



Cover photo: Focus Group Discussion in Mtwara District, June 2022.

Jenga Amani Yetu - Building peaceful communities in Tanzania

Final Evaluation Report

Author: **Agency for Peacebuilding**
July 2022



Funded by
the European Union



Search for
Common Ground
Trust, Collaboration, Breakthroughs

Acknowledgements

The European Union funded the “Jenga Amani Yetu” project. As such, this publication was produced with the financial support of the European Union. Its contents are the sole responsibility of Search for Common Ground and do not necessarily reflect the views of the European Union.

The Agency for Peace (AP) was contracted to conduct this final evaluation. The evaluation team was composed of Bernardo Venturi (research coordinator), Hashim Pondeza (researcher) and Imani Henrik (research assistant), with the support of Bernardo Monzani (quality assurance). In addition, the survey was completed with the assistance of 11 enumerators (three women and eight men).

AP’s team would like to thank the staff of Search for Common Ground in Tanzania and beyond (Fatma Kimaro, Magdalena Komba, Johnson Mbwambo, Shadrack Mwakitalu, Livia Rohrbach, Hussein Sengu, Judy Kimamo and Gabrielle Solanet) for their support both during the data collection and analysis. The project partners; Zanzibar Legal Services Centre (ZLSC), the Legal Human Rights Centre (LHRC) and all the local formal and informal groups and single respondents who allowed this evaluation to take place.

Table of contents

Index

| | |
|---|-----------|
| Abbreviations | 4 |
| Executive summary | 5 |
| 1. Introduction | 6 |
| 2. Methodology | 9 |
| 3. Research findings | 12 |
| 3.1 Relevance | 12 |
| 3.2 Effectiveness | 14 |
| 3.3 Impact | 20 |
| 3.4 Sustainability | 27 |
| 4. Critical lesson learned and recommendations | 30 |
| ANNEXES | 32 |
| Indicator measurement | 32 |
| Listenership survey | 35 |
| Lines of Inquiry | 40 |

Abbreviations

| | |
|----------|--|
| AP | Agency for Peacebuilding |
| CCM | Chama Cha Mapinduzi |
| CGA | Common Ground Approach |
| CUF | Civic United Front |
| CYD | Center for Youth Dialogue |
| FGD | Focus Group Discussion |
| FGM | Female Genital Mutilation |
| GBV | Gender-Based Violence |
| GNU | Government of National Unity |
| KII | Key Informative Interview |
| LHRC | Legal Human Rights Centre |
| MOZ | Mufti Office in Zanzibar |
| OECD-DAC | Organisation for Economic Co-operation and Development's Development Assistance Committee |
| PVE | Preventing Violent Extremism |
| ROM | Results-oriented Monitoring |
| Search | Search for Common Ground |
| UAMSHO | The Association for Islamic Mobilisation and Propagation |
| UNDP | United Nations Development Programme |
| VE | Violent Extremism |
| VP | Vice President |
| ZEC | Zanzibar Electoral Commission |
| ZLSC | Zanzibar Legal Services Centre |

Executive summary

Project and Evaluation Background

In June 2022, the Agency for Peacebuilding conducted the final external evaluation of the project "Jenga Amani Yetu - Building peaceful communities in Tanzania", implemented by Search for Common Ground (Search) in partnership with the Legal Human Rights Centre (LHRC) and the Zanzibar Legal Services Centre (ZLSC) and with the financial support from the European Union (EU). Search and its partners implemented the project between January 2020 and June 2022, with the goal to *support and strengthen civil society organisations' contribution toward the promotion of fundamental freedom and democracy in Tanzania and Zanzibar*. The project was deployed in five districts – Mara, Zanzibar (Unguja and Pemba), Mtwara and Pwani.

The overall focus of the evaluation has been on four criteria: relevance, effectiveness, impact and sustainability. Data collection and analysis were carried out by the Agency for Peacebuilding (AP) with the support of Search's Tanzania team in June 2022. This study used a mixed approach that combined qualitative and quantitative data collection methods.

Key findings

Overall, the project's activities fully reached the expected target groups (diverse CSOs, local government representatives, and media actors). The high relevance of the project activities is due to several factors, but in particular to the context and conflict analysis identifying the main source of conflict in each location and to the ability to adapt the activities to each context focusing on the main conflict issues and potential sources of violence, from family conflicts to violent extremism (VE). The difficulty to keep together different issues under the same project umbrella could represent the other side of the same coin. Yet, Search demonstrated a remarkable capacity to see the connections between different levels of violence, for instance between family issues and radicalisation, and to plan activities in order to address the root causes of conflicts.

The project has also significantly strengthened the chain of collaboration and mutual understanding between government representatives and other key stakeholders, including representatives of CSOs, journalists and community members themselves in addressing different social disputes and other forms of conflict. The project has also had an impressive effect in transforming mutual negative perspectives among the involved groups. Importantly, the project has ensured a gender balance and responsiveness as well as social inclusion. Yet, the inclusion of people with disabilities emerged as an aspect that could still be improved.

The project was able to achieve practically all of its desired outcomes with also some unexpected changes. Firstly, it clearly contributed to reducing the use of violence to solve conflicts. Although the legitimacy of institutions remains a controversial issue in Tanzania, the analysis of the information gathered shows a rather clear increase of this legitimacy, especially due to more inclusivity and responsiveness in the decision-making processes. Moreso, the evidence shows that trust has increased in many locations and among local stakeholders. Responsiveness in decision-making clearly played an important role in strengthening institutional legitimacy.

A key dimension of the project was its media component. On the one hand, journalists were fully active in project activities as one of the three stakeholder groups involved. On the other hand, the "Tuzungumze Amani" radio programme represented a central activity. Rufiji and Kibiti deserve a specific mention on the media front because these locations do not have a reachable local radio and journalists are

practically absent. A limited number of youth are getting information from social media, but not all are capable of buying smartphones. And for those who have smartphones, not all are digitally literate, so sometimes they find themselves getting fake news from social media.

Finally, the majority of the changes achieved have been assessed to be sustainable as they will continue to bring tangible results in the future. This is particularly true for two areas: training and established relations between different groups. Minor limitations in terms of sustainability were found regarding the diffusion of the media program (e.g. in Rufiji), the sustainability of Search's local offices (e.g. in Mara) and financial issues (e.g. the follow-up of small grants' projects).

Based on these findings and analysis, further action should be based on the following **recommendations**:

- Capitalise on the work done under this project with specific advocacy activities at the national level.
- Dedicate specific analysis on how to prevent violent extremism.
- Mainstream and prioritise the participation of people with disabilities.
- Dedicate more space to social media and local influencers in future media campaigns.
- Elaborate more on the connection between micro, social and large-scale conflict in Tanzania.
- Consider using street caravans to reach more community members around local peace initiatives.
- Work to develop a wider space for media in Rufiji and Kibiti.
- Target men specifically to transform social attitudes and behaviours on gender issues.
- Provide certificates of participation to trainees to increase their recognition and legitimacy.
- Revise and simplify the reimbursement and payment methods.
- Increase trust in local CSO partners.
- Use local experts for follow-up activities.

1. Introduction

This report presents and discusses the findings from the final external evaluation of the "Jenga Amani Yetu - Building peaceful communities in Tanzania" project, which has been funded by the European Union (EU). The project has been implemented between January 2020 and June 2022 by Search for Common Ground Tanzania (Search) in partnership with the Legal Human Rights Centre (LHRC) and the Zanzibar Legal Services Centre (ZLSC).

The report is structured in four sections. The introduction presents the project and context backgrounds and is followed by the evaluation's methodology. Then, the next section presents the research findings structured under the four criteria. For each of these, findings are organised around the evaluations' objectives. The report ends with the conclusions and recommendations. Three additional annexes are included: a matrix with the project's indicators, a matrix with the data from the listenership survey and, finally, the overall lines of inquiry.

Project Background

The project sought to *support and strengthen civil society organisations' contribution toward the promotion of fundamental freedom and democracy in Tanzania and Zanzibar*. Deployed in five districts – Mara, Zanzibar (Unguja and Pemba), Mtwara and Pwani – the project pursued the specific objective of increasing the contribution of civil society organisations (CSOs) toward a culture of peace, conflict prevention and inclusive democracy in Tanzania. The project also had two specific objectives: first, to increase collaboration among and between CSOs, media and government stakeholders to advance peaceful conflict resolution; and, secondly, to promote narratives of peace at the local, county, and national levels.

The project had three key target groups: *diverse CSOs, local government representatives, and media actors*. It was structured around seven main activities:

- Common Ground Approach (CGA) trainings for CSOs
- CGA training for Government Champions
- Coalition building forums
- Civil Society-Government Forums
- Support to Joint Initiatives
- CGA trainings for media
- Peace Media Campaign, using radio video and social media

The *theory of change* underpinning the action was: *if* a diverse coalition of civil society groups has the skills and space to collaborate in a non-adversarial manner around key sensitive issues and has opportunities to engage with government champions to constructively address them; *and if* Tanzanian citizens have access to balanced and credible information that promotes peaceful approaches and collaboration among different actors and across various divides *then* a variety of key stakeholders, including civil society, will work together to promote a culture of peace, conflict prevention and inclusive democracy *because* civil society, government actors, and citizens will understand the advantages brought by working together to solve shared problems.

Context background

Until 2021 Tanzania has experienced a decline in human rights standards alongside increasing restrictions on civil society, media, opposing political parties, and the participation of vulnerable groups. Yet, improvements have been seen in the last 15 months. At the same

time, the country has experienced an increase in violent extremist activities. This increased level has been linked to various political, social and economic grievances, which vary from district to district.

On the Zanzibar side (**Unguja** and **Pemba** Islands), every election year has become a flashpoint for tensions and violence between community members, and sometimes between citizens and security forces. The 2020 general election was specifically challenging as for the first time it was held on two consecutive days¹. Many people in Zanzibar and other political actors outside the islands were reluctant about that decision, but the Zanzibar Elections Commission (ZEC) insisted that it follows the law as stated in the 2018 Zanzibar Election Act. That decision led to clashes between the supporters of the main opposition party and Zanzibar and Tanzania security forces². This said, after the general elections and the formation of the Government of National Unity (GNU), in December 2020, with the swearing in of the late Maalim Seif Shariff Hamad as First Vice President of Zanzibar, the security and political environment in the archipelago has constantly continued to stabilise.

Tandahimba is one of the six districts of the Mtwara Region of Tanzania, and it borders with Mozambique in the South. The main conflicts reported and identified in this district are land conflicts, family conflicts, political conflicts, and conflicts between farmers and the government or the primary cooperative society³. Currently, there is more collaboration and support between the local government authorities and community members especially after the recent security tensions caused by terrorist groups active in Cabo Delgado, on the Mozambican side of the border. The awareness on elements of violent extremism has increased in the district and the exchange of security related information and government response is enormous due to increased peace-strengthening initiatives in the district⁴. This practice has led to more peace and stability in the district, where there is also an active presence of the Tanzania Peoples Defence Forces (TPDF), which make patrols day and night across the district.

Mtwara (Mikindani) is one district within the Mtwara region. While agriculture (farming and pastoralism) employs 90 per cent of the population, the recent discovery and production of natural gas has continued to grow the economy of the district, and the region in general⁵. Currently, Mtwara is stable due to a number of factors including external interventions and projects, which have highly reduced economic, social and political tensions among state and non-state actors in the region. The fight against terrorist groups along the southern border especially through the Msimbati area has also impacted the entire district as security protocols were being applied district-wide. The President of Tanzania, H.E. Hon Samia Suluhu Hassan has publicly announced increased peace investments in southern parts of Tanzania and encouraged continued collaboration between state and non-state actors to sustain the fight against terrorist groups and preserve the current peace⁶.

Kibiti is a district in the Coastal Region (Pwani) of Tanzania. Before it became a region, Kibiti was a ward under Rufiji district, but later became a district as the government attempted to extend social services closer to community members at the local level⁷. Between 2016 and

¹ "Security personnel in Zanzibar to vote a day earlier", *The Citizen*, September 29, 2020, <https://www.thecitizen.co.tz/tanzania/news/national/security-personnel-in-zanzibar-to-vote-a-day-earlier-2717052>

² "Tanzania: Clashes reported as early voting begins in Zanzibar", *Crisis24*, October 27, 2020, <https://www.garda.com/crisis24/news-alerts/393576/tanzania-clashes-reported-as-early-voting-begins-in-zanzibar-october-27>

³ Anthony Sarota, *Jenga Amani Yetu - Baseline, 2020*, https://www.sfcg.org/wp-content/uploads/2020/08/JAY_Final_Pdf_Version_AS_11.7.2020.pdf

⁴ Naomi MacMurdie, *Government Leaders and Youth Advocate for Peace During Workshops in Tanzania*, June 29, 2022, <https://www.globalpeace.org/news/government-leaders-and-youth-advocate-peace-during-workshops-tanzania>

⁵ Anthony Sarota, *cit.*

⁶ Kizito Makoye, "Tanzania's president says peace restored along border with Mozambique", *Anadolu Agency*, November 15, 2021, <https://www.aa.com.tr/en/africa/tanzanias-president-says-peace-restored-along-border-with-mozambique/2421579>

⁷ Anthony Sarota, *cit.*

2018, Kibiti witnessed a tremendous increase in violent extremist incidents, which caused deliberate reactions from the armed forces, to tackle the terrorism threats. Currently, with the interventions from both state and non-state actors, the district continues to experience peace despite security-related tensions due to the massive security actions that took place a few years ago.

Rufiji is among the districts in the Coastal region and the town has three wards and nine villages. Most indigenous people from these locations are farmers and fishermen. Recently, there has also been an increase in livestock-keeping activities as a result of the migration of herders from other parts of Tanzania settling in the Rufiji valley⁸. Rufiji has been receiving somewhat similar interventions as Kibiti due to its proximity and high social and political interconnections between the two places.

Tarime district borders Kenya in the north, and is adjacent to the Serengeti in the west. It has witnessed more social and political conflicts than other locations, often related to land, elections and gender-based violence (GBV). Due to high traditional values in the district, still, there is a significant degree of violence despite peace interventions undertaken mostly by non-state actors.

⁸ *Ibid*

2. Methodology

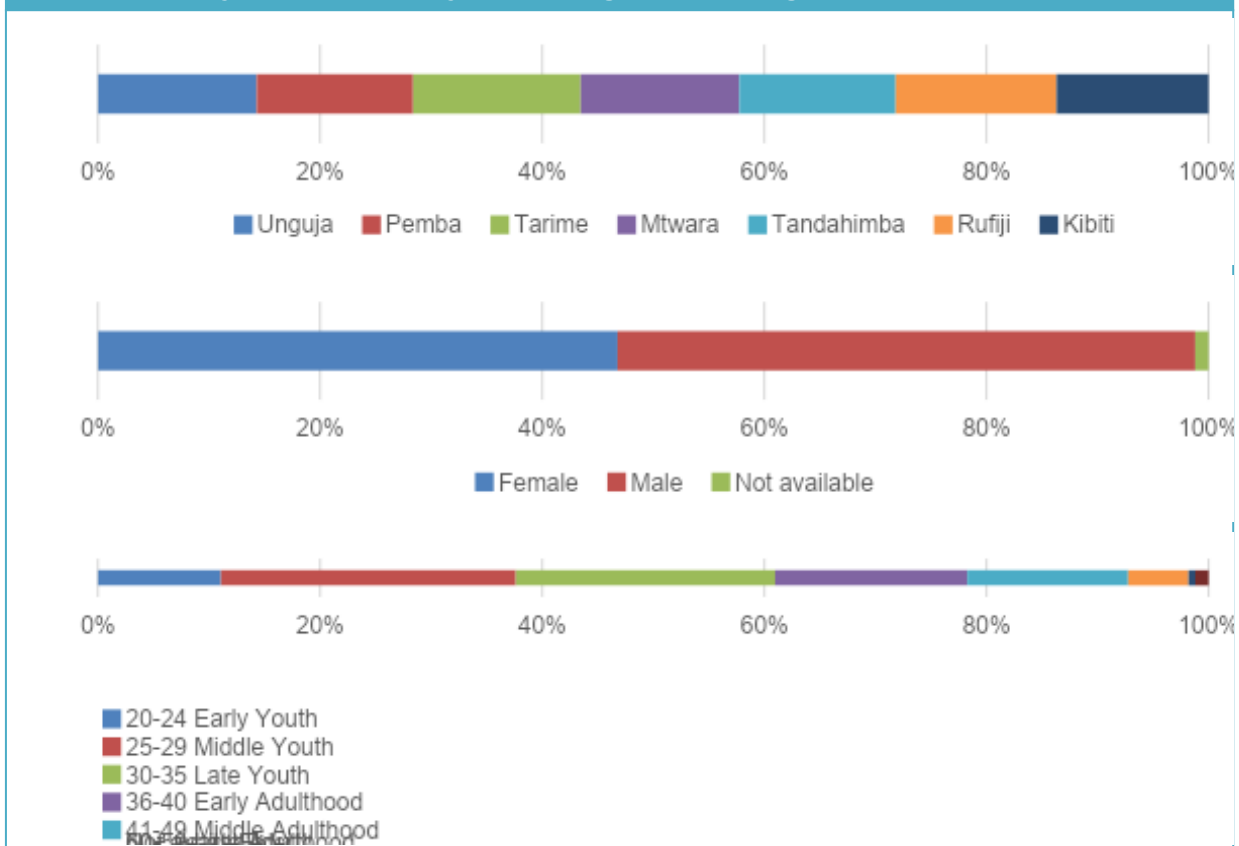
This evaluation was guided by three objectives: (i) to measure the extent to which the project achieved its planned goal and outcomes by establishing endline values of key indicators; (ii) to map out the project’s key results; and (iii) to define the main recommendations and lessons learned for future programmes and assess the sustainability of the intervention.

The overall focus of the evaluation was on four criteria agreed with Search and partners: relevance, effectiveness, impact and sustainability. The choice of these criteria and their link to the guidelines of the Development Assistance Committee of the Organisation for Economic Cooperation and Development (OECD-DAC) served both to frame the assessment and also to ensure that the evaluation approach adhered to internationally recognized standards.

Data collection was carried out by the Agency for Peacebuilding (AP) with the support of Search’s Tanzania team. This study used a mixed-methods approach that combined quantitative and qualitative data collection and analysis.

Quantitative tools included a knowledge, attitudes and practices **survey** in all seven project locations (Unguja, Pemba, Tarime, Mtwara, Tandahimba, Rufiji, and Kibiti), with 498 respondents overall. Survey enumerators, trained by AP, collected the data in the same locations as the baseline from June 28 to July 3, 2022. The survey was composed of three sections: one asking general demographic data, one related to the project’s indicators, and the last one on listenership. The survey sample was balanced in terms of location (with roughly the same number of respondents from each targeted district) and gender, but otherwise random. The tables below provide a snapshot of the age, sex and geographic coverage of respondents.

Table 1. Survey respondents by location, gender and age



The **qualitative tools** consisted of desk review, key informative interviews (KIIs) and focus group discussions (FGDs). For the **desk review**, the team reviewed approximately 25 documents, including those produced in the context of the action (proposal narrative, logical framework, progress reports, evaluations, etc.) and those produced by other institutions, which are relevant to the project’s focus issues. The team conducted **29 KIIs** (19 men and 10 women), including approximately 4 people for each project location. Informants included members of CSOs, government representatives, journalists and Search’s staff in Tanzania. Lastly, the team also convened **14 FGDs**, 2 in each location (8 mixed groups, 3 female and 3 male groups, with **62 participants in total**, 33 women and 29 men). Participants were selected from the lists of project participants and stakeholders. The details are provided in the table below.

| Location | Number of FGDs | | | Number of participants | |
|------------|----------------|------------|----------|------------------------|------|
| | Mixed | Women only | Men only | Female | Male |
| Kibiti | | 1 | 1 | 4 | 4 |
| Mtwara | 2 | | | 6 | 4 |
| Pemba | 2 | | | 5 | 5 |
| Rufiji | 2 | | | 5 | 3 |
| Tandahimba | | 1 | 1 | 5 | 5 |
| Tarime | | 1 | 1 | 5 | 5 |
| Unguja | 2 | | | 3 | 3 |
| Total | 8 | 3 | 3 | 33 | 29 |

Finally, AP’s team conducted an **Outcome Harvesting Workshop** to compile learnings on the project’s implementation and identify potential recommendations for future actions. The workshop was conducted on July 1st, 2022, in Dar Es Salaam. Participants include Search staff and partner representatives, some of whom joined the event online.

Challenges and limitations

The data collection did not encounter significant challenges or limitations. The only methodological constraint was that some data – especially related to the survey – were collected only partially (e.g., covering a limited number of locations) during the baseline due to COVID-19 restrictions. This means that some comparisons between baseline and evaluation data could not be done. Additionally, survey data related to macro-trends, including listenership rates, should be considered under the acknowledgement that the survey sample was not stratified.

3. Research findings

This section presents the key findings of the final evaluation. structured under four criteria (relevance, effectiveness, impact and sustainability), each of them organised on the evaluations' objectives.

3.1 Relevance

A relevant project

The activities of “Jenga Amani Yetu” fully reached the expected target groups. The Common Ground Approach (CGA) trainings for CSOs, government representatives and media involved relevant stakeholders in all seven locations. Moreover, the CSOs and government stakeholders were open to dialogue and to engage during both the coalition-building and the civil society-government forums. Finally, the Peace Media Campaign was able to use the “key-people to more-people approach” in all districts, with the exception of Pwani due to very limited media presence in interested locations within that region.

The high relevance of the project activities is due to several factors, but two of them are particularly important. Firstly, the project conducted rigorous context and conflict analysis identifying the main sources of conflict in each location. Then, the project was adapted to each context focusing on the main conflict issues and potential sources of violence, from conflicts happening at the family level to violent extremism (VE). For instance, in Tarime and surrounding villages Search was able to focus on gender and family issues such as female genital mutilation (FGM), early marriage and domestic violence, but also to make connections between these topics and land conflict (often generated by family issues and by the subordinate role of women to men). In the Pwani region, the project mainly focused on conflicts between herders and farmers and related land issues.

The difficulty to keep together different issues under the same project umbrella could represent the other side of the coin. Yet, Search staff demonstrated a remarkable capacity to see the connections between different levels of violence, for instance between family issues and radicalisation, and to plan activities in order to address the root causes of conflicts. For instance, the Mara region does not present current radicalisation dynamics like Mtwara or Pwani. Yet, it presents several critical issues that can bring significant levels of violence. For example, electoral-related violence, violent masculinity in some groups and villages, irregular migration and criminality from and to Kenya, and the impunity that is often associated with it. Working In the Mara region is therefore relevant in terms of preventing violent conflicts.

Project stakeholders and participants deemed the project relevant because it addressed two needs. Firstly, they acquired skills and capacities. The conflict resolution trainings were considered extremely relevant and concepts like the win-win model, CGA or the conflict tree were often mentioned by participants as useful and relevant. As a journalist in the Pwani region mentioned: *“I think it has contributed much to conflict resolution initiatives where in our community we mostly used law rather than peaceful ways like the win-win model”*. Similarly, a CSO member in Tarime shared: *“previously, I solved conflicts by experience; but now I acquired more skills, I work with them, and I saw their work”*. Also, a youth CSO member from Rufiji shared that *“The project has brought about new innovations that simplified our work as CSOs at performing our duties”*. Overall, the project has brought new initiatives that leveraged existing individual capacities and collaborative mechanisms for strengthening peace within the communities and jointly solving social disputes. The

consensus was that this was very much unlike the past, and that it was a huge improvement.

Then, the project was considered relevant because it contributed to building peace and to changing security policies. These reasons emerged in particular in Mtwara and also in Zanzibar. For example, a government representative in Mtwara declared: *“I was placed at Msimbati village, which is bordering Mozambique, and the project brought a bridge between security forces and community members on peace matters”*. Interestingly, a CSO representative in Mtwara shared: *“The Jenga Amani Yetu project is contributing to Tanzania’s National Strategy on the Prevention of Violent Extremisms (PVE)⁹. For example, the NCTC team consulted our organisation to provide recommendations to the PVE National Strategy which is supported by the UNDP in Tanzania”*. From the same region, a youth representative added: *“The project strengthened peace and security in Mtwara and the southern border of Tanzania. The Jenga Amani Yetu project came at the right time, when we had high tensions between Mtwara in Tanzania and Cabo Del Gado in Mozambique”*.

These last comments also highlight how many stakeholders saw the national context as being much more favourable and heading toward more dialogue between CSOs and government and establishing new channels with media as well. During the interviews, it was compared at different times how the current situation provides a wider common ground compared to the last few years. The project was indeed relevant for establishing channels of dialogue and working platforms between different actors during this time of transition.

Gender issue at the core of the project

Overall, the project has ensured gender balance and also social inclusion, with some limitations in the inclusion of people with disabilities. Additionally, the project has often generated attention to identifying the needs of women among stakeholders while addressing different social issues. This has strengthened the ability of both female and male stakeholders to effectively engage the community they serve.

For instance, a female CSO representative in the Pwani region declared: *“most of the participants [in the project] were women and youth and this has given confidence that even I as a woman can sit with men and discuss issues about peace. I have come to realise that even I can contribute to peacebuilding initiatives and teach them how it is important to maintain peace, be listened to and considered”*. A voice from Mtwara illustrates how the “sense of gender concept” mentioned above has generally emerged, thanks to the project: *“Gender was well analysed and considered, some of us were conducting radio programmes, and among the conditions we had included was to have balanced gender of persons engaged: if one gender increased, we used to insist that additional numbers should be of a woman, unless no additional women were available”*. Interestingly, a female CSO member in Unguja stated how the gender concept empowered her: *“Now I’m being listened to by my family, hence influencing my entire family when solving conflicts, and this is thanks to Search’s conflict resolution training”*.

In the Mara region, a sense of inclusion of marginalised groups emerged from the data collected. For instance, people with *albinism* were included in trainings and the project’s activities also reached people with limited economic resources. Some sources discussed the centrality of the role of men on gender issues and some changes were seen also among them during the project.

Overall, the gender gap remains significant in Mara as well as in other regions and project activities clearly represented a stage in a long transformative process. In Pemba, for instance, during an interview, it appeared that many saw that a wide gender gap still

⁹ Tanzania has not a National PVE Strategy yet, but a draft is under discussion.

remained in remote areas: *“In seminars, we were mixed with no gender tensions, but a gender gap was witnessed more in the communities where we were delivering our peace messages especially at Mwambe, Kiwani where women could only send a memo instead of speaking publicly”*. The gap was very apparent in the remote areas and local trainers had limited skills to reduce gender gaps. As shared by a trainer: *“After realising gender gaps, I started using religious leaders [sheikhs] as a bridge to reduce gender challenges”*.

Mixed results emerged from the analysis in terms of the inclusion of people with disabilities. Some sources highlighted that people with disabilities were included in Tarime and in Rufiji, as shared by a source: *“There was a friendly system to ensure the inclusion of all social groups; there were elders including respected elders in the community, the leaders of government and non-government institutions, but there was a challenge on the participation of people with disabilities”*. Yet, in other places, it was mentioned that people with disability were not considered or included as stated by a young respondent in Kibiti: *“The project has not worked well on the angle of inclusivity...because I do not exactly remember if there was a person with disability during the project. It is important to engage them as well because it will add strength to believe in themselves and protect their rights”*.

The project’s Results-Oriented Monitoring (ROM) report, published in December 2021, pointed out: *“A thorough gender analysis and identification of the needs of women and marginalised/ vulnerable groups especially in conflict situations as well as a gender strategy does not seem to have been considered”*. This exercise could certainly improve future programming. However, listening to different beneficiaries and local partners in the districts, it is clear that Search has applied gender responsiveness widely. For example, the training programme included conflict and gender sensitivity and gender issues were widely discussed during those events.

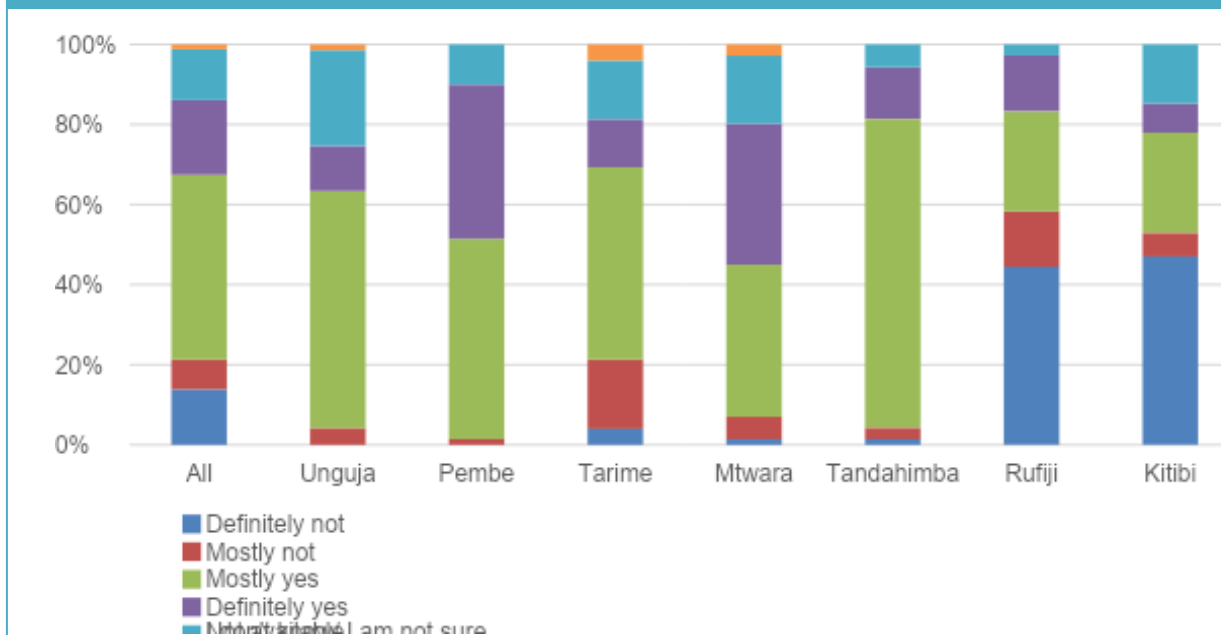
The ROM report also highlighted that *“there is no evidence of women’s organisations being strengthened to effectively participate in the coalition to address violent conflicts in Tanzania”*. This point is accurate observing the main project’s partners. According to Search staff, LHRC and ZLSC were chosen to “mainstream” the peace culture also in other sectors, such as human rights and environmental protection. Moreso, some women’s organisations were involved at the grassroots level in the project’s activities and this attention increased gender responsiveness. As shared during a FGD in Tandahimba: *“The project did not make specific gender arrangements, but as invited participants we upgraded ourselves by making sure we were well inclusive during the training and follow-on activities”*.

3.2 Effectiveness

Information sharing and dialogue

According to the survey, almost two out of three respondents (65%) think that CSOs are doing enough to engage local authorities (including security agencies) to address violence in their community. This data, which does not show significant differences between gender (68% women vs. 64% men) and age (66% youth vs. 64% non-youth), presents however large differences by location, with the most positive views in Pemba (89%), Unguja (70%) and Tandahimba (90%), and the most negative in Rufiji (38%) and Kibiti (32%). This Data is broken down and presented in Table 1 below.

Table 1. Do you think that CSOs are doing enough to engage local authorities to address violence in your community?



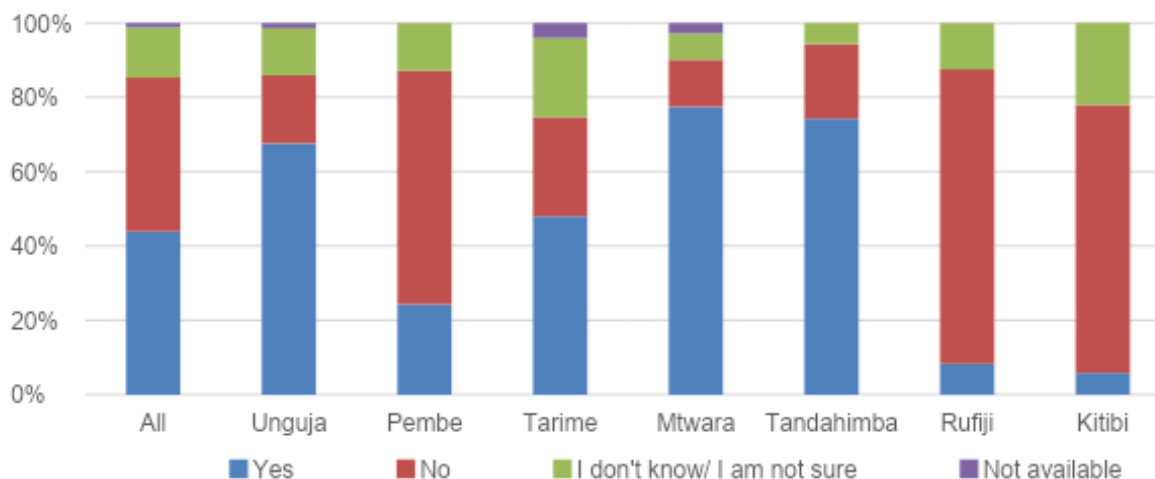
The more negative results in Rufiji and Kibiti are due to two main interconnected reasons. Firstly, citizens in those locations show a more limited knowledge of CSOs’ work, as demonstrated by other data from the survey (see Table 2 below, for example). Then, Rufiji and Kibiti were reached by significant peacebuilding only recently compared to other districts where Search and other non-state actors organisations have been active in the last decade or longer.

Compared to the available baseline data, the data from Table 1 represents nevertheless a significant increase authorities (+28%)¹⁰. The interesting aspect is that positive trends have been witnessed in all locations, including Kibiti (+3%).

Almost one respondent in two (44%, 43% women vs. 46% men) said they know of initiatives led by CSOs to address conflict in their community. Here, too, there are wide regional differences: in Unguja, 68% said yes vs. 18% no. In Pemba it was the opposite (24% yes vs. 63% no); in Mtwara and Tandahimba “yes” answers were dominant (77% and 74% respectively); in Rufiji and Kitibi the “no” answers were instead predominant (79% and 72% respectively). Age disaggregation presents more awareness among youth (48% youth vs. 38% non-youth). This data is disaggregated and presented in Table 2 below.

¹⁰ As presented in the section on methodology, due to COVID-19 limitations the baseline was not conducted in all project’s locations.

Table 2. Do you know of any initiative by CSOs to address conflict in your community?



Compared to the baseline data, the endline survey shows a small progress (+5%), with more significant growth among women (+13) than men (+1%). This data could be interpreted as supporting the view, described in the section on relevance, that the project was able to involve a high number of female participants.

Against this backdrop, the project has strengthened and increased the chain of collaboration and mutual understanding between government representatives and other key stakeholders, including members of CSOs, journalists and community members themselves in addressing the social disputes and other forms of conflict. The project activities have also contributed to overcoming some psychological or social barriers to collaborating with other groups. As discussed during a focus group, the project has helped participants from different groups to shift from individual conflict resolution to collaborative solutions based on common knowledge. The improvement or establishment of channels of communication among different groups was well exemplified by a journalist in Mtwara, who said: *“Police officers working at the gender desk in Mtwara have now become more reachable compared to the time before the Jenga Amani Yetu project”*.

In Mara, different informants have explained that the project helped to establish coordination meetings and to work together. A CSO representative in Pemba explained how the dialogue was difficult at the beginning, but then there was a clear improvement in collaboration: *“At the beginning everything was politically associated, activities were done under high attention and sometimes that reduced creative ideas. It is encouraging now that every peace stakeholder has understood the good intention of the project and plays their specific roles, hence making application of the CGA easier and leading to more positive results to our own local communities”*. Despite these initial difficulties, platforms were established, as indicated by another stakeholder: *“We now have a WhatsApp group with more than 40 peace stakeholders from both North and South Pemba regions including members of all main political parties and we peacefully exchange ideas and help each other. The media component helps to influence other peers, including youth and political party members”*. A similar group was created in Mtwara after the project activities.

These positive results can also be attributed to the increased skills gained during the CGA training workshops. For example, during a focus group in Kibiti it emerged how the district has been experiencing land conflicts between farmers and herders following the scarcity of

animal pastures and fertile land for farmers to pursue farming activities. The officers themselves were scared to intervene and to mediate the conflicting parties, but through the acquired collaborative approaches, they had become more active. This approach was echoed by different sources in all regions, for instance in Mara, as described by a government representative: *“CGA was a revolution to all of us who are working as government officials. We utilise the CGA in our everyday work life”*. Particularly interesting is the involvement of *shehias* (local authorities) in Pemba. As one of them stated: *“All trained shehias appreciate Search’s training, it helps us in our work. Solving social conflicts is almost our core work. We now solve conflicts with long-lasting peace because we apply the collaborative method and we make conflicting parties feel that they are being listened and fairly treated”*.

Among the stakeholders’ groups, particular attention should be paid to the central and critical role played by the media in establishing platforms of dialogue and exchange of information. Many journalists described how before the training in Common Ground Journalism they were not able to put ethical considerations on their findings (e.g., reporting facts after listening different sources), while, through the training, they learned to be more balanced and not support a single part and to adopt more professional and balanced approaches. A journalist in Tarime described how after the training he created a media group to be more sensitive in terms of reporting. In parallel, he started collaborating with CSOs, for example with an organisation to investigate children's work in the mining sector. A senior woman journalist from Pemba also highlighted the connection between acquired competencies and involvement of other stakeholders: *“When producing radio programmes I now consider all factors that would reduce conflict by the audience by making sure the selected topic, guest speakers and comments are all at the centre of strengthening peace”*.

Another channel of dialogue and information sharing opened between the police and civil society, particularly in Mtwara. As this can be considered to some extent as a form of “local policing”, it deserves more analysis and attention because from the findings collected it emerged as potentially controversial.

A government representative in Mtwara described that: *“currently there is a significantly high level of collaboration and exchange of information between the government and community members, something that has improved security in Mtwara. If you travel to Msimbati village today, you will find that community members themselves have established roadblocks to check the identities of all people crossing to and from their village. The purpose is to help prevent the movement of extremists through their village. This practice is done across all villages in Mtwara region”*. Community members are doing this on their own, but they have established strong communication practices whereby, when an incident happens, information rapidly reaches the police and response from security agencies is almost instant. The Police Department in Mtwara has established a dedicated desk to support the “Jenga Amani Yetu” project and other peace-related activities in the region. As concluded by the informant: *“The establishment of a dedicated police officer at the regional level as a focal person to support the project also created a key milestone in terms of project sustainability as the desk has most information and details of running similar activities or strengthening them as necessary”*.

Community-led efforts at policing could be evidence of increased participation, but they could also be leading to abuses. For example, a youth leader shared that community policing was also a part of criminal groups. The project engaged police and community on how individuals to be engaged in community policing programs should be found: *“Currently, even police officers are helping community policing groups with necessary tools for everyday uses”*.

In Zanzibar, the difference between “Sheias police” and “community police¹¹” was discussed during the data collection. Some sources described “Sheias police” as “problematic” or as “a source of problems acting as a filter with the police”. This concept of “filter” for sheias emerged also in previous conflict analysis conducted as part of previous Search projects (e.g., “Jenga Amani Yetu - Strengthening Community Peace Mechanisms in Zanzibar” Conflict Snapshot in June 2021) and certainly deserves attention. Collaboration between police and communities was also discussed during a focus group in Rufiji: it was shared how in the ward they have collaborative security policing (*ulinzi shirikishi*) where some trusted people are chosen during meetings and they become responsible to collaborate with police on ward security so the project has come to give them new ways of solving conflicts without harming anyone.

While overall the collaboration between community members and the police presents several positive effects, some possible criticisms were mentioned and they should be considered and analysed in each specific context. Despite the improvements reached by the project, there are still elements of distrust and a certain degree of mistreatment from police officers who were not directly engaged by the project.

Positive narratives and stories of collaboration

The project participants shared a significant number of positive narratives and stories of collaboration. For instance: increased collaborations among government, CSOs and media on solving conflicts and disputes; a higher capacity to analyse and transform critical tensions; a changed role of women at domestic and social level; and the capacity to avoid violent confrontations.

Increased collaboration was visible in Rufiji, for example, where a local chief asked the support of Search’s experts for a mediation in Kilalani Village in Central Mgomba to solve the crisis between farmers and herders with positive results: *“Through deep conversations with them all I discovered that main the source of the conflicts is the children’s failure to manage huge herds of animals, which invaded the claimant farm. After a long mediation process, we reached a common agreement for the owner of the animals to pay for the farmer’s loss and design the strategies to prevent the happening of the same issue in the future”*. He also reported an increased capacity of the community members to resolve conflicts compared to a few years ago: *“[Before] it was rare to leave a day going back from office to home without addressing any conflict relating to land or marriage matters, but now we are delivering education on conflict prevention and resolution...and the result is that people are even managing to solve the conflicts on their own and the rate of cases we receive at the office has decreased”*. A similar point was also argued by a Shehia council member in Pemba: *“The Jenga Amani Yetu Project has given me an opportunity to revolutionise land conflicts’ resolution in my shehia. As land is a leading conflict factor in Zanzibar, at my shehia fewer conflicts are now reported because I do not approve any land transfer before engaging both the land owner and the buyer for adequate discussion and see if there are any possible conflicts from each particular land transfer”*.

Project participants tied these positive narratives to the acquired skills to analyse conflicts. For example, a CSO member from Unguja mentioned that before the training she was taking things without considering connectors and dividers. Then, through the project, she was able to identify them as key issues contributing to establishing bridges and supporting peace. Reading conflict analysis at social level played a central role in Mtwara, as stated by a youth representative: *“Prior to engagement with the Jenga Amani Yetu project, all criminal groups were associated with Islamic religion and radicalism, but now relations between*

¹¹ Shehia police are regular police officers appointed to certain shehia by head of police stations. They work in close consultation with Constituency Police Officer (CPOs) who are police appointed by Zanzibar Commissioner of Police.

religious leaders (both Muslims and Christians) and government agencies as well as community members have improved. At the beginning, it was difficult to differentiate violence, violent extremism and terrorism, but now we have learned all the stages and can differentiate the levels. This helps to analyse and decide on the type of relevant intervention for a particular youth or youth groups". Positive narratives were also strengthened by media campaigns, especially where radio programmes were more listened. This is the case of Tandahimba, where an NGO member explained: *"media has encouraged peace practices, for instance the 'Mulika Jamii' radio programme from Newala FM Radio, which engage people with problems or conflicting parties on finding win-win solutions. Village savings groups often have lots of internal conflicts, but radio programmes help to educate them to solve their problems with no harm to any of their members".*

A significant number of respondents highlighted the importance of media positive narratives involving the role of women. A paralegal woman in Rufiji shared during a focus group: *"before we had the attitude that as a wife I cannot inherit land, cooperate in selling land or be part of land conflict resolutions. The attitude has changed after the project. Now women are included in the mentioned issues and, even when we provoke something, we are listened to and recognised".* The increasing social space for women was also confirmed by a community member: *"Currently, as a woman, I can go to the public market and claim money for my crop, unlike before".*

Other positive stories were clear examples of avoiding violent means of resolving issues, from the family to the societal level. A journalist from Kibaha (Pwani region), for instance, explained that some people had fear and were not believing that conflict could be solved peacefully. Rather, they believed that, in order to solve conflicts, for instance between farmers and herders, there must be violence. But after the training and capacity building on how to solve conflicts in a peaceful way, people started to change mindsets. The subsequent improvement of collaboration between the government, CSOs and media has brought effective conflict resolution in their community and on time. At the family level, structural violence often neglected child rights in different regions. An NGO representative from Rufiji said that some parents were not aware of the rights of girl children, an issue widely discussed during the project's implementation in the area. They argued that a girl should not be included in land issues since they will get married and not be part of the family thus there is no need to include them on issues concerning land inheritance or ownership. In Unguja, a source reported examples of children at primary schools being abused at home or in their communities. The joint work between the government's local gender desk and the teachers created more trust among the children in the teachers and this approach helped to reduce violence.

Some narratives also reminded that, despite significant achievements, the way ahead is still long in some critical areas such as land issues. For example, a youth CSO from Rufiji shared that, despite effectively utilising the knowledge youth have acquired through the dialogues, there are some conflicts in which CSOs can play a limited role: *"The conflicts between farmers and herders are very challenging here in Rufiji, and sometimes even we as CSOs members fail to get involved in a process of resolving them and leave that job to the government only".*

Transformation of mutual negative perspectives

The project has had an impressive effect in transforming mutual negative perspectives among the involved groups. A CSO member said a relevant sentence in Rufiji: *"There is a change in government perceptions about CSOs. The government is now recognizing the importance of CSOs in addressing social challenges. At first, there were negative perceptions by the government about CSOs' work and we were not trusted, but through*

these forums we have then created a common understanding and for example even sometimes the police officers are receiving conflicts, but they bring them down to us CSOs so that we can effectively help solving them and other community members are directly bringing the conflicts to our offices”.

Similarly, a local authority officer in Rufiji shared a story on the complex concept of “Kujitoa Mhanga”¹²: *“Through these trainings we gained a common understanding and mutual relationships, that is why you cannot hear about bad news here in Rufiji the same way it was in previous years. For example, due to poverty and ignorance, people were easily approached with little money and got ready to Kujitoa Mhanga without knowing that by doing so they would first die even before enjoying the amount given... But now the community knows about the real meaning of Kujitoa Mhanga and keeping our community safe”.* She therefore means that some people were bribed and sacrificed to be part of conflict initiators without considering that they may die in conflict without enjoying the money that they received. But after the project they have trained people to sacrifice in a positive way, to sacrifice to construct peace in the community—a sacrifice that will not harm them in the future, but rather make them safe.

Finally, a transformation of negative perspectives was present in Mtwara related to the relation and trust between police and religious leaders on the protection of informers. As a CSO representative said: *“Prior to our engagement with the Jenga Amani Yetu project, relations between police and religious leaders were negative because police were perceived as not protecting the identity of informers, and corruption was to the extent that VE incidents were hard to detect and combat. After the training and dialogue delivered under the Jenga Amani Yetu project, relations have tremendously improved between security agencies and religious leaders, as well as youth and other community groups in Mtwara”.* This idea was also echoed by a local government representative: *“Previously it was hard for a community to understand that security is everyone’s responsibility. The Jenga Amani Yetu project came to change that mentality and now the Tanzania Army and Police appreciate the knowledge and skills that the project provided to both community members and security officers in Mtwara”.*

3.3 Impact

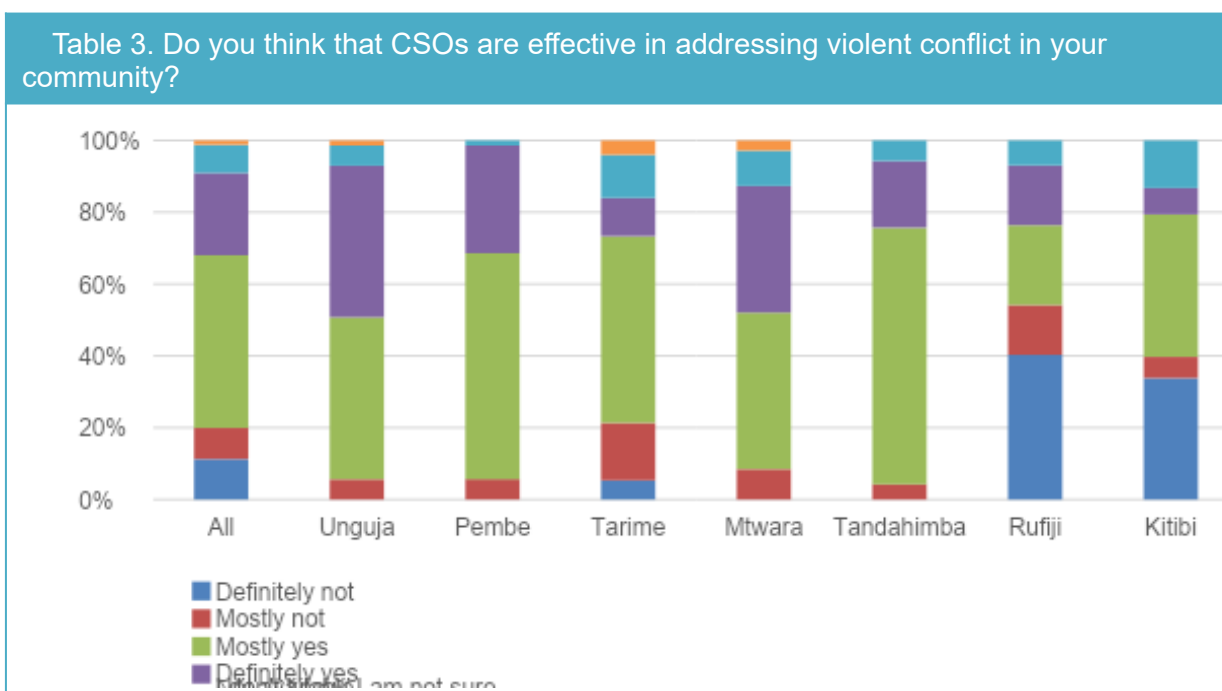
The project was able to achieve practically all the expected outcomes with also some unexpected changes. Firstly, the project has significantly strengthened the chain of collaboration and mutual understanding between government representatives and other key stakeholders including members of CSOs, journalists and community members themselves in addressing the social disputes and other forms of conflict. The project has also had an impressive effect in transforming mutual negative perspectives among the involved groups.

Moreso, it contributed to reducing the use of violence to solve different conflicts. Although the legitimacy of institutions remains a controversial issue in Tanzania, the data collected shows a rather clear increase in this legitimacy, especially due to more inclusivity and responsiveness in the decision-making processes. In addition, the emerging evidence shows that trust is increased in many locations and among local stakeholders, despite full trust remaining a long-term goal. Finally, the “Tuzungumze Amani” radio programme represented a central activity with an effective “key people to more people” approach, although Rufiji and Kiibiti did not benefit from this because of the absence of media there.

The data from the survey shows that nearly four in five respondents (71%) said CSOs are effective in addressing violent conflict in communities, a significant increase compared to the

¹² “Sacrifice” in Swahili.

baseline, where only half of respondents offered the same answer (49%, meaning a 22% increase). The evaluation measurement is fully in line with the project target (70%). This data, which does not show significant differences between gender (73% women vs. 71% men) and age (75% youth vs. 68% non-youth), presents however large differences by location. Very positive views were found in Unguja (87% of respondents saying mostly or definitely yes), Pemba (93%), Tarime (63%), Mtwara (79%), and Tandahimba (90%). A majority of negative views were instead found in Rufiji (54% who said mostly or definitely no, compared to 39% who said mostly or definitely yes) and Kitibi (34% negative vs. 47% positive, with 13% saying I don't know/ not sure). The data is disaggregated and presented in Table 3 below.



Compared to the available baseline data by location, positive trends in all measured locations are in place (+11% in Mtwara, +7% in Tarime and even a slight increase, +5%, in Kibiti). Tandahimba presents the largest improvement: from 35% at baseline (with 51% of respondents choosing “I don't know/ I'm not sure”) to 90% at the evaluation (and only 6% of “I don't know/ I'm not sure”). The impact played by peacebuilding projects in the area after serious VE episodes is evident in this data as well as in the answers offered during interviews and focus groups. The increase in positive perceptions of CSOs' work in addressing violent conflicts at community level appears to be mainly due to the impact of the CSOs activities in reducing violent conflicts, as discussed in the following section.

Reduction of violent conflicts

Overall, stakeholders clearly believe that the project contributed to reducing the use of violence to solve different conflicts. As already discussed, different local authorities reported that the number of complaints coming to their office has been decreasing since project activities started. This trend is also confirmed by CSO, who often mention how more people know how to deal with conflicts. Many informants, especially in Mara, described how, after the project's trainings and forums, they dealt with land issues peacefully, unlike in the past. The same can be said for family conflicts related to divorces, child education or land.

Peaceful conflict resolution was also related to other areas. For example, a youth representative in Mtwara shared that from December 2021 through February 2022 there was a significant conflict between *bodaboda* riders (moto drivers) and the police. A CSO representative shared that he met with each group separately, and trained the *bodaboda* riders on the importance of peace and how to use a soft approach with police. This approach helped the two sides to resolve their differences and support each other especially on exchanging security-related information. A government member in Mtwara confirmed that: *“Currently, all groups of the bodaboda riders have become part of key decisions in Mtwara. Police and other government institutions engage them when making decisions that somehow touch on the daily operations of their motorcycle businesses”*.

More institutional legitimacy through inclusivity and responsive decision-making

Despite the fact that the legitimacy of institutions remains a controversial issue in Tanzania, the analysis of the information gathered shows a rather clear increase of this legitimacy especially due to more inclusivity and responsiveness in the decision-making processes.

For instance, a Ikwiriri (in Pwani region) a local government officer shared how gender inclusiveness had improved his legitimacy: *“as a government leader, [the project] has added value to my work and this has made me consider the inclusion of women in conflict resolution and other activities”*. Similarly, a shehia in Pemba stated: *“the project engaged decision-makers from the private and public sectors who learned about the importance of collective decision-making and inclusivity”*.

In Pemba, a shehia council member discussed how the project has tremendously increased community engagement on peace matters: *“After engaging on the Jenga Amani Yetu project, I learned different ways of engaging various groups and individuals and make them live together harmoniously, this has helped to reduce social conflicts in our community”*. A women's organisation representative in Mtwara echoed that the project has increased institutional legitimacy. She argued that with all peace stakeholders working in partnership they get support from society more widely when implementing their activities. As a way of example, she added: *“International women’s Day was celebrated with a high level of support from the private sector, this indicating accepting calls and instructions from the government agencies, which is something that was not easily done a few years ago”*.

Interestingly enough, in terms of inclusivity, the project enabled participants to discover the existence of other institutions that they can collaborate with. For example, a local chief in Rufiji explained that he has discovered the existence of the *Legal Aid Centre* at Southern Ikwiriri and they now cooperate with it: *“Now when my office receives cases, I collaborate with these institutions to get solutions. Our institutions were strengthened, we trust each other and we work together”*.

Responsiveness in decision-making also played an important role in strengthening institutional legitimacy. For example, the data collected in Kibiti shows that the project has strengthened the operation of the decision-making chains and now there are more opportunities for inclusion and interactions among the stakeholders, from government and other institutions, in serving the community. Even community members have come to recognize their role in actively participating in mediation processes and show cooperation to the responsible institutions whenever this is asked. For example, following an inter-stakeholder collaboration with the district's Social Welfare department, it was easier to solve a case about child raping and ensure in a single day that the person who committed that criminal offence was punished according to the law. This timing, according to stakeholders familiar with the case, was described as impossible in the past.

Greater inclusion of youth and women

In this framework of increased inclusivity, youth and women deserve particular attention. In primis, in a country where land represents the first source of conflicts, the emerging progressive inclusion of women in these disputes represents a milestone both at family and social levels. This inclusive approach provides more space for the women to “*show up on land issues where it was not like that before*” because “*women were feeling like [land issues] is something about men only*”, as discussed in Rufiji.

Similarly, in some locations youth and women were more involved in discussions about peace and security discussions “*since we have been taught that we build peace through the inclusion of everyone in the community*”, as argued in Mtwara. In Rufiji, it emerged that the project brought about the change of perceptions on social inclusivity in peace and security matters. Across different communities, in fact, the project installed collaborative will among the institutions dealing with social matters. In addition, the project opened space for discussions on peace and security among community members. Notably, only the police department has remained the challenging entity for these discussions. Many sources recalled that in Rufiji inclusive systems did not exist prior to the start of the project. But during the project, in the words of a local stakeholder: “*We were taught how to solve conflicts in a peaceful way while including all the needed people and authorities, so this was like planting a seed that solving conflicts needs inclusion*”. Emblematically, a female CSO member in Kibiti stated: “*You know when women are capacitated through self-defence and awareness, it is simple for them to defend themselves and having an eye for conflict indicators so it is easy to solve conflict early*”.

The role of trust

Many significant, diverse and transformative stories can describe the evolution of the collaboration between CSOs, media and government in the seven locations of the project: a member of a CSO collaborating with local authorities on the safety of children in each school; a young Zanzibarian journalist strengthening relations with a Sharia council to resolve local conflicts; local authorities in Mara “using” CSOs to address female genital mutilation (FGM); a representative of the Mtwara District Council working together with the media to design peace programmes on community radios; a journalist in Kibaha liaising with a district commissioner to resolve a land conflict between farmers and pastoralists. In each of these transformative processes, trust represents a key factor. Overall, the evidence that emerged shows that trust increased in many locations and among local stakeholders. While ensuring full trust is a long journey, the project has contributed to achieving important milestones in different locations.

The increase of trust is illustrated through several examples. For instance, a member of an NGO in Rufiji explained: “*For real before I was not trusting [the policy-makers], but after reflection meetings, I found my trust had increased and they give cooperation. Especially with local government leaders, we were seeing each other as enemies, but since the project came, we cooperate in a number of issues, especially in conflict resolution in our community*”. Many times, trust grows more at the personal level, than toward the whole institution. In general, in the majority of cases trust is not full, but related to some context or individuals. A journalist in Tarime said that he trusts some government officials, those who were involved in the project, not the others.

When the percentage of trust in other groups was asked during interviews and focus groups, numbers were between 60% and 100%. An NGO member in Mtwara, for example, said: “*I trust the media by 80% and the government by 60% because there are still important issues to avoid conflict that these two institutions don't want to work on*”. Similarly, a female senior

journalist from Pemba stated: *"I trust the [government] by 60% because you can never guarantee what will happen tomorrow"*.

Overall, while trust remains a long-term process, some indicators were heard at different times during the data collection. Among them, sharing sensitive information, seeking other groups' opinions, or inviting different stakeholders, as stated by a Kibiti officer: *"We collaborate in sharing information on conflict issues since there is trust between us also, we invite each other on events and international days and when we want to discuss peace. For example, currently, in the village or ward meetings we put peace on the agenda and we invite stakeholders (media, CSOs) to talk to community members so that they keep pushing the peace agenda"*.

The role of media

A key dimension of the project was the media component. On the one hand, the media represents one of the three stakeholder groups involved. On the other hand, the *"Tuzungumze Amani"* radio programme represented a central activity with a "key people to more people" approach.

Some relevant ideas and stories on media activities emerged during the data collection. For example, an NGO member in Unguja declared that he saw significant changes taking place at the village level due to the radio programme. A CSO member in Mtwara stated: *"Media transformed the myth that security matters are only to be dealt with government security agencies; now all community members including youth and women participate in one way or the other to combat violent extremism especially in Mtwara and other regions where Jenga Amani Yetu project is being implemented"*. Another Mtwara CSO member added: *"A lot of radio programmes are being aired under the peace umbrella..and are being aired through the Safari FM and Pride FM Radios. All these initiatives create platforms for discussions and bring people together under the one major talking point of peace"*. He also added that, prior to the project, peace discussions were rarely heard in public, but then the radio programmes opened the doors for public discussion and support. This was echoed also by a journalist in Pemba. She mentioned that prior to the *"Jenga Amani Yetu"* project, it was difficult to conduct peace radio programmes due to wrong political perceptions from media owners, political parties and communities in general: *"The 'Jenga Amani Yetu' project has awakened our minds and developed our interest to design and air peace radio programmes, gave us the ability to interview politicians, members from [different political] parties, security officers, religious leaders and other influential persons without fearing reprisal against ourselves or our respective media houses"*.

For example, Chuchu FM Radio, which is now called Plus Radio, has a dedicated radio programme called *"Ongae na Kamanda"*. The programme engaged Regional Police Commanders to report all civil and criminal security related incidents in their respective regions. Also, Hits FM and Coconut FM Radios have morning radio programmes that conduct flow of information through reporting news and direct interviews with senior government and security officers to discuss peace matters in Zanzibar. On the side of public institutions, journalists also have improved confidence and transparency on all aspects including peace, GBV and other socio-political matters. The Zanzibar Broadcasting Corporation (ZBC) through its public radio and television runs a daily programme called *"Ukweli Si Uvumi"* ("Truth is not rumours") whereby key social and political issues are discussed live weekly¹³. In general, new Zanzibar President Hussein Mwinyi has insisted for more interactions between government officials and media. From early 2022, he started

¹³ <https://www.youtube.com/watch?v=T-F2-LBnXTo>

monthly press conferences with media houses in Zanzibar and Tanzania and publicly discusses with them all issues including peace and security¹⁴.

The survey conducted during the evaluation has also shed light on some more specific aspects of the “*Tuzungumze amani*” radio programme. The first basic information is about the use of media (traditional and social) to access or share information about security and violent conflict issues in your community.

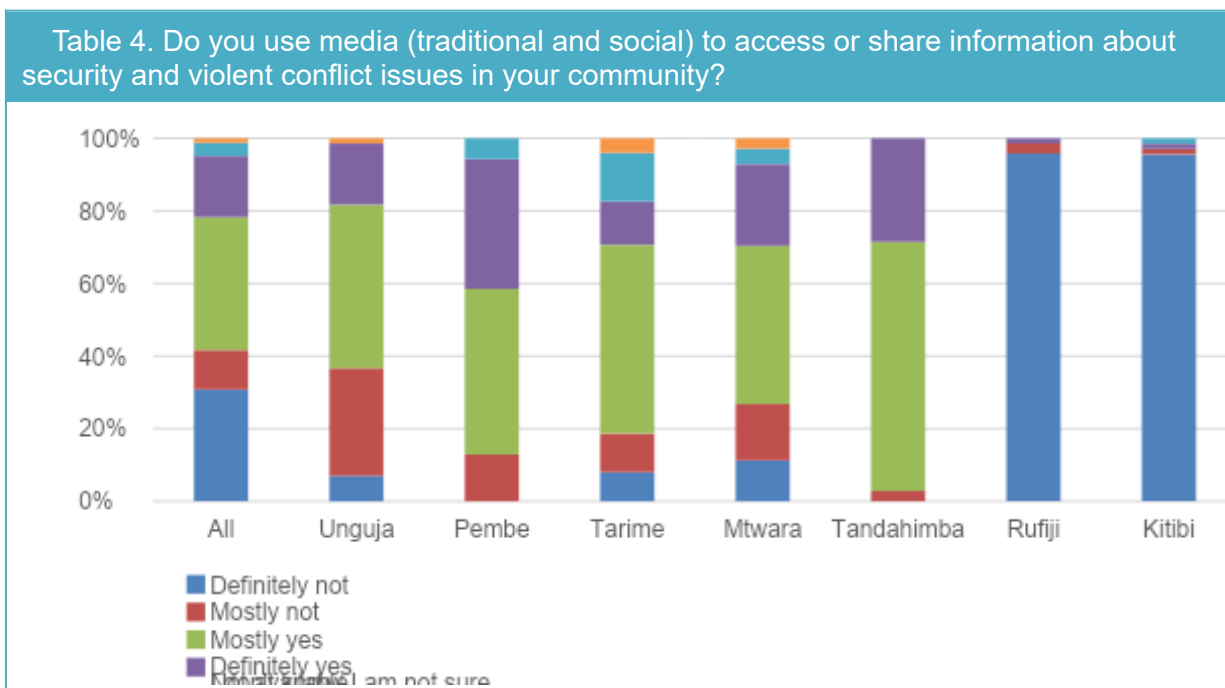


Table 4 above shows a double peak recorded among all survey respondents, with 31% saying definitely not, and 37% mostly yes. Furthermore, significant differences by location are in place: “yes” answers were dominant in Pemba (81% of respondents saying mostly or definitely yes) and Tandahimba (97%), and less dominant but still positive in Unguja, Tarime and Mtwara. Instead, “no” answers were predominant in Rufiji and Kibiti (96% saying mostly or definitely no).

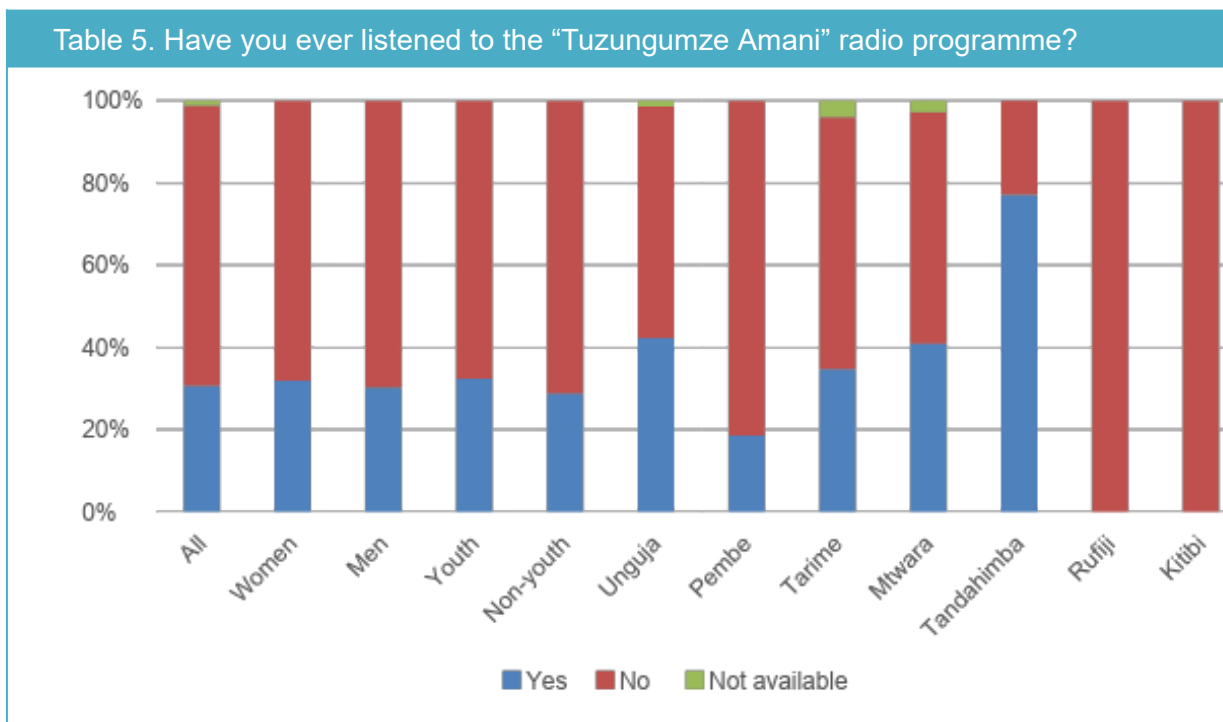
In fact, Rufiji and Kibiti deserve specific attention in relation to the project’s media component because these locations do not have a reachable local radio and journalists are practically absent. As verified directly during the data collection, because a number of people cannot afford to buy TV decoders and smartphones, every morning people gather at the small bus terminal to read newspapers before they go to their workplaces. A limited number of youth are getting information from social media, but not all are capable of buying smartphones. And for those who have smartphones, not all are digitally literate, so sometimes they find themselves getting fake news from social media. In general, because information about the project was mainly sent via WhatsApp, this means that where most people lived without smartphones and lacked internet access, the media campaign has not effectively performed well.

Additionally, further difficulties seen in these locations were due to the decision to take journalists from Kibaha, a different location. As shared by an informant during an interview: “I was given a journalist’s number who participated in the project, but he is living in Kibaha.

¹⁴See, for example: “Zanzibar’s President Hussein Mwinyi addresses a press conference”, *The Citizen*, February 9, 2021, <https://www.thecitizen.co.tz/tanzania/news/national/live-zanzibar-s-president-hussein-mwinyi-addresses-a-press-conference-3285166>

The man told me to record each and everything whenever conflicts happen so that he can promptly take further actions for the appropriate reporting of the event, but it was difficult to make that possible, I think it could be more relevant if the journalist had been residing herein Rufiji”.

Moving forward, survey data indicate that the listenership rate for the “*Tuzungumze amani*” radio programme was 31% among all respondents (it was 19% in February 2022¹⁵). As Table 5 below shows, the rate is higher in Unguja (42%) and Mtwara (41%) and highest in Tandahimba (77%). Because of the challenges identified just above, it is basically zero in Rufiji and Kitibi (1%).¹⁶

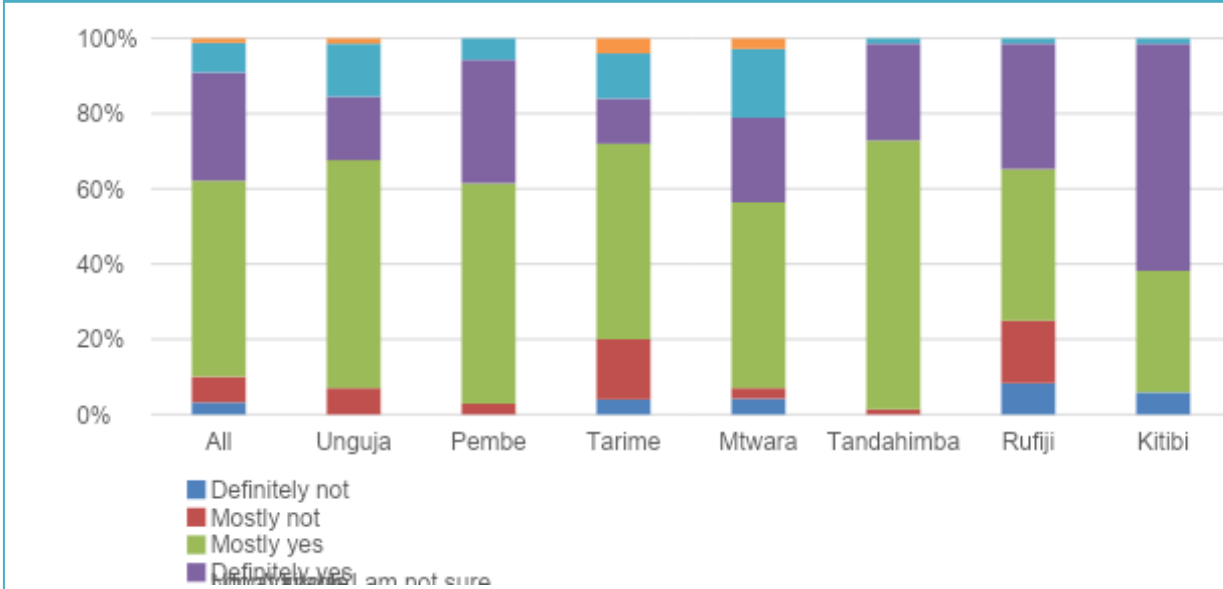


In this framework, media are considered to fairly and properly report on violent conflicts. Some differences by location are present, but all answers tend toward the positive, as illustrated in Table 6 below.

¹⁵ The previous listenership survey did not include Rufiji and Kitibi.

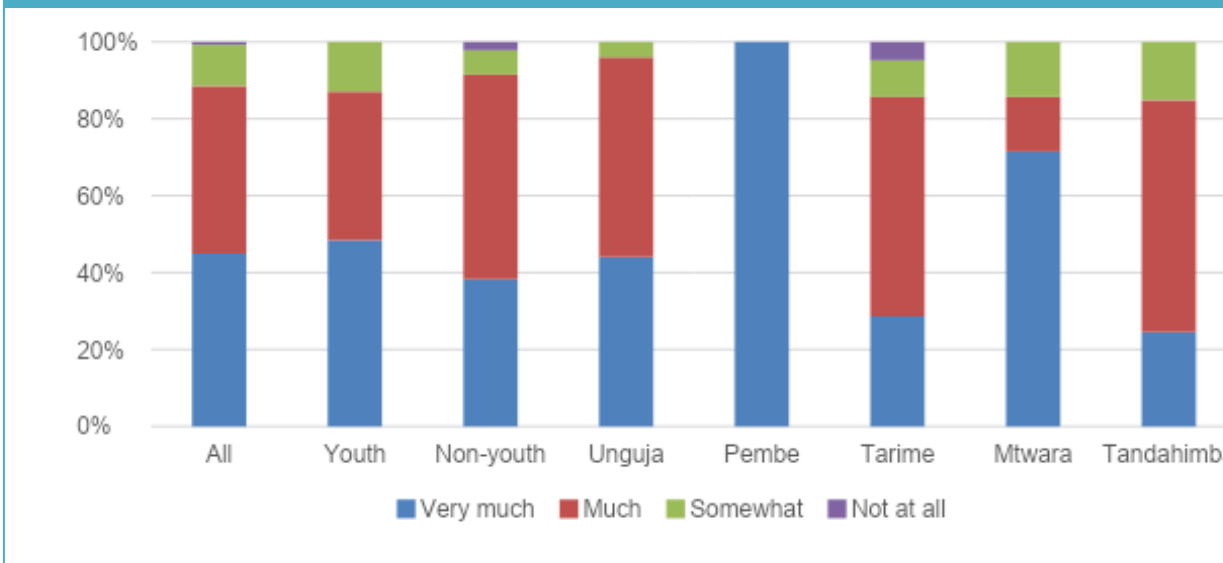
¹⁶ For all other questions, Rufiji and Kibiti were excluded because of the very low listenership rate.

Table 6. Do you think media (such as radio) in your community are properly and fairly reporting on violent conflict?



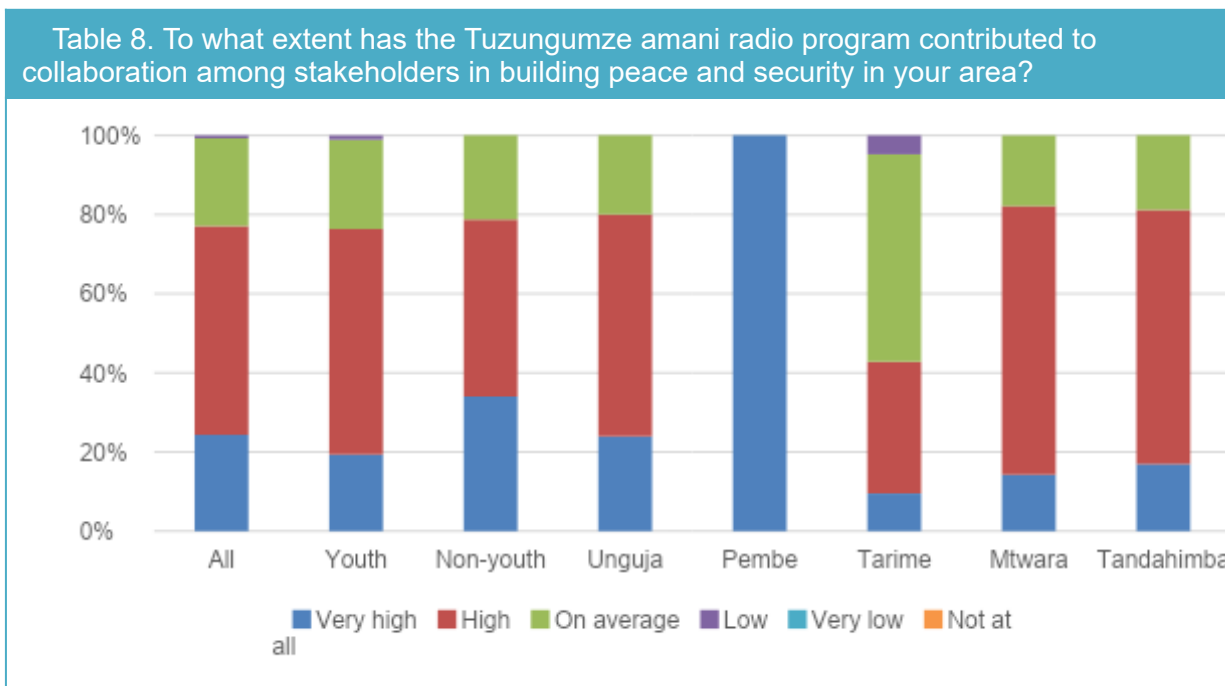
Among those who listened to the “*Tuzungumze amani*” radio programme, 92% said that they liked it, a figure that holds true across categories and locations. An important factor in this appreciation was also played by the fact that nearly nine respondents in ten (89%) found that the topics on the “*Tuzungumze Amani*” radio programme were clear and easy to understand (see Table 7 below), and just as many (91%) found it relevant to the current context in regard to peace and security in their community, such as to combating GBV cases in Pemba and family issues in Tarime.

Table 7. Were the topics on the “*Tuzungumze amani*” radio programme clear and easy to understand for you?



Another very positive data is presented in Table 8. Asked to what extent the “*Tuzungumze amani*” radio programme contributed to collaboration among stakeholders in building peace and security in your area, 53% said “high” and 24% “very high” (77% in total) with limited

differences by location. Many respondents highlighted that the programme, with its focus on peacebuilding, gave a sense of legitimacy to discuss peace-related issues.



Finally, 98% of the listeners declared that they would recommend the programme to a friend, a clear indicator of their overall appreciation.

3.4 Sustainability

The evaluation found that the majority of the changes achieved are sustainable and will continue to bring tangible results in the future. This is particularly true for two areas: training and established relations between different groups.

Concerning training, a high number of respondents stated that the skills acquired will remain with them. As shared by a government representative in Mtwara: *“I got more experience through training and exchange of experience with other government leaders. Also, I increased confidence in managing conflicts in my ward. I will continue using [the project’s] soft approach when dealing with conflicts at my workplace”*. A development officer at the Tandahimba Municipal Council mentioned: *“Solving conflicts before they escalate. It is ideal to solve them from grassroots before [they escalate] to higher legal and administrative steps”*. Most importantly, many mentioned that they will continue to apply those skills, and especially conflict analysis, CGA and win-win approach.

Some voices can exemplify this level of sustainability better. A member of a Mtwara CSO shared: *“The principle of understanding the source of the problem. It helps me a lot in making good decisions. I will use it my entire life”*. This idea is echoed by an NGO member from Rufiji: *“I will keep using what I have learned to solve conflicts in my community and organisation, but also to teach others how to solve conflicts in a peaceful way. Shortly I see myself I have already become a conflict resolution ambassador”*. A social worker in Mara shared that during the CGA training she was asked to write about her experience of violence. As a facilitator, she continues to use this technique making sure that the participants mention domestic violence when it is the case. A final example was provided by a government representative in Kibiti: *“I used to chat or concentrate on my phone when*

listening to people who come to my office to report about conflicts, but from Search's facilitators I have learnt listening skills, being attentive when someone has come to report not only conflict but even other issues. I always remember the way I acted when victims came to report [...]. I have promised myself that I will be friendly and concentrate on them because without these I can assume that there is a reduction of conflict while people opt not to report because of my reaction and behaviour when they come".

Regarding the relations between media, government and CSO members, many of them were able to mention concrete examples of collaboration. A CSO member in Unguja mentioned that she will definitely continue the interactions with local authorities established during the last couple of years because she drafted a similar project also involving them. She said that the new project will focus on empowering women's rights and youth as a key agent for change. She considered having a lot to deliver in this new project in reference to what she has learned. A CSO member in Rufiji stated that she is eager to continue the collaborative initiatives with other local stakeholders to address community disputes. She is passionate about assuring that both parties in a conflict have winning feelings after the mediation: *"Speaking honestly I am going with this principle, I will be feeling good about what I am doing because I will see my clients both feel as winners after the conflict resolution process".* Another important point shared, this time in Kibiti, is that the project has diversified and opened the doors to long-lasting cooperation among different departments within the government. For example, there was an increase in collaborations, mutual relationships and trust between the Social Welfare District's department, the police desk, the doctors, court and other legal organs. As an officer in Tandahimba shared: *"I use training skills to solve conflicts at my workplace and at home. For instance, yesterday I had to solve conflicts between persons who were in the cashew nuts business and had entered into a contract more than a year ago. If I had not learnt CGA, I could have made quick decisions, but I had to listen to all parties concerned with the conflict in order to get the clear picture and come up with a win-win solution".*

Overall, these training programmes and strengthened collaborations between stakeholders are often at the core of Search's work and these are activities that deserve to be replicated in the future.

If a few challenges were identified in this project, these regard the diffusion of media, local offices and financial issues. Regarding the media, in Rufiji and Kibiti local radios and journalists active on the ground were almost completely missing. This lack was a shortfall for both the project's implementation and its sustainability. Concerning local offices, Search's office in Tarime was established in 2019 when the NGO obtained funds to work in the region. The "Jenga Amani Yetu" project was its second in Mara and, with its conclusion, the office will probably be closed. This could weaken the relations established by Search in the region and its role as a facilitator of participatory processes. Finally, the financial sustainability of the small grants components was mentioned a few times, but less compared to other similar projects developed by Search in the past. Practically, all the grantees highly appreciated this opportunity, but some of them shared a preoccupation with carrying on the projects in the future without direct financial support.

4. Critical lesson learned and recommendations

This evaluation helps to formulate a series of critical lessons learnt and recommendations mainly for Search and its partners to inform follow-up projects and activities.

Overall, the project's activities fully reached the expected target groups. The relevance of the project activities was due to several factors, but in particular to the context and conflict analysis identifying the main source of conflict in each location and to the ability to adapt the activities to each context focusing on these issues and other potential sources of violence, from family conflicts to VE. Significantly, the project has ensured gender balance and also social inclusion.

The project has also significantly strengthened the chain of collaboration and mutual understanding between government representatives and other key stakeholders including members of CSOs, journalists and community members themselves in addressing the social disputes and other forms of conflict. The project has also had an impressive effect in transforming mutual negative perspectives among the involved groups.

The project was able to achieve practically all the desired outcomes with also some unexpected changes. Firstly, it clearly contributed to reducing the use of violence to solve different conflicts. Although the legitimacy of institutions remains a controversial issue in Tanzania, the analysis of the information gathered shows a rather clear increase of this legitimacy, especially due to more inclusivity and responsiveness in decision-making processes. Moreso, the evidence emerged shows that trust has increased in many locations and among local stakeholders. A key dimension of the project was the media component. On the one hand, journalists were fully active in project activities as one of the three stakeholder groups involved. On the other hand, the "*Tuzungumze Amani*" radio programme represented a central activity.

Finally, the majority of the changes achieved are sustainable and will continue to bring tangible results in the future. This is particularly true for two areas: training and established relations between different groups.

Based on these findings and analysis, the following recommendations are made with the hope of improving future effectiveness and impact:

- **Capitalise on the work done in this project with specific advocacy activities at the national level.** Search and partners have acquired specific knowledge on conflict dynamics in the country and can play a wider role at the national level in terms of campaigns and advocacy on gender equality, on the *Tanzania National PVE Strategy* or other related issues. Search and partners can also advocate for conflict resolution approaches in the curriculum for the Police academy.
- **Dedicate specific analysis on how to prevent violent extremism.** Though the issue of VE remains sensitive, more room for dialogue has opened up, especially in the southern parts of Tanzania. Search should use those places to develop special VE-related methodologies and approaches, which could later on be applied in the other parts of Tanzania as lessons learned.
- **Mainstream and prioritise the participation of people with disabilities.** The participation of people with disabilities was implemented in some locations, while not in others. A prioritisation of their needs could help to avoid a limited approach and to boost their participation.
- **Dedicate more space to social media and local influencers in future media campaigns.** The project made very limited use of social media and in a rather traditional way (e.g., posting updates on Search's social media). Broader use of

social media, also through local influencers, will help to reach out to a larger audience and at a higher speed. Such a decision will need to be carefully considered, as the Tanzanian government is not fully open to discussing some conflict issues publicly. Local media could design peace contents through social media messages and share them so that they can reach more people. It is also important to select social media influencers who are not politically sensitive.

- **Elaborate more on the connection between micro, social and large-scale conflict in Tanzania.** For instance, continue to reflect and discuss with local partners on how to connect GBV, early marriages and domestic violence to a broader picture of women's exclusion and larger conflicts, including in relation to VE. It is important to inform communities that what is currently seen as a small or micro conflict may escalate to national level.
- **Consider using street caravans to reach more community members on peace local initiatives.** This approach can reach more people, also in remote areas and can foster debates and new narratives.
- **Work to develop a wider space for media in Rufiji and Kibiti.** In these areas, there is a high demand for media to reach the whole population, such as a local radio, or to strengthen frequencies to listen to other radios. Alternatively, or in parallel, local newspapers and social media could be used to reach at least part of the population.
- **Target men to transform social attitudes and behaviours on gender issues.** Some project activities highlighted the relevance of involving men (young, but also fathers, local chiefs, etc.) to change paternalistic attitudes and an idea of masculine identity tied to violence. In coastal areas such as in Zanzibar, Tanga, Lindi and Mtwara, special training contents for religious leaders could be designed and delivered to men so they can provide women with more opportunities to effectively participate on peace matters.
- **Provide certificates of participation to trainees to increase their recognition and legitimacy.** Some participants expressed their desire to have more visibility and recognition for their participation in the training programme. This could also increase their legitimacy and motivation to reach out to more related audience.
- **Revis and simplify the reimbursement and payment methods.** The payment system appears complex and slow for participants to project's activities. While maintaining it in the form of reimbursement could be an adequate choice, delays could affect the participation of more economically vulnerable people.
- **Increase trust in local CSOs partners.** Some partners who had received small grants have advised Search to give them more trust and let them handle the small grant themselves for local payments, i.e., vendors's invoices or transport allowance. That practice will strengthen their programme management skills and capacities, but also enhance their financial management capacities.
- **Use local experts on follow-up activities.** The trained local experts may be in a better position to train their respective local communities by using the skills that they have gained thanks to Search and the project. Local experts understand better their contexts and core drivers of conflicts, as well as the simplest language for their fellow community members to understand the training contents. If possible, it would be good to support them with some resources to reach out to more remote areas.

ANNEXES

Indicator measurement

| | Performance Indicators | Indicator Baseline | Indicator Target | Endline | Source of verification | Notes |
|--|--|--------------------|------------------|-------------|------------------------|--|
| Overall Objective To increase civil society organisations' (CSOs') contribution toward a culture of peace, conflict prevention and inclusive democracy in Tanzania | 1. # of conflict issues resolved by CSO initiatives during the life of the project | Not available | 10 | At least 30 | FGDs, KIIs | The baseline measurement could not be made due to COVID-19 restrictions. |
| | 2. % of government officials interviewed who understand and acknowledge the important role played by CSOs and media in promoting peace and harmony in Tanzanian society. | Not available | 75% | 95% | FGDs, KIIs | The baseline measurement could not be made due to COVID-19 restrictions. Almost the entirety of government officials interviewed understand and acknowledge the important role played by CSOs and media in promoting peace. |
| | 3. % of community members surveyed who report that the activities organized by the CSO are highly effective in addressing local | 49% | 70% | 71% | Survey | |



Funded by
the European Union



Search for
Common Ground
Trust, Collaboration, Breakthroughs

| | | | | | | |
|--|---|---------------|---------------------------------------|-----|------------|---|
| | conflict and promoting peace | | | | | |
| S01 Increase collaboration among and between CSOs, media and government stakeholders to advance peaceful conflict resolution. | 4. % of participating CSO, Media and Government stakeholders who have collaborated with other stakeholders in designing and implementing activities contributing to peaceful resolution of conflict | Not available | 70% | 95% | FGDs, KIIs | The baseline measurement could not be made due to COVID-19 restrictions. Almost the entirety of the CSO, media and government stakeholders interviewed report that they had some forms of collaboration have collaborated with other stakeholders in implementing informal or more structured activities |
| | 5. % Government and civil society participants who report trust in one another to work together | 55% | 80% | 80% | FGDs, KIIs | More than 4 government and civil society participants out of 5 reported increased trust in one another as a result of the project. |
| | 6. % of civil society groups and government members interviewed who can report at least 2 examples of collaboration on positive solutions with the other group | Not available | 80% | 90% | FGDs, KIIs | The baseline measurement could not be made due to COVID-19 restrictions. CSOs and government members interviewed show great capacity to report multiple examples of formal and informal collaborations on positive solutions with the other group |
| S02 Promote narratives of peace at the local, district, and national levels. | 7. # of media products produced and disseminated by participating media stakeholders that promote peaceful narratives during the life of the project | 0 | 48 radio programmes and 12 radio PSAs | | | |

| | | | | | | |
|---|---|---------------|-----|---------------|---|--|
| | 8. % of Tanzanian citizens surveyed who demonstrate positive attitude towards others from across the divide as a result of the positive narratives disseminated through media | 37% | 80% | 81% | Survey | |
| Outcomes <i>ER1.1 Platforms to share information and dialogue on critical issues are created or strengthened</i> <i>ER1.2 CSOs, media, and government work together to identify and implement constructive solutions that directly address sensitive issues.</i> <i>ER2.1 Increased access to stories of collaboration across divides, challenging prevailing stereotypes and transforming mutual negative perceptions.</i> | % of participant CSOs actors who report collaboration among CSOs from different fields | Not available | 90% | Not available | Post activity questionnaire, FGDs, KIIs | KIIs and FGDs shows a tendency to have collaboration among CSOs from different fields. Yet, the data is qualitative as discussed in the finding section, but cannot be supported by solid quantitative statistics. |
| | % of participant civil society actors who report collaboration with government representatives | Not available | 90% | 95% | Post activity questionnaire, FGDs, KIIs | During the KIIs and FGDs, almost the entirety of civil society actors reported collaboration with government representatives |
| | % of participant civil society actors who report trust government representatives | Not available | 90% | 90% | Pre-/Post-tests, FGDs, KIIs | KIIs and FGDs show a general increased level of trust of government and civil society participants in one another. |
| | % of trained journalists who report understanding of conflict sensitive reporting | Not available | 95% | 95% | Interviews with selected media participants | Almost all the trained journalists interviewed reported a very good understanding of conflict sensitive reporting and journalism ethics. |

| | | | | | | |
|--|---|---|-----|-----|---|--|
| | Stories of change reported by peace media campaign participants on collaboration across divides, transformation of negative perceptions and stereotypes (qualitative) | 0 | 80% | 80% | Interviews with selected media participants and regular reporting | More than 4 of journalists interviewed out of 5 reported stories of collaboration across divides, transformation of negative perceptions and stereotypes |
|--|---|---|-----|-----|---|--|

Listenership survey

3.1. Have you ever listened to Tuzungumze Amani radio programme?

| | A | | Unguja | | Pembe | | Tarime | | Mtwara | | Tandahimba | | Rufiji | | Kitibi | |
|---|----|---------|--------|---------|-------|---------|--------|---------|--------|---------|------------|---------|--------|---------|--------|---------|
| | No | Percent | No | Percent | No | Percent | No | Percent | No | Percent | No | Percent | No | Percent | No | Percent |
| YES I listen to the programme regularly | 41 | 8% | 3 | 4% | 6 | 9% | 7 | 9% | 7 | 10% | 18 | 26% | 0 | 0% | 0 | 0% |
| YES I listened, but only a couple of times | 94 | 19% | 25 | 33% | 6 | 9% | 14 | 19% | 15 | 21% | 34 | 49% | 0 | 0% | 0 | 0% |
| YES I listened and I engaged in the programme | 17 | 3% | 2 | 3% | 1 | 1% | 5 | 7% | 7 | 10% | 2 | 3% | 0 | 0% | 0 | 0% |
| Someone in my network told me about it | 89 | 18% | 32 | 43% | 15 | 21% | 16 | 21% | 11 | 15% | 13 | 19% | 1 | 1% | 1 | 1% |

| | | | | | | | | | | | | | | | | |
|---------------|-----|-----|---|-----|----|-----|----|-----|----|-----|---|----|----|-----|----|-----|
| No | 250 | 50% | 8 | 11% | 42 | 60% | 30 | 40% | 29 | 41% | 3 | 4% | 71 | 99% | 67 | 99% |
| Not available | 6 | 1% | 1 | 1% | 0 | 0% | 3 | 4% | 2 | 3% | 0 | 0% | 0 | 0% | 0 | 0% |

3.2. If engaged to the programme, please explain your participation group

| | A | |
|---------------------|----|---------|
| | II | |
| | No | Percent |
| CSO Actor | 8 | 47% |
| Media Actor | 2 | 12% |
| Government champion | 0 | 0% |
| Youth influencer | 3 | 18% |
| Security actor | 1 | 6% |
| Religious leader | 2 | 12% |
| Other | 1 | 6% |

3.3. How did you participate in the radio programme? _____

| | A | |
|-----------------------------------|----|-------|
| | No | Perct |
| I made a phone call | 6 | 35% |
| I sent a text or WhatsApp message | 2 | 12% |
| I was invited as a speaker | 7 | 41% |
| I was a radio presenter | 1 | 6% |
| Other | 1 | 6% |

3.6. Did you like the Tuzungumze Amani radio programme you heard on the radio station?

| | A | | Unguja | | Pembe | | Tariame | | Mtwara | | Tandahimba | |
|---------------|----|-------|--------|-------|-------|-------|---------|-------|--------|-------|------------|-------|
| | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct |
| Yes | 40 | 92% | 25 | 83% | 13 | 100% | 21 | 81% | 28 | 97% | 53 | 98% |
| No | 9 | 6% | 3 | 10% | 0 | 0% | 4 | 15% | 1 | 3% | 1 | 2% |
| I am not sure | 3 | 2% | 2 | 7% | 0 | 0% | 1 | 4% | 0 | 0% | 0 | 0% |

3.7. What did you like the most about the Tuzungumze amani radio programme?

| | A | | Unguja | | Pembe | | Tariame | | Mtwara | | Tandahimba | |
|-------------------------|----|-------|--------|-------|-------|-------|---------|-------|--------|-------|------------|-------|
| | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct |
| Interviews with experts | 60 | 39% | 16 | 64% | 5 | 38% | 12 | 57% | 16 | 57% | 11 | 21% |

| | | | | | | | | | | | | |
|-------------------------|----|-----|---|-----|---|-----|---|-----|----|-----|----|-----|
| Round table discussions | 65 | 43% | 9 | 36% | 6 | 46% | 8 | 38% | 10 | 36% | 32 | 60% |
| Vox pop | 9 | 6% | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% | 9 | 17% |
| Other | 4 | 3% | 0 | 0% | 0 | 0% | 1 | 5% | 2 | 7% | 1 | 2% |
| None | 2 | 1% | 0 | 0% | 2 | 15% | 0 | 0% | 0 | 0% | 0 | 0% |

3.8. What did you like the least about the Tuzungumze amani radio programme?

| | A | | Ungu | | Pem | | Tari | | Mtwara | | Tandahimba | |
|-------------------------|----|-------|------|-------|-----|-------|------|-------|--------|-------|------------|-------|
| | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct |
| Interviews with experts | 37 | 24% | 9 | 36% | 3 | 23% | 13 | 62% | 1 | 4% | 11 | 21% |
| Round table discussions | 67 | 44% | 13 | 52% | 8 | 62% | 7 | 33% | 5 | 18% | 34 | 64% |
| Vox pop | 8 | 5% | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% | 8 | 15% |
| Other | 5 | 3% | 0 | 0% | 0 | 0% | 0 | 0% | 5 | 18% | 0 | 0% |
| None | 23 | 15% | 3 | 12% | 2 | 15% | 1 | 5% | 17 | 61% | 0 | 0% |

3.9. Were the topics on the Tuzungumze amani radio programme clear and easy to understand for you?

| | A | | Ungu | | Pem | | Tari | | Mtwara | | Tandahimba | |
|-----------|----|-------|------|-------|-----|-------|------|-------|--------|-------|------------|-------|
| | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct |
| Very much | 63 | 41% | 11 | 44% | 13 | 100% | 6 | 29% | 20 | 71% | 13 | 25% |
| Much | 61 | 40% | 13 | 52% | 0 | 0% | 12 | 57% | 4 | 14% | 32 | 60% |

| | | | | | | | | | | | | |
|------------|----|-----|---|----|---|----|---|-----|---|-----|---|-----|
| Somewhat | 15 | 10% | 1 | 4% | 0 | 0% | 2 | 10% | 4 | 14% | 8 | 15% |
| Not at all | 1 | 1% | 0 | 0% | 0 | 0% | 1 | 5% | 0 | 0% | 0 | 0% |

3.10. Were the topics on the Tuzungumze amani radio programme relevant to current context in regard to peace and security in your community?

| | A | | Ungu | | Pem | | Tari | | Mtwara | | Tandahimba | |
|------------|----|-------|------|-------|-----|-------|------|-------|--------|-------|------------|-------|
| | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct |
| Very much | 59 | 39% | 10 | 40% | 13 | 100% | 6 | 29% | 20 | 71% | 10 | 19% |
| Much | 68 | 45% | 9 | 36% | 0 | 0% | 12 | 57% | 7 | 25% | 40 | 75% |
| Somewhat | 13 | 9% | 6 | 24% | 0 | 0% | 3 | 14% | 1 | 4% | 3 | 6% |
| Not at all | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% |

3.11. Please say whether you agree or disagree with the following statement: Thanks to the Tuzungumze amani radio programme I can see the value of collaboration across active divided society.

| | A | | Ungu | | Pem | | Tari | | Mtwara | | Tandahimba | |
|----------------|----|-------|------|-------|-----|-------|------|-------|--------|-------|------------|-------|
| | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct |
| Strongly agree | 48 | 32% | 7 | 28% | 9 | 69% | 4 | 19% | 11 | 39% | 17 | 32% |
| Agree | 80 | 53% | 15 | 60% | 4 | 31% | 12 | 57% | 16 | 57% | 33 | 62% |
| Neutral | 12 | 8% | 3 | 12% | 0 | 0% | 5 | 24% | 1 | 4% | 3 | 6% |
| Disagree | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% |

3.13. Are you sharing information that you have heard from Tuzungumze amani radio programmes on peace and security in conversations with your friends or family?

| | A II | | Ungu ja | | Pem be | | Tari me | | Mtwara | | Tandahimba | |
|------------|---------|-------|------------|-------|-----------|-------|------------|-------|--------|-------|------------|-------|
| | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct |
| Always | 88 | 58% | 15 | 60% | 13 | 100% | 2 | 10% | 18 | 64% | 40 | 75% |
| Often | 30 | 20% | 7 | 28% | 0 | 0% | 10 | 48% | 2 | 7% | 11 | 21% |
| Sometimes | 20 | 13% | 3 | 12% | 0 | 0% | 7 | 33% | 8 | 29% | 2 | 4% |
| Not at all | 2 | 1% | 0 | 0% | 0 | 0% | 2 | 10% | 0 | 0% | 0 | 0% |

3.14. To what extent has the Tuzungumze amani radio program contributed to collaboration among stakeholders in building peace and security in your area?

| | A II | | Ungu ja | | Pem be | | Tari me | | Mtwara | | Tandahimba | |
|------------|---------|-------|------------|-------|-----------|-------|------------|-------|--------|-------|------------|-------|
| | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct |
| Very high | 34 | 22% | 6 | 24% | 13 | 100% | 2 | 10% | 4 | 14% | 9 | 17% |
| High | 74 | 49% | 14 | 56% | 0 | 0% | 7 | 33% | 19 | 68% | 34 | 64% |
| On average | 31 | 20% | 5 | 20% | 0 | 0% | 11 | 52% | 5 | 18% | 10 | 19% |
| Low | 1 | 1% | 0 | 0% | 0 | 0% | 1 | 5% | 0 | 0% | 0 | 0% |
| Very low | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% |
| Not at all | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% |

3.15. Would you recommend the Tuzungumze amani radio programme to friends?

| | A II | | Ungu ja | | Pem be | | Tari me | | Mtwara | | Tandahimba | |
|-----|---------|---------|------------|-------|-----------|----------|------------|-------|--------|---------|------------|---------|
| | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct |
| Yes | 1 37 | 90 % | 25 | 100% | 13 | 100 % | 20 | 95% | 27 | 96 % | 52 | 98 % |
| No | 3 | 2 % | 0 | 0% | 0 | 0% | 1 | 5% | 1 | 4% | 1 | 2% |

3.16. Would you like to hear other radio programmes on peace and security in the future?

| | A II | | Ungu ja | | Pem be | | Tari me | | Mtwara | | Tandahimba | |
|-----|---------|---------|------------|-------|-----------|----------|------------|----------|--------|----------|------------|----------|
| | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct | No | Perct |
| Yes | 1 40 | 92 % | 25 | 100% | 13 | 100 % | 21 | 100 % | 28 | 100 % | 53 | 100 % |
| No | 0 | 0 % | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% | 0 | 0% |

Lines of Inquiry

Relevance

- Was the project relevant to the identified needs of the target participants and the context?
- To what extent did the project successfully target its intended primary audience (i.e. CSOs, media, marginalized groups such as women and youth)?

Effectiveness

- Did the project contribute to an increase of collaboration among and between CSOs, media and government stakeholders? If so, what approaches were particularly effective?
 - Specifically, is there concrete evidence for constructive solutions that emerged from this collaboration?
- How has the project contributed to the creation of platforms for information sharing and dialogue?
 - Are there differences in the way target groups use these platforms? Are there differences between locations?
- How has the project promoted positive narratives and stories of collaboration across divides? Specifically,
 - Did the project reach the intended target audience?
 - Did the project's messages resonate with the target audience?
 - Is there any evidence for a transformation of mutual negative perceptions?
- Was Search able to respond and adapt to the challenges which arose during the project's implementation? To what extent?

Impact

- What are the intended and unintended (both positive and negative) outcomes / changes triggered by our project?
 - Did the project contribute to increasing institutional legitimacy (i.e. inclusive and responsive decision-making)?
 - Did the project's "media for change" shift people's perceptions and behavior, thereby enabling collaboration across dividing lines?
 - Did the project contribute to ensuring that the discussion around peace and security in Tanzania became more inclusive and representative of women and youth's needs?
- How has collaboration between CSOs/media/Gov evolved? And what factors played in?

Sustainability

- How effective were the exit strategies, and approaches to phase out assistance provided by the project including support to public policy dialogues?
- Are the changes achieved sustainable?
- What lessons and recommendations can be drawn to foster this sustainability and deepen impact to ensure enduring change?
- What promising practices can be replicated and what key gaps still need to be addressed?