

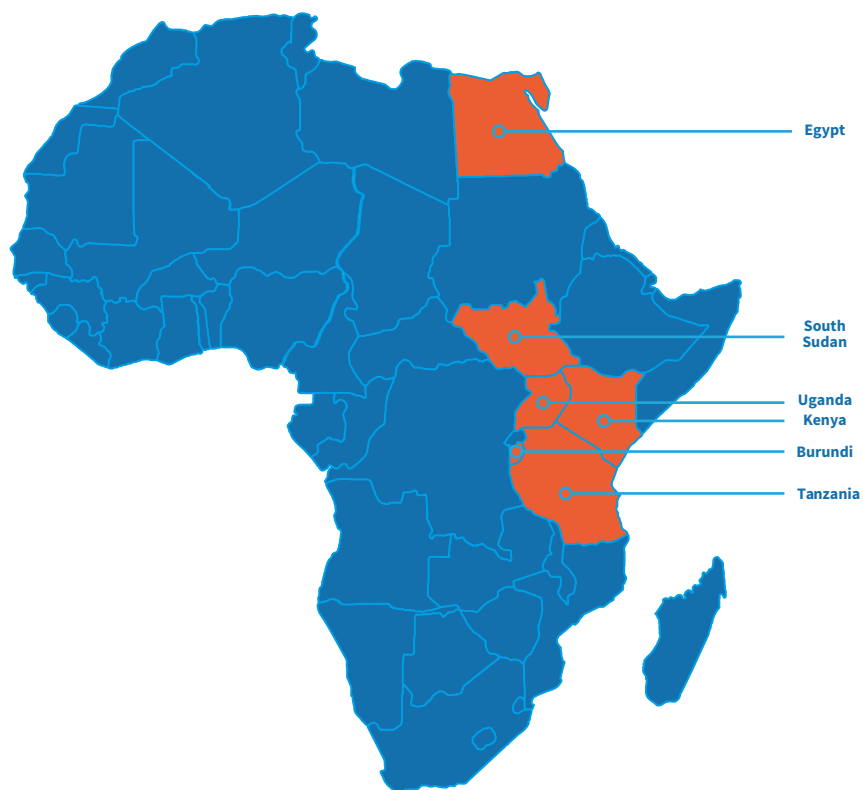
Case Study Series No. 1

Shaping Youth Behaviour Through Interfaith Collaborations:

Cases from Burundi, Egypt, Kenya,
South Sudan, Tanzania, and Uganda







Focus countries of the Communities Richer in Diversity project

Shaping Youth Behaviour Through Interfaith Collaborations: Cases from Burundi, Egypt, Kenya, South Sudan, Tanzania, and Uganda. Case Study Series No. 1.

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Communities Richer in Diversity (CRID)

The four-year Communities Richer in Diversity project (CRID) aims at leveraging the influence of faith leaders and institutions to promote cultural diversity and respect for equal dignity in six African countries, namely, Burundi, Egypt, Kenya, South Sudan, Uganda, and Tanzania. It was initiated by a consortium of faith-based organisations and networks, including Faith to Action Network (F2A), Council of Anglican Provinces of Africa (CAPA), African Council of Religious Leaders-Religion for Peace (ACRL-RfP), and All Africa Conference of Churches (AACC) with financial support from the European Union (EU). The project started in April 2018, and by 31 March 2021, six-country partners had reached at least 25,000 young men and women with interfaith and intercultural interventions. Such interventions enhanced the understanding, tolerance, and respect for cultural and religious diversity among the project participants and beneficiaries in the six countries. The activities can be categorised into four broad areas: edutainment and performance arts, peer education and capacity enhancement, community peacebuilding, and shaping of public discourse.

Faith Organisations

Anglican Diocese of Egypt with North Africa and the Horn of Africa (ADE)

The Anglican Diocese of Egypt with North Africa and the Horn of Africa (abbreviated to ADE in this paper) is one of the four Dioceses of the Episcopal / Anglican Province of Jerusalem and the Middle East. It covers Egypt, Algeria, Tunisia, Libya, Ethiopia, Eritrea, Somalia, and Djibouti. Working towards peace between religions and interfaith dialogue is one of the five core elements of the Diocese's vision. In its structures, the Diocese has ministries of Youth & Women, Church Ministry Centres, and Interfaith Dialogues. As part of its mission to realise peace and interfaith dialogue, the Diocese has been implementing projects to promote peaceful coexistence in Egyptian society. It has partnered with Al Azhar al-Sherif and other Islamic leaders in Egypt in the interfaith dialogue interventions. The partners established an Interfaith Committee in 2003 that involved the Grand Imam of Al Azhar, the Archbishop of Canterbury, and the Bishop of the Diocese of Egypt. The Diocese and its partners hold annual meetings that address cooperation and understanding between Christians and Muslims. Before implementing the CRID project, the ADE had other programs and activities on interfaith dialogues and peaceful coexistence. These include Together we Develop Egypt phase I and II which promoted interfaith dialogues; Planting a Tree of Hope that encouraged Christians and Muslims to participate in joint visual arts; Music and Dance activities which encouraged young people to express themselves through music and singing; and Arkan Centre for Culture and Art and Gusour Cultural Centre that promotes interfaith collaborations through performance and visual arts. Therefore, the Diocese used funding from the CRID project to advance its interventions in interfaith dialogues and peaceful coexistence in Egypt.

Anglican Diocese of Zanzibar (ADZ)

The Anglican Diocese of Zanzibar (ADZ) is the smallest in the Anglican Communion worldwide because it has 2,500 congregants that are divided into seven parishes and three sub-parishes in Unguja and one parish in Pemba. It is the oldest Christian denomination in Zanzibar, which is 96% Muslim. The main cathedral sits on the former site of a slave market in central Stone Town. The Anglican Universities Mission to Central Africa (UMCA) founded the Diocese in 1892, and it initially covered Tanganyika, Congo (current Democratic Republic of Congo), Shire Highlands (now Malawi), Mozambique, and Rhodesia (currently Zambia and Zimbabwe). Over the years, the Diocese became smaller as many other Dioceses were created. In addition to its Anglican ecumenical mission, the Diocese aims at promoting holistic social development to the vulnerable members of the Zanzibar society. Over the years, since the election-related violence in

1995 and the rise of violent extremism in the early 2000s, the Diocese, in partnership with the Office of the Mufti of Zanzibar (OMZ), has been involved in peacebuilding projects in Unguja and Pemba through its Peace and Justice Commission. Among these projects was one on prevention of violent extremism in 2016 and the Community Awareness Program on prevention of violent extremism in 2017. Therefore, the Diocese joined the CRID consortium to advance its peacebuilding interventions in Zanzibar.

Evangelical Alliance of South Sudan (EASS)

The Evangelical Alliance of South Sudan (EASS) started in the 1990s, but its founders initially operated in Kenya and Uganda because the civil war in the then larger Sudan had devastated the then South Sudan regions. The organisation started its work in South Sudan in Yei town in 2003 because the urban centre was the operating capital of the then leading armed group Sudan People's Liberation Movement (SPLM). The Anglican Diocese of Yei hosted EASS and gave it structures on which it could build itself. After the Comprehensive Peace Agreement (CPA) in 2005, EASS transferred its offices to Juba and applied to the Bureau of Religious Affairs in the Office of the President in 2007 for registration. Currently, EASS is the umbrella body of all Evangelical Churches in South Sudan. It is a member of the Association of the Evangelicals in Africa (AEA) and the World Evangelical Alliance (WEA). The organisation implements activities through three commissions: Peace, Justice & Reconciliation; Theology & Education; and Evangelisation. The Pan-African Christian Women Alliance-South Sudan (PACWA-SS) is affiliated to EASS as one of its commissions for operational reasons. As the name implies, the Peace, Justice, and Reconciliation Commission has been involved in interfaith peacebuilding and reconciliation activities in different regions of South Sudan, among them Central Equatoria and Jonglei. Therefore, EASS used funding from the CRID project to advance its grassroots peacebuilding and reconciliation in Juba, Bor, and Yei.

Inter-Religious Council of Burundi (IRCB)

The Inter-Religious Council of Burundi (IRCB) was formed in June 2008 as an interfaith organisation by religious leaders led by the Catholic Bishop of Bujumbura. The founders were Catholics, Methodists, Anglicans, Evangelical Church of Burundi, Muslims, and Lutherans. The founders granted IRCB the mandate to work on peacebuilding issues because the country had just emerged from a protracted 12-year civil war and a long peace process. The Catholic Relief Services (CRS) financed the initial peacebuilding activities. Subsequently, IRCB received financial support from different donors, among them the UNDP, UNICEF, and Christian Aid, to implement lower strata peacebuilding activities, including reintegration of returnees, resolution of land disputes between returnees and the host communities, implementation of the national truth and reconciliation commission, national governance and elections, and children protection.

Among the specific activities that the organisation dealt with were community arbitration/mediation issues on land disputes between returnees who fled ethnic massacres in the 1970s, 1980s, and early 1990s, and those who took over their land, and reconciliation in the communes. Therefore, the IRCB chose to advance its peacebuilding interventions through CRID funding in four provinces, Bujumbura City, Bujumbura Rural, Rumonge, and Muyinga, from November 2018 to December 2019.

Kenya Muslim Youth Alliance (KMYA)

Kenya Muslim Youth Alliance (KMYA) is a Civil Society Organisation (CSO) that is based in Nairobi, Kenya, but has regional offices in Mombasa, Nakuru, Isiolo, and Kakamega counties. The organisation was established in 2003 to coordinate efforts of young Muslims in addressing various development issues, which include peacebuilding, human rights, social exclusion, good governance, and health. KMYA aims at empowering young men and women with adequate knowledge, appropriate skills, and positive attitudes as key ingredients of their personal and communal development. It utilises its grassroots networks, human, and other material resources in all programming activities that target the youth. In the last 10-years, the organisation has received funding from international institutions, including USAID and International Alert (IA), to implement peacebuilding and counter-violent extremism activities in Kenya, especially in counties along the Indian Ocean coast. KMYA used funds from the CRID project to continue its interventions in peacebuilding, intergenerational conflicts, and counter-violent extremism in Mombasa and Kilifi Counties from September 2018 to November 2019, and from February 2021 to May 2021.

Muslim Centre for Justice and Law (MCJL)

The Muslim Centre for Justice and Law (MCJL) is a Ugandan faith-based CSO dedicated to promoting and advancing justice, tolerance, and human rights. It primarily focuses on poor and vulnerable members of the grassroots communities. It aims at empowering local communities to effectively advocate for their rights and duty bearers to deal with dynamic social challenges, especially in the Muslim communities in Uganda. MCJL uses a multi-pronged approach to address human rights issues, access to justice, rule of law, gender-based violence, sexual and reproductive health rights, poverty, and violent extremism. The organisation collaborates directly with local communities in all regions of Uganda and partnership with both public and private sector actors. It joined the CRID project in collaboration with UJCC to advance its peacebuilding interventions in the Yumbe district in the West Nile region.

Pan-African Christian Women Alliance (PACWA)

The Pan-African Christian Women Alliance joined the CRID consortium to continue its peacebuilding and reconciliation work in South Sudan as one of the EASS's Commissions. However, PACWA's historical trajectory is different from that of EASS. Women of South Sudan who were living as refugees in Nairobi, Kenya, started PACWA in 1998. They intended to support each other cope with the effects of the civil war and the challenges of displacement and refugee status. The civil war between the government in Khartoum and armed groups in South Sudan, and raging South-on-South violence, had devastated various locations of South Sudan. The founders named it PACWA-New Sudan because the leading armed group, John Garang's Sudan People's Liberation Movement (SPLM), used to call the locations that it controlled New Sudan. They affiliated PACWA-New Sudan as a project of PACWA-Kenya for registration reasons in Nairobi. PACWA-SS transferred to Juba following the independence of South Sudan in July 2011 and was formally incorporated as an EASS Commission in May 2017. PACWA's focus areas are community peacebuilding and trauma healing in the villages. As an EASS's commission, PACWA-SS joined CRID to continue its interventions in community peacebuilding through interfaith collaborations.

Uganda Joint Christian Council (UJCC)

Uganda Joint Christian Council (UJCC) is a faith-based ecumenical organisation with a long history spanning more than 50 years. It was established in 1963 to resolve religious conflicts which threatened Uganda at the time. Religious affiliations lay at the heart of Uganda politics in the 1960s, while religious conflicts dated back to the 1870s and 1880s. Over the years, UJCC has emerged as an important voice in the country, and the Government of Uganda pays attention to the opinions of UJCC's Chairperson and Executive Secretary on national issues. The organisation aims to promote Christian witness through harmonious co-existence, and it addresses issues of economic and social justice through various programs and its member churches. UJCC's programs and interventions focus on the following issues: education and social services; gender, health, children, and family development; ecumenism and interfaith; human rights and good governance; and justice, peace, and reconciliation. Through its justice, peace, and reconciliation program, the organisation joined the CRID project, in partnership with MCJL, to continue its peacebuilding interventions in Uganda.

Acronyms

AACC	All Africa Conference of Churches
ACRL-RfP	African Council of Religious Leaders – Religion for Peace
ADE	Anglican Diocese of Egypt
ADZ	Anglican Diocese of Zanzibar
CAPA	Council of the Anglican Provinces of Africa
CDO	Community Development Officer
CORPs	Community Own Resource Persons (CORPs)
CRID	Communities Richer in Diversity
EASS	Evangelical Alliance of South Sudan
FBL	Faith Based Leadership
FBOs	Faith Based Organisations
GCC	Gosour Cultural Centre
IRCB	Inter-Religious Council of Burundi
KMYA	Kenya Muslim Youth Alliance
MCJL	Muslim Centre for Justice and Law
MDD	Music, Dance and Drama
OMZ	Office of the Mufti of Zanzibar
PACWA	Pan-African Christian Women Alliance
RDC	Resident District Commissioner
UJCC	Uganda Joint Christian Council

Shaping Youth Behaviour Through Interfaith Collaborations:

Cases from Burundi, Egypt, Kenya, South Sudan, Tanzania, and Uganda

1. Introduction

Faith organisations play an important role in shaping youth behaviours and influencing their life choices. Faith leaders and their institutions wield immense power and opportunity to influence their followership. Indeed, religion remains a crucial component of people's identities and contributes to moral, socio-political, and economic transformation (Agbiji and Swart, 2015). Existing evidence shows that faith organisations hold sway unmatched by other social institutions in Africa. This is largely attributed to their mix of charismatic leadership, institutional networks, and provision of social services, including education and health. Moreover, they have an authority inherent in their systems of worldviews, beliefs, morals, and ethics.

This publication interrogates the relevance of interventions by faith-based organisations (FBOs) in orienting youth behaviour toward building an environment where different religious, cultural, and ethnic communities coexist peacefully. Broadly, African cultures confer older people more important and respected socio-cultural roles. These roles are linked with either greater or fewer rewards, including power and influence. Therefore, just as in other social institutions where the elderly generation is the most dominant group, this also applies to faith organisations. The older generations occupy and control the positions of leadership, power, and influence. Deprived of power and influence, the youth sometimes resort to alternative means - including violence - of expressing their voices.

The paper is an empirical review of baseline and endline studies, project reports, and other documents from faith organisations that implemented interfaith activities within the framework of the Communities Richer in Diversity (CRID) project. The review adduces empirical evidence that demonstrates how those interfaith activities shaped the behaviours of the youth in six African countries. To access the evidence, the researchers synthesised nine empirical enquiries conducted in Burundi, Egypt, Kenya, South Sudan, Tanzania, and Uganda. It also analysed more than 30 project reports which document the activities that the faith organisations implemented and the outputs, outcomes, and impacts they achieved. The paper organises the review around three selected themes: cultural approaches, community peacebuilding, and social relations

and economic empowerment. The choice of the themes considered prominence in the studies and reports and the intended levels of change in the overarching framework of transformation. These levels of change are personal (individual), relational (community), and structural (institutional and policy). To relate these localised interventions with cross-cutting and universal issues, the review is scrutinised within the broader literature of Faith-Based Leadership (FBL) in Africa and globally as well.

The first part of the paper is the introduction, which explains its aims and structure. The second part explores how the selected faith organisations employed cultural approaches to shape the behaviours of the youth. The third part examines how local peacebuilding activities shaped the behaviours of young men and women and promoted tolerance and peaceful coexistence. The fourth part evaluates the influence of interfaith activities in social relations and the economic empowerment of the youth. Conclusion and recommendations form the last part of the paper.

2. Cultural Approaches

It is not surprising that the cultural approaches stand prominently in the endline and baseline studies and all the reports from country partners. This is because the consortium partners, Faith to Action Network (F2A Network), Council Anglican Provinces of Africa (CAPA), and the African Council of Religious Leaders-Religions for Peace (ACRL-RfP) chose cultural tools and instruments such as public arts, cultural symbols, and cultural institutions to promote interfaith collaboration and peaceful coexistence in the six countries. The three institutions then invited faith organisations – drawn from their membership – to apply cultural approaches and tools. But the country contexts determined the specific cultural tools and approaches which the partners could use. That is, the country's cultural context influenced the cultural tools that a partner could use to engender change and shape the behaviours of the youth. The following sections explore the various cultural tools which different partners employed and how these tools engendered a change in the targeted locations and shaped the behaviours of the youth as reflected in the endline and baseline studies, country reports, and other documents such as video recordings.

2.1 Performance and Visual Arts

One of the approaches which faith organisations used to engender change and shape the behaviour of the youth was *edutainment* through performing arts. Such edutainment varied from country to country. In Egypt, the Anglican Diocese (ADE) employed categories such as story-telling, drum circle, pantomimes, Arabic calligraphy, and films to shift the mindsets of the youth and shape their behaviour.¹ In Uganda, a partnership between the Uganda Joint Christian Council (UJCC) and the Muslim Centre for Justice and Law (MCJL) utilised sports (football and netball) and music, dance, and drama.² The UJCC and MCJL also used a local community radio, Pacis, which broadcasts in the Lugbara language and other related West Nile languages to engage the population in the project locations. The radio is based in Arua, the largest city in the region, and has a listenership of 40,000.³ In Burundi, the Inter-religious Council (IRCB) employed traditional drummers and sports (football),⁴ while the Kenya Muslim Youth Alliance in Kenya (KMYA) utilised a cultural festival to disseminate their messages of change in Kilifi county.⁵ Further, in South Sudan, the partner employed a religious music concert to support training sessions and local peace committees to effect change,⁶ while the partner in Zanzibar opted to use traditional bull entertainment.⁷

The use of the various cultural tools arose from the realisation that they are not just informing, entertaining, and educating, but the local communities easily connected with them. Therefore, they are powerful tools of challenging the prevailing narratives

and worldviews, and powerfully convey messages of change. Indeed, studies in peacebuilding have explained the power of cultural instruments in the construction of social boundaries, conflict resolution, and post-conflict peacebuilding.⁸ As Avruch and Black (1993: 132) note, “Metaphorically speaking, culture is a perception-shaping lens or (still metaphorically) a grammar for the production and structuring of meaningful action.” The two scholars further argue that culture provides “the ‘lens’ by which we [humans] view and bring into focus our world; the ‘logic’ (known as common sense) by which we order it; the ‘grammar’ by which it makes sense.” (133). In essence, therefore, cultural tools powerfully construct and deconstruct the dominant discourses and, thus, effect change.

This paper notes that the use of cultural instruments to effect changes and shape faith organisations’ engagement with local communities is neither new nor localised to Africa. In Indonesia, for example, Dewi Lestari has studied how faith communities employed collective memory and local music in conflict transformation programs.⁹ Historically, the use of cultural instruments was part and parcel of the successive waves of missionary activity that accompanied and frequently justified conquest and colonisation in Africa (Lynch, 2015). Nonetheless, the argument here is that the activities under review introduced a new dimension to faith approaches in the sense that the implementing partners changed from the more traditional faith bureaucracies to NGO-style administrations. The innovation showed that faith institutions represent a



Kenya Muslim Youth Alliance in Kenya (KMYA) utilised a cultural festival to disseminate their messages of change in Kilifi county

wide range of capabilities and structures. Based on that innovation and the partners involved, this paper proposes a distinction between “faith institutions,” which are formally affiliated to specific religious groups, and “faith-inspired NGOs,” which base their organisational missions on religious values or traditions. The institutions under review belong to either category. The Anglican Diocese of Egypt (ADE), Anglican Diocese of Zanzibar (ADZ), Uganda Joint Christian Council (UJCC), Evangelical Alliance of South Sudan (EASS) and Inter-Religious Council of Burundi (IRCB) belong to the former category, while Kenya Muslim Youth Alliance (KMYA), Muslim Centre for Justice and Law (MCJL) and Pan-African Christian Women Alliance (PACWA) belong to the latter category. Nonetheless, the issue here is the cultural instruments that the organisations employed to effect change.

The first category of interventions involved artistic approaches in Egypt where the ADE employed visual and performing arts such as story-telling, drum circle, Arabic calligraphy, film screening, painting, sculpture, and photography to attract the youth and change their mindsets. During the baseline research, 88% of the young respondents supported the ADE’s approach (Ayoub, 2019). Thereafter, young men and women explained to the research team their understanding of the ADE’s approach and how it had changed their worldviews. According to one of the Pantomime trainers Ahmed Barai,

“Pantomime uses gestures instead of words to express ideas and send messages to an audience. It is literature that does not use words. Instead, it uses acting to pass messages to people. You do not need a language to understand it because it uses actions and, as such, people from different backgrounds and countries with different languages can still understand it. It also enhances people’s imagination. People really love imagination. We allow those acting the freedom to express their ideas. Also, it brings people together and promotes harmony and understanding. We fight discrimination and reduce prejudice. We work together despite differences in faiths and ideologies...”¹⁰

Fatma, a young woman from Aslam town in Cairo, a fourth-year university student at the time, described her experience of change after participating in ADE’s activities.

“I have learnt from ADE’s work how to interact and coexist with different people despite their differences in religion, beliefs, and ideologies. I have made friends at the Centre, and they are very different from my past friends. The friends that I have met at the Centre are more loving, more sociable, and I feel more connected to them. I have learned to have friends from other faiths without discrimination. There is really not much difference between us.”¹¹



Anglican Diocese of Egypt pantomime action: Pantomime uses gestures instead of words to express ideas and send messages to an audience.

Another young woman, Maya Hassan, who is a philosophy student, and had participated in ADE's activities reported that:

"At the Centre, I learnt to socialise with people. I also developed self-confidence, and now I am able to interact with people from different religions with mutual respect. I respect them and they respect me as well."¹²

Additional evidence from a young man, Mohamed Ali, who is a student of Arabic literature, buttresses the preceding points from the young women.

"Since I joined the Centre, I have improved a lot in terms of interacting with people and socialising, and my personality has grown better. I have met new people, I have learnt new things, and I have had a new experience. I have also learnt different ways of solving problems. For us, it has been easy to coexist with people of other religions. We interact with Christians easily and they interact with us without any problems. I have learnt not to refuse anyone because of their faith or beliefs."¹³

Further evidence on the change comes from two young men who participated in the ADE activities at the Gusour Cultural Centre (GCC) within the premises of the diocese as recorded in the ADE's video documentary. "My heart started caring for Abanob, my Christian friend," the first one says. "We change extremists towards loving Egypt our home county by our paintings and creativity in sculptures and the beautiful drawings," the second one adds.

Therefore, there is good evidence from reports and documentaries to demonstrate that the ADE's use of visual and performing arts shaped the youth behaviour by changing their mindsets and impacting them at the personal and relational levels as envisaged in the overall model of transformation. Activities by the Diocese created enhanced levels of confidence among the youth in activities toward community engagement. It also provided them with a space of interaction that promoted human connection and strengthened their communication skills. In addition to instilling a sense of belonging for the community, visual and performing arts had positively challenged them to reflect on their human condition, improved their awareness of their civic identity, and enhanced their knowledge and perceptions of people from other faith communities. Indeed, the quoted youth clearly express confidence that they acquired problem-solving skills, greater social tolerance, and a sense of common identity as Egyptians.

2.2 Music, Dance and Drama (MDD)

The second category of cultural instruments which the faith organisations under review utilised to disseminate messages of change, transform discourses, and, thus, shape the behaviours of the youth was music, dance, and drama (MDD). The choice of MDD as a medium was aimed at providing opportunities for faith institutions to inculcate values and a sense of belonging among the youth. Therefore, the faith organisations chose to use music to entertain, inform, educate, and, more importantly, change the mindsets and the behaviours of the young men and women in the project locations.

The utilisation of music as a mode of connecting with the youth was particularly expedient in locations that had experienced protracted armed conflicts. These were West Nile Region in North-West Uganda, which is still in the post-conflict phase as it emerged from a protracted armed conflict in 2000;¹⁴ South Sudan which is still in a situation of an intractable national civil war that has been running since December 2013;¹⁵ and Burundi, which has a history of ethnic violence, mass massacres, and contested historical narratives.¹⁶ Studies on civil wars show that cyclical episodes of armed conflicts and mass massacres bequeath legacies of mass trauma and trans-generational divisions.¹⁷ Confronted by this reality in the three countries, faith organisations realised that well-crafted music, traditional songs and dances, or publicly played drums and recited poems would powerfully pass tacit and subtle messages of reconciliation and peace across the social divides. Studies on such use of music show that the approach requires accuracy of the information that should be generated from the very source and structure of the values and traditions cherished by the targeted population (Kelsay, 2015). This is the insight which informed the faith organisations that employed the approach. Indeed, they realised the importance of music in interfaith bridge-building and its potential in restoring harmony among the youth.



Young Rabai dancers during the grand cultural festival.

In South Sudan, video evidence shows that participants at the peace concert really appreciated music as an instrument of change, while the end of the project report quotes participants explaining the change. As one lady revealed during the peace concert:

“I am very happy about this program and the peace concert. It is one of the programs that unite our nation. It is a program that brings all religions and all churches together. It brings women from all churches together.... I am urging the leaders of PACWA to continue bringing churches together so that there can be peace in our nation.”¹⁸

In an interview in February 2021, the chairperson of PACWA-South Sudan, Mrs Elizabeth Gadia, explained the experience and change in youth behaviour as follows.

“We have so many divisions among the tribes of South Sudan. The politicians are using the youth to fight and kill; they give them little money to fight and do other things. We targeted the youth from different communities. Members of the peace committees and women are bringing good reports, especially from Yei, that there is no longer fighting.... The project will become big because the government has now intervened. We are now working with the government and church leaders especially Bishops.... We tell youth from all tribes to see each other as one.”¹⁹



Music, dance and drama actors during an MDD activity in Kululu sub-county, Yumbe district.

In other words, the use of the artistic expression in the form of religious music concert not only attracted the people because of its dramatic and entertainment value, but it was both educational and impactful to the women and youth of South Sudan. It is this impact that the talk shows in the Yei-based Spirit FM and the Juba-based Bakhita FM, which reached more than 500,000 people, sought to support and reinforce.²⁰ Both stations did their broadcasts in Juba Arabic which is understood by the majority of the population in South Sudan. Beyond the physical peace concerts, the youth accessed music through the radio stations. According to the baseline survey, 88% of the youth in Juba, 94% of the youth in Bor, and 94% of the population in Yei relied on radio as the main central media. This was consistent with a USAID media survey in South Sudan, which shows that 98% of the population relies on radio stations as the main source of news.²¹ Interestingly, 50% of the baseline participants suggested that radio stations should broadcast messages that unify all cultural and ethnic groups in their country. The reach, power, and influence of the radio mean that majority of the youth in the EASS/PACWA's project locations access music through the radio stations. It also means, and this is the insight here, that EASS/PACWA achieved its impact by tying music in the peace concert with additional music and talks shows in the Spirit and Bakhita FM radio stations in Yei and Juba respectively. But we did not have the benefit of the endline survey at the time of writing to quantify the impact.

A similar experience is reported in the Yumbe district in the West Nile region where the UJCC and MCJL employed music, dance, and drama (MDD) as understood and practised by the local population to change the behaviour of the youth. According to the end of the project report, the UJCC and MCJL reached at least 320 youth (192 male and 128

female) through MDD events as either singers, dancers, or actors. The report further says that UJCC and MCJL reached at least 11,079 youth (6382 males and 4697 females) with all activities during the project life cycle. Therefore, MDD was at the centre of the two faith organisation's behaviour change communication strategies. Some young men and women who were interviewed during the endline survey acknowledged that they had changed although they could not attribute the change solely to MDD. According to a young man known as Mudasir from Yoyo in Kululu Sub-County, one of the locations where UJCC/MCJL implemented MDD activities,

"I was the peer taken up by UJCC/MCJL in Moyo. We were trained on how to relate with other cultures, other tribes, and how to relate with other communities as well. I have learned how to solve conflicts, and how to advise youth on drug abuse. I have learned how to do things on my own. I thank the organisers for the impacts on the communities and for bringing up the program. I wish they could continue..."²²

A Muslim Sheikh from Yumbe was more explicit in acknowledging a change in behaviour and attributing the change to specific activities which the UJCC/MCJL implemented in the region. In his words,

"When UJCC entered our district, we mobilised the youth and immediately they (UJCC) trained the youth. UJCC gave us the platform for dialogue; we dialogued with the youth on different issues. From there we had radio talk shows so that we could have large coverage for our programs. Football and netball teams were organised in different villages. Then we formed drama, music, and dance teams that showed other issues so that communities could understand the meanings. From those activities, we realised the impacts – discipline, time management, and religious understanding. In Yumbe, we are now living in peace – no quarrels, no fights, and no violence. Now they eat together and share during celebrations like Maulid. Now elders talk to them and advise them on issues. They (elders and youth) now appreciate our programs. We need the expansion of this program to another sub-county so that the youth can benefit."²³

Clearly, the Sheikh explicitly admitted that the UJCC/MCJL project had changed the mindsets and the behaviour of the youth in Yumbe. He also affirmed that the change was visible in the increased interaction and sharing between young men and women from different faiths, reduced violence in the township, improved relations between the youth and elders, and improved relations between the youth and religious leaders. Confirming the change, the police commander from Yumbe police division, Moses Olang, stated,

“UJCC has brought a big impact in the district. Before the project, the youth used to be violent. They could not listen to the security, and they could not listen to their parents. But the UJCC has trained them, and now they know what to do. We have noted a reduction in fights and violence, and they abide by the law.”²⁴

In essence, the police commander confirmed that the UJCC/MCJL project in Yumbe implemented activities which changed the perceptions of the youth and their behaviour. Among these activities was MDD. And just like in South Sudan, the UJCC/MCJL teams used radio broadcasts to support the narratives and messages of change as delivered through MDD and training sessions. Overall, this paper argues that these interventions not only provided space for youth to embrace greater social tolerance and chart alternative livelihoods but also shaped public discourse on interfaith collaborations and peaceful coexistence. As a core part of the interventions, MDD instilled new perspectives in an aesthetic and entertaining way. Besides individual self-reflections, the activities provided spaces for youth to deliberate on critical issues such as drug abuse and life skills. Moreover, that the youth embraced alternative ways of resolving disputes and charted new approaches to building integrated communities.

In both Burundi and Kenya, IRCB and KMYA used MDD but not as extensively as UJCC/MCJL in Uganda. In Burundi, they used the traditional Burundi drummers to support the other activities - training, awareness forums, and peace marches - rather than as a standalone activity. According to the IRCB's project manager, Bilali Ali,

“The project was about combating radicalisation and violent extremism through multi-religious collaborations. It was about building the capacities of the religious leaders, youth, and women. It targeted sensitive issues like radicalisation and violence as the country experienced violence due to political misunderstanding. The project allowed religious leaders and youth to create space for dialogue and consultations. Therefore, it brought youth and religious leaders together and allowed them to develop a common vision on how to address the issues. More importantly, it allowed the youth to come together and understand that there is no need to be violent. Instead, it was better to work together to overcome the barriers around the issues. That was the key achievement of the project in Burundi.”²⁵

A young woman from the Lutheran Church in Bujumbura Rural, Marie Chantal, who participated in the project, echoed the same sentiments in a video recording during the endline survey. “IRCB conducted the work of sensitising the neighbourhood, especially the youth, so that peace can be sustained in our country, our neighbourhoods, and

our homes,” she says.²⁶ Another young woman from Bujumbura City explained her understanding and change in similar terms. In her words,

“Normally, the word of God teaches us peaceful coexistence and respect. The peaceful existence that the Imam has talked about is our faith. We are called to understand that everyone is important. I understand that I have to learn from everyone. I learn from the Imam and the pastor, and they need my contribution in their work of sensitising their faithful for a positive change.”²⁷

Certainly, the IRCB interventions in the form of drummers which augmented training and awareness forums changed the mindsets of the participating youth as represented by the two young women and shaped their behaviour the same way although they came from different locations. A male participant from Rumonge, Buregeya Jean, also reported a similar change in a focus group discussion during the endline survey. As he explained,

“IRCB brings together all religious denominations in Burundi. We appreciate and recognise its very good work, especially the work of reconciling people in our province and district because we have a difficult and painful past.... When IRCB started coming here, there were complicated conflicts, especially land disputes.... Our region has seen a difficult past because it was heavily affected by the past civil wars. The flight of many people as refugees in 1972 and subsequent clashes and the refugees’ return after the restoration of peace caused a lot of conflicts.... The IRCB dialogues changed the people’s understanding by showing the people that they could share the land and co-exist in peace with each other. The IRCB has promoted dialogues and brought people together....”²⁸

In essence, the IRCB’s aim of using drummers was to attract the interest of the youth so that they could participate in the other forums. But the organisation delivered the actual messages of change during the training sessions, awareness forums, and peace marches. Thus, the value of the drum as an artistic expression was intrinsic. Nonetheless, the unifying drum rhythm symbolised a common collective identity and common humanity. Indeed, the drum rhythm supported other interfaith activities that created space for the participants to discuss difficult and complex problems, including the bottom-up understanding of the country’s political-security crisis, reconciliation at the lower levels, transgenerational trauma, memorialisation of a painful past, and sharing of scarce resources such as land. The IRCB’s use of faith approaches and religious teachings encouraged the participants to engage with these difficult issues and, thus, greatly contributed to the attainment of peaceful coexistence.

Similarly, the Kenya Muslim Youth Alliance (KMYA) utilised MDD as the main constituents of the Rabai Cultural Festival to shape the behaviour of the youth in the Rabai sub-county. But the purpose of the festival was to buttress the messages and practices of change that had been delivered through training sessions, learning circles, youth mentoring events, and engagements with the government, cultural, and community leaders. The central message was peaceful coexistence between followers of the different religions and resolution of the inter-generational conflicts. As Mohamed Kadilo, the KMYA Project Coordinator in the Coast Region, revealed, “we had different issues whereby different groups of Muslims, Christians, and Kaya elders²⁹ could not coexist peacefully.”³⁰ Confirming the same viewpoint, Sheikh Ali Hassein, an Imam in Kilifi noted: “what made everyone conflict is the fact that all religions saw themselves as the best and other religions as not useful.”³¹ A Kaya elder, Daniel Mwaora Gathero, provided further details on the inter-generational clashes. As he explained, “I accepted the KMYA program straight away because of the differences that emerged from our brothers from different faiths. They had stopped preaching about their religions and started targeting the Kaya elders. This hurt us a lot. As a result, we had a confrontation with them.”³²

In essence, therefore, the KMYA team employed music, dance, and drama during the Rabai cultural festival to reinforce the messages that had been delivered in the other activities. The festival employed performing arts to buttress oral traditions that constitute the traditional code of ethics and governance system for the Rabai people in Kilifi County. According to Patrick Miller, the Project Manager at Kenya Muslim Youth Alliance (KMYA), the festival attracted at least 3,000 people, mostly young people.³³

Overall, combined with the other activities, especially the youth learning circles, the use of MDD had an impact on the youth because the Rabai sub-county registered a decrease in the killing of elders and an increase in religious tolerance. As Khaziz Khalfa, a participant in the KMYA activities, testified “I have benefitted because we were taught and educated on how to control our mindsets. After a whole year of being equipped with skills and being developed as leaders, I saw this as a perfect opportunity to develop myself and shape my future.”³⁴ Swaleh Omara Mwachaki, a young religious leader, also affirmed that he had seen changes in the youth. In his words,

“It was not previously possible for us as young people to sit together and discuss our problems. Now, the KMYA project has created opportunities for us to bring the youth together and provide guidance on moral issues and development. As religious leaders, we have seen that the KMYA project has helped us to transform the lives of our young people.”³⁵

The Rabai Deputy County Commissioner (DCC) confirmed the change. As he noted, “at least 10 elders had been killed between January and September 2019 in the Rabai division. However, only one person has been killed since the KMYA started

its interventions here.”³⁶ Asili Abdadalh Randani, a youth leader from Mtwapa Kilifi, who had been involved in KMYA’s interfaith activities in all phases, affirmed the same viewpoint of change. As he explained,

“Activities in the CRID project that happened here included inter-religious dialogues which brought together religious leaders from different denominations, the Kaya elders, youth, and women. The main objective of bringing resilience and tolerance has been achieved because the killings have reduced. So, we are happy because we know the main objective of the project has been attained.”³⁷

The above evidence as collected at different times and by different researchers is consistent with the data from endline and baselines surveys. At the start of the project, the baseline report shows, participants in Kilifi rated intergenerational conflict as high and interreligious conflict as moderate, while those in Mombasa rated intergenerational conflict as moderate and recruitment into extremist groups as high (Shauri et al, 2019). At the end of the project, the endline report shows, participants in Kilifi rated both intergenerational conflict and interreligious conflict as low (Shauri et al, 2020). In summary, therefore, indications from faith organisations’ interventions in different countries show that they used MDD as cultural practices to change and shape the behaviour of young men and women and to contribute to interfaith collaborations, and peaceful co-existence.

2.3 Community Radio and Social Media

Radio was the third category of cultural instruments which the partners utilised to disseminate messages of change, influence public discourses, and, thus, shape the behaviours of young people. But radio usage varied between countries and faith organisations. UJCC in Uganda and EASS/PACWA in South Sudan planned radio talk shows. The Anglican Diocese of Zanzibar (ADZ) did not plan to use radio, but its activities received wide media coverage. The other three partners in Burundi, Egypt, and Kenya did not use the traditional media and did not report their dissemination of messages through social media. The choice of the radio in Uganda and South Sudan considered the power and influence of that medium in project locations. Actually, the endline surveys asked the question of media influence in all countries.

Empirical data from the endline and baseline surveys show that respondents in all countries acknowledged the power and influence of the radio. In South Sudan, an overwhelming 87% explained in the baseline survey that they relied on the radio as the source of news. In Uganda, the baseline found that 44% trusted radio as the main source of information while 10.1% trusted the community announcer or megaphone. The figures are consistent with a study on Uganda media by the National Information



EASS-PACWA Presentation at the Radio Bhakita in Juba, South Sudan.

Technology Survey which found that 78% of the population use radio as the main source of news.³⁸ So, both EASS/PACWA and UJCC's choice of the radio medium was in line with this preference. The UJCC used the radio which most of the population of Yumbe listened to, the Arua-based Radio Pacis. As one project participant explained,

"In Yumbe we don't have a radio station yet. Here we receive radio broadcasts from Arua. The most listened to Radio station by most people is Radio Pacis. Its signals are good and reach Yumbe and some areas of South Sudan."³⁹

An interesting trend appeared in Zanzibar during the baseline survey, where 34% used the radio as the main source of news while 22% preferred the TV. Interestingly, 58.5% of the respondents answered that the radio spread messages that unify all groups, and 71% disagreed with the statement that radio spread messages that threaten cultural and religious diversity. Therefore, the unintended media coverage of ADZ's interfaith activities reached a large audience. In contrast, the Egyptian context was very different because the baseline survey found that "54% of the respondents declared that they consider social media as their source of information, while 28% of them rely on the TV to get their information. Only 16% of the interviewed youth use radio and newspapers as the main source of information" (Ayoub, 2019: 36).

Therefore, the choice of the radio in Uganda and South Sudan and the social media in Egypt was logical and consistent with the media trends in each country. The partners used the radio to reach young people with messages of change, to transform popular perceptions, and to influence public discourses on religious tolerance, and peaceful coexistence. Commenting on the observed change after UJCC's interventions, Fr. David Andama of the Yumbe Catholic Parish explained,

“UJCC did an assessment because there was a high crime rate in the two sub-counties of Kululu and Yumbe town council. The two areas were leading in crime which was being led by the youth. Because of the UJCC project, more youth have been trained and we don't see many of them engaged in crime especially drug use. Some even have come out of situations they have been entangled in eating drugs.”⁴⁰

We observe that the change cannot be attributed solely to the radio broadcasts because UJCC had other activities as noted in the preceding sections. However, there is no doubt that the partners in Uganda and South Sudan used radio broadcasts to transform the behaviours of young people.



UJCC-MCJL Banners During Sports for Peace in Yumbe Township

2.4 Sports for Peace

A review of the baseline and endline surveys and other reports showed that the fourth line of cultural instruments which the faith organisations utilised was sports. Appropriately named sports for peace, these activities aimed not just to nourish the developmental potentials of youth and engage the youth energy, but, more importantly, to contribute to interfaith tolerance and peaceful coexistence. The concerned faith organisations supported the actual sporting events with materials that popularised the sports and, thus, shaped public discourse, such as banners, flyers, and branded t-shirts. Sporting activities mostly took place in Uganda, Burundi, and, to a smaller extent, Egypt. The interventions emphasised and utilised youth attraction to fun and sports. In Uganda, for example, the idea of sports proved attractive to many unemployed young men and women. According to the CDO of Yumbe Town council,

“You see most of the young people here are not in school and are not working. Some are at the tax park and the majority play games all day. This is too much idleness, and lack of what to do is another big problem in the district. It is possible that anyone can use them for any price”⁴¹

Broadly, the choice of sports for peace considered the fact that that religious and spiritual values are expressed at the levels of individual and collective behaviour and serve on both these levels as a source of motivation for social action and ethics. Thus, sports help constitute and develop social capital. In the choice and design of interfaith activities, faith organisations considered that a majority of the participants were young people. They were, therefore, at the appropriate stage for sports.

According to UJCC/MCJL reports, for example, the organisation used faith leaders and trained youth to mobilise football and netball teams from Yumbe and Kululu sub-counties. The winning teams got a trophy and some small amounts of money intended for motivation. The use of sports allowed UJCC/ MCJL to reach at least 1,060 (706 males and 354 females) young men and women in the two locations with messages of peace and peaceful coexistence. As the Sheikh from Yumbe notes, “UJCC organised football and netball teams from different villages and the teams played in the tournament. These sports contributed to discipline.”⁴² A young man from Yumbe township, Isaiha Hafiz, confirmed the same viewpoint during the endline survey. As he put it,

“I was trained as a TOT by the Muslim Centre for Justice and Law (MCJL) and the Uganda Joint Christian Council (UJCC) under the Communities Richer in Diversity (CRID) program.... We organise football and netball tournaments which promote togetherness and coexistence among members of different faiths and cultures in the sub-counties.”⁴³



Netball team 1 during sports for peace in Yumbe Township, Uganda.

Echoing the same sentiments, Scobie, a young female from Yumbe township who participated in the sports, explained,

“I am Scobie, a youth leader from Yumbe Town Council under the UJCC program. I have been involved in the MCJL/UJCC activities in Yumbe, and we have seen the impact. As young men and women, we engaged in co-curricular activities – we had things like dialogues among the youth on peaceful coexistence, we organised football and netballs, and we participated in the tournament. We now see changes in Yumbe and the general community in Yumbe is coexisting peacefully.”⁴⁴

In Egypt, the Anglican Diocese organised football matches in combination with awareness sessions to reach more people. Their reports show that the two events had reached at least 225 people by March 2020 when they suspended them due to the outbreak of the Covid-19 pandemic. They did not resume sports after the government lifted the restrictions. In Burundi, the IRCB employed football matches as a curtain-raiser for the other activities, especially the awareness forum. In total, the IRCB reached at least 3,440 people through both sports and awareness forums.

Overall, therefore, this paper argues that the implementing partners in Uganda, Burundi,

and Egypt realised the importance of sports in engendering inter-faith harmony and peaceful coexistence. With the increasing rate of cooperation among diverse young people, sporting activities became the glue for interfaith, intercultural, and intergenerational peacebuilding. Indeed, the use of sports built onto a line of thinking in conflict transformation popularly known as sports for peace which aims to advance the use of sports in peacebuilding, especially in fragile states and states which are emerging from protracted armed conflicts.⁴⁵ In the case of the surveyed faith organisations, the use of sports as a mechanism of promoting tolerance and peaceful coexistence among the youth of diverse orientation, participants and beneficiaries of the projects imbibed “love for others”, “acceptance of others”, honour, solidarity, “tolerance” and “respect” as important values for peaceful co-existence.

While not attributing the change to sports only, but all the UJCC/MCJL activities, 89% of respondents during the endline survey reported that they had improved their interactions and they engaged regularly with their neighbours from the other religion compared to 68% during the baseline survey. That was an increase of 21%. Similarly, 89% of the endline respondents explained that they now understood the other religion compared to 76% in the baseline. It was an increase of 13%. During the baseline survey, 68% of the sampled Youth indicated that they could trust someone from a different religion, but the figure rose 77% during the endline survey. In Burundi, 30.9% of the baseline respondents noted that they knew some elements of the other religion, but the figure rose to 75% for the endline survey respondents. It was an increase of 44%. This paper interprets the increase in both Uganda and Burundi to mean that being together in sports, and other activities such as training and awareness forums, improved mutual interaction, demystified certain religious beliefs, build confidence between youth from different religions, and promoted mutual understanding and common humanity. The paper also infers that sporting activities in Uganda proved instrumental in cementing the shared personal values and interests among the youth and erased previous prejudices and assumed differences.

In summary, therefore, sporting activities improved youth behaviour towards one another in the project locations in Uganda, Egypt, and Burundi. This is because sporting activities awakened the youth to the reality that they share a lot of similarities with other groups. Hence, the youth collaborated and contributed to joint interfaith and peaceful coexistence initiatives.

3. Community Peacebuilding⁴⁶

The four lines of cultural approaches reviewed in the preceding sections contributed to the transformation of the prevailing discourses and changing and shaping the behaviours of the involved young men and women. This section categorises the contributions to community peacebuilding and youth transformation as documented in the reports into three areas: promotion of ethnic relations, reduction of political violence, and reduction of religious violence. The common baseline and endline research tool had some questions which inquired the participants' viewpoints on each of these areas. Thus, the following sub-sections will highlight changes in each of these areas as drawn from the endline empirical evidence, baseline primary data, and from the other reports and documents.

3.1 Peaceful Coexistence Between Ethnic Groups

Interfaith dialogue within a multi-religious community is very important in order to achieve peaceful co-existence and mutual understanding of one another (Ibrahim et al., 2012). It enables people of different faiths and beliefs to identify their similarities and differences so as to embrace the former and tolerate the latter (Ragab, 2015). Indeed, both the virtue of tolerance and the institutions of toleration remain necessary ingredients for diverse societies to be able to accommodate differences reasonably. Therefore, the interaction between people from different cultures provides a strong foundation for interfaith activists in responding to cultural and ethnic differences (Kusuma and Susilo, 2019). It is such a foundation that the reviewed faith organisations sought to build in the six countries. In fact, questions 201 to 226 in the long endline and baseline questionnaire sought to collect data on ethnic relations, personal relations, and individual values and attitudes towards other ethnic groups, and individuals from those ethnic groups, before the faith organisations' activities and, subsequently, after the end of the projects.

Data from baseline and endline research and the partners' reports reveal interesting changes. In Burundi, ethnic sentiments have been strong for a long time, bitter memories over past ethnic massacres remain in groups and individuals and historical narratives are heavily contested⁴⁷, and the official reconciliation process envisioned in the 2000 Arusha Peace Agreement did not materialise. Yet, 76% of the baseline respondents had no problems with members of the other ethnic group. The figure rose to 80% among the endline respondents. This change was also documented in the end-of-the-project report and confirmed by a female participant in one of the FGDs in Bujumbura rural, who noted,

“The project contributed to strengthening our capacities in terms of dialogue and mediation. Previously, we organised dialogues and facilitated mediation among people in conflict in our churches, but these initiatives were not well structured. Sometimes, communication was violent because their perceptions were different.... The IRCB project encouraged us to work together by taking into account our similarities and the common Burundi identity. They said we were created by God, and we pray to the same God. Therefore, we ought to have a common vision and understanding as Burundi.”⁴⁸

A young Muslim man from Muyinga, Bashire Camara, expressed similar sentiments as follows: “when it is necessary, we invite each other. Muslims can invite Catholics or Christians from other churches to discuss issues of safety and peaceful coexistence in our neighbourhoods.” Buttressing the same viewpoint, Miburo Sicaire, the Counsellor of the Catholic Diocese of Muyinga emphasises that

“The Catholic Church has Justice and Peace Commission, which has other sub-structures from the diocese to the parish to the communes. These structures talk about peace under the theme of reconciliation and forgiveness. They continue with the message until the person who has a different opinion keeps his dignity as a human being.”⁵⁰

In Uganda, only 24% of baseline respondents always engaged in conversation with neighbours from other ethnic groups before the UJCC/MCJL project commenced activities in Yumbe. However, the figure increased to 58% at the endline survey. This increase of 34% was really dramatic. The same positive trend is observed in the understanding of a person from another ethnic group, as the endline survey indicates great improvement in the way young people perceived/understood other people from different ethnic groups. At baseline, 54% of Youth stated that they could fully understand someone from a different ethnic group, but the endline survey showed an increase to 63%. This paper affirms that understanding someone’s point of view from his/her ethnic or religious perspective is a gateway to appreciating diversity, building tolerance, and peaceful co-existence. As Hafiz, a young man from Yumbe whom the MCJL/UJCC trained affirms,

“We have brought changes to our community. People used to live in separate neighbourhoods according to their cultures and religions. But the dialogues that we did have changed that. We no longer fight over religion or cultural differences. Now we do things together and attend events together.”⁵¹

Similar trends are observed in Kenya’s endline survey, where 50% and 30.3% of the youth indicated a strong positive and slight positive attitude respectively towards

other interfaith, intercultural, and intergenerational groups. Further, 80.3% of the youth reported having a positive attitude towards other groups. Interestingly, 70.1% of the endline respondents were aware of the differences between various ethnic groups. This paper notes that knowledge of awareness of difference is key in intergroup peaceful coexistence as it provides room for meaningful accommodative behaviour. We did not have endline data from Egypt, South Sudan, and Zanzibar at the time of writing. However, end-of-the-project reports from South Sudan and Egypt suggest that the trends are the same as in Kenya, Uganda, and Burundi.

In essence, therefore, the faith organisations were at the heart of promoting peaceful coexistence between ethnic groups and, thus, long-term peace. Conceptually, this paper classifies such contributions under community peacebuilding because they were localised, involved lower-level actors, and aimed at promoting peaceful coexistence between different ethnic or religious groups that constituted the same local communities in specific locations. The paper further infers that such contributions arose from these actors' local presence and understanding of the changing local situations. Overall, evidence from the six countries shows that the faith organisations contributed to tolerance and peaceful co-existence which are some of the core ingredients of community peacebuilding.

3.2 Interfaith Collaborations in Contexts of Political Violence

Increasing political instability in some parts of the world, notably Africa, has effectively encouraged a search for more faith-inspired activism (Karam, 2014). Over time, there has been a resurgence of religious leaders and networks in diplomacy, conflict resolution, and peacebuilding (Omer, 2015). Indeed, empirical data from the baseline and endline research and other reports from faith organisations in the six counties shows that some of the implemented interfaith activities sought to resolve challenges of political violence at the local levels. In Uganda, for example, the Resident District Commissioner (RDC) for Yumbe explained the involvement of young men in violence as follows,

“You find many young people at the taxi park all day and others playing games. There are reported cases of young people engaged in violence and some robbery. This is because most of them lack what to do and are not employed. They do not get any income. I believe these NGOs having programmes with the youth could target some livelihood programmes and skilling. This would prevent more conflicts and violence in this group.”⁵¹

To address the problem of youth involvement in political and other forms of violence, the UJCC/MCJL approach was to create a core group of community own resource persons (CORPs), who would serve as the promoters of peaceful coexistence, interfaith

collaborations, and interfaith dialogues in the two sub-counties. The UJCC/MCJL team equipped CORPs with conflict resolution skills and then deployed them in the communities. They also used them to organise other activities, including community dialogues, sports, and music, dance, and drama. Therefore, the UJCC/MCJL activities contributed to the resolution of the clashes between Christians and Muslims in the Yumbe District and other forms of political violence. As the Yumbe district Kadhi explained to the research team,

“The project gave us the platform to engage young people and speak to them on issues of peace and living together as brothers and sisters. I can assure you that young people have transformed. There are few cases of violence among the youth and we religious leaders live as examples. We need to teach more youth and Imams to do the same.”⁵⁴

The Yumbe Police Commander confirmed the same, arguing that the UJCC project had “brought a great impact to the district. Before youth used to be violent, they never listened to security, they could not listen to their parents... they have been trained, they know what to do and abide by the laws of the country.”⁵⁵ Indeed, trust for someone from a different ethnic group or religion had increased from 68% at baseline survey to 77% at the endline survey, while respect for someone from a different ethnic group or religion had jumped from 43% at baseline survey to 63% at the endline survey. And those who preferred collaboration with others increased from 73% at baseline to 80% at endline. Further confirmation of this change comes from a female youth leader from Yumbe town, who reported that,



Community Peace Committee in Session in Bor, South Sudan

“As young people, we have seen changes in Yumbe Town Council. The project helped us do things like dialogues among the youth on peaceful coexistence. We organised things like football and music, dance, and drama. All these co-curricular activities have brought changes. There is no violence and there is peaceful coexistence among the youth and the community in general in the Yumbe district. We are grateful to UJCC, and we urge them to continue with the project.”⁵⁶

In South Sudan, the persistent civil war had caused massive displacement and forced recruitment of under-age boys into the various armed groups. Therefore, EASS/PACWA aimed at creating an infrastructure of peace that would address the issue of youth involvement in political violence. Key components of this infrastructure were local peace committees in Juba, Yei, and Bor, whose role included early warning and resolution of the pre-existing and emerging conflicts.⁵⁷

In Burundi, young people that supported the opposition were leading street marches and demonstrations against the government over the presidential third-term crisis, while a pro-government youth militia, known as *Imbonerakure*, had been accused of perpetrating violence.⁵⁸ the Inter-Religious Council of Burundi (IRCB)’s interfaith activities contributed to the resolution of the localised conflicts caused by the security-political crisis and promoted reconciliation in four provinces, namely, Muyinga, Rumonge, Bujumbura Rural, and Bujumbura City. As a young male explained in one of the FGDs during the endline survey,

“In 2018, everyone had their own approach of promoting peaceful coexistence. But when we brought together Catholics, protestants, and Muslims, we found a compromise on our differences. It helped us as we engaged political actors to accept diversity and peaceful coexistence. In reality, our peaceful election in 2020 was good. There was no disorder as before. The fact of coming together through the IRCB activities contributed to that peace. I urge the IRCB to intensify such activities that bring people together.”⁵⁹

Affirming the same sentiments, a Muslim Sheikh from Muyinga explained the impact of the IRCB interventions in the following words,

“The IRCB dialogues have contributed positively to our peaceful relations, if these dialogues had occurred before 2015, the violence that we have experienced would not have happened. As faith leaders, we can only advise people to go and vote, but we do not mix religion with politics. These IRCB dialogues have really helped us.”⁶⁰

Marie Chantal, a female participant from the Lutheran Church in Bujumbura Rural, emphasises the IRCB's role in reducing political violence at the lower levels in the four provinces. As she explains,

“Conflicts have reduced in the last six months, largely due to the training and dialogue sessions that IRCB has given to us. We have set up a platform composed of men, women, and youth. We meet once a month then we divide ourselves into two groups which move into the neighbourhoods to sensitise people about peaceful coexistence. Such outreach has created awareness in the neighbourhoods that we are one and we are from one God. We urge them to respect one another in our diversity.”⁶¹

It is worth noting that although religion was not an important factor in the conflicts in South Sudan and Burundi, it was a central element in Uganda. So, faith organisations contributed to the solution of political violence in Burundi and South Sudan as local actors and because they were interested in tolerance, peaceful coexistence, and long-term peace. In Uganda, however, faith organisations were the primary stakeholders, and the local population trusted religious leaders. This paper infers three reasons for that trust. 1) faith organisations represent forces for social organisation, change, and advocacy; and 2) given Yumbe's underdevelopment, faith organisations are the providers of social services and act as social safety nets.

3.3 Interfaith Collaborations in Contexts of Religious Violence

One of the key issues which the reviewed faith organisations sought to address was the resolution of religiously inspired violence. Because religion involves transcendent values that people treasure more than life itself, it can generate loyalties that run deeper than ties to any earthly sovereign (Durham Jr. and Clark, 2015). And because religious differences are often deep and non-negotiable, they can lead to intractable conflicts. In a conflict situation, people find meaning in their faith. They find consolation in their religion, and they search for stability and support through religious rituals. Therefore, because faith communities respond to such fundamental needs, they can generate conflicts or become part of on-going conflicts (Schüle, 2005).

While this issue was not a focus of IRCB in Burundi, EASS/PACWA in South Sudan, and ADE in Egypt, it was an important factor in KMYA's interventions in Kenya and was the central pillar of UJCC/MCJL's activities in Yumbe, Uganda. Indeed, the conflict in Yumbe had taken religious lines, between Christian and Muslim communities, yet it had arisen largely over resources, including schools, economic marginalisation, and jobs. As the Yumbe district Kadhi, Sheikh Alahaye, explained,

“Our concern in the past has been the management Committees of [Christian founded] schools. For most of the [Christian] missionary founded schools, there were few Muslims in the management committees, yet the majority of the pupils were Muslims. We initiated several dialogues so that the Muslim children could be allowed some time for prayers. For example, Muslim children in Christian schools are allowed to go for prayers on Fridays when required.”⁶²

As their contributions to peacebuilding and peaceful coexistence between communities and faith groups, all surveyed faith organisations in the six countries aimed at contributing to the resolution of religious-inspired violence or violence that had arisen from other causes but had acquired religious lines. Such violence included any that is associated with religious radicalisation and extremism. For illustration, the baseline research in Zanzibar found that 50% of the respondents were aware of the similarities and differences between Islam and Christianity. The same survey found that 47% of the respondents had positive attitudes towards other religions, while 32.5% had negative attitudes. Also, 71% of the survey respondents lived strictly according to their religious beliefs, but 69% thought peaceful coexistence is possible as long as people respect each other's religion. Further, 31% believed religious leaders exposed the youth to religious extremism, while 23% believed religious leaders recruited the youth to violent extremism.

In Uganda, the project locations had experienced religiously inspired violence as noted earlier. The endline survey found that 91% of the respondents believed that religious leaders spoke on peaceful coexistence between faith communities compared to 86% at the baseline survey. Further, 89% of the endline survey respondents believed that religious leaders in Yumbe District who spoke on issues of coexistence also supported respect for cultural and religious diversity, compared to 66% who believed the same during the baseline survey. The change can be attributed to the UJCC's interventions as they targeted religious people to champion co-existence and cultural diversity in the district. As the district Kadhi summarised the impact,

“The project gave us the platform to engage young people and speak to them on issues of peace and living together as brothers and sisters. I can assure you that young people have transformed. There are few cases of violence among the youth and we religious leaders live as examples. We need to teach more youth and Imams to do the same.”

In Kenya, violent extremism and terrorist attacks are salient elements of national security and peace discourses. The government of Kenya blames the Somalia-based Islamist group, Al Shabaab, for the terrorist attacks. The baseline survey found that 56.3% of the youth mentioned religious leaders as the main recruiters into extremist groups. The endline figures remained the same. Also, 47.7% of respondents during

baseline knew friends who had joined violent extremism, while the figure was 55% at the end-line. Meanwhile, knowledge of friends who deserted violent groups was 44.6% in the baseline and 59% in the end-line. A comparison of baseline and endline figures clearly brings out the impact of the KMYA project. At baseline, young people who accepted religious tolerance were 68.8% while the figure rose to 71.2% at the exit survey. Respect for religious inclusivity among respondents stood at 75.4% during baseline but it jumped to 86.4% at the end-line survey. Respect for cultural diversity was 43.1% at baseline but it increased to 56% at the end-line.

In summary, UJCC/ MCJL's interventions in Uganda and KMYA's interventions in Kenya responded to religious violence while promoting tolerance and peaceful coexistence between faiths and communities. At the centre of these interventions were faith leaders. Overall, the interventions showed that learning about the religious culture and ethical issues about other religions produces a corresponding shift in attitude among youth towards greater integration among communities of different faiths. Therefore, activities that enhanced interfaith interactions played an important role in creating an effective approach to promoting tolerance and peaceful coexistence. The activities contributed towards the transformation of relations between followers of different religions. Such transformation is a central pillar of community peacebuilding.

4. Social and Economic Empowerment

During programme design, Faith to Action Network and its partners, wanted to use interfaith dialogues and collaboration to address religious radicalisation and violent extremism, while promoting tolerance and peaceful coexistence. The programme did not intend to enhance young people's economic situation. So, neither the baseline nor the endline research posed questions relating to young people's economic empowerment. Nonetheless, all participating faith organisations found this issue very important in their contexts. Some of them – including UJCC/MCJL - integrated economic aspects into their strategies and reported on their achievements. Interestingly, the different interfaith activities contributed to the unintended outcome of young people's socio-economic empowerment. We shall use the Ugandan case to shed light on how interfaith activities contributed to young people's economic empowerment.

The baseline survey observed that Yumbe district has a literacy rate of 55.5% for persons aged 18 years and above which is less than the national average of 69%. It also noted that only 22.8% of the total population have attended secondary education. Hence, the district has one of the lowest literacy rates in Uganda, something which affects the socio-economic, behavioural, political, and cultural aspects. Additionally, the survey found 64.8% of the youth population (18-30 years), who are out of school, are not employed. So, the district has one of the highest rates of unemployment in the country. The survey further found that 83.6% of the population earns less than USD100 a month. Therefore, due to this endemic poverty and high unemployment rate, the UJCC/MCJL project went beyond the mandate of promoting interfaith collaborations and peaceful coexistence and contributed to the economic empowerment of the youth.

For example, participating young people formed saving groups. As Fr David Andama of the Yumbe Catholic Parish explained, "I know some young people that have been able to form a saving group. Access to economic opportunities is an area that most youths need support. Otherwise, it possible to lure them to do subversive activities for economic gains."⁶³ One of those who became empowered economically was a young man known as Mudasir from Moyo in Kululu sub-county. Mudasir dropped from school and had no gainful employment. He and his friends used to laze around Kululu, chew khat (mairunji), and engage in petty crime. The UJCC/MCJL identified him, trained him, and then encouraged him to reach out to others in the community. As his first serious engagement in life, UJCC/MCJL activities helped him generate some income. As he testified,

"Before the training and involvement with the UJCC project, I was ignorant. I did not know that school dropouts can earn money legally. So, after the training, I vowed to change my life as well as the lives of my

colleagues. I first laid bricks with my 5 friends. On sale, we earned UGX 750,000. We discussed and agreed that we would continue with brick making while each of us would buy she-goats from our share of the money. All of us are now earning money from bricks and rearing goats.”⁶⁴

In addition to goats rearing, Mudasir started planting groundnuts. And as they continued rolling out the UJCC/MCJL’s interfaith work in Kululu, Mudasir and 15 young men and women from both Muslim and Christian faiths formed a savings group in May 2019. The local district office registered the group and Mudasir used the registration as a support document in a requisition letter for funding to the Norwegian Refugee Council (NRC). According to the District Kadhi, Sheik Swaib Alahayi Bamuze, Mudasir and his team changed their behaviours and progressively influenced the behaviours of their peers in Kululu. In his words,

“Where there used to be radical actions in silence and cultural and religious intolerance, there is a progressive tendency towards collaborative action, through interfaith dialogue, sports, music, and entrepreneurship. There is relative harmony in the Kululu community.”⁶⁵

Another young man, known as Africa Alex, who is also from Kululu, had a similar experience as Mudasir. After Alex dropped from school, he hung around Kululu with his friends. He did odd jobs and did not have big dreams. But his encounter with UJCC/MCJL and involvement in their activities transformed him. As he put in his testimony,

“It is very difficult to get employment in the district. We have many NGOs but these are mainly for the welfare of the refugees. It is hard to obtain information on national programs for the youth. When I heard about the UJCC/MCJL’s project on the youth, I decided to join. Most of the youth are idle and spend most of the time causing trouble in the community.”⁶⁶

Although he was not enthusiastic about interfaith relations, the UJCC/MCJL training changed him, and he became very passionate about the project. He led house-to-house outreach in Kululu, and he organised sports and music, dance, and drama. He found sports for peace and music, dance, and drama very entertaining because they involved hundreds of young men and women. The training and these interventions fundamentally transformed him. “During the training, most of the participants were more educated and skilled than me,” he revealed, “therefore, I decided to upgrade my skills by enrolling for a short training program in building and construction conducted by Finn Church Aid.”⁶⁷ He used the skills that he acquired on building and construction to form a group which builds houses for people in Kululu and Yumbe. In his words,

“During the Finns training, I engaged with the youth in my class from Kululu Sub County. After school, we formed Yoyo Young Talent Builders Association. We started with 3 Ugandans and 4 South Sudan refugees. We applied for government registration and then started contracting buildings for people. I used some of the facilitation money that I received from UJCC/MCJL to pay for the registration. Our biggest achievement so far has been to receive a sub-contract from the Peace Wind Japan.”⁶⁸

As this case of Yumbe demonstrates, faith organisation encountered and addressed issues of economic empowerment. Such empowerment transformed young men and women in ways that complemented the initial goal of promoting cultural diversity and peaceful coexistence.

5. Conclusion and Recommendations

5.1 Conclusion

The foundational premise of the empirical review of interfaith interventions in Burundi, Egypt, Kenya, South Sudan, Tanzania, and Uganda was that the reviewed faith organisations targeted young people because they represent a powerful force for social change. The faith organisations chose cultural approaches to shape youth behaviours because such approaches instil new perspectives, improve social tolerance, and reduce the “other-regarding” behaviour in an aesthetic and entertaining way. Among the cultural tools which the faith organisations employed were visual and performing arts, sports for peace, and community radio. The review has adduced qualitative and quantitative evidence that demonstrates how the interventions contributed to change in youth behaviours through addressing their pre-conceived prejudices, increasing their knowledge and understanding of other religious and cultural groups, improving awareness of their civic identities, building their confidence, increasing their agency in community services, and enhancing their social and life skills. Further, interventions by the reviewed faith organisations contributed to community peacebuilding by improving relations between religious and ethnic groups, promoting inter-generation relations, building bridges across religious and cultural boundaries, and promoting tolerance of diversities and peaceful coexistence. The adduced evidence also shows that the reviewed faith organisations contributed to the social and economic empowerment of the youth. Such empowerment contributed to shaping their social relations, including relations with the state agencies and religious authorities. Therefore, the review concludes that the triad of cultural approaches, community peacebuilding, and youth economic empowerment greatly contributed to the shaping of young people’s behaviour in the six countries and promoted tolerance and peaceful coexistence.

5.2 Recommendations

Using the evidence adduced in the preceding sections, this paper recommends the following interventions:

1. Faith actors enhance the development of interfaith activities that utilise cultural approaches and tools such as visual and performance arts, sports for peace, and community media to engage young people. These approaches have proven most effective in the six countries in enhancing social and life skills. The skills include problem-solving, conflict resolution, reduction of prejudices, promotion of new perspectives, the building of confidence, and advancing tolerance and peaceful coexistence.
2. Escalated support for enhancement of inter-faith dialogues, targeting

youth from different religious affiliations. Adduced evidence shows that improving youth knowledge on faiths and beliefs contributed toward greater integration among communities of different faiths. Thus, interfaith strategies are particularly helpful in settings with moderate to high threats of religious, political, and ethnic tensions.

3. Involving young people in the design and implementation of interfaith interventions. Evidence from the study indicates that active involvement of youth in planning and execution of the interventions contributed greatly towards building their confidence and commitment towards change and collaborative action.
4. Including economic support for young people as constituents of interfaith interventions. Evidence shows that although economic empowerment was not among the key strategic interventions, economic support enhanced young people's confidence and created a stronger sense of belonging. Such assistance may take the form of financial literacy training and small grants to support new and existing small businesses.
5. There is a need for more interactions across countries between interfaith partners so that they can learn from each other. Such interactions will expose them to lessons and best practices from diverse cultural contexts. Among the practical considerations for such interactions would be regular exchange visits and online communities of practice forums.

6. Endnotes

1 Anglican Diocese of Egypt, North Africa, and the Horn. An end-of-the-project report and 5 quarterly reports.

2 Uganda Joint Christian Council. An end-of-the Project report and 3 quarterly reports.

3 Uganda Joint Christian Council. An end-of-the Project report and 3 quarterly reports. The listenership of 40,000 is the claim in the UJCC reports. However, according to the Radio Pacis Website, the listenership is within a radius of 200 km, and up to 5 million people in Uganda, South Sudan, and the Democratic Republic of Congo (DRC) can receive it. See here: <https://www.radiopacis.org/en/history>.

4 Inter-Religious Council of Burundi (IRCB), End of the Project Report, and 3 Quarterly reports

5 Kenya Muslim Youth Alliance, End of the Project Report, and 3 Quarterly reports

6 Evangelical Alliance of South Sudan, End of the Project Report, and 3 Quarterly reports

7 Anglican Diocese of Zanzibar, Progress report, August 2020.

8 For selected studies on how arts engender change in different peacebuilding settings, see Craig Zelizer, 2003, “The Role of Artistic Processes in Peace-Building in Bosnia-Herzegovina,” in *Peace & Conflict Studies*, Vol. 10, No. 2, pages 60-75; Michael Shank and Lisa Schirch, 2003, “Strategic Arts-Based Peacebuilding,” in *Peace & Change*, Vol 33, No. 2, pages 217 – 242; Mary Ann Hunter and Cynthia E. Cohen, 2019, “Arts and Peacebuilding,” in *Oxford Research Encyclopedia of Education*, Oxford: Oxford University Press; GK Hirschmann, NJ Van Doesum, 2021, “Playing with the Enemy: Investigating the Impact of Musical Peacebuilding,” in *Peace and Conflict Studies*, Vol 27, No. 2, pages- 324–328; Max Stephenson Jr. & Laura Zanotti, 2017, “Exploring the Intersection of Theory and Practice of Arts for Peacebuilding,” *Global Society*, Vol 31, No 3, pages 336-352.

9 Devi Lestari, 2019, “Religious Conflict Transformation Through Collective Memory and the Role of Local Music,” in *Proceedings of the International Conference on Religion and Public Civilization, Advances in Social Science, Education and Humanities Research*, Vol. 187, pages 119 – 123.

10 Ahmed Barai, Pantomime Trainer, face-to-face interview with Jimmy Otieno of the African Council of Religious Leaders (ACRL) during a media tour, 21 July 2020.

11 Fatma, face-to-face interview Jimmy Otieno of the African Council of Religious Leaders (ACRL) during a media tour, 21 July 2020.

12 Ms Maya Hassan, face-to-face interview with Jimmy Otieno of the African Council of Religious Leaders (ACRL) during a media tour, 21 July 2020.

13 Mohamed Ali, face-to-face interview with Jimmy Otieno of the African Council of Religious Leaders (ACRL) during a media tour, 21 July 2020

14 The war lasted from 1979 to 2000. From 1979 to 1986, it was between remnants of the Idi Amin's Uganda Army and Milton Obote's Uganda National Liberation Front (UNLF) which ruled Uganda. But UNLF lost the civil war in Uganda to Yoweri Museveni's National Resistance Movement/Army (NRM/A) in 1986. So, the main combatants were NRA, later renamed Uganda People's Defence Force (UPDF) versus diverse armed groups, among them Uganda National Rescue Front (UNRF), UNRF II, and the West Nile Bank Front (WNBF). The war killed at least 2,000 people and displaced 500,000 people who crossed the borders to South Sudan and the Democratic Republic of Congo (DRC) as refugees.

15 For selected studies on the civil war in South Sudan, see South Sudan: The Untold Story from Independence to Civil War by Hilder Johnson (2016), Bloomsbury: IB Tarus; South Sudan's Civil War: Violence, Insurgency and Failed Peacemaking by John Young (2019), London: Zed Books; War and Genocide in South Sudan by Clemence Pinaud (2021), Cornell: Cornell University Press.

16 For a detailed analysis of the bitter memories, contested historical narratives, and discourses of violence in Burundi, see René Lemarchand, Burundi: Ethnocide as a Discourse and Practice, Princeton: Woodrow Wilson Centre (1994); for studies on ethnicity and the mass massacres, see René Lemarchand, The Dynamics of Violence in Central Africa, Penn: University of Pennsylvania Press, 2009.

17 For an example of such studies, see Daniele Rugo and Nina Parish, 2021, "Memories from the Margins: Violence, Conflict, and Counter-Narratives," Journal of the British Academy, Volume 9, Supplementary issue 3.

18 Participant from one of the churches as she spoke to the EASS/PACWA documentation team after the end of the peace concert in Juba, 24 February 2020.

19 Elizabeth Gadia, PACWA chairperson, face-to-face interview during a CRID exchange visit in Mombasa, Kenya, 24 February 2021. The full interview is available here: <https://www.youtube.com/watch?v=yWFXUwQamjo>

20 EASS/PACWA end-of-the-project report, April 2020.

21 USAID Media Survey, 2010, South Sudan Media Survey: Project Scout CO 1412. https://pdf.usaid.gov/pdf_docs/PNADR807.pdf

22 Mudasir from Moyo. Face-to-face interview with the CRID endline researcher, November 2019.

23 Sheikh from Yumbe town. Face-to-face interview with the endline researcher, November 2019.

24 Yumbe Police Commander, Moses Olang. Face-to-face interview with the endline researcher, November 2019.

25 Mr Bilali Ali, the IRCB Project Manager, face-to-face interview during a CRID team exchange visit in Mombasa, Kenya, 24 February 2021. The whole interview is available here: <https://www.youtube.com/watch?v=oqDvxmOsTFQ>

26 Marie Chantal, a young woman from the Lutheran Church in Bujumbura Rural who participated in the project activities. Her quote is documented in one of the Focus Group Discussions (FGDs) that took place in Bujumbura Rural during the endline survey, August 2020.

27 Young woman who participated in the project activities. Her quote is documented in one of the Focus Group Discussions (FGDs) that took place in Bujumbura City during the endline survey, August 2020.

28 Buregeya Jean, a man who participated in the project activities. His quote is documented in one of the Focus Group Discussions (FGDs) that took place in Rumonge during the endline survey, August 2019.

29 According to UNESCO, Kayas are fortified villages which are revered as the repositories of spiritual beliefs of the Mijikenda people and the sacred abode of their ancestors. They are maintained by councils of elders (Kaya elders). Because they have metonymic significance to Mijikenda, Kayas are a fundamental source of the community's sense of 'being-in-the-world' and guardians of their cultural space in contemporary Kenya. Therefore, they are a central characteristic of the Mijikenda identity. See UNESCO, Sacred Mijikenda Kaya Forests, <https://whc.unesco.org/en/list/1231/>

30 Mohammed Kadilo, face-to-face interview with Jimmy Otieno of the ACRL-RfP during a CRID media team visit, July 2020. See here: <https://www.youtube.com/watch?v=B5KD0uFuCJM>

31 Sheikh Ali Hussein, face-to-face interview with Jimmy Otieno of the ACRL-RfP during a CRID media team visit, July 2020. See here: <https://www.youtube.com/watch?v=B5KD0uFuCJM>

32 Kaya elder, Daniel Mwaora Gathero, face-to-face interview with Jimmy Otieno of the

ACRL-RfP during a CRID media team visit, July 2020. See here: <https://www.youtube.com/watch?v=B5KD0uFuCJM>

33 Patrick Miller, face-to-face interview with Patrick Mbugua of Faith to Action Network during the exchange visit in Mombasa, Kenya, 24 February 2021.

34 Khaziz Khalfan, KMYA project beneficiary, face-to-face interview with Jimmy Otieno of the ACRL-RfP during a CRID media team visit, July 2020. See here: <https://www.youtube.com/watch?v=B5KD0uFuCJM>

35 Swaleh Omar Mwachake, a young religious leader from Kilifi, face-to-face interview with Jimmy Otieno of the ACRL-RfP during a CRID media team visit, July 2020. See here: <https://www.youtube.com/watch?v=B5KD0uFuCJM>.

36 Rabai DCC, face-to-face interview with Jimmy Otieno of the ACRL-RfP during a CRID media team visit, July 2020. See here: <https://www.acrl-rfp.org/2021/02/08/promoting-intergenerational-dialogue-in-coast-province-kenya/>

37 Asili Randani, a youth leader from Kilifi. Face-to-face interview with Jimmy Otieno of the ACRL-RfP during a CRID media team visit, July 2020. See here: <https://www.acrl-rfp.org/2021/02/08/promoting-intergenerational-dialogue-in-coast-province-kenya/>

38 National Information Technology Survey, 2017/18 Report, March 2018. <https://www.nita.go.ug/sites/default/files/publications/National%20IT%20Survey%20April%2010th.pdf>

39 Yumbe Town Council Community Development Officer (CDO), face-to-face interview with the CRID researcher during the baseline survey, April 2019.

40 Fr David Andama, Yumbe Catholic Parish. Face-to-face interview with the CRID researcher. April 2019.

41 Yumbe Town Council CDO. Face-to-face interview with the endline researcher, April 2019.

42 Sheikh from Yumbe town. Face-to-face interview with the endline researcher, November 2019.

43 Male Youth leader and TOT from Yumbe town. Face-to-face interview with the endline researcher, November 2019.

44 Female Youth leader and TOT from Yumbe town. Face-to-face interview with the endline researcher, November 2019.

45 For selected studies on sports for peace in other countries, see Kristine Höglund and Ralph Sundberg, 2008, “Reconciliation through Sports? The case of South Africa,” *Third World Quarterly*, Vol. 29, No.4, pages 805-818; Michael J. Leitner, Yair Galily, and Pini Shimon, 2012, “The Effects of Peres Center for Peace Sports Programs on the Attitudes of Arab and Jewish Israeli Youth,” *Leadership and Policy Quarterly*, Vol. 1, No. 2, pages 109-121; Katherine Aronson-Ensign, 2019, “Peace Through Sports in Northeastern Nigeria,” *Peace Review*, Vol. 30, No. 4, pages 434-439.

46 We use the concept community peacebuilding here as understood in the theory and practice of conflict transformation, specifically as articulated in the writings of scholar-practitioner John Paul Lederach. For selected writings, see John Paul Lederach, 2012, “The Origins and Evolution of Infrastructures for Peace: A Personal Reflection,” *Journal of Peacebuilding & Development*, Vol.7 No. 3, pages 8-13; John Paul Lederach and R. Scott Appleby, 2010, “Strategic Peacebuilding: An Overview,” in Daniel Philpott and Gerald F. Powers (eds), 2010, *Strategies of Peace: Transforming Conflict in a Violent World*, Oxford: Oxford University Press, pages 19-44; John Paul Lederach, 2005, *The Moral Imagination: The Art and Soul of Building Peace*, Oxford: Oxford University Press; John Paul Lederach, 1997, *Building Peace: Sustainable Reconciliation in Divided Societies*, Washington, DC: United States Institute of Peace. We also acknowledge that in the peacebuilding literature broadly, community peacebuilding is variously referred to as bottom-up peacebuilding, local peacebuilding, and peacebuilding from below.

47 The country is Burundi, the people are Barundi, and the language is Kirundi. For a detailed analysis of the bitter memories, contested historical narratives, and discourses of violence in Burundi, see René Lemarchand, *Burundi: Ethnocide as a Discourse and Practice*, Princeton: Woodrow Wilson Centre (1994); for studies on ethnicity and the mass massacres, see René Lemarchand, *The Dynamics of Violence in Central Africa*, Penn: University of Pennsylvania Press, 2009.

48 A female FGD participant as quoted in the qualitative section in the Burundi endline survey.

49 Bashire Camara, a young Muslim who participated in the IRCB activities and one of the FGDs in Muyinga. This evidence quote is from his presentation during one of the FGDs in Muyinga in August 2020.

50 Miburo Sicaire, the Counselor of the Catholic Diocese of Muyinga, participated in the IRCB activities and was one of the FGDs in Muyinga. This evidence is from his presentation during one of the FGDs in Muyinga in August 2020.

51 Male Youth leader and TOT from Yumbe town. Face-to-face interview with the endline researcher, November 2019.

52 Yumbe Resident District Commissioner (RDC). Face-to-face interview with the endline researcher, April 2019.

53 Kadhi (also written as Qadi) is a Muslim magistrate or judge who arbitrates cases based on Islamic law.

54 Yumbe District Kadhi, Face-to-face interview with the endline researcher, November 2019.

55 Yumbe District Police Commander. Face-to-face interview with the endline researcher team, November 2019.

56 Young female youth leader from Yumbe town. Face-to-face interview with the endline researcher team, November 2019.

57 This evidence is extracted from the EASS/PACWA CRID reports from December 2018 to February 2020.

58 Human Rights Watch, 2017, Burundi: Gang Rapes by Ruling Party Youth, 27 July 2016. <https://www.hrw.org/news/2016/07/27/burundi-gang-rapes-ruling-party-youth>

59 A young male who participated in the IRCB activities and was one of the FGD participants in Bujumbura City. This evidence is extracted from his presentation during one of the FGDs in Bujumbura City in August 2020.

60 A Muslim Sheikh from Musinga who participated in the IRCB activities and was one of the FGD participants in Musinga. This evidence is extracted from his presentation during the FGDs in August 2020.

61 Marie Chantal, a young woman who participated in the project activities. Her quote is documented in one of the Focus Group Discussions (FGDs) that took place in Bujumbura Rural during the endline survey, August 2020.

62 Sheik Alahaye, the Yumbe district Kadhi. Face-to-face interview with the CRID endline researcher, April 2019.

63 Fr David Andama of Yumbe Catholic Parish. Face-to-face interview with the CRID research team, November 2019.

64 Mudasir from Kululu sub-county. The quote is part of his evidence to the CRID research team, November 2019.

65 Sheik Swaib Alahayi Bamuze, Yumbe district Kadhi. Face-to-face interview with the CRID research team, November 2019.

66 Africa Alex from Kululu sub-county. Face-to-face interview with the CRID research team, November 2019.

67 Africa Alex, Ibid

68 Africa Alex, Ibid.

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