



**PROMOTING INTER-COMMUNITY
ENGAGEMENT (DIALOGUE) FOR
RECONCILIATION, PEACE & SOCIAL
COHESION IN REFUGEE SETTLEMENTS
AND HOST COMMUNITIES IN
UGANDA, WEST NILE,**

**END OF PROJECT
EVALUATION**

REPORT

DEC 2023

Table of Content

List of Figures and Tables	iii
List of Abbreviations and Acronyms.....	iv
Acknowledgments.....	v
Approval.....	vi
Executive Summary	1
Chapter 1: Introduction.....	5
1.1 About CEPAD:.....	5
1.2 Our Philosophy	5
1.3 Background to the project.....	6
1.4 Specific objectives of the project (Outputs).	7
1.5 Purpose of the evaluation	8
1.6 Specifically, the evaluation sought out to;	8
Chapter 2: Methodology	9
2.1. Evaluation Design.....	9
2.2 Data collection approaches	9
2.2.1 Desk review.....	10
2.2.2 Focus Group Discussion (FGD).....	10
2.2.3 Key informant interviews with relevant stakeholders (KII)	11
2.3.4 Survey.....	11
2.3 Respondents	11
2.4 Study Population and Sample Size	12
2.5 Sampling.....	13
2.6 Evaluation Framework, Data Collection Methods and Tools	13
2.7 Evaluation Tools	14
2.8 Data Analysis	15
2.9 Evaluation Criteria and Key Questions that was addressed during the evaluation,	15
CHAPTER 3: Summary of findings and presentation of results of the evaluation study	16
3.0 Introduction.....	16

3.1 Demographic Data analysis	16
3.2 Level of engagement and participation in CEPAD interventions:.....	17
3.3 Conflict Management in the communities	19
3.4 Peaceful Co-existence in the Community/Neighborhood	20
3.4.1 The surrounding community treats us well and make us feel welcomed:	20
3.4.2 Valuing the opinion of all people from other communities:	21
3.4.3 Sharing of community resources:.....	21
3.4.4 Reporting of cases of conflict in the community:	22
3.4.5 Your friends and relatives get along well with others in and around the settlement.....	23
3.5 Local capacity strengthening.....	38
3.6 Role of women in peacebuilding	38
3.7 Sustainability.....	38
3.8 Lessons learnt & best Practices	39
Chapter 4: Conclusions and Recommendations	41
4.1 Conclusion	41
4.2 Recommendation	41
REFERENCES	43
ANNEX:	43
Annex 1: EVALUATION INSTRUMENTS	43

List of Figures and Tables

Table 1: Table showing list of the Documents reviewed during the Desk review. 10
Table 2: Table showing the attendance for FGD by Gender and Nationality 10
Table 3: Table showing the study population and sample in the respective locations 13
Table 4: Table showing the Number of Respondents per location and data collection method 14
Table 5: Table showing the Response Rate 16

Figure 1: Figures showing Level of engagement and participation of Respondents in CEPAD interventions..... 18
Figure 2: Figure showing the trends of Conflict Management in the communities 19
Figure 3: Figure showing the Analysis of choice of Conflict reporting outlet preferred by the Respondents 22
Figure 4: Figure showing a Likert question analysis on Peaceful coexistence 24

List of Abbreviations and Acronyms

CBM:	Community-Based Mobilizers
CEPAD:	Community Empowerment for Peace and Development
DAC:	Development Assistance Committee
FGD:	Focus Group Discussion
GBV:	Gender-Based Violence
IFA:	Institut für Auslandsbeziehungen
KII:	Key Informant Interview
LC:	Local Council
LG:	Local Government
NGO:	Non-Governmental Organization
OECD:	Organization for Economic Cooperation and Development
OPM:	Office of the Prime Minister
RWC:	Refugee Welfare Council
UNHCR:	United Nations High Commissioner for Refugees
WFP:	World Food Programme

Acknowledgments

We extend our heartfelt gratitude to all those who contributed to the successful completion of the Community Empowerment for Peace and Development West Nile (CEPAD-WN) Project evaluation. This endeavor was made possible through the collaborative efforts and support of various individuals and organizations, each of whom played a crucial role in the execution and realization of this assessment.

First and foremost, we express our sincere appreciation to the dedicated team at CEPAD-WN for their unwavering commitment to peacebuilding and community development. Their openness, cooperation, and willingness to share insights greatly facilitated the evaluation process.

We extend our thanks to the funding partner, IFA – Institut für Auslandsbeziehungen, and the German Federal Foreign Office for their financial support through the zivik Funding Programme. Their commitment to initiatives promoting reconciliation, peace, and social cohesion in refugee settlements and host communities has been instrumental in the success of the evaluated project.

Our gratitude goes to the officials from the Office of the Prime Minister (OPM), District Local Government officials, Partner staff, and community-based leadership including LCs, CBMs, and RWCs. Their valuable input during key informant interviews provided essential perspectives on the impact of the project at various levels.

We would like to acknowledge the active participation and candid responses of the community members, particularly those involved in the surveys, focus group discussions, and key informant interviews. Their insights and experiences formed the cornerstone of our evaluation, shedding light on the real-world impact of the project on the ground.

Special recognition is given to the women and men who are part of the peace clubs and women groups formed by CEPAD-WN. Their dedication to promoting peaceful coexistence and resolving conflicts within their communities is commendable.

The success of this evaluation is a testament to the collective effort of all those mentioned above. We are sincerely grateful for their involvement, insights, and commitment to fostering positive change in the communities served by the CEPAD-WN Project.

Approval

This evaluation report for the Community Empowerment for Peace and Development West Nile (CEPAD-WN) Project has undergone a thorough review and has received approval from the relevant stakeholders. The undersigned individuals, representing key entities involved in the project, have carefully examined the contents of this report and endorse its accuracy and completeness.

Signatures:

Name: Onzia Topista **Title:** Executive Director CEPAD-WN **Date:** 27/12/2023

Sign:



Name: Oketch Filbert **Title:** Lead Consultant (LIMIOKA) **Date:** 27/12/2023

Sign:



This report is considered final and is now ready for dissemination to all concerned parties. The approval of this report signifies the acknowledgment of its findings and recommendations by the involved stakeholders. Any subsequent use or dissemination of this report should be done in accordance with the agreed-upon terms and conditions.

Executive Summary

Introduction:

The evaluation report delves into the findings of the Community Empowerment for Peace and Development West Nile (CEPAD-WN) Project, funded by the IFA – Institut für Auslandsbeziehungen through the German Federal Foreign Office. The project, titled "Promoting Inter-Community Engagement (Dialogue) for Reconciliation, Peace & Social Cohesion in Refugee Settlements and Host Communities in Uganda, West Nile," was implemented by CEPAD-WN, a voluntary non-profit-making organization dedicated to resisting violence, transforming conflicts, and building peace in communities.

Purpose of Evaluation:

The primary purpose of the end-of-project evaluation was to provide an objective assessment of the project's impact in the Rhino Camp, Imvepi, and Palorinya Refugee Settlements, situated in the districts of Terego, Madi Okollo, and Obongi in Northern Uganda. The evaluation aimed to gauge the project's effectiveness, relevance, efficiency, sustainability, coherence, and impact. Additionally, it sought to identify areas for continued advocacy, document key learnings, and assess the assumed intervention logic.

Evaluation Methodology:

The study employed a descriptive cross-sectional design, aligned with the OECD/DAC criteria evaluation framework. Both quantitative and qualitative methods were utilized, encompassing surveys, focus group discussions, key informant interviews, and a comprehensive review of project documents. The evaluation framework was structured around the OECD/DAC criteria, covering project effectiveness, efficiency, relevance, coherence, sustainability/connectedness, and impact.

Results and Findings:

Respondent Profile:

The evaluation engaged 235 respondents primarily drawn from peace clubs and women groups formed by CEPAD-WN. An impressive 99% reported awareness and participation in peacebuilding activities, signifying the deep integration of the project into the community fabric. Conflict management efforts demonstrated positive impact, with 93% reporting conflicts through community channels, showcasing the effectiveness of established reporting mechanisms.

Peaceful Coexistence:

Peaceful coexistence was evident, with over 95% expressing agreement that friends, relatives, and neighbors lived harmoniously. However, challenges surfaced, such as reluctance to associate with differing opinions among 17% of respondents, highlighting potential areas for targeted interventions. These nuanced insights into community dynamics offer valuable input for refining future peacebuilding initiatives.

Local Capacity Strengthening:

The project's focus on local capacity strengthening, particularly among women leaders, received commendation from community-based mobilizers. This approach empowered local leaders to facilitate conflict resolution processes, establish preventive and responsive mechanisms, and actively contribute to peacebuilding initiatives. These localized efforts not only build resilience within communities but also cultivate sustainable peace structures.

Conflict Management:

Effective conflict management was a notable outcome, as 93% of respondents reported using community reporting channels for conflict resolution. This not only indicates community trust in established mechanisms but also underscores the project's success in fostering a culture of responsible conflict resolution.

Peaceful Coexistence Dynamics:

Diving deeper into peaceful coexistence dynamics, approximately 83% of respondents expressed comfort being around people with different opinions, emphasizing the need for further work in fostering acceptance of diverse perspectives. Trust-building, a cornerstone of lasting peace, was highlighted, with 79% reporting significant trust and confidence in their relationships within the community.

Relationships Between Refugees and Host Communities:

A critical aspect of the evaluation explored the relationships between refugees and host communities. A striking 96% of respondents suggested positive interactions, with the host communities treating refugees well. However, 4% expressed concerns, primarily linked to resource access and agricultural conflicts. This nuanced understanding is crucial for targeted interventions to enhance cohesion.

Lessons Learned & Best Practices:

The evaluation underscored key lessons and best practices. Notably, the community-led peacebuilding approach, where Community Based Mobilizers (CBMs), community leaders, women in leadership, and peace club members were trained and capacitated to lead certain project activities, was deemed a unique and successful strategy. This approach fostered a sense of ownership and motivation within the community.

Furthermore, the focus on local capacity strengthening across various domains, including peacebuilding, peaceful coexistence, land rights, and conflict management, emerged as a robust and impactful strategy. Training local structures, such as local councils, landlords, religious, clan leaders, and refugee welfare councils, contributed to sustainable peace efforts.

Recommendations:

Based on the study findings, several recommendations were formulated. Firstly, the organization is advised to undertake a comprehensive understanding of the local context, utilizing tools such as Local Capacity for Peace (LCP). This would enhance situational analysis and identify options for alternative interventions tailored to each community's unique context.

Additionally, recommendations include enhancing organizational coherency and flexibility in youth engagement, integrating financial literacy into youth empowerment initiatives, adopting gender-sensitive strategies in peacebuilding, and linking peacebuilding efforts with livelihood activities. These measures aim to address nuanced challenges and promote holistic community development.

Conclusion:

The culmination of the evaluation presents a compelling narrative of the CEPAD-WN project's positive impact on reducing violence and fostering sustainable peace. Local civil society actors, particularly women and youth, played pivotal roles, aligning with the UN General Secretary's recognition of their significance in peacebuilding.

The evidence presented in this report serves as a testament to the project's success in achieving its objectives. The community-led initiatives, coupled with robust local capacity strengthening, contributed to a lasting impact. The multifaceted approach, encompassing conflict resolution, dialogue, and capacity building, has set a precedent for effective and community-driven peacebuilding initiatives.

Chapter 1: Introduction

This chapter presents the background information about CEPAD WN, the project and the rationale and objectives of the evaluation.

1.1 About CEPAD:

Community Empowerment for Peace and Development West Nile (CEPAD-WN) is a voluntary non-profit-making organization that works to resist violence, transform conflicts, and build peace in communities. It was 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. CEPAD-WN is a 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 4change Uganda working Group.

The CEPAD-WN 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, CEPAD-WN 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.

1.2 Our Philosophy

CEPAD-WN 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. CEPAD-WN is an organization dedicated to the cause of nonviolence. To CEPAD-WN, 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.

1.3 Background to the project

“Promoting Inter-Community Engagement (dialogue) for Reconciliation, Peace & Social cohesion in Refugee Settlements and Host communities in Uganda, West Nile; Rhino Camp, Imvepi and Palorinya Refugee Settlements (CEPAD-WN PROJECT)” is an 18-Month project being implemented by Community Empowerment for Peace and Development West Nile (CEPAD-WN) in the three refugee settlements of Rhino Camp, Imvepi in Terego and Madi-Okollo district, and Palorinya Refugee Settlement (Base camp zone) in Obongi District.

The project is being funded through the IFA – Institut für Auslandsbeziehungen (zivik Funding Programme) through 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 refugee settlements of Rhino camp, Imvepi and Palorinya in the three districts.

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 settlements (Rhino Camp, Imvepi in Terego-Madi Okollo districts 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 to 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-WN) 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.

1.4 Specific objectives of the project (Outputs).

- i. To provide space for interaction, engagement, healing and reconciliation for, between and among communities.
- ii. To build the capacity of the community and refugee leaders and empower them in their role to promote nonviolence and peaceful co-existence.

- iii. To initiate & establish peace clubs and cultural leader's forum in communities respectively to prevent and mitigate conflict
- iv. To lobby and network with different stakeholders in the refugee response in promoting peaceful coexistence and provide psycho-social support to those affected.

1.5 Purpose of the evaluation

The end of project evaluation was conceptualized to provide an objective assessment of the “Promoting Inter-Community Engagement (dialogue) for Reconciliation, Peace & Social cohesion in Refugee Settlements in Uganda, West Nile; Rhino Camp, Imvepi and Palorinya Refugee Settlements” project.

1.6 Specifically, the evaluation sought out to;

- i Evaluate how effective, relevant, efficient, sustainable, coherent and impactful the project has been
- iii Identify areas for continued advocacy and intervention at the settlement, district and national level, for enhancing Peacebuilding and Peaceful Cohesion
- iv Generate lessons and document key learnings from the project and make recommendations that will help guide future interventions of similar nature
- v Assess whether the intervention logic assumed at design stage of the project worked and advise accordingly.

Chapter 2: Methodology

This section presents the methodology for the End Line evaluation. In particular, the section presents a detailed explanation of the study design, study population and sampling, data collection methods and tools as well as data analysis and ethical issues that were considered.

2.1. Evaluation Design

The study followed a descriptive cross-sectional design applying mixed methods of data collection.

A qualitative study is a comprehensive study of rural people using participatory assessment tools. The questions and tools used in the study were open-ended to allow the collection of descriptive and detailed information from respondents on a particular issue.

In our context, qualitative studies were conducted for an in-depth understanding of the achievements made by the project through a more interactive process with the respondents. The main aim was to supplement the quantitative study with details, which were not possible from quantitative study findings of issues related to the evaluation in a broader community context.

2.2 Data collection approaches

Four approaches were used to triangulate information; these include the following:

2.2.1 Desk review

Desk review of relevant documents included CEPAD-WN project documents like the project proposal, project budget, work plan, Activity reports, monthly reports, Review meeting presentations, project log frame, project result framework, and project theory of change. Other documents reviewed include implementing partners' reports, UNHCR reports on CBO work, District-based documents like District Development Plans among others.

Table 1: Table showing list of the Documents reviewed during the Desk review

S/N	Document	Author/Owners
1.	Project Documents (Proposal, workplan Log frame, Budget)	CEPAD-WN
2.	Project Baseline Report	CEPAD-WN
3.	Quarterly reports	CEPAD-WN
4.	Endline Evaluation Reports of previous Peace building project (Phase 1)	CEPAD-WN

Table 1: Table showing list of the Documents reviewed during the Desk review

2.2.2 Focus Group Discussion (FGD)

FGDs composed of between 8-12 participants selected among leaders and representatives of key stakeholders in conflict transformation and, Local Peace Committees/cultural peace forum in each of the 3 target districts (settlements) were conducted. A total of 06 FGDs were conducted in the three locations targeting youths, women & Men. All the strata included both refugees and nationals disaggregated as per the table below.

Table 2: Table showing the attendance for FGD by Gender and Nationality

	Male	Female	Refugee	Host
RhinoCamp	9	9	11	7
Imvepi	8	8	10	6
Palorinya	8	10	9	9
TOTAL	25	27	30	22

Table 2: Table showing the attendance for FGD by Gender and Nationality

2.2.3 Key informant interviews with relevant stakeholders (KII)

Different categories of office bearers within the districts (Settlements) were interviewed as key informants in order to assess their views, knowledge, and analysis based on their understanding of the level of change and achievements the project has made over the 18 months of its implementation towards achieving its intended objectives. A total of 30 key informants were interviewed including Sub- County officials, RWCs, LCs, CBMs, UNHCR, OPM, and other partners staff from LWF, DRC, YSAT, CTEN among others

2.3.4 Survey

Survey questions were administered to randomly sampled respondents who have been targeted by the project (Local leaders & stakeholders, Peace Committee members, Peace club members, Community dialogues/sensitization participants, women leadership structures) and those who participated in any of the interventions of CEPAD-WN. It followed the random sampling procedures. A total of 235 respondents were reached through the survey in the settlements of Palorinya, Imvepi and Rhino camp.

2.3 Respondents

Different sets of respondents were targeted for different types of interviews. For both individual interviews, FGD, KII, and survey information was sought from the following categories of respondents;

- I. Local leaders and representatives of key stakeholders in conflict transformation and peacebuilding
- II. Local Peace Committees/Teams and Peace Clubs
- III. OPM representative, UNHCR representative, representatives from Sub County, Representatives from other NGOs/partners, Refugee Welfare Council members,

- IV. Local Council leaders of the host, women leader representatives (refugee and host Community), and Youth leader representatives (refugee & host). Direct project beneficiaries in the project catchment area (quantitative interview & FGD).

2.4 Study Population and Sample Size

The evaluation population was comprised of the direct beneficiaries (Youths, women, Community leaders, Men) as the primary respondents and key informants who include: OPM representative, UNHCR representative, representatives from Sub County, Representatives from other NGOs/partners, Refugee Welfare Council members, Local Council leaders of the host, women leader representatives (refugee & host Community), and Youth leader representatives (refugee & host).

Tabel 3: Table showing the study population and sample in the respective locations

RHINO CAMP AND IMVEPI SETTLEMENT				PALORINYA SETTLEMENT			
Category of respondents	Population	Sample	Sampling method	Category of respondents	Population	Sample	Sampling method
Community Based Mobilizers	6	6	Random/Survey	Community Based Mobilizers	4	4	Random/Survey
Peace Clubs members	60	52	Random/Survey	Peace Clubs members	60	52	Random/Survey

Community Leaders	60	52	Random/Survey	Community Leaders	60	52	Random/Survey
RWC	10	3	Purposive KII	RWC	10	3	Purposive KII
Sub-county leaders	5	3	Purposive KII	Sub-county leaders	5	3	Purposive KII
Implementation Partners	5	5	Purposive KII	Implementation Partners	3	3	Purposive KII
TOTAL	146	121		TOTAL	142	117	

Table 3: Table showing the study population and sample in the respective locations

2.5 Sampling

The Evaluation adopted a purposive sampling method for the qualitative data collection. That means for Key Informants Interviews (KII), only those targeted, as being knowledgeable of the project were selected. For FGDs, participants were direct project beneficiaries (youths, women, community leaders, men) of the project catchment area. Participants had to be as diverse as possible in terms of other demographic characteristics like gender, culture, education, etc. For quantitative individual interviews with the direct beneficiaries (youths, women, community leaders, men), since there was a beneficiary list already existing for the project, a simple random sampling technique was used.

2.6 Evaluation Framework, Data Collection Methods and Tools

The evaluation framework was designed in line with the Organization for Economic Cooperation and Development's (OECD) Development Assistance

Committee (DAC) criteria that cover project effectiveness, efficiency, relevance, coherence, sustainability/connectedness, and impact.

Coverage of the data collection

Table 4: Table showing the Number of Respondents per location and data collection method

Sample Survey			Focus Group Discussions			Key Informant Interviews		
Rhino	Palorinya	Imvepi	Rhino	Palorinya	Imvepi	Rhino	Palorinya	Imvepi
101	56	78	02	02	02	10	10	10

Quantitative and qualitative methods, including field visits for observation and interviews (virtual and face to face), focus groups discussions were used. Qualitative data was collected using focus group discussions guide and interview guide while quantitative data was collected using semi-structured questionnaires. As for the document review, the documents that were reviewed included periodic reports, and other project documents and reports.

2.7 Evaluation Tools

The evaluation used the following tools to gather the data needed for analysis;

- i. Focused Group Discussion (FGD) Guides.
- ii. Key Informants Interview (KII) guides.
- iii. Structured Questionnaire. This captured mostly demographic (Age, Gender, Religion, Ethnicity, Education, Marital Status, Disability etc.) and other socio-economic data that will be relevant to assess the level of change and progress the project has made over the first one year of the implementation towards achieving its intended objectives as well as guide the second and third year of implementation.

2.8 Data Analysis

Given the nature of the assessment which is mainly qualitative, data was analyzed using qualitative techniques. The massive descriptive data from FGD and KIs were transcribed, sorted, grouped according to identified themes or objectives and content analysis applied to summarize and draw conclusions. We also collected some quantitative data from individuals (direct beneficiaries) which was analyzed to generate statistics that were used to quantify some of the project results. The following tools were used to extract and present key information: Tables, graphs and charts, frequencies, percentages, and averages, standard deviations, minimum and maximum ranges.

2.9 Evaluation Criteria and Key Questions that was addressed during the evaluation,

These are critical areas against which the project performance was evaluated: relevance and appropriateness, effectiveness, efficiency, sustainability, impact as well as conclusions, lessons learnt and recommendations.

CHAPTER 3: Summary of findings and presentation of results of the evaluation study

3.0 Introduction

This chapter contains findings from the evaluation, as well as information on the demographic profiles of the study respondents. Information on study participants is presented on age group, sex, and settlement. It also summarizes the findings evaluation question and the key project indicators based on composite indicator computations.

3.1 Demographic Data analysis

Summary of Respondent

Table 5: Table showing the Response Rate

Settlement	Number	Percent
Imvepi	78	33%
Palorinya	56	24%
Rhino Camp	101	43%
	235	
Sex	Number	Percent
Female	143	61%
Male	92	39%
	235	
Age Group	Number	Percent
18 - 35	156	66%
36 - 50	65	28%
51 – 70	14	6%
	235	

The individual surveys conducted in the settlements of Rhino Camp, Imvepi and Palorinya reached a total of 235 respondents. The targeted respondents were

primarily members of the communities both in the refugee and the host communities including those in peace clubs formed by CEPAD-WN.

Of these, 39 percent of the respondents are male and 61 percent are female. In terms of age, majority of the study participants reached are from the age group of 18 – 35 years old. The number of study participants from Palorinya settlement represented 24 percent of the overall reach.

Qualitative data was also collected through focus group discussions and key informant interviews. This was to help triangulate the quantitative data collected through surveys. The focus group discussions targeted the community members and peace club members in the project target areas of Imvepi, Palorinya and Rhino Camp (from both the host and refugee communities). The focus group discussions collected data on community perceptions, knowledge and behavior changes being witnessed in the community, as well as key learning points from the CEPAD-WN implementation.

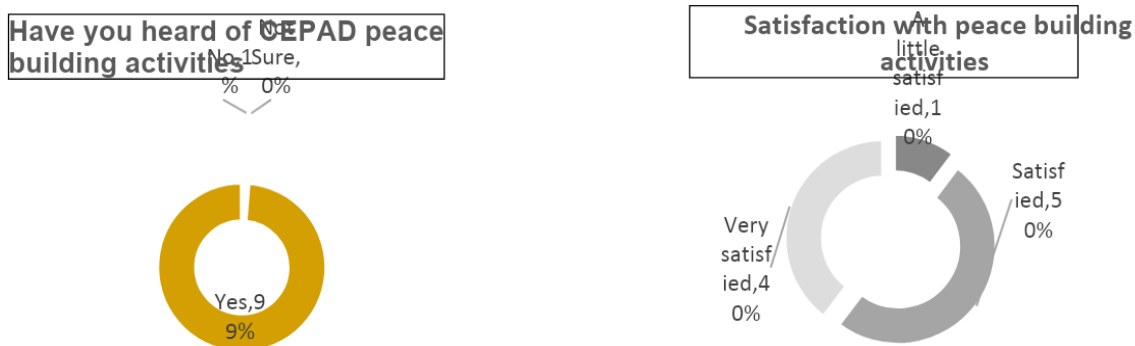
Key Informant interviews meanwhile targeted key project/CEPAD-WN stakeholders with a wide range of understanding of the concept of peacebuilding and reconciliation in the West Nile context and have been working closely with the project team. These included Officials from the Office of the Prime Minister (OPM), District Local Government, Partner staff, project staff, and community-based leadership like LCs and RWCs. A total of 30 respondents were reached through the KII.

3.2 Level of engagement and participation in CEPAD interventions:

Encouraging participation is essential to guaranteeing that communities (men, women, girls, and boys) take part in and own the intervention that impact their lives. The evaluation results show that the project catchment area has a very good understanding of CEPAD-WN peacebuilding interventions, with 99% of survey respondents reported knowledge of and community involvement in the

peacebuilding activities. During the discussions, community members mentioned participating in the following peacebuilding initiatives: sensitization and dialogues on gender-based violence, early marriage, teen pregnancy, and training on peaceful coexistence and conflict management.

Figure 1: Figures showing Level of engagement and participation of Respondents in CEPAD interventions



Recognizing the importance of community engagement (including youth, women and men) in the conflict management process, CEPAD WN has supported the formation of peace clubs in the three settlements and continues to bring communities together in dialogues to discuss issues affecting their peace and ways of promoting community reconstruction. The peace clubs play a critical role in supporting community members, families and neighbors in building peaceful relationships both among them refugee and host communities. One of the community-based mobilisers interviewed stated that, **through the support from CEPAD, inform of trainings and capacity building, they are now moving door to door sensitizing and creating awareness about peaceful co-existence and amicable sharing of the limited natural resources between the host and refugee communities**

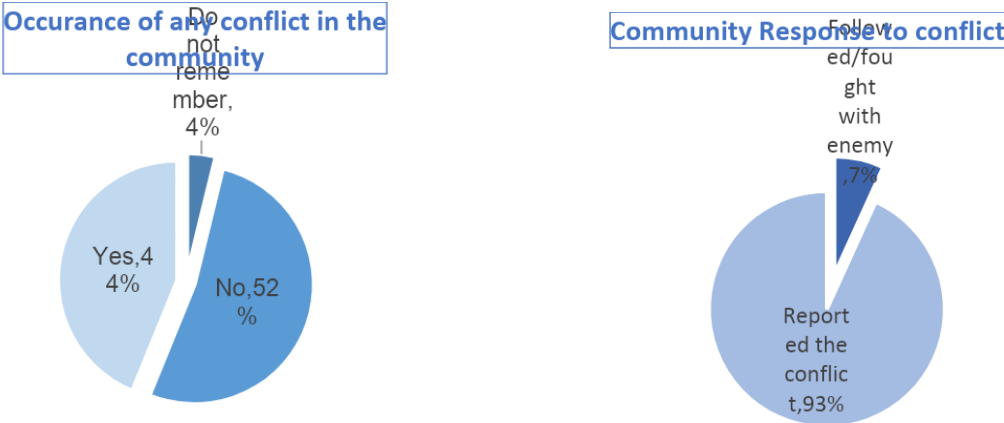
In addition, CEPAD WN has also trained local leaders and community mobilisers in both the refugee and host communities in conflict mitigation and resolution and facilitated dialogues to increase understanding, mitigate violence and promote dialogue. These leaders are very instrumental when it comes to conflict resolution and mitigations within the communities. One of the local council (LCI)

chairperson of one of the host community villages in Rhino camp stated that, **“CEPAD has really supported them in terms of building their capacity in areas of conflict resolutions, mediations, dialoguing and land rights which has lessen their works and reduced the time they used to spent resolving conflicts within the community, he added that the number of conflict related cases especially fight over water, land has really reduced in the community due to the efforts put in place by CEPAD and it's the prayer from the community that the organization continue supporting communities more and more, thanks”**.

3.3 Conflict Management in the communities

We asked the community members about the occurrence of conflict in the last 11 months in their area between clans, refugees and host communities or between refugees themselves and what the community did to respond to these conflict(s).

Figure 2: Figure showing the trends of Conflict Management in the communities



The quantitative data analysis shows that there are still incidences of conflict in their areas with 44% of the respondents reporting that there has been conflict while 52% reported that a conflict has not happened in their area in the past 11 months. The response to these conflicts is largely impressive with 93% of the respondents saying those cases were reported to authorities for proper management. However, some small groups still have a tendency of resorting to

violent means of responding to conflict with the survey result showing for 7% of those cases, some section of the community decided to fight back.

In response to the occurrence of conflict within the community, one RWC leader stated during one of the interviews that, *“the very essence of humanity makes it very inevitable to eliminate conflict totally from within the community, he appreciated CEPAD for the great work they are doing In terms of training the community structures to respond to conflicts, am very sure with the capacity we have received through the trainings, we shall respond and handle any form of conflicts within the community without any much concerns and we shall continue to talk to our community members to embrace peaceful co-existence and harmonious sharing of resources that are already limited in the area”*.

3.4 Peaceful Co-existence in the Community/Neighborhood

To establish the degree to which people are living peacefully in the communities, the evaluation used a Likert item so as to measure the respondents' attitude and behaviors towards one another in the neighborhood and in their respective communities as indicated below,

3.4.1 The surrounding community treats us well and make us feel welcomed:

From the table attached, the relationship between the refugees and host community seems pretty fine with 96 percent of the respondents suggesting that their surrounding host communities treat them well and make them feel welcome. Yet 4 percent are still not convinced that the relationship between the host and refugee communities is good. This has been mainly due to issues around access to natural resources, which have been a point of misunderstanding, and as well as stray animals especially from the host communities that destroy the crops. During an interview with one of the landlords in one of the villages, he stated that;” *he has always treated both the host and refugees who come to hire or rent his land well, in the month of September, I gave two refugees my land to use for free without any money, this means we as host community are now living in peace*

with the refugees in our areas because they are our brothers and sisters and we should work and share the little resources together”.

3.4.2 Valuing the opinion of all people from other communities:

Based on the Findings of the Result, 68% of the study respondents believe that in matters affecting the community, the opinions of other community members should be valued just as members from their own communities. However 28% believe that in such situations where key decisions are to be made, the opinions of people from their community should be valued above the opinions of members from other communities other than their own. This seems to suggest a non-tolerant mentality among some sections of the community, and such an attitude is a fertile ground for breeding of conflicts if not addressed with appropriate action. Lasting peace is very difficult to build without mutual trust among the different parties. This also seems an area that needs to be addressed with nearly 21 percent of the respondents reporting difficulty in trusting people from other communities. 17% of the respondents reported that they do not like to be around people who have opinions or beliefs that are differ from their own while 83% do not agree with the narrative.

3.4.3 Sharing of community resources:

The qualitative data analysis also shows that 95% respondents are in favor of sharing community resources with those they do not speak the same language with and only 5% are not in favor of the idea. This implies that the community now appreciates the importance of peaceful coexistence and sustainable sharing of the available community resources among the refugees and host communities. This parameter was deliberately and specifically designed to check how different tribes in the communities are comfortable pooling and sharing their limited resources. To sum this up, during an interview with one of the landlords in one of the village he stated that.

3.4.4 Reporting of cases of conflict in the community:

In line with reporting cases of violence in the community, we also asked the community members their ideal reporting outlet. From the chart below,

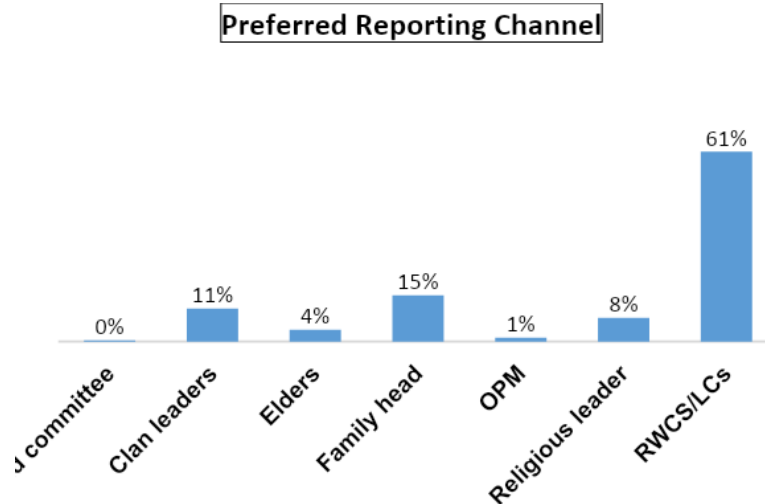


Figure 3: Figure showing the Analysis of choice of Conflict reporting outlet preferred by the Respondents

majority of the respondents (61%) were comfortable using the Local Councils (for host community) and Refugee Welfare Council (for refugee community). Others also preferred to report to family heads (15%), clan leaders (11%), religious leaders (8%) and elders (4%). The study also envisaged the level of confidence the community has towards their local authorities, i.e.: RWC and LC for refugee and host communities respectively. Over 61 percent feel confident reporting conflicts to their Local Councils, 15 percent to the family heads, 11 percent and 8 percent to the clan and religious leaders respectively.

The reason for the trust is based on the fact that capacity of the Local Leaders has been built to resolve conflicts, and they have lived to the task of mediating and conflict resolution including alternative arbitration approaches. This is an indication that the project objectives of building the capacity of the local leaders to address conflicts in their communities has been achieved.

The study also envisaged the level of confidence the community has towards their local authorities, i.e.: RWC and LC for refugee and host communities respectively. When asked why they feel more safe reporting their issues to RWCs and LCs other

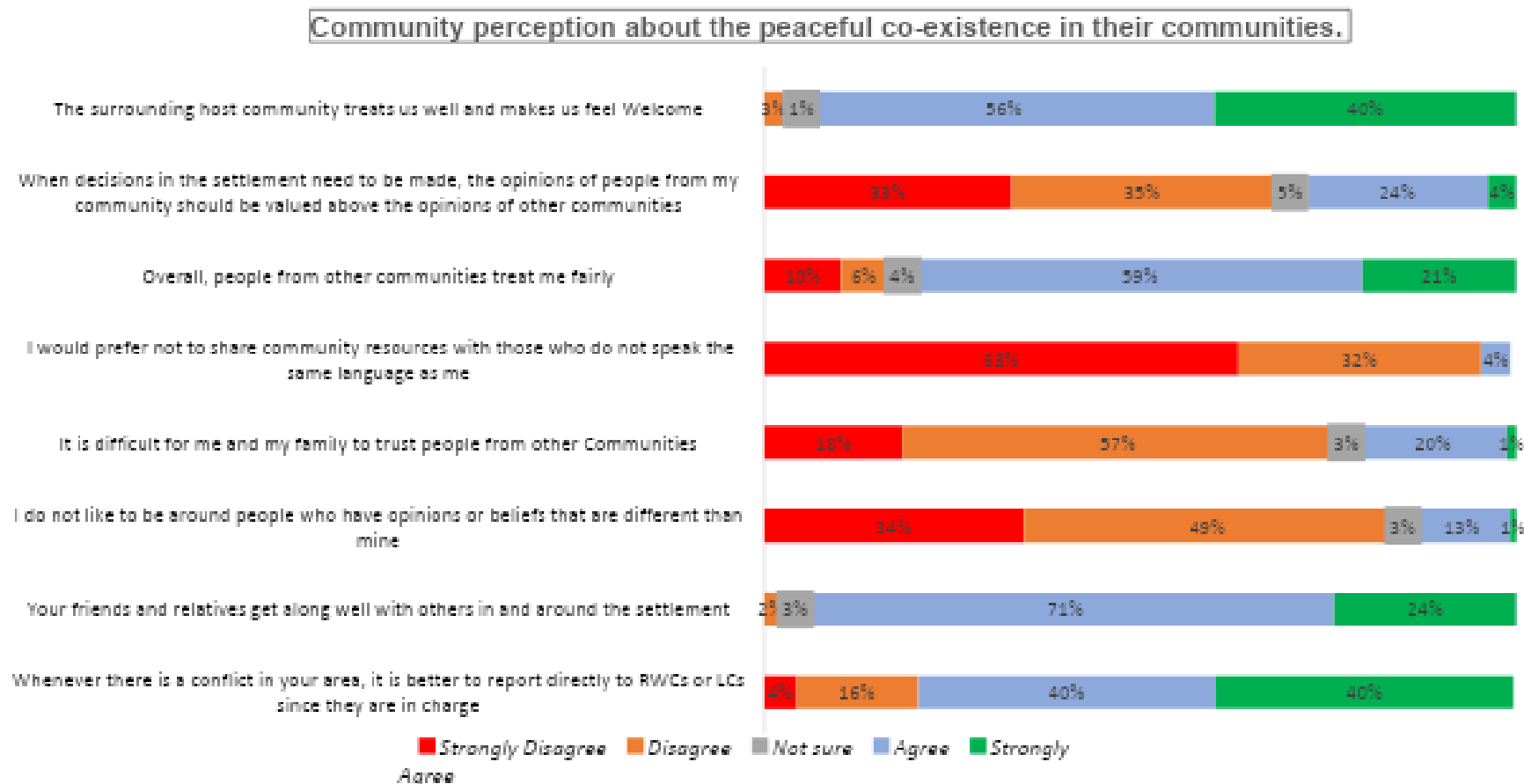
than any other structures available in the community, one of the peace club members had this to say, " ***RWCs and LCs are our leaders whom we elected and they are our first point of contact in case we have issues in the communities besides, they are acknowledge and respected so people have confidence and trust in them in our community more than any other structures available here including OPM and UNHCR***".

3.4.5 Your friends and relatives get along well with others in and around the settlement

over 95 percent of the respondents are in agreement that their friends and relatives get along well with their neighbors, friends, and relatives in and around the settlements. This can be attributed to the enormous work done

because, during one of the focus group discussions, one respondent indicated that **“we do a lot of awareness creation and sensitization within the communities on the things that cause violence and affect our peace in the community, such as drunkards and drug abuse, idleness, and weak policies”**.

Figure 4: Figure showing a Likert question analysis on Peaceful coexistence



3.5 Local capacity strengthening

- ❖ From the qualitative data analysis through document reviews and KIs, the study found out that the project has put a lot of focus on local capacity strengthening in different areas, including peacebuilding, peaceful co-existence, and conflict management.
- ❖ The Community based mobilizers (CBMs) seem to share the same opinion about local capacity strengthening initiatives of the project. A CBM in Rhino camp is quoted as “... **we have been trained in conflict resolution and management, we now have the capacity to detect, prevent and report different conflicts to the relevant authorities in our communities...The office (CEPAD) gives us topics to sensitize the community about, through a door to door or mass sensitization...**” The evaluation also noted the formation of local community structures, like the peace clubs and women leadership as part of the opportunities for local capacity building in peacebuilding.

3.6 Role of women in peacebuilding

- ❖ The community also acknowledged that there is more importance attached to women's role in society. They are being encouraged to take part in leadership roles and their views are respected as that of men in part by their involvement as peace club members and CBMs.

3.7 Sustainability

- ❖ The project has been deeply rooted in the community and has placed local actors like peace clubs, RWC and LCs at the forefront of driving the efforts towards lasting peace. Community involvement at all the stages of the project life cycle is very key in ensuring the project deliverables and services continue and results continue to be experienced beyond the project life. The several capacity-building initiatives have helped prepare the local peace actors to work independently with supervision from CEPAD-WN staff. The communities believe the peace clubs and women group will continue operating, since they have been doing the work very well though voluntarily.

- ❖ The conflict reporting and response mechanisms have also been designed to be community-based and managed. The mechanisms have been built around the existing community structures, such as RWCs and LCs with 61% of the respondents now preferring to report their conflicted related cases to the local communities' structures most especially RWCs and LCs. There is high hope that they will continue to support peace initiatives in their communities beyond the project life.

3.8 Lessons learnt & best Practices

The summary of the lessons and best practices findings from the project evaluation include;

- ❖ **Community lead peacebuilding initiative:** whereas CEPADWN had all the capacity and expertise to implement the peacebuilding activities directly, they choose a community lead approach, where the Community based mobilizers (CBMs), community leaders, women leadership, and peace club members were trained and capacity built to lead the implementation of some activities such as the door to door and Mass sensitization. This evaluation found out that to be a unique approach that fostered ownership and motivated the community to embrace the project.
- ❖ **Local capacity strengthening:** The evaluation through the qualitative data analysis & through document reviews and KIs, found out that the project had put a lot of focus on local capacity strengthening in different areas including peacebuilding, peaceful co-existence, land rights and conflict management. The project has trained community structures such as local councils, landlords, religious, clan leaders and refugee welfare councils in peacebuilding and conflict resolution and these structures are permanent within the communities."
- ❖ **The study also shows a strong engagement and meaningful participation** of local actors, including the RWC and LC systems at the village level in peace processes, implementation, monitoring, and evaluation. The project has employed a people-centered, locally-led approach through established community structures.

- ❖ The evaluation found out that there was meaningful participation of local women and women leaders in building and sustaining peace in the community. The composition of the peace clubs shows about 60% of the members are women who not only attend but contribute through sensitizing, reconciling warring factions in the community as well as tackling the root causes of violence in their community through awareness-raising on peaceful coexistence.
- ❖ There has been a strong focus on community-based capacity strengthening on various aspects of peacebuilding including conflict resolution, negotiation, reporting, and referral of cases of violence. This has been the backbone of the project's implementation.
- ❖ Document reviews also indicate that many of the violent cases in the communities are perpetrated by young people, though there is little evidence to show the percentage of the youths within the community engaged in peacebuilding and sustaining peace. The evaluation team recommends that future peacebuilding initiatives be built around the youth by engaging the majority of them since they constitute the majority of the community population.

Chapter 4: Conclusions and Recommendations

In the chapter, the evaluation team will present the conclusion and key actionable recommendations for CPAD WN management as well as the concluding words.

4.1 Conclusion

The comprehensive evaluation study has provided valuable insights into the impact and effectiveness of CEPAD-WN's peacebuilding interventions in the settlements of Imvepi, Palorinya, and Rhino Camp. Key findings from the demographic data analysis revealed a broad representation of respondents across settlement areas, with a predominant focus on the age group of 18-35 years and a significant participation of women. The engagement level and understanding of CEPAD-WN's initiatives were notably high, with 99% of respondents reporting knowledge and involvement in peacebuilding activities.

In terms of conflict management, while there were instances of conflict reported, the majority were effectively addressed through community-based mechanisms. The establishment of peace clubs, training of local leaders, and community mobilizers contributed significantly to mitigating conflicts and fostering peaceful coexistence. The findings also highlighted positive attitudes towards inter-community relationships, with the majority of respondents perceiving good relations between host and refugee communities.

The evaluation emphasized the successful local capacity strengthening efforts undertaken by CEPAD-WN, with community-based mobilizers expressing enhanced abilities in conflict resolution and management. Women's roles in peacebuilding were acknowledged, showcasing a shift towards greater gender inclusivity in community leadership and decision-making processes.

4.2 Recommendation

A summary of the recommendations based on the study findings include;

- a) The organization should undertake a full understanding of the local context, i.e. the unique context of each community. A Local Capacity for Peace (LCP) is generally recommended for both fragile and development contexts as a tool to conduct a situational analysis of the context of issues and find out options for alternative interventions

in the project area. LCP also strengthens the planning, monitoring and evaluation systems to address emerging issues during program management.

- b) There is a need for the organization to embark on a respectful, coherent, and flexible engagement and mobilization of the youth as peace ambassadors and development agents to build a counter-culture of cooperation and cohesive communities.
- c) The study also recommends the integration of financial literacy especially for the youths to enable them to manage the proceeds from the entrepreneurship and business they have started as a result of the intervention on skilling of the youth by CEPAD.
- d) There is a need to adopt gender-sensitive strategies in all aspects of peacebuilding in order to understand the unique challenges men/boys and women/men face. Gender analysis, therefore, needs to form part of the overall organizational/programme/project planning, implementation, monitoring and evaluation processes.
- e) The organization should integrate Peacebuilding with livelihood activities. The community expressed that much of the conflicts have roots in social-economic parameters. Addressing the livelihood needs of the community will help address a number of the tigers of conflicts. Some of the suggested livelihood interventions include Youth skilling, Village savings, income-generating activities at group level among others.
- f) There is a need for the organization to always look into earlier planning for end line evaluation at least three months before December of the project closing year to minimize the challenges such as up and down movement of project beneficiaries (respondents) due to the festive season.

REFERENCES

- Desk review documents

ANNEX:

Annex 1: EVALUATION INSTRUMENTS

1a) DOCUMENT REVIEW PROTOCOL AND QUESTIONS

In reading and analyzing project reporting and other documents from CEPAD-WN, the team focused on assertions and finding supportive evidence (or the absence of evidence) on the areas below from the five key evaluation questions.

Note reported activities, qualitative and quantitative outputs and outcomes, and reported causal relationships. Reading and analysis will focus on the five key evaluation questions from the SOW, and the variables and relationships embedded in them. Note in analysis when change over time is supported by evidence that is connected to project activities. Note in analysis when comparisons across communities is supported by evidence that is connected to project activities.

1. How has the involvement of women, youths in peacebuilding activities in Rhino camp and Palorinya settlement changed social perception of women's roles and gender relations?
 - The Projects' Engagement with Women
 - Involvement of Women in Peacebuilding Activities
 - Changed Social Perceptions

2. To what extent did the projects strengthen the capacity of local peace actors, to respond, prevent and manage conflict, as well as promote reconciliation in among the host and refugees in the project geographical scope of the project?
 - Capacity Strengthening Activities of the Projects
 - Capacity of Local Peace Actors to Respond to Conflict
 - Capacity of Local Peace Actors to Prevent Conflict
 - Capacity of Local Peace Actors to Manage Conflict
 - Capacity of Local Peace Actors to Promote Reconciliation

3. How responsive were the activities to the conflict dynamics, i.e. did they adapt to emerging socio-economic and political developments in the project areas during the program period?
 - Conflict Dynamics, Socio-economic Changes, and Political Developments in Implementation Period
 - Responsiveness of the Projects to Developments in West Nile region

4. Is there evidence that specific elements of the activities are sustainable beyond the program period?
 - Sustainability to Date
 - Evidence Suggestive of Future Sustainability

5. What lessons can CEPAD-WN and its partners learn from the implementation of the Peace building activities in Rhino camp and Palorinya Refugee Settlement?
 - Lessons' Learned Identified Explicitly Possible Lesson's

Learned Identified by Team

FOCUS GROUP AND KEY INFORMANT INTERVIEW INTRODUCTION

[The introduction and consent note to introduce the team, the evaluation, and methods to participants in the evaluation was used to gather the explicit consent of participants in participating in the evaluation. The introduction was first be discussed with the CEPAD-WN and its partners to ensure that the Team asks about project activities using the words that were used by the implementing partners. The introduction was tested in Ocea zone on the first day of fieldwork and determined not to need revision. The Team or survey enumerators recited the introduction and consent note to all prospective focus group discussion participants, key informant interviewees, and mini-survey participants.]

Introduction and Consent Note

Thank you for talking with us today.

We are an independent team conducting a review of the conflict programs implemented across Rhino camp and Palorinya Refugee Settlement by the CEPAD-WN and its partners over the last 11 Months. The goal of the review is to learn about what has been accomplished in the intervention areas by the programs, what has worked well, and what has not worked as well.

The information collected today will only be used for the review. We will not use this information in a way that identifies you as an individual or your specific community in the report.

We would also like to clarify that this interview is entirely voluntary and that you have the right to withdraw from interview at any point without consequence.

Are you willing to participate in this study? [Ensure that participant(s) verbally or non-verbally assent to participation]

Do you have any questions for us before we begin with a short list of questions to learn about the ways that conflict and addressing conflicts affects you and your community - and your knowledge and experience with these projects and their activities?

1a) FOCUS GROUP DISCUSSION QUESTIONS

District _____ S/C _____

Parish _____ Interviewer _____

Date/Time _____

1. What activities have you been involved in relating to Peace Building through these CEPAD-WN projects? Tell us about the positive experiences resulting from your involvement in these activities. *(Solicit separate experiences from men and from women)*

Men's positive experiences	
Women's positive experiences	
Youth's positive experiences	

Tell us about any negative experiences resulting from your involvement in these activities. *(Solicit separate experiences from men and from women)*

Men's negative experiences	
Women's negative experiences	
Youth's negative experiences	

2. Since the introduction of the CEPAD-WN projects, what has changed concerning the way men and women relate to each other in your community here?

(Since the introduction of PB Project)

3. Has the involvement of women, men, youths in the Peace Processes since brought any changes (positive or negative) to Peace processes in your sub-county? What are these positive changes? What are the negative changes?

Positive

Negative

4. Do you believe that your community is better prepared to prevent and respond to conflict now?

5. What makes your community better prepared now? Please explain.

6. What are the most important issues affecting your community now?

7. How can you be helped?

8. What peace building activities have you managed to continue doing since the project ended in ?

9. What are the main challenges you have faced since then?

1b) KEY INFORMANT INTERVIEW QUESTIONS

GoU Officials and Implementer Staff Members

District_____S/C___Position_____Organization

Interviewer_____Date/Time _____

1. What CEPAD-WN project activities do you know of? What activities have you been involved with in these CEPAD-WN projects?
2. How have the CEPAD-WN projects increased the capacity of local peace actors to respond to conflict?
3. How have the CEPAD-WN projects increased the capacity of local peace actors to prevent conflict?
4. How have the CEPAD-WN projects increased the capacity of local peace actors to manage conflict?
5. How have the CEPAD-WN projects increased the capacity of local peace actors to promote reconciliation?
6. With changes in West Nile region over the past few years, have the CEPAD-WN projects changed to address these changing realities? What changes in your District/Sub-County/Parish have led to what kinds of changes in CEPAD-WN support to you?
7. Do you think the activities supported by the CEPAD-WNs project will live on after the project? What evidence makes you think this is the case?

8. What do you think has worked well in the implementation of the CEPAD-WN projects? Why has this gone well?
9. What do you think has not worked as well in the CEPAD-WN's project implementation? Why has implementation had these problems?
10. Have - and how have - the CEPAD-WN activities changed the perceptions of women's roles and gender relations among leaders in your area?
11. Have - and how have - the CEPAD-WN activities changed perceptions within the community of women's roles and gender relations?

2a) Clan heads, Community Leaders, Elders, Religious Leaders,

District _____ S/C _____ Position _____ Organization _____

Interviewer _____ Date/Time _____

1. What activities have you been involved in relating to Peace Building?
2. Which of those activities were specifically introduced in the last 1 years for CEPAD-WN?
3. Tell us about the positive experiences resulting from your involvement in these activities. (*solicit for separate experiences from men and from women*)

Men's

positive experiences

Women's

positive experiences

Youth's

positive experiences

-
4. What negative experiences have you had regarding the programs?

Men's

Negative experiences

Women's

Negative experiences

Youth's

Negative experiences

-
5. Have you been trained in gender, land rights and conflict dynamics under the CEPAD-WN project?

6. What do you do differently now as a result of the above training?

Type of training	What do you do differently?
------------------	-----------------------------

Gender	
--------	--

Conflict dynamics

Land rights

Protection

Early warning	Early response
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7. Were women, men and youths also involved in these activities?
8. If Yes, in which of the following activities did they participate?
 - i) Training
 - ii) Counselling

- iii) Peace Dialogues
 - iv) Mediation (Alternative dispute resolutions)
 - v) Other mention
9. Which of the following arrangements were adopted during the above gatherings?
- i) Women and Men sitting together to discuss
 - ii) Women and Men sitting separately
 - iii) Women were given equal opportunity to speak
 - iv) Women were given opportunity to chair joint meetings
 - v) Youths were also given opportunity to participate in peace building.
 - vi) Others
10. Is any of the above arrangements against the host communities or refugee cultural beliefs/practices? If Yes, which one(s)?
11. Do you think the involvement of women, youths in Peace Building activities has changed the way men think about or relate with women or youths? If yes, how?
12. Do you think the involvement of women and youths in Peace Building activities has changed the way women think about (relate to) men
13. Has the involvement of women and youths brought any changes (positive or negative) to the Peace process?
14. In what way has the CEPAD-WN (Project) supported your community to
- a) Prevent and respond to conflict?
 - b) Promote reconciliation?

On a scale of 1 -5 , (Not satisfied (1) , fairly satisfied (2) , satisfied(3) , very Satisfied(4) , Totally satisfied(5) , answer the following questions by ticking one answer that applies.

Question (Link question to CEPAD-WN project)	A little Satis fied	Sat isfi ed	v ery s a ti sf ie d	Abs olut ely satisf ied
1. My Community is better prepared to prevent conflicts How?				
2. My Community is better prepared to respond conflicts How?				
How?				
How?				

3. The Peace committees are better prepared to respond to conflict How?

4. We are now able to plan together to address security and conflict mitigation issues with the sub county security, community leaders/ persons

16. What are the Peace actors doing differently since the projects were introduced?

Section to be answered by respondent only. For each statement, tick only one answer

		Strongly agree	Agree	Disagree	Strongly disagree
Women and youths have taken up leadership roles					
Refugees and host communities are now sharing resources					
Host and refugee communities collectively resolve conflicts					
We free share our thoughts, opinions and perceptions in our communities where we live					
women,men,youths experiencing violence conflicts can now free speak out or report to a	Elders				
	LC representative				
	Cultural leader				
	RWC representative				
	Religious leader				
Women, and youths now sit together with men to discuss peace issues in a Peace committee gathering					
Women and youths can now be elected to chair a peace meeting within the community					

3a) SURVEY QUESTIONNAIRE

[Read Introduction and Consent Note]

SECTION ONE: PERSONAL INFORMATION		
1. District:	2. Sub-county:	
3. Parish	4. Sex: 1. Female 2. Male	
5. Age: 5.1 18 - 35 5.2 36 - 50 5.3 50 – 70	Interviewer's Initials:	
Date:	Time:	
SECTION ONE		
strengthened capacity of local peace actors, to respond, prevent and manage conflict, as well as promote reconciliation in Rhino camp and Palorinya refugee settlement		
6	Have you heard about the CEPAD-WN Peace building activities? Yes /No	1. YES 2. No
7	Are you satisfied with the way and how often you interact with CEPAD-WN Peace building activities? Yes /No If yes A) satisfied b) a little satisfied c) very satisfied	1. Very satisfied 2. Satisfied 3. A little satisfied 4. Not satisfied at all
8	Have there been any activities to discuss resources between you and your neighbors in the last 6 months? Yes /No	1. Yes 2. No
9	Which of these key resources do you share in your area with your neighbors	1. Water Points 2. Communal grazing land 3. Cross Border Markets 4. Joint settlement
10	For the resources that you share, do you know whether there were written-down formal agreements?	1. Yes 2. No 3. Do not know

11	In the last 11 months, have there been any conflicts in your area between clans, refugees and host communities or between refugees themselves?	<ol style="list-style-type: none"> 1. Yes 2. No 3. Do not remember
12	If yes to question above, how did your community respond?	<ol style="list-style-type: none"> 1. Followed/fought with enemy 2. Reported the conflict
13	Whenever there is a conflict in your area, it is better to report directly to RWCs or LCs since they are in charge?	<ol style="list-style-type: none"> 1. Strongly Agree 2. Agree 3. Disagree 4. Strongly Disagree 5. Not sure
Section two		
community perception about peaceful co-existence in Rhino camp and Palorinya refugee settlement		
1	Your friends and relatives get along well with others in and around the settlement	<ol style="list-style-type: none"> 1. Strongly Agree 2. Agree 3. Disagree 4. Strongly Disagree 5. Not sure
2	I do not like to be around people who have opinions or beliefs that are different than mine	<ol style="list-style-type: none"> 1. Strongly Agree 2. Agree 3. Disagree 4. Strongly Disagree 5. Not sure
3	It is difficult for me and my family to trust people from other Communities	<ol style="list-style-type: none"> 1. Strongly Agree 2. Agree 3. Disagree 4. Strongly Disagree 5. Not sure
4	I would prefer not to share community resources with those who do not speak the same language as me	<ol style="list-style-type: none"> 1. Strongly Agree 2. Agree 3. Disagree 4. Strongly Disagree 5. Not sure

5	Overall, people from other communities treat me fairly	<ol style="list-style-type: none"> 1. Strongly Agree 2. Agree 3. Disagree 4. Strongly Disagree 5. Not sure
6	When decisions in the settlement need to be made, the opinions of people from my community should be valued above the opinions of other communities	<ol style="list-style-type: none"> 1. Strongly Agree 2. Agree 3. Disagree 4. Strongly Disagree 5. Not sure
7	The surrounding host community treats us well and makes us feel Welcome	<ol style="list-style-type: none"> 1. Strongly Agree 2. Agree 3. Disagree 4. Strongly Disagree 5. Not sure
8	Reference for any cases of conflict with another household	<ol style="list-style-type: none"> 1. RWCS/LCs 2. Family head 3. Religious leader 4. Clan leaders 5. OPM 6. Elders 7. Sub-county 8. Court 9. Area land committee 10. UNHCR

Annex 2: