![CRS Catholic Relief Services — faith. action. results.]
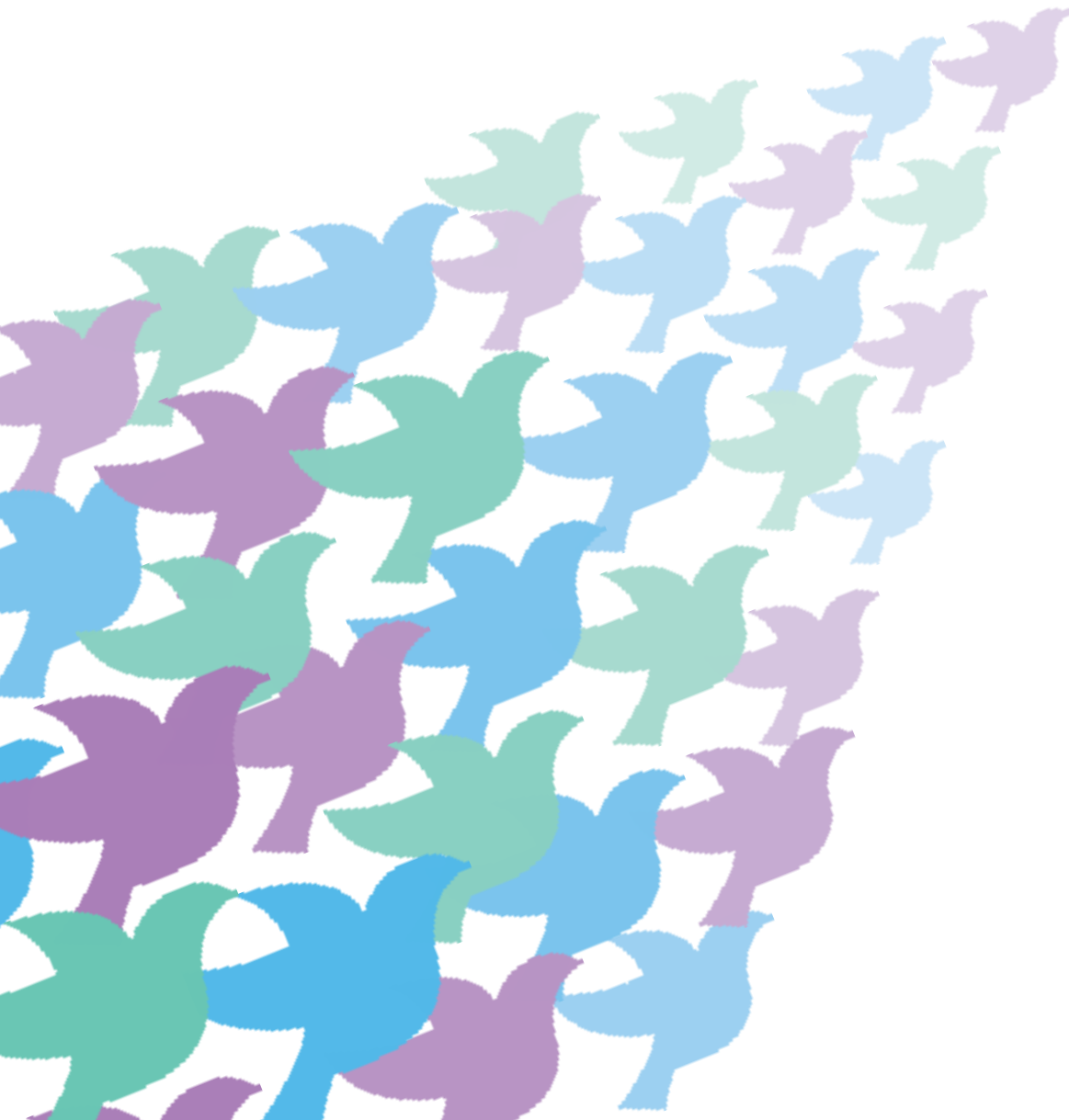
FIVE-DAY TRAINING

Peacebuilding Integration Course

2016

Since 1943, Catholic Relief Services has been privileged to serve the poor and disadvantaged overseas. Without regard to race, creed, or nationality, CRS provides emergency relief in the wake of natural and manmade disasters. Through development projects in fields such as education, peace and justice, agriculture, microfinance, health, and 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.

Preface

Catholic Relief Services prepared this five-day training in peacebuilding integration in 2014 for use by partners and colleagues of CRS in Africa. We made minor revisions in 2015 and have field tested it successfully in Africa. It is one of several new peacebuilding learning tools that the agency is disseminating for broader use.

Peacebuilding, governance, and gender integration became a core competency of CRS in 2013, formally designated as such in the agency's Hope to Harvest Strategy.[1] Staff and partners are thus expected to incorporate basic elements of peacebuilding and conflict sensitivity into other areas of work, including disaster response, health, education, water and sanitation, and rural livelihood initiatives.

This training is an important means of technical support for CRS regions, country programs, and others who seek to combine single-sector initiatives to achieve interrelated outcomes—one of which is more just, peaceful relationships among diverse groups of people. It covers how to integrate peacebuilding and conflict sensitivity into project design and implementation, complementing the newly revised *ProPack I: The CRS Project Package*[2] guidance on holistic programming.

The training has been carefully prepared and field tested, but is not intended for simple, straightforward application everywhere. For example, users may need to modify particular words or sections for politically sensitive contexts. Users may wish to adapt it in other ways, such as focusing only on particular sections, or using information from their own country context rather than a fictional case to strengthen skills in analysis and integrated programming.

Getting the most from this training depends on the strategic vision and commitment of leaders at the regional and country program levels, as well as the insight and creativity of those who use it. The introduction includes an overview of the training and its components.

Shannon Senefeld, Psy.D.
CRS Vice President for Program Impact and Quality Assurance
June 2016

---

1   Catholic Relief Services. From hope to harvest: Agency strategy 2014–2018. http://agency-strategy.crs.
org/pdf/CRS-Agency-Strategy-download.pdf.

2   Catholic Relief Services (2015). *ProPack I: The CRS Project Package. Baltimore, MD: CRS*. http://www.
crs.org/our-work-overseas/research-publications/propack-i-0

Table of Contents

Introduction

CRS developed this training in response to very practical needs in the field and has implemented it successfully in two distinct settings: (1) a conflict context in which development grants would be forged by a consortium of organizations, and (2) a conflict context in which CRS aims to incorporate peacebuilding and/or conflict sensitivity throughout all of its programming and into every single one of its projects.

The training is focused on addressing situations of widespread violence, but it can also help prevent social divisions and tensions from erupting into violence, and develop holistic responses to disasters or to the stark inequities that impede inclusive human development. It helps raise individual and organizational awareness of conflict dynamics, and promotes the knowledge and skills needed for effective peacebuilding action. It should also strengthen comprehensive accountability to those in need.

The training follows CRS guidelines for capacity-strengthening trainings. Each day includes specific learning objectives, discrete topics, suggested time allotments, a list of handouts and materials, and guidance for the facilitator. The expectation is that the facilitators (at least two co-facilitators is generally best) will strive to make each session interactive, practical and broadly participatory.

Facilitators may decide to use only certain sections of the training, they may rely on specialized local staff or partners for conflict analysis or stakeholder assessment, they may decide to emphasize the crafting of indicators for evaluation and broader learning, or they may wish to concentrate only on conflict sensitivity. Needs and opportunities will vary depending on the place and time.

WHO, WHEN AND HOW

Those in positions of leadership (e.g., deputy regional directors for program quality, regional technical advisors, country representatives and heads of programs) should help determine who, when and how.

These leaders should decide who will participate, and which key staff will present or facilitate. They should know that they can call on CRS headquarters or the Africa Justice and Peace Working Group members for assistance.

The best time to schedule training may be when a program is rethinking its overall strategy, or is preparing for a major project, such as a development food assistance program. Or it may be during or before a regional meeting. There are, as the saying goes, good times for every purpose.

How to use the training also depends on the needs, circumstances and foresight of leaders. Days 1 and 2 alone may suffice to clarify the nature of integrated programming and the distinct demands of conflict sensitivity versus peacebuilding. Day 3 alone may provide a useful refresher on conflict analysis. Project design using

the Cusmar case study (Day 4) may provide excellent practice crafting integrated objectives and indicators. Time permitting, of course, all five days provide a comprehensive and engaging training.

OVERVIEW

The full training is outlined as follows:

- **Day 1** focuses on the what and why of integrated peacebuilding initiatives, on project effectiveness, and some inherent and external challenges to integration.

- **Day 2** explores conflict sensitivity, distinctions between peacebuilding and conflict sensitivity, the use of connectors and dividers in "do no harm"[3] programming, and staff and participant security.

- **Day 3** includes conflict analysis, tools for integrated peace initiatives, and an examination of the complex demands of sustainable peace and reconciliation.

- **Day 4** looks at partner and beneficiary engagement, and uses small group work to set a goal and two strategic objectives for an integrated response to a conflict context.

- **Day 5** examines integrated proposal development, preparing results frameworks, crafting theories of change, and establishing good indicators.

Each of the five days is broken into four sessions that range from approximately 90 to 120 minutes each.

DAY 1 TOPIC: INTEGRATED INITIATIVES: CONCEPT, EXAMPLES, CHALLENGES

	SESSION	TIME
A.	Introduction and objectives; mutual introductions and expectations; is a project truly integrated if . . . ; the what and why of integrated peacebuilding	2 hrs.
B.	Multisector programming in Senegal; local peacebuilding experiences	1 hr. 30 min.
C.	External challenges for integrated projects; equality and youth engagement as keys to peacebuilding	1 hr. 30 min.
D.	Phases of the CRS project cycle; creating a checklist for peacebuilding integration; daily monitoring	1 hr. 30 min.

---

3   "Do no harm" is a basic ethical principle most commonly recognized as it is applied to health and medical research. "Do no harm" means that in the implementation of health activities, be it treatment or intervention, the implementer will not, intentionally or otherwise, harm the subject.

DAY 2 TOPIC: PROJECTS THAT AVOID DOING HARM

	SESSION	TIME
A.	Review of Day 1; the principles of peacebuilding; and sensitivity to conflict	2 hrs.
B.	Looking more deeply at conflict sensitivity; distinguishing between an integrated peacebuilding project and a conflict-sensitive project	1 hr. 30 min.
C.	Do no harm review; working with connectors and dividers	1 hr. 30 min.
D.	Report-back on Session C; sensitivity and risk; daily monitoring	1 hr. 30 min.

DAY 3 TOPIC: CONFLICT ANALYSIS

	SESSION	TIME
A.	Review of Day 2; understanding conflict analysis; introducing tools for analysis	2 hrs.
B.	Using a tool: the who, what and how of conflict in Cusmar	1 hr. 30 min.
C.	Report-back on Session B; checklists: the problem trees and the woods	1 hr. 30 min.
D.	Truth, justice, peace and mercy; daily monitoring	1 hr. 30 min.

DAY 4 TOPIC: PARTNER AND BENEFICIARY ENGAGEMENT

	SESSION	TIME
A.	Review of Day 3; opening the storage house; project stakeholders, roles and project phases	2 hrs.
B.	Report-back on Session A; beneficiaries and classes of beneficiaries	1 hr. 30 min.
C.	Considering an integrated initiative in Cusmar; daily monitoring	1 hr. 30 min.

DAY 5 TOPIC: INTEGRATED PROPOSAL DEVELOPMENT

	SESSION	TIME
A.	Review of Day 4; review integrated programming; examining goals and strategic objectives for an integrated project; refining goals and strategic objectives for Cusmar; from strategic objectives to intermediate results	2 hrs.
B.	Putting project strategy into intermediate results (and outputs and activities); report-back on Session A	1 hr. 30 min.
C.	Introduction to results frameworks and theories of change; explanation and small group work on theories of change; small group presentations; orientation on indicators	1 hr. 30 min.
D.	Measurable project indicators; training evaluation and closing ceremony	1 hr. 30 min.

Tom Bamat, Ph.D.
CRS Senior Advisor for Justice and Peacebuilding
June 2016

Integrated Initiatives: Concept, Examples and Challenges

LEARNING OBJECTIVES

By the end of the day, participants will be able to:

- Explain what an integrated peacebuilding project is.

- Cite examples of effective and ineffective integrated projects.

- Discuss external challenges to integrated peacebuilding.

- Name some key challenges from design through implementation to evaluation and learning.

TIME

6 hours and 30 minutes

SESSIONS OVERVIEW

	SESSION	TIME
A.	Introduction and objectives; mutual introductions and expectations; is a project truly integrated if . . . ; the what and why of integrated peacebuilding	2 hrs.
B.	Multisector programming in Senegal; local peacebuilding experiences	1 hr. 30 min.
C.	External challenges for integrated projects; equality and youth engagement as keys to peacebuilding	1 hr. 30 min.
D.	Phases of the CRS project cycle; creating a checklist for peacebuilding integration; daily monitoring	1 hr. 30 min.

HANDOUTS

- Day 1, Handout 1: External Challenges to Integrated Projects

- Day 1, Handout 2: The CRS Project Cycle

- Day 1, Handout 3: CRS East Africa Regional office Peacebuilding Integration Checklist

- Day 1, Handout 4: CRS' 10 Peacebuilding Principles

MATERIALS

- Flipcharts, markers, tape, projector/laptop, easel, notebooks, index cards, colored sticky notes (at least three different colors)

FACILITATOR PREPARATION

Before the session begins:

- Transfer the Day 1 learning objectives to a flipchart in large print for participants to view clearly.

- Study the activities for the day and know how each session is organized.

- Carefully review the handouts listed for this day and make copies for each participant.

- Prepare a brief PowerPoint presentation on horizontal inequalities for Session C.

- Prepare flipcharts with small group tasks for Sessions B and C.

- Prepare a flipchart with the questions for daily monitoring at the end of Session D.

ACTIVITIES

SESSION A

1. Introduction and Objectives (15 min.)

Consider opening with a short reading and a brief period of reflection. Begin by welcoming everyone, and telling participants that the week-long training will focus on key aspects of integrated peacebuilding. Describe each day of the agenda to be covered in the training:

- Effective integration (Day 1).

- The difference between integrated peacebuilding and mere conflict sensitivity (Day 2).

- The importance of a good conflict analysis (Day 3).

- The importance of beneficiary participation (Day 4).

- Guidelines for integrated proposal design (Day 5).

Explain that Day 1 will look at topics in the four sessions A through D, as outlined earlier in the Sessions Overview. Session A will be two hours long, followed by a break. Session B will run an hour and a half, followed by lunch. Session C will also run an hour and a half, followed by an afternoon break. The final session also lasts an hour and a half, and ends with a quick daily monitoring or evaluation exercise. The same four-session schedule will be observed on each day of the training. Ask if there are questions. Also explain any norms or rules about the use of phones or laptops, side conversations when others are speaking, being on time for the sessions and so on.

2. Mutual Introductions and Expectations (20 min.)

Divide the participants into pairs, asking them to choose someone they do not know well and to chat with each other for five minutes about (a) their name, organization and position; and (b) one or two personal expectations for this training. Each person then presents the other person's information and expectations to the group as a whole.

3. Is a Project Truly Integrated If . . . (40 min.)

Arrange the meeting space in such a way that people can move about to form a line from one end of it to the other, forming a single line.

Read a series of statements about what might be considered an integrated peacebuilding project. In response to each statement, participants should stand in a position along a continuum from one end (Agree) to the middle (Unsure) to the other end (Disagree). These three spots can be marked by pieces of paper. Once the line is formed, ask people at different points along the line to explain why they responded as they did. Suggested statements are as follows:

- A project is truly integrated with peacebuilding if it involves people living in different parts of the country.

- A project is truly integrated with peacebuilding if it aims to improve livelihoods while also fostering greater unity among people from different ethnic or livelihood groups.

- A project is truly integrated with peacebuilding if it helps reduce poverty.

- A project is truly integrated with peacebuilding if it teaches people to be nonviolent.

- A project is truly integrated with peacebuilding if it tries not to advantage farmers at the expense of herders (or say: advantage one livelihood group at the expense of others).

Facilitator tip: You may add a warm-up statement first, to add some humor and let participants practice. For example: *I am really looking forward to the food this week*.

Have people explain and even debate the statements. Give them time to express their opinions and understandings. However, note that as you facilitate and guide the discussion, (a) merely engaging people in different parts of a country is not integration; (b) helping to reduce poverty is very important, but may or may not foster greater peace; (c) promoting nonviolence is part of working to address conflict but would not in itself make a project integrated; and (d) trying to avoid harm to one livelihood group while you are benefitting another is a good "do no harm" principle, but is more about avoiding conflict than about building peace. (The truest statement is B, in which a project aims to improve livelihoods while simultaneously fostering social cohesion between people of different identities or ways of making a living).

Thank people for participating in the exercise, and invite them to return to their seats.

4. Seeking Consensus on the What and Why of Integrated Peacebuilding (45 min.)

Explain that there is no single way to define an integrated peacebuilding project, but that it generally refers to projects that aim to prevent or address violent conflicts and their causes, *while at the same time* focusing on issues like improved health, better living conditions, or recovery from a natural or human-made disaster.

Say that such projects operate across (often narrow) development sectors like water or education or governance. They are *more holistic* in response to human needs, and seek both material and social or institutional benefits. Finally, they involve a competent, professional approach and specific resources dedicated to each of a project's planned outcomes, such as improved access to water and greater mutual respect and cooperation among the water users.

Ask participants to work on a shared definition of an *integrated peacebuilding project* in one to three sentences. Write on flipchart paper as they speak.

Facilitator tip: You might ask if we could say that an integrated project is a single initiative with two or more intended and interrelated outcomes, one of which is more just, peaceful relationships between people. You might also suggest some of the elements mentioned earlier under Activity 4.

Try to ensure that as many participants as possible are able to speak, and test any emerging or tentative definition once or twice to see if there are important disagreements, tweaks or additions before settling on a common, working definition for the group.

Finally, lead a brief group discussion about why integrated peacebuilding can be worthwhile in the areas where they live and work—or alternatively, ask them to quickly discuss and reflect about this in small groups of two or three, and then share their perceptions with the full group.

BREAK

SESSION B

1. An Experience: Multisector Programming in Senegal (30 min.)

Welcome people back from the break. Tell them that in this next session they will discuss an example of an actual peacebuilding initiative. First, ask them to listen as you read the following example adapted from a publication about integrated peacebuilding. [4]

> **In the troubled Casamance region of Senegal, a donor allocated a large sum of money to an international nongovernmental organization (NGO) under two separate programs between 1999 and 2005, targeting socioeconomic causes of the conflict, and interactions between the parties to the conflict. The donor's analysis led to a cross-sector approach that addressed the violence both directly and indirectly through the following activities.**

---

4   Rogers, M., Chassy, A., & Bamat, T. (2010). *Integrating peacebuilding into humanitarian and development programming*. Baltimore, MD: Catholic Relief Services. pg 11.

Direct conflict-related activities:

- **Conflict resolution at the grassroots level, between local villages.**

- **Youth leadership training.**

- **Traditional mechanisms for dealing with conflict.**

- **Facilitation of high-level community dialogue.**

Indirect development activities:

- **Microfinance for access to resources.**

- **Small income-generating activities.**

Ask the participants if this is, or is not, an example of an integrated peacebuilding initiative. Wait for their responses. Ask them to consider the fact that it lasted for six years. Remind them that the activities were funded under two separate programs. Note that it is unclear whether there was any actual interaction between the direct and indirect activities.

Then ask them what they think was the rationale for including each of the direct and indirect activities that are mentioned.

Note as a way of concluding that whatever the case, this was cross-sector or multisector programming that aimed in a fairly holistic way to address local, violent conflict as well as some of the conditions that seemed to spark it. It addressed both material conditions (income and assets) and turbulent social dynamics with financial resources and professional skills. It can help us to think about what elements might go into a strong, integrated peacebuilding project.

2. **Local Peacebuilding Experiences (60 min.)**

Next, ask participants to consider peacebuilding experiences or initiatives that they may have been involved with. Ask each one to think individually for a few minutes about such initiatives—especially any that might have been integrated rather than stand-alone.

SESSION B SMALL GROUP WORK (FLIPCHART ACTIVITY)

Ask the participants to form three small groups (based on similar organizational experiences, or the same parts of a country, or just by counting off 1-2-3). Each group should choose a reporter who will record responses on the flipchart. Groups should discuss the following questions for 25 minutes:

- What do you see as weak/negative, or strong/positive elements in the projects you are familiar with, in terms of peacebuilding integration? Consider especially:

- Were the projects not integrated at all, slightly integrated, or well integrated?

- What were the outcomes? How effective did these projects seem, and why?

Invite the reporters to share highlights of their discussions during a 30-minute report-back session.

BREAK

SESSION C

1. External Challenges for Integrated Projects (45 min.)

Share with the participants some of the challenging experiences CRS has had in attempting to carry out integrated peacebuilding projects. Assign four different people to read the very brief descriptions of the cases on Day 1, Handout 1 (External Challenges to Integrated Projects).

Ask participants to think of reasons why each of the projects failed to live up to expectations (for example, a donor directive, local stakeholder resistance, population movement or local insecurity).

Ask them at what stage each initiative faltered or faced unexpected challenges— just after design and before implementation, early in project implementation, late in implementation, or at the evaluation stage. Ask participants if they can name any other external challenges to carrying out and evaluating integrated peacebuilding.

Facilitator tip: To ensure political sensitivity and the confidentiality of participants, you may choose not to have small groups report back to the full group.

SESSION C SMALL GROUP WORK (FLIPCHART ACTIVITY)

For the last part of this activity, ask participants to gather in small groups of three to four people. Each group should choose a reporter who will record responses on the flipchart. Ask them to discuss the following questions in their groups:

- What are the most significant challenges to carrying out and evaluating integrated peacebuilding in your regions of the country?

- What could you do to anticipate or prepare for such challenges as you propose projects?

Ask the participants to return, and invite the reporters to share highlights of their discussions. Or you may choose not to have them report back, depending on the context and sensitivity of the topic.

2. Equality and Youth Engagement as Keys to Peacebuilding (45 min.)

Mention a study on the risk factors most closely associated with violent conflicts in the recent history of sub-Saharan Africa.[5] Read this excerpt from the study:

---

5   Fukuda-Parr, S., Ashwill, M., Chiappa, E., & Messineo, C. (2008). The conflict-development nexus: A survey of armed conflicts in sub-Saharan Africa 1980–2005. Journal of Peacebuilding and Development, 4(1), 18.

Structural conditions identified by recent research as risk factors are present to varying extents in most African countries and particularly in the 32 [countries] that have experienced war [1980–2005]. Horizontal inequality and the youth bulge are relevant more consistently than other factors.

Stress that two factors were most frequently correlated with these violent conflicts—horizontal inequalities and a youth bulge—along with other factors such as chronic poverty, economic decline, heavy dependence on natural resources such as oil or minerals, and environmental pressures. Explain that horizontal inequality can be defined as inequalities between culturally defined groups or groups with shared identities. And youth bulge can be defined as a large number of unemployed, out-of-school, disaffected young people.

Note that identities may be formed by ethnic ties, racial affiliation, geographical location or religion, and that there are four different areas to consider:

- Political participation—degrees of power, political roles and opportunities in governing at different levels, relative abilities to express needs and influence decisions.

- Economic aspects—differences in access to and ownership of assets, as well as inequalities in income levels and employment opportunities.

- Social aspects—access to and differential quality of schooling, health services, and/or housing, together with the kind of status that accompanies them.

- Cultural status—recognition and relative prestige of groups' languages, norms and customs.

SESSION C SMALL GROUP WORK (FLIPCHART ACTIVITY)

Invite participants to discuss the following question:

Are horizontal inequalities and youth bulge significant drivers of conflicts in your country?

Finally, for the last 20 minutes of Session C, ask each participant to think about their own project experiences and small project ideas, and to suggest whether such projects can address inequalities in particular in any important way, even on a small local scale. If they think so, invite them to explain how.

BREAK

SESSION D

1. Phases of the CRS Project Cycle (15 min.)

Facilitator tip: Consider a quick energizer activity if people seem tired.

Provide Day 1, Handout 2 (The CRS Project Cycle) to each participant and provide a brief explanation of how the CRS project phases are related to each other. Invite questions for clarification.

2. Creating a Checklist for Peacebuilding Integration: Small Group Discussion (50 min.)

Ask participants to spread out in a circle, in the same shape as the CRS Project Cycle. Explain that they will reflect on the following three *general* phases of a development project: (a) assessment and project design/planning, (b) implementation and monitoring, and (c) evaluation and learning. You can decide what type of project, for example, microfinance, water, etc.

Based on where they are standing in the circle, designate three small groups to represent and consider Phase A, Phase B or Phase C of the cycle, with three or four participants in each group.

Then ask each of the three groups, as they remain standing, to decide together on a short checklist of important questions to consider for the project to integrate peacebuilding. For example, you could indicate that the Phase A group might ask "Does the context analysis consider tensions and divisions in the community?" and the Phase B group might ask "Does the project's theory of change about how to reduce violence still seem valid after six months?" and so on.

Give each group 20 minutes to sit down and prepare their checklist, and then ask each group to share two of their questions.

Conclude by inviting them to think about the following questions:

- Which of the checklist items seem most important?

- Which are most easily overlooked?

- Is there any overlap between what to check in the different phases?

Share Day 1, Handout 3 (CRS East Africa Regional Office Peacebuilding Integration Checklist) and invite participants to scan and compare it to the checklists they created. Invite them to reflect aloud on similarities or differences they notice.

Wrap up the discussion by sharing with participants that CRS has distilled these elements of peacebuilding integration into six key criteria for considering a project integrated. Read the six criteria from Day 1, Handout 5 and invite any questions for clarification. Distribute Day 1, Handout 5 for reference.

3. Homework Assignment (5 min.)

Hand out Day 1, Handout 4 (CRS' 10 Peacebuilding Principles) and ask all participants to read it and be prepared to discuss it the next morning.

4. Daily Monitoring (flipchart activity) (20 min.)

Ask two participants to run the daily monitoring exercise and ask them to be ready to report back briefly at the beginning of Day 2. Have these participants distribute sticky notes (with three different colors if possible) and ask each person, thinking about the day's work, to use an assigned color to briefly write their answers and stick them on a common flipchart page:

- What did you find most useful today?

- What do you think could have been better, or done better?

- Do you have any specific suggestions for tomorrow?

DAY 1 / HANDOUT 1
EXTERNAL CHALLENGES TO INTEGRATED PROJECTS

Multi-Year Assistance Program in South Sudan

A few years ago a CRS-led group of organizations applied for major food security and nutrition funding for an impoverished part of South Sudan that has long been affected by cattle raiding and ethnic violence. In preparing its proposal CRS and partners gave considerable attention to such dynamics, planning activities to reduce such forms of conflict. CRS was awarded the project, but the donor directed the agency to focus the project on food and to remove the attention to conflict. Within a matter of months there was widespread killing across ethnic lines.

Kosovo Youth Project

In Central Europe, CRS prepared a project to improve relations between Albanian and Serbian youth by bringing students together to meet across neighborhood divisions. Schools and student organizations would be vehicles for building greater social cohesion. But as the project began to unfold, parents of the young participants objected to having their sons and daughters travel into "hostile" neighborhoods to meet with the children of their perceived enemies. Planned intergroup encounters became impossible. The project had to shift gears and to focus on employment and livelihood skills for Albanian and Serbian youths. They remained physically separated.

Sudan Microfinance Project

South Sudanese refugees in poor neighborhoods on the outskirts of Khartoum faced many challenges. One was a lack of mutual trust, based on their places of origin and ethnicity. A CRS project brought many together for literacy training in Arabic, savings and internal lending opportunities, and an introduction to peacebuilding. Things seemed to be going well until many savings and lending groups had to disband. Their members had moved south to be able to vote in the 2011 referendum and resettled in what became South Sudan. They could never regroup.

Nigeria Water Project

In a region of central Nigeria where there had been ongoing violence across religious and community lines, CRS built a water point to provide this vital resource to all. Water would be not a divider but a connector, meeting the everyday needs of Muslim and Christian community members alike. As the time approached for a study of project outcomes however, violence broke out again in that broad part of the country. The evaluation team was unable to get to the area to assess to what degree the water project had succeeded or failed.

DAY 1 / HANDOUT 2
THE CRS PROJECT CYCLE
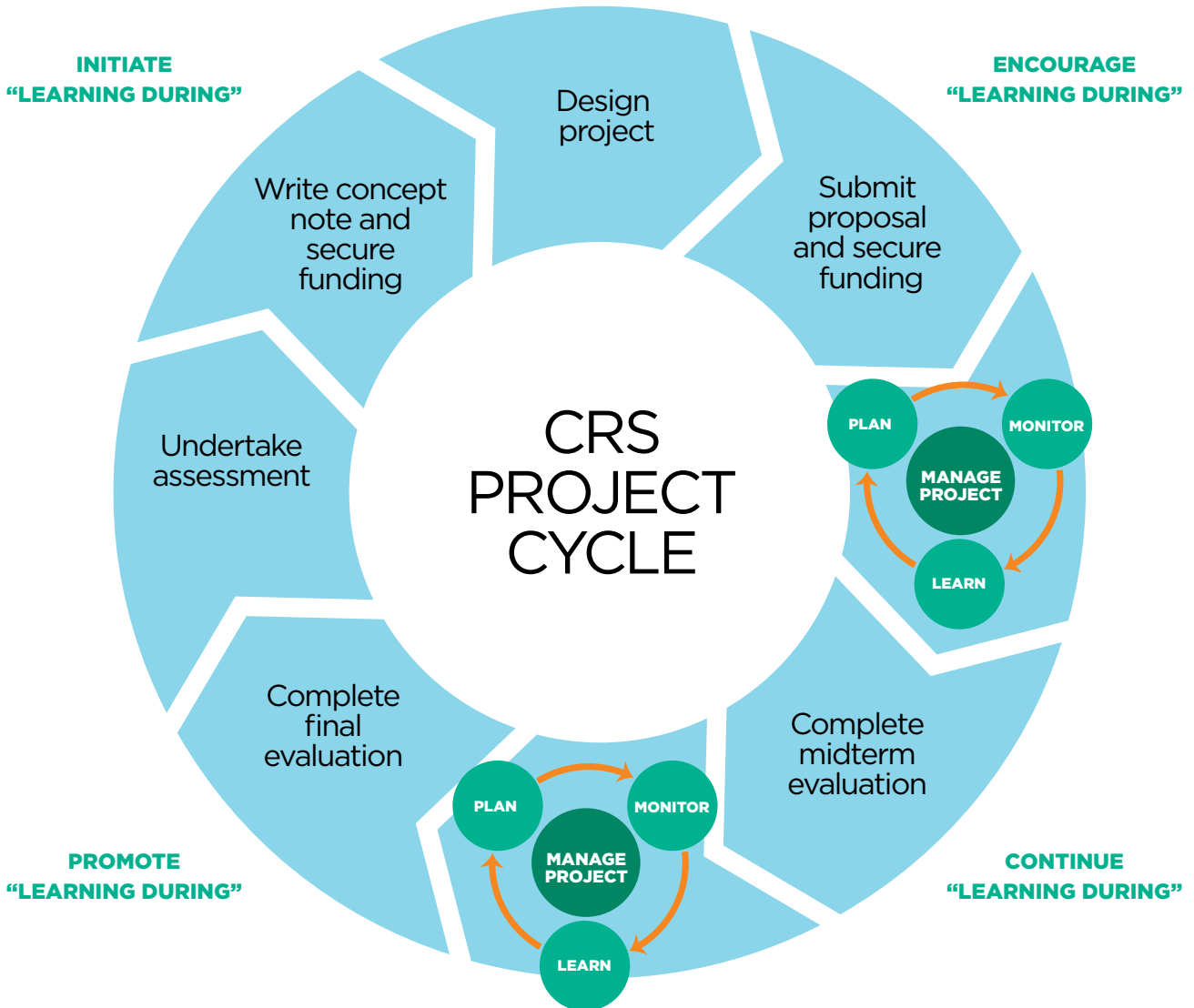
DAY 1 / HANDOUT 3
CRS EAST AFRICA REGIONAL OFFICE PEACEBUILDING INTEGRATION CHECKLIST

What is Integrated Peacebuilding?

What integration does not mean:

- Developing and implementing independent peacebuilding and conflict transformation initiatives in addition to ongoing programs/projects in other programmatic sectors.

- Organizing peacebuilding training for all the staff and partners involved in the implementation of an initiative—this might contribute to, but is not sufficient for, achieving integration.

- Talking about peacebuilding as we implement programs in other sectors.

- Using peacebuilding tools and frameworks to analyze or implement a project that does not include the impact on quality of relationships of project participants and stakeholders.

What integration means:

- Engaging stakeholders in ways that contribute to improving or securing their individual livelihoods while at the same time promoting and enhancing social cohesion among them and at the communal and societal levels.

- Being alert to socioeconomic, political and cultural inequalities, and participants' and stakeholders' perceptions of inequities or unfairness.

- Avoiding actions, processes or outcomes that can create or enhance divisions between people, or "doing no harm."

- Incorporating into projects connectors, elements that increase justice while building solidarity among various interest and identity groups.

- Being attentive to structures, systems and policies that marginalize or unfairly discriminate against sectors of the population.

- Taking into account the possible need for local, national or even international advocacy to reform what is unfair and unjust.

Wherever conflicts already exist, implementing programs in a way that help build greater consensus, mutual trust and restoration and respect of each other's dignity among project participants and their communities.

How Do We Integrate Peacebuilding in Programming?

At this phase, it is important to integrate peacebuilding into every phase of the project cycle described in ProPack I.[6]

---

6   Catholic Relief Services (2015). *ProPack I: The CRS project package. Baltimore, MD: CRS.*
     Chapter II provides a related checklist for peacebuilding and governance integration in project design.

Design Phase:

- Peacebuilding/conflict considerations are integrated into the context analysis.

- Type of conflicts existing in the context of project implementation are identified.

- Parties in the conflict (connectors and dividers) are well identified.

- Assessment procedures and Stakeholder Analysis are incorporated, including power relations and conflict potential.

- Decision-makers (which group?) are identified.

- The degree of participation of women, youth and other disadvantaged groups is determined.

- Existing mechanisms for conflict resolution and their effectiveness are outlined.

- Peacebuilding objectives are incorporated in the overall project design.

- Theories of change are clearly articulated so that the result framework demonstrates that what the project will produce will reflect what CRS and partners intend to achieve.

- The peacebuilding strategic objective is included and relates to how the project will impact on stakeholders relationships, strengthening social cohesion or transforming conflict.

- Intermediate results related to peacebuilding are included.

- One or several peacebuilding activities are included in project design.

- Valid, objective indicators are included to monitor the implementation of peacebuilding initiative(s) in the project.

- Quantitative indicators.

- Qualitative indicators.

- The validity of peacebuilding theories of change are verified.

- Adequate resources are allocated to the peacebuilding aspects of the project.

- One or more line items concerning peacebuilding (social cohesion, increased interdependence, conflict transformation) are included in the budget.

Implementation Phase:

- Staff is sufficient and adequately prepared to be involved in implementing and overseeing the project.

- Internal CRS capacity.

- Partners' capacity.

Monitoring Phase:

- A monitoring system is designed with regular periodic review of, among others, peacebuilding indicators.

- Process indicators review.

- Outcome indicators review.

Learning Phase:

- Are the peacebuilding theories of change verified, adapted or completely changed during the implementation of the project?

- Were theories of change confirmed? Why or why not?

- How many adaptations were needed in the course of the implementation process and why?

- Were theories of change completely changed? Why?

- What are the lessons that could inform other similar experiences beyond this project?

Source: Adapted from Rogers, M., Chassy, A., & Bamat, T. (2010). *Integrating peacebuilding into humanitarian and development programming.* Baltimore, MD: Catholic Relief Services.

DAY 1 / HANDOUT 4
CRS' 10 PEACEBUILDING PRINCIPLES

Peacebuilding Principles:

- 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 grassroots while strategically engaging actors at middle-range and top levels of leadership.

- Requires an in-depth and participatory analysis.

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

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

- Builds upon indigenous nonviolent approaches to conflict transformation and reconciliation.

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

- Is done through partners who represent the diversity of where we work and share common values.

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

DAY 1 / HANDOUT 5
GUIDANCE ON PBGG INTEGRATION

A core competency

 CRS' new strategy includes peacebuilding, governance and gender (PBGG) integration as a core competency. This decision was based on CRS' recognition that these areas of programming, when integrated into development and humanitarian programs, contribute significantly to achieving integral human development (IHD). They do so by transforming structures and systems so that they promote peace and justice, as laid out in the following theory of change:

If CRS integrates PBGG 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.

In this context, i*nfluence* 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 channeling communities' voices to influence key decision makers in the public and private sectors. CRS' partners, especially the Church, are absolutely critical in this process because they have the credibility and access necessary to reach and interact with both targeted communities and key decision-makers.

Defining PBGG 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 peacebuilding, good governance and/or

gender responsive interventions. The following criteria should be used for determining whether PBGG has been sufficiently integrated into a program or project:

1. PBGG 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 PBGG component.
4. Project team members should possess professional competency and technical skills in PBGG.
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's goals and objectives.

Projects That Avoid Doing Harm

LEARNING OBJECTIVES

By the end of the day, participants will be able to:

- Discuss peacebuilding principles that underlie project design and implementation.

- Distinguish clearly between an integrated peacebuilding project and a project that is only conflict sensitive.

- Apply the "do no harm" principle more effectively to their local programming.

- Discuss key risk issues that require attention in their contexts.

TIME

6 hours and 30 minutes

SESSIONS OVERVIEW

	SESSION	TIME
A.	Review of Day 1; the principles of peacebuilding; and sensitivity to conflict	2 hrs.
B.	Looking more deeply at conflict sensitivity; distinguishing between an integrated peacebuilding project and a conflict-sensitive project	1 hr. 30 min.
C.	Do no harm review; working with connectors and dividers	1 hr. 30 min.
D.	Report-back on Session C; sensitivity and risk; daily monitoring	1 hr. 30 min.

HANDOUTS

For end of day, not beginning.

- Day 2, Handout 1: Comparing Peacebuilding and Conflict Sensitivity

- Day 2, Handout 2: Operationalizing Conflict Sensitivity—for the facilitator only

- Day 2, Handout 3: A Distinction with a Difference: Conflict Sensitivity and Peacebuilding—for the facilitator only

- Day 2, Handout 4: Group A: Dividers Chart

- Day 2, Handout 5: Group B: Connectors Chart

MATERIALS

- Flipcharts, markers, tape, projector/laptop, easel, notebooks, index cards, colored sticky notes

FACILITATOR PREPARATION

Before the session begins:

- Read Day 2, Handouts 2 and 3 for personal reference.

- Carefully review the handouts listed for this day and make copies for each participant.

- Transfer the learning objectives to a flipchart in large print for participants to view clearly.

- Study the activities for the day and know how each session is organized.

- Review the feedback on sticky notes from Day 1, and be ready to announce or discuss any adjustments based on it.

- Transfer the definition of conflict sensitivity and the conflict sensitivity/context-intervention diagram to flipchart paper, for participants to view clearly.

- Prepare flipchart papers with the small group tasks for Sessions B and C.

- Prepare a flipchart with the question for daily monitoring at the end of Session D.

ACTIVITIES

SESSION A

1.   Review of Day 1 (15 min.)

Welcome everyone back, saying you hope they are well rested and ready for Day 2. Then ask the previously designated person or team of two to summarize the feedback on sticky notes from the end of Day 1: *What was most useful? What could have been better? Were there any suggestions for today?*

Indicate anything that might be added or adapted for Day 2, and/or other days, based on the feedback received. For example, if people arrived late for the afternoon sessions, someone is designated to ring a bell or begin drumming to call people together; or if a major point was unclear, time needs to be made to clarify it.

2.   The Principles of Peacebuilding (45 min.)

Note first that the term peacebuilding refers to a wide range of efforts by diverse actors to address causes of violence before, during and after violent conflict. As defined in the glossary of the CRS publication *Peacebuilding, Governance and Gender Assessments* (2015),[7] citing Lisa Schirch (2013),[8] peacebuilding can refer both to work that intentionally focuses on addressing the factors driving and mitigating conflict; and/or to efforts to coordinate a more comprehensive strategy involving development, humanitarian assistance and other sectors.

Now, ask participants to silently read through Day 1, Handout 4 (CRS' 10 Peacebuilding Principles) that they received the previous day.

---

7   Catholic Relief Services. (2015). Peacebuilding, governance and gender assessments: A basic guide for busy practitioners. Baltimore, MD: CRS.

8   Schirch, L. (2013). Conflict assessment and peacebuilding planning: Toward a participatory approach to human security. West Hartford, CT: Kumarian Press.

Lead a group discussion with the following kinds of guiding questions:

- Are these principles relevant for peacebuilding work here?

- Do a couple of them, or a few of them, seem more relevant or helpful than others?

- Did any of them surprise you or really get your attention?

- What do you see as the underlying values that these principles are based on? (e.g., commitment to peace with justice, mutual respect, inclusion, broad participation, perseverance, desire to be effective.)

- Are there any peacebuilding principles you might add to this list?

3. Sensitivity to Conflict (1 hr.)

Say that in the best of circumstances, we want to carry out peacebuilding to prevent or limit acts of violence and to promote the kinds of relationships between people that enable everyone to be secure and to prosper and grow. We would like to follow all of the principles that shape our thinking and actions.

Sometimes, however, we carry out initiatives that may not respond to all of our principles, for a variety of reasons. Perhaps it is too difficult to address the deep root causes of violence, or perhaps it is too time-consuming to include as many people as we would like. We may work only on symptoms of a problem, or take shortcuts in analysis or project design. Perhaps we just don't have the resources or the capacity to work on anything more than local dynamics, so we do what we can.

Explain that when we work in a place where there is ongoing conflict, we may decide to carry out a project that does not deal with that conflict directly. Rather, we help to feed or give shelter to people who have run away from the fighting, or keep children in school, or improve sanitation, or educate mothers about better nutrition, or provide seeds or tools to farmers so they can improve incomes. Even in these cases, it is extremely important that we be *conflict sensitive*.

Ask who has heard of the term *conflict sensitivity*. If someone volunteers, ask them what it means. If no one volunteers, or understanding seems partial or weak among the participants, begin by asking what it means to be sensitive in everyday life. Are there people with whom we are sensitive? Are there common situations in which it is important for us to be sensitive (e.g., if someone is ill or is grieving the death of a loved one, or if there is a gathering or a ceremony and noise would be disruptive). Ask them to come up with such circumstances. Note that being sensitive is a matter of values and principles, of feelings as well as thoughts and actions.

Then go back to the term *conflict sensitivity*. Ask them what it means to be sensitive to a conflict. Ask them if it is enough for individual people to be aware and to exercise certain kinds of caution, or if it is important for sensitivity to be exercised by communities and organizations?

CONFLICT SENSITIVITY (FLIPCHART ACTIVITY)

Explain that the best-known definition of conflict sensitivity refers not to individuals or even whole communities, but especially to organizations like theirs. Present the following definition on flipchart paper.

Conflict sensitivity means the ability of your organization to:

- Understand the context in which you operate.

- Understand the interaction between your intervention and the context.

- Act upon the understanding of this interaction, in order to avoid negative impacts and maximize positive impacts.[9]

Ask participants to explain how they understand each line or element. Guide the discussion with questions like the following:

- Is it possible for an organization to be sensitive? Who makes up an organization? Can an organization be sensitive if its members are not? Can an organization act in a sensitive way if its leaders do not consider it to be important?

- What is a context?

- Why is the focus on context (the operating environment) and not just on a given conflict? [You might note that social, economic, political and cultural factors and tensions are significant because they may lead to violence; it is not just a matter of looking at who is fighting with whom right now]

- Is the context just the local environment, or is it broader than that—the district, the region, even neighboring countries?

- How do you understand a context?

- What is an intervention? [You might note that this could be a single act or initiative or project, or a set of projects] If an organization is conflict sensitive, will all of its projects automatically be conflict sensitive?

- How do you understand the interaction between a context and a set of actions by your organization? What do you need to pay attention to? When and how?

- What kinds of actions might your organization or project take to avoid negative results, and to allow for positive ones?

Facilitator tip: **Don't worry about getting great answers to these last two sets of questions; they are warm-ups for the next session.**

Finally, summarize the discussion and then return to the definition. Read it through, out loud.

---

9   SaferWorld. Chapter 1. In: Conflict-sensitive approaches to development, humanitarian assistance and peacebuilding: A resource pack. APFO, CECORE, CHA, FEWER, International Alert, Saferworld; 2004.

Announce that after the break there will be group work to distinguish between an integrated peacebuilding project and a conflict-sensitive one; and to consider ways of applying conflict sensitivity to programming or projects.

BREAK

SESSION B

**1.   Looking More Deeply at Conflict Sensitivity (60 min.)**

Welcome everyone back (hopefully on time), and direct their attention to the flipchart paper that has been prepared in advance.

CONFLICT SENSITIVITY DIAGRAM (FLIPCHART ACTIVITY)

Facilitator tip: This diagram is also contained in Day 2, Handout 2 (Operationalizing Conflict Sensitivity). For the flipchart, consider drawing only one circle with all of the parts written equally bold (unlike in the handout, which emphasizes a different ring in each diagram).
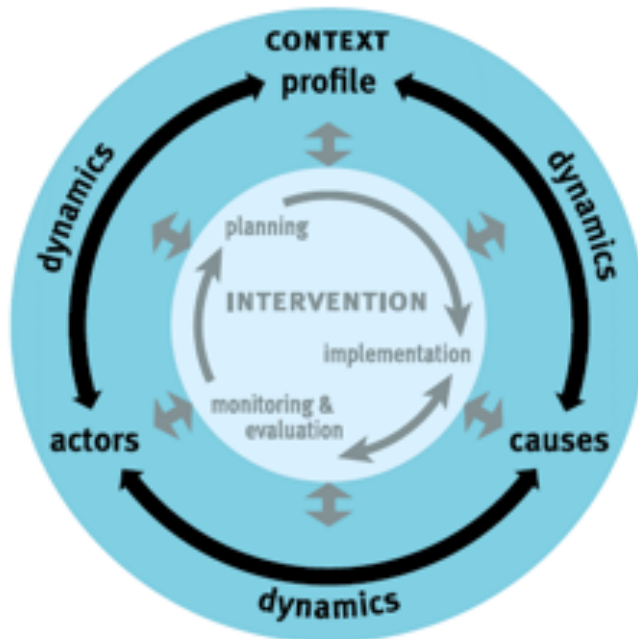
Source: APFO, CECORE, CHA, FEWER, International Alert, Saferworld (2004). *Conflict-sensitive approaches to development, humanitarian assistance and peacebuilding: A resource pack.*

Ask everyone to look at the diagram carefully. Then lead them through the elements and arrows of the diagram. There are many parts, so pay careful attention to each.

- First, explain that the outer circle represents the elements of a conflict analysis of the context in which a project is to be introduced. It is not unlike the 3 Ps tool in the Caritas Peacebuilding manual,[10] to be discussed on Day 3. Rather than People, Problem and Process as in the 3 Ps, the elements of analysis here are called Actors, Causes and Dynamics. They are essentially the same. One element of analysis is added, however, and is visible at the top of the diagram under Context. It is called Profile. The Profile add a brief description of the broader context in which an intervention will take place: major issues that people are facing, such as hunger, unemployment or lack of health services, and an indication of the most conflict-prone or conflict-affected areas.

- Ask if participants understand the outer circle. Next, explain the inner circle. Say that it represents the project cycle of a proposed intervention, but it has been succinctly reduced to planning, implementation, monitoring and evaluation, and back to planning (moving in a clockwise direction).

- Finally, when the inner circle seems clear, point out the six small arrows. Explain that they represent a constant process of examining and reexamining interaction between the context and the project.

- Ask if the diagram is now clear.

Facilitator tip: Don't go into too much detail in answering any questions, however, because the group exercise that follows could be compromised.

SESSION B SMALL GROUP WORK (FLIPCHART ACTIVITY)

Now divide the participants into three small groups, one for each of the three WHAT components of conflict sensitivity: (a) understand the context, (b) understand the interaction between the context and the intervention, and (c) act to avoid negative results and reinforce positive ones.

Display a matrix like the one below. The WHAT column should already be filled in. Ask each group to take 15 minutes to brainstorm ideas about HOW, in their contexts, they could go about doing the WHAT. Then, in a 15-minute discussion with the full group, have each group in turn use a marker to write in their answers. Invite others to add or subtract suggestions.

---

10   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.*

WHAT TO DO	HOW BEST TO DO THIS?
Understand the context	
Understand the interaction between the context and the intervention	
Act to avoid negative results	
Reinforce positive results	

Facilitator tip: Day 2, Handout 2 (Operationalizing Conflict Sensitivity) is available for the facilitator's reference only, as background information to support this exercise.

Lead a brief discussion to round out this exercise.

Note: A) requires a good analysis of both the context and conflict/s, AND regular updating because neither is static. B) requires linking of the analysis with the project cycle at each stage of a project, from imagining likely interactions in the design stage, to monitoring both context and project results as you implement, to examining what occurred at the stage of an evaluation. C) and D) require careful planning, staffing, and project implementation with a flexibility that allows you to adapt and redesign when necessary.

Mention to the participants that implementing projects with conflict sensitivity depends on principles not unlike those discussed at the beginning of the day, such as real commitment to and respect for people and their suffering, inclusiveness, and participation—as well as assuming responsibility for one's own organizational action (accountability). It also requires:

- Recognition of the complexity of conflict environments, and of the interdependence between social contexts and the initiatives of organizations.

- Honesty and humility in recognizing the diverse effects of interventions, their limits and unintended consequences.

- Ability to deal with uncertainty and to make best-guess decisions.

- Openness to continuous learning and to adapt projects based on learning.

2. Distinguishing Between an Integrated Peacebuilding Project and a Conflict-Sensitive Project (30 min.)

Facilitator tip: Before this session, recall or reread Day 2, Handout 3 (A Distinction with a Difference: Conflict Sensitivity and Peacebuilding). This session will raise and discuss what the authors call common myths or false ideas, listed in the following bulleted list.

Begin this part of the session by asking participants to raise their hand if they agree with each of the following statements:

- Peacebuilding projects are always conflict sensitive because of their main objective.

- A conflict-sensitive humanitarian response project will help bring about peace.

- Peacebuilding is the same as conflict sensitivity.

- Development leads to the prevention of conflicts.

Very briefly discuss each of these statements in turn, noting why none of them are true or necessarily true:

- A peacebuilding project, despite good intentions, may be insensitive to aspects of a conflict and make a situation worse. An example would be if most or all of the implementing organization's staff should belong to one of two ethnic or livelihood groups that are in conflict, making the organization appear to identify with one side.

- A sensitive humanitarian initiative may help promote peace, especially locally—for example, one that tries to balance the resources provided to a displaced population and to a host community where displaced people are now settling. But if there is no attention to the causes of the conflict or to ongoing injustice or resentments, the prospects for peace may be dim.

- Peacebuilding and conflict sensitivity share some elements, like paying close attention to a conflict situation and its dynamics, but peacebuilding generally goes deeper. A conflict-sensitive project works carefully in a conflict, whereas a peacebuilding project works on that conflict. Other distinctions will be made in a moment (see table comparing peacebuilding and conflict sensitivity).

- Severe poverty and worsening economic conditions are risk factors for violence, but not all work on livelihood, health, education or infrastructure promotes peace— especially if the results are unequal or a project is perceived to favor one sector of a population over another.

Conclude this session by explaining that although peacebuilding and conflict sensitivity are related (cousins, perhaps) and that both are very important, they differ in terms of project objectives, time orientation and expectations. Share Day

2, Handout 1 (Comparing Peacebuilding and Conflict Sensitivity) and explain the following table, adapted from CRS' publication *Integrating Peacebuilding*.[11]

	PEACEBUILDING	CONFLICT SENSITIVITY
Primacy of objectives	Primary focus on conflict transformation (integrated or stand-alone project)	Primary focus on development or humanitarian assistance (but attentive to conflict)
Application of conflict analysis	Uses <u>comprehensive</u> conflict analysis to determine the peacebuilding interventions	Uses <u>basic</u> conflict analysis, good enough to inform the development/relief mandate
Time orientation	Oriented to the <u>long term</u>: bringing closure to past grievances, halting present violence and preventing future escalation	Generally <u>short term</u>. Oriented toward prevention—specifically, preventing present development interventions from exacerbating conflict
Use of technical assistance	Focused on effective and strategic peacebuilding	Focused on enabling conflict sensitivity across other, non-peacebuilding areas of work or sectors
Monitoring and Evaluation	Expected to directly contribute to peace, even to peace on a large scale	Expected above all to keep conflict from getting worse (or perhaps to positively affect a conflict context)

SESSION C

1. Do No Harm Review (20 min.)

Facilitator tip: An energizer activity may be helpful at this hour of the day, to get the blood flowing. There may be participants who are skilled at this and willing to volunteer; consider asking.

Explain to participants as you begin this session that a well-known approach to, or aspect of, conflict sensitivity is "do no harm," from the book by Mary Anderson.[12] In practical terms, say that *conflict sensitivity* and *do no harm* refer to the same thing. The steps of the "do no harm" approach, and especially the connectors and dividers tool, may be familiar to some of them.

Briefly review the steps of the "do no harm" approach, especially the connectors and dividers. Be sure to name the general categories of dividers and connectors: systems and institutions, attitudes and actions, values and interests, experiences, and symbols and occasions.

---

11   Rogers, M., Chassy, A., & Bamat, T. (2010). *Integrating peacebuilding into humanitarian and development programming. Baltimore, MD: Catholic Relief Services.*

12   Anderson, M.B. (2010). *Do no harm: How aid can support peace—or war.* Boulder, CO: Lynne Rienner Publishers.

Explain that few projects can deal with all aspects of a given conflict, but should use their resources strategically for the best results possible. At the local level, focusing on connectors and dividers can be a very effective way to respond to conflict.

2.   Working with Connectors and Dividers (1 hr. 10 min.)

Divide the participants into two small groups. Assign Group A to work on connectors and Group B to work on dividers.

Provide them with Day 2, Handout 4 (Group A: Connectors Chart) and Day 2, Handout 5 (Group B: Dividers Chart). Suggest they use these as a matrix for thinking about their responses.

Questions for Group A (flipchart activity)

- Which are the strongest kinds of connectors where you are working (e.g., concern about the health of the children)?

- Which are the weakest kinds of connectors (perhaps a shared occasion like a national holiday)?

- How can you best use connectors in your projects?

Questions for Group B (flipchart activity)

- Which are the strongest kinds of dividers where you work (e.g., the desire for revenge)?

- Which are the weakest kinds of dividers?

- How can you best deal with dividers in your projects?

BREAK

SESSION D

1.   Report-Back on Session C (30 min.)

Have the two small groups report back for 10 minutes each and then have 5 minutes for discussion.

2.   Sensitivity and Risk (40 min.)

Facilitator tip: The last session of the day can cover either (a) issues of risk as an aspect of being sensitive to conflict in their context, or (b) clarifications of matters dealt with during the day.

Ideally, spend time thinking about ways to avoid putting staff and participants in harm's way. This is a discussion about security measures and policies.

Ask participants to share the strategies they have used or challenges they have faced while balancing risk with sensitivity and safety. If the discussion leans more toward challenges, encourage participants to brainstorm solutions and strategies for addressing them in the future.

Facilitator tip: It may be relevant to end the day by discussing the relative difficulty of the context in which they work.

Explain that peacebuilding requires us to step outside of our comfort zone at times and maybe take some risks. Peacebuilders have to be courageous, but they also need to understand their context and aim to ensure the safety of themselves, their organization and their beneficiaries.

3. Daily Monitoring (flipchart activity) (20 min.)

Ask two participants to run the daily monitoring exercise and ask them to be ready to report back briefly at the beginning of the next day. Have these participants distribute sticky notes and ask each person, thinking about the day's work, to use an assigned color to briefly write their answers and stick them on a common flipchart page:

- What did you find most useful today?

- What do you think could have been better, or done better?

- Do you have any specific suggestions for tomorrow?

- What did you find least clear (muddiest, sandiest, murkiest) today?

DAY 2 / HANDOUT 1
COMPARING PEACEBUILDING AND CONFLICT SENSITIVITY

|	PEACEBUILDING	CONFLICT SENSITIVITY
Primacy of objectives	Primary focus on conflict transformation (integrated or stand-alone project)	Primary focus on development or humanitarian assistance (but attentive to conflict)
Application of conflict analysis	Uses comprehensive conflict analysis to determine the peacebuilding interventions	Uses basic conflict analysis, good enough to inform the development/ relief mandate
Time orientation	Oriented to the long term: bringing closure to past grievances, halting present violence and preventing future escalation	Generally short term. Oriented toward prevention—specifically, preventing present development interventions from exacerbating conflict
Use of technical assistance	Focused on effective and strategic peacebuilding	Focused on enabling conflict sensitivity across other, non-peacebuilding areas of work or sectors
Monitoring and Evaluation	Expected to directly contribute to peace, even to peace on a large scale	Expected above all to keep conflict from getting worse (or perhaps to positively affect a conflict context)

Source: Rogers, M., Chassy, A., & Bamat, T. (2010). *Integrating peacebuilding into humanitarian and development programming. Baltimore,* MD: Catholic Relief Services. Adapted from Woodrow, Peter, and Diana Chigas. "A Distinction with a Difference: Conflict Sensitivity and Peacebuilding." Cambridge, MA: CDA Collaborative Learning Projects, 2009.

# DAY 2 / HANDOUT 2

OPERATIONALIZING CONFLICT SENSITIVITY

DIAGRAM 1: The outer circle represents a conflict analysis of the pre-existing context, organized as profile, actors causes, and their dynamic interaction.
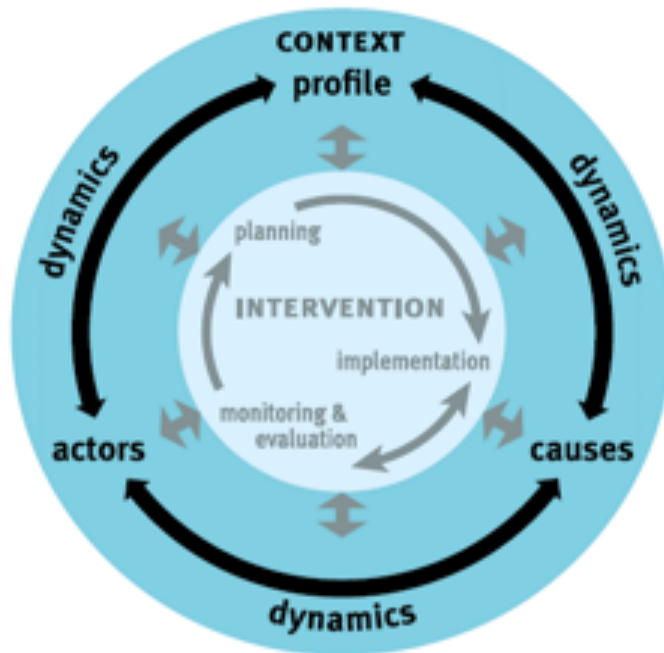
DIAGRAM 2: The inner project circle represents the project cycle of proposed intervention, organized as planning, implementation, and monitoring and evaluation components.
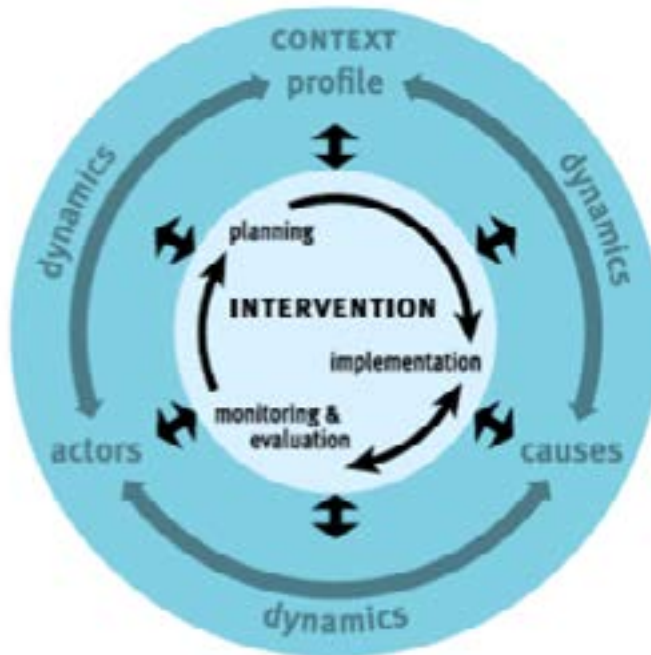
DIAGRAM 3: The large arrows represent the assessment of interaction between the context, and the project.
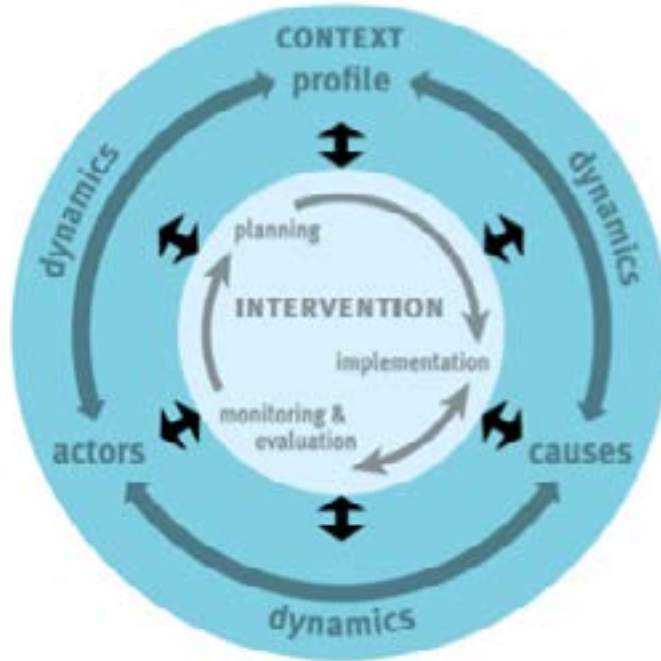
Source: APFO, CECORE, CHA, FEWER, International Alert, Saferworld (2004). *Conflict-sensitive approaches to development, humanitarian assistance and peacebuilding: A resource pack.*

The "What" and "How" of Conflict Sensitiviity

WHAT TO DO	HOW TO DO IT
Understand the context in which you operate	Carry out a conflict analysis, and update it regularly
Understand the interaction between your intervention and the context	Link the conflict analysis with the programming cycle of you intervention
Use this understanding to avoid negative impacts and maximize positive impacts	Plan, implement, monitor and evaluate your intervention in a conflict-sensitive fashion (including redesign when necessary)

GUIDING PRINCIPLES

The principles below relate to the process of implementing a conflict-sensitive approach. They may require further qualification, depending on the context:

- Participatory process
- Inclusiveness of actors, issues and perceptions
- Impartiality in relation to actors and issues
- Transparency
- Respect for people's ownership of the conflict and their suffering
- Accountability for one's own actions
- Partnership and co-ordination
- Complementary and coherence
- Timeliness

ASSUMPTIONS FOR THOSE WANTING TO APPLY CONFLICT SENSITIVITY

These relate to Institutional per-requisites for conflict sensitivity:

- Willingness and ability to implement conflict sensitivity
- Openness to continuous learning and institutional adaptability to reflect conflict sensitivity
- Ability to deal with uncertainty, as there is no one-fits-all recipe for conflict sensitivity
- Recognition of the complexity and interdependence of the wider system in which institutions operate

Source: APFO, CECORE, CHA, FEWER, International Alert, Saferworld (2004). *Conflict-sensitive approaches to development, humanitarian assistance and peacebuilding: A resource pack*.

DAY 2 / HANDOUT 3

A DISTINCTION WITH A DIFFERENCE: CONFLICT SENSITIVITY AND PEACEBUILDING

Introduction

Are peacebuilding and conflict sensitivity the same thing? Different but related? Completely separate? Increasingly, practitioners and policy makers give different— and often opposing— answers to these simple questions. Part of the difficulty arises from the "migration" of the terms, as both have shifted their meanings over time, each coming to embrace more and more conceptual territory. Also, the various actors involved have shifted their roles. Development and humanitarian agencies have expanded from their traditional roles and increasingly attempt to address conflicts more directly. At the same time, peace practitioners recognize the need to address structural causes of conflict—which often requires development modes of programming. In the process, many people have become increasingly uncertain about what these two concepts mean and whether the distinction is even important. Why should we care about this confusion? Is it causing harm?

Experience shows that conflating the two concepts or treating them as entirely distinct and unrelated, results in poorly conceived programming and reduces effectiveness. This article examines the damage done by this conceptual confusion, and proposes some ways to distinguish peacebuilding and conflict sensitivity that, evidence suggests, may lead to more effective peacebuilding and conflict sensitive practice. First, let us look at specific problems within the notions of conflict sensitivity and of peacebuilding.

Evolving Misunderstandings of and Gaps in Conflict Sensitivity

Conflict sensitivity refers to the ability of an organization to: a) understand the context in which it is operating, b) understand the interaction between the intervention and that context, and c) act upon that understanding, in order to avoid negative impacts and maximize positive impacts on the conflict.[13] Over the years, many staff members of donor agencies, UN entities and larger development NGOs have come to use tools and frameworks that were developed to make development or humanitarian assistance programs conflict sensitive as a basis for peacebuilding policies and planning. They have also come to operate under the (false) assumption that conflict sensitive programming is the same as peacebuilding. At the *headquarters level*, policies and programming concepts that address conflict sensitivity have come to include what many consider to be peacebuilding approaches. Conflict analysis frameworks have proliferated, as many agencies have developed their own frameworks for conflict analysis—from UNDP to the World Bank to bilateral donors, such as USAID, DFID, SIDA or GTZ, as well as large NGOs. DFID's Guidance Notes on conducting conflict assessments describes the aim of understanding the impact of

---

13   See International Alert et al., 2004. Conflict-sensitive approaches to development, humanitarian assistance and peacebuilding: a resource Pack. London: International Alert (available for download at www. conflictsensitivity.org).

development actors on conflict and peace as identifying "conflict related risks that need to be mitigated and opportunities for programmes/policies to better contribute to peacebuilding."[14] Conflict-sensitive practice has come to mean not only adjusting existing development, humanitarian, human rights and other activities to avoid or minimize negative impacts and promote positive impacts on the conflict context, but also the design of initiatives to address conflict causes. It is a small conceptual leap then to assume that if one is engaging in good "conflict sensitive programming," one will accomplish peacebuilding goals.

The expansion of the concept of conflict sensitivity has led to gaps in conflict-sensitive practice. First, the focus on developing conflict analysis frameworks and methods has led to a relative neglect of practical guidance for conflict-sensitive program implementation. While donor agencies (and others) have adopted policies that enshrine the principle of conflict sensitivity, they fail to follow through to provide practical guidance regarding how to implement such policies—both in terms of priorities and the broadest articulation of program approaches and with regard to field operations. Donor policies seldom provide any consequences for neglecting to perform the necessary assessments to ensure conflict sensitive programming or penalize activities that actually caused harm. CDA's Do No Harm project has not yet encountered any donor that has taken action (withdrawn funding, issued a rebuke, warned of impending harm...) with respect to implementing agencies that have even flagrantly violated Do No Harm principles.

Thus, at the *field level* of program implementation, development, humanitarian and peace agencies regularly neglect the practicalities of performing the necessary analyses and program adjustments to ensure true conflict sensitivity. As the Do No Harm project has been finding, when agencies do perform an analysis, they often use the analysis only for initial program design, but seldom monitor the subsequent impacts to identify unintended consequences or adjust programming to address these consequences. For example, an international agency in Nepal did a brilliant initial Do No Harm analysis, nicely bound and placed prominently on the shelf in the office in Katmandu. Thereafter, there was no systematic analysis of the positive or negative program effects on conflict, although local staff in the field did make minor day-to-day adjustments as they could, but did not communicate their observations to the office in the capital.

In addition, little attention has been paid to how conflict sensitivity works at the *policy level*. Most of the learning about conflict sensitive practice has been at the operational level in the field, with respect to program design decisions about what assistance to provide, to whom, why, by whom, using what methods, etc. A challenge remains as to what conflict sensitivity might mean at the policy level. For example, how do we assess whether donor decisions to start or stop whole areas of programming have had positive or negative effects on conflict? Similarly, as some donors have shifted to a greater reliance on budgetary support, ways of analyzing the implications and actual impacts of such approaches on conflict and ensuring that such assistance is conflict-sensitive remain to be developed.

---

14   DFID, 2002. Conducting Conflict Assessments: Guidance Notes. London: DFID, p. 22. Available at http://94.126.106.9/Documents/publications/conflictassessmentguidance.pdf.

Evolving Misunderstandings of and Gaps in Peacebuilding

The notion of peacebuilding has undergone expansion similar to conflict sensitivity, with similar consequences. Originally, the peacebuilding term came into popular usage as a result of a report by Boutros Boutros Ghali, then Secretary General of the United Nations. He delineated several types of work for peace: *preventive diplomacy* designed to prevent the outbreak of war, *peacemaking* aimed at ceasing war making and bringing warring parties to the negotiation table to forge a peace settlement; *peacekeeping* dedicated to providing security through the presence of peacekeeping forces; and *peacebuilding* focused on consolidating peace in the aftermath of war and violence and preventing a further round of bloodshed. Peacebuilding, referred to "action to identify and support structures which will tend to strengthen and solidify peace in order to avoid a relapse into conflict."[15]

Over time, the peacebuilding concept has broadened. In 2001, the UN Security Council noted that peacebuilding efforts are "aimed at preventing the outbreak, the recurrence or continuation of armed conflict and therefore encompass a wide range of political, developmental, humanitarian and human rights programmes and mechanisms."[16] Peacebuilding now often refers to the entire field of peace practice, without respect to a stage of conflict or a particular set of activities or goals.[17] The recent OECD DAC Guidelines on Evaluating Conflict Prevention and Peacebuilding Activities include socio-economic development, good governance, justice and security sector reform, reconciliation, and truth and justice activities in the domain of peacebuilding.[18]

Not infrequently, practitioners now consider their work during an active war to be peacebuilding. For instance, an unofficial process of dialogue aimed at supporting an official peace negotiation process or a program of peace education intended to transform social norms regarding tolerance might each call themselves peacebuilding, whether carried out during periods of violence or in its aftermath. We also see peacebuilding activities touted as conflict prevention, in periods before violence escalates. Many organizations that work on conflict transformation, conflict resolution, reconciliation (and a string of other titles) consider themselves as part of the broader "field" of peacebuilding, and use the term in their names, such as the Alliance for Peacebuilding.

While the expansion of the meaning of "peacebuilding" reflects the realities of building and consolidating peace, it also has created confusion and gaps in practice. The lack of definitional specificity and intellectual rigor about peacebuilding has allowed an attitude of "anything goes." Thus, anything that anyone chooses to call peacebuilding is embraced as part of the field. Many policies, programmes and even conceptual frameworks for peacebuilding, for example, do not make conceptual distinctions between state building, peacebuilding, governance and development.

---

15   Boutros Boutros Ghali. 1992 "An Agenda for Peace: Preventive diplomacy, peacemaking and peace-keeping." UN Doc. A/47/277—S/24111 (17 June 1992).
16   Presidential Statement, UN Security Council. United Nations Doc. S/PRST/2001/5, 20 February 2001.
17   In a possible exception, the UN still differentiates somewhat, though inconsistently. For instance, the UN Peacebuilding Commission restricts its work to the so-called "post-conflict" period (which is really post-violence, as the actual conflict usually continues).
18   OECD-DAC. 2007. Guidance on Evaluating Conflict Prevention and Peacebuilding Activities. Paris: OECD DAC, p. 18. Available at www.oecd.org . See also Smith, D. 2004. Towards a Strategic Framework for Peacebuilding: Getting Their Act Together (Overview Report of the Joint Utstein Study of Peacebuilding). Oslo: PRIO, pp. 22, 27-28 (Smith groups peacebuilding activities under four headings: security, establishing the socioeconomic foundations for peace, establishing the political framework, and generating reconciliation).

While clearly all of these phenomena are related, and activities in all domains—socio-economic development, governance, justice and security, and reconciliation and culture— are needed, they are not all the same. State weakness is not the same as conflict, nor its only cause, even when it may be a contributor to its escalation. Similarly, conflict can be seen as a result, a symptom or a cause of fragility.[19]

Many peacebuilding programs are poorly conceived, demonstrating unclear goals, fuzzy theories of change about how their activities will in fact contribute to peace, vague indicators, imprecise accountability mechanisms and faulty evaluation measures—all stemming, *in part*, from the lack of clarity about the boundaries and aims of peacebuilding. (There are, of course, many other reasons not covered here.)

Here again, the conflation of peacebuilding and conflict sensitivity undermines the effectiveness of peacebuilding practice, as agencies in the field think that they are accomplishing peacebuilding as long as they are being conflict sensitive. On the one hand, conflict sensitivity has provided agencies a way to assuage their discomfort with the fact that peacebuilding is about change—a fundamentally political process. It is easier and less threatening to talk about "conflict-sensitive programming" in circumstances where a host government will resist any reference to peace, especially where it is a party to the conflict. The use of conflict sensitivity in place of peacebuilding is, in some cases, a tactic for avoiding awkward political interactions with host governments and other parties in conflict zones. A consequence, however, is often that the dynamics that drive the conflict are not addressed.

The Consequences: Common Myths and Misconceptions

Having discussed some of the issues with both terms, we now turn to the negative consequences of the confusion of peacebuilding and conflict sensitivity for the effectiveness of both.

Conflict-sensitive humanitarian assistance will help bring peace. Some organizations try to adhere faithfully to principles of conflict sensitivity (or Do No Harm) as they conduct their relief efforts. Some of them have assumed that doing so will also contribute to peace. It should be clear that such efforts are not sufficient for peacebuilding. A few examples illustrate the point.

Consider the case of an international agency that provides assistance to returning populations affected by conflict, both housing reconstruction and livelihood support. The assistance is provided initially mainly to returnees of one ethnic group who had been displaced by ethnic cleansing by the other, and only later to returnees from the other group who were displaced by revenge-motivated violence that followed. The agency adopts a practice of providing "balancing grants" to return communities, in recognition of the potential harmful conflict effects of targeting the neediest. The agency also seeks to support bridge-building in these communities by sponsoring inter-ethnic sports events, community development projects, and cultural activities (drama, music).

---

19   Fabra Mata, Javier & Ziaja, S. 2009. Users' Guide on Sources Measuring Fragility and Conflict. Oslo and Bonn: UNDP and German Development Institute, p. 7.

All of this might constitute good conflict-sensitive humanitarian practice (one would need to do a thorough analysis of the impacts on dividers and connectors in the communities to assess this accurately), but the initiatives do not constitute a robust peacebuilding strategy, as they do not address the driving factors of conflict. For instance, the program does not address the continuing feelings of injustice and grievances expressed by members of both communities as a key obstacle to peace. Indeed, in some cases, resentment by one group regarding the amount of aid directed to returnees from the other, who had oppressed them, increases and worsens tensions between the two. Moreover, while the bridge-building activities do help bring people together, few of the resulting relationships extend beyond the level of personal or business contact. The activities provide a valuable support to existing connectors (personal relationships and friendships that had existed before the war), but without further effort and attention to internal dynamics that affect inter-ethnic relations, the activities will not "add up" to improve relations at an inter-group level.

In another example, an international agency provided assistance to displaced people in an area plagued by chronic battles among rival militias, with weak government presence and ineffective security operations. Following conflict sensitive principles, the agency ensured that local populations, as well as the displaced people, received assistance. They also negotiated with the dominant warlords to prevent expropriation of aid goods by militias—as families receiving assistance were vulnerable to attacks. As in the previous example, this program may well have been conflict sensitive, but while the negotiations with warlords may have increased local security in the short term, there is no evidence that these measures would address the key drivers of conflict in the area. Depending on the causes of conflict, it might be possible to add program components that constitute peacebuilding goals. For instance, careful analysis might reveal that the warlords represent disaffected populations that feel they have been excluded from access to decision making and development programs over many years. A strategy could be developed to address those inequalities, which could add important peacebuilding dimensions.

A caution: Relief and reconciliation assistance can make victims more vulnerable.
Following conflict-sensitive principles in program design not only does not ensure positive peace effects; it does not ensure that a program will do no harm. For example, a local NGO was helping displaced people to return to their communities, in the wake of post-election violence in Kenya, during which many homes had been burned. They organized a process of dialogue between the displaced groups and their neighbors. They helped people to rebuild their homes, providing new roofing sheets and building materials and recruiting neighbors from other ethnic groups to help in rebuilding (part of the healing/reconciliation process). However, it soon became obvious that all of the rebuilt homes had shiny new roofs, essentially making them visible targets if violence were to flare up again! The new roofs also brought attention to the fact that the displaced people were receiving direct assistance, while their neighbors, many of them also poor, were not. Ongoing analysis of dividers and connectors and the program impacts on them is needed.

Peacebuilding equals conflict-sensitive development. Many practitioners believe that if they undertake development programs in a conflict sensitive manner, they will contribute to peace. This is possible but not inevitable. Whether conflict-sensitive development programming actually contributes to Peace Writ Large will depend on the nature of the conflict, the precise program design and the resulting actual impacts. Again, three examples illustrate the point.

Example 1: In the wake of war and violence, the national government makes job creation a top priority. In cooperation with the International Labor Organization (a UN agency) and the Ministry of Agriculture, an international NGO and several local partner agencies undertake an agricultural training program for ex-combatants. To ensure it is conflict-sensitive, the program plans to recruit ex-soldiers from all of the formerly warring factions and all of the competing ethnic groups and provide them with intensive training in farming skills, emphasizing high-value cash crops and cooperative group efforts in the production process.

Even if this program were sufficiently conflict sensitive (there might be issues regarding the availability of arable land for the trainees, and others which could exacerbate conflicts at the local level), it is not at all clear that such a program would actually contribute to peace. It might be possible to add peacebuilding objectives to the program—which would then turn it into a hybrid development and peacebuilding program. For instance, during the training in farming techniques, participants might also be given skills in communication and dialogue—and provided opportunities to address ongoing inter-ethnic tensions. Such an initiative might, over time, begin to reduce mutual distrust—at least among direct participants. Whether such positive effects on participants would extend to their communities or to larger social dynamics would remain a question. The program designers might have identified continuing command structures among ex-combatants as a threat to peace and assumed that the program would contribute to the breakdown of those command structures—that is, by engaging in productive agricultural activities the ex-combatants would be less closely tied to their former military leaders and fellow soldiers. Again, that is a possible outcome, but not guaranteed, and is not likely to occur automatically.

Example 2: In another program, an NGO implements a program to support communities to develop and implement sustainable income-generating and capacity-building activities at the community level. Undertaken in a post-war context, this project is framed as a community-level peacebuilding project. The program provides training in conflict management in the communities, and then provides a block grant for projects to support income-generation. The community, through its Community Development Council and broader community-wide meetings, establishes the priorities for allocation of the grants, with the condition that the process must include all groups in the community, that is, priorities cannot be decided by the leadership alone.

In this way, the NGO hopes to maximize the potential that the grants benefit the entire community, and to promote coexistence amongst the groups by bringing them together across conflict lines to make decisions jointly. It ensures that no group is left out, and that the program integrates system to ensure that the aid is not captured by any one faction. In terms of results, it provide some livelihoods assistance, and

helps improve relationships among some community members. Some disputes, such as marital disputes and land disputes, are referred to those trained in conflict management. However, the community dialogues and the resulting projects are a simple aggregation of individual preferences in the community, and do not analyze or address the causes of conflict or barriers to coexistence. While the project succeeds in strengthening connectors in the community, as well as mitigating potentially divisive issues such as land, without further work to address the drivers of conflict, it is not effective peacebuilding.

Example 3: An agency rebuilds destroyed homes and provides small income-generation grants to returning refugees and IDPs. As part of the program, the agency sponsors inter-ethnic dialogue between returnees and host community members and provides "balancing grants" to the host communities for priority community infrastructure or income-generation projects. Inter-ethnic community reconstruction committees are formed to guide reconstruction efforts and determine priorities. In addition, the agency sponsors a number of sports and cultural events in the community to bring together people from both groups, especially youth, for positive interaction.

This program is quite conflict-sensitive. The agency recognized that its returns program would benefit one ethnic group in the community and not the other, and created mechanisms for ensuring that all would benefit from assistance. They also tried to foster positive inter-ethnic interaction and cooperation, both at a social level and on issues of common concern (such as infrastructure). It is not clear, however, whether and to what extent the program would contribute to peace. While it avoided exacerbation of tensions that could result from the distribution of aid to refugees and IDPs, and did foster some positive inter-ethnic social interaction, it did not address the driving factors of conflict—which community members described as injustice and impunity related to oppression and violence by each group against the other, security and opposing visions of the future.

Another caution about the conflation of conflict sensitivity and peacebuilding is warranted here: there are times when promotion of connectors and reinforcement of bridges across conflict lines can reinforce the conflict status quo. A powerful—and counterintuitive—example occurred in Kosovo, where donors and NGOs supported cross-ethnic economic activities, to promote economic interdependence as well as contacts and cooperation across ethnic lines.

Peacebuilding through economic cooperation tended to mirror existing, implicit "rules of the game" for inter-ethnic interaction amongst Kosovo Albanians and Kosovo Serbs, which permitted interaction for economic but not for social or political purposes. The programs therefore added little to the existing quality of interaction. And, the "rules of the inter-ethnic game" limited the depth and breadth of relationships that could be developed, ensuring that any inter-ethnic engagements that did occur would not challenge the polarization of Kosovo Serb—Kosovo-Albanian relations.

When Conflict Sensitive Practice Promotes Peace: In the experience of Do No Harm practitioners in the field, it is sometimes possible to use tools for conflict sensitivity

(like Do No Harm) not only to mitigate dividers and support connectors, but also to promote positive impacts on peace. That is, in some situations, people have used conflict sensitivity tools to do peace work. Because this experience is not the norm, it is important to be clear about why and under what conditions this can occur.

First, using conflict sensitivity tools and frameworks to design and implement peacebuilding seems to occur primarily at a local level, by local actors. In part, this is because local people know their contexts well and can identify precisely, at any given time, which dividers are most likely to cause violence, and which connectors are most important. They are then able to figure out how to design development or humanitarian initiatives in such a way that they reduce dividers and reduce violence or reinforce connectors.

Moreover, as RPP has found, the very fact that local actors are taking their own initiatives to resist violence or address conflict constitutes a contribution to Peace Writ Large, as it reflects local ownership and initiative for peace. In this way, the use of Do No Harm conflict sensitivity frameworks can have greater impacts on Peace Writ Large than their use by international agencies or outsiders.

Second, experience also shows that, when conflict resolution requires efforts at a higher political level, a more thorough analysis of driving factors and a more robust strategy that addresses these factors are required. This evidence reinforces our basic caution that conflict-sensitivity models and tools are insufficient for peacebuilding at most levels.

Development will promote conflict prevention. Perhaps the most persistent myth among international aid workers is that development efforts of nearly all types will contribute to peace (and the prevention of violent conflict), particularly if they are implemented in a conflictsensitive manner. Early and incomplete evidence shows that there is only a weak association between "normal" development programming and conflict prevention, at best.

For instance, many assume that any advance in reducing poverty will contribute to peace—but this is not supported by the experience in the field. Here again, a thorough conflict analysis might reveal that development dollars aimed at poverty reduction have been distributed in a distorted manner, causing deeper and deeper resentment among excluded groups. If poverty reduction strategies actually started to achieve greater equity, they might contribute to peace. But note that simply reducing poverty would not achieve peace; equity, fairness and inclusion are key factors that must be addressed.

Similarly, special types of programming developed for post-conflict situations—such as demobilization, disarmament and reintegration (DDR) and security sector reform (SSR)—also often assume that restructuring of the armed forces or changes in police operations will support peace. Of course, both DDR and SSR programs can contribute to peace—as physical security and perceptions of security are important dimensions of peace. But many SSR and DDR programs do not even ask themselves whether they have contributed to Peace Writ Large; they assume that they have. Their measures of

success are often associated with the number of soldiers demobilized or reintegrated, the effective functioning of command structures, the ability to respond to threats, or numbers of police trained in human rights. They do not ask—either at the program design stage or during evaluation—whether any of these accomplishments actually result in improved physical or psychological security. Again, issues of equity (who is hired, who is in command, who makes decisions) and treatment of the population may have a strong association with conflict issues, and undertaking SSR with a conflict-sensitive lens may improve the likelihood that the program can reduce vulnerability to violent conflict. Pushing beyond conflict sensitivity to a more thorough understanding of conflict dynamics will increase the potential contribution of SSR programming to true prevention of violent conflict.

Peacebuilding is conflict-sensitive by definition. Many peacebuilding practitioners assume that, because they are working for peace, they are, by definition, conflict sensitive. This is not so! Peacebuilders are just as capable of acting in ways that are *insensitive* to conflict as other field workers. For example, they can inadvertently hire people from one ethnic group—because all of the available English-speaking (or French-speaking...) candidates happen to be from the economic/socially favored group. SSR programs can improve the delivery of justice or the performance of the policy in general, but the aggregate statistics (numbers of convictions, recorded crimes, police, perceptions of effectiveness of the courts and police, etc.) may hide deep inter-group inequalities in policing and justice. Peacebuilding activities can also increase danger to participants in peace activities, and they can disempower local people and initiatives.[20]

Many peacebuilding programs assess the conflict-sensitivity of their programs only at the design stage or, more often, not at all. If conflict-sensitive programming is peacebuilding, and peacebuilding is by its nature designed to address the causes of conflict, then the program is *ipso facto* conflict sensitive and requires no further analysis—or so the theory goes. The bottom line: peacebuilding programs must pay attention to the intended and unintended consequences on conflict dynamics from their programs, just as other program types do.

Clarifying Peacebuilding and Conflict Sensitivity: Definitions and Dimensions of Difference

The chart below shows the differences between conflict sensitivity and peacebuilding along a series of dimensions: definition, main aim, applicability to whom and what kinds of programming, analysis requirements, and standards/measures.

The establishment of hard and fast boundaries between conflict sensitivity and peacebuilding will always be elusive—and unwise. The soft boundaries between the two reflect the complexities of working both in and on conflict, and the reality that peacebuilding in practice has come to incorporate development, humanitarian, justice and human rights modes of programming. However, conceptual clarity, even in the face of blurry boundaries, can strengthen both the effectiveness of peacebuilding practice and

---

20 These and other inadvertent negative impacts of peacebuilding programs were discussed in Mary B. Anderson and Lara Olson, Confronting War: Critical Lessons for Peace Practitioners (Cambridge: CDA, 2003).

the ability of development, humanitarian and other programming to minimize negative and maximize positive impacts on conflict. We propose the definitions and distinctions below, as a basis for more robust peacebuilding and conflict-sensitive practice.

COMPARISON OF CONFLICT SENSITIVITY AND PEACEBUILDING

Conflict Sensitivity	Peacebuilding
Definition: *Conflict sensitivity refers to the ability of an organization to: • Understand the context in which it is operating, particularly intergroup relations; • Understand the interactions between its interventions and the context/group relations; and • Act upon the understanding of these interactions, in order to avoid negative impacts and maximize positive impacts.	**Definition:** **Peacebuilding refers to measures designed to consolidate peaceful relations and strengthen viable political, socio-economic, and cultural institutions capable of handling conflict, and to strengthen other mechanisms that will either create or support the necessary conditions for sustained peace.
Main Aim: Work **IN** the context of conflict to minimize negative and maximize positive impacts of programming (on conflict, but also on other factors).	**Main Aim:** Work **ON** conflict, seeking to reduce key drivers of violent conflict and to contribute to Peace Writ Large (the broader societal-level peace).
Applied to Whom/What Programming: All programmes, of all types, in all sectors, at all stages of conflict (latent, hot, post-war) must be conflict sensitive, including peacebuilding efforts themselves.	**Applied to Whom/What Programming:** Peacebuilding programmes are those that articulate goals or objectives aimed at securing peace. Such goals/objectives can be integrated into other programming modes (development, relief) and sectors—or peacebuilding can be a standalone effort.
Required Analysis: Requires an adequate understanding of the conflict (e.g., dividers and connectors analysis) to avoid worsening dividers or weakening connectors; to reduce dividers and support existing connectors.	**Required Analysis:** Requires a deeper understanding of the key drivers of conflict and dynamics among factors and key actors, in order to ensure program relevance.
Standard/Measure of Effectiveness: At a minimum, the program/project does not make the conflict worse—and usually also makes a positive contribution.	**Standard/Measure of Effectiveness:** Programme/project reduces the power of key driving factors of conflict, contributing to Peace Writ Large.

*Definition adapted slightly from International Alert, et al. 2003. Conflict sensitive approaches to development, humanitarian assistance and peacebuilding: a resource pack

**Definition from International Alert, 2003, as quoted in the resource pack (see op. cit. in above footnote).

There are two significant implications of these distinctions. First, conflict sensitivity is a fundamental principle of good and responsible practice that is applicable to ALL programs. In this way, it is most useful in an adjectival form: "conflict sensitive," rather than as a noun, which implies that it is a type of programming in its own right. As an adjective, it can (and should) be applied to humanitarian assistance, development efforts, peacebuilding, peacekeeping operations, human rights advocacy, security sector reform, demobilization of combatants, work with women and youth, and so forth.

ALL programs in ALL contexts, regardless of sector, program type, conflict phase or constituency, should be conflict-sensitive. That is, they must take account of the potential for violent conflict, and adopt measures to minimize the negative effects and maximize the positive effects of program efforts.

This continues to be the main insight from CDA's Do No Harm Project, and the tools and frameworks from that project remain among the best and most widely-used approaches for ensuring that humanitarian and development programming is conflict sensitive.

Second, we can be clear about what peacebuilding is:

Peacebuilding is a type of programming with particular aims. It includes a wide range of programming modes with a common aim: they all aim explicitly to address the key drivers of conflict and, ultimately, change the conflict dynamics, with particular emphasis on reducing or preventing violence as a means of addressing political, social and economic problems and injustices.

Some argue that peacebuilding has become its own academic field and programming sector.

Others assert that it is a cross-cutting set of considerations that should intersect with all sectors and work with all constituencies. This is one source of confusion with conflict sensitivity, as it is also a cross-cutting lens. Conflict-sensitive principles must be applied to various types of programming as noted above—they do not stand on their own. Peacebuilding programs can and do stand alone.

Classic peacebuilding programs include dialogue efforts (at various levels and engaging a range of different types of stakeholders), negotiations, mediation, transitional justice, peace education, and training in conflict resolution skills. These program modes can be applied in a wide range of sectors—to address key conflict drivers. For example, one might engage in public dialogue to enhance a police reform effort or organize a negotiation process to develop a new constitution. Classic development, human rights, justice reform and other programs can also be critical for peacebuilding—if they are relevant and address key driving factors of conflict. Economic development programs or education reform can be equally important peacebuilding efforts, where, for example, horizontal inequalities or unequal access to education (and jobs and political power) are underlying causes of conflict. As peacebuilding programs, however, they must be designed and implemented quite differently than they would be if their aims were purely developmental. (In practice, however, they often are not.) They must also be assessed for their capacity to address those factors, not only for their development success.

Conclusion

The distinction between conflict sensitive practice and peacebuilding matters, because the lack of clarity and prevailing confusion are now weakening many programs. People are uncertain about why their peace efforts are failing. All too often, one reason is that they are working on false assumptions about conflict sensitivity or peacebuilding or both. Mixing them up leads to flawed program design.

It is time to clarify these terms and articulate the practical consequences in the field—in order to strengthen both conflict sensitive programming and peace practice.

DAY 2 / HANDOUT 4

GROUP A: CONNECTORS CHART

CONNECTORS AND LOCAL CAPACITIES FOR PEACE	SYSTEMS AND INSTITUTIONS	ATTITUDES AND ACTIONS	VALUES AND INTERESTS	EXPERIENCES	SYMBOLS AND OCCASIONS
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					

DAY 2 / HANDOUT 5
GROUP B: DIVIDERS CHART

DIVIDERS AND SOURCES OF TENSION	SYSTEMS AND INSTITUTIONS	ATTITUDES AND ACTIONS	VALUES AND INTERESTS	EXPERIENCES	SYMBOLS AND OCCASIONS
1.					
2.					
3.					
4.					
5.					
6.					
7.					
8.					

DAY 3

Conflict Analysis

LEARNING OBJECTIVES

By the end of the day, participants will be able to:

- Explain what participatory conflict analysis is and why it is key for both integrated peacebuilding projects and projects that are conflict sensitive.

- Use basic analysis tools like the Who, What and How of Conflict tool and problem trees to more effectively design integrated projects.

- Understand some of the complex demands of sustainable peace and reconciliation.

TIME

6 hours and 30 minutes

SESSIONS OVERVIEW

	SESSION	TIME
A.	Review of Day 2; understanding conflict analysis; introducing tools for analysis	2 hrs.
B.	Using a tool: the who, what and how of conflict in Cusmar	1 hr. 30 min.
C.	Report-back on Session B; checklists: the problem trees and the woods	1 hr. 30 min.
D.	Truth, justice, peace and mercy; daily monitoring	1 hr. 30 min.

HANDOUTS

- Day 3, Handout 1: Case Study—The Story of Cusmar

- Day 3, Handout 2: The Who, What and How of Conflict

- Day 3, Handout 3: Conflict Assessment Tool

- Day 3, Handout 4: Truth, Justice, Peace, Mercy—for the facilitator only

MATERIALS

- Flipcharts, markers, tape, projector/laptop, easel, notebooks, index cards, colored sticky notes

FACILITATOR PREPARATION

Before the session begins:

- Transfer the learning objectives to a flipchart in large print for participants to view clearly.

- Study the activities for the day and know how each session is organized.

- Review the feedback on sticky notes from Day 2, and be ready to announce or discuss any adjustments based on it.

- Carefully review the handouts listed for this day and make copies for each participant.

- Draw the Headache Analysis diagram from Session A on flipchart paper for the participants to see easily.

- Prepare flipchart with questions from the small group tasks for Session A and Session D (for Session D, use the questions in Day 3, Handout 4, Step 4).

ACTIVITIES

SESSION A

1. Review of Day 2 (20 min.)

Welcome everyone back. Then ask for a summary of the feedback from Day 2. One monitoring question was what had been unclear, so take a few minutes to address anything that seems fairly easy to clarify. Explain that other unclear items will go to a "parking lot" or "storage house" that can be opened up during later discussions, at the end of the day, or later in the week when there is time. Transfer these "muddy" or "sandy" or "murky" issues from sticky notes to flipchart paper for all to see, and for reference later.

2. Understanding Conflict Analysis (1 hr. 15 min.)

Explain that the topic for today will be conflict analysis, and then state the learning objectives.

Ask participants how they would describe *conflict analysis*. Give them a chance to offer some responses. Note that there is academic or professional analysis that may be done by just one or two individuals, as well as participatory or group forms of analysis. Note also that there are many different tools and approaches.

Then, using their own responses if possible, suggest that one way to define conflict analysis is as a process that people engage in to conceptually organize the actors and factors that cause and drive a conflict, or to make sense of what is going on and why. Ask whether that seems like a good definition or description of conflict analysis. Adjust it slightly if this helps get agreement.

Remind participants that there is conflict in any situation in which people see their interests as mutually incompatible and act on the basis of that perception. Say that everyday life is full of conflicts. Explain that not all conflicts are violent, and that while most are painful, some can lead to positive results. But then note that many social conflicts can lead to violence or already involve violence, destruction and death—and that these are the conflicts we are most concerned about.

Next, ask them *why* people work together to carry out analyses of conflicts.

Tell them a story about a man who experiences a bad headache, and doesn't know why he is feeling so bad. He wants to be free of the headache, but is unsure of the cause. As described in the Headache Analysis diagram below, he begins to consider a series of possible causes. He has not been drinking. He has not had a fall or hit his head. He does not have a fever. So ultimately, he decides that the headache comes from stress; he has been working hard under pressure. He decides to change activities for a while, to breathe deeply and to go for a walk . . . His analysis of the likely cause of his problem leads him to a response.

HEADACHE ANALYSIS (FLIPCHART ACTIVITY)

THE FOUR QUADRANTS

- **I drank a lot**
- **I am sick**
- **I overworked**
- **I am tired**
- **I hit my head on the wall**

- **I relax**
- **I change activity**
- **I go for a walk**
- **...**

- **I have a headache**

- **I relax**
- **I take a walk**
- **I change activity**

Source: The four quadrants from the Woodrow Wilson Center

Explain that in this simple example of a headache, the process passes from awareness of an unwanted condition, to an examination or analysis of many possible causes, to a consideration of possible remedies, and finally to action to alleviate the throbbing pain.

SESSION A SMALL GROUP WORK (FLIPCHART ACTIVITY)

Now ask participants to form small groups of two to three people. Explain that during this activity, they will have the opportunity to think about conflict analysis through examples from their own areas of operation. Be clear that this discussion will take place in small groups, but there will not be a report-back to the full group. Suggest that they may like to write things down for their own reference. Share the flipchart paper prepared for Session A Group Work as a guideline for the discussion.

- Think about some of the serious conflicts in your context.

- Why is an analysis of the situation, and the thoughts of the people around you, important for peacebuilding?

- In other words, what are some of the reasons we carry out conflict analysis (in our specific contexts)?

Let the small groups discuss for about 10 to 15 minutes. Then ask participants to return, if they have moved. Share the following points as some of the reasons we carry out conflict analysis, many of which the groups likely already discussed:

- Determine who is involved in the conflict, and identify all the relevant groups involved, not just the main or obvious ones.

- Figure out what motivates people to use violence or continue conflict (e.g., economic advantage, desire for power, redressing ethnic discrimination or grievances).

- Understand the root causes and more immediate drivers of conflict.

- Identify the conflict "fault lines" (the main issues in the conflict).

- Understand the background and history of the conflict as well as recent or current events.

- Determine how the conflict is unfolding, and learn from failures as well as successes of any peace initiatives.

Ultimately, you can say that we analyze conflicts to inform programs and help determine how to respond. Until we understand the causes of a conflict, who is involved, and the issues and dynamics of the conflict, any kind of peacebuilding programming is likely to be ineffective. Participatory conflict analysis provides a shared, and fairly detailed picture of what is happening and why, and should suggest what could be done to help create a more just and peaceful situation.

3. Introducing Tools for Analysis (25 min.)

Explain that there are many tools for conflict analysis. One common tool is a timeline. Timelines are graphs that show events plotted against time. They list dates (years, months or days, depending on the scale) and name significant events in chronological order. An example might be a change of government, famine, formation of a militia, massacre or peace agreement. Their purpose is to show a view—or different views— of history during a conflict. When diverse actors participate in creating a timeline, it can help clarify and understand each actor's perception of events, or identify which events are most important to each actor. Ask if participants have ever used timelines.

The aim in using timelines in a participatory way, you can say, is not to seek a "correct" or "objective" version of history, so much as to understand the perceptions of the people involved. For this reason, the different events mentioned by different groups are an important element in understanding the conflict.

A timeline is a way for people to learn about each other's perceptions and each other's history of the situation. And in discussing their different perceptions of the conflict, and the events that each group may highlight or commemorate, people develop a richer understanding of their shared situation. In the best of cases, they may come to a more shared understanding of what they have all lived through.

To conclude this session, ask participants what other tools they know of. Say that after the break we will explore slightly different versions of the 3 Ps (People, Problem, Process) tool, and problem trees.

BREAK

SESSION B

1. The Who, What and How of Conflict in Cusmar (1 hr. 30 min.)

Begin the session by telling participants that they will use a basic analytical tool called the Who, What and How of Conflict to examine a case study from a fictitious country called Cusmar. Say that the tool is an expansion of the 3 Ps (People, Problem and Process) tool, from the Caritas peacebuilding training manual.[21]

Distribute Day 3, Handout 1 (Case Study—The Story of Cusmar). Tell participants that although the case study is a bit longer, today they are going to focus only on the first part. Ask volunteers to read the handout aloud, paragraph by paragraph. When they finish reading, note that the story contained a sort of timeline of historical events, which was touched on just before the break. Ask them to point to a few important dates.

Then, provide Day 3, Handout 2 (The Who, What and How of Conflict), and divide participants into three small groups:

- **Group A** will use the **Who** element to analyze the primary and secondary parties to the conflict and other relevant stakeholders. Explain the circles and different kinds of lines between them.

---

21 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.

- **Group B** will use the **What** element (problem tree) to examine core issues in the conflict, root causes and effects.

- **Group C** will use the **How** element to examine factors that escalated or continued the conflict and those that have apparently helped to resolve it.

Tell them that they have the rest of this session (about 50 to 60 minutes) to discuss the questions from the handouts in their small groups, and to prepare their analysis on flipchart paper (using images from the handout, such as the circles, tree and arrows). They will share with the full group after the break.

Point out that within the country of Cusmar is the small city of Jakar. To the extent possible, ask them to consider if their analysis differed in any way between the country as a whole, and the city of Jakar.

Say that small groups should select one member to make a presentation after the break.

SESSION C

1. **Report-Back on Session B (45 min.)**

Give each group no more than 5 to 10 minutes to briefly report on their analysis. Then open up the discussion to the full group. Some questions might include:

- If we actually lived in Cusmar, what else might we need to research or find out to do a really good analysis?

- The population in Jakar was different from that of most of the country; when we analyze conflicts, do we have to take into account important differences in local villages, towns and regions?

- Why?

2. **Checklists: The Problem Tree and the Woods (45 min.)**

Begin this activity by saying that the remainder of the session will continue to focus on tools for analysis. First, explain that for analysis in conflict-sensitive humanitarian or development projects, a common approach is to begin not with peace and conflict questions, but with broad "profile" or "context" questions. These questions focus on national or local population data, geography, and government structure or policies. They then look into key economic, political, environmental and social issues—issues that may lead to, or already be related to, growing tensions or violent conflict.

Share Day 3, Handout 3 (Conflict Assessment Tool). Explain that it is meant for CRS staff working on emergency response, health or agriculture initiatives, so that they can consider designing projects that are conflict sensitive or integrated rather than ones that focus exclusively on one area, such as food distribution, maternal health or better farming techniques. Say that while we are not going to go through these guiding questions on conflict in detail today, participants may find them helpful in their work. In fact, the use of these questions is now mandatory in preparing *any* CRS project proposal valued at more than US$1 million—together with questions on governance and gender dynamics.

Next, ask how many participants have used a problem tree tool to take stock of a key issue and begin thinking about responses to it. Ask them what they like and dislike about the problem tree tool. After they respond, you may note that one advantage is the relative ease of converting a problem tree into a planned response or results framework. One difficulty is that a problem tree usually focuses on a single core issue such as a lack of good schools or low crop yields, or violence between pastoralists and farmers. In reality, people in local communities often face a series of different issues, not just one major issue. And organizations often try to respond to more than one issue, either with parallel projects or sometimes with an integrated one.

So, to finish this discussion of analysis tools, ask them to think in small "buzz groups" of two to three people—not about one tree, but several trees. Not a whole forest, but a small stand of trees that represent the major problems that their communities face. Say that if there were three trees, what would those problem trees be? Draw their responses on flipchart paper.

Addressing the full group, next ask them what the principal roots are for each problem tree. Then, reviewing their answers, ask if any of the trees have the same kind of roots (causes). Suggest that when they design projects, they might want to think about common roots of a variety of serious problems, and see if a single integrated project might not help deal with more than one tree (problem).

Save these flipcharts for participants' possible reference on Day 5.

Finally, depending on time, ask them if it was difficult to decide together on the names of the three trees. Ask if there are differences from place to place that make a problem tree in one locality or region not an important tree in another. Stress the importance of analyzing local realities and designing responses relevant in those contexts.

BREAK

SESSION D

1. Truth, Justice, Peace, Mercy (1 hr. 20 min.)
Welcome people back to the last session of the day on conflict analysis. Tell them that this session will be a little different. Say that they will take part in a group exercise to help analyze how complex it can be to reach sustainable peace and reconciliation. The focus will be not on reconciling individuals or groups, but reconciling the different demands of a peace process. Then follow the clear instructions in Day 3, Handout 4 (Truth, Justice, Peace, Mercy)—for the facilitator's use only.

This exercise from the Caritas peacebuilding manual tends to be stimulating and thought-provoking. Be sure to allow sufficient time for group discussion.

2. Daily Monitoring (flipchart activity) (10 min.)
Do a quick round table discussion, in which each participant shares their most useful learning of the day.

Have someone record the answers.

DAY 3 / HANDOUT 1
CASE STUDY—THE STORY OF CUSMAR

Key Points

- Cusmar has suffered conflict and domination for hundreds of years.

- Kaatars are the majority in Cusmar and are Muslim.

- Emers are the minority in Cusmar, but enjoy the support of a neighboring country and are Christian.

- Eight years of war in the 1990s destroyed previously peaceful relations between Emers and Kaatars.

- In the city of Jakar, Emers were the dominant group and expelled all the Kaatars. Now, after the war, the Kaatars are returning to Jakar.

- Key issues for the returnee Kaatars are education, place to worship and missing people.

- Key issues for Emers are economic and social disintegration.

DETAILED DESCRIPTION

Geography. Cusmar is a country located in the northeast section of the continent. It is a mountainous country with one access point to the sea. It has many valleys and rich farmlands, and in the mountains there are substantial tracts of forests. It has numerous rivers, many of which have been dammed for power production. Along those rivers, there are many towns and cities.

Population. Two traditional groups have populated the region, the Emers and the Kaatars. Approximately 75 percent of the population is Kaatar, and 25 percent is Emer. The neighboring country is majority Emers, so the Emers have close ties to that neighboring country, in terms of their culture and their religion, and to a great extent their political affiliation as well. Emers speak a language that is only slightly different from that of the Kaatars, so the two groups can understand each other quite well. The Kaatars have a long and unique cultural tradition and a different religious faith. Kaatars are Muslims, and Emers are Christians.

History. The Kaatars were converted to Islam in the 16th century. They had been without any formal religion before that. Then, the Emers came from the neighboring country in the 18th century, bringing both Christianity and a cultural heritage that was very different from the Kaatars—especially different music and different food.

In the first part of the 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 in the region. 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.

In addition to these wars, another factor in their relationship 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 reestablished them as the dominant group.

The occupation lasted until World War II, which finally gave the Kaatars the chance to regain dominance when they joined international powers to crush both the Lomars and the Emers. The Lomars left for good, and the Emers were removed from power.

The Kaatars established a strong socialist structure of governance. The government spoke of sharing and equality, but the Emers had hardly any political or economic power at all.

Even so, in communities, there was equality: Emers and Kaatars lived near to each other, particularly in the urban centers. Even though religion remained, the socialist structures weakened it, so many people rejected the normal taboo of marrying someone with such a different religious heritage and ethnic background. This led approximately 15 percent of the population to marry across ethnic lines.

In 1990, global politics once again sparked a war in Cusmar, and even though it was not an ethnically motivated war, warring factions set Kaatars and Emers against each other. People who had lived together were alienated from each other because of ethnic differences. Many fled their homes or the country. Others found themselves forced to fight and/or kill their neighbor(s) to protect themselves. Many eventually adopted the racist beliefs being promoted by their leaders.

Jakar. Jakar is a small city located in a valley in the most mountainous section of Cusmar, and it suffered enormously in the war. Before the recent war, Jakar was composed of 62 percent Emers and 38 percent Kaatars. Most of the Emers lived in the main part of the city, and most of the Kaatars just across the River Stiks on the east. The total population in 1992 was 18,000. The city's main source of income has come from two factories. One produces shoes, and the other door and window frames. There is also a logging and a small poultry industry.

War in Jakar. At the beginning of the war, there was a lot of fear in Jakar. The Emers knew that as the minority group in the country, they might be killed or forced out of their city. But, since Jakar was mainly an Emer city, they thought that if they struck first, they would be more able to survive and resist "outside" forces of Kaatars. They could protect themselves if the local Kaatars were "taken care of."

So the Emer leadership called for an attack on the Kaatars. They killed many of their Kaatar neighbors, and forced others to flee the city. The rest were incarcerated in a large warehouse. While incarcerated, many of the women were raped and the men tortured. The houses of the Kaatars were burned down, animals were stolen or killed, and as much as possible was done to "erase" the signs and symbols of the Kaatars, for example, the Kaatar Cultural Center was burned.

Eventually, the Kaatars held in the warehouse were taken to the road outside of town and told to never return. This group consisted of mostly women and children and some older men; many men had been killed or escaped earlier. This group had to walk 60 km to the next city—a city populated by Kaatars.

Cease fire. Eight years later (in 2000) the war ended through the intervention of the international community. The cease-fire agreement called for a return of refugees to their homes. It was a complex "peace" agreement that outlined goals for political and economic restructuring and eventual reconciliation between the Emers and Kaatars in Cusmar.

Source: 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.

DAY 3 / HANDOUT 2
THE WHO, WHAT AND HOW OF CONFLICT

Who?

- Who is involved in the conflict?

- How do they interact with each other?

- Where is the conflict centered?

- Which people or groups have strong positive relationships with each other?

These relationships are expressed in the diagram below, with each party (including secondary and other peripheral or stakeholder parties) represented by a circle and their relationships by different types of lines.
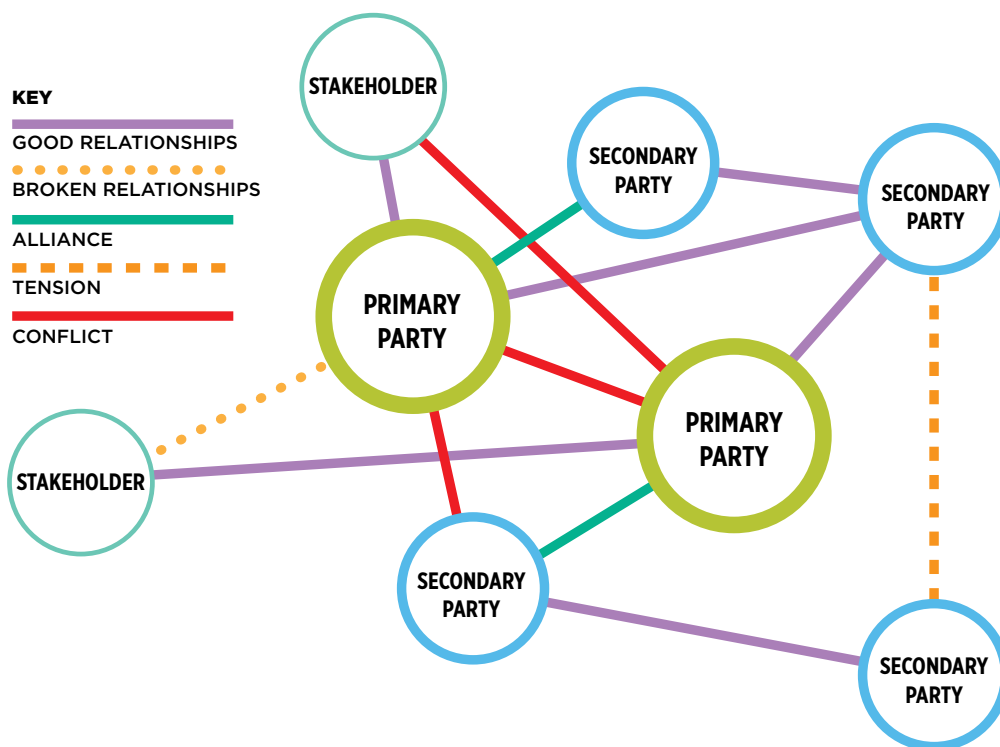
What?

Using the metaphor of a tree, we can identify the root causes of conflict under the soil, the core problems as the trunk and main support of the tree, and the effects of conflict as the many branches and leaves of the tree.

- What are the root causes, core issues and effects of the conflict?
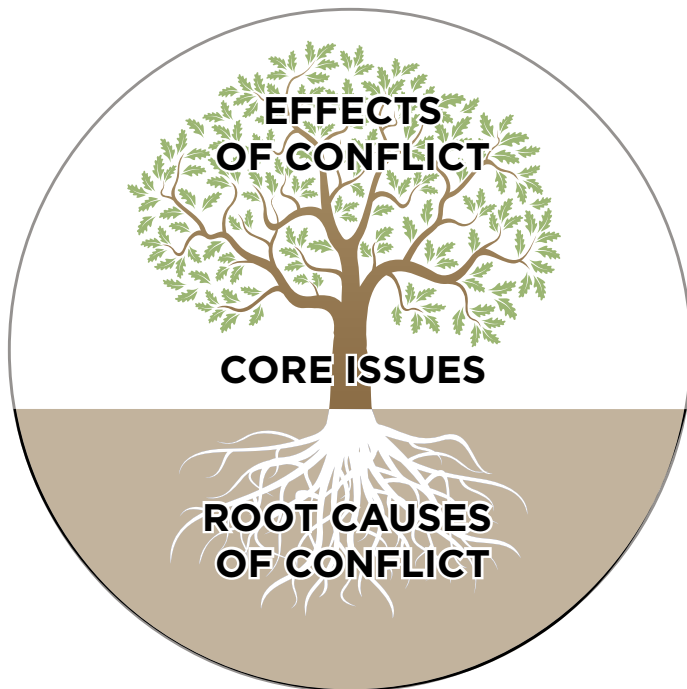
How?

The how of conflict identifies the factors that escalate or continue the conflict, and the factors that transform or resolve the conflict:

- Which factors escalate the conflict?

- Which factors promote peace?

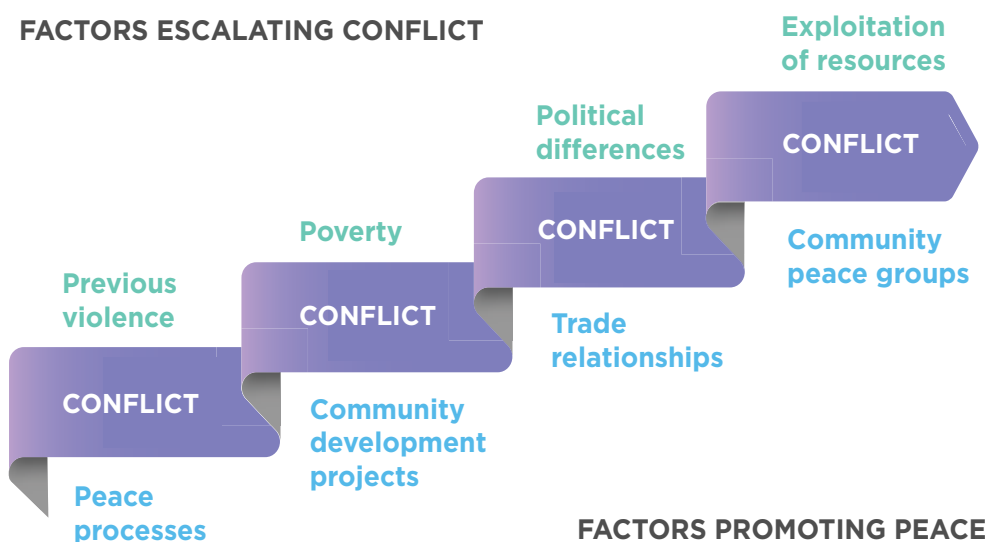Some factors supporting continuation or escalation may include groups exploiting natural resources for their own profit under cover of war and violence, political differences, poverty, or history of previous violence between groups. Factors supporting transformation or resolution may include peace processes, community development efforts in war-affected regions, trading relationships (e.g., local markets) that continue across divided communities during times of war, or groups working actively to encourage tolerance and peace.

FACTORS ESCALATING CONFLICT

Exploitation of resources

Political differences

CONFLICT

Poverty

CONFLICT

Community peace groups

Previous violence

CONFLICT

Trade relationships

CONFLICT

Community development projects

Peace processes

FACTORS PROMOTING PEACE

Source: Neufeldt, R, Fast, L., Robert Schreiter, Fr R., Starken, Fr. B., MacLaren, D., Cilliers, J., & Lederach, J.P. (2002). *Peacebuilding: A Caritas training manua*l. Vatican City: Caritas Internationalis.

DAY 3 / HANDOUT 3

CONFLICT ASSESSMENT TOOL

There are many valuable tools and books[22,23] to guide conflict analysis, but the aim of this tool is to provide CRS staff and partners with a short list of conflict-related questions to consider—questions that may help them to avoid doing harm, and even to contribute to a more peaceful, enabling environment for integral human development.

For a simple conflict assessment, we suggest inquiring first about broad national or regional contexts (see questions under Profile). Then we suggest looking into what the Caritas peacebuilding manual[24] calls the 3 Ps: the Problem (causes or drivers of conflict), the People (the actors or parties to a conflict), and the Process (the dynamics and trends). The following guiding questions, as well as some examples, are grouped under these four categories. The list of questions is followed by a glossary of terms.

Profile

- What are the key conflict-related issues (not just violence) that people are facing? For example, hunger, lack of basic health services, ethnic discrimination, lack of opportunities for youths, climate change, effects of violence in neighboring states, refugee return, religious extremism, violence against women.

- Where are the conflict-prone/affected areas within the broader context? For example, certain rural zones, pockets of marginalized urban populations, mining or oil extraction sites, border zones, regions with severe religious or ethnic tensions, refugee camps, disputed areas.

- Has there been an ongoing or prior history of conflict? For example, frequent property/land disputes, unstable electoral periods, rebellions, external intervention.

Problem

- What are the structural or root causes of conflicts? For example, chronic poverty, inequitable access to resources and services, widespread youth unemployment, illegitimate government, lack of space for political participation.

- What can be considered drivers or proximate causes of social divisions and violence? For example, flagrant human rights abuses, easy access to light weapons, discrimination, ethnic/regional rivalries.

- What triggers could contribute to an escalation of conflict or an outbreak of violence? For example, assassination, a military coup, fraud, elites competing for power, unpopular new laws, increased prices/scarcity of basic commodities.

---

22 Matt Levinger's *Conflict Analysis* (USIP, 2013)
23 Lisa Schirch's *Conflict Assessment & Peacebuilding Planning* (Kumarian, 2013)
24 Neufeldt, R, Fast, L., Robert Schreiter, Fr R., Starken, Fr. B., MacLaren, D., Cilliers, J., & Lederach, J.P. (2002). *Peacebuilding: A Caritas training manua*l. Vatican City: Caritas Internatonalis.

People

- Who are the main conflict actors and who are their supporters? For example, government, armed forces, rebel groups, youth gangs, drug or human trafficking organizations, mining companies or other enterprises, political parties, social movements, religious actors, UN peacekeepers, the Africa Union, diaspora groups.

- What are these actors' interests or motivations and their goals? For example, political power, social stability, access or control of economic or natural resources, equality, human rights, greater freedom, religious values, political participation.

- How do they engage in the conflict and what are their capabilities? For example, popular demonstrations, active nonviolence, political advocacy, international networks, bribery, economic sabotage, widespread intimidation, armed violence.

Process

- What have been the recent and current conflict trends? For example, escalation or de-escalation of violence, more inter-ethnic cooperation, greater international influence, new laws or policies, worsening or improving livelihoods, new trade patterns, formal negotiations.

- What are possible windows of opportunity for addressing or responding to conflict? For example, a cease fire, a holiday period, the rainy season, a community celebration, the inauguration of new leadership.

- What capacities for peace or conflict mitigation can be identified? For example, influential religious actors or traditional leaders, active civil society, international support and solidarity, skilled mediators, community peace ambassadors, active participation of women.

- What are the best, worst and most likely scenarios for the future of the conflict and what do they depend on? For example, growing social inclusion and peaceful coexistence, an outbreak of mass killing, or continued inequities and tension with sporadic acts of violence.

Source: Assessment questions were adapted from Chapter 2 of *Conflict-sensitive approaches to development, humanitarian assistance and peacebuilding: A resource pack*[25], Peacebuilding: A Caritas Training Manual,[26] and "Good Enough" questions produced by the UK's Humanitarian Practice Network.[27]

25   APFO, CECORE, CHA, FEWER, International Alert, Saferworld (2004). Conflict-sensitive approaches to development, humanitarian assistance and peacebuilding: A resource pack.
26   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.
27   ACAPS. (2014) Humanitarian needs assessment: The good enough guide, The Assessment Capacities Project (ACAPS), Emergency Capacity Building Project (ECB) and Practical Action Publishing, Rugby, UK. http://dx.doi.org/10.3362/9781780448626.

Glossary of Terms

Note that the definition of peacebuilding also includes what CRS calls *stand-alone* peacebuilding and *integrated* peacebuilding.

*Conflict: Any situation in which two or more individuals or groups perceive their interests as mutually incompatible, and act on the basis of this perception.

**Conflict-affected context: An institution, community, state or region impacted negatively by conflict or violence or both. In a conflict-affected context, people lack human security . . . They need safety and development to meet their basic needs or a sense of dignity and human rights.

*Conflict analysis: A structured inquiry into the causes and potential trajectory of a conflict that seeks to identify opportunities for managing or resolving disputes.

**Conflict drivers: Key people, institutions or forces that play a central role in mobilizing people to respond violently to the root causes of conflict and shared perceptions of grievances relating to human security.

**Conflict mitigators: People, institutions or forces that support political, economic, security, justice and social factors related to human security.

*Conflict prevention: Measures taken to keep low-level or long-festering disputes from escalating into violence.

*Conflict management: Efforts to prevent, limit, contain or resolve conflicts—especially violent ones while building the capacities of all parties involved in peacebuilding.

**Conflict sensitivity: An approach to programming and policymaking that recognizes the potential influence between conflict-affected context and a policy, program or project in that region. Conflict-sensitive policies, programs and projects aim to minimize unintentional negative impacts that may drive conflict and cause further social divisions while maximizing positive impacts on the context that mitigate conflict and bridge social divides.

*Connector: A potential source of cohesion within or between groups. When leaders mobilize their constituents around a given connector, it may be transformed into a driver of peace.

*Divider: A potential source of polarization within or between groups. When leaders mobilize their constituents around a given divider, it may be transformed into a driver of conflict.

**Peacebuilding: A wide range of efforts by diverse actors in government and civil society to address . . . causes of violence before, during and after violent conflict . . . Peacebuilding can refer to the direct work that intentionally focuses on addressing the factors driving and mitigating conflict. Peacebuilding can also refer to efforts to coordinate a comprehensive, multilevel, multisectoral strategy, including development, humanitarian assistance, governance, security, justice, and other sectors that may not use the term *peacebuilding* to describe themselves.

*Scenario analysis: A method for developing vivid and compelling stories of potential alternative futures. Can be an invaluable tool for organizations operating in volatile and uncertain environments.

**Theories of Change: The program rationale or logic of how a program hopes to foster change to produce intended outcomes and impacts. The first part of a theory of change is a belief about what factors are driving or mitigating conflict and need to change. The second part . . . is either implicit or explicit assumptions about how some project, program or policy will impact a conflict-affected context.

*Trigger: An event that initiates or accelerates the outbreak of a conflict.

*Window of opportunity: A period during which the chances for success in an endeavor are greatly increased.

Source: Catholic Relief Services. (2015). *Peacebuilding, governance and gender assessments: A basic guide for busy practitioners. Baltimore, MD: CRS. Pages 1–3.*
* Definition is from Levinger[28]
** Definition is from Schirch[29]

28   Levinger, M. (2013). Conflict analysis: Understanding causes, unlocking solutions. Washington D.C.: United States Institute of Peace. pp. 231–236
29   Schirch, L. (2013). Conflict assessment and peacebuilding planning: Toward a participatory approach to human security. West Hartford, CT: Kumarian Press. pp. xi–xiv

DAY 3 / HANDOUT 4

TRUTH, JUSTICE, PEACE, MERCY

Purpose: Engage participants in a deep discussion of the paradoxes of peacebuilding and conflict resolution by personifying key terms and concepts.

Materials: Four sheets of paper, each with one of the exercise words written on it (Truth, Justice, Peace, Mercy)

Time: 1 hour, 20 minutes

Procedure:

- Explain the purpose of this activity to participants. Express that although this activity may seem abstract, and in that sense it may be challenging, it is a valuable way to reflect on the complex work of peacebuilding and reconciliation.

- Ask participants to volunteer to personify one of the four terms. Give them a minute or two to think about which one they would like to personify.

- Ask participants to form four small groups, each representing one of the terms. The division may be uneven, but that is okay provided there are at least two or three people in each group. Give each of the small groups the piece of paper with their word on it, to help them get organized and to identify their representative later in the exercise.

- Give the groups 15 to 20 minutes to discuss what they mean by truth, justice, peace and mercy; and come to a common understanding. Also ask them to do the following, writing the bold tasks on a flipchart for all to see:

- Identify which of the other three terms each person fears most.

- Identify which of the other three terms each person feels closest to, or would most like to work with.

- Identify a spokesperson.

Groups may need a little help to begin their brainstorming.

- Ask the spokesperson for each of the groups to come forward, and to stand near one another. Ask each one in turn to introduce themselves and present their demands. For example: "I am Mercy, and I require forgiveness . . ." or "I am Justice, and I demand an end to impunity . . ."

- Then ask each of the representatives to answer the questions identified here:

- Which of the other terms do you most fear? Why?

- Which of the others would you most like to work with?

- How do you see the four of you relating to one another in a process for peace?

- Ask if any of the participants have additional questions for any of the representatives. You can add the following ones, or others, yourself:

- To Truth: Are you one, or many? There seem to be many versions of you.

- To Justice: Why are you so easily bought? Or: How much of you guarantees an end to the fighting?

- To Peace: Are you biased, perhaps racist? You are elusive; we don't see enough of you (in Africa) these days.

- To Mercy: Should we just forgive and forget? Are you not inviting a repetition of the violence?

Discussion: The exercise should bring up many challenging points for reflection and practice. In the time remaining, facilitate group discussion on the complex challenge of achieving sustainable peace and reconciliation.

Facilitator tip: The terms may be translated as righteousness, harmony, forgiveness and so on, depending on what works best in the language and political or cultural context you are using. Personifying the four terms helps raise the complexity of the issues. One critique of the field of peacebuilding and conflict resolution is that it lends itself to rhetoric and people making impassioned speeches for justice and peace. This exercise helps raise some of the dilemmas involved that aren't usually addressed in those speeches.

Source: 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.

Based on Psalm 85, verse 10.

DAY 4

Partner and Beneficiary Engagement

LEARNING OBJECTIVES

By the end of the day, participants will be able to:

- Identify different stakeholders' usual and appropriate types of project involvement.

- Understand the importance of differences among categories of beneficiaries, and their interests.

- Consider a goal and two coherent strategic objectives for an integrated peacebuilding project.

TIME

5 hours

SESSIONS OVERVIEW

	SESSION	TIME
A.	Review of Day 3; opening the storage house; project stakeholders, roles and project phases	2 hrs.
B.	Report-back on Session A; beneficiaries and classes of beneficiaries	1 hr. 30 min.
C.	Considering an integrated initiative in Cusmar; daily monitoring	1 hr. 30 min.

HANDOUTS

- Day 4, Handout 1: Stakeholders Involved in Stages of a Past Project

- Day 4, Handout 2: Case Study—The Story of Cusmar (Completed)

- Day 4, Handout 3: Project Goal and Strategic Objectives

MATERIALS

- Flipcharts, markers, tape, projector/laptop, easel, notebooks, index cards, colored sticky notes

FACILITATOR PREPARATION

Before the session begins:

- Transfer the learning objectives to a flipchart in large print for participants to view clearly.

- Study the activities for the day and know how each session is organized.

- Carefully review the handouts listed for this day and make copies for each participant.

- Review the feedback from Day 3, and be ready to announce or discuss any adjustments based on it.

ACTIVITIES

SESSION A

1. Review of Day 3 (10 min.)

Take a few minutes as Day 4 begins to consider the oral feedback at the end of Day 3. Participants were asked to name the most useful thing they had learned. After a night's sleep, ask if they would they say anything new or different.

If participants have not been specific about *why* a particular insight, reflection or tool seems useful or practical, ask one or two participants why they saw that item as useful.

2. Opening the Storage House (30 min.)

Next, indicate that it is time to open the door to the "storage house" of issues that have been unclear in the preceding days, or need more discussion. Refer to a flipchart with these issues on them, if you have one posted or can post it. This is a time to look at matters for which there has been insufficient time earlier. Tell participants that no question is a bad question, and that all comments are welcome.

Field the questions or comments as best as you can. If you cannot answer a question, ask if another participant can help. If something that seems important remains unclear, tell participants that you will do some research or check with others, and get back to them when possible.

3. Stakeholders, Roles and Project Phases (1 hr. 20 min.)

Say that now is the moment to examine project beneficiaries, partners and other stakeholders. To begin, ask the participants what they understand a project stakeholder to be. Take time to allow them to consider the question and to suggest answers or elements of an answer. Thank them for their contributions.

Following the description in CRS' revised ProPack I,[22] note that a stakeholder is any individual, group or institution with interest in or influence over a project. Interest involves what they might gain or lose from the project, their expectations and/or resources they provide. Influence refers to power that they might have over a project, such as decision-making authority. Stakeholders include those who will be directly affected by the project (such as out-of-school girls in an access-to-education project), and can mean those who have something to lose (such as people profiting from armed conflict, or those concerned that bitter ethnic rivals may gain an advantage from a given initiative).

Share that many NGOs systematically do a stakeholder analysis for all projects, even when time for project design is short. Ask participants why this is so. Why is it considered important? If it is not mentioned by participants, explain that this is important in terms of building relationships, being alert to possible risks, and improving the chances of project success.

Next, note that most projects have a wide and diverse array of stakeholders. Among them are donors, partners and beneficiaries or participants—generally called *external* project stakeholders. There is also the leadership and staff of your own organization—those generally called *internal* project stakeholders. Some stakeholders tend to be very engaged in a project's design and implementation; others less so. And some stakeholders, as noted, may be opposed to a project and try to stop it from going forward.

Now, tell participants that when you design a project, you need to consider how you will engage or involve the different kinds of stakeholders. Donors generally dictate the kind of engagement they expect. With partners, including faith-based partners, and with beneficiaries, there tends to be much more flexibility.

There are essentially three categories of involvement:

- Stakeholders who need to be informed

- Stakeholders who need to be consulted

- Stakeholders who need to be actively engaged

Tell participants that for most of the rest of this session (about 40 minutes), you want them to think about a concrete project that they were personally involved in, or are working on now. If possible, this should be a multisector (integrated) project, or one that took place in a conflict context. (If more than one participant was or is involved in the same project, they can meet together. Otherwise, tell them it will be an individual exercise).

Provide Day 4, Handout 1 (Stakeholders Involved in Stages of a Past Project) to the participants, which has a table that they will complete.

Ask them to consider six different design stages or aspects of the project in question (refer them to the left-hand column in the table), and to fill in the table with the names of internal and external stakeholders who were involved at each level or category.

As they identify which stakeholders were informed, consulted and actively engaged, suggest that they also keep in mind:

- The specific interests of each stakeholder

- The relative importance of each stakeholder

- The capabilities of each stakeholder

- The impact or influence of each stakeholder in terms of the project

As participants are finishing this exercise, ask them to indicate whether it was useful.

Then ask them to consider the following questions about partners and participants in particular:

- What roles do partners usually play? Why? Is there a relationship of true mutuality or not? Does it make a difference if the partner is a Church partner?

- What roles do participants usually play? Are they active participants or more often recipients of project outputs and outcomes?

- Is it more challenging to engage with partners and participants if a project aims to improve relationships between participants who are perceived adversaries?

Tell them that they will share the results of this exercise and that you will discuss their thoughts after the break.

BREAK

SESSION B

1. Report-Back on Session A (30 min.)

Welcome participants back from the break. Ask them to report back on how they distributed the project stakeholders among the three categories, and why. In discussing why, they might share their reflection on the stakeholders' interests, capabilities and/or project impacts.

Allow various people to speak. If some participants seem reluctant to speak up, ask if they found the exercise confusing or a bit difficult to carry out.

Next ask if they might consider or suggest involving some stakeholders a little differently, including partners, when thinking about future projects.

Finally, ask in particular about beneficiaries—those people meant to benefit from the results of a project. How were they involved in the project design, if at all? Ask if the stakeholders who were involved in design were mostly or entirely the donor, the project specialists or perhaps a partner organization? If so, say that this is not unusual, but that you are now going to take a closer look at the stakeholders usually known as beneficiaries.

2. Beneficiaries and Classes of Beneficiaries (60 min.)

Begin the first 20-minute activity of the session by asking about the term *beneficiary*. Who is a beneficiary in a project? Let them provide answers. Ask them to provide concrete examples of beneficiaries in their projects.

Next, ask what the term itself signifies. After some discussion you can emphasize or note that a beneficiary is generally understood to be someone who gets or receives a transaction, someone who gains but does not necessarily participate in any other way. The term itself, you could say, may invite us to think of the people we intend to serve as mere objects of our generosity or expertise. This may invite organizations to expect beneficiaries to be passive rather than active participants in projects.

Invite discussion about this. Some may agree or disagree, which is fine. Ask if they think most organizations do a good job of respecting and engaging project beneficiaries.

Facilitator tip: The point of this discussion is to help participants reflect about beneficiaries, their roles and potential roles in projects, and proper accountability to them. It need not lead to a concrete outcome.

You can note in concluding this part of the session that *accountability* to *beneficiaries* can be challenging for NGOs because of the built-in imbalances in who controls and manages project resources. Mention that CRS, like many organizations, is trying to correct these imbalances in project decision making by listening closely to beneficiaries, attempting to understand their needs and interests, and seeking their opinions and contributions.

In the remaining 35 or 40 minutes of this activity, open a discussion about different kinds of beneficiaries and different kinds of project benefits. Ask participants if, in their experience, there are differences not just between beneficiaries and other kinds of project stakeholders, but among beneficiaries themselves. What, in the first place, is the difference between beneficiaries of food distribution after a natural disaster, and the beneficiaries of a peacebuilding project? What are the kinds of benefits that each receive?

Have participants form small groups of two to three people for a discussion about beneficiary differences. Ask them to think about the questions above, and other important differences they have observed among beneficiaries. After the small groups have discussed for about 10 minutes, ask each group to share one important difference they noted and explain it. As they share, write each group's one difference on a flipchart. The goal is to have a clear picture of several differences within beneficiaries. These may include:

- Differences in types of actual or expected benefits.

- Differences in identity (ethnic, religious or livelihood group).

- Differences in economic well-being, level of income, poverty.

- Differences in power or influence.

- Differences in gender.

- Differences in age.

- Differences in degree of participation or sense of ownership.

- Differences in what aspect of a project most interests them.

- Differences in how they benefit in or from a project.

If some of these categories are not mentioned by participants, you can suggest or add them.

Conclude by saying that there are at least four key things to recognize:

- There are many important differences among beneficiaries based on variables such as identity, assets, age and gender.

- There are also important differences among beneficiaries in terms of what aspect of a project most interests them, and how they benefit.

- When a project is integrated—such as having one objective that focuses on an aspect of development (like a new water source or better incomes), and another objective that focuses on improved relations between people in conflict—it is important to be aware that there will be differences in terms of beneficiaries' characteristics, interests and engagement.

- When interest in physical assets or tangible goods is strong and shared by antagonistic beneficiaries, these can serve as key connectors, helping to bring divided people together around common material goals.

SESSION C

1. Considering an Integrated Initiative in Cusmar (1 hr. 20 min.)

Welcome participants back from lunch, for what will be the final session of the day (thank them for being on time, or encourage them to do better!).

Facilitator tip: Consider an energizer activity if participants seem tired.

Explain that for the rest of the training—this afternoon and tomorrow—they will work in small groups to outline an integrated peacebuilding initiative for the fictitious country of Cusmar. Review some of the highlights of Day 3, Handout 1 (Case Study—The Story of Cusmar) that they already used to consider conflict analysis. Then distribute Day 4, Handout 1 (Case Study—The Story of Cusmar [Completed]) and have volunteers read aloud just the final section (Work in Jakar) about post-cease-fire challenges.

Next, ask participants to count off by 1, 2, 3 to create three small groups of at least four or five people. Try to ensure that in each group there is at least one person with experience in project design (results frameworks, theories of change, indicators and so on). Distribute Day 4, Handout 3 (Project Goal and Strategic Objectives), a simple worksheet that each working group should complete by the end of the session; it provides space for an overall goal and two strategic objectives (SOs).

Explain that the task of each group now is to outline an integrated project for Jakar, identifying one goal and two interrelated SOs (one for peacebuilding, one for another sector). Encourage them to think about crosscutting causes of the conflict and possible connectors.

In considering their initiatives, urge the groups to think about initiatives that might provide some visible, desired need or benefit that is relevant to stakeholders in

Cusmar, while also bridging between Kaatars and Emers to foster social cohesion.

Tell participants that they will have about 45 minutes to write their goal and SOs (explain that they will continue with project design tomorrow, in the same groups), and that—in the final 15 minutes—each small group will share their draft goal and two SOs with the full group.

At the end of the activity, have a spokesperson for each of the three small groups briefly report back on the goal and SOs they drafted. Thank them for their work, and ask for applause for each group.

2. **Daily Monitoring (flipchart activity) (10 min.)**

For the final monitoring session on this short day, use sticky notes or other methods, but be sure that participants take into account that the next day will be the final day of this training. Explain that if they have any suggestions about what needs to change or what still needs to be addressed, this will be their last chance. Then have appointed volunteers lead the brief daily monitoring exercise.

DAY 4 / HANDOUT 1

STAKEHOLDERS INVOLVED IN STAGES OF A PAST PROJECT

Type of Participation ↑ Project Stage/Aspect ↓	INFORMED (Stakeholder kept abreast through email, calls, reports, etc.)	CONSULTED (Stakeholder is asked for input–information, knowledge, opinions, etc.)	ACTIVELY ENGAGED (Stakeholder has a voice in decision making, dedicates time and effort to actual design, etc.)
Data Collection and Analysis			
Setting Objectives and Results Framework			
Monitoring and Evaluation Plan			
Budget			
Staffing and Management Plan			
Writing or Reviewing the Full Proposal			

DAY 4 / HANDOUT 2
CASE STUDY—THE STORY OF CUSMAR (COMPLETED)

Key Points

- Cusmar has suffered conflict and domination for hundreds of years.

- Kaatars are the majority in Cusmar and are Muslim.

- Emers are the minority in Cusmar, but enjoy the support of a neighboring country and are Christian.

- Eight years of war in the 1990s destroyed previously peaceful relations between Emers and Kaatars.

- In the city of Jakar, Emers were the dominant group and expelled all the Kaatars. Now, after the war, the Kaatars are returning to Jakar.

- Key issues for the returnee Kaatars are education, place to worship and missing people.

- Key issues for Emers are economic and social disintegration.

DETAILED DESCRIPTION

Geography. Cusmar is a country located in the northeast section of the continent. It is a mountainous country with one access point to the sea. It has many valleys and rich farmlands, and in the mountains there are substantial tracts of forests. It has numerous rivers, many of which have been dammed for power production. Along those rivers, there are many towns and cities.

Population. Two traditional groups have populated the region, the Emers and the Kaatars. Approximately 75 percent of the population is Kaatar, and 25 percent is Emer. The neighboring country is majority Emers, so the Emers have close ties to that neighboring country, in terms of their culture and their religion, and to a great extent their political affiliation as well. Emers speak a language that is only slightly different from that of the Kaatars, so the two groups can understand each other quite well. The Kaatars have a long and unique cultural tradition and a different religious faith. Kaatars are Muslims, and Emers are Christians.

History. The Kaatars were converted to Islam in the 16th century. They had been without any formal religion before that. Then, the Emers came from the neighboring country in the 18th century, bringing both Christianity and a cultural heritage that was very different from the Kaatars—especially different music and different food.

In the first part of the 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 in the region. 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.

In addition to these wars, another factor in their relationship 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 reestablished them as the dominant group.

The occupation lasted until World War II, which finally gave the Kaatars the chance to regain dominance when they joined international powers to crush both the Lomars and the Emers. The Lomars left for good, and the Emers were removed from power.

The Kaatars established a strong socialist structure of governance. The government spoke of sharing and equality, but the Emers had hardly any political or economic power at all.

Even so, in communities, there was equality: Emers and Kaatars lived near to each other, particularly in the urban centers. Even though religion remained, the socialist structures weakened it, so many people rejected the normal taboo of marrying someone with such a different religious heritage and ethnic background. This led approximately 15 percent of the population to marry across ethnic lines.

In 1990, global politics once again sparked a war in Cusmar, and even though it was not an ethnically motivated war, warring factions set Kaatars and Emers against each other. People who had lived together were alienated from each other because of ethnic differences. Many fled their homes or the country. Others found themselves forced to fight and/or kill their neighbor(s) to protect themselves. Many eventually adopted the racist beliefs being promoted by their leaders.

Jakar. Jakar is a small city located in a valley in the most mountainous section of Cusmar, and it suffered enormously in the war. Before the recent war, Jakar was composed of 62 percent Emers and 38 percent Kaatars. Most of the Emers lived in the main part of the city, and most of the Kaatars just across the River Stiks on the east. The total population in 1992 was 18,000. The city's main source of income has come from two factories. One produces shoes, and the other door and window frames. There is also a logging and a small poultry industry.

War in Jakar. At the beginning of the war, there was a lot of fear in Jakar. The Emers knew that as the minority group in the country, they might be killed or forced out of their city. But, since Jakar was mainly an Emer city, they thought that if they struck first, they would be more able to survive and resist "outside" forces of Kaatars. They could protect themselves if the local Kaatars were "taken care of."

So the Emer leadership called for an attack on the Kaatars. They killed many of their Kaatar neighbors, and forced others to flee the city. The rest were incarcerated in a large warehouse. While incarcerated, many of the women were raped and the men tortured. The houses of the Kaatars were burned down, animals were stolen or killed, and as much as possible was done to erase the signs and symbols of the Kaatars, for example, the Kaatar Cultural Center was burned.

Eventually, the Kaatars held in the warehouse were taken to the road outside of town and told to never return. This group consisted of mostly women and children and some

older men; many men had been killed or escaped earlier. This group had to walk 60 km to the next city—a city populated by Kaatars.

Cease fire. Eight years later (in 2000) the war ended through the intervention of the international community. The cease-fire agreement called for a return of refugees to their homes. It was a complex "peace" agreement that outlined goals for political and economic restructuring and eventual reconciliation between the Emers and Kaatars in Cusmar.

Work in Jakar. The United Nations High Commissioner for Refugees began to encourage Kaatars to return to Jakar, but the Kaatars were reluctant. They both hated and feared the Emers. Only after several exploratory visits did a significant number of them feel safe enough to go back—due among other things to the presence on UN troops in the city.

CARE and Mercy Corps rebuilt and repaired hundreds of houses. Ten months after some 1,700 Kaatars had returned, CRS carried out a survey of the needs of all in Jakar. The identified needs ranged from additional housing—especially for Kaatars—to food, medical and psychosocial needs.

For the Kaatars, there was a strong need for the children (many of them still with relatives living elsewhere) to be reunited with their parents, and to continue their education. The Kaatar schools had been destroyed, however, and there was only one teacher who taught children in her home.

There was also no public place for Kaatars to gather, since their cultural center had been burned down. Their chief imam remained on the list of missing persons, and their mosque was in serious disrepair.

On the Emer side, the CRS survey found problems of infrastructure and a serious lack of jobs. The shoe factory was not working due to fuel shortages. The door and window frame factory had been destroyed during the war. One group of women wanted to start microcredit program for out-of-work Emers.

Emer children were in school, but there were reports of a lack of concentration and frequent fighting. Also, domestic violence had increased in the community.

Many local politicians and police were engaged in corruption. One man, a former mayor and current city council member, was known for his energy and good work. He came from a mixed Emer-Kaatar family background, and had not participated in the war.

What was working well was a medical clinic. CARE had renovated it and its director was an effective administrator who wanted to serve the common good. She made space available in the clinic for workshops and gatherings related to community needs. Mostly women attended these workshops.

Source: 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.

PROJECT GOAL

STRATEGIC OBJECTIVE #1	STRATEGIC OBJECTIVE #2

DAY 5

Integrated Proposal Development

LEARNING OBJECTIVES

By the end of the day, participants will be able to:

- Distinguish between stand-alone and integrated project design.

- Effectively link identified problems to corresponding project designs.

- Prepare elements of a logically sequenced results framework and related theory of change.

- Draft simple but measurable indicators for projects.

TIME

6 hours and 30 minutes

SESSIONS OVERVIEW

	SESSION	TIME
A.	Review of Day 4; review integrated programming; examining goals and strategic objectives for an integrated project; refining goals and strategic objectives for Cusmar; from strategic objectives to intermediate results	2 hrs.
B.	Putting project strategy into intermediate results (and outputs and activities); report-back on Session A	1 hr. 30 min.
C.	Introduction to results frameworks and theories of change; explanation and small group work on theories of change; small group presentations; orientation on indicators	1 hr. 30 min.
D.	Measurable project indicators; training evaluation and closing ceremony	1 hr. 30 min.

HANDOUTS

- Day 5, Handout 1: Integrated Peacebuilding Projects Quiz—for the facilitator only

- Day 5, Handout 2: Project Goal and Strategic Objective Examples

- Day 5, Handout 3: Goal and Strategic Objectives Guidance

- Day 5, Handout 4: Project Design: Goals and Objectives and Intermediate Results

- Day 5, Handout 5: Intermediate Results Examples

- Day 5, Handout 6: Intermediate Results (Outputs and Activities) Guidance

- Day 5, Handout 7: Theories of Change Guidance

- Day 5, Handout 8: Theory of Change Worksheet: IF...THEN... BECAUSE

- Day 5, Handout 9: Guidance for Creating Indicators

- Day 5, Handout 10: Project Design: Measurable Indicators Worksheet for Strategic Objectives

MATERIALS

- Flipcharts, markers, tape, projector/laptop, easel, notebooks, index cards, colored sticky notes

FACILITATOR PREPARATION

Before the session begins:

- Review relevant pages from CRS' ProPack I[30] and from the *Reflective Peacebuilding* toolkit.[31]

- Transfer the learning objectives to a flipchart in large print for participants to view clearly.

- Prepare a flipchart on Results Frameworks (How and Why) for session C, part 1.

- Study the Activities for the day and know how each session is organized.

- Carefully review the handouts s day and make copies for each participant.

- Review feedback from Day 4, and be ready to announce or discuss any adjustments based on it.

ACTIVITIES

SESSION A

1. Review of Day 4 (10 min.)

Welcome everyone to the final day of the training. Take a moment to reflect on yesterday's feedback from the monitoring session, led by volunteers.

Ask if there are any lingering issues or questions from the previous four days that need to be addressed. Get back to the participants on any topics that remained unclear from the "storage house" (ones requiring further research or follow-up).

2. Review Integrated Programming (20 min.)

Introduce the day's topic (integrated proposal development) and review the idea of what constitutes an *integrated* project. Do so either by using Day 5, Handout 1 (Integrated Peacebuilding Projects Quiz) with the full group, or by returning to the activity from Day 1, Session A, part 3 (Is a Project Truly Integrated if . . .). The latter

30   CRS. (2015). *ProPack I: The CRS project package*. Baltimore, MD: CRS
31   Lederach, J.P., Neufeldt, R., & Culbertson, H. (2007). Chapter 6. In: *Reflective peacebuilding: A planning, monitoring, and learning toolkit*. Joan B. Kroc Institute for International Peace Studies. Co-published by CRS.

may be most appropriate if participants seemed confused on Day 1, to help assess the degree of clarity they may have gained since then.

3. Examining Goals and Strategic Objectives for an Integrated Project (30 min.)

Explain that participants will now continue the work begun yesterday, beginning to forge an integrated peacebuilding project from scratch, using the Cusmar case study (text already provided in full). During the day, tell them, they will (a) refine their goal and SOs, (b) work on including intermediate results, (c) craft a related theory of change and (b) prepare some strong indicators.

Tell participants to remain in the same three small groups from Day 4 to work on initial goal statements and SOs. Next, distribute Day 5, Handout 2 (Project Goal and Strategic Objectives Examples) and Day 5, Handout 3 (Goal and Strategic Objective Guidance), which provide some illustrative project goals and SOs, and guidance on how to write them.

Walk participants through both handouts. Note that Day 5, Handout 2 contains a definition of a goal, as an outcome *beyond* the reach or potential of a particular initiative—an aspiration. Then ask volunteers to read each of the three sample goals (one for an agriculture project, one for a peacebuilding project, one for a health project). Call to mind that these examples are for *stand-alone* projects, whereas their task will be to write a goal for an *integrated* project.

Next, do the same for the definition and examples of SOs—while noting that their task is to write one SO for peacebuilding, and a related SO for a development or livelihood or other kind of outcome. And remind them to consider gender differences and dynamics as they craft their SOs (and later their intermediate results).

Finally, read to them the guidance from Day 5, Handout 3 on the purpose of the goal and SO statements, and the correct way to write each of them.

Ask if there are any questions, and respond as best as possible if elements or issues remain unclear.

4. Refining Goals and Strategic Objectives for Cusmar (30 min.)

Following the examples and the guidance just provided in the handouts on writing goal statements and SOs, ask each of the three small groups to review the goal and SOs that they wrote the day before. Tell them that they have 15 minutes to discuss among themselves, and to either reaffirm what they wrote, or to revise or refine their goal and two SOs.

Then, for 5 minutes each, invite each group to present again their goal and SOs for Cusmar, explaining to other participants what they may have decided to modify, or why they decided to stick with what they wrote before.

5. From Strategic Objectives to Intermediate Results (30 min.)

For the final half-hour before the morning break, lead the participants through a discussion of intermediate results (IRs) in project design. Distribute Day 5, Handout 5 (Intermediate Results Examples) and Day 5, Handout 6 (Intermediate Results

[Outputs and Activities] Guidance). As was the case in Handouts 2 and 3, these pages provide examples of IRs and guidance on how to write them. Ask volunteers to read the examples on Day 5, Handout 5. Then lead them through the guidance on writing IRs on Day 5, Handout 6 (you should note that the guidance goes into outputs that result from activities, but that you will not have time to go beyond the level of IRs in this workshop). Ask if there are any questions.

Tell them that after the break they will be asked to add IRs to their SOs for an integrated project in Cusmar—two IRs for each of the two SOs, so a total of four IRs.

BREAK

SESSION B

1. **Putting Project Strategy Into Intermediate Results (and Outputs and Activities) (50 min.)**

Explain to participants that in this session they will build from their goal and SOs to determine specific IRs. To do so, they may want to think about activities and outputs, but will stick to the IRs for reasons of time.

Share Day 5, Handout 4 (Project Design: Goals and Objectives and Intermediate Results), which is a condensed worksheet, vertically showing the relationship (from right to left) of IRs to SOs, and SOs to a declared goal.

Repeat that the task over the next 45 minutes will be for each group to craft two IRs for each of their two SOs—for a total of four IRs. Tell them that for the final 40 minutes, each group will have approximately 15 minutes to briefly share their IRs to the full group, and respond to questions.

After about 15 minutes, take a moment to check in with each group. How do they feel about IRs? Is it clear how they relate to the SOs and project goal? Are there any other questions or points to consider?

Explain to the participants that they are creating the foundation for a full results framework. In identifying IRs, again suggest that groups keep in mind that their projects should offer material benefit while simultaneously fostering social cohesion between people who are divided.

2. **Report-Back on Session A (40 min.)**

Have each group take 10 to 12 minutes to read their four IRs to the other participants and respond to questions. As time will be limited, keep a close eye on the clock.

SESSION C

1. **Introduction to Results Frameworks and Theories of Change (15 min.)**

Explain that in this afternoon session you are going to address results frameworks and their corresponding theories of change.

Facilitator tip: If it seems helpful, have someone lead an appropriate energizer activity.

HOW AND WHY OF A RESULTS FRAMEWORK (FLIPCHART ACTIVITY)

Take as an example one of the results frameworks from the groups working on the Cusmar case. Show it or the diagram below (or both) on a flipchart and briefly explain the logic of a results framework, which is that:

- Going down a results framework, or from top to bottom, **how** every objective will be achieved should be explained by the one below it.

- Going up a results framework, from bottom to top, **why** you are trying to achieve a lower-level objective should be explained by the one above it.

In the results framework in the diagram below, the project design team expects that:

- Women farmers will enjoy increased rice crop yields (SO) **as a result** of their using improved rice cultivation techniques (IR) (the how: top to bottom)

- Women farmers will use improved rice cultivation techniques (IR) **in order to** enjoy increased rice crop yields (SO) (the why: bottom to top).

In the goal, SOs, and IRs emerging from group work on Cusmar, the same orderly logic of How and Why should be evident. Ask participants to reflect on whether this is

GOAL
The families of women rice producers in the most vulnerable regions of the country are less food secure

HOW?

WHY?

STRATEGIC OBJECTIVE (SOs)
Women rice farmers enjoy increased crop yields

INTERMEDIATE RESULT (IRs)
Women rice farmers are using improved cultivation techniques

the case or not.

Next, introduce theories of change, which are explicit expressions of the hypothesis—the major assumption or the guiding logic behind a project and its proposed objectives. Say that theories of change should correspond to the highest levels of a results framework, and are best expressed not in terms of How or Why, but rather in terms of If. . . . Then . . . and Because. In some cases, key IRs may correspond to If statements and SOs to Then statements.

2. **Explanation and Small Group Work on Theories of Change (25 min.)**

Ask participants to share what they may already know about theories of change or experiences they may have had in preparing them. Then take a few moments to go over Day 5, Handout 7 (Theories of Change Guidance), explaining what a theory of change is and how it functions.

After reviewing Day 5, Handout 7, provide participants with Day 5, Handout 8 (Theory of Change Worksheet IF . . . THEN . . . BECAUSE) and ask them to work in small groups to try to formulate the theory of change underlying their current proposal for Cusmar, using the If . . . Then . . . Because formula for the highest level results in their results frameworks.

You might note with a smile that crafting a theory of change sometimes leads people to ask "what in the world were we thinking?" State that there is real value in examining our assumptions about how things are going to work, and about the *means* that we expect to lead to the desired *ends* or outcomes. Are they realistic? Are they based on research or past practice? Or are they just wishful thinking?

Then give participants 15 minutes to work in the groups on the theory of change for their Cusmar initiatives. Explain that they may have more than one If statement or more than one Then statement, but remind them to keep the theory of change simple, and specific to the higher-level objectives of their initiatives (SOs and IRs).

Explain that after they have completed this activity, each group will briefly present its theory of change to the full group.

3. Small Group Presentations (25 min.)

Welcome everyone back to the full group after working on the theories of change for their initiatives. Explain that each group will have just 3 minutes to present their theory, and 5 minutes for questions and constructive feedback. Do not hesitate to add your own feedback or suggestions, as relevant and helpful.

4. Orientation on Indicators (25 min.)

Finally, to conclude this session, explain that you will discuss the purpose and function of project indicators, and that after the break groups will create two indicators for their Cusmar initiatives.

Distribute Day 5, Handout 9 (Guidance for Creating Indicators) and briefly review the key points in the text. Focus on the example indicators, highlighting especially the indicators for the integrated peacebuilding project.

Explain that although you can create indicators for every level of objective (SO, IR, outputs, activities), which is not the distant goal, and that it is preferable to develop indicators with local community input, groups will focus on creating *one* indicator for each strategic objective only, and will have to do so without feedback from stakeholders in Cusmar. Draw attention also to the fact that indicators become much more specific and complex as they go down to the level of IRs.

Tell participants that they will rejoin their small groups immediately following the afternoon break, and will create two well-thought-out indicators for the initiatives that they have begun to design. Propose that they identify one indicator for their peacebuilding objective or SO, and one indicator for the other SO (e.g., agriculture,

---

32   Lederach, J.P., Neufeldt, R., & Culbertson, H. (2007). Chapter 6. In: *Reflective peacebuilding: A planning, monitoring, and learning toolkit. Joan B. Kroc Institute for International Peace Studies. Co-published by CRS.*

health, education). Distribute Day 5, Handout 10 (Project Design: Measurable Indicators Worksheet for Strategic Objectives), and explain that they will have 25 minutes in their small groups to create indicators.

BREAK

SESSION D

1. Measurable Project Indicators (45 min.)

Following the break, give the small groups 25 minutes to finish, and then gather everyone back together in a full group. Ask a representative from Group A to share their two indicators. Allow about 5 minutes for discussion and feedback. Consider asking questions like these:

- Does each indicator seem like a good one for its objective?

- Why or why not?

- Are there other indicators that participants would consider using for that objective?

- How might they tweak the proposed indicator(s) to make it stronger?

Follow the same process for Groups B and C. Finally, thank the members of all the groups for their hard work—saying that it is challenging to design a project or to create solid indicators for an objective—and much less in the very limited time that was available.

Finally, express your hope that the opportunity to begin designing a project for the people of Cusmar in this peacebuilding integration training has provided some useful practice that participants will be able to transfer to live proposals in the future.

Thank all who were responsible for the overall organization of this training for their contributions, and ask everyone to give themselves a hand or in some other way express mutual support and congratulations.

2. Training Evaluation and Closing Ceremony (45 min.)

Quickly review the main topics that were covered during the week. Highlight some elements and lessons that seemed to stand out for participants. Name once again the stages of integrated proposal development that the participants successfully worked through:

Analyzing a problem → designing a project → creating a theory of change and results framework → deciding on indicators for evaluation and some learning

If possible, offer to remain available if anything remains unclear or there are questions about integrated peacebuilding that participants may want to address later on.

Explain that to conclude this five-day training, and the learning on integrated peacebuilding, you would like to offer a few minutes for group reflection. Consider posing the following question to the participants:

- At the end of this training, what new ideas for creative peacebuilding projects do you have?

Facilitator tip: **This is intended to be a light discussion, with the aim of getting participants energized about the opportunities for creative integrated peacebuilding in their contexts. This is a way to wrap up the training, while bridging the material and the learning with their work when they return home.**

Give participants a few moments to think before opening up for sharing. After the short discussion, thank everyone again for their commitment and contributions, and wish them well.

Have someone other than yourself as the facilitator provide a carefully prepared training evaluation form to participants, and give them 20 minutes to complete it. Have someone collect these written evaluations for review and subsequent reporting.

Conclude with a brief final ceremony. This could include a ritual with reading, prayer or reflection, the use of candles to express personal commitments, or whatever may be deemed appropriate for the context and culture. Generally, include the presentation of a certificate to each person as a way of recognizing the individual participants and memorializing the event.

This concludes the training on integrated peacebuilding.

DAY 5 / HANDOUT 1

INTEGRATED PEACEBUILDING PROJECTS QUIZ

1. **What type of benefits does a successful, integrated peacebuilding project provide?**
   - Material benefits

   - Social benefits (improved relationships; social cohesion)

2. **How do integrated projects compare to stand-alone projects?**
   - They take a more holistic response to human needs

   - They have two or more interrelated objectives or outcomes (in the case of integrated peacebuilding, one is more peaceful relations among people)

   - They dedicate specific resources to each of a project's planned outcomes

   - They use objectives and activities across two or more different sectors to achieve an overarching goal

3. **What are some external challenges to integrated projects?** **Suggest that participants recall, but not look at, Day 1, Handout 1 (External Challenges to Integrated Projects) that discussed difficulties in four of CRS' previous projects.**
   - Donor directive [a narrow project focus]

   - Local stakeholder resistance

   - Population movement or relocation

   - Local insecurity [preventing implementation or evaluation]

Also recognize any other external challenges mentioned, that either came up in discussion on Day 1 or are new today.

DAY 5 / HANDOUT 2
PROJECT GOAL AND STRATEGIC OBJECTIVES EXAMPLES[33]

Goals

A goal describes the longer-term, wider development change to which the project contributes. This may be in a given region or the country as a whole. Think of the goal as a larger, longer-term hope or aspiration. Identify the **general** population of intended beneficiaries.

Sample Goals

PROJECT 1 **For an agriculture project strategy**	PROJECT 2 **For a peacebuilding project strategy**	PROJECT 3 **For a newborn health intervention**
The families of female rice farmers in the most vulnerable regions of the country are less food insecure	Inhabitants of the region experience greater levels of personal security	Newborn mortality in two regions is reduced

Remember: These sample goals are for stand-alone projects—not integrated projects, as your groups will design. Your group's task is to create one overarching goal, and within it have two interrelated SOs (one from peacebuilding and one from another sector, like agriculture or health).

Strategic Objectives

Strategic objectives (SOs) describe the significant benefits that are achieved or enjoyed by targeted primary beneficiaries by the end of the project. Each SO expresses an aim that is realistic, specific to the project and measurable. Identify the specific beneficiaries in the SO.

Sample Strategic Objectives

PROJECT 1 **For an agriculture intervention**	PROJECT 2 **For a peacebuilding intervention**	PROJECT 3 **For newborn health intervention**
Female rice farmers have increased productivity of their rice crop in environmentally sound ways	The two ethnic groups have reduced tensions between themselves	More newborns in two regions are delivered by a skilled provider and receive a package of essential newborn care immediately following birth

---

33 Adapted from *ProPack I: The CRS Project Package; Project Design Guidance for CRS Project and Program Managers* (Baltimore: Catholic Relief Services, 2015).

Remember: These sample SOs are not from integrated projects, as you will design today. Your task is to create two SOs that are interrelated—one from peacebuilding (as seen in Project 2), and one from another sector (as seen in Projects 1 and 3). Your overarching goal will relate to both of these SOs.

Remember to:

- Review your goal and SOs for gender considerations

    - Do the goal and SO statements reflect how men and women, boys and girls experience the core problem differently?

    - Are there gender implications for the proposed SOs based on the assessment findings?

- Document the rationale for your choice of goal and SOs

    - Record the logic behind your chosen goal and SOs. Document how/why the two SOs are related to one another (thereby making your project integrated).

    - This information will help your group create your project's theory of change in Session C.

DAY 5 / HANDOUT 3
GOAL AND STRATEGIC OBJECTIVE GUIDANCE[34]

OBJECTIVE LEVEL	PURPOSE	HOW TO WRITE
GOAL	This describes the longer-term, wider, development change in peoples' lives or livelihoods to which the project will contribute. This could be in a given region, or in the nation as a whole. Think of the goal as a larger, longer-term hope or aspiration. In an integrated project, the goal should be an overarching change relevant to all strategic objectives (which are from two or more different sectors), like an umbrella.	Write as a full sentence, as if it has already been achieved. Use the general population of intended beneficiaries as the subject of the sentence.
STRATEGIC OBJECTIVES (SOs)	These describe the noticeable or significant benefits that are actually achieved and enjoyed by targeted groups by the end of the project. These benefits are achieved due to intermediate result-level changes that have taken place as a result of outputs from well-executed activities. Each SO expresses an aim that is realistic, specific to the project and measurable. SOs are the central purpose of the project; that is, why it was designed and implemented in the first place. In an integrated project, the SOs will be interrelated aims from two or more sectors.	Write as a full sentence, as if it has already been achieved. Use the targeted primary beneficiary group(s) as the subject of the sentence.

---

34 Adapted from *ProPack I: The CRS Project Package; Project Design Guidance for CRS Project and Program Managers* (Baltimore: Catholic Relief Services, 2015).

THIS SHEET OF PAPER CAN BE USED TO TAKE NOTES ON PREPARING LOGICAL RESULTS FRAMEWORKS

DAY 5 / HANDOUT 4

PROJECT DESIGN: GOALS AND OBJECTIVES AND INTERMEDIATE RESULTS

Project Goal (overarching)	Strategic Objective 1 PEACEBUILDING	Intermediate Results
	Strategic Objective 2 _____ (fill in other sector)	Intermediate Results

DAY 5 / HANDOUT 5

INTERMEDIATE RESULTS EXAMPLES[35]

Intermediate Results

Intermediate results (IR) state the expected changes in identifiable behaviors of a specific group, or the expected changes in systems, policies or institutions required to achieve the SOs. IR-level responses may involve changes in the rate that beneficiaries adopt new behaviors or skills, expansion of project reach or coverage, new ways of organizing or managing systems, or changes to policy.

Sample intermediate results

PROJECT 1 **For an agriculture project intervention**	PROJECT 2 **For a peacebuilding project intervention**	PROJECT 3 **For a newborn health intervention**
Female rice farmers are using the improved rice cultivation techniques	The two ethnic groups have begun effectively to implement their agreed-upon activity of mutual interest	Pregnant women make birth plans identifying a facility where they will deliver. Community health workers promote essential newborn care practices during timely postnatal home visits.

Remember: These sample IRs are from stand-alone projects—not integrated projects, like the ones you have begun in Session A. You will have at least one IR related directly to peacebuilding (SO #1), and at least one IR related to the other SO and sector you have chosen. You may have more than one IR per SO, but all should be simple and clear.

Note that IRs and SOs for the same project often involve different target groups (as illustrated in Project 3).

For example, a child nutrition project's SO target group are children under the age of 3, while the IR target groups are likely mothers, grandmothers and health service providers whose practices and behaviors directly affect the nutrition status of children under 3.

Decide how many IRs are needed:

- Follow any required donor guidance.

- Like SOs, the fewer the better—this suggests a focused project. Choose significant, simple IRs. This will help you avoid clogging up the eventual results framework with too many.

---

35   Adapted from *ProPack I: The CRS Project Package; Project Design Guidance for CRS Project and Program Managers* (Baltimore: Catholic Relief Services, 2015).

DAY 5 / HANDOUT 6
INTERMEDIATE RESULTS (OUTPUTS AND ACTIVITIES) GUIDANCE[36]

OBJECTIVE STATEMENT	PURPOSE	HOW TO WRITE
INTERMEDIATE RESULTS (IRs)	These state the expected change(s) in identifiable behaviors by participants in response to the successful delivery and reception of outputs. These responses are called *intermediate* because progress at this level is a necessary step toward achieving each strategic objective.	Write as a full sentence, as if it has already been achieved. Use the targeted primary beneficiary group(s) whose behavior is expected to change as the subject of the sentence.
OUTPUTS	These are the goods, services, knowledge, skills, attitudes, and/or enabling environment that are • delivered to . . . • demonstrably and effectively received by . . . . . . the targeted primary beneficiaries as a result of the activities undertaken. These are the project's deliverables such as increased knowledge and skills of farmers, changed attitudes, or delivery of other benefits. Include outputs in the results framework because they represent specific interventions of the project and clarify the proposed strategy. There may be more than one output for each IR.	Write as a full sentence, as if it has already been achieved. Use the targeted primary beneficiary group(s) receiving the Outputs as the subject of the sentence.
ACTIVITIES	These describe the functions to be undertaken and managed in order to deliver the project's outputs to the targeted beneficiaries and participants. There may be more than one activity for each output. Activities are not present in a results framework, but are useful to clarify project strategy. They are used in logical planning frameworks and the CRS Proframe.	Use the specific CRS or partner staff (or other actors) responsible for doing the activity as the subject of the infinitive (e.g., CRS Health staff to do "X").

---

36   Adapted from *ProPack I: The CRS Project Package; Project Design Guidance for CRS Project and Program Managers* (Baltimore: Catholic Relief Services, 2015).

DAY 5 / HANDOUT 7
THEORIES OF CHANGE GUIDANCE[37]

Source: *Reflective Peacebuilding* toolkit[38]

A results framework and project strategy reflect a theory of change. The theory of change makes clear how and why you expect that certain actions will produce desired changes (for individuals, groups, communities or institutions) in the environment where the project will be implemented.

A robust theory of change draws from research-based theories (such as diffusion of innovation, stages of change, self-efficacy, tipping points, etc.), conceptual frameworks (such as the socioecological model for child development) and/or deep experience and lessons learned. They are not based on leaps of faith or assumptions.

A theory of change is a concise, explicit explanation of: **"If we do X. . . . , then Y. . . because Z."** It includes the if-and-then objectives hierarchy (explains how) but also includes because (explains why).

SAMPLE THEORY OF CHANGE[39]

For a project that promotes employment for ex-combatant youth:

IF employment is provided for ex-combatant youth,

THEN the likelihood of inter-communal violence is reduced (HOW),

BECAUSE studies and experience show that unemployed youth are the most likely to be recruited into fighting (many still hold weapons and remain connected to their command structures) but that employed youth disengage from command structures and are less recruitable,

BECAUSE they have more to lose (WHY).

---

37   Adapted from *ProPack I: The CRS Project Package; Project Design Guidance for CRS Project and Program Managers* (Baltimore: Catholic Relief Services, 2015).
38   Lederach, J.P., Neufeldt, R., & Culbertson, H. (2007). Reflective peacebuilding: A planning, monitoring, and learning toolkit. Joan B. Kroc Institute for International Peace Studies. Co-published by CRS. Page 26.
39   Babbitt, E., Chiagas, D., & Wilkinson, R. (2013). Theories and indicators of change, briefing paper: Concepts and primers for conflict management and mitigation. Washington, D.C.: USAID.

DAY 5 / HANDOUT 8
THEORY OF CHANGE WORKSHEET

IF	THEN	BECAUSE

DAY 5 / HANDOUT 9
GUIDANCE FOR CREATING INDICATORS

Despite occasionally getting a bad reputation, indicator development can actually be rather invigorating. It provides great insight, even energy, because indicators require you to think creatively about what you really want to learn and achieve.

Indicators are like a specialized set of lenses—they help bring into focus what you want to watch for and study in greater detail. A few simple questions are a good starting point:

- What do you want to learn about?

- How will you see whether the expected results of your activities actually occurred?

- How will you see the proposed outcome or change you hope to promote?

- Are your indicators specifically related to the changes you are proposing?

You should ask such questions and take the time to work with local stakeholders. This will improve your ability to identify indicators, and help you sharpen the theory and approach behind your project. Concepts such as trust are embedded in the local context and local meaning structure; so indicators must also be embedded in the local context through participatory indicator development. Meaningful indicators require input from the local context.
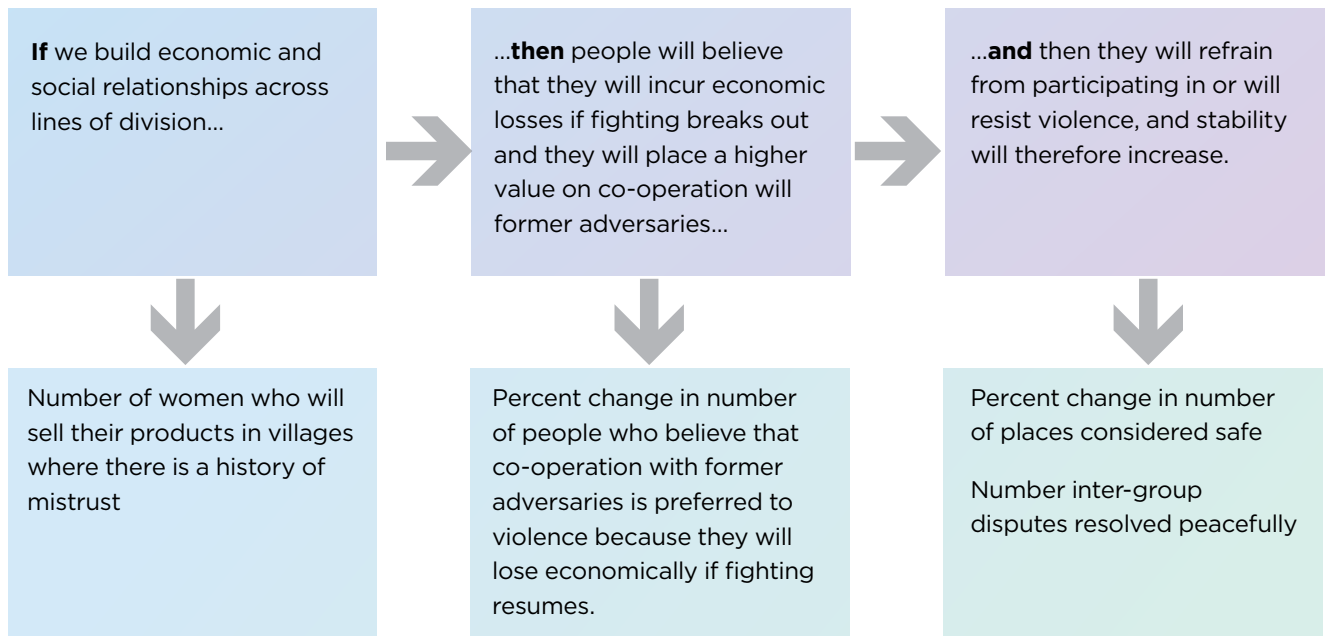
List of guidelines:

- Be specific and clear about outcomes and how to measure them; remember that vague outcomes are hard to see.

- Identify the processes you want to learn about, then think carefully about how you will see and track the process.

- Think creatively about context and culture. Ask the people and partners you work with to help you develop indicators for the changes you are trying to promote.

- Consider carefully the time frames of change. Some changes may happen more quickly, others require a much longer time frame. You may need different indicators, or lenses, to see these short-term and longer-term time frames.

- Watch for the unexpected. Just because something did not happen the way you expected does not mean that deep learning is not taking place.

- Be careful with nice phrases and correct jargon. Probe what is really going on at a deeper level. Participation in a joint community workshop, for example, may not be an indicator of trust, but just an indicator that people have learned what to do to receive a per diem.

Source: Adapted from Lederach, J.P., Neufeldt, R., & Culbertson, H. (2007). Chapter 6. In: *Reflective peacebuilding: A planning, monitoring, and learning toolkit. Joan B. Kroc Institute for International Peace Studies. Co-published by CRS. Page 37–38*

Example Indicators from an Integrated Peacebuilding Project

The figure below shows how a project's overall theory of change was translated into indicators in an integrated economic development and peacebuilding project.

If we build economic and social relationships across lines of division…	→	…**then** people will believe that they will incur economic losses if fighting breaks out and they will place a higher value on co-operation will former adversaries…	→	…**and** then they will refrain from participating in or will resist violence, and stability will therefore increase.
↓		↓		↓
Number of women who will sell their products in villages where there is a history of mistrust		Percent change in number of people who believe that co-operation with former adversaries is preferred to violence because they will lose economically if fighting resumes.		Percent change in number of places considered safe Number inter-group disputes resolved peacefully

Source: Adapted from Mercy Corps (undated) Evaluation and Assessment of Poverty and Conflict Interventions. Portland, OR: Mercy Corps.

The table below illustrates how a theory of change links each outcome/output to its possible indicators, establishing a relationship of action (theory of change), result (output), and measurement (indicator).

	RESULTS CHAIN	OUTPUT TO OUTCOME THEORY OF CHANGE LINKING ENHANCED STABILITY TO LIVELIHOODS INTERVENTIONS	POSSIBLE INDICATORS
Overall Outcome	*Enhanced livelihoods and increased stability*		Percent change in number of places considered safe Number of violent intergroup incidents disaggregated by type of dispute Level of household assets
Output 1	Strengthened economic relationships between conflicting groups Increased economic interests in peace	If we build economic and social relationships across conflict lines then people will perceive tangible, concrete benefits from co-operation/believe they will incur economic losses from conflict, and will place a higher value on co-operation than conflict with adversaries	Number of women who leave their products to be sold in villages where there is a history of mistrust Percent of survey respondents reporting an economic benefit from interacting with an opposing group Perceived economic cost of conflict of community members (high, medium, low)
Output 2	Enhanced livelihoods opportunities for populations at risk of conflict	If we strengthen livelihoods in high-risk regions for high-risk populations then stability will increase because groups will be less likely to resort to violent competition as a way to access limited economic resources	Number of survey respondents reporting access to livelihood opportunities
Output 3	Strengthen local mechanisms for conflict mitigation and resolution	If we strengthen local conflict management mechanisms then we will see a reduction in disputes because people will gain tools, skills and relationships to resolve disputes peacefully	Number of disputes over competition for resources resolved by peace committees vs. total disputes resolved peacefully per year Number of individuals that name peace committees as one of top five actors in dispute resolution

Source: Adapted from Bayne, S., with Vaux, T. (2013). *Integrated development and peacebuilding programming*. UK aid, Department for International Development.

DAY 5 / HANDOUT 10

PROJECT DESIGN: MEASURABLE INDICATORS WORKSHEET FOR STRATEGIC OBJECTIVES

Strategic Objective 1 PEACEBUILDING	Indicator 1
Strategic Objective 2 _____	Indicator 2