

INDEPENDENT PROGRAM EVALUATION

Search for Common Ground in Burundi 1999-2001

April 2002

Evaluation Team:

Amr K. Abdalla, Ph.D.

Noa Davenport, Ph.D.

Leslie McTyre

Steven A. Smith

Research Assistance Provided By:

Adri van Aert

Tamir Diab

Independent Program Evaluation

Search for Common Ground in Burundi

April 2002

TABLE OF CONTENTS

INTRODUCTION	iv
1. Evaluation Report #1	1
I. Background Information on Search for Common Ground	1
II. Methodology	3
III. Themes, Findings and Recommendations	7
A. Conflict Situation	7
B. The Role of Search for Common Ground	16
C. Potential	Arenas
.....	23
D. Recommendations	26
IV. Methods, Themes, Findings and Recommendations for the Integration Initiative	29
A. Background	29
B. Evaluation Methodology	30
C. Themes and Findings	31
D. Recommendations	36
V. Summary of Methods, Themes, Findings and Recommendations for Studio Ijambo	37
VI. Summary of Methods, Themes, Findings and Recommendations for the Women's Peace Center	42
VII. Summary of Methods, Themes, Findings and Recommendations for the Youth Project	47
2. Evaluation Report #2.....	50
I. Background of Studio Ijambo	50
II. Studio Ijambo's Audience Survey	52
A. Survey Methods and Procedures	53
B. Results	59
III. Key Informant Interviews	91
IV. Studio Ijambo Staff Focus Group	93

V.	Interview with a High Ranking Government Official	99
VI.	Recommendations	101
3.	Evaluation Report #3	103
I.	Background of the Women Peace Center	103
II.	Sources and Methodology	104
III.	The Goals and Objectives of the WPC	106
IV.	Summary of Current WPC Activities and Assessment of Impact	110
V.	Visitors and Clients	120
VI.	Management of WPC	123
VII.	Expansion and Long Term Commitment	127
VIII.	Findings and Recommendations	128
4.	Evaluation Report #4	132
I.	Background of the Youth Project	132
II.	Methodology	133
III.	Themes and Findings	134
IV.	Case Studies	137
V.	Process and Findings from Observations	144
VI.	Summary and Recommendations	148

Attachments: Newspaper Articles

Appendices are available electronically from Search for Common Ground upon request.

Introduction

Since 1995, Search for Common Ground (SFGC), a US non-profit organization based in Washington, DC, has implemented a program in Burundi with the goal of reducing ethnic conflict and encouraging reconciliation.

To this end, SFGC currently runs four in-country programs:

- **Studio Ijambo**, an independent radio production studio in which twenty-one ethnically diverse journalists work together to produce accurate and unbiased radio programming designed to promote reconciliation and eased ethnic tensions,
- **The Womens' Peace Center**, a forum for unifying and strengthening civil society and promoting democratic processes,
- **The Youth Project**, a cooperative project which brings together ethnically mixed youth leaders from throughout Bujumbura and Bujumbura Rurale, as well as organizes other peace-building projects for youth.
- **Integration Initiative**: This new project maximizes the synergies among and around SFGC projects as they expand both geographically and in scope.

SFGC has commissioned an independent evaluation of its work in Burundi, pursuant to its various grant agreements and as a part of its commitment to carry out regular in-depth assessments of its work.. This evaluation was scheduled to take place from 24 October until 15 November 2001. The last evaluation of this magnitude took place in January 1999.

Accordingly, an evaluation team consisting of Dr. Amr Abdalla, as a team leader, Dr. Noa Davenport, Mr. Leslie McTyre, and Mr. Steve Smith, was formed. Due to other business commitments, the last member of the team, Mr. Smith, was unable to join his colleagues during their mission in Burundi, which started on October 22, and lasted till November 4. He made his trip to Burundi two weeks later.

The experience of conducting evaluation for Search for Common Ground (SFCG) projects in Burundi has been an enriching one to all evaluation members in terms of their knowledge of the various activities conducted by SFCG, their impact on the society, and the potential for continuing to help the Burundian society move towards peace and reconciliation. More significantly, this experience, which involved interactions with SFCG staff, key officials, ordinary people, observations of people in their pursuit of normalcy with minimum resources, and making new colleagues and friends from all walks of life, added to this evaluation mission the human dimension which can hardly be captured by report words and numbers. The spirit of people struggling to put behind horrific events, extending a hand to an old enemy, helping a neighbor re-build her destroyed home with the help of the Women Peace Center (WPC), sharing a voice on Studio Ijambo (SI) programs about the hopes with the inauguration of the transitional government on November 1st, 2001, and singing with children in a Youth Project (YP) musical festival- that spirit, touched us as persons and as evaluators. On one hand it signified, for

evaluation purposes, the tremendous impact that SFCG projects have been having on the lives of the Burundian people. On another, it made us more confident in what people could accomplish in terms of building peace and reconciliation, if provided with the proper support. That entire mission, coming in the aftermath of the September 11 events, was a soothing and a healing experience to us; it reassured us about the potential of the positive peaceful human spirit.

As will be explained in the Methodology Section, our work entailed conducting numerous formal and informal interviews with people from all walks of life in Burundi, conducting focus groups with SFCG staff and their affiliates, observing events conducted by SFCG, accompanying SFCG staff to antenna sites and survey staff conducting interviews with citizens in Bujumbura and in the interior, and conducting case studies. All these activities resulted in accumulating a large set of data focused on the process and impact of SFCG work in Burundi.

Plan of the Evaluation Reports

Capturing all this information in one concise, organized evaluation document is no less a momentous task than collecting the data itself. Bearing in mind that this document is intended to provide information and guidance to SFCG staff, their donors, and their affiliates, required that we focus the reports on the aspects that would be of benefit to them. At the same time, as evaluators, we were careful to ensure that all findings and recommendations were presented in ways that would assure a reader that these findings and recommendations were well supported with evaluation data.

Therefore, throughout the reports we supported themes, findings, and recommendations with the proper data gathered from one or more of the evaluation methods employed in this mission. However, in order to make the concepts in the reports flow easier, we were careful not to crowd them with too much detailed data. Consequently, we organized data in two ways. First, data that was needed to support the themes, findings and recommendations was folded into the text of the reports. Second, the rest of the large body of the data collected from interviews, observations, surveys, focus groups, etc., is available electronically with SFCG permission.

Further, this document was intended to provide information on SFCG in general, and on each of its projects. Therefore, this document consists of four reports:

1. Evaluation Report #1. This report will discuss the evaluation for SFCG in general, and for the Integration Initiative. It will also include summaries of evaluation for Studio Ijambo, the Women Peace Center, and the Youth Project.
 - I. Background Information on Search for Common Ground
 - II. Methodology
 - III. Themes, Findings and Recommendations
 - A. Conflict Situation
 - B. The Role of Search for Common Ground
 - C. Potential Arenas

- D. Recommendations
- IV. Methods, Themes, Findings and Recommendations for the Integration Initiative
 - E. Background
 - F. Evaluation Methodology
 - G. Themes and Findings
 - H. Recommendations
- V. Summary of Methods, Themes, Findings and Recommendations for Studio Ijambo
- VI. Summary of Methods, Themes, Findings and Recommendations for the Women's Peace Center
- VII. Summary of Methods, Themes, Findings and Recommendations for the Youth Project

2. Evaluation Report #2. This report will discuss the evaluation for Studio Ijambo

- I. Background of Studio Ijambo
- II. Studio Ijambo's Audience Survey
 - A. Survey Methods and Procedures
 - B. Results
- III. Key Informant Interviews
- IV. Studio Ijambo Staff Focus Group
- V. Interview with a High Ranking Government Official
- VI. Recommendations

3. Evaluation Report #3. This report will discuss the evaluation for the Women Peace Center

- I. Background of the Women Peace Center
- II. Sources and Methodology
- III. The Goals and Objectives of the WPC
- IV. Summary of Current WPC Activities and Assessment of Impact
- V. Visitors and Clients
- VI. Management of WPC
- VII. Expansion and Long Term Commitment
- VIII. Findings and Recommendations

4. Evaluation Report #4. This report will discuss the evaluation for the Youth Project

- I. Background of the Youth Project
- II. Methodology
- III. Themes and Findings
- IV. Case Studies
- V. Process and Findings from Observations
- VI. Summary and Recommendations

We all would like to thank SFCG staff in Burundi and in the United States who facilitated our work, and who made this a successful mission. We hope that the information included in this document will be of help to SFCG, and will only lead to providing the Burundian people with more opportunities to build their society, and to find a long waited for peace.

Evaluation Report #1

SFCG, and the Integration Initiative; Summaries of Evaluation for Studio Ijambo, the Women Peace Center, and the Youth Project

By
Amr Abdalla, Ph.D.
Noa Davenport, Ph.D.
Steve Smith
Leslie McTyre

Section I. Background Information on SFCG

Search for Common Ground, a conflict resolution and conflict prevention PVO, operates based on the motto: Understand differences, act on commonalities. Founded in 1982 with two employees and some supporters, it now has some 50 staff members at its headquarters in Washington DC and 125 worldwide. Though it has conducted programs in over two dozen countries, it presently mainly operates in nine countries on four continents.

Decentralized leadership and a spirit of social entrepreneurship characterize its organizational principles. SFCG has, over the years, received funding from some 13 major foundations, a dozen governments including substantive contributions by USAID, several multilateral organizations, businesses and individuals.

The rapid expansion of SFCG's work worldwide within the last ten years, has also characterized the Burundi operation that began in 1995. After an assessment in conjunction with the United Nations Secretary General's Special Representative (UNSRSG) and with funding from USAID an office was established in Bujumbura. Initial activity ideas comprised negotiation and conflict resolution training for a number of different participants.

From the beginning, SFCG's goal in Burundi has been to reduce ethnic conflict, focus on reconciliation, to be a model of cooperation between Hutu and Tutsis, and to begin to establish a basis of trust. Before long, an idea to create an independent radio production program in Bujumbura named Studio Ijambo, meaning "word or speech" and also "speaking the truth" emerged. Its goals was "to reach the maximum number possible of ordinary people, both the perpetrators and victims of violence.." and "to create, encourage and reinforce the confidence and credibility of local journalists." (Alexis Sinduhije, 1998, Ijambo: "Speaking Truth Amidst Genocide", p.9.) SI began producing programs in 1995.

In January 1996 the Women's Peace Center (WPC) was created in Bujumbura with the objective to provide a safe space for women from different ethnic backgrounds to talk. The WPC has now developed into a major support organization for several hundred of women's associations, as a training organization for women, particularly in conflict resolution, and engaged in supporting concrete reconciliation activities.

At the same time that the WPC developed its activities, the Political Dialogue Project was initiated that "consisted principally of an ongoing series of discussions between and among key political leaders at the highest levels and that was facilitated by Jan van Eck, South African former Member of Parliament." (Program evaluation, 1999.) Though, being an integral part of SFCG's work in Burundi for some two years and regarded as a critically important element in SFCG's work in Burundi, SFCG is not involved in this ongoing program any longer.

All along SFCG was involved -- in conjunction with various partner organizations -- in youth activities through sports or the arts. These activities resulted in April 2001 in the creation of the YP as a new and more structured program focus of SFCG's Burundi operation.

As a result of the 1999 evaluation and in an attempt to maximize the synergy between all SFCG's programs and to connect optimally all of SFCG's partners and local groups that work together in the various program components, SFCG established most recently the Integration Initiative. This program component is quite new and still evolving.

SFCG's work in Burundi grew from a project run by a handful of journalists directed by Bryan Rich to an operation now comprising over 70 staff members and presently consisting of four program components and operating out of three locations: North of Bujumbura, in Ngozi and Ruygi provinces. Plans exist to expand its operations and open two more branches in the south and the center of the country as well as expand regionally.

The willingness to flexibly adjust to changing circumstances and continuously be present in the country in the midst of ongoing turmoil characterizes SFCG's work in Burundi. This was made possible by substantive USAID support from the beginning and by a special waiver granted to SFCG to continue to operate in Burundi even after the forceful overthrow of the democratically elected President by Major Buyoya in 1996. It was also made possible by additional contributions to various program components that have come from other governments, such as the Swiss Agency for Development and Cooperation, or by the Japanese Government for upgrading SI's production equipment, as well as from international NGOs or private foundations, such as International Alert and the Winston Foundation. (Program evaluation, 1999.)

Section II. Methodology

1. Scope of Evaluation

The methodology used with this evaluation mission was designed to address the specific needs of SFCG. According to SFCG's evaluation scope of work, the main goals of this evaluation were to determine both the **impact** that the SFCG's activities have on reducing ethnic conflict and encouraging reconciliation in Burundi, as well as to examine how well the programs are being **implemented**. In addition, the evaluation team was to fully engage stakeholders and staff in the process of assessing the program.

Specific evaluation activities related to each of the four major SFCG program components, and the overall SFCG project included:

Studio Ijambo

- In-depth analytical evaluation of SI listenership & content recognition, especially across professional, educational, gender and rural/urban divides;
- In-depth analytical evaluation of the impact of SI programs on the different radio stations and media outlets;
- An evaluation of non-program activities and their impact (awards, Sangwe Festival, peace camps, projects done in collaboration with Women's Center, etc.);
- An evaluation of the SI internal evaluation system and how it works.

Women's Peace Center

This was to be a general evaluation of the center's activities and their impact on the participants of Bujumbura, Kamenge, Ngozi, and possibly Ruyigi (places where the Center has an institutional presence). Specific issues that were to be addressed included:

- How participants view the Center and its role;
- When they go to the Center and why;
- The impact they feel it has (or hasn't) had on them and their families, including an analysis of whether trainees understand and practice conflict resolution techniques to improve their lives;
- Whether visitors of different socio-economical & educational backgrounds feel equally welcomed and served by the Center;
- How partner organizations and other organizations working with Burundian women view the Center and its work.

As the Ruyigi antenna has only been recently set-up, any information gathered there would serve as a baseline for the future.

Youth Program

As this was still a relatively new and quickly growing program with a just-appointed Coordinator, the evaluation would cover some basic points such as:

- The clarity of the program's goals;

- The degree of integration and pre-planning of the various elements of the program within those boarder goals;
- The impact so far of parts of the program (particularly the Gardons Contact program which has been going for over a year now) on participants;
- Suggestions for how we could improve our approach.

Integration Project

This new project maximizes the synergies among and around SFGC projects as they expand both geographically and in scope. Issues to be examined included:

- The way SFGC currently interfaces with Burundian civil society;
- The way SFGC promotes linkages between local groups, international NGOs, and funders, particularly in the OCHA Peace and Reconciliation group;
- Whether the structure of the Integration Project maximizes synergies among all of the other SFGC projects in Burundi;
- Whether antennas are effective in expanding SFCG work into the interior of the country; and
- Whether antennas can effectively cover more than the province in which they are located.

Overall

The evaluation team was expected to also look at general operating questions, as it did in the January 1999 evaluation. These issues include how well the programs were integrated and cooperating with one another, issues of staffing, etc. This evaluation was also intended to build on the last evaluation B i.e. what changes, improvements, and/or deteriorations have occurred since January 1999 and what are the new challenges that the program must now confront.

The team was also to gauge the quality of the entire program's relationship with other international and local organizations in the field, assess staff understanding of and commitment to the program's mission, and note any changes in the perception of the Women's Peace Center as a result of having shifted to Burundian directorship.

Finally, the team was to assess the relevance and importance of Search for Common Ground's work to the peace process in Burundi by placing SFCG's work in a larger context of the events taking place in the country.

2. Methods

In order to best conduct the evaluation tasks, the evaluation team members agreed to divide the tasks among themselves based on the strengths and skills each of them brought to this mission. In this regard, Dr. Abdalla was in charge of the oversight of the entire evaluation mission, the evaluation of the II, and guidance of SI evaluation. Dr. Davenport was responsible for conducting the WPC evaluation, and aspects of the II that related to the Women's Peace Center. Mr. Leslie McTyre was in charge of the SI audience survey, and selected key informant interviews related to SI. Mr. Steve Smith was responsible for conducting the YP evaluation. As he conducted his evaluation after the return of the other three, he also completed a variety of tasks on the II and SI, which were started by the other team members.

The evaluation team implemented the evaluation research techniques, which have been used with other SFCG projects in Burundi and Liberia. The rationale for, and methods used with, this evaluation research are described in details in SFCG ' s research and evaluation reports conducted in Liberia in April, 1999¹.

The general principles for conducting this evaluation research were:

1. To capture information for both the contextual level (i.e., the conflict issues and dynamics), and the specific level (i.e., the activities conducted by the YP).
2. To utilize a variety of research methods (i.e., interviews, focus groups, surveys).
3. To target different types of audience (i.e., government officials, ordinary citizens, SFCG staff).
4. To observe actual activities as they happen (i.e., SFCG sponsored festivals, Positive Solidarity events).
5. To conduct case studies to establish the link between SFCG efforts and specific impacts on the society.
6. To develop process and outcome evaluation measures.
7. To be flexible.
8. To involve SFCG staff, and aid staff (i.e., translators and interviewers) in assessing the cultural dimensions of evaluation design and implementation.

The evaluation team adhered to these principles from the onset of this mission. For each of SFCG projects, various evaluation methods were developed in order to shed light on each projects from various angles. With SI evaluation, focus groups were conducted with the staff; an audience survey was conducted with the public; translators and interviewers gave their input into the survey design and methods of implementation; key informant interviews were conducted with a wide spectrum of officials in the government, NGOs and other agencies; and, case studies were developed and implemented to assess the link between specific SI activities and certain outcomes which had an impact on the society.

That same comprehensive, multi-faceted approach to evaluation was also implemented with the other projects. For the WPC evaluation, in-depth interviews and a focus group were conducted with the entire staff and with officials whose work was connected to the WPC; observations of a variety of WPC activities were conducted, including a visit to Ngozi; a client survey was conducted with Center visitors; and documents and publications were reviewed.

With the YP evaluation, interviews and focus groups were conducted with staff, affiliates, and key officials; observations were conducted of YP sponsored musical events and conflict resolution training; a pre/post test was developed and implemented, with a strong input from the Burundian staff, to assess the effectiveness of the conflict resolution training.

¹. Abdalla, Amr and Torrey, Nancy. Research and Evaluation Methodology for Conflict Resolution Media. Presented to Common Ground Production. June, 1999

Finally, with the II, in-depth interviews were conducted with the II leaders; focus groups were conducted with groups formed under the auspices of the II; case studies were developed and conducted to assess the link of specific II activities to certain concrete outcomes; and a SFCG staff survey was developed and conducted to examine the awareness among the staff of the II goals and processes.

This wide variety of evaluation research methods and techniques covered all the issues specified by SFCG in its scope of evaluation. More details on how different evaluation research tools were developed will be discussed in the sections on methodology within each respective project report.

Section III. Themes, Findings and Recommendations for SFCG

The results of the evaluation of all SFCG projects may be best presented in terms of certain categories and themes. Each category and theme includes several findings. The themes and findings relate to three large categories: The current conflict situation in Burundi, the role of SFCG, and the potential arenas. Within each of these three categories several themes are included. Each of these themes includes findings, which are supported by evaluation data. The evaluation data for this section has been derived mainly from the key informant interviews (as these were the ones that had more all-SFCG focus), SFCG staff focus groups, and to a lesser extent from data collected for the specific programs, such as interviews with SI journalists, interviews conducted with the WPC and YP evaluation, and observations made during the SI survey data collection. Finally, this section will include recommendations for SFCG in general.

A. The Conflict Situation

1. The State of the Conflict in Burundi

The conflict in Burundi has entered a new phase with the inauguration of the transitional government on November 1st, 2001. This progress was the culmination of tremendous efforts over the past few years by international leaders and representatives of several political groups in Burundi. This major step towards resolving the Burundian conflict has been well received by most key informants, and everyone interviewed during this evaluation mission. However, almost everyone was highly cautious and reserved regarding what to expect. Most respondents echoed these statements:

“A lot of steps have been taken, and a lot have been done. There is a political peace accord, and I expect that negotiations will lead to a cease-fire. It is good that at least different groups are dialoguing. Soon there will be a transitional government. A lot remains to be seen and to be done however. We need more sustainability efforts in order to change the hearts of the people.”

“On the political front we have to hope that this Arusha transition government can succeed where the ‘Convention’ of 94/96 failed.”

“Personally, I advise that we expect the unexpected. About the transition, I am optimistic, although hardliners are not agreeing to the peace accord, and there seems to be a gap between the negotiations and the facts on the grounds.”

“The Arusha Accord looks like a half-bottle, with a focus on the political affairs but no military cease fire. People are awaiting peace and security. What the elites gave in this regard seems to be meaningless to the population.”

“The present stage is more complicated after the transitional government was installed. What has happened is worrying. The people I have talked to, even among members of government, are pessimistic although they don’t say it publicly.”

Underlying these cautions and reservations about what to expect from the transitional government were many factors related to the causes and roots of the Burundian conflict, which

have not been resolved, and which continue to influence the dynamics of this conflict. Among these factors are:

1.1. The Conflict is Largely About Political Struggle

Several interviewees suggested that the current conflict is played out mainly in the political arena between politicians who are driven by their ambition and self-interest. They manipulate ethnic sentiments in order to achieve their own political goals. Interestingly enough, this view was shared by interviewees representing the government as much as it was shared by others representing other groups or organizations. One government official supported the argument that the conflict is political, and not ethnic, by referring to many situations when Hutu or Tutsi politicians make alliances across ethnic lines, as fits their interests:

“According to those in Arusha, it is a political conflict with intense ethnic aspects. In addition, there are many other conflicts- regional for example. For me it is a conflict of politics and interests. I say that because you see divisions even within Hutus and within Tutsis. I do not think that there is really a problem between Hutus and Tutsis. But they are politically manipulated, and when politicians have the same interest they overcome their differences.”

Other interviewees suggested that the conflict changed lately from an ethnic conflict to a political one. As one interviewee stated: “Compared to few years ago, or even one year ago, the political conflict became focused in Bujumbura, and changed from an ethnic conflict to a power conflict. The ongoing war aims at establishing power after Arusha.” Another person asserted that, Aright now, on the grassroots level there is more cooperation and efforts. A lot of engagement, and general understanding that the ethnic issues are really a pretext for the selfish pursuit of the few elites. They do not buy into the ethnic rhetoric so much. ”

Several interviewees also suggested that the conflict revolves around the power control by an elite group from Burris, an area in the Southern part of the country. This suggestion was shared by several key informant interviewees and also by several individuals who we spoke to informally. The major argument in this regard was summed by one interviewee:

“The vested interest of a minority of people who want to hold on to power. One factor is that nobody talks about Burris, which is a town or hillside in the south. Even the local government level officials are from Burris, no matter how far from Burris area a locality is. This seems to be the untouchable issue. ”

Few respondents ventured into the historical causes for the Buruian domination of power in Burundi. They also asserted that the Buruian control is not limited to Tutsis, but extends also to the few Hutus who come from the same area. Their control of the army was highly noted.

However, for others, although they may have agreed with the strong effects of the political element on the conflict dynamics, they still recognized the dangers associated with the ethnic divisions in Burundi. These concerns are captured in the next point.

1.2 Hutu's Sense of Disempowerment and Tutsis' Fear of Genocide

Although most interviewees suggested that the conflict was mainly political, the effects of the ethnic dimension, whether real or manipulated, were strongly expressed. In this regard, interviewees indicated that Tutsis live with an extreme fear of being exterminated should Hutus take a large share of power in the country. Past events, and examples of what happened in Rwanda when Hutus took over power, only fuel their fears. Therefore they seem to be cautious, and sometimes resistant, to efforts made to distribute power between the two ethnic groups for fear of devastating consequences.

Alternatively, Hutus, despite being the vast majority of the population, continue to feel disenfranchised on all levels. They seem to suffer from poor access to resources: Education, jobs, health, political participation, etc. The resistance felt from the Tutsis against efforts to share power and resources only reaffirms their self-fulfilling prophecies about their oppression. The following are examples of statements made by key informant interviewees in support of this finding:

“The conflict fundamentals of the longstanding exclusion of the Hutu, and the fear of genocide by the Tutsi, are still relatively unchanged. Some visible progress has to be made by the new government fairly quickly to persuade people they mean business.”

“It is a socio-political conflict caused by two incompatible interests between Hutu and Tutsi.”

“On the Tutsi side, the conflict caused a morbid fear of extreme extermination.”

“This country has been controlled by a small Tutsi elite; they want no change partly because of fear that they would get killed.”

1.3 No Cease Fire, No Peace

A great frustration to many, Burundians and expatriates, was the failure of a sustained cease fire. Several interviewees were able to describe, with enthusiasm, the many positive actions that have been taking place to restore peace in Burundi. But no matter how excited they were, they always seemed to face the reality that fighting, shooting and killing, were all still taking place. After the installation of the transitional government, incidents of fighting, and rebel attacks seemed to increase. This seemed to discourage some people at the present moment.

For many, the lack of a meaningful ceasefire indicated that there was no real peace in the country. It also suggested that the peace process was still incapable of engaging all or most of the adversarial factions. Here are some of the comments made regarding this theme:

“The conflict is still ongoing. The armed conflict will keep on going.”

“One issue that has been a great frustration is the war between the rebels, citizens and the government.”

“Main issue today is lack of cease fire and weakness of international efforts to bring rebels to the table.”

“We have a situation where 19 parties signed the Arusha Accord. Most will install a transitional government. But in spite of this the war continues, as the main rebel movements were not involved. So the new government to be installed will be in a

difficult position to try to normalize the country during a war. I see it as a country at war.”

“First weeks of transitional government like the others. Deaths, and wounded in the north. Situation the same.”

“The war continues to polarize people specifically ethnically. Therefore it undermines the efforts for nation building and reconciliation.”

“No cease fire - a cease fire that is not really a cease fire. Yes, Arusha Accord signed, but no peace.”

1.4 The Regional/Geographic Dimension of the Conflict

The conflict, in addition to having been characterized as highly political, and as including a strong ethnic element, was also described in geographic and regional terms. The geographic elements of this conflict specific to Burundi suggest that the conflict runs along North/South lines, or along rural and urban lines. The South and the rural areas were regarded as disadvantaged socio-economically and less engaged politically. The effects of the conflict were said, by some, to have inflicted more harm on the South and the rural areas, although many others contested that the effects of the conflict equally hurt other parts of the country including urban areas.

The regional element of this conflict related to the influences of events in neighboring countries on the situation on Burundi. One reason for the possible regional effects was that Hutus and Tutsis also lived in Rwanda and other neighboring countries. Several respondents suggested that the genocide in Rwanda spilled over to Burundi, and it was clear that the establishment of several NGO activities in Burundi, including SFCG, was intended to prevent a replica in Burundi of what happened in Rwanda.

Interviewees’ comments included:

“It seems that it is a classic case of regional conflict affected by what happens in other countries around it.”

“The conflict is complex. Not as simple as an ethnic issue; many different factors involved; part of a greater problem in the Great Lakes. The internal Burundi aspect is part also of DRC.”

“The regional dynamic is also a hindrance. So if you make peace in Burundi, still Hutus and Tutsis are massacring each other, and this created fear. The lessons of Rwanda make Tutsis in Burundi fear letting go of power. And vice versa for Hutus.”

“Originally the vision [for establishing SFCG in Burundi] was to prevent genocide because of what happened in Rwanda. It was a gut’s reaction to the events of Rwanda, as we felt that it was very possible to see a replica of those events in Burundi.”

“In the Southern part of the country there are many areas under the influence of rebel control. In North West and across the lake in Zaire [DRC] and the Southern borders there are infiltration of rebel groups and remnants of ex Rwandan forces. There are several areas across the country that are used as corridors such as Kibira forest, and the Ruvubu Park.”

“The South/North power struggle is likely to intensify.”

2. Factors Facilitating Peacebuilding and Reconciliation

Interviewees, and SFCG staff who participated in staff focus groups echoed some themes regarding what has been encouraging peace in Burundi. One important factor was that people were tired of war, which was the first reaction given by several interviewees to the question about what factors encouraged peace. One SI journalist suggested that the absence of violent reactions to rebel attacks lately was a result of the fact that people were tired of fighting.

A second factor encouraging peacebuilding was the existence of a discourse of peace. In this regard, several respondents suggested that the discourse of peace was promoted through the efforts of NGOs in Burundi, which in itself was regarded as another factor encouraging peace. The role of SFCG in establishing the discourse of peace was noted by many. Some interviewees, and many of those we met informally, stated that SFCG taught people in Burundi the language of negotiation and possible co-existence despite differences. Interview responses included:

“There has been a discourse of peace taking place which is having its effect on the society. This discourse became part of people’s lives even if they did not like it.”

“There are quite a few, as long as they can keep a dialogue going.”

“Also the fact that the Arusha peace process with all its shortcomings is doing something.”

“The presence of the international community provides support and positive clues as well as financial and human support.”

“NGOs pushing them and a small corps of people who want peace - that needs to get snowballing.”

“Some NGOs since 1996 trying to educate the population.”

“Civil society actors playing more of a role to support the Arusha process. Majority was silent for a long time, extremists were loudest, now that has changed, Balance has shifted to positive voices. The presence of NGOs is helping.”

The role of traditional conflict resolution was also noted by many as effective in addressing issues of conflict especially on the local level. This is a significant finding, given that in conducting the 1999 evaluation, the impression was that the traditional conflict resolution mechanism used to exist, but has been severely disrupted. Actually that was one of the major hypotheses that were developed to explain the fears of refugees to return home². During this current evaluation mission, the word “Bashengantahe” - traditional conflict resolution- was used much more often than before. It was also the focus, in combination with modern methods, of a conflict resolution training conducted by the YC. One interviewee also described how effective this model has been lately in bringing justice to local communities especially when government intervention was lacking. According to a couple of interviewees:

². This hypothesis was developed by the late Dr. Ed Palmer based on his observations in Liberia and in Burundi.

“There is a growing movement towards rehabilitating traditional CR efforts by elders in some form or another.”

“Bashengantahe - traditional conflict resolution - using elders in the community - is a collegial system.”

The role played, or could potentially be played, by women and youth was strongly emphasized as a source for peacebuilding. The examples of Positive Solidarity were cited often to signify the role women have been playing in restoring communities despite the losses they had endured because of the war. The role of youth was regarded as potentially significant because they have not been ‘damaged’ as much as the older generations have been, and because they were more receptive to internalizing models of peaceful coexistence.

“Youth and women are the hope; we need to build upon their qualities.

“Give support to the positive forces - through youth and female population - because they are not dominant in society.”

“It is hard to heal old people or change their ways, which leads to suggesting that it is important to work with young people and expose them to other models; show them other ways, they only know violence.”

“When you talk to women especially you hear about positive solidarity.”

Another interesting factor that was mentioned by two interviewees was the role of middle and high ranking military officers. Those interviewees reported that among the officers were ones who could respond rationally to crises, and would not let ‘things get out of hand.’ The interviewees encouraged an exploration of the role of those officers in peacebuilding. Their specific comments in this regard were:

“[There is] a greater realism among some of the middle ranking army officers, especially those that is not from Burris.”

“There is a factor aiding peace that you will not hear much about but which I think is extremely important and will later be recognized as such- that is the army. The army is full of highly educated people and by comparison may have more highly educated people than any other institution in the Burundian society. The important aspect of these highly educated officers is that no matter how complex things get they can listen to rational presentations and react accordingly. They are not reacting blindly but instead are intelligently avoiding things from getting worse than the elites would have them do. We formed a group that went to different officers a few years ago and were surprised to find that we shared similar vision and will for peace; the problem always reverted back to the elites that consistently managed to get their wishes transformed into orders.”

3. Factors Hindering Peacebuilding and Reconciliation

The one factor mentioned most often in this regard was the lack of trust between Hutus and Tutsis. The lack of trust was exacerbated by years of bloodshed, and ongoing acts of violence across ethnic lines. The different narratives that each side read and share of their history also add to continued misunderstanding. Among the comments in this regard were:

“Lack of trust, misunderstanding, prejudice, myths and negative history narratives.”

“Lack of trust.”

“Mistrust.”

“Ingrained hatred and fear of the past, actions that have happened in the past - great hatred between Hutu and Tutsi.”

“I think we have two nations here not one, given their history narratives. Also 35 years of massive bloodshed resulted in people believing that each wanted to exterminate the other. Any crisis may result in a repetition of what happened before. It is understandable why they live for today not tomorrow. The past horrors make it difficult for them to look forward. It is like how can someone who killed all your family members become a partner in peace?”

Another factor hindering peace efforts was the lack of will to share power. The conflict issue cited earlier regarding the fear of the Tutsi elite to share power with Hutus seemed to have continuously influenced the peacebuilding efforts negatively, according to some interviewees. These interests were also mingled with the interests of a small minority that controlled much of the power. Their comments included:

“Absolute lack of political will to share power.”

“There is a small minority that is extremely powerful and has an all or nothing attitude.”

“Interest of people, specifically a small group of politicians.”

“The interests of certain blocks of families, businessmen.”

“The vested interest of a minority of people who want to hold on to power. One factor is that no body talks about Burris, which is a town or hillside in the south. Even the local government level officials are from Burris, no matter how far from Burris area a locality is. This seems to be the untouchable issue.”

“There is a strong Diaspora whose perceptions are colored by past events and not connected to present events at all.”

Regional instability, and effects of current events in neighboring countries also add to the challenges to peacebuilding. Further, some of the warring factions do receive support and refuge in some of those countries. This, in turn, has led to continued violence, which also has influenced the country’s morale negatively, and hindered peace efforts. Among the statements made by key informant interviews in this regard:

“Interference of other interests both internal and external.”

“The regional instability’s effects on the conflict in Burundi.”

“Neighboring countries’ support violent activities; people are allowed to operate from other countries more or less officially.”

“Continued armed aggression (not in a political sense - means aggressive behavior), both organized attacks, but also bandits, increased violence towards civilians.”

4. Emerging Issues and Needs

In addition to the typical needs of this conflict, such as the search for peace, humanitarian assistance, and peaceful coexistence of Hutus and Tutsis, key informant interviewees and SFCG

staff, suggested that, as the conflict has been transforming, additional issues were pressing. Those issues would require careful attention by SFCG, other NGOs and government agencies. The issues of justice and impunity were among those mentioned the most. Several respondents suggested that impunity would not help the society heal and move beyond the horrors of the past. The issue of impunity seemed to be a prerequisite for progress towards peace. As one respondent said: “The people who committed those crimes were not brought to justice. This must be addressed. Wounds have to be cleaned.” And another stated: “Issues of justice need to be addressed, and Hutus need a lot of boosting.”

With a strong perception that there has been progress towards peace, the return of almost one million refugees and internally displaced (according to estimates by some interviewees) to their homes was anticipated to start to happen soon. This would require massive support on all levels. It would also raise challenges to the communities that the refugees would come back to. Specifically, the issue of land tenure was expected to raise many social and legal problems, as the geography of many of those communities have changed, and refugees may not have access to their original homes. Respondents’ comments included:

“The process of reconciliation and peaceful co-existence is not over. SFCG should do more to increase the welcoming atmosphere that favors the return of refugees.”

“Other aspects of the conflict include the issue, which is of land is particularly important with the return of the refugees.”

“The refugee problem will intensify as they return; will need to work closely with UNHCR.”

Another serious problem that Burundi has shared with the rest of the African continent was the spread of HIV/AIDS. It was felt, however, that SFCG has been paying attention to this subject through media programs, and WPC efforts. Several respondents to interviews and focus groups suggested that HIV/AIDS was one of the most serious issues facing the nation.

Finally, the issue of trauma seemed to become of concern to some interviewees. There were also indications in the SI audience survey about this issue: More than 90% of those interviewed reported that they lost a family member during the war; many of those interviewed also expressed their appreciation to SI because of its ability to give them hope in the middle of their despair. The observations made by the evaluation team member, Mr. McTyre, himself an expert on trauma healing, during survey data collection, indicated that signs of trauma were prevalent among the population. Interviewees made two comments in this regard:

“A drain of resources for 99% of the population. The economy is ruined, and only 1% gets richer. On the Tutsi side the conflict caused a morbid fear and extreme extermination. On Hutu side there is a large-scale regroupment with the purpose, in my opinion, of separating the people from the fighters and keeping them near Tutsi military basis. Combined with those there are severe malnutrition and PTSD, orphans, marginalized groups such as Patwa. Every group is touched. On environmental level, the burning of forests to burn rebels. I think that lack of food in places forced people to cultivate difficult land. Conflict is preventing efforts that could have been done to address environmental issues.”

“[It is a] traumatized culture; a culture used to violence and oppression as a way to solve problems.”

5. Everything Considered, There is Progress Towards Peace

Despite the grim picture portrayed by respondents about the continuing political conflict among a minority of elites, which has intensified the ethnic aspects of the conflict, and which has hindered efforts for peacebuilding, the vast majority of respondents to interviews and focus groups suggested that the country was moving towards peaceful coexistence and reconciliation. The following statements describe effectively the myriad of responses supporting the notion that the country was moving towards peace:

“Positive things already started to happen, for example because of NGO work.”

“We are moving from one state of the conflict to another. The next stage will be about society building: Clearing the forests, the land and building homes. We have a vision of reconciling Burundians with themselves. We are now setting the ground for them to do so. I already see positive steps such as cease fire, peace accord, repatriation.”

“I think that the country is moving towards peaceful coexistence but not in a straight line, it is coming in waves and ups and downs. One significant indicator of that is that instances of inter-community violence are much more rare than they were as recently as 4-5 years ago. When there is an attack, the different ethnic groups flee together.”

“Actually there has been progress already. For example, instead of the bodies in the streets in 1993-1994, the society moved forward. They learned to talk to each other even if they do not like each other. That is what some of them said they learned from Arusha.”

“We are closer [to peace]. We made some progress. I have concrete example: When the rebels attacked Kinama in February and shelled bombs where Tutsis lived. If this had happened 4 years ago, there would have been revenge. But this time there was no revenge. The reasons for that are many: First it is not a solution; second, people are tired.”

“We are making progress. Since the crisis in 1994 people have tried very hard to overcome their fears and frustrations. They learned now that they can negotiate and accept compromise. The last few years built bricks for the future. I think they are on the right road, and can build further, but still very fragile.”

“Yes, it is near the end. Lots of progress on many plains, even if not complete, it is still progress.”

However, these responses by key informants and SFCG staff members must be weighted against other information collected from the public through the SI survey. In the SI survey, the public was asked if the crisis was nearing an end. Less than 25% agreed that the crisis was nearing an end. The rest disagreed. Therefore, although those in key positions may have shared a positive view of progress towards peace, the majority of the public seemed to be more cautious. Their position resembled that of the few key informant interviewees whose statements below shed some skepticism on the progress towards peace:

“They are as near as they have been for a long time. If they achieve peace in 6 months they will be doing well.”

“I don’t know, I don’t see any. Well there is increasing talk among various groups; it’s better.”

“Nothing. What is clear in Burundi is that it is hard to have clear indicators.”

“Nothing. Because of the question of what resolution means; the conflict won’t be resolved for fifty years - disagree with premise that you can solve a conflict like this - it is beginning to be transformed - means to take negative energy and put it in a positive direction.”

B. The Role of SFCG

1. View of SFCG and its Impact on the Society

The responses received from the key informant interviews, supported by statements made by the public who were surveyed, suggested that SFCG was held in a very high esteem among the people of Burundi. Further, their efforts have been recognized by many to have a tremendous impact on the Burundian culture. This evaluation team is confident to state that SFCG made its mark on the Burundian society. This mark was reflected in increased ability among the public to express themselves on various political, social, ethnic and health-related issues, and increased awareness and application of conflict resolution and reconciliation methods. SFCG influenced the vocabulary of the Burundian society by adding to it meaningful terms such as “negotiation,” “coexistence,” and “dialogue.”

In this regard, respondents’ awareness of SFCG’s goals and objectives was clear. Almost all interviewees recognized, in general terms, that SFCG’s goals and objectives were about building peace, coexistence, reconciliation, and conflict resolution:

“Generally it is to promote dialogue among conflict parties so that they can reach their own resolution. That dialogue could be direct, or spread out over media. Another goal is to build social cohesion. Another goal is to help build a culture of tolerance of diversity.”

“They try to work through dialogue and dynamics of peace restoration and reconciliation.”

“Their goal is to contribute to restoring peace and to put people together and to share ideas.”

“Their main objective is to bridge the gap between ethnic groups. It is a difficult task especially in Bujumbura given the disparities between the two groups. It takes a lot to bring together a staff that is not only Tutsi. Then you have to deal with the differences among staff members.”

SI seemed to be more visible and recognized by key informants. Many of them also knew of the WPC, and fewer knew of the YP. However, in all cases their impressions of the work done by SI, WPC or YP, suggested that they were appreciative of this work, and acknowledged that it did

help the efforts of peacebuilding in Burundi. The following long list of statements made by interviewees tells, without further comments, what Burundians thought of SFCG:

“SFCG does promote examples of those who worked together for human rights. By working with grassroots level for reconciliation, NGOs can promote these rights further.”

“It is clear that Studio Ijambo is doing some good work.”

“In general they have a good reputation, and need to replicate more projects and shed more light on youth.”

“I appreciate SFCG’s work because it helped connecting people inside and outside the country.”

“I have not been informed deeply about their programs. But I heard about some of their programs on prison and on women in hills. They are very positive.”

“The name ‘search for common ground’ means that they look for grounds that are not violent. This is very important in a country where they try to resolve conflicts with arms. They make me feel that I am not the only utopian.”

“I believe that their programs which use magazines and interviews do help educate our people. I also want to indicate that SFCG does help with the economic issues. This is because when many businesses shut down during the conflict, SFCG and other NGOs created jobs for people. These jobs feed so many dependents. We have 3500 Burundians hired by NGOs. If each is sponsoring 5 people, this means that NGOs are helping almost 18,000 people.”

“From what I know they definitely have done some very good projects. For example their radio shows are very well done. No doubt the studio has done tremendous work. Not just producing programs but also training Burundians. The women center made a good contribution by raising the profile of women. Those are the two I probably know best. Also they have great people working there.”

“Search targets true causes of conflict - it is direct/straight (in its approach.)”

“Search had some very qualified staff members, especially among the locals, active and extrovert; very positive on finding solutions. I have discussed HIV/AIDS (with them) - it was a positive experience.

“Search is known and respected in Burundi. Studio Ijambo (is known for) integrity. What I like about them is that they do not always keep quiet about what they hear and experience.”

“Everyone wants to put the SI logo on their cars or homes. People like to give an interview to SI.”

Several respondents also emphasized that the role played by SI in opening a forum for people to express themselves clearly and honestly, changed the long-standing culture of secrecy, for which Burundians have been known. People were able to break through many taboos, especially the taboo of revealing one’s ethnic identity. This change seemed to have happened fairly rapidly. This was evident from the fact that when the 1999 SI survey was being prepared, there was a great hesitancy among the interviewers to ask the public about their ethnic background. But surprisingly, in preparing for the 2001 survey, such hesitancy among interviewers was reduced

to a great extent. This experience reflects the themes mentioned by respondents in the statements below:

“Another important aspect is that they allow all people to express themselves and to tell what they think. Traditionally radio allowed only people from a certain class to talk, not the ordinary people. Before they had a reserved type of talk such as telling stories, but not to express their views.”

“It is a long process. But what has already been reached is that people express themselves. When you meet them they accept to talk freely, which was prohibited in the past. If you meet someone, he or she can tell you which ethnic group they came from, which did not happen before. He or she can tell you about health problems, or that they are HIV positive. Those things could never have happened in the past. People could be criticized for saying things like this. This attitude improved because of SI efforts. So people are changing their views. But the government does not want to change. It is also good that the government is getting to hear criticism.”

“Now the tongues of women of both ethnicities are becoming unstuck. And the Search work helps with this.”

However, a couple of interviewees suggested that although breaking through the ethnic taboo was a success, it was time to move beyond the ethnic identification of people, and onto getting them to work together towards rebuilding their country. This same theme was also strongly raised by SI staff in a focus group.

“The first achievement of SI is the fact that the word Hutu and Tutsi is no longer a taboo because of their program. Before it was unbelievable to use these words. However, the systematic use of the two words portraying the Tutsi as the rich and the Hutu as the poor could be problematic.”

“They make a good achievement by abolishing the ethnic divide. People can now say that they are Hutu or Tutsi. Now it is time to speak of other issues, otherwise the word will be abused. There is a need for new approaches.”

Fewer respondents acknowledged that the dimensions of the conflict in Burundi were too complex to allow for a clear assessment of SF CG’s efforts. According to one of them: “They [SF CG] are only starting because the problem is complex. To resolve the conflicts of Burundi peacefully, we must do things step by step.” The other interviewee emphasized the difficulty in trying to work on many issues in the entire country:

“The problem from my perspective is that to reach the whole country is hard because of the war. Too many irons in the fire. I doubt that they are having the success that they want. This is an argument to increase the number of people who follow the structure (programs) or decrease the number of activities. My view is that Search is working in education, formative domain, as opposed to humanitarian activities, and that takes time, more training, more time, and more patience. Need much more time to succeed, and to have the results with people we want to change.”

2. SF CG’s Mode of Operation

Interviewees and focus groups participants discussed various aspects of SFCG's techniques and mode of operation. They also suggested some directions for SFCG to follow.

Among their perspectives on the techniques and mode of operation was the effectiveness of actual products and activities. Interviewees were familiar with several products and activities developed and carried out by SFCG. These included publications, sport and cultural events, radio programs and programs for women and youth. The statements below show that respondents praised the quality and effectiveness of these products and activities:

“They organize events, soccer games, joint efforts between ethnic groups, participants form both sides. I believe that they also do community type projects with groups in the northern suburbs - associations – and help organize food distribution. Overall good; they get Hutus and Tutsis working together.”

“They develop good publications, printed materials and posters which are accessible. Training of the trainer programs have made good impressions; they put seeds for development. Also their people work together, both Hutu and Tutsi without being forced to do so.”

“They produce radio programs which are appreciated by our people. We believe that media work is important to educating people. They also organize meetings to exchange ideas. I know that they also have plans to do programs on family law, and to teach listeners about their rights.”

“The women center has a program to promote women associations to promote cultural tolerance, conflict resolution and good management.”

“I also know about their youth center. That center works actively with international and local NGOs. I know that about 200 people have been to the youth center to receive advice. I also know that the youth center helps other organizations elaborate their projects.”

Another aspect of SFCG's mode of operation was the use of various techniques and methods to achieve their goals. Most respondents were aware and familiar with the reconciliation, peaceful coexistence and conflict resolution techniques. Those respondents also elaborated on how these techniques actually achieved their goals. An interesting aspect about the techniques and methods described below was that they were fairly diverse, and were applied in different situations. Yet, despite that diversity, their success was viewed as consistent. The underlying themes employed with these techniques and methods were: open dialogue, allowing space for everyone to express her or his self no matter what their position in the society was, neutrality and fairness, and selecting the right cite to conduct their work, be it a fighting zone, a refugee camp or a village.

“Another role they play in peacebuilding and conflict resolution is the one they do with fighting factions. For example, they put on the air information about causes of fighting, and the situation that led to the eruption of fighting, and the role of various groups in it. They do this in a very neutral responsible manner (if they were not fair and neutral, the rebels would not talk to them). By doing this they facilitate the way to searching for peace because they make different groups and people feel accountable, and careful in what they are doing so that they do not get ‘bad media.’ Another important role is their

interviews and talks with the various fighting factions during their fight. When people fight they do not stop to understand each other's needs. They are busy shooting at each other. Studio Ijambo helps them hear each other's needs and issues; this facilitates negotiations, and puts an end to the fight."

"They use mass media and organize interviews with people inside and outside the country. For example, many Burundians did not know the conditions in refugee camps. When you do not know these conditions, you do not realize how much they need to come back to their homes. SFCG's work made the link between the refugee camps and the rest of the society, which touched many people, including me personally."

"Search people are out in the fields and in the interior. A special thing that I saw was that even the woman who was very poor without shoes, they worked with her. They do not limit themselves to the educated ones only, but they go to all women wherever they are, while others bring them here to their offices. I have seen that women from Search go to meet women in the country. I also see that Search works with integrity and honesty, not like others who are only concerned about statistics."

"One important method is that SI meets people in the villages. This method creates trust between SI journalists and the people. When you hear your views broadcast on the radio you trust SI. The fact is that broadcasting views without censor creates trust. The other aspect is that SI works on topics that are of concern to the people. If you go there and start telling them issues that they do not understand they would neglect you. But talking to people about their problems make them more engaged."

"They involve Burundians."

The following excerpt from an interview with two SI journalists, Adrian and Alois, about how SI staff planned and implemented the coverage of the inauguration of the transitional government on November 1st, 2001, illuminates how SI journalists make their decisions, and select the methods and techniques, which would ensure maximum participation by the people:

"We discussed in the editorial meeting how we will approach the events of November 1st. We decided it would help to make Burundian people participate. We knew that the national radio would only give the official story. We wanted to make people's voice heard. Traditionally, radio reports are done between journalists in palaces or in the studio. Instead, we decided to make teams in different regions; talk to people and report live to the studio via cell phones."

Another observation about SFCG's mode of operation was the cultural appropriateness of their work. Some respondents recognized that SFCG's activities, especially their media ones, seemed to correspond well to the African oral culture, and the social patterns of Burundians. The two comments below are examples of this cultural observation:

"The use of radio in Africa is already a good adaptation to our continental culture- we are an oral culture and the more we develop that means of communication the more we are reaching the population. The magazine program (Amagazanganzira) is a good example and is probably as popular as it has ever been. Another methodological vehicle that is excellent is the soap for radio. These have been very effective."

“I see their goals as promoting peace through the media. This is more important than what people from outside Burundi understand, because we are an oral culture for whom the radio is much more than another instrument. In such a culture people gather around as a common daily occurrence, with the banana beer, to comment on what the radio is saying. This is an important process for us.”

Continuing with the theme of cultural appropriateness, several key informant interviews ‘complained’ about the existence of what they called a culture of secrecy among NGOs. It appeared that respondents suggested that there was some type of competitive attitude that existed among international NGO³s. This competitive nature led them to surround their activities with secrecy, lest others discover them. Naturally, some respondents, who did not find it appropriate that NGOs conduct their affairs in such a manner, criticized such practices. They raised the concern that the entire society loses so much due to lack of cooperation and disorganization of events and activities as a result of such practices. Below are comments related to this issue:

“We don’t collaborate, don’t know why. Here in Burundi, when projects are done here, they are done in secret - protect ideas? We have tried several times with Search. We work with youth, it is difficult to succeed in collaboration.”

“One of the problems I have seen here, I don’t know the answer to this, is that each group does their own thing. We do it too, very political. We don’t share. Each one is pushing their own agenda (all groups.) It is part of the NGO problem here. There is not a lot of cooperation or sharing information. Search has its own way of doing things from what I have heard. They are inflexible, won’t bend.”

“I have never been directly involved with them. There was fear that my project was not good for Search. So there was always a distance between my work and the women center or the studio.”

Another asset to SFCG’s mode of operation is its good relationship with USIAD, and US representatives in Burundi. One concern that existed in the 1999 evaluation report was about the relationship between SFCG-Burundi and USAID. The 1999 report indicated that the relationship suffered at times. This was not the case in 2001. The interviews with officials in USAID, and the US government, showed much appreciation, if not admiration, to SFCG efforts in Burundi. So much so that USAID increased funding to SFCG lately. One reason for this positive change in relationship with USAID was that, according to top officials at SFCG, “we were lucky to have two good country directors in a row, Shamil then Louis.”

³. The evaluators agreed that while conducting their II interviews with SFCG staff and other NGOs, they encountered incidents when staff members were hesitant to share information about the collaboration of other organizations or groups, thinking that it will lead to giving credit to other groups or organizations. Only when they were assured of the purpose of asking questions about other organizations or groups’ involvement with their projects that they opened up.

Finally, several respondents suggested various activities and changes that SFCG could implement. The most prevalent suggestion was that SI needed to have its own radio station. SFCG staff responding to focus groups questions also made this suggestion. Few others suggested that SFCG does TV programs as well. Another significant suggestion was about establishing more antenna offices, which SFCG seemed to have been active in implementing lately. Another suggestion was to address the needs of groups less thought of, such as Batwa people, and those who speak Swahili. While SFCG has been active in including Batwa people in their activities (such as the Summer Dance Competition), there have been no signs of any efforts to conduct programs in Swahili.

“Have your own radio station.”

“Studio Ijambo needs to have its own radio station.”

“A radio station.”

“Try to get on TV, and do well like they did on radio. Some people cannot listen to programs during the day, so if they put these programs on TV at night they will reach those people. They can also reach people who spend times in snack bars. About the soap, many people listen and they know that actors are multi-ethnic, but they also want to see to make sure that they are not faking. They would believe more if they see them on TV.”

“To have other offices in every province. Especially in places most affected by the crisis. I hope that they can have a presence not only in the capital of a province, but also in all places that need help, and where others are not going.”

“Also, many people speak Swahili especially in Buyenzi. There is a need for programs in Swahili. According to one interviewee: “Many people told me that because I speak Swahili.”

“Need to work where people are forgotten such as the Batwa people.”

C. Potential Arenas

This category includes descriptions of potential activities for SFCG in three arenas: The political, the economic and the social/cultural.

1. SFCG's Role in the Political Arena

SFCG was involved for sometime in the political process via the efforts of Ian Van Eck. His continued efforts working with political groups are no longer supported by SFCG. At the present time, several key informant interviewees suggested that SFCG needed to play a role in the political arena. However, the role suggested by those interviewees was not only one of facilitating dialogue between factions. Instead, another role that was suggested was related to education and training on conflict resolution techniques and skills. It was argued by one interviewee that while SFCG has been delivering such a service to the public, it has not replicated such effort with government officials. Others suggested a more active role in the area of human rights, and exploring a Truth Commission prospect to address such issues. Here are the comments related to this issue:

“I think that SFCG can contribute to governance issues by organizing workshops on conflict resolution and human rights. They have been doing well with fostering dialogue among the ordinary people. But we need them to also help the government and political partners in their fight to find solutions to other aspects of the conflict such as the economic.”

“I have interest in human rights. Their way is good, by using media, and a women center, for promoting human rights. I think that Louis' idea about a truth commission is a good one.”

“To intensify efforts from November 1st to help Burundians in the moderate center to continue building bridges and trust without which the entire experiment would not succeed. While they will not do that on the top leadership level, the top leadership needs to support the grassroots level and levels below the leadership. And to give direction in that way to the leadership. This is especially true because the Arusha Accord did not include other than the political leaders.”

“More of those who can facilitate dialogue such as Mr. Abdullah and Mr. Sakhnoun (international mediators) should be involved at this point.”

“Besides SFCG, studio Ijambo and the Radio Publique Africaine, there are really not many who are making major efforts. There are more divisions that are being created. The political parties are divided because of the different posts.”

2. SFCG's Role in the Economic Arena

Many interviewees suggested a role for SFCG in the economic arena. Various interviewees and focus groups participants made this suggestion. Of course, almost all of those who suggested a role in the economic arena did not anticipate that SFCG would actually conduct economic enterprises. Instead, those individuals suggested that SFCG could play an “Integration” role in that area. That is, to address people's immediate economic needs, or build their capacities,

through collaboration with various organizations and groups who may be able to provide those services. Such a role seemed to have been actually implemented, to an extent, by the WPC. However, the suggestion made here was to expand that role, as the society was moving towards peacebuilding and reconciliation, which will require economic development as a foundation for the stability of peace and reconciliation efforts. The following are some of the comments that suggested such a role:

“I encourage SFCG to explore a role with economic issues. I also would like to see their contribution to our 4-step plan, which includes humanitarian work, rehabilitation, social infrastructure, and resettling refugees, and internally displaced (one million). In 2001 we plan to resettle half of them, 300,000 in the following year, and 200,000 in 2003. We also need to assist students and war victims. We need the help of NGOs and SFCG on these issues, and we can provide them with figures if needed.”

“What doesn’t work in Burundi is lack of acknowledgment about what it means to do conflict resolution in Burundi. It means economy, humanitarian assistance, lack of sustainability, all conflict resolution must address these fundamental issues while at the same time doing facilitation.”

“To help someone to overcome problems of poverty by building their skills, and means for real concrete projects. For example, to raise goats. Misery discourages.”

“More antenna projects. Bring more people and more money here.”

3. SFCG’s Role in the Cultural/Social Arena

This evaluation revealed that there were several cultural and social factors that seemed to be of potential significance for the work of SFCG. The Burundian society, like any other, has certain positive elements, which may be built upon in the process of building peace. One of these elements, which SFCG has been cognizant of, and has been promoting via its media programs and conflict resolution training, was the traditional model for dispute resolution, “Bashengantahe”. As mentioned earlier, the presence of this model in the society was very much felt in 2001, compared to the time when the evaluation was conducted in 1999. As one interviewee noted: “There is a growing movement towards rehabilitating traditional CR efforts by elders in some form or another.”

Another element that was described by several key informant interviewees, focus groups participants, and in informal discussions, was that Burundi used to be an almost corrupt free society before the 1993-1994 war, and the ensuing events. It is rare that such a quality is used to describe a third world country! And this suggests that efforts made to revive that quality could only help by promoting shared positive cultural and social confidence across ethnic and other lines. As some respondents stated:

“Another factor is that this country hardly had corruption in the past.”

“Corruption was not a problem in Burundi in the past, but now it is in the open.”

Another social and cultural element that was viewed by many, as a source of unity was that “this is a very old country, and has always had these boundaries. It used to be a kingdom with these

boundaries, which allows for their sense of ownership of the country. There is a strong geographic state.” Other interviewees echoed that same theme:

“They [Burundians] also have a common culture; they speak the same language and have the same religions. These are potentially unifying elements.”

“Normally Hutus and Tutsis live together - same language, customs, religion.”

Such unifying elements could also be used to underscore themes used in program activities. The fact that people of this country could trace their national history to the pre-colonization era is sometimes too unique for the African continent. Such a quality, if highlighted in different programs and activities, could only bring people closer on a more common ground.

The role of religion in this country was also noted by the evaluation team for its uniqueness in the Burundian society. On one hand, it was noted during field trips that religion was integral to peoples’ lives. On the other hand, it was also noted that, unlike ethnic intolerance, religion was actually a vehicle for tolerance and inclusion across religious lines⁴. In addition, the fact that Muslims did not participate in the war and made efforts to stop the fighting, despite their belonging to the two main ethnic groups, Hutu and Tutsi, suggests that there is a potential for employing religion as a force of peace in Burundi. Exploring the religious dimension may lead the church in Burundi to become more active, and effective, in using its influence to promote peace, along with Muslims and members of other religions⁵. Below are some comments about the role of religion in Burundi:

From Noa’s Interviews: “The Muslims helped a lot during the crisis.”

From Noa’s Interviews: “During the crisis the Muslims have helped. They protected the people that had difficulties.”

From Leslie’s Observations and Interviews while Collecting Survey Data: “This is a highly spiritual population that takes its religion very seriously; they not only go to mass but participate actively in the affairs of their parish. They all have strong grasp of the

⁴. Several SFCG staff, and individuals we met, indicated that it was very acceptable in Burundi for members of the same family to belong to different religions, especially Islam and Christianity. At least one SFCG staff member described such a situation in his family, and suggested that it was perfectly acceptable. One young Muslim high school student stated that despite his recent conversion to Islam, his Christian family accepts him, and his religious practices. Several who were interviewed informally also stated that a Muslim son or daughter was well included within a Christian family.

⁵. Such concepts may also resonate very well with SFCG-head quarters’ recently established forum for the study of religion and conflict.

catechesis and are able to apply religion to their daily lives in ways most western societies have forgotten. The two Muslims met in Kyange also had just come out of the Church and their participation was taken for granted B totally natural. The degree of openness this implies is novel and needs to be considered in formulating a much stronger role for religion and for the spiritual life of the population as a whole in the sculpting of new realities and structuring peaceful alternatives.”

Finally, one cultural element that also prevailed in the Burundian society, according to several interviewees and focus groups participants, was the concept of ‘never trust a Burundian’. Such a concept may be underlying much of the distrust that has been reported to be the largest hindrance to peace efforts. It is the conviction of this evaluation team that SFCG has the means to reach into the Burundian society with efforts to eradicate such a notion, thus removing a large obstacle on the road to peacebuilding.

D. Recommendations

1. ***Continue to build antennas in order to address interior needs.*** The needs of the interior have been neglected for long. SFCG has taken the initiative to establish antennas in various areas. This effort is forward looking, and must continue and expand, especially as the return of refugees will only exacerbate existing challenges.
2. ***Integration is the right vision of time.*** The work of SFCG in the current stage of conflict, a stage of rebuilding and reconstructing, cannot be accomplished using SFCG’s specific expertise in peacebuilding and conflict resolution. Their efforts in the development arena will need to increase. This will require a different mode of operation, which the II addresses very well. Despite the fact that II is a novice endeavor, it brings the proper vision, which can guide SFCG’s structures and efforts.
3. ***Conduct work with the political and governmental levels.*** As the government and political actors are engaging in more activities geared towards rebuilding Burundi’s unity and peace, those involved in these processes could benefit from an increased role by SFCG. This role does not need to be limited to assisting parties’ dialogue, as was the case with SFCG’s past involvement, but should expand to include training on conflict resolution, dialogue and negotiation skills.
4. ***Explore work in the economic arena.*** The economic needs, skills and capacities of the Burundians require massive work in order to move away from the dangers associated with poverty and deprivation. Consistent with the Integration spirit, SFCG may explore possible roles to play in the economic arena, using its II functions. The WPC already had some experience in this regard, and SFCG leadership in Burundi has been cognizant of the need to address these issues. It is time to take well-calculated and researched steps in that direction.

5. ***Build bridges between women and youth projects.*** In 1999, the evaluation team detected a disconnection between the WPC and SI activities. This seemed to have been remedied over the past two years. But in 2001 a disconnection seemed to separate the WPC and YP activities. While the connection between SI and the other two projects seemed to be dynamic and consistent, the same may not be said about the work of the WPC and the YP. The potential for collaborative work between the two projects will only increase with the attention of the leadership and staff in the two projects to the need to build bridges.

6. ***Explore cultural and religious foundations for reconciliation, and development.*** The Burundian society, like any other, has elements that contribute to peacebuilding and conflict resolution, and others that do not. SFCG has a tremendous influence on that country's culture and norms via SI and other projects, as evidenced from their ability to change the vocabulary of Burundians towards a language of dialogue and negotiation. A careful understanding of cultural elements that encourage peace in Burundi (such as religion and the time-long national identity) and elements that discourage peace (such as the culture of secrecy and the notion 'never trust a Burundian') could be treated in media and other programs with the purpose of strengthening the former, and transforming the latter.

7. ***Challenge the culture of secrecy among NGOs.*** A big challenge to the II is NGOs' pattern of conducting affairs in secrecy. Such a culture may pose a threat to the potential success of the II, and the ability of SFCG to operate effectively during this stage of the conflict. SFCG, regarded as a leader among NGOs in Burundi, could play a major role in challenging this culture, and in setting precedence of success by using open communications, and increased transparency.

8. ***While keeping a focus on the less educated groups via Studio and Women Center projects, consider the need to appeal to more educated groups.*** SFCG has been very effective in giving a voice to the disadvantaged people. This was one of the major successes mentioned by everyone we spoke to in Burundi. However, while SFCG must continue with empowering the disadvantaged in Burundi, it must also find ways to keep the more fortunate others interested and engaged in its activities.

9. ***Keep a regional focus.*** SFCG has established the Great Lakes Policy Forum out of the understanding that the regional influences could be devastating to Burundi and other countries in the area. This evaluation confirms that a regional perspective must be maintained, and methods of disseminating information across the region be open to NGOs and others interested in building peace in the region.

10. ***Prepare to address refugee issues.*** According to most interviewees, especially those working in the government, the return of refugees, including the internally displaced, will 'dominate' the scene for the next few years. SFCG's plans to build more antennas, coupled with the Integration spirit, will allow it to play an effective role in assisting with the coming back home efforts.

11. ***Establish a public forum for discussing land issues.*** Related to the return of refugees, the social and legal issues associated with land tenure may complicate matters. SFCG leadership and staff seemed to be aware of the serious implications for not addressing this issue. SFCG seems to be in the right position, in relation to the government, civil society and citizens, to establish a public forum to discuss this issue from various angles: Legal, social, cultural, agricultural, etc.

12. ***Address trauma issues.*** No doubt, the conflict in Burundi left its damaging imprints on the people. This evaluation revealed that trauma issues are likely very prevalent among the people. Yet, the resources to address trauma are very limited. SFCG could, through its II, develop a professional cadre capable of addressing trauma issues. Healing the individuals may prove to be a prerequisite to healing the nation.

13. ***Explore the potential for conflict resolution activities with military personnel.*** The comments made by two interviewees regarding the positive approaches to the conflict among middle and upper ranking officers in the military, provides a window of opportunity that is worthy of exploration. It is the opinion of this evaluation team that statements given by two interviewees, which have not been confirmed beyond that, do not constitute sufficient grounds to taking actual actions on this issue. But what this insufficient information allows for is to explore this issue further in order to determine the potential for peacebuilding should efforts be made in this unexplored arena.

Section IV. Methods, Themes, Findings and Recommendations for the Integration Initiative

A. Background

The Integration Initiative (II) was launched officially in May 2001. However, it is built on past experience, as there have been special projects before the launching of the initiative that were conducted with other groups and built cohesion in these groups. Louis Putzel, the current country director, started this initiative, which, according to him, found support in the 1999 evaluation that suggested the need for SFCG groups to work collaboratively.

The II is based on the assumption that conflict is played out across various divisions, which requires the use of capacities and skills offered by diverse groups and organizations. The II is intended to build cohesion starting within SFCG and extending to the associate environment of international NGOs, government and the UN. The purpose of the II is to enhance the efforts for peacebuilding and reconciliation by utilizing the capacities of all actors who may contribute to these efforts. As Louis Putzel stated: “We network different groups and organizations which work on peacebuilding and reconciliation.”

The overall goal of II is to build social cohesion in Burundi. One objective is to integrate the activities of the projects of Search and to extend the integration to others; to seek connections on development work beyond Search’s competence. Another objective is to seek economic opportunities for associations with whom SFCG works.

The first step in building a structure for the II was the opening of an office within SFCG in Bujumbura in order to seek opportunities to work collaboratively with SFCG and external groups. The plan is to replicate this structure in the antenna sites in the interior. The II currently employs two staff members: Nadine and Latwal.

The II activities are generally implemented where there are opportunities to have more than one group working on a project. For example the Day of the African Child was a collaboration of SI, the WPC and the YP. The traditional dance competition last summer was another project that involved the WPC and SI. The concert tour was publicized by SI, and conducted by the YP. There will also be a project between SI and the YP, the SANGWE program, which will be jointly produced.

Other examples of the II that involve external organizations are the consortium of theater troops supported by a group of NGOs, and the involvement of various NGOs and women associations in the Positive Solidarity activities.

B. Evaluation Methodology

Consistent with the evaluation approach used in this evaluation mission, various evaluation techniques were developed in order to capture information about the II from different groups, and in different settings. Interviews were conducted with heads of SFCG projects; observations and intercept interviews were conducted with individuals benefiting from II activities; a focus group was facilitated with members of the theater group “Tubiyage (Talk Together);” and a survey was conducted with SFCG staff in all three projects. The charts below describe the various methods used with process and outcome evaluation.

Integration Initiative Process Evaluation

Evaluation Topic	Evaluation Method(s)	Source(s) of Information
Identify intended purpose, goals and objectives	1) Staff interview 2) Review of documents	1) Louis and Nadine 2) Coordinator’s job description
Identify involvement of other SFCG projects in the initiative	1) interviews 2) Staff interview 3) Survey	1) Heads of SFCG projects 2) Louis and Nadine 3) All SFCG staff
Identify involvement of other organizations with the initiative	1) focus group 2) Staff interview	1) Tubiyage (Talk Together) 3) Louis and Nadine

Integration Initiative Outcome Evaluation

Evaluation Topic	Evaluation Method(s)	Source(s) of Information
Assess effectiveness of inter-organization integration process on building houses for returning refugees	1) Case Study a. Staff interviews b. Interviews c. Observations	Positive Solidarity a. Key staff involved in contacting ACORD to build houses for returning refugees b. Individuals and officials who can testify about the effect of the Women Center’s involvement on this issue c. Actual construction efforts in the area
Assess effectiveness of intra-organization integration process on restoring peace among college students	1) Case Study a. Staff interviews b. Interviews	University Crisis a. Key staff involved in contacting university students after the incidents of June 2001 b. Individuals and officials who can testify about the effect of the Studio and Youth Center’s involvement on this issue

Two items from this evaluation are included as in this report: The case study on Positive Solidarity and the case study on the university crisis (included with the YP report). The two cases highlight the effectiveness, or potential effectiveness, of utilizing the II concepts in conducting efforts for peacebuilding and reconciliation. The complete write-ups of all other interviews, observations, case studies and focus groups are included in the electronic Appendix.

C. Themes and Findings

The evaluation of the II highlighted certain themes and findings about the dynamics of the II, and its effectiveness.

1. The need for II in Burundi

Perhaps now, more than at any other time during the Burundian conflict, there is a growing need to work collaboratively with various groups and organizations in order to address the diverse needs of this society. The II vision is definitely on target. According to several key informant interviewees, SFCG was encouraged to expand its contacts with other organizations in Burundi. For example, a high ranking government official suggested that, “SFCG explores a role in economic issues;” another official praised the already existing collaboration of SFCG organizations on human rights issues- he stated, “I have interest in human rights. Their way is good, by using media, and a women center, for promoting human rights.” Another official, recognizing SFCG’s leadership in Burundi, stated that, “SFCG should do more to increase the welcoming atmosphere that favors the return of refugees. I also appreciate that SFCG is the leader and the focal point for other NGOs.” Another UN official reiterated the same ideas: “Burundi needs people like them (SFCG). They seem to know what they are doing and where they are going. We are in the beginning of our collaboration, and we have much to do together. There is not one way for reconciliation, and therefore we all need to compliment each other.”

These statements from the key informant interviews illustrate the diverse needs of the Burundian society, from economic to human rights, to refugees, etc. The statements also highlight the important leadership role, and credibility, which make SFCG a natural Leader of other NGOs. These expectations of SFCG were clearly articulated by Louis Putzel:

“Search is already perceived especially by the UN as a link between NGOs, UN and Burundian groups. We will be increasingly called upon to do more of this as this empowers Burundian civil societies and big organizations working here. Another function we have is to help small associations through some logistics such as giving them space or making copies for them.”

2. II’s Mode of Operation

The II does not operate as a structure, as much as it operates as a process and “synergy.” The leadership of the II insisted that it was not in their vision to make II “another project” similar to SI or the WPC.

2.1. II as A State of Mind

The II was very often described as a process, or as a state of mind. Consequently, the II staff consists only of two people whose task is to coordinate activities between SFCG organizations, explore potential areas of collaboration with other organizations, and identify needs of various groups, while seeking the cooperation of the proper organizations to address these needs.

According to the leadership of II, it is important to make the SFCG staff think in terms of

integration. That is, to help them consider the potential for working collaboratively with other groups in order to better address the needs of the society. II leadership suggests that the documented successes of its integrated projects should serve as examples of what “thinking integration” can do.

2.2. Factors Facilitating the II Work

There are factors that facilitate the II work. For example, the creation of integrated antennas with present projects; and the creation of the consultation committee for peace and reconciliation, which brings many local associations and international NGOs together. About the availability of funds for the II projects, Louis Putzel stated, “funds are being accessed by partners on several projects. We do not have the money yet, but we got tied to what is called the consolidated appeal where we connected a year ago with a group of organizations, and wrote through OCHA an appeal for funds for peace and reconciliation activities to be conducted by Burundian civil societies. This is not a grant proposal, but an appeal for funding to be used by these partners, and was prepared by OCHA. We took part in writing the section on peace promotion. Other factors that facilitate the II work are the establishment of the theater group, which is anticipated to be a good instrument in bringing several theater art groups together. Another factor is the Contact Group organized by OCHA, which includes all UN agencies and NGOs; they meet bi-weekly. This facilitates II contact with partners.”

2.3. Factors Hindering the II Work

But there are also factors that have been hindering the II efforts. In the beginning it was lack of human resources. This is also true about the interior. But now there is funding for positions there. Now that there is one assistant, the problem is alleviated. There is also a concern about the effect of integration on the integrity of participating organizations, and the difficulties associated with working with various ethnic groups. According to Louis and Nadine:

“One problem is that when you bring individual groups together, it is sometimes difficult to keep intact the integrity of each group. For example, if you have individuals from different groups collaborating, this can sometimes cause a divide in the initial groups. This is something we have to be careful with. This is why we have to establish an ongoing conflict resolution mechanism, like we did with the Women Center. Internally the concern is insufficient understanding among people in other projects of what the II is about, and we need to do more to get people to think in terms of integration.”

In addition, Nadine stated that she encounters some resistance from some of the projects. Nadine suggests that bringing people from three different ethnic groups to work together is not always easy. Maintaining ethnic balance is difficult, as it is culturally a taboo to ask about ethnicity, but at the same time “we want to balance the ethnic mix.”

Another concern that was raised among affiliates of the WPC and the YP was the asymmetrical relationship between SFCG and other local organizations. SFCG was regarded as ‘more powerful’ that others mainly depend on it. Further, one interviewee expressed concerns that while SFCG is continuing to grow, other organizations remain within their same size and scope.

It was not clear to the evaluation team if there were any means to remedy this situation. But as it was brought up several times, it was necessary to highlight it.

2.4. A More Organic, Reactive than Systematic Approach

The leadership of II acknowledged that so far the operations of II have been organic and reactive in nature. They gave several examples of projects and activities that involved the II. According to Louis Putzel:

“I would say that in a way most of what we have done has been very organic and not systematic enough. The organic aspect is positive in that things are growing naturally. It is building on opportunities that arise. On the other hand if things are not systematic, it is difficult to evaluate. But the systematic aspect is growing. Within Search, activities are organic as we coordinate II as opportunities arise. On the outside we may need more systematic approach as our efforts are still reactive.”

The efforts to systematize II efforts have been underway. Two major steps have been taken in this regard. The first was the hiring of a coordinator and an assistant, and the second is the development of a tracking form to be used by SFCG to include information on potential II activities that they encounter during their work. The forms would then be given to the II coordinator who would facilitate the involvement of other groups and organizations. Again, according to Louis:

“The form is in the early stage and Nadine received only two forms so far. The form actually builds upon the experiences we had in the past of identifying needs in different communities and relating the needs to the appropriate organizations or government agencies. Nobody knows everything and nobody can do everything. So we help facilitate the connection of needs to those who can provide help. Systematizing this can be very powerful because we go everywhere in the country-may be more than any other NGO especially because of the Studio.”

2.5. Integration, or Another Name?

There seems to be a discrepancy between the terminology that was chosen, namely the word "integration" and the goal and objective that are intended by this initiative. This may also explain in part the confusion that exists among the staff as well as outsiders regarding this initiative.

The word, or concept, "integration" and "to integrate" means "to unite" and "to incorporate" and "to blend into a functioning whole." In the understanding of the evaluators, this is not the intention of the initiative. Much rather, the intention is (as we understand it):

- To coordinate and to cooperate.
- To network.
- To create synergy: internally, among all the SFCG program components and externally, among all collaborating and potentially collaborating organizations.
- To pool resources and to share.

We would therefore raise the question whether the wording should be changed from "integration" to "coordination" or "synergy", actually meaning "working together" and "combined action" in order to better communicate the concept and the intention of the initiative. We make the assumption that there may be a Kirundi word to express this intent and that may be chosen as well.

3. II's Success

Although still in its infancy, II has demonstrated that it could be effective in addressing needs of various groups in the society. The success of II was mainly based on adopting the approach that SFCG cannot do everything, but it can bring the right actors together to achieve a certain goal. There were several examples of this success. Some of these examples were anecdotal provided by II staff, and others well well-documented by evaluation methods. Among the anecdotal examples of success is the one related to working with few associations on behalf of the marginalized Batwa ethnic group. Some of them needed seeds and hoses. Nadine connected them with the Department of Agriculture and Breeding and the NGO Oxfam Quebec. Now they have their materials for this season. This happened in Ruiygi (Kigamba). Another case is with the Kamenge Youth center, which had a camp for 1250 youth. They were in need of school materials, so SFCG contacted UNICEF and arranged for school materials to be delivered to the camp. And they were delivered. Another example was when Kinama, a quarter of Bujumbura, was taken by rebels in February. SFCG mobilized the JAMAA youth to assist in the distribution of food that was organized by CAIR international and WFP for displaced people's camps.

Among the evaluation-documented examples of success is the case of Positive Solidarity. In this case, the elements of Integration relate to the WPC's effectiveness in bringing together the "right" actors who could best serve the needs of the community and the needs of those returning back home. The WPC focused its efforts on building houses to replace those that were destroyed or burned during fighting. In order to accomplish this, the WPC has been coordinating the efforts of several NGOs and associations. Among the key players brought to this effort was ACORD, a British NGO who provides building supplies and materials. Other key players included local women associations who initiated house-building projects using the materials and supplies provided by NGOs. The evaluators conducted interviews with three groups of people: Women coming back home, representatives of local women associations, and a representative of ACORD. The evaluators also visited the Positive Solidarity neighborhoods. The evaluation showed that the role played by the WPC in bringing displaced families back to their communities was remarkable, to say the least. The examples provided by the Positive Solidarity activities also underscore the importance of utilizing the II as a method for bringing the right actors to the scene, and to get them involved for the good of the people. Search for Common Ground cannot do everything by itself; and as the representative of ACORD asserted about Search for Common Ground: "They do not build houses." However, Search for Common Ground has the strong credibility, connections and contacts in Burundi, and the long positive history, which sets it as a leader of other NGOs. (The complete case study on Positive Solidarity is included in the electronic Appendix).

4. Inconsistent Awareness about II among SFCG Staff

The evaluation efforts showed that most SI staff were either not aware of the II, or were not clear on its role and objectives. This finding was not surprising to the II leadership and staff, who stated that they recognized that there was a need to better communicate the purpose and activities of II to the staff. Among the comments made by the SI staff when they were asked in the staff survey about what they knew about II:

“We integrate socially a group of people who are segregated or deprived of their properties by another group. In this case, I frankly do not see the group that we are segregating.”

“No idea.”

“No.”

“I do not catch anything in this project.”

“It is a project geared at finding jobs for some people.”

“It is created to link the various projects of SFCG/Burundi and to facilitate probably the relationships between those projects and the external partners.”

These responses illustrated clearly that especially SI staff were not clear on the purpose or activities of II. Consequently, their response to the question on what activities have they conducted within the II showed that they were not aware that they conducted such projects.

However, the responses given by staff of the WPC and the YP showed much more awareness of II, its purpose, mode of operation and activities. The II seems to have been especially well understood and implemented by the head and staff of the WPC. According to their responses to the staff survey, and compared to the staff in other SFCG organizations, they seemed much more knowledgeable of the II goals and objectives, and how it operates, (a compilation of responses to the survey is included in the electronic Appendix). They also seemed to have successfully implemented it especially with their Positive Solidarity activities. The case study on Positive Solidarity documents the processes used to engage various organizations. According to Spes, director of the WPC:

“We have been involved in activities within the organization, especially with the Studio, where one of our staff contributes to a radio program. We also have been involved with other organizations. The process of collaborating with other groups whether within or outside SFCG has been there, but the Initiative helps to develop a type of structure or organization to further improve this collaboration. There are meetings held when certain issues arise. When this happens, usually we invite others who we believe can help with addressing these issues.”

D. Recommendations

Based on the findings from this evaluation, it is obvious that the II is the way of the present and future in Burundi. It is commendable that the leadership of SFCG decided to bring the issue of integration to the forefront, and to increase awareness of its functions within SFCG and other organizations. The anticipated events of return of refugees, consequent land disputes, humanitarian needs, and developing economic opportunities, will all require the efforts of many organizations and groups. SFCG's excellent reputation and credibility in Burundi set the stage for it to play the II leadership role in addressing all those needs. In this regard the following are recommended for the II:

1. Continue to develop systems for II activities inside and outside SFCG. Engage more SFCG staff and others with similar experience in the process of developing such systems.
2. Engage especially staff from other SFCG projects in Africa and elsewhere in sharing their experience on such matters⁶.
3. Increase the efforts to make SFCG staff aware of the II, its purpose, potential and activities. Emphasize the success stories that have been accomplished via the II to date as examples to be followed by others.
4. Develop an internal evaluation mechanism in order to assess, first, the increase in awareness among SFCG staff about II; and second, the involvement of different staff members with II activities.
5. Explore means to inform the wider NGO community, government agencies, and other organizations about the II. Encourage their input and participation in relevant II projects.

⁶. It was through the interaction of the lead evaluator with staff from SFCG's project in Sierra Leone, that it became clear that they have been implementing a similar model called Peacebuilding Unit. There may be many lessons to learn from their experience in systematizing that process.

Section V. Summary of Methods, Themes, Findings and Recommendations for Studio Ijambo

1. Overview

Initially, Studio Ijambo (Wise Words) was born with the challenge of neutralizing the regional fame that radio had picked up in Rwanda in 1994, where Radio Mil Colines had served as one of the principal catalysts to the genocidal killing spree after Burundi’s kill six months earlier. The idea had been to counter and transcend a culture of suspicion and hatred, often prompted by radio, which manipulates listeners and foments violence.”

The Studio succeeded in producing these first informative programs and immediately began to grow. The Studio’s programs began to be distributed to various radio stations for free. By 1998, the European Community Humanitarian Office (ECHO) gave its “Humanity in the Midst of War” award to SI. Then, in June 2000, one of the longest serving journalist, Agnes Nindorera, received the “Courage in Journalism” award by the International Women’s Media Foundation in Washington D.C. On November 1st, 2001 SI managed to provide live coverage of the new government’s investiture ceremonies for the entire country. SI’s achievements seemed to be leading it towards transcendence.

2. Methodology

The rationale for undertaking an evaluation mission for SI in Burundi at this particular time is to gather information on the general patterns of radio listening, plus specific data on listener reactions to SI programs. These evaluation activities are not mere abstract possibilities, but are integral to the emerging SFCG research in various production centers as well as to numerous possibilities that are emerging in the other three SFCG programs- the WPC, the YP and the II.

The following two charts summarize the process and outcome evaluation activities conducted with SI:

Studio Ijambo Process Evaluation

Evaluation Topic	Evaluation Method(s)	Source(s) of Information
Identify current conflict issues	1) Focus group 2) Key Informant Interviews 3) Survey	1) All SI staff 2) Key officials in government, donors, UN and NGOs 3) Citizens
Identify SI’s work conditions	1) Focus group 2) Interview	1) All SI staff 2) SI director(s)
Identify SI’s current and desired future efforts	1) Focus group 2) Interview 3) Key Informant Interviews 4) Survey	1) All SI staff 2) SI director(s) 3) Key officials in government, donors, UN and NGOs 4) Citizens
Identify the SI-related needs of the public	1) Survey	1) Citizens

Identify peace aspirations	1) Key Informant Interviews 2) Survey	1) Key officials in government, donors, UN and NGOs 2) Citizens
----------------------------	--	--

Studio Ijambo Outcome Evaluation

Evaluation Topic	Evaluation Method(s)	Source(s) of Information
Identify SI's reach and program recognition	1) Survey	1) Citizens
Identify the effectiveness of selected SI programs	1) Survey	1) Citizens
Identify the causal effect of SI activities on specific societal peace-building and conflict resolution issues	1) Case Studies a. Staff interviews b. Interviews c. Review of Documents	a. Key staff reporting cases showing the causal effect of their work on specific peace-building and conflict resolution issues b. Individuals and officials who can testify about the effect of SI's involvement in specific issues c. Any available documents that support the case

3. Findings

In summary, the evaluation showed that SI's objectives, focused on creating an atmosphere of dialogue and on peace building and reconciliation, were obvious through its programs. SI's techniques, such as working with the public, going to where events are happening, facilitating dialogue between rivals, even warring factions, and treating all groups with fairness and neutrality, were all present in the responses of key informant interviewees. SI as a role model for a work environment that includes people from various backgrounds was highly appreciated.

Most respondents also indicated that they believed that SI was reaching its goals to a great extent. Several of them suggested that SI has contributed to creating a new vocabulary of peaceful coexistence, dialogue and negotiation in the country. They also suggested that SI has been successful in making the voice of the ordinary people heard. SI's work in the interior was also noted to be of unique quality. Many interviewees also asserted that SI has been successful in breaking through several social taboos. One of those taboos is to discuss ethnic identity. Up until few years ago, it was unacceptable in the Burundian society to discuss such a matter, or to reveal one's ethnic identity. Now people are willing to discuss their identity and to address a variety of social, economic and political issues associated with such identity. The second taboo is the culture of secrecy, especially when it relates to what the society may consider to be an embarrassing condition. The efforts of SI seem to have changed these norms to a great extent. Many interviewees indicated that due to SI's work, people are willing to talk about personal conditions such as being HIV positive.

One of the significant suggestions to SI was about addressing the ethnic issue. Some interviewees stated that SI, and other organizations working towards reconciliation have been focusing much of their efforts on helping people appreciate their identity and that of others. Those interviewees believed that enough has been done in this regard, and that it was time to move all ethnic groups towards action, and collaborative work.

Other suggestions included establishing their own radio; addressing issues of AIDS (although the audience survey clearly indicated that SI is covering this subject effectively); addressing issues related to the return of refugees; tackling the issue of land tenure; and to finding means to appeal to the more educated strata of the society.

4. Recommendations

Based on the information gathered from all evaluation methods, the following are our recommendation to SI:

- 1. Continue to use the effective methods of giving voice to the ordinary citizen, and working in the field.*** These were the methods that brought SI a wonderful national reputation, and were regarded as most effective.
- 2. While continuing to develop and present programs suitable for the undereducated rural population, also make efforts to develop and present programs suitable to the educated urban population.*** The audience survey results, along with few comments from the key informant interviews, suggest that SI programs communicate very well to the undereducated rural population. This is commendable, and must continue. However, the consistent trends in the audience survey showing always that the educated urban population is less satisfied with various programs' elements, strongly suggest that efforts need to be made in order to reach out to them.

3. ***Increase programming on land tenure issues, and participate in public forums designed to address these issues.*** These issues are strongly linked to the issue of the return of refugees. Yet, they did not receive as much favorable reviews by the audience survey respondents.
4. ***Increase programming on the regional aspects of the Burundian conflict, and explore ways to involve SI with regional forums.*** This aspect of the conflict was among the least to be rated favorably by the audience survey respondents. More effective programming is needed on this issue.
5. ***Position yourself to address refugee issues, as their anticipated return will require providing assistance in all possible ways, including media efforts.*** All indications suggest that the return of refugees is going to be one of the major tasks in the country in the near future. SI's capacities will be needed in this regard.
6. ***Engage in SFCG activities geared towards building upon social and cultural strengths of the Burundian society, as specified in the Report #1 recommendations.*** SI has a far reaching arm into the Burundian society. It can play a leading role in promoting social and cultural messages that are based on this society's positive values, norms and institutions, while transforming the negative ones.
7. ***Explore the possibilities of establishing your own radio station.*** This is the hope and demand of many people in Burundi. Find the means to implement it.
8. ***Conduct participatory forums for the staff to discuss management concerns.*** This evaluation detected certain concerns and questions about work relations and management. However, this information seemed to be representing only one or two people among a silent majority. Participatory forums could help in assessing the scope of these issues.
9. ***Improve SI staff's awareness of, and involvement with, II activities.*** The results of the SFCG staff survey on II goals and processes showed that SI staff were the least aware or involved with it.
10. ***Ensure the existence of an ongoing internal evaluation system in order to assess the process and effectiveness of various programs and activities.*** The information on this system indicated that although it did start after 1999, it has not been operating systematically.
11. ***Conduct 'pulse check' polls to assess the levels of satisfaction among the population with the peace efforts.*** The variance in the responses of various groups to the question about whether the crisis was coming to an end showed that these variances ran along ethnic and educational lines. This phenomenon must be traced and assessed on ongoing basis, and be used to guide programming efforts as deemed necessary.
12. ***Conduct citizen focus groups to explore how SI can move beyond the message of ethnic***

acceptance and tolerance, towards getting members of various groups engaged in collaborative development activities. Coordinate such effort with the II.

Section VI. Summary of Methods, Themes, Findings and Recommendations for the Women Peace Center

1. Overview

The WPC has been, since its foundation in January 1996, a place where women can meet, where they learn, and that provides organizational support. Its most frequently declared goal is to promote reconciliation among Hutus and Tutsis by facilitating dialogue and mutual understanding, fostering joint undertakings, and by training in conflict resolution skills. At this time, the WPC's activities are primarily focused on:

- 1) Training and capacity building with an emphasis on conflict resolution
- 2) Reconciliation initiatives between the two main ethnic groups
- 3) Technical support of women's associations at the grassroots

The WPC reaches out to some 400 women's associations in and around Bujumbura (Bujumbura Mairie), some 350 associations in the four northern provinces through the Ngozi branch, and some 70 so far in the eastern part of the country through the Ruyigi branch. Occasionally it is also involved in activities in the interior of the country where there are no branches as yet. This amounts to over 800 women's associations that connect to the WPC. The leaders of these associations are the direct beneficiaries and multipliers of the various trainings, offered by the WPC. Assuming an average of some 100 members per association, we can say that the WPC has reached out to some 80'000 women in one way or another. This does not take into consideration the information flow through the weekly radio programs targeted to several 10'000s of women.

2. Methodology

The following charts summarize the WPC process and evaluation activities carried out during this evaluation mission:

Process Evaluation

Evaluation Topic	Evaluation Method(s)	Source(s) of Information
Identify the goals and objectives	1) Interviews 2) Key informant interviews 3) Review of documents	1) Staff 2) Key officials in government, donors, UN and NGOs 3) Earlier reports, grant proposals and last evaluation mission
Review of current activities	1) Interviews 2) Key informant interviews 3) Review of documents	1) Staff 2) Key officials in government, donors, UN and NGOs 3) Earlier reports, grant proposals and last evaluation mission
Identify the Center's antenna projects	1) Interviews 2) Review of Documents	1) Staff 2) Center's reports and grant proposals
Work conditions	1) Observations 2) Interviews	1) Staff interaction, and staff meeting 2) Staff

Evaluation Topic	Evaluation Method(s)	Source(s) of Information
	3) Group interviews 4) Informal discussions	3) Group of staff members 4) Random staff members
Identify current issues of conflict which influence the Center's functions	1) Interviews 2) Key informant interviews 3) Review of documents 4) Informal discussions	1) Staff 2) Key officials in government, donors, UN and NGOs 3) Earlier reports, grant proposals and last evaluation mission 4) Random staff members
Impact of conflict on the lives of individuals receiving Center services	1) Interviews 2) Key informant interviews 3) Informal discussions	1) Staff 2) Key officials in government, donors, UN and NGOs 3) Random staff members
Assessment of women clients' perceptions of the Center's functions	1) Survey	1) Random Visitors to the Center

Women Center Outcome Evaluation

Evaluation Topic	Evaluation Method(s)	Source(s) of Information
Assessment of outcomes	1) case study a. Observations b. Staff interviews c. Interviews d. Review of documents	a. Positive solidarity sites b. Key staff involved in specific positive solidarity events c. Citizens who are the direct beneficiaries of positive solidarity c. Audio-tape of positive solidarity
Assessment of women clients' satisfaction with the Center's functions	1) Survey	1) Random Visitors to the Center
Assessment of women clients' satisfaction with the Center's antenna projects	1) Interviews 2) Interviews with focus on a specific impact	1) Staff 2) Random citizens receiving Center services in Ngozi

3. Findings

1. Overall, the WPC has been doing a remarkable job, and has touched ten thousands of women by giving them encouragement and engaging them in practical ways in reconciliation events. It has made its mark in reducing ethnic conflict among its specific beneficiaries.

2. Overall, there are no major adjustments that we would recommend. It is much rather a matter of "calibrating" what the staff is already doing and of keeping enough flexibility to continuously adjust and improve.

3. Because of the immense needs, the WPC is also challenged to deal with issues of illiteracy,

and economic development. This creates an ongoing dilemma: Should the WPC engage in such activities or stay on its proven course that will make it that much more effective?

4. Since its foundation, the WPC has provided a safe place for women to meet, to create a network between existing women's associations, and to strengthen existing associations and provide encouragement for creating new associations. All visitors are equally welcomed. This purpose continues to be important.

5. The goal "to offer a safe space" is so important for the Burundian society that the question should be asked: how can it be expanded beyond offering a safe space to women? How can the concept "safe space" be extended to other groups in the society as well? How can it be expanded to men? How can representatives of different political parties be brought together to learn negotiation skills, listening, respect and conflict resolution principles, learn about principles of democracy and power sharing? The experiences of the WPC during the last years can be banked upon - particularly in this difficult transitional period.

6. The WPC is viewed with respect and admiration by other women-focused organizations. Expressions of the wish to continue or renew cooperation are frequent. There even seems to be an element of envy, as the WPC does not give the impression to have to struggle for financial support.

7. The wording of the WPC goal is not unified. Although all the definitions capture what the WPC is doing at this time, it is essential to word a broad enough and consistent mission statement, vision or goal that will be used in all documents. Once the goal has been clearly worded it will facilitate decision-making about new programs and the manner in which program expansion can be envisaged.

8. The intensity of programming by the WPC is staggering. The number and the diversity of trainings, seminars and roundtables in all locations is impressive. A lot gets accomplished and a great number of people are touched. The staff, the most valuable resource, makes this possible. The question is: how can the staff best be supported in keeping up with this intensity? How can the increasing demand be met? How can staff expansion be best planned and staff be well prepared and trained and integrated within the team?

9. Time-frame and long-term commitment: Women's organizations that are not continuously and steadily supported by outside funding are faltering. It is unthinkable that Burundi, not for a very long-time, could support a women's organization, or that women's financial contributions or any type of government support would.

10. The success of the dance and song competition and the exhibit of association products demonstrate that the time to engage in activities that bring women together for a purpose is an important element to achieve WPC's goals. Are there other projects that could be done jointly,

Tutsi and Hutus together, and that would allow to go beyond the solidarity days?

11. The potential for educational radio is immense. As important as the focus on reconciliation stories continues to be and is in alliance with SFCG's mission in Burundi, we believe the time has come to expand the scope and take advantage of the fact that Studio Ijambo has an optimal arrangement to work in this realm: Expertise, human resources, and technical set-up. The success of the legal code information diffusion via radio attests to this.

12. Trauma healing is a precondition for lasting peace in Burundi. That the outreach in this area is in the planning is very commendable. Yet, it is minimal compared to the needs that almost every person has.

4. Recommendations

Generally, we would hope that the following specific recommendations would be discussed in detail in ongoing strategic planning sessions with the entire staff so that their ideas, knowledge and experience can be taken into consideration for assessing the feasibility of these suggestions and for continuously improving the WPC's activities and its integration into the Burundian society.

1. Continue playing the important role as "convener", providing the "safe place" and to consider ways to intensify and expand this role. For example: Could there be modest satellite locations in other parts of town or in the various districts where women could get together informally, possibly on weekends for sharing or for having a facilitated conversation, or for learning together?
2. Develop a vision and mission for the WPC in a cooperative process and accepted by all and use it consistently. A consistent reminder of the WPC's mission will provide guidance and inspiration to the staff.
3. Consider developing other fora that are based on the experiences of the WPC and that comprise other groups of persons. For example: Extend invitations also to men from different professional and ethnic backgrounds around issues of common concern, such as educators, businesspersons, academics, representatives of NGOs, clergy, etc.
4. Continue to nurture the staff and provide ongoing training. For example: Regular opportunities for personal and professional development and ongoing learning, depending on each staff member's personal needs. The trauma day for the staff, organized in November, is a good example. Consider providing opportunities to assume increased responsibilities, if desired.
5. A long-term commitment seems to be an obligation.

6. Not in the near future, but eventually begin to consider more events or projects that bring women of different backgrounds together for a purpose. Presently, the main events in this regard center around the solidarity days. Are there opportunities for joint action beyond this manifestation of reconciliation? How can these women now be encouraged to develop an ongoing joint activity, such as joint learning/literacy, or developing an income generating activity?

7. Consider establishing a new "division" for educational radio. This would be an important additional element for the country's development and could be envisaged in collaboration with other educational organizations.

8. Specifically, cooperate with Studio Ijambo to develop informational programs that would guide persons to get and to give assistance in regards to trauma healing.

9. Additional recommendations:

- Develop a little brochure to explain the WPC's mission, goals and activities, and to clearly differentiate its activities from other women's organizations.

- Develop a listing that tells where women can receive assistance for their different needs. Such a list has already been started for referrals at the WPC. It could also serve for a radio program that would inform women where they can receive assistance.

- The need for books and journals for self-learning could be satisfied with a library. A library that would not only contain books but also a collection of relevant videos would be a great asset for the staff and the public.

- The WPC staff has often been requested to do mediations among or within associations. Could that service be extended to other groups? And more information about mediation diffused via radio programming?

- An ongoing in-built evaluation instrument could better help to continuously assess WPC programs in regards to the WPC's objectives: Does the activity contribute to social evolution through dialogue among different groups and increase reconciliation as indicated by:

- More respect among different groups
- Cohesion, integration vs. isolation, factionalism
- More collaboration vs. competition
- New initiatives, new ideas, vs. resistance to ideas
- Economic improvement/development vs. stagnation
- Finding common ground vs. divisiveness
- Better coordination vs. disintegration
- Involvement in decision-making

Section VII. Summary of Methods, Themes, Findings and Recommendations for the Youth Project

1. Overview

Measuring the impact of any conflict resolution program is difficult when warfare is ongoing. Burundi is more challenging than most conflicts given the endemic and brutal nature of the war. Despite the challenges and extraordinarily complex and dangerous working environment, SFCG's YP is one of the bright lights in conflict marked by pessimism and cynicism about the outcome. When the conflict in Burundi is finally extinguished, SFCG's YP will have been shown to have played a central role in its resolution.

Search's YP has expanded dramatically in the past three year and is a prime example of how Search has significantly increased its impact in Burundi. The breadth of activities now encompassed by the YP include: Jaamma (stay in touch), Flambeau de la Paix, and the cooperation with the Kamenge center to match programs with donors, summer peace camp, conflict resolution training in Burundian schools, and the ongoing concerts and football matches.

2. Methodology

The two charts below describe the process and outcome evaluation methods used with the YP:

Process Evaluation

Evaluation Topic	Evaluation Method(s)	Source(s) of Information
Identify YP's goals and objectives	1) Interviews 2) Review of documents 3) Focus group	1) Staff 2) Earlier reports, grant proposals 3) All Center staff, and key representatives of collaborating organizations
Identify YP's functions	1) Interviews 2) Key Informant Interviews 3) Focus group	1) Staff 2) Key officials in government, donors, UN and NGOs 3) All Center staff, and key representatives of collaborating organizations
Identify YP's collaborating organizations, and their functions	1) Interviews 2) Key Informant Interviews 3) Focus group	1) Staff 2) Key officials in government, donors, UN and NGOs 3) All Center staff, and key representatives of collaborating organizations
Identify YP's antenna projects	1) Interviews 2) Key Informant Interviews 3) Focus group	1) Staff 2) Key officials in government, donors, UN and NGOs 3) All Center staff, and key representatives of collaborating organizations
Identify issues of conflict which influence the work of the YP	1) Interviews 2) Key Informant Interviews 3) Focus group	1) Staff 2) Key officials in government, donors, UN and NGOs 3) All Center staff, and key representatives of collaborating organizations

Evaluation Topic	Evaluation Method(s)	Source(s) of Information
Identify effects of the conflict on the lives of those receiving the YP services	1) Interviews 2) Key Informant Interviews 3) Focus group	1) Staff 2) Key officials in government, donors, UN and NGOs 3) All Center staff, and key representatives of collaborating organizations

Outcome Evaluation

Evaluation Topic	Evaluation Method(s)	Source(s) of Information
Conflict resolution training	1) Pre/post survey 2) Observations	Youth attending the conflict resolution training Conflict resolution training
Assessment of clients' satisfaction with Center's antenna services	1) Interviews with focus on a specific impact <i>(was not completed due to security considerations that prevented trips to Ryuigi)</i>	1) Random youth receiving Center's services in antenna regions (Ryuigi)
Musical festival	1) Observations 2) Intercept interviews	1) Musical festival events 2) Random individuals in the audience

3. Findings

The evaluation of YP showed clearly that it has been very effective in making a difference on many levels. The program is fairly new, and is expanding so fast in so many directions. Obviously, the needs are there to do more work for Burundian youth on many fronts- with the economic being a significant one. The efforts that we observed lead us to conclude that the YP has been successful in communicating the message of peace, conflict resolution, and tolerance using various methods.

The Gardons Contact program, with its reach to large numbers of youth, has proven to be effective in transforming youths' approaches to conflict, and taught them, through the Cartoon Book and other methods, how to prevent a repeat of the horrible events of the past. The conflict resolution training was successful in opening participants' eyes to new dimensions of conflict- namely conflict analysis and conflict de-escalation. The active intervention by YP, in coordination with SI, led directly to establishing new modes of interaction, positive ones, between Hutu and Tutsi students on campus. Finally, the musical festivals seemed to be effective in soothing the spirit of a people who have suffered so much in the past few years.

As the demand and needs for YP are growing, YP will have to start looking at adjusting its mode of operation in several ways. It has already been extending its activities to the in-country; this will have to continue and expand. Its affiliations and collaborations will have to increase, and be solidified in order to ensure the best delivery of services to the community. And finally, its focus will have to grow to encompass new activities required in order to ensure that the roots of

the conflict, especially poverty and dependence, are addressed effectively.

4. Recommendations

1. Continue to look for partners who can provide economic and educational activities to complement the youth program.
2. Expand YP's efforts to assist local partners build capacity in various areas. This may include economic, educational, organizational or vocational capacities.
3. Build-up the number of international NGO partners through the Integration Program. Use a broad range of cooperative and coordinated activities to determine which NGOs are the most likely candidates for formal partnerships.
4. As YP considers expansion into the interior of Burundi, it should carefully examine the specific needs of various communities. In some areas the focus may be on refugee needs; in others the focus may be on education, health, etc.
5. The YP's internal management will need to grow and develop during the next phase of expansion. Consider whether a larger share of the management burden for the program can be shifted to local youth association partners as an integral part of a capacity building strategy. Hiring more staff, with specific skills to address emerging issues, must also be considered.
6. Ensure that YP staff receives some type of continuing education in their areas of expertise. This was most obvious in the case of Sylvere, the conflict resolution training, whose contribution could benefit from fresh education or training.
7. Continue to explore means of integrating YP efforts with the efforts of other SFCG groups, in a manner similar to the successful intervention in the university incident.

Evaluation Report #2

Studio Ijambo

by
Amr Abdalla, Ph.D.
Leslie McTyre
Tamir Diab

Plan of Report #2

This evaluation report includes the results of the various evaluation efforts conducted during the evaluation mission to assess the process and outcome of Studio Ijambo (SI). This report will be divided into the following sections:

- I. Background of SI
- II. SI's Audience Survey
- III. Key Informant Interviews
- IV. SI Staff Focus Group
- V. Interview with a High Ranking Government Official
A Testimony to the Role of SI
- VI. Recommendations

I. Background of Studio Ijambo

Initially, Studio Ijambo (Wise Words) was born with the challenge of neutralizing the regional fame that radio had picked up in Rwanda in 1994, where Radio Mil Colines had served as one of the principal catalysts to the genocidal killing spree after Burundi's kill six months earlier. When SI was launched in May 1995 by Brian Rich, the Hutu and Tutsi populations in the entire Great Lakes region were at the lowest point in their bloody relationship. So SI was founded "to produce balanced and non-inflammatory programs. The idea had been to counter and transcend a culture of suspicion and hatred, often prompted by radio, which manipulates listeners and foments violence." At that time it was the only mixed (Hutu and Tutsi) radio production crew composed of six journalists and their aim was to fill the vacuum of reliable news, current affairs and information dissemination in the country.

The Studio succeeded in producing these first informative programs and immediately began to grow. The Studio's programs began to be distributed to various radio stations for free. By 1998, the European Community Humanitarian Office (ECHO) gave its "Humanity in the Midst of War" award to SI. Then in June 2000, one of the longest serving journalists, Agnes Nindorera, received the "Courage in Journalism" award by the International Women's Media Foundation in Washington D.C. On November 1st, 2001 SI managed to provide live coverage of the new government's investiture ceremonies for the entire country. SI's achievements seemed to be leading it towards a transcendence.

Radio show production increased consistently as SI began to branch out into other activities. By the year 2000, the SI's proposals for activities included:

- Peace and reconciliation through the arts
- Radio ISANGANIRO
- Cooperation with Radio Kwizera in Tanzania
- Improving National coverage of news
- Television Programming
- Increasing the number of Broadcast outlets in Burundi
- Utilizing the Women's Peace Center as a Resource
- Supporting and reporting on the peace process
- Monitoring and Evaluation
- Providing Advanced training for SI journalists

Of all these additional institutional priorities, one bears more attention because it was the focus of much attention by government authorities, international diplomats and the listening public at large during this 2001 evaluation mission – Radio ISANGANIRO. One year ago, in October 2000, the Studio contracted consultants to modernize their equipment and to prepare the groundwork for setting up their own radio station. Since then much of the bureaucratic work has been accomplished. This will be the largest single change since 1995: to have its own broadcast outlet and to compete in a field with highly experienced radio owners/managers. This will manifest the enlarged opportunities for institutions dedicated to peace in an environment of growth and challenge.

SI is only a part of the entire Search for Common Ground package of activities in Burundi. The Women's Peace Center (WPC) and the Youth program are two parallel programs that, like institutional brothers, are forming the larger family of SFCG. An ambitious Integration Project will seek to bring together the activities of these three in ways that will ensure the continued accelerated growth of all. How this occurs is the answer that the Integration Project must improvise. In the meantime, SI must continue to open roads and minds in Burundi laying the groundwork for an exceptional radio station.

II. Studio Ijambo's Audience Survey

The rationale for undertaking an audience survey in Burundi at this particular time is to gather information on the general patterns of radio listening, plus specific data on listener reactions to SI programs, with emphasis on the following:

1. To determine the popularity of certain SI programs and if listeners could accurately describe the issues they address and how they are being affected (attitudes and behaviors) by the content of some programs.
2. To measure which radio stations among a growing field were the more popular ones, and to further identify a few characteristics of the listeners for some of the more popular radio stations – necessary for programming decisions and inter-institutional relations development.
3. To measure the over-all amount of radio listening for each segment of the broadcast day -- needed to guide program scheduling decisions.
4. To learn from respondents from a wide range of listener categories as well as their perceptions concerning the acceptability and likely usefulness of the SI programs as tools for peacemaking, reconciliation, and resettlement.
5. To acquire an attitudinal snapshot of what Burundians were expecting from the current peace initiatives and the period characterized by new government about to be installed (the day after the last day of the survey).
6. To gather detailed program reactions and advice of a formative (diagnostic) nature from key stakeholder groups, such as internally displaced persons, leaders of governmental and non-government organizations, other especially knowledgeable or influential individuals, and persons across a wide range of demographic categories -- done to identify strong and weak aspects of the subject matter and presentation.
7. To learn what measurable outcomes are brought about by the programs in the categories of knowledge, attitudes, behaviors and actions -- done to evaluate program effectiveness.
8. To allow for the acquisition of trend data – needed to track changes in audience response and attitudes over time.

These survey activities are not mere abstract possibilities, but are integral to the emerging SFCG research in various production centers as well as to numerous possibilities that are emerging in the other three SFCG programs – the Women's Peace Center, the Youth Program and the Integration project.

A. SURVEY METHODS AND PROCEDURES

The study reported here required only two weeks to plan and field, which included conceptualization of the survey method; designing of a survey questionnaire; establishment of respondent categories and sample-size quotas within each category; training of a 10-member Burundian survey team; collection of complete questionnaire returns on a sample of 401 Burundians; the coding and inputting of data and the running of preliminary results to report to SFCG and SI staff before our departure. The Burundian survey team was led by Dr. Amr Abdalla and Mr. Leslie McTyre, who conducted training and guidance for the local survey team on how to conduct interviews, input data and other aspects of survey methodologies. The evaluation team was able to utilize the training workshop as a final tool for editing and refining the survey for its content and its cultural appropriateness, as well as to code and assist in inputting the data as it was being collected from the field. In four days the survey team successfully completed 401 interviews, which were immediately coded. Upon completing data collection and data entry, the evaluation team conducted a very fruitful session with most of the SI staff where the preliminary findings were presented and discussed.

a.1. Scope.

The survey was conducted in four locations: Bujumbura, the capitol of Burundi; Gitega, a large rural town about 50 miles from Bujumbura; Gatabo, a small rural village about 30 miles from Bujumbura; and Kyange, a displaced village about ten miles north of Bujumbura. The selection of the four locations was intended to provide a diverse representation of the sample, including rural and urban listeners, and Hutus and Tutsis.

a.2. The survey instrument.

Qualifying questions. The survey began with three qualifying questions which required that prospective respondents be someone who is 1) willing to be interviewed, 2) "sometimes listens to radio" and, 3) "sometimes listens to SI programs". If the response to any was negative, the interview was terminated.

Radio Listening Questions. Five questions focused on radio listening and various locations where the respondents listened to radio, which radio station they listened to most and which radio station they trusted most.

Questions about Radio Programs. At the beginning of the survey, the second question asked whether the respondent had ever listened to "SI Programs." This was followed by a series of questions about the problems and issues that the programs talk about. The latter was an open-ended question that allowed for respondents to present their interpretations on what was discussed in those programs. After the questions about radio preference, six series of questions followed that were related to each one of six of the Studio's programs chosen in consultation between SFCG management and SI staff. Each set included playing a tape-recorded excerpt of its standard theme music, then asked, "Is this a program you have heard on the radio?" Those who responded in the negative skipped to the next question of the survey. Those who responded

in the affirmative were asked about the frequency of listening to the program in the past month. Following this they were asked about their views on how the program accomplished its specific intended outcomes. The intended outcomes varied from one program to the other. The questions related to these outcomes were developed during an intensive session with the Studio staff in which they provided detailed information on each program, its purpose and its content. Questions were then tailored to reflect the content and purpose of each program and the specific information that both the evaluators and the SI staff would be able to use. Then, question # 19 described below, provided much more specific information on categories of themes covered by the programs.

The Primary Mission of SI. The questionnaire then had five questions on how effectively the respondent perceived SI to have fulfilled its goals and objectives. These varied from trust in the “truth” of SI programs content to do they help peace, dialogue and reconciliation. The last question in this group listed 12 different subject categories and asked respondents to classify SI coverage of each, if they thought that programs covered each area. If the respondent answered “No” then the next category was covered. If the respondent answered “Yes”, s/he was asked to rate the coverage as very efficiently, slightly efficiently or not efficiently.

Respondents’ principal problems, SI’s Effects on their Lives and their Opinions about Peace. Respondents were asked six questions in this category. The first inquired about “the problems you face because of the crisis”. How do the SI programs affect your life and how can the SI programs contribute to the peace process were the two questions on this theme. Finally, there were three questions related to the peace process: do you think the war is approaching its end, what makes you say so (if they did) and what does it mean to live in peace. This last group attempted to gauge audience reaction to the very particularly intense historical period (investiture of the transitional government resulting from two years of peace negotiations) they were living through.

Demographics. The questionnaire included nine questions on respondent demographics. The first three were related to refugee or displaced population status. Then the other questions asked for gender, age (using the age categories shown in table above), and education level (also as shown in the table above), province of origin, ethnicity and have you lost family members in this conflict. As mentioned before, Burundi had made significant progress on the question of public mention of ethnicity between the previous survey and this one and this information was correctly judged as essential.

a.3. The interception point sampling strategy.

Interception point sampling, as the term suggests, consists of intercepting respondents at convenient locations -- i.e., at locations where many individuals who fit each of the survey's pre-designated audience categories can be found. Thus, all the respondents required to fill a pre-set sampling quota of displaced persons were intercepted at a camp for displaced persons, taxi drivers at the taxi rests, Burundian nationals employed by international NGOs at their workplace, college students on the university campus, street vendors, housewives, and unemployed in the city's main vending districts and at their homes, and so on.

The use of interception point sampling is the key not only to the speed and affordability of the SFCG Rapid Survey Method, but also to its special suitability for use in war zones, where travel can be hampered by physical obstructions, and where the application of classical survey sampling methods can expose survey teams to violent or otherwise unsafe conditions. In terms of personnel qualifications, the interception point sampling method, as compared with classical survey sampling, also greatly reduces the demand for sophisticated survey planning and sampling expertise which otherwise would be required to select and physically locate the respondents.

One caution in the use of interception point sampling is that the two critical steps that include making the choice of respondent categories, and establishing pre-designated sample-size quotas within these categories, are activities that require some technical understanding. Guidelines for identifying a suitably diverse and balanced sample of respondents are given in previous SFCG evaluation documents by Palmer and Abdalla, where this and other technical matters associated with the use of the method are addressed. Although these technical considerations concerning the method are grounded in powerful statistical models, they are described in the related SFCG documents in common sense terms. “A set of respondent categories that reasonably well reflects the diversity that is found in the population group to which the results are to be generalized” is what is meant by a “suitably diverse” sample. By "balanced" we meant that the relative quota sizes established for the different respondent groups should correspond reasonably well to the relative occurrence of these groups in the larger population. At the same time, these quota sizes need to be large enough in number in order to allow for making reasonable statistical inferences about the different groups within the larger population.

Another important consideration with the techniques of sample design for surveys conducted in foreign countries, which still suffer from post-war or crisis circumstances, is the inclusion of the local population of the country in the sampling design process. The local people are more capable of providing insights on the unique characteristics of their population that may be unseen by researchers from another culture. Therefore, in the design of this sample, Burundian local people participated in identifying the sample categories, survey locations, and quota size within each category and location.

a.4. Sample size and composition.

The sample consisted of 401 Burundians, chosen according to the interception-point sampling plan described below. The respondent categories, along with the obtained quota size are shown in the table below.

Pre-designated respondent categories and associated sample-size quotas

(The first number under N indicates the planned sample size, and the second number indicated the actually obtained sample-size)

Bujumbura	N	Gitega	N	Gatabo and Kyange	N
-----------	---	--------	---	-------------------	---

Bujumbura	N	Gitega	N	Gatobo and Kyange	N
Burundian (NGO/UN) professionals	20/19				
Ministry cadre	20/20		0/1		
Private sector small businessmen	20/19	Small businessmen, local authorities or traditional authorities	20/20		
University and secondary students	25/25	Secondary students	20/21		
School teachers	15/15	School teachers	15/13		
		Displaced persons	0/3	Displaced persons	30/30
Farmers	0/1	Farmers	40/40	Farmers	20/22
Taxi drivers	20/20				
Market vendors	15/15				
Aimless youth (misfits)	20/21	Aimless youth (misfits)	10/7		
Unemployed	30/30				
Working women	30/30	Working women	20/20	Working women	10/8
Unknown	0/1				
Total	215/216		125/125		60/60

Many technical and situational considerations went into setting the over-all sample size of 401, and approximate category sample sizes. Specifically:

1. In many cases, where the purpose for including a category was not only to make population projections to all persons in that category, but only to provide for category diversity in the over-all sample, the quota size for that category was set as low as 15.
2. The need to reflect Burundi's ethnic diversity in the sample was ensured by taking consistent instructions to obtain ethnically equal samples from each of the professional/occupational categories.
3. A reasonable balance across gender was also desired. Accordingly, the same instructions as with ethnic representativeness were given about women to ensure adequate representativeness.

The table below shows the sample distribution actually obtained for each of four important demographic groups. The demographic variable “education” was constructed from the responses to the survey question about level of education. The survey question included nine categories ranging from no education at all to completing a graduate degree. The constructed variable of “education” collapsed the initial education variable into three categories: no or low education

(including those with no education and those with a primary school degree), some education (including those with some secondary education, a secondary degree, or come college), and higher education (including those with at least a college degree).

The composition of the obtained respondent sample in terms of ethnicity, gender, age, and education.

Ethnicity	Hutus: 50.4%		Tutsis: 49.6%		
Gender	Male: 55.4%		Female: 44.6%		
Age	15-20: 18.2%	21-25: 24.7%	26-35: 34.6%	36-45: 13.4%	46 or Older: 9.1%
Education	Non-formal Education: 17.1%		Some Primary: 18.6%		Completed Primary: 13.1%
	Some Secondary: 21.4%		Secondary Degree: 12.8%		Some College: 11.1%
	College Degree: 4.3%		Some Graduate: 0.8%		Graduate: 1.0%

To summarize, because the interception point sampling method departs from the textbook ideal of random sampling in most emergency scenarios, special measures were taken to minimize departures from representativeness in the sample. These measures were meant to ensure that the sample would reflect the two important qualities of demographic diversity and reasonably proportionate representation (balance) of different respondent groups. The depiction of the over-all sample in the sample design table reflects the fact that diversity and balance in the over-all sample was achieved in part by judicious category selection and quota setting. Diversity and balance were also achieved by other means. The solid representation of women was achieved in part through direct quota setting, as described earlier, and in part by including a special category of working women. By contrast, the desired balance in education levels was achieved not by quota setting, but by deliberately selecting respondent categories that would yield a credible range and proportionate representation of different education levels.

In conclusion, the Burundi survey sample, while established by a method that departs from standard random sampling survey practices in calm developed areas, nevertheless compensates in the several ways described above for the potential loss of precision and is increasingly referred to in the literature as “purposive sampling”. The two important tests of technical and common sense judgment leave no cause to believe that the results differ markedly from what would be obtained through the use of a much more painstaking, time-consuming and costly random sampling method. Moreover, the departure from the random sampling method in situations of social upheaval is not only logically necessary, it is receiving increasing validated support as long as the procedures outlined above are followed.

a.5. Demographic Information

The questions in this section were fairly straightforward. The first three questions intended to establish some information on the displaced and their nature. They were asked if they had had to leave the country, to live in a displaced persons camp and if they actually still considered themselves IDPs. The last six questions requested educational level, age, gender, province of origin in the country, asked if they had lost any family member during the conflict and finally,

what ethnic group they belonged to. The demographic distribution of the respondents in terms of age, gender, education and ethnicity has been described above. The frequencies for the other questions are:

Has the war forced you to leave the country?	Percentages
Yes	34.2
No	65.8

Have you lived in a Displaced Persons Camp?	Percentages
Yes	38
No	62

Do you consider yourself a displaced person?	Percentages
Yes	40.5
No	59.5

Province	Percentage	Province	Percentage
1. Bujumbura Mairie	19	10. Ruyigi	2
2. Bujumbura Rural	5.3	11. Gitega	30.3
3. Cibitoke-	4	12. Rutana	2.8
4. Kayanza	3.8	13. Makamba	1
5. Ngozi	4.3	14. Mwaro	3
6. Kirundo	2	15. Bubanza	2.8
7. Muyinga	1.3	16. Muramvya	11.3
8. Cankuzo	0.8	17. Bururi	5.3
9. Karuzi	1.3		

Have you lost any family members during the conflict?	Percentages
Yes	92.6
No	7.4

The first three questions show that displacement by the conflict has and continues to be a serious problem for a large portion of the population. A curious comparison shows that 80% of the people who had not lived in the an IDP camp thought that the coverage that SI gave to issues of land rights was not efficient; it would seem that a raw nerve was touched here since returning IDPs and refugees are accusing those that remained of taking their land. A large percentage of those belonging to the low education group (61%) considered themselves to be displaced. Sixty one percent of respondents who did not consider themselves to be displaced were urban people. In general, the war caused more displacements and refugees among those that were poor and less educated, with a slight majority among Hutus.

The place of origin did not provide as much information as we had hoped but will serve to build the data set for future surveys. It is interesting to see however that all provinces were represented without an effort to do so.

Over 90% of respondents reported that they had lost a family member during the crisis. This is a very high number of people claiming to have had lost family members. There is possibly some confounding variable here because in Kyange, the IDP camp, for example all the respondents had lost family members. The ethnic division among the respondents was ideal, 50-50 for Hutus and Tutsis.

B. RESULTS

In this section the discussion will focus on the responses to the questions in each of the survey sections. The discussion will include the results for all respondents, then will be followed, for selected questions, by comparisons based on four demographic variables: ethnicity, gender, place where the interview was conducted, and education. For each of the demographic comparisons a Chi-Square analysis was conducted to determine the statistically significant differences between groups in each demographic variable. The results for the demographic comparisons are included in tables, with each row relating to one demographic variable. Shaded row(s) indicate that the differences among groups in the particular demographic variable are statistically significant ($P \leq .05$).

The Pearson Chi Square test basically determines the possibility that differences observed in crossing variables could have happened by chance. By using a P value of 0.05, we mean that there are five chances in one hundred (or one in twenty) that the results could have happened by chance. If the P value therefore is equal to or less than 0.05, we considered the information in those results significant enough to comment upon and to designate on the tables below by shading the cell where the result was cited. This P value ($P \leq 0.05$, which is occasionally referred to as two statistical differences) is the most commonly used significance determinant with various statistical tests.

b.1. Radio Listening Questions

Apart from today, when did you listen to the radio?

Yesterday	66.1%
Last Week	26%
Last Four Weeks and Others	7.9%

The results in the table above show that the large majority of respondents listened to the radio the day before they were interviewed. This indicates that listening to the radio is a daily pattern for most respondents. The table below shows the differences among demographic groups in terms of when they listened to the radio last. As indicated earlier, shaded rows display statistically significant differences between responses across selected groups. Results show that significantly more male than female respondents listened to the radio the day before they were interviewed. Furthermore, a trend seems to emerge when looking at statistically significant differences based on education responses. Percentages show that the more educated the respondent was, the higher the likelihood that he/she listened to the radio the day before the interview. While there were no statistically significant differences based on ethnicity and age, it is of interest to mention that the majority (72.3%) of respondents who listened to the radio the day before the interview were between ages 26-45.

Listening to Radio Yesterday

Ethnicity	Tutsi: 49.2%	Hutu: 50.8%	
Gender	Male: 72%	Female: 58.8%	
Age	25 or Younger: 60.5%	26-45: 72.3%	46 or Older: 61.1%
Education	No or Little Education: 56.6%	Some Education: 70.6%	Higher Education: 85.7%

Where do you Listen to Radio?

Respondents were given seven options for where they listen to the radio: home, someone else's place, work, the coffee shop, the market, on the road, in the car, and other places. From the percentages shown in the table below, it is clear that the overwhelming majority of respondents listen to the radio while at home.

Listening at Home	73.3%
Listening at someone else's place	8.3
Listening at Work	4.3%
Listening at the coffee shop	2%
Listening at the market	5.3%
Listening on the road	4.8
Listening in the car	7.1
Listening at Other Places	1.8%

The above results were further analyzed based on ethnicity, gender, age, and education variables. The following charts show the differences within each demographic variable:

Listening at Home

Ethnicity	Tutsi: 72.5%	Hutu: 73.1%	
Gender	Male: 70.7%	Female: 76.5%	
Age	25 or Younger: 65.1%	26-45: 79.5%	46 or Older: 75%
Education	No or Little Education: 70.1%	Some Education: 72.1%	Higher Education: 85.3%

The results above provide a type of "reality check," and also speak to the internal validity of the survey instrument. This is because it is expected that in Burundi there are more women staying home, thus they are more likely to listen to the radio at home. In general, listener habits have changed over the last two years where radio is no longer as predominant an instrument in the lives of the population; this may mark a qualitative difference in the lives of people due to increase albeit unstable peace. There are also fewer differences between ethnic groups. Another finding found in the chart above is related to the significant difference among education

categories: those with higher education were more likely to report listening to radio at home. This finding, perhaps, reflects increased availability of radio, and time to listen to it, at the homes of those with more education. As places to listen to radio, other than home, yielded such low percentages no further analysis was justified.

When Are You Likely to Listen to Radio?

Respondents were asked about the hours of the day when they were likely to listen to radio and how often they did so during those hours. Response choices were divided into seven general periods of the day: very early in the morning, in the morning, at midday(noon), in the afternoon, in the evening, at night, and after midnight. The question covered all radio transmission hours (5 a.m. to 11 p.m.) for weekdays, as well as on Saturdays, and Sundays. A complete listing of hours of listening for each of the weekdays and the weekends is included in the electronic Appendix files:

Percentage of Respondents’ Preferred Periods of Time for Listening

Period of the Day	Very Often	Sometimes
Very early in the morning	56.5	12.1
In the morning	18	24.6
At midday (noon)	41.6	17.5
In the afternoon	19.8	18
In the evening	45.8	21.8
At night	29.8	16.5
After Midnight	4.5	6

Results show that the majority of respondents (56.5%), very often listen to the radio very early in the morning. A little under 50% of respondents reported that both midday and evening periods also prove to be preferred times for listening to the radio. This information can assist Radio Ijambo staff in planning their program transmission hours to effectively target and expand upon their audience. The changes in comparison with adjusted listening times in the results of the survey two years ago show that Burundians seem to have structured their time along much more standard periods of a working population. Further information on hours of listening is included in the electronic Appendix files.

Demographic Differences Regarding Times of Listening to the Radio

The table below specifies the times when specific demographic groups are statistically significantly different from each other in terms of radio listening times. The table does not include information on listening time when the differences between groups are not statistically significant.

The results below show that Hutus were more likely to listen to radio in the early morning time; university educated were more likely to listen to radio at noon and after midnight, while those with

primary education or lower were more likely to listen to radio in the evening; and those age 26-45 were more likely to listen to radio at noon, while those ages 25 or younger and 26-45 were likely to listen in the afternoon.

**Times of Listening to Radio
Significant Differences Based on Ethnicity, Gender, Education and Age**

Time of Day	Ethnicity	Gender	Education	Age
Early Morning	Hutu: 60.2% Tutsi: 51.6%			
Morning				
Noon			Primary: 39.2% Secondary: 41.9% University: 49.3%	25 or younger: 35.3% 26-45years old: 51.3% 46 or older: 25.0%
After Noon				25 or younger: 22.0% 26-45years old: 19.3% 46 or older: 13.9%
Evening			Primary: 54.2% Secondary: 41.9% University: 29.9%	
Night				
Lat Night		Male: 32.6% Female: 26.6%		
After Midnight		Male: 13.3% Female: 7.4%	Primary: 3.2% Secondary: 3.7% University: 10.6%	

What radio station do you listen to and how much do you trust that radio station?

This became an important question in this survey because SI staff needed to know which were the most popular stations of a number of new ones that now shared the market with the few traditional ones from before. All major stations in the country were included as well as three information services: England’s (BBC), the United States’ (VOA) and Radio France International. Possible responses were the same as for the previous question of when do you listen to the radio: very often, occasionally, never and I don’t know or undecided. The results reveal a change in listening patterns as more options become available. Although the question involving trust in the radio station of choice is a separate question, it has been tabulated together with what stations respondents listen to in order to maintain a sense of consistency throughout the survey. For both questions, percentages for the Very Often response choice are in the table below.

Which Radio Station do You Listen to and How much do you Trust it?

Name of the Radio Station	Listen to it very often	Trust it very often
Radio Bonesha	67.1%	68.6%
Radio Publique Africaine	24.6%	30.9%
R.T.N.B. 1*	39.8	26.5
R.T.N.B. 2*	17.3	11.8
Radio Culture	8.8	11.5
Radio Nderagakura	3.7	6.5
Radio Vyizigiro	5%	8.3%
Radio C.C.I.B.	8.5%	10.5%
BBC	19.2	28.3
VOA	14.9	19.3
RFI	23	26.7

*Station is government owned and run.

R.T.N.B. (Radio Television Nationale De Burundi).

Radio Bonesha seems to be the most popular by far although when cross-tabulated with the place where the respondent comes from the popularity drops to less than half in the underrepresented rural areas. The two government stations demonstrate a varied listening public between them but neither enjoys a high proportion of listener trust in comparison to the rest of the radio stations*. The international radio stations received in Burundi have a relatively high confidence rating but not a very high listening public, particularly the VOA. The ethnic divisions by radio preferences are interesting and seem to indicate that much more attention needs to be paid to programming in and for the rural areas. This information should assist not only SI staff but even the radio stations in some of their programming and scheduling efforts to raise listenership.

Demographic Differences Regarding Listening to and Trusting Radio Stations

The table below summarizes the statistically significant differences within the four demographic variables on their listenership and trust of the various radio stations. The codes used within each demographic variable indicate the group(s) which were more likely to listen to a radio station, and which were more likely to trust the information provided by the radio station. So, for example, RTNB2 is listened to more often by Tutsi audience (indicated with a “T” across from RTNB2), but the differences between the two ethnic groups about trusting RTNB2 were not statistically significant, and therefore was not reported. Another example is about listening and trusting BBC. Those with university degree were more likely to listen to BBC, and along with those with primary education were more likely to trust the information provided by BBC.

**Listening and Trusting Radio Stations
Significant Differences Based on Ethnicity, Gender, Education and Age**

Name of the	Ethnicity		Gender		Education*		Age**	
	Listen	Trust	Listen	Trust	Listen	Trust	Listen	Trust
Radio Bonesha					S	S,U	M,O	
Radio Publique				M	U	U		M
R.T.N.B. 1*				F	P	P	M,O	
R.T.N.B. 2*	T		M	M	U	U,S	M	
Radio Culture				M	S,U	S,U		
Radio Nderagakura					S	S,U		
Radio Vyizigiro					S,U	S		
Radio C.C.I.B.	T				S,U	S,U		
BBC	H	H		M	U	U,P	M,O	M,O
VOA	H	H			U	U	M,O	
RFI					U	U		M

- Age: M=26-45; O=46 or older
- Education: P=Primary education or lower; S=Secondary education; U=University education

The table above suggests that there are several significant differences between groups regarding their listening preferences and their trusting of information provided by these stations. Among these differences are the Hutus' preference, and trust of BBC and VOA; Women's trust of RTNB1; the significant differences based on education regarding each radio station; and the absence of any significant preference or trust of radio stations by the younger audience.

b.2. Questions About Studio Ijambo Programs

Magazine Amasanganzira

This magazine is in Kirundi and is intended to cover various political issues. It is the only program surveyed two years ago that was included again in this survey and it seems to have maintained its popularity over the years. The following table shows the percentages of those who recognized the program after a segment of the music was played by the interviewer. The percentage of those who listened to the program was also calculated.

Program Name	Percent of Respondents who Recognized the Program	Percentage of those who listened to it either very often or sometimes in the past month
Magazine Amasanganzira	64.4%	85.8%

Almost 65% of respondents recognized Magazine Amasanganzira when music prompted their

memory of the program. In addition, approximately 86% of all respondents reported listening to the program either sometimes or very often in the month prior to the interview.

Percent of Listeners to Magazine Amasanganzira

Ethnicity	Tutsi: 67.4%	Hutu: 64.9%	
Gender	Male: 64.2%	Female: 64.6%	
Age	25 or Younger: 60%	26-45: 72.2%	46 or Older: 50%
Education	No or Little Education: 60.9%	Some Education: 61.2%	Higher Education: 71.9%

When analyzing the percentages of Magazine Amasanganzira listeners based on ethnicity, gender, age, and education, a few results proved to be worth mentioning. It again seems to be a trend that as education increases the percentage of listeners also increases. The majority of Magazine Amasanganzira listeners also fall within the age 26-45 bracket with a continued following in listeners who are 25 or younger. At close to 65% each, both Tutsi and Hutu respondents regardless of gender listen to the program equally.

The following table displays percentages reflecting positive opinions of listeners about Amasanganzira program content. Questions address the fairness of subject treatment, diversity of opinions, and information on the peace process on the program. Respondents were analyzed as a whole, across ethnicity, by gender, place of residence, and by education.

Opinions of Listeners About Amasanganzira Content

Type of Respondents	Are subjects treated fairly? Yes, always	Is there diversity of opinions in the program? Very often	Does it adequately inform on the peace process? Very often
All respondents	37.6%	46.1%	53.3%
Hutus	37.9%	48.4%	57.7%
Tutsis	37.1%	44.4%	49.2%
Women	41.4%	44%	55.2%
Men	34%	47.9%	51.8%
Bujumbura (Urban)	29.8%	35.1%	38.9%
Gitega (Large rural town)	46.1%	55.1%	74.2%
Gatabo (Small Rural)	55.6%	72.2%	70.6%
Kyange (IDP Camp)	35%	55%	40%
Little (primary) or no education	49.6%	55.4%	69.2%
Secondary education	29.6%	35.8%	46.9%
University/graduate education	22.6%	39.6%	30.2%

When asked if subjects are treated fairly on the program, over half of the respondents of Gatabo (small rural) and approximately half of respondents with little (primary) or no education responded with (Yes, always). Over 70 percent of Gatabo (small rural) respondents as well as over half of the respondents from Gitega (large rural town), Kyange (IDP camp), and those with little (primary) or no education felt that diversity opinions were very often expressed in the program. Furthermore, over 70% of the respondents from Gitega and Gatabo as well as almost 70% of those respondents with little or no education felt that Amasanganzira adequately informs listeners about the peace process. What is interesting about these results is that when we compare these opinions to respondents who either reside in urban Bujumbura or respondents who have secondary education or higher, we find that there is a seemingly inverse set of opinions. That is to say more educated and urban citizens such as those in Bujumbura generally feel as though subjects are treated unfairly in the program, there is not much diversity of opinions, and that the peace process is not adequately expressed to Amasanganzira's audiences.

Semerera

Semerera is a fairly recent addition to the repertoire. It deals with HIV-AIDS and the impact it is having in the country. It is by far the most popular program measured by the survey. This is important because the HIV infection rate in the population is known to be very high, although specific percentages varied. A total of 81.7% of those interviewed had heard the program and they were evenly split between Hutus and Tutsis. Only 37.5% had listened to it very often but, combined with those that heard it occasionally, the total was 86%.

There were three questions that were asked about the content of the program and these were meant to judge knowledge as well as any possible attitude modification that might be in process.

The follow up questions for Semerera were: 1) Has this program informed you on how to avoid infection by HIV? 2) Has this program helped you to understand the problems of people that are zero-positive? 3) Has this program helped you to discuss the touchy questions about AIDS? Percentages in the table below were calculated for all respondents, Hutus, Tutsis, based on gender, place of residence, and education level. Percentages shown below are also based on positive opinions about the Semerera program.

Opinions of Respondents about *Semerera* Content

Type of Respondents	Has the program informed you on how to avoid infection by HIV? Very much	Has this program helped you to understand the problems of people that are zero-positive? Very much	Has this program helped you to discuss the touchy questions about AIDS? Very often
All respondents	64.2%	67.4%	57.9%
Hutus	70.4%	70.9%	63.8%
Tutsis	57.8%	61.7%	50.6%
Women	62.9%	64.3%	53.8%
Men	64.9%	69.4%	60.5%

Type of Respondents	Has the program informed you on how to avoid infection by HIV? Very much	Has this program helped you to understand the problems of people that are zero-positive? Very much	Has this program helped you to discuss the touchy questions about AIDS? Very often
Bujumbura (Urban)	52.9%	55.8%	47.1%
Gitega (Large rural town)	76.6%	78.4%	66.7%
Gatabo (Small Rural)	92%	92%	76%
Kyange (IDP Camp)	60%	75%	80%
Little (primary) or no Education	69.8%	75.8%	66.7%
Secondary education	70.2%	66.4%	58.8%
College/graduate education	33.3%	43.1%	27.5%

Over 90% of Gatabo (small rural) respondents, almost 80% of Gitega (large rural town) respondents, and about 70% of both respondents with little or no education and those with secondary education felt that Semerera informed them (Very Much) on how to avoid infection by HIV. Over 90% of Gatabo, close to 80% of Gitega, Kyange (IDP camp) and primary education respondents reported that the program helped very much to understand the problems of people that are zero-positive. 80% of Kyange respondents, close to 80% of Gatabo respondents, and close to 70% of both Gitega and primary education respondents feel that Semerera very often makes it easier to discuss the touchy topics surrounding AIDS. It is again apparent that the majority of those respondents from Bujumbura and those who have received college or some form of graduate school education feel that Semerera is not very informative on the topics of avoiding HIV infection and helping audiences understand the burdens that zero-positive individuals exhibit, and especially does not do a good job of making it easier to discuss touchy topics about AIDS.

Ijambo ry'Urwaruka

This program for youth has been successful in reaching beyond its target audience towards a much wider definition of youth, as occurs in some African countries. Although only 59.3% of respondents had heard of the program, the breakdown by age categories was as follows:

Listeners of Ijambo ry'Urwaruka by Age

Age category	Percentage of Respondents Listening
15-20	19.1
21-25	28.5
26-35	37.4

36-45	8.5
46 or older	6.4

The majority of Ijambo ry'Urwaruka listeners (37.4%) are between the ages 26-35 and an additional almost 50% are between 15 and 25 years of age.

Participants were asked five questions to assess opinions of listeners of the Ijambo ry'Urwaruka program. Percentages in the table below were calculated for all respondents, Hutus, Tutsis, based on gender, place of residence, and education level. Percentages shown below are based on positive opinions about the Ijambo ry'Urwaruka program.

Opinions of Listeners of Ijambo ry'Urwaruka about Program Content

Type of Respondents	Do you think that this program covers questions that interest youth? Very much	Do you like the music in this program? Very much	Do you like the section on people invited to the studio in this program? Very much	Do you like the section on the people that call in? Very much	Have you ever wanted to take part in one of the programs? Very much
All respondents	66.2%	34.8%	43.8%	46.2%	38.7%
Hutus	65.7%	31.1%	41.5%	39.3%	44.4%
Tutsis	67.8%	39.8%	43.9%	51.8%	33%
Women	68.8%	31.8%	44.9%	42.1%	33%
Men	64.3%	37.1%	42.9%	49.6%	43.3%
Bujumbura (Urban)	63.7%	38.5%	44.1%	47.6%	30.4%
Gitega (Large rural town)	72.7%	33.3%	37.9%	37.9%	52.3%
Gatabo (Small Rural)	70.6%	6.3%	68.8%	68.8%	47.1%
Kyange (IDP Camp)	50%	37.5%	37.5%	42.9%	62.5%
Little (primary) or no Education	66%	28.3%	38.4%	63.3%	42.9%
Secondary education	65.6%	43.2%	44.9%	48%	34%
College/graduate education	65.9%	34.9%	50%	43.6%	25.6%

Almost 70% of all respondents reported that they thought that the program covers questions that interest youth. When asked if they liked the music in the program, significantly more men than women respondents responded (Very Much). It was also interesting to see that in the Chi-Square analyses for the same music question, men also reported significantly higher percentages of dislike than did women respondents. When asked about their liking of the part of the program

where guests are invited in to the studio, a significantly higher almost 70% of Gatabo (small rural) respondents compared to only about 40% of Gitega (large rural town), Kyange (IDP camp), and little (primary) or no education respondents answered the question with Very Much. Over 60% of primary education respondents enjoyed when people call in to the show very much while less than 50% of those respondents who have received secondary education or more enjoyed it as much. Finally, over 60% of Kyange respondents reported that they very much would like to be a part of the show, while 30% or less of Bujumbura (urban) and college/graduate education respondents revealed the same answer. Again, it is interesting to see that those respondents from more rural residences as well as respondents who have received less education when compared to those who are from urban areas like Bujumbura feel more excited about being a part of the program. Although further analysis must be pursued, such findings may point toward the structure and content of the Ijambo ry'Urwaruka program and what target audiences it attracts.

Uko Bukeye uko Bwije

This program deals with questions of gender. It exhibits relatively low popularity which may be due to the underrepresented portion of women who tune into the program. Despite the low number of women listeners, the support for program content by those women that listen is very significant (see the table below). The men in general seem to be somewhat unmoved by the subjects treated in this program. The advice and the discussions that take place on the program were evaluated with the following questions: 1) Have you learned anything in the program that has helped you to resolve a problem in your daily life? 2) Has this program helped you to deal with the subject of gender at least once in your life? 3) Has this program helped you to understand the problems that women confront in Burundi? Again, percentages in the table below were calculated for all respondents, Hutus, Tutsis, based on gender, place of residence, and education level. Percentages in the table below represent (Very Much) as the answer to the appropriate question.

Opinions of *Uko Bukeye uko bwije* on Program Content

Type of Respondents	Have you learned anything in the program that has helped you to resolve a problem in your daily life? Very much	Has this program helped you to deal with the subject of gender at least once in your life? Very much	Has this program helped you to understand the problems that women confront in Burundi? Very much
All respondents	37.3%	34%	47.7%
Hutus	36.6%	38.9%	40.3%
Tutsis	31.8%	29.9%	49.3%
Women	49.6%	45.2%	57.4%
Men	25.5%	23.2%	38.4%
Bujumbura (Urban)	28,2%	33.3%	43%

Gitega (Large rural town)	49.3%	29.2%	50%
Gatabo (Small Rural)	42.1%	52.6%	57.9%
Kyange (IDP Camp)	52.4%	38.1%	61.9%
Little (primary) or no Education	57.8%	41.9%	54.7%
Secondary education	22.2%	27.8%	48.9%
College/graduate education	14.9%	25.5%	27.7%

Almost 60% of respondents with little or no education feel strongly that they have learned something from the program that has helped them resolve a problem in their own life. It is also worth pointing out that while approximately half of all women respondents and over half of the Kyange (IDP camp) respondents feel that they've learned something that has helped them resolve problems in their own lives, about 25% of men respondents and less than 15% of college/graduate education respondents felt the same way about the Uko Bukeye uko bwije program. While about 45% of women and almost 42% of respondents with little or no education feel that the program has helped them deal with a gender related issue at least once in their lives, only about 25% of men respondents as well as those respondents who have received secondary education or higher feel that they too have benefited from the program by dealing with a subject relating to gender at least once in their lives. While close to half of Tutsi respondents feel that the program has helped them understand the problems that women confront in Burundi, about 40% of Hutu respondents feel the same way. Almost 60% of women compared to barely 40% of men respondents reported that they've learned more about what kinds of problems Burundian women have to endure.

Wibaza Iki

This program discusses political themes and deals with the issues of the political agenda of the country. The questions that were asked about its content were: 1) Does this program let the authorities and politicians know what the worries of the people are? 2) Does this program deal with issues that concern you? 3) Does this program let you understand how ordinary people can take part in the peace process? Percentages in the table below were calculated for all respondents, Hutus, Tutsis, gender, place of residence, and education level. Percentages shown below are based on Very Much responses about the Wibaza Iki program.

Opinions of Wibaza Iki on Program Content

Type of Respondents	Does this program let the authorities and politicians know what the worries of the people are? Very much	Does this program deal with issues that concern you? Very much	Does this program let you understand how ordinary people can take part in the peace process? Very much
All respondents	43.9%	40.5%	44.3%

Hutus	43%	50%	51.4%
Tutsis	44.1%	41.1%	37.3%
Women	42.4%	38.4%	51%
Men	44.1%	41.2%	38.5%
Bujumbura (Urban)	38.3%	35.3%	35.9%
Gitega (Large rural town)	57.9%	47.4%	55.3%
Gatabo (Small Rural)	50%	62.5%	81.3%
Kyanmge (IDP Camp)	8.3%	25%	16.7%
Little (primary) or no Education	54.4%	58.9%	63.1%
Secondary education	36.9%	32.6%	32%
College/graduate education	8.7%	8.5%	4.9%

While close to 60% of Gitega (large rural town), approximately 50% of Gatabo (small rural) and primary education respondents feel that Wibaza Iki lets the politicians know what the people are concerned about, not even nine percent of respondents with college or graduate education feel the same way. Over 60% of Gatabo respondents compared to barely nine percent of college/graduate education respondents feel that the program deals with issues that they are concerned about. Finally, when asked if the program helps people learn how they can be a part of the peace process, over 80% of Gatabo respondents, and over 60% of respondents with primary education responded with Very Much. Not even five percent of college educated respondents replied with the same response. In general, those who were either well- educated, from Bujumbura, from Kyange, or some combination of the three were not impressed and did not get much out of the program.

Ikingy y'Ubuntu

This program does not enjoy a very high popularity rating but it has a passionate audience. Moreover, it answers to the suggestion of division made above in a singularly interesting manner. It makes heroes of those people that have gone out of their way to save the lives of people that belong to another ethnic group than their own. The questions about the content that were asked were: 1) Has this program made you change the way in which you think of the other ethnic group? 2) Does this program give you hope that ethnic coexistence is possible? 3) Has the program made you talk about the stories that you hear on it? Percentages in the table below were calculated for all respondents, Hutus, Tutsis, gender, place of residence, and education level. Percentages shown below are based on positive opinions about the Ikingy y'Ubuntu program.

Opinions of Ikingy y'Ubuntu on Program Content (Very much responses)

Type of Respondents	Has this program made you change the way in which you think of the other ethnic group?	Does this program give you hope that ethnic coexistence is possible?	Has the program made you talk about the stories that you hear on it?
All respondents	46%	65.3%	36.6%
Hutus	50%	65.2%	39.5%
Tutsis	40.4%	66.7%	31.3%
Women	56.2%	66.7%	39.3%
Men	38.6%	64.4%	34.1%
Bujumbura (Urban)	36%	61%	36%
Gitega (Large rural town)	61.5%	65.2%	32.3%
Gatabo (Small Rural)	71.4%	92.9%	42.9%
Kyange (IDP Camp)	44.4%	88.9%	66.7%
Little (primary) or no Education	65%	79.2%	41%
Secondary education	37.7%	58.4%	39%
College/graduate education	17.8%	46.7%	22.2%

In general, rural areas including Gitega and Gatabo respondents as well as those with little or no education has changed the way they think about the other ethnic group. As for those respondents from Bujumbura or well-educated respondents, they feel that the program has not really changed the way they feel about one another. Over 90% of Gatabo respondents and almost 90% of Kyange respondents feel that there is hope that there can be peace between both groups and ethnic coexistence is possible. Less than 60% of secondary education respondents and almost 50% of college-educated respondents feel there is hope that there can be peaceful coexistence. Almost 70% of Kyange (IDP camp) respondents reported that the program made them talk about the things they heard on it. Less than 40% of Tutsi, Hutu, women, men, and secondary educated respondents feel that the program has made them talk about stories on the program.

b.3. The Primary Mission of Studio Ijambo

This section is made up of five questions which sought information from the respondents about their attitude in general regarding SI and their programs. The last question in this section was structured after SI specifically requested the information in order to know how they were faring in some of their more highlighted areas of programming concern. The information is summarized here and may be found as an extension to this report.

Do Studio Ijambo Programs Tell the Truth?

There were four options for answers to this question: Very Much, Sometimes, Almost Never and

Don't Know or Undecided. The results are:

Answer given	Percentage
Very Much	68.6
Sometimes	26.5
Almost Never	1.3
Don't Know or Undecided	3.5

This is a very strong compliment from the listeners to SI. It confirms the laudatory tones of this evaluation and of the immense potential that the evaluation team saw. It rivals the highest percentage of confidence given to the existing radio stations, that given to radio Bonesha. When cross-tabulated with the same variables that the program questions were crossed with, the only significant variation continued to be a higher support from the people with low education and those from the rural areas. This is where SI has its strongest base and where it might dedicate additional programming considerations.

Do Studio Ijambo Programs Contribute to the Return of Peace?

Answer given	Percentage
Very Much	57.6
Somewhat	33.2
Not at All	3.5
Don't Know or Undecided	5.7

This is the area where the heart of the SI mission might be found – bringing about Peace. As in the question above, the comparison based on gender produced slightly higher (but not statistically significant) results for men than for women. The comparison based on age produced slightly higher results for the 26 – 35 year olds. The comparison based on ethnic group produced slightly higher (but not significant) results for Hutus than for Tutsis. The comparison based on education and location of the survey showed that people with low education scored significantly higher, and with rural people the scores were even higher. Since the latter two groups represent a vast majority of the Burundian population, this would imply that SI has a mandated mission to contribute to finding peace.

Do Studio Ijambo Programs Contribute to the Promotion of Dialogue?

Answer given	Percentage
Very Much	55.6
Somewhat	33.2

Not at All	4
Don't Know or Undecided	7

The pattern established in the two previous questions maintains itself in this one. The same slight differences between gender, age and ethnic group are maintained and the significant differences for the people with low education and from the rural areas are actually slightly higher than in either of the previous questions

Do Studio Ijambo Programs Help to Promote Reconciliation?

Answer given	Percentage
Very Often	51.9
Occasionally	35.2
Never	4.2
Don't Know or Undecided	8.5

This slightly lowered percentage began to create variations in the cross-tabulations which are also worthy of note. There was for example, a significantly higher number of Hutus that believed that SI could promote reconciliation than Tutsis – 55.3% compared to 44.7%. This continues and confirms previous observations about a general discontent of Tutsis with SI than was not found among Hutus (except occasionally with some of the musical themes). Although the gender and age differences are not significant, they maintain the same pattern as in the previous questions. Both the number of people with low education and the number of people in the rural areas that believe that SI could promote reconciliation are even more significant and the percentages are higher than in the previous questions.

Demographic Comparisons for The Primary Mission of Studio Ijambo: Gender

	1) Very Much	2) Occasionally	3) Never	4) Don't Know or Undecided
Question 15 : Do Studio Ijambo Programs Tell the Truth?	Male: 67.9% Female: 70.8%	Male: 27.5% Female: 24.7%	Male: 2.3% Female:	Male: 2.3% Female: 4.5%
Question 16: Do Studio Ijambo Programs Contribute to the Return of Peace?	Male: 57.8% Female: 58.1%	Male: 33.0% Female: 33.0%	Male: 3.7% Female: 3.4%	Male: 5.5% Female: 5.6%
Question 17 : Do Studio Ijambo Programs Contribute to the Promotion of Dialogue?	Male: 58.1% Female: 53.6%	Male: 32.3% Female: 35.2%	Male: 2.3% Female: 5.6%	Male: 7.4% Female: 5.6%
Question 18. Do Studio Ijambo Programs Help to Promote	Male: 51.8% Female: 52.8%	Male: 36.2% Female: 34.8%	Male: 3.7% Female: 4.5%	Male: 8.3% Female: 7.9%

	1) Very Much	2) Occasionally	3) Never	4) Don't Know or Undecided
Reconciliation?				

In the table above there are no statistically significant differences in percentages across gender. However, it is worthwhile to note that in general, the majority of male and female respondents feel that SI tells the truth, contributes to the return of peace, contributes toward the promotion of dialogue, and that the program helps promote reconciliation.

Ethnicity

	1) Very Much	2) Occasionally	3) Never	4) Don't Know or Undecided
Question 15 : Do Studio Ijambo Programs Tell the Truth?	Hutu: 69.8% Tutsi: 64.3%	Hutu: 23.8% Tutsi: 31.9%	Hutu: 2.1% Tutsi: .5%	Hutu: 4.2% Tutsi: 3.2%
Question 16: Do Studio Ijambo Programs Contribute to the Return of Peace?	Hutu: 58.7% Tutsi: 53.8%	Hutu: 29.6% Tutsi: 38.7%	Hutu: 3.7% Tutsi: 3.8%	Hutu: 7.9% Tutsi: 3.8%
Question 17 : Do Studio Ijambo Programs Contribute to the Promotion of Dialogue?	Hutu: 55.9% Tutsi: 53.8%	Hutu: 30.3% Tutsi: 37.1%	Hutu: 5.3% Tutsi: 3.2%	Hutu: 8.5% Tutsi: 5.9%
Question 18. Do Studio Ijambo Programs Help to Promote Reconciliation?	Hutu: 55.6% Tutsi: 45.9%	Hutu: 28.6% Tutsi: 42.7%	Hutu: 4.8% Tutsi: 4.3%	Hutu: 11.1% Tutsi: 7.0%

The majority of Hutu and Tutsi respondents reported satisfaction and trust that SI programs provide them with the truth, helps contribute the return of peace, and dialogue. Almost 56% of Hutu respondents compared to approximately 46% of Tutsi respondents feel that SI helps to promote reconciliation (very much). By looking at the percentages and similar trends in this survey, it becomes evident that the Hutus tend to be happier and more content with SI programs' performance and what they offers them.

Survey Location

	1) Very Much	2) Occasionally	3) Never	4) Don't Know or Undecided
Question 15 : Do Studio Ijambo Programs Tell the Truth?	Bujumbura: 59.1% Gitega: 78.4% Gatabo: 96.8% Kyange: 69.0%	Bujumbura:34.4% Gitega: 17.6% Gatabo: 3.2% Kyange: 31.0%	Bujumbura: 1.9% Gitega: .8% Gatabo: Kyange:	Bujumbura: 4.7% Gitega:3.2% Gatabo: Kyange:
Question 16: Do Studio Ijambo Programs Contribute to the Return of Peace?	Bujumbura: 42.1% Gitega: 75.2% Gatabo: 90.3% Kyange: 62.1%	Bujumbura: 43.5% Gitega: 20.0% Gatabo: 9.7% Kyange: 37.9%	Bujumbura: 6.0% Gitega:.8% Gatabo: Kyange:	Bujumbura: 8.3% Gitega: 4.0% Gatabo: Kyange:
Question 17 : Do Studio Ijambo Programs Contribute to the Promotion of Dialogue?	Bujumbura: 40.9% Gitega: 74.4% Gatabo: 71.0% Kyange: 69.0%	Bujumbura: 42.3% Gitega: 21.6% Gatabo: 22.6% Kyange: 27.6%	Bujumbura: 6.5% Gitega: Gatabo: 3.2% Kyange: 3.4%	Bujumbura: 10.2% Gitega: 4.0% Gatabo: 3.2% Kyange:
Question 18. Do Studio Ijambo Programs Help to Promote Reconciliation?	Bujumbura: 38.0% Gitega: 69.6% Gatabo: 80.0% Kyange: 51.7%	Bujumbura: 43.5% Gitega: 24.0% Gatabo: 16.7% Kyange: 41.4%	Bujumbura: 6.5% Gitega: 1.6% Gatabo: Kyange: 3.4%	Bujumbura: 12.0% Gitega: 4.8% Gatabo: 3.3% Kyange: 3.4%

Similar to the previous program assessments, there is a clear trend that shows that Gatabo and Gitega respondents (both rural groups) tend to be happier with the programs than the Bujumbura (urban) respondents. For example, when asked whether SI programs contribute to the return of peace, more than 90% of Gatabo respondents agreed very much. On the other hand, only 42% of Bujumbura respondents felt the same way.

Education

	1) Very Much	2) Occasionally	3) Never	4) Don't Know or Undecided
Question 15 : Do Studio Ijambo Programs Tell the Truth?	Primary: 83.0% Secondary: 60.0% University: 45.6%	Primary: 14.4% Secondary: 35.6% University: 42.6%	Primary: 1.0% Secondary: .7% University: 2.9%	Primary: 1.5% Secondary: 3.7% University: 8.8%
Question 16: Do Studio Ijambo Programs Contribute to the Return of Peace?	Primary: 70.1% Secondary: 56.6% University: 23.5%	Primary: 25.8% Secondary: 37.5% University: 45.6%	Primary: 1.5% Secondary: .7% University: 14.7%	Primary: 2.6% Secondary: 5.1% University: 16.2%
Question 17 : Do Studio Ijambo Programs Contribute to the Promotion of Dialogue?	Primary: 68.4% Secondary: 54.4% University: 20.6%	Primary: 23.8% Secondary: 34.6% University: 58.8%	Primary: 2.6% Secondary: 2.9% University: 10.3%	Primary: 5.2% Secondary: 8.1% University: 10.3%
Question 18. Do Studio Ijambo Programs Help to Promote Reconciliation?	Primary: 66.3% Secondary: 45.6% University: 23.5%	Primary: 28.0% Secondary: 41.2% University: 44.1%	Primary: 2.1% Secondary: 3.7% University: 11.8%	Primary: 3.6% Secondary: 9.6% University: 20.6%

Like the comparisons made earlier between rural and urban groups of respondents, a similar and

perhaps related theme has been consistent throughout all the program analyses. For all of the questions, percentages reveal that with increased education there is increased dissatisfaction with the type of programming. The less educated the respondents are, the more likely it is for them to be content and happy with the way the programs are being run and presented. This is an important finding and should perhaps be explored further. It seems as though various programs are doing a wonderful job in appealing to rural and less educated people. While this is healthy for the larger portion of the Burundian population, there might be steps that can be taken to also raise the satisfaction and enthusiasm of respondents who have higher levels of education.

Do the Programs Deal with Issues of Concern?

This question was a mini-survey in itself. The surveyors were requested to first obtain a “yes” or “no” answer for the question do the programs deal with issues like each of the themes mentioned below, twelve in total. If the respondent answered “yes” then the surveyor was to go on to the next part and ask how efficiently did they cover that specific theme. If the respondent said “no” then the surveyor was to go on to the next theme on the list. This will be of considerable value to the SI staff in creating, modifying and continuing programs. The results were:

Areas of coverage by Studio Ijambo Programs	1) Yes 2) No		If Yes, how do you rate the programs' efficiency ?		
	Percentages		Percentages		
a. Governance and leadership	1) Yes	2) No	1) Very Efficient	2) Slightly efficient	3) Not efficient
	80.9	19.1	54.8	33.1	12.1
b. Ethnic Problems	1) Yes	2) No	1) Very Efficient	2) Slightly efficient	3) Not efficient
	79.2	20.8	60.3	27.6	12.1
c. Regional Problems	1) Yes	2) No	1) Very Efficient	2) Slightly efficient	3) Not efficient
	52.3	47.7	44.6	37.1	18.3
d. Land Rights	1) Yes	2) No	1) Very Efficient	2) Slightly efficient	3) Not efficient
	59.5	40.5	51.1	32.5	16.5
e. Poverty	1) Yes	2) No	1) Very Efficient	2) Slightly efficient	3) Not efficient
	82.5	17.5	58.4	26.6	15
f. Gender	1) Yes	2) No	1) Very Efficient	2) Slightly efficient	3) Not efficient
	71.7	28.3	56.2	32.2	11.7
g. Youth	1) Yes	2) No	1) Very Efficient	2) Slightly efficient	3) Not efficient
	91.5	8.5	73.1	23.3	3.6
H. HIV	1) Yes	2) No	1) Very Efficient	2) Slightly efficient	3) Not efficient
	95.7	4.3	79.3	18.1	2.7
i. Human Rights	1) Yes	2) No	1) Very Efficient	2) Slightly efficient	3) Not efficient
	81.3	18.7	60.9	28.9	10.2
j. Refugees, re-settlement and re-integration	1) Yes	2) No	1) Very Efficient	2) Slightly efficient	3) Not efficient
	76.1	23.9	53	27.2	19.9
k. Violence	1) Yes	2) No	1) Very Efficient	2) Slightly efficient	3) Not efficient
	72	28	51.2	27.4	21.4
l. Transition Government	1) Yes	2) No	1) Very Efficient	2) Slightly efficient	3) Not efficient
	65.2	34.8	53.9	32	14.1

This table has much interesting information. The higher the percentage of people that answered “Yes” the higher the number of people that went on to the second part of the question and had to judge the efficiency of the program so the 79% of people that answered that the treatment of the theme of HIV was very efficient was a much higher number of people than any of the other

percentages on the table. There are three groups that all the categories can be clustered into: 79% and higher, 71%-79% and 65 % and lower. This is a recommended strategy for staff to consider in their reactions to this very interesting evaluation of their coverage. Since each of yes-no answers and each of the answers on efficiency for the thematic area have their own table, we also recommend that cross-tabulations be carried out with each of the major demographic variables. The coverage of ethnic problems, for example, when crossed with the ethnic group of the respondents gives a split of 60% to 40% of Hutus and Tutsis, respectively, who thought that the coverage of ethnic problems was only slightly efficient. On the other hand, a significantly high number of urban respondents considered the coverage of land rights issues slightly or not efficient while a high number of rural dwellers liked the coverage; something is being done right in this area also.

Demographic Comparisons for SI's Subject Covering

Gender

Areas of coverage by Studio Ijambo Programs	Yes	Very Efficient	Efficient	Not Efficient
a. Governance and leadership	Male: 83.3% Female: 78.7%	Male: 54.9% Female: 54.0%	Male: 31.9% Female: 35.3%	Male: 13.2% Female: 10.8%
b. Ethnic Problems	Male: 80.4% Female: 77.8%	Male: 63.4% Female: 56.9%	Male: 24.0% Female: 31.4%	Male: 12.6% Female: 11.7%
c. Regional Problems	Male: 51.9% Female: 52.9%	Male: 42.2% Female: 46.3%	Male: 38.8% Female: 35.8%	Male: 19.0% Female: 17.9%
d. Land Rights	Male: 62.1% Female: 56.6%	Male: 47.8% Female: 55.6%	Male: 36.0% Female: 27.3%	Male: 16.2% Female: 17.2%
e. Poverty	Male: 83.3% Female: 81.7%	Male: 56.1% Female: 61.1%	Male: 27.8% Female: 25.0%	Male: 16.1% Female: 13.9%
f. Gender	Male: 74.0% Female: 68.9%	Male: 54.1% Female: 58.5%	Male: 34.4% Female: 30.1%	Male: 11.5% Female: 11.4%
g. Youth	Male: 92.2% Female: 91.0%	Male: 73.2% Female: 73.1%	Male: 22.7% Female: 23.8%	Male: 4.0% Female: 3.1%
H. HIV	Male: 96.7% Female: 95.5%	Male: 77.9% Female: 80.7%	Male: 19.7% Female: 16.3%	Male: 2.4% Female: 3.0%
i. Human Rights	Male: 84.3% Female: 77.7%	Male: 64.3% Female: 56.2%	Male: 24.7% Female: 35.0%	Male: 11.0% Female: 8.8%
j. Refugees, re-settlement and re-integration	Male: 80.6% Female: 71.2%	Male: 56.9% Female: 46.8%	Male: 23.6% Female: 32.5%	Male: 19.5% Female: 20.6%
k. Violence	Male: 75.3% Female: 68.4%	Male: 50.6% Female: 51.3%	Male: 25.6% Female: 30.3%	Male: 23.8% Female: 18.5%
l. Transition Government	Male: 66.2%	Male: 49.6%	Male: 34.8%	Male: 15.6%

Areas of coverage by Studio Ijambo Programs	Yes	Very Efficient	Efficient	Not Efficient
Government	Female: 64.4%	Female: 58.4%	Female: 29.2%	Female: 12.4%

In general, for SI program subjects, higher “yes” percentages for the various areas were reported by male respondents than by female respondents. This is especially clear for the refugees, resettlement, and reintegration where almost 81% of male respondents compared to about 71% of female respondents answered “yes” to the question. Male and female respondents collectively reported that areas covering youth issues, HIV issues and human rights issues were the most efficient.

Ethnicity

Areas of coverage by Studio Ijambo Programs	Yes	Very Efficient	Efficient	Not Efficient
a. Governance and leadership	Hutu: 83.1% Tutsi: 79.2%	Hutu: 62.7% Tutsi: 46.9%	Hutu: 25.9% Tutsi: 40.8%	Hutu: 11.4% Tutsi: 12.2%
b. Ethnic Problems	Hutu: 78.6% Tutsi: 81.8%	Hutu: 64.0% Tutsi: 54.4%	Hutu: 22.7% Tutsi: 33.6%	Hutu: 13.3% Tutsi: 12.1%
c. Regional Problems	Hutu: 53.8% Tutsi: 52.7%	Hutu: 48.6% Tutsi: 36.1%	Hutu: 36.2% Tutsi: 42.3%	Hutu: 15.2% Tutsi: 21.6%
d. Land Rights	Hutu: 62.9% Tutsi: 56.9%	Hutu: 54.6% Tutsi: 47.6%	Hutu: 27.7% Tutsi: 38.1%	Hutu: 17.6% Tutsi: 14.3%
e. Poverty	Hutu: 78.9% Tutsi: 86.9%	Hutu: 59.1% Tutsi: 55.7%	Hutu: 23.5% Tutsi: 29.7%	Hutu: 17.4% Tutsi: 14.6%
f. Gender	Hutu: 68.4% Tutsi: 74.9%	Hutu: 60.0% Tutsi: 52.6%	Hutu: 29.2% Tutsi: 37.0%	Hutu: 10.8% Tutsi: 10.4%
g. Youth	Hutu: 87.8% Tutsi: 95.6%	Hutu: 70.7% Tutsi: 74.6%	Hutu: 26.9% Tutsi: 20.8%	Hutu: 2.4% Tutsi: 4.6%
H. HIV	Hutu: 94.1% Tutsi: 96.7%	Hutu: 79.1% Tutsi: 78.3%	Hutu: 18.1% Tutsi: 18.9%	Hutu: 2.8% Tutsi: 2.9%
i. Human Rights	Hutu: 81.9% Tutsi: 81.9%	Hutu: 61.5% Tutsi: 58.8%	Hutu: 26.3% Tutsi: 31.8%	Hutu: 12.2% Tutsi: 9.5%
j. Refugees, re-settlement and re-integration	Hutu: 76.7% Tutsi: 76.0%	Hutu: 53.7% Tutsi: 50.7%	Hutu: 27.2% Tutsi: 27.5%	Hutu: 19.0% Tutsi: 21.7%
k. Violence	Hutu: 70.6% Tutsi: 73.8%	Hutu: 50.0% Tutsi: 50.4%	Hutu: 28.8% Tutsi: 26.3%	Hutu: 21.2% Tutsi: 23.3%
l. Transition Government	Hutu: 66.0% Tutsi: 66.1%	Hutu: 61.0% Tutsi: 45.4%	Hutu: 30.1% Tutsi: 36.1%	Hutu: 8.9% Tutsi: 18.5%

Hutu respondents reported significantly higher efficiency percentages than did Tutsi respondents for the coverage of governance and leadership. When addressing poverty and youth, Tutsi respondents revealed significantly higher “yes” percentages to the coverage of the two topics than Hutus. Furthermore, a statistically significant number of Hutus (61%) compared to approximately 45% of Tutsi respondents found that coverage of the transition government topic was efficient.

Education

Areas of coverage by Studio Ijambo Programs	Yes	Very Efficient	Efficient	Not Efficient
a. Governance and leadership	Primary: 78.9% Secondary: 82.8% University: 83.6%	Primary: 71.6% Secondary: 45.9% University: 26.3%	Primary: 20.0% Secondary: 41.3% University: 52.6%	Primary: 8.4% Secondary: 12.8% University: 21.1%
b. Ethnic Problems	Primary: 68.9% Secondary: 88.6% University: 89.4%	Primary: 70.9% Secondary: 59.3% University: 36.7%	Primary: 17.9% Secondary: 33.9% University: 38.3%	Primary: 11.2% Secondary: 6.8% University: 25.0%
c. Regional Problems	Primary: 53.9% Secondary: 47.4% University: 56.7%	Primary: 64.2% Secondary: 36.4% University: 10.4%	Primary: 25.2% Secondary: 43.9% University: 19.7%	Primary: 10.4% Secondary: 19.7% University: 38.5%
d. Land Rights	Primary: 61.5% Secondary: 62.1% University: 48.5%	Primary: 63.0% Secondary: 48.2% University: 12.1%	Primary: 26.9% Secondary: 38.6% University: 39.4%	Primary: 10.1% Secondary: 13.3% University: 48.5%
e. Poverty	Primary: 81.8% Secondary: 83.3% University: 82.1%	Primary: 69.4% Secondary: 58.2% University: 25.9%	Primary: 20.6% Secondary: 27.3% University: 42.6%	Primary: 10.0% Secondary: 14.5% University: 31.5%
f. Gender	Primary: 65.8% Secondary: 77.4% University: 77.6%	Primary: 66.9% Secondary: 56.9% University: 26.9%	Primary: 26.0% Secondary: 31.4% University: 50.0%	Primary: 7.1% Secondary: 11.8% University: 31.1%
g. Youth	Primary: 87.6% Secondary: 96.3% University: 92.5%	Primary: 75.1% Secondary: 76.4% University: 59.7%	Primary: 23.1% Secondary: 20.5% University: 30.6%	Primary: 1.8% Secondary: 3.1% University: 9.7%
H. HIV	Primary: 96.4% Secondary: 98.5% University: 88.1%	Primary: 82.2% Secondary: 78.3% University: 71.2%	Primary: 17.3% Secondary: 18.6% University: 20.3%	Primary: .5% Secondary: 3.1% University: 8.5%
i. Human Rights	Primary: 74.2% Secondary: 89.3% University: 85.1%	Primary: 64.8% Secondary: 66.7% University: 36.8%	Primary: 29.0% Secondary: 24.8% University: 38.6%	Primary: 6.2% Secondary: 8.5% University: 24.6%
j. Refugees, re-settlement and re-integration	Primary: 69.1% Secondary: 82.0% University: 85.1%	Primary: 66.9% Secondary: 53.7% University: 16.1%	Primary: 26.5% Secondary: 27.8% University: 28.6%	Primary: 6.6% Secondary: 18.5% University: 55.4%

Areas of coverage by Studio Ijambo Programs	Yes	Very Efficient	Efficient	Not Efficient
k. Violence	Primary: 68.4% Secondary: 77.4% University: 70.1%	Primary: 56.5% Secondary: 56.0% University: 25.5%	Primary: 30.5% Secondary: 24.0% University: 25.5%	Primary: 13.0% Secondary: 20.0% University: 48.9%
l. Transition Government	Primary: 66.8% Secondary: 64.2% University: 62.7%	Primary: 63.0% Secondary: 53.5% University: 24.4%	Primary: 30.7% Secondary: 30.2% University: 41.5%	Primary: 6.3% Secondary: 16.3% University: 34.1%

The table above shows that significant differences existed with all questions related to the efficiency of covering all subjects, and with actual covering of six of these subjects: Refugees, re-settlement and re-integration ; human rights ; HIV ; youth ; gender ; and ethnic problems. The responses to whether or not SI covers these six topics, show that those with primary education or lower were most least likely to agree that these topics are covered, except in the case of HIV. However it must be noted here that the agreement that these topics are covered is fairly high for all three groups (usually agreed upon by over 80% of respondents).

The effectiveness results showed a different pattern. First, all the differences were statistically significant. Second, with ten of these differences, respondents with primary education or lower were more likely to find the coverage of these programs effective compared to the two other groups with higher levels of education. In only two cases (human rights and violence), those with secondary education rated the effectiveness of covering these issues equally or slightly higher than those with primary education or lower.

This pattern confirms previous patterns in this survey indicating that those with lower levels of education do express more satisfaction with SI programs.

Survey Location

Areas of coverage by Studio Ijambo Programs	Yes	Very Efficient	Efficient	Not Efficient
a. Governance and leadership	Bujumbura: 76.6% Gitega: 87.9% Gatabo: 100.0% Kyange: 62.1%	Bujumbura: 37.7% Gitega: 71.2% Gatabo: 90.3% Kyange: 47.4%	Bujumbura: 44.4% Gitega: 23.4% Gatabo: 6.5% Kyange: 36.8%	Bujumbura: 17.9% Gitega: 5.4% Gatabo: 3/2% Kyange: 15.8%
b. Ethnic Problems	Bujumbura: 84.4% Gitega: 71.5% Gatabo: 80.6% Kyange: 72.4%	Bujumbura: 49.4% Gitega: 76.4% Gatabo: 84.0% Kyange: 57.1%	Bujumbura: 35.6% Gitega: 10.8% Gatabo: 4.0% Kyange: 28.6%	Bujumbura: 15.0% Gitega: 5.6% Gatabo: 12.0% Kyange: 14.3%
c. Regional Problems	Bujumbura: 52.8% Gitega: 45.1% Gatabo: 67.7% Kyange: 62.1%	Bujumbura: 32.8% Gitega: 61.4% Gatabo: 71.4% Kyange: 36.8%	Bujumbura: 40.5% Gitega: 29.8% Gatabo: 28.6% Kyange: 47.4%	Bujumbura: 26.7% Gitega: 8.8% Gatabo: Kyange: 15.8%

Areas of coverage by Studio Ijambo Programs	Yes	Very Efficient	Efficient	Not Efficient
d. Land Rights	Bujumbura: 59.4% Gitega: 54.1% Gatabo: 71.0% Kyangye: 71.4%	Bujumbura: 34.6% Gitega: 72.1% Gatabo: 72.7% Kyangye: 60.0%	Bujumbura: 42.5% Gitega: 191.0% Gatabo: 22.7% Kyangye: 35.0%	Bujumbura: 22.8% Gitega: 8.8% Gatabo: 4.5% Kyangye: 15.0%
e. Poverty	Bujumbura: 82.1% Gitega: 78.7% Gatabo: 93.5% Kyangye: 89.7%	Bujumbura: 44.3% Gitega: 79.2% Gatabo: 75.9% Kyangye: 57.7%	Bujumbura: 38.1% Gitega: 12.5% Gatabo: 17.2% Kyangye: 11.5%	Bujumbura: 17.6% Gitega: 8.3% Gatabo: 6.9% Kyangye: 30.8%
f. Gender	Bujumbura: 76.6% Gitega: 59.0% Gatabo: 74.2% Kyangye: 86.2%	Bujumbura: 46.9% Gitega: 72.6% Gatabo: 73.9% Kyangye: 52.0%	Bujumbura: 38.9% Gitega: 21.9% Gatabo: 26.1% Kyangye: 24.0%	Bujumbura: 14.2% Gitega: 5.5% Gatabo: Kyangye: 24.0%
g. Youth	Bujumbura: 93.9% Gitega: 86.3% Gatabo: 93.5% Kyangye: 93.1%	Bujumbura: 65.8% Gitega: 85.8% Gatabo: 79.3% Kyangye: 70.4%	Bujumbura: 29.6% Gitega: 13.2% Gatabo: 20.7% Kyangye: 18.5%	Bujumbura: 4.5% Gitega: .9% Gatabo: Kyangye: 11.1%
H. HIV	Bujumbura: 94.8% Gitega: 96.0% Gatabo: 100.0% Kyangye: 96.6%	Bujumbura: 74.7% Gitega: 83.2% Gatabo: 87.1% Kyangye: 85.7%	Bujumbura: 20.7% Gitega: 16.0% Gatabo: 12.9% Kyangye: 14.3%	Bujumbura: 4.5% Gitega: .8% Gatabo: Kyangye:
i. Human Rights	Bujumbura: 82.5% Gitega: 74.8% Gatabo: 87.1%	Bujumbura: 53.1% Gitega: 74.2% Gatabo: 70.4% Kyangye: 55.6%	Bujumbura: 33.7% Gitega: 22.6% Gatabo: 22.2% Kyangye: 25.9%	Bujumbura: 13.1% Gitega: 3.2% Gatabo: 7.4% Kyangye: 18.5%
j. Refugees, re-settlement and re-integration	Bujumbura: 76.5% Gitega: 68.5% Gatabo: 83.9% Kyangye: 96.6%	Bujumbura: 45.6% Gitega: 59.3% Gatabo: 70.4% Kyangye: 58.6%	Bujumbura: 26.3% Gitega: 32.6% Gatabo: 25.9% Kyangye: 17.2%	Bujumbura: 28.1% Gitega: 8.1% Gatabo: 3.7% Kyangye: 24.1%
k. Violence	Bujumbura: 72.4% Gitega: 63.4% Gatabo: 80.6% Kyangye: 96.4%	Bujumbura: 44.4% Gitega: 64.1% Gatabo: 54.2% Kyangye: 50.0%	Bujumbura: 29.1% Gitega: 23.1% Gatabo: 29.2% Kyangye: 28.6%	Bujumbura: 26.5% Gitega: 12.8% Gatabo: 16.7% Kyangye: 21.4%
l. Transition Government	Bujumbura: 64.0% Gitega: 66.1% Gatabo: 74.2% Kyangye: 60.7%	Bujumbura: 41.9% Gitega: 69.1% Gatabo: 65.2% Kyangye: 62.5%	Bujumbura: 38.2% Gitega: 24.7% Gatabo: 26.1% Kyangye: 25.0%	Bujumbura: 19.9% Gitega: 6.2% Gatabo: 8.7% Kyangye: 12.5%

Two observations emerge in the table above. Regarding the question on whether or not SI covers certain subjects, significant differences existed with five subjects. However, no clear pattern exists regarding which locality agrees more or less that SI covers these subjects. The second observation is about the effectiveness in addressing these subjects. In this regard, a clear pattern exists where respondents from the rural area, Gitega and Gatabo, always find that the coverage of these subjects is

more effective compared to respondents from Bujumbura and Kyange. Significant differences about the effectiveness of covering these issues existed with all of them but the one related to HIV.

b.3. Is the Crisis Nearing an End?

In response to this question only 92 respondents (23%) agreed that the crisis was nearing an end. This relatively small number required a closer look based on demographic variables, to see which groups were more, or less, likely to think that the crisis was nearing an end. The results in the table below shows that Hutus were twice as likely to think that the crisis was nearing an end, compared to Tutsis. Those with primary education or lower were also much more likely to think that the crisis was coming to an end, compared to those with more education.

Is the Crisis Nearing an End? Percent of “Yes” Responses

Ethnicity	Gender	Education	Age
Hutu: 30.3%	Males: 23.9%	Primary: 28.9%	25 or Younger: 19.0%
Tutsi: 14.5%	Females: 22.5%	Secondary: 17.6%	26-45: 24.6%
		University: 17.9%	46 or older: 30.6%

These results resonate with the differences that existed throughout this survey regarding views on SI’s programs. Hutus, and those with lower education, almost consistently appreciated more than others the quality of SI programs. And as evident from the response to this question, they were also more likely to think that ‘things are getting better.’ This is a very important finding, yet it does raise more questions that provide answers. We expect that SI, along with SFCG, staff will carefully examine the various dimensions of this pattern.

b.4. Responses to Open-ended Questions

Question 3: What Subjects Do SI Programs Address?

Question #3 was the first of the open-ended questions of the survey. It was a three-part question that repeatedly asked the respondent to name the subjects about which the SI (SI) programs were about. After the first answer, the surveyors were to ask the respondent to name other subjects. And after the second response he was asked yet again to name some other themes covered by the SI programs. There was no consistent theme that appeared in one time the question was asked that did not appear in the other two the question was asked. This permitted us to join all the responses for all three times the question was asked. From the total number of answers given for all three times the question was asked B that is, a total of 1,203 possible answers B we coded a total of 844 answers. The table below shows the frequency distribution for these most mentioned themes:

Studio Ijambo’s Most Addressed Issues	Numbers
AIDS, HIV	158
Youth, young people	90

Women and gender issues	61
War and peace	49

The responses above highlight the success of SI in raising awareness about HIV/AIDS. The dedication of a drama to address this matter seems to have been an effective tool for addressing it. The focus on youth and women issues was also noticed by respondents, along with the general notion of war and peace. The success in highlighting especially issues of HIV/AIDS, youth and women, corresponds very well to the suggestions made in key informant interviews to address these issues (see report #1). This confirms the notion that SI programs do address at least some of the issues that are deemed significant to the Burundian society today.

Question 20: What Are the Main Effects of the War?

The next open-ended question was question #20. This was the respondents' loudest call for help and compassion. People spoke about their lost family members, their burned houses, their stolen goods and the violence they suffered with poignancy. This is where the urgent need for trauma healing became very evident more from observing the individual interviews than from any results of the survey. Commentaries among the surveyors about their willingness to spend longer time on this question because "it made the person feel better" may have prompted them to seek over 120 more answers in this question than in a similar format in question #3.

Poverty in Burundi is by far the most important effect of the war according to these results. It permeates all other areas of life and makes survival more difficult. The total number of answers to this question was 965. Poverty and the extreme of misery which it reaches so often in Burundi, are cited more than three times as often as any other ill effect resulting from the war and crisis. Below are the frequencies for the most often cited ill effects.

The Most Important Effects of the War	Numbers
Poverty and Misery	149
Unemployment and lack of jobs	46
Displaced and exiled	37
Hunger and lack of nutrition/food	31
Security/insecurity	28
Pillage and stealing	26

Question 21: How do Studio Ijambo programs affect your life?

The answers to this question give an image of a wounded public. Two of the answers B they give me hope and they give me solace and comfort B were another direct testimony of the soothing effect of SI programs on the population. This was in addition to SI's informative role

about the situation in the country. These results show that SI is not perceived only as a “therapy” radio, but also a source of information.

Ways in Which the Programs Affect You	Numbers
“They give me advice.”	116
“They help me to know the situation.”	68
“They give me hope.”	54
“They advice us on changing behavior”	47
“I don’t know.”	39
“They have no effect.”	33
“They give me comfort and solace”	32

Question 22-a: What Makes You Think That the Crisis Is Coming to an End?

Question 22-A was a follow-up question to question 22 which asked, “Do you think that the crisis is coming to an end?” Question 22-A was asked of all those that answered “Yes” to question 22. There was a total of 117 responses given by the 92 respondents whose answer was “yes” to question 22.

The most frequent response to this question was the outcome of the Arusha negotiations. The second most frequent response was the installment of a new government. Obviously the two issues are strongly connected, and together they point to the hope that some people have as a result of the new political events. The third most cited cause for believing that the crisis was nearing an end, was that people were tired of war. This information resonates very well with the information gathered from the key informant interviews. In those interviews. Respondents echoed the same themes mentioned in response to question 22-A. The only difference was that key informants assigned more weight to the fact that people were tired of the war.

What Makes You Think That the Crisis Is Nearing an End?	Numbers
1) The outcome of the negotiations	53
2) The installation of the new	28
3) People tired of war	14

Question 23: What Suggestions Do You Have for Studio Ijambo to Help with the Peace Process?

A total of 494 suggestions were made to SI on how to help with building peace. The suggestions made provided some interesting answers. Increased contacts with the public, increased programs on reconciliation, and increased programming in general were the three most mentioned suggestions. These three suggestions indicate that the public is eager for more SI programs and for making their

voice heard. The other three suggestions made: SI to have its own radio, to give objective information and to advise the political authorities, indicate that the public realize that with increased freedom of expression, SI could provide more objective information, and advice the political authorities.

These suggestions, once again, confirmed the results collected from key informant interviews. The key informants had suggested, among other issues, that SI establish its own radio station, and to increase its already impressive efforts to give voice to the public. Taking a more active role in advising the political authorities was also suggested by key informants, who sought such a role not only from SI, but from SFCG in general.

How Would You like Studio Ijambo to Contribute to Building	Numbers
1) Intensify the visits of ordinary people	76
2) Increase its programs about reconciliation	73
3) Increase the number of programs	54
4) Make its own radio station	49
5) Give objective information	38
6) To advice the political authorities	35

Question 24: What Does Living in Peace Mean?

This last of the open-ended questions provided a space to see what the audience was expecting from the results of the peace process. Respondents provided a total of 549 responses representing what they thought living in peace meant to them. A summary of the results grouped together the following:

What does living in peace mean?	Number
To live without the war.	94
Freedom of action and expression	74
Freedom to move around.	74
To live in peace.	61
To live without fear	52

Evidently, finding two of the most basic human needs: security and freedom, were the themes underscoring their responses. Three of the top five meanings for living in peace were related to a sense of security: To live without war, to live in peace, and to live without fear. The two other meanings were related directly to the need for freedom. Freedom in this context was expressed as freedom of expression and action, and freedom of movement. It was surprising that issues

associated with poverty, such as having food, jobs or shelter did not dominate the responses to this question. Our inference here is that the Burundian people are not regarding peace in terms of quick solutions, but instead in terms of satisfying basic needs, which in turn could enable them to pursue satisfaction of issues of poverty. In other words, they want freedom and security in order to pursue their other needs.

III. Key Informant Interviews

Interviews were conducted with several officials in the Burundian government, NGOs, and other organizations and associations. SI, being the most visible of SFCG projects, and the one with the longest history, seemed to be the focus of most of those interviews. Therefore, almost all the results of the key informant interviews which were reported in Report #1, could be said to apply to SI. Report #1 includes several quotes which directly point to SI. In order to avoid repetition across reports, no quotes will be used in this report, as a sufficient number of quotes are used in Report #1.

In summary, key informants were clear that SI's objectives focused on creating an atmosphere of dialogue and on peace building and reconciliation. SI's techniques, such as working with the public, going to where events are happening, facilitating dialogue between rivals, even warring factions, and treat all groups with fairness and neutrality, were all present in the responses of interviewees. SI as a role model for a work environment which includes people from various backgrounds was highly appreciated.

Most respondents also indicated that they believed that SI was reaching its goals to a great extent. Several of them suggested that SI has contributed to creating a new vocabulary of peaceful coexistence, dialogue and negotiation in the country. They also suggested that SI has been successful in making the voice of the ordinary people heard. SI's work in the interior was also noted to be of unique quality. Many interviewees also asserted that SI has been successful in breaking through several social taboos. One of those taboos is to discuss ethnic identity. Up until few years ago, it was unacceptable in the Burundian society to discuss such a matter, or to reveal one's ethnic identity. Now people are willing to discuss their identity and to address a variety of social, economic and political issues associated with such identity. The second taboo is the culture of secrecy, especially when it is related to what the society may consider to be an embarrassing condition. The efforts of SI seem to have changed these norms to a great extent. Many interviewees indicated that due to SI's work, people are willing to talk about personal conditions such as being HIV positive.

One area of concern was brought up by the former SI director about the inconsistency of an internal evaluation system. The former director stated that: "There was no system in place when I arrived in 1999. Now there are weekly meetings to discuss upcoming programs; occasional listen/criticize sessions for a specific program; survey/questionnaires in the capital and in the countryside when security allowed." However, the former director acknowledged that the system did not work as effectively as he wished, and suggested that it needed to be more systematized.

Key informants had some suggestions for SI. One of the significant suggestions was about addressing the ethnic issue. Some interviewees stated that SI, and other organizations working towards reconciliation, have been focusing much of their efforts on helping people appreciate their identity and that of others. Those interviewees believed that enough has been done in this regard, and that it was time to move all ethnic groups towards action, and collaborative work.

Other suggestions included establishing their own radio; addressing issues of AIDS (although the audience survey clearly indicated that SI is covering this subject effectively); address issues related to the return of refugees; tackle the issue of land tenure; and to find means to appeal to the more educated strata of the society.

In general, the key informant interviews gave an excellent review of SI efforts. The results from the audience survey seemed to confirm much of the data that has been collected from the key informant interviews. Such confirmation only assures us that the positive information gathered through the key informant interviews were valid, and reflected an accurate assessment of SI's success.

IV. SI Staff Focus Group

Early in the evaluation mission, a focus group was conducted with SI staff in order to understand various issues related to SI's operations, goals and achievements, from the view of those who are conducting the work. The focus group was conducted over three sessions as there were too many questions to cover in one session. This section of the report is organized according to the responses given by the staff to each question. At the end of the listing of responses to each question a brief summary includes a synthesis of these responses.

1. How do you describe the mission of Studio Ijambo?

- To contribute to reconciliation by promoting dialogue between all the
- “combatants” of the country (through radio programs).
- To promote free and professional media.
- To promote peace- to contribute to dynamics of peace by promoting tolerance and
- mutual understanding.
- To promote the right of expression.
- To promote human right through programming
- To prevent and manage conflict.

These responses illustrate clearly that SI staff are familiar with the purpose of their work, and are cognizant of the diversity of issues they address during this work.

2. What are the major issues of conflict in Burundi today?

- Power sharing
- Land tenure problems linked to politics and refugees.
- Humanitarian crisis.
- Composition of the national army.
- Security.
- Protection of transitional institutions.
- Management of the public good.
- Hope for peace and implementation of Burundi Arusha peace accord.
- Behavior of leaders.

The issues described above are consistent with the issues brought up in key informant interviews, and also in the audience survey. Mainly, the political aspects of the conflict along with refugee and humanitarian issues were emphasized. Absent from this list, while present in other sources of information, is the issue of ethnicity.

3. How do these issues affect different groups of people?

- Redistribution of refugees' land by the state and illegal occupants, so people returning find their homes occupied.
- Overpopulation.
- 80% of court cases in some provincial locales are tied up in land disputes.
- Expropriation with insufficient compensation.

- Women's lack of succession of property.
- Power sharing: political leaders are divided into 2 groups: Hutu and Tutsi.
- Security: Hutus consider national army to be of and for the Tutsi, so Hutus do not feel protected. Many had to flee the country and are afraid to return until army is mixed. Mixed army would help.
- Humanitarian issues: for example, 30,000 people in the south have no help.
- War killed Hutus, Tutsis, foreigners, etc. Everyone has a cost.
- Hutus do not feel safe until army is mixed
- Tutsis feels that a mixed army (50/50 or 60/40) would be a suicide.
- Hutus may be in the government, but power is not shared in fact.
- Tutsis are afraid of being slowly marginalized and excluded.
- Regarding power sharing, women don't have enough government positions. Only one woman minister.
- Women in general feel excluded.
- Batwa are completely marginalized.
- Children are generally affected.
- Rural population feels neglected by the state.

Two observations are present with the responses to this question. First, all effects listed in response to this question resonate with all information gathered from other sources. Perhaps this list is even more comprehensive than what was collected with other methods. This may be a reflection of SI staff's wide exposure to various groups, areas and activities in the society. Second, it was observed that while the issue of ethnicity was not raised in response to the previous question, it was raised here very often. During the focus group it appeared that the staff was cautious early on about bringing up ethnicity-related issues. But once one person brought up one aspect of the effects of the conflict on one ethnic group, others started to add more issues. The intention seemed always to be either to legitimize an ethnic group's grievances, or to demonstrate that equal damage was inflicted upon their group.

4. How does your work address the issues mentioned in the previous two questions?

- Regarding human rights, people come to tell us their stories of abuse; we go to the agents of the abuse or their colleagues, or human rights NGOs and IOs, and ask what should be done to better protect human rights.
- We treat all these subjects. We have editorial meetings and we consult with others about how and when to treat which subject. We try to investigate thoroughly and then treat subjects professionally.
- Example: in the past two weeks Adrian did a program about Batwa rights. We have weekly programs about children, power sharing, etc, but the volume can be increased and other dimensions can always be explored. We hope that the evaluation will help us identify these dimensions.
- A group of country folks came and asked SI to go see their situation.
- Series about Batwa. Mutwa came to studio to invite us to their commune.
- Testimonies of women- what they have been going through and how id they come to dialogue again.

- SANGWE, a musical program that uses music that can transmit peace messages.
- Children’s programs- how do kids live through this crisis?
- Programs about conflict resolution techniques and about “positive solidarity.”
- Sensitive political issues: we bring together politicians with different Regarding peace and reconciliation, we have a program called “Heroes” where we bring together people of different ethnic groups to talk about how they saved other people from other ethnic groups, despite large massacres.
- We give the opportunity to all to speak; this helps people understand that they have the same problems such as how to get health care, food, etc. in order to foster empathy and understanding we ask people “little” and otherwise to put themselves in each others’ shoes in order to know how it feels to be on the other side.
- Denying expression creates pressure, so by allowing “discharge” we relieve this pressure and prevent conflict.
- In history program we invite different historians and specialists to tell what happened, because how we read history is one of the causes of conflict in Burundi.

This myriad of activities carried out to address the issues discussed in the previous two questions is, simply, impressive, especially because as evaluators we had the opportunity to see how the staff carried out these activities with much enthusiasm, dedication and sincerity. The diversity of actions in terms of purpose, content and operation highlights the unique approach to media and conflict resolution used in Burundi.

5. What factors make your work easier?

- 3 things:1) the means and the logistics are there. We have transport, computers, good equipment, paper pencil, etc. 2) The politicians trust us B they know we have ethics that are controlled by the group. 3) we are a tightly united team and we cover each other and help each other out constantly.
- We are facing conflict of our own making
- Here in the Studio we are not affected by the ethnic differences
- Ijambo has credibility
- We have access to Internet which is vital
- Management is great
- I disagree; I have never seen the directors following us to see our problems or the conditions we work in.
- Our commitment

Based on these responses, three factors seem to facilitate SI staff’s work. First, the credibility they enjoy in the country. Second, the positive work environment. Third, availability of means and resources to conduct their work efficiently.

6. What makes your work difficult?

- Insecurity
- Ignorance and incomprehension; if they are described as rebels, then we can’t go out and see

them.

- Misunderstanding in the political class breeds fear in the common folk. If political class insinuates something negative about us, then the common people are scared to talk to us for fear of either getting hassled or of retributions afterward.
- Poor people ask for money when we want to talk to them. They think we have much more money than they do and that they should get something if they are facilitating our work for us.
- We are supposed to work for reconciliation, but the question is: Do either the leaders or the common people want peace?
- The way our work is organized, we have to censor ourselves depending on who is airing our programs.
- The bureaucracy is a bit much. We have to work urgently and get to subjects while they are hot but we have to write reports and ask for travel arrangements 24 hours in advance, etc.
- The mixed ethnic nature of our team is an example so that we can not ask the society to work that way unless our example is working perfectly.

Most of the factors hindering the efforts of SI staff are related to contextual factors beyond their control, such as security, and instilling fear in people in order not to speak to SI staff. In addition to these largely contextual concerns, there were concerns about aspects of SI management. However, it must be noted here that issues of concern about management seemed to be conveyed by one person, who was known among his colleagues to always ‘play this role.’ It is suggested that further meetings to deal specifically with these issues be conducted, and that measures be taken to ensure complete participation by all SI staff in discussing these issues.

7. What can we do to fix these in-house issues?

- Open up management decisions.
- When we go to talk to various people or to interview them we can’t afford more than a glass of milk. I have been interviewed by foreign journalists that let us have anything we wanted and I know that loosened my tongue B it’s almost as if you owe them something. What we are paid is misery in comparison to international journalists.
- I have been discriminated against because of ethnicity.
- They are institutionalizing ethnicization; there are ethnic differences in promotion because the Studio has to maintain a given proportion. Sometimes education is also used negatively against us. (Repeated unclear references about a female staff member that was present - Francine - and apparently suffered some type of educational negative-too much or too high an educational achievement- discrimination).
- I would like to know what criterion was used to put our bosses in their present positions.
- I came six years ago. Someone else came two years ago and makes more money than I do.
- The cohesion is an asset that the bosses take advantage of.

Things we can fix at our level:

- More communication and dialogue; considering that we must remain united, we shouldn't forget levels of competence. Francine's example is important.
- Make Radio Station for SI so as to avoid censorship.
- Increase salaries and/or per diem.
- How about a Burundian director?
- Compensation in case something happens; insurance has been subject of conversation for 6 years but nothing has come of it.

These responses only continued to raise more concerns about certain aspects of SI management. Again, these issues were brought up by one or two people, and hardly included participation of others, who chose to remain silent. An open forum for discussing these issues seems to be necessary.

8. How do you feel about other projects?

- Good contact with women's center but not with others
- Monthly meeting and information on activities given on monthly sheets. Some of the people are involved but few know all of what's going on.

These brief responses signified issues which emerged through other evaluation activities. First, no mention of the II was made here. Second, no one discussed activities with YP. The responses of SI staff to the II survey showed a wide spread lack of awareness of II as a concept or as a process.

9. What is your vision of Burundi's future?

- Uncertain about the future because we do not see how things unfold.
- Change is happening quickly; I am optimistic because people started to understand the games of the politicians. When I hear comments from people I realize that they do not trust politicians, and are manipulated.
- Today's problem is no leadership, and that criminals are now in power.
- I am also optimistic because Burundians are tired of the war. Everyone knows now that war has victims on all sides. Now people do not support politicians, and I believe that politicians also know that, and this may makes them change their ways.
- I think that for the near future we will have some trouble: refugees returning may result in problems between communities who have been separated; land disputes; re-integration of rebels into the national army; changes in economy such as privatization or unemployment which will require creating new jobs. On the long run, the situation may worsen or improved based on dynamic factors in the country and on international support.
- I see a lot of problems but I think that a cease fire will resolve most problems.
- I am optimistic, if the government is good. I am also not pessimistic about the return of refugees. Let them come back, and establish a government that respects human rights. Create an open minded and honest competition. And as far as

people are exiled, things will not be right.

Consistent with findings from the key informant interviews, SI staff seem to be cautiously optimistic about the future. And like the vast majority of the audience survey respondents, SI staff's responses here suggest that several troubling elements still exist, making them believe that the end of the crisis is far from reach at the present time.

10. What is your vision of how the Studio can contribute to building that future?

- Should think about prevention. This is similar to SI's vision.
- How can SI take a leader role.
- More interaction with other media.
- Journalists are affected by editorials. Our work is to demonstrate the reality to people because this is how we can help them make peace.

The responses to this question did not seem to correspond to the level of creativity and enthusiasm usually felt around SI staff. It is our recommendation in this regard to continue to explore the question of vision with the staff on an ongoing basis. This is because the country is going through major transitions at the present time. Priorities maybe changing rapidly, and methods of intervention may require continuous assessment. Addressing these issues on an ongoing basis will help SI clarify its vision according to the realities of the time.

V. Interview with a High Ranking Government Official⁷

A Testimony to the Role of Studio Ijambo

According to SI's Alois, when he became aware of the hard conditions in the North, he contacted the country's **** to solicit his efforts to send aid and relief to that area. This interview was conducted with the ***** in order to assess the role of SI in mobilizing efforts to relief the North. The ***** greeted me and the interpreter warmly in his office located in a nice villa on the hills of Bujumbura. He started the interview with a background of the North from a political standpoint. As he spoke, it became clear that his purpose of giving a detailed background of the North was to illustrate the effectiveness of the local government that was installed there, and which was able to work through ethnic differences and develop the region economically. Eventually the interview became focused on the drought and famine conditions in 1999, and SI's role during that crisis, and in general.

1. Please describe the situation in the North in 1999.

In 1999-2000 people there suffered from drought. When I learned about it, I visited the area; it was all dry, and there was no cultivation. People died or left the area to neighboring countries. So the government approached NGOs and other provinces to seek their assistance in finding corps that can resist dry weather, and to provide relief. With the help of these groups we were able to help people of the North.

2. What was Studio Ijambo's role in that situation?

They collected information about the situation and informed the country about it. Alois went there, spoke to people and witnessed the situation, then he interviewed me, and I gave him information on our efforts to help that area.

3. Did Studio Ijambo's work help expedite efforts during the North's time of trouble?

It helped in many ways: 1) it made people know what was happening in the North; 2) made NGOs aware of the situations, and got them to go out there to give help; and 3) their information helped donors identify what kind of assistance may be provided.

4. What do you know about Studio Ijambo's operations in Burundi?

They have been operating through other radio stations, because they do not have one. They work through the national radio stations, and also some of their programs are aired via Voice of America, which is well heard here. Their journalists have done a good job in conveying the truth to the public, by going to different places, including areas where rebels are. I like to see SI have its own radio station.

5. How do you describe Studio Ijambo's role in peace building and conflict resolution?

I know that they are part of Search for Common Ground. Part of their work is to communicate information about conflict resolution methods and skills. This is needed of course because there are many conflicts in the country. Another role they play in peace building and conflict

⁷. The title of this high ranking official was omitted in order to honor the confidentiality promised to all interviewees during this evaluation mission.

resolution is the one they do with fighting factions. For example, they put on the air information about causes of fighting, and the situation that led to the eruption of fighting, and the role of various groups in it. They do this in a very neutral responsible manner (if they were not fair and neutral, the rebels would not talk to them). By doing this they facilitate the way to searching for peace because they make different groups and people feel accountable, and careful in what they are doing so that they do not get 'bad media.'

Another important role is their interviews and talks with the various fighting factions during their fight. When people fight they do not stop to understand each other's needs. They are busy shooting at each other. SI helps them hear each other's needs and issues; this facilitates negotiations, and puts an end to the fight.

VI. Recommendations

Based on the information gathered from all evaluation methods, the following are our recommendation to SI:

1. ***Continue to use the effective methods of giving voice to the ordinary citizen, and working in the field.*** These were the methods that brought SI a wonderful national reputation, and were regarded as most effective.
2. ***While continuing to develop and present programs suitable for the undereducated rural population, also make efforts to develop and present programs suitable to the educated urban population.*** The audience survey results, along with few comments from the key informant interviews, suggest that SI programs communicate very well to the undereducated rural population. This is commendable, and must continue. However, the consistent trends in the audience survey showing always that the educated urban population is less satisfied with various programs' elements, strongly suggest that efforts need to be made in order to reach out to them.
3. ***Increase programming on land tenure issues, and participate in public forums designed to address these issues.*** These issues are strongly linked to the issue of the return of refugees. Yet, they did not receive as much favorable reviews by the audience survey respondents.
4. ***Increase programming on the regional aspects of the Burundian conflict, and explore ways to involve SI with regional forums.*** This aspect of the conflict was among the least to be rated favorably by the audience survey respondents. More effective programming is needed on this issue.
5. ***Position yourself to address refugee issues, as their anticipated return will require providing assistance in all possible ways, including media efforts.*** All indications suggest that the return of refugees is going to be one of the major tasks in the country in the near future. SI's capacities will be needed in this regard.
6. ***Engage in SFCG activities geared towards building upon social and cultural strengths of the Burundian society, as specified in the Report #1 recommendations.*** SI has a far-reaching arm into the Burundian society. It can play a leading role in promoting social and cultural messages that are based on this society's positive values, norms and institutions, while transforming the negative ones.
7. ***Explore the possibilities of establishing your own radio station.*** This is the hope and demand of many people in Burundi. Find the means to implement it.
8. ***Conduct participatory forums for the staff to discuss management concerns.*** This evaluation detected certain concerns and questions about work relations and management. However, this information seemed to be representing only one or two people among a silent majority. Participatory forums could help in assessing the scope of these issues.

9. ***Improve SI staff's awareness of, and involvement with, II activities.*** The results of the SFCG staff survey on II goals and processes showed that SI staff were the least aware or involved with it.

10. ***Ensure the existence of an ongoing internal evaluation system in order to assess the process and effectiveness of various programs and activities.*** The information on this system indicated that although it did start after 1999, it has not been operating systematically.

11. ***Conduct 'pulse check' polls to assess the levels of satisfaction among the population with the peace efforts.*** The variance in the responses of various groups to the question about whether the crisis was coming to an end showed that these variances ran along ethnic and educational lines. This phenomenon must be traced and assessed on ongoing basis, and be used to guide programming efforts as deemed necessary.

12. ***Conduct citizen focus groups to explore how SI can move beyond the message of ethnic acceptance and tolerance, towards getting members of various groups engaged in collaborative development activities.*** Coordinate such effort with the II.

Evaluation Report #3 Women's Peace Center (WPC)

Assessment of Activities and Services Provided by the WPC

**By
Noa Davenport, Ph.D.**

I. Background of the Women's Peace Center

The evaluation of the Women's Peace Center (WPC) was done during nine working days between October 24 and November 3, 2001 with two weekend days primarily devoted to recording data.

My aim had been twofold: Firstly, I wanted to collect the information necessary to fulfill the evaluation's main scope for the Women's Peace Center. Specifically, we had to determine how participants view the Center and its role and the impact it has on them; when they go to the Center and why; and whether visitors of different backgrounds feel equally welcomed; and how partner-organizations and other women-focused organizations view the WPC and its work. As the WPC is one part of the overall SFCG program, its specific impact on reducing ethnic conflict and encouraging reconciliation had to be looked at as well. And secondly, I wanted to make the collection of this information a participatory learning experience. In other words, the time spent with the WPC team should give them an opportunity to reflect upon their work as well.

During our visit there were no regularly scheduled trainings, roundtables or seminars. A personal appreciation of what is taught and how or how the seminars are conducted was therefore not possible. Furthermore, time and circumstance did not permit a visit in Ruyigi.

No assessment can fully appreciate the impact and the depth of changes that the WPC's programs make on women and the society. One can account for their success through increasing numbers of women that are being touched by the training programs, increasing demands on the WPC, multiple demands on staff time, more requests for different topics for workshops and seminars, increased numbers of women associations that have been created, and by the numerous trust-building positive solidarity days that bring Hutu and Tutsi women together in friendship. Last and not least, by an expressed sentiment, that men should also be more involved in the WPC's activities. Yet, the assessment of impact on a person's psyche is difficult to capture. Direct quotes throughout this report to illustrate qualitatively what the Center means in the lives of its beneficiaries.

Although the WPC staff had a vague idea what a program evaluation or assessment means and had also been prepared for it, they admitted, during our last informal get-together and feedback, that they had been anxious and even a bit afraid. They did not quite know what to expect from this exercise never having experienced an evaluation before (during the January 1999 evaluation

the staff composition was different.) They found out, to their great relief, that the evaluation was actually a pleasant experience.

I wish to thank all staff of the WPC for their cooperation and interest, their time, and cordial reception. A special thanks goes to Ms. Perpetue Kanyange, receptionist-assistant who administered the visitor/client survey during October 29-31, 2001 and recorded the data.

The following paragraphs deal with the sources and methods used to evaluate the WPC; discuss the Burundian context in which the WPC operates; analyze its goals and objectives; summarize current WPC activities and assess their impact; describe and specify the profile of WPC visitors and clients and their reasons for coming to the WPC; discuss the relationship between the WPC and other Women's Organizations; assess and describe management and human resources issues; consider the issue of expansion and new programs; and conclude with findings and recommendations.

II. Sources and Methodology

The information in this report is based on a combination of the following sources:

- Interviews and conversations with
 - Louis Putzel, Director of SFCG, in regard to his views about the WPC;
 - Spes Manirakiza, Director of the WPC, in regards to the WPC's operation, philosophy, management and programs;
 - all the staff members at the WPC in Bujumbura as well as with two (out of 3) members in Ngozi and one in Kamenge, in regards to their understanding of their work and its impact;
 - group interview with the Bujumbura WPC staff;
- Interviews with key informants with whom I had conversations regarding the WPC's activities, reputation and impact in the context of present-day Burundi;
- A short visitor/client survey;
- Observations during four, albeit relatively short, visits in the field;
 - visit with a women's agricultural association in Kamenge
 - visit the WPC branch in Ngozi
 - partial observation of a positive solidarity day in Gatumba
 - visit of house-building programs in Kanyosha, Musaga Zone, and conversations with women's associations who sponsor the program;
- Group conversations with six facilitators in Ngozi;
- Observations during parts of a monthly SFCG staff meeting and a weekly WPC staff planning meeting;

- Review of the monthly WPC's reports and other documents, such as grant proposals;
- Review of training handbooks on conflict resolution, association management, project development and information regarding the contents and distribution on Burundi's legal code;
- Informal get-together with all Bujumbura WPC staff and evaluation feedback.

III. The Goals and Objectives of the WPC and its Integration into the Burundian Context

A. Context

Burundi's political context, even though there is hope and optimism, remains volatile. In fact, it seems that some women have a hard time envisioning that there may be real peace anytime soon. They are so habituated to the chronic crisis that one said in the focus group when asked what they wished most of all in the future: "I wish all women could communicate with each other [meaning being connected by phone] if there is still a crisis [and they are attacked.]"

In addition to the volatile political context, the needs of the majority of the population and especially of women are immense. They are manifested in extreme poverty, widespread trauma, ignorance, health problems, or substandard housing conditions, many non-existent nuclear families, and, still, a general climate of mistrust and fear. In these extreme circumstances all needs seem to have priority.

Women assume generally an assigned inferior role in civil society and are invisible in public life. That there are now three women in the new government out of 26 ministries is noteworthy.

A remarkable social phenomenon is the fact that there are some 5000 women's associations or cooperatives. However, only one fourth of them have received recognition and operate based on officially registered statues. The majority are associations that deal with agricultural production, others have humanitarian objectives, or have been formed to promote peace and reconciliation initiatives. A smaller number are associations that unite women, such as journalists, lawyers, or teachers around their professional interests, etc. The rest may be groups of women that cooperatively produce some things (soap, crafts, beer, jams) on a smaller scale and operate more informally.

The fact that there are so many women organizations may be due to the loss of other traditional family ties and means of support. The women associations then function in a way as a family replacement and, in many cases, as a self-help initiative and a means to survive.

It is this context that has guided the development of the WPC's goals and activities over the past several years. The WPC reaches out to some 400 women's associations in and around Bujumbura (Bujumbura Mairie), some 350 associations in the four northern provinces through the Ngozi branch, and some 70 so far in the eastern part of the country through the Ruyigi branch. This amounts to over 800 women's associations that connect to the WPC. The leaders of these associations are the direct targets and multipliers of the various trainings, offered by the WPC. Assuming an average of some 100 members per association, we can say that the WPC has reached out to some 80'000 women in one way or another. This does not take into consideration the information flow through the weekly radio programs targeted to several 10'000s of women.

B. Goal

Since its foundation, the Women's Peace Center (WPC) has provided a safe haven for women to meet and to create a network between existing women's associations. Its goal was defined: *To provide a safe place for women to meet.* As one informant said: "It gives space." The reputation as a place where women can meet and talk continues unaltered and seems to meet an ever existing need. Visitors said: "When we come, we feel at home." Or: "The WPC is a Center where all the women can meet and understand each other."

The training in conflict resolution, the roundtables and seminars on various topics served not only as a tool for education but also as a means to bring women together around these topics and to build a base for reconciliation. This goal is still one of the major assets, as meaningful as ever and an important purpose of the WPC that distinguishes it explicitly from other women's organizations. "Before 1996 the Hutus and the Tutsis did not talk together. Now they do. This is a major step," as one of the key informants said.

Though the essence remains the same, it seems that with time and as different projects became part of the WPC's activities, the wording of the WPC goal expanded in scope and continues to be stated differently in various documents. This may also reflect how different directors of the WPC and/or SFCG perceived the WPC through the years. For example:

The WPC, a forum for unifying and strengthening civil society and promoting democratic processes . (SFCG, Washington DC.)

To promote reconciliation among Hutus and Tutsis by facilitating dialogue and mutual understanding, fostering joint undertakings, and by training in conflict resolution skills. (Definition used in various documents and reports.)

To strengthen the capacity of Burundian women to act as peacemakers. (SFCG Report, March 2001.)

To facilitate the dialogue between all women to allow Burundian women to play an active and autonomous role in a civil society that promotes peace. (Definition used in various documents and reports.)

It also encourages the emergence of a movement of women's associations that is characterized by a culture of tolerance, democracy and good governance. (In the French brochure of SFCG in Burundi that defines the WPC' goals and objectives.)

The goal of the Women's Peace Center is to promote reconciliation among Hutu and Tutsi women by facilitating dialogue and mutual understanding, fostering joint undertakings, providing training in conflict resolution skills and techniques and supporting women's peace initiatives. (Grant Proposal, April 2001.)

C. Objectives

Here too, it appears that the reality of expanding programming has prompted the formulation in different documents of a wide array of objectives that apply to the WPC's activities at this time. For example:

- *from offering space for coming together to creating a network of conflict resolution trainers;*
- *from offering technical support for women's associations to strategizing for greater impact;*
- *from organizing deliberate events that foster reconciliation between Hutu and Tutsi women and seminars on the role of women in peace-making to providing health information roundtables and personal stress management seminars;*
- *from distribution of information on individual and family rights to engaging in a micro-credit program benefiting women's associations;*
- *from tools to better manage associations and develop project proposals for funders to develop regional initiatives to share tools to manage and prevent conflict; and, additionally*
- *to capitalize on Studio Ijambo as a resource for expanding the Center's activities and extent its impact.*

And, in view of the future in regards to the hundreds of thousands of refugees expected to return to Burundi, and realizing that the country's crisis is also linked with regional problems, the following two additional objectives have been listed in a funding proposal of April 2001:

- To facilitate the eventual return of refugees from Tanzania by initiating exchanges and positive solidarity events among women both in Tanzanian camps and in Burundi.
- To address the inter-regional conflict through networking women's associations in Burundi, Rwanda, Congo, and Tanzania.

Additionally, at the time of our visit, preliminary plans were discussed to establish a trauma healing room at the Center and train volunteers in trauma healing, not only in Bujumbura but in the branch offices as well. This planned activity constitutes yet a new objective that is, however, linked with all other activities. In fact, we consider trauma healing so essential in the context of Burundian society that reconciliation events or any lasting peace initiatives will continue to be sabotaged for a long time to come if not a major effort is undertaken in this regard.

The development of the WPC's goal and expanding objectives can be seen as a strength, as it adapts flexibly to changing circumstances. It demonstrates a willingness to engage in new challenges that present themselves and to evolve.

On the other hand, it may be essential to decide on a vision and mission, a goal and objectives that are worded sufficiently broad and consistently to encompass all the activities the WPC is involved in and that SFCG may envisage for the future.

IV. Summary of Current WPC Activities and Assessment of Impact

A. Overview

At this time, the WPC's activities are primarily focused on:

- 1) Training and capacity building with an emphasis on conflict resolution
- 2) Reconciliation initiatives between the two main ethnic groups
- 3) Technical support of women's associations at the grassroots

The WPC operates in Bujumbura, in three branches and is occasionally also involved in activities in the interior of the country where there are no branches as yet. A review of the monthly activity reports demonstrates a variety and an impressive number of trainings, i.e. workshops, roundtables, or days of reflection, special events, such as the solidarity days, and visits and meetings. In each location there are monthly several one-day trainings. Considering the preparation each event takes, and the number of persons that are the beneficiaries from different provinces, this constitutes an impressive work-load. In addition, almost all activities require travel and coordination over a distance as activities are spread out in different provinces and staff support from the main office is often necessary.

For example for the months September and October, 2001, the activities were:

September 2001

Type of Activity	Bujumbura	Kamenge	Ngozi	Ruyigi
Workshops	Conflict Resolution	Conflict Resolution	Conflict Resolution	Female Leadership
		Project Development		Training Techniques
Roundtable	Family Budgeting	Legal Code	Female Leadership	Contact with Authorities
Reflection Days				Peaceful Co-habitation
Special Events	Solidarity day in Gitega	Solidarity Visits		

October 2001

<u>Type of Activity</u>	<u>Bujumbura</u>	<u>Kamenge</u>	<u>Ngozi</u>	<u>Ruyigi</u>
Workshops	Management of Associations	-Conflict Resolution -Bookkeeping -Project Development	Conflict Resolution (eight different workshops)	Conflict Resolution (seven different workshops)
Roundtables	Stress management			
Special Events			Positive Solidarity Day	

B. Trainings, Roundtables and Reflection Days

There are five themes of one-day workshops that are being held on a regular basis in all locations:

- 1) Conflict resolution training, usually one-day workshops.
The training of community facilitators lasts 3 days.
- 2) Transparent and effective management of associations
- 3) Project development
- 4) Female leadership
- 5) Accounting
- 6) Presentation and facilitation skills.

The topics of the roundtables focus on

- Women's and Children's Health: Breast feeding; Diabetes prevention; Alcohol and disease; Nutrition and hygiene; Aids prevention; Stress management (a roundtable developed and conducted by the Director shortly after the February 2001 attack in the northern neighborhoods);
- Family Rights and Legal Code including the Rights of the child (a unique topic for the Burundian context);
- Peaceful cohabitation and good communication, such as Non-violence; Dialogue between parents and children; Communication between NGOs and associations;
- Topics that engage women and girls to become responsible participants in civil society, such as The responsibilities of young girls within the Burundian society; and

The association movement in general

Topics during reflection days have dealt with

- The role of women in peacemaking
- Peace as a condition to eliminate all forms of discrimination
- The practice of truth in everyday communication

Conflict resolution skills training is the main focus in all locations. The WPC trainers have received thorough training in conflict resolution skills and training skills and the handbook they use is a comprehensive manual that deals in a practical and generally culturally adapted way with all the basic notions of conflict management and mediation.

Though we have not made a detailed compilation in terms of numbers of all beneficiaries over the past years, our estimate is that several hundreds of women are being exposed monthly to the basic notions of conflict resolution in the one-day workshops. And several hundreds of women leaders in their associations are exposed to notions of better management of association business.

In Ngozi 160 conflict resolution facilitators, 40 women leaders from each of the four northern provinces served by the Ngozi branch, have been trained in a three-day workshop. They help to resolve conflicts in their communities and act in an advisory function.

What impact do all these workshops have? Do people practice conflict resolution? Are people better equipped to deal with conflict? Is there less destructive conflict in the associations? In families? In civil society? Are the associations better managed?

A follow-up by the trainers shortly after the workshops for the conflict resolution facilitators were conducted in Ngozi, showed that their services are in high demand. For example, the facilitators resolved an issue between a teacher and students, between a husband and wife and prevented a divorce, and between parents and their pregnant daughter. Furthermore, through their work a group of women in one community wanted to create a committee for conflict resolution.

The fact that demands for all types of trainings increase continuously is an other indicator that the beneficiaries of the trainings spread the word. And, the fact that the trainers/staff are called upon to mediate disputes within women's associations and between associations on an almost monthly basis and have done this quite successfully is also an indicator for the fact that the notions of conflict resolution are being diffused.

A conflict resolution training was even conducted in the women's prison in Ngozi based on a request by the warden. This was the first time that women in a prison received some training in Burundi.

In every conversation we had, the value of these trainings has been stressed. The staff mentions that women in general are less fearful to express themselves about different topics. As one of them said: “Through our work many women’s associations now have women presidents. Before, they often were headed by men. But with time they were replaced.”

Also, the WPC staff itself has changed and grown through the staff development activities and trainings that they participated in. They said: “It helped us. We can do this better.”

Another element that deserves special mention: Though there are proven trainings that are continuously offered in all branches, the director creates roundtables or days of reflection based on current needs and circumstances. For example, she decided to hold a day of reflection on personal stress management in October in the context of the rising insecurity in regards to the November 1st, 2001 Government Transition. This is a sign that the WPC is sensitive to the perceived needs and maintains the necessary flexibility to adapt to changing circumstances.

The question can be raised whether information on health issues, delivered by outside consultants, should actually continue to be offered through the WPC. Although these topics are in high demand they are offered less frequently than the conflict resolution trainings. They are also a means to bringing women from different groups together to talk with each other around topics of mutual concern and thus they fulfill an important function.

C. Positive Solidarity Days and Reconciliation Efforts

Positive solidarity days, presently some twelve per year, are carefully planned events to create trust between Hutu and Tutsi women in areas where one or the other group has been displaced. Their purpose is to encourage and convince one or the other group to return to their former homes from which they had to flee. They consist of a visit by one group visiting the other, whereby the women that are visiting are representatives of different women’s associations. Anywhere between 100-500 women participate or are involved in these events. “We have broken prejudices,” as was said during one of the past solidarity days. (This quote is also the title of one of the prize-winning broadcasts).

These events require several months of careful groundwork by the WPC staff comprising initial contacts, meetings with women’s associations on both sides, and actually preparing the visits and the program that culminates in a celebration with speeches, gift exchanges and joint meals.

A poignant example refers to the February 2001 attacks in Kinama not far from Bujumbura that led thousands of Hutus to flee, caused thousands of deaths and destroyed their homes. One of the WPC staff members told me:

In March, 2001, women from other Zones came to see me and they said that they wanted to visit the displaced women that had fled and give them their support.

The 12th of May some 50 women, the representatives of the women's associations of these other zones and I went to see them with baskets full of goods, flour, potatoes, and other food stuff. We met in a primary school. The women that had been displaced told the visitors that they were so relieved to have them visit, that they always thought that the others were thinking badly about them. It was wonderful. They said, "We are grateful that you came." We cooked together, we danced together. We talked together. It was a Saturday. The persons that were visited there were some 150 people, all also representatives of the women's associations.

Additionally, the solidarity day idea has also impacted other organizations. As Tracy Dexter, Director of Africare, said, "The idea has caught on." Other organizations such as The Council of Churches, have also done solidarity days.

In several cases the women's associations have also helped the returnees to re-build their homes. We had the opportunity to visit a cooperative effort between a number of women's associations the WPC, ACCORD and the Ministry of Resettlement. The women donated their time and effort to make bricks, ACCORD provided the wood for the structure and the Ministry was supposed to donate the corrugated iron roofs. Although the homes were unfinished at the time of our visit, and the initiative remains modest in regards to the needs that exist, the project is an impressive and moving act of reconciliation: Women coming together, making bricks to build a home for a displaced family and inviting that family back into the community, after their homes had been destroyed during the crisis.

We have no data in regards to how many women have actually returned to their former living areas and have reintegrated due to these efforts. The numbers seem to be modest so far, 20 to 30 families here and there. They constitute, however, important examples of solidarity, have a model character and are manifestations of the willingness to put the past behind them.

Although the emphasis in these efforts is the reconciliation between Hutus and Tutsi, efforts that bring together women from the rural areas with more educated women in the cities and attempt to create solidarity between a social and economic divide are just as important. This type of activity has often been emphasized by the staff as an objective to which they wish to give more attention.

D. Radio Programs "Women and Media"

As Christine Ntahe, who is responsible for the Women and Media program, said: "My sense of frustration is that I cannot talk to everybody. I could talk to so many more women and simply have to make selections, as I am limited in time."

The project Women and Media aims at making the WPC activities, primarily the women's

initiatives from the various women's associations but also by women in general known through the radio. The two programs are: *Women Awake* (Mukeyezi Nturambirwe!); the same piece is broadcast two times per week, i.e. Tuesdays from 18.40 -19.00 and Fridays from 16.45 -17.05. And also: *From Dawn to Dusk* (Uko bukeye, uko bwije), broadcast once weekly.

The programs on the diffusion of information on the legal code had a special impact as they were coordinated with the distribution of thousands of booklets in Kirundi on the legal code in all communities throughout the country. This example shows that the potential for education and mobilization of women is immense. The problem is at the producer and at the receiver's end: One could produce a lot more programs and diffuse them throughout the day - and on the other hand only a minority of women have actually access to a radio. Yet, it is a powerful support of the WPC's activities and multiplies its impact.

*E. Publishing and Distribution of Information:
Example: the Legal Code Project*

This major project undertaken in partnership and dating back to 1998 has now been completed. A separate evaluation report attests to the well planned and implemented program. It stresses the importance the wide distribution of simplified legal rights information had to women. Workshops and roundtables served to inform women in conversation about their and their family members' rights. In addition, a simplified Kirundi booklet version of the legal code has been distributed in all 18 provinces. Booklets and posters were distributed in many communities across the country. Parallel, this widespread information distribution received support through the ongoing radio programming on the topic as well.

Several interview partners mentioned the great impact the project had in terms of opening women's (and men's) minds to their rights and obligations, regarding inheritance, marriage, etc. One of the WPC staff members said: "The legal rights project and training on the legal code is important to women." As a result, women stood up more frequently, or more marriages were actually legalized.

Even though the project has come to an end, the knowledge about it lingers on and requests for ongoing information on this subject continues. The WPC may want to consider to add basic legal information to their ongoing course/training repertoire as the need to become aware of their rights will help women to gain strength.

Although practical publications especially in Kirundi will continue to be an important tool they have to be weighed against the needs of a large proportion of an illiterate population that is best reached through the radio.

F. Micro-Credits

The WPC acted as an executor or a "bridge" for two micro-credit projects funded by a small grant through the British embassy and the local *Fond de Development Communal*.. This allowed

the WPC to gain some experience with a revolving fund that allowed them to extend small grants to women's associations. Out of 13 projects, 5 have been completed so far in a satisfactory manner. However, some programs have not been entirely successful due to 1) mismanagement and, tragically, because of the 2002 rebel attacks in Kinama that destroyed products and hindered women from going about their business. Extending micro-credits is a time consuming activity that requires special expertise and continuous follow-up.

There seems to be a bit of a dilemma regarding the issue of micro-credits and engagement in economic development. On the one hand it is recognized as an essential tool for women's associations' development and a base for making a living. It has frequently been mentioned as a major necessity. As one visitor/client said: "There is no durable peace when there is hunger." Yet, is not exactly in alliance with WPC's goals as they have been conceived early on. For now, the decision has been made that the WPC is not going to continue this program and will, in future, help associations find other providers for extending micro-credits.

G. Partnering with Other and Especially Women's Organization: Forces for Greater Mobilization?

The director of the WPC makes a special effort to include all the relevant organizations (some two dozens) such as national or international NGOs, Government entities and international donor organizations, in the WPC activities. They reach out and partner for specific programs with all major women's organizations that benefit women, such as the CAFOB (Colectif des Associations et ONGS Feminines du Burundi, that unites some 45 women's associations and NGOs with the major goal to provide technical training and support), UNIFEM, RANAFEBU (Rassemblement Nationale des Femmes Burundaise, a new organization that came about to have a voice in the context of the Arusha deliberations that led to the Transitional Government.), La Maison des Femmes (that has been established recently to mainly assist abused women.

This extensive networking and partnering is an important tool and a great asset for the WPC and the WPC is well respected among these organizations for this effort. The fact that the WPC has continuous funding maybe seen with a little bit of envy as others seem to struggle more for resources.

The question that seems to surface now is: How can this force be mobilized and made more visible? Could the WPC play a role, above and beyond the immense accomplishments already achieved, in a more deliberate way to enhance a women's movement in Burundi that could become a more outspoken force engaged in peace building and peace maintenance? Is it too soon to envision such a task?

As one interview partner pointed out, it seems that none of the existing women's organization is strong enough to actually mobilize women: "I believe it is important for the WPC in the future .. to have a more visible role to help to harmonize the different organizations. There is no strong women's movement in Burundi. The Center could put more emphasis in mobilization and

publicizing and harmonizing the competition among women's groups. The WPC may have the capacity to see the big picture."

Apart from the volatile political context, there are several factors that have been hindering the emergence of such a movement. Several women facilitators in Ngozi mentioned that "the women in the hills (collines) would like to create a committee/group for conflict resolution, but they need to ask permission." As initiatives of this kind need to be authorized, this may discourage groups, women or men, to be motivated for any grassroots efforts.

Additionally, there is also a cultural bias. Women who show initiative and do something are not well looked upon by the others: "She is thinking more of herself," is, traditionally, a common reaction.

The workshops in female leadership trainings and personal capacity building that the WPC has been offering are, particularly in this Burundian context, of great significance.

H. Services

Meeting room, photocopying, and telephone access are services offered at no cost to members of the women's associations who come to the Center for that purpose. As Perpetue explained: "Many people come to do photocopies. Also they come to make telephones, they can make up to three calls. It is cheaper for them to come here and make calls and pay for the bus back and forth rather than pay for making a call. About four a day come to make calls, that is about 80-100 women per month.

I. Mediations

The trainers are often requested to intervene in disputes between or among associations. It appears that they have successfully intervened and that they provide a service they may not have anticipated.

J. Special Events and Planing

In addition to the regularly scheduled training events, including roundtables and days of reflection, and the necessary routine meetings, the WPC is organizing special events that take time to prepare and give the WPC special exposure, such as:

- Exhibition of product that were manufactured by women's associations with their micro-credits.
- The first dance and song competition in Ngozi of July 2001 was a special event that

brought women of many different backgrounds together. Its success encourages the WPC to think about repeating this event.

- Training of 58 women in the prison of Ngozi in conflict resolution (the first time women in a prison have ever received training in Burundi).

Another area in which the staff is regularly involved in and that requires their attention, deals with future activities. At this time they consist of:

- Planning for expansion to other provinces and setting up of branches (“antennas”). The third planned location appears to be Makamba in the south with an opening planned for February or March 2002, followed by Gitega.
- Preparing for repatriation of the refugee population and assist with reintegration in collaboration with other partner organizations. At this time, a general plan exists to help with exchange visits of women in the camps with women living in camps in Tanzania and women in Ruyigi. Furthermore, activities need to be planned for the psychological preparation of the population in Burundi and in Tanzania for the return of the refugees and sensibilization regarding the actual reintegration through the branches in Ngozi and Ruyigi;
- Prepare for the trauma healing program that consists of establishing a Listening Room and training, as a start, of some 20 volunteers in March of 2002.
- Regional cooperation with women groups in the Great Lakes area.
- A project to collect and publish stories and proverbs.

To conclude this paragraph on current activities and their impact, I want to quote the staff’s own assessment as listed during the planing session of September 2001:

- The distribution of the legal code has contributed to improve the life of several women and children
- The activities are well taken care off, in spite of the fact that there are so many and varied activities and that the staff is constantly on the go
- More and more women request to be part of the radio programs and to tell about their initiatives. Many women learn how they can improve their relationships.
- Requests for trainings increase
- The WPC works also in regions that have no branches
- The knowledge is applied
- The relationships between women of different ethnic groups is good
- Displaced persons begin to return
- Other organizations begin to refer to persons that have been trained by the WPC
- The associations realize that they have a role to play in the peacemaking process
- They are better prepared to deal with conflicts in the associations

V. Visitors and Clients

This evaluation only deals with visitors and clients in the WPC in Bujumbura. We have not gathered data regarding this element of the branches in Kamenge, Ngozi or Ruyigi. The summary is based on the client survey, as well as on information gathered from the interviews and other sources.

A. Numbers

The evaluation report of February 1999 stated that between 150-200 women visit the Center each week. The data for 2001 are:

Between January and September 2001, 3336 persons used the meeting room at the Center, representing a total of 91 women's associations. This amounts to an average of 371 users /month or some 80 per week. The number does not indicate however, how many persons come in the context of functions organized by the WPC or just as visitors.

During the three days that we conducted the visitor/client survey there were 28 visitors that came to the Center. If we extrapolate that number to a weekly number we arrive at an estimate of some 45 per week or 200 per month.

Based on the activity summary for trainings in October 2001 (sample month) we come up with the following numbers of beneficiaries for all locations:

Location	Type of training	Number of beneficiaries	
Bujumbura	Association management	32 women	
	Personnel skills development	22 women and 2 men	
	Total:		56
Kamenge/Ort.Nord	-Conflict resolution	16	
	-Accounting	25	
	-Project development	37	
	Total:	78	
Ngozi	-Conflict resolution	45, 45, 36, 32, 37, 40, 40,38	
	8 different trainings on eight days	Total:	313
	-Positive solidarity day	420 women	420
Ruyigi	-Conflict resolution	32, 40, 40. 39, 36, 42, 35	
	7 different training's on 7 days	Total:	<u>264</u>
		<u>TOTAL</u>	<u>1,053</u>

In summary: Some 600 people that have been trained in all locations and some 400 participated in the positive solidarity day in Ngozi.

B. Gender and Ethnicity

Naturally, the majority of visitors and clients are women. Our short survey indicated over 70% women and some 29% men. The sentiment was expressed that men should also have the same opportunity as the women. One visitor said: “The collaboration with the associations [should] continue, but not only with the women, but also with men’s associations.” Or: “I am very well received when I come to the WPC, even if I am a man.” And, the facilitators in Ngozi indicated that they get some requests from men in the communities that also wish to receive conflict resolution training.

In regards to ethnicity the survey numbers are even: there were as many Hutus as Tutsi visitors. Compared to the entire population, it would appear that proportionally more Tutsis are coming to the Center than Hutus. Yet, the Center is setting a deliberate, if not explicit, tone of equality and lives up to a model that goes well beyond ethnic divisions.

C. Age

The majority of visitors in the client survey sample are in the 30-50 year range, i.e. some 64 %. One fourth are in the 20-29 year range with a few younger students. My observation was that the younger persons came to visit the WPC to talk with staff who connected with the youth project and were around anyway.

D. Educational and Professional Background and Member of Associations

Over 50 % indicated that they had secondary education as compared to 14.3 % without education and almost 18% with primary education. 10.7 % indicated university background. This relatively high number of rather well educated visitors can possibly be explained as follows: The WPC advises numerous women’s associations. Their executives, Secretaries, presidents, etc. tend to be leaders and better educated. This assumption is also supported by the fact that the professional backgrounds of the visitors/clients were three teachers, two students, two civil servants, two technicians, one nurse. Eight visitors (28.6%) indicated that they were farmers and four (14.3%) did not indicate a professional background.

That 85.7% of the visitors indicated that they are members of associations does not astonish as the main realm of activities and scope of the WPC is to encourage women’s associations and extend technical and other support.

E. Marital Status

The majority of the visitors (64.3%) indicated they were married, 10.7% indicated that they were widowed and 25% were single. It is not possible to ascertain whether this distribution also reflects the numbers of the general Burundian society at this time.

F. Distance from the WPC

We were only in a position to estimate the distance from the person's indicated address to the Center. Some 46.4% came from a distance estimated at between 5-10 km. This is rather remarkable. It appears that it is still more economical for them to come to the WPC to use the services such as making phone calls or photocopies and pay the transportation back and forth.

G. Reasons for coming to visit the WPC

The responses all indicate that the WPC provides the services they came for: requesting advice, needing support for women's associations activities, and using the Center's facilities to make calls, use the copying machine and even pick up personal mail.

The majority of the women who came on the days of the survey (78.5%) had been at the WPC before, and not just a few times: 77.3% indicated that they had come numerous times. It therefore seems that they are the true clients that interact with the WPC intensively and as one of the clients said: "When we come to the WPC, we feel at home."

VI. Management of WPC

A. General Operation

Headquarters in Bujumbura: 8 staff, 2 of which are responsible for the outreach activities.

Branches

- 1) Bureau des Associations des Quartiers du Nord (located in Kamenge, Outskirts of Bujumbura): Presently 1 trainer/coordinator, supported by the mobile trainers at the headquarters
- 2) Ngozi: 5 staff: 2 facilitators, 1 secretary, 1 assistant, 1 guard
- 3) Ruyigi: 6 staff, 1 supervisory function, 2 facilitators, 1 secretary, 1 assistant, 1 guard

Opening hours: 8-6 (2 hours lunch time), Mo.- Fr. Saturdays are reserved for positive solidarity days with an average of one per month taking place and organized by the Bujumbura office or the different branches.

B. Leadership and Management Style

The cooperation between the Director of the SFCG and the Director of the WPC seems to set the tone for the entire staff: gentle guidance and room for personal development. Both seem to operate from a place of clear philosophical persuasion of what they want to achieve and where they want to go. Yet, they seem to be flexible and work within the givens of the difficult Burundian context.

There seems to be a lack of knowledge by the WPC Director regarding WPC budget issues. The question can be asked at this time whether a joint budgeting process and involvement in financial decision-making would be another step to building more capacity.

The WPC director has grown into her role and manages to balance the multiple demands, providing leadership and, at the same time, participating herself in many events at the grassroots. She engages equally well with women at the grassroots as with her professional colleagues and funders and she sets an example of total equity and impartiality.

C. Staff-Cohesion, Team-Work

Hints here and there left an impression that some staff members wished there were more open and honest relations among each other. Yet, it seemed to me that team-work is good. Staff members help each other out, cooperate in team trainings and give support for major events.

My assessment is that there may be underlying issues, that if taken care of in a good way could contribute to improved relations. As it was not brought up directly by anyone, I did not probe. I

would recommend, however, to look into this matter a bit more carefully and possibly suggest a training about the issue.

What becomes apparent is the dedication and personal interest that all the staff takes in their job and work.

D. Staff Development

The need for professional and personal skills improvement and ongoing training is well accepted and recognized by the WPC leadership and is also an expressed need by staff. During the evaluation period, one staff member was in South Africa for training, another attended a conference in Bujumbura on internally displaced persons, and the director was making inquiries with ISIS, a women's training organization in Kampala, for more staff training.

The staff -- like everyone else -- work in a very stressful environment. We cannot imagine what it means for everybody to work in a climate that is filled with fear, insecurity, material problems, problems of survival, of everyday hardship, and unresolved trauma. Even if the staff of SFCG is relatively privileged their emotional drain through their own trauma is undeniable.

Additionally, they juggle also double roles: as professional women, mothers and spouses. SFCG affords the staff opportunities for development and the working conditions are relatively optimal. The staff has personally grown through the training they received and that they are receiving on an ongoing basis. This is reflected in their engagement on behalf of the WPC and their determination to bring others along.

The need for books, journals and a collection of relevant videos for self-learning could be satisfied with a standing library that would also be available to all SFCG staff, and also to the public.

E. Strategic Planning

The WPC team together with the SFCG director and invited key individuals have been holding two sessions in February and September 2001 that served to assess past programs, ascertain past accomplishments, discuss challenges and opportunities and assess elements for improvement. In addition, there is also a work-plan for the WPC dated September 2001 that reaches into the first trimester of 2002. These are useful and important instruments.

The question should be asked whether, in spite of the uncertainty of Burundi's political climate and as a result, the flexibility that SFCG has demonstrated in its programming, a long-term plan, i.e. 3-5 years, would not be called for at this time and whether a few days of strategic planning would not help to see the larger picture. It is understood that such plans need revisions and

adjustments on a regular basis but they are instruments of a well managed organization, especially in a volatile climate. The planning exercises of 2001 were a step in that direction, but did not deal with specific program development and specific goals and objectives to be attained within a given time frame.

F. Marketing

Marketing of the WPC happens through active outreach by the trainers, by word of mouth and, through the ongoing programming and, most importantly, the radio programming. There is no brochure at this time that describes, comprehensively, the Women's Peace Center. What does exist is an informative summary brochure for the Kamenge Branch (Bureau Des Associations, Quartier du Nord) and a flyer for SFCG that includes a section on the WPC.

As the WPC touches thousands of women already, other marketing efforts seem not to be a priority. Nevertheless, we recommend to develop a comprehensive brochure that features the WPC and that could also be handed to all potential donors.

G. Implementation/Management of Programs/Funding

The impression I received is that programs are very carefully planned and implemented. The support re. infrastructure, transportation, etc. is a vital function in this regard. The staff is encouraged to identify challenges and obstacles and to contribute to solutions.

Some of the challenges are no different than in any other growing organization (such as policy issues, communication, need to improve management systems, sharing of logistic support, and issues of connection between the central offices and the branches.) The positive elements are, that the staff has the opportunity to discuss this issues and is called upon to cooperate in solving them wherever possible.

As mentioned already the steady funding of the WPC is viewed a bit with envy by other organizations. Not only does SFCG's main source, USAID, help to maintain and expand the Center, but substantive funding has also been provided to the WPC by the British Development Fund through the British Embassy in Bujumbura for the micro-credit program and by the Swiss Agency for Development and Cooperation for the wide distribution and training of the legal code (see separate evaluation of this well done and widely recognized program). This alone demonstrates the trust and management capacity that the WPC has earned over the five years of its existence.

That the work proceeds with intensity and successfully is testimony to what the staff is accomplishing with the support of SFCG's leadership and sufficient financial backing.

VII. Expansion and Long-term Commitment

The vision of Louis Putzel in regards to the WPC is to create “a network of light.” The ongoing development of the current activities coupled with the envisaged expansion plans can be summarized as follows:

- Ongoing and expanded workshops, seminars, roundtables with the intent to touch and impact an ever growing number of women
- Ongoing new staff recruitment and development
- Consolidating branch activities and planning for two new branch openings
- Continuation and intensifying the use of radio broadcasts
- Ongoing improvement of internal planning and management procedures
- New focus on trauma healing in Bujumbura as well as in the branches
- New focus on refugee repatriation in Ruyigi and Ngozi
- New focus of regional and cooperative efforts with women organizations in the DRC, Rwanda, and Tanzania.

All this requires a long-term commitment and a view to guiding the programs into the future. Is SFCG and its donors prepared to make a commitment to the extent possible for the next 5-10-20 years?

An important new project for the WPC and SFCG is the realization that *trauma healing work* is an essential pre-condition for lasting peace in Burundi. The collaboration with the Burundi Trauma Healing and Reconciliation Center, an American Friends-sponsored program, is crucial. Presently, plans are being established to create a trauma healing room at the WPC, and to train, as a start, some 20 volunteers who could begin to do trauma healing work. The training is scheduled for March 2002. Also, after our visit the entire WPC staff had a much appreciated one-day trauma healing session.

This work has major implications, is urgent, and needs major human and financial resources.

VIII. Findings and Recommendations

Findings:

1. Overall, the WPC has been doing a remarkable job, and has touched ten thousands of women by giving them encouragement and engaging them in practical ways in reconciliation events. It has made its mark in reducing ethnic conflict among its specific beneficiaries.
2. Overall, there are no major adjustments that we would recommend. It is much rather a matter of "calibrating" what the staff is already doing and of keeping enough flexibility to continuously adjust and improve.
3. Because of the immense needs, the WPC is also challenged to deal with issues of illiteracy, and economic development. This creates an ongoing dilemma: Should the WPC engage in such activities or stay on its proven course that will make it that much more effective?
4. Since its foundation, the WPC has provided a safe place for women to meet, to create a network between existing women's associations, and to strengthen existing associations and provide encouragement for creating new associations. All visitors are equally welcomed. This purpose continues to be important.
5. The goal "to offer a safe space" is so important for the Burundian society that the question should be asked: how can it be expanded beyond offering a safe space to women? How can the concept "safe space" be extended to other groups in the society as well? How can it be expanded to men? How can representatives of different political parties be brought together to learn negotiation skills, listening, respect and conflict resolution principles, learn about principles of democracy and power sharing? The experiences of the WPC during the last years can be banked upon - particularly in this difficult transitional period.
6. The WPC is viewed with respect and admiration by other women-focused organizations. Expressions of the wish to continue or renew cooperation are frequent. There even seems to be an element of envy, as the WPC does not give the impression to have to struggle for financial support.
7. The wording of the WPC goal is not unified. Although all the definitions capture what the WPC is doing at this time, it is essential to word a broad enough and consistent mission statement, vision or goal that will be used in all documents. Once the goal has been clearly worded it will facilitate decision-making about new programs and the manner in which program expansion can be envisaged.
8. The intensity of programming by the WPC is staggering. The number and the diversity of trainings, seminars and roundtables in all locations is impressive. A lot gets accomplished and a great number of people are touched. The staff, the most valuable resource, makes this possible. The question is: how can the staff best be supported in keeping up with this intensity? How can

the increasing demand be met? How can staff expansion be best planned and staff be well prepared and trained and integrated within the team?

9. Time-frame and long-term commitment: Women's organizations that are not continuously and steadily supported by outside funding are faltering. It is unthinkable that Burundi, not for a very long-time, could support a women's organization, or that women's financial contributions or any type of government support would.

10. The success of the dance and song competition and the exhibit of association products demonstrate that the time to engage in activities that bring women together for a purpose is an important element to achieve WPC's goals. Are there other projects that could be done jointly, Tutsi and Hutus together, and that would allow to go beyond the solidarity days?

11. The potential for educational radio is immense. As important as the focus on reconciliation stories continues to be and is in alliance with SFCG's mission in Burundi, we believe the time has come to expand the scope and take advantage of the fact that Studio Ijambo has an optimal arrangement to work in this realm: Expertise, human resources, and technical set-up. The success of the legal code information diffusion via radio attests to this.

12. Trauma healing is a precondition for lasting peace in Burundi. That the outreach in this area is in the planning is very commendable. Yet, it is minimal compared to the needs that almost every person has.

Recommendations

Generally, we would hope that the following specific recommendations would be discussed in detail in ongoing strategic planning sessions with the entire staff so that their ideas, knowledge and experience can be taken into consideration for assessing the feasibility of these suggestions and for continuously improving the WPC's activities and its integration into the Burundian society.

1. Continue playing the important role as "convener", providing the "safe place" and to consider ways to intensify and expand this role. For example: Could there be modest satellite locations in other parts of town or in the various districts where women could get together informally, possibly on weekends for sharing or for having a facilitated conversation, or for learning together?

2. Develop a vision and mission for the WPC in a cooperative process and accepted by all and use it consistently. A consistent reminder of the WPC's mission will provide guidance and inspiration to the staff.

3. Consider developing other fora that are based on the experiences of the WPC and that

comprise other groups of persons. For example: Extend invitations also to men from different professional and ethnic backgrounds around issues of common concern, such as educators, businesspersons, academics, representatives of NGOs, clergy, etc.

4. Continue to nurture the staff and provide ongoing training. For example: Regular opportunities for personal and professional development and ongoing learning, depending on each staff member's personal needs. The trauma day for the staff, organized in November, is a good example. Consider providing opportunities to assume increased responsibilities, if desired.

5. A long-term commitment seems to be an obligation.

6. Not in the near future, but eventually begin to consider more events or projects that bring women of different backgrounds together for a purpose. Presently, the main events in this regard center around the solidarity days. Are there opportunities for joint action beyond this manifestation of reconciliation? How can these women now be encouraged to develop an ongoing joint activity, such as joint learning/literacy, or developing an income generating activity?

7. Consider establishing a new "division" for educational radio. This would be an important additional element for the country's development and could be envisaged in collaboration with other educational organizations.

8. Specifically, cooperate with Studio Ijambo to develop informational programs that would guide persons to get and to give assistance in regards to trauma healing.

9. Additional recommendations:

- Develop a little brochure to explain the WPC's mission, goals and activities, and to clearly differentiate its activities from other women's organizations.

- Develop a listing that tells where women can receive assistance for their different needs. Such a list has already been started for referrals at the WPC. It could also serve for a radio program that would inform women where they can receive assistance.

- The need for books and journals for self-learning could be satisfied with a library. A library that would not only contain books but also a collection of relevant videos would be a great asset for the staff and the public.

- The WPC staff has often been requested to do mediations among or within associations. Could that service be extended to other groups? And more information about mediation diffused via radio programming?

- An ongoing in-built evaluation instrument could better help to continuously assess WPC programs in regards to the WPC's objectives: Does the activity contribute to social evolution

through dialogue among different groups and increase reconciliation as indicated by:

- More respect among different groups
- Cohesion, integration vs. isolation, factionalism
- More collaboration vs. competition
- New initiatives, new ideas, vs. resistance to ideas
- Economic improvement/development vs. stagnation
- Finding common ground vs. divisiveness
- Better coordination vs. disintegration
- Involvement in decision-making

Evaluation Report #4 Youth Project in Burundi

By
Amr Abdalla, Ph.D.
Steve Smith
Adri van Aert

I. Background of the Youth Project

Search for Common Ground's involvement with youth in Burundi began three ago with its support for Gardons Contact (Jamaa), an innovative, local initiative to convince young men to either leave militias or not participate at all. In addition to Jamaa Search's Youth Project (hereafter, YP) has grown to include a number of programs including: Flambeau de la Paix (Flame of Peace), an affiliation of young people who work for peace in their communities, which just celebrated its one year anniversary; conflict resolution training in Burundian schools; a summer peace camp that in 2001 involved 300 children from mixed ethnic and societal backgrounds in a variety of conflict resolution activities; and a clearing house for local NGOs in partnership with the Kamenge Center that puts local youth associations in contact with donors and provides the donors with the necessary follow-up.

The YP has sponsored numerous music concerts and football matches that provide a needed outlet for the tension which has built up within society. These activities help return a sense of normalcy for people who have lost touch with what it is like to live without war. Concerts and sports events also provide critically important neutral ground for youth from all groups and social strata to meet and interact without fear of reprisal.

SFCG has ongoing cooperative projects with international NGOs and missionary groups (as with the previously mentioned Kamenge Center run by the Xaverian order.) The youth program is currently collaborating with Christian AID on the construction of a youth sports center (on the model of the YMCA) that will be opened in May 2002. The center is located between two Hutu and two Tutsi quarters in northern Bujumbura that have had a reputation for strong Hutu and Tutsi mythology and political activism. The center's location is thus both symbolic and practical for providing a space for groups to meet.

To date, most of the youth program's activities have taken place in Bujumbura, the nearby quarters, and in Bujumbura Rural. There have been two peace concerts outside the immediate environs of the capitol – one in Ngozi, and one in Ruyigi. There have also been football matches in Ngozi and Ruyigi, accompanied by conflict resolution training. There is a palpable desire by everyone involved in the youth program to expand activities into the interior. However, there are numerous resource and security issues that will present challenges to significant expansion of the youth program into the interior.

II. Methodology

There are two major levels of impact to consider in the evaluation of SFCG's YP. The first is the direct impact on the youth involved in SFCG supported programs followed closely by the indirect impact on those youth who come into contact with program participants. The second is the contribution of YP to the chances for peace in the country.

The methodology employed in the evaluation included formal interviews using standard questions, informal interviews and discussions with both key informants and others; focus groups with YP staff and their affiliates; case studies of specific situations where YP projects have had impact on youth; and observations and participation in a variety of youth group meetings and activities.

Those interviewed included as broad a spectrum as possible of key players in the NGO and donor community, and Burundian society. While senior management was targeted, many informal interviews and discussions were conducted with NGO staff (expatriate and local) and others living in Bujumbura who could provide light on both the context of the conflict and the impact of YP programs. The informal interviews and discussions provided the chance to check and compare information provided in the formal key informant interviews. These discussions provided important added depth and context in support of the formal questionnaires.

The two case studies focused on two specific activities. One focused on the impact of the program called Gardons Contact, and the other focused on the YP efforts to defuse the university conflict which took place in Summer, 2001.

Observations of events included two major activities. The first observation, and pre/post test evaluation, was of a conflict resolution training conducted with 80 youth in the Wallis Center in the outer skirts of Bujumbura. The second observation was of a musical festival held on November 3, 2001.

This report will be organized to describe the process and results of each of the evaluation efforts. The next section will summarize the results of the key informant interviews; the following section will discuss the results of the two case studies; the following section will include the process and findings from observations; and finally, the report will conclude with a summary and recommendations section.

III. Themes and Findings from Key Informant Interviews and Focus Groups

The attachment at the end of this report includes a list of those interviewed, and the groups that participated in the focus groups. The list shows clearly that concerted efforts were made to talk to officials and individuals from various agencies, groups and organizations. The following is a summary of the major findings from those interviews and focus groups:

3.1 There is a general knowledge of youth program activities such as concerts and football matches, and a fairly clear knowledge of the broad program goals and objectives, such as the general objective of peace and reconciliation. Almost every respondent could list two activities undertaken by the YP - concerts and football matches, and that they were organized for young people, with the purpose of creating an atmosphere of tolerance and peace.

3.2 Most do not feel that the conflict is near resolution, with a strong minority feeling otherwise. This was discouraging, but not totally unexpected. There were frequent artillery barrages north of Bujumbura and almost nightly fire-fights on the outskirts of the capital during the period the evaluator was in-country (November 22 - December 5, 2001.) Twice the airport was closed to UN and ICRC flights. Question 6 of the Key Informant Questionnaire asks the respondent to tell what in their professional or personal perspective would indicate that the conflict was near resolution. Of those who expressed an opinion, five felt that the conflict was not near resolution. In some cases, the informant would not accept the premise of the question and dismissed it out of hand. Four informants expressed a belief that the conflict was near resolution, but that position was only weakly supported. One interviewee stated that his belief was not the majority opinion. Answers to questions 4 and 5 also were telling. Question 4 asks what factors encourage peace building and question 5 asks what factors discourage it. The answers to question 4 were most often getting people to work together (on projects) and the answer to question 5 was the continuing rebel attacks. What can be concluded from the responses to these three questions? That there is a uniformity of opinion that getting people to work together on projects is the best approach to peace building, but that the rebel attacks are making it difficult.

3.3 Search's YP has expanded dramatically in the past three years and is a prime example of how Search has significantly increased its impact in Burundi. The breadth of activities now encompassed by the YP include: Jamaa's Gardons Contact (stay in touch), Flambeau de la Paix, cooperation with the Kamenge center to match programs with donors, summer peace camp, conflict resolution training in Burundian schools, and the ongoing concerts and football matches.

It is clear that there is strong support for these activities within the NGO and donor community as well as significant receptivity among the youth in Bujumbura. It is also clear that there is significant pressure on the YP (as well as Search in general) to increase its activities into the interior of the country. One could describe it as an almost irresistible force towards further expansion. It would be well therefore to look at what those activities might be, how they would be organized, and what means would be employed to implement them in the most effective

manner.

3.4 YP has been effective in providing support to other organizations. During the YP focus group, the four leaders of local youth groups listed logistical support, financial assistance, and refreshments among the positive things YP does to help their activities. Most participants viewed the concerts and football matches as a good thing, but wanted more concrete activities. In both the youth program focus group and in the key informant interviews involving Burundians, all pointed out the impact YP has had on their organizations ability to operate. Logistical support was top of the list for every Burundian interviewed.

3.5 There is an increased demand for YP to consider economic-based activities, in addition to peacebuilding and conflict resolution ones. Burundians strongly desire to be able to operate and run their own programs without outside financial support. In the youth focus group, all respondents asked for an economic development component to be added to the youth program. “Search cannot stay just on the causes of the conflict,” stated one leader of a local youth group. “We need the rubric of auto-financing, income generation. Search may not have that as their objective, but it could be an objective of the youth program.”

All of the international NGO staff and management expressed the belief that peace and reconciliation programs in Burundi must be tied to some form of common activity, often leading towards economic development. It was their belief that Burundians were “tired of talking” to quote an oft repeated phrase. This was echoed repeatedly among the Burundians as well. A senior Burundian government official interviewed expressed the desire for concrete actions that would build peace. The young people also spoke of the need for activities to lift them out of poverty and provide hope, or else all their efforts at peace building would fail. Could or should the youth program adapt to meet this demand, and what role should Search have in this area? These are important questions directly related to existing country conditions.⁸

3.6 Two terrible injustices and needs reveal themselves after studying the conflict in Burundi: the almost complete lack of education - much less educational opportunity, and the grinding poverty. One could say that Burundi is dying from a poverty of ideas.⁹ The youth of Burundi are in a desperate state physically, emotionally, and spiritually. It was suggested by interviewees and focus group participants that YP should carefully consider how to adapt and expand its programs through partnership with others to help address these needs.

SFCG in general is viewed as a resource of knowledge, information, and expertise on resolving conflicts. It is not a source of funds, as explained by interviewees, but could play a much larger role in helping local partners secure needed resources.

⁸ Floribert Ngaruko, Centre d’Etudes en Macroeconomie et Finance Internationale, Universite de Nice-Sophia Antipolis, France. Janvier D. Nkurunziza, Centre for the Studies of African Economies, University of Oxford, UK. An Economic Interpretation of the Conflict in Burundi.

⁹ pp. 2 - 3. Fidele Kanyugu, Consultant. Rapport sur les Besoins du Burundi en Matier de Formation des Enseignants. Study undertaken by International Alert. Bujumbura, November 27 - 28, 2001.

3.7 Education, as many interviewees asserted, will be an essential part of any solution to the problem. NGOs in general can make a contribution to that effort by providing some adult continuing education as part of their program. YP will again need to look to partners for assistance in this. Many opportunities exist, but to realize them will require additional commitment of staff time and organizational resources.

3.8 There are several opportunities for Integration with International NGO Partners. SFCG's Integration Project represents an enormous potential expansion of the scope and impact of YP's peace building activities in Burundi. As was discussed earlier, there are two crying needs in the country that were brought up repeatedly in formal and informal interviews, discussions, and in reviews of current literature on the sources of conflict in Burundi. These are: the almost complete lack of an effective educational system for the vast majority of Burundians, and the terrible poverty and complete lack of hope for economic advancement among that same population. These two realities are most destructive of the children who are the hope for the future. Thus, some interviewees' emphasis on peace education for children seems to offer many possibilities for coordination, cooperation, and occasionally, partnership with other international NGOs.

3.9 YP will need to expand its staff and capacity in order to meet the growing demands and needs. Two senior managers of other NGOs, one local and one international, both commented on the speed of expansion, and the scope of activities currently undertaken by YP. *"They have events all the time, weekends, with the youth of Bujumbura Rural, the City, now the integration project - good thing. Search is in the process of growing, evolving."* It seems certain that YP will need to expand its management capacity in order to expand operations.

IV. Case Studies

Two case studies were conducted to assess the impact of YP activities on various groups of youths. The first case study focused on the impact of the Gardons Contact program, and the second focused on the Summer 2001 University Incident.

Case Study #1. Gardons Contact

This case study aimed at assessing the impact that the Gardons Contact had on youth in Burundi. Gardons Contact started at the end of 1998, in response to the facts that in 1996/1997 the population of Bujumbura have been categorized in different neighbourhoods of Bujumbura (Tutsis in the center of town and Hutus around it in a circle) along their ethnicity. As a reaction to this development, youngsters started to organize activities (soccer games) between Hutu and Tutsi neighborhoods in order to create a channel where the youngsters from different neighborhoods still could meet each other. The goals and objectives of the project were to prevent a new eruption of violence between the Tutsi population living in Bujumbura downtown and the Hutu population located in the neighborhoods of the outskirts of Bujumbura; to establish dialogue in place of the violence that dominated the previous period; and to instill in the youth the recognition that this group has the possibility to curve the circle: “action by violence causes reaction by violence “ through dialogue.

The assessment of the impact of Gardons Contact in this case study included interviews with the coordinator of the program, Adrien Tuyaga, and four youths who have been recipients of Gardons Contact’s services.

Interview with the program coordinator

After describing the program goals and objectives, the coordinator indicated that the program includes activities striving to achieve a better understanding between the two ethnic groups, in which dialogue and exchange of information are central to the activities. In his view, “*education and training develop a better knowledge, talent, behaviour and conscience related to peace, and are integrated in our approach.*”

He described the various activities such as training sessions, soccer games between the 16 neighborhoods of Bujumbura; create mixed soccer teams and let them play against one another; sessions of exchange between the youth where discussions in relation to the Cartoon Book are organized; and organizing exchange events between schools of Bujumbura and schools outside Bujumbura.

He described the target audience as three groups of youth:

- a. Participants of the soccer games; age 18-33yrs.
- b .The audience of the soccer games; 5-14 yrs.
- c .The youngsters of the cartoon book project; 14-20 yrs.

The role of SFCG’s YP has been multi-faceted. There is a partnership between Gardon Contact

and YP, which is mainly based on a financial support from YP to the project. YP also shows their interest to the project and their beneficiaries by providing all kinds of facilitating services (such as transport of children). And, YP is involved in all parts of the process of the project, which start with conceptualization, and ends with the execution of activities.

Speaking about what can be done to improve the program, and what can SFCG do to help, he stated that the main problem of the projects is that the needs of the beneficiaries are higher than the means of the project; in a quantity way it implies a need for more money. In terms of quality, there is a need for a capacity building process related to the functioning and structure of the project. Training of staff and international exchange of experience with other branches of SFCG can be part of this.

Interviews with 4 beneficiaries of the Gardons Contact project:

The names of the 4 students interviewed are :Isaac, Egide, Diane and Metucela. Their ages are around 18. They all suggested that they got to learn about Gardons Contact from other students in their schools.

Describing their understanding of the program, they said:

“We should make efforts that the Burundian people get in touch with each other, teach them how to communicate and let them talk so that they will start to know each other. There should be a focus on the youth; through activities as the football games we can intensify the contact which could result in friendship. Activities as debates and workshops and especially a lot of meetings should unify all the Burundians. We made efforts to get the youth together whereby a common ground should be founded in order to maintain contact among them. Gardons Contacts should provide the youth with objective information and train them on important issues around peace and reconciliation. It is a goal to avoid disunion among the Burundians. Love should be more and more emphasized; without love contact is not possible.”

They discussed the effects of activities they do within the project. They said that Gardons Contacts organizes activities where the youth participate; this creates a common basis for a better communication between them, and there is a better understanding of everyone’s position. Finally there is friendship among the youngsters, which is not based anymore on whether you are Hutu or Tutsi. *“This is the way we can find a sustainable peace in our country.”*

Interviewees also indicated that Gardons Contact’s exchanged visits to schools had a huge impact in the way students changed their attitude and thinking .A lot of talking among the students themselves and with Gardons Contact has led to a situation that, bit by bit “those ones with bad ideas” were convinced that they followed a wrong line and accepted the concept of resolving the conflict in a peaceful and harmonious way. There are still demands from college students that Gardons Contact should continue with the training sessions.

Speaking specifically about the impact that the program has on them personally, the following were their stories:

“Before I got in contact with Gardons Contact I was quite convinced in how I should take positions in daily life: all decisions were made by myself without consulting others, I was convinced that I was right and even knew how to analyze the conflict without respecting opinions of others. During the meetings with Gardons Contact I learned that I was in an isolated position and that I was ignored by others, finally this resulted in adopting and accepting a completely different view on the conflict.”

“Recently I had a discussion with my friends about the causes of the Burundian crisis; ‘it was the Tutsis who started,’ was one remark of some of them. Previously I would react immediately, but now after the training of Gardons Contact I understand why my friends are saying this. For myself I know that all Burundians were responsible for the conflict in its origin, and all Burundians were also victims of the same crisis.”

“During our lessons of ‘good citizenship’ at school we discussed the content of the Cartoon Book. It really got the attention of other students.”

“We as members of Gardons Contact have the idea to start a Gardons Contact club at our school and will contact the JAMAA association to help us with its foundation; we have already 10 members for our club.”

The Cartoon Book is one of the major products of the project. It includes a story of how life was peaceful in one neighborhood before the war, and how the war resulted in so much destruction, killing and spread of hatred. The Cartoon Book provides examples of what caused the conflict and lead to its escalation, and also provides models for peaceful co-existence between ethnic groups. Commenting on the Cartoon Book, interviewees stated that:

“The cartoon book tells us about the history of the neighborhood called Kamenge, with a focus on the most recent hostilities and the causes of why this was the most attacked neighborhood of Bujumbura. As I know Kamenge very well, and know its history, I was impressed by the story, which indeed illustrated what really has happened.”

“The message- that people should talk to avoid situations as the one that happened in Kamenge, and not to wait to talk until after such an event- is clear in the Cartoon Book. It illustrated well the role of the politicians who approached the youth and manipulated them to create confusion between the two ethnic groups; this was an example of what happens in real life.”

Finally, when asked about their suggestions for the program, they stated that it was highly recommended to translate the Cartoon Book in Kirundi, and to distribute it in all provinces. They also suggested that media such as radio and television should also be used to transmit the project of Gardons Contact so that not only the youth be addressed, but also their families and friends. Finally, they suggested that the program should organize a debate between the youth and the politicians.

Conclusions

This case study showed that the program, Gardons Contact, has been very effective in addressing young people’s attitudes and behavior related to the conflict in Burundi. The testimonies of the four youth who were interviewed showed that at least two of them experienced transformation in the manner in which they address conflicts in general, and how they viewed the conflict in Burundi in particular. Further, the program appears to develop within those youth a sense of

taking initiative, and being proactive in addressing issues in their country. The interviewees have also noted the effects of the Cartoon Book. It appears that the book includes realistic situations, to which the youth could relate, and provides them with models of behavior which would help them prevent a recurrence of what happened in Kamenge.

Case Study #2. The Summer 2001 University Incident

Background

This case study illustrates the effectiveness of Search for Common Ground (SFCG)'s multiple approaches to various conflict situations as they emerge in Burundi. In this situation, SFCG's SI and YP intervened, each in its own way, in a crisis that was taking place in the University of Burundi. Each type of intervention seemed to correspond to the specific issues of the crisis at a certain point, and both of them complimented each other. The effectiveness of SFCG in addressing this crisis could serve as a positive example of what "Integration" could bring to the peace and reconciliation efforts in Burundi.

The information gathered for this case study were based on interviews conducted with five individuals: Aloys, Studio Ijambo journalist; Sylvere, the YP specialist on conflict resolution; Dominique, a Hutu university student; Phocas Kanuni, leader of the Tutsi group on campus; and Jean-Paul Ntuhurumuryango, leader of the Hutu students.

The Story

In June 2001, there was a coup attempt in the country. As the government was taking security measures, army soldiers appeared on university campus with their weapons. Such a move had serious implications for Hutu students. There was a history of killing at the university. In 1994/95 soldiers assisted by some Tutsi students killed about twenty Hutu students. Some were killed in their dorms, others executed outside. The purpose was to drive away all Hutus and make the campus Tutsi only. So when in late June 2001 there was a coup attempt, and soldiers entered the campus along with some Tutsi students, the Hutu students fled.

Aloys, a journalist from Studio Ijambo, approached Hutu and Tutsi students in order to understand their views of the crisis. He was able to get Hutu students to express their fears that led them to flee campus, and put it on the air. This was accompanied by suggestions from students to establish a social connection (a type of ongoing social forum for discussing issues between the two groups) in order to strengthen the relationship between Hutu and Tutsi students. The airing of interviews of Hutu and Tutsi students seemed to have contributed to the return of the Hutu students to campus, which was followed immediately by a meeting of Hutu and Tutsi students to discuss the establishment of a social connection. As for the effect of the role of SI in the return of Hutu students to campus, one student said "SI had a big role because through their radio program on the subject people were able to understand the reason why Hutu Students left."

The role of Search for Common Ground did not end with bringing students back to campus.

Once this was accomplished, another arm of Search for Common Ground, the YP, continued the intervention in a different manner. Sylvere, the conflict resolution specialist at the YP, facilitated discussions between Hutu and Tutsi students over the two months that followed the crisis. He spoke to both groups separately and asked their input on how to open up paths of communication. Based on input from both groups he put together small mixed groups of students and worked with them for two months.

On the first day of dialogue, there was a strong climate of fear, according to Sylvere. The reporters were asked to leave due to the sensitivity of the situation. Youth asked that nothing be written down. In the early stages students reached an impasse; although the two sides did understand each other, Hutu students wanted to speak but the Tutsi students did not. Sylvere stopped the process temporarily at that point, then conducted another two day session, which was very successful. Sylvere noted that the second meeting was very different from the first one, as it was obvious in the second meeting that there was no fear. Another approach that Sylvere used was to invite expatriates to speak - French, Americans- not necessarily people involved in the peace process, just people who would express themselves. Also, unlike the situation in the early stages of the dialogue, SI reporters were permitted to be present in the later meetings. Nothing was recorded but they were permitted to listen. SI later broadcasted reports and interviews.

Views of the Leaders

The leader of the Tutsi students on campus provided his description of SI and YP's intervention in the conflict:

“Studio Ijambo contacted some students from both groups to discuss the case in their radio program for the Youth. Four radio programs were broadcasted in which students discussed the situation at the University. The YP organized, together with a group of 20 students (10 Hutu and 10 Tutsi), a concert at the University campus. The main goal was to create a milder climate. From the side of the students there was a strong demand to see the efforts of SFCG continue. This resulted in a conflict resolution training for a group of 40 students (20 Hutu and 20 Tutsi) with a focus on the conflict on campus. With this same group we still organize activities with students of secondary schools in different neighborhoods. The YP focused more on the internal issues around the conflict at the University, while Studio Ijambo had the role of bringing the news to the outside community.”

According to the leader of the Tutsi students, YP and SI's efforts resulted in the return of the Hutu students back to the University. *“A climate of tranquillity has returned, actually the security situation can be described as soundness. There is a better awareness of the role of the media in this kind of conflicts. A dialogue is established and activities are organized in harmony. Another consequence of YP and SI's intervention in the university dispute is that the selection criteria to participate in student organizations has changed in such a way that there is no longer an obstacle for Hutu students to join. The principal of equity between the two ethnic groups is becoming more and more accepted.”*

According to the leader of the Hutu students, the first activity organized by YP was a music concert at the University in August 2001 .A group of 20 students (10 Tutsi and 10 Hutu) took

part in the organization. According to him, it was a big step forward that Hutu and Tutsi were dancing together during the concert. The follow up was a number of sessions where a group of students was trained on issues related to the causes of the conflict. The leader of the Hutu students stated:

“It is the good work of the YP that forced the breakthrough in accepting to talk again with each other, because initially the intention for a dialogue was not present. The work of SI was aimed to broadcast the conflict, and the follow-up efforts to resolve it. This brought the case on a national level, and opinions of others came through. From my point of view the intervention from the YP and SI was harmonized and it was not always possible to distinguish the two projects of SFCG.”

Describing the effect of the intervention of SFCG on the conflict situation, the Hutu student leader stated that after 3 weeks the Hutu students returned to the University. The results of the intervention were satisfactory. As he explained:

“First there was a conflict between Hutu and Tutsi students. Gradually a group of 40 students were reconciled through the initiative and work of SFCG. The group of 40 started their own activities after the training program. Then together we organized school visits and exchanges between pupils of schools in two different neighborhoods (Hutu –Tutsi). Currently, it is not only the group of 40 that is still active with SFCG, but there is also a new group of students, which now started collaboration with SFCG. On security level, the situation is acceptable. There exist a dialogue between the two groups, and we meet each other often, and regular meetings are organized. I’m in direct contact with Phocas the leader of the Tutsi students. The YP has opened our eyes and now it is up to us to continue this approach and to organize our own activities.”

Conclusions

This case study showed that the use of media in the early stage of the crisis was an effective tool in changing the track of the crisis. The use of media to disseminate information to both Hutu and Tutsi students about why the Hutu students left campus helped, especially the Tutsi students, to see the crisis through Hutu lenses. It helped them appreciate Hutu students’ fears and reading of history. In doing this via media programs, SFCG was able to spread such information to as many people as possible, thus stimulating the return of the Hutu students, which put an end to negative behavior in the crisis, and transformed attitudes and behaviors among both groups. This transformation facilitated the second stage of intervention: the direct dialogue between the two groups. The remarks made by the Hutu and Tutsi students about the process of bringing people from the two groups together, train them on conflict resolution skills, and engage them in productive activities, were all methods which seemed to have very positive results.

It is remarkable, to say the least, that the Hutu and Tutsi leaders spoke of not only the continuation of the nucleus groups developed by YP, but, in addition, they described two significant outcomes. First, other groups were developed following the same integrated model established by YP. Second, institutional changes have happened in which the process of forming groups or organizing activities now adheres to principles of representation and equality between the two ethnic groups. And, ultimately, all students interviewed confirmed that since YP and

SI's intervention no such crisis happened between the two groups

The intervention by SFCG in this crisis serves as an example of “integration” efforts between SI and YP. The ability of the two groups to address the crisis in a timely manner, using the proper types of intervention, and dividing the tasks between themselves according to the strength that each brought (conflict resolution training and facilitation by YP, and information dissemination by SI) provide an excellent example of the potential success that SFCG may anticipate should such efforts continue to be coordinated within the emerging Integration Initiative.

V. Process and Findings from Observations

Two observation cases were conducted with the YP activities. The first focused on a conflict resolution training conducted over two days for eighty youths. The observation of the training was not limited to basically observing the process of the training, but also included a pre/post test that was conducted with all participants in order to assess the impact of the training on their knowledge and attitudes about conflict resolution. The second observation was about a musical festival held in the outskirts of Bujumbura on November 3, 2001.

1. Conflict Resolution Training in the Wallis Center.

Dr. Amr Abdalla, and Dr. Noa Davenport had the opportunity to attend a conflict resolution training conducted by the YP's trainer, Sylvere, to a total of 80 youth over two days. The evaluation of this training was conducted via observations, and a pre/post survey. Because the training was conducted in Kirundi, the observations were fairly superficial. However it was obvious to the evaluators that Sylvere has an excellent command of training, group leadership and facilitation, and knowledge of a variety of techniques to communicate his conflict resolution messages effectively. It was also noted by the evaluators that Sylvere was very familiar with the fundamental concepts in the field of conflict resolution. However, it appears that he had received his training a while ago. During the past few years the field has made strides in terms of cultural awareness, new models of mediation, and new models of training. It is the evaluators' recommendation that Sylvere receives updated training in conflict resolution on ongoing basis in order to stay abreast on new trends in the field.

As for the pre/post survey, the design of that survey was itself an enriching cultural experience for the evaluators and for the conflict resolution staff of the YP. It took us more than three hours of debate to finalize a two open-ended question form. This was due to the resistance demonstrated by our Burundian colleagues to the idea of closed-ended questions. They felt that such questions were limiting, and may not translate well to Kirundi. They convinced us that if we let people write down their impressions about the training, in response to two questions covering the general purposes of the training, that this would generate more reliable and valid data. We agreed to their demands with the understanding that the results will be translated to English, and that we will conduct content analysis of these results. The two questions were:

1. What do you do when you have a conflict with someone?
2. what do you do when other people are in a conflict?

The survey results were translated into English and emailed to us few weeks after we returned from Burundi. A content analysis of the responses showed that:

First, I suspect that the translation of the word conflict into Kirundi gave a connotation of 'fighting'. This is because most responses focused on the violent aspect of a conflict (hitting or fighting physically). Perhaps this is how the respondents think of conflict any way. However, their responses in the pre-test to the first question showed a heightened focus on emotions and anger. This seemed to be the main preoccupation of people when they get in a conflict. Some suggested that they try to control their anger, and others suggested that they cannot. On the other

extreme, some suggested that they let go, forgive, or walk away. Of course few of them suggested that they would try to understand the other side, but such responses were very rare. In the post-test there was a marked increase in responses which include statements such as: “First I try to understand;” “first I look at the causes of the conflict;” and “I bring an elder or a mediator to help us.”

A similar pattern existed with the responses to the second question. Several responses showed that participants were more comfortable with the third party role. Most of them viewed their role as one of separating the parties. Some also added that they would either try to work on the relationship, or give advice. Not many respondents in the pre-test stated that they would try to understand causes, issues and interests of parties. The concern was mainly twofold: Separate them so that they do not fight physically, and mend the relationship.

The post-test results showed that participants, in addition to separating parties, increased their attention to getting the parties to understand each other’s issues and interests, and to dig into the sources of the conflict.

In general, it is our belief that the training was successful in communicating fundamental concepts of conflict resolution. It included a strong cultural component by including the Burundian traditional model of conflict resolution with the western models and frameworks. Sylvere also did a good job in using examples that were relevant to them. Finally, the results of the pre/post showed clearly that the training helped participants increase their awareness of other dimensions of conflict: mainly conflict analysis and conflict mapping. The program may benefit from adding more components on controlling anger; especially that this was mentioned often. It can also benefit from improving participants’ skills in “peacekeeping” between fighting parties. Finally, participants can gain from each other by discussing who are appropriate third parties within the traditional system, and how to engage them.

2. *The Musical Festival on November 3, 2001*

On a heavily rainy afternoon, Amr Abdalla, the lead evaluator, accompanied Louis Putzel, the SFCG-Burundi Country Director, to observe a musical festival held in the outskirts of Bujumbura. The place of the event was approximately one half-hour away from the center of Bujumbura. The event was organized by SFCG’s YP, and some of its affiliate organizations.

It was remarkable to see a large crowd of men, women, and children all gathered under heavy rain to enjoy the musical festival. There were no less than 500 people gathered in that place under the rain. The program was to feature a famous Burundian singer, who had just arrived back from Belgium for the first time in few years. Prior to his arrival and appearance on the stage, two local singers, hired by YP, took the stage, one after the other, singing various songs that seemed to appeal very well especially to children. Their signing lasted for at least one hour, while the famous singer from Belgium was apparently delayed by rain, and what I learned later, several other appearance commitments.

However, despite the delay in his arrival, the audience seemed to enjoy themselves very well. I personally enjoyed very much seeing the young children, in soft voices, signing along with the first of the two YP-hired singers. He was young, dressed very simply, but seemed to connect very well with the audience. He also seemed to choose songs that always prompted awe from the audience.

As I warmed up a little to the audience around me, I started to approach them with the translator, asking them about their impressions about the festival. I spoke to six people in the audience. They varied in age and gender. My questions to them focused on how they liked the festival, what is it about, and what else they can suggest. The responses I received from all interviewees were: that the festival was something they enjoyed very much; and that they were clear that the message of the festival was about peace and tolerance. Their main response to the question about what else they may suggest, was that they wanted to see more festival in various places, such as schools and churches. One interviewee suggested more songs about God.

The lead singer finally arrived about one hour late. He came in a Mercedes, dressed in a fancy, star-like, suit. People cheered him with much enthusiasm as he got on the stage. He sang for about 10 minutes, then left. I could feel that the audience did not connect with his songs as much as they did with the YP-locally hired singers. There seemed to be confusion among the audience, including myself, as we all expected that the star of the show would sing for longer time.

For the remainder of the event, the YP-hired singers continued to entertain the audience. They, again brought back energy into the crowd, and children resumed singing along. The last part of the event featured a group of dancers dressed in African native outfits. I was told that they were Congolese dancers, brought in order to foster better relations between the minority of Congolese living in Burundi and the larger Burundian community. They too seemed to excite the audience with their moves and vibrant music. However, some of their explicit moves seemed to surprise some of the audience, who apparently were not familiar with that type of dancing.

Finally, after about two hours, and as it was getting dark, the event was over. People were leaving with obvious impressions of satisfaction on their faces. For me as an evaluator, I appreciated very much the effort of YP staff who were soaked and wet while hustling all around to ensure that the event continues despite heavy rain and the delay of the main star of the event. I was mostly impressed by the two YP-hired singers, who, although not dressed in fancy suits, were up there on the stage singing beautiful songs that obviously appealed very well to the audience.

In summary, the event was a definite success, despite rain and delays. The message of peace and tolerance was communicated very well via the two YP-hired singers. The event brought out hundreds of people despite the heavy rain. The success of YP organizers in coordinating such effort under difficult circumstances was remarkable. The success of the local singers should encourage YP to continue to rely on local resources, and to support them.

VI. Summary and Recommendations

The evaluation of YP showed clearly that it has been very effective in making a difference on many levels. The program is fairly new, and is expanding so fast in so many directions. Obviously, the needs are there to do more work for Burundian youth on many fronts- with the economic being a significant one. The efforts that we observed lead us to conclude that the YP has been successful in communicating the message of peace, conflict resolution, and tolerance using various methods.

The Gardons Contact program, with its reach to large numbers of youth, has proven to be effective in transforming youths' approaches to conflict, and taught them, through the Cartoon Book and other methods, how to prevent a repeat of the horrible events of the past. The conflict resolution training was successful in opening participants' eyes to new dimensions of conflict- namely conflict analysis and conflict de-escalation. The active intervention by YP, in coordination with SI, led directly to establishing new modes of interaction, positive ones, between Hutu and Tutsi students on campus. Finally, the musical festivals seemed to be effective in soothing the spirit of a people who have suffered so much in the past few years.

As the demand and needs for YP are growing, YP will have to start looking at adjusting its mode of operation in several ways. It has already been extending its activities to the in-country; this will have to continue and expand. Its affiliations and collaborations will have to increase, and be solidified in order to ensure the best delivery of services to the community. And finally, its focus will have to grow to encompass new activities required in order to ensure that the roots of the conflict, especially poverty and dependence, are addressed effectively.

The following are recommendations for the YP project:

1. Continue to look for partners who can provide economic and educational activities to complement the youth program.
2. Expand YP's efforts to assist local partners build capacity in various areas. This may include economic, educational, organizational or vocational capacities.
3. Build-up the number of international NGO partners through the Integration Program. Use a broad range of cooperative and coordinated activities to determine which NGOs are the most likely candidates for formal partnerships.
4. As YP considers expansion into the interior of Burundi, it should carefully examine the specific needs of various communities. In some areas the focus may be on refugee needs; in others the focus may be on education, health, etc.
5. The YP's internal management will need to grow and develop during the next phase of expansion. Consider whether a larger share of the management burden for the program can

be shifted to local youth association partners as an integral part of a capacity building strategy. Hiring more staff, with specific skills to address emerging issues, must also be considered.

6. Ensure that YP staff receives some type of continuing education in their areas of expertise. This was most obvious in the case of Sylvere, the conflict resolution training, whose contribution could benefit from fresh education or training.
7. Continue to explore means of integrating YP efforts with the efforts of other SFCG groups, in a manner similar to the successful intervention in the university incident.

Attachment

I. Subjects Interviewed

Louis Putzel, SFCG country director
Stefan - Director of Youth Program
Sylvere - Assistant Director of Youth Program
Adrian - Director of Jamaa (Gardons Contact - Stay in Contact)
Helena Mazarro, OCHA
Father Claudio, Director of Centre Kamenge
Tormod Ravneberg, Country Representative for Norwegian Refugee Council
Alois - Reporter for Studio Ijambo
University Student Group - About 25 Students, mixed
Felicien Hatungimana, Director of Youth Program - CARE US
Chris Necker, Assistant Director, CARE US
Jean Marie Nahimana, Director, Intergration Program
Brian Martin, Director of Christian AID
Joel Bertrand, Director, Centre Culturel Francais
US Ambassador Mary Yeats
Roger Moran, Deputy Chief of US Mission in Burundi
Representatives of Youth Associations - Focus Group

II. Informal Interviews and Discussions

Thaovisse Nkezabahizi, Consellor - Bureau Charged with Diplomatic Questions, Office of the Presidency
Tony Jackson, Policy Advisor to Great Lakes Program, International Alert
Ute Jansen, Chief of Mission, Germain Agro-Action
Alain Pillet, Director, CARE US in Burundi
Johan De Wilde, Technical Advisor, Basic & Girls Education, CARE US/Atlanta
Glen Slocum, Global Associates
Pamela Fessenden, OFDA/USAID
Ben Steinberg, Tanzania Country Director, FINCA (Foundation for International Community Assistance)
Adam Messer, President, Twiga.com, Tanzania
Numerous Burundians
Members of the Congolese Refugee Community in Bujumbura

III. Youth Group Meetings and Events attended

Flambeau de la Paix youth association sponsored by Search. One year celebration at SFCG offices
Conflict resolution training for students involved in reducing tensions on university campus following July coup attempt
Attempted to attend concert in Bujumbura Rural - canceled by insecurity (stuck with kids on road)

'Gardons Contact' - planning and evaluation session
Conflict Resolution Training in the Wallis Center. Pre/post Survey.