

Peacebuilding Fundamentals

PARTICIPANT'S MANUAL



Since 1943, Catholic Relief Services has held the privilege of serving the poor and disadvantaged overseas. Without regard to race, creed or nationality, CRS provides emergency relief in the wake of natural and man-made disasters. Through development projects in fields such as education, peace and justice, agriculture, microfinance, health, HIV and AIDS, CRS works to uphold human dignity and promote better standards of living. CRS also works throughout the United States to expand the knowledge and action of Catholics and others interested in issues of international peace and justice. Our programs and resources respond to the U.S. Bishops' call to live in solidarity—as one human family—across borders, over oceans, and through differences in language, culture and economic condition.

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Foreword

At the heart of the social mission of the Catholic Church is a call to work for justice and peace. Cultivating just and peaceful societies is part of the mission of Catholic Relief Services (CRS) and is essential to our vision for all people—with a weighted concern for the poorest, most vulnerable and marginalized among us—to have opportunities to fulfill their God-given human potential.

Yet how exactly we go about cultivating just and peaceful societies is more easily said than done. Since the horrific Rwandan genocide of 1994, we at CRS became much more intentional about examining the root causes of poverty and conflict to better understand the relationships, power dynamics and systems and structures at different levels—from the inter-personal to the international—that affect people’s daily lives. We invested in examining and documenting approaches and methodologies that facilitate deeper understanding and provide tools to address social equity and inclusion in all that we do to strengthen the social fabric of the communities where we work. In 2013, we named Justice & Peacebuilding Integration a core competency for the agency, recognizing how important it is to all that we do, regardless of the sector.

The curriculum in your hands shows us how we can advance our commitments to work for justice and peace. In perusing it I was struck by three things. First, I thought about how peacebuilding is so essential to applying the principles of Catholic Social Teaching in practice. As Catholics, we are called to cherish and uphold the sacredness and dignity of all human life, to foster the common good and to defend the option for the poor. These guiding principles inspire us to build a just and peaceful world by transforming structures and systems to make them more equitable and inclusive.

Second, I embraced the curriculum’s teaching approach. I was excited by the attractive and interesting slides; by the lively and engaging small group exercises; and by the inclusion of a field day, offering a chance to apply concepts, methods and tools to real life situations.

Third, the curriculum’s emphasis on visioning inspired me. How do we visualize peace? How can we join with brothers and sisters, with opponents and adversaries to shape our destiny? The *Binding, Bonding and Bridging* (3Bs) introduced in this manual take us on a journey of self- and eventually mutual reflection toward a common vision. My belief is that when peacebuilders embrace their collective journey they will be more willing to realize this vision with their community, region and country and heal the world.

The content in this manual incorporates ten years of learning from the Institute for Peacebuilding in Africa (IPA). But it is far from exhaustive. Each of us has the potential to enrich it with our experience, to adapt it to our reality, and to harness it in transformative ways. For those of you who take this course, I invite you to consider how you can become a more proficient peacebuilder. I challenge you to utilize your newfound knowledge, talents and skills and apply them to defend the excluded and marginalized so that no space divides us, so that none of us are forgotten, and so that we are joined in common purpose by a unified vision for the common good. This is what faith-based action ought to be.

I wish you Godspeed in your endeavors.

Annemarie Reilly,

Executive Vice President for Strategy & Organizational Development

March 19, 2018

Preface

This Participant's Manual represents the culmination of two years of discussions, reflections and exchanges within the Africa Justice and Peacebuilding Working Group (AJPWG) and our CRS peacebuilding colleagues. Since 2007, the AJPWG has conducted the Institute for Peacebuilding in Africa (IPA), the purpose of which has been to build CRS' and Africa partners' staff capacity to design and implement basic standalone and integrated justice and peacebuilding programs in their countries. We now mark an important transition in 2018 from an Africa-centric IPA to an expanded IPA with a global perspective. This Participant's Manual is designed to serve the learning needs of this broader group.

The original impetus for the IPA was a felt need to spread the understanding of justice, peacebuilding and conflict sensitivity, familiarizing practitioners with the basic concepts, principles, strategies, approaches and tools—a role formerly played by CRS' Summer Institute for Peacebuilding (SIP). While the West Africa Peacebuilding Institute (WAPI) and the Coalition for Peace in Africa (COPA) offer similar courses, their approaches were not grounded in the principles of Catholic Social Teaching (CST) and Integral Human Development (IHD).

Each year, therefore, the goal of the IPA has been to prepare approximately 50 participants in the fundamentals of justice & peacebuilding ("Justice & Peacebuilding 101"). The format has included separate week-long trainings for French speakers and English speakers. Although no course of this length can cover the breadth of justice & peacebuilding, the contents of this Participant's Manual cover the essential elements, and will provide participants with a solid foundation on which to build.

In this respect participants will be invited to:

- Apply basic conflict analysis tools as a basis for effective programming;
- Respect principles of "Do No Harm" and incorporate conflict sensitivity in their programs and projects;
- Explore various methods to build peace and promote social justice, including CRS' 3Bs/4Ds social cohesion methodology; and
- Build measurement into peacebuilding designs.

What may be less evident in these pages are the many bumps and turns that encumbered the process from concept to production of the document. Faced with tough choices, the team struggled to be inclusive while avoiding overload. We debated which niche topics to include, and how much emphasis to give them. We examined multiple conceptual frameworks and wrestled with balancing theory and practice. We acknowledge that compromises are seldom satisfying, but we hope the results will encourage transformational change.

We look forward to the opportunity for CRS staff and partners from around the global to participate together in the IPA. We trust that this broadened participation will enrich our shared learning experience.

Robert Groelsema,

Team Leader, Africa Justice and Peacebuilding Working Group

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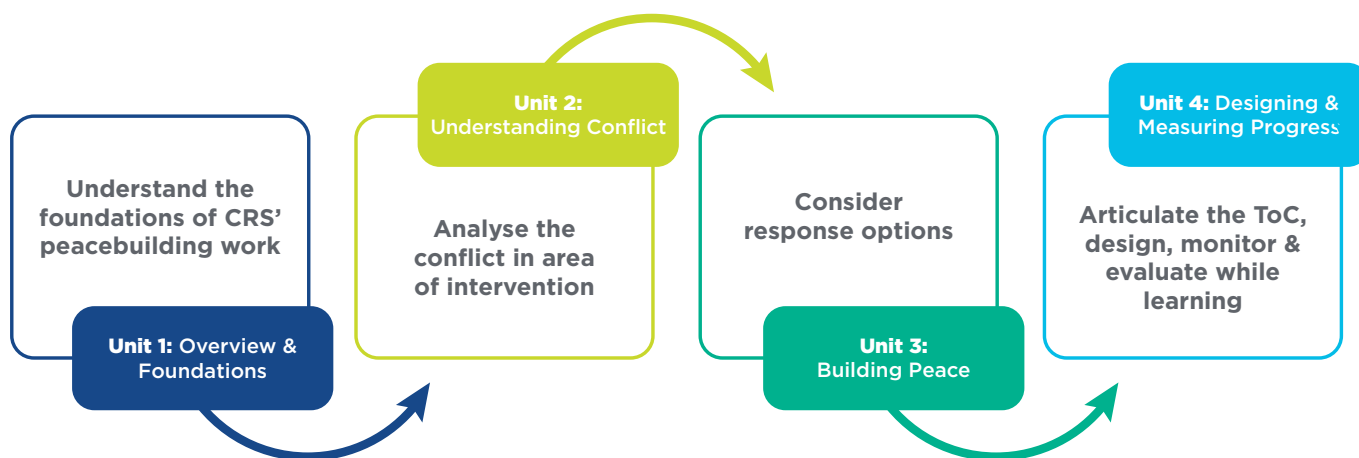
The manual draws on the experiences and lessons learnt from the many years of conducting the IPA. Additional thanks go to Mary Margaret Dineen, Lucy Y. Steinitz, Emily MacGruder Lobo, Meghan Armistead and Aaron Chassy who were part of the review team.

Introduction

This Peacebuilding Fundamentals Participant’s Manual, as the name suggests, is specially designed for use by participants. It responds to long-standing demands from CRS staff and partners for a written curriculum of the Peacebuilding Fundamentals training workshop offered by CRS’ Institute for Peacebuilding in Africa (IPA). It addresses these needs in a manner that is user-friendly. In addition, it is designed to allow participants to follow the training while taking notes and capturing important points in the writing-spaces provided in the manual. The Manual reflects the essential fundamentals of CRS’ Peacebuilding (PB) philosophy, approaches, methods and tools.

We believe that our ability to offer participants such a resource will benefit them in several ways. First, it presents a structure for the training and its content. Second, having this manual will ensure consistency and coherence in the materials being shared with participants in future IPAs and similar trainings across the Agency; and third, it provides users a reference tool for proposals, project designs and implementation in their workplaces. This document also provides a welcome companion to CRS’ PB Fundamentals Online Course. Together, these tools can be used as a primer or a refresher on PB basics and can help practitioners mount standalone or integrated PB programs with CRS’ core sectors.

The curriculum is organized into four units and provides participants an opportunity to undertake a **field practice exercise**.



Unit 1 provides an overview and foundations of CRS’ peacebuilding sector including the history of Justice and Peacebuilding (JPB) within CRS; Catholic Social Teaching (CST) as a primary motivation and moral framework for JPB; Integral Human Development (IHD)—a conceptual framework for holistic development and peacebuilding; and a roadmap illustrating what JPB entails.

Unit 2, “Understanding Conflict,” offers definitions of conflict, describes conflict stages, introduces conflict analysis, and challenges the participant to apply basic conflict analysis tools. The unit sections explore key concepts including the distinctions between conflict and violence; forms of violence (overt and structural); types of conflicts; conflict dynamics, and the when and how of conducting conflict analyses. By the end of this unit, participants will have a better grasp of the profile, causes, actors, motivations and dynamics of

conflicts, and familiarity with conflict assessment and analysis frameworks that can help them implement programs more effectively and sustainably in conflictual environments.

Unit 3: “Building Peace,” provides participants with a range of JPB responses that can be adapted to prevent and mitigate conflicts, or be integrated with relief and development programs in conflictual environments. The unit sections include visioning peace and understanding peacebuilding; gaining awareness of CRS’ peacebuilding principles; understanding the four dimensions of conflict transformation; engaging in multi-level peacebuilding; applying CRS’ signature methods for responding to conflict; and recognizing the role of reconciliation in JPB. Participants will be exposed to the “3Bs/4Ds Methodology,” which lays the foundation for social cohesion strengthening, peace and justice in many of our program environments.

Unit 4: “Peacebuilding design, and measuring progress,” will help participants plan for, measure and analyze results. Unit sections explore ways to apply conflict analysis to JPB design; to integrate JPB as a core competency; and to design peacebuilding interventions that are conflict-sensitive. In addition, participants will be equipped to apply Theories of Change (ToC) in peacebuilding program design. They will come away from this topic with a better understanding of how to envision success, develop results frameworks, design indicators and address challenges of measurement and attribution.

Apart from staff and partners working directly with standalone peacebuilding programming, the training is meant for those operating in contexts vulnerable to violent conflict and underlying tensions and social divisions. The training also suits staff and partners working in other sectors and are interested in integration.

In sum, it is hoped that this introduction to Peacebuilding will be of benefit to a wide range of practitioners. It is meant to refresh the understanding and knowledge of those with some familiarity with JPB, and to provide a foundation for peacebuilders and relief and development professionals desirous of acquiring and applying JPB essentials in their workplaces and lives.

The following is a key to the icons used in this Participant’s Manual to ease navigation when using the document.



**Represents activities /
exercises to do in
groups, pairs, etc.**



Represents key messages



Represents tools

We hope that, in your efforts to deepen knowledge and hone your skills, you will find this Participant’s Manual instructive.

Acronyms

AI	Appreciative Inquiry
AJPWG	Africa Justice and Peacebuilding Working Group
CBT	Cognitive Behavioural Therapy
CDA	Collaborative for Development Action, Collaborative Learning Projects
CRS	Catholic Relief Services
GAIN	Globally-Accepted Indicators
IHD	Integral Human Development
JPB	Justice and Peacebuilding
MEAL	Monitoring, Evaluation, Accountability and Learning
NGO	Nongovernmental Organisation
OECD-DAC	Organization for Economic Co-operation and Development— Development Assistance Committee
PBGG	Peacebuilding, Governance and Gender
PWL	Peace Writ Large
RPP	Reflecting on Peace Practice
ToC	Theories of Change
USAID	United States Agency for International Development
3Bs	Binding, Bonding and Bridging
4Ds	Discover, Dream, Design and Deliver
4Ps	Profile, Problem, People and Process



A young woman participating in TA'ALA leads Christian and Muslim youth in a joint cultural activity in Nekheila village in Assiut.
Emad Kamil/Assiut Coptic Diocese Development Office

Unit 1: Overview and Foundations of CRS' Peacebuilding

This Unit introduces the history and current positioning of Justice and Peacebuilding (JPB) within CRS. It explains how CRS' JPB work is rooted in the Catholic Social Teaching (CST) and provides an opportunity to explore connections between JPB and the Integral Human Development (IHD) Framework. The Unit concludes by highlighting what the peacebuilding process entails.

Learning objectives:

- Participants will explain why and how justice and peacebuilding are central to CRS' mission.
- Participants will articulate how JPB are rooted in CST and their relevance to CRS' IHD framework.

UNIT 1 (A): HISTORY AND FOUNDATIONS OF JUSTICE AND PEACEBUILDING WITHIN CRS

BRIEF INTRODUCTION

CRS promotes human development by responding to major emergencies, fighting disease and poverty, and nurturing peaceful and just societies. This session will delve a little deeper into the roots of CRS’ commitment to justice and peacebuilding, both in terms of the organization’s history and as related to Catholic Social Teaching.

History and Foundations of JPB

The roots of CRS’s commitment to justice and peacebuilding.

The diagram consists of two rectangular boxes, one blue on the left labeled 'History of CRS' and one green on the right labeled 'Catholic Social Teaching'. Two blue curved arrows connect them: one at the top pointing from left to right, and one at the bottom pointing from right to left, forming a circular loop.

5 CRS faith. action. results.

HISTORY OF JUSTICE AND PEACEBUILDING AT CRS

ACTIVITY—TABLE DISCUSSION AND “QUIZ”

We will begin with a little quiz. In table groups, work together to discuss each statement in **Unit 1 / Training Resource 1** (Quiz on CRS’ history), and determine whether it “has applied to CRS from the very beginning” or “was adopted by CRS over time.” Considering the answers to the quiz, are there any surprises?

The quiz helps us to understand why CRS added the justice lens—to sustainably address issues related to unjust structures and systems that cause or perpetuate poverty, marginalization and conflict.



Below, is a story of the evolution of CRS' "justice lens".

THE STORY: THE EVOLUTION OF CRS' JUSTICE LENS

As we just discussed, CRS was founded in 1943 to carry out the commitment of the U.S. Conference of Catholic Bishops to serving the poor and vulnerable overseas. At first, it was specifically focused on emergency relief, with a focus on serving refugees. By the 1950s, CRS was going beyond emergency relief to focusing on development: promoting self-help and sustainable improvements in people's lives.

Fast forward to the 1994 genocide in Rwanda. In addition to being a terrible tragedy, the genocide was a sobering wake-up call for CRS leadership. CRS had been present in Rwanda since the early 1960s, providing relief and supporting development. Yet, what impact had these efforts made on the conditions that led to the genocide? Had we been blind to the dynamics of exclusion, marginalization, and dehumanization? A conclusion was reached that, henceforth, CRS must seek to address the root causes of conflict and poverty, even as it continued to address immediate needs.

By the late 1990s, CRS had adopted a justice strategy to address the structures and systems that create poverty and marginalization, and was using a "justice lens" to frame our understanding of the contexts in which we work, as well as our response. New programming blossomed in sectors like peacebuilding and education, and we also strengthened our commitment to partnership with local organizations. CRS also turned to the rich body of Catholic Social Teaching to inform our understanding of justice.

The story further reinforces the importance of the justice lens. The justice lens enables CRS to address the root causes of conflict and poverty by responding to key issues embedded in unjust systems and structures such as exclusion and marginalization.

CATHOLIC SOCIAL TEACHING (CST)

CRS has adopted 8 guiding principles based on Catholic Social Teaching. The 8 include: the sacredness and dignity of all human life; rights and responsibilities; common good; social nature of humanity; solidarity; subsidiarity; option for the poor; and stewardship (see Unit 1 / Handout 1 for brief explanation of each). Referring to these guiding principles helps us to ensure that our work is in line with the Catholic Church's values and vision for society.

Catholic Social Teaching

- The sacredness and dignity of all human life
- Rights and responsibilities
- Common good
- Social nature of humanity
- Solidarity
- Subsidiarity
- Option for the poor
- Stewardship

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These principles apply to all CRS programming, including justice and peacebuilding.

ACTIVITY—DISCUSSIONS IN TRIOS



Catholic Social Teaching

What significance do you think these CST principles have for peacebuilding?

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When considering the above question, the important points may include: the importance of right relationships; working with local partners dealing with justice and peacebuilding in their communities; and cross-cutting concern for equity. The principles of Catholic Social Teaching, and the overarching concern for right relationships, are consistent with ethical teachings of many other religions and spiritual traditions.

KEY MESSAGES

- CRS' work for justice and peace is an integral part of our Catholic identity, and we pursue this vision based on our commitment to the core principles of Catholic Social Teaching.
- Our values and the justice lens require us to pay close attention to who is involved in and affected by our work, especially among marginalized and vulnerable groups. With this understanding, CRS strives to ensure that all our programs, including our JPB programs, are gender-responsive, youth inclusive and protection-sensitive.



UNIT 1 / TRAINING RESOURCE 1

QUIZ ON CRS' HISTORY

As a group, discuss each statement and determine whether it “has *applied to CRS from the very beginning*” or “*was adopted by CRS over time.*” Place a check mark in the corresponding column.

Statement	Has applied to CRS from the very beginning?	Was adopted by CRS over time?
1. CRS provides assistance based on need, rather than creed, race or nationality.		
2. CRS carries out the commitment of the U.S. Conference of Catholic Bishops to assist the poor and vulnerable overseas.		
3. CRS provides relief to those affected by war and conflict.		
4. CRS works to eliminate the causes of poverty through development.		
5. CRS seeks to change the structures and systems that create or perpetuate poverty and marginalization.		
6. CRS is guided by key principles of Catholic Social Teaching.		

UNIT 1 / HANDOUT 1

CATHOLIC SOCIAL TEACHING

- The foundational theme of CST is **the sacredness and dignity of all human life**. This human dignity derives from our creation in the image of God, and not just from our own action or effort.
- Human dignity then shapes how we should relate to one another. Every person has basic **rights and responsibilities** that flow from our human dignity and that belong to us as human beings regardless of any social or political structures. Corresponding to our rights are duties and responsibilities to respect the rights of others and to work for the common good of all.
- The **common good** is the social fabric that must exist in order for all of us to have an opportunity to realize our human dignity, and reach our full potential.
- We are called to live in community with one another, also referred to as the **social nature of humanity**. That is, our full human potential is not realized in solitude, but in relationship with others. How we organize our families, societies and communities directly affects this ability to achieve our full human potential.
- We are all part of one human family; living in **solidarity** with this human family shows that we understand how we are all interconnected.
- **Subsidiarity** says that a higher level of government—or organization—should not perform any function or duty that can be handled more effectively at a lower level by people who are closer to the problem and have a better understanding of the issue.
- CST emphasize the **option for the poor**, which is the idea that a weighted concern should be given to the needs of the poorest and most vulnerable in any economic, political or social decision. The option for the poor strengthens the entire community, because the powerlessness of any member wounds the rest of society.
- Finally, we all must practice good **stewardship**, using and distributing resources justly, equitably, and with care for the inherent integrity of creation.

UNIT 1 (B): RELEVANCE OF PEACEBUILDING TO CRS' IHD FRAMEWORK

BRIEF INTRODUCTION

In Unit 1(b), we will review the origins and components of CRS' IHD Framework, as well as explore the connections between IHD and justice and peacebuilding.


RELEVANCE OF PEACEBUILDING TO CRS' IHD FRAMEWORK


Integral Human Development is a concept that is firmly rooted in Catholic Social Teaching. IHD is both a goal and a process; and an ends and a means. In the early 2000's, when CRS' "justice lens" was still relatively new, programming teams were looking for practical ways to operationalize it as well as searching for an overall framework to guide programming. These needs were expressed during a 2002 coordination meeting of the emergency response and agricultural livelihoods teams, and the IHD Framework was developed in response. It provides a useful visual to link CRS' relief and development objectives in ways that foster human dignity and social justice in all programs.

What is Integral Human Development?

IHD is both a **goal** and a **process** rooted in Catholic Social Teaching


- **Goal:** The good of every person and the whole person. It is cultural, economic, political, social and spiritual.
- **Process:** Enables individuals and communities to protect and expand the choices they have to improve their lives, meet their basic human needs, free themselves from oppression and realize their full human potential.



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IHD's 3 Key Features

- **Holistic:** It is not just economic development that matters, it is the integral development of the whole person.
- **Solidarity:** IHD promotes the rights and responsibilities of each and every person, and of every person to one another.
- **Justice and Peace:** IHD can only be fully realized in a context of a just and peaceful society that respects the human dignity of every person, the sacredness of life, and the integrity of creation.

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The IHD Framework is presented below (see Unit 1 / Handout 2) and its main components—assets; structures and systems; shocks, cycles and trends; and strategies are detailed in Handout 3.

Relevance of JPB to the IHD Framework

- *At which points in the IHD framework do you think justice and peacebuilding concerns are most relevant?*
- *Where can justice and peacebuilding initiatives have the most impact?*

Note that:

- Our programs cannot just look at strengthening or even diversifying people’s assets; they must also consider the power of structures and systems to enable or constrain people’s access to and use of their assets. For example, laws may dictate who can hold title to land; social norms may enhance or restrict girls’ attendance at schools or support gender-based violence; systems and structures may allow one ethnic group to benefit at the expense of another; etc.
- A justice and peacebuilding lens can contribute to better understanding of these structures and systems as well as strategies for making them more inclusive and equitable.
- A concern for power relations and equity will also help us consider how to strengthen people’s voice, access to and engagement with structures and systems—including

empowerment of women, girls and youth as well as other vulnerable and marginalized groups to effectively participate and engage with these systems and structures.

- A conflict analysis, which we will learn how to conduct in Unit 2, can also contribute to a better understanding of the shocks, cycles and trends that affect people's vulnerability and resilience.
- A just and peaceful society is a context in which IHD can be fully realized; and, pursuing IHD helps to foster human dignity and social justice.

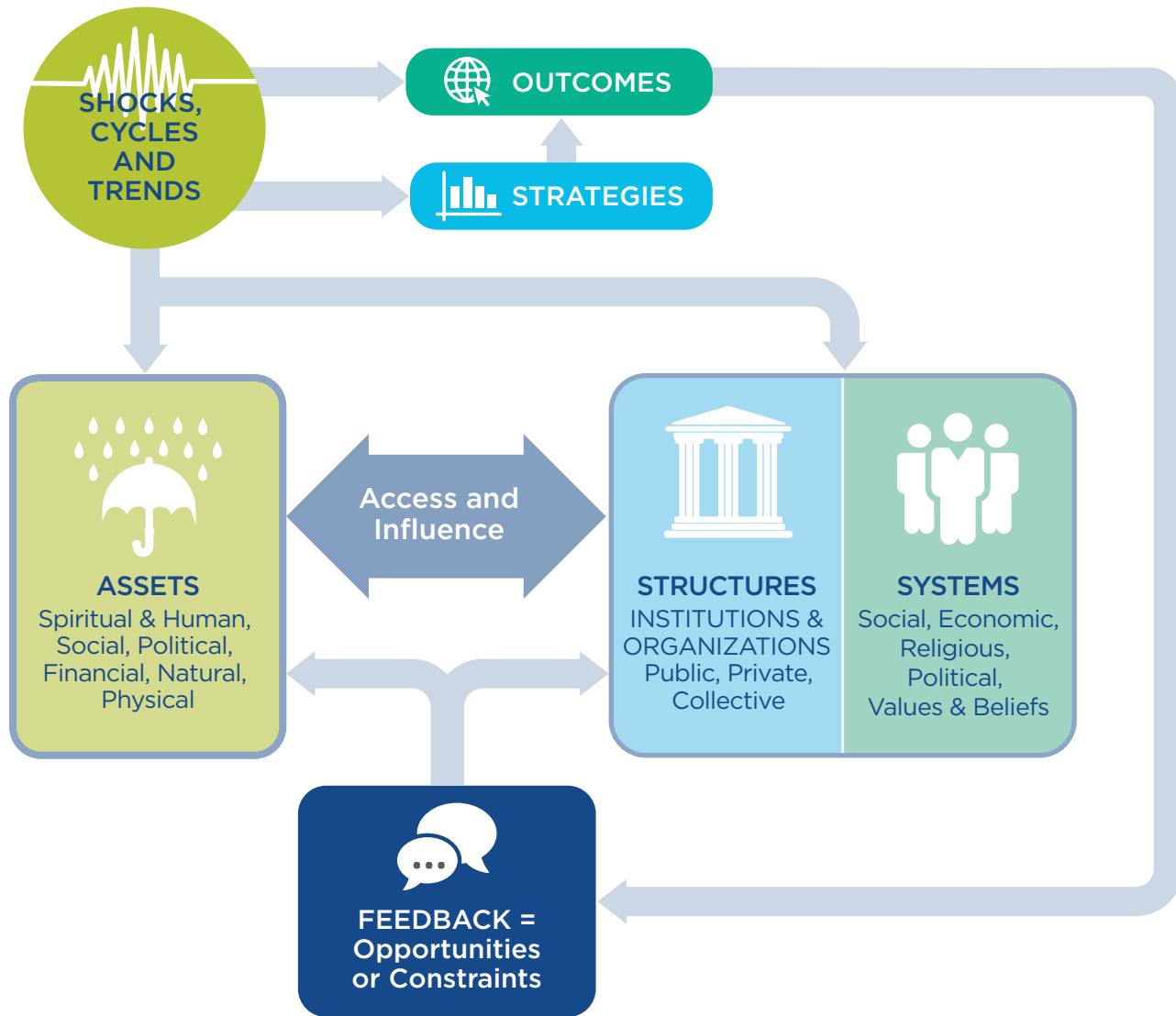
KEY MESSAGES

- The vision of IHD is flourishing of the whole person and every person. The idea of resilience is at its centre, and this ties into CRS' commitment to just and peaceful societies.
- We cannot foster IHD without paying attention to how structures and systems influence people's ability to access, use, retain, and build their assets as well as exercise their rights and responsibilities. This includes decision-making, choice of strategies, and ability to exercise voice and power—all areas where peacebuilding approaches can make a difference.



UNIT 1 / HANDOUT 2

THE INTEGRAL HUMAN DEVELOPMENT (IHD) FRAMEWORK¹



¹ Catholic Relief Services, 2008. A User's Guide to Integral Human Development (IHD): Practical Guidance for CRS Staff and Partners, Geoff Heinrich, David Leege and Carrie Miller. Available at [A User's Guide to Integral Human Development \(IHD\)](#)

UNIT 1 / HANDOUT 3

THE COMPONENTS OF THE INTEGRAL HUMAN DEVELOPMENT (IHD) FRAMEWORK

Assets	Structures and Systems	Shocks, Cycles & Trends	Strategies
<p>These are tangible or intangible things that you possess, have a claim to, or have steady access to. We could also think of assets as “capital” or “capabilities.” The more assets you have, the wealthier you are; and, having a greater diversity of assets reduces vulnerability to shocks. There are 6 categories of assets: Natural, Physical, Financial, Spiritual & Human, Social, and Political. The first 3 tend to be more tangible, while the last 3 tend to be more intangible. Spiritual and human assets tend to be found within oneself, while the relative degree of one’s social, political or economic assets is often affected by gender, age and social status, group identity, etc.</p>	<p>Structures and systems organize, regulate and influence the way people live. They affect what people do, how they do it, and how they relate to one another. Structures refer to organizations and institutions, while systems refer to values, attitudes, and policies. CRS is concerned with how structures and systems <i>influence</i> people’s abilities to maintain, maximize, and/or diversify their assets, and with how people’s assets allow or impede their <i>access</i> to structures and systems.</p>	<p>These factors affect the context for human development in positive or negative ways. Shocks are sudden, intense events that can harm people’s lives or livelihoods. They can be political, economic, environmental, or social. Cycles are events that occur regularly, often seasonally, and tend to be somewhat predictable. They can also be political, economic, environmental, or social. Trends are gradual evolutions that can be positive or negative.</p>	<p>Households develop strategies to attain their aspirations based on the assets to which they have access and the risks to which they are exposed, taking into consideration both the enabling and constraining aspects of structures and systems. These strategies produce outcomes, which ideally will point to integral human development.</p>

UNIT 1 (C): THE ROADMAP—WHAT THE PEACEBUILDING PROCESS ENTAILS

BRIEF INTRODUCTION

This is a brief unit that highlights the roadmap that the training will follow.

THE ROADMAP—WHAT THE PEACEBUILDING PROCESS ENTAILS

The roadmap presented here relates to the content that will be covered throughout the training but also mirrors what the peacebuilding process entails. **At the end of the training, each participant will be able to understand what the peacebuilding process entails and will be equipped to undertake a peacebuilding intervention.**

The roadmap starts with understanding the foundations of CRS' peacebuilding work and moves to understanding conflict. Next, the focus goes to building peace and, lastly, designing and measuring progress. Refer to Unit 1 / Handout 4 for diagram.



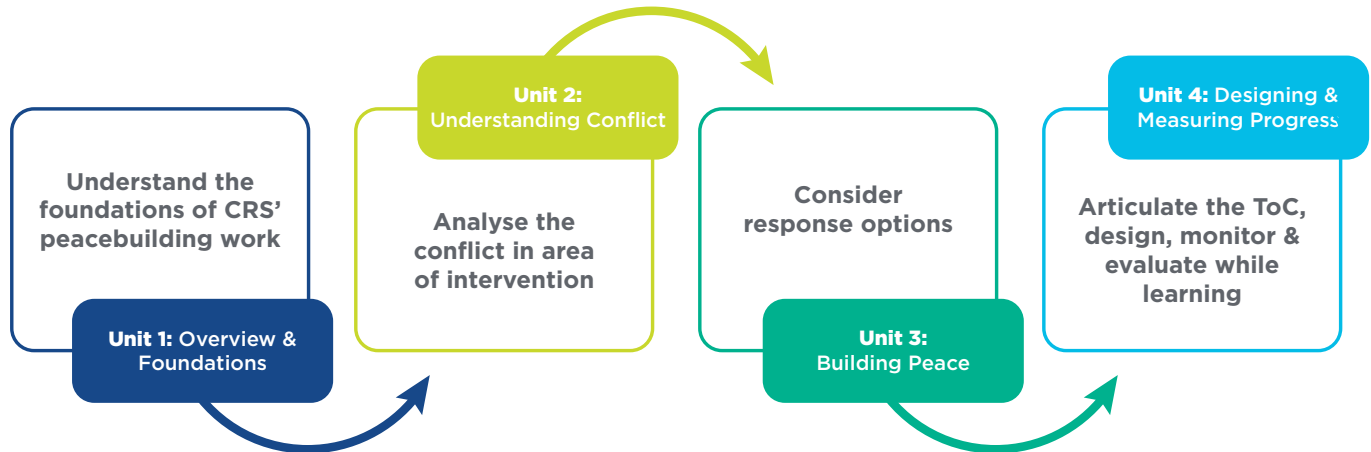
KEY MESSAGES

- The training was designed in such a way that, at the end, each participant will be able to understand what the peacebuilding process entails and will be equipped to undertake a peacebuilding intervention.



UNIT 1 / HANDOUT 4

THE ROADMAP—WHAT THE PEACEBUILDING PROCESS ENTAILS





Members of an interreligious Savings and Lending Community (SILC) group in Watamu begin their meetings with prayer and discussions that encourage interfaith dialogue. Like other SILC groups in the DAP project, they dedicate time to learn about child protection and apply some of their funds to school fees, especially for girls. *Philip Laubner/CRS*

Unit 2: Understanding Conflict

Unit 2 focuses on enhancing understanding of conflict as well as clarifying the distinction between conflict and violence. The stages of conflict are explained using the 'conflict as fire analogy'. Unit 2 also explores conflict analysis and provides opportunities to practice using basic analysis tools.

Learning objectives:

- Participants will describe the nature of conflict and distinguish between conflict and violence.
- Participants will describe what conflict analysis entails and apply basic tools to analyse conflict.

Conflict

- Is **neutral** — can have either constructive or destructive outcomes.
- Perceptions about conflict matter — negative perception or positive perception?
- Of concern — violent, destructive conflict — no longer healthy.
- There is a distinction between conflict and violence. Violence is always destructive. Violence can be a response to conflict, a cause & effect of conflict. It is a cyclical link.
- Three forms of violence — direct / physical; structural; and cultural violence.
- Violence, conflict & trauma — violence can create trauma & unprocessed trauma often leads to violence.



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Consider the following points while trying to define and understand conflict:

- Conflict may be defined as a disagreement or struggle between people with opposing needs, ideas, beliefs, values or goals.
- Conflict occurs when two or more parties believe that their interests are incompatible. Conflict may take the form of **inter-personal**, **inter-group**, **intra-personal** and **intra-group** conflict. See Unit 2 / Appendix 1 on Types of Conflict for further reading.
- It is a **natural** phenomenon. It is also a **normal** occurrence in human relationships.
- Conflict is expressed in hostile attitudes, violent action or action that damages other parties' ability to pursue their interests.
- It may be latent, subtle or invisible. The conflict may be dormant and only awaiting a trigger.
- Conflict is **neutral**. Conflict can have either constructive or destructive outcomes depending on how it is dealt with. Conflict is not always negative. In cases where conflict is dealt with constructively and in a timely manner, it offers a positive possibility and invites the co-creation of solutions. Such conflict is essential for social change and transformation. Of concern is violent, destructive conflict which is no longer healthy. Having a negative perception of conflict may lead one to resort to negative or less constructive ways of dealing with it. Having a positive perception of what conflict is enables one to look out for opportunities for positive and constructive engagement to address it.
- Although the two are linked, there is a distinction between conflict and violence (see Unit 2 / Appendix 2 for further reading on **different forms of violence**). Violence is always destructive. Violence can be a response to conflict (the use of violence to address conflict) but also a cause (e.g. **structural** and **cultural violence**) and effect of conflict (e.g. where conflict leads to violence). It is a cyclical link.
- It is also important to understand the relationship between violence, conflict and trauma. Trauma can be understood as a deep wound that happens when something abnormally shocking, painful or harmful occurs and leaves us **feeling overwhelmed** and threatened (emotionally, mentally or physically or spiritually).² It can come from something one has experienced, seen or heard. Oftentimes violence creates trauma and

2 Eastern Mennonite University, 2016. Village STAR, Breaking Cycles of Violence: Building Healthy Individuals and Communities, Strategies for Trauma Awareness and Resilience (STAR). www.emu.edu/star

unprocessed trauma often leads to more violence. Trauma can affect people's thoughts, emotions as well as behaviour. Trauma impacts one's ability to constructively engage in conflict transformation and peacebuilding. An introduction to dealing with stress and trauma will be given in Unit 3. For further reading, see CRS' Introduction to Trauma Awareness and Resilience³ and Strategies for Trauma Awareness and Resilience (STAR) program resources.



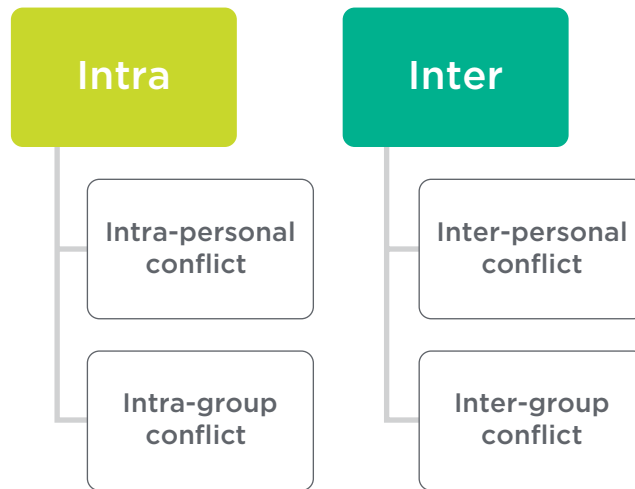
KEY MESSAGES

- Conflict is natural, normal and neutral. Conflict can either have constructive or destructive outcomes.
- When conflict is not addressed early enough and appropriately, it may escalate into violence.
- Latent conflict can be destructive and is one of the key concerns of peacebuilders.
- Preventing conflict from escalating into violence and reducing violence when it has occurred are some of the other key concerns of peacebuilders.

³ CRS, 2018. Introduction to Trauma Awareness and Resilience, Revised Edition, CRS South Sudan.
<https://www.crs.org/our-work-overseas/research-publications/introduction-trauma-awareness-and-resilience>

UNIT 2 / APPENDIX 1

TYPES OF CONFLICT



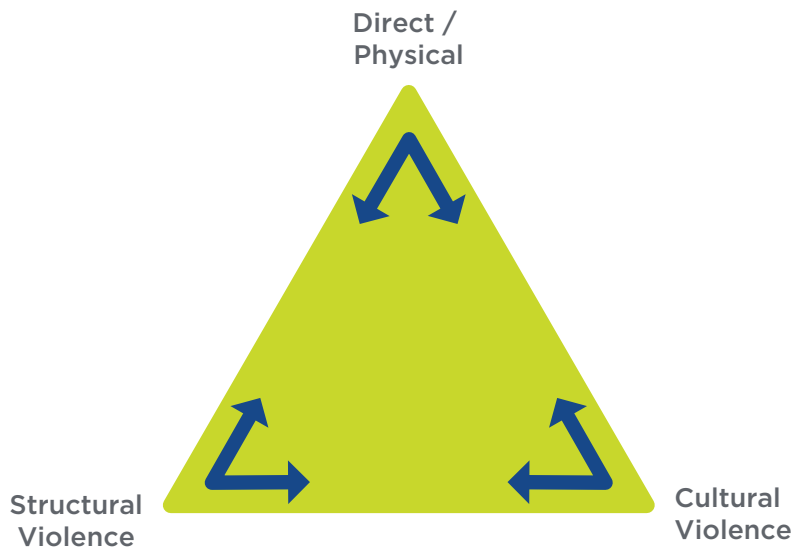
- Intra-personal:** Conflict within an individual. This includes internal disagreements in thoughts, ideas, emotions, values and predispositions; and internal arguments and inner struggles which are sometimes disruptive and stressful and, if intense, may cause psychosocial issues and mental instabilities. For example, a young Muslim man may have inner struggles related to his decision to take alcohol (as a result of peer pressure) against his religious values.
- Intra-group:** Conflict within a group. Examples include conflict within a political party over party leadership or conflict within a religious group over how their holy book is being interpreted.
- Inter-personal:** Conflict between two or more people. Examples include conflict between a husband and wife over how family resources are being used or conflict between an employee and his/her boss.
- Inter-group:** Conflict between two or more groups. Examples include conflict between farmers and cattle keepers over land use or conflict between two political parties over power sharing.

UNIT 2 / APPENDIX 2

DIFFERENT FORMS OF VIOLENCE

There are different forms of violence and it is important to understand them. These can be illustrated and explained using Galtung's violence triangle.⁴

The Violence Triangle



Direct / Physical Violence: Also referred to as behavioural violence, it is the visible and physical threat or harm that takes the form of physical force or verbal attacks. Examples include murder, rape, assault, verbal abuse, etc.

Structural Violence: This is harm that a group of people experiences as a result of constraints that society places on them—which prevent them from realising the quality of life that would have been possible without these limitations. Sustained by institutions and structures with authority, these limitations could be socio-cultural, political, legal, religious or economic. Examples include discrimination, exploitation and injustice suffered by a particular identity group or class of people preventing them from accessing education or meeting their basic needs.

Cultural Violence: These are prevalent attitudes and beliefs within culture that make direct and structural violence seem right or acceptable in society. Of interest are some elements of culture that justify and legitimize violence. Examples include aspects in some cultures that sanction domestic violence against women, disciplining of children using harmful methods (e.g. caning) or hatred or discrimination of another identity group.

The three forms of violence are interlinked, as indicated by the arrows in the triangle. Direct violence grows out of conditions created by cultural and structural violence. At the same time, direct violence reinforces cultural and structural violence. It is a vicious cycle.

⁴ Galtung, Johan, 1969. 'Violence, Peace and Peace Research', Journal of Peace Research, vol. 6, no. 3, pp. 167-191.

UNIT 2 (B): CONFLICT STAGES—“CONFLICT AS A FIRE” ANALOGY

BRIEF INTRODUCTION

Unit 2(b) enables understanding of the stages of conflict. It builds on the previous unit (Unit 2(a)) to deepen understanding of conflict.

SEEING CONFLICT AS A FIRE⁵

Conflicts are dynamic. They keep changing depending on how the actors, causes and profile interact within a specific context. Sometimes it is quiet. Other times, the tensions are high. At another stage, it is hot and there are visible fights and so on. It escalates and de-escalates. To facilitate better understanding of the stages of conflict, this units uses the analogy of conflict as a fire.

Reflect on the process of lighting a fire in a traditional set-up (gathering firewood, dry grass, kerosene and other materials necessary to light a fire, using a match stick / lighter to start it off, etc.). Consider how the fire grows from a small fire to a bonfire and how it slows down and dies out. This is similar to the stages a conflict goes through.



Stage 1: Gathering materials for the fire—potential conflict

Stage 2: Igniting the fire—confrontation

Stage 3: Bonfire—crisis

Stage 4: Coals—de-escalation, but potential for further conflict

Stage 5: Fire out—regeneration

⁵ This unit draws from Neufeldt, R, Fast, L., Robert Schreiter, Fr R., Starken, Fr. B., MacLaren, D., Cilliers, J., & Lederach, J.P. (2002). Peacebuilding: A Caritas Training Manual. Vatican City: Caritas Internationalis. Pages 56-57, 66, 73, 83-90 & 97.

It is important to understand in which stage the conflict you are addressing is because each stage presents opportunities for certain sets of peacebuilding interventions.

The stages could also be discussed in relation to the content in Unit 2 (a) on Defining Conflict and Unit 2 / Appendix 2 on different forms of violence. For instance:

- At Stage 1, the conflict is latent. There may be structural violence (e.g. discrimination, exploitation, injustices) and / or cultural violence (aspects of culture that justify and legitimize violence) but with no direct / physical violence (visible, physical force and/or verbal attacks).
- At Stage 2 and 3, while what is visible and pre-occupies the mind is the direct / physical violence, it is underpinned by existence of either structural and / or cultural violence.

ACTIVITY—DETERMINING THE STAGE OF THE CONFLICTS IN OUR CONTEXTS



Consider a specific conflict and the stage it is

- Reflect on your countries / contexts and the conflict(s) currently being experienced. You may also consider any of the on-going conflicts that you know.
- Determine the stage at which the conflict(s) in your country / context are, based on the stages highlighted during the 'conflict as a fire' analogy presentation. At what stage is this conflict?
- Give reasons / justifications for your choice.

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KEY MESSAGES

- It is important to know the stage of the conflict you are trying to address.
- This is because each stage presents opportunities for certain sets of peacebuilding interventions.



UNIT 2 / HANDOUT 1

SEEING CONFLICT AS A FIRE⁶



Stage 1: Gathering Materials for the Fire—At this stage there is no fire yet. It is equivalent to potential for conflict.

Stage 2: Igniting the Fire—At this stage the fire has been lit. It is equivalent to a trigger event that sets off confrontation.

Stage 3: Bonfire—At this stage the fire is burning with a lot of energy, consuming the woods that are fuelling it. This stage is equivalent to a conflict crisis.

Stage 4: Coals—At this stage the fire is reducing, having burned out most of the woods, leaving some hot coals. This is equivalent to stage where conflict either continues to de-escalate or, if there is another trigger and more fuel is added, then there is potential for further conflict.

Stage 5: Fire Out—At this stage, the fire is completely out and there are no flickers of fire in the coals. This is equivalent to a stage where focus is no longer placed on the fire, but on reconstruction and regeneration.

It is important to understand in which stage the conflict you are addressing is because each stage presents opportunities for certain sets of peacebuilding interventions.

⁶ Draws from Neufeldt, R, Fast, L., Robert Schreiter, Fr R., Starcken, Fr. B., MacLaren, D., Cilliers, J., & Lederach, J.P. (2002). Peacebuilding: A Caritas Training Manual. Vatican City: Caritas Internationalis. Pages 56-57, 66, 73, 83-90 & 97.

UNIT 2 (C): INTRODUCTION TO CONFLICT ANALYSIS, ITS KEY ELEMENTS AND TOOLS

BRIEF INTRODUCTION

In order to effectively prevent conflict from being violent and destructive, we must make intentional effort to understand it. The process of understanding conflict is known as conflict analysis or, sometimes, conflict assessment. We will start off by understanding the term “conflict analysis”.

WHAT IS CONFLICT ANALYSIS?

What is conflict analysis?




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HOW IS CONFLICT ANALYSIS USEFUL TO ORGANISATIONS?

How is conflict analysis useful to organisations?

- Why is it important for CRS, or any other organisation, to carry out conflict analysis? What is its usefulness?
- Conflict analysis is used to inform strategy and programming decisions.
- It is important particularly for:
 - 1) Effective peacebuilding
 - 2) Effective conflict-sensitive programming

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CONFLICT ANALYSIS AND ITS USEFULNESS

Conflict analysis is:

- A process to conceptually organise the actors and factors that cause and drive conflicts. It examines the actors, causes, profile and dynamics of conflict.⁷
- A systematic process to make sense of what is going on in a situation of conflict.
- A structured inquiry into the causes and potential trajectory of a conflict that seeks to identify opportunities for managing or resolving disputes.⁸

Conflict analysis is used to inform strategy and programming decisions in order to determine how to respond / intervene effectively.

- It is important particularly for:
 1. *Effective peacebuilding.* A better understanding of conflict enables the making of programming decisions with a potential to maximize the impact of programmes aimed at addressing conflict directly —reducing key drivers of violent conflict and consolidating peaceful relations. There will be more on this in Unit 3.
 2. *Effective conflict-sensitive programming.* A better understanding of conflict facilitates the making of programming decisions with a potential to minimize the negative and maximize the positive impacts of any intervention (across different sectors) on peace and conflict dynamics. Unit 4 has a sub-unit that will introduce conflict-sensitivity.

KEY ELEMENTS OF CONFLICT ANALYSIS

When conducting a conflict analysis, it is important to examine the **profile, causes, actors** and **dynamics**.⁹ These are the basic elements, broadly agreed in the conflict analysis field.

- **Profile:** A brief characterisation of the context (political, economic, socio-cultural context including existing and emerging issues, affected areas and history).
- **Causes:** Structural¹⁰ and proximate¹¹ / immediate causes as well as trigger¹² events
- **Actors:** All those engaged in or being affected by the conflict (groups, institutions, individuals), including their interests, goals, capacities and relationships.
- **Dynamics:** The resulting interactions between the conflict profile, the actors and causes including projected future scenarios.



7 Africa Peace Forum et al., 2004. Conflict Analysis, Conflict-Sensitive Approaches to Development, Humanitarian Assistance and Peace Building: A Resource Pack, Chapter 2. Available at <http://local.conflictsensitivity.org/wp-content/uploads/2015/05/Conflict-Sensitive-Approaches-to-Development-Humanitarian-Assistance-and-Peacebuilding-Resource-Pack.pdf>

8 Catholic Relief Services, 2017. Peacebuilding, Governance, Gender, Protection and Youth Assessments: A Basic Guide for Busy Practitioners, Third Edition—April 2017. Available at https://www.crs.org/sites/default/files/tools-research/pggpy_third_edition_final_web.pdf

9 Africa Peace Forum et al., 2004. Conflict Analysis, Conflict-Sensitive Approaches to Development, Humanitarian Assistance and Peace Building: A Resource Pack, Chapter 2. Available at <http://local.conflictsensitivity.org/wp-content/uploads/2015/05/Conflict-Sensitive-Approaches-to-Development-Humanitarian-Assistance-and-Peacebuilding-Resource-Pack.pdf>

10 Pervasive factors that have become built into the policies, structures, systems and fabric of society and may create the pre-conditions for violent conflict.

11 Factors contributing to a climate conducive to violent conflict or its further escalation, sometimes symptomatic of a deeper problem.

12 Single key acts, events or their anticipation that will set off or escalate violent conflict.

For CRS, these key elements are represented by the **Profile, Problem** (causes), **People** (actors) and **Process** (dynamics)—commonly known as the 4Ps analytical framework and will be explained in the section below.

WHO SHOULD BE INVOLVED?

There is, sometimes, a temptation to conduct a conflict analysis alone or with a small group of colleagues at work. What is preferred is a participatory process—where data / information is gathered from carefully selected groups, including those directly involved and affected by the conflict. Triangulation of perspectives, varied and representative viewpoints—including those of boys and girls, men and women, youth and elderly—is important to achieve a more nuanced analysis. Such a participatory process should be carried out with care, giving a voice to the voiceless and less powerful and at the same time avoiding inflaming tensions.

Be mindful about the likely risks associated with poorly planned analysis exercises especially in ongoing violent conflict contexts, emergency situations and in restrictive environments.

- In some cases, closed discussions with diverse but carefully selected partners and stakeholders presents lesser risks to participants and the organization.
- In other cases, you may add a few conflict analysis questions in other sector assessment tools so that it does not appear like one is going to communities to ask about existing conflicts.

ANALYTICAL FRAMEWORK AND BASIC TOOLS FOR CONFLICT ANALYSIS

Although there is a wide range of tools for conflict analysis, this session focuses on those selected for use by CRS.

Basic Tools

- Analytical Framework – **Profile, Problem, People and Process (4Ps)**
- Conflict Profile Analysis Tool – analyses the ‘**profile**’
- Conflict Tree Analysis Tool – analyses the ‘**problem**’
- Actor / Relationship Mapping Tool – analyses the ‘**people**’
- Force Field Analysis Tool – analyses the ‘**process**’

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The key analytical framework is the **Profile, Problem, People and Process**^{13 14} commonly known as the **4Ps**. It is accompanied by the following basic tools:

1. Conflict Profile Analysis Tool—analyses the Profile
2. Conflict Tree Analysis Tool—analyses the Problem
3. Actor / Relationship Mapping Tool—analyses the People
4. Force Field Analysis Tool—analyses the Process

The Profile, Problem, People and Process (4Ps) analytical framework

- Has guiding questions that should be modified for use.
- Is accompanied by basic conflict analysis tools.
- Conflict profile, conflict tree, actor mapping & force field analysis tools – can be used during FGDs to enable a deeper participatory analysis process.
- Information / data is gathered through literature review & other secondary sources, Focus Group Discussions (FGDs) and Key Informant Interviews (KIIs).
- Carefully selected respondents are involved in FGDs & KIIs.

This analytical framework has guiding questions about the profile, the problem, the people and the process to enable analysis of a conflict. These are only guiding questions and could be modified for use in assessing / analysing conflict in contexts of operation. Based on the guiding questions in the analytical framework, the four accompanying basic tools enable a deeper participatory analysis process, as will be explained below. Information /data is gathered through focus group discussions and key informant interviews with carefully selected respondents as explained earlier.

TOOL 1: THE CONFLICT PROFILE TOOL—HELPS IN ANALYSING THE “PROFILE” PART OF THE 4PS.



The Profile

- What are the key conflict-related issues (not just violence) that people are facing?
- Where are the conflict-prone/affected areas within the broader context?
- Has there been an on-going or prior history of conflicts?

Context Category	Identified conflict-related issues
Socio-cultural	
Economic	
Political	
Environmental	
Geographical	
Historical	
Legal & policy frameworks	
Etc.	

13 The last 4Ps tool is adapted from Peacebuilding: A Caritas Training Manual, Caritas Internationalis, 2002. This was informed by an analysis tool used by John Paul Lederach in Mediation and Facilitation Training Manual: Foundations and Skills for Constructive Conflict Transformation, Mennonite Conciliation Services, Akron, PA, 1995.

14 Content in this section is also informed by Catholic Relief Services, 2016. Peacebuilding Integration Course, Five-Day Training. Available at <https://www.crs.org/our-work-overseas/research-publications/peacebuilding-integration-course>

TOOL 2: CONFLICT TREE ANALYSIS TOOL—HELPS IN ANALYSING THE “PROBLEM” PART OF THE 4PS.



The Problem (What)

- What is the **core issue**?
- What are the **root & proximate causes**? (Deeper analysis of the causes / what underpins the conflict) – asking the question “**WHY?**”
- What are the **effects**? (Manifestations of conflict, consequences)

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TOOL 3: THE ACTOR / RELATIONSHIP MAPPING TOOL—HELPS IN ANALYSING THE “PEOPLE” PART OF THE 4PS.

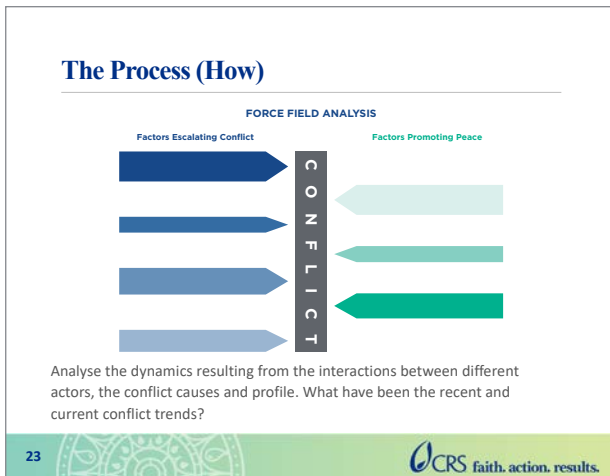


The People (Who)

○ Parties involved in the situation. Relative size denotes power and ability to influence the conflict.
 — Good relationship - - - - Broken relationship — Alliance * * * * * Tension - - - - Conflict

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TOOL 4: THE FORCE FIELD ANALYSIS TOOL—HELPS IN ANALYSING THE “PROCESS” PART OF THE 4PS.



For detailed step by step guidance, see Unit 2 / Handout 2, 3, 4, 5 and 6 in this manual.

KEY MESSAGES

- While considering the above four elements of conflict analysis, do not forget to identify the “peace” aspects as well. For example, identify any existing peace processes (past and current), actors working to promote peace and stability, opportunities for peacebuilding, etc.
- The conflict analysis should be intentional about identifying potential solutions.
- Triangulation of perspectives, including the views of those directly involved and affected by the conflict, is vital. Important also is to analyse the gender dynamics in the conflict. Analyse how uniquely men and women as well as boys and girls experience the conflict within the above four elements, including the roles they play in conflict and peacebuilding, how gender norms affect and are affected by conflict, the special needs, aspirations and motivations of youth, etc.
- These basic tools yield more nuanced analysis if used as participatory analysis tools. Use them with carefully selected groups.
- Note that the production of the diagrams is not the ultimate goal. The process of coming up with a diagram facilitates discussions which should be captured and used to enrich the analysis.



UNIT 2 / HANDOUT 2

THE PROFILE, PROBLEM, PEOPLE AND PROCESS (4PS)¹⁵ ANALYTICAL FRAMEWORK

This analytical framework asks different questions about the profile, the problem, the people and the process to enable analysis of a conflict. It can be used to gather information through focus group discussions and key informant interviews using four accompanying tools—the conflict profile analysis tool for analysing the profile (Unit 2 / Handout 3), the conflict tree analysis tool for analysing the problem (Unit 2 / Handout 4); the actor/relationship mapping tool for analysing the people (Unit 2 / Handout 5); and the force field analysis tool for analysing the process (Unit 2 / Handout 6).

Profile: Refers to the broad context in which the conflict is situated. This is important to understand because the conflict you are analysing is shaped by the context that surrounds it. Of interest are key socio-cultural, economic, political, environmental, geographic, historical and other issues that are entangled with conflict and instability, including legal and policy frameworks. Analysis should focus on how these issues lead or may lead to conflict, as well as how they are related to growing tensions or violent conflict.

Key questions to consider include: What are the key conflict-related issues (not just violence) that people are facing? Where are the conflict-prone/affected areas within the broader context? Has there been an on-going or prior history of conflicts?

Problem: These are the specific issues people are disagreeing or fighting over. In this analysis, it is essential to examine what is causing the conflict(s)—considering the structural root causes, the proximate causes and trigger events. Equally important is to understand how the conflict is manifesting and affecting people.

Key questions to consider include: What are the issues in the conflict? What are people fighting over? What are the structural or root causes of the conflict? What can be considered drivers or proximate causes of the conflict? What trigger events have contributed to an escalation of conflict or outbreak of violence? What have been the effects and consequences of the conflict? How are men, women, girls and boys affected differently by the conflict? What processes or structures for peaceful resolution of conflicts exist? What opportunities for peacebuilding exist within this conflicted situation?

People: The interest here is to identify key groups, institutions and individuals engaged in or being affected by the conflict. The analysis should include an understanding of who they are, including identifying their interests and goals, their capacities for conflict and peace, their perception of the problem as well as the relationships between them.

Key questions to consider include: Who are the main (primary) conflict actors? Who are the secondary parties? What are these actors' interests and goals? How do they engage in the conflict, including their levels of influence and power? What are their capacities for violent conflict? What are their capacities for peace? How do perceptions of the conflict differ between the groups? What is the relationship between them? What are the roles

¹⁵ The last 4Ps tool is adapted from *Peacebuilding: A Caritas Training Manual*, Caritas Internationalis, 2002. Also see CRS' *Peacebuilding Integration Course, Five-Day Training*, 2016.

and interests of men, women, girls and boys? How are men, women, girls and boys involved in conflict and / or peace activities?

Process: Analyse the dynamics resulting from the interactions between the different actors / parties, the conflict causes and profile. Identify whether there have been escalations or de-escalations in conflict and instability and what changes happen in the context to trigger these trends.

Some questions to consider include: How is the conflict playing out? What have been the recent and current conflict trends (escalation, stable, de-escalation, cycles)? How are gender and generational norms shifting? What are the possible windows of opportunity for addressing or responding to conflict? What capacities for peace or conflict mitigation can be identified? What are the best, worst or most likely scenarios for the future of the conflict and what do they depend on?

UNIT 2 / HANDOUT 3

TOOL 1: CONFLICT PROFILE ANALYSIS TOOL—ANALYSES THE PROFILE



WHAT IS IT?

A table that facilitates the capture of information on the general context in which the conflict under analysis is situated.

ITS PURPOSE

To enable the user(s) to conduct an overview of the conflict context—the “profile” part of the 4Ps. It also draws attention to important issues which need to be investigated in greater depth when analysing the Problem, People and Process parts of the 4Ps.

HOW TO USE THIS TOOL

Step 1: Define key questions that will be asked in conducting an overview of the conflict context. The questions can further be shaped and contextualised after a review of literature and other relevant secondary sources. The questions could fall under these broad categories: socio-cultural, economic, political, environmental, geographic, historical, etc. Key questions to consider may include: What is the political, economic and socio-cultural context? What are the key conflict-related issues (not just violence) that people are facing? Where are the conflict-prone/affected areas within the broader context? Has there been an on-going or prior history of conflicts?

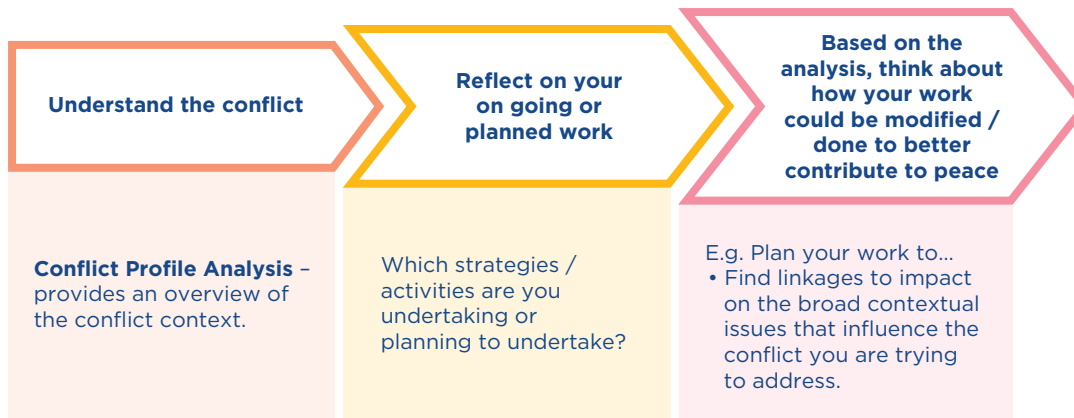
Step 2: Populate the table based on responses to the defined questions. Emphasis is again placed on a participatory process. Note that all categories above may not be populated with information. It depends on the conflict context. The categories are meant to open participant’s minds to reflect widely—considering different factors—on the conflict contexts.

SAMPLE PROFILE ANALYSIS: PROFILE OF CONFLICT IN TEMBO REGION OF X COUNTRY

Context Category	Identified conflict-related issues
Socio-cultural	Tembo region is inhabited by two ethnic groups—the Zei and Yab, with a long history of tensions between them, characterised by sporadic violence. The Yab are the majority with 60 percent of the population. They are all Christians but there are different Christian denominations. The region’s population is largely young with the majority under 40 years. Both the Zei and Yab have strong patriarchal systems and women have very limited say in matters affecting them.
Economic	The region has experienced historical marginalization, from one government to another, and the people are the poorest in the country. Majority of youth lack skills and are unemployed. Minerals are exploited by international companies in collaboration with rich business people from region Y.
Political	Successive governments have not had policies to support development of the region. The local governance structures are weak, corrupted and rarely consult the population on matters affecting them. Of recent, local civil society organizations have mobilized themselves and have efforts aimed at influencing governance in the region.
Geographical	Conflict currently affects the whole region but the hot spots are along the border with region Y of the country due to a disputed border line that cuts across an area rich in mineral resources.

USE THE ANALYSIS TO INFORM YOUR WORK

Reflect on the information generated in the conflict profile. Think about the work you are already doing (or planning to undertake) and how it can (better) influence or shape the emerging issues to reduce conflict and promote peace. See figure below.



UNIT 2 / HANDOUT 4



TOOL 2: CONFLICT TREE ANALYSIS TOOL—ANALYSES THE PROBLEM

WHAT IS IT?

A graphic tool, using the image of a tree, to sort key conflict issues, their causes and effects or consequences.

ITS PURPOSE

To stimulate discussions and help a team / group/ community to understand the root causes and effects of a conflict issue and use the analysis to shape their intervention.

It helps in analysing the “problem” part of the 4Ps. This is best used with groups, collectively, rather than as an individual exercise. If you are familiar with the ‘problem tree’ from development and community work you will recognize that here it has been adapted for use in conflict analysis.

HOW TO USE THIS TOOL

Draw a picture of a tree, including roots, trunk and branches, on a large sheet of paper, a chalkboard, a flip chart, on the side of a building, on the ground, etc.

Step 1: Stick pieces of flip-chart paper together to make one large sheet. Draw a tree trunk on the large sheet of flip-chart paper. Explain that the trunk represents the problem or situation being investigated. In this case, the problem is the conflict issue. Make sure the group is clear about the specific conflict issue to analyse. The key question here is: what is the core problem? For example, it could be a civil war, tensions between communities, street violence, domestic violence, school strike, land disputes, etc. Write this on the tree trunk, as the core issue.

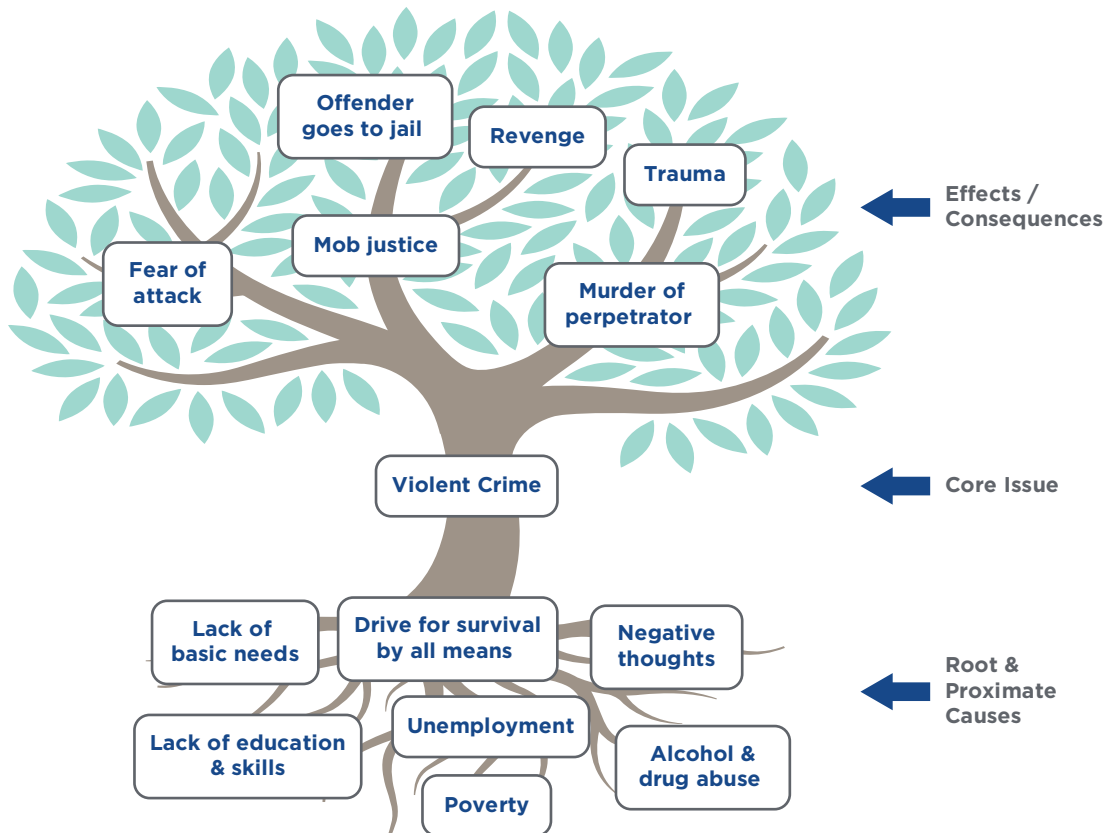
Step 2: Add the roots and explain that these represent the causes of the conflict issue. Get the group to discuss the causes of that specific conflict issue. The key question to ask is: what are the root causes? As a cause is generated, it is written on the roots. The group could be given small pieces of coloured paper (half or a quarter of A4 size paper) on which to write each cause. The papers could then be posted on the roots as the discussion goes on. This makes the exercise exciting.

Step 3: Draw the branches and explain that these represent the effects of the conflict issue. Again, ask the group to discuss the effects of that specific conflict issue. The key question to explore is: what are the effects as a result of this conflict issue? As an effect is generated, it is written on the branches. The group could be given small coloured pieces of paper (half or a quarter of A4-size paper) on which to write each effect. The papers could then be posted on the branches as the discussion proceeds.

Step 4: Conclude by emphasising that just like the tree is supported and held up by its roots, a conflict is underpinned by the root cause(s). While the trunk, branches and leaves of a tree can be easily seen, the roots are hidden underground. Similarly, the manifestations of the conflict (its effects) can easily be recognized while the actual causes are sometimes difficult to identify. And like a plant that grows back if it is not pulled up by the roots, if the conflict is to be resolved, the roots of the conflict must be ‘pulled out of the ground’.

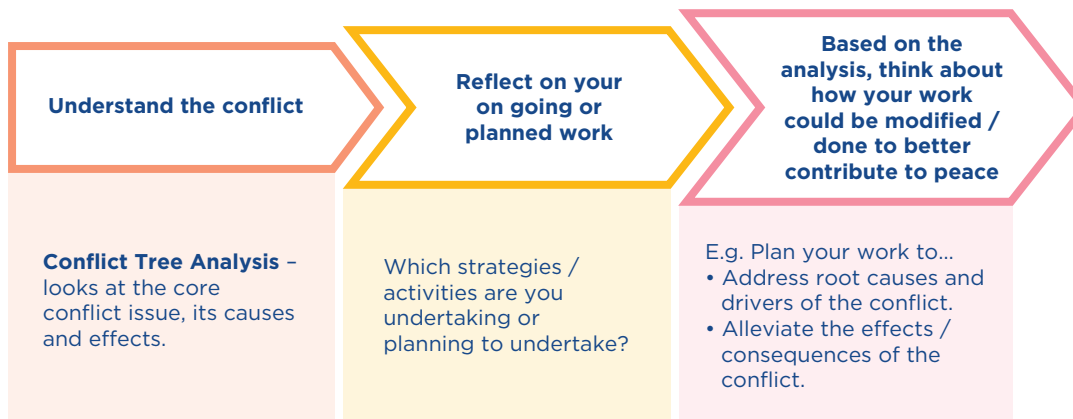
Step 5: Use the ideas and perspectives from the analysis and discussions to design an intervention or integrate the ideas into an existing project. The group is guided by the question: what is the most important issue(s) for our group/organization to address and how? The group sets goals, discusses possible activities and creates an action plan to help them achieve the set goal.

SAMPLE CONFLICT TREE ANALYSIS: CAUSES AND EFFECTS OF VIOLENT CRIME IN POOR URBAN COMMUNITY



USE THE ANALYSIS TO INFORM YOUR WORK

Reflect on the analysis considering the core issue(s), their root causes and effects. Think about the work you are already doing (or planning to undertake) and how it can (better) influence or shape the emerging issues to reduce conflict and promote peace. See figure below.



UNIT 2 / HANDOUT 5

TOOL 3: ACTOR / RELATIONSHIP MAPPING TOOL¹⁶— ANALYSES THE PEOPLE



WHAT IS IT?

It is a map that provides a snap shot of relationships at a given point in time, usually the present.

ITS PURPOSE

To identify key parties involved (directly or indirectly) and show relationships and power issues between them. It helps in analysing the “people” part of the 4Ps. It helps identify entry points for action or to help the process of drawing a strategy for addressing the conflict.

HOW TO USE THIS TOOL

Step 1: Decide what you want to map and from what point of view. It may be useful to map the same situation from a variety of viewpoints, as this is how the parties experience it.

Step 2: Start by asking: who are the main (key) parties in this conflict? Brainstorm and generate a list. Assess the list and determine who the key top 5-8 actors are. Otherwise, it will be unmanageable. Categorise the 5-8 key actors into: Primary actors (parties)—those directly involved; and secondary parties—those supporting / connected and influencing the conflict in some way, including external actors and marginalized groups.

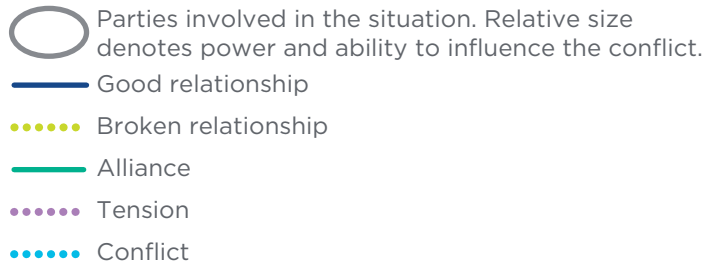
Step 3: Based on these lists, draw or cut out coloured circles—each circle represents an actor group. The size of the circle represents the relative power of that group. Choose a colour for circles that represent primary parties and a different colour to represent secondary parties.

Step 4: Represent the relationships between parties using symbols as shown in key below (include a key on your diagram to explain the symbols). Key questions to ask include: what are the relationships between parties? How can these be represented on the map (confrontations, broken relationship, alliance, etc.)? Are there any key issues between the parties that should be captured on the map? Use squares to represent these. Where are you and your organization in relation to these parties? Do you have any special relationship that might offer openings for working in or on this conflict situation? Are there actors working for peace, that may not have made it to the top list? Who are these and what opportunities exist for collaboration?

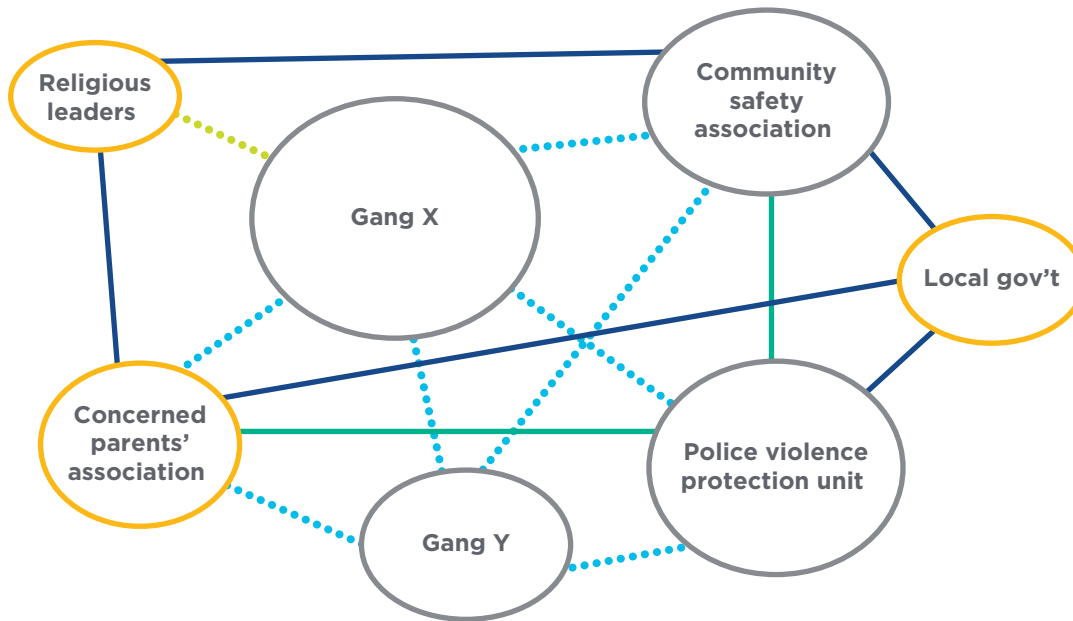
When mapping, remember to emphasize whose perspective you are mapping from. Keep it simple. Do not overwhelm yourself or others with too much information.

¹⁶ This tool is adapted from *Working with Conflict: Skills & Strategies for Action* by Simon Fisher, Dekha Ibrahim Abdi, Jawed Ludin, Richard Smith, Steve Williams and Sue Williams, published by Zed Books in association with Responding to Conflict, 2000.

SAMPLE ACTOR RELATIONSHIP MAP: VIOLENT CRIME IN SHANTYTOWN



When mapping, remember to emphasize whose perspective you are mapping from. Keep it simple. Do not overwhelm yourself or others with too much information.



USE THE ANALYSIS TO INFORM YOUR WORK

Reflect on the power dynamics and relationships between the conflict parties on the map. Remember to bring in the gender and youth lens to the question of power dynamics. Think about the work you are already doing (or planning to undertake) and how it can (better) influence or shape these relationships to reduce conflict and promote peace. See figure below.



UNIT 2 / HANDOUT 6



TOOL 4: FORCE FIELD ANALYSIS TOOL¹⁷—ANALYSES THE PROCESS

WHAT IS IT?

This tool is about identifying the different forces that influence conflict—both the negative and positive forces.

ITS PURPOSE

To identify the factors that escalate or continue the conflict (negative forces) and those that de-escalate and transform conflict or promote peace (positive forces). The tool also brings more clarity on what is maintaining the status quo. It can facilitate the assessment of the strengths in a peacebuilding process that need to be consolidated and weaknesses/gaps that need to be addressed. It helps in analysing the “process” part of the 4Ps.

HOW TO USE THIS TOOL

Step 1: Specify the conflict issue you want to analyse using the force field analysis tool. Write this on top of the paper in form of a heading.

Step 2: Below this heading, draw a line down the middle (centre line), dividing the page into two sides. On top of the left side, write “**Factors Escalating Conflict**”. On the right side, write “**Factors Promoting Peace**,” as in sample diagram below.

Step 3: The group discusses factors escalating or continuing the conflict. These are listed down and their strengths assessed by the group. Each factor is then listed under “Factors Escalating Conflict”, represented by an arrow pointing to the centre line. The thickness of the arrow indicates the relative strength of this force compared to others.

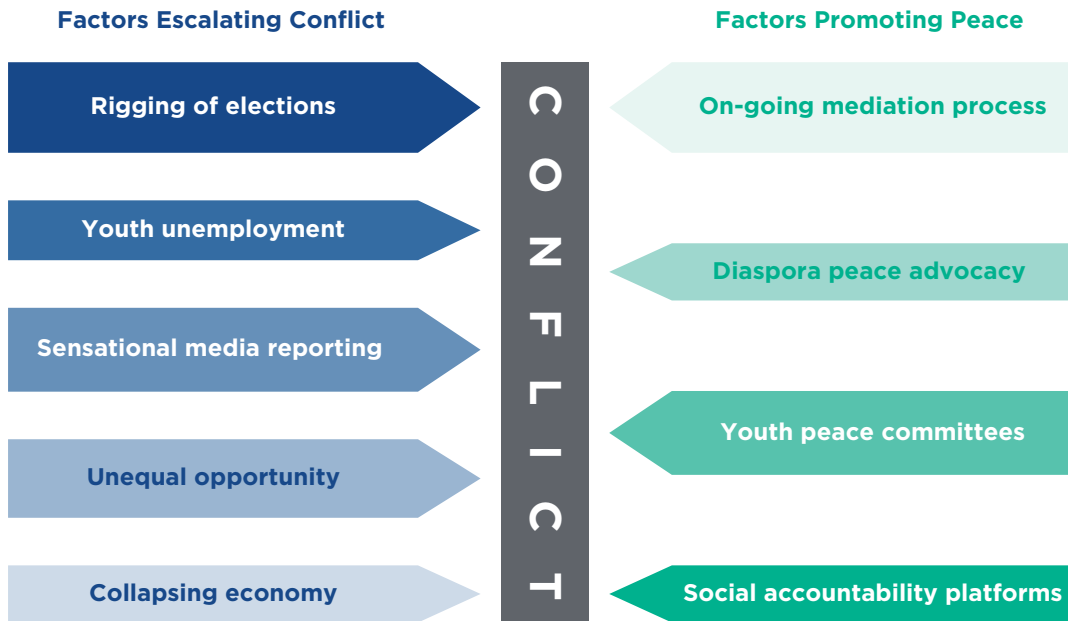
Step 4: The group discusses factors de-escalating conflict or promoting peace. These are listed down and their strengths assessed by the group. Each factor is then listed under “Factors Promoting Peace”, represented by an arrow pointing to the centre line. The thickness of the arrow indicates the relative strength of this force compared to others.

Step 5: Think of which of these forces could be influenced and how: either to strengthen the positive ones that promote peace or to minimize / address the negative forces in ways that transform the conflict and promote peace. Be sure to consider the role of gender norms and how youth could be effectively engaged, considering youth assets, agency and contributions.

Step 6: Review and modify your plan/strategy accordingly.

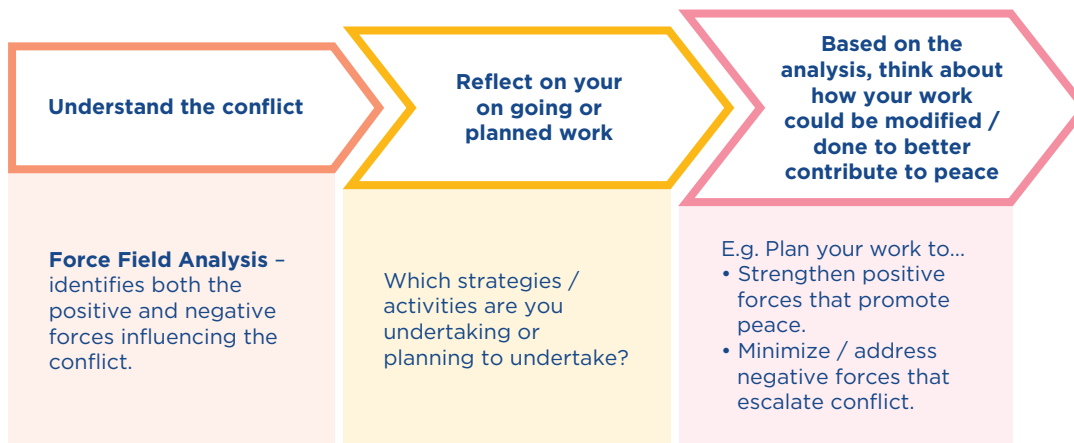
¹⁷ Adapted from Peacebuilding: A Caritas Training Manual, Caritas Internationalis, 2002.

SAMPLE FORCE FIELD ANALYSIS



USE THE ANALYSIS TO INFORM YOUR WORK

Reflect on the forces identified to be influencing the conflict you aim to address. Think about the work you are already doing (or planning to undertake) and how it can (better) contribute to reducing conflict and promoting peace. See figure below.



UNIT 2 (D): PRACTICING APPLICATION OF BASIC CONFLICT ANALYSIS TOOLS

BRIEF INTRODUCTION

This session builds on the previous one. It provides participants an opportunity to practice application of the above conflict analysis tools. This will be done using the Cusmar Case Study (see Unit 2 / Training Resource 1 in this manual).

CASE STUDY READING AND ANALYSIS

ACTIVITY—CASE STUDY GROUP EXERCISE



Cusmar Case Study – Group Exercise

- **Group 1:** Use the **Conflict Profile Analysis Tool** to analyse the profile of the conflict (see Unit 2 / Handout 3 for guidance).
- **Group 2:** Use the **Conflict Tree Analysis Tool** to analyse the core problem, its causes and effects (see Unit 2 / Handout 4 for guidance).
- **Group 3:** Use the **Actor / Relationship Mapping Tool** to analyse the primary and secondary parties, their power and influence as well as the relationships between them (see Unit 2 / Handout 5 for guidance).
- **Group 4:** Use the **Force Field Analysis Tool** to analyse the factors escalating the conflict and those promoting peace (see Unit 2 / Handout 6 for guidance).

All groups prepare their presentations in diagram format, but also note key points that emerge from their discussions.

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Case Study – reflection on process

- How do the four tools complement each other to get a more complete understanding of the conflict?
- What went well and what did not go well during the process of applying the tools?
- Where do you think it might be hard to use each of the tools and why?
- How do you think you might resolve any challenges?
- When is each of the tools most relevant or useful?

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KEY MESSAGES

- The use of different tools during analysis enables triangulation and an analysis that is more representative of what is happening.
- The tools produce better analysis when used as participatory tools—with the analysis being done by carefully selected groups, including those directly affected by the conflict and considering gender and youth dynamics.
- The production of the diagrams is not the ultimate objective but the discussions that go on as the participants generate the diagram are a very important data source and should be captured and used to enhance the analysis.



UNIT 2 / TRAINING RESOURCE 1

CASE STUDY: THE KAATARS AND EMERS OF CUSMAR¹⁸

1. Cusmar is a mountainous country with one access point to the sea. It has many rivers and valleys, rich farmlands and forests in the mountains. Approximately 75 per cent of the population is Kaatar and 25 per cent is Emer, 55 per cent are female and 45 per cent are male. The Emers have close cultural, religious and political ties to the Emers in the neighbouring country. Emers and Kaatars speak a similar language and understand each other quite well.
2. The Kaatars have a long and unique cultural tradition. Kaatars are Muslims, and Emers are Christians. The Kaatars were converted to Islam in the 16th century. Then, the Emers came from the neighbouring country in the 18th century, bringing both Christianity and a cultural heritage that was very different from the Kaatars—especially different music and food. Among the Kaatars and Emers, women, girls and youth have no voice in society.
3. In the early 19th century, there was a major war between the Kaatars and the Emers. They fought over land and other resources—especially the one access point to the sea, a key to wealth and prestige. The minority Emers counted on their fellow Emers in their country of origin to come to their aid. This and superior weaponry helped them win this war and the port city. Twenty years later, the Kaatars sought revenge and managed to drive the Emers from the port city and into the mountains of the country.
4. In addition, another factor drove a sharp wedge between the two groups —outside domination by the Lomars from across the Tiron Sea. When the Lomars invaded in the late 19th century, they took the side of the minority Emers and re-established them as the dominant group.
5. The occupation lasted until World War II. Finally, the Kaatars regained dominance when they formed alliance with international powers to crush both the Lomars and the Emers. The Lomars left for good. The Kaatars established a strong socialist structure of governance. The government spoke of sharing and equality, but the Emers hardly had any political or economic power.
6. In communities, the Emers and Kaatars lived near each other, particularly in the urban centers. Even though religion remained, the socialist structures weakened it. Many people rejected the normal taboo of marrying someone with a different religious heritage and ethnic background. This led approximately 15 per cent of the population to marry across ethnic lines.
7. In 1990, global politics once again sparked a war in Cusmar. Warring factions set Kaatars and Emers against each other. Women and youth played an active role in the fighting. People who had lived together were alienated from each other because of ethnic differences. Many fled their homes or the country with housing, food, medical and psychosocial needs. Others found themselves forced to fight and/or kill their neighbour(s) to protect themselves. Many eventually adopted the racist beliefs being promoted by their leaders.
8. Later, the war ended through the intervention of the international community. The ceasefire agreement outlined goals for political and economic restructuring and eventual reconciliation between the Emers and Kaatars in Cusmar. The agreement opened the door for international aid agencies. Many NGOs, including CRS, started contributing to healing and rebuilding the war-torn country.

¹⁸ This is an abridged version. Adapted from Neufeldt, R., Fast, L., Robert Schreiter, Fr R., Starken, Fr. B., MacLaren, D., Cilliers, J., & Lederach, J.P. (2002). *Peacebuilding: A Caritas training manual*. Vatican City: Caritas Internationalis. Pages 180-181.



Through the CRS peacebuilding program TA'ALA, religious leaders Father Rueis, left, and Sheikh Moustafa work together to engage the faithful in interreligious dialogue in the village of Al Odayssat in Upper Egypt. *Nikki Gamer/CRS*

Unit 3: Building Peace

Building on Unit 1 and 2, this Unit aims to strengthen participant's understanding of effective peacebuilding. The Unit introduces CRS' peacebuilding principles, centres on different frameworks that inform peacebuilding response and introduces key approaches used by CRS to strengthen social cohesion at various levels.

Learning objectives:

- Participants will articulate key peacebuilding terms and CRS' peacebuilding principles.
- Participants will describe key conceptual frameworks and approaches that guide effective peacebuilding responses.
- Participants will master the logic of CRS' 3Bs/4Ds Social Cohesion approach and its application in different contexts.

UNIT 3 (A): VISIONING PEACE AND UNDERSTANDING PEACEBUILDING

BRIEF INTRODUCTION

This session will introduce peacebuilding as a concept, a vision, and a pathway. The session will start with a group visioning exercise.

VISIONING PEACE AND UNDERSTANDING PEACEBUILDING

ACTIVITY—GROUP EXERCISE, VISIONING AND DRAWING



Group Exercise – Visioning & Drawing

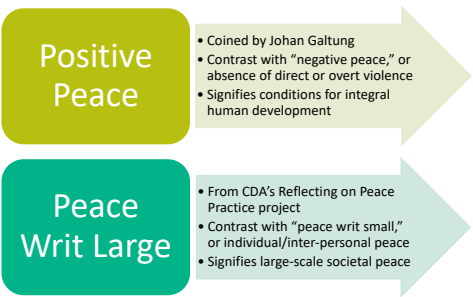
Envision a peaceful world.

In this world, what does peace look like in real terms?

- In groups, participants take turns to share their vision(s) of peace.
- Each group creates a drawing representing their peace vision (or visions).
- From the drawing(s), each group highlights at least 2 key features of peace.

THE CONCEPTS OF “POSITIVE PEACE” AND OF “PEACE WRIT LARGE” (PWL)

What do we mean by “Peace”?



“**Positive peace**” is a term coined by Johan Galtung to refer to a desired state in which there is not only an absence of violence, but also the conditions of justice, fairness, and equity in which integral human development can occur. By contrast, when there is an absence of overt/direct violence, but structural or cultural violence persists, this can be called “**negative peace**.”

Refer back to Unit 2, Appendix 2 for more on these forms of violence.

“**Peace writ large**” refers to large-scale, societal peace, in contrast to individual or interpersonal peace (which can be called “peace writ small”). This term comes from the Reflecting on Peace Practice study by CDA, which also found that many peacebuilding interventions aim at achieving two “big peace” goals.

There is broad agreement that these are the two long-range goals:

- Stopping violence and destructive conflict; and
- Building just and sustainable peace.

Peacebuilding is both a process and a goal, and it is a means and an end. To facilitate better understanding of the peacebuilding concept, consider the following sample definitions.^{19,20}

“Peacebuilding includes a wide range of efforts by diverse actors in government and civil society at the community, national, and international levels to address the immediate impacts and root causes of conflict before, during, and after violent conflict occurs.”

Source: Lisa Schirch (2013)

The long-term project of building peaceful, stable communities and societies...building on a firm foundation of justice and reconciliation.

Source: Caritas Internationalis (2002)

KEY MESSAGES

- Peacebuilding is both a process and a goal, and it is a means and an end.
- It seeks not just the end of direct violence, but also the building of a just and sustainable peace—the positive peace that most of the drawing depict.



We are next going to look at CRS’ 10 peacebuilding principles that guide our work towards achieving these visions of peace. You will be reflecting back on your visions during the 3Bs/4Ds methodology unit ahead.

19 Lisa Schirch, [Conflict Assessment and Peacebuilding Planning: Toward a Participatory Approach to Human Security](#), Kumarian, 2013, pp. xi-xiv.

20 Caritas Internationalis, *Peacebuilding: A Caritas Training Manual*, Vatican City: Caritas, 2002.

UNIT 3 (B): CRS' PEACEBUILDING PRINCIPLES

BRIEF INTRODUCTION

Peacebuilding is a very broad field, and the term can mean different things to different people. In this unit, we will seek to understand what CRS considers to be key principles of peacebuilding.

What do you believe are some of the most important features or elements of good peacebuilding?



10  faith. action. results.

CRS' 10 PEACEBUILDING PRINCIPLES

The abridged CRS Peacebuilding principles are presented below (see Unit 3/Handout 1 for details).

CRS' 10 Peacebuilding Principles

Peacebuilding ...

Responds to the root causes of violent conflict, including unjust relationships and structures, in addition to addressing its effects and symptoms.	Is based on long-term commitment.	Uses a comprehensive approach that focuses on the local community while strategically engaging the middle-range and top levels of leadership.
Provides a methodology to achieve right relationships that should be integrated into all programming.	Builds upon indigenous non-violent approaches to conflict transformation and reconciliation.	Requires an in-depth and participatory analysis.
Is driven by community-defined needs and involves as many stakeholders as possible.	Is done through partners from the local church and other organizations that represent the diversity of where we work and with whom we share common values.	Strategically includes advocacy at local, national and global levels to transform unjust structures and systems.
Strengthens and contributes to a vibrant civil society that promotes peace.		

11  faith. action. results.

KEY MESSAGES

- It is important to base our peace work on agreed principles. They not only offer a common basis to underpin all our peace work, but they are also a concrete expression of our shared commitments, values and understanding of what is important to make our peace work more effective.



UNIT 3 / HANDOUT 1

CRS' 10 PEACEBUILDING PRINCIPLES²¹

CRS's 10 Peacebuilding Principles

Peacebuilding ...

Responds to the root causes of violent conflict, including unjust relationships and structures, in addition to addressing its effects and symptoms.

Is based on long-term commitment.

Uses a comprehensive approach that focuses on the local community while strategically engaging the middle-range and top levels of leadership.

Provides a methodology to achieve right relationships that should be integrated into all programming.

Builds upon indigenous non-violent approaches to conflict transformation and reconciliation.

Requires an in-depth and participatory analysis.

Is driven by community-defined needs and involves as many stakeholders as possible.

Is done through partners from the local church and other organizations that represent the diversity of where we work and with whom we share common values.

Strategically includes advocacy at local, national and global levels to transform unjust structures and systems.

Strengthens and contributes to a vibrant civil society that promotes peace.

²¹ Catholic Relief Services, Peacebuilding Principles, Available at [CRS Peacebuilding Principles](#)

UNIT 3 (C): THE CHANGE WE SEEK— FOUR DIMENSIONS OF CONFLICT TRANSFORMATION

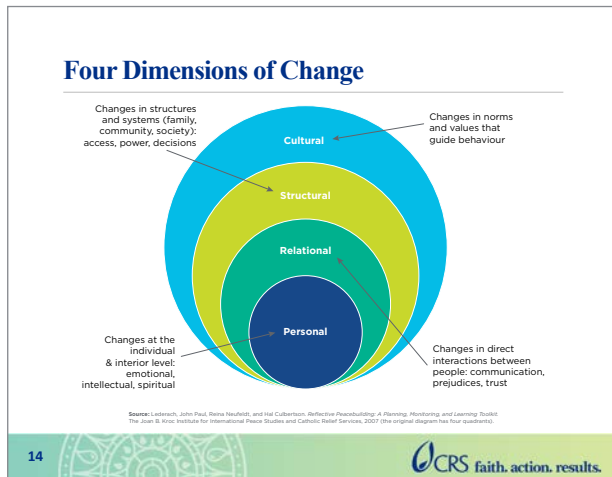
BRIEF INTRODUCTION

This session will introduce the four dimensions of change frequently pursued in conflict transformation, and explore change processes that may connect them.

THE CHANGE WE SEEK: FOUR DIMENSIONS OF CONFLICT TRANSFORMATION

- *What kinds of impacts / changes does conflict bring about?*

Conflict affects people and societies on multiple levels: personal, relational, structural and cultural, as shown in the Four Dimensions of Change diagram below²².



Our peacebuilding efforts could also aim for changes in any of these four dimensions. Also note that changes in one dimension might lead to, be affected by, or be a springboard for catalysing change in other dimensions.

²² Lederach, John Paul, Reina Neufeldt, and Hal Culbertson. Reflective Peacebuilding: A Planning, Monitoring, and Learning Toolkit. The Joan B. Kroc Institute for International Peace Studies and Catholic Relief Services, 2007.

ACTIVITY—TABLE GROUP DISCUSSIONS

Reflect on how changes in one dimension might lead, be affected by, or be a springboard for catalysing change in other dimensions.

The four dimensions of conflict transformation help us to be intentional in our efforts to cause change in the personal, relational, structural and cultural dimensions.

KEY MESSAGES

- Conflict causes changes at personal, relational, structural, and cultural levels, and our peacebuilding interventions therefore can focus on any of these four dimensions.
- Because peacebuilding is a dynamic process, and because we are seeking transformation towards just, sustainable peace, we can use our understanding of these four dimensions to plan our entry points as well as to link changes in one dimension to changes in others.

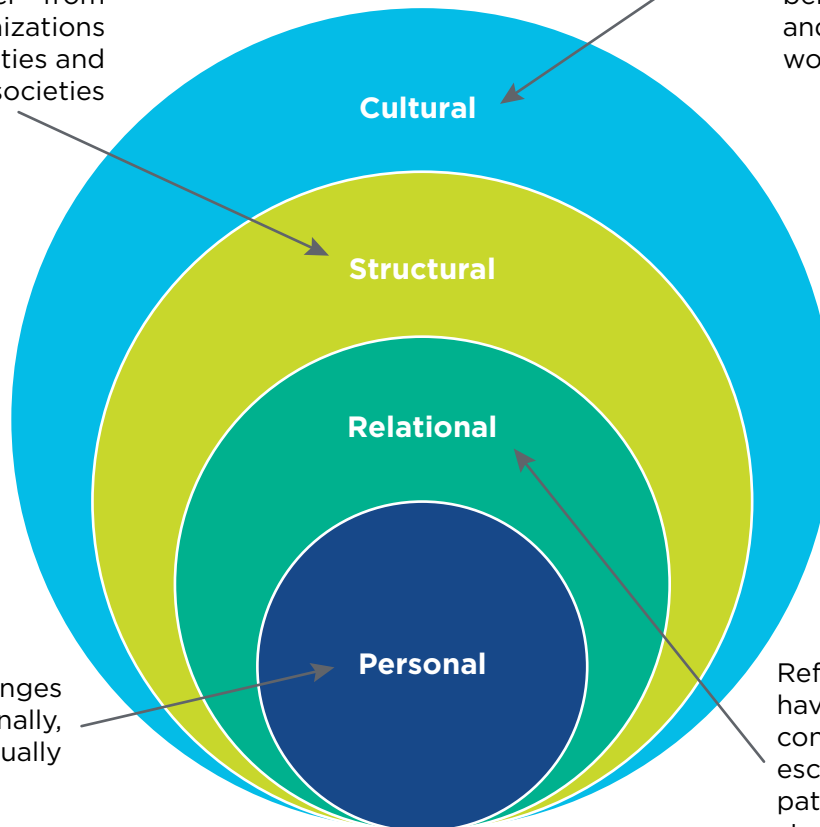


UNIT 3 / HANDOUT 2

FOUR DIMENSIONS OF CONFLICT TRANSFORMATION

Conflict impacts systems and structures—how relationships are organised, and who has access to power—from family and organizations to communities and whole societies

Violent conflict causes deep-seated cultural changes, e.g. the norms that guide patterns of behaviour between elders and youth, or between women and men



Conflict changes individuals personally, emotionally, spiritually

Refers to people who have direct, face-to-face contact. When conflict escalates, communication patterns change, stereotypes are created, polarisation increases, trust decreases

Source: Lederach, John Paul, Reina Neufeldt, and Hal Culbertson. *Reflective Peacebuilding: A Planning, Monitoring, and Learning Toolkit*. The Joan B. Kroc Institute for International Peace Studies and Catholic Relief Services, 2007 (the original diagram has four quadrants).

UNIT 3 (D): PEACEBUILDING RESPONSES AT VARIOUS LEVELS

BRIEF INTRODUCTION

Peacebuilding responses need to be well thought out, putting into consideration the different levels the intervention is targeting—grassroots, middle and/or top level. A simple and useful framework to do this is the Pyramid of Actors and Levels.²³ This will be the focus of this session.

USING THE PYRAMID OF ACTORS AND LEVELS

The pyramid is meant to represent the way society is structured—with a few people at the top, relatively more people in the middle level and the majority at the bottom grassroots level. To effectively intervene in a conflict situation, it is important to identify key actors and stakeholders to target or work with at the three levels and then determine the appropriate approaches and actions to take at each level.

The Pyramid of Actors and Levels helps to:

- Identify key actors at each level;
- Decide the types of approaches and actions that are appropriate for each level;
- Think of ways to link action happening at different levels; and
- Plan actions that address multi-level conflict.

ACTIVITY—INDIVIDUAL REFLECTION AND SHARING

Consider your conflict context(s) and specify the kinds of actors that would fall under each level.



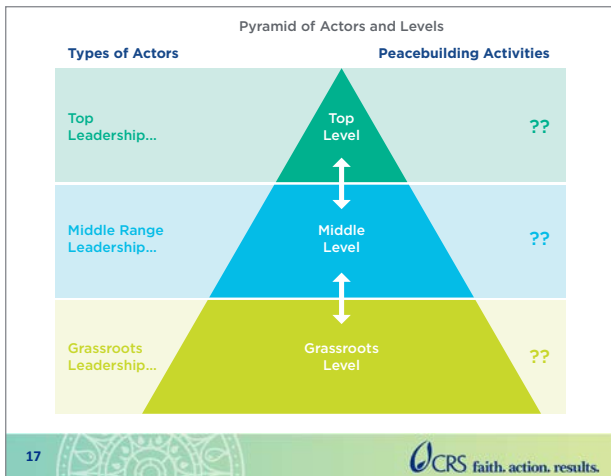
Pyramid of actors and levels

Consider your conflict context(s) and specify the kinds of actors that would fall under each of the following levels:

- Who are the top level actors?
- Who are the middle level actors?
- Who are the grassroots level actors?



²³ Derived from John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies*, Washington D.C.: United States Institute of Peace Press, 1997.



As indicated above, the pyramid considers three levels:

- **Top Level:** Leaders with high visibility and influence, e.g. military, political, traditional or religious leaders, leaders of international organisations, and high-level government officials.
- **Middle Level:** Leaders within sectors, ethnic/clan/traditional/religious leaders, academics, NGO leaders and professionals.
- **Grassroots Level:** Local leaders and key actors who may include: NGO and community workers, health workers, women and youth groups, refugee and internally displaced persons camp leaders, community activists, grassroots-level religious and traditional leaders.

Note that specific key actors and stakeholders at each level will vary with context.

- The actors at different levels have complex dynamic interactions characterised by unequal power relations. These should be factored into the responses and addressed for more effective peacebuilding.
- Also, top level peacebuilding can influence / impact middle level peacebuilding and middle level peacebuilding can have an influence / impact on grassroots level peacebuilding, and the reverse is true.

Based on the actors identified at the three levels, the approaches and actions may be different.

Pyramid of actors and levels

Based on the actors identified at the three levels, **what interventions and actions would be appropriate for each level of actors?**

[In the diagram, this is what is represented by the question marks]

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The pyramid suggests three approaches to peacebuilding (see Unit 3/Handout 3 for details).

Pyramid of actors and levels

Three approaches to peacebuilding:

- The top-down approach
- The bottom-up approach
- The middle-out approach

A combination of the three approaches holds a better chance for effective peacebuilding.

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KEY MESSAGES

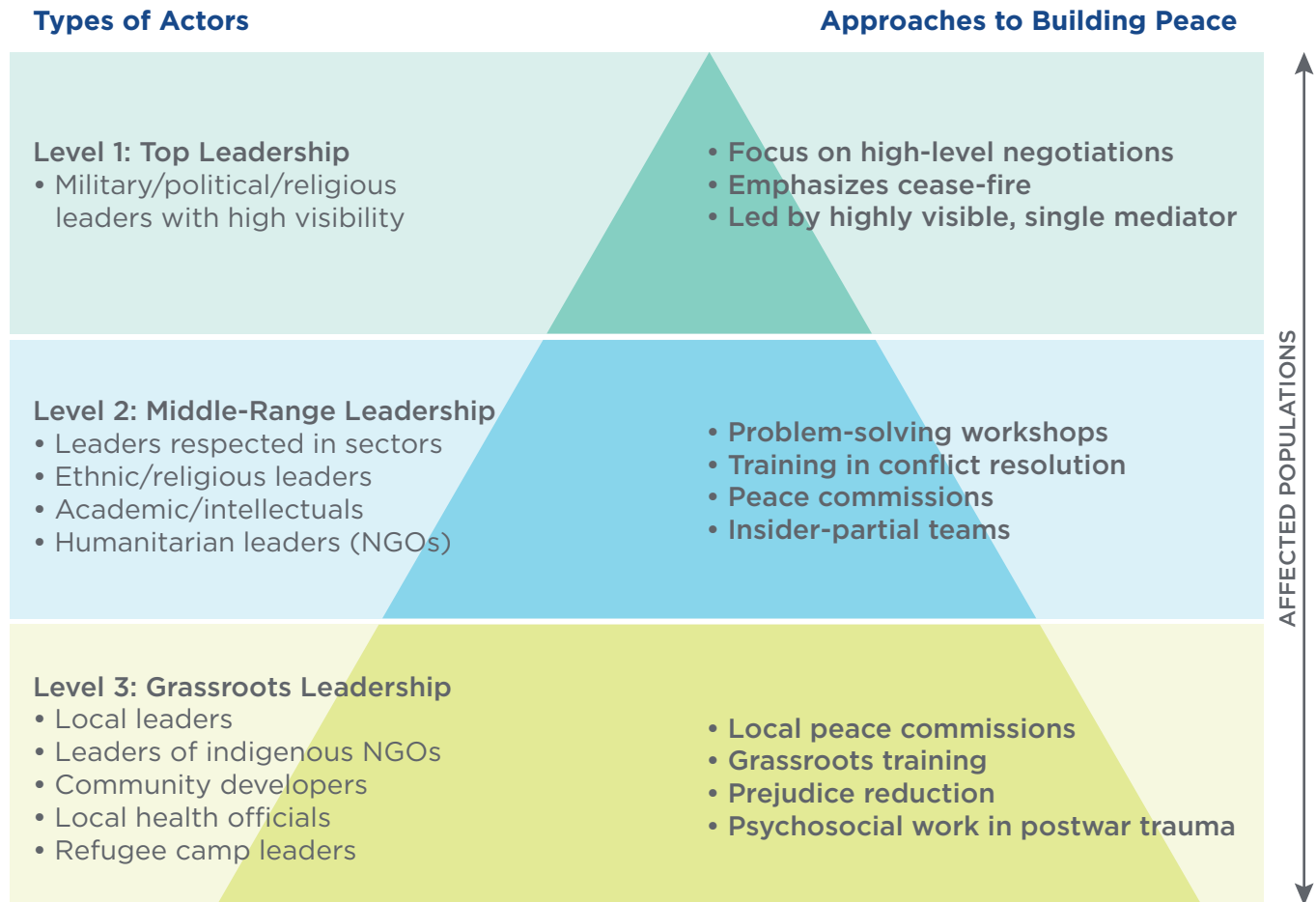
- Take note of the importance of understanding the dynamic interplay and interdependence between levels as one makes peacebuilding response decisions.
- Coherence and coordination of interventions at grassroots, middle and top level is equally important.
- Always make effort to understand the complex, unequal power relations between actors at the various levels and factor these in peacebuilding responses.
- A combination of the top-down, middle-out and bottom-up approaches promises better impact.



UNIT 3 / HANDOUT 3

THE PYRAMID OF ACTORS AND LEVELS

Pyramid of Actors and Levels



Derived from John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, D.C.: United States Institute of Peace Press, 1997), 39.

INTRODUCTION:

We recognize that there are many Peacebuilding frameworks and many schools of thoughts in designing to respond to conflicts or building peace. We will refer to John Paul Lederach's model of building peace that is widely quoted in the field of peacebuilding.

The model is based on three approaches (Top-down, Middle-out and Bottom-up) engaging three types of leadership in any society. The model is built on the fact that at every level of the society, there are leaders. There are leaders at the top, middle and grassroots levels of any given society. There fewer and fewer number of leaders as one moves from grassroots to top level, giving a shape of a triangle (pyramid).

THE THREE APPROACHES

The model highlights three approaches to peacebuilding:

The bottom-up approach: This approach assumes that social change could be effected if people at the grassroots were mobilized for it. However, the experience shows that at the grassroots, people are often preoccupied about their immediate needs. Their diversity and cleavages and their different identities and interests, do not always allow them to forge unified vision and body of sacrifice necessary for a true social change. Besides, it would take very long time to change entrenched behaviours.

The top-down approach: This approach assumes that changes or decisions made at the top level will definitely effect change in the entire society by trickling down to the grassroots. This is not always the case, especially in situations where leadership / those at the top lack legitimacy or where institutional capacity is lacking or is weak and or inefficient.

The middle-out approach: The third approach is based on the belief that social change could be effective when the middle level leaders are mobilized for it. Because of their ability to access both the top and grassroots, the middle level actors are presumed to be strategically located in the social change process. This too may not be the case. They may not have credibility or deep roots in the communities, and / or they may not have as much influence on leadership levels as is presumed.

CONCLUSION

Each of the approaches has its own value. However, the combination of all the three in a strategic manner holds better chances for effectiveness. The combination of these approaches increases the possibility of creating vertical (strengthening relationships across levels of leadership by reducing disparities and marginalization) and horizontal (strengthening relationships across the lines of divisions, through facilitated dialogues, prejudice reduction seminars, connector projects, confidence building measures, etc.) capacities for peace. Therefore, building lasting peace requires the building of a web of relationships that cut across the lines of divisions and the levels of leaderships, in a conscious and systematic manner.

UNIT 3 (E): PEACEBUILDING RESPONSES — COMBINING DIFFERENT LEVELS, CONFLICT STAGES AND DIMENSIONS OF CHANGE

BRIEF INTRODUCTION

Unit 3(e) builds on the understanding gained in previous units—which focused on the stages of conflict, the four dimensions of conflict transformation and the various levels in society where peacebuilders can intervene—and equips participants with skills to carefully devise appropriate responses.

COMBINING DIFFERENT LEVELS, CONFLICT STAGES AND DIMENSIONS OF CHANGE

Reflect, once more, on the following:

- The conflict stages—conflict as a fire diagram
- The dimensions of change—four dimensions of conflict transformation
- Lederach’s Triangle—the pyramid of actors and levels

The next group exercise is about identifying peacebuilding interventions that are appropriate for each conflict stage, level of actors (top, middle and grassroots) and the dimensions of change (personal, relational, structural and cultural).

ACTIVITY—GROUP EXERCISE AND GALLERY WALK

In small groups, discuss and complete the assigned section of the matrix in Unit 3 / Training Resource 1.




Combining different levels, conflict stages and dimensions of conflict transformation

Group exercise – key question

- What peacebuilding activities / interventions are appropriate for each conflict stage and level of actors to achieve change in each of the dimensions?

Group exercise: What peacebuilding activities / interventions are appropriate for each conflict stage and level of actors to achieve change in each of the dimensions? Consider the guidance under peacebuilding focus.


Stage of conflict – “fire”	Dimension	Types of Actors			Peacebuilding focus
		Grassroots Level	Middle Level	Top Level	
Gathering / potential	Personal				Transforming materials – preventing fire
	Relational				
	Structural				
Begins burning / confrontation	Personal				Limiting what ignites – preventing the flames from spreading
	Relational				
	Structural				
Bonfire / crisis	Personal				Limiting the damage
	Relational				
	Structural				
Coals / potential	Personal				Cooling the coals
	Relational				
	Structural				
Out / regeneration	Personal				Regeneration
	Relational				
	Structural				

26  faith. action. results.

Also, reflect on the completed matrix and consider the following:

Combining different levels, conflict stages and dimensions of conflict transformation

- Why did you choose the interventions you chose, considering the conflict stage, the dimension of change and level of actors (the rationale behind your choice)?
- Are there instances where you identified similar interventions across stages and levels? If yes, why was that?
- Which interventions did you identify to:
 - (1) address root causes; and
 - (2) address consequences of conflict?

27  faith. action. results.

KEY MESSAGES

- Combining the various frameworks to inform decisions on appropriate responses provides an opportunity to come up with a more comprehensive approach to achieving peace.



UNIT 3 / TRAINING RESOURCE 1

THE WHERE AND WHEN MATRIX²⁴

Group exercise: What peacebuilding activities / interventions are appropriate for each conflict stage and level of actors to achieve change in each of the dimensions? Consider the guidance under peacebuilding focus.

Stage of conflict—"fire"	Dimension	Types of Actors			Peacebuilding focus
		Grassroots Level	Middle Level	Top Level	
Gathering / potential	Personal				Transforming materials—preventing fire
	Relational				
	Structural				
	Cultural				
Begins burning / confrontation	Personal				Limiting what ignites—preventing the flames from spreading
	Relational				
	Structural				
	Cultural				
Bonfire / crisis	Personal				Limiting the damage
	Relational				
	Structural				
	Cultural				
Coals / potential	Personal				Cooling the coals
	Relational				
	Structural				
	Cultural				
Out / regeneration	Personal				Regeneration
	Relational				
	Structural				
	Cultural				

²⁴ Modified matrix. Original matrix is from Caritas Internationalis, Peacebuilding: A Caritas Training Manual, Vatican City: Caritas, 2002.

UNIT 3 / HANDOUT 4

ILLUSTRATIVE PEACEBUILDING STRATEGIES

Below is an **illustrative** set of peacebuilding (PB) strategies that may be considered at different levels. This is not an exhaustive list, but may spark ideas!

PB Strategy	Rationale & Illustrative Activities	Strengths & Applicability	Limitations
To promote changes at PERSONAL levels, consider:			
Trauma awareness and resilience	<ul style="list-style-type: none"> Helps to prepare people for sustainable peace; helps ensure that peace agreements rest on a solid foundation of inner healing. May include: workshops on trauma awareness and resilience; counseling services; small group circle discussions. 	<ul style="list-style-type: none"> Can be a component of a larger strategy, e.g. the Binding portion of the 3Bs. May be vital in breaking the cycle of violence and retribution. CRS tools & resources include: <i>Singing to the Lions; Introduction to Trauma Awareness and Resilience; Tree of Life; I am Ready!</i> 	<ul style="list-style-type: none"> Unlikely, on its own, to contribute to “peace writ large.”; for this, complementary interventions are typically needed. Can be difficult to address in the context of ongoing violence/re-traumatization.
	<p><i>CRS Programming Examples:</i> Choosing Peace Together (Bosnia-Herzegovina); Secure, Empowered and Connected Communities (Central African Republic).</p>		
Capacity-building in peacebuilding	<ul style="list-style-type: none"> Develops personal skills to address conflict in healthier ways, and can help to strengthen positive attitudes and commitments towards peace. Can be targeted to “key people” and/or “more people.” May include: workshops on nonviolent responses to transforming conflict; interpersonal and communication skills; life skills. 	<ul style="list-style-type: none"> Trainings and workshops can be important spaces for shifting personal attitudes towards conflict. Bringing people together for joint workshops can be a peacebuilding intervention itself. Can easily be combined with other activities designed to influence individual attitudes and behaviors. CRS tools & resources include: <i>the PB Fundamentals Facilitator’s and Participant’s Manuals.</i> 	<ul style="list-style-type: none"> Skill-building does not mean that people will apply those skills. To result in behavior change, a more robust strategy should be developed informed by an understanding of enabling and limiting factors. Requires critical thinking about whose capacity needs to be built, why, and how. Can have a high cost (of time and money) per participant, once ongoing accompaniment is factored in.
	<p><i>CRS Programming Examples:</i> Youth Builders of Central America (Jóvenes Constructores de Centro America; El Salvador, Nicaragua, Honduras, Guatemala); Capacities for Inter-Religious Community Action (CIRCA; Egypt, Kenya, Niger, Nigeria, Tanzania, Uganda).</p>		
To promote changes at RELATIONAL levels, consider:			
Fostering interaction across divisions – “social contact”	<ul style="list-style-type: none"> Helps to increase understanding, reduce prejudices, and build relationships among people from groups divided by conflict. May include: cultural and religious exchanges, sports events, social events and spaces, youth camps, and arts-based activities such as exhibits, film series and theatre. 	<ul style="list-style-type: none"> Evidence shows that increased positive interaction does increase empathy and understanding, and improve attitudes towards the “Other.” Tremendous potential to apply ICT4Peace tools to support social contact. Activities can be coupled with dialogue opportunities to increase mutual understanding. Works well in tandem with the cooperation around mutual interests strategy. 	<ul style="list-style-type: none"> This approach may be inappropriate or inadequate where there is a large power imbalance between groups. Changes among direct participants is unlikely to lead to broader impact without complementary strategies. Direct participants may not be able to sustain personal attitude changes without a supportive/enabling environment and ongoing opportunities to maintain contact across conflict lines.
	<p><i>CRS Programming Examples:</i> Supporting Youth Peacebuilders in the Border between Colombia and Ecuador (Ecuador); Gemini Project (Jerusalem/West Bank/Gaza).</p>		

PB Strategy	Rationale & Illustrative Activities	Strengths & Applicability	Limitations
Cooperation around mutual interests	<ul style="list-style-type: none"> • Can improve relationships and communication while demonstrating the concrete benefits of cooperation across conflict lines. • Includes various forms of connector projects and community reconciliation initiatives, including addressing mutual needs in other sectors (livelihoods, water & sanitation, infrastructure, education, childcare, etc.). 	<ul style="list-style-type: none"> • Excellent potential for integration with livelihoods, natural resource management, and other sectoral interventions. • A carefully facilitated process of working together to plan and implement the connector project or other initiative can provide a positive experience of breaking barriers, relationship building and shared decision-making while also delivering a beneficial result. • CRS tools & resources include: <i>The Water & Conflict Guide</i> 	<ul style="list-style-type: none"> • Integration with livelihoods or other sectors calls for technical expertise from these sectors, in addition to peacebuilding expertise. • Evidence suggests that merely getting people together for positive interaction, without directly addressing the issues that divide them, does not necessarily contribute to “peace writ large.” • Demands intensive on-the-ground staff time to ensure inclusion of diverse groups and truly participatory decision-making; attention to power dynamics is key.
	<p><i>CRS Programming Examples:</i> Commerçantes Solidaires pour la Paix (COSOPAX, Women Cross-Border Traders United for Peace; Rwanda, Burundi, Democratic Republic of Congo); Strengthening Community Opportunities for Peace and Equality (Senegal).</p>		
To promote changes at STRUCTURAL levels, consider:			
Strengthening or improving traditional dispute-resolution mechanisms	<ul style="list-style-type: none"> • Seeks to mitigate the potential for conflicts to escalate to violence by providing a community-based alternative to formal justice systems. • May include: capacity-building in mediation and arbitration; training in gender sensitivity and youth inclusion; promoting awareness and use of these mechanisms; establishing linkages with formal justice systems. 	<ul style="list-style-type: none"> • Builds on local resources and traditions that are usually culturally acceptable, often more efficient and accessible than courts. • These mechanisms can and often do incorporate restorative approaches to justice, which repair relationships rather than simply deliver punishments. • Can increase access to justice for persons who lack the resources (financial, educational, etc.) to access formal justice systems. 	<ul style="list-style-type: none"> • Traditional mechanisms may be biased towards the interests of males, elders, and/or the locally dominant identity group(s). Strong analysis and planning is recommended to ensure that these mechanisms deliver justice in gender-responsive, youth-inclusive ways. • Depending on context, traditional mechanisms may not be available to all identity groups in a community. • Their decisions are often not acknowledged / respected by formal justice systems.
	<p><i>CRS Programming Examples:</i> Applying the 3Bs [Binding, Bonding, Bridging] to Land Conflict in Mindanao (Philippines); Connect 4 Peace (Liberia).</p>		
Increasing citizen voice in decision-making	<ul style="list-style-type: none"> • Seeks to influence structures and systems to be more responsive to injustices. • May include: building coalitions and networks; citizen advocacy training and accompaniment; organizing public forums; strengthening social accountability mechanisms. Can be related to civic education, voter education, election monitoring & strengthening voice and agency among youth, women, and other groups. 	<ul style="list-style-type: none"> • Addresses root causes of conflict by providing a nonviolent channel for airing of grievances and citizen involvement in developing solutions, setting priorities, and allocating resources. • Puts subsidiarity into practice: those most affected by decisions should be included in making them. • CRS tools & resources include: <i>Engaging Government Guide</i>. 	<ul style="list-style-type: none"> • Complementary work may also be needed with government authorities and institutions to enhance their readiness and capacity to work constructively with citizens and to carry out their responsibilities effectively, accountably, and transparently. • Requires thorough risk analysis and mitigation strategies.
	<p><i>CRS Programming examples:</i> Civic Participation Program (Jerusalem/West Bank/Gaza); Shaping Our World (Zimbabwe); Reconciliation for Peace (South Sudan).</p>		

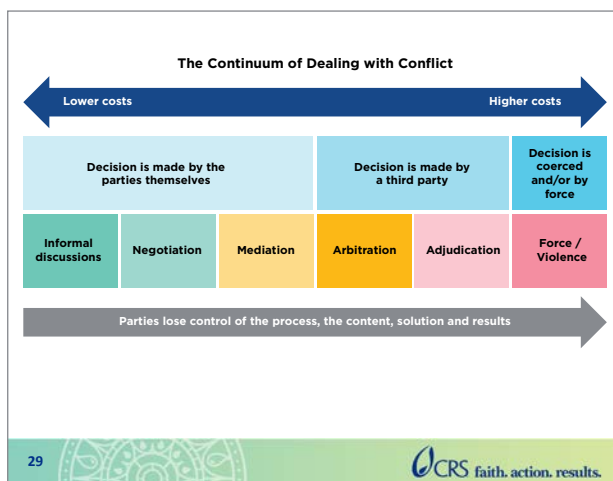
PB Strategy	Rationale & Illustrative Activities	Strengths & Applicability	Limitations
To promote changes at CULTURAL levels, consider:			
Peace media	<ul style="list-style-type: none"> Seeks to influence public opinion by ensuring dissemination of pro-peace messages. May include: training journalists, cultivating networks of sympathetic journalists and editorial boards, providing media content including advertisements, editorials, and serial dramas in print, radio, or video/television form, and use of social media channels. 	<ul style="list-style-type: none"> Common strategy in building a “culture of peace.” Can help to shift attitudes in favor of greater inclusion and peaceful co-existence, by helping people to connect with others’ stories and experiences. When done well, helps to engage people in reexamining their own narratives and behaviors. 	<ul style="list-style-type: none"> Training journalists is often inadequate as a standalone activity, since they may have other incentives. Influencing media practices and editorial interests often requires a broader strategy. Peace media and other messaging/awareness campaigns may influence attitudes, but this does not, in itself, lead to behavior change.
<i>CRS Programming Examples: PRO-Future (Bosnia-Herzegovina); Promoting Peace in Northern Ghana (Ghana).</i>			
Peace education	<ul style="list-style-type: none"> Seeks to instill in children, young people and others the values, attitudes, behaviors and skills that support peaceful and just relationships. May include: developing and delivering peace education curricula (formal & informal), training teachers, supporting peace clubs, student conferences and exchanges, and partnering with Ministries of Education to institutionalize peace education. 	<ul style="list-style-type: none"> Common strategy in building a “culture of peace.” Can be delivered in a variety of models (in-school, after-school, summer programs, etc.) Can be integrated with faith values and teachings, as appropriate. Has the potential to shift societal norms and practices in the long-term, particularly when systematically integrated in formal education. 	<ul style="list-style-type: none"> Parents/family typically exert the greatest influence over their children’s values. A strategy engaging parents and/or the wider community may be needed in order to create a more enabling environment for children and young people to live out the promoted attitudes and behaviors. Obtaining institutional buy-in may require a lengthy process; and, vested interests in conflict or a negative peace may block institutional access.
<i>CRS Programming Examples: Peace Governance for Transformation in Mindanao (Philippines); Central African Republic Interfaith Peacebuilding Partnership (Central African Republic).</i>			

UNIT 3 (F): METHODS FOR RESPONDING TO CONFLICT

BRIEF INTRODUCTION

There are several ways of dealing with conflict. The choice of method(s) should depend on the situation at hand and made after a conflict analysis. However, in responding to conflict, participatory problem-solving approaches that promote collaboration, compromise and ownership of the process are preferred. Below is a continuum of commonly used responses to consider.

THE CONTINUUM OF DEALING WITH CONFLICT²⁵



See Unit 3 / Handout 5 for further details and explanations. In the Continuum, the parties to conflict lose control of the process, the content, solution and results as one moves along the continuum from informal discussions to use of force and violence.

Quickly reflect on the four conflict types (**intrapersonal, interpersonal, intragroup and intergroup**) briefly introduced earlier in Unit 2 (a) and elaborated in Unit 2 / Appendix 1. In this unit, focus will be on how to respond to such conflicts. This unit also lays a foundation for the 3Bs/4Ds social cohesion methodology which will be covered in Unit 3 (g).

RESPONDING TO SPECIFIC CONFLICT TYPES

Draw from your own experiences and from the information provided in Unit 3 / Handout 5 to practice, through role plays, how to respond to different situations.

Note that extra care should be taken when addressing conflicts with asymmetric power dynamics. Gender, age and ability differences may add additional complexities to any

²⁵ Adapted with modifications from African Centre for the Constructive Resolution of Disputes (ACCORD), 2004. Training in Negotiation and Mediation: Seeking African Solutions to African Challenges Through a Participatory Learning Process—Workbook.

of the conflict types and would influence the choice of responses or how the chosen response plays out. For example, a conflict of a domestic violence nature involving a husband and wife will not be handled the same way as another type of conflict.

ACTIVITY—ROLE PLAYS



Role play exercise – Use Unit 3 / Training Resource 2 and Unit 3 / Handout 5

Group 1, role play 1 – responding to intragroup conflict: There is conflict within a tribal group. Members of the group are divided, some agreeing to a proposed dialogue with their enemies from another tribal group and others standing firm that they do not want to dialogue with the enemy. They try to resolve this disagreement internally on their own through **negotiation**.

Group 2, role play 2 – responding to interpersonal conflict: A wife and husband are in conflict over how family resources are being used. They seek the help of an elder in the clan to **mediate** and help them in resolving this problem.

Group 3, role play 3 – responding to intergroup conflict: There is conflict between 2 groups – a farming community and a pastoralist group with large herds of cattle. They are fighting over land. The farmers want land for growing crops while the pastoralist want the land for grazing pasture. They agree to bring in / appoint another party to make a decision – on their behalf – on who has user rights (**arbitration**).

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Role play debriefing questions

- What method (s) did you use?
- What considerations did you make to achieve a successful response?
- What considerations did you make to address power imbalances that were likely to negatively impact the final decision?
- What advantages and disadvantages did you observe in the method that you used?
- What lessons did you learn about responding to conflict?

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KEY MESSAGES

- In responding to conflict, participatory problem-solving approaches that promote collaboration, compromise and ownership of the process are preferred. These could include informal discussions, dialogue, mediation and negotiation. In some cases, such as when arbitration is used, a third party is brought in to make a decision on behalf of the conflicting parties.
- The kind of conflict you are dealing with and the circumstances that surround it, determine the method(s) you will use to address it. It is good practice to always conduct a conflict analysis to inform your decisions.



UNIT 3 / TRAINING RESOURCE 2

ROLE PLAYS—RESPONDING TO CONFLICT

Each group is to create a role play based on the information provided below and in Unit 3 / Handout 5 (Methods for responding to conflict). The key information for each role play is provided but each group is expected to build on this information, in a creative way, to come up with the role play they will present to the rest of the participants.

.....

GROUP 1, ROLE PLAY 1—RESPONDING TO INTRAGROUP CONFLICT

There is conflict within a tribal group. Members of the group are divided, some agreeing to a proposed dialogue with their enemies (another tribal group) and others standing firm that they do not want to dialogue with the enemy. They try to resolve this disagreement internally on their own through **negotiation**.

.....

GROUP 2, ROLE PLAY 2—RESPONDING TO INTERPERSONAL CONFLICT

A wife and husband are in conflict over how family resources are being used. They seek the help of an elder in the clan to **mediate** and help them in resolving this problem.

.....

GROUP 3, ROLE PLAY 3—RESPONDING TO INTERGROUP CONFLICT

There is conflict between 2 groups—a farming community and a pastoralist group with large herds of cattle. They are fighting over land. The farmers want land for growing crops while the pastoralist want the land for grazing pasture. They agree to bring in / appoint another party to make a decision on who has user rights (**arbitration**).

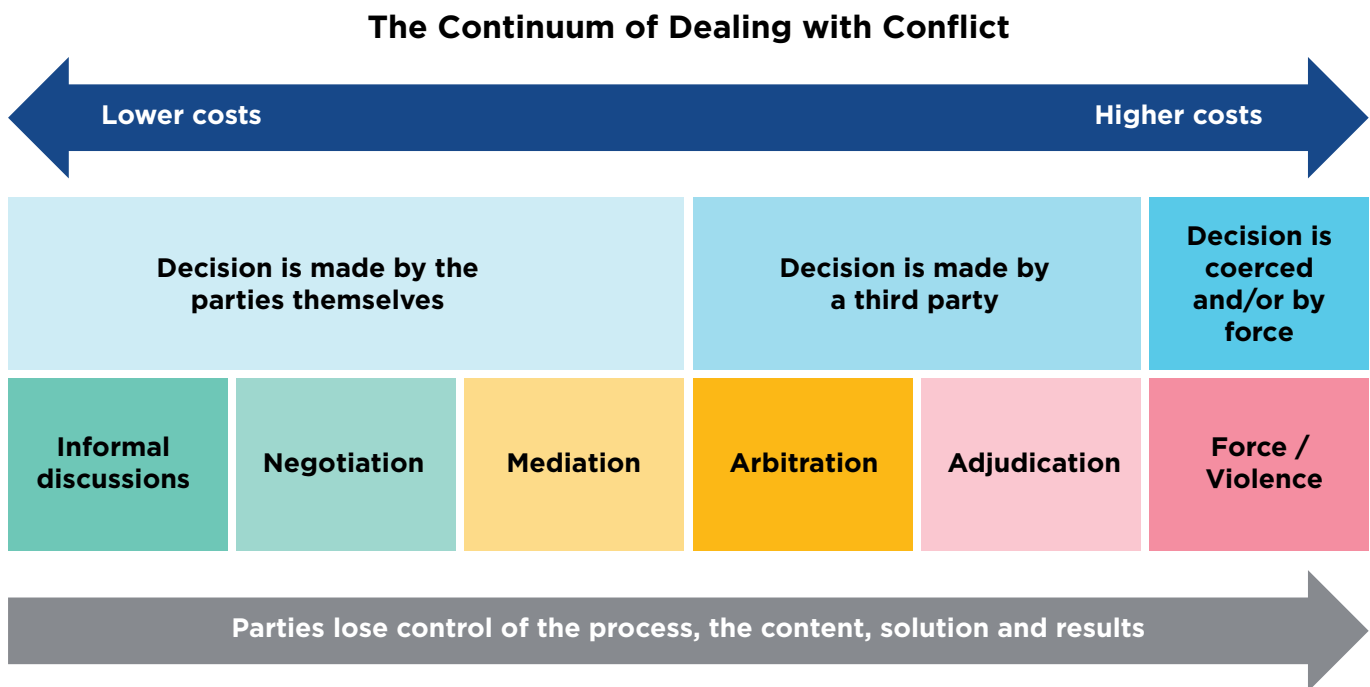
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UNIT 3 / HANDOUT 5

METHODS FOR RESPONDING TO CONFLICT

INTRODUCTION

In responding to conflict, participatory problem-solving approaches that promote collaboration, compromise and ownership of the process are preferred. These could include informal discussions, dialogue, negotiation and mediation. In some cases, such as when arbitration is used, a third party is brought in to make a decision on behalf of the conflicting parties (see continuum of dealing with conflict²⁶ below).



Note that the parties to conflict lose control of the process, the content, solution and results as one moves along the continuum from informal discussions to use of force and violence. Conflict could be addressed using one method but oftentimes a mix of methods are employed to address a particular conflict.

- Informal discussions happen within everyday situations. It is a form of very informal negotiations.
- Negotiation is when the parties involved **talk to each other** to address a problem / conflict. It is an interactive process where there should be even power balance and parties want to reach a joint agreement.
- Mediation is a form of *facilitated negotiation* process where **parties invite a neutral third party**, acceptable to all, to help them reach a joint agreement and is appropriate in situations of unequal power balance.
- Arbitration is where an **external third party (an arbitrator)**, someone with “wisdom” or expertise, is asked to **solve the problem and makes a ruling on behalf of the parties**.

²⁶ Adapted with modifications from African Centre for the Constructive Resolution of Disputes (ACCORD), 2004. Training in Negotiation and Mediation: Seeking African Solutions to African Challenges Through a Participatory Learning Process—Workbook.

- Adjudication is where the problem is **handled by a judge or the courts** based on established procedures and rules of law.
- Force is where the **conflict is fought out**, rather than talking it out.

Below is guidance on how to respond to four types of conflict: intrapersonal, interpersonal, intragroup, and intergroup conflicts (introduced in Unit 2 (a)). Also note that the 3Bs/4Ds methodology introduced in Unit 3 (g) is rooted in the principles outlined below.

For intra-personal conflict—It is important to help the person to understand their deep emotions and to learn how to deal constructively with them. Equip such people with skills to deal with stress and destructive emotions, skills to handle conflicts meaningfully (e.g. basic conflict transformation skills and nonviolent responses for attitude and behavioural change) as well as other peace life skills. Provide basic psychosocial support and counselling where needed and if required (e.g. in cases where the person is experiencing serious symptoms of trauma), refer them to professional care. CRS' resources to address trauma include Introduction to Trauma Awareness and Resilience training guide.²⁷ Information in this section also relates to Unit 3 (g) under Binding.

Being able to deal with intra-personal conflict is important for dealing with other conflict types. For instance, the deeper understanding of one's emotions and interests sets a better foundation for negotiating through inter-personal conflicts—allowing for better and more trusting relationships to be built.

For inter-personal conflict—Respond with participatory problem-solving approaches that promote collaboration, compromise and ownership of the process. These could include informal discussions, dialogue and negotiation. If necessary, methods that require a trusted and objective third party to support the process such as mediation and arbitration could be employed.

However, conventional mediation may not be appropriate in asymmetrical conflict situations and certain modifications are necessary to rectify the power imbalances between parties. For instance, in cases of gender-based violence, including domestic violence, where cultural norms play a strong role and where hidden cultural and family pressures and expectations may limit the ability of all parties to participate fully and to speak openly about issues.

It is essential to start off by understanding the situation (e.g. through a conflict analysis) before getting the parties to define the problem in terms of needs. Next would be to brainstorm possible solutions and to explore a variety of options before selecting viable solutions that will best meet both parties' needs. It is also important to reach a decision on how the agreed solution will be executed, e.g. agreeing who will do what by when, etc. Some key principles are important and these should be used to guide the process²⁸:

- **Separate the people from the problem** to enable you to clearly understand the problem and transform relationships;
- Focus on **interests, not positions** to enable you to get to a solution that addresses the needs and interests of all parties;
- Consider **a number of strategies / options**, including creative strategies, before deciding what should be done; and
- Base the result on some **objective standard or criteria**.

²⁷ CRS, 2018. Introduction to Trauma Awareness and Resilience, Revised Edition, CRS South Sudan.
<https://www.crs.org/our-work-overseas/research-publications/introduction-trauma-awareness-and-resilience>

²⁸ From the Harvard Negotiation Project.

For intra-group conflict—Approaches, techniques and principles to respond to intra-group conflict are much similar to those used for inter-personal conflict. However, make note of the following:

- The responses are aimed at addressing the infighting—internal disagreements within a group with similar characteristics or single identity group. The conflict can be addressed internally. However, depending on how serious / deep the conflict is, the group may decide to get outside help to resolve the differences, e.g. through a third party.
- Since the conflict is within a group, efforts to help the group to bond around their common values, interests and vision are vital as explained in Unit 3(g) under Bonding.

For inter-group conflict—As above, similar approaches, techniques and principles as used in inter-personal conflict are helpful. The following are highlighted:

- The responses are aimed at addressing conflict between different identity groups or groups of different characteristics.
- Before bringing the groups together for any activities, assess the temperature. Then determine what is required to prepare each group separately—through single identity work. This is to make sure that each group is ready for meaningful engagement with the other group. Single identity work may include working on negative attitudes, perceptions and beliefs that each group has about the other, etc. It may also be to enable them to bond around a common positive vision / goal.
- When the time is ripe, bring the groups together to engage around their shared concerns and common goals in safe spaces. The Do No Harm principle should underpin any decisions and activities being undertaken. If there does not seem to be a desire for the more powerful party to compromise in order to address the conflict, then bridging may not provide the desired results.
- Positive contact between divided groups is encouraged to enhance mutual understanding, build relationships and an environment for collaborative efforts towards social justice. Avoid contact activities between divided groups which emphasize the divisions and differences between them. This can be done, for example, through connector projects where groups of different identities get an opportunity to jointly conceive, design and implement projects together.
- A sample approach for this is explained in Unit 3(g)—Bridging.

CONCLUSION

It is important to understand the type or types of conflict involved in the conflict you are trying to address. This determines the strategies and methods one uses in addressing the conflict. Once again, the linkages between the different types of conflict call for linkages between responses. For example, when responding to inter-group conflict, one may have to first address intra-group conflict experienced by one of the groups in the conflict, if the response is to be effective. Note that “healthy” people (e.g. those able to manage their intra-personal conflict) and “healthy” groups (those able to effectively deal with internal differences) are better positioned to address conflicts of other types and to participate more effectively in promoting social justice and transformation. Also note that consideration should be given to single identity work before conflicting groups are brought together to bridge their differences. Again, participatory problem-solving approaches that promote collaboration, compromise and ownership of the process are preferred.

UNIT 3 (G): INTRODUCTION TO CRS' 3BS/4DS SOCIAL COHESION METHODOLOGY

BRIEF INTRODUCTION

One way of responding to conflict is to identify a process that would bring the parties to engage each other in a constructive dialogue. “The Ties that Bind”²⁹ or the 3Bs/4Ds is one of the methodologies that promotes such a process. “**3Bs**” stands for Binding-Bonding-Bridging and “**4Ds**”, Discovery-Dream-Design-Deliver.

In this methodology, the key actors to conflicts are facilitated to discover their individual and collective strengths and their mutual responsibilities in promoting social cohesion. The focus is more on what connects and energizes people, than on obstacles and issues that separate them. This is at the heart of the methodology. The 3Bs/4Ds methodology can be used with key actors at top, middle and grassroots levels (the levels defined earlier) to promote social cohesion in communities characterised by social cleavages based on religion, race, ethnicity, gender, class, livelihood occupations, geography, etc. It helps in addressing intra-personal, intra-group and inter-group conflict as will be explained later.

UNDERSTANDING OF SOCIAL COHESION

ACTIVITY—PAIR DISCUSSIONS ON UNDERSTANDING OF SOCIAL COHESION



What is your understanding of the term social cohesion ?

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The notion of social cohesion embraced by the 3Bs/4Ds methodology considers the following points to be important:

29 Catholic Relief Services, 2017. The Ties that Bind: Building Social Cohesion in Divided Communities, Training Guide. Available at https://www.crs.org/sites/default/files/tools-research/crs_ties_rev-08-03-2017_web.pdf

- Social cohesion, simply put, refers to the glue or fabric that holds a group/society together.³⁰
- It is the “capacity of a society to sustainably ensure the wellbeing of all its members, namely equitable access to available resources, respect of dignity in diversity, personal and collective empowerment, and responsible participation.”³¹
- It has both horizontal and vertical dimensions. On the **horizontal** axis, social cohesion is trust, reciprocity and the multiplicity of links between and among citizens and between and among civil society groups (intra-group bonds and inter-group bridges). On the **vertical** axis, it relates to the social contract between citizens and the state, state-society linkages and reciprocal trust between people and institutions.³²



- The conditions that facilitate movement towards a socially cohesive society include: the reduction of exclusion, inequalities and disparities; and the strengthening of social relations and ties. Equity, social inclusion, social and institutional trust and a shared identity are important.
- It is multidimensional. Three spheres are considered: **socio-cultural**; **economic**; and **political** dimensions of social cohesion.

30 Institute of Justice and Reconciliation, 2017. Reconciliation and Development: Towards a Social Cohesion Index for South Africa.

31 Conseil de l’Europe, Elaboration concertée des indicateurs de la cohésion sociale, Guide méthodologique, Edité par les Editions du Conseil de l’Europe, juin 2005, p.23.

32 Catholic Relief Services, 2017. The Ties That Bind: Building Social Cohesion in Divided Communities, Training Guide. Available at https://www.crs.org/sites/default/files/tools-research/crs_ties_rev-08-03-2017_web.pdf

Three main dimensions of social cohesion

Socialcultural	Economic	Political
<ul style="list-style-type: none"> Living together in harmony without conflict Solidarity / mutual assistance, caring for others Unity of the population Accept people as they are Tolerance & respect for others Cultural integration Social links across diverse groups and levels 	<ul style="list-style-type: none"> Equity, addressing inequalities Sharing of resources Helping people in difficulties & fighting exclusion Decent living conditions for all Ensure the wellbeing of all Fair economic links for the exchange of goods and service 	<ul style="list-style-type: none"> Living together as citizens Participation in political life Sharing the same civic values Sharing a common future Political links for participation in decision making and the political life of the nation

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- The understanding of social cohesion is contextual and may differ from context to another since what holds a community/society together and what causes divisions within it vary based on context.

THE 3BS/4DS METHODOLOGY



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The 3Bs/4Ds methodology embraces the principles of Appreciative Inquiry (AI). The 4Ds of AI as explained below are underpinned by the principle that “human relations prosper where there is a positive view”.

- Discovery** (the first D)—Discover through an appreciative view, the gold within you and others (your group and other groups) that nurtures social cohesion
- Dream** (the second D)—Taking a positive view, envision a shared harmonious future
- Design** (the third D)—Valuing the importance of working together, co-conceive an innovative, inclusive project
- Deliver** (the fourth D)—Through joint action, transform your world into a socially cohesive one.

Another key component of the methodology are the 3Bs. These are explained below:

- At the **binding level (the first B)**—promotes self-healing and transformation (**addresses intra-personal conflict**).
- At the **bonding level (the second B)**—strengthens relationships and mutual understanding within an identity group (**addresses intra-group conflict**).
- At the **bridging level (the third B)**—develops understanding and trust between two or more identity groups (**addresses inter-group conflict**).

The 3Bs and 4Ds are combined into the integrated framework shown below (see Unit 3 / Handout 6 for more details).

An integrated 3Bs / 4Ds framework

APPRECIATIVE INQUIRY						
		Discover through an appreciative view	Dream for an appreciative vision	Design through appreciation of building together		Deliver by engaging in action
				Unfavourable	Favourable	
The 3 Bs	Binding	What do I have that is positive?	What is my dream for a more socially cohesion society / country?	What can I do to improve myself toward achieving greater social cohesion?	On which personal qualities can I build to achieve social cohesion?	What can I do?
	Bonding	What positive qualities does my group possess?	What is the dream of our group for our society / country?	What does my group need to improve?	On what intra-group traits can we build social cohesion?	What can my identity group do?
	Bridging	What positive qualities do others have? What positive qualities do we have in common?	What dream can we all share for peace and harmony in our society / country?	What should we improve in our inter-group relations?	What inter-group qualities can we build on to construct a better, more harmonious future?	What activities can we engage in together for strengthened social cohesion?

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Note that the purpose of AI is to create a positive vision. The 3Bs require individual commitment to behavioral change at a personal level, at the level of one’s membership group and in collaboration with others.

ACTIVITY—GROUP EXERCISE



An integrated 3Bs / 4Ds methodology

- What are the advantages of using the 3Bs/4Ds methodology in advancing social cohesion?
- Considering your contexts, what challenges do you envision implementing the 3Bs/4Ds methodology?
- How would you address these challenges to make the methodology more effective?

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This methodology is documented in “The Ties that Bind” training guide. The training has 16 modules covering binding, bonding and bridging. The document will enable you to further familiarize yourself with the methodology.

THE SOCIAL COHESION BAROMETER

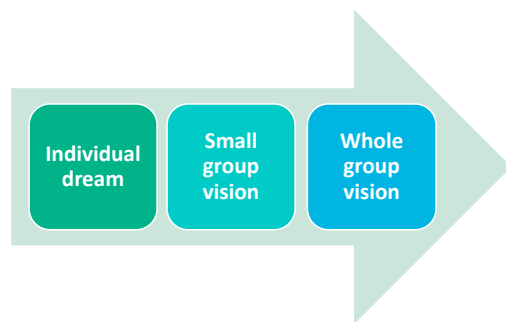
You will deepen understanding of the methodology by having an experience with one of the tools—the social cohesion barometer. The process of producing a social cohesion barometer starts with building a shared and contextualised vision of social cohesion.

ACTIVITY—INDIVIDUAL AND GROUP DREAMING AND VISIONING EXERCISE

This activity follows the process specified below.



Dreaming and visioning exercise



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Once you have gone through the process as guided by the facilitator and come up with a whole group vision, you will be reflecting on this vision later in the session below.

ACTIVITY—PRODUCING A SOCIAL COHESION BAROMETER

In this activity, you will develop together with others a mini **Barometer of Social Cohesion**.

- CRS' mini-Barometer of Social Cohesion is a tool that gauges opinions on the level of social cohesion in a defined geographic area using 18 indicators falling under the sociocultural, economic and political spheres and administered in a workshop setting. The defined zone/area could be a country, region, district, community, etc.
- The social cohesion barometer enables users to compare their reality to the dream / vision of social cohesion (e.g. the vision developed in the previous session), appreciate the distance between the two and inspires action to close this gap.

Remember the 3 spheres of Social Cohesion introduced earlier—sociocultural, economic and political dimensions. The social cohesion assessment grid (see Unit 3 / Handout 7), which you will be completing in this session as part of producing the barometer is based on these three spheres.

The combined results from the individual assessment grid forms represent people's reality. The "reality" is then compared with their vision of social cohesion (the vision developed earlier). As mentioned earlier, this is to enable people appreciate the gap and inspire action to promote social cohesion.



ACTIVITY—SMALL GROUP DISCUSSIONS

Discuss the following in small groups:

The Social Cohesion Barometer Tool

- Considering your contexts, how do you envision applicability of the social cohesion barometer tool?
- What challenges do you envision in applying the social cohesion barometer tool in your context?
- How can these challenges be addressed to make the tool more effective?



LESSONS LEARNT FROM IMPLEMENTING THE 3BS/4DS METHODOLOGY

This methodology has been applied to projects in different contexts such as the Philippines, Central African Republic, Liberia, etc. There are lessons that have been learned through this field experience. These lessons are important and if considered will increase the effectiveness of the methodology. Four are specifically highlighted:

- **The need to establish a local social cohesion training network through training of trainers (ToTs).** This is to equip alumni of previous social cohesion workshops to lead their own social cohesion workshops. The ToTs are responsible for leading others

on the journey towards understanding, enhancing and expanding social cohesion in communities. Module 13 in the Ties that Bind elaborates how this should be done.

- **The need to bridge conflicted groups / conflict-affected communities through “connector projects.”** These are development activities of mutual benefit to conflicted groups which they jointly conceive, design and implement together. Module 14 in the Ties that Bind explains this further.
- **The need to mobilize leaders, enlist their support to leverage access and influence structures and systems to strengthen social cohesion.** Module 15 in the Ties that Bind focuses on this to strengthen participant’s strategic capacities in advocacy principles and strategies.
- **The need to build alliances with a network of people and organizations that share similar principles, values and goals.** Module 16 of the Ties that Bind describes how to establish such alliances to advance social cohesion.

KEY MESSAGES

- The 3Bs/4Ds methodology is about a process of changing behavior. The 3Bs are meant to catalyze individual commitment to behavioral change at personal level, at the level of one’s group and in collaboration with others.
- The 3Bs/4Ds methodology: promotes self-healing and transformation (addresses intra-personal conflict) through binding activities; strengthens relationships and mutual understanding within an identity group (addresses intra-group conflict) through bonding activities; and develops mutual understanding and trust between two or more identity groups (addresses inter-group conflict) through bridging activities.
- The 4Ds (AI) part of the integrated approach enhances the positive view necessary for social cohesion to take root.
- The methodology aims at improving both horizontal and vertical cohesion across the social-cultural, economic and political spheres.
- Promoting equity, social inclusion, social and institutional trust and a shared identity is important.



For more on the methodology, the 3Bs/4Ds is elaborated in “The Ties that Bind” training guide. You are encouraged to get the training guide and become familiar with it. In addition, see Unit 3 / Handout 6 for further reading.

UNIT 3 / HANDOUT 6

THE 3BS/4DS SOCIAL COHESION METHODOLOGY

A. 3Bs: Binding-Bonding-Bridging

Binding (the first B): Conflicts profoundly affect people involved individually and collectively. Therefore, in peacebuilding processes, efforts must be made to find ways of addressing the negative impact of conflict on the key actors of conflict situation. This is the reason why it might be beneficial to include in the peacebuilding process, trauma awareness and resilience, prejudice reduction and clarifying wrong perceptions and other forms of biases; and starting to build a more embracing vision of the future.

Bonding (the second B): Often, in conflict situations, it is important to bring one party, a single identity, through a process that assists its key members to reflect on how to forge a common understanding of the conflict situation and develop a consolidated group vision of the future. The process also helps the group to clarify and articulate their collective goals and common interests; and design how they see achieving these while cultivating and maintaining harmony and collaborative relationships with their perceived enemy.

Bridging (the third B): Those who make conflict, often, also have the capacity to make peace. After working with each single identity group separately, and once they express the desire for it, they are brought together in a process that helps them to share their perspectives and forge their common understanding of the conflict. They also identify a mutually acceptable vision of a desired future and collectively develop projects of common interest,—that respond to their needs while gradually rebuilding and cementing trust among them—that contribute to achieving their common vision.

B. 4Ds: Discover-Dream-Design-Deliver

In each of the 3Bs, parties must use the 4Ds to guide their reflection and resolutions.

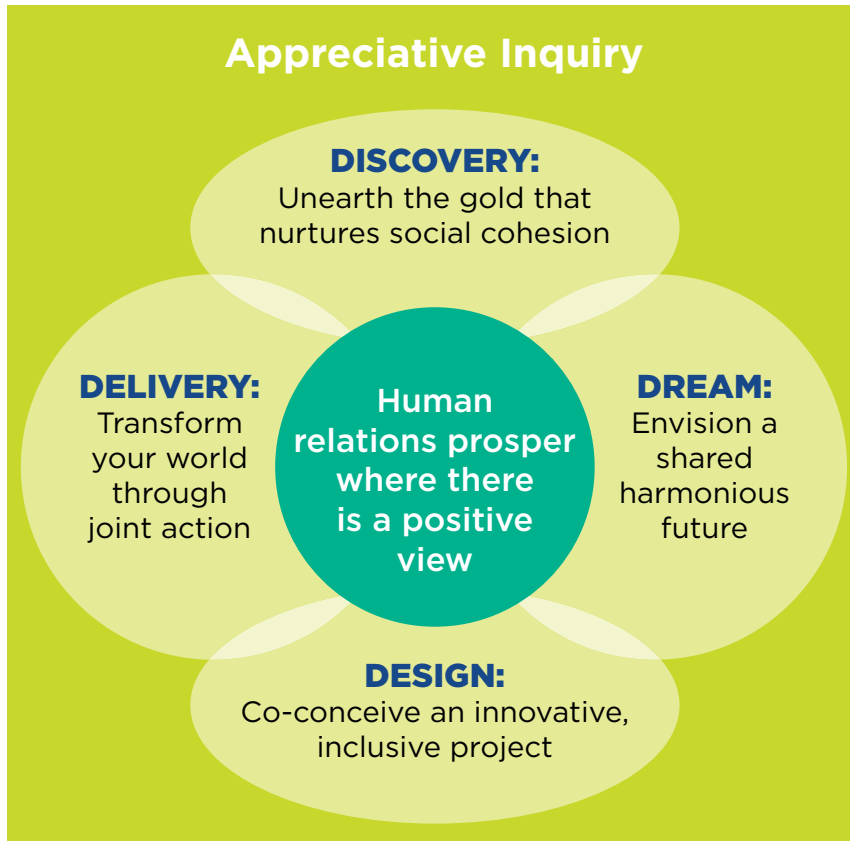
Discover (the first D): At each B, participants are facilitated to discover, at personal and collective levels, what assets are available to them. Very often, parties in conflict tend to neglect or overlook their own existing strengths. This is an opportunity to use the Integral Human Development framework to unearth internal assets necessary to respond to conflict in a sustainable way. These local capacities are essential in addressing the issues of conflict and building resilience of the communities involved.

Dream (the second D): It is important, even essential, to develop a dream, a vision of what the parties in conflict, individually and collectively, would like to see in the future. This is where, they will draw the energies from to withstand shocks and setbacks in their relationships. Resilience is also built by an energizing vision.

Design (the third D): To materialize the design of the vision, conflict parties involved, must, individually and collectively, develop plans to achieve the dream they have defined. These are clear plans that concretely respond to existing grievances, but also would reinforce trust and harmony among community members in the present and future generations. The plans are primarily based on their internal strengths and opportunities available to them.

Deliver (the fourth D): Actions designed must be implemented, monitored and evaluated to the parties' satisfaction. Members of the concerned society would commit themselves to initiate mutually beneficial concrete project activities. These connector projects will contribute to building communities' resilience by cementing trust and sustaining social cohesion.

The 4Ds of AI are presented in the diagram below.



C. An integrated 3Bs/4Ds framework

At each stage in the 3Bs process, parties to conflict jointly use the 4Ds to guide their reflection on assessing their current state of the conflict, shaping their dreams and developing and implementing their jointly agreed decisions and solutions. The illustrative questions in each box enable participants to advance from binding to bonding to bridging while also progressing through discover, dream, design and deliver.

		APPRECIATIVE INQUIRY				
		Discover through an appreciative view	Dream for an appreciative vision	Design through appreciation of building together		Deliver by engaging in action
				Unfavourable	Favourable	
The 3 Bs	Binding	What do I have that is positive?	What is my dream for a more socially cohesion society / country?	What can I do to improve myself toward achieving greater social cohesion?	On which personal qualities can I build to achieve social cohesion?	What can I do?
	Bonding	What positive qualities does my group possess?	What is the dream of our group for our society / country?	What does my group need to improve?	On what intra-group traits can we build social cohesion?	What can my identity group do?
	Bridging	What positive qualities do others have?	What dream can we all share for peace and harmony in our society / country?	What should we improve in our inter-group relations?	What inter-group qualities can we build on to construct a better, more harmonious future?	What activities can we engage in together for strengthened social cohesion?
What positive qualities do we have in common?						

UNIT 3 / HANDOUT 7

SOCIAL COHESION ASSESSMENT GRID

Check the box that corresponds to your level of appreciation.

Indicators	Not at all	Very little	Good	Very good	I don't know
R1- I feel integrated in my community					
R2- People are accepted as they are					
R3- Generations respect each other					
R4- Cultural diversity is put at the service of the nation					
R5- The neighbors have friendly relationships					
R6- The dignity of every person is respected					
E1- Our people help one another					
E2- Everyone has the opportunity to find the place they deserve in society					
E3- Resources are managed fairly					
E4- The living conditions are decent for all					
E5- People in need are assisted					
E6- Well-being is assured to all					
P1- I am proud to be a member of my community					
P2- Our people are united					
P3- Everyone has the opportunity to participate in the political process					
P4- The law is respected by all					
P5- We share the same values					
P6- We share the same history					

For coding purposes:

R—social-cultural dimension; **E**—economic dimension; and **P**—political dimension.

UNIT 3 (H): INTRODUCTION TO RECONCILIATION AND ITS FOUR PILLARS³³

BRIEF INTRODUCTION

Reconciliation is a complex term and is conceived differently by different people. On one hand, it may represent practical ways to deal with past injustices in order to achieve some other desired goals. On the other hand, it may be the desired goal in divided societies. There are divergent views as to whether reconciliation is an end or a means, an outcome or a process. Some of the things that influence people’s understanding of reconciliation are their faith and religious beliefs, their cultures and traditions, studies on reconciliation, and others. This sub-unit only helps participants on their journey of deeply exploring what reconciliation entails. There is temptation of getting caught up in little steps—isolated activities of the process—and, making us lose sight of the whole: the big picture of reconciliation.

INTRODUCTION TO RECONCILIATION, ITS FOUR PILLARS, CHALLENGES AND DILEMMAS

This session begins with a brief exercise to enlist participant’s understanding of reconciliation.


ACTIVITY—SMALL GROUP DISCUSSIONS ON UNDERSTANDING OF RECONCILIATION



Understanding reconciliation

In small groups, discuss the following:

- What is your understanding of reconciliation?
- Why is reconciliation important?
- How does reconciliation relate to your cultural and religious contexts?

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There is richness in sharing about reconciliation from different perspectives. See Unit 3 / Handout 8 on Reconciliation within Christianity. Also see the Caritas Internationalis Peacebuilding Manual for further reading on this and on reconciliation from the perspective of other faith traditions such as Judaism, Islam, Buddhism and Hinduism.

Building on the above, there are three elements that are important for opening up spaces for reconciliation. These are discussed below.

³³ This Unit is influenced by the works of John Paul Lederach, “The Meeting Place”, <https://www.colorado.edu/conflict/transform/jplchpt.htm>; “Working for Reconciliation: A Caritas Handbook”, Caritas Internationalis, 1999, pp.122-124); and Module 2: Challenges of Reconciliation in Caritas Internationalis, Peacebuilding: A Caritas Training Manual, Vatican City: Caritas, 2002 and 2006, pp. 28-56.

Three elements important for opening up space for reconciliation

- People need safe and hospitable spaces
Ability to meet basic needs helps in overcoming fears and anxiety & opens possibilities for reconciliation.
- People need spaces for rebuilding trust
Space to take the risk of trusting again; voluntary process not forced; acts of graciousness are offered not threats; safe and hospitable spaces allow us to rebuild this lost trust.
- People need spaces for reinventing a shared future together / with the “other”
Creative spaces allow for rediscovery, imagination, renewed confidence and the ability to build something new with others.

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- **People need safe and hospitable spaces.** Being free from physical harm, having shelter and food, etc. help us to overcome our fears and anxiety. When we feel secure and welcome we are open to the possibility of reconciliation.
- **People need spaces for rebuilding trust.** Spaces where they can act graciously and experience graciousness. Relationships breakdown largely because trust has been abused. Trust can be restored and reconciliation achieved if we have some level of certainty that our trust will not be broken again.
- **People need spaces for reinventing a shared future together.** Creative spaces allow for rediscovery, imagination, renewed confidence and the ability to build something new with others.

Note that seeds of reconciliation are sown and watered when people have spaces where they are able to think and act differently, where they have spaces and opportunity to think about more than just their physical survival and have spaces where they can begin to imagine a life with the “other” without fear and hate.

Next, is a role play and panel discussion on the four pillars of reconciliation, Justice-Peace-Truth-Mercy, as conceived by John Paul Lederach who dramatized these four concepts to extract useful learnings on the challenges and dilemmas of reconciliation many countries are facing. Here, reconciliation is conceived as a vision that societies should aspire for. A reconciliation process evokes a society that has managed to create spaces where:

- Justice (that not only punishes but also restores) is experienced;
- Truth telling is a reality;
- Mercy and forgiveness are offered and received (while avoiding impunity); and
- Peace and stability reign.



ACTIVITY—ROLE PLAY AND PANEL DISCUSSION ON THE FOUR PILLARS OF RECONCILIATION

Four pillars of reconciliation – Justice, Mercy, Truth and Peace

Group Activity: Role play and panel discussion on the four pillars of reconciliation

- *What do you require in conflict situations?*
- *Which of the other three terms do you fear most, and why?*
- *Which of the other three terms is closest to you, or would most like to work with, and why?*
- *How do you see the four words / pillars relating?*

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Draw from the experiences in your own countries and discuss reconciliation challenges and dilemmas. Consider the following questions:

Country experiences, challenges and dilemmas of reconciliation

- *On which pillar or pillars have your countries put most emphasis on, in the hope to respond to past grievances and promote reconciliation?*
- *Why do you think the emphasis was put on such pillar(s)?"*
- *What are the challenges and dilemmas around reconciliation and how could these possibly be overcome?*

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KEY MESSAGES

- Reconciliation is a long and complex process. It could be conceptualized as a space where people feel justice is done fairly, durable peace and stability exist, mechanisms for truth telling are available and satisfying.
- It is also a space where mercy and forgiveness are offered while affirming accountability. This space is dynamic.
- The genuine search for reconciliation will allow the society to develop the ability to invent and reinvent itself making it possible for people to experience these four pillars in different shapes and at appropriate times.
- By focusing on all the four pillars, in a strategic manner (combination or sequencing) in a long-term period (not as a quick fix), reconciliation needs could be addressed in a comprehensive way.
- Some of the key elements important for opening up spaces for reconciliation include safe and hospitable spaces, spaces for rebuilding trust and spaces for reinventing a shared future with the “other”.
- Such processes could yield better results in responding to people’s past grievances as well as promoting and nurturing more legitimate structures and systems that would prevent future violent conflicts.



UNIT 3 / HANDOUT 7

RECONCILIATION WITHIN CHRISTIANITY³⁴

Reconciliation is conceived as a goal and a call to participate in the mission of Jesus-Christ, who came to show to the world the way to reconcile with His Father. The process invites believers to build a web of interconnected right relationships among people and recommends mending them when broken by conflicts. For Catholics, reconciliation is considered as one of the important sacraments in their life as Christians.

Taking a focus on restoring relationships is one way of understanding reconciliation within Christianity. Four dimensions of relationships in which reconciliation occurs: spiritual, personal, social, and ecological (Hizkias Assefa (2001) are identified. Full reconciliation occurs when all four dimensions are addressed.

- **Spiritual:** Refers to creating harmony and restoring broken relationships with God. This relationship is central to the other relationships—the need to restore relationship with God before moving on to restore relationships with others.
- **Personal:** Involves reconciling with the “self.” In Christianity, renouncing personal sinfulness and selfishness to God leads to forgiveness. When this forgiveness is received, it is expected to lead to personal tranquility, peace, and harmony—reconciliation with the self.
- **Social:** Refers to reconciling with those around us, our neighbors and the larger human community within a process that reflects justice, mercy, respect and love. In this case, relationships also reflect reconciliation within the spiritual and personal dimensions—if one is not spiritually or personally reconciled, it is unlikely that he/she will be able to achieve social reconciliation.
- **Ecological:** Refers to reconciliation with nature, recognizing that humans cannot be fully reconciled with God while disrespecting and abusing God’s creation. This dimension calls for respect of and care for nature and the ecological system in which we live.

Christianity employs many rituals for reconciliation including those mentioned in Working for Reconciliation. Christian traditions employ different rituals that involve prayer, song, silence, incense, etc. It is also important, particularly when working in multi-faith environments and, also on interfaith peacebuilding to understand how other faiths conceptualize reconciliation. The Caritas Internationalis Peacebuilding Manual (pp. 28-33) referenced above gives the different conceptual perspectives of reconciliation from Judaism, Islam, Buddhism and Hinduism faiths.

³⁴ “Working for Reconciliation: A Caritas Handbook”, Caritas Internationalis, 1999, pp.122-124); and Module 2: Challenges of Reconciliation in Caritas Internationalis, Peacebuilding: A Caritas Training Manual, Vatican City: Caritas, 2002 and 2006, pp. 28-56.



Spillover benefits from social cohesion: COSOPAX Mama Jeannette Uzayisenga tends her business at the Munruru fish market. *Michael Stulman/CRS*

Unit 4: Peacebuilding design, and measuring progress

Unit 4 focuses on designing peacebuilding interventions and how progress can be measured. This Unit: builds skills in translating conflict analysis into action; emphasizes the need to make peacebuilding interventions conflict-sensitive; makes clear why CRS prioritised Justice and Peacebuilding (JPB) integration as a core competency; introduces the concept of theory of change and how to apply it in designing peacebuilding interventions; and discusses key considerations for peacebuilding Monitoring, Evaluation, Accountability and Learning (MEAL).

Learning objectives:

- Participants will identify factors that facilitate and hinder the uptake of conflict analysis to inform peacebuilding programming and will apply conflict-sensitivity principles to peacebuilding.
- Participants will explain what CRS considers to be “integrated peacebuilding,” and how integration can be achieved.
- Participants will describe the concept of a peacebuilding “theory of change,” its key elements and why it is important.
- Participants will articulate some key considerations for effective peacebuilding monitoring, evaluation, accountability and learning, including common challenges and approaches for overcoming them.

UNIT 4 (A): UPTAKE OF CONFLICT ANALYSIS

BRIEF INTRODUCTION


Recall the earlier discussions on “How is conflict analysis useful to organizations?” While it is widely acknowledged that conflict analysis is needed for effective peacebuilding and conflict-sensitivity, many conflict analyses have not been used to inform strategies and programming. In this session, we will discuss why this may be the case and share experiences on how to overcome this challenge.

TRANSLATING CONFLICT ANALYSIS INTO ACTION

It is important to understand why, sometimes, it is challenging to translate conflict analysis into action and why, in other cases, there has been success. This will be discussed first.

Translating Conflict Analysis into Action

- In some cases, conflict analysis has not been used to inform strategies or programming.
- In other cases, conflict analysis has successfully been used to inform strategies or programming.
- What have been / what were the factors that hindered or limited its use?
- What have been / what were the factors that facilitated its use?

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Factors that hinder and facilitate the translation of conflict analysis into action



- FACTORS THAT FACILITATE**
 - Support of leadership within the organisation
 - Timing analysis to fit well with planning cycles
 - Donor requirement to demonstrate analysis was done & used to inform design
 - Explicit focus on peacebuilding and/or conflict sensitivity
 - Adequate time allocated to planning the translation of analysis into action
 - Active tracking of changes in context, coupled with risk mitigation and flexibility
- FACTORS THAT HINDER**
 - Limited skills / low capacity
 - Limited appreciation and ownership of analysis findings
 - Analysis that is not usable (lacking actionable recommendations, too generic, only focused on the problem and not on responses and solutions, etc.)
 - Outdated analysis, particularly in rapidly changing contexts that swiftly render the analysis irrelevant
 - Culture of pre-conceived project design that pays limited attention to context (cut & paste, one-size-fits-all, etc.)

Source: World Vision International, 2016

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KEY MESSAGES

- The factors with the potential to facilitate and/or hinder/limit the uptake and use of conflict analysis should be considered during the pre-analysis and analysis design phase, during analysis as well as in post-analysis processes.
- This consideration should aim at ensuring that the conflict analysis that will be conducted will be translated into concrete actions that are implementable.

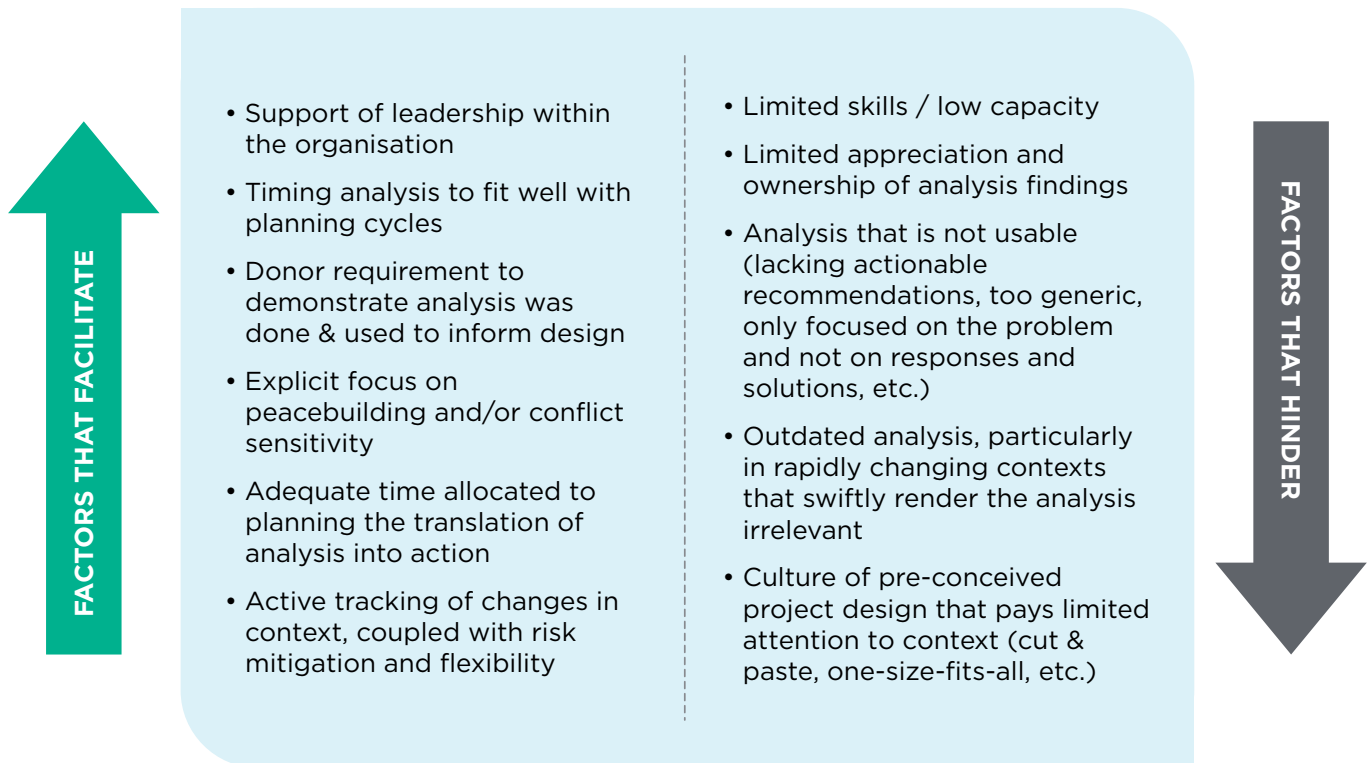


UNIT 4 / HANDOUT 1

FACTORS THAT HINDER AND FACILITATE THE TRANSLATION OF CONFLICT ANALYSIS INTO ACTION

The factors presented in the diagram below. These are drawn from studies based on field practice.^{35,36}

Factors that hinder and facilitate the translation of conflict analysis into action



35 Saferworld and Conciliation Resources, 2012. From Conflict Analysis to Peacebuilding Impact: Lessons from the People's Peacemaking Perspectives Project. Available at [file:///C:/Users/KATO/Downloads/Lessons%20from%20the%20PPP%20spreads%20\(1\).pdf](file:///C:/Users/KATO/Downloads/Lessons%20from%20the%20PPP%20spreads%20(1).pdf), accessed 21 July 2017.

36 World Vision International, 2016. Macro-level Conflict Analysis: Addressing the Uptake-and-Use Challenge in Fragile and Conflict-affected Contexts, Experiences from Somalia, South Sudan and Kenya. Available at <http://www.wvi.org/peacebuilding-and-conflict-sensitivity/publication/macro-level-conflict-analysis-addressing-uptake>, accessed 21 July 2017.

UNIT 4 (B): INTRODUCTION TO CONFLICT-SENSITIVE PEACEBUILDING

BRIEF INTRODUCTION

Peacebuilding interventions, just like any other interventions such as livelihoods, education, etc., have the potential to do harm if designed and implemented in ways that are not conflict-sensitive. To understand this better, we will start by considering the term conflict-sensitivity.

INTRODUCTION TO CONFLICT-SENSITIVE PEACEBUILDING

What is conflict-sensitivity?



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Consider the following definition:³⁷

Definition

Conflict-sensitivity means the ability of an organisation to:

- Understand the context in which it operates;
- Understand the interaction between its intervention and the context; and
- Act upon the understanding of this interaction, to minimize negative impacts and maximize positive impacts.

Source: Africa Peace Forum et al., 2004

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As mentioned earlier in Unit 2, a better understanding of conflict and the context in which it is set enables effective conflict-sensitive programming.

³⁷ Africa Peace Forum et al., 2004. An Introduction to Conflict-Sensitive Approaches to Development, Humanitarian assistance and Peacebuilding, Conflict-Sensitive Approaches to Development, Humanitarian Assistance and Peace Building: A Resource Pack, Chapter 1. Available at <http://local.conflictsensitivity.org/wp-content/uploads/2015/05/Conflict-Sensitive-Approaches-to-Development-Humanitarian-Assistance-and-Peacebuilding-Resource-Pack.pdf>



ACTIVITY—GAME AND DISCUSSIONS

Respond “**yes**”, “**no**” or “**undecided**” to the following statements:

Game and discussions for further clarity

- Conflict-sensitive programming is the same as peacebuilding.
- Conflict-sensitive humanitarian assistance brings peace.
- All peacebuilding interventions are conflict-sensitive by definition.
- When you integrate peacebuilding in an intervention (e.g. food security or WASH), you still need to take care of conflict-sensitivity concerns.

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The key lesson from this game is that the goals of peacebuilding and conflict-sensitivity are different, but related. Peacebuilding programs / projects, just like any other sector programs / projects, need to be designed and implemented in a conflict-sensitive way.

SIX CRITICAL PROGRAMMING DETAILS / RED FLAGS

Lessons learnt from the practice of conflict-sensitivity shows six critical programming details³⁸ or red flags where attention should be placed in order to identify, understand and avoid negative impacts that worsen conflict and social dynamics. At the same time, these six critical details if handled with care have the potential to improve social dynamics.

Key considerations for conflict-sensitivity – the red flags

1. Targeting
2. Staffing
3. Partnering
4. Working with local authorities
5. The resources we bring
6. The how

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³⁸ Adapted from Marshall Wallace, From Principle to Practice, A User’s Guide to Do No Harm, CDA Collaborative Learning Projects, 2015. Revised by CDA Collaborative Learning Projects, October 2015.

These are considered potential problem areas but also solution areas to avoid doing harm. The six areas are where poor decisions are most likely to be made, reducing effectiveness of our peacebuilding work (feeding into and worsening conflict and social dynamics). However, paying attention to these details makes it much easier to find ways to help improve social dynamics.

KEY MESSAGES

- This was only an introduction. You are encouraged to read available resources to deepen understanding and improve the practice of conflict-sensitivity in peacebuilding programming.
- Conflict-sensitive peacebuilding should be a key consideration. It should not be assumed that all peacebuilding interventions are conflict-sensitive and effort should be made to ensure that they are.

Read more about conflict-sensitivity from CDA Collaborative Learning Project's Do No Harm resources and publications.



UNIT 4 / HANDOUT 2

KEY CONSIDERATIONS FOR CONFLICT-SENSITIVITY / THE RED FLAGS³⁹

1. Targeting

Identify the different identity groups that make up the target community, including minority and disadvantaged groups. Make provisions for beneficiaries to be selected in a transparent and fair way using criteria determined in a participatory manner and understood and accepted by all. If lines of division in the conflict overlap with the selection criteria for targeting (e.g. selection criteria will lead to targeting of specific ethnic, clan, political, social, religious or economic groups in conflict and may be perceived to benefit one group, without benefit for the other), then the project should include measures to minimize the possibility of this exacerbating tensions and resentment. It is also worthwhile for the project to put in place measures to avoid unintended beneficiaries benefiting directly or indirectly from the project through for instance diversion, theft, corruption, manipulation, etc.

2. Staffing

Consider the possibility that hiring and deploying staff representing a particular identity in the conflict, e.g. ethnic, religious, clan, geographical area, etc., may cause or exacerbate already existing tensions. Measures should be put in place to avoid or minimize the occurrence of likely resentment and tensions. It is pertinent that the project makes provisions for staff to be recruited in a transparent, fair and clear manner that reduces practices / perceptions of bias and favouritism of one identity group over another.

3. Partnering

It is pertinent for the project to make provisions for partners to be selected in a transparent and fair way using criteria that is clear and understood by all and minimizes practices / perceptions of bias, favouritism and corruption. The project should consider selecting partners and suppliers (also considered partners of some sort) after a due diligence process that considered risks including assessment of whether the partner / supplier is involved in the conflict or linked to conflict actors and whether project resources will not be directly or indirectly used to feed the conflict.

4. Working with local authorities

While some local leaders and authorities are good leaders and connect the community, others are bad leaders and divide the community or even fall clearly in the category of spoilers. Peacebuilding interventions also stand the risk of delegitimizing the good leaders and legitimizing the bad ones. Striking a delicate balance between maintaining an appropriate level of relationship with those with power and influence and resisting/avoiding their manipulation is critical for successful operations in a resource scarce, conflict-affected and fragile environment. People with power and influence have potential to interfere with programme decisions (e.g. who participates in a dialogue meeting, what connector project is selected for funding, etc.) at the expense of vulnerable and affected communities, especially if these are on the 'other' side. They can politicise interventions and the risk of manipulation for personal gain, settling scores, political interests and punishing those that do not 'conform' can be high.

³⁹ Adapted from Marshall Wallace, From Principle to Practice, A User's Guide to Do No Harm, CDA Collaborative Learning Projects, 2015. Revised by CDA Collaborative Learning Projects, October 2015.

Empowerment of citizens to be able to influence the decisions that affect them would help address such issues. Besides, the inclusive and participatory processes discussed earlier, manipulation of those with authority could be minimized through communication mechanisms that ensure information about the project and its related processes and activities reaches all community members in their diversity. There may also be a need to define clear criteria for choosing the leaders to work with. It might be necessary to carry out a mapping of community leaders, establish levels of trust and determine the levels of association with each category of leaders when it comes to their involvement in project processes.

5. The resources we bring

Be mindful that any resources brought into a resource-scarce environment become a source of wealth and power. Therefore, any conflicting groups / parties would want to have more access and control of these resources at the expense of the other—resulting in unhealthy competition and exacerbation of already existing tensions or conflict. This particular consideration is connected to the other considerations (targeting, staffing, partnering and working with local authorities). Besides this, consideration should be made on how the resources we bring affect local markets (e.g. changes in opportunities and local incentive structures as a result of the resources introduced). The resources we bring could affect incomes, wages, prices and profits interplaying negatively with existing inequalities.

6. The how of the intervention / project

It is good practice for peacebuilding projects to consider alternative strategies / approaches. The final strategies / approaches chosen should be deemed the most conflict-sensitive on the basis of the preliminary conflict analysis as well as existing dividers and connectors. Conflict-sensitivity should be integrated across the project cycle including implementation work plans and budgets, exit strategy, reporting as well as in the monitoring, evaluation and learning framework including conflict-sensitive indicators (quantitative and qualitative conflict and interaction indicators). The project may consider building / strengthening capacity of staff, partners and key stakeholders in conflict-sensitive approaches where the capacity does not exist.

Interventions should embrace a participatory and inclusive approach where decision-making processes will be transparent and sensitive to the conflict dynamics considering participation of sections of society divided along the fault lines of a conflict, other diversity aspects and not overlooking marginalized groups.

Flexibility is a key principle. This should be part of the project strategy to allow for revision of plans and approaches in the light of changing and unforeseen circumstances emerging from unintended negative impacts of the project on the conflict context. The selected strategy / approaches should also include specific conflict mitigation measures to reduce tensions or manage tensions when they arise.

CONCLUSION

The above six critical programming details are considered potential problem areas but are also solution areas to avoid doing harm. The six areas are where poor decisions are most likely to be made, reducing effectiveness of our peacebuilding work (feeding into and worsening conflict and social dynamics). However, paying attention to these details makes it much easier to find ways to help improve social dynamics. It should not be assumed that all peacebuilding interventions are conflict-sensitive and effort should be made to ensure that they are.

UNIT 4 (C): JUSTICE AND PEACEBUILDING INTEGRATION AS A CORE COMPETENCY

BRIEF INTRODUCTION

This sub-unit aims to enhance your understanding of what CRS envisions as “integrated peacebuilding” and how integration can be achieved.

JUSTICE AND PEACEBUILDING INTEGRATION AS A CORE COMPETENCY

We will begin with the human spectrum exercise⁴⁰.

ACTIVITY—HUMAN SPECTRUM EXERCISE

A series of statements (see below) will be read. Select a spot to stand in along a continuum from point A (**Agree**) to the middle (**Unsure**) to the other end (**Disagree**).



The human spectrum exercise – Justice & Peacebuilding integration means...

- A. Involving people from different tribes, regions, or religions in our programs.
- B. Training people on nonviolence as part of a project.
- C. Addressing poverty so that people will not be in conflict.
- D. Aiming to improve relationships among people from different ethnic or livelihood groups while we also improve health or livelihoods.
- E. Trying not to advantage one livelihood group at the expense of others.

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CRS thinks of justice and peacebuilding integration as prioritizing outcomes of more just, peaceful relationships between people, alongside other sectoral outcomes such as improved livelihoods, increased disaster resilience, improved health, etc. The key idea is to work towards these outcomes intentionally, at the same time and in mutually reinforcing ways. This might involve seeking both tangible and social or institutional benefits. Doing so requires dedicating resources and professional competence to each outcome.

⁴⁰ This exercise draws from a similar one found in Catholic Relief Services, 2016. Peacebuilding Integration Course, Five-Day Training. Available at <https://www.crs.org/our-work-overseas/research-publications/peacebuilding-integration-course>

For instance, CRS prioritized justice and peacebuilding integration as one of 5 core competencies⁴¹ in the 2014–2018 Agency Strategy (see below).

AGENCY STRATEGIC FRAMEWORK | 2014-2018

BY 2018, CATHOLIC RELIEF SERVICES aspires to serve 150 million poor and vulnerable people worldwide while inspiring 10 million Catholics in the United States to put their faith into action. To do this, we will:

INCREASE IMPACT & INFLUENCE IN 3 SIGNATURE PROGRAM AREAS:

- Emergency Response & Recovery
- Agricultural Livelihoods
- Health & Social Services


DEEPEN EXPERTISE IN 5 CORE COMPETENCIES:

- Partner Collaboration & Support
- Justice & Peacebuilding Integration
- Monitoring, Evaluation, Accountability & Learning
- Information & Communications Technology for Development
- Global Brand Management

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Justice and peacebuilding integration

- *Why do you think CRS chose to prioritize justice and peacebuilding integration in this way?*
- *What was CRS hoping to achieve?*

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CRS believes that by integrating justice and peacebuilding in other sectors, we will better contribute to IHD. Addressing equity and healthy relationships in an integrated manner within other sectors is a more holistic response to human needs than simply focusing on building physical or financial benefits. It leads to more sustainable and wider-reaching outcomes. The following theory of change expresses the rationale:

If CRS integrates justice and peacebuilding (including gender, youth and protection) into the agency’s signature programming areas—agricultural livelihoods, health and social services and emergency response and recovery, then our programs will have greater influence to transform structures and systems, because they will address social issues that affect human security, citizen voice and quality of life.

Below are 6 criteria CRS uses to determine whether JPB has been sufficiently integrated into a program / project.

⁴¹ The other core competencies are: Partner Collaboration and Support; Monitoring, Evaluation, Accountability and Learning; Information and Communications Technology for Development; and Global Brand Management.

1. Justice and peacebuilding component results should be set at the intermediate result or strategic objective level.
2. Intended changes in unjust structures, policies or in conflict situations should be specified.
3. Significant resources (a minimum of 10%) should be dedicated to each justice and peacebuilding component.
4. Project team members should possess professional competency and technical skills in justice and peacebuilding.
5. Coherence and synergies between components should be intentionally built into project design.
6. Results should be demonstrable and evidence-based.

KEY MESSAGES

- Justice and peacebuilding integration intentionally and simultaneously prioritizes just, peaceful relationships between people alongside other sectoral outcomes such as improved livelihoods, increased disaster resilience, improved health, etc.
- It involves dedicating time, intention, financial resources and expertise to the justice and peacebuilding elements of a program as well as the other sectors.
- Doing so allows us to work in a holistic way that supports IHD.
- Remember that for effective integration of justice and peacebuilding, a conflict analysis is required. This may be a standalone conflict analysis or key conflict analysis questions and tools may be integrated in other sector assessments.
- Do not forget to capture the youth and gender dynamics of the conflict as discussed in Unit 2.

See Unit 4 / Handout 3 for further reading.



UNIT 4 / HANDOUT 3

GUIDANCE ON JUSTICE AND PEACEBUILDING INTEGRATION

A CORE COMPETENCY

Under CRS' "Hope to Harvest" strategy (2014-18), peacebuilding, governance and gender (justice and peacebuilding) integration became an Agency core competency. This designation reflected the belief that when integrated into development and humanitarian programs, justice and peacebuilding transform structures and systems and help achieve Integral Human Development (IHD). A theory of change to this effect is:

If justice and peacebuilding—including gender, youth and protection—are integrated with agriculture, livelihoods, water and social services, **then** development and humanitarian assistance will have greater impact on structures and systems **because** citizen voice, human security, inclusion and quality of life will be more holistically addressed.

In this context, influence refers to any set of interventions that actively, intentionally promote social change. CRS considers social change to be change that increases fairness and/or improves the quality of relationships among different groups of people. Specifically, this change might include transforming social norms that govern how people of different races, religions, ethnic groups, genders, etc. interact with each other to have healthier relationships. It might also involve reforms to government policy so that it achieves broadly equitable impacts. Lastly, such change may contribute to improving the social contract—the relationship between those who govern and those who are governed.

Structures refer to decision-making rules and regimes where power is exercised by both state and non-state actors. Who makes decisions that shape public policies? How transparent is the process, and how can access be more inclusive? Systems refer to social, political, economic and cultural norms that guide and incentivize people to act and respond to the actions of others in predictable ways. CRS seeks to connect its programming at the community level to policy change at the national level. It does so by building a critical mass of support for the targeted social change and channelling communities' voices to influence key decision makers in the public and private sectors. CRS' partners, especially the Church, are vital in this process because they have the credibility and access necessary to reach and interact with both targeted communities and key decision-makers.

Although it is impossible to predict exactly where justice and peacebuilding will fit into CRS' strategy beyond 2018, the power of integrated peacebuilding for transformative change and lasting impact should not be underestimated.

DEFINING JUSTICE AND PEACEBUILDING INTEGRATION

CRS considers a program or project to be integrated if it intentionally pursues high-level objectives in two or more distinct areas of programming, one of which should involve achieving social change through justice and peacebuilding interventions. How the program or project is designed becomes very critical.

The following criteria should be used for determining whether justice and peacebuilding has been sufficiently integrated into a program or project:

1. Justice and peacebuilding component results should be set at the intermediate result or strategic objective level.
2. Intended changes in unjust structures, policies or in conflict situations should be specified.
3. Significant resources (a minimum of 10%) should be dedicated to each justice and peacebuilding component.
4. Project team members should possess professional competency and technical skills in justice and peacebuilding.
5. Coherence and synergies between components should be intentionally built into project design.
6. Results should be demonstrable and evidence-based.

We acknowledge that many CRS projects have benefited from ad hoc integration. We encourage more intentionality in such efforts to make them more impactful and to advance CRS' goals and objectives.

REFERENCES

Catholic Relief Services, Peacebuilding Integration Course: A Five-Day Training, 2016. [Peacebuilding Integration Course: A 5-Day Training](#)

Heinrich, Geoff, David Leege and Carrie Miller, *A Users' Guide to Integral Human Development (IHD): Practical Guidance for CRS Staff and Partners* (Baltimore: CRS, 2008). [A User's Guide to Integral Human Development \(IHD\)](#)

UNIT 4 (D): USING THEORIES OF CHANGE (TOC) IN PEACEBUILDING PROGRAM DESIGN

BRIEF INTRODUCTION

This session will introduce the concept of a peacebuilding “theory of change,” why this is important, and key elements of a good theory of change.

USING TOC IN PEACEBUILDING PROGRAM DESIGN

The standard formula

Theories of Change


The standard ToC formulation:

If X, then Y, because Z.

If we do ... [and if...] then ... will happen, because ...

We often have many theories of change implicit in the work we do.

- **If** = our strategy and/or actions [plus our assumptions!]
- **Then** = the change we seek; our outcomes or goal
- **Because** = evidence base for why and how we believe this approach will work


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Examples of ToC (see more examples in Unit 4 / Handout 4)

ToC example

Scenario { Let us say that we are working in a post-conflict environment, and want to reduce the likelihood of inter-communal violence. We know from our conflict analysis that there are large numbers of unemployed youth who were former fighters and who have not benefitted from the arrival of peace. We also know that the youth who have jobs are most likely to cut their ties with their former militia commanders. So, we decide to focus on providing employment for unemployed youth.

Proposed ToC { If employment is provided for ex-combatant youth, then the likelihood of inter-communal violence is reduced, because unemployed youth are the most likely to be recruited into fighting but employed youth disengage from command structures and are less recruitable because they have more to lose.

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ACTIVITY—GROUP EXERCISE

Group exercise – developing a ToC

- In small groups by country or region, draft a theory of change based on previous exercises.
- Each group writes their ToC on a large Post-It or half-sheet of flipchart paper.
- Each small group shares the ToC they have drafted.

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Theories of change are instrumental in peacebuilding programming. Some of the reasons include:

- Helps us to uncover our assumptions or faulty logic, showing where we might need additional strategies.
- Helps ensure that everyone on the project team shares a common understanding of the project and why it is set up the way it is.
- Gives us a set of hypotheses to test and learn from, contributing to our own and others' understanding of how change happens and how peace is built [given that the evidence base for specific peacebuilding interventions is still being built].
- Explains how program activities and results are connected with each other and contribute to achieving results at different levels—an area of weakness in many peacebuilding projects across the industry.

The following are basics for developing a ToC:

- Conduct a conflict/context analysis: This is essential to knowing your starting point and then being able to prioritize which conflict/peace causes and drivers you will address.
- Set your goals and objectives: which change(s) are you striving for?
- Identify your change strategy: which pathway will you adopt to reach the desired change? Consider a change strategy that is feasible given existing resources, capacity, etc.
- Articulate your ToC: State your ToC and test its logic. That is, ask yourself whether it is logical that your “then” statement will follow from the “if” statement. Are there important missing steps, or other key factors that could influence outcomes? Are those factors outside of your control, and if so, how likely are they?
- The “because” clause should reflect evidence and past experience.

What do you think makes for a strong theory of change?

Qualities of a robust ToC (USAID 2013)
The intended changes from the effort are explicit
The pathway to change is clear and understandable and reflects a relevant conceptual framework
There are clear connections to key drivers and determinants from the analysis
The statement demonstrates logic, common sense, and/or reflects research results
The effort will lead to the desired results without leaps or gaps
Beliefs and assumptions about how one level of change influences another have been articulated and challenged
The theory of change is grounded in context, and reflects the reality of change processes in that specific setting
The theory of change is specific and can be tested for validity over time

Review the qualities of a robust ToC (See Unit 4 / Handout 5).

Note that practitioners need to monitor and test their theories of change on an on-going basis in ways that complement the established MEAL system. Ideas on how to do this include: keeping a journal or notebook of what changes are being observed, and what seems to contribute to them, as well as which effects seems to flow from which actions; taking note of proverbs or sayings used in the community; adding a reflection or lessons learned section to trip or monthly reports; designating a team member to focus on this; etc. (see “Tools for Reflective Practitioners” on p. 6 of *Reflective Peacebuilding: A Planning, Monitoring and Learning Toolkit*⁴² for further details).

KEY MESSAGES

- A theory of change is really just a way of expressing the logic behind our intervention: how and why our strategies are expected to lead to change.
- There can be theories of change at multiple levels of a project, and they are usually articulated as **if-then-because** statements.
- Ideally, ToC are well-grounded in evidence and experience, and reflect careful consideration of any assumptions.



⁴² Lederach, John Paul, Reina Neufeldt, and Hal Culbertson. *Reflective Peacebuilding: A Planning, Monitoring, and Learning Toolkit*. The Joan B. Kroc Institute for International Peace Studies and Catholic Relief Services, 2007

UNIT 4 / HANDOUT 4

SAMPLE THEORIES OF CHANGE

If I hold this umbrella over my head, **then** I won't get wet, **because** my past experience and observation is that umbrellas do a good job of shielding me from the rain.

If employment is provided for ex-combatant youth, **then** the likelihood of inter-communal violence is reduced, **because** unemployed youth are the most likely to be recruited into fighting but employed youth disengage from command structures and are less recruitable because they have more to lose (USAID, 2013. *Theories and Indicators of Change: Concepts and Primers for Conflict Management and Mitigation*).

If children in target schools are provided with cognitive behavioural therapy (CBT), **then** they will develop increased ability to control their emotions and not act out against others, especially those who are different from them, **because** evidence shows that CBT is effective in helping young people to heal from the psychological wounds of war and reduce their overall fear and sense of vulnerability at school (Adapted from CDA, 2016. *Reflecting on Peace Practice Basics: A Resource Manual*).

If formal and informal institutions can efficiently and effectively respond to the needs of society, **then** people will rely on these institutions rather than resorting to violence, **because** they will have confidence that the needs of their family and group will be met equitably (adapted from USAID, 2013. *Theories and Indicators of Change: Concepts and Primers for Conflict Management and Mitigation*).

If community leaders from rival ethnic groups are trained in conflict mediation, **then** the frequency of violent incidents between members of these ethnic groups will decrease, **because** potential intermediaries will have the skills and procedural knowledge to intervene in constructive ways. [Note: this example could be used to demonstrate some possible logical or evidence gaps in ToC; for example, is it only lack of skills that stops community leaders from intervening effectively? Or do they also lack other incentives/motivations to do so? Do the community leaders being trained have the respect and trust of the actual conflict parties? That is, are the right people being trained? Etc.]

SAMPLE TOC: APPLYING BINDING, BONDING AND BRIDGING (A3B) FOR PEACE PROJECT

PROJECT AND CONTEXT:

CRS is implementing the 3-year, USAID/CMM-funded *Applying Binding, Bonding and Bridging (A3B) for Peace* project in four strategically selected regions of Mindanao, Philippines. In Mindanao, decades of trauma, displacement and abuse as well as economic and political power struggles underpin inter- and intra-group conflicts. In addition, local government peace and security structures have generally failed to effectively address and prevent escalation of identity-based conflict among Christians, Muslims and Indigenous Peoples.

OVERALL THEORY OF CHANGE:

If diverse identity groups improve relationships, and local peace and order structures improve security, **then** reconciled communities will engage a sustained peace process **because** they will have stronger community-based resources to manage conflicts.

SUBSIDIARY THEORIES OF CHANGE:

- **Binding theory:** If individual women and men are able to engage in structured intra-group dialogue and explore their own prejudice and bias, then they will be able to acknowledge their own group's harmful actions relating to the conflict.
- **Bonding theory:** If individuals of the same identity group can work through their own commonalities, differences in opinion, diverse understandings of events, and alternative visions for the future then they are better prepared for and more open to engaging in similar discussions with the "other" because they have previously experienced the process in the safety of their own group.
- **Bridging theory:** If groups from similar sectors of conflicting societies work together on issues of mutual interest, then they will learn to cooperate and establish relationships that extend across divides. This in turn will lead to increased trust and positive attitudes and relations; participants will ultimately prefer and be able to work together to resolve conflicts peacefully.
- **Improving skills and processes theory:** If local structures for peace demonstrate increasing competency in dealing with conflict, and improve the quality of their services, and people gain confidence in those services, then the local structures will gradually become more effective in contributing to the peace process in Mindanao because they will be able to take on increasingly more complex issues.

UNIT 4 / HANDOUT 5

QUALITIES OF A ROBUST THEORY OF CHANGE

Qualities of a robust ToC

The intended changes from the effort are explicit.

The pathway to change is clear and understandable and reflects a relevant conceptual framework.

There are clear connections to key drivers and determinants from the analysis.

The statement demonstrates logic, common sense, and/or reflects research results.

The effort will lead to the desired results without leaps or gaps.

Beliefs and assumptions about how one level of change influences another have been articulated and challenged.

The theory of change is grounded in context, and reflects the reality of change processes in that specific setting.

The theory of change is specific and can be tested for validity over time.

Source: *Theories and Indicators of Change: Concepts and Primers for Conflict Management and Mitigation* (USAID 2013)

UNIT 4 (E): INTRODUCTION TO MEASURING PEACEBUILDING—FRAMEWORKS, INDICATORS AND CHALLENGES

BRIEF INTRODUCTION

In this sub-unit, participants will become familiar with some key considerations for effective peacebuilding monitoring, evaluation, accountability and learning (MEAL), including common challenges and approaches for overcoming them. This session will start with a participatory exercise.

ACTIVITY—AGREE OR DISAGREE EXERCISE

- Consider the statements below and either agree or disagree—taking a critical look at each one of them.




Agree or disagree exercise

A. *We can definitively measure the results or impact of our peacebuilding efforts.*

B. *Standardized indicators of progress can be applied across different peacebuilding projects and conflict contexts.*

C. *It is easy to separate the effects of our intervention from other factors influencing conflict or peace.*

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The above exercise helped us reflect on some of the key concerns around peacebuilding monitoring and evaluation. The following are key concerns:

- A.** It can be challenging to measure the kinds of intangible changes peacebuilding promotes: changes in attitudes, perceptions, and even relationships are not always outwardly observable and do not lend themselves to being quantified. It can be challenging to see how changes on individual levels add up to “peace writ large.” It is also hard to prove results of conflict prevention: how do you prove that you made something not happen?
- B.** Unlike in other sectors like health, we do not have a standard bank of indicators for the behaviours we are seeking to promote—for example, reconciliation can look different for different people and in different contexts. Common definitions are also lacking across the peacebuilding industry.
- C.** As we saw in the session on conflict analysis, conflict causes, actors, and dynamics can form complex systems. And social change is rarely a linear process; yet, the standard frameworks for projecting project results (like ProFrames) are based on

a linear, progressive, predictive model that does not easily accommodate these dynamics. There also may be many interventions working on peacebuilding—it can be challenging to know what really tipped the scales towards change.

See Unit 4 / Handout 7 for more on monitoring and evaluation challenges and responses.

This session will also focus on how to go about MEAL for peacebuilding, in ways that address some of these challenges.

INTRODUCTION TO MEASURING PEACEBUILDING

First, to make sure that we are all on the same page, we will discuss some key terms in form of a creative vocabulary quiz.

ACTIVITY—CREATIVE VOCABULARY QUIZ

One group of participants is given slips of paper with key terms written on them. The other group is given slips of paper with definitions of these terms. The two groups mingle and participants find their match, matching terms with the correct definition or vice versa.

After the exercise, see Vocabulary Quiz in Unit 4 / Handout 6. Note that CRS uses the acronym “**MEAL**” for Monitoring, Evaluation, Accountability and Learning.

Next, consider the following question:

If we want to be able to monitor and evaluate whether our project is having the desired impact, what do we need?

The most important elements boil down to 3 factors:

- 1. Good project design:** The clearer we are in our design about which peacebuilding outcomes we seek, and about how we believe they will be achieved, the better we will be at measuring progress and impact. **Theories of Change can be our friend here:** the project’s overall ToC can be used to map out the step-by-step change process of achieving that ToC (as discussed earlier in Unit 4 (d)).
- 2. Choosing strong indicators:** Once we have established which changes we want to achieve, we need to select indicators that can serve as the signs or signals that we are on track in progressing towards these changes. We will discuss indicators further in a moment.
- 3. Being open to learning:** This means building in ongoing opportunities for learning, reflecting with partners on what they observe happening or not happening, and what may account for that; what is working, what is not, and why; what unexpected changes may be occurring and why, as well as what new opportunities may be emerging, etc. It is important to take advantage of the CRS procedure for quarterly monitoring, and the opportunity this presents for regular reflection and learning.




INTRODUCTION TO INDICATORS

Indicators

A quantitative or qualitative factor or variable that provides a simple and reliable means to measure achievement, to reflect the changes connected to an intervention, or to help assess the performance of a development actor.

(Source: OECD Glossary of Key Terms in Evaluation and Results Based Management)



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To understand **indicators**, reflect on the following key points:

- Indicators serve as the signs or signals that the changes we expect are occurring.
- We will need to be able to measure these indicators, using a variety of methods from interviews to surveys to focus groups to review of project data and reports, etc.
- Ideally, we will choose a mix of both qualitative and quantitative indicators: often qualitative indicators are ignored or left out, yet they are important in helping to capture progress and change in peacebuilding programming, including the desired outcomes.
- CRS is working on compiling a “bank” of useful social cohesion indicators. In the meantime, we have a great resource in the form of the GAIN publication.
- As we saw in the introductory exercise, identifying indicators for peacebuilding can be challenging, because the changes we are seeking are not always tangible. Changes in attitudes, behaviours and relationships; changes in how conflicts are handled; changes in how structures function, etc. can be difficult to measure using standard indicators. There are some common qualities of peaceful and just relationships, for example, but what this looks like in practice can vary from context to context.
- Therefore, the peacebuilding field tends to rely heavily on **proxy indicators**. These are more concrete, measurable signs of intangible indicators that are hard to measure or observe directly. For example, a sign of increased trust among different ethnic groups in one context might be people of different ethnicities riding the bus together. Note that such indicators are heavily dependent on context, as the same behaviour will not carry the same meaning everywhere. Proxy indicators are therefore not standardized, even though one can look to examples for inspiration of locally appropriate indicators.

ACTIVITY—EXERCISE ON PROXY INDICATORS

Develop proxy indicators for **increased trust, willingness to cooperate, fairness of decision-making** and **increased safety**.



In your context, what might be some measurable proxy indicators to show this change?

Proxy Indicators Exercise

Increased Trust

Willingness to Cooperate

Fairness of decision-making

Increased safety

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KEY MESSAGES

While there is a whole specialized field of peacebuilding evaluation that could be explored in more detail, we have tried to highlight some of the key considerations for effective peacebuilding MEAL. Some of the MEAL challenges identified in the opening exercise, including how to measure the changes we seek and the impact of our efforts, can be overcome by some of the following good practices:



- Reliance on a strong, clear theory of change to establish outcomes—this helps us to think through the logic of our design, and can also suggest some appropriate milestones along the way toward the desired changes.
- Maintaining reflective practices throughout the project cycle—for example, using quarterly meetings as an opportunity to reflect with the project team about the change process, and regularly asking questions about what is happening, and why.
- Using proxy indicators to track difficult-to-measure changes—these proxy indicators also allow us to contextualize general outcomes like “reconciliation” or “increased security” in locally relevant terms.

UNIT 4 / HANDOUT 6

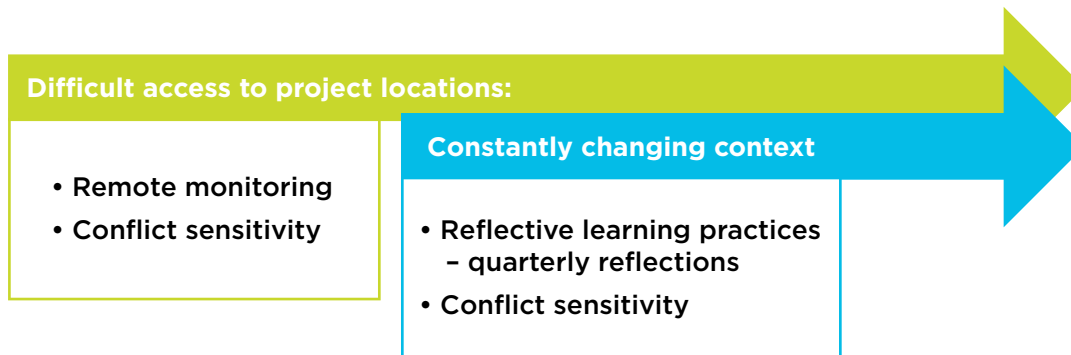
VOCABULARY QUIZ

Monitoring	The systematic collection, analysis and documentation of information about progress towards achieving project objectives and changes in operational contexts in order to inform timely decision making and contribute to project accountability and learning.
Evaluation	A periodic, systematic assessment of a project's relevance, efficiency, effectiveness, impact and sustainability on a defined population. (Source: ProPack II)
Accountability	How an organization responds to and balances the needs of all stakeholders (including beneficiaries, donors, partners and CRS itself) in its decision making and activities, and delivers against this commitment. (Source: ECB 2010 and CRS July 2014)
Learning	A continuous process of analysing a wide variety of information sources and knowledge (including evaluation findings, monitoring data, innovations, stories, person-to-person exchanges and new learning) that brings to light new best practices or call into question received wisdom. (CRS July 2014)
Indicator	A quantitative or qualitative factor or variable that provides a simple and reliable means to measure achievement, to reflect the changes connected to an intervention, or to help assess the performance of a development actor. (Source: OECD Glossary of Key Terms in Evaluation and Results Based Management)
Impact	The positive and negative changes produced by a development intervention, directly or indirectly, intended or unintended. (Source: DAC Criteria for Evaluating Development Assistance).
Outcome	A result or effect that is caused by, or attributable to, the project, program or policy.
Outputs	The goods, services, knowledge, skills, attitudes and enabling environment that are delivered by the project as a result of the activities undertaken. (Source: ProPack I)

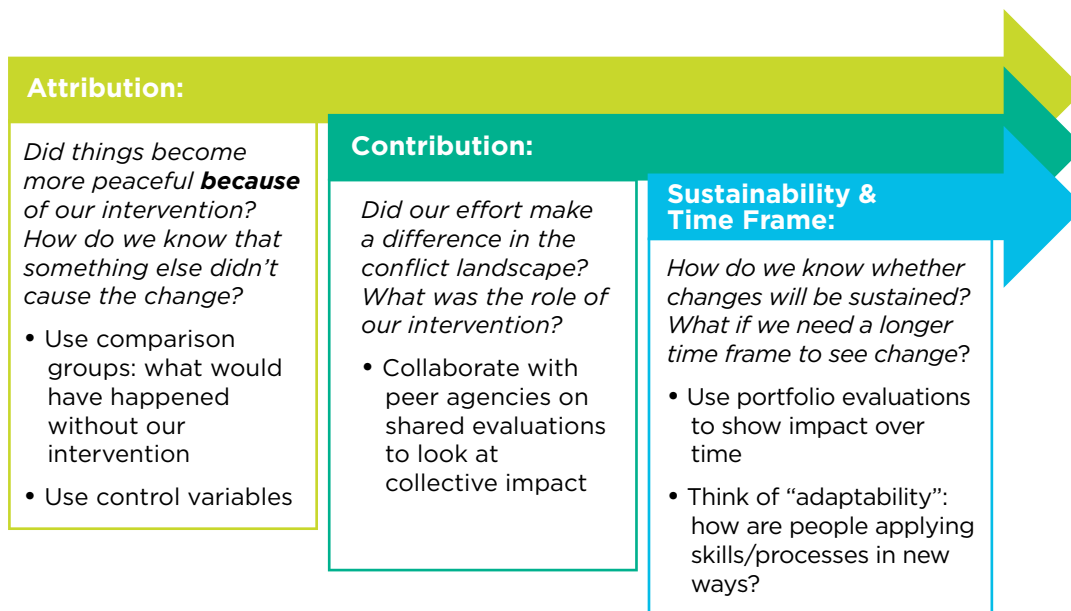
UNIT 4 / HANDOUT 7

MONITORING AND EVALUATION CHALLENGES AND RESPONSES

MONITORING CHALLENGES & RESPONSES:



EVALUATION CHALLENGES AND RESPONSES:



UNIT 4 (F): ACTION PLANNING AND CLOSING

BRIEF INTRODUCTION

It is time to think through how the knowledge and skills gained throughout the training will be put into practice. This is a very important step in the training to enable you operationalise the learning when you return to your respective workplaces and countries.

ACTION PLANNING




For this planning exercise, we will be using the traffic lights model.


ACTIVITY—ACTION PLANNING USING THE TRAFFIC LIGHTS MODEL



Reflect on all units covered since the beginning of the training as well as on the dreams and the visions you developed for justice & peacebuilding. These should be the basis for planning.

Take a few minutes to reflect on your own plans as an individual and then together with others on group plans (see Unit 4 / Handout 8 for the traffic lights matrix):

Traffic Lights	Actions / Activities	When	By who	Resources
 What we want to do, accelerate & put more effort into:				
 What we want to get ready / get set for in preparedness for action:				
 What we want to stop doing:				

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GREEN LIGHT: What we want to do, accelerate and put more effort into to effectively promote justice & peacebuilding.

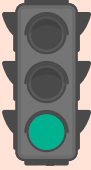


YELLOW LIGHT: What we want to get ready / get set for in preparedness for action.

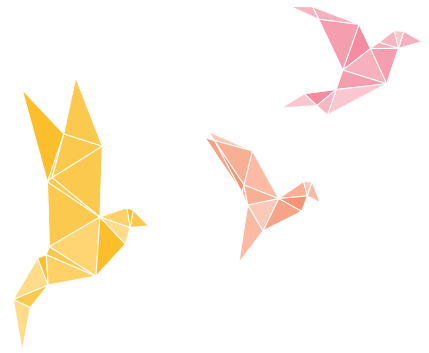
RED LIGHT: What we want to stop doing in order to effectively contribute to justice & peacebuilding.

You are encouraged to execute the plans developed because it is then that your visions for peace and social cohesion will be realised. Even when the task seems huge, every step and action counts—no action is too small!

UNIT 4 / HANDOUT 8

TRAFFIC LIGHTS ACTION PLANNING MATRIX

Traffic Lights	Actions / Activities	When	By who	Resources
 <p>What we want to do, accelerate & put more effort into:</p>				
 <p>What we want to get ready / get set for in preparedness for action:</p>				
 <p>What we want to stop doing:</p>				



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