

Integrating Conflict Prevention in Humanitarian Resilience Programmes

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Cover photograph: Burundian drumming and dancing in Makamba province, to celebrate International Women's Day 2016, Sarah Rowe, Christian Aid

Glossary

Agenda for Humanity	Agenda for Humanity is an internationally agreed five-point plan that outlines the changes that are needed to alleviate suffering, reduce risk and lessen vulnerability on a global scale.
CAP	Community Action Plan, the output of a Participatory Vulnerability and Capacity Assessment (PVCA).
Charter for Change	Charter for Change is an initiative, led by both National and International NGOs, to practically implement changes to the way the Humanitarian System operates to enable more locally-led response.
Conflict prevention	Conflict prevention refers to a range of efforts to pre-empt an outbreak or recurrence of violent conflict, especially where known conditions for conflict exist.
Conflict sensitivity	Conflict sensitivity is the ability to understand the conflict contexts in which one operates, understand the interaction between interventions and the conflict context, and act upon this understanding to avoid negative impacts and maximise positive impacts.
DFID	Department for International Development (UK)
GBV	Gender-based violence
HPP	Humanitarian Programme Plan
ICPR	Integrated Conflict Prevention and Resilience
IDP	Internally Displaced Person(s)
Inclusive Programming	Inclusive Programming, sometimes referred to as 'inclusion', is the process of ensuring that everyone, regardless of gender, age or other dimension of diversity is treated equitably and given fair and free opportunity to participate and have influence in activities, decisions and structures which affect their life.
Localisation	Localisation is shorthand for the move towards local actors taking a greater lead in designing, managing and coordinating humanitarian action.
Nexus	Nexus refers to the overlap between humanitarian and development programming, typically also involving a short-term to long-term shift. Recently the idea of a 'triple nexus' between humanitarian, development and peacebuilding has been raised as part of humanitarian reform debates.
PVCA	The Participatory Vulnerability and Capacity Assessment (PVCA) is the primary tool that Christian Aid uses to design and support resilience building programmes. It empowers poor people to analyse their problems and suggest their own solutions.
Resilience	Resilience refers to the ability of individuals and communities to anticipate, organise for and adapt to change.
WHS	World Humanitarian Summit

Executive summary

This research was designed to **assess the integration of conflict sensitivity and prevention in Christian Aid Ireland's humanitarian resilience programmes**, according to the Integrated Conflict Prevention and Resilience (ICPR) approach. This integration was identified as a need from Christian Aid's programmes on building resilience in conflict settings, where conflict is both a major element of the context *and* presents risks of direct violence to communities.¹ Addressing violence as a risk is different to addressing natural hazards,² and the ICPR approach was developed to better prepare Christian Aid country teams and partners for working in and on violent conflict contexts.

The integrated approach starts with conflict analysis. Conflict analysis covers the local level (the immediate setting of targeted communities) and 'macro' (national/provincial) conflict dynamics, to help distinguish which conflict issues are highly local and which link to higher-level dynamics. It is important to distinguish these, both for assessing how sensitive some conflict issues may be, and for understanding what may be realistic for communities to tackle. The conflict analyses support the design of the Participatory Vulnerability and Capacity Assessment (PVCA), a participatory process in which communities identify risks, potentially including risks of violent conflict, that may generate humanitarian needs. Crucially, the PVCA process also helps communities to identify their own capacities and create a plan to address risks or advocate for assistance to do so.

The resilience programmes involved in the research were implemented by Christian Aid and partners, with funding from Irish Aid, in **Burundi, the Democratic Republic of Congo (DRC), Myanmar and South Sudan in 2017 to 2018**, with a view to continuing the programme from 2019 to 2021 should funding be secured. Fieldwork for this research indicates that **conflict analysis can help to enhance the conflict sensitivity of resilience programmes**; that is it contributes to an understanding of how the conflict context and the resilience programmes interact, and to designing the programme to maximise the positive potential of that interaction while minimizing the negative ('doing no harm'). **However, further steps are needed to achieve conflict prevention**, through identifying specific conflict risks and designing proactive measures that directly address them.

Programmatic Findings & Recommendations:

- **Conflict analysis can improve conflict sensitivity in resilience programmes, but the improvement is not automatic.**

Recommendation: Support Christian Aid teams and local partners in implementing the ICPR approach in resilience programmes via increased capacity building in conflict analysis and ongoing support from experienced Christian Aid staff and external specialists.

- **Conflict analysis was most effective in programme countries when it was multi-level and incorporated insights from formal (led by conflict specialists) and informal (local actor-led) processes.**

Recommendation: Note what local partners and communities are already doing in terms of conflict analysis, and work with them to develop an integrated model for linking national, regional and local insights.

- **Conflict analysis is especially important but challenging to achieve when there is reluctance to openly discuss violence in a particular context, raising the risk of misdiagnosis of conflict issues.**

Recommendation: Equip partners with specific skills for collecting data for local conflict analysis from people who are reluctant to discuss violence; this could range from one-on-one interviewing skills or oral history methods, with emphasis on understanding of those that have experienced trauma or are still at risk.

- **More attention is needed in humanitarian programming to address direct and vicarious trauma among community members and local partners.**

Recommendation: Psychological first aid should be implemented and needs to have a deep understanding of the dynamics of trauma in the immediate local setting and commit to a long-term intervention to ensure no harm is done to beneficiaries.

- **Conflict sensitivity and Inclusive Programming reinforce each other, with conflict analysis helping to identify specific vulnerabilities of marginalised groups – but more steps are needed for inclusion to be meaningful.**

Recommendation: There is a need to move beyond token representation to meaningful participation. Gender sensitivity trainings should be conducted alongside resilience programmes, and for further inclusion, extend beyond gender to include other marginalised groups (such as youth, disabled persons, internally displaced people).

- **Establishing a clear process for integrating conflict sensitivity is important, but there must be room for flexibility to adapt to local contexts.**

Recommendation: Work with national staff and local partners to adapt the ICPR model to local contexts, based on a clear Theory of Change (ToC) of how community-level action and advocacy in their area could positively influence conflict dynamics and risks of violence.

- **Communities' expectations about the potential outcomes of the ICPR programmes were often unrealistic, leading to frustration when some issues could not be implemented in the community action plans (CAP).**

Recommendation: Ensure the intended outcomes and resources available for the programme are fully and clearly explained to avoid misunderstanding over the possible results of the project.

- **Advocacy activities within community action plans provide a useful model for raising funding for desired activities outside the scope of the programme, and potentially to raise issues with local government, but more resources and a more conflict sensitive approach are required to develop effective advocacy campaigns.**

Recommendation: Develop further training for beneficiaries and partners to be able to draw up effective networks and plans for advocacy campaigns.

- **Implementing a shift in programming takes time. There is a need for more training, capacity building and mentoring/accompaniment for local partners and community committee members in conflict sensitivity and resilience programmes.**

Recommendation: Commit more time and resources to capacity building for Christian Aid country teams, partners, and community members. In addition, capacity can be enhanced by mentoring/accompaniment and by peer-to-peer learning via networking between partners or consultants at the national and regional levels. The opportunity of a multi-annual programme should be maximised to support this shift in programming approach.

Thematic Findings & Recommendations:

- **The benefits of integrating conflict analysis/ sensitivity into resilience programmes underscore the ‘nexus’ between humanitarian response, development and peacebuilding in addressing people’s interconnected needs.**

Recommendation: Donors and policymakers should seek to support integrative approaches as much as possible and not approach humanitarian, development and peacebuilding interventions in siloes.

- **Localisation of humanitarian response is an important debate, and it should be borne in mind that local actors must be supported so they are empowered to analyse and respond to violent conflict issues as appropriate, not ‘overburdened’ to include conflict prevention or other areas as part of localisation.**

Recommendation: Ensure quality of partnerships and meaningful coordination of activities that ensure local partners can deliver programmes effectively.

1. OVERVIEW

1.1 Project Description & Learning Objectives

This report reflects learning from a multi-country research project, Integrating Conflict Prevention into Humanitarian Resilience Programmes, implemented by Christian Aid Ireland in Burundi, the DRC, South Sudan and Myanmar from 2017-2018. The research was funded by Irish Aid under the Humanitarian Programme Plan (HPP). A second phase of both the operational and research projects is planned for 2019-2021. The objective of the research project is to assess how the integration of conflict analysis and conflict sensitivity, specifically through following the Integrated Conflict Prevention and Resilience (ICPR) approach (see below), can make humanitarian projects more effective by contributing to community resilience and aiding in conflict prevention. This integration was identified as a need from Christian Aid's programmes on building resilience in conflict settings, where conflict is a major element of the context as well as presenting risks of direct violence to communities.³ Addressing violence as a risk is different to addressing natural hazards.⁴

The ICPR approach was developed between 2015-2018 as part of the Department for International Development (DFID)-funded multi-country, consortium initiative Linking Preparedness, Response and Resilience (LPRR) in complex contexts, with a view to supporting agencies to strengthen community resilience more effectively in conflict-affected contexts.⁵ The research connected with that initiative was undertaken by King's College London. A key element of the approach is the emphasis on conflict analysis within the resilience programming cycle, both at the beginning of the programme design stage and as an ongoing exercise. This is viewed as a crucial step before identifying and prioritising communities' security related problems and needs. The ICPR approach was followed in the HPP-funded countries that this research focussed on.

The research was conducted by consultants from Queen's University Belfast (QUB) under the management of Christian Aid Ireland. The project consisted of developing a learning framework to assess the integration of conflict sensitivity into the 'Participatory Vulnerability & Capacity Assessment' (PVCA) tool, the primary tool used by Christian Aid to support resilience programmes. Fieldwork was then conducted to gather insights across multiple communities in Burundi, the DRC, South Sudan and Myanmar, resulting in country-specific learning papers. This paper synthesises learning about successes and challenges across the four countries, with the aim of informing the design and implementation of future humanitarian and resilience initiatives in conflict-affected contexts, including the next phase of the HPP, which is planned to be implemented in the same countries from 2019 to 2021.

The focus on resilience, conflict and working with and through local capacities in this work is relevant to some of the major themes of humanitarian reform debates – namely the discussions on how to transfer more power and capacity to local actors, or 'localisation';

and on how to work across a 'nexus' of humanitarian, development and peacebuilding to address the full scope of needs of people affected by crisis. There is more detail on these debates in Boxes A and B.

Box B: Localisation in humanitarian action

'Localisation' in humanitarian action

Local actors – e.g. local/national NGOs, local Red Cross branches, and community-based organisations – are typically the first on the scene in acute humanitarian crises and play a vital and central role throughout humanitarian action. However, they often face challenges participating in and influencing the international humanitarian system or international actors who also respond to crises – these challenges range from language barriers to divergent administrative requirements. They can end up starved of resources and support to realise their full role. Following the World Humanitarian Summit and outlined in the 'Grand Bargain', a commitment was made to give 25% of humanitarian funding as directly as possible to local actors. This is driving new thinking about how local actors can assume a greater role in humanitarian action.

Box A: The 'triple nexus'

'Nexus' in humanitarian action

The "triple nexus" refers to the interlinkages between humanitarian, development and peace actors, especially working in protracted crisis situations. The separate governing architecture, funding arrangements, programme approaches, and cultures of actors across this triple nexus are major challenges. However in 2016 the World Humanitarian Summit and the 'Grand Bargain' kicked off a round of reforms (especially in humanitarian action). There is now renewed effort to address these challenges and contribute to positive collective outcomes under the overarching framework of the Sustainable Development Goals.

1.2 Background

The project is part of Christian Aid Ireland's Irish Aid-funded HPP, which aims to save lives and maintain the dignity of people living in conflict-affected areas; reduce violence, including gender-based violence (GBV); and assist target communities in becoming more safe, peaceful and resilient to shocks. Specific objectives relevant to this research are 1) meeting acute humanitarian needs of people affected by protracted conflict, with a focus on the most vulnerable, in a way that builds resilience; and 2) building the capacity of communities to analyse and respond to risks, including the risk of violence.

One of the main tools of the HPP, developed to enhance community resilience, is the PVCA,⁶ which empowers people to analyse their problems and suggest their own solutions. The main aims of the PVCA are to identify the key vulnerabilities of a particular

community; understand how community members perceive risks and threats to their lives and livelihoods; analyse the resources (capacities) and strategies available to them to address or reduce these risks; and help the community develop an action plan as an output of the process⁷. The PVCA is intended to be as inclusive as possible, so that communities are not treated as a homogenous group, but that the views of all community members, including those that are often marginalised, are heard and considered. All of the communities supported through the HPP are living in situations of protracted conflict. The purpose of following the ICPR approach was to ensure that the PVCAs were carried out in a way that was sensitive to the conflict situation generally, as well as to build the ability of partners and communities to potentially identify risks and capacities related to specific conflict risks.

Conflict sensitivity is defined as the ability to understand the conflict contexts in which one operates, understand the interaction between interventions and the conflict context, and act upon this understanding to avoid negative impacts and maximise positive impacts.⁸ In other words, conflict sensitivity helps make adaptations to interventions so they contribute to peaceful trends and do not exacerbate harmful ones. A first and ongoing step in the conflict sensitivity process is conflict analysis, which assesses the dynamics and context of the conflict. Ensuring a successful conflict sensitive approach to programming thus requires regular and focused conflict analyses. The ambition of the ICPR approach, however, is to go beyond conflict sensitivity to enhance conflict prevention (consciously choosing to focus on an issue or trigger of conflict and prevent it from causing violence).

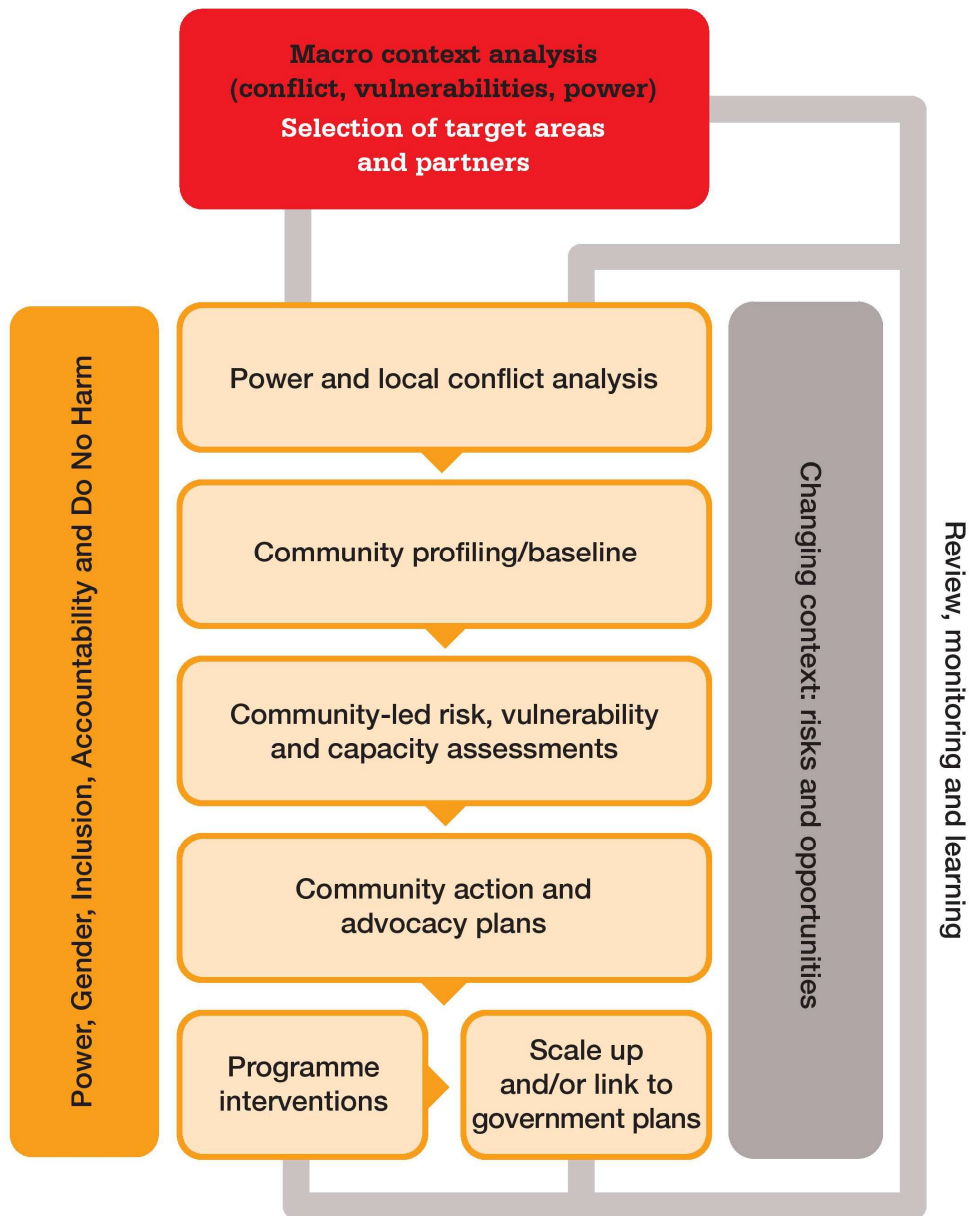
This research examines the extent to which the ICPR methodology enhances the PVCA process (see Box C for the overall 'resilience approach'). The ICPR was implemented in each country with the support of in-country conflict specialists who were tasked with working with Christian Aid staff and local partners to conduct both a 'macro' conflict analysis on the major conflict dynamics in the country/ area and a local conflict analysis focused on the communities targeted by the programme; conduct a conflict sensitivity workshop with key Christian Aid and partner staff; accompany field implementation of a sample of PVCAs to ensure integration of conflict sensitivity in their design and implementation; and coordinate post-PVCA reflections to integrate conflict dynamics in partner action plans and programming, and community action plans.

The conflict analysis process in this programme started with a 'macro' level process led by the conflict specialists and involving Christian Aid and partner staff. This 'macro' analysis was at national level for Burundi and South Sudan, and provincial level for DRC and Myanmar. What 'macro' level meant was determined for each country separately. DRC and Myanmar teams felt the conflict situation in provinces was specific and distinctive enough to need more attention than a national level analysis would allow, and that a provincial level analysis would potentially show more connection with local conflict issues. The macro analyses typically covered such issues as: who are the main actors in this conflict? What are the issues, e.g., land rights, historical grievances, inequality, ethnic or religious identity? What are the conflict dynamics – are they

worsening or improving, consolidating or fracturing? This analysis was more formal and typically involved document review, interviews and some primary data collection in communities.

The second step was the local conflict analysis, which was informal, led by partner staff or their contact points within communities, with close mentoring and accompaniment by the conflict specialist. Community contact points were often members of a committee established to steer the Community Action Plan (CAP) that emerges from the PVCA. Partners in each context took slightly different approaches and have their own conflict analysis practice. In all contexts special attention was given to the impacts of conflict and interventions on marginalised groups, including women, youth, people with disabilities and displaced people. The methods included interviews, focus group discussions and observation, often carried out in line with other project activities. This process was designed to assess what local expressions of major conflict dynamics might be relevant, as well as to see what distinct local triggers of violence may be.

Box C: The Resilience Approach



2. METHODOLOGY

2.1 Learning Framework

The methodology was based on the implementation in each country of a Learning Framework developed specifically for the project. The Learning Framework was tested during a two-week pilot visit to South Sudan in January-February 2018 and was subsequently revised to make it more flexible for context-specific adaptation (constraints on access to beneficiaries, presence of translators, political and personal sensitivities) and to avoid duplication of participatory tools already being employed through the PVCA (such as the problem tree, ABC triangle and conflict timeline). The main field visits, two weeks each, took place in June 2018 (Burundi and DRC) and September 2018 (Myanmar and South Sudan).

The framework consisted of three main methods of data collection: focus group discussions (FGDs), interviews/conversations and participant observation. (See Appendix A for full list of interviews and FGDs.)

Focus Group Discussions (FGDs)

Focus groups were conducted in the field sites with local committee members, implementing staff and beneficiaries (a total of 28 FGDs with 395 participants). FGDs with beneficiaries typically began with all community members together, followed by separate breakout focus groups with women and young men. Most focus groups consisted of community members who served on community committees, participated in the PVCA process, and/or were beneficiaries of CAPs. FGD organisation and sampling was coordinated by Christian Aid country staff and local partner organisations, with attention to gender parity and inclusion of marginalised groups, including young people, elderly people, IDPs and people with disabilities.

Interviews

A total of 30 semi-structured interviews were conducted with country conflict specialists, Christian Aid country teams, staff members from local partner organisations and local community beneficiaries in 16 communities. Interviews were conducted by both researchers with participants' verbal consent and permission. Fourteen additional informal conversations were held with community members, staff of partner organisations and staff of other non-governmental organisations (NGOs) and international non-governmental organisations (INGOs). Christian Aid and local implementing staff outlined the key stakeholders in each location that formed the basis for interview participant selection.

Participant Observation

The researchers attended, observed and contributed to meetings and workshops with local partners and field visits to local communities throughout the fieldwork. Debrief sessions were also held with conflict specialists, country teams and local partners at the end of each visit to reflect on initial findings.

Data Analysis

The researchers transcribed the interviews and recorded field notes from the focus groups, meetings and observations at the end of each day in the field. At the end of each visit, they compiled and analysed the data to identify common themes and representative quotes and anecdotes, while also noting inconsistencies and outliers.

Reports

A separate country report was produced after each field visit with key recommendations for in-country programme staff, other in-country organisations, and for global uptake. This final report was developed by comparing insights, findings and outliers across the country case studies, and triangulating the data with other research such as the [LPRR findings](#).

Next Steps

The researchers will remain in contact with Christian Aid country teams and local partner staff during 2019, and will conduct follow-up visits to the field sites in early 2020.

2.2 Country Contexts

The aim of this comparative report is to draw general conclusions from across the case studies. It is important to note, however, that there was considerable variation between and within the country case studies in terms of the conflict dynamics and the humanitarian situation. A summary of specific locations and the conflict/humanitarian situation in each is outlined below in Table 1.

Table 1: Programme locations

SOUTH SUDAN	DRC	BURUNDI	MYANMAR
<i>Aweil & Nyaliell, Lol State:</i> Protracted armed conflict and violence resulting in high levels of displacement, food insecurity, and GBV	<i>Shabunda Territory, South Kivu Province:</i> Protracted armed conflict between military and armed rebel groups resulting in displacement; GBV; restricted humanitarian access due to remote location	<i>Rumonge Province:</i> Protracted political and communal violence resulting in high levels of displacement	<i>Bamaw, Kachin State:</i> Armed conflict between military and armed ethnic organisations resulting in high levels of displacement
<i>Juba:</i> Humanitarian and NGO hub. Protracted armed conflict and violence	<i>Mwenga Territory, South Kivu Province:</i> Protracted armed conflict between military and armed rebel groups resulting in displacement; GBV	<i>Makamba Province:</i> Protracted political and communal violence resulting in high levels of displacement	<i>Sittwe, Rakhine State:</i> Armed conflict and communal violence resulting in high levels of displacement; restricted humanitarian access

SOUTH SUDAN	DRC	BURUNDI	MYANMAR
	<i>Bukavu, South Kivu Province:</i> Humanitarian and NGO hub	<i>Bujumbura:</i> Humanitarian and NGO hub; protracted political violence	<i>Yangon:</i> Humanitarian and NGO hub

2.3 Caveats and Limitations of Research

- Government oversight of research may have limited participants' willingness to speak openly in some contexts, especially in Burundi and Myanmar. In both sites, researchers were encouraged to refer to 'context analysis' rather than 'conflict' outright, and were advised not to ask directly about the conflict.
- The scope of the research varied in each location. In South Sudan, initial plans to visit two regions were scaled back due to a misuse of funds situation, and then plans to visit two local partners within the single region were also scaled back to one partner due to staff availability. In the other countries, visits centred on meeting multiple groups within two main regions.
- The timeline of project implementation varied in each location due to different budget and schedule constraints. This meant that the formal conflict analysis occurred after some of the PVCAs in several locations, so that the sequence of the ICPR approach was not always followed as intended.
- Access to local conflict specialists varied in each location. For example, in DRC and the South Sudan pilot, the researchers had extended access to the conflict specialists who were supporting the programme, while this access was limited in Burundi, Myanmar, and the second South Sudan visit due mainly to competing work requirements. The specifications of the conflict specialists also varied: a Burundian academic in Burundi; a Congolese programme practitioner in DRC (in DRC a second consultant from a partner more experienced in resilience programming was also contracted to specifically support the resilience component of the programme); a mix of international and local practitioners in Myanmar through a collaboration with Saferworld; and an international expert in South Sudan. This variation meant that different specialists had different foundations of knowledge, relationships with partner organisations and communities and methodological approaches.
- Translation was necessary in some interviews and in most focus groups in most locations. Sometimes three-way translation was necessary to communicate from English to the national language to the local dialect and back. (In some locations in Myanmar this dynamic was gendered in that most women could only speak the local dialect, while most men could communicate in the national language, so extra translation efforts were needed to ensure the inclusion of women.) It should thus be noted that most quotes are translated and/ or paraphrased, and we recognise that some nuance in both questions and answers may have been lost. In addition, at times there were not enough translators on site to be able to break

the focus groups down and conduct additional FGDs with women and youth.

3. FINDINGS

3.1 Conflict analysis can improve conflict sensitivity in resilience programmes, but the improvement is not automatic. Further steps are needed to realise conflict prevention.

The integration of conflict analysis enhanced the effectiveness of the PVCA process for Christian Aid staff, partner organisations and local committee members, and contributed to improved resilience strategies for community beneficiaries. The conflict analysis helped enhance conflict sensitivity throughout the programming timeline, from the design of the PVCA to the implementation of the action plans. However, more attention was needed in most cases to go beyond conflict sensitivity to intentional conflict prevention.

Local partners and consultants across the case studies emphasised the importance of the conflict analysis for accurately identifying risks/threats during the PVCA process. For example, facilitators from Christian Aid partner *Service d'Accompagnement et de Renforcement des capacités d'Auto promotion de la Femme* (SARCAF) in the DRC commented that 'conflict analysis is helpful to know the local issues,'⁹ indicating how conflict analysis can guide the organisation of the PVCAs. Likewise, in South Sudan, partner Support for Peace and Education Development Program (SPEDP) staff commented that doing a local conflict analysis helped them be more aware of long-standing issues in the community, including trauma from the historical conflict, as well as community capacities, such as local processes of dialogue between chiefs of different tribes.

The PVCA process can also feed back into conflict analysis, as Paul Balolebwami Kabiona, a facilitator from SARCAF, commented: 'The PVCA adds to the conflict analysis by connecting different issues and getting people to think about their problems together.'¹⁰ In particular, both conflict specialists and partners emphasised the utility of specific tools within the PVCA for conflict analysis, including the problem tree, community and resource mapping, and community timeline. As communities continue to do subsequent PVCAs, partners should feed the findings back into ongoing conflict analysis. This should not replace any section of the conflict analysis as it is currently constructed, however information from the previous PVCAs can help identify more micro variables that can build a clear picture of the beneficiaries' perspective of the problems they face. The fact that this is a multi-annual programme implemented in the same communities facilitates this long-term approach to identifying and addressing risks.

The research revealed some potential for the ICPR approach to facilitate the development of activities under the action plan that specifically focus on conflict transformation, but this was rare in practice. The best example of this was in Mwenga (DRC), where partners recognised that two communities were in conflict and used the PVCA to work with them to develop a joint action plan that would

benefit both (see Case Study 1). It is not clear if this potential is really present in all countries; this could be further assessed in the next phase of research.

The Mwenga example was one of the few cases in which the PVCA action plan aimed specifically for conflict reduction/ prevention. It was facilitated by the fact that both the local partners and the conflict specialist in DRC operationalised conflict sensitivity as an ongoing cycle of feedback and engagement rather than as a one off or linear process. In addition, the multiple levels and actors engaged in conflict analysis proved complementary, including the conflict specialist, the locally based SARCAF staff members, and community focal points. So, the conflict analysis helped, but it was the extra steps of feedback and engagement that brought this case beyond conflict sensitivity to active conflict prevention – this is not an ‘automatic’ effect of conflict analysis.

There were also external variables that contributed to successful conflict prevention in Mwenga, in contrast to other locations such as Rakhine (Myanmar), where an IDP camp and village adjacent to each other were also in conflict. The prevailing resource competition and political context (villagers felt IDPs brought more negative government attention to them) coupled with the ability to avoid one another (unlike Mwenga) meant that the intensity of conflict was higher and frequency of contact lower. Conducting a joint PVCA in these circumstances without significant shuttle mediation would run the risk of further exacerbating tensions, especially in the context of Myanmar where the Rohingya presence is monitored carefully.

By contrast, in some communities, it was evident that lack of adequate conflict sensitivity in action plan formulation can actually create or exacerbate conflict. For example, an action plan in Shabunda (DRC) resulted in the implementation of a water access point in the community of Mbangaia. However, because water scarcity is a major issue throughout the entire area, community members reported that there was often competition to access the new water point. In addition, partners noted that there were some tensions with other communities who questioned why they were not given an access point. More attention could be given in the future to conflict prevention to ensure a ‘do no harm’ approach is maintained in project implementation.

Case Study 1: Bridging divides in the DRC

In the province of Mwenga in South Kivu, DRC, the neighbouring villages of Yganda and Isansa have lived in conflict for decades. While physical violence was rare, tensions were high and most often resulted in verbal abuse when confronting other members of the community when farming or passing through one village to another. Community members avoided each other as much as possible and while attending church they would make sure to sit on opposite sides to avoid interaction.

When Christian Aid partners SARCAF and *Église du Christ au Congo* (ECC) recognised this history through their conflict analysis, they decided to use the PVCA as an opportunity to bring the communities together and discuss shared needs and capacities. As Flory Bwami (ECC) explained: 'In Mwenga, two communities were in a conflict based on power, so it was hard to work with one community when two were in conflict. We had to meet with all communities in the area.'¹¹

"In Mwenga, two communities were in a conflict, so it was hard to work with one community when two were in conflict. We had to meet with all communities in the area."

This decision enabled members from the two communities who had been in conflict for decades to come together to discuss their grievances and work towards shared solutions. Local partners worked with community members to develop action plans that would encourage better community interaction and coexistence, which resulted in the creation of a shared health centre. Residents from both communities now interact regularly at the health centre and throughout the community. (However, a recent monitoring trip indicated new tensions due to the fact that the health centre was constructed over a family plot.)

SARCAF facilitators commented that the Mwenga example shows how the conflict sensitivity approach allows for the PVCA to become an inclusive process to address community problems and tensions.

A Theory of Change (ToC) could help create better integration between conflict prevention and conflict sensitivity. The ToC should set out explicit assumptions about how change happens in a particular place, and so how it could be supported. Partners were sometimes unsure about how each aspect of the ICPR approach fitted into the overarching goal of prevention of conflict. A ToC can retrospectively illustrate what the ICPR is trying to accomplish – for example, make explicit assumptions that better understanding of the conflict will lead to more nuanced facilitation of the PVCA and over time to a growing willingness of communities to discuss risks related to violence and conflict (at least in some contexts). The ToC could also lay out explicitly the role of each tool (such as the PVCA and CAP) in achieving that goal.

3.2 A multi-level approach to conflict analysis is helpful, but local partners require more guidance

Conflict analysis was most effective when different levels of actors were involved in the process (conflict specialists, Christian Aid staff, local partners, community committee members), and when different levels of conflict were included in the analysis. This echoes findings

from the LPRR that joint analysis across multiple agencies had advantages.¹² Partners, specialists and Christian Aid staff in the different countries all had different conflict analysis approaches, methodologies and styles of reports, based on their varied backgrounds and expertise.

For example, it was evident across the cases that most community members and local partners were focusing on very local sources of conflict, such as land and border disputes, while conflict specialists and Christian Aid focussed on higher level issues. Although provincial and regional conflict affected the more local issues, such as the influence of armed groups, displacement, exploitation of resources, and movement restrictions, it was not always mentioned by communities.

While different approaches have the potential to complement each other, the significant differences between approaches made it challenging to bring together insights in an integrated way. In some cases there was a gap between the formal conflict analysis conducted by the conflict specialist and the everyday conflict analysis undertaken by partners and community members. The specialist-led analysis tended to focus on the general and security contexts, and humanitarian, economic, social, environmental and political aspects; and the informal conflict analysis at the community level by implementing partners provided data on local level conflicts from field visits and communication with field staff and focal points in the project areas, with updates on ongoing projects and security in the area. When there was a collaborative approach between the partners, Christian Aid and the conflict specialist, as in DRC, it was easier to develop a common understanding of how to identify important data and interpret it into a coherent report which could be used to inform programmatic work.

However, as Saferworld conflict specialists in Myanmar described, convincing local partners of the value of official conflict sensitive research and analysis was challenging: 'Partners don't see conflict sensitivity as central to their work, they see it as an exercise you only do at the beginning.'¹³ In reality, local partners were already engaged in informal conflict analysis throughout the life-cycle of projects but they were not formally integrating their observations into their programmes. This was due in part to what a Saferworld specialist in Myanmar described as a lack of understanding of the methodology of analysis: 'Part of the battle is to demystify it, people hear 'conflict sensitivity' and want to call experts, but they are the real experts and are doing conflict sensitivity, they just need to frame it as such.'¹⁴

To create better integration between the informal local-level practices and the formal analysis, more attention could be given to identifying what local partners and communities are already doing informally and building on local practices with guidance from the conflict specialists in collaborative ways. Saferworld in Myanmar re-affirmed the mentoring approach and even a weekly check-in based on context changes. Jonas Habimana, the conflict specialist in DRC, agreed: 'Partners should be able to do conflict analysis themselves. It's a long-term process so they need to have more resources and support to help them be strong.'¹⁵ Jonas recommended supporting local partners in conducting conflict analysis every three to six

months, with guidance from conflict specialists, using guides or templates, to build a more methodologically sound and up-to-date conflict sensitive approach. Improved mentoring to local partners would also be helpful in clarifying approaches and achieving deeper understanding of ICPR guidelines, as discussed further in Section 3.8.

3.3 Conflict analysis is challenging when there is reluctance to discuss conflict.

The reluctance to discuss wider political and ethnic conflict across the case studies made conflict analysis difficult for conflict specialists, partners and community leaders. This was evident in Burundi and Myanmar (See Case Study 2 on Myanmar) in particular and is common in many protracted conflict situations, necessitating sensitive data collection and programming implementation. In South Sudan, for example, Lemy Emmanuel from SPEDP commented that ‘the conflict is still very sensitive, people still carry it in their heart, they ask, who are you to teach me about conflict? They sometimes think we are engineering the issue and creating more conflict.’¹⁶ Likewise, Dukku Emmanuel, another SPEDP facilitator, said that it is usually too sensitive to talk about the broader conflict or peace process, so they try to explain to community members that their focus is on local peace, such as peace in the home or community. He noted however that ‘the PVCA allows us to bring up real conflict, but even when we do, we wait for them to bring it up first to talk about it; we don’t tackle it openly.’¹⁷ As long as discussing conflict remains potentially sensitive, it is important that the conflict analysis and PVCA processes support communities in addressing issues of legacy in a safe space, without putting beneficiaries on the defensive and potentially undermining the working relationship between them and the partners.

The lack of opening up on conflict issues can cause misdiagnosis in the conflict analysis and undermine any programming implemented. One way to address this challenge is to diversify methods of data collection for conflict analysis, namely by engaging with community members through one-on-one interviews or oral history approaches. Some local partners saw value in this approach as well; as Dukku from SPEDP reflected, ‘We know that the people we work with have many issues, like trauma and real poverty, so trying to talk with them in a focus group doesn’t work, they just look at you. You need one-on-one interviews to really understand the life of vulnerable people.’¹⁸ While this approach requires both time and training, it may be worth exploring in communities subject to high levels of conflict and trauma, perhaps with the initial support of external specialists or researchers. For further details see recommendation 5.1.3.

Case Study 2: National Conflict and Programme Implementation in Myanmar

The effects of the Rohingya crisis, including the aftermath of mass displacement and expulsion, disrupts the ability to design and deliver services in areas where Rohingya people are present. The Myanmar government is particularly sensitive over any issue relating to the political situation in Rakhine State. This sensitivity is increased when international organisations are implementing programmes; the government carefully monitors the aims and outcomes of projects, in particular programmes that are designed to tackle issues around conflict. Due to the Myanmar government's sensitivity over the issue, programmes in Rakhine State cannot mention terms relating to conflict, making it next to impossible to examine local communities' perceptions of issues relating to the violence.

...the evolving and volatile nature of the political situation means that PVCA-prioritised issues can change in a short space of time...

Moreover, it is very difficult logistically to operate in Rakhine, as internal transport documents must be approved pre-travel. Further, due to their remote location, it is difficult and costly to access the IDP camps, and the multiple-languages in each context requires that at least one extra person is required to collect data (especially from females in Rohingya communities). Therefore even gaining access to the beneficiaries is difficult and, with government restrictions on what services international organisations can deliver, implementing effective programmes is particularly challenging.

In these circumstances, frustration with the implementation of the PVCA was high among some beneficiaries due to the lack of outcomes from livelihoods projects. In addition, the evolving and volatile nature of the political situation means that PVCA-prioritised issues can change in a short space of time. As a result, conducting a more issue-specific process, perhaps similar to a PVCA, on an issue that is less subject to variance, could result in less frustration by focusing on one area and providing small but implementable solutions.

3.4 Conflict analysis helped identify specific vulnerabilities of marginalised groups but more steps are needed for full inclusion.

The conflict analysis process underscored the importance of inclusive programming in the PVCAs and resulting community action plans by highlighting specific issues faced by women especially, as well as youth and IDPs. For example, the macro conflict analyses (conducted by the conflict specialists) across the cases indicated that youth suffer from high unemployment, while women are often subject to gender-based violence, early marriage, discrimination, lack of education, and lack of inheritance. Women also face limitations in decision-making processes, both inside households and within informal community institutions.

Marginalised groups are able to have their issues heard during PVCA sessions if the recruitment of committee members is carried out fairly within marginalised groups. Young men in Kibikizi in DRC highlighted that when organisations recruit committee members they often rely on gatekeepers, ignoring less prominent people in the community: 'Whenever a new NGO comes they must know we exist, they have to explore deeper in the community and not go to the normal authorities.'¹⁹ The group of young men in Kibikizi only gained access to committee meetings as a result of their own enterprise and

often ran up against stereotypes of young men that resulted in their exclusion: 'There are no young people on the Tackling Violence and Peace Building or the resilience committees. Why? We haven't been asked. Maybe it is because they think some young people don't respect authority.'²⁰ This sentiment was also shared among young men in Burundi.

In all country contexts, partners recognised the importance of inclusion, which was reflected in the diversity of the PVCAs and the committees. However, inclusion must go beyond simply ensuring groups are represented on committees or present at the meetings. As stated in the LPRR report, 'encouraging women's participation in programme activities is important, but not sufficient, in supporting gender equality in highly patriarchal societies. Ultimately, it is the quality and consistency of participation that matters.'²¹ For example, in Shabunda (DRC), women and youth were present at the community meeting, but women stated that they still didn't feel included. Likewise, youth in the community stated: 'When we tried to engage in the committees, some individuals delayed and delayed and delayed in responding, and eventually we were not invited to meetings any more so our voices are never heard.'²²

Different groups in different contexts will be more or less included depending on societal structure, the socio/ economic situation and political history. The local-level context analysis should identify marginalised groups in the first instance through conflict analyses. Conflict analyses should also examine the impact of conflict on the marginalisation of certain groups. There is a need for more effective facilitation of committee meetings that is mindfully geared towards allowing all those who attend to fully express themselves; specialised facilitation training for local partners to support this would be beneficial.

While increased attention has rightly been given to women and girls in the resilience approach and research design, there is also a need to extend inclusion practices to youth, IDPs, people with disabilities and people returning from conflict. Youth are particularly keen for more trainings and capacity building, including in peacebuilding. For example, youth in Gatete (Burundi) expressed a need for peacebuilding and conflict prevention trainings because they 'don't want to inherit the conflict of their parents' generation.'²³

3.5 Conflict sensitivity and inclusion reinforce each other.

Though experiences varied between communities, those that provided capacity building for minority groups and sensitivity training for majority group members enhanced inclusion by helping marginalised individuals feel more confident, and encouraging majority group members to listen to the views of different groups and individuals. In Mwenga (DRC), for example, women reported improvements in their lives as a result of gender sensitivity workshops, income generation projects and inclusive processes like the PVCA. Though still on the margins, they were included in community meetings, able to eat with (instead of after) men, and were able to use the meeting hut previously off limits to women.

In Burundi as well, while in some communities women still did not feel comfortable voicing their opinions in front of men, in others where effective gender sensitivity training had taken place they said they felt empowered, were part of the process, and felt their ideas were taken on board. As one woman in Kirwena, Rumonge, said, 'it's like a psychological change. I like that people want to hear my opinions.'²⁴ Another woman in the same community said, 'before we would observe but not speak, now we give our ideas and opinions.' (Some women said that the fact that researchers were specifically seeking their input helped convince men in the community that their opinions were valid and important, thus indicating that the Christian Aid and partner modelling of inclusion can help change community attitudes and norms.)

Men and women alike commented that including marginalised groups, including women, as well as youth and people with disabilities, helped make the community aware of their needs. This in turn enhanced the quality of the conflict analysis by raising issues that might otherwise have been overlooked. For example, in Kirwena (Burundi), committee members said the inclusive nature of the PVCA 'helps to identify issues other community members are dealing with.' A youth representative agreed, stating, 'we are able to gather as different age groups and identify different problems,' and a woman member commented that the PVCA 'helped us gather and reflect on issues together.'²⁵ Several men commented that they were glad women were involved and voicing their opinions to bring attention to issues that otherwise would not have been raised.

Inclusion within partner organisations can also be helpful for ensuring that marginalised voices are heard in the PVCA process. For example, in South Sudan, the fact that SPEDP's staff was all men constrained their capacity to engage effectively with vulnerable women, as the research indicated that women were more open to discussing issues affecting them in separate focus groups or interviews with women. It should be noted that SPEDP staff were open to hiring women, but the necessary credentials required by donor organisations severely limited the number of females in South Sudan who would be qualified to apply.

3.6 Establishing a clear process for integrating conflict sensitivity is important, but needs room for flexibility to adapt to local contexts.

The implementation of conflict analysis, conflict sensitivity and the PVCA process varied widely between communities. For example, different methods of data collection were used in different places, and partner capacity to carry out the analysis varied. Donat Malemo, a staff member of a partner experienced in resilience who was mentoring on the PVCA process in DRC, explained, 'you always have to adapt the tools, for example, some people can't read or write, so you have to adapt the methods, or you adapt differently for rural and urban groups.'²⁶

However, there is a risk that too much flexibility in the approach allows local partners to implement their own models instead of adopting the PVCA process as envisioned by Christian Aid. For example, Christian Aid's partner Metta in Myanmar, which has a strong foundation of participatory practices that could be integrated

with the PVCA, conducted PVCAs using the same tools they had already employed throughout their other work. For a local partner who has a track record of success using similar tools this may seem a sensible approach to take. However, it then becomes difficult to assess and ensure quality with the absence of a PVCA process, increasing the risk of misdiagnosing lessons learned as the process was not followed as designed.

There is a fine line between ensuring the process remains adaptable to context without undermining the overall framework of the PVCA. This balance can be achieved when the partners move onto conducting second, third, and fourth PVCAs. Intermixing partner-established concepts with the PVCA can potentially confuse beneficiaries, who struggle to understand the meaning of key terms. Flory from ECC (DRC) explained: 'The community was confused by the key concepts and the differences between 'risk' and 'threats' and 'needs.'²⁷ However, while still difficult, it was possible to ensure key terms were understood within the framework of the HPP toolkit with some context-specific adaptation, as Jonas (DRC conflict specialist) explained: 'It's hard, you have to adapt to the local language; the concept of risk/ threat is not clear, people start by speaking about needs. Whenever we teach, the first step is to explain and make it clear. We have used the problem tree, with the trunk as the problem, the roots as the causes, and the branches as the consequences.'²⁸

To ensure that local contexts are taken into account and the same activities are not replicated, later PVCAs can be adapted to include conducting an in-depth PVCA around a specific issue); running a PVCA with a specific group from the community with demonstrated risks, such as women, youth or people with disabilities; or coaching a community-led PVCA. Facilitators might also consider more explicitly starting the second PVCA where the first one left off to build on the progress already made, perhaps focusing on an outstanding issue from the previous action plan that has not been addressed. Allowance for flexibility within the process can allow for the PVCA to be more responsive to beneficiaries' needs in the given locations while allowing the local partner to adapt the process within the given framework to account for capacity deficits.

3.7 Community expectations can be better managed through greater transparency, and more time and resources to ICPR programmes.

One of the key challenges for the PVCA process is managing expectations of communities. At the local level, this is most reflected in frequent frustration that the action plan cannot address all the issues identified, as Flory from ECC explained: 'The high list of needs and the lack of budget results in the community not being happy. The implementing partner is left to explain fully why this is the case and what they bring to the project. But there is not enough budgeted to work well after a PVCA to implement the action plan.'²⁹ In other cases, partners noted that beneficiaries often expect tangible aid rather than process-based approaches, especially in areas in crisis or with particularly dire humanitarian needs, such as IDP camps. As Jonas (DRC conflict specialist) explained, 'People are used to humanitarian approaches that respond to crises, so when you talk about vulnerability, everyone will claim they are vulnerable and want food or aid.'³⁰

Partners across the case studies emphasised that expectations must be better managed through increased transparency to avoid alienating community members. For example, trainers in several locations noted that communities who had previously conducted a PVCA and then were preparing to conduct a second one expressed frustration because the ranked priorities from the original PVCA were still outstanding issues. It must be clearly explained from the outset that the budget to address prioritised issues is limited, but that the process brings broader benefits in terms of enhancing the capacity of individuals and communities to 'anticipate, organise for and adapt to change'. As well as programmatic responses, this may include developing their own solutions to certain issues as well as advocacy strategies, for example to advocate for funding or for duty bearers to meet their commitments.

A related challenge is balancing community priorities with possible responses from the local partner. The participatory nature of the PVCA means that sometimes communities may identify priority needs that are either difficult for the local partner to address through lack of specialisation or because of the large-scale root of the problem, or that the local partner feels is not in the best interest of the community. This potential tension is likely to be even more of an issue as local partners engage in conflict analyses, after which they may have an informed basis for preferring to address some challenges in ways that may differ from what the community prefers.

In South Sudan, for example, Dukku, the Director of SPEDP, explained, 'you have to select issues that you can work on. The community highlights things like building hospitals but this is a big thing; what we can address is latrines and organising the digging of them. You have to tackle what you can.'³¹ SPEDP addressed this issue by working with their water, sanitation and hygiene (WASH) programme and gradually showing the community that health benefits could come from the latrine project, and not just from the building of a hospital. However, it is important to note that many partners may increasingly be in the position of having to choose between deferring to the participatory nature of the PVCA or taking a more active role to guide the outcomes to solutions. Local partners and Christian Aid country teams did stress that more collaborative engagements with particular experts to address capacity deficits would be helpful in addressing the gap between community identified needs and local partners' ability to address them. Christian Aid could facilitate this, through identification and funding of relevant specialists. The partners indicated that, ideally, the communities should eventually be able to conduct the PVCAs without the influence of a partner or specialist facilitator. Flory, Director of ECC (DRC) explained: 'The PVCA should ideally be led locally and without the ideas of the donor community. After a few months, revisit the community to learn what the community needs.'³²

Another related challenge across the case studies was the short timelines and limited resources given to the conflict sensitivity and resilience processes. With regard to the timeline, Christian Aid staff and partners emphasised that many of the issues and plans related to long-term problems could not be solved in the six to 12-month project timeline established for the PVCAs. Some of the challenges around the short timeline were related to when funding was received at the start of the programme, but this point has been noted and

more time will be given to the process as the programme develops in to a multi-annual cycle. With regard to budget, as noted, partners and community members alike were frustrated when they identified issues, found resources and drafted an action plan, yet their budget was too constricted to implement the plan effectively and they had to rely primarily on advocacy efforts. However, advocacy is a key element of the design of resilience programmes and should not be viewed as an unsatisfactory outcome. Christian Aid should outline before the PVCA the overarching outcomes that can be expected and highlight the different roles of each actor involved, with special emphasis on addressing the role and capability of the community first.

The risk of frustration is particularly high in crisis situations (such as spikes in violence) and especially among vulnerable groups (such as IDPs). It is particularly frustrating trying to discuss issues that are beyond the political capacity of the community to tackle. In a Rohingya IDP camp (Myanmar), for example, community members were eager for livelihood training but implementation was difficult as they were prohibited by the government from accessing the sea to fish or accessing the market to sell their goods. Further, the struggles of day to day life made it difficult for trainings to be fully impactful; as one elderly woman stated: 'Finding food day to day is my main concern, so I don't remember anything from a training that was two to three months ago.'³³ Especially in crisis situations, it is important to manage expectations of the PVCA to avoid misrepresentation of the intended outcomes of the project.

3.8 There is a need for more training, capacity building, and mentoring/accompaniment for local partners and community committee members in conflict sensitivity and resilience programmes.

Individuals at the Christian Aid country team, partner organisation and community committee levels all emphasised the need for further training and capacity building in skills including conflict analysis, conflict sensitivity, PVCA implementation, advocacy and mediation/conflict resolution. Jonas in the DRC emphasised that building the capacity of people from the country, rather than bringing in internationals, was important for sustainability: 'It's good to have people from national organisations involved. We are able to work in our communities, and we believe we need to strengthen capacity in our country. We want to build our capacities, so we need there to be more trainings and investment in people at the national level.'³⁴ The potential benefit for community members is evidenced in Burundi, where legacy issues from conflict affect the day-to-day lives of beneficiaries and where mediation/ conflict resolution training could help improve relations, as one member from an IDP community explained: 'The most common type of conflict is related to land issues, especially between returnees and hosts. These conflicts draw in neighbours and engage in community level violence and pit host communities and IDPs against one another.'³⁵ Many also mentioned that mentoring or coaching relationships would be beneficial to medium and long-term skills development (see Case Study 3). The approach used in DRC, with one specialist/ trainer for conflict analysis and one trainer/ mentor for PVCA with previous

Christian Aid experience in the methodology, would allow the cascade of knowledge through peer-to-peer learning. Both of these individuals provided on-going support and accompaniment; this represents a potential model to follow.

Conflict specialists and local partners emphasised that implementation of the PVCA process in general and the integration of conflict analysis specifically could benefit from mentoring and coaching across all levels, but there were not enough examples to draw firm conclusions. Participants in the one mentoring relationship examined for the research (in South Sudan) had positive feedback on the process, and local partners in DRC agreed that the PVCA process went much more smoothly when Donat, the partner peer mentor on resilience, accompanied them to provide support. While speaking hypothetically, conflict specialists agreed that partners could benefit from mentoring and coaching in the area of advocacy, and also in conducting conflict analyses. Most agreed it could also be beneficial to create peer networks across PVCA facilitators/consultants so they can support each other.

3.9 More attention is needed to address direct and vicarious trauma among community members and local partners.

Conflict-related trauma was evident across the field sites, and community members often struggle to know how to address it. As one village elder in South Sudan said: 'Parents whose children were taken are badly traumatised, some around this village, they walk around aimlessly, some killed themselves and some just gave up the will to live at all (...) We try to help all the victims but it is very hard, we try to talk to them but it doesn't always work.'³⁶ Effects of trauma were also expressed in Burundi, where a community worker with local partner *Province de l'Église Anglicaine au Burundi* (PEAB) pointed to the damaging effect of legacy issues on personal well-being. He noted how conflict-related trauma can negatively affect projects as beneficiaries relate previous trauma with current events, deepening divisions: 'You have significant hangovers from conflicts that people still have not recovered from. They are deeply affected to this day by the 1972 massacres,³⁷ and then when the refugees are deprived of rights, you will have to deal with the fallout.'³⁸

This type of trauma was widespread, and while Christian Aid included 'psychological first aid' into the resilience programme, it was a one-off intervention with no sustained resources to build capacity for addressing trauma in the PVCA or conflict analysis processes. Conducting psychological first aid at the community level requires more focus and sensitivity than the current design provides. For example, when introducing stress coping mechanisms to female peace committee members in South Sudan, the conflict specialist asked the women if they ever sang or danced. They replied, 'you only sing or dance when you are happy. Here there is nothing to sing or dance about.'³⁹ Similarly, the effectiveness of recommendations regarding positive thinking was difficult to assess given the issues and challenges faced by most of the women, such as GBV and extreme food insecurity. While trying to reduce trauma and stress among beneficiaries is a worthy cause, the challenges of delivering psychological first aid in particularly difficult conditions is wrought with potential negative consequences without careful management.

Case Study 3: Mentoring and Capacity-building in South Sudan

The South Sudan case showed the importance of capacity building and effective mentoring, not only for the successful implementation of the PVCA, but also for continued conflict analysis. The accompaniment of a conflict specialist improved the quality of the PVCA; one helpful intervention was splitting the men and women into separate groups for part of the session to encourage more female participation. Lemy from SPEDP commented, 'compared to the first PVCA, the training was much better, we see that people are more engaged; women are more interested and able to identify other issues.'⁴⁰

“Compared to the first PVCA, the training was much better, we see that people are more engaged; women are more interested and able to identify other issues.”

Crucially, the support of the specialist also raised Lemy's confidence. Afterwards, continued mentoring via Skype and WhatsApp provided support for facilitators like Lemy in their continued engagements with communities. While direct mentoring was between the specialist and Lemy, a cascade model was adopted, by which Lemy would in turn mentor other facilitators. This peer-to-peer support model is especially helpful when resources or direct access for communication are limited.

Mentoring support was especially helpful in this context as the local organisation's expertise centred around WASH delivery rather than conflict analysis or facilitation skills. This deficit can be overcome, as many members of the organisation had the interpersonal capacities to develop as facilitators. However, such development depends in part on institutional buy-in. To date, there has been expressed support for mentoring and accompaniment, but sustained mentoring would require additional investment in staff and budget.

As the conflict analysis element develops, it is possible that there may be more references to past traumas for both community members and for local partners. More attention could be given to providing more in-depth training in dealing with trauma over longer-term interventions to prepare facilitators for managing issues that might emerge in the PVCAs. More research is needed in this area, however. Trauma varied in different locations, from GBV issues to bereavement, to involvement in combat, and the personal responses were often guided by the intensity of trauma and cultural norms. As such, any psychological first aid to be implemented needs to have a deep understanding of the dynamics of trauma in the immediate local setting and commit to a long-term intervention to ensure no harm is done to beneficiaries. This is possible in a multi-annual programme but the necessary capacity needs to be in place.

4. OTHER OBSERVATIONS

4.1 Making the link from conflict sensitivity to conflict resolution/prevention was most evident in communities with previous or parallel violence prevention or conflict mediation capacity, sometimes coming from a specific partner organisation.

For example, in Burundi, committee members involved in the PVCA had also been trained in conflict mediation and were thus able to engage in conflict resolution on a range of local disputes, from neighbours' destruction of gardens, marriage and family issues (including domestic violence) to door to door sensitising and calming of ethnic tensions in the lead up to the 2018 referendum. Their experience helped bring these issues and possible solutions to light in the PVCA process (see Case Study 4).

Conflict mediation training was especially helpful in the case of Burundi, where, in contrast to other case study countries, the communities were more intermixed not only among generations and gender, but ethnicity as well. This meant the door-to-door mediation that occurred in the run up to the 2018 referendum was more effective in offsetting the negative ethnic rhetoric. Furthermore, the training of mediators also helped create more inclusivity within the community as traditional local decision makers had less ability to affect the outcome of disputes, and, as a local pastor commented: 'After the conflict resolution training it was more inclusive; before that, traditional ways of solving conflict were used. This meant only a few key people were selected to judge on cases.'⁴¹ Another important benefit of local mediators was the ability to solve disputes without official intervention by governmental forces, which would result in unsatisfactory outcomes for all parties and sow further division within communities. As one member of the peace committee in Kizuka explained: 'We have been trained in mediation and facilitation skills. There are other ways of dealing with conflict, traditional tribunals and the government official way. It is better to mediate the cases rather than using the government because the person will be forced to pay.'⁴²

Conflict mediation skills can also help address community divisions fuelled by rumours, social media and hate speech. Indeed, some communities in Burundi cited rumours as one of the primary causes of conflict, and committee members cited 'dispelling rumours' from media and word of mouth as one of their primary tasks. In Myanmar, local partners and conflict specialists underscored the role of Facebook in spreading hate speech and rumours, but it was nearly impossible to address the rumours due to repressive measures in general, and the physical separation and monitoring of the communities. Conflict sensitivity processes should take into account the ways in which certain projects or interventions, especially if linked to an international faith-based NGO, might be perceived or exploited to create tensions or further animosities. Burundi faced similar issues with hate speech as national-level politics impacted local-level interactions.

Case Study 4: Mediation in Burundi

Focus group participants in Burundi expressed that there had been significant anxiety over the fallout that could have occurred following the referendum of May 2018, given the ongoing tensions due to the lack of political resolution to the 2015 crisis. However, they explained that engaging in face-to-face mediation efforts helped reduce tension in their communities by tackling national-level propaganda.

Participants felt this experience was crucial in building and maintaining relationships with other communities but also in dealing with legacy conflict issues. Due to the violence that has been enacted against ethnic groups, there have been several rounds of displacement (both internally and externally) which have led to property ownership disputes with returnees. Peacebuilding committee members have had to intervene to negotiate the settlement of the issues. Property disputes can often escalate into violence (including deaths) and the introduction of mediation techniques has alleviated some of these disputes, which, without local intervention, would be solved administratively by the government, often resulting in dissatisfaction for all parties.

...the Burundi example showed the potential violence mitigation that could occur at a local level when mediation techniques are used as an accompaniment to the PVCA...

Furthermore, focus group participants understood that additional mediation work would be required, and identified the 2020 elections as a vital time to ensure that local peacebuilding efforts are buttressed. They understood that they were only able to exert limited control in the wider conflict, but by being able to intervene at the very local level they could avoid neighbourhood disputes that often spark wider violence. Participants were able to draw direct lines from the national conflicts to the local and identify when they would be most vulnerable to violence, highlighting the importance of macro, meso and micro conflict analysis and the possible relations between them.

The Burundi example showed the potential violence mitigation that could occur at a local level when mediation techniques are used as an accompaniment to the PVCA, especially when key issues prioritised in the action plan revolve around unsolved legacy conflict issues.

Conflict mediation skills can also assist in improving IDP and host community relations, which varied between and within different country contexts. The most notable differences were in Myanmar, where Buddhist Rakhine communities reported positive relations between relocated groups and hosts; Kachin IDPs reported some discrimination but generally improved relations with nearby communities; and Rohingya IDPs in contrast experienced overt conflict with the adjacent host community. Variations were also evident in South Sudan where one community welcomed IDPs, citing shared faith, while another resented IDPs for increasing competition for limited food and resources. In Burundi, a long-term IDP community had overall positive relations with the neighbouring village.

While this research included IDPs as one of several vulnerable groups to highlight, more research could be done to specifically identify best practices in engaging with displaced persons and improving relations between them and host communities. In our

initial findings, while shared faith/ethnicity was sometimes cited as a reason for positive relations, this was not always the case. Even more influential was the extent to which the IDP presence increased pressures on already vulnerable communities for access to land, food and resources. Further, tensions rose if IDPs were perceived as receiving more aid than host communities (especially in Myanmar), underscoring the importance of a conflict sensitive approach in these contexts.

4.2 The advocacy element to the PVCA provides a useful model for addressing issues outside the scope of the programme, but it requires more resources and a more conflict sensitive approach.

The advocacy component of a CAP represents one way to overcome limitations of project budgets and timelines by helping communities seek external assistance for larger projects. It could also help communities challenge decisions, policies or power dynamics that create or contribute to their vulnerability. However, in some communities, there was more emphasis on reaching an advocacy plan than an action plan. Advocacy could have a vital role in coordinating how INGOs identify which programmes or projects they could support; by having community-created advocacy plans based on the PVCA, more viable and locally informed responses could be leveraged from a range of actors. A primary focus on advocacy could, however, be problematic for several reasons. First, it raises the expectations of community members that the issues identified will be met with a response from international organisations, rather than relying on community capacities. While it may be the intention that some of the advocacy be directed towards local authorities, as occurred in one village in Burundi, in which a committee member was also a member of a local council, that has not yet been the case in most communities. Further, the primary reliance on external organisations undermines the community capacity building aim of the PVCA.

In addition, effective advocacy requires significant capacity, time and resources that are not yet available in most communities; most local partners also do not have the capacity to commit sufficient resources to advocacy. Participants and Christian Aid staff across the case studies pointed to the potential of advocacy training for PVCA participants. This training would, in theory, help the communities to be able to address issues on their priority list by responding to other organisations' need assessments or by creating pitches that would appeal to international organisations and local government. In Mwenga (DRC) a document outlining the costs and need for a high school was created with the aid of Caritas International and has been pitched to relevant local government (with no response), in addition to Caritas taking the document to other donors and international organisations. However, even with increased skills in this area, the time and resources necessary for successful advocacy may still be a challenge.

The implementation of action plans is more feasible when there is other ongoing development in the community, and when there are other organisations available for responding to advocacy. Coordinating activities between different NGOs working in the same communities can also help avoid duplication of programmes and allow for development initiatives, including income-generation projects and gender sensitivity trainings that complement the PVCA

and build resilience. Different NGOs can also coordinate macro/ meso/ micro conflict analyses and share insights with each other and with local partners.

Partners in some locations also rightly suggested that additional support for action plans and community development could potentially come from appealing to local authorities. However, conflict analysis is especially important here in terms of thinking about how to engage strategically with authorities, especially if communities see lack of good governance as a large part of the problem. Communities' relationships with governments are regularly negative and as a result of exploitive measures taken by the government, communities rightfully have a deep level of distrust. For example, youth in Shabunda (DRC) explained: 'When we make proposals to deal with local challenges [...] to local government they are not accepted but no reason is given. The local governor thinks he is cleverer than the people and has his own ideas.'⁴³ This was the case in most of the countries visited.

The conflict specialist in the DRC explained: 'Since the government doesn't help people manage their resources, they need armed groups as a protection mechanism; they protect power, land, resources. The challenge is working with the government to influence and advocate with armed groups.'⁴⁴ In other cases, like Myanmar, the seriousness or ability of the government to resolve the conflicts is doubted, especially by IDP communities. In these cases, it might be necessary to expand the concept of local authorities to include persons of influence from culture, such as local religious/ ethnic leaders (like the churches in Myanmar) and social arenas such as sports officials, youth club leaders and business owners in the community.

5. RECOMMENDATIONS AND REFLECTIONS

5.1 Programmatic Recommendations

5.1.1 Support partners in implementing the ICPR approach in resilience programmes, emphasising the aim of moving beyond conflict sensitivity to conflict prevention. Specific recommendations include refresher trainings for the ICPR approach (emphasising conflict prevention objectives), specific capacity building for conflict analysis and accompaniment for implementing partners during initial PVCAs. Consider conducting violence prevention trainings parallel to PVCAs in communities with resilience programming when contextually appropriate to further peacebuilding aims. In addition, Christian Aid can consider developing a clear ToC for the ICPR process that can be adapted to local contexts.

5.1.2 Develop model and capacity building for integrating formal and informal processes of conflict analysis. To avoid methodologically disjointed reports, a standardised approach to the conflict analysis data collection processes should be agreed. Specific

recommendations include identifying what data collection practices local partners are already doing and reaching a common understanding of what information should be collected and how it should be understood within the wider framework of the analysis. Country specialists and Christian Aid staff should seek to work with partners to situate local-level analyses in the context of national/regional dynamics. They can develop understanding of the conflict analysis process and how it can be used to ensure sensitive implementation of projects. Christian Aid's development of a ToC around the integration of conflict sensitivity could also enhance conceptual understanding of aims and objectives.

5.1.3 Equip partners with specific skills for collecting data for local conflict analysis from people who have experienced trauma and/ or are reluctant to discuss conflict. Useful strategies may include: establishing trust over time, conducting separate FGDs with specific groups who may have similar experiences (for example, women, youth, IDPs), and conducting one-on-one oral history interviews. The existing ICPR handbook and PVCA materials should be enhanced to include these different types of community-based research methods and approaches appropriate for conflict zones. It is important that such materials are available in local languages, and that jargon is avoided to maximise clarity.

5.1.4 Work towards more meaningful inclusion that is not tokenistic. Gender sensitivity trainings were particularly useful in enhancing women's participation, and similar sensitivity awareness could be extended to help create greater inclusion of other marginalised groups such as youth, IDPs, people with disabilities and ex-combatants (such as returning child soldiers) depending on the local context. Further, a framework to facilitate communication between different committees within a community can improve democratic decision-making processes and inform more collaborative processes. Christian Aid and implementing partners can further support inclusion by ensuring diversity among key focal points and ensuring that they do not become overly reliant on the same individuals within communities.

5.1.5 Commit more time and resources to capacity building for Christian Aid country teams, partners and community members. In addition to trainings, capacity can be enhanced by mentoring/ accompaniment and by peer-to-peer learning through networking between partners or specialists at the national and regional levels. Coordinating with other NGOs in local contexts can also assist in facilitating complementary skill building, as well as more effective inter-committee coordination and opportunities for advocacy through joint proposals.

5.1.6 Commit more resources to psychological first aid and addressing trauma by developing a 'training of trainers' approach with partner staff working in communities so they can introduce mechanisms to ensure that stress within the environment can be

more capably managed. Within local communities Christian Aid should work with local partners to identify community or cultural coping techniques to make the approach more collaborative and less invasive. Christian Aid and partners should ensure that introducing psychological first aid does not undermine current intrapersonal coping mechanisms.

5.2 Thematic reflections

Broader reflections beyond the scope of Christian Aid programmes include the following:

5.2.1 The observed benefits of integrating conflict analysis/sensitivity into the PVCA process underscore the inter-related nature of aid, development and peacebuilding. People don't separate their needs into 'humanitarian, development and peace' categories; thus, local organisations who are close to communities are already working across a nexus of different approaches. Donors and policymakers should keep this in mind and seek to support integrative approaches as much as possible. Donors should also note that the successful integration of humanitarian, development and peace work is dependent on longer-term funding of programmes, which allows the opportunity to deepen relationships with and understanding of communities.

5.2.2 Localisation of humanitarian response is an important debate, and it should be borne in mind that local actors must be supported so they are empowered to analyse and respond to violent conflict issues as appropriate, not 'overburdened' to include conflict prevention or other areas as part of localisation. In recent years, there has been growing emphasis on localisation of aid and humanitarian partnerships, with commitments of increased funding to local and national organisations discussed at the World Humanitarian Summit (2016), and in the Agenda for Humanity (2016), the Grand Bargain (2016) and the Charter for Change (2015). Coordination and quality of partnerships is crucial however, especially as the scope of activities asked of local partners increases to include conflict analysis and peacebuilding.

APPENDIX: SOURCES

	South Sudan	DRC	Burundi	Myanmar
Locations	Juba; Lol/ Northern Bah -el- Ghazal State (Aweil, Nyamliell, Parmat)	South Kivu Province: Bukavu; Shabunda Territory (Kibikizi, Mbangaia); Mwenga Territory (Yganda, Isansa)	Bujumbura; Rumonge Province (Kizuka, Gatete, Kirwena); Makamba Province (Gitaba, Gitara Mabanda, Nyanza Lac)	Yangon; Kachin State (Bamaw; Momok Camp; Manci KBC Camp); Rakhine State (Sittwe; Mingan; Rakhine village & camp); [name withheld] (Rohingya village & camp)
Focus Group Discussions	31/1/18: Support for Peace and Education Development Program (SPEDP) staff (12 men); 1/2/18: Parmat Peace Committee (10 men, 5 women); 2/2/18: Parmat (15 women); 12/09/18: Parmat Follow-up (10 men, 6 women); 12/09/18 Parmat women (6 women); 13/09/18: Nyaliell (6 men, 1 woman). Total FGDs: 6 Participants: 71	SHABUNDA 9/6/18: Kibikizi, FGD with all committees (20 adult men; 8 young men; 13 women); women's FGD; youth FGD; motorbike co-op FGD (6 men) MWENGA 13/06/18: Yganda & Isansa FGD (20 men, 10 women); women's FGD (24 women) Total FGDs: 5 Participants: 101	BUJUMBURA 21/06/18: Partners and Country Consultant (4 men, 2 women) RUMONGE 25/06/18: Kizuka (13 men, 13 women); men's FG (13); women's FG (13) 26/06/18: Gatete: (10 men; 4 women) 27/06/27: Kirwena (7 women, 9 men) MAKAMBA Gitara Makamba (IDP camp): (15 men, 10 women); young male FGD (7); women's FGD (8) Nyanza Lac (12 men, 8 women) beneficiaries Total FGDs: 10 Participants: 107	KACHIN (Bamaw) 19/09/18: Metta field researchers (3 men, 8 women) 19/09/18: Youth beneficiaries at Camp Robert (5 young men, 3 young women) 20/09/18: Momok Camp (4 men, 13 women) 20/09/18: Manci KBC Camp (10 men, 7 women), most beneficiaries RAKHINE 24/09/18: [name withheld] (Rohingya) Village (11 men, 8 women) 24/09/18: [name withheld] (Rohingya) Camp (13 men, 6 women) 25/09/18: Mingan (Rakhine) IDPs (10 men, 15 women) Total FGDs: 7 Participants: 116
Interviews	JUBA: 29/01/18: Meghan Greeley, Conflict specialist 29/01/18: James Mules, Christian Aid (CA) 29/01/18: Jolly Kemigabo, CA Interim Director 10/09/18: James Moi, CA 14/09/18: James Wani, CA AWEIL: 30/01/18: Hope Agency for Relief and Development (HARD) staff 30/01/18: Emmanuel Dukku, SPEDP	BUKAVU: 4/6/18: Matthieu Muhima, CA 7/6/18: Jonas Habimana, Conflict specialist & Donat Malemo, PVCA mentor 7/6/18: Flory Bwami, <i>Église du Christ au Congo</i> (ECC) Director 7/6/18: <i>Service d'Accompagnement et de Renforcement des capacités d'Auto promotion de la Femme</i> (SARCAF) staff Nono Mwavita (director), Paul Balolebwami Kabiona, Jean Jacques Nsibula Biringanine	22/06/18: Chantal Kanyange, CA André Bizozo, <i>Conseil national des Eglises du Burundi</i> (CNEB) Perpétue Kankindi, <i>Conseil national des Eglises du Burundi</i> (CNEB) Leonidas Niyongabo, <i>Province de L'Eglise Anglicane du Burundi</i> (PEAB) 27/06/18: Rev Ndayizigamiye Onespliore, CNEB Focal Point Deo Kantungeko, PEAB Total: 6	17/09/18: Kyaw Zin Tun, CA 18/09/18: Ja Nu, Metta Development Foundation 18/09/18: David Mueller, Lutheran World Federation (LWF) Myanmar 19/09/18 :Church leaders in Bamaw (3 men, 1 woman) 25/09/18: Yadu Lal Shrestha, Camp Coordination & Camp Management (CCCM), LWF Rakhine and partners (Rakhine Women's Network, Metyar Research Foundation (MRF))

	South Sudan	DRC	Burundi	Myanmar
	LOL STATE: 2/2/18: Parmat Elder 7/2/18: County Commissioner Total: 9	15/06/18: Laurent Mikelano, former PVCA mentor SHABUNDA 8/6/18: Shabunda Commissioner 10/6/18: Field interviews with community members at Mbangaia water access point (1 man, 2 women) MWENGA: 13/06/18: Local authorities Total: 8		26/09/18: Hari Awasthi, LWF Rakhine officer 27/09/18: John Bainbridge, Saw Lin Chel, Robert Parker, Saferworld Conflict specialists Total: 7
Conversations	JUBA: 2/9/18: Universal Intervention and Development Organisation (UNIDO) staff 2/9/18: Amule Timothy Yobuta, British Foreign Commonwealth Office 2/9/18: Norwegian Church Aid (NCA) Rep LOL STATE 1/2/18: Parmat market vendors and patrons; tea lady 4/2/18: Nyamliell tea lady and patrons 4/2/18: WFP Rep 13/09/18: Nyamliell community (dykes project) Total: 8	4/6/18: Jolien van Ooijen, CA 13/06/18: Visit to Mwenga health centre 14/6/18: Kabwe Naminani Guilard, AVREO 15/06/18: ECC staff debrief/ discussion Total: 4	21/06/18: Pascal Niyonizigiye, Conflict specialist Total: 1	26/09/18: Debrief with LWF (Rakhine) Total: 1
Other	6/2/18: Observation of PVCA	5-6/06/18: Observation of conflict analysis workshop and PVCA refresher		

End notes

- ¹ 'Community Resilience Building in Humanitarian Response; Insights from Crises Survivors and First Responders, Linking Preparedness, Response and Resilience in Emergency Contexts', Humanitarian Strand Final Report, 2017, esp. p.35.
- ² See the contrast between Kenya and Pakistan cases outlined in the learning paper 'Conflict prevention strand of the Linking Preparedness Response and Resilience', 2018. More detail on the successful Kenya experience is given in a blog post 'Helping pastoralists cope and adapt to drought: Marsabit County in Kenya', 2017
- ³ Community Resilience Building in Humanitarian Response; Insights from Crises Survivors and First Responders, Linking Preparedness, Response and Resilience in Emergency Contexts', Humanitarian Strand Final Report, 2017, esp. p. 35.
- ⁴ See the contrast between Kenya and Pakistan cases outlined in the learning paper 'Conflict prevention strand of the Linking Preparedness Response and Resilience', 2018. More detail on the successful Kenya experience is given in a blog post 'Helping pastoralists cope and adapt to drought: Marsabit County in Kenya', 2017
- ⁵ Linking Preparedness, Response and Resilience (LPRR): <https://www.christianaid.org.uk/about-us/programmes/linking-preparedness-resilience-and-response-lprr>
- ⁶ Guidance Note on Participatory Vulnerability and Capacity Assessment, Christian Aid 2016: <https://www.christianaid.ie/sites/default/files/2016-03/christian-aid-good-practice-guide-PVCA-oct-2009.pdf>
- ⁷ Christian Aid, Good Practice Guide: Participatory Vulnerability and Capacity Assessments (PVCAs), 2009
- ⁸ This is the definition of conflict sensitivity that Christian Aid uses, which is highly similar to that used across the sector.
- ⁹ Interview with SARCAF staff, Bukavu, South Kivu, DRC, 7 June 2018.
- ¹⁰ Ibid
- ¹¹ Interview with ECC staff, Bukavu, South Kivu, DRC, 7 June 2018.
- ¹² Conflict prevention strand of the LPRR: <https://www.christianaid.org.uk/resources/about-us/conflict-prevention-strand-lprr>
- ¹³ Interview with Saferworld Conflict specialists, John Bainbridge, Saw Lin Chel, Robert Parker, Yangon, Myanmar, 27 September 2018.
- ¹⁴ Ibid
- ¹⁵ Interview with Jonas Habimana, Conflict specialist, Bukavu, South Kivu, DRC, 7 June 2018.
- ¹⁶ Interview with Lemy Emmanuel, SPEDP, Nyamliell, Lol State, South Sudan, 5 February 2018.
- ¹⁷ Interview with Dukku Emmanuel, SPEDP, Nyamliell, Lol State, South Sudan, 5 February 2018.
- ¹⁸ Interview with Dukku Emmanuel, SPEDP, Aweil, South Sudan, 30 January 2018.
- ¹⁹ Focus group with young men, Kibikizi, Shabunda Territory, South Kivu, DRC, 9 June 2018.
- ²⁰ Ibid
- ²¹ Christian Aid, LPRR Conflict Prevention Strand Learning Paper, December 2018: <https://www.christianaid.org.uk/sites/default/files/2018-06/LPRR-conflict-prevention-strand-learning-paper-2018.pdf>
- ²² Focus group with young men, Kibikizi, Shabunda Territory, South Kivu, DRC, 9 June 2018.
- ²³ Focus group with young men, Gatete, Rumonge Province, Burundi, 26 June 2018.
- ²⁴ Focus group with women, Kirwena, Rumonge Province, Burundi, 27 June 2018.
- ²⁵ Focus group with women, Kirwena, Rumonge Province, Burundi, 27 June 2018.
- ²⁶ Interview with Donat Malemo, Resilience Mentor, Bukavu, DRC, 7 June 2018
- ²⁷ Interview with Flory Bwami, ECC director, Bukavu, South Kivu, DRC, 7 June 2018.
- ²⁸ Interview with Jonas Habimana, Conflict specialist, Bukavu, South Kivu, DRC, 7 June 2018.
- ²⁹ Interview with Flory Bwami, ECC director, Bukavu, South Kivu, DRC, 7 June 2018.
- ³⁰ Interview with Jonas Habimana, South Kivu, DRC, 7 June 2018.
- ³¹ Interview with Emmanuel Dukku, SPEDP, Aweil, South Sudan, 30 January 2018.
- ³² Interview with Flory Bwami, ECC director, Bukavu, South Kivu, DRC, 7 June 2018.
- ³³ Focus Group, [name withheld] (Rohingya village), Rakhine state, Myanmar 24 Sept 2018.
- ³⁴ Interview with Jonas Habimana, Bukavu, South Kivu, DRC, 7 June 2018.
- ³⁵ Focus Group with IDPs in Gitera, Makamba Province, Burundi, 27 June 2018.
- ³⁶ Village elder, Parmat, Lol State, South Sudan, 2 February 2018. He described his involvement in a local committee that tried to locate and return children who were kidnapped from the village and surrounding areas during the Second Sudanese war in the mid-1990s.
- ³⁷ In 1972 the then Tutsi majority government carried out massacres of the Hutu population. A common estimate of the number of deaths is 150,000.
- ³⁸ Interview with Deo Kantungeko, PEAB, Makamba Province, Burundi, 27 June 2018
- ³⁹ FGD, Malual Centre, Lol State, South Sudan, 2 February 2018.
- ⁴⁰ Conversation with Lemy Emmanuel, SPEDP, Nyamliell, Lol State, South Sudan, 7 February 2018.
- ⁴¹ Interview with Rev Ndayizigamiya Onespiore, CNEB Focal Point, Makamba, Burundi, 27 June 2018.
- ⁴² Focus group discussion, Peace Committee, Kizuka, Burundi, 25 June 2018.
- ⁴³ Focus group with young men, Kibikizi, Shabunda Territory, South Kivu, DRC, 9 June 2018.
- ⁴⁴ Interview with Jonas Habimana, Bukavu, South Kivu, DRC, 7 June 2018.