PEACEBUILDING M&E SOLUTIONS FORUM

*Randomized Control Trial Evaluation of Religious Peacebuilding (CVE)*

October 23, 2018
Washington DC

Tarek Maassarani, Salam Institute for Peace and Justice

# Salam Institute for Peace and Justice

# المسودة الثالثة
# دليل تدريبي

# لمعلمي المدارس القرآنية بتشاد

| Date | Trainers | Region | Location |
|------|----------|--------|----------|
| February 13-16, 2017 | Djidda & Khoursa | N'Djamena | N'Djamena |
| February 22-25, 2017 | Djidda & Khoursa | Chari baguirmi | Mandalia |
| March 1-4, 2017 | Djidda & Khoursa | Hadjar-Lamiss | Massageut |
| April 9-12, 2017 | Khoursa & Ibrahim biney | Moundou | Kelo |
| April 26-29, 2017 | Djidda & Mht Hassan | Chari Baguirmi | Dourbali |
| April 27- 30, 2017 | Khoursa & Ousmane Abdoulaye | Geura | Mongo |
| June 9-12, 2017 | Djidda & Gambo Mikail | Salamat | Amtimane |
| June 10-13, 2017 | Khoursa & Ousmane Abdoulaye | Sila | Goz Beda |
| June 15-18, 2017 | Djidda & Gambo Mikail | Oadai | Abeche /A |
| June 15-18, 2017 | Khoursa & Ousmane Abdoulaye | Ouadai | Abeche /B |
| July 13 – 16, 2017 | Djidda & Mht Tahir | Wadi Fira | Biltine |
| July 14-17, 2017 | Khoursa & Ousmane Abdoulaye | Mayo Keby Est | Bongor |

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# Michael Kalin · 1st

Head of Experiments and Analytics, Strategic Policy and Results Sector at Natural Resources Canada

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**Message**  More...

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# Research Hypotheses

The four-day workshop intervention will:

- influence knowledge & beliefs

- influence attitudes and motivations of respondents

- influence perceived social norms

# Selection Criteria

- Based in areas with significant communal conflict;
- Based in areas with exposure to land/water resource scarcity or food insecurity;
- Based in areas near other Quranic schools suspected of possible orientation towards violent extremism;
- Teach in schools serving students who have fled conflict in neighboring countries including Mali, Libya, Nigeria; and
- Have yet to receive prior exposure to capacity-building training or professional development.
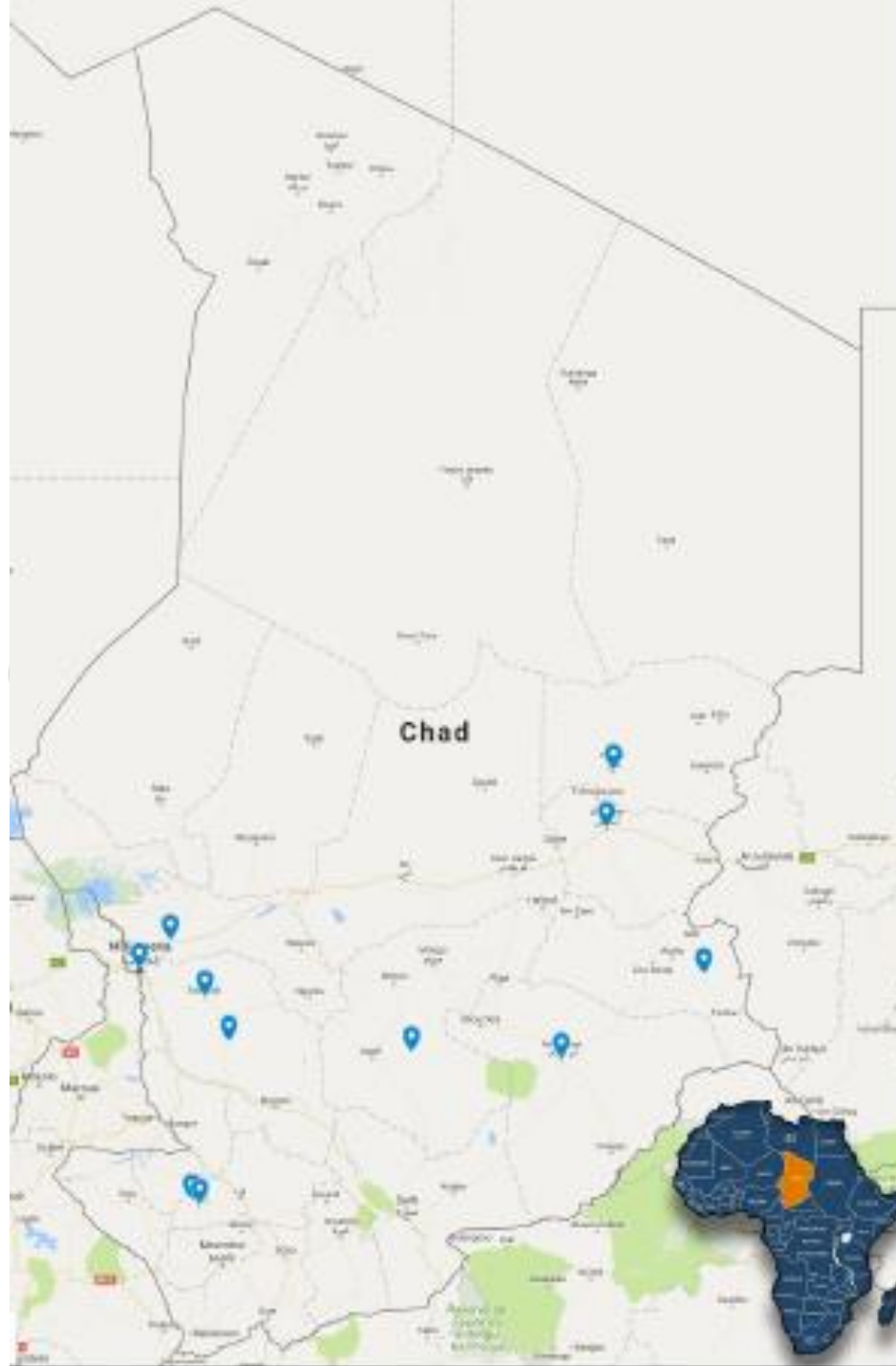
| Region | Control | Workshop | Total |
|---|---|---|---|
| Abéché | 16 | 17 | 33 |
| Amtiman | 12 | 12 | 24 |
| Biltine | 6 | 7 | 13 |
| Bongor | 14 | 11 | 25 |
| Dourbali | 13 | 10 | 23 |
| Guera | 21 | 15 | 36 |
| Kello | 12 | 10 | 22 |
| Mandalia | 3 | 3 | 6 |
| Massaguet | 12 | 12 | 24 |
| Mongo | 14 | 10 | 24 |
| N'djamena | 14 | 12 | 26 |
| Sila | 6 | 9 | 15 |
| Total | 143 | 128 | 271 |
| $N$ | 271 | | |

# Pre and Post Surveys

| | And how do you feel about this statement: the Muslim religion and the Christian religion have a lot in common. Do you agree strongly, agree, disagree or strongly disagree |
|---|---|
| | 1          Disagree Very Strongly<br>2          Disagree<br>3          Agree<br>4          Agree Very Strongly<br>8   Don't know (DO NOT READ)<br>9          Refused (DO NOT READ) |
| | |
| | |
| | "It is naive to have confidence in people belonging to other ethnic or religious groups" |
| | 1          Disagree Very Strongly<br>2          Disagree<br>3          Agree<br>4          Agree Very Strongly<br>8   Don't know (DO NOT READ)<br>9          Refused (DO NOT READ) |
| | "I try to understand other ethnic or religious groups by imagining their feelings, suffering or thoughts" |
| | 1          Disagree Very Strongly<br>2          Disagree<br>3          Agree<br>4          Agree Very Strongly<br>8   Don't know (DO NOT READ)<br>9          Refused (DO NOT READ) |
| | "Even if I disagree with that group, I try to think of reasons why that group takes a different point of view" |
| | 1          Disagree Very Strongly<br>2          Disagree<br>3          Agree<br>4          Agree Very Strongly<br>8   Don't know (DO NOT READ)<br>9          Refused (DO NOT READ) |

# Key Summary Statistics

|  | Mean (Control) | Mean (Workshop) | Difference | p-value |
|---|---|---|---|---|
| Age | 36.07 | 37.42 | -1.35 | 0.33 |
| % Secondary School or Above | 0.21 | 0.27 | -0.06 | 0.22 |
| % Facing Financial Distress | 0.44 | 0.46 | -0.02 | 0.74 |
| % Ethnically Arab | 0.44 | 0.52 | -0.08 | 0.22 |
| % Married | 0.86 | 0.85 | 0.01 | 0.84 |
| % Performed Hajj | 0.50 | 0.54 | -0.04 | 0.56 |
| % Sunni | 0.86 | 0.93 | -0.07 | 0.06 |
| % Sufi | 0.92 | 0.96 | -0.04 | 0.19 |
| % Salafist | 0.37 | 0.38 | -0.01 | 0.81 |
| Number of Students | 89.22 | 126.32 | -37.10 | 0.00** |
| % with Girls Enrolled | 0.79 | 0.78 | 0.01 | 0.86 |
| % with Students Who Beg | 0.29 | 0.23 | 0.05 | 0.33 |
| % Teaching Students 0-6 | 0.56 | 0.62 | -0.07 | 0.27 |
| % Teaching Students 7-10 | 0.97 | 0.98 | -0.01 | 0.58 |
| % Teaching Students 11-14 | 0.99 | 0.99 | 0.00 | 0.94 |
| % Teaching Students 14-17 | 0.94 | 0.96 | -0.02 | 0.52 |
| % Teaching Students 18+ | 0.78 | 0.85 | -0.07 | 0.15 |
| N | 143 | 128 |  |  |

# Knowledge and Beliefs

- **Islam and Tolerance of Difference**: *My religion commands tolerance of those who differ in terms of religious, tribal or ethnic affiliation.*

- **Commonalities of Abrahamic Religions**: *The Muslim religion, the Christian religion and the Jewish religion have a lot in common.*

- **Justification for Religious Violence against Civilians**: *Some people think that the tactic of using arms and violence against civilians in defense of their religion is justified. Other people believe that, no matter what the reason, this kind of violence is never justified.*

| | (1) Islam Tolerates Difference | (2) Commonalities of Abrahamic Religions | (3) Justification for Religious Violence |
|---|---|---|---|
| Peacebuilding Workshop | 0.270** | 0.109 | -0.120 |
| | (0.135) | (0.0904) | (0.144) |
| Pretest Score | -0.314*** | 0.0476 | -0.0243 |
| | (0.0564) | (0.0660) | (0.0690) |
| # of Students | -0.00183 | -0.0138 | 0.0594 |
| | (0.0476) | (0.0329) | (0.0550) |
| Constant | 3.600*** | 3.210*** | 3.175*** |
| | (0.186) | (0.244) | (0.284) |
| $N$ | 268 | 259 | 201 |

Standard errors in parentheses
* $p \leq 0.10$, ** $p \leq 0.05$, *** $p \leq 0.01$

# Attitudes and Motivations

- *Cognitive Perspective-Taking:* *Even if I disagree with a group, I try to think of reasons why that group takes a different point of view.*

- *Disposition towards Non-Violent Activism:* *I want to acquire the skills needed to promote the religious principle of non-violence in my community.*

- *Social Tolerance Index:* This index was compiled additively from a sequence of *yes/no* questions posed to respondents to probe their willingness to engage in increasingly intimate social relations towards various religious groups extant in Chad, including Sufis, Salafis, Christians, followers of Traditional African Religions and Atheists.[20] For each target group, respondents were sequentially asked whether or not they would be willing to have a member from each group as fellow citizens, active participants in politics, colleagues, neighbors, friends, and, finally, as married to their children.[21]

| | (1) Perspective-Taking | (2) Social Tolerance Index | (3) Desire to Promote Non-Violence |
|---|---|---|---|
| Peacebuilding Workshop | -0.0364 | 0.0264 | -0.0390 |
| | (0.0606) | (0.0391) | (0.0624) |
| Pretest Score | 0.270*** | 0.0299 | 0.0696 |
| | (0.0584) | (0.148) | (0.0615) |
| # of Students | -0.00291 | 0.0223* | 0.00612 |
| | (0.0215) | (0.0133) | (0.0220) |
| Constant | 2.607*** | 2.931*** | 3.277*** |
| | (0.219) | (0.459) | (0.227) |
| N | 268 | 271 | 271 |

Standard errors in parentheses
* $p \leq 0.10$, ** $p \leq 0.05$, *** $p \leq 0.01$

# Perceived Social Norms

- **Teaching Commonalities Between Religions:** *In a school like yours suppose a teacher were to give a lesson about religions such as Christianity and Judaism, and the things that they have in common with Islam.*

- **Interfaith Work:** *Suppose a priest from a neighboring church invited you and other teachers in your community to attend the church to help the Christians celebrate Easter as their guests.*

- **Promoting Non-Violence:** *One day, a rumor reaches the community that a local newspaper will print depictions of the Prophet Muhammad. At Jumah (Friday) prayers, some local youth are very angry and consider this blasphemy. They discuss going to a nearby demonstration to hurl stones. Suppose a teacher learned of their plan. The teacher approached the youth and urged them to restrain themselves from engaging in any acts of violence and to only express themselves peacefully.*

| | (1) Teaching Commonalities | (2) Interfaith Work | (3) Promoting Non-Violence |
|---|---|---|---|
| Peacebuilding Workshop | 0.357** | 0.399** | 0.152 |
| | (0.145) | (0.173) | (0.229) |
| Pretest Score | -0.0789 | 0.247*** | -0.0775 |
| | (0.0521) | (0.0544) | (0.0596) |
| # of Students | -0.0850 | -0.0684 | 0.137 |
| | (0.0521) | (0.0613) | (0.0853) |
| Constant | 4.615*** | 1.909*** | 3.252*** |
| | (0.256) | (0.217) | (0.345) |
| $N$ | 271 | 271 | 271 |

Standard errors in parentheses
* $p \leq 0.10$, ** $p \leq 0.05$, *** $p \leq 0.01$

# Discussion

- One of first experiments testing the effects of a religious peacebuilding training program on the promotion of tolerance and non-violence
- No significant short-term change in participants' attitudes towards various religious outgroups, nor any increased motivation to engage in the kinds of cognitions or behaviors conducive to peacebuilding, such as perspective-taking or non-violent community activism.
  - Aligns with the research showing civics instruction, and exposure to more education generally, does not lead directly to tolerant attitudes (Green et al. 2011).
  - But note high baseline levels produces a "ceiling effect"

# Discussion

- Kalin argues: Changing perceived "social norms may be more important than attitudes when it comes to changing individual behaviors downstream." (Reicher, Haslam & Rath 2008, Weise, Pyszczynski, Cox, Arndt, Greenberg, Solomon & Koslo 2008, Fischer, Haslam & Smith 2010, Sambanis, Schulhofer-Wohl & Shayo 2012, Sambanis & Shayo 2013, Goldman, Giles & Hogg 2014)

- The strongest and most immediate impact was on the perceived social consensus regarding the behaviors or judgments related to tolerance and nonviolence.
    - Aligns with other research on conflict resolution and prejudice efforts (Paluck 2009, Paluck & Shepherd 2012, Chauchard 2014).

# Discussion Questions

- What is the relative importance of knowledge/attitudes versus perceived social norms in your work?

- If perceived social norms are overlooked determinants of behavior change, how does this affect peacebuilding program design (what you do, where, and with whom)?

- What part of the intervention most affected perceived social norms (such presentations, working groups, dicussions, etc.) and how does this inform the design of the intervention?

- What does this study suggest about the role of religion in the perception of how widely social norms are held (and by whom), not just the production of the norms themselves?

- Based on this, how to improve the intervention or the methodology of the RCT study?

- Given that this study focuses on one link in the Theory of Change chain of this CVE/peacebuilding intervention, how to measure the other links?

- What else can the larger peacebuilding/CVE community learn from this?

- Where are the gaps and further areas of research?

# Thank You!

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