# Training of leadership in Burundi communities

Over the last five decades Burundi underwent continuous cycles of war causing severe loss of life and destruction of property. This contributed to a loss of civic trust. However, now Burundian people are experiencing a recovery period, leading to reconstruction. There is therefore a need to build trust at the institutional level. For this renaissance to occur it is essential for the country, and its various communities, to generate a renewed sense of leadership. Leaders must incorporate a new commitment to responsibility and accountability, and a renewed capacity to motivate communities and have them work towards their own development. This is what this module is about.
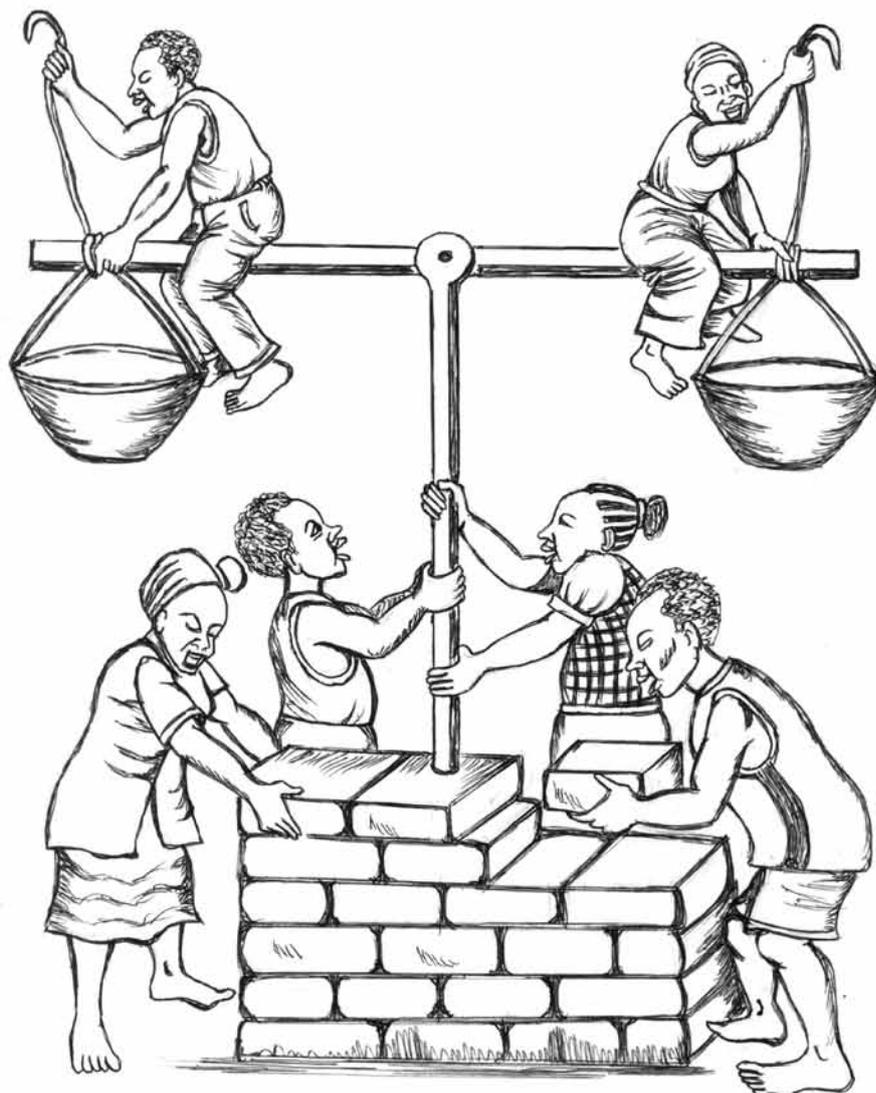
(Alphonse Twite)

1. Background of the topic

The political and social violence based on ethnic and economic interests have seriously disrupted the Burundi social fabric since independence in 1960. This increased in 1965 and 1972, culminating in the latest crisis with the war of 1993, and has created social distrust in the region. Conflicts over political and economic interests persist to this date, while ethnic tensions have decreased significantly. The rejection of the 2010 election results, by the opposition, has left the winning party to monopolize the socio-political arena. The effects of these crises continue to impede the ability of people to live in harmony.

It is therefore essential that enough people, at grassroots level in communities, change their attitudes and develop citizen involvement in relation to leadership and participatory governance. Trusting an institution is relevant only if one assumes that its constitutive rules, values and norms are shared by its members and are binding, especially for the people in the leadership. This is the condition for a democratic rule of law. Five types of freedom have to be restored: political freedom, economic facilities, social opportunities, transparency guaranties, and protective security (De Greiff & Duthie, 2009).

Increased participation will lead to finding peaceful solutions to conflicts in a participatory manner. Additionally, it will provide a greater ability to demand that politicians are responsible and accountable to the grassroots communities, as well as greater involvement in the development and implementation of budgets. An active and positive involvement in governance will help to rebuild the nation and contribute to liberate people's energies in their communities for development.

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It is first and foremost the responsibility of people in leadership to create conditions for this to happen. The new leadership should keep in its priorities the improvement of the living conditions of the marginalised and other vulnerable groups in the society. It will be crucial to develop an innovative leadership that is really accountable to its community, working for the reconstruction and the reinforcement of the social fabric.

2. Overall aim of the training

To promote participatory leadership and governance to strengthen social fabric at a community level.

3. Training objectives and skills to develop

3.1. Knowledge to be transmitted

For Ubuntu network members:

What are leadership, functions and skills: planning, organising, motivating, monitoring

- Effective leadership: determining the objectives, planning necessary activities, organising the programme, preparing a time table, clarifying responsibilities, accountability, maintaining channels of communication, developing cooperation, establishing monitoring framework;
- Problem solving and decision making;
- Planned change;
- Characteristics of good governance;
- Consequences of poor or bad governance;
- Formal and informal leadership;
- Formal and informal institutions active in their area: their responsibilities and their limitations;
- Characteristics of a good leader;

- Characteristics and results of a democratic environment;
- Effective leadership.

For local committee members:
- Characteristics of good governance;
- Consequences of poor or bad governance;
- Formal and informal leadership;
- Formal and informal institutions active in their area: their responsibilities and their limitations;
- Characteristics of a good leader;
- Characteristics and results of a democratic environment;
- Effective leadership.

3.2. Knowledge to be acquired
For Ubuntu Network psychosocial facilitators members:
- How to plan, to organise, to motivate, to monitor;
- How to create a team spirit.

For local committee members:
- How to deal with the dilemma of conflicting leadership in the community;
- How to claim responsibility and accountability from the local administration;
- How to claim participation in preparing the agenda for local government meetings;
- How to claim participation in local government budget planning and monitoring.

3.3. Knowledge to be built
At all levels:
- Reinforcement of Ubuntu values;
- Good relationship and collaboration between the local leadership and the community;
- Advocacy and lobbying for vulnerable members of the community;
- Learning process trough evaluation and lessons learnt, experience sharing;
- Advocacy for important issues in the community.

4. Approaches used during the training

The methodology is participatory and interactive. Participants are involved, and therefore do not learn passively. The activities are designed to take advantage of the capabilities and the experience that the participants bring to the training. This includes their own experiences in governance and leadership, and using words and ideas they have in their own language, and that they use in their communities

4.1. Training techniques
- Tales and stories of cultural tradition;
- Role-play;
- Case studies;
- Simulation activities;
- Brainstorming;
- Small group discussions.

4.2. The training topics
- Governance;
- Leadership;
- Formal and informal leadership;
- Participatory planning;
- An intervention plan;
- Follow-up in the community.

5. Starting the training

In order for participants to understand how we ascribe power to others, a game is played that will allow the participants to talk about it afterwards in order to understand the way power operates.

A game:

If participants can read numbers (if not find another way to illustrate the point):
We are in community X. We are members of this community and we are on a job together. We begin with greeting each other, each one according to the respect or honour of his or her own rank. Everyone will have a number pasted on her/his back between 1 and 12, number 1 being the highest authority in the region, while the number 12 is the person with the lowest social status in the community. Nobody can see his own number and no one communicates it. People greet each other in a particular way depending on how high or low they see the other person.
After the round of greetings, the facilitator asks participants to place themselves in a circle that goes from 1 to 12, in the place they feel that belongs to them.
The facilitator then organises an exchange of impressions before they see their number. Participants also exchange their impressions after having seen their numbers. Below are some of the lessons that can be drawn from such an exercise.

The objective of this exercise is to understand, from the beginning of the training, that power relationships exist within all of our meetings and activities. There are values implied in each attitude. It is also throws a light on our personal basic values and the values that the community has developed.

Ubuntu network members have to keep the elements of the reflexivity theory in mind: deconstructing power, working according to identified values and

ethics, negotiating responsibility and accountability, performance (linking reflection and action).

6. Important concepts

This module on promoting leadership and participatory governance is based on three important concepts that are interlinked: governance, leadership and participation.

6.1. Governance

6.1.1. Characteristics of good governance

Governance is the key to understanding the use of power in any human enterprise. It starts from the small scale of family life and extends to the hill, the zone and the whole commune for our communities. Governance is the style of managing the power one has, the translation of it in structuring institutions and interacting with others in the various structures.

6.1.2. Story

You will find many examples of good governance in historical documents, such as religious scriptures or in traditional stories. You have to take examples from their own context. Below is an example of a bible story that could be used to illustrate good governance.

"The next day, Moses sat in Judgment for the people, who waited about from morning until evening. When his father-in-law saw all that he was doing for the People, he inquired. "What sort of thing is this that you are doing for the people? Why do you alone sit while all the people have to stand about you from morning till evening?" Moses answered his father-in-law: "The people come to me to consult God. Whenever they have a disagreement, they come to me to have me settle the matter between them and make them know God's decisions and regulations."

"You are not acting wisely," his Father-in-law replied. "You will surely wear yourself out, and not only to yourself but also these people with you. The task is too heavy for you, you cannot do it alone. Now listen to me and I will give you some advice, God may be with you. Act as the people's representative before God; bring to Him whatever they have to say. Enlighten them in regard to the decisions and regulations that show them how to live and what they are to do. But you should also look amongst the people for able and God fearing men, trustworthy men who hate dishonest gain and set them as officers over groups of thousands, hundreds, fifties or tens. Let these men render decisions for the people in all ordinary cases. The more important cases they should refer to you but all the lesser cases they can settle themselves. Thus

your burden will be made lighter since they will bear it with you. If you do this, when God gives you orders, you will be able to stand the strain and all these people will go home satisfied."

Moses followed the advice of his father-in-law and did all that he had suggested. He picked out able men from all over Israel and put them in charge of the people as officers over groups of thousands, hundreds, fifties and tens. They settled all ordinary cases for the people. The more difficult cases they referred to Moses. Moses bade farewell to his father-in-law who went off to his own country (Appointment of junior judges; Exodus 18.17-27).

6.1.3. Brainstorming

Brainstorming with all participants will help to collect the ideas that people have about what good local governance is.

It will be important to distinguish two levels:
- The people in power, who should inform the public of their intentions, actions and results, to justify these, consult the public on the concept of evaluation, encourage people to participate in the life of their community;

- Those of the population or community that needs to develop their responsibility, to be demanding in terms of the accountability of public representatives, not only to the staff of their parties, but also to the general public who elected them in the first place. The public must learn to closely monitor the actions of elected officials, and propose solutions to identified problems.

First brainstorm the ideas with the group you are working with, and then add points that have not been raised yet. You can use the following list.

In previous workshops the following characteristics of good governance were identified:
- Consultation;
- The sharing between community members themselves and between leaders and members of the community;
- Valuing ideas of others;
- Non-favouritism;
- Doing justice to all;
- Mutual respect based on the values of Ubuntu;
- The commitment of all leaders in charge;

(Alphonse Twite)

- Work to promote all;
- The sharing of responsibilities;
- Accept the verdict of the court order in the proper manner;
- Accept the advice of old and young;
- Non-exclusion based on political parties, race, religion, place of origin, social class, ideas, gender, and minority representation, studies completed, or on age;
- Integrate the poor, the disadvantaged and marginalised in the debates and other forums for dialogue;
- Be accountable for your management;
- Implement the decisions taken and promises made;
- Show an interest in the welfare of the population;
- Make a good economic plan at the local level with realistic and achievable projects;
- Tell the people about the achievements, current activities, planned activities and also those that have not gone as planned;
- Punish breaches and misconduct according to the law;
- Be able to admit it and make amends when we make mistakes;
- Fight punishments given after breaking local laws, fight corruption;
- Study cases well before making decisions;
- Do not operate on the basis of rumours;
- Do not waste public property;
- Do not grab public property;
- Protect people, especially the most vulnerable like children, widows, and people living with disabilities;
- Know the real concerns of the people by including them in the process;
- Develop channels of communication within the community, and outside the community;
- Stay close to the population;
- Avoid the use of force to create collaboration that is based on shared beliefs;
- Avoid oppression and violence by being fair;
- Strengthen respect for the dignity of people;
- Work in transparent ways;
- Work according to a long term vision;
- Respect the environment.

6.1.4. Benefits of good governance

In a similar way, as with the previous exercise, brainstorm a concrete case with participants without judgments, because use of judgements could cause obstruction or conflicts.

The following benefits of good governance were identified in a workshop with psychosocial facilitators:
- The strengthening of local development;
- Responsible management of local resources;
- Active participation of people at meetings and work of general interest;
- A climate of peace and security;
- Trust between rulers and ruled and trust amongst the people themselves;
- Freedom of movement, speech, association;
- Mutual support and solidarity.

6.1.5. Consequences of poor governance

Brainstorm around concrete cases, without entering into judgments that could create obstruction or conflicts within the group.

The following have been identified in a workshop with psychosocial facilitators:
- Increasing poverty;
- Climate of disorder and lack of organisation;
- Climate of rebellion;
- Divisions of various types;
- Increase in cases of disease;
- Increase in cases of theft;
- Slander to overtake the property of others;
- Cases of murder and assassinations;
- Increased corruption;
- Increased cases of injustice;
- Oppression of the weak;
- Creation of a climate of fear;
- Loss of respect for authorities;
- Laziness;
- Increase of misconduct;
- Loss of credibility in national and international community;
- Drying up of foreign aid.

6.2. Leadership

For good governance to happen, it is essential that good leaders emerge from the community. It is always important to feel secure with leaders when working with others. These leaders can motivate their co-workers and subordinates. They never seem to crush people by their demands. They let people feel and express their own feelings and interests. They let people own related processes in decision making. They seek to be of service and keep an encouraging and inspiring spirit. Some leaders have natural talent in leading others but many leaders need to develop skills in this area. The community members have to share their views and wishes on the type of leadership that may be beneficial for them. They have to develop

a consensus on the kind of leader that creates civic trust.

6.2.1. Characteristics of good leadership identified by Ubuntu

6.2.2. A story (level of action)

The tale of Samandari slandering the King

One day Samandari took the decision to go begging for food at the royal court. Arriving at the king, he said to him: "Could you give me a few vegetables and dough, I'm starving! The king said, "What is it you want?" Samandari answered, "vegetables called Utunyabutongo!(this is similar to spinach)" The king said, "go to my garden and collect enough to fill a basket." Samandari went there and it did not take long before he came back with his basket full. The king gave him a pot to cook the vegetables and showed him the kitchen.

Samandari filled his pot to the brim. The king was sitting on the side and followed it all with his eyes. Samandari put the pot on the hearth and lit the fire. When the water began to boil, he said to the king with whom he conversed, "Sire! Could you help me keep the fire going? I have to collect firewood. I'll be right back. "The king nodded and continued looking after the fire. But you know how many vegetables quickly shrink in the heat. When Samandari returned he was jubilant, saying: "I think my vegetables are ready.

I'll be able to fill myself! When he opened the pot, he noticed the volume of the vegetables and cried with a loud voice: "How dare you eat my vegetables?" He kept on shouting and the king was very embarrassed. He implored Samandari to stop this shouting because he was afraid that the queen and his children would hear this dishonour, but Samandri refused. The king offered him ten cows in exchange of silence but Samandari refused arguing that he did not want cows but vegetables to satisfy his hunger. The king proposed herds filling five valleys but Samandari replied: Sire, call your people together, women and men. I want to show you what is in my heart before I accept the cows." The king called the people who responded massively. Samandari then said to the king: "Sire! I wanted to slander you, because if people slander your kingdom and you, you punish them with death. Do you not see that this whole thing was a simple set up? That is how you have eliminated people without proper investigation. Next time, do everything to render correct judgment, respecting the truth and the facts. Do not kill people unjustly. "Translated version of Kirundi Ntahombaye Filipo et al, Ibanga ry'abashingantahe mu Burundi, Bujumbura, 1999, 21-23.

Brainstorming: level of action

Participants leave this judiciary case to identify some characteristics of a competent leader.
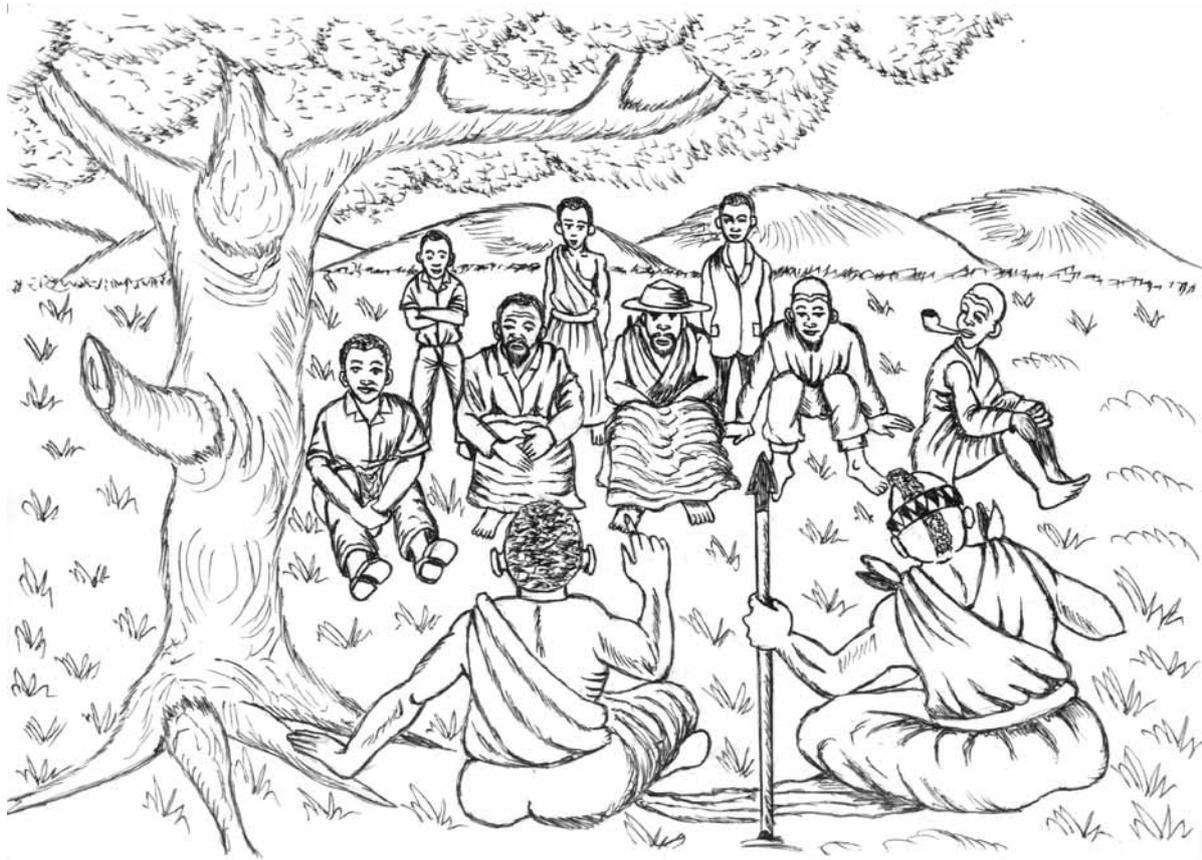
(Alphonse Twite)

6.2.3. A second story (level of being)
Ngoma, Sageca 's son dies for justice

One day Death was debating with God - Imam. Death said: "It's me who has the real power. When I name my target, it must die the same day. I fear no one, not even the king. If I have decided that it is his day, he must die. And the king can do nothing against me." Imam replied: "I am the greatest, I who created and look after the existence of creatures." Failing to agree, the two protagonists agreed to submit their case for judgment by the circle of legal notables. It was Ngoma, the Son of Sacega, who presided over the court that day. He asked everyone to discuss the case. He posed very difficult questions to each one without permitting obfuscation. When Death felt entrenched, he began to threaten Ngoma, saying: "If you decide for a good sentence, I will let you live, if you decide to a sentence unfavourable to me, I will kill you".

After the closed session for deliberation of the judges, Ngoma, Son of Sacega, called the complainants to return to their seats. He solemnly began to develop the deliberations made by saying: "You, Death! Considering that it is God - Imam who created everything and brought them into existence, also consider that you boast that you can kill anyone, you can not kill God - Imam, we found that you only boast of doing bad things without accomplishing a single good. Thus, our ruling is this: God - Iman is the greatest. ».

Death became violently angry. He jumped on Ngoma's neck and suffocated him . Ngoma Sacega's son , died for his sense of justice. Therefore, even today, we see notable judges hit the floor with a stick symbol of justice when they show the wisdom of Ngoma, Son of Sacega, and other notable judges who are buried in the same respectable earth. It's like invoking them to return to participate in ongoing discussions. This is to show that the earth we inhabit has been occupied by other sages before us and that we inherit from their wisdom and their good inalienable customs. Translation Kirundi version of Filipo and Ntahombaye alli, Ibanga ry'abashingantahe mu Burundi, Bujumbura, 1999, p.21-23

Brainstorming on the functions of leadership from this tale - Level of being

Here, participants are asked to discuss the intrinsic qualities of a good leader by finding the basis of personal and communal values.

6.2.4. Brainstorming session on leadership in general

Brainstorming with all participants will help to bring together the two previous stories and to understand that local people can make good leaders.

It will also be important here to reveal two levels:

- The level of the leader: it is the leader himself who must develop organisational skills and proper

functioning, following known standards. The leader is a driver and a leader of the community members. To this end, he must inform the public of his intentions, actions and results, justify them and consult the people from design to evaluation and encourage people to participate in the life of their community;

- The level of the public: you have the leadership you deserve. The community has to work for the emergence of real leadership by being demanding in terms of accountability of public representatives, not only to the staffs of their parties but to the people and by following closely the actions of elected local and other members of the local leadership and by proposing solutions to identified problems.

Previous workshops have already identified the following characteristics of good leadership according to Ubuntu values:
- Demonstrating courage, even in the face of death;
- Willingness to stand up for your beliefs;
- Put yourself in the shoes of others to better assess their attitudes, feelings and behaviours;
- Linking your words to actions;
- Be dignified in word and conduct;
- Distinguish oneself by the love for work and work well done;
- Be responsible for your words and decisions;
- Demonstrate wisdom by being cautious;
- Keep calm when facing difficulties;
- Learn to consult with everyone, however big or small in status;
- Know how to plan projects that are realistic;
- Co-ordinate initiatives well;
- Love your region and its people;
- Seek to provide added value to the people of his region;
- Work for the good of all;
- Direct your energy to include success for all;
- Efficiently manage your property and the common property;
- Learn to donate yourself, your time and your possessions;
- Look ahead and always try to learn;
- Be just in your words and decisions;
- Learn to forgive and ask forgiveness (have compassion).

6.3. Formal and informal leadership
There are a variety of leaders in the community. Some are officials invested by national or provincial authority according to the country laws. Others are invested of traditional authority according to customs handed down through the centuries. We also have people who have increased their influence in the community for a variety of reasons, like: outstanding skills or knowledge, wisdom, smart management of situations and other sources of power. The Ubuntu local committee members have to broaden their awareness of all these sources of power, and how they can get in touch with them, in order to develop a strong networking for their communities.

6.3.1 Role-play and brainstorming
Role-play a conflict between the local committees of Ubuntu, local elected officials and important people (traditional judges, Bashingantahe).

One can take 2 participants who act as members of the local Ubuntu committee, 2 participants can represent local elected officials and 2 participants can represent Bashingantahe.

In the role-play, the administrator has learned that there is unease among these groups, with a risk of conflict. He calls them to discuss it and to hear the views and arguments of each one. The rest of the participants are the population that listens. The purpose of this role-play is to see how each of the different suggested ways could work in practice, to identify possible obstacles, and to understand the complexities more clearly. *Brainstorm to understand what to do if such cases arise in a community.* Participants discuss the scene that just happened. They respect all the possible causes of tensions between different forms of leadership, and reflect on possible local solutions.

6.3.2 Role-play & brainstorming: Clarifications on the formal leadership and informal leadership
The official bodies of governance:
- Local elected officials: heads of the location, advisers of the location, community councillors, local administrator, parliamentarians, senators;
- Leaders of dozens of cities;
- Leaders of political parties.

Other leaders who can influence local governance: leaders of various associations, the heads of religious groups, psychosocial facilitators, the heads of various state services, business men and women, local committees of Ubuntu, *Bashingantahe.*
Here it will be important that the participants understand the roles, responsibilities and limitations of each of these authorities, and how they complement each other for the good of the population. Mutual

knowledge and information sharing are crucial for cooperation.

Participants will also revisit how each of the different leadership styles came about, namely:

- Through democratic elections;
- Acknowledged informal leadership;
- Through inheritance;
- Acknowledging experience and wisdom;
- Local nomination of committee members.

This is a good time to revisit the qualities of a good leader as everyone has a vote in electing local leadership.

6.4 Cross-cutting leadership issues

When dealing with governance and leadership, there are issues that have to be kept in mind because they increase the community strength with a sense of equity. At least, the four key issues below should be considered during the training:

1) leadership and gender,
2) leadership and social categories,
3) leadership and environment,
4) leadership and advocacy for vulnerable members of the community

This encourages participants to see how these issues should be handled when they approach any subject during their training, and their subsequent actions.

6.5 Participation

6.5.1 Roles and responsibilities of facilitators

What are the roles and responsibilities of facilitators in relation to the topic of governance and leadership at the psychosocial network level? How can they best assist the committee members to fulfil their task?

- Ubuntu Network members have set up an ongoing programme to assist the local committee members including a time frame of activities, tools for follow up and evaluation, and identifying possible local partnerships;
- Ubuntu Network members facilitate narrative theatre on leadership and governance in which local leaders, locally elected representatives, and the local informal leadership are invited to raise awareness of the benefit of community consensus of local governance (rooted in Ubuntu values) and to develop a negotiated vision of increasing the social capital;
- Ubuntu Network members create a forum where Ubuntu local committee members, representatives of the local administration, locally elected representatives and members of the local informal

leadership have an initial formal contact, and are introduced to each other, while respecting the need for the restoration of the Ubuntu values in their community;

- Monitoring of activities should be developed as a follow up mechanism according to a format to be developed by Ubuntu Network;
- Follow up meetings and evaluations are conducted twice a year through the coordination of Ubuntu Network.

Roles and responsibilities in relation to leadership on a local committee level:

- Follow up on problems identified during the NT forum;
- Facilitate good relationships and collaboration between the local leadership and their community;
- Encourage community members to actively participate in meetings, and other activities, at all levels and to express their views and needs;
- Encourage the community members to seek information about local administrative council meetings and their agendas;
- Encourage the community members to express ideas related to the agenda of the local administrative council meetings;
- Encourage the community members to be aware of the budget of their communal administration. This has to be done diplomatically;
- Conduct follow up and evaluation meetings according to a format to be developed by Ubuntu Network coordination;
- Advocate for the improvement of the situation of vulnerable members in the community;
- Advocate that women have an equal say on important issues raised in the community.

6.5.2 Accountability of committee members

How will you know if the committee members are fulfilling their task?

- Reviewing the initiatives where committee members have been involved in the decision making process in community meetings;
- Seeing and documenting an increase in collaborative initiatives decided on with the Ubuntu local committee members, local administrators and local elected representatives;
- Number of advocacy activities initiated.

6.5.3 Monitoring change

How will you know if there are changes or improvements on a community level in relation to participatory leadership and governance?

- Increase in number and level of participation in meetings, community projects and development initiatives;
- Reduction of conflict in the community;
- Increase in social capital elements like the level of trust, initiatives showing readiness for participation, cooperation or increase in the sense of belonging;
- Number of community gatherings where the local administration accounted for its activities and realisations;
- Transparency in relation to the communal budget and its implementation by organising community meetings where the leadership gives an account of what has been done, and explains the successes, and the failures.

6.6 Integration (example)

Example in the field of working with different kinds of leadership

In March 2011, a team from the Ubuntu Centre went to facilitate a forum of Narrative Theater in the town (Zone) of Butezi East of Burundi, exploring the issue of participatory governance. A typical problem around leadership became apparent during the discussions, involving the different types of leadership: locally elected officials on the hills, the local committees selected by the communities to do follow up on issues raised through facilitation of Centre Ubuntu, and traditional chiefs/judges (Bashingantahe). The three categories serve the same community, and each category regards his/her position as the most important for their community.

Bashingantahe see themselves as coming with a long tradition of wisdom, proven ability to solve conflicts and to keep values strong. They perceived other two categories as young or inexperienced, or as not having a traditional history with all its traditional symbols and rituals. Local elected officials, on the other hand, see themselves as most important because they are elected directly by the people in official elections. Members of local committees of Ubuntu also see themselves as being elected by the people, with a specific agenda to strengthen the community according to the shared vision created during the Narrative Theatre forums. The group of elected officials and the group of local committees of Ubuntu tended to consolidate for the purpose of opposing the Bashingantahe. Bringing them together, to know get to know each other better and to review the roles and responsibilities of each group and their limitations, has proven to be very helpful. It is very important to continue the dialogue and exchange of information, on order to develop a synergy of people who serve the same community.

Review if participants have understood how the different kind of leadership can raise problems and discuss how decision making will take place in practice, as well as critically review each example.

References

De Greiff, P. and R. Duthie, 2009. **Transitional Justice and Development: Making connections**, Social Science Research Council, New York, p. 50.