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A Public Perception Survey
on Social Cohesion
and Resilience to Violent Extremism

Executive Summary

As part of the Regional Prevention of Violence Extremism Programme funded by the European Union, UNDP conducts a Public Perception Survey on Social Cohesion and Resilience to Violent Extremism (VE). The aim is to strengthen national capacities to measure the issue and formulate an evidence-based approach to preventing violent extremism in Thailand. The objective of the survey is to establish a baseline understanding of people's perceptions in Thailand regarding violence, social cohesion, and resilience to violent extremism. The study has four main goals: 1) to investigate the experiences of adolescents, youth, and adults with hate speech and violent extremism, 2) to explore their concerns about violence, 3) to examine factors that contribute to the increase or reduction of violence, and 4) to evaluate available resources that strengthen or undermine their resilience against violence.

Various groups, including youth, academics, and civil society organizations, were consulted and involved in designing tools, distributing questionnaires, and analysing results. The primary tool used in the study was the Building Resilience Against Violent Extremism (BRAVE-14) questionnaire, which measures the risk of violence and protective factors for resilience to violent extremism, as well as experiences with hate speech and violent extremism and perceptions about violence. Additionally, the study reviewed relevant papers, conducted in-depth interviews, and held focus group discussions with key informants to gain additional insights into the quantitative data. The study used the KoBo Toolbox to develop and distribute online and paper questionnaires. Two techniques were used in the questionnaire roll-out: 1) accidental sampling and 2) snowball sampling to make questionnaires more accessible to respondents. The respondents in this study do not represent the entire Thai population. The study's findings reflect the opinions of respondents aged 15 and above who live in Thailand. The study received a total of 2,649 completed questionnaires from across the country. Data collection took place between March 29 and June 10, 2022.

Key findings

The study discovered that nearly half of the respondents (46 percent) have experienced hate speech. Half of the respondents were uncertain about the term "violent extremism," and 79 percent were unaware of it, while a substantial number (63 percent) expressed concern about the potential for violence in the country. However, the majority of respondents (86 percent) had access to resilience resources.

Perceptions and experiences of hate speech

Hate speech was reported by nearly half (46 percent) of all respondents, occurring in both supposedly safe spaces and online. Youth were more likely to encounter hate speech than adolescents and adults. Respondents lacked a clear understanding of the distinction between hate speech and bullying. Hate speech was more prevalent online than in traditional or offline media, particularly on issues related to religion, politics, and insurgency in the three southern border provinces.

Perceptions and experiences of violent extremism

Although most respondents were unfamiliar with the term "violent extremism," many observed the ongoing presence of political violence in Thai society. Violence was not limited to physical acts but also encompassed societal attitudes towards accepting, supporting, and ignoring it. Over half of the respondents (63 percent) expressed concerns about violence in the country, citing injustice and unresolved conflicts as triggers. Additionally, 48 percent agreed that certain cultures and beliefs justify the use of violence, while 51 percent believed that sufficient trigger factors could lead to the belief and acts of violent extremism in Thailand.

Access to Resilience Resources

86 percent of the respondents scored higher than the standard score in the BRAVE-14 5-factor assessment for resilience to violent extremism, indicating access to resilience resources. Respondents scored high for cultural identity and connectedness but low for bridging and linking capital.

- **Cultural Identity and Connectedness:** 72 percent of respondents scored high for cultural identity and connectedness, indicating a sense of pride, commitment to preserving cultural practices, and using cultural identity as guidance. However, respondents of different ages, genders, locations, and nationalities had varying perceptions of "culture".

- **Bridging Capital:** Only 46 percent of respondents scored high for bridging capital, indicating limited interactions between communities of diverse backgrounds. Vulnerable groups scored highest, but different identities, languages, and beliefs hindered cross-community bonding. Men faced resource limitations due to exclusion from activities and development projects.

- **Linking capital:** Only 40 percent of respondents scored high for linking capital, with youth, LGBTI individuals, and those in the southern border provinces scoring lower. Limited political participation, constraints in law enforcement and resource allocation, and insufficient support hindered scores.

- **Violence-related behaviours:** A significant 72 percent of respondents expressed a willingness to take action against violence-related behaviours. The survey found that LGBTI individuals, youth, and respondents from Bangkok, as well as the northern, north-eastern, western, eastern and central regions, scored higher in this category compared to the respondents from the three southern border provinces.

- **Violence-related beliefs:** Violence-related beliefs Up to 90 percent of respondents scored high for rejecting violence-related beliefs, but some cases suggested that violence may be necessary for survival or to show strength

The findings suggest that despite challenges in accessing resources, respondents generally have access to resilient resources that help prevent violent extremism. However, they face limitations, particularly in accessing linking capital.

Recommendations to increase and strengthen resilience resources to prevent violent extremism.

1. As this study serves as a baseline for understanding the situation and factors contributing to violent extremism, it is crucial for the PVE Programme and other relevant organizations to conduct further consultation and research to gain a comprehensive understanding. This will enable the effective design and planning of interventions. In order to achieve this, the following considerations may be taken into account:

    •   Organize consultations with different groups in the three southern border provinces to discuss their perceptions and understanding of the term 'violent extremism'.

    •   Gain a comprehensive understanding of the drivers of violent extremism and factors that strengthen resilience to violent extremism, including dimensions such as economic opportunities and the expansion of resource networks.

    •   Develop indicators for monitoring violent extremism and social cohesion annually or biennially.

    •   Conduct a study to find out the costs and means of accessing government resources and social protection for vulnerable groups.

    •   Conduct a multi-dimensional study on how internalized social norms related to masculinities in specific communities and regions impact young men in conflict-affected areas and contribute to gender-based violence (GBV).

    •   Conduct a study on adolescents and youth media access in the affected-conflict area, for example, three southern border provinces, to gain a better understanding of how different types of media and media platforms influence the perspectives interpretations and responses to violence.

    •   Understand resilience resources, needs and expectations of adolescents and youth in conflict-affected areas.

2. To strengthen the available resources to enhance the resilience, particularly among vulnerable groups, the following considerations may be taken into account:

    •   Develop programmes that focus on changing attitudes toward violent extremism and hate speech.

    •   Provide tools and resources to help men, youth, and other vulnerable groups, particularly in the affected-conflict area, in developing linking and bridging capital.

    •   Facilitate cross-community relationship building in urban settings.

    •   Collaborate with educational institutes and other relevant organizations to support and facilitate adolescents' and youth's access to resilience resources.

3. To translate the above recommendations into actions and ensure trust in government organizations and authorities- key elements for strengthening resilience to violent extremism[1], government organizations may consider the following strategic roll-out strategy and mechanism, with the required support from the policy level.

    •   Adopt a whole-of-society approach that involves partnership with various sectors, including civil society organizations, the private sector, local governments, and individuals.

    •   Enhance trust and confidence in the government and authorities by developing partnerships between the judiciary, law enforcement, and security sectors which can promote transparency and accountability.

    •   To lead to support from high-level government leaders, the government should consider engaging relevant organizations and establish a working group as a mechanism to prioritize the recommendations for effective intervention in accordance with the policies and related plan of each respective organization, support integration between organizations and joint monitoring and evaluate the results.

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1   In comparison to other resources in BRAVE-14, the linking capital (Trust in government and authorities) score is the lowest.

Acknowledgement

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Definitions

11 Southern Provinces: Chumphon, Surat Thani, Nakhon Si Thammarat, Songkhla, Phatthalung, Ranong, Phang Nga, Phuket, Krabi, Trang and Satun.

Adolescents: Individuals who are between the ages of 15 and 17 years[1].

BRAVE-14: A measure that evaluates risk and protective factors related to people's resilience to violent extremism. These factors include: 1) cultural identity and connectedness; 2) bridging capital; 3) linking capital; 4) violence-related behaviours; and 5) violence-related beliefs. The measure uses a 5-point scale to rate the items[2].

Bridging Capital: The trust and confidence in people from other groups outside one's own.

Hate Speech: Any expression of discriminatory hate towards people: it does not necessarily entail a particular consequence[3].

Linking Capital: The trust and confidence in government and authorities.

Preventing Violent Extremism: Involves efforts by schools, families, and communities to build students' resilience to violent extremism and radicalization. This includes providing students with knowledge, skills, attitudes, and values that promote tolerance, empathy, critical thinking, global citizenship, and the ability to take appropriate action against violent extremism (UNODC)[4].

Resilience: The ability to resist or reject views and opinions that promote exclusive truths, which legitimize hatred and the use of violence (UNESCO)[5].

Standard Score: A score, that is neutral, neither disagreeing nor agreeing.

Social Cohesion: The extent to which there is trust in government and within society, as well as a willingness to participate collectively towards a shared vision of sustainable peace and common development goals (UNDP)[6].

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1 This study's target group was individuals aged 15 and over, divided into three age groups: adolescents (15-17 years), youth (18-24 years), and adults (25 years and older). These age categories may differ from those used in other studies..

2 Alfred Deakin Institute for Citizenship and Globalisation, Deakin University, Australia and The Resilience Research Centre, Dalhousie University, Canada. (2017). The Building Resilience Against Violent Extremism (BRAVE) Measure Manual. Alfred Deakin Institute for Citizenship and Globalisation, Deakin University, Australia and The Resilience Research Centre, Dalhousie University, Canada.

3 Definition from ARTICLE 19

4 United Nations Office on Drugs and Crime (UNODC) E4J Secondary Education: Terrorism and Violent Extremism- Teacher's Guide: Glossary. https://www.unodc.org/documents/e4j/Secondary/Terrorism_Violent_Extremism_Glossary.pdf.

5 United Nations Educational, Scientific and Cultural Organization (UNESCO) 2017. Preventing violent extremism through education A guide for policy-makers. https://en.unesco.org/sites/default/files/policymakr.pdf.

6 United Nations Development Programme. (2020). Strengthening Social Cohesion: Conceptual Framing and Programming Implication. New York. United Nations Development Program.

Three Southern Border Provinces (SBPs): For this study, three southern border provinces refer to the Thai-Malaysia border which includes the provinces of Pattani, Narathiwat, and Yala province.

Violent Extremism: The beliefs and actions of people who support or are willing to use ideologically motivated violence to achieve radical ideological, religious, or political goals. This often involves identifying an enemy who becomes the object of hatred and violence (UNODC)[7].

Youth: Those persons between the ages of 18 and 24 years[8].

In order to avoid confusion and misinterpretation, this study explored how the CSO/youth research teams perceive and understand the terms, as well as how to translate them into Thai.

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7   United Nations Office on Drugs and Crime (UNODC) E4J Secondary Education: Terrorism and Violent Extremism- Teacher's Guide: Glossary. https://www.unodc.org/documents/e4j/Secondary/Terrorism_Violent_Extremism_Glossary.pdf.

8   This definition used in this study only which is different from the standard age of youth 18-24 years old.

1. Introduction

1.1 Rationale

The UNDP's "Sustaining Peace" framework aims to enhance social cohesion by promoting diversity and tolerance. To gather evidence on violent extremism and improve resilience, a Public Perception Survey will be conducted by trained youth and civil society organizations in Thailand.

1.2 Study Objectives

The objectives of this survey are to:

1. Provide a baseline on adolescents, youth, and adult perceptions of violence, social cohesion, and resilience to violent extremism to support evidence-based policy and programming that can help civil society organizations (CSOs), UNDP Thailand, government organizations (GOs), and PVE Advisory Group members design effective development solutions to address the drivers of violent extremism.

2. Promote participation in decision-making by engaging adolescents, youth, women's groups, and different sectors in the survey. This will enable them to design and adapt the survey tool, document, analyse data, and communicate the results to PVE Advisory Group members and stakeholders. By joining this process, participants will also be empowered to play a meaningful role in policy and action to address VE from local to national levels. The findings of this study will be used as an evidence-based approach to address violent extremism and strengthen resilience in Thailand.

1.3 Scope

This study aims to answer the following key research questions:

1. What were adolescents, youth, and adult experiences with hate speech?

2. What were adolescents, youth, and adult experiences with violent extremism?

3. What are the concerns around violence, and what are the factors that reduce and increase violence?

4. What resources are available to strengthen resilience, and are there any factors that undermine resilience?

1.4 Geographic Scope

The study collected questionnaires from respondents in Bangkok and 74 provinces of Thailand. The questionnaires were distributed through government agencies, civil society organizations, communities, women's and youth groups, educational and religious institutions, and UNDP Thailand's Promoting Tolerance and Respect for Diversity initiative. However, no questionnaires were received from Bueng Kan and Prachuap Khiri Khan provinces.

In Bangkok and Pattani provinces, in-depth interviews with key informants were conducted through personal meetings. Key informants from Chiang Mai, Chiang Rai, Ubon Ratchathani, Buri Ram, Samut Prakan, Pattani, and Narathiwat provinces were interviewed over the phone. Zoom was used for focus group discussions with participants from Bangkok, Chiang Mai, Phitsanulok, Suphan Buri, Narathiwat, and Nakhon Si Thammarat provinces.

1.5 Research Methodology

The study was based on consultations with partners, youth groups, academics, and civil society organizations to ensure that the questionnaire questions were easy to understand, appropriate, and relevant to the situation and context of Thai society and that the study did not harm respondents or those who helped distribute questionnaires. The consultation included the development of questions, pilot testing, questionnaire distribution, study-related concerns report drafting, and the validity of the findings.

1.5.1 Tools

The primary research tool used in this study is the Building Resilience Against Violent Extremism (BRAVE-14) questionnaire, which assesses risk and protective factors for resilience to violent extremism. The questionnaire includes 25 questions, consisting of 14-item rating scale questions from the BRAVE-14 measure, three rating scale questions on concern about violent extremism, short open questions about understanding and perceptions of hate speech, violent extremism, and social cohesion, as well as recommendations to prevent violent extremism. The study also developed questions for the KoBo Toolbox, an online programme for questionnaire development and distribution.

To gather more insight, the study conducted in-depth interviews with experts and frontline officers and organized focus group discussions with youth groups in addition to the questionnaire. The study distributed a paper-based questionnaire in various communities, including ethnic and migrant communities in Chiang Mai and Chiang Rai Provinces, Laos migrant communities along the Mekong River, Ubon Ratchathani Province, communities in Phitsanulok Province, Wang Thong district and Non-Charoen district, Buriram Province, and schools and communities in the three southern border provinces. Adjustments were necessary because some respondents did not use smartphones, mentioned being uncomfortable responding to online surveys, or some schools prohibited the use of smartphones. The raw data was collected by the KoBo Toolbox and saved in an Excel file.

1.5.2 Sampling method

To ensure equal access, the study utilized two approaches for all recipients. Firstly, accidental sampling involved distributing questionnaires to anyone meeting the basic criteria, through the PVE Programme partner network, including government and private agencies, educational institutes, civil society organizations, religious institutions, communities, women's and youth groups, and individuals via various channels such as email and social media. Secondly, snowball sampling (or chain-referral sampling) was used to disseminate questionnaires to a network of government agencies, private sector, educational institutions, civil society organizations, religious institutions, communities, women's and youth groups, and individuals for further dissemination to their networks.

Given the sampling methods employed, however, the sample size is not representative of the Thai population. Therefore, survey results represent the perceptions of those who participated in the survey.

1.5.3 Population

The study aimed to survey 2,500 individuals aged 15 and above to understand their perceptions and opinions on concerns, fear, insecurity, and resilience to violent extremism. The term "general population" refers to individuals who are not actively involved in violence and peace issues, do not engage in long-term activities related to these issues, and have a basic understanding of violent extremism. To ensure the questionnaire reached the intended respondents, the study collaborated with various organizations and individuals for distribution.

Collaboration with stakeholders enabled the study to reach vulnerable populations across Thailand. For example, IMPECT, Northern Development Foundation, and ADRA helped the study reach stateless individuals and ethnic communities in the north. Migrant communities in the northeast were reached through the Mekong River Reservation Group in Ubon Ratchathani province. UNICEF Youth Committee facilitated

access to the questionnaire for people with disabilities in various regions, while Rainbow Sky Association of Thailand offices in Bangkok, Chiang Mai, and Ubon Ratchathani distributed the questionnaire to the LGBTI communities.

Phitsanulok province's temples distributed questionnaires to farmer communities through religious activities and rituals, such as almsgiving or funerals. To reach youth and adults in the three southern border provinces, the study collaborated with Deep South Watch, Neo-Mind Group, community public health volunteers, and Islamic private schools to distribute the questionnaire to schools and communities.

The We Are Happy group, which works with schools and communities across the country, assisted in forwarding the questionnaire to teachers, community volunteers, and parent networks. These individuals then distributed the questionnaire to parents and villagers in their area.

1.5.4 Timeframe

The survey was carried out between 29 March and 10 June 2022.

1.5.5 Data analysis

The study used the Statistical Package for the Social Sciences (SPSS) to analyse descriptive statistical data, such as frequencies, percentages, and means, to describe the general characteristics of the respondents. SPSS was also utilized to analyse factors that contribute to resistance to violent extremism by examining scores above the standard and concerns over the possibility of violence. Additionally, the study reviewed qualitative data obtained from open-ended questions, in-depth interviews, focus group discussions, and the desk review.

Scoring

Responses were given on a five-point Likert scale ranging from 1 to 5, as follows: strongly disagree (1), disagree (2), neutral (3), agree (4), and strongly agree (5). "agree" and "strongly agree" refer to access to reliance resources[9].

The BRAVE-14 question set was organized into five groups:

1. **Cultural Identity and Connectedness:** (1) It's important to me to maintain cultural traditions; (3) I am familiar with my cultural traditions, beliefs, practices, and values; (5) My cultural identity guides the way I live my life. The three-item subscale scores range from 3-15, standard score is 9. The standard score refers to a score, that is neutral, neither disagreeing nor agreeing.

2. **Bridging Capital:** (7) In general, I trust people from other communities; (10) I feel supported by people from other communities; (11) I regularly engage in conversations with people of multiple religions/cultures and beliefs. The three-item subscale scores range from 3-15, standard score is 9.

3. **Linking Capital:** (6) I trust authorities/law enforcement agencies; (13) I feel confident when dealing with government and authorities; (14) I feel that my voice is heard when dealing with government and authorities. The three-item subscale scores range from 3-15, standard score is 9.

4. **Violence-Related Behaviours:** (9) I am willing to speak out publicly against violence in my community; (12) I am willing to challenge the violent behaviour of others in my community. The three-item subscale scores range from 2-10, standard score is 6.

5. **Violence-Related Beliefs:** (2) Being violent helps me earn the respect of others; (4) Being violent helps show how strong I am; (8) My community accepts that young people may use violence to solve problems. The three-item subscale scores range from 3-15, standard score is 9.

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9   Likert Rating Scales are a rating system that is used in questionnaires to measure people's attitudes, opinions, or perceptions.

Three of the 14 items are reverse-scored: Questions 2, 4, and 8 of violence-related beliefs are reverse-scored. The minimum score for the scale is 14, and the maximum score is 70. Higher scores indicate greater levels of characteristics associated with resilience to violent extremism.

Interpreting BRAVE-14

In this study, BRAVE-14 scores were divided into two groups:

Group 1) The standard (a neutral) score and below

The standard score and below refers to a total score of 9 and less for 1) cultural identity and connectedness; 2) bridging capital 3) linking capital, 4) violent-related beliefs, and a total score of 6 and less for 1) violence-related behaviours. This group of scores indicates a lack or limitation of resilience resources.

Group 2) Above standard score

The above standard score refers to a total score higher than 9 for 1) cultural identity and connectedness; 2) bridging capital 3) linking capital, 4) violent-related beliefs, and a total score higher than 6 for 1) violence-related behaviours. This group of scores indicates access to resilience resources.

The Building Resilience Against Violent Extremism (BRAVE) Measure Manual advised that a neutral score should be placed in the standard score or below. Therefore, this report presents the percentage of respondents who scored above standard scores.

1.6 Framework

The study employs BRAVE-14 to measure risk and protective factors for resilience present in the population for resilience to violent extremism as following:

1. **Cultural identity and connectedness:** This includes familiarity with one's own cultural heritage, practices, beliefs, traditions, values, and norms, as well as knowledge of mainstream cultural practices if different from one's own. It also covers the degree to which one has a sense of cultural pride, feels anchored in one's cultural beliefs and practices, and perceives that one's culture is accepted by the wider community. Finally, it investigates the feeling of being able to share one's culture with others.

2. **Bridging capital:** This relates to the level of trust and confidence in people from other groups, as well as support for and from people from other groups. It also examines the strength of ties to people outside one's group, the perception of having the skills, knowledge, and confidence to connect with other groups, and the degree to which one values inter-group harmony. Additionally, active engagement with people from other groups is measured.

3. **Linking capital:** This encapsulates trust and confidence in government and authority figures.

4. **Violence-related behaviours:** This covers the willingness to speak out publicly against violence, the ability to challenge the use of violence by others, and the rejection of violence as a legitimate means of resolving conflict.

5. **Violence-related beliefs:** This investigates the degree to which violence is seen to confer status and respect, as well as the degree to which violence is normalized or tolerated in the community. The three items related to this facet of resilience are reverse-weighted[10].

The study also examined experiences with hate speech and violent extremism, as well as concerns about violence, fear, frustration, and suspicion in order to gain an understanding of perceptions and attitudes as well as identify what resilience resources are present in Thai society that prevent violent extremism.

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10   Resilience Research Centre (2020) 'BRAVE Research Tool: Background', https://brave.resilienceresearch.org/background/

1.7 Risk Assessment and Mitigation

1) Tools

The study organized consultation meetings with PVE partners, academia, CSOs, youth, and media to design and draft survey questions that are clear, understandable, and relevant. The study also consulted CSOs, experts, academia, women's groups, youth groups, religious leaders, and members of vulnerable communities such as stateless, ethnic, and migrant communities, as well as communities located in conflict areas, to obtain advice and recommendations on how to approach/access communities and areas of concern.

2) Piloting ('pre-testing') the questionnaire

The questionnaire was pilot-tested on 35 participants, including people aged 15 and above from all over the country, including ethnic communities in the north and communities in the three southern border provinces, and from a wide range of demographics such as age, sex, beliefs, education, and occupation. Based on the results of the pilot-testing, the study revised the survey questions and added open-ended questions about hate speech and attitudes toward violent extremism. The revised questionnaire was sent to participants from the consultation meetings and key informants to obtain their feedback and finalize it prior to the fieldwork.

1.8 Ethical Guidelines

The study adheres to international best practices for conducting research by following the guidelines listed below:

1. Under the guidelines set by the Ethical and Safety Recommendations for Intervention Research on Violence Against Women, this study sought to[11]:

   - Accommodate women participants who request to be interviewed by women researchers.

   - Ensure all key informants and participants understand the research purpose and use of findings.

   - Obtain informed consent while ensuring informant rights and confidentiality.

   - Obtain consent from parents/guardians if the interviewee is a minor.

   - Avoid sensitive questions in the presence of others and do not reveal participants' identities.

   - Inform the interviewees that they are able to stop the interview at any time.

   - Halt or do not conduct interviews if interviewees appear uncomfortable or if there is a risk of harm.

   - Allow interviewers to withdraw from their tasks if the situation is too risky.

   - Refer respondents to relevant resources if necessary.

   - Maintain confidentiality of primary data and restrict access to designated officers and ensure reporting safeguards against tracing sources back to individuals.

2. Do No Harm[12]

   - To avoid stigmatizing vulnerable populations in Thailand's three southern border provinces and other vulnerable populations, the Do No Harm principles from Commissioning Research on Violent Extremism were adhered to. This included consulting with the ethics committee, developing an

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11 Ethical and Safety Recommendations for Intervention Research on Violence Against Women, WHO (2016).

12 Atamuradova, Farangiz, and Carlotta Nanni. Commissioning Research on Violent Extremism: Lessons Learned from the STRIVE Global Program. Washington, D.C.: RESOLVE Network, 2020. https://doi.org/10.37805/rve2020.6.

ethical checklist, being aware of potential biases, promoting diversity within the research team, and being transparent about assumptions and limitations. The CSO/youth research team also stated all assumptions, biases, and caveats upfront in the survey plan and findings to safeguard against overgeneralization and overstating survey findings.

1.9 Limitations and Mitigating Measures

Data collection limitations and mitigating measures are provided below:

- The BRAVE-14 measure was originally written in English. To translate the BRAVE-14 measure into Thai, the study enlisted Assistant Professor Dr. Saowanee Treerat Alexander, a language expert from Ubon Ratchathani University. The translation encountered difficulties due to differences in terminology, grammar, and context. The study conducted pilot testing and discussions with youth groups to ensure the questions were clear, understandable, and relevant to the local context.

- The questionnaire distribution was affected by school vacations and public holidays, such as Songkran, coinciding with the data collection period. The study sought permission to extend the timeframe and collaborated with educational institutions to reach a larger number of respondents.

- The quality of data from online questionnaires in KoBo Toolbox differed from paper-based questionnaires. Online questionnaires required responses to all questions, unlike paper-based ones. As a result, 253 paper-based questionnaires, especially the BRAVE-14 section, were incomplete and not used for data analysis.

- Online questionnaires offer respondents greater independence and authority than paper-based ones. Online respondents communicate directly with the project and feel empowered to choose and write freely. In contrast, paper-based questionnaires are completed in public places, raising concerns about privacy and identification. Some respondents may even require assistance completing the questionnaire, which can affect their recognition of authority and independence, as well as their ability to respond freely.

  "Some villagers were unsure what to write, particularly about government issues. They were concerned that if it was read, it would have an impact on their community." (Northeast Community Network Coordinator, September 23, 2022)

- The study distributed the QR Code and paper-based questionnaire to various organizations, including government and private sectors, civil society, religious, and educational institutions, among others. However, the study could not manage or control the questionnaire distribution. Despite this limitation, high schools, civil society organizations working with women, teachers, youth, and Buddhist monks were active participants, resulting in a large proportion of women respondents from the southern border provinces and Chiang Mai, Chiang Rai, Buriram, and Phitsanulok provinces.

- To avoid potential stigmatization or sensitivity around occupational and religious groups, the study chose not to analyze these differences. Instead, it focused on factors such as age, education, and residential area for comparative purposes. The study analysed 641 survey responses from Pattani, Yala, and Narathiwat provinces (SBPs), areas characterized by unique cultural beliefs and ongoing tension. When discussing the region, data was analysed by comparing the three southern border provinces, 11 southern provinces, and the rest of Thailand.

2. Statistical Overview: Demography and Scores

2.1 Demography

The survey was conducted between March 29 and June 10, 2022. The study received a total of 2,902 questionnaires: 2,122 were online questionnaires, and 780 were paper-based. Of these returned questionnaires, only 2,649 could be used for further analysis after data cleansing.

Age

55 percent of respondents were adolescents and youth. Adolescents aged 15 to 17 made up the majority of the population, accounting for 38 percent of the respondents. Youth, those aged 18 to 24 accounted for 17 percent of the respondents, while those older than 24 accounted for 45 percent of those who completed the questionnaire.

Table 1 Respondents categorized by age

Age	Number	Percentage
Adolescents 15-17 years	999	38
Youth 18-24 years	443	17
Adult 25 years and above	1,207	45

Sex

The majority of those who responded to the questionnaire were female, accounting for 64 percent of all respondents. A further 34 percent identified as males, and 2 percent of the respondents were LGBTI.

Table 2 Respondents categorized by gender

Gender	Number	Percentage
Male	904	34
Female	1,704	64
LGBTI	41	2

The higher proportion of female respondents in this study can be attributed to two factors: 1) the roles women play in education and community activitieshis study collaborated with We Are Happy in distributing questionnaires among Sub-district Administration Organizations, childcare centers, schools, health volunteers, and communities across Thailand that participate in the programme, with the majority of their staff and members being women; and 2) the perception towards cooperation from female students and high school teachers, particularly in the three southern border provinces, who believed that female students are more active and cooperative in school activities than male students, so the questionnaire was distributed primarily to female students.

Disability

5 percent of respondents, as shown in Table 3, had disabilities and accessed the questionnaire through friends, activists, and organizations that work with people with disabilities.

Table 3 People without disability and with disabilities

Disability	Number	Percentage
Without disability	2,521	95
With disabilities	128	5

Citizenship

4 percent of respondents, as shown in Table 4, were stateless or did not have Thai citizenship and accessed the questionnaire through organizations that work with stateless people and from youth members of these organizations within minority communities.

Table 4 Respondents categorized by nationality

Citizenship	Number	Percentage
Thai citizenship	2,553	96
Stateless/did not have Thai citizenship	114	4

Regions

The majority of those who responded to the questionnaire lived in the south, central, and north regions, respectively.

Table 5 Respondents categorized by residence in different regions

Region	Number	Percentage
Central	650	25
North	539	20
Northeast	315	12
East	118	4
West	37	1
South	990	37

Most of the completed surveys were sent from six provinces, namely Narathiwat (three southern border provinces), Bangkok (central), Chiang Mai (north), Chiang Rai (north), Buri Ram (northeast), and Phitsanulok (central). However, the study did not receive any survey response from two provinces: Prachuap Khiri Khan in the west and Bueng Kan in the northeast.

Location

This study divides the locations into three groups:

1. The three southern border provinces, in this study, consist of Pattani, Yala, and Narathiwat, province. The three southern border provinces are separated from the other 11 southern provinces due to their unique culture, beliefs, and ongoing tensions in the area.

2. The 11 southern provinces consist in this study were Chumphon, Surat Thani, Nakhon Si Thammarat, Songkhla, Phatthalung, Ranong, Phang Nga, Phuket, Krabi, Trang and Satun.

3. Other regions consist of Bangkok, northern, north-eastern, western, eastern and central regions.

Table 6 Respondents categorized by different locations

Location	Number	Percentage
Three southern provinces	641	24
11 southern provinces	349	13
Other regions	1,659	63

Residential area

The majority of questionnaire respondents lived outside municipal areas, accounting for 57 percent of all respondents. This category also included special administrative regions, community forest zones, and areas or communities with land disputes or no documented title, indicating the specific areas and issues.

Table 7 Respondents categorized by residential area

Residential area	Number	Percentage
Inside a municipal area	1,126	43
Outside a municipal area	1,523	57

Education

The majority of questionnaire respondents had completed high school or below, as 55 percent were adolescents and youth, with 38 percent being aged 15-17 years old.

Table 8 Respondents categorized by education

Education	Number	Percentage
Completed high school or below	1,570	59
Higher than high school	1,079	41

Occupation

The same number of respondents identified as students and those with other occupations, consistent with their age and education level.

Table 9 **Respondents categorized by occupation**

Occupation	Number	Percentage
Student	1,313	50
Other occupations[13]	1,336	50

Religious/belief

A significant proportion of respondents identified as Buddhists, Muslims, or adherents of other faiths, while the category of "other beliefs" encompasses interfaith and non-religious beliefs.

Table 10 **Respondents categorized by religion**

Religion and belief	Number	Percentage
Buddhist	1,438	54
Muslim	902	34
Other religions/beliefs	309	12

Channel and source for news and information

The majority of those who responded to the questionnaire used both traditional and online media, with only a small number using only traditional media.

Table 11 **Respondents categorized by channel and source for news and information**

Chanel and Source	Number	Percentage
Traditional media[14]	189	7
Online media	1,062	40
Mix	1,398	53

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13   This category includes priests and monks.

14   For example, newspaper, radio, television, community radio and community announcements.

Experience with hate speech

54 percent of those who responded to the questionnaire had never heard, did not know, or did not have any prior experience with hate speech.

Table 12 Respondents categorized by experience with hate speech

Experience with hate speech	Number	Percentage
No	1,404	54
Yes	1,192	46

Experiences with hate speech among adolescents, adolescents, and adults can be categorized as shown in Figure 1. The numbers in this figure represent the number of respondents who shared both personal experiences and experiences they had heard from others.

Figure 1: Experiences of hate speech among adolescents, youth and adults
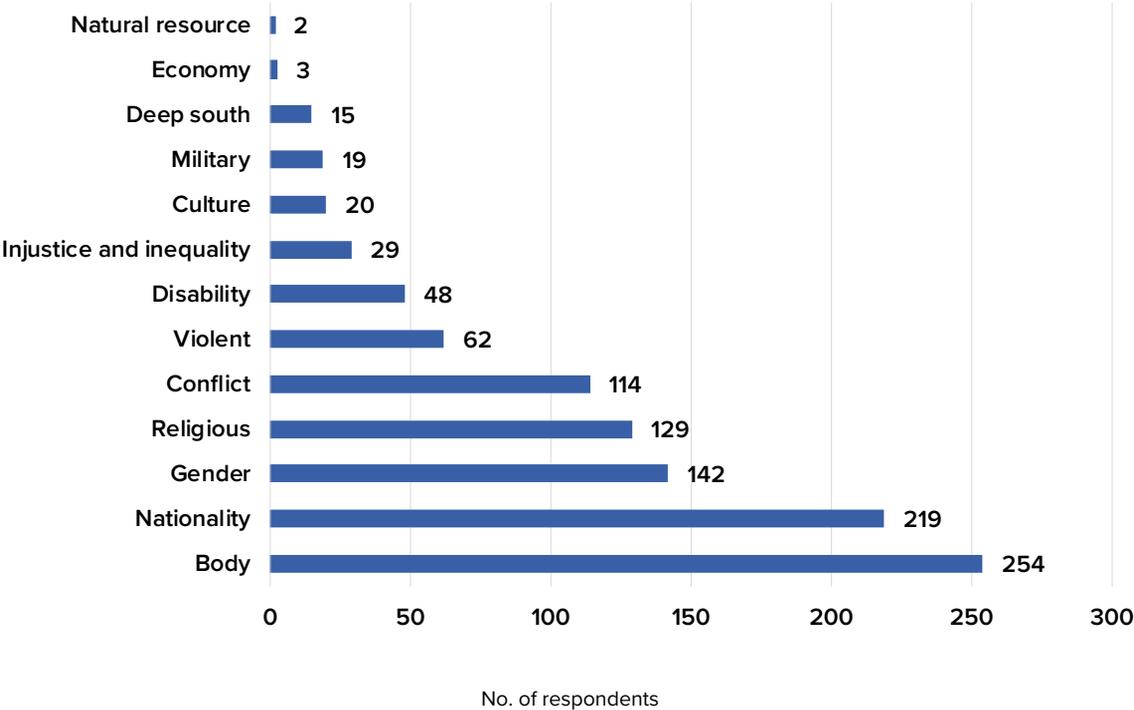
No. of respondents

Experience with violent extremism

Experiences of violent extremism can be categorized into different groups, as demonstrated in Figure 2 below. The numbers in the figure represent the number of respondents who shared both personal experiences and heard about them from other sources.

Table 13 Respondents categorized by experience with violent extremism

Experience with violent extremism	Number	Percentage
No	758	29
Not sure	1,296	50
Yes	533	21

For the question "Have you observed, heard, or experienced violent extremism in Thailand?" the majority of respondents indicated that they were unsure and lacked experience, while a few indicated that they had experienced it.

Figure 2: Experiences of violent extremism among adolescents, youth and adults
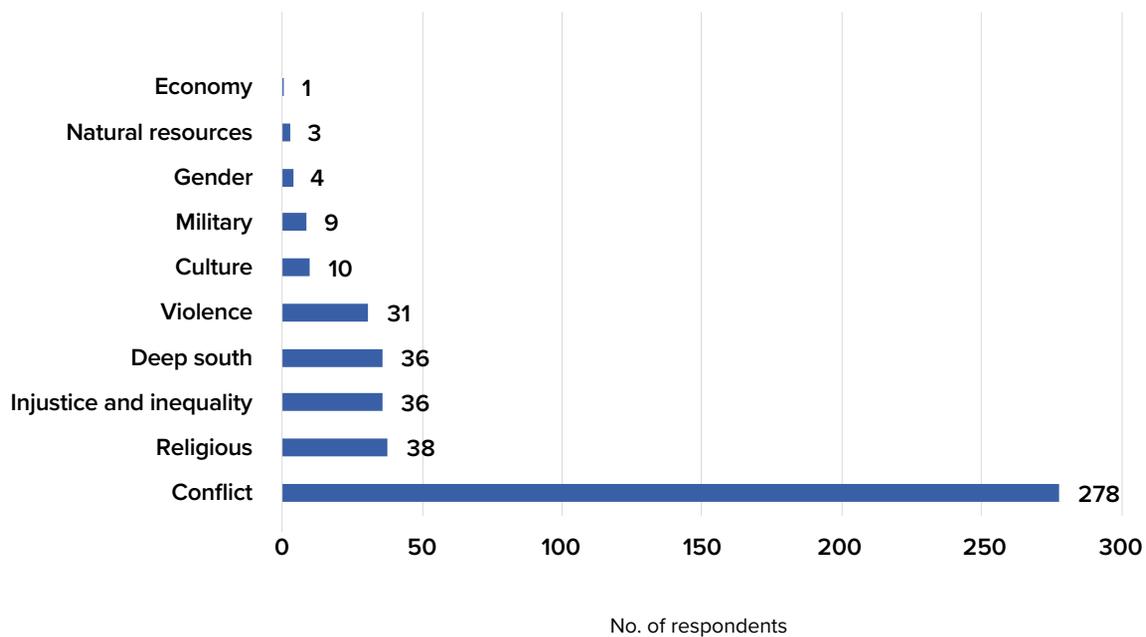
No. of respondents

Access to questionnaire

The majority of respondents received questionnaires from their circle of friends or known persons, teachers or educational institutions, and projects, organizations, or networks, respectively.

Table 14 Number and percentage of respondents by access to questionnaire

Access to questionnaire	Number	Percentage
Friend/ known person	1,101	42
Teacher/educational institute	1,077	41
Project/organization/network	409	15
N/A	62	2

2.2 BRAVE Measure Score

This section provides an overview of the questionnaire results, which consisted of two parts: BRAVE-14 and concern about the possibility of violence.

2.2.1 BRAVE-14[15]

Of the 2,649 respondents who completed the BRAVE-14 measure, 86 percent (2,274 people) scored higher than the standard score of the five resilience factors on the BRAVE-14, indicating that respondents generally have access to resources to prevent violent extremism. Only 14 percent (375 people) scored lower than the standard score. Respondents value cultural identity and connectedness, recognize opportunities in interacting with people from other communities, and are confident in their ability to respond to violence. However, some do not believe their way of life and culture are the same. The term "culture" is problematic in the Thai context, as it can be translated in multiple ways, each with different meanings. Through consultations and interviews, it became evident that some respondents interpreted culture as a way of life, while others saw it differently; for example, they see it as arts or performances. Therefore, the lower score for Cultural Identity and Connectedness does not necessarily imply a lack of resilience among the respondents, but rather reflects their perception of the term "culture". Although respondents had a certain score of linking capital, they have not developed into mutual trust and support. The majority of respondents indicated a "lack of trust" in government agencies and authorities, as evidenced by the BRAVE-14 scores for each resilience factor. The majority of respondents are willing and confident to take action against violence. While most of them disagreed with the need to use violence to gain respect from others, some accepted that young people in their community may use violence to solve problems.

1. Cultural identity and connectedness

72 percent of respondents (1,915 people) scored higher than the standard score for Cultural Identity and Connectedness, while 28 percent (734 people) scored the standard and lower. Table 15 below shows the percentage of respondents with each score for cultural identity and connectedness.

This indicates that the majority of respondents were aware of their cultural identity and were willing to maintain cultural practices. However, most respondents did not perceive culture as a "way of life," according to the analysis of each question within this group.

Table 15 Cultural identity and connectedness

Statements	Score (percentage)				
	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
It's important to me to maintain cultural traditions.	2.6	4.3	22.6	45.9	24.6
I am familiar with my cultural traditions, beliefs, practices, and values.	3.0	6.6	30.7	47.1	12.5
My cultural identity guides the way I live my life.	5.9	12.0	39.4	34.1	8.6

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15   Please see the annex for the BRAVE-14 total score.

2. Bridging capital

46 percent (1,213 people) of respondents rated Bridging capital higher than the standard, while 54 percent (1,436 people) rated it standard and lower. Analysis from scores of each question under this component revealed that although many respondents engaged with diverse individuals, they did not perceive mutual trust or support in those relationships.

Table 16 Bridging capital

Statements	Score (percentage)				
	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
In general, I trust people from other communities.	16.1	34.5	29.0	16.4	4.0
I feel supported by people from other communities.	6.8	15.2	45.0	27.4	5.6
I regularly engage in conversations with people of multiple religions/cultures and beliefs.	2.8	7.3	27.2	45.3	17.4

3. Linking capital

40 percent (1,050 people) of respondents gave a higher score than the standard for Linking Capital, while 60 percent (1,599 people) gave a lower score. Most respondents chose "neutral" when asked about their trust and confidence in government agencies and authorities. However, some respondents reported positive experiences when dealing with the government and authorities.

Table 17 Linking capital

Statements	Score (percentage)				
	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
I trust authorities/law enforcement agencies.	16.4	20.3	37.1	22.3	3.9
I feel confident when dealing with government and authorities.	6.9	16.6	39.5	28.7	8.3
I feel that my voice is heard when dealing with government and authorities.	8.7	17.8	43.4	25.9	4.2

4. Violence-related behaviours

72 percent or 1,894 out of 2,649 respondents, gave Violence-related behaviours a score higher than the standard score, whereas 28 percent, or 1,599 respondents scored it lower than this. Most respondents indicated they are willing and confident to act against violence.

Table 18 Violence-related behaviours

Statements	Score (percentage)				
	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
I am willing to speak out publicly against violence in my community.	5.3	9.3	20.5	44.8	20.1
I am willing to challenge the violent behaviour of others in my community.	5.5	7.1	15.8	43.9	27.7

5. Violence-related beliefs[16]

90 percent (2,383 people) of respondents gave violence-related beliefs a score higher than the standard, whereas 10 percent or 266 respondents gave a lower score. While the majority of respondents strongly disagreed and did not see the need to use violence to gain respect from others, some acknowledged that the use of violence is common in the community, at least for some of the youth group.

Table 19 Violence-related beliefs

Statements	Score (percentage)				
	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
Being violent helps me earn the respect of others.	66.1	23.0	5.7	3.5	1.7
Being violent helps show how strong I am.	61.2	24.8	8.1	4.2	1.7
My community accepts that young people may use violence to solve problems.	30.9	28.8	16.9	20.1	3.3

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16   Before analysing the data, the scores for violence-related behaviours need to be inverted.

2.2.2 Concerns over possibility of violence

63 percent (or 1,665 people) of respondents gave a score higher than the standard regarding the possibilities of violence, while 984 people or 37 percent gave a lower score. These scores suggest that the majority of respondents believed that certain cultures and beliefs can justify the use of violence, adequate triggers, and unresolved conflicts and injustices may lead to the belief and use of violence.

Table 20 Concerns over possibility of violence

Statements	Score (percentage)				
	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
I feel that some cultures and believes are the factors to justify the use of violence.	9.4	19.8	25.1	35.6	10.1
If there are sufficient trigger factors, I feel it is possible that they can lead to the belief and acts of violent extremism in Thailand.	8.6	13.5	27.3	38.2	12.4
I feel it is possible that injustice and conflicts which have not been resolved with non-violence or law in Thailand may lead to the belief and use of violence.	6.0	8.7	17.9	41.6	25.8

Age

Adults aged 25 and over were significantly more concerned about the possibility of violence than adolescents and youth. Of this age group, 67 percent of them were concerned about this, compared to 64 percent of those aged 18 to 24, while only 57 percent of the adolescents held this view.

Table 21 Respondents' concern over the possibility of violence categorized by age

Age	Percentage
Adolescents 15-17 years	57
Youth 18-24 years	64
Adult 25 years and over	67

Sex

The level of concern regarding the possibility of violence was higher among LGBTI individuals compared to women and men. There were significant differences in the scores of these three groups. Among LGBTI people, 88 percent were concerned about the possibility of violence, compared to 64 percent of women and 60 percent of men.

Table 22 Respondents' concern over the possibility of violence categorized by sex

Sex	Percentage
Men	60
Women	64
LGBTI	88

Disability

While there was little variation in scores between individuals with and without disabilities, those with disabilities rated their apprehension about the likelihood of violence slightly higher than their counterparts without disabilities. Two-thirds of those with disabilities, compared to 63 percent of those without, were concerned about the likelihood of violence.

Table 23 Respondents' concern over the possibility of violence categorized by disability

Disability	Percentage
With disabilities	66
Without disability	63

Citizenship

Stateless or non-Thai citizens were somewhat more concerned about the possibility of violence than their Thai counterparts, though this difference was not significant. For non-Thais, just under 70 percent were concerned about the possibility of violence, while 63 percent of Thais expressed this.

Table 24 Respondents' concern over the possibility of violence categorized by citizenship

Citizenship	Percentage
Stateless/Non-Thai	69
Thai citizenship	63

Location

Respondents from other regions were more concerned about the possibility of violence than those in the 11 southern provinces and the three southern border provinces (SBPs). Only 58 percent of those living in the SBPs were concerned about the possibility of violence, 60 of those from the other 11 southern provinces and two-thirds of those living elsewhere in Thailand.

Table 25 Respondents' concern over the possibility of violence categorized by location

Location	Percentage
Three southern border provinces	58
11 southern border provinces	60
Other regions	66

The concerns of respondents regarding the possibility of violence can be categorized as shown in Figure 3. The numbers in this figure represent the number of respondents who raised concerns, with some of them raising multiple issues.

3. Findings

Socio-demographic factors such as age, gender, education, location, and channel of access to news and information have an influence on how people perceive, interpret, and experience hate speech, violent extremism, and resilience resources. However, the socio-political context is the most important aspect that has a significant impact on people's experiences at different ages and in different areas, as well as on how people access resources that empower them to resilience and prevent various forms of violence and violent extremism.

3.1 Perceptions and experiences of hate speech

To evaluate respondents' experience of hate speech, this study used the severity threshold provided by ARTICLE 19. Nearly half of the respondents (46 percent) reported experiencing hate speech, with adolescents and women being more likely to experience it. However, some examples provided did not conform to ARTICLE 19's definition. Among those who reported experiencing hate speech, a high proportion of people with disabilities (64 percent) had experienced it. Respondents from the 11 southern provinces reported experiencing hate speech the least (10 percent) compared to those from other regions (16 percent in the three southern border provinces and 74 percent in other regions). The following chapter will analyse respondents' experiences of hate speech in detail.

Experiences of hate speech among adolescents, youth and adults can be classified into 5 themes: 1) Body shaming; 2) Racism; 3) Gender; 4) Islam/Three southern border provinces; and 5) Political Conflict. Adolescents aged 15-17 years had experienced body shaming the most frequently.

The diverse experiences with "hate speech"[17] among respondents suggest that this form of violence is prevalent in their surroundings, including within their families, in schools, and in their communities. Moreover, respondents do not appear to distinguish between hate speech and bullying, viewing them as the same thing.

While many examples given by respondents, such as that of body shaming, did not qualify as violent extremism or hate speech, they reveal adolescents' and youth's experiences, responses, and self-perception. Sharing traits with hate speech, such as being insulting or demeaning, these instances could potentially precede hate speech.

Adolescents' and youth' experiences with hate speech include impairment, undignified or disrespect related to appearance and identity

According to the survey, adolescents and youth frequently experience appearance-based hate speech, such as body shaming and disparaging comments. Common terms used were "being fat," "skin colour," "appearance," and "figure." Respondents shared personal examples, such as being bullied for weight or skin colour and asked about their accent or appearance.

Hate speech can occur in adolescent and youth spaces

Respondents noted hate speech in schools, including teachers mocking or bullying students based on gender. "In the classroom, they bully students who are inferior; there was also sexism," said one respondent. These experiences show how hate speech can impact adolescents and youth in supposedly safe spaces.

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17 The use of quotation marks indicates that the experiences identified by the respondents did not always fall within the criteria or scope of hate speech.

LGBTI respondents who belong to another minority group may experience intersectional discrimination

LGBTI respondents faced bullying and insults, but those identifying as LGBTI Muslim or disabled experienced intersectional discrimination. Respondents reported discrimination based on multiple identities, such as being teased for being disabled and LGBTI at school. Additional comments like "Buffalo, gay and blind", "you cannot do anything for a living," and "faggot, abnormal, toothless, and pimply" were also mentioned.

Hate speech in political conflict

Respondents reported instances of hate speech, insults, and dehumanization in political interactions, online and offline. Slurs like "salim," "three hooves," "red buffalo," and "cockroach" were commonly used to degrade and belittle individuals. Such terms reduce people to animals and dehumanise them.

Politicians also resorted to using derogatory terms like "rotten orange," "bastard," and "deadwood." Moreover, youth respondents reported that their peers participating in rallies were called "brainwashed" or "three hooves" and accused of being radicals "who hate their country".

Hate speech towards people with disabilities

Respondents noted the prevalence of hate speech targeting people with disabilities. Some cited examples such as media coverage of those with disabilities and their experiences of childhood bullying. One respondent recalled her experience of being teased for requiring assistance to attend school due to their disability. Another was told that they wouldn't succeed professionally and believed that disability is the result of past sins.

Ethnic minority communities and non-Thai nationals often experience discrimination and marginalization due to their differences.

Stateless, ethnic minority, and non-Thai respondents faced discrimination and marginalization due to their differences. One respondent mentioned, "Due to my ethnicity, I was insulted, ridiculed, and separated from my friends". Others reported experiencing hate speech, discrimination, and derogatory comments about their accent or nationality. "I've heard that Burmese are nasty, dirty, and uneducated," shared another respondent.

There is a uniformity of hate speech across all regions in Thailand

The survey found hate speech prevalence across all regions. Respondents in the southern border provinces reported more religious slurs, while those in the 11 southern provinces faced image-based stigma. In the Northeast, people faced stereotypical prejudices. "North-eastern people are called red buffalos, stupid, and Thaksin supporters," says a respondent. Insults in the Northeast cover gender, politics, economic class, and more. "Even as a part-time staffer, I still face discrimination against Lao, Isaan, and dropout kids," another respondent adds. People view Isaan as uneducated, unworthy of equal rights, and look down on their food.

Hate Speech related to religious stereotypes figured prominently in reports from respondents in the three southern border provinces.

The survey found that religious stereotype was common among respondents from southern border provinces, with Muslims experiencing discrimination due to the stereotype of radicalism. Poor education by government agencies and the media contributes to this problem. Examples of hate speech included an employee at a supermarket in the area asking a Muslim customer if they were interested in purchasing a bomb. Islamophobia also drives protests against mosque construction, which is evident on social media. Additionally, people in the three southern border provinces are often unfairly labelled as criminals or, bandits or separatists in the south.

Hate speech was once considered "normal"

According to respondents, hate speech and bullying are habitual and normalized. As one respondent shared, "Even my relatives bullied me because of my size."

Gender-based bullying is also a common issue, as reported by another respondent. Others noted that, "in rural areas, children often bully those whom they perceive as inferior, such as boys who do not conform to masculine stereotypes". These experiences with hate speech and bullying were common and shared by the majority.

Hate speech appears more in online platforms than in traditional or offline media

Over 100 respondents reported experiencing hate speech on social media platforms like Twitter, Facebook, YouTube, and TikTok. These channels contain content insulting people based on gender, religion, or political views. Comments on Instagram or Twitter often express negative opinions about race, gender, or politics. Facebook messages attack those with different ideologies with violent and hateful insults and body shaming.

3.2 Perceptions and experiences of violent extremism

The term "Violent Extremism" is unfamiliar to many, with 50 percent of respondents uncertain of its meaning and 29 percent not recognizing it at all. Only 21 percent had heard of it or experienced it. Female respondents had more experience with violent extremism (56 percent), male respondents (35 percent), or LGBTI respondents (4 percent). Respondents from regions outside the three southern border provinces and 11 southern provinces had the most experience with violent extremism (73 percent). Experiences were categorized into political violence (278 respondents), religion (38 respondents), the three southern border provinces (36 respondents), and culture (10 respondents)[18]. Adults had more experiences to violent extremism than adolescents or youth respondents (56 percent to 44 percent). However, the majority of responses did not fully conform to the definition of violent extremism.

Perspectives on violent extremism reflect grievances, concerns, and mistrust towards the justice system

While not qualifying as violent extremism, most respondents still expressed discomfort, doubt, and disapproval of situations and government actions. For example, one mentioned, "ethnic minorities have lost land due to forest encroachment allegations, with leaders disappearing without a trace". Another mentioned the situation with the Chiang Mai Province's Omkoi community protesting against a nearby mine and the disappearances of outspoken political opponents.

Political conflict leading to violent extremism

Respondents had differing views on protests. Some considered them violent, while others saw them as a response to state repression. One mentioned, "The labour movement and union struggles were mentioned as sites of violence", while another mentioned the anti-monarchy movement and attacks on public property. Another noted how "protests have been met with excessive force, including tear gas and live ammunition".

Injustice as a reflection and driver of violent extremism

Respondents link violent extremism to unjust laws and structures, and poor government efficacy. "Criminalizing peaceful protest and dismissing public opinions could lead to violence. Authorities ignore peaceful calls for justice and often harm or arrest those who voice dissent."

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18 These answers were analysed from the open-ended questions. Given a number of respondents gave examples more than one cases, the number of respondents, thus, refer to how many of them stated their concerns or gave an example of particular issue.

Thai society has experienced violent extremism for a long time

Adult respondents attributed Thailand's violent incidents to extremist ideologies, citing examples like the 6th October 1976 incident and ongoing tension in three southern border provinces. One respondent shared a personal experience, saying, "I'm old enough to remember 6th October when the ultra-right-wing groups committed the crime against the civilians and students perceiving them as Communist. I was working in Bangkok when the incident occurred."

Violent extremism is not only about actions, but also about attitudes and perceptions towards violence.

Examples that were raised repeatedly by respondents "The high loss of life and destruction of property during the 2010 protest and the unrest in the southern border provinces which has led to Muslims there being labelled as criminals or separatists. It has created terror and hatred in the country. It created a feeling of difference between those of different religions. When there is a bombing or an assassination, it creates anger and hatred too easily" showed that they believed that violent extremism was not just about actual incidents but also about mindset and attitude. Tacit acceptance or support of violent extremism was also another way it could be manifested. Similarly, to disregard or deny its existence was another way it could be manifested.

Respondents have cited examples of some groups spreading inflammatory content through various media, with some extreme Buddhist groups being particularly problematic. Violent extremism is often linked to religion. In short, the anti-Islam campaigns contribute to differences between religions and Islamophobia.

Physical violence is viewed as a kind of violent extremism

31 respondents cited murder, threats, and mass shootings as indicative of violence in their daily lives. Though crime statistics have decreased, political conflict and security concerns, especially in the southern border provinces, should be considered.

The crime statistics indicated that the crime statistics have decreased. Regarding serious or shocking crimes, national criminal cases decreased from 7,997 to 3,353 from 2007 to 2016 (National Statistics Office, 2021). These include homicide, kidnapping, ransom, and arson. To better understand violence in Thailand, it is necessary to consider political conflict, security, and the situation in the southern border provinces.

3.3 Perceptions around social cohesion and the ability to access resilience resources

In terms of social cohesion and resilience against violent extremism, 86 percent of respondents scored higher than the standard score on the BRAVE-14 assessment, indicating a high level of resilience. However, socio-demographic characteristics such as gender, age, education, disability, location, and access to information can influence perceptions of social cohesion and access to resilience resources. It is important to note that economic, social, and political circumstances also play a significant role in determining one's resilience to violent extremism.

3.3.1 Perceptions by Age

According to the survey, adolescents, youth, and adults varied in their attitudes towards resilience resources against violent extremism. This suggests differences in access and experiences across ages and environments. Respondents were grouped into three age brackets: adolescents (15-17), youth (18-24), and adults (25+). Examining their interactions with individuals, communities, and cultures, as well as their attitudes and actions towards violence, revealed age-related disparities[19].

Most child respondents were rural females in high school or below, with about 36 percent identifying as Muslim from the southern provinces. Youth respondents, mostly women who completed higher education, lived outside the South, and identified as Muslim, Buddhist, or other in a 47:28:28 ratio. Adult respondents, mostly rural women with education beyond high school, identified as Buddhist. Scores indicated significant differences in perspectives on resilience resources among the three age groups.

Figure 3: Adolescents, youth and adults who access resilience resources
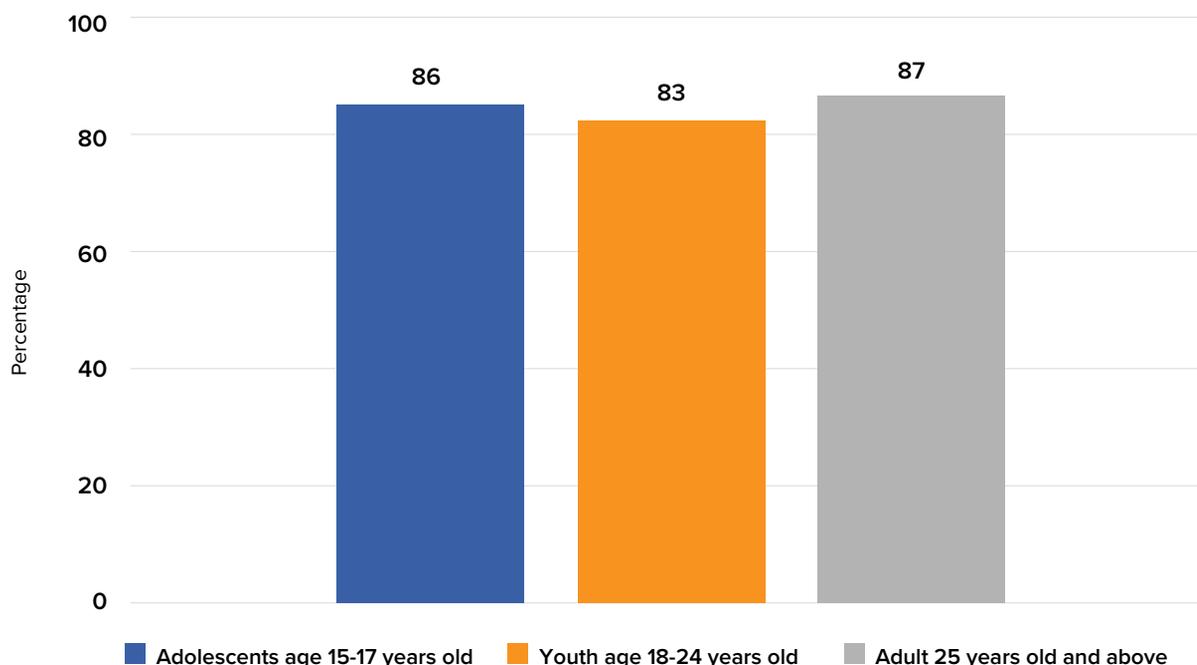
Level of significance p<.001, number of cases 2,649.

When comparing scores across age groups, it was found that adolescents scored lower than youth and adult respondents on questions related to Bridging Capital, Linking Capital and Violence-Related Behaviours. There was not much difference in scores among the other groups. In addition, the overall scores of youth and adults were similar except for their scores for Linking Capital, where adults scored higher. The chart below displays the scores across age range.

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19   The study divides respondents into age groups, but also acknowledges that age is a social construct, and that 'ageism' can result from age-based stereotypes. While each generation may have different attitudes, lifestyles, and responses to situations, age group classification can lead to misperceptions about age gaps and ignore the environmental and other factors that affect different generations differently.

Figure 4: Percentage of adolescents, youth and adults who access resilience resources
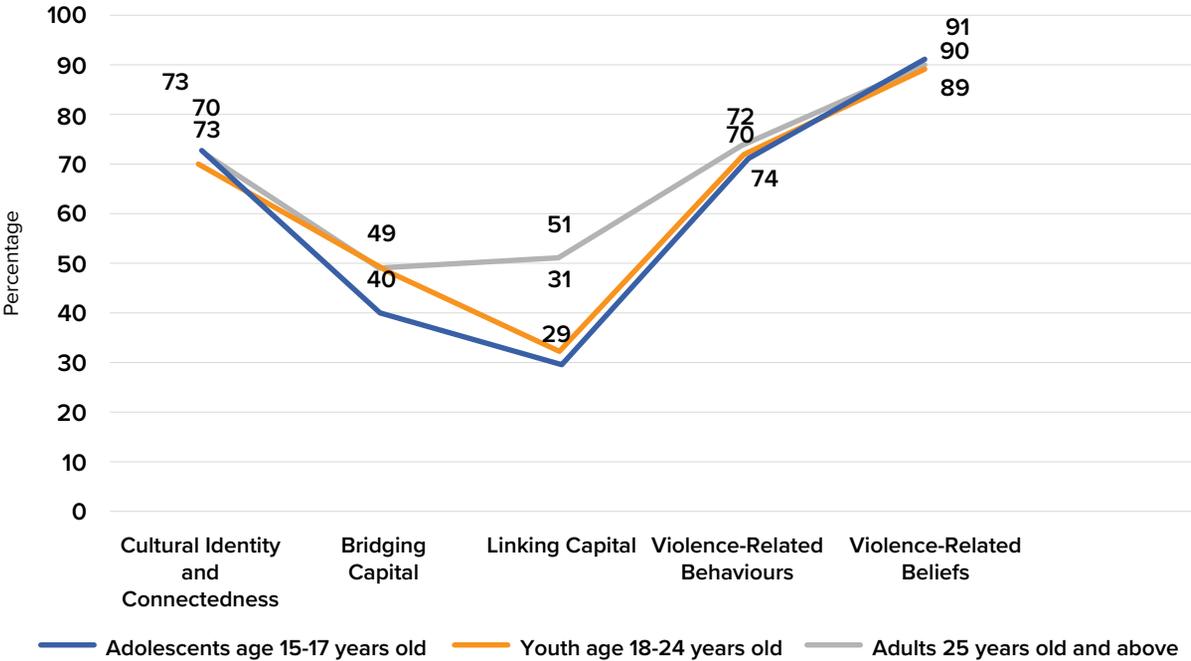
Level of significance: Cultural Identity and Connectedness (no difference), Bridging Capital *** (p<.001), Linking Capital *** (p<.001), Violence-Related Behaviours * (p<.05), Violent-Related beliefs (not different), Number of cases 2,649

Threats to identity and cultural expression by government officials

Overall, there were no significant differences in Cultural Identity and Connectedness scores among adolescents, youth, and adults. Respondents of different ages may recognize the value of cultural resources and have similar levels of access to them. However, in some situations and locations, the expression of cultural identity may be viewed as a political tool. In such a context, security sector officials may perceive expressions of cultural identity as a threat.

Adolescents lack Bridging Capital skills

Child respondents scored lower on Bridging Capital compared to youth and adults. The opportunities for each generation to interact and meet people from outside their community or of different backgrounds vary, depending on their experiences. However, other factors should also be considered, such as their readiness and skills to learn about other cultures to build connections and relationships across communities.

Questions must be asked about the cultural competence of children today, what activities promote interactions between people across communities, and how children can be taught to understand and get to know others as fellow human beings[20]. One scholar commented, "So far, there is no concrete multicultural curriculum."

> "As far as I know, there is no concrete multicultural curriculum. Only one Islamic private school in the northeast and another private school in Narathiwat province provide a multicultural curriculum. The Faculty of Education at Chiang Mai University also offers this course," Multicultural Curriculum Scholar on August 29, 2022.

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20   The scope of Bridging Capital in the context of this study prioritizes cultural communities. However, in addition to cultural competence, interactions and relations between different generations can also be considered when talking about Bridging Capital. For example, several studies are highlighting gaps and discords between people at different age, the understanding of their way of living such as characteristics and trends of Thai households, activities during the free time, time spending in public spaces, etc., as well as the experiences and political views of each generation.

Confidence in government agencies and officials is linked to the experience of adolescents and youth

Linking Capital scores among adolescents, youth, and adults differ significantly, with adolescents and youth having lower confidence and trust in the government and authorities than adults. These scores may be assessed in light of the societal conditions in which adolescents and youth currently live, in addition to generational differences.

Education and employment opportunities during COVID-19

Since the pandemic began, over 100,000 children dropped out of school in Thailand (Krungthepturakij, 2022), and youth unemployment is 5 percent higher than pre-pandemic levels. Currently, 1.3 million Thai youth are NEETs, accounting for 14 percent of the youth population (Thailand Development Research Institute, 2020). Additionally, millions of Thai children are classified as poor or extremely poor, with increasing numbers of the latter seeking subsidies or grants-in-aid (Equitable Education Fund, 2022).

Political conflict

Political conflict exposes adolescents and youth to protests, with many led by youths themselves, such as for natural resources or education. However, they have few opportunities for political participation and decision-making, leading to protests. The government's violent suppression of over 60 youth-led demonstrations since 2021 shows a lack of space for public assembly, resulting in at least 88 minors injured and Warit Somnoi's death at 15 years old (Decode, 2022). Thai Lawyers for Human Rights report that from June 2020 to June 2022, at least 280 children and youth were prosecuted in 205 cases for participating in political demonstrations (Thai Lawyers for Human Rights, 2023).

Insurgency in the three southern border provinces

Adolescents and youth growing up in the three southern border provinces have experienced abnormal circumstances. According to the Deep South Watch Database, there have been 21,485 incidents, resulting in 7,344 deaths and 13,641 injuries, in Pattani, Yala, Narathiwat, and the three districts of Songkhla Province between March 4, 2004, and March 31, 2022. These incidents were linked to separatism, criminal activity, drugs, or were of unknown origin (Deep South Watch, 2022). The incidents included the discovery of corpses, sabotage, shootings, bombings, battles, sieges, searches, arson, violent murders, assault, and nonviolent direct action. Among those killed were 271 minors and 906 youths aged between 18 and 25. Additionally, between 2004 and 2017, resulted in 6,687 orphans (Duanghathai, 2021).[21]

The skills, environments and situations that adolescents and youth face influence their expression of anti-violence behaviour

Adolescent respondents scored lower than youth and adult respondents when assessing violence-related behaviours. Examining the backgrounds and experiences of the adolescents and youth surveyed could provide insight into their capacity to speak out or act against violence. Many of the adolescents in the study were from the southern border provinces and were not leaders or participants in youth movements related to human rights, democracy, or peacebuilding.

To reduce bullying, assertiveness is a crucial factor, but adolescents who participated in the survey revealed that their schools had not consistently fostered the development of these skills. Students in the three southern border provinces are more cautious about what they say or do in daily life, fearing repercussions.

Female and male students in high schools in Narathiwat province spoke of their reluctance to discuss violence-related incidents due to fear of being identified or confronting bullies. One student said, "There was no skills training about this at all."

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21   The numbers of orphan were collected from Yala, Pattani, Narathiwat and Songkhla Provincial Social Development and Human Security Offices

Notable quotes from child respondents include:

"In school, there were discussions on bullying in guidance classes…but we rarely discussed how to confront or manage it." (Female student at high school, Buriram province, 22 August 2022)

"There was no skills training about this at all." (Male student at high school, Narathiwat province, 22 August 2022)

"I didn't mention that incident in the questionnaire. I'm afraid that someone will read it and know it's me." (Male student at high school, Narathiwat province, 22 August 2022)

"On the one hand, I think it is okay to write about the situation in the questionnaire, but then I think again. I'm also afraid." (Female student at high school, Narathiwat province, 22 August 2022)

3.3.2 Sex and Gender Identity

In this study, women were the majority of respondents, with the following primary characteristics: most were Buddhist, secondary school-educated youth residing outside municipalities in the south, especially in the three southern border provinces and central region. Around 400 women worked in education, health, or early childhood care.

- Most men were also youth residing outside municipalities in the 11 southern provinces and central area, with a high school education or lower. Buddhists and Muslims were the majority.

- There were 41 LGBTI respondents, mostly educated youth residing in urban areas in the northeastern, northern, and central regions.

- Overall, men, women, and LGBTI had different levels of access to or support resources for adaptation and coping, with LGBTI respondents having more support and resilience resources, as shown in Figure 6[22]

<u>Figure 5:</u> Men, women and LGBTI respondents' who can access resilience resources
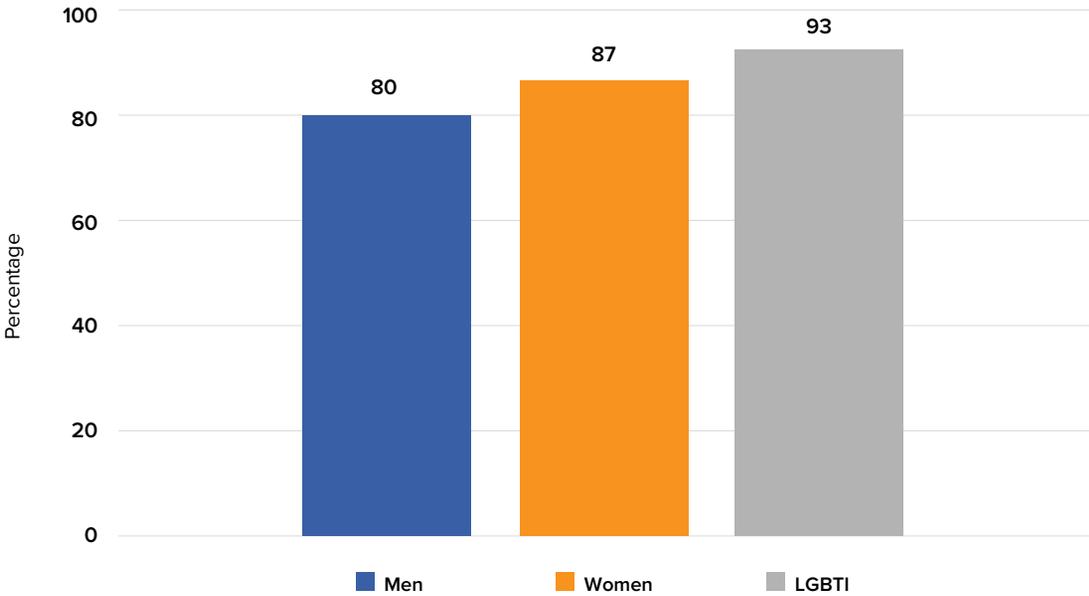
Level of significance p<.001, number of cases 2,649.

22　The survey conducted using the BRAVE-14 scale in Kumanovo, North Macedonia, Australia and Canada also found that women are more resilient than men: Simeon Dukic, Tim Hulse, and Danial Hooton (2020). Community Resilience Study: Kumanovo, North Macedonia, Grossman et al. (2020). Youth resilience to violence extremism.

According to Figure 6, LGBTI respondents scored lower for cultural orientation and had less trust in government institutions and authorities than male and female respondents. They also rejected violence-related beliefs more strongly. Meanwhile, male respondents scored lower for bridging capital compared to women and LGBTI respondents, reflecting different experiences with trust and support outside their community.

Figure 6: Percentage of men, women and LGBTI respondents who can access resilience resources
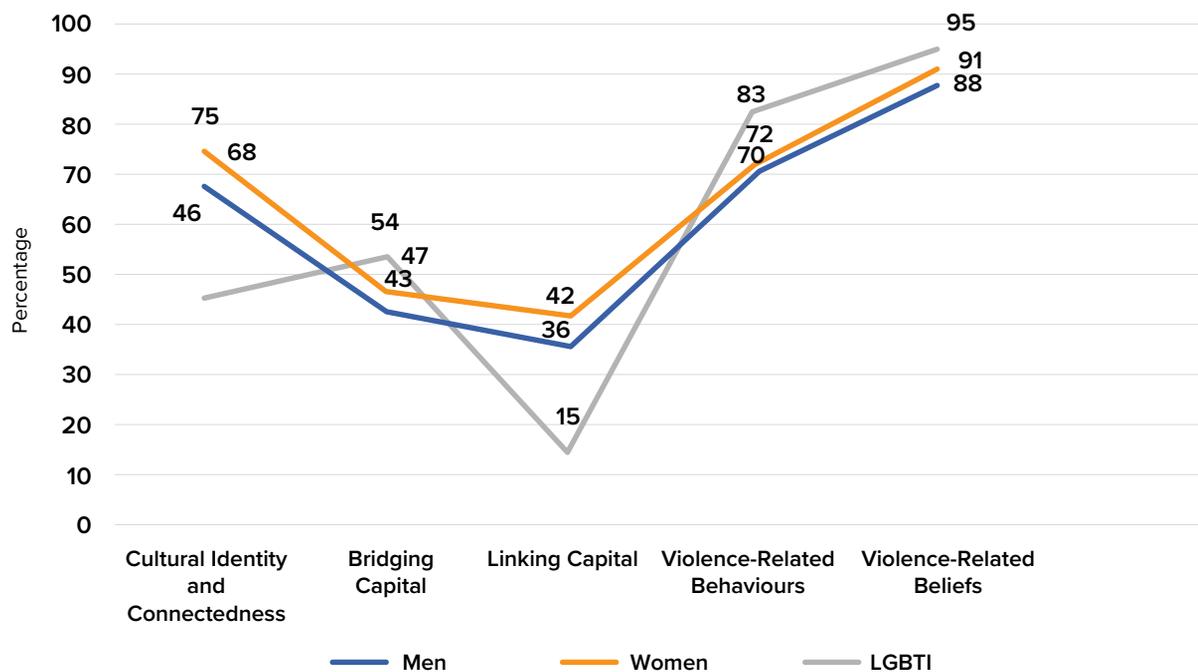
Level of significance: Cultural Identity and Connectedness *** (p<.001), Bridging Capital (not different), Linking Capital *** (p<.001), Violence-Related Behaviours (not different), Violent-Related Beliefs *(p<.05), Number of cases 2,649

The value of "culture"

The term "culture" has many definitions and encompasses potentially divergent values. Thus, a low score in this domain may not necessarily indicate a lack of resilience resources in an individual.

Bridging capital is associated with membership of and participation in social network

The LGBTI respondents in this study had higher social capital scores than the male and female respondents, which may be explained by their backgrounds. As previously mentioned, most LGBTI respondents were educated urban youth living in the Northeast, North, and Central Regions, which have extensive LGBTI networks. These networks play a crucial role in building confidence and identity and fostering trust in individuals from other communities, including those working in healthcare and advocating for LGBTI rights (Chanthasuk et al., 2020).

Challenges and Limitations in Bridging Capital for Male Respondents

Female and LGBTI respondents mainly accessed the questionnaire via development networks, while males received it through contacts, professors, or religious networks. This study observes that women often engage more in community projects than men, who tend to participate in initiatives aligning with their backgrounds. In the southern border provinces, men's participation in social activities may be limited by safety concerns.

"Most interventions...involve more women than men." (Social Entrepreneur, Bangkok, 25 August 2022)

Further investigation is needed into societal expectations and factors influencing gender behaviours in various contexts. Though Thai research often focuses on male-dominated violence from a patriarchal standpoint, other influences on male behaviour, such as laws, norms, or customs promoting violence, have been less explored. In conflict-affected areas, the absence of male participation should not imply exclusion or disinterest, as contextual factors and vulnerability also play a role.[23]

Trust and confidence in government are linked to the existence of legal structures that include vulnerable and minority groups

Thai society widely discusses gender diversity, but it's vital to examine legal protections for LGBTI individuals and address any barriers to their rights. Attitudes and practices of government officials towards LGBTI individuals should also be investigated. A study found LGBTI teachers viewed as poor role models and issues with medical treatment and identification documents (Satjasai).

Violent behaviour is associated with frustration

The report "Standing tall -Women Human Rights Defenders at the Forefront of Thailand's pro-democracy protests" documents the situation of women human rights defenders in Thailand (World Organization Against Torture and International Federation for Human Rights , 2020). The idea that frustration can lead to violence was reinforced by one respondent. Women speaking out against state violence or injustices may be perceived as supporting violence, but they see themselves as fighting for the victims.

"Women are often seen as quiet, but if something rouses their emotions, they will speak out and act. Outsiders may interpret this as support for violence, but that's not how these women saw it as they think of their sons and justice" said a female cultural studies academic from the three southern border provinces on July 22, 2022.

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23   The research takes into account the fact that women and LGBTI people in the Thai context are more vulnerable than men. However, "vulnerable" might be understood differently when applied to each sex. For example, men who are vulnerable are also at risk of being victims, supporters, or perpetrators of violence.

Violent beliefs do not always result in action

While respondents of all genders generally reject violent beliefs, a 2019 survey by the National Statistical Office found that 7 percent of women and 8 percent of men believed that physical abuse is justifiable under certain circumstances, such as when a wife leaves the house without informing her husband, neglects her children, or argues with her husband. Additionally, a slightly higher proportion of women believed that corporal punishment was necessary for raising or educating children. However, it is important to note that acceptance of violence does not necessarily indicate support for it, as violence may be seen as necessary for survival or self-defence. Some women have also been conditioned to accept abuse, particularly in certain ethnic minority communities.

> *"Women have been living with violence for some time, so they perceive it as normal. The younger generation thinks differently." (NGO officer, Chiang Mai province, 20 August 2022)*

3.3.3 Disability

Understanding the views of people with disabilities on social cohesion and resilience resources requires examining their background. A total of 128 disabled participants, evenly split between youth and adults, completed the questionnaire. Approximately 66 percent had education beyond secondary school, and most lived in central and northern regions with greater resources and disability-focused CSOs. 80 percent of disabled respondents accessed computers and the internet, completing the questionnaire online. Disability activists, international organization advocates, friends, and teachers shared the questionnaire links. While their standard of living was similar to those without disabilities, the 128 respondents reported insufficient access to support. Resilience resources scores were 75 percent for disabled respondents and 86 percent for non-disabled respondents, as seen in Figure 8.

Figure 7: People with and without disabilities who can access resilience resources
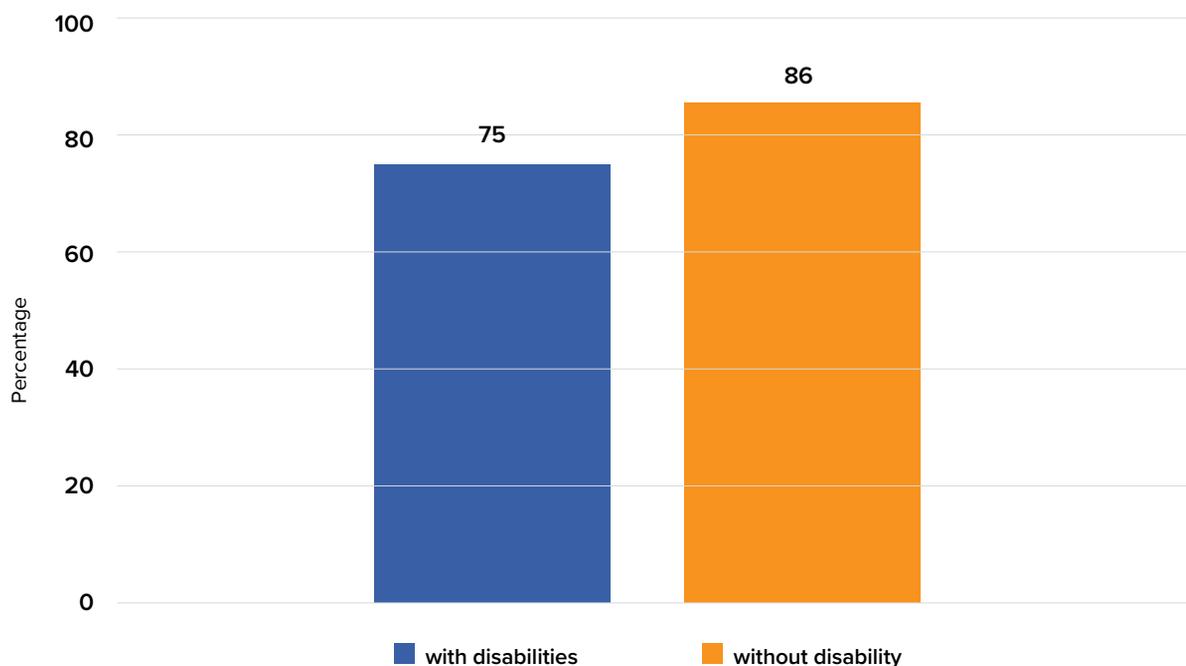
Level of significance p<.001, number of cases 2,649

The scores for people with and without disabilities did not differ widely, except for the scores related to Link Capital.

Figure 8: People with and without a disability, who can access resilience resources
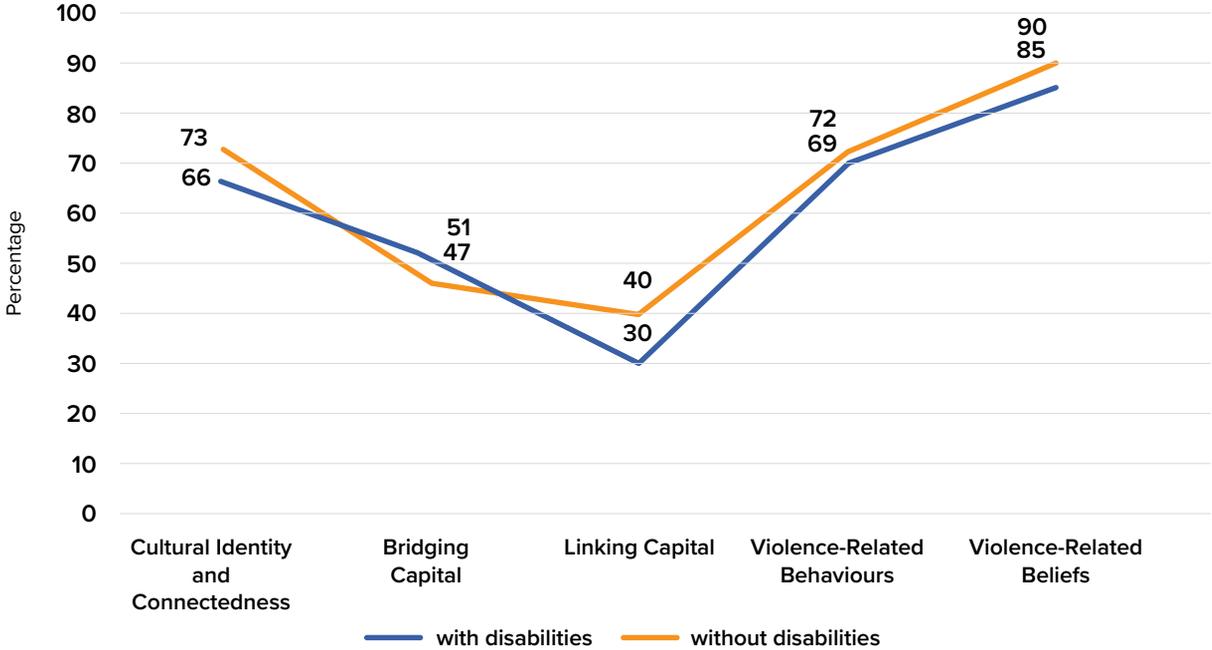
Level of significance: Cultural Identity and Connectedness (no difference), Bridging Capital (no difference), Linking Capital* (p<.05), Violence-Related Behaviours (no difference), Violent-Related Beliefs (no difference), Number of cases 2,649

Trust and confidence in the government and authorities are linked to policies and practices concerning vulnerable groups.

Of the respondents with disabilities, 66 percent had completed high school or higher, suggesting greater potential through education and support networks. However, this isn't representative of Thailand's disabled population, with a 2017 National Statistical Office and UNICEF survey showing only 1.2 percent pursuing an associate degree or higher and just 9.5 percent having internet access.

Thailand's policies include the Empowerment for Persons with Disabilities Fund, special ID cards, and support services. However, less than half of the 3.7 million people with disabilities are registered, and over a fifth receive no aid or welfare. Only one-third of school-age children with disabilities are enrolled in school (National Statistical Office and UNICEF, 2020).

Focus groups revealed that people with disabilities feel unprotected and undervalued by society, affecting their opportunities. One respondent said, "Thai society believes that people with disabilities can only do massage, make handicrafts, or train as paralympic athletes." School policies limit their opportunities, and they experience hate speech and discrimination. One respondent shared, "I was insulted; they said I can't walk so what will I be able to do for a living?"

3.3.4 Citizenship

Out of 2,649 respondents, 114 were stateless or non-Thai citizens with non-Thai National ID cards or non-registered ID cards, revealing their minority status and citizenship. This group faces limited employment, travel, and social protection opportunities. Women over 25 with secondary education living outside urban areas in Chiang Mai, Chiang Rai, or Ubon Ratchathani province were the most common respondents. Youth groups, community leaders, and CSOs distributed the questionnaire.

Figure 9: Stateless, Non-Thai citizens and Thai citizens who can access resilience resources
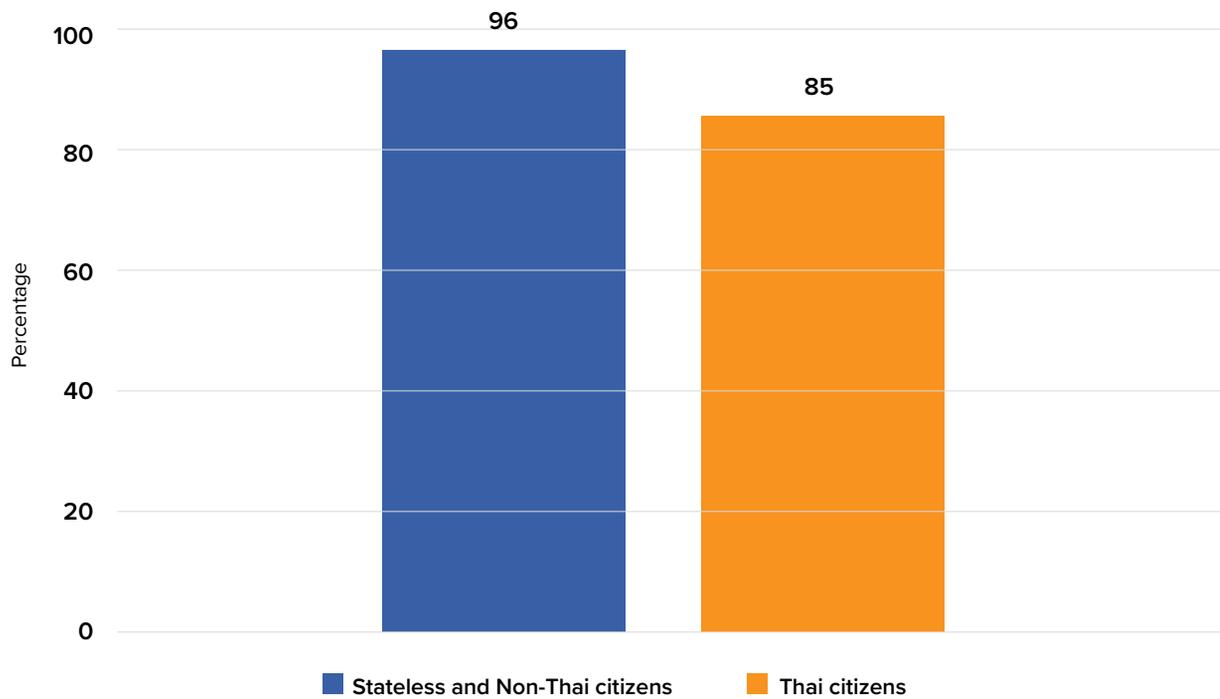
Level of significance p<.001, number of cases 2,649.

It is worth noting that non-Thai citizens scored higher than Thai citizens on Cultural Identity and Connectedness and Bridging Capital, while Thai citizens scored much higher on Linking Capital than non-Thai citizens, as shown in Figure 11. However, the respondents in this study were not representative of the general population of stateless or non-Thai nationals. Therefore, the factors that contributed to their high scores can only be considered according to their background and status.

Figure 10: Percentage of stateless and Non-Thai citizens and Thai citizens who access resilience resources
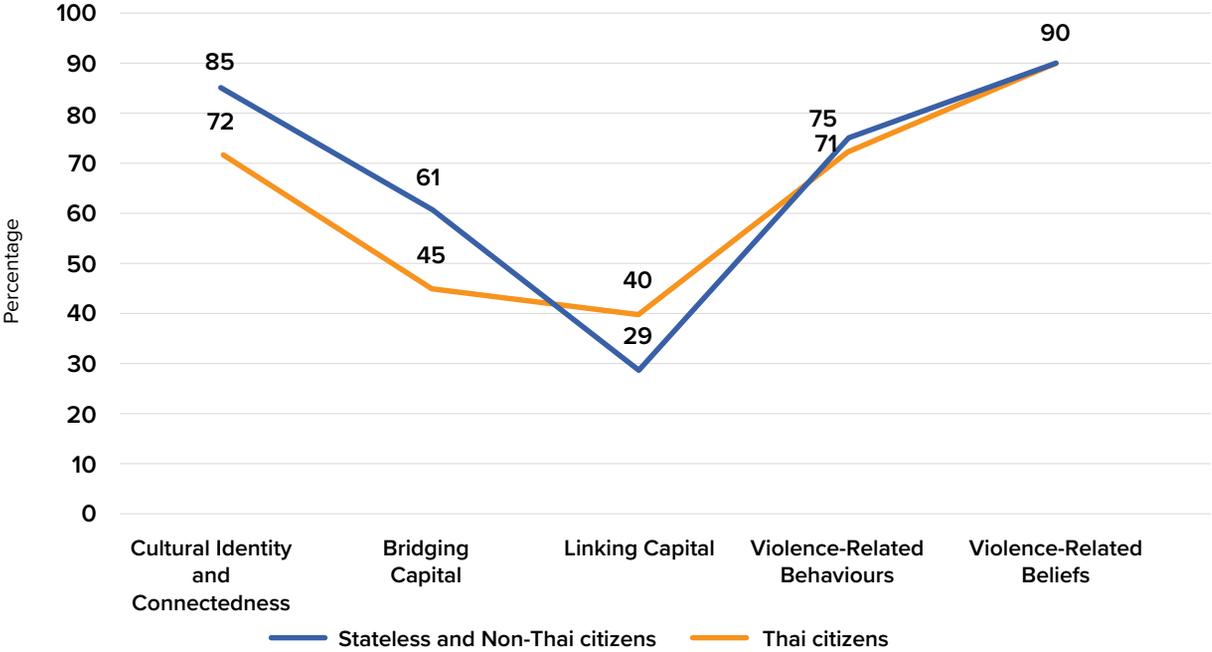
Level of significance: Cultural Identity and Connectedness *(p<.01), Bridging Capital *(p<.01), Linking Capital *(p<.05), Violence-Related Behaviours * (no difference), Violent-Related Beliefs (no difference), Number of cases 2,649

The way of life of ethnic and migrant communities reflects their social and economic limitations

Stateless and non-Thai citizens' Cultural Identity and Connectedness scores reflect their lifestyles, which are shaped by social and economic constraints, and integration struggles. Language barriers, limited access to education and employment, and the high costs of migration pose challenges for them when interacting with others.

Most non-Thai respondents lived in Chiang Rai, Chiang Mai, or farming communities in Ubon Ratchathani Province. Close kinship networks, friendships, and traditional activities foster strong cultural bonds and interpersonal relationships.

NGO officers say maintaining cultural identity provides leverage for some ethnic communities in negotiating with the state and creating economic value. For example, asserting their ethnic roots and preserving their identity aids their citizenship claims.

Though some educated individuals work in cities, most girls and women cannot leave their communities due to lacking ID cards and traditional beliefs restricting them from working far from home.

Relationships with CSOs/NGOs create bridging capital

Non-Thai citizens face limitations like language barriers and restricted social rights. However, they benefit from strong bridging capital and community interactions. Highland communities in Chiang Mai and Chiang Rai have extensive connections with various organizations. According to the Princess Maha Chakri Sirindhorn Anthropology Centre Database (2022), Thailand has 108 organizations working with ethnic groups. These connections provide assistance, especially during crises, enhance access to information, and enable participation in human rights movements. Networks play a crucial role in supporting non-Thai

and stateless citizens, acting as "guardians" to ensure non-discriminatory access to government services.

> *"For Laotian migrants accompanied by network members, officials behave better, knowing they could face trouble otherwise. This helps migrants learn communication, procedures, and their rights," says a community coordinator in Ubon Ratchathani Province (17 July 2022). In Ubon Ratchathani Province, non-Thai farmer communities participate in conservation networks.*

The confidence of stateless or non-Thai individuals in government agencies and officials is affected by their vulnerability

According to an ethnic network advisor, there are approximately 500,000 stateless persons in Thailand, and the process of obtaining citizenship is in crisis due to security policies, corruption, a lack of awareness of rules and regulations, and poor communication within the chain of command from policy down to operational levels. The laws and procedures related to citizenship are complicated, which can be daunting for citizenship applicants, and the costs can be prohibitive. As a result, many stateless people are unable to obtain citizenship, and corruption within the system has become a significant barrier.

> *"The citizenship issue is critical. Front-line officers rotate frequently and lack procedural knowledge. They demand unnecessary DNA tests or village chief verifications due to corruption, costing a minimum of 50,000 Thai Baht. Many stateless people can't afford this and give up." (Ethnic network advisor, 21 July 2022)*

The effectiveness of government services is not guaranteed to address people's needs.

This study found that government agencies have improved service quality and timeliness, especially in providing basic services. However, gaps in policy, law enforcement, and justice persist, as evidenced by 820 respondents citing examples of inequality and injustice. Authorities often arrest scapegoats, with poor law enforcement contributing to conflict. Corruption, inadequate monitoring, and military interventions exacerbate these issues. Marginalized groups still face challenges in accessing justice and natural resources.

3.3.5 Location

The study categorized respondents into three regions: southern border provinces (Pattani, Yala, Narathiwat), eleven southern provinces, and other regions. Of the 641 respondents from the border provinces, most were female, adolescents, and had secondary education or less, practicing Islam. In the eleven southern provinces, the majority were female, and had similar education levels, but practiced Buddhism. Respondents from other regions were mostly female, adults with secondary education or higher, following Buddhism or other religions, with some reporting no religious beliefs or multiple affiliations.

Figure 11: Respondents' access to resilience resources according to location
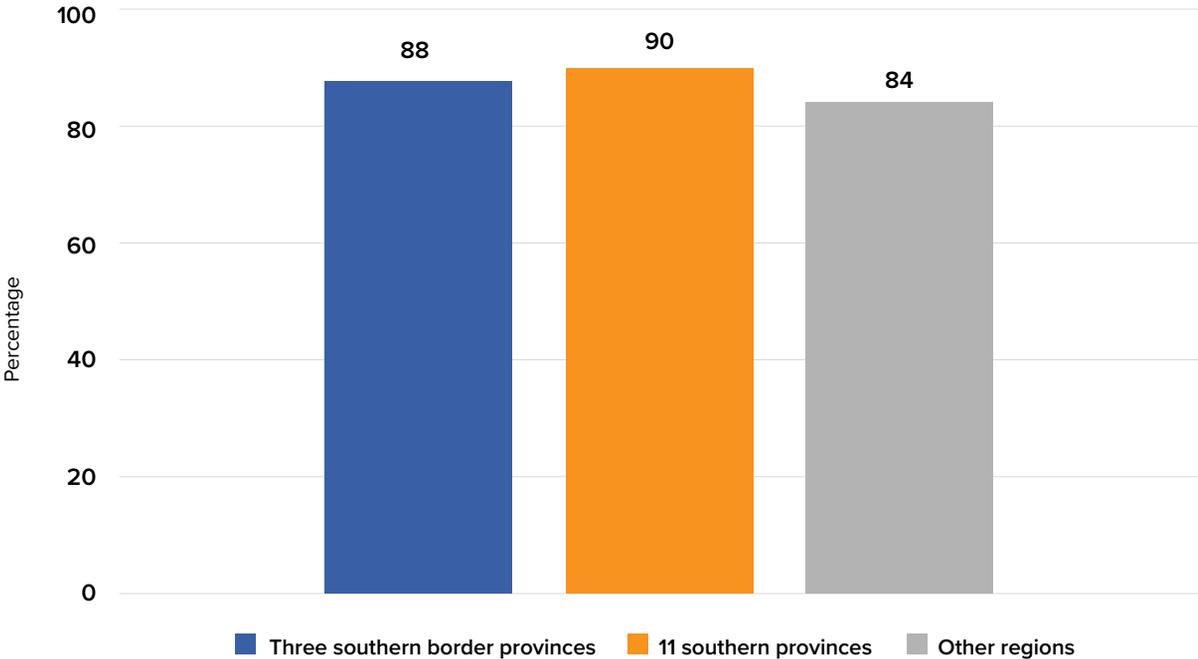
Level of significance p<.001, number of cases 2,649.

Figure 12 shows that respondents from 11 southern provinces had higher resilience resources than respondents from the three southern border provinces and other regions. However, respondents from the three southern border provinces had higher scores on Cultural Identity and Connectedness than respondents from the other 11 southern provinces and other regions. The study observes that the respondents from the three southern border provinces scored substantially lower on Bridging Capital and Linking Capital than respondents from the other two location groups. With respect to Violence-Related Behaviours, respondents from the 11 southern provinces scored lower than respondents from the other two location groups.

Figure 12: Respondents who can access resilience resources according to location
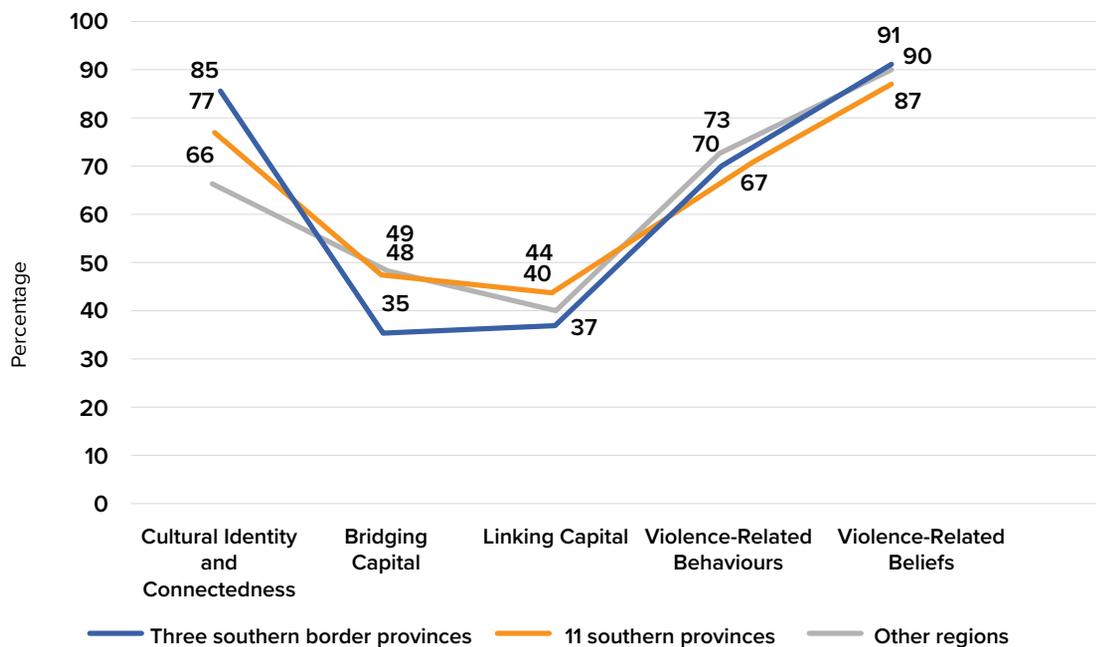
Level of significance: Cultural Identity and Connectedness ***(p<.001), Bridging Capital *** (p<.001), Linking Capital (not different), Violence-Related Behaviours * (p<.05), Violent-Related beliefs (not different), Number of cases 2,649

Cultural identity and connectedness is linked to religious belief

The identity and culture of the southern border province inhabitants are closely linked to religion, which shapes every aspect of their lives (Deep South Cultural Scholar, 22 July 2022). High school students from the southern provinces emphasized the strong link between religion and culture (Focus group discussion, high school students in the three southern border provinces, 7 July 2022)., while respondents from other regions did not view religion as essential to daily life. Some respondents outside the southern provinces interpreted culture as more of a tradition related to festivals or the arts. Others viewed culture as a cause of injustice and inequality (Focus group discussion, male high school student in three southern border provinces, 7 July 2022). Violence can also be justified on the basis of culture or beliefs, with women having limited decision-making power and lacking support mechanisms (Office of the National Human Rights Commission, 2018). Although child marriage is not allowed for persons under 17 years, it may still be approved following consideration (Buranajaroenkij, 2021).

Bridging capital is often associated with educational institutions and the local community context.

When examining Bridging Capital scores in southern border provinces, language, beliefs, and customs play a significant role in shaping relationships and education decisions for vulnerable groups. In Pattani, Yala, and Narathiwat, over 3,000 Private Islamic Schools and 10,000 other Islamic religious schools limit opportunities for cross-cultural relationships, despite locally relevant education benefits. Private schools offer a chance for children of different faiths to come together, but trust issues remain due to state violence and separatist attacks escalating tensions (Tuansiri, 2019).

Linking Capital is associated with the economic and socio-political context of an area.

Respondents in the 11 southern provinces had higher Linking Capital scores, meriting further investigation into factors influencing their government perceptions. Greater government support during crises, including the pandemic, led to increased trust. The southern provinces received more COVID-19 vaccines, with

seven provinces achieving over 50 percent coverage in 2021 (Krungthep Turakij, 2021). In early 2022, Phuket, Surat Thani, Krabi, and Phang-nga got vaccines for a fourth dose as part of a tourism reopening scheme (Krungthep Turakij, 2022).

The southern economy, focused on tourism and cash crops like palm oil and rubber, has remained strong. Data from the Bank of Thailand showed robust tourism and agricultural income, helping counterbalance rising energy and living costs (Bank of Thailand, 2023).

Violence-related beliefs can be observed at demonstrations, and online, and are sometimes not communicated directly

Respondents from non-southern regions scored higher on Violence-Related Behaviours. This can be attributed to two factors. Firstly, growing confidence to protest against injustice or violence has emerged since 2020, with anti-government demonstrations in major cities like Bangkok, Chiang Mai, Ubon Rat-chathani, and Khon Kaen. Participation in protests empowers people to express their beliefs and needs. Secondly, in the three southern border provinces, residents indirectly voice their dissatisfaction or concerns in informal settings, such as markets, tea shops, or mosques, for safety reasons.

> *"There was a time when a number of schools in the three southern border provinces were burned down, and we could see local women speaking out. They decried the burning. Since then, no more schools have been burnt down" (Expert on the three southern border provinces, 2 January 2022).*

3.3.6 Access to different types of media

According to this study, there are two types of media: traditional (newspapers, radio, TV, announcements) and online (social media, messaging apps). Media consumption is age-dependent, with adults educated up to secondary level or below outside the municipality accessing traditional media. Most respondents accessing online media were adolescents educated up to the secondary level or below, residing in urban and non-urban areas. Adolescents, youth, and adults accessing both online and offline media were comparable, residing in both urban and non-urban areas with secondary education or higher.

Figure 13: **Respondents' access to resilience resources as determined by media consumption**
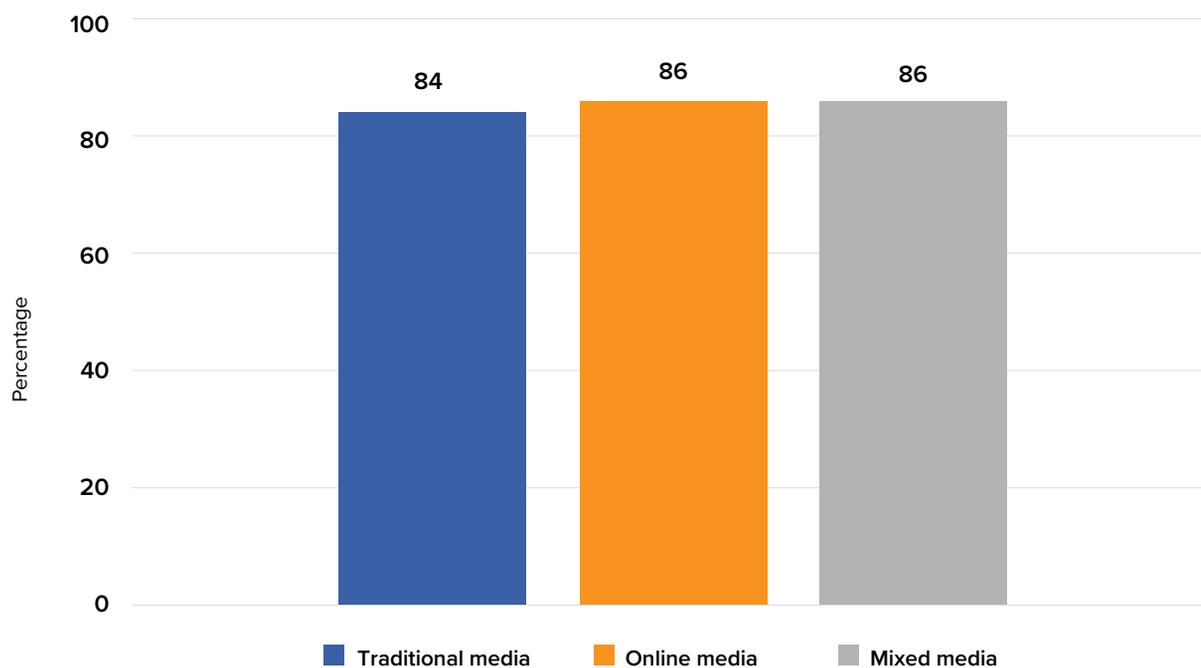
Level of significance p<.001, number of cases 2,649.

As shown in Figure 14, respondents who accessed only traditional or only online media or both had similar scores for resilience resources.

Respondents who accessed only traditional media scored higher on Cultural Identity, Connectedness, and Linking Capital compared to those who accessed only online media or both types. However, those who viewed only traditional media scored lower on Violence-Related Beliefs compared to the other groups. On the other hand, respondents who accessed both traditional and online media scored higher than the other groups on Violence-Related Behaviour.

Figure 14: Access to resilience resources by media consumption and as a percentage
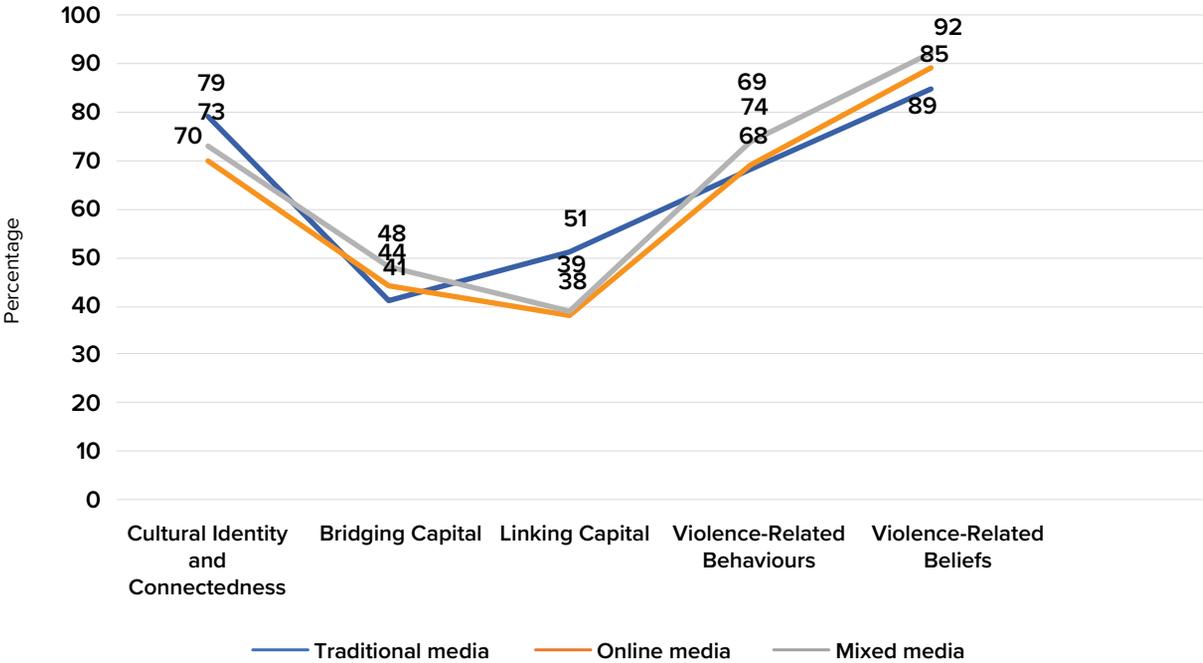
Level of significance: Cultural Identity and Connectedness* (p<.05), Bridging Capital (not different), Linking Capital *(p<.01), Violence-Related Behaviours * (p<.01), Violent-Related Beliefs * (p<.01), Number of cases 2,649

Considering media type and age when analysing resilience scores, online media is popular with 15-24-year-olds, while traditional media is more common among rural adults. Online media provides access to information that challenges traditional structures and undermines confidence in authorities. Regulations under the Emergency Decree aim to control news, but online platforms have become alternative sources of uncensored and critical information.

Online platforms provide uncensored news and information, countering mainstream media's self-censorship. However, concerns about accuracy and sensitive content have led to critiques of the system. Internet movements have arisen, disseminating content and prompting political and social awareness. Thailand's top Twitter hashtags are predominantly socio-political (Statista, 2022).

Online news does not necessarily mean better variety and options

According to the Secretariat of the National Press Council of Thailand (2022), social media audiences actively manage the information they receive by deleting, storing, or sharing it. However, users have little control over personalized content selection by algorithms. This may lead to a lack of awareness that content producers prioritize certain topics. Platforms also provide content recommendations, eliminating the need for active content search. A high school student in the three southern border provinces said, "Most news items just popped up automatically. I read some, move to other items and sometimes, I share". (Focus group discussion, female high school student in three southern border provinces, 7 July 2022).

Although platforms enable easy access to content and like-minded communities, a lack of engagement with diverse perspectives undermines community building and limits access to resilience resources.

3.4 Concern over the possibility of violence

Respondents in Thailand highlighted patronage, corruption, authoritarianism, and impunity as sources of injustice that could potentially lead to violence. A survey found that 63 percent of respondents were worried that some cultures and beliefs are the factors to justify the use of violence. if there are sufficient trigger factors, it is possible that they can lead to the belief and acts of violent extremism in Thailand and it is possible that injustice and conflicts which have not been resolved with non-violence or law in Thailand may lead to the belief and use of violence. Vulnerable groups expressed more concern than others, while respondents in southern border provinces were less concerned. Key worries included injustice, political conflict, violence, religion/culture, and issues in the southern region. Open-ended responses provided insight into the situations respondents were interested in and government policies/actions that they were dissatisfied with. These responses not only revealed concerns about the possibility of violence but also indicated which situations they paid attention to.

The concerns of respondents regarding the possibility of violence can be categorized as shown in Figure 15. The numbers in this figure represent the number of respondents who raised concerns, with some of them raising multiple issues.

Figure 15 Respondents' concerns over the possibility of violence
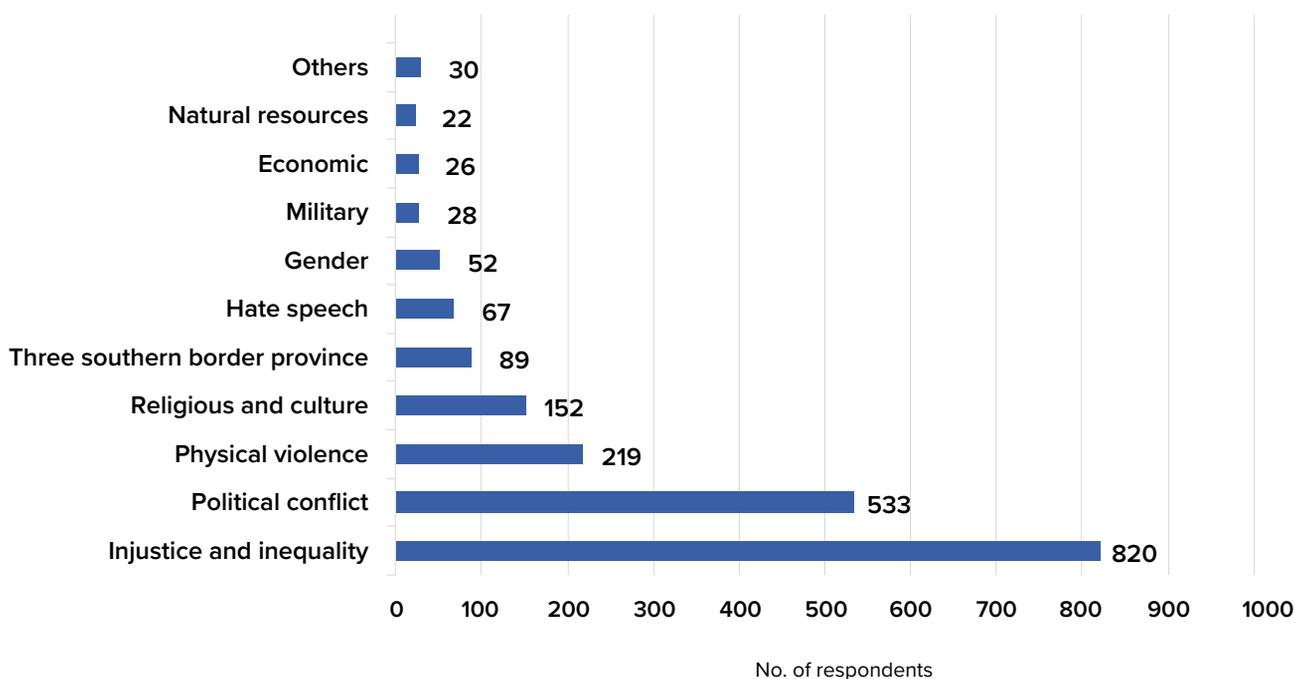
No. of respondents

Injustice: Distrust of the justice system, law enforcement, and inequality

Respondents revealed experiences of injustice in areas like economic opportunity, access to resources, and within the Thai legal system. Examples of corruption, unequal law application, political interference, and criticism of the monarchy were discussed. Some youth in the three southern border provinces focused on an actress's death and the flawed investigation instead of the ongoing conflict.

Demonstrations, political conflict, distrust in government and military power

"Mob" examples highlighted potential political violence, suppression of protests, and provocations of demonstrators. The administration's mishandling of issues, such as the COVID-19 vaccine and rising pork costs, fuelled distrust in government competency. Thai people continue to face inequality, with some respondents mentioning the military's use of force and conflicts in the south leading to bombings and terrorist attacks.

Discrimination, devaluation, and fear of other beliefs or religions

Respondents from ethnic minority communities discussed discrimination, though they did not mention extremist ideologies. Ethnic people face ridicule, and prejudice against north easterners persists. Buddhists and Muslims revealed mutual prejudices and cited recent anti-Muslim campaigns, fearing escalating religious conflicts.

Recent anti-Muslim campaigns have highlighted religious tensions, and some respondents fear that religious conflicts will escalate because of the sensitive nature of religious beliefs. Evidence of religious conflict is also evident on social media, where some Buddhist groups have set up pages that promote hate and conflict among Thais.

Indirect communication of violence concerns

Despite the ongoing violence in the southern border provinces, respondents did not prioritize the unrest as a leading concern, possibly out of fear for their safety. In focus group discussions with students from the three southern border provinces, youth respondents acknowledged living amidst conflict, yet emphasized that they had other responsibilities and diverse interests to consider. Rather than focusing on the conflict, youth respondents chose to discuss their region's charm to foster a positive image and counter negative stereotypes. Reflecting a strong sense of community pride, a female student stated, "We want people to know about the culture and nature of our community." They also exhibited interests that extended beyond their immediate environment, enabled by technological connectivity and educational opportunities. While some male respondents demonstrated an interest in political matters, their female counterparts engaged in discussions about university life, relationships, bullying, and mental health issues like depression. It was notable that a male student expressed worry about potential surveillance by authorities if they openly discussed the local conflict situation.

3.5 Recommendations from respondents for programmes to prevent and address violent extremism.

A total of 226 respondents provided recommendations, which mainly focused on education as a means to create a new societal norm. The recommendations also included suggestions for creating non-partisan spaces for listening and exchange and for more inclusive politics. Lastly, they emphasized the need for reform of laws to reduce inequality. Here are some specific recommendations:

1. **Cultivate a culture of peace and promote understanding to create a foundation for society**

- Provide training to cultivate awareness of extremist ideology and how to deal with it.

- Teach this often in schools so that people can recognize whether they might be behaving violently.

- Raise awareness at the local level that disagreement, dislike, and difference are acceptable, and that challenging other beliefs is also acceptable as long as this is not done with violence.

- Encourage Thai society to seek to comprehend the various forms of violence, including violent extremism, and identify their fundamental causes in order to eradicate prejudice against any particular group and promote peace in the society.

- Encourage Thai society to seek to understand violent extremism without bias toward any particular group.

- Teach people about this issue in simple language that is easy to understand and in a way that makes them see its relevance to their lives.

2. **Create non-partisan spaces for listening and exchange**

- There should be spaces for discussion and exchange both within extremist groups and between extremist groups and between those who believe in different political ideologies.

- There should be opportunities for different sides to come together without any restrictions to solve not only security problems but also social, economic, and political problems.

- Co-create mechanisms that can prevent violent extremism, especially in the face of injustice, without justifying the use of violence in response.

3. **Reform laws to reduce inequality**

- Implement effective laws.

- Collaborate with the government to create understanding and work that yields results.

- Create a space for more inclusive politics.

- Collaborate with the legal sector to facilitate greater public involvement in the constitution drafting process.

4. Review of Findings

This section summarizes the study's findings in response to several questions about hate speech, violent extremism, concerns about violence, and factors that contribute to reducing or increasing violence. Data for the study primarily comes from the general public, who may not be involved in peace or violence reduction activities. While the data may not reflect the current state of violent extremism in Thailand, it does offer insights into attitudes and perspectives toward socio-political phenomena that can lead to violence. Respondents acknowledge existing resilience resources, but they note limitations in their quality, accessibility, and usage.

4.1 Experiences with hate speech

Perceptions of hate speech differ among adolescents, youth, and adults in Thailand, reflecting society's progress in understanding violence and rights. Although the term is gaining recognition, many respondents still confuse hate speech with bullying. How Thai society explains hate speech shapes the younger generation's attitude toward it. Lack of familiarity can lead to failure to recognize the severity of the issue, while vague or misguided understanding can impact free expression. It is crucial to consider how hate speech is explained, to whom, and through which channels to promote accurate awareness and appropriate action.

4.2 Experiences with Violent Extremism

While some respondents were unfamiliar with the term "violent extremism," they acknowledged that Thai society is marked by violence, unrighteousness, and injustice. Some respondents understood that extremist violence encompasses more than a single event and includes supporting, acknowledging, or ignoring violent acts. Examples of extremist violence in Thailand include past incidents like the October 1976 massacre, the 1992 Black May incident, the April-May 2010 siege and suppression of red shirt protests, and ongoing violence in the three southern border provinces. Some respondents also noted triggers or "signals" that suggest support for violence within some Buddhist networks, such as opposition to mosque construction or hateful comments toward other faiths. The term "violent extremism" carries negative connotations and stigmatizes the religion of Islam in the southern border provinces.

4.3 Concerns About Violence

Some respondents are worried that violent extremism could emerge in Thailand, triggered by factors like political conflict, injustice, and cultural or belief systems. Corruption, impunity, and demands for justice are common features of Thai society that contribute to violence. Respondents fear that ignoring past violent incidents and the culture of impunity could lead to future violence.

Although violent extremism is often linked with Islam (Muslim scholar, 15 March 2023), some respondents are more concerned about potential violence from some Buddhist groups, particularly in opposition to mosque construction and online hate. Vulnerable groups, such as women, LGBTI individuals, persons with disabilities, and stateless groups, also expressed worry about rising violence. In the southern region, fear and concern restrain some respondents from discussing violence, and they are cautious about the negative image it creates. Context is crucial to understanding quantitative data in this region.

4.4 Resilience Resources to Counter Violence and Violent Extremism

This section reviews the resilience resources of Thai society, based on a research framework.

Cultural Identity and Connectedness

Defining culture is difficult due to its variability among people and groups, as it can be tied to various factors like religion, state negotiations, or economic gain. The relevance of culture may differ depending on the context. A review explores how people view the necessity or limitations of culture. Respondents from southern border provinces scored higher in Cultural Identity and Connectedness, which reflects their strong connections to religion, faith, and community solidarity. However, a high score may not necessarily indicate better coping with violent extremism, as it could suggest limited choices or values based on existing cultural beliefs.

Bridging Capital

External group interactions are essential for vulnerable populations (such as those who are disabled, LGBTI, or stateless) to access resources and opportunities. Civil society, educational institutions, religious organizations, international bodies, and media partnerships can provide information, knowledge, capacity development, connections to government agencies, and funding. Tension in the three southern border provinces limits opportunities for interaction, while education impedes interactions between youth peers from different faith communities. Men faced challenges in participating in external organization activities given security reason. LGBTI networks participate in socio-political movements, and online communities provide COVID-19 pandemic support.

Linking Capital

Low Linking Capital scores among adolescents, youth, LGBTI, and respondents from the three southern border provinces may indicate distrust due to legal restrictions, policy failure, and insufficient support. In the three southern border provinces, conflict undermines trust in the government, while political conflict, justice system issues, natural resource management, and poor COVID-19 crisis handling contribute to mistrust, fear, and anger, affecting social cohesion. Respondents from 11 other southern provinces showed higher trust and confidence in the government, benefiting from earlier COVID-19 vaccination access and better economy and security.

Violence-Related Behaviours

Data from LGBTI and youth respondents, as well as respondents from other regions, indicated the ability and courage to speak out against injustice publicly and online. Their courage stems from the topic or situation being common to many rather than personal to them. What is it that gives them courage? Firstly, it is that the topic, situation, or protest demand is not personal to them but is common to many. It is a problem with a long history that remains unresolved and will continue to have an impact in the future. Shared experiences in the same situation, the sense of not being alone in having such ideas or ideals, and the confidence in receiving assistance in times of danger contribute to people's assurance in speaking out their stance against violence. These factors altogether combine to give people the confidence to reject violence. Secondly, confidence comes from the fact that speaking out online does not result in being ignored. The condemnation or criticism as well as the emergence of hashtag campaigns in various cases has actually had an impact and led to specific policies being delayed, watered down or even ended. In the three southern border provinces, however, resistance to violence manifests itself in other ways since the ability to speak out is constrained by the special security laws in place in the region, the number of security officers stationed there and also because of resource constraints.

Violence-Related Beliefs

Respondents from all demographic groups rejected beliefs that actively supported violence. Yet, the very fact that violence occurs in communities, points in the opposite direction. Rejection of violence-related beliefs is not always about doing so explicitly, as there are ways that violence can be tacitly supported. The way in which violence can sometimes, and in certain instances, be supported, accepted, or deemed necessary demonstrates the influence of patriarchal culture in the area. Self-reliance in the absence of a

support network, constraints on cross-community relations, and confidence in government are all examples of the lack of support that women face at every level from the household to the community and up to the national level. They constitute severe constraints on women's spaces.

BRAVE-14

The study determined that the BRAVE-14 scale can assess an individual or group's capacity to resist violent extremism. However, it is important to interpret BRAVE-14 results within their specific context. A high score does not always correlate with the availability of, or access to, resilience resources; instead, it could reflect an attachment to or satisfaction with the current system due to accrued benefits. This score might also indicate feelings of powerlessness, an inability to envision an improved system or a lack of knowledge or awareness. Similarly, low scores do not necessarily signify a deficiency in resilience resources. These scores might represent a shortage of accessible tools or coping mechanisms. Furthermore, low scores might indicate an individual's dissatisfaction or frustration with economic, social, or political issues.

For instance, this study discovered that respondents from the three southern border provinces have higher scores in Identity and Cultural Connectedness compared to respondents from other regions. This can be attributed to their strong beliefs and cultural practices that influence their way of life. However, their way of living poses challenges when it comes to interacting with individuals from diverse backgrounds, resulting in lower scores for Bridging Capital. Additionally, the prevailing situation in the area also impacts the trust and confidence in authorities, as evident from the lower scores in Linking Capital. Another noteworthy example is the high score in Linking Capital among respondents from 11 southern provinces, where the region received greater support during the COVID-19 pandemic in contrast to other regions.

For certain groups of youth, resilience resources encompass efforts to mitigate precarity and pursue personal development, ultimately enhancing their own and their family's quality of life. In the case of youth respondents from the southern border provinces, who have faced the challenges of living amidst a violent conflict, resilience resources are instrumental in overcoming grievances and frustrations in order to forge a successful future for themselves and better support their communities. Survival becomes the primary focus, prompting them to recognize and embrace the multifaceted aspects of life while actively engaging in their region's development.

5. Recommendations

To build resilience to violent extremism and strengthen existing resources, there are three important sets of questions to consider that can guide the development of recommendations:

1. What social, economic, and political contexts are people experiencing, and what kind of violence do they encounter in their daily lives?

2. What emotions, attitudes, and feelings do people have, and why are they being expressed in that manner?

3. What existing resources and mechanisms do people have, and how can they be improved to offer greater protection and accessibility?

The following recommendations are based on findings from surveys, interviews, and focus group discussions with youth groups, civil society organizations, and experts aimed at building and strengthening resilience to violent extremism.

5.1 As this study serves as a baseline for understanding the situation and factors contributing to violent extremism, it is crucial for the government and other relevant organizations to conduct further consultation and research to gain a comprehensive understanding. This will enable the effective design and planning of interventions. To achieve this, consider the following:

- **Organize consultations with different groups in the three southern border provinces to discuss their perceptions and understanding of the term 'violent extremism.'**

  Before planning any interventions related to violent extremism in the three southern border provinces, it is important to hold conflict sensitivity consultations with different groups to identify concerns and solicit ideas around conflict mitigation and trust-building.

- **Learn more about the drivers of violent extremism and factors that strengthen resilience to violent extremism.** Understanding the drivers of violent extremism is crucial for effectively addressing the issue, particularly in different populations across the country. While push and pull factors are broadly understood, promoting cross-community interactions could lead to new interventions that address the issue across multiple dimensions. For example, research could explore ways to build cross-cultural interactions for adolescents and youth in the southern border provinces, where language and academic skills are highly valued. Education could also be a space to foster relationships between different generational communities in society, starting with the characteristics and trends of Thai households, spending leisure time, and utilizing public spaces, all the way to the experiences and social perspectives on the politics of each generation.

  The government must consider various factors, such as education, media access, interaction, economic development, livelihoods, and the changing political landscape when addressing violent extremism and resilience resources.

- **Develop indicators for monitoring violent extremism and social cohesion annually or biennially.** The government must consider various factors, such as education, media access, interaction, economic development, livelihoods, and the changing political landscape when addressing violent extremism and resilience resources. To monitor violence and social cohesion, the programme should establish indicators and produce an annual summary of trends. This could offer valuable insights into the factors that support or hinder timely responses to violent extremism. Moreover, the PVE Programme should conduct further studies to explore issues in greater depth and disseminate the research findings.

To gather more information on resilience resources, the government should conduct additional studies or modify the BRAVE-14 questionnaire. For instance, questions could be added to the original questionnaire or modified to provide more information. Alternatively, a study could be carried out to establish levels of confidence in government among different groups or the government's level of confidence in civil society.

- **Conduct a study to find out the costs and means of accessing government resources and social protection for vulnerable groups.** Survey data revealed that difficulties in accessing government resources had a negative impact on trust and confidence levels in government. It also affected attitudes toward violence and the necessity of accepting violence. To gain a better understanding of the costs and barriers to accessing social protection and other government services, a perception study should be conducted. The study could also examine the costs involved in obtaining citizenship. Such data would provide important evidence that could be used to design interventions to reduce the barriers to accessing social protection for vulnerable groups.

- **Conduct a multi-dimensional study on gender-based violence.** While the BRAVE-14 questionnaire does not address gender, its scores highlight gender-related differences, as male respondents scored lower for Bridging Capital than female and LGBTI respondents. Qualitative data revealed limited support structures for women at the community, provincial, and national levels. Existing studies on gender-based violence have focused on violence against women, neglecting multi-dimensional studies of its drivers or forms, and excluding men from the community to policy-level analyses. This overlooks the roles and responsibilities of men in accessing resources and support, particularly for young men in conflict-affected areas or at high risk of violence. The government should prioritize conducting further studies on understudied aspects of gender-related violence (GBV). Specifically, there is a need to explore and investigate how internalized social norms related to masculinities in specific communities and regions impact young men in conflict-affected areas and contribute to gender-based violence (GBV). By conducting such studies, organizations and programmes can gain a deeper understanding of the dynamics at play and identify the most effective resources and targeted support needed to address these issues.

- **Conduct a study on adolescent and youth media access in the three southern border provinces.** Although there are many studies on adolescents and the media, there is a lack of research exploring this theme in the context of the southern border provinces. Efforts to reach this youth group and help build social capital and cross-community interactions remain limited. Moreover, this group struggles to access government resources and contribute to policy discussions. The government should consider conducting a study to explore what platforms and contents are of most interest to local youth and how they engage with these platforms and contents. The study could also examine how conflict, violence, regional history, and way of life are discussed and described on these platforms. This could guide the development of youth-focused interventions and contribute to improved social cohesion in these sensitive areas.

- **Understand resilience resources, needs and expectations of adolescents and youth in affected areas.** Studies on adolescents and youth in conflict areas have primarily been descriptive and have not explored how they have adapted to and coped with living in the midst of violence. Insufficient attention has also been paid to their needs and expectations despite the availability of new tools and methods, such as the Civic Imagination Project, to develop an understanding of this topic. The government should consider collaborating with local networks to study this issue. This could lead to the identification of new resources as well as finding ways to leverage the potential of existing resources.

5.2 In order to strengthen the available resources to enhance the resilience, particularly among the vulnerable groups, the following considerations may be taken into account:

- **Develop programs that focus on changing attitudes toward hate speech and violent extremism.** To promote zero-tolerance for violence and hate speech, collaboration among school agencies such as the Ministry of Education, Bangkok Municipality, private and special needs schools is required. Starting from preschool, integrated lessons can encourage social cohesion. Conflict, perceived positively, can bring change, and nonviolent attitudes and solutions should be taught. The program can work with the media to promote new social norms and embed conflict management concepts. Educational activities can cultivate empathy, multiculturalism, critical thinking, non-violent communication, and civic responsibility, while past violence can teach us to recognize potential future violence. To expand outreach, the program can collaborate with universities and local media and target specific groups and media outlets through campaigns..

- **Provide tools and resources that facilitate women, youth, and other vulnerable groups' access linking and bridging capital.** Identity, language, and belief can influence a person's way of life. As such, youth, women, stateless persons, and most people in the three southern border provinces have few opportunities to interact with people outside their community. The government should develop interventions that involve cultural education and exchange, sports and arts, carefully designed and planned taking to account local context, for example, power relations, culture and gender sensitivity. Government agencies, educational institutions, and businesses could help raise funds to create a space where economic and market activities can contribute to building cross-community relationships. The government could also link vulnerable communities to relevant networks, including networks for women's rights, health, or youth. This could help provide access to further knowledge, resources, and support between these networks and communities.

- **Facilitate cross-community relationship building in urban settings.** The study found that civil society work in different communities was the primary way cross-community ties were formed, but urban communities lacked public spaces for community activities that could facilitate relationship-building. The cooperation with educational institutions and local government agencies is required in order to co-design activities and pilot a small-scale project to build cross-community relationships among different age groups and backgrounds.

- **Collaborate with educational institutes and other relevant organizations to support and facilitate adolescents and youths to access resilience resources.** The study found that adolescents aged 15-17 had limited access to resilience resources, especially cross-community ties. The government should develop a curriculum or manual to provide teachers with material on teaching resilience resources, update existing multiculturalism curriculum materials, and test these improvements in regions that lack multiculturalism lessons in their curriculum. In addition, the government may consider providing space for dialogue about multiculturalism and resilience as well as providing opportunities for cross-community learning, dialogues and events.

5.3 To translate the above recommendations into actions and ensure trust in government organizations and authorities- key elements for strengthening resilience to violent extremism[24], government organizations may consider the following strategic roll-out strategy and mechanism, with the required support from the policy level.

- **Whole-of-society approach.** Effective multi-sectoral collaboration is crucial for resolving grievances and improving governance. The stronger adoption of a whole-of-society approach that involves partnership with various sectors, including civil society organizations, the private sector, local governments, and individuals. Such collaboration is key to strengthening the resilience of resources and enhancing the effectiveness of governance.

- **Enhance trust and confidence in the government and authorities.** To gain trust in government and authorities, inclusive programs for marginalized groups, youth, and conflict-affected areas are vital. These groups often distrust institutions due to negative experiences. The government may consider developing a partnership approach between the judiciary, law enforcement, and security sectors in order to promote transparency and accountability. Open government budgets and operations can help reduce corruption. Encouraging open debate and discussion can also enhance trust in government institutions. Programs should target young people through referendums and public hearings to increase public participation in policy design. Shifting policy and state's attitudes from control to listening and promoting evidence-based criticism and freedom of expression can further build trust in government institutions.

- **Strong support from high-level government leaders.** The government should consider engaging relevant organizations and establish a working group as a mechanism to: a) prioritize the recommendations for effective intervention in accordance with the policies and plan of each respective organization; b) define and identify the overall objective for the roll-out; c) conduct stakeholders' strengths, weaknesses, opportunities and threats analysis; d) allocate responsibilities to members of the working group; e) set a timeline for implementation and identify milestone to be achieved during each phase (during the first phase, the Office of the National Security Council may act as the focal point) and f) secure an official buy-in and commitment from the working group members, for instance through the signing of MOU.

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24 In comparison to other resources in BRAVE-14, the linking capital (Trust in government and authorities) score is the lowest.

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7. Appendix

7.1 BRAVE-14 mean score

Sex		Cultural dentity and connectedness	Bridging capital	Linking capital	Violence-related behaviours	Violent-related beliefs	Total
Male	Mean	10.57	9.26	8.74	7.42	12.14	48.12
	N	904	904	904	904	904	904
	Std. Deviation	2.277	1.997	2.503	1.835	2.336	6.382
Female	Mean	10.83	9.38	9.04	7.47	12.71	49.43
	N	1704	1704	1704	1704	1704	1704
	Std. Deviation	2.150	1.999	2.505	1.822	2.244	5.709
Other	Mean	9.80	10.00	7.20	8.27	12.59	47.85
	N	41	41	41	41	41	41
	Std. Deviation	2.337	2.569	2.272	1.775	1.923	4.564
Total	Mean	10.73	9.35	8.91	7.46	12.51	48.96
	N	2649	2649	2649	2649	2649	2649
	Std. Deviation	2.203	2.010	2.513	1.828	2.287	5.964

Note: The mean score provided in this table is not originally featured in the report; however, the researcher has included this information to serve as a reference for anyone who is interested.

7.2 Number and Percentage

Cultural dentity and connectedness

(1) It's important to me to maintain cultural traditions.

Scale	Number of Respodents	Percentage
Strongly disagree	69	2.6
Disagree	114	4.3
Neutral	598	22.6
Agree	1,216	45.9
Strongly Agree	652	24.6

(3) I am familiar with my cultural traditions, beliefs, practices, and values.

Scale	Number of Respodents	Percentage
Strongly disagree	80	3.0
Disagree	176	6.6
Neutral	813	30.7
Agree	1,249	47.1
Strongly Agree	331	12.5

(5) My cultural identity guides the way I live my life.

Scale	Number of Respodents	Percentage
Strongly disagree	155	5.9
Disagree	319	12.0
Neutral	1,045	39.4
Agree	902	34.1
Strongly Agree	228	8.6

Bridging capital

(7) In general, I trust people from other communities.

Scale	Number of Respodents	Percentage
Strongly disagree	427	16.1
Disagree	914	34.5
Neutral	768	29.0
Agree	434	16.4
Strongly Agree	106	4.0

(10) I feel supported by people from other communities.

Scale	Number of Respodents	Percentage
Strongly disagree	179	6.8
Disagree	402	15.2
Neutral	1,193	45.0
Agree	727	27.4
Strongly Agree	148	5.6

(11) I regularly engage in conversations with people of multiple religions/cultures and beliefs.

Scale	Number of Respodents	Percentage
Strongly disagree	73	2.8
Disagree	194	7.3
Neutral	721	27.2
Agree	1,199	45.3
Strongly Agree	462	17.4

Linking capital

(6) I trust authorities/law enforcement agencies.

Scale	Number of Respodents	Percentage
Strongly disagree	435	16.4
Disagree	537	20.3
Neutral	984	37.1
Agree	590	22.3
Strongly Agree	103	3.9

(13) I feel confident when dealing with government and authorities.

Scale	Number of Respodents	Percentage
Strongly disagree	183	6.9
Disagree	441	16.6
Neutral	1,047	39.5
Agree	759	28.7
Strongly Agree	219	8.3

(14) I feel that my voice is heard when dealing with government and authorities

Scale	Number of Respodents	Percentage
Strongly disagree	231	8.7
Disagree	471	17.8
Neutral	1,149	43.4
Agree	686	25.9
Strongly Agree	112	4.2

Violence-related behaviours

(9) I am willing to speak out publicly against violence in my community.

Scale	Number of Respodents	Percentage
Strongly disagree	141	5.3
Disagree	246	9.3
Neutral	543	20.5
Agree	1,186	44.8
Strongly Agree	533	20.1

(12) I am willing to challenge the violent behaviour of others in my community.

Scale	Number of Respodents	Percentage
Strongly disagree	146	5.5
Disagree	189	7.1
Neutral	419	15.8
Agree	1,162	43.9
Strongly Agree	733	27.7

Violent-related beliefs[25]

(2) Being violent helps me earn the respect of others.

Scale	Number of Respodents	Percentage
Strongly disagree	1,751	66.1
Disagree	608	23.0
Neutral	152	5.7
Agree	93	3.5
Strongly Agree	45	1.7

(4) Being violent helps show how strong I am.

Scale	Number of Respodents	Percentage
Strongly disagree	1,620	61.2
Disagree	656	24.8
Neutral	215	8.1
Agree	112	4.2
Strongly Agree	46	1.7

25   This group (items 2,4 and 8) is reverse-scored.

(8) My community accepts that young people may use violence to solve problems

Scale	Number of Respodents	Percentage
Strongly disagree	818	30.9
Disagree	763	28.8
Neutral	447	16.9
Agree	533	20.1
Strongly Agree	88	3.3

Additional questions on concern over the possibility of violence

(15) I feel that some cultures and beliefs are the factors to justify the use of violence.

Scale	Number of Respodents	Percentage
Strongly disagree	250	9.4
Disagree	525	19.8
Neutral	664	25.1
Agree	943	35.6
Strongly Agree	267	10.1

(16) If there are sufficient trigger factors, I feel it is possible that they can lead to the belief and acts of violent extremism in Thailand.

Scale	Number of Respodents	Percentage
Strongly disagree	227	8.6
Disagree	357	13.5
Neutral	724	27.3
Agree	1,012	38.2
Strongly Agree	329	12.4

(17) I feel it is possible that injustice and conflicts which have not been resolved with non-violence or law in Thailand may lead to the belief and use of violence.

Scale	Number of Respodents	Percentage
Strongly disagree	160	6.0
Disagree	230	8.7
Neutral	474	17.9
Agree	1,101	41.6
Strongly Agree	684	25.8

7.3 Questionnaire

The Survey: Building Resilience Against Violent Extremism (BRAVE)

A Public Perception Survey -BEAVE is part of the UNDP regional monitoring and evaluation "Sustaining Peace" framework which focuses on increasing tolerance and embracing diversity as a means to promote social cohesion in the country. The result of this Public Perception Survey will serve as an evidence-based approach to addressing violent extremism and to strengthen resilience in Thailand.

You may answer this questionnaire based on your opinions and experiences. This survey is anonymous and does not ask for personal identification information. Your response will be treated confidentially and will not be shared with anyone outside the survey project. Your participation in this study is voluntary and you may withdraw your participation at any time for any reason. If you have any questions or suggestions, please email Patporn Phoothong at patporn.phoothong@undp.org.

Social cohesion refers to: The extent of trust in government and within society and the willingness to participate collectively toward a shared vision of sustainable peace and common development goals (UNDP).

Violent Extremism refers to: The beliefs and actions of people who support or are willing to use ideologically motivated violence to achieve radical ideological, religious or political goals. An enemy is identified who can become the object of hatred and violence (UNODC).

General information

1. Age (Indicate…..)

2. Gender

    Male

    Female

    Other, indicate…………………………………….

3. Disabilities

    1) Non

    2) Visually impaired

    3) Hearing impaired

    4) Physical impaired

    5) Other (Indicate)……………………………………………….

4. Are you a Thai citizen?

    1) No, I am stateless

    2) Yes, I have Thai citizenship

    3) Other, indicate…………………………………….

5. What is your ethnic group?

1) No, I am not a member of an ethnic group

2) Karen

3) Hmong

4) Lahu

5) Akah

6) Mien

7) Shan

8) Sea Gypsies

9) Other, indicate...

6. Home province

1) Bangkok	2) Krabi	3) Kanchanaburi	4) Kalasin
5) Kamphaeng Phet	6) Khon Kaen	7) Chanthaburi	8) Chachoengsao
9) Chonburi	10) Chai Nat	11) Chaiyaphum	12) Chumphon
13) Chiang Rai	14) Chaing Mai	15) Trang	16) Trad
17) Tak	18) Nakhon Nayok	19) Nakhon Pathom	20) Nakhon Phanom
21) Nakhon Ratchasima	22) Nakhon Si Thammarat	23) Nakhon Sawan	24) Nonthaburi
25) Narathiwat	26) Nan	27) Bueng Kan	28) Buriram
29) Pathum Thani	30) Prachuap Khiri Khan	31) Prachinburi	32) Pattani
33) Phra Nakhon Si Ayutthaya	34) Phang Nga	35) Phatthalung	36) Phichit
37) Phitsanulok	38) Phetchaburi	39) Phetchabun	40) Phrae
41) Phayao	42) Phuket	43) Maha Sarakham	44) Mukdahan
45) Mae Hong Son	46) Yala	47) Yasothon	48) Roi Et
49) Ranong	50) Rayong	51) Ratchaburi	52) Lopburi
53) Lampang	54) Lamphun	55) Loei	56) Sisaket
57) Sakon Nakhon	58) Songkhla	59) Saatun	60) Samut Prakan
61) Samut Songkhram	62) Samut Sakhon	63) Sa Kaeo	64) Saraburi
65) Sing Buri	66) Sukhothai	67) Suphan Buri	68) Surat Thani
69) Surin	70) Nong Khai	71) Nong Bua Lam Phu	72) Ang Thong
73) Udon Thani	74) Uthai Thani	75) Uttaradit	76) Ubon Ratchathani
77) Amnat Charoen			

7. Current location

1) Bangkok	2) Krabi	3) Kanchanaburi	4) Kalasin
5) Kamphaeng Phet	6) Khon Kaen	7) Chanthaburi	8) Chachoengsao
9) Chonburi	10) Chai Nat	11) Chaiyaphum	12) Chumphon
13) Chiang Rai	14) Chaing Mai	15) Trang	16) Trad
17) Tak	18) Nakhon Nayok	19) Nakhon Pathom	20) Nakhon Phanom
21) Nakhon Ratchasima	22) Nakhon Si Thammarat	23) Nakhon Sawan	24) Nonthaburi
25) Narathiwat	26) Nan	27) Bueng Kan	28) Buriram
29) Pathum Thani	30) Prachuap Khiri Khan	31) Prachinburi	32) Pattani
33) Phra Nakhon Si Ayutthaya	34) Phang Nga	35) Phatthalung	36) Phichit
37) Phitsanulok	38) Phetchaburi	39) Phetchabun	40) Phrae
41) Phayao	42) Phuket	43) Maha Sarakham	44) Mukdahan
45) Mae Hong Son	46) Yala	47) Yasothon	48) Roi Et
49) Ranong	50) Rayong	51) Ratchaburi	52) Lopburi
53) Lampang	54) Lamphun	55) Loei	56) Sisaket
57) Sakon Nakhon	58) Songkhla	59) Saatun	60) Samut Prakan
61) Samut Songkhram	62) Samut Sakhon	63) Sa Kaeo	64) Saraburi
65) Sing Buri	66) Sukhothai	67) Suphan Buri	68) Surat Thani
69) Surin	70) Nong Khai	71) Nong Bua Lam Phu	72) Ang Thong
73) Udon Thani	74) Uthai Thani	75) Uttaradit	76) Ubon Ratchathani
77) Amnat Charoen			

8. Residential area

1) In a municipal area

2) Outside the municipal area

3) Special Administrative Region (e.g., Bangkok and Pattaya)

4) Special cultural zone

5) Community forest zone

6) Area or community with land dispute/ non document of title, indicate area and problem……………
……

9. Education

1) Did not attend school /unfinished elementary

2) Elementary (or equivalent)

3) Alternative education from religious institute (e.g., from mosque or temple)

4) High school (or equivalent)

5) High school from Phra Pariyattidhamma School

6) High scho ol from Islamic private school

7) Diploma/vocational

8) Bachelor's degree

9) Master's degree

10) Doctorate

10. Occupation

1) Student

2) Civil servant / government contract staff

3) State-own/regional-owned enterprise employee

4) Member of the Thai Armed Force/ Royal Thai Police

5) Employee of company

6) NGO/CSO/ Religious-based Organizations

7) Teacher/ academic/ researcher/ consultant

8) Business owner/ Entrepreneur

9) Lawyer

10) Peasant

11) Farmer (crops)

12) Farmer (garden plants)

13) Farmer (livestock)

14) Fisherman

15) Media/ journalist

16) Priest

17) Worker in industrial factory

18) Freelance

19) Trader/ retailer

20) General workers

21) Housewife

22) Unemployed

23) Other, indicate...

11. Religious/Belief

1) Local religion/belief

2) Buddhist

3) Islam

4) Hindu

5) Sikh

6) Christian

7) Interfaith

8) Non-religion

9) Other, indicate...

12. Channel and sources for news and information (select all that are relevant)

1) Newspapers

2) Radio (radio stations)

3) Community radio

4) Community announcements

5) Television (Thai broadcast)

6) International news agencies (such as BCC, CNN, Al Jazeera)

7) Facebook

8) Instagram

9) Twitter

10) WhatsApp

11) Telegram

12) LINE

13) TikTok

14) YouTube

15) Online media

16) Other, indicate...

13. Have you ever heard or experienced "Hate Speech" before?

1) No

2) Yes, please indicate ....

14. Have you ever heard of "Violent Extremism" before?

1) No

2 Yes, from ....

Questionnaire

15. To what extent do the following statements describe you? Please mark one answer for each statement.

No	Statement	Strong Disagree	Disagree	Neutral	Agree	Strong Agree
15.1	It's important to me to maintain cultural traditions.	1	2	3	4	5
15.2	Being violent helps me earn the respect of others.	1	2	3	4	5
15.3	I am familiar with my cultural traditions, beliefs, practices, and values.	1	2	3	4	5
15.4	Being violent helps show how strong I am.	1	2	3	4	5
15.5	My cultural identity guides the way I live my life.	1	2	3	4	5
15.6	I trust authorities/law enforcement agencies.	1	2	3	4	5
15.7	In general, I trust people from other communities.	1	2	3	4	5
15.8	My community accepts that young people may use violence to solve problems.	1	2	3	4	5
15.9	I am willing to speak out publicly against violence in my community.	1	2	3	4	5
15.10	I feel supported by people from other communities.	1	2	3	4	5
15.11	I regularly engage in conversations with people of multiple religions/cultures and beliefs.	1	2	3	4	5
15.12	I am willing to challenge the violent behaviour of others in my community.	1	2	3	4	5
15.13	I feel confident when dealing with government and authorities.	1	2	3	4	5
15.14	I feel that my voice is heard when dealing with government and authorities	1	2	3	4	5
15.15	I feel that some cultures and believes are the factors to justify the use of violence.	1	2	3	4	5
15.16	If there are sufficient trigger factors, I feel it is possible that they can lead to the belief and acts of violent extremism in Thailand.	1	2	3	4	5
15.17	I feel it is possible that injustice and conflicts which have not been resolved with non-violence or law in Thailand may lead to the belief and use of violence.	1	2	3	4	5

16. Have you observed, heard or experienced Violent Extremism in Thailand?

    16.1   No

    16.2   Not sure

    16.3   Yes (please indicate)

....

....

17. Please give an example of an injustice or conflict in Thailand which you think may lead to the belief or use of violence.

....

....

18. Do you have any suggestions how to prevent violence extremism in Thailand?

....

....

19. How did you receive this questionnaire?

    19.1   From friend or colleuges

    19.2   From teacher, professor, or from educational institute

    19.3   From project, oragizaion or network

    19.4   Other (indicate)...

....

Thank you very much for your time.

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