



PEACE RADIO PROGRAMME

IN THE BORDER AREAS BETWEEN OROMIA AND SNNPRS IN ETHIOPIA

IMPACT ASSESSMENT 2016



Implemented by:



Council of Nationalities
SNNPRS



Oromia Bureau for
Administration and
Security



SNNPRS Bureau
for Administration
and Security

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Abbreviations

CoN	Council of Nationalities
CPS	Civil Peace Service
GIZ	Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH
IPA	International Peace Advisor
MMO	Mass Media Organisation
OBAS	Oromia Bureau of Administration and Security
RCCSGA	Resource Center for Civil Society Groups Association
SAB	Security and Administration Bureau of the Southern Nations, Nationalities, and Peoples' Regional State
SNNPRS	Southern Nations, Nationalities, and Peoples' Regional State
WHO	World Health Organization

Foreword

This document is a compilation of the findings of an assessment regarding the impact of the Peace Radio Programme which was initiated and implemented by the Council of Nationalities (CoN) and the Resource Centre for Civil Society Groups Association (RCCSGA), with financial and technical support from the GIZ Civil Peace Service Programme.

The Peace Radio Programme is a multi-stakeholder peacebuilding intervention initiated by the two partner organizations, CoN and RCCSGA, in response to intra and inter-community conflicts in the cross-border area between the Southern Nations, Nationalities and Peoples' Region (SNNPRS) and the Oromia Regional State of Ethiopia. An early result of the Peace Radio Programme was a partnership between the Administration and Security Bureaus of the two Regions.

The weekly Peace Radio broadcasts, on the dynamics of conflicts and how to deal with them in a constructive and non-violent manner, reached a potential audience of 5 million listeners. The 640 members of the 32 listener clubs—from 32 Kebeles of 12 Woredas, and from Hawassa City—reflected on the contents of the broadcasts and discussed solutions to their intra and inter-community conflicts. Many of these listeners later became active in solving conflicts on the basis of non-violent conflict transformation methods.

After broadcasting for six and half years, the programme was assessed in order to analyze its impact on the target communities in terms of awareness, attitudinal and behavioural change, the reduction of violent conflicts, as well as the restoration of inter-community relationships. The assessment was conducted by a professional team representing all of the implementing partners and followed standard evaluation methods. The primary sources of information were the listener club members themselves—including representatives from the target communities—but also key government officials in the intervention areas. The findings were discussed and approved in a stakeholder workshop. Impact assessments are very important, as they can deliver a clear picture of the effect of the Programme, and also provide an impartial tool to evaluate it in a transparent manner in order to learn and implement the programme more effectively.

I feel very proud of what the Peace Radio Programme was able to achieve. To put it in a nutshell: more peace and less violence in the border areas between the SNNPRS and the Oromia Regional State. Stakeholders were equipped with conflict transformation skills and were empowered to solve conflicts in a non-violent way. Ultimately, the programme saved a lot of human lives and also prevented the destruction of people's property and livelihoods.

I would, therefore, like to congratulate all the partner organizations and their staff members who worked with high levels of dedication and commitment to the Peace Radio Programme. They made its achievements possible. My special gratitude also goes to the GIZ Civil Peace Service Programme, its programme coordinator Dagmar Blickwede and its dedicated staff, for the remarkable technical and financial support extended to the Peace Radio Programme. I would also like to thank everyone who contributed to the impact assessment analysis and documentation with her, or his, expertise and time.

I am convinced that a programme as successful as the Peace Radio—which has been able to achieve such an impressive impact—can, and indeed should be replicated not only in other regions of Ethiopia but even beyond our national borders.

I hope all readers will be inspired by the quotes from the Peace Radio stakeholders, the programme's results and its success stories.

Zelege Belayneh
Council of Nationalities, Nationalities' Cohesion,
Conflict Resolution Study and Peacebuilding Directorate Director





A Peace Radio listener club meeting (© RCCSGA)

1. Executive Summary

The Federal Democratic Republic of Ethiopia is known for its rich ethnic diversity. The Southern Nations, Nationalities, and Peoples' Regional State (SNNPRS), one of nine Ethiopian regions, harbours 56 ethnic groups, each with its own distinct cultural and linguistic identities. A number of these groups share a border with Oromia Regional State with its Oromo communities. Although the groups have a long history of peaceful co-existence, they have also experienced violent conflicts due to competition over natural resources like water or land, demands for more self-governance, and administrative border demarcations. These conflicts sometimes lead to considerable human casualties as well as having socio-economic consequences.

In order to address these conflicts in a constructive and non-violent way, in 2009 the Resource Center for Civil Society Groups Association (RCCSGA), in collaboration with state partners the Council of Nationalities (CoN), the Oromia Bureau of Administration and Security (OBAS) and the Security and Administration Bureau of the Southern Nations, Nationalities, and Peoples' Regional State (SAB), initiated the Peace Radio Programme. The programme focuses on conflict-prone border areas between the regions of SNNPR and Oromia, promoting peace education through weekly radio broadcasts and building the capacities of local peace actors. By 2017 the programme was into its fifth phase and with a reach of up to 5 million listeners.

In 2014 and 2015 the implementing partners of the Peace Radio Programme conducted an assessment in order to evaluate its impact with regard to the promotion of peace values, the transfer of peace-building skills, and outcomes in terms of fostering more tolerance, mutual trust and cooperation as prerequisites for the programme's long-term goals of reducing violence and bringing about peaceful coexistence.

The impact assessment comprised a survey, focus-group discussions and key informant interviews as its sources of data. The survey covered 194 members¹ of the Peace Radio listener clubs, in which members discuss the Peace Radio contents and initiate peace initiatives on the basis of a standardised questionnaire of open and closed questions.

¹Total population for the Programme phases 1-4: 440 listener club members; 4th phase alone: 320 listener club members

Focus-group discussions were conducted at the four women and youth clubs. With a 60% sample size for the fourth programme phase, the assessment was able to produce reliable results and represented young people, women, religious leaders, traditional elders and government officials. Having said this, generalisations gleaned from the results of the listener club members to the general Peace Radio audience or the rest of the community had always to be treated with caution. However, having been checked for their relevance and reliability, the answers from the assessment were structured, quantified (including qualitative data), analysed and interpreted.

The impact assessment came to the following conclusions:

- The Peace Radio approach, using broadcasts in combination with listener club meetings, has the potential to reach a broad audience effectively. It was generally found to be well appreciated and considered relevant by its target communities.
- The diversity of media formats used in the Peace Radio make the programme attractive and unique, as different media formats correlate with different listeners' preferences.
- The very high attendance of listener club meetings indicates its high level of attractiveness.
- Listener clubs are appropriate forums where people from different (ethnic) groups – even from conflicting parties – come together and discuss issues in a constructive and peaceful manner. The clubs are an essential part of the Peace Radio Programme.
- The programme equips listener club members with basic peace-building skills, with members feeling able to apply them.
- Changes in attitude are very difficult to achieve. Increasing tolerance and respect towards other groups and communities usually takes years, if not decades, to achieve. As the findings of the impact assessment indicate, the Peace Radio approach was able to achieve measurable change in attitudes in a short time period of 2-5 years. Prejudices and stereotypes which had previously served as a breeding ground for conflicts were significantly reduced through the broadcasts but also through the interaction in the (joint) listener club sessions. This is a very impressive result.
- The programme has been able to equip peace activists with basic peace-building skills and empowered them. It has also motivated them to engage in peace-promoting activities such as negotiations, dialogue, mediation and reconciliation activities that.
- There are many indicators which show that the Peace Radio Programme is an effective approach to significantly reduce the level of violence in its target areas – especially between groups and communities. The programme has managed to sensitise its audience about sending criminal individuals to legal institutions or using traditional conflict resolution mechanisms before letting conflicts escalate to the group or community level.
- The programme has taken reasonable measures to link its activities with local peace structures and state institutions in order to ensure continuation of activities and sustainable support of peace activists after the end of the programme.



Hamar women (© Bureau of Culture and Tourism of SNNPRS)

2. Background of the Peace Radio Programme

2.1. Genesis of the Peace Radio Programme

The Federal Democratic Republic of Ethiopia is known for its rich ethnic diversity. The Southern Nations, Nationalities, and Peoples' Regional State (SNNPRS), one of the nine Ethiopian regions, harbours 56 ethnic groups with their own distinct cultural and linguistic identities. Some groups share the border to the Oromia Regional State with its Oromo communities. Although the groups have a long history of peaceful co-existence, they have also experienced violent conflicts due to competition over natural resources such as water or land, demands for more self-governance and administrative border demarcations. These conflicts sometimes led to considerable human casualties with socio-economic consequences.

In order to address these conflicts in the border areas between SNNPRS and Oromia in a constructive and non-violent way, the Resource Center for Civil Society Groups Association (RCCSGA) in collaboration with the SNNPRS's Council of Nationalities and with the financial and technical support of the Civil Peace Service Programme (CPS) of the German Development Organisation GIZ and the financial support of CoN, initiated the Peace Radio Programme in 2009. It started as a six-month pilot project in two SNNPRS Woredas,² Wondogenet and Halaba Special Woreda, by forming four so-called 'listener clubs' with a total of 80 members. Listener clubs are committees that listen to the Peace Radio broadcasts together, discuss the transmitted messages and engage in peace interventions by fostering dialogue and mediation in their local area. Due to its success, the project was scaled up to a one-year programme comprising eight listener clubs with a total of 160 members

² A 'Woreda' (district) is the second smallest administrative unit in Ethiopia and is composed of several municipalities or 'Kebeles'.

In 2011 the Oromia Regional State Administration and Security Bureau (OBAS) and the SNNPRS Security and Administration Bureau (SAB) joined the programme as new implementing partners. The second programme phase started in 2011 and involved nine Woredas with 14 listener clubs and a total of 280 members. Starting in July 2012, the third phase of the programme addressed 22 listener clubs in 12 woredas with around 440 listener club members. Four of the listener clubs were women's clubs and youth clubs. In the fourth programme phase, launched in 2013, the programme left six Kebeles³ where peace had been restored, thereby reducing the number of listener clubs from 22 to 16. In the fifth phase of the programme in 2014, 10 new listener clubs were set up and 14 clubs discontinued their ties to the programme. Due to its success, the programme was replicated in the pastoralist areas of the South Omo Zone⁴ in 2015 and to Bench Maji Zone in 2016. The Peace Radio Programme is currently reaching a potential audience of about 5 million listeners in its transmission area.



A Peace Radio broadcast recording (@ RCCSGA)

Facts and Figures:

- Implementation period: 2009 – 2017
- 32 Listener Clubs with 640 members
- 32 Kebeles of 12 Woredas, plus Hawassa City Administration, covered
- 14 joint listener clubs
- Potential audience of 5 million listeners

2.2. Programme Structure

The Resource Center for Civil Society Groups Association (RCCSGA) is in charge of the coordination of implementing partners, the technical backstopping and the management of the programme resources. The GIZ Civil Peace Service Programme Ethiopia provides financial resources, funding the Peace Radio Programme Coordinator and technical expertise through an International Peace Advisor (IPA) who was seconded to RCCSGA until the end of 2015. The Council of Nationalities also supports the programme financially. Meanwhile, the regional state media organisation that delivers the broadcasts has assigned a journalist who is responsible for developing the contents of the broadcasts. An editorial board made up of representatives from all the partner organisations⁵ plans and monitors the content of broadcasts. Listener club chairpersons – usually Kebele managers – are assigned by the Woreda administrations to facilitate, support and follow up with the listener clubs in their specific areas. Peace experts from the Woreda Administration and Security Office – the governmental security institution of each Woreda – coordinate the peace radio activities at the Woreda level.

2.3. Purpose and Structure of the Report

The overall goal of the Peace Radio Programme is to contribute to the reduction of inter-personal and inter-communal violence, as well as to peaceful and constructive co-existence, between communities and groups in the target areas. The overall theory of change behind the Peace Radio Programme approach is the promotion and cultivation of a 'culture of peace'. This means promoting both the values of peace and the basic skills of peace building among the target groups in the neighboring regions of SNNPRS and Oromia. The essential values of a culture of peace are tolerance, the recognition of and respect for diversity, respect for human and group rights, non-violence, sustainable and just development, and the rejection of a warrior ethos and/or racial discrimination.

³A 'Kebele' is the smallest administrative unit in Ethiopia. It is comparable to a municipality.

⁴A 'Zone' is the administrative unit in Ethiopia between the Regional State and the 'Woreda' level.

⁵RCCSGA, Council of Nationalities (CON), the Oromia Bureau of Administration and Security (OBAS), the SNNPRS Security and Administration Bureau (SAB) and the SNNPRS Mass Media Organization (MMO)

A Culture of Peace

In 1999, in its 53rd session, the United Nations General Assembly adopted the Declaration on a Culture of Peace (53/243 A.) that called for ‘development of a culture of peace [that] comes about through values, attitudes, modes of behaviour and ways of life conducive to the promotion of peace among individuals, groups and nations [...]’ (Article 2) and the ‘[...] commitment to peaceful settlement of conflicts’ (Article).⁶

These values of peace, as well as basic peace-building skills, are promoted through peace education and peace journalism in the radio broadcasts.

The Peace Radio Programme broadcasts once week, on Wednesdays at 2:40-3:00pm. This day and time was selected based on the interest of the audience. The contents of the Peace Radio broadcasts focus on the root causes and dynamics of conflicts as well as on the transfer of basic knowledge, skills and methods with regard to conflict prevention, peace building and reconciliation. Additionally, Peace Radio introduces conflict transformation and traditional dispute resolution mechanisms. In order to provide success stories that will genuinely motivate the listeners, local and international good practice examples of peace building are presented to the audience.



Peace Radio Journalist Membere Gebeyehu (© RCCSGA)

Types of conflict addressed by the Peace Radio broadcast include:

- Domestic violence
- Conflicts between and within families
- Conflicts between and within communities over resources (water, land, forest, borders, heritage, etc.)
- Harmful traditional practices such as cattle raiding and revenge killings
- Traditional conflict-resolution approaches
- Conflicts and development.

⁶For more information see: <http://www.un.org/en/ga/62/plenary/peaceculture/bkg.shtml> and <http://www.un-documents.net/a53r243a.htm> [accessed on 27.05.2016]

2.4. Peace Radio Listener Clubs

The listener clubs established by the Peace Radio Programme are forums for influential persons and stakeholders from the communities from different ethnic and professional backgrounds in order to:

- listen to the Peace Radio broadcasts together;
- reflect on and discuss the contents of each broadcast afterwards, sharing experiences and learning together;
- build trust and strengthen relationships between individuals and (conflicting) groups through social interaction;
- discuss the root causes of, and potential solutions, for intra-community and inter-community conflicts;
- plan and facilitate peace activities such as negotiation, dialogue, mediation and, ideally, reconciliation activities.

Since the start of the Peace Radio Programme, 32 listener clubs comprising a total of 640 members have been established along the border between SNNPRS and Oromia. 28 of these clubs (i.e. almost all of them) meet with their neighboring listener club every month for joint listener-club sessions. These 14 joint club meetings enable formerly conflicting communities from both sides of the border to come together and discuss their conflicts in a constructive way in order to find sustainable solutions.

The Woreda Security and Administration Offices, which are legally mandated to resolve conflicts in their localities, appoint the facilitator of each listener club. Office staff are trained by the RCCSGA in facilitation and peace building in order to support the listener clubs.

Examples of Peace Radio broadcast content:

- | | |
|---|--|
| <ul style="list-style-type: none"> • Introducing the Peace Radio Programme • The concepts of peace and conflict • Lessons from the traditional conflict resolution mechanisms of the Hadiya community • The role of religious leaders in peace building • Solving conflicts within and between families • Peaceful relationships between the Halaba and Oromo communities • Gender and conflict • Histories of peace heroes around the world • How to solve conflicts at the workplace • Lessons from the traditional conflict resolution | <ul style="list-style-type: none"> • mechanisms of the Silti community • The concept and practical application of negotiation • The concept and practical application of mediation • The concept and practical application of reconciliation • Culture and practical experiences of tolerance in Ethiopia • The roles of various institutions in peace building • Lessons from the traditional conflict resolution mechanisms of the Sidama community |
|---|--|



Interviewing a Peace Radio listener (© RCCSGA)

3. The Impact Assessment

3.1. Objectives of the Impact Assessment

The Peace Radio Impact Assessment was conducted by the implementing partners of the Peace Radio Programme in three phases of field visits from the end of 2014 until July 2015. The assessment was implemented by the RCCSGA, the Council of Nationalities (CoN), the Oromia Bureau of Administration and Security (OBAS), SNNPRS Security and Administration Bureau (SAB) and SNNPRS Mass Media Organisation (MMO). It was conducted with financial and technical support from the GIZ CPS (Civil Peace Service) Programme. The objective of the assessment is to capture results relating to the outputs, outcomes and the impacts of the Peace Radio Programme, and to evaluate the programme's promotion of peace values, transfer of peace-building skills and outcomes in fostering tolerance, mutual trust and cooperation as prerequisites for reducing violence and ensuring peaceful coexistence long term.

3.2. Methodologies of the Impact Assessment

The impact assessment conducted a survey, focus-group discussions and key informant interviews in order to utilise diverse methods and sources for data collection. The survey used a standardised questionnaire comprising more than 26 open and closed questions. It was conducted in 17 listener clubs (across 11 Woredas), out of the overall of 22 listener clubs that had been established in the four phases of the Peace Radio Programme since its start in the year 2009. 194 questionnaires were completed by members of these 17 listener clubs. On the basis of the 440 members of the 22 listener clubs (total population) this is a sample size of 45%. A figure that can produce reliable results. Looking at the listener clubs of the fourth phase of the Peace Radio Programme alone, the impact assessment covered 12 out of 16 listener clubs and 194 members out of 320 members of the total population. This

sample size of 60% can produce very reliable results for the fourth phase alone. Focus-group discussions were also conducted at four women’s and youth clubs. Key informant interviews were conducted with relevant stakeholders from state institutions and local communities. All assessments gave representation to the relevant segments of communities, namely young people, women, religious leaders, traditional elders and government officials. After being checked for relevance and reliability, the answers of the assessment were structured, quantified (in the case of qualitative questions)⁷, analysed and interpreted.

3.3. Limitations of the Impact Assessment

The methodology and design of the impact assessment, with its broad sample size, is a good basis for producing reliable results that can evaluate the outputs, outcome and impact of the Peace Radio Programme. However, a generalisation from the results of the listener club members to the general Peace Radio audience or the local communities must be treated with caution.

The presence of personnel from state institutions during the survey and focus group discussions at some listener clubs might have influenced the answers of the interviewees to some extent – called response bias. Due to limited resources and the challenging context, however, an external evaluation (which might have been perceived as more independent) was not possible to conduct.

First phase Listener club	Woreda	Second phase Listener club	Woreda	Third phase Listener club	Woreda
Busa Women’s Club	Wondogenet	Fende-Ejerisa	Shalla	Meteri	Gelana
Busa Youth Club	Wondogenet	Torba-Hansawe/ Yirba-Gangeso	Boricha	Jello	Amaro
Edo Women’s Club	Wondogenet	Torban-Hensewe	Siraro	Welena	Dugda-Dawa
Edo Youth Club	Wondo	Yeye	Halaba	Bela-Goche	Burji
Entaye	Wondo			Handerko/ Mediba	Bule-Hora
Kela 01	Wondogenet				
Shesha-Kakele	Wondo				
Wesha	Wondo				

⁷Open questions were structured into 4-10 different qualitative categories that were defined according to the answers provided. On the basis of this categorisation, the answers were ‘quantified’.



Listener club members during a discussion (© RCCSGA)

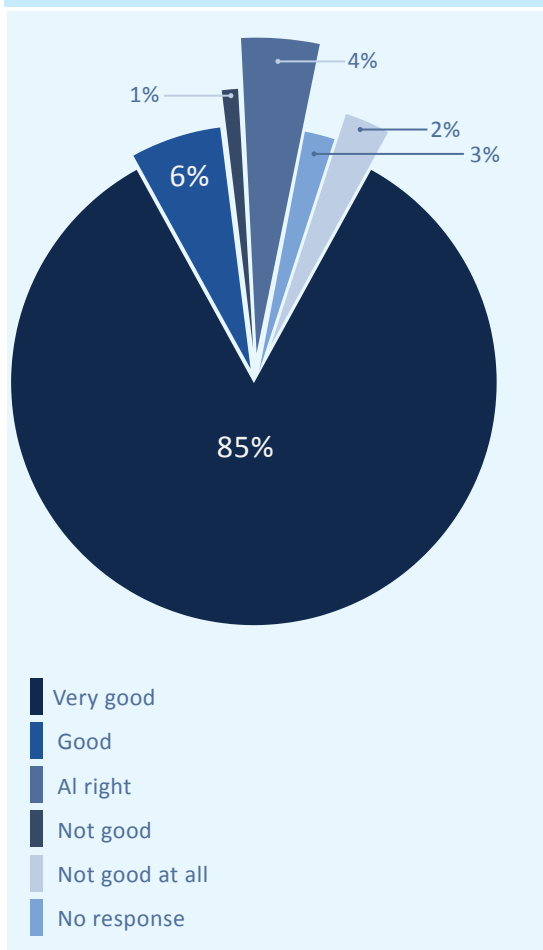
4. Results regarding Acceptance, Awareness and Relevance of the Peace Radio Programme

The Peace Radio approach, using broadcasts in combination with listener club meetings, has created a high degree of acceptance and awareness among the target communities, while the listener club members consider the programme very relevant to their context and needs.

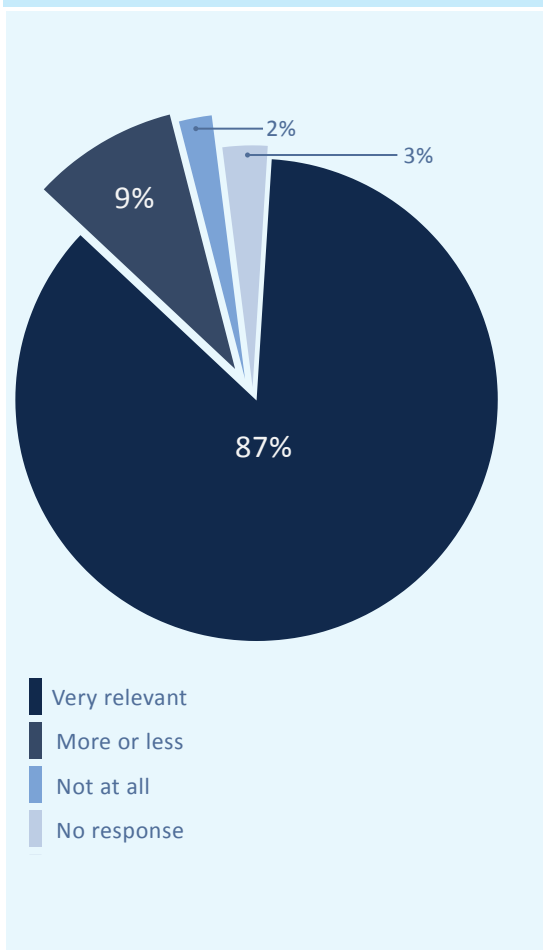
90% of the 194 listener club members interviewed by the impact assessment were reported as either very satisfied (85%) or satisfied (5%) with the programme. 3% reported not liking it. With regard to awareness of the programme, a broad majority (66%) of the interviewees stated that “everybody [in the Kebele] knows” about the Peace Radio Programme and one third (34%) stated that at least “some people” know about it. It seems that the provision of t-shirts with the Peace Radio logo and its motto is an effective and efficient way of advertising the programme and its approach, as interviewees and stakeholders repeatedly mentioned the t-shirts.

87% of the interviewees stated that the programme is “very relevant” to their specific situation. 9% replied that it is “more or less relevant” and only 2% stated that it is “not relevant at all”. In addition, many communities near the programme areas came up with requests for participation in the programme, arguing that it would be very relevant to address their own needs. It was therefore assumed by the researchers that the regular information-gathering activities of the programme play a crucial role in identifying the needs of the target groups. In this way the programme can ensure that issues and topics relevant to the target groups are covered.

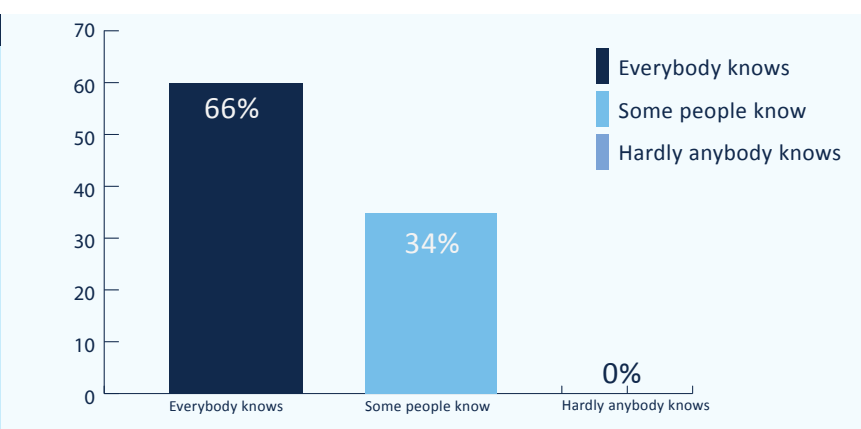
Closed Question 1:
 'How do you like the Peace Radio programme in general?'



Closed Question 2:
 'Is the programme relevant to the situation in your Kebele and/or Woreda?'



Closed Question 13:
 Are people in your Kebele (outside the listener club) aware of the Program?





Listener club members listen to each other (© RCCSGA)

5. Results at Outcome Level: Changes of Attitude and Behaviour

5.1. The Listener Clubs

Inclusiveness

The standard size of a listener club is 20 members. Each club comprises pastoralists and agro-pastoralists, these being the predominant ways of living in the target areas. Important traditional and religious leaders, influential persons from the community as well as women, young people and students form part of the clubs. Indeed, each club has an average of 25% to 30% female participants, an uncommonly high percentage for rural Ethiopia. In order to further strengthen the role of women and youth, meanwhile, the programme has also set up two listener clubs that are mainly composed out of women and two clubs composed of young people. There are also four school-based clubs which address youth issues directly.

The fact that women and youth appreciated in focus group discussions the opportunity to participate in listener clubs and to contribute to peace-building demonstrates that the Peace Radio Programme contributed to the empowerment of these groups.



Members of Edo-Busa Women's Listener Club (@ RCCSGA)

'Previously, nobody thought that we - women - could have a role in peace building. There was also no room for us to contribute to traditional conflict resolution mechanisms and processes. [...] After the peace radio was launched in our Kebele we had the opportunity to sit together and discuss peace with other community members. Now we actively participate in peace building activities and processes.'

- A member of the Edo-Busa Women's Listener Club

In some cases members of the police and the local militia also took part in the listener club meetings. While there are many good reasons for including them, it was not clear whether or not their presence prevented other club members from speaking as freely as they would have done otherwise.

Some listener club members, especially elders and religious leaders, are also members of the official peace committees at Kebele and Woreda level that were established by the government. This dual membership provides an important link between the listener clubs and existing peace building structures.

Attendance

The attendance levels of listener club meetings was found to be consistently very high. This implies the high attractiveness of the meetings, emphasised by the fact that there are no financial incentives for participation. When the interviewees were asked how many members usually attend a meeting⁸, 63% stated that between 16 and 20 members (out of an average membership size of 20 regularly attended the meetings. 23% stated that between 11 and 15 members and 9% said that between 6 and 10 members regularly attended the meetings. Only 4% stated that 5 or less members usually attended. A precondition for the very high attendance level of the meetings could be the appropriate time of the meetings. They take place every Wednesday afternoon from 2:40 to 3:00 p.m. 93% of the interviewees stated that the time of the meeting is convenient;⁹ only 7% stated that it is not.

⁸Closed Question 8: 'How many members usually attend the listener club meetings?'

⁹Closed Question 10: 'Is the time convenient for you to attend?'

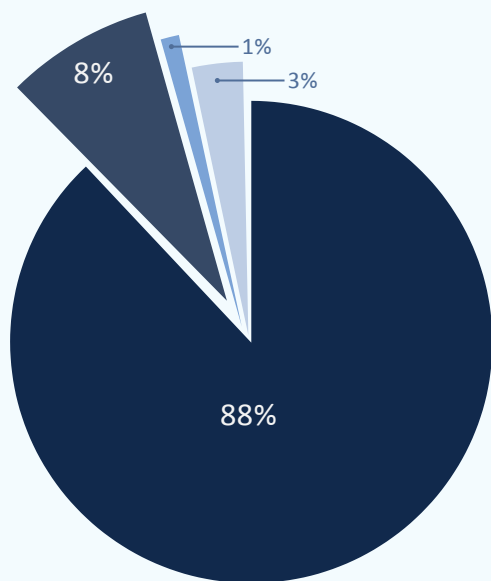
Listener Club Meetings

Members expressed their appreciation of the listener clubs, including their important learning and peace building functions. When asked about the general atmosphere in the listener clubs,¹⁰ 88% of the interviewees stated that they like the atmosphere in their group. 8% stated that it was 'OK' and only 1% said that they did not like it at all. 3% did not reply.

When asked what members especially like about their listener club group¹¹ in an open question, about half of the answers mentioned safety and the improvement of relationships, strengthened respect and sympathy towards one another, or the fact that they had grown closer to neighbouring communities. These are all elements that describe peaceful, trustful and very constructive interactions in the listener club meetings. The other half of the answers emphasised the importance of discussing peace issues together and sharing experiences and ideas with others as the aspects which the interviewees liked most within their club meetings.

Closed Question 4:

'How do you like the general atmosphere in your listener club?'



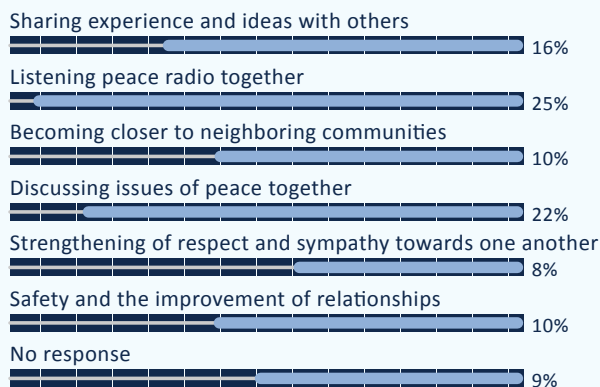
- I like it a lot
- I find it ok
- I don't like it
- No response



A listener club meeting (@ RCCSGA)

Open question 5:

'What do you especially like about your listener club group?'



¹⁰Closed question 4: 'How do you like the general atmosphere in your listener club?' (No response: 3%)

¹¹Open question 5: 'What do you like especially in your listener club group?' (No response 9%)

'The Peace Radio Programme has created opportunities for us to have a regular meeting among ourselves. From this we were able to reconcile individuals who had been in conflict before. Due to the joint listening sessions the feelings of rivalry we had before has cooled down and peaceful relationships have been maintained.'

A member of the Edo-Busa Youth Listener Club

'We meet regularly with the members of the neighbouring community in the Peace Radio listener club. From this we have become very close to each other and built trust between each other. Currently, I can say that we have a peaceful relationship.'

A member of the Peace Radio listener club in Meteri Kebele, Gelana Wereda, Oromia

In conclusion, listener clubs are appropriate forums where people from different (ethnic) groups – even from conflicting parties – can come together and discuss issues in peaceful and constructive ways. The clubs are therefore an essential part of the programme. The clubs do not only help to deepen the understanding of the contents of the Peace Radio broadcasts, but they have important additional functions:

- They build trust, foster tolerance and respect and improve relationships between individuals and (conflicting) groups through social interaction.
- They enable individuals and representatives of conflicting (ethnic) groups to discuss the root causes and potential solutions for intra- and inter-community conflicts.

5.2. Capacities for Promoting Peace

The listener club members who were interviewed confirmed that they have gained important skills for peace building from the Peace Radio. They stated that they use these skills to prevent conflicts from escalating, to manage conflicts in a constructive way and to conduct reconciliation activities.

The interviewees of the first phase of the impact assessment were asked in an open question if they had gained any awareness of peace building from the programme. 19% stated that they had learned about the importance of peace, 25% stated they had learned about negotiation, dialogue and mediation. 24% had learned about conflict management and 13% about peace education. 6% of the interviewees stated that they had learned about tolerance and respecting each other, and 6% about reconciliation. 4% had gained awareness about the methods of non-violent communication and 4% on sharing resources.

When asked what they were able to apply from what they had learned, 15% of the interviewees said they were able to conduct conflict management (without going into detail), while 33% said they had already conducted activities of reconciliation. 31% had facilitated negotiations, dialogue or mediation. 14% said they had learned about the importance of peace, while 4% stated that they had taught other people about peace and 3% about tolerance and respecting each other. One interviewee said that he had taken criminals to the police.

For the second and third phases of the impact assessment, the questions were adjusted and the interviewees were asked with an open question which peace-building skills they had acquired during the listener club meetings. After categorisation, 33% stated that had they gained some skills in peace building (without going into more detail). 25% had acquired skills in facilitating negotiations, dialogue and even mediation. 15% stated that they had learned how to tolerate and respect other groups and their culture, religions and traditions, while 13% stated that they had gained skills in conflict management and conflict prevention. 7% had learned about activities of reconciliation and 3% had learned about peace and development. 4% did not respond.

When asked if they could make use of their peace-building skills, and if so, how, 47% of the interviewees said that using the skills had helped them to prevent the escalation of conflicts or to build peace (without going into detail). 16% stated that they used their skills for facilitating negotiations, dialogue and mediation in order to deal with conflicts in a constructive way. 11% stated they used the skills for reconciliation. 11% stated they were able to use the skills in order to foster tolerance and respect for each other, while 7% said they had been able to teach other people about peace. 11% did not respond.

Open question 4.1:

'Have you received any awareness on peace building from the programme?'



Open question 4.2:

'If you received any awareness, how did you apply it?'



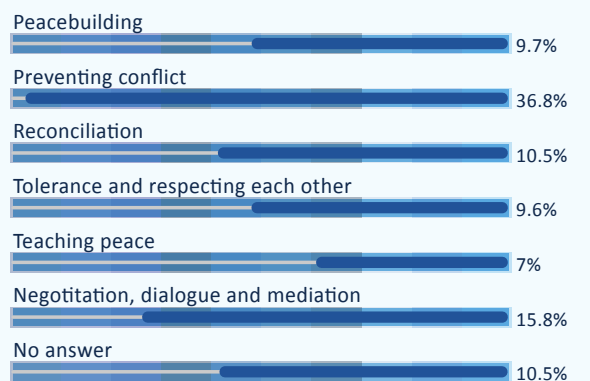
Open question 20:

'Did you acquire some peace-building skills during the listener club sessions? Which ones?'



Open question 21:

'Could you make use of the peace-building skills? If so, how?'



When asked for the reasons for not being able to use the skills they had gained (if any), only two interviewees out of 194 said that they needed to gain more skills or a deeper understanding of the skills.

29% stated that nothing prevented them from using the skills. 58% of the interviewees did not reply. This is most probably because they feel able to use their skills. In 12% of the replies, the answers were not relevant to the question. Listener members also stated in interviews that they had transferred their knowledge to their family and community members.

'We gained skills to identify the causes of conflict and how to restore peace.'

- Listener club member in a focus-group discussion of Wondo/Wondogenet Woredas



A listener club member after a meeting (@ RCCSGA)

5.3. Changes of Attitudes among Individuals

What influence did the Peace Radio Programme have on the attitudes of listener club members towards other groups? The interviewees were asked if they felt that their personal perception of other communities has changed and, if yes, in what way(s). After categorisation of this open question, 35% of the interviewees stated that they now have a positive attitude towards others. 12% said that they now celebrate social events with other groups, which was not the case before. 6% stated that if others have a problem like missing cattle, they would support them. 4% said that they now see others as their own people and relatives, and not as enemies any longer. 3% stated that they now pray with others and 7% of the interviewees now accept marriages with other groups, which was not the case before. 22% gave answers that were not relevant with regard to the question. 11% gave no answer.

Open question 22:

'Do you feel that your personal perception of other communities has changed? In which way?'



Guji and Kore listeners express their sympathies. (@ RCCSGA)

Some answers revealed very detailed information and very convincing examples of attitudinal change. This demonstrated how the attitudes of the interviewees have changed by the Peace Radio and listener club sessions. Only in exceptional cases did interviewees give answers that were not consistent with the ethos promoted by Peace Radio. One individual stated that conflicts are caused by specific individuals and that these 'troublemakers' should be socially isolated. In another case, a woman told the interviewer that she tolerates being beaten by her husband because 'divorce is bad'.

According to the focus-group discussions, answers to the survey and other peace radio evaluations, listener club members and listeners in general learned to distinguish between the criminal actions of individuals and community conflicts. Assigning blame to the other group happened regularly in the past.

However, as a change from the past, crimes committed by individuals are no longer considered as community conflicts, and are treated differently. According to some comments in the survey, and according to state institutions, there is a growing trend towards communities jointly sending criminals to the justice system as opposed to escalating the conflict by blaming the other group.

Overall, the findings of the assessment revealed constructive attitudinal change with regard to tolerance and respect towards others, both individually and collectively, as a result of the Peace Radio Programme. The impact assessment did not attempt measure attitudinal change among the ordinary listening public, but it his highly likely that some attitudinal changes also occurred.

'I understood that tolerance and respecting the others' culture is a very useful way to live with neighbouring communities in peace.'

'My group members and I have understood that tolerance and respect for diversity are helping to create peaceful coexistence. Respecting the rights of the followers of other religions and living with them in peace is very important.'

- Listener club members in a focus-group discussion in Wondo/Wondogenet Woredas

5.4. Changes in Public Attitudes and Inter-Group Relationships

The impact assessment revealed attitudinal changes among individual listener club members, but what about collectively? Did the Peace Radio contribute to a change with regard to public attitudes and the relationship between groups?

The listener club members were asked in an open question, What has changed, in your own opinion, following the Peace Radio Programme? 27% of the interviewees stated that violent conflicts are now solved through dialogue and 17% stated that there is a better understanding of the importance of peace. 9% observed that a peaceful interaction has developed between formerly conflicting groups, while 7% stated that the perception of other communities as rivals has ceased. 8% of the interviewees reported perceiving that community members ceased from doing 'wrong things' to cause conflict, while 7% stated that conflicts are no longer based on ethnicity. 5% perceived that there is more trust between individuals, groups and/or communities than before, and 5% stated that there is more respect for the cultures and religions of Women from Mediba and Goche Bela enjoying improved relations.

others. 6% said that they observed that looting properties of neighboring communities has sharply declined. 10% gave no response. These changes in tolerance and recognition among groups include increased respect for diversity and improved trust between (formerly conflicting) groups. The interviewees gave precise examples of these changes in their answers.



Women from Mediba and Goche Bela enjoying improved relations (© RCCSSA)

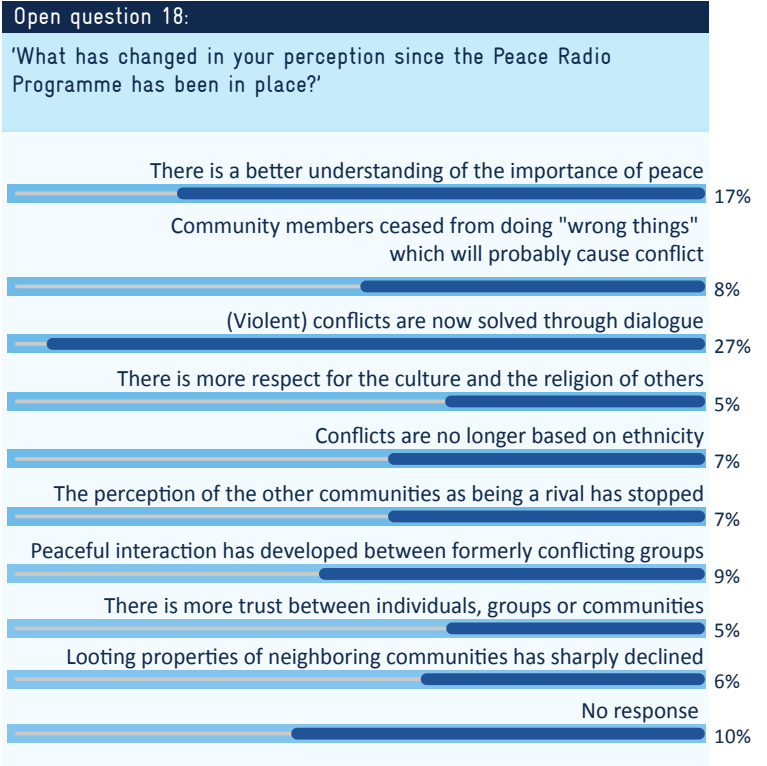
'There is change thanks to Allah and the Peace Radio Programme. For example, we – the Oromos –recently organised a wedding. Our neighbours – the Sidamas – provided and slaughtered an ox. This is considered as a gift that expresses gratitude in their culture. In previous times some members of our community might get an ox by stealing it, but now they get it through peace, love and harmonious relationships.'

– A Peace Radio listener club member from Torban Hansawe Kebele, Siraro Woreda, Oromia

'Previously, we [Sidamas] had feared to move from one place to another unless the security forces were stationed in the village. Right after jointly listening to the Peace Radio Programme, however, we became very close to the neighbouring Oromo people and have been moving everywhere without any problem. Now trust has been built between us and the neighbouring community.'

'Because we have listened to the peace radio [together] with the neighbouring community, we have stopped seeing them as enemies. We have built up trust with them.'

– Members of the Edo-Busa Youth Listener Club



5.5. Peace Activism and Non-Violent Conflict Transformation

In order to achieve social change in and between communities, individuals must become active and initiate peace activities. The assessment asked listener club members, in an open question, in what ways they were able to contribute to peace within their communities. After categorisation of the answers, 37% stated that they had raised others' awareness with regard to the importance of peace and/or peace building activities. 22% of the members had worked on peace by reconciling and mediating conflicting individuals. 19% had given advice to others on solving conflict through discussion and dialogue. 5% had supported neighboring communities when they ran into problems such as missing cattle. 3% stated that they had recommended that others listen to peace messages, while another 3% had prevented conflicts from escalating by solving small quarrels. Two listener club members (1%) stated that they had translated peace messages into the local language. 11% of the interviewees did not reply. In 10 additional interviews with stakeholders¹² who are not listener club members in Yirba-Gangeso Kebele of Boricha Woreda (Sidama Zone), all interviewees stated that listener club members were engaged in peace activities. Two interviewees stated that listener club members had facilitated dialogue between communities. In another open question, 'What do you know about the listener clubs and their work?' 5 out of the 10 interviewees stated that members actively engage in peace work.

In many of the answers given, interviewees gave concrete examples of how they contributed to peace in their communities. This clearly shows that they have the motivation to work on peace and that they feel empowered to use the peace-building skills they have acquired. In this way, the findings of the assessment strongly suggest that the programme is empowering and capacitating people to act as peace activists striving for non-violent conflict transformation.

¹²Seven of the additional stakeholder interviewees were male and three female. Their ages were between 16 and 48 years and their occupations were listed as farmer (3), housewife (2), carpenter, student, teacher and trader.

'Whenever a conflict happened, we – young people – used to run to the frontline. Since becoming members of the Peace Radio listener club we have begun to identify the cause of a conflict and try to solve problems through negotiation.'

– A member of the Edo-Busa Youth Listener Club

'We have become aware about the concept that conflict can be transformed through discussion, negotiation and mediation before it escalates to a destructive level.'

– A listener club member in a focus-group discussion with Wondo/Wondogenet Woredas

'We – the members of community from the Shesha and Wesha Kebeles – underwent an attitudinal change with regard to peace and conflict after we started listening to Peace Radio together. We have stopped seeing each other as enemies and have built trust among ourselves. Moreover, we try to contextualise the Peace Radio messages with the realities in our areas to jointly devise intervention plans [in order to deal with conflicts]. Now, we plant together and even share irrigation schemes.'

– Teacher and listener club member of Mure Listener Club

Open question 19:

'In what way(s) do you contribute to peace in your area?'



Rada Kelecho – a peace activist supported by the Peace Radio Programme

Imagine if your husband and son had been killed by your neighbours because of a conflict over farmland! They go to the local market to sell some grain as usual. They never come back alive, killed by people from the neighbouring community in the market place. Their community and yours are in conflict over land. After some time your community decides to take revenge on the perpetrators from the other community. At this moment, some people from the other side – including some of the perpetrators – knock at your door and ask to be allowed to enter. They fear the revenge of your people. What would you do?

This is what happened to Rada Kelecho. The 64-year-old woman lives in Torban-Hensewe Kebele, a village in the Oromia Region in Ethiopia's Rift Valley. Rada belongs to the Oromo ethnic group which, has been in conflict with the neighbouring Sidama community due to competition for farming land. Farmland is getting scarcer in this region due to climate change. Borders and land rights have never been documented.

The conflict between the two communities erupted in 2009 and since then has flared up again and again. Many lives have been lost and properties destroyed on both sides, leaving communities in fear and despair. When one community attacked the other it wasn't long until revenge was taken, causing more revenge.

It was Rada Kelecho who stopped this vicious circle of violence. Despite losing her husband and her son at the same time, she had the courage to hide the perpetrators that had killed her loved ones in her house, protecting them from the revenge of her community, members of which were killing people from the other community in the village. Her choice was peace. She believed that revenge could not make anything better.

'I brought an end to the prolonged revenge which has been a deep-rooted tradition in both of our communities.' Rada is now famous as a local peace activist and everybody calls her the Mother of Peace. Her efforts and her celebrity status have also motivated her to become a member of the Peace Radio Programme listener club, which was launched by the Resource Center for Civil Society Groups Association (RCCSGA), a local peace organisation, with the support of the Civil Peace Service of the Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH. Rada was the first woman in her village to get involved with Peace Radio. She participated in the club by listening to the peace broadcasts and discussing the contents with the other members of the listener club. She now teaches tolerance, respect for diversity and non-violence, and she advises others to live in harmony with each other and reconciles individual conflicts. Rada plays a leading role in maintaining and improving relations between the two neighbouring communities who were formerly in conflict.

'The Peace Radio Programme is an opportunity not only to support me in my efforts for peace, but also to bring an end to the prolonged revenge which has been a deep-rooted tradition in both of our communities,' says Rada. 'People understand that they do not have to fight on behalf of their ethnic group.'

In 2016 the two communities established a joint development committee in order to build a joint school for their children to learn together.



Rada Kelecho (@RCCSGA)





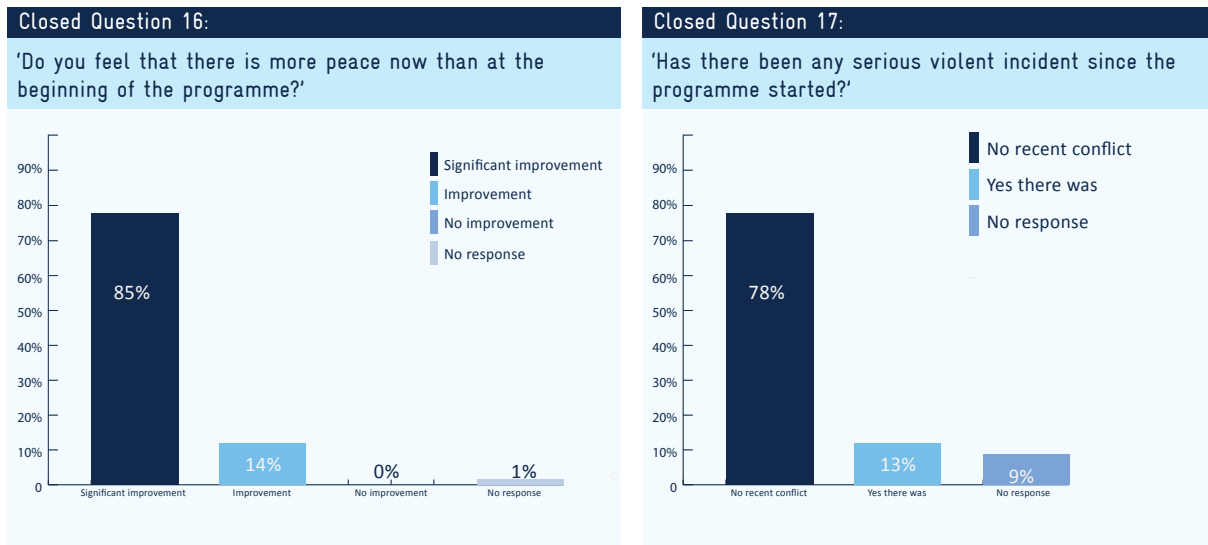
Elders from the Oromia and Sidama ethnic groups during a traditional reconciliation ceremony (© RCCSGA)

6. Results at Impact Level: Contributions to Peace

The impact goal of the Peace Radio Programme is to contribute to the reduction of violent conflicts in and between families, ethnic groups and communities – ‘negative peace’ – and to contribute to the improvement of mutual trust, inter-personal and inter-group relationships in the target areas – ‘positive peace’. The assumption is that this peaceful and constructive co-existence in and between groups is thereby fostered by increased tolerance, trust, and the non-violent transformation of existing conflicts. What does this impact assessment tell us about the programme’s achievements with regard to this ambitious impact goal?

All interviewed listener clubs members perceived their communities to be more peaceful following the launch of the Peace Radio Programme. When asked, ‘Do you feel that there is more peace now than at the beginning of the programme?’, 85% of interviewees affirmed that there has been a ‘significant improvement’ in peace, while 14% said that there has been ‘improvement’. No one stated that there was ‘no improvement’.

In order to check the validity of these answers, the interviewees were also asked, on the basis of a control question, if there ‘had been [...] any serious violent incidents since the programme started’. 78% stated that there had been no violent incidents, and only 13% stated there had been any. 9% did not respond.



In qualitative statements, interviewees also clearly describe how peace improved in their area due to contributions of the Peace Radio Programme.

'In the past, we – young people – were both victims and perpetrators of violence. Nowadays we are resolving conflicts by negotiation, and in some cases by bringing individuals to legal institutions. Conflicts are therefore not escalating higher such as to the community level.'

– A member of Edo Youth Club

'Since the establishment of the Peace Radio listener club, the relationship with the neighbouring community has improved. Awareness of members of both communities has been raised on the issues of peace, conflict, tolerance and so on. We have stopped escalating minor individual quarrels into ethnic violence.'

'What is especially interesting for me is that we [members of the club] are exchanging information on issues which might be causes for conflict. Doing this helps us to resolve a problem before it grows to a violent stage.'

– Members of the Peace Radio listener club in Yeye Kebele, Halaba Special Woreda, SNNPRS

'We used to lose our property because of conflict. We have become aware through Peace Radio that nobody benefits from conflict. I always advise my children and tell them the disadvantage of conflict. Now we have relative peace as compared to previous times. For example, if I spend the evening at the neighbouring Kebelemarket because of the unavailability of public transport, my husband will not worry about my security like before. [...]. We no longer have to worry about conflict; instead we can start to think of how we will change our grass-roofed hut into an iron sheet roof house.'

– A listener club member in a focus group discussion in Wondo/Wondogenet Woredas

When asked in an open question, 'Is there anything that you have always wanted to say but never had the chance to?', 36% of the interviewees stated that the Peace Radio is very important to them and has improved their situation. Interviewees in the focus-group discussions also stated that there is more peace than before, especially at the village and community levels.

Although the overall majority of the interviewees stated there had been either no violent incidents or at the least a significant reduction since the initiation of the Peace Radio Programme, in terms of impact, the assessment findings are nevertheless limited in their empirical accuracy. They are not hard facts like officially recognised statistics on levels of conflicts in the target areas. However, according to local sources and the local security institutions, the period since the launching of the Peace Radio Programme has generally been more peaceful than the proceeding years, especially at the inter-group level. Relationships between groups and communities are also considered to have improved significantly. Another indicator that confirms this conclusion is increased cooperation between communities – especially in the neighbouring border communities of SNNPRS and Oromia – with regard to joint resource sharing and development activities. This is even the case in communities that were in conflict beforehand, some unwilling even to communicate with their rivals.

'Peace Radio has helped us share scarce resources like water jointly and fairly.'

– A member of Kela 01 Listener Club

'The thinking that 'This is ours!' which used to be the source of conflict in the past has been changed. We are using grazing land together, sharing markets, using education and health facilities and services together.'

– A listener club member in a focus-group discussion with Wondo/Wondogenet Woredas

Some interviewees also mentioned improvement in trust and in relationships at the family level. However, there are also some statements that still legitimise the beating of women. Some police statements also conclude that there remains a problem with domestic violence, child abuse and female genital mutilation. Thorough assessment of improvements with regard to family conflicts, domestic violence and gender equity has not been possible in this survey. However, according to statements from interviewees, it seems probable that there is also some improvement at family level and reduced domestic violence, although there is still room for improvement.

In addition to these community-level changes, local security offices also reported that trust and cooperation between governmental institutions from neighbouring areas of SNNPRS and Oromia have improved noticeably.¹²



A shared irrigation system of the Oromo and Kore communities (@ RCCSSGA)

From Conflict to Joint Development

The Oromo and the Kore communities live as neighbours along the border areas between Oromia and SNNPRS. The Oromos are pastoralists who use the lowlands for grazing. The neighbouring Kore engage in farming and are settled in the highland areas that are rich in streams and water but very scarce in farm land.

In winter, members of the Oromo community regularly face shortages of water and are forced to move their cattle up to the highlands of the Kore territory. Usually this movement causes conflicts within the Kore community because the cattle destroy farmland. At the same time, the Kore have extended their farms into Oromo territory; this was perceived by the Oromos as grabbing their grazing land.

In 2009 the competition for land and water resources reached a climax, resulting in a violent three-year conflict which claimed lives and destroyed property on both sides. Due to the fact that the area is conflict prone, the Peace Radio Programme ran its activities there in 2011–2013; a joint Peace Radio listeners club was established with members from both communities.

In the focus-group discussions held for this impact assessment, members of both communities stated that they had feared moving from one place to another unless the federal police were stationed at the border. After jointly listening to Peace Radio the two communities gained trust in each other. Moving from one place to another was no longer a problem for community members. On top of that, both communities now utilise their resources in equitable ways and on the basis of consensus. Those Kore members who expanded their farms to Oromo areas are now allowed to use it. Irrigation mechanisms that serve both communities were jointly developed and are being used.

However, the sustainability of peace in an area also depends on different factors, actors and developments that might be out of influence of the Peace Radio and the members of the listener clubs.¹³

¹³After the impact assessment was completed (end of 2016), the Peace Radio Programme pulled out of the area. In Mid-2017 violence between the two groups reoccurred. The sustainability of peace in an area is depending on a variety of different factors, actors and developments. The reasons and actors in this case were different from the ones the Peace Radio has dealt with during its implementation. The conflict and violence were beyond the influence of the Peace Radio and its former listener club members.



A listener club member is receiving her certificate (© RCCSGA)

7. Sustainability of the Programme

The Peace Radio Programme has implemented a variety of measures in order to ensure the sustainability of the programme and its contribution to peace. One of these is the integration of government structures. Officials from the Woreda Security and Administration Offices, who are legally mandated to solve conflicts in their localities, participate in the listener clubs at regular intervals. They visit listener clubs at least twice a month. They also appoint the listener club facilitators. The Woreda Security and Administration Office staff has been trained by the RCCSGA in peace-building skills and constructive support to the listener club, including facilitating and organising listener club meetings and Peace Radio Programme activities.

Another measure to increase sustainability is the establishment of listener clubs and the empowerment of listener club members so that they are able to disseminate peace messages to their wider communities and can act as peace activists in the long-term, including after the programme has ended. Listener club members are awarded for their commitment with certificates in order to motivate them to sustain their efforts. Meanwhile, Woreda Administration and Security Offices are expected to support the listeners clubs financially and logistically after the programme's exit.

The programme has also linked the listener clubs to existing local peace committees which have been set up by government institutions. Some peace committee members are also members of listener clubs.

When interviewees of the second phase of the assessment were asked in an open question, 'What activities should be done in your Kebele for securing sustainable peace?', 39% stated that more listener club meetings should be conducted, 13% would appreciate the continuation of Peace Radio, 10% said that there should be conflict-management activities, and 8% mentioned that it would be good to have trainings in peace building for listener club members. 7% of the interviewees suggested organising experience-sharing events between the listener clubs, while 6% suggested supporting the implementation of joint development activities between groups in order to strengthen their relationships. 2% would like to see a strengthening of elders' committees and another 2% would prefer to have more listener clubs and more Peace Radio broadcasts.





A listener club meeting (© RCCSGA)

8. Major Findings and Conclusions

The impact assessment showed the following main findings on the outcome level:

- The Peace Radio approach, using broadcasts in combination with listener clubs meetings, has the potential to reach a broad audience effectively. It is well appreciated and considered as very relevant by its target communities.
- The range of media formats used by Peace Radio makes a difference with regard to the attractiveness of the programme. Meanwhile, a variety of media formats respond to the preferences of listeners.
- The very high attendance of listener club meetings indicates its high level of attractiveness.
- Listener clubs are appropriate forums for people of varying (ethnic) groups – even from conflicting parties – to come together and discuss issues in a constructive and peaceful way. The listener clubs are a necessary and essential part of the Peace Radio Programme.

This impact assessment has also shown that the Peace Radio Programme has been very successful in contributing to peace in its target areas, both between groups and communities, against various indicators. It is not an easy thing to change people's attitudes and behaviour long term: increasing tolerance and respect towards other groups and communities usually takes years, if not decades, to change. As the findings of the impact assessment indicate, however, the Peace Radio approach has achieved measurable change in attitudes in just 2-5 years. Prejudices and stereotypes which had previously served as a breeding ground for conflicts have been significantly reduced through the broadcasts. At the same time, the interaction in joint listener club sessions, bringing members from adjacent Kebeles together on a monthly basis, has enabled continuous dialogue

and enhanced trust and mutual understanding among and between groups and communities. This is a very impressive result. The target communities now discuss the roots of emerging conflicts together and try to find mutually beneficial solutions before conflicts escalate. Very often, formerly conflicting groups now engage in joint activities and manage scarce resources such as water, grazing lands or agricultural fields jointly.

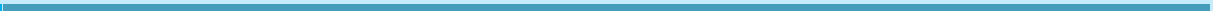
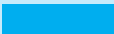
The programme has also been able to equip peace activists with basic peace-building skills and to empower and motivate them to engage in negotiations, dialogue, mediation or reconciliation activities that can make a difference in their communities.

Another important impact of the programme is the fact that Peace Radio target communities are now in a position to distinguish between individual criminal acts and community conflicts. Instead of blaming the other group or community for the incident, individuals that committed criminal acts are now brought to justice jointly by all involved communities.

There are also indications that the Peace Radio Programme contributed to an improved cross-border collaboration between the SNNP and Oromia Regional States. Governmental institutions at the Kebele, Woreda and regional levels are now collaborating more closely with regard to peace and security issues and thereby prevent the escalation of conflicts.

The programme has taken reasonable measures to link its activities with local peace structures and state institutions in order to ensure continuation of activities and sustainable support of peace activists after the end of the programme.

Overall, the Peace Radio Programme has been proven to be an effective and efficient programme approach and design for peace-building that can and should be replicated in other areas in Ethiopia. The Peace Radio approach has also the potential to be replicated in other countries and adjusted to different cultural contexts.






Dancing during a reconciliation ceremony (© RCCSGA)

9. Recommendations for the Peace Radio Programme

Based on the results of this impact assessment, the following adjustments are recommended for the Peace Radio Programme:

- Listener club meetings could sometimes be held near public places so that non-members can witness them.
- It has been proven that 20 minutes of broadcasting time per week is enough to have impact. However, some listener club members have asked for longer and/or other broadcasting times than Wednesday afternoons. The Peace Radio broadcasts could thus be repeated at weekends or evenings in order to reach people who work during the day.
- Drama shows and panel discussions seem to be more attractive for listeners than interviews and quiz sessions, as they seem to have a more activating effect for listener club discussions. At the same time, however, drama sessions and panel discussions are more costly and time-consuming to produce than simple interviews and quiz sessions.
- It could be useful to record Peace Radio broadcasts in order to disseminate them to listeners and to listener clubs members so that they can spread them further, use them for trainings and dialogues, or broadcast them at social events.
- Peace Radio listener clubs are very inclusive, representing all relevant groups from their local societies as well as key stakeholders. However, members of the listener clubs could be selected in a more transparent and democratic way in order to generate more legitimacy.

- Although it might be useful to include stakeholders from the field of security and administration such as police or local militia, it must be insured that their presence does not hinder other members from speaking freely.
 - Most of the listener club members are satisfied with the existing feedback mechanisms. Having said this, there is nevertheless room for improvement. There should be an anonymous way of giving feedback for listener clubs members, as well as for ordinary listeners to give honest feedback with regard to sensitive issues. They should have the opportunity to give feedback via phone or by post. The Peace Radio could also conduct reflection meetings with listener club members and stakeholders on a regular basis.
 - The Peace Radio Programme should give additional attention to the important topics of domestic violence, child abuse and gender issues.
 - Peace Radio journalists could receive additional training in conflict-sensitive journalism and basic peace-building skills in order to qualify them as even better peace journalists.
 - Listener clubs could expand their network to include religious and traditional institutions as well as marginalised groups like women, youth and minorities in order to establish stronger relationships with wider sectors of the communities.
 - The Peace Radio Programme could give direct training in various peace-building topics to listener club members and stakeholders in order to strengthen their capacities.
 - In order to foster the sustainability of re-established, strengthened relationships between formerly conflicting groups, the Peace Radio Programme could support the implementation of joint development activities and thus facilitate a constructive long-term interaction between these groups.
 - As an additional activity, the Peace Radio Programme could organise experience-sharing events where peace activists and stakeholders present and discuss cases of good practice and positive experiences in peace building. This could be organised between listener clubs and can include other local stakeholders.
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