

# COMMUNITY EMPOWERMENT FOR PEACE AND DEVELOPMENT- (CEPAD-WEST NILE)

AUG 2022

## PROJECT BASELINE REPORT IMVEPI REFUGEE SETTLEMENT



# 1.0 INTRODUCTION

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## 1.1 About CEPADWN

Community Empowerment for Peace and Development West Nile is a voluntary non-profit-making organization that works to resist violence, transform conflicts, and build peace in communities. Founded in 2014 By Ugandan women who have worked in conflict zones for more than a decade and are scholars of peace and conflict management. CEPADWN registered entity with the NGO Bureau, Arua district local government, and a member of Arua district NGO forum, West Nile Humanitarian platform, and the charter 4 change Uganda working Group.

The organization since its inception has worked with civil society organizations, particularly the youth, women, faith-based, refugee population, and traditional structures in West Nile to transform conflicts, and to promote nonviolent and democratic principles. Based in Arua, Uganda, CEPADWN works with vulnerable groups and partners across the country to support individuals and organizations to enhance skills needed to transform violent conflicts and build bridges across ethnic, religious, and political divides.

### **CEPADWN's Philosophy**

CEPADWN is established on the belief and conviction that just, peaceful, and democratic societies can be achieved by people who are conscious and aware of their civil and political rights. CEPADWN is an organization dedicated to the cause of nonviolence. To CEPADWN, this means a commitment to justice without the use of force that destroys or causes injury to an enemy or his/her

properties. We believe a movement built on nonviolence should critically analyze injustice and work to liberate both the oppressed and the oppressor.

## **1.2 Background to the project**

“Promoting Inter-community Engagement (dialogue) for Reconciliation, Peace & Social cohesion in Refugee Settlements in Uganda, West Nile; Rhino Camp, Palorinya and Imvepi Refugee Settlements (CEPADWN PROJECT)” is a 18 Month project being implemented by Community Empowerment for Peace and Development West Nile (CEPADWN) in, Imvepi refugee settlement zone one.

The project is being funded through the ifa – Institut für Auslandsbeziehungen (zivik Funding Programme) with funds from the German Federal Foreign Office.

Funded by the German Federal Foreign Office, the goal /objective of the project is to engage the refugee and host communities in the settlement across West Nile in north-western Uganda to promote reconciliation and peace for social cohesion. The project is targeting host and refugee communities in the three refugee settlements of Rhino camp, Imvepi and Palorinya in the districts of Madi-Okollo, Terego and Obongi respectively.

The overarching theory of the project is that conflict is prevented through capacity building of local actors and communities in conflict sensitivity and through sensitization of both communities including training of traditional, cultural, religious leaders and local authorities on conflict sensitive approaches in the refugee settlements and host communities

The goal of the project is to engage the refugee and host communities in the settlement (Rhino Camp in Terego-Madi Okollo districts, Imvepi settlement in

Terego district and Palorinya in Obongi district) across West Nile in north-western Uganda to promote reconciliation and peace for social cohesion. The Conflict between refugees and some youth from the host communities, and those between the refugees themselves are triggers to the deep root sentiments and perception of the refugees by host communities. There are also serious conflicts among the South Sudanese refugees which sometimes are also waged violently. The division and hatred are carried from the home country based on the origin of the violent crisis which began in December 2013. The crisis pitted mainly the Dinka and Nuer, but also the Dinka and the Nuer against the communities from Greater Equatoria states. It's these that the project intends to address by creating an infrastructure upon which peace is built and nurtured

Engagement and dialogue provide the space for the parties in the conflict to communicate and listen to each other's fears, concerns, and perceptions. It's built on the basis of interdependency so that the communities work together for joint solutions to the problems and challenges that face them. Since we (CEPAD) began our intervention, experiences show that it's indeed possible for diversity to be lived and celebrated.

The key actors in this process are the young people, who in most cases are the violent perpetrators, women, and children the most victims and leaders who bear the shame and guilt of their communities. So, they should become their own agents of transformation. They are empowered with knowledge and skills in groups and teams, to work as such to deliver the message to their respective constituents to respect, co-exist and share resources with other communities.

This way, it is hoped that the need for firewood, land for cultivating food, use of health facilities, schools and food aids should not be the cause for violence.

### **1.3 Specific objectives of the project (Outputs).**

The objectives are specifically.

- ❖ To provide space for interaction, engagement, healing, and reconciliation for, between and among communities.
- ❖ To build the capacity of the community and refugee leaders and empower them in their role to promote nonviolence and peaceful co-existence.
- ❖ To initiate & establish peace clubs and cultural leader's forum in communities respectively to prevent and mitigate conflict
- ❖ To lobby and network with different stakeholders in the refugee response in promoting peaceful coexistence and provide psychosocial support to those affected.

### **1.4 Purpose of the baseline study**

The overall objective of the baseline survey is to Provide CEPAD with information on the status quo regarding the project environment.

The specific objectives of the evaluation are to:

- ❖ To understand the pre-project status quo on peaceful coexistence and to provide a reference point for tracking the project's progress; that is, to measure the degree and quality of change during an activity's implementation.

- ❖ To identify areas for continued advocacy and intervention at the settlement, district, and national level, for enhancing Peacebuilding and Peaceful cohesion.
- ❖ To identify key stakeholders and beneficiaries for effective implementation of the project and promote peaceful coexistence in the settlement.

The baseline study was conducted at the beginning of the project with focus on the entire project implementation area of Imvepi.

The stakeholders for this baseline assessment were the staff from OPM, UNHCR, other IPs in the settlement (Protection Partners), local government officials both technical and political, Refugees & Host community members of the catchment area.

## 2.0 METHODOLOGY

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### 2.1 Study Design

The study utilized participatory mixed research methods (quantitative and qualitative) and followed methodological paradigm triangulation concurrently to the execution of the assignment (Fade, 2003). The aim was to achieve the situation where blending quantitative and qualitative methods of research produces a final product which highlights the significance of contributions of both methods (Nau, 1995).

#### a) Quantitative Methods

The quantitative research attempted to fragment and delimit phenomena into measurable or common categories that could be applied to all the subjects or wider and similar situations (Winter, 2000). The consultant used contextualized standard measures so that the varying perspectives and experiences of study respondents could fit into a limited number of predetermined response categories to which numbers were assigned (Patton, 2001).

#### b) Qualitative Methods

The qualitative research (KIIs & FGDs) design involved the researcher conducting interviews with key informants to obtain in depth responses about the study indicators and objectives. The qualitative method also helped break down complex concepts and relationships that were unlikely to be captured by

predetermined response categories or the standardized measures. The aim was to achieve the situation where blending quantitative and qualitative methods of research produces a final product which highlights the significance of contributions of both methods (Nau, 1995).

This study employed a descriptive survey design that was cross sectional in nature to describe and explain the study indicators (Babbie & Mouton, 2006). This was so because the variables of interest in our sample of subject was to be assessed once to determine the relationships between them (Welman, Kruger & Mitchell, 2005). Again, an analytical study with a mixed methods and triangulation focus constituted the study's research design (Collis & Hussey, 2009).

## **2.2 Study Population**

The study population comprised refugees and host communities in (Imvepi Refugee Settlement). This was in addition to other stakeholders in the community at local level and national levels that were as well considered to take part in the study.

## **2.3 Geographical scope**

The assignment was conducted in Imvepi refugee settlement (zone one) in Terego district in West Nile sub-region, northern Uganda. Lower administrative units of Terego district that informed the study included, Odupi sub-county, and the hosting villages within zone one.



## **2.4 Sampling Design and Procedure**

The study utilized a stratified random sampling technique, in which participants were randomly drawn from a stratum across the participating settlements/areas. Simple random sampling was then used to select the participants in each stratum. After the selection of the participants, the consultant conveniently sampled respondents from the households (others are purposive). This technique was to ensure that appropriate elements are drawn from all respective states of the population to reduce sampling error and simultaneously maximize representativeness (Field, 2009; Amin, 2005).

## 3.0 PRESENTATION AND INTERPRETATION OF RESULTS

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### 3.1 Introduction

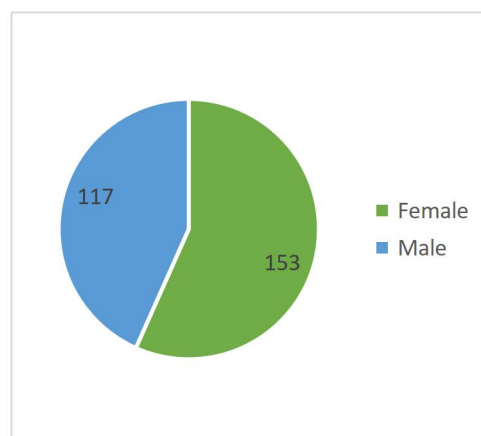
This chapter contains findings from the baseline study, as well as information on the demographic profiles of the study respondents. Information on study participants is presented on age group, gender, and marital status. It also summarizes the findings from the study questions and the key project indicators based on composite indicator computations.

### 3.2 Profile of respondents

#### Gender of respondents

From the individual interviews targeting the community members, a total of 270 respondents were interviewed. Of the respondents interviewed, 56.67% (153) were female respondents and 43.33% (117) were male. This accounts for a 100% response rate. Household methods being one of the approaches applied during the study explains why the majority of the respondents are female.

Gender	Gender of respondent	% Age representation
Female	153	56.67%
Male	117	43.33%
<b>Grand Total</b>	<b>270</b>	<b>100.00%</b>



## Status of respondent

From the findings of the study, majority of the respondents accounting for 82.66% (224) of the total sample size were refugees from Imvepi refugee settlement while only 17.34% (47) were from within the host communities surrounding the settlement. (Nationals/Ugandans). This is inline with our initial 70%-30% respondents from the refugees and nationals respectively. The proposed project area being Imvepi refugee settlement specifically zone one explains the 70%-30% target respectively for the refugees and host communities and we strongly believe this doesn't affect the findings since we ensured triangulation of the data collected with other methodologies of KII & FGD which brought out divers issues from both the refugees and National.

Nationalities	Nationality of Respondents	% Age Representation
National	47	17.34%
Refugee	224	82.66%
<b>Grand Total</b>	<b>271</b>	<b>100.00%</b>

## Age of respondent

In terms of age, the majority of the study participants reached are from the age group of 18 – 35 years old (43.54%), followed by the category of 36-50 years old (15.87%). This findings resonate with the later findings of the majority of the settlement population being youthful. It should also be noted that the study was so deliberate in its targeting of the youthful age group of between 18-35 years in Imvepi settlement because most of the perpetrators of conflicts and acts of

violence within the communities are believed to fall within this age category. It was also discovered during the study that the most active age group in conflict resolution, prevention and management falls within 18-35 years. Majority of these age groups are part of the peacebuilding initiatives such as peaceclubs, drama groups existing within the communities. Therefore, targeting them was purposeful but also insightful to understanding peacebuilding issues in the settlement in Imvepi.

Age Group	Age of respondents	% Age Representation
18-35	118	43.54%
36-50	107	39.48%
50-70	43	15.87%
70 Above	3	1.11%
<b>Grand Total</b>	<b>271</b>	<b>100.00%</b>

### Marital status of respondent

From the study, it was discovered that 62.96% were either married or living together while 21.11% were single, 6.30% were Divorced (separated) while the 9.63% were Widowed/Widowed. The 9.63% widowed or widowed interviewed could explain the situation from the refugee side where the majority of them revealed that the situation of violent conflict back home left them without husbands as the devastating effects of the war continued from loss of properties to loss of lives.

Row Labels	Marital status	Count of What is your marital status?
Divorced	17	6.30%
Married/living together	170	62.96%
Single	57	21.11%
Widowed	26	9.63%
<b>Grand Total</b>	<b>270</b>	<b>100.00%</b>

In order to triangulate the quantitative data collected through surveys, the study also gathered qualitative data through Focus Group Discussions and Key Informant Interviews. The focus group discussions targeted the community members in the project target areas of Imvepi (from both the host and refugee communities). The focus group discussions collected data on a couple of issues as per the analysis framework.

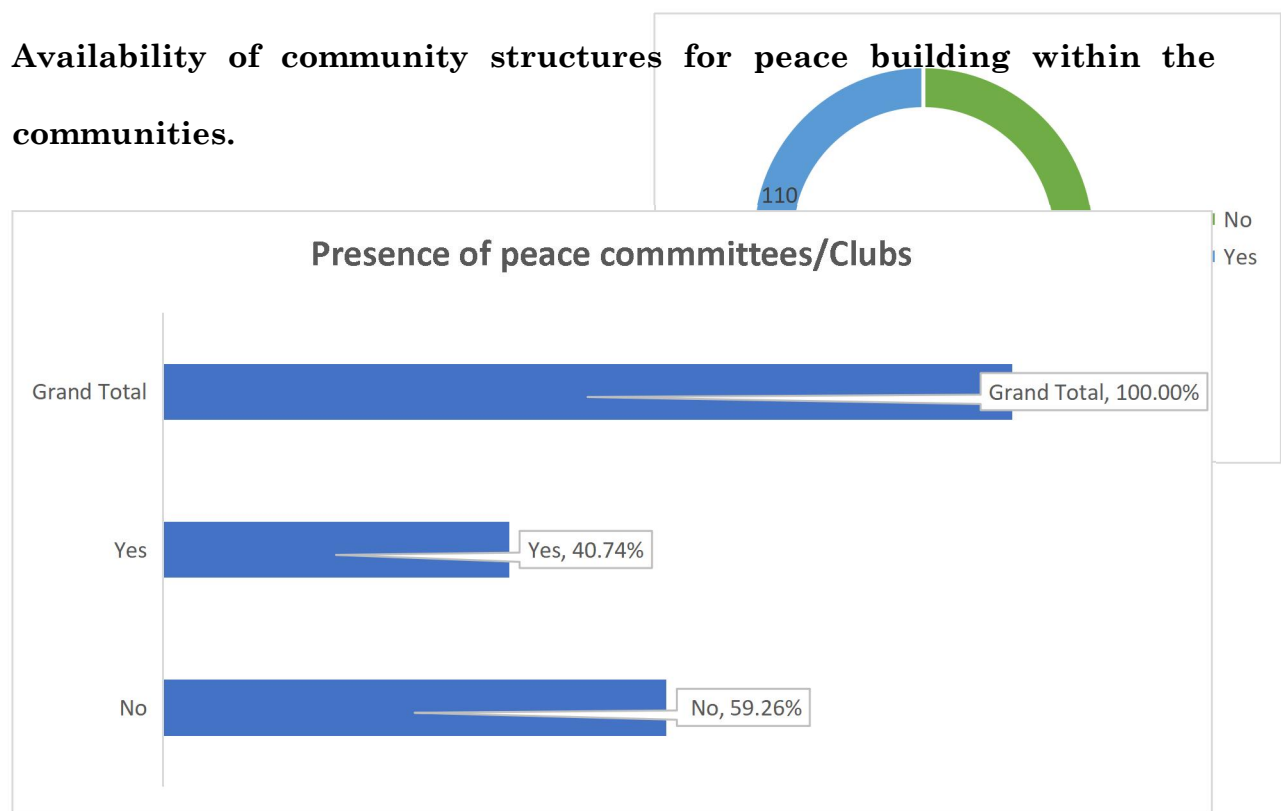
Key Informant interviews meanwhile targeted key project stakeholders with a wide range of understanding of the concept of peacebuilding and reconciliation in the West Nile context and have been working closely with the project team. These included Officials from the Office of the Prime Minister (OPM), District (sub-county) Local Government, Partner staff, project staff, and community-based leadership like LCs and RWCs. A total of 25 respondents were reached through the KII. The selection of the 25 respondents for the KII was very purposeful because it was believed that the respondents had prior knowledge and understanding of the subject matter and that they could be more useful in sharing insightful ideas in relation to the conflict situation in Imvepi refugee settlement.

### **3.3 Context of Peace and Peacebuilding**

The understanding of Peace and the Peacebuilding environment in the context of Imvepi settlement was critical for the survey as CEPAD intends to set foot in the area.

The general understanding of Peace from the findings of the survey when respondents were asked, *'is a concept of societal friendship, unity and harmony, co-existence in the absence of hostility and violence'*. The respondents also understand that in a social sense, *'peace is commonly used to mean a lack of conflict (such as war) and freedom from fear of violence between individuals or groups'*. Therefore the community have a good understanding of what peace is and how peaceful communities can be achieved and sustained.

**Availability of community structures for peace building within the communities.**



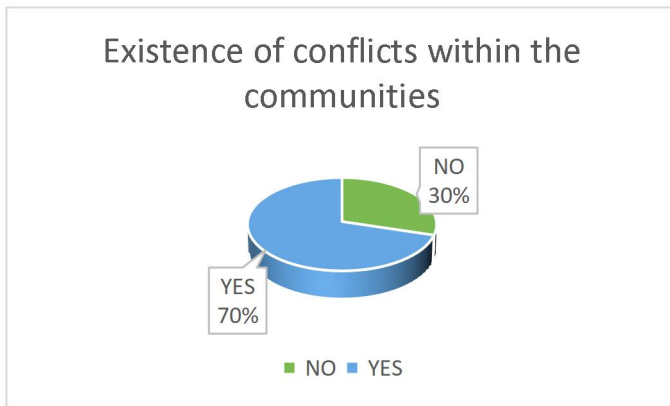
When the respondents were asked if they knew of any peace club in their community 40.74% (110) of the respondents said they do have and know some peace clubs that exist in the community. When they were asked about the membership composition of the peace clubs, they said the memberships of most of the peace clubs in the community are dominated by the youths and women with few local leaders such as , Refugee Welfare Council (RWC) members,

Women Representatives, Local Council (LCs) leaders, Block leaders, Religious leaders, cultural leaders and other local community associations like the Role model Men while 59.26% (160) of the respondents said they don't have any or know peace clubs in the community. This, therefore, shows that there is great need for CEPAD to create visibility and operationalization of the Peace clubs to do their work in the project areas if the project is to create results. In a bid to understand the existence and functionality of this peace clubs within the community, one of the key informants interviewed had this to say,

*Majority of these community structures for peacebuilding have collapsed due to lack of support from partners in terms of facilitation to enable them carryout frequent sensitization on peacebuilding within the communities. For Example, I know of a peace club group called 'Arise and Shine' who are involved in organizing drama and sensitizing the communities on peace and harmony but I see them struggle a lot to facilitate such very important activities. This could be a very good opportunity for CEPAD to deliberately target some of these already existing structures for peace within the communities to work with since they are already known to be doing such initiatives.*

### 3.4 Existence and types of Conflicts within the communities

Response	Conflicts	% age
NO	80	29.63%
YES	190	70.37%
<b>Grand Total</b>	<b>270</b>	<b>100.00%</b>



When the respondents were asked if they have conflicts in their communities and the roles of the Peace club members in relation to peacebuilding, 70.37% (190) respondents said they experience or have seen violence in their communities. The types of conflicts mostly ranged from, Domestic violence (including Sexually/ Gender Based Violence), Land Conflicts, conflicts over resources e.g, water points, firewood, misunderstandings between households, and Tribal conflicts.

The major causes of the violence include pressure on the available resources (Grazing land, Water Points), Stray animals destroying crops in the fields, access to wood fuel and poles, Domestic misunderstanding, Alcoholism, and drug abuse.

One of the local leaders interviewed had this to say,

*A lot of violent conflicts due exist within the community of Imvepi and in fact the situation has even been worsened with the current economic hardships. The main perpetrators of this violence within the communities are basically the youths who have completely resorted to alcoholism, drug abuse, defilement, rape due to unemployment.*

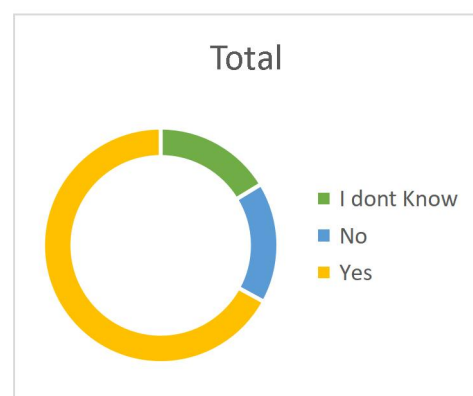


When they were asked if the conflicts they mention were resolved, 67.04% of the respondents said the conflicts were resolved through peaceful Alternative Dispute resolution Community/Village court hearing sessions where the perpetrators were given appropriate punishments, others were resolved through negotiation, Community dialoguing, forgiving and reconciliation. However, there are people who also take revenge.

When asked about the responsible authority for resolving conflicts within the community, one of the youths said that, *‘most of the people in the community prefer to report their issues to the local council one or the refugee welfare council because they are the leaders elected by the people for the people, even before going to police, community members first go to the local leaders for the resolution of their conflicts’.*

This therefore implies that for CEPAD to realize meaningful results in their implementation, they should consider working very closely with the local leaders such as RWCs and LCs.

Responses	Conflict resolution	%	Age Count
I don't Know	44	16.30%	
No	45	16.67%	
Yes	181	67.04%	
<b>Grand Total</b>	<b>270</b>	<b>100.00%</b>	



When asked about other community structures for conflict resolution and prevention that the community relies on besides the local leaders, One of the RWC chaiperson said that,

*The peace club members play instrumental roles in resolving the conflicts within the communities through sensitization and awareness creation for peaceful coexistence, community dialog meetings on peacebuilding, Conflict resolution, and mediation whenever some conflicts arise in the community. Other responsible actors in addressing the conflicts include OPM, UNHCR, Implementing partners the Police, and the Local Government among others.*

Whereas the 16.67% (45) who responded that the conflict wasn't resolved said it was mostly those unreported cases, the ones where leaders are not involved, some conflicting parties are unwilling to compromise and mediate, when the perpetrator decides to flee, sometimes cases reported to the Police takes too long.

### **3.5 Conflict resolution & Safety**

Conflict resolution is a way for two or more parties to find a peaceful solution to a disagreement among them. The disagreement may be personal, financial, political, or emotional. When a dispute arises, often the best course of action is negotiation to resolve the disagreement.

When respondents were asked how conflicts are resolved in their community, over 92% of the respondents said that normally the aggrieved parties Negotiate and mediate through the support of the various community structures including the Peace club/ committees who play a central role. Perpetrators are either fined, pay compensation, or given a punishment, although other cases are taken to

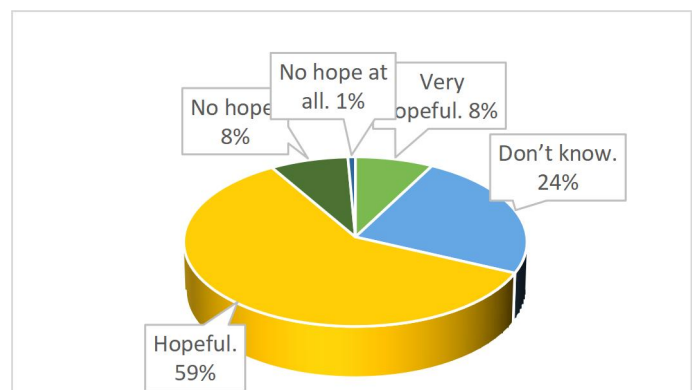
court for trial especially capital offenses and a few cases of people taking revenge were also mentioned by the respondents.

From the findings of the survey, it is clear that most of the conflict resolution have adopted Alternative dispute resolution (ADR) approaches in this case which refers to the different ways people can resolve disputes without a trial. Common ADR processes include mediation, arbitration, and neutral evaluation. These processes are generally confidential, less formal, and less stressful than traditional court proceedings.

When the respondents were asked, who handles arbitration/negotiation whenever there is a conflict between different community groups, the respondents said that *‘conflict resolution mainly depends on the type of conflict and the magnitude of it. Otherwise, it’s mostly the community leaders (LCs, RWCs, cultural leaders, religious leaders, Opinion leaders, Block/Village Leader et al), Office of the prime minister, Police and, Local Government (sub-county) Leadership among others ‘.*

The respondents were also asked to assess the hope they have in their local leaders in the community when it comes to peaceful resolution of conflict.

Response choices	Hope of the leaders in conflict resolution
Very hopeful	21
Don't know	65
Hopeful	161
No hope	21
No hope at all	2
<b>Grand Total</b>	<b>270</b>

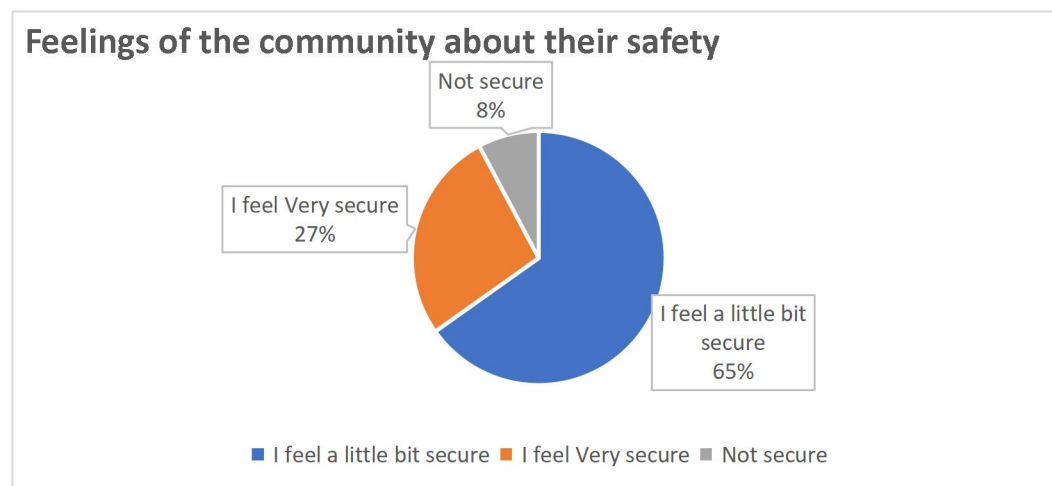


59% (161) of the respondents said they were hopeful, while 8% (21) said they were very hopeful because their leaders are always involved in promoting peaceful coexistence, others said, partners are doing their best to see that peacebuilding is continuous, the communities appreciate and enjoy peaceful living with others, so they are peaceful. 24% (65) of the respondents said they were not sure (Don't know) while 8% and 1% said they didn't have any hope because there are some issues that both partners and the community have failed to resolve.

When respondents were asked if they feel secure in the areas where they live, 27% said they feel very safe and 65% of the respondents said they feel a bit safe where they live, meaning that at least 92% of the respondents have a sense of safety in the community they live in. The reasons given by the 27% regarding feeling very safe include the fact that there is peaceful coexistence between the Refugees and the host community, various partners, the local authorities, and community structures are doing their best to see that there is peace in the community, and everyone is living peacefully in their respective blocks. While the respondents who said they feel a bit safe (65%) did say so because they feel that there is peaceful coexistence happening, there are various conflicts that keep happening or looming both among the national and the refugees. A respondent noted that, *'the ongoing border conflict between Terego and Yumbe has continued to cause tension between the two communities, yet the matter remains unresolved. There are also tribal fights among the refugees, conflict over resources (grazing ground, firewood, farmland), land conflicts, the cases of theft have increased in the settlement and people live in fear of being attacked and*

*robbed. The cases of GBV have also increased thus affecting the peaceful living of women and children’.*

While 8% of the respondents who said they don’t feel secure cited reasons of increased insecurity caused by rampant theft cases (sometimes alleged to be armed), Fighting resulting from stray animals destroying crops increasing, conflicts over land also increasing, the fear of revenge/looming attack from the host community (after one member was killed) and increased cases of alcohol and drug abuse in the community might be a trigger for various conflicts and crimes.

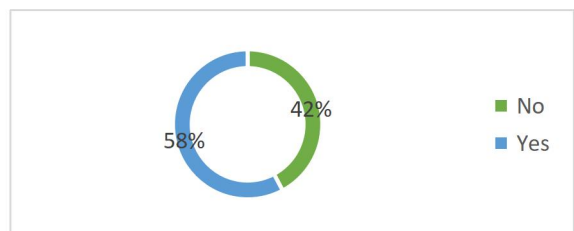


### **3.6 Peacebuilding activities in the settlement**

The study also sought to understand the peacebuilding activities in the settlement and the knowledge of the respondents on such activities. When respondents were asked if they knew any peacebuilding programmes or related activities in their areas of settlement being implemented by any partners, 58% (156) of the respondents said they knew some peace-building programmes, projects, or activities being implemented by various partners that included Danish Refugee Council (DRC), World Vision (KOICA best project), Peace Winds,

War Child Holland, TPO, SASA Group, UNHCR, OPM, Restore Hope in Africa, IRC, Save the Children, CAfort, YETA, CEPAD, UCLA, United Mission for Child Rights among others. They noted that there are other institutions and groups/Associations like RWC, LCs, Cultural/religious leaders, Peace clubs, women leaders, and Men Role-models who have a mandate or are being supported by various partners to implement peacebuilding activities.

Responses	Peacebuilding Projects in the settlement (host community)
No	114
Yes	156
<b>Grand Total</b>	<b>270</b>



Although from the responses of the above respondents, there seem to be a number of partners engaged in peacebuilding activities in the settlement, yet still 42% (114) of the respondents of the study reported not knowing any peacebuilding activities in their areas of partners doing so. This could be attributed to either inadequate information about the same or limited participation of some community members in peacebuilding activities. It is therefore paramount that CEPAD-WN and any other partners should strive to ensure visibility of their peacebuilding intervention given the fact that it's a software project and if not deliberate, might get mixed up with other partners' works.

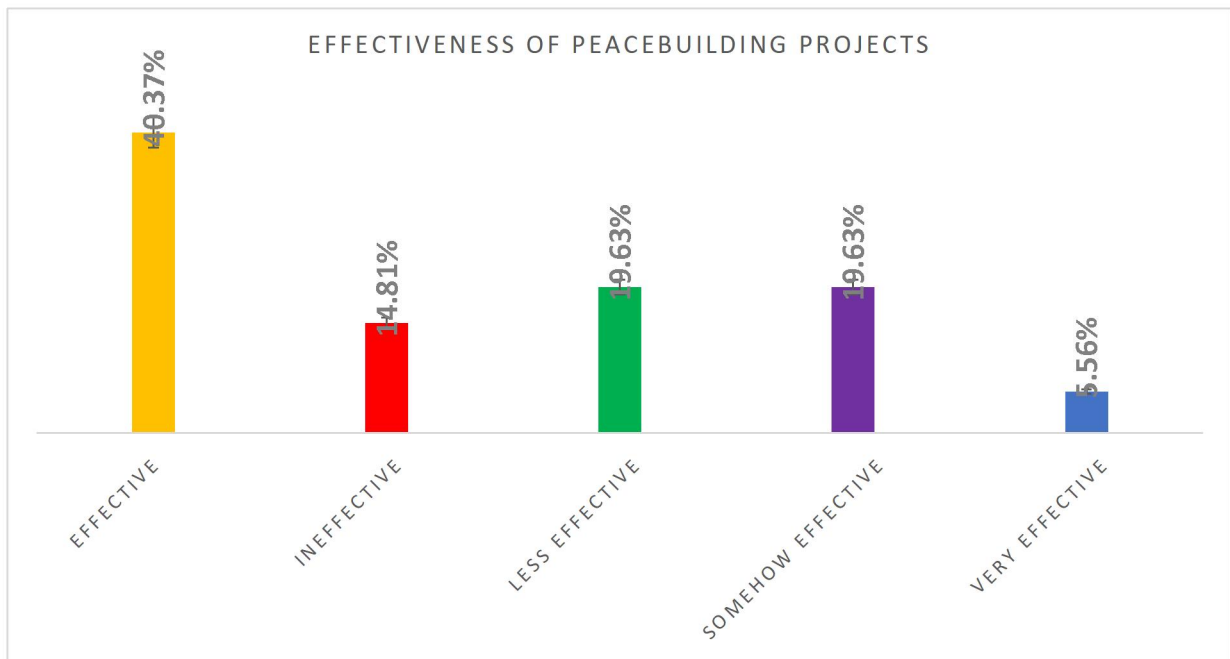
Of the respondents 58% (156) above who reported having known any peacebuilding programmes or related activities in their areas of settlement being implemented by any partners were asked for their opinion if the programs or activities are contributing to addressing conflicts and restoring peace in the community.

Row Labels	Opinion of the community about the peacebuilding partners
No	27
Yes	129
<b>Grand Total</b>	<b>156</b>

83% (129) of respondents said the programs are making a great contribution in addressing conflicts and restoring peace, while 17% (27) of the respondents said the programs haven't made a great contribution, referring to the fact that amidst the programs the conflict in some areas keeps increasing.

The study also assessed the effectiveness of peacebuilding activities in the settlement. The respondents were asked about the effectiveness of these activities in their opinion. 5.56% of the respondents said the programs were very effective, 40.37% of the respondents said the programmes were effective, and

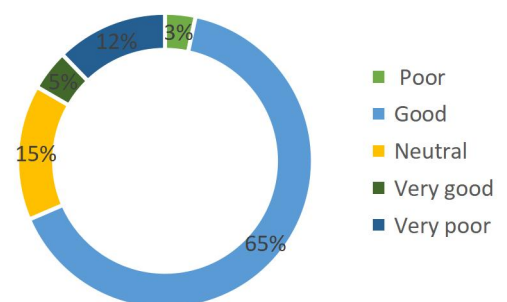
19.63% said the programme was somehow effective. 19.63% of the respondents said the programs are less effective and 14.81% said it was ineffective.



The respondents were asked to rate the peacebuilding activities on a 5-scale Likert scale as represented in the table below. 5% (12) of the respondents rated the peacebuilding activities as being very good, 65% (176) of the respondents rated it as being Good, 15% (40) respondents were neutral while 3% (9) rated it poor and 12% (33) rated it as being very poor.

Rating of the peacebuilding activities in the community?	
Responses	
Poor	9
Good	176
Neutral	40
Very good	12
Very poor	33
<b>Grand Total</b>	<b>270</b>

percentage rating of peacebuilding activities



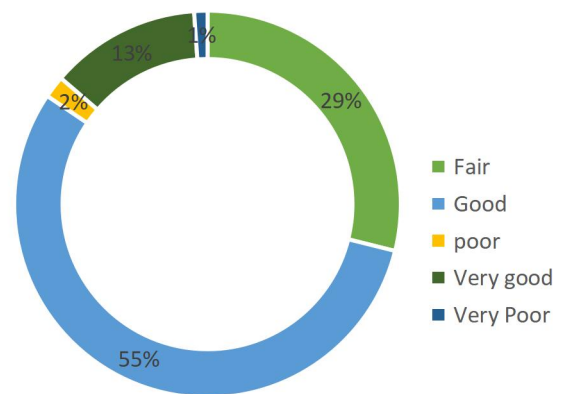


The respondents were also asked to rate the community based peacebuilding structures in the settlement. Based on their mandate versus what they are doing related to peacebuilding. 13% (34) of the respondents rated the structures as Very

Good, while 55% (150) rated it good, 29% said fair and 2% and 1% said it was poor and very poor respectively

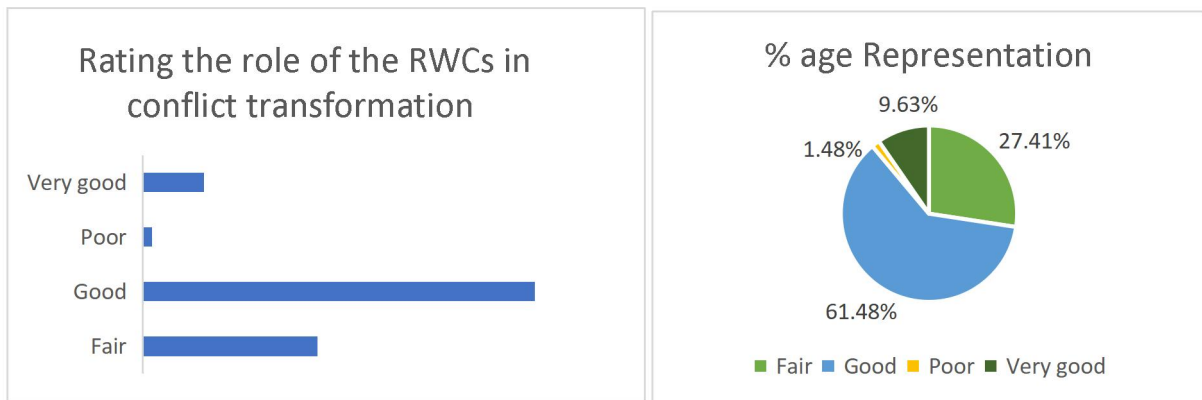
Rating of the community-based peacebuilding structures in the settlements	
Responses	
Fair	78
Good	150
Poor	5
Very good	34
Very Poor	3
<b>Grand Total</b>	<b>270</b>

percentatge rating of peacebuilding structures

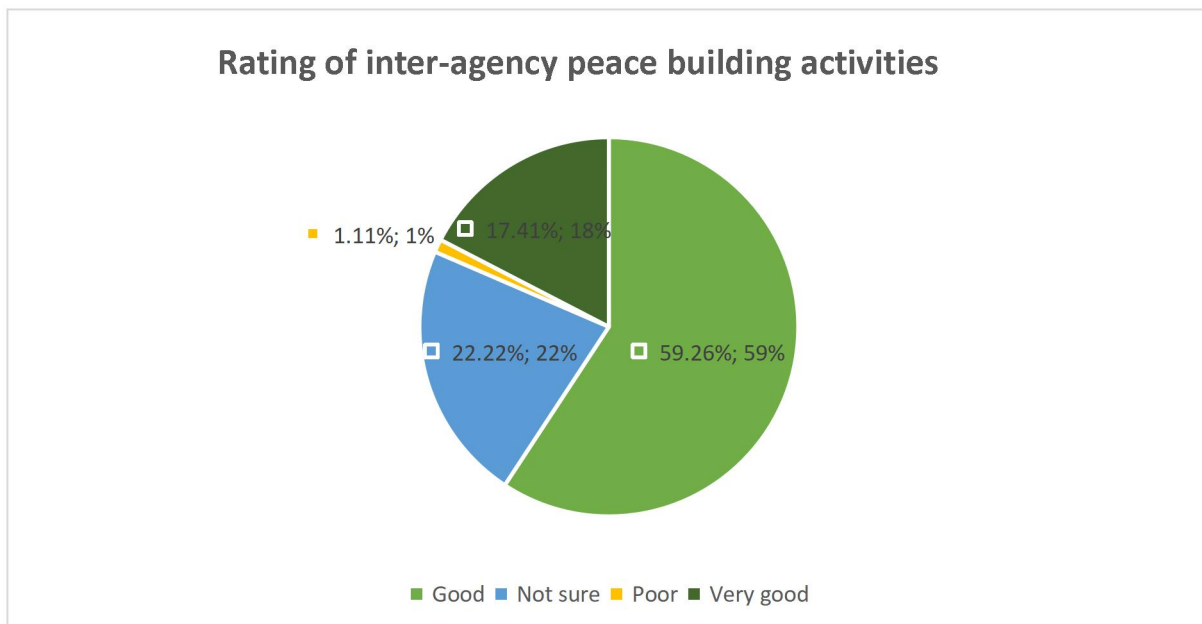


The respondents were also asked to rate the role of the RWCs in conflict transformation, on a Likert scale, 9.63%(26) of the respondents said the RWC are very good at their role in conflict transformation, while 61.48%(166) said they are good at their role, 27.41%(74) said they are fair while 1.48%(4) said they are poor at their roles. This is an indication that whereas most of the respondents suggest that the RWCs are doing great work in their role of conflict transformation, there are also a few cases of those who are not doing much and the project needs to focus on addressing the identified shortcomings of the RWCs

to improve their performance since they are the first instance local court available and preferred by the communities.



The study sought the opinion of the respondents on the peacebuilding activities of the inter-agency in the settlement. On a likert scale, 17.41% (47) of the respondents rated the peacebuilding activities of the inter-agency as very good, 59.26% (160) rated it as good, and 22.22% (60) said they were not sure.



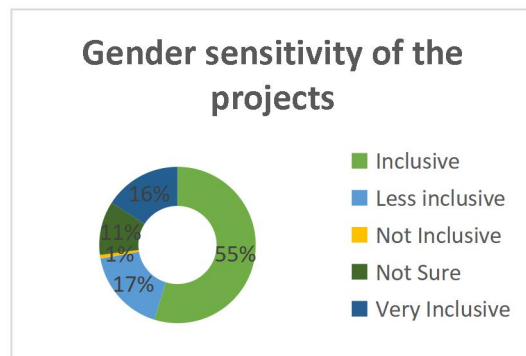
### 3.7 Gender and Peacebuilding

The study also sought to understand the gender-specific issues in peacebuilding in the settlement and among the host community. A number of interview questions were asked to the respondents and the findings are as follows.

When the respondents were asked, who they think are the most affected community groups due to the conflict in their area, Majority of the respondents said that women are the most affected by conflicts because of their gender roles, followed by children, girls, youths (adolescent), elderly and the men. However it should also be noted that different types of conflicts affect the different gender and groups differently. Despite of the varying degree of the effects of conflicts on members of the communities, the view that women and girls are the most affected was widely acknowledged by local leaders and some of the partners interviewed. Infact one of the leaders was quoted saying that, “ *Women are always affected so much by the effects of violent conflicts within the communities especially GBV and domestic violence that are perpetrated by men*”.

The respondents were asked about the gender sensitivity and inclusiveness of the programming of peacebuilding activities implemented by the various partners. 16% (43) of the respondents said the programming of the partners is very gender inclusive, while 55% (148) said that its inclusive, while 11% (30) said they were not sure, 16% (47) said its less inclusive. Its very critical to ensure all the peacebuilding activities are inclusive in both gender and other demographic characteristics such that all the various categories of the community participate and benefit from the programing.

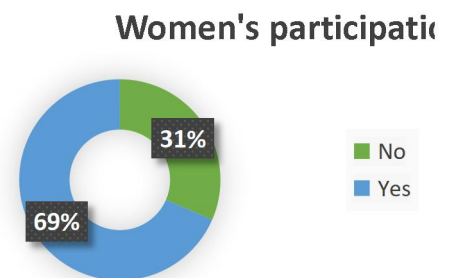
Responses	Gender sensitive of peacebuilding activities by partners?
Inclusive	148
Less inclusive	47
Not Inclusive	2
Not Sure	30
Very Inclusive	43
<b>Grand Total</b>	<b>270</b>



The study interested itself in understanding the participation of women in peacebuilding. The respondents were asked if women participated in any peacebuilding meetings or activities being held in their communities, 69% (185) of the respondents said women do participate, this information is further validated by the key informants who said that women actually participate more in community meetings than their male counterparts. This was evident in the composition of most of the peacebuilding structures within the communities such as women and peace clubs whose memberships are predominantly women. In addition to that women are mostly the caretakers at home and thus don't move a lot like their male counterparts who are sometimes taken up for other activities or prefer other things than attending such meetings. However, 31% (85) of the respondents also said that women don't participate in peace meetings because of their domestic roles that tend to take precedence over other activities. It is therefore important that programming should be deliberate to target both

genders, but the involvement of women is critical as the majority of them are predominantly the majority in the peacebuilding structures within the communities.

Responses	Women participation in any peace meetings held in your community?
No	85
Yes	185
<b>Grand Total</b>	<b>270</b>



When asked, what type of meetings the women participates in within the communities, the respondents said women participates in community/village meetings, community dialogue and sensitization meetings, special groups or association meetings (peace club, SASA Group et al) among others.

The respondents were also asked what motivates women to participate/not participate in the peace meetings. The respondents said that women are naturally curious people and this drives them to attend any sort of meetings or join groups or associations that are related to peacebuilding. Others also mentioned that a number of projects or programs in the community tend to target women mostly thus women find themselves participating in the peace meetings and benefiting from the intervention. The fact that women are now also represented in a leadership position (women's council), and their voices are heard motivates women to take part or participate because one of their kind is in a leadership position.

However, some of the motivating factors that are making women not participate in peace meetings according to the respondents include, the cultural belief of women's role is basically domestic work discourages them from participating in peace meetings

Respondents were asked if they have women leaders in their communities, 80.74% (218) of the respondents said they do have women leaders in their communities at various positions such as women council, RWCs Local councils et al. While 19.26% (52) of the respondents said they don't have women leaders. This is an indication that indeed women are involved in community leadership positions however much more work is still required to increase women's participation in lead. In line with the question of whether women are in position of leadership or not, one of the community leaders to be specific a refugee welfare council one chair person who is a woman had this to say, *“ Slowly by slowly women are getting to dominate the space in local community politics and governance. In Imvepi zone one alone, more than 6 refugee welfare council chairpersons are women. The women are really hard working and they have the trust of their electorates, to me this is really a big step towards women empowerment”*.

Responses	Women participation in community leaderships?	% Age representation
No	52	19.26%
Yes	218	80.74%
<b>Grand Total</b>	<b>270</b>	<b>100.00%</b>

The respondents were also asked to mention some of the roles played by women leaders in peacebuilding in the settlement, they mention roles such as mediation,

arbitration, mobilization for and participation in community (peace) meetings, and some women leaders are engaged in creating awareness and sensitization activities and campaigns.

The respondents were also asked in order to understand the kind of challenges women leaders face in trying to build peace in the community, the major challenges according to the respondents facing women's participation in peacebuilding include, inadequate skills in peacebuilding, undermining from their male counterparts, the domestic role (productive & reproductive) that takes most of the time of the women thus limited time to participate in peacebuilding, limited involvement in peacebuilding initiatives among others.

Lastly in this section, the respondents were asked what kind of support women need to fully participate in peacebuilding activities and conflict resolution, the majority of the respondents suggested women's empowerment through training and capacity building in peacebuilding and conflict resolution would go a long way to enhance their participation in peacebuilding and conflict resolution. Women should also be given the platform to participate in peacebuilding activities either through appointment to a leadership position or given a role to play during peacebuilding and conflict transformation activities.

### **3.8 Participation of the community in peacebuilding activities**

The study also focused on understanding the participation of the community in peacebuilding activities. The respondents were asked if they have ever encountered or attended a community meeting to discuss peace-building issues. 50.37% (136) of the respondents said they have at least encountered or attended

a community meeting to discuss peacebuilding issues, while the other half, 49.63% (134) of the respondents said they haven't encountered or attended a community meeting to discuss peace building issues. This is an alarming revelation, given the fact that there are many partners implementing peacebuilding activities as seen from the previous findings, this may be pointing to the fact that, much as there are so many peacebuilding initiatives or activities in place by partners, participation of the community in peacebuilding activities is poor. Therefore CEPAD needs to identify unique strategies to ensure proper engagement and participation of the community in such initiatives if meaningful results that drives towards sustainability are to be realized.

<b>Responses</b>	<b>Participation of the community in peace building activities</b>	<b>% Age Representation</b>
No	134	49.63%
Yes	136	50.37%
<b>Grand Total</b>	<b>270</b>	<b>100.00%</b>

The respondents who encountered or attended a community meeting to discuss peacebuilding said they participated in community dialogue and sensitization meetings organized by partners such as OPM, UNHCR, and other implementing partners. others said they attended during village meetings or their group activities (Peace Club, Sasa group, Role model meetings) while the majority of the respondents who said they haven't encountered or attended a community meeting to discuss peacebuilding said they haven't done so because those meetings are not taking place in their area of residence, others said they were not interested while some said that the activities get them when they are committed with other domestic or production work thus they miss out. Therefore CEPAD should target those areas where implementation of peacebuilding



activities is not being conducted so that there is a great impact. Its also very critical that CEPAD takes into consideration the timing of its activity implementation within the settlement so that women who are more into peacebuilding activities do not miss out due to inappropriate timing considering their triple roles within the community.

Responses	Presence of community activities or groups that bring both nationals and refugees together as a sign of peace through communal events?	% Age Representation
No	103	38.15%
Yes	167	61.85%
<b>Grand Total</b>	<b>270</b>	<b>100.00%</b>

When the respondents were asked if there are community activities or groups that bring both nationals and refugees together as a sign of peace through communal events. 61.85% (167) of the respondents said yes there are community activities that bring together the refugees and the host communities, while 38.15%(103) of the respondents said that there are no activities that bring together the host and refugee communities. CEPAD and other partners should focus on activities that bring together both the refugees and host communities in order to foster a continuous peaceful co-existence. When some of the respondents were tasked to mention key activities and events that they think brings both the refugees and host communities together for peace during a focus group discussion they mention the following, “*Community football games and netballs, cultural dance festivals, music and drama competitions*”. As CEPAD, attempts to encourage peaceful co-existence and harmony between the host and refugees

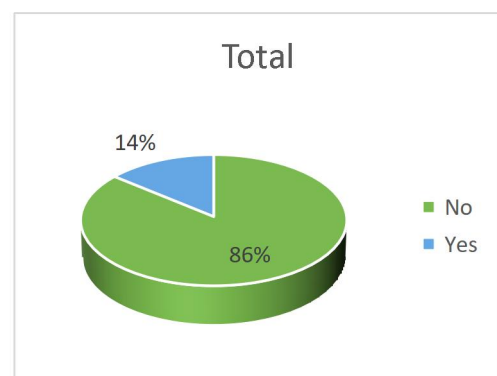
should not exclude such community activities since it has been tested and proven to create lasting effects on peacebuilding and community harmony.

### 3.9 Personal experience with conflicts situation

The study as well sought to understand the individual experience of the respondents with conflicts. It particularly sought to understand if they have had or experienced conflict themselves and how it was resolved among others.

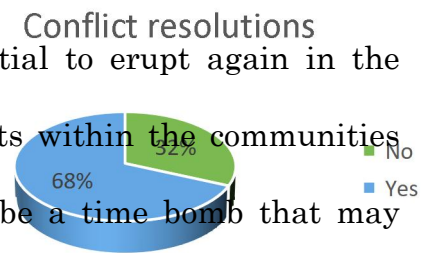
The respondents were asked if they had experienced or encountered any conflict themselves, 86% (232) of the respondents said they haven't encountered any conflict while 14% (28) of the respondents said they have had a personal experience of conflict themselves. When asked about the kind of conflicts they experienced, the examples of conflicts ranged from Land conflicts, Domestic violence, and Conflict with neighbors, conflicts over stray animals, tribal conflicts, conflicts at water point and theft cases. And to those who reported having encountered conflicts at community levels, the majority of them point to the escalating economic hardships which has rendered so many people unemployed with no incomes in their hands to sustain meaningful livelihoods. Many especially the refugees also blame the rising cases of conflicts on the reduction of rations given by wfp leading to a lot of domestic violence and suicide cases among family heads within the communities.

Responses	Personal experience about conflict situation by the respondents
No	232
Yes	38



<b>Grand Total</b>	<b>270</b>
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When the respondents who experienced conflicts were asked if they were able to resolve the conflict they encountered, 68%(26) of them said they were able to resolve it through the involvement of the RWCs, Community leaders, Partners, and neighbors while 32%(12) of them said they didn't resolve their conflict. This is an indication that whereas there are attempts to resolve conflicts, there are still many unresolved conflicts that have the potential to erupt again in the future. Therefore it is important always that conflicts within the communities are resolved and not just left hanging as this may be a time bomb that may explode again in the near future and will cause harm.



Responses	Ability of the community to resolve conflicts
No	12
Yes	26
<b>Grand Total</b>	<b>38</b>

The respondents who reported not resolving their conflicts said that it was mainly because they reported but no actions were taken by the responsible authorities or the process was taking too long and expensive (especially police-related cases) thus they abandoned it and had to move on with life.

### **3.10 Community trust and confidence in the local leaders/ authorities in peacebuilding**

The study also sought to understand the trust and confidence that the different respondents have for the different local leaders/ authorities around them when it comes to conflict resolution.

The respondents were asked if they or their community got in a conflict with another person/community, where would they report first to seek solutions. The 58.52% (158) of the respondents said they would prefer seeking solution from the local council leaders if they get in to conflict with any person of their community, 22.59% (61) of the respondents said they would seek support from the Community traditional/religious leaders, 9.63% (26) of the respondents said they would seek the solution from the Peace Building committees, 7.04% (19) of the respondents said they will prefer seeking a solution from OPM/Police. The other options of solutions mentioned by the respondents include mediation committee and peacebuilding committees. One of the respondent interviewed had this to say, *“the local leaders such as the refugee welfare council and the local council one are the first stopover for any kind of conflict resolution or redress within the communities for both the refugees and host communities. He went a head to say that even if one goes to police or OPM reporting any case, they will still be referred back to the RWCs or LCs as the first instance court for their cases and it should be the local leaders to now approach OPM or police and inform them about the case ”*. Another KII informant had this to say, *“Much as local leaders have the trust and confidence of the community, the majority of them lack the capacity to handle conflicts within the communities, things which partners can interest*

*themselves into to support them in their roles. He also said that some of the local leaders can not be trusted, that's why some community members prefer to run to police".*

<b>Responses</b>	<b>Preferences for conflict resolutions by the community</b>	<b>Preferences for conflict resolutions by the community</b>
Local council leaders	158	58.52%
Others	1	0.37%
Peace Building committees	26	9.63%
Community traditional/religious leaders	61	22.59%
I don't report	1	0.37%
Mediation Committees	1	0.37%
No one, I solve it myself	3	1.11%
OPM/Police	19	7.04%
<b>Grand Total</b>	<b>270</b>	<b>100.00%</b>

This findings shows that the majority of the repondents have more trust in the local community structures as far as conflict resolution is concerned. This is mostly due to the trust issues but also the confidence in the local community structures. There is also still much need for partners to empower these structures so that they can support in peacebuilding and conflict resolution.

The respondents were asked how they feel about the efforts of the Local Authorities, government, and Partners in promoting peace. The majority of the respondents 67.04% (181) said it is good, 14.81% (40) said very good while 17.04% (46) said its fair.

<b>Responses</b>	<b>Efforts of local authorities in conflict resolutions</b>	<b>% Count of efforts by authorities</b>
Fair	46	17.04%
Good	181	67.04%
Poor	2	0.74%
Very Bad	1	0.37%
Very good	40	14.81%
<b>Grand Total</b>	<b>270</b>	<b>100.00%</b>

The respondents were asked if they feel community grievances are well addressed by government bodies in their area?, 55.93% (151) of the respondents said yes their grievances are handled well, giving reasons of the presence of laws governing rights, conflicts being resolved timely through mediation and dialoguing while 44.07% (119) responded no to the question. They feel the community grievances are not well addressed by the government bodies in their area. The reasons they gave include the fact that there are delayed responses from the authority when they come to handling cases. No feedback is given to the community on the dialoging and mediation processes, there is generally mistrust and dishonesty among some duty bearers among others.

<b>Responses</b>	<b>Community perception about grievance handling by government bodies</b>	<b>% Count of the perceptions</b>
No	119	44.07%
Yes	151	55.93%
<b>Grand Total</b>	<b>270</b>	<b>100.00%</b>

When the respondents were asked if they knew the roles of the local leader in the peace-building process, they said that the roles of the local leaders ranged from conflict resolution through Dialogue and mediation, negotiation, advocacy for peaceful coexistence during community meetings, arbitration, and law (bylaws) enforcement among others.

The study sought insights into the capacity of the local leaders in conflict resolution at the community level. The respondents were asked if they feel the community leaders are capable of addressing the conflict at the community level, 51%(137) of the respondents said the local leaders don't have adequate capacity to resolve conflicts at the community level because of their inadequate

knowledge level, but also the limited training in conflict resolution and peacebuilding while, 49%(133) of the respondents said the local leaders have adequate capacity to resolve conflicts at the community level because they had received training in conflict resolution and have been taking part in peacebuilding activities.

This is a great area of concern since over 50% of the respondents feel the local leaders whom they prefer to go seek a solution to the community conflicts actually don't have adequate capacity to resolve conflicts. Therefore CEPAD should focus on capacity building of the local leaders in conflict resolution and peacebuilding.

Responses	Capacity of leaders to address conflicts situation at community levels
No	137
Yes	133
<b>Grand Total</b>	<b>270</b>



The study sought insights into the most common and rampant types of conflicts within the community of Imvepi settlement. When one of the key informants was asked about his view on the most common types of conflicts experienced in the settlement, He had this to say, “ *Based on my own observation and experience in this settlement and community, the most common types of conflict include, gender based violence (GBV), conflicts over natural resources such as land, firewood and*

*building pools between the refugees and host communities, tribal conflicts and some few cases of domestic violence inform of child labour, rape, defilement and teenage pregnancy”. When asked what could be the causes of these conflicts in the communities, one of the local community leader said that, “ conflicts in the communities of Imvepi is basically caused mainly by acts of drug abuse and alcoholism among the members of the communities especially youths, scarce resources especially land for farming among the refugees, hunger as a result of reduction in food rationing by wfp, unemployment among the youths and negative attitudes within the communities, unfair taxation policy in Imvepi market by the local government to the vendors, stray animals, breach of contractual obligation in regards to land hire within the settlement between the host and refugees”.*



## 4.0 RECOMMENDATIONS AND CONCLUSIONS.

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### 4.1. Introduction

In this part of the report, the consulting team drew conclusions and then made recommendations for the commissioning organization, partners and donors based on the findings.

### 4.2. Conclusions

From the study, it was found out that the majority of the local leaders within the community were newly elected especially from the host communities and they still lack the capacity to execute their duties properly with confidence.

The study found out that most of the local leaders from the refugee welfare council lacks the knowledge, skills, and capacity to handle conflicts due to inadequate trainings on conflict management, peacebuilding, and conflict sensitivity. It was also discovered that majority of the local leaders especially the RWCs and LCs do not have legal documents such as land Rights Act 1997, Constitution of the Republic of Uganda 1995 to guide them in the execution of their duties within the communities.

The study also found out that, the most active categories of people in peacebuilding within the communities are youths and women who should at all times be engaged in peacebuilding activities for their impact are always visible.

The study also discovered that the most common types of conflict in Imvepi settlement include, Domestic in nature; gender based violence (GBV), conflicts over natural resources such as land, firewood and building pools between the refugees and host communities, tribal conflicts and some few cases of domestic violence inform of child labour, rape, defilement and teenage pregnancy. The major causes of the violence include pressure on the available resources (Grazing land, Water Points), Stray animals destroying crops in the fields, access to wood fuel and poles, Domestic misunderstanding, Alcoholism, and drug abuse.

The study also found out that as there are existing community structures for peacebuilding such as peace clubs, women groups, youth groups within the settlement, the majority of them are on the verge of collapse due to lack of support from partner organizations in terms of facilitation towards certain peacebuilding activities that requires resources.

It was also discovered through the study that the main perpetrators of violent conflicts within the communities are basically unemployed youths who have resorted to abuse of drugs and alcoholism.

The study found out that women are the most affected by conflicts because of their gender roles, followed by children, girls, youths (adolescent), elderly and the men. However it should also be noted that different types of conflicts affect the different gender and groups differently. Despite of the varying degree of the effects of conflicts on members of the communities, the view that women and girls are the most affected was widely acknowledged by local leaders and some of the partners interviewed.

Women participation in peacebuilding activities was found to be vivid playing various roles including mediation, community dialogue and sensitization meetings organized by partners such as OPM, UNHCR, and other implementing partners. others participated in village meetings or their group activities (Peace Club, Sasa group, Role model meetings) this information is further validated by the key informants who said that women actually participate more in community meetings than their male counterparts. This was evident in the composition of most of the peacebuilding structures within the communities such as women and peace clubs whose memberships are predominantly women

The study also found out that the most reliable local structures for conflict resolution that are trusted by the community are the RWCs, LCs and the religious / traditional leaders.

The study also found out that much of the conflict activities of many partners within the settlement is hardly noticed, ending up attracting few numbers leading to information gap about conflict resolution and prevention.

### **4.3. Recommendations**

Need for CEPAD to invest time in building the capacity of the local leaders within the settlement in conflict resolution and management in order for them to be fully equipped to handle cases of conflicts as and when they arise from within the community.

In regard to land conflicts, CEPAD should invest in sensitization of the communities on land rights, use and administration using the available legal documents of the country.

There is need for CEPAD to deliberately target Youths and Women in their peacebuilding activities within the communities to keep them engaged in productive activities as a way of diverting their attention from acts of destruction and violence. This could be through sport activities, games and music, dance, and dramas.

There is also need for CEPAD to conduct conflict mapping exercise to understands and identify the hot sports for conflicts and the most prevalent conflicts within the settlement for an appropriate action to be taken.

There is need for CEPAD to try and ensure visibility in all their peacebuilding activities in the settlement through the use of local communication structures within the settlement for purposes of wide coverage and wider effect.

In an effort to maximize results, impact, and resources, CEPAD could already use the existing community structures for peacebuilding such as peace clubs, youth groups, women forums which are already in existence within the settlement to implement their activities.

## 5.0 APPENDIX

### 5.1 Tools

#### SURVEY QUESTIONNAIRE:

PERSONAL INFORMATION			
01.	District:	02.	Settlement/Sub- County:
03.	Zone/Parish	04.	Village/Block:
05.	Sex:	Interviewer's Initials:	
Date:		Time:	
<p>My name is _____ conducting a Baseline Assessment on behalf of Community Empowerment for Peace and Development West Nile (CEPAD-WN). The purpose is to Provide CEPAD with information on the status quo regarding the project environment. All answers are right and none of your answers will be shared with anyone else. Personal indication information like name, contact etc. will not be required for this assessment.</p>			
06	Are you willing to participate in the assessment?	1. Yes 2. No	
Section A: Basic Respondent Information (Demographics)			
1.	Zone/Parish of residence		
2.	Village/Block of residence		
3.	Nationality Status	1. National 2. Refugee	
4.	Gender of respondent	1. Male 2. Female	
5.	Are you a Household Head?	1. Yes 2. No	
6.	What is the gender of the household Head	1. Male 2. Female	
7.	For how long you have stayed in the settlement (or sub-county for Host community) here	1. Less than 1 year 2. Between 1 to 5 years 3. Between 5- 10 years 4. More than 10 years	
8.	How old are you? ( <i>Tick Age group</i> )	a) 18 – 35 b) 36 - 50 c) 50 – 70	
9.	What is your marital status?	1. Married/living together 2. Single 3. Widowed 4. Divorced	
10.	What is your highest education level completed?	1. No education 2. Primary 3. O-level	

		<ul style="list-style-type: none"> <li>4. A-level</li> <li>5. University /Tertiary</li> <li>6. Others, _____</li> </ul>
<b>11. Section B: Personal grievances (Conflicts) over resources</b>		
<b>12.</b>	What is your understanding of peace	
<b>13.</b>	Do you have peace committees here?	<ul style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> </ul>
<b>14.</b>	If yes who are the member of the PCs (Mention the Composition)	
<b>15.</b>	If yes, what are the major activities/roles of the PCs (list them)	
<b>16.</b>	Are you aware of any present conflict in your community?	<ul style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> </ul>
<b>17.</b>	If yes, What Kind of Conflicts are they?	
<b>18.</b>	What do you think are the main causes of those conflict in your community?	
<b>19.</b>	Was the conflict it resolved?	<ul style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> <li>3. I Don't Know</li> </ul>
<b>20.</b>	If yes, how was the conflict/dispute resolved?	
<b>21.</b>	Who (or took) takes lead in resolving the conflicts above	
<b>22.</b>	If no, why wasn't it resolved?	
<b>23.</b>	How are conflicts in your area resolved?	<ul style="list-style-type: none"> <li>1. Paying compensation</li> <li>2. Taking revenge</li> <li>3. Negotiation</li> <li>4. Going to courts of law</li> <li>5. I don't know</li> <li>6. Other Means</li> </ul>
<b>24.</b>	Who handles arbitration/negotiation whenever there is a conflict between different community groups?	<ul style="list-style-type: none"> <li>1. Peace building committee</li> <li>2. Traditional/Local community leaders</li> <li>3. Village administration</li> <li>4. OPM/Police</li> <li>5. Judges in courts of law</li> <li>6. I don't know</li> <li>7. Others</li> </ul>
<b>25.</b>	Others specify here_____!	
<b>26.</b>	How hopeful is you in peaceful dispute/conflict resolution in your community that it will work well?	<ul style="list-style-type: none"> <li>1. Very hopeful</li> <li>2. Hopeful</li> <li>3. Neutral (Don't know)</li> <li>4. No hope</li> <li>5. No hope at all</li> </ul>
<b>27.</b>	Explain your answer!	

<b>28.</b>	Do you feel secure in the area where you live?	<ol style="list-style-type: none"> <li>1. I feel secure</li> <li>2. I feel a little bit secure</li> <li>3. Moderately secure</li> <li>4. Not at all</li> <li>5. Don't know/Can't say</li> </ol>
<b>29.</b>	Give reasons for your answer above	
<b>30.</b>	Are there running programs/Projects in the settlement (host community) to address conflicts?	<ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> </ol>
<b>31.</b>	If yes, are such programs able to address conflicts and restore peace in the community?	<ol style="list-style-type: none"> <li>1. Not</li> <li>2. Yes</li> <li>3. Not sure</li> </ol>
<b>32.</b>	In the Settlement (Community), are there organizations specifically focusing on peacebuilding and conflict transformation? If yes, mention them	
<b>33.</b>	What is the effectiveness of the programmes implemented by these organization	<ol style="list-style-type: none"> <li>1. Not implemented</li> <li>2. Implemented but not effective</li> <li>3. Implemented by less effectives</li> <li>4. Implemented and effective</li> <li>5. I do not know</li> </ol>
<b>34.</b>	How would you rate the peacebuilding activities by these organizations in your community?	<ol style="list-style-type: none"> <li>1. Very poor</li> <li>2. Poor</li> <li>3. Neutral</li> <li>4. Good</li> <li>5. Very good</li> </ol>
<b>35.</b>	How would you rate community-based peacebuilding structures for in the settlements	<ol style="list-style-type: none"> <li>1. Very poor</li> <li>2. Poor</li> <li>3. Neutral</li> <li>4. Good</li> <li>5. Very good</li> </ol>
<b>36.</b>	How would rate gender sensitive inclusiveness (women and men) in all peacebuilding activities by this institution?	<ol style="list-style-type: none"> <li>1. Very poor</li> <li>2. Poor</li> <li>3. Neutral</li> <li>4. Good</li> <li>5. Very good</li> </ol>
<b>37.</b>	How would you rate Inter-agency peacebuilding activities in the settlement?	<ol style="list-style-type: none"> <li>1. Very poor</li> <li>2. Poor</li> <li>3. Neutral</li> <li>4. Good</li> <li>5. Very good</li> </ol>
<b>38.</b>	How would you rate the role of the RWCs in conflict transformation?	<ol style="list-style-type: none"> <li>1. Very poor</li> <li>2. Poor</li> <li>3. Neutral</li> <li>4. Good</li> <li>5. Very good</li> </ol>
<b>39.</b>	Who do you think are the most affected community groups due to the conflict in your area?	
<b>40.</b>	Have you ever encountered or attended a community meeting to discuss on peace building issues?	<ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> </ol>
<b>41.</b>	If yes which one	
<b>42.</b>	If no, why?	
<b>43.</b>	Are there community activities or groups that bring both nationals and refugees together as a sign of peace through communal events?	<ol style="list-style-type: none"> <li>3. Yes</li> <li>4. No</li> </ol>
<b>44.</b>	Have you ever encountered any conflict yourself?	
<b>45.</b>	What conflict was it?	

46.	When you encounter your first dispute/conflict with another person, were you able to resolve it?	<ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> </ol>
47.	How was the conflict resolved and by who	
48.	When you or your community get in a conflict with other person/community, where would you report first to seek solution?	<ol style="list-style-type: none"> <li>1. Peace Building committees</li> <li>2. Mediation Committees</li> <li>3. Community traditional/religious leaders</li> <li>4. OPM/Police</li> <li>5. Local council leaders</li> <li>6. I don't report</li> <li>7. No one, I solve it myself</li> <li>8. Others</li> </ol>
49.	Others specify here_____!	
50.	which authorities do you feel should be involved in peacebuilding activities?	<ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> </ol>
51.	How do you feel is the efforts of local authorities, government & NGO in promoting peace?	<ol style="list-style-type: none"> <li>1. Poor</li> <li>2. Fair</li> <li>3. Not sure</li> <li>4. Good</li> <li>5. Very good</li> </ol>
52.	Do you feel community grievances are well addressed by government body in your area?	<ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> </ol>
53.	Explain you Answer!	
54.	What is the role of local leader in peace building process?	<ol style="list-style-type: none"> <li>1. Have no role</li> <li>2. Advocate for peace</li> <li>3. Hold community meeting about peace</li> <li>4. Resolve conflicting parties</li> <li>5. Report to police</li> <li>6. Give evidence in courts of law</li> <li>7. Sign on peace agreements</li> <li>8. Don't know /can't say</li> <li>9. Others</li> </ol>
55.	Others specify here_____!	
56.	Are leaders at all levels capable of solving community level problems?	<ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> </ol>
57.	Do women participate in any peace meetings held in your community?	<ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> <li>3. Not sure</li> </ol>
58.	If yes, what kind of meetings and at what level?	
59.	What motivates women to participate/not participate in the peace meetings	
60.	Do you have women leaders in your community	<ol style="list-style-type: none"> <li>1. Yes</li> <li>2. No</li> <li>3. Not sure</li> </ol>



<b>61.</b>	What role are local women leaders playing in peacebuilding in the settlement	
<b>62.</b>	What kind of problems do women leaders face in trying to build peace in the community	
<b>63.</b>	What kind of support do women need to fully participate in peacebuilding activities	
<b>64.</b>	What kind of support would wish to get when it comes to conflict resolution and peacebuilding?	
<b>65.</b>	We are about to finish the questionnaire, is there anything else you would want to tell or something you want to tell the CEFAD team?	

**Thank you participating**