

**Project Title:** Quraca Nabadda Social Reconciliation through Trust Building and Social Healing

**Implementing Partner:** Somalia Youth Development Network (SOYDEN)

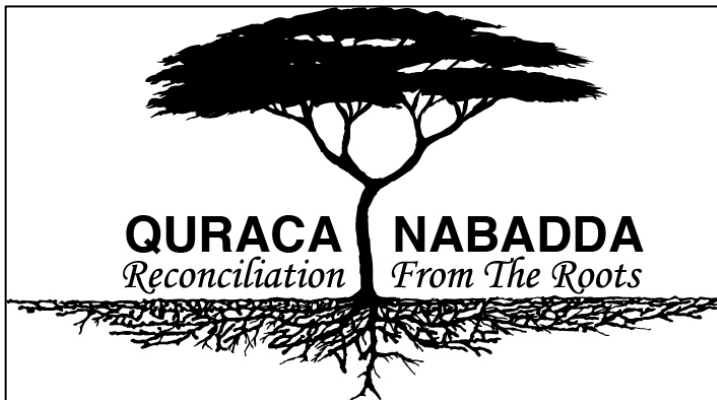
**Country:** Somalia

**FINAL REPORT**

**Implementation Timeframe:** 18 months



## Activity Summary:



One of the daunting tasks faced by a society left in ruin after war is the rebuilding of the social fabric. In transitional societies, the outward signs of poverty and destitution often mask the importance of rebuilding the structural social institutions that maintain peace and harmony. The **very people and places most ravaged by war** can be the **most powerful resources** in this painstaking work of rebuilding lives, re-knitting communities, and reconstructing nations. And yet these same people are often the least consulted by both their own government and the international community in rebuilding efforts. Further, scarce resources are given to the visible public

works over issues of justice and national healing despite the fact that **coming to terms with the past** is an important foundation to building sustainable peace, stability and development. Leaders often fail to recognize that for people to come to terms with a traumatic past, a process of acknowledgement, forgiveness, reconciliation and healing is required. QN uses trauma education and awareness as an entry point to support the government, regions and local communities' broader peace-building and countering violent extremism agendas.

A cycle of violence still grips communities in Somalia, locking people into dominant narratives that cause them to see themselves as victims and others as perpetrators of violence. Lasting and meaningful social reconciliation is inhibited because individuals and communities do not have safe, culturally relevant spaces and frameworks in which to discuss the events of the past 24+ years and the resulting effects of both personal and social traumas. The Quracca Nabadda (QN) program support 86 grass-root Community Facilitators to begin to support communities to begin a social healing process that will begin to address historical grievances and issues around marginalization and exclusion, which are push factors for violent extremists.

### Number of people trained/participated in activities:

- Trained: 165 (27 Female, 138 Male)
- Participated: 2,580 (897 Female, 161 Male)

**Number of participants under the age of 18: 0**

## Activity Impact:

The overall impact of the program was most felt in Outcome 2 and Outcome 3.

### Outcome 2: Increased level of trust and attitudes of reciprocity within local communities

Survey participants explained that the most valuable part of QN is greater interaction with members of their communities and greater understanding of other clans. When asked how the interactions with other clans has changed 63% cited that their perceptions of other clans were less discriminatory and that they now engaged with people they once excluded.

### Outcome 3: Increased level of positive behavior associated with peace and reconciliation (i.e. trauma awareness/mindfulness, interconnected and interdependent behavior and transactions)

Social cohesion was the top response for greatest benefit of the QN program. Respondents reported more community interaction and coming together with people they once did not engage. The 2<sup>nd</sup> most reported benefit of QN was

forgiveness and reconciliation. Participants recounted having forgiven and reconciled with others. They also reported mediating the reconciliation of family and friends. There was a 13% increase in willingness to forgive someone who had harmed them even though the perpetrator did not regret their actions. Ninety-four percent of respondents reported that QN positively changed the way they interact with other clans. There was no significant change in levels of PTSD symptoms from the start to the end of the program. The fact that it did not change, may speak to QN's ability to maintain the status quo even through difficult times. The election violence, the drought and inter-clan conflict were among stressors being faced by respondents. Trauma awareness was listed as the 3rd most beneficial aspect of the program. Among the top lessons learned regarding trauma were: the problems trauma causes, how to overcome trauma and how to help trauma victims.

For future evaluations, we recommend that the assumptions guiding the program be more accurately tailored to the population. People who are actively engaged in their community or peacebuilding are less likely to favor violence for resolving conflicts and are more likely to be trusting of other clans. The assumptions guiding the evaluation of the program were for a population that is less trusting and less open to engaging others.

SOYDEN would benefit from developing and fine-tuning instruments for the monitoring and evaluation of their program. As mentioned, SOYDEN did not have a chance to develop instruments based on findings from assessments and focus group discussions. Given the growth of this program, the investment in the M&E tools is needed. The survey used for this evaluation was dependent on studies in other regions. At times, the questions were not best suited to the Somali context. Nevertheless, the findings do show that QN has had a positive impact on the participants despite the hardships faced during the time between the baseline and end-line surveys.

## Context:

The program took place in the Hiran and Middle Shebelle regions. During the project timeline, the Somali elections were underway. This period was marked not only by election violence but also by a severe drought which had a direct impact on the survey participants. QN Community Facilitators alerted the research team that many people had moved due to the drought.

The project period also saw inter-clan violence in Lower and Middle Shabelle and violence perpetrated by Al Shabaab (AS). Conflicts rooted in the 1990s over land and politics resurfaced. Hiran districts experienced struggles related to politics especially in the Baledweyn and Mataban areas. These regions suffer from weak governance structures. Sixty percent of Hiran remain under AS control.<sup>1</sup> The state formation process continues to be a struggle for Hiran and Middle Shabelle. The process is hampered by deep mistrust and allegations of corruption.

Hiran and Middle Shebelle are unstable; hindered by inter-clan and extremist violence, frail governance and poverty. The fragility was intensified during this project timeline by the elections and the drought. In this phase of QN, the program was implemented in the Bulaburde, Jalalaqsi and Mahas districts of Hiran and the Mahaday district in Middle Shebelle.

No doubt, Somalia remains a work in progress that makes harder for anarchy to return increasingly unlikely. The evidences for the quiet progress can be seen through the re-building of the economy, re-establishing a functioning government such as decentralizing of central government by setting up federal member states, foreign nations establishing strong presence in Mogadishu and most important of all diminishing power of the extremist elements.

Although of the quiet progress are good signs that gives the Somalis a sense of hope and optimism for peace and prosperity there is disconnection between the communities and all levels of authorities and institutions.

*"When entire generations and nations have lived in protracted violence and existed in survival mode for decades, the cracks in society are entrenched. These cracks are reflected in daily life, and not only affect individuals, but also the systems and structures that are meant to support recovery. By supporting trauma-informed approaches, the intractable becomes possible through tapping into the knowledge, skills and*

---

<sup>1</sup> SOYDEN Report, UNDP project briefing 2017.

*values of local communities. A trauma-informed framework is necessary for addressing the ways trauma influences the different aspects of life and society. Such approaches strengthen both individual and community resilience.” (Green String Network, 2017)*

Communities feel disfranchised and marginalized within the political processes under the federalism system being used to govern the new Somalia. Both majority and minority clans continue to feel that they are not getting their fair share of the representations under the federal system. Many of these grievances have been used to justify the support for extremism by an entire clan and/or sub-clan. Major clans argue that they are conditioned to share fewer seats within the federal system, and the minority clans claim that their seats are given to major clans to attract their support for the federal system implementation in the regions.

In 2016, the national election/selection process caused tension both within the two regions, between the regions, and also at the national level in Mogadishu. The lack of systems and structures to support recovery aggravates unspoken mistrust, historic grievances and prejudices which is tearing Somalia slowly apart. Only a subtle approach like the QN program can counter the social, cultural and political impacts of protracted violence and conflict and the resulting collective trauma. Lasting and meaningful social reconciliation can only be attained when individuals and communities feel safe, have culturally relevant spaces and platforms in which to discuss the events of the past 25+ years and the resulting personal and social impacts of violence.

## **Observations on Violent Extremism:**

In Somalia, the primary reason people give for adhering to al-Shabaab’s edicts (even though the group no longer commands or controls the territory) is due to a lack of confidence in the national, regional and local governments and the ability to win and defeat the violent group. In this case, supporting the creation of a strong government and a unified national army, without international peacekeepers (particularly neighbours Kenya and Ethiopia), would serve as a chief and effective countermeasure. Thus, the Ministry of Interior and Federal Affairs (MoIFA) Wadajir Framework is viewed as both a local governance and a countering violent extremism program.

Wadajir means “unity” or “partnership”. It symbolizes the connections between all levels of government – district, regional, Federal State, and the Federal Government (FGS). It also symbolizes a new and vibrant partnership between the government, civil society and the private sector. Within the Wadajir logo is the “Quraca” symbol -- Somali for the Acacia tree. Somalis for centuries have sat together under this tree to talk, laugh, cry and celebrate. It is also the tree under which Somalis have traditionally met to resolve disputes. This image and the symbolism it projects will be carried through every aspect of the Wadajir Framework.

The Wadajir Framework outlines a holistic, community-owned and led process leading to the formation of permanent administrations at both the district and regional levels. It has been jointly developed by the FGS and the Federal Member State / Interim Regional Administrations with the support of Somali practitioners and other Facilitating Partners. It is grounded in the belief that building a joined-up governance system requires an understanding and collective vision of not only the desired end state, but the incremental and interlinked steps that ensure its success.

Over the last three years, a particular focus in Somalia has been on the Federal Member State formation process. As the regional state building process concludes, there is a critical need to begin moving towards the reestablishment of district councils and administrations. Working together, the WF is designed to overcome the barriers that may potentially hinder a coordinated approach to re-establishing district councils and administrations in the districts in southern and central Somalia. The issues regarding the need for reconciliation, tangible development, and increased civic engagement cannot be isolated from processes to re-establish local governance structures. The WF provides a rapid and inclusive pathway to formation of permanent local administrations. The QN project is a critical part of the Wadajir Framework in supporting not only district formation but importantly dealing with issues of violent extremism.

**PREACT or TSTCP Strategy Sub-Objectives:** In coordination with the host country nation and local civil society organizations increase opportunities for non-violent political and civic participation and dialogue by communities at risk of recruitment and radicalization to violence.

**Goal:** Reduce the appeal of violent extremist narratives through engaging in grass-roots community healing processes that address historical grievances and issues around marginalization and exclusion.

**Theory of Change:** If individuals and identity groups traumatized by violence (and other forms of discrimination) are given opportunities and support to express and heal their historical pain, then the desire for violent revenge will be reduced, and unresolved trauma will be removed as a conflict grievance, thus reducing instances of community violence, and the appeal of violent extremist recruitment and narratives.

**Objective 1:** Resolve and prevent occurrence of violent conflict

There are two main activities planned under this objective. They include:

- Consult with the Federal Government of Somalia (FGS), regional and local administrations, and other stakeholders in order to select the 12 districts in both Middle Shabelle and in Hiiraan region.
- Conduct a context analysis for each target region to understand the historical and current issues around conflict in the districts.

This was an important activity for the project.

During the project the Executive Director, and Program Manager and the SOYDEN staff members, including the CFs held several meetings with a variety of stakeholders including local, regional, and national officials; international partners working in the regions; UN agencies; and local NGOs in order to explain to them the goals and objectives of the project and to select the ten districts, as well as, to discuss issues around implementation and coordination. This activity was extremely important for project as it was the method for conflict resolution and solving issues that could have stopped the project.

During the second round of QN groups in the four districts, the weekly debriefing meetings were held at the district commissioners' offices each week with either the District Commissioner (DC) or the Deputy District Commissioner (DDC) in attendance and the Community Coordinator (CCs) and the Community Facilitators (CFs). In Buldo Burti even the local AMISON Civil Affairs team started to attend the meetings once they understood the program. What SOYDEN observed they meetings played an important role in improving the relationship between the District Commissioners Office and communities. Besides the weekly debriefings, the forums also became useful for solving many local community conflicts. Something that in the emerging district governments was lacking. SOYDEN also observed conflicts between the DCs and the DDCs were also reduced.

During the project SOYDEN held 118 meetings with the following people and organizations:

**Quarter 1 (22 meetings):**

- The former-Governor of Hiiraan (while he was Governor)
- Deputy Governor of Middle Shabelle
- The District Commissioner of Balad District (Middle Shabelle)
- The District Commissioner of Warshik District (Middle Shabelle)
- Former Permanent Secretary of Ministry of Interior and Federal Affairs (MoIFA) (When he was in office)
- Current Permanent Secretary of MoIFA
- The Peacebuilding and Stabilization Unit of MoIFA
- The Peace Committee of Baledweyn (Hiiraan)
- The Peace Committee Jowhar (Middle Shabelle)
- UNDP Community Safety Programme
- Presentation of the project in the PSG 1 working group
- Trauma Healing and Creative Arts Commission, Bern Switzerland
- Finn Church Aid (FCA)
- The Berghof Foundation
- Chief of Staff from the Office of the President

- Other staff from the Office of the President working on local governance and peacebuilding
- South Central Non-State Actors (SOCENSA)
- Team leader of the Wadajir Framework
- Minister of State from the MoIFA
- Minister from MoIFA
- Deputy Director, Community Engagement Project at Ministry of Finance
- IOM TIS Program Manager

#### **Quarter 2 (18 meetings)**

- The Governor of Middle Shabelle
- The New Governor of Hiran
- The District Commissioner of Adale District (Middle Shabelle)
- The District Commissioner of Warshik District (Middle Shabelle)
- The District Commissioner of Balad District (Middle Shabelle)
- The District Commissioner of Baledweyn District (Hiran Region)
- The District Commissioner of Mataban District (Hiran Region)
- Deputy president of Self Claimed Administration of Al-Sunna Wajameca (ASWJ) in Dhusamareb, Galgadud region. (ASWJ controls Mataban which part of Hiran region.)
- Permanent Secretary of MoIFA
- The Peace building and Stabilization Unit of MoIFA
- The Peace Committee of Baledweyn (Hiiraan)
- The Peace Committee Jowhar (Middle Schabelle)
- UNPOS office in Hiran
- National coordinator of Counter Violent Extremism
- Team leader of the Wadajir Framework
- Minister of State from the MoIFA
- IOM OTI deputy Program Manager
- Breakthrough Media org

#### **Quarter 3 (18 meetings)**

- The Governor of Middle Shabelle (4)
- The Governor of Hiraan (2)
- The District Commissioner of Adale District (Middle Shabelle) (2)
- The District Commissioner of Warshik District (Middle Shabelle) (2)
- The District Commissioner of Balad District (Middle Shabelle)
- The District Commissioner of Baledweyn District (Hiiraan Region) (2)
- The District Commissioner of Mataban District (Hiiraan Region)
- The Peace building and Stabilization Unit of MoIFA (4)
- The Peace Committee of Baledweyn (Hiiraan Region)
- The Peace Committee Jowhar (Middle Schabelle) (2)

#### **Quarter 4 (12 meetings)**

- The Governor of Middle Shabelle (2)
- The Governor of Hiraan (2)
- The District Commissioner of Bullo Burte District (Hiiraan Region) (2)
- The District Commissioner of Jalaqusi District (Hiiraan Region) (2)
- The District Commissioner of Mahday District (Middle Shabelle) (2)
- The District Commissioner of Adan Yabal (Middle Shabelle) (2)

#### **Quarter 5 (48 meetings)**

- 12 weekly debriefing meetings with the District Commissioner in Bullo Burte District office
- 12 weekly debriefing meetings with the District Commissioner in Jalaqusi District office
- 12 weekly debriefing meetings with the District Commissioner in Mahday District office
- 12 weekly debriefing meetings with the District Commissioner in Adan Yabal District office

In the first and the fifth quarters the project finalized a conflict assessment for the two regions. Over all the conflict assessments did not offer many surprises. Most of the on-going conflicts that were present two years ago have remained, however the political aspects of the then on-going state formation process added additional potential for inter-regional conflict, was relatively new.

Based on information from both the initial conflict assessment and the stakeholder consultation it was decided that the project would begin work in both Regions during the first round of programming. This decision is mainly because of the current on-going State Formation process-taking place in the two-targeted regions. The targeted districts for the first round of implementation included: Warsheick, Adale, Balad, and Jowhar in Middle Shabelle Region; and Beletweyne and Mataban in Hiiraan Region. In the second round the project was considering to target the following districts: Ruon Nergo<sup>2</sup>, Mahday, and Adan Yabal in Middle Shabelle Region; and Buro Burto and Jalalaqsi in Hiiraan Region.

**Objective 2:** Reduce deep-seated anger and prejudices among conflicting groups through acknowledgement of the past.

There are three main activities planned under this objective. They include:

- Engaged and consult with local partners to recruit 12 target (10 actual) Community Coordinators (CCs) and 170 target (86 actual) Community Facilitators (CFs).
- Trained CFs in the Trauma-Informed Community Empowerment (TICE) framework and the QN methodology and provide them with the materials necessary for facilitating the 12-week dialogue sessions.
- Supported 2 regional leadership seminars for 15 target (20 actual) regional leaders in each region exploring their own issues around individual, social and community healing processes (with supplemental funding).

#### **Recruit Community Coordinators (CCs) and Community Facilitators (CFs)**

During the project SOYDEN recruited 10 Community Coordinators in 10 target districts and 86 Community Facilitators. Initially the project had planned to recruited 12 Community Coordinators in 12 target districts and 170 Community Facilitators. Due to the delay in the initial funding disbursements, SOYDEN requested the program office, which agreed that SOYDEN would recruit half as many CFs (in order to reduce the training time that is required) but now reach 172 groups instead. Each CFs was responsible for 2 groups instead of only 1 each week of the 12 weeks. Instead of 8 hours a week of commitment, the CFs increased their commitment to 12 hours a week. The CFs which were recruited agreed. SOYDEN is now using this new model in other parts of the country.

#### **Training Methodology and Outputs**

This objective was about providing capacity building.

In summary, the following was accomplished during the project:

- Twenty-two SOYDEN staff and Ministry of Interior staff (5 women and 17 men) were given foundational training in trauma-informed approaches. The two trainings covered the following: Counselling and Facilitation skills and the Trauma Informed Community Empowerment framework. (Quarter 1)
- Six people were trained (2 women and 4 men) in a training of Trainers (ToT) in Trauma-Informed Community Empowerment (TICE) Framework (Quarter 2).
- Trained 86 CFs and 10 CCs from the 10 selected Districts in 5 ToT trainings. The aim of 86 CFs is to promote social reconciliation processes through social healing and leading the QN community dialogue groups (Quarter 3-5).
- 1 Healing for Self-Training – 4 participants
- 1 Healing for Self, ToT – 3 participants

---

<sup>2</sup> From the conflict assessment, it was determined it was not possible to implement the program in Ruon Nergo because of AS continued presence.

- Two regional leaders trainings – 40 participants

## Quarter 1

The focus in the first quarter was to train the Program Manager, and the Resource Facilitators (and other key SOYDEN staff members) in the Trauma-Informed Community Empowerment (TICE) Framework, in Facilitation and Supervision skills, and also on the Monitoring tools were used during the project. 22 SOYDEN staff and Ministry of Interior staff (5 women and 17 men) were given foundational training in trauma-informed approaches. The two trainings covered the following: Counselling and Facilitation skills and the Trauma Informed Community Empowerment framework.

The two trainings included:

- **Counseling and Facilitation Skills**

In this 4-Day experiential training, participants are introduced to the basic counselling strategies of active listening, attunement, identifying underlying needs, increasing regulation, and identification of coping skills. And support system. Participants are also presented with TICE facilitation principles (safety, flexibility, choice, self-care, shared power and responsibility, everyone's a teacher and learner, and regulation) and opportunities to actively practice these skills during the training. The goal of this training is to better equip community practitioners with concrete skills needed to conduct effective community healing activities and trainings.

- **TICE Foundations**

TICE Foundations was a 4-Day training course comprised of three sections: Introduction to Understanding Trauma, 5 Core Components of the Trauma-Informed Community Empowerment (TICE) Framework (Safety, Regulation, Connection, Identity, Empowerment), and Self-healing. This training allows participants to gain a solid understanding of the following: definitions of trauma and compounded stress, three major areas that impact wellbeing, trauma's effect on the brain, impacts of trauma (physical, mental, emotional, spiritual, relational and sense of self), strategies for emotional and physiological regulation, coping skills, and the importance of on-going self-healing. The training is highly experiential and interactive, comprised of various hands-on activities that encourage self-reflection, team building, and self-care. In addition, participants are presented with a framework for addressing the effects of trauma. The purpose of the TICE framework is to give participants a common language for understanding and speaking about trauma healing, and to assist practitioners in being more intentional about why they are using specific strategies or interventions. Having a core framework as a foundation for trauma work assists with better planning and more thoughtful identification and design of healing strategies that are most culturally appropriate. The TICE Foundations will be trained to all Community Facilitators along with the training on the Quraca Nabadda. It is a key foundation for the entire program.

## Quarter 2

During Quarter 2, the project recruited 6 Community Coordinators and 46 Community Facilitators. Due to a delay in funding being released, SOYDEN requested the program office to consider that the project recruit half as many CFs (in order to reduce the training time that is required) but still reach the targeted 170 groups. Each CFs was responsible for two groups instead of only one each. Instead of 8 hours a week of commitment, this increased their commitment to 12 hours a week. The CFs that were recruited agreed to this arrangement.

While this objective was primarily about working with the Community Coordinators and the Community Facilitators, during the second quarter the project this quarter focused on training the Program Manager, and the Resource Facilitators (2), and other key SOYDEN staff members in a Training of Trainers (ToT) in Trauma-Informed Community Empowerment (TICE) Framework. Six people were trained (2 women and 4 men).

The six-day ToT covered the following:

- **TICE ToT** was a six-day training course comprised of three sections: Introduction to Understanding Trauma, 5 Core Components of the Trauma-Informed Community Empowerment (TICE) Framework (Safety, Regulation, Connection,



Identity, Empowerment), and Self-Healing. This training allowed participants from SOYDEN to gain a solid understanding of the following: definitions of trauma and compounded stress, three major areas that impact wellbeing, trauma's effect on the brain, impacts of trauma (physical, mental, emotional, spiritual, relational and sense of self), strategies for emotional and physiological regulation, coping skills, and the importance of on-going self-healing. The training is highly experiential and interactive, comprised of various hands-on activities that encourage self-reflection, team building, and self-care. In addition, participants are presented with a framework for addressing the effects of trauma. The purpose of the TICE framework is to give participants a common language for understanding and speaking about trauma healing, and to assist practitioners in being more intentional about why they are using specific strategies or interventions. Having a core framework as a foundation for trauma work assists with better planning and more thoughtful identification and design of healing strategies that are most culturally appropriate. The TICE Foundations was trained to all Community Facilitators along with the training on the Quraca Nabadda. It is a key foundation for the entire program. In anticipation to the start of this program SOYDEN and Wajir Peace University Trust co-developed the new training.

During quarter 2, the program trained 6 Community Coordinators (CCs) and 46 Community Facilitators (CFs) from the 6 Districts that were selected. This initial round of community volunteers were trained in both the Trauma-Informed Community Empowerment (TICE) and the QN materials (see below). As a change from the initial proposal CFs are now be responsible for 2 groups each week. Instead of 8 hours a week of commitment, this will increase their commitment to 12 hours a week. All 46 CFs that we have recruited have agreed and started to implement the program components.

In general, the 3 trainings sessions went well and the CCs and the CFs were receptive to the training. One lesson learned from the training was that volunteers strongly felt that the training was very relevant and useful for their current situation in the communities.

### Training Objectives and Methodology

- The **Trauma-Informed Community Empowerment (TICE)** framework sets a solid foundation for CFs working in social healing and is focused on 5-core components that are most greatly impacted by the effect of trauma: Safety, Regulation, Connection, Identity and Empowerment. The TICE framework is a foundational training for the QN program. It provides community facilitators (CFs) with a solid understanding of the effect of trauma and provides the community facilitators a solid framework to begin to develop their own local response based on those specific needs.
- **Quraca Nabadda (QN)** is a national social reconciliation program. SOYDEN pioneered this Somali-specific program). It addresses the needs for social healing to break the cycle of violence, helping participants move away from victim and aggressor mentalities, understand the 'other', build trust, and foster a willingness to work together. QN translates actual experiences of Somalia cases into paintings that are used to facilitate dialogues – based around the methodology of story-telling. The QN ToT trained the CFs to implement the 12-week program with 12-15 participants in each group.

Here are some of the comments that the CFs said about the training:

#### **Omar from Beletweyne**

*“This training is unique to me. We only used to see organizations dealing with different things, but this training focused on the personal/individual level. The training helped us to heal ourselves first before traumatic events take us to uncontrollable situations. Therefore, I believe the training is important and useful to me and I will share what I learn from here to my immediate family and the larger Somali community”.*



CF training in Jowhar.



**Fadumo from Cadale**

*"The effects of trauma are real and it destabilizes the people of Somalia. Sometimes the effects of trauma make you hate people because of their clan, and region. Sometimes you start to hate someone who has done nothing to you; who has not even greeted you and you hate him/her because how they look; their physical appearance and other many factors. But when I asked myself what this person has done to me, I can't give myself a concrete answer. I learned from this training that the effects of trauma can cause this, I hope to pass this knowledge to my community members living in my neighborhood."*

**Ahmed from Mataban**

*"The effects of trauma are real, exist and impacted negatively my community. My own life events have killed my hopes and courage. We, the Somali nation no idea how to do with someone that has been traumatized and give up all hope. The moments someone talks to himself because of his personal trauma people will talk badly about him, neglect him and sometimes blame him; while children start throwing stones on the traumatized person and finally the situation become worse."*

CF training.

**Suweyda from Beletwyne**

*"It's good. I am learning about the effects of trauma at this time of my life. I am young and believe life becomes harder as you grow older. The training was important for us. I also believe we will interact as participants during our stay here in Mogadishu and share different types traumas that are common in different parts of our localities. My expectation in this training is to understand the effects of trauma in order the knowledge to help me as I grow older and help the knowledge with my immediate family and the rest of the community."*

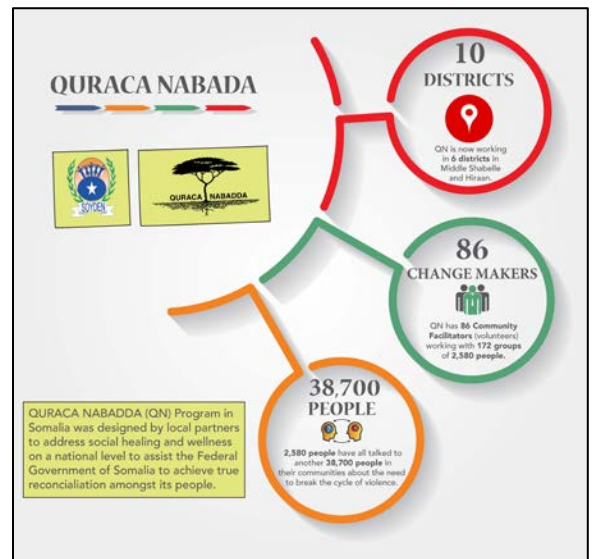
**Mohamed from Warsheikh**

*"I am the eldest participant here. This particular group activity (putting leafs on the tree) changed my perceptions and the bad hopes I have for Somalia as a nation. I now believe changes can be done using our local resources even without intervention of international resources. When the trainer drew a tree with no leafs it portrayed the condition of Somalia today and our current effects of trauma, but when we were told to stick a colored leaf to the dry tree explaining the skills/ talents and interest that each of us have to support our traumatized community. See how the tree is beautiful now, I want to take a photo next to the tree. I have now learnt that we can change our community from a traumatized position to a better place through our local available resources, skills and talents."*

## A Somali Change Maker Social Media Series #MakeADecision / #GoAanGaar

During third quarter, SOYDEN undertook their own social media campaign which focused on the CFs and their engagement in their communities. Breakthrough Media provided the team with some simple capacity building. The SOYDEN team was able to implement a 12-week campaign that highlighted the weekly topics of the QN and the Community Facilitators who are community Change Makers. Some Change Makers were okay having their photos on social media while others felt it too risky.

Each stage of the campaign was supported by appropriately contextualized social media messages and products targeted to create the most impact. Based on data gathered through social media, we can estimate that this campaign reached more than 193,258 people for accumulative total of 859,799 people.



**Osman Abukar A/Ilahi. Private Teacher.**

"I became a Somali Change Maker in order to help our society achieve freedom from the effects of trauma. If we learn how to do this I believe that we can prosper in the future." [#MakeADecision](#)

**Abas Sh Ibrahim, Secondary School Teacher.**

"I have witnessed so many clan conflicts. I became a Change Maker so I could learn more about the effects of trauma and how they can fuel clan warfare. My hope is to witness social reconciliation in my immediate surroundings." [#MakeADecision](#)

**Yaxye Axmed Maxamed. Teacher in the Balad primary school.**

"I became a Change Maker in order to help my community learn more about the effects of trauma so that they can begin to deal with the past and move on with their lives." [#MakeADecision](#)



**Abas Sh Ibrahim, Secondary School Teacher.**

"I have witnessed so many clan conflicts. I became a Change Maker so I could learn more about the effects of trauma and how they can fuel clan warfare. My hope is to witness social reconciliation in my immediate surroundings." [#MakeADecision](#)

**Osman Moallim. Executive Director of SOYDEN**

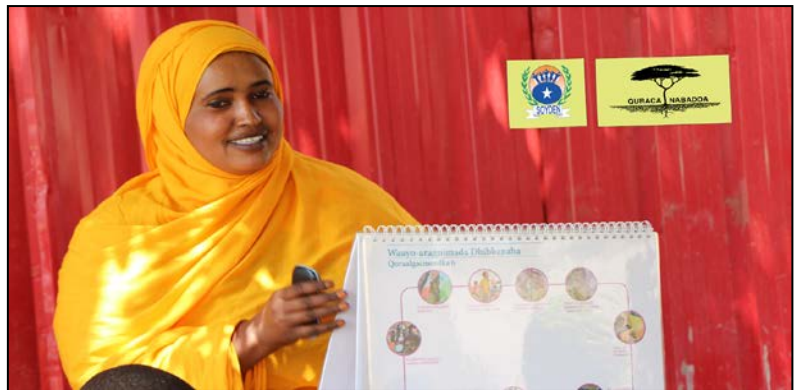


"I am involved Quraca Nabada (QN) because when we first started the program I felt that the QN was talking about me. Then I read it and I founded that it was talking about most of my friends. And then when I started to see the impact on the ground I realized that it was talking about the experience of most Somalis. For this reason I continue to remain involved in the QN. It has impacted me in so many ways, especially how I think about things. It has improved my peace-building skills, and it helps me to better understand the people and the communities which I work with. I believe that

the QN has helped me as I continue to help others [#MakeADecision](#)

**Deeqo. Teacher.**

"I had the pleasure of being the selected few to go through QN training and I'm now working to educate/share the impact of trauma to my community. The response has been very positive and has had a wide reach thus far." [#MakeADecision](#)



**Abdullahi Adow Farah. Teacher.**

"I joined QN to change my idea that humans are the reason that we can not achieve peace. I hope to inspire others who have also lost hope. Reclaiming hope is the impact I plan to have on my community." [#MakeADecision](#)

**Leylo Ahmed Mahamed. Unemployed Youth.**

"I joined the QN program to learn how to support community social reconciliation. I hope to help my society to resolve their conflicts and set example for others." [#MakeADecision](#)

**Belo Abdirahman Ali. Unemployed Youth**

"I choose to join the QN program in order to build reconciliation skill for the benefit my community. I am hoping to have a good impact on my community and to help them with skills and knowledge I gain in order for them to overcome conflicts and societal mistrust [#MakeADecision](#)

**Hasan Jaceelow. Maataban Youth Chairman.**



"I joined the program because I feel it's very important to facilitate social reconciliation. The federal government should be a part of this type of activity. I hope to have a lasting impact on my community, and be able to support community dialogue in order to prevent violent conflicts in the future." [#MakeADecision](#)

**Bile Abukar Nur. Student.**

"I wanted to learn about the social healing and be able to teach my community about where it is needed because of tension and conflict. I hope to be a community facilitator that can promote reintegration and build community peace. [#MakeADecision](#)



**Support 2 regional leadership seminars for 30 regional leaders exploring their own issues around individual, social and community healing processes (with supplemental funding).**



*Sheikh participants.*

In the final quarter, SOYDEN with funding from IOM's Somalia Stabilization Initiative. The first training was with 20 sheikhs who were selected from both the community and representatives from the Ministry of Religious Affairs, and are engaged in societal transformation through various forms such as teaching in the media, mosques and madrassas. This was a unique opportunity to assist these men to come to terms with their own experiences of war stress, trauma, death and destruction. The sheiks by the end of the week began to develop not only an interest in the subject matter but the process brought about a major change in many of the participants personal and religious lives.

traditional leaders attended the training. This was a unique opportunity to assist these men and two women to come to terms with was to understand the effects of stress and trauma the leaders have experienced and witnessed in their own lives but also the lives of the people and communities that they serve. Who could have imagined that on the third day of training an al Shabaab attack on a nearby hotel could have resulted in the death of one of our participants?

The death of Malaq Abdirashid Sheikh Abdisalan Sheikh Abdi was a shock to the entire group. He was the one who closed each day with a prayer, praying that this workshop can have a positive effect not only on the participants but also on the communities the participants serve.

Within an hour or more of his death the team managed to gather the participants since it was early in the morning and hold a debriefing of the experience that each person had just gone

The second workshop 20 mayors, deputy mayors, district commissioners, deputy district commissioners, and



*A painting was commissioned in memory of the Malaq.*

through. After some prayers for the deceased, it was felt by everyone that the workshop should continue in honor of their slain colleague.



*A painting was commissioned in memory of the Malaq.*

For the rest of the workshop the leaders took the workshop and the process of stress management and trauma healing and awareness very seriously. The reality of the death and destruction only hundreds of meters from the workshop venue was all too real for everyone.

The workshop objectives were primarily to sensitize, heal and transform these men and women not only from the various conflicts that have erupted in Somalia these past 20 years or more, but also from two decades of war trauma and stress that has had a significant negative effect on their mental, emotional and physical health.

The main objective of this workshop in Mogadishu was to bring these men and women to a greater awareness of the effects of the

conflict(s) on themselves with the hope that they will be able to come to terms with it and thus develop greater coping skills and strategies. In turn they will be able to transform and hopefully heal the people that they come in contact with every day in their work.



*Deputy Mayor of Mogadishu, Iman Icar invited the participants to the meeting and also came for the closing.*

### **Objective 3:** Establish a common language of peace through intentional community-based activities

There are four main activities planned under this objective. They include:

- Mentor and support the CFs over 14 weeks as they facilitate a 12-week community dialogue sessions using the QN methodology.
- Support CFs to develop intentional TICE action plans which begin to address conflict within and between communities, as well as, beginning to address historical injustices.
- Evaluate the impact of program activities on direct participants and the community at large using data captured with an innovative mobile application system.

### **Quraca Nabadda community dialogue groups**

Overall 2,580 community members (women, youths, clergies, officials and traders) participated in in the 10 target districts and finished the 12-week community based program. The number of women participating in the QN sessions was over thirty percent despite the fact that there is a huge cultural barrier for women to participate programs like this with male participants and/or male facilitators. The number of female CFs was limited because it was difficult to recruit women due to women's literacy rate and also the cultural practices. The attendance rate of the groups was 90% for 12 weeks for the two rounds.



The QN program has not only been an awakening call for participants to begin to deal with personal issues but the program has created a platform for people to learn how trauma symptoms affect their daily lives. In the groups, the participants began to share and let go their past grievances and begun to learn the healing power of forgiveness. This type of programming is new and it has enabled individuals and communities to reflect on their lives and the problems that they have and start to learn to move forward and look to the future, where solutions are possible. In the small groups participants felt comfortable to share very private stories about how they lived a life that was affected by stress and trauma. Many noted that this had lead them to be sad, irrational, angry, and in certain circumstances, withdrawn.



*Baclad.QN participants*

The program was very fruitful for the communities and individuals equally in terms of changing their attitude towards life by educating them to understand trauma symptoms and its effects. This is evidenced by the stories that they shared within their groups, the stories included domestic violence issues, prolonged neighbour disputes, and also communal and inter and intra-clan conflicts that resulted in injury and even death.

Furthermore, the QN Program not has It only impacted on peoples' attitude for the better and peace building but also the program subtly supported the Community Facilitators (CFs) agents of social transformation and forces for peace building in their communities, neighbourhoods and families. They became either a focal point for mediators for conflict resolutions or they themselves actively engage in resolving conflicts.

### **Indirect beneficiaries**

**Casestudy:** A young man of thirty years old, liveing in Warsheik District. He fled to Warsheik in the early 1990s with only his aunt but was originally from the Ogaden clan. Thus he was not from Warsheik. His Aunt also died soon after they arrived in Warsheik. He told SOYDEN that his how life he felt lost and without an identity. The young man did not participate in community healing program, but was instead told about the program from his friends who had participated. With the new information, he found his problems could be solved and he did not need to live with no hope. He did not know how to find his family and as a young man that was basically clanless it was near impossible to find a woman to marry and a way to start his own family..

After his friends told him about the program and what they had learned he begged SOYDEN and the Community Coordinator to join next round of QN groups that were funded by UNDP. He joined the UNDP program. During the course of the program he found his sister in Kismayo and even came to Mogadishu and met her in the SOYDEN office. He grew up not trusting anyone... but through this program he eventually found his identity and found his sister and his extended family.

Before attending hearing about the QN from his friends ... he said he had given up all hope and he was very idol — but the QN program and the work he did on himself gave him hope. During the closing ceremony of the UNDP program, the participants did a re-enactment of his story, over 33, 000 people watched on Facebook live.

### **Intentional Community Events**

While the project planned to do intentional activities after the groups it was realized that the security on the ground did not allow for this to take place. Instead SOYDEN focused the intentional community activities in Baclad when they partnered with Breakthrough Media to develop a Strategic Communications campaign to highlight the QN program's work in Middle Shabelle and Hiraaan. The campaign aims to consolidate the nascent peace in Somalia by offering a pathway out of the vicious cycle of violence and providing healing to victims of clan conflict, crime, gender based violence and terrorism.



The campaign was aimed at audiences from within the town of Baclad, a typical small Somali town struggling with issues around war, extremism and lack of opportunity as well as on social media.

The QN campaign utilized a mix of multimedia products, launched/disseminated in a phased approach:

### **Phase 1 – Sculpture & Posters:**

**Sculpture:** The campaign was launched in the main town square of Baclad, with an eye-catching sculpture. Two arrows point in different directions - one showing the way to the Tree of Peace, and the other pointing away from it. At the start no-one knew exactly what it meant, but it hinted at a hopeful and positive answer to the troubles of the situation, and created excitement.

**Posters:** The posters further detailed the upcoming campaign and used the main characters from the Radio Soap Opera (see below) to start introducing the idea that there may be a connection between the effects of trauma and cycles of violence.



*Community walk in Baclad.*

### **Phase 2 – Radio PSAs & Soap Opera:**

**Radio PSAs:** A series of PSAs using characters from the Radio Soap Opera in 30sec or 60 sec mini-dramas were released. These outlined how people can change their future by taking control of their lives, one step at a time. The PSAs encouraged people to tune into The Quraca Nabadda social support program every Thursday for six weeks.

**Radio Soap Opera:** The Soap Opera was based on exploring the idea that every positive decision brings Somalia one step closer to peace. It demonstrated how each individual small step towards reconciliation has an impact, and put together these steps will mean a giant leap forward for Somalia.

### **Phase 3 – Community Walk & QN Opening Event:**

**Community Walk:** This experiential activity was designed to allow the people of Baclad to become physically involved with the campaign. The walk led the community from the statue to a 'Tree of Peace' and was designed to be a symbolic statement showing the community taking 'one step at a time' towards peace.

**QN Opening Event:** This was the launch event for a series of intensive reconciliation sessions running for a period of 12 weeks. The sessions (they are still running) use coaching to offer a pathway out of the vicious cycle of violence and providing healing to victims of clan conflict, crime, gender based violence and terrorism. At the opening event, SOYDEN held an art exhibit of the original QN water color paintings hung on the old sugar factory walls. The launch event was attended by all the community representatives in the district from politicians to elders, religious leaders, women and the youths. The event was attended by 250 community leaders and allowed them to meet in a semi formal friendly setting to enable them to share their ideas on status of the district. The event was as one participant put it “its first of its kind”. It was noted by the participants that the paintings were based on the familiar cultural scenarios – both the positive and the negative. As evidenced by the speeches and the interviews of the participants of the launch, the emphases on social healing in the district is a clear need that everyone has felt but were not sure how to process the complex issues.



*Opening Art Exhibit in Baclad. The youth were excited to see their experiences represented in the artwork.*

#### **Phase 4 – Social Media Campaign:**

**Social Media Campaign:** Each stage of the campaign was supported by appropriately contextualized social media messages and products targeted to create the most impact. Based on data gathered through social media, we can estimate that this campaign reached more than 666,541 people.

**Short Video:** Finally, once the 12 week events have been completed, the campaign will be documented, and will capture the story and effect of the activity in Baclad. This will serve as a template for similar activity that can be rolled out throughout Somalia and encourage other communities to actively choose to reconcile, forgive and be mindful.

**Online Videos:** 6x1-minute

1. SOYDEN PART 1 <https://vimeo.com/168513002/f81e2b1b3a>
2. SOYDEN PART 2 <https://vimeo.com/168513002/f81e2b1b3a>
3. SOYDEN PART 3 <https://vimeo.com/168513015/6f3978abcb>
4. SOYDEN PART 4 <https://vimeo.com/168513022/a175db923f>
5. SOYDEN PART 5 <https://vimeo.com/168513061/0c8a2f13d0>
6. SOYDEN PART 6 <https://vimeo.com/168513087/c7d93bd4cc>

In general, the campaign has created a momentum for understanding the importance of social healing and the processes it can be achieved. In Baclad, it created an enthusiasm for healing at all levels of the community as social healing became a talking point in the community between husbands and wives, employees and employers and most of important of all with the youth.

A second intentional activity occurred in Mahaday district where the Community Coordinator/Community Facilitators took the initiative to resolve territorial, domestic and communal disputes that caused violent conflicts.

***In Mahaday** - The twosub- clans of Kaboole and Garmagalo that shared a common border have been in conflict for a decade. It is said that the conflict started when the Kaboole clan ignored the border line and crossed into the Garmagole clan's communal territory. The border between the clans was clearly marked however the Kaboole deliberately and continuously keep crossing which made Garmagole feel that their rights are being violated and their territories invaded by the Kaboole.*

*In the absence of state authority, the Garmagole clan resorted to violence to warn off the Kaboole clan but the deterrence strategy of Garmagole resulted in Kaboole clan to wage a counter attack. The attack and the counter attack were fuelled by the belief and culture of “defend own’s clan territory, dignity and image at all cost”. For several years’ the violence continued and it changed into guerrilla warfare (i.e. hit and run).*

*The unspoken tension, hatred and despise persisted as each clan felt they were the victim of aggression until the Quraca Nabadda program came in to the district and community members from each clan enrolled onto the program and went through the topics of types of trauma, the effects of trauma and stress, and forgiveness. It’s at this juncture that the District Community Coordinator took the initiative to facilitate a mediation process between the two sub-clans with the help of the traditional elders from both clans, who were knowledgeable of the historical facts about the territory in question.*

*Together with the elders they were able to call for a meeting of clan leaders from both sub-clans for discussion about their differences. The call for the meeting was all they both needed to come out of the cycle of violence as in the meeting clan elders from the two clans shared with the meeting how they were both locked in a cycle of violence and for so long wanted to find a way to end the violent tit-for tat behaviour but did not know how to go about it. Clan elders felt so at ease with each other to talk to each other without reservations, and talked about how they lived in fear for far too long. At the end the elders were able to resolve the clan border dispute by accepting to respect clan borderline. Since that time there has not been an issue between the two sub-clans.*

## **Evaluate the impact of program**

### **Baseline assessment**

A survey was conducted with a percentage of the QN participants. A percentage of the total participants were interviewed. All quantitative and qualitative instruments were used to measure the trauma-healing interventions as they influence:

- Change in attitudes toward peaceful measures for resolving conflict and perceptions of rival clans.
- Growth of knowledge and awareness of trauma symptoms and effects of trauma.
- Change in behavior associated with peace and reconciliation.
- Change in behavior associated with healing and resilience.

### **The Survey**

The questionnaire was used to gather demographic information, participants’ perceptions regarding violence, peaceful means to resolving differences, forgiveness, reconciliation, attitudes towards other clans, and trust in other clans. Measuring the types of interaction and the frequency will assess behavior towards other clans. The extent of inter-clan exchange and engagement will be evaluated. The HTQ scale for exposure to traumatic events and PTSD symptoms will be included. Also there will be questions measuring trauma knowledge and awareness.

### **Call Centre Interviews**

SOYDEN decided that conducting interviews over the phone would be the most secure way of carrying out interviews. There is a national election on-going in Somalia. The climate is tense and having enumerators on the ground may raise suspicion during this sensitive campaign season. The call center provided a level of anonymity as names of participant names will not be shared with interviewers. The enumerators were in Nairobi but this was extremely costly and also because the numbers were coming from Kenya made the participants nervous. Participants will be asked about their opinions regarding the QN methods and materials in the endline survey. The endline call center will be in Mogadishu. It will be much more affordable and better value for money. In January the principle researcher and SOYDEN will train the new enumerators.

## **Enumerator Training**

The principle researcher and SOYDEN Staff trained interviewers. Call center staff are trained professionals however the specific considerations for this study will be covered. There was a review of the rights of human subjects and confidentiality. Concepts and the meaning of some of the questions were reviewed. Interviewers were prepared for the sensitive nature of the study. They were trained on how to manage any problems or emergencies during the interview.

## **Translation and Pretesting**

The questionnaire and other monitoring instruments were translated to Somali and back translated to English by professional translators. After the translation was completed, the instrument was tested on 100 participants. The questionnaire was adapted according to the pre-test findings.

The questionnaire will also be in February 2017 to measure change and possible impact of the QN program.

## **Findings**

The following is a summary of the project outcomes:

### **Outcome 1: Level of support for violence as a means for social change**

The findings show that most of the sample does not support violence as a means for social change. Approximately 20% saw a need for violence to protect the interest of their community. That number did not decrease after the conclusion of the program.

### **Outcome 2: Increased level of trust and attitudes of reciprocity within local communities**

Survey participants explained that the most valuable part of QN is greater interaction with members of their communities and greater understanding of other clans. When asked how the interactions with other clans has changed 63% cited that their perceptions of other clans were less discriminatory and that they now engaged with people they once excluded.

### **Outcome 3: Increased level of positive behavior associated with peace and reconciliation (i.e. trauma awareness/mindfulness, interconnected and interdependent behavior and transactions)**

Social cohesion was the top response for greatest benefit of the QN program. Respondents reported more community interaction and coming together with people they once did not engage. The 2<sup>nd</sup> most reported benefit of QN was forgiveness and reconciliation. Participants recounted having forgiven and reconciled with others. They also reported mediating the reconciliation of family and friends. There was a 13% increase in willingness to forgive someone who had harmed them even though the perpetrator did not regret their actions. Ninety-four percent of respondents reported that QN positively changed the way they interact with other clans. There was no significant change in levels of PTSD symptoms from the start to the end of the program. The fact that it did not change, may speak to QN's ability to maintain the status quo even through difficult times. The election violence, the drought and inter-clan conflict were among stressors being faced by respondents. Trauma awareness was listed as the 3<sup>rd</sup> most beneficial aspect of the program. Among the top lessons learned regarding trauma were: the problems trauma causes, how to overcome trauma and how to help trauma victims.

### **Other findings:**

- Twenty-four percent scored within the PTSD range within the endline survey.
- The sample showed greater risk for PTSD in the younger respondents than their older counterparts.
- There was a significant relationship between Individuals who thought they had trauma and higher PTSD scored and exposure to traumatic events; thus, pointing to trauma awareness among affected people.
- The average traumatic war event experienced by respondents was 8.
- Ninety percent of survey participants reported being involved in peace activities in the endline survey.

- 59% suggested for the QN program to be expanded and the number of sessions to be increased when asked how to improve the program.
- 82% taught QN lessons to others.

For future evaluations, we recommend that the assumptions guiding the program be more accurately tailored to the population. People who are actively engaged in their community or peacebuilding are less likely to favor violence for resolving conflicts and are more likely to be trusting of other clans. The assumptions guiding the evaluation of the program were for a population that is less trusting and less open to engaging others.

SOYDEN would benefit from developing and fine-tuning instruments for the monitoring and evaluation of their program. As mentioned, SOYDEN did not have a chance to develop instruments based on findings from assessments and focus group discussions. Given the growth of this program, the investment in the M&E tools is needed. The survey used for this evaluation was dependent on studies in other regions. At times, the questions were not best suited to the Somali context. Nevertheless, the findings do show that QN has had a positive impact on the participants despite the hardships faced during the time between the baseline and endline surveys.

Indicators listed here are pulled directly from the programs monitoring plan.

Indicator	Achieved	Note to file:
<b>High Level Outcome 1:</b> Level of support for violence as a means for social change	The findings show that most of the sample does not support violence as a means for social change. Approximately 20% saw a need for violence to protect the interest of their community. That number did not decrease after the conclusion of the program.	
<b>High Level Outcome 2:</b> Increased level of trust and attitudes of reciprocity within local communities	Survey participants explained that the most valuable part of QN is greater interaction with members of their communities and greater understanding of other clans. When asked how the interactions with other clans has changed 63% cited that their perceptions of other clans were less discriminatory and that they now engaged with people they once excluded.	
<b>High Level Outcome 3:</b> Increased level of positive behavior associated with peace and reconciliation (i.e. trauma awareness/mindfulness, interconnected and interdependent behavior and transactions)	Social cohesion was the top response for greatest benefit of the QN program. Respondents reported more community interaction and coming together with people they once did not engage. The 2 <sup>nd</sup> most reported benefit of QN was forgiveness and reconciliation. Participants recounted having forgiven and reconciled with others. They also reported mediating the reconciliation of family and friends. There was a 13% increase in willingness to forgive someone who had harmed them even though the perpetrator did not regret their actions. Ninety-four percent of respondents reported that QN positively changed the way they interact with other clans. There was no significant change in levels of PTSD symptoms from the start to the end of the program. The fact that it did not change, may speak to QN's ability to maintain the status quo even through difficult times. The elections violence, the drought and inter-clan conflict were among stressors being faced by respondents. Trauma awareness was listed as the 3 <sup>rd</sup> most beneficial aspect of the program. Among the top lessons learned regarding trauma were: the problems trauma causes, how to overcome trauma and how to help trauma victims.	

<b>Objective 1:</b> Resolve and prevent occurrence of violent conflict			
<b>Output 1.1:</b> Number of meetings with stakeholders	46	118	See detailed list of the meetings. This indicator became much more important to the program than originally thought. Initially it was thought that this would be mostly meeting to start the program but in last round of groups it this activity became a district wide peacebuilding activity in the four target districts with weekly



			debriefing meetings being held at DC and DDC offices during the 12 weeks of the program.
<b>Objective 2: Reduce deep-seated anger and prejudices among conflicting groups through acknowledgement of the past</b>			
<b>Output 2.1:</b> Number of training events held	12	10	<ul style="list-style-type: none"> <li>• Counseling and Facilitation, TICE, TICE TOT – PR, RS and SOYDEN staff – 22 participants</li> <li>• 5 ToT trainings for CFs – 96 participants</li> <li>• 1 Healing for Self Training – 4 participants</li> <li>• 1 HfS ToT – 3 participants</li> <li>• 2 Regional leaders training – 40 participants</li> </ul>
<b>Output 2.2:</b> [F indicator: Number of people trained; (disaggregated by gender)]	182	165 27 Female 138 Male	The target was based having 170 Community Facilitators and community dialogue groups. When the first financial disbursement was delayed, SOYDEN requested that the overall number of CFs be reduced but the number of groups increased by 2.
<b>Output 2.3:</b> Number of leaders who attended the regional leader’s seminar	30	40	Both trainings were held in Mogadishu and there were 15 religious leaders and 15 local, regional, and national level political and social leaders
<b>Objective 3: Establish a common language of peace through intentional community-based activities.</b>			
<b>Output 3.1:</b> Number of community Conversation groups formed	170	172	When the first financial disbursement was delayed, SOYDEN requested that the overall number of CFs be reduced but the number of groups increased by 2.
<b>Output 3.2:</b> Number of community Conversation sessions held by community groups	1,870	1,892	When the first financial disbursement was delayed, SOYDEN requested that the overall number of CFs be reduced but the number of groups increased by 2.
<b>Output 3.3:</b> Number of people engaged in the Community Conversation sessions (direct beneficiaries)	2,040	2,580 897 Female 161 Male	This number was estimated based on having 12 participants in each group. The groups all had the maximum of 15 thus the target was exceeded. Plus, given the redesign of CF selection there were two additional groups. The actual was higher than the target.
<b>Output:3.4:</b> Number of people informed about the information for the Community conversation sessions (indirect beneficiaries)	40,800	38,700	The target number was based on participants talking to at least twenty people each. While 46 % did

## **Annexes:**

### **A. Impact Evaluation Full Report**

June | 2017

---

# Evaluation

## Quraca Nabadda

Somali Youth Development Network (SOYDEN)

## Table of Contents

Introduction .....	25
Context .....	27
Methodology .....	28
Participant Demographics.....	31
Coping Mechanisms .....	34
Community Behavior and Trust .....	39
Peace and Reconciliation .....	47
PTSD and Traumatic Events.....	54
QN Program Impact .....	57
Impact Findings .....	58
Annex .....	65

## Table of Figures

Figure 1: District .....	32
Figure 2: Occupation .....	33
Figure 3: Income .....	33
Figure 4: Education .....	34
Figure 5: Feelings and Emotions .....	35
Figure 6: Feelings and Emotions b .....	35
Figure 7: Anger .....	36

Figure 8: Anger b.....	36
Figure 8: Bad Mood.....	37
Figure 9: Bad Mood b.....	37
Figure 10: Place of Faith.....	38
Figure 11: Place of Faith b.....	38
Figure 14: socialized.....	41
Figure 15: socialized b.....	41
Figure 16: Clan trust.....	42
Figure 18: Other Clan Trust.....	43
Figure 19: Other Clan Trust b.....	43
Figure 20: Other Clan Assist .....	44
Figure 21: Other Clan Assist b .....	44
Figure 22: Marriage perception.....	45
Figure 23: Marriage perception b.....	45
Figure 24: Vote Political Leader .....	46
Figure 25: Vote Political Leader b.....	46
Figure 27: Lasting Peace Perception b .....	48
Figure 29: Conflict and Perception of Clans b .....	49
Figure 30: Returning former members of armed groups.....	50
Figure 31: Returning former members of armed groups b.....	50
Figure 32: Forgive a Perpetrator .....	51
Figure 33: Forgive a Perpetrator b.....	51
Figure 34: Forgiveness .....	52
Figure 35: Forgiveness b.....	52
Figure 36: Justice .....	53
Figure 37: Justice b .....	53
Figure 38: PTSD Baseline .....	54
Figure 39: PTSD Endline .....	55
Figure 40: Exposure to Traumatic Events.....	56
Figure 41: Exposure to Traumatic Events b.....	56

## Introduction

The following report provides an overview of the findings of the evaluation of the Quraca Nabadda (QN). A survey was conducted in Jalalaqsi, Buloburte, Mahaday and Mahas districts.

QN takes trauma as a critical variable for building social cohesion and reconciling communities. QN builds upon the cultural practices and traditions of Somalia by using local folk tales, case studies and artwork. Through storytelling and visual imagery, participants connect with complex themes and ideas. The success of the program is founded on building relationships rather than imposing expertise by listening to communities and collaborating with communities to take charge of their healing.

A main component of QN programs is its treatment of the cycle of violence where various ways that trauma influences this cycle is discussed. The victim perpetrator roles and dynamics are reviewed and participants are challenged to tell and understand the stories of each.

Soyden also employed Trauma-Informed Community Empowerment (TICE) as part of the QN program. TICE increases understanding of the impacts of trauma and compounded stress on individuals, families and communities within Somalia. It serves as a heuristic device that can also be used for trauma-informed activities or programs.

During the TICE training participants had the opportunity to explore how stressors and difficult experiences may be impacting their own lives and work and what they can do about it. Highlighted were traditional and cultural practices and rituals that build resilience. Participants developed awareness of 5 Core components of the TICE framework and explore how to integrate these components into activities, projects and programming. The five core components include: Safety, Regulation, Connection, Identity, and Empowerment.

Overall QN participants are to undergo a process of healing and a positive shift in attitudes and perceptions. The program is designed so that the impact is experienced at the individual, group and community levels. The problems faced in areas of QN implementation arise from historical differences that remained unresolved and that have been compounded by the presence of Al-Shabaab.<sup>3</sup> After the areas liberation, these communities were left divided and plagued by distrust.

The connection between trauma and conflict have been studied and the evaluation of QN was built on the findings of previous research. According to a study in Rwanda, individuals who had high levels of trauma were less likely to have positive belief in community, and less subscription to interdependence with other ethnic groups.<sup>4</sup> This and other studies conducted on PTSD in conflict areas have shown that the presence of trauma was significantly related to unwillingness to reconcile with former enemies and pessimistic attitudes towards mechanisms for justice and peace.<sup>5</sup>

In Non Killing Psychology, psychologist Rachel Macnair observes that trauma symptoms such as detachment from others, emotional numbness and angry flare-ups can predispose a sufferer to reasoning that validates

---

<sup>3</sup> Soyden (2017) UNDP Project report

<sup>4</sup> Pham, Phuong N.; Weinstein, Harvey M. and Timothy Longman (2004). "Trauma and PTSD Symptoms in Rwanda: Implications for attitudes toward justice and reconciliation." *Journal of the American Medical Association*, 292(5): 602-612.

<sup>5</sup> Vinck, P., Pham, P.N., Stover, E., & Weinstein, H.M. (2007). "Exposure to war crimes and implications for peace building in northern Uganda." *Journal of the American Medical Association*, 298(5): 543-554



violence against rivals.<sup>6</sup> Perpetrators may adopt moral justifications where victims are dehumanized and blamed for the crimes committed against them. Within this dynamic, which is also associated with violent extremism, a criminal act is transformed into a noble deed. Radicalization is described as a change in values, frame of mind and a switch in behavior that progressively justifies intercommunal violence.<sup>7</sup> The diminished ability to think critically is another trauma symptom, which restricts a person's capacity to challenge ill-gotten notions of the enemy and can result in oversimplified views that ignore the complex aspects of conflict and one's own culpability. Weakened higher-order thinking skills and dissociation play a part in groupthink and war hysteria, Macnair suggests.

In the evaluation of QN, attitudes, perceptions and behaviour related to trauma and conflict are measured before and after the implementation of the program. Additionally, the views of the participants on the program are assessed.

## Context

The program took place in the Hiran and Middle Shebelle regions. During the project timeline, the Somali elections were underway. This period was marked not only by election violence but also by a severe drought which had a direct impact on the survey participants. Forty-seven of the original 313 people interviewed could not be located for the endline survey. QN Community Facilitators alerted the research team that many people had moved due to the drought.

The project period also saw inter-clan violence in Lower and Middle Shabelle and violence perpetrated by Al Shabaab (AS). Conflicts rooted in the 1990s over land and politics resurfaced. Hiran districts experienced struggles related to politics especially in the Baledweyn and Mataban areas.

These regions suffer from weak governance structures. Sixty percent of Hiran remain under AS control.<sup>8</sup> The state formation process continues to be a struggle for Hiran and Middle Shabelle. The process is hampered by deep mistrust and allegations of corruption.

Hiran and Middle Shebelle are unstable; hindered by inter-clan and extremist violence, frail governance and

---

<sup>6</sup> Rachel M. MacNair, "Psychology of Nonkilling", in Daniel J. Christie and Joám Evans Pim (eds.), *Non-Killing Psychology*, Center for Global Nonkilling (2012), available at <http://www.nonkilling.org/pdf/nkpsy.pdf>.

<sup>7</sup> McCauley, Clark and Sophia Moskalenko (2008) "Mechanisms of Political Radicalization: Pathways Toward Terrorism." *Terrorism and Political Violence*, 20:415-433, 2008, Taylor and Francis Group, LLC

<sup>8</sup> Soyden Report, UNDP project briefing 2017.

poverty. The fragility was intensified during this project timeline by the elections and the drought. In this phase of QN, the program was implemented in the Bulaburde, Jalalaqsi and Mahas districts of Hiran and the Mahaday district in Middle Shebelle.

## Methodology

Due to the insecurity in the areas of the project implementation, the evaluation of the program was focused on a telephone survey carried out remotely. The survey instrument was designed to test the impact of the QN program and the main driving question was: How does the QN trauma-healing and peacebuilding intervention influence participants and participant communities' perceptions and behaviour?

The research question relates to the project's stated goal which is as follows:

Reducing the appeal of violent extremist narratives through engaging in grass-root community healing processes that address historical grievances and issues around marginalization and exclusion.

The project objectives are intended to:

1. Resolve and prevent occurrence of violent conflict
2. Reduce deep-seated anger, prejudices among conflicting groups through acknowledgement of the past
3. Establish a common language of peace through intentional community-based activities

The survey built upon other studies connecting trauma to challenges of reconciliation, justice and peace.<sup>9</sup> The assumptions that informed the survey were the following:

- Trauma-healing interventions increase favourable attitudes toward peaceful measures for resolving conflict and sympathetic attitudes toward rivals.
- Trauma-healing interventions increase knowledge and awareness of Trauma symptoms and effects.
- Trauma-healing interventions increase positive behaviour associated with peace and reconciliation.
- Trauma-healing interventions increase positive behaviour related healing and resilience.

The questionnaire included sections on wellness and stress coping mechanisms for a measurement of resilience. There were 2 modules focused on community, one interaction with the community and more specifically other

---

<sup>9</sup> T Longman, Pham P, and Weinsten H.M. "Connecting justice to human experience: Attitudes toward accountability and reconciliation in Rwanda" in *My Enemy, My Neighbor: Justice and Community in the aftermath of Mass Violence*. Cambridge University Press, 2004, UNDP, Search for a New Beginning: Perceptions of Truth Justice and Reconciliation in South Sudan, (October 2015), available at: [http://www.ss.undp.org/content/south\\_sudan/en/home/library/south-sudan--other-reports/-search-for-a-new-beginning--perceptions-of-truth--justice--reco.html](http://www.ss.undp.org/content/south_sudan/en/home/library/south-sudan--other-reports/-search-for-a-new-beginning--perceptions-of-truth--justice--reco.html)

clans and the other focused on trust and perceptions of other clans. Another section focused attitudes regarding peace and reconciliation.

One of the assumptions guiding QN is that lower levels of trauma or trauma symptoms and higher levels of trauma awareness result in individuals and communities resilient to forces and ideologies that promote violence and division.

The trauma exposure and post-traumatic stress disorder (PTSD) modules used the Harvard Trauma Questionnaire (HTQ) to assess 20 different types of potentially traumatic war events and post-traumatic stress symptoms. The PTSD symptoms correspond to the Diagnostic and Statistical Manual of Mental Disorders-IV (DSM-IV) criteria of PTSD. We looked at risk for PTSD, using scores on the PTSD scale ranging from 1 (not at all affected) to 4 (extremely affected), with participants having a mean score of 1.89. We also looked at whether participants seemed to be at risk for PTSD by looking at a cut-off score; they were determined to have a symptom of PTSD if they scored a 3 (quite a bit affected) or 4 (extremely affected) on a corresponding item (thus a total score greater than 2.5 on the HTQ), and/or met DSM-IV criteria for PTSD (one or more intrusion symptoms, three or more avoidance symptoms, and two or more hyperarousal symptoms). The traumatic war event items were based on events commonly reported by communities impacted by displacement, war and genocide. In this study, participants were asked whether they experienced the following events during the war: kidnapping or abduction, having a child abducted, disappearance of a family member, imprisonment, exposure to war-related fighting, witnessing killing of friends or family, death of a close family member, being threatened with death, physical mutilation, rape, rape of a family member, witnessing rape, torture, destruction of home, destruction of property, displacement, being ill without access to medicine, lack of access to food, lack of access to water, and drought. The number of repeated events were grouped into categories of Once=1, 2 to 5 times=2, 6 to 10 times=6, and more than 10=10.<sup>10</sup>

Three hundred thirteen out of 1200 participants were interviewed in the baseline survey. There were 300 participants in each of the 4 districts. At the time of the endline survey 47 of the 313 could not be reached. QN participants were registered and given a QN ID. Enumerators were only given the QN ID for proof of identity and did not have access to the names of survey participants. The confidentiality of respondents was strictly observed. The survey participants were interviewed as their registration information was made available thus, there was no random selection of participants. This was the first time Soyden implemented the registration process and the assigning of IDs for participants. It required more time than expected completed.

---

<sup>10</sup> Mollica R, Caspi-Yavin Y, and Lavelle J (1996). *The Harvard Trauma Questionnaire (HTQ) manual: Cambodian, Laotian, and Vietnamese Versions*, 1 (Suppl.) Torture Quarterly Journal on Rehabilitation of Torture Victims and Prevention of Torture 19; American Psychiatric Association, Diagnostic and statistical manual of mental disorders (DSM) (1994), available at <http://www.psychiatry.org/practice/dsm>.

Quraca Nabadda groups are formed within communities. SOYDEN staff will meet with the district authorities, with district peace committees and local elders and other civil society groups like women and youth groups. The process is slightly different in each district based on civil society and community governance structures. Leaders from the peace committees will support the recruitment of QN Community Facilitators (CF) and Coordinators. The Community Facilitators and Coordinators are volunteer positions.

The recruitment of QN is important to understanding the outcomes of the program. The recruitment process is slightly different in each district based on civil society and community governance structures. Groups are mostly formed through already existing social structures. The person most responsible at the district level for finalizing groups is the Community Coordinator (CC) who organizes the work of the CFs during the lifetime of the project in their district.

The main requirements for forming QN groups are as follows:

- Groups must be able to meet weekly,
- All members must be adults, 18 years or over,<sup>11</sup>
- Individuals in the groups must trust and be comfortable with each other.

Groups can be people who would normally meet together or can be strangers; however, the person putting the group together must be mindful that the group will be a place where members feel safe sharing experiences with each other. Group examples could include:

- A group could be formed with a group of women vendors who sell their goods next to one another in the market and already share a daily cup of tea;
- A group of elders who sit and talk under a specific tree each day;
- A group of youth who meet to play football each afternoon;
- A group of teachers who teach at a local school; or
- A group of religious leaders who already meet on a regular basis.

The benefit of working with established groups is that they know each other and already have the habit of meeting regularly and trust is already established. This allows for the people within the group to speak about sensitive matters with a bit more ease.

The baseline survey was carried out from a call centre in Nairobi. Soyden then established a call centre in Mogadishu in time for the endline survey. Most of the enumerators had some university education or had completed high school.

---

<sup>11</sup> Though the understanding is that only individuals over 18 are to be recruited in this phase of QN some individuals between the ages of 14 and 18 took part in the program.

Enumerators were trained on how to carry out the interviews and the rights of the human subjects were emphasized. They were taught how to respond to participants in distress and connect them to community members for help in case of any emergencies. The data was collected through ONA<sup>12</sup>, an online data collection platform.

The questionnaire included sections on: Wellness and stress coping mechanisms, Community behaviour to measure community interaction and social cohesion; Trust and Community interdependence measured levels of trust and tolerance; Peace and Reconciliation to measure forgiveness and attitudes associated with peace and conflict; and modules on exposure to Traumatic Events and Post-Traumatic Stress Disorder (PTSD). The endline survey included a section on focused on the impact of the program.

Before the implementation of the survey, a trial survey was carried out on 100 QN participants to test the questions and the translation of the survey. The survey was translated by Soyden staff from English to Somali. After the test, the questionnaire was adjusted accordingly. The baseline survey was completed September 25<sup>th</sup> and endline survey was concluded April 10<sup>th</sup>.

### Participant Demographics

The sample shows a population that is impoverished and has low levels of education. Forty-three percent of respondents said they did not have an occupation and 57% receive no monthly income. Thirty-nine percent did not complete primary school and of that 39%, 21% had no schooling at all. The sample is very young. Thirty-eight percent are between the ages of 14-24. Thirty five percent are between the ages of 25 and 34 years of age. The sample is made up of mostly men, 60% are men and 40% are women.

The highest number of survey respondents came from Mahaday and the lowest number were from Buulo Burde. As mentioned, this is a convenience sample, the respondents were contacted as their registration information was completed. The survey was carried out with the QN participant information as it was made available.

The sample size decreased by 47 participants in the endline survey. This drop in number was unexpected but was largely due to the drought which severely affected QN participants. Many participants had moved and could not be reached.

*Table 1: Districts*

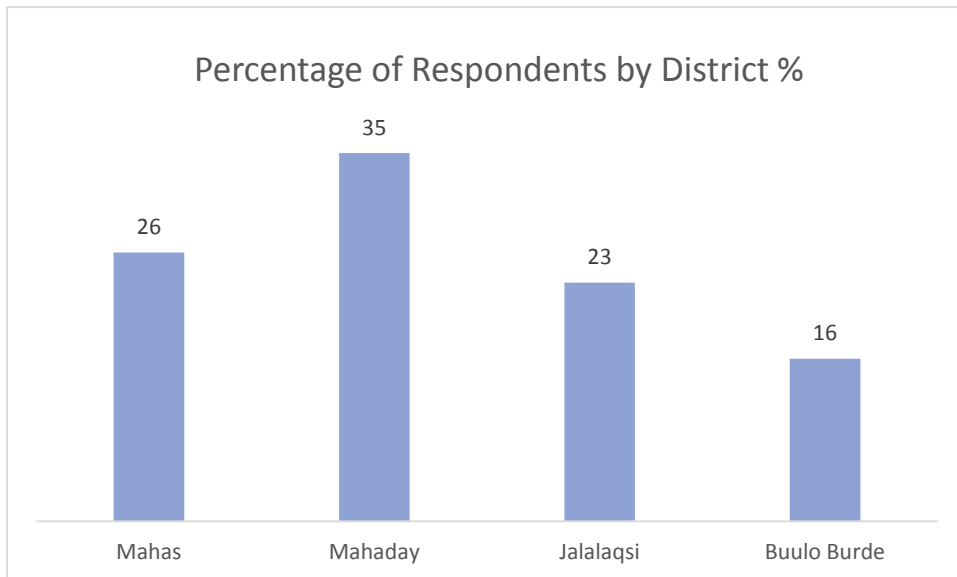
District	Freq	Percent
Mahas	81	26
Mahaday	111	35
Jalalaqsi	72	23

---

<sup>12</sup> See: <https://ona.io/home/>

Buulo Burde	49	16
<b>Total</b>	<b>313</b>	<b>100</b>

*Figure 1: District*



*Table 2: Gender*

<b>Gender</b>	<b>Frequency</b>	<b>Percent</b>
Female	126	40
Male	187	60
<b>Total</b>	<b>313</b>	<b>100</b>

*Table 3: Age*

<b>Age</b>	<b>Frequency</b>	<b>Percent</b>
14-17	39	12
18-24	81	26



25-34	111	35
35-44	53	17
45-54	21	7
55+	8	3
<b>Total</b>	<b>313</b>	<b>100</b>

Figure 2: Occupation

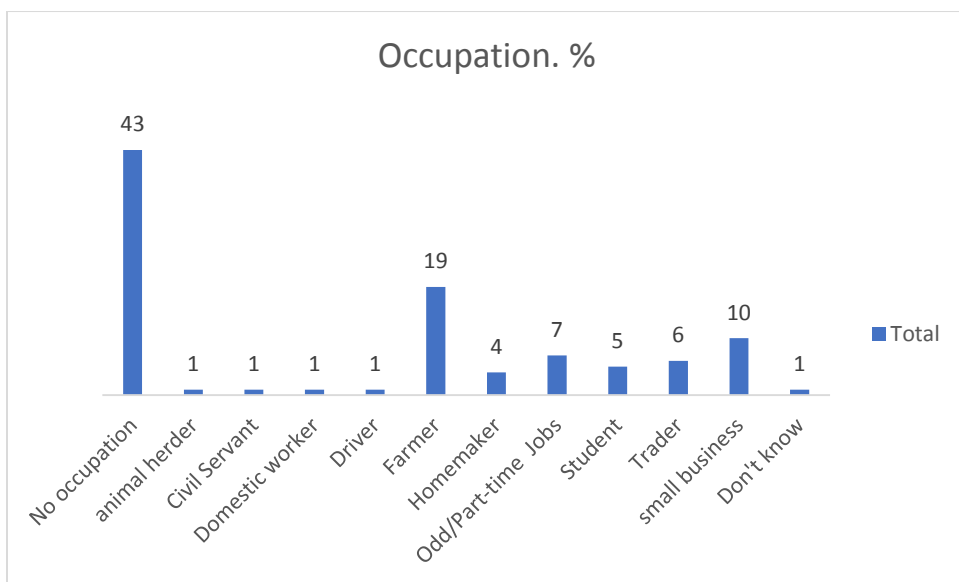


Figure 3: Income

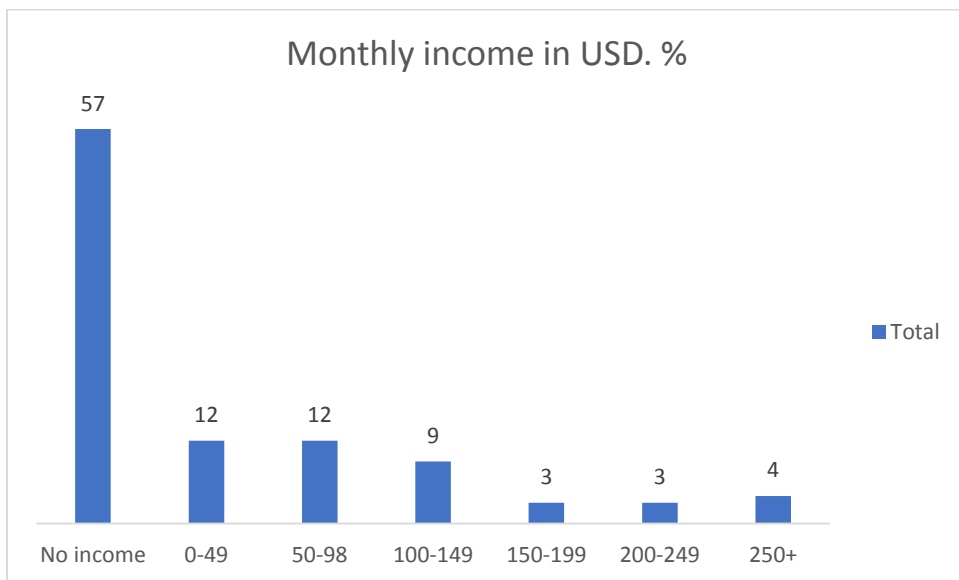
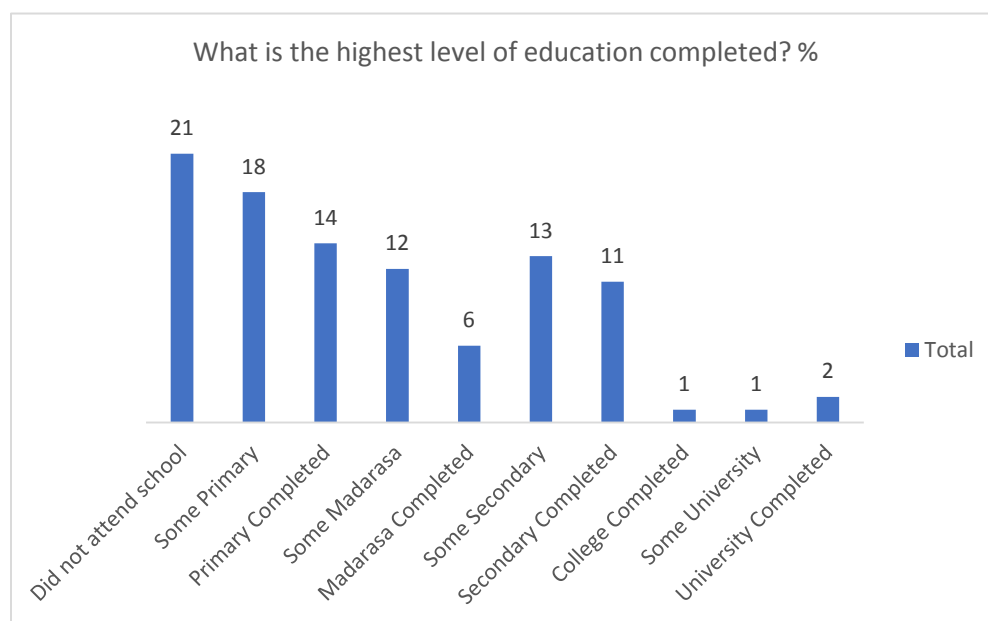


Figure 4: Education



## Coping Mechanisms

Poor socio-economic are widely cited as contributing factors to extremism and violence. Studies have found that individuals' lack of inclusion in the economy is strongly related to joining extremist groups and areas of socio-economic fragility are more prone to violent extremism.<sup>13</sup> Yet the path to violence is a complex one that ultimately relies on the choices that individuals and groups make. The QN program focuses on building resilience to violent and extremist influences and it is founded on the notion that unaddressed trauma leaves populations vulnerable to poor decision-making which may lead to extremism. Resilience can be measured in several ways other than economically. One important measure of resilience is the way individuals cope with stress or difficult circumstances.

The survey measured the ways individuals to manage emotions and cope with stress. The couple of indicators for emotional regulation shows that respondents have begun the QN program with the sense that they can regulate their emotions and anger. Forty-one percent responded "No" not at all while 18% responded "a little" to the

<sup>13</sup> Shanta Devarajan, Lili Mottaghi, Quy-Toan Do, Anne Brockmeyer, Clément Joubert, Kartika Bhatia, Mohamed Abdel Jelil. 2016. "Economic and Social Inclusion to Prevent Violent Extremism." Middle East and North Africa Economic Monitor (October), World Bank, Washington, DC; Graff, Corine. 2010. "Poverty, Development and Violent Extremism in Weak States" Brookings Institute, Washington, DC

question regarding their emotions overwhelming them. That percentage dropped slightly in the endline survey but the decrease is not statistically significant.

The question regarding anger management showed a similar trend. Sixty percent said they rated their ability to manage their anger as “a lot” and 28% replied “somewhat.” That shows a high level of regulation. The results from endline survey are similar.

A participant from Mahaday recounted how she moved to Mogadishu in search of food during the drought. She was in an IDP camp and one day she tried to line up for the food distribution but was hungry, feeling very weak and disoriented so she was not quite in line as was expected. A policeman came and hit her over the head with a cane but her response after having attended the QN program was different than it would’ve been she explained. She tried to be patient despite the policeman’s act of aggression. The participant noticed a shift in her ability to regulate her emotions despite the severe nature of her circumstances.

Another woman from Mahaday recounted how she had gathered the little money she had left to try and look for food for her children. The drought brought on high levels of scarcity. When she ventured out in her search, a group of bandits robbed her at gun point. She returned home to face her family emptyhanded and devastated. She had lost her will to live but then she enrolled in QN and the program renewed her hope.

QN takes the building of resilience as an essential step in transforming conflict. Thus the personal stories of regulation and hope are considered necessary steps for individual and communal transformation.

Figure 5: Feelings and Emotions

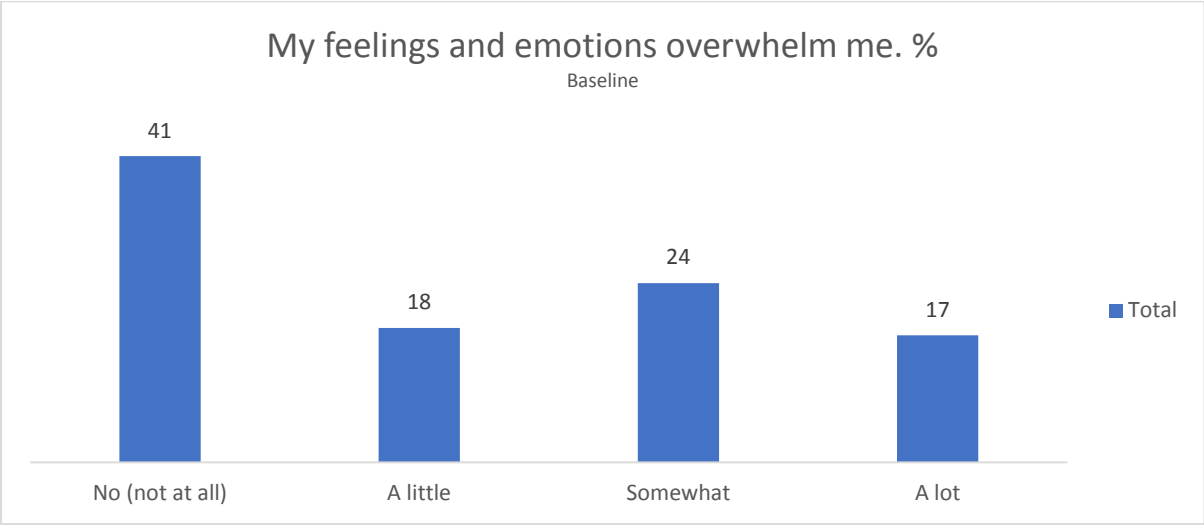


Figure 6: Feelings and Emotions b

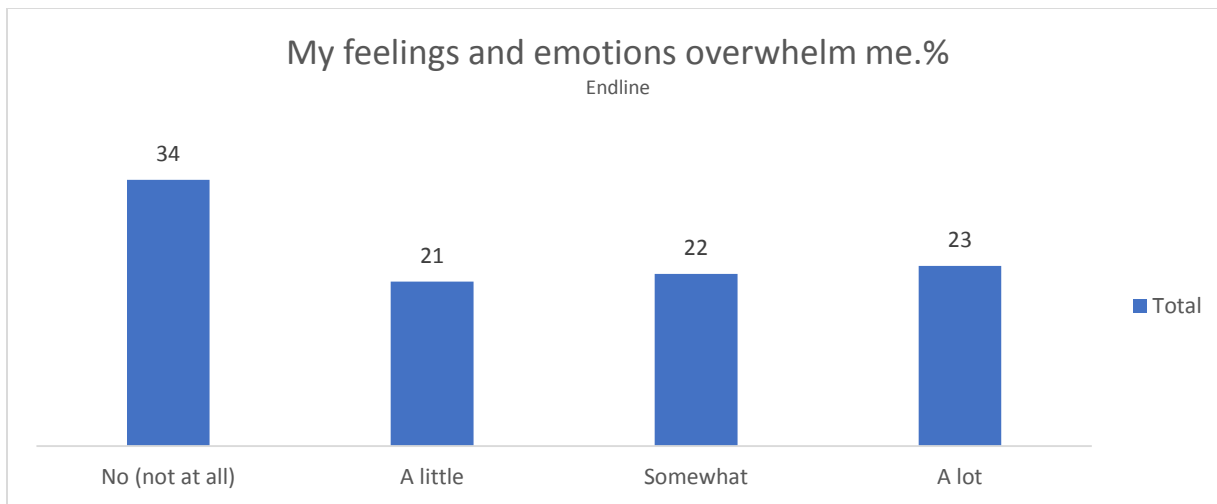


Figure 7: Anger

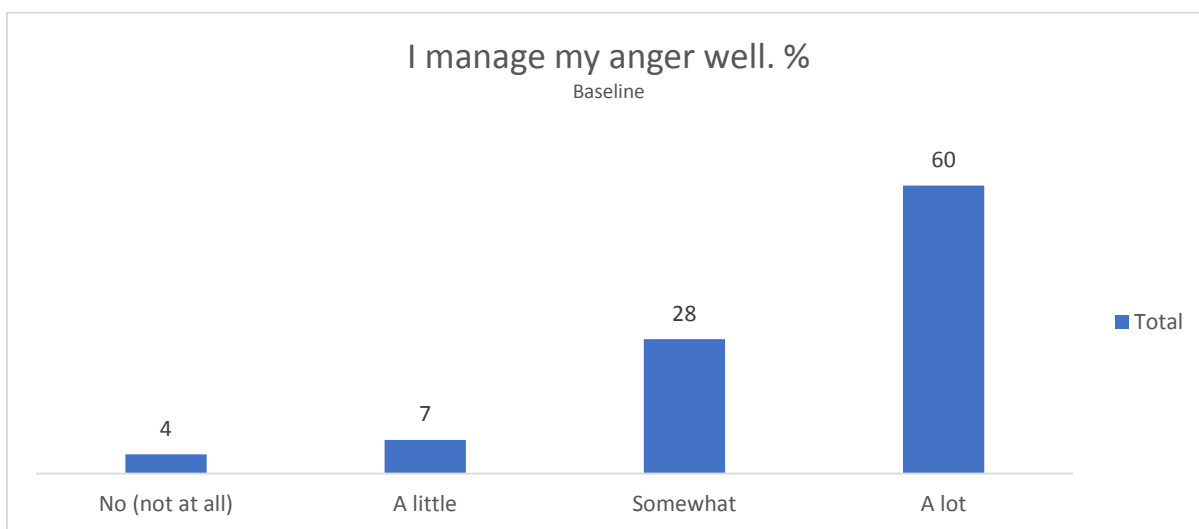
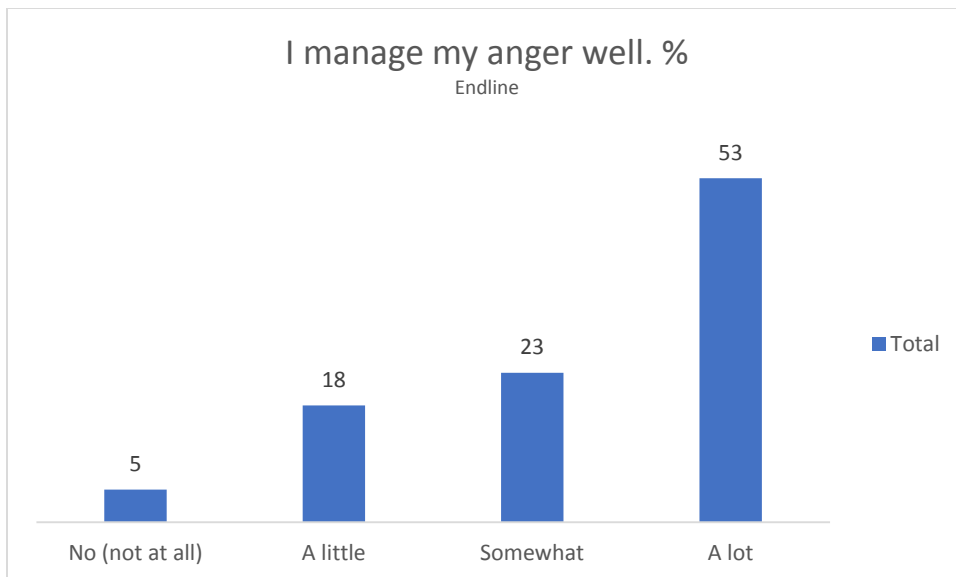


Figure 8: Anger b



Respondents were asked in an open question what they do for themselves when they are in a bad mood. Most respondents cited healthy coping mechanisms. Sixty four percent said that they prayed and 24% said they slept. Respondents could cite as many coping mechanisms as they wished. In the endline survey, just 46% responded that they prayed. That comes to an 18% drop from the baseline. Again, that drop is not significant and may be related to the 14% decrease in number of respondents in the endline survey.

Figure 8: Bad Mood

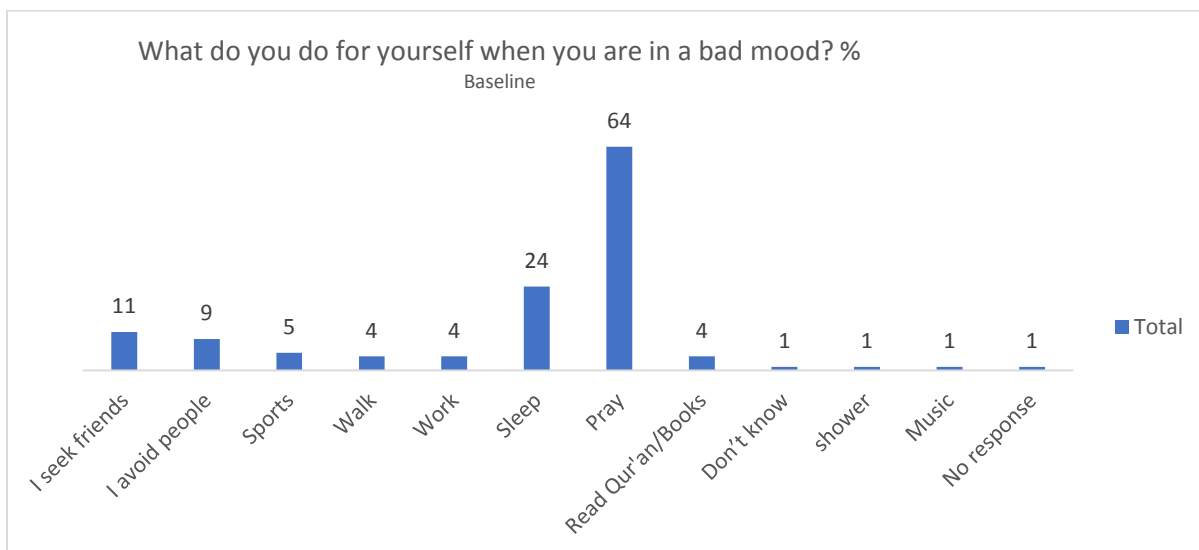
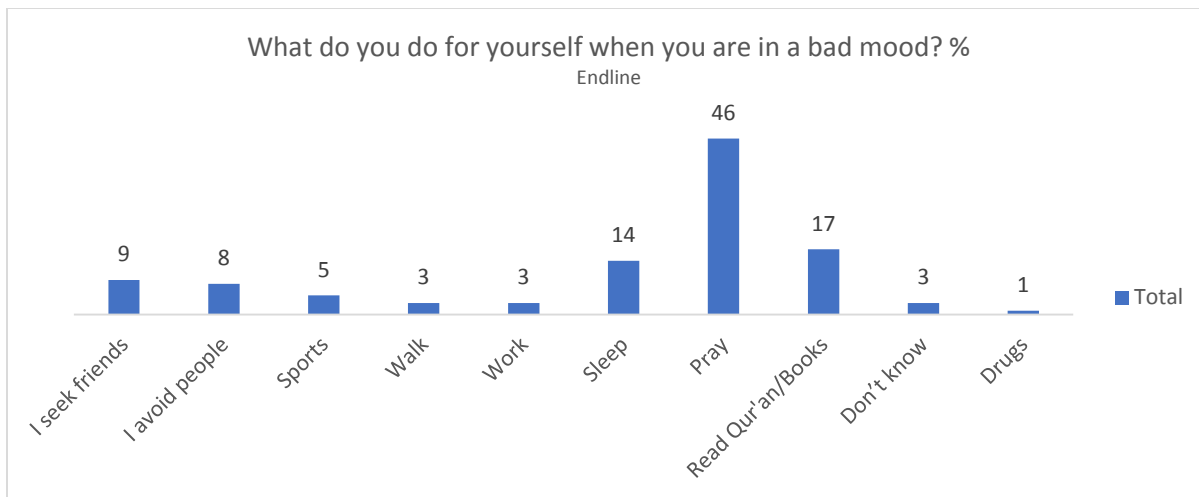
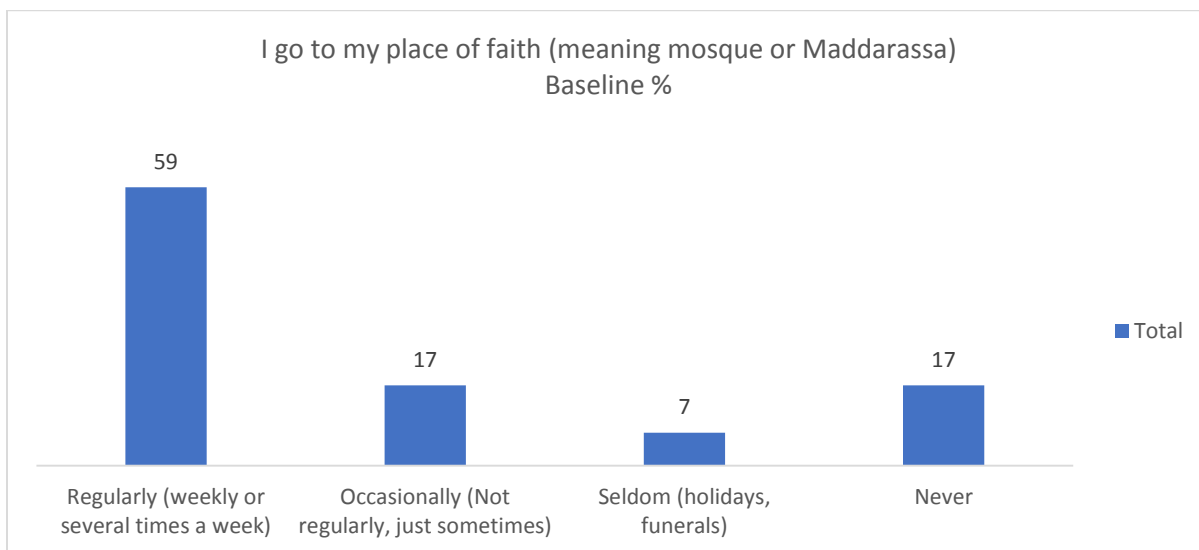


Figure 9: Bad Mood b



Practice of faith is a measure of resilience. Studies of people dealing with stressors have shown that religion and spirituality are generally helpful to people in coping, this is especially true for socio-economically disadvantaged populations when facing uncontrollable and devastating problems.<sup>14</sup> Most participants reported regularly attending their place of faith. There was no considerable change between the beginning and end of the QN program.

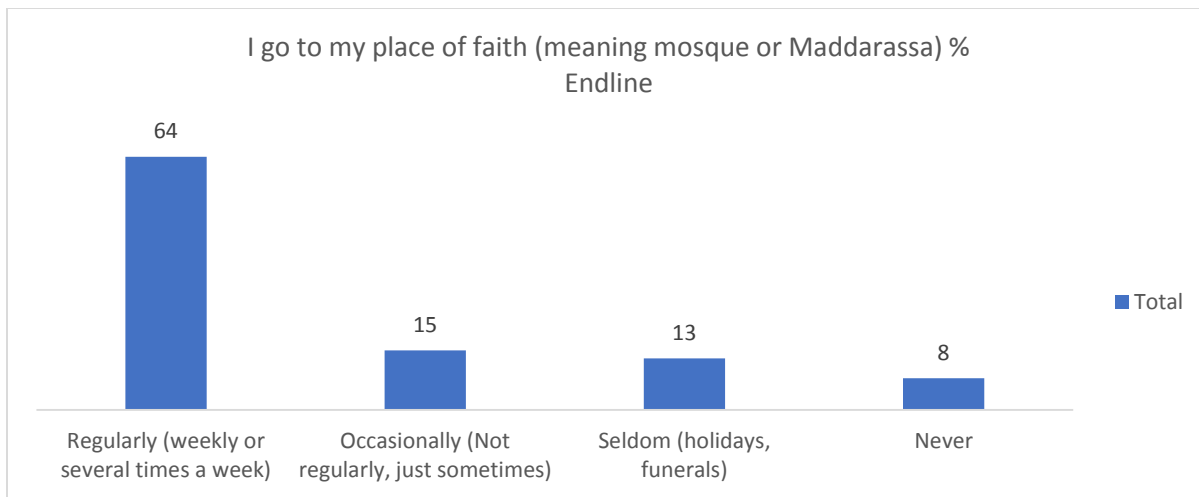
*Figure 10: Place of Faith*



*Figure 11: Place of Faith b*

<sup>14</sup> Kenneth I. Pargament, "What Role Do Religion and Spirituality Play in Mental Health?" Interview March 22, 2013 available at: <http://www.apa.org/news/press/releases/2013/03/religion-spirituality.aspx>





### Community Behavior and Trust

Respondents were asked about their level of interaction with other clans and their trust. In the questionnaire, survey participants were told that “other clan” could refer to any level of clan including references to sub-clan members. The term “other clan” is meant to signify the line drawn by respondents to other clan members because of a feeling of distance, rivalry or distrust.

Overall the participants reported actively engaging members of other clans and high levels of trust in both the baseline and endline surveys. There were no significant changes in behaviour or attitude though there appears to be a decrease in trust of one’s own clan members. However, when calculating all respondents who answered the question affirmatively in the endline, the change is not significant. Fewer respondents reported “a lot” but like the baseline, most reported trusting their own clan.

The findings on willingness to assist a member of another clan in distress, willingness to have someone from one’s family marry outside their clan and willingness to vote for a political leader from another clan own all show slight decreases in affirmative responses but the differences are not significant. Changes can be seen in terms of the level of enthusiasm as fewer respondents reported “a lot” but there is no substantial increase in the percentage of respondents who answered these questions negatively.

*Figure 12: traded other clan*

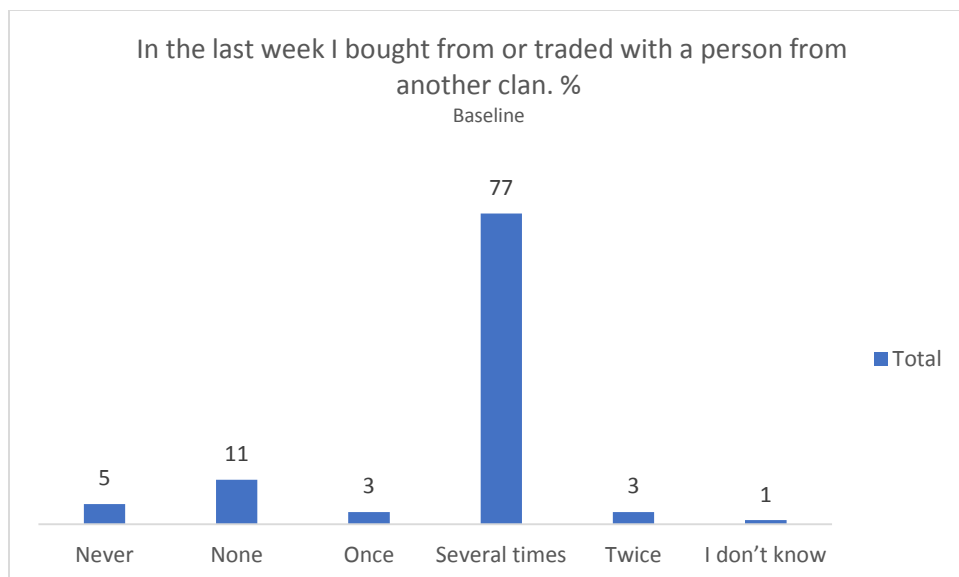


Figure 13: traded other clan b

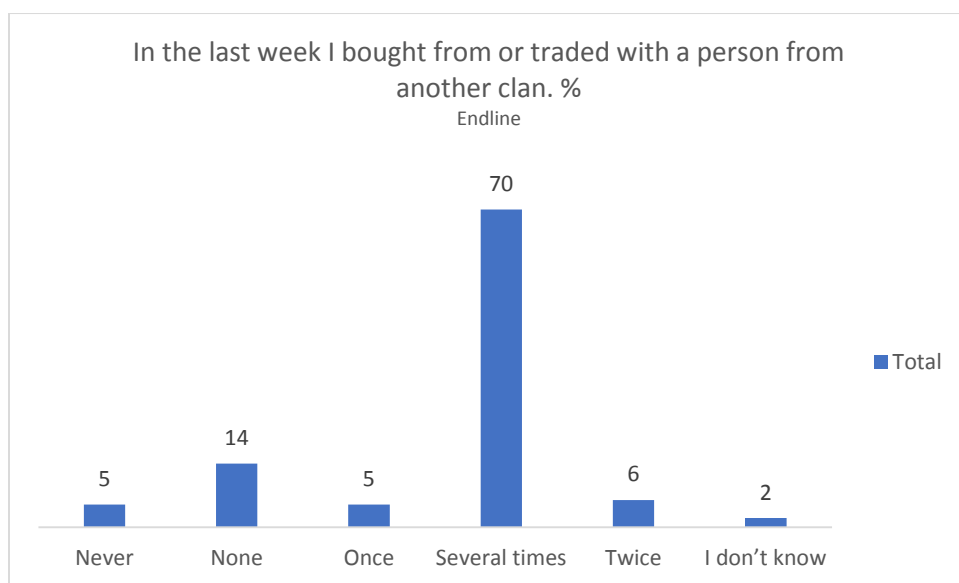


Figure 14: socialized

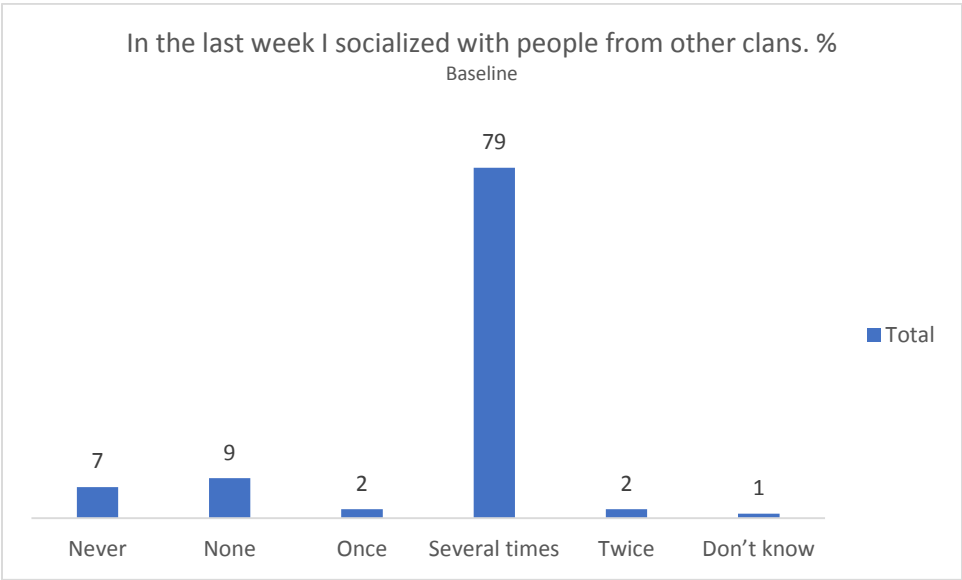


Figure 15: socialized b

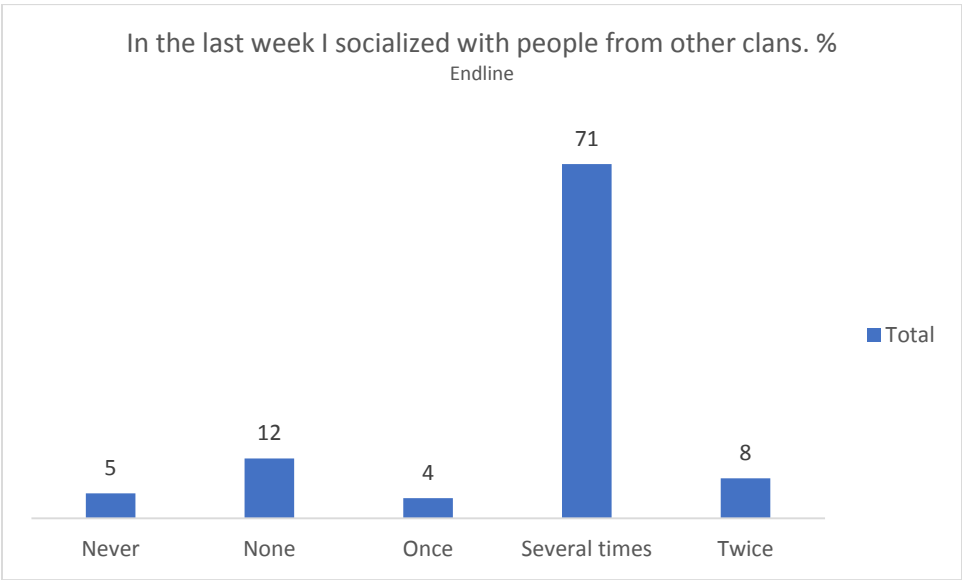


Figure 16: Clan trust

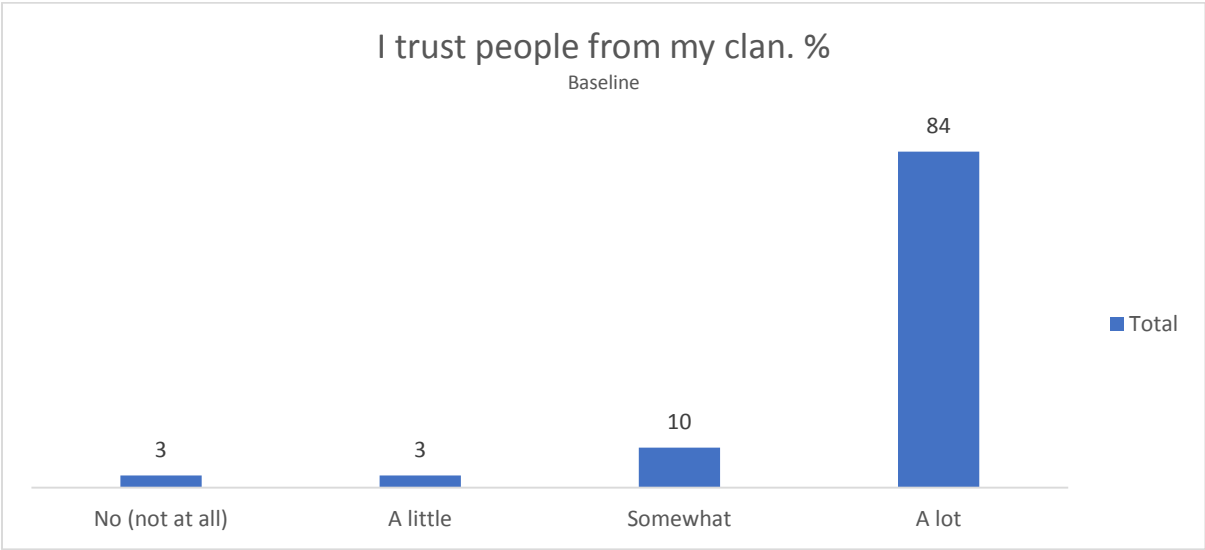


Figure 17: Clan trust b

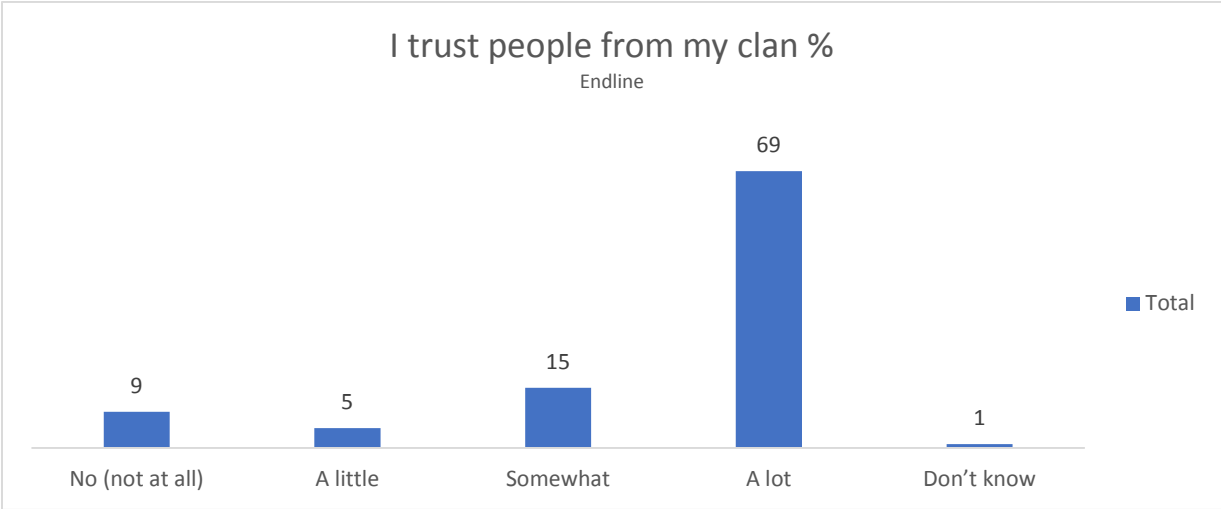


Figure 18: Other Clan Trust

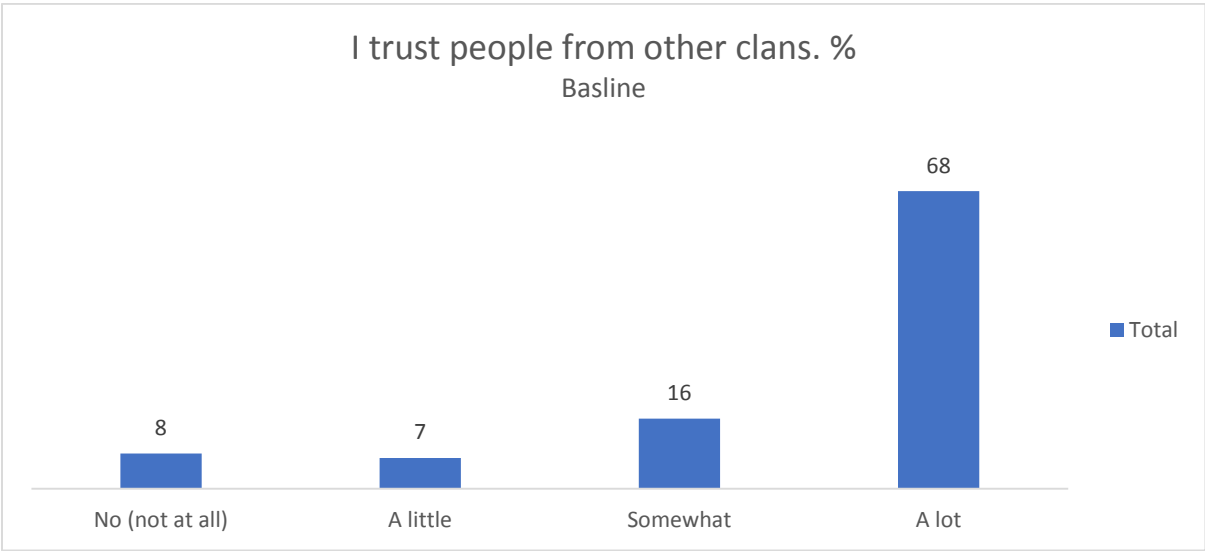


Figure 19: Other Clan Trust b

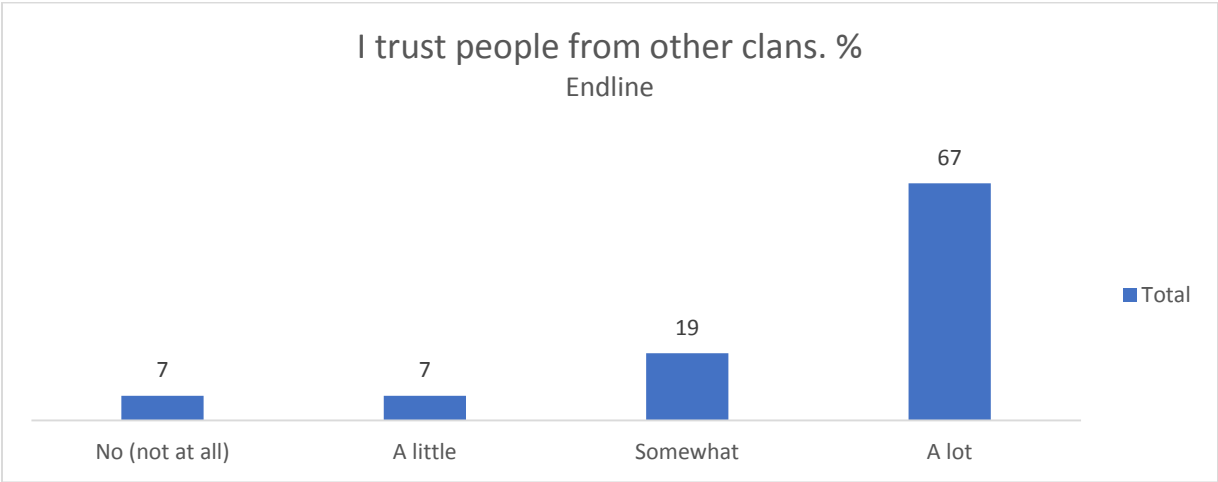


Figure 20: Other Clan Assist

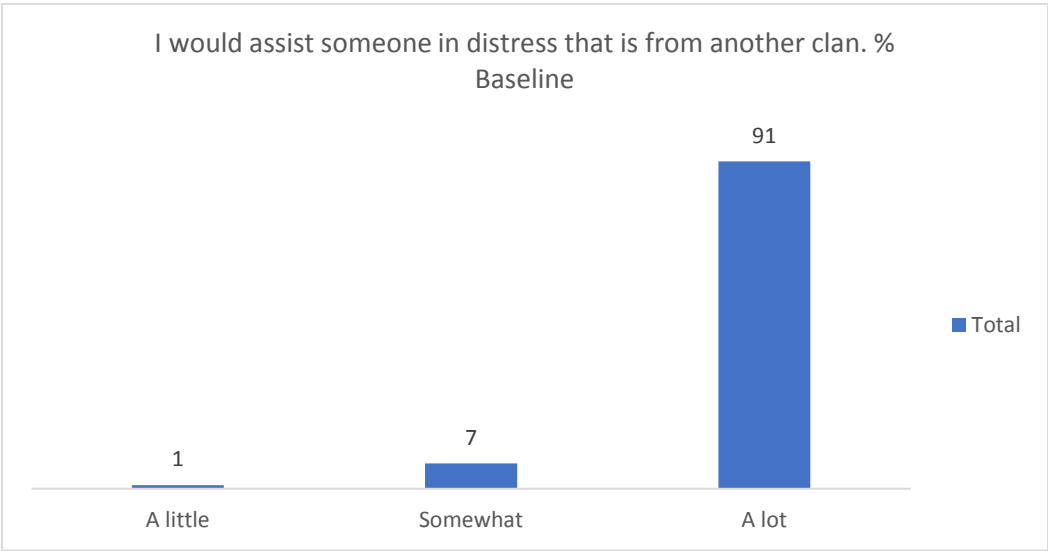


Figure 21: Other Clan Assist b

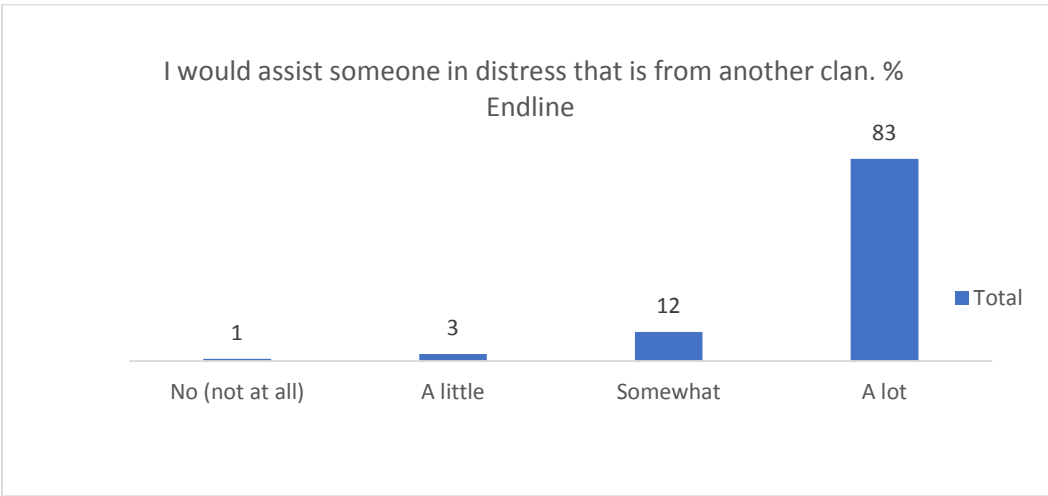




Figure 22: Marriage perception

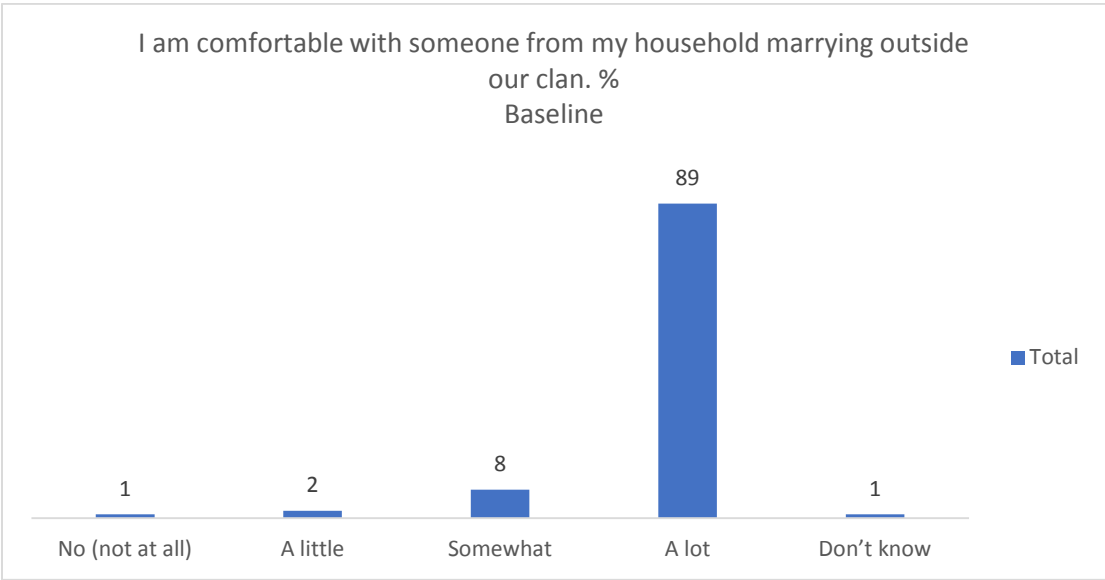


Figure 23: Marriage perception b

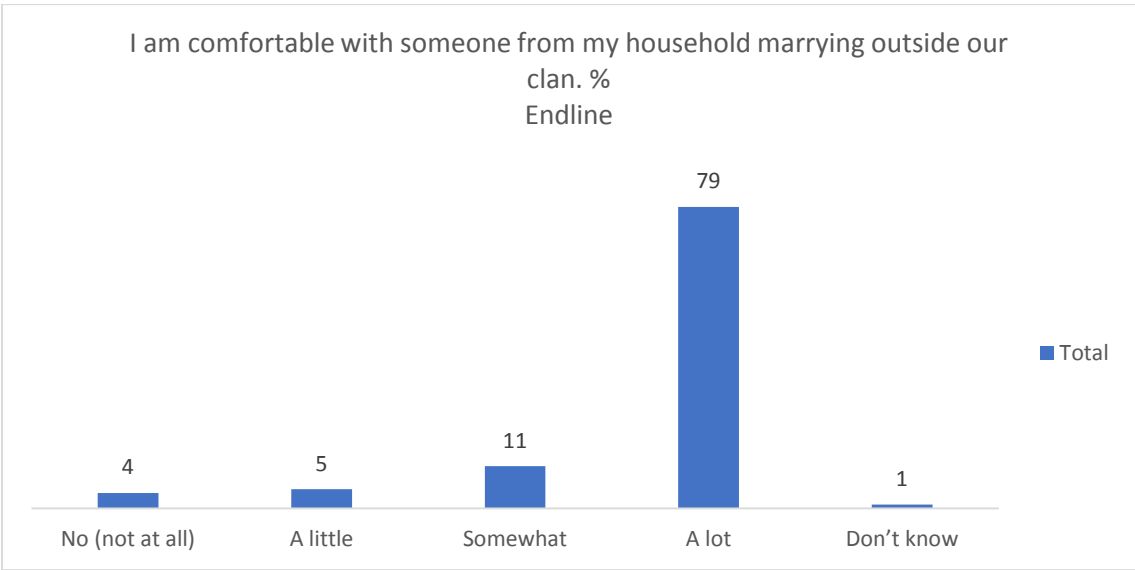


Figure 24: Vote Political Leader

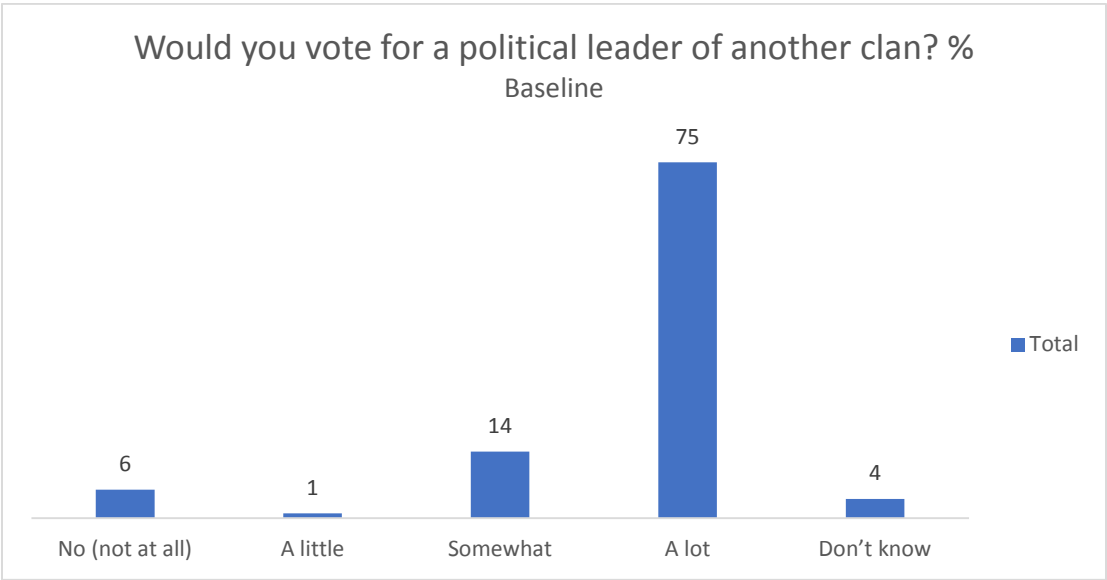
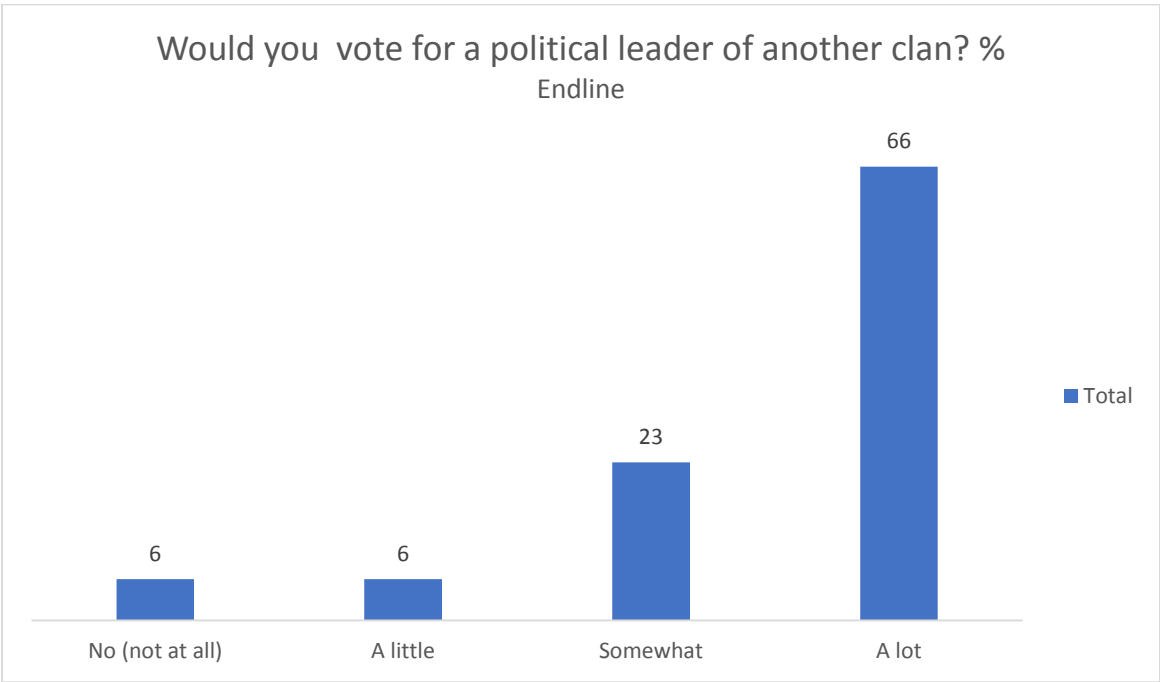


Figure 25: Vote Political Leader b



## Peace and Reconciliation

Reconciliation has been described as the mutual acceptance of formerly hostile groups with a degree of forgiveness which means that essentially the desire for revenge has been let go.<sup>15</sup> The survey was designed to measure key aspects of reconciliation and conflict resolution.

The belief in the possibility of peace and in peaceful measures for resolving conflict are assessed. Also, questions regarding desire for revenge, willingness to forgive and views regarding justice are evaluated.

The baseline findings show that the sample's views regarding peace and reconciliation were overall very positive which meant that there would not be much room for improvement at the end of the program. Of course, some of the responses may be explained by social desirability bias in that respondents may not want to reveal undesirable opinions or behaviours. Certainly, the respondents appear to be model citizens in terms of their coping mechanisms, the ways they engage the community, their views of other clans and their views regarding peace and reconciliation. Important to note that this sample is not random and the QN recruitment process seeks individuals that are socially engaged in a positive manner. Thus, in this phase of QN, Soyden seems to have targeted resilient members of the community. This is not to say that this sample does not have other indicators of vulnerability such as socio-economic markers. The demographics do show that the respondents live with a high degree of insecurity. Ninety-one percent of respondents in the baseline and 97% in the endline reported having the ability to forgive perpetrators of crimes committed against them. When asked if they had the ability to forgive someone that harmed them even if they did not regret what they have done, the percentage that reported the ability to forgive dropped by 14%. In the endline, there is a 13% increase of those who responded affirmatively to the ability to forgive even if the perpetrator does not regret what they have done. The total number who responded affirmatively in the endline is 90% compared to 77% in the baseline. Thus, the number of respondents willing to forgive without the condition of remorse rose. It is worth mentioning that in the baseline the options for response were yes or no while in the endline a scale from a little to a lot was used. Nonetheless the findings are comparable by combining the positive and negative answers to the question in the endline.

Throughout the QN group participants often reported holding grudges against family members or friends. The Bulu Burte Community Coordinator reported a case of one participant who had not spoken to his brother for over 2 years because of a disagreement over an inheritance. The participant asked his brother to sell the property so they could share the proceeds with their younger siblings who were in great need however the brother refused. Because of this, the participant left the home and all the responsibilities to his brother. Over the course of the program the participant reflected on the dispute over property and his handling of the problem. QN motivated

---

<sup>15</sup> Ervin Staub et al (2005) Healing, Reconciliation, Forgiving and the Prevention of Violence After Genocide or Mass Killing: An Intervention and its Experimental Evaluation in Rwanda. *Journal of Social and Clinical Psychology*, Vol. 24, No. 3.

him to own his fault in the conflict and reunite with his brother. For him, it was a tremendous shift that resulted in coming together with his family once again.

According to the CC from Bulo Burte most stories shared regarding forgiveness and reconciliation were about families.

Figure 26: Lasting Peace Perception

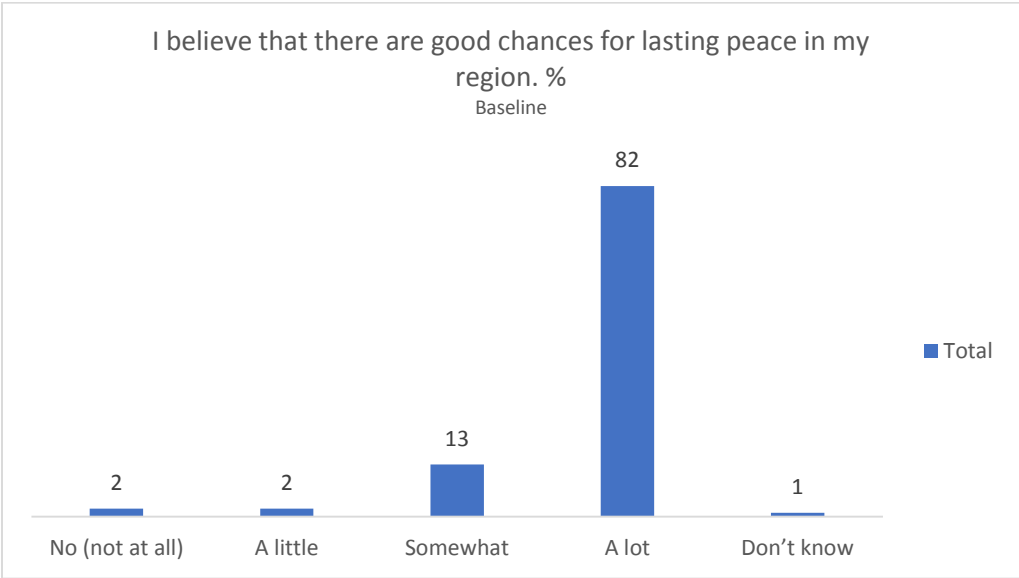


Figure 27: Lasting Peace Perception b

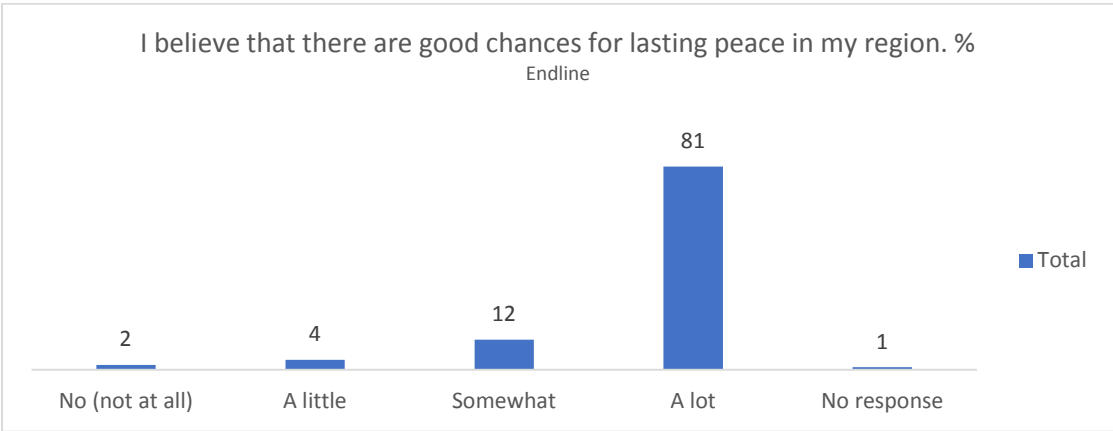


Figure 28: Conflict and Perception of Clans

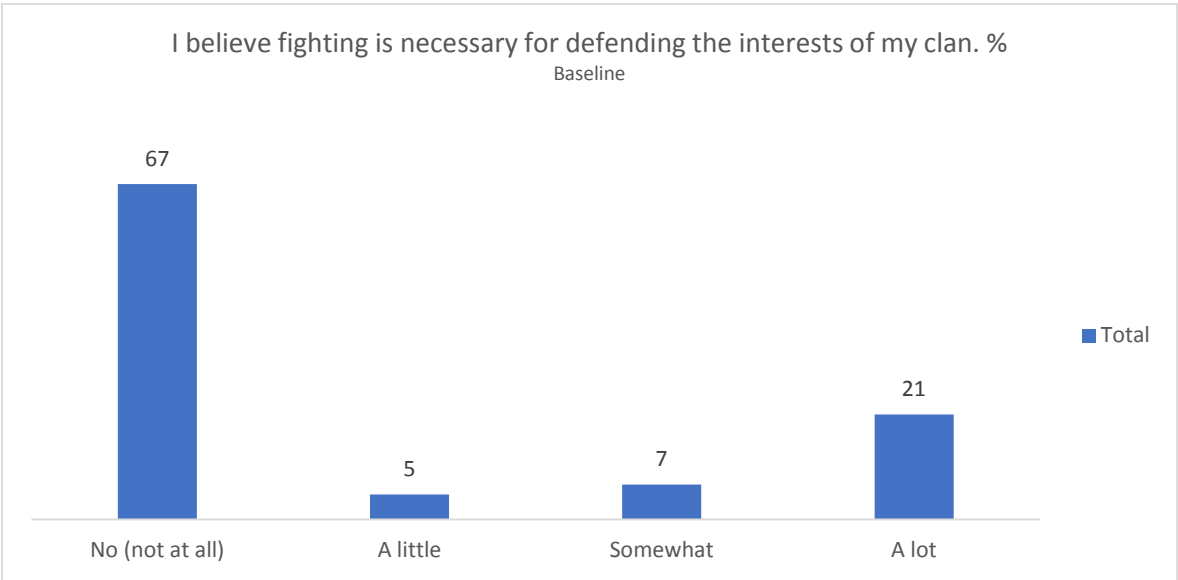


Figure 29: Conflict and Perception of Clans b

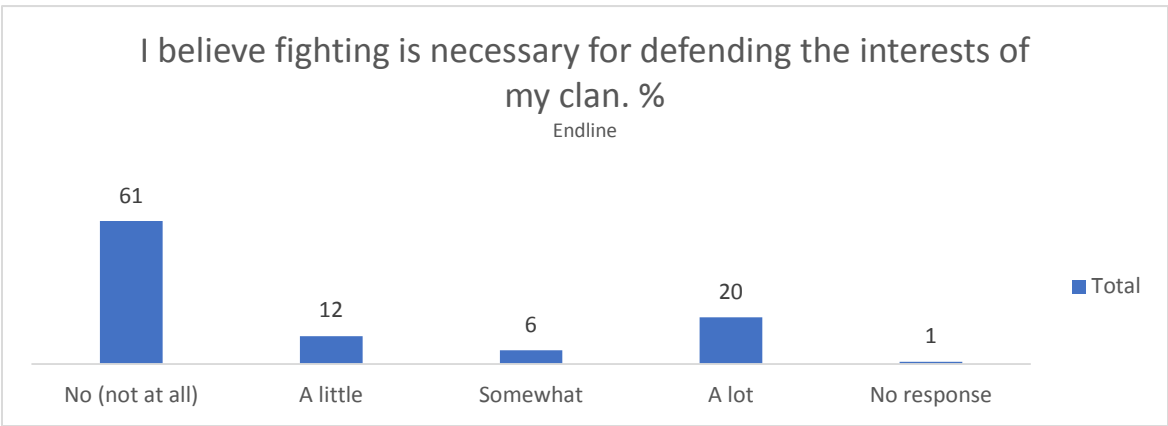


Figure 30: Returning former members of armed groups

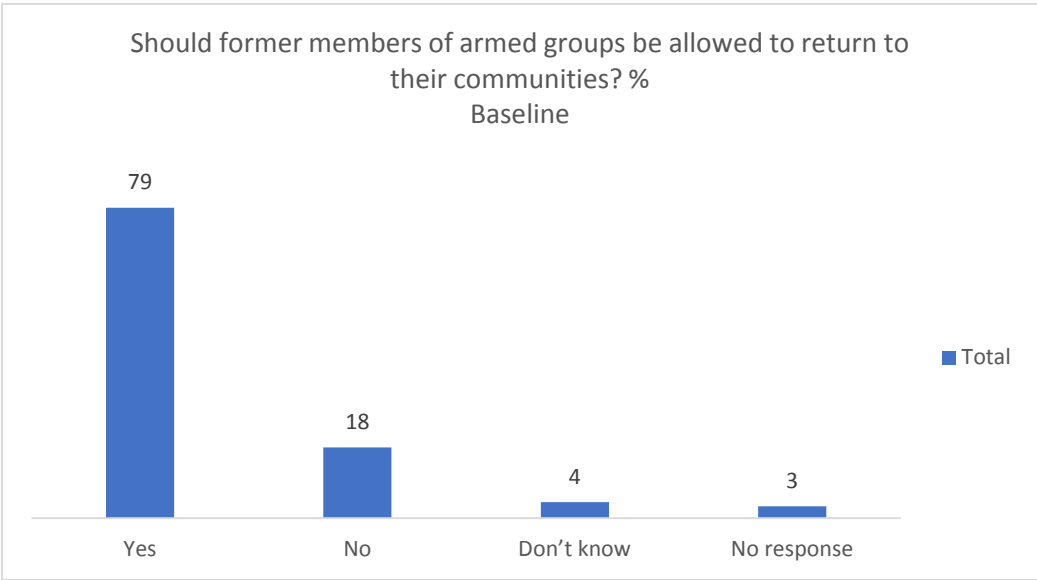


Figure 31: Returning former members of armed groups b

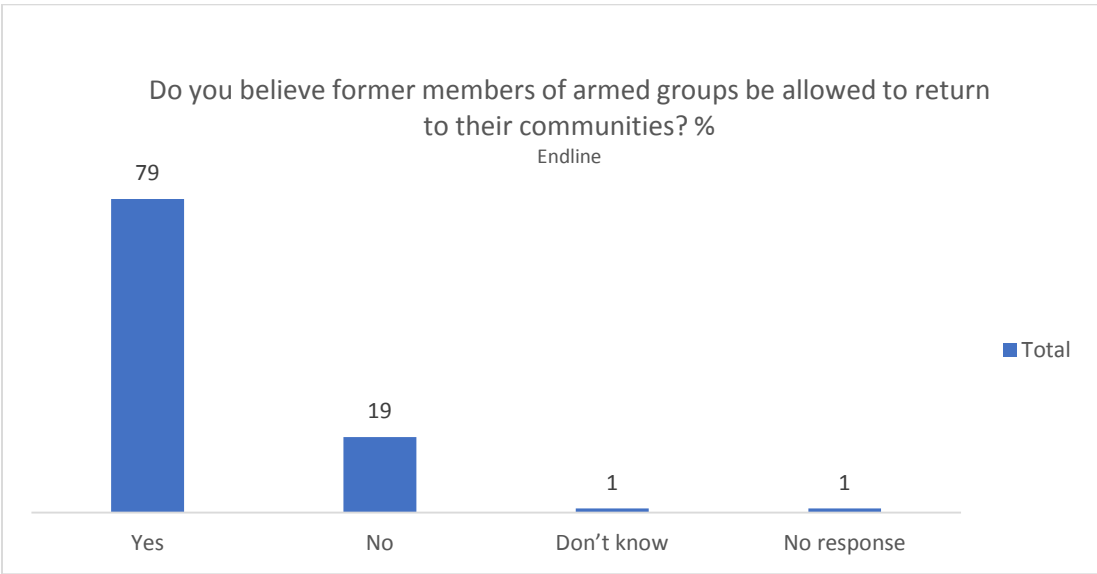




Figure 32: Forgive a Perpetrator

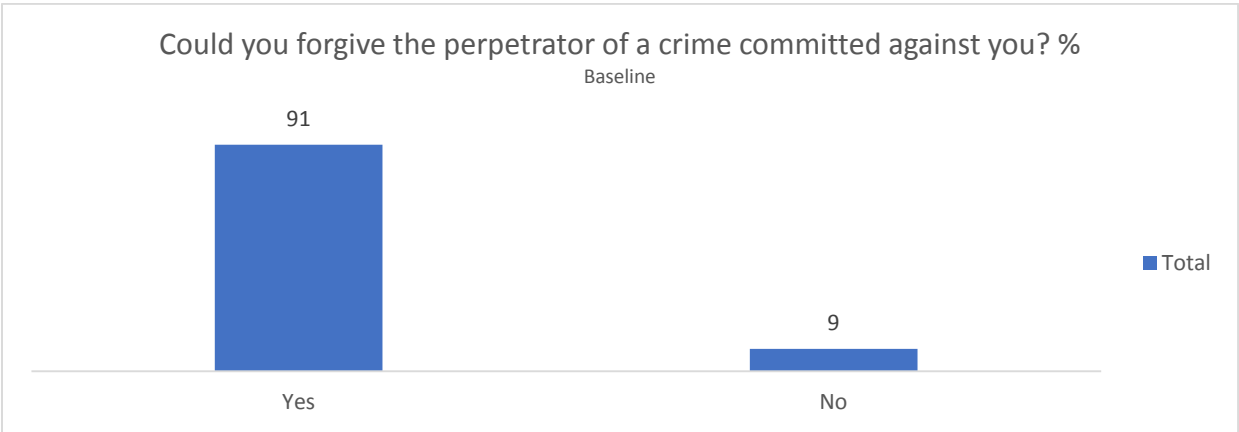


Figure 33: Forgive a Perpetrator b

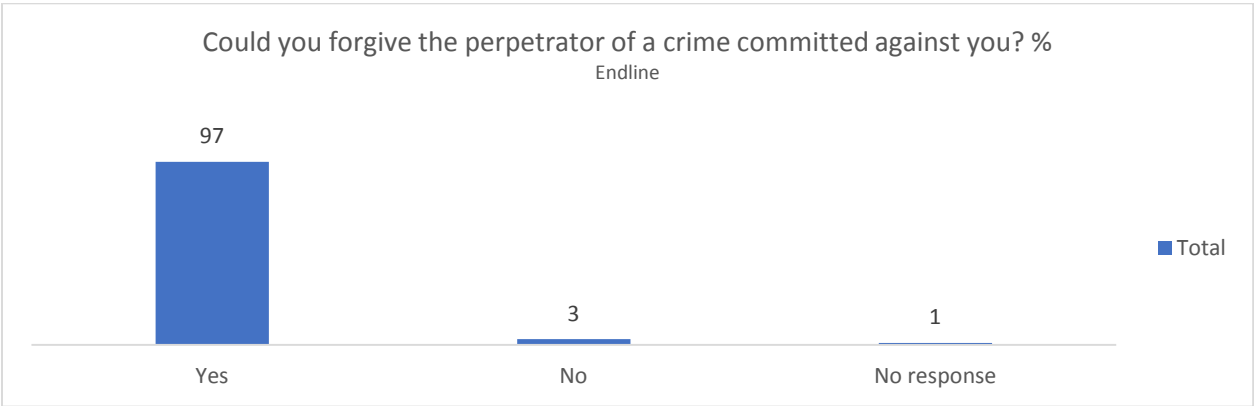


Figure 34: Forgiveness

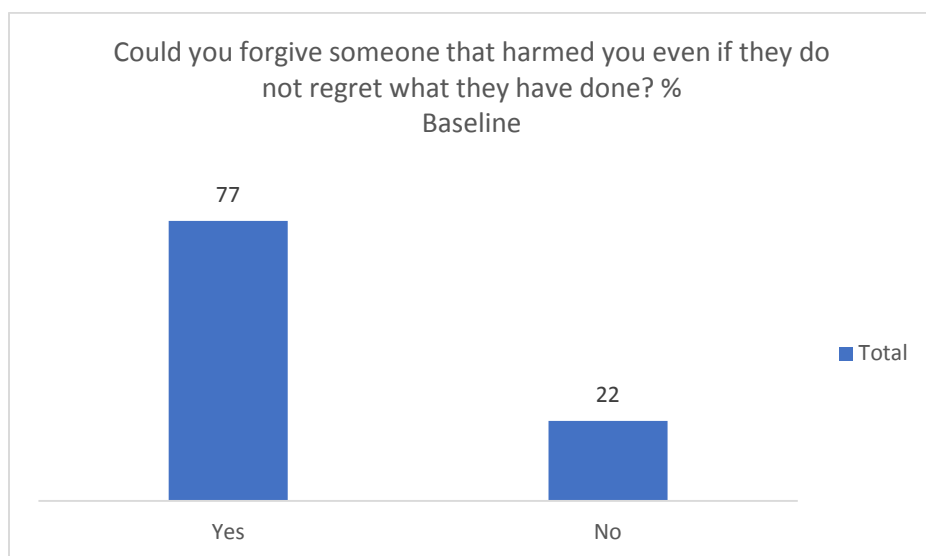


Figure 35: Forgiveness b

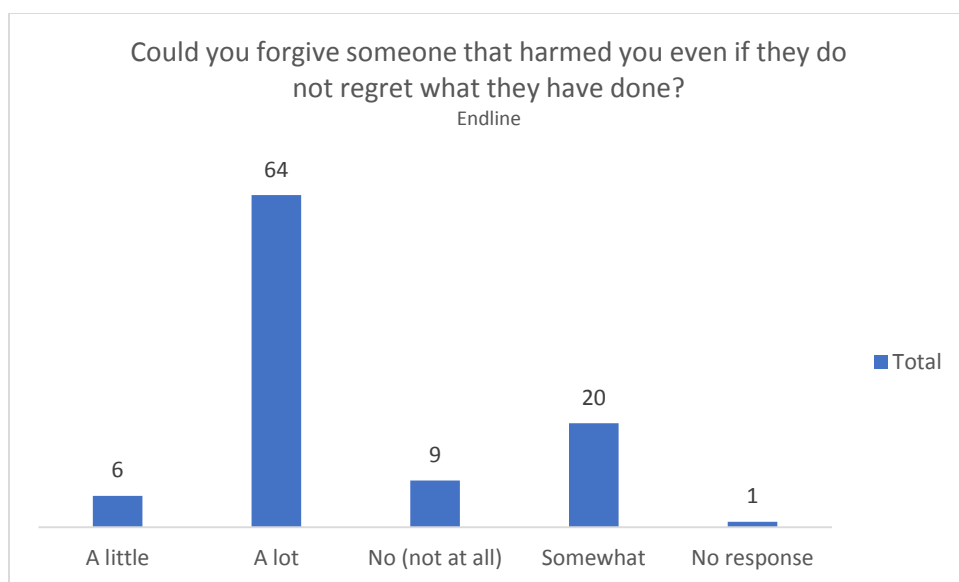


Figure 36: Justice

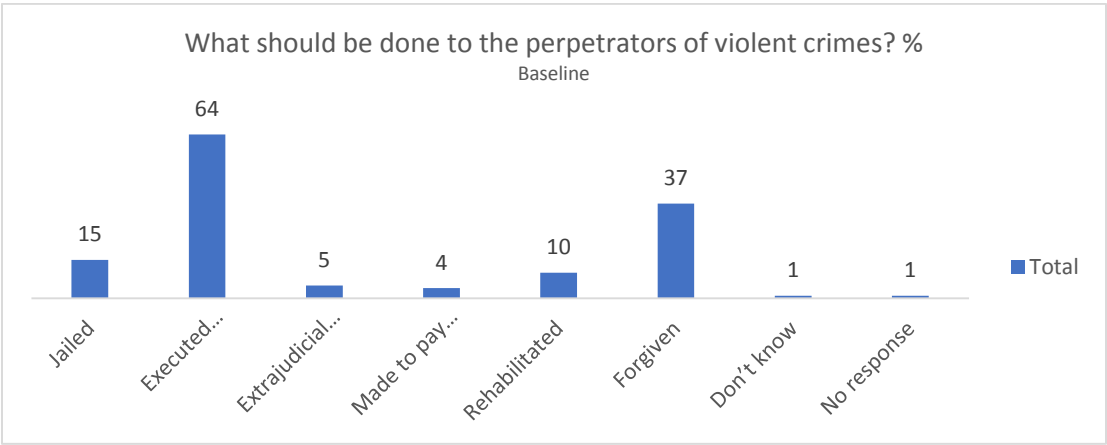
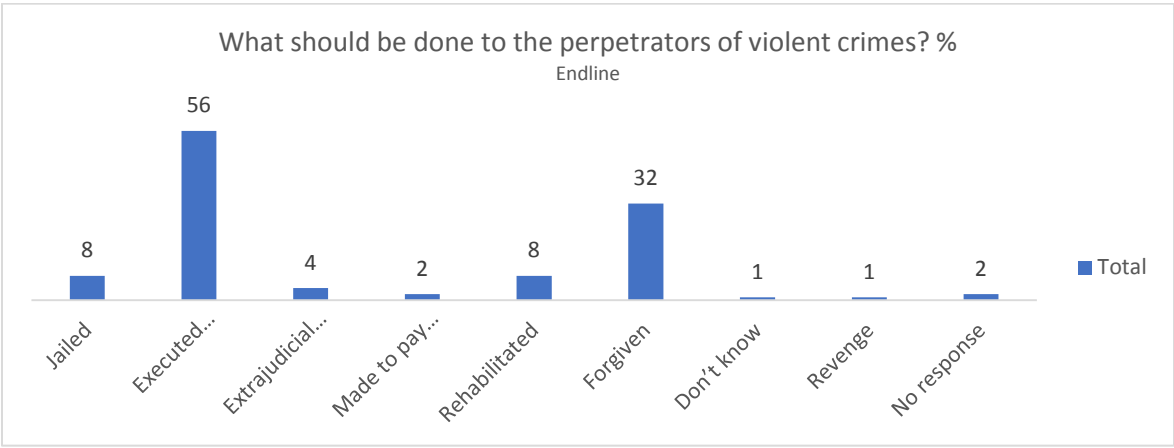


Figure 37: Justice b



## PTSD and Traumatic Events

At baseline, the mean PTSD score of participants calculated using 15 items on the HTQ scale (scores ranging from 1 to 4) was 1.89. From the endline analyses, the mean PTSD score of participants using all 16 items on the HTQ scale was 2.002. Most people reported having experienced symptoms for PTSD at least once. The scoring manual for the HTQ suggests that a score of 2.5 or over on this scale suggests a possible diagnosis for PTSD, and it seems approximately 17% of the sample were above this cut-off score at baseline as opposed to 24% at endline. However, when looked at the total PTSD score for only the 15 items that were used during the baseline (excluding the item ‘inability to remember’), the mean PTSD score for endline was 1.99, which is closer to the total score at baseline, and a very small increase from the mean score at baseline, but is also a negligible difference. Overall, these findings indicate that there may be a large percent of the population at risk for developing post-traumatic stress disorder, and that this risk can sometimes increase over a short period of time, given the nature of the condition and how the impact of experiencing traumatic events can have cumulative effects over time. However, the fact that PTSD scores were not greatly compounded over time may indicate moderate success for the intervention in maintaining the status quo, but do not signal a dramatic improvement in symptoms.

*Figure 38: PTSD Baseline*

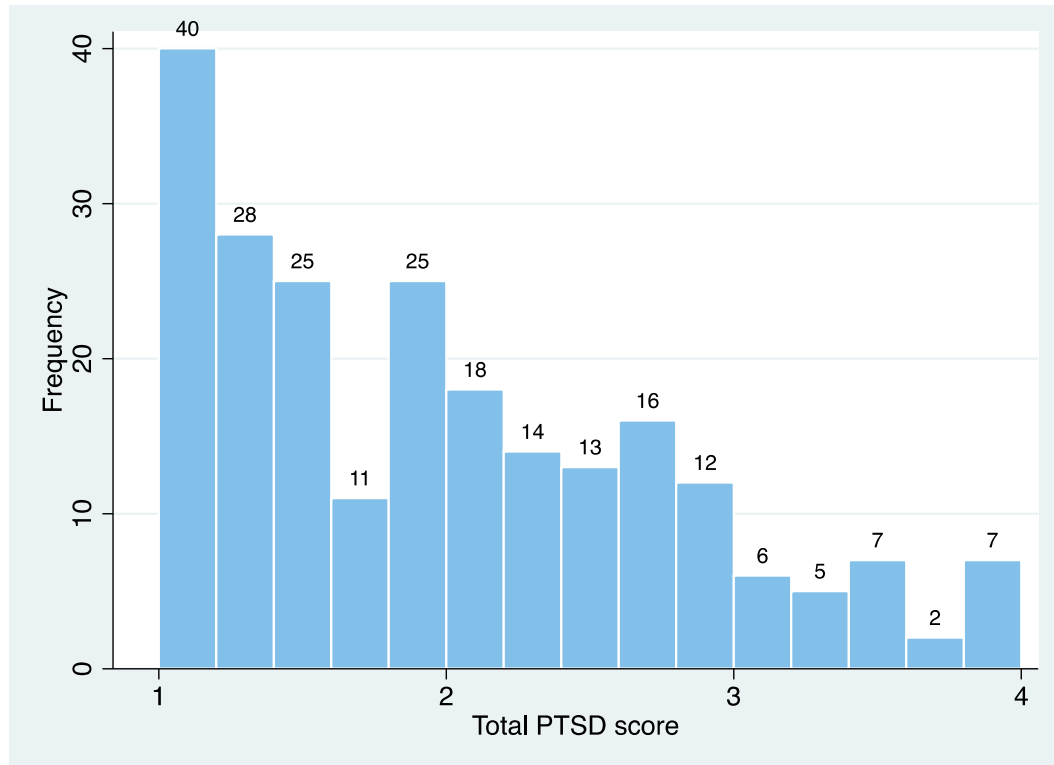
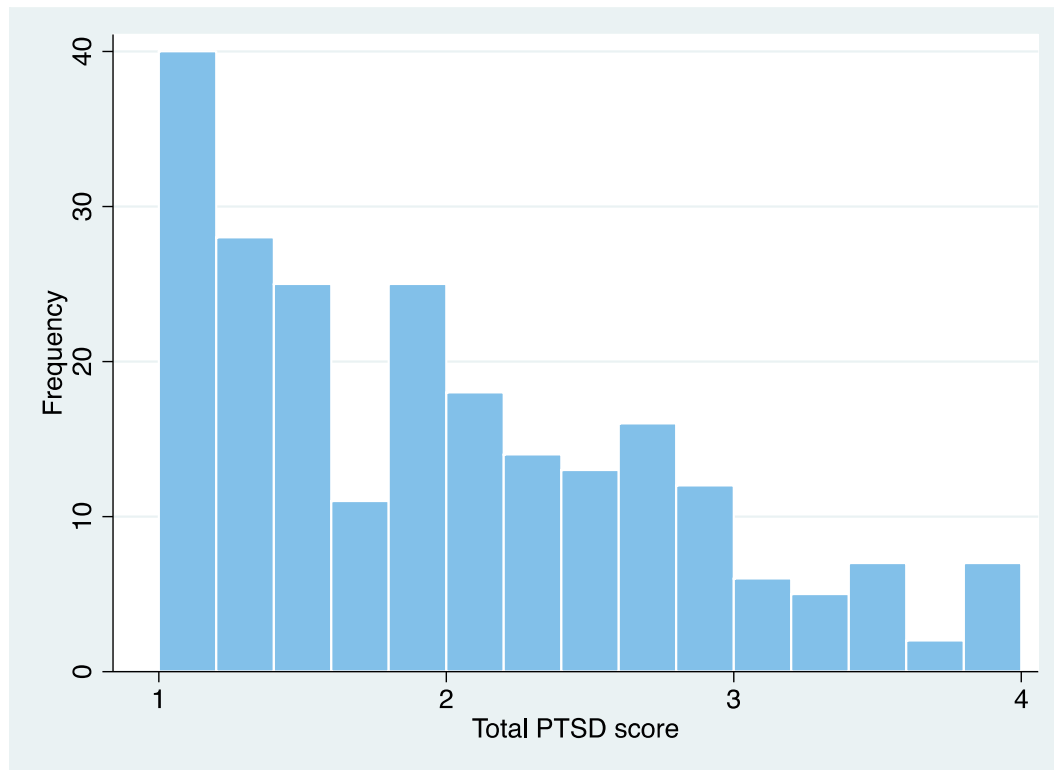


Figure 39: PTSD Endline



#### *Sociodemographic differences in PTSD score*

Although the difference between males and females in terms of their total PTSD score was not statistically significant at baseline, there was a significant difference at endline, with the mean endline PTSD scores for females (2.24) being significantly greater mean endline PTSD scores for males (1.88). Baseline results here showed that overall, the 4 age groups differed significantly in their total trauma score (F-test statistic 2.46, p-value = 0.046). However, when we examined pairwise differences, only the difference between 25-34 year olds and 14-17 year olds was statistically significant (p=0.025), i.e. the total PTSD score for 25-34 year olds was significantly greater than the total PTSD score for 14-17 year olds. During endline, there was a negative correlation between age and total PTSD score (-0.22), indicating younger age may be associated with possibly greater risk for PTSD.

#### *Trauma events and PTSD*

Figure 40: Exposure to Traumatic Events

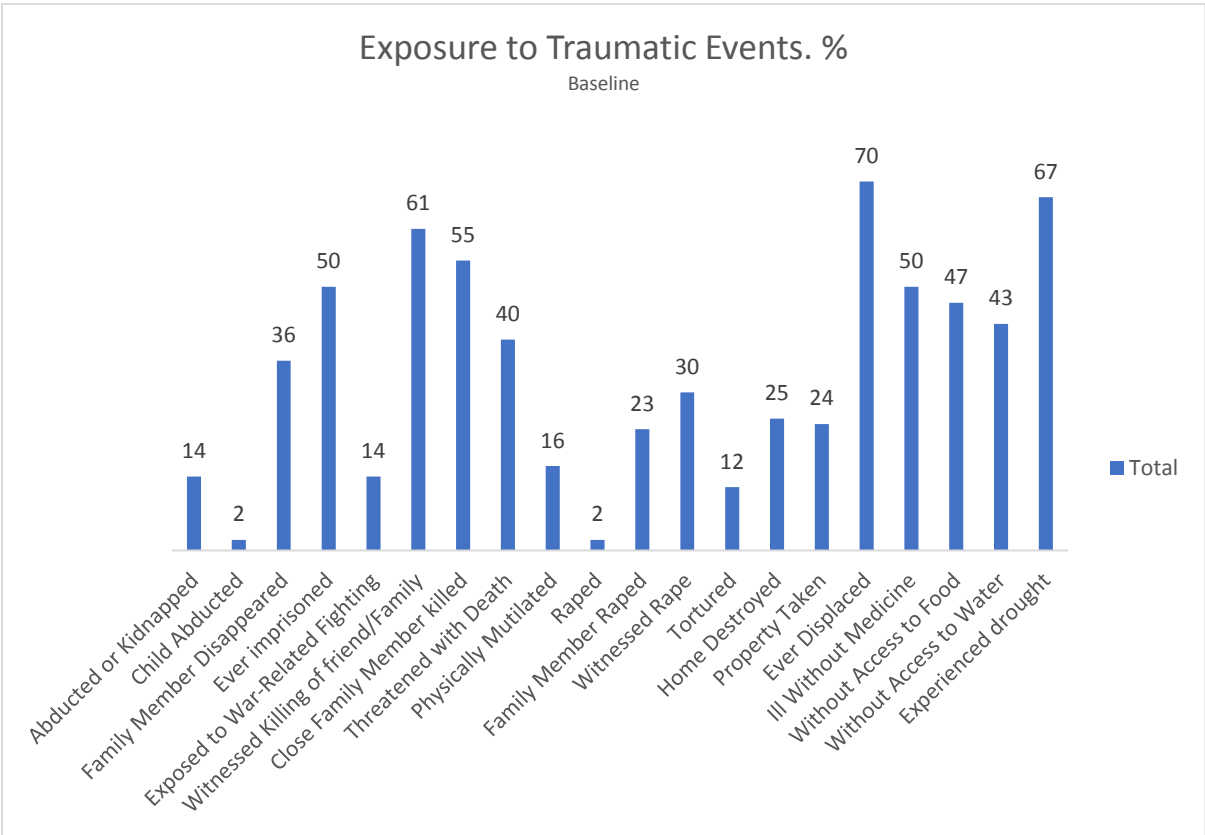
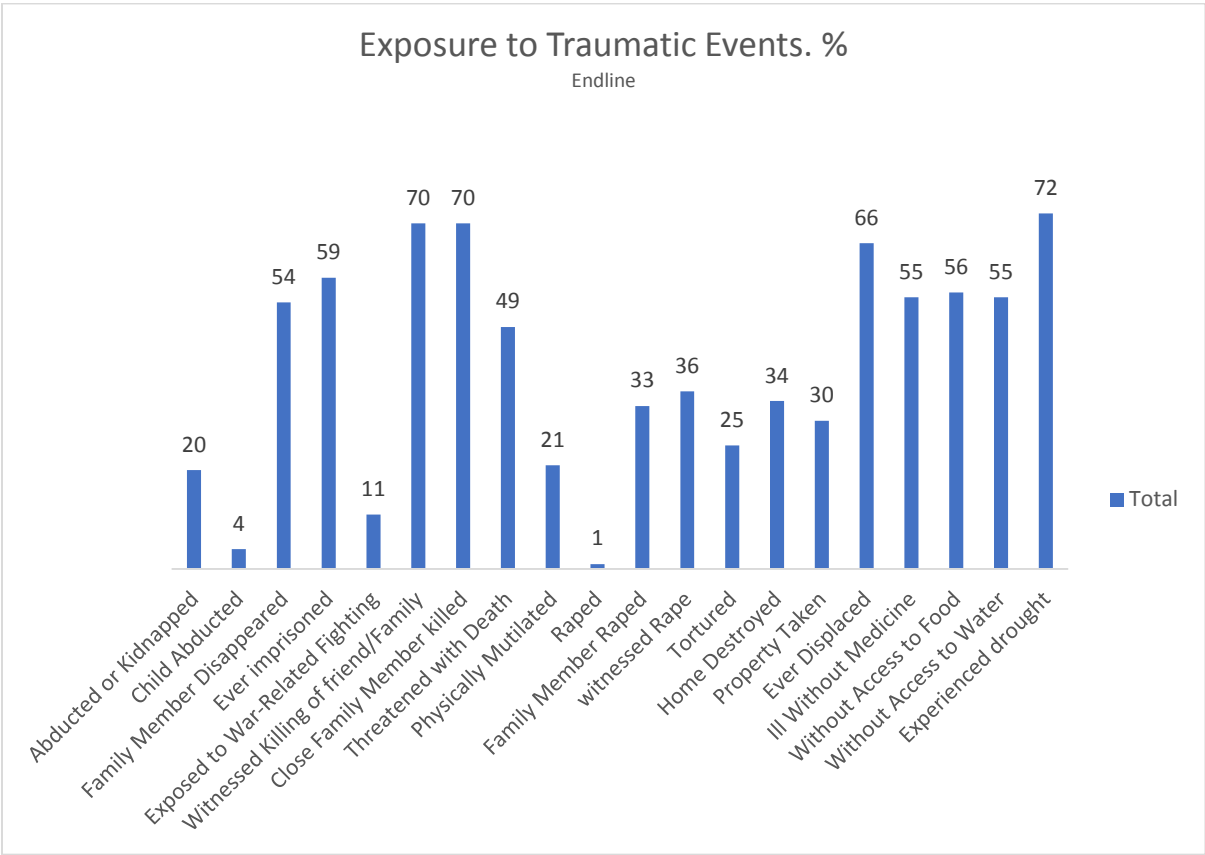


Figure 41: Exposure to Traumatic Events b





At baseline, the risk for PTSD is significantly higher (higher total PTSD scores) for people experiencing the following 19 traumatic war events, compared to those not experiencing the events: being kidnapped or abducted, disappearance of a family member, imprisonment, exposure to war-related fighting, witnessing killing of friend or family, killing of a close family member, being threatened with death, physical mutilation, rape, rape of a family member, witnessing rape, torture, destruction of home, having property taken away, displacement, being ill without medicine, lack of access to food, lack of access to water, and drought. It should be noted that during the baseline 4 men and 2 women reported that they had been raped. However, a decision was made not to ask men if they had been raped in the endline survey because of the sensitivity regarding male rape and the backlash Soyden could face.

The mean number of traumatic war events experienced by participants was 8 events in their lifestyle. Some people even reported experiencing up to 18 or 19 events in their lifetime. There was a strong and significant positive correlation of 0.44 between the total number of traumatic war events experienced and the risk for PTSD.

Additionally, participants were also asked if they felt that they had trauma, in order to capture their self-reported perceptions of being traumatized. Those who said they had trauma (a yes/no question) also had significantly higher total trauma score (derived from the sum total of the 20 war events from the HTQ), as hypothesized ( $t_{test}=5.41$ ,  $p<0.0001$ ). Similarly, there was a statistically significant association ( $t_{test}=6.08$ ,  $p<0.0001$ ) between those who said 'yes' to whether they felt they had trauma, and people with higher total PTSD score, as expected.

### **QN Program Impact**

The impact portion of the survey included some open questions which allowed for the respondents to articulate what changes they experienced through the QN program. The results of the survey do not show any significant change in terms of perceptions and behaviour however when the respondents were asked, they reported a great deal of change in the ways they interact with their community and family and the ways they think. Forgiveness and reconciliation were most often cited as one of the benefits of the program.

In this portion of the survey, 221 of the 266 participants responded. An important aspect of the QN is its exponential outreach. The program is designed so that each participant takes the lessons of QN and shares it with 20 other individuals. The findings show that 82% of respondents shared the lessons of QN. Forty-two percent reported sharing the lesson with 20 or more individuals. Fifty-eight percent shared the lessons with 19 people or fewer. For those respondents that did not share the lessons, the most common reason was that they were not instructed to share QN with others.

Ninety-four percent of respondents reported that QN positively changed the way they interact with other clans "a lot." Ninety-five percent stated that QN positively changed the way they interact with their community "a lot."

The percentages are similar for the question regarding changes in interaction with family and indeed when it comes to family, Community Coordinators recounted many stories of reconciliation.

When asked to explain the nature of these changes in interaction, the most common response was that their perspective had changed in that they were less discriminatory. Sixty-two percent of responses were in this category. While the sample appears to be one of individuals that are open to others of different clans and are socially engaged with people regardless of clan identification, the positive change most often cited was a decrease discriminatory perceptions and behaviour. Respondents reported thinking differently and coming together with individuals they once excluded.

Eighty-six percent of respondents that their knowledge regarding trauma grew “a lot.” The top 3 lessons were causes of causes trauma, how to overcome trauma and how to help someone traumatized individuals.

In summarizing the most beneficial aspects of QN, respondents cited social cohesion. They explained that the most valuable part of QN is greater interaction with members of their communities and greater understanding of other clans. The 2<sup>nd</sup> most reported benefit was forgiveness and reconciliation. Participants recounted having forgiven and reconciled with other people, also supporting others reconcile. Lastly, trauma healing and knowledge of trauma ranked third as most valuable aspect of QN.

When respondents were asked for suggestions for improvement of the program, most of the recommendations focused on the expansion of the program in terms of more sessions, greater outreach, and having more community facilitators. The desire for more of the QN program was near unanimous. One critique of the program from just 3 respondents is that everyone if the sessions should have equal opportunity to speak.

An important characteristic of this sample is that during the baseline survey 82% stated that they were involved in some type of peacebuilding activity. After the program, 90% reported participating in peace activities. The findings in this study shows that people who are actively engaged in peacebuilding have perceptions and attitudes that are favourable toward nonviolent measures for resolving conflict, have favourable attitudes toward forgiveness and reconciliation and are engaged with different members of their community regardless of clan. Presumably, individuals taking part in peacebuilding would respond favourably to questions regarding peace and reconciliation however they also may be influenced by a need to give answers that are socially desirable given their peacebuilding consciousness.

**Impact Findings**

Have you taught the lessons of QN to others?	Freq.	Percent
--	-------	---------

Yes	182	82
No	39	18
<b>Total</b>	<b>221</b>	<b>100</b>

<b>How many have you taught QN lessons? (answered 'Yes' above)</b>	<b>Freq.</b>	<b>Percent</b>
1-9	45	23
10-19	69	35
20-30	42	22
31+	39	20
<b>Total</b>	<b>195</b>	<b>100</b>

<b>Why not? (answered 'No' above)</b>	<b>Freq.</b>	<b>Percent</b>
I was not instructed to share QN with others	18	41
Too busy	9	21
Did not know how to share QN	3	7
No books	3	7
No time	5	12
Was not paid to teach	1	2
Still working on learning the material	4	9
No response	1	1
<b>Total</b>	<b>43</b>	<b>100</b>

<b>Has QN positively changed the way you interact with other clans?</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	3	1
A little	6	3
Somewhat	5	2
A lot	207	94
<b>Total</b>	<b>221</b>	<b>100</b>

<b>Has QN positively changed the way you interact with your family?</b>	<b>Freq.</b>	<b>Percent</b>
---	--------------	----------------

No (not at all)	3	1
A little	5	2
Somewhat	10	5
A lot	203	92
<b>Total</b>	<b>221</b>	<b>100</b>

<b>Has QN positively changed the way you interact with your community?</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	2	1
A little	3	1
Somewhat	5	2
A lot	210	95
No Response	1	1
<b>Total</b>	<b>221</b>	<b>100</b>

<b>Please give one example of how QN has changed your interactions?</b>	<b>Freq.</b>	<b>Percent</b>
Reconciled with people and helped others reconcile	39	18
Forgave people that wronged me and helped others forgive each other	16	8
Helped my character: became more forgiving, more helpful, merciful, respectful and patient	9	4
Nothing changed	2	1
Perspectives changed: interacting with people once excluded, less discriminatory, and now coexist.	133	63
Overcame trauma, overcame anger	5	2
A lot of change (Undefined)	4	2
I don't know	5	2
<b>Total</b>	<b>213</b>	<b>100</b>

<b>Did your knowledge of trauma grow?</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	20	9

A little	3	1
Somewhat	6	3
A lot	191	86
Don't know	1	1
<b>Total</b>	<b>221</b>	<b>100</b>

<b>Could you give examples of what you learned about trauma. (Respondents offered up to 3 examples)</b>	<b>Freq.</b>	<b>Percent</b>
How to help victims of trauma	22	8
Cause of trauma	18	7
Learned to help traumatized people	56	21
Types of trauma	27	10
Don't remember	25	9
Learned different stories about trauma and violence	11	4
How to overcome trauma	69	26
Problems that trauma can cause	67	25
<b>Total</b>	<b>266</b>	<b>111</b>

<b>What aspect of QN was most beneficial to you? (Could give up to 3 responses)</b>	<b>Freq.</b>	<b>Percent</b>
Social Cohesion: Understanding other clans, more community interaction	110	49
Creating awareness about trauma and becoming aware	8	4
Changed my way of thinking	8	4
Forgiveness & Reconciliation: talk to people once avoided, forgave people, help reconcile others, reconciled with people	61	27
Trauma healing, learning all about trauma	25	11
Other: receiving money, nothing beneficial, story of Deka, session about the brain, joseph story	11	5
<b>Total</b>	<b>223</b>	<b>100</b>

<b>Do you have any suggestions for the improvement of QN? (how)</b>	<b>Freq.</b>	<b>Percent</b>
No suggestion	52	24
Expand QN's outreach	68	31
More sessions	62	28
More facilitators	11	5
Participants should be encouraged to be trainers, pray for its success	24	11
Equal opportunity for all, equal time in groups giving opinions, want everyone' to be included.	3	1
I don't know	1	0
<b>Total</b>	<b>221</b>	<b>100</b>

<b>Are you involved in any sort of peace activity, peace process or peace project?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	240	90
No	19	7
No response	6	2
<b>Total</b>	<b>266</b>	<b>99</b>

<b>Do you plan to get involved in any sort of peace activity?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	7	37
No	12	63
<b>Total</b>	<b>19</b>	<b>100</b>

## **Conclusion**

The following is a summary of the project outcomes:

### **Outcome 1: Level of support for violence as a means for social change**

The findings show that most of the sample does not support violence as a means for social change. Approximately 20% saw a need for violence to protect the interest of their community. That number did not decrease after the conclusion of the program.

### **Outcome 2: Increased level of trust and attitudes of reciprocity within local communities**

Survey participants explained that the most valuable part of QN is greater interaction with members of their communities and greater understanding of other clans. When asked how the interactions with other clans has changed 63% cited that their perceptions of other clans were less discriminatory and that they now engaged with people they once excluded.

### **Outcome 3: Increased level of positive behaviour associated with peace and reconciliation (i.e. trauma awareness/mindfulness, interconnected and interdependent behaviour and transactions)**

Social cohesion was the top response for greatest benefit of the QN program. Respondents reported more community interaction and coming together with people they once did not engage. The 2<sup>nd</sup> most reported benefit of QN was forgiveness and reconciliation. Participants recounted having forgiven and reconciled with others. They also reported mediating the reconciliation of family and friends. There was a 13% increase in willingness to forgive someone who had harmed them even though the perpetrator did not regret their actions. Ninety-four percent of respondents reported that QN positively changed the way they interact with other clans. There was no significant change in levels of PTSD symptoms from the start to the end of the program. The fact that it did not change, may speak to QN's ability to maintain the status quo even through difficult times. The election violence, the drought and inter-clan conflict were among stressors being faced by respondents. Trauma awareness was listed as the 3<sup>rd</sup> most beneficial aspect of the program. Among the top lessons learned regarding trauma were: the problems trauma causes, how to overcome trauma and how to help trauma victims.

### **Other findings:**

- Twenty-four percent scored within the PTSD range within the endline survey.
- The sample showed greater risk for PTSD in the younger respondents than their older counterparts.
- There was a significant relationship between Individuals who thought they had trauma and higher PTSD scored and exposure to traumatic events; thus, pointing to trauma awareness among affected people.
- The average traumatic war event experienced by respondents was 8.
- Ninety percent of survey participants reported being involved in peace activities in the endline survey.
- 59% suggested for the QN program to be expanded and the number of sessions to be increased when asked how to improve the program.
- 82% taught QN lessons to others.

For future evaluations, we recommend that the assumptions guiding the program be more accurately tailored to the population. People who are actively engaged in their community or peacebuilding are less likely to favour violence for resolving conflicts and are more likely to be trusting of other clans. The assumptions guiding the evaluation of the program were for a population that is less trusting and less open to engaging others.

Soyden would benefit from developing and fine-tuning instruments for the monitoring and evaluation of their program. As mentioned, Soyden did not have a chance to develop instruments based on findings from assessments and focus group discussions. Given the growth of this program, the investment in the M&E tools is needed. The survey used for this evaluation was dependent on studies in other regions. At times, the questions were not best suited to the Somali context. Nevertheless, the findings do show that QN has had a positive impact on the participants despite the hardships faced during the time between the baseline and endline surveys.



## Annex

### Tables of Baseline and Endline Survey Frequencies and Percentages

#### Coping Mechanism

<b>Baseline</b>		
<b>My feelings and emotions overwhelm me.</b>	<b>Freq</b>	<b>Percent</b>
No (not at all)	129	41
A little	56	18
Somewhat	75	24
A lot	52	17
Don't know	1	0
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>My feelings and emotions overwhelm me.</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	90	34
A little	57	21
Somewhat	58	22
A lot	61	23
<b>Total</b>	<b>266</b>	<b>100</b>

<b>Baseline</b>		
<b>I manage my anger well</b>	<b>Freq</b>	<b>Percent</b>
No (not at all)	14	4
A little	23	7
Somewhat	89	28

A lot	187	60
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>I manage my anger well</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	14	5
A little	49	18
Somewhat	62	23
A lot	141	53
<b>Total</b>	<b>266</b>	<b>99</b>

<b>Baseline</b>		
<b>What do you do for yourself when you are in a bad mood?</b>	<b>Freq</b>	<b>Percent</b>
I seek friends	33	11
I avoid people	29	9
Sports	15	5
Walk	12	4
Work	14	4
Sleep	74	24
Pray	199	64
Read Qur'an/Books	11	4
Don't know	4	1
shower	2	1
Music	2	1
No response	3	1
<b>Total</b>	<b>313</b>	<b>130</b>
<b>Endline</b>		
<b>What do you do for yourself when you are in a bad mood?</b>	<b>Freq.</b>	<b>Percent</b>
I seek friends	23	9
I avoid people	22	8
Sports	12	5
Walk	7	3
Work	7	3
Sleep	36	14

Pray	122	46
Read Qur'an/Books	45	17
Don't know	9	3
Drugs	2	1
Smoke	1	0
No response	1	0
<b>Total</b>	<b>266</b>	<b>120</b>

<b>Baseline</b>		
<b>I go to my place of faith (meaning mosque, preaching or Maddarassa):</b>	<b>Freq</b>	<b>Percent</b>
Regularly (weekly or several times a week)	186	59
Occasionally (Not regularly, just sometimes)	53	17
Seldom (holidays, funerals)	22	7
Never	52	17
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>I go to my place of faith (meaning mosque, preaching or Maddarassa):</b>	<b>Freq.</b>	<b>Percent</b>
Regularly (weekly or several times a week)	169	64
Occasionally (Not regularly, just sometimes)	39	15
Seldom (holidays, funerals)	35	13
Never	22	8
Don't Know	1	0
<b>Total</b>	<b>266</b>	<b>100</b>

### Community Behaviour and Trust

<b>Baseline</b>		
<b>In the last week, I bought from or traded with a person from another clan:</b>	<b>Freq</b>	<b>Percent</b>
Once	10	3
Twice	9	3
Several times (more than twice)	240	77
None	35	11
Never (Never buy from or trade with other clans)	15	5

I don't know	4	1
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In the last week, I bought from or traded with a person from another clan:</b>	<b>Freq.</b>	<b>Percent</b>
Once	12	5
Twice	15	6
Several times (more than twice)	186	70
None	36	14
Never (Never buy from or trade with other clans)	12	5
I don't know	5	2
<b>Total</b>	<b>266</b>	<b>102</b>

<b>Baseline</b>		
<b>In the last week, I socialized with people from other clans.</b>	<b>Freq</b>	<b>Percent</b>
Once	6	2
Twice	7	2
Several times (3 times or more)	248	79
None (If none go to question 34)	28	9
Never (I never socialize with people from other clans)	21	7
Don't know	3	1
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In the last week, I socialized with people from other clans.</b>	<b>Freq.</b>	<b>Percent</b>
Once	10	4
Twice	22	8
Several times (3 times or more)	189	71
None	32	12
Never (I never socialize with people from other clans)	12	5
Don't know	1	0
<b>Total</b>	<b>266</b>	<b>100</b>

<b>Baseline</b>		
<b>I trust people from my clan</b>	<b>Freq</b>	<b>Percent</b>
No (not at all)	10	3
A little	8	3
Somewhat	31	10
A lot	263	84
Don't know	1	0

<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>I trust people from my clan</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	24	9
A little	14	5
Somewhat	41	15
A lot	184	69
Don't know	2	1
No response	1	0
<b>Total</b>	<b>266</b>	<b>99</b>

<b>Baseline</b>		
<b>I trust people from other clans</b>	<b>Freq</b>	<b>Percent</b>
No (not at all)	26	8
A little	23	7
Somewhat	51	16
A lot	212	68
Don't know	1	0
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>I trust people from other clans</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	19	7
A little	18	7
Somewhat	50	19
A lot	177	67
Don't know	1	0
No response	1	0
<b>Total</b>	<b>266</b>	<b>100</b>

<b>Baseline</b>		
<b>I would assist someone in distress that is from another clan.</b>	<b>Freq</b>	<b>Percent</b>
No (not at all)	1	0
A little	3	1

Somewhat	23	7
A lot	285	91
Don't know	1	0
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>I would assist someone in distress that is from another clan.</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	3	1
A little	8	3
Somewhat	33	12
A lot	222	83
<b>Total</b>	<b>266</b>	<b>99</b>

<b>Baseline</b>		
<b>I am comfortable with someone from my household marrying outside our clan.</b>	<b>Freq</b>	<b>Percent</b>
No (not at all)	2	1
A little	5	2
Somewhat	25	8
A lot	278	89
Don't know	3	1
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>I am comfortable with someone from my household marrying outside our clan.</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	11	4
A little	14	5
Somewhat	29	11
A lot	210	79
Don't know	2	1
<b>Total</b>	<b>266</b>	<b>100</b>

<b>Baseline</b>		
<b>Would you vote for a political leader of another clan?</b>	<b>Freq</b>	<b>Percent</b>

No (not at all)	19	6
A little	2	1
Somewhat	45	14
A lot	234	75
Don't know	12	4
No response	1	0
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>Would you vote for a political leader of another clan?</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	16	6
A little	15	6
Somewhat	60	23
A lot	175	66
<b>Total</b>	<b>266</b>	<b>101</b>

## Peace & Reconciliation Attitudes

<b>Baseline</b>		
<b>I believe that there are good chances for lasting peace in my region.</b>	<b>Freq</b>	<b>Percent</b>
No (not at all)	7	2
A little	7	2
Somewhat	41	13
A lot	256	82
Don't know	2	1
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>I believe that there are good chances for lasting peace in my region.</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	6	2
A little	11	4

Somewhat	31	12
A lot	216	81
No response	2	1
<b>Total</b>	<b>266</b>	<b>100</b>

<b>Baseline</b>		
<b>I believe fighting is necessary for defending the interests of my clan.</b>	<b>Freq</b>	<b>Percent</b>
No (not at all)	210	67
A little	15	5
Somewhat	22	7
A lot	66	21
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>I believe fighting is necessary for defending the interests of my clan.</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	162	61
A little	31	12
Somewhat	17	6
A lot	54	20
No response	2	1
<b>Total</b>	<b>266</b>	<b>100</b>

<b>Baseline</b>		
<b>Should former members of armed groups be allowed to return to their communities?</b>	<b>Freq</b>	<b>Percent</b>
Yes	246	79
No	55	18
Don't know	11	4
No response	1	0
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>Do you believe former members of armed groups be allowed to return to their communities?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	211	79



No	51	19
Don't know	2	1
No response	2	1
<b>Total</b>	<b>266</b>	<b>100</b>

<b>Baseline</b>		
<b>Could you forgive the perpetrator of a crime committed against you?</b>	<b>Freq</b>	<b>Percent</b>
Yes	285	91
No	27	9
Don't know	1	0
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>Could you forgive the perpetrator of a crime committed against you?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	257	97
No	7	3
No response	2	1
<b>Total</b>	<b>266</b>	<b>101</b>

<b>Baseline</b>		
<b>Could you forgive someone that harmed you even if they do not regret what they have done?</b>	<b>Freq</b>	<b>Percent</b>
Yes	220	77
No	64	22
Don't know	1	0
<b>Total</b>	<b>285</b>	<b>100</b>
<b>Endline</b>		
<b>Could you forgive someone that harmed you even if they do not regret what they have done?</b>	<b>Freq.</b>	<b>Percent</b>
No (not at all)	25	9
A little	15	6
Somewhat	54	20
A lot	170	64

No response	2	1
<b>Total</b>	<b>266</b>	<b>100</b>

<b>Baseline</b>		
<b>What should be done to the perpetrators of violent crimes?</b>	<b>Freq</b>	<b>Percent</b>
Jailed	48	15
Executed through judiciary	202	64
Extrajudicial Execution	16	5
Made to pay reparations	13	4
Rehabilitated	30	10
Forgiven	115	37
Don't know	4	1
No response	2	1
<b>Total</b>	<b>313</b>	<b>137</b>
<b>Endline</b>		
<b>What should be done to the perpetrators of violent crimes?</b>	<b>Freq.</b>	<b>Percent</b>
Jailed	21	8
Executed through judiciary	148	56
Extrajudicial Execution	10	4
Made to pay reparations	4	2
Rehabilitated	21	8
Forgiven	86	32
Don't know	2	1
Revenge	2	1
No response	4	2
<b>Total</b>	<b>266</b>	<b>114</b>

### Exposure to Traumatic Events

<b>Baseline</b>		
<b>In your life time, have you ever been abducted or kidnapped?</b>	<b>Freq</b>	<b>Percent</b>
Yes	44	14
No	269	86
<b>Total</b>	<b>313</b>	<b>100</b>

<b>Endline</b>		
<b>In your life time, have you ever been abducted or kidnapped?</b>	<b>Freq.</b>	<b>Percent</b>
<b>Yes</b>	<b>49</b>	<b>20</b>
<b>No</b>	<b>198</b>	<b>80</b>
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever had a child abducted?</b>	<b>Freq</b>	<b>Percent</b>
Yes	5	2
No	294	94
Don't know	2	1
No response	12	4
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you ever had a child abducted?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	10	4
No	237	96
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime, have you experienced the disappearance of a close family member?</b>	<b>Freq</b>	<b>Percent</b>
Yes	113	36
No	196	63
Don't know	1	0
No response	3	1
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you experienced the disappearance of a close family member?</b>	<b>Freq.</b>	<b>Percent</b>
<b>Yes</b>	<b>134</b>	<b>54</b>
<b>No</b>	<b>113</b>	<b>46</b>
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever been imprisoned?</b>	<b>Freq</b>	<b>Percent</b>
Yes	155	50
No	158	50
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you ever been imprisoned?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	145	59
No	102	41
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever been exposed to war-related fighting?</b>	<b>Freq</b>	<b>Percent</b>
Yes	45	14
No	268	86
Total	313	100
<b>Endline</b>		
<b>In your lifetime, have you ever been exposed to war-related fighting?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	26	11
No	221	89
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever witnessed a friend or family member being killed?</b>	<b>Freq</b>	<b>Percent</b>
Yes	190	61
No	123	39
<b>Total</b>	<b>313</b>	<b>100</b>

<b>Endline</b>		
<b>In your lifetime, have you ever witnessed a friend or family member being killed?</b>	<b>Freq.</b>	<b>Percent</b>
<b>Yes</b>	<b>174</b>	<b>70</b>
<b>No</b>	<b>73</b>	<b>30</b>
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever had a close family member killed?</b>	<b>Freq</b>	<b>Percent</b>
<b>Yes</b>	<b>173</b>	<b>55</b>
<b>No</b>	<b>140</b>	<b>45</b>
<b>Total</b>	<b>313</b>	<b>100</b>

<b>Endline</b>		
<b>In your lifetime, have you ever had a close family member killed?</b>	<b>Freq.</b>	<b>Percent</b>
<b>Yes</b>	<b>174</b>	<b>70</b>
<b>No</b>	<b>73</b>	<b>30</b>
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime have you ever been threatened with death?</b>	<b>Freq</b>	<b>Percent</b>
<b>Yes</b>	<b>125</b>	<b>40</b>
<b>No</b>	<b>186</b>	<b>59</b>
<b>Don't know</b>	<b>1</b>	<b>0</b>
<b>No response</b>	<b>1</b>	<b>0</b>
<b>Total</b>	<b>313</b>	<b>100</b>

<b>Endline</b>		
<b>In your lifetime, have you ever been threatened with death?</b>	<b>Freq.</b>	<b>Percent</b>
<b>Yes</b>	<b>120</b>	<b>49</b>
<b>No</b>	<b>127</b>	<b>51</b>
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>
-----------------

<b>In your lifetime have you ever been physically mutilated, maimed or seriously injured?</b>	<b>Freq</b>	<b>Percent</b>
Yes	50	16
No	263	84
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you ever been physically mutilated, maimed or seriously injured?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	53	21
No	193	78
No response	1	0
<b>Total</b>	<b>247</b>	<b>99</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever been raped?</b>	<b>Freq</b>	<b>Percent</b>
Yes	6	2
No	305	97
No response	2	1
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you ever been raped?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	3	1
No	120	49
No response	124	50
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime, has a member of your family ever been raped?</b>	<b>Freq</b>	<b>Percent</b>
Yes	72	23
No	241	77
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, has a member of your family ever been raped?</b>	<b>Freq.</b>	<b>Percent</b>

Yes	81	33
No	164	66
No response	2	1
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever witnessed someone being raped?</b>	<b>Freq</b>	<b>Percent</b>
Yes	94	30
No	219	70
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you ever witnessed someone being raped?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	90	36
No	155	63
Don't know	1	0
No response	1	0
<b>Total</b>	<b>247</b>	<b>99</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever been tortured?</b>	<b>Freq</b>	<b>Percent</b>
Yes	36	12
No	276	88
Don't know	1	0
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you ever been tortured?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	61	25
No	179	72

Don't know	3	1
No response	4	2
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever had a home or other real estate property destroyed or taken away during a conflict?</b>	<b>Freq</b>	<b>Percent</b>
Yes	77	25
No	236	75
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you ever had a home or other real estate property destroyed or taken away during a conflict?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	85	34
No	160	65
No response	2	1
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever had other property (goats, cows, car, etc.) destroyed or taken away during a conflict?</b>	<b>Freq</b>	<b>Percent</b>
Yes	76	24
No	236	75
Don't know	1	0
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you ever had a home or other real estate property destroyed or taken away during a conflict?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	85	34
No	160	65
No response	2	1



<b>Total</b>	<b>247</b>	<b>100</b>
--------------	------------	------------

<b>Baseline</b>		
<b>Have you ever been displaced?</b>	<b>Freq</b>	<b>Percent</b>
Yes	220	70
No	93	30
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>Have you ever been displaced?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	162	66
No	83	34
No response	2	1
<b>Total</b>	<b>247</b>	<b>101</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever been very ill and without access to medicine?</b>	<b>Freq</b>	<b>Percent</b>
Yes	157	50
No	155	50
Don't know	1	0
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you ever been very ill and without access to medicine?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	137	55
No	108	44
No response	2	1
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever been without access to food?</b>	<b>Freq</b>	<b>Percent</b>

Yes	147	47
No	166	53
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you ever been without access to food?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	139	56
No	106	43
No response	2	1
<b>Total</b>	<b>247</b>	<b>100</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever been without access to water?</b>	<b>Freq</b>	<b>Percent</b>
Yes	134	43
No	179	57
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you ever been without access to water?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	135	55
No	110	45
No response	2	1
<b>Total</b>	<b>247</b>	<b>101</b>

<b>Baseline</b>		
<b>In your lifetime, have you ever experienced drought (natural disaster)?</b>	<b>Freq</b>	<b>Percent</b>
Yes	211	67
No	101	32
Don't know	1	0
<b>Total</b>	<b>313</b>	<b>100</b>
<b>Endline</b>		
<b>In your lifetime, have you ever experienced drought (natural disaster)?</b>	<b>Freq.</b>	<b>Percent</b>
Yes	178	72

No	67	27
No response	2	1
<b>Total</b>	<b>247</b>	<b>100</b>