

Burundi: Conflict Scan

Conflict Scan Report 1

March 2015

TABLE OF CONTENTS

Executive Summary	2
Research Findings	4
Program Recommendations	14
Appendix 1: ToR	16
Appendix 2: Methodology	23
Appendix 3: Tools	25
Appendix 4: Map of Intervention Provinces	40
Appendix 5: Survey Demographics	41
Appendix 7: Additional Analysis - Discrimination	47

Executive Summary

This document is a report on the research findings from the first Burundi quarterly Conflict Scan conducted for the *Impore Iwacu* SFCG – UNICEF project. Building on the approach used by SFCG programming around the world, the Conflict Scan used a fast and lightweight methodology with the aim of improving Conflict Sensitivity and Do No Harm principles for Search for Common Ground (SFCG), United Nations Children’s Fund (UNICEF), and partner program interventions in Burundi. The conflict scans will be conducted every 3 months with the aim of improving understanding of conflict contexts and evolutions over time in target areas. By improving understanding, the approach is designed to increase conflict sensitivity and to monitor and improve the use of Do No Harm principles in program interventions. All data was collected in February 2015.

Geographically, the scan covers 7 provinces in Burundi (See Appendix 4¹), which were purposefully sampled to correspond with key PBEA program intervention areas. The Conflict Scan used a survey and Focus Group Discussions (FGDs) to collect feedback from 561 participants over a three-week period. As shown in Table 1, one commune was purposefully sampled per province.

Table 1: Geographical Sample

Province	Commune Selected
Bujumbura Mairie	Kamenge
Bujumbura Rural	Isare
Bubanza	Mpanda
Cibitoke	Rugombo
Kirundo	Busoni
Makamba	Nyanza-Lac
Bururi	Rumonge

167 key informants that participated in the FGDs were made up of two groups of 12² per province; ‘youth’: ages 15-28, and ‘influencers’: parents, teachers, and community leaders. 394 Burundians were also randomly surveyed; approximately 56³ in each of the 7 provinces⁴. Additional information on the methodology and the tools used can be found in the Appendices.

The research approach framed conflict as any dispute, violent or non-violent, between two or more parties.

Fights over land ownership and domestic disputes were found to be the two most common types of conflict plaguing the provinces that were covered by the scan. Fights over land ownership was recognized as having escalated significantly as a source of conflict due to the high rates of repatriation over the last few years. Domestic disputes encompassed an array of problems between couples, covering issues such as infidelity, polygamy, and living in non-marital relationships, which was said to be a problem that has always existed at the community level.

When FGD participants were asked if they felt safe walking around in their communities or when in their homes, the vast majority responded “no”. Equally troubling, the overwhelming majority of participants believe that the current security situation will worsen in the next 3 months, particularly due to upcoming presidential elections. Perceptions on current security are mixed overall, with Bujumbura having the most pessimistic perception of current security

¹ All appendices can be found in the separate pdf file ‘Burundi_CS1 Report Appendices’

² Only 11 adults instead of 12 attended the ‘Influencer’ FGD in Rumonge, Bururi

³ 58 participants instead of 56 were surveyed in Rumonge, Bururi

⁴ This survey sample size is representative at the aggregate level, but does not claim to be representative at the provincial level

in the community. Interestingly, however, survey results presented a more optimistic view on current and future security levels than FGDs. More details can be found in the research findings.

The high levels of conflict, and the growing security concerns have led to a high level of distrust. The surveys revealed that 52% of respondents do not believe that the members of their community trust one another, usually due to political difference or conflicts over land.

Neither religion nor ethnicity was found to be significant causes of discrimination. However, 9% of survey respondents (88% of which subset were female) reported being discriminated against in the last 3 months due to their gender. The FGDs found that women in particular were discriminated against for opportunities in community administration and leadership, and due to conflicts caused by inheritance policies. 10% of survey respondents reported being discriminated against in the last 3 months due to their political affiliation; however, an overwhelming majority of FGDs indicated that political discrimination is common across the provinces, particularly when it comes to jobs, promotions, access to administrative leadership, and impunity in legal cases.

In general there is a perception that youth attract problems (76%), particularly with their involvement in political parties, though it is often accepted that the youth are being manipulated by politicians for personal interests, made easier by the high level of economic insecurity caused by poverty and high unemployment rates. On the other hand, only 16% of respondents reported that they do not trust youth⁵. Capacities to resolve conflict were revealed to be low, with only 4% of respondents indicating that if someone called them a bad name they would talk to them to resolve the conflict, in favor of less desirable options such as fight them, yell at them, go to a third party, or ignore them.

Education services are perceived as improving students' abilities to resolve disputes without violence according to 67% of respondents.⁶ The most common resource within the education system for improving skills in Conflict Resolution is the once per week Civics class.

FGDs revealed that both adults and youth, particularly youth, perceive they are lacking in both opportunities to promote peace as well as opportunities for constructive dialogue. It was similarly found that Bashingantahe (traditional leaders) are viewed as the community members with the greatest amount of influence; most FDG participants also indicated that this would be the mechanism to which they referred if they had a conflict. Bashingantahe are often the most influential and respected parties working on conflict at the community level and are most likely to play the role of mediator in a conflict. Other influential community members that play a significant role during conflicts are local authorities, parents, associations, police, religious leaders, neighbors, peers, and families.

These findings confirmed that current *Impore Iwacu* programming remains relevant in its aims to:

- Improve capacities of parents and teachers through conflict resolution training; considering also targeting mediation

⁵ Respondents were asked to choose from a likert scale ranging from 'Not at all' to 'Extremely' when asked the question 'How much do you trust youth in general?'

⁶ 67% of those who responded; 30% of Survey participants refused to answer this question

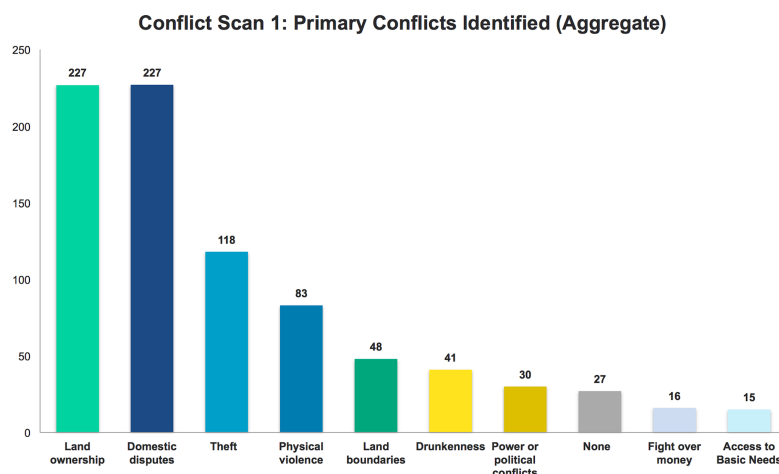
- Create more opportunities for community dialogue; particularly aiming to increase youth engagement
- Incorporate the importance and value of engaging youth in dialogue into programming targeted at adults: parents, teachers, and community leaders
- Create more opportunities for community members to contribute to reinforcing peace
- Continue to educate journalists on Conflict Sensitivity practices; particularly as it relates to impacts on fear, rumors, and creating insecurity

Program recommendations for peacebuilding actors in Burundi:

- Incorporate the importance and value of engaging youth in dialogue into programming targeted at adults: parents, teachers, and community leaders
- Incorporate Batwa communities into community building and anti-discrimination programming
- Consider programs that target mutual exchange between Bashingantahe; reinforcing the Conflict Resolution and Mediation skills of Bashingantahe as well as learning from their experiences and best practices
- Increase Bashingantahe engagement at the community level; hire and train them to lead community level trainings
- Increase opportunity for youth to engage directly with Bashingantahe; such as through a youth mentorship program
- Encourage more Associations that are not politically affiliated to provide opportunities for dialogue and peacebuilding; for example community associations focused on income generation can organize discussions on the importance of peace in the community for the economic growth of small business owners
- Train non-politically affiliated association leaders in conflict mediation
- Adapt trainings for teachers to materials that could be aligned and applied during the weekly civics class
- Consider using the weekly civics class as an additional opportunity to provide opportunities for dialogue, contribution to peacebuilding, and engagement with youth

Research Findings

Chart 1: Conflict Types - Aggregate



Security & Confidence

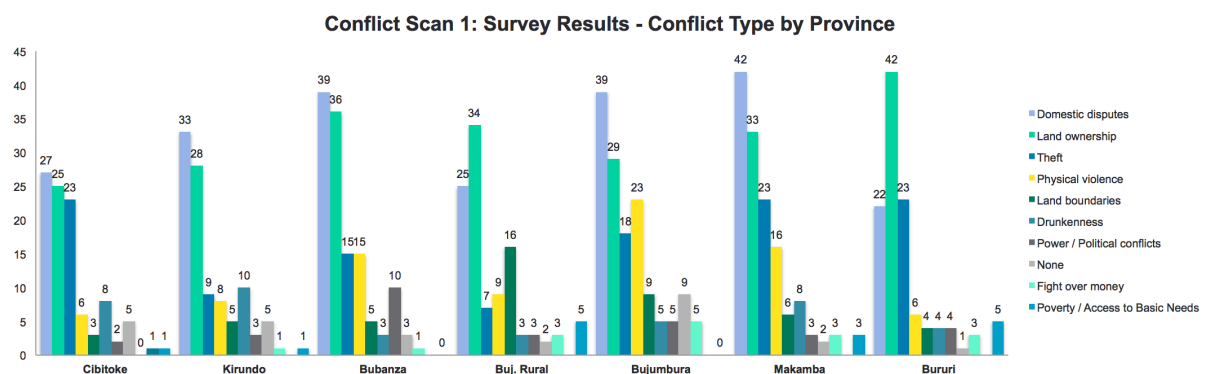
Primary Conflict Types

In each province survey participants were asked to indicate the main disputes happening in the area⁷, and the number of responses they selected was not limited. The largest conflict drivers at the aggregate level were 'fight

⁷ If additional clarification was requested, the 'area' was explained as the community or village

over land ownership' and 'domestic disputes'. The survey results support the FGD findings, in which every single FGD named land as a major source of conflict. This is primarily due to the country's extremely high population density, poor land management policies, and land disputes taking place especially in communities with high numbers of recent repatriate communities. FGDs in both Makamba and Bururi mentioned that land ownership conflicts have always been a problem, but they have only recently become a much bigger problem at the community level because of the high number of repatriates returning from neighboring Tanzania. Domestic disputes, on the other hand, was consistently viewed as a problem that has always existed. Many provinces mentioned that other than conflicts over land

Chart 2: Conflict Types by Province



ownership, all of the problems discussed had always been that way, the only change was that people felt more free to discuss and share their problems. This was especially the case in relation to domestic disputes and issues related to gender discrimination.

"If you take the example a man taking another woman, the children coming from those two women most often will fight over land." - Mpanda, Bubanza

'Fight over land ownership' was the primary conflict type identified at the Provincial level in both Bujumbura Rural and Bururi. In several instances participants specifically singled out the CNTB (Burundian National Land Commission) as being a driver of these conflicts because they are distrusted and perceived as only giving justice to those who can afford to pay for it. In Cibitoke, Kirundo, Bubanza, Bujumbura Urbain, and Makamba 'Domestic Disputes' outranked land related conflicts as the primary conflict type.

"For now, it difficult to find a remedy [to the conflicts] between returnees and residents on land questions, this is because residents do not accept the verdicts of the CNTB and repatriated see that the CNTB is impartial. When about other conflicts, authorities and Bashingantahe settle it and there is an agreement." - Rumonge, Bururi

Domestic disputes encompassed a wide array of problems between couples, usually describing fights over money or property between couples, but also consisting of responses such as polygamy, living in a non-marital relationship, and infidelity. There was no clear measure as to the severity of these disputes, or whether or not they often involved violence. Charts 1 and 2 provide the full breakdown of responses given.⁸ Fights about politics, between political parties, or over power were a common conflict root at the community level, however, they were much higher in terms of significance of importance in FGDs than in survey results. This may be because people felt less comfortable discussing politics when

⁸ Responses that received less than 15 votes in total were omitted from analysis

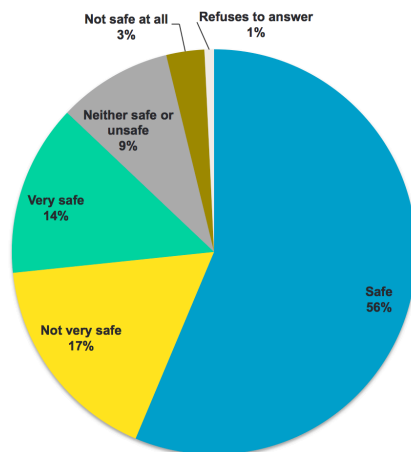
participating in the survey. Alternatively, it could point to a 'group dynamic' in the FGDs, whereby a few forceful participants influence the direction of the discussion. Further exploration of this apparent discrepancy in future scans is warranted.

Security

11 of the 14 FGDs found that participants felt overwhelmingly unsafe with the current levels of security in their communities. In contrast, the survey found that 70% of respondents perceive their current community

Chart 1: Level of Community Security (Aggregate)

Conflict Scan 1: Perceptions of Current Community Security (Aggregate)



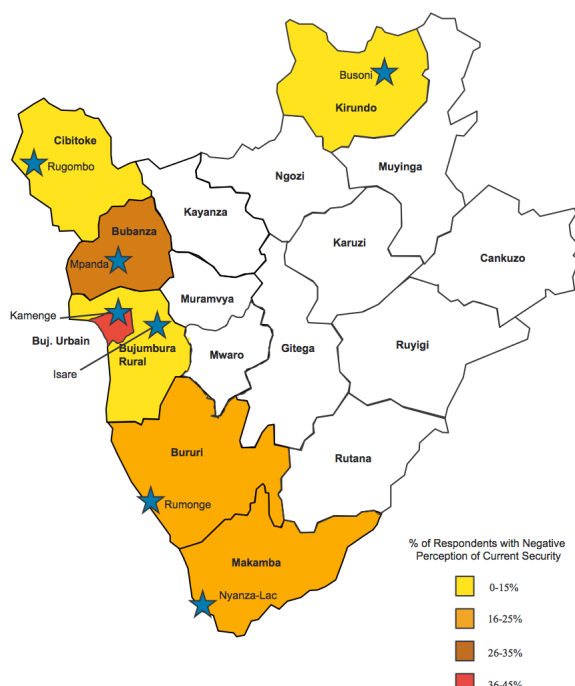
security as 'Safe' or 'Very Safe', with only 20% responding 'Not Very Safe' or 'Not Safe At All'. The province with the highest perception of insecurity is Bujumbura, in which FGDs cited vengeance as a reason for feeling insecure and is recognized as being highly politicized in comparison with rural areas of the country. In Makamba, the Adult FGD reported feeling safer in comparison to other provinces, except in cases when they were involved in a land conflict with a

neighbor. In the Youth FGDs Bubanza and Bujumbura Rural just over half of participants felt safe. In Bubanza the Youth FGD specifically cited having food and basic needs as the reason that they felt basic security.

In focus groups, 'security' was defined as feeling safe walking to and from school or work, or sleeping well at night without fear of being attacked or robbed. In contrast, the survey did not offer a definition. Without a clear definition for security for survey respondents it is likely that many defined security as being able to meet their basic needs rather than as living without fear, or feeling free to walk around late at night which would account for the discrepancy in results. This may point to a need for adjustment in future surveys.

Explanations as to why participants felt insecure were thieves, sexual violence, assaults, fear of attack by neighbors over land conflicts (particularly between repatriate and non-repatriate communities), lack of food, poverty, exiles, fear caused by the radio, conflicts between political parties, bandits, killings, and sorcery.

Map 1: Provinces by Perceived Level of Insecurity



Security Optimism

When participants were asked if they thought the security situation would improve, stay the same, or worsen over the next 3 months, 50% of survey respondents said that it would worsen. In 13 out of 14 FGDs the majority of participants felt strongly that security would worsen due to upcoming Presidential elections. Only in one focus group in Bururi were the participants split 50/50, with half saying that the fears are based on rumors and that the situation will actually improve. In Makamba it was mentioned in both FGDs that people are so pessimistic about the upcoming security concerns that many families are selling their homes, the tin slats from their roofs,

Chart 3: Security Optimism - Aggregate

Conflict Scan 1: Security Optimism Over Next 3 Months (Aggregate)

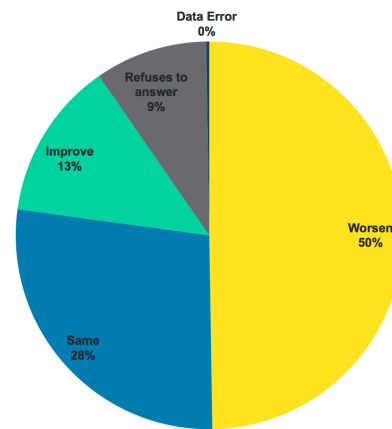
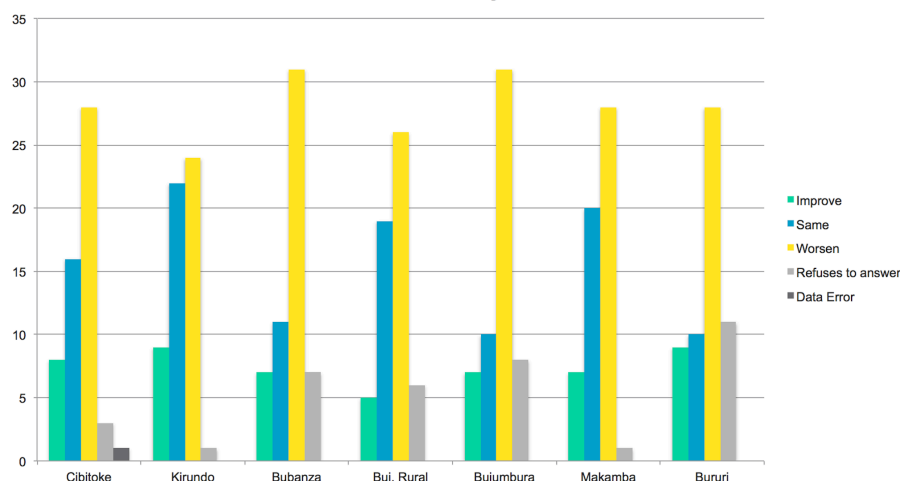


Chart 2: Security Optimism by Province

Conflict Scan 1: Survey Results - Level of Security Optimism for Next 3 Months by Province



and other goods so that they can flee to Tanzania. It was also mentioned that the in-flow of repatriates has significantly diminished in the recent months for the same reason. It was very common for FGDs to mention that they often feel afraid for the future due to the types of things that they hear on the radio.

Part 2: Social Cohesion & Resiliency

Discrimination

During FGDs participants were often asked if anyone in their community was treated unjustly or discriminated against; 11 of the 14 FGD reported that discrimination due to political party affiliation was common. Discrimination due to political parties was most often mentioned as inability to access certain jobs or opportunities for promotion. Despite that, 8 out of 14 FGDs found that political parties frequently interact between each other, sharing meals, and attending the same social events.

"In jobs, say for teachers or nurses in hospitals, sometimes you don't get a promotion or you are removed from a good position due to the political parties..." - Isare, Bujumbura Rural

Of the four categories⁹ assessed for discrimination by the scan, discrimination due to political affiliation was the highest. 10% of survey respondents reported being discriminated against due to their political affiliation within the last 3 months. Overall, the level of discrimination reported remains low across all 7 provinces; with Makamba and Bururi showing highest levels of political discrimination.

"Sometimes we have certain opportunities in jobs, but before recruiting, they ask which party you are from." - Rumonge, Bururi

Gender was found to be more of a cause of conflict than either ethnicity or religion with 9% of survey respondents reporting that they had experienced discrimination based on their gender within the last three months. The FGDs revealed that gender discrimination was also perceived as a greater issue in the provinces of Makamba and Bururi. The FGDs specifically cited issues related to inheritance, land and property conflicts between families and spouses, and discrimination preventing women from attaining community leadership roles. However, FGD participants in some provinces indicated that gender discrimination is often viewed as the status quo, and consequently not a reflex to bring up as an issue unprompted. Thus, the survey may have underreported the phenomenon.

"Where I stay there are 41 Collines— 40 out of 41 are led by men— and all of these have debts to the commune, except the one that is led by the woman." -Busoni, Kirundo

When specifically asked about relationships between genders, most FGDs mentioned positive relationships and interactions. Additional issues that were brought up were an imbalance of household duties which prevents women from socializing as much as men, marginalization of women, and discrimination preventing leadership positions. Stigmatization that limits women's ability to socialize with men is caused primarily by suspicion due to high rates of infidelity, conflicts between couples, rumors, and gossip. In one case it was mentioned that men are also discriminated against when it comes to being allowed to join all-women community associations, which prevent them from having access to equal opportunities or support systems.

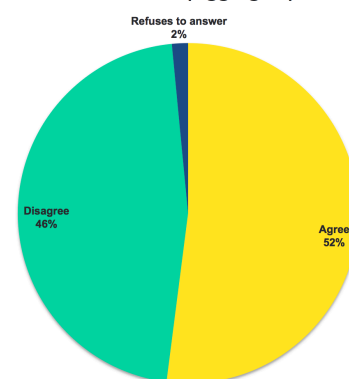
Ethnic and religious discrimination are not perceived as major sources of conflict in any of the 7 provinces. Further analysis on discrimination can be viewed in Appendix 7.

Chart 4: Community Trust (Aggregate)

Trust Community Trust

Surveys found that 52% of people believed that community members do not trust each other. Levels of mistrust were highest in Bujumbura, Makamba, and Bubanza. In FGDs in Bubanza political conflicts was cited as the primary reasons for distrust between community members. In Bujumbura FGDs found that participants

Conflict Scan 1: In this neighborhood/village people don't trust each other (Aggregate)



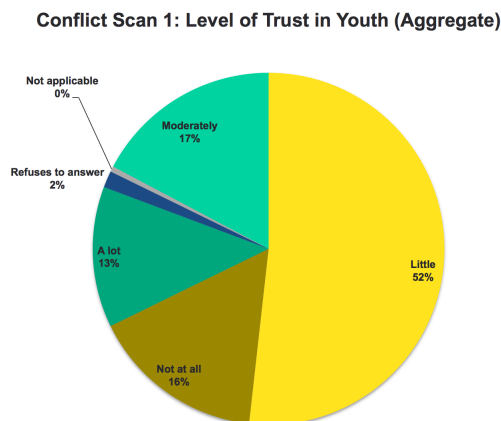
⁹ Discrimination based on gender, religion, ethnicity, and political affiliation.
Search for Common Ground | Burundi

were split on the issue, but those who felt there was distrust related it to differing political ideologies. In Makamba FGDs found distrust between community members due to conflicts over land which participants said was visible by the frequency of murders by poisoning which are usually over political or land disputes.

“When people poison other people - someone will be accused of poisoning, but I can’t tell how much this happens because it often hides other conflicts” - Busoni, Kirundo

FGDs usually identified distrust as driven by political differences, land conflicts, high levels of theft, frequent killings, poisoning, and reports of

Chart 5: Trust in Youth (Aggregate)



sorcery. Sorcery was explained in FGDs as a means for covering up killings over political and land conflicts. Many cited the upcoming elections and information heard on the radio as causing increasing amounts of distrust. Distrust in youth was highest in Bururi and Cibitoke.

“When people have different political ideas - one group will go kill someone - and accuse him of sorcery, and this is like every 2 weeks we had a case.” - Busoni, Kirundo

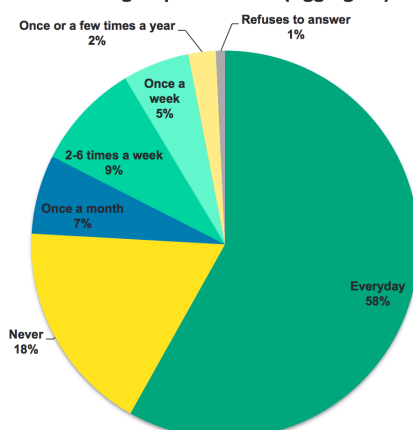
Behaviors & Perceptions

Frequency of Inter-Ethnic Interaction

In all 14 FGDs the majority of participants felt that people of different ethnicities interacted frequently in sharing meals, drinks, or attending celebrations and community events together. The majority of the FGDs specifically mentioned that ethnicity is no longer a significant problem in Burundi, and

Chart 6: Inter-Ethnic Interaction (Aggregate)

Conflict Scan 1: How frequently do you interact with people from other ethnic groups or tribes? (Aggregate)



saying they never interact with other ethnic groups.

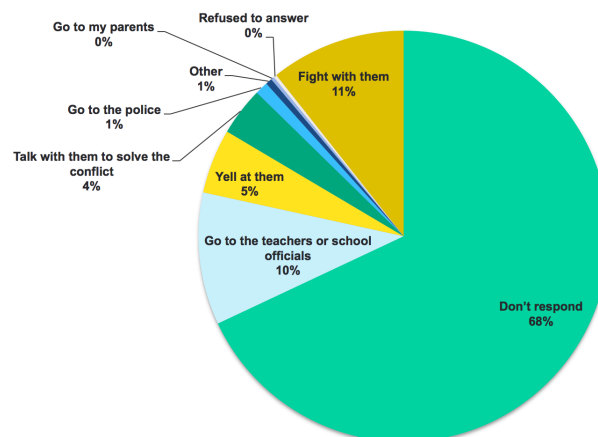
Reaction to Name Calling

often cited the high frequency of inter-ethnic marriages as demonstration. The primary exception was with regards to the minority Batwa community in Kirundo, Bujumbura Rural, and Bururi. The survey supported the FGD findings with 58% reporting ‘Everyday’ interactions with people from differing ethnic groups, and only 18% never interacting with other ethnic groups. Bururi had the greatest number of participants

In order to attempt to understand participants' likelihood of resorting to violence, the survey asked how participants would respond to being verbally insulted (called stupid). The survey found that only 4% of respondents would choose to talk to someone who called them a bad name in order to resolve the conflict. However, 68% of respondents said that they would not respond to the person. Bujumbura and Bururi had the highest rates of people who said that if someone called them a bad name they would 'fight with them'.

Chart 7: Conflict Response (Aggregate)

Conflict Scan 1: Reaction to being called a bad name (Aggregate)

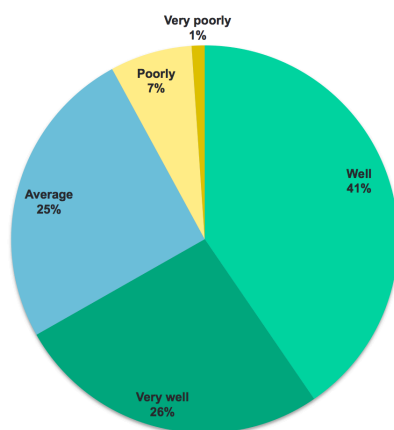


Education Services

A high rate of survey respondents (30%) refused to provide their perception on to what extent they felt that the current education system prepares youth to respond to disputes without violence. Based on feedback collected during FGDs, this is most likely because they did not feel that they had knowledge of what happens inside the classroom and thus do not feel qualified to speak to the quality of dispute resolution taught in school. Of those that did respond, 67% felt positively that the education system prepares youth to handle disputes either 'well' or 'very well' without resorting to violence. This was in line with FGD results, in which most participants felt confident that those students who are educated are in a better position than those who do not attend school to problem solve and resolve disputes without violence. Some participants felt that the education system still does not place enough emphasis on this; however, many specifically mentioned the relatively new Civics course given in schools as the best opportunity for students to learn about non-violent communication, conflict resolution, and other tools that can reduce violent conflict.

Chart 8: Quality of Education System in Supporting Non-Violent Mechanisms

Conflict Scan 1: Education System Prepares Youth to Respond without Violence (Aggregate)



"Yes – we have civics class – and it shows us that we have a role to play in resolving conflicts." - Rumonge, Bururi

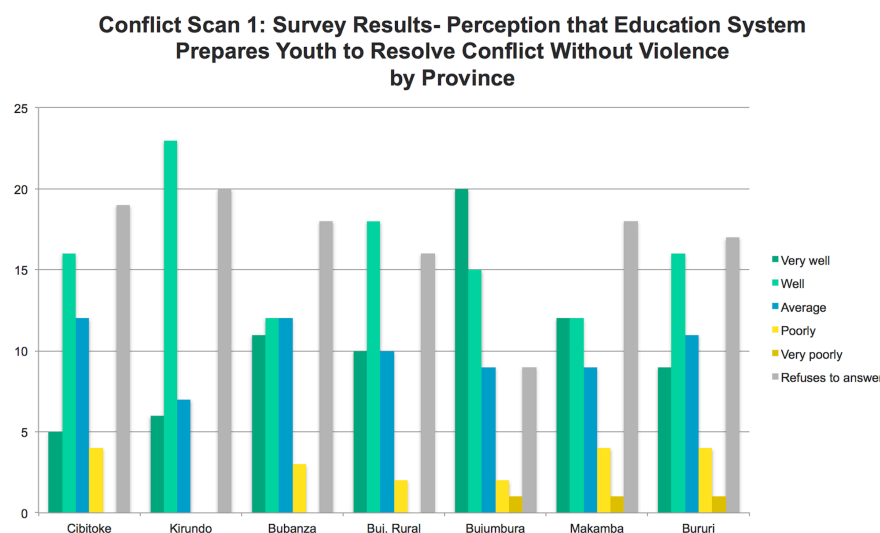
Opportunities for Agency & Peace

As shown in Table 3, 3 out of 7 adult FGDs found that they had some, although limited, opportunities to contribute to reinforcing peace. However, all 7 youth FGDs found that they did not have similar opportunities. The youth specifically mentioned that only adults have these opportunities, adults do not

listen to youth, and in some cases youth are afraid of talking with adults. With the exception of Bujumbura which reported having opportunities through the radio and skits, the same results for youth were found when asked if they have opportunities for dialogue.

"When there is a problem even though we are young we should be able to ask questions and if we have an opinion, express it without fear." – Youth FGD Participant, Mpanda, Bubanza

Chart 9: Perception of Quality of Education System in Preparing Youth to Resolve Disputes without Violence by Province



Only 1 adult FGD was able to give a clear example of the opportunities for dialogue available to them through association meetings. In general it was found that only community leaders or local authorities have regular opportunities for dialogue. When FGD were asked what would be the best ways that

their communities could solve conflict, the only suggestions were increase dialogue and discussion, and to engage community leaders and local authorities more.

Table 2: Do you have opportunities to contribute to reinforcing peace?

	Cibitoke	Kirundo	Bubanza	Buj. Rural	Bujumbura	Makamba	Bururi
Adults	No	No	Yes: in Associations	No	Yes: in Associations	Yes: in Churches	No
Youth	No	No	No	No	No	No	No

In FGDs participants were asked 'Who are the most influential people in your community', 'Is there anyone in your community who often plays the role of mediator', and 'Who can help you if you have a conflict'. In all three cases it was found that the Bashingantahe were the most influential members of the community when it comes to conflicts and that they are often who community members would go to in order to seek out mediation in the case of a dispute. Bururi was an exception in which participants said that the local Bashingantahe are not respected.

Local authorities were also viewed as highly influential and a source of mediation in the case of a conflict. However, they were often viewed as a second resort if Bashingantahe were unable to assist, with many allegations of corruption. In Kirundo in particular participants believed that all local authorities are corrupt. The justice system was singled out being highly distrusted, some FGD mentioned that the system only works if you have money and that most cases, especially those aligned with similar political party affiliations, result in impunity.

“... it’s not systematic, but we know that this happens. Most often is people beating and torturing people and even when they are arrested they only stay a little while in jail. But it’s also true that they get arrested. This creates anger in the community.” –FGD Participant

In one province¹⁰, 11/12 FGD participants agreed that as long as you are associated with the correct political party you can kill without fear of any punishment.

“...this happens mostly if this crime was ordered by someone influential in politics. So these are crimes related to politics. But if it’s in general, or from the opposition, then they will be arrested.” – FGD Participant

After the Bashingantahe, local authorities and police were viewed as the next most influential groups. Some believed this is because they are able to demand respect through the use of fear. Other groups often said that the police are only used in cases that involve violence or when the person in question is afraid of being killed. However, both police and local authorities were often associated with allegations of corruption, particularly as it related to political party affiliation.

“The problem with the police is that sometimes they get corrupted, and focus on one case more than the others.” - Isare, Bujumbura Rural

Other influential community members sought out in the case of conflict are neighbors, peers, friends, family, parents, association leaders, and religious leaders.

Part 3: Do No Harm

Interventions

SFCG

Of those FGD participants that had previously heard of SFCG and their work, the radio was often the reason. Sporting events and festivals were also mentioned as community level interventions that participants had seen. Those that did know SFCG’s work knew of the organization for work in conflict resolution, non-violent mediation, trainings, or had participated in a community peace festival. In Bujumbura SFCG was also known for having given out bicycles and notebooks. Some participants recognized SFCG as an organization that had done invaluable work in mediation and conflict resolution during the civil war.

Criticisms of SFCG Programming:

- Should try to reach higher number of community members for trainings
- Projects not very visible on the ground

UNICEF

Overall the majority of FGD participants knew of UNICEF, and their work was associated with providing school materials and uniforms to children, providing lunches at school, and protecting the rights of the child. All FGD found that the impact of the work was viewed as very positive and important work, particularly the reduction of the number of school dropouts and the increased access to education for the poor.

Criticisms of UNICEF Programming:

¹⁰ To protect the security of FGD participants the province will not be disclosed
Search for Common Ground | Burundi

- Reports of theft of school materials by administrators and distributors; particularly in Cibitoke, Kirundo, and Makamba provinces; in Makamba participants specifically noted that UNICEF school supplies were being sold at the market
- Kirundo reported receiving fewer notebooks every year
- Late distribution (after beginning of school term) of school materials, such as notebooks and backpacks often result in financial difficulties for families due to improper budgeting and saving when the family has been promised materials from UNICEF but then has to buy the materials when the school term starts (Cibitoke, Kirundo, Makamba, and Bururi); this additional stress can lead to conflicts such as domestic disputes at the family level

“The consequences are that parents think the children will get the notebooks from UNICEF - so we have to remember these parents are farmers - if they think UNICEF will provide the notebooks they will not save enough - so when they realize they have to pay themselves they will no longer have enough money.” - Kirundo, Busoni

- School lunch programs, attributed to UNICEF programming¹¹, are very well liked, however, conflicts are created for families that cannot afford to contribute to the monthly salaries of the cooks employed by the school to prepare the lunches which results in those children being kicked out of school (Bururi and Cibitoke)
- Bujumbura Rural participants said there is a need for child rights protection programs, and that UNICEF has stopped working with their school
- Bururi expressed a need for more schools to be built

Negative Externalities Caused by Other Development Organizations

Participants were also asked if they had observed any other development organizations or projects that they felt were causing conflict or harm in the community, or on which they had criticism. Many results were collected, the information from which will be shared directly with the organizations mentioned.

The primary themes reported were:

- Development programs distributing goods or services in a politically biased fashion;
- Local actors pocketing profit from exchanges of good and services;
- Development programs that use local focal points that only select their friends and family when identifying program participants;
- Lack of transparency with how beneficiaries are selected for participation;
- Not demonstrating clear impact;
- Unrealistic promises;
- Difficulties caused for authorities when asked to choose for example 1 person from a long list that was compiled to choose who will receive materials while others are waiting;
- Poor communication;
- Long wait times for materials/benefits;
- Building public resources (for example, a water tap) on private property;
- Suspicions of personal profit / corruption by people at the local level;

¹¹ The school lunch program participants believed to be provided by UNICEF are most likely provided by WFP

- Mark ups on prices of social goods by local distributors.

Program Recommendations

Based on the research findings it was very clear that community members have a desire to be more involved in contributing to peacebuilding and that they currently lack sufficient opportunities for engaged dialogue. It was also made apparent that youth in particular feel that they have even less opportunities for contribution than adults, and that programs should seek not only to provide such opportunities, but also to encourage adults to see value in youth participation. Current programming targets of community leaders, parents, and teachers remain relevant to community conflict dynamics. Current trainings for teachers should be carefully adapted to target useful approaches that can be applied to weekly Civics classes in schools, which are currently recognized as the best opportunity for students to improve their capacities to resolve conflicts without violence. These classes could also be a good point of intervention to effectively engage and provide trainings to youth.

Programs should attempt to expand their scope of influence by also learning from and supporting the most influential community members in situations of conflict: Bashingantahe. Youth would also appreciate an opportunity to be more engaged with the Bashingantahe, and could benefit from a peer to peer mediation program in which Bashingantahe serve as youth mentors and provide them training on how to resolve conflicts.

As churches and non-political associations were mentioned as the only current opportunities to contribute to discussions about peace both should be encouraged and supported to expand their capacities and provide increased opportunities for dialogue.

In order to continue working towards equality and reducing discrimination, it would make sense to focus on building tolerance and improving relationships between political groups, as well as encouraging gender sensitivity into programming. A concentrated effort should be made to incorporate the Batwa communities into programming, as they are currently the most marginalized ethnicity.

In order to combat mounting fears around security and growing distrust it will be important to continue educating radio journalists in conflict sensitivity practices, as well as to consider incorporating exercises on how to differentiate a legitimate news story from rumors and allegations into current training programs.

Current Programming Relevancy

These findings confirmed that current *Impore Iwacu* programming remains relevant in its aims to:

- Improve capacities of parents and teachers through conflict resolution training; considering also targeting mediation
- Create more opportunities for community dialogue; particularly aiming to increase youth engagement
- Incorporate the importance and value of engaging youth in dialogue into programming targeted at adults: parents, teachers, and community leaders
- Create more opportunities for community members to contribute to reinforcing peace

- Continue to educate journalists on Conflict Sensitivity practices; particularly as it relates to impacts on fear, rumors, and creating insecurity

Programming Recommendations

Program recommendations for peacebuilding actors in Burundi:

- Incorporate the importance and value of engaging youth in dialogue into programming targeted at adults: parents, teachers, and community leaders
- Incorporate Batwa communities into community building and anti-discrimination programming
- Consider programs that target mutual exchange between Bashingantahe; reinforcing the Conflict Resolution and Mediation skills of Bashingantahe as well as learning from their experiences and best practices
- Increase Bashingantahe engagement at the community level; hire and train them to lead community level trainings
- Increase opportunity for youth to engage directly with Bashingantahe; such as through a youth mentorship program
- Encourage more Associations that are not politically affiliated to provide opportunities for dialogue and peacebuilding; for example community associations focused on income generation can organize discussions on the importance of peace in the community for the economic growth of small business owners
- Train non-politically affiliated association leaders in conflict mediation
- Adapt trainings for teachers to materials that could be aligned and applied during the weekly civics class
- Consider using the weekly civics class as an additional opportunity to provide opportunities for dialogue, contribution to peacebuilding, and engagement with youth

Appendix 1: ToR

Impore Iwacu

Terms of Reference for Burundi Conflict Scans

November 2014

Introduction

This document was created to guide the execution of the Burundi quarterly Conflict Scan as a component of the Impore Iwacu SFCG – UNICEF project. Building on the approach used by SFCG programming around the world, the Conflict Scan is intended to be a fast, lightweight method for understanding and gauging conflict contexts and evolutions over time in target areas. By improving understanding the approach is designed to increase conflict sensitivity and monitor, and improve the use of Do No Harm principles in program interventions.



Goal and Objectives of Conflict Scans

The aim of the Conflict Scans in Burundi is to collect and share data that highlights to following elements in a readable and accessible format:

1. The context of the conflict(s), including recent developments and assessment of related risks
2. Impact of the conflict and peace dynamics on social cohesion
3. Main examples of conflict resolution processes currently underway within the communities
4. Local perceptions in relation to UNICEF interventions in Burundi, in order to reinforce the application of Do No Harm and conflict sensitivity principles
5. Recommendations by the local population for how to address conflict(s), including who should be involved and how

The Conflict Scan component of the Impore Iwacu project falls under *Output 2.1: UNICEF partners have increased skills in conflict sensitivity, conflict resolution, and monitoring & evaluation of peacebuilding programming*. In contribution towards this output, the results of the Conflict Scans will provide insight on conflict drivers and shifts in context that can be used to inform decisions and, if necessary, adjustments on SFCG and other UNICEF partner organization's programming with the aim of improving conflict sensitivity and Do No Harm principles within their approaches.

The key audience for the quarterly Conflict Scan Report will be UNICEF, SFCG, and other PBEA partners. UNICEF will be closely involved in the development of the methodology, as well as adjustments to the methodology as necessary to ensure the highest quality and most credible evidence possible, and to respond to shifts in context found with each subsequent scan.



Geographical Scope

The Conflict Scans will take place in 7 PBEA intervention provinces in Burundi. 5 SFCG intervention provinces: Bujumbura Mairie, Bujumbura Rural, Bubanza, Cibitoke, and Kirundo; 2 PBEA partner organization's intervention provinces: Makamba and Bururi. The Conflict Scan will cover 1 purposefully sampled intervention commune per province.

Data Collection Methods and Sample

The Conflict Scan will collect both qualitative and quantitative data. The data collection methodology will involve a focus group discussions (FGDs) and a survey. The FGDs will aim at collecting qualitative data on all 6 of the Conflict Scan evaluation criteria and the survey will seek to support the data collected from the FGDs at a statistically representative level. The two methods will be designed to support one another and will be conducted simultaneously.

Data Objective	Source	Disaggregation
The history and context of the conflict(s)	Survey	Gender Age
	FGD	Influencers Youth
Recent developments and evolutions in the conflict(s)	Survey	Gender Age
	FGD	Influencers Youth
Impact of the conflict(s) on social cohesion	Survey	Gender Age
	FGD	Influencers Youth
Conflict resolution processes currently underway within the communities	FGD	Influencers Youth
Recommendations by the local population for how to resolve the conflict(s)	FGD	Community Influencers Youth
Specific examples of how the conflict(s) has manifested itself within local communities	FGD	Influencers Youth
Perceptions of the local population on UNICEF interventions within their communities	FGD	Influencers Youth



Focus Groups Discussions

As the primary means of data collection, two focus groups of 8-12 local community members will be held in each province in order to collect qualitative evidence to provide a clear understanding of local conflict contexts and evolutions. The two focus group participant categories were chosen based on the target populations of the *Impore Iwacu* programming.

The first FGD will be comprised of “Influencers”, which will be defined as teachers, parents, and other key community leaders such as leaders from religious groups, women’s groups, civil society, and community elders. Between 8-12 key Influencers, both male and female, will be identified in collaboration with local PBEA partners. Some of the participants will have directly participated in a PBEA intervention, while others will not have.

The second FGD will consist of 8-12 male and female youth, ages 13-25, some who have participated in PBEA interventions, and some who have not. The selection of the representatives of the youth will also be done in collaboration with local PBEA partners. As the two focus groups will be conducted on the same day the Youth FGD will take place in the afternoon session so as to ensure that school schedules are not interrupted.

FGD 1: Influencers	FGD 2: Youth
Teachers, Parents, Community Leaders	Local Youth (Ages 13-19)
Both Male & Female	Both Male & Female
Direct & Indirect Intervention Participants	Direct & Indirect Intervention Participants

The FGD participants selected to participate in the first Conflict Scan will be the same key informants used throughout all subsequent scans — except in the case of attrition, in which case participants will be replaced. FGD participants will not be selected to also respond to a survey.

The data collection team will use highly structured activities such as conflict mapping and scenario planning, as well as open-ended direct questions during the FGDs to collect qualitative and anecdotal evidence on conflict in the area.

All FGD activities and questions will take into consideration mixed levels of education and literacy, as well as cultural hierarchy, divisions of power, and gender norms. The use of the same group of key informants over time is intended to encourage maximum participation, trust, and efficiency, as well as facilitating the monitoring of change. The FGD activities and questions will change from scan to scan while still targeting the same themes and areas.



Survey

The survey will be conducted in 1 commune in each of the 7 target provinces. The survey design will consist of highly structured, closed ended questions, and will not exceed 15 minutes per respondent. The survey will be designed to collect quantitative data to support the data collected in FGDs at a representative level on (1) key causes of conflict at the community level, (2) recent developments and evolutions in local conflicts, (3) gauging the level of social cohesion and perceptions on marginalization of key groups, and (4) perceptions of the local population on UNICEF interventions within their communities

A survey will be conducted to collect data on key conflict drivers and contextual information, including perceptions and practices within communities concerning conflict(s). Survey data, due to the sample size, will be representative at the aggregate level – all communities combined – of the population comprised by these communities. This representation level will account for data collection challenges by

doing some purposive sampling to ensure representation of gender and youth based on population. The survey will be collected once every 3 months in order to allow for comparative data over time.

Total Population (7 Provinces)	Sample Size	Level of Confidence
3,244,222 ¹²	385	95% with a 5% margin of error, 50% response distribution

Given the recommended sample size, we have chosen to conduct each conflict scan survey with a sample of 392 *people* to account for sampling error and challenges in randomization.

Surveys will be conducted over the course of 1 day in a purposefully selected PBEA partner intervention *colline* in each province. Survey respondents will be selected using a random sampling strategy to ensure the data is representative of the population of the intervention area. There will 56 survey respondents per province.



Data Collection & Tools

The Data Collection Team (DCT) will include 6 local data collectors. The SFCG Conflict Sensitivity Specialist will train the DCT on the survey and FGD activities prior to each scan. Data collection tools will include a FGD guide tailored to each category of focus group, and a survey guide. All data will be collected in the local language of Kirundi.

Data Analysis

SFCG will be responsible for data entry, analysis, and report writing. Survey responses will be analyzed by province, but also examine data by gender and age. Additionally, the qualitative evidence and recommendations collected from key informants will be used to provide anecdotal support of key findings. Recommendations to improve PBEA programming will be made based on conclusions. Due to the specific context of each province, comparison will not be possible between provinces. Survey data collected from each subsequent scan will be compared – at the aggregate level— to show trends over time.

UNICEF will be included in draft report review prior to report finalization and dissemination.

1. "[Provinces of Burundi](#)". Statoids. Retrieved 28 November 2014.



Quality Assurance

The first draft of the tools will be written in collaboration with the SFCG Burundi Conflict Sensitivity Specialist, the SFCG DM&E East and Southern Africa Specialist, and the UNICEF Peacebuilding Specialist.

Every question in the tool will be reviewed to ensure that it is contextually and culturally appropriate. Tools will also be analysed to ensure Do No Harm considerations for stakeholders, as well as gender sensitivity.

Key findings of the Conflict Scans for each target province will be shared via the on the *Isanganiro Radio* station during the *Duhane Ijambo* emission and listeners will be asked to provide reactions and feedback on the results via the SFCG Frontline SMS system.

The final report from the first conflict scan will also be shared with PBEA partners in the intervention regions in February 2015 in order to encourage adjustments to programming, as necessary. The results of the Conflict Scan(s) will be incorporated back into all other *Impore Iwacu* program activities, such as Training-of-Trainer (TOT) workshops or in-situ technical support to UNICEF partners. The results of each Conflict Scan will be shared directly back to participants during the FGDs of the subsequent scans.

Key Deliverables and Timeline

Date	Who	About
Nov 28 – Dec 8, 2014	SFCG / UNICEF	Tools development
Dec 1 – Dec 9	SFCG	Data Collection Team Recruitment
Dec 10 – 12, 2014	SFCG	Survey Pre-testing
Jan 5 – Jan 30, 2015	SFCG / UNICEF / Partner Organizations	Identification & Recruitment of Key Informants
Feb 3 – Feb 20	SFCG	Data Collection
Feb 23 - 25	SFCG	Data Entry
Feb 26 – Mar 6	SFCG	Data Analysis and Report Writing
Mar 9	SFCG / UNICEF	Review of First Draft, Validation of Findings
Mar 20	SFCG	Final Report

The final report will be written in English and will be no more than 15 pages (without appendices) and will include:

- Table of contents

- Executive summary of key findings and recommendations – no more than 4 pages
- Research findings, analysis, and conclusions with associated data presented.
- Specific, concrete, and feasible recommendations for programming drawn directly from data conclusions.
- Appendices, including-- but not limited to- collected data, detailed description of the methodology, all data collection tools.

Dissemination of the report

UNICEF will receive a soft copy of both the draft, and the final report in electronic form as mail attachments. The report will be written for a general audience using clear and accessible language. The report will be easy to read and technical jargon will be avoided. In line with its policy of transparency, SFCG will publish the final report on its website and DM&E portal.

Duration & Deadlines

The Conflict Scan will not exceed one month from the start of data collection to the first draft of the report; 2.5 weeks for data collection, .5 week for data entry, and 1 week for analysis and report writing.



Logistical Support

UNICEF will provide preparatory and logistical assistance to the DCT, to include:

- List of PBEA interventions by *colline*, with corresponding PBEA partner contact information, for Bururi & Makamba provinces
- Support identifying key informants in target provinces
- Technical assistance e.g., input for tool development, background information, and report review etc.

Appendix 2: Methodology

Methodology

The Conflict Scan was conducted in 7 PBEA intervention provinces¹³ in Burundi. 5 SFCG intervention provinces: Bujumbura Mairie, Bujumbura Rural, Bubanza, Cibitoke, and Kirundo; 2 PBEA partner organization's intervention provinces: Makamba and Bururi. The Conflict Scan covered 1 purposefully sampled intervention commune per province. Communes were selected based on which of the intervention communes were considered to harbor the greatest level of community conflict or tension based on common understandings of historical conflict, recent events, and knowledge collected from past fieldwork.¹⁴ In each commune 2 focus group discussions (FGD) with groups of 12¹⁵ participants each were held, and 56-58 randomly selected community members were surveyed. The survey results, encompassing 394 respondents, is considered representative¹⁶ at the aggregate level but does not claim to be representative at the Provincial level.

Table 3: Geographical Sample

Province	Commune Selected
Bujumbura Mairie	Kamenge
Bujumbura Rural	Isare
Bubanza	Mpanda
Cibitoke	Rugombo
Kirundo	Busoni
Makamba	Nyanza-Lac
Bururi	Rumonge

167 community members were selected to participate in the FGDs; they were composed of 83 'Influencers', and 84 'Youth' separated into two different FGDs per Province. Community FGD participants were selected based on the criteria in Table 2 with the help of UNICEF and PBEA partners operating in the selected commune. Each FGD lasted approximately 4 hours.

Table 4: FGD Participant Groups

FGD 1: Influencers	FGD 2: Youth
Teachers, Parents, Community Leaders	Local Youth (Ages 15-28)
Both Male & Female	Both Male & Female
Direct & Indirect Intervention Participants	Direct & Indirect Intervention Participants
Mixed Levels of Education	Mixed Levels of Education

¹³ Map of the Provinces available in [Appendix 4](#)

¹⁴ In Cibitoke 2 communes were not considered due to security risk posed by entering the "red zone" where recent violent conflict took place in the Province in January 2015.

¹⁵ The Adult FGD in Bururi had 11 instead of 12 participants

¹⁶ 95% with a 5% margin of error, 50% response distribution, considering a population size of 3,244,222

A total of 394 Burundians were also surveyed across the country; approximately 56¹⁷ in each of the 7 provinces. The survey took approximately 15 minutes to complete with each participant, and was conducted using a random household-to-household selection methodology. A local data collection team (DCT) was hired and trained to conduct both the FGDs and the surveys. More details on the Conflict Scan Methodology can be found in [Appendix 1: ToR](#). The FGD Guide and the Survey used for data collection can be found in [Appendix 3: Tools](#).

¹⁷ 58 participants instead of 56 were surveyed in Rumonge, Bururi

Appendix 3: Tools

Burundi Quarterly Conflict Scan Survey Tool

PART 1: PRE-SURVEY DATA

The surveyor should fill this out before the survey begins.

#	Category / Question	Answers
1.1	Surveyor Name:	
1.2	Date of survey: (jj/mm/yy)	
1.3	Province:	
1.4	Commune:	
1.5	Sous-Colline:	
1.6	Survey Sequence #:	
1.7	Start Time:	
1.8	End Time:	
1.9	Total Time Spent on Interview:	

PART 2: INFORMED CONSENT

The surveyor should read 2.1 out loud.

#	Category / Question	Coded Answers
2.1	<p>Hello Sir/Madame. My name is _____ and I work with Search for Common Ground, an non-governmental international peace building organization. We are conducting a survey and have randomly selected you. Participation in the survey is voluntary and all results will be kept confidential and anonymous. You are free to decline to answer any or all questions, and may choose to stop the survey at any time. We will not provide payment, but by participating you will contribute to the development of your region. The results of this survey will only be used to help Search for Common Ground and UNICEF partners design better programs in this region. This survey usually takes about 10-15 minutes to complete.</p> <p>Will you participate in this survey?</p>	<p>(1) Yes</p> <p>(2) No</p>

#	Category / Question	Coded Answers
2.2	Signature of surveyor:	

PART 3: DEMOGRAPHIC PROFILE OF SURVEY PARTICIPANT

Surveyor: "I'd like to begin by learning a little bit about you. Please remember that your responses will be kept confidential."

#	Category / Question	Answers and Coding	Instructions
3.1	Age <i>What is your age?</i>	(1) 15-17 (2) 18-25 (3) 26-35 (4) 36-45 (5) 46 and above (99) Refuses to answer	Circle the right age category. If under 15, stop interview.
3.2	Gender	(1) Male (2) Female	Do not ask. Observe and circle the right option.
3.3	Education <i>What is the highest level of FORMAL education you have completed?</i>	(1) No school (2) Some primary school (p1 – p6, not p7) (3) Completed primary school (4) Vocational school (certificate) (5) Some secondary school, (s1 - s3, not s4) (6) Completed secondary school, "o" level (7) Completed advance level or "a" level (8) Some university (not completed) (9) Completed university or higher (10) Catholicism School (99) Refuses to answer	Circle the highest level that has been completed
3.4	Occupation <i>What is your main occupation?</i>	(1) Farming (2) Own livestock (3) Petty Trade/Seller (4) Casual labor non agriculture (5) Paid house work and child care (6) Fishing Trade / Business Owner (7) Teacher (8) Other government employee (9) Private business employee (10) NGO employee (11) Student (12) Housewife (13) Retired / disabled (14) Unemployed (15) Other, specify _____ (99) Refuses to answer	Circle the option that most applies

PART 4: SECURITY & CONFIDENCE

Surveyor: "I'm going to now ask you a few questions about your community."

#	Category / Question	Answers and Coding	Instructions
4.1	<i>What are the main disputes happening here?</i>	(1) None (2) Fight over power (3) Domestic disputes (4) Fight over land boundaries (5) Fight over land ownership (6) Fight over money (7) Theft (8) Ethnic disputes (9) Physical violence (10) other, specify <hr/> (99) Refuses to answer	Circle ALL that apply
4.2	<i>In general, how would you rate the security situation in your neighborhood/village?</i>	(1) Not safe at all (2) Not very safe (3) Neither safe or unsafe (4) Safe (5) Very safe (99) Refuses to answer	Read all responses Circle one
4.3	Thinking about the future, would you say that security will improve, worsen, or stay the same?	(1) Improve (2) Same (3) Worsen (99) Refuses to answer	Read all responses Circle one

PART 5: SOCIAL COHESION & RESILIENCY

#	Category / Question	Answers and Coding	Instructions
Surveyor: "Now I am going to ask you a few YES or NO questions about how you are treated in your community"			
5.1	<i>In the last 3 months, have you been treated unfairly because of your religion?</i>	(1) No (2) Yes (99) Refuses to answer	Circle one
5.2	<i>In the last 3 months, have you been treated unfairly because of your ethnicity or tribe?</i>	(1) No (2) Yes (99) Refuses to answer	Circle one
5.3	<i>In the last 3 months, have you been treated unfairly because of your gender?</i>	(1) No (2) Yes (99) Refuses to answer	Circle one
5.4	<i>In the last 3 months, have you been treated unfairly because of your</i>	(1) No (2) Yes	Circle one

#	Category / Question	Answers and Coding	Instructions
	<i>political affiliation?</i>	(99) Refuses to answer	
<i>Surveyor: "Can you tell me if you AGREE or DISAGREE with the following statements?"</i>			
5.5	In this neighborhood / village, people don't trust each other.	(1) Agree (2) Disagree (99) Refuses to answer	Read all responses Circle one
5.6	Youth today are always getting into trouble.	(1) Agree (2) Disagree (99) Refuses to answer	Read all responses Circle one
<i>Surveyor: "Now I am going to ask you a few questions about your behaviors and perceptions."</i>			
5.7	How frequently do you interact with people from other ethnic groups or tribes?	(1) Never (2) Once or a few times a year (3) Once a month (4) 2 or 3 times a week (5) Once a week (6) 2-6 times a week (7) Everyday (99) Refuses to answer	Read all responses Circle one
5.8	How much do you trust youth in general?	(1) Not at all (2) Little (3) Moderately (4) A lot (5) Extremely (6) Not applicable (99) Refuses to answer	Read all responses Circle one
5.9	If another person has called you a bad name ("stupid"), which of the following is closest to what you would do?	(1) Fight with them (2) Yell at them (3) Don't respond (4) Go to my parents (5) Go to the teachers or school officials (6) Go to the police (7) Go to the military (8) Talk with them to solve the conflict (9) Other (explain): <hr/> (99) Refuses to answer	Read all responses Circle one
5.10	How well do you think education services prepare students to handle disputes without violence?	(1) Very well (2) Well (3) Average	Read all responses

#	Category / Question	Answers and Coding	Instructions
		(4) Poorly (5) Very poorly (99) Refuses to answer	Circle one

PART 6: THANK YOU

Surveyor: *Thank you very much for participating in our random survey. We hope to be able to use the information you provided us to help inform and improve our development projects in this area. Goodbye.*

Focus Group Discussion Guide

Impore Iwacu Project – Conflict Scan 1



Goal and Objectives of Conflict Scans

The aim of the Conflict Scans in Burundi is to collect and share data that highlights to following elements in a readable and accessible format:

6. The context of the conflict(s), including recent developments and assessment of related risks
7. Impact of the conflict and peace dynamics on social cohesion
8. Main examples of conflict resolution processes currently underway within the communities
9. Local perceptions in relation to UNICEF interventions in Burundi, in order to reinforce the application of Do No Harm and conflict sensitivity principles
10. Recommendations by the local population for how to address conflict(s), including who should be involved and how

Administrative data to record: ¹⁸

- Date, time and place of focus group
- Name of researcher(s)
- Number of participants (no. of men, no. of women)
- Ages of participants
- Participants primary occupation
- Residency status (i.e. displaced - camp, displaced- living with relatives, home, etc.)
- Length of focus group (minutes)

Notes to researchers:

1. As participants are walking in and getting settled, play some music, encourage a relaxed atmosphere and ask them to fill out the “**Short Survey**”. Give them the option of filling it out orally with one of the facilitators, or on their own in the written version.
2. Make sure that you have absolute privacy for the focus group – chose a location that will facilitate this, and be emphatic about not allowing others to come and listen in.
3. Make sure to place the participants in such a way that they can see each other and that the set up is suitable for a good conversation.
4. Remember to introduce yourselves and the objectives of the research. (see text below)
5. Let everyone know that you may take down some notes and that it doesn’t mean you aren’t paying attention.
6. Stress anonymity – we will not collect information on names of anyone, or attribute anything to any individual.
7. Remind everyone that there is no right or wrong answer to any of the questions you will be asking, and that everyone has their own opinions and experience. The aim with the discussion is for people to share their opinions and we are interested to have a conversation, every body is free to chip in and comment on each other, as long as

¹⁸ Use the participant questionnaires, and FG worksheets to collect this information

- they make sure it is one person who speaks at any one time. Just raise your hand if you have something to contribute to or talk after the last person has finished.
8. It is important that you record any particular dynamics, tensions, or relationships that exist within the group. Please note down if there are any individuals who seem to be dominating conversations, or if there seem to be any issues in the group that could be influencing the conversation, such as for example unbalance of power, hierarchy, or role/status within the community. Are there any particular questions that people seem hesitant or uncomfortable to respond to? Which topics are the participants most open to talk about?
 9. Make sure everyone fills out the short survey when they enter the room. Check for legibility when collecting them.

Introduction: 10 minutes

Introduction text for researchers:

Hello. My name is _____. I am conducting research for an organization called Search for Common Ground. Search for Common Ground is currently implementing a project in partnership with UNICEF called *Impore Iwacu*. The *Impore Iwacu* project focuses on promoting peace in vulnerable regions of Burundi. We are conducting this research in order to make sure the program is as interesting, relevant, and useful as it can be. We are undertaking focus groups with youth in this and other communities, and we are speaking with some adults, teachers, pastors, and others, as well so that we fully understand the issues and ideas that your community members feel are important.

There will be no compensation for speaking with us today, the purpose of this research will inform our programing and the programming of our partner organizations and will also provide us with a better understanding of the details of some of the issues facing your community today. We do believe you will find this activity interesting and it will give you an opportunity to exchange views on topics you might not necessarily find time to discuss otherwise.

Everything that you say will remain confidential, and we will not collect information that could be used to identify you. I will be taking notes as we speak, to allow us to analyze the data from your responses. However, I wont share these notes with anyone outside of the research team. When we do share information, for example on our radio show, or in our report, the feedback will all be anonymous.

As we want to give feedback to the communities on the results of our studies, the findings of the research will be shared on the *Isanganiro Radio station* during the *Duhane Ijambo* emission and then additional feedback will be solicited to validate the data collected via the SFCG Frontline SMS program. No one person's ideas will be singled out to share, but the collective results will be shared on the radio with communities so that everyone can understand more about what is happening in communities across Burundi. As we said though, your name and identity will never be associated with any information we share.

The focus group should not last more than 2 hours and 30 minutes, and you are free to leave at any point should you feel uncomfortable with any of the questions. It is important to make sure we hear what all participants want to say; therefore we hope you can stay for the whole discussion. What I'm looking for today is a discussion. There are no right or wrong answers. I won't be offended if you say negative things. I just want your honest opinion. I

also don't want you to feel like you have to direct all your comments to me. If anyone says something you disagree with, I want you feel free to speak up. Our goal is to have a discussion with lots of different opinions. I also want you to speak up, even if you think you are the only person at the table who has that opinion. But, also if you don't have an opinion on something, I want you feel free to say that too.

I do have some ground rules before we get started. Please turn off your mobiles. It's really distracting for me to have phone ring during the group and it makes it hard for me to concentrate on what you're saying. I do want to hear from everyone. If I notice that you're being quiet, I will call on you. Also, I have a lot of things to cover and I know how valuable your time is. In order to cover everything, I might have to interrupt you and move on to the next topic, or make sure that someone else gets a chance to talk in the short time we're together. So that I can make sure to take good notes, please speak one at a time. That's just so I can write a report after we're done and it's really hard listen to everyone's voices at once. Also, please try to avoid side conversations. Some of the most interesting things you have to say you might be whispering to your neighbor.

Before we start, do you have any questions to ask?

Consent:

Ask everyone to raise their hand if they understand and accept to follow the rules of the discussion. Ask everyone to raise their hand if they agree to let Search for Common Ground use the information they share in order to write a report that will influence current and future Search for Common Ground, UNICEF, and partner projects? (Anyone that does not raise their hand should be asked to leave)

Starting the group - Warm up exercise**Interactive introductions**

Working in pairs, give the participants three minutes to speak to each other and learn the name and at least three main facts (can be also likes/dislikes) about their neighbor/fellow participant. The group introductions then follow: it is the interviewer in each pair who then introduces the other partner participant to the rest of the group (approx. 30 seconds each) e.g. *this is Anya and she lives in Gitega where she goes to school; her favorite subject is math; she likes listening to traditional poetry and she also likes rap music.*

The interviewee is allowed to correct them if they feel they presented any facts incorrectly (humor should be encouraged as well as respect!).

Note to facilitator: *This exercise encourages listening and retention; aids confidence to talk in front of others and takes the emphasis away from speaking about oneself if any participants are particularly shy. It also kick- starts a group dynamic of interaction and participation.*

(This should take approximately 10 minutes)

1. Unifiers / Identity Activity (20 minutes)

Give everyone 3 post-its and a marker of the same color. Ask them take 5 minutes to think about who they are. What are the first 3 characteristics about themselves that give them an identity? Ask them to write down, in big clear letters, one word or a short phrase for each characteristic on a separate post-it. Tell them not to write their name on it. Be sure to provide assistance to anyone that may need help with writing.

Collect the post-its and once you have them all, mix them up and then post them up on the wall where everyone can see all of them.

(Do not give any examples or additional clarification on what identity means.)

Part 1: Reflection

Ask everyone to come up to the board (or wall) and to read (one at a time, taking turns) out loud the responses that everyone has written. Then they should silently match up the post-its that are the same by moving them and grouping them in clusters. Ask everyone to return to their seats.

Part 2: Sharing & Discussion

- a. Which labels did you all use? / What are your similarities?
 - i. What are the most common labels that were mentioned?
 - ii. Are there categories that are the same but the responses were different? (for example category of gender, religion, ethnicity, political party)
- b. Which labels were different? / What are your differences?
 - i. What are the least common labels that were mentioned?
 - ii. Are there categories that are the same but the responses were different? (for example category of gender, religion, ethnicity, political party)
- c. What kinds of ideas/activities bring all of these people together?
- d. Do any of these differences cause conflicts? If so, why?

2. Scenario planning (Split into 4 groups – 3 people per group) (45 minutes)

Explanation:

I'm going to give each group a scenario and I want you to come up with a story about what happens next. These should be scenarios that you think are realistic – not necessarily that they are the example of how people should behave or the worst way something could happen. Make sure to write down the rest of your story on the paper we have given you. (Scenario handouts should be distributed now – 2 groups should receive scenario 1, 2 groups should receive scenario 2) Ask one person from each group to read the group's scenario out loud for everyone in their group before they begin the activity.

Note to facilitator: Make sure the groups are separated so that they can't hear the conversations taking place in the other groups. For example you can ask each group to sit in a corner of the room.

Be sure to circulate while groups are working on their stories to make sure that they have understood the story, the activity, and to listen in on any interesting conversations taking place. Ensure that the groups seem diverse in terms of gender, age, and literacy levels. If it is helpful, you can ask the group to count off 1 – 4 in order to randomly assign the group numbers.

Scenario 1) *Two young men are listening to the radio when they hear a news presenter saying negative things about a group of people in another community.*

One of the young men's mothers comes from this community, and he says that he doesn't think the news presenter should be speaking like that because it causes problems between communities. The other young man doesn't necessarily agree with what the news caster is saying, but he argues that people on the radio have free speech to say what they believe. The two begin arguing – what happens next?

Scenario 2) *Two youth from a political party are walking home from their party meeting. They are exchanging ideas from what was discussed during the meeting. They come to an intersection where a group of four youth from an opposing political party are standing. The opposing political party groups says, "eh, where are you guys coming from"? The two youth respond that they are coming from one of their party meetings. The oldest from opposing political party group scoffs, and says "your party?! Ha! You are all just a bunch of criminals." The others begin to join in in insulting the two youth – what happens next?*

(Each group presents their story to everyone.)

Note to facilitator: After sharing their stories with one another, have each group switch with another group that worked on the opposite scenario. For example, if a group worked on scenario 1 they should exchange stories with a group that worked on scenario 2.

Make sure to have reaction questions 1-7 written up ahead of time on a flip chart paper. Hang the flip chart with the questions on it after the groups have exchanged stories. Make sure that the groups understand that they are writing about the story that the other group has given them, and not about their own story. It is also important to make sure they understand that they should be reacting to the story as a whole – including both the original scenario as well as the “ending” that the other group wrote to the scenario when they are reflecting on each question.

Explanation: Now I want the groups to switch scenarios with another group and discuss the following (about the other group's scenario):

- 1) Why did the conflict start?

- 2) Who was responsible?
- 3) What could they have done differently?
- 4) What did they do well?
- 5) Who else would have been affected?
- 6) Who could they have gone to for help?
- 7) What would they need to do to reconcile now?

3. Open discussion session: (1 hour)

Note to facilitator: Questions beginning with letter sequencing represent questions that must be asked. (example “a.”, “b.” etc.) Questions that begin with roman numerals (example “i.”, “ii.”) are optional, and can be asked to help provoke or steer the conversation in a way that feels important or interesting. It is also ok not to ask the optional questions if the group has given ample information in response to the original question prompt, or if the question doesn’t seem applicable to the context.

Especially in cases of short time, focus on the mandatory questions.

1) Conflict

- a. What does “Conflict” mean to you? What types of disagreements are considered “Conflict?”
 - i. Where do conflicts come from? (unprompted first, then prompts: lack of resources like land, fights between people, “tribal” fighting?)
- b. Does a conflict always have to be violent?¹⁹
- c. What types of conflict exist in this community?
 - i. How frequently do they occur?
 - ii. Can you give examples of how one of these reasons became a conflict?
 - iii. How did that conflict affect you, your family and your community?
- d. Are people ever treated unjustly because of their religion, ethnicity (or tribe), gender, political membership, or other difference?
 - i. Have these been the same conflicts facing your community for a long time?
 - ii. Which groups tend to be divided by these conflicts?
 - iii. Where do these conflicts come from? What causes them?
 - iv. When do people use violence to deal with conflicts?
- e. Do any of these types of conflicts have an impact on security in the community?

¹⁹ *Note to facilitator:* Try to get everyone to agree on a definition of conflict, (one where there is an understanding that not all conflict is violent) so that moving forward everyone has the same understanding.

- i. Do you feel safe in your community? Why or why not?
- f. When you think about the future (the next few months) do you feel like security will be getting better, worse, or staying the same?
- g. What do people in your community do to try to resolve conflicts?
 - i. Who might you turn to for help if you had a conflict?
 - ii. Is there anyone in your community who often plays the role of mediator in your community?
 - iii. Do people in your community get together to talk about problems or conflicts being faced in the community?
 - iv. Are there many perspectives, and diverse people included in these conversations?
- h. How do you think your community could come up to solutions facing these conflicts?
 - i. Whose responsibility do you think it is to prevent or manage conflicts?
 - i. What is the role of teachers, parents, and community leaders when there is a conflict?
- i. Do you think youth should be engaged in preventing or managing conflicts?
- j. Who can help you if you have conflict?
- k. Who are the most influential people in your community?
 - i. What are their attitudes towards peacemaking?
 - ii. In what ways do they accept other groups/ideas and encourage others to do the same?
 - iii. In what ways do they support non-violence conflict resolution?
 - iv. In what ways do they create or support opportunities for interaction/engagement/debate with members of other groups?
- l. Who can cause conflict?

2) Youth

- a. Do you think that young people (youth) are often causing problems in the community? If so, in what ways?
- b. Do you believe the education system prepares students to manage conflicts without violence? If so, in what ways?
- c. Are young people engaged in conflict? If so, in what ways?
 - i. How are young people affected by conflict?
 - ii. What would make a young person engage in conflict?
 - iii. Do young people use weapons more often than others?
 - iv. How easy is it for young people to get weapons?

3) Trust & Interactions

- a. Do you think people in this community trust and have confidence in one another?
If so, in what ways?
- b. Do people from different ethnic groups interact (share meals) frequently? If so, in what ways?
 - v. Are these interactions usually positive or negative?
- c. Do people from different genders interact (share meals) frequently? If so, in what ways?
 - vi. Are these interactions usually positive or negative?
- d. Do people from different religions interact (share meals) frequently? If so, in what ways?
 - vii. Are these interactions usually positive or negative?
- e. Do people from different political parties interact (share meals) frequently? If so, in what ways?
 - viii. Are these interactions usually positive or negative?

4) Peace building opportunities and agency

- a. Who is responsible for building peace in your community?
- b. Are you given opportunities to help build peace in your community?
 - i. What kind of opportunities?
 - ii. How often?
 - iii. Who do you think gives you these opportunities?
 - iv. Do you wish you had more?
 - v. What are the best “non-violent” ways to resolve conflict?
 - vi. Is it preferable and effective in comparison to violent conflict?
- c. Do you have any opportunities to have safe (non-judgmental environment) dialogues with people from other communities with different opinions?
- d. Do you think it’s good to meet face to face and discuss about conflicts and disagreements?
- e. Are people in your community (including you) engaged in inclusive dialogue on key issues relating to ongoing local conflicts?
- f. Can you give me examples of someone promoting peace and inclusion through dialogue?

5) Community Interventions

- a. Are you aware of the organization UNICEF?

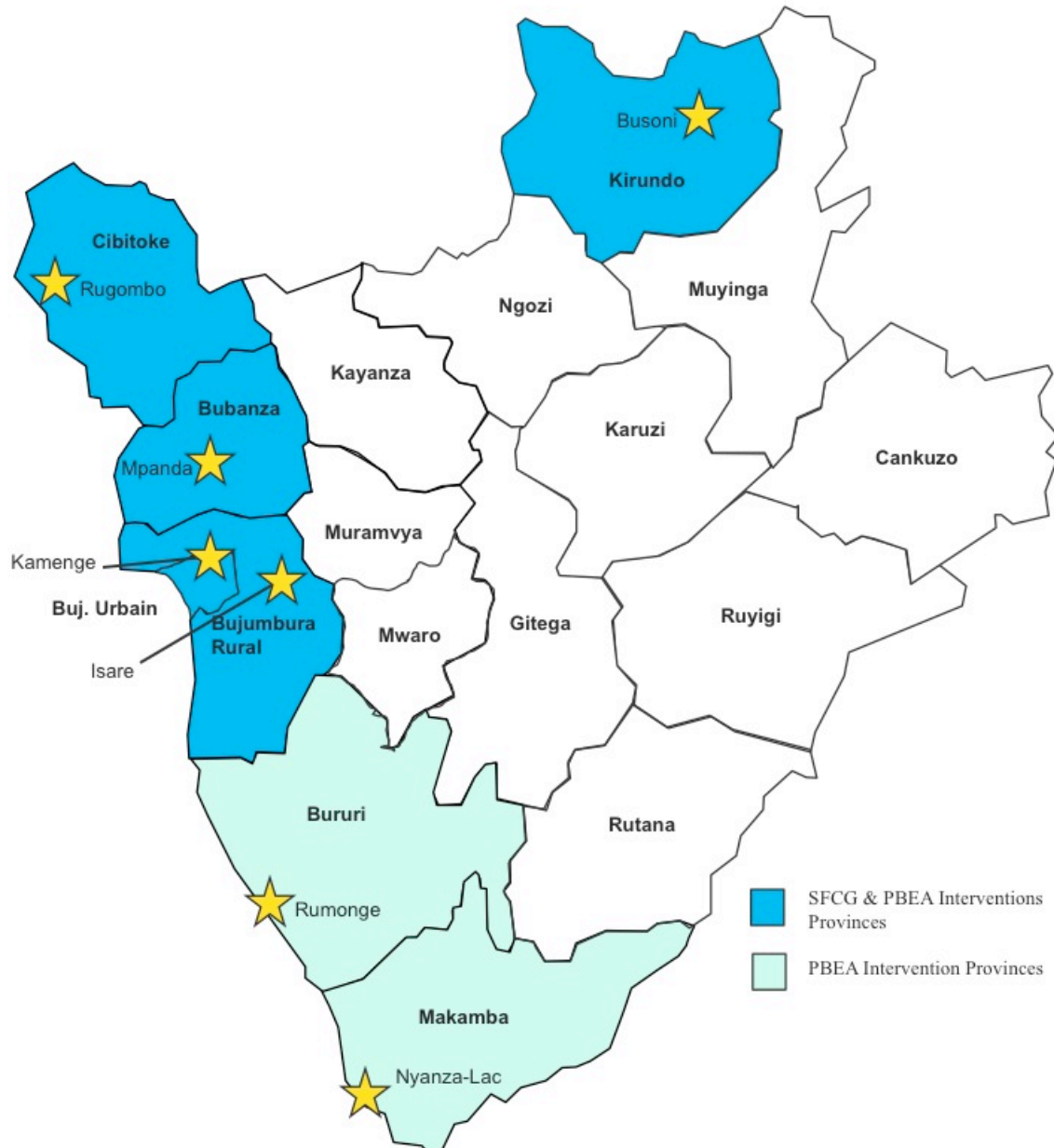
- b. What do you know about UNICEF and the work that they do?
- c. If yes, what do you think about the impact of UNICEF work?
- d. Have you ever seen a UNICEF intervention (or project) have an impact (positive or negative) on the conflict dynamics or problems faced by the community? Do you have any criticism or additional feedback to give on UNICEF interventions?
- e. Are you aware of the organization SFCG?
- f. What do you know about SFCG and the work that they do?
- g. If yes, what do you think about the impact of SFCG's work?
- h. Have you ever seen a SFCG intervention (or project) have an impact (positive or negative) on the conflict dynamics or problems faced by the community? Do you have any criticism or additional feedback to give on SFCG interventions?
- i. Have you ever seen any other development projects or interventions that have an impact (positive or negative) on the conflict dynamics or problems faced by the community? Do you have any criticism or additional feedback to give on any development projects or interventions you have seen in your community? (Please only note down feedback given in which they are able to name the organization conducting the work)

6) Closing (15 minutes)

- a. Explain to everyone that you will share the results of the information collected for the report next week on *Isanganiro Radio* station during the *Duhane Ijambo* emission, and that they should listen in if they want to hear it.
- b. Explain to everyone that if they would like to give additional feedback they can send free SMS messages to our Frontline SMS system (information will be available on *Isanganiro Radio*), and that if they provided their phone number on the participation list, we will enroll them into the system so that we can contact them to get their advice and opinions in the future.
- c. Explain that you plan to come back to the community in 3 months to speak to them more, and that you will use the Frontline SMS system and the community focal point to let them know when you are coming. You are hopeful that everyone will be able to keep participating and sharing with us in order to help us to continue improving our development projects in their communities.
- d. Thank everyone for their time and sharing their important ideas!

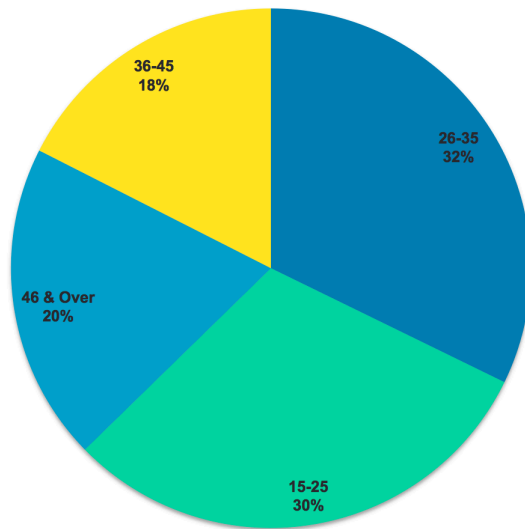
Closure Ensure all participants leave in a positive state of mind and are clear about what happens next, and ensure all administrative matters have been dealt with fully

Appendix 4: Map of Intervention Provinces

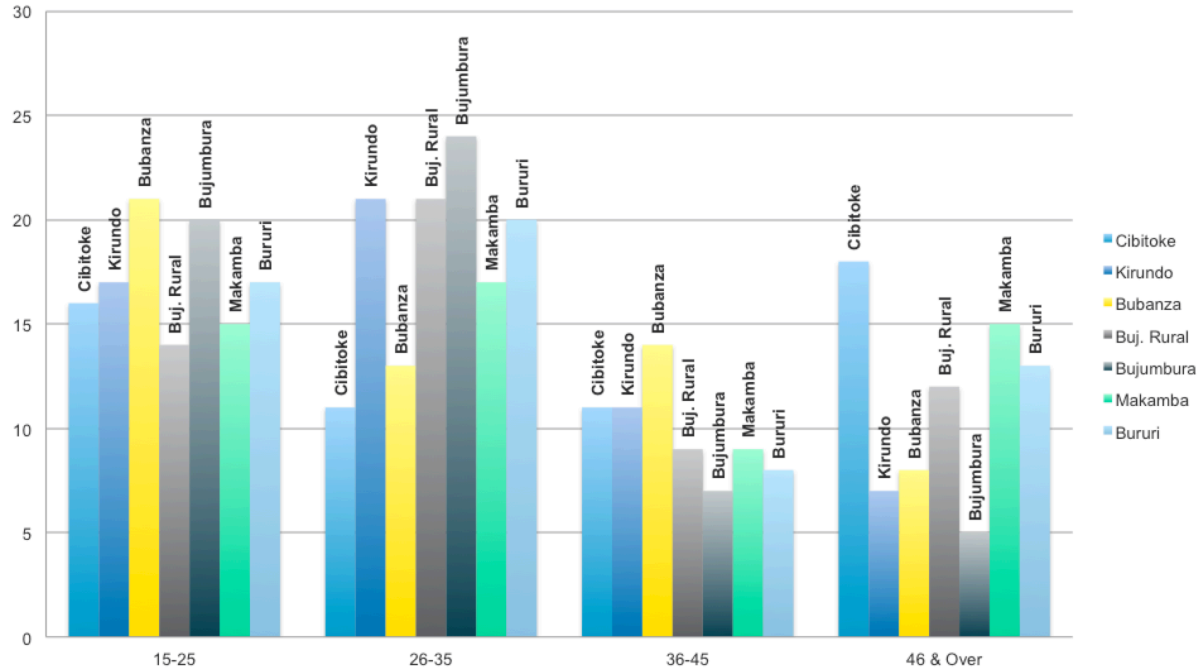


Appendix 5: Survey Demographics

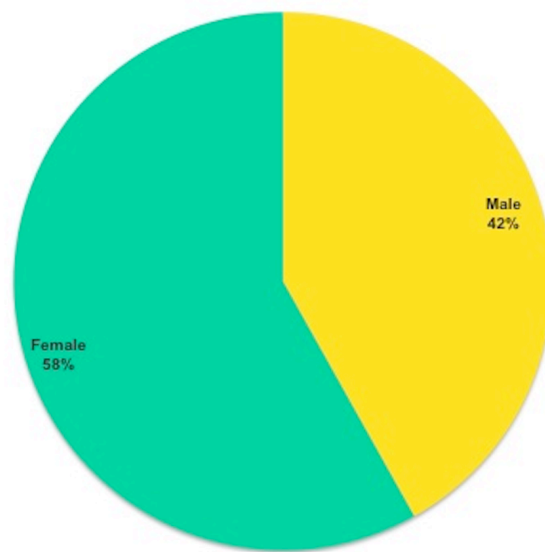
Conflict Scan 1: Survey Respondents by Age (Aggregate)



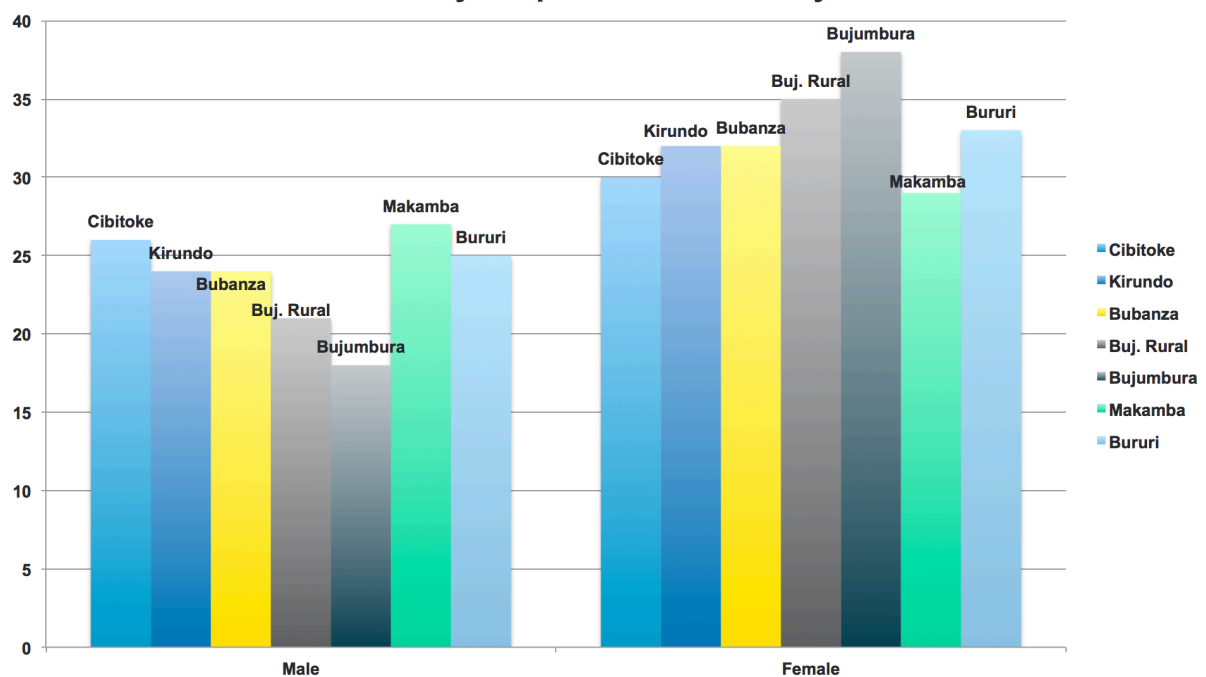
Conflict Scan 1: Survey Respondents Age by Province



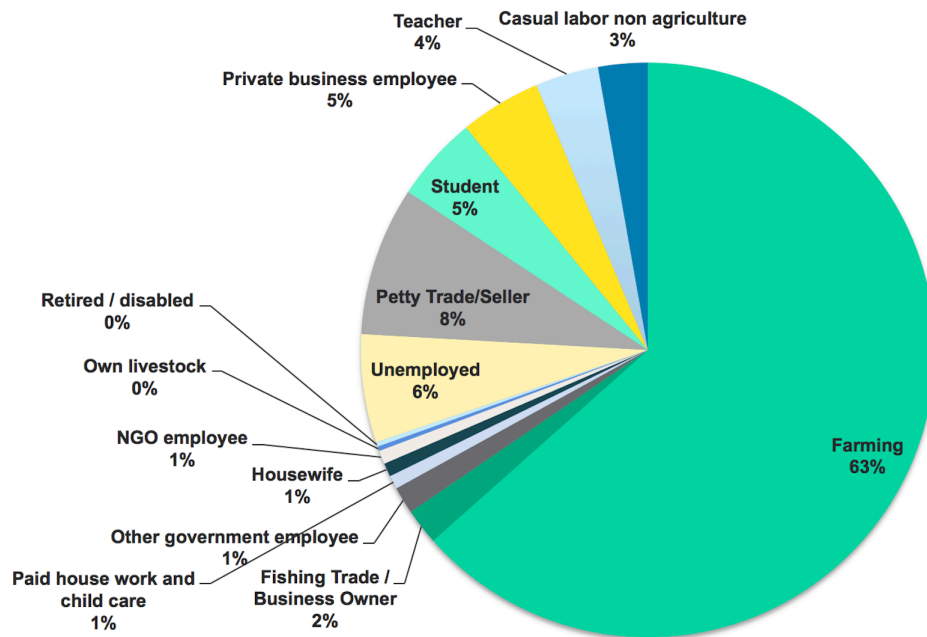
Conflict Scan 1: Survey Respondents by Gender (Aggregate)



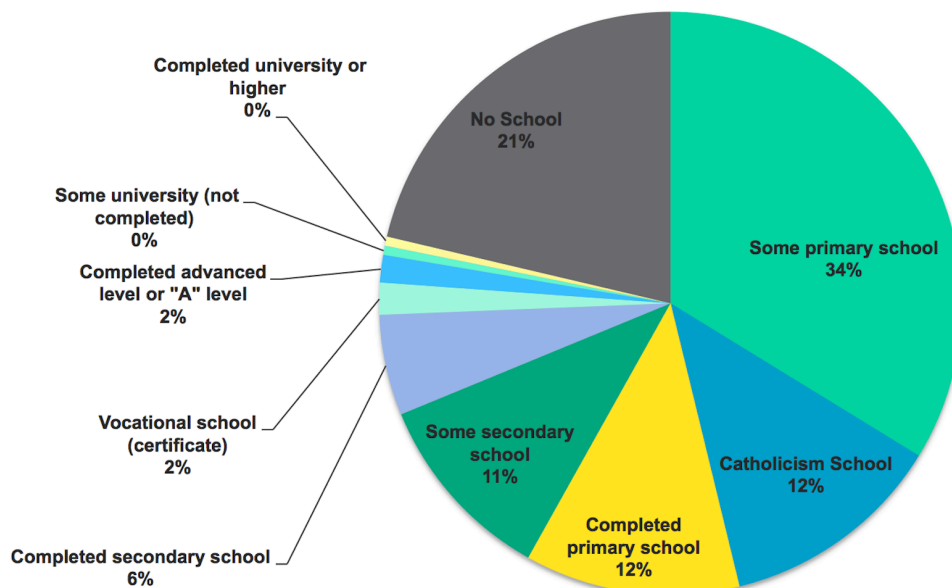
Conflict Scan 1: Survey Respondents Gender by Province



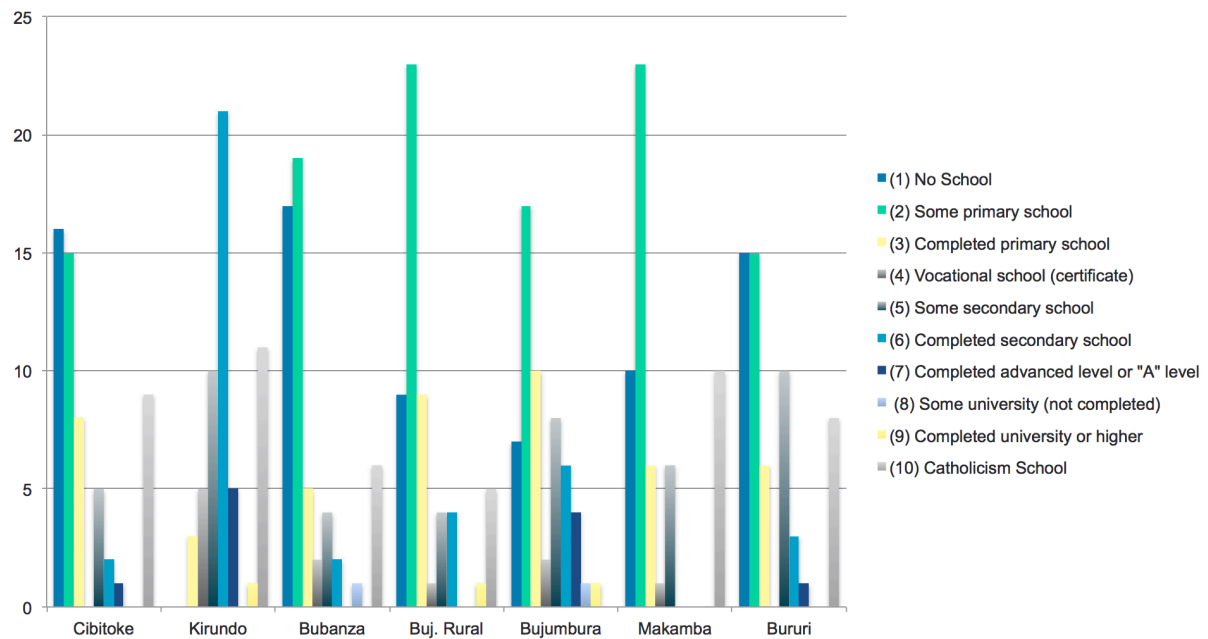
Conflict Scan 1: Survey Respondents by Occupation (Aggregate)



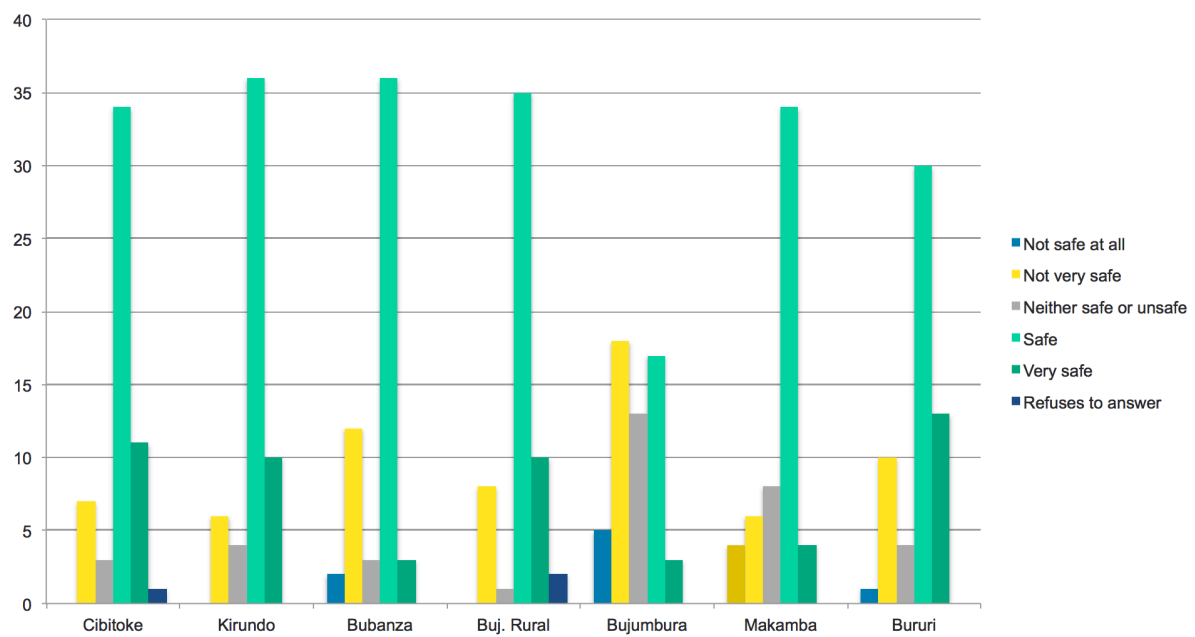
Conflict Scan 1: Survey Respondents by Education Level (Aggregate)



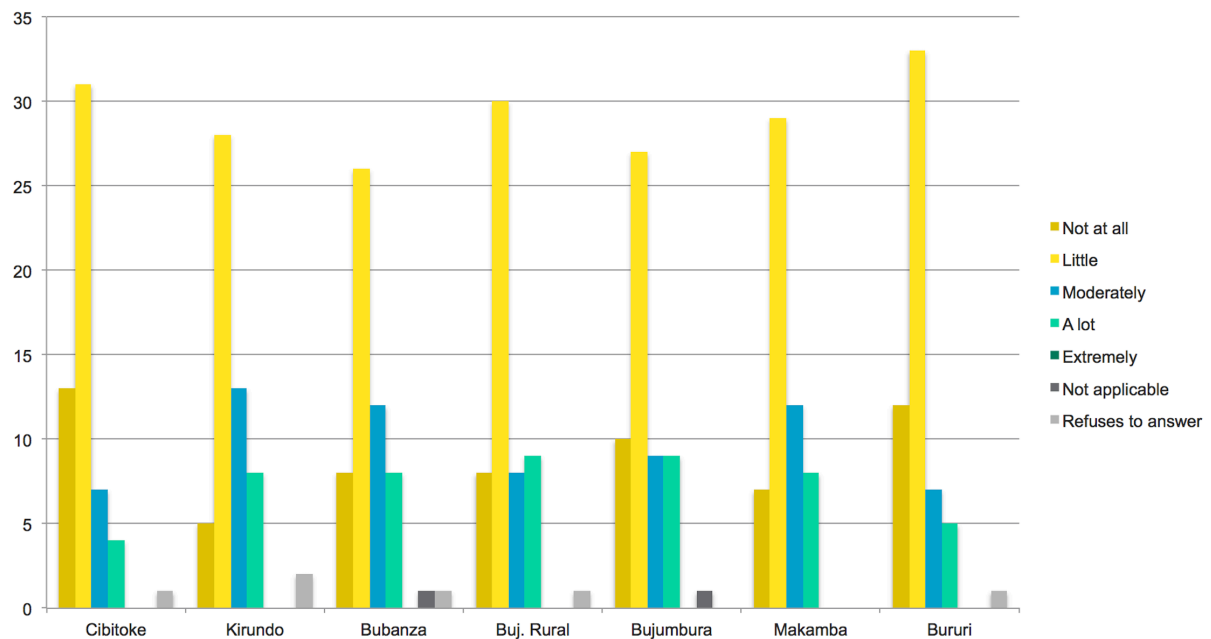
Conflict Scan 1: Survey Respondents Education Level by Province



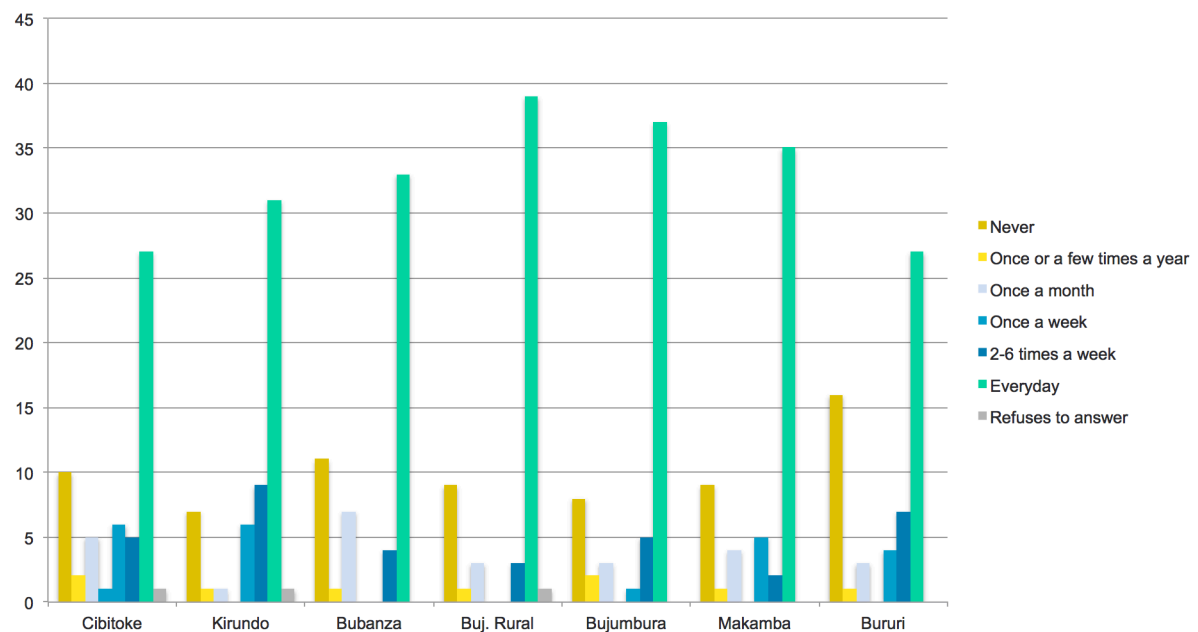
Conflict Scan 1: Survey Results - Perception of Security by Province



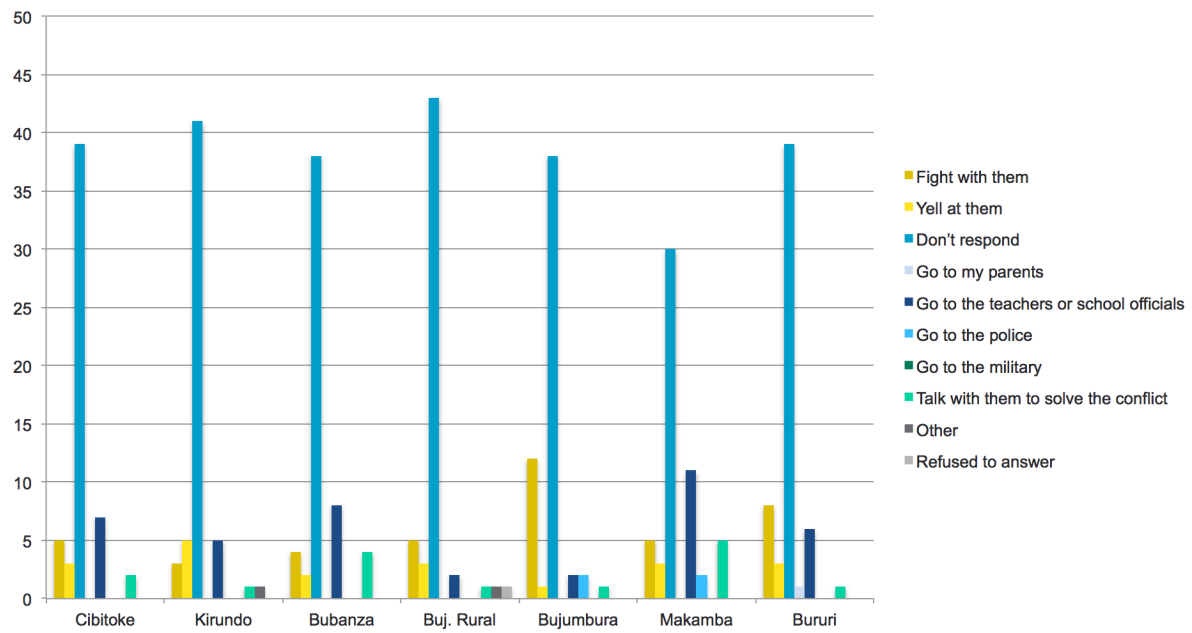
Conflict Scan 1: Survey Results - Level of Trust in Youth by Province



Conflict Scan 1: Survey Results - Frequency of Inter-Ethnic Interaction by Province



Conflict Scan 1: Survey Results- Response to Name Calling by Province



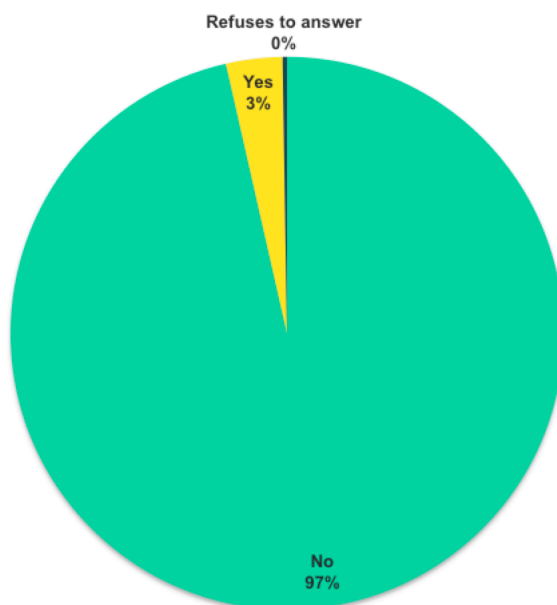
Appendix 7: Additional Analysis - Discrimination

Injustice

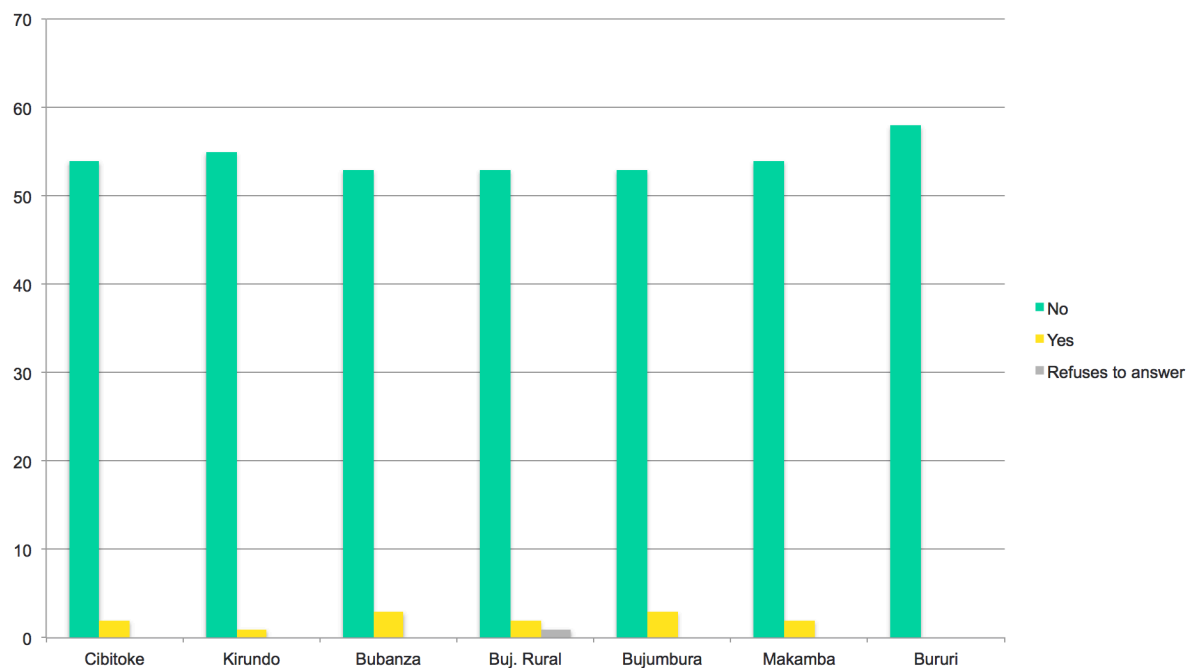
Religion

Only one FGD in Bururi specifically singled out religion as a source of discrimination, citing lack of understanding and exchanges between Muslims and other groups in the community. However, when specifically asked if people from different religions have frequent interactions, such as sharing meals or celebrations the results were more mixed. In Cibitoke both FGDs mentioned that Catholics discriminate against other religions, particularly by refusing to let them marry people from other religions. In Kirundo adults said that different religions don't participate in events, such as marriages, together. However, the youth felt that there were positive relationships between the different religions. In both Makamba and Bururi FGD participants said that Pentecostals and Protestants in particular refuse to participate in events or exchange with people from other religions. All other Provinces felt that people of different religions got along well, and had generally positive relationships within their communities.

Conflict Scan 1: Experienced Religious Injustice (Aggregate)



Conflict Scan 1: Survey Results - Religious Injustice by Province



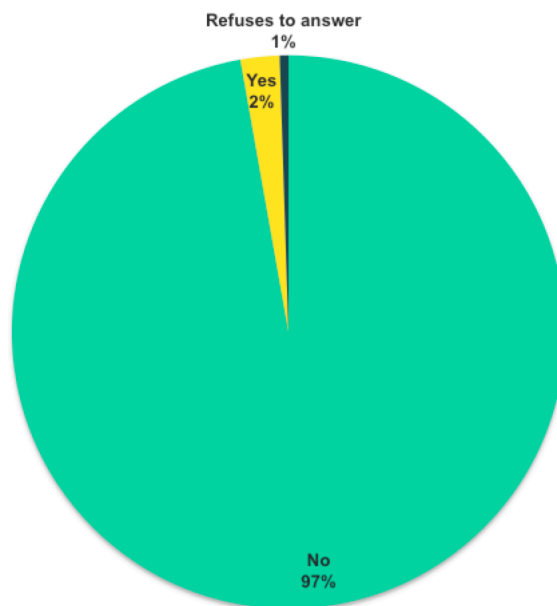
The survey results generally support the FGD findings in that they show low levels of perceived discrimination against people of different religious affiliations. However, the survey asked purely about discrimination based on religious affiliation, whereas the FGD asked more about relationships and frequency of interaction between the different religions, which could explain the higher level of discrimination found in the FGDs.

Ethnicity

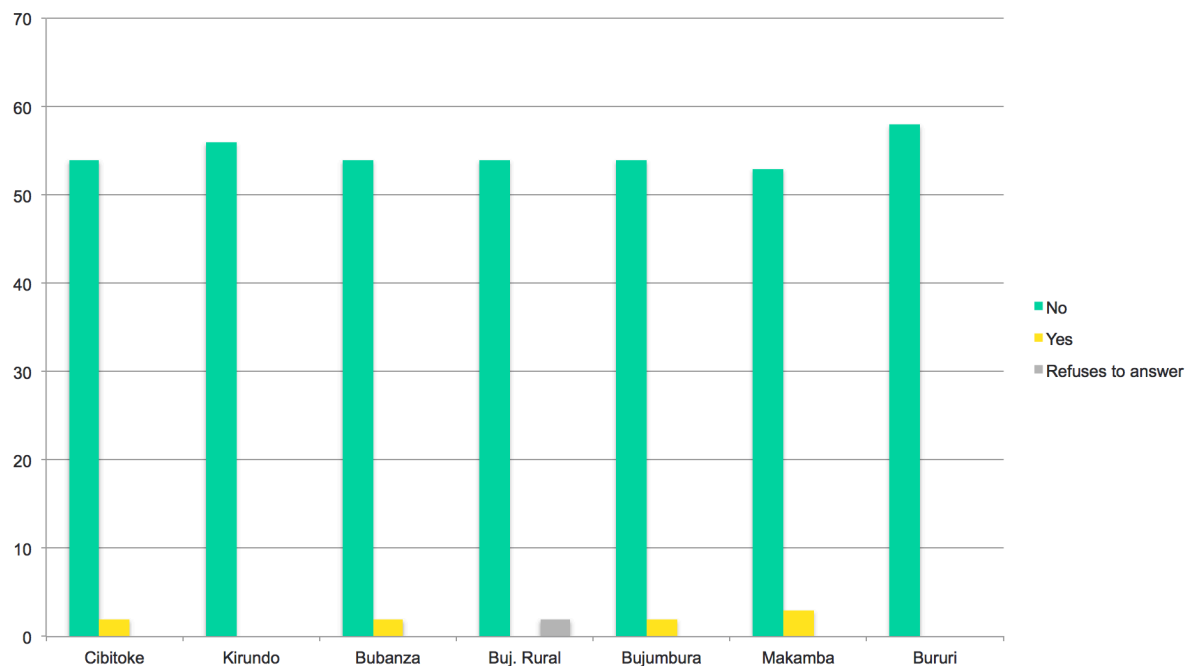
FGDs found that traditional ethnic disputes between Hutus and Tutsis are rarely seen as a primary cause of conflict. Only one FGD in Bujumbura Urbain suggested that ethnicity in itself leads to discrimination. However, many FGDs mentioned that the Batwa community is often left aside. Those that did perceive ethnicity as a cause of conflict typically cited that political parties were in fact the cause of conflict or discrimination, but that political parties often fall along ethnic lines. When FGD participants were asked to anonymously share the key components of their identity ethnicity almost never came up, though it did come up slightly more with the adult FGDs than with the youth, which could suggest that it is becoming less important with younger generations. The Batwa community was specifically singled out as being discriminated against for membership into associations in Bururi.

As shown in the below charts, the survey results support that ethnic discrimination is not perceived as major cause of conflict in any of the 7 provinces.

Conflict Scan 1: Experienced Ethnic Based Injustice (Aggregate)



Conflict Scan 1: Survey Results - Ethnic Injustice by Province

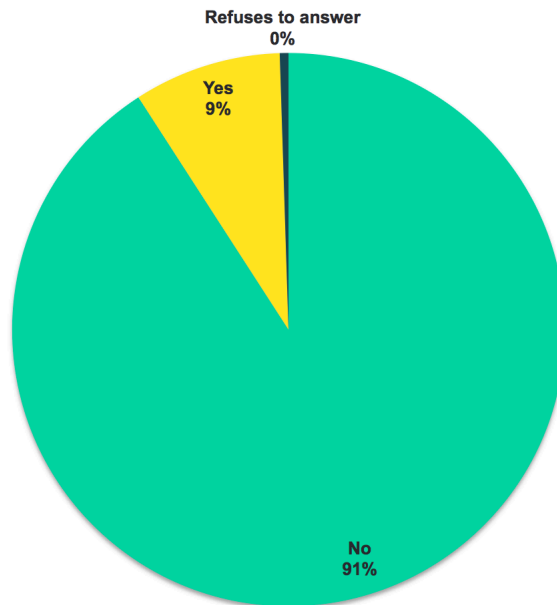


Gender

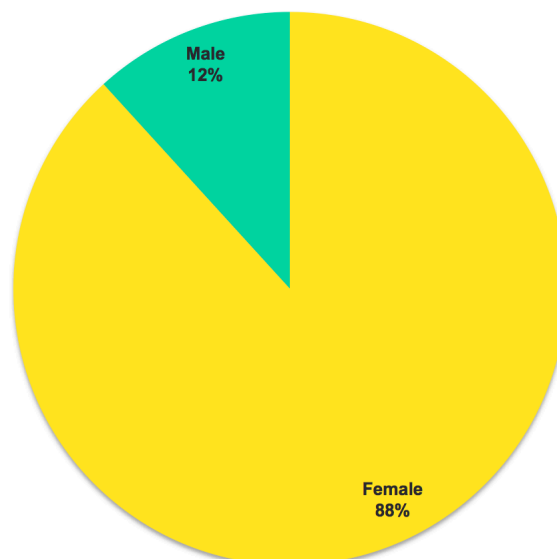
Gender was found to be a more significant cause of conflict than either ethnicity or religion with 9% of survey respondents reporting that they had experienced discrimination based on their gender within the last three months. The FGDs revealed that gender discrimination was perceived as a greater issue in the provinces of Makamba and Bururi. Both Makamba and Bururi have large repatriate communities which FGD participants attribute to putting increased pressure on land conflicts. The FGDs specifically cited issues related to

inheritance, land and property conflicts between families and spouses, and discrimination that prevent women from attaining community leadership roles.

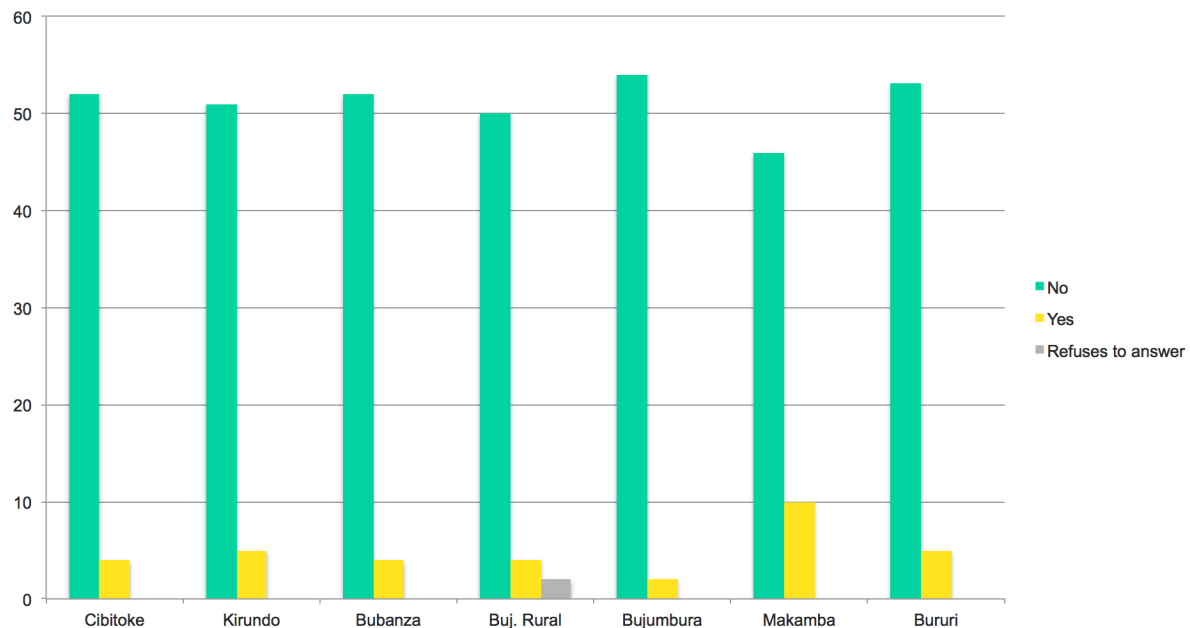
Conflict Scan 1: Experienced Gender Based Injustice (Aggregate)



Conflict Scan 1: Experienced Discrimination Based on Gender in Last 3 Months



Conflict Scan 1: Survey Results - Gender Based Injustice by Province



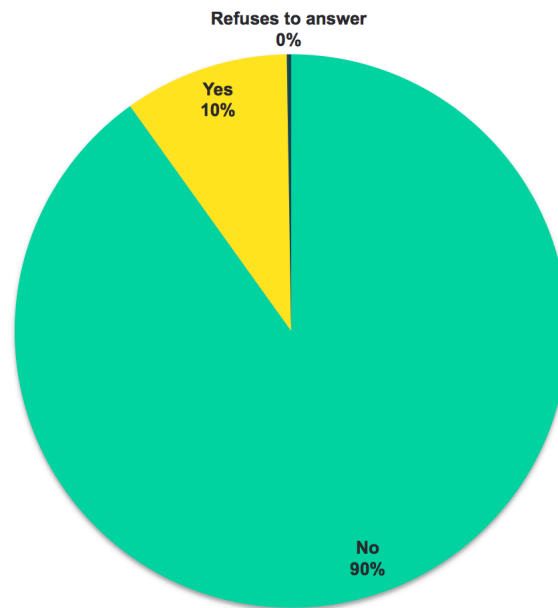
When specifically asked about relationships between genders, most FGDs mentioned positive relationships and interactions. Additional issues that were brought up were an imbalance of household duties which prevents women from socializing as much as men, marginalization of women, and discrimination preventing leadership positions. Stigmatization that limits women's ability to socialize with men is caused primarily by suspicion due to high rates of infidelity, conflicts between couples, rumors, and gossip. In one case it was mentioned that men are also discriminated against when it comes to being allowed to join all-women community associations, which prevent them from having access to equal opportunities or support systems.

Political Affiliation

During FGDs participants were often asked if anyone in their community was treated unjustly or discriminated against; 11 of the 14 FGD reported that discrimination due to political party affiliation was common. Discrimination due to political parties was most often mentioned as inability to access certain jobs or opportunities for promotion. 8 out of 14 FGDs found that political parties frequently interact between each other, sharing meals, and attending the same social events.

Of the four categories assessed for discrimination by the scan, discrimination due to political affiliation was the highest. 10% of survey respondents reported being discriminated against due to their political affiliation within the last 3 months. Overall, the level of discrimination reported remains low across all 7 provinces.

Conflict Scan 1: Experienced Injustice based on Political Affiliation (Aggregate)



Conflict Scan 1: Survey Results - Injustice Based on Political Affiliation by Province

