



UNITED STATES  
INSTITUTE OF PEACE  
Making Peace Possible



# USIP and CRS Action Research on Intergenerational Interreligious Peacebuilding in Northern Ghana

PHASES 2 AND 3 REPORT, JUNE 2022

Cover photo by Abdul-Baaki Ibrahim: *Young people perform community service supporting a district hospital.*

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# Abbreviations

<b>AAR</b>	After-Action-Review
<b>CECOTAPS</b>	Centre for Conflict Transformation and Peace Studies
<b>CRS</b>	Catholic Relief Services
<b>CSO</b>	Civil Society Organization
<b>EWS</b>	Early Warning Systems
<b>FGD</b>	Focus Group Discussion
<b>SPI</b>	Sahel Peace Initiative
<b>MC</b>	Master of Ceremony
<b>MSC</b>	Most Significant Change
<b>NCCE</b>	National Commission for Civic Education
<b>USIP</b>	United States Institute of Peace

# 0.0 Executive Summary

This assessment investigates the impact of intergenerational interreligious peacebuilding interventions in Northern Ghana by examining three learning questions:

1. How have youth and community leaders' joint participation in interreligious activities led to more peaceful communities?
2. How have interreligious activities impacted perceived levels of social cohesion among youth, the elderly and religious leaders?
3. To what extent are religious leaders effective and reliable mobilizers of youth for peaceful engagement?

The assessment utilized focus group discussions (FGDs) and key informant interviews to elucidate the effectiveness of religious leaders as reliable mobilizers of young people while also implementing Catholic Relief Services' (CRS') Social Cohesion Barometer in a second-round evaluation to determine how perceived levels of social cohesion have changed since May 2021, the start of activities under the Sahel Peace Initiative (SPI).

Findings point to the high capacity of religious leaders to mobilize youth for peace but with some key nuances. Religious leaders must partner with established structures—such as Queen Mothers—to co-lead activities and clearly separate their peacebuilding activities from evangelization activities. Where designated youth engagement offices or structures do not exist, as is the case within some Muslim communities, religious leaders should create these positions to meaningfully engage young people. Although religious leaders should actively engage established platforms, they should also liberalize participation in activities and actively reach out to potential “spoilers.”

Intergenerational and interreligious peacebuilding activities moving forward should focus on involving women as conveners while actively reaching out to established community structures. Where these structures do not exist, they should be initiated and expanded to build cohesion and sustainable dialogue platforms. Critically, all peacebuilding activities should seek to address the economic requirements of participants.

The Social Cohesion Barometer reflects a decrease since the same communities were engaged one year prior, most noticeably in the cultural (-9 percent) and political (-13 percent) spheres. Old conflicts have been revived and new ones have emerged. The sharp decreases are a cause for alarm as the Sahel conflict threatens to contaminate coastal countries—such as Ghana and Togo.

Peacebuilders on all sides should redouble and join their efforts to meaningfully engage vulnerable community sub-populations—such as youth and women. Further, peacebuilders should continue to learn from previous oversights by actively identifying and engaging potential “spoilers.” These steps, if jointly taken by a diverse coalition of actors and institutions, have the potential to repel the encroachment of the intractable Sahel conflict while securing sustainable peace in Ghana.

# 1.0 Introduction and Background

The Center for Conflict Transformation and Peace Studies (CECOTAPS) and the Sahel Peace Initiative (SPI) partner with religious and cultural leaders to host dialogues and other interreligious events. Although the events had not been designed to promote intergenerational dialogues, generational themes and conflicts were more prominent than expected. Younger religious leaders are more relatable to youth but are increasingly causing a schism within religious communities. During Learning Phase 1, the review of selected past peacebuilding initiatives highlighted the establishment and importance of community peacebuilding structures as key to sustainable and impactful peacebuilding. Also, the use of conflict prevention mechanisms—such as Early Warning Systems (EWS)—have contributed to peaceful communities. Another way in which past projects resulted in peaceful communities was through the use of peaceful methods for conflict resolution—such as dialogue and mediation, addressing inter-youth group relations and engaging youth as agents of peace. Many activities then linked these youth to established community peacebuilding mechanisms or structures. These structures, often governed by religious or communal elders, were invited to engage with young people and heed their voices. However, more work must be done to advance the discussion beyond active listening towards dynamic action. Despite the immense contributions of the projects to peaceful communities, there were still some forms of religious intolerance and conflict in some communities. Most notably, many of the activities focused on youth or religious conflict as separate challenges; greater impact could be found through working at the points of intersection between these disparate activities. Through anecdotal evidence, communities have reported significant improvements in the levels of perceived social cohesion after project activities.

Through this study, CECOTAPS and SPI jointly investigated and documented the impact of intergenerational interreligious peacebuilding interventions in Northern Ghana by examining three learning questions, as noted in the Executive Summary:

1. How have youth and community leaders' joint participation in interreligious activities led to more peaceful communities?
2. How have interreligious activities impacted perceived levels of social cohesion among youth, the elderly and religious leaders?
3. To what extent are religious leaders effective and reliable mobilizers of youth for peaceful engagement?

The overall action research entailed a 3-phase iterative assessment employing a mix of quantitative and qualitative tools, each phase integrating learning from the previous. During Learning Phase 1, the research team completed a desk review of previous interventions implemented by CECOTAPS and SPI. The team compared project documents and outcomes to published literature to identify common elements and new techniques that have shown promise.

## 1.1 Objective of Learning Phase 2

Learning Phase 2 utilized focus group discussions (FGDs) to elucidate the effectiveness of religious leaders as reliable mobilizers of youth. This phase aimed to study the process of how community members are engaged and mobilized. During Learning Phase 1, the desk review identified several knowledge gaps which were then focused on during Learning Phase 2. These included a lack of



engagement of women in activities that bring together young people and the need to identify and engage with “spoilers.”

The first identified gap underlined the fact that many peacebuilding responses focused on young men who are perceived to pose direct threats to peace; additionally, women may be purposefully overlooked in terms of participation and engagement with community leaders. Spoilers are additional gaps, which may be comprised of youth or community members who have a high potential to act as impediments to the peacebuilding process—including disgruntled youth or extremist religious leaders. These two knowledge gaps were explored in Learning Phase 2 by evaluating religious leaders’ ability to engage key target populations in two distinct community-based interventions.

## 1.2 Objective of Learning Phase 3

Learning Phase 3 utilized a refined version of Catholic Relief Services’ (CRS’) Social Cohesion Barometer in a second-round evaluation to determine how perceived levels of social cohesion have changed in target communities. A May 2021 survey described social cohesion levels in the same five communities. This phase intended to study changing levels of social cohesion in the Northern Ghana communities of Damongo, Navrongo, Tamale, Wa and Yendi. As a result of longstanding conflicts, all five communities are the site of ongoing peacebuilding activities engaging youth and religious leaders.

## 1.3 Key Stakeholders

### Center for Conflict Transformation and Peace

CECOTAPS has a mission to create enabling environments for the internalization of the culture of peace; the promotion of social justice; and human development through education and training on human and legal rights, peacebuilding and conflicts, mediation services and investments in grassroots economic development. CECOTAPS educates community members and leaders on peaceful resolution of conflicts while also managing satellite peace centers across the country.

### Catholic Relief Services

The Catholic Bishops Conference of Ghana partnered with CRS and neighboring Catholic conferences to form SPI in an effort to catalyze peace and social cohesion across the troubled central Sahel region. Since 2019, SPI has focused its efforts in Northern Ghana on youth peacebuilding and interreligious dialogues, which connect youth with elderly religious leaders from Muslim, Catholic and Protestant traditions.

### United States Institute of Peace

With United States Institute of Peace (USIP) support, CRS—through SPI—investigated and documented the impact of intergenerational interreligious peacebuilding interventions in five dioceses across Northern Ghana. Yendi, Damongo, Navrongo-Bolgatanga, Wa and Tamale are all noted for having a history of violent conflicts in the country.

### Project Participants

CECOTAPS and SPI have partnered with youth, religious leaders and community members to deepen the engagement of youth and religious leaders in peacebuilding. Although the projects have documented key successes, the true measure of success must be captured from the perspectives of project participants and community members.

## 1.4 Desk Review Summary

In response to Research Question 1, the research team conducted a desk review of previously implemented interventions. The team compared project documents and outcomes to published literature to identify trends and promising new techniques. In response to the limited availability of qualitative data beyond quantitative project outputs, the project team used the *Most Significant Change* (MSC) technique to interview project staff and participants to explore how the previously implemented activities catalyzed youth engagement in peaceful communities and influenced mutual understanding between generations. Findings reveal generational sticking points and opportunities for their resolution. Identified knowledge gaps and sticking points were further explored in Phase 2 FGDs.

In response to overall Research Question 1, this literature review sought to respond to the following questions:

1. Were previous interventions successful in producing more peaceful communities and mutual understanding between generations? Why or why not?
2. What peacebuilding conceptual frameworks or theories of change support the results from previous interventions?
3. What trends or gaps, if responded to, would improve future intergenerational and interreligious peacebuilding?

The review of project documents on past projects and activities revealed positive findings on the impact of the activities for peaceful communities. There is some inferential evidence of the impact of past interventions on mutual understanding between generations. The review of selected past peacebuilding initiatives highlighted the establishment and importance of community peacebuilding structures as key to sustainable and impactful peacebuilding. Also, the use of conflict prevention mechanisms—such as EWS—have contributed to peaceful communities. Another way in which past projects resulted in peaceful communities was through the use of peaceful methods for conflict resolution—such as dialogue and mediation.

Other ways in which past projects have helped in creating peaceful communities include addressing inter-youth group relations and engaging youth as agents of peace. Many activities then linked these youth to established community peacebuilding mechanisms or structures. These structures, often governed by religious or community elders, were invited to engage with the project’s selected youth and heed their voices. However, more work must be done to advance the discussion beyond active listening towards dynamic action. Despite the immense contributions of the projects to peaceful communities, there were still some forms of religious intolerance and conflict in some communities. Most notably, many of the activities focused on youth or religious conflict as separate challenges; greater impact could be found through working at the points of intersection between these disparate activities.



*An Imam addressing a peace forum (photo by CRS).*

Moreover, a trend analysis of the MSC stories revealed that the relationship between religious leaders and communities improved significantly following the implementation of peacebuilding projects and activities. Two major themes emanating from the analysis included an improvement in religious tolerance and a general recognition of religious leaders by communities.

## 2.0 Methodology

### 2.1 Objectives

1. Elucidate the effectiveness of religious leaders as reliable mobilizers of youth.
2. Determine how interreligious activities have impacted perceived levels of social cohesion in target intervention zones.

### 2.2 Assessment Design

This assessment adopted a mixed-method approach as it employed CRS' Social Cohesion Barometer survey as one of the tools in the FGD protocol.

The Tamale Archdiocese and the Navrongo-Bolgatanga diocese were randomly selected as Tier 1 control communities, Damongo and Yendi diocese as Tier 2 intervention communities and Wa diocese as the Tier 3 intervention community. All communities, with religious leaders managing, were provided with funding to organize a peace forum and a community service activity. Peace forums and community service activities are two of the key approaches adopted under the SPI for peacebuilding and the promotion of social cohesion.

- **Peace Forum:** Peace forums are a core feature of the SPI and are organized to connect peace activists/individuals to share and devise strategies for peacebuilding in communities where there are prevailing tensions or conflicts. These forums are also held in conflict-prone communities to emphasize the need to maintain peace and avoid the tendency to resort to violence or conflicts. Each peace forum is organized under a specific theme, which forms the basis for discussions at the forum. The peace forums involve dialogues, meetings, sensitization and advocacy. They are convened by religious leaders working with youth groups. Key participants and facilitators include youth leaders, religious leaders, traditional leaders, community/opinion leaders and institutional heads. Participants are often identified and invited to participate in the forums. The forums are funded by the SPI project and CRS staff participate to provide guidance and observe proceedings; CRS staff also provide support in organizing the forums. Religious leaders take advantage of the success of these discussions to solve community conflicts. The forums have contributed to reducing tensions in conflict-prone communities. Through these forums, peaceful coexistence has been enhanced across participating communities.

**Community Service:** Community service activities under the SPI are connector projects by diverse youth for the benefit or common good of a community; no payment is given to the youth who enact the activities—it is on a volunteer basis. These activities are aimed at building and improving the overall social cohesion of individuals in communities—especially among diverse youth—through mutual community need. The activities create the platform for youth to interact, understand and accept each other irrespective of their differences. To implement community service activities, diverse youth collectively mobilize themselves to identify a community need and jointly address the need. Through their participation in these activities, they interact, make new friends and their social bond is strengthened. Community service activities usually take the form of advocacy—e.g., dialogue sessions, the involvement of the media, humanitarian support (especially the provision of shelter needs), construction materials, clothing and feeding in response to a community in need. These activities are supported with funding under the SPI. Youth under the Catholic diocesan youth office often lead the effort by organizing the activities in collaboration with other youth groups from the Muslim and traditional communities. Once a community need is identified by the youth,

they put together a plan and present a budget to the SPI project at CRS for support. SPI staff participate in the activities to support the youth and provide guidance. Community service activities have been beneficial to individuals and communities. As they volunteer, youth increase their overall life satisfaction and fulfillment as they help others. These activities have contributed to creating a social bond between participants and the communities they serve, which has increased social awareness and responsibility. Diverse youth are able to build and expand their networks, which has helped them in developing social and civic responsibility skills.

**TABLE 1: RELIGIOUS AFFILIATIONS OF EVENT PARTICIPANTS**

ACTIVITY	COMMUNITY	CHRISTIANS	MUSLIMS	TRADITIONAL	TOTAL
Peace Forum	Tamale	12	25	1	38
Community Service	Tamale	9	5	0	14
Peace Forum	Navrongo/Bolgatanga	13	2	2	17
Community Service	Navrongo/Bolgatanga	13	6	0	19
Peace Forum	Yendi	35	14	3	52
Community Service	Yendi	10	2	0	12
Peace Forum	Damongo	24	7	12	43
Community Service	Damongo	17	13	0	30
Peace Forum	Wa	23	8	4	35
Community Service	Wa	16	0	2	18
<b>Total</b>		<b>172</b>	<b>82</b>	<b>24</b>	<b>278</b>

Building on previous training and engagements, local religious leaders were asked to convene one peace forum and a community service activity without the assistance of SPI program staff. SPI project teams did not support the planning or organization of the events but attended the functions and used an observation form to evaluate the level through which the local community was able to self-mobilize participants from key target groups to successfully implement the selected activities. Religious leaders were evaluated on the following:

- Ability to convene traditionally conflicted groups
- Ability to address gaps or sticking points identified in Phase 1: Literature Review (gender and spoilers)
- The number of youth and community members engaged through the events
- Media coverage of the event and government official engagement
- Feedback from participants

**TABLE 2: NUMBER OF MALE AND FEMALE PARTICIPANTS**

ACTIVITY	COMMUNITY	MALE	FEMALE	TOTAL
Peace Forum	Tamale	23	15	38
Community Service	Tamale	5	9	14
Peace Forum	Navrongo/Bolgatanga	16	1	17
Community Service	Navrongo/Bolgatanga	15	4	19
Peace Forum	Yendi	44	8	52
Community Service	Yendi	7	5	12
Peace Forum	Damongo	20	23	43
Community Service	Damongo	11	19	30
Peace Forum	Wa	25	10	35
Community Service	Wa	14	4	18
<b>Total</b>		<b>180</b>	<b>98</b>	<b>278</b>

In the case of the Tier 1 communities, the SPI project team engaged in FGDs with participants immediately *before* their participation in the events. For the Tier 2 and 3 communities, the FGDs were conducted with participants *after* their participation in the events. Prior to the events, religious leaders were briefed on the purpose of the research and the criteria used for their evaluation. Religious leaders were also given feedback after each event and the learnings shared with the subsequent tiers to inform their planning.

**TABLE 3: SAMPLING MATRIX—LEARNING PHASES 2 AND 3**

TARGETS	TAMALE	NAVRONGO	YENDI	DAMONGO	WA	TOTAL PARTICIPANTS
Religious and Traditional Leaders	1 FGD (3)	1 (4)	1 (3)	1 (2)	1 (3)	15
Male Youth (participants)	1 FGD (5)	1 (6)	1 (5)	1 (6)	1 (4)	26
Female Youth (participants)	1 FGD (6)	1 (5)	1 (5)	1 (6)	1 (5)	27
Barometer Survey (at least 20% participants)	100	100	100	100	100	500
<b>Total</b>						<b>568</b>

A total of 15 focus groups (three in each community) were held in tandem with the organized events (two peace forums and two community service activities). Each FGD with activity participants took approximately 45–60 minutes. The FGDs were audio recorded and transcribed for analysis. All transcripts were reviewed to identify common themes emerging in line with the ability of religious leaders to convene youth for peacebuilding activities.

Randomly sampled participants provided feedback on the level of social cohesion and youth engagement in their communities through the CRS social barometer survey. The barometer was

administered to community members using mobile devices with the survey programmed into the CommCare platform. A total of 500 community members, of whom 20 percent were SPI participants, were engaged in CRS' Social Cohesion Barometer.

**TABLE 4: YOUTH/ELDERS SPLIT**

ACTIVITY	COMMUNITY	MALE YOUTH	FEMALE YOUTH	MALE ELDERS	FEMALE ELDERS	TOTAL
Peace Forum	Tamale	22	14	1	1	38
Community Service	Tamale	4	3	1	6	14
Peace Forum	Navrongo/ Bolgatanga	1	1	15	0	17
Community Service	Navrongo/ Bolgatanga	8	0	7	4	19
Peace Forum	Yendi	32	5	12	3	52
Community Service	Yendi	5	4	2	1	12
Peace Forum	Damongo	16	17	4	6	43
Community Service	Damongo	7	13	4	6	30
Peace Forum	Wa	10	7	15	3	35
Community Service	Wa	3	3	11	1	18
<b>Total</b>		<b>108</b>	<b>67</b>	<b>72</b>	<b>31</b>	<b>278</b>

## 3.0 Discussion and Findings

### 3.1 Tier 1

#### Role of Religious Leaders in Mobilizing Youth for Peace

Religious leaders play a key role in mobilizing youth for peacebuilding activities. This was observed during the peace forums and community service activities, as well as the FGDs. Religious leaders

successfully mobilized a substantial number of youth for the peace forums and the community service activities. Youth participating at the events included diverse youth from the Muslim, Christian and Traditional communities. Beyond the peace programs, religious leaders mobilize youth through the structures set up for youth



Traditional and religious leaders jointly discussing peace with community members (photo by CRS).

engagement—such as the diocesan youth offices. Muslim leaders, however, do not have formal youth engagement structures built into their hierarchy. Protestant churches rely on youth pastors and the Catholic Church depends on youth chaplains, but there was no direct equivalent within Muslim communities as Imams incorporate youth engagement into their overall duties.

#### Number of Youth Engaged in Peace Forums and Community Service

Youth comprised 60 percent (53 out of 88) of the participants at the events (34 percent female), with average age of 27. It was also observed that youth played leading roles in organizing the events with the guidance of the religious leaders. This portrayed the youth-religious leaders' collaboration at the planning stages of the events. Ahead of the events, the youth leaders were involved in conversations around the budgeting for the activities and how funds would be transferred to the communities for the events. Even though young people often look up to the religious leaders to endorse their suggestions and plans for these events, this demonstrated the level of engagement between youth and religious leaders in organizing peace programs. This was significant as it gave a glimpse into the relationship between youth and their religious leaders and how this relationship can be further harnessed for peacebuilding.

#### Religious Structures for Youth Engagement

The existence of religious structures/positions—such as diocesan youth offices and youth coordinators—was identified as a conduit through which youth and religious leaders interact. Through youth chaplains or youth coordinators, youth and religious leaders interact and undertake activities together. Within these structures, youth can engage religious leaders and discuss their challenges. On their part, the religious leaders use these engagements to counsel the youth, coach them and support their professional growth. This interaction is important because it helps build constructive relationships between youth and religious leaders, which makes it possible for the mobilization of youth for peace programs and other youth-related activities. This observation shows

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*“We have the youth-tailored programs for young people, young people have their Jamborees and then they have their youth conferences, they have access to the religious leaders, and they talk to them about other issues. The activities at times can even come from youth empowerment, looking at how to encourage them to engage in the activities that will empower them materially or economically.”*  
—Religious Leader, FGD Participant



changes in the mutual understanding between youth structures and religious leaders, and therefore between generations.

## Youth Programs

Religious leaders also organize youth-tailored programs as a way of mobilizing the youth for peacebuilding and positive youth development. These programs provide avenues through which young people and religious leaders interact. The quotation on the left explains further how programs create an avenue for leaders and young people to work together.

There was concern however, that due to how much religious leaders are revered—and perhaps inaccessible—by young people, interaction is often not open or clear-cut. Religious leaders believe there is wisdom behind appointing a religious leader to be responsible for the youth to create the needed link between youth and religious leaders.

*“Mostly they [youth] see the religious leaders as revered people and that is why most of the traditional church institutions try to create a link between young people and religious leaders by appointing either a minister to be in charge of the youth who can be a link between the institution, the religious leaders, and young people. Because if there is no one appointed to be responsible, there will probably be gaps, because normally it is not that easy. It’s not very simple for young people to quickly go to the Bishop, go to the pastor to deal with him. Because of that they will be adamant, so that flow of interaction is not too clear and because of the sense of reverence. But then the institution, in their wisdom, try to then see, how can we fill this gap. Then they try to get a minister, a leader, a priest or a reverend who would be responsible for youth activities.”—Religious Leader, FGD Participant*

Challenges encountered by religious leaders in mobilizing youth include resource constraints and the poor interpersonal skills (mobilization efforts) of some. Leaders often need resources to be able to mobilize and convene youth and keep them motivated through the youth-centered activities. However, leaders do not always have the resources for such activities. The interpersonal skills of religious leaders also serve as a barrier to their mobilization efforts as not all of them have the skills to engage and motivate youth to fully participate in the peace programs. These challenges are limitations to the ability of religious leaders in their mobilization efforts. If not checked, religious leaders may find it difficult to effectively mobilize youth for peace programs.

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*“This is a general thing, not just only Christians, but then the females’ participation in some of these peace activities is always very low. That restriction is always there from the home. I think that is the cause.” —Male Youth, FGD Participant*

## Level of Women Engagement

The participation of women in the events was impressive in some instances but poor in others. The level of participation of young women in the activities in the Tamale Archdiocese was high while it was quite low in the Navrongo-Bolgatanga diocese. In the Tamale Archdiocese, in addition to the presence of a substantial number of young women, an older woman also participated as one of the resource persons and addressed participants during the peace forum. This was a good strategy to address the gender gap as most times the resource persons invited to these forums are men. The participation of older women was generally poor for the Tier 1 communities. The activities of the Tier 1 communities therefore did not adequately address the gender gap identified in the Learning Phase 1 of the research. Religious leaders following from the previous sections are therefore able to mobilize young people for peace activities, but there is still a gender gap, where few females participate in the events due to existing gender barriers. FGD participants highlighted family restrictions—such as household chores—as one of the reasons why female participation is low in the peacebuilding activities. Participants were of the view that females are often restricted to the home due to the numerous household chores they undertake, which affects their ability to participate fully in all the activities.

Understanding the gender barriers to women’s participation in peace activities is important in addressing the gender gap in peacebuilding. Religious leaders may have to devise gender-responsive strategies in mobilizing youth for peace programs to ensure females are not left out.

### Identification of Spoilers in the Peace Process

Community members who hold onto their identity differences at the expense of more inclusive views were identified as potential spoilers in the peacebuilding process. Even though these people may not be engaging in conflicts, the perceptions they hold may influence others. References were made to some religious sects who will not participate in the activities of other religions or denominations and who are not open to engaging with other religious groups as expressed in these excerpts:

*“...within the religions there are certain sections—or let me say factions—because like the way we relate with the Catholic Church, for instance, I think we relate very cordially, but when you go, excuse me to say part of Christianity, there may be some sects. I don’t know whether it’s different Bible they are using, I don’t know or there is misunderstanding. Some will say you don’t go closer to a Christian, you understand. Meanwhile, that is not what the scripture is saying. But when you come within Islam, there are some that say, ‘Oh, Christians are not your brothers, you are not even supposed to engage them.’ So you see, that when we don’t disabuse that mindset, I think that one is also holding people from coming together to do things in common.” —Male Youth, FGD Participant*

*“...for religious leaders, some of them want to be seen as neutral as possible. So even if the person has the power, has the space, has the authority and even the knowledge to speak on those issues, because of that fear of being victimized or fear of being affiliated to a particular faction, they prefer to be mute. They prefer to distance themselves from any issue. Let me relate it to our governance system today. There is hardship, whether we like it or not, there is hardship; there is youth unemployment; there are social vices; there are a lot of issues that are happening. There are criminal issues all over, there are some Imams who will prefer that if I bring these in my sermon on Friday, somebody will sit and say I am against the government (you get the point) or I am against the political party so therefore they prefer to always go the neutral way. Even if they see the reality, even if they see the right thing, they prefer to stay out of it. So, because of this kind of fear, they don’t want to involve themselves or they don’t want to play their roles” —Male Youth, FGD Participant*

*“Young people, as I explained, have things they are interested in. He might come to church, he will probably go to the mosque, but after praying he is not interested in any other activity going on. He’s probably waiting to go and watch a football match. But he will just be interested in fulfilling the religious obligation. They have gone to church Sunday, and we may even be making announcements involving young people, but he is not interested because he knows that after church, ‘I’m not going to get involved in anything.’ So that is the sense of apathy where they just come minimally to fulfill their religious obligation; anything outside that religious obligation, they’re not interested. They have other commitments they are going to catch up with.” —Religious Leader, FGD Participant*

*“I think some don’t have interest in anything at all. It’s true, no matter what you try to convince them, they won’t come, especially the elderly. They will feel like, ‘I’m grown up and my hair is grey like this, and I will come and stand with you, doing tug of war, what if I fall down?’ And some will also say, ‘I am not used to this thing,’ so some they don’t have interest.” —Female Youth, FGD Participant*

These perceptions as expressed by participants point to the existing misconceptions among certain religious groupings regarding interreligious peacebuilding activities which may be holding them

back from fully participating and contributing to peacebuilding efforts in their communities. Apart from these groups, other youth and religious leaders, who may not be necessarily opposed to the interreligious peacebuilding processes, still do not participate because of several reasons. Some of these reasons include poor understanding of peacebuilding activities, apathy and scheduling challenges.

Some youth and religious leaders do not have a good understanding of what peacebuilding activities are all about and thus choose to not participate. Aiming to be neutral, some leaders fear victimization, which results in them staying away from peacebuilding efforts so that they are not mistakenly seen to be aligning with some views or factions.

Related to this poor understanding of issues is the apathy observed among some youth and religious leaders who do not participate in peacebuilding activities. According to participants, some youth and religious leaders generally do not show interest in any interreligious activity beyond their minimum religious obligations, which accounts for their absence in peacebuilding activities organized by various groups in the communities.

The difficulty of scheduling for a wide range of participants was another reason highlighted for the non-participation of some youth and religious leaders in the peacebuilding activities. This is mainly because of competing needs for people's time and challenges in communicating information about activities to the target audience.

## 3.2 Tier 2

### Adaptations

Learnings from the Tier 1 communities were shared with the Tier 2 communities to inform their planning and budgeting for the peace forum and community service activities. The key learnings shared are summarized as follows:

- There is a need for balanced inclusion of the young and old generations across both sexes in the activities.
- The importance of facilitating the participation of government institutions—e.g., the police, the National Commission for Civic Education (NCCE), peace councils—is essential, to gain their support to influence peacebuilding in the community.
- The presence of media ensures the reach a wider audience beyond the actual participants at the forum and to help media staff appreciate peace issues, giving them the ability to report more judiciously and be ambassadors of peace themselves.
- Traditional leadership should be given more representation in the forums (low participation of traditional leaders did not adequately reflect the key roles they play in peacebuilding).
- The presence of religious leaders and other elders should be evident during the community service activities to help build the morale of young people.

Equipped with this information, the Tier 2 communities took steps to either revise their budgets or plans and also extended invitations to women groups, government officials and minority ethnic groups to participate. As a result:

- The Association of Queen Mothers was invited as a major stakeholder group for the peace forum and the forum was chaired by a Queen Mother in the Damongo diocese.
- The chief of an ethnic minority group not often recognized in the community was invited to participate in the peace forum in the Yendi diocese.
- Government officials participated in both Tier 2 community peace forums.

- The media participated in one of the communities and published the story in a timely manner for the information to reach a wider audience.

### Role of Religious Leaders in Mobilizing Young People for Peace

The SPI team observed the active participation of young people during the Tier 2 communities' events in the Damongo and Yendi dioceses. Discussions with the FGD participants further revealed that in addition to the peace forums and community service activities, religious leaders initiated engagements with the youth and organized programs together with them. These activities were instrumental in the role religious leaders played in mobilizing the youth for peace as elaborated in the subsequent sections.

### Number of Young People Engaged in Peace Forums and Community Service Activities

The participation of young people during the community events organized by the Tier 2 communities saw an improvement over the Tier 1 communities in terms of the numbers. In comparison, 72 percent (99 out of 137) of the participants at the Tier 2 events were young people as compared to 60 percent for the Tier 1 communities. Out of the total number of young people at the Tier 2 events, 39 percent were female. The average age of the young people was 23 for the Tier 2 communities, lower than the average age of 27 for Tier 1. Young people played key roles during the programs instead of only attending as passive participants. For instance, a youth group known as the Youth Parliament was invited to one community to share how their activities contribute to peacebuilding. For the youth present, this was a significant recognition of the role they play in peacebuilding. This was notable because the religious leaders gave young people the opportunity to speak on the same platform as community leaders and heads of institutions. This demonstrated respect for young people in contrast to the general perception in Ghanaian communities that young people should not speak in the presence of elders. Young people were also actively engaged in all the logistical arrangements for the activities—including ushering in the guests, refreshments for the events and moderating the events as a Master of Ceremony (MC). The active participation of young people at the events and the increase in the number of the youth who participated from Tier 1 to Tier 2 reflected the incorporation of the learnings from the Tier 1 community. Religious leaders in both communities created the opportunity for more youth to participate through invitations to youth from both the Muslim and Christian communities as well as the traditional community. Through this approach, they successfully convened diverse youth from traditional conflicted backgrounds.

### Religious Leaders' Engagements with Young People

Religious leaders engage young people in their communities at various levels, which helps in mobilizing them for peace activities. These engagements take the form of meetings and discussions with them about what they should do to promote peaceful co-existence. These engagements also sometimes mean providing advice to the young people or sensitizing them about the need to choose peace in all their dealings. Religious leaders also reach out to young people when they pick up on any rumors that could cause a conflict and take steps to intervene to resolve any such issues.

*"...for the young people coming to tell us directly, it's difficult, they actually feel shy. But you know as the rumors are going around, as a leader, we catch those with the rumors. And when I hear the rumor and I feel that it is a serious thing, I try to get some of them. And some of them will own up and say, 'Well, this is what has happened;' then in that case, we try to solve the issue in our own way. That small group—since the issue has not escalated yet—personally, I try to call them and then we talk about it. But then, if the issue is gone over, it is now a public issue, then we involve the leaders of the church and we*

*involve the authorities around to be able to see how to solve that problem.” —Religious Leader, FGD Participant*

Religious leaders thus take advantage of the unique role they play in the communities to engage youth groups to help maintain peace in their communities. This is critical in the role of religious leaders in mobilizing young people for peace because they may not always be open to bringing issues of violence or conflicts to the attention of the religious leaders. The ability of the religious leaders to pick up on rumors from the youth and act to avert any escalation shows the dedication of religious leaders in maintaining peace through their engagements with them.

### Organizing Programs with Young People

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*“...Through guidance, they have been very much involved in promoting peace and cohesion.”*

*—Religious Leader, FGD Participant*

In addition to engaging young people for peaceful co-existence, religious leaders work together with the youth in organizing peace programs—such as the peace games, forums, talks and community service activities. The close collaboration between the religious leaders and the youth in organizing these activities positions the youth as peace ambassadors. The youth are able to play key roles in mobilizing their peers for the peacebuilding activities and intervene to calm down tensions among their colleagues because they are actively involved in the peace drive in their communities. Religious leaders make sure that the programs are youth-driven to ensure the participation and involvement of the youth in organizing peace activities.

*“We had peace walks, and they were youth-driven. We had interreligious games, and they were all youth-driven. This Iftar program was particularly to promote peace between Muslims and Christians; these are all youth-driven or youth-led programs, so the youth have been very much involved through guidance. Through guidance they have been very much involved in promoting peace and cohesion.” —Religious Leader, FGD Participant*

According to the religious leaders, the activities are youth-driven because religious leaders give them the opportunity to decide on the activities they want to undertake and offer them the necessary guidance and assistance to implement them. Religious leaders say that through their guidance, the young people champion peace and social cohesion activities in their communities. This is because the youth trust religious leaders and look up to them for guidance.

The ability of religious leaders to mobilize youth for peace was corroborated by both male and female youth participants during the FGDs. Most young people attested to having attended programs organized by religious leaders—such as peace walks, interreligious dialogues, peace talks, peace campaigns, leadership programs, moral talks, etc. These programs were appreciated by the youth as they expressed their satisfaction with how the programs were organized and implemented. Indeed, some of the young people were involved in planning and organizing the activities from the start. The youth found the activities they participated in to be inspiring and educational. This motivated them to continue to participate in activities convened by religious leaders.

Religious leaders, however, face several challenges in mobilizing youth for peace. These challenges include the low interest of youth in religious activities and by extension interreligious peacebuilding activities. The perception is that religious leaders should be revered, and so youth should not engage closely with them. When religious leaders reach out to youth by organizing programs, some



Religious leaders and young people signing a joint declaration of peace (photo by CRS).

youth may not turn up because of their lack of interest in religious activities. Also, the perceptions that youth hold about the need to revere religious leaders makes it difficult for them to openly interact with religious leaders. These challenges can

affect the ability of religious leaders to mobilize youth for peace if not addressed through continuous engagements with the youth.

### Level of Women Engagement

*“...I have been an organizer for this part—like getting people, getting materials set and then all those things that are needed for the presentation of the workshop. And so, for me, I as a young lady, I play a very important role in most of the organizations.”*  
—Female Youth, FGD Participant

The level of engagement of both young and older females during the events organized by the Tier 2 communities was a massive improvement as compared to the Tier 1 communities. Even though there was still no balanced representation, women played key roles. Interactions with the planning team for the Damongo peace forum revealed that a female traditional leader was considered to chair the forum because all past events had been chaired by male traditional leaders. This was therefore a move to be inclusive. This was also in response to the learnings from the Tier 1 community where the participation of females was relatively low. Consequently, in the Damongo diocese, the chairperson, who is the President of the Association of Queen Mothers of the Savanna region (one of the regions of Ghana) was invited by the team to chair the peace forum because of her leadership role in the region. This was very inspiring to participants at the forum as many forums in the past had been chaired by men. The presiding Queen Mother (Chairperson) attended the event with a young Queen Mother who read the Chairperson’s speech on her behalf. There was generally a high representation of females at both the peace forum and community service activity in the Damongo diocese. This was however not the case in the Yendi diocese where the participation of females was poor in comparison to the males in both events despite the learnings shared with them ahead of the events. This is possibly due to the gender norms that restrict the participation of females as highlighted in the Tier 1 communities.

Despite the low participation of females in one of the communities, interactions with both female and male youth participants during the FGDs revealed that young women assisted in organizing the peace activities. Young women specifically provided support in the logistical arrangements for the programs and played a role in mobilizing youth groups to attend or help in delivering invitation letters to dignitaries to participate in the events. Depending on the nature of the peace event, young women sometimes prepared the meals for the event or served refreshments to guests at the event. The roles played by young women is highlighted in the following text:

*“I was in charge of the organization, especially getting members to come, so I played an organizer role for that program. And then several programs that we have been going, I*



*have been an organizer for this part—like getting the people, getting materials set and then all those that are needed for the presentation of the workshop. And so, for me, I as a young lady, I play a very important role in most of the organizations.” —Female Youth, FGD Participant*

Beyond supporting the organization of these activities, young women also participated in the peace activities in various capacities. In terms of the peace forums and other dialogue sessions, young women participated in these as invited guests or resource persons and had the opportunity to ask questions just like other participants during these activities.

### Identification of Spoilers in the Peace Process

Community members who mistrust the mobilizers of the peace programs and ethnic minorities were identified as potential spoilers in the peacebuilding process. Interactions with FGD participants revealed that some community members see the peace programs as evangelization strategies of the religious leaders and therefore do not participate and often try to discourage their peers from participating. Ethnic minorities in some communities are also very suspicious of attempts to include them in the peace programs, especially when they have longstanding disagreements with the larger community.

Apart from these potential spoilers, the absence of some youth and religious leaders at the peace programs were explained in relation to scheduling challenges, lack of interest in the peacebuilding activities and the suspicions of religious leaders undertaking evangelization through the interreligious activities. In terms of scheduling challenges, FGD participants described how difficult it is to schedule the activities on days that are favorable to all the key stakeholders in the peacebuilding process. Even when dates are fixed for these activities, there are often unforeseen circumstances which result in the absence of some youth and religious leaders. Beyond the scheduling challenges, both youth and religious leaders shared the view that some community members are indifferent and show a lack of interest in peacebuilding activities, which is tied to their waning interest in religious activities. Because many of these peacebuilding activities are championed by religious leaders, community members who have lost interest in religious activities often show no interest in the interreligious peacebuilding activities religious leaders are promoting. Youth participants of the FGDs also shared about the suspicions that some of their peers have about the interreligious peacebuilding activities seen as evangelization.

*“When there is a program organized by, let me say this program (peace forum), most people think we are calling in the Muslims and then the traditionalist to convert them. Yes, so mostly when you ask them, we have a program and we are inviting this number of people to come, they feel anxious because once they hear diocese of Damongo, they feel like you want to convert them into the Catholic Church, which is not what it's meant for.” —Female Youth, FGD Participant*

Religious leaders working closely together with the youth leaders are therefore challenged in their role to mobilize youth for peacebuilding activities because of these issues. However, the active participation of young people during the community events reflects the strides that religious leaders are making to bring diverse youth groups and community elders together for peacebuilding.

## 3.3 Tier 3

### Adaptations

Similar to the process employed with the Tier 1 communities, learnings from the Tier 2 communities were shared with the Tier 3 communities to inform their planning and budgeting for the peace forum and community service activities. The key learnings shared are summarized as follows:

- Participation of both young and elderly females, generally a balanced participation of both males and females, young and old was encouraged.
- Participation of a wide spectrum of the community was also encouraged, including Muslim youth and leaders, Christian youth and leaders, traditional leaders, minority ethnic groups and known spoilers (for example, disgruntled youth groups).
- The participation of government officials is essential to help participants understand their role and how to engage them in the peacebuilding process.
- The presence of the media for both the peace forums and community service activities ensures the dissemination of the event messages to a wider audience.

Based on these learnings, the Tier 3 community reached out to various stakeholders and the following were observed during the events:

- There was high-level leadership representation of heads of institutions, e.g., representative of the Wa Naa, Vicar General of Wa Diocese and Queen Mother.
- Representation of diverse institutions was evident, including youth groups and especially the participation of leaders of minority ethnic groups, e.g., Fulani.
- Inclusivity of the peace forum was noted, with the representation of women leaders, e.g., Queen Mother of Wa, the National Patriotic Party Women organizer and Network for Women Empowerment.
- There was strong collaboration with government institutions, e.g., the security services and the municipal Assembly, especially for the community service activity.
- There was media presence at the events and a follow-up evening radio show to discuss the forum and community activity.
- Low participation of young people and community members was unfortunate, despite invitations.

### Role of Religious Leaders in Mobilizing Youth for Peace

The SPI team observed a fair representation of key stakeholders in peacebuilding—such as security agencies, religious leaders, traditional leaders and youth leaders. The approach to the peacebuilding events in the Wa diocese was a stakeholder representation approach rather than the participation of individual youth and community members. The religious leaders demonstrated their ability to mobilize youth even though this was done through the youth leaders and not individual youth. This approach was adopted because religious leaders were convinced that the youth listen to their youth leaders and are more likely to be influenced through their leaders, hence the decision to invite their leaders instead of individuals. As a result, the number of youth engaged during the Tier 3 community activities was relatively low as compared to the other tiers. In addition to the observations at the events, the FGDs highlighted the role of religious leaders in mobilizing youth for peace through engagements with the youth leaders and organizing other community service activities.

### Number of Youth Engaged in Peace Forums and Community Service Activities

The participation of young people at the Tier 3 community events was low in comparison to the earlier events organized by the Tier 1 and 2 communities. In comparison, 43 percent (23 out of 53) of the Tier 3 participants were youth as compared to 60 percent for Tier 1 and 72 percent for Tier 2. Also, of the total number of young people participating in the events, 43 percent were female. The average age of young people for the Tier 3 events was 28. This was mainly because of the approach adopted to engage the leaders of the youth instead of individual youth as part of efforts to have a



diverse representation of participants and also based on their understanding of the youth in the community. The SPI team also observed the low involvement of youth in planning and organizing the events. The events were spearheaded by religious leaders while the youth were invited to participate and did not really play any organizing roles.

### Religious Leaders' Engagements with Youth Leaders

The approach adopted by religious leaders to mobilize youth in the Wa diocese is through engagement with the youth leaders. This is in recognition of the fact that the youth tend to listen more to their own youth leaders. Religious leaders' approach is therefore to interact with the youth leaders and provide guidance on how they can handle any youth-related issue, including peacebuilding. Religious leaders empower youth leaders through training and information so they are better prepared to lead their peers with the continued guidance of the religious leaders.

*"We try to engage the youth leaders and convince them on how to handle issues so that nobody can just walk into this community and recruit some people to say they should start doing A-B-C. They will tell you that 'unless our leader approves, we are not ready.' So, the youth listen to their leaders more than any other person, and so we try to equip the leaders to be able to help them. So if you are coming in, you can't just go directly to the community, you must pass through the youth leaders and/or the Youth Council." —Religious Leader, FGD Participant*

Religious leaders believe that the engagement with the youth through their leaders is an effective approach to mobilizing and engaging youth for peacebuilding as well as other youth activities. This is because the youth leaders command the respect of their peers and are therefore able to provide the needed leadership in collaborating with the religious leaders on peacebuilding and other activities. The religious leaders were of the view that this approach enables the message to reach a wider youth audience because every youth leader represented at the event has a group of other youth with whom to share their experiences. The SPI team, however, did not see this approach as very effective as this meant that youth were outnumbered by other stakeholder groups, limiting the ability of youth to contribute to discussions from their diverse perspectives. Further, there was no intentional follow-up or cascade component from the youth leaders to groups of youth for input and further discussion.

### Organizing Community Service Activities

Organizing community service activities is another way in which religious leaders mobilize youth for peace. Religious leaders mobilize diverse youth in their communities to undertake community service activities, which creates the opportunity for youth from diverse religious backgrounds to interact and understand each other better and thus position them for peaceful coexistence in the communities.

*"We organize communal clean-up exercises and with the clean-up exercises, we don't clean one particular place. We will go to mosque, we'll go to the church, we'll go to the police station, we will go to the market square, hospitals. It is not only Muslims or Christians or traditionalists, but the whole community should also come out. In doing this work they will say, 'Ok, you have been to the mosque, you have finished with that, you have been to the church, so you have done that, you have been to the police station, we are in the market square, the Chief Palace, the polyclinic.' These are the places that [where] we have been going, after that you make them understand that you see how we have done the cleaning—no segregation. This shows that we are all one people." —Religious Leader, FGD Participant*

The effective use of community service to mobilize youth for peaceful coexistence has already been established under the SPI as it has been observed that youth from diverse backgrounds interact during these engagements and make acquaintances which transcend the time they spend together during the exercise.

The FGDs with both female and male youth affirmed the role of religious leaders in mobilizing youth for peace as some youth recounted activities they had participated in the past organized by religious leaders—such as peace forums and interreligious dialogues. For other youth, it was their first time participating in a peace forum organized by religious leaders. Youth expressed their satisfaction following their participation in the activities because the activities were interactive, people’s views were respected and youth were represented. Youth participants also observed the positive impact of the peace activities, citing the absence of post-election violence as one of the contributions of the peace campaigns. However, the late start of the programs, the low participation of youth in planning the programs and the target audience not participating were some of the concerns raised by youth.

Both youth and religious leaders cited a lack of understanding of the interreligious activities for peacebuilding by some community members, low interest in the peacebuilding activities and other commitments of people as major challenges in mobilizing youth for peace. Other challenges included the low level of education in some communities and some hierarchical structures, which affected the ability of religious leaders to implement peacebuilding activities in a timely manner as they often needed the endorsement of their religious superiors.

### Level of Women Engagement

Due to the stakeholder representation approach adopted in organizing the Wa diocese events, the level of women participation in the peace forum and community service activities was low. However, women were represented through the participation of a Queen Mother, the National Patriotic Party Women organizer and the Network for Women Empowerment. The FGDs also highlighted the roles young women play in organizing the peace programs. Young women support the logistical arrangements—such as shopping for the programs—and also play an active role during the peace programs by ushering in guests, contributing to discussions during forums/talks and sharing information with their peers after the programs. Gender and cultural barriers were highlighted as some of the challenges for the low participation of females in the peacebuilding programs.

*“I had a problem getting some of the ladies, because you call them and they say, ‘Oh, I have to call my husband if he agrees.’ And if the husband says no, especially these newly wedded Amariya people, their husbands, they have difficulties with them. If he doesn't permit, the person cannot move.” —Religious Leader, FGD Participant*

*“Let me use some culture balances: for example, the woman is not supposed to join men in a group discussion, so, you are inviting a woman to join, she's dragging her feet, because who is she to talk? So you see, that problem hinders a lot of them from opening up.” —Religious Leader, FGD Participant*

As highlighted in these quotes, it appears that, although some opportunities are created for women to participate in the peace programs, gender and cultural barriers still limit the participation of women in these programs.

### Identification of Spoilers in the Peace Process

There was no clear indication of typical spoilers in terms of disgruntled groups or groups likely to disrupt peacebuilding processes in the Tier 3 community. However, political groups, uneducated youth and some religious denominations were identified as potential spoilers to peacebuilding in

the other communities. All three groups were identified as groups who do not participate in the peace activities or show low interest in the peacebuilding activities.

*“The political aspect has eaten deep into the hole, and it is hindering unity. If you just go to any community, you ask, ‘what is causing chieftaincy disputes? what is causing the misunderstanding between the various groups?’ It all boils down to political parties, so that is something that we have been trying very hard to overcome. Sometimes we organize a program, and we invite them, but they will not turn up. And some will turn up but will make excuses for their actions.” —Religious Leader, FGD Participant*

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*“...It all boils down to political parties, so that is something that we have been trying very hard to overcome...”*  
—Religious Leader,  
FGD Participant

Uneducated youth were also highlighted as potential spoilers as they do not participate in the peacebuilding programs. Religious leaders indicated that when young people are invited for meetings, the educated ones would attend but not the uneducated ones. It is not exactly clear why this is the case as attempts are often made in some of the communities to hold the forums in the local dialects or translate the key messages delivered at these events. Religious leaders also indicated that since they started championing interreligious peacebuilding activities, some religious groups have always given one excuse or the other not to participate, hinting of a lack of interest. Reasons shared for the non-participation of these groups and others in the peace programs include the lack of material incentives for participation, poor publicity of the peace programs and inappropriate venues either in terms of the distance to the venue or the use of a religious setting—such as a church or mosque. Other reasons include commitments of youth/religious leaders, political differences and frustrations of the youth linked to economic hardships. These issues result in the low participation of youth and religious leaders in peace programs.

## 4.0 Barometer Analysis Across the Tiers

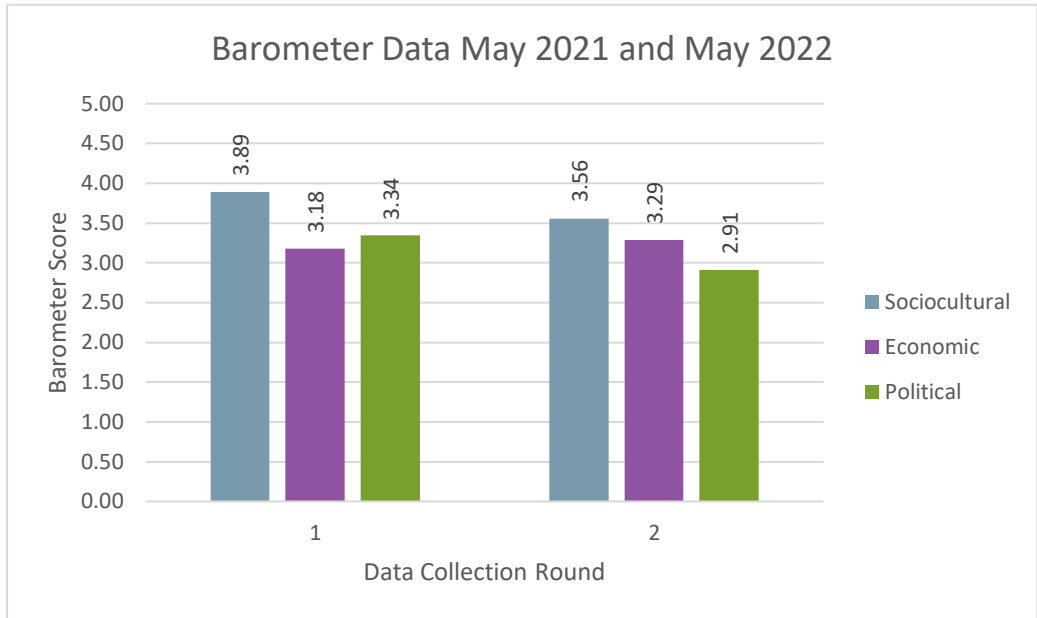
The CRS Social Cohesion Barometer survey is an assessment, monitoring and evaluation tool which is used to understand and track community-level perspectives related to social cohesion in the socio-cultural, economic and political dimensions of everyday life. The survey has been applied in a variety of contexts to help people in conflict-affected societies talk about what divides them, what unites them, and to act on this understanding for enhanced social cohesion. In the context of this study, the Social Cohesion Barometer survey was employed to determine how perceived levels of social cohesion have changed in targeted intervention zones since the debut of SPI activities. The results of the barometer survey are interpreted using a scoring scale of 1–5, with 0 showing a low level of social cohesion and 5 a high level of social cohesion. In terms of interpretation of the barometer score, a score of  $\leq 3.1$  shows a low level of cohesion. Scores of  $\geq 3.2$  to  $\leq 4$  show an average level of cohesion while a score of  $> 4$  represents a high level of cohesion. **Full Guidance on the barometer can be found at:** [https://www.crs.org/sites/default/files/tools-research/the\\_mini-social\\_cohesion\\_barometer-ij-websingle.pdf](https://www.crs.org/sites/default/files/tools-research/the_mini-social_cohesion_barometer-ij-websingle.pdf).<sup>1</sup> Full tables with all collected data can be found in Annex 2 of this report.

**TABLE 5: BAROMETER SCORES BY COMMUNITY AND TIER**

SPHERES	TAMALE	NAVRONGO	YENDI	DAMONGO	WA	AVERAGE
<b>Socio-cultural</b>	3.9	3.5	3.9	2.9	3.5	3.5
<b>Economic</b>	3.7	3.1	3.8	2.72	2.9	3.2
<b>Political</b>	2.9	3.0	3.3	2.33	2.87	2.9
<b>Community Average</b>	<b>3.5</b>	<b>3.2</b>	<b>3.7</b>	<b>2.6</b>	<b>3.1</b>	<b>3.2</b>

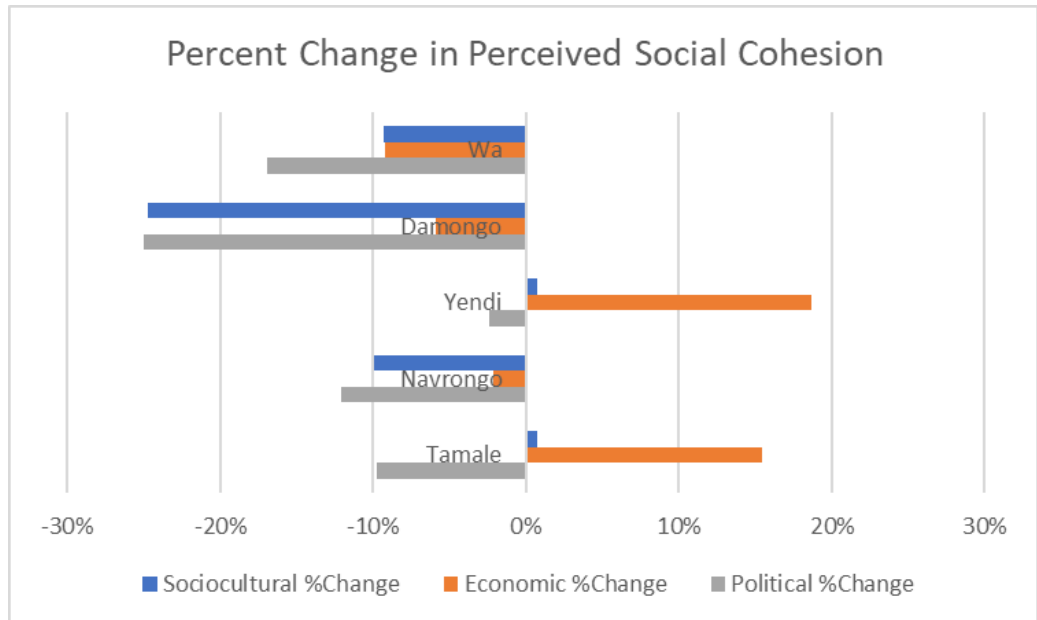
<sup>1</sup> In the time since this assessment was conducted, CRS has produced new guidance on administering, scoring and analyzing the Social Cohesion Barometer as a measurement tool. Users wishing to apply the tool should consult this updated guidance.

**FIGURE 1: BAROMETER DATA MAY 2021 AND MAY 2022**



In relation to the Round 1 sample collected in May 2021, perceived levels of social cohesion have largely dropped across all five intervention communities with political cohesion experiencing the largest drop (-13 percent). In both rounds, community members were randomly sampled and did not necessarily represent project participants. Although project participants engaged in FGDs felt that the ongoing activities had reinforced and improved social cohesion, there was no difference between the barometer scores of participants and non-participants.

**FIGURE 2: PERCENT CHANGE IN PERCEIVED SOCIAL COHESION**



Perceived levels of social cohesion have dropped most noticeably in Damongo, Wa and Navrongo communities. Yendi and Tamale have experienced small setbacks in the political sphere but have noticeable gains in economic cohesion. Burkina Faso and the Sahel region are currently engaged in

a protracted conflict which is displacing millions, introducing new malicious actors and destabilizing the region. Northern Ghana is perhaps the “canary” in Ghana, signaling an early warning of danger to authorities that social cohesion is likely to deteriorate across Ghana if the country is further contaminated by the Sahel and historical grievances. See Annex 2 for the individual social cohesion scores for the various dimensions of the Social Cohesion Barometer survey.

#### 4.1 Tier 1

Overall, the social cohesion score for Tier 1 is 3.3, which is an average level of social cohesion. Despite the level of ongoing interreligious activities in the communities, social cohesion is still not high, as expected. As CRS continues to refine the barometer, this Tier 1 score represents the benchmark level of social cohesion and represents little to no adjustments in the package of activities.

Out of the respondents, 69 percent are less than 35 years old (52 percent female). For socio-cultural and economic spheres of social cohesion, young people score similarly to adults. Despite the similarity to adults, analyzed results show that young people are not fully integrated in the political sphere of social cohesion; the average political cohesion score for participants less than age 34 is 2.9. Young people report a lower score of political cohesion due to the fact that their personal engagement in governance activities is low, e.g., P2. *All people in my community are treated fairly by public officials*; P5. *People are listened to and their concerns and ideas considered by government structures and institutions*; P6. *People have confidence and trust in public and government institutions and structures at national and local levels*. All respondents, regardless of age, reported higher levels of socio-cultural and economic cohesion (score >3.5 for all age ranges). Most interestingly, Muslims and older individuals scored higher in socio-cultural and economic spheres than other participants.

#### 4.2 Tier 2

The social cohesion score for Tier 2 is 3.2, which is slightly lower than Tier 1 but similarly average. Considering that the Tier 2 communities have a long history of chieftaincy and tribal conflicts with active incidents of violence still being recorded, the scores are not very surprising. That said, the community of Yendi has historically benefitted the most from ongoing peacebuilding activities despite the chieftaincy issues. This may explain the relatively high perceived levels of social cohesion as community members are regularly engaged in dialogue and events. The second Tier 2 community (Damongo) has also had a long history of conflicts between indigenes and the Fulani herdsmen, which continues to trigger conflicts from time to time. Activities in Damongo engaged the greatest diversity of actors and had the strongest community participation of any target zone. It is expected that sustained activities of social cohesion by state and non-state actors can make a difference considering the openness of different identify groups, including religious groups, to participate in the community-building activities across the communities. Similar to Tier 1, it is noted that political cohesion remains comparatively low in comparison to both socio-cultural and economic spheres. Unlike Tier 1, respondents identifying as ethnic minorities scored much lower than their majority peers. This is likely attributable to the ongoing chieftaincy and ethnic conflicts in both communities.

#### 4.3 Tier 3

Similar to Tiers 1 and 2 data, the overall social cohesion score for Tier 3 is 3.1, which shows a relatively average, albeit low, level of social cohesion. Most alarmingly, respondents who had previously participated in activities scored significantly lower than their peers who were participating for the first time. This aligns with project team observations that regular participants are now more aware of social cohesion and therefore more critical of levels within their communities. A weaker but similar trend was also observed in Tier 2 communities. Overall, Tier 3

scores were much lower than expected, but this may be attributable to the fact that religious leaders decided to engage a relatively new group of youth in these exercises, rather than groups receiving ongoing support. Further, religious leaders restricted access to the events to the leaders of established community organizations. Although this method was intended to engage in meaningful dialogue with community leaders, the method failed by excluding large groups of the population that are not regularly engaged as community leaders; by not engaging the traditional participants of community peacebuilding events, individuals were disenfranchised.

# 5.0 Summary of Key Findings Across Study Communities

## 5.1 Role of Religious Leaders in Mobilizing Youth for Peace

- Religious leaders successfully mobilized significant numbers of youth for the peace forums and community service activities: 60 percent for Tier 1, 72 percent for Tier 2 and 43 percent for Tier 3. Tier 3 experienced a drop as only leaders were asked to participate and the events coincided with government-sponsored youth events, thereby splitting youth participation.
- The youth and community members mobilized for the events were diverse in terms of their occupation, economic standing, tribal affiliation and religious backgrounds; 62 percent were Christians, 29 percent were Muslims and 9 percent were Traditionalist. This demonstrated the ability of religious leaders to convene traditionally conflicted identity groups.
- Religious leaders from the Christian community mobilized youth through religious structures specifically established to promote youth/religious leaders' engagement and promotion of youth programs. Muslim youth were engaged through their leaders or executives, but no existing formal youth structure was identified for Muslim communities.
- Other approaches utilized by religious leaders to mobilize youth for peace, but not necessarily encouraged by the project team, included informal meetings with youth, collaborating with youth to organize youth programs, engagement with youth through the youth leaders, using worship time to engage youth and liaising with designated leaders or focal points.

## 5.2 Level of Women Engagement

- Women comprised 35 percent (98 out of 278) of the total number of participants at the peace programs.
- In Tier 1 communities, women played relatively passive roles during the events by engaging in such activities as serving as resource persons and contributing to male-led discussions.
- During the Tier 2 events in Damongo, a Queen Mother chaired a peace forum. Several key roles were also played by young women as they assisted in organizing the programs, co-moderated the programs with male youth, mobilized other youth to attend and supported in serving refreshments.
- During the Tier 3 community events, women were represented by notable women leaders—such as a Queen Mother, a female political leader and a female representative from a Civil Society Organization (CSO). Other roles that young women, in particular, played included shopping for the events, ushering in guests, contributing to discussions and sharing with their peers what they learned from the programs.
- Participants attributed the low participation of females in the peace programs to the restrictions that women experience from the burden of household chores.
- Cultural barriers—such as the perception that women cannot sit in a group discussion with men—were also cited as barriers to women's involvement in the peacebuilding process.



### 5.3 Identification of Spoilers

- Community members who hold onto their religious differences and those who mistrust the peace mobilizers were identified as potential spoilers.
- Ethnic minorities, political groups, uneducated youth and some religious denominations were also identified as potential spoilers.
- To engage meaningfully with spoilers, community leaders must not restrict participation to delegates or leaders of established community groups. These individuals do not represent spoilers and may perpetuate underlying power dynamics which marginalize individuals likely to be identified as spoilers.

### 5.4 Challenges in Mobilizing Youth for Peace

- Apathy or lack of interest in the interreligious peace programs relating to waning interest in religious activities in general was identified as one challenge in mobilizing youth.
- Scheduling challenges were other key areas of concern due to competing demands on youth and other stakeholders' time. The Tier 3 community of Wa mistakenly organized several events during simultaneous government-sponsored events targeting youth.
- Suspicions of religious leaders engaging in evangelization under the pretext of interreligious peacebuilding presented another challenge. Additional consideration must be made by leaders to clearly separate peacebuilding activities from evangelizing activities.
- There appeared to be a lack of material incentives for participants traveling medium to long distances to participate in events.
- Poor publicity was provided for the peace programs.
- Inappropriate venues were used, either in terms of the distance to the venue or the use of a religious setting—such as a church hall or mosque.
- There was the perception that religious leaders should be revered; therefore, youth should not engage closely with them.
- Other challenges included political differences and frustrations of the youth linked to economic hardships.
- Resource constraints and poor interpersonal skills (mobilization efforts) of some religious leaders were noted.

## 6.0 Implications and Recommendations for Future Programming

The study findings have significant implications for peacebuilding in Northern Ghana and the country.

- ***Since church youth structures are recognized in most communities, there should be viable partnerships between the youth religious structures and the state peacebuilding structures—such as the district/regional peace councils for coordinated youth engagement for peacebuilding.*** The existing religious structures—such as youth offices, chaplains and youth coordinators—have great potential to serve as a rallying point for active youth engagement. Interreligious peacebuilding efforts should therefore include components to strengthen and build the capacity of these structures to effectively mobilize young people. Strengthening these structures should include capacity building training in positive youth development strategies, contemporary approaches to mobilizing youth and resources to enable them to perform their roles effectively. Where absent, as is the case in some Muslim communities, these structures must be built and reinforced.
- ***Religious leaders and all peacebuilders must incorporate into their routine activities after-action-reviews (AARs) to identify gaps and strategize on solutions with target participants, especially those who may be traditionally marginalized.*** Activity managers in this assessment were successfully able to increase participation of target groups, youth and women by engaging in regular AARs and briefings. AARs and focus groups should be conducted with small culturally appropriate groups of participants that are gender and age specific. Comments and thoughts should then be compiled in plenary.
- ***Religious leaders and other peace activists should be mindful not just to practice tokenism in the engagement of women but to use forums and events to challenge gender and cultural norms that deny women an active role in peacebuilding.*** In responding to learnings during the events, religious leaders made attempts to improve the participation and roles of women during the peace programs. This points to their openness to involve women in peacebuilding efforts. However, the fact that only one-third of women participate in these events is not very encouraging. Also, the fact that young women mostly played the traditional female roles—such as serving refreshments, ushering in guests, shopping for the programs or preparing meals—certainly reinforces traditionally held views of the role of women in society rather than women as leaders and organizers with decision-making authority. The next step, beyond passive participation, should include engaging women in decision-making authority—such as determining talking points and participants. Women need to feel supported throughout the processes or provided a clear understanding of their increased engagement and responsibilities over a period of time. This takes time and intentional efforts to institutionalize as normal processes; however, this will increase meaningful and mutual engagement across generations, genders and vulnerable groups.
- ***It is critical to proactively identify and engage potential spoilers—such as marginalized community members—to better respond to their concerns. These individuals may include ethnic minorities, uneducated youth, disaffected members of political parties and even religious leaders themselves.*** This assessment did not definitively identify spoilers in Northern

Ghana but the number of active violent conflicts within the region point to the current gaps and missed opportunities. Future assessments and activities should dig deeper into the potential profiles of spoilers.

- **Consider holding interreligious dialogues on neutral grounds—such as a local government hall rather than a church hall or mosque.** The suspicions of religious leaders evangelizing youth under the pretext of interreligious peacebuilding is a serious threat to the success of peacebuilding in Northern Ghana. Religious leaders need to clearly communicate their peacebuilding efforts as solely peacebuilding efforts and not evangelization. Although use of facilities owned by religious structures is usually cost-free, they are not neutral spots and so care needs to be made to intentionally find neutral meeting places, and budget accordingly for any of these costs.
- **Community leaders, religious leaders and all other peace activists or mobilizers should consider undertaking peace programs within the communities in which the youth live to minimize costs associated for youth to travel.** This will mitigate the need of material incentives—such as transportation or meals for their participation.
- **Similarly, religious and community leaders should create more spaces or platforms for interacting and engaging with youth in their own communities** to address the perception of religious leaders as revered, but distant leaders.
- **Peace mobilizers need to be innovative to respond to the economic needs of youth in terms of skills training and employment.** In response to the economic hardships and frustrations that youth face, peacebuilding efforts could also include skills training components since the forums and other peace programs will, over time, be seen to be monotonous and irrelevant to unemployed youth.
- **Youth involved in the various political groups should be trained in non-violent conflict management processes to equip them with the skills to address their political differences in a peaceful way rather than resorting to violence.** Political differences are a major dividing point among youth in Ghana and pose a major threat to peacebuilding. Peacebuilding efforts by religious leaders and other community members, including the state, should identify and recognize the youth involved in the various political parties as key stakeholders in the peacebuilding and social cohesion process.

## 7.0 Conclusion

The USIP-CRS action research sought to investigate and document the impact of intergenerational interreligious peacebuilding interventions in Northern Ghana. The research was undertaken in three learning phases. Phase 1 involved a desk study of past peacebuilding interventions in Northern Ghana. During Phase 2, 15 FGDs were completed with SPI project participants and leaders to ascertain the ability of religious leaders as effective mobilizers of youth for peacebuilding. CRS' Social Cohesion Barometer survey was implemented in Phase 3 to determine how perceived levels of social cohesion have changed in target intervention zones since the commencement of SPI activities.

The desk study revealed the impact of past peacebuilding activities with identified gaps in 1) involving women and 2) engaging spoilers in the peacebuilding process. These gaps were further investigated in Phase 2 of the study. The Phase 2 findings point to the high capacity of religious leaders to mobilize youth for peace but with some key nuances. Of greatest importance, religious leaders should partner with

established structures—such as Queen Mothers—to co-lead activities and clearly separate their peacebuilding activities from evangelization activities. Where designated youth engagement offices or structures do not exist, as is the case within some Muslim communities, religious leaders should create these positions to meaningfully engage young people. Although religious leaders should actively



*Community leaders responding to questions from young people (photo by CRS).*

engage established platforms, they should also be sure to liberalize participation in activities and actively reach out to potential spoilers.

Intergenerational and interreligious peacebuilding activities moving forward should focus on involving women as conveners while actively reaching out to established community structures, which may include traditionally marginalized persons who could become spoilers. Where these structures do not exist, they should be initiated and expanded to build cohesion and sustainable dialogue platforms. Critically, all peacebuilding activities should seek to address the economic requirements of participants.

The Social Cohesion Barometer scores across the three communities studied ranged from 3.1 to 3.3. These modest scores reflect a decrease since the same communities were engaged one year prior, most noticeably in the cultural (-9 percent) and political (-13 percent) spheres. The findings from the social barometer survey were not surprising considering the increase in the number of violent conflicts in Northern Ghana over the last six months. Old conflicts have been revived and new ones

have emerged. The sharp decreases, especially in the political sphere, are cause for alarm as the Sahel conflict contaminates such coastal countries as Ghana and Togo.

Peacebuilders on all sides should redouble and join their efforts to meaningfully engage vulnerable communities—such as youth and women. Further, peacebuilders must continue to learn from previous oversights by actively identifying and engaging potential spoilers. These steps, if jointly taken by a diverse coalition of actors and institutions, have the potential to repel the encroachment of the intractable Sahel conflict while securing a durable peace in Ghana. If these considerations are not further implemented, then young people’s frustrations may continue to mount and increasingly result in violence as they demand to be engaged and included, especially on the economic and political fronts.

# Annex 1: Respondent Demographics

## SUMMARY OF DEMOGRAPHIC DATA OF FGD PARTICIPANTS

PARTICIPANT NUMBER	SEX	AGE	CATEGORY	MINORITY	MINORITY STATUS
1	F	18	Female Youth	No	Not Applicable
2	F	22	Female Youth	No	Not Applicable
3	F	26	Female Youth	No	Not Applicable
4	F	20	Female Youth	No	Not Applicable
5	F	25	Female Youth	No	Not Applicable
6	F	18	Female Youth	No	Not Applicable
7	M	26	Male Youth	No	Not Applicable
8	M	21	Male Youth	No	Not Applicable
9	M	31	Male Youth	No	Not Applicable
10	M	29	Male Youth	Yes	Ethnic group
11	M	22	Male Youth	Yes	Ethnic group
12	M	44	Religious Leader	No	Not Applicable
13	M	47	Religious Leader	Yes	Religion
14	M	28	Religious Leader	No	Not Applicable
15	M	36	Religious Leader	No	Not applicable
16	M	42	Religious Leader	No	Not applicable
17	M	66	Religious Leader	No	Not applicable
18	M	54	Religious Leader	No	Not applicable
19	F	30	Female Youth	No	Not applicable
20	F	37	Female Youth	No	Not applicable
21	F	26	Female Youth	No	Not applicable
22	F	25	Female Youth	No	Not applicable
23	F	29	Female Youth	No	Not applicable

PARTICIPANT NUMBER	SEX	AGE	CATEGORY	MINORITY	MINORITY STATUS
24	M	30	Male Youth	No	Not applicable
25	M	38	Male Youth	Yes	Religion
26	M	35	Male Youth	Yes	Religion
27	M	41	Male Youth	Yes	Religion
28	M	30	Male Youth	No	Not Applicable
29	M	25	Male Youth	No	Not Applicable
30	M	48	Religious Leader	No	Not Applicable
31	M	32	Religious Leader	Yes	Ethnic group
32	M	29	Religious Leader	Yes	Ethnic group
33	F	27	Female Youth	No	Not Applicable
34	F	31	Female Youth	No	Not Applicable
35	F	35	Female Youth	Yes	Ethnic group
36	F	24	Female Youth	No	Not Applicable
37	F	34	Female Youth	No	Not Applicable
38	M	23	Male Youth	No	Not Applicable
39	M	20	Male Youth	No	Not Applicable
40	M	23	Male Youth	No	Not Applicable
41	M	24	Male Youth	No	Not Applicable
42	M	22	Male Youth	No	Not Applicable
43	F	24	Female Youth	No	Not Applicable
44	F	19	Female Youth	Yes	Religion
45	F	23	Female Youth	Yes	Religion
46	F	19	Female Youth	No	Not Applicable
47	F	21	Female Youth	No	Not Applicable
48	F	20	Female Youth	No	Not Applicable
49	M	26	Male Youth	No	Not Applicable
50	M	20	Male Youth	No	Not Applicable
51	M	22	Male Youth	No	Not Applicable

PARTICIPANT NUMBER	SEX	AGE	CATEGORY	MINORITY	MINORITY STATUS
52	M	21	Male Youth	No	Not Applicable
53	M	19	Male Youth	No	Not Applicable
54	M	22	Male Youth	No	Not Applicable
55	M	37	Religious Leader	No	Not Applicable
56	M	36	Religious Leader	No	Not applicable
57	F	34	Female Youth	No	Not Applicable
58	F	27	Female Youth	Yes	Ethnic Group
59	F	25	Female Youth	No	Not Applicable
60	F	25	Female Youth	No	Not Applicable
61	F	24	Female Youth	Yes	Ethnic Group
62	M	42	Religious Leader	No	Not Applicable
63	M	45	Religious Leader	No	Not Applicable
64	M	40	Religious Leader	No	Not Applicable
65	M	34	Male Youth	Yes	Ethnic Group
66	M	28	Male Youth	Yes	Ethnic Group
67	M	30	Male Youth	No	Not Applicable
68	M	25	Male Youth	No	Not Applicable



# Annex 2: Social Cohesion Barometer Data

## Sampling Method

1. The CRS Social Cohesion Barometer survey was digitized into the CommCare platform and deployed on phones and tablets for enumerators to use.
2. In each case, enumerators for the exercise were chosen from the communities where the data was collected. They were trained for one day on themes that would improve the quality of data collected. During the training sessions, the purpose of the Social Cohesion Barometer survey was explained, each question was translated into a local language, and field testing was conducted to ensure that contextual factors were considered.
3. Based on the study's tier approach, communities were randomly chosen within a dioceses for data collection using the Social Cohesion Barometer survey. Dioceses in this context cover a geographical area within the administrative arm of the Catholic Church.
4. In each community, respondents were divided into two groups.
  - a. **Those who previously took part in the CRS SPI project activities**—20 respondents were chosen at random from a list of past project participants for interviews in each diocese.
  - b. **Those who never had taken part in the CRS SPI project activities**—a purposive sampling technique was used to interview 80 people from each diocese. This was used to ensure a representative cross-section of participants based on the following criteria: 1) respondents to be at least 18 years old to provide informed content; 2) gender consideration, to have both female and male perspectives of social cohesion in their communities; 3) individuals of various religious affiliations; 4) only one person could be selected from each household; and 5) respondents must live at least 200 meters apart from the randomly selected households.

## Tier 1 Social Cohesion Barometer Data

### Summary Social Cohesion Score

DIMENSIONS	SCORE	INTERPRETATION
Socio-Cultural	3.7	Average cohesion
Economic	3.4	Average cohesion
Political	2.9	Low cohesion
<b>Grand Average Score</b>	<b>3.3</b>	<b>Average cohesion</b>

## Summary of Demographic Data of Respondents

**TABLE I: SEX DISAGGREGATES AND RESPONSE RATINGS**

SEX OF RESPONDENTS	NUMBER OF RESPONDENTS	PERCENT	SOCIO-CULTURAL AVERAGE RATING	ECONOMIC AVERAGE RATING	POLITICAL AVERAGE RATING
Female	96	48%	3.7	3.3	2.9
Male	104	52%	3.8	3.6	3.1
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>3.7</b>	<b>3.5</b>	<b>3.0</b>

**TABLE II: AGE DISAGGREGATES AND RESPONSE RATINGS**

AGE GROUP	NUMBER OF RESPONDENTS	PERCENT	SOCIO-CULTURAL AVERAGE RATING	ECONOMIC AVERAGE RATING	POLITICAL AVERAGE RATING
18–25	45	22.5%	3.6	3.4	2.9
26–34	91	45.5%	3.8	3.4	3.0
35–45	52	26%	3.7	3.6	3.1
45+	12	6%	3.8	3.8	3.0
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>3.7</b>	<b>3.5</b>	<b>3.0</b>

**TABLE III: RELIGION DISAGGREGATES AND RESPONSE RATINGS**

RELIGION	NUMBER OF RESPONDENTS	PERCENT	SOCIO-CULTURAL AVERAGE RATING	ECONOMIC AVERAGE RATING	POLITICAL AVERAGE RATING
Christian	97	48.5%	3.5	3.3	3.0
Muslim	89	44.5%	3.9	3.6	3.0
Others	2.	1%	3.5	2.4	2.4
Traditional	12	6%	3.6	3.3	3.0
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>3.7</b>	<b>3.5</b>	<b>3.0</b>

**TABLE IV: MINORITY DISAGGREGATES AND RESPONSE RATINGS**

MINORITY STATUS	NUMBER OF RESPONDENTS	PERCENT	SOCIO-CULTURAL AVERAGE RATING	ECONOMIC AVERAGE RATING	POLITICAL AVERAGE RATING
No	115	57.5%	3.8	3.5	3.0
Yes	85	42.5%	3.6	3.4	3.0
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>3.7</b>	<b>3.5</b>	<b>3.0</b>

**TABLE V: EDUCATION DISAGGREGATES AND RESPONSE RATINGS**

EDUCATION LEVEL	NUMBER OF RESPONDENTS	PERCENT	SOCIO-CULTURAL AVERAGE RATING	ECONOMIC AVERAGE RATING	POLITICAL AVERAGE RATING
No Education	25	12.5%	4.0	3.7	3.0
Primary Level	35	17.5%	3.8	3.4	2.9
Secondary/Technical /Vocational	61	30.5%	3.6	3.3	2.9
Tertiary	79	39.5%	3.7	3.5	3.1
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>3.7</b>	<b>3.5</b>	<b>3.0</b>

**TABLE VI: EMPLOYMENT DISAGGREGATES AND RESPONSE RATINGS**

EMPLOYMENT STATUS	NUMBER OF RESPONDENTS	PERCENT	SOCIO-CULTURAL AVERAGE RATING	ECONOMIC AVERAGE RATING	POLITICAL AVERAGE RATING
Employed	56	28%	3.6	3.4	3.1
Self-employed	79	39.5%	3.8	3.4	2.9
Unemployed	65	32.5%	3.8	3.6	3.1
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>3.7</b>	<b>3.5</b>	<b>3.0</b>

**TABLE VII: PARTICIPATION DISAGGREGATES AND RESPONSE RATINGS**

PARTICIPATION IN SPI	NUMBER OF RESPONDENTS	PERCENT	SOCIO-CULTURAL AVERAGE RATING	ECONOMIC AVERAGE RATING	POLITICAL AVERAGE RATING
Never Participated	160	80%	3.7	3.5	3.0
Participated	40	20%	3.9	3.4	3.1
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>3.7</b>	<b>3.5</b>	<b>3.0</b>

### Analysis of Individual Social Cohesion Indicators

#### S1. I HAVE STRONG SOCIAL TIES ACROSS DIVERSE GROUPS IN MY COMMUNITY.

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	60	5	300	Average cohesion
Agree	105	4	420	
Disagree	24	3	72	
Strongly Disagree	7	1	7	
I do not Know	4	0	0	
<b>Grand Total</b>	<b>200</b>		<b>799</b>	<b>4.0</b>

#### S2. MEMBERS OF MY COMMUNITY TRUST EACH OTHER REGARDLESS OF IDENTITY DIFFERENCES.

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	40	5	200	Average cohesion
Agree	83	4	332	
Disagree	47	3	141	
Strongly Disagree	16	1	16	
I do not Know	14	0	0	
<b>Grand Total</b>	<b>200</b>		<b>689</b>	<b>3.4</b>

S3. EVERYONE IS TREATED WITH DIGNITY REGARDLESS OF WHO THEY ARE.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	48	5	240	Average cohesion
Agree	103	4	412	
Disagree	26	3	78	
Strongly Disagree	8	1	8	
I do not Know	15	0	0	
<b>Grand Total</b>	<b>200</b>		<b>738</b>	<b>3.7</b>

S4. PEOPLE BELONGING TO DIFFERENT IDENTITY GROUPS ACCEPT AND TOLERATE EACH OTHER.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	43	5	215	Average cohesion
Agree	118	4	472	
Disagree	21	3	63	
Strongly Disagree	6	1	6	
I do not Know	12	0	0	
<b>Grand Total</b>	<b>200</b>		<b>756</b>	<b>3.8</b>

S5. THERE ARE FORMAL AND INFORMAL OPPORTUNITIES IN MY COMMUNITY WHERE PEOPLE BELONGING TO DIFFERENT IDENTITY GROUPS CONNECT AND INTERACT.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	32	5	160	Average cohesion
Agree	132	4	528	
Disagree	20	3	60	
Strongly Disagree	3	1	3	
I do not Know	13	0	0	
<b>Grand Total</b>	<b>200</b>		<b>751</b>	<b>3.8</b>

S6. MY COMMUNITY HAS THE CAPACITY TO PEACEFULLY MANAGE SOCIAL PROBLEMS.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	35	5	175	Average cohesion
Agree	123	4	492	
Disagree	19	3	57	
Strongly Disagree	5	1	5	
I do not Know	18	0	0	
<b>Grand Total</b>	<b>200</b>		<b>729</b>	<b>3.6</b>

E1. I AM SATISFIED WITH MY FAMILY'S EXISTING LIVING CONDITIONS, COMPARED TO OTHER COMMUNITY MEMBERS.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	50	5	250	Average cohesion
Agree	99	4	396	
Disagree	32	3	96	
Strongly Disagree	4	1	4	
I do not Know	15	0	0	
<b>Grand Total</b>	<b>200</b>		<b>746</b>	<b>3.7</b>

E2. PEOPLE IN MY COMMUNITY HELP ONE ANOTHER IN TIMES OF NEED.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	43	5	215	Average cohesion
Agree	112	4	448	
Disagree	24	3	72	
Strongly Disagree	4	1	4	
I do not Know	17	0	0	
<b>Grand Total</b>	<b>200</b>		<b>739</b>	<b>3.7</b>

E3. PUBLIC RESOURCES ARE MANAGED FAIRLY FOR THE BENEFIT OF ALL PEOPLE.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	26	5	130	Average cohesion
Agree	100	4	400	
Disagree	42	3	126	
Strongly Disagree	14	1	14	
I do not Know	18	0	0	
<b>Grand Total</b>	<b>200</b>		<b>670</b>	<b>3.4</b>

E4. PEOPLE HAVE EQUAL ACCESS TO LIVELIHOOD AND EMPLOYMENT OPPORTUNITIES REGARDLESS OF WHO THEY ARE.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	12	5	60	Low Cohesion
Agree	52	4	208	
Disagree	92	3	276	
Strongly Disagree	26	1	26	
I do not Know	18	0	0	
<b>Grand Total</b>	<b>200</b>		<b>570</b>	<b>2.9</b>

E5. PEOPLE ENJOY EQUAL OPPORTUNITY IN ACCESSING BASIC SERVICES OF A REASONABLE QUALITY REGARDLESS OF WHO THEY ARE.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	42	5	210	Average cohesion
Agree	106	4	424	
Disagree	33	3	99	
Strongly Disagree	5	1	5	
I do not Know	14	0	0	
<b>Grand Total</b>	<b>200</b>		<b>738</b>	<b>3.7</b>

E6. GOODS AND SERVICES ARE EXCHANGED IN A FAIR ENVIRONMENT.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	27	5	135	Average cohesion
Agree	102	4	408	
Disagree	42	3	126	
Strongly Disagree	5	1	5	
I do not Know	24	0	0	
<b>Grand Total</b>	<b>200</b>		<b>674</b>	<b>3.4</b>

P1. I ACTIVELY PARTICIPATE IN COMMUNITY INITIATIVES TO ADDRESS ISSUES OF COMMON CONCERN TO ALL.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	36	5	180	Average cohesion
Agree	82	4	328	
Disagree	56	3	168	
Strongly Disagree	8	1	8	
I do not Know	18	0	0	
<b>Grand Total</b>	<b>200</b>		<b>684</b>	<b>3.4</b>

P2. ALL PEOPLE IN MY COMMUNITY ARE TREATED FAIRLY BY PUBLIC OFFICIALS.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	5	5	25	Low Cohesion
Agree	55	4	220	
Disagree	94	3	282	
Strongly Disagree	23	1	23	
I do not Know	23	0	0	
<b>Grand Total</b>	<b>200</b>		<b>550</b>	<b>2.8</b>



**P3. WE SHARE THE SAME CIVIC VALUES AS CITIZENS OF THE SAME COUNTRY REGARDLESS OF WHICH IDENTITY GROUPS WE BELONG TO.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	29	5	145	Average cohesion
Agree	121	4	484	
Disagree	35	3	105	
Strongly Disagree	5	1	5	
I do not Know	10	0	0	
<b>Grand Total</b>	<b>200</b>		<b>739</b>	<b>3.7</b>

**P4. EVERYONE HAS AN OPPORTUNITY TO PARTICIPATE IN POLITICAL PROCESSES WITHOUT FEAR.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	27	5	135	Average cohesion
Agree	88	4	352	
Disagree	62	3	186	
Strongly Disagree	9	1	27	
I do not Know	14	0	0	
<b>Grand Total</b>	<b>200</b>		<b>700</b>	<b>3.4</b>

**P5. PEOPLE ARE LISTENED TO AND THEIR CONCERNS AND IDEAS CONSIDERED BY GOVERNMENT STRUCTURES AND INSTITUTIONS.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	6	5	30	Low cohesion
Agree	49	4	196	
Disagree	94	3	282	
Strongly Disagree	24	1	24	
I do not Know	27	0	0	
<b>Grand Total</b>	<b>200</b>		<b>532</b>	<b>2.7</b>

**P6. PEOPLE HAVE CONFIDENCE AND TRUST IN PUBLIC AND GOVERNMENT INSTITUTIONS AND STRUCTURES AT NATIONAL AND LOCAL LEVELS.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	1	5	5	
Agree	27	4	108	Low cohesion
Disagree	72	3	216	
Strongly Disagree	82	1	82	
I do not Know	18	0	0	
<b>Grand Total</b>	<b>200</b>		<b>411</b>	<b>2.2</b>

**Analysis by Dimensions of Social Cohesion**

**Socio-Cultural Dimension**

INDICATOR	AVERAGE SCORE	INTERPRETATION
S1. I have strong social ties across diverse groups in my community.	4.0	Average cohesion
S2. Members of my community trust each other regardless of identity differences	3.4	Average cohesion
S3. Everyone is treated with dignity regardless of who they are.	3.7	Average cohesion
S4. People belonging to different identity groups accept and tolerate each other.	3.8	Average cohesion
S5. There are formal and informal opportunities in my community where people belonging to different identity groups connect and interact.	3.8	Average cohesion
S6. My community has the capacity to peacefully manage social problems.	3.6	Average cohesion
<b>Total Average</b>	<b>3.7</b>	<b>Average cohesion</b>

### Economic Dimension

INDICATOR	AVERAGE SCORE	INTERPRETATION
E1. I am satisfied with my family's existing living conditions, compared to other community members.	3.7	Average cohesion
E2. People in my community help one another in times of need.	3.7	Average cohesion
E3. Public resources are managed fairly for the benefit of all people.	3.4	Average cohesion
E4. People have equal access to livelihood and employment opportunities regardless of who they are.	2.9	Low cohesion
E5. People enjoy equal opportunity in accessing basic services of a reasonable quality (e.g., health and education) regardless of who they are.	3.7	Average cohesion
E6. Goods and services are exchanged in a fair environment.	3.4	Average cohesion
<b>Total Average</b>	<b>3.4</b>	<b>Average cohesion</b>

### Political Dimension

INDICATOR	AVERAGE SCORE	INTERPRETATION
P1. I actively participate in community initiatives to address issues of common concern to all.	3.4	Average cohesion
P2. All people in my community are treated fairly by public officials.	2.8	Low cohesion
P3. We share the same civic values as citizens of the same country regardless of which identity groups we belong to.	3.7	Average cohesion
P4. Everyone has an opportunity to participate in political processes without fear.	3.4	Average cohesion
P5. People are listened to and their concerns and ideas considered by government structures and institutions.	2.7	Low cohesion
P6. People have confidence and trust in public and government institutions and structures at national and local levels.	2.2	Low cohesion
<b>Total Average</b>	<b>2.9</b>	<b>Low cohesion</b>

## Tier 2 Social Cohesion Barometer Data

### Summary Social Cohesion Score

DIMENSIONS	SCORE	INTERPRETATION
Socio-Cultural	3.4	Average cohesion
Economic	3.3	Average cohesion
Political	2.8	Low cohesion
<b>Grand Average Score</b>	<b>3.2</b>	<b>Average cohesion</b>

### Summary of Demographic Data of Respondents

TABLE VIII: SEX DISAGGREGATES AND RESPONSE RATINGS

SEX	FREQUENCY	PERCENT	AVERAGE OF POLITICAL RATING	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING
Female	79	39.5%	2.8	3.4	3.2
Male	119	59.5%	2.9	3.4	3.3
Unknown	2	1%	2.9	3.3	2.3
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>2.8</b>	<b>3.4</b>	<b>3.3</b>

TABLE IX: AGE DISAGGREGATES AND RESPONSE RATINGS

AGE GROUP	FREQUENCY	PERCENT	AVERAGE OF POLITICAL RATING	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING
18	6	3%	2.9	3.6	3.7
18–25	66	33%	2.4	3.0	2.9
26–34	70	35%	3.1	3.4	3.4

AGE GROUP	FREQUENCY	PERCENT	AVERAGE OF POLITICAL RATING	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING
35–45	44	22%	3.0	3.7	3.6
45+	14	7%	3.1	4.2	3.6
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>2.8</b>	<b>3.4</b>	<b>3.3</b>

**TABLE X: RELIGION DISAGGREGATES AND RESPONSE RATINGS**

RELIGION	FREQUENCY	PERCENT	AVERAGE OF POLITICAL RATING	AVERAGE OF ECONOMIC RATING	AVERAGE OF SOCIO-CULTURAL RATING
Christian	100	50%	2.9	3.3	3.3
Muslim	83	41.5%	2.7	3.2	3.4
Others	2	1%	2.6	3.3	3.2
Traditional	15	7.5%	3.2	3.4	3.8
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>2.8</b>	<b>3.3</b>	<b>3.4</b>

**TABLE XI: MINORITY DISAGGREGATES AND RESPONSE RATINGS**

MINORITY STATUS	FREQUENCY	PERCENT	AVERAGE OF POLITICAL RATING	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING
No	132	66%	3.0	3.5	3.3
Yes	68	34%	2.6	3.2	3.1
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>2.8</b>	<b>3.4</b>	<b>3.3</b>

**TABLE XII: SEX DISAGGREGATES AND RESPONSE RATINGS**

HIGHEST EDUCATION	FREQUENCY	PERCENT	AVERAGE OF POLITICAL RATING	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING
No Education	42	21%	3.2	3.8	3.7
Primary School	23	11.5%	3.2	3.8	3.8
Secondary/ Vocational/Technical	84	42%	2.5	3.2	2.9
Tertiary	51	25.5%	2.9	3.3	3.3
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>2.8</b>	<b>3.4</b>	<b>3.3</b>

**TABLE XIII: EMPLOYMENT DISAGGREGATES AND RESPONSE RATINGS**

EMPLOYMENT STATUS	FREQUENCY	PERCENT	AVERAGE OF POLITICAL RATING	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING
Employed	32	16%	3.2	3.6	3.6
Self-employed	58	29%	2.8	3.8	3.5
Unemployed	110	55%	2.7	3.2	3.1
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>2.8</b>	<b>3.4</b>	<b>3.3</b>

**TABLE XIV: PARTICIPATION DISAGGREGATES AND RESPONSE RATINGS**

PARTICIPATION IN SPI ACTIVITIES	FREQUENCY	PERCENT	AVERAGE OF POLITICAL RATING	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING
Never	160	80%	2.9	3.4	3.3
Yes	40	20%	2.7	3.3	3.3
<b>Grand Total</b>	<b>200</b>	<b>100%</b>	<b>2.8</b>	<b>3.4</b>	<b>3.3</b>

## Analysis of Individual Social Cohesion Indicators

### S1. I HAVE STRONG SOCIAL TIES ACROSS DIVERSE GROUPS IN MY COMMUNITY.

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	44	5	220	Average cohesion
Agree	94	4	376	
Disagree	33	3	99	
Strongly Disagree	14	1	14	
I do not Know	15	0	0	
<b>Grand Total</b>	<b>200</b>		<b>709</b>	<b>3.5</b>

### S2. MEMBERS OF MY COMMUNITY TRUST EACH OTHER REGARDLESS OF IDENTITY DIFFERENCES.

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	31	5	155	Average cohesion
Agree	89	4	356	
Disagree	41	3	123	
Strongly Disagree	25	1	25	
I do not Know	14	0	0	
<b>Grand Total</b>	<b>200</b>		<b>659</b>	<b>3.3</b>

### S3. EVERYONE IS TREATED WITH DIGNITY REGARDLESS OF WHO THEY ARE.

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	51	5	225	Average cohesion
Agree	74	4	296	
Disagree	43	3	129	
Strongly Disagree	24	1	24	
I do not Know	8	0	0	
<b>Grand Total</b>	<b>200</b>		<b>704</b>	<b>3.5</b>

**S4. PEOPLE BELONGING TO DIFFERENT IDENTITY GROUPS ACCEPT AND TOLERATE EACH OTHER.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	30	5	150	
Agree	98	4	392	
Disagree	39	3	117	Average cohesion
Strongly Disagree	17	1	17	
I do not Know	16	0	0	
<b>Grand Total</b>	<b>200</b>		<b>676</b>	<b>3.4</b>

**S5. THERE ARE FORMAL AND INFORMAL OPPORTUNITIES IN MY COMMUNITY WHERE PEOPLE BELONGING TO DIFFERENT IDENTITY GROUPS CONNECT AND INTERACT.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	42	5	210	
Agree	85	4	340	
Disagree	37	3	111	Average cohesion
Strongly Disagree	10	1	10	
I do not Know	26	0	0	
<b>Grand Total</b>	<b>200</b>		<b>671</b>	<b>3.4</b>

**S6. MY COMMUNITY HAS THE CAPACITY TO PEACEFULLY MANAGE SOCIAL PROBLEMS.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	57	5	285	
Agree	62	4	248	
Disagree	38	3	114	Average cohesion
Strongly Disagree	13	1	13	
I do not Know	30	0	0	
<b>Grand Total</b>	<b>200</b>		<b>660</b>	<b>3.3</b>



**E1. I AM SATISFIED WITH MY FAMILY’S EXISTING LIVING CONDITIONS, COMPARED TO OTHER COMMUNITY MEMBERS.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	43	5	215	Average cohesion
Agree	70	4	280	
Disagree	48	3	144	
Strongly Disagree	23	1	23	
I do not Know	16	0	0	
<b>Grand Total</b>	<b>200</b>		<b>662</b>	<b>3.3</b>

**E2. PEOPLE IN MY COMMUNITY HELP ONE ANOTHER IN TIMES OF NEED.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	87	5	435	Average cohesion
Agree	57	4	228	
Disagree	25	3	75	
Strongly Disagree	15	1	15	
I do not Know	16	0	0	
<b>Grand Total</b>	<b>200</b>		<b>753</b>	<b>3.8</b>

**E3. PUBLIC RESOURCES ARE MANAGED FAIRLY FOR THE BENEFIT OF ALL PEOPLE.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	39	5	195	Low cohesion
Agree	45	4	180	
Disagree	54	3	162	
Strongly Disagree	45	1	45	
I do not Know	17	0	0	
<b>Grand Total</b>	<b>200</b>		<b>582</b>	<b>2.9</b>

**E4. PEOPLE HAVE EQUAL ACCESS TO LIVELIHOOD AND EMPLOYMENT OPPORTUNITIES REGARDLESS OF WHO THEY ARE.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	13	5	65	Low cohesion
Agree	58	4	232	
Disagree	62	3	186	
Strongly Disagree	49	1	49	
I do not Know	18	0	0	
<b>Grand Total</b>	<b>200</b>		<b>532</b>	<b>2.7</b>

**E5. PEOPLE ENJOY EQUAL OPPORTUNITY IN ACCESSING BASIC SERVICES OF A REASONABLE QUALITY REGARDLESS OF WHO THEY ARE.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	48	5	240	Average cohesion
Agree	98	4	392	
Disagree	21	3	63	
Strongly Disagree	18	1	18	
I do not Know	15	0	0	
<b>Grand Total</b>	<b>200</b>		<b>713</b>	<b>3.6</b>

**E6. GOODS AND SERVICES ARE EXCHANGED IN A FAIR ENVIRONMENT.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	27	5	265	Average cohesion
Agree	102	4	332	
Disagree	42	3	72	
Strongly Disagree	5	1	17	
I do not Know	24	0	0	
<b>Grand Total</b>	<b>200</b>		<b>686</b>	<b>3.4</b>

**P1. I ACTIVELY PARTICIPATE IN COMMUNITY INITIATIVES TO ADDRESS ISSUES OF COMMON CONCERN TO ALL.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	40	5	200	Average cohesion
Agree	90	4	360	
Disagree	24	3	72	
Strongly Disagree	10	1	10	
I do not Know	36	0	0	
<b>Grand Total</b>	<b>200</b>		<b>642</b>	<b>3.2</b>

**P2. ALL PEOPLE IN MY COMMUNITY ARE TREATED FAIRLY BY PUBLIC OFFICIALS.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	15	5	75	Low cohesion
Agree	56	4	224	
Disagree	60	3	180	
Strongly Disagree	57	1	57	
I do not Know	12	0	0	
<b>Grand Total</b>	<b>200</b>		<b>536</b>	<b>2.7</b>

**P3. WE SHARE THE SAME CIVIC VALUES AS CITIZENS OF THE SAME COUNTRY REGARDLESS OF WHICH IDENTITY GROUPS WE BELONG TO.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	37	5	185	Average cohesion
Agree	81	4	324	
Disagree	54	3	162	
Strongly Disagree	15	1	15	
I do not Know	13	0	0	
<b>Grand Total</b>	<b>200</b>		<b>686</b>	<b>3.4</b>

P4. EVERYONE HAS AN OPPORTUNITY TO PARTICIPATE IN POLITICAL PROCESSES WITHOUT FEAR.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	45	5	225	Average cohesion
Agree	76	4	304	
Disagree	30	3	90	
Strongly Disagree	20	1	20	
I do not Know	29	0	0	
<b>Grand Total</b>	<b>200</b>		<b>639</b>	<b>3.2</b>

P5. PEOPLE ARE LISTENED TO AND THEIR CONCERNS AND IDEAS CONSIDERED BY GOVERNMENT STRUCTURES AND INSTITUTIONS.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	16	5	80	Low cohesion
Agree	43	4	172	
Disagree	51	3	153	
Strongly Disagree	70	1	70	
I do not Know	20	0	0	
<b>Grand Total</b>	<b>200</b>		<b>475</b>	<b>2.4</b>

P6. PEOPLE HAVE CONFIDENCE AND TRUST IN PUBLIC AND GOVERNMENT INSTITUTIONS AND STRUCTURES AT NATIONAL AND LOCAL LEVELS.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	14	5	70	Low cohesion
Agree	32	4	128	
Disagree	43	3	129	
Strongly Disagree	92	1	92	
I do not Know	19	0	0	
<b>Grand Total</b>	<b>200</b>		<b>419</b>	<b>2.1</b>

## Analysis by Dimensions of Social Cohesion

### Socio-Cultural Dimension

INDICATOR	AVERAGE SCORE	INTERPRETATION
S1. I have strong social ties across diverse groups in my community.	3.5	Average cohesion
S2. Members of my community trust each other regardless of identity differences.	3.3	Average cohesion
S3. Everyone is treated with dignity regardless of who they are.	3.5	Average cohesion
S4. People belonging to different identity groups accept and tolerate each other.	3.4	Average cohesion
S5. There are formal and informal opportunities in my community where people belonging to different identity groups connect and interact.	3.4	Average cohesion
S6. My community has the capacity to peacefully manage social problems.	3.3	Average cohesion
<b>Total Average</b>	<b>3.4</b>	<b>Average cohesion</b>

### Economic Dimension

INDICATOR	AVERAGE SCORE	INTERPRETATION
E1. I am satisfied with my family's existing living conditions, compared to other community members.	3.3	Average cohesion
E2. People in my community help one another in times of need.	3.8	Average cohesion
E3. Public resources are managed fairly for the benefit of all people.	2.9	Low cohesion
E4. People have equal access to livelihood and employment opportunities regardless of who they are.	2.7	Low cohesion
E5. People enjoy equal opportunity in accessing basic services of a reasonable quality (e.g., health and education) regardless of who they are.	3.6	Average cohesion
E6. Goods and services are exchanged in a fair environment.	3.4	Average cohesion
<b>Total Average</b>	<b>3.2</b>	<b>Average cohesion</b>

### Political Dimension

INDICATOR	AVERAGE SCORE	INTERPRETATION
P1. I actively participate in community initiatives to address issues of common concern to all.	3.2	Average cohesion
P2. All people in my community are treated fairly by public officials.	2.7	Low cohesion
P3. We share the same civic values as citizens of the same country regardless of which identity groups we belong to.	3.4	Average cohesion
P4. Everyone has an opportunity to participate in political processes without fear.	3.2	Average cohesion
P5. People are listened to and their concerns and ideas considered by government structures and institutions.	2.4	Low cohesion
P6. People have confidence and trust in public and government institutions and structures at national and local levels.	2.1	Low cohesion
<b>Total Average</b>	<b>2.8</b>	<b>Low cohesion</b>

### Tier 3 Social Cohesion Barometer Data Summary Social Cohesion Score

DIMENSIONS	SCORE	INTERPRETATION
Socio-Cultural	3.6	Average cohesion
Economic	2.9	Low cohesion
Political	2.9	Low cohesion
<b>Grand Average Score</b>	<b>3.1</b>	<b>Average cohesion</b>

## Summary of Demographic Data of Respondents

**TABLE XV: SEX DISAGGREGATES AND RESPONSE RATINGS**

SEX	FREQUENCY	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING	AVERAGE OF POLITICAL RATING
Female	47	3.5	3.1	2.9
Male	53	3.7	2.9	2.9
<b>Total</b>	<b>100</b>	<b>3.6</b>	<b>3.0</b>	<b>2.9</b>

**TABLE XVI: AGE DISAGGREGATES AND RESPONSE RATINGS**

AGE CATEGORY	FREQUENCY	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING	AVERAGE OF POLITICAL RATING
18–25 years	32	3.2	2.7	2.7
26–34 years	45	3.7	3.2	2.9
35–45 years	18	3.7	3.2	3.0
45+ years	5	3.6	2.6	2.7
<b>Total</b>	<b>100</b>	<b>3.6</b>	<b>3.0</b>	<b>2.9</b>

**TABLE XVII: RELIGION DISAGGREGATES AND RESPONSE RATINGS**

RELIGIOUS AFFILIATION	FREQUENCY	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING	AVERAGE OF POLITICAL RATING
Christians	57	3.4	2.8	2.8
Muslim	39	3.8	3.4	3.1
Traditional	4	2.8	1.6	2.2
<b>Total</b>	<b>100</b>	<b>3.6</b>	<b>3.0</b>	<b>2.9</b>

**TABLE XVIII: SEX DISAGGREGATES AND RESPONSE RATINGS**

MINORITY	FREQUENCY	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING	AVERAGE OF POLITICAL RATING
No	73	3.5	2.9	2.8
Yes	27	3.7	3.2	3.1
<b>Total</b>	<b>100</b>	<b>3.6</b>	<b>3.0</b>	<b>2.9</b>

**TABLE XIX: EDUCATION DISAGGREGATES AND RESPONSE RATINGS**

EDUCATIONAL STATUS	FREQUENCY	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING	AVERAGE OF POLITICAL RATING
Not Educated	10	3.5	2.9	2.6
Primary School	13	3.7	3.6	3.0
Secondary/ Technical/ Vocational	28	3.3	2.7	2.8
Tertiary	49	3.7	3.1	2.9
<b>Total</b>	<b>100</b>	<b>3.6</b>	<b>3.0</b>	<b>2.9</b>

**TABLE XX: EMPLOYMENT DISAGGREGATES AND RESPONSE RATINGS**

EMPLOYMENT STATUS	FREQUENCY	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING	AVERAGE OF POLITICAL RATING
Employed	28	3.9	3.2	2.9
Self-employed	22	3.5	3.2	2.9
Unemployed	50	3.4	2.8	2.8
<b>Total</b>	<b>100</b>	<b>3.6</b>	<b>3.0</b>	<b>2.9</b>



**TABLE XXI: PARTICIPATION DISAGGREGATES AND RESPONSE RATINGS**

PARTICIPATED IN SPI PREVIOUSLY	FREQUENCY	AVERAGE OF SOCIO-CULTURAL RATING	AVERAGE OF ECONOMIC RATING	AVERAGE OF POLITICAL RATING
No	80	3.6	3.2	3.0
Yes	20	3.6	2.3	2.3
<b>Total</b>	<b>100</b>	<b>3.6</b>	<b>3.0</b>	<b>2.9</b>

### Analysis of Individual Social Cohesion Indicators

#### S1. I HAVE STRONG SOCIAL TIES ACROSS DIVERSE GROUPS IN MY COMMUNITY.

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	35	5	175	High cohesion
Agree	47	4	188	
Disagree	14	3	42	
Strongly Disagree	0	1	0	
I do not Know	4	0	0	
<b>Grand Total</b>	<b>100</b>		<b>405</b>	<b>4.1</b>

#### S2. MEMBERS OF MY COMMUNITY TRUST EACH OTHER REGARDLESS OF IDENTITY DIFFERENCES.

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	14	5	70	Average cohesion
Agree	39	4	156	
Disagree	33	3	99	
Strongly Disagree	9	1	9	
I do not Know	5	0	0	
<b>Grand Total</b>	<b>100</b>		<b>334</b>	<b>3.3</b>

S3. EVERYONE IS TREATED WITH DIGNITY REGARDLESS OF WHO THEY ARE.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	9	5	45	Average cohesion
Agree	42	4	168	
Disagree	32	3	96	
Strongly Disagree	9	1	9	
I do not Know	8	0	0	
<b>Grand Total</b>	<b>100</b>		<b>318</b>	<b>3.2</b>

S4. PEOPLE BELONGING TO DIFFERENT IDENTITY GROUPS ACCEPT AND TOLERATE EACH OTHER.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	14	5	70	Average cohesion
Agree	47	4	188	
Disagree	19	3	57	
Strongly Disagree	17	1	17	
I do not Know	3	0	0	
<b>Grand Total</b>	<b>100</b>		<b>332</b>	<b>3.3</b>

S5. THERE ARE FORMAL AND INFORMAL OPPORTUNITIES IN MY COMMUNITY WHERE PEOPLE BELONGING TO DIFFERENT IDENTITY GROUPS CONNECT AND INTERACT.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	25	5	125	Average cohesion
Agree	44	4	176	
Disagree	13	3	39	
Strongly Disagree	5	1	5	
I do not Know	13	0	0	
<b>Grand Total</b>	<b>100</b>		<b>345</b>	<b>3.5</b>

S6. MY COMMUNITY HAS THE CAPACITY TO PEACEFULLY MANAGE SOCIAL PROBLEMS.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	29	5	145	Average cohesion
Agree	54	4	216	
Disagree	12	3	36	
Strongly Disagree	2	1	2	
I do not Know	3	0	0	
<b>Grand Total</b>	<b>100</b>		<b>399</b>	<b>4.0</b>

E1. I AM SATISFIED WITH MY FAMILY'S EXISTING LIVING CONDITIONS, COMPARED TO OTHER COMMUNITY MEMBERS.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	16	5	80	Average cohesion
Agree	58	4	232	
Disagree	22	3	66	
Strongly Disagree	2	1	2	
I do not Know	2	0	0	
<b>Grand Total</b>	<b>100</b>		<b>380</b>	<b>3.8</b>

E2. PEOPLE IN MY COMMUNITY HELP ONE ANOTHER IN TIMES OF NEED.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	14	5	70	Average cohesion
Agree	48	4	192	
Disagree	25	3	75	
Strongly Disagree	7	1	7	
I do not Know	6	0	0	
<b>Grand Total</b>	<b>100</b>		<b>344</b>	<b>3.4</b>

E3. PUBLIC RESOURCES ARE MANAGED FAIRLY FOR THE BENEFIT OF ALL PEOPLE.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	6	5	30	Low cohesion
Agree	37	4	148	
Disagree	16	3	48	
Strongly Disagree	26	1	26	
I do not Know	15	0	0	
<b>Grand Total</b>	<b>100</b>		<b>252</b>	<b>2.5</b>

E4. PEOPLE HAVE EQUAL ACCESS TO LIVELIHOOD AND EMPLOYMENT OPPORTUNITIES REGARDLESS OF WHO THEY ARE.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	5	5	25	Low cohesion
Agree	23	4	92	
Disagree	31	3	93	
Strongly Disagree	35	1	35	
I do not Know	6	0	0	
<b>Grand Total</b>	<b>100</b>		<b>245</b>	<b>2.5</b>

E5. PEOPLE ENJOY EQUAL OPPORTUNITY IN ACCESSING BASIC SERVICES OF A REASONABLE QUALITY REGARDLESS OF WHO THEY ARE.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	4	5	20	Low cohesion
Agree	45	4	180	
Disagree	29	3	87	
Strongly Disagree	16	1	16	
I do not Know	6	0	0	
<b>Grand Total</b>	<b>100</b>		<b>303</b>	<b>3.0</b>

E6. GOODS AND SERVICES ARE EXCHANGED IN A FAIR ENVIRONMENT.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	7	5	35	Low cohesion
Agree	35	4	140	
Disagree	24	3	72	
Strongly Disagree	24	1	24	
I do not Know	10	0	0	
<b>Grand Total</b>	<b>100</b>		<b>271</b>	<b>2.7</b>

P1. I ACTIVELY PARTICIPATE IN COMMUNITY INITIATIVES TO ADDRESS ISSUES OF COMMON CONCERN TO ALL.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	36	5	180	Average cohesion
Agree	35	4	140	
Disagree	14	3	42	
Strongly Disagree	7	1	7	
I do not Know	8	0	0	
<b>Grand Total</b>	<b>100</b>		<b>369</b>	<b>3.7</b>

P2. ALL PEOPLE IN MY COMMUNITY ARE TREATED FAIRLY BY PUBLIC OFFICIALS.				
Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	7	5	35	Low cohesion
Agree	26	4	104	
Disagree	28	3	84	
Strongly Disagree	29	1	29	
I do not Know	10	0	0	
<b>Grand Total</b>	<b>100</b>		<b>252</b>	<b>2.5</b>

**P3. WE SHARE THE SAME CIVIC VALUES AS CITIZENS OF THE SAME COUNTRY REGARDLESS OF WHICH IDENTITY GROUPS WE BELONG TO.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	4	5	20	Average cohesion
Agree	59	4	236	
Disagree	21	3	63	
Strongly Disagree	4	1	4	
I do not Know	12	0	0	
<b>Grand Total</b>	<b>100</b>		<b>323</b>	<b>3.2</b>

**P4. EVERYONE HAS AN OPPORTUNITY TO PARTICIPATE IN POLITICAL PROCESSES WITHOUT FEAR.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	23	5	115	Average cohesion
Agree	30	4	120	
Disagree	27	3	81	
Strongly Disagree	12	1	12	
I do not Know	8	0	0	
<b>Grand Total</b>	<b>100</b>		<b>328</b>	<b>3.3</b>

**P5. PEOPLE ARE LISTENED TO AND THEIR CONCERNS AND IDEAS CONSIDERED BY GOVERNMENT STRUCTURES AND INSTITUTIONS.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	2	5	10	Low cohesion
Agree	23	4	92	
Disagree	29	3	87	
Strongly Disagree	39	1	39	
I do not Know	7	0	0	
<b>Grand Total</b>	<b>100</b>		<b>228</b>	<b>2.3</b>

**P6. PEOPLE HAVE CONFIDENCE AND TRUST IN PUBLIC AND GOVERNMENT INSTITUTIONS AND STRUCTURES AT NATIONAL AND LOCAL LEVELS.**

Response	Frequency	Response Value	Cumulative Score	Average
Strongly Agree	2	5	10	Low cohesion
Agree	26	4	104	
Disagree	23	3	69	
Strongly Disagree	40	1	40	
I do not Know	9	0	0	
<b>Grand Total</b>	<b>100</b>		<b>223</b>	<b>2.2</b>

**Analysis by Dimensions of Social Cohesion**

**Socio-Cultural Dimension**

INDICATOR	AVERAGE SCORE	INTERPRETATION
S1. I have strong social ties across diverse groups in my community.	4.1	High cohesion
S2. Members of my community trust each other regardless of identity differences.	3.3	Average cohesion
S3. Everyone is treated with dignity regardless of who they are.	3.2	Average cohesion
S4. People belonging to different identity groups accept and tolerate each other.	3.3	Average cohesion
S5. There are formal and informal opportunities in my community where people belonging to different identity groups connect and interact.	3.5	Average cohesion
S6. My community has the capacity to peacefully manage social problems.	4.0	Average cohesion
<b>Total Average</b>	<b>3.6</b>	<b>Average cohesion</b>

### Economic Dimension

INDICATOR	AVERAGE SCORE	INTERPRETATION
E1. I am satisfied with my family's existing living conditions, compared to other community members.	3.8	Average cohesion
E2. People in my community help one another in times of need.	3.4	Average cohesion
E3. Public resources are managed fairly for the benefit of all people.	2.5	Low cohesion
E4. People have equal access to livelihood and employment opportunities regardless of who they are.	2.5	Low cohesion
E5. People enjoy equal opportunity in accessing basic services of a reasonable quality (e.g., health and education) regardless of who they are.	3.1	Average cohesion
E6. Goods and services are exchanged in a fair environment.	2.7	Low cohesion
<b>Total Average</b>	<b>3.0</b>	<b>Low cohesion</b>

### Political Dimension

INDICATOR	AVERAGE SCORE	INTERPRETATION
P1. I actively participate in community initiatives to address issues of common concern to all.	3.7	Average cohesion
P2. All people in my community are treated fairly by public officials.	2.5	Low cohesion
P3. We share the same civic values as citizens of the same country regardless of which identity groups we belong to.	3.2	Average cohesion
P4. Everyone has an opportunity to participate in political processes without fear.	3.3	Average cohesion
P5. People are listened to and their concerns and ideas considered by government structures and institutions.	2.3	Low cohesion
P6. People have confidence and trust in public and government institutions and structures at national and local levels.	2.2	Low cohesion
<b>Total Average</b>	<b>2.9</b>	<b>Low cohesion</b>