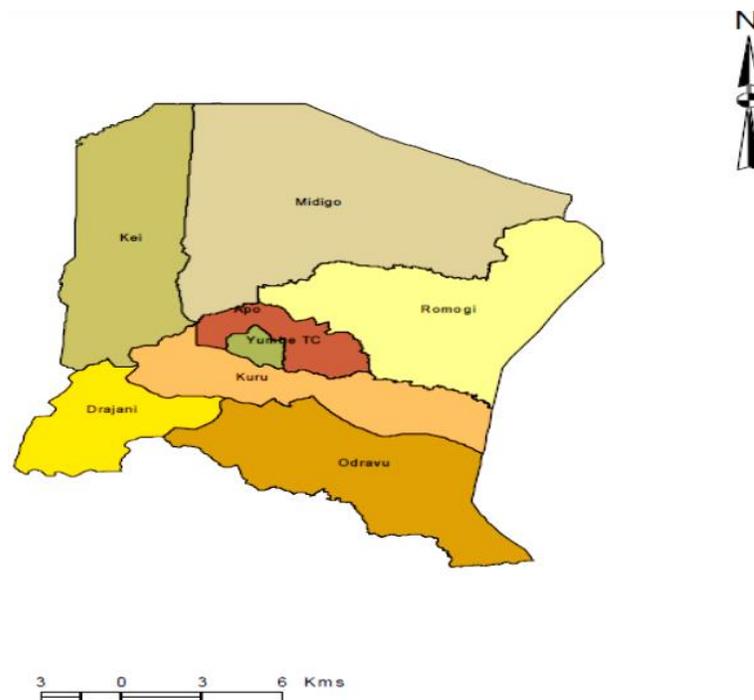




Communities Richer in Diversity (CRID) Project

Baseline Survey Report on Cultural Diversity; Pluralism, Extremism, Tolerance, Norms and Drivers of Intolerance in Yumbe District-Uganda



Submitted by:

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April, 2019

Acknowledgment

This study would not have been possible without the technical support and guidance from Faith 2 Action and Communities Richer in Diversity (CRID). Am particularly grateful to Faith 2 Action Staff Especially Dr. Patrick Mbuga and the Executive Director for their technical and administrative support during this exercise.

I would like to express my sincere gratitude to UJCC entire team especially the Executive Director Rev. Fr. Archmandrite Constantine Mbonabingi and all the program staff for further guidance and introductions to the district.

Special thanks go to Fr. David Andama for his direct support in mobilization of all the study participants in Yumbe district without his support, the study would not have been possible. Thanks so much for sparing time and your unwavering support.

My thanks go to the district, Town Council and Kululu sub-county administration staff for taking time to participate in the study. Am grateful to the Chairman LC5 Hon Taban Yassin for not only participating in the study but also allowing me access all the district staff and departments. I appreciate the efforts of the CDOs both for Kul ulu Sub-county (Mr. Abiriga) and town Council (Mr. Kabaka) for mobilizing the youth and participating personally. I cannot fail to mention the RDC Yumbe District, DPC, Hon. Jane Alejo, Mr. Andika Salim (chairman elders), Chairman LC3 Kululu Subcounty and all youth leaders.

Am particularly grateful to the District Khadi Sheik Alahaye Swaib for sparing time to participate in the study. His contributions and the entire Muslim team are highly recommendable.

Am equally indebted to the research team that facilitated the entire data collection exercise. Thanks so much for your energy, time and resilient work.

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Glossary/Acronyms

AACC	All Africa Conference of Churches
ACAO	Assistant Chief Administrative Officer
ACRL-RFP	African Council of Religious Leaders-Religion for Peace
CAO	Chief Administrative Officer
CDO	Community Development Officer
CRID	Communities Richer in Diversity
DCDO	District Community Development Officer
CRID	Communities Richer in Diversity
DPC	District Police Commander
DRC	Democratic Republic of Congo
EU	European Union
LC	Local Council
OC	Officer in charge (police)
RAS	Research assistants
RDC	Resident District Commissioner
UBOS	Uganda Bureau of Statistics
UNHCR	United Nations High Commissioner for Refugees
UNRA	Uganda National Resistance Army
UNRF	Uganda National Rescue Front
UNSC	The UN Security Council
WNBF	West Nile Bank Front

Definition of Key Terminologies

Violence Extremism (VE): There is no consensus on a definition of violent extremism or radicalisation and its drives, but the terms are generally used to describe the attitudes and/or behaviours of predominantly young individuals who subscribe to extreme violent beliefs that could lead them to support and undertake violent actions (Newmann 2013). Violent extremism also refers to advocating, engaging in, preparing, or otherwise supporting ideologically motivated or justified violence to further social, economic and political objectives.

Counter Violence Extremism (CVE): refers to proactive actions to counter efforts by violent extremists to radicalize, recruit, and mobilize followers to violence and to address specific factors that facilitate violent extremist recruitment and radicalization to violence.

Conflict: occurs naturally and involves two or more parties with differing interests and perspectives. It takes place at personal levels (between family members and friends and even within oneself) and at formal levels (between politicians, diplomats and businesses).

Early warning: denotes the systematic collection and analysis of information coming from areas of crises for the purpose of anticipating the escalation of violent conflict; or the development of strategic responses to these crises; and the presentation of options to critical actors for the purposes of decision-making.

Conflict prevention: involves addressing the structural sources of conflict in order to build a solid foundation for peace. Where those foundations are crumbling, conflict prevention attempts to reinforce them, usually in the form of a diplomatic initiative. Such preventive action is, by definition, a low-profile activity; when successful, it may even go unnoticed altogether.

Conflict transformational and conflict resolution: these work in conjunction with conflict prevention. While prevention entails maintaining peace before and after violence by correctly interpreting and acting upon early warning signs, conflict transformation involves shifting existing violence into constructive dialogue

Executive summary

This report presents findings of the baseline survey funded by European Union (EU) on the project implemented by Communities Richer in Diversity (CRID), Faith to Action Network (F2A) and in partnership with Uganda Joint Christian Council (UJCC) aimed at preventing violent extremism (PVE) among young people in Uganda (Yumbe District).

The purpose of baseline survey was intended to generate knowledge on interfaith approaches to promote pluralism and counter radicalization of young people. The findings also were meant to inform better programming in relation to promoting cultural diversity; pluralism, extremism, tolerance and reduction of drivers of intolerance and violence extremism.

Methods

The assessment adopted participatory a descriptive and cross sectional study design applied to both quantitative and qualitative approaches. The key methods included: review of secondary data at national and district level; holding Youth group discussions at town council and sub-county level, and series of key informant interviews. A sample of 171 respondents were interviewed that included the Youth, religious and district leaders, elder's cultural leaders, security agencies, counsellors and youth leaders

Findings

The study findings provide keen insight into youth perceptions and attitudes towards violent extremism. The findings show poverty; illiteracy, unemployment, cultural and religious conflicts with former militarization of youth at the Centre of conflict in Yumbe district. Yumbe district is still in a post-conflict phase as the war which ended in 2000 lasted twenty years (1979–2000) and young people participated as ex-combatants/soldiers. The survey results also pointed to the saliency of external factors such as online radicalization through social media platforms that targets youth; and more specifically foreign ideologies.

Majority of the responded portrayed knowledge of a neighbour from other tribes or religion (n=149); had friends from other religions or tribes (n=123) and personally knew persons from other tribes or religions (n=166). Since most respondents showed knowledge of other religion and tribe, UJCC needs to explore this as building point for building dialogue among people to appreciate diversity, peaceful co-existence and tolerance as building blocks for reducing violence extremism. Also, most of the respondents engaged in conversations with neighbours from other tribes or religions (n=76) and also engaged in conversations with a friend from other tribes or religion (n=65). The fact that most respondents could engage in conversation with neighbours is a good sign for UJCC to utilise and initiative dialogue sessions among young people to discuss issues of co-existence, tolerance and non-violence mechanisms of resolving issues.

Majority of the respondents indicated that the best approach to deal with a person from the other religion, tribe or orientation is through collaboration (73%) (n=124) and Contribution (12%) (n=21). Since there is a sense of Collaboration, UJCC needs to initiate projects that bring the youth together as a mechanism of inculcating the messages of peace, tolerance and co-existence. This appeals well to UJCC activities of initiating common games and drama events for the youth that bring them together.

However, the survey findings indicate that most respondents knew only a lot of their own religions (n=103) but lack knowledge of other groups religion (n=81). Therefore, UJCC needs to create awareness among the different religious group of the need to appreciate diversity and different belief targeting religious leaders (Sheiks, Imams, Revland and Priests) utilizing the popular media and dialogue sessions. Most of the respondents `disagreed that their group did not have any grievances (n=107); instead agreed that they have grievances and are not addressed (n=93) but do fully agree to the fact that their religion, their culture is well respected (n=79). Widening channels for documenting community grievances by UJCC could be a step in time for realization of community peace and reducing violence extremism.

Conclusions and recommendations

To counter radicalization and extremism, a multi-dimensional approach is necessary beginning those that enable young people to participate meaningfully in peace processes and dispute resolution to those that engage levels and strata of society from the grassroots of civil society to government and inter-governmental structures. The survey findings especially among youth indicate that it is possible to live together despite cultural diversity and difference in religious beliefs. What is required is dialogue and promoting knowledge and understanding of diverse cultural and religious heritage.

However, in the case of that majority youth are unemployed and out of school, it possible that agents of extremism could grab them for selfish agenda. The UN Security Council (UNSC) Resolution 2250 on Youth, Peace and Security (2015) encourages nations to put youth empowerment at the centre of peace building and engage non-governmental actors to counter violent extremism, and build sustainable peace and security. It is therefore important that programmes that empower youth economically could yield double dividends for national transformation and sustainable peace. Since the youth are both actors and victims of war, their exclusion from decision-making processes is a negative factor in the district ability to emerge from conflict. The survey findings indicate that majority of the youth are not involved in decision making.

Recommendations

Constantly engage religious leaders Religious to promote Peace, tolerance and Cultural diversity: Religious institutions have a vocational role and responsibility to play, first and foremost, in fostering the values of truth, justice and mercy over deception and division. Religious leaders and their followers should continuously be engaged in promoting tolerance, bearing in mind that their spheres of influence and opportunities to persuade others are often, for example, psycho-spiritually more in-depth and further-reaching than governmental institutions.

Increased programmes for Youth engagement and empowerment: Youth engagement empowerment is vital. Young people are full of potential and yet vulnerable to any forces of extremism that promises them economic benefits in case of unemployment. If they perceive only one route, they will most likely follow it. The Survey findings indicate that programmes that empower youth economically need to be integrated as part of peace building and reducing redundancy among out of school youth.

Address structure barriers and dynamics that give rise to long term Violence extremism:

From Survey Findings, it was suggested that Counter violence extremism projects and programs should avoid a ‘one-off’ interventions but instead adopt a long term process approach that targets the structural dynamics that create a conducive environment for violent extremism. Radicalization and recruitment often occurs in local social spheres, such as schools, social media platforms, and among disadvantaged youth groups who are unemployed, vulnerable to drug addiction, schools drop-outs and so on. In other words, Counter violence extremisms should adopt a more explicitly youth focus and more specifically target the different spaces and phases involved in radicalization.

Increase programs for raising public awareness on dangers of violent extremism: The survey Findings indicates a number of media that is available to Yumbe Community and this could be used to raise mass awareness about the dangers of violent extremism. Radio pacis is widely used in Yumbe. The research participants expressed a desire of collective actions on countering violent extremisms. The recommendations raised include: Awareness raising campaigns led by religious leaders; Protection and promotion of human security; Local Governments should devote more resources to raise public awareness about the dangers of violent extremism and develop plans on Counter Violence Extremism.

Integration of Violence extremism agenda in School and Education Curriculum: The findings indicated the need to integrate such components in the education system as a sustainable measure. Tackling violent extremism as part of education interventions is reflective of a broader Community shift toward prevention of and toward efforts to address the environment conducive for extremists to spread their ideologies and recruit supporters. This should start from early primary education levels where young people grew knowing the dangers of such ideologies.

Supporting programmes for ex-combatants and former child Solders: Yumbe district has been pledged in civil wars for decades with many ex-combatants and returnees in the community. Interview with the Chairman of cultural leaders and ex-combatants revealed that the governments gives little money for amnesty which cannot sustain the ex-soldiers and young people find a problem resulting in community and accessing gainful economic survival. They are therefore lured into cases of violence extremism as a means of survival. Ex-combatants who are unable to establish sustainable livelihoods and roots in a community may be drawn into criminal activity, violent political opposition and/or be recruited as combatants or mercenaries posing a threat not only to their own communities and countries but also to the wider region.

Life Skills Training programs for needed Ex-combatants are needed to introduce them to awareness regarding healthy life styles, conflict resolution, social network building, civic education (democracy, rule of law, legal systems, human rights, etc.) as well as livelihood support.

1 INTRODUCTION AND BACKGROUND

1.1 Introduction

This report presents findings of the baseline survey funded by European Union (EU) on the project implemented by Communities Richer in Diversity (CRID), Faith to Action Network (F2A) and in partnership with Uganda Joint Christian Council (UJCC) aimed at preventing violent extremism (PVE) among young people in Uganda (Yumbe District).

Communities Richer in Diversity (CRID) is a project initiated by a consortium of faith organizations and networks, namely, the Faith to Action Network (F2A), the Council of Anglican Provinces of Africa (CAPA), the African Council of Religious Leaders-Religion for Peace (ACRL-RfP), and the All Africa Conference of Churches (AACC). The project aims at leveraging on the influence of faith leaders and institutions to promote cultural diversity and respect for equal dignity of all men and women in six African countries, Uganda, Kenya, Tanzania, Burundi, South Sudan and Egypt. CRID plans to achieve its aims through interfaith and intercultural dialogue and cooperation.

In Uganda, the CRID project partnered with Uganda Joint Christian Council (UJCC) in 2018 to implement a project on promoting Interfaith and Intercultural Collaboration for Peaceful Co-existence among Youth at Risk of Radicalization in Yumbe District. This project was to strengthen and continue earlier (2015) UJCC implemented projects in the area on engaging the Yumbe community to reduce religious extremism, hostilities between Muslims and Christians and radicalization among youths. The objectives of the project are to promote tolerance and peaceful co-existence among youths from different faiths and cultures in Yumbe district and to contribute towards reduction of faith and ethnic conflicts in Yumbe Town Council and Kululu Sub County in Yumbe district.

1.2 Background to Violence Extremism in Uganda

In Uganda, just like in the other parts of Africa, violent extremists and armed groups target the youth.¹ For example, the Lord's Resistance Army (LRA), which aimed to overthrow the Government of Uganda and install a regime based on the Ten Commandments, forcefully recruited the youth in Northern Uganda. Similarly, the Allied Democratic Forces (ADF), which operated in Uganda and the DRC, recruited young people into its ranks. Al-Shabaab al Islamiyya, a Somalia based Islamist group, recruited young men to detonate bombs in two different locations in Kampala during the 2010 World Cup finals that claimed over seventy people. Therefore, this project will target the youth with a view to offering alternative narratives and ideas for peaceful co-existence.

The project area Yumbe District also been prone to violence extremism. The District is still in a post-conflict phase as the war which ended in 2000 lasted twenty years (1979–2000). The war was between Former Uganda National Resistance Army (UNRA), the first Uganda National Rescue Front (UNRF), the UNRF II, and the West Nile Bank Front (WNBF). The war led to a death toll of at least 2,000 people and displaced 500,000 people who went to South Sudan and

¹African Centre for Strategic Studies, Preventing Youth Radicalization in East Africa, Program Summary, Kigali, Rwanda 22nd-27th January 2012

the Democratic Republic of Congo (DRC) as refugees. The district therefore has many ex-combatants including young ex-soldiers in the communities and trading centres who are not in school and not employed. The use of guns and war culture is something embedded in the predominant mindset of Aringa Community and this has a great amplitude on casual conflicts ranging from land to simple revenue collections from Uganda Revenue authority from Boda boda cyclists.

Religious conflicts between Christians and Muslims have ravaged the area and yet is another root of violence extremism. The population in Yumbe District is mainly Muslim (76%) followed by Church of Uganda and Catholics and other faith intuitions. The project is mainly responding to a conflict between the majority Muslims and the minority Christians. The area has also faced tribal and ethnic conflicts over years related to ownership of critical resources and youth have been at the centre. The population of Yumbe is mainly Aringa sub-tribe of the Lugbara ethnic group (93%).

With the current situation of Yumbe district, CRID in partnership with UJCC conducted a baseline survey on the current situation in relation to the main elements of the project amongst the stakeholders and beneficiaries in Yumbe Town Council and Kululu sub-counties of Yumbe district in West Nile region of Uganda.

1.3 Objectives and Rationale of the Baseline study

Yumbe district has been at the centre of religious, tribal, ethnic and social conflicts with the youth at the Centre stage. The baseline survey therefore is intended to generate knowledge on interfaith approaches to promote pluralism and counter radicalization of young people.

Specifically; the baseline survey is meant to determine qualitatively and quantitatively the current situation in relation to the main elements of the project amongst the stakeholders and beneficiaries in Yumbe Town Council and Kululu sub-counties of Yumbe district in West Nile region of Uganda. It was also intended established the baseline for the project's key indicators and provide the benchmarks to measure the project performance.

1.4 Expected Output of the Consultancy

The baseline survey is an 'utilization focused study' where the findings are meant to inform better and future programming for better peace and tolerance among young people and the community at large. The output of the baseline included: a draft baseline report detailing the current situation in relation to the main elements of the project amongst the stakeholders and beneficiaries in Yumbe Town Council and Kululu sub-counties of Yumbe district in West Nile region of Uganda; and a final report incorporating all comments from stakeholders (UJCC, CRID, Faith to Action Network) with key indicators to measure the project performance.

2 Study Methodology

2.1 Study Site

This baseline survey on cultural diversity; pluralism, extremism, tolerance, norms and drivers of intolerance was conducted in project target areas of Yumbe-Town Council and Kululu sub-counties; Yumbe District.

2.2 Study Population and Sample Size

Respondents in the baseline survey included: Young men and women at risk of radicalization in the targeted district of Yumbe in the Town Council and Kululu sub-counties (primary targets); Districts and Municipal/Town council Leaders; Religious and cultural institutions, Heads of institutions, Community Development Office, Sub-county leadership, Youth leaders and Security Agencies (secondary targets). Key informants were purposively selected but Youth at risk of radicalization in Yumbe district were selected utilizing their youth leaders in the Town Council and Kululu sub-counties. Sample selection therefore was through simple random sampling. A total of 171 research participants were interviewed from town council and Kululu sub-county respectively. (See table 1 Bellow).

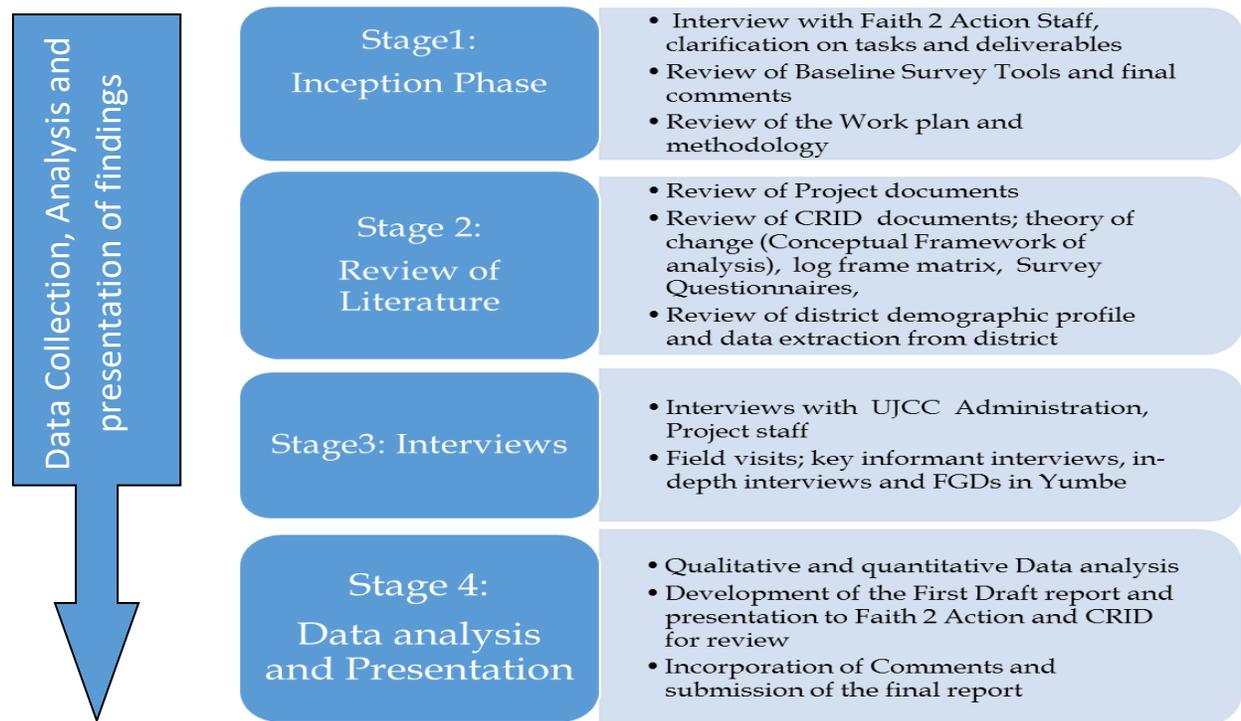
Table 1: Summary respondents interviewed

Town Council	Male	Female	Total
Youth	46	28	74
Youth Leaders	2	1	3
Religious leaders (5 Moslems, 5 Catholics, 2 Anglicans and 2 Pentecostals)	14	0	14
Town Council Staff (CDO, Assistant Town Clerk, Assistant Labour Officer, law enforcement officer)	4	1	5
Security officers (DPC, OC, others)	3	1	4
Resident Distric Commissioner (RDC)	1	0	1
Councilors	0	2	2
Chairman Veterans	1	0	1
District staff (Chairman LC5, ACAO, Assistant Planner, DCDO, CDO, Officer Gender& Culture, Probation officer)	5	2	7
Kululu sub-county			
Youth	43	13	56
Sub-county staff (sub-county chief, security officer)	2	0	2
Youth Leaders	2	0	2
Overall Total			171

2.3 Data Collection Methods

The baseline survey was participatory, descriptive and applied mixed methods using a combination of quantitative and qualitative approaches. The quantitative methods were used to assess aspects of the study related to demographic profiles of the districts and respondents as well as analyze Five (5) Action Network thematic areas questions with quantifiable data.

Figure 1: Survey methodology and sequencing



Desk review of records: Initial review were Project documents including UJCC Project proposal, Log frame matrix, number of target indicators and Action Network log frame matrix. Further Review and familiarization with CRID Survey Questionnaires, Action Network Conceptual Note and Framework of analysis were part of the initial activities generate a deeper understanding of baseline thematic areas and concepts. Secondary review of district demographic profile data extracted from district and national reports informed the review process.

Key Informant Interviews with: Key informant interviews were held with Districts and Municipal/Town council Leaders; Religious and cultural institutions, Heads of institutions, Community Development Office, Sub-county leadership, Security agencies and other potential key informants that were identified during the interaction with the District, town Council and Kululu sub-county.

In-depth Interviews and Focus group discussions: In-depth interviews were done with Youth Leaders and Councilors in the Town Council and Kululu sub-counties. Focus group discussions were also held with Young men and women at risk of radicalization in the targeted district of Yumbe in the Town Council and Kululu sub-counties

2.3.1 Data Collection Procedures

A participatory approach was used to collect data in order to ensure that there is involvement and participation of the Youth and their leaders as direct project targets for promoting cultural diversity; pluralism, tolerance and addressing drivers of intolerance and extremism. The District Leadership (Chairman LC5); CAO, Town Clerk Yumbe, RDC, Sub-county Chief Kululu Sub-county and the District Police Commander (DPC) were contacted prior to the data collection

exercise through letters addressed to from UJCC Executive Secretary. The consultant conducted initial planning meeting with UJCC Executive Director and program staff to agree on approach, key issues and entire process of the baseline. Prior teleconference discussions with the CRID project team based in Nairobi was done to further articulate on the baseline process, approach, and clarity of questionnaire and content. At the district level, the study team held a micro-planning meeting with the District Project Coordinator (Fr. David Andama) to agree on a strategy for data collection, scheduling the data collection activities and mobilization of respondents.

2.3.2 Data Collection Tools and Teams

Development of the Data Collection Tools: To facilitate the data collection activities specified, the consulting team reviewed some of the elements of the CRID questionnaires jointly with the Project staff based in Nairobi Kenya to reflect and customize some aspects to suit the local context. Research assistants (RAs) were recruited to support the data collection exercise. These were recruited taking into account their knowledge of the subject matter, baseline survey skills, knowledge of local dialects and ability to communicate results effectively both in oral and written expression. They were oriented on the data requirement as well as enable them to familiarize with the CRID evaluation tools (5 thematic areas questions). The Consultant interviewed all key informants and RAs were only instrumental in Youth Focus group discussions.

2.4 Data Management and Analysis

Qualitative data was first cleaned and edited to eliminate all irregularities and in order to code all open ended responses. Data were then entered in excel. Logical checks and frequency runs were made on all variables in order to further ensure accuracy and consistency of the data outputs. Qualitative – audiotaped was transcribed and the hand written scripts was assembled and typed into word processing Program-Microsoft word. The notes were read thoroughly and coded manually. Coding closely followed the main themes of the baseline. All qualitative data was thematically analyzed.

2.5 Quality Assurance

The quality control/assurance plan involved the following: After each day of data collection, key findings were discussed among the study team members in a debriefing session. The entire study team were comprehensively oriented on the study methodology and data collection tools before the start of the actual fieldwork. In addition, interviewing techniques, as well as appropriate recording of responses, were comprehensively demonstrated to the team to enable gathering of high quality data.

2.6 Ethical Considerations

All study team members were oriented on research ethics, including the importance of ensuring subject confidentiality and consent before interviews. All information collected was kept confidential and the principle of voluntary participation was emphasized. Each respondent was allowed to join freely and to choose to pull out of the study at any particular point if s/he felt uncomfortable with the topic or issue under discussion without any consequences to the respondent. Before recording of interviews, brief verbal consent to be audio recorded, requested

and only taken after approval. The team explained the purpose of the baseline survey, importance and how the information generated would be utilized and kept.

2.7 Limitations

There were no major limitations for the study that greatly affected the planned baseline survey. The few delays in originally planned time line schedules due to mobilization of the district and logistics slightly affected the consulting team schedule of other planned activities. Despite this process, the team was able to adjust accordingly and with support from UJCC and CRID office in Nairobi, the baseline was done successfully.

3 Findings

3.1 Yumbe District Socio-Demographic Profile

3.1.1 Location

Yumbe district is one of Uganda's most northern districts and was established in 2006 when Aringa County was split off Arua District and renamed Yumbe District. The district is bordered by South Sudan to the north, Moyo District to the east, Adjumani District to the southeast, Arua District to the south, Maracha District to the southwest and Koboko District to the west. The district headquarters at Yumbe are located approximately 75 kilometers (47 mi), by road, north of Arua, the largest town in the sub-region. The coordinates of the district are: 03 28N, 31 15E.

3.1.2 Land Area and Population

The District covers a total area of 2,411sq km (1929 sq km - 80.01%- of the area is under agriculture, 411.78 sq km - 17.08% - Forestry and woodlands and 70.22 sq km – 2.912% - is water and wetlands. Yumbe district has one county (i.e. Aringa County), twelve Sub-Countries, and one Town Council. These are further sub-divided into 101 parishes and 636 villages (UBOS, 2014).

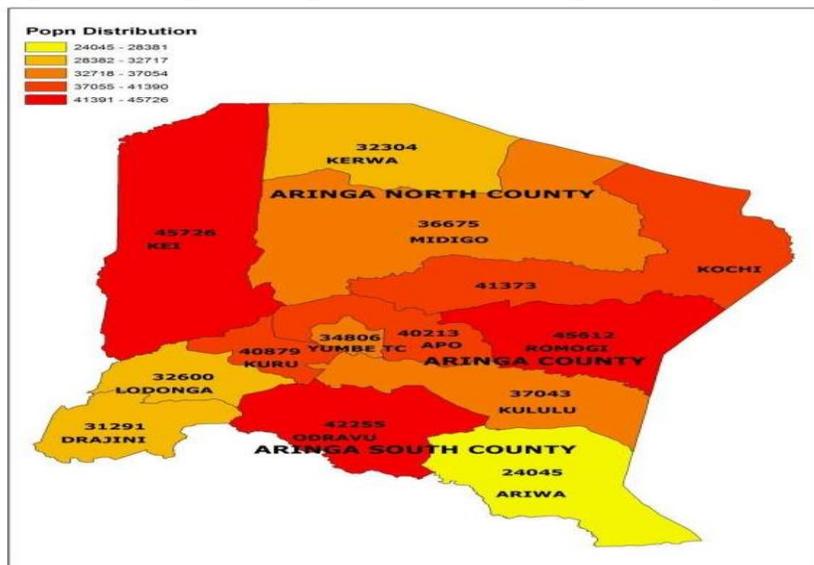
According to Official statistics from Uganda Bureau of Statistics (UBOS), Yumbe district has an estimated population of 484,822 (UBOS, 2104). However, the projected population by 2019 stands at 624,500 (292,500 Males and 332,000 Females) with about 40% of the district populations aged between 10-30 Years [UBOS Projections, 2019]. The targeted study areas of *Yumbe town Council* has an estimated total population of 34,806 while *Kululu Sub-county* has a population of 37,044 (UBOS, 2014) [see also Figure 2 on Map on population distribution per-sub-county]. The district is also populated by the largest number of refugees from South Sudan in Bidi Bidi settlement located in north-east, east, and south-east of Yumbe town in Romogi sub-county, Kochi, Kululu, Odravu and Ariwa. In one of the project area namely Kululu sub county are to be found refugees. Notable conflicts over critical resources between refugees and host communities have been documented in Kululu sub-county.

Table 2: Total population by age group and sex, Yumbe District, 2014

Age group	Male	Female	Total
0-9	90,938	95,027	185,965
10-19	69,577	75,885	145,462
20-39	44,423	57,606	102,029
40-59	18,176	17,585	35,761
60+	7,512	8,093	15,605
District Total	230,626	254,196	484,822

Source: UBOS, 2014

Figure 2: Map showing Distribution of Population by Sub-county; Yumbe District, 2014



Source: UBOS, 2014

3.1.3 Socio-Structural Background

The majority (89%) of the people in the district are ethnic Lugbara. Other ethnicities include the Kakwa, Madi and the Alur. The district is also occupied by a small minority Acholi (2%) of the district's population). The dialects spoken in the district include; Aringa Lugbara (majority), Kakwa, BARI, Madi and Alur. The second most-spoken language however is Swahili. The area has also faced tribal and ethnic conflicts over years related to ownership of critical resources with dominant Aringa Community.

The population in Yumbe District is mainly Muslim (76%) which is a big exception for Uganda (80% of Ugandans are Christians). However, there are majorly 3 major faiths with Islam being the dominant (76%) followed by Church of Uganda and Catholics. The other faiths include Pentecostals, Baptist and Seventh Day Adventists who comprise a significant percentage of Christians in the area. Religious conflicts between Christians and Muslims over ownership of schools and land have ravaged the area and yet is another root of violence extremism. That is why UJCC the project targets religions by minimizing religious differences and incidences of religious based violence by adopting a faith and rights based approach.

The District is still in a post-conflict phase as the war which ended in 2000 lasted twenty years (1979–2000). The war was between Former Uganda National Resistance Army (UNRA), the first Uganda National Rescue Front (UNRF), the UNRF II, and the West Nile Bank Front (WNBf). The war led to a death toll of at least 2,000 people and displaced 500,000 people who went to South Sudan and the Democratic Republic of Congo (DRC) as refugees.

The district therefore has many ex-combatants including young ex-soldiers in the communities and trading centres out of school and not employed. The use of guns and war culture is something embedded in the predominant mindset of Aringa Community and this has a great amplitude on casual conflicts ranging from land to simple revenue collections from Uganda Revenue Authority from Boda boda cyclists.

These bases and social dimensions of community need to be understood by UJCC in attempt to provide sustainable solutions peace, co-existence, tolerance and addressing violence extremism among young persons.

3.1.4 Education and Employment

The most recent estimates indicate that Yumbe has a literacy rate of 55.5 percent for persons aged 18 years and above which is less than the national average of 69 percent (UBOS, 2014). Only 22.8% of the total population have attended secondary education (form 4) and in entire district, majority of the population 85% (92,402) have their highest level of qualification life time attainment as Form 4 (secondary education). In Yumbe, 16.4% of youths aged between 18 and 30 are not in school or college, while the figure is 13. 8% for Kululu sub-county. [UBOS, 2014). The district therefore has the highest illiterate levels which in turn affects the socio-economic, behavioral, political and cultural aspects.

In terms of employment and socio-economic status, the majority of the youth population in the district who out of school (64.8%) aged 18 – 30 years are not working and 10.5% (6,701) of the Households with members aged 5 years and above consume less than two meals in a day (UBOS, 214). Yumbe Town is the only area that offers them opportunities in the informal sector. The unemployment rate of youth out of school and the household poverty affects the entire stability of the district. It is possible that any anti- Peace agent can lure unemployed youth into any subversive activity counter peace extremism [see Figures 3 and 4 on maps]. Their limited economic opportunities coupled with their low standards of living also made them vulnerable to extremist religious sermons and turned them easy recruits into violent gangs.

Figure 3: Percentage Distribution of Youth Population aged 18-30 Years, not in School and Not Working; Yumbe District, 2014

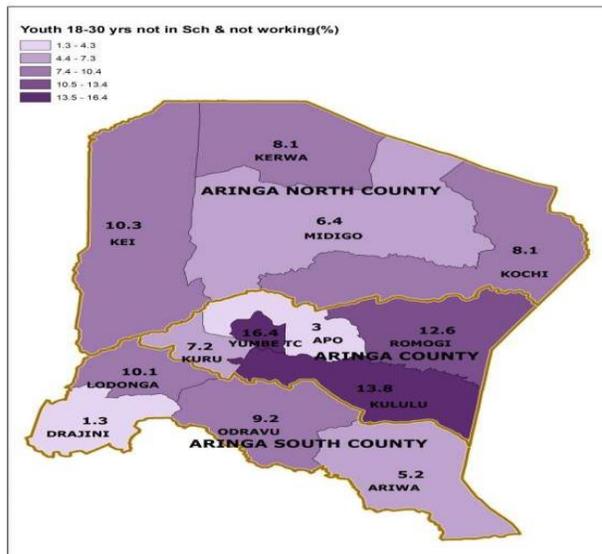
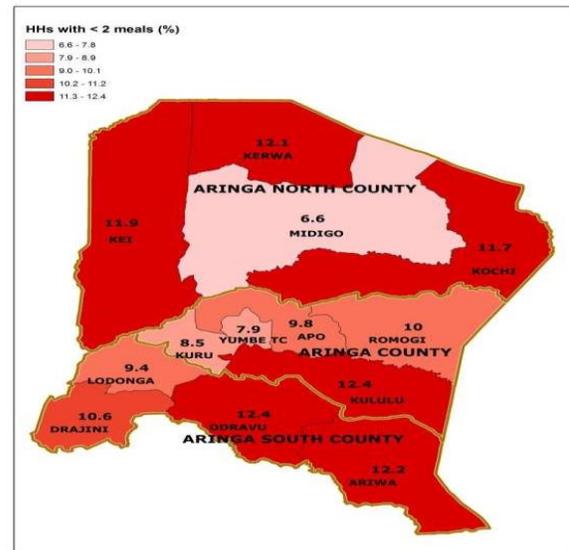


Figure 4: Percentage Distribution of Households having less than 2 meals a day; Yumbe District, 2014



Source of data: UBOS 2014

3.1.5 Other types of socio-demographic profiles

The main source of information in the district is through the radio (44.4%) and other information sources include Community announcer or Megaphone (10.1%) and telephone 10.1%. About 1.4

% of the total population own a television and 53.3% own a radio, 46.5 persons aged 18+ own a mobile phone and 11.8 % of the young persons aged 18-30 use internet. In terms of access to the nearest security post, about 43.3% of the households are 5 km or more to the nearest Police Post/Police Station (UBOS, 2014). Understanding the existing means of communication in Yumbe district help to determine the effective channels to be used to employed to communicate peace related messages among different population groups and target audiences. Interview with respondents indicated that the most used Radio with the highest Listenership is Radio PACIS. This was revealed by Arua Town Council Community Development office.

“In Yumbe we don’t have a radio station yet. Here we receive Arua 1 but the most listened to Radio station by most people is Radio Pacis. Its signals are good and reaches Yumbe and Some areas of South Sudan”
CDO, Yumbe Town Council

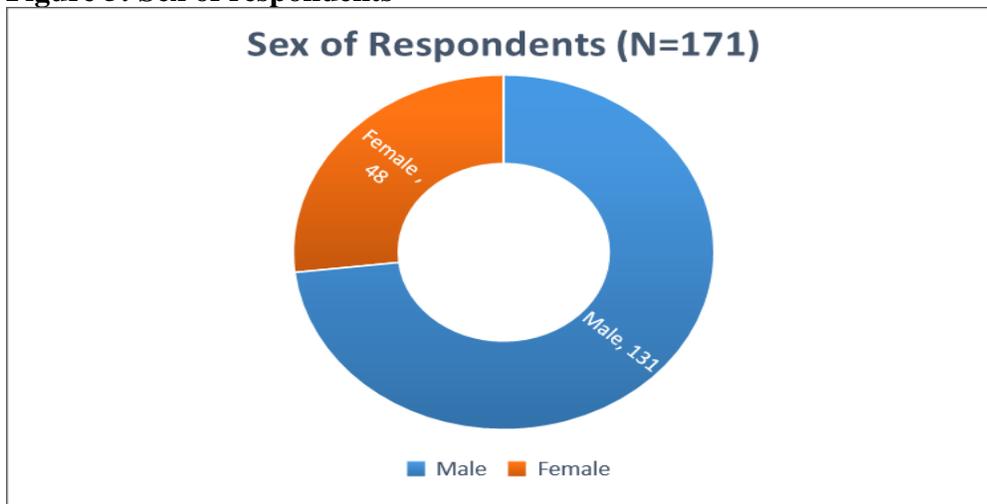
This implies that for UJCC to effective communicate messages on counter violence extremisms and dialogues as well talk shows, Radio Pacis would give the best outcomes.

3.2 Demographic profiles of respondents

3.2.1 Sex of Respondents

The majority of the respondents were males (131) and females were only 48. These however, included the key informants and leaders of both district and religious sects. Out of the total 171 respondents interviewed; the number of youth interviewed were 138.

Figure 5: Sex of respondents



Source: Research Data

The presence of more males than females in the study did not mean that there are fewer women in Yumbe district to be included in the study. The difference arose as result of mobilization of study participants by the Community development officers and youth Leaders both in Town Council and Kululu sub-county. It happened automatically that more youth males turned up for the study than females. However, it points to the cultural concept of gender roles and participation in community events. It could also imply that males are likely to engage in group events than females and is participation peer led violence extremism. Hidden Gender dimensions

of violence extremism need to be explored by UJCC in Yumbe District and attempts to target female youth deliberately since they don't seem to appear t in group events and taking into account the fact that the majority of people in Yumbe are Muslims.

3.2.2 Age of the Respondents

The majority of the respondents were young persons aged between 20-24 years and 25-29 years. There were few respondents aged 30-34 years and 35+ and these included most of the key informants (Ref. table 3below).

Table 3: Age of the Respondents (N=171)

Age bracket	Number
15 - 19 years	28
20 - 24 years	67
25-29 years	43
30-34 years	19
35 years and above	14

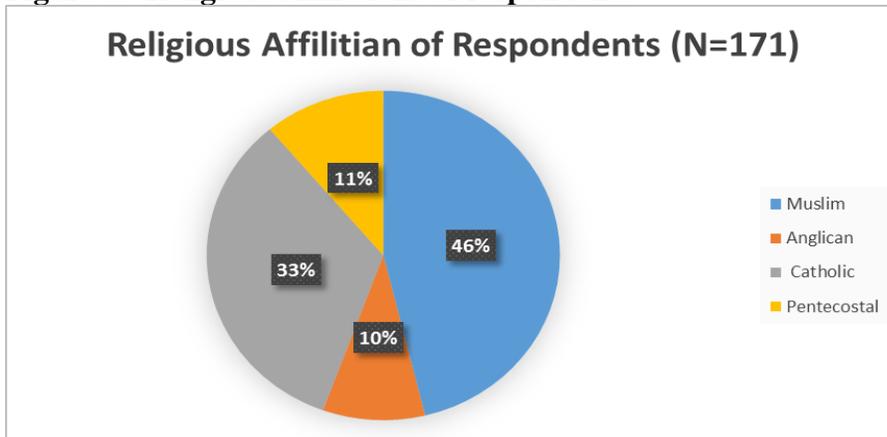
Source of Data: Survey statistics

The fact the majority of the respondents were young people presents that right target group for UJCC in the prevention of violence extremism. It is possible that any anti- Peace agent can lure the youth into any subversive activity counter peace extremism if not well engaged to understand and appreciate the values of tolerance and peaceful co-existence.

3.2.3 Religious affiliation of respondents

Majority of respondents (46%) were Muslims, followed by Catholics (33%); Pentecostals (11% and Anglicans (10%). See 6 Figure bellow. These form the critical bases for inter religious dialogue.

Figure 6: Religious affiliations of respondents



Source of Data: Survey statistics

It is clear that the majority respondents were Muslims (46%). As discussed in section 3.1.3 above, religious differences exist in Yumbe on ownership of critical resources and UJCC project need to target religious leaders, sensitize the youth on religious tolerance and inculcate a culture

of peaceful co-existence, tolerance and avoiding elements of violence extremism accruing from religious ideology.

3.2.4 Highest level of education attained

Most of the respondents had attained primary school level (n=103); secondary level (n=49) with few in tertiary (n=7) and vocational school (n=12). See Table 4 below. This implies that the majority of the respondents had low education.

Table 4: Highest level of education attained

Highest level of education (N=171)	Number
No School	None
Primary School	103
Secondary School	49
Vocational School	12
Tertiary/University/college	7
Other, specify	None

Source of Data: Survey statistics

Low education levels and literacy affects the socio-economic, behavioral, political and cultural aspects. Limited education means limited opportunities for employment, limited exposure and limited world view of things surrounding them. The chain of vulnerability among young people can be utilized for small jobs, monies and used in subversive activities including violence extremism. While targeting Youth in School, the findings indicate many youths out of school that need to be targeted in the informal sector. There is also need for targeting youth out of school by UJCC.

“Most of our young people here in the district are not in school. Yu find some in the taxi park calling for cars and passengers. Some who have some jobs are those doing Boda Boda jobs but even those have little education. We had an issue here where boda boda riders attacked Uganda Revenue Staff and fought them. There is a big problem of such young people”

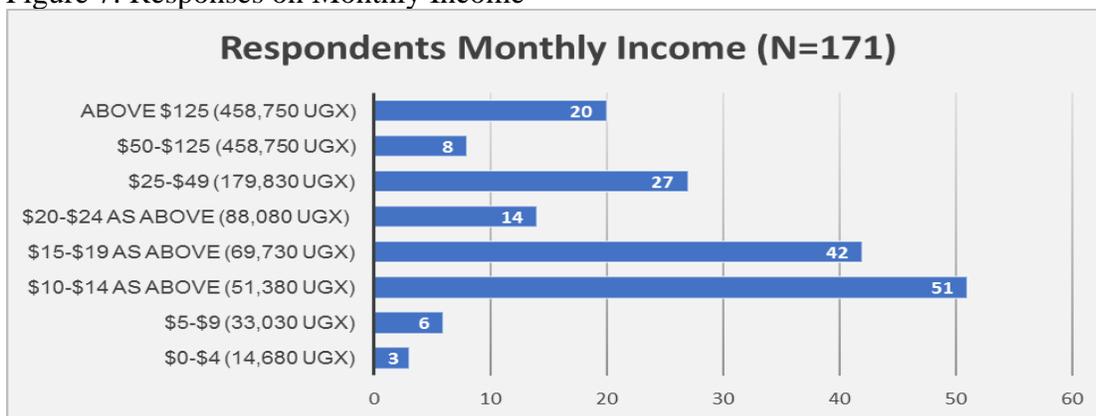
Chairman LC5, Yumbe District

3.2.5 Household’s monthly income

Majority of the respondents interviewed (n=51) reported a monthly income of \$10-\$14 (51,380 UGX); with few (n=20) indicating having a monthly income above \$125 (458,750 UGX). Those earning above \$125 included both the district and Town Council staff. The majority of respondents that earned less than \$125 dollars were youth. (See Figure 6 below).

Overall, the survey indicates poor household incomes among the majority respondents. Youth without any substantial income can be a target of subversive activities different opportunists for violence extremisms. See figure 7 below:

Figure 7: Responses on Monthly Income



Source of Data: Survey statistics

Interview with the youth in Kululu Sub-county and Yumbe Town Council Revealed that young people survived on Charcoal burning; Chapati making, brick laying, small scale farming, garage and the lucky ones boda boda riding. These jobs however gave them little income. Improving the livelihoods of at-risk youths and other vulnerable populations through a greater focus on ‘hot spots’ and improved access to jobs and skills-building programmes was recommended by the district as major way to minimise youth engagement in violence extremism.

“Of course young people are redundant because they lack what to do and have limited skills. I have met these youths but sensitisation alone will not yield enough results. Imagine these people need to survive and there is nothing to do when people lure them to do wrong things for money. I heard about skilling programmes by the government and these need to be extended to young people”

District Police Commander, Yumbe District

“You find many young people at the taxi park all the day and others playing games. There are reported cases of young people engaged in violence and some robbery. This is because most of them lack what to do and not employed to get any income. I believe these NGOs having programmes with the youth could target some livelihood programmes and skilling. This would prevent more conflicts and violence in this group,” **RDC, Yumbe District**

The United Nations Agenda for Action and Recommendations on Preventing Violent Extremism² suggests that to effectively address violence extremism concerns of young people, there is need to Ensure that a portion of all funds dedicated to addressing violent extremism are committed to projects that address young people’s specific needs or empower them and encourage international financial institutions, foundations and other donors to provide small grant funding mechanisms to women and young social entrepreneurs to enable them to develop their skills and improve incomes.

² UN Agenda for Action and Recommendations on Preventing Violent Extremism available on:

https://www.un.org/counterterrorism/ctitf/sites/www.un.org.counterterrorism.ctitf/files/plan_action.pdf last accessed on: 2nd August, 2019

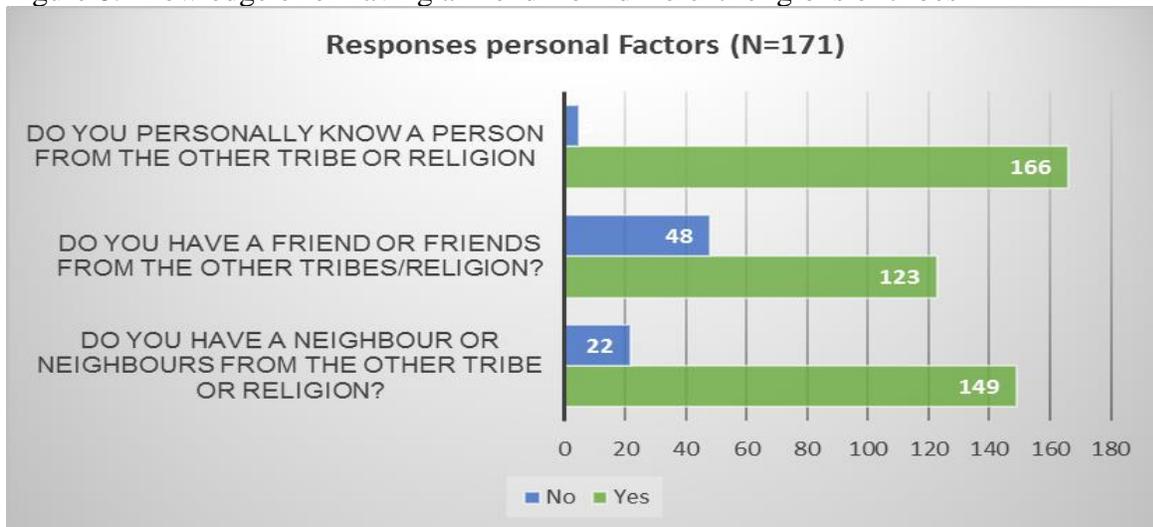
3.3 Responses on Personal factors

3.3.1 Having a Neighbours/Friends and Knowing a Person from Different Tribes or Religions

Majority of the responded knew a neighbour from other tribes or religion (n=149), had friends from other religions or tribes (n=123) and personally knew persons from other tribes or religions (n=166). [See Figure 8 below).

Knowledge of other people one's religion and tribe is one step towards building peace and co-existence. Since most respondents showed knowledge of other religion and tribe, UJCC needs to explore this as building point for building dialogue among people to appreciate diversity, peaceful co-existence and tolerance as building blocks for reducing violence extremism.

Figure 8: knowledge of or having a friend from different religions or tribes



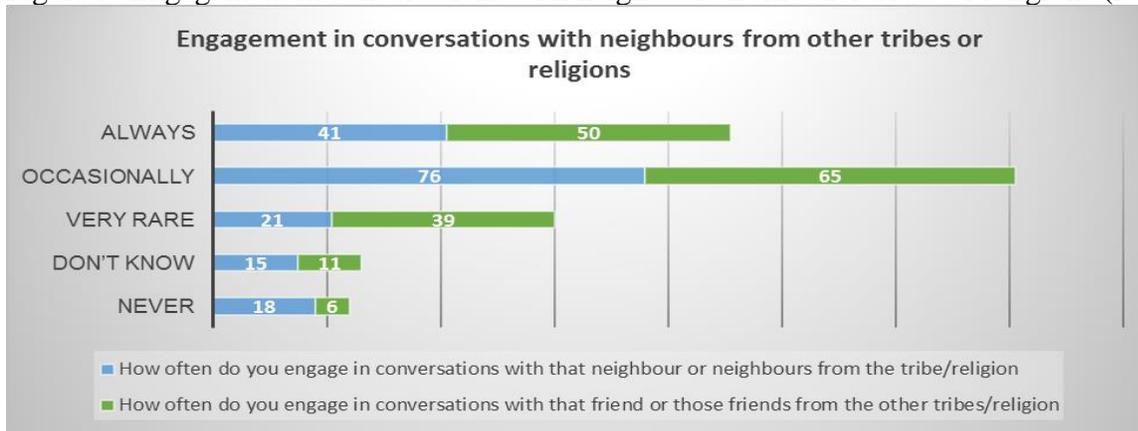
Source of Data: Survey statistics

3.3.2 Engagement in Conversations with Neighbours from Other Tribes or Religions

Most of the respondents engage in conversations with neighbours from other tribes or religions (n=76) and also engage in conversations with a friend from other tribes or religion (n=65). [See figure 8 bellow].

Dialogue could be a good medium to exploit while seeking mutual tolerance and multi-cultural/religious co-existence. The fact that most respondents could engage in conversation with neighbours is a good sign of UJCC to utilise and initiative dialogue sessions among young people to discuss issues of co-existence, tolerance and non-violence mechanisms of resolving issues. The findings have demonstrated that this mechanism is possible among young people in Yumbe District.

Figure 9: Engagement in conversations with neighbours from other tribes or religions (N=171)

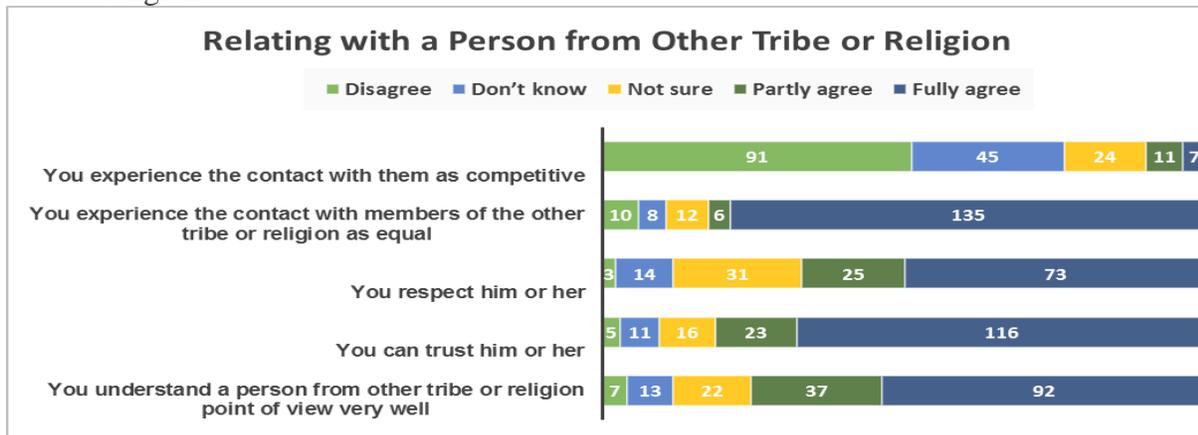


Source of Data: Survey statistics

3.3.3 Understanding, Respecting, trusting, or Mistrust in a person from other tribe or religion

Survey responses on understanding a person from his or her point of view very well indicate that most respondents fully agreed (n=92); could largely trust him or her (n=116); respect him or her (n=73) and majority seemingly agreed to the fact that they experience contact with members of other religions, tribes or background as equal (n=135). Many respondents (n=91) disagreed to the fact that they experience the contact with them as competitive. [See figure 9 below].

Figure 10: Understanding, Respecting, trusting, or Mistrust in a person from other tribe or religion



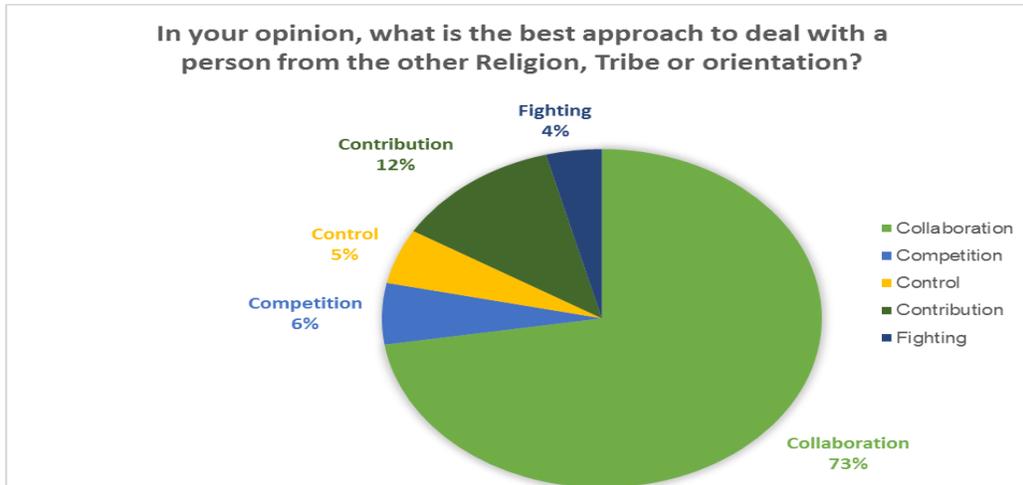
Source of Data: Survey statistics

3.3.4 Question: In your opinion, what is the best approach to deal with a person from the other religion, tribe or orientation?

Majority of the respondents indicated that the best approach to deal with a person from the other religion, tribe or orientation is through collaboration (73%) (n=124) and Contribution (12%) (n=21). [See figure11 bellow]. The above findings provide a good background for UJCC to understand the approach to dealing with young people in Yumbe. Since there is a sense of Collaboration, UJCC needs to initiate projects that bring the youth together as a mechanism of

inculcating the messages of peace, tolerance and co-existence. This appeals well to UJCC activities of initiating common games and drama events for the youth that bring them together.

Figure 11: Responses on best approach to deal with a person from the other religion, tribe or orientation (N=171)



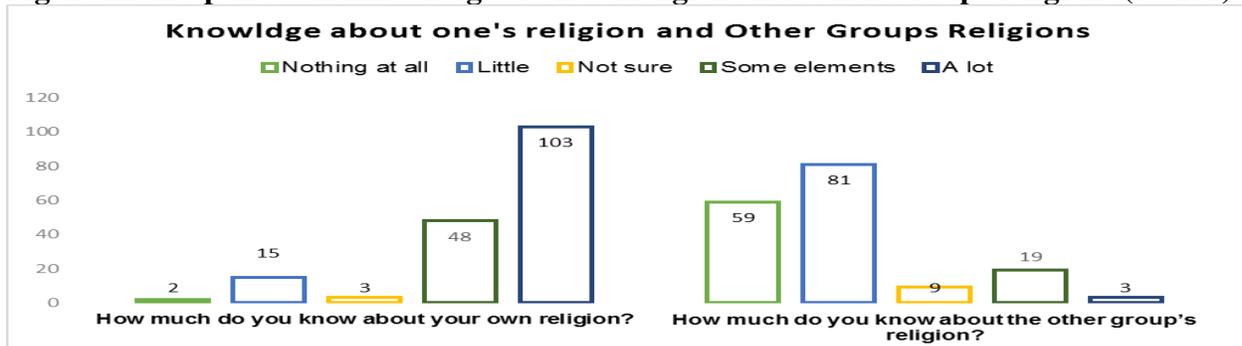
Source of Data: Survey statistics

3.3.5 Questions: How much do you know about your own Religion and other groups' Religion?

The survey findings indicate that most respondents knew a lot of their own religions (n=103) but with limited knowledge of other groups religion (n=81). [See Figure below]. Knowledge of other people's beliefs is crucial to appreciating or tolerating them. Limited knower on the hand could bring prejudice and limited appreciation.

UJCC needs to understand that most people in Yumbe only know about their religion and lack the world view or understanding of other religions. This in turn creates prejudice, mistrust and a sense of not appreciating other religions. Therefore, UJCC needs to create awareness among the different religious group of the need to appreciate diversity and different belief targeting religious leaders (Sheiks, Imams, Revland and Priests) utilizing the popular media and dialogue sessions.

Figure 12: Responses on Knowledge of one's Religion and Other Groups religions (N=171)



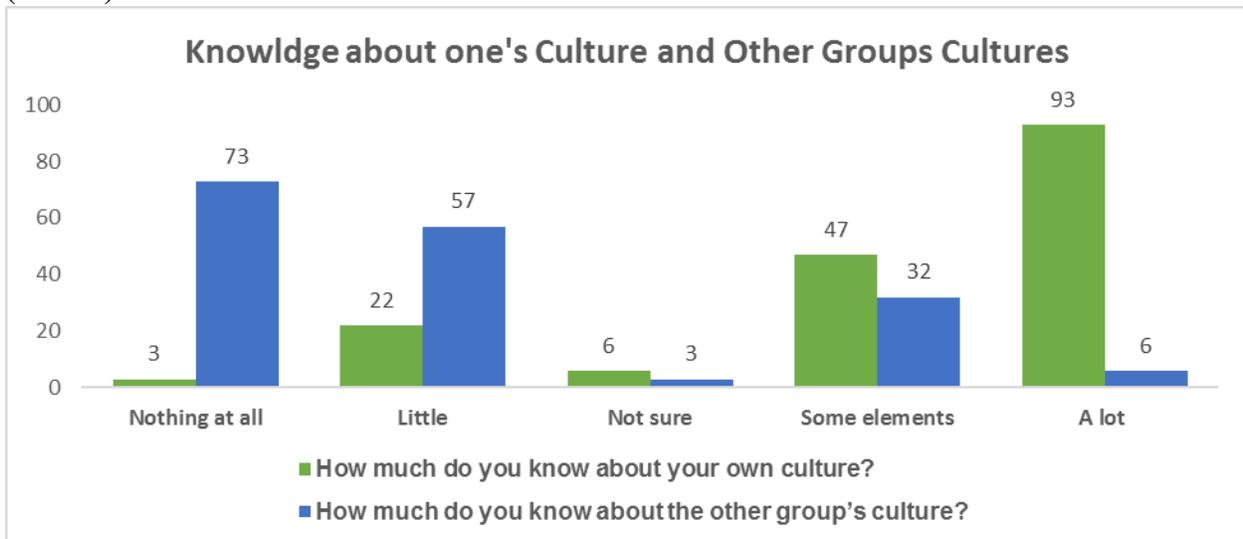
Source of Data: Survey statistics

3.3.6 Questions: How much do you know about your own Culture and other groups Culture?

The survey findings indicate that most respondents knew a lot of their own culture (n=93) but with limited knowledge of other groups cultures (n=71). [See 12 Figure below). Knowledge of somebody’s culture increases appreciation of diverse values and the likely appreciation.

UJCC equally needs to sensitize young people of the existence of difference cultures and value systems and the need to live alongside each other. Yumbe district has different tribes including Lugbara, Kakwa, Madi, Alur, people from Congo and Other tribes from South Sudan. Targeting working alongside the traditional and cultural leaders to sensitize young people on cultural values and need to live and work with other cultures will greatly yield positive results.

Figure 13: Responses about Knowledge of one's Culture and Other Groups Cultures (N=171)



Source of Data: Survey statistics

3.4 Responses on Relational Factors

3.4.1 Questions: Do you agree to the statements that your group participates in community decisions; access economic opportunities; is politically well represented; is able to practice its cultural and religious practices freely

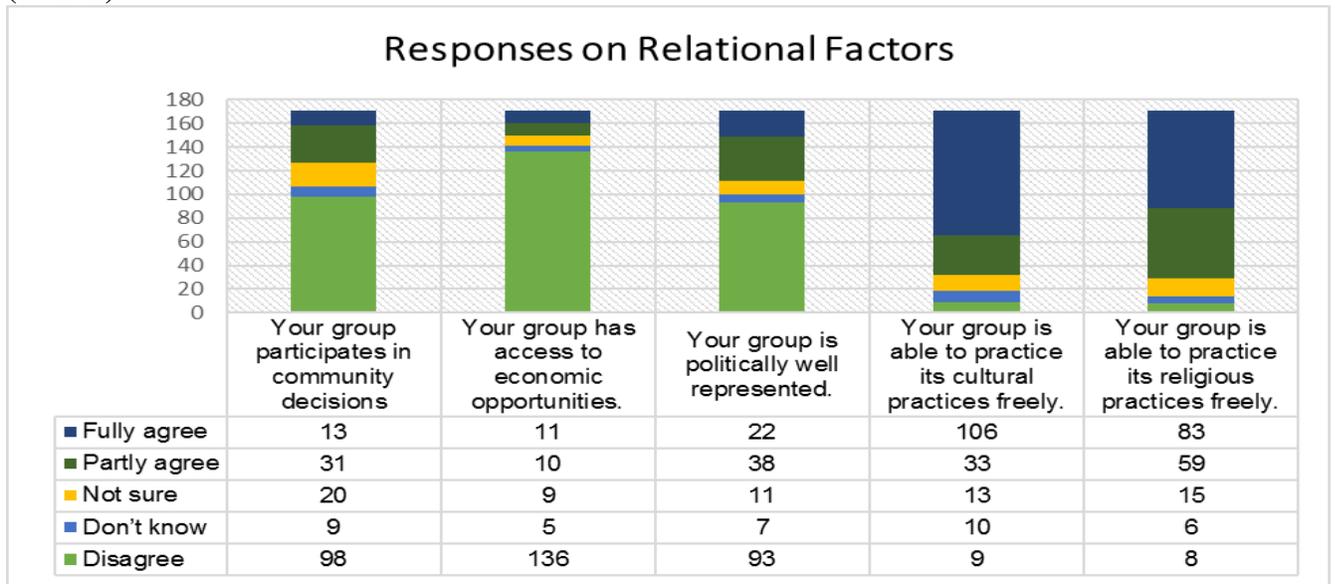
From the survey findings, most of the respondents pointed out that they could not participate in making Community decisions affecting their life style (n=98); majority could not access economic opportunities (n=136), were not politically well represented (n=93) but could freely practice its culture (n=106) as well as practice their religion freely (n=83). [See Figure 13 below).

It should be observed that the majority respondents were youth and participation in community decisions in Yumbe district is done by representative elected leaders. However, youth participation and in making decisions that affect their lives remains paramount. Limited access to economic opportunities remains yet a critical factor of concern affecting respondents. It is

plausible that any counter peace forces could use economic means to lure majority youth in counter-peace extremism agenda.

The United Nations Agenda for Action and Recommendations on Preventing Violent Extremism³ suggest integrating young women and men into decision-making processes at local and national levels and develop similar mechanisms which give young women and men a platform for participating in mainstream political discourse of matters that affect them. UJCC needs to work with youth leaders to reach to young people to explore more issues that affect them as basis for designing effective messages for young people in Yumbe district.

Figure 14: Responses on participation in Community Decisions; access economic opportunities, political representation and freedom to practice one’s culture and religion (N=171)



Source of Data: Survey statistics

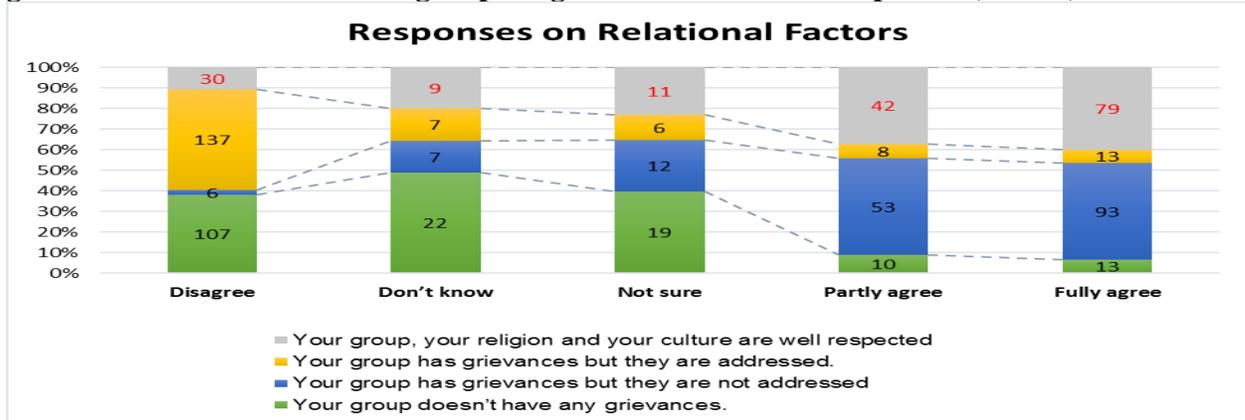
3.4.2 Questions: Do you agree to the statements that your group doesn’t have any grievances; has grievances but they are not addressed, has grievances but they are addressed and your group, your religion and your culture are well respected

Most of the respondents `disagreed that their group did not have any grievances (n=107); instead agreed that they have grievances and are not addressed (n=93) but do fully agree to the fact that their religion, their culture is well respected (n=79).

Widening channels for documenting community grievances by UJCC could be a step in time for realization of community peace and reducing violence extremism.

³ UN Agenda for Action and Recommendations on Preventing Violent Extremism available on: https://www.un.org/counterterrorism/ctitf/sites/www.un.org.counterterrorism.ctitf/files/plan_action.pdf last accessed on: 2nd August, 2019

Figure 15: Responses on the statements that the group does not have any grievances, have grievances but addressed and group religion and culture are respected (N=171)



Source of Data: Survey statistics

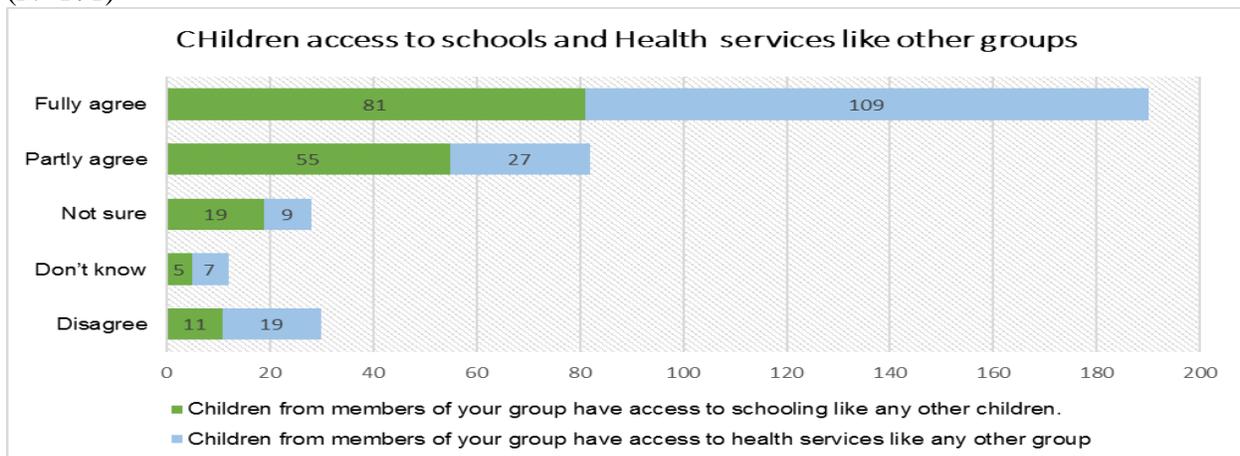
3.4.3 Questions: Children from members of your group have access to schooling and Health Services like any other children

Respondents from the survey agree that Children from members of the group have access to schooling like any other children (n=81) as well as equal access to health services (n=109). [See Figure 15 below). Access to social services like education and health for children in Yumbe district is seemingly alright. Any child can access a school or health service. The key conflict issues arising out of education were related to school management and ownership between Moslems and catholic missionary founded.

“Our Children here access education anywhere. Our concern in the past has been the management Committees of these schools. For most of the Missionary founded, there were few Muslims in the school management Committees. We had several dialogues and children in the school are allowed some time for prayer. For example, Muslim children in Christian schools are allowed to go prayers on Fridays where required.

(District Khadi Sheik Alahaye-Yumbe District).

Figure 16: Responses on Children access to schools and Health services like other groups (N=171)



Source of Data: Survey statistics

3.4.4 Questions: On Group Use of Its Language Freely Like Any Other Group; Practicing Its Religion Freely, And Peaceful Co-Existence Despite Religious

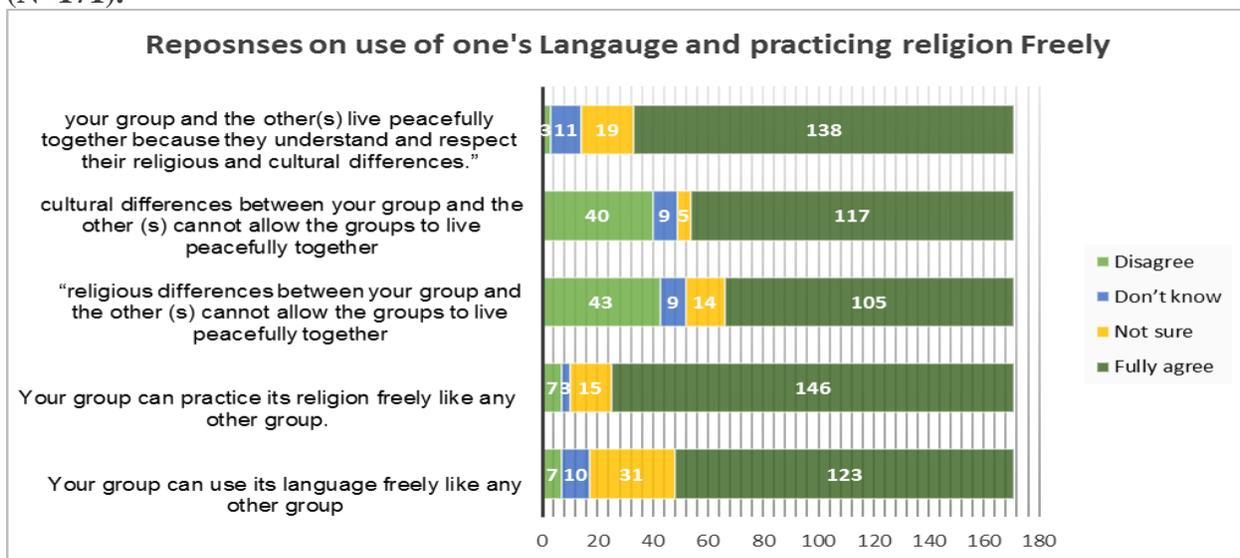
3.4.5 and Cultural Differences

Majority respondents agree that they can use their language freely like any other group (n=123); can practice their religion freely like any other group (n=146) and also agree that religious differences between their group and others cannot allow them to live peacefully together (n=105). A big number of respondents (n=117) also agree that cultural differences cannot allow them to live peacefully together. However, they observe that each group can live peacefully together on the basis of understanding and respecting each other religious and cultural differences (n=138). Mutual co-existence therefore seems to be better enhanced through understanding of each other diversity.

UJCC need to use cultural, traditional leaders and elders on programmes sensitizing communities on the need to appreciate cultural differences and values. The cultural leaders are gatekeepers of social values and are respected in Yumbe district. They need to be utilized on that matter to enhance a spirit among people of appreciating cultural diversity.

Majority respondents agreed that the group could use language freely (n=123) and practice religion freely (n=146). However, they also agree that cultural differences make it difficult to live together (n=105). Majority respondents (n=138) agree that groups can live peacefully together when they understand and respect their religious and cultural differences.

Figure 17: responses on group use of its language freely like any other group; practicing its religion freely, and peaceful co-existence despite religious and Cultural differences (N=171).



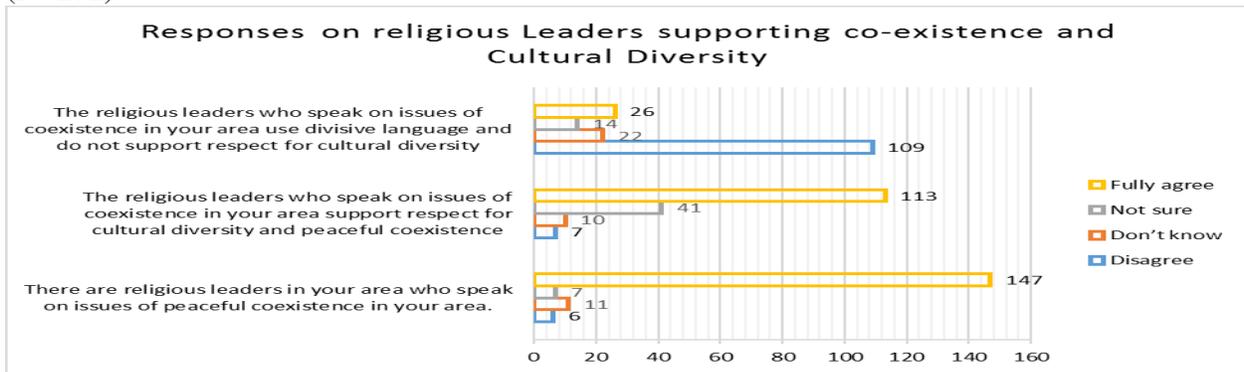
Source of Data: Survey statistics

3.4.6 Questions: On Religious Leaders Supporting Co-existence and Cultural Diversity

Most of the respondents agreed that there are religious leaders who speak on issues of co-existence (n=147) and disagree that they use divisive language (n=109). They also disagree that they don't respect cultural diversity (n=109). Majority (n=113) agree that religious support and respect cultural diversity and co-existence and speak on issues of peaceful co-existence (n=147).

Religious institutions are yet other gate keepers to societal values as well as culture. Engaging religious leaders to promote peace and co-existence is part of the UJCC programme.

Figure18: Responses on Religious Leaders Supporting Co-existence and Cultural Diversity (N=171).

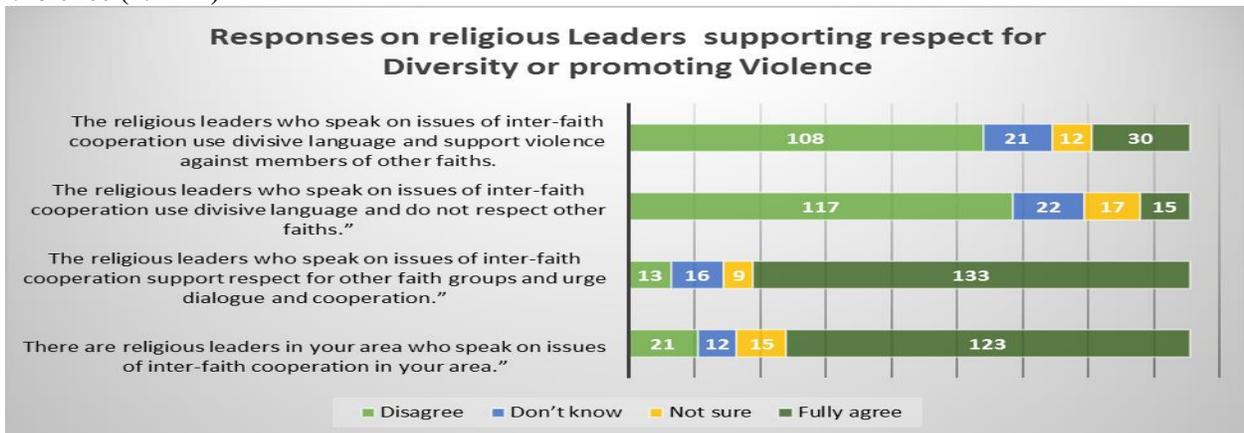


Source of Data: Survey statistics

3.4.7 Responses On Religious Leaders on Interfaith Cooperation

Majority respondents agree that there many are many religious people that speak on issues of interfaith Cooperation(n=123) and also urge dialogue and cooperation among groups (n=133). They however disagree that religious leaders have caused divisions among various groups (n=108). Religious leaders have big following and gathering and can either promote divisiveness or interfaith cooperation if not well targeted. UJCC therefore need to continue targeting religious leaders as key to promoting peace, unity and cooperation in Yumbe as building blocks for reducing violence extremism.

Figure 19: Responses On Religious Leaders Supporting Respect for Diversity or Promoting Violence (N=171)



Source of Data: Survey statistics

3.5 Reasons why young persons may engage in radical extremism

The baseline survey explored some of the factors that may facilitate young persons to engage in radical extremism in Yumbe district. The survey results suggest that internal and regional factors such as—the inability of governments and districts to improve social and economic conditions for the youth; unemployment and economic grievances; the socio-cultural impact of decades of fighting and war returnees (ex-combatants); and poor quality of education and the misinterpretations of Islamic religion guidelines, all play a role in youth recruitment into violent extremist organizations.

The survey results also pointed to the saliency of external factors such as online radicalization through social media platforms that targets youth; and more specifically foreign ideologies. Yumbe district has attracted a number of refugee organizations and these come with different foreign ideologies and agenda beyond humanitarian assistance. The district is also a gate way to South Sudan, DRC Congo and many countries affected by war ideologies. These continue to affect the youth in Yumbe district as well.

“Our youth will never be safe as long as they are not well informed, not empowered and not engaged in Counter Violence extremists activities in their localities because they are far more susceptible to radicalization than adults. Youth empowerment and engagement is therefore crucial because it will enhance participation and involve one of the most vulnerable groups susceptible to violent extremism”,

Chairman LC 5: Yumbe Districts

“You see most of the young people here are not in school and are not working. Some are at the tax park and majority play games all the day. This is too much idleness, and lack of what do is another big problem in the District. It is possible that anyone can use them for any price”

CDO, Yumbe Town Council

“The only immediate solution that can engage the youth in the district is through introducing a number livelihood and skilling programmes. I have seen some programmes that encourage sports all the time. Sporting is a one-day activity and these young people are just idle because of lack of what to do and skills;

DPC, Yumbe District

“Most of the youth have fallen a play of some of the political leaders who would use them for political ambitions. This is because they are redundant and have formal survival mechanism. It is imperative that the Civil leaders begin to plan for engaging youth on radical extremists. District for example could come up with an agenda for regular engagement with the youth through known channels like football matches,”

RDC Yumbe District

The respondents also mentioned several factors that push youth to join violent extremist groups. They include financial inducements from violent extremist groups and ignorance.

“Of course in the past youngest people engaged and pulled to participate in armed struggle because of ignorance and reasons they did not understand. It is possible that the same youth could be lured to such behaviors if not well sensitized. But you see am the chairman of veterans. Some of the young men that were involved in past arm struggle have no income now and some have families and could be used to do activities against their will to survive”

Andika Salim-Chairman Veterans Yumbe District

The frustration of students that have completed schools and don't get opportunity and jobs, have made these students susceptible to radicalization. However, youth who drop out of school were identified as more prone to violent extremism. The majority of youth in Yumbe were unemployed.

Respondents noted that other sources of recruitment to violent extremist groups is through family structures. Parents due to inability to communicate, bond, or provide safe environment, education and upbringing creates the impression of lack of care and fosters rebellion in youths. This leads some to join or be bullied into extremist groups. Family members are also targets of recruitment by other family members who are already involved with extremist groups. Most young people that participated in wars against government like Uganda National Rescue Front (UNRF), the UNRF II, and the West Nile Bank Front (WNBF) were recruited by family members.

Some respondents noted that new violent groups emerge when youths are left out of initial peace processes and that dialogue between government and militants alone is not healthy. Rewarding violent groups and neglecting resilient groups (i.e. youth and the elderly breed further violence).

Respondents also pointed out that the rights of young people are trampled on making them voiceless without representation. The extremist groups provide an opportunity for youths to wield power and express themselves.

There are no jobs, social amenities nor government safety nets to cushion the bleak prospects facing youths. The promise of wealth, food and shelter drives youths into the arms of extremist organizations operating in the area. The respondents also mentioned that some youth are materialistic, lazy and look for easy means of making money, as another factor.

Respondents pointed out that another important factor behind recruitment into extremist groups is the issue of forced recruitment and abduction. As extremist groups invade and occupy villages they forcibly press young men and women into services as fighters, sex slaves and porters. The suspicion and stigma associated with being taken means that most cannot go back into society, when they escape, as they are summarily killed on sight by the military. This trend makes those that have been forcefully taken by violent extremist groups to accept their fate and fall in with their captors rather than risk death. Uganda National Rescue Front (UNRF), the UNRF II, West Nile Bank Front and Kony used such tactics to recruit young persons.

4 Conclusions and Recommendations

4.1 Conclusions

To counter radicalization and extremism, a multi-dimensional approach is necessary beginning those that enable young people to participate meaningfully in peace processes and dispute resolution to those that engage levels and strata of society from the grassroots of civil society to government and inter-governmental structures. The survey findings especially among youth indicate that it is possible to live together despite cultural diversity and difference in religious beliefs. What is required is dialogue and promoting knowledge and understanding of diverse cultural and religious heritage.

However, in the case of that majority youth are unemployed and out of school, it possible that agents of extremism could grab them for selfish agenda. The UN Security Council (UNSC) Resolution 2250 on Youth, Peace and Security (2015) encourages nations to put youth empowerment at the centre of peace building and engage non-governmental actors to counter violent extremism, and build sustainable peace and security. It is therefore important that programmes that empower youth economically could yield double dividends for national transformation and sustainable peace.

Since the youth are both actors and victims of war, their exclusion from decision-making processes is a negative factor in the district ability to emerge from conflict. The survey findings indicate that majority of the youth are not involved in decision making.

4.2 Recommendations

4.2.1 Constantly engage religious leaders Religious to promote Peace, tolerance and Cultural diversity

Religious institutions have a vocational role and responsibility to play, first and foremost, in fostering the values of truth, justice and mercy over deception and division. Religious leaders and their followers should continuously be engaged in promoting tolerance, bearing in mind that their spheres of influence and opportunities to persuade others are often, for example, psycho-spiritually more in-depth and further-reaching than governmental institutions.

There is a need for religious leaders to have greater exposure materials and regular information in the areas of peace studies, development, comparative religion and international relations. This is especially to religious leaders in local community churches and mosques that have limited exposure of wider world view yet influence the youth.

4.2.2 Increased programmes for Youth engagement and empowerment

Youth engagement empowerment is vital. Young people are full of potential and yet vulnerable to any forces of extremism that promises them economic benefits in case of unemployment. If they perceive only one route, they will most likely follow it. The Survey findings indicate that programmes that empower youth economically need to be integrated as part of peace building and reducing redundancy among out of school youth.

4.2.3 Address structure barriers and dynamics that give rise to long term Violence extremism

From Survey Findings, it was suggested that Counter violence extremism projects and programs should avoid a 'one-off' interventions but instead adopt a long term process approach that targets the structural dynamics that create a conducive environment for violent extremism. Radicalization and recruitment often occurs in local social spheres, such as schools, social media platforms, and among disadvantaged youth groups who are unemployed, vulnerable to drug addiction, schools drop-outs and so on. In other words, Counter violence extremisms should adopt a more explicitly youth focus and more specifically target the different spaces and phases involved in radicalization.

4.2.4 Increase programs for raising public awareness on dangers of violent extremism

The survey Findings indicates a number of media that is available to Yumbe Community and this could be used to raise mass awareness about the dangers of violent extremism. These include Radio Pacis and Arua 1. The research participants expressed a desire of collective actions on countering violent extremisms. The recommendations raised include: Awareness raising campaigns led by religious leaders; Protection and promotion of human security; Local Governments should devote more resources to raise public awareness about the dangers of violent extremism and develop plans on Counter Violence Extremism.

4.2.5 Integration of Violence extremism agenda in School and Education Curriculum

The findings indicated the need to integrate such components in the education system as a sustainable measure. Tackling violent extremism as part of education interventions is reflective of a broader Community shift toward prevention of and toward efforts to address the environment conducive for extremists to spread their ideologies and recruit supporters. This should start from early primary education levels where young people grew knowing the dangers of such ideologies.

4.2.6 Supporting programmes for ex-combatants and former child Solders

Yumbe district has been pledged in civil wars for decades with many ex-combatants and returnees in the community. Interview with the Chairman of cultural leaders and ex-combatants revealed that the governments gives little money for amnesty which cannot sustain the ex-soldiers and young people find a problem resulting in community and accessing gainful economic survival. They are therefore lured into cases of violence extremism as a means of survival. Ex-combatants who are unable to establish sustainable livelihoods and roots in a community may be drawn into criminal activity, violent political opposition and/or be recruited as combatants or mercenaries posing a threat not only to their own communities and countries but also to the wider region.

Life Skills Training programs for needed Ex-combatants are needed to introduce them to awareness regarding healthy life styles, conflict resolution, social network building, civic education (democracy, rule of law, legal systems, human rights, etc.) as well as livelihood support.

Annexes

A1: UJCC M&E Matrix

Data need for baseline Tracking and Indicators	Performance Targets		Data Sources	Freq. of Collection	Means of verification (MoV)	Responsibility
	Baseline Values (2018) <u>(#/%)</u>	Year2 (2019)				
1. <u>Uganda Outcome (Reduction on incidences of extremism and radicalization among youths in Yumbe district in the West Nile region</u>						
a) IndicatorS1.1: # of Youth trained (TOT) as trainers on Interfaith and Intercultural Diversity and Tolerance disaggregated by sex	30 (15 Male and 15 female)	TBD	UJCC Quarterly Program Report	Monthly/ Quarterly	Youth TOT Training Report	UJCC Program Staff
b) IndicatorS1.2: # of Community Own Resource Persons (CORPs) trained on interfaith and inter cultural diversity and tolerance to reach to the youth	30	TBD	UJCC Quarterly Program Report	Monthly/ Quarterly	CORPS Training Report	UJCC Program Staff
c) IndicatorS1.3: # of youth reached/sensitized by Community Own Resource Persons (CORPs) on Interfaith and Intercultural Diversity and Tolerance	3,510	TBD	UJCC Quarterly Programme Report	Monthly/ Quarterly	Monitoring reports	UJCC Program Staff CORPS
d) IndicatorS1.4: # of IEC materials produced and disseminated disaggregated by type	1557 (50 T-shirts, 1000 stickers, 2 pull up banners, 5 Tear drops & 500 brochures)	TBD	UJCC Quarterly Programme Report	Monthly/ Quarterly	Printed IEC materials/ distribution list	UJCC Promme Staff
e) IndicatorS1.5 # of youth targeted to participate in Music Dance and Drama dissgargated by parish	120	TBD	UJCC Quarterly Programme Report	Monthly/ Quarterly	Music dance and Drame participation list	UJCC Promme Staff
f) IndicatorS1.6 # of youths participating in the sports events dance and drama	400					
g) IndicatorS1.7 # of interfaith and intercultural friendly games and sporting held	64	TBD	UJCC Bi-annual Programme Report	Bi-annually	Monitoring Reports	UJCC Promme Staff
h) IndicatorS1.7 # of Youth participating in of interfaith and intercultural friendly games and sporting disaggregated by	240 Male & 160 Female youth	TBD	UJCC Quarterly Programme Report	Quarterly	Monitoring Reports	UJCC Promme Staff

gender						
i) IndicatorS1.8 # of thematic focused inter faith and intercultural radio talk shows conducted to create awareness on unity in diversity	3	TBD	UJCC Quarterly Programme Report	Quarterly	Reports on ongoing Radio Talk shows/participation of community-call in discussions on peace, non-violence	UJCC Promme Staff
j) IndicatorS1.9 # of Interfaith and intercultural Dialogue Sessions conducted	4	TBD	UJCC Quarterly Programme Report	Quarterly	Report on outcomes of interfaith dialogues, issues discussed, common agreed agenda issues etc	UJCC Promme Staff
k) IndicatorS1.10 # of targeted people to be reached through dialogue sessions disaggregated by age, sex & faith.	320	TBD	UJCC Quarterly Programme Report	Quarterly	Report on outcomes of dialogue sessions, issues discussed and way forward	UJCC Promme Staff
l) IndicatorS1.11 # of people targeted commemorate the international Day of Peace	300	TBD	UJCC Yearly Programme Report	Yearly	List of participants /attendance list	UJCC Promme Staff
m) IndicatorS1.12 # of youths (male and female) reporting to be actively advocating for peaceful co-existence	4100 (50% male and 50% female)	TBD	UJCC Yearly Programme Report	Quarterly/ yearly	Quarterly Reports	UJCC Promme Staff

Introduction

This questionnaire will be administered in all project areas in the six countries. Attached to the questionnaire are Faith to Action Network's *Conceptual Note* and *Framework of Analysis* which lend conceptual and theoretical support and substance to the content of the questionnaire. The questionnaire will investigate issues which form the foundation of CRID interventions and cut across the six countries. The questions are drafted in a way that is easy to understand and respond to by the targeted respondents. But it is good to consider that items from the themes highlighted in the Conceptual Note and the Framework of Analysis will overlap to a certain degree in the various countries because different theoretical perspectives have similar lines of research inquiry and, therefore, similar questionnaire items.

The line of inquiry in the questionnaire follows a simple logic: the questions will address issues in the 5 thematic areas as they are manifested at the three levels identified in the Conceptual Note, that is, personal, relational (or group), and structural (or institutional). In other words, questions under the personal level will address issues in the five thematic areas as manifested at that level. The five values and six principles will apply. Similarly, questions at the relational (or group) level will address issues in the five thematic areas as manifested at that level. The interviewer will also consider the five values and the six principles. Lastly, questions at the structural (or institutional) level will address issues in the five thematic areas as manifested at the societal structures (or institutions). As in the other sections, the interviewer will also consider the five values and the six principles. But it will be important to note that the degree to which the questions and answers will respond to the issues in each thematic area will depend on the country.

DETAILS OF INTERVIEWER

Name of the interviewer:

Date of interview:

Male/Female:

Main area of specialisation:

Interview duration:

INTERVIEWEE CONSENT

I confirm that I have read and understood the information about the project as provided in the Participant Information Sheet dated XXXX (*insert date*).

I confirm that that I have had the opportunity to ask questions and the researcher has answered any questions about the study to my satisfaction.

I understand that my participation is voluntary and that I am free to withdraw from the project at any time, without having to give a reason and without any consequences.

I understand that I can withdraw my data from the study at any time.

I understand that any information recorded in the investigation will remain confidential and no information that identifies me will be made publicly available.

I consent to use of the data in research, publications, sharing and archiving as explained in the Participant Information Sheet.

I consent to being audio/ video/ interviews being recorded as part of the project *[delete if not being used]* Yes/ No

I agree / do not agree *(delete as appropriate)* to take part in the above study.

Name of Participant:

Date:

Signature:

SECTION 1: DEMOGRAPHIC INFORMATION

101 Please, indicate your location

[consultants to agree on spatial disaggregation according to project locations]

102 Sex of respondent:

Male

Female

103 Age of respondents:

15 - 19 years

20 - 24 years

25-29 years

30-34 years

35 years and above

104 Ethnic group

[consultants to agree on ethnicity categorisations as they exist in project locations]

105 Religion

[consultants to adjust according to project locations]

<input type="checkbox"/> Christian	<input type="checkbox"/> Muslim	Other
<input type="checkbox"/> Anglican	<input type="checkbox"/> Hanafi school	
<input type="checkbox"/> Adventist	<input type="checkbox"/> Maliki school	
<input type="checkbox"/> Baptist	<input type="checkbox"/> Shafi'i school	
<input type="checkbox"/> Catholic	<input type="checkbox"/> Hanbali school	
<input type="checkbox"/> Evangelical	<input type="checkbox"/> Zahiri school	
<input type="checkbox"/> Lutheran	<input type="checkbox"/> Salafi	
<input type="checkbox"/> Methodist		
<input type="checkbox"/> Pentecostal		
<input type="checkbox"/> Presbyterian		

<input type="checkbox"/> Reformed		
<input type="checkbox"/> Other		

106 What is the highest level of education that you have attained?

- No School
- Primary School
- Secondary School
- Vocational School
- Tertiary/University/college
- Other, specify

107 What is your household's monthly income?
[consultants to adjust according to national currency]

S/N	Income
107a	<input type="checkbox"/> \$0-\$4 0-15,000 Shillings
107b	<input type="checkbox"/> \$5-\$9 0-25,000 shillings
107c	<input type="checkbox"/> \$10-\$14 as above
107d	<input type="checkbox"/> \$15-\$19 as above
107e	<input type="checkbox"/> \$20-\$24 as above
107f	<input type="checkbox"/> \$25-\$49
107g	<input type="checkbox"/> \$50-\$125
107h	<input type="checkbox"/> Above \$125

SECTION 2: PERSONAL FACTORS

201 Do you have a neighbour or neighbours from the other tribe or religion?

- Yes
- No
- Not sure
- Don't know

202 How often do you engage in conversations with that neighbour or neighbours from the tribe/religion

Never	Don't know	Very rare	Occasionally	Always

203 Do you have a friend or friends from the other tribes/religion?

- Yes
- No
- Not sure
- Don't know

204 How often do you engage in conversations with that friend or those friends from the other tribes/religion

Never	Don't know	Very rare	Occasionally	Always

205 Do you personally know a person from the other tribe or religion?

- Yes
- No
- Not sure
- Don't know

206 Do you agree to the following statements?

206a You understand a person from other tribe or religion point of view very well.

Disagree	Don't know	Not sure	Partly agree	Fully agree

206b You can trust him or her.

Disagree	Don't know	Not sure	Partly agree	Fully agree

206c You respect him or her.

Disagree	Don't know	Not sure	Partly agree	Fully agree

207 How often do you engage members of the other tribe/religion in informal conversations?

Never	Not sure	Very rarely	Very often	Always

208 Do you agree to the following statements?

208a You experience the contact with members of the other tribe or religion as equal

Never	Don't know	Not sure	Partly agree	Fully agree

208b You experience the contact with them as competitive

Disagree	Don't know	Not sure	Partly agree	Fully agree

208c You experience the contact with them as cooperative

Disagree	Don't know	Not sure	Partly agree	Fully agree

209 In your opinion, what is the best approach to deal with a person from the other religion, tribe or orientation?

<input type="checkbox"/> Collaboration
<input type="checkbox"/> Competition
<input type="checkbox"/> Control
<input type="checkbox"/> Contribution
<input type="checkbox"/> Fighting
<input type="checkbox"/> Other, please specify

210 How much do you know about your own religion?

Nothing at all	Little	Not sure	Some elements	A lot

211 How much do you know about the other group's religion?

Nothing at all	Little	Not sure	Some elements	A lot

212 How much do you know about your own culture?

Nothing at all	Little	Not sure	Some elements	A lot

213 How much do you know about the other group's culture?

Nothing at all	Little	Not sure	Some elements	A lot

214 When you come into contact with a member of the other tribe/religion, do you feel that you have met them as individuals or as members of your respective tribe/Religion?

As individuals	As group members	Don't know	Not sure	As both individuals and members of groups

215 When you come into contact with a member of the other tribe/religion, do you feel awareness of the similarities between them and you?

Not at all	Don't know	Not sure	Some similarities	Yes, I am aware

216 When you come into contact with a member of the other tribe/religion, do you feel awareness of the differences between them and you?

Not at all	Don't know	Not sure	Some differences	Yes, I am aware

217 Overall, what is your attitude towards the other group (s)?

Strongly negative	Slightly negative	Neutral or undecided	Slightly positive	Strongly positive

218 Please, let us know your three most important personal values.

<input type="checkbox"/> Tolerance	<input type="checkbox"/> obedience	<input type="checkbox"/>
<input type="checkbox"/> Love for strangers	<input type="checkbox"/> forgiveness	<input type="checkbox"/>
<input type="checkbox"/> Solidarity	<input type="checkbox"/> humility	<input type="checkbox"/>
<input type="checkbox"/> Fairness	<input type="checkbox"/> repentance	<input type="checkbox"/>
<input type="checkbox"/> Honour	<input type="checkbox"/> social justice	<input type="checkbox"/>
<input type="checkbox"/> Loyalty	<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/> acceptance of responsibility of past errors	<input type="checkbox"/>	<input type="checkbox"/>

219 Please respond to the statement "I live very strictly according to the tenets and prescriptions of my religion and worldview."

Disagree	Don't know	Not sure	Agree to some extent	Fully agree

220 Please respond to the statement: "A value that does not flow from my own religion is worthless as a guide to my life."

Disagree	Don't know	Not sure	Agree to some extent	Fully agree

221 Please respond to the statement: “I feel so strongly about my religious convictions and values and I do not feel at ease in the presence of others whose religion and values are different.”

Disagree	Don't know	Not sure	Agree to some extent	Fully agree

222 Please respond to the statement: “I feel so strongly about my religious convictions and values and I do not think that people of different faiths can ever live peacefully together.”

Disagree	Don't know	Not sure	Agree to some extent	Fully agree

223 Please respond to the statement: “I think peaceful coexistence among people of different faiths is possible so long as every member of society respects the differences around him or her and treats others with respect and dignity.

Disagree	Don't know	Not sure	Agree to some extent	Fully agree

224 Please respond to the statement: “I feel so strongly about my culture and values and I do not feel at ease in the presence of others whose culture and values are different.”

Disagree	Don't know	Not sure	Agree to some extent	Fully agree

225 Please respond to the statement: “I feel so strongly about my culture and values and I do not think that people of different cultures can ever live peacefully together.”

Disagree	Don't know	Not sure	Agree to some extent	Fully agree

226 Please respond to the statement: “I think peaceful coexistence among people of different cultures is possible so long as every member of society respects the differences around him or her and treats others with respect and dignity.

Disagree	Don't know	Not sure	Agree to some extent	Fully agree

227 On an order from 1 to 4, with 1 being the least common to 4 being the most common, how would you rank the following sources/channels of exposure to extremist ideology?

- _____ Exposure by a family member
- _____ Exposure by a friend
- _____ Exposure by a religious leader
- _____ Exposure through online activities
- _____ Exposure by a stranger

228 On an order from 1 to 4, with 1 being the least common to 4 being the most common, how would you rank the following recruitment channels/mechanisms for engagement in activities related to violent extremism?

- _____ Recruitment by a family member
- _____ Recruitment by a friend
- _____ Recruitment by a religious leader or activist
- _____ Online recruitment
- _____ Recruitment by a stranger

229 Have you been, or know anyone who has been a victim of the following types of violent extremism?

- -Domestic violence
- Police violence
- Street criminality
- Religiously inspired violence
- Ethnically inspired violence
- Politically inspired violence

SECTION 3: RELATIONAL FACTORS

301 Do you agree to the following statements?

301a Your group participates in community decisions.

Disagree	Not sure	Don't know	Partly agree	Fully agree

301b Your group has access to economic opportunities.

Disagree	Not sure	Don't know	Partly agree	Fully agree

301c Your group is politically well represented.

Disagree	Not sure	Don't know	Partly agree	Fully agree

301d Your group is able to practice its cultural practices freely.

Disagree	Not sure	Don't know	Partly agree	Fully agree

301e Your group is able to practice its religious practices freely.

Disagree	Not sure	Don't know	Partly agree	Fully agree

302 Do you agree to the following statements?

302a Your group doesn't have any grievances.

Disagree	Don't know	Not sure	Partly agree	Fully agree

302b Your group has grievances but they are not addressed

Disagree	Don't know	Not sure	Partly agree	Fully agree

302c Your group has grievances but they are addressed.

Disagree	Don't know	Not sure	Partly agree	Fully agree

302d Your group, your religion and your culture are well respected

Disagree	Don't know	Not sure	Partly agree	Fully agree

303 Do you agree to the following statements?

303a Children from members of your group have access to schooling like any other children.

Disagree	Don't know	Not sure	Partly agree	Fully agree

303b Children from members of your group have access to health services like any other group.

Disagree	Don't know	Not sure	Partly agree	Fully agree

303c Your group can use its language freely like any other group.

Disagree	Don't know	Not sure	Fully agree	Not applicable
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303d Your group can practice its religion freely like any other group.

Disagree	Don't know	Not sure	Fully agree	Not applicable

304 Please respond to the statement: "religious differences between your group and the other (s) cannot allow the groups to live peacefully together."

Disagree	Don't know	Not sure	Fully agree	Not applicable

305 Please respond to the statement: "cultural differences between your group and the other (s) cannot allow the groups to live peacefully together."

Disagree	Don't know	Not sure	Fully agree	Not applicable

306 Please respond to the statement: "your group and the other(s) live peacefully together because they understand and respect their religious and cultural differences."

Disagree	Don't know	Not sure	Fully agree	Not applicable

307 Please respond to the following statements

307a "There are religious leaders in your area who speak on issues of peaceful coexistence in your area."

Disagree	Don't know	Not sure	Fully agree	Not applicable

307b "The religious leaders who speak on issues of coexistence in your area support respect for cultural diversity and peaceful coexistence."

Disagree	Don't know	Not sure	Fully agree	Not applicable

307c "The religious leaders who speak on issues of coexistence in your area use divisive language and do not support respect for cultural diversity."

Disagree	Don't know	Not sure	Fully agree	Not applicable

308 Please respond to the following statements

308a “There are religious leaders in your area who speak on issues of inter-faith cooperation in your area.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

308b “The religious leaders who speak on issues of inter-faith cooperation support respect for other faith groups and urge dialogue and cooperation.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

307c “The religious leaders who speak on issues of inter-faith cooperation use divisive language and do not respect other faiths.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

307d “The religious leaders who speak on issues of inter-faith cooperation use divisive language and support violence against members of other faiths.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

308 Please, list the three most important traits of your own religion?

They are:

<input type="checkbox"/> Intelligent	<input type="checkbox"/> Dumb
<input type="checkbox"/> Hard working	<input type="checkbox"/> Lazy
<input type="checkbox"/> Generous	<input type="checkbox"/> Stingy
<input type="checkbox"/> Brave	<input type="checkbox"/> Coward
<input type="checkbox"/> Beautiful	<input type="checkbox"/> Ugly
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>

308 Please, list the three most important traits of the other people's tribes or religion

They are:

<input type="checkbox"/> Intelligent	<input type="checkbox"/> Dumb
<input type="checkbox"/> Hard working	<input type="checkbox"/> Lazy
<input type="checkbox"/> Generous	<input type="checkbox"/> Stingy
<input type="checkbox"/> Brave	<input type="checkbox"/> Coward
<input type="checkbox"/> Beautiful	<input type="checkbox"/> Ugly
<input type="checkbox"/>	<input type="checkbox"/>
<input type="checkbox"/>	<input type="checkbox"/>

<input type="checkbox"/>	<input type="checkbox"/>
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309 Please respond to the following statement

309a “People from the other religion or tribe are more exposed to an extremist ideology than those from my own religion, tribe or group.”

Disagree	Don't know	Not sure	Fully agree	Not applicable
<input type="checkbox"/>				

309b “People from your tribe or religion, are more exposed to an extremist ideology than those from the other group.”

Disagree	Don't know	Not sure	Fully agree	Not applicable
<input type="checkbox"/>				

310 Please respond to the following statement

309a “You feel you have the skills to live peacefully with members of the tribe or religion.”

Disagree	Don't know	Not sure	Fully agree	Not applicable
<input type="checkbox"/>				

310 How do you see your future?

SECTION 4: STRUCTURAL FACTORS

401 Respond to the following statements:

401a “There are local government institutions in your area which solve community conflicts?”

Disagree	Don't know	Not sure	Fully agree	Not applicable
<input type="checkbox"/>				

401b “The local government institutions in your area which solve community conflicts are impartial and solve the conflicts fairly”

Disagree	Don't know	Not sure	Fully agree	Not applicable
<input type="checkbox"/>				

401c “The local government institutions in your area which solve community conflicts are not impartial and favour the group from which the government officials come from.”

Disagree	Don't know	Not sure	Fully agree	Not applicable
<input type="checkbox"/>				

401d “Officials in the national government institutions in your area which solve community conflicts use divisive language.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

401e “The national government institutions in your area which solve community conflicts are biased against your group?”

Disagree	Don't know	Not sure	Fully agree	Not applicable

401f “The national government institutions in your area protect the minorities?”

Disagree	Don't know	Not sure	Fully agree	Not applicable

401g “The national government institutions in your area do not protect the minorities?”

Disagree	Don't know	Not sure	Fully agree	Not applicable

401h “The national government institutions in your area support youth from all groups?”

Disagree	Don't know	Not sure	Fully agree	Not applicable

402 Respond to the following statements.

402a “There are local government institutions in your area which solve community conflicts?”

Disagree	Don't know	Not sure	Fully agree	Not applicable

402b “The local government institutions in your area which solve community conflicts are impartial and solve the conflicts fairly”

Disagree	Don't know	Not sure	Fully agree	Not applicable

402c “The local government institutions in your area which solve community conflicts are not impartial and favour the group from which they come from.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

402d “Officials in the local government institutions in your area use divisive language and are biased against some groups.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

402e “You trust the local government would address the issues of conflicts and extremism in your area.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

402f “There is no cooperation between security forces and faith leaders to prevent and respond to the problem of extremist ideologies and violence.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

402g “There is sufficient cooperation between security forces and faith leaders to prevent and respond to the problem of extremist ideologies and violence.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

403 Respond to the following statements.

403a “There are religious institutions and leaders in your area which solve inter-group conflicts?”

Disagree	Don't know	Not sure	Fully agree	Not applicable

403b “The religious institutions and leaders in your area that solve inter-group conflicts are not impartial and favour their faiths.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

403c “The religious institutions and leaders in your area do not prevent or respond to the problem of extremist ideologies and violence.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

403d “The religious institutions and leaders in your area impartially prevent or respond to the problem of extremist ideologies and violence.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

404 Mark the medium which you use as the source of news

Radio	TV	Newspapers	All	None

405 Respond to the following statements:

405a "Radio broadcast messages which unifies all groups in your area."

Disagree	Don't know	Not sure	Fully agree	Not applicable

405b "Radio broadcast divisive messages which threatens or undermines cultural diversity and peaceful coexistence in your area."

Disagree	Don't know	Not sure	Fully agree	Not applicable

405c "Radio broadcast divisive messages which normalises violence against some religious and cultural groups in your area."

Disagree	Don't know	Not sure	Fully agree	Not applicable

406 Respond to the following statements:

406a "TV broadcast messages which unifies all groups in your area."

Disagree	Don't know	Not sure	Fully agree	Not applicable

406b "TV broadcast divisive messages which threatens or undermines cultural diversity and peaceful coexistence in your area."

Disagree	Don't know	Not sure	Fully agree	Not applicable

406c "TV broadcast divisive messages which normalises violence against some religious and cultural groups in your area."

Disagree	Don't know	Not sure	Fully agree	Not applicable

407 Respond to the following statements:

407a “Newspapers write articles which unifies all groups in your area.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

407b “Newspapers write articles which threatens or undermines cultural diversity and peaceful coexistence in your area.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

407c “Newspapers write articles which normalises violence against some religious and cultural groups in your area.”

Disagree	Don't know	Not sure	Fully agree	Not applicable

408a Which institution do you trust most?

Religious institution	Local government	National government	Media	Cultural institutions

408b Which leaders do you trust most?

Religious leaders	Local government leaders	National government leaders	Media	Cultural institutions

THANK YOU