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**Supplementary Information for**

Trusted Authorities Can Change Minds and Shift Norms during Conflict

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**This PDF file includes:**

Supplementary Information Text  
Tables S1 to S19

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## Supplementary Information Text

### Methods

Data collection in Nigeria took place in 67 neighborhoods and internally displaced persons (IDP) camps within the Maiduguri metropolitan area in Borno State, Nigeria. We randomly selected the study communities from a list of all neighborhoods and IDP camps in Maiduguri that passed an initial security check. Within each community, we used a random walk procedure to select households, and then randomly selected one adult from each household to participate in the survey, matched to the gender of the interviewer. For this study, we conducted in-person interviews with a sample of 1,452 adult Muslims (as well as 90 adult Christians, who were randomized separately and whose data we analyze in the Supplementary Information). The survey was translated into the two most common local languages spoken in the region, Kanuri and Hausa. Survey questions were extensively pilot tested to make sure they were appropriate for the local context, and that the translation into both languages correctly captured the meaning of each question. Translations included in the materials are the back-translations to English. Data were collected on smartphones through oral interviews by a team of 25 local researchers who were all from Maiduguri town, and who were trained over a two-week period by the authors. The study was approved by the UCLA institutional review board. We collected data for two distinct studies, which share the same placebo-control group (respondents in treatment conditions are only in one study). The other study examines whether messages from former Boko Haram affiliates in which they apologize and/or reject violent extremist ideology shift reintegration attitudes, intended behaviors, and perceived norms. Results on the other study are reported in a separate paper following our registered pre-analysis plan.

**Power analysis.** To determine the sample size for the Nigeria study, we conducted a simulation-based power analysis using DeclareDesign (Blair et. al 2019) incorporating our planned randomization and measurement design. We assumed an intra-class correlation (ICC) of 0.09 at the community level, which is the average ICC across outcomes in the study with the most similar intervention and outcomes in the literature (Cilliers, Dube, and Siddiqi, 2016). Using a linear regression estimator with enumerator-day block fixed effects and HC2 robust standard errors, we were powered to detect an effect as small as 0.16 standard deviations of the control group outcome with a probability of 80%. These power figures compare favorably with the effect sizes of a reconciliation program on an index of survey outcomes of civilian forgiveness of ex-combatants reported in Cilliers, Dube, and Siddiqi (2016): 0.1 in standard deviations of the outcome in the control group. Given that our outcome measurement was closer in time to the treatment, we thought it was reasonable to expect slightly larger effects.

**Creating the sampling frame.** The metropolitan area of Maiduguri city has a population of roughly 1.9 million. It is divided up into two Local Government Areas (LGAs) and 20 wards. However, there are no existing lists of communities

or neighborhoods within each ward, so we had to generate an original list for the study. To do so, we worked with Maiduguri residents with extensive knowledge of the area. They started with a printed map of each ward from Google Satellite, and then identified and drew boundaries around the neighborhoods within the ward, using community names and boundaries as defined by the people who reside there. For any wards they were less familiar with, they consulted with community leaders either on the phone or in person. In total we identified 161 neighborhoods. The Maiduguri metropolitan area also hosts a number of internally-displaced persons (IDP) camps, which are populated by people from surrounding areas who have been displaced from their communities due to the conflict with Boko Haram. Using a list of IDP camps from the International Organization for Migration, we identified 27 formal and informal camps within the boundaries of Maiduguri city that were deemed secure enough for our research team to collect data. Our sampling frame thus includes a total of 188 neighborhoods and IDP camps.

**Community selection.** The first week of data collection took place right before the Muslim holiday of Eid-al-Adha in August 2018. Due to increased security issues during the holiday period, we could only start the research in one of the two LGAs in Maiduguri. We randomly ordered all of the neighborhoods and camps within this LGA, and visited the first 9 communities on the list during the period of August 14-18, 2018. After the holiday, the security situation improved, and we were able to work in both LGAs. Excluding the 9 communities visited during the first week, we randomized the order of the remaining neighborhoods and camps within both LGAs. Beginning on August 25, 2018, we visited communities in the order they appeared on the list. If a community needed to be excluded for any of the reasons described below, it was replaced with the next one on the reserve list (neighborhoods were replaced by neighborhoods and IDP camps by IDP camps).

The reasons for exclusion included: the community was determined not to be safe during our ongoing, frequent security checks (2 communities); the leader of one ward did not provide permission for our NGO partner to work anywhere within the ward (9 communities); the neighborhood or camp was too small to reach our target number of households or respondents (8 communities); the community did not exist or turned out not to be a residential area (4 communities); or the community was primarily inhabited by people who did not speak either Hausa or Kanuri (1 community).

**Household and respondent selection.** The survey team was provided with GPS coordinates indicating the center and the boundaries of each community. Interviewers were spread throughout the community, with some starting in the center and others starting at the boundaries. From their starting point, interviewers selected every third house on the street. They then asked permission to conduct a survey from the head of the household. Once permission was granted, the interviewer filled out a list of all household members who met

the following criteria: age 18 or above, either currently at home or could be called to come home within 10 minutes, and was the same gender as the interviewer. This information was entered into a survey on a smartphone using the Qualtrics Offline application. Once the list was complete, the survey software randomly ordered the list of household members. The interviewer started with the first person who appeared on this randomized list, asking them to participate and obtaining consent. If the first person on the list refused to participate, they moved on to the next person, until they either found a respondent or moved onto another household. The consent form emphasized that participation was voluntary. We were not able to compensate participants for their time, due to a policy constraint from our NGO partner given the humanitarian context. Once participants gave their consent, the interviewer tried their best to find a private setting, often either outside or somewhere within the household.

**Treatment assignment.** The main treatment reported in this paper, the audio message, was randomly assigned using simple random assignment with equal probabilities across subjects from within the Qualtrics Offline survey.

As described in further detail below, we use a vignette to measure attitudes, willingness to interact, and perceived community norms around reintegration of an ex-Boko Haram fighter. We independently randomize several components of the content in the vignette using simple random assignment with equal probabilities across subjects from within the Qualtrics Offline survey. By randomizing these details about the ex-fighter, we ensure that results are not conditional on specific attributes of the profile. See Table 1 in the main text for the content of the vignette.

### **Preanalysis plan reconciliation**

We registered three “Additional outcomes” that we do not discuss in the main paper text. We report the results in Table S11.

We deviate from the preanalysis plan in the following ways:

- We do not report on a series of outcomes related to full social acceptance due to a technical malfunction in Qualtrics, which made data from these questions unusable. They were follow-ups to questions about general acceptance, and the skip logic was applied incorrectly. The dropped outcomes include:
  - Behavioral intentions: “Willing to fully engage socially in social, economic, and political activities with former Boko Haram members (y/n)”
  - Attitudes: “Whether people should fully engage socially with former Boko Haram members (y/n)”
  - Community norm: “Whether community members would fully engage socially with former Boko Haram members (y/n)”

- Traditional leader norm: “Whether traditional leader (Bulama) would fully engage socially with former Boko Haram members (y/n)”
- Religious leader norm: “Whether religious leader would fully engage socially with former Boko Haram members (y/n)”
- We use Lin regression instead of OLS regression, which provides improved efficiency and no increase in bias for all analyses. However, no results differ substantively between the two; coefficients differ only in the thousandths place.
- We do not report on whether respondents think rehabilitation should include religious education (pre-registered as an “Additional Outcome”) as it was dropped from the survey at the last minute to shorten the survey. We do report effects on time in rehabilitation (see Table S11).
- We preregistered that our main analyses would include both Muslim and Christian respondents, although we expected to end up with a very small percentage of Christians in the sample. We also pre-registered that we would conduct a secondary analysis that excluded Christian respondents, as Christian respondents listened to a different message delivered by a bishop instead of a sheikh, and Christians are less likely to be personally affected by former Boko Haram members returning to their communities. We ended up with 90 Christian respondents (6% of the total sample). During the review process, we decided to report the analysis excluding Christians in the main paper text, as this enhanced the paper’s clarity. We now report on the analysis including Christians in the Tables S8-S10. Results do not change substantively when Christians are included.

**Table S1. Content of Religious Leader Message from the Sheikh.** In this table, we display the transcript of the audio messages that formed the religious leader message treatment for self-identified Muslim respondents. The message was developed in partnership with a leading Islamic religious leader in Borno State, Sheik Goni Mohammed, who also recorded the message in his own voice at a radio station in Maiduguri. The audio message was played in a language chosen by the respondent, either Hausa or Kanuri. We also include an English back-translation.

English	Hausa	Kanuri
<p>People of Borno State, you are welcome to this independent program, which is called Ideas for Peace. God has brought us again to this program that we are about to present to you. On today's program as usual, we will bring to you discussions on ways to understand how to live in peace. Today's program is for you the people.</p>	<p>Jama'an jihar Borno, barkan mu da zuwa cikin wannan shiri mai zaman kansa, wanda muke kira Dabarun Iya Zaman Lafiya. A yau ma Allah cikin ikonsa ya sake sada ni tare da ku a wannan shirin. A yau ma, kamar yadda muka saba, zamuyi maku jawabi ne akan zaman lafiya. Kuma wannan shiri ne na musamman soboda jama'a.</p>	<p>Jaman de Borno be fɛraskɛram duwo ne naptɛ kɛlanzɛ be shiro Jawawu Kɛla Namtɛ Nɛlɛfayen gultin dɛro wuso kɛshero. Kɛmandeye kɛrmai nzɛn kuye andewa waltɛ fɛraskram adɛro ita rɛpsɛ'ɛna. Faraskɛram nde kureye dai, nandiro Jawawu kɛla namtɛ nɛlɛfaye lan ita gatkɛ'ɛyen. Faraskɛram de adɛ jama mewu bas nankaro dawarraye.</p>
<p>Today's program, as it will be from now on, will be about people who were with Boko Haram before. We will be talking about people who were abducted by Boko Haram and those that joined willingly.</p>	<p>Yanzu zamu kawo muku sabon shirinmu na ko da yaushɛ akan Dabarun iya Zaman Lafiya, inda zamu rika magana akan mutanen da daa can su na tare da Boko Haram - Mutanen da aka sace su, da kuma mutanen da suka shiga da kan su.</p>	<p>Ku wa, na'adɛ fuwu wa soro, suro fɛraskɛram adɛbɛlan nandiro bayanna kɛla amduwone kuren rokko Boko Haram be lan dowuna so be lan kuden: am duwo dunon Boko Haram be ndalza goza lezana so wa, kuru am duwo hangal zan tamu na so be kɛlan mananyiyen.</p>
<p>People you are welcome to today's program. On this program we are going to bring you a message. This message will be presented to you by Goni Muhammad Sa'ad Ngamdu himself, a known Muslim cleric in Borno State. I am now leaving you with him (Goni) so he can present the message. So get ready and listen very closely.</p>	<p>Jama'a barkan mu da sake saduwa a cikin shirin mu na yau. A wannan shirin zamu kawo muku wani sako. Zamu kawo muku sako ne daga bakin Goni Muhammad Sa'ad Ngamdu, Babban Malamin addinin Musulinci a Jihar Borno. Yanzu zan barku tare shi ya gabatarmuku da sakon. Sai a gyara zama, a saurara.</p>	<p>Jama so wusowo kɛnshe ro fɛraskɛram nde kuyero. Fɛraskram adɛn nandiro kawuri laa kuden. Kawuri shima adɛye Goni Muhammad Sa'ad Ngamdu, kam duwone Malum adin Islam be Borno lan daana ma, shi kɛlanzɛ nandiro wurmazɛyin. Daji naptɛndo yasaiyo kawuli shima adɛwa sɛmo karuwayen kɛrɛnnowo. Daji kuwadɛ nandiya sha kolnge nandi ro kawuli adɛwa warmazɛyin. Kɛlɛwan kɛrɛnnowo.</p>
<p>Arabic prayer: Seek refuge in God from the accursed Satan. In the name of God, the most compassionate, the most merciful. Praise be to God, Lord of Worlds. The blessings and peace of Allah be upon our master Muhammad, the most</p>	<p>[Arabic prayer]</p>	<p>[Arabic prayer]</p>

honorable of His [God's] messengers. Blessings and peace of God be upon him, his family, and his companions.		
My name is Goni Muhammad Sa'ad Ngamdu.	Sunana, Goni Muhammad Sa'ad Ngamdu.	Sunyi Goni Muhammad Sa'adu Ngamdu.
I am calling on followers of Boko Haram to please stop the killings, the destruction of properties and the disruption of peaceful co-existence in the nation. They should come back and live together with people peacefully.	Ina kiraga 'yan Boko Haram don Allah su tuba daga kashe-kashe da lalata dukiyar jama'a da hana zaman lafiya a kasa. Su dawo cikin jama'a suyi rayuwa da mutane tare.	Jama karapka Boko Harambe ro longorotəkəna, ngo Ala ngo ningi am yezo wa ləman amma bannatə'a, naptə nələfabe lardəbe bannatə wa waza kolza, kuru isa rokko jama ben napsa kənəngata.
I am calling on the general public to tolerate and accept them if they come back when and if they repent sincerely in the name of Allah, and regret their past actions.	Ina kiraga al'umma da su daure su karbe su idan suka dawo cikin mu, lokacinda suka tuba tsakani da Allah, sukayi nadama game da abinda suka aikata, sai mu karbe su.	Awo wa ngawon sadəna so be kəlan nadimta təbsa Ala ro wallata'a ro wolwonomə'a, jama so ro longurotəkin marta'a nyetsa kəmar goza sandiya samowo.
Those who were captured by the security forces, who are screened and brought back to us, we should accept them and continue guiding them.	Wadanda kuma hukumomin tsaro suka kama su, suka tantance su, suka dawo mana da su cikin jama'a sai mu karbesu mu cigaba da shiryadasu.	Am duwone cidawu nzəliwobe sata kulassa, suro jama ye ro saudəna so də wa moyewu shimoyewu.
This is the tolerance and acceptance that Allah and his Prophet require of us:	Wannan fa shine sulhu da Allah da Manzonsa suka nememu da muyi da junan mu.	Adə ma sulhu do wo ne Ala'a kəngayam nza ye andəro sakərə'əna də:
Allah says; in Surah Anfal, Verse 1: "fear Allah and make an effort to accept and live with one another."	Allah Maḏaukaki yana ce wa a cikin suratul Anfal aya ta farko "kuji tsonon Allah ku sulhunta tsakaninku."	Kəmandeye suro sura Anfali yen aya kən tilomiyen gulzəna "Ala ro riinyewu katenden sulhu wa diyewu."
Allah says; in verse 61 suratul anfali [chapter] addressing the Prophet (Peace and blessings be upon him), "if they show a desire to give up fighting and/or request negotiation, you should also be willing to negotiate and accept Allah's will."	Haka nan a cikin wannan sura ta Anfal, a aya ta sittin da daya yana cewa ga Annabinsa Sallallahu Alaihi Wasallam: "idan suka karkato zuwaga barin yaki, suka nemi sulhu, to kaima ya Manzon Allah ka karkata zuwaga sulhu, kuma kayi tawakkali ga Allah."	Kuru aya firakkən tilonyen kəmandeye suro suratul Anfal ye dən gulzəna kəngayam nze ro gulji "loktə duwo kəriwu waza koltə kasatsa sulhu maradə zaiya, nyiye Yah Rasulu sulhu dəwa kasanne, Allah lan tawakkal de."
Those who want good (instead of evil) and want to make things right must try and end hostility	`Yan uwa dole ne ga masu son alheri da neman gyara suyi kokarin kawo karshen	Am duwone her sara'ana wa, nzasa mərədəzana kasadə goza, ngəktə wa watə wa koltə də

<p>and hatred, and the conflict between Boko Haram and the general public, so that we will have peace.</p>	<p>gaba da kiyayya, da jayayya da ya faru tsakinin yan Boko Haram da al'umman duniya, dan asamu zaman lafiya.</p>	<p>sandiro mbu ro walzəna. Kuru asutəba'a kate jama Boko Haramme wa jama lardə ye wa ba ro walzənyi ma'a, naptə nələfa be tuwondin ba.</p>
<p>As for me, anyone who comes back from amongst them (Boko Haram) and repent in the name of Allah or anyone who the security forces confirm to us that are screened and safe to live with, as for me, I will trust and accept them and I hope you as a fellow Muslim will also do the same for the sake of peace.</p>	<p>Ni kam duk wanda ya zo daga cikin su ya ce ya tuba tsakaninsa da Allah, ko wadanda jami'an tsaro suka tabbatar mana cewa sun tantance su, sun tabbatar da za'a iya zama dasu lafiya, toh nidai zan amince da shi, ina fatan kaima dan uwa musulmi zaka yi haka nan ka zauna da kowa lafiya a samu gyara. Allah ya sa mu dace.</p>	<p>Wudə wa ndu duwone suronza lan təpsə, Alaro waltə'ə yiya, au cidawu nziliwobe kulassa rakse suro jamaben napcin ro tawatsayiya, wudaa sha kasat ngin, kuru nandi musulmwa amanyiye ro longurotə'ə kəna adayi diyo ro. Wassalamu alaikum wa rahmatullah.</p>
<p>That's all for us today. Thank you for listening to Ideas for Peace. Until we meet again in the next episode [Kanuri: May Allah allow us to live long enough to see/present/be at the next episode].</p>	<p>Abin da zamu iya kawo muku kenan a shirinmu na yau. Mun gode da kuka dau lokacin ku, kuka saurari shiri Dabaru Iya Zaman Lafiya. Sai mun sake saduwa a shirin mu na gaba.</p>	<p>Daji jamaso adəma awo duwone nandi ro kuro fandəye kudəyena wo. Jawawu nde adə 'a kərəntə ndo də askər nyəna nandiro. Fəreskəram nde fuuyero Ala kawu wa rəpsəə.</p>



**Table S2. Placebo Health-Related Message.** The placebo-control group heard a health-related message, reproduced below. The audio message was played in a language chosen by the respondent, either Hausa or Kanuri. We also include an English back-translation.

English	Hausa	Kanuri
People of Borno State, you are welcome to this independent program, which is called Ideas for Health. God has brought us again to this program that we are about to present to you. On today's program as usual, we will bring to you discussions on ways to understand how to be healthy. Today's program is for you the people.	Jama'an jihar Borno, barkan mu da zuwa cikin wannan shiri mai zaman kansa, wanda muke kira Dabarun Kiwon Lafiya. Allah cikin ikonsa ya sake sada ni tare da ku a wannan shirin. A yau ma, kamar yadda muka saba, zamuyi maku jawabin ne akan kiwon lafiya. Kuma wannan shiri ne na musamman soboda jama'a.	Jaman de Borno be fɛraskɛram duwo ne naptɛ kɛlanzɛ be shiro Jawawu Kɛla Nɛlɛfayen gultin dɛ ro wuso kɛnshero. Kɛmandeye kɛrmai nzɛn kuye andewa walɛ fɛraskram adɛro ita rɛpsaana. Faraskɛram nde kuye dɛ, kureye dai, nandiro Jawawu kɪ3a n3ɛfa yen ita gatkɛ'ɛyen. Faraskɛram adɛ jama mewu bas nankaro dawarraye.
To stay healthy, please use safe water, sanitation and hygiene practices. Here are a couple of safe practices you can use.	Dan asamu lafiya ,ayi amfani da ruwa mai tsafta, dan kare lafiya.ga wasu hanyoyi da za'a bi.	Nɛlɛfa tiyin ndo ye nankaro, nji kadawu ba yaiyo, kuru suro kadawu yen naptɛ wanyewu. Daji kuwadɛ awowa duwo nɛlɛfandoro faidazain ma so nandiri gulluwukin.
The first one is to dispose of all feces safely because it carries germs that cause diseases, and which can spread through water, flies, and direct contact of bare hands and feet. The best way is to always use a latrine and teach your children to use latrine. If you do not have a latrine then make sure that you do not defecate near a water source and that you have properly covered feces with earth so that flies and germs, and direct human contact is avoided.	Na farko shine a zubar da duk wata najasa saboda suna dauke da kwayoyin cuta dasuke kawo rashin lafiya,wanda zata iya yaduwa ta hanyan ruwa,kuda da kuma ta hanyan tabawa da hannu koh kafa.Hanya mafi kyau shine kayi amfani da bandaki kakuma koyawa yaranka amfani da bandaki in baku da bandaki toh ka tabbata ba kaje kayi tsarki awaje dayake kusa da ruwa ba kuma ka tabbata ka rufe da kasa bayan ka gama saboda kar kwayoyin cuta,kuda da mutane karsu taba.	Awo kɛn buromi dɛ, najasa futu sandɛna ro fung nowo, dalil nzɛdɛ suronzɛn kwasa mbeyi, nji men au ciwu men yaye tartɛyin, shindeso mukonde somen yaye tarrɛyen. Adɛ nankadɛro ngawudi faidatɛyewu, ndurinde soyero ngaudi faidatɛ yikɛriyewu. Ngaudi ba ro wolwono maa, wande batawu nji jamaye faidatayin lan namnɛwi, kuiru tamonɛwiyya, najasa daa rɛmnowo, wande tiyindoro letɛɛ, aw ciwu ye gozɛ kwasa tartɛɛ nyi nankaro.
Another thing you should do is when hand washing, use soap at critical times. This is a very effective habit that can save you and your children from catching diseases. The critical times when one should wash hands are after defecating, before eating food or cooking food, and before feeding babies. Mothers must wash their hands with clean water	Wani abu da zakayi kuma shine lokacin da zaka wanke hannu kayi amfani da sabulu a duk lokaci.Wannan shine hanya mafi kyau da zai kare ka da yaran ka da haduwa da cututtuka.lokaci da yafi muhimmaci da ka wanke hannu shine bayan anyi tsarki ,kafin aci a abinci,kafin adafa abinci,kokuma kafin a shayar da yara.iyaye mata sun wanke	Awo duwo ne kuru diwiyya sandɛna dɛ, ngɛwuro muskon do shawul lan tullowo. Adayi diyo dɛ, nandiya ndiron wa samma kwasa ro sɛkayin. Woktuwa duwo mukondo so daa tulluwiyya sandɛna sandima ngawo najasa diuwaa, au bɛri kɛmbu ro isɛwiyya, au bɛri detɛ ro isɛ wiyya, au ndurin ndo ro kɛmbu yoo ro isɛwiyya. Ya so ye ndurinza najasa sadɛ tulzaiyya, nji kadawu

<p>and soap after cleaning their children's feces, so they won't get sick. If you do not have soap then thoroughly wash your hands with water and ash.</p>	<p>hannun su da ruwa mai kyau da kuma sabulu bayan sunyi wa yaransu tsarki,dan kar ayi rashin lafiya.idan baka da sabulu toh ka wanke hannun ka sosai da ruwa da toka.</p>	<p>ba wa shawulla lan muskon ndo soduwa tullowo. Shawul bamaa, nji wa buwu walan musko ndo tullowo.</p>
<p>A third practice you should get in the habit of doing is using only water that comes from a safe source or is purified. If you don't have a safe source or access to purified water then boil water at home until the bubbles appear. Use clean containers with lid/cap to store water. Use a clean cup for drawing water from the container, making sure your hands are clean too.</p>	<p>Abu na uku da zaka saba da yi shine amfani da ruwa da aka samu awaje mai kyau kokuma wanda aka tsarkake shi.idan baka da hanyan samun ruwa mai kyau toh ka tapasar da ruwanka har sai ya tapasu mai kyau.kayi amfani da mazuba mara datti mai murfi mai kyau wajen ajiye ruwanka.ka tabbata hannun ka ba datti kuma.</p>	<p>Awo kən yakən me diwiya ngla dē shima nji done na ngla au biya nji done sakkata faidatuno. Futu do ji gla au biya ji sakkata fandoye baro wallano ma daji nji dē fato lan dene suloru. Gowom kadau ba ciya faidatōne nji nēm dē gēnatero. Goram kadau ba lan faida tēne nji nēm dēa tamne, kuru tawatkōne musko nēm dē kadau baro.</p>
<p>The final practice we'll discuss today involves cooking. Always cover cooked food. Keep your kitchen and cooking utensils and water containers clean. Keep rubbish/ garbage away from food and cooking place. Use a covered bin to keep rubbish.</p>	<p>Abu na karshe da zamuyi magana akai shine abun da shafi girki ka tabbata ka rufe daffafen abincin ka.ka rike kitchen kayan amfanin ka dakuma mazuban ruwa da tsafta.Ka nitsantar da datti da bola daga wajen girki koh wajen abincin ka.kai amfani da abu mai murfi wajen rufe bola.</p>	<p>Awo done dajiye madē shima kla beri detayin .Sambiso beri deyata zanne,Kareyanem beri detayi so gom nēm sowa sambisoro kadawu baro rone .Kadawwa cintēn genane,na nem beri detayya au biya nanem beəri yeya.Buduram ciya ro sambiso kadawwa fi ne.</p>
<p>These are all important water, sanitation and hygiene practices that can keep you and your family safe.</p>	<p>Wannan duk hanyoyine masu muhimmaci na kula da ruwa da lafiyan ku dan kare ku da iyalan ku.</p>	<p>Awa ade samma njinōmma,nelefa tinem meya yalla meya so suurin .</p>
<p>That's all for us today. Thank you for listening to Ideas for Health. Until we meet again in the next episode [Kanuri: May Allah allow us to live long enough to see/present/be at the next episode].</p>	<p>Abin da zamu iya kawo muku kenan a shirin mu na yau. Mun gode da kuka dau lokacin ku, kuka saurari shiri Dabarun Kiwon Lafiya. Sai mun sake saduwa a shirin mu na gaba.</p>	<p>Daji jamaso adēma awo duwone nandi ro kuro fandōye kudōyena wo. Jawawu nde adē 'a kārēntē ndo dē askēr nyēna nandiro. Fēreskōram nde fuuyero Ala kawu wa rēpsē.</p>

**Table S3. Outcome measures and index construction.** We have three primary outcomes, two of which are mean indices. In this table we report on the question text used to measure the items in each index.

Primary Index	Item
Attitude	Now I want to know what is really in your own mind. If the decision was yours alone, do you think [ Ali / Usman ] should be allowed to stay in the community?
Willingness to Interact Index	Will you agree for [ Ali / Usman ] to stay in the community?
	Would you trade with [ Ali / Usman ]?
	Would you allow [ Ali / Usman ] to come to your wedding or child's naming ceremony?
	Would you allow your daughter to marry [ Ali / Usman ]?
	Do you think [ Ali / Usman ] should be allowed to attend community meetings?
	Would you vote for [ Ali / Usman ] if he contests for a councilorship position?
Perceived Norms Index	Now I want you to think about the other people in your community. I know you don't know their mind, but the way you see it, do you think they would agree for [ Ali / Usman ] to stay in the community? Nobody, some people, or most people?
	I know you don't know his mind, but the way you see it, do you think your Bulama will agree to allow [ Ali / Usman ] to stay in the community?
	I know you don't know his mind, but the way you see it, do you think your community religious leader will agree to allow [ Ali / Usman ] to stay in the community?

**Table S4: Effects of Religious Leader Messages on Attitudes (Hypothetical Male Fighter)**

	Should Reintegrate
Leader Message	0.103*** (0.026)
Vignette Controls	Yes
N	1366

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses.

**Table S5: Effects of Religious Leader Messages on Willingness to Interact Index and its Components (Hypothetical Male Fighter)**

	Allow in Meetings	Allow to Reintegrate	Allow to Child to Marry	Invite to Event	Trade with Them	Vote for Them	Willingness to Interact Index
Leader Message	0.090*** (0.026)	0.086*** (0.024)	0.092*** (0.027)	0.095*** (0.026)	0.081** (0.027)	0.093*** (0.027)	0.092*** (0.023)
Vignette Controls	Yes	Yes	Yes	Yes	Yes	Yes	Yes
N	1379	1407	1393	1404	1407	1395	1426

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses.

**Table S6: Effects of Religious Leader Messages on Shift Norms Index and its Components (Hypothetical Male Fighter)**

	Community Leader	Local Imam	Neighbors	Shift Norms Index
Leader Message	0.101**	0.101**	0.056**	0.073***
	(0.031)	(0.031)	(0.021)	(0.021)
Vignette Controls	Yes	Yes	Yes	Yes
N	957	952	1181	1253

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses.

**Table S7. Content of Religious Leader Message from the Catholic Bishop.** In this table, we display the transcript of the audio messages that formed the religious leader message treatment for self-identified Christian respondents. The message was developed in partnership with the Catholic Bishop of Borno State, Bishop Naga Mohammed, who also recorded the message in his own voice at a radio station in Maiduguri. The audio message was played in the Hausa language. The message was not translated in Kanuri, because of the very low proportion of Kanuris who are Christian. For Christian respondents who requested Kanuri as the language of the experiment, the message was played in Hausa. We also include an English back-translation.

English	Hausa
People of Borno State, you are welcome to this independent program, which is called Ideas for Peace. God has brought us again to this program that we are about to present to you. On today's program as usual, we will bring to you discussions on ways to understand how to live in peace. Today's program is for you the people.	Jama'an jihar Borno, barkan mu da zuwa cikin wannan shiri mai zaman kansa, wanda muke kira Dabarun Iya Zaman Lafiya. A yau ma Allah cikin ikonsa ya sake sada ni tare da ku a wannan shirin. A yau ma, kamar yadda muka saba, zamuyi maku jawabi ne akan zaman lafiya. Kuma wannan shiri ne na musamman soboda jama'a.
Today's program, as it will be from now on, will be about people who were with Boko Haram before. We will be talking about people who were abducted by Boko Haram and those that joined willingly.	Yanzu zamu kawo muku sabon shirinmu na ko da yaushe akan Dabarun iya Zaman Lafiya, inda zamu rika magana akan mutanen da daa can su na tare da Boko Haram - Mutanen da aka sace su, da kuma mutanen da suka shiga da kan su.
People you are welcome to today's program. On this program we are going to bring you a message. This message will be presented to you by Bishop Naga Mohammed, Chairman of the Christian Association of Nigeria, Borno state chapter. I am now leaving you with him (Bishop) so he can present the message. So get ready and listen very closely.	People you are welcome to today's program. On this program we are going to bring you a message. This message will be presented to you by Bishop Naga Mohammed, Chairman of the Christian Association of Nigeria, Borno state chapter. I am now leaving you with him (Bishop) so he can present the message. So get ready and and listen very closely.
My name is Bishop Naga, Chairman of Christian Association of Nigeria, Borno state chapter.	Suna na Bishop Naga, nine Chairman na kungiyar Kiristocin Najeriya, reshen Jahar Borno.
I plead with members of Boko Haram to stop the killings, the destruction of property and the disruption of peaceful co-existence in the nation, in the name of Our Lord Christ to come and live with people peacefully.	Ina rokon Jama'ar kungiya Boko Haram da su daina Kashe-kashen mutane, da lalata dukiyoyin jama'a, da kuma tashe-tashen hankula a kasarmu, don girman Almasihu ku zo mu zauna lafiya.
I am calling on the general public to tolerate and accept them if they come back when and if they repent sincerely in the name of Jesus Christ, and regret their past actions.	Ina kira ga jama'a da su yarda da su, kuma su karbe su hannu bibbiyu idan suka yi nadama kuma suka tuba daga munanan ayyukan da suka aikata a baya.
Those who are captured by the security forces who are screened, we should accept them and continue guiding them, if or when they are allowed to live amongst us.	Wadanda jami'an tsaro suka kama, kuma suka tantance su, yakamata mu karbe su, kuma mu ci gaba da ganar da su idan aka bar su mu zauna tare.
This is the acceptance and forgiveness that Our Lord Jesus Christ requires of his followers:	Wannan shine yafewa da yarda da Yesu ya bukace masu binsa.

<p>Jesus Christ taught Christians to forgive whosoever offended them; no matter the offense of the person. God will forgive a person if he forgives his offenders. Matthew 6:14-15.</p>	<p>Yesu ya koyar da Kiristoci wa su yafe wa duk wanda yayi musu laifi, ko yaya girman laifin. Ubangiji zai yafewa duk wanda ya yafewa wani wanda yayi masa laifi. Mathew 6: 14-15.</p>
<p>In Luke 15: 20-25 Jesus Christ gave story of a certain family in the Holy Bible. The father had two sons. The younger demanded for a share (inheritance) and he was left to spend as he wishes. He squandered all he has on harlots, beer and gambling. He repented and returned home. His father tolerated, forgive, and accepted him.</p>	<p>A Luke 15:20 - 25, Yesu ya bada labarin wani mutum da iyalinsa, yana da'ya'yan maza biyu, sai karamin ya bukaci a bashi kason rabonsa da yagani a gadon babansa ya kuma anbashhi yayi yanda yagama dashi Ya salwantar da duk abunda aka bashi a kan mata, da giya, da kuma caca. Daga bisani, ya tuba ya koma gida. Babanshi ya yarda da shi ya kuma ya yafe mishi duk abunda yayi.</p>
<p>The elder son, his brother rejected the younger, but their father counselled him and said "YOUR BROTHER WAS DEAD AND IS ALIVE AGAIN; HE WAS LOST AND IS FOUND" Luke 15:35, and they were reintegrated both in the family and the society.</p>	<p>Babban dan na dan uwan nasa ya ki ya karban shi amma baban yayi mishi nasiha, yana gaya masa cewa "DAN UWANKA YA MUTU , KUMA YA RAYU. YA BATA da, KUMA AN SAME SHI DAGA BAYA " Luke 15:35, an dawo da su sun zauna tare sukuma cigaba da rayuwa tare yakuma yafe musu suka zauna cikin jama'a daga kuma su karan kansu.</p>
<p>In conclusion, I am calling on fellow Christians to accept repented Boko Haram or anyone who the security forces confirm to us that are screened and safe to live with. We should love and care for them. I will give them another chance and help them start a new life without stigmatization. As your Bishop, I hope you listen to this as a fellow Christian, will also do the same and forgive them.</p>	<p>Daga karshe ina kira ga yan uwana Kristoci da su karbi Jama'an Boko Haram da suka tuba, ko kuma duk wani wanda jami'an tsaro suka tabbatar mana akan cewa an tantance su zasu iya su zauna tare damu cikin lafiya da kuma lumana mu muna so mu ganewa akan cewa mune da hakkin mu kula dasu mu ganar dasu mu basu daman mu rayu tare dasu ba tare da tsangoma ko kyamarsu ba a matsayina na bishop dinku ina fata kun saurari wannan bayani nawa a zamanku kristoci dakuma ku yadda cewa lalle mu yafe musu.</p>
<p>That's all for us today. Thank you for listening to Ideas for Peace. Until we meet again in the next episode.</p>	<p>Abin da zamu iya kawo muku kenan a shirinmu na yau. Mun gode da kuka dau lokacin ku, kuka saurari shiri Dabaru Iya Zaman Lafiya. Sai mun sake saduwa a shirin mu na gaba.</p>



**Table S8: Effects of Religious Leader Messages on Attitudes including Christian Sample (Hypothetical Male Fighter)**

	Should Reintegrate
Leader Message	0.109*** (0.025)
Vignette Controls	Yes
N	1448

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses.

**Table S9: Effects of Religious Leader Messages on Willingness to Interact Index and its Components Including Christian Sample (Hypothetical Male Fighter)**

	Allow in Meetings	Allow to Reintegrate	Allow to Child to Marry	Invite to Event	Trade with Them	Vote for Them	Willingness to Interact Index
Leader Message	0.098*** (0.025)	0.090*** (0.024)	0.097*** (0.026)	0.099*** (0.026)	0.087*** (0.026)	0.094*** (0.026)	0.097*** (0.022)
Vignette Controls	Yes	Yes	Yes	Yes	Yes	Yes	Yes
N	1466	1493	1478	1490	1493	1479	1514

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses.

**Table S10: Effects of Religious Leader Messages on Shift Norms Index and its Components Including Christian Sample (Hypothetical Male Fighter)**

	Community Leader	Local Imam/Pastor	Neighbors	Shift Norms Index
Leader Message	0.099**	0.093**	0.057**	0.070***
	(0.030)	(0.030)	(0.020)	(0.020)
Vignette Controls	Yes	Yes	Yes	Yes
N	1004	1001	1250	1326

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses.

**Table S11: Effects of Religious Leader Messages on Forgiveness, Perceptions of Religious Adherence, Desired Rehabilitation Duration toward Returning Fighters and Abductees**

	Male Fighter			Female Abductee		
	Forgiveness Index	Boko Haram members are good Muslims	Desired years in rehabilitation	Forgiveness Index	Boko Haram members are good Muslims	Desired years in rehabilitation
Leader Message	0.050** (0.018)	0.093*** (0.024)	0.025 (0.949)	0.031* (0.015)	0.052** (0.019)	0.334 (0.660)
Vignette Controls	Yes	Yes	Yes	Yes	Yes	Yes
N	1420	1367	1355	1425	1387	1342

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses.

**Table S12: Heterogeneous Effects of Religious Leader Messages on Attitudes**

	Authoritarian Personality Index	Trust politicians	Trust religious leaders	Want Shari'a law in Borno	Shari'a is government that provides services	Shari'a is government that punishes and restricts	Prefer western over Islamic policy	Religion is primary identity	Choose Islamic over secular school for child	Person who prays twice a day is good Muslim	Any Islamic education	Years of Islamic education
Leader Message	0.097	0.108*	0.009	0.068	0.020	0.131**	0.097**	0.092**	0.084*	0.122***	-0.097	-0.006
	(0.212)	(0.043)	(0.157)	(0.087)	(0.116)	(0.042)	(0.032)	(0.031)	(0.039)	(0.031)	(0.155)	(0.051)
Covariate	-0.015	0.044	-0.046	0.026	0.175*	0.123*	0.057	-0.085*	-0.048	0.164***	-0.031	0.000
	(0.085)	(0.039)	(0.111)	(0.062)	(0.084)	(0.052)	(0.040)	(0.039)	(0.038)	(0.041)	(0.094)	(0.004)
Leader × Covariate	0.003	-0.004	0.093	0.037	0.090	-0.060	0.044	0.026	0.043	-0.077	0.205	0.012*
	(0.114)	(0.054)	(0.159)	(0.091)	(0.123)	(0.070)	(0.054)	(0.055)	(0.053)	(0.057)	(0.157)	(0.005)
Vignette Controls	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
N	1366	1314	1358	1349	1353	1363	1319	1352	1286	1353	1366	1366

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses. Dependent variable is whether male ex-fighter should be allowed to reintegrate (attitude). The columns indicate the covariates with which the religious leader message is interacted. This analysis was performed on the Muslim-only subsample. This analysis uses a linear specification of *Leader Message + Covariate + Leader \* Covariate* and controls for vignette characteristics.

**Table S13: Heterogeneous Effects of Religious Leader Messages on Willingness to Interact Index**

	Authoritarian Personality Index	Trust politicians	Trust religious leaders	Want Shari'a law in Borno	Shari'a is government that provides services	Shari'a is government that punishes and restricts	Prefer western over Islamic policy	Religion is primary identity	Choose Islamic over secular school for child	Person who prays twice a day is good Muslim	Any Islamic education	Years of Islamic education
Leader Message	0.179 (0.188)	0.105** (0.038)	-0.045 (0.140)	0.078 (0.076)	0.085 (0.100)	0.120** (0.038)	0.092** (0.028)	0.091** (0.028)	0.074* (0.036)	0.108*** (0.027)	-0.101 (0.132)	0.005 (0.045)
Covariate	-0.017 (0.075)	0.051 (0.034)	-0.061 (0.104)	0.022 (0.055)	0.120 (0.073)	0.108* (0.047)	0.082* (0.036)	-0.057 (0.034)	-0.060 (0.034)	0.163*** (0.037)	-0.018 (0.084)	0.003 (0.003)
Leader × Covariate	-0.048 (0.102)	-0.012 (0.048)	0.139 (0.142)	0.018 (0.080)	0.007 (0.106)	-0.060 (0.065)	0.030 (0.050)	-0.005 (0.049)	0.036 (0.048)	-0.073 (0.052)	0.197 (0.134)	0.010* (0.005)
Vignette Controls	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
N	1426	1369	1417	1408	1411	1422	1370	1412	1337	1413	1426	1426

Note: \* p < 0.05, \*\* p < 0.01, \*\*\* p < 0.001 (two-tailed). Robust standard errors in parentheses. Dependent variable is willingness to interact with male ex-fighters. The columns indicate the covariates with which the religious leader message is interacted. This analysis was performed on the Muslim-only subsample. This analysis uses a linear specification of *Leader Message + Covariate + Leader \* Covariate* and controls for vignette characteristics.

**Table S14: Heterogeneous Effects of Religious Leader Messages on Perceived Social Norms**

	Authoritarian Personality Index	Trust politicians	Trust religious leaders	Want Shari'a law in Borno	Shari'a is government that provides services	Shari'a is government that punishes and restricts	Prefer western over Islamic policy	Religion is primary identity	Choose Islamic over secular school for child	Person who prays twice a day is good Muslim	Any Islamic education	Years of Islamic education
Leader Message	-0.088 (0.164)	0.066 (0.034)	0.102 (0.116)	0.111 (0.069)	0.104 (0.090)	0.072* (0.033)	0.061* (0.025)	0.035 (0.026)	0.053 (0.033)	0.071** (0.025)	0.060 (0.120)	0.053 (0.041)
Covariate	-0.018 (0.064)	0.046 (0.031)	0.027 (0.082)	0.058 (0.051)	0.166* (0.065)	0.043 (0.042)	0.040 (0.034)	-0.115*** (0.032)	-0.043 (0.031)	0.067* (0.034)	0.020 (0.081)	0.004 (0.003)
Leader × Covariate	0.088 (0.089)	0.020 (0.043)	-0.033 (0.118)	-0.042 (0.073)	-0.035 (0.096)	0.001 (0.058)	0.026 (0.046)	0.104* (0.045)	0.044 (0.044)	-0.001 (0.047)	0.013 (0.122)	0.002 (0.004)
Vignette Controls	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes	Yes
N	1253	1208	1245	1237	1241	1251	1208	1239	1171	1243	1253	1253

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses. Dependent variable is perceived social norms of acceptance of male ex-fighters. The columns indicate the covariates with which the religious leader message is interacted. This analysis was performed on the Muslim-only subsample. This analysis uses a linear specification of *Leader Message* + *Covariate* + *Leader \* Covariate* and controls for vignette characteristics.

**Table S15: Effects of Religious Leader Messages on Willingness to Interact Index and its Components (Hypothetical Male Abductee)**

	Allow in Meetings	Allow to Reintegrate	Allow to Child to Marry	Invite to Event	Trade with Them	Vote for Them	Willingness to Interact Index
Leader Message	0.081**	0.065**	0.089**	0.083**	0.107***	0.096***	0.085***
	(0.025)	(0.024)	(0.027)	(0.026)	(0.026)	(0.027)	(0.023)
Vignette Controls	Yes	Yes	Yes	Yes	Yes	Yes	Yes
N	1371	1407	1386	1388	1398	1390	1420

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses. For survey length reasons, we did not ask the full battery of outcomes related to attitudes and norm perceptions for the hypothetical male abductee. The attitudinal item and the perceived social norms items were excluded.



**Table S16: Effects of Religious Leader Messages on Attitudes (Hypothetical Female Abductee)**

	Should Reintegrate
Leader Message	0.067** (0.022)
Vignette Controls	Yes
N	1373

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ ,  
 \*\*\*  $p < 0.001$  (two-tailed).  
 Robust standard errors in parentheses.

**Table S17: Effects of Religious Leader Messages on Willingness to Interact Index and its Components (Hypothetical Female Abductee)**

	Allow in Meetings	Allow to Reintegrate	Allow to Child to Marry	Invite to Event	Trade with Them	Vote for Them	Willingness to Interact Index
Leader Message	0.075** (0.023)	0.063** (0.019)	0.083** (0.026)	0.071** (0.024)	0.073** (0.024)	0.046 (0.025)	0.067** (0.020)
Vignette Controls	Yes	Yes	Yes	Yes	Yes	Yes	Yes
N	1391	1421	1407	1414	1419	1408	1436

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses.

**Table S18: Effects of Religious Leader Messages on Perceived Norms Index and its Components (Hypothetical Female Abductee)**

	Community Leader	Local Imam	Neighbors	Shift Norms Index
Leader Message	0.063*	0.066*	0.025	0.037*
	(0.026)	(0.026)	(0.018)	(0.018)
Vignette Controls	Yes	Yes	Yes	Yes
N	1012	993	1182	1253

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses.

**Table S19: Effects of Religious Leader Messages on Emotions (Hypothetical Male Fighter)**

	Angry at Male Fighter	Fearful of Male Fighter
Leader Message	-0.015 (0.026)	-0.007 (0.027)
Vignette Controls	Yes	Yes
N	1384	1396

Note: \*  $p < 0.05$ , \*\*  $p < 0.01$ , \*\*\*  $p < 0.001$  (two-tailed). Robust standard errors in parentheses.

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