



End Line Evaluation of Connect For Peace (C4P) Project

MARCH-APRIL 2020



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List of Acronyms

ADRMs	Alternative Dispute Resolution Mechanisms
CBO	Community-based Organization
C4P	Connect for Peace
CMM	Conflict Management and Mitigation
CRS	Catholic Relief Services
CSOs	Civil Society Organizations
FGD	Focus Group Discussions
FOMTUL	Federation of Motorcycle and Tricycle Unions of Liberia
I-ADRMs	Indigenous Alternative Dispute Resolution Mechanisms
INEC	Independent National Electoral Commission
JPC	Justice and Peace Commission of Liberia
MARWOPNET	Mano River Women's Peace Network
MSA	Most Significant Achievement
P2P	People To People
TOT	Training of Trainers
ToT	Training of Trainers
USAID	United States Agency for International Development



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Executive Summary

BACKGROUND

This report documents key findings, lessons, and recommendations from an evaluation carried out in early 2020 of the “Connect for Peace” (C4P) project in Liberia. Catholic Relief Services (CRS), the Liberian Catholic Church’s Justice and Peace Commission from July 2017-July 2020. The United States Agency for International Development (USAID), Conflict Management and Mitigation (CMM) Office funded the project.

Against a backdrop of negative peace in Liberia, C4P sought to strengthen vertical and horizontal social cohesion in Nimba County through trainings, workshops, public gatherings, cultural events, savings and lending communities, and connector projects. The interventions aimed to rebuild trust within and between identity groups; promote constructive relationships between citizens and the state; reconnect center and periphery via hometown associations and expand access to justice by supporting Indigenous Alternative Dispute Resolution Mechanisms (I-ADRM).

C4P employed CRS’s “Applying Appreciative Inquiry to the 3Bs”— binding, bonding, and bridging methodology, which addresses implicit biases and trauma at the individual level, and builds trust, tolerance, respect, and cooperation within and across identity groups including citizens and the state. The project targeted “key” and “more” people as part of its “People-to-People” (P2P) approach.

C4P’s theory of change was: “If mutual trust between citizens of Nimba County and their public officials is established, and if Indigenous Alternative Resolution Mechanisms (I-ADRM) are strengthened, and if capacity for reconciliation between and among individuals and social groups is enhanced and ties between Monrovia and kinship communities in Nimba County are reinforced using P2P methodologies, then vertical and horizontal social cohesion will be strengthened, and positive peace will take root, because grassroots P2P relationship-building has been demonstrated to promote inclusive reconciliation that transforms relationships, cultivates trust, rebuilds public institutions and restores state legitimacy, all of which are necessary for sustainable peace and development in Liberia.”

C4P reached some 230,000 men, women, and youth across Nimba County and 50,000 residents of selected electoral districts in greater Monrovia. Networks of community-based organizations (CBOs) were the conduits for reaching these targets. These featured the Federation of Motorcyclists and Tri-cyclists’ Unions of Liberia (FOMTUL), Hometown Associations, and traditional leaders.

EVALUATION DESIGN AND METHODOLOGY

The evaluation’s terms of reference (TOR) included:

1. Assess the relevance and appropriateness of C4P design and strategies;
2. Assess the effectiveness of strategies and implementation of interventions and provide recommendations to further improve the program;
3. Assess the efficiency of intervention strategies in ensuring adequate and timely project service delivery;
4. Identify key lessons learnt and good practices.



The evaluation reviewed the results framework (RF), critical assumptions, enabling and constraining factors, documented outcomes and assessed the extent to which outcomes contributed to the stated goals, objectives, and sustainability of the project. Progress was measured against baseline and mid-term targets.

The evaluation also assessed the relevance, effectiveness, efficiency, timeliness, and sustainability of the service delivery mechanisms outlined in the detailed implementation plan (DIP) and technical narrative of the project. Elements of contribution analysis were incorporated to explore C4P's contributions to peace, reconciliation and social cohesion in Nimba County.

Data collection consisted of a desk review of project documents; a household survey that assessed changes in the knowledge, perceptions, attitudes, and behaviors of individuals resulting from C4P interventions; key informant interviews; and focus group discussions. The evaluation surveyed 431 participants via randomized sampling in Nimba County's six administrative districts (see Appendix 2). Synthesis of field notes in an "After-Action Reflection" workshop provided additional qualitative data (see appendices for further details).

KEY FINDINGS

The evaluation documented four categories of key findings: 1) relevance and appropriateness of project design; 2) effectiveness of project intervention strategies; 3) project efficiency; and 4) sustainability.

Relevance and Appropriateness of Project Design. The evaluation found that the key project activities— 3Bs/4Ds workshops, connector projects, I-ADRM, communal farms and SILC groups contributed to increasing the frequency and quality of cross-identity encounters, gave voice and influence to minority groups; and increased access to justice. Connector projects brought community members together across age, gender, ethnic, and religious divides. Undertaking these projects in collaboration with Monrovia-based Hometown Associations generated vertical and horizontal social cohesion. Although SILC empowered women to speak up in public spaces without feeling threatened, the scale and depth of initiatives to increase women's voice and influence need to be broadened and deepened for more impactful change.

Effectiveness of Project Intervention Strategies. Indicators of C4P effectiveness included the reduction in the number of dispute cases brought to the town chiefs and elders for resolution; the importance of the connector projects to community development, the organization of sports tournaments for inter-ethnic encounters; communal farming that enhanced social cohesion while increasing production, robust SILC membership and cross-ethnic participation in child dedication ceremonies and religious festivals. The evaluation identified five success factors that contributed to the effectiveness of C4P's interventions:

- **Consultative Project Implementation:** Participants praised the project for creating the space that enabled communities to deliberate, choose and undertake activities that met their needs. C4P small grants stimulated discussions, planning, and engagement of community members and the process was enhanced by the 3Bs/4Ds methodology, which contributed to healing and reconciliation.

- **Community Leadership of Project Implementation:** The P2P approach enlisted the active participation of county and community leaders. By building the capacities of chiefs to administer justice and lead connector projects and other development initiatives in their communities, the project reaffirmed the value of local institutions and processes for local governance and conflict management. It gave communities control over the processes and outcomes of project interventions.
- **Use of Connector Projects:** Connector projects enabled communities to focus on their immediate needs, which triggered and sustained active participation. In Mahdiaplay, the women’s FGD observed that youth were working together with the elders in the community on development projects.
- **Ability to Demonstrate Concrete Dividends of Peace:** The inclusion of the Small Grants Fund provided a stimulus package that attracted Hometown Association members to the project. The funding offered a quick, direct, and concrete way to demonstrate the dividends of peace and social cohesion as communities worked together to achieve their collectively conceived projects.
- **Inclusion of Youth as Peace Ambassadors:** The war years had reversed roles between youth and community elders. Youth armed with lethal weapons disrupted social and political order, and disrespect for elders amounted to a total breakdown of law and order in the communities. Support for youth as active agents of peace enabled communities to begin restoring customary values and rebuilding intergenerational relationships.

Despite the successes, drug use, aggressive behavior, abusive language and displays of disrespect for elders were still evident. However, blanket characterizations of youth were found to be inaccurate and unhelpful, and many examples of positive youth agency were identified in the FGDs.

Project Efficiency. C4P was judged to be highly efficient in partnering with the JPC, MARWOPNET, and FOMTUL, which had name recognition and credibility in project communities. Tapping into local resources enabled the project to benefit from local knowledge systems, to launch quickly and to reach distant communities. Training chiefs and elders in I-ADRM mechanisms resulted in greater and speedier access to justice. In addition, holding trainings in or near the communities allowed community members to observe the training and to feel involved in the process. Radio broadcasts to disseminate and reinforce peace and social cohesion messaging could have increased the efficiency of peace messaging.

Sustainability. The sustainability of C4P’s interventions was predicated on building local capacity for peace Training of local traditional leaders and elders, as well as youth and women’s groups on peacebuilding, justice promotion, and social cohesion increased knowledge and improved skills leading to changes in attitudes, beliefs, values, and practices. The connector projects also fostered peace, social cohesion, and development. Overall, project participants indicated a keen interest to sustain the interventions.

Sustainability was constrained by the limited number of participants able to receive I-ADRM training; the lack of refresher trainings for FOMTUL members; and the inability of the project to include all members of FOMTUL Some politicians tried to sow disunity in FOMTUL’s ranks by sponsoring rival unions. FOMTUL members complained about aggressive and reckless driving by taxis and passenger buses in attempts to force them



off the road. Resistance to perceived western cultural worldviews conveyed in trainings also posed a threat to sustainability of social cohesion.

KEY LESSONS AND GOOD PRACTICES

Nimba County Residents are less likely to engage socially than economically. Citizens in Nimba County were more likely to cross ethnic lines for economic than social reasons. SILC and training for FOMTUL offered attractive entry points for ethnic interaction and encouraged social interactions where interethnic tensions historically ran high.

Ethnic stereotypes, prejudices, and animosities persist between Gios/Manos and Mandingoes. Despite gains in horizontal social cohesion County, challenges to rebuilding trust between Gios, Manos, and Mandingoes requires time. Historically, Mandingoes were traders and providers of goods and services while Manos/Gios performed other occupations. The war erased trust and interdependency. The rebuilding of bridges between these groups requires patience and investments in the younger generation.

The 4Ds layered on the 3Bs has contributed to relational change. The 4Ds component of the C4P initiative permitted participants to reimagine identity through discovery, dream, design and delivery processes. Communities (re)created positive relationships through constructive reinterpretation of historical narratives and events, and overcame cultural, psychological, social, and economic barriers to create visionary, more inclusive, development-oriented peaceful coexistence. “Cyclists are now peace ambassadors. We usually intervene in conflicts and we use peaceful means to reduce conflicts” (FGD, Ganta).

RECOMMENDATIONS

Build on momentum to scale peace and reconciliation beyond project communities. C4P interventions have unleashed the potential for peace and reconciliation. To sustain and grow this momentum, peace actors must promote peacebuilding education; support and expand the scope of the connector projects; capture the enthusiasm of community groups, and cascade training and peace messaging through community associations like FOMTUL.

Utilize radio to expand the reach of interventions into neighboring communities. To reinforce and scale peace education and workshops, CRS and partners should capitalize on the experience of local partners to use FM community radio to host discussions in local languages with phone-in or text-in audience participation.

Promote social media platforms. Opportunities for using social media should be assessed to stimulate and promote learning and sharing on peace, reconciliation, and social cohesion. Social media can cross-feed into FM radio peace education, using the text-in and group functionalities of smartphones.

Revive indigenous conflict resolution processes. The Mano-Mandingo-Gio conflict requires space for encounter, dialog, airing grievances, and reconciling such as indigenous conflict resolution processes permit. Use of these mechanisms for restorative justice, pacification rites and customary reparations, restitution, and

trauma healing is recommended. Resolutions can percolate up from community levels to district and county levels for review and ratification.

Focus on justice for women. Cognitive behavior therapy, “Smart Couples,” male gender champions, and positive and peaceful masculinity curricula and trainings have proven effective in changing attitudes and practices around traditional male dominance, hyper-masculinity and gender stereotypes.¹ Such activities should figure within project designs in post-conflict environments like Nimba County.

Expand citizen engagement with elected officials. Connector projects address the pressing need for physical infrastructure in rural communities, but the projects are small and too few. Peace actors should intensify Vertical Social Cohesion activities to link citizens and public authorities; communities must mobilize and develop advocacy agendas; they need to constructively demand their rights and hold duty bearers to account for public funds and infrastructure.

Replicate the FOMTUL model of economic interest-based associations. Where high rates of youth unemployment pose threats to peace and stability, employment provides a platform to mobilize and organize youth to strengthen social cohesion, grow peace and advance economic interests. Nimba County’s vast agricultural wealth offers potential for economic interest-based social cohesion in Liberia and beyond its borders.

Develop peace architecture to counter anti-Western backlash. Concerns about the erosion of traditional values owing to western education and influence could signal a looming culture war. Local partners can champion local and national dialog on the perceived clash between traditional Poro and Sande rites and other social norms. Respected influential voices such as the Catholic Bishops’ Conference of Liberia and umbrella civil society groups could be engaged to recommend peaceful ways to foster tolerance, respect, understanding and appreciation.

¹ CRS publications include “Faithful House” (Smart Couples) and “Peaceful Masculinity Curriculum” (forthcoming 2020).



1. Background to Evaluation

Since the end of Liberia’s civil war in 2003, a negative peace has prevailed. Citizens and communities need healing and reconciliation. They want to experience the demonstrable dividends of peace. Yet many of the factors causing violence remain— interethnic stereotypes, suspicions, unresolved animosities, public corruption, inadequate and inequitable service delivery, land disputes and a large demographic of restless, angry, young adults and youth— war victims— without jobs or gainful employment. Despite successful rounds of elections, civic trust in government is low. A general malaise has enveloped the country as people hope for change and search for opportunity.

To respond to these challenges, the United States Agency for International Development (USAID) funded Catholic Relief Services (CRS) and local partners, the Justice and Peace Commission (JPC) of the Catholic Church, and the Mano River Union Women’s Peace Network (MARWOPNET) to launch the Connect for Peace (C4P) project—a 36-month initiative to contribute to *peace writ large* by conducting peacebuilding activities in Nimba County and Monrovia.

For the past 32 months, the project endeavored to strengthen vertical and horizontal social cohesion between and among citizens, CSOs and public officials through people-to-people (P2P) trainings, workshops, consultative public gatherings, social and cultural events, savings and lending, and connector projects. The project’s interventions also aimed to expand access to justice by strengthening capacity for Indigenous Alternative Dispute Resolution Mechanisms (I-ADRM)s).

The C4P targeted “230,146 men, women, and youth across Nimba County and some 50,000 residents living in greater Monrovia. Community-based organizations (CBOs), including the Federation of Motorcyclists and Tri-cyclists’ Unions of Liberia (FOMTUL) and traditional leaders, were the conduits for these targets. C4P established two strategic objectives and four intermediate results:

1.1 INTERVENTION OBJECTIVES

Strategic Objective 1: Horizontal Social Cohesion Strengthened

- ” Intermediate Results 1.1: Capacity for reconciliation enhanced
- ” Intermediate Results 1.2: Ties between Monrovia and Nimba County kinship groups strengthened.

Strategic Objective 2: vertical Social Cohesion Strengthened

- ” Intermediate Results 2.1: Mutual trust between citizens and state in Nimba County established
- ” Intermediate Results 2.2: Indigenous Alternative Dispute Resolution Mechanisms (I-ADRM)s in Nimba County strengthened

1.2 THEORY OF CHANGE, STRATEGIES, AND KEY ACTIVITIES

C4P partners employed CRS's "Applying Appreciative Inquiry to the 3Bs"—binding, bonding, and bridging in the design and implementation of the project. The 3Bs/4Ds initiatives were designed to support target communities in "relationship building, respect, understanding the other, and managing conflict through mediation, negotiation, and reconciliation." Activities were intended to build individual and institutional capacity, help oppositional groups reconcile, establish trust between citizens and the state, and reinforce Indigenous Alternative Dispute Resolution Mechanisms (I-ADRM). The theory of change was:

"If mutual trust between citizens of Nimba County and their public officials is established, and if Indigenous Alternative Resolution Mechanisms (I-ADRM) are strengthened, and if capacity for reconciliation between and among individuals and social groups is enhanced and ties between Monrovia and kinship communities in Nimba County are reinforced using P2P methodologies, then vertical and horizontal social cohesion will be strengthened, and positive peace will take root, because grassroots P2P relationship-building has been demonstrated to promote inclusive reconciliation that transforms relationships, cultivates trust, rebuilds public institutions and restores state legitimacy, all of which are necessary for sustainable peace and development in Liberia."

C4P strategies included:

- „ People-to-People (P2P)-inspired trainings, workshops, consultative public gatherings, social and cultural events, and connector projects to strengthen vertical and horizontal social cohesion between and among CSOs and public officials;
- „ CRS' 3Bs/4Ds approach to build local capacities for sustainable engagements that promote peaceful co-existence in participating communities.

Project activities aimed to:

- „ Build individual and institutional capacity to lead peace and reconciliation processes;
- „ Create safe spaces for adversarial groups to encounter each other for reconciliation;
- „ Provide opportunities for trust building between citizens and the state,
- „ Reinforce capacities of Indigenous Alternative Dispute Resolution Mechanisms (I-ADRM) to create access to justice for women and youth.

2. Evaluation Design and Conduct

2.1 PURPOSE AND SCOPE OF THE EVALUATION

The TORs for the evaluation specified the following:

1. Assess the relevance and appropriateness of the design and strategies;
2. Assess the effectiveness of strategies and implementation of interventions and provide recommendations to further improve the program;
3. Assess the efficiency of intervention strategies in ensuring adequate and timely project service delivery;
4. Identify key lessons learnt and good practices.

2.2 EVALUATION APPROACH AND METHODS

The evaluators reviewed the results framework, including the critical assumptions and constraints in the implementing environment; the relevance, effectiveness, efficiency, timeliness, and sustainability of the service delivery mechanisms outlined in the detailed implementation plan; and identified planned and unplanned outcomes.

Appendix 1 provides details of the evaluation approach and methodology. In summary, the three tier requirements of the evaluation as summative, formative, and learning assignment required the use of a utilization-focused approach² to the design and conduct of the exercise. Elements of contribution analysis were also incorporated to explore current and/or potential contributions of C4P to promoting peace, reconciliation and social cohesion in Nimba County and greater Monrovia.

The evaluation employed a mixed design. Qualitatively, the evaluators conducted a desk review of baseline and mid-term evaluation reports, and other relevant documents. The evaluation also conducted three FGDs involving the FOMTUL in Ganta city; youth and women in the Mahdiaplay community; and traditional leaders in Bahn City. In all, 45 individuals took part in the FGDs. The FOMTUL group was all male, Mahdiaplay was all female, and Bahn group was mixed. A planned “Most Significant Achievement” workshop was abandoned for lack of time.

Quantitatively, the evaluation conducted a household survey concerning the knowledge, perceptions, beliefs, attitudes, behaviors and practices of individuals and communities as a result of the C4P project interventions and how these changes or absence thereof affected peace, reconciliation, and social cohesion in the target zones. In all the exercise randomly sampled 431 participants in the six administrative districts of Nimba Country (see Appendix 2). In addition, field enumerators made notes of their observations, which help contextualize the surveys.

² The utilization-focused approach to evaluation design adopts the client’s perspective in the methods used, the questions asked, and the kinds of analysis carried out on the data. It aims to ensure that the client can see the usefulness of the evaluation outcomes to their needs.

23 REPORTING

This report presents the main findings of the evaluation in Section 3. Section 4 offers a discussion of the findings. Section 5 captures the main the conclusions and recommendations. In addition to providing further details on methodology, the appendices include supporting data from tables generated by the analysis.

3. Evaluation Findings

3.1 PROFILE OF RESPONDENTS

i. Gender and age distribution of survey participants

The sample comprised 431 respondents— 210 females and 221 males. Of the total, 47.8% (206/431) of respondents of both categories were 35 years and younger, thereby falling within the Government of Liberia’s definition of youth³. An additional 37.4% (161/431) fell within the 36-55 age bracket. More than 85.2% of respondents were within the economically active age range of 18 to 60 years.

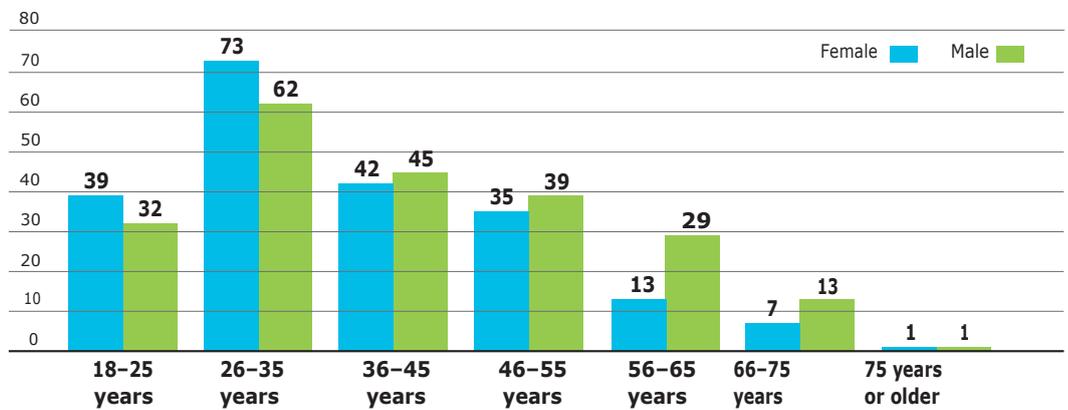


Figure 1: Age Distribution of Respondents by Gender

Although there were more male respondents (51.3% or 221/431) than females (210/431 or 48.7%) among the respondents, there were more females than males within the youth age bracket (112/210 or 53.4% vs. 94/221 or 42.6%). Figure 1 presents the distribution of respondents across the six (6) districts of Nimba County.

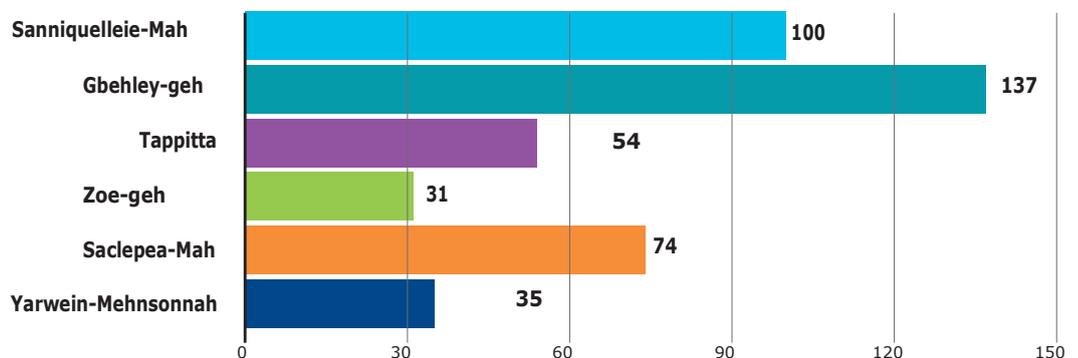


Figure 2: Distribution of Respondents by District

³ Government of Liberia (2012) The Revised National Youth Policy (2012 –2017), A Presentation, accessed from https://www.youthpolicy.org/national/Liberia_2012_Revised_Youth_Policy_Presentation.pdf

3.2 HORIZONTAL SOCIAL COHESION IN NIMBA COUNTY

C4P aimed to improve horizontal and vertical social cohesion among residents in Nimba County. The project relied on interactions and engagements of disparate groups; the frequency, spaces, and content of interactions, and participants' psychosocial readiness to embrace diversity and change. The methodology involved CRS's binding, bonding, and bridging approach. Horizontally, the evaluation assessed the contribution of C4P to achieving social cohesion among residents in Nimba County through:

- i. Participation in community groups
- ii. Membership of multiethnic social group
- iii. Willingness to work in multiethnic groups
- iv. Participation in social events
- v. Personal attitudes, behaviors, and practices as determinants of social cohesion.
- vi. Inter marriages as social bonds
- vii. Social media platforms as alternative spaces for interethnic engagements

3.2.1 PARTICIPATION IN COMMUNITY GROUPS

Membership of Single Identity Community Group. Group membership is the basis for horizontal social cohesion. Hence, respondents were asked questions relating to their membership in multiethnic groups. First, respondents were asked if they belonged to any group⁴ in their community. In response, 79.6% (343/431) said they belonged to a group. Notably, however, of the 88 respondents who indicated that they did not belong to any group, 56.8% of them (50/88) were 35 years or younger and an additional 15 respondents (17.05%) fell within the 36-45 age category—again, all within the economically active age categories. Although the findings are not statistically significant, with chi square value of 0.089, the implications for associational life and impact on social cohesion are notable, and are discussed in subsequent sections.

TABLE 1 RESPONDENTS' MEMBERSHIP OF COMMUNITY GROUP

PART OF COMMUNITY GROUP	FREQUENCY	PERCENT	VALID PERCENT
No	88	20.4	20.4
Yes	343	79.6	79.6
Total	431	100.0	100.0

Disaggregated by ethnic group of respondents, 51.1% of the 88 respondents who said they did not belong to any group were Gios, and 26.1% (23/88) were Manos. Nimba County is the home of Gios and Manos. The Gios represented 50.8% of respondents in the survey, with the Manos taking up 36.9%—see Table 2. The number of Gios

⁴ "Group" was defined as any associational form such as youth, women's, hunters', and farmers' associations.

and Manos (378/431 or 87.7%), who said they did not belong to any group (77.3%), constitutes a sizeable proportion of this demographic and further investigation of this finding would be insightful.

TABLE 2: MEMBERSHIP OF COMMUNITY GROUP BY ETHNICITY OF RESPONDENTS

ETHNIC GROUP	YES	NO	TOTALS	% TOTAL	OF
Bassa	0	2	2	0.5%	
Gio	174	45	219	50.8%	
Grebo	4	1	5	1.2%	
Kissi	1	3	4	0.9%	
Kpelle	8	5	13	3.0%	
Krahn	11	2	13	3.0%	
Kru	1	3	4	0.9%	
Lorma	1	0	1	0.2%	
Mandingo	7	4	11	2.6%	
Mano	136	23	159	36.9%	
Total	343	88	431	100.0%	

Types of Groups for Single Identity Membership. Asked to indicate in a multiple-choice question what type of associations they belonged to, at least five (5) key categories were cited in 505 mentions. Table 3 below shows that mentions for farmers' association, women's groups, youth group, and village savings and loans groups were about even.

TABLE 3: TYPES OF GROUPS OF MEMBERSHIP

TYPE OF GROUP	FREQ.	%
Farmers Association	95	18.8%
Youth Group	93	18.4%
Women's Group	76	15.0%
VSLA	76	15.0%
Elders' Association/Group	36	7.1%
Other	129	25.5%
Total	505	100.0%

Age Determinants of Group Membership. Figure 3 presents the age distribution of respondents who were members of community groups. Less than 50% of respondents aged 35 years and below said they were members of community groups. Of the 93 respondents aged 35 years and below who indicated that they belonged to a group, 77.4% (72/93) said they belonged to youth-centered economic groups that included

youth farmers’ association, youth village Savings and Loans Associations (VSLA) and/or young women’s farmers’ association—See also Table 1 in Appendix 4.

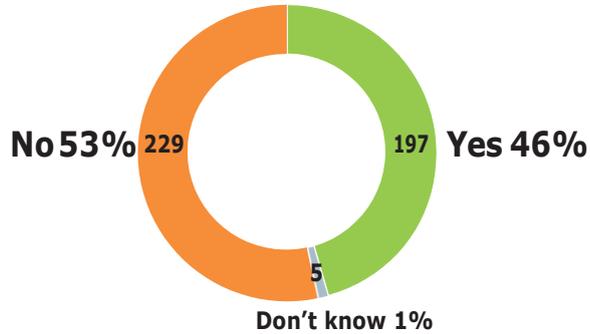


Figure 3: Membership of Multiethnic Groups

3.2.2 MEMBERSHIP IN MULTIETHNIC COMMUNITY GROUPS

Respondents were asked if they belonged to any group in which people of other ethnic groups are also members. Fifty-three percent (53%) of the respondents indicated that they did not belong to any multi-ethnic group. Figure 4 below shows that membership of multiethnic groups tends to be age dependent, with less than 50% of respondents aged 18-35 years indicating membership in such groups.

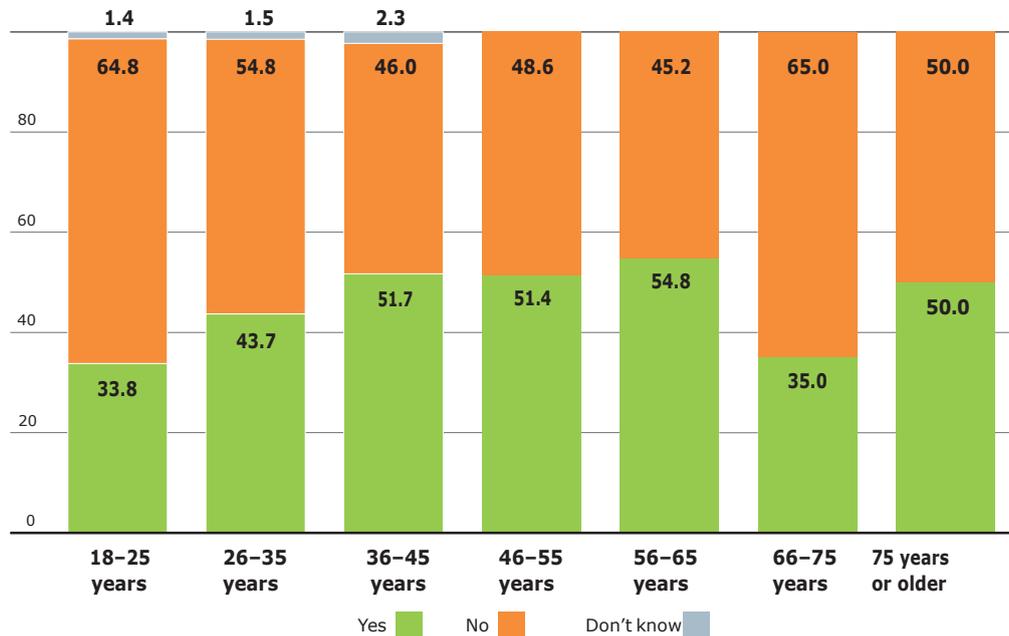


Figure 4: Percentage of Respondents Who Are Members of Multi-ethnic Groups by Age Category

The findings suggest that while various forms of associational life exist in the project communities, they tend to be organized around economic interests. For example, membership in a youth or women’s group was frequently mentioned in association with farming or with women’s SILC groups.

Membership of Unbounded Multiethnic Social Groups. C4P used motorcycle driver associations, women’s groups, farmers’ groups, professional, trade associations and

cultural and faith-based organizations”⁵ among others as entry points to foster dialog between citizens and government. Unlike community groups that may be historically, spatially, and culturally related, unbounded social groups cut across these boundaries to bring people from different locations and backgrounds together. Such groups have greater potential for narrowing social and psychological distances, allowing members of different identity groups to encounter and experience each other, and through mutually beneficial interactions, come to appreciate the benefits and gifts of the other. Shared interests cement personal relationships and serve as bonding and bridging factors for members of unbounded groups. voluntary membership in multi-ethnic social groups is, therefore, an indication of the degree of social and cultural acceptance, tolerance, and accommodation of people of different identities.

To ascertain the extent to which unbounded social groups have opportunities for bonding and bridging for the different identity groups in the County, respondents were asked if they belonged to any multi-ethnic social group. In response, although 79.6% (343/431) of respondents said they belonged to a community group, 59.4% of respondents said they did not belong to any unbounded multi-ethnic groups. The finding also correlates with the 53% of respondents, who indicated above that they did not belong to any multi-ethnic community group. While respondents readily join groups that are within their communities, they are less likely to join a group that transcends their spatial, cultural, and historical contexts and worldviews.

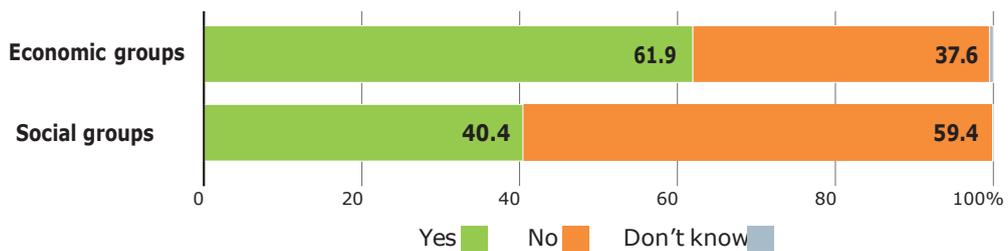


Figure 5: Respondents’ Membership of Social and Economic Groups

In contrast, when the same question was asked about membership in multi-ethnic economic groups, 61.9% of respondents said they were members of SILC groups. This finding indicates that economic as opposed to social interests may connect people across identity lines. Overall, survey responses confirmed that people in Nimba County were more likely to coalesce around economic than social interests.

3.2.3 WILLINGNESS TO WORK IN MULTIETHNIC GROUPS

The question regarding willingness to take part in multi-ethnic group activities indicated that deep ethnic prejudice still exists in Nimba County. Interestingly, 75.1% of respondents said they were either likely or very likely to take part in such group activities, and 91.6% of respondents said they would work with members of any ethnic group. However, when prompted to indicate groups they would not like to work with, 63.9% (23/36 respondents) said that they would not like to work with Mandingoes; 13.9% (5/36) said they would not work with Krahns and 5.5% each (2/36) indicated they would not work with Bassa, Gio, and Manos. Of the 16 Gios who indicated that they would not work with members of certain ethnic groups, nine of them said they would not work with Mandingoes. Similarly, 13 out of the 17 (i.e. 76.47%) Manos who said they

5 Catholic Relief Services (2016) Connect for Peace (C4P) Project A proposal in response to funding opportunity FY16 Conflict Mitigation and Reconciliation Programs and Activities (Global Reconciliation Fund) RFA-OAA-16-000007 TECHNICALAPPLICATION On file with Evaluator, p.9

would not work with members of other ethnic groups also selected Mandingoes as the group that they would prefer not to work with. In other words, the majority of Gio and Mano respondents who said they would not work with members of other ethnic groups identified the Mandingoes as the ethnic group they would not work with.

Overall, Mandingoes constituted 2.5% (11/431) of the respondents in the survey (Table 2 in Appendix 4). Of the 11 Mandingoes respondents, only one (1) indicated unwillingness to work with a Gio. The remaining ten had no objections to working with any other ethnic group. By district of interview, 47.8 (11/23) of the respondents who said they would not work with Mandingoes were from Gbehley-geh, with another five (5 or 21.7%) from Sanniquellie-Mah. Saclepea-Mah District also had four (Table 3 in Appendix 4). Although the findings are not statistically significant (Chi Square value $p = 0.921$), they offer an indication of biases and prejudices regarding members of other groups.

Further, the findings show that resistance to working with members of different ethnic groups was location specific. The majority of Gio respondents (52.05% or 114/219) were from Gbehley-geh district against the three Mandingo respondents in that district. Similarly, more than a third of Mano respondents (63/159 or 39.6%) were in Sanniquellie-Mah district, against the four Mandingo respondents encountered there—Table 4 in Appendix 4. Additional probing into context specific factors is needed to determine why people in these districts are opposed to working with people of other ethnicities, and whether interethnic repulsions are unidirectional (from Gios and Manos towards Mandingoes) or reciprocal.

In sum, the historical context of Mandingo–Mano/Gio relationships in Nimba County and the reluctance of Gio and Mano respondents to work with Mandingoes indicate that reconciliation and social cohesion strengthening in Gbehley-geh and Sanniquellie-Mah districts remain paramount.

3.24 PARTICIPATION IN SOCIAL EVENTS

Cross-identity participation in weddings, birth celebrations, child naming ceremonies, thanksgiving services, funerals and burial services provide community-level platforms for intergroup cohesion. They present opportunities for community members to share their joys and sorrows. The frequency and depth of interpersonal and group interactions taking place across identity (ethnic, religious, political, regional) lines provide measures of the level and quality of horizontal social cohesion in a community.

To assess the level and types of such interactions, the evaluation asked respondents whether they had attended such events in the last three months in honor of someone who is not a member of their ethnic group. Figure 6 shows that apart from funeral and burial services, less than a third of respondents indicated participation in the listed events—(Tables 5a-5f, Appendix 4).

Crosstabulation of the event participation responses by district and age category showed a consistent pattern across age and district of interview, with more than 60% of respondents indicating they did not participate in these social events. Social events that attracted more than 40% reported participation were:

- „ Funeral and burial services—41.4% (36/87) for respondents aged 36–45; 40.5% (30/74) for respondents aged 46–55; and 54.8% (23/42) for respondents aged 56–65;
- „ Thanksgiving services—50.0% (21/42) of respondents aged 56–65 years of age;
- „ Child naming ceremonies—40.5% (17/42) of respondents aged 56–65 years of age.

For “other events,” respondents mentioned sports, traditional feasts, graduations, grave decoration, groundbreaking ceremonies, house openings, and rice harvesting celebrations.

The evaluation team observed several celebratory events during the survey data collection. In Gomahplay, Garplay, and Mahdiaplay, youth groups staged musical shows and dances, but attended by fewer than 20 people. These celebrations appeared to attract closely knit youth. Community-wide events were not observed, suggesting that Nimba residents were not yet ready to participate in social events across identity groups.

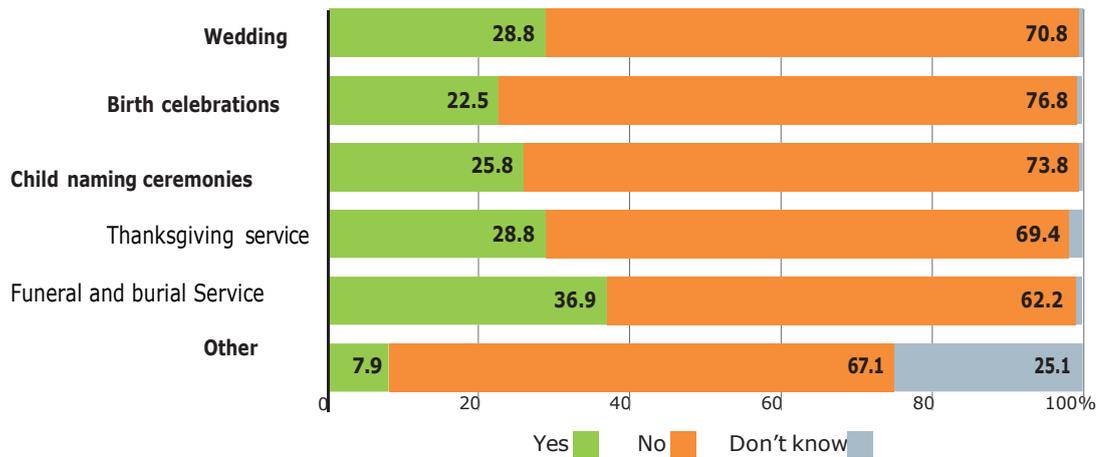


Figure 6: Respondents’ Participation in Social Events

3.2.5 PERSONAL ATTITUDES, BEHAVIORS, AND PRACTICES AS DETERMINANTS OF SOCIAL COHESION.

Appreciative Inquiry creates capacities for collaborative envisioning and engagements that allow once hostile individuals and communities to “...see beyond their present circumstances and to engage in practical activities that build harmonious and healthy relationships between and among disparate and adversarial groups.”⁶ Personal attitudes, behaviors and practices are important determinants of social cohesion.

They underscore the stereotypes, beliefs, prejudices, and practices that initiate and reinforce the definitions of otherness of perceived opposing groups. The evaluation therefore sought to gauge the extent to which respondents’ personal attitudes, behaviors, and practices constituted barriers to social cohesion in communities. The factors assessed the following parameters:

- ” **Self-assertion:** insistence on one’s cultural views or values when engaged in discussions with people from other cultures;
- ” **Social/cultural distancing or avoidance:** tendency to stay away from people of other ethnic groups to avoid any negative consequences;
- ” **Empathy:** seeing the other’s point of view from their perspective during discussions;
- ” **Ethno-centrism** in voting behaviors in the presidential election.

⁶ CRS (2016), op. cit. p. 5.

Table 4 below provides a summary of the responses received from respondents to the various questions.

TABLE 4: SUMMARY OF RESPONSES ON RESPONDENTS' ATTITUDES, BEHAVIORS, AND PRACTICES SUPPORTING SOCIAL COHESION

CRITERIA	PERCENTAGE OF RESPONSE CATEGORIES FOR CRITERIA				
	Never	Seldom	Occasionally	Frequently	Always
Behavior/Practice Criterion					
Self-assertion (n = 431)	60.6	4.9	7.2	9.7	17.6
Social distancing or avoidance (n = 431)	68.7	3	8.1	5.8	14.4
Empathy (n = 431)	9	3	12.8	16.2	58.9
Ethno-centrism in Presidential voting (n = 431)	87.5	0.7	0.9	1.9	9

Self-assertion: While 60.6% of respondents said they never asserted their views “when engaging with persons from other ethnic groups, 27.3% said they frequently (8.7%) or always (17.6%) insisted on their views during engagements with people from other cultures.

By age category, 22.5% of respondents aged 18-35 said they would always insist on their views when discussing with members of other cultural or ethnic groups. By district, 33.6% (36/137) of respondents from Gbehley-geh said they would frequently or always insist on their views discussing with people from other cultures. Similarly, 28% of respondents (28/100) from Sanniquellie-Mah said they would frequently (12/100) or always (16/100) insist on their views when engaged with persons from other cultures. By ethnicity, 94.7% of the 76 respondents who said they would always insist on their views during discussions with persons of other cultures were either Gios or Manos. While 30.1% of Gio respondents (66/219) held this position, 28.3% (44/159) of Manos were of the same opinion— see tables 6a-6d in Appendix 4. Women were more likely to frequently or always insist on their views (29% or 61/210) than men (25.8% or 57/221).

Having close to a third of respondents adopting very assertive and non-accommodative postures pointed to the need to focus on attitudes and behaviors that could be obstacles to building social cohesion across ethno-religious lines in Nimba County.

Social distancing or avoidance: In all, 68.7% of respondents said they never try to stay away from people from other ethnic groups when they meet. However, 14.4% of respondents said they would always avoid people from other ethnic groups. In all, 20.2% of the respondents indicated that they would frequently or always avoid mingling with people from other ethnic groups for fear of getting into trouble with them.

All districts reported fewer than 25% of respondents who would always stay away from people they did not know in public settings. Saclepea-Mah reported the highest

of 20.5% (15/51) of people, who would stay away from strangers. There were no large gender differences in distribution of responses either. However, more than 60% of respondents of all age categories said they never avoid mingling with people of other ethnic groups in public settings. Of the 62 respondents who said they would always avoid people from other cultures in public settings, 66.1% (41/62) were between the ages of 18 and 45, with 22 of them (i.e. 22/62 or 35.48%) falling within the 26-35 age group. Nine (9) others fell in the 18-25 age category. Notably, younger people indicated more resistance to mingling with strangers than older people.

Empathy: In all, 58.9% of respondents said they would always try to understand divergent points of view when discussing national issues that affected other groups directly. An additional 16.2% said they frequently would do so. More than 50% of respondents of all age categories said they would always put themselves in the shoes of people from other ethnic groups when discussing national issues that affected the latter. Ethnically, 25 out of 39 respondents who said they would never empathize with people from other ethnic backgrounds were Gios. Non-empathizers were concentrated in rural areas, suggesting the need for targeted rural intervention strategies, especially in Gio-dominated communities.

Ethno-centrism in voting behaviors: 87.5% of respondents said the ethnic background of presidential candidates did not affect their choice for President of Liberia. The response patterns were similar for all categories when the responses were disaggregated by age, district, and gender. By ethnic affiliation, of the 39 respondents, who said they would always consider ethnicity in voting for presidents, 21 were Gios and 15 Manos. The other three respondents in this category were Mandingo (2) and Grebo (1). By community, Mahdiplay, Gbarplay, and Blemieplay were the only communities with up to three respondents, who said they would always consider the ethnic background of presidential candidates.

With respect to voting for senators or representatives, 59.2% of respondents indicated that they frequently (7%) or always (52.2%) considered the issues the candidates raised to be as important as their personality and background. However, more than 30% of respondents in Sanniquellie-Mah, Gbehley-geh, and Yarwein-Mehnonoh districts said they “never” considered issues to be as important as the identity of persons standing for elections as senators or representatives. Therefore, more than a third of the respondents in these districts believed the person, as defined by ethnic, religious, cultural or other social status criteria, to be more important than the issues he or she represented (Table 7d, Appendix 4).

The findings suggest that issue-based voting presents opportunities to strengthen cross-identity encounters that could help dismantle spatial, ethnic, religious, and other boundaries in favor of advancing shared interests in communities facing similar development challenges.

3.2.6 INTERMARRIAGES AS A SOURCE OF SOCIAL BONDS

In many African societies, marriage creates social bonds not only between the bride and bridegroom, but among families, clans, ethnic groups, and entire communities. Therefore, the degree to which intermarriages occur between members of different religious, cultural, and ethnic identity groups is an indicator of the web of relationships that lay the foundations for social cohesion between different segments of society. In

the 2016 study⁷ commissioned by CRS/Liberia on peace and reconciliation in Liberia, respondents cited social norms that discouraged intermarriages between certain ethnic and religious groups as one of the underlying grievances of conflict in Nimba County. Gios and Manos complained that while their women could marry Mandingo men, Mandingo women were not allowed to marry Gio or Mano men.

To ascertain the level at which intermarriage in Nimba County strengthens interethnic and interreligious social cohesion, respondents answered two related questions. First, they were asked to what extent they agreed or disagreed with the statement that in Nimba County, families readily allow their relatives to marry people from different ethnic backgrounds. A similar question replaced “ethnicity” with “religion.”

Figure 7 below provides an overview of the general responses to the two questions. The graph shows broad similarities in the patterns of responses, with more than 73% of respondents saying they agree to varying degrees that both interethnic and interreligious marriages are permissible in the County.

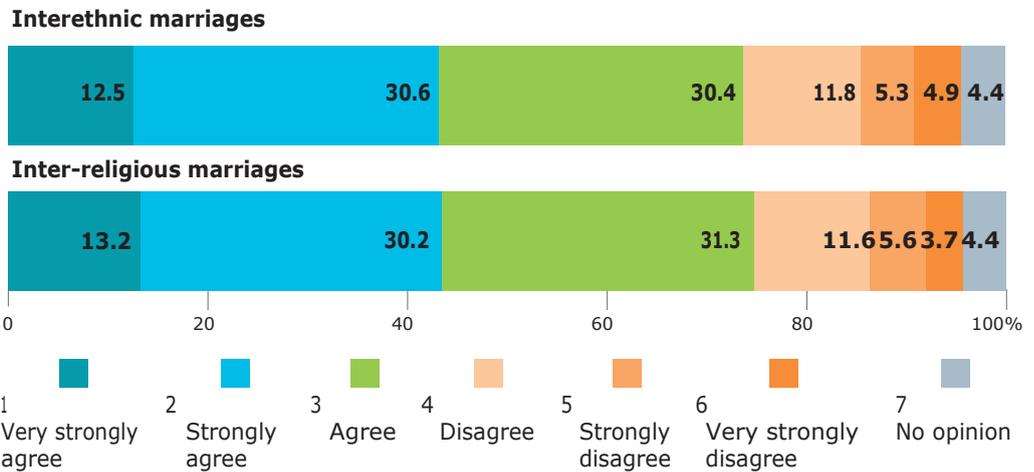


Figure 7: Responses on Level of Agreement on Interethnic and interreligious Marriages

The broad pattern of agreement on interethnic marriages cuts across all age categories, with more than 65% of respondents in all age groups agreeing that interethnic marriages are permissible in Nimba County—see Table 8a in Appendix 4. By district, however, Sanniquellie-Mah, Gbehley-geh, Zoe-geh, and Yarwein-Mehnsionoh found more than 20% of their respondents disagreeing with inter-ethnic marriages (Table 8b, Appendix 4). By gender, more women (24.5% of 210) than men (19.5% of 221) disagreed with interethnic marriages (Table 8c, Appendix 4).

With respect to interreligious marriages, at least 25% of respondents in the 36–45 years, 46–55 years, and 66–75 years categories did not support interreligious marriages. However, fewer than 20% of respondents 35 years or younger were opposed to interethnic marriages in Nimba County (Table 8a, Appendix 4) indicating slight intergenerational differences in tolerance for interreligious marriages.

7 Pul, H. A. S. (2016) State of Peace, Reconciliation and Conflict in Liberia REPORT BRIEF, Catholic Relief Service and United States Agency for International Development, accessed from file:///D:/Emergency%20Backup/Desktop/Consultancies/2020/CRS%20Liberia%202020/CRS%20Liberia%20-%202020/Background%20Materials/State-of-peace-reconciliation-liberia.pdf

“Peace is coming bit by bit; it cannot all come in one day. We Muslims believe Islam is for all. We are opened. Now Muslim women are married to Gio men, so peace is coming back.”

—ALHAJI 2, BAHN CITY

By district more than 20% of respondents in Sanniquellie-Mah, Gbehley-geh, Zoegeh, and Yarwein-Mehnsosnoh did not support inter-religious marriages in Nimba County (Table 9b, Appendix 4). By gender, women led men by 12 percentage points to register their disagreement with the suggestion that interreligious marriages should be permitted in Nimba County—23.3% for women disagreeing against 10.3% for men (Table 9c, Appendix 4). Disaggregated by ethnic background of respondents, more than 20% of Gio, Grebo, Kissi, Mandingo, and Mano respondents did not support interreligious marriages in Nimba County.

To test the extent to which respondents would translate their beliefs about interethnic and interreligious marriages into practice, respondents provided answers to a third question on their willingness to accept the wishes of a family member to marry into a different ethnic group. A cross-tabulation of the responses from the first and second questions on interethnic marriages showed that 76.86% of respondents who said they would very strongly, strongly, or simply agree that interethnic ethnic marriages is permissible in Nimba County also said they would willingly or very willingly support the marriage of their relative to a member of a different ethnic group. This finding provides consistency in the responses to the question of intermarriages.

Although women’s opinions about interethnic and interreligious marriages differed from men’s, younger women were challenging the social, cultural, and religious barriers. In the FGD discussions in Bahn, while Muslim/Mandingo community elders conceded that a marriage between a Mandingo girl with a non-Mandingo is possible, one of them insisted that this could only be possible if the bridegroom was a Muslim. However, a young lady listening into the discussions interjected that this was no longer the case. She declared: “For us women, inter-ethnic intermarriage is happening” (Female participant #2). Another female participant cited the example of a young Muslim, Mandingo girl who married a Christian, non-Mandingo man and even subsequently converted to Christianity— something that would never have happened in the past. Interestingly, the young woman’s interjection compelled one Mandingo elder to concede that interreligious marriages involving Mandingo girls to non-Mandingo and non-Muslim men was now possible. A participant in the FOMTUL FGD also confirmed that “Intermarriages between Mandingo girls and other [ethnicities] now is possible because the training from C4P helped” (Male participant #4). Participants in the Women’s FGD in Mahdiaplay agreed, acknowledging that “intermarriages are now allowed” (Female participant #3).

The high level of acceptance of cross-identity marriages reported here contrasts sharply with the more than 80% of respondents in CRS’ 2016 nationwide study, who said they would not support a relative marrying into a different ethnic group. Younger people show greater acceptance of interreligious marriage than their elders.

3.2.7 SOCIAL MEDIA PLATFORMS AS ALTERNATIVE SPACES FOR INTERETHNIC ENGAGEMENTS

C4P did not conduct social media activities as part of social cohesion strengthening. However, the emergence of virtual communication platforms, including social media, eliminates physical barriers to interactions and provides alternative platforms for cross-identity engagements. This emergence is worth considering as a learning opportunity.

“Before, all Muslims, and by extension Mandingoes, were considered outcasts. But now Mandingo women have married non-Muslim Gio men. One of them has even converted to Christianity and there are no problems.”

—LADY 4, FGD,
BAHN CITY,
SPEAKING ABOUT
CHANGING
ATTITUDES TO
INTERMARRIAGES

To gauge the extent to which C4P communities, especially youth, had leveraged the potentials of social media to build bridges across spatial, ethnic, and religious divides, respondents were asked to indicate whether they were friends with any Liberian of a different ethnic group on some of the common social media platforms.

The summary of responses in Figure 8 show that 8.8% of respondents used Facebook and less than 5% of respondents used other social media platforms to encounter members of other ethnic groups. Only the 18-25 and 26-35 age categories surpassed 10% in the use of social media for engagements, with 11.3% and 11.9% respectively of respondents in these groups. Observational notes indicated low smart phone ownership, difficulty in recharging phones, and patchy electrical power and cell phone coverage outside district capitals. These constraints limited the possibilities for young people to engage across multiple lines of separation.

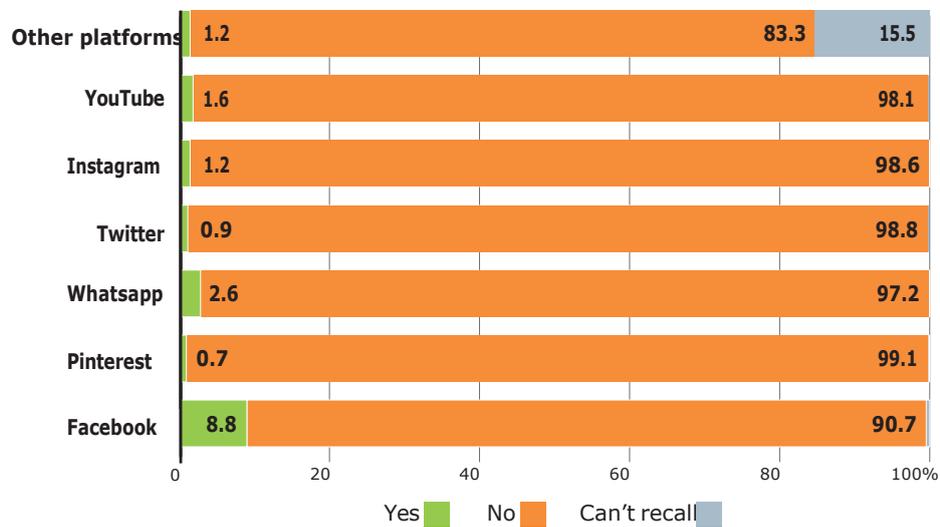


Figure 8: Summary of Findings on Usage of Social Media Platforms for Interethnic Engagements

3.3 VERTICAL SOCIAL COHESION (VSC)

vertical social cohesion addresses hierarchical relationships. C4P sought to improve relationships between traditional leaders and citizens, focused on strengthening traditional and formal dispute resolution and justice systems in Nimba County. The evaluation examined intergenerational relationships, relationships between state actors and citizens, and it explored the level of acceptance of indigenous alternative dispute resolution mechanisms (I-ADRM) and how these aligned with the needs of C4P communities.

3.3.1 IMPROVING INTERGENERATIONAL SOCIAL COHESION BUILDING

C4P’s intergenerational social cohesion building mainly involved improving the nature, type, frequency, and quality of intergenerational engagements between young people and community elders. The evaluation focused on the extent of improvement of these relationships and examined how frequently marginalized citizens’ groups including women and youth were invited to participate in the deliberations of the traditional authority structures and whether their views counted in the decisions.

- i. Frequency of intergenerational engagements: The evaluation sought to determine the frequency of engagement between respondents and the traditional leaders from a bi-directional perspective i.e., i) frequency of engagements that the citizens initiated and ii) engagements that the elders and chiefs initiated. Figure 9 below shows that the frequency of engagements was approximately the same between weekly and monthly encounters, and that citizens initiated approximately the same number of encounters as did chiefs and elders. At least 68% of respondents said engagements with traditional authorities took place at least once a month.

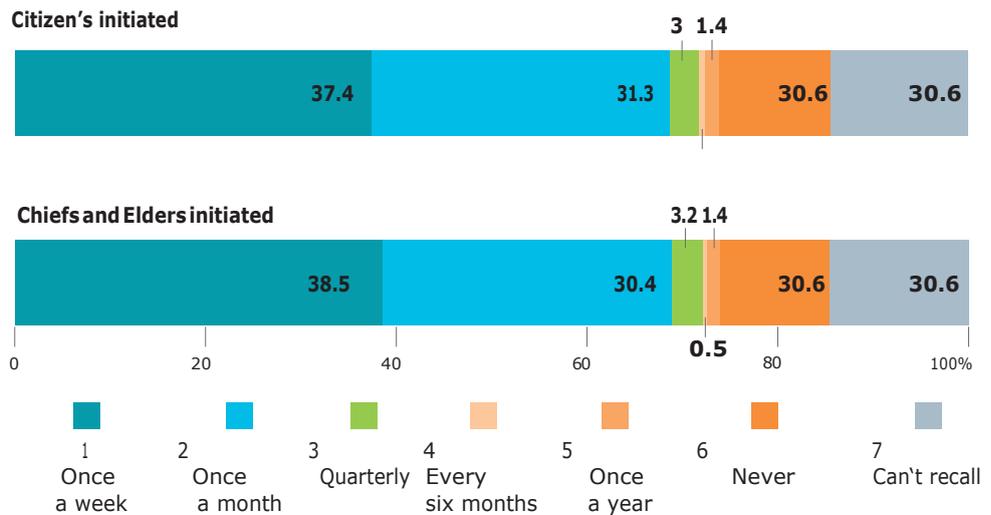


Figure 9: Frequency of Vertical Engagements Initiated by Citizens and By Chiefs/Elders

The findings above held true for all age and gender categories although 14.8% (31/210) of female respondents said they had never met with the chiefs and elders. This result compares to the 9% of male respondents (20/221) who said they had never met with the chiefs and elders in their communities (Tables 10a and 10b, Appendix 4). 80.6% (25/31) of female youth (18-35 years old) said they had never participated in community meetings with elders and chiefs, and seven of 20 males in the same age group said they had never been invited to such meetings. Of the females who said they never initiated a meeting with traditional leaders, 89.6% (26/29) were 18-35 years of age, while those who said they could not recall initiating such a meeting were 76.9% (30/39) of the female respondents in that response category. In sum, young females were less likely to be invited to, initiate, or participate in community meetings that involved chiefs and elders than males of the same age group. This age group of females was also more susceptible to sexual and gender-based violence, denial of access to land, and limited access to justice.

- ii. Substance of Intergenerational Engagements: To examine the substance of intergenerational engagements, respondents were asked to recall the issues they discussed during the last community meeting they attended. Respondents generated a list of 404 issues (see Table 5).

TABLE 5: SUMMARY OF RESPONDENTS' LIST OF ISSUES RAISED AND DISCUSSED AT COMMUNITY MEETINGS WITH CHIEFS AND ELDERS

CATEGORY OF ISSUES RAISED AND DISCUSSED	FREQUENCY OF MENTION	% OF FREQ. OF MENTION
Issues relating to community infrastructure development and improvement— roads, bridges, schools, clinics	171	42.3%
Social cohesion engagements and interactions	64	15.8%
General town/community development or improvement	44	10.9%
Community environmental cleanliness, hygiene, and sanitation	43	10.6%
Agriculture and livelihood systems improvement	39	9.7%
Community social service provision and improvement	16	4.0%
Community safety, security and mutual social support systems	11	2.7%
Youth development and engagement	10	2.5%
Governance— community level participation, accountability, and transparency engagements	6	1.5%
Total	404	100.0%

Respondents mentioned that 42.3% of issues raised and discussed at community meetings centered on developing and rehabilitating community physical infrastructure. Frequently cited were:

- ” Education infrastructure
- ” Health, hygiene, and sanitation infrastructure
- ” Potable water, especially boreholes
- ” Agriculture and livelihood infrastructure, including warehouses
- ” Community town halls, palava huts, and meeting facilities
- ” Construction of places of worship, especially churches
- ” Community guest houses and hospitals
- ” Community roads, bridges and transport

Another priority was social interactions such as:

- ” Unity and peaceful coexistence among community members
- ” Peacebuilding, dispute and conflict resolutions

- ” Mutual respect, understanding, social etiquettes, courteous behavior, and respect for community behavioral norms
- ” Youth—development, conduct, discipline, and exhortations on unity and nonviolence among youth
- ” Cross identity inclusion and participation in community meetings and social events
- ” Building/sustaining community safety nets and mutual support systems
- ” Women’s development and unity among women

Appendix 3a presents the thematic areas and sub-codes for the issues the communities raised and discussed in their meetings, while Appendix 3b offers a synthesis of key community issues. Because the development of communal assets ranks high on the list of community priorities, activities to improve such assets can potentially bridge communities across identity lines.

- iii. Voice and influence in decision-making processes: Approximately six out of ten respondents felt that community leaders took their views into account in decision-making (Figure 10), Disaggregated by gender, 64.2% (142/221) of male respondents believed their views counted to “a very high extent” (23.5%) in decisions or “to a high extent” (40.7%), while 57.1% of females (120/210) had the same levels of certainty that their views counted in decisions (“very high extent” = 17.1%; “high extent” = 40.0%).

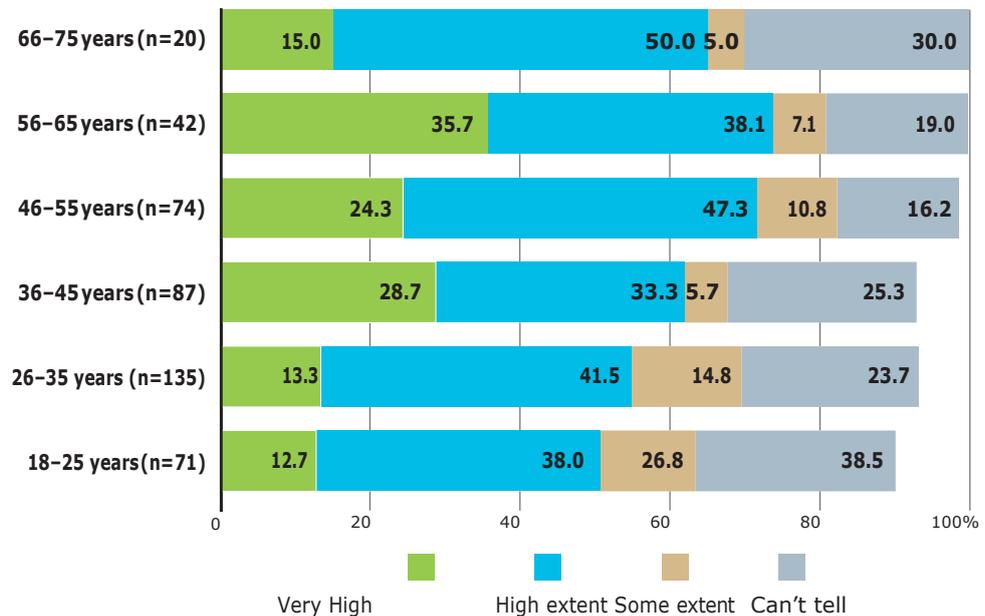


Table 10: Crosstabulation of Perceived Influence on Community Decision Making BY Age Category of Respondents

Notably, more than 20% of respondents aged 18-45 years said they could not tell if their views were considered; (27.1% of female respondents (57/210); (19.0% of males (42/221). Hence, predominately young people and women could not be certain that

their views counted in community meetings. The findings were statistically significant with chi square value of $p = 0.008$ for age, but not for gender ($p = 0.286$).

The evaluators observed a tendency for some individuals and groups to avoid participation and instead to seek special invitations and favors— sometimes referred to as “control drama.” In one FGD, a Mandingo Muslim leader portrayed his ethnic group as sidelined in the composition of the City Council. However, other participants pointed out that membership to the City Council was open, and that Mandingoes could have nominated candidates, but instead, they chose to lobby for Council seats to be allocated to them. A participant noted, “We have Gios and Manos who are Muslims. Elections are based on popularity of candidate, not ethnicity or religion. There is no discrimination in voting” (Female participant #1). A male participant observed that Mandingoes and other Muslims in Bahn city were interspersed throughout the city and should have been able to nominate candidates freely (Male participant #6).

3.3.2 VSC: IMPROVING SOCIAL COHESION BETWEEN CITIZENS AND THE STATE

Liberians exhibit high levels of cynicism regarding the performance of their civil authorities, including security personnel; district, county, and national level government officials; and members of the Independent National Electoral Commission (INEC). In Nimba County, distrust of officials occasionally has led to running battles between youth and the police. The evaluation assessed the extent to which citizens requested services from or participated in activities sponsored by state security agencies, the INEC, and county and district elected and appointed officers.

- i. Improving citizen-police relations: The evaluation asked respondents how frequently they had contacts with the police or other security agencies to discuss security issues concerning their communities.

In response, 64.1% (276/431) either said the police had never contacted their community (37.6%) or they could not recall when the police contacted their community to discuss security issues (26.5%). Only 11.1% (48/431) and 18.8% (81/431) said they had such visits once a week or once a month respectively. Figure 11 presents a summary of responses on “Never” and “Can’t Recall” by districts of interview., Yarwein-Mehnsannah reported the highest level of “never” responses (71.4%)—(Table 12, Appendix 4). Results for the crosstabulation yielded a p -value = .000.

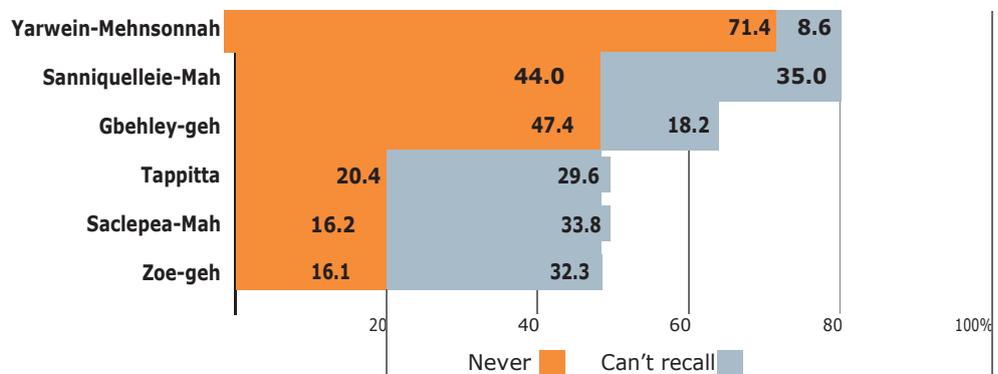


Figure 11: Summary of responses on “Never” and “Can’t Recall” by districts of interview

- ii. Civic engagement: The C4P project recognized that elections could create “... an opportunity [for Liberians] to come together as a nation and to continue to craft a vision and a narrative of peace on which the next generation will build.”⁸ Accordingly, respondents were asked to indicate the extent to which—besides voting—they were individually or collectively involved in the 2017 presidential and senatorial elections.

In response, 11.6% of the respondents said they were involved to “a very high extent” with another 28.3% saying they were involved to “a high extent.” Conversely, 36.2% of respondents either said they “never” got involved (28.8%) or could not recall getting involved (7.7%).

By district, Yarwein-Mehnonsoh had the highest percentage of respondents who said they did not get involved in the last election at all (45.7% or 16/35), followed by Gbehley-geh (29.9% or 41/137), Sanniquellie-Mah (28.0% or 28/100) and Saclepea-Mah (27.0% or 20/74). Zoe-geh had only 12.9% of respondents (4/31) in this category (Table 13, Appendix 4). Findings were statistically significant with $p < 0.05$.

By age category, respondents 18-25 years reported the highest rate of non-involvement. Their “not at all” responses amounted to (32.4% or 23/71), followed by individuals in the 26-35 years age bracket (31.9%). Persons in the 36-45 years and 46-55 years ranges had 28.7% and 27.0% “not at all” responses (Table 13b, Appendix 4). Findings were statistically significant with $p = 0.006$.

By gender, the percentage of women who said they did not participate at all in any activities to support the last general elections was only marginally more (32.9% or 69/210) than those who said they participated to “a very high extent” or a “high extent” (31.9% or 67/210). In contrast, 47.5% of male respondents said they either participated to “a very high extent” (16.3% or 36/221) or “to a high extent” (31.2% or 69/221)—(Table 13c, Appendix 4). These findings were statistically significant with $p = 0.004$. Twenty respondents indicated “Non-engagement” because they said “everything was peaceful.”

Respondents who got involved did so mainly to advocate for peaceful/nonviolent elections and to encourage and get out the vote. Others acted as political party agents policing and protecting the ballots on behalf of their candidates or serving as election observers for CSO and other third-party agencies. The evaluators did not hear of efforts by respondents to influence INEC policies, rules, regulations, and other actions concerning the conduct of free, fair, and transparent elections.

- iii. Engagement with county and district officials: The evaluation asked respondents how often they engaged with county or district officials on matters of mutual interest to them. In response, 46.9% (202/431) of respondents said they could not recall the last time they engaged with their county or district officials. Only 6.0% said they did once a week, and another 21.6% said they engaged once a month. By district, Tappitta recorded the highest percentage of respondents who said they could not recall the last time they encountered a district or county official (55.6% or 12/54). Sanniquellie-Mah came next with 52.0% (52/100) and Yarwein-Mehnonsoh with 48.6% (17/35). Zoe-geh had 38.7% respondents indicating that they have once a month engagement with the district and county officials (Table 13d, Appendix 4).

⁸ CRS, 2019, p.6

Of the 56 respondents who gave “other” responses to the question, 26 said they never tried, 12 indicated they could not go there for reasons of illness or lack of means, and 10 said the officials only “come during election time.” Civil authorities did not reach out to the communities either, except during election time

3.4 CONTRIBUTION OF C4P TO SOCIAL COHESION BUILDING

To assess the overall contribution of the C4P project to the building of social cohesion in the project communities, respondents were asked to indicate to what extent they agreed that participation in the Connect for Peace (C4P) project had:

1. Enabled citizens of Nimba County to have more healthy and positive relationships between and among social and ethnic groups in their communities;
2. Created opportunities for youth to engage with the elders in the community to address community peace and development challenges;
3. Made it possible for youth to have constructive engagements with the police and other security agents;
4. Enabled women to access justice within the traditional authority systems;
5. Encouraged women to seek justice in the formal courts.

Figure 12 below shows that more than 70% of respondents thought that C4P had contributed to increased social cohesion. Crosstabulation of the results with the profile of the respondents shows that it is only in Zoe-geh district that 16.1% of the respondents said they had no opinion on whether the C4P project contributed to healthy and positive relationships between different ethnic and social groups in Nimba County. There were no noticeable differences by age category or gender of respondents. Similarly, 22.6% (7/31) of respondents in Zoe-geh district expressed no opinion on whether the project facilitated intergenerational engagements in Nimba County. Results by age and gender presented a uniform pattern of agreement on this parameter. Results for the other parameters followed the same pattern with respondents from Zoe-geh district having higher percentages of respondents expressing no opinion on the contribution of C4P to social cohesion in Nimba County. With respect to access to justice for women, however, more females (92.3% or 194/210) than males (89.5% or 198/221) said that C4P had improved access to justice for women—see Table 14S in Appendix 4.

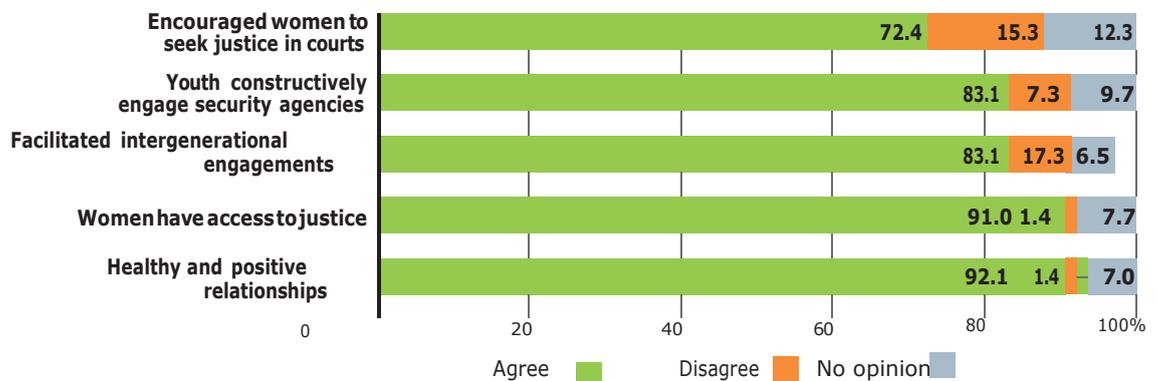


Figure 12: Summary of Level of Agreement on Contribution of C4P to Social Cohesion

Although the sample size for Zoe-geh district was relatively small ($n = 31$), the chi test results consistently produced statistically significant findings on these measures, with $p < 0.05$. This number suggests that the results are not chance occurrences. The outlier case of Zoe-geh notwithstanding, the findings suggest that respondents believed the C4P project had made a direct contribution to the building of social cohesion in their respective communities and districts.

Participants in FGDs confirmed the general positive contribution of C4P to current state of peace in their communities. They believed peace and social cohesion, both vertical and horizontal were taking root. In the women's FGD in Mahdiplay respondents felt that "...Christians and Muslims have no more problems now" (Female participant #8). One participant said it was common that "drunken husbands used to beat us, but after the C4P training workshop, there are no more beatings" (Female participant #4). Another said the "training workshops are helping Nimba because theft of cattle is reducing; we used to practice open defecation, but this is no more, which means we are all getting good health" (Female participant #7). In respect to vSC participants observed that "now the youth respond to elders because they see the benefits; before there was no respect; the youth were rude to elders" (Female participant #6). The participants insisted that concerning vSC "youths and elders work together. We and the government officials have a good relationship" (Female participant #8). A member of FOMTUL supported these opinions: "We learned about ways to resolve conflicts peacefully. We learned many ways to reduce conflict. We learned about how to use sports to make peace. So, now we have soccer matches between members of FOMTUL and the police" (Male participant #9). A colleague added: "We the motorcyclists are now peace ambassadors. We usually intervene in conflicts and we use peaceful ways to resolve them" (Male participant #4).

“The C4P training workshop was the most important thing to happen to us. The project brought us together. We learned about nonviolence and the culture of peace”

—MANDINGO
ELDER, BAHN CITY
FGD

3.5 CONTRIBUTION OF C4P TO ACCESS TO JUSTICE IN PROJECT COMMUNITIES

3.5.1 EXPANDING LOCAL ACCESS POINTS FOR JUSTICE

Limited access to justice is an underlying grievance in Nimba County. Formal courts are physically inaccessible and culturally alienating, and perceived high levels of corruption in the judiciary induces many Liberians to believe that formal courts favor the rich and powerful. At the same time, neglect and break down in norms and mores, especially during the civil war period, severely weakened the indigenous justice system, which served as an alternative to formal courts.

To address these limitations, the C4P project sought to create capacities for alternative justice systems at community levels rooted in traditional knowledge, values, institutions, and actors. Consequently, the project delivered training and other capacity building services to give traditional chiefs and elders the knowledge and skills they needed to be more effective, efficient, transparent, fair, and accountable in the adjudication of cases in communities within their purview.

The evaluation identified and assessed community conflict adjudication mechanisms that community members resorted to concerning:

1. Conflict over land ownership
2. Disputes with spouses

3. Domestic violence
4. Sexual and gender-based violence such as rape, harassment, or torture
5. Property theft
6. Debt owed by a community member
7. Disputes over natural resources, e.g., water, grazing fields, and mining areas
8. Commercial disputes, e.g., breach of business contracts
9. Disputes over property rights and inheritance
10. Other (specify)

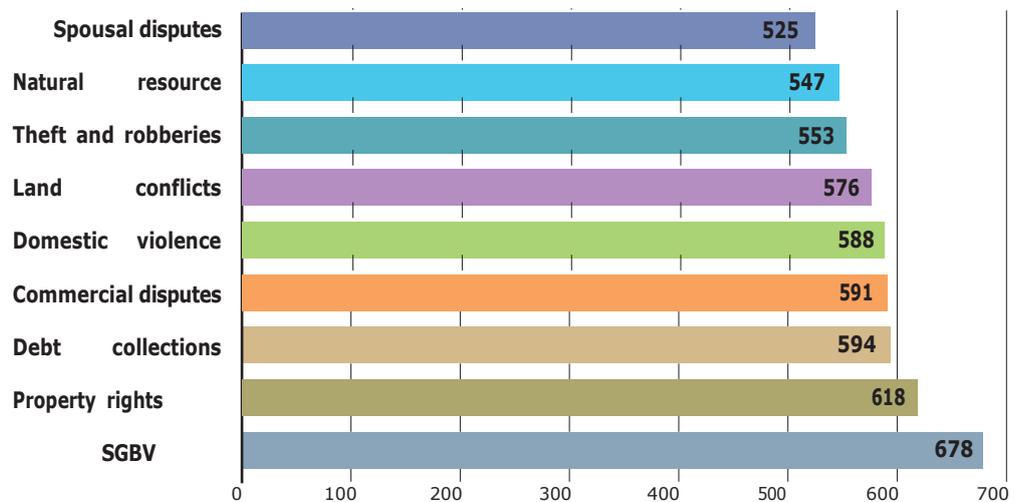


Figure 13a: Total Number of Justice Access Points Mentioned

Respondents had the choice of listing more than one access point. Figure 13a summarizes the number of justice access points respondents indicated. Of the nine types of conflicts, SGBV had the largest range of possible justice access points. It was also the conflict type that attracted the least preference for the use of Indigenous Alternative Dispute Resolution Mechanism (I-ADRM)⁹. For all other forms of conflicts, respondents cited I-ADRM more than 80% of the time as their preferred access point. In the case of SGBV, the combination of indigenous conflict resolution mechanisms constituted 65% of the options of justice access points respondents considered using (Figure 13b).

Figure 13c presents the distribution of choices among the full range of conflict resolution mechanisms for the different types of conflicts. It shows that respondents preferred to take different conflicts to different justice access points. For instance, except for spousal disputes, clan heads and elders were the most popular points for redress for all categories of conflicts, including SGBV. For spousal disputes, family heads were preferred. Traditional chiefs followed clan heads and elders as the preferred dispensers of justice, except in the case of domestic violence, where heads of families were preferred. Religious leaders hardly counted as mediators, arbitrators,

⁹ I-ADRM comprises recourse to heads of families, clan heads and elders, traditional chiefs and community elders, and religious leaders for the resolution of disputes.

EVALUATION FINDINGS

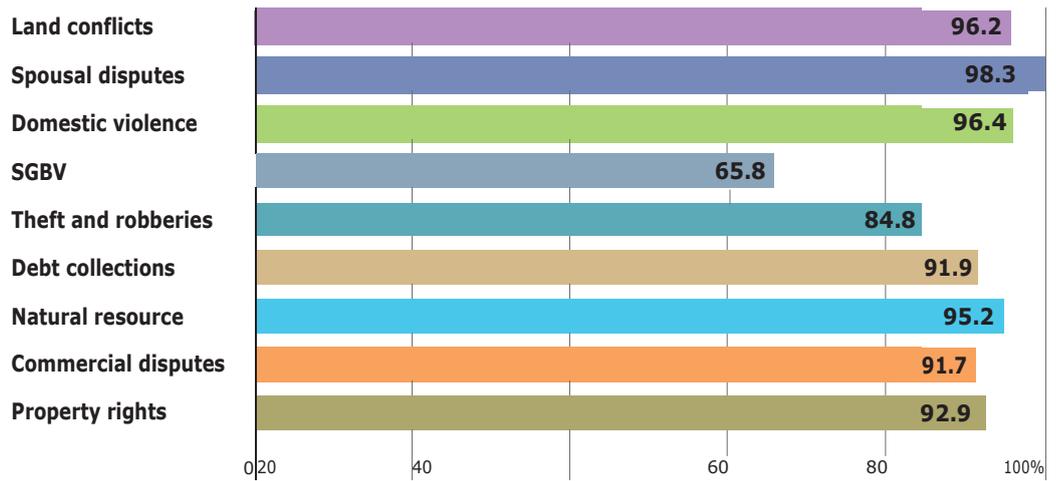


Figure 13b: Percentage Preference for IADRM

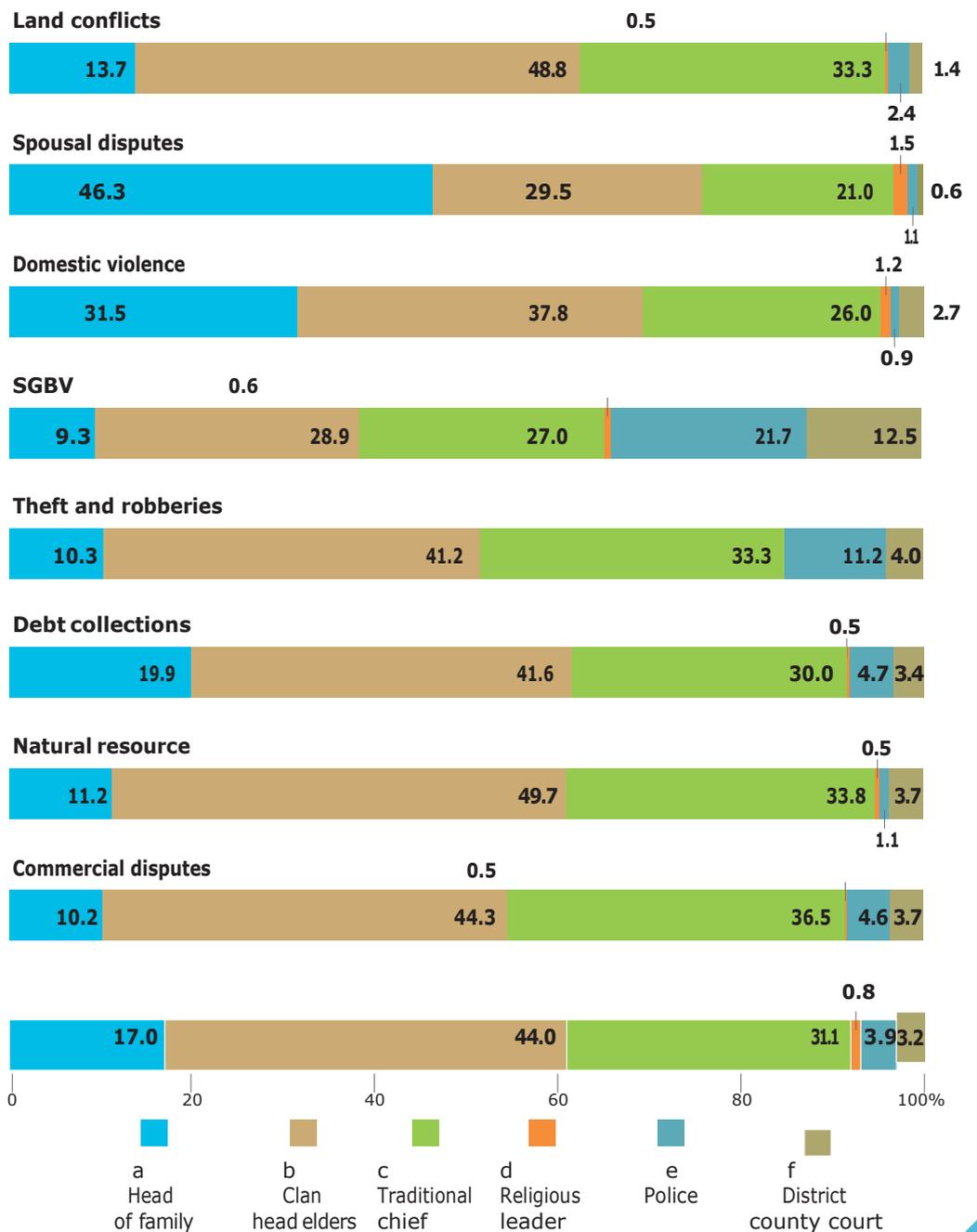


Figure 13c Percentage Distribution of Justice Access Points by Type of Conflict

negotiators, or facilitators of conflict resolution processes in the estimation of respondents for the different kinds of conflicts listed. Similarly, respondents did not view the police or district courts, which are the entry points for state-sponsored formal justice, as primary access points for justice, except in the case of SGBv, thefts and robberies. In such cases these points received more than 10% mention among the possible redress options available to respondents.

The findings suggest that I-ADRM is a complex system of differing forms of justice, led by various actors, who specialize in handling specific types of issues and complaints. Clients seek redress from the service provider that most appropriately responds to their issue or needs. Therefore, I-ADRM trainings should be customized to recognize this complexity.

3.5.2 ACCESS TO JUSTICE FOR WOMEN

Male hyper-masculinity and the culture of violence that subjects women to rape, domestic violence, and other gender-based abuses continue to afflict post-conflict Liberia. However, owing to cultural, economic and other barriers, women—especially in rural areas— are largely unable to access justice. The C4P baseline survey established that “Although women are affected by land disputes, [they] do not participate in the resolution of land disputes.”¹⁰

C4P aimed to enhance women’s access to justice through strengthening I-ADRM within communities. The evaluation sought to establish to what extent respondents believed women were likely to receive a fair hearing over:

1. Conflicts regarding land ownership
2. Disputes with spouse
3. Domestic violence
4. Sexual and gender-based violence
5. Property theft
6. Debt owed to women by a community member
7. Disputes over natural resources, e.g., water, grazing fields, mining areas
8. Commercial disputes such as breach of business contracts
9. Dispute over property rights and inheritance

Figure 14 shows that more than 80% of respondents consistently felt women had a chance of getting a fair hearing for all the listed conflicts either “to a very high extent” or to “a high extent”. Even in the case of SGBv, respondents’ belief that the chances of women getting justice “to a very high extent” surpassed similar ratings for the other types of conflicts listed. Disaggregated by gender, the results show that more than 80% of women consistently supported the view that they have a “very high” or “high chances” of getting fair hearings for all the listed conflicts. Figure 15 presents the breakdown in the level of belief on this among women. It shows that even in conflicts directly affecting women such as domestic violence, SGBv and spousal disputes, women consistently believed their chances of getting fair hearing were “very high” and to a “high extent.”

10 Catholic Relief Services and USAID (2017) Connect for Peace (C4P) Baseline Evaluation Report, p.17

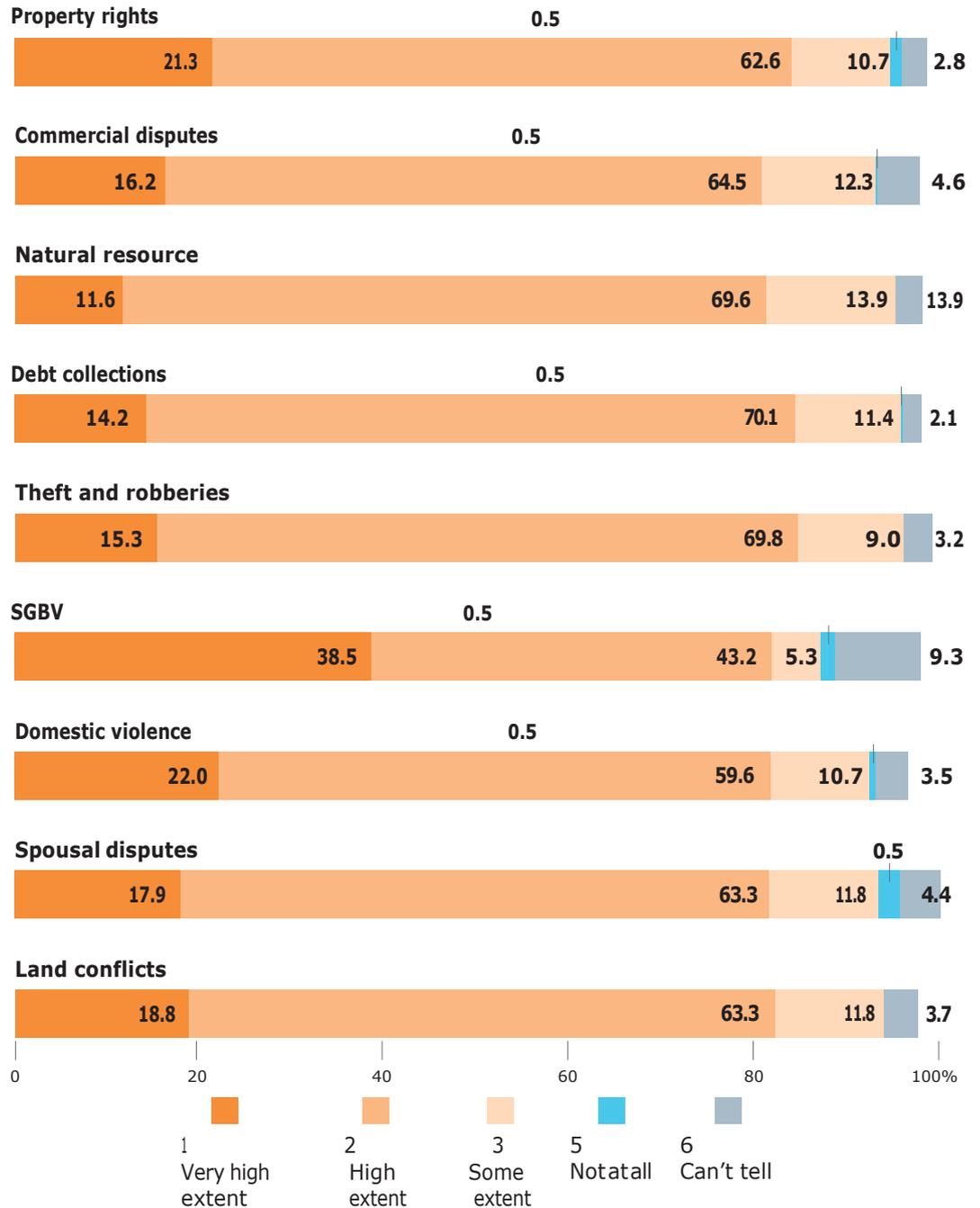


Figure 14: Summary of Responses on Women’s Access to Fair Hearing on Different Types of Conflict

The findings in this evaluation indicate observable shifts in perceptions of the I-ADRM compared with views expressed in the baseline survey. While the use of I-ADRM is a default option for most community members in both the baseline and this evaluation, the baseline established that “men [were] more satisfied with resolutions from local leaders” than women.¹¹

11 Catholic Relief Services and USAID (2017) Connect for Peace (C4P) Baseline Evaluation Report, p. 23

Indeed, women in the baseline survey had consistently expressed less confidence in the ability of I-ADRM to deliver the justice they wanted. In the baseline survey, fewer women (31.7%) said they had “confidence in their community’s I-ADRM structure/s to successfully mitigate or resolve conflict” than men (35.0%). The data further showed that men were more likely to express their confidence in the I-ADRM at higher levels such as “very comfortable,” “very capable,” and “always.” Men were also more likely to say they were “very comfortable” with seeking justice through an I-ADRM, and they were more likely than women to view traditional leaders as “very capable” in resolving conflicts. Finally, men were more likely to be always satisfied with a resolution compared to women.¹²

Results of various crosstabulations reported in Tables 1 to 3 of Appendix 5 of this evaluation confirm that women’s confidence in I-ADRM to deliver justice for gender and sexual based conflicts has improved. As a result of C4P, the general population, and particularly women, demonstrate a higher confidence in dispute resolution processes led by family heads, clan heads, traditional authorities, and to a lesser extent, religious leaders than from the formal state justice system. Respondents preferred to use one or another I-ADRM access points because they believed that they would get a fairer hearing than from the state system.

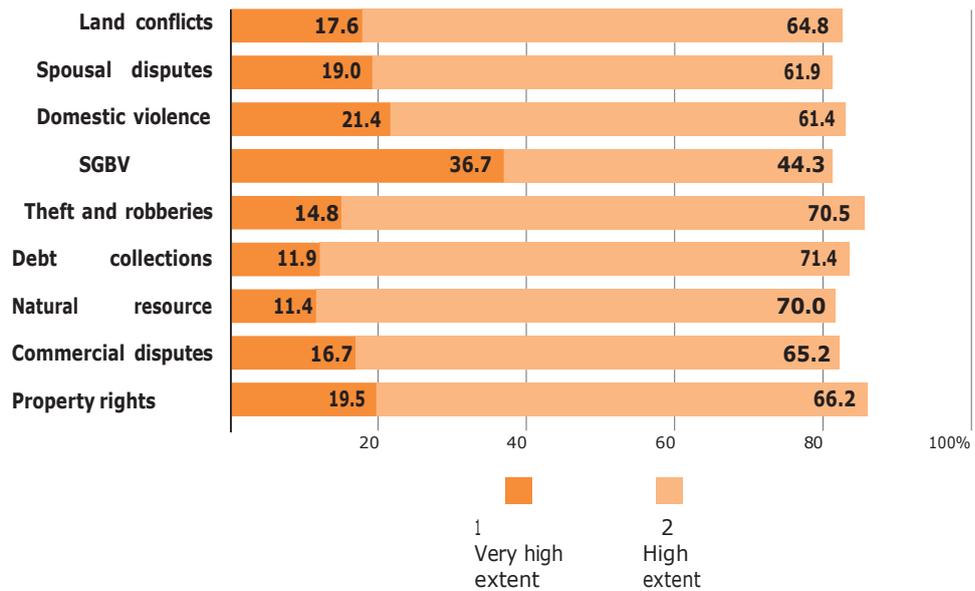


Figure 15 Perception of Female Respondents on The Chances of Women Getting a Fair Hearing on Different Types of Conflicts

3.5.3 CONTRIBUTION OF CP4 TO CAPACITY BUILDING OF I-ADRM

A major thrust of the C4P project was to increase access to justice in Nimba County through building the capacity of I-ADRM to achieve the following objectives:

- „ Traditional leaders have knowledge and skills needed to administer justice at the community level
- „ Community members have greater confidence in traditional justice system

¹² Catholic Relief Services and USAID (2017) Connect for Peace (C4P) Baseline Evaluation Report, p. 37–38

- ” There is increased citizens’ use of indigenous I-ADRM
- ” Citizens have increased satisfaction in use of I-ADRM
- ” There is increased hope of women for justice in I-ADRM

The evaluation asked respondents to indicate to what extent the C4P project had:

- ” given local chiefs and elders the knowledge and skills they need to resolve conflicts effectively
- ” created greater confidence in the traditional justice system
- ” increased citizens’ use of I-ADRM to resolve conflicts
- ” increased the level of satisfaction of citizens in the use of I-ADRM to resolve conflicts
- ” given women greater hope to resolve disputes through I-ADRM

General Consensus on Enhanced Access to Justice through I-ADRM: Figure 16 shows that more than 80% of respondents consistently said C4P had enhanced the delivery of justice through I-ADRM and that citizens of Nimba County were accessing and were highly satisfied with I-ADRM services.

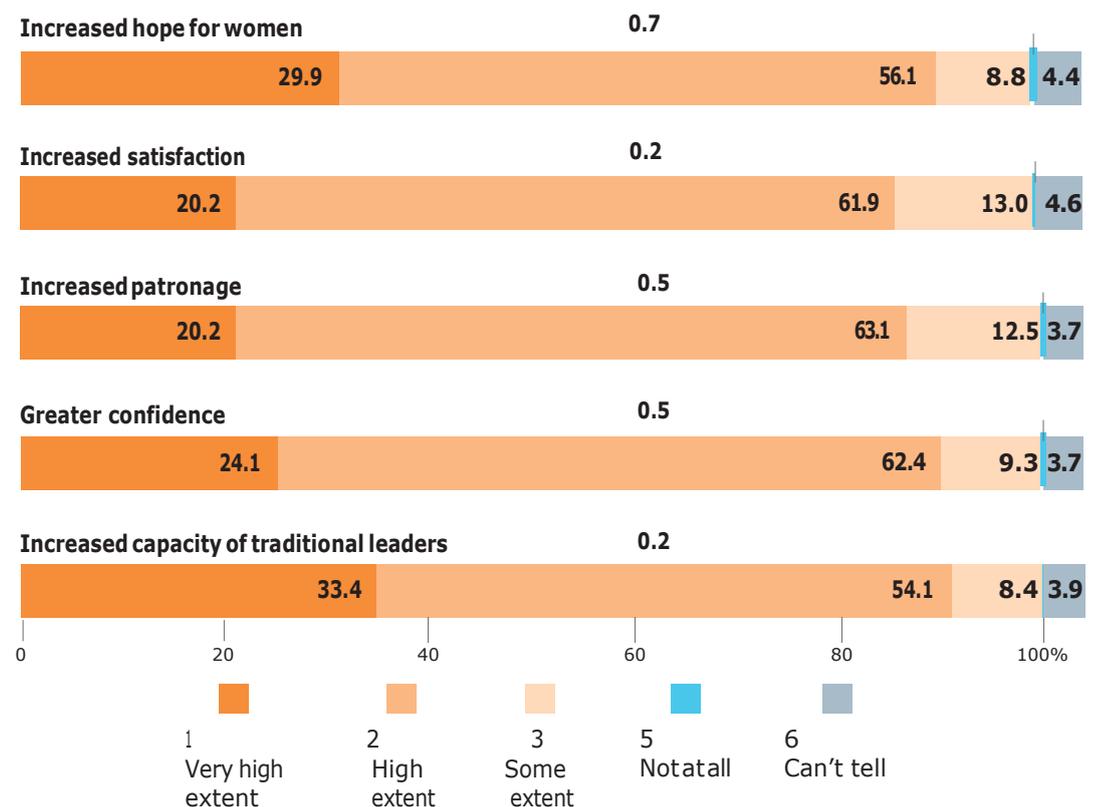


Figure 16 Summary of Results - Perceived Contribution of C4P Enhanced ADRM Capacity in Nimba County

The survey findings on access to justice hold true across communities and age and gender categories. FGD participants agreed that C4P interventions contributed to increased access to justice, especially for women. In Bahn, traditional leaders credited

C4P for giving “us knowledge to resolve conflicts” (Elder #4). Female participant #4 added: “We were trained to mediate conflict resolution so that we can help the chiefs to solve disputes.” An elder commented that C4P capacity building training had “... helped us to resolve a land dispute; we did land demarcation to resolve the conflicts” (Elder #6). With respect to women’s access to justice, participants in the Mahdiplay FGD for women said that “Women feel they can get justice” because of the capacities they have obtained through the C4P project. Notably, in Mahdiplay, the community chief is a woman, and she was trained in I-ADRM. Affirming her increased skills, the Chief said: “I attended the one-month training session. I learned a lot about alternative dispute resolution. It changed the way I used to handle conflicts. I think I now judge cases more fairly” (Mahdiplay—Female village Chief).

“Yes, women can now expect justice. However, having access to justice is not the same as having fairness in the treatment of cases. For example, rape cases are usually compromised or suppressed through behind the scene manoeuvres by men.”

—WOMAN 1, BAHN CITY, ABOUT ACCESS TO JUSTICE NOT SAME AS FAIRNESS

FGD participants cited several advantages that I-ADRM offer including physical proximity, cultural appropriateness and relevance, reliance on customary laws and practices, respect for local values and beliefs; cost-effectiveness, and participatory approaches. Although processes are led by community elders, everyone can participate in the deliberations. There is also renewed confidence in the fairness of the system owing to the enhanced capacity of the administrators of the system through the training they received from the C4P project. The weakness/absence of the formal state system in most communities also explain this preference.

I-ADRM limitations: Despite these positive views of C4P’s enhancement of I-ADRM capacity, FGD participants were keenly aware that I-ADRM have their challenges. Community elders recognized that traditional law was not best suited to handle criminal cases, and was not always in conformity with modern law (Bahn FGD). Additionally, as one participant in the FOMTUL FGD noted, “Chiefs have their own law; many are in conflict with national laws...Chiefs’ law provides faster justice, but not necessarily fair justice and punishments are harsh, e.g. tying down someone in a river for three days” (R#4). However, as another participant observed: “distinguishing between harmful and nonharmful traditional practices is often problematic. Sometimes traditional systems of punishment are more effective, but contested by human rights organizations” (R#1, FOMTUL).

Limitations to women’s access to justice in I-ADRM: As one female participant in the Bahn FGD pointed out, having access to justice is not equivalent to having access to fairness, as the male-dominated traditional leadership structures, and by extension, indigenous justice administration structures and processes, are wont to suppress some SGBV cases. SGBV-related disputes scored lowest on recourse to family and clan heads for resolution. Because rape cases involve criminality, people feel they should be handled by the state justice system— despite little trust in the fairness of state justice. In the words of another woman, “Women are double victims because at the court, women lose because they have no money to bribe” (Female participant #2, Bahn, FGD). In sum, while women were thankful to have increased access to justice within their communities, the quality and fairness of justice remained inadequate.

4. Reflections on Findings

This section offers the evaluator’s reflections on the main findings. C4P aimed to promote peace, reconciliation, and social cohesion through creating opportunities for citizens of Nimba County to bind, bond, and build bridges within and across historical and contemporary lines of division. These divisions were founded on land disputes, interethnic rivalries and clashes, ethno-religious differences, and limited state capacity for delivery of justice and promotion of peaceful resolution of disputes. The project sought to rebuild mutual trust between citizens of Nimba and promote social cohesion on the horizontal and vertical planes to sustain and grow the peace in Nimba County to contribute to peace writ large in Liberia.

In the context of fratricidal post-conflict societies, scars remain long after the cessation of hostilities. Memories last long, and the wounds of war heal slowly. Reconciliation is a process that takes its own pace. Patience is required. In such contexts, peace is a plant that must take root before it can grow and bear fruit. To thrive, the roots must go deep and wide to anchor the plant in times of stress.

Findings from this evaluation indicate that C4P has successfully sowed seeds for change. However, drastic changes in perceptions, beliefs, attitudes, behaviors, and practices rarely occur in a three-year timeframe. It will take years to reconstruct the historical narratives that caused Liberia’s civil war, and to rebuild the cultural value systems destroyed by the violence. C4P interventions need to be reinforced, and replicated in other communities to bring impactful change to scale.

Evaluation participants noted changes that they consider significant markers of success of the C4P project. These include the observation that, although currently on a low scale, Mandingos are accepting people from different ethnic backgrounds to marry their daughters. This was unthinkable previously. Participants also noted the downward trend of tribalism in politics in Nimba County as evidenced by the finding that the majority of respondents discount ethnicity in their voting criteria, especially for president. Houses and other property of Mandingoes that were confiscated or occupied by natives of Bahn are being returned to their original owners. The process is slow, but it is working, as a Mandingo elder observed (Bahn FGD). As the mayor of Bahn put it, “peace is coming to us. Lamine and I used to be afraid of each other after the civil war, but now he and I can visit each other (Mayor, Bahn City). Textbox 5 illustrates how interpersonal reconciliation is taking root in communities.

The findings of the evaluation also provide pointers to what C4P partners need to do, moving forward, to consolidate the gains made and spread the benefits of the project to other communities. Key among the markers of success are the following project outcomes:

“ I am a victim of the war. During the war an armed young man from another village came and took away my wife, leaving me with the children. I was very bitter and would have killed the man if I had a chance. But now, we have reconciled. The same man now comes to visit me, stays with me and my children. All because I learned to forgive him through the C4P workshops.”

—MALE FGD PARTICIPANT, BAHN, PERSONAL TESTIMONY REGARDING RECONCILING WITH THE ENEMY

4.1 RELEVANCE AND APPROPRIATENESS OF PROJECT DESIGN

4.1.1 HORIZONTAL AND VERTICAL SOCIAL COHESION ACHIEVEMENTS

FGD participants credited C4P for supporting intra- and inter-ethnic trust and engagements in their communities. The following examples given in FGDs affirm the relevance and appropriateness of C4P strategy and project design:

Horizontal Social Cohesion (HSC)

- ” Connector projects implemented by kinship groups (Hometown Associations) are promoting horizontal social interaction, peace and reconciliation;
- ” Conflict resolution, negotiation and mediation trainings provided by C4P partners (MARWOPNET and NCJPC) have contributed to sustained peace and have reconciled conflicted communities across Nimba county;
- ” Communal farms tended by C4P beneficiaries and SILC groups that have incorporated people from different ethnic groups have strengthened social ties and built mutual trust among different ethnic groups;
- ” Mandingoes are allowing their women to marry men of other ethnicities;
- ” Women belonging to farming cooperatives are now able to send their children and family members to school. Their cooperatives provide loans that empower their members from different ethnic backgrounds;
- ” People of mixed ethnic groups (Gio, Mano and Mandingo) are working together to support their kinship communities; they have begun attending childbirth, dowry payment, bereavement and religious festivals across ethnic and religious divides.

Vertical Social Cohesion (VSC)

- ” Many Nimba residents no longer consider the ethnic backgrounds of presidential, senatorial and representative candidates as the deciding factor in their voting;
- ” I-ADRM are working effectively and strengthening the relationship between traditional leaders and ordinary citizens. The utilization of the I-ADRM by residents and local leaders has reduced the number of dispute cases taken to the formal judicial system for adjudication;
- ” In some communities, youth and elders have begun to work together on community development projects.

The findings indicate that vSC requires much more strengthening before it crystallizes. Citizen-police contacts and engagements remain very limited, even in Sannequellie-Mah district, the host district of Nimba County. Communities further away from the county seat exhibit less engagement with the police on safety and security. In general, citizens still feel alienated from the state. Limited engagement with county and district officials outside electoral periods is the norm, and there is no evidence of district or community-wide engagement based on interest group agendas. Members of FOMTUL, for example, transported ballots and elections materials during the last election, but did not develop a collective agenda. Communities need to leverage electoral opportunities and advocate for their collective interests to shape campaign platforms.

4.1.2 EMPOWERMENT OF MINORITY GROUPS THROUGH INCREASING VOICE AND INFLUENCE:

The vSC initiatives of C4P aimed to give voice and influence to communities on issues that affected their lives and livelihoods. The objective was to "...offer opportunities for communities and CSOs in Nimba County to voice their concerns and grievances, and provide government a chance to listen and to be heard on issues such as land tenure; negotiations for granting concessions; public tendering; natural resource exploitation; and delivery of essential services such as road construction, potable water, electricity, education and healthcare."

Evaluation findings suggest that while the project was successful in creating spaces for citizen engagement through durbars, self-initiated engagements between citizens and civil authorities were few. Poor roads and communication infrastructure partly explain the lack of contact, but community members failed to capitalize on electoral platforms to articulate and feed their demands into debates and manifestoes of the political parties or candidates that came to solicit their votes. In the FOMTUL FGD participants announced their intention to run their members for the National House of Representatives in the 2023 general elections. They attributed this vision to C4P's visioning and capacity building exercises.

However, FOMTUL represents a small segment of youth in Nimba County. Reaching a broader cross-section of youth to trigger a groundswell of change remains a challenge. FOMTUL members have coalesced around their collective economic interests. To exercise collective voice, youth groups will need to organize around their interests.



The evaluation found that access to justice had increased for women, and younger women were more aggressively asserting their right to marry across ethnic and religious lines. SILC and other economic activities were empowering women to speak in public spaces without feeling threatened. However, the scale and depth of initiatives to increase women's voice and influence need to be broadened and deepened for more impactful change.

4.1.3 ADDRESSING FELT NEEDS OF COMMUNITIES FOR PEACE AND SOCIAL COHESION

The relevance of the project strategies and activities to addressing felt community needs was apparent in *connector projects*. As highlighted in the findings under subsection 3.2.2, communities across Nimba County rallied around community infrastructure development and improvement such as the building or improvement of roads, bridges, schools, and clinics.



The journey to Gomahplay from Blemieplay for evaluation interviews. Only FOMTUL members could get the team there. The bridge, however, would not take passengers sitting upon motorcycles.

“CRS has done a lot. Most cyclists are focusing on their development. Members have returned to school and some have farms. There is no more violence amongst us and with other agencies”

—PARTICIPANT #6,
FGD, FOMTUL

These projects succeeded in bringing community members to work together across age, gender, ethnic, and religious divides. C4P's support to community members to undertake these projects, often in collaboration with their Monrovia-based Hometown Association members, was critical in generating the level of vertical and horizontal social cohesion reported in this evaluation.

4.14 ENHANCING ACCESS TO JUSTICE

Alongside the connector projects, training for I-ADRM practitioners delivered relevant knowledge and skills for peacebuilding. In the opinions of FGD participants, I-ADRM training equipped traditional leaders to perform more effectively in their roles as chiefs and elders. This improvement boosted the confidence of citizens to seek justice through such mechanisms. FOMTUL members also found the training in non-violent conflict resolution highly useful.

Survey respondents, including women, indicated their belief that because of the I-ADRM, access to justice for women had increased. Women also praised SILC as highly beneficial to their needs and families. In Mahdiaplay, women participating in SILC proudly showed the evaluation team their new guest house, which was under construction.

4.15 SELECTION OF TARGET PROJECT PARTICIPANTS

The project strategy of targeting women and youth with specialized initiatives was extremely relevant because officials and community members frequently viewed youth as "the obstacles" to peace (Bahn FGD, Elected Male Community Leader). (Woman #1, Bahn FGD), and women were empowered to speak out at public meetings. FOMTUL members affirmed the transformative effects of this targeting on their members. Some members returned to school (Textbox 6), FOMTUL members "... want more training because new members are coming on board every time and need training every three to four months" (FOMTUL FGD, Participant #2).

4.2 EFFECTIVENESS OF PROJECT INTERVENTION STRATEGIES

4.2.1 SUCCESS FACTORS

C4P reduced dispute cases brought to the town chiefs and elders for resolution; supported connector projects such as road-side brush clearing, rehabilitated bridges, and built community infrastructure. The project also assisted community groups to organize sports tournaments, to farm communally, and to fund-raise for local development projects. Respondents cited increased cross-ethnic participation in child dedication ceremonies and religious festivals, and robust membership in SILC. Success factors included:

- i. Consultative project implementation: Participants noted that project implementers created the space and provided the technical and material resources that enabled communities to deliberate, choose and undertake activities that met their needs. C4P small grants for connector projects stimulated discussions, planning, and engagement of community members on a wide range of development projects. This process enhanced community ownership and pride in the outcomes. In addition, the 3Bs/4Ds methodology contributed to healing, reconciliation, and social cohesion in the participating communities.

- ii. Community leadership in project implementation: The P2P approach enlisted the active participation of county and community leaders. At the county level, officials in Sanequellie were appreciative that CRS informed them when they came through to the communities. At the community level, by recognizing and leveraging the potential of local leaders, C4P placed value on local knoin systems, structures, and leaders. By building capacity to administer justice and lead connector projects, C4P reaffirmed the value of local institutions and processes for local governance and conflict management.
- iii. Connector projects: Connector projects enabled the communities to focus on their immediate needs, which triggered and sustained interest to actively participate in the project. As one FGD participant observed “CP4 has brought a lot of changes. For example, in the SILC all ethnic groups come together. All ethnic groups partake in development work” (FGD, Bahn City, Male #11). In Mahdiaplay, the women’s FGD also observed that youth were working together with the elders in the community on development projects.
- iv. Ability to demonstrate concrete peace dividends: The inclusion of the *Small Grants Fund* attracted Hometown Associations to the project because grants allowed communities to undertake projects of their choice and offered a quick, direct, and concrete way to demonstrate the dividends of peace and social cohesion. As one FGD participant put it, “we learned about the culture of peace” (FGD, Bahn City, Mandingo Elder, #2). Another added that through the project they learned about the “need to rally round as brothers and sisters to make peace happen. Need to forget the past” (FGD, Bahn City, Male, #1).
- v. Youth Peace Ambassadors: The war years had reversed roles between youth and community elders, and upended social and political order. Disrespect for elders amounted to a breakdown of law and order. Focusing on youth as active agents of peace enabled communities to restore customary values and revitalize intergenerational relationships.

4.4.2 RECOGNIZING AND MANAGING LINGERING CHALLENGES

Despite the successes, respondents and FGD participants noted challenges regarding youth. FGD participants in Bahn still believe “youth are the obstacles [to peace and social cohesion because] when they go behind the leaves (bushes), they take drugs— leading to rudeness and stealing. The youth between 18-25 years are the trouble causers. Youth are very aggressive” (Elected Community Leader). A female participant believed that the music youth listen to was radicalizing and miseducating them. The “music is full of abusive language which the youth imbibe” (Woman #4). As a result, “the youth do not respect elders” (Man #1).

However, participants rejected blanket characterizations of youth as unhelpful since “youth are not homogenous. There are calm ones, others are not. So, we have very good ones and bad ones” (Man #1). Hence, “it all depends [what kind of youth one is dealing with]; some youth take advice, others do not. Also, deviant behavior and peer pressure is reality. [Nonetheless], change is taking place. The youth are now listening to advice of parents” (Woman #3, Bahn). Another elder said that he sees change as youth are “now working together on each other’s farms” (Man #6, Bahn).

The Bahn debates about the dual perception of the youth as conflict actors or peace agents underscored the urgency to focus on youth as change agents. Youth constitute more than 60% of Liberia’s population, but have limited education, skills, and suffer from trauma they experienced as child soldiers.

4.3 PROJECT EFFICIENCY

4.3.1 PROJECT EFFICIENCY FACTORS

Assessment of cost-efficiency of the C4P project was beyond the scope of this assignment. This report considers C4P's efficiency in delivering project services.

Choice of partners: C4P's efficiency in service delivery is most evident in the choice and use of local implementing partners— JPC, MARWOPNET, and FOMTUL. All partners have a longstanding presence, relationships, and legitimacy in the project communities that predate the project. They had name recognition in the project communities and evaluation team members gained access and acceptance for field work in the communities only when they mentioned the name of the partner institution working with them on the project in that community. In discussing the C4P project, community members referenced JPC, MARWOPNET or FOMTUL. These partners had i) access to wide and varied networks and groups that they mobilized to participate in the project; ii) deep penetration into the communities beyond the district and county capital that permitted a wider reach of project interventions; iii) legitimacy within the participating communities due to their prior work with them; and iv) prior experience and expertise in community mobilization and peacebuilding work. Tapping into these partner resources enabled the project to reach distant, isolated communities.

- i. Strategic leveraging of indigenous capacities: Leveraging existing structures, knowledge systems, and practices of indigenous conflict resolution mechanisms to spread and deepen access to justice create new structures allowed C4P to make maximum use of its 36-month lifespan.
- ii. Training and capacity building methods: Evaluation participants uniformly rated the training workshops as "very efficient" in delivering project interventions. Rather than taking people out of their environments and into county and national capitals, training was largely held in or near the communities. Participants appreciated this decentralized approach because it allowed other community members to witness the training that their leaders experienced. In field interviews, all FGD participants indicated their awareness that their leaders had been trained. The women in Mahdiaplay said they initiated their Guest House project because they wanted the trainers to stay with them in their community, instead of having to shuttle daily from Sanequeillie.

“I am a peacemaker. I serve as a ToT agent using outreach to send the peace messages to other members who did not attend the training. I work to protect the reputation of FOMTUL against infiltrators who use our name to commit crimes. I also insist with our members that we should allow the law to take its own course. For instance, the recent killing of one of our members by a police officer (six days prior to FGD event) compounded grievances for many other previous cases. The members therefore gathered to seek vengeance on the police. In response, the Police called for reinforcement. I had to intervene and ask our members to allow the police to do the investigations. This helped to diffuse potential riot. If this had happened before this training, we would have attacked the Police without hesitation. I am an ex-fighter and there is no weapon I cannot handle. I can assure you we would have attacked them.”

—PARTICIPANT, FGD, GANTA, SPEAKING ABOUT A PERSONAL TRANSFORMATION AS A RESULT OF PROJECT EFFECTIVENESS

4.3.2 EFFICIENCY CHALLENGES

Reliance on in situ training events to initiate and disseminate project messages, however, limited the spatial reach and depth of the project. While workshops are unavoidable as outlets for knowledge and skills dissemination, use of radio broadcasts would have helped take the messages of peace and social cohesion further and deeper. Structured and synchronized radio programs in local languages could have opened the door to drama, hosted call-in talk shows, and broad public discussions of social cohesion.

4.4 SUSTAINABILITY

4.4.1 OPPORTUNITIES FOR SUSTAINABILITY

Building local capacity for peace was the core of CRS' sustainability plan for C4P. Hence, the training of local traditional leaders and elders, as well as youth and women's groups on various aspects of peacebuilding, justice promotion, and social cohesion was intended to increase knowledge and improve skills leading to changes in attitudes, beliefs, values, and practices to uphold a culture of peace. The connector projects were also expected to demonstrate the benefits of communities working together and foster peace, social cohesion, and development. Overall, communities expressed high interest to sustain the interventions beyond the life of the project.

4.4.2 CHALLENGES TO SUSTAINABILITY

The evaluation noted concerns about internal and external factors and forces that undermine sustainability. Critical among these were:

Capacity limitations. Capacity limitations included the age and limited number of I-ADRM trainees. To sustain the capacity needed for effective and efficient I-ADRM, a system of recruitment, training, and retraining additional/replacements is essential. In addition, FOMTUL members require refresher training to sustain a culture of nonviolence because new members are added daily to the ranks of drivers. Further, C4P engagement with FOMTUL is limited to Nimba County. Even then, not all members of FOMTUL in Nimba County have benefitted from the training. To ensure progress toward peace writ large, training for other members of the Federation in and outside Nimba County, and beyond FOMTUL members, is essential. Formation of peace committees offers another means to institutionalize a culture of peace by capacitating peace committee members to conduct refresher and in-service training for I-ADRM.

Political Interference. FOMTUL members expressed their frustration with attempts by some politicians to create disunity by sponsoring rival unions to negatively compete with them. As one member noted "Government is the problem. CRS helped us to develop a vision and a plan for FOMTUL. We want one union, but the State is creating its unions. Right now, Nimba City has three unions" (Participant # 8). Fracturing of FOMTUL is viewed as an attempt by political elite to disrupt, subjugate, control and the operations of FOMTUL for their parochial agendas. FOMTUL members fear that the growth of such disruptive activities risk triggering violent encounters between the rival unions.

Competitive business tensions with drivers. FOMTUL members also complained about the aggression and reckless driving behaviors that drivers of commercial vehicles such as taxis and passenger buses exhibited towards them. These drivers see FOMTUL members as taking away their business. Hence, they tailgate the

motorcyclists or try to edge them off the road. FOMTUL members fear this growing aggression as a provocation that will trigger violent confrontations, thereby undermining commitment to peace.

Confrontation between tradition and modernity. Community members complained bitterly about their inability to bring up their children the way they want because of the interference of human rights concepts and groups. In their view, the major challenge to peace was that “our kids are not trained; western education is destroying them; they have no culture. Now, a child can slap you when you are correcting them. But you cannot train a child alone” lamented a mayor in one FGD. Another said “we could correct our children, but for the interference of human rights groups who jump in [and make us] put away our culture” (Man #8, FDG, Bahn). A female participant echoed that “yes this human rights culture has killed our culture” (Woman #5, FGD, Bahn). A Mandingo elder added that “Western child rights concepts are destroying us” (Male #5), with his colleague adding that these days, “saying sorry no longer exists; and that is the problem. Government stopped discipline in schools because of human rights. Human rights are causing the conflict” (Male #7). A Gio elder added that “in Gio culture, we say the mind of a child is blank and we need training to fill it with knowledge. But that practice is lost now” (Man 4). In sum, “human rights have overruled everything because European law [which is imposed on us] gives all rights to kids” (Mayor).

Although these concerns mainly arose from older FGD participants, they were a much-debated issue among FOMTUL members in the Ganta FGD where members felt the loss of cultural training undermined social harmony and cohesion. As the president of the union summed it: “we are losing our communal responsibility for collective education and welfare of children [...] children are losing basic courtesy.” He cited the example of how “a student beat up a teacher” in a recent incident in one of the schools. He added that it was important for “the western system [of education] to be modelled on traditional system e.g., the Bush school. We have values of Liberian culture in the curriculum, but this is not taught in school. There is the need to incorporate the Poro and Sande into the school system. Neglect has led to indiscipline” (Ganta, FOMTUL FGD). There was applause from the FGD on this point.

In sum, the evaluation noted issues of political interference, negative competition, and resistance to western cultural worldviews as potential disrupters to the formation of a viable interest-based association for FOMTUL civic engagement. Such threats need not undermine peace and social cohesion if they are openly acknowledged and addressed. CRS and partners may not have the capacities and power to directly address these concerns, but they can convey to citizen groups the methods and skills that have proven effective in helping leaders and ordinary citizens engage peacefully in the messy and at times highly contentious change process.

5. Key Lessons and Good Practices

5.1 NIMBA COUNTY RESIDENTS ARE MORE LIKELY TO ENGAGE ECONOMICALLY THAN SOCIALLY

The midterm evaluation had established that “Social interactions among Gio, Mano and Mandingo ethnic groups still remain a challenge [as only] 39% of respondents said that they socialize with all ethnic groups though 54% of all respondents said that all ethnic groups work together frequently on town issues.”¹³ The midterm evaluation then attributed the willingness of different ethnic groups to work together on communal projects to the sense of “shared pride”¹⁴ that they derived from such projects. Whereas the midterm evaluation did not disaggregate findings for community, social and economic groups, the endline evaluation established that while 61.9% of respondents said they belonged to economic groups, only 40.1% of respondents said they belonged to social groups (see Figure 5 in the report). The findings on membership of social groups is only marginally higher than the findings of the midterm evaluation (Figure 6 in the report). If citizens in Nimba County are more likely to engage economically than socially across ethnic lines, activities like SILC and training for FOMTUL offer attractive entry points for bridging and interaction.

5.2 THE 4DS LAYERED ON THE 3BS HAS CONTRIBUTED TO RELATIONAL CHANGE

The 4Ds component of C4P permitted participants to re-engineer narratives through discovery, dream, design and delivery processes. Communities in conflict (re)created positive relationships through constructive reinterpretation of historical narratives and events, which enabled them to address cultural, psychological, social, and economic barriers, and to create new, visionary, more inclusive, and development-oriented visions of peaceful coexistence.

FOMTUL members reimaged themselves away from violence to being peace ambassadors. “Cyclists are now peace ambassadors. We usually intervene in conflicts and we use peaceful means to reduce conflicts” (FGD, Ganta, Participant #4). Similarly, women no longer see themselves as voiceless victims in their communities. They have found their voices to engage with men in community dialog sessions, and intermarriages between Muslim-Mandingo girls and non-Muslim men are redefining the identities and interaction boundaries between Mandingos, Gios, Manos, and other ethnic groups in Nimba County. Change will be slow, but healing, reconciliation, peace, and social cohesion are evident. For change to become more fully cultural and structural requires nurturing and accompaniment from C4P partners and others to keep the flame alive and spreading to other communities.

¹³ Catholic Relief Services (2019) Connect for Peace (C4P) Midterm Evaluation Report Background document on Evaluator’s file, p. 11

¹⁴ Ibid., p. 12

5.3 INTERETHNIC STEREOTYPES, PREJUDICES, AND ANIMOSITIES PERSIST BETWEEN GIOS AND MANOS ON THE ONE HAND, AND MANDINGOES ON THE OTHER

Despite gains in strengthening horizontal social cohesion in Nimba County, challenges to rebuilding peaceful coexistence between Gios/Manos, and Mandingoes requires a reengineering of trust, trade, and transactional relationships. Historically, Mandingoes established their presence and reputation among their host communities as traders who brought in goods, offered loans, and provided other goods and services.

Divided allegiances of Mandingoes and their host communities during the war erased trust and mutually beneficial financial transactions that had been the foundation of interconnectedness and interdependency. Over time, the Gios and Manos claimed a portion of the trade and financial services market that Mandingoes once monopolized.

These communities require ongoing assistance to repair breaches in trust, trade, and transactional relationships. Engaging youth in this endeavor through peace education and Peace Committees could provide a way forward. Children and youth have not encountered the same grievances and ruptures of relationships that older Gios, Manos, and Mandingoes have experienced, and which have hardened prejudice, biases and reluctance to re-engage with the other.

6. Recommendations

The recommendations below are offered to help take future actions to the next level of sustainable impact. They are not ranked, and some of the actions are cross-cutting.

6.1 BUILD ON MOMENTUM TO SPREAD PEACE AND RECONCILIATION BEYOND PROJECT COMMUNITIES.

C4P interventions have unleashed the potential for peace and reconciliation in the participating communities. The pace of change is slow, but the communities are experiencing peace “small-small”, as the Bahn FGD participants captured it. To sustain and grow this momentum, CRS and partners need to find the ways and means beyond the funding cycle of the current project to intensify and spread peacebuilding education; support and expand the scope of the connector projects; and harvest the enthusiasm of community groups, as well as, cross-community associations such as FOMTUL to cascade out the messages of peace.

6.2 UTILIZE RADIO TO EXPAND THE REACH OF INTERVENTIONS INTO NEIGHBORING COMMUNITIES.

To complement and reinforce peace education and workshops, CRS and partners should explore the use of radio to expand outreach into other communities.

MARWOPNET has experience running radio stations, and Radio veritas of the Catholic Church has a long history, legacy, and legitimacy as an advocate for peace and justice. It has an extensive reach as well. The scope and reach of the existing FM Radio infrastructure of the partners and/or their affiliates could be leveraged to expand their programming capacity to take the peace education messages of C4P into homes beyond the 36 project communities. Enhanced programming that allows for hosted discussions in local languages with phone-in or text-in audience participation engagements would not only create opportunities for broader citizen participation, it would provide the platform for cross-community knowledge generation and experience-sharing to advance a collective agenda for peace.

6.3 PROMOTE SOCIAL MEDIA PLATFORMS.

Although social media is severely constrained by the deficit in telecommunication infrastructure, opportunities for using social media should be explored. C4P partners should consider providing content on the social media platforms to stimulate and guide engagements that promote learning and sharing on peace, reconciliation, and social cohesion. Support for the development of social media communication capacities can cross-feed into the radio-based peace education programming, using the text-in and phone-in functionalities of smartphones.

6.4 REVIVE INDIGENOUS CONFLICT RESOLUTION PROCESSES.

The Mano-Mandingo-Gio conflict has deeper historical roots that cannot be addressed solely through trainings. It requires the creation of spaces for encounter and dialog that allow the disputing parties to explore and use indigenous conflict resolution processes for unearthing and airing grievances and finding mutually acceptable solutions. Indigenous pacification rites and customary methods of

reparations, restitution, and trauma healing should be valued. verdicts at community levels can be vetted at district and county levels.

6.5 FOCUS ON JUSTICE FOR WOMEN.

Justice, especially in SGBv cases, does not favor women. Cognitive behavior therapy, “Smart Couples,” male gender champions, and positive and peaceful masculinity curricula and trainings have proven effective in changing attitudes and practices around traditional male dominance, hyper-masculinity and gender stereotypes.¹⁵ Such activities should figure within project designs in post-conflict environments like Nimba County.

6.6 EXPAND CITIZEN ENGAGEMENT WITH ELECTED OFFICIALS.

Connector projects are popular with communities because they improve physical infrastructure in rural communities. However, infrastructure deficits in roads, bridges, schools and health facilities far outstrip the ability of community connector projects to meet the need. The state must do its part, but citizens and elected and appointed officials are alienated from each other. Projects like C4P should intensify vSC activities to link citizens and public authorities, and communities must learn how to mobilize and constructively engage state functionaries to demand their rights and insist on accountability from their duty bearers. C4P partners can help prepare communities to develop election-year agendas, and in out years, they can support communities to conduct social accountability.

6.7 REPLICATE THE FOMTUL MODEL OF ECONOMIC INTEREST-BASED ASSOCIATIONS TO MOBILIZE YOUTH FOR PEACE.

This evaluation established the magnetism of livelihoods as a motivator for social engagements across identity lines. In the Liberian context where high rates of youth unemployment pose real threats to peace and stability, employment provides a platform to mobilize and organize youth to strengthen social cohesion, grow peace and advance economic interests. Nimba County’s vast agricultural wealth offers potential for economic interest-based social cohesion, and could even serve neighboring Guinea and Coted’Ivoire.

6.8 DEVELOP PEACE ARCHITECTURE IN NIMBA COUNTY.

Concerns about the erosion of traditional values owing to western education and influence are real, and could signal a looming culture war. FGD participants advocated that traditional Poro and Sande educational systems be incorporated into the formal school systems to redress the perceived cultural dichotomy in Liberia’s educational systems. C4P partners, especially the Catholic JPC and MARWOPNET, can champion national discussions on the issue and leverage their connections with their respective influential voices such as the Catholic Bishops’ Conference of Liberia and umbrella civil society groups to trigger national policy debate and action on the matter.

¹⁵ CRS publications include “Faithful House” (Smart Couples) and “Peaceful Masculinity Curriculum” (forthcoming 2020).

Appendices

APPENDIX 1: EVALUATION APPROACH AND METHODS

1. EVALUATION APPROACH

1.1 USE OF SUMMATIVE, FORMATIVE AND UTILIZATION-FOCUSED EVALUATION PROCESSES

Based on the purpose and scope, the evaluation was designed to provide both formative and summative outcomes, with a learning intent in-built. The formative component assessed the extent of progress, relevance, effectiveness, and efficiency of the project implementation strategies and activities, and the implementation experiences of CRS, implementing partners (MARWOPNET and JPC), and other stakeholders, including community-based actors such as members of the FOMTUL, traditional leaders, mentors and trainers. The summative component assessed i) the outcome of the interventions in promoting peace, reconciliation, and conflict mitigation and management in participating communities; ii) improvement in access to justice from enhanced capacities of local and indigenous ADRMs compared to the state justice system; iii) contribution to improving vertical and horizontal social cohesion within and between in project communities and identity groups in the County, and iv) sustainability of the intervention outcomes and processes beyond the life of the project.

1.2 USE OF PARTICIPATORY AND LEARNING APPROACHES

The evaluation adopted the following participatory approaches to optimize the use of local talents and resources while ensuring shared learning throughout the exercise:

- i. Institutional Level Participatory approaches: The use of a co-design approach allowed CRS and partners to lead the preliminary process for the evaluation. This included the framing of the evaluation questions, based on the SoW of the evaluation; the setting of the initial protocols for the survey; the determination of the sample frame and size for the survey; the recruitment and training of the enumerators; and the selection of evaluation communities and groups for the survey and FGD. Subsequent collaborative engagement with the technical lead produced mutually agreed protocols, timeframes, and final evaluation processes.
- ii. Harnessing Local Talents for Data Collection: The evaluation used 10 young Liberians for the survey data collection. The use of locally recruited young enumerators put Liberian faces on the assignment. This facilitated community entry, creating the rapport needed to set respondents at ease for free, open and frank engagements in the data collection processes.

The training of the enumerators emphasized best practices in community entry, interviewing skills, observation and memoing, as well as, ethics and data protection. This enabled them to go beyond the roles of enumerators. They served as participatory research observers, making notes of observations of community environments, engagement processes, and other happenings in the evaluation settings that provide context and contend to explain evaluation findings. Their

reflections from the After-Action sessions form part of the qualitative data that inform the findings of this evaluation.

The Enumerators also had an opportunity to participate in a data analysis and validation workshop, where they reviewed the preliminary run of the results for both the survey and the qualitative data. They then had the opportunity to comment on and provide further input into the findings, based on their observations and memos during the field processes.

For most of the enumerators, participation in this evaluation was an opportunity to get to know their country better (many had never seen the country outside Monrovia) and to have a better appreciation of the challenges that underscore the grievances of co-citizens outside Monrovia. Getting to interview their age-peers in rural and very inaccessible communities was a key learning moment for them.

In furtherance of the learning agenda of the evaluation, the participatory approaches provided the enumerators opportunities to acquire important research and evaluation knowledge and skills through participation in data collection and analysis processes—acquiring essential knowledge and skills that CRS and partners can use later.

iii. Community Level Participatory approaches: Three focus group discussions were held— one each for the youth, women, and traditional leaders, in different communities. The FGDs offered participants of the project an opportunity to express themselves on the relevance, effectiveness, efficiency and outcomes of the project. In addition to the FGD, the evaluation teams also made observations and engaged with community members during the transect walks through the communities to identify and interview survey respondents or to hold the FGD. Notes from the observations of the field staff have fed into the qualitative component of this study.

2 DATA COLLECTION METHODS AND TOOLS

2.1 DATA COLLECTION METHODS

The evaluation used mixed methods that combined:

- 33 Desk review of project texts and reports, including the project documents, baseline study, mid-term evaluation, and other field reports to gather insights into what was planned, progress made, and other relevant background information. Results of the desk study informed the final design of the evaluation process and protocols.
- 33 Household Survey: covered 431 respondents in 36 selected communities across the Nimba County, as detailed below. Ten (10) trained enumerators carried out the surveys over a period of two weeks.
- 33 Focus Group Discussions: The technical lead carried out with three FGDs with key categories of actors i.e. a Women's Group, Members of FOMTUL, and Traditional leaders. A fourth FGD with a youth group could not take place due to the truncation of the visit of the lead evaluator.
- 33 Field Observations and Reflection: Although enumerators had primary responsibilities for collecting the pre-defined quantitative data, they were also asked to take notes of any explanatory statements respondents gave to preface or explain their responses to any question. They were also asked to note any observations they may have made while walking through the community in search of interviewees. A post fieldwork after action reflection session created space for the enumerators to share, discuss, and synthesize their notes and observations into a consolidated narrative report. This report is incorporated as part of the data set for this evaluation, and findings made therein have been used as explanatory or complementary data in the report.
- 33 A Most Significant Achievement (MSA) workshop with a cross section of project participants from selected communities/groups was planned. The MSA session was intended to create opportunities for project participants to establish what they considered the most significant achievement of the project in their respective operational areas; the criteria they used for defining success; and the factors that they believed contributed to the achievement of that success. It also offered an added layer of mapping,

documenting, and/or validating what changes, if any, have taken place in the communities as a result of the project, how change happened, and what the impact of the observed change, positive or negative, have been on the state of peace in the 17 targeted communities of the project. However, the MSA event could not take place due to the truncation of the field time for the lead evaluator. This remains an exercise that can be done when the results of the evaluation are shared with members of participating communities.

22 DATA COLLECTION LINES OF ENQUIRY

Six (6) lines of enquiry provided the frame for the evaluation protocols for both quantitative and qualitative components of the assignment. The predesigned protocols were used to assess:

- 33 Achievements: To what extent has the project achieved the planned results. This component included harvesting both positive and negative, planned and unplanned outcomes of the project.
- 33 Voice and Influence: How have the project interventions affected the ability of the participating youth, women, and marginalized groups to have amplified voices and influence in their communities, Districts, and County levels on matters that promote peace, reconciliation and social cohesion?
- 33 Relevance: How pertinent have the project's strategies and activities been to addressing the felt needs of the communities?
- 33 Effectiveness: How effective were the project strategies and activities in instigating the desired changes at the personal, community, district and County levels for the promotion of peace, reconciliation, and social cohesion? This also included taking account of undesired but positive or negative changes that the project may have induced or contributed to.
- 33 Efficiency: How efficient (in terms of cost, time, and scale of delivery) were the project strategies and activities in delivering planned services? What were the scales of reach in comparison to the cost of resources, time, and effort put into the delivering of project interventions?
- 33 Sustainability: To what extent can communities sustain the momentum and spread of project interventions beyond external technical and financial support?

23 SAMPLING STRATEGIES, SAMPLE FRAMES, AND SIZES

Sampling for Survey: CRS and partners used the following procedures for determining and selecting 404 interviewees for the survey. However, a total of 431 people that participated in the survey component of the evaluation, as explained below:

- 33 Sample Frame Determination: This evaluation focused on the 36 communities that have participated directly in the Connect for Peace (C4P) project. Nimba has 712 communities across the 6 statutory districts. However, due to budgetary limitations and the strategic nature of the interventions of C4P, the project team along with USAID decided to work in 36 communities. These communities were selected based on location in the statutory district and the history of conflict experienced during the Liberian civil war. Nonetheless, there were other communities that participated in the project Open Space Theater events and district durbars, but those communities were accounted for under indirect beneficiaries and the level of outreach made in those communities seem not to be equivalent to the project communities.
- 33 Sample Size Determination: The sample size for the endline evaluation is based on the population of the Connect for Peace (C4P) project communities. The population is estimated at 143,257 leading to a sample size for the household survey at 404. The project team updated the sample size of the midterm and used random selection to qualify households for the interview. The sample size was determined with the following formula:

- 39. **Determination of Sample Distribution:** The number of interviews to be conducted in a community was predetermined by proportional sampling, based on the weighted population size of the community within the 36 targeted communities. Hence, enumerators went to each identified community with a pre-assigned number of interviews by gender to carry out. Appendix 2 provides details of the distribution of the selected communities and number of interviews to be conducted for the survey.
- 40. **Selection of Interviewees:** Since the households in the target communities were not prenumbered, random pre-selection of the target household for interviews was not possible. However, most communities were demarcated into quarters. Hence, enumerators randomly shared out the quarters among themselves, ensuring that each quarter was covered. To ensure randomness in the selection of households, and by extension the individuals to be interviewed, enumerators were trained to find the center of their assigned community or quarter, spin a bottle, and follow the pointed direction to get to the first household. They requested interviews from the first person 18 years or older and of sound mind who agreed to be interviewed. If the first person declined, they asked the next until they secured an interview. If they failed to secure an interview in the first household, they went to the next house in the direction they faced coming out of the first household.

Enumerators chose the subsequent households by following the direction they faced coming out of their first and subsequent interviews. They repeated this process until they secured the required number of interviews assigned them. A field supervisor shuttled between enumerators, tallying the gender distribution of interviews already carried out and providing guidance to the teams on the gender of their next contacts for interviews. This ensured that the gender proportionality of interviewees assigned per community was respected.

During the field data collection, however, several community members (both men and women, young and old) insisted on being included in the interview, even when the enumerators had reached the total number of interviews assigned for their respective communities. Enumeration Team Leaders were authorized to make judgment calls to include such persons if i) the inclusion afforded greater diversity (gender, age, ethnic, religious) diversity in the interviews in the community; ii) there was time to do it. Consequently, the total number of interviews admitted into the database came to 431 i.e. 27 more interviews than sampled.

Sampling for Focus Group Discussions: CRS and partners purposefully chose the groups that participated in the FGD. This was based on their knowledge of the degree of organization of the groups, their level of participation in project activities, and their availability to take part in the discussions, based on the schedule of evaluation field visits. Hence, a women's group in Mahdiplay, traditional rulers in Bahn, and members of the FOMTUL in Ganta participated in the FGD.

24 DATA COLLECTION TOOLS AND PROCESSES

- i. **Tools for Survey:** A largely close-ended questionnaire that explored respondents' knowledge, beliefs, attitudes, behaviors, and practices in respect of observed changes in conflict management and resolution, peacebuilding, vertical and horizontal social cohesion, and access to justice was used in the data collection. The tool was mounted on Comcare offline data collection platform running on android smartphones and devices. Trained enumerators read the questions from the devices and recorded responses directly onto the devices. The Technical Lead for the evaluation and the CRS Program Officer supervising the field work reviewed the data from each enumerator for completeness before uploading to a cloud server.
- ii. **Focus Group Discussion Guide:** A discussion guide with open-ended questions served as the tool for the facilitation of the FGDs. Though the generic question suited all categories of FGD participants, on the spot probing questions were generated to follow through on unexpected twists in discussions yielding important insights on a topic. Similarly, some preplanned questions were tweaked in process, where need be, to zoom in on issues of interest to specific focus groups such as women, youth, and traditional leaders. With prior permission from each of the participating members, discussions were audio-recorded for subsequent

transcription. This was to ensure accuracy of capture of the discussions as well as minimize note-taking interruptions to the flow of the discussions.

iii. **Data Collection Team:** Ten enumerators working in three (3) teams carried out the 431 interviews in 36 Communities over a two-week period under the supervision of Brezhnev Paasewe, CRS' Programs Officer responsible for the C4P project, and Hippolyt A. S. Pul, PhD, the technical lead for the evaluation.

25 DATA ANALYSIS METHOD AND REPORTING

i. **Quantitative Data Analysis Methods:** The quantitative survey data from ComCare was downloaded into Excel, reviewed, cleaned, and exported into SPSS to generate the frequencies and crosstabulations for the data analysis. Extracted textual data from the open-ended questions in the survey were re-exported into Excel for open coding and analysis. Some of the analyses from the quantitative data were also re-exported into Excel for the generation of graphs and some tables.

ii. **Qualitative Data Capture and Analysis Methods:** Open coding techniques were used to cluster and analyze the typed field notes and transcribed audio recordings from the FGDs field observations. The hierarchy of codes and subcodes allowed for the clustering of the data into categories and themes that have informed the reporting.

iii. **Reporting:** This report blends the findings from the quantitative and qualitative data. SPSS and Excel generated tables and graphs have been incorporated into the word-processed texts to provide an integrated report. Qualitative data from the FGDs and field observation notes have been triangulated with interpretive findings from the survey data to provide a holistic view of the evaluation findings.

26 ETHICAL AND DATA PROTECTION CONSIDERATIONS

Express Consent: A standardized participant consent was read out to all participants and each and every participant was requested to expressly and clearly indicate their consent or otherwise to i) participate in the interviews ii) have their names recorded in the list of participants, and iii) have their voices audio-recorded for note taking purposes in some sessions of the FGDs encounters. Participants were assured that the voice recordings nor the list of names will be held in absolute confidentiality by the technical lead alone and would not be shared with anyone else except when demanded by law.

Safety and Security: Safety and Security considerations were paramount criteria in the choice of venues, travel logistics, and timing of all data collection encounters. Accordingly, enumerators and FGD facilitators travelled to the communities instead of having participants come to them. Interviews were held in open, safe, and secured environments. Pre-deployment training ensured that all interviewers were equipped with cultural and religious sensitivity practices, especially as it relates to dressing codes and gender relations in social encounters such as the interview settings.

Psychosocial Care and Healing: Evaluators were mindful that some participants could be living with traumatic experiences from being part of or affected by the incidents of the civil war and the Ebola Disease outbreak, which devastated communities. Consequently, the field teams were trained to uphold Do No Harm principles and approaches to engaging the participants in order to maximize the benefits and minimize the risks and costs to participants in the evaluation process. Steps taken included training on sensitivity to identity-based stereotypes, prejudices, and other forms of narratives that divide rather than unite people. It also included the use of gender-based evaluation design and analytical frameworks that ensure that the evaluation questions and processes considered the impacts of the conflict and the peacebuilding processes on different ethnic, age, and gender categories of participants.

Additionally, the evaluation recognized that peacebuilding evaluation processes can be therapeutic in and by themselves, when participants have the opportunity to tell and reflect on their stories, share

their experiences and grievances, past and present, and have a say in the analysis of the outcomes. This helps to give them a broader view of the issues in relations to their personal and collective experiences. Consequently, all evaluation tools and processes created space for storytelling and reflections on how the past can inform a better future in the analysis processes. For the survey, enumerators were trained to use conversational methods in posing questions and getting answers. Besides setting respondents at ease, this approach allowed respondents to provide insights and comments that provide context to the responses they give. FGD sessions also provided safe spaces for participants' introspection and sharing. Lessons derived from these exercises have informed the derivation of meanings and conclusions captured in the report.

Observance of Professional Standards: The Program Evaluation Standards of the American Evaluation Association guided the design and conduct of the evaluation. This included ensuring the grounding of the evaluation design and process in technical, ethical, legal, cultural, and evidence-based principles and practices so that evaluation outcomes meet the needs of all stakeholders and in respectful ways.

2.7 LIMITATIONS OF THE EVALUATIONS

Sampling Frame versus Scope of the Project: The scope of the C4P project envisaged work with Hometown Associations linked to communities in Nimba country for the promotion of connector initiatives that support social cohesion building. However, the sample frame, and consequently the sampled communities and population groups that CRS and partners arrived at for this evaluation did not include interviews with project participants from the Hometown Associations. Therefore, findings in this evaluation do not cover perceptions on project interventions and outcomes from that dimension. Perspectives of these group of participants may be brought onboard either i) through a validation workshop that allow representatives of participating Hometown Associations to review, comment, or input on the findings of this evaluation or ii) organise a mini evaluation that targets this subgroup of project participants.

Travel and Logistical Challenges to field work: Communities participating in the evaluation were far apart. Access roads to these communities were either non-existent or unmotorable. Therefore, the evaluation teams spent long hours traveling to and from the communities. Consequently, meeting scheduled appointments with communities was a challenge, and teams often had to travel back after sunset to their bases.

Language and communication barriers: The FGDs were sometimes conducted across multiple languages. Although Liberian English is the lingua franca in most part of the country, some participants did not speak it. Besides, expressions in Liberian English do not always correspond to the English commonly spoken in the anglophone world. Hence, questions posed in standard English often required translation into Liberian English, and then into local languages. Responses often took the reverse route. The FGD facilitator felt a lot of information was lost between the multiple levels of translation; thereby compromising the depth of the data that was otherwise available from the respondents.

Restricted Generalizability of Findings: The evaluation was carried out only in the communities that participated in the C4P project activities. Hence, the views solicited and used in this evaluation are from respondents or who are either direct participants in the projects or have been closely associated with it. This limits the generalizability of the findings to the entire Nimba County or Liberia. Nonetheless, the findings provide important benchmarks for wider impact post hoc assessment at a later stage.

DISTRICT	LOCALITY/ TOWN	TOTAL POPULATION			TOTAL HH	SAMPLING PROCESS						FINITE SAMPLE			
		MALE	FEMALE	POPULATION	HOUSEHOLD	WEGHT (HH)	HH SAMPLE	WEIGHT FEMALE	WEGHT MALE	SAMPLE FEMALE	SAMPLE MEN	HH	FEMALE	MALE	TOTAL PERSONS
Sanniquellie-Mah Statutory District	Gbuyee	1567	1923	3,490	500	2%	10	55%	45%	7	4	10	7	4	11
	Nehngben	769	741	1,510	196	1%	4	49%	51%	3	2	4	3	2	5
	Gampa	1470	1530	3,000	375	2%	8	51%	49%	4	4	8	4	4	8
	Dormah	137	173	310	26	2%	8	56%	44%	4	3	8	4	3	8
	Tonglaywin	550	720	1,270	45	1%	3	57%	43%	2	2	3	2	2	3
	Gbinyouyee	1150	1185	2,335	366	2%	6	51%	49%	3	3	6	3	3	6
	Gboayeela	1554	1598	3,152	500	2%	9	51%	49%	4	4	9	4	4	9
	New Yekepa	4512	4789	9,301	3000	6%	26	51%	49%	13	12	26	13	12	26
	Zolowee	2500	2081	4,581	620	3%	13	45%	55%	6	7	13	6	7	13
	Lugbeyee	1989	1991	3,980	475	3%	11	50%	50%	5	5	11	5	5	11
DISTRICT TOTAL	10	16198	16731	32929	6103	0	98	5	5	53	48	98	53	48	100
Gbehley Statutory District	GEH Gotowin	2109	2029	4138	530	3%	11.3839	49%	51%	5	6	11	5	6	11
	Beo-Yolay	3360	3412	6,772	500	5%	19	50%	50%	9	9	19	9	9	19
	Karnplay	1537	1963	3,500	2710	2%	10	56%	44%	5	4	10	5	4	10
	Duoplay	2420	2242	4,662	388	3%	13	48%	52%	6	7	13	6	7	13
	Mahdiplay	2235	2465	4,700	1800	3%	13	52%	48%	7	6	13	7	6	13
	Garplay	3975	3775	7,750	500	5%	21	49%	51%	10	11	21	10	11	21
	Lontuo	2001	2345	4,346	500	3%	12	54%	46%	6	6	12	6	6	12
	Gbarplay	2233	2465	4698	650	3%	17%	52%	48%	9%	8%	18	9	9	18
	Blemieplay	1327	1412	2,739	379	2%	8	52%	48%	4	4	8	4	4	8
	Garlay	1129	1311	2,440	359	2%	7	54%	46%	4	3	7	4	3	7
DISTRICT TOTAL	10	22326	23419	45745	8316	32%	126	51%	49%	64	61	126	64	61	126

APPENDIX 2 COMMUNITY SELECTION AND INTERVIEWS ALLOCATION

DISTRICT	LOCALITY/ TOWN	TOTAL POPULATION			TOTAL HH	SAMPLING PROCESS						FINITE SAMPLE			
		MALE	FEMALE	POPULATION	HOUSEHOLD	WEGHT (HH)	HH SAMPLE	WEIGHT FEMALE	WEGHT MALE	SAMPLE FEMALE	SAMPLE MEN	HH	FEMALE	MALE	TOTAL PERSONS
Tappitta District	Zuoplay	2110	2289	4,399	500	3%	12	52%	48%	6	6	12	6	6	12
	Beatuo	1779	1770	3,549	490	2%	10	50%	50%	5	5	10	5	5	10
	Kaylay	2117	2501	4,618	800	3%	13	54%	46%	7	6	13	7	6	13
	Tappita one	2578	2775	5,353	1000	4%	15	52%	48%	8	7	15	8	7	15
DISTRICT TOTAL	4	8584	9335	17919	2790	13%	49	52%	48%	26	24	49	26	24	49
ZOE-GEH	Bahn	2450	2908	5,358	2286	4%	15	54%	46%	8	7	15	8	7	15
	Tiaplay	1578	1232	2,810	360	2%	8	44%	56%	3	4	8	3	4	8
	Gomahplay	1460	1469	2,929	400	2%	8	50%	50%	4	4	8	4	4	8
DISTRICT TOTAL	3	5488	5609	11097	3046	8%	31	51%	49%	15	15	31	15	15	31
Saclepea-Mah	Yarsonnoh	1589	1303	2,892	235	2%	8	45%	55%	4	4	8	4	4	8
	Karnwee	2675	2592	5,267	398	4%	14	49%	51%	7	7	14	7	7	14
	Loyee	2500	2350	4,850		3%	13	48%	52%	6	7	13	6	7	13
	Guawin	1787	1771	3,558	2700	2%	24	50%	50%	12	12	24	12	12	24
	Sanquoi	2750	3050	5,800	1200	4%	16	53%	47%	8	8	16	8	8	16
DISTRICT TOTAL	5	11301	11066	22,367	4533	16%	62	49%	51%	30	31	62	30	31	62
Yarwein- Mehnsionoh Statutory District	Garnwee	1092	1221	2,313	377	2%	6	53%	47%	3	3	6	3	3	6
	Zekepa	1764	1700	3,464	503	2%	10	49%	51%	5	5	10	5	5	10
	Glehyee Zorpea	1532	1667	3,199	498	2%	9	52%	48%	5	4	9	5	4	9
	Volay	2011	2213	4,224	600	3%	12	52%	48%	6	6	12	6	6	12
DISTRICT TOTAL	4	6399	6801	13200	1978	9%	36	52%	48%	19	18	36	19	18	36
TOTAL = N =	36	70296	72961	143257	26766	1	401	8	7	207	196	401	207	196	404

APPENDIX 3A: THEMATIC AREAS AND SUBCODES FOR COMMUNITY DISCUSSION ISSUES

CODE	DESCRIPTION OF ISSUES RAISED AND DISCUSSED	SUBTOTAL	THEME TOTAL
100	General Town/Community Development or Improvement	44	44
101	Issues Discussed Relating to Community infrastructure development and improvement— roads, bridges, schools, clinics, etc	171	
101.1	Educational infrastructure development and improvement	38	
101.2	Health, hygiene, and sanitation infrastructure development and improvement	38	
101.3	Potable water resource development and maintenance	16	
101.4	Agricultural and livelihood resource development	7	
101.5	Community town hall, <i>palava</i> hut, and meeting facilities development and maintenance	32	
101.6	Construction of places of worship	2	
101.7	Community Guest House and hospital infrastructure development and maintenance	6	
101.8	Community roads, bridges and transport infrastructure development and maintenance	21	
101.9	Other Community Infrastructure development	11	
102	Community environmental cleanliness, hygiene, and sanitation		43
102.1	General town and community cleaning of the environment	29	
102.2	Brushing of access roads to town	2	
102.3	Environmental cleanliness behavior change engagements	3	
102.4	Cleaning surroundings of specified community infrastructure	6	

CODE	DESCRIPTION OF ISSUES RAISED AND DISCUSSED	SUBTOTAL	THEME TOTAL
102.5	Livestock care and community hygiene and sanitation	3	
200	Social Cohesion engagements and interactions		64
201	Discussions on unity and peaceful coexistence	21	
202	Peacebuilding, Dispute and conflict resolutions	12	
203	Mutual respect, understanding, social etiquettes, courteous behavior, community behaviors norms	10	
204	Youth— development, conduct, discipline, and exhortations on unity and nonviolence among the youth	8	
205	Cross identity inclusion and participation in community meetings and social events	4	
206	Building/sustaining community safety nets and mutual support systems	4	
207	Women’s development issues, Unity among women	5	
300	Agriculture and livelihood systems improvement		39
301	Improving farming systems and practices: adoption and adaptation of agronomic technologies and practices		
301.1	Discussions on agricultural production and farm size expansion	12	
301.2	Technology adoption and adaptation	11	
302	Land issues— including acquisition, allocation, usage, management and disputes resolution		
302.1	Land acquisition and allocation	5	
302.2	Land dispute and resolution	3	
303	Agribusiness and Agroenterprise development		
303.1	Discussions on Agro-marketing opportunities and strategies	6	

CODE	DESCRIPTION OF ISSUES RAISED AND DISCUSSED	SUBTOTAL	THEME TOTAL
303.2	Agricultural financing: including microcredit, savings and loans mechanism	2	
400	Community Social Service Provision and Improvement		16
401	Promotion of school enrolment, attendance, and participation in the community	8	
402	Discussing good water and sanitation knowledge and practices	2	
403	Improving access to healthcare, health and hygiene knowledge and practices	6	
500	Governance— community level participation, accountability, transparency engagements	6	6
600	Community Safety, Security and mutual social support systems	11	11
700	Youth Development and engagement		10
701	Sports and Recreational Activities	8	
702	Youth employment; employment and training centers	2	
Total Count of Issues Raised and Discussed		404	404

APPENDIX 3B: SYNTHESIS OF ISSUES DISCUSSED DURING COMMUNITY MEETINGS

1. GENERAL TOWN/COMMUNITY DEVELOPMENT OR IMPROVEMENT

- Issues Discussed Relating to Community infrastructure development and improvement - roads, bridges, schools, clinics, etc
 - Educational infrastructure development and improvement
 - Health, hygiene, and sanitation infrastructure development and improvement
 - Potable water resource development and maintenance
 - Agricultural and livelihood resource development
 - Community town hall, palava hut, and meeting facilities development and maintenance
 - Construction of places of worship
 - Community Guest House and hospital infrastructure development and maintenance
 - Community roads, bridges and transport infrastructure development and maintenance
- Community environmental cleanliness, hygiene, and sanitation
 - Brushing of access roads to town
 - Environmental cleanliness behavior change engagements
 - Cleaning surroundings of specified community infrastructure
 - Livestock care and community hygiene and sanitation

2. SOCIAL COHESION ENGAGEMENTS AND INTERACTIONS

- Peacebuilding, Dispute and conflict resolutions
 - Discuss how to resolve conflicts using traditional leaders rather than using the court

- Discussion was about how to settle domestic conflict in our home, our role as women.
- Discussing confusion among members of our group
- Do avoid confusion in the community
- How to settle conflicts among themselves (through JPC)
- Peace building and reconciliation and community development
- Peace building, Developments and Associations.
- Settle all dispute among ourselves.
- The Building of a peace Hut to discuss peace promotion
- To settle misunderstanding among group members
- To talk about conflict in our town and how to solve it
- We discussed resolving the conflict between a member from Garplay and a member of our near by village.
- Mutual respect and understanding, including
 - social etiquettes, courteous behavior, community behaviors norms
 - Youth - development, conduct, discipline, and exhortations on unity and nonviolence among the youth
- Cross identity inclusion and participation in community meetings and social events
- Building/sustaining community safety nets and mutual support systems
 - Caring for the poor and needy
- Women's development issues,
 - Unity among women
 - Women's economic development initiatives.

3. AGRICULTURE AND LIVELIHOOD SYSTEMS IMPROVEMENT

- Improving farming systems and practices: -adoption and adaptation of agronomic technologies and practices
- Land issues - including acquisition, allocation, usage, management and disputes resolution
- Agribusiness and Agroenterprise development

4. COMMUNITY SOCIAL SERVICE PROVISION AND IMPROVEMENT

- Promotion of school enrolment, attendance, and participation in the community
 - Encourage parents to send their children to school.
 - Encouraging Youth to go to school
 - Development of our Muslim school
 - Improvement in the functioning of the school
 - Tried to make the Elders understand why there was increment in the tuition
 - We discuss how to develop our Arabic school
 - Our children don't want to go to school so we discussed how to complete the building for them to go back to school.

- We discussed that we should be serious in Educating our children because they are our future Leaders.
- We also remember our background from where we come.
- Discussing good water and sanitation knowledge and practices
 - Discussion on safe drinking water
 - Safe drinking water.
- Improving access to healthcare, health and hygiene knowledge and practices
 - We discussed about our health center to ensuring that we get medical assistance to improve our clinic.
 - Healthcare,
 - Facilitate birth and preventive methods to avoid coronavirus.
 - Helping infant in treating their illness
 - The wellbeing of the community, such as medical facilities

5. GOVERNANCE—COMMUNITY LEVEL PARTICIPATION, ACCOUNTABILITY, TRANSPARENCY ENGAGEMENTS

- The youth met the elders on the cash that they receive from the three (3) of the five active borders-borders (motorcyclist), to know how much they have received from last year, what they have spent how much do they have now and what can be done with the balance to help the community.
- Borrowed materials that were given us during the last elections.
- we discussed how to carry our petition to the president about the bad road conditions for improvement.
- Discussion was to clarify that we didn't received any supplies from the NGO as speculated around the town.
- Discussed how to make rules to govern the Association and to resolve conflicts among members.
- Conduct election for new youth leadership.

6. COMMUNITY SAFETY, SECURITY AND MUTUAL SOCIAL SUPPORT SYSTEMS

- Discussion was about cautioning the town dwellers that if anybody found in the act of theft will be dealt with according to the laws of the town.
- Discussion was mainly about a theft case.
- The lost of a community member and to collect money.



- The safety of the village
- To build fence around the community,
- We discussed on the safety of the community regarding security team being established
- To help the women in the community with money to start their business and to send their children to school
- We the women discussed that everybody will hug sand from along the road to bring it in the town to build the clinic.
- We the women group did a project (which is a Guest house) and is yet to complete so we discussed with Elders for help to complete the building.

7. YOUTH DEVELOPMENT AND ENGAGEMENT

- Sports and Recreational Activities
 - Discussing how sports activities should be done
 - The upbringing of sports programs for the Youth.
 - Recording of movie
 - Youth center
 - We also discussed to build a youth center for the community
 - Building of community youth center
 - Building of youth center
 - Youth Center Building, etc.
- Youth employment; employment and training centers
 - Creating Job for the young people
 - We have a computer training center we also discuss training center

APPENDIX 4 TABLES OF SURVEY DATA ANALYSIS

TABLE 1: CROSSTABULATION OF MEMBERSHIP OF COMMUNITY GROUP BY AGE CATEGORY OF RESPONDENTS

	AGE CATEGORY OF RESPONDENTS							TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
Missing	22	28	15	8	9	5	1	88
	31.0%	20.7%	17.2%	10.8%	21.4%	25.0%	50.0%	20.4%
elder	0	0	1	9	12	7	0	29
	0.0%	0.0%	1.1%	12.2%	28.6%	35.0%	0.0%	6.7%
elder other_specify	0	0	1	0	0	2	0	3
	0.0%	0.0%	1.1%	0.0%	0.0%	10.0%	0.0%	0.7%
farmers_association	4	16	22	9	6	0	0	57
	5.6%	11.9%	25.3%	12.2%	14.3%	0.0%	0.0%	13.2%
farmers_association elder	0	0	0	1	0	0	0	1
	0.0%	0.0%	0.0%	1.4%	0.0%	0.0%	0.0%	0.2%
farmers_association other_specify	0	0	1	0	0	0	0	1
	0.0%	0.0%	1.1%	0.0%	0.0%	0.0%	0.0%	0.2%
other_specify	3	7	2	6	2	2	0	22
	4.2%	5.2%	2.3%	8.1%	4.8%	10.0%	0.0%	5.1%
vsla	0	18	14	8	2	2	0	44
	0.0%	13.3%	16.1%	10.8%	4.8%	10.0%	0.0%	10.2%
vsla elder	0	0	0	1	1	0	0	2
	0.0%	0.0%	0.0%	1.4%	2.4%	0.0%	0.0%	0.5%
vsla farmers_association	1	2	1	7	1	0	0	12
	1.4%	1.5%	1.1%	9.5%	2.4%	0.0%	0.0%	2.8%
vsla farmers_association elder	0	0	0	1	0	0	0	1
	0.0%	0.0%	0.0%	1.4%	0.0%	0.0%	0.0%	0.2%
vsla other_specify	0	3	0	2	0	0	0	5
	0.0%	2.2%	0.0%	2.7%	0.0%	0.0%	0.0%	1.2%
womens_group	9	15	12	13	7	1	1	58
	12.7%	11.1%	13.8%	17.6%	16.7%	5.0%	50.0%	13.5%

APPENDICES

AGE CATEGORY OF RESPONDENTS								
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	TOTAL
womens_group elder	0	0	0	0	1	0	0	1
	0.0%	0.0%	0.0%	0.0%	2.4%	0.0%	0.0%	0.2%
womens_group farmers_associatoion	2	2	1	1	0	1	0	7
	2.8%	1.5%	1.1%	1.4%	0.0%	5.0%	0.0%	1.6%
womens_group vsla	0	0	0	3	1	0	0	4
	0.0%	0.0%	0.0%	4.1%	2.4%	0.0%	0.0%	0.9%
womens_group vsla farmers_associatoion	0	1	0	1	0	0	0	2
	0.0%	0.7%	0.0%	1.4%	0.0%	0.0%	0.0%	0.5%
womens_group vsla other_specify	0	0	1	0	0	0	0	1
	0.0%	0.0%	1.1%	0.0%	0.0%	0.0%	0.0%	0.2%
youth_group	25	26	12	3	0	0	0	66
	35.2%	19.3%	13.8%	4.1%	0.0%	0.0%	0.0%	15.3%
youth_group farmers_associatoion	2	5	3	0	0	0	0	10
	2.8%	3.7%	3.4%	0.0%	0.0%	0.0%	0.0%	2.3%
youth_group farmers_associatoion elder	0	0	0	1	0	0	0	1
	0.0%	0.0%	0.0%	1.4%	0.0%	0.0%	0.0%	0.2%
youth_group other_specify	2	5	1	0	0	0	0	8
	2.8%	3.7%	1.1%	0.0%	0.0%	0.0%	0.0%	1.9%
youth_group vsla	0	4	0	0	0	0	0	4
	0.0%	3.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.9%
youth_group vsla farmers_associatoion	1	1	0	0	0	0	0	2
	1.4%	0.7%	0.0%	0.0%	0.0%	0.0%	0.0%	0.5%
youth_group womens_group	0	1	0	0	0	0	0	1
	0.0%	0.7%	0.0%	0.0%	0.0%	0.0%	0.0%	0.2%
youth_group womens_group farmers_associatoion	0	1	0	0	0	0	0	1
	0.0%	0.7%	0.0%	0.0%	0.0%	0.0%	0.0%	0.2%
TOTAL	71	135	87	74	42	20	2	431
	100.0%	100.0%						

TABLE 2: CROSSTABULATION OF ETHNIC GROUPS YOU WOULD NOT WORK WITH BY * ETHNIC GROUP OF RESPONDENT

		ETHNIC GROUP OF RESPONDENT										
		BASSA	GIO	GREBO	KISSI	KPELLE	KRAHN	KRU	LORMA	MANDINGO	MANO	TOTAL
TOTAL		2	219	5	4	13	13	4	1	11	159	431
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%
No Preference		2	203	5	4	11	13	4	1	10	142	395
		100.0%	92.7%	100.0%	100.0%	84.6%	100.0%	100.0%	100.0%	90.9%	89.3%	91.6%
bassa		0	0	0	0	0	0	0	0	0	2	2
		0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.3%	0.5%
gio		0	0	0	0	1	0	0	0	1	0	2
		0.0%	0.0%	0.0%	0.0%	7.7%	0.0%	0.0%	0.0%	9.1%	0.0%	0.5%
grebo		0	1	0	0	0	0	0	0	0	0	1
		0.0%	0.5%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.2%
kpelle		0	1	0	0	0	0	0	0	0	0	1
		0.0%	0.5%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.2%
krahn		0	3	0	0	0	0	0	0	0	2	5
		0.0%	1.4%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	1.3%	1.2%
mandingo		0	9	0	0	1	0	0	0	0	13	23
		0.0%	4.1%	0.0%	0.0%	7.7%	0.0%	0.0%	0.0%	0.0%	8.2%	5.3%
mano		0	2	0	0	0	0	0	0	0	0	2
		0.0%	0.9%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.5%

TABLE 3: CROSSTABULATION OF ETHNIC GROUPS YOU WOULD NOT WORK WITH BY DISTRICT OF INTERVIEW

DISTRICT OF INTERVIEW		01-SANNIQUELLIE-MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	TOTAL
91	---		122	53	29	70	30	395
	91.0%		89.1%	98.1%	93.5%	94.6%	85.7%	91.6%
1	bassa	0	0	0	0	1		2
	1.0%	0.0%	0.0%	0.0%	0.0%	0.0%	2.9%	0.5%
2	gio	0	0	0	0	0		2
	2.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	0.5%
0	grebo	0	0	0	0	1		1
	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	2.9%	0.2%
0	kpelle	0	1	0	0	0		1
	0.0%	0.0%	1.9%	0.0%	0.0%	0.0%	0.0%	0.2%
1	krahn	2	0	1	0	1		5
	1.0%	1.5%	0.0%	3.2%	0.0%	2.9%		1.2%
5	mandingo	11	0	1	4	2		23
	5.0%	8.0%	0.0%	3.2%	5.4%	5.7%		5.3%
0	mano	2	0	0	0	0		2
	0.0%	1.5%	0.0%	0.0%	0.0%	0.0%		0.5%
100	Total	137	54	31	74	35		431
100.0%		100.0%	100.0%	100.0%	100.0%	100.0%		

TABLE 4: ETHNIC GROUP OF RESPONDENT * DISTRICT OF INTERVIEW CROSSTABULATION

ETHNIC GROUP OF RESPONDENT	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE-MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	
bassa	1	0	1	0	0	0	2
gio	19	114	37	27	14	8	219
grebo	1	0	1	0	3	0	5
kissi	4	0	0	0	0	0	4
kpelle	4	5	1	2	1	0	13
krahn	0	0	13	0	0	0	13
kru	3	0	0	0	1	0	4
lorma	1	0	0	0	0	0	1
mandingo	4	3	0	1	3	0	11
mano	63	15	1	1	52	27	159
Total	100	137	54	31	74	35	431

PARTICIPATION IN SOCIAL EVENTS

TABLE 5A: EVENT ATTENDED—WEDDING

		FREQUENCY	PERCENT	VALID PERCENT	CUMULATIVE PERCENT
valid	1-yes	124	28.8	28.8	28.8
	2-no	305	70.8	70.8	99.5
	3-can't recall	2	.5	.5	100.0
	Total	431	100.0	100.0	

TABLE 5B: EVENT ATTENDED—BIRTHDAY_CELEBRATIONS

		FREQUENCY	PERCENT	VALID PERCENT	CUMULATIVE PERCENT
valid	1-yes	97	22.5	22.5	22.5
	2-no	331	76.8	76.8	99.3
	3-can't recall	3	.7	.7	100.0
	Total	431	100.0	100.0	

TABLE 5C: EVENT ATTENDED—BIRTHDAY_CELEBRATIONS

		FREQUENCY	PERCENT	VALID PERCENT	CUMULATIVE PERCENT
valid	1-yes	97	22.5	22.5	22.5
	2-no	331	76.8	76.8	99.3
	3-can't recall	3	.7	.7	100.0
	Total	431	100.0	100.0	

TABLE 5D: EVENT ATTENDED—CHILD_NAMING_CEREMONY

		FREQUENCY	PERCENT	VALID PERCENT	CUMULATIVE PERCENT
valid	1-yes	111	25.8	25.8	25.8
	2-no	318	73.8	73.8	99.5
	3-can't recall	2	.5	.5	100.0
	Total	431	100.0	100.0	

TABLE 5D: EVENT ATTENDED—THANKSGIVING_SERVICE

		FREQUENCY	PERCENT	VALID PERCENT	CUMULATIVE PERCENT
valid	1-yes	124	28.8	28.8	28.8
	2-no	299	69.4	69.4	98.1
	3-can't recall	8	1.9	1.9	100.0
	Total	431	100.0	100.0	

TABLE 5E: EVENT ATTENDED—FUNERAL_AND_BURIAL_SERVICE

		FREQUENCY	PERCENT	VALID PERCENT	CUMULATIVE PERCENT
valid	1-yes	159	36.9	36.9	36.9
	2-no	268	62.2	62.2	99.1
	3-can't recall	4	.9	.9	100.0
	Total	431	100.0	100.0	

TABLE 5F: EVENT ATTENDED—OTHER_GATHERINGS

		FREQUENCY	PERCENT	VALID PERCENT	CUMULATIVE PERCENT
valid	1-yes	34	7.9	7.9	7.9
	2-no	289	67.1	67.1	74.9
	3-can't recall	108	25.1	25.1	100.0
	Total	431	100.0	100.0	

TABLE 6A: INSIST ON MY VIEWS * AGE CATEGORY OF RESPONDENTS CROSSTABULATION

INSIST ON MY VIEWS	AGE CATEGORY OF RESPONDENTS							TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
1_Never	39	83	48	46	27	17	1	261
	54.9%	61.5%	55.2%	62.2%	64.3%	85.0%	50.0%	60.6%
2_Seldom	5	9	4	2	1	0	0	21
	7.0%	6.7%	4.6%	2.7%	2.4%	0.0%	0.0%	4.9%
3_Occasionally	6	10	7	5	2	1	0	31
	8.5%	7.4%	8.0%	6.8%	4.8%	5.0%	0.0%	7.2%
4_Frequently	5	10	11	9	5	1	1	42
	7.0%	7.4%	12.6%	12.2%	11.9%	5.0%	50.0%	9.7%
5_Always	16	23	17	12	7	1	0	76
	22.5%	17.0%	19.5%	16.2%	16.7%	5.0%	0.0%	17.6%
Total	71	135	87	74	42	20	2	431
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	

TABLE 6B: INSIST ON MY VIEWS * DISTRICT OF INTERVIEW CROSSTABULATION

INSIST ON MY VIEWS	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE-MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	
1_Never	53	74	39	22	53	20	261
	53.0%	54.0%	72.2%	71.0%	71.6%	57.1%	60.6%
2_Seldom	6	11	0	2	1	1	21
	6.0%	8.0%	0.0%	6.5%	1.4%	2.9%	4.9%
3_Occasionally	13	6	2	2	5	3	31
	13.0%	4.4%	3.7%	6.5%	6.8%	8.6%	7.2%
4_Frequently	12	12	6	2	6	4	42
	12.0%	8.8%	11.1%	6.5%	8.1%	11.4%	9.7%
5_Always	16	34	7	3	9	7	76
	16.0%	24.8%	13.0%	9.7%	12.2%	20.0%	17.6%
Total	100	137	54	31	74	35	431
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 6C: INSIST ON MY VIEWS * SEX OF RESPONDENT CROSSTABULATION

INSIST ON MY VIEWS	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
1_Never	124	137	261
	59.0%	62.0%	60.6%
2_Seldom	12	9	21
	5.7%	4.1%	4.9%
3_Occasionally	13	18	31
	6.2%	8.1%	7.2%
4_Frequently	19	23	42
	9.0%	10.4%	9.7%
5_Always	42	34	76
	20.0%	15.4%	17.6%
Total	210	221	431
	100.0%	100.0%	100.0%

TABLE 6D: INSIST ON MY VIEWS * ETHNIC GROUP OF RESPONDENT CROSSTABULATION

INSIST ON MY VIEWS	ETHNIC GROUP OF RESPONDENT										TOTAL
	BASSA	GIO	GREBO	KISSI	KPELLE	KRAHN	KRU	LORMA	MANDINGO	MANO	
1_Never	126	3	4	11	11	3	0	9	93	261	
	50.0%	57.5%	60.0%	100.0%	84.6%	84.6%	75.0%	0.0%	81.8%	58.5%	60.6%
2_Seldom	0	12	1	0	0	0	0	1	7	21	
	0.0%	5.5%	20.0%	0.0%	0.0%	0.0%	0.0%	0.0%	9.1%	4.4%	4.9%
3_Occasionally	0	15	1	0	0	0	0	1	0	14	31
	0.0%	6.8%	20.0%	0.0%	0.0%	0.0%	0.0%	100.0%	0.0%	8.8%	7.2%
4_Frequently	0	25	0	0	0	2	0	0	1	14	42
	0.0%	11.4%	0.0%	0.0%	0.0%	15.4%	0.0%	0.0%	9.1%	8.8%	9.7%
5_Always	1	41	0	0	2	0	1	0	0	31	76
	50.0%	18.7%	0.0%	0.0%	15.4%	0.0%	25.0%	0.0%	0.0%	19.5%	17.6%
Total	2	219	5	4	13	13	4	1	11	159	431
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 7A: AVOID PEOPLE FROM OTHER CULTURES * DISTRICT OF INTERVIEW CROSSTABULATION

AVOID PEOPLE FROM OTHER CULTURES	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE-MAH	02-GBEHLAY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	
1_Never	64	89	48	21	51	23	296
	64.0%	65.0%	88.9%	67.7%	68.9%	65.7%	68.7%
2_Seldom	4	9	0	0	0	0	13
	4.0%	6.6%	0.0%	0.0%	0.0%	0.0%	3.0%
3_Occasionally	8	13	4	1	4	5	35
	8.0%	9.5%	7.4%	3.2%	5.4%	14.3%	8.1%
4_Frequently	7	9	0	3	4	2	25
	7.0%	6.6%	0.0%	9.7%	5.4%	5.7%	5.8%
5_Always	17	17	2	6	15	5	62
	17.0%	12.4%	3.7%	19.4%	20.3%	14.3%	14.4%
Total	100	137	54	31	74	35	431
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 7B: AVOID PEOPLE FROM OTHER CULTURES
* AGE CATEGORY OF RESPONDENTS CROSSTABULATION

AVOID PEOPLE FROM OTHER CULTURES	AGE CATEGORY OF RESPONDENTS							75 YEARS OR OLDER	TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER		
1_Never	46	86	61	55	28	18	2	296	
	64.8%	63.7%	70.1%	74.3%	66.7%	90.0%	100.0%	68.7%	
2_Seldom	0	8	1	2	2	0	0	13	
	0.0%	5.9%	1.1%	2.7%	4.8%	0.0%	0.0%	3.0%	
3_Occasionally	9	12	10	2	2	0	0	35	
	12.7%	8.9%	11.5%	2.7%	4.8%	0.0%	0.0%	8.1%	
4_Frequently	7	7	5	2	4	0	0	25	
	9.9%	5.2%	5.7%	2.7%	9.5%	0.0%	0.0%	5.8%	
5_Always	9	22	10	13	6	2	0	62	
	12.7%	16.3%	11.5%	17.6%	14.3%	10.0%	0.0%	14.4%	
Total	71	135	87	74	42	20	2	431	
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	

TABLE 7C: AVOID PEOPLE FROM OTHER CULTURES * SEX OF RESPONDENT CROSSTABULATION

AVOID PEOPLE FROM OTHER CULTURES	SEX OF RESPONDENT		TOTAL
	FEMALE	MALE	
1_Never	141	155	296
	67.1%	70.1%	68.7%
2_Seldom	8	5	13
	3.8%	2.3%	3.0%
3_Occasionally	18	17	35
	8.6%	7.7%	8.1%
4_Frequently	9	16	25
	4.3%	7.2%	5.8%
5_Always	34	28	62
	16.2%	12.7%	14.4%
Total	210	221	431
	100.0%	100.0%	100.0%

TABLE 7D: CONSIDER ETHNICITY OF SENATORIAL OR REP CANDIDATES
* SEX OF RESPONDENT CROSSTABULATION

CONSIDER ETHNICITY OF SENATORIAL OR REP CANDIDATES	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE-MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	
1_Never	30 30.0%	61 44.5%	9 16.7%	4 12.9%	13 17.6%	11 31.4%	128 29.7%
2_Seldom	2 2.0%	4 2.9%	0 0.0%	3 9.7%	0 0.0%	1 2.9%	10 2.3%
3_Occasionally	4 4.0%	8 5.8%	14 25.9%	2 6.5%	3 4.1%	7 20.0%	38 8.8%
4_Frequently	5 5.0%	12 8.8%	2 3.7%	4 12.9%	3 4.1%	4 11.4%	30 7.0%
5_Always	59 59.0%	52 38.0%	29 53.7%	18 58.1%	55 74.3%	12 34.3%	225 52.2%
Total	100 100.0%	137 100.0%	54 100.0%	31 100.0%	74 100.0%	35 100.0%	431 100.0%

TABLE 8A: ACCEPTANCE OF INTERETHNIC MARRIAGES IN NIMBA COUNTY
* AGE CATEGORY OF RESPONDENTS CROSSTABULATION

ACCEPTANCE OF INTERETHNIC MARRIAGES IN NIMBA COUNTY	AGE CATEGORY OF RESPONDENTS							75 YEARS OR OLDER	TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS			
1_Very_strongly_agree	3	14	14	13	7	2	1	54	
	4.2%	10.4%	16.1%	17.6%	16.7%	10.0%	50.0%	12.5%	
2_Strongly_agree	31	40	23	22	14	2	0	132	
	43.7%	29.6%	26.4%	29.7%	33.3%	10.0%	0.0%	30.6%	
3_Agree	23	47	21	14	17	9	0	131	
	32.4%	34.8%	24.1%	18.9%	40.5%	45.0%	0.0%	30.4%	
4_Disagree	9	15	13	11	1	2	0	51	
	12.7%	11.1%	14.9%	14.9%	2.4%	10.0%	0.0%	11.8%	
5_Strongly_disagree	2	7	5	5	1	3	0	23	
	2.8%	5.2%	5.7%	6.8%	2.4%	15.0%	0.0%	5.3%	
6_Very_strongly_disagree	3	8	6	4	0	0	0	21	
	4.2%	5.9%	6.9%	5.4%	0.0%	0.0%	0.0%	4.9%	
7_No_opinion	0	4	5	5	2	2	1	19	
	0.0%	3.0%	5.7%	6.8%	4.8%	10.0%	50.0%	4.4%	
Total	71	135	87	74	42	20	2	431	
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	

TABLE 8B: ACCEPTANCE OF INTERETHNIC MARRIAGES IN NIMBA COUNTY
* DISTRICT OF INTERVIEW CROSSTABULATION

ACCEPTANCE OF INTERETHNIC MARRIAGES IN NIMBA COUNTY	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE-MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	
1_Very_strongly_agree	18 18.0%	9 6.6%	12 22.2%	4 12.9%	8 10.8%	3 8.6%	54 12.5%
2_Strongly_agree	26 26.0%	44 32.1%	15 27.8%	8 25.8%	26 35.1%	13 37.1%	132 30.6%
3_Agree	26 26.0%	45 32.8%	12 22.2%	12 38.7%	25 33.8%	11 31.4%	131 30.4%
4_Disagree	9 9.0%	16 11.7%	9 16.7%	4 12.9%	7 9.5%	6 17.1%	51 11.8%
5_Strongly_disagree	4 4.0%	13 9.5%	2 3.7%	3 9.7%	1 1.4%	0 0.0%	23 5.3%
6_Very_strongly_disagree	11 11.0%	7 5.1%	0 0.0%	0 0.0%	2 2.7%	1 2.9%	21 4.9%
7_No_opinion	6 6.0%	3 2.2%	4 7.4%	0 0.0%	5 6.8%	1 2.9%	19 4.4%
Total	100 100.0%	137 100.0%	54 100.0%	31 100.0%	74 100.0%	35 100.0%	431 100.0%

TABLE 8C: ACCEPTANCE OF INTERETHNIC MARRIAGES IN NIMBA COUNTY
* SEX OF RESPONDENT CROSSTABULATION

ACCEPTANCE OF INTERETHNIC MARRIAGES IN NIMBA COUNTY	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
1_very_strongly_agree	24 11.4%	30 13.6%	54 12.5%
2_Strongly_agree	59 28.1%	73 33.0%	132 30.6%
3_Agree	65 31.0%	66 29.9%	131 30.4%
4_Disagree	27 12.9%	24 10.9%	51 11.8%
5_Strongly_disagree	16 7.6%	7 3.2%	23 5.3%
6_very_strongly_disagree	9 4.3%	12 5.4%	21 4.9%
7_No_opinion	10 4.8%	9 4.1%	19 4.4%
Total	210 100.0%	221 100.0%	431 100.0%

TABLE 9A: ACCEPTANCE OF INTERRELIGIOUS MARRIAGES IN NIMBA COUNTY
* AGE CATEGORY OF RESPONDENTS CROSSTABULATION

ACCEPTANCE OF INTERRELIGIOUS MARRIAGES IN NIMBA COUNTY	AGE CATEGORY OF RESPONDENTS							TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
1_Very_strongly_agree	4 5.6%	14 10.4%	14 16.1%	12 16.2%	9 21.4%	3 15.0%	1 50.0%	57 13.2%
2_Strongly_agree	30 42.3%	43 31.9%	19 21.8%	24 32.4%	12 28.6%	2 10.0%	0 0.0%	130 30.2%
3_Agree	23 32.4%	48 35.6%	25 28.7%	14 18.9%	17 40.5%	8 40.0%	0 0.0%	135 31.3%
4_Disagree	8 11.3%	16 11.9%	11 12.6%	11 14.9%	1 2.4%	3 15.0%	0 0.0%	50 11.6%
5_Strongly_disagree	3 4.2%	5 3.7%	7 8.0%	6 8.1%	1 2.4%	2 10.0%	0 0.0%	24 5.6%
6_Very_strongly_disagree	3 4.2%	5 3.7%	6 6.9%	2 2.7%	0 0.0%	0 0.0%	0 0.0%	16 3.7%
7_No_opinion	0 0.0%	4 3.0%	5 5.7%	5 6.8%	2 4.8%	2 10.0%	1 50.0%	19 4.4%
Total	71 100.0%	135 100.0%	87 100.0%	74 100.0%	42 100.0%	20 100.0%	2 100.0%	431 100.0%

TABLE 9B: ACCEPTANCE OF INTERRELIGIOUS MARRIAGES IN NIMBA COUNTY
* DISTRICT OF INTERVIEW CROSSTABULATION

ACCEPTANCE OF INTERRELIGIOUS MARRIAGES IN NIMBA COUNTY	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE-MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	
1_Very_strongly_agree	19 19.0%	10 7.3%	13 24.1%	4 12.9%	8 10.8%	3 8.6%	57 13.2%
2_Strongly_agree	26 26.0%	43 31.4%	14 25.9%	8 25.8%	26 35.1%	13 37.1%	130 30.2%
3_Agree	25 25.0%	51 37.2%	12 22.2%	12 38.7%	25 33.8%	10 28.6%	135 31.3%
4_Disagree	11 11.0%	13 9.5%	9 16.7%	3 9.7%	7 9.5%	7 20.0%	50 11.6%
5_Strongly_disagree	5 5.0%	12 8.8%	2 3.7%	4 12.9%	1 1.4%	0 0.0%	24 5.6%
6_Very_strongly_disagree	8 8.0%	5 3.6%	0 0.0%	0 0.0%	2 2.7%	1 2.9%	16 3.7%
7_No_opinion	6 6.0%	3 2.2%	4 7.4%	0 0.0%	5 6.8%	1 2.9%	19 4.4%
Total	100 100.0%	137 100.0%	54 100.0%	31 100.0%	74 100.0%	35 100.0%	431 100.0%

TABLE 9C: ACCEPTANCE OF INTERRELIGIOUS MARRIAGES IN NIMBA COUNTY
* SEX OF RESPONDENT CROSSTABULATION

ACCEPTANCE OF INTERRELIGIOUS MARRIAGES IN NIMBA COUNTY	SEX OF RESPONDENT		
		FEMALE	MALE
1_very_strongly_agree	27	30	57
	12.9%	13.6%	13.2%
2_Strongly_agree	55	75	130
	26.2%	33.9%	30.2%
3_Agree	67	68	135
	31.9%	30.8%	31.3%
4_Disagree	27	23	50
	12.9%	10.4%	11.6%
5_Strongly_disagree	16	8	24
	7.6%	3.6%	5.6%
6_very_strongly_disagree	8	8	16
	3.8%	3.6%	3.7%
7_No_opinion	10	9	19
	4.8%	4.1%	4.4%
Total	210	221	431
	100.0%	100.0%	100.0%



TABLE 9D ACCEPTANCE OF INTERRELIGIOUS MARRIAGES IN NIMBA COUNTY
* ETHNIC GROUP OF RESPONDENT CROSSTABULATION

	ETHNIC GROUP OF RESPONDENT										TOTAL
	BASSA	GIO	GREBO	KISSI	KPELLE	KRAHN	KRU	LORMA	MANDINGO	MANP	
1_Very_ strongly_agree	0	32	0	0	2	1	1	1	0	20	57
	0.0%	14.6%	0.0%	0.0%	15.4%	7.7%	25.0%	100.0%	0.0%	12.6%	13.2%
2_Strongly_ agree	2	61	3	1	6	5	0	0	1	51	130
	100.0%	27.9%	60.0%	25.0%	46.2%	38.5%	0.0%	0.0%	9.1%	32.1%	30.2%
3_Agree	0	69	1	2	3	5	2	0	7	46	135
	0.0%	31.5%	20.0%	50.0%	23.1%	38.5%	50.0%	0.0%	63.6%	28.9%	31.3%
4_Disagree	0	26	0	1	1	0	0	0	1	21	50
	0.0%	11.9%	0.0%	25.0%	7.7%	0.0%	0.0%	0.0%	9.1%	13.2%	11.6%
5_Strongly_ disagree	0	18	1	0	1	0	0	0	0	4	24
	0.0%	8.2%	20.0%	0.0%	7.7%	0.0%	0.0%	0.0%	0.0%	2.5%	5.6%
6_Very_ strongly_ disagree	0	5	0	0	0	0	0	0	2	9	16
	0.0%	2.3%	0.0%	0.0%	0.0%	0.0%	0.0%	0.0%	18.2%	5.7%	3.7%
7_No_opinion	0	8	0	0	0	2	1	0	0	8	19
	0.0%	3.7%	0.0%	0.0%	0.0%	15.4%	25.0%	0.0%	0.0%	5.0%	4.4%
Total	2	219	5	4	13	13	4	1	11	159	431
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.00%

TABLE 9E ACCEPTANCE OF INTERETHNIC MARRIAGES IN NIMBA COUNTY *
ACCEPT FAMILY INTERETHNIC MARRIAGES CROSSTABULATION

ACCEPTANCE OF INTERETHNIC MARRIAGES IN NIMBA COUNTY	ACCEPT FAMILY INTERETHNIC MARRIAGES					TOTAL
	1 NEVER	2_RARELY	3_RELUCTANTLY	4_WILLINGLY	5_VERY_WILLINGLY	
1_Very_strongly_agree	2	0	2	13	37	54
	3.7%	0.0%	3.7%	24.1%	68.5%	100.0%
	14.3%	0.0%	20.0%	4.7%	28.7%	12.5%
2_Strongly_agree	0	0	1	104	27	132
	0.0%	0.0%	0.8%	78.8%	20.5%	100.0%
	0.0%	0.0%	10.0%	37.7%	20.9%	30.6%
3_Agree	2	0	1	98	30	131
	1.5%	0.0%	0.8%	74.8%	22.9%	100.0%
	14.3%	0.0%	10.0%	35.5%	23.3%	30.4%
4_Disagree	3	0	3	34	11	51
	5.9%	0.0%	5.9%	66.7%	21.6%	100.0%
	21.4%	0.0%	30.0%	12.3%	8.5%	11.8%
5_Strongly_disagree	2	1	2	12	6	23
	8.7%	4.3%	8.7%	52.2%	26.1%	100.0%
	14.3%	50.0%	20.0%	4.3%	4.7%	5.3%
6_Very_strongly_disagree	5	0	1	4	11	21
	23.8%	0.0%	4.8%	19.0%	52.4%	100.0%
	35.7%	0.0%	10.0%	1.4%	8.5%	4.9%
7_No_opinion	0	1	0	11	7	19
	0.0%	5.3%	0.0%	57.9%	36.8%	100.0%
	0.0%	50.0%	0.0%	4.0%	5.4%	4.4%
Total	14	2	10	276	129	431
	3.2%	0.5%	2.3%	64.0%	29.9%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 10A: FREQUENCY OF MEETING WITH CHIEFS AND ELDERS BY AGE CATEGORIES OF RESPONDENTS

FREQUENCY OF MEETING WITH CHIEFS AND ELDERS	AGE CATEGORY OF RESPONDENTS							TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
1_Once_a_week	24	60	32	31	8	6	0	161
	14.9%	37.3%	19.9%	19.3%	5.0%	3.7%	0.0%	100.0%
	33.8%	44.4%	36.8%	41.9%	19.0%	30.0%	0.0%	37.4%
2_Once_a_month	20	37	25	25	20	8	0	135
	14.8%	27.4%	18.5%	18.5%	14.8%	5.9%	0.0%	100.0%
	28.2%	27.4%	28.7%	33.8%	47.6%	40.0%	0.0%	31.3%
3_Quarterly	2	0	3	3	4	1	0	13
	15.4%	0.0%	23.1%	23.1%	30.8%	7.7%	0.0%	100.0%
	2.8%	0.0%	3.4%	4.1%	9.5%	5.0%	0.0%	3.0%
4_Every_Six_Month	0	0	1	2	0	0	0	3
	0.0%	0.0%	33.3%	66.7%	0.0%	0.0%	0.0%	100.0%
	0.0%	0.0%	1.1%	2.7%	0.0%	0.0%	0.0%	0.7%
5_Once_a_year	2	0	1	1	1	0	1	6
	33.3%	0.0%	16.7%	16.7%	16.7%	0.0%	16.7%	100.0%
	2.8%	0.0%	1.1%	1.4%	2.4%	0.0%	50.0%	1.4%
6_Never	9	23	11	5	2	1	0	51
	17.6%	45.1%	21.6%	9.8%	3.9%	2.0%	0.0%	100.0%
	12.7%	17.0%	12.6%	6.8%	4.8%	5.0%	0.0%	11.8%
7_Can't_recall	14	15	14	7	7	4	1	62
	22.6%	24.2%	22.6%	11.3%	11.3%	6.5%	1.6%	100.0%
	19.7%	11.1%	16.1%	9.5%	16.7%	20.0%	50.0%	14.4%
Total	71	135	87	74	42	20	2	431
	16.5%	31.3%	20.2%	17.2%	9.7%	4.6%	0.5%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 10B: FREQUENCY OF MEETING WITH CHIEFS AND ELDERS BY GENDER CATEGORIES OF RESPONDENTS

INVITATION TO ENGAGEMENT BY TRADITIONAL AUTHORITIES	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
1_Once_a_week	74	87	161
	46.0%	54.0%	100.0%
	35.2%	39.4%	37.4%
2_Once_a_month	59	76	135
	43.7%	56.3%	100.0%
	28.1%	34.4%	31.3%
3_Quarterly	4	9	13
	30.8%	69.2%	100.0%
	1.9%	4.1%	3.0%
4_Every_Six_Month	1	2	3
	33.3%	66.7%	100.0%
	0.5%	0.9%	0.7%
5_Once_a_year	3	3	6
	50.0%	50.0%	100.0%
	1.4%	1.4%	1.4%
6_Never	31	20	51
	60.8%	39.2%	100.0%
	14.8%	9.0%	11.8%
7_Can't_recall	38	24	62
	61.3%	38.7%	100.0%
	18.1%	10.9%	14.4%
Total	210	221	431
	48.7%	51.3%	100.0%
	100.0%	100.0%	100.0%

TABLE 11A

INVITATION TO ENGAGEMENT BY TRADITIONAL AUTHORITIES		AGE CATEGORY OF RESPONDENTS							TOTAL
		18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
SEX OF RESPONDENT: FEMALE		12	29	15	12	4	2	0	74
	1_Once_a_week	16.2%	39.2%	20.3%	16.2%	5.4%	2.7%	0.0%	100.0%
		30.8%	39.7%	35.7%	34.3%	30.8%	28.6%	0.0%	35.2%
2_Once_a_month		8	16	11	12	7	5	0	59
		13.6%	27.1%	18.6%	20.3%	11.9%	8.5%	0.0%	100.0%
		20.5%	21.9%	26.2%	34.3%	53.8%	71.4%	0.0%	28.1%
3_Quarterly		1	0	1	2	0	0	0	4
		25.0%	0.0%	25.0%	50.0%	0.0%	0.0%	0.0%	100.0%
		2.6%	0.0%	2.4%	5.7%	0.0%	0.0%	0.0%	1.9%
4_Every_Six_Month		0	0	1	0	0	0	0	1
		0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	0.0%	100.0%
		0.0%	0.0%	2.4%	0.0%	0.0%	0.0%	0.0%	0.5%
5_Once_a_year		1	0	0	1	1	0	0	3
		33.3%	0.0%	0.0%	33.3%	33.3%	0.0%	0.0%	100.0%
		2.6%	0.0%	0.0%	2.9%	7.7%	0.0%	0.0%	1.4%
6_Never		7	18	3	3	0	0	0	31
		22.6%	58.1%	9.7%	9.7%	0.0%	0.0%	0.0%	100.0%
		17.9%	24.7%	7.1%	8.6%	0.0%	0.0%	0.0%	14.8%
7_Can't_recall		10	10	11	5	1	0	1	38
		26.3%	26.3%	28.9%	13.2%	2.6%	0.0%	2.6%	100.0%
		25.6%	13.7%	26.2%	14.3%	7.7%	0.0%	100.0%	18.1%
Total		39	73	42	35	13	7	1	210
		18.6%	34.8%	20.0%	16.7%	6.2%	3.3%	0.5%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

INVITATION TO ENGAGEMENT BY TRADITIONAL AUTHORITIES	AGE CATEGORY OF RESPONDENTS							TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
SEX OF RESPONDENT: MALE								
1_Once_a_week	12	31	17	19	4	4	0	87
	13.8%	35.6%	19.5%	21.8%	4.6%	4.6%	0.0%	100.0%
	37.5%	50.0%	37.8%	48.7%	13.8%	30.8%	0.0%	39.4%
2_Once_a_month	12	21	14	13	13	3	0	76
	15.8%	27.6%	18.4%	17.1%	17.1%	3.9%	0.0%	100.0%
	37.5%	33.9%	31.1%	33.3%	44.8%	23.1%	0.0%	34.4%
3_Quarterly	1	0	2	1	4	1	0	9
	11.1%	0.0%	22.2%	11.1%	44.4%	11.1%	0.0%	100.0%
	3.1%	0.0%	4.4%	2.6%	13.8%	7.7%	0.0%	4.1%
4_Every_Six_Month	0	0	0	2	0	0	0	2
	0.0%	0.0%	0.0%	100.0%	0.0%	0.0%	0.0%	100.0%
	0.0%	0.0%	0.0%	5.1%	0.0%	0.0%	0.0%	0.9%
5_Once_a_year	1	0	1	0	0	0	1	3
	33.3%	0.0%	33.3%	0.0%	0.0%	0.0%	33.3%	100.0%
	3.1%	0.0%	2.2%	0.0%	0.0%	0.0%	100.0%	1.4%
6_Never	2	5	8	2	2	1	0	20
	10.0%	25.0%	40.0%	10.0%	10.0%	5.0%	0.0%	100.0%
	6.2%	8.1%	17.8%	5.1%	6.9%	7.7%	0.0%	9.0%
7_Can't_recall	4	5	3	2	6	4	0	24
	16.7%	20.8%	12.5%	8.3%	25.0%	16.7%	0.0%	100.0%
	12.5%	8.1%	6.7%	5.1%	20.7%	30.8%	0.0%	10.9%
Total	32	62	45	39	29	13	1	221
	14.5%	28.1%	20.4%	17.6%	13.1%	5.9%	0.5%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

INVITATION TO ENGAGEMENT BY TRADITIONAL AUTHORITIES		AGE CATEGORY OF RESPONDENTS							TOTAL
		18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
SEX OF RESPONDENT: BOTH									
1_Once_a_week		24	60	32	31	8	6	0	161
		14.9%	37.3%	19.9%	19.3%	5.0%	3.7%	0.0%	100.0%
		33.8%	44.4%	36.8%	41.9%	19.0%	30.0%	0.0%	37.4%
2_Once_a_month		20	37	25	25	20	8	0	135
		14.8%	27.4%	18.5%	18.5%	14.8%	5.9%	0.0%	100.0%
		28.2%	27.4%	28.7%	33.8%	47.6%	40.0%	0.0%	31.3%
3_Quarterly		2	0	3	3	4	1	0	13
		15.4%	0.0%	23.1%	23.1%	30.8%	7.7%	0.0%	100.0%
		2.8%	0.0%	3.4%	4.1%	9.5%	5.0%	0.0%	3.0%
4_Every_Six_Month		0	0	1	2	0	0	0	3
		0.0%	0.0%	33.3%	66.7%	0.0%	0.0%	0.0%	100.0%
		0.0%	0.0%	1.1%	2.7%	0.0%	0.0%	0.0%	0.7%
5_Once_a_year		2	0	1	1	1	0	1	6
		33.3%	0.0%	16.7%	16.7%	16.7%	0.0%	16.7%	100.0%
		2.8%	0.0%	1.1%	1.4%	2.4%	0.0%	50.0%	1.4%
6_Never		9	23	11	5	2	1	0	51
		17.6%	45.1%	21.6%	9.8%	3.9%	2.0%	0.0%	100.0%
		12.7%	17.0%	12.6%	6.8%	4.8%	5.0%	0.0%	11.8%
7_Can't_recall		14	15	14	7	7	4	1	62
		22.6%	24.2%	22.6%	11.3%	11.3%	6.5%	1.6%	100.0%
		19.7%	11.1%	16.1%	9.5%	16.7%	20.0%	50.0%	14.4%
Total		71	135	87	74	42	20	2	431
		16.5%	31.3%	20.2%	17.2%	9.7%	4.6%	0.5%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 11B

SEX OF RESPONDENT FEMALE	AGE CATEGORY OF RESPONDENTS							TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
	12	29	14	13	4	3	0	75
1_Once_a_week	16.0%	38.7%	18.7%	17.3%	5.3%	4.0%	0.0%	100.0%
	30.8%	39.7%	33.3%	37.1%	30.8%	42.9%	0.0%	35.7%
2_Once_a_month	9	17	10	9	8	3	0	56
	16.1%	30.4%	17.9%	16.1%	14.3%	5.4%	0.0%	100.0%
	23.1%	23.3%	23.8%	25.7%	61.5%	42.9%	0.0%	26.7%
3_Quarterly	1	1	2	2	0	0	0	6
	16.7%	16.7%	33.3%	33.3%	0.0%	0.0%	0.0%	100.0%
	2.6%	1.4%	4.8%	5.7%	0.0%	0.0%	0.0%	2.9%
4_Every_Six_Month	0	0	1	1	0	0	0	2
	0.0%	0.0%	50.0%	50.0%	0.0%	0.0%	0.0%	100.0%
	0.0%	0.0%	2.4%	2.9%	0.0%	0.0%	0.0%	1.0%
5_Once_a_year	1	1	0	0	1	0	0	3
	33.3%	33.3%	0.0%	0.0%	33.3%	0.0%	0.0%	100.0%
	2.6%	1.4%	0.0%	0.0%	7.7%	0.0%	0.0%	1.4%
6_Never	7	16	3	3	0	0	0	29
	24.1%	55.2%	10.3%	10.3%	0.0%	0.0%	0.0%	100.0%
	17.9%	21.9%	7.1%	8.6%	0.0%	0.0%	0.0%	13.8%
7_Can't_recall	9	9	12	7	0	1	1	39
	23.1%	23.1%	30.8%	17.9%	0.0%	2.6%	2.6%	100.0%
	23.1%	12.3%	28.6%	20.0%	0.0%	14.3%	100.0%	18.6%
Total	39	73	42	35	13	7	1	210
	18.6%	34.8%	20.0%	16.7%	6.2%	3.3%	0.5%	100.0%
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

APPENDICES

SEX RESPONDENT	OF	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	TOTAL
1_Once_a_week		10	30	20	16	10	5	0	91
		11.0%	33.0%	22.0%	17.6%	11.0%	5.5%	0.0%	100.0%
		31.2%	48.4%	44.4%	41.0%	34.5%	38.5%	0.0%	41.2%
2_Once_a_month		11	19	12	15	13	4	1	75
		14.7%	25.3%	16.0%	20.0%	17.3%	5.3%	1.3%	100.0%
		34.4%	30.6%	26.7%	38.5%	44.8%	30.8%	100.0%	33.9%
3_Quarterly		1	3	1	3	0	0	0	8
		12.5%	37.5%	12.5%	37.5%	0.0%	0.0%	0.0%	100.0%
		3.1%	4.8%	2.2%	7.7%	0.0%	0.0%	0.0%	3.6%
5_Once_a_year		1	0	1	1	0	0	0	3
		33.3%	0.0%	33.3%	33.3%	0.0%	0.0%	0.0%	100.0%
		3.1%	0.0%	2.2%	2.6%	0.0%	0.0%	0.0%	1.4%
6_Never		4	4	8	2	1	1	0	20
		20.0%	20.0%	40.0%	10.0%	5.0%	5.0%	0.0%	100.0%
		12.5%	6.5%	17.8%	5.1%	3.4%	7.7%	0.0%	9.0%
7_Can't_recall		5	6	3	2	5	3	0	24
		20.8%	25.0%	12.5%	8.3%	20.8%	12.5%	0.0%	100.0%
		15.6%	9.7%	6.7%	5.1%	17.2%	23.1%	0.0%	10.9%
Total		32	62	45	39	29	13	1	221
		14.5%	28.1%	20.4%	17.6%	13.1%	5.9%	0.5%	100.0%
		100.0%	100.0%						

APPENDICES

SEX RESPONDENT TOTAL BOTH	OF	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	TOTAL
1_Once_a_week 13.3% 31.0%		22	59	34	29	14	8	0	166
		13.3%	35.5%	20.5%	17.5%	8.4%	4.8%	0.0%	100.0%
		31.0%	43.7%	39.1%	39.2%	33.3%	40.0%	0.0%	38.5%
2_Once_a_month 15.3% 28.2%		20	36	22	24	21	7	1	131
		15.3%	27.5%	16.8%	18.3%	16.0%	5.3%	0.8%	100.0%
		28.2%	26.7%	25.3%	32.4%	50.0%	35.0%	50.0%	30.4%
3_Quarterly 14.3% 2.8%		2	4	3	5	0	0	0	14
		14.3%	28.6%	21.4%	35.7%	0.0%	0.0%	0.0%	100.0%
		2.8%	3.0%	3.4%	6.8%	0.0%	0.0%	0.0%	3.2%
4_Every_Six_Month		0	0	1	1	0	0	0	2
		0.0%	0.0%	50.0%	50.0%	0.0%	0.0%	0.0%	100.0%
		0.0%	0.0%	1.1%	1.4%	0.0%	0.0%	0.0%	0.5%
5_Once_a_year		2	1	1	1	1	0	0	6
		33.3%	16.7%	16.7%	16.7%	16.7%	0.0%	0.0%	100.0%
		2.8%	0.7%	1.1%	1.4%	2.4%	0.0%	0.0%	1.4%
6_Never		11	20	11	5	1	1	0	49
		22.4%	40.8%	22.4%	10.2%	2.0%	2.0%	0.0%	100.0%
		15.5%	14.8%	12.6%	6.8%	2.4%	5.0%	0.0%	11.4%
7_Can't_recall		14	15	15	9	5	4	1	63
		22.2%	23.8%	23.8%	14.3%	7.9%	6.3%	1.6%	100.0%
		19.7%	11.1%	17.2%	12.2%	11.9%	20.0%	50.0%	14.6%
Total		71	135	87	74	42	20	2	431
		16.5%	31.3%	20.2%	17.2%	9.7%	4.6%	0.5%	100.0%
		100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%



TABLE 12: CONTACT WITH SECURITY AGENCIES * DISTRICT OF INTERVIEW CROSSTABULATION

CONTACT WITH SECURITY AGENCIES	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE-MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	
1_Once_a_week	2 2.0%	22 16.1%	6 11.1%	2 6.5%	11 14.9%	5 14.3%	48 11.1%
2_Once_a_month	12 12.0%	19 13.9%	12 22.2%	11 35.5%	25 33.8%	2 5.7%	81 18.8%
3_Quarterly	5 5.0%	3 2.2%	7 13.0%	1 3.2%	1 1.4%	0 0.0%	17 3.9%
4_Every_Six_Month	1 1.0%	2 1.5%	1 1.9%	0 0.0%	0 0.0%	0 0.0%	4 0.9%
5_Once_a_year	1 1.0%	1 0.7%	1 1.9%	2 6.5%	0 0.0%	0 0.0%	5 1.2%
6_Never	44 44.0%	65 47.4%	11 20.4%	5 16.1%	12 16.2%	25 71.4%	162 37.6%
7_Can't_recall	35 35.0%	25 18.2%	16 29.6%	10 32.3%	25 33.8%	3 8.6%	114 26.5%
Total	100 100.0%	137 100.0%	54 100.0%	31 100.0%	74 100.0%	35 100.0%	431 100.0%

TABLE 13A: CROSSTABULATION OF INVOLVEMENT IN LAST GENERAL ELECTIONS BY DISTRICT

INVOLVEMENT IN LAST GENERAL ELECTIONS	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE- MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA- MAH	06-YARWEIN- MEHNSONNOH	
1_very_High_ Extent	13	23	6	3	1	4	50
	13.0%	16.8%	11.1%	9.7%	1.4%	11.4%	11.6%
2_Hight_ Extent	21	32	18	13	29	9	122
	21.0%	23.4%	33.3%	41.9%	39.2%	25.7%	28.3%
3_Some_ Extent	16	16	10	8	11	4	65
	16.0%	11.7%	18.5%	25.8%	14.9%	11.4%	15.1%
4_Limited_ Extent	14	16	1	3	3	1	38
	14.0%	11.7%	1.9%	9.7%	4.1%	2.9%	8.8%
5_Not_at_all	28	41	14	4	20	16	123
	28.0%	29.9%	25.9%	12.9%	27.0%	45.7%	28.5%
6_Can't_Tell	8	9	5	0	10	1	33
	8.0%	6.6%	9.3%	0.0%	13.5%	2.9%	7.7%
Total	100	137	54	31	74	35	431
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 13B: INVOLVEMENT IN LAST GENERAL ELECTIONS BY AGE CATEGORY CROSTAB

INVOLVEMENT IN LAST GENERAL ELECTIONS	AGE CATEGORY OF RESPONDENTS							TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
1_Very_High_Extent	2 2.8%	11 8.1%	15 17.2%	7 9.5%	12 28.6%	3 15.0%	0 0.0%	50 11.6%
2_Hight_Extent	18 25.4%	39 28.9%	16 18.4%	30 40.5%	11 26.2%	6 30.0%	2 100.0%	122 28.3%
3_Some_Extent	9 12.7%	17 12.6%	16 18.4%	10 13.5%	8 19.0%	5 25.0%	0 0.0%	65 15.1%
4_Limited_Extent	8 11.3%	16 11.9%	7 8.0%	5 6.8%	0 0.0%	2 10.0%	0 0.0%	38 8.8%
5_Not_at_all	23 32.4%	43 31.9%	25 28.7%	20 27.0%	9 21.4%	3 15.0%	0 0.0%	123 28.5%
6_Can't_Tell	11 15.5%	9 6.7%	8 9.2%	2 2.7%	2 4.8%	1 5.0%	0 0.0%	33 7.7%
Total	71 100.0%	135 100.0%	87 100.0%	74 100.0%	42 100.0%	20 100.0%	2 100.0%	431 100.0%

TABLE 13C: INVOLVEMENT IN GENERAL ELECTIONS CROSS-TABULATED WITH GENDER OF RESPONDENT

INVOLVEMENT IN LAST GENERAL ELECTIONS	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
1_very_High_Extent	14 6.7%	36 16.3%	50 11.6%
2_Hight_Extent	53 25.2%	69 31.2%	122 28.3%
3_Some_Extent	37 17.6%	28 12.7%	65 15.1%
4_Limited_Extent	18 8.6%	20 9.0%	38 8.8%
5_Not_at_all	69 32.9%	54 24.4%	123 28.5%
6_Can't_Tell	19 9.0%	14 6.3%	33 7.7%
Total	210 100.0%	221 100.0%	431 100.0%

TABLE 13D: ACTIVITIES UNDERTAKEN TO SUPPORT ELECTIONS

CODES	DESCRIPTION OF ACTIVITY UNDERTAKEN	COUNT	% OF COUNT
100	Supported distribution of electoral materials	4	3.0%
200	Worked with NEC on voter education	4	3.0%
300	Worked with TL register	6	4.5%
400	Worked with SA Peace	2	1.5%
900	Other (specify)	3	2.3%
901	Encouraged or supported people to go and vote	22	16.7%
902	Urging peaceful elections/Community Election Observations	12	9.1%
903	Political Party engagements, serving as political party representative	18	13.6%
904	Non-engagement	17	12.9%
905	No need for engagement	3	2.3%
906	Advocacy for peaceful/nonviolent elections	30	22.7%
907	Prayers other religious observances for peaceful elections	2	1.5%
908	Worked as a District Coordinator or Returning Officer for the Elections	2	1.5%
909	Worked as law enforcement officer or security officer for elections	2	1.5%
999	Other actions	5	3.8%
	Totals	132	100.0%



TABLE 13E: FREQUENCY OF ENGAGEMENT WITH COUNTY OR DISTRICT OFFICERS CROSSTAB BY DISTRICT OF INTERVIEW

FREQUENCY OF ENGAGEMENT WITH COUNTY OR DISTRICT OFFICERS	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE-MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	
1_once_a_week	5 5.0%	17 12.4%	1 1.9%	0 0.0%	1 1.4%	2 5.7%	26 6.0%
2_once_a_month	19 19.0%	28 20.4%	4 7.4%	12 38.7%	22 29.7%	8 22.9%	93 21.6%
3_once_every_quarter	3 3.0%	10 7.3%	4 7.4%	3 9.7%	5 6.8%	1 2.9%	26 6.0%
4_once_every_six_months	4 4.0%	2 1.5%	2 3.7%	0 0.0%	1 1.4%	2 5.7%	11 2.6%
5_once_a_year	2 2.0%	6 4.4%	1 1.9%	5 16.1%	3 4.1%	0 0.0%	17 3.9%
6_I_cannot_recall	52 52.0%	63 46.0%	30 55.6%	8 25.8%	32 43.2%	17 48.6%	202 46.9%
7_other_specify	15 15.0%	11 8.0%	12 22.2%	3 9.7%	10 13.5%	5 14.3%	56 13.0%
Total	100 100.0%	137 100.0%	54 100.0%	31 100.0%	74 100.0%	35 100.0%	431 100.0%

TABLE 14A: HEALTHY AND POSITIVE RELATIONSHIPS BY DISTRICT OF INTERVIEW

C4P - HEALTHY AND POSITIVE RELATIONSHIPS	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE-MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	
1_Very_strongly_agree	20	29	9	4	23	4	89
	20.0%	21.2%	16.7%	12.9%	31.1%	11.4%	20.6%
2_Strongly_agree	24	49	28	5	18	15	139
	24.0%	35.8%	51.9%	16.1%	24.3%	42.9%	32.3%
3_Agree	42	50	15	17	32	11	167
	42.0%	36.5%	27.8%	54.8%	43.2%	31.4%	38.7%
4_Disagree	2	1	0	0	1	0	4
	2.0%	0.7%	0.0%	0.0%	1.4%	0.0%	0.9%
5_Strongly_disagree	0	0	0	0	0	1	1
	0.0%	0.0%	0.0%	0.0%	0.0%	2.9%	0.2%
6_Very_strongly_disagree	0	1	0	0	0	0	1
	0.0%	0.7%	0.0%	0.0%	0.0%	0.0%	0.2%
7_No_opinion	12	7	2	5	0	4	30
	12.0%	5.1%	3.7%	16.1%	0.0%	11.4%	7.0%
Total	100	137	54	31	74	35	431
	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%	100.0%

TABLE 14B: CHI-SQUARE TESTS

	VALUE	DF	ASYMP. SIG. (2-SIDED)
Pearson Chi-Square	57.052a	30	.002
Likelihood Ratio	54.892	30	.004
N of valid Cases	431		

a. 21 cells (50.0%) have expected count less than 5. The minimum expected count is .07.

TABLE 14C: HEALTHY AND POSITIVE RELATIONSHIPS CROSTAB BY AGE CATEGORY OF RESPONDENTS

C4P - HEALTHY AND POSITIVE RELATIONSHIPS	AGE CATEGORY OF RESPONDENTS							TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
1_Very_strongly_agree	10 14.1%	21 15.6%	19 21.8%	18 24.3%	14 33.3%	6 30.0%	1 50.0%	89 20.6%
2_Strongly_agree	18 25.4%	41 30.4%	27 31.0%	32 43.2%	13 31.0%	7 35.0%	1 50.0%	139 32.3%
3_Agree	39 54.9%	60 44.4%	33 37.9%	18 24.3%	13 31.0%	4 20.0%	0 0.0%	167 38.7%
4_Disagree	1 1.4%	2 1.5%	0 0.0%	1 1.4%	0 0.0%	0 0.0%	0 0.0%	4 0.9%
5_Strongly_disagree	0 0.0%	1 0.7%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	1 0.2%
6_Very_strongly_disagree	1 1.4%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	1 0.2%
7_No_opinion	2 2.8%	10 7.4%	8 9.2%	5 6.8%	2 4.8%	3 15.0%	0 0.0%	30 7.0%
Total	71 100.0%	135 100.0%	87 100.0%	74 100.0%	42 100.0%	20 100.0%	2 100.0%	431 100.0%

TABLE 14D: C4P—HEALTHY AND POSITIVE RELATIONSHIPS CROSSTAB BY GENDER OF RESPONDENT

C4P - HEALTHY AND POSITIVE RELATIONSHIPS	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
1_very_strongly_agree	39 18.6%	50 22.6%	89 20.6%
2_Strongly_agree	63 30.0%	76 34.4%	139 32.3%
3_Agree	93 44.3%	74 33.5%	167 38.7%
4_Disagree	3 1.4%	1 0.5%	4 0.9%
5_Strongly_disagree	0 0.0%	1 0.5%	1 0.2%
6_very_strongly_disagree	1 0.5%	0 0.0%	1 0.2%
7_No_opinion	11 5.2%	19 8.6%	30 7.0%
Total	210 100.0%	221 100.0%	431 100.0%



TABLE 14E: C4P—FACILITATED INTERGENERATIONAL ENGAGEMENTS BY DISTRICT OF INTERVIEW

C4P - FACILITATED INTER-GENERATIONAL ENGAGEMENTS	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE-MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	
1_Very_strongly_agree	17 17.0%	28 20.4%	9 16.7%	2 6.5%	21 28.4%	5 14.3%	82 19.0%
2_Strongly_agree	29 29.0%	47 34.3%	23 42.6%	6 19.4%	17 23.0%	12 34.3%	134 31.1%
3_Agree	41 41.0%	55 40.1%	20 37.0%	16 51.6%	36 48.6%	13 37.1%	181 42.0%
4_Disagree	3 3.0%	1 0.7%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	4 0.9%
6_Very_strongly_disagree	0 0.0%	1 0.7%	0 0.0%	0 0.0%	0 0.0%	1 2.9%	2 0.5%
7_No_opinion	10 10.0%	5 3.6%	2 3.7%	7 22.6%	0 0.0%	4 11.4%	28 6.5%
Total	100 100.0%	137 100.0%	54 100.0%	31 100.0%	74 100.0%	35 100.0%	431 100.0%

TABLE 14F: CHI-SQUARE TESTS

	VALUE	DF	ASYMP. SIG. (2-SIDED)
Pearson Chi-Square	49.894a	25	.002
Likelihood Ratio	49.192	25	.003
N of valid Cases	431		

a. 16 cells (44.4%) have expected count less than 5. The minimum expected count is .14.

TABLE 14G: C4P—FACILITATED INTERGENERATIONAL ENGAGEMENTS CROSSTAB BY AGE CATEGORY OF RESPONDENTS

C4P - FACILITATED INTER-GENERATIONAL ENGAGEMENTS	AGE CATEGORY OF RESPONDENTS							TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
1_Very_strongly_agree	8 11.3%	20 14.8%	15 17.2%	20 27.0%	14 33.3%	4 20.0%	1 50.0%	82 19.0%
2_Strongly_agree	21 29.6%	42 31.1%	23 26.4%	27 36.5%	12 28.6%	8 40.0%	1 50.0%	134 31.1%
3_Agree	39 54.9%	62 45.9%	40 46.0%	23 31.1%	12 28.6%	5 25.0%	0 0.0%	181 42.0%
4_Disagree	1 1.4%	1 0.7%	0 0.0%	1 1.4%	1 2.4%	0 0.0%	0 0.0%	4 0.9%
6_Very_strongly_disagree	0 0.0%	1 0.7%	1 1.1%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	2 0.5%
7_No_opinion	2 2.8%	9 6.7%	8 9.2%	3 4.1%	3 7.1%	3 15.0%	0 0.0%	28 6.5%
Total	71 100.0%	135 100.0%	87 100.0%	74 100.0%	42 100.0%	20 100.0%	2 100.0%	431 100.0%

TABLE 14H: C4P—FACILITATED INTERGENERATIONAL ENGAGEMENTS CROSSTAB BY GENDER

C4P - FACILITATED INTERGENERATIONAL ENGAGEMENTS	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
1_very_strongly_agree	35 16.7%	47 21.3%	82 19.0%
2_Strongly_agree	63 30.0%	71 32.1%	134 31.1%
3_Agree	100 47.6%	81 36.7%	181 42.0%
4_Disagree	1 0.5%	3 1.4%	4 0.9%
6_very_strongly_disagree	1 0.5%	1 0.5%	2 0.5%
7_No_opinion	10 4.8%	18 8.1%	28 6.5%
Total	210 100.0%	221 100.0%	431 100.0%

TABLE 14I CROSSTAB

C4P - YOUTH CONSTRUC- TIVELY ENGAGE SECURITY AGENCIES	AGE CATEGORY OF RESPONDENTS							TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
1_very_ strongly_ agree	9 12.7%	17 12.6%	11 12.6%	13 17.6%	6 14.3%	3 15.0%	0 0.0%	59 13.7%
2_Strongly_ agree	10 14.1%	34 25.2%	23 26.4%	24 32.4%	18 42.9%	8 40.0%	1 50.0%	118 27.4%
3_Agree	46 64.8%	59 43.7%	36 41.4%	26 35.1%	9 21.4%	5 25.0%	0 0.0%	181 42.0%
4_Disagree	3 4.2%	9 6.7%	6 6.9%	5 6.8%	3 7.1%	0 0.0%	1 50.0%	27 6.3%
5_Strongly_ disagree	0 0.0%	2 1.5%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	2 0.5%
6_very_ strongly_ disagree	0 0.0%	0 0.0%	0 0.0%	1 1.4%	0 0.0%	1 5.0%	0 0.0%	2 0.5%
7_No_ opinion	3 4.2%	14 10.4%	11 12.6%	5 6.8%	6 14.3%	3 15.0%	0 0.0%	42 9.7%
Total	71 100.0%	135 100.0%	87 100.0%	74 100.0%	42 100.0%	20 100.0%	2 100.0%	431 100.0%

TABLE 14J: CHI-SQUARE TESTS

	VALUE	DF	ASYMP. SIG. (2-SIDED)
Pearson Chi-Square	57.703a	36	.012
Likelihood Ratio	52.606	36	.036
N of valid Cases	431		

a. 26 cells (53.1%) have expected count less than 5. The minimum expected count is .01.

TABLE 14K CROSSTAB

C4P - YOUTH CONSTRUCTIVELY ENGAGE SECURITY AGENCIES	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
1_very_strongly_agree	31 14.8%	28 12.7%	59 13.7%
2_Strongly_agree	48 22.9%	70 31.7%	118 27.4%
3_Agree	96 45.7%	85 38.5%	181 42.0%
4_Disagree	15 7.1%	12 5.4%	27 6.3%
5_Strongly_disagree	2 1.0%	0 0.0%	2 0.5%
6_very_strongly_disagree	1 0.5%	1 0.5%	2 0.5%
7_No_opinion	17 8.1%	25 11.3%	42 9.7%
Total	210 100.0%	221 100.0%	431 100.0%

TABLE 14L CROSSTAB

	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE-MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	
1_Very_strongly_agree	14 14.0%	30 21.9%	10 18.5%	1 3.2%	23 31.1%	2 5.7%	80 18.6%
2_Strongly_agree	29 29.0%	42 30.7%	17 31.5%	4 12.9%	24 32.4%	13 37.1%	129 29.9%
3_Agree	44 44.0%	55 40.1%	24 44.4%	20 64.5%	26 35.1%	14 40.0%	183 42.5%
4_Disagree	2 2.0%	2 1.5%	0 0.0%	0 0.0%	0 0.0%	1 2.9%	5 1.2%
6_Very_strongly_disagree	0 0.0%	0 0.0%	1 1.9%	0 0.0%	0 0.0%	0 0.0%	1 0.2%
7_No_opinion	11 11.0%	8 5.8%	2 3.7%	6 19.4%	1 1.4%	5 14.3%	33 7.7%
Total	100 100.0%	137 100.0%	54 100.0%	31 100.0%	74 100.0%	35 100.0%	431 100.0%

TABLE 14M: CHI-SQUARE TESTS

	VALUE	DF	ASYMP. SIG. (2-SIDED)
Pearson Chi-Square	48.863a	25	.003
Likelihood Ratio	50.180	25	.002
N of valid Cases	431		

a. 15 cells (41.7%) have expected count less than 5. The minimum expected count is .07.

TABLE 14N CROSSTAB

C4P - WOMEN HAVE ACCESS TO JUSTICE	AGE CATEGORY OF RESPONDENTS							TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
1_Very_strongly_agree	10 14.1%	21 15.6%	17 19.5%	17 23.0%	8 19.0%	7 35.0%	0 0.0%	80 18.6%
2_Strongly_agree	17 23.9%	39 28.9%	22 25.3%	26 35.1%	19 45.2%	5 25.0%	1 50.0%	129 29.9%
3_Agree	40 56.3%	63 46.7%	37 42.5%	26 35.1%	12 28.6%	5 25.0%	0 0.0%	183 42.5%
4_Disagree	0 0.0%	2 1.5%	1 1.1%	1 1.4%	0 0.0%	0 0.0%	1 50.0%	5 1.2%
6_Very_strongly_disagree	0 0.0%	0 0.0%	1 1.1%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	1 0.2%
7_No_opinion	4 5.6%	10 7.4%	9 10.3%	4 5.4%	3 7.1%	3 15.0%	0 0.0%	33 7.7%
Total	71 100.0%	135 100.0%	87 100.0%	74 100.0%	42 100.0%	20 100.0%	2 100.0%	431 100.0%

TABLE 14O: CHI-SQUARE TESTS

	VALUE	DF	ASYMP. SIG. (2-SIDED)
Pearson Chi-Square	70.401a	30	.000
Likelihood Ratio	35.969	30	.209
N of valid Cases	431		

a. 21 cells (50.0%) have expected count less than 5. The minimum expected count is .00.

TABLE 14P CROSTAB

C4P - WOMEN HAVE ACCESS TO JUSTICE	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
1_very_strongly_agree	41 19.5%	39 17.6%	80 18.6%
2_Strongly_agree	58 27.6%	71 32.1%	129 29.9%
3_Agree	95 45.2%	88 39.8%	183 42.5%
4_Disagree	2 1.0%	3 1.4%	5 1.2%
6_very_strongly_disagree	1 0.5%	0 0.0%	1 0.2%
7_No_opinion	13 6.2%	20 9.0%	33 7.7%
Total	210 100.0%	221 100.0%	431 100.0%

TABLE 1Q CROSSTAB

C4P - ENCOURAGED WOMEN TO SEEK JUSTICE IN COURTS	DISTRICT OF INTERVIEW						TOTAL
	01-SANNIQUELLIE-MAH	02-GBEHLEY-GEH	03-TAPPITTA	04-ZOE-GEH	05-SACLEPEA-MAH	06-YARWEIN-MEHNSONNOH	
1_very_strongly_agree	17 17.0%	22 16.1%	9 16.7%	0 0.0%	24 32.4%	2 5.7%	74 17.2%
2_Strongly_agree	20 20.0%	34 24.8%	11 20.4%	4 12.9%	12 16.2%	10 28.6%	91 21.1%
3_Agree	39 39.0%	49 35.8%	15 27.8%	16 51.6%	18 24.3%	10 28.6%	147 34.1%
4_Disagree	10 10.0%	13 9.5%	11 20.4%	3 9.7%	13 17.6%	4 11.4%	54 12.5%
5_Strongly_disagree	3 3.0%	2 1.5%	1 1.9%	0 0.0%	4 5.4%	0 0.0%	10 2.3%
6_very_strongly_disagree	0 0.0%	2 1.5%	0 0.0%	0 0.0%	0 0.0%	0 0.0%	2 0.5%
7_No_opinion	11 11.0%	15 10.9%	7 13.0%	8 25.8%	3 4.1%	9 25.7%	53 12.3%
Total	100 100.0%	137 100.0%	54 100.0%	31 100.0%	74 100.0%	35 100.0%	431 100.0%

TABLE 14R: CHI-SQUARE TESTS

	VALUE	DF	ASYMP. SIG. (2-SIDED)
Pearson Chi-Square	58.109a	30	.002
Likelihood Ratio	61.960	30	.001
N of valid Cases	431		

a. 16 cells (38.1%) have expected count less than 5. The minimum expected count is .14.

TABLE 14S CROSSTAB

C4P - ENCOURAGED WOMEN TO SEEK JUSTICE IN COURTS	AGE CATEGORY OF RESPONDENTS							TOTAL
	18-25 YEARS	26-35 YEARS	36-45 YEARS	46-55 YEARS	56-65 YEARS	66-75 YEARS	75 YEARS OR OLDER	
1_very_strongly_ agree	14 19.7%	19 14.1%	16 18.4%	13 17.6%	7 16.7%	5 25.0%	0 0.0%	74 17.2%
2_Strongly_agree	11 15.5%	34 25.2%	14 16.1%	17 23.0%	10 23.8%	5 25.0%	0 0.0%	91 21.1%
3_Agree	33 46.5%	48 35.6%	32 36.8%	17 23.0%	13 31.0%	3 15.0%	1 50.0%	147 34.1%
4_Disagree	5 7.0%	14 10.4%	10 11.5%	17 23.0%	4 9.5%	3 15.0%	1 50.0%	54 12.5%
5_Strongly_ disagree	1 1.4%	4 3.0%	1 1.1%	1 1.4%	2 4.8%	1 5.0%	0 0.0%	10 2.3%
6_very_strongly_ disagree	0 0.0%	1 0.7%	0 0.0%	0 0.0%	1 2.4%	0 0.0%	0 0.0%	2 0.5%
7_No_opinion	7 9.9%	15 11.1%	14 16.1%	9 12.2%	5 11.9%	3 15.0%	0 0.0%	53 12.3%
Total	71 100.0%	135 100.0%	87 100.0%	74 100.0%	42 100.0%	20 100.0%	2 100.0%	431 100.0%

TABLE 14T CROSSTAB

C4P - ENCOURAGED WOMEN TO SEEK JUSTICE IN COURTS	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
1_very_strongly_agree	38 18.1%	36 16.3%	74 17.2%
2_Strongly_agree	41 19.5%	50 22.6%	91 21.1%
3_Agree	74 35.2%	73 33.0%	147 34.1%
4_Disagree	32 15.2%	22 10.0%	54 12.5%
5_Strongly_disagree	4 1.9%	6 2.7%	10 2.3%
6_very_strongly_disagree	1 0.5%	1 0.5%	2 0.5%
7_No_opinion	20 9.5%	33 14.9%	53 12.3%
Total	210 100.0%	221 100.0%	431 100.0%

APPENDIX 5 APPENDICES: TABLES SHOWING LEVEL OF CONFIDENCE OF WOMEN IN ADRMS

APPENDIX 5A: JUSTICE ACCESS POINT FOR - DISPUTES OF SPOUSES * SEX OF RESPONDENT CROSSTABULATION

JUSTICE ACCESS POINT FOR - DISPUTES OF SPOUSES	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
a_Head_of_Family	87 41.4%	102 46.2%	189 43.9%
a_Head_of_Family b_Clan_Head_Elders	16 7.6%	10 4.5%	26 6.0%
a_Head_of_Family b_Clan_Head_Elders c_Traditional_Chief	2 1.0%	0 0.0%	2 0.5%
a_Head_of_Family c_Traditional_Chief	14 6.7%	12 5.4%	26 6.0%
b_Clan_Head_Elders	44 21.0%	50 22.6%	94 21.8%
b_Clan_Head_Elders c_Traditional_Chief	17 8.1%	14 6.3%	31 7.2%
b_Clan_Head_Elders e_Police	1 0.5%	0 0.0%	1 0.2%
b_Clan_Head_Elders e_Police f_District_Country_Court	0 0.0%	1 0.5%	1 0.2%
c_Traditional_Chief	24 11.4%	22 10.0%	46 10.7%
c_Traditional_Chief d_religious_leader e_Police	0 0.0%	1 0.5%	1 0.2%
c_Traditional_Chief e_Police	1 0.5%	3 1.4%	4 0.9%
d_religious_leader	2 1.0%	5 2.3%	7 1.6%
e_Police	2 1.0%	0 0.0%	2 0.5%

JUSTICE ACCESS POINT FOR - DISPUTES OF SPOUSES	SEX OF RESPONDENT		TOTAL
	FEMALE	MALE	
f_District_Country_Court	0	1	1
	0.0%	0.5%	0.2%
Total	210	221	431
	100.0%	100.0%	100.0%

APPENDIX 5B: JUSTICE ACCESS POINT FOR - DOMESTIC VIOLENCE

* SEX OF RESPONDENT CROSSTABULATION

JUSTICE ACCESS POINT FOR - DOMESTIC VIOLENCE	SEX OF RESPONDENT		TOTAL
	FEMALE	MALE	
a_Head_of_Family	55	56	111
	26.2%	25.3%	25.8%
a_Head_of_Family b_Clan_Head_Elders	16	19	35
	7.6%	8.6%	8.1%
a_Head_of_Family b_Clan_Head_Elders c_Traditional_Chief	6	4	10
	2.9%	1.8%	2.3%
a_Head_of_Family b_Clan_Head_Elders c_Traditional_Chief e_Police	0	1	1
	0.0%	0.5%	0.2%
a_Head_of_Family c_Traditional_Chief	14	9	23
	6.7%	4.1%	5.3%
a_Head_of_Family c_Traditional_Chief e_Police	3	1	4
	1.4%	0.5%	0.9%
a_Head_of_Family f_District_Country_Court	0	1	1
	0.0%	0.5%	0.2%
b_Clan_Head_Elders	55	61	116
	26.2%	27.6%	26.9%
b_Clan_Head_Elders c_Traditional_Chief	30	26	56
	14.3%	11.8%	13.0%
b_Clan_Head_Elders c_Traditional_Chief e_Police	0	2	2
	0.0%	0.9%	0.5%

JUSTICE ACCESS POINT FOR - DOMESTIC VIOLENCE	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
b_Clan_Head_Elders c_Traditional_Chief e_Police f_District_Country_Court	0 0.0%	1 0.5%	1 0.2%
b_Clan_Head_Elders e_Police f_District_Country_Court	0 0.0%	1 0.5%	1 0.2%
c_Traditional_Chief	23 11.0%	29 13.1%	52 12.1%
c_Traditional_Chief d_ religious_leader	1 0.5%	0 0.0%	1 0.2%
c_Traditional_Chief d_ religious_leader e_Police	0 0.0%	1 0.5%	1 0.2%
c_Traditional_Chief e_Police	3 1.4%	2 0.9%	5 1.2%
c_Traditional_Chief e_Police f_District_Country_Court	0 0.0%	1 0.5%	1 0.2%
d_religious_leader	1 0.5%	4 1.8%	5 1.2%
e_Police	3 1.4%	1 0.5%	4 0.9%
f_District_Country_Court	0 0.0%	1 0.5%	1 0.2%
Total	210 100.0%	221 100.0%	431 100.0%

APPENDIX 5C: JUSTICE ACCESS POINT FOR - SGBV * SEX OF RESPONDENT
CROSTABULATION

JUSTICE ACCESS POINT FOR - SGBV	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
a_Head_of_Family	23	29	52
	11.0%	13.1%	12.1%
a_Head_of_Family b_Clan_Head_Elders	2	2	4
	1.0%	0.9%	0.9%
a_Head_of_Family b_Clan_Head_Elders c_Traditional_Chief	2	0	2
	1.0%	0.0%	0.5%
a_Head_of_Family c_Traditional_Chief	2	0	2
	1.0%	0.0%	0.5%
a_Head_of_Family c_Traditional_Chief e_Police	0	1	1
	0.0%	0.5%	0.2%
a_Head_of_Family c_Traditional_Chief e_Police f_District_Country_Court	1	1	2
	0.5%	0.5%	0.5%
a_Head_of_Family f_District_Country_Court	1	0	1
	0.5%	0.0%	0.2%
b_Clan_Head_Elders	43	40	83
	20.5%	18.1%	19.3%
b_Clan_Head_Elders c_Traditional_Chief	37	29	66
	17.6%	13.1%	15.3%

JUSTICE ACCESS POINT FOR - SGBV	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
b_Clan_Head_Elders c_Traditional_Chief d_religious_leader	1 0.5%	0 0.0%	1 0.2%
b_Clan_Head_Elders c_Traditional_Chief e_Police	1 0.5%	7 3.2%	8 1.9%
b_Clan_Head_Elders c_Traditional_Chief e_Police f_District_Country_Court	8 3.8%	7 3.2%	15 3.5%
b_Clan_Head_Elders c_Traditional_Chief f_District_Country_Court	2 1.0%	2 0.9%	4 0.9%
b_Clan_Head_Elders d_religious_leader e_Police	0 0.0%	1 0.5%	1 0.2%
b_Clan_Head_Elders e_Police	5 2.4%	3 1.4%	8 1.9%
b_Clan_Head_Elders e_Police f_District_Country_Court	0 0.0%	2 0.9%	2 0.5%
b_Clan_Head_Elders f_District_Country_Court	2 1.0%	0 0.0%	2 0.5%
c_Traditional_Chief	21 10.0%	17 7.7%	38 8.8%

JUSTICE ACCESS POINT FOR - SGBV	SEX OF RESPONDENT		
	FEMALE	MALE	TOTAL
c_Traditional_Chief d_religious_leader	0	1	1
	0.0%	0.5%	0.2%
c_Traditional_Chief e_Police	3	5	8
	1.4%	2.3%	1.9%
c_Traditional_Chief e_Police f_District_Country_Court	20	12	32
	9.5%	5.4%	7.4%
c_Traditional_Chief f_District_Country_Court	2	2	4
	1.0%	0.9%	0.9%
d_religious_leader	0	1	1
	0.0%	0.5%	0.2%
e_Police	27	42	69
	12.9%	19.0%	16.0%
e_Police f_District_Country_Court	1	1	2
	0.5%	0.5%	0.5%
f_District_Country_Court	6	16	22
	2.9%	7.2%	5.1%
Total	210	221	431
	100.0%	100.0%	100.0%

Notes and References

1 Catholic Relief Services (2016), *ibid.*, p.1

2 Catholic Relief Services (2016) Connect For Peace (C4P) Project A Proposal In Response To Funding Opportunity FY16 Conflict Mitigation And Reconciliation Programs And Activities (Global Reconciliation Fund) RFA-OAA-16-000007,, Background document provided by CRS Liberia, p.1

3 Catholic Relief Services (2016) Connect For Peace (C4P) Project A Proposal In Response To Funding Opportunity FY16 Conflict Mitigation And Reconciliation Programs And Activities (Global Reconciliation Fund) RFA-OAA-16-000007,, Background document provided by CRS Liberia, p.1

4 Catholic Relief Services (2016), p. 9



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