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FINAL NARRATIVE AND EVALUATION REPORT

Communications Campaign on Gendered Land Rights

October 2015

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CONTACT INFORMATION:

Anna Knox

Chief of Party LAND Project

Nyarutarama, Kigali

Tel: +250 786 689 685

aknox@landproject.org

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ACRONYMS

FGD	Focus Group Discussion
KII	Key Informants Interview
NWC	National Women's Council
SPSS	Statistical Package for Social Sciences
TVT	Technical and Vocational Training
UN	United Nations
USAID	United States Agency for International Development

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INTRODUCTION

Between October 2014 and October 2015, Radio Ishingiro with the support of USAID Land Project implemented a Communications Campaign focused on influencing the attitudes and mindsets of men and boys about gender-equal land rights to overcome traditional norms and beliefs that hinder women from exercising their rights to land. In particular, the campaign focused on overcoming traditional beliefs and norms that hinder women from exercising their rights to inter vivos gifts of land (“umunani”)¹, land inheritance (“Izungura”), and equal participation in household decision-making over land. To achieve this objective, Radio ISHINGIRO partnered Radio ISANGANO in Western Province and Radio SALUS in Southern Province.

The Communications Campaign was designed based on the results of a baseline survey and qualitative research methods, such as Focus Group Discussions and key informant interviews, which were conducted to assess the attitudes of men and boys towards gender-equal land rights. The baseline survey was conducted in the campaign’s four target districts: Gicumbi in the Northern Province, Gatsibo in the Eastern Province, Gisagara in the Southern Province, and Nyamasheke in the Western Province. The findings from the quantitative and qualitative research conducted as part of the baseline survey informed the campaign topics and messages, as well as the channels of communication utilized by Radio Ishingiro.

This report is divided into two parts. The first section provides an overview of project activities, describes input received from local authorities on the campaign, presents challenges faced in implementing the campaign, and offers a set of conclusions. The second section presents the results of an evaluation of the campaign’s effectiveness, comparing changes in men’s and boys’ attitudes and awareness on gendered land rights with those reported during the baseline research.

¹ In the Succession Law of 1999, this practice is referred to as “Ascending Partition.”

SECTION I: NARRATIVE REPORT

1.1 Overview of Project Activities

The campaign activities included pre-recorded radio programs, live radio shows, talent shows, two mini-drama series (Young Adult Mini-Drama and Older Adult Mini-Drama series), street dramas, songs and poetry competitions, printed materials, a website featuring content on gender-equal land rights, and training of National Women Council and National Youth Council representatives at the cell level in the four target districts.

1.1.1 Umurage Udasumbanya

Radio Ishingiro hosted a radio program dubbed 'Umurage Udasumbanya'. The selected topics for the radio programs were guided by the research findings. For example, through formative research, Radio Ishingiro determined that equal sharing of umunani and inheritance between boys and girls, rights of informal wives in practice, and the rights of informal wives in the event of separation or death of the husband were of critical importance to gender-equal land rights and therefore incorporated these topics into the campaign. Journalists from Radio Ishingiro visited the four districts to conduct interviews with the citizens and their government leaders and other opinion leaders to get their views and testimonies on the issue of Equal Land Rights between Men and Women, Boys and Girls. The information was then brought back to the studio, and shows were prepared in written format and sent to LAND Project Consultant Thierry Ngoga and the Chief of Party for their review and input before being recorded for airing.

After listening to this program, different listeners gave responses to the questions raised. Several listeners spoke in favor of gender-equal land rights, including one gentleman from Nyamasheke. He said:

“Here we make decisions on land with a common understanding. My wife cannot grow seeds without our common decision. We talk about it together and agree. We decide together on what to grow whether it is beans or sorghum. And when it comes to selling harvest, we also decide together. I also cannot sell land without my wife’s consent.”

1.1.2 Older Adult and Young Adult Mini-drama series

Two mini-drama series were produced targeting Older Adults and Young Adults. The conception of the series started during a meeting with different officials to better understand land administration service delivery and problems that officials involved in gender- and land-related issues face in the target districts. Script writers also gathered data to inform the content of the dramas through Focus Group Discussions and Key Informant Interviews. The writers read the Land Law and research results and drew on

information gathered through field interviews. They used themes related to love, leisure, work and different occupations in these two mini drama series.

The drama series focused on the challenges that informal wives face in the event of separation. The series showed that informal wives ought to have equal rights on land with the husbands because they contribute to the wealth and welfare of the family. An example was put forward on the monetary value of a wife if she were to be paid as a maid: The amount that she would be paid for her services rendered to the family would be steep.

The dramas also gave messages on how men and boys benefit when they receive *umunani* and inheritance from their parents that is equal with their sisters, and they highlighted the importance of equal decision making within the household as critical to peace, harmony, love, respect and prosperity.

1.1.3 Competitions in Poetry, Songs and Dance

The poetry, songs and dance competition was based around the idea that “You cannot compose what you don’t understand. You have to be convinced that you understand what you want to compete for or against.” Radio Ishingiro used these competitions as a way of testing our audience to determine whether they followed the radio shows, understood the messages in the brochures and posters, and assimilate the lessons from the training of National Youth Council and National Women Council Representatives. The competitions were held at three levels: Community, District and National-level competitions.

The Competitions were held in 21 sites in four districts, attracting 489 contestants (284 men and 205 women). They competitions kicked-off in Gicumbi district on the 16th of June and concluded in Gisagara on 23rd July 2015. Information on the dates, selected sites and number of contestants in each of the target district follows:

	Gicumbi	Gatsibo	Nyamasheke	Gisagara
Dates	16-26 June 2015	29 June – 3 July 2015	6-10 July 2015	20-23 July 2015
Selected Sites	Cyumba Yaramba Ruvune, Mukarange, Bukure, and Rutare	Ngarama, Kiziguro, Remera, and Kageyo	Gihombo, Macuba, Kanjongo, Ruharambuga, and Bushenge	Musha, Ndora, Muganza and Kansi
Total Contestant	123 (74 men, 49 women)	173 (98 men, 75 women)	81 (46 men, 35 women)	112 (46 men, 35 women)
No. of Winners (Poetry)	19	15	12	15
No. of Winners (Song & Dance)	18	16	12	15

The winners from the community level competition competed at the district level. District level winners then went on to compete at the National Competition, which was hosted at Hilltop Hotel Kigali on 16 September 2015. The competition was attended by officials from the LAND Project including the Chief of Party, Deputy Chief of Party, and Communications Specialist. Executive Secretary of Radio Izuba, Radio Huguka Director, and representatives² the Media High Council, Gender Monitoring Office, Search for Common Ground also attended. (For the overall results of the National Competition, see Appendix 1.)

1.1.4 Distribution of Brochures and Posters

Radio Ishingiro designed brochures and posters with messages that convey the need for and benefits of equal land rights. The messages on the posters and brochures emphasized the importance of gender-equal land rights and shared decision-making. In addition, Radio Ishingiro engaged a group of mediators (Abunzi) who were given brochures to help spread and interpret the message as they solve land disputes amongst their citizens. Radio Ishingiro distributed one thousand posters to the Districts, Sectors, Markets and Centers. These posters conveyed two different messages. The first 500 posters addressed gaps in men's and boys' knowledge of gendered land rights, while the second 500 posters encouraged social acceptance of gender equal land rights among men and boys. A total of 6,000 brochures were distributed to village heads and Abunzi committees in the four target districts. The brochures conveyed similar messages to the posters.

1.1.5 News Website

Radio Ishingiro designed a news website³ to serve as a platform for information-sharing between the campaign's target audience (youth between age group 15-25) and the Radio Ishingiro team, which also managed the content. The website was regularly updated with weekly activities. The website also gave the youth a platform to give feedback on the campaign activities and contribute ideas to help improve the campaign messages.

1.1.6 Live talk shows

The campaign incorporated live talk shows, one-hour call-in radio programs – focused on gender-equal land rights. Radio Ishingiro invited guests drawn from the legal profession and the National Women's Council to deliberate on a pre-selected and approved topics. These talk shows employed vox-pops and testimonials from men and boys who support the idea of sharing land rights and decisions equally with women. The

² Radio Huguka, Radio Izuba, Radio 10, Radio Salus, imirasire.com, inyarwanda.com, amakuruki.rw and TV 10 covered the event.

³ You can follow the website on www.ubutaka.radioishingiro.org or www.radioishingiro.org/ubutaka

talk shows also introduced key terms to the audience, including *Umunani*, *Izungura*, *Umurage* and *Impano*.

1.1.7 Fast Track Talent Shows

Radio Ishingiro aired interactive talent shows targeting listeners between the ages of 12-18. The presenter would prompt the listener to answer questions, express their views on the selected topics, and explain the relevance of the topic to them. These are some of the quotes from the listeners of the talent shows:

“Njyewe mbona ubu umurage aribwo utangwa neza kurusha kera kuko nta busumbane bukibaho nka kera umuhungu n'umukobwa barawunganya murakoze ni peter nyarugenge,” Peter Bikorimana.

“I notice that these days, Umurage (legacy) is shared better than before because nowadays boys and girls share it equally,” Peter Bikorimana.

“Ni Frank ugereranije umurage wubu nuwo hambere urasanga bitandukanye. hambere nta mukobwa wahabwaga umunani ariko ubu basigaye bahabwa umunani kimwe n'abahungu ibi rero ni kimwe mu bimenyetso byerekana uburinganire,” Frank.

“I am called Frank. Comparing the Umunani sharing of long ago and now, there is a distinct difference. Before, no girl received Umunani but nowadays girls also receive equal measures of Umunani as boys. This is an indicator of equality,” Frank.

“Nta muhungu, nta mukobwa. Bose barangana,” Bukuru Samuel.

“There is no boy, no girl. All are the same” Bukuru Samuel

“Nsigaye mbona umukobwa n'umuhungu bafite uburenganzira bungana ku umurage,” Rwinkwavu

“These days I see both girls and boys enjoying equal rights to the legacy,” Rwinkwavu.

“Mwiriwe Adeli! buri uko mbibona nuko kera ntabwo bafataga abana kimwe! mubyukuri abana babakobwa barahezwaga kubijyanye no kuzungura. Ariko ubu abana bose bafite uburenganzira bungana ni byiza cyane,” Francis Cassy Hatungimana.

“Good evening, Adeline! The way I see it, long ago children were not treated equally. Surely girls were not entitled to inheritance, but today, all children have equal inheritance rights. And this is a good thing,” Francis Cassy Hatungimana.

1.1.8 Stop and Think Transcripts:

Radio Ishingiro designed five 30-second podcasts, five 20-second jingles, and ten 60-second promotions with messages on embracing gender-equal land rights. These

catchy audio messages were intended to apprise boys aged 12-18 years of the importance of embracing equal land rights.

1.1.9 Trainings

Radio Ishingiro trained representatives of the National Youth Council and the National Women’s Council on gendered land rights so that these representatives could then spread the information to their peers. In total, Radio Ishingiro trained 637 people (330 men and 307 women) in four districts. The trainees were broken into groups of 50 who were trained across 13 sites. This enabled close interaction and discussion during the training, thus ensuring proper training and passing on of skills.

The breakdown by district is as follows:

	Gicumbi	Gatsibo	Gisagara	Nyamsheke
Training Sites	Byumba, Cyumba, Nyamiyaga, Rwamiko, and Mukarange	Muhura, Rugarama, and Ngarama	Musha and Kansi	Gihombo, Macuba, Kagano, and Shangi
Training Dates	June 2-3, 2015	June 4-5, 2015	June 10-11, 2015	June 8-9, 2015
Women Trained	100	69	69	82
Men Trained	87	81	79	70

1.1.10 Street Drama

Radio Ishingiro dramatists (“Itorero Inyenyeri”) performed short plays on campaign-related themes, including the importance of sharing land umunani and inheritance equally between girls and boys. The dramas also emphasized equal decision making between husbands and wives, respect for rights of informal wives during partnership and in the event of separation, and the rights of formally married women in the event of divorce. Viewers were asked to respond to the drama by describing the lessons they had learned.

Below are some of the responses received from the viewers of these street dramas:

“Naje muri iri soko nzanye inkoko, mubyukuri ntabwo nasezeranye ariko mbyaye kabiri, ariko mubyukuri kubera umugore wanjye namusize murugo, ngeze muri caguwa mbona ijipo nziza, kubera ko mukunda ndayimugurira..., ntabwo ari ububwa nakoze ahubwo ni urukundo.., ndashimira itsinda rya radio ishingiro ryatugejejeho aka gakinamico kari gashimishije ariko kanatwigisha , Kadufashije cyane pe. Murakoze,” Murwanashyaka Viateur.

“I came to this market to sell hens. Although I am not legally married, I have two children. I left my wife at home, but when I saw a good skirt in the second hand clothes stall and I liked it, I bought it for her. This I did because I love her. It is not cowardly, but love. I thank Radio Ishingiro team for this drama which has been entertaining and informative. It has been helpful. Thank you,” Murwanashyaka Viateur.

“Umuntu asezerana arambagiza, nubwo ntasezeranye nkaba nkuze, ariko abana banjye bose nabahaye umunani ungana, ndizeye neza ko ari njye wababyaye nuwo twashakanye , nishimiye ko nzajya gusezerana mu minsi iri imbere,” Sibomana

“A person commits to love and marry during the dating period. I am not yet legally married even though I am fully grown. However, I gave all my children an equal share of umunani. I know and profoundly believe that their mother and I produced them. I am happy that soon I will legalize my marriage,” Sibomana

1.2 Meeting with Districts Officials

After the campaign, Radio Ishingiro met officials in Nyamasheke, Gisagara, Gatsibo and Gicumbi Districts to gather their feedback on their constituents’ perceptions about gender-equal land rights. Officials broadly reported that there has been a change in the mindsets of men and boys on issues central to the campaign, though the particulars of their feedback varied. The reported changes included: equal sharing of umunani and inheritance between girls and boys, the rights of informal wives in partnership and in the event of separation, the rights of legally married women in the event of divorce, and equal decision making among couples. The officials acknowledged that though progress has been made, there are still a few men and boys who have not yet embraced gender-equal land rights.

1.3 Challenges Faced

The first challenge was meeting the high standard for deliverable quality set by the LAND Project. In particular, Radio Ishingiro found it difficult to incorporate the technical content of the messages into the communications activities. Nevertheless, with the support and input of Anna Knox, LAND Project Chief of Party, Radio Ishingiro was able to deliver high-quality deliverables.

The other challenge was that of producing many deliverables in a very short time and accommodating the need for English translation. The campaign had a total of 35 deliverables within a one-year subcontract. Almost all deliverables had to be translated to English, which was both time-consuming and costly. Meeting deadlines and submitting high-quality deliverables became hectic. The Radio Ishingiro team had to work day and night to meet the deadlines, even from the field.

In addition, the team faced budgetary constraints. The amount of money awarded to Radio Ishingiro in the subcontract was not sufficient to run the entire campaign. However, Radio Ishingiro decided to commit itself to seeing the campaign through to the end. From what was given in the subcontract, Radio Ishingiro spent an additional 50% to meet the campaign objectives.

Overall, greater tasks require greater efforts and the Radio Ishingiro team have learned many things, including how to succeed under pressure and work within strict deadlines. The team is confident that they can now run any communications campaign effectively.

1.4 Conclusion

Radio Ishingiro is honored to have participated in this very crucial campaign. Serving as the engine driving the messages through many parts of Rwanda has given us great delight. Though focused on four districts, our knowledge of the signal reach of the three community radio stations assures us that the Communications Campaign reached listeners in others areas of Rwanda and even Burundi. Radio Ishingiro hopes that listeners will continue to embrace sharing equal land rights as well as champion women and girls in the pursuit of this noble cause.

SECTION II: EVALUATION REPORT

2.1 Objectives of the Endline Survey

The main objective of endline evaluation was to assess the effectiveness and impact of the campaign on shifting the awareness and attitudes of men and boys on gendered land rights to embrace norms of equality. Responses to questions collected the conclusion of the campaign was compared with responses to the same questions submitted before the campaign by the same individuals in order to investigate:

- Evidence of change, such as an increase in men's and boys' knowledge on land rights of women and girls or whether they changed their attitudes, behavior, and practices in favor of women's land rights.
- Information on the will of men and boys to take actions to support women in decision making over land and other property.

The endline survey also responds to the following questions:

- Was the campaign strategy useful in making progress toward changing attitudes and mindsets of men and boys about women's rights to land and property?
- Were the women in target areas confident to exercise and enjoy their land rights? Were negative social, cultural and religious beliefs and practices, norms addressed?
- What difference did the campaign make to the problem it was trying to address?
- What are the lasting changes the campaign has contributed to?

2.2 Description of Research Areas

The four target districts – Nyamasheke, Gicumbi, Gisagara, and Gatsibo – have predominantly rural populations that depend on land for their livelihoods. A description of the particularities of each district follows.

Gatsibo District: Gatsibo District, located in the Eastern Province, is divided into 14 sectors, 69 cells and 603 villages. The district borders the Akagera National Park to the East, Nyagatare District to the North, Gicumbi District to the West, and

Rwamagana and Kayonza Districts to the South. According to the provisional results of the 2012 National Census, the total population of Gatsibo District in 2012 was 433,997 (48% men and 52% women). The district has a population density of 275 persons per square kilometer. Farming and ranching are the principal economic activities. According to the third Integrated Household Living Conditions Survey commonly referred to as EICV3 (*Enquête Intégrale sur les Conditions de Vie des ménages*), 84.9% of the population of Gatsibo depends on agriculture, and at least 80% use traditional agricultural practices. The same survey reports that Gatsibo is the fourth poorest district in the Eastern Province and the tenth poorest in the nation with 43.1% of the population living in poverty and 18.8% in extreme poverty.

Gicumbi District: Gicumbi District, in the Northern Province, is located in one of the most environmentally fragile parts of Rwanda, characterized by rugged steep hills and narrow, wet valleys giving rise to a multitude of watersheds all converging towards the Great Basin of the Nile. Gicumbi District is composed of 21 sectors, 109 cells and 630 villages and has 362,331 inhabitants. Gicumbi spreads over an area of 829,55km² and is bordered to the north by Nyagatare District, the Ugandan border and Burera District; to the south by the districts of Rwamagana and Gasabo; to the west by the districts of Gasabo, Rulindo and Burera; and to the east by the districts of Nyagatare and Gatsibo. With a population density in excess of 437 people per square kilometer, Gicumbi is among the most densely populated districts in Rwanda. Decreasing landholding sizes has put stress on food security.

Nyamasheke District: Nyamasheke District, located in the Western Province, borders Karongi District to the north, Rusizi District to the south, Nyamagabe District to the east, and the Democratic Republic of Congo to the west. Parts of the district encompass Nyungwe Forest and Lake Kivu. Nyamasheke is subdivided into fifteen (15) administrative sectors, 68 cells and 588 villages. In 2012, the total population of Nyamasheke was 383,138 in 2012 (47% men and 53% women). Nyamasheke has a population density of 326 persons per square kilometer. The district has the second highest proportion of the population under the poverty line at 63%, well above the national average. Forty-five percent of the population lives in extreme poverty. Slightly over 70% of the population is employed in the agricultural sector, with 14% employed in wage labor and 56.1% as independent farmers.

Gisagara District: Gisagara District, in the Southern Province, is comprised of 13 sectors, 59 cells, and 524 villages. The district is bordered to the south by the Republic of Burundi, to the north by Nyanza District, and to the west by Huye and Nyaruguru districts. In 2012, the population of Gisagara was 322,803 (46.6% men and

53.4% women) with a population density of 475 inhabitants per square kilometer. The economy of Gisagara District, is dominated by the informal and agricultural sectors with little private investment in other sectors like industry and services. Almost 87% of working persons in the district over 16 years old are employed with 80.1% employed in the agricultural sector, primarily subsistence agriculture. Access to finance in Gisagara District is still very low, and less than one-third of adults have a bank account.

2.3 Research Approach and Methodology

The endline research combined qualitative and quantitative research methods. This approach allowed the team to triangulate data gathered from different sources and consequently helped to obtain higher quality research findings and recommendations. Data collection activities were carried out in the four districts in which the campaign was implemented: Gisagara, Gatisbo, Nyamasheke and Gicumbi.

Three data collection tools were employed targeting specific sources of information. These included a survey, focus group discussions (FGDs), and key informant interviews (KIIs). Survey questionnaires were administered to 227 men of varying ages, each of whom was interviewed during the baseline survey, in order to evaluate changes in their attitudes and behaviors towards gender-equal land rights compared to the information they provided in the baseline survey. FGDs were conducted in four districts (in each district, one all male FGD and one all-female FGD were conducted). Finally, KIIs were conducted with both district-level land officials and National Women's Council representatives in all four districts where the campaign was implemented.

2.3.1 Quantitative Data Collection

Radio Ishingiro administered a survey to 227 men drawn from the four project areas to assess the campaign's effectiveness in having an impact on the mindsets of men and boys on gender-equal land rights. The targeted population was 282 interviewed men and boys during the baseline survey. However, due to some respondents having relocated, the number of men surveyed had to be reduced.

Data Quality Assurance and Data Validation

Data quality assurance and data validation are key to maintaining the quality of data throughout the research process, from survey design and development of data instruments through data collection, data entry and data analysis. To ensure high quality data were collected in field, the research team developed data collection

instruments and translated them into Kinyarwanda. Each team was assigned a team leader who supervised the data collection. Before leaving the research site, the team supervisor checked each questionnaire which enabled the enumerators to go back to respondents and correct mistakes when and if these occurred. During the data entry and analysis phase, the team developed a database for data encoding. Using Single Variable and Cross-Variables Rules in SPSS Statistics 20.0 for data validation, it was possible to remove internal data inconsistencies, invalid values, missing values and errors before data analysis.

Data Analysis

After cleaning, verifying, and validating the data that had been entered into the database, the research team generated frequency tables, descriptive statistics and graphics. Graphics and charts were used to summarize data. The qualitative data were transcribed and analyzed using content analysis technique and respondents' quotes were extracted and integrated into the research report together with corresponding quantitative information.

2.3.2 Qualitative Data Collection and Analysis: KIIs and FGDs

The research team gathered qualitative data through KII and FGDs. Radio Ishingiro interviewed selected National Women's Council representatives and District Land Officials in each of the four target districts. In the interviews with NWC representatives, researchers focused on the extent to which women's land rights are respected in the district, and the representatives' perceptions of the attitudes and behaviors of men and boys around gender-equal land rights. Interviews with District Land Officials focused on how citizens understand land reform, as well as the information on laws and procedures upholding gender-equal rights that is disseminated to the population in their district.

Radio Ishingiro conducted a series of FGDs with small groups of respondents using a question guide. The research team selected the FGD sites according to their judgment of what was a "typical" village or town in each district. That is, the selected FGD sites reasonably reflected the conditions prevalent in other parts of the district. Individual participants in the FGDs were selected in consultation with a village authority or other person who was knowledgeable about the settlement.

The discussions were facilitated by an experienced and trained moderator with the assistance of a note-taker. Two FGDs were conducted in each of the four districts for a total of eight FGDs. While the focus of the campaign was on shifting the attitudes of

men and boys around gender-equal land rights, Radio Ishingiro recognized the importance of understanding the perspectives of both men and women on these issues. Thus, in each district, one FGD was comprised of only women, and the other of only men. Separate groups were also more likely to enable men and women to express themselves more freely on sensitive gender issues.

2.4 Endline Research Findings

Drawing on analysis of both quantitative and qualitative data collected through the endline, this section presents the results of research on the awareness, attitudes and behaviors of men and boys around gender-equal land rights in the four target districts following the conclusion of the campaign activities.

2.4.1 Planned versus Actual Interviews

During the endline survey, a total of 227 out of the 282 planned surveys were completed (80%). The reason for this reduction is that some respondents relocated after the implementation of the baseline survey and the data collector could not find them for participation in the endline. As a result, Radio Ishingiro had to eliminate the data collected from the missing respondents, as the final evaluation compares the data from respondents in both the baseline and endline surveys. Despite this reduction, the collected data were sufficient to draw a clear picture of the attitudes and behavior of men and boys toward gender-equal land rights in the target districts. In addition, FGDs and KIs were conducted for the purpose of triangulation. Table 1 summarizes the planned and actual field interviews that were carried out:

Table 1: Planned vs. Actual Interviews

Type of interview	Category	Actual Baseline	Actual Endline	%
Household Survey	Men/boys	282	227	80%
Key Informants Interviews	Land officials	4	4	100%
	National women's council	4	4	100%
Focus Group Discussions	Men and boys	4	4	100%
	Women and Girls	4	4	100%

2.4.2 Socio- Demographic Information of Respondents

In the baseline survey, respondents were distributed according to weights given to each district depending on the number of cells in the district. Because Gicumbi has 109 cells, it had a larger number of target respondents (105) whereas Nyamasheke, Gisagara and Gatsibo had 58, 59 and 60 respondents, respectively. In the endline, Gicumbi had 84 respondents whereas Nyamasheke, Gisagara and Gatsibo had 47, 45 and 51 respondents, respectively.

Table 2: Distribution of respondents per district

District	Cells per district	Weighting (%)	Sampled cells	Respondents (Baseline)	Respondents (Endline)
Nyamasheke	68	22.3	4	58	47
Gicumbi	109	35.7	7	105	84
Gisagara	59	19.3	4	59	45
Gatsibo	69	22.6	4	60	51
Total	305	100.0	19	282	227

The household survey targeted adult men who were interviewed in the baseline survey. Table 3 shows that the vast majority of survey respondents (92.5%) were heads-of-household. Women were not interviewed during the household survey.

Table 3: Head of Households per district

			District of the Respondent				Total
			Nyamasheke	Gisagara	Gatsibo	Gicumbi	
Is the respondent the Household head?	Yes	Count	41	44	49	76	210
		Percentage	87,2%	97,8%	96,1%	90,5%	92,5%
	No	Count	6	1	2	8	17
		Percentage	12,8%	2,2%	3,9%	9,5%	7,5%
Total		Count	47	45	51	84	227

The research findings revealed that the majority of respondents (61.2%) are married in a civil union. As indicated in Table 4, a significant minority of respondents (23.8%) are living in de facto unions (informally married or living in consensual unions).

Table 4: Marital status of respondents across the Districts

Marital status of the respondents		District of the Respondent				Total
		Nyamasheke	Gisagara	Gatsibo	Gicumbi	
Single	Count	7	3	5	7	22
	Percentage	14,90%	6,70%	9,80%	8,30%	9,70%
Legally Married	Count	33	29	20	57	139
	Percentage	70,20%	64,40%	39,20%	67,90%	61,20%
Polygamous Marriage	Count	1	1	1	0	3
	Percentage	2,10%	2,20%	2,00%	0,00%	1,30%
Cohabitation	Count	5	10	24	15	54
	Percentage	10,60%	22,20%	47,10%	17,90%	23,80%
Separated	Count	0	0	1	2	3
	Percentage	0,00%	0,00%	2,00%	2,40%	1,30%
Widowed	Count	0	2	0	3	5
	Percentage	0,00%	4,40%	0,00%	3,60%	2,20%
Other	Count	1	0	0	0	1
	Percentage	2,10%	0,00%	0,00%	0,00%	0,40%
Total	Count	47	45	51	84	227

As indicated in Table 5, the survey revealed that 33.5% of respondents had only completed their primary education and 27.3% of respondents had only completed three years of primary education. Twenty-six percent of respondents had not attended primary school at all.

Table 5: Distribution of respondents by the level of education

		District of the Respondent				Total
		Nyamasheke	Gisagara	Gatsibo	Gicumbi	
None Education	Count	12	17	7	23	59
	Percentage	25,5%	37,8%	13,7%	27,4%	26,0%
Lower Primary Level	Count	16	10	9	27	62
	Percentage	34,0%	22,2%	17,6%	32,1%	27,3%
Upper primary level	Count	11	17	22	26	76
	Percentage	23,4%	37,8%	43,1%	31,0%	33,5%
Ordinary level	Count	5	1	10	5	21
	Percentage	10,6%	2,2%	19,6%	6,0%	9,3%
Upper Secondary level	Count	2	0	2	3	7
	Percentage	4,3%	0%	3,9%	3,6%	3,1%
TVET	Count	1	0	1	0	2
	Percentage	2,1%	0%	2,0%	0%	0,9%
	Count	47	45	51	84	227
	Percentage	100%	100%	100%	100%	100%

2.4.3 Indicator Results

The baseline survey established a set of indicators to be used in assessing changes in men's knowledge and attitudes about gender-equal land rights as a result of the campaign. Evaluation indicators that yielded low percentages during the baseline were selected from the broader set of baseline indicators because these were the ones where men's awareness and attitudes regarding gender-equal land rights was least progressive. Additionally, the baseline indicator results had to be revised to reflect the number of respondents from the endline survey. The data from those respondents that were not located for the endline were removed and the indicators

were recalculated, as shown in Table 6.

Table 6: Updated evaluation indicators

Question	Desired Response	Original Baseline (n=282)	Updated Baseline (n=227)
3.3 Suppose a formally married couple has a son and a daughter. If the husband and the wife were to	“The land will be divided equally between the son and daughter”	71.3%	69.2%
4.3 What best describes your opinion about sons and daughters inheriting land?	“Daughters and sons should inherit the land equally”	72.3%	70.9%
4.5.b When a man dies, what rights do you believe his wife should have if they are not formally	“She should have the same rights as her husband”	43.3%	43.6%
4.5.c When a formally married couple divorces, what rights should the wife have to the land if they were married under a community	“The land should be divided equally”	65.2%	64.8%
4.5.c When an informally married couple separates, what rights should the wife have to the land?	“The land should be divided equally,” OR “The husband and wife should each keep their umunani and the rest should be divided equally.”	25.8%	25.1%
4.7 When it comes to land transactions, such as buying, selling or renting land, which best describes the role your wife plays in making decisions?	“My wife has equal say in these decisions”	66%	65.2%
4.8 When it comes to land use decisions, such as what crops to plant or whether to install a new structure, which best describes the role your wife plays in making	“My wife has equal say in these decisions”	68.8%	68.7%

4.9 When it comes to decisions about Umunani, which best describes the role your wife plays in making decisions?	“My wife has equal say in these decisions”	67.7%	67%
5. Would your wife need your permission to participate in a community information campaign related to land rights?	“No, it is her right to attend land-related events” OR “She does not need to ask for permission, but must let me know she is going to attend the	64.8%	74.5%
6. Can a woman raise a land dispute to the village head or Abunzi when her husband refuses to register her names on the land	“It is important for a woman to raise a dispute if she believes her rights are not being respected”	79.8%	78.9%
7. What are the rights of children of formally married women compared to the rights of children born out of formal wedlock when it comes to their deceased father’s property?	Any answer except “The children of non-legally married woman have no rights over land,” or Other.	85.6%	85%

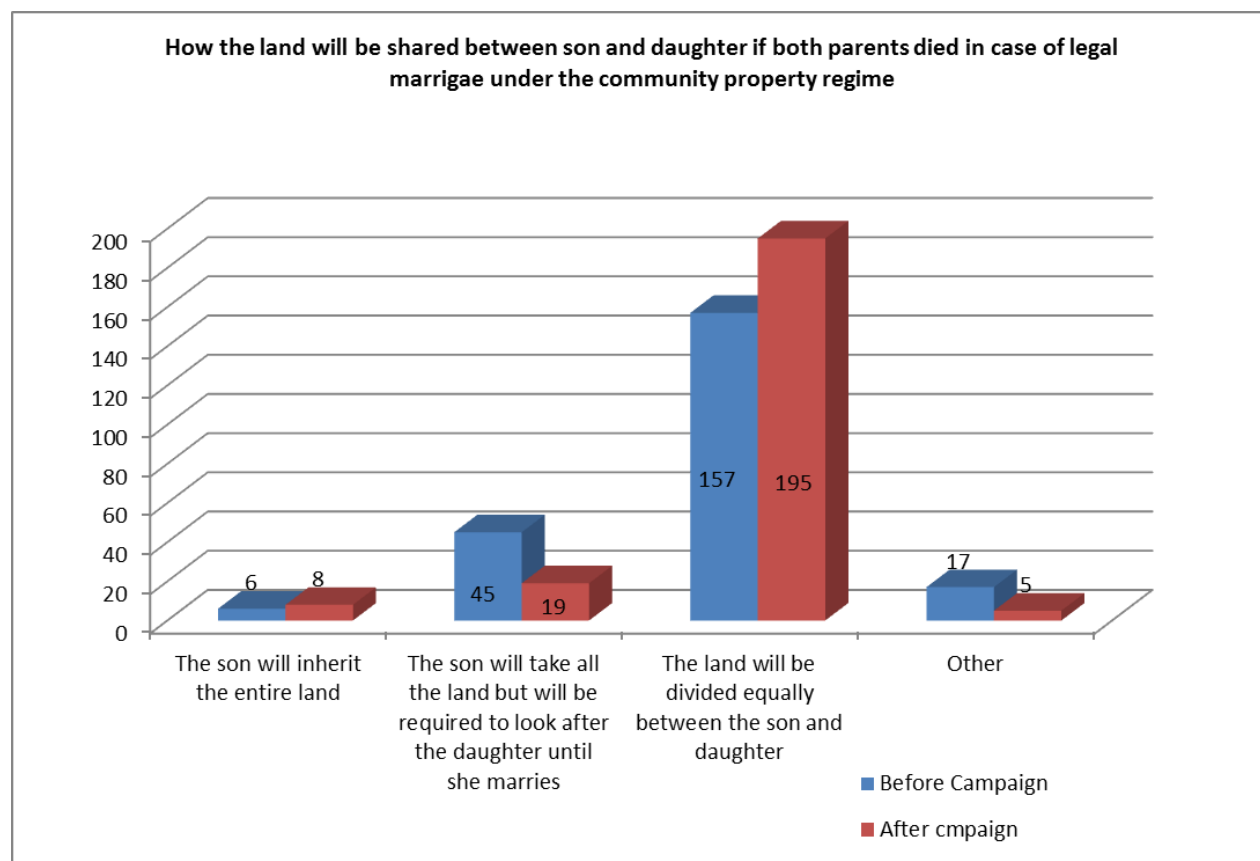
Knowledge of equal rights between sons and daughters to inheritance of land

In the endline assessment, 85.9% of the respondents reported that, legally, land should be equally divided between sons and daughters in case of the deaths of both of their parents. This is an increase from the baseline survey, wherein the percentage was 69.2%. The baseline also found a decrease from 19.8% to 8.4% in the number of respondents who believe that the son will take all the land, but will be required to look after the daughter until she marries. This suggests the campaign had a positive impact on men’s knowledge and beliefs about women’s rights to land inheritance. This is supported by different participants in focus group discussion, one of whom declared, “The campaign has played a big role in bringing a significant change in the understanding of equal land rights between both sexes.”⁴

Surprisingly, the number of respondents who believe that the son will inherit the entire land increased from 2.6% in baseline survey to 3.5% in after campaign survey. However, given the very low number of respondents that reported this belief in both the baseline and endline, the significance of the change may not be very relevant.

⁴ Gisagara, FGD of men, 17 September 2015.

Figure 1: How the land will be shared between son and daughter if both parents died in case of legal marriage under the community property regime



Inheritance rights of children in formal and informal unions

A comparative analysis of results from before and after the campaign revealed that respondents have an increased understanding of the rights of children born to parents in a civil union as compared to those born to parents in a de facto union. Table 7 shows that 58.9% of respondents who responded to the question in baseline survey and in endline assessment said that children born from parents in civil unions and de facto unions have the same rights to inherit their deceased father's land, an increase from 36.6% in the baseline survey. 26.3% stated that children of de facto unions only have rights to their father's land when they are legally recognized, a decrease from 49.6% in the baseline. Together, the change observed in both responses suggests that men increasingly believe that daughters and sons born into a de facto union are entitled to inherit land regardless of whether they are legally recognized. Given the messages conveyed by the campaign that children of de facto

unions should have rights to inherit just as children born from formal unions, we are encouraged to think this positive change has come about as a result of the campaign.

FGD participants emphasized that children born out of wedlock face many problems, saying: “Children born out of wedlock have no rights except if they are recognized by their fathers and in most of the cases recognition is not given.”⁵

Table 7: What are the rights of children of formally married women compared to the rights of children born out of formal wedlock when it comes to their deceased father’s property?				
	Before Campaign		After Campaign	
	Frequency	Percentage	Frequency	Percentage
The children of non legally married woman have no rights over land	10	4,5	8	3,6
Both children have equal rights to the land	82	36,6	132	58,9
The children of non legal married woman have only the rights on the portion of their father's land when they are legally recognized	111	49,6	59	26,3
Other	21	9,3	25	11,2
Total	224	100,0	224	100,0

Opinions about sons and daughters inheriting land

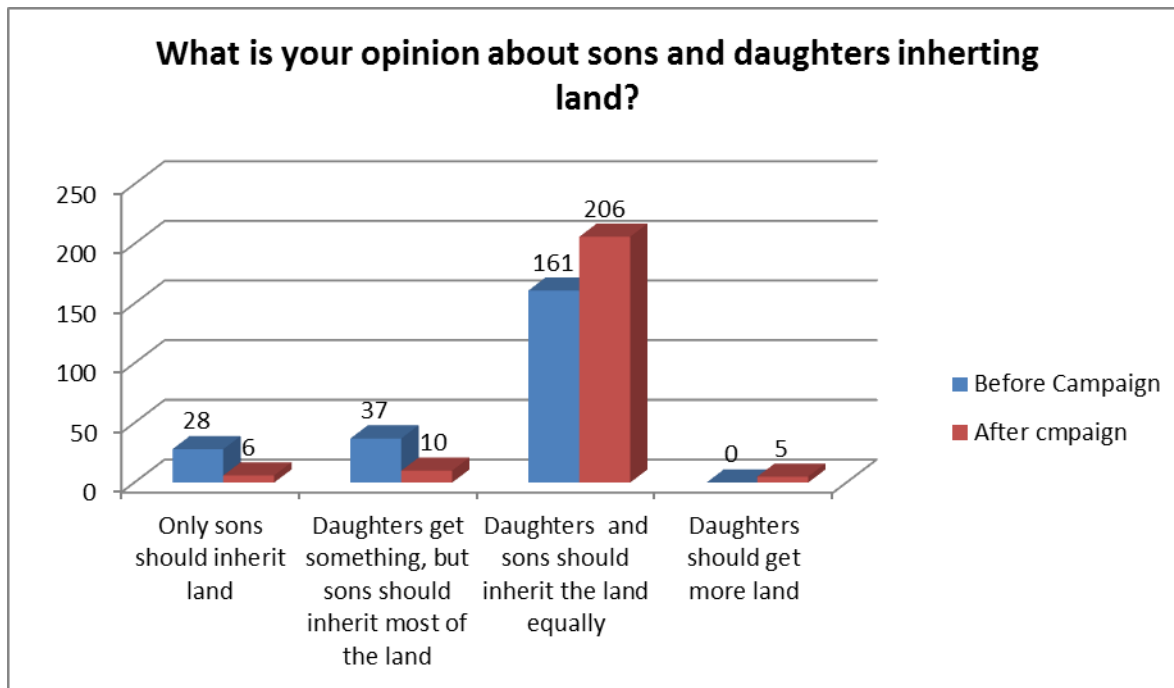
In the endline survey, 90.8% of respondents reported that daughters and sons should inherit the land equally, an increase from 70.9% reported in the baseline survey. Some respondents reported that the daughter should get more land (2.2%). While this opinion is not legally supported nor does it uphold the principle of gender-equal, it may reflect an increasing certainty on the part of parents that daughters can and should inherit land.

The FGDs and KIIs also indicated an increasing acceptance of gender-equal land inheritance. Participants in a female FGD in Gisagara averred that, “Due to this campaign, men have understood that they do not have to exclude their sisters in

⁵ FGD of men, Gisagara District, 17th September 2015.

inheritance of land of their deceased parents”⁶. Additionally, the District Land Officer in Gicumbi stated, “There is a noticeable change in attitude towards the equality of both sexes in land inheritance matters. The campaign should be continuous in order to convince some persons who still believe that women are not entitled to land inheritance.”⁷

Figure 2: Opinions about sons and daughters inheriting land



Right of a woman to raise a dispute related to land registration

Table 8 deals with questions related to whether a woman can raise a land dispute case to the Head of the Village or Abunzi. The endline survey results found that 87.2% of respondent agreed that it is important for a woman to raise a dispute if she believes her rights are not being respected, an increase from the 78.9% found in the baseline survey.

⁶ FGD of women, Gisagara, 17th September 2015.

⁷ KII, Gicumbi District Land Officer, 16th September 2015.

Table 8: Can a woman raise a land dispute to the head of village or abunzi when her husband refused to register her names on the land documents?				
	Before Campaign		After Campaign	
	Frequency	Percentage	Frequency	Percentage
A woman should never raise a dispute like this	3	1,3	5	2,2
It is almost never acceptable for a woman to raise a dispute like this, unless it is a very serious situation	4	1,8	0	0
It is acceptable for a woman to raise a dispute like this if she has a good reason	41	18	24	10,6
It is important for a woman to raise a dispute if she believes her rights are not being respected	179	78,9	198	87,2
Total	227	100	227	100

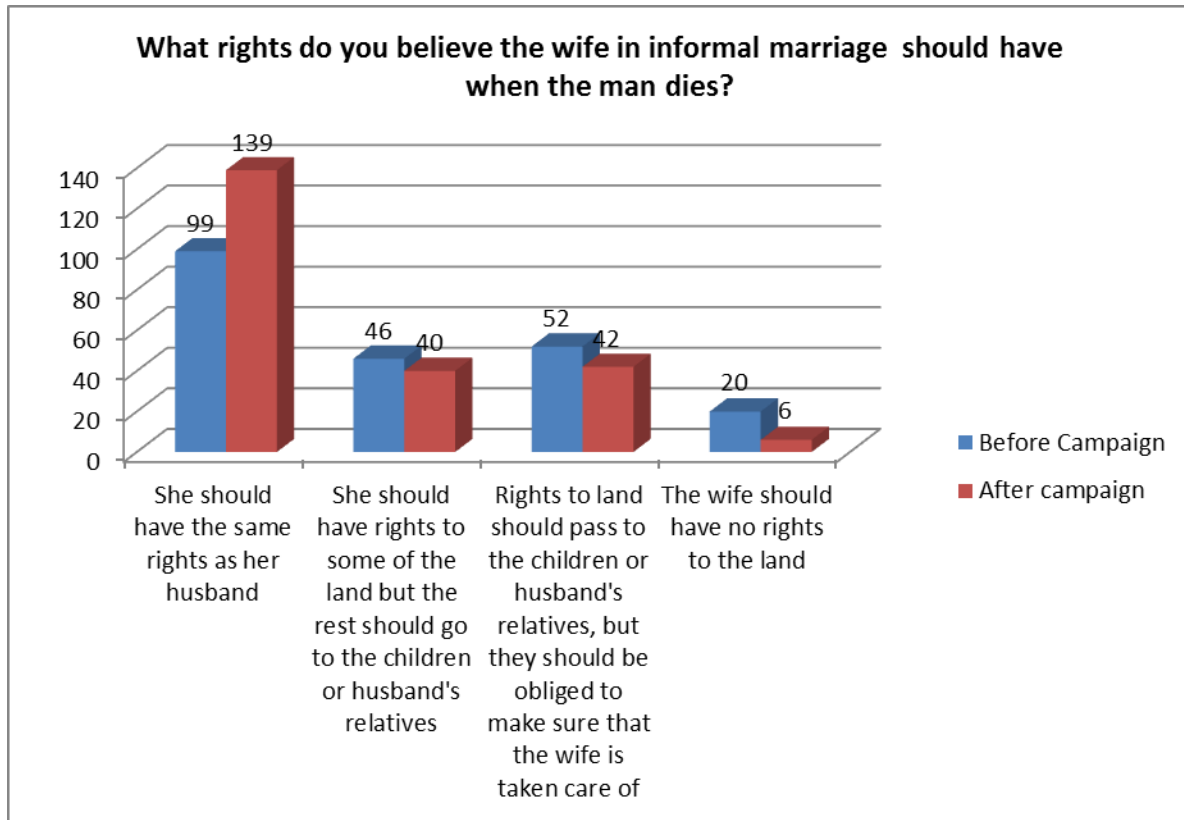
Land rights of informally married woman in case of death of her husband

Figure 3 shows the findings on respondents' attitudes towards the land rights of informally married women, in case of widowhood.⁸ The preferred response to the question of what rights an informally married woman should have to the land when a man dies was, "She should have the same rights as her husband." This response reflects the strongest belief in gender equality even though this right is not upheld by current Rwandan law. Endline research found that 61.2% of respondents reported that women in informal marriages should exercise rights over land after the death of

⁸ See Havugiyaremye Aimable, Dr. Simeon Wiehler, Dr. Wibabara Charity and Ndayisaba Daniel, with assistance and advice from Prof. Susana Lastarria-Cornhiel: *The Impact of Gendered Legal Rights to Land on the Prevalence and Nature of Intra- and Inter-Household Disputes*, Final Research Report, Kigali, Rwanda, 2015: USAID |LAND Project, Lankhorst, Marco and Muriel Veldman (2011). "Engaging with Customary Law to Create Scope for Realizing Women's Formally Protected Land Rights in Rwanda", in: "Working with Customary Justice Systems, Post-Conflict and Fragile States", IDLO (2011).

her husband, an increase from 43.6% in the baseline survey. We are encouraged that the campaign may have contributed to this more progressive mindset.

Figure 3: Beliefs about land rights of wife in informal marriage in case of death of her husband



Land rights of a wife in a formal marriage in case of divorce

Table 9 shows respondents' views on the rights of women in formal marriages in the event of divorce, assuming a community property regime. In the endline assessment, 85% of those who responded to the question in both baseline and endline surveys reported that the land should be equally divided between spouses, an increase from 68.5% in the baseline survey. Moreover, no respondents reported that the wife should have no rights to the land, whereas in the baseline survey 2.3% have given this answer.

Table 9: What rights do you believe the wife in formal/legal marriage should have in case of divorce?				
	Before Campaign		After Campaign	
	Frequency	Percentage	Frequency	Percentage
The land should be divided equally	146	68,5	181	85,0
The husband and wife should each keep their umunani and the rest should be divided equally	19	9,0	19	8,9
The husband and wife should each keep their umunani and the rest should go to the husband	15	7,0	2	0,9
The wife should have no rights to the land	5	2,3	0	0,0
Other	28	13,2	11	5,2
Total	213	100,0	213	100,0

Land rights of women in informal marriage

The data in Table 10 indicate an improvement in the understanding of the land rights of women in de facto unions in the event of separation. The majority and of respondents selected one of the two preferred options: 1) land should be divided equally (27.1%) and 2) the husband and wife should each keep their umunani and the rest should be divided equally (36.4%). In the baseline survey, 3.1% and 22.2% of respondents, respectively, reported the same options. Critically, the percent of respondents reporting that women in informal marriages should receive no land in the event of separation declined precipitously from 28.4% in the baseline to 3.6% in the endline. Again, we are encouraged to think that the campaign exerted an influence over this considerable change in men's mindsets.

Table 10: What rights do you believe the wife in informal marriage should have in case of separation?				
	Before Campaign		After Campaign	
	Frequency	Percentage	Frequency	Percentage
The land should be divided equally	7	3,1	61	27,1
The husband and wife should each keep their umunani; the rest should be divided equally	50	22,2	82	36,4
The husband and wife should each keep their umunani; the rest should go to the husband	75	33,3	53	23,6
The wife should have no rights to the land	64	28,4	8	3,6
Other	29	12,9	21	9,3
Total	225	100,0	225	100,0

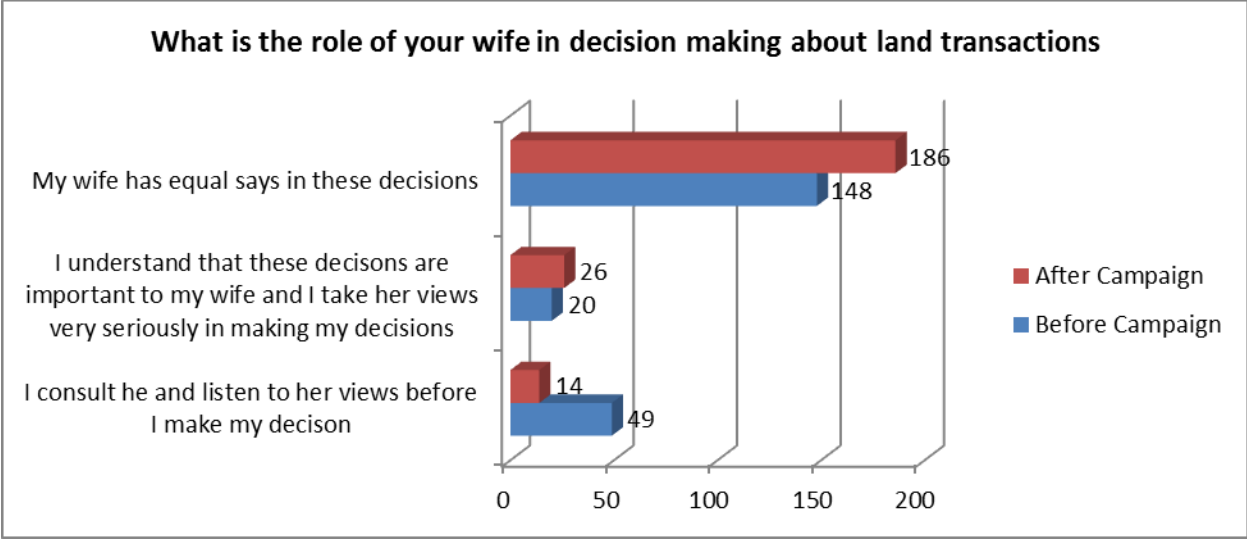
Rights of women in decision-making

The number of respondents who answered that wives have equal say in decisions relating to land transactions such as buying, selling and renting land increased from 65.2% in the baseline survey to 81.9% in the endline survey. FGD participants also emphasized this change. One participant stated, “We are not witnessing many disputes related to selling land without consensus between spouses as it used to be last year.”⁹ This was corroborated by the District Land Officer in Gatsibo: “Cases of misunderstandings about land transactions received by the land bureau are progressively reducing and this is the result of the campaign and continuous sensitization meetings”¹⁰.

Figure 4: Role of a wife in decision making about land transactions

⁹ FGD of women, Gatsibo, 15th September 2015.

¹⁰ KII, District Land Officer, Gatsibo, 15th September 2015.



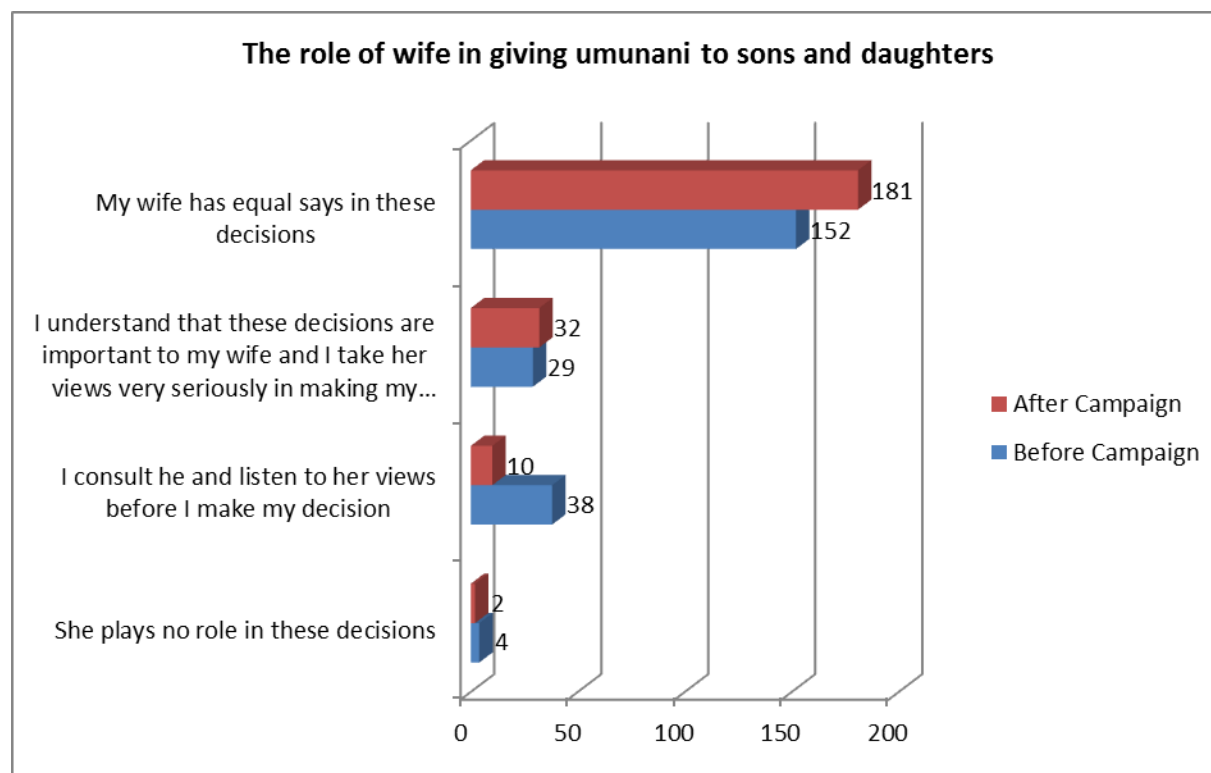
In terms of land use decisions such as what crops to grow and how to market them, a majority of respondents (81.3%) reported that the wife has equal say in these decisions (Table 11). This is a remarkable increase from the 69.6% found in the baseline survey, the significance of which is underscored by the decline in the percent of respondents who responded that they only consult their wife or their wife plays no role in decision-making from 18.3% in the baseline to 4% in the endline.

Table 11: What is the role of your wife in decision making about land use (what crops to grow, how to market them)

	Before Campaign		After Campaign	
	Frequency	Percentage	Frequency	Percentage
She plays no role in these decisions	2	0,9	0	0,0
I consult he and listen to her views before I make my decision	39	17,4	9	4,0
I understand that these decisions are important to my wife and I take her views very seriously in making my decisions	17	7,6	28	12,5
My wife has equal says in these decisions	156	69,6	182	81,3
My wife is the one who makes these decisions	10	4,5	5	2,2
Total	224	100	224	100,0

The role of wife in giving umunani to sons and daughters

The number of respondents who agree that the wife must have an equal say in making decision related to giving umunani to sons and daughters increased from 67% before the campaign (baseline) to 79.7% after campaign (endline). Once again, there was also a decline in the number of men who either said their wife played no role in the decision-making or he only consulted with her before making is decision. FGD participants in Gicumbi corroborated this change, saying, “Many things have to be done, but we can be happy about the significant change in men’s attitude towards the role of women in making decisions on land matters including deciding about providing umunani to children in the household.”¹¹



Women’s right to attend land-related events

On the question of knowing if the wife needs her husband’s permission to participate in village or cell land-related events (e.g. public dancing, community theatre, community meeting), the desired responses were “No, it is her right to attend land

¹¹ FGD of women, Gicumbi Dirtrict, 16th September 2015

related events” or “She does not need to ask for permission, but must let me know she is going to attend the event.” In total, 89% of respondents in the endline survey selected those options, which was an increase from 74.5% in the baseline survey (Table 12).

Table 12: Does your wife need a permission to participate in village or cell land related events (public dancing, community theatre, community meeting)				
	Before Campaign		After Campaign	
	Frequency	Percentage	Frequency	Percentage
Whether asking a permission or not my wife cannot attend the land related events	1	0,4	1	0,4
She must ask for a permission before going there	57	25,1	24	10,6
She does not need to ask for a permission but must let me know that she is going to attend the event	129	56,8	80	35,2
No, it is her right to attend the land related events	40	17,7	122	53,8
Total	227	100	227	100

2.5 Conclusions and Recommendations

The objective of the endline research was to assess the impact of the communications campaign by evaluating the indicators against the baseline research. The impact was assessed on the following themes: equal rights between daughters and sons in inheriting land, inheritance rights of children born outside of formal marriage compared to legitimate children, opinions about sons and daughters inheriting land, the possibility for a woman to raise a dispute related to land, the land rights of widows in an informal marriage, the land rights of a wife in a formal marriage in case of divorce, the land rights of a wife in an informal marriage in case of separation, the role of a wife in decision making about land transactions and use, the role of a wife in giving umunani to sons and daughters, and the freedom for women to participate in land-

related events.

Although the research did not attempt to establish factors contributing to changes in men's awareness and attitudes, the findings comparing change between the baseline and the endline research give rise to the following probable conclusions:

1. The campaign appears to have had an impact on respondents' knowledge of laws supporting equal land inheritance rights between daughters and sons, as reflected in the increase in the baseline and endline indicators – from 69.2% to 85.9%, respectively. Continuous sensitization is needed to ensure that all men are aware that gender-equal land rights are a legal obligation.
2. The increase in the percent of men reporting that children in both formal and informal unions have the same right to inherit land from their parents (36.6% in the baseline survey and 58.9% in the endline survey) suggests that campaign had a measurable impact on increasing men's support for land inheritance rights of children born outside of formal marriage.
3. The findings on respondents' opinions about sons and daughters inheriting land suggest that the campaign might have helped shift respondents' beliefs on this issue: 70.9% of respondents were found to support girls' land inheritance in the baseline, which increased to 90.8% in the endline. Considering that the respondents were only men, this is an especially great achievement.
4. There was a significant reduction of number of men who are opposed to a woman raising a dispute related to her name not appearing on the land registration document: 97.8% of respondents reported that a woman has the right to raise a dispute, an increase from 87% in the baseline survey.
5. The campaign may have impacted the understanding of land rights of widows in informal marriage. In fact, the endline assessment found that 61.2% of respondents agreed that such women should have the same rights as her husband, an increase from 43.6% in the baseline. While this is a positive result, it is also necessary to emphasize informally married women's need for formal legal protection to enforce these beliefs and practices.
6. The endline assessment revealed that 85% of respondents believe that, in case of divorce, the wife should have the same land rights as her husband. This is an increase from the baseline, which found that only 68.5% of men believed this.

7. The increasing recognition of land rights of informally married woman in case of separation is reflected in the findings – 27.1% believed that the land should be divided equally while 36.4% believed that the husband and wife should each keep their umunani and the rest should be divided equally as compared to the baseline results of 3.1% and 22.2%, respectively. Moreover, beliefs that women separating from informal marriages are not entitled to land fell from 28.4% in the baseline to 3.6% in the endline survey. These results are indicative of the campaign's influence on men's attitudes about informal wives.
8. Respondents who believed that women should participate equally in decision-making about land transactions increased to 81.9% in the endline survey from 65.2% in baseline survey. Likewise, the percentage of respondents who agree that the wife must have an equal say in making decision related to giving umunani to sons and daughters increased from 67% before the campaign to 79.7% after the campaign. Both results suggest that messages stressing the importance of equal decision-making between spouses were effective.
9. Responses from the endline assessment suggest that men increasingly support women attending land-related events without having to necessarily ask permission. This increased to 89% in the endline survey from 74.5% in baseline survey.

Drawing from the main research findings, Radio Ishingiro recommends the following:

1. Additional communication campaigns are needed to increase awareness of gender-equal land rights. Whereas country-wide campaigns could reach a wider audience, the ability of a campaign to be conducted in an intensive manner using a diverse set of media and approaches appears to be highly effective. Intensive campaigns may only be feasible at a subnational level.
2. To reinforce emerging positive attitudes about the land rights of women in de facto unions, the legal framework needs to uphold the land rights of women in these unions.
3. Government institutions and civil society organizations should work collaboratively to carry out campaigns that will not only educate citizens about gender equal land rights in the law, but also invest their efforts in influencing the mindsets of men and boys to embrace gender-equal land rights. The results of the Radio Ishingiro campaign indicate such an approach can be highly effective.

Appendix 1

Results from National Competition:

Category1- Poetry

There were 11 Contestants, among whom 6 were Men and 5 were Women. From these, only three persons had to qualify and the winners were;

1st Winner: MUNGANYINKA Concessa from Gatsibo district with 80.5%, she got an award, a certificate of participation and a cheque of RWF 100,000.

2nd Runner-up: MUHIZI Alexandre from Gicumbi district with 78.1%, he got a certificate of participation and a check of RWF 80,000.

3rd Runner-up: HABARUGIRA Alexis from Gisagara district with 72.1%, he got a certificate of participation and a check of RWF 70,000.

Category 2- Songs and Dance

There were 13 Contestants, among whom 8 were Men and 5 were Women. Only three people had to qualify and these are;

1st Winner: Karaoke Benevolent Youth (KBY) from Gisagara district with 80.5%. The group won an award, a certificate of participation and a check of RWF 200,000.

2nd Runner-up: Super Guys from Gatsibo district with 78.8%. The group won a certificate of participation and a check of RWF 150,000.

3rd Runner-up: NTIRENGANYA Jean Claude from Gicumbi district with 74.6%, he got a certificate and a check of RWF 100,000. In both categories, all participants got a certificate of participation.