellmann@insightshare.org

Pact, Kenya
Josiah Imbayi Mukoya
MERL & Communications Team Leader
jimukoya@pactworld.org

DADO, Uganda
Pius Lokiru
Program Officer
dodothdevtorg@gmail.com

InsightShare, UK
Neville Meyer
Lead Trainer - Phase 2
nmeyer@insightshare.org
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THE BACKGROUND STORY

The long road to peace for the Dodoth of Kaabong

The northern Karamoja region in the North East of Uganda had been riddled with conflict for decades when the first guns entered the area and got into the hands of local tribes, youthful pastoralists who realized their power to acquire and protect cattle as well as wives in an increasingly drought-stricken region. Pastoralism has for time immemorial been the way of the Karamoja people, it is their link to life. The basic commodity and currency for trade is livestock. Yet, the region is economically, socially and culturally isolated with some of the worst socio-economic indicators of wellbeing in Uganda. The tradition of cattle raiding and availability of arms since the 1960s and 70s exacerbated the conflicts between local tribes as they turned more and more violent (Nannyonjo, 2005).

Other factors that play a part in this escalating struggle for resources are unemployment and inadequate economic opportunities – which means the only source of livelihood for the illegally armed 15-35 year old youth is cattle raiding of other tribes (Nannyonjo, 2005).

“From that time when I grew up I saw my father putting on a combat gear. I then asked myself, what is this thing that my father is carrying? Will I ever have something like this?” Lokeris Lomele, Reformed Warrior

Many of the young members of the Dodoth ethnic group were still only teenagers when they left home and when they organized as a group in the bush that became infamous for ruthless killings, rape and raids.

These young men came together as a result of many different types of social pressures: some were orphaned, others lost parents, others were getting into trouble for stealing other people’s livestock, others were left destitute when their own livestock was stolen and others still were looking to get married, but without cows they could not afford the dowry. This pressure, coupled with an aggressive disarmament process by the Ugandan Government and Uganda People’s Defence Force, spiraled the fragile region into yet another violent conflict (Stories of Alex Lokong and Achia Peter).

“I thought we would just take the animals and come back, but people were shooting at us, others were dying while others were just running. I could hear the sound of the bullets.” Lokeris Lomele, Reformed Warrior

With their guns, they felt invincible and started raiding and stealing as a pack. Over a period of time, they became more brazen in their attacks, even ambushing the military on a few occasions and stealing their guns. They were proud of their ability to handle guns; they could even kill someone from a long distance. The guns gave them the power they needed to do what they did, and they became immune to the feelings of others.

The young men felt empowered by the people they killed, even marking their faces to declare the lives they had taken. In the beginning they were a powerful force to deal with and they terrorized the whole region, even their own Dodoth community. There are many accounts in the stories of the young warriors of the atrocities they committed, many accounts of cold-blooded murder but also the many cases of raping women in the local gold mines, even one story of raping a pregnant woman.
They had nicknames that described the terror they were capable of. Some parents would use the name of one of the warriors to scare the children to go to bed at night (Stories of Achia Peter, Alex Lokong).

“Many bad things followed such as livestock raids. My people were killed during the raids.” Achia Peter, Chairman of Kaabong Peace Ambassadors

Of course, where there are guns, there are more guns – other tribes have weapons too and the circle of violence is set into motion. The Ugandan army mounted a special effort to counter the group and disarm them. They started to harass the wives of the warriors, since they knew that the wives would meet their husbands in the bush at times. As the skirmishes with other tribal groups like the Turkan, Jie and the army increased, now being hunted from two fronts and starting to take on some casualties themselves, they started to plan an escape unwilling to give up their prized guns.

“When the government came to take back my gun, I decided to go with 100 people to Sudan. I stayed in Sudan until other tribes started killings us.” Achia Peter, Chairman of Kaabong Peace Ambassadors

The group decided to flee to South Sudan, abandoning their families and community back in the villages of Kaabong, Uganda. There they were given refuge but they had to pay for it in cows. From the cows they raided for the South Sudanese allies, they only got a small number for eating, not even building their own herds. Their wealth decreased and they started to feel the pain of hunger. Some got sick with malaria; others died from snakebites or suffered from untreated wounds.

Their wives, who stayed behind, also suffered during this time, being blamed and bullied for their husbands actions in the local community and also having to deal with violence at the household level and even being robbed of food by their own husbands when they arrived for sporadic home visits. Polygamy is a common practice, as is widow-inheritance, which leaves many women without a real choice of a partner. Despite the violence and absent father figures, some women kept supporting their husbands and sometimes met them in their hiding places. Because of the suffering of the warriors in the bush, their long absence and disintegrating health, fewer children were born during this time (Story of Nyachapan Lucia, spouse to Achia - a reformed warrior).

The power of love prevailed in one story of a future spouse, Catherine Nangiro: she declined to marry her suitor unless he gave up his gun and came back from South Sudan. The man obliged!

“One day I said, I don’t want you and if you want me, come back from the bush. He accepted and came back.”

Nangiro Catherine, Wife of Reformed Warrior

Back in Kaabong the newly established peace committee working with the Uganda People’s Defense Force (UPDF) and a new Resident District Commissioner (RDC) by the name Lolim Simon Peter, made the decision to bring the warriors back home, under the condition of giving up their guns in return for livelihood incentives (Story of Alex Lokong).

Lochoro Joseph Lolem, the chair of the peace committee, who himself had suffered at the hands of the warriors, made the trip to South Sudan to find them. It was a tough undertaking to find the group and discuss their return. They were suspicious that it was a trap and that giving up their guns would lead to them getting arrested back home.
He left empty handed, the suffering continued and more of the warriors died out in the bush, until only 64 remained from a group of 120. Eventually, a small group of them went back home to check if the proposal Joseph made was realistic. They returned with the news and sent a message to Joseph, who again went to consult with them. The remaining warriors decided it was better to go back and face the government than stay in the bush and die, except for their leader – Sagal Nakitoronyang – who was going into hiding. Eventually he was found and is currently imprisoned in Moroto (Stories of Joseph Lolem and Alex Lokong).

“I am a victim of these boys. They have beaten my family and raided my animals, but now as their elder I forgave them and helped them to come back.”
Lochoro Joseph Lolem, Kraal Leader, Kaabong

They came back to a meeting place organized with the military to hand over their guns, they were then loaded into a truck and taken to Kaabong army barracks all the while panicking that they would be put in jail. There they were restricted to the facility but free to move around inside, given basic supplies for living and after a while the commander allowed the wives to visit (Stories of Alex Lokong and Nyachapan Lucia).

After some time, a representative from the local organization implementing PEACE III in Kaabong, Dodoth Agro-Pastoralist Development Organization (DADO), arrived and had a meeting with the returnees. That was the entry point for DADO, Mercy Corps and Pact to start the process of reforming the warriors through trainings and the trauma healing intervention. PEACE III facilitated forgiveness processes with the local community, who agreed to receive the returnees and forgive their crimes.

Through the PEACE III program, the returned warriors came back to their families and took part in a Trauma Healing process. Parts of this process were sessions on the Cycle of Violence and the River of Life – recreating once life’s path to see the connections, causes of conflict and establish a plan for the future. The warriors learned how to address the trauma they have suffered since they grew up. Eventually, with the continued support of PEACE III they organized into groups of Peace Ambassadors, working in their local community to resolve conflicts and nurture communication. Many of the Peace Ambassadors changed their lifestyle and behavior and acknowledged that the healing process they underwent is also needed for their wives, who suffered alongside them for many years.

Part of the Ugandan Government’s involvement, apart from running a successful disarmament process in the Karamoja region, was to provide a set of incentives like metal roofs for house building, as well as agricultural training and inputs – to help the warriors settle in new designated areas and supplement their income through farming, trading and small business endeavors like beer brewing. Furthermore, the returned warriors received a savings box from Mercy Corps and were trained to save as a community and help each other through loans to acquire livestock or set up a business (Stories of Kamar Simon and Alex Lokong).

“Now, since PEACE III, we are happy because we are now wearing shoes. I have put on shorts and a smart shirt, which I never used to do before. I have cultivated so many fields.”
Lokeris Lomele, Reformed Warrior

So far the program has been successful, but with traditional Monitoring and Evaluation methods, it was hard to measure what impact the trauma healing component had on the success of the program.
Additionally it was important to find out what enabled and what blocked the process of peace building in order to develop recommendations that can inform the last year of the program, as well as inform future peace building projects.

InsightShare came in to support staff and partners to facilitate a participatory evaluation of the PEACE III project in regards to the effects of the trauma healing component, whilst training them to be able to replicate this process in other areas of the PEACE III program. During the 10-day workshop, the trainees traveled to Kaabong to hear and capture Stories of Change from the reformed warriors, their spouses and the wider community. A screening event further informed the evaluation process and nurtured understanding and communication between local government officials, security staff and the community of reformed warriors through a Q&A and post-screening group discussion process.

A summary video of the story of the reformed warriors and their spouses can be [seen here](#).
THE PEACE III PROGRAM

PEACE III is a five-year, USAID funded regional conflict transformation program awarded to Pact in partnership with Mercy Corps in April 2014. The program seeks to contribute to stability in the Horn of Africa region, by strengthening the horizontal and vertical linkages within & between local, national, and regional conflict management actors.

It has two objectives:

- To strengthen local cross border conflict management systems (Primary objective)
- To improve the responsiveness of regional and national institutions to cross-border conflict (Secondary objective)

PEACE III builds upon PEACE II and PEACE I previous USAID funded conflict programs by focusing on and addressing the diverse drivers of conflict in the Horn of Africa along the Kenya/Somalia, Kenya/Ethiopia, Kenya/South Sudan and Kenya/Uganda cross borders.

Throughout the program Pact and Mercy Corps have continued to invest in trauma healing (TH) as a social reconciliation tool. Through PVMSC, the mechanisms through which healing enables and supports reconciliation is being better understood (Source: USAID/KENYA PEACE III PROGRESS REPORT FOR Q1 FY18 6).

In the Karamoja Cluster, TH has been provided as part of targeted support to at-risk communities – Kaabong reformed warriors. Results suggest that healing is important in developing trust, enabling forgiveness and better positioning individuals to engage with others in reconciliation or other social or economic processes. In Kaabong, Uganda, TH support to reformed warriors was provided as part of an integrated package to returned warriors since 2016. Two years ago, there was complete mistrust between the communities of Turkana and Kaabong and the youth warriors. At the request of the Kaabong district, Uganda PEACE III provided those who repatriated with support including reformation, trust building and reconciliation processes, and livelihood opportunities. TH was used as an entry point to the process. It helped returned warriors re-evaluate themselves and accept their crimes (Source: PEACE III Program Annual Report, Pact, October 31st, 2017).
THE PV MSC METHODOLOGY

BACKGROUND TO THE METHODOLOGY

What is Participatory Monitoring and Evaluation?

The process of monitoring and evaluating generally serves two main purposes: to improve the delivery and impact of programmes, and to promote accountability by learning from past successes and mistakes. Participatory monitoring and evaluation recognises that to obtain information and learning that truly reflects programme impact, the people who have had first-hand experiences of the programme must play a central role in the process, define their own measures of success, and assess whether a programme responds appropriately to the real life aspirations of the community. Consequently, using participatory methodologies can promote a positive cycle of sharing, learning, reflecting, and transforming. “Participatory monitoring and evaluation involves the assessment of change through processes that involve many people or groups, each of whom is affecting or affected by the impacts being assessed. Negotiation leads to agreement on how progress should be measured and the findings acted upon. It is a challenging process for all concerned, as different stakeholders must examine their assumptions about what constitutes progress - and together deal with the contradictions and conflicts that emerge.” (Guijit, 1999).

What is Participatory Video?

Participatory Video (PV) is a set of techniques to involve a group or community in shaping and creating their own film. The idea behind this is that making a video is easy and accessible, and is a great way of bringing people together to explore issues, voice concerns or simply to be creative and tell stories. The process can be very empowering, enabling a group or community to take action to solve their own problems and also to communicate their needs and ideas to decision-makers and/or other groups and communities. As such, PV can be a highly effective tool to engage and mobilise marginalised people and to help them implement their own forms of sustainable development based on local needs.

Participatory Video for Monitoring & Evaluation

When working for social change, it is not always easy to gauge and communicate what a programme or activity has meant to the lives of those it was meant to reach. Those best placed to explore and convey these messages are the project participants themselves, who can speak first-hand about impacts and outcomes, and highlight what is most valuable and important for them. Using participatory video can help participants tell their stories and communicate their perspectives in an accessible, compelling and versatile format through a participatory process.

The Most Significant Change

The Most Significant Change technique, upon which PV MSC is built, is a form of participatory monitoring and evaluation, developed by Rick Davies between 1992-95 and published a decade later by Rick Davies in collaboration with Jess Dart. In their guide to the Most Significant Change, they explain: “[MSC] is participatory because many project stakeholders are involved both in deciding the sorts of change to be recorded and in analysing the data. It is a form of monitoring because it occurs throughout the program cycle and provides information to help people manage the program. It contributes to evaluation because it provides data on impact and outcomes that can be used to help
assess the performance of the program as a whole. Essentially, the process involves the collection of significant change (SC) stories emanating from the field level, and the systematic selection of the most significant of these stories by panels of designated stakeholders or staff. The designated staff and stakeholders are initially involved by ‘searching’ for project impact. Once changes have been captured, various people sit down together, read the stories aloud and have regular and often in-depth discussions about the value of these reported changes. When the technique is implemented successfully, whole teams of people begin to focus their attention on program impact.” (Davies & Dart, 2005).

**Participatory Video and the Most Significant Change method (PV MSC)**

When PV and MSC are skillfully brought together, the stories come to life on screen. Using participatory video techniques, anyone can quickly learn the basics of using a video camera. This means people can record their stories of Most Significant Change on camera in a familiar context and with their peers. The process itself is fun and direct, and the results can be played and reviewed immediately. Subsequently stories can be screened to audiences of community-members, organisational staff, or funders with little or no editing, maintaining a direct link to the storyteller, their context and his or her way of telling. This avoids the scenario where others - usually the project delivery staff - are speaking on behalf of participants MSC stories are traditionally recorded in written format, by individual staff members, which means that in contexts of low literacy the stories are effectively being recorded in a medium that will render them inaccessible to the concerned population. With PV MSC, selected stories are recorded on video by participants themselves, making the information accessible and useable. The videos are screened in communities and to project organisers alike, providing an alternative to the usual one-way flow of evaluation information from participants to the organisation, so that everyone can benefit from the insights collected, and join together to focus on programme impact (Handbook of Participatory Video, Ed. Milne et al, 2012. Chapter V, Lemaire and Lunch).

With PV MSC, stories are selected by participants themselves, who record them on video, allowing them to determine what is highlighted as the most significant change from the programme. Screening videos to mixed audiences can bring together communities and decision-makers, or various groups within a community. At these events, important debates about the programme aims and impacts can happen in response to the stories. Such a public dissection of the results of an evaluation promotes transparency and accountability, and provides a platform to determine next steps (Asadullah & Muniz, 2015, Participatory Video and Most Significant Change).
PEACE III and PV MSC

Phase 1: Induction Phase, Nairobi, Kenya

In October 2017, InsightShare facilitated an induction workshop to PV MSC over 3 days in Nairobi, Kenya, where 29 team members attended the workshop representing management and MERL staff joined by staff from various local partners implementing the program on the ground.

This was a taster to see if there was interest within the programme to explore the methodology at a deeper level, to integrate it with some aspects of the work on the ground.

The workshop introduced the methodology through some case studies and outlined the basic workflow. On the second day the participants did a practice run of the story collection component of the PV MSC workflow by taking themselves through the procedure of telling their story and selecting the MSC story in a story circle. They used the following question to focus their stories:

*What has been the most significant change in the capacity of your organization to work on cross border peace building programming since PEACE III started?*

The last day of the workshop started with a reflection session to assess how the participants perceived or valued the use of stories as a set of data to evaluate impact. Facilitators then introduced participants to how the data is analysed in a participatory process. A screening event was facilitated where another round of story selection was undertaken to identify the MSC story. The workshop ended with a session on how to plan for a PV MSC intervention.

Phase 2: Practice Phase, Karamoja, Uganda

The workshop in Nairobi formed the seedbed for this stage, where 7 participants from the Nairobi workshop (Pact and Mercy Corps staff) were selected to participate in the process in Kaabong. Another 5 participants from the local partner organizations joined them. 5 team members spoke the local language, most of whom worked in the local communities and were familiar with the area and the peace ambassadors and community members, including a trauma healing ToT-level trainer.

The overall aim of phase II was to undertake a participatory evaluation using PV MSC to look specifically at the Trauma Healing component of the PEACE III peace-building program in Kaabong district of Northern Karamoja, with a group of reformed warriors, their spouses and the local community.

Alongside the exchange of technical know-how was the intention of undertaking this evaluation as a means to develop capacity within the PEACE III monitoring and evaluation teams to apply Participatory Video and the Most Significant Change technique in other cross border projects and other components of the programme.

The evaluation was itself a learning experience for the Evaluation Team to get their hands on the methodology and hone the process through putting it into practice together. In light of this, the evaluation is seen as an internal evaluation, which is an inquiry into the impact of Trauma Healing by the programme staff.

Participants worked together over a period of 10 consecutive days from the 27th of February to the 8th of March 2018 with two field visits to facilitate story circles and film testimonies, which were shown at a screening visit in the community.
Summary of Phase 2 Activities

1. Introduction to trainees

During the first days of the evaluation, the team connected through various exercises that helped focus on the story of the local community and how they would facilitate the PV MSC process. Camera skills were refreshed for those that attended the Nairobi training – they then helped the film novices to learn camera skills. Roles kept changing for everyone to understand the equipment. Together the team refreshed the PV MSC methodology and thoroughly discussed its application in the coming field days in Kaabong by creating a detailed workflow wall chart.

2. PVMSC field day preparation

Part of the planning stage was forming the Most Significant Change question to be used in the story circles during the coming field days. The question for reformed warriors was: **What has been the most significant change in your life since you participated in the Trauma Healing activities implemented through the Peace III program?**

For the community group and spouses group the question was slightly different: **What has been the most significant change that you have personally witnessed in your community since the introduction of the Peace III program?**

The MSC questions were then translated. The facilitators broke down the PV MSC Workflow (See below and Annexure 1) into detailed steps using interactive discussions for clarification.

**PV MSC FLOW**

*Participatory Video and Most Significant Change Evaluation Steps for PEACE III*
The team covered all steps, including the consent process, the story selection process using “reasons” and “criteria” and how to prepare the storytellers to present their testimony on camera. The evaluation design was using a focal point, trauma healing, investigated from two converging vantage points. The warriors being the primary beneficiaries of the program would be looking at the program from the inside out, hence their question directly relating to TH. The community group would be looking at the program from the outside in, hence no mention about TH to cross check whether it appears in their stories. The community participants would be further differentiated by dividing them into groups, who are close to the program reach (spouses) and those who are further away from the program (wider community). The trainees then divided themselves into two facilitation teams who would be working separately with different groups of participants over the field days, doing a parallel process.

Each team defined their specific roles and responsibilities for the fieldwork, using the guidelines the facilitators had added to the PV MSC workflow wall chart. Those trainees working with the Kaabong communities had already pre-selected the participants for the story circles and invited them to the respective offices for the field days.
3. Story Collection/Field Days

The story collection phase was planned to take place in Kaabong at two designated facilitation venues, the DADO office and the Mercy Corps office across the road. The trainees arrived in Kaabong in the morning and waited for the participants to arrive from different villages, mostly on foot. Both teams went straight into their individual Story Circle processes, working completely separate from each other each day. Each trainee team had a name, derived from a previous exercise: Team ‘Box’ worked in the DADO office and team ‘Bottle’ worked at the Mercy Corps office.

Participants were able to choose if and when to tell their story, but everyone in the group was eager to take part. After everyone had shared their story, there was a moment for singing and dancing, before the next step followed. Everyone in the facilitation team fulfilled their role, be it the documenter keeping notes of the key points of each story, the facilitator presenting the MSC question and introduction, some who did energizers, one person handling the recording device and someone who captured the process in photographs.

At the end of the story circle, cards with symbols for each storyteller were created and laid out. In order to narrow down the selection to 5 stories for each story circle, the facilitator presented the MSC question again and explained the selection template on a flipchart. Selection is a key step in Most Significant Change to understand the values behind the group’s decision to nominate a story as significant. This prioritization is part of the selection process designed for Phase 2 by the local evaluation team and IS trainers to aid participants in selecting the stories of Most Significant Change.

The group was asked to nominate a story and give reasons for the selection. Those reasons could relate to significant change moments in the story or certain aspects that the listeners felt represented their experience very well. If others agreed and also gave further motivation by adding more reasons, the card was moved towards the centre of the circle. During this process all reasons were noted for the 5 selected stories.

De-selection process - participants decide which stories are more significant than others

The group was asked to nominate a story and give reasons for the selection. Those reasons could relate to significant change moments in the story or certain aspects that the listeners felt represented their experience very well. If others agreed and also gave further motivation by adding more reasons, the card was moved towards the centre of the circle. During this process all reasons were noted for the 5 selected stories.
While a trainee led an energizer with the participants, the other facilitators stepped outside and crafted criteria from the reasons. For example, a reason to chose a story was, that a warrior was now able to relate to former enemies and changed his behavior. The criterion for this reason was chosen to be Reconciliation. Those criteria were written onto the criteria selection flipchart.

The facilitator then asked the group to explain how each story met those criteria and introduced a voting system. This component of the process needed skillful facilitation to reduce bias. The group justified their claims with reasons as well as scores of 0, 1 or 2 – representing the level that a story meets a specific criterion. The score sheets below are the evidence of the results, it is clear to see that in 3 of the 4 story circles even after the ranking exercise using criteria; there were stories that were evenly weighted. The facilitator then led a discussion to come to a choice based on consensus, stating the reasons for selection once again.

Six Most Significant Change stories were selected from the 4 story circles; the “Box” team filmed an extra testimony on both field days. This resulted from a tie in the scoring process, when in both story circles two very strong stories by influential community figures were deemed most significant by the participants who didn't want to omit either of them. (See Annexure 3 for score sheets)

When a story was selected, the facilitators brought forward the template for the River of Life exercise and the storyteller was supported to tell their story again, this time to structure it in more detail, creating a good flow. The group assisted in asking questions and helped to flesh out the story. The facilitators used prompt cards to help identify the blockers, the enablers, the change.

**Participant groups who took part in the story circles:**

**Day 1**
- Group ‘Box’ DADO Office: 25 warriors
- Group ‘Bottle’ MC Office: 11 warriors

**Day 2**
- Group ‘Box’ DADO Office: 19 community Members
- Group ‘Bottle’ MC Office: 17 spouses of the warriors from several villages

**Total of stories told:** 47

**Total of stories from initial selection step:** 20

**Total of stories voted as most significant:** 6

*Significance is determined by the participants, based on their values system.*
Then a small team took the storyteller to a private space and they set up the filming of the testimony together. During setup a facilitator talked about consent in more detail. Afterwards the facilitator showed the recording to the storyteller and again made sure they were happy and had nothing to add. During this recording process, the remaining team members stayed with the other participants and helped them develop the storyboard from the River of Life drawing and to rehearse dramatization of elements of the story. When the camera became available, the group shot cutaways from the storyboard or other supporting footage. This part of the process was cut short on the second field day, due to severe bad weather.

Before the end of the day, each team got to see the footage of the storytellers’ testimony as well as any cutaways and agreed whether the recordings can be edited and shown at the upcoming community screening.
4. Data Management

Over the next three days the trainees prepared and collated the data. They also reflected on the use of the methodology and how to improve it in future replications. The translation teams worked on translating the 6 selected video testimonies and 20 voice-recorded stories, which were nominated in the four story circles. Once this transcription task was finished, the groups started unpacking the stories and went looking for the ‘gold’. Four teams of 3 were working on a set of randomly chosen translations. They identified the change, enablers for change, the blockers to change, standout quotes, visions and recommendations for each story. They would then make a decision to write the key data on a restricted number of cards per category (see photograph) adhering to a color system, one card for one key statement, in preparation of the participatory analysis stage.

5. Video Editing

The teams were introduced to editing, starting with an overview of footage management, the paper editing process and computer editing using Premiere Elements ‘11. The two teams edited 2 testimonies each and both had to edit a drama about the warrior’s ‘journey to peace’ from the same set of rushes, the best version of which would be screened in the community.

6. Community Screening

The day started with a thorough, participatory screening planning, devising roles and responsibilities and discussing post-screening activities used for further data gathering. During this discussion the choice of films for the screening was questioned. Eventually consensus was reached: 5 of the selected MSC stories would be screened. The sixth story of Lochoro Joseph Lolem was omitted because he was wearing a political party shirt.

A Community Screening in Kaabong

The room in the local Kaabong secondary school (screening venue) was packed with the storytellers of reformed warriors, their spouses as well as community members, who were eagerly awaiting the screening. Around 70 people came, including local government officials, like the Resident District Commissioner (RDC) Logiro Peter. After each testimony was shown, the attendees were asked to call out the key changes in each story, which was noted on flipcharts. After screening all 5 testimonies, the storytellers came to face the audience for a session of questions and answers, to probe for additional information and to verify the authenticity of the stories. The storytellers were full of confidence in light of the probing questions from the audience. For instance, the local councilor of Kaabong asked Nyachapan Lucia how she motivated her husband to come back and she said she convinced him by threatening that she will marry someone else. Her husband, the
Chairman of the Kaabong Peace Ambassadors (KBA) Peter Achia added that he also saw 40 of his friends die and this also prompted him to start the process of coming back. His concluding remarks were:

“I am holding peace in my hands, and I do not want to lose it.”

The RDC asked another storyteller, Alex Lokong, what he was thinking when leaving his family. Alex answered that he was not mindful of the people around him and his only concern was his life and his gun at the time. He said:

“But right now I am a changed person. I am now thinking of the wellbeing of every one in my family, community and that is why I preach peace and I will never stop preaching the message of peace.”

The peace ambassadors were also asked on the changes they experienced on a personal level. They mentioned that the education of their children, especially girls, has increased, whereas before girls were only seen as an asset because they bring cows into the family in the form of the dowry. Changes to hygiene and increased household incomes were also reported.

An important occurrence at the screening was an exchange of Achia Peter (the Chairman of KPA) with the RDC and the two security officials, the District Police Commander and the Assistant Superintendent of Police. Achia asked them to be cautious of false allegations about the reformed warriors because of their past deeds. He suggested to cooperate when there are problems of raids in the community and asked for easy communication and information sharing. He suggested to the security officials and RDC to take the Peace Ambassadors’ numbers but also share their
contacts in order to build a relationship of trust. It transpired that the Peace Ambassadors still fear the security officials and members of the Uganda People’s Defence Force.

The deputy of the Local Council 5 Regina Imuret, also the chairperson of the women’s forum for Kaabong, appreciated the work of PEACE III and shared the story of how Achia Peter’s name was used to scare children to make them keep quiet at night. She spoke about an event once, when she was in her garden and someone shouted ‘Achia is here.’ She was on her feet running for safety. But when she met Achia recently, she learnt he was that person’s uncle and indeed a calm man.

The RDC of Kaabong made his closing remarks, recognizing the effort of government, the development partners (Pact, Mercy Corps and DADO, under PEACE III) and thanked the community for accepting the youth despite their past deeds. He appreciated that the Peace Ambassadors changed from being destructive to constructive, from isolated to human beings living together.

Post screening, the audience was divided into three focus groups. These groups did the same selection process that was done in the story circles, finding reasons and criteria to choose the most significant testimony from the five that were screened. Meanwhile the reformed warriors and their spouses undertook a body mapping exercise to explore the trauma healing process further.

The body map uncovered further insights in regards to trauma healing. The peace ambassadors drew how their eyes used to be covered by the image of guns. When asked how it changed, they replied that the guns have been replaced with pens and books. They mentioned their inability to produce children, the many wounds on their legs and body, skin problems, diseases and a heavy/sad heart. They then drew the changes next to each of the body parts associated with a problem. Once the groups had presented their story choice and body map, the drama about the warrior’s

Drawing a body map to identify changes brought about through Trauma Healing
‘journey to peace’ was screened to much laughter and applause. After the screening a session on consent was led and the audience was asked to indicate what level of consent they are granting beyond their community and for what purposes the testimonies, images and all footage gathered could be used and shared. The audience gave an unanimous and very visual display of solidarity - the reformed warriors, their spouses, their peers and the wider community concerned with the sustainability of peace want those stories to be shared as wide as possible.
7. Analysis

During the last 2 days of the 10-day training the PV MSC trainees carried out an in-depth analysis of the data that was gathered. Two main sets of data were looked at:

1. The key **CHANGES, ENABLERS, BLOCKERS and VISION** in the stories that were chosen in the story circles during the field days. Under CHANGES the key shifts on people’s lives were recorded. Under ENABLERS the key enabling factors to achieve those changes was recorded. Under BLOCKERS the key factors that hindered people and they had to overcome was recorded. Any future outlook or vision was recorded in the VISION category.

2. The **REASONS** for choosing the 20 stories and the MSC testimonies – this information had been captured on flipcharts during the selection process after the story circles and after the screening.

Following a session of reflection, the trainees divided into two working groups split along language. One team started to collate all the ‘reasons’ of story selection onto round VIPP cards, by selecting only the reasons that are indicators of change. The other group, local language speakers, undertook a rapid extraction of data, only the main blocker, enabler and change from a further 16 stories from those 27 stories that were not part of the 20 selected significant stories. Those 16 stories were chosen at random. This valuable package of extra data is another reference point to cross check the sample package of the original 20 selected stories.

The group working with ‘reasons’ started clouding the cards and pasted them on the sidewalls, this set of data was termed the ‘lighthouse’ - it stands as a reference point for triangulation.

The ‘reasons’ of selection are indicators of most significant change for the warrior’s community and the screening participants. See the main ‘reasons’ in the image composition in Findings.
The trainees now used the colored VIPP cards with the key information about enablers, blockers, change and vision to find commonalities and sub groups. They grouped common factors that had enabled or blocked change. The trainees gave titles to each sub group of enablers, blockers, changes and vision as they arranged the ‘clouds’ on the main wall – these titles represent the key enablers, blockers, changes and vision appearing in the stories as they were told.

The trainees then started the process of extracted information from the data clouds on the walls. Furthermore two groups did a rapid process of exercises to capture what information is seen in the data and how to articulate what the data is saying about Trauma Healing and PEACE III. Once this information had been generated on flipcharts, the two groups now merged into one and designed their video report to present their findings and recommendations.

The video report can be watched here.
FINDINGS

Introduction to Findings

The trainees used different methods to extract insights from the data they had gathered from the story circles and screening facilitation. The enablers, blockers and the changes extracted from the 20 stories, from the body map exercise and the rapid extraction of further 16 stories have been made visible on a large wall. The task was now to make connections between the different elements. The trainees could now see how the enablers, blockers and changes relate to each other. Which were the changes that most participants experienced, which factors enabled the changes and what blockers the storytellers mentioned most often?

The following statements have been crafted by the trainees. The data to corroborate their statements can be found in ANNEXURE 4, 5 and 6.

Findings Overview

First broad observations were that Trauma Healing trainings supported by PEACE III enabled the warriors to integrate into their families and that it brought about personal change as seen overwhelmingly in the stories chosen by the participants. The data shows that the effect of Trauma Healing worked inwards, but also outwards and spilled into the wider community to some extent. There is also a clear link between Trauma Healing and livelihoods support (VSL, trainings) and that both together enabled the change in equal measures. Most stories mention the most significant change being brought about through those two components of PEACE III and this became visible in the evaluation word clouds. See also Annexure 4: Data for Word Clouds.

The following information stood out from the four clouds of Blockers, Enablers, Change and Vision:

Change: The Change cloud consisted of seven key themes from what the storytellers experienced as change: Inner Effect, Family Effect, Relationship Effect, Behavior Effect, Community Effect, Space for Youths, Sustainability. The change mentioned most often in the 20 sample stories has been: Change of mindset, happy life, collective savings and livelihood diversification.

Enablers: Inside the Enablers cloud eight key actors were noted, who can be credited to having brought the peace process forward: PEACE III Actors, Government Role in Peace Building, TH Process, Inner Change, Healing and Wellness, Connection to Community, Wives of Reformed Warriors, Economic Advancement. Trauma Healing and DADO were both mentioned most often as enablers to the change. They were followed by Government acceptance and support and the RDC.

Blockers: Inside the Blockers cloud six key challenges that hindered the peace process became obvious: Community Against Community, Forceful Disarmament, Destructive Conduct, Suffering of Warriors, Broken Families. The blockers mentioned most often in the stories were tribal enemies and gun culture.

Vision: Future visions were extracted from those stories, which mention actions/ambitions the storyteller wants to nurture beyond the program. From the Visions cloud two themes emerged: Deepen the Peace and Empowerment. In the stories the education of children and ongoing peace building were mentioned most often.

For better visualization see graphic on next page.
KEY BLOCKERS, CHANGE, ENABLERS and VISION

BLOCKERS
- Community against Community
- Forceful Disarmament
- ADR*
- Destructive Conduct
- Suffering of the Warriors
- Broken Families

*Alternative Dispute Resolution

CHANGE
- Inner Effect
- Family Effect
- Relationship Effect
- Behavior Change
- Community Effect
- Space for Youths
- Sustainability

ENABLERS
- PEACE III Actors
- Government’s Role in Peace Building
- Trauma Healing Process
- Inner Change
- Healing & Wellness
- Connection to Community
- Wives of Reformed Warriors
- Economic Advancement

FUTURE/ VISION
- Deepen the Peace
- Empowerment
Influence and Impact

Then the trainees looked for connections between impact, influence and insights within the data concerning the peace-building process. Major impacts of the change that PEACE III brought about were the acceptance of the warriors by their community as well as a changed way of life through livelihood interventions. The reformed warriors started engaging in trading and cultivation and started saving, which resulted in economic security at household level and the reduction of cattle raiding. The trainees established that women had a big impact on enabling change. Furthermore a positive change in behavior was extracted from the data. This resulted in impact on family level: i.e. a changed mindset about children’s education, better family relationships and take-up of responsibility. It also lead to improved relationships in the wider community. This impact was attributed to the effects of Trauma Healing.

Change was influenced by the behavioral change, by trauma healing interventions and peace committees being formed. Handing over the guns in the first place is another influence that made change happen and the trainees established that TH influence was linked to other economic interventions, such as VSLA. This shows that integrated programming and collaboration was key to create change.

“The change I have realized is that I have got the mindset, that even if I have little money I give some to my wife to start a business. It’s good when everyone else has something.” Lokiru Peter, Reformed Warrior

The warriors now see themselves as being part of their community and coexist peacefully with other community members - belonging and identity. Beneficiaries are living the change that has occurred inside of them. An insight that the data brought out: Peace leads to other social wins and benefits - access to education, economic participation, health and hygiene.
Trauma Healing Outcomes

The trainees established which effects of change could be attributed to trauma healing and what general learning and understanding could be gained from the data:

Trauma Healing enabled the youth to realize their potential to do other productive work and gave them a new sense of responsibility within their families. Hence TH did indeed play a pivotal role in supporting the traumatized individuals to make changes in their lives.

TH cannot be delivered stand-alone, it needs a livelihoods component to keep the youth active and reinforce integration into wider community activities - this would in effect sustain the work of Peace III.

The change of mindset due to TH was firstly individual and then collective, because the youth each struggled with similar challenges and they supported each other through the healing process. But change is a slow and gradual process especially when it comes to external or relational behavior changes. TH needed to be spread out over a period of time with space that allows healing to infiltrate to effectively create relational behavior change.

TH restored connection within the community and closed the rift between the warriors and the general population - as the change in them was visible. However, this connection is still nascent and needs to be strengthened and further cemented by follow-on activities. One way could be through community screenings of change stories, opening up free interaction spaces for KPAs and security officials etc.

To realize the emergence of a just society, more sectors of the community need to be targeted with trauma healing - both the perpetrators and the victims - as they have experienced the same situation but from a different perspective.

Through the TH intervention the role of women in peace building has been highlighted and it became clear in the evaluation that women should be targeted during the initial stages as well. Some individuals were more affected by the trauma, sometimes the secondary party, such as wives and family were more exposed to the fallout of traumatic events.

We cannot attribute all the positive change to TH: Key interventions like savings box and trainings as well as timing of the start of PEACE III provided a fertile ground for it to be rooted, but TH has paved the way for other interventions to follow: education, livelihoods and reconciliation.

There is a need to strengthen the linkages between the Peace Ambassadors and the local system players. It is critical to develop partnerships and networking systems at local level.

“We were taught and were shown how thoughts are processed and how trauma can be removed from the heart. They said, when you want to remove trauma in your heart, just go to a friend or anyone, don’t keep it to yourself, but share with others.”

Achia Peter, Chairman of Kaabong Peace Ambassadors
Drivers of change

Two teams looked at the data to put together a visualization of the drivers of change to show the different influences at work for the community to achieve change in the peace-building program.

Each team used elements of blockers and enablers from the various data clouds. For better visualization see the digitized flipchart graphics below. Despite working separately on identifying the flow, order and position of the drivers of change that each team arranged, they came to a similar conclusion:

**DRIVERS OF CHANGE**

**Team Pot**

**DRIVERS OF CHANGE**

**Team Leila**
From the above driver of change maps that the trainees developed, the most significant change for them was the ability of the community to accept the returning warriors and to forgive them for the crimes they committed - seeking reconciliation over retribution, which started the process of living together in peace. The drivers of change in both teams lead to a similar outcome: ACCEPTANCE and FORGIVENESS.

“I am a victim of these boys. They have beaten my family and raided my animals, but now as their elder I forgave them and helped them to come back.” Lochoro Joseph Lolem, Kraal Leader, Kaabong

Change in Focus

The staff also looked at what specific actions need to be taken. They thought about strategies to advance and deepen the peace, and what could result from that.

They established that social integration, peace structures in place for women and youth, networking with government and civil society as well as partnerships in their community all lead to happy and dignified lives brought about by reconciliation, thus they need to be strengthened for sustainable peace.

The key activities that lead to this were: offering TH for spouses, improving group structures and cohesion, networking and partnerships, forgiveness by the community, VSLA and income generating activities and self reflection (bolstering self-worth and self-help). This lead to improved household relationships, the community change effect and behavior change in general.

“Another change is taking care of the children and waking them up, unlike those days when we never knew what the children were doing.”
Lochap Lemu, Reformed Warrior

A future strategy was established as Trauma Healing Plus – With the warriors willing to give back and participate more in development of their communities, trauma healing could be widened to others. With more government support and incentives to advance self-reliance, this strategy could nurture sustainable peace in the wider region.

Triangulation

Various means were applied at key milestones within the process to reflect on what and how processes were implemented to support peer learning. It became clear that the outcomes as articulated in the story circles presenting an inside view and the ‘change’ seen from the external view (audience at screening for example) were very similar, and therefore valid. This is reinforced by the fact that the word clouds on the story circle evaluation wall and those on the ‘reasons’ wall have been given the same labels.

The ‘change’ extracted from the story circles by the evaluation team, the personal stories of peace ambassadors and community participants, was cross checked against the change identified at the screening from the audience. The graphics generated by the evaluation team and the community participants during the exchange was collated into a pictorial record that sketches a very similar
picture to the Blockers, Enablers and Change clouds on the forward facing wall of the story circle evaluation.

The use of reasons to justify choice was used as a crosscutting instrument to investigate the data set that was extracted from the recorded stories. It was clear that although there were slight differences in ranking, the same key issues were mentioned. Furthermore, when the storytellers took part in a Q&A session after the screening, this was a key moment to cross check the authenticity of individual stories in a safe space, where the storytellers were intimately known.

In addition the personal encounters and connections developed with the reformed warriors, although quite brief, did also stand to bear witness to validate some of the changes they claim to own in their stories. The integrity of the data and its extraction process was closely guarded. By working as a team, the trainees were at every point cross checking each other. By working collectively with a team of diverse people seeking agreement through consensus they were able to reduce the bias of analysis.

**PV MSC Phase 2 Key Results and Outputs**

The PV MSC pilot was a solid participatory evaluation that proves that trauma healing has contributed to restoring and reforming the warriors into responsible citizens and Peace Ambassadors. It is a working model, which was tested in practice and honed through learning and innovation - informed by the evaluation team. The trainees can now work with this process and refine it through replication. The data has been articulated accurately, it has been validated through an in-built triangulation process - with two different sets of data that say the same thing.

### Numbers

1. **Trainee PV MSC Facilitators**
2. **Community Participants in Storytelling**
3. **Stories Recorded**
4. **MSC Stories Translated (selected by storytellers in ranking exercise)**
5. **Further stories used for data extraction (randomly selected)**
6. **MSC Stories (Stories voted as most significant and filmed)**
7. **People attended screening event**
## Outputs

<table>
<thead>
<tr>
<th>Quantity</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Subtitled Video Testimonies (<a href="#">Watch all videos here</a>)</td>
</tr>
<tr>
<td>1</td>
<td>Drama video (for community-level use and M&amp;E data analysis)</td>
</tr>
<tr>
<td>1</td>
<td>Video Report about the PV MSC Process and results by the trainees</td>
</tr>
<tr>
<td>1</td>
<td>Summary Video: The bigger story (created by InsightShare according to consent to share with external audiences)</td>
</tr>
<tr>
<td>6</td>
<td>Annexes with full data sets</td>
</tr>
<tr>
<td>1</td>
<td>External Report</td>
</tr>
<tr>
<td>1</td>
<td>Photo Process Tool to support replication for trainees</td>
</tr>
<tr>
<td>50</td>
<td>Images of the PV MSC Evaluation and Training</td>
</tr>
</tbody>
</table>

*During the story circle facilitation*
LESSONS LEARNT AND RECOMMENDATIONS

Trainees’ Recommendations

After the analysis was complete, the trainees formulated the main areas of future focus in the following lessons learnt and recommendations (note that this is a transcription of what trainees agreed):

1. Timing: Timing to implement trauma healing is crucial for it to have traction on the ground.

2. Alternative Livelihoods: Trauma Healing on its own is not enough for meaningful change to happen. It needs other supporting systems, like access to finance and education to create truly sustainable conflict management interventions on the ground. Part of this is also looking at the environment and how to include environmental protection in this support system.

3. Partnerships and Collaborations: Partnerships are essential going forward to align collaborative efforts and foster networking. This means other development actors supporting education, health, access to finance and environmental protection need to work together with peacebuilding efforts in the local community.

4. Women & Youth Engagement: Women are key champions fighting for peace in this community. To replicate peacebuilding processes, women need to be involved prominently and take an active part. Setting up local structures like youth peace groups, women’s groups etc. is an opportunity to unlock a reserve of energy and potential – by opening up those spaces for the women and youth to participate, they will grow in responsibility and gain leadership skills.

“We now want to take our children to school so that some become teachers, sisters, priests and nurses.” Nyachapan Lucia

5. Seed Capital: Having overcome trauma, it is recommended, that access to finance for micro-loans for small-scale enterprises is nurturing the already introduced VSLA groups so they can scale up their businesses and start trading wider. By enabling and supporting an environment for empowerment through entrepreneurship and reinforce traditional activities and new enterprise opportunities, a thriving local economy will be kick started. This will secure sustainable peace in the region’s heavy dependence on cattle herding, which is prone to creating conflict over land/water resources with other local ethnic groups.

6. TH for Wider Community: In light of the success of the trauma healing intervention in Kaabong, it became apparent, that trauma healing processes should also reach the wider community, who have been directly affected by the violence in the past and still feel the fallout of trauma effects. This should also be extended to other cross-border communities and ethnic groups who are still suffering from local conflicts.

7. Skills Building/Literacy: The Kaabong Peace Ambassadors (KPAs) themselves had recommendations and requests that they put forward during the screening, that transpired in their stories. Suggestions ranged from building skills for KPAs to become Trauma Healing trainer of trainers in the community; to develop a project for literacy for the Peace Ambassadors (not just the children); to continue work with the KPAs and find opportunities for capacity building within their groups.
“The change that I experienced is that I learnt to help those with problems, because that person might help me tomorrow.”
Lokiru Peter, Reformed Warrior

8. **Further Support:** Other recommendation relating to the wider community and a supportive environment were: strengthening Peace Committees with conflict resolution skills (CPMR Training); support Kraal leaders and bring them into project activities to strengthen traditional and cultural systems; to foster partnerships and collaborations in form of CSO networking forums; to create space for KPA to engage with security officials and the government in order to reinforce trust and work on a common vision for peace together; as well as amplifying exchange visits with the Turkana and work towards better cooperation with them.

9. **TH Readiness:** In relation to trauma healing it was noted that the facilitators who have themselves worked through their own TH process and found wholeness, are best placed to facilitate trauma healing with others. In order for trauma healing to be most effective, the trainees suggest that the target group needs to be ready and that indicators need to be established that inform this readiness.

10. **Sensitization:** Furthermore it was recommended to continue to widen and deepen the peace building process by sensitization of the wider community and supporting neighboring communities to also disarm and seek a path to coexistence. This is especially important in light of the continued conflict with the Turkana pastoralists and support is still needed to develop this strategy properly.

“We need to sit together, just like the way we are sitting here now. We agree and see which group/community is disturbing people, then we go there and take a committee like this one to talk to them. Like Kenya [Turkana], there should be someone involved in these teachings of peace.” Taoi Peter, KPA

**InsightShare Trainers’ Impressions and Recommendations**

1. DADO, Mercy Corps and Pact need to be able to keep working in this region to expand the effects of the Trauma Healing intervention, both in the lives of the warriors (family) and wider civil society. This intervention has highlighted many possibilities of where to focus attention and this document itself provides the insights for a strategic plan.

2. The small changes should not be overlooked, as these are great indicators to embed in ongoing monitoring and evaluation strategies. There are many layers to the data set, but the details on how the reformed warrior are engaging with their world are just emerging and when taken together they become quite profound. There are more details to be found in another cycle of programming with the possibility to develop activities to target the following observations:

   - a shift in perspectives about the Girl Child, not just seen as commodity anymore
   - the increase in warriors fertility post conflict
   - new identity by wearing clothes, change in culture
   - responsible parenting, sharing of roles within the family unit
   - social investment/helping others
3. Strengthening CSOs in multinational programs needs to be prioritized to ensure capacity building of these local actors that have a deeper understanding of the issues and the communities involved. It’s especially important to ensure the overall strategy is one of community inclusion, highly participatory and people centered.

4. It’s important to reinforce cultural values and practices: The area has been isolated from the outside world for a long time and development efforts need to be sensitive that they don’t force their idea of change onto the Karamoja region, but be mindful about the rich culture and traditional value systems.

“Something that has changed is that I have now engaged in business together with my husband through brewing, and when he gets something he supports me.” Nakwang Christine, Wife of Reformed Warrior

Suggestion on Next Steps

**Local Screenings:** The testimonies as well as the summary film should be screened wider in the local setting. Local CSO’s, together with DADO, Mercy Corps and Pact should further engage with the screenings process, to foster potential partnerships or networking opportunities as well as spread the message of Peace Ambassadors.

**Replicate PV MSC:** The PV MSC Model is ready for replication - it is important to build PV MSC into all future M&E for peace building strategies and to spread the value of the process as wide as possible across the PEACE III Program going forward, while it is still fresh in trainees minds.

**Include Beneficiaries in Evaluation:** For true PV MSC in future iterations the community participants are the ones who should be selected to constitute the evaluation team alongside the staff - this also includes them in undertaking the analysis of the data.

**Communicate Findings:** A communications strategy is needed to establish how to share what has been uncovered and in what ways. In relation to the videos, this being a pilot exercise, the testimonies and local drama are aimed at local community stakeholders, while the video report (process of the evaluation and key findings narrated by trainee facilitators) and the video summary with the background story narrated by the peace ambassadors are designed for external audiences, for instance national level screenings, donors, etc.

“Therefore, the change that I have seen in my life, is that my heart has embraced everyone even the Turkana, white people, Ugandans that I never got along with. This has made me believe that my life has changed. I have now made all these people my brothers and sisters.”

Achia Peter, Chairman of Kaabong Peace Ambassadors

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1 We recommend that Josiah Mukoya takes a leadership role in leading future local evaluation teams of staff mixed with community members. He now has significant experience of the methodology to be able to lead the design and delivery. If PACT/Mercy Corps are also interested in exploring further uses of PV as a programmatic activity, then we would recommend for Josiah to take part in our upcoming PV facilitation course in the UK.
CONCLUSION

The PV MSC evaluation has shown that the trauma healing component as part of PEACE III is a critical intervention to rebuild connection with oneself and with others in the community and it is effective to diffuse healing across communities who have been victims to terror and violence. This has been proven to work in Karamoja well beyond expectation of the program.

The increase in quality of life is prominent; this has direct bearing on increased wellness, a feeling of happiness and an increase in confidence and self-worth.

The journey of the Kaabong Peace Ambassadors from deficiency to champions is a powerful, universal story with global significance. Showing the journey of the Kaabong Peace Ambassadors, made by them, can be powerful inspiration in other conflict areas but also help bridge cultural bias worldwide.

While peace has arrived in Karamoja, it is still a fragile construct, but the testimonies of the Peace Ambassadors show a transformation that is inspiring and profound. Their hunger for peace will pave the way to make it truly sustainable with their further involvement.

PV MSC is a facilitated process much like Trauma Healing itself, the outcomes of any intervention with any method is proportionate to the quality of facilitation. A core group from this evaluation team has a strong interest to do more PV MSC in the future.

PV MSC for evaluation methodology has proved effective in drawing a clear change paths for non-linear outcomes such as those expected from peace building interventions and that could not otherwise have been established through conventional evaluation methods.

“Now the place is peaceful, you can even sleep outside on the veranda.”
Lochap Lemu, Reformed Warrior
SOURCES


PEACE III Program Annual Report, Pact, October 31st, 2017

USAID/KENYA PEACE III Progress Report for Q1 FY18 6