

2008 FINAL REPORT: MASS INFORMATION IN SUPPORT OF PEACEFUL CONGOLESE AND BURUNDIAN REFUGEE REPATRIATION

In 2007, Search for Common Ground (SFCG), with financial support from the United States Department of State: Bureau of Population, Refugees and Migration (PRM), launched the twelve-month project, *Mass Information In Support of Congolese and Burundian Refugees*. The overarching goal of this project was to **foster peaceful reintegration of Congolese returnees in South Kivu and Katanga and Burundian returnees across the Democratic Republic of Congo**. This goal was supported by two specific objectives:

1. To provide information to refugee populations that would enable them to make informed decisions about return; and
2. To foster dialogue and collaborative approaches to conflict between returnees and residents in the zones of return.

The project used radio programming, training and participatory theater to meet both of these objectives, targeting Congolese and Burundian returnees and residents in Eastern DRC and Burundi respectively, as well as Congolese refugees in Burundi, Tanzania, and Zambia and Burundian refugees in Tanzania.

To assess the project's achievements in light of its objectives, the final report of the *Mass Information* project drew upon quantitative and qualitative data collected through key informant interviews, focus group discussions, and surveys. The SFCG DRC Design Monitoring & Evaluation (DM&E) Coordinator, assisted by eighteen additional researchers, carried out the evaluation, taking care to ensure gender and cultural sensitivity throughout the data collection process. Key findings from the report, presented here, indicate a number of positive outcomes from this project.

SFCG EMPOWERS REFUGEES TO MAKE INFORMED REPATRIATION DECISIONS ABOUT REPATRIATION

SFCG DRC, under the local name, Central Lokolé, produced innovative radio programs designed to support the peaceful return of refugees throughout the Democratic Republic of Congo. By informing refugees about the repatriation process and about possible conflicts they might encounter upon returning to their home communities, SFCG sought to empower refugees to make informed decisions about repatriation. Final evaluation data confirmed that SFCG had met this objective. By the end of the project:

- 56% of all refugees surveyed reported listening to SFCG programs.
- 74% of radio listeners listened to SFCG radio programs.
- From the baseline to the final study, the number of Congolese refugees who received information about repatriation from SFCG programs increased by 73%.
- 85% of women and 95% of men reported being well informed about repatriation.
- 79% of women and 89% of men reported being well informed about developments in their home country.

SFCG ENABLES CONGOLESE PEOPLE TO RESOLVE CONFLICTS PEACEFULLY

In addition to informing refugees about the repatriation process, SFCG also sought to equip Congolese refugees with the tools necessary to resolve conflicts without the use of violence. Through trainings and participatory theater, SFCG helped refugees to utilize strategies such as mediation and compromise to resolve conflicts peacefully, and reduced the number of participants who said they would use violence in conflict settings.

Final evaluation data showed:

- 91% of Congolese returnees, residents and refugees believe they have the information to resolve their conflicts collaboratively and nonviolently.
- 96% of resident and returnee and 97% of refugee theater spectators have increased knowledge about conflict transformation and nonviolent communication as a result of the activity.
- 22% of female refugees and 18% of male refugees said they would negotiate to resolve a conflict; this was the top response among refugee respondents. Only 2% of respondents said they would use violence.
- Among returnees who had faced a land or property conflict, 19% went to local authorities, 19% negotiated, and 17% mediated.

“When coming to Congo from Tanzania I thought that my neighbors and brothers would not accommodate me but I am surprised that we live together without a problem and they assist me in when I am sick.”

-Congolese Returnee

SFCG BUILDS COLLABORATIVE DIALOGUE THROUGHOUT COMMUNITIES

SFCG worked with refugees, returnees and local residents to promote collaborative dialogue and peacebuilding in communities throughout the DRC. Using participatory theater as a primary tool, SFCG provided a safe, open environment for community members to explore critical issues and practice conflict resolution strategies together. Over two-thirds (67%) of refugee respondents and approximately half (45%) of residents and returnees had attended a SFCG participatory theater performance by the time of the final evaluation. Those who had attended highlighted a number of positive impacts on the community. For example:

- 99% of resident and returnee and 98% of refugee theater spectators feel that SFCG has provided a forum for open, collaborative dialogue about the conflicts around them (returnees/residents) and the inevitable conflicts they will face at home (refugees).
- 95% of residents, 97% of returnees, and 99% of refugees feel better prepared to manage conflicts after attending participatory theater.

RECOMMENDATIONS

While the final report did not make specific recommendations for future work, it did indicate a few areas that could be improved. For example:

- More men than women reported listening to SFCG radio programs. Some women noted being too busy working to listen to the radio. Thus, more research could be conducted to determine how to make information accessible across gender lines.
- More women than men noted that they would use negotiation to resolve conflicts. Further research could investigate how to modify conflict resolution trainings to appeal more broadly to men.
- Among refugees, some focus group participants noted that they could not return-- even if they received information about their home communities-- because their families face ongoing land disputes. Further strategies for supporting peaceful resolutions of land and property disputes could be useful in helping these groups.

Source: This document is a summary of the 2008 final report, “Mass Information In Support of Congolese and Burundian Refugee Repatriation”. A copy of this document can be acquired by contacting Nick Oatley, Director of Institutional Learning at Search for Common Ground, at noatley@sfcg.org

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Mass Information in Support of Peaceful Congolese and Burundian Refugee Repatriation

Final Study A: DR Congo

FINAL REPORT

Search for Common Ground (SFCG)

**Project Funding from the United States Department of
State: Bureau of Population, Refugees and Migration
(PRM)**

DECEMBER 2008



Abidjan Abuja Bujumbura Bukavu Conakry Freetown Jakarta Jerusalem
Kathmandu Kiev Kigali Kinshasa Luanda Monrovia Rabat Skopje

Executive Summary

In 2007 Search for Common Ground signed an agreement with the US Department of State's Bureau of Population, Refugees, and Migration to implement a 12-month regional project with the goal of *fostering peaceful reintegration of Congolese returnees in South Kivu and Katanga and Burundian returnees across the country.*

The project used radio programming, training and participatory theatre to enable the targeted populations to, in the case of returnees and residents, manage their conflicts effectively and nonviolently and, in the case of refugees, make an informed choice about, and be better prepared to face, the conflicts they will meet upon their return.

The project expected to achieve a number of outputs and outcomes in pursuit of the overall goal. In order to measure the effectiveness of the project activities, SFCG conducted pre- and post-activity studies of the target groups around four of the outcome level indicators, analyzed the data and compared the results. These indicators are itemized below along with brief comments about the results of each.

Indicator 1
50% increase in the number of refugees who say that they have gained information about both the repatriation process and the situations in their home countries as a result of SFCG's programs.
Baseline measure: 18% of Congolese refugees surveyed have received information about the repatriation process and the situation at home from SFCG programs. NB: 55% and 59% of those surveyed reported receiving information about either the repatriation process or the situation in their home communities, respectively.
Final measure: 31% of Congolese refugees surveyed have received information about the repatriation process and the situation at home from SFCG programs.

Project activity resulted in a 73% increase in the percentage of Congolese refugees who received information about the repatriation process and the situation at home from SFCG programs. Of the refugees surveyed who listen to SFCG programs, almost all (99%) reported receiving information about the repatriation process and about the situation in their home communities from these programs.

Refugees are very well informed about repatriation and their home community although women are still slightly less informed than men. Both age groups feel equally well informed. Many refugees rely on radio to inform them and more reported listening to radio and listening more often over the baseline study.

More than half of the respondents listen to SFCG programs, which was higher than the baseline, but women still listen much less often than men. *Wote Tukutane Tena* is well known and listened to more often by men and older listeners. Both male and female radio listeners and those of both age groups know *Wote Tukutane Tena* as an accepted channel of repatriation and home situation information although this is not supported universally by comments from focus group participants and key informants.

Indicator 2
50% increase in the number of beneficiaries (returnees, residents and refugees) who believe that they have the information to resolve their conflicts collaboratively and nonviolently.
Baseline measure: 81% of Congolese returnees, residents and refugees believe they have the information to resolve their conflicts collaboratively and nonviolently.
Final measure: 91% of Congolese returnees, residents and refugees believe they have the information to resolve their conflicts collaboratively and nonviolently.

Because the baseline started at 81% the highest possible increase in the final study was 23%. Project activity resulted in an increase in the indicator of 12% from the baseline. The group that experienced the greatest improvement was returnees.

Respondents generally feel they have the information they need to resolve conflicts collaboratively and non-violently. Beneficiaries of all types reported having more knowledge to resolve conflicts. Women and returnees were two groups in particular that showed increased confidence in their ability and awareness of the resources and information available to them to help them resolve disputes. Returnees, more than any other group, believe they have the information to resolve their conflicts collaboratively and nonviolently.

Refugees mentioned natural ability, church and radio as top information sources for conflict resolution. These sources were significantly different than the top sources mentioned during the baseline (camp sources/UNHCR and word of mouth).

Residents and returnees mentioned radio, natural ability and church – the same sources as refugees chose although the ranking was different. Residents and returnees were asked about their level of trust of each of the sources and, again, radio was selected most trusted.

Focus group participants said that developing skills through training sessions does not solve ethnic conflicts. Focus group participants mentioned the church which was more important for all groups in the final study.

Indicator 3
75% of theater spectators feel that SFCG has provided a forum for open, collaborative dialogue about the conflicts around them (returnees/residents) and the inevitable conflicts they will face at home (refugees).
Baseline measure: 99% of resident and returnee theatre spectators feel that SFCG has provided a forum for open, collaborative dialogue about the conflicts around them (returnees/residents) and the inevitable conflicts they will face at home (refugees).
Final measure: 99% of resident and returnee and 98% of refugee theater spectators feel that SFCG has provided a forum for open, collaborative dialogue about the conflicts around them (returnees/residents) and the inevitable conflicts they will face at home (refugees).
Indicator 4
75% of theater spectators have increased knowledge about conflict transformation and nonviolent communication as a result of the activity.
Baseline measure: 97% of resident and returnee theater spectators have increased knowledge about conflict transformation and nonviolent communication as a result of the activity.
Final measure: 96% of resident and returnee and 97% of refugee theater spectators have increased knowledge about conflict transformation and nonviolent communication as a result of the activity.

The target of 75% was well exceeded with almost all respondents who had participated in theatre saying they were satisfied with the theater on all measures.

Just less than half of all residents and returnees surveyed said they had attended a participatory theater and over two thirds of refugee respondents said they had. Resident, returnee and refugee respondents all felt the performance was excellent or good, the environment was open, the dialogue created by the performance was useful and they felt better prepared to manage conflicts as a result of attending. Overall the participatory theatre was well received and appeared to be effective with the audience that participated.

In conclusion, the project work undertaken on behalf of PRM was effective in achieving the target indicators.

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Introduction

In 2007 Search for Common Ground signed an agreement with the US Department of State's Bureau of Population, Refugees, and Migration to implement a 12-month regional project with the goal of *fostering peaceful reintegration of Congolese returnees in South Kivu and Katanga and Burundian returnees across the country*. The goal is supported by two specific objectives:

- Provide information to refugee populations that enables them to make informed decisions about return; and
- Foster dialogue and collaborative approaches to conflict between returnees and residents in the zones of return.

The project used radio programming, training and participatory theater to enable the targeted populations to, in the case of returnees and residents, manage their conflicts effectively and nonviolently and, in the case of refugees, make an informed choice about their return, and be better prepared to face, the conflicts they will meet upon their return.

The project targeted Congolese and Burundian returnees and residents in Eastern DRC and Burundi respectively, as well as Congolese refugees in Burundi, Tanzania, and Zambia and Burundian refugees in Tanzania.

The project expected to achieve a number of outputs and outcomes in pursuit of the overall goal. See Appendix 1 for the full summary of expected results. In order to measure the effectiveness of the project activities, SFCG conducted pre- and post-activity studies of the target groups around four of the outcome level indicators, analyzed the data and compared the results.

These indicators are:

- 50% increase in the number of refugees who say that they have gained information about both the repatriation process and the situations in their home countries as a result of SFCG's programs
- 50% increase in the number of beneficiaries (returnees, residents, refugees) who believe that they have the information to resolve their conflicts collaboratively and nonviolently¹
- 75% of theater spectators feel that SFCG has provided a forum for open, collaborative dialogue about the conflicts around them (returnees/residents) and the inevitable conflicts they will face at home (refugees) and
- 75% of theater spectators have increased knowledge about conflict transformation and nonviolent communication as a result of the activity.

The final results for DR Congo are summarized in this report.

Methodology

Targets and Locations

The study gathered information from Congolese residents and returnees in four locations of high return in DRC. Residents are defined as individuals who have never been displaced and returnees are individuals who were displaced to a country other than their home country and have returned home. The study also focused on a select sample of refugees in five refugee camps - two in Tanzania, two in Zambia and one in Burundi. Refugees are defined as individuals living in exile in a country other than their home country.

The camp and return zone locations were chosen in consultation with UNHCR and PRM and reflect a diversity of ethnicities, origins and experiences (i.e. length of exile, which conflict they fled, zone of

¹ This indicator was included in the initial proposal, but not in the final submission. SFCG has elected to include it in the baseline and final studies to inform its programming and the project's advancement.

origin and location within the host country) and return zones chosen are those with higher numbers of returnees. The research locations are summarized in Table 1 below.

Table 1 Study Locations		
	Refugees	Residents and Returnees
DR Congo	Gasorwe Camp – Burundi Lugufu Camp – Tanzania Nyarugusu Camp – Tanzania Kala Camp – Zambia Mporokoso Camp - Zambia	Baraka Fizi Moba Port (North Katanga) Moba Kirungu Pweto Uvira (South Kivu)

Tools

SFCG used three main tools for data collection for the baseline and final studies, including:

- Key informant interviews (one on one) with stakeholders in refugee camps and with persons of authority in return zones. The interviews were semi-structured and followed an interview guide.
- Focus group discussions with individuals divided into small groups along gender lines. The discussions were semi-structured and followed a flexible discussion guide.
- Surveys of a more general sample of the refugee and resident and returnee populations. SFCG developed questionnaires consisting of focused, culturally sensitive questions.

Separate discussion guides and surveys were developed for refugees and for returnees and residents. Similar questions were asked of both Burundians and Congolese modified to address country-specific circumstances. The tools can all be found in Appendix 2 including a summary of responses for each.

Data Collection

The SFCG DRC Design Monitoring & Evaluation (DM&E) Coordinator was responsible for the data collection. He worked in the field directly conducting the key informant interviews and focus group discussions assisted by eighteen researchers. The researchers were primarily responsible for conducting the surveys, which were then verified and compiled under the supervision of the DM&E Coordinator.

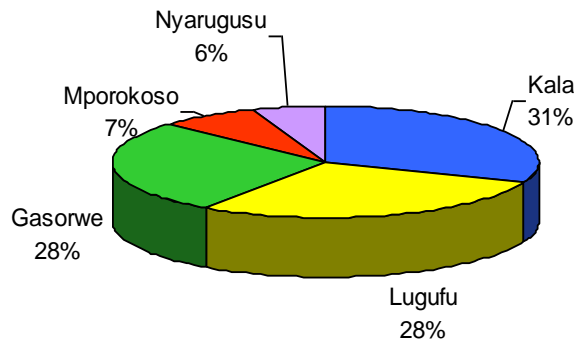
Through a triangulation methodology, the information gathered during the survey was validated during the focus group discussions and key informant interviews. The number of study participants by location and by data gathering tool is summarized in Table 2 below.

Table 2 Number of Study Participants				
	Refugees	Residents	Returnees	Total Participants
DR Congo				
Key Informant Interviews	2	0	0	2
Focus Group Discussions	67	32	30	129
Surveys	471	384	250	1105
Total Participants	540	416	280	1236

Refugees

The interviews, discussions and survey were conducted with Congolese refugees living in Gasorwe Camp in Burundi, Lugufu and Nyarugusu Camps in Tanzania and Kala and Mporokoso Camps in Zambia in August and September 2008. (See Chart 1)

**Chart 1 - Location of Respondents
Refugees**



Both men (61%) and women (39%) participated in the survey. Over half (55%) of the sample was 18-30 years old and the balance (45%) was 31 years or older. Respondents were refugees for an average of 6.7 years. This profile was similar to the refugee profile on the baseline survey.

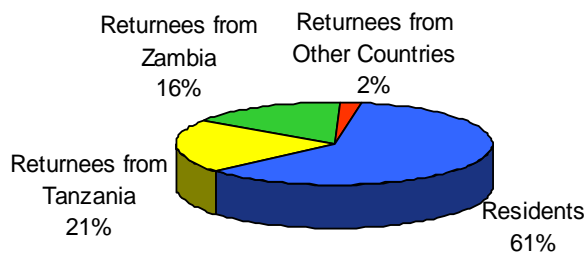
Two key informants were interviewed and sixty seven (67) people participated in focus groups.

Residents and Returnees

The interviews, discussions and surveys were conducted with Congolese residents and returnees living in Baraka, Fizi, Moba Port, Moba Kirungu, Pweto and Uvira in August and September 2008.

Six hundred and thirty four (634) people responded to the survey including 384 residents who were never displaced and 250 returnees, mostly from Tanzania and Zambia with a few from other countries including Angola, Burundi and Mozambique. (See Chart 2)

**Chart 2 - Survey Sample
Residents and Returnees**



More men than women responded to the survey (58% vs 42%). Half (50%) of the sample was age 18 - 30 years and the other half (50%) was age 31 and older. This was similar to the profile for the baseline survey.

Sixty two (62) people participated in the focus groups.

A summary of the key findings for DRC is presented in the next section. The Burundi findings are presented in a separate report.

It should be noted that during the baseline survey there were numerous responses to the questions asked of the survey respondents. This distribution resulted in many charts in the baseline report appearing with low values (2, 3, 4% etc.). These values were included to illustrate information and

ideas held by respondents and to avoid overly large ‘All Other’ categories, which are not informative or meaningful. The final study surveys were modified to incorporate all the options mentioned by respondents in the baseline.

Where there were significant differences (>2%) between the genders, between the two age groups and/or between residents and returnees, these differences have been described in the text of the report and presented in tables or additional charts.

The data is reported in a number of ways depending on the relevance of the information to the indicator. Results are reported as:

- % of all respondents to the survey
- % of respondents to the individual question
- % of all responses to the question (where more than one response is allowed).

The calculation used for any given question is given in the text of the report.

Findings

The findings are reported by indicator followed by a summary of other information.

DRC Indicator 1

Indicator 1
50% increase in the number of refugees who say that they have gained information about both the repatriation process and the situations in their home countries as a result of SFCG’s programs.
Baseline measure: 18% of Congolese refugees surveyed have received information about the repatriation process and the situation at home from SFCG programs. ² NB: 55% and 59% of those surveyed reported receiving information about either the repatriation process or the situation in their home communities, respectively.
Final measure: 31% of Congolese refugees surveyed have received information about the repatriation process and the situation at home from SFCG programs. ³

Refugees’ Information and Sources

Project activity resulted in a 73% increase in the percentage of Congolese refugees who received information about the repatriation process and the situation at home from SFCG programs. Of the refugees surveyed who listen to SFCG programs, almost all (99%) reported receiving information about the repatriation process and about the situation in their home communities from these programs.

When asked if they are well informed about the repatriation process, most (91%) refugee respondents said yes. This is a significant increase from the baseline where just over half (61%) said yes. Slightly fewer (85%) said they were informed about developments in their home communities but this is higher than in the baseline study where just under half (41%) said they were informed. Women feel less informed than men (85% vs 95%) about repatriation and less informed than men about developments in their home community (79% vs 89%). There is no significant difference in level of information between the two age groups on either repatriation or home community information. These results are in the same proportion as they were for the baseline.

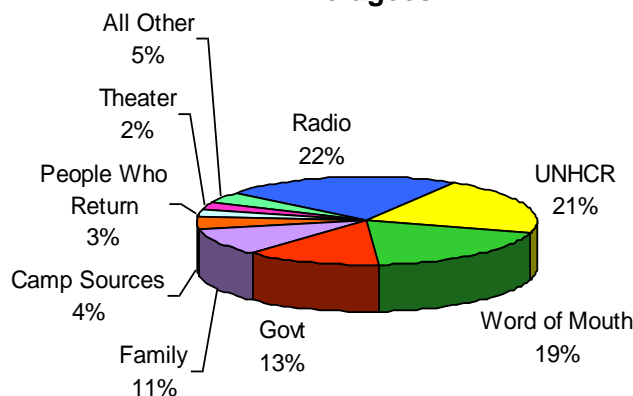
Refugees receive information from many sources identifying an average of 2 sources each. This is up from an average on the baseline of 1.5 sources each. The top information sources for refugees are radio (22% of responses), UNHCR (21%) and word of mouth (19%). These were the same top 3 sources mentioned in the baseline. Government sources was fourth (13%) followed by family (11%),

² Indicator calculation: The number of respondents who answered yes to survey questions 9 and 10 divided by the total number of refugees surveyed.

³ Same as above except survey questions on final are 11 and 12.

camp sources (4%) and people who return to camps from DRC (3%). The most significant change in this final survey is that government sources moved up to the fourth most commonly mentioned source of information from 7th position in the baseline (3%). (See Chart 3)

**Chart 3 - Information Sources
Refugees**



There were a few key differences in responses from men and women from the baseline. The most significant was an increase in percentage of women naming UNHCR as an information source. Women named UNHCR less than men did in the baseline and more than men in the final study. See Table 3 for a summary of the responses by gender.

Table 3 Information Sources on Repatriation and Developments at Home Gender Differences				
Source	Baseline Men	Baseline Women	Final Men	Final Women
Radio	26%	17%	26%	16%
UNHCR	23%	14%	21%	22%
Word of Mouth	12%	17%	17%	24%
Government	3%	3%	13%	13%
Family	13%	16%	11%	11%
Camp Sources	11%	22%	4%	5%

The only significant difference between age groups was that the younger group (18-30) mentioned radio as a source more often than the older age group (31+) (27% vs 18% of responses), which was the same as for the baseline.

Refugees were asked if they trust their information sources. Less than three quarters (71%) said yes, over one fifth (21%) said no and the remainder (8%) said they didn't know. Refugees were then asked, of the sources they mentioned, which ones they trust. Radio and UNHCR received a greater proportion of responses and word of mouth a significantly smaller proportion than when refugees were asked for their sources the first time.

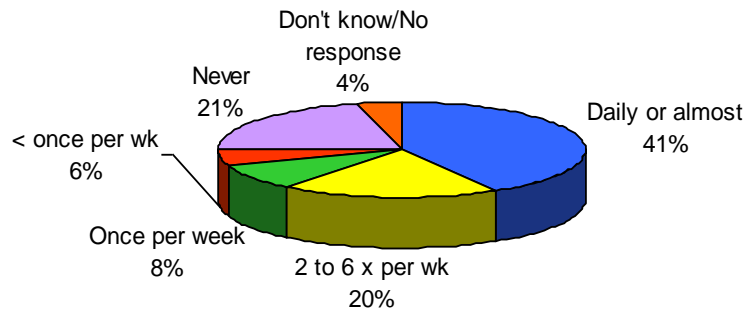
Key informants and focus group participants generally agree that refugees are well informed. They suggested that word of mouth and go and see visits were key channels of information and they said that, on the whole, refugees trust about 50-60% of the information they hear. They did not all mention radio as an information source. The responses were fairly consistent with the baseline especially in that participants at Gasorwe Camp in Burundi did not unanimously agree that refugees were well informed.

Refugees' Radio and SFCG Programs

Refugees were asked how often they listen to radio. Three quarters of respondents (75%) listen which is up from the baseline where just under two thirds of respondents (63%) listened. Refugees also reported listening more often. Nearly half of respondents (41%) on the final survey listen every day

or almost every day compared to just over one third (37%) on the baseline and just over one fifth (21%) don't listen at all which is down from the baseline (31%). (See Chart 4)

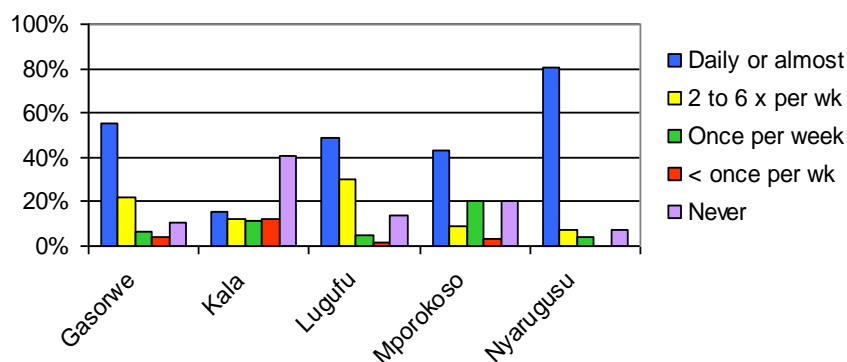
Chart 4 - Radio Listening Refugees



Fewer women than men listen (58% vs 86% who listen) and women listen less frequently than men (26% vs 51% listen daily or almost daily). Fewer older respondents 31+ listen compared to their younger counterparts (72% vs 77%) and those older participants that do listen do so less frequently than younger listeners (40% vs 43% listen daily or almost daily).

When frequency of listening to radio is analyzed by camp, results are similar for Gasorwe, Lugufu and Mporokoso but at Kala almost half (40%) of respondents never listen to radio. The proportion of refugees at Nyarugusu is quite small (6%) of survey sample but most refugees at this camp (81%) reported listening to the radio daily or almost daily. (See Chart 5)

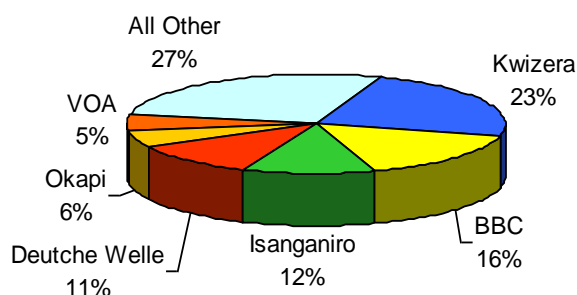
Chart 5 - Radio Listening by Camp Refugees



Key informants and focus group participants agree that refugees listen to radio although one group mentioned the fact that women are too busy working to listen. One key informant said that he has observed families listening to the radio together in the evening. Focus group participants mentioned the morning and after work as the most common listening times.

When asked what stations they listen to most often, radio listeners named an average of 2.8 stations each. The stations most listened to are: Radio Kwizera (23% of responses), BBC (16%), Radio Isanganiro (12%), and Deutche Welle (11%). In the baseline survey BBC was mentioned most often (24%) with Kwizera second (17%). (See Chart 6 for the top 6 stations.)

Chart 6 - Most Popular Radio Stations Refugees



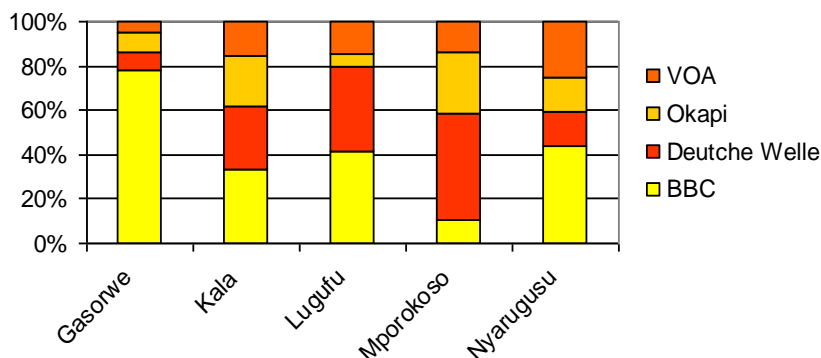
Women listen to Kwizera and Isanganiro more than men do and women listen to BBC and Radio Okapi less than men do. (See Table 4)

Station	Men Baseline	Women Baseline	Men Final	Women Final
BBC	24%	18%	18%	13%
Kwizera	14%	14%	23%	27%
Isanganiro	12%	21%	10%	16%
Okapi	13%	11%	6%	5%

In terms of differences between the two age groups, the older age group (31+) listens to Radio Kwizera less than the younger age group (18-30) (21% vs 26%) and listens to BBC more (19% vs 14%).

Listenership varies considerably from location to location, as not all stations are available in all areas. BBC, Deutche Welle, Okapi and VOA are the top four (4) radio stations that are listened to in all five camps. (Kwizera and Isanganiro are excluded, as they are not listened to in all camps.) Refugees in Gasorwe mentioned BBC more often, those in Lugufu and Mporokoso mentioned Deutche Welle more and those in Nyarugusu mentioned Okapi more. (See Chart 7)

Chart 7 - Radio Stations Listened to by Location Refugees



Key informants and focus group participants mentioned the same stations but did say that listenership is really dependent on the quality of reception and availability in the area.

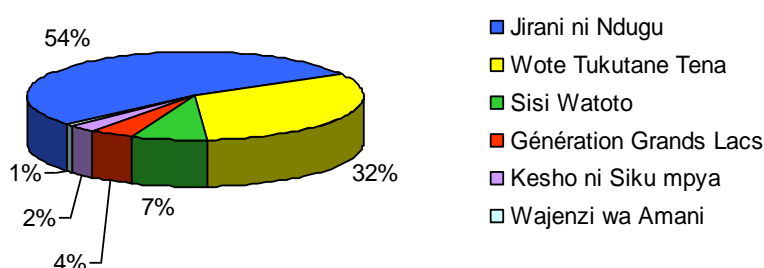
Respondents were asked, unprompted, if they listen to SFCG/Centre Lokolé programs. As previously mentioned, the percentage of radio listeners was higher in the final than it was in the baseline (75% vs 63%). The number of radio listeners who reported listening to SFCG programs increased as well (74% vs 54%). On the final study survey over half (56%) of all refugees surveyed reported listening to SFCG programs. (See Table 5)

Table 5 SFCG Program Listenership		
	Baseline	Final
# of survey respondents	283	471
% of radio listeners	63%	75%
% of radio listeners who listen to SFCG programs	54%	74%
% of all respondents who listen to SFCG programs	34%	56%

Men said they listen to SFCG programs more than women (62% vs 46% of all respondents). Respondents 18-30 years old listen more than those in the 31+ age group (63% vs 46%). These proportions are the same as for the baseline.

Those that said they listened to SFCG/Centre Lokolé were then prompted as to whether they had listened to specific programs. All except one respondent said yes to at least one program and those who listen to the programs mentioned an average of 1.8 programs each. Respondents mentioned *Jirani ni Ndugu* most frequently followed by *Wote Tukutane Tena* and *Sisi Watoto*. (See Chart 8)

Chart 8 - SFCG Programs Listened as a % of all Responses - Refugees



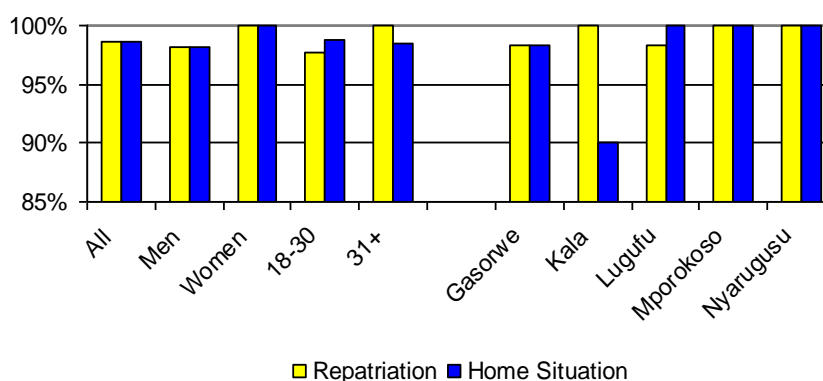
The responses by gender are presented in Table 6. The only significant difference in responses by age group was that older respondents 31+ were more likely to mention *Wote Tukutane Tena* than their younger counterparts (35% vs 29%).

Table 6 Awareness of SFCG Radio Programs by Gender		
Program	Men	Women
<i>Jirani ni Ndugu</i>	49%	64%
<i>Wote Tukutane Tena</i>	33%	29%
<i>Sisi Watoto</i>	9%	4%

The focus group participants and key informant in Kala camp could not identify SFCG programs by name and do not listen to them. All other participants did and named the top three programs. One group suggested that *Jirani ni Ndugu* is a good program to listen to because it is a comedy and it is good to laugh sometimes.

When asked if they had already received information on the repatriation process through *Wote Tukutane Tena*, most of those who had heard the program said yes (99%). The same number said they had received information on the situation in their home community from this program. There were no significant differences by gender or age. Refugees in Kala reported hearing about the situation at home slightly less than about the repatriation process (90% vs 100%). (See Chart 9)

**Chart 9 - Received Information from Wote
Tukutane Tena - Refugees**



Focus group participants and key informants do not generally believe that programs help with improving information about repatriation or the situation at home. Several focus group participants said that the political situation at home is not mentioned on the programs and it should be. Others said that, even if they received information about the situation at home they could not go home because their families face ongoing land disputes. One refugee in the Gasorwe camp focus group said,

"Even if they speak to me of repatriation I cannot return to Congo – Luvungi to our land. My father and my mother were buried there and the war continues."

Indicator 1 Summary

Refugees are very well informed about repatriation and their home community although women are still slightly less informed than men. Both age groups feel equally well informed. Many refugees rely on radio to inform them and more reported listening to radio and listening more often over the baseline study. BBC and Deutsche Welle are the stations most refugees listen to in all locations surveyed. Government sources was mentioned as a source of information more than on the baseline and women mentioned UNHCR as a source of information more than they did on the baseline.

More than half of the respondents listen to SFCCG programs, which was higher than the baseline, but women still listen much less often than men. *Jirani ni Ndugu* is the most well known program and women listen to it more than men do. *Wote Tukutane Tena* is also well-known and listened to more often by men and older listeners. Both male and female radio listeners and those of both age groups know *Wote Tukutane Tena* as an accepted channel of repatriation and home situation information although this is not supported universally by comments from focus group participants and key informants.

DRC Indicator 2

Indicator 2
50% increase in the number of beneficiaries (returnees, residents and refugees) who believe that they have the information to resolve their conflicts collaboratively and nonviolently.
Baseline measure: 81% of Congolese returnees, residents and refugees believe they have the information to resolve their conflicts collaboratively and nonviolently. ⁴
Final measure: 91% of Congolese returnees, residents and refugees believe they have the information to resolve their conflicts collaboratively and nonviolently. ⁵

⁴ Returnees 79%, Residents who were not displaced 79%, Residents formerly IDPs 88%, Refugees 81%.

⁵ Returnees 94%, Residents 91% (two types of Residents were not separated in the final study), Refugees 89%.

Because the baseline started at 81% the highest possible increase in the final study was 23%. Project activity resulted in an increase in the indicator of 12% from the baseline. The group that experienced the greatest improvement was returnees, which increased almost one fifth (19% from 79% to 94%). This section summarizes the results of the final study related to Indicator 2 – Conflict Resolution Information – first for refugees then for residents and returnees.

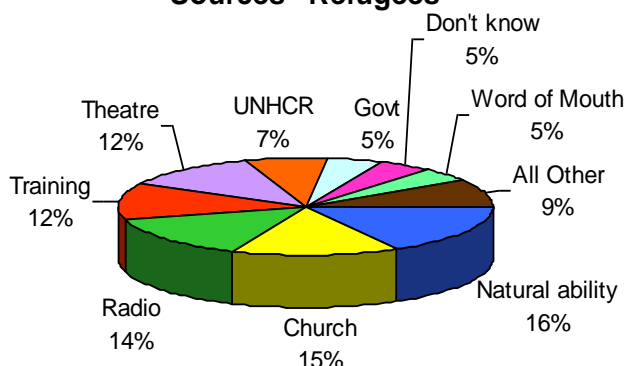
Refugees’ Conflict Resolution and Information Sources

Respondents were asked whether they feel they have the information they need to resolve conflicts collaboratively and non-violently. Most (89%) said yes and a few (5%) said they didn’t know. There were no significant differences between men and women or between the two age groups.

Key informants and focus group participants responded in the same proportion as the survey results.

When asked about their information sources for conflict resolution, respondents mentioned natural ability (16%), the church (15%), radio (14%) and training and theater (both 12%) most often. A small number (5%) of refugees surveyed said they didn’t know of any information sources for conflict resolution strategies. This is a major shift from the baseline where camp sources and word of mouth were the top two sources mentioned by refugees. (See Chart 10)

Chart 10 - Conflict Resolution Information Sources - Refugees



In the final study women mentioned camp sources / UNHCR more than men but mentioned word of mouth less than men did. Women mentioned church just slightly less than men. These are all shifts from the baseline study. (See Table 7)

Table 7 Conflict Resolution Information Sources – Refugees				
Gender Differences				
Source	Baseline Men	Baseline Women	Final Men	Final Women
Natural Ability	2%	4%	15%	20%
Church	4%	6%	15%	14%
Radio	13%	5%	16%	10%
Training	14%	7%	15%	8%
Camp sources/UNHCR	21%	15%	6%	10%
Word of mouth	12%	29%	5%	4%

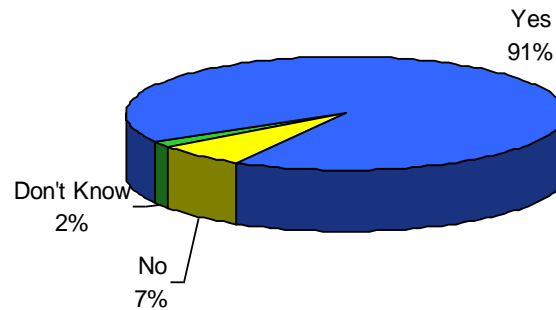
Respondents 18-30 years old mentioned theater more often than those ages 31 and over (14% vs 10%) but the older age group mentioned word of mouth more often than their younger counterparts (7% vs 3%).

Focus group participants said word of mouth is a reliable source if more than one person confirms the information. They also mentioned the training seminars that were conducted in the camp to give refugees the tools to resolve conflicts. Some focus group participants suggested that developing skills does not easily solve ethnic conflict.

Residents' and Returnees' Conflict Resolution and Information Sources

Respondents were asked whether they feel they have the information they need to resolve conflicts collaboratively and non-violently. Most respondents (91%) said yes. This was a significant increase from the baseline (81%). (See Chart 11)

Chart 11- Do You Have Information to Resolve Conflicts? - Returnees and Residents

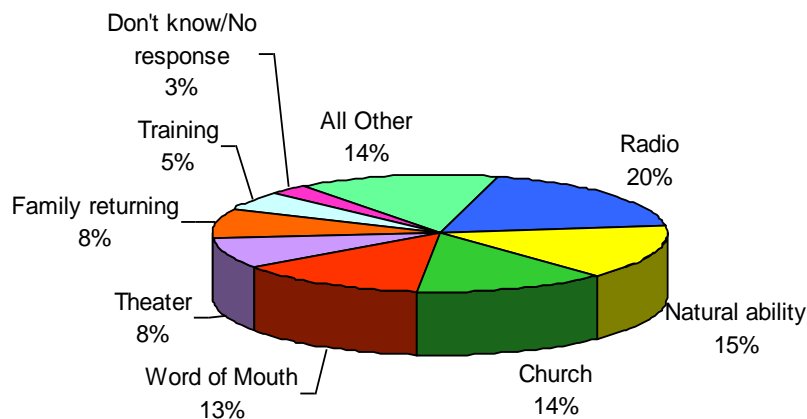


Men were only slightly more likely than women (93% vs 90%) to believe that they have the information. This is a dramatic shift for women in that, in the baseline, women were much less likely than men (75% vs 86%) to believe they have the information they need to resolve conflicts. Younger respondents were slightly more likely than their older counterparts (94% vs 90%) to believe they have the information they need and returnees were slightly more likely than residents (94% vs 91%) to say they have information they need.

Focus group participants suggested that 60-70% of people in the community have the information they need to resolve conflicts.

When asked about their information sources for conflict resolution, survey respondents most often said radio (20% of responses) followed by natural ability (15%), church (14%) and word of mouth (13%). Other sources most frequently mentioned were theater and family returning (both 8%) and training (5%). (See Chart 12)

Chart 12 - Sources of Conflict Resolution Information Residents and Returnees



Respondents were then asked if they could trust at least one of the sources they mentioned. Several (7% of respondents) said no and a few others (4%) said they didn't know.

Men were more likely than women to trust at least one information source (91% vs 86%), younger respondents were more likely to trust at least one source (91% vs 87%) and returnees were more likely than residents (91% vs 88%) to trust at least one source of information.

Those respondents who said they could trust at least one source were then asked which ones? The most trusted sources are summarized in Table 8 in order from most to least trusted. Radio is the number one trusted source of information for conflict resolution followed by natural ability, the church and so on.

Table 8 Information Sources Trusted Residents and Returnees			
Source	% Mentioned	% Trusted	% Difference
Radio	41%	33%	-21%
Natural ability	32%	28%	-12%
Church	31%	24%	-21%
Word of Mouth	29%	17%	-42%
Theater	19%	17%	-11%
Family returning	18%	12%	-31%
Training	11%	9%	-21%
How to read the table: Radio was mentioned as a source of information for conflict resolution by 41% of all respondents. Radio was then mentioned as a trusted source of information by 33% of respondents who trust at least one source. This is a drop of 8%, which, when divided by 41% means that 21% fewer respondents trust radio.			

All information sources were compared within the demographic groups and the key differences are:

- Men mentioned radio as a trusted source more than women (24% vs 15%).
- Women mentioned church as a trusted source more than men (21% vs 11%)
- Older respondents mentioned natural ability more than their younger counterparts (21% vs 15%)
- Residents mentioned radio (23% vs 18%) and church (19% vs 10%) more than returnees
- Returnees mentioned natural ability (24% vs 13%) and training (8% vs 4%) more than residents.

Focus group participants mentioned a number of sources of information. They mentioned work by Arche d'Alliance as particularly well known and effective. They also said the church plays an important role.

Indicator 2 Summary

Respondents generally feel they have the information they need to resolve conflicts collaboratively and non-violently. Beneficiaries of all types reported having more knowledge to resolve conflicts. Women and returnees were two groups in particular that showed increased confidence in their ability and awareness of the resources and information available to them to help them resolve disputes. Returnees, more than any other group, believe they have the information to resolve their conflicts collaboratively and nonviolently.

Refugees mentioned natural ability, church and radio as top information sources for conflict resolution. These sources were significantly different than the top sources mentioned during the baseline (camp sources/UNHCR and word of mouth).

Residents and returnees mentioned radio, natural ability and church – the same sources as refugees chose although the ranking was different. Residents and returnees were asked about their level of trust of each of the sources and, again, radio was selected most trusted. Residents and returnees did not rank training as highly as refugees did.

Focus group participants said that developing skills through training sessions does not solve ethnic conflicts. Focus group participants mentioned the church which was more important for all groups in the final study.

Conflict and Conflict Resolution

This section summarizes the results of the final study indirectly related to Indicator 2 – Conflict Types and Resolution Strategies – first for refugees then for residents and returnees and finally, comparing the two groups.

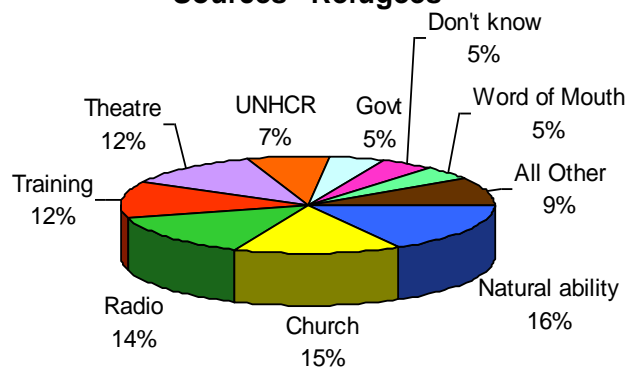
Refugees

Types of Conflict

Survey respondents were asked about types of conflict that they had heard about or possibly anticipated when they returned home and about strategies for dealing with conflict. There were over 20 types of conflict mentioned. The average number of conflicts per respondent went up from 1.5 in the baseline to 2.3 in the final study.

As with the baseline, the most frequently mentioned type was ethnic conflict representing just under a quarter (22%) of responses, down from over a quarter (27%) on the baseline. Ethnic conflict was mentioned by half of respondents (50%), up from under half (42%) on the baseline. Other conflicts mentioned were those conflicts related to witchcraft or sorcery (11% of responses), theft (10%), UN food and provisions and access to water (both 8%). This is a significant change from the baseline where land conflict was the second most common source of conflict followed by UN food and provisions. In the final study only a few mentioned land conflicts (6% of responses) or said ‘I don’t know’ or did not respond to the question (4%). (See Chart 13)

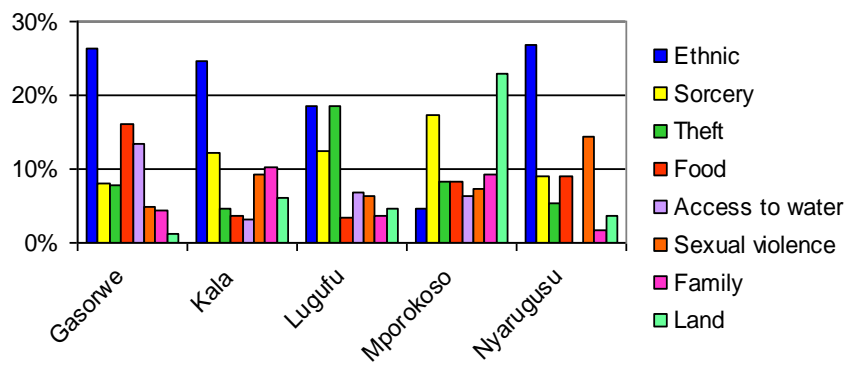
**Chart 13 - Conflict Resolution Information
Sources - Refugees**



There were not many differences in responses by age and gender. Women said they didn’t know of any conflicts more often than men (7% vs 3% of responses) and more people age 18-30 mentioned theft as a source of conflict than those age 31+ (12% vs 7% of responses).

The types of conflict were further analyzed by camp. In the baseline study Kala Camp respondents reported ethnic and land conflicts less often and conflicts around food and provisions more often than the other two camps. The opposite was true on the final study where Kala camp residents mentioned ethnic conflicts more often and conflict around UN food and provisions less often. Refugee respondents in Gasorwe camp were also more likely to mention conflict around UN food and provisions and access to water compared to those in other camps. Lugufu respondents mentioned theft more often than refugees in other camps. Mporokoso respondents mentioned ethnic conflicts less often and land conflict more often and Nyarugusu respondents mentioned conflicts related to sexual violence and rape more often. (See Chart 14)

Chart 14 - Top 7 Types of Conflict by Camp Refugees

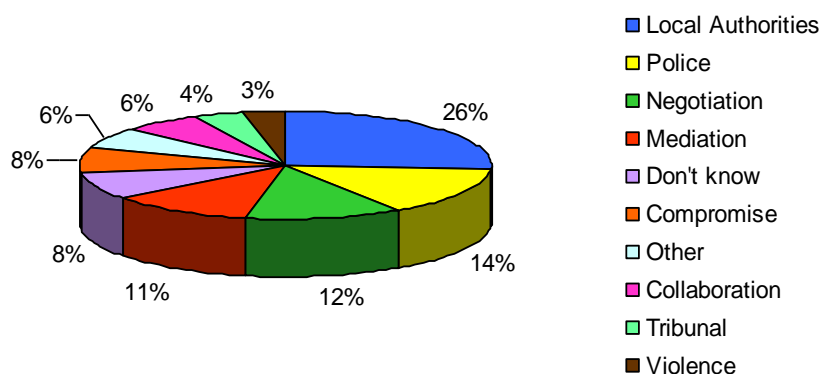


Focus group participants mentioned specific ethnic groups involved in ethnic conflicts in the camps. These were the same ones mentioned in the baseline study - Banyamulenge, Babembe and Bafulero. The key informants and focus group participants provided more information about the conflicts related to UNHCR food and provisions. Apparently the system is not equitable and some people get preferential treatment. In Gasorwe camp the conflict is related to a problem with tokens and corrupt practices. Sorcery or witchcraft as a source of conflict declined in importance from the baseline.

Strategies Heard About

When asked what types of strategies people use to resolve their conflicts, respondents mentioned an average of 1.7 strategies each. The most common strategy was go to local authorities (27% of responses), which was the strategy most often mentioned on the baseline as well. Respondents also said call the police or army (15%), negotiate (12%) and mediate (11%). Violence as a strategy was only mentioned by a small number of respondents (3%), which was a significant drop from the baseline in which violence was the fourth most commonly mentioned strategy (8% of responses) respondents had heard about people using. Over a tenth of respondents (14%) did not know of any conflict resolution strategies. (See Chart 15)

Chart 15 - Conflict Resolution Strategies Refugees Have Heard About



More women than men had heard about people going to the authorities and using violence. This is a shift from the baseline. The number of men who had heard of people using violence dropped from the baseline (10% to 3% of responses). (See Table 9)

% of Responses				
Strategy	Baseline Men	Baseline Women	Final Men	Final Women
Go to local authorities	31%	28%	24%	27%
Go to police or army	9%	10%	14%	14%
Use violence	10%	4%	3%	4%

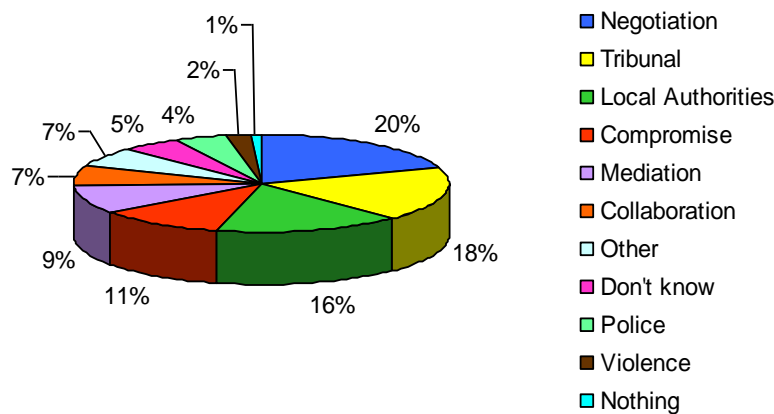
Older respondents (31+) were more likely to have heard of people collaborating than their younger counterparts (18-30) (8% vs 4%) and younger people were more likely to say they had heard of people calling police or the army (12% vs 16%) to resolve conflicts. The older group was more likely to not have heard of any strategies (11% vs 6%) compared to the younger group.

Key informants and focus group participants suggested that refugees should be following a series of steps to take to resolve conflicts using the authority structure that is set up in the camp. One focus group mentioned that police are becoming involved less and less.

Strategies Would Use

Refugees were asked if someone was living in their house or on their land when they returned home what they would do about it. Respondents mentioned an average of 1.6 strategies each. The most frequent responses were to negotiate (20% of responses), go to a tribunal or court (18%) and go to local authorities (16%). A small number (5%) said they don't know what they would do about it and only a few (1%) would do nothing. (See Chart 16)

Chart 16 - Conflict Resolution Strategies Refugees Would Use



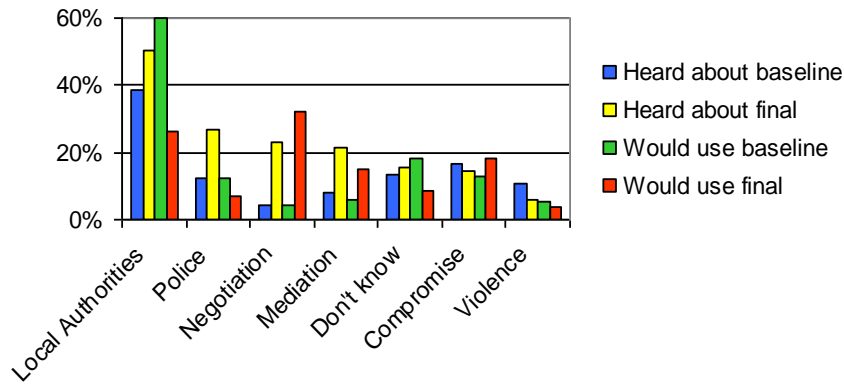
Women were much more likely to negotiate than men (22% vs 18%). Younger respondents were more willing to negotiate (22% vs 17%) and mediate (11% vs 7%) than the older age group but those 31+ were more likely to find a compromise than younger respondents (14% vs 9%).

In the Gasorwe Camp focus group, one 21 year old female participant said,

"If there is resistance [when you ask someone to leave your house] it is better to find a concession than to risk one's life because I am afraid of sorcery".

Conflict resolution strategies that refugee respondents had heard about and would use themselves if faced with someone in their house or on their land when they return home were compared between the baseline and final. What is clear from the chart is that going to local authorities was seen less as an option by refugees in the final study and negotiation was more likely to be used to settle a conflict. Also, in the final study people were less likely to go to police, although they have heard of others using this strategy and were more likely to know which strategy they would use. (See Chart 17)

**Chart 17 - Baseline/Final Comparison
Conflict Resolution Strategies - Refugees**
% of respondents

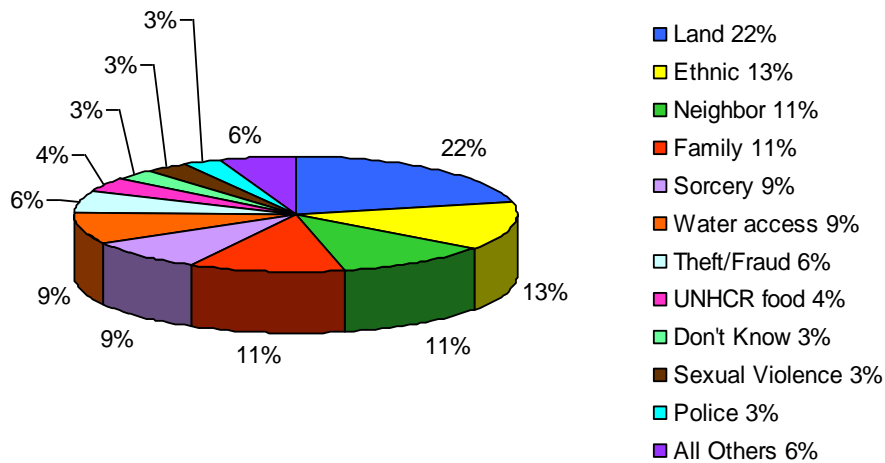


Residents and Returnees

Types of Conflict

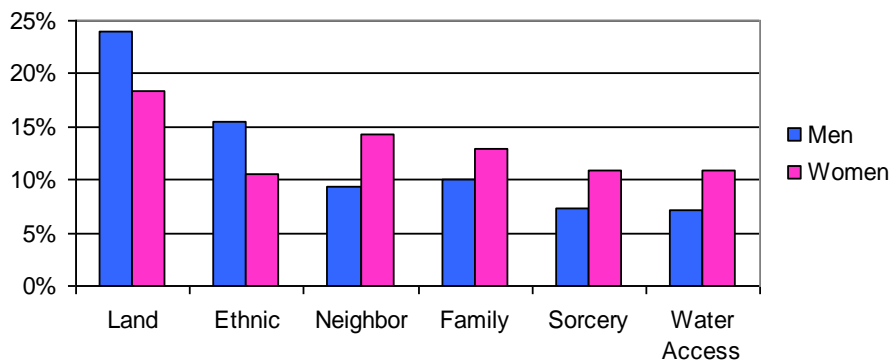
Survey respondents were asked about types of conflict that they have heard about in their community and strategies for dealing with conflict. The most frequent types of conflict they had heard about included land conflicts, mentioned by just over one fifth of respondents (22%), ethnic (13%), neighbor and family conflicts (both 11%) and conflicts about witchcraft (9%). A small number (3%) said did not know about any conflicts in the community. These results are very similar to those from the baseline. (See Chart 18)

**Chart 18 - Types of Conflict
Residents and Returnees**



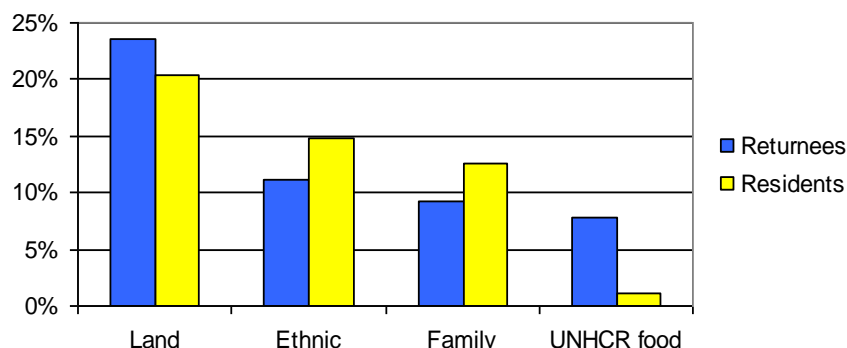
Women mentioned land and ethnic conflicts less often than men and neighbor, family, water access and sorcery-related conflicts more than men did. (See Chart 19)

**Chart 19 - Conflicts Heard About By Gender
Residents and Returnees**



Residents mentioned land conflicts and conflicts around UNHCR food and provisions less often than returnees. Residents mentioned ethnic conflicts and family conflicts more often than returnees. These results are similar to those from the baseline. (See Chart 20)

Chart 20 - Conflicts Heard About by Returnee and Resident



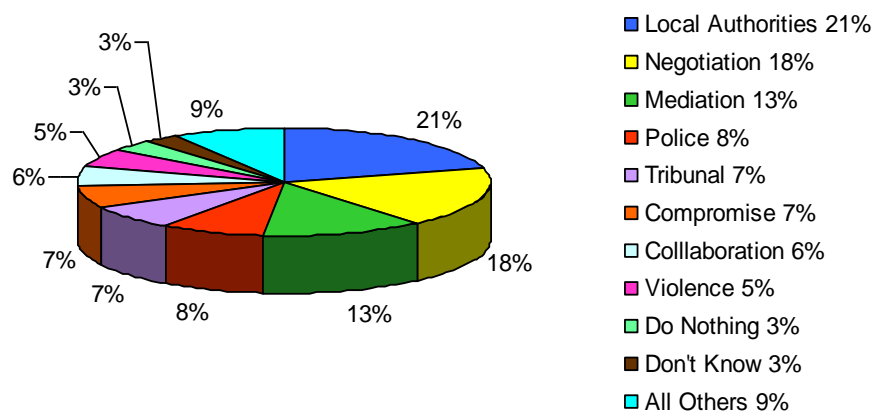
The only significant difference between the two age groups was that the older age group mentioned land conflicts more often than their younger counterparts (25% vs 19%).

Focus group participants mentioned the same disputes as survey respondents. They also mentioned employment and issues around work as a source of conflict.

Strategies Heard About

When asked what types of strategies people use to resolve their conflicts, respondents mentioned go to local authorities (21% of responses), negotiation (18%), mediation (13%) and go to the police or army (8%). A small number (5%) also said they have heard of people using violent means to resolve conflicts. Only a very small number said they would do nothing or did not know of any conflict resolution strategies (both 3%). Those that did suggest strategies mentioned an average of 1.8 each. These results are similar to the baseline results except go to tribunal or see a judge was mentioned more often in the final study (7% vs 1%). (See Chart 21)

Chart 21 - Conflict Resolution Strategies Heard About Residents and Returnees



Women are more likely to mention negotiation (20% vs 17%) or consult the church (7% vs 2%) while men were more likely to mention go to local authorities as a conflict resolution strategy (23% vs 19%). There were no significant differences between the two age groups.

Residents and returnees gave similar responses in terms of strategies they had heard about except that returnees mentioned collaboration more often than residents (9% vs 3%)

Focus group participants suggested human rights organizations as a source of information for conflict resolution strategies. Sorcery or witchcraft was mentioned a lot less during the final study compared to the baseline.

Strategies Would Use

Residents and returnees were asked different questions about property claim and ownership. Responses for residents and returnees have been reported separately below.

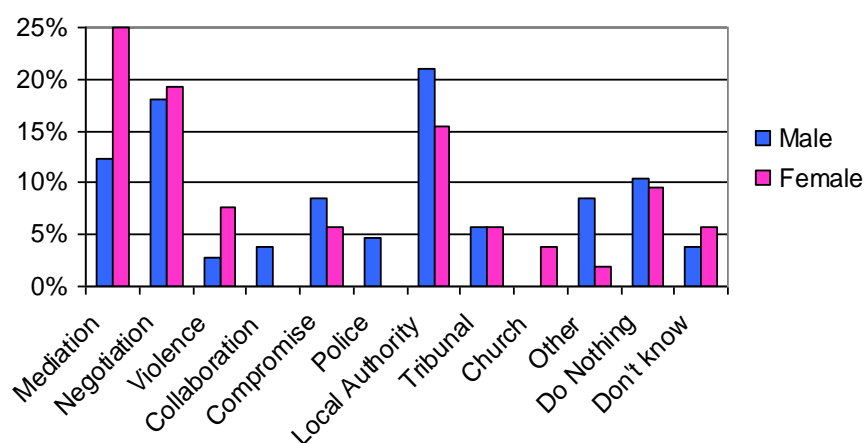
Returnees

Returnees were asked ‘When you returned home, did you have a problem trying to recuperate your land or house?’ Those who had a problem were asked how they handled the situation.

Almost half (46%) of returnees reported having a land or property conflict when they returned home. This is similar to the number for the baseline (45%). When asked how they handled the situation, most said they went to local authorities (19%), negotiated (19%) or mediated (17%). Several (10%) said they did nothing about it.

There were a number of differences in the responses of male and female returnees. Men were more likely to say they had a land conflict than women did (48% vs 42%). To resolve land conflicts, women more often said they mediated, negotiated or used violence and men more often said they found a compromise, called the local authorities or did nothing. The ‘Other’ responses that men mentioned were to go to the human rights organization (DHO). Women did not mention collaboration or go to the police or army as strategies for resolving land conflicts and men did not mention consult the church. (See Chart 22)

Chart 22 - Strategies Would Use by Gender Returnees



There were a few significant differences by age group as well. Younger returnees were slightly more likely to say they had a land dispute than their older counterparts (47% vs 45%). Older returnee respondents were more likely to say they had mediated (19% vs 15%) or used violence to resolve land disputes (7% vs 1%). Younger returnees mentioned negotiation (21% vs 16%) and do nothing (15% vs 6%) more often.

Residents

Residents were asked if they had ever had a land or property conflict. Those who had were then asked how they handled the situation. Residents who had not experienced a conflict were asked a hypothetical question: ‘If someone comes to you and says, “You are living in my house or you’re occupying my land”, how would you handle the situation?’

Over one third (35%) of residents reported having a land or property conflict. This is much higher than the number reported on the baseline where just over a tenth (12%) reported having a conflict. Residents said if someone were on their property they would negotiate (19%), go and see the local authorities (15%), mediate or find a compromise (both 14%).

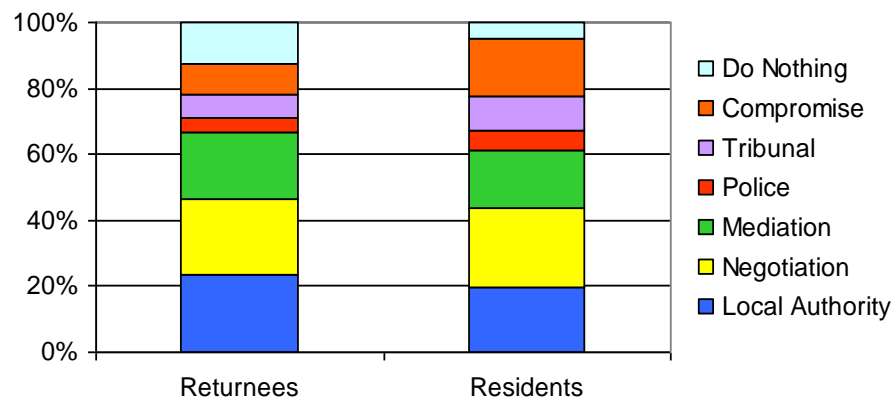
There were a few differences between the strategies that male and female residents reported using to solve land disputes (or potentially solve land disputes). Women were more likely to mediate (16% vs 12%) or find a compromise (18% vs 11%) but men were more likely to file a complaint in court than women were (9% vs 5%). There were no significant differences between the age groups.

Comparison of Residents and Returnees

Strategies Would Use

There were differences between the strategies residents would use and what returnees would use if faced with a land conflict. Returnees went to local authorities, mediated or did nothing about it more often and residents negotiated, went to court or found a compromise more often. (See Chart 23)

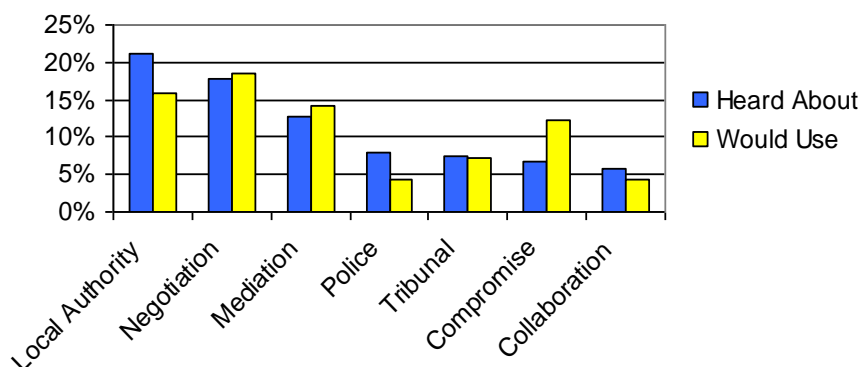
**Chart 23 - Strategies Would Use
Residents and Returnees**



Strategies Heard About Versus Would Use

There were differences between the strategies that residents and returnees had heard about and what they said they used when faced with a land conflict issue (or would use if faced with such an issue). Fewer people would go to the local authority or the police than said they heard about others using this strategy and fewer would collaborate. More people would use negotiation, mediation or find a compromise than had heard about others using these strategies. (See Chart 24)

**Chart 24 - Comparison of Top 6 Conflict Strategies
Residents and Returnees**



In terms of differences between residents and returnees, returnees:

- were aware of more strategies than residents (1.8 vs 1.7 on average)
- used fewer strategies than residents (1.3 vs 1.6 on average) to resolve conflicts
- had heard about others going to local authorities more often than residents
- said they went to local authorities more often than residents
- went to police less than residents
- were prepared to compromise less often than residents
- have heard of people collaborating but less were willing to collaborate themselves
- were more likely to do nothing than residents.

Conflict and Conflict Resolution Summary

As with the baseline, ethnic and land conflict are the two most common types of conflict mentioned by refugees, residents and returnees. Land conflict was a bigger issue for returnees and ethnic conflict for refugees although each camp had its own major issue.

Refugees reported increases in ethnic conflicts and decreases in land conflicts from the baseline. Ethnic conflict was the biggest issue for refugees in Kala but they reported fewer conflicts about food and provisions in this final study. Food and supplies were the source of conflict in Gasorwe and in Lugufu the biggest source of conflict was theft.

Almost half of returnees said they had a land dispute and over a third of residents reported that they had a property conflict, which was much higher than the baseline.

The most frequently mentioned conflict resolution strategy for refugees, residents and returnees is to go to local authorities for help although the number of refugees, especially men, going to local authorities for help went down from the baseline. Women and residents were more likely to mediate or negotiate to resolve conflicts. Roughly 10% of returnees would do nothing to resolve and land conflict.

DRC Indicators 3 and 4

Indicator 3
75% of theater spectators feel that SFCG has provided a forum for open, collaborative dialogue about the conflicts around them (returnees/residents) and the inevitable conflicts they will face at home (refugees).
Baseline measure: 99% of resident and returnee theatre spectators feel that SFCG has provided a forum for open, collaborative dialogue about the conflicts around them (returnees/residents) and the inevitable conflicts they will face at home (refugees). ⁶
Final measure: 99% of resident and returnee and 98% of refugee theater spectators feel that SFCG has provided a forum for open, collaborative dialogue about the conflicts around them (returnees/residents) and the inevitable conflicts they will face at home (refugees). ⁷
Indicator 4
75% of theater spectators have increased knowledge about conflict transformation and nonviolent communication as a result of the activity.
Baseline measure: 97% of resident and returnee theater spectators have increased knowledge about conflict transformation and nonviolent communication as a result of the activity. ⁸
Final measure: 96% of resident and returnee and 97% of refugee theater spectators have increased knowledge about conflict transformation and nonviolent communication as a result of the activity. ⁹

Participatory Theater

The target of 75% was well exceeded with almost all respondents who had participated in theatre saying they were satisfied with the theater on all measures.

When asked if they had heard about SFCG activities, unprompted, just less than half (47%) of all survey resident and returnee respondents indicated that they had heard of participatory theater. Residents and returnees were asked if they had ever attended a participatory theater performance by SFCG. Some of those who had heard of theater had attended and some had not attended. Overall, less than half (45%) of all residents and returnees surveyed said they had participated. Refugees were also asked if they had attended a performance and over two thirds (67%) of respondents said they had.

Those that had participated were asked about the performance. Resident, returnee and refugee respondents all felt the performance was excellent or good, the environment was open, the dialogue created by the performance was useful and they felt better prepared to manage conflicts as a result of attending. (See Table 10)

% of participants	Residents	Returnees	Refugees
Theater Quality Excellent	29%	28%	35%
Theater Quality Good	69%	68%	64%
Environment Open	99%	100%	98%
Dialogue Useful	99%	100%	98%
Better Prepared to Manage Conflicts	95%	97%	99%

Resident/returnee focus group participants mentioned that some of the theatrical presentations were counter-culture. For example, girls graphically demonstrating through dance all the stages of sexual violence and rape in front of men and fathers are not appropriate. They recommended informing participants about the laws of the country related to sexual violence. Refugee participants said that the theater was meaningful because it focused on the real issues in the camp. They also said that the theater was open to all age groups which was good and that specific questions could be answered for

⁶ Theatre did not start in camps until after baseline study so refugees were not asked these questions, Residents and returnees responding yes to questions B3 & B4.

⁷ Refugees responding yes to questions 18 & 19, Residents and returnees responding yes to questions 21 & 22.

⁸ Residents and returnees responding yes to questions B6.

⁹ Refugees responding yes to question 20, Residents and returnees responding yes to question 23.

the people watching. Key informants said more women and children attended the theater, and that the men were wary.

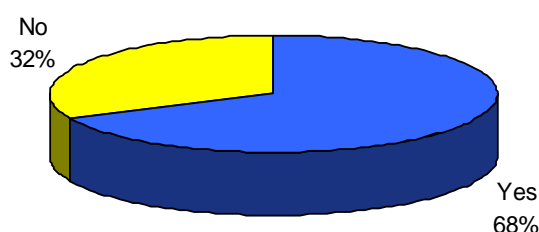
Other Information

Additional information concerning SFCG programming was gathered from residents and returnees. While it was not used to measure indicators, it is presented here to inform project evaluation.

SFCG Activities

Residents and returnees were asked about their familiarity with SFCG activities in their community. Over two thirds of respondents (68%) were familiar with SFCG activities and those that were familiar mentioned an average of 1.9 activities each which is up from the baseline of 1.4. (See Chart 25)

Chart 25 - Could Identify One or More SFCG Activities - Residents and Returnees

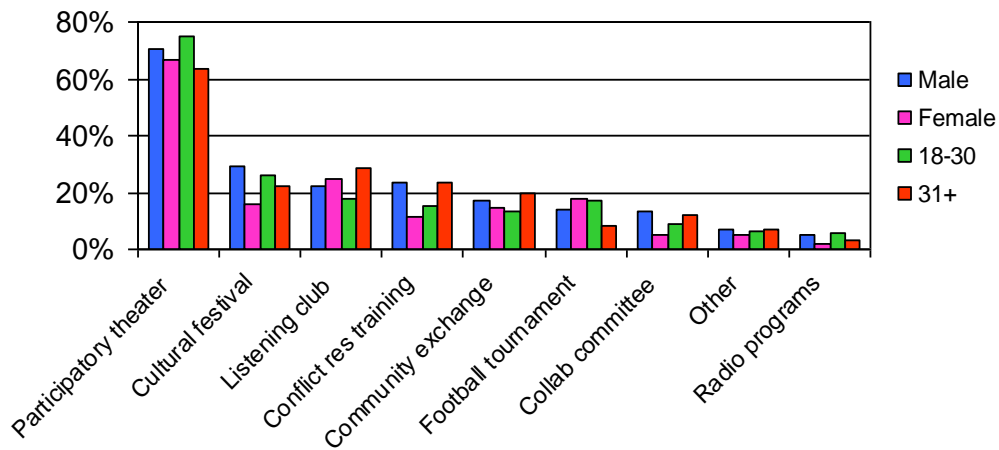


Respondents knew about participatory theater most, followed by cultural festivals, listening clubs and conflict resolution training. Knowledge of all activities went up except for collaboration committees, which stayed the same. The number of people who did not know about any activities went down from the baseline (27% vs 32%). (See Table 11)

Table 11 Awareness of SFCG Activities			
SFCG Activities	Baseline % of all Respondents	Final % of all Respondents	Variance
Participatory theater	43%	47%	+4%
Cultural festivals	10%	17%	+7%
Listening clubs	5%	16%	+9%
Conflict resolution training	8%	13%	+5%
Community exchange	5%	11%	+6%
Football tournament	8%	10%	+2%
Collaboration committee	7%	7%	-
Other	3%	7%	+4%
Did not know of any activities	32%	27%	-5%
No response	5%	5%	-

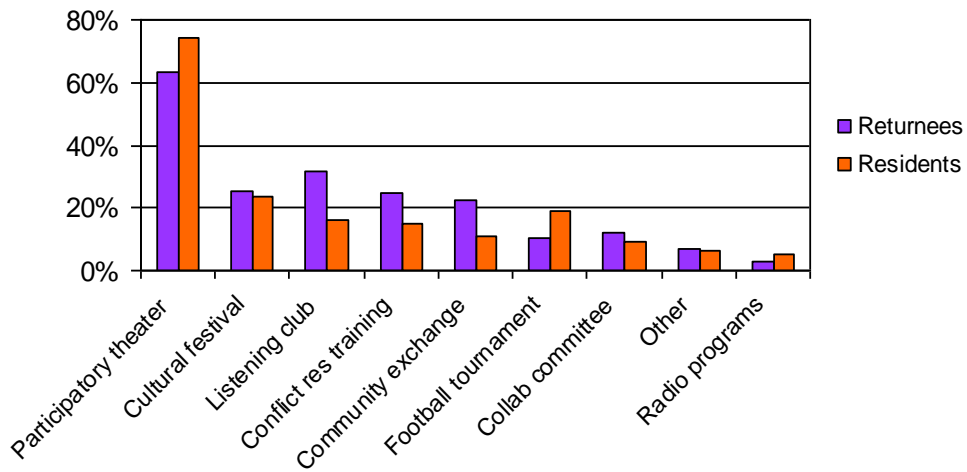
More men know about SFCG community activities than women (76% vs 57% of all survey respondents). Women were more familiar than men with listening clubs and football tournaments and men were more familiar with all the other SFCG activities. Older respondents were more familiar with listening clubs, conflict resolution training, community exchanges and collaboration committees and than their younger counterparts and the 18-30 year old group is more familiar with the other SFCG activities. (See Chart 26)

Chart 26 - Knowledge of SFCG Activities by Gender and Age - Residents and Returnees



Returnees were more familiar than residents (76% vs 63% of all respondents) with SFCG activities. In terms of specific activities, residents were more familiar with participatory theater, football tournaments and radio programs than returnees and returnees were more familiar with all other SFCG activities. (See Chart 27)

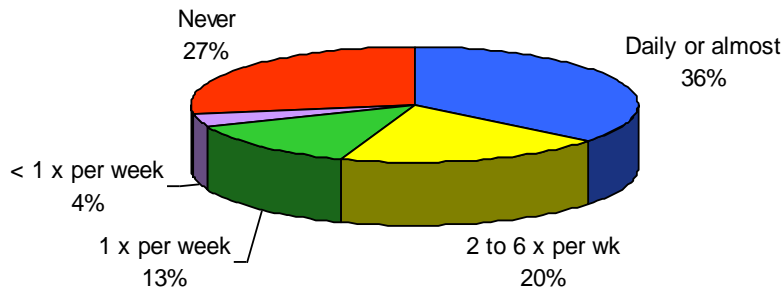
Chart 27 - Knowledge of SFCG Activities by Resident or Returnee



Radio Listening Habits

Just less than three quarters of respondents (73%) listen to the radio and just over a third (36%) listen every day or almost every day. This is down from the baseline where most respondents (81%) listened to the radio. (See Chart 28)

Chart 28 - Radio Listening Residents and Returnees

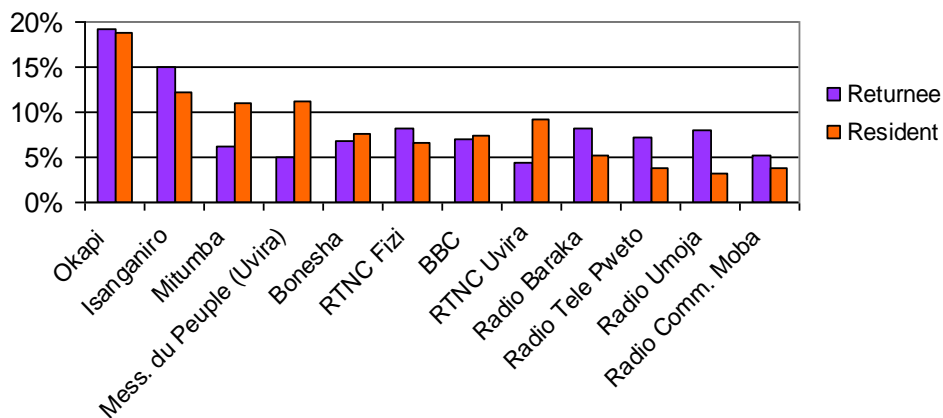


More men listen every day or almost every day compared to women (48% vs 19%) and more women than men do not listen at all (44% vs 16%). There are no significant differences by age group. Returnees listen more frequently than residents (39% vs 34% listen daily).

Respondents who listen to radio listen to an average of 3.0 stations each. Overall, the stations most often listened to are Radio Okapi (48% of radio listeners) and Isanganiro (34%). Men are more likely to listen to BBC than women (7% vs 4%) and women mentioned Radio le messenger du peuple d’Uvira more than men did (9% vs 6%). In terms of age, the significant differences are: the older age group (31+) were more likely to mention the BBC than their younger counterparts (8% vs 4%) and younger respondents were more likely to mention Radio le messenger du peuple d’Uvira (10% vs 5%).

There are no significant differences between residents and returnees for Radio Okapi and BBC but for the remaining top ten stations, there are differences in the number of people who say they listen. The purpose of this chart is to demonstrate the proportion of residents and returnees that listen to each of the most frequently mentioned radio stations. For example, Radio Tele Pweto is only listened to in Pweto. Of the residents and returnee respondents who live there more returnees than residents reported listening to this station. (See Chart 29)

Chart 29 - Top 12 Radio Stations by Returnee or Resident

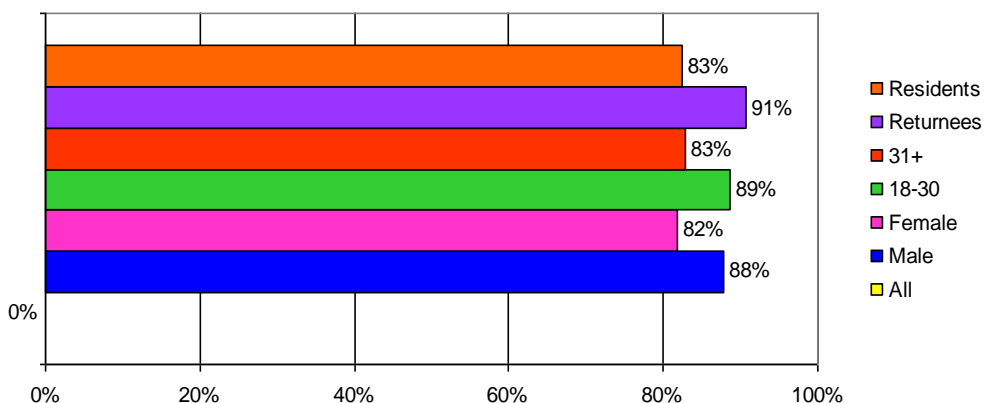


Because most of the radio stations broadcast to a local area, the radio stations mentioned by respondents vary depending on their location. Only Radio Okapi, BBC and RFI were mentioned in all locations.

Of the radio listeners, over three quarters (86%) said they have listened to SFCG radio programs. This is up significantly from the baseline (from 67% of radio listeners). Men were more likely than women to say they have listened (88% vs 82%) and younger respondents (18-30) were more likely to

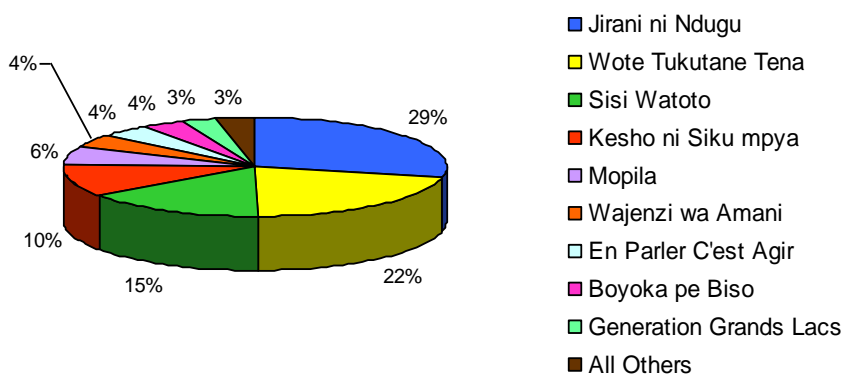
say they have listened than their older counterparts (89% vs 83%). Returnees are more likely than residents to say they listen to SFCG programs (91% vs 83%). (See Chart 30)

**Chart 30 - % of SFCG Listeners by Demographic Group
Residents and Returnees**



When prompted with a list of programs (not identified as SFCG programs by the enumerator), all respondents who said they had listened to an SFCG program mentioned at least one program and they mentioned an average of 3.2 programs each. The most frequently mentioned program was *Jirani ni Ndugu* (29% of responses) followed by *Wote Tukutane Tena* (22%) and *Sisi Watoto* (15%). This is similar to the results of the baseline although overall frequency with which programs were mentioned has gone down. (See Chart 31)

**Chart 31 - SFCG Programs Listened
Residents and Returnees**



Women were more likely to mention *Jirani ni Ndugu* (35% vs 26%) but there were no other significant differences between demographic groups.

Respondents were asked about frequency of listening to SFCG programs. Overall, there is a high degree of listenership with all respondents reporting that they listen to the programs at least once a month.

Other Information Summary

Residents and returnees are familiar with SFCG community activities especially participatory theater, cultural festivals and listening clubs. Women and residents are less likely to know about SFCG community activities but their awareness is higher than it was on the baseline.

Respondents are frequent radio listeners although they listen less than on the baseline. More men than women listen and Radio Okapi and Isanganiro are the stations most frequently listened to. Respondents were familiar with and have listened to SFCG programs and *Jirani ni Ndugu* was the most frequently mentioned program. Residents and returnees who had attended participatory theater indicated that it was worthwhile.

Conclusions

The radio programs and field activities undertaken under this project appeared to achieve the intended results. Some issues resulted which may justify future investigation.

- Women and returnees, both target audiences for the project are more aware of information available to them to make the decision to return home or to resolve conflicts.
- Increase in ethnic conflict mentioned by refugees
- Decrease in land conflict mentioned by refugees and an increase in land conflicts mentioned by residents
- More respondents, especially women, adopted negotiation as a conflict resolution strategy
- Violence went down as a strategy for resolving conflicts used by refugees
- Increase in credibility of government and UNHCR sources as sources of information
- Substantial increase in reliance on natural ability as a source of conflict resolution information
- Increase in reliance on the church as a source of information
- Refugees relied less on local authorities to assist with resolving conflicts.

Based on the results of this research, the project was successful in providing information to refugee populations to enable them to make informed decisions about return and in fostering dialogue about conflict and resolution strategies among returnees and residents.

Appendices

Appendix 1 Project Outputs and Outcomes

Output Level:

- 48 programs of *Wote Tukutane Tena* broadcast in Swahili on a minimum of 30 stations in four countries for a total of 1920 minutes of programming aimed at Congolese refugees and residents*
- 48 programs of weekly magazines in Kirundi on land conflicts broadcast on four stations in two countries (1500 minutes of programming targeting Burundian returnees, residents and refugees);
- Participatory theatre troupes trained and supported in DRC and Burundi, undertaking weekly performances in areas of high refugee return;
- 3 Outreach and monitoring visits conducted in Congolese refugee camps in Burundi, Tanzania, and Zambia, as well as Burundian refugee camps in Tanzania;
- 3 Burundian Land Commission and community trainings held; and
- 4 Community exchanges around land issues in Burundi conducted.

Outcome Level:

- 50% increase in the number of refugees who say that they have gained information about both the repatriation process and the situations in their home countries as a result of SFCG's programs;
- 50% increase in the number of beneficiaries (returnees, residents, refugees) who believe that they have the information and skills to resolve their conflicts collaboratively and nonviolently.
- 50% increase in knowledge of and confidence in the Burundi Land Commission's mandate by participants in the trainings and community exchanges;
- 75% of theatre spectators and training participants feel that SFCG has provided a forum for open, collaborative dialogue about the conflicts around them (returnees/residents) and the inevitable conflicts they will face at home (refugees);
- 75% of theatre spectators and training participants have increased knowledge about conflict transformation and nonviolent communication as a result of the activity.

Appendix 2 DR Congo Research Tools

Refugee Survey

STUDY 1A - Final Survey – Congolese Refugees – Kala & Mporokoso Camps (Zambia); Lugufu & Nyarugusu Camps (Tanzania); Gasorwe Camp (Burundi)

Interview Number		Date (dd/mm/year)	/ /
Name of researcher		Beginning of interview	/08
Location		End of interview	

[Interviewer, say the introduction before beginning the interview/survey (please memorize the passage)]

We're carrying out a study of Congolese refugees. We're interested to know your thoughts on the sources of information that you use to make choices as a refugee and about what is going on in your home community in the DRC. We are also going to ask you questions about how you resolve conflicts in your daily life.

May I take 10 minutes of your time now to ask you several questions? Your responses will be confidential and will be used only in the context of this study. You can refuse any question or stop responding to questions at any moment, and there will not be any problem. Can we begin? **(If yes, begin with the study)**

[Instructions to the interviewer – this is not a discussion. We are going to follow a series of questions. Make sure that your respondents understand each question before giving a response. If they do not know the answer, choose the option, "I don't know". If for any reason, they do not want to respond to a question, choose the option "Refused / No response".]

CIRCLE THE RESPONSE

A1 Gender of respondent

287	Male	184	Female
-----	------	-----	--------

Age Exact _____
NOT RECORDED

A2 Age of respondent

260	18-30	211	31+
-----	-------	-----	-----

NOTE THE NUMBER OF YEARS

A3 Number of years as a refugee

Average 6.7

A4 Province of Origin 288 SK, 170 Katanga, 3 Equateur, 1 Rumonge, 1 Shalon, 1 Kasar, 1 Maniema, 1 Kisangani

I am going to read you two statements. I would like you to tell me if you agree or disagree with these statements.

CIRCLE THE RESPONSE

1. I am well informed about the repatriation process. Agree or disagree?

429	Agree	49	Disagree	1	I don't know / Refused/No response
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2. I am well informed of developments in my home community. Agree or disagree?

402	Agree	67	Disagree	2	I don't know / Refused/No response
-----	-------	----	----------	---	------------------------------------

3. Where do you get your information on repatriation and developments in your home community?

DO NOT READ, CIRCLE THE RESPONSES MENTIONED

Circle each source	Source
185	Word of mouth / from others
122	DRC Government
204	UNHCR
217	Radio
23	Theater
3	Trainings
10	Televisions
16	Newspapers
2	Video
40	Camp sources
102	Family or people returning from DRC
27	People who came to the camp from DRC
12	Other
1	Don't know/No response/Refused

4. Do you trust these sources?

331	Yes	99	No	39	I don't know / Refused/No response
-----	-----	----	----	----	------------------------------------

5. If so, which ones?

Circle each source	Source
63	Word of mouth / from others
87	DRC Government
157	UNHCR
161	Radio
15	Theater
3	Trainings
7	Televisions
10	Newspapers
1	Video
15	Camp sources
56	Family or people returning from DRC
18	People who came to the camp from DRC
6	Other
0	Don't know/No response/Refused

6. How often do you listen to the radio?

DO NOT READ; CIRCLE ONLY ONE RESPONSE

195	Every day or almost every day
92	Two to six times a week
40	Once a week
26	Less than once a week
100	Never or almost never
18	I don't know/ Refused/No response

7. Which radio stations do you listen to most often?

158	BBC
30	Bonesha
228	Radio Kwizera
2	Ijwi ry'amahoro
113	Radio Isanganiro
2	Radio Culture
58	Radio Okapi
36	RTNB
20	RPA
38	RFI
105	Radio Deutche Welle (Germany)
52	VOA / Voice of America
32	Sarusi
16	Vyizigiro
1	CCIB
0	Radio Nderagakura
0	Radio Maria
73	Other
2	I don't know/ Refused/No response

8. Do you listen to SFCG's programs (Centre Lokolé)?

262	Yes	200	No	8	I don't know/ Refused/No response
-----	-----	-----	----	---	-----------------------------------

9. Have you ever listened to the following programs? (Make sure to mention *Wote Tukutane Tena*)?

Entendu parlé de	Emission
145	Wote Tukutane Tena
34	Sisi Watoto
0	En Parler C'est Agir
11	Kesho ni Siku mpya
243	Jirani ni Ndugu
4	Wajenzi wa Amani
20	Génération Grands Lacs
2	Mopila
0	Other (specify)
1	Don't know/Refused/No response

If none of these programs, go directly to question 11.

10. How often do you listen to the SFCG radio programs you've just mentioned?

Program	Every day or almost every day	One or two times per week	One or two times per month	Less than once a month	Never or almost never	I don't know
Wote Tukutane Tena	21	97	26	2	7	0
Other SFCG Programs	80	162	8	4	0	0

If the respondent doesn't listen to any of these programs, go directly to question 14.

11. Have you already received information on the repatriation process through this program?

148	Yes	2	No	0	I don't know/Refused/No response
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12. Have you already received information on the situation in your home community in the DRC from this program?

148	Yes	2	No	2	I don't know/Refused/No response
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13. Has this program improved your knowledge on how to manage conflicts?

137	Yes	3	No	9	I don't know/Refused/No response
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Now, I would like to discuss conflicts and how they are resolved.

14. What types of conflict have you heard about in your country or in the camp?

Do not read, circle the responses mentioned

62	Land conflicts / Conflicts concerning your house or land
82	Conflicts around access to water
66	Family conflicts
54	Neighbor conflicts
19	Conflicts with the police or military
234	Ethnic conflicts
11	Conflicts with the Administrators
107	Theft
89	Food and provisions (those from UNHCR)
34	Drunkenness, alcoholism
78	Sexual violence or rape
123	Accusations of sorcery or witchcraft
78	Other
47	I don't know/Refused/No response

15. What types of strategies have you heard that people use to resolve these conflicts?

Do not read, circle the responses mentioned

88	Mediation
94	Negotiation
25	Violence / use of force
46	Collaboration / work together with the other party to the conflict
58	Find a compromise
110	Call the police / army
204	Go see the chief, camp administrator, local leader or local authorities
31	File a complaint in court or tribunal, see a judge
11	Church
2	Land Commission
37	Other
0	Nothing
64	Don't know/Refused/No response

16. If you return home, let's say there's someone living in your house or on your property, what would you do?

Do not read, circle the responses mentioned

65	Mediation
140	Negotiation
17	Violence / use of force
48	Collaboration / work together with the other party to the conflict
80	Find a compromise
31	Call the police / army
115	Go see the chief, camp administrator, local leader or local authorities
129	File a complaint in court or tribunal, see a judge
4	Church
1	Land Commission
42	Other
5	Nothing
37	Don't know/Refused/No response

17. Please tell me if you agree or disagree with this statement: I believe that I have the information to resolve my conflicts collaboratively and non-violently?

Circle the response

419	Agree	26	Disagree	25	I don't know/Refused/No response
-----	-------	----	----------	----	----------------------------------

18. Where do you get your information about conflict resolution?

Do not read; Circle the responses mentioned

Encerclez chaque source utilisé	Source
35	Word of mouth / from others
36	Government
55	UNHCR
109	Radio

93	Theater
94	Trainings
6	Televisions
11	Newspapers
1	Video
112	Church/religious sources
27	Family members/people returning from DRC
131	Innate knowledge/natural ability
26	Other
36	Don't know/Refused/no response

Théâtre Participatif/Participatory Theater

Avez- vous déjà suivi le théâtre participatif de SFCG? / Have you seen participatory theatre put on by SFCG/Centre Lokole ?

314	Oui	155	Non	2	Je ne sais pas / refusé / pas de réponse
-----	-----	-----	-----	---	--

SI « NON », LE SONDAGE EST TERMINE, REMERCIEZ LA PERSONNE POUR SON TEMPS. / IF NO, THE SURVEY IS TERMINATED.

SI OUI, MERCI DE CONTINUER AVEC LES QUESTIONS SUIVANTES

Comment avez-vous trouvé la qualité de la représentation théâtrale ?

#	Choice
111	Excellent
201	Good
1	Mediocre
0	Poor
3	Refused / No response

Was the environment open ?

310	Oui	3	Non	3	Je ne sais pas / Refusé / pas de réponse
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Was the dialogue useful?

313	Oui	1	Non	4	Je ne sais pas / Refusé / pas de réponse
-----	-----	---	-----	---	--

Could you say you are more able to manage conflicts collaboratively and non-violently by watching the theatrical spectacle?

306	Oui	1	Non	9	Je ne sais pas / Refusé / pas de réponse
-----	-----	---	-----	---	--

Thank you for your time. End of Study IA

Resident and Returnee Survey

Study 2B – Final study with residents and returnees – DRC

Interview Number		Date (dd/mm/year)	/ /07
Name of researcher		Beginning of interview	
Location		End of interview	

[Interviewer, say the introduction before beginning the interview/survey (please memorize the passage)]

We're carrying out a study of Burundian/Congolese returnees and residents. We're interested to know your thoughts on the sources of information that you use and how you resolve conflicts in your daily life.

May I take 10 minutes of your time now to ask you several questions? Your responses will be confidential and will be used only in the context of this study. You can refuse any question or stop responding to questions at any moment, and there will not be any problem. Can we begin? **(If yes, begin with the study)**

[Instructions to the interviewer – this is not a discussion. We are going to follow a series of questions. Make sure that your respondents understand each question before giving a response. If they do not know the answer, choose the option, "I don't know". If for any reason, they do not want to respond to a question, choose the option "Refused / No response".]

A1 Respondent's sex

370	Male	264	Female
-----	------	-----	--------

A2 Age

315	18-30	319	31+
-----	-------	-----	-----

A3 Have you ever been displaced from your house?

250	Yes	384	No	0	Refused/No response
-----	-----	-----	----	---	---------------------

(For questions 3a and 3B, if the respondent answers yes to question A3, this person will be considered a returnee; if no, this person will be a resident)

If no, go to question 1.

A4 If yes, what was the last area in which you were in refuge? 133 Tanzania, 103 Zambia, 10 Burundi, 1 Angola, 1 Kenya, 1 Mozambique, 1 Puta (?)

A5. When did you return to the DRC? 8% in the 1990's, 92% in the 2000's

A6. How many years were you a refugee? Average 6.6 years

I would like to talk to you about conflicts and how they are resolved...

1 What types of conflicts have you heard about in your community?

DON'T READ, JUST CIRCLE THE RESPONSES GIVEN

298	Land conflicts (conflicts over land or houses)
-----	--

121	Conflicts around water access
156	Family conflicts
158	Neighbor conflicts
40	Conflicts with the police and military
185	Ethnic conflicts
17	Administration conflicts
86	Theft
50	Food and supplies (from UNHCR)
13	Drunkenness/alcoholism
41	Sexual violence/rape
122	Accusations of sorcery or witchcraft
47	Other
47	Don't know/Refused/No response

2 What types of strategies have you heard that people use to resolve conflicts?

NE PAS LIRE, MENTIONNEZ SEULEMENT LES REPONSES DONNEES

142	Mediation
200	Negotiation
60	Violence / use force
64	Collaboration / work together with the other party to the conflict
75	Find a compromise
90	Call the police / army
237	Go to local authorities
84	File a complaint in court/see a judge
46	Consult the church
3	Land Commission
50	Other
38	Nothing
32	Don't know/Refused/No response

If a returnee, ask question 3A and 4A; if a resident, ask question 3B and 4B

3 A - QUESTION RETOURNE: When you returned home, did you have a problem trying to recuperate your land/house?

115	Yes	135	No	0	Don't know/Refused/No response
-----	-----	-----	----	---	--------------------------------

4 A - QUESTION RETOURNE: How did you handle the situation?

DON'T READ, CIRCLE ALL RESPONSES GIVEN

26	Mediation
29	Negotiation
7	Violence / use force
4	Collaboration / work together with the other party to the conflict
12	Find a compromise
5	Call the police / army
30	Go to local authorities

9	File a complaint in court/see a judge
2	Consult the church
0	Land Commission
10	Other
16	Nothing
7	Don't know/Refused/No response

- 3 B – RESIDENT QUESTION: Have you ever had someone come to you and say, “You’re living in my house or you’re occupying my land?”

133	Yes	248	No	3	Don't know/Refused/No response
-----	-----	-----	----	---	--------------------------------

- 4 B - RESIDENT QUESTION: If yes, how did you handle the situation? If no, imagine someone comes to you and says, “You’re living in my house or you’re occupying my land, how would you handle the situation?”

83	Mediation
113	Negotiation
42	Violence / use force
30	Collaboration / work together with the other party to the conflict
82	Find a compromise
28	Call the police / army
92	Go see the Village chief, local authority
47	File a complaint in court/see a judge
12	Consult the church
2	Land Commission
48	Other
24	Nothing
5	Don't know/Refused/No response

5. Please tell me if you agree or disagree with the following statement: “I believe that I have the information to resolve my conflicts collaboratively and nonviolently.”

CIRCLE THE RESPONSE GIVEN

582	Agree	42	Disagree	10	Don't know/Refused/No response
-----	-------	----	----------	----	--------------------------------

6. Where do you get your information about how to resolve conflicts?

DON'T READ, CIRCLE THE RESPONSE GIVEN

Circle each source	Source
187	Word of mouth / from others
44	Government
34	UNHCR
262	Radio
118	Theater
71	Trainings
17	Televisions
36	Newspapers

10	Video
195	Church/religious sources
113	Family members/people returning from DRC
203	Innate knowledge/natural ability
58	Other
40	Don't know/Refused/no response

7. Do you trust at least one of these sources?

566	Yes	44	No	24	I don't know / Refused/No response
-----	-----	----	----	----	------------------------------------

8. If so, which ones?

Circle each source	Source
97	Word of mouth / from others
24	Government
21	UNHCR
185	Radio
94	Theater
50	Trainings
9	Televisions
17	Newspapers
4	Video
138	Church/religious sources
70	Family members/people returning from DRC
159	Innate knowledge/natural ability
25	Other
5	Don't know/Refused/no response

9. Are you familiar with one or more of the following SFCG activities in your community or a neighboring community?

READ THE RESPONSES AND CIRCLE ALL THAT APPLY

83	Conflict Resolution training
70	Community Exchange
99	Listening Club
105	Cultural Festival
66	Football Tournament
298	Participatory Theatre
45	Collaboration Committees
28	Other
169	I don't know any activities
34	Don't know/Refused/No response
19	Program (radio)

10. How often do you listen to the radio?

READ AND CIRCLE ONE RESPONSE

226	Every day or almost every day
-----	-------------------------------

124	Two to six times a week
85	Once a week
24	Less than once a week
173	Never or almost never
2	I don't know/ Refused/No response

If never or almost never, advance to question 16.

11. What stations do you listen to most often?

DON'T READ, JUST CIRCLE THE RESPONSES GIVEN

83	BBC
154	Radio Isanganiro
84	Radio Bonesha
6	RPA
219	Radio Okapi
2	RTG@
104	Radio Mitumba
0	Radio Flash FM Kamanyola
0	Radio rurale de Sange
99	Radio le messenger du peuple d'Uvira
83	RTNC- Uvira
61	Radio Umoja de Baraka
75	Radio Baraka
84	RTNC- Fizi
0	Radio Kahuzi
17	RTNC- Bukavu
40	Radio Maendeleo
50	RCMO - Moba
48	RFI
61	RTP
29	RTNB
14	Vizigiro
20	Digital
14	Salama
32	Other
0	Don't know/Refused/No Response

12. Have you listened to SFCG/Centre Lokolé's radio programmes?

396	Yes	63	No	2	I don't know/Refused/no response
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13. A Which programmes have you listened to?

Entendu parlé de	Emission
274	Wote Tukutane Tena
195	Sisi Watoto

53	En Parler C'est Agir
134	Kesho ni Siku mpya
362	Jirani ni Ndugu
57	Wajenzi wa Amani
35	Génération Grands Lacs
77	Mopila
23	Arbre à Palabre
49	Boyoka pe Biso
18	Tosal'Elango
0	Other (specify)
1	Don't know/Refused/No response

If the respondent does not listen to any of the programmes, go to question 16.

13. B How often do you listen to SFCG/Centre Lokolé's radio programmes? (Use the scale to indicate the responses)

Programme	Every day or almost every day	One or two times per week	One or two times per month	Less than once a month	Never or almost never	Don't know Refused No response
Wote Tukutane Tena	89	104	51	30	0	0
All Others	85	192	69	26	0	1

14. Have you already received information on the repatriation process through this program (Wote)?

268	Yes	5	No	1	I don't know/Refused/No response
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15. Has this program improved your knowledge on how to manage conflicts (Wote)?

265	Yes	9	No	0	I don't know/Refused/No response
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Participatory Theater

16. Have you ever participated/attended a participatory theater performance by SFCG/Centre Lokolé?

287	Yes	345	No	2	Don't know/Refused/No response
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If not, the survey is finished, thank you for your time

If yes, please answer the following questions:

17. How did you find the quality of the theatrical presentation?

#	Choice	Choix
82	Excellent	Excellent
196	Good	Bien
1	Mediocre	Médiocre
2	Poor	Mauvaise
6	Refused / No response	Réfusé / pas de réponse

18. Was the environment created by the performance open?

285	Yes	1	No	1	Don't know/Refused/No response
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19. Was the dialogue created by the performance useful?

285	Yes	1	No	1	Don't know/Refused/No response
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20. Did the performance prepare you to manage conflicts collaboratively and nonviolently?

276	Yes	10	No	1	Don't know/Refused/No response
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Thank you very much for your time.

End of STUDY 2A

Refugee Interviews

Evaluation du Projet PRM – Coté Réfugiés RDC et Burundi

Key Informant	<i>Interview</i>	Date (jj/mm/année)	14 / 08 /08
Interview	<i>Fiche individuelle</i>		
Nom de l'enquêteur	<i>Pacifique NGOMBWA</i>	Début Interview	12: 03'
Nom du lieu	<i>GASORWE/KINAMA</i> <i>BURUNDI</i>	Fin interview	12 : 22'

Enquêteur, dites cette introduction avant d'interviewer (il faut la mémoriser)]

On conduit une étude sur les réfugiés burundais/congolais. Nous nous intéressons à savoir vos avis sur les sources d'information que vous utilisez afin de faire vos choix en tant que réfugié et de savoir ce qui se passe chez vous au Burundi/ en RDC. Nous allons vous poser aussi des questions sur comment vous résolvez les conflits dans votre vie quotidienne.

Puis-je prendre 45 minutes de votre temps maintenant pour vous poser quelques questions ? Vos réponses seront confidentielles et seront utilisées seulement pour le but de cette étude. Vous pouvez refuser de répondre à toute question ou arrêter de répondre aux questions à tout moment et il n'y aura pas de problème si vous le faites. On peut commencer ? (Si oui, continuez avec l'enquête)

[Instructions aux enquêteurs – celle-ci se distingue du questionnaire car effectivement il s'agit d'une discussion. Nous allons suivre une série de questions auxquelles ils/elles vont répondre librement. A la fin, on va préparer un résumé des discussions afin de compléter et trianguler (vérifier) les résultats du questionnaire.]

But: avoir une connaissance plus profonde et descriptive sur les points de vue des réfugiés sur les informations dont ils disposent, les idées sur le processus de rapatriement et les réactions aux et les opinions des activités de SFCG (radio et théâtre).

ENCERCLEZ LA REPONSE

A1 Sexe du répondant	<input type="checkbox"/>	Masculin	<input type="checkbox"/>	Féminin
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A2 Age du répondant	<input type="text" value="50"/>
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A3 Bref description de la personne (réfugié ? role dans le camp ou avec les réfugiés, etc.)

Responsable de sécurité puit d'eau dans le camp. Il organise les activités de puisage et réglemente l'accès au puit. Il est réfugié dans ce même camp.

SI IL S'AGIT D'UN REFUGIE, NOTEZ LE NOMBRE D'ANNEES / SI IL S'AGIT D'UNE AUTRE PERSONNE, ASSUREZ-VOUS D'AVOIR BIEN REMPLI A3 ET COMMENCEZ L'ETUDE.

A4 Nombre d'années en tant que réfugié / Number of years as a refugee

2 years

A5 Province d'origine

Sud -Kivu / Luberizi

Est-ce que les réfugiés sont bien informés sur le processus de rapatriement ? / Are refugees well informed about the repatriation process. Agree or disagree?

Non, l'HCR n'a encore rien dit sur le rapatriement, ni par la radio ni par les affiches.

Non, UNHCR hasn't said anything about repatriation, not on the radio or on posters.

2. Sont-ils bien informé sur les développements de chez moi. / Are they well informed of developments in my home community? Agree or disagree?

Oui, car il y a des réfugiés qui font des petits commerces càd ils achètent des marchandises au Congo pour les revendre ici au camp. Et c'est à partir d'eux que nous avons les informations sur le développement de chez nous.

Yes, because there are refugees who buy goods in Congo then bring them here to sell them in the camp. We get our information from them.

3. D'où est-ce qu'ils tirent leur information sur le rapatriement et les développements de chez vous? Where do you they get their information on repatriation and developments in your home community?

Qu'il a des informations sur le développement du Congo que quand ces commerçants reviennent avec des marchandises ; ils nous apportent aussi des lettres, il y a aussi de fois que nous communiquons par téléphone mais rarement par manque de moyens financier pour approvisionnement.

When the tradesmen come with their merchandise they bring letters also. We also communicate by telephone but this is rare because it is too expensive.

4. Est-ce que ils ont confiance dans ces sources ? / Do they trust these sources ?

OUI, car selon eux ces personnes connaissent bien le milieu avant le refuge et après quelques années, ils doivent voir s'il y a évolution et s'il y a sécurité

Yes, because people know these sources before being refugees for several years, they have seen if there is evolution and security.

Oui, car l'information contenue dans les lettres et ce que disent ceux là qui reviennent du pays, pour moi c'est une information qui vient de la source.

Yes because information is contained in the letters and it tells about what is happening in the country, for me it is informaiton which comes from the source.

5. Si oui, Lesquelles ? / Which ones ?

➤ *Lettres*

➤ *Bouches à oreilles*

➤ *Téléphones*

Letters, word of mouth, telephone

6. Est-ce que les réfugiés écoutent la radio. Si oui, avec quelle fréquence écoutez-vous la radio ? Si non, pourquoi pas à votre avis ? / Do refugees listen to the radio ? If so, how often on average? If not, why not in your opinion?

OUI, presque chaque jour : le matin de 6 heures à 8 heures et le soir, de 17 heures à 20 heures. Puisque [nom] les voit rassembler autour des radios le soir et surtout qu'ils n'ont pas à faire en ce moment là.

Yes, almost every day. In the morning from 6h to 8h, and in the evening from 17h to 20h. I see them gathering around radios in the evening and especially since they do not have much to do there at the moment.

7. Quelles stations de radio écoutent-ils le plus souvent? / Which radio stations do they listen to most often ?

Ils écoutent très souvent les radios suivantes :

They listen very often to the following stations:

- *Isanganiro de 6heures à 7 heures du matin et de 18heures à 20heures le soir*
- *Radio BBC Afrique de 7 heures à 8heures*
- *Radio Kwisera c'est chaque soir de 17heures à 18heures*

8. Est-ce qu'ils écoutent les émissions de SFCG (Studio Ijambo / Centre Lokolé) ? Et l'émission Wote Tukutane Tena ? / Do they listen to SFCG's programs (Studio Ijambo/ Centre Lokolé) ? What about Wote/Icibare?

Oui

Yes

9. Si oui, quelles émissions écoutent-ils ? If so, which ones ? Avec quelle fréquence

Ils écoutent les émissions suivantes :

They listen to the following programs:

- *Wote tukutane tena*
- *Jirani ni ndugu*
- *Sisi watoto*

Ils écoutent ces émissions sur la radio Isanganiro.

They listen to the programs on Radio Isanganiro.

10. En moyenne, avec quelle fréquence écoutez-vous les émissions radiophoniques de SFCG que vous venez de mentionner ? Notamment Wote ? / How often do you listen to the SFCG radio programs you've just mentioned ? Particularly Wote?

Ils ont déjà écouté les émissions suivantes :

They already listen to the following programs :

- *Wote tukutane tena (deux fois par semaine) two times a week*
- *Jirani ni ndugu (presque chaque jour) almost every day*
- *Sisi watoto (une seule fois seulement) one time only*

Ils préfèrent plus jirani ni ndugu à cause de la comédie. Pour les deux autres émissions, ils les écoutent rarement.

They prefer Jirani because of the comedy. For the other two they seldom listen.

**** SI IL/ELLE ECOUTE WOTE, REpondre AUX QUESTIONS 11, 12 ET 13 ****

SINON, ALLEZ DIRECTEMENT A LA QUESTION 14

11. Est-ce que les réfugiés apprennent des informations sur le processus de rapatriement à travers cette émission ? / Do refugees get information on the repatriation process through this program ?

Pas du tout.

Not at all.

12. Est-ce que les réfugiés apprennent des informations sur la situation de chez vous au Burundi/en RDC grâce à cette émission ? / Do refugees gain information on the situation in your home community in Burundi/DRC from this program ?

Pas du tout mais peut être quelques informations sur les chaînes de radio étrangères (BBC, Canal Afrique, ...).

Not at all but maybe from information on the foreign stations (BBC, Canal Afrique, ...)

13. A votre avis, est-ce que l'émission aide les réfugiés à améliorer leurs connaissances dans la gestion des conflits ? Pourquoi ou pourquoi pas? Qu'est-ce qui pourrait aider l'émission à mieux le faire? / In your opinion, does the program help refugees improve their knowledge of conflict resolution? Why or why not? What could help the program better do this?

Oui, parce que l'émission jirani ni ndugu montre comment on peut se comporter quand on est en conflit avec un voisin. Il a même évoqué des conflits que nous vivons ici au camp. Exemple d'un conflit d'accès à l'eau, je m'interpose souvent entre les femmes et les enfants qui se bagarrent pour accéder à l'eau.

Yes because the program Jirani shows how one can behave when one is in conflict with a neighbor. It even evoked conflicts which we live with here in the camp. For example, regarding access to water, I often intervene between women and children who brawl for access to water.

14. De quels types de conflit avez-vous entendu parler dans le camp ou dans votre pays d'origine ? What types of conflict have you heard about in the camps or in your home country?

- *conflit ethnique (très courant entre les banyamulenge et les babembe ainsi que les bafuliru.*
- *Ivresse (Souvent les hommes quand ils sont ivres, ils crient et ils provoquent même les voisins.*
- *conflit d'accès à l'eau*
- *prostitution et adultère.*

Ethnic conflict (between Banyamulenge and the Babembe as well as the Bafuliru), drunkenness (often when men are drunk they shout and provoke the neighbours), access to water, prostitution and adultery.

15. Quels types de stratégies avez-vous entendu que les gens utilisent pour résoudre ces conflits? / What types of strategies have you heard that people use to resolve these conflicts ?

Pour résoudre le conflit dans le camp, il y a toute une procédure à suivre :

D'abord on commence avec le chefs d'avenues, puis les chefs des quartiers, puis la police du camp.

Et si le conflit perdure, c'est le tribunal de Muhinga qui tranche en dernier mais cela n'est jamais arrivé.

To solve conflict in the camp there is a procedure to follow : initially one starts with the chefs d'avenues, then the chefs des quartiers, then the camp police. And if the conflict continues, it is the Muhinga court which comes in last but that has not happened yet.

16. Si, vous retournez chez vous, disons qu'il y a quelqu'un qui vit dans votre maison ou dans votre parcelle, qu'est-ce que vous feriez? En général, qu'est-ce que les réfugiés feraient ? / When you return home, let's say there's someone living in your house or on your property, what would you do ? / In general, what would refugees do ?

Pour moi, c'est de lui expliquer d'abord qu'il faut qu'il libère ma maison, en cas de résistance, je fais recours à la police ou au tribunal ou encore au Chef de cité.

For me, I would explain initially to him [a squatter] why I need my house then, if he resists, I would go to the police or to the court or again to the Chef de cité.

17. Est-ce que vous croyez que les réfugiés ont l'information pour résoudre leurs conflits d'une façon collaborative et non-violente? / Do you believe that refugees have the information to resolve their conflicts collaboratively and non-violently ?

Pas du tout, on peut croire apparemment que les bafuliru, Babembe s'entendent avec les banyamulenge. Il propose que des rencontres ou activités soient organisées par le comité de camp pour éviter ces discriminations et de ce fait favoriser le rapprochement.

Not at all, they can think obviously that the Bafuliru, Babembe agree with Banyamulenge. He said that meetings or activities are organized by the camp committee to avoid these discriminations and in favour of rapprochement.

18. Si oui, d'où est-ce qu'ils tirent leurs informations sur comment résoudre les conflits ? If so, Where do they get your information on how to resolve conflicts?

Ce sont les sages du camp qui après des conflits intenses, prennent le courage de réunir les parties en conflits pour une médiation.

It is the wise people in the camp who, after intense conflicts, have the courage to unite parties in conflicts for mediation.

19. Est-ce que la troupe théâtrale de SFCG est venu à ce camp ? Et est-ce que les gens ont assisté aux spectacles ? / Did SFCG's theater troupe come to this camp ? Did people participate/attend the performances ?

OUI, il avait plus des femmes et des enfants qu'aux hommes. Les hommes étaient méfiants.

Yes, it was more for women and children than men. Men were wary.

SI NON, LE SONDAGE EST TERMINE, MERCI POUR VOTRE TEMPS

SI OUI, DISCUTER CES QUATRE QUESTIONS AU NIVEAU GENERAL (c'est-à-dire, en moyenne, comment les réfugiés ont trouvé les spectacles)

20. Qu'est-ce que les réfugiés ont pensé de la qualité de la représentation théâtrale, en générale ? Qu'est-ce qu'on pourrait améliorer ? / What did refugees think of the quality of the performance in general? What could be improved?

La qualité était bonne, les acteurs par la comédie touchaient les vrais problèmes du camp. Exemple de la sorcellerie, de la prostitution, et du problème d'accès à l'eau ; il y a aussi le conflit ethnique. Il est donc préférable selon moi, d'accentuer les spectacles dans le camp.

The quality was good, the actors got to the true problems in the camp, for example, sorcery, prostitution, access to water, ethnic conflict. It is preferable to focus on the spectacles in the camp.

21. Ont-ils pensé que L'environnement crée par le spectacle, avait été ouvert ? Pourquoi ou pourquoi pas ? Qu'est-ce qu'ils ont pensé de plus de l'environnement créé ? / Did they think that the environment created by the performance open? What else did they think about the environment created ?

Oui, moi j'ai vu des spectateurs intervenir pendant le spectacle.(il n'avait pas vraiment assisté attentivement)

Yes, I saw spectators taking part during the performance.

22. Le dialogue créé par le spectacle était-il utile pour eux ? Si oui, pourquoi (quels sont les aspects qui ont fait que le spectacle aie eu utile ? Sinon, quels sont les choses qui aurait pu rendre le spectacle plus utile ? / Was the dialogue created by the performance useful for them ? If so, why or what made it so? If no, what might have made it more useful?

Voire question 21

See question 21

23. Les réfugiés sentent-ils mieux préparé à gérer les conflits de façon collaborative et sans violence grâce à ce spectacle du théâtre participatif ? Si oui, pourquoi à votre avis (grace à quels aspects) ? Sinon, qu'est-ce qu'ils ont besoin de savoir ou que pourrait faire le théâtre afin qu'ils se sentent préparé ? / Do refugees feel better prepared to manage their conflicts after the participatory theatre performance ? If yes, why do you think (because of which aspects) ? If not, what do they still need to know or what can the theater do so that they fell prepared ?

OUI, parce que les thèmes développés dans le théâtre était le reflet des problèmes vécus dans le camp, nous nous sommes retrouvé dans ce cas joué

Exemple :

- *Conflit d'accès à l'eau*
- *Le conflit relatif à la prostitution*
- *Le conflit ethnique*

Yes, because the themes developed in the theater reflect the problems in the camp. We saw, for example, access to water, prostitution, ethnic conflict covered.

Merci pour votre temps. / Thank you for your time

Fin ENQUETE / End of Study

Evaluation du Projet PRM – Coté Réfugiés RDC et Burundi

Focus Groupe ou Key Informant Interview?	Interview	Date (jj/mm/année)	05 / 09 /08
Nom de l'enquêteur	Pacifique NGOMBWA	Début Interview	11 : 30'
Nom du lieu	Kala/ ZAMBIE à Kawambwa	Fin interview	13 : 30'

[Enquêteur, dites cette introduction avant d'interviewer (il faut la mémoriser)]

On conduit une étude sur les réfugiés burundais/congolais. Nous nous intéressons à savoir vos avis sur les sources d'information que vous utilisez afin de faire vos choix en tant que réfugié et de savoir ce qui se passe chez vous au Burundi/ en RDC. Nous allons vous poser aussi des questions sur comment vous résolvez les conflits dans votre vie quotidienne.

Puis-je prendre 45 minutes de votre temps maintenant pour vous poser quelques questions ? Vos réponses seront confidentielles et seront utilisées seulement pour le but de cette étude. Vous pouvez refuser de répondre à toute question ou arrêter de répondre aux questions à tout moment et il n'y aura pas de problème si vous le faites. On peut commencer ? (Si oui, continuez avec l'enquête)

[Instructions aux enquêteurs – celle-ci se distingue du questionnaire car effectivement il s'agit d'une discussion. Nous allons suivre une série de questions auxquelles ils/elles vont répondre librement. A la fin, on va préparer un résumé des discussions afin de compléter et trianguler (vérifier) les résultats du questionnaire.]

But: avoir une connaissance plus profonde et descriptive sur les points de vue des réfugiés sur les informations dont ils disposent, les idées sur le processus de rapatriement et les réactions aux et les opinions des activités de SFCG (radio et théâtre).

ENCERCLEZ LA REPONSE

A1 Sexe du répondant

1	Masculin	0	Féminin
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A2 Age du répondant

42 ans

A3 Bref description de la personne (réfugié ? role dans le camp ou avec les réfugiés, etc.)

Responsable adjoint dans le camp de Kala et pendant cette étude il fait parti de l'équipe GBV (Gender Base Violence dans le camp de Kala). Il organise avec son équipe GBV les séances de sensibilisation sur le genre et VHI/ SIDA pour les femmes et filles et les violences faites aux femmes.

Responsible for GBV (Gender Base Violence) team in the Kala camp. With his GBV team, he organizes GBV sessions on the sensitization and management of VHI / AIDS for women and girls and violence against women.

SI IL S'AGIT D'UN REFUGIE, NOTEZ LE NOMBRE D'ANNEES / SI IL S'AGIT D'UNE AUTRE PERSONNE, ASSUREZ-VOUS D'AVOIR BIEN REMPLI A3 ET COMMENCEZ L'ETUDE.

A4 Nombre d'années en tant que réfugié / Number of years as a refugee

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A5 Province d'origine

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A1 Combien de personnes ?

A2 Nombre d'hommes / de femmes ?

A3 Province d'origine (ex. 3/8 du Sud Kivu, 5/8 du Katanga) ?

A4 Nombre d'années au total en tant que réfugiés ?

1. Est-ce que les réfugiés sont bien informés sur le processus de rapatriement ? / Are refugees well informed about the repatriation process. Agree or disagree?

OUI, ils sont informés parce que à travers des délégations constituées par des autorités politico administratives, des chefs coutumiers venant de la RDC, il reçoit des nouvelles ou informations sur le processus de rapatriement.

Yes they are informed because, through delegations coming from DRC (administrative authorities and chiefs), they receive news or information on the process of repatriation. They are quite informed on the developments at home.

2. Sont-ils bien informé sur les développements de chez moi. / Are they well informed of developments in my home community? Agree or disagree?

Oui mais ils n'ont pas assez d'informations.

Yes but they do not have enough information..

3. D'où est-ce qu'ils tirent leur information sur le rapatriement et les développements de chez vous? Where do you they get their information on repatriation and developments in your home community?

Les sources d'informations sont les téléphones, lettres mais la principale c'est cette délégation des autorités qui viennent de la RDC comme signalé à la première question.

The information sources are the telephone and letters but mainly the delegations of authorities that come from DRC as mentioned in the first question.

4. Est-ce que ils ont confiance dans ces sources ? / Do they trust these sources ?

Oui, Ils ont confiance à 60% des informations qu'ils reçoivent des gens qui viennent du pays (RDC).

Yes, they have trust in 60% of the information which they receive from people who come from DRC.

5. Si oui, Lesquelles ? / Which ones ?

De Bouche à oreilles, autorités politico- administratives, téléphone, lettres...

Word of mouth, administrative authorities, telephone, letters

6. Est-ce que les réfugiés écoutent la radio. Si oui, avec quelle fréquence écoutez-vous la radio ? Si non, pourquoi pas à votre avis ? / Do refugees listen to the radio ? If so, how often on average ? If not, why not in your opinion?

OUI, ils écoutent la radio seulement le soir entre 18h et 21h dans la famille. Chaque soir il est possible de voir les membres de famille (papa, maman et les enfants) devant leur maison non seulement ils attendent recevoir à manger mais aussi suivent par occasion radio.

Yes, they listen to the radio in the evening between 18h and 21h with the family. Each evening it is possible to see the members of the family (father, mother, children) in front of their house waiting to eat and also listening to the radio.

7. Quelles stations de radio écoutent-ils le plus souvent? / Which radio stations do they listen to most often ?

Ils écoutent les radios suivantes : They listen to the following :

1. Zambia One

2. *BBC*
3. *Voix d'Allemagne*

8. Est-ce qu'ils écoutent les émissions de SFCG (Studio Ijambo / Centre Lokolé) ? Et l'émission Wote Tukutane Tena ? / Do they listen to SFCG's programs (Studio Ijambo/ Centre Lokolé) ? What about Wote/Icibare?

Non, il n'a jamais suivi les émissions du Centre LOKOLE car selon lui aucune radio ne diffuse celles-ci.

No, he followed the programs but no radio station broadcasts them here.

9. Si oui, quelles émissions écoutent-ils ? If so, which ones ? Avec quelle fréquence

Non applicable

10. En moyenne, avec quelle fréquence écoutez-vous les émissions radiophoniques de SFCG que vous venez de mentionner ? Notamment Wote ? / How often do you listen to the SFCG radio programs you've just mentioned? Particularly Wote?

Non applicable

**** SI IL/ELLE ECOUTE WOTE, REpondre AUX QUESTIONS 11, 12 ET 13 **
SINON, ALLEZ DIRECTEMENT A LA QUESTION 14**

11. Est-ce que les réfugiés apprennent des informations sur le processus de rapatriement à travers cette émission ? / Do refugees get information on the repatriation process through this program ?

Non applicable / Not applicable

12. Est-ce que les réfugiés apprennent des informations sur la situation de chez vous au Burundi/en RDC grâce à cette émission ? / Do refugees gain information on the situation in your home community in Burundi/DRC from this program ?

Non applicable / Not applicable

13. A votre avis, est-ce que l'émission aide les réfugiés à améliorer leurs connaissances dans la gestion des conflits ? Pourquoi ou pourquoi pas? Qu'est-ce qui pourrait aider l'émission à mieux le faire? / In your opinion, does the program help refugees improve their knowledge of conflict resolution? Why or why not? What could help the program better do this?

Non applicable / Not applicable

DITES « Maintenant, je voudrais vous parler des conflits et comment ils sont résolus. » / I would like to talk to you about conflicts and how they are resolved.

14. De quels types de conflit avez-vous entendu parler dans le camp ou dans votre pays d'origine ?
What types of conflict have you heard about in the camps or in your home country?

Conflit lié à la distribution des vivres c'est-à-dire que lors de la distribution, il y a ceux qui reçoivent des quantités supérieures par rapport aux autres ; Cela crée des mésententes entre les réfugiés en disant qu'il y a ceux qui sont plus privilégiés que les autres

Sorcellerie mais avec faible fréquence

Conflict about distribution of food and provisions, there are those who receive more than others, which creates disagreements between the refugees who say that some are more privileged than others.

Sorcery but with less frequency.

15. Quels types de stratégies avez-vous entendu que les gens utilisent pour résoudre ces conflits? /
What types of strategies have you heard that people use to resolve these conflicts ?

Les réfugiés font recours au comité de camp pour résoudre leurs conflits.

The refugees go to camp committees to resolve conflicts.

16. Si, vous retournez chez vous, disons qu'il y a quelqu'un qui vit dans votre maison ou dans votre parcelle, qu'est-ce que vous feriez? En général, qu'est-ce que les réfugiés feraient ? / When you return home, let's say there's someone living in your house or on your property, what would you do? / In general, what would refugees do?

La solution c'est de recourir aux chefs de quartiers ; voire l'administrateur du territoire si possible. Mais aussi la justice pourrait faire son travail c'est à dire aller au tribunal.

The solution is to resort to chiefs de quartiers, see the territory administrator if possible. But also justice can be found by going to court.

17. Est-ce que vous croyez que les réfugiés ont l'information pour résoudre leurs conflits d'une façon collaborative et non-violente? / Do you believe that refugees have the information to resolve their conflicts collaboratively and non-violently ?

Oui, il y a des séminaires de formation qui sont organisés dans le camp portant sur les thèmes de réconciliation. Le projet « Messenger de la paix » organise aussi des poèmes et danses pour les jeunes et les enfants.

Yes, there are training seminars in the camp on the topic of reconciliation. The 'Messenger de la paix' project organizes also poems and dance for young people and children.

18. Si oui, d'où est-ce qu'ils tirent leurs informations sur comment résoudre les conflits ? If so, where do they get your information on how to resolve conflicts?

A travers ces séminaires organisées par différentes ONG, du HCR et du projet « Messenger de la paix ».

Through seminars organized by different NGOs, from UNHCR and the 'Messenger de la paix' project.

19. Est-ce que la troupe théâtrale de SFCG est venu à ce camp ? Et est-ce que les gens ont assisté aux spectacles ? / Did SFCG's theater troupe come to this camp? Did people participate/attend the performances?

OUI, c'est une seule fois que nous avons vu venir la troupe théâtrale de SFCG au camp et la participation était effective car c'était une nouveauté pour les réfugiés.

Yes, we only saw the SFCG theater in the camp once and the participation was effective because it was a novelty for the refugees.

SI NON, LE SONDAGE EST TERMINE, MERCI POUR VOTRE TEMPS

SI OUI, DISCUTER CES QUATRE QUESTIONS AU NIVEAU GENERAL (c'est-à-dire, en moyenne, comment les réfugiés ont trouvé les spectacles)

20. Qu'est-ce que les réfugiés ont pensé de la qualité de la représentation théâtrale, en générale ? Qu'est-ce qu'on pourrait améliorer ? / What did refugees think of the quality of the performance in general? What could be improved?

Notre enquête pense que la qualité de la représentation du théâtre était bonne car elle véhiculait un message de Paix, de rapatriement (retour) et le développement du pays. Sauf que quelques uns doutaient de leur situation économique et sécuritaire une fois rentrer chez eux.

The quality of the presentation was good because it conveyed a message of peace, repatriation, and the development of the country. Except that several people are in doubt about their own economic situation and safety when they return home.

21. Ont-ils pensé que L'environnement crée par le spectacle, avait été ouvert ? Pourquoi ou pourquoi pas ? Qu'est-ce qu'ils ont pensé de plus de l'environnement créé ? / Did they think that the environment created by the performance open? What else did they think about the environment created ?

N'a pas répondu en disant qu'il n'avait pas posé de questions aux participants.

Did not respond, he didn't pose the question to participants.

22. Le dialogue créé par le spectacle était-il utile pour eux ? Si oui, pourquoi (quels sont les aspects qui ont fait que le spectacle aie eu utile ? Sinon, quels sont les choses qui aurait pu rendre le spectacle plus utile ? / Was the dialogue created by the performance useful for them ? If so, why or what made it so? If no, what might have made it more useful?

*N'a pas répondu en disant qu'il n'avait pas posé de questions aux participants.
Did not respond, he didn't pose the question to participants.*

23. Les réfugiés sentent-ils mieux préparé à gérer les conflits de façon collaborative et sans violence grâce à ce spectacle du théâtre participatif ? Si oui, pourquoi à votre avis (grâce à quels aspects) ? Sinon, qu'est-ce qu'ils ont besoin de savoir ou que pourrait faire le théâtre afin qu'ils se sentent préparé ? / Do refugees feel better prepared to manage their conflicts after the participatory theatre performance ? If yes, why do you think (because of which aspects)? If not, what do they still need to know or what can the theater do so that they felt prepared?

*OUI, l'enquête dit que le slogan « Jirani ni ndugu » est devenu célèbre dans le camp et nombreux réfugiés font usage de certains passages ou messages appris lors de la représentation de théâtre. Il dit que ce théâtre a montré un cas de comportement à afficher face à un conflit ou un problème : une fois si la maison d'un réfugié est occupée par une tierce personne.
Yes, the slogan 'Jirani ni ndugu' became famous in the camp and many refugees quoted certain passages or messages from the theatre. They said that the theater showed how to behave about a conflict or a problem if the house of a refugee is occupied by a third party.*

Merci pour votre temps. / Thank you for your time

Fin ENQUETE / End of Study

Refugee Focus Groups

Evaluation du Projet PRM – Coté Réfugiés RDC et Burundi

Focus Groupe ou Key Informant Interview?	Focus Group	Date (jj/mm/année)	19/08 /08
Nom de l'enquêteur	Pacifique NGOMBWA	Début Interview	15h00
Nom du lieu	Camp de Lugufu- Tanzania	Fin interview	17h00

[Enquêteur, dites cette introduction avant d'interviewer (il faut la mémoriser)]

On conduit une étude sur les réfugiés burundais/congolais. Nous nous intéressons à savoir vos avis sur les sources d'information que vous utilisez afin de faire vos choix en tant que réfugié et de savoir ce qui se passe chez vous au Burundi/ en RDC. Nous allons vous poser aussi des questions sur comment vous résolvez les conflits dans votre vie quotidienne.

Puis-je prendre 45 minutes de votre temps maintenant pour vous poser quelques questions ? Vos réponses seront confidentielles et seront utilisées seulement pour le but de cette étude. Vous pouvez refuser de répondre à toute question ou arrêter de répondre aux questions à tout moment et il n'y aura pas de problème si vous le faites. On peut commencer ? (Si oui, continuez avec l'enquête)

[Instructions aux enquêteurs – celle-ci se distingue du questionnaire car effectivement il s'agit d'une discussion. Nous allons suivre une série de questions auxquelles ils/elles vont répondre librement. A la fin, on va préparer un résumé des discussions afin de compléter et trianguler (vérifier) les résultats du questionnaire.]

But: avoir une connaissance plus profonde et descriptive sur les points de vue des réfugiés sur les informations dont ils disposent, les idées sur le processus de rapatriement et les réactions aux et les opinions des activités de SFCG (radio et théâtre).

ENCERCLEZ LA REPONSE

1	Masculin	2	Féminin
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A1 Sexe du répondant

A2 Age du répondant

A3 Bref description de la personne (réfugié ? role dans le camp ou avec les réfugiés, etc.)

SI IL S'AGIT D'UN REFUGIE, NOTEZ LE NOMBRE D'ANNEES / SI IL S'AGIT D'UNE AUTRE PERSONNE, ASSUREZ-VOUS D'AVOIR BIEN REMPLI A3 ET COMMENCEZ L'ETUDE.

ECRIRE LA REPONSE

A5 Province d'origine

POUR LES FOCUS GROUPES :

A1	Combien de personnes ?	20 personnes
A2	Nombre d'hommes / de femmes ?	10 femmes et 10 hommes
A3	Province d'origina (ex. 3/8 du Sud Kivu, 5/8 du Katanga) ?	Territoire de Fizi
A4	Nombre d'années au total en tant que réfugiés ?	Entre 4 et 11 ans

1. Est-ce que les réfugiés sont bien informés sur le processus de rapatriement ? / Are refugees well informed about the repatriation process. Agree or disagree?

Oui ils sont suffisamment informés sur ce processus de rapatriement par le Centre d'enregistrement, le comité de camp et le HCR avec l'appui de Word Vision. Il y a des affiches dans le camp et d'autres sont distribués pour informer les réfugiés de ce processus. Il y a aussi le feuillet d'information du HCR qui parle du rapatriement.

Yes they are sufficiently counseled on the process of repatriation by the Registration Center, the camp committee and UNHCR with the support of Word Vision. There are posters in the camp and others are distributed to inform the refugees of this process. There is also information from UNHCR which speaks about repatriation.

2. Sont-ils bien informé sur les développements de chez moi. / Are they well informed of developments in my home community. Agree or disagree?

Oui par deux délégations provenant de la RDC dont celle conduite par l'Administrateur de territoire de Fizi et d'Uvira et l'autre par le Gouverneur de province du Sud- Kivu dans le cadre de la sensibilisation des réfugiés au retour au pays. Dans ces deux délégations, il y avait aussi des réfugiés qui sont déjà réinstallés dans leurs milieux d'origine pour servir d'exemple à la réinsertion réussit.

Yes by two delegations coming from the DRC – one led by the Fizi and Uvira Territory Administrator and the other by the Governor of Kivu South province within the framework of the sensitizing of the refugees to return home. In these two delegations, there were also refugees who have already returned to their place of origin to be used as examples of successful reintegration.

D'où est-ce qu'ils tirent leur information sur le rapatriement et les développements de chez vous? Where do you they get their information on repatriation and developments in your home community?

Les réfugiés disent qu'ils tirent l'information à la radio, précisément sur OKAPI, RTNC- Kinshasa, Kahuzi, RTGEA, Isanganiro, Kwizera, et le HCR. De bouche à oreille précisément à travers une groupe de réfugiés qui se sont redus à Uvira et Fizi (mission go and see) pour se rendre compte des conditions d'accueil des réfugiés.

The refugees say that they draw information from the radio, precisely on OKAPI, RTNC - Kinshasa, Kahuzi, RTGEA, Isanganiro, Kwizera, and UNHCR, through word of mouth and through a group of

refugees who have returned to Uvira and Fizi (go and see mission) to understand the conditions of reception for refugees back home.

4. Est-ce que ils ont confiance dans ces sources ? / Do they trust these sources ?

Les participants disent Oui, parce que ce contact avec ces personnes qui sont déjà réinsérées les prouvent que le milieu est déjà vivable et dans ces délégations il y a certains qui ont amené des lettres ou messages aux réfugiés rencontrés dans le camp. Pour la délégation GO AND SEE, les réfugiés disent qu'elle leur permet de poser des questions sur les conditions d'accueil dans leurs milieux d'origine respectifs.

Pour les radios, ils ont confiance à 50% surtout s'ils s'agit des politiciens qui parlent.

The participants say yes, because this contact with these people who are already reintegrated prove to them that their surroundings are livable and in these delegations there are some who brought letters or messages to the refugees in the camp. For go and see missions, the refugees say that it enables them to raise questions about the conditions of reception in their respective places of origin. For the radios, they have 50% trust especially if it is politicians who speak.

5. Si oui, Lesquelles ? / Which ones ?

Radios OKAPI, RTNC- Kinshasa, Kahuzi, RTGEA, Isanganiro, Kwizera, HCR et les délégations pour des visites. And the delegations for the visits.

6. Est-ce que les réfugiés écoutent la radio. Si oui, avec quelle fréquence écoutez-vous la radio ? Si non, pourquoi pas à votre avis ? / Do refugees listen to the radio ? If so, how often on average ? If not, why not in your opinion ?

Oui à une chaque fois seulement qu'ils ne connaissent pas le programme de diffusion.

Yes, they don't know the program.

7. Quelles stations de radio écoutent-ils le plus souvent ? / Which radio stations do they listen to most often ?

Radios OKAPI, RTNC- Kinshasa, Kahuzi, RTGEA, Isanganiro, Kwizera. Parmi ces radios, il y a la radio Okapi, Isanganira et Kwizera qui sont les plus écoutées. Pour la radio Okapi, les informations les plus intéressantes qui attirent les réfugiés selon eux sont les débats dans l'émission « dialogue inter congolais » ou ils suivent les nouvelles récentes du pays et encore parce que cette émission fait quelque peu le parcours de tout le pays. Pour les deux radios Burundaises, les réfugiés disent qu'elles sont intéressantes par le fait qu'ils y tirent les nouvelles du Burundi et la musique. Ces déclarations ci-haut concernent les hommes. Les femmes par contre disent qu'elles sont moins intéressées à écouter la radio et pensent que la radio c'est pour les hommes. Sur 10 femmes de ce groupe de travail, cinq disent qu'elles n'ont pas de radios chez elle.

Radios OKAPI, RTNC- Kinshasa, Kahuzi, RTGEA, Isanganiro, Kwizera. Among these radio stations, radio Okapi, Isanganira and Kwizera are most listened to. For radio Okapi, the information that is most interesting to refugees is the debate in the program "dialogues inter Congolese" or they follow the recent news of the country and again because this program somewhat goes around the country. For the two Burundian radios, the refugees say that they are interested in the fact that they draw the Burundian news and music. These declarations are of concern to the men. The women on the other hand say that they are less interested in listening to the radio and think that the radio is for men. Of 10 women in this focus group, five say that they do not have radios at their houses.

8. Est-ce qu'ils écoutent les émissions de SFCG (Studio Ijambo / Centre Lokolé) ? Et l'émission Wote Tukutane Tena ? / Do they listen to SFCG's programs (Studio Ijambo/ Centre Lokolé) ? What about Wote/Icibare?

Oui Yes

9. Si oui, quelles émissions écoutent-ils ? If so, which ones ? Avec quelle fréquence

Les participants disent qu'ils écoutent les émissions de SFCG précisément Jirani ni ndugu, Wote tukutane tena et Sisi watoto.

The participants said that they listen to SFCG programs, especially Jirani ni ndugu, Wote tukutane tena and Sisi watoto.

10. En moyenne, avec quelle fréquence écoutez-vous les émissions radiophoniques de SFCG que vous venez de mentionner ? Notamment Wote ? / How often do you listen to the SFCG radio programs you've just mentioned ? Particularly Wote?

Ils dissent qu'ils écoutent les émissions de SFCG presque chaque fois surtout l'émission radiophonique Jirani ni ndugu. Ils disent qu'ils écoutent l'émission « Wote tukutane tena » quelquefois. Jirani ni ndugu est plus écoutée puisqu'il y a des comédies qui les font rire et c'est pour cette raison qu'elle est plus écoutée. Les femmes disent qu'elles connaissent plus le programme de diffusion de cette émission et c'est pourquoi elles ne la ratent pas. En outre, comme les enfants préfèrent aussi cette émission Jirani ni ndugu, ils ne manquent jamais à rappeler leurs mamans le programme ou l'heure de diffusion.

They said that they listen to SFCG programs almost each time especially the radio broadcast Jirani ni ndugu. They say that they listen to the emission "Wote tukutane tena" sometimes. They listen to Jirani ni ndugu since it is a comedy which makes them laugh and for this reason it is listened to. The women say that they know the program better and this is why they do not miss it. Moreover, since the children also prefer the Jirani ni ndugu program, they never fail to tell their mothers when the program is on or the time it is broadcast.

**** SI IL/ELLE ECOUTE WOTE, REpondre AUX QUESTIONS 11, 12 ET 13 ****

SINON, ALLEZ DIRECTEMENT A LA QUESTION 14

11. Est-ce que les réfugiés apprennent des informations sur le processus de rapatriement à travers cette émission ? / Do refugees get information on the repatriation process through this program?

Oui seulement qu'ils la suivent quelques fois mais ils disent qu'ils sont informés par cette émission sur les services disponibles lors de leurs arrivés chez eux : par exemple le Kit `a leur remettre lors de l'arrivé, le service de soins médicaux, le service d'appui à l'éducation par AIDES seulement qu'ils ont dit qu'ils ne sont très rassuré que cela se fait effectivement.

Yes only that they follow it sometimes but they say that they are informed by this program on the services available at the time of their arrival: for example the Kit given to them at the time of arrival, the medical services, the support service and education by AIDES only which they said that they are very reassured only that is done effectively.

12. Est-ce que les réfugiés apprennent des informations sur la situation de chez vous au Burundi/en RDC grâce à cette émission ? / Do refugees gain information on the situation in your home community in Burundi/DRC from this program ?

Presque pas. Les hommes disent que les informations qu'ils reçoivent par cette émission ne parlent pas de situation politique de leur pays. Pour les quelques informations reçues par cette émission, rien ne leur rassure que si une fois ils retournaient il n'y aura plus les guerres.

Almost not. The men say that information that they receive through this program does not speak about the political situation of their country. For some information received from this program, nothing reassures them that if they return home, there will be no more war.

13. A votre avis, est-ce que l'émission aide les réfugiés à améliorer leurs connaissances dans la gestion des conflits ? Pourquoi ou pourquoi pas ? Qu'est-ce qui pourrait aider l'émission à mieux le faire ? / In your opinion, does the program help refugees improve their knowledge of conflict resolution ? Why or why not? What could help the program better do this?

Ils dissent qu'elle les aide à mieux comprendre même certaines difficultés. 2 femmes disent que grâce à cette émission, elles ont compris que le problème de parcelle n'est pas un problème impossible à recoudre et ensuite comprendre que les autorités locales peuvent les aider à trouver solution aux problèmes de terre, champ ou parcelles.

They said that it helps them to better understand even certain difficulties. 2 women said that thanks to this program, they understood that a property problem is not impossible to solve and to understand that the local authorities can help them to find a solution to land or property conflicts.

*****DITES « *Maintenant, je voudrais vous parler des conflits et comment ils sont résolus.* » / I would like to talk to you about conflicts and how they are resolved.

14. De quels types de conflit avez-vous entendu parler dans le camp ou dans votre pays d'origine ?
What types of conflict have you heard about in the camps or in your home country?

Dans le camp:

- *Sorcellerie*
- *Jalousie*
- *Vol*
- *Ethnique mais à faible intensité*

Dans le milieu de retour :

- *Ethnique entre les Banyamulenge et les autres tribus*
- *Conflit de parcelles avec une grande intensité*
- *Conflit de famille : conflit entre frères et sœurs sur l'héritage*
- *Vol dans les maisons.*

In the camp: Sorcery, Jealousy, Theft, Ethnic but with low intensity. In the place of return: Ethnic between Banyamulenge and the other tribes, Land conflict with a great intensity, Family conflict between brothers and sisters about heritage, theft in the houses.

15. Quels types de stratégies avez-vous entendu que les gens utilisent pour résoudre ces conflits? /
What types of strategies have you heard that people use to resolve these conflicts ?

Les réfugiés disent qu'ils ont entendu que les parties en conflit commencent par des bagarres puis finissent par être assistés par les voisins d'abord puis les chefs de quartiers donc la médiation. Il arrive que les parties en conflit font recours à la Police mais de moins en moins.

Les femmes disent qu'elles font quelquefois recours aux Pasteurs et Prêtres si elles sont de la même église que l'autre partie en conflit.

Dans le camp, les réfugiés disent qu'ils font recours aux chefs de quartiers dans le camp et finissent par se rendre au comité de camp et à la police qui fait la sécurité du camp et dans le cas contraire les parties se réfèrent au tribunal de Kigoma.

The refugees say that they heard that the parties in conflict start with brawls then finish by being assisted by the neighbors then the chiefs de quartiers through mediation. It happens that the parties in conflict have recourse to the Police force less and less. Women say sometimes that they have recourse to the Pastors and Priests if they are from the same church as the other party in conflict. Refugees say that they have recourse to the chiefs de quartiers in the camp and end up going to the camp committee and to the police force, which is in charge of safety in the camp, and in cases that can't be resolved the parties are referred to the court of Kigoma.

16. Si, vous retournez chez vous, disons qu'il y a quelqu'un qui vit dans votre maison ou dans votre parcelle, qu'est-ce que vous feriez? En général, qu'est-ce que les réfugiés feraient ? / When you return home, let's say there's someone living in your house or on your property, what would you do? / In general, what would refugees do?

Les réfugiés hommes disent qu'ils peuvent le chasser dans la maison par force ou aller la police en cas de résistance mais 8 femmes disent que si celui qui occupe cette maison accepte de la quitter et qu'il n'a pas ou aller se faire loger, il y a lieu de lui donner un délai au cours duquel il va la libérer encore accepter de loger avec lui dans cette maison en attendant qu'il trouve ou aller se faire loger.

Male refugees say that they would drive the person out of the house by force or to go the police in the case of resistance but 8 women said that if the person occupying the house agrees to leave it and that the person doesn't have anywhere to go to live, it is possible to allow them time to get ready to leave and find another place to live.

17. Est-ce que vous croyez que les réfugiés ont l'information pour résoudre leurs conflits d'une façon collaborative et non-violente? / Do you believe that refugees have the information to resolve their conflicts collaboratively and non-violently ?

Ils disent qu'ils ont l'information pour résoudre le conflit par ce qu'ils ont suivi plusieurs formations dans le camp précisément dans le domaine de violences faites aux femmes, de comment vivre dans la paix avec les voisins. La cellule GBV (Gender Base Violence) organise beaucoup de formation pour aider les femmes à mieux vivre dans leurs ménages respectifs. Il y a aussi des formations pour les hommes qui tout en apprenant les métiers (agriculture, production des œuvres d'arts) ils apprennent aussi comment s'organiser avec les autres ou collègues pour promouvoir l'entrepreneuriat.

They say that they have information to solve the conflict because they have taken training in the camp precisely in the area of violence against women and of how to live in peace with the neighbors. The GBV (Gender Based Violence) group organizes a lot of training to help women live well in their households. There is also training for the men who while learning the trades (agriculture, production of the works of art) they also learn how to organize with others or colleagues to promote entrepreneurship.

18. Si oui, d'où est-ce qu'ils tirent leurs informations sur comment résoudre les conflits ? If so, Where do they get your information on how to resolve conflicts?

A la radio (dans les émissions Jirani ni ndugu et wote tukutane tena) par les formations ou séminaires, les contacts avec les autres réfugiés. Il y a aussi une troupe de théâtre de la radio locale de Lugufu qui quelquefois joue le spectacle sur les aspects qui sont à la base des conflits : par exemple les conflits d'accès à l'eau, la prostitution, ... Il y a aussi des organisations de production des œuvres d'art non seulement pour la production des œuvres d'art mais aussi elles privilégient les actions de vie professionnelles.

They get information on the radio (in the Jirani nor ndugu and Wote tukutane tena programs), through training or seminars and through contact with the other refugees. There is also a theatre company of the local radio of Lugufu which sometimes puts on spectacles about issues which are at the base of the conflicts: for example conflicts around access to water, prostitution... There are also arts organizations not only for the production of the works of art but also they privilege the professional actions of life.

19. Est-ce que la troupe théâtrale de SFCG est venu à ce camp ? Et est-ce que les gens ont assisté aux spectacles ? / Did SFCG's theater troupe come to this camp? Did people participate/attend the performances?

Oui et le public était pour la première fois près de 2100 personnes, ce qui représente le 2/10 des personnes dans ce camp. Les réfugiés n'étaient tout à fait informés qu'il y aurait spectacle dans le camp sinon, disent les participants, que ce spectacle pouvait mobiliser plus de personnes que ce qu'il y avait. Pour la deuxième fois, il y avait plus de 3000 spectateurs et le public avait participé massivement du début jusqu'à la fin du spectacle.

Yes there were nearly 2100 people for the first performance, which accounts for the 20% of the people in this camp. The refugees were completely informed only there would be spectacle in the camp if not, say the participants, that this spectacle could mobilize more people than it did. For the second time, there were more than 3000 spectators and the public had taken part in a big way from the beginning to the end of the performance.

SI NON, LE SONDAGE EST TERMINE, MERCI POUR VOTRE TEMPS

SI OUI, DISCUTER CES QUATRE QUESTIONS AU NIVEAU GENERAL (c'est-à-dire, en moyenne, comment les réfugiés ont trouvé les spectacles)

20. Qu'est-ce que les réfugiés ont pensé de la qualité de la représentation théâtrale, en générale ? Qu'est-ce qu'on pourrait améliorer ? / What did refugees think of the quality of the performance in general? What could be improved?

Pour la qualité de spectacle, les participants disent que c'était intéressant par le fait que les faits joués dans le spectacle étaient les faits vécus dans le camp et/ou les faits vécus lors de la guerre ou lors de la fuite vers l'étranger. Ils disent que les acteurs jouaient attentivement leurs rôles et

démontraient la compréhension de ces faits. Par exemple, lors de refuge : ils démontrent les peines que les réfugiés avaient connues et finissent par montrer qu'est ce qu'il faut faire pour retourner si la paix est rétablie dans le milieu d'origine. Ils ont en plus joué comment les réfugiés sont reçus et quelle est l'assistance qu'ils reçoivent ou les services disponibles à leur faveur lors de leur retour au pays. Ils ont joué aussi le spectacle sur le sorcellerie qui est une situation montée qui n'est pas une réalité de fait.

With respect to the quality of the performance, the participants said that it was interesting because the issues played in the performance were the same as those they face in the camp and/or those they lived at the time of the war or the escape to refuge. They say that the actors played their parts attentively and showed understanding of these issues. For example, at the time of refuge: they show the sorrows which the refugees knew and ended up by showing what should be done to return if peace is restored at home. They played how the refugees are received and the assistance they receive or services available to them at the time of their return to the country. They also performed a play about sorcery that is a situation that is not reality.

21. Ont-ils pensé que L'environnement crée par le spectacle, avait été ouvert ? Pourquoi ou pourquoi pas ? Qu'est-ce qu'ils ont pensé de plus de l'environnement créé ? / Did they think that the environment created by the performance open? What else did they think about the environment created?

Oui puisque trois réfugiés avaient posé des questions aux quelles d'autres réfugiés donnaient des réponses sous la conduite des comédiens de SFCCG :

- *Que faudra-t-il faire pour récupérer sa parcelle une fois occupée par un tiers ?*
- *Comment nos seront scolarisés une fois retourné en RDCongo ?*

Yes since three refugees posed questions which other refugees answered under the supervision of the actors of SFCCG: What will be necessary to do to recover your land once occupied by someone else? How will education be provided for once we return to DRC?

22. Le dialogue créé par le spectacle était-il utile pour eux ? Si oui, pourquoi (quels sont les aspects qui ont fait que le spectacle aie eu utile ? Sinon, quels sont les choses qui aurait pu rendre le spectacle plus utile ? / Was the dialogue created by the performance useful for them ? If so, why or what made it so? If no, what might have made it more useful?

Voir supra (question 21) See question 21

23. Les réfugiés sentent-ils mieux préparé à gérer les conflits de façon collaborative et sans violence grâce à ce spectacle du théâtre participatif ? Si oui, pourquoi à votre avis (grace à quels aspects) ? Sinon, qu'est-ce qu'ils ont besoin de savoir ou que pourrait faire le théâtre afin qu'ils se sentent préparé ? / Do refugees feel better prepared to manage their conflicts after the participatory theatre performance ? If yes, why do you think (because of which aspects)? If not, what do they still need to know or what can the theater do so that they fell prepared?

- *Oui*
- *Les spectacles joués selon les participants aux groupes de discussion, ressemblent aux faits vécus dans le camp mais le seul doute que possèdent les spectateurs est le fait qu'ils se demandent si l'issus de transformation des conflits correspondrait au contexte de l'environnement politique du pays qui est toujours surprenant ?*
- *Le groupe des femmes disent qu'elles ont résolu des cas de sorcellerie entre voisins plusieurs fois suite au spectacle du théâtre participatif. Elles évoquent même certains passages des spectacles pour s'en servir lors de leurs rencontres de GBV (Gender Base Violence). Un exemple : Une voisine disait qu'elle est victime de cas sorcellerie de sa voisine qui est une veuve. Avec les conseils de deux autres voisines mais pas directes l'ont conseillé de se rendre au centre de santé pour le diagnostic/soins médicaux et il a été découvert que c'était plutôt la fièvre typhoïde que la folie comme le pensait le mère de le fille malade. Il a été constaté que c'était plutôt le cas de diffamation. Ce cas d'accusation a été monté par une autre voisine.*

Yes

According to the focus group participants, the performances played, resemble the facts lived in the camp but the only doubt that the spectators have is whether the issue of conflict transformation will correspond to the context of the political environment of the country which is always surprising?

The women said that they solved cases of sorcery between neighbors several times following the spectacle of the participatory theatre. They even mentioned certain passages of the performance to use during their GBV meetings. For example, a neighbor said that she was a victim of sorcery by her neighbor who was a widow. With the consultation of two other neighbors, but not directly, they agreed to go to a health center for a diagnosis / medical care and it was discovered that it was typhoid fever and not madness, which the mother of the ill girl thought. It was noted that it was a case of defamation. Another neighbor took up this case of accusation.

Merci pour votre temps. / Thank you for your time.
Fin ENQUETE / End of Study

Evaluation du Projet PRM – Coté Réfugiés RDC et Burundi

Focus Groupe ou Key Informant Interview?	<i>Focus Group à GASORWE au BURUNDI</i>	Date (jj/mm/année)	<i>13 / 08 / 2008</i>
Nom de l'enquêteur	<i>Pacifique</i>	Début Interview	<i>13 : 58'</i>
Nom du lieu	<i>GASORWE/ KINAMA</i>	Fin interview	<i>15 : 50'</i>

[Enquêteur, dites cette introduction avant d'interviewer (il faut la mémoriser)]

On conduit une étude sur les réfugiés burundais/congolais. Nous nous intéressons à savoir vos avis sur les sources d'information que vous utilisez afin de faire vos choix en tant que réfugié et de savoir ce qui se passe chez vous au Burundi/ en RDC. Nous allons vous poser aussi des questions sur comment vous résolvez les conflits dans votre vie quotidienne.

Puis-je prendre 45 minutes de votre temps maintenant pour vous poser quelques questions ? Vos réponses seront confidentielles et seront utilisées seulement pour le but de cette étude. Vous pouvez refuser de répondre à toute question ou arrêter de répondre aux questions à tout moment et il n'y aura pas de problème si vous le faites. On peut commencer ? (Si oui, continuez avec l'enquête)

[Instructions aux enquêteurs – celle-ci se distingue du questionnaire car effectivement il s'agit d'une discussion. Nous allons suivre une série de questions auxquelles ils/elles vont répondre librement. A la fin, on va préparer un résumé des discussions afin de compléter et trianguler (vérifier) les résultats du questionnaire.]

But: avoir une connaissance plus profonde et descriptive sur les points de vue des réfugiés sur les informations dont ils disposent, les idées sur le processus de rapatriement et les réactions aux et les opinions des activités de SFCG (radio et théâtre).

POUR LES INTERVIEWS:

ENCERCLEZ LA REPONSE

1	Masculin	2	Féminin
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A1 Sexe du répondant

A2 Age du répondant

A3 Bref description de la personne (réfugié ? role dans le camp ou avec les réfugiés, etc.)

SI IL S'AGIT D'UN REFUGIE, NOTEZ LE NOMBRE D'ANNEES / SI IL S'AGIT D'UNE AUTRE PERSONNE, ASSUREZ-VOUS D'AVOIR BIEN REMPLI A3 ET COMMENCEZ L'ETUDE.

A4 Nombre d'années en tant que réfugié / Number of years as a refugee

ECRIRE LA REPONSE

A5 Province d'origine

POUR LES FOCUS GROUPES :

A1 Combien de personnes ?

23

A2 Nombre d'hommes / de femmes ?

12 hommes et 11 femmes

Deux groupes

A3 Province d'origine (ex. 3/8 du Sud Kivu, 5/8 du Katanga) ?

Uvira et Plaine de la Ruzizi

A4 Nombre d'années au total en tant que réfugiés ?

Entre 25 et 61 ans

1. Est-ce que les réfugiés sont bien informés sur le processus de rapatriement ? / Are refugees well informed about the repatriation process. Agree or disagree?

NON, car selon les réfugiés de GASORWE (KINAMA) le processus de rapatriement n'a pas encore commencé, le HCR lui-même ne l'a pas encore annoncé. De ce fait, les réfugiés n'ont aucune information sur le processus de rapatriement.

No, because according to refugees of GASORWE (KINAMA) the process of repatriation has not started yet, the HCR itself has not announced it yet so the refugees do not have any information on the process of repatriation.

2. Sont-ils bien informés sur les développements de chez moi. / Are they well informed of developments in my home community. Agree or disagree?

OUI, car le camp de GASORWE ne pas très loin de BUJUMBURA. Il y a facilité de transport du camp vers Bujumbura et d'UVIRA Territoire du Sud-Kivu en RDC. C'est les hommes qui se déplacent d'avantage. Certains parmi eux font le petit commerce entre le Camp et la plaine de la Ruzizi.

YES, because the GASORWE camp is not very far from BUJUMBURA. There is easy transport there from the camp to Bujumbura and UVIRA in South Kivu. It is the men who have more of an advantage. Some people do small trade between the Camp and the plain of Ruzizi.

3. D'où est-ce qu'ils tirent leur information sur le rapatriement et les développements de chez vous? Where do you they get their information on repatriation and developments in your home community?

Les réfugiés disent qu'ils tirent les informations lors des contacts à BUJUMBURA et à Uvira et dans la plaine de la RUZIZI. Il y a aussi des habitants de la plaine et d'Uvira qui vont dans ce camp pour saluer leurs frères et qui leur apportent des nouvelles.

The refugees say that they draw information from their contact with BUJUMBURA and Uvira and in the Ruzizi plain. There are also inhabitants of the plain and of Uvira who go in this camp to greet their brothers and bring news to them.

4. Est-ce que ils ont confiance dans ces sources ? / Do they trust these sources ?

Les participants au Focus Group sont sans réponse puisqu'ils disent qu'ils ne peuvent qu'accepter ce qu'on leur dit, seulement que certaines informations qu'on leur apportent sont paraphrasées sur des chaînes des radios étrangères qu'ils écoutent ; ils ont aussi des informations par Téléphone.

The focus group participants have no answer since they say that they can only accept what one says to them, only that certain information that is brought to them is paraphrased on foreign radio stations that they listen to; they have also information by telephone.

5. Si oui, Lesquelles ? / Which ones ?

- **De Bouche à Oreille** Word of mouth

- **Par téléphone** by telephone

6. Est-ce que les réfugiés écoutent la radio. Si oui, avec quelle fréquence écoutez-vous la radio ? Si non, pourquoi pas à votre avis ? / Do refugees listen to the radio ? If so, how often on average ? If not, why not in your opinion?

OUI, presque chaque jour, mais le soir vers 17h et 18h. C'est souvent les hommes qui sont rassemblés autour de la Radio pour écouter les émissions. Les femmes disent qu'elles n'ont pas le temps suite aux travaux de ménages. Quatre femmes de plus de 45 ans disent qu'elles n'ont pas des radios à domicile mais cinq femmes de l'âge entre 25 et 38 ans disent qu'elles écoutent la radio quelque fois avec leurs maris puisque souvent elles se retrouvent à côté de leur case avec leurs maris..

YES, almost every day, but in the evening from 17h to 18h. It is often the men who are gathered around the radio to listen to the programs. The women say that they do not have time after doing all their housework. Four women over 45 years of age say that they do not have radios in their house but five women between 25 and 38 years of age say sometimes that they listen to the radio with their husbands since often they find they are near their house with their husbands.

7. Quelles stations de radio écoutent-ils le plus souvent ? / Which radio stations do they listen to most often ?

La Radio KWIZERA et la Radio ISANGANIRO pour les nouvelles du Burundi et la BBC pour les nouvelles du Congo ISANGANIRO est plus préférée par rapport aux autres à cause des émissions et musiques (pour les femmes) tandis que la BBC pour les nouvelles du pays et du monde (pour les hommes et les jeunes compris entre 25 et 35 ans)

Radio KWIZERA and Radio ISANGANIRO for news about Burundi and the BBC for news about Congo. ISANGANIRO is preferable to the others because of the programs and music (for the women) and the BBC for the news of the country and the world (for the men and the young people ranging between 25 and 35 years).

8. Est-ce qu'ils écoutent les émissions de SFCG (Studio Ijambo / Centre Lokolé) ? Et l'émission Wote Tukutane Tena ? / Do they listen to SFCG's programs (Studio Ijambo/ Centre Lokolé)? What about Wote/Icibare?

OUI. Yes

9. Si oui, quelles émissions écoutent-ils ? If so, which ones ? Avec quelle fréquence

Ils écoutent deux émissions : They listen to these programs:

- **WOTE TUKUTANE TENA**
- **JIRANI NI NDUGU**
- **C'est sur la Radio ISANGANIRO, mais JIRANI NI NDUGU est plus écoutée que WOTE TUKUTANE TENA** On Radio Isanganiro but Jirani is listened to more than Wote.
- **Les participants femmes du Focus Group affirment qu'elles écoutent plus JIRANI NI NDUGU parce que les jeux joués dans l'émission sont presque semblables aux réalités rencontrées dans les ménages ou dans le camp. Sur 12 participants hommes du Focus Group il n'y a que 4 qui écoutent les émissions du Centre Lokole « WOTE TUKUTANE TENA »**

The female focus group participants said that they listen to JIRANI NOR NDUGU more because the games played in the program are almost the same as the realities in the households or the camp. Of 12 male focus group participants, there are only 4 who listen to the WOTE TUKUTANE TENA.

10. En moyenne, avec quelle fréquence écoutez-vous les émissions radiophoniques de SFCG que vous venez de mentionner ? Notamment Wote ? / How often do you listen to the SFCG radio programs you've just mentioned? Particularly Wote?

- **Pour JIRANI NI NDUGU presque chaque fois ;**
- **Pour WOTE TUKUTANE TENA deux fois par mois et par occasion parce que l'horaire n'est bien connue.**

Néanmoins, il se fait constater que Jirani ni ndugu est plus préférée par rapport à Wote tukutane tena.

For JIRANI NOR NDUGU almost each time;

For WOTE TUKUTANE TENA twice per month and on occasion because the schedule is not well-known. Nevertheless, it is noted that JIRANI NOR NDUGU is preferred to Wote.

**** SI IL/ELLE ECOUTE WOTE, REpondre AUX QUESTIONS 11, 12 ET 13 ****

SINON, ALLEZ DIRECTEMENT A LA QUESTION 14

11. Est-ce que les réfugiés apprennent des informations sur le processus de rapatriement à travers cette émission ? / Do refugees get information on the repatriation process through this program ?

NON, car les réfugiés suivent rarement l'émission WOTE TUKUTANE TENA.

Un Réfugié dit : « même si on me parle du rapatriement je ne peux plus rentrer au Congo – LUVUNGI dans notre parcelle : Mon Père et ma Mère y ont été enterré et la guerre continue ». Deux femmes âgées (?) de respectivement de 29 et 27 ans disent que pour ceux vont à Luvungi, ils subissent les tracasseries et alors comment on peut leur demander de retourner chez eux.

NO, because the refugees seldom follow the program WOTE TUKUTANE TENA. A Refugee says: "Even if they speak to me of repatriation I cannot return to Congo – LUVUNGI to our land. My father and my mother were buried there and the war continues". Two old (?) women of respectively of 29 and 27 years say that for those go to Luvungi, they are subjected to hassles and then how they can ask them to go back at home.

12. Est-ce que les réfugiés apprennent des informations sur la situation de chez vous au Burundi/en RDC grâce à cette émission ? / Do refugees gain information on the situation in your home community in Burundi/DRC from this program ?

NON, ils disent qu'ils ne suivent aucune Radio Nationale, ils ne sont pas sûr des informations que ceux qui viennent du pays leur racontent. Exemple d'informations contradictoires. Certaines personnes racontaient que Laurent KUNDA aurait pris la Ville de Bukavu et d'autres personnes disaient qu'il se trouverait à une dizaine de kilomètres. Alors, ils ont dit : à qui (?)

NO, they say that they don't follow National Radio, they are not sure of information that those who come from the country tell them. An example of contradictory information: certain persons said that Laurent Nkunda has taken the City of Bukavu and other people said that he was a dozen kilometres away. Then, they said: to whom (?)

13. A votre avis, est-ce que l'émission aide les réfugiés à améliorer leurs connaissances dans la gestion des conflits ? Pourquoi ou pourquoi pas ? Qu'est-ce qui pourrait aider l'émission à mieux le faire ? / In your opinion, does the program help refugees improve their knowledge of conflict resolution? Why or why not? What could help the program better do this?

OUI, pour JIRANI NI NDUGU; cette émission a évoqué les conflits liés à l'eau et les conflits entre BANYAMULENGE et les autres tribus dans le camp. Le Groupe de 12 hommes sont d'accord que personne de deux groupes n'évoquait même pas dans les conversations les conflits entre le BANYAMULENGE et les autres tribus ; mais après avoir suivi plusieurs fois cette émission et ils en parlent. Le Pasteur MUKELANGE MBULANGA dit : « je suis MUFULERO, je vit à LUVUNGI : même si le BANYAMULENGE ne veulent pas que nous nous entendions et vivre ensemble dans une la compréhension et la paix, nous sommes obligés de vivre avec eux. Par exemple, nous étions ensemble à LUVUNGI et nous nous retrouvons encore ensemble dans le camp malgré ces divisions.

YES, for JIRANI NOR NDUGU; this program recalled conflicts linked to water and conflicts between Banyamulenge and other tribes in the camp. None of the 12 men in two focus groups recalled conflicts in dialogues between Banyamulenge and other tribes; but having followed this program several times and they speak about it. One participant said: "I am Mufulero, I live in Luvungi: even if Banyamulenge do not want us to live together in understanding and peace, we are obliged to live with them. For instance, we belonged together to Luvungi and we meet still together in the camp in spite of these divisions.

*******DITES « MAINTENANT, JE VOUDRAIS VOUS PARLER DES CONFLITS ET COMMENT ILS SONT RÉSOLUS. »/ I would like to talk to you about conflicts and how they are resolved.**

14. De quels types de conflit avez-vous entendu parler dans le camp ou dans votre pays d'origine ? What types of conflict have you heard about in the camps or in your home country?

- **Conflit ethnique** Ethnic conflict
- **Conflit d'accès à l'eau** Access to water
- **Ivresse** drunkenness
- **Dettes** debt
- **Prostitution e filles et adultère des homes et femmes** prostitution for women and adultery for men

- **Phénomène jeton (en Swahili signifie « KUGOMBA JETON ») le fait que le jeton pour la nourriture était sous le nom des Maris, ces derniers les vendaient à de tiers soit 10.000FBU le jeton d'une personne et 50.000FBU le jeton de plus de 5 personnes et cela par mois. Il arrivait que ceux qui ont acheté le jeton refusaient de le redonner aux propriétaires après un mois selon la convention. Ceux qui vendaient leur jeton utilisaient cet argent pour le trafic entre le camp – BUJUMBURA et leur milieu d'origine ou encore ils courtoisaient d'autres femmes ou avoir un deuxième bureau (Deuxième femme).**

Token phenomenon (in Swahili means "KUGOMBA TOKEN") the fact that the food tokens are under the name of the husbands, who sold them in thirds for 10.000FBU per token of one person and 50.000FBU per token of more than 5 persons per month. It happened that those who bought the tokens refused to return them to the owners after a month according to convention. Those who sold their tokens used this money to move between the camp and Bujumbura and their home or else they wooed other women or to have a second office (Second woman).

15. Quels types de stratégies avez-vous entendu que les gens utilisent pour résoudre ces conflits? / What types of strategies have you heard that people use to resolve these conflicts?

Nombreux d'entre eux (3 femmes et 10 hommes) disent qu'ils se rendent à la Police du camp ou voir le comité de camp et moins d'entre- eux vont vers le sage disent les hommes. Les femmes ont affirmé qu'elles se rendent à Police du camp après que la médiation ait échouée.

A number of them (3 women and 10 men) say that they go to the camp Police or to see the camp committee and fewer of them go to the wise men said the men. The women maintained that they go to camp Police after mediation fails.

16. Si, vous retournez chez vous, disons qu'il y a quelqu'un qui vit dans votre maison ou dans votre parcelle, qu'est-ce que vous feriez? En général, qu'est-ce que les réfugiés feroient ? / When you return home, let's say there's someone living in your house or on your property, what would you do? / In general, what would refugees do?

- **Pour les hommes c'est d'expulser par force après une tentative de négociation, en cas de résistance on recourt à la Police ou au Tribunal.**
- **Pour les femmes, c'est chercher un compromis avec le chef de quartier et s'il y a résistance solliciter une autre parcelle auprès des chefs de quartiers et Coutumiers.**
- **[Nom] âgée de 21 ans dit : « s'il y a résistance il vaut mieux trouver une autre concession que de risquer sa vie puisque'elle craint la sorcellerie ».**
- For the men they would evict by force after trying to negotiate, in case of resistance they would use the Police or the Court.
- For the women, they would find a compromise with the chef de quartier and if there is resistance to solicit another plot of land from the chefs de quartiers and Coutumiers.
- A 21-year-old female participant said: "if there is resistance it is better to find a concession than to risk one's life because I am afraid of sorcery".

17. Est-ce que vous croyez que les réfugiés ont l'information pour résoudre leurs conflits d'une façon collaborative et non-violente? / Do you believe that refugees have the information to resolve their conflicts collaboratively and non-violently ?

Pas du tout. Les participants hommes disent que les différents groupes font l'hypocrisie ou semblent de se parler. Par exemple : LEBABEBA MAHESHE âgé de 62 ans cite : « lors des élections du Comité de camp; il y avait rivalité ethnique (BANYAMULENGE contre les autres tribus) alors qu'il n'y pensait pas et croyait que l'aspect tribu n'interviendra pas . Et pour les autres tribus, il s'est manifesté une deuxième division celle de la plaine de la Ruzizi contre les BAREGA et les BASHI.

Not at all. The male participants said that the different groups are hypocrites or pretend to speak to each other. For instance one 62 year old male said "during the Camp Committee elections there was ethnic rivalry (Banyamulenge against other tribes). While he did not think of it and thought that the tribal issue would not come up. And for other tribes, it manifested itself a second time in the plain of Ruzizi against the Barega and the Bashi.

18. Si oui, d'où est-ce qu'ils tirent leurs informations sur comment résoudre les conflits ? If so, Where do they get your information on how to resolve conflicts?

De bouche à oreille mais qui crée d'incompréhensions suite aux sources contradictoires c'est-à-dire les informations provenant des différentes personnes qui ne disent pas quelques fois les mêmes choses.

By word of mouth but this creates misunderstandings further to the contradictory sources that is to say information coming from different persons who sometimes do not say the same things.

19. Est-ce que la troupe théâtrale de SFCG est venu à ce camp ? Et est-ce que les gens ont assisté aux spectacles ? / Did SFCG's theater troupe come to this camp? Did people participate/attend the performances?

OUI, l'assistance était composée de 5 sur 10 des femmes, de 3 sur 10 des enfants et de 2 sur 10 des hommes adultes.

En général, 4 sur 10 des réfugiés dans le camp ont participé à ce spectacle. Les participants au Focus Group affirment que ce nombre serait élevé si les Réfugiés avaient l'information qu'il y aurait une représentation du théâtre.

YES, 50% women, 30% children and 20% adult males participated. In general, 40% of the refugees in the camp participated in this show. The focus group participants said that more people would have attended if the refugees had known that there would be a theater presentation.

SI NON, LE SONDAGE EST TERMINE, MERCI POUR VOTRE TEMPS

SI OUI, DISCUTER CES QUATRE QUESTIONS AU NIVEAU GENERAL (c'est-à-dire, en moyenne, comment les réfugiés ont trouvé les spectacles)

20. Qu'est-ce que les réfugiés ont pensé de la qualité de la représentation théâtrale, en générale ? Qu'est-ce qu'on pourrait améliorer ? / What did refugees think of the quality of the performance in general? What could be improved?

Très bon parce que les acteurs se confondaient ou ressemblaient aux personnes en conflit vécu dans le camp. Exemple : conflit d'accès à l'eau, la prostitution

Very good because the actors became confused or resembled the persons in conflict living in the camp. Example: conflict of access to water, prostitution

21. Ont-ils pensé que L'environnement créé par le spectacle, avait été ouvert ? Pourquoi ou pourquoi pas ? Qu'est-ce qu'ils ont pensé de plus de l'environnement créé ? / Did they think that the environment created by the performance open? What else did they think about the environment created ?

OUI, parce que les participants au Focus Group disent que les spectateurs ont intervenu.

- **Un MUNYAMULENGE était monté sur scène pour dire personne n'est gagnant entre dans le conflit opposant les BANYAMULENGE et les autres tribus.**

YES, because the focus group participants said that the audience intervened. Munyamulenge had gone up on stage to say nobody is winning in the conflict between Banyamulenge and other tribes.

22. Le dialogue créé par le spectacle était-il utile pour eux ? Si oui, pourquoi (quels sont les aspects qui ont fait que le spectacle aie eu utile ? Sinon, quels sont les choses qui aurait pu rendre le spectacle plus utile ? / Was the dialogue created by the performance useful for them ? If so, why or what made it so ? If no, what might have made it more useful?

Voire question 21

See question 21

23. Les réfugiés sentent-ils mieux préparé à gérer les conflits de façon collaborative et sans violence grâce à ce spectacle du théâtre participatif ? Si oui, pourquoi à votre avis (grâce à quels aspects) ? Sinon, qu'est-ce qu'ils ont besoin de savoir ou que pourrait faire le théâtre afin qu'ils se sentent préparé ? / Do refugees feel better prepared to manage their conflicts after the participatory theatre performance? If yes, why do you think (because of which aspects)? If not, what do they still need to know or what can the theater do so that they fell prepared?

OUI, parce que les thèmes joués évoquent le conflit vécu dans le camp.

Les participants Focus Group disent après le théâtre les discussions et commentaires sur les thèmes joués se poursuivent dans le camp entre les personnes qui ont participé. Ils disent encore qu'ils identifient certains d'entre eux à des cas joués.

Par exemple les personnes qui se bagarrent au lieu du puisage. Il y a aussi les cas de refus d'acheter les biens auprès d'une vendeuse de la tribu bembe parce qu'elle n'est pas de votre tribu.

Ils disent que le théâtre devrait d'avantage plus parler des conflits ethniques surtout celui entre les Banyamulengues et autres tribus puisque ce conflit est dissimulé alors qu'il est réel.

YES, because the themes played recalled the conflicts lived in the camp. The focus group participants said that the discussions and commentary after the theatre continued in the camp between the persons who participated. They still say that they identify certain things that happened in the plays. For instance, the persons who fight instead of the puisage (?). There are also cases of refusal to buy property from a seller from the Bembe tribe because the person is not from their tribe.

They say that the theatre should take advantage of speaking about ethnic conflicts especially that between Banyamulengues and other tribes since this conflict is hidden while it is real.

Merci pour votre temps. / Thank you for your time.
Fin ENQUETE / End of Study

Resident and Returnee Focus Groups

FOCUS GROUP BARAKA

INTRODUCTION

Après le suivi réalisé en Juin 2008 pour se rendre compte de l'évolution de l'étude de base sur le projet PRM (Bureau of Population, Refugees and Migration), une évaluation était organisée à BARAKA dans un focus group pour soutenir les données des interviews.

BUT : Avoir une connaissance plus profonde et descriptive sur les points de vue des résidents et des rapatriés sur les informations dont ils disposent, les idées sur le processus de rapatriement , les réactions et leurs opinions sur les activités de SFCG(radio,théâtre et proximité communautaire).

After the follow-up carried out in June 2008 to go to the next stage of the baseline study of the PRM (Office off Population, Refugees and Migration) project, an evaluation was organized with BARAKA in a focus group to support the data of the interviews. PURPOSE: To have a major and descriptive knowledge on the points of view of the residents and the returnees on information of which they lay out, the ideas on the process of repatriation, the reactions and their opinions on the activities of SFCG (radio, theatre and Community proximity).

A. Participation au focus group.

Tableau : Répartition de l'échantillon.

CATEGORIES	RESIDENTS		RETURNEES		TOTAL	%
	Nbre	%	Nbre	%	Nbre	%
Hommes	8	40%	4	20%	12	60%
Femmes	3	15%	5	25%	8	40%
TOTAL	11	55%	9	45%	20	100%

B. Perception des conflits

Q. De quel types de conflit avez-vous entendu parler dans votre communauté ?

R/Les résidents et rapatriés participants au focus group ont cité les types des conflits qu'ils rencontrent et observent dans leur communauté :

- **12/20 ont relevé les conflits fonciers** soit 60%, ces conflits sont liés à la limite des parcelles, de champs entre membres d'une famille, entre résidents et rapatriés qui rentrent en refuge leurs champs, parcelles et maisons occupés par les résidents, soit vendu par un membre de famille qui quitte le camp des réfugiés ou soit qui n'était pas en refuge, d'autres cultivent les champs des réfugiés sans autorisation, dès leur retour crée multiple conflits au sein des individus;
- **Conflit idéologique (politique) et armé** : cité 8 fois dans le focus group soit 40%, ils se manifestent par les appartenances politiques (RCD, gouvernement et Mayi Mayi) certains groupes des jeunes dissident aux autres "RCD donc Rwandais" et Mayi Mayi donc Bembe tout ce ci le fait d'avoir collaborer avec l'un ou l'autre camps, cet aspect met la crainte dans la mentalité de la population de dire qu'il y a quelque chose de non dit en plus qu'il y a des politiciens qui utilisent la population pour leurs affaires politiques; un sage dit dans le focus group « Le territoire de Fizi est un autre Pays à part entière » veut dire que l'on compare ce territoire à un autre pays compte tenu des désordres causés par les multiples forces armées;
- **Conflit ethnique Bembe-Banyamulenge**: 15/20 l'ont cité soit 75% de participants, il existe toujours bien que les deux ethnies collaborent, vivent ensemble sous réserve par l'entremise des ONG et l'effort du gouvernement, sa nature est neutre, ces deux ethnies s'observent par les actes, cet état de chose demande une particulière attention du gouvernement dans le cadre de suivi, car il est à la fois conflit ethnique et armé.
- **Le conflit lié à l'eau**: cité 8 fois, il a un ampleur très critique par le fait que chaque jour pendant la saison sèche on enregistre des querelles, combat, injures, blessures au lieu de puisage surtout causes par les épouses des militaires qui veillent puiser première au puits sans respecter l'ordre d'arriver, ce conflit affecte les parents;
- **Le conflit d'intérêt** : cité 5 fois, il se manifeste par la mésentente entre résident et rapatriés" les rapatriés bénéficient beaucoup d'aide de la part des ONG (kit ménager, tôle, nourriture...), ils ont une bonne vie par apport aux résidents, or c'est une population comme d'autres";
- **La sorcellerie** : cité 5 fois imputation de certaines personnes surtout pour les rapatriés d'être sorciers sans preuve au niveau des familles lors de la revendication des leurs biens et crée des victimes en vies humaines;

Q. Of which types of conflict you did intend to speak in your community?

R/The residents and returnees participating in the focus group quoted the types of conflicts that they experience and observe in their community:

- **12/20 mentioned land conflicts i.e. 60%**, these conflicts are related to the property boundaries, of property ownership between members of a family, residents and returnees who return in refuge their land, land and houses occupied by the residents, which is sold by a member of family who leaves the refugee camp or who was not a refugee, others cultivate the fields of the refugees without authorization, as of their return creates multiple conflicts within the individuals;
- **Ideological conflict (political) and armed conflict**: cited 8 times in the focus group (40%), these conflicts manifest themselves by the political affiliations (RCD, government and Mayi Mayi) certain groups young people said to the other "RCD Rwandais" and Mayi Mayi therefore Bembe all this forces collaboration with one or the other camps, this aspect puts fear in the minds of the population. Politicians use the population for their politicking businesses; a wise person said in the focus group "the territory of Fizi is another Country entirely" saying that one compares this territory with another country taking into account the disorders caused by the multiple armed forces;
- **Ethnic conflict Bembe-Banyamulenge**: 15/20 said this (75%) it is always good when two ethnic groups collaborate, live together with mediation of NGOs and through government efforts, its nature is neutral, these two ethnic groups are observed by the

acts, this state of affair requires particular attention from the government within the framework of follow-up, because it is at the same time ethnic and armed conflict.

- **The conflict related to water:** cited 8 times, it is critical because each day during the dry season there are quarrels, fights, insults, wounds instead of cooperating especially caused by the soldiers' wives who are always the first to draw water from the well without respecting the queue, this conflict affects the parents;
- **The conflict of interest:** cited 5 times, it appears by the disagreement between resident and returnees the returnees benefit much a lot from assistance from NGOs (domestic kit, sheet, food). They have a good life because of the contribution of the residents, but it is a population like others;
- **Sorcery:** cited 5 times charges against certain people, especially returnees, that they are sorcerers without proof on the level of the families at the time of the claim as of the their goods and creates victims in human lives.

C. Stratégies de résolution et de gestion des conflits

Q. Quels types de stratégies avez-vous entendu que les gens utilisent pour résoudre ces conflits?

R/Les participants au focus group ont déterminé certaines stratégies que les individus ou communautés utilisent pour résoudre les conflits des différents ordre dans leurs milieux respectifs entre autre:

- Ex pour le problème de l'eau on crée un comité d'eau pour régler les heures de puisage , encadrer les gens au lieu de puisage et réduire les tensions au puits;
- Pour les conflits fonciers, les individus font recours à : Arche d'alliance une ONG de défense des droits de l'homme, d'autres aux voisins comme témoins, aux chefs des quartiers ou "KAPITA" et parfois à la chefferie et au territoire;
- Le contact physique des parties en conflit sous la médiation des certains leaders des associations de développement et des responsables religieux (pasteurs et prêtres);
- Compromis des parties en conflit dans le cadre de partage surtout pour le cas d'occupation des parcelles et des champs;
- Les tribunaux, la justice, les us et coutumes, les familles et certains individus (autorités administratives, politiques et coutumières) aident à la gestion et la résolution de ces conflits.

Q. Which types of strategies did you hear that people use to solve these conflicts?

R/

The focus group participants determined certain strategies that the individuals or communities use to solve the different conflicts depending on their situation amongst other things:

- Example for the problem of water one creates a water committee to regulate the hours of use, to supervise the people in the area and to reduce tensions at the well;
- For land conflicts, the individuals make recourse to: Arche d'Alliance an NGO in defense of human rights, neighbors as witnesses, the chefs des quartiers or "KAPITA" and sometimes to the chieftdom and the territory;
- Physical contact of the parties in conflict under the mediation of the certain leaders of development associations and the religious leaders (pastors and priests);
- Put the parties in conflict within the supervision of division especially in the case of occupation of the property and the fields;
- The courts, justice, the customs and habits, the families and certain individuals (administrative, political and usual authorities) contribute to the management and the resolution of these conflicts.

Q. Est- ce que les personnes dans cette communauté ont l'information pour résoudre leurs conflits d'une façon collaborative et non violente?

R/Certains participants au focus group 14/20 soit 70% affirment que les personnes/individus de leurs communautés ont l'information pour résoudre les conflits d'une façon collaborative et non violente ceci à travers:

- Les séances des sensibilisations et des formations sur les droits humains organisées par Arche d'alliance et RDF;
- Les églises par les rencontres intercommunautaires;
- Les émissions, le théâtre et les danses folkloriques du SFCG;

Il est à noter que les communautés tirent leurs informations sur comment résoudre les conflits par les sources à 100% plus sûres entre autre : SFCG par ces activités théâtre et émissions radiophoniques, Arche d'Alliance par ces animateurs qui maîtrisent les aspects juridiques, les églises par la prédication dans laquelle on prodigue multiples conseils.

Q. Do the people in this community have information to solve their conflicts in a collaborative and nonviolent way?

R/Certain focus group participants 14/20 (70%) say that the people/individuals of their communities have information to solve the conflicts in a collaborative and nonviolent way through:

- Sensitisation meetings and human rights training organized by RDF and Arche d'Alliance;
- Churches by the intercommunity meetings;
- Programs, the theatre and folk dances of the SFCG

It should be noted that the communities draw their information on how to resolve the conflicts by these sources to 100% more sure than the other: SFCG by these theatre activities and radio broadcasts, Arche d'Alliance by these organizers who control the legal aspects, churches by the preaching in which one lavishes multiple councils.

D. Activités de SFCG

Q. Est-ce que les personnes ici connaissent une ou plusieurs des activités de SFCG dans votre communauté ou dans une communauté voisine? Si OUI, lesquelles?

R/Les répondants au focus group ont affirmé OUI à 75% soit 15/20 interviewés qu'ils connaissent certaines activités de SFCG à savoir :

- Les représentations de théâtre participatif (public) dans leur milieu ;
- Les émissions radiophoniques surtout « JIRANI NI NDUGU ET WOTE TUKUTANE TENA » ces deux émissions nous aide beaucoup a dit [nom] rapatriée « lorsque suis venu au Congo en provenance de la Tanzanie je pensais que mes voisins et frères ne devaient pas m'accueillir par surprise nous vivons avec eux sans problème et ils m'assistent en cas de maladie» ;
- L'encadrement des jeunes par les activités sportives ;
- Les travaux communautaires et les activités de transformation des conflits dans la pacification de la population : formations, activités culturelles, danses folkloriques,...
- Activités de réconciliation et pacification à travers le comité de collaboration.

Q. Do the people here know one or more activities of SFCG in your community or a close community? If so, which?

R/The focus group participants said YES (75% or 15/20 people interviewed know certain SFCG activities):

- Representations of participative theatre (public) in their area;
- Radio broadcasts especially "JIRANI Ni NDUGU AND WOTE TUKUTANE TENA" these two programs help us alot said one returnee "When coming to Congo from Tanzania I thought that my neighbors and brothers would not accomodate me but I am surprised that we live together without a problem and they assist me in when I am sick";
- The supervision of young people through sports activities;
- Community work and the conflict transformation activities to pacify the population: training, cultural activities, folk dances...
- Reconciliation activities and peacebuilding through the collaboration committee.

E. Audiences radiophoniques et écoute des émissions du Centre Lokole

Q. Avec quelle fréquence est-ce que les personnes dans cette communauté écoutent-ils la radio?

R/Les interviewés au focus group certains affirment à 60% soit 12/20 qu'ils possèdent des postes récepteurs (radios) qu'ils écoutent régulièrement quand ils ont les piles pour l'alimentation, 20% écoutent occasionnellement chez les voisins quand ils ont les temps de se déplacer et les autres ne s'y intéressent pas.

Q. Quelles stations écoutent-ils ? Pour quelles raisons ?

R/Pour ceux la qui écoutent régulièrement les radios, les stations ci-dessous les intéressent pour multiples raisons:

- **Radio okapi** 9/12: chaîne nationale, elle donne des informations de tout le pays avec les précisions, une bonne sonorisation, elle émet 24 heures sur 24 sans interruption;
- **Isanganiro** 4/12 : parce qu'elle fait passer les émissions du Centre Lokole et d'autres émissions intéressantes comme « MAMA NIPE SHAURI » ;
- **BBC, Canal Afrique et la Voix de l'Amérique** 4/12: donnent les informations mondiales;
- **RTNC-Fizi, R Baraka et R Umoja** 5/12: ces sont des radios communautaires du milieu mais elles connaissent multiples problèmes de fonctionnement du courant électrique et le manque de carburant pour le groupe électrogène.

E. Radiophonic audiences and listening of the emissions of the Lokole Center

Q. With what frequency do the people in this community listen to the radio?

R/ Focus group participants (60% or 12/20) said they have receiving sets (radios) that they listen to regularly when they have batteries for food, 20% listen occasionally at the neighbors when they have time to move and the others are not interested in it.

Q. Which stations do they listen to? For what reasons?

R/For those who listen to the radio regularly, the stations below interest them for many reasons:

- **Radio Okapi** 9/12: national station, it gives information about the whole country with the precise details, a good reception, it broadcasts 24 hour a day without interruption;
- **Isanganiro** 4/12: because it produces Centre Lokole and other interesting programs like "MAMA NIPE SHAURI";
- **BBC, Africa Channel and the Voice of America** 4/12: they provide world information;
- **RTNC-Fizi, R Baraka and R Umoja** 5/12: these are Community radios in the area but they have many operating problems such as lack of electricity and the lack of fuel for the generator.

Q. Les personnes dans cette communauté écoutent-ils les émissions de SFCG/ Centre Lokole ? Est-ce qu'ils connaissent et/ou écoutent wote tukutane tene ?

R/Par rapport aux émissions du Centre Lokole, les participants au focus group disent OUI à 70% soit 14/20 qu'ils les écoutent régulièrement, cet écoute concerne les émissions ci- après :

- Jirani ni ndugu en première position ;
- Wote tukutane tena ;
- Sisi watoto ;
- Lobi mokolo ya sika ;
- Mopila.

D'une manière générale, ces émissions ont une fréquence d'écoute 2 à 3 fois par semaine d'écoute des auditeurs selon leur disponibilité, Néanmoins l'écoute est plus fréquente aux radios étrangère surtout pour la radio ISANGANIRO qu'ils écoutent car elle n'a pas d'interruption à la différence des radios communautaires (Baraka et Umoja) qui émettent deux heures seulement par jour ou soit une ou deux fois par semaine.

En ce qui concerne l'émission WOTE TUKUTANE TENA, les interviewés dans le focus group détaillent certaines informations sur le processus de rapatriement en listant que lors de rapatriement on donne les vivres de 3 mois aux rapatriés, les bâches, les tôles, le transport est non payant, on montre que les rapatriés ont aussi droit à la vie, l'éducation, la protection,

Cette émission permet l'amélioration des connaissances et relation au niveau des individus et communautés ; elle permet le pardon mutuel, sensibilise les individus et communautés à la cohabitation pacifique, à prendre conscience de leurs actes et l'entraide mutuelle ; elle ouvre au dialogue à la recherche des solutions aux problèmes

Q. Do the people in this community listen to the emissions of SFCG/Centre Lokole? Do they know and/or listen to Wote tukutane tene?

R With respect to the Centre Lokole programs, the focus group participants (70% or 14/20) say that they listen to them regularly, this listening relates to the following programs: Jirani ni ndugu in first position; Wote tukutane tena; Sisi watoto; Lobi mokolo ya sika; and Mopila.

Generally, these programs are listened to 2 to 3 times per week according to their availability. Nevertheless listening is more frequent with the foreign radios especially for the radio ISANGANIRO than they listen because they broadcast without interruption unlike the Community radios (Baraka and Umoja), which broadcast only two hours per day or one or twice per week.

With regard to emission WOTE TUKUTANE TENA, the focus group participants said that certain information on the process of repatriation is provided by listing that during repatriation returnees are given 3 months worth of food, covers, sheets, transport is nonpaying, one shows that the returnees are rights to the life, education, protection,

This program allows the improvement of knowledge and at the individual and community level; it allows mutual forgiveness, sensitizes the individuals and communities with the peaceful cohabitation, to become aware of their acts and the mutual mutual aid; it opens up the dialogue to find solutions to problems.

F. Participation au théâtre participatif

Q. Les gens ici suivent-ils le théâtre participatif de SFCG? Quel pourcentage à votre avis?

R/Les participants au focus group disent OUI que la population de Baraka participe au théâtre participatif 13/20 soit 65%; ils trouvent la qualité de ce théâtre comme:

- Excellent 5/20
- Très bon 10/20
- Médiocre 5/20

Pour cette catégorie la médiocrité de théâtre est du au fait qu'ils introduisent les danses qui ne sont pas autorisé par les us et coutumes des participants (une fille qui danse devant son père sans honte ni crainte).

A 75%, selon les interviewés l'environnement créé par le théâtre était ouvert à tous en plus de ce là, le spectacle a créé un dialogue très utile en donnant une estimation de 65% car il a permis de déterminer les points de vue des participants par rapport à la prestation du théâtre, elle (prestation) d'une manière positive pour certains en citant les points ci- après :

- Eclairer la population sur l'existence des conflits et la manière de les gérer;
- Proposer les pistes de solution aux conflits;
- Rendre la population active et l'orienter à l'hospitalité dans le cadre d'accueil des rapatriés et accepter la cohabitation pacifique d'autres ethnies;
- Permet à la population de bien connaître les différentes lois du pays(loi liée à la violence sexuelle, ce que dit la constitution.

Q. Les réfugiés sentent-ils mieux préparé à gérer les conflits de façon collaborative et sans violence grâce à ce spectacle du théâtre participatif? Si OUI, pourquoi à votre avis(grâce à quels aspects) Si NON qu'est ce qu'ils ont besoin de savoir ou que pourrait faire le théâtre afin qu'ils se sentent préparés?

R/100% des rapatriés interviewés dissent OUI que grâce aux différentes représentations théâtrales, ils sont préparés à gérer les conflits de façon collaborative et sans violence qui s'explique par:

- La récupération de leur bien sans disputes (parcelles, maisons, champs);
- Ils sont sensibilisé à gérer les conflits sans violence tout ce ci par le pardon;
- La transformation de jeu par les réalités;

F. Participation in the participative theatre

Q. Do people here follow the participative theatre of SFCG? Which percentage in your opinion?

R/The participants in the focus group said YES that the population of Baraka takes part in the participative theatre (13/20 or 65%); they find the quality of this theatre: 25% excellent, 50% very good; 25% poor; for this category the mediocrity of theatre is because they introduce the dances which are not allowed by customs and habits of the participants (a girl who dances in front of her father shameless nor feared).

To 75%, according to people interviewed, the environment created by the theatre was open, the performance created a very useful dialogue (65%) because it made it possible to determine the points of view of the participants compared to the theater performance, it was positive because it presented the following points:

- To inform the population of the existence of the conflicts and how to manage them;
- To propose the steps to resolve the conflicts;
- To return the population and to direct it with hospitality within the framework of repatriation of the returnees and to accept the peaceful cohabitation of other ethnic groups;
- Allows the population to know the various laws of the country well (law related to sexual violence and what the constitution says about it).

Q. Do the refugees feel better prepared to manage the conflicts in a collaborative way and without violence thanks to participative theatre? If so, why in your opinion (thanks to which aspects)? If no, what do they need to know or could the theatre do to make them feel prepared?

R/100% of the interviewed returnees said yes that, thanks to the various stage performances, they are prepared to manage the conflicts in a collaborative way and without violence which is explained by:

- The recovery of their property without arguments (property, houses, fields);
- They are sensitized to manage the conflicts without violence and by forgiveness;
- The transformation of games by reality;

FOCUS GROUP FIZI

A. Participation au focus group

Tableau: Répartition de l'échantillon

CATEGORIES	RESIDENTS		RETURNEES		TOTAL		%
	Nbre	%	Nbre	%	Nbre	%	
Hommes	12	42,8%	7	25%	19	67,8%	
Femmes	5	17,8%	4	14,2%	9	32%	
TOTAL	17	60,6%	11	39,2%	28	100%	

B. Perception des conflits

Q. De quel types de conflit avez-vous entendu parler dans votre communauté ?

R/Les résidents et rapatriés participants au focus group ont cité le types des conflits qu'ils rencontrent et observent dans leur communauté :

- **Les conflits fonciers** 19/28 soit 71,4%, ces conflits sont de deux ordres d'une part ceux liés à la limite des parcelles, de champs entre membre d'une famille, entre résidents et rapatriés qui rentrent en refuge leurs champs, parcelles et maisons occupés par les résidents, soit vendu par un membre de famille qui quitte le camp des réfugiés ou soit qui n'était pas en refuge, d'autres cultivent les champs des réfugiés sans autorisation dès leur retour crée multiple conflits au sein des individus et d'autre part lié à la gestion de groupements (entités coutumières) entre autre:
 - Bashikalangwa - Batabwe ;
 - Bashilocha - Bashimusambya ;Ces deux groupements ont un conflit très critique qui est causé par le manque de gouvernance d'une autorité coutumière reconnue et il s'accroît par les autorités administratives corruptibles.
- **Conflit ethnique Bembe-Banyamulenge:** 17/28 l'ont cité soit 60,7% de participants, il existe toujours bien que les deux ethnies collaborent , vivent ensemble sous réserve par l'entremise des ONG et l'effort du gouvernement, sa nature est neutre, ces deux ethnies s'observent par les actes et demande une particulière attention du gouvernement dans le cadre de suivi car il est à la fois conflit ethnique et armé(groupe de 47 pour Bisogo et Makanika (Banyamulenge), et pour le Mai Mai de Yakutumba);
- **Conflit tribal (Bembe-Fuliru)** cité 14/28 par les interviewés dans le focus, ce genre de conflit se manifeste par le fait que les Fuliru sont riches dans le milieu étant non originaires du territoire, ils ont des magasins des biens , maintenant ils ne sont pas aimé par les autochtones (Bembe) qui les accusent en disant qu'ils s'enrichissent dans leur milieu FIZI en plus ils veulent les chasser afin de s'approprier le grand centre commercial;
- **La sorcellerie :** cité par 10/28 soit 35%, imputation de certaines personnes surtout pour les femmes rapatriées(vielles) d'être sorcières sans preuve au niveau des familles lors de la revendication des leurs biens et crée des victimes en vies humaines;
- **Violence sexuelle:** un conflit fréquent qui existe entre militaires y compris certaines autorités administratives et population d'une part et d'autre part le mariage des mineurs des différentes familles qui ne s'attendent pas sur les modalités de mariage et les principes constitutionnels;
- **Conflit au lieu du travail:** il est basé sur l'occupation des postes de travail des rapatriés au niveau des écoles, du territoire, église,... dès leur retour ils sont devenu des observateurs au lieu de récupérer leurs postes antérieurs.

Q. Of which types of conflict you did intend to speak in your community?

R/The focus group participants cited the types of the conflicts which they meet and observe in their community:

- Land conflicts (19/28 or 71.4%). These conflicts are of two types on the one hand those related to the property borders, of fields held between family members, residents and returnees who return to their fields, property and houses occupied by the residents sold by a member of family who leaves the refugee camp or is who was not a refugee, others cultivate the fields of the refugees without authorization as their return creates multiple conflicts between individuals and on the other hand related to the management of groupings (traditional entities): Bashikalangwa - Batabwe; Bashilocha – Bashimusambya. These two groupings have a very critical conflict, which is caused by the lack of governorship of a recognized traditional authority, and it is accentuated because of corrupt administrative authorities.
- Ethnic conflict Bembe-Banyamulenge (17/28 60.7%). This always exists although the two ethnic groups collaborate and live together under the mediation of NGOs and through the efforts of the government. Its nature is neutral, these two ethnic groups are observed by the acts and requires particular attention from the government within the framework of follow-up because it is at the same time ethnic and armed conflict (group of 47 for Bisogo and Makanika (Banyamulenge), and for Mai Mai of Yakutumba);
- Tribal conflict (Bembe-Fuliru) (14/28) This type of conflict manifests itself because the Fuliru are rich in the area and are not originally from the territory, they have goods stores, now they are not liked by the autochtones (Bembe) who say they have grown rich in their area and want to drive them out in order to take over the large commercial center;
- Sorcery: (10/28 or 35%) mentioned especially by women returnees (hurdy-gurdies) to be witches without proof on the level of the families at the time of the claim as of the their goods and creates victims in human lives;
- Sexual violence: a frequent conflict which exists between soldiers including certain administrative authorities and population on the one hand and on the other hand the marriage of the minors of the some families which do not follow marriage customs and constitutional principals;
- Conflict at the place of work: it is based on the occupation of the returnees on job positions, on the level of the schools, of the territory, church, since, when they returned, they became observers instead of getting their old jobs back.

C. Stratégies de résolution et de gestion des conflits

Q. Quels types de stratégies avez-vous entendu que les gens utilisent pour résoudre ces conflits?

R/ Pour les conflits fonciers les familles:

- on contact les autorités locales /chef de localité ou de quartier;
- trouver un compromis: ici dans le cadre d'exploitation de la terre pour remettre une partie de récolte au propriétaire vers la fin de la saison culturale;
- d'autres posent les plaintes au tribunal du territoire et de la cité;

Pour le conflit ethnique: on travail ensemble avec l'autre partie en conflit dans différent service sous réserve en se surveillant;

Pour les conflits liés à la sorcellerie et les violences sexuelles: les parties en conflits procèdent à des médiations, d'autres trouvent de compris et en dernière position on fait recours à la police.

C. Strategies of resolution and management of the conflicts

Q. Which types of strategies did you hear that people use to solve these conflicts?

R/ For the family land conflicts:

- contact the local authorities /chef de localité or de quartier;
- find a compromise: here within the framework of exploitation of the land to give part of harvest to the owner towards the end of the farming season;

- others take complaints to the court of the territory and the city;

For the ethnic conflict: one works together with the other party in conflict in different service provided while supervising itself;

For the conflicts about sorcery and sexual violences: the parties in conflict mediate, find a compromise position or, finally find recourse with the police.

Q. Est-ce qu'il y a beaucoup de conflit foncier (conflit de terre et parcelle) dans cette communauté? Plus que d'autres communautés à votre avis? Et pourquoi? Quels sont les parties en conflit d'habitude?

R/ Les participants au focus group disent à 100% que le conflit foncier est en première position dans le territoire de FIZI. [Nom] directeur d'une école primaire « s'il y a conflit ethnique dans le territoire de Fizi s'est grâce à la terre qui regorge plusieurs potentialités (or, coltan, diamante, espace pastoral et la production agricole) », les parties en conflit d'habitude sont: les communautés, les familles, les individus, les chefs coutumiers et les forces armées qui échappent au contrôle.

Q. Is there much land conflict (land and property) in this community? More than in other communities in your opinion? And why? Who are usually the parties in conflict?

R/ The focus group participants (100%) said that the land conflict the foremost conflict in FIZI. The director of a primary school said "if there is ethnic conflict in Fizi territory it is thanks to the earth which abounds with potential (gold, coltan, diamonds, pastoral space and agricultural production)", the parties in conflict usually are: usual communities, families, individuals, traditional chiefs and the armed forces which escape control.

Q. D'habitude comment les gens dans cette communauté gèrent ces conflits?

R/ certains les gèrent avec violence en utilisant la force, d'autres collaborent et travaillent ensemble avec les parties en conflit et la majorité ne montrent pas leur position.

Q. Est-ce que les personnes dans cette communauté ont l'information pour résoudre leurs conflits d'une façon collaborative et non violente?

R/ 60% des participants disent qu'ils ont l'information pour résoudre les conflits d'une façon collaborative et sans violence, [Nom] élève de la cinquième année dit « en cas de légitime défense j'exclus la non violence s'il faut tuer il faut le faire » ; pour certains, ils tirent leur information sur la résolution des conflits dans: les églises, les formations faites par arche d'alliance, les émissions du centre lokole, l'éducation familiale, de bouche à Oreille. « Usiwe usije ukauwawe » veut dire ne tuer pas afin que tu ne sois pas tuer et d'autres une connaissance naturelle (innée); ils affirment à 70% qu'ils ont confiance à certaines sources: les émissions du Centre Lokole surtout pour JIRANI NI NDUGU et WOTE TUKUTANE TENE parce qu'elles n'ont pas de partialité en plus très éducatives; les formations d'arche d'alliance parce qu'elles sont faites par les spécialistes juristes qui connaissent la loi et les églises parce qu'elles sont dirigées par les hommes de Dieu.

Q. How do people in this community usually manage these conflicts?

R/ Some manage them with violence by using force, others collaborate and work together with the parties in conflict and the majority does not show their position.

Q. Do the people in this community have information to solve their conflicts in a collaborative and nonviolent way?

R/ 60% of the participants said that they have information to solve the conflicts in a collaborative way and without violence, a fifth year student participant said "in the event of self-defence I exclude nonviolence if it is necessary to kill it should be done"; for some, they draw their information on the resolution of the conflicts in: the churches, the training done by Arche d'Alliance, the Center Lokole

programs, family education, word of mouth, “Usiwe usije ukauwawe” which means kill not so that you would not be killed and others have a natural knowledge (innate). Participants (70%) say that they have confidence with certain sources: Center Lokole programs especially JIRANI Ni NDUGU and WOTE TUKUTANE TENE because they are unbiased and are educational; training by Arche d’Alliance because they are done by specialist lawyers who know the law and the churches because they are directed by the houses of God.

D. Activités de SFCG

Q. Est-ce que les personnes ici connaissent une ou plusieurs des activités de SFCG dans votre communauté ou dans une communauté voisine? Si OUI, lesquelles?

R/ 20/28 interviewés dans les focus group soit 71,4% dissent OUI qu’ils connaissent certaines activités du SFCG en citant:

- le comité de collaboration Fizi (COCOFI) initié par le SFCG;
- les émissions radiophoniques diffusées par les chaînes des radios nationales et étrangères;
- la production de théâtre participatif;
- les activités communautaires de jeunes dans le cadre de pacification (tournoi de football, travaux communautaires);
- le captage de deux sources dans le territoire de Fizi;

Il est à noter que les bénéficiaires de FIZI de toutes ces activités ne connaissent pas qu’est ce que le SFCG, ils apprécient ces activités mais une faible connaissance de l’organisation ni de son siège.

D. Activities of SFCG

Q. Do the people here know one or more activities of SFCG in your community or a close community? If SO, which?

R/ Focus group participants (20/28 or 71.4%) said that they know certain SFCG activities:

- Collaboration committee of Fizi (COCOFI) initiated by SFCG;
- Radio broadcasts on the national and foreign radios;
- Production of participative theatre;
- Community activities of young people around peacebuilding (tournament of football, Community work);
- Collecting of two sources in the territory of Fizi.

It should be noted that the beneficiaries of all these activities in FIZI do not know that it is SFCG behind all this work; they appreciate these activities but have little knowledge of the organization.

E. Audiences radiophoniques et écoute des émissions du Centre Lokole

Q. Avec quelle fréquence est- ce que les personnes dans cette communautés écoutent–ils la radio?

R/ Les personnes interviewées, parmi elles 10/28 soit 35,7% ont de postes récepteurs qu’ils écoutent: 5 personnes l’écoutent chaque jour et les autres une à 4 fois par semaine pour des raisons de l’énergie (piles) pour l’alimentation.

Q. Quelles stations écoutent-ils ? Pour quelles raisons ?

R/ Radio Okapi 15/28: chaîne nationale, elle donne des informations de tout le pays avec les précisions, une bonne sonorisation, elle emet 24heures sur 24 sans interruption;

- Isanganiro 11/28 : parcequ’elle fait passé les émissions du Centre Lokole et d’autres émissions intéressantes comme « MAMA NIPE SHAURI »;
- BBC, Canal Afrique et la Voix de l’Amérique 6/28: donnent les informations mondiales;

- RTNC-Fizi : 17/28: c'est une radio communautaire et étatique du milieu mais elle connaît multiples problèmes de fonctionnement du courant électrique et le manque de carburant pour le groupe électrogène.

E. Radiophonic audiences and listening of the emissions of the Center Lokole

Q. With what frequency do the people in this community listen to the radio?

R/ The people interviewed (10/28 or 35.7%) have received radio sets which they listen to: 5 people listen to it every day and the others one to 4 times per week for reasons of energy (batteries).

Q. Which stations do they listen? For which reasons?

R/ Radio okapi 15/28: national station, it gives information about the whole country with the precise details, good reception, it broadcasts 24 heures a day without interruption; Isanganiro 11/28: because it produces the programs of the Lokole Center and other interesting programs like "MAMA NIPE SHAURI"; BBC, Africa Channel and the Voice of America 6/28: gives world information; RTNC-Fizi: 17/28: it is a Community radio and official medium but it has many operational problems – lack of electricity and the lack of fuel for the generator.

Q. Les personnes deans cette communauté écoutent-ils les émissions de SFCG/ Centre Lokole ? Est-ce qu'ils connaissent et/ou écoutent wote tukutane tene ?

R/Par rapport aux émissions du Centre Lokole, les participants au focus group disent OUI à 60,7% soit 17/28 qu'ils les écoutent régulièrement, cet écoute concerne les émissions ci- après :

- Jirani ni ndugu en première position ;
- Wote tukutane tena en deuxième position;
- Sisi watoto et Lobi mokolo ya sika en troisième position; ces deux dernières sont appréciées plus par les enfants démobilisés, les militaires et leurs épouses.

D'une manière générale, ces émissions ont en moyenne une fréquence d'écoute de 2 à 3 fois par semaine d'écoute des auditeurs selon leur disponibilité, Néanmoins l'écoute est plus fréquente aux radios étrangères surtout pour la radio ISANGANIRO qu'ils écoutent plus car elle n'a pas d'interruption à la différence de la RTNC/FIZI qui émette selon la disponibilité du carburant deux heures seulement par jour ou soit une ou deux fois par semaine/mois.

En ce qui concerne l'émission WOTE TUKUTANE TENA, les interviewés dans le focus group détaillent certaines informations sur le processus de rapatriement en listant que lors de rapatriement on donne les vivres de 3 mois aux rapatriés, les bâches, les tôles, le transport est non payant, on montre que les rapatriés ont aussi droit à la vie, l'éducation, la protection ;

Cette émission permet l'amélioration des connaissances au niveau des individus et communautés ; elle permet le pardon mutuel, sensibilise les individus et communautés à la cohabitation pacifique, à prendre conscience de leurs actes et l'entraide mutuelle ; elle ouvre au dialogue à la recherche des solutions aux problèmes, sensibilise les réfugiés de rentrer au pays donc de quitter le camps.

Q. Do the people in this community listen to the emissions of SFCG/Centre Lokole? Do they know and/or listen to wote tukutane tene?

R Focus group participants said they listen (17/28 or 60.7%) to Center Lokole programs regularly, this listening relates to the following programs:

- Jirani nor ndugu in first position;
- Wote tukutane tena in second position;
- Sisi watoto and Lobi mokolo ya sika in third position; these two last are appreciated more by the demobilized children, the soldiers and their wives.

Generally, these programs have an average a frequency of listening of 2 to 3 times per week depending on listeners' availability. Nevertheless, listening is more frequent with the foreign radios especially for the radio ISANGANIRO than they listen more because it operates uninterrupted while RTNC/FIZI broadcasts two hours only per day or is one or twice per week/month depending on the availability of fuel.

With regard to WOTE TUKUTANE TENA, focus group participants noted certain information in detail about the repatriation process, saying that during repatriation returnees get 3 months of food, covers, sheets, transport, one shows that the returnees have the right to life, education, protection. This program improves the knowledge of individuals and communities; it allows mutual forgiveness, sensitizes the individuals and communities with the peaceful cohabitation, to become aware of their acts and mutual aid; it opens up dialogue to find solutions to problems, sensitizes the refugees to return to the country and to leave the camps.

F. Participation au théâtre participatif

Q. Les gens ici suivent-ils le théâtre participatif de SFCG? Quel pourcentage à votre avis?

R/Les participants au focus group disent OUI que la population de Fizi participe au théâtre participatif, ils estiment cette participation à 70% surtout pour les jeunes de 18 ans à 30 ans et les enfants; ils trouvent la qualité de ce théâtre comme:

- Excellent 6/28,
- très bon 9/28;
- bon 7/28;
- médiocre 6/28; pour cette catégorie la médiocrité de théâtre est du au fait qu'ils introduisent les danses qui ne sont pas autorisé par les us et coutumes des participants(une fille qui danse devant son père sans honte ni crainte, montrer toutes les étapes de la violence sexuelle dans la scène) en plus certains aspects sont intégré dans les pièces de théâtre qui ne sont pas bon devant les pères de famille: Ex pour le cas de violence sexuelle « les mouvements d'explication ou montage de la piece théâtrale est une honte devant le public en montrant les différentes façons dont les violeurs utilisent pour atteindre leur objectif » a dit un sage de 57 ans dans le focus group.

A 75%, selon les interviewés l'environnement crée par le théâtre était ouvert à tous en discutant de certains aspects de la coutume et du modernisme en plus de ce là, le spectacle a crée un dialogue très utile en donnant une estimation de 65% car il a permis de déterminer les points de vue des participants par rapport à la prestation du théâtre d'une manière positive pour certains en citant les points ci- après:

- Eclairer la population sur l'existence des conflits et la manière de les gérer au niveau de leur milieu;
- Proposer les pistes de solution aux conflits qui sont joué dans la représentation de théâtres;
- Rendre la population active et l'orienter à l'hospitalité dans le cadre d'accueil des rapatriés et accepter la cohabitation pacifique d'autres ethnies;
- Permet à la population de bien connaitre les différentes lois du pays(loi liée à la violence sexuelle, ce que dit la constitution;
- Créer/ pousser les recommandations d'amélioration pour certains observateurs/ spectateurs en changement;

F. Participation in the participative theatre

Q. Do people here follow the participative theatre of SFCG? Which percentage in your opinion?

R/Les participants in the focus group said YES that the population of Fizi took part in the participative theatre, participation was estimated at 70% for 18-30 year olds and children; they find the quality of this theatre to be:

- 6/28 Excellent
- 9/28 very good
- 7/28 good
- 6/28 poor; for this category the mediocrity of theatre is because they introduce dances which are not allowed according to customs and tradition of the participants (a girl who dances in front of her father shameless nor feared, to show all the stages of sexual violence in the scene) in certain aspects are integrated in the plays which are not appropriate in front of the fathers of family: Ex in the case of sexual violence "the movements of explanation or assembly of the theatrical part is a shame in front of the public by showing the various ways in which the rapists use to achieve their goal" said a wise 57 year old focus group participant.

The environment created by the theatre was open (75%). Certain aspects of the customs were discussed with respect to costumes and modernism. The theater created a very useful dialogue (65%) because it made it possible to determine the points of view of the participants during the performance in a positive way for some as follows:

- To inform the population on the existence of the conflicts and the way to manage them in their area;
- To propose the conflict solution ideas which are played in the performance;
- To get the population working and to direct it with hospitality within the framework of repatriation of returnees and to accept the peaceful cohabitation of other ethnic groups;
- Allow the population to know the various laws of the country well (law related to the sexual violence, which says the constitution);
- To create recommendations for improvement for certain observers/spectators in change;

Q. Les réfugiés sentent-ils mieux préparer à gérer les conflits de façon collaborative et sans violence grâce à ce spectacle du théâtre participatif? Si OUI, pourquoi à votre avis (grâce à quels aspects) Si NON qu'est ce qu'ils ont besoin de savoir ou que pourrait faire le théâtre afin qu'ils se sentent préparer?

R/100% des rapatriés interviewés dans le focus group dissent OUI que grâce aux différentes représentations théâtrales, ils sont préparé à gérer les conflits de façon collaborative et sans violence, [nom] rapatrié de 65 ans « Grâce aux conseils et représentation de théâtre la pensée de dire à mes fils chaque fois quand nos intérêts (parcelles, maisons, champ...) sont en danger qu'il faut prendre une machette ou une lance pour le défendre, cet aspect a disparu et tous mes fils ont compris que la violence ne résoud pas un problème » pour ce faire, les rapatriés ont cités certains points aux quels le théâtre le prépare à savoir:

- La récupération de leur bien sans dispute (parcelles, maisons, champs);
- Ils sont sensibilisé à gérer les conflits sans violence tout ce ci par le pardon;
- La cohabitation pacifique et l'intégration sociale;
- A affronter une nouvelle vie sans peur après avoir vécu longtemps à l'étranger dans le camp des réfugiés;
- A bien comprendre les différentes réalités du pays (politique, économie et le sociale).

Q. Do the refugees feel better prepared to manage the conflicts in a collaborative way and without violence thanks to this participative theatre performance? If so, why in your opinion (thanks to which aspects) if not, what do they need to know or what should the theatre do so that they feel prepared?

R All focus group participants said that, thanks to the various stage performances, they are prepared to manage the conflicts in a collaborative way and without violence. One returnee, male age 65 years said, "Thanks to the councils and representation of theatre the thought of saying to my sons each time

our interests (property, houses, fields) are in danger when it is necessary to take a machete or a lance to defend it, this aspect disappeared and all my sons understood that violence will not resolve the problem". The returnees cited certain points that they learned from the theatre:

- Recovery of their property without argument (land, houses, fields);
- They are sensitized to manage the conflicts without violence and through forgiveness;
- Peaceful cohabitation and social integration;
- To face a new life without fear after having lived a long time abroad in the refugee camp;
- A good understanding of the different realities of the country (political, economic and social).

FOCUS GROUP UVIRA

A. Participation au focus group

Tableau : Répartition de l'échantillon.

CATEGORIES	RESIDENTS		RETURNEES		TOTAL		%
	Nbre	%	Nbre	%	Nbre	%	
Hommes	10	71,4%	6	60%	16	66,6%	
Femmes	4	28,5%	4	40%	8	33,3%	
TOTAL	14	100%	10	100%	24	100%	

B. Perception des conflits

Q. De quel types de conflit avez-vous entendu parler dans votre communauté ?

R/Les résidents et rapatriés participants au focus group ont cité les types des conflits qu'ils rencontrent et observent dans leur communauté :

- **Les conflits fonciers** cité par 15/24 personnes participants ans le focus group soit 62,5%, ces conflits sont liés à la limite des parcelles, de champs entre membres d'une famille, entre résidents et rapatriés qui rentrent en refuge leurs champs, parcelles et maisons occupés par les résidents, soit vendu par un membre de famille qui quitte le camp des réfugiés ou soit qui n'était pas en refuge, d'autres cultivent les champs des réfugiés sans autorisation, dès leur retour crée multiple conflits au sein des individus;
- **Conflit ethnique Bembe-Banyamulenge- Bafuliru:** 9/24 l'ont cité soit 37,5% de participants, il existe toujours bien que les ethnies collaborent, vivent ensemble sous réserve par l'entremise des ONG et l'effort du gouvernement, sa nature est neutre, ces ethnies s'observent par les actes.
- **Le conflit d'intérêt :** cité 5fois soit 20,8%, il se manifeste par la mésestente entre résidents et rapatriés « les rapatriés bénéficient beaucoup d'aide de la part des ONG (kit ménager, tôle, nourriture, couverture... ,ils ont une bonne vie par apport aux résidents, or c'est une population comme d'autres »;
- **La sorcellerie :** cité 5 fois soit 20,8% imputation de certaines personnes surtout pour les rapatriés d'être sorciers sans preuve au niveau des familles lors de la revendication des leurs biens et crée des victimes en vies humaines;
- **Le conflit de pouvoir (services):** cité 7/24 personnes soit 29,1%, il se situe au niveau des services administratifs (DGM, DGI, SONAS, PORT DE KALUNDU) et ONG (HCR, IRC, OCHA,...), tout les postes sont occupé par les ex pariés et certains nationaux fort non originaire du territoire d'Uvira; cet aspect crée des agitations au sein de la population et surtout pour l'élite intellectuel d'Uvira. Ce conflit est ouvert car parfois on arrive à des marches des contestations pour cet état de chose;
- **L'occupation illégale des maisons:** cité 4fois, il est observé par l'occupation des maisons par certains locataires qui sont insolubles, donc entre locataires bailleurs d'une part et

l'occupation des maisons des rapatriés par certains résidents d'autres part, ce conflit, sa tention a diminué par la résolution des chefs des quartiers et par compromis entre Familles et individus.

- **Conflit tribal** : cité 3 fois soit 12,5%, les Fulirus et vira contre d'autres tribus (shi, lega, ...), ils disent que ces derniers viennent s'enrichir dans leurs milieu d'où c'est un conflit économique;
- **Les conflits des administratifs** : cité 3fois soit 12,5%, les autorités administratives négligent le pouvoir des décisions coutumières prises par les chefs locaux dans les affaires; le dernier cas de ce genre le conflit qui oppose le Mwami Lenge et Tribunal de paix par la libération des ses prisonniers sans son accord l'ampleur de ce conflit est non négligeable;

B. Perception of the conflicts

Q. Which types of conflict do you talk about in your community?

R/Les residents and returnees participating in the focus group cited the types of the conflicts which they meet and observe in their community:

- Land conflicts cited by participants (15/24 or 62.5%), these conflicts are related to the property boundaries, of fields between members of a family, residents and returnees who return from refuge to their fields, land and houses occupied by the residents, is sold by a member of family who leaves the refugee camp or who was not a refugee, others cultivate the fields of the refugees without authorization, as of their return creates multiple conflicts between individuals;
- Ethnic conflict Bembe-Banyamulenge-Bafuliru: (9/24 or 37.5%) participants, it is always good that the ethnic groups collaborate, live together mediated by NGOs and through government efforts, its nature is neutral, these ethnos groups are observed by the acts.
- Conflict of interest: (5/24 or 20.8%), it appears by the disagreement between residents and returnees "the returnees profit much from assistance on behalf of NGOs (domestic kit, sheet, food, cover, they have a good life by contribution with the residents, but it is a population like others";
- Sorcery: (5/24 or 20.8%) certain people have been accused especially for the returnees of being a sorcerer without proof during the time of the claim of their goods which creates victims in human lives;
- The conflict of need (services): (7/24 or 29.1%), it is at the level of administrative services (DGM, DGI, SOUNDED, PORT OF KALUNDU) and NGO (HCR, IRC, OCHA), all the stations are occupied by expatriates and certain nationals not originating from Uvira territory; this is a problem with the population and especially for the elite intellectual of Uvira. This conflict is open because sometimes one arrives at steps of the disputes for this state of things;
- Illegal occupation of houses: (4/24) it is observed by the occupation of the houses by certain tenants who are insolvent, therefore between tenants financial backers on the one hand and the occupation of the houses of the returnees by certain residents of other hand, chefs de quartiers attempted to resolve these conflicts, with compromise between families and individuals.
- Tribal conflict: (3/24 or 12.5%) The Fulirus against other tribes (shi, lega) they said that the latter come to grow rich in their area from where it is an economic conflict;
- Administrative conflict: (3/24 or 12.5%) administrative authorities neglect the capacity of the usual decisions made by the local chiefs in the businesses; the last case of this kind the conflict which opposed Mwami Lenge and Tribunal of peace by the release as of its prisoners without his agreement the size of this conflict is considerable.

C. Stratégies de résolution et de gestion des conflits

Q. Quels types de stratégies avez-vous entendu que les gens utilisent pour résoudre ces conflits?

R/Les participants au focus group ont déterminé certaines stratégies que les individus ou communautés utilisent pour résoudre les conflits des différents ordre dans leurs milieux respectifs entre autre:

- Pour les conflits fonciers, les individus font recours à : Arche d'alliance une ONG de défense des droits de l'homme, d'autres aux voisins comme témoins, aux chefs des quartiers ou « KAPITA » ou « SAGES » et parfois à la chefferie et au territoire;
- Le contact physique des parties en conflit sous la médiation des certains leaders des associations de développement et des responsables ;
- Compromis des parties en conflit dans le cadre de partage surtout pour le cas d'occupation des parcelles et des champs;
- Les tribunaux, la justice, les us et coutumes, les familles et certains individus (autorités administratives, politiques et coutumières) aident à la gestion et la résolution de ces conflits ;
- La réhabilitation des certaines personnes de leur fonction ;

Q. Est- ce que les personnes dans cette communauté ont l'information pour résoudre leurs conflits d'une façon collaborative et non violente?

R/Certains participants au focus group 15/24 soit 62,5% affirment que les personnes/individus de leurs communautés ont l'information pour résoudre les conflits d'une façon collaborative et non violente ceci à travers:

- Les séances des sensibilisations et des formations sur les droits humains organisées par Arche d'alliance et RDF à Uvira ;
- Les églises par les rencontres intercommunautaires;
- Les émissions, le théâtre et les danses folkloriques du SFCG;
- Par le canal de chef de camp avant d'y quitter;
- D'autres une connaissance personnelle « une connaissance innée »

Il est à noter que les communautés tirent leurs informations sur comment résoudre les conflits par les sources à 100% plus sûres entre autre : SFCG par ces activités théâtre et émissions radiophoniques, Arche d'Alliance par ces animateurs qui maîtrisent les aspects juridiques, les églises par la prédication dans laquelle on prodigue multiples conseils.

C. Strategies of resolution and management of the conflicts

Q. Which types of strategies did you hear that people use to solve these conflicts?

R/Focus group participants determined certain strategies which the individuals or communities use to solve the conflicts of different order in their respective areas including:

- For land conflicts, the individuals have recourse to: Arche d'Alliance an NGO that defends human rights, others with the neighbors as witnesses, chefs des quartiers or "KAPITA" or "WISE PERSONS" and sometimes with the chieftom and the territory;
- The physical contact of the parties in conflict under the mediation of certain leaders of development associations and the persons in charge;
- Compromised of parties in conflict within the framework of division especially in the case of occupation of the land and the fields;
- The courts, justice, the customs and traditions, the families and certain individuals (administrative, political and traditional authorities) contribute to the management and the resolution of these conflicts;
- The rehabilitation of the certain people of their function.

Q. Do the people in this community have information to solve their conflicts in a collaborative and nonviolent way?

R/Certain participants in the focus group (15/24 or 62.5%) say that the people/individuals in their communities have information to solve the conflicts in a collaborative and nonviolent way through:

- Sensitisation meetings human rights training organized by Arche d'Alliance and RDF Uvira;
- Churches by the intercommunity meetings;
- Programs, the theatre and folk dances of SFCG;
- Through the camp chief before leaving there;
- Others a personal knowledge "an innate knowledge"

It should be noted that the communities draw their information on how amongst other things to solve the conflicts by the sources among one another at 100%: SFCG by theatre activities and radio broadcasts, Arche d'Alliance by these organizers which control the legal aspects, churches by the preaching in which one lavishes multiple councils.

D. Activités de SFCG

Q. Est-ce que les personnes ici connaissent une ou plusieurs des activités de SFCG dans votre communauté ou dans une communauté voisine? Si OUI, lesquelles?

R/Les répondants au focus group ont affirmé OUI à 70,8% soit 17/24 interviewés qu'ils connaissent certaines activités de SFCG à savoir :

- Les représentations de théâtre participatif (public) dans leur milieu ;
- Les émissions radiophoniques surtout « JIRANI NI NDUGU, WOTE TUKUTANE TENA, GGL, ARBRE A PALABRE »
- L'encadrement des jeunes par les activités sportives ;
- Les travaux communautaires et les activités de transformation des conflits dans la pacification de la population : formations, activités culturelles, danses folkloriques,...

D. SFCG Activities

Q. Do the people here know one or more SFCG activities in your community or in a nearby community? If so, which?

R/Focus group participants said yes (17/24 or 70.8%) they know of SFCG activities:

- Representations of participative theatre (public) in their area;
- Radio broadcasts especially "JIRANI Ni NDUGU, WOTE TUKUTANE TENA, GGL, ARBRE A PALABRE"
- Supervision of young people through sports activities;
- Community work and conflict transformation activities, peacebuilding; training, cultural activities, folk dances, etc.

E. Audiences radiophoniques et écoute des émissions du centre lokole

Q. Avec quelle fréquence est-ce que les personnes dans cette communauté écoutent-ils la radio?

R/Les interviewés au focus group certains affirment à 58,3% soit 14/24 qu'ils possèdent des postes récepteurs (radios) qu'ils écoutent régulièrement quant ils ont les piles ou l'énergie électrique et quelques uns quand ils ont le carburant dans le group électrogène pour alimenter les radios.

Q. Quelles stations écoutent-ils ? Pour quelles raisons ?

R/Pour ceux la qui écoutent régulièrement les radios, les stations ci-dessous les intéressent pour multiples raisons:

- **Radio okapi** 15/24 personnes soit 62.5%: chaîne nationale, elle donne des informations de tout le pays avec les précisions, une bonne sonorisation, elle émet 24heures sur 24 sans interruption;
- **Isanganiro**, 8/24 soit 33,3%: parce qu'elle fait passé les émissions du Centre Lokole et d'autres émissions intéressantes comme « MAMA NIPE SHAURI » ;

- **RTNB** : 2/24 soit 8,3% l'écoute pour ces musiques ;
- **Salus du Rwanda** : 1/24 soit 4,1% l'écoute quand on fait passé l'émission GGL
- **BBC, Canal Afrique, Fri africa et la Voix de l'Amérique** 7/24 soit 29,1% parce qu'elles donnent les informations mondiales;
- **RTNC-Uvira, le Messenger du peuple, radio Mitumba et la radio Lemera** 17/24 soit 70,85 les écoutent, ces sont des radios communautaires du milieu mais elles connaissent multiples problèmes de fonctionnement du courant électrique et le manque de carburant pour le groupe électrogène.

Q. Les personnes dans cette communauté écoutent-ils les émissions de SFCG/ Centre Lokole ? Est-ce qu'ils connaissent et/ou écoutent wote tukutane tena ?

R/Par rapport aux émissions du Centre Lokole, les participants au focus group disent OUI à 75% soit 18/24 qu'ils les écoutent régulièrement, cet écoute concerne les émissions ci- après :

- Jirani ni ndugu ;
- Wote tukutane tena ;
- Sisi watoto ;
- Lobi mokolo ya sika ;
- GGL ;
- Kuyazungumuzia ni kutenda ;
- Arbre à Palabre

D'une manière générale, ces émissions ont une fréquence d'écoute 2 à 3 fois par semaine d'écoute des auditeurs selon leur disponibilité, Néanmoins l'écoute est plus fréquente à la radio ISANGANIRO elle n'a pas d'interruption à la différence des radios communautaires qui connaissent multiple problèmes.

En ce qui concerne l'émission WOTE TUKUTANE TENA, les interviewés dans le focus group détaillent certaines informations sur le processus de rapatriement en listant que lors de rapatriement on donne les vivres de 3 mois aux rapatriés, les bâches, les tôles, le transport est non payant, on montre que les rapatriés ont aussi droit à la vie, l'éducation, la protection,

Cette émission permet l'amélioration des connaissances et relation au niveau des individus et communautés ; elle permet le pardon mutuel, sensibilise les individus et communautés à la cohabitation pacifique, à prendre conscience de leurs actes et l'entraide mutuelle ; elle ouvre au dialogue à la recherche des solutions aux problèmes entre résidents et rapatriés.

E. Radiophonic audiences and listening of the emissions of the center lokole.

Q. With which frequency do the people in this community listen to the radio?

R/Focus group participants (14/24 or 58.3%) say they have received a radio set that they listen to regularly when they have batteries or electric power and some when they have the fuel in the generator to operate the radios.

Q. Which stations do they listen? For which reasons?

R/Pour those who listen to the radio regularly, the stations below interest them for multiple reasons:

- Radio okapi 15/24 people or 62.5%: national station, it provides information about the whole country with the precise details, good reception, it broadcasts 24 heures a day without interruption;
- Isanganiro, 8/24 or 33.3%: Produces Center Lokole and other interesting programs like "MAMA NIPE SHAURI";
- RTNB: 2/24 or 8.3% listen for music;

- Salus of Rwanda: 1/24 or 4.1% listening for GGL;
- BBC, Canal Africa, Fri africa and Voice of America 7/24 or 29.1% because they give world information;
- RTNC-Uvira, the Messenger du peuple, radio Mitumba and radio Lemera 17/24 or 70.9% listen to them, these are Community radios of the area but they know multiple problems of lack of electricity and of fuel for the generator.

Q. Do the people in this community listen to the emissions of SFCG/Centre Lokole? Do they know and/or listen to Wote tukutane tena?

R Focus group participants (18/24 or 75%) said that people listen to programs regularly, including: Jirani ni ndugu; Wote tukutane tena; Sisi watoto; Lobi mokolo ya sika; GGL; Kuyazungumuzia nor kutenda; Arbre a Palabre. Generally, they listen to these program 2 to 3 times per week depending on their availability. Nevertheless listening is more frequent with radio ISANGANIRO as it is not interrupted the Community radios are because of various problems.

With regard to WOTE TUKUTANE TENA, focus group participants received information on the process of repatriation while listening: during repatriation returnees get 3 months supply of food, covers, sheets, transport, they are entitled life, education, protection. This program improves returnees' knowledge and allows mutual forgiveness, sensitizes the individuals and communities with the peaceful cohabitation, to become aware of their acts and the mutual aid; it opens up the dialogue to find solutions to the problems between residents and returnees.

F. Participation au théâtre participatif

Q. Les gens ici suivent-ils le théâtre participatif de SFCG? Quel pourcentage à votre avis?

R/Les participants au focus group dissent OUI que la population d'Uvira participe au théâtre participatif 12/24 soit 50%; ils trouvent la qualité de ce théâtre comme:

- Excellent cité par 5/24 participants ;
- très bon cité par 5/24 participants;
- bon cité par 2/ 24 participants.

Selon les interviewés l'environnement crée par le théâtre était ouvert à 75%, en plus de ce là, le spectacle a crée un dialogue très utile auprès des participants ; il a permis de déterminer les points de vue des participants par rapport à la prestation d'une manière positive pour certains en citant les points ci- après :

- Eclairer la population sur l'existence des conflits et la manière de les gérer;
- Proposer les pistes de solution aux conflits;
- Rendre la population active et l'orienter à l'hospitalité dans le cadre d'accueil des rapatriés et accepter la cohabitation pacifique d'autres ethnies;
- Permet à la population de bien gérer les différentes lois du pays (loi liée à la violence sexuelle, ce que dit la constitution, la loi sur les mécanismes nationaux et internationaux sur la protection des réfugiés et leurs droits, les accords tripartite.

Q. Les réfugiés sentent-ils mieux préparer à gérer les conflits de façon collaborative et sans violence grâce à ce spectacle du théâtre participatif? Si OUI, pourquoi à votre avis (grâce à quels aspects) Si NON qu'est ce qu'ils ont besoin de savoir ou que pourrait faire le théâtre afin qu'ils se sentaient prépare?

R/100% des rapatriés interviewés dissent OUI que grâce aux différentes représentations théâtrales, ils sont préparé à gérer les conflits de façon collaborative et sans violence qui s'explique par:

- La récupération de leur bien sans dispute (parcelles, maisons, champs);
- Ils sont sensibilisé à gérer les conflits sans violence tout ce ci par le pardon;

- La transformation de jeu par les réalités (Contenu du théâtre)
- L'acceptation mutuelle à travers différents spectacles,
- Bannir les préjugés et les discriminations.

F. Participation in the participative theatre

Q. Do people here follow SFCG participative theatre? Which percentage in your opinion?

R/Focus group participants (12/24 or 50%); said that the population of Uvira takes part in the participative theatre. They find the quality of this theatre is: Excellent 5/24, very good 5/24, good 2/24 participants.

According to people interviewed the environment created by the theatre was open (75%) the dialogue was useful, and they got the following from following the performance:

- To inform the population on the existence of the conflicts and the manner of managing them;
- To propose solutions to the conflicts;
- To return the population and to direct it with hospitality within the framework of reception of the returnees and to accept the peaceful cohabitation of other ethnic groups;
- To allow the population to manage well the various laws of the country (law related to sexual violence, in the constitution, national and international laws on the protection of the refugees and their rights and tripartite agreements).

Q. Do refugees feel better prepared to manage the conflicts in a collaborative way and without violence thanks to the participative theatre? If so, why in your opinion (thanks to which aspects) if no, what do they need to know or what could the theatre do so that they felt prepared?

R/All of the returnee focus group participants they are prepared to manage the conflicts in a collaborative way and without violence thanks to the theatrical performances;

- The recovery of their property without argument (land, houses, fields);
- They are sensitized to manage the conflicts without violence through forgiveness;
- The transformation of games by realities (theatre content)
- Mutual acceptance through various spectacles;
- To banish the prejudices and discriminations.