FINAL EVALUATION

Supporting Women’s Participation and Effective Leadership in Democratic Institutions in a Pre-Election Environment

MAY 31, 2016

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Abbreviations

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<thead>
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<th>Abbreviation</th>
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<tbody>
<tr>
<td>AFEPABU</td>
<td>Association des Femmes Parlementaires du Burundi</td>
</tr>
<tr>
<td>CENI</td>
<td>Commission Electorale Nationale Indépendante</td>
</tr>
<tr>
<td>CEPI</td>
<td>Commissions Electorales Provinciales Indépendantes</td>
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<tr>
<td>CSO</td>
<td>Civil society organisation</td>
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<tr>
<td>DM&amp;E</td>
<td>Design, Monitoring and Evaluation</td>
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<tr>
<td>FGD</td>
<td>Focus Group Discussion</td>
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<tr>
<td>KII</td>
<td>Key Informant Interview</td>
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<td>RTNB</td>
<td>Radio Télévision Nationale du Burundi</td>
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<tr>
<td>SFCG</td>
<td>Search for Common Ground</td>
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<tr>
<td>ToT</td>
<td>Training of Trainers</td>
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<td>UNSCR</td>
<td>United Nations Security Council Resolution</td>
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Executive Summary

Project background

The project “Supporting Women’s Participation and Effective Leadership in Democratic Institutions in a Pre-Election Environment” was implemented by Search for Common Ground (SFCG) in Burundi and four local partners: Fontaine Isoko, Dushirehamwe, Association des Femmes Parlementaires du Burundi (AFEPABU), and Burundi Women for Peace and Development. It was funded by the Ministry of Foreign Affairs of the Netherlands and its goal was to promote the effective participation of women as leaders and voters during the 2015 electoral process. Project activities were implemented over 36 months in line with the project’s three objectives:

1. Strengthen elected women’s voices within the political sphere at the national level;
2. Increase public support for women’s political participation in policy- and decision-making structures, in light of the 2015 electoral process;
3. Build the capacities of local women leaders in the provinces of Ruyigi, Kirundo, Muyinga, and Cankuzo to be credible candidates in the 2015 elections.

Methodology

The final evaluation was conducted in May 2016 and focused on the last year of programming (2015) in order to analyse how the programme responded to the changing context during this time. Following a document review, data was collected in all five intervention provinces: Cankuzo, Muyinga, Kirundo, Ruyigi and Bujumbura Mairie. Participants were invited from across all communes where the project took place to come to participate in focus group discussions (FGDs). Key informant interviews (KII) and SMS data collected in the target provinces allowed for triangulation of data. In total, the evaluation team conducted 12 focus groups with 64 women and 32 men and 15 key informant interviews. The SMS small-scale survey collected data from 24 respondents.¹

This final evaluation had three key objectives:

1. Internal and External Context Analysis: analyse how the programme was affected by both internal and external factors, and explain strategies used by the project team to respond to the changing context in the last year of programming (2015).
2. Analysis of Evaluation Criteria: measure the project’s results based on three evaluation criteria: effectiveness, impact, and sustainability. This included progresses towards the achievement of the project’s outcome indicators, as per the logical framework.

¹ The SMS respondents consisted of SFCG project participants. However, in Ruyigi, Cankuzo and Muyinga SFCG only implements this project so respondents were all project participants. In Kirundo, SFCG implements two additional projects, whose participants were included.
3. Lessons Learned and Recommendations: identify lessons learned from the programme and recommendations for the development of future initiatives to improve women’s participation in the Burundian political space.

Limitations

Due to the limited timeframe for data collection and security concerns in some of the targeted provinces, Kirundo in particular, the evaluation team was limited to purposive sampling of data collection sites, where the team was able to reach leaders at the communal and provincial levels. Focus group participants were chosen randomly and invited to participate in the evaluation.

Given the tense political environment, efforts were made in the FGDs to take the emphasis off individual experiences, particularly with regards to the changes in the security environment observed in the last year, to allow discussion about opinions and understandings about political participation with less pressure on participants. This also allowed the conversation to uncover trends, rather than asking participants to talk solely about personal experiences, though personal examples were given.

Finally, Commission Electorale Nationale Indépendante (CENI) reports from the 2010 and 2015 elections provide gender disaggregated information on the results at the colline level (local or sub-communal level), but the data is not disaggregated at the commune and provincial levels in the same way. Furthermore, data on female candidacy at the colline level was not available. Therefore, the evaluation team was able to measure certain types of female political participation, while others could not be verified.

Key Findings

Overall, the evaluation found that the project was effective in promoting increased participation of women as leaders and voters in the 2015 electoral process in Burundi. This was accomplished through objectives of strengthening women’s voices within the political sphere, increasing public support for women’s political participation in policy- and decision-making structures, and building the capacities of local women leaders to be credible candidates. The changes brought about by the project at the individual level and capacities built within partner organisations also demonstrated the sustainability of the project results. The broader impact of the project was visible at the community level, in terms of women’s overall participation in public life.

External factors related to the 2015 political crisis had an impact on project implementation and effectiveness in several key ways: activity disruption, the emergence of a climate of fear not conducive to political participation, and political isolation of female candidates caused by the election boycott by many opposition parties. The project’s response to the changing political context was minimal and largely involved risk reduction.
Effectiveness

Objective 1: Strengthen women’s voices within the political sphere: Elected women participating in the project have understood how to implement a political programme and many have launched initiatives in their community, especially focused on women’s and children’s issues (for example, initiatives to boost child registration and girl’s education or to confront polygamy). Along with many other aspects of candidacy preparation, national level women parliamentarians addressed political programmes in their coaching sessions with women candidates and leaders at the local level, who look at them as positive role models.

Objective 2: Increase public support for women’s political participation in policy- and decision-making structures: An overall increase of 19% in the number of women elected at the colline level was observed from 2010 to 2015 in the four provinces of intervention, and 41% increase in the number of women elected as Chefs de collines. However, the overall percentage of women Chefs de colline in 2015 (5%) is lower than the percentage of women in conseils collinaires (18%), suggesting that gains in the conseil participation may not translate into true decision-making power (which the Chef de colline holds).

The project had a positive impact on men and women’s perceptions of women as credible leaders in target provinces. Specifically, the town hall activities had a clear impact on perceptions of women leaders. In three of the four provinces, men expressed that the town halls had changed their and others’ perceptions of women leaders. In the baseline survey, an average of 73.5% of citizens perceived women as capable political leaders. However, all of those polled in the SMS survey for the final evaluation reported that women are good leaders. Furthermore, in the final evaluation FGDs, 83% of discussants said that women have the same skills to lead as men. Finally, while in the baseline survey 51.8% of citizens polled said they would vote for a woman, 79% of FGD participants in the final evaluation said they would vote for a woman.

Project radio programmes covered topics related to female leadership in the provinces of intervention, women’s role in peace and security, electoral law, as well as provided candidate testimonies. In the final year of the project, quiz shows covering similar topics were aired. Reach of the radio programme was modest, but it reached listeners in all four provinces of intervention. Of the 16 people polled via SMS in all four provinces of intervention, 13 (81%) reported that they had heard the radio programme and 81% of those who heard it listened to it at least once.

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2 See “Review of project indicators” table (Table 2, “Effectiveness” section) for a full breakdown of project indicator progress in 2015 as well as during the full project.
3 76.1% felt women were capable leaders at the colline level, 70.2% at the commune level and 74.2% at the province level.
4 Only ten responses were received to his question. They came from SFCG participants (this project and others) in all four provinces of intervention. Therefore, this is not a representative sample of the citizens in these provinces.
5 In the baseline, only 17.8 per cent of respondents claimed to have heard the radio programme “Umwanya ni rwawe.” 15.6% said they listen to the programme every time it airs, 51.7% had listened several times, and 32.6% listened very rarely.
responded that they had listened to the radio programme. In a follow-up question 9 out of 11 (82%) respondents said they identified with the messages of the radio show.

The project activities engaged men and responded directly to the barriers toward women’s effective engagement in leadership positions, including the overload of housework, lack of financial autonomy, relations between men and women in the home, and negative perceptions of women leaders. Project activities responded to these barriers by training women on how to prepare and manage their housework when running for and serving in public office, training women on how to prepare their husband for their candidacy, training men how to support their wives during their candidacy, and holding town halls and film screenings to provide positive testimonies of women in politics to change negative perceptions of women in politics and the problems it can cause. However, the project did not specifically tackle women’s lack of financial autonomy, which was underlined as a key obstacle to political participation, repeatedly mentioned by both women and men FGD participants.

**Objective 3: Build the capacities of local women leaders to be credible candidates:** Over the course of the project, 722 women were trained in leadership and advocacy. 23 of 24 planned trainings were completed with local leaders (men and women). Women participants generally felt that they had changed personally thanks to the project in terms of 1) improved understanding or awareness of their rights and capacities and 2) improved communication skills and confidence. But despite these personal changes, 41% of discussants, including women participants and candidates, still felt that involving women in politics creates problems. This indicates that despite progress, there are continued barriers to women’s political participation.

**Impact**

The project experienced both positive and negative unintended impacts. Positive impacts included increased public participation of women in activities and associations, and changes at the household level in division of labour. The increase in public participation by women allowed for alternative forms of leadership outside the political sphere (in associations), which also helps women to develop the skills needed for public office. Negative impacts included disputes that arose within households between husband and wife, due to the wife’s political participation. The adoption of risky strategies by communities to confront polygamy was another unintended negative impact. This was the result of a scenario in the film that showed women working together to chase a second wife from a woman’s home. The approach was emulated in the communities, and while it may have reduced polygamy in the immediate vicinity, it was noted that without proper facilitation and coaching this has the potential to become negative.

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6 The barriers identified in the barrier analysis (March 2014) as affecting Burundian women’s participation in politics remained in place in 2015. These included: the “Burundian culture,” “method of candidate designation” (which constitutes a barrier at the communal and national levels), “different education of men and women,” “overload of housework,” “lack of economic power,” “relations between men and women in the home,” “lack of self-confidence” and “negative perceptions of existing women leaders.”
Finally, the evaluation found that the project had a real contribution to the implementation of United Nations Security Council Resolution 1325 (UNSCR 1325) in Burundi. The project’s activities, which mirrored those being conducted by the government and UN Women, including the “sensitisation of women to be elected and to run,” helped to advance the implementation of UNSCR1325 in Burundi overall.

**Sustainability**

Project partners Dushirehamwe, Fontaine Isoko and AFEPABU\(^7\) were satisfied with the support they had received and claimed that they used many tools (for example, the training manuals and films) provided by SFCG throughout the project cycle and after. For example, both appreciated the films that SFCG screened across the target provinces, and Dushirehamwe indicated they had used and would continue using the film for screenings beyond the project’s framework.

Exchanges held between National Women Parliamentarians of AFEPABU and local women were useful to rural women, as the national level women leaders provided inspiring testimonies and targeted advice on things like balancing work and home life. Unfortunately, the second round of exchanges being cancelled due to post-election insecurity, lasting connections between the local and national level women leaders were not established.

Women project participants (leaders and non-leaders) outlooks for the 2020 elections were generally positive. They expressed that continued trainings and solidarity between women are crucial to ensuring women’s successful participation in the 2020 elections. The women were inspired to start preparing early for the next elections.

**Key recommendations**

1. **Tailor activities to the targeted level of political participation**
   - To boost women’s political participation at the **colline** level (where candidates run independently):
     - Focus on sensitising men/husbands on women’s right to political participation (to encourage their support).
     - Engage men to address fears related to women’s political participation. For example, many men expressed fear that their wife will begin looking down on them or stop obeying orders if she enters politics. Provide them with counter examples and real life testimony from men and women to show that family relationships can stay strong even when women enter politics.
     - Sensitise men on equitable division of household labour by providing testimony of couples who share domestic duties without problems or women

\(^7\) Burundi Women for Peace and Development was not interviewed due to lack of time, as noted previously.
who hold office who are supported by their husband (or household help) in the home.

- To boost women’s political participation at the communal and national level (where candidates are determined by party list):
  - Sensitise male political party leaders to the benefits of female participation and encourage them to identify and put forward capable women in top positions on political parties’ lists.
  - Sensitise women on the importance of active party participation (verbal participation in discussions and monetary contribution to the party funds).

2. **Add an income generation component to project model**

- To more effectively boost women’s political participation by confronting key barriers related to financial autonomisation:
  - Help women leaders to access community networks and connections with other community leaders, develop their own income generating activities (IGAs) and/or gain access to credit to help women overcome financial barriers to political participation related to costs associated with travel, campaigning, child care and house work, and political party contribution.

3. **Support women leaders after elections**

- To ensure elected women implement gender-sensitive initiatives:
  - Conduct trainings on gender issues to ensure that sustainable and non-violent solutions are proposed and pursued by women candidates (for example, with regards to polygamy).
  - Continue trainings with women leaders after elections and build ties between rural women leaders and women policy and decision-makers in the capital.

4. **Tailor radio programming to a women audience**

- To ensure a greater women listenership:
  - Research optimal times for radio programming targeting women and communicate schedules clearly and regularly to women participants/target audience members.
  - Providing alternatives to home listening like listening groups where women can come to listen to the radio.

For a comprehensive list of lessons learned and supporting data see Annex 1.
1. Background Information

Context

Search for Common Ground has worked in Burundi since 1995, promoting non-violence and constructive solutions to the problems driving the war. Over the last 15 years, the national reconciliation and peace-building processes have moved the country forward on the long road to development, democracy and stability, with democratic elections held in 2005 and 2010. Throughout these processes, women have showed their determination to build peace, and to be effectively involved in decision-making processes as equal citizens.

The 2005 elections showed that women’s struggle to improve their participation brought some important results. The new Constitution imposed a 30% representation of women within the Government, National Assembly and Senate, as well as in communal councils. A considerable number of women participated in the electoral process and women earned 22% of seats in communal councils, 30% of the seats in the National Assembly and 34% of the seats in the Senate. Women were also rewarded with 35% of government posts. Likewise, the 2010 elections strengthened women’s representation in government institutions further; 34% of the elected communal council members were women and women hold 32% of the seats in the National Assembly, 46% in the Senate, and 43% of Government posts – constituting an important increase compared to the 2005 elections.

However, representation had yet to translate into effective participation and leadership. Many of the elected women had little experience in government, and thus, lacked legitimacy. Combined with historical stereotypes and a traditional low level of formal education, many women found it hard to take leadership positions to promote real change. In addition, at the local colline level, women’s representation remained as low as 17%. At the national level, women still struggled to become effective leaders within their institutions and political parties. The adoption by the Burundian Government, in December 2011, of a National Action Plan (NAP) for the practical implementation of UNSCR 1325 in Burundi presented an important window of opportunity for increased women’s political participation in governance.

Unfortunately, the political crisis that surrounded the 2015 elections negatively affected women’s political participation in the electoral process. In addition to the impact of general insecurity on activity implementation (for example, evening public screenings of films were no longer considered safe), rumours and credible threats of political intimidation and violence created a climate of fear, leading some women to decide not to run for office in 2015. Other women who had planned to run for office were left without the option after their parties boycotted the elections. Additionally, the impact of the crisis on the economy is likely to have
exacerbated existing barriers for women to enter politics, mitigating positive effects of the project (for example, women’s lack of funds for campaigning was likely aggravated by the economic downturn).

**Project Overview**

The project “Supporting Women’s Participation and Effective Leadership in Democratic Institutions in a Pre-Election Environment” was implemented by Search for Common Ground in Burundi and its local partners Fontaine Isoko, Dushirehamwe, Association des Femmes Parlementaires du Burundi, and Burundi Women for Peace and Development. It was funded by the Dutch Ministry of Foreign Affairs and its goal was to promote effective participation of women as leaders and voters during the 2015 electoral process.

The project’s duration was three years, running from December 1, 2012 to December 31, 2015 and was extended until the end of May 2016, to conduct the final evaluation. The project was implemented in the provinces of Kirundo, Muyinga, Ruyigi, Cankuzo and Bujumbura mairie. To achieve the project’s goal SFCG worked towards three specific objectives:

1. Strengthen elected women’s voice within the political space at the national level.
2. Increase public support for women’s political participation through decision-making structures and policies, taking into account the electoral process.
3. Build local women leaders capacities in the provinces of Ruyigi, Kirundo, Muyinga, Cankuzo and Bujumbura mairie, so that they are credible during the 2015 elections.

The expected results were:

- Elected women already present in national institutions are participating effectively in decision-making process.
- Population (men and women) in provinces of Kirundo, Muyinga, Ruyigi, Cankuzo and Bujumbura mairie consider that women are capable political leaders.
- The number of women elected in the provinces of Kirundo, Muyinga, Ruyigi, Cankuzo and Bujumbura mairie increased in 2015.
- 320 local leaders (women and men) strengthened their skills in terms of leadership, communications and advocacy.
- The number of women actively participating in 2015 elections increases in the provinces of Kirundo, Muyinga, Ruyigi, Cankuzo and Bujumbura mairie.

In order to reach these results, the project targeted the following categories of people/organisations:

- Women leaders in the rural area, elected and non-elected.
- Women elected at the national level.
- The local communities in the targeted provinces.
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- SFCG’s partners: Dushirehamwe, Fontaine Isoko, Burundi Women for Peace Development and L’Association des Femmes Parlementaires du Burundi.

Activities were implemented over 36 months, including: the production of a Barrier Analysis and Baseline, training and coaching sessions both pre- and post-election, town hall meetings bringing local and national leaders together with communities, radio quiz shows, the production of films about positive models of women leaders and mobile cinema screenings.

2. Methodology

Objectives

This evaluation focused on the following key objectives:

1. **Internal and External Context Analysis**: analyse how the programme was affected by both internal and external factors, and strategies used to respond to the changing context in the last year of programming (2015).

2. **Analysis of Evaluation Criteria**: review the evaluation criteria of the project in detail. This evaluation will focus on project effectiveness, impact, and sustainability.

3. **Lessons Learned and Recommendations**: provide lessons learned from the programme and recommendations for the development of future initiatives to improve women’s participation in political space.

Data Collection and Analysis

The final evaluation was led by a research team comprised of internal staff from SFCG-Burundi and staff from SFCG’s Design, Monitoring and Evaluation (DM&E) and an expert from our Institutional Learning Team in headquarters. They met with relevant civil society organisations (CSOs), members of government working in the specific areas of reform being targeted, and all relevant stakeholders. The evaluation was designed and supervised by SFCG’s Senior DM&E Regional Specialist, Adrienne Lemon, and led by two researchers on SFCG’s Institutional Learning Team: DM&E for Peace Project Manager Ella Duncan and DM&E Regional Associate Olivia Russell. Fieldwork and logistics were supported by SFCG-Burundi DM&E Assistant Janvier Ndagijimana and Journalist Chryssie Munezero. An external translator, Richard Ntwari also accompanied the team to facilitate discussions and interviews.

Data was collected in all five intervention provinces. The FGD data collection sites included four provinces: Kirundo, Muyinga, Ruyigi and Cankuzo. The chefs-lieux were targeted for security reasons, and to assure ease in operations between the governors and local leaders in each

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8 The gender of the researchers (both being female) could have had an impact on the veracity or degree of statements made by the male discussants and interviews especially on issues of gender.

9 Kirundo, Muyinga, Ruyigi and Cankuzo.
province. Candidates were invited from across all communes (chosen randomly within each target group) where the project took place to come to the *chefs-lieux* commune in each province for FGDs. KIIIs took place in Cankuzo, Muyinga, Kirundo, Ruyigi and Bujumbura Mairie. SMS data collection targeted project participants in Cankuzo, Muyinga, Kirundo, Ruyigi.

**Timeframe**

The baseline evaluation for this project was produced in August 2013. A barrier analysis was produced on the participation of women in decision-making in March 2014 and a mid-term evaluation in August 2014. This final evaluation was conducted in May 2016 and focused on the last year of programming (2015), which has been particularly affected by the changing political and security context.

**Data Collection Methods and Target Groups**

A mixed-methods yet primarily qualitative approach was employed, including the following elements:

- **Document review:** project documents were analysed (activity reports, databases, radio broadcasts, movies, previous evaluations, 2015 official data, etc.)
- **Semi-structured key informant interviews with:**
  - Partners focal points, trainers from Dushirehamwe, Fontaine Isoko, AFEPABU, Burundian Women for Peace and Development (5 total)
  - Gender specialized organisations (UN Women, Ministry of National Solidarity, Human Rights and Gender) (2 total)
  - SFCG staff (1 total)
  - Community leaders in each province (2 per province except Muyinga, 7 total)
  - Elected women at the national level (2 total)
- **FGDs in each province with:**
  - Women leaders at the local level, candidates who ran in 2015, those elected and non-elected (1 per province; 8 participants)
  - Women at the local (*colline*) level who participated in trainings and exchanges with women leaders in other provinces, and voted (1 per province; 8 participants)
  - Men who participated in the radio and town hall activities (1 per province; 8 participants)
- **Quantitative data was gathered through the SMS feedback system from 24 respondents.**

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10 Kirundo Commune in Kirundo Province; Ruyigi Commune in Ruyigi Province; Muyinga Commune in Muyinga Province; and Cankuzo Commune in Cankuzo Province were chosen.
11 See Annex 4 for a detailed schedule.
12 There was not sufficient time to interview representatives from Burundi Women for Peace and Development.
13 Due to time constraints and availability of women in their daily schedules, women were always interviewed in the afternoon to allow them time to complete their agricultural duties.
Table 1: Number of evaluation participants by province and activity

<table>
<thead>
<tr>
<th></th>
<th>Bujumbura Mairie</th>
<th>Kirundo</th>
<th>Cankuzo</th>
<th>Muyinga</th>
<th>Ruyigi</th>
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<td>SMS survey</td>
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<td>9</td>
<td>3</td>
<td>6</td>
<td>39</td>
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Key Informant Interviews

The key informant interview guide was designed to support data gathered in workshops and focus groups. The style was semi-open ended enabling the researchers to ask direct questions on subjects related to perceptions of women and access to public and political space in the current context. The interviews were conducted in French directly with the interviewee in three cases (in Kirundo and Muyinga). The rest were conducted in French or English, which was then translated into Kirundi.

Focus Groups Discussions

In each province, three focus group discussions of eight persons each were held to determine context specific challenges and opportunities. Researchers asked open-ended direct questions concerning the challenges and opportunities with women’s participation in politics in each country, and the project’s progress in empowering women and breaking down barriers identified in the barrier analysis.

The FGDs included an icebreaker as well as an informal/semi-anonymous survey to start a broader conversation around women in politics. The participants were asked to use post-it notes to indicate to what extent they agreed or disagreed with three statements around women in politics which were displayed on the wall. The three statements displayed in Kirundi were:

1. “Women have the same skills to lead as men.”
2. “I would vote for a woman.”
3. “Involving women in politics creates problems.”

The SMS respondents consisted of SFCG project participants. However, in Ruyigi, Cankuzo and Muyinga SFCG is only currently implementing this project so respondents were all project participants. In Kirundo, SFCG implements two additional projects, whose participants were included. While 24 respondents sent feedback, 39 responses were received in total for all four questions. The questions were as follows: 1) Do you think women are good leaders? 2) Did you listen to the radio show? 3) Did you identify with the messages of the radio show? 4) If yes, what was the message or theme from the radio show that you identified with? Only one response was received to question four, so it was excluded from the analysis here.

In total the evaluation team conducted 12 focus groups with 96 people in total (64 women and 32 men).
Their agreement was on a spectrum, rather than binary. They could choose to agree completely, disagree completely or place the post-it somewhere in between which would indicate they somewhat agreed or disagreed (and to what extent based on placement) or that they were undecided/didn’t know/didn’t have an opinion. Following this discussion, the questions defined in the FGD guide (see Annex 2) were used. The FGDs were conducted in French or English and translated into Kirundi for the participants.

**SMS Feedback Surveys**

Four short questions (three multiple choice and one open) were sent via SMS to gauge the overall sentiment surrounding women’s participation in politics and to see if there was any change overall in popular opinion from the time of the baseline/barrier analysis in how men and women in the broader population view gender-based roles and expectations in the community.

The questions were sent to the project participants in Cankuzo, Ruyigi, and Muyinga. In Kirundo, the questions were sent to all SFCG project participants (including those participating in this project). All tool used for the FGDs and KIIs guide can be found in Annex 2 (in French).

**Limitations**

**Data Representation**

As noted above, participants were only interviewed at the chefs-lieux in each province due to security concerns. With regards to the SMS data collection, the database of recipients was comprised of only project participants, with the exception of Kirundo where the SMS questions were sent to participants across several projects, many of whom did not have experience with this particular project. Therefore, the project took an approach that emphasized the experiences indicators and results amongst participants rather than comparisons with the overall community.

**Participant Confidence Level**

A hesitance to speak was noted in two provinces, Muyinga and Cankuzo. In Muyinga, this was observed during a FGD with women candidates. They were hesitant to discuss changes in the environment observed in the last year due to the political crisis. Discussants may have been reluctant to express any negative impacts of the crisis, particularly relating to intimidation of political candidates, due to the mixture of political parties represented in the room. While this risk was foreseen, it was not possible conduct separate FGDs for separate political groups due to logistical constraints and the fact that many men and women who did not run as candidates have not publicly confirmed their political party.

In response to this, the team used innovative methods to encourage more comfort between FGD participants, and encourage active participation from all of them.
In Cankuzo, an additional interview was secured with a female participant who had been very vocal about her plans to run for office during the project, but had decided against running after receiving an intimidating letter (according to project staff). A one-on-one interview allowed her to share personal experience separately from the rest of the group so as to boost her confidence and openness. During this interview the woman seemed willing and seemingly eager to tell her story. However, the story she told (that she had decided not to run for financial reasons) differed significantly from what she had told project staff previously. A similar dynamic was witnessed in the same province (Cankuzo) during an interview with female CEPI representative.

**Data Availability**

Finally, the lack of some official CENI data during the evaluation prohibited the verification of claims made by discussants and interviewees related to the percentage increase in female candidacy in the 2015 elections (from 2010). Furthermore, while gender-disaggregated data on colline level positions (Conseil collinaire and Chefs de colline) were available, numbers were only available for each province, not for each commune. This means that some claims made and reported in the following discussion cannot be independently verified. Furthermore, it means that verifying the indicator of “% of increase in the number of women candidates to the elections and in the number of elected women, compared to the data of 2010” is incomplete.

With regards to the indicator on “% of citizens who perceive women as credible leaders,” this was also a challenge as a representative survey was not conducted. This can only be estimated based on qualitative data collected during the FGDs and KIIs. An attempt was made at quantifying the results of the participatory survey methodology, designed to maximise anonymity and protect confidentiality while participants conduct the activity in front of each other. However, this was a descriptive exercise to illuminate a general pattern and understanding about this indicator, and is not statistically representative.

Finally, with regards to the indicator “% of elected women participating in the project 1) having understood how to implement a political program and 2) the number of initiatives led by these elected women,” similar is true. While the FGDs and KIIs gave rich qualitative data that suggest positive outcomes, without a quantitative survey, this cannot be statistically verified.

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16 The data on senators was not deemed highly relevant for this discussion due to the fact that there are only two senators elected in each province. Following the elections in 2010, the provinces of implementation (Bujumbura Mairie, Cankuzo, Kirundo, Muyinga and Ruyigi) all elected two senators including one woman (50%), with the exception of Kirundo, which elected three (including one woman). This remained steady following the 2015 elections, with each province electing one man and one woman senator (50%). In 2010 the percentage of women deputies (to the National Assembly) varied in the provinces of intervention (from 14.3% in Bujumbura Mairie to 40% in Ruyigi) However, data at the province level is not available yet on this for 2015. Data at the commune level for 2015 show that all the communes have five women counselors of 15 possible positions (30%). However, this data is not disaggregated by province.

17 Burundian administrative districts are divided into Colline, Commune, Zone and Province.
3. Findings

The findings discussed below are divided by the evaluation criteria, which include: effectiveness, impact and sustainability. A section also highlights contextual dynamics and how they affected the implementation and results of the project.

Contextual dynamics

Through the FGDs conducted during the course of this evaluation, an attempt was made to determine the impact these contextual changes had on the implementation of project activities, as well as their effectiveness. Based on the data collected, the crisis had an impact on the project implementation and effectiveness in several ways: activity disruption, the emergence of a climate of fear not conducive to political participation, and political isolation of female candidates caused by the election boycott by many opposition parties.

Activity disruption

At a very basic level, the changing context impacted the activities that SFCG and their partners were able to organise. A number of respondents noted that activities ceased following the crisis. A female candidate from Muyinga explained:

*Because of the political climate, this caused the closure of certain associations, including the one that gives these training. Since the elections, this is the first time I have had the chance to sit like this and exchange.*

But, where activities were able to continue, it seemed they were greatly appreciated, and perhaps their impact was even greater by virtue of the gravity of the political situation and dwindling opportunities for exchange.

“*In the lead up to the election, the trainings continued. The trainings before the election were important because it inspired the women to stand up during the campaign and say that voters should vote for the best candidate, instead of voting out of fear or violence.*” – Female candidate FGD, Cankuzo

*Climate of fear: impact on activities, women and partner organisations*

The political crisis brought with it a steady churn of rumours about coming violence, the imminent arrival of armed groups, or political threats, putting Burundians on edge. As noted previously in the section on limitations, a reticence to speak was noted in the FGD with women candidates in Muyinga and in interviews in Cankuzo. However, in all four provinces it was noted
that due to the crisis, women who had been planning to run dropped out or decided against it due to fear of potential consequences for them or their families. A female candidate in Muyinga explained it clearly; “If we hear that someone is killed, and then we hear the rest of their family is killed, then a woman thinks – why would I join politics if I could lose my family?” Several women candidates in Muyinga were preoccupied with the possibility of ending up on the “losing side,” and the consequences that could follow.

Women participants and/or candidates in all four provinces repeated this dynamic. However, only in Kirundo did the male participants raise it. This could be due to the fact that security is generally considered to be worse in Kirundo. That being said, Kirundo was the only province where it was noted that the project also reduced the impacts of the crisis in this regard. As one woman candidate explained:

These changes [related to the crisis] made some women more afraid to be a part of the political process, because they decided that it was not a good time to become involved. But also, women who were involved in the trainings and who were elected were more likely to advocate staying and not fleeing, and they worked to encourage others to stay and not flee as well.

Other Kirundo women participants echoed this. However, one also added another element to the impact of the crisis on female candidates. She explained that the insecurity restricted the movement of female leaders as well. Following an incident of violence, it was difficult to access the area, even for the women leaders. This made it difficult to address issues of violence as a leader in the community.

In Ruyigi the CEPI official explained that this climate of fear affected more than just female candidates, “many women dropped out not only as candidates, but also as organisers of the elections.” Women participants in Ruyigi added that some were also afraid to vote or unable to register. It is important to note that two respondents suggested that this dynamic affected women disproportionately. As a candidate in Ruyigi explained:

The economy got worse at the household level. There were associations that closed, and the hospital closed… Because of rumours, some people fled, including administrators. After this, there were some women who wanted to run for office, but then were too afraid and decided not to, even if they likely would have been elected… This affected women more than men because they were more afraid due to the rumours.

The climate of fear and distrust affected the project partner Dushirehamwe negatively as well. They explained:
It wasn’t a good environment to talk about women’s issues. It wasn’t a priority. It was difficult to explain why we were bringing women together. The government didn’t have confidence with the civil society at this time, so this made it harder.

This was especially the case for Fontaine Isoko whose activities were suspended by the government in November 2015. However, a Fontaine Isoko representative stressed that the delay in funds, rather than the closure of their office or crisis, affected the project implementation. They said, “We continued to work though the protests. We were well known in the community so there was no problem.”

Political isolation of female candidates

In addition to the impacts mentioned above, the boycott of the elections by numerous political parties interfered with the impact and effectiveness of the project. Some women who had prepared to run for election in 2015 were, following a series of opposition party boycotts, left without a party to run for. While this impacted the opposition-affiliated candidates only, it also was restricted to the communal level candidates and above. At the local (colline) level, candidates run as independent so this was not relevant there.

A woman participant from Ruyigi explained that “since many political parties were not a part of the elections, women who were part of those parties could not participate.” In Cankuzo, it was noted that there were also women who abstained from voting for this reason (their party had boycotted). This issue was only raised in these two provinces. While the political context was the focus of discussions with project participants, discussions with staff and partners on implementation challenges focused on the challenges associated with the delay of funds.

Implementation adjustments

As noted above, at the most basic level the project responded to the crisis by cancelling activities that were considered too dangerous to hold in the current context. For example, only three of 25 public film screenings were held (all three in Kirundo). The rest were cancelled due to insecurity. The films were to be screened at night and this was no longer possible in the security context.

Regarding the trainings, a woman participant in Ruyigi explained, “During the crisis, it was not possible for the trainings to continue… organising the trainings would have given people the wrong idea that maybe the trainings were political.” Others in Ruyigi claimed there had not been training since April 2015 there, but another noted SFCG screened a film in August 2015 on election participation. Unfortunately, at that point in time many women candidates in Ruyigi had already removed their names from the candidate list, according to the woman. She expressed

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18 For a full list of activities and outcomes realized see “Review of project indicators” below (Effectiveness section).
feelings of abandonment, “They had promised to support [us] during the electoral campaign, but they did not.”

In Muyinga, the women candidates and participants had a more positive impression of the project response. One said, “The associations have stopped working, only SFCG has come back to talk to us.” A woman candidate explained that the crisis affected monitoring/follow-up, but that they had still received phone calls, and in one case a follow-up visit to see how they were doing.

**Effectiveness**

**Review of project indicators**

A full review of progress on all indicators can be found in the table below. The key outcome indicators addressed in this section are:

1) Percentage of elected women participating in the project having understood how to implement a political program and the number of initiatives led by these elected women,

2) Percentage of citizens who perceive women as credible leaders, and

3) Percentage increase in the number of women candidates in the elections and in the number of elected women, compared to the data of 2010. Finally, radio program effectiveness is analysed.

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19 Here “support” referred to the post-election coaching sessions planned.
Table 2: Review of outcome and output level project indicators

<table>
<thead>
<tr>
<th>Achieved in 2015</th>
<th>Achieved in the Project</th>
<th>Project Target</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Project Goal:</strong> Promote increased participation of women as leaders and voters in the 2015 electoral process.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Objective 1:</strong> Strengthen women’s voices within the political sphere at the national level</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Expected Result 1.1:</strong> Elected women in national institutions participate effectively in policy- and decision-making processes.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Indicator 1.1.1:** % of women leaders demonstrate good understanding of how to implement their political program

<table>
<thead>
<tr>
<th></th>
<th>Achieved in 2015</th>
<th>Achieved in the Project</th>
<th>Project Target</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>% of women leaders demonstrate good understanding of how to implement their political program</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>Unable to verify indicator due to the fact that there was not enough time to conduct a survey.</td>
</tr>
</tbody>
</table>

**1.1.2:** % increase in the number of initiatives that are led by women at the national level.

<table>
<thead>
<tr>
<th></th>
<th>Achieved in 2015</th>
<th>Achieved in the Project</th>
<th>Project Target</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td>% increase in the number of initiatives that are led by women at the national level</td>
<td>N/A</td>
<td>N/A</td>
<td>N/A</td>
<td>Unable to verify indicator due to the fact that there was not enough time to conduct a survey; project activities stopped before data collection could begin.</td>
</tr>
</tbody>
</table>

**1.1.3:** # of coaching sessions specifically focused on effective leadership at the national level.

<table>
<thead>
<tr>
<th></th>
<th>Achieved in 2015</th>
<th>Achieved in the Project</th>
<th>Project Target</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td># of coaching sessions specifically focused on effective leadership at the national level</td>
<td>10</td>
<td>10</td>
<td>20</td>
<td>Half of the coaching sessions were completed. The second half were meant to focus on elected women but were not completed after the project was suspended.</td>
</tr>
</tbody>
</table>

**1.1.4:** # of participants in the dialogue sessions (disaggregated by gender and political affiliation)

<table>
<thead>
<tr>
<th></th>
<th>Achieved in 2015</th>
<th>Achieved in the Project</th>
<th>Project Target</th>
<th>Comments</th>
</tr>
</thead>
<tbody>
<tr>
<td># of participants in the dialogue sessions (disaggregated by gender and political affiliation)</td>
<td>N/A</td>
<td>37 participants in the three dialogue sessions (11 men and 26 women)</td>
<td>3</td>
<td>There were three dialogue sessions to complete the baseline study. One included parliamentarians, another senators, and a third with the members of the government and administration. Data on the political affiliation of participants was not available.</td>
</tr>
</tbody>
</table>
### 1.1.5 # barrier analyses produced

| N/A | 1 | 1 | Completed March 2014 |

**Objective 2:** Increase public support for women’s political participation in policy- and decision-making structures, in light of the 2015 electoral process;

**Expected Result 2.1:** The population (men and women) in Kirundo, Muyinga, Ruyigi and Cankuzo provinces see women as capable political leaders.

**Expected Result 2.2:** The number of credible women elected in Kirundo, Muyinga, Ruyigi and Cankuzo provinces increases in 2015

| 2.1.1 % increase in the number of people in the targeted provinces who perceive women as capable leaders | N/A | N/A | N/A |

Unable to verify indicator due to the fact that there was not enough time to conduct a survey of the full population. Among project participants, this rate is clearly higher than what was recorded in the baseline (see indicator 2.1.4), but a direct comparison between the overall population and participants at the end of the project cannot be made. In the baseline, percentages of citizens who perceived women as capable political leaders were 76.1% (women at the colline level, i.e. the conseil collinaire, and chef de colline), 70.2% (women at the commune level) and 74.2% (women at the province level, i.e. senators and deputies).

| 2.1.2 % increase in the number of credible women elected in the targeted provinces, compared with 2010 | N/A | 19% | N/A |

% increase in the number of women elected at the colline level, compared to 2010 (unable to verify the credibility of the women elected)

| 2.1.3 # of participants to community activities (disaggregated per age, province, and gender) | 5101 participants: 2156 men / 2945 women; 2937 (Ruyigi) / 772 (Cankuzo) / 561 (Muyinga) / 831 (Kirundo). | 3214 men, 4300 women, and 8314 total participants; 3918 in Ruyigi, 1577 in Cankuzo, 1375 in Muyinga and 1444 in Kirundo | N/A |

Data on the ages of participants was not available. “Community activities” refers to the Town Halls organized.
## 2.1.4 % of people surveyed who perceive women as capable political leaders

<table>
<thead>
<tr>
<th>FG</th>
<th>N/A</th>
<th>83%</th>
<th>N/A</th>
</tr>
</thead>
</table>

Percentage of FG discussants (participants) who agreed with the statement: “Women have the same skills to lead as men.”

## 2.1.5 # of town-hall meetings organized in Kirundo, Muyinga, Cankuzo and Ruyigi

| FG | 19 | 30 | 24 |

The target number of town hall meetings was met (and surpassed as Dushirehamwe held additional town halls).

## 2.1.6 # of youth radio quiz shows produced and broadcast

| FG | 22 | 48 | 48 |

Of the 22 radio shows produced in 2015, 8 were quiz shows planned with co-financing from the EU. Therefore, there were 14 episodes of the radio show "Umwanya ni rwawe." In 2013 and 2014, the programs were produced in the original format.

## 2.1.7 # drama films produced (20 minutes)

| FG | 1 | 3 | 3 |

Third film was produced but not screened (was intended to be screened in conjunction with the post-election trainings).

## 2.1.8 # of public mobile cinema screenings organized

| FG | 3 | 3 | 25 |

Activity cancelled due to insecurity; screenings were to take place at night.

## 2.1.9 # of targeted mobile cinema screenings organized

| FG | 27 | 47 | 48 |
**Objective 3:** Build the capacities of local women leaders in the provinces of Ruyigi, Kirundo, Muyinga, and Cankuzo to be credible candidates in the 2015 elections.

**Expected Result 3.1:** 320 trained local leaders (women and men) gain increased leadership, communication and advocacy capacities.

**Expected Result 3.2:** The number of women running for local elections in Kirundo, Muyinga, Ruyigi and Cankuzo provinces increases in 2015.

<table>
<thead>
<tr>
<th>3.1.1: % increase in the number of women running for elections in the targeted provinces, compared with 2010.</th>
<th>N/A</th>
<th>N/A</th>
<th>N/A</th>
</tr>
</thead>
<tbody>
<tr>
<td>It was not possible to obtain data on the number of 2010 female candidates so the percentage increase could not be calculated.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.1.2 # of women trained</th>
<th>437</th>
<th>722</th>
<th>N/A</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>3.1.3: % increase in knowledge on training topics among training participants</th>
<th>N/A</th>
<th>N/A</th>
<th>N/A</th>
</tr>
</thead>
<tbody>
<tr>
<td>There was not sufficient access or time to calculate the aggregate increase in knowledge based on all pre- and post-tests.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3.1.4: # of Training of Trainers for 10 partner staff organized</th>
<th>N/A</th>
<th>1</th>
<th>1</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>3.1.5: # of trainings organized for 320 local leaders (approximately 256 women and 64 men).</th>
<th>14</th>
<th>23</th>
<th>24</th>
</tr>
</thead>
<tbody>
<tr>
<td>In Cankuzo, 2 trainings that were supposed to be held separately were combined because they were organized at the last minute due to finance issues.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Objective 1: Strengthen women’s voices within the political sphere at the national level

**Indicator: Percentage of elected women participating in the project having understood how to implement a political programme and the number of initiatives led by these elected women**

In order to ascertain the percentage of elected project participants who learned how to implement a political programme focus groups allowed evaluators to gain a detailed understanding of how the project activities affected elected female candidates’ abilities to implement political programs and lead initiatives.\(^{20}\)

The FGDs revealed that project activities resulted in several outcomes in this regard. First, they prepared candidates to understand how to “get things done in [their] own community.”\(^{21}\) Even veteran candidates benefited from the activities. In Ruyigi a woman candidate said, “Before, I didn’t know how I could serve the population. Now, I see how I can do this. I was a member of the conseil collinaire since 2005, but now I know how to serve the public.”

While it is impossible to enumerate the number of initiatives led by the elected women candidates, it is possible to gain a better understanding of the types of initiatives they launched in their communities after being elected (see Table 3).\(^{22}\)

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\(^{20}\) During interviews with Search staff they explained that they had planned to begin to collect this data right after the colline level elections on August 24 but, unfortunately, the project was stopped just before this on August 21, so systematic data was not collected on the percentage of elected women participating in the project having understood how to implement a political programme nor the number of initiatives led by these elected women.

\(^{21}\) Female candidate focus group, Cankuzo

\(^{22}\) Notably absent from the table are initiatives by women candidates in Muyinga. However, this lack of initiatives recorded was the result time limitations and difficulties related to conversation flow of the focus group discussion that stemmed from low turnout. The lack of examples does not indicate there are no initiatives taking place.
Table 3: Examples of initiatives undertaken by women leaders, by province

<table>
<thead>
<tr>
<th></th>
<th>Kirundo</th>
<th>Muyinga</th>
<th>Cankuzo</th>
<th>Ruyigi</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Education</strong></td>
<td></td>
<td>Encourage[d] girls to stay in school and return to school</td>
<td>Advocated at the communal level that each <em>colline</em> should have at least one school</td>
<td>Launched an initiative to get girls to go to school</td>
</tr>
<tr>
<td><strong>Women and Women’s Rights</strong></td>
<td>Programs against polygamy</td>
<td>Work[ed] with women married illegally to get them registered</td>
<td>Advocated for a widow to not lose her land</td>
<td>Sensitized the women to get involved in associations for autonomisation</td>
</tr>
<tr>
<td><strong>Children’s Rights</strong></td>
<td>Sensitizing men… to get their children registered in the commune</td>
<td>Work[ed] to register [unregistered] children</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Financial Planning</strong></td>
<td>Introduce[d] programs to help men and women responsibly manage their household finances</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Community Solidarity</strong></td>
<td>Created an account of solidarity</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Despite the fact that the women expressed an understanding of how to implement a political programme and launch initiatives in their community, they continue to meet barriers in having full autonomy and creative power. The male participants in Kirundo expressed that women often
execute actions dictated to them, rather than acting autonomously. They said, “If a woman is the commune leader, all her decisions will still be dictated by other leaders.” The participants stated that a woman could be killed for not following the decisions of the men/people above her, though this was not confirmed in other provinces. Kirundo participants also said that some women have resigned from political positions for fear of what would happen if they do not agree to do as they are told. While this was not a widespread perception, it has implications for this indicator in terms of calling into question who is responsible for the initiatives launched, and the context that women are working in at this time in some locations. That being said, the majority of the initiatives mentioned focus on vulnerable populations and issues important to women; they were likely autonomous, given the enthusiasm expressed for these initiatives by the women themselves.

**Objective 2: Increase public support for women's political participation in policy- and decision-making structures, in light of the 2015 electoral process**

**Indicator: Percentage of citizens who perceive women as credible leaders**

One of the expected results of the project was that the population (both men and women) in targeted provinces would consider women to be capable political leaders. This indicator focused specifically on the percentage of citizens in these provinces who perceive women as credible leaders.

Overall, 83% of respondents agreed with the statement, 13% were unsure or undecided and only 4% disagreed (see Figure 1 for breakdown by province).

![Figure 1: Percentage of respondents who believe women have the same skills to lead as men, disaggregated by province](image)
While the community leaders did not participate in the survey, they discussed the topic in interviews (KII). Based on their responses, FGD participants and KII can be divided into three categories:

- those who perceive women as credible leaders
- those who expressed that it “depends on the woman”
- those who do not perceive women as credible leaders.

It is important to note that all community leaders interviewed perceived women as credible leaders. Overall, more men expressed the view that women were not credible leaders, and only in Kirundo did any women candidates espouse this view.23

For those who perceive women as credible leaders, both men and women often couched this in terms of women they knew personally, or local leaders they were aware of, who had demonstrated credibility as leaders. In Muyinga a male participant said, “I know a woman who runs a colline who replaced a man. Before, the roads weren’t in a good state, and now they are.”

For many, women’s leadership was seen as credible, but also understood through a distinctly feminine or gendered lens. For example, in Kirundo the women candidates said that, “Women are the first in a community to care for others…”

Women leaders were often described as superior to male leaders in certain ways, denoting a “feminine” leadership style. They were described as “more disciplined,”24 “bev[ing] more honestly,”25 “[listening] to the population more,”26 “more honest,”27 “[leading] without corruption,”28 “not involved in corruption,”29 “[governing] more fairly because [they] don’t ask for things in return for things they do,”30 and “[listen[ing]] to the population more.”31

23 In some cases the views verbalized during the discussion didn’t mirror the survey results. For example, some women in Kirundo verbalized that they did not believe women were credible leaders, while in the survey no one in Kirundo disagreed that women were credible leaders.
24 Male participant FGD, Ruyigi
25 Female participant FGD, Ruyigi
26 Female participant FGD, Ruyigi
27 Red Cross Branch Secretary KII, Muyinga
28 Female participant FGD, Muyinga
29 Male participant FGD, Kirundo
30 Female participant FGD, Cankuzo
31 Female candidate FGD, Ruyigi
Those who did not perceive women as credible leaders also held this gendered perception of women’s leadership skills. For example, a male participant in Ruyigi said, “If [women] are elected, leadership will be different in meetings because they will not be as dynamic as men.” However, another male participant felt that “[t]hings have changed. Previously, women didn’t go to school. Now, they are in primary school, university, etc. The lack of dynamism was due to the lack of schooling.”

For those who expressed that it “depends on the woman” if she is a credible leader, leadership credibility hinged instead on factors such as competence, intelligence and education.

The CEPI representative in Kirundo said:

“It depends on the person if they are considered credible. .... With the increase in educated women, this changed perceptions of women as incompetent. They are now seen as credible, like men. ...The women that have not received education are seen as less credible at times.”

Finally, others believed that a woman’s credibility as a leader was determined by the level of leadership. Two participants suggested that they perceived women to be credible leaders at the local level but, not in higher-level positions. In Muyinga, a male participant felt that, “If it is at the Conseil de colline level it is ok, but if it is Chef de colline, it’s not ok. She needs help.” The man’s point that “she needs help” suggests, again, a gendered perception of women’s leadership as somehow different from that of men’s. It points to a perception that women are capable of participating at lower levels of government, but when it comes to positions of true decision-making, women are not capable to fill these rolls.

In only two cases, both expressed by male participants in Muyinga province, the general credibility of women was called into question. They were described as “easily manipulated and influenced” in one instance and in another the participant asked, “If a woman is elected, will she get up in the morning? [implying she would sleep in] What will she do if bandits attack us, too? There is no credibility.” Again, this perception of women as not credible as leaders is also gendered and driven by an assessment of women as perhaps lazier, weaker or softer.

Overall, while a much higher percentage of FG participants perceived women to be credible leaders than not, gender stereotypes played a role for both these groups. Only for those who

32 See Annex 5 for more supporting quotes for the points discussed in this section.
expressed that a woman’s credibility as a leader “depend[ed] on the woman” was leadership understood in generally non-gendered terms of competence.

**Indicator: Percentage increase in the number of women candidates in the elections and in the number of elected women, compared to the data of 2010**

![Number of women elected (2010-2015)](image)

As noted previously, due to incomplete data from CENI on the number of women candidates running in the 2015 elections it is difficult to verify the evidence gathered during the course of the KII and FGDs for this evaluation with regards to the percentage increase in the number of women candidates. While this was reported by CENI in 2010, it was not provided in the 2015 report currently available. Nonetheless, the information gathered during the FGDs was used to provide insight about the perception of the number of women candidates in the elections and in the number of elected women, compared to the data of 2010. The graph below presents the data that is available from CENI for the *colline* level elections. Figure 2 presents the change in the overall number of women elected at the *colline* level from 2010 to 2015 in the four provinces of intervention. The table displays the figures available from both elections.

Despite this overall increase across all four provinces, feedback from Dushirehamwe revealed that co-opting returned as a challenge in the 2015 elections, diminishing the progress made by women during this election cycle: “In 2005, there was a lot of co-opting. In 2010 there were only three co-opted positions... Now, in 2015, there were at least 18 women co-opted (at the national and communal levels). The problem is the way the parties do the lists. In 2015 there was at least one woman in

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33 Additionally, the percentage increase in the number of elected women can only be calculated for the *colline* level positions (*Conseil collinaire* and *Chef de colline*). This data is not available for the commune level positions. Finally, the data on *colline* level positions is only available disaggregated by province (not commune).

34 “Co-opting” refers to women candidates who are elected, but their seat is given to a male candidate instead.
each of the 18 provinces co-opted. The progress was reversed (at the national and communal levels).” This dovetails with the previous discussion on external factors affecting project efficacy.

Figure 3 displays the calculated percentage increase in women elected at the colline level from 2010 to 2015 in the four provinces of intervention. All four provinces saw an increase in the number women elected from 2010 to 2015. In Kirundo the gains were the most modest (13% increase), while in Ruyigi they were more pronounced (25% increase). The overall increase for all four provinces was 19% (an increase of 99 women total).

The percentage increase in the number of women Chefs de colline, which is a higher level of responsibility than the conseil collinaire position, mirrored the results above in terms of differences between the provinces, with slightly more pronounced increases. This supports the perceptions shared in focus groups that indicated overall positive trends in the credibility of women as leaders, despite the reticence of some focus group participants to vote for a woman at the chef level. Womens’ representation increased at both lower and higher level positions in the collines in 2015.
While the percentage increase in the number of women *Chefs de colline* is larger than that of women *conseils collinaire*, the overall percentage of women *Chefs de colline* in 2015 (5%) is still much lower than the overall percentage of women *conseils collinaire* (18%; see Figure 5 below for provincial breakdown).

Table 4: Increase in the number of women *chefs de colline*, disaggregated by province.

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Figure 4: Per cent increase in the number of women *chefs de colline*, disaggregated by province.

Overall, there was an increase of 41% in the number of women *Chefs de collines* in the four provinces of intervention. Table 1, below, displays the gains in the number of women *chefs de colline* in 2010 and 2015.

Table 4: Increase in the number of women *chefs de colline*, disaggregated by province.

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This comparison is important to consider when evaluating the impact of the project. While being elected to the conseil collinaire level is important, it is not a top decision-making position. Chefs de colline have greater decision-making power and greater responsibilities, showing a continued need for support for women entering higher-level positions.

When this discrepancy was raised in an interview with a representative from Dushirehamwe the partner offered an interesting explanation. In 2010 Dushirehamwe conducted an analysis of the profile of the women who were elected Chefs de colline in the 2010 elections. They found that the vast majority of Chefs de colline were in fact, widows. When asked to interpret this data, she offered that this may be tied to the fact that widows tend to have more time and freedom because their household duties are not dictated by their husband and their husband is not an obstacle to their freedom of movement and how they spend their time. She speculated that this freedom may be the reason that more widows are elected as Chefs de colline; they have the time and space to commit themselves to public work and engage in their communities without hindrance. Over time, they are able to establish themselves as leaders in their communities and someone that people can turn to for help, regardless of the time of day. This explanation was supported in focus group discussions across all provinces.

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35 The report is not available.
36 FGD revealed that for many women their husbands are still a barrier to political participation. Husbands’ objections to the political participation of their wives were often reported to be based on the wife’s neglect (or potential neglect) of their household duties and/or the necessity (or potential necessity) to respond to emergencies and problems at night.
“I have been a widow myself for 5 years. Before, it wasn’t easy for me to do my work. I had to ask my husband for permission.... My husband wasn’t bad. He was like all the men. They want their wives to stay in the home with the children. For widows, they become more active after the death of their husband. They are able to act and the people recognize. ...They see you acting. They see you working. ...The people see that you intervene; that you visit those who are sick; that you help collect money for them. These are small actions but people see this and they become big. You become someone who can do things.” – Interview, Dushirehamwe

This finding has implications for the lessons learned from this project as well. Based on the testimony and data above, the research concludes that different activities and strategies are necessary to boost women’s political participation and political success at the colline level. To boost women’s political success, projects may need to focus more on sensitising men, especially the husbands of women candidates, so that they will not become obstacles before and during their candidacy. When it comes to the communal level, these findings suggest strategic shifts may be important, as well.

The preceding figures were supported by the feedback given in FGDs and KII. In all five provinces, both discussants and interviewees expressed a perception that the number of women candidates and elected women had increased from 2010 to 2015. In Cankuzo the women candidates explained, “there were many more women candidates in 2015 than in 2010. And many more were elected. And while they may not be elected to the top positions, they are elected to the top five support positions (conseil collinaire).” A CEPI representative there also claimed there was an “increase in the number of [women] voters” as well.

In Kirundo the women candidates said the project activities had had an impact on their lives. The representative of CEPI in Kirundo even said, “We must have 30% women, but why not 99%?” He added that as more women are elected, the negative perceptions of women leaders decrease.

A woman participant in Muyinga echoed this:

Since 2010 more women are in power, this is because of the Search for Common Ground trainings, and also because when women saw other women run and win in 2010, they were inspired to run themselves in 2015.

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37 If we define success in terms of true decision-making power which is accessed by being Chef de colline.
38 See Annex 1 for a full list of lessons learned as well as “Recommendations.”
There were some who tempered this positivity. For example, in Cankuzo a woman candidate said, “Even though we see there are more women, there is still a big gap between men and women in politics.” A comment from the Conseil principal in Kirundo complemented this: “There could be a lot of women in a party, but they don’t have a voice. In 2015, there were three parties led by women, but they didn’t have a lot of voice. If a party has less women as members, the female leaders have less of a voice.” This hints that while more women may participate, a better understanding of their role and decision-making power in these positions is required.

Only one among the discussants or interviewees, a technical advisor in Ruyigi, felt that there had been a decrease in women elected, saying that there were more candidates, but less actually elected out of those who ran.

**Radio program Effectiveness: Analysis of Reach, Resonance and Response**

To measure radio programmes’ effectiveness, SFCG employs a “3R” approach: Reach, Resonance and Response. This approach focuses on three main dimensions of radio programming which provide a full picture of the results achieved. Reach measures the audience that was exposed to the program and whether the programme met its intended target audience. Resonance examines how the audience receives the messages, if they understand them and if they perceive them as relevant to their experiences. Response analyses the knowledge, attitude or behaviour changes displayed by the audience associated with media programming. Due to lower levels of listenership among the participants in the focus groups, Reach is highlighted as the primary focus of analysis, and Resonance and Response are compiled together.

**Reach**

Focus groups indicated that radio was more effective as a tool for reaching people outside of the intended project target, such as men, rather than women who could not participate in trainings. When asked about the radio programmes during the focus group discussion, some were unsure of which programme was being discussed, others said they hadn’t heard it. A woman participant in Ruyigi articulated the issue well, saying, “The radio is a tool to share these messages very widely, but the radio programmes go out at a time when women can’t listen to them; the time of the radio programmes should change.”

Radio programmes were aired in the evenings, meant to coincide with times that women are at home, but they expressed that they have less control and access to radio than men. They also were not always sure of the specific time of radio broadcasts; even though several focus group participants were interviewed for programmes, only one woman heard her interview aired. Specific times and strategies to maximize access to women should be further evaluated for future projects. Women in Cankuzo suggested even later time lots, such as 19h or 20h in the evening.  

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39 SFCG staff confirmed that the radio emissions were aired at night (8PM) on Radio Télévision National du Burundi (RTNB) and on others stations during the day.
However, male participants in Kirundo and Cankuzo expressed familiarity with the radio program’s quiz format and expressed that “The radio reached many people, so [you should] send more trainings to other places to reinforce the lessons with more people.”

While the women in Cankuzo felt that the radio programmes should air in the evening, partners and SFCG staff both made a point that the timing may not be the issue keeping women from listening, but rather that women lack control of their ability to listen to radio.

They suggested that SFCG should instead either give the women radios, help them buy them or form listening clubs where the women can go to listen to the programme. SFCG staff interviewed agreed that forming listening clubs could work well, but emphasised that a major issue for women is not finding the right time, but instead lack of time and access to listen to the radio.

Fontaine Isoko staff echoed this saying, “It is rare that rural women have the opportunity to listen. In the house, the radio belongs to the men. But also there are those who don’t know how to turn on the radio.”

**Resonance and Response**

Finally, many FGD participants expressed a change in mentality about women leaders. However, it was difficult to determine the cause of these changes. In some cases they seemed to be tied to broader and longer-term social evolution, and in others, they were linked directly to the town hall meetings, rather than the radio programme. For example, a woman participant in Muyinga said, “Men as the sole leaders of a household have decreased since 2010, men now understand that women can be involved in making decisions.” There were no clear examples of response to the radio specifically, which is likely a function of the fact that focus group participants had a broader exposure to higher impact activities.

**Impact**

**Intended Impact**

In March 2014 a barrier analysis was conducted by Search for Common Ground to determine the key barriers to women participating in politics and decision-making in Burundi. The analysis found institutional, interpersonal and women-specific (or individual) barriers (see Table 5).

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40 Male participant FGD, Cankuzo
Despite a drastic shift in political context in 2015, the key challenges and barriers identified during the course of this evaluation remained the same overall to those found in the barrier analysis. The project was found to have had a clear impact on women’s abilities to overcome or circumvent these barriers in order to participate politically. The discussion of the institutional and interpersonal impacts is grouped due to their interconnectedness.

**Institutional and Interpersonal**

In terms of Burundian culture, the trainings, film and town hall meetings were all said to have had an impact on men’s perceptions. In Cankuzo, a woman participant explained:

*Before, men had a mentality that they were the only ones who were able, and so they acted like dictators, they sold any property they wanted. But now they are changing their mentality and their actions.*

This speaks to both the barriers of culture and lack of economic power. As men came to understand that women too could lead, they understood they couldn’t make economic decisions in the home unilaterally.

In a country as poor as Burundi, even the most basic elements of candidate registration, for example, can become obstacles to would-be women candidates with severely limited means. For example, in Cankuzo a women participant explained that while she’d hoped to run for election, this requires an identity card, which she didn’t have. She wasn’t able to come up with the money to buy one before the elections, and was not able to submit her candidacy.41

Once candidate registration is complete however, women candidates face a much more insurmountable hurdle: campaigning. Men and women participants and candidates from all four provinces all raised the issue of campaign financing in FGDs and KIs. Campaigning requires funds to travel, pay for drinks and, for women, to cover the cost of household helpers to handle

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41 This woman’s story was mentioned in the section on limitations related to “Participant Confidence Level.” She claimed to have been precluded from running to due to financial issues, but this may have been a smokescreen for the real issue: political intimation. See that section for further information.
domestic duties while she is on the road. Men participants in Cankuzo said, “Poverty holds women back, because if a woman is unable to hire help in the house, then she cannot afford to run a campaign,” linking this point to the preceding discussion.

In Cankuzo woman participant said, “The men will have money to buy the people drinks but the woman won’t necessarily have that. That will preclude her from being elected.” It would be difficult to overstate the attention paid to and emphasis placed on the challenge of being elected without money to buy potential voters a beer. Discussants and interviewees repeatedly raised this issue saying, “votes are bought, and so only if you have something to give you can get votes... with beers you buy people’s ideas.”

A male participant in Kirundo drew a comparison to the male candidate’s experience while underscoring, yet again, the importance of having funds to buy alcohol, especially in rural campaigns:

In the rural campaigns candidates have to buy beers for voters, and the women cannot afford to do so either because they are poor or because they don’t control household finances. It is different for a man, if he wants to fund a campaign he can sell his family’s cow or even the car. This practise (buying beers for voters) is not as common in the towns, and so is not as much of an obstacle.

Finally, the lack of economic power also disadvantages women within political parties. As a male participant in Ruyigi explained,

We sensitised the women on how to participate in political parties, because if they don’t, it is hard to be on the closed list (and at the top of the list especially). To do this, they need to make contributions. But this is hard because the women can’t contribute to the party coffers. This is an obstacle. They are limited by their financial status.

Despite these challenges, women reported that home life dynamics were changing inasmuch as they continued to bar women from participating in politics. However, discussants and interviewees in all four provinces felt the relationship between men and women in the homes still constituted a challenge in two key ways.

First, if a woman is elected, her husband may object to her working or responding to emergencies in the evening and night (which can be required, particularly of Chefs de colline). Second, when a woman is elected to a political position, this changes her status. It also changes how she views herself and can change how she views her husband. Discussants expressed that this can cause

“There [was] a change in the men who attend[ed] the meetings, the men [gave] more freedom to the women after taking part in the meetings.”
— Woman participant, FGD, Ruyigi

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42 Woman participant FGD, Muyinga.
marital problems, as women may begin to look down on their husbands or behave differently towards them, upsetting previous power dynamics in relationships.

In Ruyigi a woman participant explained, “Husbands can be obstacles to the wife, during the night the husband won’t allow the woman to go out.”

However, a male participant from Cankuzo offered his personal experience to contradict the points of others,

My wife is Chef de colline, the problem with women leaders doing things at night is true, but I can go with her and accompany her, which solves the problem.

In addition to the potential night-time duties of elected women that can render their husbands obstacles to their participation, a female candidate in Ruyigi explained that “[men] say ‘If I let you run, then you will underestimate me if you are elected.’” Essentially, some men will object to their wife’s participation in politics because her behaviour might change if she is elected. For example, some men believe that “…women that participate in politics don’t obey their husbands anymore.”

In Ruyigi, a male participant spoke to the project’s impact on barriers associated with “overload of housework” and “relations between men and women in the home” saying:

The trainings were effective. The training changed my mentality about our culture. Now I realise that a woman can participate in politics, and I can work to make sure the house is well-run.

Another female participant in Cankuzo explained that in the film, “At home [the woman] organizes everything, then leaves. So that means the husband can’t get mad because everything is organized.” The film and trainings both provided women with an understanding of how to prepare their home so that they could ensure that their husband didn’t become an obstacle to their political participation.

Despite these impacts, the overload of housework remains a challenge for Burundian women participating in politics. Men participants in all four

“Culture influences it a lot. In our society, the woman is underestimated. This influences her in everything, how she acts, how she sees things. There are men that are still in this old culture that don’t tolerant that the status of the woman rises.” – Interview, CEPI Representative, Cankuzo

43 Woman participant FGD, Cankuzo
provinces raised this issue.

Women participants in Cankuzo echoed this stating, “We say that the leadership is reserved for men. The women believe this too.” Male participants in Ruyigi felt the issue was that “men think their job is just to oversee household duties, not do them.” The culture dictates that women bear the burden of household duties. This is a cultural perception that was shared by both men and women in Ruyigi.

In all four provinces discussants and interviewees specifically mentioned this challenge to of women’s traditionally heavy burden of housework and the struggles associated with balancing the work with political (or other) commitments. In Muyinga, the male participants explained:

*The Burundian culture is also the reason. The housework is usually for the women. Often in the morning the women prepare the breakfast, the children, and if they have administrative things to do then they miss the other things, and vice versa. It is hard to balance.*

This point represents the challenge for women to both enter and stay in politics. The tension comes from lacking sufficient time to fulfil responsibilities in both the home and political realm. A representative of CEPI in Kirundo explained that, “Even if a woman is a parliamentarian, she will need to check on the children, and the preparation of food, etc. She will want to know if the groom prepared the food properly, etc.”

But, while most women candidates feel responsible for the housework to a certain extent, not all carry the same burden. Those from more affluent homes with the means to pay for babysitters, cooks or other household help experience this challenge differently. Women who have the means to pay outside help fare better in confronting this challenge.

**Individual/Women-specific**

The project also had a clear impact on women’s ability to overcome individual or “women-specific” barriers to political participation such as lack of self-confidence and negative perceptions of existing women leaders. During the course of the FGDs there was a clear consensus from women candidates in all four provinces that they had experienced changes in
how they saw themselves as actors in the political space. They expressed satisfaction with the coaching and training they had received. The women participants also expressed having experienced personal changes, but not to the same degree or as frequently as the women candidates.

The women candidates experienced many different kinds of personal changes because of the project. These changes can be broadly grouped into two categories: 1) improved understanding or awareness of their rights and capacity 2) improved communication skills and confidence.

The women candidates in all four provinces, as well as the representative for CEPI in Cankuzo, all expressed that the project had opened their eyes to their political rights and showed them that women have not only the right, but also the ability to become actors in the political space. In Cankuzo a woman candidate explained:

*Before, women thought they could only be in the house, but today women feel like they can present a candidacy because they know they have the right to do so. The associations and the trainings have helped a lot to help us see that we can have opinions.*

In Kirundo a woman candidate said “I now much better understand my rights as a woman,” and in Ruyigi women candidates described the experience as incredibly eye-opening.

In Cankuzo a woman candidate underlined the power of testimonies in opening women’s eyes to not only their rights, but also their capabilities. She said, “By sharing stories and experiences with women from associations we could see that women can be good leaders.” In Kirundo, women candidates echoed this; “Trainings from Search and movies made women see that in other places women are in power.”

The films had a similar impact, providing examples of women who managed to both act politically and maintain their home life. In Cankuzo a woman candidate explained that:

*During the first movie [she] saw from the election that a woman could be in the house, and also be in politics. The film helped show how to organize your time to be in the house and be in politics – because that is the source of many problems between husband and wife.*

Finally, the women also expressed a realisation of their right to speak in public fora. A CEPI representative in Cankuzo (a woman) and project participant said, “I saw that everyone knows at least that the woman has the right to be elected … and that she has the right to speak.”
This growing understanding of their right to speak was coupled with a newfound confidence. In all four provinces women candidates (as well as participants in Muyinga and Ruyigi) claimed to have gained a boost in confidence and courage to express themselves, even in the presence of men.

In Muyinga a woman candidate explained how this change helped her to run for office. She said, “With these activities they gave us a theme to use for propaganda, ‘Women are capable!’ This helped me every time to remember, and have confidence.”

In Ruyigi nearly all women candidates present expressed a drastic change in their confidence levels in communicating and presenting themselves. One explained that before “[she] was afraid to speak out in public when there were men. But, now, even in a big group where there are many people, [she feels] comfortable.” Another who had been afraid to give advice to superiors said, “Now, I feel I can.” Others expressed that they too now felt they could meet with authorities without fear. One explained that “because of these trainings, [she] gained the confidence to express [her]self. [She] used to even be afraid to go to the office of the Chef de zone. And in meetings, [she] was afraid to even say “Amahoro” (hello). But now, [she] even prefers to speak to many people, instead of just a few.”

Despite these impacts, participants still felt that women are their own biggest obstacles in joining politics in 2015. Some said this is rooted in Burundian culture, “which makes women feel that they are not at the same level as men. The lack of self esteem makes women not participate in politics.” This point was made in all four provinces showing the interdependence of these barriers upon each other.

While the majority of women expressed content with the trainings and coaching, in Kirundo the women candidates felt that they needed more support. One explained “We already have a lot of responsibilities in our homes, and to add political engagement to those responsibilities, we need more support.” The women participants in three of four provinces (Cankuzo, Muyinga and Kirundo) also expressed an appreciation for the conflict resolution training they had received. In Cankuzo a woman participant said, “The project also showed me how to manage a conflict at the house. Now, if a man (my husband) is angry I know how to calm him so it doesn’t escalate.”

In Muyinga, a woman participant told an encouraging story of non-violence:

44 Male participant FGD, Kirundo.
I used my training on non-violent communication like this: When I was in line to vote, a woman accosted me about who I would vote for, but I kept quiet, and remembered the training to stay neutral. After the election the same woman came to me and said ‘you lost!’ even though she didn’t know how I had voted, but again I stayed calm because of the trainings.

Overall the project’s impact on awareness of rights and confidence and communications were strongest for women candidates. For women participants, many focused on the impact of non-violent communication and conflict resolution trainings.

The project activities also had an impact on the way both men and women perceived women leaders (relating to the barrier identified of “negative perceptions of existing women leaders”). The graph below shows the percentage of men and women discussants (combined women candidates and participants) who believe women have the same skills to lead as men. This gives an indication of their perception of existing women leaders. 100% of women believe women have the same skills to lead as men while 58% of men believe this. This indicates that while the project has had an unequivocal impact on women’s perceptions of women leaders, it has had a more measured impact on those of men.

The graph below represents the percentage of women and men who claim they would vote for a woman. This tells a slightly different story than the graph above. 90% of women indicated they would vote for a woman. However, there were 4% who reported they would not. On the other hand 79% of men reported they would vote for a woman and none said they would not (21% were unsure or undecided). This could suggest that while women believe that they possess the same skills to be leaders as men, there is a small minority who is perhaps still hindered by the gender prejudices of Burundi culture in their voting decisions.
In Cankuzo a woman participant explained how the film had had an impact on men’s perceptions of women leaders:

*The film showed a woman who organised the other members of an association and after they chose her as a leader. After, she was going to run for office, but the men did a counter-propaganda campaign against her. Her husband then tried to help to get others to stop, to counter the negative propaganda. During the film the men understood that the women could also lead.*

During the course of the FGDs the impact of the town halls was also discussed at length. In three of the four provinces, the men participants clearly expressed that the town halls had changed their and others’ perception of women leaders. In Ruyigi and Kirundo this was echoed in KIIs.

In Kirundo one male participant shared his opinion:

*After the town hall meetings I am confident that in 10 years there will be no need for the 30% quota for women in government because it will happen organically. During the next ten years women and men will have changed their views on women in politics. And people like us, who have gone through this sensitisation, will be in power. If people like us are in parliament then these changes will come. Sensitisations and meetings with men and women prepare the country for the Burundi of tomorrow.*
In Ruyigi a CEPI officer said, “The town hall changed me a lot. To see women stand up and speak gave me a new image of women. It also changed me to see how men can and do support women who are pursuing politics.” In Kirundo the Conseil principal said that the town hall was a chance for women to show the people what they had accomplished. He explained:

*The women who went presented to everyone the projects they had started. The women that were chosen were not timid. One showed that she had organized an association of women. They had a lot of activities.*

The participants in Kirundo underlined the importance of holding mixed gender meetings like this. They said:

*Meetings with men and women together help the people see that their prejudice was wrong. The meetings were good to give women public space to speak. When men hear women expressing themselves, they change their point of view.*

Overall, it is clear from the men’s feedback that the town hall meetings allowed women to reinforce their credibility as leaders with men participants. However, noticeably absent are similar statements from women participants. Given the quantitative data, this may be due to the fact that women’s outward perceptions towards women leaders is quite high already in terms of capabilities, but it may also suggest that the town hall is most effective as model for changing men’s perceptions of women leaders, and less effective in changing women’s reluctance to vote for other women or support them (and pinpointing the reasons for this beyond belief in capacities). This dynamic remains a barrier to women’s political participation in 2015. As a woman participant in Cankuzo explained women still “don’t have confidence in each other. They are not mutually supportive.”

**Unintended Impact**

During the course of the FGDs and KIIs the researchers asked discussants and interviewees to reflect on any unintended impacts of the project, both negative and positive. In terms of positive unintended impacts, the discussants and interviewees noted increased community participation of women, economic benefits at the family level, changes in gender relations at the household level, improvements for women with regards to justice mechanisms, and improvement in security.

**Positive Impacts**

In terms of community participation, this was explained by increased participation of women in public events as well as associations. In Muyinga the Red Cross branch secretary interviewed said:
At the most recent Women’s Day celebration, one could clearly see a spike in women’s engagement in the day’s activities... The film and trainings had a good effect because already we have seen an increase in women who have joined the march and activities around Women’s Day. I estimate that attendance of this most recent Women’s Day increased by three-times (3x) as much as previous attendance. I believe this is thanks in part to the film and trainings and increased awareness.

Women’s engagement in Labour Day activities was also noted to have increased in Muyinga following the project activities (Muyinga women participants). In Cankuzo the male participants explained that men in the community used to object to their wives participating in associations. But, “thanks to training from Search and others,” they said, “now we see that men are no longer obstacles.” The men explained how the stories in the film inspired men to be more accepting.

There were also other impacts at the household level. In Kirundo and Cankuzo the participants explained that the project had transformed how they related to their partner in the home. In Kirundo the women candidates explained, “Many households changed because we (the candidates) changed our own behaviour and our husbands changed as well.” In Cankuzo the men claimed that they had begun to make decisions together with their wives.

In Kirundo and Muyinga changes were noted with regards to local justice mechanisms. The women candidates in both provinces expressed that with more women in positions of leadership, women feel “they will be treated fairly” or “at ease” in the local judicial bodies.

Finally, in Cankuzo, the male participants noted an improvement in security tied to the training women received on how to manage conflicts.

**Negative Impacts**

In terms of negative unintended results of the project, these can be divided into two categories; 1) problems created in the home due to women’s participation in politics and 2) problems related to polygamy.

**Relationships at the household level**

The problems created in the home due to women’s involvement in politics are mostly related to the relationship between the woman candidates and their husbands. These problems were discussed in depth in the FGDs as part of the initial informal survey. Each group was asked whether they agreed or disagreed that “involving women in politics causes problems.” The graph below shows the responses aggregated at the province level. In Ruyigi, it was much more

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45 Female candidate FGD, Kirundo
46 Female candidate FGD, Muyinga
common for the discussants to disagree with the statement, whereas in Muyinga the inverse is true.

"Involving women in politics creates problems."

Figure 8: Percentage of respondents who believe involving women in politics creates problems, disaggregated by province

The graph below shows the differences in responses from men and women participants. A higher percentage of women participants agreed or disagreed with the statement while a higher percentage of men were unsure or undecided. This remains the case when responses from all men and all women (women participants and women candidates) are analysed together (see graph below).

"Involving women in politics creates problems."

Figure 9: Per cent responses to “Involving women in politics creates problems” by category of gender of participant
When it comes to women candidates and women participants, women candidates are much more likely to disagree with the statement that involving women in politics creates problems than women participants. Overall, 41% of all discussants agreed that involving women in politics creates problems.

The conclusions drawn from the preceding graphs must be understood in terms of the way the survey was framed. The discussants were asked to indicate whether they agreed or disagreed with the statement that involving women in politics creates problems. Therefore, their responses were not always tied to personal experience. Therefore, in the discussions that followed these
surveys they were not necessarily responding based on their own personal experience of these problems.47

A discussion with male participants in Ruyigi was particularly enlightening in this regard. Following the participants’ completion of the informal survey, and a discussion around the problems that can be caused by women participating in politics, the group was asked to reconcile two statements with which they had agreed: “Involving women in politics causes problems,” and “There were no negative impacts of this project (which increase women’s involvement in politics).” The group responded that there was no contradiction because during the course of the project, the women had been educated on the potential challenges associated with involvement in politics. They said, “The women [knew] this could happen.” But, instead of creating problems, one man explained that, “…now the women that were elected know how to behave in order to avoid these problems. Just because it could cause problems, doesn’t mean it’s bad. We are satisfied with the impact of the project.”

This response from the men participants in Ruyigi helps to frame the data and quotations cited in this report on women’s involvement in politics creating problems. While there are, of course, likely to have been cases where women participants’ involvement in politics did cause problems, much of the discussion around this topic is hypothetical or describing general, not individual, experiences.

With this context in mind, the data gathered during the FGDs and KIIs relates to problems (both hypothetical and actual) which result/resulted from women’s involvement in politics. In terms of actual problems experienced, women candidates in Kirundo said that training attendance, in some cases, where resulted in conflict with their husbands or in their being chastised for spending time and money to attend. They felt they needed more support in terms of transportation funds, but also in terms of training on how to address and solve the problems that arose with their husband when they tried to explain why they were spending time and resources attending the trainings.

Polygamy

During the course of the FGDs numerous women raised the issue of polygamy. Many mentioned it in the context of discussions on the film screenings conducted by the project partners (Dushirehamwe and Fontaine Isoko). Overall, this issue and its presence in the film was considered to have had a positive impact on the communities in terms of encouraging women to not accept this behaviour and to take action against the second wife. In Cankuzo a woman

47 While it is likely they drew upon their own experiences to answer, all those who agreed with this hypothetical statement did not themselves experience the problems discussed. The vast majority of statements made by discussants were framed conditionally using words like “could” and “might.” Therefore, this data can only help us to understand generally the potential impact of this or any project that results in increased involvement of women in politics.
participant explained that “the women learned that they couldn’t accept men who have another woman.” Another woman from Cankuzo explained that “thanks to the trainings, polygamy is decreased, we know how to take out the second wife.”

In Muyinga the women participants explained that in the film, there was a story of a woman whose husband took a second wife. She was living in the house. In order to address this, in the film, the women of the community came together to “drive the second wife out of the house,” by “[banging] a special drum.”

As noted previously, there was a consensus that this story and its impact were both positive. However, while the story may have encouraged action against polygamy, the communal interpretation of “driving the second wife out of the house” and subsequent responses were complex. While not necessarily violent, the actions described by the women as driving someone from their home focused social attention on the woman rather than the man, and encouraged solutions that were not inclusive or agreed upon by all parties.

A representative from Dushirehamwe explained that while she felt the scenario was useful in the film, the post-film discussion on this aspect needs to be carefully managed by the facilitator. She said:

*Don’t take this part out, but ask the women to say what they think. Is this violence? [chasing the second wife from the home] Some will say ‘yes.’ And then that will create a dilemma. Then it is up to the facilitator of the film to see how to use this scenario to show them how they can participate in the reduction of the polygamy.*

**Impact on UNSCR1325 implementation in Burundi**

Two interviews were conducted with UN Women and the Burundian Ministry of National Solidarity, Human Rights and Gender. Overall, the interviews revealed that the project contributed broadly to the implementation of UN 1325 in Burundi.

The Ministry focal point explained they too had conducted “Sensitisation of women to be elected and to run,” during which “they gave testimony and examples on how to consolidate the work at the house.” The project activities mirrored this focus, helping to advance the mutual goal of increasing women’s political participation.

Unfortunately, UN Women explained that the implementation of 1325 in Burundi overall, “has not been well coordinated. The majority of the activities were done, but maybe the structure wasn’t the best.” However, the representative felt that the real obstacle to 1325 implementation in Burundi wasn’t coordination, but context. They said, “Someone might think your project didn’t succeed (because of the coordination). But this isn’t true. There was a fire that destroyed
what you were in the process of building. So, you didn’t fail.” This comment was made in the context of a broader discussion on the impact of the project on political participation of women. While certain gains were made (discussed at length previously in this report), the context diminished the potential outcomes.

In the current context the importance of involving women in the dialogue was stressed, “What are we doing to involve women in the dialogue? Because the participation starts there.”

**Sustainability**

Table 6: Provinces of intervention, by Partner Organisation

<table>
<thead>
<tr>
<th>Organisation</th>
<th>Kirundo</th>
<th>Muyinga</th>
<th>Cankuzo</th>
<th>Ruyigi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dushirehamwe</td>
<td></td>
<td></td>
<td>X</td>
<td>X</td>
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<tr>
<td>Fontaine Isoko</td>
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<td>X</td>
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<tr>
<td>Burundian Women for Peace and Development</td>
<td></td>
<td></td>
<td>X</td>
<td></td>
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<tr>
<td>AFEPABU</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
</tr>
</tbody>
</table>

The chart above presents the provinces of intervention of each partner organisation. Each conducted different and complementary activities.

**Partner Collaboration and Capacity Building**

*Capacity building and Tools*

Interviews with project partners Dushirehamwe, Fontaine Isoko and AFEPABU revealed that they used many tools provided by SFCG throughout the project cycle and after.

Dushirehamwe reported receiving a module on the Training of Trainers (ToT). They expressed their thoughts about the module:

*The module was good. It described how [SFCG] wanted us to do things. This helped us to focus on the objective (of promoting participation and leadership of women at the local and national levels).*

Both Dushirehamwe and Fontaine Isoko discussed the films provided by SFCG. Dushirehamwe said, “For the film, we even used it outside of the activities with [SFCG]. We showed it four times...”
Fontaine Isoko recalled meetings with SFCG to adapt the module on the trainings and town halls. “[SFCG] also shared the report on the barriers. This helped us too to share with the women in the community,” they said and underlined the support provided by SFCG:

“They also supported us. There were town halls and the SFCG staff came to visit and this encouraged and honoured us. Also the journalists came to interview the women and they were very proud to take the microphone to speak. They also trained us on conflict management, how to run a facilitation.”

**Links between Local and National Women Leaders**

This aspect of the programming was led by AFEPABU. They led coaching sessions in all four provinces with local women where the parliamentarians shared their personal experiences of politics with and offered advice and tips on participation.

As the funds for this activity were delayed, the party lists had already been completed. Therefore AFEPABU focused on the future colline level candidates. All activities were completed in May and June. During the exchanges, the parliamentarians offered testimonies and advice on everything, from how to prepare your husband to let you participate in the elections to how to organize your house before running for office.

AFEPABU felt the trainings were well received. They also explained how to build their political platform. They stressed not to fall victim to grandiose rhetoric, “If you vote for me, I will bring you the Tanganyika!” The parliamentarians stressed that they should “Avoid making promises that can’t be delivered.”

They also trained them on personal behaviour. They explained how to avoid frustrating their husbands and how to ensure maintenance of their reputations. They explained, women candidates must “avoid drinking all the time. If their husband smells beer, he will be angry because he didn’t get any.”

While in the FGDs with the participants this aspect of the project was not discussed at length, some women candidates reflected positively on the activity. In Kirundo the women candidates said, “We had meetings with the women from national politics, we shared speeches, shared lessons on how the national leaders do things.” The women said it was useful and important to see women in positions of power, but that the women never returned or followed up on any of the promises they had made. In Cankuzo the women candidates said,

48 This was in reference to those who are living in communes and provinces far from Lake Tanganyika.
The exchanges] were useful, but [were] far away and though we were compensated, we had to pay our own way to get there which was difficult...the parliamentarians never returned.

When AFEPABU was interviewed, they addressed this saying; “We stayed in contact until we realised we couldn’t deliver what we promised. We encouraged them. We promised them that we would come back at the end of the elections. But, we didn’t. We promised many things. When we heard the project would be cancelled, we had to stop.”

Unfortunately, due to finance delays, the final phase of exchanges for the post elections period (16 in total) focused on being an effective leader did not take place.

**Perspectives on 2020 Elections**

Overall, discussant and interviewee perspectives for 2020 were positive. Many felt that as long as training and support started early and continued, women’s political participation in the 2020 elections was likely to continue and grow. A woman candidate from Muyinga even went as far as to say, “If we can continue with these trainings, even in 2020 the president can be a woman!”

A woman candidate in Kirundo said, “Search needs to start preparing us now to be ready.” But, the Conseil principal in Kirundo felt that energy should be focused on “incit[ing] the women that were elected [in 2015] to do something to help the women. Those elected in 2010 didn’t even help the 2015 candidates.”

Almost as if in response, a woman candidate from Cankuzo said, “We will see more women be candidates in 2020, and that is because they [will] see us (women who are already in the leadership) and they will be inspired.”

**4. Conclusions**

During the course of this evaluation many topics were covered and issues raised. In light of the preceding discussion, the following key conclusions can be drawn.

Overall, the evaluation found that the project had been effective in promoting increased participation of women as leaders and voters in the 2015 electoral process. External factors related to the 2015 political crisis had an impact on project implementation and effectiveness in several key ways: activity disruption, the emergence of a climate of fear not conducive to political participation, and political isolation of female candidates caused by the election boycott by many opposition parties.

**Effectiveness**

Many of the elected women participating in the project have understood how to implement a political program and many have launched initiatives in their community, especially focused on
women’s and children’s issues (for example, initiatives to boost child registration and girl’s education or to confront polygamy). This and many other aspects of candidacy preparation were addressed by the national level women parliamentarians in their coaching sessions with the women candidates and leaders at the local level, who look at them as positive role models.

An overall increase of 19% in the number of women elected at the colline level was observed from 2010 to 2015 in the four provinces of intervention. An overall increase of 41% in the number of women elected as Chefs de colline in the four provinces of intervention was observed. However, the overall percentage of women Chefs de colline in 2015 (5%) in all four provinces is still lower than the overall percentage of women in conseils collinaires (18%) in all four provinces, suggesting that gains in the conseil participation may not translate into true decision-making power (which the Chef de colline holds). FGDs suggest that there was also a percentage increase in the number of women candidates but this could not be verified with CENI data.

The project had a positive impact on men and women’s perceptions of women as credible leaders in Kirundo, Cankuzo, Muyinga and Ruyigi provinces. In the baseline survey, an average of 73.5% of citizens claimed to perceive women as capable political leaders. However, 100% of those polled in the SMS survey for the final evaluation answered “Yes” to the question “Do you think women are good leaders?” Furthermore, in the final evaluation FGDs, 83% of discussants agreed with the statement “Women have the same skills to lead as men.” Finally, while in the baseline survey 51.8% of citizens polled said they would vote for a woman (assuming she was equally competent to a man), during the FGDs during the final evaluation 79% of participants present said they would vote for a woman.

Specifically, the town hall activities had a clear impact on perceptions of women leaders. In three of the four provinces, the men participants expressed that the town halls had changed their and others’ perceptions of women leaders.

Project radio programs covered topics related to female leadership in the provinces of intervention, women's role in peace and security, electoral law, as well as provided candidate testimonies. In the final year of the project quiz shows covering similar topics were aired. Reach of the radio program was modest, but the radio programs reached listeners in all four provinces of intervention. Of the 16 people polled via SMS in all four provinces of intervention, 13 (81%) responded that they had listened to the radio program. In a follow-up question 9 out of 11 (82%) respondents said they identified with the messages of the radio show.

49 76.1% felt women were capable leaders at the colline level, 70.2% at the commune level and 74.2% at the province level.
50 Only ten responses were received to this question. They came from SFCG participants (this project and others) in all four provinces of intervention. Therefore, this is not a representative sample of the citizens in these provinces.
51 In the baseline, only 17.8 per cent of respondents claimed to have heard the radio programme “Umwanya ni rwaxe.” 15.6% said they listen to the programme every time it airs, 51.7% had listened several times, and 32.6% listened very rarely.
Impact

The project activities engaged men and responded directly to the barriers toward women’s effective engagement in leadership positions, including the overload of housework, lack of financial autonomy, relations between men and women in the home, and negative perceptions of women leaders. Project activities responded to these barriers by training women on how to prepare and manage their housework when running for and serving in public office, training women on how to prepare their husband for their candidacy, training men how to support their wives during their candidacy, and holding town halls and film screenings to provide positive testimonies of women in politics to change negative perceptions of women in politics and the problems it can cause.

Over the course of the project, 722 women were trained. 23 of 24 planned trainings were completed with local leaders (men and women). Women participants generally felt that they had changed personally thanks to the project in terms of 1) improved understanding or awareness of their rights and capacities and 2) improved communication skills and confidence. But despite these personal changes, 41% of discussants, including women participants and candidates, still felt that involving women in politics creates problems. This indicates that despite progress, there are continued barriers to women’s political participation.

The project experienced both positive and negative unintended impacts. Positive impacts included increased public participation of women in activities and associations, and changes at the household level in division of labour. The increase in public participation by women allowed for alternative forms of leadership outside the political sphere (in associations), which also helps women to develop the skills needed for public office. Negative impacts included problems that arose within households, between the husband and wife, due to the wife’s political participation. For example, some men felt the trainings attended were a waste of their wife’s time. The adoption of risky strategies by communities to confront polygamy was another unintended negative impact. This was the result of a scenario in the film that showed women working together to chase a second wife from a woman’s home. The approach was emulated in the communities, and while it may have reduced polygamy in the immediate vicinity, it was with little regard for the wellbeing of the second wife. This strategy is also very forceful with a potential to turn violent.

Finally, the evaluation found that the project had made a real contribution to the implementation of UNSCR 1325 in Burundi. The project’s activities, which mirrored those being conducted by the government and UN Women, including the “sensitisation of women to be elected and to run,” helped to advance the implementation of 1325 in Burundi overall.
Sustainability

Project partners Dushirehamwe, Fontaine Isoko and AFEPABU were satisfied with the support they had received and claimed that they used many tools (for example, the training manuals and films) provided by SFCG throughout the project cycle and after. For example, both appreciated the films that SFCG screened across the target provinces, and Dushirehamwe indicated they had and would continue using the film for screenings beyond the project’s framework.

Exchanges held between National Women Parliamentarians of AFEPABU and local women were useful to rural women, as the national level women leaders provided inspiring testimonies and targeted advice on things like balancing work and home life. Unfortunately, due to the second round of exchanges being cancelled due to post-election insecurity, lasting connections between the local and national level women leaders were not established.

Women project participants (leaders and non-leaders) outlooks for the 2020 elections were generally positive. They expressed that continued trainings and solidarity between women are crucial to ensuring women’s successful participation in the 2020 elections. The women were inspired to start preparing early for the next elections.

5. Recommendations

In light of the conclusions presented above, a number of recommendations can be made for future projects aiming to boost women’s political participation in Burundi. The recommendations below are separated by theme.

1. Tailor activities to the targeted level of political participation
   - To boost women’s political participation at the colline level (where candidates run independently):
     - Focus on sensitising men/husbands on women’s right to political participation (to encourage their support).
     - Engage men to address fears related to women’s political participation. For example, many men expressed fear that their wife will begin looking down on them or stop obeying orders if she enters politics. Provide them with counter examples and real life testimony (from men and women to show that family relationships can stay strong even when women enter politics.
     - Sensitise men on equitable division of household labour by providing testimony of couples who share domestic duties without problems or women who hold office who are supported by their husband (or household help) in the home.

52 See Annex 1 on Lessons Learned for additional data collected which supports the recommendations presented.
To boost women’s political participation at the communal and national level (where candidates are determined by party list):
  - Sensitise male political party leaders to the benefits of female participation and encourage them to identify and put forward capable women in top positions on political parties’ lists.
  - Sensitise women on the importance of active party participation (verbal participation in discussions and monetary contribution to the party funds).

2. **Add an income generation component to project model**

To more effectively boost women’s political participation by confronting key barriers related to financial autonomisation:
  - Help women leaders to access community networks and connections with other community leaders, develop their own income generating activities (IGAs) and/or gain access to credit to help women overcome financial barriers to political participation related to costs associated with travel, campaigning, child care and house work, and political party contribution.

3. **Support women leaders after election**

To ensure elected women implement gender-sensitive initiatives:
  - Conduct trainings on gender issues to ensure that sustainable and non-violent solutions are proposed and pursued by women candidates (for example, with regards to polygamy)
  - Continue trainings with women leaders after election and build ties between rural women leaders and women policy and decision-makers in the capital

4. **Tailor radio programming to a women audience**

To ensure a greater women listenership:
  - Research optimal times for radio programming targeting women and communicate schedules clearly and regularly to women participants/target audience members
  - Providing alternatives to home listening like listening groups where women can come to listen to the radio
6. Appendices

Annex 1: Lessons Learned

Project start time and duration

In all four provinces and the majority of KIIIs and partner interviews the issue of the project start time and duration were mentioned. The suggestions focused on the need to start programming on women’s political participation even earlier in the election cycle; immediately after the preceding elections. For example, it was suggested that for the 2020 elections, programming with the goal of boosting women’s political participation should begin now. A representative from CEPI in Cankuzo explained that within CEPI, “The preparation for the next elections has already started. We need to start [with the programming].”

Furthermore, a woman participant from Ruyigi felt that starting programming too late, in a tense political environment meant that,

\[ \text{It was not the appropriate time to lead the activities. For example, while one of the movies was projected, another political event was going on, and I had to go out and explain to them that we weren’t a rival group. It took attention away from the message.} \]

Another in Ruyigi said that, “the people were hearing many things from the political parties,” at that point so the trainings were less effective. Other comments focused on the need to maximize the effect of trainings and coaching by starting early.

In terms of the duration, some felt that the project was not long enough. A CEPI official from Ruyigi said:

\[ \text{The time allotted to the activities was not enough... we should begin the activities again now, so that we can see better results in 2020. This is especially true for changing how men think about women in politics, they need time and training so they can be more supportive in the 2020 elections.} \]

Model

The participants made numerous suggestions as to how to enhance the project model. Participants in Ruyigi and Kirundo suggested that participants be given copies of the training modules used. They felt this would help them remember what they learned. Women participants Muyinga and Cankuzo both called for the introduction of elements of theatre to the project
“because they give a direct moral lesson, and give models of real situations.” In Muyinga, they also suggested contests with prizes accompany the films to encourage participation and in both Muyinga and Kirundo participants stressed the importance of the testimonies on behavioural change given and how they had a strong impact on people because they could identify with them. Women in Kirundo suggested that elected women should be given some form of project identification (for example, a badge) so that others can approach them for guidance. In Cankuzo the men participants felt that increased visibility (pamphlets) at the commune level on how and why to change their behaviour would be useful.

Finally, there were several suggestions relating to the need for trainings to continue once women have been elected. This had been planned in the project, but due to the funding and political situation was not executed. These suggestions came exclusively from women candidates in Cankuzo and Muyinga and KIIs. As a candidate in Cankuzo explained:

Trainings should continue for women who are elected because they need support to do their jobs well and balance the different responsibilities so that they will be able to stay in politics.

Decentralization and expansion

In all four provinces discussants or interviewees expressed that the activities (trainings, sensitisation, films, etc.) should be decentralized and expanded. Both men and women expressed this. In Cankuzo a male participant suggested “travel[ling] to more remote places to share the lessons with other people,” while in Ruyigi a female CEPI official explained:

Most of our activities are at the province level, and when we look at the national level we see women represented. But, we need to look and work at the very local community level.

Many of these comments came from KIIs (especially CEPI representatives) and partner interviews but it was also mentioned by many discussants.

Those that advocated for expansion also focused on “reinforce[ing] the existing activities, by having more of the meetings and showing the film in more places in the province.”

Target groups

In terms of target group selection, the discussants and interviewees stressed the need for inclusion of more men (especially husbands of candidates), youth (young men and women), and political party leaders (men).

Men (specifically “husbands”) were cited repeatedly as one of the main obstacles to female political participation, especially in Ruyigi and Kirundo. In Kirundo the men participants

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53 Woman participant FGD. Muyinga.
54 Muyinga Red Cross Branch secretary.
explained that focusing on women “... puts too much pressure on [them] to explain the concepts and activities to their husbands. Search should invite couples to participate.” The idea of couples attending was repeated in Ruyigi by a technical advisor interviewed. Search staff supported this suggested as well saying, “In the trainings, we invited 8 men of 40 participants. It’s good to have a project for women, but we need to involve more men so they understand. Because there are still men that don’t understand the participation of women.”

In all four provinces **discussants called for targeted youth programming for both young men and women**. Young women should be targeted to avoid that they fall victim to being made second wives (Kirundo women candidates) and “…so that they can be leaders in the future.” In Ruyigi a male participant felt that starting early would ensure “the change in mentality happens early so they can see that women have a role in politics.” A male participant in Kirundo explained this point succinctly:

> We forget about the youth. We should start with young ladies so that they don’t feel discouraged, and with young boys so that they will be more accepting of girls and women in power.

Finally, much discussion centred on the role of political party leaders in obstructing women political participation. Parties have a major impact, especially at the communal level, on female political participation in several ways. Procedurally, they control the elaboration of the “liste bloqué” or closed list that lists the candidates in order of party preference. Burundian law dictates that for every four names on these party lists, one must be a woman. However, there are no stipulations with regards to the rank. Therefore, a party A can draft a list which includes three men in the topic three slots, a woman in the fourth slot followed by three men, a woman in the eighth spot, and so on. The lack of guidance or restriction on ranking means that fewer women win seats. For example if only six seats are won by party A, this would mean five men earn seats and just one woman.

At the communal and national level there is also a quota, which dictates that 30% of those elected must be women. If this quota is not met organically through elections, women representatives will be added to fill the quota in a process known as “co-opting.”

Participants in Ruyigi, Kirundo and Muyinga all raised this issue a challenge to women’s participation in politics. Women participants in Ruyigi presented the issues simply as, “Women are put in the last place in the list of candidates.” Another explained,

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55 At colline level candidates do not run with an official party affiliation (but as independent candidates) and the co-opting process does not take place. This results in considerably lower percentages of female representation at this level (historically and today).
Beyond the collines, it is not possible for a woman to get on the list of candidates. This is because the list of candidates is decided by the political party, and it is unclear how to even get on that list even if you want to.

In Muyinga, the women participants stressed the role of the political parties in determining who has access to power. “A political party is like a bridge that you have to pass through to power.” Furthermore, the women selected for these lists are not often chosen based on competence. As the representative of Ligue Iteka in Cankuzo explained, “They want to put someone in the positions that will obey orders.” To address this, women also need to become more active in political parties. As a representative from AFEPABU explained,

The problem is the women are content to be just members of the parties. They need to give money to the party... Do the field visits. If there is an issue debated, give their opinion.

To address some of these issues, discussants and interviewees from Cankuzo, Ruyigi and Muyinga suggested sensitisation of political party leaders to change the way they draft the closed lists. In Cankuzo the Ligue Iteka representative said “We need to have alternation on the list, one man, then one woman, etc. Essentially, we need a 50% not 30% quota.” He speculated that the reason women are excluded from the list is that they are not represented in the group of leaders who elaborate it, but also because during the elaboration the leaders will ask, “What have [they] done for the party?” If a woman hasn’t contributed monetarily to a party (as is usually the case) she won’t be considered. However, most women party members lack the financial means to do this, creating a vicious circle.

Financial support/Income Generating Activities (IGAs)

Another recurrent suggestion focused on the need to add an income-generating component to the project, or provide financial support to aspiring female candidates. This suggestion was given by men and women in three of the provinces (Cankuzo, Ruyigi and Kirundo) as well as numerous KIIIs.

This suggestion focused on the financial requirements of campaigning and propaganda. A woman participant in Cankuzo explained that, “To improve the results of the project, we need to mobilize funds to help women leaders to go into the field to do propaganda.”

The representative for CEPI in Kirundo said,

Very simply it is a financial problem. They need money to be elected. The women need money for propaganda as well as materials. The women who have been able to make a
lot of field visits (campaigning) are the ones that will be elected. They also need funds for transport and refreshments, for example to pay for a drink with someone.

In this point he underlines the necessity of the campaigning. Essentially, he is making the point that regardless of how prepared a woman is mentally to run for office, and no matter how sensitized her husband is to permit her to run, if she lacks the funds to campaign, she will likely not be successful. Therefore, this needs to be built into the programming model.

Others who raised the issue echoed these ideas. However, some offered diverging suggestions for how to address it in the project model. **While some advocated savings and loans activities, others IGAs, and others increased stipends or grants for transportation and other campaigning issues.** There was no clear consensus on the best means to address this issue, only on the fact that this needs to feature in the future project model. This opinion was also shared by project partner Dushirehamwe whose Vice President explained that “we should support them materially,” as well as Search staff who felt that this is crucially necessary to ensure the success of a project focused on women’s political participation. A preference for IGAs rather than campaign stipends was expressed to ensure the funds were not spent on everyday expenses or taken by the woman’s husband.

**Radio**

Women participants felt that the programs should air at more convenient times (in the evening) to ensure a strong female audience. Listening to the radio programmes was more difficult for women, especially in rural settings, because of their lack of time and control of the radio. **Specific times and strategies to maximise access to women should be further evaluated for future projects.** Dushirehamwe and SFCG staff both suggested that in future projects like this SFCG form listening clubs where the women can go to listen to the radio program.
Annex 2: Survey Tools

Focus Group Discussion Guide: Women Participants

**Project objective:** The purpose of the project is to gather information on how women and men share responsibilities and work together (or do not work together) in communities to share responsibility and divide roles.

**Administrative data to record:**

- Date, time and place of focus group
- Number of participants (no. of men, no. of women)
- Ages of participants
- Site
- If this is a beneficiary or non-beneficiary FGD
- Length of focus group (minutes)

**Notes to researchers:**

1. Make sure that you have absolute privacy for the focus group – chose a location that will facilitate this, and be emphatic about not allowing others to come and listen in.
2. Make sure to place the participants in such a way that they can see each other and that the set up is suitable for a good conversation.
3. Remember to introduce yourselves and the objectives of the research. (see text below)
4. Let everyone know that you may take down some notes and that it doesn’t mean you aren’t paying attention.
5. Stress anonymity – we will not collect information on names of anyone, or attribute anything to any individual.
6. Remember there is no right or wrong answer, and that everyone has their own opinions and experience. The aim with the discussion is for people to share their opinions and we are interested to have a conversation, everybody is free to chip in and comment on each other, as long as they make sure it is one person who speaks at any one time. Just raise your hand if you have something to contribute to or talk after the last person has finished. It is important that you record any particular dynamics that exist within the group.
7. It is important that you record with both a recorder and excellent notes – notes should refer to certain timing in the recording where interesting quotes and ideas are shared that it may be important to go back to for analysis (i.e.: in your notes, you might write “see 1:35 in recording for exact quote).
8. Be sure to use the questions as a guide, not a list to go through. The conversation should flow, and if respondents begin talking about one topic before another one, encourage that conversation. Do not ask questions where they have already been covered, but feel free to use the follow up questions (listed under note taker’s guides) to make sure you are getting in-depth information on each question if a respondent is more quiet.

**Introduction text for researchers:**
Hello. My name is ___________________. I am conducting research for an organisation called Search for Common Ground. SFCG is working on project that includes radio programs and other outreach activities. We are conducting this research in order to understand what worked and did not work in the program.

There will be no immediate benefit to speaking with us today, and no payment for participation. The purpose of this research will inform provide us with a bit more detail on some of the issues facing communities in Burundi today, to know what we can improve in the future.

Everything that you say will remain confidential, and we will not collect information that could be used to identify you. I will be taking notes as we speak, to allow us to analyse the data from your responses. However, I will not share these notes with anyone outside of the research team.

The session may last between 1 and 2 hours, and you are free to leave at any point should you feel uncomfortable with any of the questions. It is important to make sure we hear what all participants want to say, therefore we hope you can stay for the whole discussion. What I’m looking for today is a discussion. There are no right or wrong answers. I won’t be offended if you say negative things. I just want your honest opinion. I also don’t want you to feel like you have to direct all your comments to me. If someone says something you disagree with, I want you feel free to speak up. Our goal is to have a discussion with lots of different opinions. I also want you to speak up, even if you think you are the only person at the table who has that opinion. But, if you don’t have an opinion on something, I want you feel free to say that too.

I do have some ground rules before we get started I do want to hear from everyone. If I notice that you’re being quiet, I will call on you. Also, I have a lot of things to cover and I know how valuable your time is. In order to cover everything, I might have to interrupt you and move on to the next topic, or make sure that someone else gets a chance to talk in the short time we’re together. In addition, please speak one at a time. I want to make sure I hear everyone, and it can be difficult to listen to everyone’s voices at once. Last, please try to avoid side conversations. Some of the most interesting things say you might be whispering to your neighbour.

Before we start, do agree to participate?

Yes_______
No_______

Signature of Facilitator______________________________________

Starting the group - Warm up exercise

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

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

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

(This should take approximately 10 minutes)

**Questions**

**Reflect on questions asked (see agree/disagree questions below)**

**Do you agree or disagree with the following statements:**

- “Women are just as good as men in leading in my community.”
- “I would vote for a woman in elected office.”
- “Having women in politics creates problems.”

**Ask questions about why they answered the way they did – what jumps out at you? What surprises you?**

Which activities from the project did you participate in? (Townhall, training, film projection, radio program)

*Ni ibihe bikorwa vyo muri uyumugambi mwagiyemwo*

What changes happened over the past year?

*Muri rusangi mubona ari igiki cahindutse muri uyu mwaka m’ubuzima bwanyu n’ubw’igihugu?*

Do you believe those changes made the activities more or less effective? How so?

*Mwibaza ko ivyo vyahindutse hari ingaruka vyagize ku bikorwa vy’uwun ugambi. Gute?*

Did you feel the activities supported participants during these changes and challenges?

*Mwibaza y’uko ivyovyahindutse hari ico vyafashije abavyitavye?*
Were there more women running in the 2015 election than there were in the 2010 election? Were more women elected?

Abakenyezi bitavye amatora muri 2015 bariyongereye gusumba abayitavye mu 2010?

Did anything change from the last election (2010) to the most recent one (2015) that affected the number of women running and winning elections?

Hari ivyoba vyarahindutse kuva mumatora yo mu 2010?

Who in your community took part in the activities (townhall, training, film projection, radio program)? Was there anyone that wasn't a part of the activities, but was still affected by the activities?

Nibande muri mwebwe bitavye ibikorwa (townhall, inyigisho, mumareresi, ibiganiro vyo kw'iradiyo) Hari uwuri muri mwebwe atigeze aja muri ivyo bikorwa, ariko yoba yarafashijwe n'ivyo bikorwa?

Were there community members who were not able to take part in the project? Why?

Hari abo mikibano iwanyu boba batashobo ye kuja muri uwo mugambi?

What do you believe was the most effective part of the project?

Ni ibihe bikorwa vy'uwo mugambi vyobya vyarafshije kuruta?

If you could change the project in any way, what would you change? Why do you think that would make the project better?

Ni ubuhe buryo mubona uwo mugambi wohindurwa?

Ni kubera iki mwibaza ko aho ariho umugambi wogenda neza

Did anything good happen because of the activities? Please explain.

Hari ingaruka nziza mubona kubera ibikorwa vy'umugambi? Sigura?

Did anything bad happen because of the activities to you or your community? Can you please explain?

Hari ingaruka mbi mubona kubera ibiorwa vy'umugambi? Sigura?

Do you feel that being a part of the activities made a change in you? In how you act? In how you think about yourself?

Mwibaza ko kuba mwaragiye mu bikorwa vy'umugambi hari ico vyahinduye muri mwebwe? Ingene wigenza? Ingene wibona?
Do you believe you received enough support and guidance to become more active and effective in the elections and public discussions? For example, do you talk more in public spaces? And have you improved your ability to get people to listen to you?

*Mwibaza ko mwafashijwe bikwiye muguterera cane mumatora hamwe no kudatinya kuvugira ahabona. N’akarorero, murrayugira ahabona gusumba uko mwahora? Mwoba mufise ubushobozi bubafasha ko abo muriko muraganira babumviriza?*

Do you feel that you received good coaching and support?

*Mwibaza ko mwaronse uguwashwa gukwirye?*

Is there anything else you would like to say about the training and support? Are there things you wanted from the training that you didn't get? Could you always get support when you needed it?

*Hari ikindi mwoba mushaka gushikiriza konyigisho n'imfashanyo mwaronse? Hari inyigisho mwoba mwariipfuye kuronka mutaronse? Mwoba mwararonse uwubafasha aho hose mwavyipfuye?*

Do men in your community feel like this project was valuable?

*Mwibaza ko abagobo babona ko uyu mugambi wari ingirakamaro?*

Do women support other women in joining the political process? *Mubona abakenyezi bafasha abandi bakenyezi kuja muvapolitike?*

How do people make decisions in the home around organizing homelife? Has that changed since 2010?

*Ni gute mungo bafata ingingo kubijanye n'ubuzima bw'umuryango?*

Do you believe women have the same skills to lead as men do? *Mwibaza ko abagobo bafise ubushobozi bumwe n'abagabo m'uburongozi?*

If a woman does have the skills to lead, do you think she would be given the opportunity to lead? How so?

*Nimba umukenyeyezi afise ubushobozi bumwe n'umugabo m'uburongozi, mwibaza kwahabwa ako karyo? Gute?*

Did you attend a town hall with a woman in politics? Did that change how you viewed women as leaders in your community?

*Mwoba mwarihayeye amakoraniro atumiwe bose muri kumwe n'abakenyezi bari muri politike? Vyoba vyarahinduye ingene ubona abakenyezi nk'abakenyezi?*
What do you think were barriers to women participating in the 2015 elections, as voters and as candidates? OR for non candidates: Did you encourage women to be a part of the elections in 2015? How?

*Mwibaza kwari ibiki vyabereye intambamyi kubakenyezi mukuja mumatora ya 2015, nk’abotora canke nk’abitoza? Mwoba mwarahimirije abakenyezi ngo bitabe amatora? gute?*

Do you think more women will vote and be candidates in the 2020 elections? OR for non candidates: Do you think women should be a part of the elections in 2020? How you supporting women now to be ready for 2020?


What do you think of women's ability to govern? Please explain with examples.

*Mwibaza ko abakenyezi bafise ubuhe bushobozi bw’ukurongora abandi? Musigure mutange uburorero.*

How did you learn about the activities? (from Dushirehamwe and Fontaine Isoko, or otherwise?)

*Mwamenye gute ibijanye n’ibikorwa vy’uyu mugamb? ( muri Dushirehamwe na Fontaine Isoko, canke ukundi?)*

During the activities, did you work with Dushirehamwe and Fontaine Isoko?

*Muri ivyo bikorwa, mwakoranye na Dushirehamwe hamwe na Fontaine Isoko*

How did you and other women in your community meet and work with women from national politics?

*Ni gute mwebwe n’abandi bakenyezi aho mubaye bahura n’abandi bakenyezi bari munzego?*

Since the end of the project in December of 2015, do you still speak to and work with women from national politics? How?

Do you think being introduced to and working with women from national politics was useful?

*Mwibaza ko kuba mwarahuye mukanakorana n’abakenyezi bari munzego vyafashije?*

Do all community members feel more able and active in the community politics since the 2015 elections?

*Mubona ko abo mukibano ivanyu barijukiye kuja muri politike kuva mumatora yo mu 2015?*
Have any activities been introduced by the political leaders (especially the women) since the 2015 election?

Hari ibikorwa vyatangujwe n'abanyepolitike (na canecane abakenyezi) kuva mumatora ya 2015?

Closure Ensure all participants leave in a positive state of mind and are clear about what happens next, and ensure all administrative matters have been dealt with fully.
Focus Group Discussion Guide: Women Candidates

Project objective: The purpose of the project is to gather information on how women and men share responsibilities and work together (or do not work together) in communities to share responsibility and divide roles.

Administrative data to record:

- Date, time and place of focus group
- Number of participants (no. of men, no. of women)
- Ages of participants
- Site
- If this is a beneficiary or non-beneficiary FGD
- Length of focus group (minutes)

Notes to researchers:

9. Make sure that you have absolute privacy for the focus group – chose a location that will facilitate this, and be emphatic about not allowing others to come and listen in.
10. Make sure to place the participants in such a way that they can see each other and that the set up is suitable for a good conversation.
11. Remember to introduce yourselves and the objectives of the research. (see text below)
12. Let everyone know that you may take down some notes and that it doesn’t mean you aren’t paying attention.
13. Stress anonymity – we will not collect information on names of anyone, or attribute anything to any individual.
14. Remember there is no right or wrong answer, and that everyone has their own opinions and experience. The aim with the discussion is for people to share their opinions and we are interested to have a conversation, every body is free to chip in and comment on each other, as long as they make sure it is one person who speaks at any one time. Just raise your hand if you have something to contribute to or talk after the last person has finished. It is important that you record any particular dynamics that exist within the group.
15. It is important that you record with both a recorder and excellent notes – notes should refer to certain timing in the recording where interesting quotes and ideas are shared that it may be important to go back to for analysis (ie: in your notes, you might write “see 1:35 in recording for exact quote).
16. Be sure to use the questions as a guide, not a list to go through. The conversation should flow, and if respondents begin talking about one topic before another one, encourage that conversation. Do not ask questions where they have already been covered, but feel free to use the follow up questions (listed under note taker’s guides) to make sure you are getting in-depth information on each question if a respondent is more quiet.
Introduction text for researchers:

Hello. My name is _________________. I am conducting research for an organisation called Search for Common Ground. SFCG is working on a project that includes radio programs and other outreach activities. We are conducting this research in order to understand what worked and did not work in the program.

There will be no immediate benefit to speaking with us today, and no payment for participation. The purpose of this research will inform us with a bit more detail on some of the issues facing communities in Burundi today, to know what we can improve in the future.

Everything that you say will remain confidential, and we will not collect information that could be used to identify you. I will be taking notes as we speak, to allow us to analyse the data from your responses. However, I will not share these notes with anyone outside of the research team.

The session may last between 1 and 2 hours, and you are free to leave at any point should you feel uncomfortable with any of the questions. It is important to make sure we hear what all participants want to say, therefore we hope you can stay for the whole discussion. What I’m looking for today is a discussion. There are no right or wrong answers. I won’t be offended if you say negative things. I just want your honest opinion. I also don’t want you to feel like you have to direct all your comments to me. If someone says something you disagree with, I want you feel free to speak up. Our goal is to have a discussion with lots of different opinions. I also want you to speak up, even if you think you are the only person at the table who has that opinion.

But, if you don’t have an opinion on something, I want you feel free to say that too.

I do have some ground rules before we get started. I do want to hear from everyone. If I notice that you’re being quiet, I will call on you. Also, I have a lot of things to cover and I know how valuable your time is. In order to cover everything, I might have to interrupt you and move on to the next topic, or make sure that someone else gets a chance to talk in the short time we’re together. In addition, please speak one at a time. I want to make sure I hear everyone, and it can be difficult to listen to everyone’s voices at once. Last, please try to avoid side conversations. Some of the most interesting things say you might be whispering to your neighbour.

Before we start, do agree to participate?

Yes_______

No_______

Signature of Facilitator__________________________________________
**Starting the group - Warm up exercise**

**Interactive introductions**

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

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

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

(This should take approximately 10 minutes)

**Questions**

Reflect on questions asked (see agree/disagree questions below)

Do you agree or disagree with the following statements:

- “Women are just as good as men in leading in my community.”
- “I would vote for a woman in elected office.”
- “Having women in politics creates problems.”

Ask questions about why they answered the way they did – what jumps out at you? What surprises you?

Do women support other women in joining the political process? *Mubona abakenyezi bafasha abandi bakenyezi kuja muvyapolitike?*

How do people make decisions in the home around organizing homelife? Has that changed since 2010? *Ni gute mungo bafata ingingo kubijanye n'ubuzima bw'umuryango?*

Do you believe women have the same skills to lead as men do?
Mwibaza ko abagabo bafise ubushobozi bumwe n'abagabo m'uburongozi?
If a woman does have the skills to lead, do you think she would be given the opportunity to lead? How so?

Nimba umukenyezi afise ubushobozi bumwe n'umugabo m'uburongozi, mwibaza kwahabwa ako karya? Gute?
Which activities from the project did you participate in? (Townhall, training, film projection, radio program)

Ni ibihe bikorwa vyo muri uyumugambi mwagiyemwo
What changes happened over the past year?

Muri rusangi mubona ari igiki cahindutse muri uyu mwaka m'ubuzima bwanyu n'ubw'igihugu?
Do you believe those changes made the activities more or less effective? How so?

Mwibaza ko ivyo vyahindutse hari ingaruka vyagize ku bikorwa vy'uwun ugambi. Gute?
Did you feel the activities supported participants during these changes and challenges?

Mwibaza y'uko ivyovyahindutse hari ico vyafashije abavyitavye?
Were there more women running in the 2015 election than there were in the 2010 election? Were more women elected?

Abakenyezi bitavye amatora muri 2015 bariyongereye gusumba abayitavye mu 2010?
Did anything change from the last election (2010) to the most recent one (2015) that affected the number of women running and winning elections?

Hari ivyoba vyarahindutse kuva mumatora yo mu 2010?
Do you feel you know about your rights? Do you feel more confident in speaking up in public? Do you feel you better understand how to make things happen in your community?

Mwumva muzi ivyo mufitiye uburenganzira? Murumva mwugurukiwe kugira ico mushikirije iyo muri mubandi? Mwumva mutahura ingene mushobora kugira ico mukoze mukibano?
How many activities did you introduce in your community since being a part of the training? (note if respondents are elected politicians or no) OR Have you heard of or been a part of any activities led by women who was a part of the activities?

Ni ibihe bikorwa mwoba mwaratanguje aho mubaye kubera inyigisho mwaronse? (Raba ko abitavye harimwo canke atabarimwo mubatowe muvya politike? CANKE mwoba mwarumvise canke mwaragiye mu bikorwa vyari birongowe n'abakenyezi?)
Who in your community took part in the activities (townhall, training, film projection, radio program)? Was there anyone that wasn't a part of the activities, but was still affected by the activities?

_Nibande muri mwebwe bitavye ibikorwa (townhall, inyigisho, mumareresi, ibiganiro vyo kw’iradiyo)? Hari uwuri muri mwebwe atigeze aja muri ivyo bikorwa, ariko yoba yarafashijwe n’ivyo bikorwa?_

Were there community members who were not able to take part in the project? Why?

_Hari abo mukibano iwanyak bobo batashoboye kuja muri uwo mugambi?_

What do you believe was the most effective part of the project?

_Ni ibihe bikorwa vy’uwo mugambi vyobva vyarafshije kuruta?_

If you could change the project in any way, what would you change? Why do you think that would make the project better?

_Ni ubuhe buryo mubona uwo mugambi wohindurwa?_

_Ni kubera iki mwibaza ko aho arioh umugambi wogenda neza_

Did anything good happen because of the activities? Please explain.

_Hari ingaruka nziza mubona kubera ibikorwa vy’umugambi? Sigura?_

Did anything bad happen because of the activities to you or your community? Can you please explain?

_Hari ingaruka mbi mubona kubera ibiorwa vy’umugambi? Sigura?_

Do you feel that being a part of the activities made a change in you? In how you act? In how you think about yourself?

_Mwibaza ko kuba mwaragiye mu bikorwa vy’umugambi hari ico vyahinduye muri mwebwe? Ingene wigenza? Ingene wibona?_

Do you believe you received enough support and guidance to become more active and effective in the elections and public discussions? For example, do you talk more in public spaces? And have you improved your ability to get people to listen to you?

_Mwibaza ko mwafashijwe bikwiye muguterera cane mumatora hamwe no kudatinya kuvugira ahabona. Nk’akarorero, muravugira ahabona gusumba uko mwahora? mwoba mufise ubushobozi bubafasha ko abo muriko muraganira babumviriza?_
Do you feel that you received good coaching and support?

*Mwibaza ko mwaronse ugufashwa gukwiriye?*

Is there anything else you would like to say about the training and support? Are there things you wanted from the training that you didn't get? Could you always get support when you needed it?

*Hari ikindi mwoba mushaka gushikiriza kunyigisho n'imfashanyo mwaronse? Hari inyigisho mwoba mwariipfuje kuronka mutaronse? Mwoba mwararonse uwubafasha aho hose mwavyipfuje?*

Do men in your community feel like this project was valuable?

*Mwibaza ko abagobo babona ko uyu mugambi wari ingirakamaro?*

Did you attend a town hall with a woman in politics? Did that change how you viewed women as leaders in your community?

*Mwoba mwaritavye amakoraniro atumiwe bose muri kumwe n'abakenyezi bari muri politike? Vyoba vyarahinduye ingene ubona abakenyezi nk'abakenyezi?*

What do you think were barriers to women participating in the 2015 elections, as voters and as candidates? OR for non candidates: Did you encourage women to be a part of the elections in 2015? How?

*Mwibaza kwari ibiki vyabereye intambamyi kubakenyezi mukuja mumatora ya 2015, nk'abotora canke nk'abitoza? Mwoba mwarahimirije abakenyezi ngo bitabe amatora? gute?*

Do you think more women will vote and be candidates in the 2020 elections? OR for non candidates: Do you think women should be a part of the elections in 2020? How you supporting women now to be ready for 2020?


How did you learn about the activities? (from Dushirehamwe and Fontaine Isoko, or otherwise?)

*Mwamenye gute ibijanye n'ibikorwa vy'uyu mugambi? ( muri Dushirehamwe na Fontaine Isoko, canke ukundi?)*
During the activities, did you work with Dushirehamwe and Fontaine Isoko?

*Muri ivyo bikorwa, mwakoranye na Dushirehamwe hamwe na Fontaine Isoko*

How did you and other women in your community meet and work with women from national politics?

*Ni gute mwebwe n’abandi bakenyezi aho mubaye bahura n’abandi bakenyezi bari munzego?*

Since the end of the project in December of 2015, do you still speak to and work with women from national politics? How?

Do you think being introduced to and working with women from national politics was useful?

*Mwibaza ko kuba mwarahuye mukanakorana n’abakenyezi bari munzego vyafashije?*

Do all community members feel more able and active in the community politics since the 2015 elections?

*Mubona ko abo mukibano iwanyu barijukiye kuja muri politike kuva mumatora yo mu 2015?*

Have any activities been introduced by the political leaders (especially the women) since the 2015 election?

*Hari ibikorwa vyatangujwe n’abanyepolitike (na canecane abakenyezi) kuva mumatora ya 2015?*

**Closure** Ensure all participants leave in a positive state of mind and are clear about what happens next,
Women are just as good as men in leading in my community.
Les femmes ont les mêmes capacités que les hommes de leadership au sein de ma communauté
Abakenyezibarafise ubushobozibwo kurongora abandi nk’abagobo

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I would vote for a woman in elected office.
Je voterais pour une femme qui se fait élire pour un poste
Notora umukenyeyezi yitoje kugiti kanaka

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Women are good leaders in the home, but it is better for them not to be involved in politics.
Les femmes sont les bons leaders dans les foyers, mais c’est beaucoup mieux pour elles de ne pas s’impliquer dans la politique
Abakenyezi ni indongozi nziza mumiryango, ariko vyoba vyiza batinjiye mubijanye na politike

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Men are the best leaders in politics.
Abagabo n’indongozi nziza mubijanye na politike

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Having women in politics creates problems.

Kwinjiza abakenyezi muvya politike bitera ingorane

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Women participate more in politics than they did five years ago.

Abakenyezi barijukiye cane kuja muri politike gusumba uko babikora mumyaka 5 iheze

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Les femmes ont les mêmes capacités que les hommes de leadership au sein de ma communauté
Abakenyezibarafise ubushobozi bwo kurongora abandi nk’abagobo

| Strongly Disagree | | | Strongly Agree
| Sindavyemera nagato | | | Ndavyemera cane |

I would vote for a woman in elected office.
Je voterais pour une femme qui se fait élire pour un poste
Notora umukenyezi yitoje kugiti kanaka

| Strongly Disagree | | | Strongly Agree
| Sindavyemera nagato | | | Ndavyemera cane |

Women are good leaders in the home, but it is better for them not to be involved in politics.
Les femmes sont les bons leaders dans les foyers, mais c’est beaucoup mieux pour elles de ne pas s’impliquer dans la politique
Abakenyezi ni indongozi nziza mumiryango , ariko vyoba vyiza batinjiye mubijanye na politike

| Strongly Disagree | | | Strongly Agree
| Sindavyemera nagato | | | Ndavyemera cane |

Men are the best leaders in politics.
### Abagabo n’indongozi nziza mubijanye na politike

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### Having women in politics creates problems.

Kwinjiza abakenyezi muvya politike bitera ingorane

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### Women participate more in politics than they did five years ago.

Abakenyezi barijukiye cane kuja muri politike gusumba uko babikora mumyaka 5 iheze

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Focus Group Discussion Guide: Men Participants

**Project objective:** The purpose of the project is to gather information on how women and men share responsibilities and work together (or do not work together) in communities to share responsibility and divide roles.

**Administrative data to record:**
- Date, time and place of focus group
- Number of participants (no. of men, no. of women)
- Ages of participants
- Site
- If this is a beneficiary or non-beneficiary FGD
- Length of focus group (minutes)

**Notes to researchers:**

17. Make sure that you have absolute privacy for the focus group – chose a location that will facilitate this, and be emphatic about not allowing others to come and listen in.
18. Make sure to place the participants in such a way that they can see each other and that the set up is suitable for a good conversation.
19. Remember to introduce yourselves and the objectives of the research. (see text below)
20. Let everyone know that you may take down some notes and that it doesn’t mean you aren’t paying attention.
21. Stress anonymity – we will not collect information on names of anyone, or attribute anything to any individual.
22. Remember there is no right or wrong answer, and that everyone has their own opinions and experience. The aim with the discussion is for people to share their opinions and we are interested to have a conversation, every body is free to chip in and comment on each other, as long as they make sure it is one person who speaks at any one time. Just raise your hand if you have something to contribute to or talk after the last person has finished. It is important that you record any particular dynamics that exist within the group.
23. It is important that you record with both a recorder and excellent notes – notes should refer to certain timing in the recording where interesting quotes and ideas are shared that it may be important to go back to for analysis (ie: in your notes, you might write “see 1:35 in recording for exact quote).
24. Be sure to use the questions as a guide, not a list to go through. The conversation should flow, and if respondents begin talking about one topic before another one, encourage that conversation. Do not ask questions where they have already been covered, but feel free to use the follow up questions (listed under note taker’s guides) to make sure you are getting in-depth information on each question if a respondent is more quiet.
Introduction text for researchers:

Hello. My name is ___________________. I am conducting research for an organisation called Search for Common Ground. SFCG is working on a project that includes radio programs and other outreach activities. We are conducting this research in order to understand what worked and did not work in the program.

There will be no immediate benefit to speaking with us today, and no payment for participation. The purpose of this research will inform us with a bit more detail on some of the issues facing communities in Burundi today, to know what we can improve in the future.

Everything that you say will remain confidential, and we will not collect information that could be used to identify you. I will be taking notes as we speak, to allow us to analyse the data from your responses. However, I will not share these notes with anyone outside of the research team.

The session may last between 1 and 2 hours, and you are free to leave at any point should you feel uncomfortable with any of the questions. It is important to make sure we hear what all participants want to say, therefore we hope you can stay for the whole discussion. What I’m looking for today is a discussion. There are no right or wrong answers. I won’t be offended if you say negative things. I just want your honest opinion. I also don’t want you to feel like you have to direct all your comments to me. If someone says something you disagree with, I want you feel free to speak up. Our goal is to have a discussion with lots of different opinions. I also want you to speak up, even if you think you are the only person at the table who has that opinion. But, if you don’t have an opinion on something, I want you feel free to say that too.

I do have some ground rules before we get started. I do want to hear from everyone. If I notice that you’re being quiet, I will call on you. Also, I have a lot of things to cover and I know how valuable your time is. In order to cover everything, I might have to interrupt you and move on to the next topic, or make sure that someone else gets a chance to talk in the short time we’re together. In addition, please speak one at a time. I want to make sure I hear everyone, and it can be difficult to listen to everyone’s voices at once. Last, please try to avoid side conversations. Some of the most interesting things say you might be whispering to your neighbour.

Before we start, do agree to participate?

Yes_______
No_______

Signature of Facilitator____________________________________
Starting the group - Warm up exercise

Interactive introductions

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

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

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

(This should take approximately 10 minutes)

Questions

*Reflect on questions asked (see agree/disagree questions below)*

**Do you agree or disagree with the following statements:**

“Women are just as good as men in leading in my community.”

“I would vote for a woman in elected office.”

“Having women in politics creates problems.”

**Ask questions about why they answered the way they did – what jumps out at you? What surprises you?**

Do you believe women have the same skills to lead as men do? *Mwibaza ko abagabo bafise ubushobozi bumwe n’abagabo m’uburongozi?*

If a woman does have the skills to lead, do you think she would be given the opportunity to lead? How so?

*Nimba umukenyezi afise ubushobozi bumwe n’umugabo m’uburongozi, mwibaza kwahabwa ako karyo? Gute?*

How do people make decisions in the home around organizing homelife? Has that changed since 2010?
Ni gute mungo bafata ingingo kubijanye n'ubuzima bw’umuryango?

Do women support other women in joining the political process?

*Mubona abakanyezi bafasha abandi bakenyezi kuja muvyapolitike?*

Did you attend a town hall with a woman in politics? Did that change how you viewed women as leaders in your community?

*Mwoba mwratavye amakoraniro atumiwe bose muri kumwe n’abakanyezi bari muri politike? Vyoba vyarahinduye ingene ubona abakanyezi nk’abakanyezi?*

How did you learn about the activities? (from Dushirehamwe and Fontaine Isoko, or otherwise?)

*Mwamenye gute ibijanye n’ibikorwa vy’uyu mugambi? ( muri Dushirehamwe na Fontaine Isoko, canke ukundi?)*

During the activities, did you work with Dushirehamwe and Fontaine Isoko?

*Muri ivyo bikorwa, mwakoranye na Dushirehamwe hamwe na Fontaine Isoko*

What do you believe was the most effective part of the project?

*Ni ibihe bikorwa vy’uwo mugambi vyoba vyarafshtje kuruta?*

Did anything good happen because of the activities? Please explain.

*Hari ingaruka nziza mubona kubera ibikorwa vy’umugambi? Sigura?*

Did anything bad happen because of the activities to you or your community? Can you please explain?

*Hari ingaruka mbi mubona kubera ibiorwa vy’umugambi? Sigura?*

Do men in your community feel like this project was valuable?

*Mwibaza ko abagobo babona ko uyu mugambi wari ingirakamaro?*

If you could change the project in any way, what would you change? Why do you think that would make the project better?

*Ni ubuhe buryo mubona uwo mugambi wohindurwa?*

*Ni kubera iki mwibaza ko aho ariho umugambi wogenda neza*

Is there anything else you would like to talk about related to this? Any other comments?

**Closure** Ensure all participants leave in a positive state of mind and are clear about what happens next, and ensure all administrative matters have been dealt with fully.
Women are just as good as men in leading in my community.

Les femmes ont les mêmes capacités que les hommes de leadership au sein de ma communauté.

Abakenyezibarafise ubushobozi bwo kurongora abandi nk’abagobo

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I would vote for a woman in elected office.

Je voterais pour une femme qui se fait élire pour un poste.

Notora umukenyezi yitoje kugiti kanaka

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Women are good leaders in the home, but it is better for them not to be involved in politics.

Les femmes sont les bons leaders dans les foyers, mais c’est beaucoup mieux pour elles de ne pas s’impliquer dans la politique.

Abakenyezi ni indongozi nziza mumiryango, ariko vyoba vyiza batinjiye mubijanye na politike

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Men are the best leaders in politics.
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**KII with Community Leaders**

Do women support other women in joining the political process?  
*Mubona abakenyezi bafasha abandi bakenyezi kuja muvyapolitike?*

How do people make decisions in the home around organizing homelife? Has that changed since 2010?  
*Ni gute mungo bafata ingingo kubijanye n'ubuzima bw'umuryango?*

Do you believe women have the same skills to lead as men do?  
*Mwibaza ko abagabo bafise ubushobozi bumwe n'abagabo m'uburongozi?*

If a woman does have the skills to lead, do you think she would be given the opportunity to lead? How so?  
*Nimba umukenyezi afise ubushobozi bumwe n'umugabo m'uburongozi, mwibaza kwahabwa ako karyo? Gute?*

Do you believe women can be/are credible leaders (trustworthy, who does what they say they will do)?  
*Mwibaza ko abagore boba/ canke bokwizerwa ngo babe indongozi*

Were there more women running in the 2015 election than there were in the 2010 election? Were more women elected?  
*Abakenyezi bitavye amatora muri 2015 bariyongereye gusumba abayitavye mu 2010?*

What do you believe was the most effective part of the project?  
*Ni ibihe bikorwa vy'uwo mugambi vyoba vyarafshije kuruta?*

Did anything good happen because of the activities? Please explain.  
*Hari ingaruka nziza mubona kubera ibikorwa vy'umugambi? Sigura?*

Did anything bad happen because of the activites to you or your community? Can you please explain?  
*Hari ingaruka mbi mubona kubera ibiorwa vy'umugambi? Sigura?*

Do men in your community feel like this project was valuable?  
*Mwibaza ko abagobo babona ko uyu mugambi wari ingirakamaro?*
If you could change the project in any way, what would you change? Why do you think that would make the project better?

*Ni ubuhe buryo mubona uwo mugambi wohindurwa?*

*Ni kubera iki mwibaza ko aho ariho umugambi wogenda neza*

Did you attend a town hall with a woman in politics? Did that change how you viewed women as leaders in your community?

*Mwoba mwaritavye amakoraniro atumiwe bose muri kumwe n'abakenyezi bari muri politike? Vyoba vyarahinduye ingene ubona abakenyezi nk'abakenyezi?*

Did you encourage women to be a part of the elections in 2015?

*Mwoba mwarahiririje abakenyezi ngo bitabe amatora? gute?*

Do you think women should be a part of the elections in 2020? How you supporting women now to be ready for 2020?

*Mwibaza ko abakenyezi bategerezwa kwitaba amatora gusumba mu 2020? Muriko mutegura gute abakenyezi mukwitegurira amatora yo 2020?*
Search Staff Interviews

What do you believe was the most effective part of the project?

If you could change the project in any way, what would you change? Why do you think that would make the project better?

Were there changes in the community environment that affected the project activities?

Were the project activities suspended or stopped at any point? If so, when? Which activities? Where? Why specifically?

Do you believe those changes made the project more or less effective? How so?

Did you see the project adapt to challenges and opportunities from the changing environment? How so?

Were there more women running in the 2015 election than there were in the 2010 election? Were more women elected?

Did anything change from the last election (2010) to the most recent one (2015) that affected the number of women running and winning elections?

Did anything good happen because of the activities? Please explain.

Did anything bad happen because of the activities? Please explain. (Ask specifically about the polygamy issue)

Was the project valuable for men?

Do women support other women in joining the political process?

What was the impact of the radio program?

Did the messages seem to resonate with the listeners?

If a woman does have the skills to lead, do you think she would be given the opportunity to lead? How so?

Did you attend a town hall with a woman in politics? Did that change how you viewed women as leaders in your community?

During the activities, did you work with Dushirehamwe and Fontaine Isoko?

Did Dushirehamwe and Fontaine Isoko use tools developed with Search?
How did local women meet and work with women from national politics?

Since the end of the project in December of 2015, do they still speak to and work with women from national politics? How?

Do you think local women being introduced to and working with women from national politics was useful?
Partners Interviews

What provinces did you work in?

What activities did you conduct?

What do you believe was the most effective part of the project?

If you could change the project in any way, what would you change? How do you believe that change would improve the project?

Were there changes in the community environment that affected the project activities?

Did you see the project adapt to challenges and opportunities from the changing environment? How so?

OR (If the project activities ceased)

Did the activities cease? When? Why? Which activities?

Do you believe those changes made the project more or less effective? How so?

 Were there more women running in the 2015 election than there were in the 2010 election? Were more women elected?

Did anything change from the last election (2010) to the most recent one (2015) that affected the number of women running and winning elections?

Did anything good happen because of the activities? Please explain.

Did anything bad happen because of the activities? Please explain.

Do men in your community feel like this project was valuable?

Do women support other women in joining the political process?

How do people make decisions in the home around organizing homelife? Has that changed since 2010?

Do you believe women have the same skills to lead as men do?

If a woman does have the skills to lead, do you think she would be given the opportunity to lead? How so?

Did you hold a town hall with a woman in politics? Did that change how you viewed women as leaders in your community?
Did you give trainings? On what? What was the impact in the community? And on the women individually?

What was the impact of the film? Was there a negative impact? (explain why asking this – i.e. polygamy issue)

Did you use tools developed with Search? Which?

Did you receive enough support from Search to execute activities?

How did local women in meet and work with women from national politics?

Since the end of the project in December of 2015, do they still speak to and work with women from national politics? How?

Do you think local women being introduced to and working with women from national politics was useful?
How did you and other women meet and work with local women in politics?

How often did this occur?

Did/when did these activities cease? Why?

What do you believe was the most effective part of the project?

If you could change the project in any way, what would you change? How do you believe that change would improve the project?

Were there more women running in the 2015 election than there were in the 2010 election? Were more women elected?

Did anything change from the last election (2010) to the most recent one (2015) that affected the number of women running and winning elections?

Did anything good happen because of the activities? Please explain.

Did anything bad happen because of the activities? Please explain.

What are the barriers to women participating in politics in Burundi?

What did you discuss/do with the local women leaders?

Since the end of the project in December of 2015, do you still speak to and work with women from local politics? How?

Do you think being introduced to and working with women from local politics was useful for them? What was the impact?

Do you think more women will run and be elected in 2020?
Gender Specialized Organisations

What do you believe was the most effective part of the project?

If you could change the project in any way, what would you change? How do you believe that change would improve the project?

Were there more women running in the 2015 election than there were in the 2010 election? Were more women elected?

Did anything change from the last election (2010) to the most recent one (2015) that affected the number of women running and winning elections?

Did anything good happen because of the activities? Please explain.

Did anything bad happen because of the activities? Please explain.

Do women support other women in joining the political process?

How do people make decisions in the home around organizing homelife? Has that changed since 2010?

Do you believe women have the same skills to lead as men do?

If a woman does have the skills to lead, do you think she would be given the opportunity to lead? How so?

What are the barriers to women participating in politics in Burundi?

Do you think local women leaders being introduced to and working with women from national politics was useful?
Annex 3: Documents Consulted

1. Logistical framework
2. Project proposal (Narrative)
3. Barrier analysis
4. Baseline report
5. Mid-term report
6. Project annual reports
7. CENI election results reports (2010 and 2015)
9. Activity reports (SFCG and partners)
Annex 4: Evaluation Terms of Reference

Context

About Search for Common Ground

Search for Common Ground’s (SFCG) mission is to transform the way individuals, organisations, and governments deal with conflict, away from adversarial approaches and towards collaborative solutions. Headquartered in Washington DC, USA, and Brussels, Belgium with field offices in 35 countries, we design and implement multifaceted programs that aim to transform conflict. We seek to help conflicting parties understand their differences and act on their commonalities. SFCG has been working in Burundi since 1995, where it collaborates with local partners to build communities’ resilience to violence and strength of local peace actors across the country.

About the project

The project “Supporting Women’s Participation and Effective Leadership in Democratic Institutions in a Pre-Election Environment” was implemented by Search for Common Ground in Burundi and its local partners Fontaine Isoko, Dushirehamwe, Association des Femmes Parlementaires et Burundi women for development. It was funded by the Dutch Ministry of Foreign Affairs and its global objective was to promote effective participation of women as leaders and voters during the 2015 electoral process.

The project’s duration was of 3 years, it started on January 1st, 2013 and activities were closed at the end of the year 2015. To achieve the project’s global objective, SFCG had defined three specific objectives:

4. Strengthen elected women’s voice within the political space at the national level.
5. Increase public support for women’s political participation through decision-making structures and policies, taking into account the electoral process
6. Build local women leaders capacities in the provinces of Ruyigi, Kirundo, Muyinga, Cankuzo and Bujumbura mairie, so that they are credible during the 2015 elections.

The expected results were:

- Elected women already present in national institutions are participating effectively in decision-making process.
- Population (men and women) in provinces of Kirundo, Muyinga, Ruyigi, Cankuzo and Bujumbura mairie consider that women are capable political leaders.
The number of women elected in the provinces of Kirundo, Muyinga, Ruyigi, Cankuzo and Bujumbura mairie increased in 2015.

320 local leaders (women and men) strengthened their skills in terms of leadership, communications and advocacy.

The number of women actively participating in 2015 elections increases in the provinces of Kirundo, Muyinga, Ruyigi, Cankuzo and Bujumbura mairie.

In order to reach these results, the project targeted the following categories of people/organisations:

- Women leaders in the rural area, elected and non-elected.
- Women elected at the national level.
- The local communities in the targeted provinces.
- SFCG’s partners: Dushirehamwe, Fontaine Isoko, Burundi Women for Peace and Development and L’Association des Femmes Parlementaires.

The project was implemented in the provinces of Kirundo, Muyinga, Ruyigi, Cankuzo and Bujumbura mairie. The four first provinces were selected because they usually receive less attention and development aid from the government, the INGOs and civil society organisations. This lack of support is present as well in terms of promotion of women political participation at the local level. The province of Bujumbura mairie was selected in order to reach women leaders who are in national institutions including the government, the National Assembly and the Senate.

2. Objectives of the Comprehensive Assessment

Objectives of the study

This evaluation will focus on the following key objectives:

4. **Internal and External Context Analysis**: analyse how the program was affected by both internal and external factors, and strategies used to respond to the changing context in the last year of programming (2015).

5. **Analysis of Evaluation Criteria**: review the evaluation criteria of the project in detail. This evaluation will focus on project effectiveness, impact, and sustainability.

6. **Lessons Learned and Recommendation**: provide lessons learned from the program and recommendations for the development of future initiatives to improve women’s participation in political space.

The evaluation will be shared with project staff in SFCG, the Dutch Ministry of Foreign Affairs and partners. It will be published on the website of SFCG to allow for wide diffusion and sharing.

**Evaluation questions**
After this study, the following questions should have an answer:

**Effectiveness**

1. To what extent did internal and external factors affect the implementation of activities and/or effectiveness of the project?
   a. How did the project respond to challenges and opportunities during project implementation?
2. Review of project indicators: given that the project was cancelled, what activities were carried out, and what targets were reached?
   a. % of citizens who perceive women as credible leaders.
   b. % of increase in the number of women candidates to the elections and in the number of elected women, compared to the data of 2010.
   c. % of elected women participating in the project 1) having understood how to implement a political program and 2) the number of initiatives led by these elected women.
3. Who was reached by the project and who did not benefit as clearly? Why?
4. For radio messages:
   a. Who did the messages reach?
   b. Did they understand and resonate with the messages?
   c. Has there been any evolution in the perception in the capability of women as political leaders within the community
5. What about programming can be improved? What are the best practises identified as a result of the project?

**Impact**

6. What were the unintended positive and negative results of the project?
7. Individual engagement: are there changes in the ways women see themselves as actors in political space? What was quality of coaching and support to them?
8. Community engagement: how did the project activities engage men and respond to broader community barriers identified in the barrier analysis? Did town halls allow women to reinforce their credibility as leaders with participants?
9. Were there barriers or challenges affecting the decision of women to vote and run as candidates in 2015? What are their perspectives on political participation for 2020?

**Sustainability**

10. Do the partners (Dushirehamwe and Fontaine Isoko) use the tools developed with SFCG to promote participation and leadership of women at the local and national levels? Why and how?
11. In what ways did women at the local level connect to women leaders at the national levels? Are these relationships maintained after the end of the project, and what is their value?
12. Did the project influence UN 1325 implementation in Burundi, according to UN Women and the Ministry in charge?

In order to answer these questions, the evaluation will target the following people:

- **Women and men in parliament or national institutions**, who have participated in dialogues and personal interviews on the system of quotas and the limited engagement of women leaders in political parties and democratic institutions.
- **Women leaders in the collines, elected and non-elected, who ran as candidates in the 2015 elections** and participated in trainings and exchanges with the women leaders in other provinces;
- **Women in the collines, non-elected, who did not run as candidates in the 2015 elections** and participated in trainings and exchanges with the women leaders in other provinces;
- **Men who participated in the activities (town hall and radio);**
- **Members of local communities** in the 4 provinces targeted by the project;
- **Partner organisations** Dushirehanwe, Fontaine Isoko, AFEPABU (Association des Femmes Parlementaires), Burundi Women for Peace and Development;
- **Gender specialized organisations** (UN Women) and the Burundian Ministry responsible for issues;
- **SFCG staff.**

Data will be collected in four of the five provinces that are Cankuzo, Muyinga, Kirundo and Ruyigi and the evaluation will especially focus on the last year of programming which has been particularly affected by the difficult context.

A qualitative approach will be followed to carry out this evaluation:

- Documents will be reviewed in order to analyse all relevant project documents (activity reports, databases, radio broadcasts, movies, previous evaluations, 2015 official data, etc.)
- Semi-structured key informant interviews (KII) with:
  - Partners focal points, trainers (4 total)
  - Gender specialized organisations (UN Women, Ministry in charge) (4 total)
  - SFCG staff (4 total)
  - Community leaders in each province (2 per province, 8 total)
  - Elected women at the national (4 total) and local levels (2 interviews per province, or 1 focus group per province)
- Focus groups discussions (FGDs) in each province with
  - Women leaders at the local level, elected and non-elected (1 per province)
  - Men who participated in the activities (1 per province)
Quantitative data will be gathered through the SMS feedback system, targeting members of the local community who participated or not in the activities.

Tools will be developed by the ILT team (DME Associates and DME for Peace Project Manager) and reviewed by the Sr. DM&E Regional Specialist.

At a minimum, the comprehensive assessment shall determine the following key information:

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<thead>
<tr>
<th>Eval. Object.</th>
<th>Data</th>
<th>Target</th>
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<td>1.</td>
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<tr>
<td>To what extent did internal and external factors affect the implementation of activities and/or effectiveness of the project?</td>
<td>SFCG staff</td>
<td>Interviews</td>
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</tr>
<tr>
<td>How did the project respond to challenges and opportunities during project implementation?</td>
<td>Partners</td>
<td>Interviews</td>
<td></td>
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<tr>
<td>Women (all groups)</td>
<td>FGDs</td>
<td>Document</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Document</td>
<td></td>
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<td>2.</td>
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<tr>
<td>Review of project indicators: given that the project was cancelled, what activities were carried out, and what targets were reached?</td>
<td>Document Review</td>
<td></td>
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<tr>
<td>a. % of citizens who perceive women as credible leaders.</td>
<td>SFCG staff</td>
<td>Interviews</td>
<td></td>
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</tr>
<tr>
<td>b. % of increase in the number of women candidates to the elections and in the number of elected women, compared to the data of 2010.</td>
<td>Community</td>
<td>SMS survey</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Local leaders (men and women)</td>
<td>KIIs and documentation</td>
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<tr>
<td>c. % of elected women participating in the project 1) having understood</td>
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<tr>
<td>Women leaders (elected)</td>
<td>FGD</td>
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</tbody>
</table>
how to implement a political programme and 2) the number of initiatives led by these elected women.

<p>| | | | |</p>
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<thead>
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<tbody>
<tr>
<td>1,2</td>
<td>3. Who was reached by the project and who did not benefit as clearly? Why?</td>
<td>Women leaders (elected)</td>
<td>FGD</td>
</tr>
</tbody>
</table>
| 2 | 4. For radio messages:  
   a. Who did the messages reach?  
   b. Did they understand and resonate with the messages?  
   c. Has there been any evolution in the perception in the capability of women as political leaders within the community | Men (generally) | FGD |
<p>|   | (Radio) – Community SMS survey (monitoring?) | Beneficiaries – Men and Women | FGD |</p>
<table>
<thead>
<tr>
<th></th>
<th>3</th>
<th>5. What about programming can be improved? What are the best practices identified as a result of the project?</th>
<th>SFCG staff, partners</th>
<th>Interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Impact</td>
<td>1. What were the unintended positive and negative results of the project?</td>
<td>All</td>
<td>FGD, KII</td>
</tr>
<tr>
<td>2</td>
<td>2. Individual engagement: are there changes in the ways women see themselves as actors in political space? What was quality of coaching and support to them?</td>
<td>Women candidates and non candidates</td>
<td>FGD</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>3. Community engagement: how did the project activities engage men and respond to broader community barriers identified in the barrier analysis? Did town halls allow women to reinforce their credibility as leaders with participants?</td>
<td>All</td>
<td>FGD, KII</td>
<td></td>
</tr>
<tr>
<td>1,3</td>
<td>4. Were there barriers or challenges affecting the decision of women to vote and run as candidates in 2015? What are their perspectives on political participation for 2020?</td>
<td>Women candidates and non-candidates, Community leaders and partner organisations</td>
<td>FGD, KII</td>
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<tr>
<td></td>
<td>Sustainability</td>
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</tbody>
</table>
### Terms of Reference – Final Evaluation: Supporting Women’s Participation and Effective Leadership in Democratic Institutions in a Pre-Election Environment

<table>
<thead>
<tr>
<th>No.</th>
<th>Question</th>
<th>Participants</th>
<th>Methods</th>
</tr>
</thead>
<tbody>
<tr>
<td>2, 3</td>
<td>1. Did the partners (Dushirehamwe, Fontaine Isoko, AFEPABU, Burundian Women for Peace) actively engage with beneficiaries during the project? Do they use the tools developed with SFCG to promote participation and leadership of women at the local and national levels? Why and how?</td>
<td>All</td>
<td>FGD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Partners</td>
<td>Interview</td>
</tr>
<tr>
<td>2, 3</td>
<td>2. In what ways did women at the local level connect to women leaders at the national levels? Are these relationships maintained after the end of the project, and what is their value?</td>
<td>Women all</td>
<td>FGD</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Women (national)</td>
<td>Interviews</td>
</tr>
<tr>
<td>3</td>
<td>3. Did the project influence UN 1325 implementation in Burundi, according to UN Women and the Ministry in charge?</td>
<td>Gender specialized organisations</td>
<td>KIIs</td>
</tr>
</tbody>
</table>

### Delimitations of the study

<table>
<thead>
<tr>
<th>Deliverables</th>
<th>Kirundo</th>
<th>Muyinga</th>
<th>Ruyigi</th>
<th>Cankuzo</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Desk Review</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Key Informant Interviews</td>
<td>2-4</td>
<td>2-4</td>
<td>2-4</td>
<td>2-4</td>
<td>(8-16)+16</td>
</tr>
<tr>
<td>Focus Group Discussions</td>
<td>2-3</td>
<td>2-3</td>
<td>2-3</td>
<td>2-3</td>
<td>8-12</td>
</tr>
<tr>
<td>SMS Feedback Survey</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>3-4</td>
</tr>
</tbody>
</table>

### Geographical Locations
The data collection sites, include communes in 4 provinces: Kirundo, Muyinga, Ruyigi and Cankuzo: the chefs-lieux will be targeted for security reasons, and to assure ease in operations between the governors and local leaders in each province. Thus, Kirundo Commune in Kirundo Province; Ruyigi Commune in Ruyigi Province; Muyinga Commune in Muyinga Province; and Cankuzo Commune in Cankuzo Province.

Candidates are invited from across all communes (chosen randomly within each target group) where the project took place to come to one commune in each province, determined by accessibility for the team.

**Data Collection Methods and Sample**

The methodology will primarily involve focus group discussions and key informant interviews. The research team will be comprised of internal staff from SFCG-Burundi and staff from SFCG’s Institutional Learning Team. They will meet with relevant CSOs, members of government working in the specific areas of reform being targeted, and all relevant stakeholders (listed above). Qualitative methods of evaluation will be used, which include:

**Key Informant Interviews**

A key informant interview guide will be designed to support data gathered in workshops and focus groups. The semi-open ended interview style will enable researchers ask direct questions on subjects related to perceptions of women and access to public and political space in the current context.

**Target Group and Size**

- Partners focal points, trainers (4 total)
- Gender specialized organisations (UN Women, Ministry in charge) (4 total)
- SFCG staff (4 total)
- Community leaders in each province (2 per province, 8 total)
- Elected women at the national (4 total) and local levels (2 interviews per province, if there are not enough women for a focus group)

**Focus Groups Discussions**

Two to three focus group discussions of 8 persons each will be held to determine context specific challenges and opportunities. Researchers will ask open-ended direct questions concerning the challenges and opportunities with women’s participation in politics in each country, and the project’s progress in empowering women and breaking down barriers identified in the barrier analysis.

**Focus group targets**
Terms of Reference – Final Evaluation: Supporting Women’s Participation and Effective Leadership in Democratic Institutions in a Pre-Election Environment

- Women leaders at the local level, elected (1 per province, if there are enough women – 3 or more in this case)
- Women participants at the local level, non-elected (1 per province)
- Men who participated in the activities (1 per province)

SMS Feedback Surveys

Short questions will be sent via SMS to gauge the overall sentiment surrounding women’s participation in politics and to see if there has been any change overall in popular opinion from the time of the baseline/barrier analysis in how men and women in the broader population view gender-based roles and expectations in the community.

Data Collection Tools

Data collection tools will include an SMS survey, a key informant interview guide and focus group discussion guide. Each will incorporate minimally the questions outlined in the evaluation matrix above, but will also include questions specific to addressing gender dynamics and barriers in each country.

Data Analysis

Data entry and analysis will take place by SFCG in each country, and ILT will be responsible for writing the preliminary report. The Sr. DME Regional Specialist will review the report, to be distributed amongst country offices, partners, and the donor.

The evaluation should include qualitative data concerning the questions in the evaluation matrix, but should also examine responses based on gender, age, and location to ensure a wide range of participants and key actors is represented by the data. Additionally, the specific target respondents’ activities should be assessed based on roles within government and women’s institutions, to effectively establish where weaknesses and opportunities lie for further improvement.

Quality Assurance

The first draft of the tools will be written by ILT, in collaboration with the country team. Every question in the tool will be analysed to ensure that it is contextual and culturally appropriate. More so, it will be analysed to ensure that it does not cause harm to any stakeholder and that it is gender sensitive.

The quality assurance during the data cleaning and data entry stage will be conducted by ILT and supported by Sr. DME Regional Specialist (Adrienne Lemon). Preliminary findings will be shared with SFCG staff on May 15, 2016 and recommendations will be jointly written.

Deliverables
Terms of Reference – Final Evaluation: Supporting Women’s Participation and Effective Leadership in Democratic Institutions in a Pre-Election Environment

- A draft version of the report that will be commented by SFCG;
- A final version of the report;
- Databases;
- Appendices

**Logical Support**

SFCG will provide logistical support for the data collection (vehicles, fuel, and drivers) on the data collection sites identified. In terms of human resources, six people will be going to the field: Ella, Olivia, Janvier, Chryssie, a translator (Richard), and the driver.

In addition, SFCG will share background materials including the project proposal and the M&E plan, and other materials as requested by the team.

**Budget**

The budget allocated for this study is approximately 4,000,000 FBu. The methodology may be adapted to fit local budget needs, provided that all questions in the evaluation matrix are covered adequately.

**Timeframe**

The evaluation should be conducted in May 2016. The table below provides details with regard to the calendar.

<table>
<thead>
<tr>
<th>Date</th>
<th>Task</th>
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</thead>
<tbody>
<tr>
<td>Week April 25 – 29</td>
<td>Conception of methodology and tools</td>
</tr>
<tr>
<td>Week May 2 - 6</td>
<td>Data collection: field work</td>
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<tr>
<td>Week May 9-19</td>
<td>Data analysis and drafting of the report</td>
</tr>
<tr>
<td>May 13</td>
<td>First Draft</td>
</tr>
<tr>
<td>2 weeks May 16-27</td>
<td>Review</td>
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<tr>
<td>May 31</td>
<td>Final report</td>
</tr>
</tbody>
</table>
# Field Data Collection Work plan

<table>
<thead>
<tr>
<th>Activity</th>
<th>May-2</th>
<th>May-2</th>
<th>May-3</th>
<th>May-3</th>
<th>May-3</th>
<th>May-4</th>
<th>May-4</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Morning 14h</td>
<td>Evening 17h</td>
<td>Morning 10h</td>
<td>Afternoon 14h</td>
<td>Evening 16h</td>
<td>Morning 10h</td>
<td>Afternoon 14h</td>
</tr>
<tr>
<td>Bujumbura</td>
<td>Team preparation</td>
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<tr>
<td>Ngozi</td>
<td>Ella/Olivia review tools and finalise.</td>
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<tr>
<td></td>
<td>Team review of tools and translation of key words.</td>
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<tr>
<td>Kirundo</td>
<td>Ella, Richard, Chryssie, FGD male participants</td>
<td>Ella, Richard, FGD women candidates</td>
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<tr>
<td>Muyinga</td>
<td>Olivia, Chrissie – KII Community leader (Provincial advisor at 15:30))</td>
<td>Olivia, Janvier FGD women participants (14:00): Provincial advisor (15:30)</td>
<td>LEAVE ON TIME – Leave for Muyinga by 16h.</td>
<td>Ella, Richard, Chryssie KII Community leaders</td>
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<tr>
<td></td>
<td>Preparation in Muyinga, Debrief with entire team</td>
<td></td>
<td></td>
<td>Ella, Richard, Chryssie FGD women participants</td>
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<tr>
<td></td>
<td>Olivia, Janvier FGD Male Participants</td>
<td></td>
<td></td>
<td>Olivia, Janvier FGD women candidates</td>
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*Terms of Reference – Final Evaluation: Supporting Women’s Participation and Effective Leadership in Democratic Institutions in a Pre-Election Environment*
### Terms of Reference – Final Evaluation: Supporting Women’s Participation and Effective Leadership in Democratic Institutions in a Pre-Election Environment

<table>
<thead>
<tr>
<th>Activity</th>
<th>May-4 Evening 16h</th>
<th>May-5 Morning 10h</th>
<th>May-5 Afternoon 14h</th>
<th>May-5 Evening 16h</th>
<th>May-6 Morning 10h</th>
<th>May-6 Afternoon 14h</th>
<th>May-6 Evening 16h</th>
<th>May-6 Evening 16h</th>
<th>May-7 Morning 8h</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muyinga</td>
<td>LEAVE ON TIME – Leave for Ruyigi by 16h.</td>
<td>Ella, Richard FGD Male participants</td>
<td>Ella, Richard FGD Women candidates</td>
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<tr>
<td>Cankuzo</td>
<td>Preparation in Cankuzo, Debrief with entire team</td>
<td>Olivia Chryssie Janvier KII Community leaders</td>
<td>Olivia Chryssie Janvier – FGD women participants</td>
<td>LEAVE ON TIME – Leave for Cankuzo by 16h.</td>
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<tr>
<td>Location</td>
<td>Activity</td>
<td>Interviewees</td>
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<tr>
<td>Ruyigi</td>
<td>Preparation in Ruyigi, Debrief with entire team</td>
<td>Ella Richard, Chryssie KII Community leaders, FGD women participants</td>
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<tr>
<td></td>
<td></td>
<td>Olivia Janvier, FGD Male Participants, FGD women candidates</td>
<td>Debrief with entire team</td>
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<tr>
<td>Bujumbura</td>
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<td>Leave for Bujumbura: Partner and staff interviews from May 16-20</td>
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Annex 5: Credibility of women leaders

Cankuzo

“If we think about the technical posts, there are cases where the schools run by women are better run than those run by men.” – Female participant FGD

Muyinga

“Even in Muyinga, the Governor is a woman. I have seen that women are capable.” – Male participant FGD

Kirundo

“The old difficulties were because women could not attend school. But when girls are allowed in school we can see that girls can do very well in school, sometimes girls are first in the class!” – Male participant FGD, Kirundo