

## “INTAMENWA! LES INDIVISIBLES. MOBILISATION OF BURUNDIAN YOUTH FOR POLITICAL RECONCILIATION”



SEARCH FOR COMMON GROUND'S FINAL REPORT TO:

### **U.K AGENCY FOR INTERNATIONAL DEVELOPMENT (UKAID)**

**Project Dates: May 30, 2011 – August 30, 2011**

**Frances Fortune**

**Director, Africa**

Search for Common Ground

44 Bathurst Street Freetown, Sierra Leone

+232 76 60 30 98

[ffortune@sfcg.org](mailto:ffortune@sfcg.org)

**Adrien Sindayigaya**

**National Director**

Search for Common Ground Burundi

BP 6180 – 27 Avenue de l’Amitié, Bujumbura

+257 79 92 31 94 / 22 241 946

[asingayigaya@sfcg.org](mailto:asingayigaya@sfcg.org)

## Contents

1. Introduction.....	3
2. Context .....	4
3. Project Activities.....	6
Bi-weekly radio soap opera – <i>Intamenwa!</i> .....	6
Television spots - <i>Intamenwa!</i> .....	7
<i>Intamenwa</i> music competition and Peace music festival.....	8
Radio programs produced under <i>L'Equipe</i> campaign.....	10
Messages of peace from politicians .....	10
Communication .....	11
4. Project Results.....	12
Outputs.....	12
Outcomes .....	13
5. Final Evaluation .....	15
Methodology .....	15
Evaluation Results .....	16
Project Challenges .....	27
Recommendations.....	27
6. Annexes .....	27
Annex I: Financial Report: the final financial report will be submitted under separate cover.....	27
Annex II: DVD of the television spot <i>Intamenwa</i> .....	27
Annex III: DVD of Peace Music Festival documentary .....	27
Annex IV: Project Logframe .....	28
Annex V: Project evaluation - Focus group and interview questionnaires.....	30
Annex VI: Project evaluation - List of people interviewed.....	43

## 1. Introduction

As part of the multi-country Governance and Transparency Fund (GTF) program funded by UKAID, Search for Common Ground (SFCG) in Burundi implemented a three month project from June until September 2011 in support of its overall programmatic goal: **to promote inclusive, effective and responsible participation in a process of social transformation toward a fair and equal society in Burundi.**

The goal was supported by the following **key objective**:

- Promote constructive exchange and dialogue between and among Burundian youth from different political parties and political leaders about governance issues, particularly political manipulation of youth and its resulting violence, with a view to encouraging peaceful cohabitation.

In support of this objective SFCG implemented the three month *L'Equipe* campaign, drawing on *The Team/L'Equipe* concept which has been successfully used in more than sixteen African, Asian and Middle Eastern countries. *The Team/L'Equipe* is an international SFCG project that unites the worldwide popularity of football and the soap opera format to help transform social attitudes and to reduce violent behaviour in countries dealing with deeply entrenched conflicts. Every production of *The Team/L'Equipe* follows the members of a football team who have to overcome their differences, whether they are cultural, ethnic, religious, tribal, racial or socio-economical, to work together to win the match.

In Burundi, the idea of using sport to unify and overcome obstacles took a particular focus on fighting political manipulation of youth in order to reduce violence. The campaign was carried out under the slogan: *Rwaruka, murashaka Uburundi burangwamwo amahoro? Irinde ibibacanishamwo! Youth, do you want a peaceful Burundi? Avoid manipulations!.*



*L'Equipe* project logo

Burundi's series of *The Team* is called *Intamenwa!* ("The Indivisibles!"). The production of the radio drama *Intamenwa!* disseminated many of the campaign's key messages, which were reinforced by additional radio and television programming as well as community outreach in the form of a music competition and a peace music festival for youth.

Through the *L'Equipe* campaign's radio broadcasts and related activities, SFCG-Burundi aimed to increase the understanding and the ability of youth to interact constructively (through their actions vis-à-vis political leaders) and to reinforce the capacities of civil society organisations (including NGOs, associations, radio/TV producers) to comprehend issues linked to political manipulation and take action while working with political leaders. Furthermore, the project aimed to raise the awareness of political

leaders, making them more respectful of human rights, transparency mechanisms and non-manipulation, thus contributing to a restoration of citizens' trust in their leaders, and in particular, the trust of Burundian youth in their leaders.

Through the combined impact of project activities SFCG aimed to achieve following results:

- Burundian youth of different political affiliations have a better understanding of and attitude towards their responsibilities in maintaining the peace in their respective communities.
- The respect of human rights and the rule of law by political leaders having followed the *L'Equipe* project has increased.
- Burundian youth perceive their political leaders to be more respectful of human rights and the rule of law.
- The capacity of partners (civil society organisations and media) to comprehend and deal with governance issues in an innovative way has increased.
- Citizens, in particular Burundian youth, collaborate with local authorities and political leaders on issues addressed by *L'Equipe*.

In the framework of this project SFCG-Burundi implemented several different activities: 32 bi-weekly radio soap opera episodes were produced, 4 messages of peace from politicians belonging to different political parties were recorded and broadcast 63 times, 2 television spots were produced and were broadcast 32 times each, and a music competition was organised in 3 provinces, followed by a final music competition and festival held in the capital Bujumbura.

## 2. Context

Despite major gains in the peace building process since the end of the ten-year civil war, the political situation in Burundi remains tense. While the 2005 elections augured well for the future of democracy and the rule of law in Burundi, the 2010 elections all but reversed that trend. 2010 saw tensions rise among political parties competing in the four elections held between May and September (communal, presidential, legislative and local). Accusations of intimidation and political violence grew, involving all parties. The most serious accusations of pre-electoral violence, harassment and politically-motivated arrests were directed at the ruling party National Council for the Defense of Democracy-Forces for the Defense of Democracy (CNDD-FDD). Buoyed by the President's strong popularity in rural areas, the CNDD-FDD dominated the communal elections. Surprised by this resounding defeat, the opposition parties united to issue a declaration of fraud and demand new elections<sup>1</sup>. When their request was dismissed by the Electoral Commission and international observers, the opposition ceded the field, withdrawing from all subsequent elections. The CNDD-FDD won an overwhelming majority and its candidate President Pierre Nkurunziza was elected unopposed to a second five-year term. The election

---

<sup>1</sup> While international and domestic observers, including the Media Synergy SFCG helped organise, noted irregularities, none reported widespread intimidation, ballot-stuffing, or other vote-rigging, as had been alleged.

will be remembered as much for the lack of competition as for the prevalence of violence – violence that continued with impunity in the post-elections period<sup>2</sup>.

Following his participation in the electoral boycott and in the midst of increasing government crackdowns, the head of the National Forces for Liberation (FNL) and presidential candidate Agathon Rwasa fled Bujumbura and is alleged to be anew mobilizing the group's soldiers in eastern Democratic Republic of Congo (DRC), and recruiting new fighters in Burundi with the financial backing of Burundian businessmen<sup>3</sup>. Rwasa may well decide that renewed conflict is his best option to force a negotiated settlement and gain through power-sharing the influence and government position he was unable to obtain through elections<sup>4</sup>. Just two years after the civil war finally concluded with FNL's full participation in the peace process, the country is once again poised on the brink of conflict and instability.

Young men in Burundi have been and remain at risk of recruitment into armed factions aligned along political and ethnic lines. During the election campaign, partisan youth groups played a significant role in the electoral violence. A UN Security Council Report of May 2010 cited a number of violent clashes between mainly youth groups belonging to various Burundian political parties including the CNDD-FDD and FNL<sup>5</sup>. The CNDD-FDD's youth movement, the *Imbonerakure*, recruited demobilized soldiers and continued to arm its members over the past two years<sup>6</sup>. In response, opposition parties recruited their own youth movements. Despite a second voluntary civilian disarmament campaign following the FNL's demobilization in the pre-electoral period, there were from 70,000 to over 200,000 small arms circulating in Burundi in 2010<sup>7</sup>. The Burundian *Observatoire de l'Action Gouvernementale* (OAG) noted in November 2010 that young Burundians, including demobilized ex-combatants, had left their homes for unknown destinations<sup>8</sup>. Viewed in the context of Rwasa's recruitment campaign in the DRC, there is a legitimate fear that those combatants might find themselves re-recruited into the FNL's ranks.

A recent SFCG-conducted National Youth Policy (NYP) study (available on request) found that there is no clear government youth policy and that youth and youth organisations are not adequately represented at the policy level. To encourage their involvement in local and national decision making processes, the Ministry of Youth, Sports and Culture (MJSC) put in place youth centres and created the National Youth Council (CNJ). The NYP study revealed, however, that the CNJ does not accurately represent Burundian youth and, instead, is controlled by the CNDD-FDD, while the youth centres are poorly equipped and barely functional. As they have throughout Burundi's history, youth remain left to their own devices.

---

<sup>2</sup> Human Rights Watch. *Closing Doors? The Narrowing of Democratic Space in Burundi*. New York. November 2010. pp. 16, 18, 21, 22.

<sup>3</sup> Debelle, Raymond et al. *Final Report of the Group of Experts on the Democratic Republic of Congo*. UN Security Council, November 29, 2010. pp. 32-33.

<sup>4</sup> Vandeginste, Stef. "Burundi's Unturned Stones." *International Justice Tribune*. Antwerp. October 6, 2010. p.3

<sup>5</sup> Security Council Report. *Burundi*. New York. May 2010. [www.securitycouncilreport.org](http://www.securitycouncilreport.org)

<sup>6</sup> International Crisis Group. *Burundi: Ensuring credible elections*. Nairobi/Brussels. February 2010. pp. 3, 21.

<sup>7</sup> Kennedy, Brian. *Understanding Burundi's Elections*. Center for Strategic and International Studies. Washington, DC. July 2010

<sup>8</sup> Observatoire de l'Action Gouvernementale. *Burundi: Après les élections de 2010, le choix entre sortir ou entrer dans la crise*. Bujumbura. November 2010. p. 16

While a few notable organisations have continued to engage admirably with at-risk youth<sup>9</sup>, most have been co-opted by the various political parties eager to mobilize them. A 2010 study showed signs of anger and frustration among ex-combatants and other unemployed youth, with few agencies addressing their needs and concerns<sup>10</sup>. The lack of a coherent, viable national youth policy serves only to make this gap more glaring. New elections signified hope for Burundi's youth, creating expectations that they would share in the promise of the country's post-war development. Unfortunately, with the failure of the electoral process and in an environment of ongoing insecurity, Burundi's youth have once again been left marginalized and vulnerable to political manipulation.

### 3. Project Activities

The project used a combination of pre-recorded radio and television productions and community outreach, through a music competition and music festival.

#### Bi-weekly radio soap opera – *Intamenwa!*

SFCG produced a bi-weekly radio soap opera called *Intamenwa!* (“The Indivisibles!”) about a football team of the same name. The show revolved around two boys, Muravyo and Doddy, who come from completely different social backgrounds. Muravyo has a difficult life and his family is very poor, but he has an exceptional talent for football. Doddy comes from a wealthy family, likes going out and does not



The cast of *Intamenwa!* at the recording studio

have to worry about his future. The series shows that, despite their different backgrounds, the two main characters play on the same football team and face similar obstacles: money, love, manipulation, and politics. Over the course of the series, the characters learn that it is only through constructive cooperation and peacefully resolving their conflicts that they will succeed as a team and come to see one another as fellow countrymen.

Themes covered during the series were: non-violent communication; citizenship; delegation of powers; managing conflict within the family; political manipulation of youth; freedom of expression; human rights; discrimination; democratic governance; the importance of hard work; and reconciliation.

Some illustrative key messages include:

<sup>9</sup> Such groups include the Kamenge and Gatumba Youth Centers (CJK and CJG), Amahoro Youth Club, Youth Association for Development, Association of Burundian Youth Returnees for Self-development (AJBRA), Association of Youth for Active Nonviolence (AJNA), Rally for Disarmament, Demobilization and Socio-economic Reinsertion of Former Combatants in Burundi (RAPACODIBU), and Rally of Students (University of Ngozi).

<sup>10</sup> Specker, Leontine and Ivan Briscoe. *Early Economic Recovery in Fragile States - Case Study Burundi: Operational Challenges*. January 2010. pp. 8, 41.

- Youth should be wary of manipulation by political leaders.
- Youth should know that nothing is obtained by chance. You need to work hard to achieve your goals.
- Parents should be careful not to pass on hatred to their children; conflict between parents shouldn't normally carry over to their offspring.
- All citizens should have equal access to benefits, based on their competencies and not on their political affiliation.
- Youth have the same aspirations and problems despite their different social backgrounds.

In total, 32 soap opera episodes were produced with a total broadcast time of 8 hours. The series was broadcast on Radio Isanganiro, Radio Television National Burundi, Radio Rema and Radio Bonesha, thus giving nationwide coverage. In addition, two community radio stations, Umuco FM in Ngozi and Star Kayogoro, approached SFCG after hearing the broadcasts and believing them to be of interest to their listeners. They requested copies of the *Intamenwa!* drama in order to be able to rebroadcast them on their own stations.



Recording an episode of *Intamenwa!*

Some of the *Intamenwa!* episodes ended with a quiz question about the themes developed in that particular show, to which listeners could write in with the answer to win a prize. In order to judge the comprehension of messages developed in the series, while at the same time gaining an idea of the size of the listenership, listeners were asked a quiz question at the end of each episode that they could reply to by post. 80% of responses received were correct answers, indicating a high level of understanding amongst listeners of the themes developed.

### Television spots - *Intamenwa!*

Two three-minute television spots were produced in collaboration with a local production company Menya Media. The storylines were developed jointly by SFCG and Menya Media, and Menya Media ensured the production of the two spots. Throughout this collaboration, SFCG worked to reinforce the capacities of Menya Media, a Burundian media production company founded in 2001. Menya Media specialises in marketing and communications productions aimed at raising awareness in the Burundian population around social, economic and cultural development issues.

While both television spots featured the *Intamenwa!* football team, they were aimed at different audiences. One television spot was directed at youth, and the other at politicians. The first spot sees the team celebrating winning the trophy after a competition match. Disagreement breaks out over who should look after the cup, which quickly sees the team dividing into two camps based on social and political standing, and each side hurling insults at the other. Finally, it is Eddy the captain who makes the team realize that divisions like these are the source of the country's problems and that within the team they need to unite and overcome, thus setting an example for other youth.

The second television spot addresses political leaders. The setting is a match preparation meeting with the team's management committee, where the coach presents the player line-up for the next match. A heated argument ensues amongst the team's financial backers, who wish to change the line-up to put forward players based on their social standing and political affiliation rather than their merits. In the end, the coach decides to disregard the political machinations and keep the line-up as it is. The spot ends with the captain Eddy telling the team that their winning secret will be to "fight like a lion ... all of us, all together".

The spots were broadcast on two television channels, Radio Television National Burundi and Télé Renaissance, with 32 broadcasts on each channel. They thus served to reach a broader audience, while at the same time reinforcing the message of the radio series *Intamenwa!*

The spots can be viewed on <http://www.youtube.com/watch?v=mDILSBnt2k8&feature=share> and <http://www.youtube.com/watch?v=ZpuJdwopGNw&feature=related> (or with English subtitles: <http://www.facebook.com/video/video.php?v=255420444480856> and <http://www.facebook.com/video/video.php?v=255046621184905>). In addition, a DVD of the television spots is annexed to the report.

### ***Intamenwa* music competition and Peace music festival**

In order to reach out to the youth of Burundi with a message to engage in peaceful cohabitation amongst their diversity and to fight all forms of manipulation, SFCG-Burundi organised music contests in the three provinces of Bujumbura-Mairie, Bujumbura-Rurale, and Bubanza. The aim was to provide an opportunity for young Burundians to share positive messages of peace, tolerance and cohabitation while showing their musical talents. The capital city Bujumbura was chosen, as well as its neighbouring provinces of Bujumbura-Rurale and Bubanza, as these areas have been particularly affected by recent political violence.



**Peace Music Festival and final of *Intamenwa* music competition, Bujumbura**

In total 56 applications for the music contest were received. Of these, the song lyrics of 38 were deemed fitting for the competition and these applications were retained (19 applications were retained from Bujumbura-Mairie, 14 from Bujumbura-Rurale, and 5 from Bubanza). Throughout July three music contests were held in the target provinces and the selected music groups invited to perform their songs. These original songs carried messages of solidarity among youth and many stressed the importance of avoiding ethnic and political manipulation. A jury made up of government officials, media representatives, and SFCG representatives judged the



performances on the clarity and importance of their message, originality, artistic ability and engagement with the audience.



Performers in the Bujumbura Rural music competition

The three regional music contests were well-attended and the audience was in each case very engaged. About a thousand people were present at the Bubanza contest and another thousand at Bujumbura Rurale's Kabezi commune, while the Bujumbura-Mairie contest drew a crowd of approximately two thousand. Audience members interviewed, including youth participants and government officials, expressed appreciation for the initiative which in their view encouraged members of the community to live together in peace and work together to improve their lives.

One audience member from Bubanza summed up his satisfaction as such:

*"This music festival has been good because there is still the threat of war in this area. The message engages youth and reminds them that we have to live together and shouldn't be swayed by politicians with a violent message because they do not live here."*

Subsequently, the three regional winners performed in a final competition at the Peace Music Festival held on 29 July 2011 in Bujumbura. The performers took home prizes of US \$1,000, \$700 and \$400 for first, second and third place respectively. The music festival, which featured popular Burundian rap artist Lolilo, took place on the COTEBU fields, in the Ngagara district. Turn-out was high, with approximately 5000 people attending the event. Audience members included officials from the Ministry of Youth, Sport and Culture, local authorities, international and national NGOs, youth associations and the general public, including high participation by youth.



The Director General of Culture from the Ministry of Youth, Sport and Culture expressed his satisfaction with the Peace Music Festival, stating that "this is a commendable activity, one which contributes to the Government's efforts to consolidate peace, to bring people together peacefully around ideals of peace, solidarity and fraternity".

To increase the reach of the Peace Music Festival, the entire event was broadcast live on Radio Isanganiro. In addition, the Peace Music Festival was the subject of a short documentary, produced by SFCG's partner Menya Media, a copy of which is annexed to the report. This documentary will be used by SFCG to show donors and partner organisations the positive potential of engaging with youth.



The winners of the *Intamenwa* music competition pause for a group photo with SFCG representatives and the Director General of Burundi's Ministry of Youth, Sports, and Culture

### Radio programs produced under *L'Equipe* campaign

As part of *L'Equipe* campaign and in support of the *Intamenwa* music competition, at least one radio show per week about the campaign was produced in June and July 2011. The shows were broadcast in the space allocated for Studio Ijambo's (SFCG) *Isanganiro ry'Urwaruka* program at Radio Isanganiro.

Nine radio shows were produced in total with topics ranging from the security situation in troubled areas of Bujumbura-Rurale, Bujumbura-Mairie and Bubanza, to political manipulation of youth and how to resist it, as well as live broadcasts of the music competitions in the three provinces and the music festival in Bujumbura.

The radio shows provided a platform for members of Burundian society, especially youth and political leaders both in the Government and in the opposition, and experts, to express their ideas about the country's political and security situation and what could be done to improve it.

### Messages of peace from politicians

Part of *L'Equipe* campaign involved giving politicians a platform to speak, as they are responsible for leaving a peaceful country to the next generations. Four messages of peace were recorded from

politicians from different political parties: Ezéchiel Nibigira, Member of Parliament and President of youth wing of CNDD-FDD; Bonaventure Niyoyankana, President of UPRONA; Frédéric Bamvuginyumvira, Vice-President of FRODEBU; and Pierre Buyoya, Senator and former Burundian president.

The project sought to broadcast a message from representatives of every major political party. However, in the end this was not possible. Given the current political climate and the fact that the leaders of some opposition parties are currently abroad, not all parties were willing to give a message.

An example of one of the messages broadcast:

*"We call upon the youth to rise up and unite, hoping that after, they will come back and say to politicians - we don't want to be manipulated any longer, on the contrary, give us work, send us to school, give us medical care. And to the politicians, let's play the game of politics without playing with the lives of our children, without playing with the future of Burundi, without also destroying this force which is the youth, the youth who will help Burundi put an end to this infernal cycle of violence and war"*

The messages, of a minute and a half each, were broadcast on two radio stations, RPA and Radio Isanganiro, with a total of 63 broadcasts on each station. Following the close of *L'Equipe* project, these messages have continued to be broadcast on the *Isanganiro ry'Urwaruka* program of Radio Isanganiro.

## Communication



One of the posters used to publicize the *Intamenwa* music competition

Substantial communication efforts were undertaken to promote project activities. The power of the internet was utilised to promote the overall *L'Equipe* Project. For the first time, SFCG-Burundi created a Facebook page to spread the message of *Intamenwa* in a new way, targeting youth in particular.

The Search For Common Ground Burundi Facebook page can be consulted at: <http://www.facebook.com/pages/Search-for-Common-Ground-Burundi/175380422519432>.

The launch of the project was also publicised on the Search For Common Ground blog. The post can be read at: <http://thecommongroundblog.com/2011/06/09/the-team-arrives-in-burundi/>.

In order to inform the public about the *Intamenwa* music contest, 815 leaflets and 145 posters were distributed in the three provinces to launch the contest, and a radio communiqué was broadcast on Radio Isanganiro for three days, three times every day. Then to publicise the dates of the competitions and the music festival 200 posters and

2300 leaflets were distributed. A press release was sent to major media outlets in Burundi to announce the final competition and music festival in the capital Bujumbura.

In addition, a radio spot advertising the final competition and music festival was broadcast on radios RTNB, Bonesha FM, Radio Isanganiro, and RPA. It was run 10 times at each station for four days.

The same advert spot was played in a car that circulated throughout Bujumbura a day before and on the day of the festival. In the car was an MC who also announced more information about the competition. On the day of the competition in Bujumbura-Mairie and the final competition, Burundi's national television (RTNB) also covered the events.

Finally, SFCG was in regular contact with local officials and other stakeholders to inform them about the music competition and mobilise their support.



One of the flyers used to publicize the Peace Music Festival

## 4. Project Results

### Outputs

RESULT	INDICATOR	TARGET	ACHIEVED
Output 1: Radio soap opera <i>Intamenwa!</i>	# of episodes produced	32	32
	# of hours of broadcasting	8	8
	# of quiz responses (letters) received	N/A	86
Output 2: Television spots - <i>Intamenwa!</i>	# of television spots produced	2	2
Output 3: Music competition and peace music festival	# of music events organised	4	4
	# of groups competing in the music competition	45	38
	# overall number of participants at the four music contests	4000	9000

Output 4: Radio programs focused on themes covered under L'Equipe campaign	# of magazines produced	9	9
	# of hours of radio broadcast	6	6
Output 5: Messages of peace from politicians	# of messages recorded	7	4
	# of broadcasts	N/A	126

## Outcomes

The objective of *L'Equipe* focused on affecting change among and between Burundian citizens, particularly youth and politicians, with regards to resisting political violence and manipulation of youth.

The results of a final project evaluation are documented in the next section of this report. Prior to the evaluation being carried out several anecdotal observations of the project's results were collected by SFCG staff.

**Objective 1: Burundian youth are more effective and constructive in their interactions with political leaders on questions of governance as their knowledge of and capacities in collaborative conflict resolution techniques have increased.**

**Result 1: Burundian youth of different political affiliations have a better understanding of and attitude towards their responsibilities in maintaining peace in their own community.**

Burundian youth's understanding of issues linked to governance and peaceful cohabitation was increased through exposure to the themes<sup>11</sup> dealt with in the radio soap opera *Intamenwa!*. In order to judge the comprehension of messages developed in the series, while at the same time gaining an idea of the size of the listenership, listeners were asked a quiz question at the end of each episode that they could reply to by post. SFCG received 86 letters from listeners in seven different provinces in response. 80% of responses received were correct answers, indicating a high level of understanding amongst listeners of the themes developed.

Regarding a desire for peaceful cohabitation, several participants at the music festivals expressed a willingness to improve community relations. During the contest in Bujumbura province, one of the young men in the audience used the platform provided by Radio Isanganiro's youth show to sensitize other youth in the area not to listen to manipulative politicians. While on phone with *Isanganiro*

<sup>11</sup> Themes covered during the series were: non-violent communication; citizenship; delegation of powers; managing conflict within the family; political manipulation of youth; freedom of expression; human rights; discrimination; democratic governance; the importance of hard work; and reconciliation.

ry'Urwaruka show, 19-year-old Mathieu Ndayimirije said that "most of people here [in Kabezi] are willing to work together for peace. Politicians look for their own interests, for political seats. As for the youth of Kabezi, we will remain in Kabezi: if you are a farmer, you will remain a farmer, if you are a teacher, you will remain a teacher." He was surrounded by other young people as he talked on phone and they were listening to his interaction with the journalist on the radio.

Local officials also expressed appreciation for the results of the music contest. One local official in Bubanza province noted that they helped the youth to deliver their own heartfelt messages to other members of the society, stating that "it's good that it's the youth themselves who came up with these messages. They talked against those who bring them wars, they talked about development."

SFCG's attention was drawn to another example of youth expressing their desire to take responsibility for maintaining peace in their community following *L'Equipe* project activities. Representatives of a Burundian youth association Hope Group from Kamenge commune saw the *Intamenwa!* television spots and were inspired by their message which motivated them to approach SFCG to discuss the possibility of their association running a similar campaign. The association Hope Group works at the community level to mobilize youth for peace and requested to become a partner of SFCG, in order to carry out joint activities and reach a greater number of young people.

**Result 2:** Political leaders having followed the *L'Equipe* project have a greater awareness of the dangers of political manipulation of youth and greater respect for human rights.

While there remains an impasse among the political elite following the 2010 elections, this campaign fit in with the growing awareness in Burundi about the importance of the youth demographic and the dangers of political manipulation of youth since the elections. SFCG did see a notable case of an improvement in the discourse of one political leader addressing youth to renounce violence and remain united following the *L'Equipe* campaign. During a press conference on 7 September 2011 Ezéchiel Nibigira, the President of the "Imbonerakure", the youth wing of the ruling CNDD-FDD party, urged the youth of Burundi to stand united despite their different political affiliations. Referring directly to messages and the phrasing used during the *L'Equipe* campaign, he encouraged youth activists to forget their differences, adding "as we will stand united all together, come and let's form 'The indivisibles' [the name of the radio drama produced for the project] to work together. I am addressing this message to the youth in particular, so that they come and we get together".

Positive effects of the *L'Equipe* project were also observed immediately following the 18 September massacre in Gatumba, just outside of Bujumbura. Responding to the national shock at the event and the growing potential for rumors and misinformation, five radio stations joined together in a Media Synergy<sup>12</sup> on 23 September 2011 to collectively provide information and reassure the public. The

---

<sup>12</sup> This Media Synergy model is also a long-term result of SFCG's work in Burundi. SFCG first introduced the concept of a "Synergy" in the context of the 2005 Burundian elections, where SFCG coordinated the collective participation and collaboration of several stations to provide election day monitoring and reporting that countered rumors, provided accurate information, and reassured the public and the government in the peaceful process. This same model was used for the 2010 elections. SFCG is proud to see that local radio stations initiated a similar approach voluntarily in response to the Gatumba situation.

Synergy used the same approach the *L'Equipe* campaign of recording and broadcasting messages calling for peace from leading politicians following the Gatumba killings. The five radios involved in the synergy broadcast messages from leaders of three major political parties – CNDD-FDD, FRODEBU, and UPRONA, as well as from former heads of state. The way in which these leaders with different political affiliations all promoted the same message of peace and unity echoed the peace messages recorded for *L'Equipe* project, which SFCG continues to broadcast in the radio show *Isanganiro ry'Urwaruka*.

Furthermore, a recent European Commission call for proposals on political dialogue to strengthen inclusive democracy in Burundi identified very similar priorities as that of the *L'Equipe* campaign, thus reflecting the importance and timeliness of the project in the current context.

## 5. Final Evaluation

### Methodology

As the final step in the project, SFCG undertook an evaluation to assess the project against its expected results. Given the short timeframe of the project (3 months) and limited resources, a qualitative approach was chosen in order to gather useful information about listeners' and participants' perceptions, attitudes and behaviour intent based on their exposure to the project. The evaluation was led by an external consultant, with assistance from two external researchers.

The evaluation sample was taken from the three provinces where project activities were targeted: Bujumbura Mairie, Bujumbura Rurale and Bubanza. Data collection was carried out over six days and consisted of the following: six focus groups of 8 - 12 youth, four individual interviews with youth, and 16 individual interviews: eight with provincial representatives of three major political parties and eight with project partners (local administration and media) in the three target provinces (see annex VI for list of people interviewed). The focus groups particularly targeted project gains among youth in the three provinces, while the individual interviews with youth sought greater detail on their experiences of the project. In total 68 youth, including 14 women, and 16 key informants, including one woman, were interviewed.

The breakdown of the youth sample is as follows:

Youth	Location	Men	Women	Total
Music competition participants	Bujumbura Mairie	3	1	4
	Bujumbura Rurale	5	0	5
	Bubanza	3	1	4
Radio drama listeners	Bujumbura Mairie	6	0	6
	Bujumbura Rurale	4	0	4
	Bubanza	0	0	0
At Random	Bujumbura Mairie	17	4	21
	Bujumbura Rurale	8	4	12
	Bubanza	8	4	12
	<b>Total</b>	52	14	68

The question guides used for the focus groups and interviews can be found in annex V. The questions sought to gather information specifically related to indicators set out in the project's log frame, which can be found in Annex IV, and which aligns with the overall GTF project log frame responding to DFID's Accountability, Capacity and Responsiveness Framework.

## Evaluation Results

### *Key findings*

In terms of project scope, of the people interviewed for the evaluation, the music competition seems to be the project activity that reached the greatest number. However, given the small sample size used for the evaluation this is probably not an accurate picture. The radio drama *Intamenwa* was broadcast nationwide and it is likely that it reached many more people in parts of the country not targeted by the evaluation. By way of illustration, SFCG received 86 letters from listeners in seven different provinces in response to a quiz question asked at the end of several episodes of the radio drama, indicating an active listenership in different parts of the country.

Concerning the evaluation sample, of the youth drawn at random, only 10 out of 46 (21%) knew of the project in some way. Of these, 2 had listened to the radio drama *Intamenwa*; none had seen the television spot; and 7 had been spectators at one of the music competitions. Of the music competition participants interviewed, 4 out of 11 had listened to the radio drama *Intamenwa* and one had seen the television spot. Of the radio drama listeners interviewed, 3 out of 9 had been to one of the music competitions and none had seen the television spot.

None of the political leaders had seen the television spot. This project activity was not successful in reaching its target audience, even though this somewhat wealthier demographic are more likely to have a television than the general population.

The evaluation found that project activities were less successful in reaching political leaders and local administration officials. If these were aware of any project activity it was the music competitions, which many had not attended but had heard talked about on the radio or in their community. It is not surprising that the music competitions would have created a "buzz" in their host communities, as this sort of entertainment/event for youth is rare, particularly in rural areas such as Kabezi (Bujumbura Rurale) and Bubanza.

Also, the fact that the music competitions and the festival received live radio and television coverage increased the number of people reached by this activity. One partner from the Ministry of Sports, Youth and Culture commented that he had received positive feedback on the music festival from members of the Burundian diaspora who had listened on the radio and wished to congratulate the organizers.

It should be noted that the fact that the music competitions and festival were held on Fridays made this an activity more suited to those who do not work during the week or who do not have formal employment.



SFCG partners on the jury for judging the music competition noted how youth had really understood the message of the campaign, and that this had come out in all the songs. Another noted how the music competition had given youth a chance to express themselves and the chance for youth to give a lesson to adults for once. Other partners commented that the music competition served to entertain youth, allowed them to forget their troubles for a day, and also gave them an outlet and something to do, as one administrative official commented “idleness leads to trouble-making”.

Some feedback received from youth about the music competition:

“The music competition was a way to awaken youth; we have learnt to think before acting on the ideas of politicians”

"Thanks to the music competition other young people have seen that I am capable of many things”

"Now I am well regarded by my peers. When I send a message to them, they hear me”

"Before, the dominant theme with young singers was love, but with this competition we’ve expanded our horizons. We now compose songs about peace, corruption, basically about all the issues that worry the community”

Youth that had followed the radio drama *Intamenwa* reported that they enjoyed the characters and that the issues addressed were relevant to them. One youth commented: “I learnt that despite our differences, we have lots of things in common”. Nevertheless, it should be noted that a radio series is an activity that benefits from being long running, as time is needed for an audience to discover it, listen regularly, and become familiar with storyline and characters. Sporadic listening may not be as effective for transmitting the series’ messages. The radio drama *Intamenwa* would arguably have had a greater impact if it had continued for longer. In line with this recommendation, SFCG is currently seeking funding to continue the drama series.

"Muravyo [a character from the radio drama] has been an example to us: we must be courageous in spite of difficulties and always keep the team spirit, that is to say, mutual support, helping each other at school”

- Young man, Bujumbura Mairie

Regarding the indicators in the project log frame, the evaluation findings are presented below.

**Accountability Result 3: Burundian youth of different political affiliations have a better understanding of and attitude towards their responsibilities in maintaining the peace in their respective communities.**

**Indicator 3.1. Young Burundians who have listened to *The Team – Intamenwa*<sup>13</sup> and participated in outreach activities demonstrate a commitment to improve community relations thanks to *The Team***

As a starting point, the evaluation sought to establish perceptions and conditions of peaceful cohabitation in the targeted communities, and then to see how young people intended to influence, or not, these conditions. Youth were asked how the different community components coexisted where they lived.

Some youth felt that people got on well in their community but the large majority noted that cohabitation was not good. The number one reason given was tensions between groups belonging to different political parties and different political allegiances affecting relationships with friends or with the local administration. On this point, some youth felt that their local administration favored members of the ruling party in its provision of services to the population. These findings directly supported the logic and the relevance of the *L'Equipe* campaign. Other reasons frequently cited for poor community relations were poverty and hunger, land conflicts, and tensions between rich and poor.

“It happens in our neighborhood that people go to different bars depending on their political affiliation - this is a sign of poor cohabitation”

– Youth in Ngagara, Bujumbura Mairie

In light of these problems, youth would like to see certain things improved in their communities. Several youth mentioned the need to provide more employment opportunities for young people, so that they will then be less influenced by offers of money from corrupt politicians.

“Because of poverty, it is difficult to improve community relations. It is hard to resist the money offered by politicians that deceive us”

- Youth in Ngagara, Bujumbura Mairie

Other improvements suggested by several youth were carrying out citizen’s education programs and sensitization sessions on peaceful coexistence and non violent conflict resolution, as some felt that people coexisted poorly out of ignorance. Other youth highlighted the need for greater tolerance of political parties or the need to forget ethnic differences.

<sup>13</sup> Within the evaluation methodology, SFCG used the terms *L'Equipe* and *Intamenwa* as these were the phrases emphasized in the project implementation.

Of youth chosen at random for the evaluation, only 10 out of 46 (21%) knew of the project in some way, the majority because they had been a spectator at one of the music competitions. The results of whether the *L'Equipe* project influenced them were mixed. If youth did indicate a commitment to improve community relations they did not generally attribute this to the *L'Equipe* project, although there were some exceptions. Youth who had participated in the music competition were most likely to say that they saw themselves as having a role to play in improving community relations.

"I used to think that peace was the business of politicians but now I realize that I have a role to play"

- Young woman from Bujumbura Mairie

"It is necessary for young people to join forces and fight against division with courage and courtesy"

- Youth from Bubanza

Several noted that the music competition had made them more aware of their potential to be active players in maintaining peace in their community.

"Before [the music competition] I didn't have many ideas, there was an awakening of my conscience, I discovered my responsibilities, namely that I am capable of something when it comes to the return to peace"

- Youth from Bujumbura Rurale

Some also reported an increased desire to improve community relations, even if this has not always translated into concrete actions (some cited lack of funds to do what they wanted to do).

"Before the music competition I was scared to speak but now I talk a lot, I advise others, I need to give my own contribution to promote peaceful coexistence in our community"

- Young woman from Bujumbura Mairie

The evaluation found that good intentions had not yet necessarily translated into action. When asked what actions youth had taken recently to improve community relations, the youth interviewed could not give many concrete examples. Many talked about how they sometimes played the role of mediator with those close to them, helping and counseling friends, family or colleagues when they had problems. Not surprisingly given that a part of the sample were musicians, several youth cited how they had composed songs encouraging solidarity and mutual tolerance amongst their peers.

A number of youth noted how their participation in a local choir or football team brought them together with different groups in their community, and reinforced solidarity and dialogue.

A few specific anecdotes were offered in terms of what effects the project had among their peers. One young man from Bujumbura Rurale reported that the *Intamenwa* music competition had brought youth in his neighborhood together:

"Community relations improved thanks to participation in the competition. Lots of young people from my neighborhood came with me to the COTEBU grounds, that's a sign of how we all get on well together"

**Indicator 3.2 Young Burundians who have listened to *The Team – Intamenwa* and participated in outreach activities demonstrate a better understanding and better ability to understand issues of governance linked to good cohabitation and non manipulation.**

Overall, youth had a clear and shared understanding of what peaceful cohabitation in their community meant. The most frequently cited elements were: mutual aid, helping others when they have problems, sharing, solidarity, mutual understanding, mutual respect, and harmony between different community groups.

"Good coexistence means feeling free and not being afraid to belong to any political party"

- Youth in Kabezi

When youth were asked whether their understanding of the concept of peaceful cohabitation had changed, they almost invariably interpreted this as a question about whether the state of coexistence had changed, indicating either that the evaluation question or the researcher was not clear. The majority of youth feel that the cohabitation in their community is worse now than it used to be. Youth tended to compare the present day with the time before "*la crise*", when they felt community relations were better. The most common reason cited for this negative change was the civil war, which has weakened the social fabric, and secondly, its resulting poverty. Many youth felt that poverty and hunger put a strain on relations with their neighbors. As one young person from Bujumbura put it: "how can you love a friend when you're hungry?". Only one youth in Kabezi felt that there had been positive change: "coexistence between different groups has improved thanks to the trainings we've followed, we are making a little progress".

On the subject of political manipulation, the youth interviewed were familiar with this concept and could generally give a clear definition. The most commonly cited elements were: when politicians deceive, promises not kept, and when politicians instrumentalize youth to achieve their own aims. Youth

also described political manipulation as when they act without thinking, blindly follow orders of political leaders, and allow themselves to be used by politicians for their own ends.

“During the time of the elections, there were people who were sent by the political leaders to throw grenades but they got nothing after the elections”

- Youth in Bubanza

When asked how they react when faced with political manipulation, in general, youth reported one of two types of reactions. One group of youth is immediately mistrustful of politicians, reject outright their discourse or immediately look for ways to refuse a political leaders’ request. Another larger group of youth report that they first examine or analyze politicians’ discourse in order to decide how to react, and attempt to “distinguish the good from the bad”.

“We have to first reflect and make a distinction between the words of politicians”

– Participant in music competition

If youth noted that their reaction to political manipulation had changed, this was primarily linked to the elections of 2010, in which politicians had promised many things (employment, cheaper food prices) and these promises had not been kept. This has led to a generalized sense of disappointment amongst the youth interviewed.

“My reaction to political manipulation has changed. Before the 2010 elections, I was deceived but now I’m adamant, I will accept none of it”

- Youth in Kabezi

Concerning youth’s understanding of the issue of political manipulation and their reaction to it, the evaluation did not find great differences in the responses of youth chosen at random and youth who had been involved in the project in some way. Therefore it is hard to say whether the project has been successful in raising youth awareness of these issues. However, one young listener of the radio drama reported that:

"The series *Intamenwa* made me remember some human values necessary for living together in peace”

- Youth, Bujumbura Mairie

**Accountability Result 4: The respect of human rights and the rule of law by political leaders having followed *The Team* project has increased.**

**Indicator 1.2 Cases of improvement in the discourse of political leaders addressing youth of different political affiliations to call on them to renounce violence and to remain united.**

**Indicator 4.1 Political leaders interviewed demonstrate what they have changed in terms of respect for human rights and the rule of law after having followed *The Team – Intamenwa* project.**

In regards to indicator 1.2, the evaluation did not find such a case. However, SFCG did note one example outside of the scope of this evaluation, which was documented above in section four of this report under 'Outcomes'.

Indicator 4.1 was very difficult for the evaluation to assess, given that the small sample of political leaders interviewed for the evaluation was not familiar with the project. In selecting the evaluation sample, three major political parties were chosen at random and then their representatives in the three provinces of Bujumbura Mairie, Bujumbura Rurale and Bubanza were interviewed. These individuals had therefore not been involved in the project. None had heard the radio series nor the television spot. If they knew of the *Intamenwa* project in any way it was because they had heard of the music competition, on the radio, or by word of mouth, although none had attended. In this way, the project was not successful in reaching political leaders, even though television was included as a tool specifically for that reason.

All the political leaders interviewed clearly demonstrated their awareness of the importance of a human rights discourse and the need to target youth to resist manipulation. Many specifically mentioned the importance of addressing the youth demographic, noting that if there are problems it is youth who are the trouble makers, and it is young people who can be easily manipulated. According to the political leaders interviewed, the messages that they address specifically to youth include messages of unity, solidarity, peace, working hard for the development of the country, the importance of hard work, the importance of working in associations, respect for human rights, and not giving in to manipulation. All interlocutors reported that these messages have not changed recently.

However, it is difficult to gain an accurate picture of political leaders' respect for human rights and the rule of law in practice from the evaluation interviews as no individual will admit to poor behaviour in this regard. It should be noted that this was a limitation of the evaluation. Furthermore, interlocutors painted a different view of coexistence, respect for human rights and relations between political leaders and youth in their community, depending on their political affiliation. Members of opposition parties were much more likely to highlight political violence and exactions, the difficulty of opposition parties to hold political meetings in the current climate, and claims that members of the youth wing of the ruling party, the Imbonerakure, harassed members of the opposition and accompanied the police or secret intelligence service (SNR) to arrest FNL members. On the other hand, political leaders from the ruling party and members of local administration belonging to the ruling party tended to paint a much rosier picture, even if this was in contradiction with recent media reports. For example, interlocutors affiliated with the ruling party in Bubanza and Kabezi reported that cohabitation between members of CNDD-FDD and members of FNL was really very good in their commune and that these two groups worked together

well. But the latest International Crisis Group report highlights how these communes are experiencing greater levels of political violence than other parts of the country<sup>14</sup>. Interestingly, youth spoken to in these two provinces did not specifically mention political violence as a problem but several did report ethnic tensions and tensions among demobilized in their community.

Certain interlocutors affiliated with the ruling party did admit that political tensions were a problem elsewhere in the country, but remained adamant that all groups coexisted peacefully in their own commune.

Some political leaders and members of local administration noted that while many political leaders paid homage to respect for human rights in their discourse, in practise this was not always the case. Several interlocutors referred to recent media reports of politically-motivated arbitrary arrests and extrajudicial killings as examples.

Concerning the project's gains on this result, it should be noted that increased respect for human rights and the rule of law requires long-term behavioural change that cannot hope to be achieved in a three-month project.

Furthermore, project activities were not well-adapted for the target group of political leaders. Both political leaders and local administration commented that their heavy workloads prevented them from listening to the radio during the day, or having the time to watch television. A music competition is also an activity much more directed at youth, and in particular, youth who have free time during the day. In terms of what kind of activities would be suitable, several members of opposition parties interviewed requested more opportunities in their local community for bringing the Government and political parties together for dialogue.

**Accountability Result 5: Burundian youth perceive their political leaders to be more respectful of human rights and the rule of law.**

**Indicator 5.1 Increase amongst young Burundians of their perception that political leaders better understand human rights and the rule of law thanks to *The Team –Intamenwa*.**

**Indicator 5.2 Number of cases of improved practices by political leaders in terms of respect for human rights and the rule of law following *The Team – Intamenwa* project.**

**Indicator 5.3 Citizens interviewed having followed at least one activity/radio program who say that they trust political leaders and can say why.**

When asked whether they trust political leaders, a few youth responded that there were good and bad leaders and one needed to distinguish the two. However, the large majority reported that they did not

---

<sup>14</sup> 'Annexe C La violence post-electorale: un banditisme politique' in International Crisis Group, *Burundi: du boycott électorale à l'impasse politique*, Rapport Afrique de Crisis Group No. 169, 7 February 2011

trust political leaders, some quite emphatically. Common reasons cited for this lack of trust were: election promises not kept, political violence and killings ordered by political leaders, jobs given out according to political affiliation, promises to demobilized not kept, and that political leaders were deceitful and lied, were a source of insecurity, and were only out for personal enrichment.

The e  
politic  
d towards

“We are only the bridges over which political leaders pass to get to their interests”

- Youth in Bubanza

“Firstly we must be wary of politicians because they are the ones that disturb our good neighborly relations”

- Youth in Ngagara, Bujumbura Mairie

“At the present time we study but if we are not members of the ruling party, we will not get hired. I find that politicians are only looking out for their own interests and I’ve made a decision to no longer trust in political leaders”

- Participant in music competition

Youth interviewed were almost unanimous in saying that while political leaders respected human rights in their discourse, this was not the case in practice. They cited political violence, extra judicial killings and government or administration jobs given according to political affiliation as examples of lack of respect of human rights by political leaders.

One lone voice reported that “there are two groups - one which gives real importance to human rights, they are few. The others who only talk of human rights, they are many”. Youth unanimously agreed that this situation had not changed recently, and that politicians “always sing the same tune”.

Regarding relations between youth and political leaders, some youth gave examples of political leaders using youth to commit human rights violations, such as offering them money to “throw grenades”. A few reported that youth from the ruling party behaved as they pleased in the community, carrying out theft, intimidation of opponents, and forced sexual relations, presumably with a feeling of impunity.

“I was passing through the neighborhood where there was a political meeting going on and I heard a political leader calling on youth members of the ruling party to closely monitor young members of the opposition under the pretext that they are criminals”

- Youth, Bugarama, Bujumbura Rurale



It is clear that in regards to indicators 5.1, 5.2 and 5.3, this evaluation has not found tangible results. Once again, this is a question of perceptions of changes which happen over the long term. A three month timeframe is too short an amount of time to achieve the desired result.

Conversely, regarding indicator 5.3, it could be argued that by raising awareness amongst youth of the realities and dangers of political manipulation, this may make youth, even those that have not experienced political manipulation first-hand, more cynical and less trusting of politicians in general, therefore giving the opposite of the desired result. However, this question is beyond the scope of the current evaluation and would require further research.

**Accountability Result 6: The capacity of partners (civil society organizations and media) to comprehend and deal with governance issues in an innovative way has increased.**

**Indicator 6.1 Increase in the number and types of actions taken by partner civil society organizations and media to understand and manage issues addressed by *The Team – Intamenwa*.**

**Indicator 6.2 Number of civil society organizations and media partners that can demonstrate how they have apprehended and managed themes presented in *The Team – Intamenwa*.**

**Indicator 6.3 Citizens interviewed who can give specific examples of how civil society organizations and the media have covered the topics addressed by *The Team – Intamenwa*.**

Because of the very limited media sector in Burundi, SFCG received an exception from the GTF managers to lead the production of the radio drama from its own national studio. SFCG's production team was entirely Burundian, including the director, scriptwriters, actors, and producers. The members of this team had worked on radio dramas before, and this project reinforced their conceptual knowledge and practical application of the links between good governance and conflict transformation. SFCG also introduced the use of social media tools, like Facebook and a Blog, that expanded the media team's exposure to new technologies and their application in behaviour change projects.

SFCG did work with an outside partner for the production of the TV spots, which was a new tool for the organisation in Burundi. SFCG's primary media partner was Menya Media who produced the two television spots and a short documentary about the music competition. Although partner capacity building is an objective of the global SFCG *The Team* concept, in this case, the short term nature of *The Team – Intamenwa project* was not appropriate for genuine capacity building. Engagement was limited and therefore impact on partner capacity was limited.

Menya Media reported that when they are able to find funding they organize concerts to promote solidarity and peaceful coexistence amongst all Burundians; however, political manipulation is not a topic that they address in their work.

**Responsiveness Result 7: Citizens, in particular Burundian youth, collaborate with local authorities and political leaders on issues addressed by *The Team - Intamenwa*.**

**Indicator 7.1 Citizens interviewed say that there is an improvement in the responsiveness of local authorities on issues and themes addressed by *The Team – Intamenwa*.**

None of the people surveyed for the evaluation reported any change in the responsiveness of local authorities regarding peaceful coexistence or non manipulation.

According to local administrative officials interviewed, they work to address issues of peaceful cohabitation and non manipulation through regular sensitization sessions for the population and regular neighborhood peace and security meetings, which form part of the administration’s routine work. In Bujumbura Mairie and Bujumbura Rurale, officials interviewed also reported how the administration organizes sporting and cultural activities for youth, such as an inter-communal football tournament in Bujumbura Rurale, which bring together different groups of youth and promotes dialogue and social cohesion.

The evaluation did not gather much data on this indicator from youth. When youth did mention local authorities, it was generally in a negative light. On several occasions youth or other interlocutors raised the problem of access to local government services being conditional on adherence to the ruling party, or government or local administration jobs being granted on the basis of loyalty to the ruling party.

**Objective 1. The commitment and actions of young people of different political affiliations among themselves and with leaders of political parties contributes to the reduction of community violence in order to consolidate the democratic process and promote a peaceful coexistence.**

To conclude, the evaluation aimed to assess to what extent young Burundians are more effective and constructive in their positive interaction with political leaders on issues of governance because their knowledge and skills in collaborative conflict resolution techniques have increased and therefore their commitment and action (regardless of their different political affiliations) among themselves and with leaders of political parties contributes to the reduction of community violence in order to consolidate the democratic process and promote peaceful coexistence in their country. In terms of this overall goal, the evaluation found that the project’s results have been minimal. However, this is to be expected given the limited duration (three months) and scope of the project (only three out of seventeen provinces). As peaceful coexistence and political manipulation are big societal issues, change can only be expected over the long term.

From the data gathered from youth and political leaders, it is evident that tensions between members of different political parties at the community level and political manipulation of youth are clear and pressing issues. The project therefore targeted an important need but required more time, increased

scope and greater coherence between activities to achieve the ambitious results set out in the logical framework.

### **Project Challenges**

Political manipulation of youth is not something any political leader will publicly admit to, yet clearly it happens. The challenge for any project working on this issue is how to effectively target the gap between discourse and practice. According to all political leaders interviewed for the evaluation, their own discourse was always to promote peace and never incite violence, and their behaviour was without reproach. However, youth and many local administration officials surveyed reported that in reality this was not the case. It is therefore not enough for the project to target the discourse of political leaders, but rather try to influence their behavior in practice.

Another limitation of the project highlighted by many youth themselves is that of poverty. As long as youth cannot find work, struggle to make a living, or do not have enough to eat, they will be vulnerable to offers of earning “easy money”. Particularly in Burundi’s prevailing climate of impunity, and in the absence of employment alternatives, youth will continue to be at risk of being incited to commit violent acts or human rights violations with offers of money from unscrupulous leaders. However, high unemployment and severe poverty are out of the scope of influence of any SFCG project.

### **Recommendations**

- Implement different project activities to more specifically target political leaders, such as dialogue sessions or workshops bringing together political leaders from different parties at the local level.
- Implement project activities to specifically target the responsiveness of local administration, such as workshops or town hall meetings with local administrative officials on issues addressed by *The Team – Intamenwa*.
- Continue and develop the radio drama *Intamenwa* in order to develop a greater listenership and reach more youth.

## **6. Annexes**

**Annex I: Financial Report: the final financial report will be submitted under separate cover**

**Annex II: DVD of the television spot *Intamenwa***

**Annex III: DVD of Peace Music Festival documentary**

## Annex IV: Project Logframe

Résultats Escomptés	Indicateurs de Performance	Moyens de Vérification
<p><b>BUT</b></p> <p>1. L'engagement et les actions des jeunes des différentes tendances politiques entre eux et avec les leaders des partis politiques contribuent à la réduction de la violence communautaire afin de faire consolider le processus démocratique et promouvoir une cohabitation pacifique</p>	<p>1.1 <i>Actions des jeunes pour une solidarité effective communautaire et les messages donnés par les hommes politiques pour le retour à la paix dans les zones à violences</i></p> <p>1.2 Cas d'amélioration des discours des leaders politiques s'adressant aux jeunes des différentes tendances politiques pour les interpeller à renoncer à la violence et à rester solidaires</p>	<p>Etudes de cas développées dans l'évaluation finale</p>
<p><b>OBJECTIF</b></p> <p>2. Les jeunes Burundais sont plus efficaces et constructifs dans leur interaction positive avec les leaders politiques sur les questions de gouvernance car leur connaissance et capacités en techniques de résolution de conflits collaborative ont augmenté</p>	<p>2.1. Les jeunes Burundais démontrent que leur capacité à collaborer et résoudre des problèmes communautaires suite aux messages donnés dans l'équipe ainsi que leur capacités à reconnaître et à résister à la manipulation politique ont augmenté.</p>	<p>Focus Groups (questions de connaissance et capacités entre autres)</p>
<p><b>REDEVALBILITÉ</b></p> <p>3. Les jeunes burundais des différentes tendances politiques ont une meilleure appréhension et attitudes sur les possibilités et leurs responsabilités de sauvegarder la paix dans leur milieu communautaire.</p>	<p>3.1. Les jeunes Burundais questionnés ayant écouté l'Equipe et participés aux activités de outreach démontrent une volonté d'améliorer les relations communautaires grâce à l'Equipe</p> <p>3.2 Les jeunes Burundais questionnés ayant écouté l'Equipe et participé aux activités communautaires démontrent une meilleure connaissance et de meilleures aptitudes à comprendre les questions de gouvernance liées à la bonne cohabitation et à la non manipulation</p>	<p>Focus groups</p> <p>Focus group</p> <p>Etudes de cas avec des exemples concrets d'actions</p>
<p><b>REDEVALBILITÉ</b></p> <p>4. Le sens du respect des droits de l'homme et de l'Etat de droit par des leaders politiques ayant suivi le programme " Equipe" a augmenté</p>	<p>4.1 Les leaders politiques questionnés démontrent ce qu'ils ont changé après avoir suivi le programme " Equipe" en matière de respect des droits de l'homme et de l'Etat de droit</p>	<p>4.1 Entretiens individuels et études de cas</p>
<p><b>REDEVALBILITÉ</b></p>		

<p>5. Les jeunes burundais perçoivent leurs gouvernants comme étant plus respectueux des droits de l'homme et de l'état de droit</p>	<p>5.1 Augmentation chez les jeunes Burundais questionnés de la perception que les leaders politiques comprennent mieux les droits de l'homme et l'état de droit grâce à l'Equipe</p> <p>5.2. Nbre de cas d'amélioration des pratiques des leaders politiques en matière du respect des droits de l'homme et de l'état de droit suite au projet " l'Equipe"</p> <p>5.3. Les citoyens interviewés ayant suivi au moins une activité/émission qui disent faire confiance aux leaders politiques et disent pourquoi.</p>	<p>Focus groups</p> <p>Etudes de cas avec des exemples concrets de changement dans les actions/pratiques</p>
<p style="text-align: center;"><b>REDEVALBILITÉ</b></p> <p>6. La capacité des partenaires (OCBs ou média) à appréhender et gérer les questions de gouvernance de manières innovantes a augmenté.</p>	<p>6.1 Augmentation du nombre et types d'actions prises par les partenaires OCBs et media pour appréhender et gérer les thèmes abordés par l'Equipe.</p> <p>6.2 Nombre de partenaires OCBs et média qui peuvent montrer comment ils ont appréhendé et gérer les thèmes présentés dans l'Equipe</p> <p>6.3 Citoyens interviewés qui peuvent donner des exemples précis de la manière dont les OCBs et médias ont abordés les thèmes abordés par l'Equipe..</p>	<p>Etudes de cas et entretiens individuels</p> <p>Etudes de cas et entretiens individuels</p> <p>Focus groups</p>
<p style="text-align: center;"><b>RÉPONDANT</b></p> <p>7. Les citoyens, les jeunes Burundais en particulier, collaborent avec les autorités locales/ les leaders politiques sur les questions abordés par l'Equipe.</p>	<p>7.1 Citoyens interviewés disent qu'il y a une amélioration dans le répondant des autorités locales sur les questions et thèmes abordés par l'Equipe</p>	<p>Focus groups</p>

## Annex V: Project evaluation - Focus group and interview questionnaires

### Evaluation du Projet *L'Equipe / Intamenwa* – Jeunes auditeurs du feuilleton FGD

N° de Focus groupe?		Date (jj/mm)	/
Nom de l'Enqueteur		Début discussion	
Lieux		Fin discussion	

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

Bonjour je m'appelle..... (et ma/mon collègue s'appelle ....). Nous faisons une étude sur le rôle des jeunes dans la cohabitation pacifique au Burundi. Nous nous intéressons à savoir vos pensées sur les relations entre les différentes composantes communautaires chez vous. Nous posons aussi des questions sur les leaders politiques et leurs relations avec les jeunes.

La séance aujourd'hui va durer à peu près une heure et je vais vous poser plusieurs questions. Vos réponses seront confidentielles et seront utilisées seulement pour le but de cette étude. Il n'ya aucune réponse juste ou fausse ; toutes les opinions sont les bienvenues. Tout le monde devrait se sentir libre de parler. Les opinions exprimées ne seront pas attribuées à un individu spécifique. 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 – Nous allons suivre une série de questions auxquelles ils/elles vont répondre librement. Le rapporteur va transcrire tout ce qui se dit verbatim pendant la discussion. Il faut que le rapporteur donne un numéro à chaque participant selon son emplacement. Puis le rapporteur va inscrire P1 ou P5 avant de transcrire ce que le premier ou le cinquième participant dit par exemple. Les questions chiffrés sont les plus importants ; ceux avec les lettres sont des suggestions pour retirer plus d'information.]

**But:** *Avoir une connaissance plus profonde et descriptive sur les points de vue des jeunes sur leurs capacités à collaborer et résoudre des problèmes communautaires ainsi que leurs capacités à reconnaître et résister à la manipulation politique. Aussi, les réactions aux et les opinions des jeunes des activités de SFCG (radio, concours de musique et spot télévisé)*

A1	Combien de personnes?	<div style="border: 1px solid black; height: 40px; margin: 5px 0;"></div> <div style="border: 1px solid black; width: 60px; margin: 5px 0;"></div>
A2	Nombre d'hommes / de femmes?	<div style="border: 1px solid black; height: 40px; margin: 5px 0;"></div> <div style="border: 1px solid black; width: 60px; margin: 5px 0;"></div>

**A3** Nombre dans chaque tranche d'âge

F	_____
15-22 ans	_____
23-30 ans	_____

### **PARTIE 1 : QUESTIONS INTRODUCTIVES (5 minutes)**

1. Quelles sont les questions qui posent problème dans votre communauté?
2. Pourriez-vous nous parler de la manière dont ces problèmes sont gérés dans votre communauté?

### **PARTIE 2: LA COHABITATION PACIFIQUE (10 à 15 minutes)**

1. Pour vous, qu'est-ce que c'est la bonne cohabitation?
  - a. Votre compréhension de la bonne cohabitation a-t-elle changé récemment?
  - b. Si oui: dans quels sens? Qu'est-ce qui a déclenché ce changement de compréhension?
2. Comment est la cohabitation entre les différentes composantes communautaires chez vous?
  - a. Comment voudriez vous que les relations soient dans votre communauté ?
  - b. Comment aimerez-vous améliorer les relations entre les différentes composantes communautaires chez vous?
  - c. Qu'est-ce qui fait que vous vouliez améliorer les relations entre les différentes composantes communautaires chez vous?
3. Quelles actions pour promouvoir la bonne cohabitation avez-vous mises en œuvre dans les trois derniers mois?
  - a. Pouvez-vous décrire ces actions?
  - b. Dans quelle mesure ces actions favorisent-elles la solidarité effective dans votre communauté ?
  - c. Qu'est ce qui a déclenché ces actions?

### **PARTIE 3: LA MANIPULATION POLITIQUE (10 à 15 minutes)**

4. Faites-vous confiance aux leaders politiques?
  - a. Si oui: pourquoi? Si non, pourquoi pas?

5. Pour vous, qu'est-ce que c'est la manipulation politique ?
6. Qu'est-ce qui est votre réaction face à la manipulation politique ?
  - a. Est-ce que votre réaction face à la manipulation politique a changé récemment? Dans quels sens ? Qu'est-ce qui a déclenché ce changement ?
7. Est-ce que les leaders accordent de l'importance aux droits de l'homme dans leurs discours?
  - a. Dans quelle mesure/comment?
8. Avez-vous l'impression que les discours des leaders politiques concernant les droits de l'homme a changé depuis trois mois?
  - a. Si oui, dans quel sens?

**PARTIE 4: FEUILLETON RADIO INTAMENWA (10 à 15 minutes)**

**DITES « JE VOUDRAIS VOUS PARLER DU FEUILLETON RADIO INTAMENWA. » / I would like to talk to you about Search For Common Ground's radio soap opera Intamenwa.**

9. En moyenne, avec quelle fréquence avez-vous écouté le feuilleton *Intamenwa* ?
10. Quel est le sujet de *Intamenwa* ?
11. Quels sont les thèmes qui ont été abordés dans *Intamenwa* ?
12. Est-ce que ces thèmes sont pertinents pour vous ?
  - a. Pourquoi/pourquoi pas ?
13. Quel est votre thème préféré dans *Intamenwa* ?
  - a. Pourquoi ?
14. Quel est le message clé que vous avez compris du feuilleton *Intamenwa* ?
15. Avez-vous vu le spot télévisé *Intamenwa* ?
16. Avez-vous aussi assisté au concours de musique *Intamenwa* ?
  - a. Si oui : dans quelle commune ?
17. Dans quelle mesure les thèmes abordés dans le feuilleton *Intamenwa* ont-t-ils influencé/changé vos relations avec d'autres jeunes ?

**LA DISCUSSION EST TERMINEE. REMERCEZ LES GENS.**

Nous vous remercions pour vos idées et vos suggestions. Nous allons utiliser les résultats de cette étude pour améliorer/renforcer le travail du SFCG dans votre communauté

Merci de votre temps. / [Thank you for your time.](#)

Fin ENQUETE / [End of Study](#)

**Note au rapporteur:** Noter l'heure de clôture de la discussion



**Evaluation du Projet *L'Equipe / Intamenwa* – Jeunes (aléatoire) FGD**

<b>N° de Focus groupe?</b>		<b>Date (jj/mm)</b>	/
<b>Nom de l'Enqueteur</b>		<b>Début discussion</b>	
<b>Lieux</b>		<b>Fin discussion</b>	

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

Bonjour je m'appelle..... (et ma/mon collègue s'appelle ....). Nous faisons une étude sur le rôle des jeunes dans la cohabitation pacifique au Burundi. Nous nous intéressons à savoir vos pensées sur les relations entre les différentes composantes communautaires chez vous. Nous posons aussi des questions sur les leaders politiques et leurs relations avec les jeunes.

La séance aujourd'hui va durer à peu près une heure et je vais vous poser plusieurs questions. Vos réponses seront confidentielles et seront utilisées seulement pour le but de cette étude. Il n'ya aucune réponse juste ou fausse ; toutes les opinions sont les bienvenues. Tout le monde devrait se sentir libre de parler. Les opinions exprimées ne seront pas attribuées à un individu spécifique. 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 – Nous allons suivre une série de questions auxquelles ils/elles vont répondre librement. Le rapporteur va transcrire tout ce qui se dit verbatim pendant la discussion. Il faut que le rapporteur donne un numéro à chaque participant selon son emplacement. Puis le rapporteur va inscrire P1 ou P5 avant de transcrire ce que le premier ou le cinquième participant dit par exemple. Les questions chiffrés sont les plus importants ; ceux avec les lettres sont des suggestions pour retirer plus d'information.]

**But:** *Avoir une connaissance plus profonde et descriptive sur les points de vue des jeunes sur leurs capacités à collaborer et résoudre des problèmes communautaires ainsi que leurs capacités à reconnaître et résister à la manipulation politique. Aussi, les réactions aux et les opinions des jeunes des activités de SFCG (radio, concours de musique et spot télévisé)*

**A1** Combien de personnes?

\_\_\_\_\_

**A2** Nombre d'hommes / de femmes?

H \_\_\_\_\_

**A3** Nombre dans chaque tranche d'âge

F	_____
15-22 ans	_____
23-30 ans	_____

### **PARTIE 1 : QUESTIONS INTRODUCTIVES (5 minutes)**

1. Quelles sont les questions qui posent problème dans votre communauté?
2. Pourriez-vous nous parler de la manière dont ces problèmes sont gérés dans votre communauté?

### **PARTIE 2: LA COHABITATION PACIFIQUE (10 à 15 minutes)**

3. Pour vous, qu'est-ce que c'est la bonne cohabitation?
  - a. Votre compréhension de la bonne cohabitation a-t-elle changé récemment?
  - b. Si oui: dans quels sens? Qu'est-ce qui a déclenché ce changement de compréhension?
4. Comment est la cohabitation entre les différentes composantes communautaires chez vous?
  - a. Comment voudriez vous que les relations soient dans votre communauté ?
  - b. Comment aimerez-vous améliorer les relations entre les différentes composantes communautaires chez vous?
  - c. Qu'est-ce qui fait que vous vouliez améliorer les relations entre les différentes composantes communautaires chez vous?
5. Quelles actions pour promouvoir la bonne cohabitation avez-vous mises en œuvre dans les trois derniers mois?
  - a. Pouvez-vous décrire ces actions?
  - b. Dans quelle mesure ces actions favorisent-elles la solidarité effective dans votre communauté ?
  - c. Qu'est ce qui a déclenché ces actions?

### **PARTIE 3: LA MANIPULATION POLITIQUE (10 à 15 minutes)**

6. Faites-vous confiance aux leaders politiques?
  - a. Si oui: pourquoi? Si non, pourquoi pas?
7. Pour vous, qu'est-ce que c'est la manipulation politique ?
8. Qu'est-ce qui est votre réaction face à la manipulation politique ?
  - a. Est-ce que votre réaction face à la manipulation politique a changé récemment? Dans quels sens ? Qu'est-ce qui a déclenché ce changement ?

9. Est-ce que les leaders accordent de l'importance aux droits de l'homme dans leurs discours?
  - a. Dans quelle mesure/comment?
10. Avez-vous l'impression que les discours des leaders politiques concernant les droits de l'homme a changé depuis trois mois?
  - a. Si oui, dans quel sens?

**PARTIE 4: PROJET L'EQUIPE / INTAMENWA (10 à 15 minutes)**

**DITES « JE VOUDRAIS VOUS PARLER D'UN PROJET DU SEARCH FOR COMMON GROUND QUI S'APPELLE INTAMENWA. » / I would like to talk to you about Search For Common Ground's project Intamenwa.**

11. Connaissez-vous le projet Intamenwa du SFCG ?
  - a. Si oui, comment ?
12. Avez-vous écouté au moins une émission du feuilleton Intamenwa ?
13. Avez-vous vu le spot télévisé de Intamenwa ?
14. Avez-vous assisté à un des concours de musique Intamenwa ?

**SI LES PARTICIPANTS NE CONNAISSEZ PAS DU TOUT LE PROJET ALLEZ A LA FIN**

15. Quel est le message principal que vous avez compris du concours de musique *Intamenwa* ?
16. Quels sont les thèmes qui ont été abordés dans *Intamenwa* ?
17. Est-ce que ces thèmes sont pertinents pour vous ?
  - a. Pourquoi/pourquoi pas ?
18. Quel est le message clé que vous avez compris du feuilleton *Intamenwa* ?

**LA DISCUSSION EST TERMINEE. REMERCEZ LES GENS.**

Nous vous remercions pour vos idées et vos suggestions. Nous allons utiliser les résultats de cette étude pour améliorer/renforcer le travail du SFCG dans votre communauté

Merci de votre temps. / [Thank you for your time.](#)

Fin ENQUETE / [End of Study](#)

**Note au rapporteur:** Noter l'heure de clôture de la discussion.

**Evaluation du Projet *L'Equipe / Intamenwa* – Jeunes musiciens participants au concours de musique intamenwa FGD**

N° de Focus groupe?		Date (jj/mm)	/
Nom de l'Enqueteur		Début discussion	

Lieux

	Fin discussion	
--	----------------	--

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

Bonjour je m'appelle..... (et ma/mon collègue s'appelle ....). Nous faisons une étude sur le rôle des jeunes dans la cohabitation pacifique au Burundi. Nous nous intéressons à savoir vos pensées sur les relations entre les différentes composantes communautaires chez vous. Nous posons aussi des questions sur les leaders politiques et leurs relations avec les jeunes.

La séance aujourd'hui va durer à peu près une heure et je vais vous poser plusieurs questions. Vos réponses seront confidentielles et seront utilisées seulement pour le but de cette étude. Il n'ya aucune réponse juste ou fausse ; toutes les opinions sont les bienvenues. Tout le monde devrait se sentir libre de parler. Les opinions exprimées ne seront pas attribuées à un individu spécifique. 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 – Nous allons suivre une série de questions auxquelles ils/elles vont répondre librement. Le rapporteur va transcrire tout ce qui se dit verbatim pendant la discussion. Il faut que le rapporteur donne un numéro à chaque participant selon son emplacement. Puis le rapporteur va inscrire P1 ou P5 avant de transcrire ce que le premier ou le cinquième participant dit par exemple. Les questions chiffrés sont les plus importants ; ceux avec les lettres sont des suggestions pour retirer plus d'information.]

**But:** *Avoir une connaissance plus profonde et descriptive sur les points de vue des jeunes sur leurs capacités à collaborer et résoudre des problèmes communautaires ainsi que leurs capacités à reconnaître et résister à la manipulation politique. Aussi, les réactions aux et les opinions des jeunes des activités de SFCG (radio, concours de musique et spot télévisé)*

**A1** Combien de personnes?

\_\_\_\_\_

**A2** Nombre d'hommes / de femmes?

H \_\_\_\_\_

F \_\_\_\_\_

**A3** Nombre dans chaque tranche d'âge

15-22 ans \_\_\_\_\_

23-30 ans

**PARTIE 1 : QUESTIONS INTRODUCTIVES (5 minutes)**

1. Quelles sont les questions qui posent problème dans votre communauté?
2. Pourriez-vous nous parler de la manière dont ces problèmes sont gérés dans votre communauté?

**PARTIE 2: LA COHABITATION PACIFIQUE (10 à 15 minutes)**

3. Pour vous, qu'est-ce que c'est la bonne cohabitation?
  - a. Votre compréhension de la bonne cohabitation a-t-elle changé récemment?
  - b. Si oui: dans quels sens? Qu'est-ce qui a déclenché ce changement de compréhension?
4. Comment est la cohabitation entre les différentes composantes communautaires chez vous?
  - a. Comment voudriez vous que les relations soient dans votre communauté ?
  - b. Comment aimerez-vous améliorer les relations entre les différentes composantes communautaires chez vous?
  - c. Qu'est-ce qui fait que vous vouliez améliorer les relations entre les différentes composantes communautaires chez vous?

**PARTIE 3: LA MANIPULATION POLITIQUE (10 à 15 minutes)**

5. Faites-vous confiance aux leaders politiques?
  - a. Si oui: pourquoi? Si non, pourquoi pas?
6. Pour vous, qu'est-ce que c'est la manipulation politique ?
7. Qu'est-ce qui est votre réaction face à la manipulation politique ?
  - a. Est-ce que votre réaction face à la manipulation politique a changé récemment? Dans quels sens ? Qu'est-ce qui a déclenché ce changement ?
8. Est-ce que les leaders accordent de l'importance aux droits de l'homme dans leurs discours?
  - a. Dans quelle mesure/comment?
9. Avez-vous l'impression que les discours des leaders politiques concernant les droits de l'homme a changé depuis trois mois?
  - a. Si oui, dans quel sens?

**PARTIE 4: CONCOURS DE MUSIQUE INTAMENWA (10 à 15 minutes)**

**DITES « JE VOUDRAIS VOUS PARLER DU CONCOURS DE MUSIQUE INTAMENWA. » / I would like to talk to you about Search For Common Ground music competition Intamenwa.**

10. Pourquoi avez-vous participé dans le concours de musique Intamenwa?

11. Qu'est-ce que vous avez fait avec votre chanson après le concours ?
12. Trouvez-vous que le concours de musique était une activité pertinente pour les jeunes ?
  - a. Pourquoi/pourquoi pas ?
13. Quel est le message principal que vous avez compris du concours de musique *Intamenwa* ?
14. Dans quelle mesure votre participation dans le concours de musique *Intamenwa* a-t-elle influencé/changé vos relations avec d'autres jeunes ?
15. Depuis votre participation dans le concours, quelles actions pour promouvoir la bonne cohabitation avez-vous mises en œuvre ?
  - a. Pouvez-vous décrire ces actions?
  - b. Dans quelle mesure ces actions favorisent-elles la solidarité effective dans votre communauté ?
  - c. Qu'est ce qui a déclenché ces actions?
16. Avez-vous écouté au moins une émission du feuilleton *Intamenwa* ?
17. Avez-vous vu le spot télévisé *Intamenwa* ?

**SI LES PARTICIPANTS NE CONNAISSENT PAS DU TOUT LE FEUILLETON INTAMENWA ALLEZ A LA FIN**

18. Quel sont les thèmes abordés dans le feuilleton *Intamenwa* ?
  - a. Est-ce ces thèmes sont pertinents pour vous ?
  - b. Pourquoi ?/ Pourquoi pas ?

**LA DISCUSSION EST TERMINEE. REMERCIEZ LES GENS.**

Nous vous remercions pour vos idées et vos suggestions. Nous allons utiliser les résultats de cette étude pour améliorer/renforcer le travail du SFCG dans votre communauté

Merci de votre temps. / [Thank you for your time.](#)

Fin ENQUETE / [End of Study](#)

**Note au rapporteur:** Noter l'heure de clôture de la discussion

**Evaluation du Projet *L'Equipe / Intamenwa* – Entretien – leaders politiques**

N° de Entretien?		Date (jj/mm)	/
Nom de l'Enqueteur		Début discussion	
Lieux		Fin discussion	

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

Bonjour je m'appelle..... (et ma/mon collègue s'appelle ....). Nous faisons une étude sur le rôle des jeunes dans la cohabitation pacifique au Burundi. Nous nous intéressons à savoir vos pensées sur les relations entre les différentes composantes communautaires chez vous. Nous posons aussi des questions sur les leaders politiques (vous) et vos relations avec les jeunes.

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 (interne au SFCG). 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 n'est pas une discussion. Nous allons suivre une série de questions.]

**But:** *Avoir une connaissance plus profonde et descriptive sur les points de vue des leaders et jeunes leaders politiques sur leurs interactions avec les jeunes et les messages qu'ils leur adressent en matière de la cohabitation pacifique et la non violence. Aussi, les réactions aux et les opinions de ces leaders des activités de SFCG (radio, concours de musique et spot télévisé)*

#### **PARTIE 1 : QUESTIONS INTRODUCTIVES (5 minutes)**

1. Quelles sont les questions qui posent problème dans votre communauté?
2. Pourriez-vous nous parler de la manière dont ces problèmes sont gérés dans votre communauté?

#### **PARTIE 2: LA COHABITATION PACIFIQUE (10 à 15 minutes)**

3. Comment est la cohabitation entre les différentes composantes communautaires chez vous?
  - a. Comment voudriez-vous que les relations soient dans votre communauté ?
  - b. Comment aimerez-vous améliorer les relations entre les différentes composantes communautaires chez vous?
  - c. Qu'est-ce qui fait que vous vouliez améliorer les relations entre les différentes composantes communautaires chez vous?
4. En tant que leader/jeune leader politique, avez-vous, dans des discours publics ou sur la radio, adressé des messages aux citoyens pour promouvoir/encourager la bonne cohabitation dans les 3 derniers mois?
  - a. Pouvez-vous décrire ces messages?
  - b. Qu'est ce qui a déclenché ces messages?

#### **PARTIE 3: LES JEUNES ET LA POLITIQUE (10 à 15 minutes)**

5. Quelle est votre appréciation des relations entre leaders politiques et jeunes dans votre communauté?

6. Avez-vous, dans des discours publics ou sur la radio, adressé des messages spécifiquement aux jeunes dans les 3 derniers mois?
7. Quel a été votre principal message que vous avez communiqué aux jeunes?
8. Est-ce que ce message a changé récemment?
  - a. Si oui: En quoi votre message principal aux jeunes a-t-il changé?
  - b. Qu'est-ce qui a déclenché ce changement?

**PARTIE 4: PROJET L'EQUIPE / INTAMENWA (10 à 15 minutes)**

**DITES « JE VOUDRAIS VOUS PARLER D'UN PROJET DU SEARCH FOR COMMON GROUND QUI S'APPELLE INTAMENWA. » / I would like to talk to you about Search For Common Ground's project Intamenwa.**

9. Connaissez-vous le projet L'Equipe/ Intamenwa du SFCG ?
  - a. Si oui, comment ?
10. Avez-vous écouté au moins une émission du feuilleton Intamenwa ?
11. Avez-vous vu le spot télévisé de Intamenwa ?
12. Avez-vous assisté à un des concours de musique Intamenwa ?
13. Quel est le message que vous avez compris de L'Equipe ? Quel message en matière de respect des droits de l'homme et de l'état de droit?
14. En quoi ce message a-t-il influencé votre pensée?
15. En quoi ce message a-t-il influencé votre comportement?
16. Diriez-vous que votre pratique a changé suite aux activités de ce projet Intamenwa?
  - a. Si oui: dans quels sens?
  - b. Pouvez-vous nous donner des exemples précis?
17. A votre avis, comment les OCBs ou les médias abordent-ils les questions de bonne cohabitation entre les jeunes?
  - a. Pouvez-vous penser à un exemple précis ?
18. A votre avis, comment les OCBs ou les médias abordent-ils les questions de manipulation politique des jeunes?
  - a. Pouvez-vous penser à un exemple précis ?

**L'ENTRETIEN EST TERMINE. REMERCEZ L'INTERLOCUTEUR.**

Nous vous remercions pour vos idées et vos suggestions. Nous allons utiliser les résultats de cette étude pour améliorer/renforcer le travail du SFCG dans votre communauté

Merci de votre temps. / [Thank you for your time.](#)

Fin ENQUETE / [End of Study](#)

**Evaluation du Projet L'Equipe / Intamenwa – Entretien – partenaires et média**



<b>N° de Entretien?</b>		<b>Date (jj/mm)</b>	/
<b>Nom de l'Enqueteur</b>		<b>Début discussion</b>	
<b>Lieux</b>		<b>Fin discussion</b>	

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

Bonjour je m'appelle..... (et ma/mon collègue s'appelle ....). Nous faisons une étude sur le rôle des jeunes dans la cohabitation pacifique au Burundi. Nous nous intéressons à savoir vos pensées sur les relations entre les différentes composantes communautaires chez vous. Nous posons aussi des questions sur les leaders politiques et leurs relations avec les jeunes.

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 (interne au SFCG). 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 n'est pas une discussion. Nous allons suivre une série de questions.]

**But:** *Avoir une connaissance plus profonde et descriptive sur les points de vue des partenaires et média sur les thèmes abordés dans ce projet l'Equipe (cohabitation pacifique, manipulation politique) et leur manière de les appréhender et les gérer. Aussi, les réactions aux et les opinions de ces partenaires des activités de SFCG (radio, concours de musique et spot télévisé)*

### **PARTIE 1 : QUESTIONS INTRODUCTIVES (5 minutes)**

1. Quelles sont les questions qui posent problème dans votre communauté?
2. Pourriez-vous nous parler de la manière dont ces problèmes sont gérés dans votre communauté?

### **PARTIE 2: LA COHABITATION PACIFIQUE (10 à 15 minutes)**

3. Comment est la cohabitation entre les différentes composantes communautaires chez vous?
  - a. Comment voudriez-vous que les relations soient dans votre communauté ?
  - b. Comment aimerez-vous améliorer les relations entre les différentes composantes communautaires chez vous?
  - c. Qu'est-ce qui fait que vous vouliez améliorer les relations entre les différentes composantes communautaires chez vous?
4. Dans l'exercice de votre métier, avez-vous mises en œuvre des actions liés à la bonne cohabitation dans les trois derniers mois?
  - a. Pouvez-vous décrire ces actions?

- b. Qu'est ce qui a déclenché ces actions?

**PARTIE 3: LES JEUNES ET LA POLITIQUE (10 à 15 minutes)**

- 5. Quelle est votre appréciation des relations entre leaders politiques et jeunes dans votre communauté?
- 6. Est-ce que les leaders accordent de l'importance aux droits de l'homme dans leurs discours adressés aux jeunes?
  - a. Dans quelle mesure/comment?
- 7. Dans l'exercice de votre métier, avez-vous mises en œuvre des actions liés à la non manipulation des jeunes dans les trois derniers mois?
  - a. Pouvez-vous décrire ces actions?
  - b. Qu'est ce qui a déclenché ces actions?

**PARTIE 4: PROJET L'EQUIPE / INTAMENWA (10 à 15 minutes)**

**DITES « JE VOUDRAIS VOUS PARLER D'UN PROJET DU SEARCH FOR COMMON GROUND QUI S'APPELLE INTAMENWA. » / I would like to talk to you about Search For Common Ground's project Intamenwa.**

- 8. Connaissez-vous le projet Intamenwa du SFCG ?
  - a. Si oui, comment ?
- 9. Avez-vous écouté au moins une émission du feuilleton Intamenwa ?
- 10. Avez-vous vu le spot télévisé de Intamenwa ?
- 11. Avez-vous assisté à un des concours de musique Intamenwa ?
- 12. Quels sont les thèmes qui sont sortis du projet L'Equipe ? (du feuilleton Intamenwa, du concours de musique, du spot télévisé) ?
- 13. Quelles actions liées à ces thèmes avez-vous mis en œuvre dans les trois derniers mois?
  - a. Pouvez-vous décrire ces actions?

**L'ENTRETIEN EST TERMINE. REMERCIEZ L'INTERLOCUTEUR.**

Nous vous remercions pour vos idées et vos suggestions. Nous allons utiliser les résultats de cette étude pour améliorer/renforcer le travail du SFCG dans votre communauté

Merci de votre temps. / [Thank you for your time.](#)

Fin ENQUETE / [End of Study](#)

## Annex VI: Project evaluation - List of people interviewed

### **Bubanza**

- Joseph Manyonyo, Conseiller socio-culturel de Bubanza, 77748229
- Nicodème Nkurunziza, Administrateur de la commune de Bubanza, 77700174, 71273922
- Gilbert SAHABO, Représentant FRODEBU, 77764493
- Désiré NDITIJE, Représentant UPRONA, 79960705
- Lydia Uwikunze, Youth participant in *Intamenwa* music contest

### **Bujumbura Rurale**

- Jeanne d'arc Nzohabonayo, Conseillère Sociale- Bujumbura, 79991473
- Léonce Ndinzirindi, Administrateur de la commune de Kabezi, 79941522
- Audace NDIRACUZA, Vice président du CNDD-FDD à Kabezi, 76559188
- Jerame SINZINKAYO, Représentant FRODEBU, 79746990/ 77735574
- Gerard MPOZENZI, Représentant UPRONA, 79479168
- Felix Nimbona, Youth winner of *Intamenwa* music contest

### **Bujumbura Mairie**

- Norbert Kankiko, Conseiller socio-culturel de Bujumbura Mairie, 78848669
- Désiré GAHUNGU, Administrateur de la commune Ngagara, 78423647/ 79333714
- Ezéchiel NIBIGIRA, Président Ligue des jeunes CNDD-FDD, 79978277
- Fabien BANKINYAKAMWE, Représentant FRODEBU, 75345203
- Faustin NDAYISHINGUJE, Représentant UPRONA, 71442868
- Emile Kwizera, MIJESPOC, 79918945
- Anselme Bigirimana, Menya Media, 78542427
- Gilbert Nizigiyimana, Youth *Intamenwa* radio drama listener
- Willy Niyorugira, Youth winner of *Intamenwa* music contest